AN EDITION, FROM THE MANUSCRIPTS, OF BOOK II OF
WALTER HILTON'S SCALE OF PERFECTION

by

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ABSTRACT OF THESIS

An Edition from the Manuscripts of Book II of
Walter Hilton's 'Scale of Perfection'

The basis of this first critical edition of Book II of Hilton's Scale of Perfection is MS. British Museum, Harley 6379. The twenty-four known extant manuscripts have been collated in full (with the exception of one where only a partial collation was possible). The manuscript problem proved to be very complicated. The results of collation are discussed at length, and an argument advanced which leads to the choice of the basic manuscript, and to the citation in footnotes throughout the text of all but the slightest variants from five representatives of differing traditions of transmission which can be established with some probability. A further examination of interesting readings from all twenty-four manuscripts will be found appended to the text; this aims to give support for the principles of emendation adopted as well as to indicate the character of manuscripts not cited in the footnotes.

The basic manuscript was frequently corrected at an early date (these corrections are set between round brackets). Square brackets indicate necessary emendations. To avoid presenting a text needlessly difficult to read, standard contractions have been silently expanded. In view of the wide variation in scribal practice, the word division, punctuation and paragraphing of the critical text
have been modernized. The aim throughout has been to present a text which, whilst seeking to approach the author's original, retains as far as possible the homogeneity of a single manuscript.

The major part of the Introduction is devoted to the textual argument. The Introduction also contains a brief summary of what is known of Hilton's life and works, and a description of all the manuscripts of The Scale, Book II. This description is detailed in order to throw some light on the associations of Hilton's text with other medieval devotional works. The edition is completed by a selective Glossary and a Bibliography of works which have assisted the editor.
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Abbreviations used

add. added
can. cancelled
del. deleted or deletion
ed. edited by
f. folio
M. E. Middle English
M. E. D. Middle English Dictionary (see Glossary)
O. E. Old English
O. E. D. Oxford English Dictionary (see Glossary)
r. recto
v. verso

Periodicals

D.S. Dominican Studies
D.R. Downside Review
E.E.T.S. Early English Text Society
E. and S. Essays and Studies by Members of the English Association
Eng. St. English Studies
L.M.S. London Medieval Studies
M. AE. Medium AEvum
M.L.R. Modern Language Review
R.E.S. Review of English Studies
n.s. New Series
INTRODUCTION
The name of John Hilton is commonly attributed to John Hilton, probably the most widely-studied member of the group of Fourteenth and Fifteenth-century writers which included Richard Galla, the author of The Study of War and War, John Julian of Norwich and Henry von Bruges. Their work is linked by similarity of subject matter and in some cases by a similar style. The work of John Hilton is most important work. Despite the popularity the name of the large number of surviving manuscript copies and the early appearance in print from the house of Richard de Ward in 1502, no critical edition of the work has yet appeared.

There were four editions of the de Ward text by 1536. One by Julian Hollay in 1507 and three by de Ward himself in 1513, 1525, and 1531. A corrected text appeared in 1650, the "Great" version. The 1650 re-edition was republished in 1667 and 1679 in editions by the Eyres family and in 1689 by the Eyre of Surrey. In 1710, the Eyre of Surrey produced an edition with modernized spelling, and occasionally modernized vocabulary. This edition was based on an examination of two manuscripts and a full collection of texts (dating 1597, 1598, 1598, and 1597). Other editions by the Society of Believers (1907), the University of St. Andrews (1947), and in the 1950s and 1970s were undertaken. The Oxford University Press published a series of texts in 1963 by the Westminster and New Testament.

In the 1930s Miss J. Gardner planned an edition based on an examination of all existing manuscripts. Her

1 For the view that this text was not the sole responsibility of John Hilton see 41. Good 115-117, 119-121. The full title of works mentioned in this section are the Bibliography, p. 41.

2 Augustine is located, "Antiochian and Syrian" (London 1942) II, 173; but see K. J. C. (1963) 11, 175.
The Scale of Perfection is commonly attributed to Walter Hilton, probably the most widely-studied member of the group of fourteenth and fifteenth century mystics which included Richard Rolle, the author of The Cloud of Unknowing, Dame Julian of Norwich and Margery Kempe of Lynn. Their work is linked by similarity of subject-matter and in some cases by a similar style. The Scale is Hilton's most important work. Despite its popularity (as shown by the large number of surviving manuscripts) and its early appearance in print from the press of Wynkyn de Worde in 1494, no critical edition of the work has yet appeared.

There were four editions of the de Worde text by 1533: one by Julian Notary in 1507 and three by de Worde himself in 1519, 1525, and 1533. A modernized text appeared in 1659 (the 'Cressy' version'). The 1659 recension was reprinted in 1672 and 1679. There were further modernized editions in 1869 (by Dom Ephrem Guy) and 1870 (by Father Delgairne). In 1923 Miss Evelyn Underhill produced an edition with modernized spelling and occasionally modernized vocabulary; this edition was based on an examination of ten manuscripts and a full collation of three (Harley 6579, Harley 2387, and Lambeth 472). Other editions by an Oblate of Solesmes (1927), Dom Gerard Sitwell (1953) and L. Sherley-Price (1958) are modernized - Dom Sitwell's extensively so - and based only on the Underhill text checked against the 1494 Wynkyn de Worde. The same de Worde printed text was translated into French in 1923 by Dom Noetinger and Dom Bouvet.

In the 1930s Miss H. Gardner planned an edition based on an examination of all extant manuscripts. Her

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1 For the view that this text was not the sole responsibility of Cressy, see DH 41 (1923) 149-57. For full titles of works mentioned in this section see the Bibliography, p. 415

2 According to Lowndes, Bibliographers' Manual (London 1864) II, 1071; but see M.A. 5 (1936) 11, note.
tentative findings were published in M.A. 5 (1936) and she discussed other relevant but non-textual questions in R.E.S. 9 (1933) and E. and S. 22 (1936). It became apparent that a full critical text of both books of The Scale with all necessary apparatus was unlikely to be produced by one person alone. Consequently Miss R. Birts (now Mrs. Dorward) edited Chapters 38-52 of Book I as an Oxford B. Litt. Thesis (still unpublished). The present edition seeks to provide a critical text of Book II which, as will be argued below, is separable from Book I both textually and by reason of its content.

Although no one has disputed Hilton's authorship of The Scale, not a great deal is known about his life. At one time he may have been a solitary; Harley 2397 refers to him as 'maistir watir hiltone hermyte' and both his Latin and English works suggest a close acquaintanceship with the joys and temptations of such a life. Several manuscripts speak of him as a canon of Thurgarton, a house of Augustinian canons near Southwell in Nottinghamshire. From Hilton's tone when writing his Latin epistle De Utilitate et Prerogatiuis Religionis to Adam Horsley who entered the Charterhouse at Beauvale in 1386, it appears that he himself was considering entry into religion, but we do not know the date of his ordination. He may have taken part in measures to suppress heresy which was prevalent in the Nottingham district in 1388; remarks in both books of The Scale show a concern with heretical opinions. It is unlikely that he was ever Prior of Thurgarton

1 The fullest account of what is known and what may reasonably be conjectured is Miss Russell-Smith's article, DSS 7 (1954) 180-214.
although one manuscript speaks of him as 'chanon and gouernoure' of the house. Two manuscripts state that he had a degree in canon law, but the statement in another that he had a Paris doctorate in Theology seems unlikely. Notes in six of the nine known manuscripts of the Latin text of The Scale, in two English manuscripts (C.U.L. Ee iv 30 and T.C.C. B 15 18 no. 354), and in the Aldenham (now Rosenbach) copy of the 1494 printed text mention Hilton's death which two of the Latin manuscripts state took place at Thurgarton. The Carthusian James Greenhalgh, who stated he was born near Thurgarton and who was responsible for the notes in the T.C.C. manuscript and the Aldenham book, gives the date of Hilton's death as the Vigil of the Assumption (i.e. 14th August) 1395, but other notes state, probably correctly, that it took place on the Vigil of the Annunciation 1395 (i.e. 24th March 1396).

Hilton's English works, besides the two books of The Scale of Perfection, are: Mixed Life, Eight Chapters on Perfection, Of Angels' Song, expositions on the Psalms Qui Habitat and Bonum Est, probably The Goad of Love - an adaptation of the Meditationes Vitae Christi of James of Milan - and possibly a commentary on the Benedictus. The canon of his Latin works is less certain, but includes De Utilitate et Prerogatiuis Religionis (or Epistola Aurea) addressed to Horsley; De Imagine Peccati (to a man, a recluse, who was troubled in spirit); a letter to a lawyer friend (M.S. B.M. Royal 6 E II); a letter to a friend on the subject of confession (M.S. B.M. Additional 33971); a short commentary

1 See D.S. 7 (1954) 203 and note, also a correction in The Catholic Herald, no. 3476, 17th January, 1958, p.2. I owe the latter reference to Miss Russell-Smith's kindness.

2 The 'Assumption' date seems to have been a Sheen tradition, see D.S. 7 (1954) 210-11.

3 See B.J. Wallner (ed.), A Commentary on the Benedictus (Lund 1957) and E. Colledge, M.A. 8 (1939) 45-49.
on an epistle Hilton had sent to a nun (M.S. B.M. Harley 2406); and perhaps a question on the veneration of images. The Scale itself was translated into Latin, probably before 1400, by the Carmelite, Master Thomas Fishlake (or Fyslawe). This Latin text has not been collated for the purpose of the present edition, although there is some evidence that it was used to correct the Aldenham copy of de Worde's text. Most of the Latin manuscripts of The Scale contain a summary of Book II; Miss Russell-Smith believes this summary may be Hilton's own work, but the evidence is inconclusive.

Hilton has sometimes been thought the most likely author of The Cloud of Unknowing, and, by implication, of the other works of the same writer. Miss Gardner in R.E.S. 9 (1933) 129-47, an article which provides a good summary of earlier views, pointed out the difficulties both chronological and psychological, in postulating Hilton as the author. However, in a review of the E.E.T.S. edition of The Cloud, she modified her previous position, supposing between Hilton's writing of The Cloud and The Scale a change in spiritual experience parallel to that which led him from the life of a solitary to that of an Augustinian canon. Dom McCann, in the latest (modernized) edition of The Cloud (1952), finds some evidence in support of Hilton's authorship. Professor P. Hodgson, in the most thorough study of the problem yet to appear (M.L.R. 50 (1955) 395 - 406) admits that 'there are literally scores of parallel passages both on the main themes and in the incidental teaching; the reading of either the Cloud or the Scale some time after the other gives a continual feeling of half-recognition', but her examination of the use of shared

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1 See D.S. 7 (1954) 180-214
2 Quoted in D.S. 7 (1954) 206-7
3 M.A. 16 (1947) 36-42
scriptural quotations, images, and key words; the manner of arranging the argument; the sentence structure and the word patterns of the two sets of works amply supports her suggestion that this first impression of likeness fades upon closer inspection, and shows the style of the author of The Cloud to be generally more controlled and balanced than that of Hilton.

Book II of The Scale is not closely related to Book I. It does, of course, deal much more fully with the casting out from the heart of the image of sin (first mentioned Book I, chapter 52) and the re-formation of the soul in the image of Christ. This re-forming may be in two ways: in faith only and in faith and feeling (or simply 'in feeling'), phrases used in Book II but not in Book I. The second way is in fact the practice of contemplation, dependent on God's infused grace, and few attain to it, especially to the more advanced degrees set out in the final chapters of Book II.

But apart from this general linking of the two books of The Scale, the only references in Book II to the existence of an earlier book are the opening sentence:

> For as mykel as Bou coueites gretly and askes it per charitie for to here more of an ymage Pe whilk I haue bifer doge in partie discried to Pe, Perfore I wil gladly with drede falle to Pi desire, & helpand be grace of oure Lord lesu Crist in whom I fully triste, I shal open to Pe a litel more of Pis ymage.

and the phrase at 64/12-13:

> ... with alle Pe spices Pat comen out of hem, as I haue seide bifer in Pe first party of Pis wrytyng.

The final chapter of Book I does not appear to envisage a continuation of the work and gives directions for using Book I as if it were complete in itself. Two English manuscripts (Harley 2397 and Magdalene College, Cambridge)

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1 For the possible origin of the terminology see Sitwell, Scale, p. 238, note.
2 For an interesting variation in one Ms., see p. lv
have Book II alone, and another (Rawlinson C 285) contains both books unascribed, without title, and separated by other material. Several more manuscripts contain Book I only. Miss Gardner (M.A. 5 (1936) 15) notes the inappropriate title Scale of Perfection and suggests that it may have been given to the two originally separate books when they were put together. The textual problems of Book II are very different from those of Book I. There are no major additions such as the 'Holy Name' passage appearing in chapter 44 of some manuscripts of Book I, but instead very many smaller variants whose significance often rests rather in their number than in their individual importance.

Whatever may be the case with the 'additions' in some manuscripts of Book I, there is little evidence that the corrections in Book II of Harley 6579 — found as part of the text in most other manuscripts, particularly those of group y — can be considered 'Christo-centric'. Many of them (for example, 39/4-5, 124/8-10, 129/10-11 and 159/20-160/3) are the result of homoeoteleuton in H which He corrects. A few (like 51/20-21, 88/18-20 and 195/14-15) may have originated as glosses at a very early stage of transmission of the text, but this does not seem certain enough to justify their exclusion. Only 187/10-13 might direct special attention to the person of Christ:

Bot San Pur5 grace it is drawen into Pe pryuey chambr
into Pe si7t of oure Lorde Iesu, (& hereP His priuy counseillis & is wondersfully counforted in Pe heryng.
Of Bis spekiP Pe prophet) Bus; Secretum meum mihi,
secretum meum mihi.

1 With the exception of the closing lines, see p. lxx
2 See below p. lxix. Corrections in Harley 6579 are, in the present text, placed between round brackets.
3 See Underhill, Scale pp. xlv-xlv and M.A. 5 (1936) 11-30
Other differences between the two books have been noticed, chiefly by Miss Gardner, and by Miss Russell-Smith in The Month 22 (1959). Book I is addressed to an unlettered anchoress, but Book II assumes that the reader is able to follow the scriptures. In fact the 'thou' of the latter does not seem to represent any particular person, and Miss Russell-Smith puts forward the interesting suggestion that Book II, at least in its early sections, may have been meant for would-be contemplatives deprived of capable spiritual direction. The manner of Book II is more discursive than that of Book I, and although the books are of roughly equal length the chapters are longer (forty-six against ninety-three). Although there is some evidence that Hilton sought to keep clear to his reader the general direction of his teaching in Book II, the centre section, at least, does not appear to have the coherence and conciseness of much of Book I. Quotations are more often acknowledged in the first than in the second book which, however, contains more theology. The date of The Scale is not known, but it is generally thought from its assured and serene manner to have been written quite late in Hilton's life and to represent the crown of his teaching. Miss Gardner's conclusion on the relationship of the two books still seems sound:

It is, then, quite possible that some years separate them and that they should be regarded more as two separate works than as two parts of the same book.¹

¹ cf. Book II, chapter 43, pp. 207-14, especially 211/9-20
² cf. Book II, chapter 21, 75/17-76/1: What werk Pat it be Pat Pu schulde don, after Pe degre & Pe state Pat Pu standis in bodily or gostly, if it helpe Pis gracious desire Pat Pu haste for to lufe Isu ... Pat werke hald I beste, be it prechynge, be it Pinkynge, be it redyng, be it wirkynge. Miss Russell-Smith compares a passage in the Latin epistle to Horsley (The Month 22 (1959) 144).
³ cf. the opening sentences of Chapters 13, 17 and 31.
⁴ E and S. 22 (1936) 115
THE MANUSCRIPTS
There is, therefore, a case for editing Book II separately. The present edition is almost wholly textual in its aim, with the Select Glossary, a few remarks in the section 'Some Critical Problems', and perhaps the modern punctuation as the only guide to interpretation. There would be little point in repeating such information on sources as is easily available in the notes to Dom Sitwell's modernized text. The first and greatest need of Middle English prose studies is a body of critical texts. This thesis seeks to fill a small part of that need.
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<td></td>
<td>W</td>
<td>lost MS, basis of Aldenham copy of 1494 printed book, now at Pierpont Morgan Library, New York</td>
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BRITISH MUSEUM, ADDITIONAL 11748

Scale, Books I and II Ascribed
Quarto
Vellum
148 leaves Gatherings in twelves, except last quire of Scale which is five. Catchwords and signatures
Book hand 15th century
Page 7.7 x 5 in. Block 5.4 x 3.4 in. Ruled
Single columns of text, 29 lines per page

f. 1r. Hunc librum & librum vocatum gratia dei qui est in custodia willemi carente habeant abbotissa & conventus shaftoniensis in succursum Anime Iohanis horder (in ... horder over erasure)

f. 2v. Walter Hilton a Carthusian Friar famed for Piety and Learning. A.D. 1433 (much later hand)

f. 3r. Incipit In be name of our dere lord Iesu crist stand stedfast...

f. 59r. Explicit ... which hath be stat of lif contemplatif. Be grace of our lord Iesu crist be with be & kep be. Amen
Explicit liber primus Magistri Walteri Hilton decretorum de uita contemplatiua.

Incipit liber secundus unde prius Dat a man is be ymage of god after be soule & no3t after be body For as muche as Pu coueytist...

f. 138v. Explicit ... Dan mi3t be write in a gret bok.
Laudetur dominus Iesus christus. Amen.
Explicit liber magistri Walteri hilton de vita contemplatiua
Iesu miserere Iesu miserere
Iste liber constat willelmo smyth sacerdoti
cuius anime propicietur Iesus.
Quem post obitum suum Iohanes Horder emebat
(Iohanes... emebat different hand)
Haue merci of your soule & loue wel god.
Iesus so mot it be. Amen.

Lines in Latin

Incipit Ex scriptis sanctorum ... 

Explicit ... Aspecies super se ( ) tit

f. 139v.

English version of Rolle's Commentary on the
Canticle, section 4:

Incipit Oleum effusum nomen tuum. Pat is
on englyscie. Oyle oute-yet is bi name. Pe name
of Iesus comeP in to be world ... 

f. 140r.

Explicit ... ber fore blessed be pe name of
ieves in pe world of worlde, amen.

Incipit Aboute pe virgyn of qwome our lord
ieves crist toke flesch & blode ... 

f. 143r.

Explicit ... what maner it was done Pou may
fynde in pe legend of hir blessede natuute.
Pis is a chapitre of a boke pat be deucute
frere menour bonautour cardinal made of be
lyfe of criste.

f. 144r.

Verses on the instruments of the Crucifixion:

Incipit Veronicle y honoure hym & the...

f. 144v.

Explicit ... Graunte ous Pis for charite.
Amen.

Note of Indulgence:

These armes of crist bothe god & man ... & v.
Aue maria wiP drede.

Chapters numbered and titled. Chapter capitals blue with red
tracing. Black ink tracing at foot of text. Latin marginalia
in Book I but not in Book II.

see List of Additions to the Manuscripts in the British
Museum in the Years 1836-1840 (London, 1843), section
for 1840, p.9
Scale, Books I and II Ascribed

Quarto

Vellum

145 leaves + 1

Book hand, early 15th. century

Page 5·5 x 8 in. Block 4·25 x 6·5 in. Ruled.
Single columns of text, usually 26-28 lines per page (sometimes more in Book I)

Collation a' b' 1-5 6 7 8 9 10-13 14 ff. 28-29 (the 'Holy Name' passage) are inserted, the catchword on f. 27v. corresponds to the first word on f. 30r.; f. 49 is a small leaf sewn to the right-hand margin of f. 48 to be inserted where f. 48r. has hic deficit.

f. 1v. Magister Walterus Hyltoun Canonicus de Thurgartoun qui fuit homo venerabilis scientia et vitae sanctitate, compositur hunc librum plenum catholica doctrina et edificatione.

f. 2r. (Head of page) liber domus matris dei ordinis cartusien prope londoin

f. 2r. This tretys is called scala perfeccionis. Pe first chapitel spekip fat pe ynner hauyng of man schuld be lyk to pe ytter.

Incipit Gostely suster ...

f. 63r. Explicit ... be wiþ Pe. Amen.

Explicit liber primus. Incipit liber secundus. Hou pe soule of every righful man is pe ymage of God. capitulum 1 (all above inserted different hand)

Incipit For as mykel ...

f. 140r. Explicit ... in a grete book.

Explicit hic finis.

f. 140v. Passage in Latin prose beginning: Item magna est dileeccio inter spousum et spousam ...
Several different hands can be distinguished. The text was originally without chapter headings. There is a table of headings for the chapters of both books at the end of Book II. All chapter headings in the text of Book II (over half the chapters are still without heading) are insertions.

In Book II the following hands appear to be distinct:

Hand 1  The whole of the text as originally written.

Hand 2  Uses different ink from Hand 1 but sometimes similar in style. (Perhaps Miss Birt's Scribe b)

Insertions both in margins and at foot of page throughout. Alters text over erasures (original hardly ever visible, even under ultra-violet light).

Finishes last paragraph of text, f. 140r.

Probably this hand - or a similar one using a thinner nib - inserts letters (e.g. flesc(h)ly, sc(h)ulde) and perhaps \( \sqrt{ } \) and \( \checkmark \) where no spacing allowed in the original text.

Hand 3  Perhaps Miss Birt's Scribe d. Uses darker ink than that of text. Supplies chapter headings 1-8, 10, 34, and the heading to the Table of titles on f. 141v., but not the Table itself. Some insertions in text, e.g. 64v., 78v.
Hand 4  Resembles Hand 2. Chapter heading 31 (f. 105r.) – over original Hand 5? Lengthy insertions on f. 106v.

Uses which, ben, not the text's usual whilk, aren.

Hand 5  Large and faded. The only thing corresponding in Book I appears to be a heading at the top of f. 43v.

In Book II appears first in marginal correction, f. 70v. Inserts chapter headings 24 (?), 42-46.

A cluster of entries ff. 130-137.

Hand 6  Headings to chapters 20-22 (f. 82r. and following).

Similar hand to that of text, lighter and less square than Hand 2. Possibly marginal addition f. 115v.

Hand 7  Entries on f. 127. Different ink but similar hand to that of text. f. 127r. is beginning of new gathering and also of a new chapter.

See A Catalogue of the Harleian Manuscripts in the British Museum (London, 1808) III, p. 377
Scale Books I and II Unascribed

Quarto

Vellum

Text 129 leaves with 3 leaves blank at beginning and 6 blank at end.


Page 5.5 x 3.4 in. Block 3.5 x 5.9 in. Unruled. Single columns of text 31-36 lines to a page, usually 34

Gathering in twelves (first gathering includes 3 blanks at beginning; blank leaves between books I and II part of a quire suggesting MS contained both books from the beginning) penultimate gathering of thirteen leaves, last (unsigned) of seventeen, including 4 blanks; new signature for last 2 blanks.

f. 1r. Here bygynyth pe boke hat is I clepyde scala perfectionis & it had twey partyes. 

Incipit Gostly bropre in Iesu crist...


Rest of f. 53v. is blank and two blank leaves follow

f. 54r. Incipit secunda pars.
For as muche as bow coueytist gretly...

f. 129v. ...Pis is be voyce of Iesu. Deo gracias.
Explicit secunda pars huis operis

f. 135v. Head of page: Istum librum legauit domina Margeria Pensus dudum inclusa apud Byssshopisgat{f} monastria sancti Saluatoris de Syon iuxta {shene


? evidence of some revision: around words to be transposed, dots under words to be deleted. From f. 98 onwards words to be
deleted sometimes underlined in faint black ink; these words are not recorded in the textual variants unless linked with the readings of other MSS., e.g. 148/6 mikelnes) meknes (can.) mechelnes H2; mekenesse L

See A Catalogue of Harleian Manuscripts in the British Museum (London 1808) II, p. 678
xxii

HARLEY 6573  H3

Scale Books I and II  Unascribed

Vellum

2 + 1 1/4 leaves

Book hand, 15th century

Page 6.3 x 9.5 in.  Block 4.7 x 7.3 in.  Ruled.  Single columns of text, 30 lines per page

Gatherings in eights, except for second (five) and sixth (seven, with leaf cut out between ff. 47 and 48); first gathering includes 1 and 2 before text.  Catchwords but no signatures.  Two systems of numbering: older system lacks ff. 40-43 (Book I), modern numbering consecutive.

f. 1r.  Incipit  Costly brother or sister...

f. 43v.  Explicit  ...be grace of our Lord Jesus Christ be with Be.  Amen.  Libere finito sit laus et gloria Christo.  Amen.

f. 43v.  (f. 41v. old numbering)  Head of page:  Libri secundus

f. 114v.  (f. 122v. old numbering)  Explicit  ...Iam myght ben wryten in a gret bok

Chapters numbered but not titled.  Chapter capitals in blue with red tracing.  Paragraph marks in red.  A few unimportant marginalia in Latin.

See  A Catalogue of Harleian Manuscripts in the British Museum (London 1808) III p. 376
Scale Book II Ascribed
Quarto
Vellum
4 + 94 + 4 leaves Collation 1-4*, a-i*, 1-2, 3*, 95*-98*
catchwords and signatures
Book hand Late 15th century
Page 8 1/4 x 6 in. Block 5 5/8 x 3 9/16 in. Ruled
29 lines per page Single columns of text
f. 1 - 4 Latin liturgical text.
95-98 Incipit Commendacio anime in primjs cantetur...
Explicit ...nisi ad te deus...mei
f. 1r Here bygynip De secunde part (above) of De
reformyng of mannys soule drawyn of maistir
watir hiltone hermyte.
Incipit For as moche as pou coueytist...

f. 72v. Explicit ...Ben myst be wretin in a gret book.
to whic he brynge Dee & me. yf it his wil be.
Amen.
Explicit 2° pars de hiltone
f. 73r. This tretis hat sewip was maad by maistir watir
hiltone & herinne is taujt hou men schuld rule
hem & it is clepid medlid liif.
Incipit Broiyr & sustir bodili & gostli...
f. 85r. Explicit ...& by processe wexip vntyl he come
to be moste. Deo gracias et pars hominius bone
voluntatis. Amen.
f. 85v. Incipit Bonum est confiteri domino et psaltere
nomini tuo altissime. It is good...
f. 94r. Explicit ...but he is good in al good &
souereyn goodness. Amen
f. 94v. Head of page, late 15th century hand:
Dame Elyzabeth Horwode Abbas of the Menoresse off
london to her gostyle comforthe bow syte thyse boke.
hyt to Remayne to the vse off the systerss of the
sayde place to pray for the yeuer & ffor the
sowles off hyr ffader & here moder Thomas Horwode
& beatryxe and the sowle of Maister Roberte
Alderton.
Foot of page:
Thys bok longyth to be abbesry

Chapters numbered and titled, both in red. Chapter capitals and paragraph marks both in blue. Latin quotations underlined in red.

see A Catalogue of the Harleian Manuscripts in the British Museum (London 1808) II p. 684


B. Wallner An Exposition of 'Qui Habitat' and 'Bonum Est' in English (Lund, 1954) pp. xx-xxi
Scale, Books I and II Unascribed (opposite f.1r. there is a list of contents in a later hand; The Scale is ascribed there.)

Vellum

4+262+4 leaves Collation a', 1-32', 33', b'

Book hand, early 15th century

Page 8 x 5.4 in. Block 5.8 x 4 in. Ruled Single columns of text. 26 lines per page


f. 1r. Incipit tabula
Here bigynneþ be book þat is clepid scala perfectionis; and it haþ twey partieþ. Wherþof hir sueþ be table of þe first partie.

f. 4r. Thus eendel þe table & here bigynneþ þe first partie.
Incipit Goostli suster....

f. 83r. Explicit ...þe grace ofoure lord Iesu cryst be wiþ þe, A.M.E.N.
Here endeþ þe firste partye and affir sueþ be table of þe seconde partye.

f. 86r. Thus endeþ be table & after sueþ be seconde partie of þe book. This chapitre schoweþ þat a man is seid be image of god affir þe soule & not affir þe bodi.
Incipit For as moche as þou coueitest....

f. 192v. Explicit ...Dan myȝt be written in a grete book.

f. 193r. Here bigynneþ þe book þat is cleped medeled liyf which is drawn oute bitwene actif liyf and liyf contemplatif. where of here sueþ be table.

f. 194r. Incipit Broþir & suster bodili and goosteli....

f. 213r. Explicit ...And so graunte us to do þe fadir & sone & þe holi goost. amen.
And þus þis mater is endid & red.

f. 213v. Here bigynnen viii chapiteres necessarie for men þat seeuen hem to perfecciun whiche weren founden in maister lowis de fontibus book at Cantebrigge and turned in to Engelisch bi maister Watier hiltoun de Turbaton.
Explicit ...in De manere bifo re seid saue vs and all eristen men. Amen.

Here bigynne\penalty0 Qui habitat

Explicit ... & I schal scheue me to hym

Here bigynne\penalty0 bonum est

Explicit ... but he is good in al good and souereyne goodnesse

Incipit Benedictus dominus deus israel...

Explicit ... in De whiche we schal drede reste with ou\penalty0e endyng A.M.E.N.

This booke was maad of De goodis of Ion killum for a comyme profite. That \pat persone \pat hap\penalty0 Pis booke committed to him of De persoone \pat hap\penalty0 power to committe it: haue De vse perof De teerme of his lyf: praiyng for De soule of De same ion. And \pat he \pat hap\penalty0 De forseid vse of commissioun whanne he occupie\penalty0 it not: leene ( ? leene ) it for a tyme to sum o\penalty0er persoone. Also \pat persoone to whom it was committid for De teerme of lyf: vndir \penalty0er forseid condiciouns deluyere it to a no\penalty0er persoone De teerme of his lyf. And so be it deluyerid & committid fro persoone to persoone man or woman as longe as De booke enduri\penalty0.

Memorandum \pat Pis boke be deliuered to Richard Colop Parchemanere of London after my discesse. And in caas he die or I: \pen I wol it be take to som deuowte persoone to haue it vnder De forme & condicioun wretyn in De ende of His book heere to fore.

Mordon

Per me dominum Iohannem Graunt
In nomine domini nostri Iesu Christi
God graunt grace omnibus nobis.
1493

God graunt grace omnibus nobis
In nomine domini nostri Iesu Christi
Dum somnus in momdo [for sumus in mondo]
These notes on ff. 260-261 are in four different hands.

Chapters numbered and titled, both in red. Reference to biblical texts in margins. Chapter capitals in blue. Prima or secunda pars libri in red across each two facing pages.

There is evidence of correction in the MS. Wallner (Benedictus, p. x) believes one of the correctors to have been the writer of the note on f. 260r.

see M.R. James, A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace. The Mediaeval Manuscripts (Cambridge, 1932) pp. 648-50


B. Wallner, An Exposition of 'Qui Habitat' and 'Bonum Est' in English (Lund 1954) pp. xviii-xx

B. Wallner, A Commentary on the 'Benedictus' (Lund 1957) pp. vii-viii, x-xi
Scale, Books I and II  Unascribed

Folio

Vellum

1 + 151 leaves (ff. 67 and 126 numbered twice), last two leaves originally blank

Book hand, (? late) fifteenth century

Page 11·4 x 7·8 in.  Block 6·8 x 4·8 in.  Ruled
Single columns of text, 31 lines per page

Gatherings in eights, catchwords for later quires but no signatures.

Flyleaf part of Lydgate's Prologue to Siege of Troy

f. 1r.  1512
This Booke is Cleped Scala Perfectionis Said to be founden in Meister Lewis de Fontibus Booke at Cantebrigge and turned in to English bi Maister Waultier Hilton de Turbaton.

J.O. Elrnes 1730

Since Printed by Wynkyn de Worde in Wm. Caxton's House see Thoresby's Cat. of ancient Printed books at the end of his Museum. fo. 546 anno Domini 1484  J.B.

f. 4r.  we take not vpon vs bi oure owne trauelle ... vntil he come vnto the mooste and so graunte vs to doo the ffader and sone and the hooli goost amen.  
(Ending of Mixed Life)

Here bigymmen viii chapitres necessarie for men that yeven hem to perfeccion whiche were founden in maister lowis de ffontibus booke at Cantebrigge and turned into englissh bi maister Waultier hiltoun de Turbaton

f. 11r.  Explicit  ... and alle cristen men. Amen.

f. 11v.  Here begynneth the boke that is cleped scala perfeccionis and it hath two parties wherof heere sueth the table of De first partie
f. 14r. Thus endeth the table and heere begynneth the first part. That the innere havyng shulde be like to the vyttere.

*Incipit* Goostli suster in iesu crist ...

f. 40v. Margin: From bis to the ende of this chapitre is moore dan other bokes haue (ch. 44, Book I, the 'Holy Name' chapter)

f. 70v. *Explicit* ... whiche hath the staat of lif contemplatif. the grace of our lord iesu crist be with thee. amen. Heere endeth the first partie and after sueth the table of the seconde partie.

f. 73r. Thus endeth the table and after sueth the seconde partie of the boke.

This chapitle sheweth that a man is seide the image of god after De soule and not after the body. For asmoche as thou coueiteste ...

f. 147v. *Explicit* ... Ian my3t be written in a great boke.

deo gracias

Lauda (? ffreacm)
Respice (? ffrem) Igrent
Memento ffinis

f. 148r. Head of page: Stephani Winton et Amicorum (in later hand)

f. 149v. Scribblings

Chapters numbered and titled. Chapter capitals in gold with blue, red, green and gold ornamentation. Paragraph marks alternately blue with red tracing and gold with black tracing.

A beautifully produced MS. with very few corrections.

Scale, extracts, without title or ascription.

Quarto

Vellum

112 leaves 14 gatherings Catchwords but no signatures

1500 or somewhat later. Arabic foliation (partly cut off), marginalia and colophon in a later hand.

Page 6.2 x 4.3 in. Block 4.6 x 3 in. 17 lines per page.

f. 1r. Extracts from Qui Habitat

Incipit He that wonyth in the helpe of the hyeste ...

f. 25r. Explicit ... and I shall shewe me unto hym.

Extracts from Bonum Est

Incipit It is good to shryve to our Lord god ...

f. 35v. Explicit ... ryghtfully wysely and godly in all thinges.

Extracts from The Scale of Perfection.
The extracts are little more than paragraphs from the following chapters (occasionally with a sentence to link them) in this order:

Book II 30
Book I 40, 41, 42, 43
Book II 30, 32, 33, 34, 35, 36, 37, 38, 27, 29, 30, 42, 41, 28
Book I 68, 70
Book II 42, 43, 44, 45, 46

f. 72v. end of Scale extracts

Extracts from Julian of Norwich, Revelations of Divine Love, from the following 'Shewings': 1, 2, 3, 9, 10, 14, 15

Incipit Our gracious and goode lorde god shewed me in party the wisdom and the trewthe ...

f. 112v. Explicit ... It is godys wyll that we sett the poynyt of our thought in this blessed beholding as often as we may and as long.
In the *Qui Habitat* and *Bomum Est* only passages of straight
exegesis are given, metaphors and descriptive passages being
omitted. In *The Scale* the extracts sometimes show the text
edited to omit matter not strictly necessary to the general
sense. In the *Revelations* no autobiographical details or
physical descriptions of the shewings have been included.

Some rubrication and blue-colouring of initial letters and
quotations.

(I am grateful to Miss B. Foucard for drawing my attention to
this MS. and to The Very Rev. Canon Francis Bartlett,
Sub-Administrator of Westminster Cathedral, for allowing me to
examine it.)

See J. Walsh and E. Colledge, *Of the Knowledge of Ourselves
and of God* (London, 1961)
Scale I and II Unascribed
Quarto
Vellum

92 leaves Some catchwords but no signatures; collation difficult because of post-medieval binding and end-papers, and also large section defective in Book II. Both books of Scale numbered separately in roman figures and roughly contemporary hand, although apparently after leaves of Book II had been lost since numbers are consecutive.

Book hand (? early) fifteenth century
Page 8.1 x 5.6 in. Double columns 32-36 lines per column

f. 1r. col. 1 Incipit liber qui dicitur scala perfeccionis. Followed by Tabula of Book I

f. 2v. col. 2 Incipit Gostli (word erased) in iesus crist ...

f. 49r. col. 2 Explicit ... state of lyf contemplatif. De grace of oure lord iesus crist be with Pe. Amen. Explicit prima pars libri qui dicitur scala perfeccionis. Followed by Tabula of Book II to ch. 37 only (catchword does not correspond)

f. 51r. col. 1 Incipit secunda pars libri qui vocatur scala perfeccionis. Incipit For as mykil as Pou coueitist grettly ...

f. 91v. col. 1 Explicit ... is Pe voys of iesus. Deo gracias. Explicit secunda pars huius operis.

f. 91v. Scribbling including:
Masir Frauncis Tyrryngham (16th. or 17th. century hand)
Nomine Domini (?) s i per presentes me Jhoannem farrynde (15th. or 16th. century) Jhon stonbancke (? r) of fylgrand

f. 92r. Scribbling includes 'hughs' and 'in the yere of oure lorde god 137 (15th. century)
Chapters numbered and titled in Book I, numbered in Book II. Chapter capitals blue with red tracing. Texts underlined in red. Book II has paragraph marks in blue.

f. 59v., head of page: Antony railed, in faded ink
f. 78v. first two lines of page scribbled at head in different hand.

Book II defective from 64/6 (... in felynge) to 126/19 (Pis maner ...); catchword at f. 66v. does not correspond to first word of 67r.
MS once the property of Luttrell Wynne, now at Dawsons

_scale I and II_ Ascribed

Vellum

174 leaves Fourteen gatherings of 12 leaves (the fourteenth has an additional two leaves) and one gathering of 4 leaves containing Angels' Song.

Book hand Fifteenth century

Page 6.75 x 5.25 in. 30 lines per page

f. 1r. Tabula Scale, Book I

f. 3r. Explicuit capitula primum libri

_Incipit_ Gostely sustyr in Iesu cryst ... 

f. 68v. Explicit ... state of lyfe contemplatyfe. Pe grace of oure lorde Iesu cryst bee wyth Pe. Amen.

Explicit primus liber magestri Walteri Hylton

Tabula Scale, Book II

f. 71r. Explicuit capitula secundi libri M. Walter Hylton

_Incipit_ For as mych as Pou coueytys greetly ...

f. 169v. Explicit ... wryten in a grete booke. Amen. Iesus maria Johannes margreta

Explicit liber secundus magistri Walteri hilton quondam Canonici de thurgarton hic liber vocatur scala perfectionis anglice the ladder of perfection.

f. 170r. [Of Angels' Song]

_Incipit_ Dere broder I have vnderstonden ...

f. 174 Explicit ... trupe principally & mozt in felynge.

Chapter headings at beginning of each book but no headings in text. Blue initials flourished in red throughout. Latin quotations underlined in red.
Provenance. On the first of two preliminary vellum leaves is the signature 'Jn Price' and, in the same hand, 'This MS was given me Dec. 14th 1765 by Mr. Luttl: Wymne Fellow of A.S. Coll. Oxford.' Luttrell Wymne was the brother of Edward Wymne who inherited the Narcissus Luttrell books. Price was Bodley's Librarian and was subsequently presented to a living at Llangattock in Brecknockshire. The manuscript was purchased by Dawsons in the summer of 1959 from a member of the Bosanquet family whose name appears on the second preliminary leaf.

See Dawsons of Pall Mall, Catalogue no. 102 (London, n.d.) pp. 11-13
Scale I and II Unascribed
Quarto
Vellum

ii + 137 leaves (f. 99 omitted in modern numbering)
Collation a - l 1-8, then catchwords at 104v. and 120v. only;
no signatures.

Book hand Early-mid fifteenth century

Page 9 x 6.5 in. Block 7.5 x 5 in. Unruled Single
columns of text. 30-40 lines per page, usually about 33

f. ii v. Gualterus Hilton is said to be Pe Author of Dis
book called Scala Perfectionis; which is in
Pe Catalogue of Pe Manuscripts of Oxford (can.)
Magdalen Colledge in Oxford; sett forth by
Thomas James in 4° page 37 numb 152

This Walter Hilton flourished circa annum
Domini 1430

Then follows a monogram; below it, 1693

f. lr. Head of page, earlier lines cut off:
videre est apud Thomas James in catalogo
suo librorum manuscriptorum academice Cantab.
et ox. claeuit circa annum Domini 1430

f. 1r. This tretys ys called Scala Perfeccionis; the
first chapitle spekeP that Pe inner hauyng of
man shuld be like to the vtter.

Incipit Gostly broPer in Iesu crist...

f. 55r. Explicit ... Pe stat of lif contemplatyf be
Pe grace of oure lord Iesu be
with Pe. Amen.
Explicit liber primus

f. 55v. Head of page, earlier words cut off:
Capitulum primum. That a man is seyde Pe
ymage of god after his soule and nouy after
the bodye...

Incipit For als mochel as Pe couerittest...
Explicit ...Dis is be voys of Iesu Dyss is be
abbaye of be holigost Dat is founded
in a place Dat is cleped be conscience.
Explicit scala perfeccionis.

Foot of page (faded, legible under ultra-violet
light):
Rose pachet professyd in Syon

Chapters titled in red but not numbered. Latin texts underlined
in red. Chapter capitals blue with red ornamentation.
Paragraph marks red and blue alternately.

See H.O. Coxe, Catalogue of Manuscripts in the Library
of All Souls College (Oxford, 1842)
XXXviii

BODLEY 100 B

Scale I and II Unascribed

Parchment

 iii+ 173 leaves Collation a-i , k , l-u , w
( leaves cut between f. 76 and f. 77 ; 'II' written at head of ff. 78v. and 79r. and at head of first sheets of most quires thereafter. ) Catchwords but no signatures.

Book hand Late fourteenth century

Page 8.75 x 6.5 in. Block 6.2 x 2 in. Ruled Double columns 29 lines per page

 ii r. Head of page:
 vita contemplatiua
 Foot of page:
 Du ssalt abugge herefore anober day ful sore

 ii v. Theological notes in Latin, an English proverb and a French prayer

 iii v. Latin notes of Papal indulgences

 f. 1r. Pat Pe ymner hauynge of mannes soule schulde be like to the vitere.

 Incipit Gostly sester in Iesu Crist...

 f. 70v. Explicit staet of lyf contemplatyf. Pe grace ofoure lord iesu crist be wyd Pe. Amen.

 f. 71r. De table of De secunde partye

 f. 72v. Explicit tabula secunde partis huius libella. Deo gracias.

 f. 73r. Incipit For as moche as thow coueyttest gretly...

 f. 173 Explicit myghte ben writen in a gret bok
 (in hand different from that of text which originally ended ... Iys is the voys of iesu. )

 Chapter capitals red or blue with alternative red or blue ornamentation. Initial capitals of Books I and II in gold. Latin quotations underlined in red. Chapter headings in text of Book I, but in table preceding Book II. In Book II ch. 1 is headed 'Capitulum 1', but ch. 2 'capitulum primum'; hence numbers are one in arrear.
MS presented to Bodleian by Dr. William Cotton, Bishop of Exeter, in 1605.

Scale I and II (Book II incomplete near end) Unascribed

Parchment

v + 188 leaves Collation a–h*', i*–l*, k–z*', a l*–l*
catchwords and signatures

Book hand Early fifteenth century

Page 8.5 x 6.25 in. Block 5.8 x 3.7 in. Ruled
Single columns, 26 lines per page

iii r. Scribbling, including the name 'John Deare' and the date 1583

iv r. Agreement by Isabella Edrygge of Lyme Regis, 1515, 'per me fratrem Thomam Sutton Glastonie cellerium forinsicum'.

v r. Acknowledgment of a debt by Thomas Bragg of Thornecombe in Devon. In Latin. 16th. century hand.

f. 1r. Here bigynneþ þe book þat is clepid scala perfeccionis; and it háþ tweie parties wherof heere suþ þe table of þe firste partie.

f. 4v. Þus endiþ þe table and heere bigenneþ þe firste partie. Þat þe ymre hauynge of man schulde be lyk þe vitter.

Incipit Goostli suster in iesu crist ... 

f. 80r. Explicit ... staat of liif contemplatif. Þe grace of our lord iesu crist be wiþ þe þree. Amen.

Heere endiþ þe firste partie. And aftir suþ þe table of þe secunde partie.

f. 83r. Thus endiþ þe table and aftir suþ þe secunde partie of þe book. Þis chapite þe schewþ þat a man is seid þe ymage of god aftir þe soule & not aftir þe bodi.

Incipit For as myche as þou coueitest ... 

f. 185r. Explicit ... Þan myȝte be writen in a greet book.
f. 185v. Letter from Nicholas Webber of Lyme Regis, 16th century hand.

f. 186r. Scribblings, including glosses of M.E. words, e.g. forschapen, or ('before').

f. 186v. Scribblings, including name 'John Peache', early 17th century hand.

Chapters numbered and titled, both in red. Underlinings and deletions in red. Scribbling in later hands on several leaves.

MS. presented to Bodleian by Joseph Maynard, late fellow of Exeter College, Oxford, on 8th May 1662, having been bought by him at Dorchester, 22nd November, 1660 (note on f. v r.).

see F. Madan and H.H.E. Craster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford, 1922) II, part i, p. 330
Scale I and II, in different hands and separated by other works.
Unascribed.

Quarto

Vellum

118 leaves, wanting half f. 87 and leaves between f. 114-5 and ff. 116-7 (all from Scale II)

Collation, Scale II: a-c^{1-10}, d^{1-6} signatures, and catchwords at f. 37v. and f. 51v.

Book hand  Date 1394 on inner binding

Page 8.5 x 6.5 in.  Block 7.3 x 4.8 in.  Ruled
Single columns of text, 39 lines per page.

f. 1r.  Incomplete tabula for Scale, Book I (ch. 49-93)

f. 1r.  Incipit  Gastly syster in Iesu crist ...

f. 39r.  Explicit  ... who so cryse herytly after gods mercy.

28 metrical lines on the condemnation of the wicked at the Day of Judgment (see C. Brown and R.H. Robbins, An Index of Middle English Verse (New York, 1943) p. 569, no. 3561 where this MS. is called Bodleian 12143)

Incipit  Pai that withoutene lawe doon syne ...
Explicit  vox est iocunda venite.

f. 39v.  Sentences from St. Bonaventura, St. Bernard and Rolle on meditation on Christ's Passion

Incipit  Continuel meditacione of pe passions of cryste ...
Explicit  ... thorow Pe sone wordys.

f. 40r.  [Rolle, Form of Perfect Living]

Incipit  In ilke a synful man or woman ...
Explicit  ... Lo, Cecil, I haf schortly sayd Pe fourme of lufyng. And how Pau may come til perfeccyoun and to luf hym Pat Pau has taken Pe til If it do Pe gud and profyte. thank god and pray for me. Pe grace of Iesu Cryst be with Pe and kepe Pe. Amen. (H.E. Allen, Writings Ascribed to Richard Rolle, p. 258, believes 'Cecil' to be a substitution)
f. 57v. Be whate takynes Pou sal knaw if Pou luf Pin ennemy and what ensampyl Pou sal tak of Crist for to luf hym.

Incipit And if Pou be noght styrd agaynes be persone ...

Explicit ... He pat es meke suthfastly or wald be meke. can luf his euencristene & nan bot he.

f. 58v. What thyng helps mast a mans knawyng and gettis hym Pat hym wantes and mast distroys syne in hym.

Incipit And that Pou may do Pe better ...

Explicit ... Pou sal breke away Pat Pe sal nogth mykel dere Pe.

ff. 59-63 [Meditations:]

59r. Incipit If you wille be wele with God ...

Explicit ... gif you gud perseueraunce thurgthe Pe vertu of Pis joyfull name Iesu. Amen.

59v. From St. Gregory:

Incipit Oure Lord til his chosyn makis the day scharpe ...

Explicit ... byte Pe gladnes of gode.

59v. How ane ankares sal hal hir to Peaim that comes to hir.

Incipit Now Dou says that Dou may noght kepe Pe fra vanytsee of heryng ...

60v. Explicit ... haf bot litil prese Pat sal lete Pe. and Pus me thynke.

60v. Incipit Saynt Ancelyne ersbiscop of Cantybery says that a seke man ...

61r. Explicit ... and schedynde of his precious blod & for Pe dyed on Pe crosse. Amen.

61r. Incipit It was a saul and askyd clennes of saul of oure Lord ...

61v. Explicit ... says Pat ye er vnprofytable seruanandes. Amen.

61v. Incipit A nedefull thynge to knaw God all myghty er Pe tene comandesemtes ...

62v. Explicit ... euer mare with hym to dwell. Amen.

62v. Incipit Will ye offe thir poyntes lere that our Lorde es leue and dere ...

63v. Explicit ... Pat Pe flesshe fra Pe banys hynged ay where. Amen.

Followed by notes in Latin (printed by Horatman, p. 128n.)
f. 64v. Incipit Now open thi hert wyde to thynke on base paynes ...

f. 68v. Explicit ... to the whilk joy he brynge vs fat boght vs. Amen. Amen. Amen.

f. 68v. Incipit Grevous es be vice of bostyng and pride ...

f. 71r. Explicit ... and layd hym fat saued me fra scorne of the spyrite. Deo gracias. Amen.

f. 71r. Incipit Pray god fat he wil gif to be compungcion Explicit ... & in pees of quiete converasacione.

f. 71r. Sayings of Saints:
Incipit Saynt Agathon said that withoutene kepyng ...

f. 73r. Explicit ... sothly he gifs his life & his saule for his brother. Amen. Iesu. Amen.

f. 73v. Latin sententiae (printed by Horstman, p. 123n.)

f. 74r. Scale, Book II:
That a man is seyd ymage of god aftir his soule & nou3 aftir be body.
Incipit For asmekil as pou coueytist gretly ...

f. 118v. Explicit ... than mi3t be writen in a greet book. Explicit hic finis.

Chapter headings and numbers in red; titles underlined in red. Initial capital in gold. Paragraph marks in red.

On inside cover is the name Pole (same hand as date '1394').

see W.D. Macray, Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae (Oxford, 1878), part 5, fasc. 2, p. 123

C. Horstman, Yorkshire Writers (London, 1895) I, pp. 3-49, 104-31 (prints ff. 39-73 of this MS.)
Scale I and II  Wrongly ascribed to Rolle

Vellum

1 + 75 leaves  Gatherings in twelves, but first of 3 and seventh of 12-1

Book hand, two scribes, the second writing f. 44r. col. a to f. 62r. col. b.  Early fifteenth century (Miss Allen), late fifteenth century (Catalogue)

Page 11.5 x 8 in.  Block 8.6 x 5.6 in.  Ruled

Double columns, 43 lines per page.

1  Part of a deed relating to a convent.  Dr. A. I. Doyle suggests (privately) that this may be a confirmation of the privileges of Syon, not of Barking as suggested in the Summary Catalogue.  He points out that there was a W. Heydnes (see f. 74v.) at Syon who died 1483

f. 1r.  Here begynnep Be vii partie of bys boke maad of Rycharde hampole heremyte to an Ankeresse

Tabula Scale I

Margin:  Robert Hedrington his Bookes 1577

Foot of page:  Liber Guilielmi Laud Archiepiscopi Cantuariensis et Cancellarii Universitatis Oxoniensis 1633

f. 2r.  Incipit  Gostly syster in Iesu crist ...

f. 31r.  Explicit  ... staat of lyf contemplatyf.  The grace of our lord iesu cryst be with pe.  Amen.

Here endiþ Be first partie of Be vii partie of his booke maad of Richard Hampole heremite to an Ankeresse.  And begynneþ Be secunde.

f. 31v - 32v. col a.  Tabula Scale II

f. 32v. col. b.  Incipit  For as muche as þou coueitiste ...

f. 74v.  Explicit  ... þis is þe voice of iesu.  Haynes.  iesus est amor meus

f. 75  Part of a religious work in Latin
Chapter capitals blue with red decoration. Red or blue paragraph marks. Quotations and chapter headings underlined in red, ff. l-5lv.

see F. Madan and H.H.E. Craster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford, 1922) vol II, part 1, p. 64

H.E. Allen, Writings Ascribed to Richard Rolle (London, 1927) p. 361

CORPUS CHRISTI COLLEGE, CAMBRIDGE  C2

Scale I and II Ascribed
Quarto
Vellum
1 + 169 leaves Collation 1 flyleaf, 1 8(+1*), 2 8-21 8 catchwords and signatures
Book hand Mid 15th. century
Page 10.6 x 7 in. Block 7.3 x 5 in. Single columns, 32-34 lines per page Unruled

lv. English note of indulgence

f. 2r. Head of page; early 16th. century hand: Liber contemplationum Walteri Hilton

[A comfortable tretyes]
Incipit Sine fide impossibile est placere deo.
Withoutyn feyth it is impossible to pleasyn god ...

f. 9v. Explicit ... omnis lingua confiteatur quia dominus noster Iesus christus in gloria est dei patris. Amen.

Here endith a confortable tretyes to strengthyn and confortyn creaturys in the feyth specially hem that arn symple and disposyd to fallyn in desperacyoun.

f. 10r. [Scale I]
That be under beyng of a man shuld be lyke to vutward apperance.
Incipit Gostly systir in Iesu cryst ...

f. 52v. Explicit ... state of lyf contemplatif. The grace of oure lord Iesu cryst be with the now & evir. Amen.
Here endith the fyrest book of maister Walter hyltoun.
Si nomen domini benedictum in secula seculorum. Amen.

Here begynneth the table of chapetris of the fyrest book of mayster watyr hyltoun Pat his wrytyn here byforun.

f. 54v. Here begynneth the chapetris of be tretyes of be sevene poynris of trewe love and evir lestyng wysdam drayvn out of be book clepid orilogium sapiencie.
f. 54v. Incipit Sentite de domino in bonitate et in simplicitate cordis querite illum qui inuent ab his qui non temptant illum apparat autem eis qui fidem habent in illum.
These wordys of evir lastyng wyadam ben thus meche to seyn ... 

f. 97v. Explicit ... lyvist & regnest god evir with owtyyn ende. Amen.
Thus endith this tretis of the vii peticions or poynitize of trewe love of evir lastynge wisdam drawyn out of Pe book cpleid orilogium sapiencie.

f. 97v. blank

f. 98r. [Scale II]
Here begynnyth the table of the secunde boke of maister watyr hyltoun. Sit laus domino primo summo.

f. 99v. Incipit For as mykel as thou coveityst gretly ...

f. 169v. Explicit ... thanne myth ben in a gret boke. Deo gracias. J.S.
Explicit liber secundus M. Walteri hyltoun.

M thatt I Elizabeth Wylby N ... of S ... ossee Gyffe thys boke ...
(faded and bottom of leaf cut off. Dr. A.I. Doyle notes that a printed book in Bibliotheciae Harliane contains her name and a clear 'of Campsey' - note written in Corpus copy of James, Catalogue)


Both books of The Scale have chapter capitals in blue with red ornamentation, and texts underlined in red. Book I has chapters numbered and titled, both in red. Book II has chapters numbered in red but not titled, except for chs. 3 and 4 which have the titles in black written in the space between lines.

In Denbire mad the first Day of (?)May

This is the table of the firste parti of this booke Pe whiche is cleped Scala perfeccionis

Explicit tabula Prime partis

Here begynne Pe firste party of this boke Pat is cleped Scala perfeccionis compiled be a ful deoute man Pat was called mayster water hilton to an Ancresse. That Pe ynner hauynge of mannes soule be lyke to Pe utter.

Incipit Costly sustir in iesu criste ... 

Explicit ... Pe state of liif continglatife. The grace of owre lord iesu crist be wi Pe Dee. Amen. Explicit 3rd pars.

Here begynne Pe the table of Pe secunde party of Peforesede boke Scala perfeccionis.

Explicit tabula ii^c partis

Here begynne Pe secund party of the foreside boke. This chapetir schewe Pat a man is seide the ymage of god aftir the sowle and not aftir Pe body.

Incipit For as myche as Dow coueitist ... 

Explicit ... Pen myght be writen in a grete boke. Deo infinitas gracias

Explicit libellus Magistri Walteri Hilton canonicj de Thurgarton qui obiit Anno Domini Millesimo ccc nonagesimo quinto decimo kalendas Aprilis circa solis occasum.

Nunc finem feci penitet me si male scripsi.
f. 136r. This wyll mayde the xvi\textsuperscript{th} day of may In the thri and Twonete day. In the yere off the (?)Hengris off Ion moste dredd.
16th. or 17th. century hand.

f. 137v. Head of page:
Thys ys mayster Asshes boke of petar howsse.
And wittenes her of ys John Sutton and John Bregg.
Margin:
per me Johannem Sutton seruientem Georgii Colke Armigeri manentem apud Bury sancti Edmundi in Com. Suff.

i Scribling on recto

Very carefully written. Chapter headings in red, texts underlined in red. Chapter capitals blue with red ornamentation. Blue paragraph marks.

In Book I there is one letter at the foot of each recto ff. 1-62 giving: LIBER DOMUS SALUTACIONIS MATRIS DEI ORDINIS CARTUSIENSIS PROPE LONDON, probably written at or near the time of the text.

There is 16th. or 17th. century writing in the margins of ff. 17v., 87r., and 125v. That at 17v. reads:
Si Christum discis satis est sicetera nescis
Si Christum nescis nihil est sicetera discis

At the head of f. 98r. is written Johan brygge in a 15th. century hand.

Scale I and II  Ascribed
Quarto
Vellum
i + 116 leaves (Traces remain of earlier binding using part of a medieval text.) Collation 1\textsuperscript{a} 2\textsuperscript{b}, 3\textsuperscript{c}, 4\textsuperscript{d}, 5\textsuperscript{e}, 6\textsuperscript{f}, 7\textsuperscript{g}, 8-14\textsuperscript{h}, 15\textsuperscript{i}

Page 10.9 x 7.75in.  Block 6.7 x 4.8 in.  Single columns, 36-37 lines per page.

Book hand  Main hand early 15th. century; last page late 15th. century (Grenehalgh).
end paper  Scala Perfectionis
Gualteri Hilton  Anglice
Lib 2
In hand later than that of text

i  Scala perfectionis Gualteri Hilton (16th. or 17th. century hand)

f. 1r.  Here folowith be chapitowres of be firste boke of Walter hilton be which is called Scala perfectionis Pat is to sey be ladder of perfeccion

f. 3r.  Here enden the chapitouris of be firste boke

f. 3v.  Here begynnith be firste boke
That be ynner havyng of mannys sowle schulde be like to be vttir
Incipit  Costli sustir in Iesu crist ...

f. 48v.  Explicit  ... state of contemplatife life. The grace of oure lorde Iesu crist be with be now and euere. Amen.
Explicit liber primus
Incipit tabula libri secundi

f. 50v.  Here enden be chapituros of be secunde booke.
Here begynynith be secunde booke of maister walter hiltoun.
Incipit  Pat a man is be ymage of god aftir be soule and not after be body.
For asmyche as bou coweityst ...
f. 114v.

Hand of text ends ... This is the voice of Iesu Greenhalgh continues: of which the prophet ... wretyn in a greyte boke.

et sic finitur liber venerabilis Walteri Hylton summil contemplatiui cuuis ffoelicissimus obituit in vigilia Intemerata Assumptionis Intemerata Virginis dei genitricis Marie anno domini MCCC Ixxxv Script. quidem est hoc opus per Benet quondam procuratorem in Carthusia de Schen super Tamisiam. Quod Greenhalgh euisdem domus professus indigna manu sua. In festo Reliquiarum fe. 6th sero. 1499 (Monogram JG follows)

Dr. A.L. Doyle writes (privately):
'Rob. Boneti sive Benets', possibly scribe of T, professed monk of Sheen, later prior of Beauvale, d. 1518 after fifty years in the Order.

f. 115v.

Henry Brereton (twice, in 16th. century hand)

f. 116r.

In 16th. century hand:

In modio rendi, non est vola plena sciendi.

In a busshell of Trowynge ys not one handfull of knowynge.

Quod donare potes gratis concede Roganti

Nam quae sepe fiunt miseris in parte Lucrantur Lucrosum est.

In templo sancti Egidii prope Portam sancti Egidii Civit. Norwicensis.

xxiii 5 Martii 1595 iuxta x.

Et quod recte facis miseris in parte lucrosum est.

In addition to the main hand and the paragraph added by Greenhalgh at the end of Book II, the MS. contains corrections and marginal paraphrases in both English and Latin. As far as I could distinguish those in Book II, they are:

a) Comments, mostly paraphrases of the text, in English in margins, in a late 15th. or a 16th. century hand. These cease at f. 60v.

b) Corrections (? 15th. century) at 54r., 60r. and v., 67r., 69r., 74r., 93r., 103r., 107r., 108v., 112v. The same hand may have added the Latin paraphrase at 57v.

c) Corrections (? 15th. century) at 79r., 83r., 83v., 84v., 85r., 88v., 101v., 107r., 113v. (some of these are prefaced by ex.lat. or iuxta lat.)

d) Corrections 70 r. and v.
lili

T

e) Correction of chapter heading at 90r. (iuxta lat.)
f) Comments at 74r. and v.
g) Comments at 79r.

c) and possibly b) above may be by Grenehalgh.

Chapter headings in red, and texts underlined in red. Chapter capitals in blue with red tracing. Red and blue paragraph marks alternate.

MS. presented to the Library by G. Wilmer.

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MAGDALENE COLLEGE, CAMBRIDGE F 4 17 M

Scale, Book II only Ascribed
Quarto
Vellum

118 + i leaves Collation 1 flyleaf, 1-9 10 12-14 (12-14 can.)
12-14 15 wanting 4-6 catchwords but no signatures.

Book hand Two 15th. century hands, second beginning at
f. 76r. (page 151).

Page 9.4 x 6 in. Block 5.8 x 3.6 in. Ruled
Single columns, 28 lines per page.

Flyleaf notes on the works and manuscripts of Hilton in
a later hand; preceded by:
Gualterus Hiltonus natione Anglus claruit Anno 1430
et sequentibus primum erat Canonicus de Thurgarton
dein ordinem Solitarium Carthusianorum amplexus est.

f. 1r. Here begynne the titles of the chapitles folwynge
in the book of reformynge of manes soule. Wheche
book a religious man made holy in leyynge.
hevelyche visited connynge of clergie and taught
of the holy goost fulhy gostleche felyng. Wheche
man was named maister Watier Hyltoun comens our of
degrees and Chanon of Thurgurtoun.

f. 5r. In red:
This book fat folweth may skilfully be cleped the
scale of perfeccion. ffor who so wole rede besily
and vnderstonde spedfully the matter that here
folweth may haue ful techyng, how he shal mowe
comen to gostly felyng and to swetnesse of
contemplacion 3if his wille be stable & fervent
to conne loue our lord crist ihesu: ffor wheche
loue alle men and wemen nyght and day shuld
trauayle and namelyche religious wheche be wordiis
of perfessioun haue forsake alle be world, and
outward beth clothed with a dedly habite fat
semyth contemplatyf or ful of perfeccion.
How man ys made be ymage of god after his soule
and not after his body.
Incipit For as moche as many men for ful knowyng desire to here of this gloriusse ymage, therfor to the worship of god gladly y wolde falle to hare desir. be helpynge and grace of our lord Iesu crist in whom I fully truste I shal open to hem fully as i fele of this matier and in the begynnynge be thow man be thow woman in what maner degree. 3if Fou wilt wele pleynly what y mene be this maner ymage ...

[This opening is peculiar to M]

f 117v. Explicit ... than myyte be writyn in a grete booke.
Explicit hic finis.

16th. century hand:
How the soule of man is ordeyned by the myghty poure and provydenye of allmichtye god and hevenly ffather.

f 118r. Incipit After that god had created man of the earthe ... 

f 118v. Explicit ... vtto the hevenly Ierusalem whiche is Jesus Christe our Lord and Saviour.

Chapters numbered and titled, both in red; ch. 23 wanting both title and number. Latin texts in red. Chapter capitals in blue. Capitals beginning sentences touched with red.

see M.R. James, A Descriptive Catalogue of the Manuscripts in the College Library of Magdalene College, Cambridge. (Cambridge, 1909) p. 44
This MS. is an anthology of passages from both books of The Scale. Unascribed.

Quarto

Vellum

86 leaves

15th. century

Page 8.7 x 5.9 in. Ruled frame, single columns, 27 lines per page.

Order of passages (references to Underhill ed. for Book I, to this edition for Book II):

a) I ch. 70 (p. 170) But now saist hou ... Lift vp his ymage yit.

b) I ch. 70 (p. 167) herte for to despisen hym ... wip outen femyng or flateryng. dispi/

c) I ch. 57 (p. 136) Nerbeles a litel shal I say ... for to plese god he most.

d) I ch. 68 (p. 164) a dred be meke ... priue hate in pyne.

e) II 215/8 - 219/9 lovely to a soule and redy ... bi lawis of kiend of

f) II 151/3 - 155/15 love and Hat is not comune ... and wrikip in Pe soule

g) II 219/9 - 223/7 resoun & of grace ... Pur3 here gostly presence

h) II 180/20 - 185/10 overcomedi & slebe ... Pe vsynge of creaturis

i) I ch. 33 (p. 75) law be bink bi self reccheles ... in so myche Hat he shulde

j) I ch. 37 (p. 84) Hat pei felid neuer none so greuous ... wil euer hyng vp on hem.

k) II 207/10 - 209/6 in holy writ ... letterly moraly mistily & heuenly
Several of these are short passages, but some (e.g. m, n and s above) are of considerable length. Furthermore, if several passages are re-arranged consecutively (e.g. s, o, q, f, r, p to give Book II 49/14 - 162/15) it will be seen that the middle of Book II, for example, is continuous. Since the passages almost all end at the close of a verso, the MS. was probably at one time wrongly bound; it was rebound in the 18th. century.

Chapters numbered in margins or at head of page.

See S. de Ricci, Census of Medieval and Renaissance Manuscripts in The United States and Canada (New York, 1935-37) I p. 65
Catalogus Librorum Manuscriptorum in Bibliotheca D. Thomae Phillips, Bart. (Middle Hill, 1837) no. 2180
COLUMBIA UNIVERSITY LIBRARY, PLIMPTON 257

Scale I and II Unascribed

Quarto

Vellum

Collation (supplied to Miss Birts by Columbia) 241 of 250 leaves
1-3 1o, 4 1o, 5 1o, 6 1o, 7 1r, 8 12, 9 1o, 10 1o, 11 1r, 12 1r, 13 1o,
14 1o, 15 1o, 16 1r, 17 1o, 18 1r, 19 1o, 20 1r, 21 1o, 21 1r, 23 1o,
24 1r
ff. 59, 111, 114, 116, 155, 161, 175, 204, 211
missing (blanks) catchwords

Book hand Mid 15th. century work of three scribes (scribe changes at f. 227r., Book II)

Page 6.75 x 4.4 in. Ruled Single columns, 21-25 lines per page

f. 104v. [Scale I]
Explicit ... state of lyf contemplatyfe. The grace of oure lord iesu be wiþ be. Amen.

f. 105r. [Scale II]
Pat a man is seide ymage of god aftyr his soule & not aftyr be body.

Incipit For as miche as þou cousites ...”

f. 250v. Explicit ... Panne miȝte be written in a grete booke.

f. 251r. Blank

f. 251v. [Mixed Life]
Here bigynneth a litil booke þat was written to a worldly lord to teche him how he shuld have him in his state.

Chapters numbered and titled in red. Chapter capitals in red with marginal prolongation. Texts underlined.


Sotheby, Sale Catalogue, 16-20 December, 1929, no. 748 (from collection of Sir F.S. Powell, Horton Old Hall, Bradford).

J. Tregaskis, Caxton Head Catalogue, 977 (1930) pp. 53-54, no. 207 (bought from Sotheby).
TRINITY COLLEGE, DUBLIN

Scale, extracts from Book II Unascribed

Quarto

Paper

116 leaves mostly in twelves with some fourteens

Book hand mid-late 15th. century Scale in different hand from Cloud material; inscription at 103v. (below) suggests MS. may once have been two separate books.

Page 8.5 x 5.5 in. Single columns, 27 lines per page

ff. 1-74v. The Cloud of Unknowing
ff. 74v. - 102 The Book of Privy Counselling

f. 103v. Head of page:
My hert is ful heavly to send 3ow Bis boke for I supposid fat 3e suld hafe comen home fat we myght hafe comend to gedir Per of. Send me word how it is & Pat fat I may do for 3ow I wil with alle my hert if it lyke 3ow to lat me wytt. ora pro me. (?) why 3e come not.

f. 104r. [Scale II, references to this text]
86/7 Incipit Bow schalt wele vndirstond ...

f. 107r. 94/10 Explicit ... be litil & litil

198/3 Incipit [C]omyn grace Pat is charite ...
continuing with short breaks until

f. 112r. 223/20 Explicit ... schynes in a cleane saule.

70/4 Incipit For fou couetes for to haue ...

f. 116r. 84/9 Explicit ... Pei schal for Per Pe an ower tyme.

see T.K. Abbott, Catalogue of the Manuscripts in the Library of Trinity College, Dublin (London, 1900) p. 16

Scale I and II  Ascribed

Paper

149 leaves  Single neat hand resembling print

flyleaf  This book belonghet to the english Cartusians in Mechlin. Anno Domini 1615

f. 1r.  The chapyters of this presente volume of Walter Hylton named in latyn Scala perfectionis, englyshed the Ladder of perfection.

f. 57r.  Tabula Secunde Partis
Here begynneth ye Table of ye seconde Parte

f. 58v.  Here endeth the Table of the seconde parte.
Here after followeth the second parte of this present boke made by mayster Walter Hylton.

f. 59r.  Incipit  For as moche as Dou cousytest ...

f. 133r.  Explicit  ... than myght be wryten in a grete boke. This fyngesheth this present boke whych expowneth many notable doctrnyes in contemplacyon, whych as me semeth ryght expedyent to those that set theyr felicyte in occupyenge themselfe specyally for theyr soules helth.
Finis Anno Domini 1608. Orate pro me Fratre Abrahamo Comverso Carthusiensii.

f. 133v.  In a different hand:
Orate pro Fratre Abrahaamo Libri Huius Scriptore Frater Abrahamus Comversus Domus Sheen de Bethlehem in Anglia- (? Abraham Ellis obit. c. 1620)

f. 136v.  A devoute book compyled by mayster Walter Hylton to a devoute man in temporall estate how he sholde rule hym.

f. 136v. - 149  Mixed Life

f. 149v.  Dominus S. Francisci (?) de Bethlehem in Anglia

Chapters numbered and titled. Decorated chapter capitals. Each page of Book II headed 'Secunda Pars' with chapter number opposite.

see  J. van den Gehyh, Catalogue des Manuscrits de la Bibliothèque Royale de Belgique (Brussels, 1903) III, pp. 506-7
Here begynneth the chapytours of the present volume of Waltere Hylton namyd in laten Scala perfectionis englisshed the ladder of perfection.

And after foloweth the fyrste parte of this present volume.

Below: This boke belongith to Dame Jhone Sewelle, Systere in Syon Professed The yere of oure Saluacion a thousand and fffe hundredeth. Followed by her monogram combined with that of Greneshalgh, and:

In die Sancti Vitalis Martiris xxviii Aprilis

Incipit That the Inner hauynge of mannes soule sholde be lyke the vttre. Ghost(l)i suster in Jhesu cryst ...

Explicit ... state of lyf contemplatyf.
The grace of oure Lorde Ihesu Cryste be wyth the.
A. M. E. N.

(These four letters are spaced across the page. The M, E, and N are each followed by small writing. Beneath is written Jacobus professus and in the right-hand margin is Joanna Sewell’s monogram.)

Here begynneth the chapytours of the ii boke.

Here endeth the chapytours of the seconde boke.
Here after folowyth the seconde boke of mayster water hylton.

Incipit That a man is the ymage of god after the soule and not after the body. For asmoche as thou couetyst ...
f. 134v. Explicit ... than myyte be wryten in a grete boke. Thus finysshith this present boke whiche expowmeth many notable doctrynes in contemplacyon whiche as me semyth right expedyent to those that settyn their felicyte in occupyenge themself specially for theyr soule helthe.

f. 135r. Lenouye Infynite laude wyth thankynges many folde I yelde to god me socouryng wyth his grace This boke to finyssh whiche that ye beholde Scale of perfeccion calde in euery place Wheroof thanuctor Walter Hilton was And Wynkyn de Worde this hath sett in prynt In Wyllyam Caxstons hows so fyll the case God rest his soule. In Joy ther mot it stynt.

This heuenny boke more precyous than golde was late direct wyth great humlyte For godly plesur. theron to beholde Vnto the right noble Margaret as ye see The kyngis moder of excellent bounte Herry the seuenth that Iesu hym preserue This myghty pryncesse hath commaunded me Temprynt this boke her grace for to deserue.

Finit feliciter liber intitulatus Scala perfeccionis impressus Anno Salutis Mcccclxxxxii Followed by Wynkyn de Worde's device.

f. 135v. Commonplaces, some probably in Grenehalgh's hand. Also the phrase:

Quod perstare dignetur
Ad te autem JS non appropriquabit
Iesus christus
Domimus moster

f. 136v. Here begynneth the table of the thyrde booke of Water hylton named Vita mixta or scala perfeccionis.

Explicit Tabula tercie partis.

f. 137r. Here foloweth the thyrde boke of mayster Walter hylton called Vita mixta or scala perfeccionis.

Here begynneth a prologue of a lytyl boke that was wryten to a seccular or temporall worldly lord to teche hym how he sholde haue in his astate erdnyate loue to god and charyte to his even crysten.
Incipit Grace and goodnesse of oure lorde Iesu cryste ...

Explicit ... waxeth vnto he come to the moost.

Here endeth the thrde boke of mayster Walter hylton called Vita mixta or scala perfeccionis.

The Aldenham (now Rosenbach) copy is annotated throughout by Grenehalgh. On f. 126r. he writes:
Sanete Lecnarde ora pro nobis 2 g. s fe. 4. 1499. grenehalgh monk of Schene Cartusiensis professus.

and on f. 134r. there are commonplaces in the margin and at the foot of the page, including two monograms J. G. and the date 1499.

Grenehalgh has written on the inside of the front cover:
Liber Cartusiensis Schene Iesu Bethleme Grenehalgh Monke Professus

and This boke is diligently corrected oute of Laten.

On the inside of the back cover is written:
Magister Walterus Hylton Canonicus de thurgarton qui fuit vir venerabilis scienta et sanctitate vitae compositum hume librum tripartitum et multa alia de quibus duas dumptxat hactenus uidi epistulas plenas catholica fide et edificatione maxime ad Religiosos Cuiusdem ffoelicissimus obitus fuit Aput Thurgarton predictum in berea Vigilia viz. Assumptionis beate Mariae Amno nostrae Saluationis. 1395. m. ccc. lxxxxv.
Monogram J. G. Cartusianus Euisdem partis oriundus Schene. professus.

At foot of page are verses from Latin satirists.

see E.G. Duff, Fifteenth Century English Books, (Bibliographical Society, Oxford 1917) p. 53, no. 203
P. J. F. (? Furnivall) Notes and Queries 12 (1891) 145-46
M. B. Stillwell, Incunabula in American Libraries (New York, 1940) p. 258
M. Deanesly, The Incendium Amoris of Richard Rolle of Hampole (Manchester, 1915) p. 82 and frontispiece.
E. Colledge, English Studies, 33 (1952) 59-61
TEXTUAL ARGUMENT

There are twenty-four extant manuscripts of the Latin text of book Il. In addition, the Latin text of two of these (text 10 and 11) should be considered as having the exact order of the book. One of these manuscripts, at least until it can be proved otherwise, was supposedly written on palm leaves, although in the case of 10 the exact nature of passages from book Il. represents a large mass of the same work. There is a large section missing from the text of 11. It is also important, although not necessarily

Although many of the extant manuscripts contain the text of 11 alone, 10 and 11 are the only two manuscripts which have been used in the present study. In 10 and 11 the two books are separated by an interval of some months. The evidence might therefore suggest that two of these books (book 1) originally circulated as a separate work, but it is not clear why this should not have been shown.

I have been able to consult twenty-three years, during which I have consulted the texts of the manuscript collection from the Library of the British Museum. On the British Museum. The manuscript of the manuscript of the complete text of 11 has been lost, but there are three fragments of the text of 11 which have been preserved. One of these fragments is from the text of 11, and the other two are from the text of 10. There might also be added another 10 with palm leaves, and the fragment 10 with palm leaves. However, I also see 10 with palm leaves.
There are twenty-four extant manuscripts of The Scale of Perfection, Book II. In addition, the 1494 printed text of Wynkyn de Worde must be considered as having the value of another manuscript, at least until it can be proved that it is descended from one of the extant manuscripts. (The later printed texts all seem to descend from the 1494 copy.) Of these twenty-four, two, Hu and D, are simply collections of passages from The Scale, although in the case of Hu the total number of passages from Book II represents a large part of the whole book. There is a large section missing from the centre of W3. R is also imperfect, although not seriously so.

Although there are seventeen manuscripts containing Book I alone; H4 and M are the only two manuscripts which have Book II alone; in R and C the two books are separated by other material. The evidence might therefore suggest that Book II (like Book I) originally circulated as a separate work. There is no real reason why this should not have been so.

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1 I have been able to consult twenty-three only. The other manuscript was part of the Stonor collection (see 2nd Report of the Royal Commission on Historical Manuscripts, London 1871, p. 33), and was sold at Sotheby's in 1938 to Messrs. Maggs (see Sotheby's Catalogue, 1 July, 1938, p. 68, no. 523, and Maggs's Catalogue, no. 781 (1949) p. 21, no. 1335). Miss C. Kirchberger, The Goad of Love (London, 1952) p. 19, note 1, speaks of the MS. as 'now at Maggs', but inquiries there failed to show its present whereabouts. From the descriptions in the above catalogues, it contains Scale I, incomplete at the beginning; Scale II from ch. 10 (Qui timetis ... 29/5); an English translation (probably Hilton's) of the Stimulus Amoris; and Rolle's Pricke of Conscience (incomplete).

2 To these might be added Harley 330 with Book I in English, Book II in Latin, and the Thornton MS. with only eight chapters of Book I.

3 The passages in D also are all from Book II.
It is not closely connected with Book I, although, as its opening sentences suggest, it is a fuller treatment of a subject dealt with in Book I. The opening of M, found only in that manuscript, may represent a sub-group of which M is the only survivor or may be a deliberate attempt to present Book II as a separate work.

In nine of the manuscripts containing Book II, The Scale is ascribed to Hilton, although in some cases by a hand later than that of the text. In L2 the work is ascribed to Rolle. In the remaining manuscripts it is unascribed. It is interesting that in most of the manuscripts which have Book II, The Scale occurs alone. Where this is not so (e.g. L, In and H4) the other contents are either probably Hilton's or of special interest to a reader of his work. There are no cases where Book II forms part of a really large collection of medieval texts like the Vernon or Simeon manuscripts. This is, however, the case with Book I, where several more manuscripts are extant. It may fairly be inferred that Book I was better known and more popular than Book II.

1 Quoted at p. lv.
Before giving the detailed evidence for the grouping of manuscripts it will be convenient to state a few principles governing the presentation of the evidence:

MSS H, T and W contain extensive corrections. Where such corrections occur the sigla He, Tc and Wc indicate the corrected version, H, T and W the uncorrected. The extent of the correction is shown by brackets, e.g. *departe god (fro man)*

As far as possible MSS are always referred to in the order:


It will be suggested later that these MSS frequently divide into two main groups, each consisting of several sub-groups. To avoid needless repetition of sigla the main groups will be referred to as follows:

**x** MSS H H2 W3 B T L2 Hu W Bru

**y** MSS P L H4 B2 E A R M C H3 C2

A2 is a conflated MS, and D and W2 are not sufficiently complete to assign them to either of the two major groups. Lu is probably a member of group x but conclusions are only tentative (see p. cxx).

Where it is important to show that one or more MSS are missing from or added to a major group, the fact is stated as follows:

**x** (- BT) or **y** (+ A2). Where a manuscript agrees occasionally with a sub-group but is not definitely a member of that sub-group, the manuscript is bracketed thus: BLHu (T). The use of brackets therefore suggests a temporary or occasional association of MSS with a recognized group.

---

1 Cancellations in He are also noted although it is usually not possible to say if these were made by a corrector or the scribe.
The symbol Σ denotes the reading of all manuscripts extant at that point of the text (disregarding minor variations of spelling and dialect) with the exception of those shown immediately below. As in the presentation of the text, standard contractions are silently expanded and certain abbreviations are used, see p. cxxxii.
x and y

Examples of the fairly clear division of MSS into these two groups are:

34/16-17

x synned in tyme of temptacion or non
y synneden or not in be tyme of temptacion

36/2-3

x schriften generally or specially trow stidefastly
   [trow) by leeue B; byleue than Bru; he add. TL2;
   thenne add. W]
y schryuen of Pise in general or in special. trowe Panne
   [trowe) leue M; Dou add. C2 Panne) Poun MC]

49/20

x nei moste nedis forbere
   [moste nedis] mostineedlyng Hu]
y(-C2 + A2) hem bihouef nedis forberen & leuen
   C2 nei most leevyn & forberyn

76/13-14

x (+M) be gretter is be fire
   [is^2 om. A]
y (+A2) be grettir is be flawme & be hattere is be fier

127/1-2

x (+EA2) bifore oure lordes face in a bodily liknes
y in bodili liknes before be face of oure lord

159/1-2

x not gretly for to desiren ne mikel for to chargen
y (- A) not moche to be desired ne greteli for to chargen
   A not gretly fortto chargen

202/6-7

x gode & gracious in it self
y (+ D) gode in it silf & ful gracious
   [it) the C2]
The provenance of some MSS of group x tends to support the textual evidence of relationship:

H  London Charterhouse
H2  Syon
W3  Westminster School now; Collegiate Church of St. Peter on the site in the 14th. century.
T  Shene Charterhouse
L2  possible connexion with Syon (see p. xlv)
W  printed by Wynkyn de Worde and belonging to a mn of Syon (see p. lxi)
A2  Syon

It would therefore have been possible for the originals of some of these manuscripts to have been compared in or near London during the late fourteenth or the fifteenth century.

Another important similarity is that H2W3L2 all end together at 226/19 ... 'This is His voice of Iesu.' A2 adds 'This is the abbaye of the holigost that is founded in a place that is cleped the conscience.' and then ends. H originally ended at 226/19 but the remainder of the text is added by another hand.

Similarly T is finished by a different hand, probably by Grenehalgh (see p. lii). Perhaps, as Miss Gardner suggested (MLAE 5 (1936) 16), the final leaf was lost from a parent manuscript.
The textual evidence, especially the original ending at 226/19, and the partial evidence of provenance suggest a close connexion between at least HH2W3TL2WA2. The early provenance of BHuBru and Lu is not known.
It is possible to distinguish three sub-groups: HH2W3; WBru; and, with less certainty, BL2Hu(T).

HH2W3
9/19 - 10/4
Σ of De faP but it is an vnshapli trouP & a ded.
for Dei louen him nöst ne Dei chese not De
frute of his passioun, but Dei lige stille in
her syn & in De fals loue of Dei world, vn to
Dei last end. And so be Dei not reformyd to
Dei liknes of god. but go to Dei paynes of helle
HH2W3(T) om. but it is .. . liknes of god
10/19 - 11/2
Σ miȝt be reformed here in Dei liif. to his
liknes in ony creature. It semys nay it miȝt
not be. For if it were reformid
H2W3 miȝt be reformed here in Dei liif to his
liknes in creature. It semeP nay it miȝt nouȝt
be reformed here in Dei liif to his liknes in
creature. For if it were reformid
H(T) miȝt be reformed here in Dei liif to his liknes
in creature. It semys nay it miȝt not be
reformed here in Dei liif to his liknes in
creature. It semys nay it miȝt not be. For if
it ware reformid [semys2) welle add. T
be3) so add. T]
Hc ...
(ony) creature .... The passage copied
twice in H: reformed here2 ... not be is deleted.
The ink used for both insertion and deletion is
darker than that of the text.
51/18-20
Σ he weneP Pat Per is non oDer lyf Pan Pys or
elles yf he wene Pat Per ys anoHer nerPeleS
he weneP Pat
HH2W3(TWBrA2) om. Per is non ... nerPeleS he weneP
probably by homoeoteleuton
Σ continues god seeP not his synne or Pat he wil not punisch
it so harde as holi writ seIP
HH2W3 om. or Pat ... seIP
This is reformyng in felinge. For thou shalt
vndirstond pat the soule haþ two maner of
felinges. One with outen of the fyue bodili
wittes a noþer wif inn of the gostly wittes.
Be which arne properly the mistres of the soule.
Mynde resoun & wille. when these myttes arne
Pure grace fullfyllid in al vndirstondryng of
the wille of god; and gostly wisdom.

In all the above cases he has been corrected to agree with $\Sigma$.

Occasionally H2W3 unite against H, e.g.

23/14-15

$\Sigma$, with H  gifes the soule
H2W3  lyueþ be only  [H2 has sowle in margin in
different ink]

25/14

$\Sigma$, with H what bi wil is
H2W3 what Per inne is  [H2 has thy wylle in margin
in different ink]

53/13-16

$\Sigma$, with H al vmbilappid wip listte of the soune when he
stondid Per inne. & yet seþ he it not. ne haþ
no profet Per of for to go Per bi. riþt so
gostly a soule blynded wip dedly synne is
al vmbilappid
H2W3 al a boute be wrappid Then om. wip listte ...
al vmbilappid probably by homoeoteleuton
Ixxiv

131/7

$\Sigma$, with H  oo gute vitterly
H2W3  oo gute dede of deuocioun

185/14-15

$\Sigma$ (+H)  is gostly for be luf is gostly
H2W3(A2)  om. for ... gostly  probably by homoeoteleuton

The cases of 136/3 (opposite For Per is) where H2 and W3 have the same marginal entry Cognicio dei duplex and 187/20 where they have the same unusual spelling hasched for $\Sigma$ asked should also be noted.

It would appear that the immediate ancestor of HH2W3 was copied carelessly. $H$ is closer to this ancestor than $H2W3$ whose exemplar was once more copied none too carefully, resulting in such inferior readings as those immediately above, a few of which are corrected in the margin of $H2$. $H$ is corrected from a manuscript (or manuscripts) outside the sub-group HH2W3, and the occasional agreements of $T$ and $A2$ with this sub-group presumably go back to a stage not far removed from $x$. $W3$ is defective from 64/6 (... in felynge) to 126/19 (Pis maner ...), i.e. for over one quarter of the text. Elsewhere it can almost always be adequately represented by $H2$. 


These MSS are especially close:

26/19-20

These MSS are especially close:

26/19-20

Σ
lifen I hope are reformid in faiP to Pe ymage of god. And if Pei lifen in Pis reformyng

WBru
om. I hope ... lifen probably by homoeoteleuton

We
lyuen (as I hope ben reformed in feith to Pe ymage of god.) And if thei lyuen in this reformyng) in this reformynge.
The last three words are dotted for deletion.

63/15-16

Σ
not bot on god & Pei schul see Pat Per is not bot god

WBru
om. & Pei ... god

71/3

Σ (+We) he schulde ay han his lif safe [ay) euer We]

WBru
his lyfe sholde be saaf

129/10-12

Σ
bat we sul departe god fro man but we schul loue iesu bope god & man god in man & man in god gostly not fleschly [ fro man) in iesu add. LBR]

WBru(M) we sholde refuse the manhede of Iesu and departe god fro man but thou shalt in Iesu man beholde drede wonder & loue ghostly the godhede. And soo shall bow wythoute departynge loue god in man and bothe god & man ghostly and not fleschly [we sholde) bow shalt M ghostly and not fleschly) om. M]

C2 we shuld refusyn the manhod of iesus and departyn god ... Thereafter with Σ

i.e. WBru(M) expand Σ, C2 expands only the first phrase.

147/5-8

Σ and We to Pis knowynge & Pat lufe is not Pe lufe Pat a soule haP in it self to god. bot Pe luf Pat ourlorde haP to a synful soule Pat kan riP not lufen him is cause whi Pis soule comiP to Pis knowynge.

WBru
om. & Pat lufe ... knowynge probably by homoeoteleuton.
The few differences between W and Bru are very slight, e.g.

86/3

W dayes two
Bru two daies

175/1

W chargeth
Bru regardeth

In other cases (e.g. 105/1, 115/8, 119/20, 121/7) both MSS omit phrases and Wc has the omitted words in the margin.

The inscription on f. 133 of Bru (see p. lx) shows that Bru is later than W which was printed in 1494. It seems to be a written copy of a descendant of W (Miss Birts thought from a printed edition subsequent to Notary's of 1507) but from one without the corrections of the Aldenham copy. Such differences in vocabulary as (W first):
trowe/ byleue; defoyled / defoulid; sente / assent, consent; dwere (hesitatioun Wc) / fere

merely confirm the earlier date of W.
Though the variants are admittedly slight, there is a possibility of an immediate common ancestor for the remaining MSS of group x:

32/11

\( \Sigma \) only reformed in faip

BL2T(H) om. reformed

[Hu def.; Hc with \( \Sigma \)]

96/2-3

\( \Sigma \) semip somewhat bot it semip bot

BL2Hu om. somewhat ... semip probably by homoeoteleuton

102/16-17

\( \Sigma \) ne ypocrisies ne fantasies

WBruA2 ne with fantasyes

Wc ne with fantasyes (nor ypocrisies)

Tc (nor ypocrisies) ne fantasies

BL2HuT(HcH2) ne fantasies

128/13

\( \Sigma \) wikked luf in be soule

BL2Hu om. in be soule

161/18

\( \Sigma \) somtyme trauelous pyneful and hard to hym to him trauelous pyneful & harde

HH2W3WBruA2 [him] somtyme add. WBru trauelous) & add. A2

BL2HuT somtyme to him trauelous pyneful & harde

166/7

\( \Sigma \) (+HcTc) it felip

BL2(H) felip hit [Hu def.]

T felip

There are also some thirty-six readings where BL2Hu agree not with x but with y. Examples are:

51/18-20

y (+BL2Hu) he weneP Pat per is non ober lyf pan bys or elles gyf he wene Pat Per ys anoBer lyf nerBeles he weneP [Pat'om. BR; Pan] bute B lyf\(^2\) om. B]

x om. Pat ... weneP probably by homoeoteleuton
There are, however, several differences between these four MSS, especially between T and the other three. Some of these variants consist simply of synonyms or of glossing, e.g.

<table>
<thead>
<tr>
<th>MSS</th>
<th>Variant 1</th>
<th>Variant 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>faste</td>
<td>L2 sere ne faste</td>
</tr>
<tr>
<td>L2</td>
<td>sere ne faste</td>
<td>Hu sore</td>
</tr>
<tr>
<td>B</td>
<td>sundry</td>
<td>L2 diuerse</td>
</tr>
<tr>
<td>L2</td>
<td>diuerse</td>
<td>Hu diuers &amp; many</td>
</tr>
<tr>
<td>B</td>
<td>dere</td>
<td>L2 a noye</td>
</tr>
<tr>
<td>L2</td>
<td>a noye</td>
<td>Hu dere ne hurt</td>
</tr>
<tr>
<td>B</td>
<td>closed</td>
<td>L2 schytt</td>
</tr>
<tr>
<td>L2</td>
<td>schytt</td>
<td>Hu spard</td>
</tr>
<tr>
<td>B</td>
<td>disseeueraunce</td>
<td>L2 schedyng</td>
</tr>
<tr>
<td>L2</td>
<td>disseeueraunce</td>
<td>Hu departyng</td>
</tr>
</tbody>
</table>

Of differences not accounted for in this way, the following seem the most extensive:

<table>
<thead>
<tr>
<th>MSS</th>
<th>Variant 1</th>
<th>Variant 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>L2</td>
<td>(+ ARMC)</td>
<td>om. or ... iessu</td>
</tr>
</tbody>
</table>
I

118/10-13

B, Hu gostly felynges Pat oher men Pat stande only in faib fele not of. vn to his I may say as me
benkep Pat Pese gostly felynges

L2 om. Pat oher... felynges

119/6-8

BL2 drawn hem out from werdly lufe & fleischly lust
that hauen ben longe tyme roted in here herte
fro Pe wyche luf Pei schuld not ben drawen owt but
Hu om. from werdly ... owt but

152/4

BL2 Pat wil not of vs
Hu not Pat wil of vs

Omission of short phrases, usually by homoeoteleuton, or
transposition of two or three words account for most of such
differences.

Some of the instances cited as evidence of the group
BL2Hu(T) may result rather from conflation in these MSS
between x and y ( e.g. at 161/1% above and those passages
where BL2Hu(T) agree with y and not with x). But the other
evidence, plus the fact that when BL2Hu (especially) differ
from each other they rarely agree with other MSS, suggests
some kind of relationship between them which, although not
close, is something more than their common likeness as members
of group x. It is noticeable that B keeps closest to Σ, and
since there is no sign of insertions in the text of B, the
probability is that the transpositions and omissions in L2 and
Hu were made during copying of MSS later than B. (It is of
course possible that insertions were made in the exemplar of B
of which B is a 'clean' copy, but this explanation seems less
likely in view of the additional differences of vocabulary
mentioned above.) Full collations from B will therefore be cited at the foot of the text of this edition.

T, while it shares readings with the whole group, is especially close to L2 in the second half of the text. Among the several examples of agreement are:

160/19

\[\begin{array}{l}
\Sigma & \text{ben pise good dedes called} \\
\text{TL2} & \text{alle pise good dedes ben clepid}
\end{array}\]

168/12-13

\[\begin{array}{l}
\Sigma & \text{Scuto circumdabit te veritas eius non timebis a timore nocturno} \\
\text{TL2} & \text{om. non . . . nocturno}
\end{array}\]

174/17

\[\begin{array}{l}
\Sigma & \text{ardant} \\
\text{TL2(A2)} & \text{ardant or brennyng}
\end{array}\]

196/11-12

\[\begin{array}{l}
\Sigma & \text{wirken Pat long to vs for to werken} \\
\text{TL2 (A)} & \text{om. Pat . . . werken}
\end{array}\]

209/14-15

\[\begin{array}{l}
\Sigma & \text{be werking of loue. And Pat is when alle sopfastnes in holi writ is applied to luf} \\
\text{TL2} & \text{om. And . . . to luf}
\end{array}\]

210/21

\[\begin{array}{l}
\Sigma & \text{barr withouten} \\
\text{TL2} & \text{rynde withoutefurthe}
\end{array}\]

214/8

\[\begin{array}{l}
\Sigma & \text{trowende} \\
\text{TL2} & \text{trowyng or bileuynge [or eperi L2]}
\end{array}\]

219/23

\[\begin{array}{l}
\Sigma & \text{after mesure} \\
\text{TL2} & \text{bi plente}
\end{array}\]
Although there are also many differences between T and L2, it is noteworthy that the readings they share are very seldom shared by other manuscripts.

TA2

There are a few readings shared by T and A2, again in the second half of the text:

83/1-2

Σ pleasant or peynful, bitter or sweete, likend or dredful, gladsum or sorwful
TA2 om. gladsum or sorwful

107/5-6

Σ when he may & ober Dinges Pat lettyn him so Pat he may dispenon
TA2 HH2 when he may not dispenon

109/5-6

Σ your life is hid with Crist in God Pat is ye lyfe gostly in lufe of God. But Pat lyf is hid
TA2 HH2 om. with ... hid probably by homoeoteleuton

115/15-17

Σ a litel pryuey trust Pat it shal haue in Be godnes of god & in his mercy. For Pat pryuey trist
TA2 HH2 om. Pat ... trist probably by homoeoteleuton [trust] luste A2

121/20-22

Σ and Hc ony grace. The selue wise fallip it of ober soules Pat arne profitende & fer forbe in grace
TA2 (HH2) om. The selue ... grace probably by homoeoteleuton

184/22

Σ witnesaynge
TA2 witnesse

For a probable connexion between L2 and Syon, see p. xlv. T was possibly written by a professed monk of Sheen and corrected by Grenham (see p. liii). The two MSS or their exemplars might have come together at one of these two houses during the 15th. century.
It is difficult to judge the significance of the above readings since T and A2 differ far more often than they agree. Perhaps the explanation once again lies in the fact that A2 is connected with Syon and T with Shene. In any case, A2 appears to be a conflated MS, sharing certain readings with R (see p. (xxxix)) and some omissions (almost all by homoeoteleuton) with HH2W3:

142/10

\[ \Sigma \]

worpines of kynde
HH2W3A2  worpines

159/20 - 160/3

\[ \Sigma \]

of pi soule for to sene sopfastnes pat is god & gostly Pinges & it shal stire pi affeccion hollif & fulli for to loue him. And it shal werken in pi soule
HH2W3A2  om. for to sene ... in pi soule

175/11

\[ \Sigma \]

for no more for him pinkip pat him nedip no more
HH2W3A2  om. for him ... more

182/8-9

\[ \Sigma \]

pat it was in to a nober maner feling. It is wondirfully departed & drawen first in to it selfe
HH2W3A2  om. a nober ... first in to

195/13-15

\[ \Sigma \]

specialte of grace. If Per be ony sich as I hope Per is none he is ful blynde in feling of grace
HH2W3A2 (C2)  om. If ... grace
203/21-204/1

Σ in custom when grace will stere him þer to þis is a siker feling & a soffast
HH2W3A2 om. when ... feling

209/13-16

Σ And þe ferþ þat is heuenly longe þat only to be werking of loue. And þat is when alle soffastnes in holw writ is applied to luf. And for þat is most like to heuenly felynge
HH2W3A2 om. heuenly ... like to

219/6-7

Σ in to heynes of pouȝt
HeH2W3A2 in to heynes

In all the above cases except the last He agrees with Σ.
GROUP y

Three lines of descent can be distinguished here: ARC (MC2A2); PLH4B2 (E); and H3

ARC (M often, C2A2 occasionally)

There is ample evidence of agreement between ARC, e.g.

48/1-2

\[ \Sigma \text{ like to bestes. ye & werre Pan beestes. for bei are like vn to Pe fende of helle} \]

ARC \[ \text{ liyk vnto Be feend of helle for Bei arn liyk vnto beestis ye & wers Pan any beestis} \]

A2 \[ \text{ like vnvo bestes. ye & werre Pan any beestes. om. rest} \]

48/21 - 49/1

\[ \Sigma \text{ how alle pis werld schal passen & drawe to an ende & how al wikkid luf schal ben hard punisched} \]

ARC(A2) \[ \text{ how al wikkid lune schal be hard punysched And how al this werld schal passen and drawe to an ende} \]

59/13-14

\[ \Sigma \text{ peirynde in synne for it fariP by hym} \]

ARC(A2) \[ \text{ enpeyrend in synne And Berefore it nedip him Pat he be ay beasy for it fariP by hym} \]

83/11-14

\[ \Sigma \text{ charge it nout. iangle not Per wip. ne angre be not drede it nout like it nout bot smyte it oute of Pin herte redily. And sei Pus: I am nost I haf nout;} \]

ARC(A2) \[ \text{ charge it not. like it not. bot smyte it oute of Pin herte redily. And sei Pus. I am nost. I haf nout. nout I seke iangle nout with it me angre Be nout: drede it nout. nout I seke} \]

i.e. ARC(A2) introduce the phrase iangle ... drede it not later than \( \Sigma \).
sight of Jesu. or elles if I say more softly
His gracious felynges is a gostly sight of Jesu
om. or elles ... of Jesu by homoeoteleuton

of smellynge & sauorynge & touchynge be more
Pat be best schulde be distracte & broken fro
gostly reste bi be vse ouber of smellynge or
of sauorynge or of ony of be bodily wittes

Of smellynge & sauorynge or of ony of be bodily
wittes. or of touchyng. The more Pat be thouȝt
schuld be distract and broken fro gostly rest
by be vȝa eyther of smellyng or of sauouryng
or of ony of be bodily wittys
[&' of add. C ony of') om. A
sauouryng²) tasting A]

& make al Pinge list & esy Pat it list riȝt
wel for to pealm & syngen be louynges of god
with gostly mirpe & heuenly delite

for to pealm & syngen be louynges of god
& makith al Pinge list & esi & hit list riȝt
wel to make gostli merthe so Pat Per in hit
hath heuenli delit
[&') to add. M louynges) preysingus A
Pinge)-es C]

ARC (M) are apt to agree in inferior readings, particularly in the
repetition or misplacement of short phrases. AC(M) show
signs of adaptation for a particular audience:

Pan pat Pei vse bob if Pei may I mene not of
customes nedful purȝe bonde of lawe or of rewle
or of pensaunce bot of oPer wilfully taken

Pan vse bob if Pat he may om. rest
[vse) folwe M he) Pei M]

Pan pat Pei vse bob if Pei may I mene not of
customes nedful purȝe bonde of lawe or of rewle
or of pensaunce bot of oPer wilfully taken

if Pou be free & art not boundene bot vndir
pe comen lawe
om. the whole phrase

ARC(M) also show a curious desire - the significance of which
is uncertain and which is contrary to other Scale MSS - to avoid
the name Iesu. (This practice seems to have ceased in R by p. 170 of the text.) e.g.

143/16-17

\[\Sigma\]

Denken on Pat vnmade kynde Pat is Iesu Pat made him

ARC(M)

om. Pat is Iesu

148/13-15

\[\Sigma\]

Be blissed si\text{3t} of Iesu and Perfore schul we fully desiren & asken of Iesu only Pis gift of lufe

ARC

for Iesu ' read god

ARC(M)

om. of Iesu

163/2-3

\[\Sigma\]

softe felynge of luf Pat it ha\text{3p} of Pe si\text{3t}e of Iesu

ARC(M)

si\text{3t} and Pe loue Pat it ha\text{3p} of god

It will be seen from all the above examples that \( M \) is very frequently a member of the sub-group, but as a whole \( M \) gives the impression of being further removed from the parent of the sub-group than ARC (cf. the unique opening of \( M \), quoted p. lv).

---

MC2

There is sometimes striking agreement between \( M \) and C2, e.g.

15/5-6

\[\Sigma\]

Pe felyng of fleschly stirynges & wordly desires

MC2

Pe flesschly stirynges

[stirynges] out add. C2

24/12

\[\Sigma\]

Porw fa\text{3p} in crist

MC2

in crist Porow feith
to be luf of him

not wel ben hid fro hem as sone as he wold

pinful or restful he is in be soule

what exercice it be Pat a soule haf, bot if he

lufen him

he seeP him not what he is

Agreement between M and C2 practically ceases in the last
third of the text, and in general the agreements consist
principally of additions. There are certain agreements
between the two manuscripts in the treatment of the chapter
headings (see p. cxxii ). C2, however, does not share the
peculiar opening of M.
The parent of C2 was undoubtedly a y group MS and C2 still shares most of the important readings of that group. However, it has a number of unique readings, especially many omissions and a smaller number of revisions, almost all of which make sense and of which only one or two are attributable to homeoteleuton; they were therefore probably deliberate on the part of the scribe. Examples are:

5/19-20

Σ  And sen Pat was Pe best mans ed & most worbi Pat euer was dom
C2  And so that oure lord iessu crist god and man wilfully deied

17/21-18/1

Σ  He abides not gret penaunce doyng ne pynful fleschly suffryng
C2  om. ne ... suffryng

70/13

Σ  seide to him Pat he mi$tte not come Beder
C2  seyd may

116/16-17

Σ  no more sauour ne delite of werdly likynge Pan of a stre
e C2  ne sauour ne delite of werdly likynge

166/16-18

Σ  be connynge of alle be seuen artes of clergie & of alle craftes vndir sunne
C2  om. & of ... sunne

207/15-17

Σ  are ful trew sustres festned togidir in luf & charitee & forPi is Per no leynynge of counsell atwix hem two.
C2  om. & forPi ... two

In the first part of the text there are some ten readings common to A2 and R only. None is especially important.

Examples are:
after his passioun to alle chosen saules Dat were lifand in tyme of his passioun

A2R(C2)  om. to alle ... passioun [this phrase in margin L]

turned and transformed

The first half of A2 shares enough readings with ARC to be regarded as a member of that group, being closest to R, but the change of affinity in the second half of A2 (see p. lxxxii) suggests a conflated MS.

Despite its incomplete state, R is probably the best representative of this group ARMC (MC2A2). It shows no signs of adaptation for a particular audience (as do ACM), fewer instances than the other MSS where the words iesu, loun or god are avoided, and no trace of the deliberate additions and omissions of MC2. All this suggests that of the group R remained closest to the common ancestor.
PLH4B2(E)

These MSS seem to be in agreement sufficiently often to postulate the existence of the sub-group, e.g.

25/18

$\Sigma$  schryuen be berof
PLH4B2  be schreven
E  bem schriften berof

29/15

x (+ E)  mercy & godnes
ARMCH3C2A2  godnes
PLH4B2  mercy

56/22

$\Sigma$ (+H4)  restored
PL2E  restorid and reformyd

100/9-12

$\Sigma$
bi ... ober swilk synnes for bese folwen after may be feyned list be knowe fro be trewe
[be') be H2R]
PLB2E  bi ... ober swilke synnes for bese folwen after be fenes. Pus may be fennes list be knowe fro be trewe
[fenes') feyned E]
H4  bi ... ober swilke synnes may be feyned list be knowe fro be trewe

157/5-6

$\Sigma$
cogitare aliquid ex mobis quasi ex mobis
PLH4B2E  om. quasi ex mobis possibly by homoeoteleuton

158/14

$\Sigma$
be gifer & be gifte
PLH4B2E  be gifte & be gyuere
[be') om. H2R,B2]

216/6

$\Sigma$
de soule sodeynly
PLH4B2E  de soule
L  de soule (sodenly margin)

E is occasionally with the group and H4 is not a constant member, as may be seen from the above examples. P and L are especially close and sometimes agree against the other three:
Where these two MSS differ the evidence seems to point to L as the earlier. In two cases the text of P appears to incorporate L's marginal gloss:

206/6

Σ  leuid
L  loued (quer loued or leued margin, different hand)
P  loued or leuid

220/20

Σ  deren
TL2E  greue
L  deren (or greue margin)
P  deren or greue

Two other examples show P possibly misreading L:

25/7

Σ  somes
L  soones
P  soothnesse

203/19

Σ  offren
L  offrein
P  offren in
in one P apparently incorporates L's correction:

94/12

Σ  schadwe
B2E  Pe fals schadewe
L  Pe schadwe (fals above but dotted for deletion)
P  the shadowe

and in another there is an omission in P, probably caused by homoeoteleuton as P was copying a MS closely related to L:

20/2-3

L  neuer felid grace bot ay was coold & drye & ferre feylyng of grace
P  om.  bot ... grace

These, plus the facts that the alterations in L seem to have been made by the same (or a very similar) hand as that of the text and that P is a beautifully produced MS. with scarcely a blemish, would suggest that P is a descendant of L and not L of P. L is dated early fifteenth century (Lambeth Palace Catalogue) and P 'before 1494' if the inscription on f. 54v has any value.
Like C2, H3 is basically a y group manuscript, but its closer affinities are less easy to discover. It seems to be related in part to M and C2, since when H3 does not agree with y it is frequently in agreement with either M or C2 or both. However, few such readings are decisive, the most important being:

5/4
Σ  his fre wil
H3M(T)  his owen fre wil

104/5
Σ  gate of contemplacioun
H3M  grace of contemplacioun

185/5
Σ  heynenes of Dougt
H3M(C)  heynesse or depnes of Dougt
C2  heynesse or depnesse of Dougt

214/7
Σ  werynes
HeCPL  irknes
H3MC2(CD)  yrknesse
A2  sorynesse

There are a few readings which H3 shares with the sub-group PLH4B2(E), and some forty-five unique readings, ten of which might well be the result of homoeoteleuton. Of the others, one is an addition at the end of chapter 3:

... ne come to blis. (H3 continues) soth it is bot if he haue noght bat reformyng in pys lyf it may haue it quhen it is purged of sinne in purgatorie. And atte pe hardest withouten bat clemsing and bat last reformyng schal neuer soule be saufe ne haue pe blis of heuene.

and another shows the misplacement of a phrase that appears to have given trouble to several scribes:
I say not that we schuld departen god fro man in Iesu bot
dele Jezus boke god & man god in man & man in god
gostly not fleschly.

Instead of coming in its usual position at 129/10, in H3
the phrase is omitted there and inserted at 130/20, immediately
following for Pat am I.

The rest of H3's unique readings are unimportant. Examples
are:

39/16

Σ  fleschly lif
H3  werdly lyfe

106/3

Σ  werdly frende
H3  erdly frende

182/15-16

Σ  grete gostly gladnes
H3  om. grete

H3, therefore, appears neither especially good nor conspicuously
bad. Although M and C2, its closest relations, are themselves
suspect and some of its unique readings hardly suggest a
very early MS, its readings will be cited in the footnotes to
the text as possibly showing a y tradition otherwise
unrepresented.
This manuscript contains only about one-fifth of Book II of *The Scale* in the form of extracts. (Dr. A. I. Doyle dates these mid-late fifteenth century.) Its affinities are most probably with group *y*, and some readings suggest a close connexion with *M*:

70/14-15

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<td><strong>Σ</strong></td>
<td>&amp; periles are grete</td>
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<tr>
<td><strong>M</strong></td>
<td>and ere grete periles</td>
<td></td>
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<tr>
<td><strong>D</strong></td>
<td>&amp; ber er grete peryls</td>
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89/1

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<tr>
<td><strong>Σ</strong></td>
<td>of his liȝt</td>
<td></td>
</tr>
<tr>
<td><strong>M</strong></td>
<td>of his liȝt by his blessed gostli presens</td>
<td></td>
</tr>
<tr>
<td><strong>D</strong></td>
<td></td>
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<tr>
<td><strong>C2</strong></td>
<td>of his lyth that is his blyssid gostli presens</td>
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89/12-13

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<tbody>
<tr>
<td><strong>Σ</strong></td>
<td>wel ben hid fro hem as sone as he wold</td>
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<tr>
<td><strong>M</strong></td>
<td>wel ben hid fro hem nor he may not fele reste nor sauour in iesu as sone as he wolde</td>
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<tr>
<td><strong>D</strong></td>
<td>[wel ben hid) be hidd well D]</td>
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91/11-12

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<tr>
<td><strong>Σ</strong></td>
<td>pinful or restful he is</td>
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</tr>
<tr>
<td><strong>M</strong></td>
<td>pynefull or restfull jif hit be pynefull hanne</td>
<td></td>
</tr>
<tr>
<td><strong>D</strong></td>
<td>is he</td>
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93/4-5

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<tr>
<td><strong>Σ</strong></td>
<td>longynge to iesu with a gostly biholdyng of him</td>
<td></td>
</tr>
<tr>
<td><strong>M</strong></td>
<td>gostly biholdyng of iesu</td>
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However, there are some cases, especially in the later parts of the text, where the readings of *D*, whilst agreeing with those of most of the MSS in group *y*, do not agree with *M*, and two or three cases also where *D* agrees with *x* (- *WBru*).

One feature of *D* is noteworthy. The scribe (or a predecessor) in some thirty cases omitted phrases not strictly
necessary to the sense. Examples are:

73/15-17
Σ  Be endeles beynge & be wnderful godnes of iesu. & if 
dou mowe not seen it git with Di gostly i3e Pat dou 
trowe it.
D  Be blyssed manhood & be wondirful mekenes & be charite 
of iesu criste

74/1
Σ  ay tome as no3t were Perin  
ay tome
D

93/17-20
Σ  when pe ni3t passiP & pe day spryngiP. Pis I hope 
was pe ni3t Pat Pe prophet mened when he saide 
Mi soule haP desired Pe in Pe ni3t as I hafe bifore 
saide.
D  om. & Pe day ... bifore saide

204/12-13
Σ  wirken on an oPer manere Pan may Pu lefe it for a 
tyme & after turne ageyn Perto
D  wirken a noPe way

214/4-5
Σ  visitiP hem ful ofteu 3 his graciouse gostly 
presence
D  visitiP Pam 3ur3 his grace

Longer examples of D shortening the text are 201/14 (Of Pis 
preier ...) - 202/3 ( ... to Iesu); 202/10-14 (For whi ... 
contemplacioun) and 206/9-13 (And Perfore ... ende).

In one instance there is a short passage found only in D:

73/3
Σ
I coueite no3t bot on. & Pat is iesu
D
I coueite no3t bot on. Pat is iesu. Pat is to sey 
mekeP says PuI am vmy3ty. vmytty. & vmywly 
full of syn & wrechidnes & fully & vntrysty & 
despeir of my self. Luf seis I trist fully in Iesu 
crist. Get all Pu posP & Pu desyre in beholding 
of hym as he hang on Pu cros for Pu. For he is 
my3ty & witty & wylly to helpe Pu.
In at least two cases an idiom is changed to give a more modern reading: *beren vpon pe* (82/4) becomes *make pe to pinne*, and *it touchiP not pe, charge it not* (83/11-12) becomes *Pat longes not to pe medil not Per with*.

D, in short, seems to have little that is valuable to contribute to the establishment of a critical text. Its variants are most frequently of a type characteristic of a later editor rather than of an early and faithful copyist.
The passages from The Seale found in this manuscript consist of extracts (sometimes only a few sentences in length) from Book I and the second half of Book II. Like D, W2 is apt to omit phrases not strictly necessary to the sense, e.g.

124/3-4

Σ Be more clerly pat tu maist Denken of pe kynde & pe worbines of a resonable soule
W2 Be more Pat Den seeete pe kynde of a resonable soule

139/10-12

Σ for pe lid pat is his bodily kynde is set a wal atwix his kynde & pe kynde of iesu god & lettib him fro pe cler siyt of him.
W2 for his bodily kynde lettib him fro pe cler siyt of god

191/7

Σ Be name & to be wurship of pe spouse
W2 Be name of a spouse

They are not, however, the same passages as in D nor are there so many of them.

The extracts from The Seale do not appear in sequence in W2. Sometimes the beginning or end of a passage in W2 will contain phrases not found in other manuscripts and perhaps originating as suitable material to link up the separate extracts, for example:

Σ Also he most lefen alle risynges of hert & yuel willes of ire & emuye ageyna his eueneristen & Pat he diseese no man ne angre him vnskilfully in wurde ne in dede, ne gif any man materer wherburgh he miyte skilfully be angred or stired; so bat he miyte be fre fro euercil man, Pat no man hafe for to do with him ne he with ony man.
Suche a soule is mortyfied fro synne & all maner of passions and of rysyngis of harte and eyyll wyllis of pride. yre & envye ayenste his eueneristen. and he wyll dysese no man. nor anger them vnskyfully in worde or dede. ne geue any creature cause where with he myght be skylfully angered or troubeled so Dat he is free fro euery creatuTo M t  no l aan hath to do with .  hymo nor he with nooUo but as god & charyte wyllo ke
louyth noo desseyte or falsenes. but he doth all thynghs purely for god.

211/10-13

bot to hem Dat are specially inspired for to seken sobfastnes in Holy Writ, with grete deuocioun in prayinge & with mikil bisynes in studyynge goynge before. Pese mown come to Pe fyndynge whan oure Lord Iesu wil schewe it.

W2

yf a soule profite in vertues and in clennes by speciall inspiracion of grace for to seke god. Dat is sothfastnes in holy write with greate deuociun in prayeng and with meche besynes in studieng goynge before. Pees soulis may com to Pe fyndynge when oure lord god wyll shew it.

I have been unable to trace the origin of one short passage. It immediately follows an extract from ch. 70, Book I, and reads:

and than his goostly eye skal be opened by speciall grace of holy goost in to beholdyng of godis maieste & heuenly ioy. Than Pe soule skalbe felde by felyng of pure loue in Pe sight and presense of god.

W2 continues at Book II, 204/14: And Pan Pe felyng of grace ...

There are few significant agreements between W2 and other MSS. It might be held to be closer to group x than to y.

The clearest instance is:

Σ  stirynge of grace. For by openynge of Pe gostly eyge hit is applyed fully to grace.

x (-B + A2W2) om. For ... grace

But this, like other instances of agreement with C:
are almost certainly coincidental. The jumbled arrangement of the extracts, plus the late date of the manuscript, plus the inclusion of phrases not found in other manuscripts, suggest that W2 was a late anthology of passages from Hilton and Dame Julian, and, at least to the editor of The Scale, of little use textually.
This manuscript has been mentioned often already, but has not been definitely placed in any one group. It is a beautifully written MS. of the mid or late fifteenth century, intended for the London Charterhouse. Its appearance gives no clue (in the form of corrections or erasures) to its pedigree. It may be that it was a composite MS., far removed from Hilton’s autograph. This was Miss Birts’s view when editing Book I:

[H and E aimed] to produce as full and as readily intelligible a version of the Scale as possible, without enquiring into the authenticity of every addition or preserving the obscurities of the original language. Whereas in H this purpose is seen only half achieved – the assembled material written in different hands and dialects, with erasures, interlinear additions and crowded margins – in E it is complete. Even more material has been incorporated but the joins no longer show. (p. xv)

But it is just possible that E is a descendant of an especially good MS. and that the readings it shares with other groups may be the correct ones, with mistakes having later crept into the MSS of these groups. A careful examination of the readings of E showed that it is undoubtedly closer to group y than to x and especially close to the sub-group PLH, B2. Some examples have already been quoted when discussing this sub-group. Others are:

56/22
Σ
PLB2E
restored
restorid and reformyd

71/14-15
Σ
PLH, B2E
bete pe scorne pe
scorne pe bete pe
There are, however, several occasions when E joins with the other large group, x, e.g.

10/14

x ( + E)  
restoryng & reformyng

E2ARMCH3A2  
reformyng

PLH4(C2)  
reformyng in feip

54/16-17

x ( + E)  
for lackynge of grace

y  
for pei han no grace

124/15-16

x ( + EA2W2)  
may Pe soule see it self by vndirstandyng

[Pe) Bat Bru see) om, W2]

y  
bi vndirstandyng mai Pe soule seen it self

[it) the C2]

137/13

x ( + E)  
blyndely & nakedly & vnsauourly

A2  
blyndyng & nakedly & nougt vnsauourly

W2  
nakedly & blyndly & vnsauourly

PLE2  
blyndely & sauourli

HlARMCC2  
blyndely & vnsauourly

[ vnsauourly) vnsauourably R]

188/8

x ( + EA2)  
[his bodily lif

y  
Pe liyf of his bodi [his) Pe ARC2]
These agreements become rather more frequent in the second half of the text, although never so numerous as to destroy the allegiance of E to group y.

A serious objection to the choice of E as an authoritative MS. must be the one hundred and fifty readings which are found in E alone. Several are insignificant, but some are more extensive and usually inferior, e.g.

53/20
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
\[ \Sigma \]
There are other instances where E agrees with only one or two other MSS with which it is not usually associated. Examples are:

102/16-17 with Tc
111/6 with Wc
136/12 with A
164/2 with C2
150/8-9 with A2
217/4 with WBru (a conflation of x and y)

The number of unique readings in E, the sporadic agreements with other manuscripts, and the character of both of these (often glosses or conflations) suggests that E is not particularly close to the original text. It may be impossible now to trace E's exact descent, but it seems clear that it has very limited value in the preparation of a critical text.
The Corrected Manuscripts

Three of the manuscripts in group x, HTW, contain extensive additions and corrections. There is no evidence that these are by the author, and they seem to have been made less on the principle of obtaining an authentic text than on the usual medieval principle of obtaining the latest or the most complete text.

H has been worked over by several hands (see p. xviii).

It may well have been, as Miss Birts suggested in her discussion of Book I, a kind of working copy corrected from MSS of The Scale passing through the London Charterhouse. She notes its unattractive and untidy appearance and the Northern forms which appear in its language suggesting it was written elsewhere. These considerations are true of Book II also. Of the several hands working on Hc, the only really interesting one is Hand 2 (possibly Miss Birts's Scribe b). It was this scribe who completed the text of H. He makes insertions both in the margin and at the foot of the page and alters the text over erasures.

The fifty-odd erasures are thorough and the writing over has been done in ink darker than that of the text. Consequently, although the original can usually be guessed from the amount of space needed, it is seldom possible, even using ultra-violet light, to be sure what H read. On the three occasions where there has been an erasure but no word superimposed (hymself 37/19, Dat 57/20, and in 85/8), it is possible to see the reading of H. A comparison of the remaining instances shows that in seven cases (4/6, 27/21, 71/10, 184/11, 193/21, 211/9 and 224/11) the correction may simply have removed a mistake in
copying since all extant MSS have the same reading as He. In other cases the reading in H before erasure seems to have been close to that of the present H2. At three places (97/7, 129/10, 137/9) only H2 (and twice W3 which is very close to H2) shows a reading different from that of He. At 34/5 H probably read bote so with H2W3BL2. bote appears to have been erased and if it written over the erasure. Then the corrector wrote so above, not noticing that so already followed in the original. This superior so has now been erased but can be read under ultra-violet light; be is added above the line after so. Hc now reads if it (over erasure) so (above, erased) so be (above). At 137/9 where Hc has as over an erasure and H2 reads what, the final t of the erasure is still visible under ultra-violet light. At 11/2 and 96/7 only H and H2 repeat a phrase which Hc has subsequently cancelled. At 198/11-12 Hc cancels a phrase which H had written twice; the cancelled phrase includes Dat (as in H2) which in the uncancelled phrase has been replaced by De over an erasure. At 187/11-13 H probably read the same as H2 but Hc had room to add only part of the correction over the erasure - a part about the same length as H2's reading - writing the rest in the margin.

All these instances suggest that H may have resembled H2 more than it resembled any other extant MS. Three other examples of correction however, do not seem to support this view:

27/4

reformed Hc; ronnen H2W3; oned T

final-ed in H appears not to have been completely erased
The conclusion is that even in the very few cases where H did not resemble H2 it resembled another x MS.

The other type of correction most immediately noticeable in Hc is the insertion of phrases omitted by homoeoteleuton.

There are some thirty-six examples of which these are typical:

39/3-5

\[\Sigma\]
\[
\text{Dat betokneD pesible is vnderstondyn oure lord Iesu for he is pees & pesible. Bi Pe skyn of salomon is vndirstonden}
\]

HH2W3  om. oure lord ... vndirstonden  \[\text{margin Hc}\]

135/8-11

\[\Sigma\]
\[
\text{aftir god in rjtwisnes Dat is youre resoun Dat is properli Pe image of god Fur3 grace of Pe holi gost shal be cloPed in a new lixt of sopfastnes holynes & rjtwisnes}
\]

HH2W3A2  om. Dat ... rjtwisnes  \[\text{margin Hc}\]

175/10-11

\[\Sigma\]
\[
\text{wil strife for no more for him Pinkip Dat him nedip no more}
\]

HH2W3A2  om. for him ... more  \[\text{above Hc}\]

In all cases but one these gaps in H are shared by H2 and W3:

129/10-11

\[\Sigma\]
\[
\text{departe god fro man but we schul loue Iesu boPe god & man } \quad [\text{man'} \text{ in isu add. BTL2H4PLH4EC}]
\]

H  om. but we ... god & man  \[\text{Hc inserts this above with preceding fro over erasure}\]

H2W3  departe god and man but we schul in al oure herte loue

For the second half of the text the gaps in H are, with two exceptions, shared by A2 also.
Of the other original readings in H (corrected in Hc) three-quarters are again shared by H2 and W3 and, for the second half of the text, by A2. Examples are:

53/11-12
\[ \Sigma \]
H2W3
\[ \text{pese blynde hertes rescyeue not} \]
Hortes \[ \text{om. hertes [above Hc]} \]

142/10
\[ \Sigma \]
H2W3A2
\[ \text{werpines of kynde} \]
\[ \text{om. of kynde [margin Hc]} \]

186/14-15
\[ \Sigma \]
H2W3A2(BTL2)
\[ \text{not fleschly & pynefully} \]
\[ \text{om. & pynefully [above Hc]} \]

203/21 - 204/1
\[ \Sigma \]
H2W3A2
\[ \text{& han it nerhande in custom when grace} \]
\[ \text{wil stere him ber to. bis is a siker} \]
\[ \text{feling & a stedefast} \]
\[ \text{om. when grace ... feling [margin Hc. H2W3A2 have all tried to} \]
\[ \text{make sense without the omitted phrase. H2W3 read ... nerhand in custom &} \]
\[ \text{stedefastness; A2 ... it in custom &} \]

An early uncorrected form of H must have been close to H2W3 and in part to A2. In addition, all three MSS originally ended at 226/19. But, excluding corrected phrases, there are at least one hundred readings shared by H2W3 which are not found in Hc and A2. (It is chiefly by these variants - many insignificant individually - that H2W3 can be classified as a distinct sub-group of x.)

It would seem that an ancestor of H2W3A2 was copied by a careless scribe. The immediate precursor of H2W3 did not rectify the omissions by homoeoteleuton, but was in his turn responsible for several new readings. The exemplar of A2
conflated the first half of his text with another MS. (perhaps one close to R) but reproduced the examples of homoeoteleuton in the second half. Hence HH2W3A2 may well have been once even more closely related than they now appear to be.

The only group of manuscripts sharing both the corrections in Hc and those omissions still left after the corrector had finished is ARC. Of this group R, despite its deficiencies in the later sections of the text, is the most likely model. There are only some eight places where R could not have supplied the correction; the most important of these are:

113/18-19

Hc quos iustificauit hos magnificauit (et quos magnificauit) hos et glorificauit
R quos iustificauit hos glorificauit

129/10

Hc departe god (fro) man
R perteyn god fro man in iesu

143/19-20

Hc schal pe soule (do) when grace touchip it (or) elles
R schal pe soule when grace touchip it elles

160/17-19

Hc gode dedis (& alle your good pou3tes & alle your good loues in yowe & the don ri3t no3t & yet neuerpeles ben pise good dedes) called 3oure
R om. alle' and alle your

It seems reasonable to conclude that H was corrected from a manuscript closely related to R.
T and W share several corrections. Both MSS were worked on by Grenehalgh who presumably supplied the link between them. (T, however, was corrected by other hands as well.) Examples are:

36/19

Σ  bot trow it
EARCA2  But he seyde trow it  [trow) trist A; bileue E]
TcWc  but (he said) trow it

52/1

HcBL2ARMCC2A2  he leue it  [leue over erasure Hc]
W3FLH4B2EW  he fle it
H2ThuH3  he fele it
Brust  he se it
Tc  fele del., fle or lefe margin
Wc  he fle it  leue margin

65/17-18

Σ  sundry soules sundry medicynes
H  sundry ... sere ...
BM  sundry ... diuerse ...
H2TL2HuB2AC  diuers ... diuers ...
WBrust  dyuerse ... sere & dyuers ...
Tc  (sundrye) ... (sere and) diuerse ...
Wc  (sundry) ... sere & dyuers ...

102/16-17

x (-WBrust)  ne fantasies
WBrustA2  ne with fantasies
y  ne ypocrisies ne fantasies
(ne') om. A  (ne?) nor M
ypocrisies ne fantasies) ypocrisie ne fantasie H4]
E  ne fantasies nor ypocrisies
Tc  ne fantasies (nor ypocrisies)
Wc  ne wyth fantasyes (nor ypocrisies)

131/7

HR2W3BL2ARMH3C2A2  oo gode
PLH4B2E  a good werke
ThuWBrustC2  a good thyng
TcWc  one good (werke)
206/13

x (+ H3A2W2) falle ðer to
y (- H3) falle ðer to mekeli
TcWc falle þerto (mekly)

219/10

HcPLR3MH3 I vmgo ðis cite [vmgo) vmbigo Hc]
H2W3BTL2WBruEACDW2 I go aboute ðis citee
[ðis) Pe A I) om. Bru]
A2 in goynge abowte ðis citee
TcWc (I vmbygoo) ðis citee

There are sixteen other corrections common to the two manuscripts. Although a few of the corrected readings (e.g. 181/16, 182/14, 186/11, 200/3) are found in these two manuscripts only, T does not seem to have been either copied or corrected from W alone, since W is on the whole fuller than T. It seems impossible now to tell which MS. (or MSS) was used to correct T. H2W3BL2HuBruAA2D are all unlikely, the rest are not impossible. A manuscript of the group PLH4B2(E) may possibly have been used.

The corrections in the Aldenham copy of W are not from W3BL2HuBruMA2DW2. T which, as has been shown, shares several corrections with W also has several different readings. The group PLH4B2(E) seems to have provided more of W's corrections than any other single group. At first sight E seems a likely model, but if Wc used E he showed remarkable critical insight in avoiding the numerous unique readings in E (see p. ciii).

The difficulty of deciding the model for Wc can be seen from agreements like the following:

111/6

x (+ M) clefe to him
y (-EM) cleue sadli to him
E clefe to him sadli
Wc clefe to hym (sadly)
The first of these examples suggests E as the exemplar, the second E, A or M, the third A, R, M or C, the fourth H or A2. Unless the corrector of W (Grenehalgh, or someone else) used a Latin MS, he seems to have had access to MSS of more than one group and to have selected those readings which he thought best or most intelligible. In any case, as can be seen from the representative instances quoted, the corrections are of comparatively little critical value.
Lu

This manuscript, hitherto unrecorded, was purchased by Messrs. Dawson of Pall Mall during the summer of 1959 and was described in their Catalogue no. 102 (Dec. 1959). Through the kindness of Mr. B.A. Osborne of Dawson's, I was able to make a fairly extensive examination of the manuscript, although there was not time for a complete collation. Conclusions about the affinities of Lu are therefore tentative, and, since the examination was made when the textual argument of this thesis was in final draft form, the information obtained is presented more in the nature of an addendum than as an integral part of the study. The results are based on a cursory examination of the whole of Book II, a full collation of two long passages, and a complete check of all the numerous corrections which at first sight appeared to be the most interesting feature of this manuscript. There are few corrections before chapter 57 of Book I, but they are extensive in the rest of Book I and in the whole of Book II. Professor F. Wormald believes that they are in a hand at least as old as that of the text, i.e. perhaps that of an older man.

The scribe of the text was none too careful in his copying. Occasionally he copied a passage twice, and one of the two versions is then deleted. Some of these deletions - which are occasionally quite extensive, e.g. often (103/7)

... fro it (104/8) - were probably made by the original scribe,

I am grateful to Professor J. Isaacs for drawing my attention to this catalogue.
although it is difficult to be sure since his ink and that of
the corrector are not sufficiently different. The passages
supplied by the corrector are mostly inserted at the head or
foot of the page (with a system of differently shaped carets
to show where they are to be placed in the text), sometimes
in an interlinear position, and once, where the passage is
fairly long: trow ..., Some (36/3-15), it is written on a small
piece of vellum which is sewn into the manuscript.

The text of Lu seems to be of type x and closest to
the sub-group WBrulu:

70/14-15

Σ (+Wc)

periles are grete of Péfes
WBrulu
peryllous and full of grete Péfes
Tc
(& perellouse) and perels (bene grete) and
fulle of grete [can.] theves

73/11

Σ

of De worüines
WLuBru
of De wretchednes [of] for Bru]

136/12-13

Σ

vndirstandynge whan it is confor ted &
WBrulu (M)
im. whan ... Gost

171/18

Σ (+Wc)

Pan forgifen it for him ïnkip it so
WBrulu
for him ïnkip it

173/8

Σ

tо pride
WBrulu
tо noo pryde

Round brackets are used here, as elsewhere, to show the
extent of the correction. A line through a word followed by
[can.] indicates the extent of a cancellation.
Lu is often in agreement with W but not with Bru:

71/5
\[ \sum (+ WLu) \] charge
Bru care

72/13
\[ \sum (+ WLu) \] sikirly
Bru surely cf. 72/17 siker WLu; sure Bru

73/3
\[ \sum (+ WLu) \] strenges
Bru (+ others) sterynges

73/20-21
\[ \sum (+ WLu) \] luflly meknes for in reward of Iesu
Bru lowly meknes for in regarde of Iesu

170/17-18
\[ \sum \]
WLu or boPe And nerPeles
Bru or elles boPe NerPeles

174/3
\[ \sum \]
WLu (+others) kepip ay
Bru kepip euer

The text of Lu sometimes differs from that of W but the differences are not very great, e.g.

71/5-6
\[ \sum (+ Lu) \]
WBrucoueite I charge not what meschef I suffre in Pe goyne
WBrucoueyte to I charge (care Bru) not what meschef I suffre in goyne

73/1
\[ \sum (+Lu) \]
WBruhafe no\^t specialy dese wordes ay formed in bi Bou\^te [ay) euer Lu]
WBruhauem hem not euer specly in bi Bou\^te

172/16
\[ \sum (+ WBruc) \]
A2Luwondirfully

wonderly
Σ (+Lu) presumpcioun in hemself
WBru (+ others) presumpcioun of hemselfe [hemselfe) them- Bru]

Lu has a few unique but hardly significant readings, including:
71/3
Σ (+Wc) he schulde ay (euer Wc) han his lif safe
WBru his lyfe sholde be saaf
Lu he schuld nott care butt hys lyfe schuld bee saufe
72/9
Σ Pawʒ it be so
Lu om. so
170/18-19
Σ in himself & made vnrestful
Lu om. &
171/3-4
Σ in refreynynge
Lu & refreynynge

From these limited collations the text of Lu would appear to be closest to W, but to a copy of W without the corrections in the Aldenham copy. The differences between Lu and W suggest that Lu was probably not the immediate source of W.

Of the hundred-odd corrections in Book II, thirty-one may be classified as rectifications of eye-slips by the original scribe. These include the lengthy passage sewn into the manuscript (36/3-15). Only two of these passages, however (109/5-6 and 200/1-2) are found among the large group of eye-slips occurring in other x-group manuscripts and forming one of the means of distinguishing groups x and y (see p. cvii). In at least one case of homoeoteleuton
(of manus ... pan, 13/18 - 14/1) the omitted passage was not supplied by the corrector. Two instances of this type of correction in Lu are:

52/18-20

Σ Σ  maken fleschly mirð & wordly solace als mikil as bei mowen & be ferber þat (om. WBruC2) bei ben fro grace be more mirð bei maken
Lu Σ maken fleschly myrth þey-make [can.] (& wordly solace als mikil as bei mowen & þe forber þey be fro grace be more mirð þei maken).

200/1-2

Σ Σ grace. For by openynge of þe gostly eyþe hit is applied fully to grace [fully] al f. several MSS
Lu Σ grace. (For by openynge of þe gostly eyþe hit is applied all fully to grace)

A further nineteen corrections seem to have been necessary because of the carelessness of the scribe of Lu, e.g.

77/7

Σ Σ is for to lefen
WBruM Σ is goode for to lefen
Lu Σ (is goode) for to lefen

221/1-19

Σ Σ Seyn Poule
Lu Σ om. Poule and insert margin

The remaining instances, amounting to almost half of the total number of corrections in Lu, are the most difficult to classify. Representative examples are:

22/6-8

Σ Σ fro þe filþ of a fende to þe fairked of an aungel Porw a priue gracieouse wirkyng of oure Lord God [a¹] De several MSS to) vn- TWBru fairhed) -nesse TWBru oure Lord God
Lu Σ the holy ghost WBrumC2]

fro þe fylth of eur-lende-gede [can.] (þe fende. vnto þe fayrnes of an angell þorou a priuy gracious workyng of þe holy gost)
if Du may yt or elles trowe Him & folwe Him
if Du may and fasten al thy thoughte & thine
affeccion to (in M) hym & folwe him

yt Pou may (& fastyn alle hi thowght & pin
affeccioun to hym) or-ellys-trewe-hym [can.] & folwe him

of Him
add. And Dat tyme may it frely (only and frely C2)
& deuotly beholde Iesu wheperse it wil pray
or pinke

And Pan if pin hiȝe bigynne & answere Pis I wold
see riȝt noȝt & after Pat Pin ere I wold here
riȝt noȝt & Pi mouȝ

And Pan if pin eye answere the Pis I wold see
riȝt noȝt & Pi mouȝ

& than yt thyn eiȝe (answer be Pis I wold see)
ryȝt nouȝt & thy mouth

we sul departe God fro man but we schul loue
Iesu bope God & man God in man & man in God
gostly not fleschly
we scholde refuse the manhed of Iesu and departe
god fro man but thou shalt in Iesu man beholde
drede wonder & loue ghostly the godhede. And soo
shall Pou wythoute departyng loue god in man
and bothe god & man ghostly and not fleschly
[ghostly and not fleschly) om. M]

we schull (refuse be manhod of iesu &) depart
god from man & man-in-god-gostlye-nett-fleschlye
[cane.] (but Pou shalt in Iesu man beholde drede
wondir & loue gostlye Be godhede & so shalt Pou
without departyng loue god in man & boBe god & man)

most cleer siȝt schal han of Him
add. and most fully loue hym
The corrections seem designed to bring the text still closer to that of W. (Minor differences in other corrections suggest that W and not Wc or Bru might be the model.) Some twenty instances, mostly slight, occur where the correction was probably made from a manuscript not very close to W, e.g.

13/13

Σ (+Lu) ben blessid
WBru ben made blessyd

36/5

Σ bisy for to kepyn hym better
Lu bisy bettyr for to kepyn hym

36/10

Σ felen or seen [or] & WBru]
MC2Lu se & fele

149/8-9

Σ what prophet is it elles to vs oure makynge or oure byinge
[prophet is) profyteth TW; sholde it profyte Bru]
Lu with Σ but om. oure²

206/19-21

Σ For al is on & not bot on. Iesu is lufe Iesu is grace Iesu is God & for He wirkid al in vs bi His grace for lufe as God
Lu For all ys oon & nost butt oon Iesu (And for he worchipid al in vs be hys grace)
In the fourteenth gathering of the manuscript there seems originally to have been a lacuna from prophe[cies] (208/17) to eloquia tua (212/18). The omission was evidently noticed and rectified, throwing out the numbering on the versos and the rubricated signatures on the rectos. The text of the two leaves inserted in the gathering appears to be closer to W than to any other manuscript. Some readings are peculiar to W (or sometimes to WBru), one or two minor readings are unique, but only one major difference between W and Lu occurs:

Σ (with Lu) karpen bei neuer so mikel berof be inly sauour
WBru speke bei neuer so moche berof be Inne sauour

The likeliest explanation of these two leaves is that the copyist of Lu turned over two leaves of his exemplar without noticing and that the corrector made good the omission from the same exemplar.

If the dating of Lu as early 15th. century is correct, its ancestor was therefore probably a manuscript of type x closely related to that used for the early printed text W (1494). Lu was copied carelessly, and its corrector sought to bring it closer to this same text, now represented by W. When a complete collation of Lu is possible, the closeness of its affinity to W can be judged. At present it does not seem close enough, even when corrected, to have been the actual source of W.
The Chapter Headings

It is convenient to treat the chapter headings as a separate problem. TL2WBRuPLB2EM have both chapter headings within the text and also a separate list of titles at the beginning or end of the work. H4ARCH3A2 have headings within the text but no list of titles. BW3C2Lu have a list but no headings in the text itself. H2HwW2D have neither. The text of H was originally without headings, and there is still no heading for twenty-four out of the forty-six chapters. With the other chapters of H headings have been inserted between lines or at the top or bottom of the sheet by at least three different hands, one of which (responsible for three headings only) is similar to the hand of the text. There is also a complete list of titles at the end of Hc. With the single exception of Hc, where manuscripts have the two sets of titles these show only minor and insignificant variations. There is some careless and unimportant misnumbering of chapters (for example, P numbers chapters 13 and 16 twice and is therefore two behind compared with the numbers in the other MSS). The only time that such wrong numbering is significant is for chapters 21-24, where it supports the relationship PLH4B2(E) (see p. xc):

chapter 21

Four different headings:

a) Z

b) H3 - a shortened version of this; more space than required is left as if a longer title were expected

c) H text B P L B2 A2

d) a conflation of a) and c)
chapter 22

PL\textsuperscript{H4B2EH3} have no title

chapter 23

PL\textsuperscript{EB}H3 have an extended version of the usual title and number it 22. W3RM have a similar extended title, correctly numbered 23. H3 has two versions of this extended title differing only slightly, one numbered 22, the other 23.

chapter 24

PL (text) H4B2 have a title different from that of the other MSS. L (table) has a different title again, apparently unique. W3RMH3 have two titles, the first the usual one, the second that of PL (text) H4B2. H3 numbers its usual title 23 and its second 24. R uses the second title as the title of chapter 25, omitting the usual title there. C does the same but puts the title of chapter 25 at the head of chapter 26 (and so on until the title of chapter 33 appears at the head of chapter 34. The title of 34 is omitted, and the correct correspondence of title and text is resumed with chapter 35.) W3 runs the two titles together as one long title for chapter 24. E conflates the usual title and the title of PL (text) H4B2.

The explanation seems to be that in chapter 21 an ancestor of PLB2 adopted for some reason the title represented by H\textsuperscript{text}BA2 rather than the usual title. The title of chapter 22 was omitted by early version(s) of PL\textsuperscript{H4B2EH3}, but their descendants rectified the omissions in different ways, PL\textsuperscript{text}H4B2 remaining closely related and E and H3 diverging. (The conflations in E suggest a not especially reliable MS.) It seems impossible now to deduce the reason for the extended or double titles of chapters 23 and 24 in W3RMG.

There are only two instances of misdivision of chapters, where extra headings occur in MC2:
40/9 (preceding For a soule ...)

M (text and table) C2 (table) That a soule before hit be reformed is borun of Bis ymage of synne as a sike man is of a liter and also sone as he is reformed hit is borun of hym.

[That ... be) How a soule before Dat it is M(table) of ... he) borun in a litter & as sone as it C2(table)]

C2 (text) begins a new chapter but has no title

87/17 (preceding Bis ni3t is ...)

M (text and table) C2 (table) How a soule whenne hit is hud Borow grace from Pe foule noye of Pe world and Pe blyndnesse is in a gode ny3t and in a lyght merknesse. For Penne may hit freliche praye and thenke on iesu.

[Borw ... blyndnesse) from the besynesse of the world thurgh grace C2(table) Pe blyndnesse) besynesse M(table)
lyght merknesse) lyghty derk- M(table); lytil m. C2(table) may hit) tras. C2 (table)]

C2 (text) begins a new chapter but has no title

The texts of these two MSS are also related. For chapters 35-46 M gives only about half the title while the table gives the whole, e.g.

chapter 36

M(table) How De yfte of loue among alle De yeftes of iesu is wurDiest & most profitable & hou iesu doD al Dat is wel don in his louers onely for loue, & hou loue makD Pe veynge of alle vertues & al goode dedis list & esy

M(text) Dat Be yfte of loue among alle Be yeftes of iesu is wurDiest & most profitable & hou iesu doD al Dat is done

C2 (table only) also occasionally abbreviates the chapter titles.

The chapter headings of T and W have been corrected, for example:
chapter 5

\[\Sigma\] in feit & in felyng
HTWBru in felyng\[\text{[in?] om. W}\]
Tc in (feith & in) felynge
T (table) in feith & in felynge
Wc (in feith &) felynge

chapter 29

\[\Sigma\] han more feruour of lufe
H(table)W(table)Bru semen to haue more loue
Tc semen to haue more (fervoure of) loue
T(table) semen to haue more (fervoure in) loue
Wc semen to haue more (fervoure of) loue
E semen to haue more feruour of loue

chapter 33

\[\Sigma\] hou iesu is heuene to De soule & hou a soule schal seke iesu aboue it self & with inne it silf & why iesu is called fier & li\#t
H(table)TL2WBruA hou iesu is heuene to De soule & why he is called fier
[\text{[why he) wyche L2(text) called]}
clepid HcL2]

TcWc have the heading of \[\Sigma\] at the foot of the page in a different hand.

In the titles of chapters 16 and 37 TWBru agree, without correction, against other MSS:

chapter 16

\[\Sigma\] Dei passe hens
H(table)L2 Dei part en hens
TW her partinge hens
Bru(text and table) theyr partynge (departynge text) hens

chapter 37

\[\Sigma\] maki\# De soule meke perfi\#tly for it
TWBru maki\# De soule
C2 om. meke ... soule
om. perfi\#tly ... soule

From chapter 21 to the end, B and A2 have titles agreeing with each other in the main but differing from those of most manuscripts. The titles of A2 seem to have
been written later than those of B; occasionally they are cramped, suggesting addition after the writing of the text, at other times they appear to gloss B, as in chapter 32:

B How a soule cleped from Pe world & y reformed by god
Doru3 schynynge of his lygt in techynge schal be
rauessed into perfygt vnderstondyng.
A2 How a soule kleped fro Pe world in goodnesse &
reformed be cure lord Purgh touchyng & shewyng of his
blessed lygt Purgh his blyssed giftis of brenynge
love shal be rauesshyd into clennesse & perfite
vnderstondyng.

and in chapter 41:

B That a soule Dat Doru3 Pe grace of iesu ha openyng
of gostly eyene wyfdrawyn fro Pe wordele to reste &
silence ha delygt of heuene doru3 gostly presence
of iesu.

A2 That eyene departed & with drawn fro Pe worlde &
to reste in peas & cylyence & oother vertues ha &
delit of heuene Purghes gostly presence of oure lord
iesu.

In general, however, the grouping of the chapter headings supports that of the texts of the manuscripts.
The two main groups x and y emerge fairly clearly, except
that A, L2, and W3 are frequently in the wrong group:

chapter 14

y (+W3) hou men Doru3 synne
H(table)TL2WBru [Doru3 for M(table); be C2(table)]

chapter 31

y (-LP(table)A) reformynge of a soule in felynge
H(table)P(table)L(table)AL2WBru reformynge in felynge of a
soule shal be take
L reformynge of a soule in feelynge (shall be taken margin)
E reformynge of a soule in felinge
schal be take
chapter 41

y (+ L2)  a man shall have him in absence & presence of special grace
            [haue) be havyn C2 in ... grace)
in Dee absence of special grace and
in Dee presence L2(text)]

H(table)TWBru  a soule shall have his in Dee absence & presence of iesu
              [haue) behaue Bru & in Dee add.
T(text)Bru(text)]

The sub-group PLH4B2(E) stands out:

chapter 17

Σ  bodily & gostly trauelyn
PLH4B2(text)E  trauelyn bodili & gostli

chapter 34

Σ (+ H4)  loue formed & vnformyd what it meniD
PLB2  loue formed what it meniD & vnformyd
       [formed) and add. P(table) L(table)]
E  loue formed & loue vnformed & what
    Pei mene
    [& of add. E (table)]

chapter 45

Σ  hou Doru3 gracious openyng
PLH4B2(table, text def.,) om. gracious

but otherwise it is not possible to distinguish sub-groups
with any degree of certainty.
Choice of the Basic Manuscript

There appears to be sufficient evidence for the sub-groups:

a) HH2W3
b) WBru
c) BL2Hu
d) PLH4B2
e) ARC(M)

This whole section was already written at the time of the appearance of G. Kane, *Piers Plowman: the A Version* (London, 1960) with its long and closely argued Introduction. I am sensible of several of the arguments advanced there:

a) that such genetic information as can be recovered is hardly ever clear and simple enough to be used to discard manuscripts, and that it leaves a residue of MSS unaccounted for (cf. my MSS T, W, H3 and E)
b) that suggested groups of manuscripts may be doubtful or unstable (cf. his group EAMH3, *Piers Plowman*, pp. 84 - 114, and my BL2Hu(T) above)
c) that an error whose origin is apparently easily explicable in one MS. may, through pure coincidence, have arisen similarly but independently in another and so provide no evidence of relationship between them (the numerous omissions by homoeteleuton in a text like *The Scale*, where certain words such as *grace* and *felyng* occur frequently, is not of itself held to be evidence of relationship)
d) that the ultimate relation of the manuscripts, if it can be recovered by a genetic hypothesis, does not describe their present relationship with any accuracy.

I suggest, however, that although MSS of Scale II are more numerous than those of *Piers Plowman* A, the problem is perhaps simpler. Mechanical errors of transmission in the manuscripts of *The Scale* seem to be more frequent than substitution of readings by a scribe, whether deliberately or subconsciously; there is probably less convergent variation; and a prose text, current in one shape only, did not expose its scribes to the temptations afforded by a poem in the alliterative long line and which existed in three distinct shapes (see Kane, p. 115ff.). Hence I conclude that the genetic history of the manuscripts of Scale II is partly discernible in a way that that of the A Text of *Piers Plowman* is not, and that my groupings x and y have some limited reality although they will not be used for purposes of establishing recension.
Groups d and e combine with H3 and C2 to form the main group y. HH2W3L2TA2 all ended originally at 226/19 and are all (except W3) connected with Syon or Shene. These six manuscripts, plus the others from sub-groups b and c frequently join to form the main group x. (A2, by reason of some shared readings with sub-group e, cannot be placed definitely within this group.) This leaves Lu, an x-MS and probably a member of group b; D, which is possibly related to the main group y and which has been shown by reason of its brevity and probable editing to be of little value textually; W2, which is a late anthology of passages from The Scale and Dame Julian; and E, which, it is suggested, is again of little value to the modern editor, since it both conflates readings of the two main groups and contains several glosses characteristic of an editor rather than of a faithful scribe.

In the absence of any manuscript which can be shown to be close to Hilton's autograph, a critical text should most probably be based upon Hc which is early and whose original form is almost always discernible beneath its later correction. Before correction H seems to have been closest to sub-group a, although not similar in all respects; within this sub-group H2 has been shown to be a more valuable manuscript than W3. H was possibly corrected from a manuscript close to the

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1 cf. Kane, p. 147 'A manuscript is chosen as the base because it appears the most suitable when the number of its obvious errors and deficiencies is weighed against the character of its spellings, dialect forms and grammar. This manuscript is allowed to determine the linguistic form of the edited text, with the important qualification that such linguistic form is not at all necessarily that of the original.'
sub-group e, part of another tradition, whose most valuable member is R. This second tradition might also be represented by L as an early and useful member of sub-group d. Sub-group c, the least certain of the groupings and of which B appears the best representative, should also be consulted, since it is not always represented by other x MSS. A2 appears to have used readings from both x and y and has little of value to offer in itself. D, W2 and E have been shown to be of doubtful worth for other reasons, and Bru is simply a descendant of W. There is a possible relationship between MC2(D), but not enough conclusive evidence to show its character or to confirm a sixth sub-group. As all three contain features suggesting later and 'edited' texts, and as M and C2 are adequately represented by other y MSS, it is not proposed to give collations from any of these three. H3 cannot be definitely placed in any one sub-group. It is retained, however, as possibly showing an otherwise unrepresented tradition within the main group y. T and W are the difficult MSS. They stand out by reason of their corrections; however, few if any of these are not represented by the readings of other manuscripts, although of which single manuscript it now appears impossible to say. Basically they are both MSS of group x.

It is proposed, therefore, to take Hc as the basis of the critical text, showing where it differs from H, and to cite variant readings from H2, B, L, R, and H3 as being representative of other traditions as now discernible. With
the exception of Lu (see p. cxiii) all manuscripts have been fully collated and all groupings which emerged were examined. (Several examples of less persistent or apparently random groupings have been discussed in the preceding section.) Some selection of the total evidence was obviously necessary, but it is hoped that no misrepresentation will result from giving the readings of only five manuscripts in the footnotes. Very occasionally readings from other manuscripts are given if these seem germane to the establishment of the text or cannot be accounted for by the exercise of principles used to determine the best manuscripts.
PRESENTATION OF THE TEXT


The MSS. to be transcribed are & except of the beginning of a sentence where & is used and in Latin quotations where it is represented by si.

Latin quotations are italicized, but where, as frequently happens, the English follows immediately, it was not thought practicable to set this off by inverted commas. Some such interpolation is often inept or awkward; it was thought wiser to leave the meaning as then printed.

In view of the variation in the manuscripts in their method and the extent of the pencilling, it was decided to use a *slightly* modern punctuation, but with some more unorthographical than usual to facilitate the progress of the
Standard abbreviations and contractions are silently expanded. Examples are:

- partē
- 9science
- pfeccioun or pfeccioun
- pfyt
- ði
- dñi
- ei³
- omnibus
- ihu
- Xps

Parte partem
conscience
perfeccioun
profyt
dei
domi
eius
omnibus
iesu
Christus


The MSS is transcribed as & except at the beginning of a sentence where And is used and in Latin quotations where it is represented by et.

Latin quotations are italicized, but where, as frequently happens, the English follows immediately, it was not found practicable to set this off by inverted commas, since the translation is often inexact or expanded to illustrate Hilton's teaching at that point.

In view of the variation in the manuscripts in both the method and the extent of the punctuation, it was decided to use a 'light' modern punctuation, but with rather more paragraphing than usual to facilitate the progress of the
argument. The inconsistent and frequently rhetorical punctuation of the manuscripts has therefore been replaced by the more grammatical present-day form. Capitalization is also modern, e.g. He ('God'); F for ff. Similarly the division of words is in accordance with modern practice; hence before not be fore; hemself not hem self; anoper not a nober. The only time the hyphen is used is for euen-cristen.

The footnotes contain variant readings from H2LH3BR. They are given in the form found in the first manuscript cited, usually H2 or L. The undermentioned very common variants are not recorded:

as, als, also
aw3t, au3t, ought
moche, mikel, muchel
my, mine and bi, bine
not, no3t, nought
shal, schal, ssal and shuld, schuld, ssuld
peir, her and dem, hem
porw, pors3, burgh
wil, wol

The present participle endings -and, -ende, -inde, -ing
The past participle prefix y- (frequent in MS B)

Additions and alterations to manuscripts other than Hc are not noted if made by the same hand as the text. The alterations are especially numerous in H. All significant alterations in this manuscript, which forms the basis of the critical text, are enclosed by round brackets (square brackets
are reserved for emendations to H) but the slight spelling alterations so common in this manuscript while bracketed in the text are omitted from the footnotes to prevent the latter from becoming unmanageable. Examples of such minor changes are: flesc(h)ly (very common); p(o)u (80/17); Paw(3) (91/9); (h)oure (24/18). Marginalia (e.g. nota bene or references for scriptural texts) are not recorded in the footnotes unless they seem significant (e.g. an emendation in a hand different from that of the text). Mention of marginalia is made in the description of the individual manuscripts.

Add p. cxxxiv

Since several of the chapters in Hc are without headings and those which do appear in the text are added by different hands (see pp. xviii - xix, cxxi), the headings in this edition are those of the Tabula at the end of the text of Hc. The headings which occur within the text of Hc are listed at pp. 228-35.
That a man is the image of God after his soul & not after his body.

For as mykel as you couenite greatly and askes it per charitee for to here more of an ymage pe whilk I have before tymes in partie discrived to Pe, Perfore I wil gladly with drede falle to yi desire, & helpand Pe grace of oure Lord Iesu Crist in whom I fully triste, I shal open to Pe a litil more of Pis ymage. At pe bigynnyng if Pe wil wite pleynly what I mene bi Pis ymage, I telle Pe for sofe Pat I vndistonde noyst elles bot bin owne soule. For bi soule & my soule & ilk a resonable soule is an ymage & Pat a worhi ymage, for it is Pe ymage of God as Pe Apostel sais:

Vir est imago Dei. pat es: Man es Pe ymage of God & made to Pe ymage & to Pe liknes of hym. Noyst in Pe bodi shap withouten bot in Pe miytes of it within, as Holy Writ says:  

Formautit Deus hominem ad imagnem et similitudinem suam.

pat is: Oure Lord God schope man in soule to His owne ymage & liknes. pis is Pe ymage Pat I haue spokyn of.

pis ymage made to Pe image of God in Pe first schapyng was wnderly faire & briȝt, ful of brendande loue & gostly

1 That) This chapitle sheweth that L a) om. H3
is) seid add. LH3R Pe') om. R Pe") his R
3 per) for H2BR
4 whilk) whiche H2LB, and so throughout
5 gladly) gladdy B
6 Lord) om. R
8 At Pe) And in Pe LH3R
9 Pis ymage) Pise ymages H3
11 ilk a) euery H2LB
11-12 & Pat ... ymage) om. B
12 worhi) worth H3
13 es") too say add. H2; a add. R
14 to) om. H3R to Pe) om. H2 Pe") om. H2LBH3R
16 hominem) -es L ymaginem et) om. L
17 Pat is) Pis is to say H2 man in soule) in soule man L
17-18 to ... liknes) to Pe ymage & Pe liknesse of him LR
His ... is) om. H3
18 spokyn of) & schal speken of add. LH3
19 image) liknesse L wnderly) - ful H2
ly3t, bot Porw synne / of Pe first man Adam it was disfigured & forschapyn into anofer liknes, as I haue bifo re said. For it fel fro Pat goostly li3t & Pat heuenly fode into pynful mirknes & lust of Pis wrecchid liif, exiled & flemed oute fro Pe heritage of heuen Pat it schuld haue had if it had stonden (stille), into Pe wrecchednesse of Pis erPe & afterward into Pe prisoun of helle, Per to haue ben wiPouten ende; fro Pe whilk prisoun to Pat heuenly heritage it mi3t neuer haue comen agayn bot if it had ben reformed to Pe first schap & Pe first liknes. Bot Pat reformyng mi3t not be mad bi none erPely 10 man, for euerilke man was in Pe same meschief & non mi3t suffice to help hymself & so mike lesee ony oPer man. Perfore it nedid be don bi Hym Pat is more Pen a man, & Pat is only God. And Pat was skilful Pat He schuld reforme & restore man to blis if he schuld be sauf, whilk of His eendles goodnes 15 first schope hym Perto. How Pan it mi3t be reformed, & how it is reformid to Pe first liknes bi Hym Pat first formed it, bi Pe grace of God schal I telle Pe, for Pat is Pe entent of Pis writynge.
Hou it nedid to mankynde Pat only Foruȝ Be passioun of Crist shulde be restored & reformyd Pat was forshape be Be first synne.

be riȝtwisnes of God askes Pat a trespass don be not forgifen but if amendes be maad for it if it may be don. Now is it soþe mankynde, Pat was hol in Adam Be first man, trespassid agayns God so wonder greuously when it forfetid Be special biddyng of Hym and sentid to Be fals conseil of Be fend, Pat it deseruid riȝtfully for to haue ben departid fro Hym & damned to helle wiPouten ende, so ferfor Be Pat standard Be riȝtwisnes of God it miȝt not be forguyen bot if amendis & ful satisfaccioun were first maad Perfore.

Bot Bis amendes miȝt no man make Pat was man only & com oute of Adam by kyndly generacioun, for Bis skil. For Be trespass & / vnworship was 'endles gret, & Perfore it passed mannies miȝt for to make amendes for it. And also for Bis skil: he Pat has trespassid & shal make amendes, hyme bihoue gif to hym Pat he has trespassid vnto, al Pat he oweȝ Pauȝ he had not trespassid, & also ouer Pat, hym behouys gif sumwhat Pat he owȝs not, bot only for Pat he trespassid. Bot mankynde had not wherewith Pat he miȝt pai God for his trespass ouer
Hat he auȝt Him, for what good dede hat man miȝt do in bodi or in soule it was bot is dette. For euerilk man auȝt, as Pe gospel sais, for to lufe God wiþ alle his herte & al his soule & alle his miȝtes, and better miȝt he not do Pen Pis. And neuerPeles Pis dede sufficid not to Pe reformynge of mankynde, ne Pis miȝt he not do bot if he (had) ben first reformid.

ban nedid (it) Pat if mannes soule schuld be reformid & Pe trespas mad good, Pat oure Lord God Himself schuld reforme Pis ymage & make amendis for Pis trespas, siyn Pat no man miȝt. Bot Pat miȝt He not do in His Godhed, for He miȝt not ne aȝt not to make amendis bi suffryng of pyne in His awn kynde. Perfor it nedid Pat He schuld take Pe same mankynde Pat had trespasid & become man; & Pat miȝt He not do bi Pe comoun lawe of generacioun, for it was impossible Godis Son to be borun of a touchid womman. Perfore Hym most bycome man Porw a gracious generacioun bi Pe wirkyng of Pe Holy Gost of a clene gracious mayden, oure Lady Seynt Marye. And so was it don. For oure Lord Iesu, Godis Sone, become man, & Porw His precious deep Pat He suffrid mad amendis to Pe Pader of Heuen for mans gilt; & Pat miȝt He wel do for
He was God & He aw3t not for Himself but in als mikil as He
was man born of Pe same kynde Pat Adam was Pat first trespast.
And so Pow3 He aw3t it nou3t for His owne persone, for Hymself
mi3t not synne, neuerPeles He aw3t it of His fre wil for Pe
trespas of mankynde, / Pe whilke kynde He toke for saluacioun
of man of His endeles mercy. For soP it is, Per was neuer man
Pat mi3t 3eld to God ony Ping of his owen Pat he aw3t not,
but only Pis blissid Iesu. For He mi3t pay God on Ping Pat
He aw3t not as for Hymself, & Pat was no3t bot on Pinge: Pat
was for to gif His precious lif be wilful takynge of ded for
luf of soPfastnes. Pis au3t He nou3t. Als mikil good as He
mi3t do to Pe worshipe of God in his liif, al was bot dette.
Bot for to take ded for lufe of ri3twisnes He was not bounden
Perto. He was bounden to ri3twisnes bot He was not bounden
to dey, for ded is only a peyn ordeynyd to man for his owne
synne. Bot our Lord Iesu synned neuer, ne He mi3t not synne,
& Perfore He a3t not for to deye. Pen sibIn He a3t not for to
deye & 3it wilfully He deyed, Pen paied He to God more Pen He
au3t. And sen Pat was Pe best mans ded & most worPi Pat auer
was don, Perfor was it resonable Pat Pe syn of mankynd schuld

1 in) for L
3 it) om. L for1) & B
4 His) own add. H3
5 mankynde) Be add. (can.) Hc Pe whilke kynde om. H3
for) Be add. H2
6 For) om. H2
8 Jesu) man iesu crist L; man iesu H3R God) om. LH3
on) om. L Pinge) -is L
9 He) om. H3 Pinge) and add. LH3R
10 ded) deP H2LB, so throughout in H2BR and almost always in L
11 Als) as so B
12 al was) trs. H3R
13 ded) deP H2LB
14 to) Be loue of add. H3R
15 dey) deeth LB only a peyny a peyne only H2
ordeynyd) of god add. LH3B
16 Iesu) he add. H2
17 he a3t) trs. H3 for1) om. H2H3 pen ... deye) om. L
sibIn) Pat add. H3; see B for2) om. H2
19 sen) seePen H2H3BR Pat') it add. H2 mans) manere L
ded) deP H2B; deede L &) Pe add. H3
be forguyen in als mikel als mankynd had founden a man of
Pe same kynde withouten wemme of synne, Pat is Iesu, Pat
mi3t make amendes for Pe trespas don & mi3t paie oure Lord
God al (Pat he au3t and ouermore) Pat he au3t not. Pan sen
Pat oure (Lor3) Iesu god & man died Pus for saluaicioun of
mans saule, it was ri3tful Pat synne schuld be forgifen, &
mannus soule Pat was his ymage schuld mowe be reformed &
restored to Pe first liknes & to Pe blis of heuen.

Pis passioun of oure Lord & Pis precious ded is Pe ground
of alle Pe reformyng of mannus soule withouten whilk mi3t
neuer mannus saule haue ben reformed to Pe liknes of Hym ne
come to Pe blis of heuen. Bot blissid mot He be in alle His
wirkyng. Now is it so Pat Porw Pe vertue of Pis precious
passioun Pe brynnand awerd of cherubyn Pat drof Adam out of
paradis is now put away, and Pe endles gates of heuen are open 15
to ilk man Pat wil entre in Perto. For Pe person of Iesu
is boPe God & Kyng (of heuen) euen in Pe blis (to) Pe Fader,
& as a man He is / porter at Pe 3ate redy to receyue ilk a
saule Pat wil be reformed here in Pis lif to His liknes. For
now may euerilk a saule, if Pat he wil be reformid to Pe

2 is) swete add. H2
4 Pat ... ouermore) om. H2; margin Hc sen) siPen H2LH3BR
5 Pat) om. LH3R Lord) swete H2; om. B; above Ho
Iesu) verray add. H2 died) did R
6 be) ful add. H2
7 reformed &) om. B
10 whilk) Pe qwilk R
13 is it) tres. H2 Pe) om. L Pis) his H2LH3BR
13-14 precious passioun) passion so precious H2
15 Pe) om. B are) beP H2B, so throughout in B and
usually in H2 open) ~ed LH3
16 ilk) every H2B of) goode add. H2
17 of heuen) om. H2LH3B; above Hc euen) om. R
Pe) om. L to) of H2B; over erasure Ho
18 a') om. LH3R at ... redy at Pe 3ate H2
3ate) ~s B to) for to H3 ilk a) every H2B
19-20 here ... reformid om. H3
20 euerilk a) every H2; ilke a L; everyche B; euer ilk R
liknes of God, sen Pat pe trespas is forgifen & pe amendes
Porw Iesu is maade for Pe first gilte. Neuerpeles Plou3 Pis
be sape, alle soules has not Pe profit ne Pe frut of Pis
preciouse passioun, ne are not reformid to Pe liknes of Hym.

Beth Iewes & paynems & also fals cristien men be not
reformed effectuely Porw3 Pe vertu of Pe passion,
for her owen defaute.

Two maner of men are not reformed be vertue of Dis
passioun. One is of hem Pat trow it not; anoPer is of hem
Pat loue it not. Iewes & paynems has not Pe benefice of Bis
passioun for Pei trowe it not. Iewes trowes not Pat Iesu Pe
Son of Pe Virgyn Marye is Godis Sone of Heuyn. Also Pe paynems
trow not Pat Pe souereyne Wisdom of God wald become sone of
man & in manhed suffre Pe payns of ded. And Perfore Pe Iewes
heldyn Pe prechyng of Pe cros & of Pe passioun of Crist not
bot sclaundre and blaspheme, & Pe paynems ald it not bot fantum
& foly. Bot trow cristien men held it Pe soueren wisdom of God
& His grete mißte. Bus saide seint Poule: Predicamus vobis
Christum crucifixum, Iudeis quidem scandalum, gentibus autem

1 sen) siP LBR amendes) mendes B
2 Porw ... maade) is (bee H3) maad Poru3 iessu LH3R
3 ne) & H2 Pis) his L
4 not) om. LH3
5 Pe') om. LH3R Pe') Pis L text H3R; his with Pe
above L table
6 for) Porw3 with for above L table
7 Pis) his LB
8 Pe') om. H3R Also) And al so H2 Pe') om. LH3R
9 Pe') om. H3R
10 benefice) -festes L
11 trowe ... trowes) leueu ... leueu B Issu) man add.
12 LH3BR
13 trow) by leueu B bcome) Pe add. B some of) a R
14 Pe') om. H3R
15 heldyn) holden H2LBR &) om. L
16 ald) holden H3 not) om. L
17 held) holden H2LBR
18 saide seint Poule) seynt P. seide (seith H3) LH3R
19 autem) om. B
stulticium. Ipsis autem vocatia Iudeis et Grecis Christum Dei
virtutem, etcetera. Pat is: We preche to sow [Pat 3e] trow Pat
Iesu Crist crucified Pe some of Marye is Godis Son, soueren
vertue & wisdom of God, Pe whilk Iesu to Iues & paynems Pat
trow not in Hym is bot solaunnder & foly.

And Perfore PIs(e) men be Peire vntrowP puttes Pfemself
fro Pe reformynge of Peire owne sowle, & standand Peire
vntrowP shal Pei neuer be sauf ne come to Pe blis of heuen.
For soP it is, fro Pe bigynnynge of Pe world vnto Pe last
ende, was Pe neuer man saf, ne schal be saf, but if he had
Pe trowP general or special in Iesu Crist, comand or comen.
For riȝt as alle chosen soules Pat were biforn Pe incarnacioun
vndir Pe Old Testament had trowP in Crist, Pat He schuld come
& reforme mannes soule, ouer openly as patriarkes & prophetes
& ouer holy men hadden, or ellis priuely & generally as
children & ouer symple & imperfite soules had Pat knew not
specially Pe pryuyte of Pe Incarnacioun, riȝt so alle chosen
soules vnder Pe New Testament has / trowP in Crist Pat He is
comen, ouer openly and felandly as gostly men & wise men
has, or elles generally as childre Pat dees cristned &
ouer symple & lewd soules has Pat ar norschid in Pe bosom

1 et) atque L
2 etcetera) om. LH3R Pat) Pe add. Hc 3e) we L
4 trow) leue B
5 to) Pe add. H3 &2) to add. LR; to Pe add. H3
6 trow) leueB
7 vntrowP) vn byleue B
8 vntrowP) vn byleue B ne) and H2 Pe) om. L
9 Pe3) om. H3
10 if) om. B had) or hauE add. LH3R
11 Pe) om. LH3R trowP) by leue B or) ouer H2
12 Crist) ouer add. LH3R comand or comen) as in Pe olde
13 lawe or comen as now B
14 trowP) by leue B
15 ellis) om. R
16 knoen) knowen LH3
17 Pe pryuyte) om. H2 pryuyte) -es LH3R alle) as Pe
18 H2; Pe add. LH3R
19 has) hadde H2 trowP trowed L; by leue B
20 or) ouer H2

H pe 3e
of Haly Kirke. Sen Peis is sop, Pen Pink me Pat Pees men gretly & greouslyly erre Pat salen Pat Iewes & Sare3eins bi keping of Peir own law moun be mad saf Paw3 Pei trowe not in Iesu Crist als Haly Kirke trowes; in als mikel as Pei wene Pat Peir owne trowP is good & siker & suffisaunt to Peir saluacioun, & in Pat trouP Pei doo as it semes many gode dedes of ri3twisnes, & peraunent if Pei knewe Pat cristen feip ware better Pei Paires is Pei wold leue Peire own & take it, Pat Pei Perfore schuld be saf. Nai it is not now3 so. For Crist God & Man is boP wei & ende, & He is mediatour bitwix God & man, & wiPouten Hym no soule be reconcilid ne come to Pe blis of heuen. And Perfor Pei Pat trow not in Hym Pat he is boP God & Man moun neuer be saf ne come to blis.

OPer men also Pat luf not Crist nor his passioun er not reformid in Paire soule to Pe liknes of Hym; & Pees men are fals15 cristen men, he whilk are out of charitee & lifes & dies in dedly synne. Pees men trow wel as it semys Pat Iesu is Godis Son & Pat His passioun suffisiP to sauacioun of mannus soule, & Pei trowe also al Pe oPer articles of Pe faP. (But it is an vnshapli trouP & a ded for Pei louen Him no3t, ne Pei
chese not Be frute of His passioun, but Pei lige stille in her syn & in Be fals loue of Bis world vnto Peir last end. And so be Pei not reformyd to Pe liknes of God) bot go to Pe paynes of helle endlessly, as Iewes & Saracens doos, & into mikil more payne Pen Pei in als mikil as Pei had Pe trowP & kepied it not, for Pat was more trespas Pen if Pei had neuer had it.

Pan 3if Dou wilt wite whilk soules are reformed here in Bis liif to Be ymage of God Porw vertue of His passioun, sofly only Po Pat trowes in Hym & loues Hym. In Pe whilk soules Be ymage of God, Pat was Porw synne forschapyn as it were into a foule bestes liknes, is restored & reformed to Be first schape & to Be worpines & Be worschip Pat it had in Be bigynnyng, wiBouten whilk restoryng & reformyng schal neuer saule be sauf ne com to blis.

Of twey maner reformynges of Bis image, on in fulnes & anoPer in[ partie ].

Now saist Dou how may Bis be soP Pat Be ymage of God, Pe whilk is mannes saule miSt be reformid here in Bis liif

1 stille) -yche B  
2 Be) here LH3 vn to) & to B  
3 bot) Be add. H2 Be2) om. LR  
5 als) also B trowP) feyi B  
6-7 had neuer) tya. L  
7 it) non R  
8 wilt) wold B whilk) what R  
10 Po) Pai R trowes) by leue B  
11 of God) om. B  
13 to1) vn- LR; in to B to2) in to L Pe3) om. LH3R  
14 restoryng & reformyng) reformyng H3R; reformyng in feiP L  
15 to) Pe add. B blis) soth it is bot if he haue noght Pat reformyng in Bis lyf it may haue it when it is purged of sinne in purgatorie. And atte Pe hardest withouten Pat clensyng and Pat last reformyng schal neuer soule be saufe ne haue Pe blis of heuene. add. H3  
16 twey) two LH3R reformynges) reformynges LH3R  
17 & om. L partie) feiP He table  
18 be soP) be. sithen H2  
19 Pe whilk) Pat H2; whilk R
to His liknes in (ony) creature? It semys may it miȝt not be. / For if it were reformid, Pan schuld it haue stabil mynde, clere miȝt & clene brennand luf in God & goostly Pinges aylastandly als it had in Pe bigynnyng. Bot Pat is in no creature as Pu trowes lif and here in Pis liif.

For als anente Piself Pou can wel say Pe Pinke be ful ferre Perfro; Pi mynde, Pi resoun, & Pe luf of Pi soule are so mikel sette in bihal dyng & in luf of erbly Pinges, Pat of gostly Pinges Pu felis riȝt litel. Pu felis no reformyng in Piself, bot Pu art so vmbilappid wi Pis blak ymage of synne for oȝt Pat Pou may do, Pat vpon what syde Pu turns Pee Pou felis Piself defoulid & spotted wi fleschly stirynge of Pis foule ymage. Ofer chaungyng felis Pou none fro fleschlynes into gostlynes, nouber in Pe priue miȝtes of Pi soule wiPinne ne in bodily feling wiPouten. Wherfore be PinkiP Pat it miȝt not be Pat Pis ymage miȝt be reformid, or elles if it miȝt be reformid Pan askes Pou how it miȝt be reformid.

To Pis I answere & say Pus. þer is two maner of reformyng

1 ony) om. H2R; above Hc
2 be) reformed here in Pis liif to his liknes in creature add. H2; reformed here in Pis liif to his liknes in creature. It semys may it miȝt not be can. in darker ink Hc mynde) & add. H3
3 clere ... clene) trs. R & 2) in add. LH3R
5 no) non B here) om. LH3R
6 anente) a Seyns H2L Pe 1) Pou H2L Pinke) -ist H2LH3B Pe 2) Pi self H2
7 mynde) and add. LH3R Pe) Pi H2; e over erasure Hc
8 in 1) Pe add. BR in 2) Pe add. L Finges) Fynge H2
9 riȝt) ful H2
10 P) om. LH3BR so) om. B vmbilappid) al aboute be lappyd H2
11 may) mayght H3
14 fleschlynes) flesschely lyues H2; -heed LH3R gostlynes) gostly lyues H2 miȝtes) myȝte H2
15 ne) neþer H2
16 Pe) Pou LH3R
17-18 or ... reformid) om. H2
17 it 1) he B
19 is) ben H2 maner) -es B
of Pe ymage of God whilk is mannus soule. On is in fulnes, anoPer is in partie. Reformyng in fulnes mai not ben had in Bis liif, bot it is delaied after Bis lif to Pe blis of heuen where mannus soule shal fully be reformid; not to Pat stat Pat it had at Pe first bigynnynge by kynde, or miȝt haue had Porw grace if it had stonden hool, bot it schal be restored to mikil more blis & mikil highe ioye Porw Pe mikil mercy & Pe endeles goodnes of God Pan it schuld haue had if it had neuer fallen. For Pan schal Pe saule resaiue Pe hole & Pe fullyng of God in alle miȝtes of it, wiPoutyn meduleure of ony oPer affeccioun, & it schal see mankynde in Pe persoun of Iesu abouen Pe kynde of aungels, aned to Pe Godhed. For Pan schal Iesu bob God & Man be al in al, & aniy He & none oPer bot He, as Pe prophet saib: Dominus solus exaltabitur in illa die. / Pat is: oure Lord Iesu in Pat day, 15 Pat is aylastand day, sal be heijed only, & non bot He. And also Pe body of man schal Pan be glorified, for it sal resaiue fully Pe riche dowary of vndedlynes with alle Pat longes Perto. Bis shal a soule haue with Pe body & mikel more Pen I can sey, bot Pat schal be in Pe blis of heuen & not in Bis liif.

For Paw3 it be so Pat Pe passioun of oure Lord be cause

1 God) Pe add. LH3R fulnes) And add. R
2 inȝ) of H2R
3 delaied) til add. H2
5 Pat' Pe R Pat' om. B
6 schal) ssulde B
7 mikel) more add. L
8 Pe) om. H2LH3
9 had neuer) trs. L resaiue) Pe add. (can.) Ro
10 alle) Pe add. H3BR
11 meduleure) medlynye B &) Pat R
14 &) in H2 bot) Panne LH3R
15 illa die) trs. LH3R
16 is) Pe add. LH3B aylastand) euere- H2B
18 vndedlynes) vndedly lyues B
20 Pat) Bis a. del. and t margin H2 schal) he add. H2B
21 Paw3) Pey H2
of Pia (ful) reformyng (of man's soule, neuerfeles it was [not] His wilfe for to grant Pia ful reformyng) als tite after His passioun to alle chosen saules, Pat were lifand in tyme of His passioun; bot He delayed it vnto Pe last day, & Pat for Pia skil. SoP it is Pat oure Lorde Iesu of His mercy has ordeyned a certeyn noumber of saules to saluacioun, whilk noumber was not fullillid in Pe tyme of His passioun. And Perfore it nedid Pat bi lengPe of tyme Porw kyndly generacion of men it sulde be fullillid. Pan if it had so ben Pat as tit aftir Pe ded of oure Lord euerilk a saule Pat wald have trowed 10 in Hym sulde belyue haue ben blessed & ful reformed wiPouten any oher abydynges, Per wald no creature Pat lyued Pan ha ben Pat he ne wald have receyuide Pe fayPe for to ha ben blessid; & Pan sulde generacion ha(ue) sesid, & so sulde we Pat are now lifand chosen soules & oher soules Pat come after vs not 15 ha ben born, & so sulde oure Lord ha failed of His numbre. Bot Pat may not be. And Perfor oure Lord purueid mikel better for vs, in Pat Pat He delaied Pe ful reformyng of man's soule vnto Pe last ende. As Saint Foul seis: Deo pro nobis melius prouidente, ne sine nobis consummarentur. Pat is: oure Lord 20
purued better for vs in delayng of Pe reformyng Pe if He had grantid (it) Panne, for Pe skil: Pat Pe chosen soules herbeforn suld not make a ful ende wiPouten vs Pat come aftir.

AnoPur skil is Pis. For sen Pat man in his first fourmyng of God was set in his fre wil & had fre chesyng whafer he wald haue fully God or non, it was Perfore resonable Pat sen he wald not chee God Pan bot wrecchidly fel fro Hyp, if he schuld afterward be reformid Pat / he suld be set agayn in Pe same fre chesyng Pat he was first in, whafer he wald haue Pe prophet of his reformyng or non. And Pis may be a skil whi mannes soule was not reformid fulli als fast aftir Pe passicun of oure Lord Iesu Crist.

Pat reformyng in party is in ii maners, oon in feiP & anoPur in [feiP & in] felyng.

AnoPur reformyng of Pis ymage is in partie, & Pis reformyng may ben had in Pis liif; & bot it be had in Pis lif it may neuer be had, ne Pe soule neuer sal be saf. Bot Pis reformyng is on two maners. On is in faP only, anoPur is in faP & in felyng. Pe first Pat is reformyng in faP only sufficeP to saluacioun; Pe second is worPi to haue passand 20 mede in Pe blis of heuen. Pe first may be had liStly & (in) schort tyme; Pe seconde may not so, bot Porw lenge of tyme & mikil gostly trauail. Pe first may ben had wiP Pe
Felyng of ye ymage of synne, for saw a man fele no ping in hymself but alle stirynges of synne & flescily desires, not agaynstandand Pat felyng if he wilfully assente not Perto he may be reformid in feip to be liknes of God. But he secounde reformyng puttes out likyng & fe felyng of fleschly stirynges & wordly desires, & suffres non swilk spottes abide in Dis ymage. Pe first reformyng is only of bigynnand & profitand soules & of actiue men; Pe seconde is of perfite soules & of contemplatif men. For by Pe first reformyng fe ymage of synne is not distroed, but it is left as it were al hole in felyng. Bot Pe second reformyng distroyes Pe olde felynges of Dis ymage of synne, & brynges into Pe soule new gracious felynges Forw wirkyng of Pe Holy Goost. Pe first is gode, Pe seconde is better, bot Pe Fridd Pat is in Pe blis of heuen is alberbest. First bigyn we to speke of Pe ton, & siben of Pe toper, & so sal we come to Pe Fridd.

Pat Foru3 Pe sacrament of baptim Pat is groundid in Pe passion of Crist Dis image is reformid fro original synne.

Two maners of syn(nis) makes a soule to lese Pe schape

stirynges) stiryng ye H2 desires) hit (om. H3R)
be mai add. LH3R
agaynstandand) wiEp L, -stondin R Pat) al Pat
not) om. H3
he may be) om. H3; ben L; he schal be R
out) Pe add. LH3BR
swilk) suche H2LB and so throughout spottes) spott H2
actiue men) atycement with actyfmen margin H3
of) perfite add. H2 contemplatif men) trs. H3R
Pe1) Dis H2; om. L Pe2) om. L
felynges...felynges) felyngye...felyngye H2
Porw) Pe add. R
gode) and add. L
heuen) Pat add. H2LH3R to) om. H3
Pe ton...Pe toper) Pat on...Pat oter H2H3BR, Pat toon ...
Pe toper L so) at Pe laste add. H2 sal we) trs. H2
fro) Pe add. LH3R
maners) manere H2LH3R synnis) synne H2LH3B; nis
above Hc a) Pe B soule) man H2
& Be / liknes of God. Pat on is cald original, Pat is Be first synne; Pat ober is callid actuel, Pat is wilfully don syn.

These two synnes puttes a saule fro Pe blis of heuen & dampnes it to endeles peyne of helle, bot if it be Porw Pe grace of God reformed to His liknes or it passe heyn out of Bis lif.

NerPeles two remedies ar Pe agayns Bis two synnes, be Pe whilk a forscha Brygyn soule may be restored agayn. On is Be sacrament of bapteme agayn original synne; anoPer is (Pe) sacrament of penaunce agayns actuel synne. A soule of a child Pat is borne & is unchristned because of original synne has no liknes of God; he is not bot an ymage of Pe fende & a brand of helle. Bot als ase as it is cristned it is reformid to Pe ymage of God, & Porw vertue of faI of Holy Kirke sodenly is turned fro Pe liknes of Pe fende & made like to an aungel of heuen. Also Pe same fa(lli?) in a Iewe or in a Sareocene, Pe whilk ar Pe be cristned ar nou3t bot maniples of helle. Bot when Pei forsaake Pe error & falles mekely to Pe trowP in Crist, & receyue Pe bapteme of watir in Pe Holy Gost, sobly wiPouten ony more tarynge Pei are reformed to Pe liknes of God; so fully as Holy Kirke trowes Pat if Pei mi5t as swiP after baptem passe out of

2 actuel) synne add. L Pat is) om. R wilfully)
    wilful H2 syn). om. L
4 to) Pe add. LH3R Porw) by H3 Pe) om. LH3R
6 ar Per) trs. H2LH3BR
7 Pe?) om. R
8 agayns) Pe add. LH3R Pe) om. H3BR; margin H2; above Hc
9 agayns) Pe add. LR A) Pe L
10 vnchristned) nou3t cristened H2 of) Pe add. LH3R
13 of) Pe add. R kirke) churche H2LBR
14 Pe?) om. H2 Pe?) lyknesse of Pe add. B
15 falliP) fayP H2B; lliP over erasure Hc in) to L
16 Pe) om. L are) til H2
18 trowP) fayP B Pe?) to R
19 more) om. L
21 trowes) leeuP B as swiP) anon H2B
This world, Pei suld strey(3)t flye to heuen withoutyn ony more lettyng, had Pei doun neuer so mikle syn biforn in Pe tyme of Peire vntroub, & neuer suld Pei fele Pe peyn of helte ne of purgatorie; & Pat priviilege suld Pei haue bi Pe merite of Pe passioun of Crist.

Pat Porw3 Pe sacrament of penance, Pat standip in contricioun, confession & satisfacion, Pis image is reformid fro actuel synne.

Also what criisten man or womman Pat has lost Pe liknes of God Porw dedly syn brekand Godis comandementes, if he Porw3 touchyng of grace sopfastly forsake his synne (with) sorw & contricioun of hert, & be in ful wel for to amende hym & turne hym to God & to goode lifyng, & in Pis wil he ressayues Pe sacrament of penance if he may, or if he may not he is in wil Perto; soffly I say Pat Pis mannes soule or wommannes Pat was forschapyn first to Pe liknes of Pe deuil Porw dedly syn, is now be Pe sacrament / of penance restored & schapen agayn to Pe ymage of oure Lord God. Pis is a gret curtesie of oure Lord & an endeles mercy, Pat so li3tly forgifes al maner of syn & so sodenly gifes plente of grace to a synful soule Pat aakis mercy of Hym. He abides not

1 strey3t flye) tra. H2; 3 above Hc flye) flee H2LBR to) in to H3  
2 Pei) he H2 Pe) om. LH3R  
3 vntroub) of by leeeue add. B neuer suld Pei) Pey a. n. H2 suld) schuln R fele) of add. L  
4 suld) schulen LR  
7 contricioun) and (om. R) in add. LH3R & in add. LH3R  
8 synne) -s H3  
10 comandementes) comauondement B  
11 Porw3) Pe add. LBR synne) brekynge add. H2 with) over erasure Hc  
12 &') in H2 for) om. B  
13 wil) om. H3  
14 if') Pat add. LH3R if2) ellis 3if Pat LH3R  
15 in) ful add. LH3BR  
16 liknes) ymage H3  
19 Lord) god add. R  
20 of') om. LH3R of2) et R  
21 not) no LH3R
gret pensaunce doyng ne pynful fleasc(h)ly suffrynge or He forgife it, but He askes a lofing of synne & a ful forsakynge in wil of Pæ scule for Pæ luf of Hym & a turnyng of Pæ herte to Hym. his asks He, for his gifes He.

And Pan when He sees his, wiSoutyn ony delayng He forgifes Pæ syn & reformes Pæ scule to His liknes. Pæ syn is forgifen Pat Pæ saul sal not be dampted. NeuerPeles Pæ payn dettid for Pæ syn is not 3it fully forgifen, but if contricioun & luf be Pæ more. And Perfore schal he go & scheew hym & schryfe hym to his gostly fadir, & resayue penaunce enioyned for his trespas & gladly fulfille it, so Pat boP Pæ syn & Pæ payn may be don away or he passe hePen. And Pat is Pæ skilful ordinaunce of Holy Kirke for gret profit of mannus scule; Pat Pow3 Pæ syn be forgifen Pow vertue of contricioun, neuerPeles in fulfillyng of meknesse & for to make hole satisfaccioun, he schal if Pat he may schew to his prest plener confessioun, for Pat is his tokne & his warant of forgifnes ageyns alle his enemise, & Pat is nedful for to haue. For if a man had forfetid his liiif ageyn a kyng of his er½, it were (not) inow to hym as for a ful sikernes for to haue only forgifnes of Pæ kyng bot if he haue a chartre Pæ whilk may be is tokne & his warant agayns alle ober men. Ríšt so may it be said gostly;

2 forsakynge) of it add. LH3R
3 in wil of) of wil in H2 Fe²) om. H2LH3R
5 sees) seïP H2
8 3it) om. R
9 & luf) om. R
10 & scheew hym) om. R
12 hePen) hens LR
15 vertue of) veri LH3R meknesse) & obedience add. B
16 for to make) in makyng L Pat) om. L
20 not) above Hc
21 for¹) om. LH3R a) om. H2LH3R for²... kyng)
of Pæ kyng only to haue forgifnes H2
22 chartre) tokne H2 De) om. H2
23 may it) tras. H3
if a man haue forfetid agayn Pe Kyng of Heuen his lif Porw
dedly syn, it is not inow3 to hym to ful sikernes for to
haue forgifnes of God only by contricioun bitwix God & hym,
but if he haue a chartre mad by Holy Kirke if he may come
Perto, & Pat is Pe sacrement of penaunce, Pe whik is his
chartre & his token of forgifnes. For sen Pat he forfetid
bob agayn God & Holy Kirke, it is skilful Pat he haue
forgifnes for Pe ton & warant for Pe toPer.

f.
And Pis is o skil whi Pat confessioun / is nedful. Anofer
skil is Pis: for sen Pis reformyng of Pe saule standes in
fayP only & not in felyng, Perfor a flesc(h)ly man Pat is
rude & boistus & can not demean li3tly bot outward of bodili
Pinges, sold not mop haue trowed Pat his synnes had be forgifen
him bot if he had som bodily tokne, & Pat is confessioun
Porw Pe whilk tokne he is made al siker of forgifnes if Pat
he do Pat in hym is. Pis is Pe trouP of Holy Kirke as I
vndirstande. Also anofer skil is Pis: Paw3 Pe ground of
forgifnes stonde not principally in confessioun bot in
contricioun of Pe hert & in forPinkyng of syn, neuerPele
I hope Pat Pe is many a saule Pat suld neuer haue felid
verrey contricioun nor had ful forsakyng of syn
if confessioun had not ben. For it fallis oft siPis Pat

1 forfetid) -fended B
3 by contricioun) om. H3 bitwix) a- LR
6 sen) seP H2L; syPen H3B Pat) om. L
forefetid) -se L
8 Pe ton ... Pe toPer) Pat on ... Pat oPer H2LBR
&) a add. LH3B
9 And ... nedful) om. R is") was and is H2
10 for) Pat L sen) sePen H2H3BR Pis) Pe L
in) Pe add. H3
11 &) om. LH3R man) margin, different hand H2
12 boistus) boysters B
13 trowed) byleeued B synnes) synne R
14 him) om. LH3R
15 al) as H2LB; om. H3 Pat) om. H2LH3R
16 in hym is) is in him H3 trouP) leue B
Kirke) & Pe syP add. B
19 Pe) om. H2LH3R in) om. LH3R
21 nor) ne H2LH3R noPer B
22 if ... not) ne had confessioun H2 siPis) syPe H2
in tyme of confessioun grace of compunction comes to a soule pat before never felid grace, but ay was coold & drye & ferre fro felyng of grace.

And for by sen confessioun was so profitable to be more partie of cristen men, Holy Kirke ordaynd for more sikernes generally to alle cristen men Pat euerilk man & womman sulde ones in Be zere at Be leist be schryuen of alle Paire synnes Pat come to Paire mynde to Pare gostly fader, Pat Pei haue had neuer so mikil contricioun before tyme. NerPeles I hope wel Pat if al men had ben als bisy aboute Pe kepyng of Pamself in (fle)yng of al maner of syn, & had comen to als grete knowyng & felyng of God as sum man (haP), Pat Holy Kirke suld not haue ordeynd. Pe tokne of confessioun as for nedful bonde, for it had not nedid. Bot for alle men are not so perfite & perauenture mikil of Pe more partie of cristen men is vnperfite, Perfore Holy Kirke ordaynd confessioun bi way of general bond to alle cristen men Pat wil knowe Holy Kirke as Paire modir & wil be buxum to here biddyng. If Pis be soP as I hope it is, Pen erres he gretly Pat generally says Pat confessioun of synnes for to schewe
a prest is nouþer nedful to a synner ne behofle, & Pat no
man is bounden / Perto. For bi Pat Pat I haue seid it is boþ
nedful & spedful to alle soules Pat in bis wrecchid lif er
defouled borw synne, & namly to Poo Pat are Porw dedly synne
forschapyn fro Pe liknes of God, Pe whilk may not be reformed
to His liknes bot be Pe sacrament of penance Pat principally
stondis in contricioun & sorow of hert, & (secundarily in)
shrift of mouþ folwand after if it may be had. Vpon Pe
maner bi Pe sacrament of penance is a synful soule reformed
to Pe ymage of God & to His liknes.

Hou in Pe sacrament of baptim & of penance, poruȝ a
priuy vnperseyuwal wirkyng of Pe Holy Gost, Pe [ymage]
is reformyd Pouȝ it be not seyn ne felid.

Bot Pe reformyng stondis in faþ & not in felyng. For
rist as Pe propreté of faþ is for to trow Pat Pou sees not,
rist so it is for to trow Pat Pou felis not. Bot he Pat is
reformyd in his soule bi Pe sacrament of penance to Pe
ymage of God, he felis no chaungyng in hymself, neþer in
his bodily kynde wibouten me in Pe priue substauence of his
soule within oþer Pan he did; for he is as he was vnto his
felyng, & he felis Pe same stirynges of syn & Pe same
corupcioun of his flesche in passions & werdly desyres
risand in his hert as he did bifoire. And nerþeres schal
he trowe Dat he is Borw grace reformid to Be liknes of God, 
Paw3 he neiPer fele it ne se it. He may wel fele so(r)w for 
(his) syn & a turnynge of his wil fro syn to clennesse of 
lifyng, if Dat he haue grace & take gode kepe of hymself, 
but he may nober see ne fele (Pe) reformynge of his soule, how 
it is wonnderly & vnperceyuablely chaunged fro Pe filP of a 
fende to Pe farhyred of an aunSel Borw a priue gracious 
wirkyng of oure Lord God. Dat may he not see, but he sal 
trowe it; & if he trowe it Pan is his soule reformid in 
trouP.

For ri3t as Holy Kirk trowes by Pe sacrament of bapteme 
soPfastly rescuyed, a Iewe or a Sarecene or a child born 
is reformd in soule to Pe liknes of God Borw a priue 
vnperceyuable wirkyng of Pe Holy Gost, not agaynstandand 
alle Pe fleas(h)ly stirynges of his body of synne, Pe whilk 
he sal fele aftir his bapteme als wele als he did bide; 
ri3t so bi Pe sacrament of penaunce mekly & trewly rescayued, 
a fals cristen man Dat has ben encumbred in dedly synne alle / 
his lif tyme is reformid in his saule wiPinne vnperceyually, 
outtakyn a turnynge of his wille Borw a priue mi3t & a 
gracious wirkyng of Pe Halie Gost, Dat sodanly wirkes & in 
tyme of a moment or a twynkelyng of an y3e ri3tes a fraward

1 trowe) by leeue B 
2 neiPer) neuere B wele fele) trs. LH3R 
sorw) r above Hc 
3 his') om. H2B; above Hc 
4 lifyng) feelynge B kepe) help B 
5 Pe) above Hc 
6 wonderly) -fuli L Pe) om. LH3R filP) foulhede B 
a) Pe LH3R 
8 he') be marked for correction R 
9 trowe ... trowe) by leeue ... byleue B 
10 trouP) feiP LH3BR 
11 trowes) byleeueP B of) Pe add. H3 
18 in) wiP LH3BR 
20 outtakyn) oonli add. LH3R 
22 fraward) forward fraward above in different ink H3
saul & turnes it fra gastyll filP to fairnes vnseable, & of a servuant of Pe feende makes a sone of ioy, & Pe prisoner of hell makes a [percener] of heuenly heritage, not agaynestand alle Pe flese(h)ly felyng of Bis synful ymage Pat is Pe bodily kynd. For Pu sal vnderstande Pat Pe sacrament of bapteme or of penaunce is not of Pat vertu for to let & distroie utterly alle Pe styrynes of flese(h)ly lustes & paynful passions Pat a mans saule neuer felid no maner risyng ne styrynes of Pam no tyme. For if it were so Pan were a soule fully reformed here to Pe worsc(h)ipe of Pe first makynge; bot Pat may not be fully in Pis lif. Bot it is of Pat vertu Pat it clensiP Pe soule fro alle Pe synnes before done, & if it be departid fro Pe body saues it fro dampnacioun, & if it dwelle in Pe body it gifes Pe soule grace to agaynestand Pe steryng of syn. And it kepis it in grace also, Pat no maner of lusty styrynes or of passiouns Pat it felis in Pe flesch, be it neuer so greuous, sal dere it ne depart it fro God, as longe as it wilfully sentis not Perto. bus Seynt Poul menyd when he seid Bus: Nichil dampnacionis est hiis qui sunt in Christo qui non secundum carnem ambulant etcetera. Pat is: Pase saules Pat are reformid to Pe ymage of God in faib Porw Pe sacrament
of baptem or of penaunce, schal not be damplied for felynges of bis ymage of synne if it so be pat pai go not aftir be stirynges of be flesche by fulfyllng of dede.

pat we shulde beleue stidfastly reformyng of bis [ymage], ifoure conscience witnes to vs a ful forsakynge of synne & a trewe turnyng of oure wil to good lyuyng.

Of bis reformyng in faip spekis Seynt Poul bus: Iustus ex fide viuitt pe rjztwis man lifes in faip, pat is, he pat is mad rjztful be baptem or be penaunce he lifes in faip; Pe whilk suffic9e vnto sauacioun & to heuenvly pees / as Seynt 10 Poul says: Iustificati ex fide pacem habamus ad Deum. pat is: We pat ar rjztid & reformed Pourw faip in Crist has pees & acoerde made bitwix God & vs, not agaynstandand Pe vicious felynges of oure body of syn.

For Paw3 bis reformyng be priue & may not wel be felid 15 here in bis liif, nerPele whose torowes it stedfastly & schape his werkes besily for to acoerde to his trowP & Pat he turne not agayn to dedly synne, soPly when Pe (houre of ded comeP & Pe soule is departid fro bis bodily (lyfe), Pan
schal he fynde it sop Pat I say now. pues saide seint Johan in conforP of chosen soules Pat lifen here in faiP vnder Pe felyng of Pis peynful ymage: Karissimi, et nunc sumus filii Dei, sed nondum apparuit quid erimus. Scimus quoniam cum Christus apparu(er)it, tunc appar(e)imus cum eo, similes ei in gloria. Pat is: My dere frendis, we arne ri3t now while Pat we lif here Pe sones of God, for we are reformid (bi) faiP in Crist to His liknes. Bot it schewP not 3it what we arne, bot it is al priue. NeuerPles we knowe wel Pat whan oure Lord schal schewe Hym at Pe last day, Pan schul we apperen with Hym like vnto Hym in endles ioye. If Pou wilt wite Pan if Pi soule be reformed to Pe ymage of God or non, by Pat I haue saide Pu mai3t haue entre. Ransake Pin own conscience & loke what Pi wil is, for Parin stondeP al.

If it be turnyd fro alle maner of dedly syn Pat Pou woldest for no Ping wittyngly & willfully breke Pe comaundement of God, & for Pat Pu has misdon here biforun agayn his biddyng Pou (h)ast schryuen Pe Perof mekely, with ful herte to lefe it & with sorw Pat Pu dedist it; I say Pan sikerly Pat Pi soule is reformid in faiP to Pe liknes of God.

1 saide seint Johan) seynt ioon (Ierom R) seide LH3R 4 nondum) non LH3R Scimus) autem add. LH3R 5 Christus) om. LH3 apparuerit) apparuit B; er above Hc apparebimus) i can. e add. Hc 6 ri3t) om. B 7 bi) in H2B; over erasure Hc 8 in Crist) om. R 9 bot) for R al) om. H3 11 vnto) to H2L wilt) wold B 13 Pat) Pat add. L mai3t) mai st L haue) an add. LB 14 Pi wil) Per inne with thy wylle margin in different 15 ink H2 17 Pat) Pat add. H3R 18 schryuen Pe) be schreven L Perof) om. LH3R 19 lefe it) lefen H3 sikerly) soply H2
Pat alle Pe soulesPat lyuen mekely in Pe feiP of Holy
Chirche & haue here feiP quicned in loue & charite, ben
reformured be Pis sacrament, Pou3 it be so Pat Pei may
not fele Pe special yefte of deuocioun or of gostly
felyng.

In Pis reformyng Pat is only in faip Pe most part of
chosyn soules ledyn here lif, Pat setten here wil stedfast(li)
for to fleen al maner of dedly syn, & for to kepyn hem in
luf & charite to here euen-cristen, & for to kepe Pe
comaundementes of God vp her cunnyng; & whan it so is Pat
wicked stirynges & ille wille rise in her hertes of
pride or of enuye of ire or of leccherye or of ony oPer hed
syn, Pei agenstonden hem & stryfen ageyns hem / bi displesyng
of wil, so Pat Pei folwe not in dede Pese wicked wille.
And nerbeles if Pei fallen li3tly as it were ageyn here
wille Borwe frelte or vnkunnyng, astite here conscience
greuP hem & pynyP hem so greuously Pat Pei mowen haue no
reste til Pei be schrifen & may haue forgifnes. SoPly alle
Pees soules Pat Pus lifen I hope are reformid in faip to Pe
ymage of God. And if Pei lifen in Pis reformyng & be
founden Per in Pe houre of Peir (deP), Pei schul be sauf.
& come to be ful reformyng in blis of heuen, Pat neuer mi3t haue gostly felyng ne inly sauour ne special grace of deuocioun in al her lif tyme. For elles if it were (reformed) into gostly felyng, Pat it mi3t felen deuocioun & gostly sauour in God as summe soules don Porw special grace, Pen schuld few soules be sauf in reward of multitude of oPer.

Nay it is not for to trowe Pat, Pat for Poo soules Pat only ern deuoute & by grace come to gostly felyng, & for no moo, oure Lord Issu schuld haue taken mankynde & suffred Po hard passioun of ded. It had ben a litil purchase to Hym for to ha come fro so ferre to so ner & fro so hi3e to so lowe for so fewe soules. Nay His mercy is sprad larger Pen so. NerPeles, on Pe contrarie wise, if Pou trow Pat Pe passioun of oure Lord is so precious & His mercy is so mikel Pat Per schal no soule be dampeng, & namly of no cristen man do he neuer so hille as summe foles wenen, sobly Pu erres gretly. Perfor go in Pe mene & hald Pe in Pe middes & trowe as Holy Kirke troweP; & Pat is Pat Pe most synful man Pat lifiP in erPe, if he turne his wille Porw grace (fro) dedly syn wiP sobfast repentance to Pe service of God,
he is reformid in his soule, & if he dey in pat stat he schal be sauf. bus behei3te our Lord be His prophete seynde tus: In quacumque hora conversus [fuerit] peccator et ingemuerit, vita viuet et non morietur. Pat is: in what tyme Pat it be Pat be synful man is turned to God fro syn & he haue sorwe Perfore, he schal lifen & he schal not dye endeleasly.

Also on Pat ober side, whose lyp in / dedly syn & wil not lef it ne amende hym Perof, ne reseyue Pe sacrament of penaunce, or elles if he reseyue it he takiD it not sobfastly for luf of God, Pat is for luf of vertue & clennesse, bot oonly for drede or shame of Pe warl, or elles for drede only of peyns of helle; he is not reformed to Pe liknes of God. And if he dey in Pat pili5t he schal not be sauf, his trowP schal not sauen hym; for his trowP is a ded trouP & lackeD luf, & Perfor it seruiD hym no3t. Bot Pei Pat han trouP quyckynd wiD luf & charyte arne reformed to Pe liknes of God, Paw3 it be Pe lest degre of charyte; as arne symple soules, Pe whilk felen not Pe gift of special deucoioun me gostly knowyng of God as summe gostly men don, bot trowen generally as Holy Kirke troweP, & witen not fully what Pat is, for it nedid not to hem. And in Pat

1 stat) estate L
3 fuerit) om. Hc, in all other MSS
5 Pat') at R to ... syn) from synne to god LH3R
8 lyp) liggeD LR
9 Perof) Per fore of it R
or elles) & Pou3 L if he) trs. R
he takiD) and take R
11 for') Pe add. H2L & l) or H2
12 or') of H2L
13 of') Pe add. LH3BR peynts) pyn H3
14 dey) -ede B
15 trowP ... trouP ... trouP) byleeue ... by leeue ... byleeue B
his') Dis H3
16 hym) of add. LR
17 trouP) by leeue B quyckynd) quykynge B
18 be) but add. LH3R
20 don) om. B
21 trowen ... troweB) by leeuen ... by leeueB B
22 Pat') hit B
trouþ Pei kepem hem in luf & charite to her euæn-cristen as mikel as Pei mowen, & fleen alle dedly synnes after her kunnyng, & don Pe dedis of mercy to here euæn-cristen. Alle Bis longen to be bliss of heuen. For it is writen in Pe Apocalips Bus: Qui timetis Deum pusilli et magni laudate eum. 5 bis is: 3e Pat dredyn God boþ smale & gret PankeP Hym.

By grete are understonden soules Pat are profitand in grace, or elles perfit in Pe luf of God, be whilk arn reformed in gostly felyng. Be smale are vndirstondyn soules vnperfite of worldly men & wymmen, & oþer Pat haþ bot a childes knowyng of God & ful litel felyng of Hym, bot arne broþ for in Pe bosom of Holy Kirke & norisched wiþ Pe sacramentes, as children are fed wiþ milk. Alle Þese schul loue God & Panken Hym for saluacioun of here soules by His endles mercy & godnes. For Holy Kirke Pat is modir of alle Þese & haþ tendre luf to alle here children gostly, preieP & askeP for hem alle tendrely of her spouse, Pat is Issu, & geteP hem hele of soule dorv vertu of His passioun. And namely for hem Pat kun not spelen for hemself bi gostly preier for here own nede. Bus I fynde in Pe gospel Pat be womman of Canane asked ofoure Lord hele to here / doubter Pat was trauailed wiþ a fende. And our Lord made first
daunger bycause Pat sche was an alien. NerPele s sche sased
not for to crien til oure (Lord) had grauntib hir hire
askynge, & saide to hir bus: A womman, mikel is Pi trowP,
be it to Pe riást as Pu wilt. And in Pe same houre was her
do3ter hool. Bis womman bitokneP Holy Kirke Pat askiP helpe
of oure Lord for simple vnkunnand saules, Pat arun travailed
wiP temptacioun of Pe werld & kun not spekyn perfitely to
God bi ferour of ducocioun ne brynnande luf in contemplacioun.
And Paw3 it seme Pat oure Lord make daunger first because
Pat Pei arn as it were aliend fro Him, nerPele for Pe gret
trouP & desert of Holy Kirke, he grauntib to her al Pat sche
wile. And so arn Pese simple soules Pat trowen stidefastly
as Holy Kirke trowes, & putten hem fully in Pe mercy of God,
& maken hem vndre Pe sacramente & Pe lages of Holi Kirk
mad sauf borw praier & trowP of her gostly modir, whilk is
Holi Kirk.

Pat soules reformed neden suere to fi3te & striue ayens
steringis of synne whil Pei lyuen here, & hou a soule
may wite whanne it assentib to steringes & whanne not.

Bis reformyng in fals is li3tly begeten, bot it may not
so liȝtly ben holden. And Perfore what man or woman Pat is reformed to be liknes of God in trouþ, mikil trouail & bisynes most Pei haue if Pei wil kepe Pis ymage hool & clene Pat it fal not doun agayn Pord weiknes of wil to be ymage of syn. He may (not) be ydel ne rekles, for Pe ymage of syn is (so nere) fastned to hym & so continuely preceþ vpon hym bi divers stirynges of syn, Pat bot if he be riȝt war he schal ful liȝtly Pord assent fallen agayn Perto. And Perforhym nedip ay be stryfand & feiȝtande agayn wicked stirynges of Pis ymage of synne, & Pat he make non acord Perwiþ, ne take no frencschip wiþ it for to be buxum to his vnskilful biddyngges; for if he do he bigileþ hymself. Bot soply if he stryfe with hem (him) nedip not mikil drede of assentynge, for (strife) brekþ pees & fals acorde. It is good Pat a man haue pees with al Pinge / sauf wyþ Pe fende & wiþ Pis ymage of syn, for agayns hem hym nedip ay fiȝten in his Pousþ & in his dede vntil he haue geten ouer hem Pe maistrye, & Pat schal neuer ben fully in Pis lif as longe as he bereþ & felip Pis ymage. I say not bot Pat a soule may Pord grace haue be hiȝere hande ouer Pis ymage, so ferverd Pat it schal

2 Pat) om. R to) in R trouþ) byleeue B
2-3 trouail & bisynes) trs. H2
3 most Pei) hem bihoueb to (for to R) LH3R Pei) he H2H3 hool & clene) trs. H2
4 weiknes) febilnes H2B
5 not) above Hc
6 so nere) sore H2; so B; sonere R; so, n over erasure Hc hym) hem R
7 stirynges) of add. (can.) Hc Pat bot if) bute B
8-9 hym nedip) it nedeth him H3
9 ay) al way H2; om. B feiȝtande) chydyngne B
agayn) swilk add. R
12 biddynggen) biddyngne H2
13 hem) him H2B him) it H2; above Hc mikil) to add. LH3R
14 strife) crist H2B; over erasure Hc pees) vnpees H2; al Pese H3
14-15 & ... pees) om. H3
15 Pinge) -s B; sauf wiþ alle Pinge) add. (can.) Hc
16 hym) it L ay) euere B
17 dede) werk LH3R ouer) of H3
18 bereþ) heriþ H2
not foluen ne senten to be vnskilful stirynges of it. Bot
for to ben so clene dilivered fro Pis ymage Pat it schuld
fele no suggestioun ne iangelyng of no flesc(h)ly affecioun
ne of veyn Bouit no tyme, may no man haue in Pis lif.
I hope Pat a soule Pat is reformed in felyng bi
rauischyng of luf into contemplacioun of God, may be so
(ferre) fro Be sensualitate & fro vayn ymaginacioun, & so ferre
drawn owt & departid fro Be flesc(h)ly felyng for a tyme,
Pat it schal not fele bot god(e); bot Pat lasteth not ay. And
Perfor say I Pat ilk man behouib strife agayn Pis ymage of
syn, & namely he Pat is only (reformed) in faib, Pat so
liestly may be desayed berwib; in Be person of whilk men
Seyn Poul seib Pu; Caro concupiscit aduersus spiritum et
spiritua aduersus carnem. Pat is: a soule reformed to Be liknes
of God fe5tes agayn Pe flesc(h)ly styrynges of Pis ymage of
syn, & also Pis ymage of syn stryfe & agayn Pe wil of Pe spirit.
His maner of fe5tyng of Pis double ymage Seyn Poul knew
when he saide Pu; Inueni legem in membris meis, repugnantem
legi mentis mea, et captivum me ducentem in legem peccati.
pat is: I haue founden two lawes in myself, on laghe in my
soule wiPinne, & anoPer in my flesc(h)ly lymes wiBouten
fe3stand wiP it, Pat oft ledib me as a wrecched prisoner to
Be these two lages in a soule I vndirstonde Pis double ymage: be Pe lagh of Pe spirit I vndirstonde Pe resoun of Pe soule when it is reformed to Pe ymage (of God), be Pe laghe of Pe flesch I vndirstonde Pe sensualite whilk I calle Pe ymage of syn. In these two lages a soule reformid ledip his lif as Seynt / Poul seip: Mente enim seruio legi Dei carne enim legi peccati. In my soule Pat is (in) my wil & in my resoun, (I serue) to Pe laghe of God. Bot in my flesch, Pat is in my fles(h)ly appetite, I serue to Pe laghe of syn. Nerbeles Pat a soule reformed schal not dispeiren, Pow3 he serue to Pe laghe of syn be felyng of Pe vicious sensualite agayn Pe wil of Pe spirit because of corupcioun of Pe bodily kynde, Seynt Poul excusiP it, saiand Pus of his owne person: Non enim quod volo bonum hoc ago: sed malum quod odi, hoc facio. Si autem malum quod odi, hoc facio, non ego operor illud, sed quod habitat in me, peccatum. I do not Pat good Pat I wold do, Pat is I wolde fele no fles(h)ly stiryng, & Pat do I not; bot I do Pat yuel Pat I hate, Pat is Pe synful stirynges of my flesche. I hat & 3it I fele hem. Nerbeles siben it is so Pat I hate Pe wikkid stirynges of my flesch, & 3it I fele hem and often delite in hem ageyn my wille, Pei schul not ben aretted ageyn me for damnacioun, as if I had don hem. And whi? for
be corupcioun of his ymage of syn doP hem, & not I.

Loo here Seynt Poul in his owne person conforted alle
soules Pat Purw3 grace arun reformd in failP, Pat Bei suld
not to mikel dreds Pe birPen of his ymage with Pe vnskil
stirynges Perof, (if it) so (be) Pat Bei sent not wilfully
Perto. NeuerPeles in his poyncte many soules Pat er
reformed in trowP arn oft sipes mikil turmentid & troubled
in vayne. As Pus: whan Pat han felid fles(h)ly sterynges
of pride of enuiue of coueitise or of leccherie or of ony
ober heued syn, Pat witen not sumtyme whePePer Bei sentid to
hem or non. And Pat is no gret wonder, for in tyme of
temptacioun a freal mannus Pou3t is so trowbled & so
ouerlaide Pat he haP no clere si3t ne fredom of hymself,
but is taken often with likyng vnwarly and goP forP a gret
while er Pan he perceyue it. And Perfor fallen sum in
doute & in (d)were whePePer Pey synned in tyme of temptacioun
or non.

As anentes bis poynct I say as me pinke, Pat a soule
may haue assaying in bis maner whePePer Pat he assentid or
non; / if (it) so be Pat a man is stirid to any maner of syn, &
Be likyng is so grete in his fles(h)ly felyng Pat it
troubleP his resoun & as it were wiP maistrie occupiP

3 Purw3 ... arun) aren Poru3 grace LH3R suld) schul H2
4 vnskil) -ful H2LH3BR
5 Perof) of it H2 if it) over eraseure Hc
6 if it so be) bote so H2B; bi so LH3; if it be so R
7 be) above Hc sent) as- R
10 trowP) fseyP B
12 sented) as- R; senten H2
13 Pou3t) wit B
14 si3t) li3t L
14 forP) with it add. LH3R
15 Pan) Pat H2BR sum) of hem oftyn (om. L) add. LH3R
16 dwere) were H2H3; where B; d above Hc
16-17 synned ... non) synnedden or not in Pe tymes of t. LH3R
18 anentes) a 3eyns H2
19 Pat) om. LH3R assentid) -ep L; sentyd H3
20 it) om. B; above Hc is) be LH3R
22 wiP) Poru3 LH3R
The affection of the soul, wherein he kept to him, that he followed it not in deed, yet he would not if he might, but it is rather to him painful for to dole the liking of what else & famine he wold put it away if he might; & than when he stirring is overpassed he is glad and well paid; he is delivered of it. If this assay may he wit, that were the liking newer so great in fleshly feelings he assentid not (ne synned not) namely dedliche. Unless a remedy per is Pat is sikir to swilk a simple soul that is marred in itself & can not helpen itself: Pat he be not to bold in himself, utterly weynd Pat swilk fleshly stirynge with liking arne no synnes, for he might so falle into recklesnes & into fals sikernes. Ne also Pat he be not to dreedful ne to simple in witte for to demen hem alle as dedliche synnes nor as grete venials, for neiper is so.  

Bot Pat he holde hem alle as synnes & wrecchednes of himself, & Pat he haue sorwe for hem, & be not to bisy for to deme hem neiper dedly ne venial, but if his conscience be gretly greued Pat he hastily go & schewe to his confessour in general or in special swilk stirynge; & namely Pat ille stirynge Pat bigynne to festen rote in Pe hert &
most occupie it, for to drawen it doun to syn & wardly vanyte. And whan he is bus schrifen generally or specially, trow stidefastly Pat bei arn forgifen, & dispute no more aboute Peim Pat are passed & forgifen whePer bei were dedly or veniale, bot Pat he be more bisy for to kepyn hym better ageyn Peim Pat are comand. And if he do bus Pan may he come to reste in conscience.

Bot summe are Pan so fleasc(h)ly & so vnkunnand Pat bei wald felen or heren or seen Pe forgifnes of baire synnes, as openly as bei mownen felen or seen a bodily Pingen; & for as mikel as bei felen not so bei fallen often in swilk weeres & doutes of himself & neuer mownen / come to reste. And in Pat are bei not wise, for fait goP before felyng. Oure Lord saide to a man Pat was in parley when he helid hym bus: Confide fill remittuntur tibi peccata tua. Pat is: Sone, trow stedfastly bi synnes are forgifen Pe. He said not to hym, see or fele how Pei synnes are forgifen Pe, for forgifnes of syn is don gostly & vnseablely Purw3 Pe grace of Pe Holy Gost; bot trow it. Ri3t on Pe same wise ilke a man Pat wil come to reste in conscience, hym behouib first if

1 most) often add. LH3R
2 generally or specially) of Pise in general or in special LH3R
3 trow) blyseue B; Panne add. LH3R
3-4 & ... forgifen) om. H3
4 Pei)Per B
7 in) of H2
8 summe are Pan) Panne are some L; Pan sum arn H3R Pei) om. R
9 heren or seen) trs. LH3R
10 seen) syn R a bodily Pingen) in b. Pynges H3
11 felen) it add. LR so) Perfore add. R
12 often) oft tyme R weeres) dweris LR
13 felyng) -es B
14 in) Pe add. H2LH3BR
15 trow) blyseue B
17 how) om. R for) om. LH3
18 syn) -es H3R vnseablely) vnseable R; invisibly B Pe') om. LH3R
19 bot) he seid add. R trow) blyseue L on) vp- LH3R
ilke a) euercyhe H2; euery Lb; ilk H3R
he do Pat in hym is trowen withouten gostly felyng forgifnes of his synnes; & if he first trowe it, he schal afterward Purwō grace felen it, & vndirstonden it, Pat it is so. Ḍus saide Pe Apostle: [Nisi] credideritis, non intelligetis. Pat is: bot if 3e first trowe, 3e may not vndirstonde. TrowP good 5 before & vndirstondyng comeP after. Pe whilk vndirstondyng, Pat I calle Pe si3t of God (if it be gracious), a soule may not haue bot Porwō grete clennes, as oure Lord saiP: Beati mundo corde quoniam ipsi Deum videbunt. Blessed be cleene of herte, for Pei schul see God. Pat is: Pei schul see God, 10 not with Peire flesec(h)ly hiše bot with Pe innere (hiše), Pat is vndirstondyng clensaïd & illuminet Pu(r)w grace of Pe Holy Gost for to see nọPfastnes. Pe whilk clennes a soule may not felen bot if he haue stable trouP goand bifore, as Pe Apostle saiP: Fide mundans corda eorum. Pat is: cure Lord 15 clensaïP Pe hertes of his chosen Porwō saiP. Perfor it is nedful Pat a soule trowe first Pe reformyng of hymself made Purwō Pe sacrament of penaunce, Paw. he see it not, & Pat he dispose hymself fully for to lif ri3twisly & vertuosly as his trouP askiP, so Pat he may after come to Pe si3t & 20 to Pe reformyng in felyng.

1 trowen) leuen B withouten) by Powten B felyng) ful add. H2
trowe) byleeue B schal) may LH3R 2-3 afterward Purwō grace) Porw g. a. B
4 saide) seith H3 Pe) Pe a Pe H2 Nisi) Noli Hc Pat is) om. L
5 if) om. Ḍ trowe) byleeuen B TrowP by leue B comeP) come L
6 if ... gracious) om. H2B; margin Hc
8 as) and H2
9 mundo) mundi H2R videbunt) Pat is add. H2
10 Pat ... God'') om. L
11 with') om. H3 innere) priuey R hiše') above Ho
14 if) om. L he) it LH3R haue) om. H2
trouP) feyp B
17 trowe) byleeue B hymself) his soule H3R
19 hymselfe) him LH3BR; mad add. H2, add. but erased Ho for) om. H2R
20 trouP) byleeue B after) Pat add. LH3R
Fair is Pan a manns soule, & foule is a manns soule. Faire in als mikel as it is reformed in faip to be liknes of God. Bot it is foule in als mikel as it is 3it medlid with flese(h)ly felynges & vnskilful stirynges of his foul ymage of synne. Foul withouten as it were a beste, faire withinne like to an aungel. Foul in felyng of Pe sensualité, faire in troug of / Pe reason. Foul for Pe flese(h)ly appetite, faire for Pe good wil. bus faire & bus foule is a chosen soule, seiende Holy Writ Bus: Nigra sum sed formosa fili(e) Jerusalem sicut tabernacula cedar et (sicut) pellis Salamonis. pat is: I am blak bot I am faire & schaply 3e doȝters of Ierusalem, as Pe tabernacles of cedar, as Pe skynne of Salamon. pat is: 3e aungels of heuen Pat arn doȝters of Pe heije Jerusalem, wondrep not on me ne despice me not for my Blake shadwe, for Pe(3)k I be blak withouten because of my flese(h)ly kynde, as is a tabernacle of cedar, nerPeles I am ful faire withinne as Pe skynne of Salamon, for I am reformed to Pe liknes of God.
Be cedar is vndirstonden mirknes, & Pat is Pe deuel.
By a tabernacle of cedar is vnderstanden a reproboue soule, 
Pe whilk is a tabernacle of Pe deuil. Be Salamon Pat betokneP
pesible is (vnderstondyn oure Lord Iesu, for He is pess & 
pesible. Bi Pe skyn of Salomon is) vndirstonden a blissid 
aungel, in whom curre Lord wonet & is hid, (as lif is) hid 
within Pe skyn of a quyk body, & Perfore is an aungel likned 
to a skyn. Pan may a chosen soule with make trost in God &
gladnes of herte sai Pus: Paw3 I be blak because of my body 
of syn as is a reprooued soule, Pat is (one) of Pe tabernacles 10 
of Pe fende, nerPeles I am withinne wel faire Prow trouP &
good wil like to an aungel of heuen. For so saiP he in 
anouer place: Nolite considerare me quod fusca sum, quoniam 
decolorauit me sol. Pat is: Behold me not Pat I am swart, for 
Pe sonne hab defaced me. Pe sonne makiP a skyn swart only 15 
without & not withinne, & it betokneP Pis fleschly lif.
Perfore saiP a chosen soule Pus: Reproue me not for I am 
swart, for Pe swartnes Pat I haue is al withouten, of touchyng 
& of beryng of Pis ymage of synne. Bot it is nofing withinne.
And Perfore soPly Paw3 it be so Pat a chosen soule reformed 20 
in faip dwelle in Pis body of syn, & fele Pe same flesc(h)ly
Styrynges & vse Pe same bodily werkes as doP a tabernacle of cedar, so fer forP Pat in mannes dome Per schuld no difference be bitwix Pe ton & Pe toPer, nerbeles withinne in Paire soules / Per is ful grete diuersite, & in siêt of God Per is ful mikil twynnyng. Bot Pe knowyng of Pis, whilk is on whilk is oPer, is 5 only kept to God; for it passiP mannes dome & mannes felyng, & Perfore we schul no man demen as ille for Pat Ping Pat may be vased boP yuel & wel.

For a soule Pat is not reformid is taken so fully with Pe luf of Pe werld, & so mikel ouerlaide with Pe likyng of his 10 flesch in al his sensualite, Pat he chesiP it as ful reste of his hert; & (in) his pryue menyng he wld not elles haue, bot Pat he miêt ay be eiker Perof. He feliP no likour of grace stirand hym for to loP Pis fleschly lif ne for to desiren heuenly blîs. And Perfore I may seien Pat he beriP not Pis 15 ymage of synne, bot he is borun of it; as a man Pat were sek(e) & so waike Pat he miêt not beren hymself, & Perfore he is laide in a bedde & borun in a liter. Riêt so swilk a synful soule is so waike & so vnmiêtty for lackyng of grace, Pat he may neiPer mefe hand ne foot for to do ony gode dede, 20

1 same) self H3R
2 bitwix) -twene H2 Pe' ... toPer) Pat on and Pat oPer (toPer L) H2LH3R
3 Per is') tras. LH3R in) Pe add. LH3BR Per is²)
4 trs. LH3R mikil) grete L
5 on) and add. H2LH3R
6 no man deme) tras. BR ille) euel BR
7 For) new chapter begins MC2, see p. For a) A LH3
8 Pe') Pis LH3R
9 an) a add. LH3
10 in) above Hc his ... menyng) priuaye m. of hym self B
11 ay) euerse B
12 for') om. L
13 Pat he) this man R
14 seke) e add. Hc
15 he) om. LH3R
16 synful) manus add. H2 waike) feble B
17 he) it LH3R neiPer mefe) stere neyPer H2; n. stiren LH3R to) om. L
ne for to agaynstonde be displesyng of wille Pe leste
stirynge of synne whan it cometh, bot it fallith doun Perto
as doth a beste vpon a carioun. Bot a soule Pat is reformid,
Pof he use his fleischly wittes & fele fleischly
stirynghes, nerPales he loPeth hem in his hert, for he wulde
for noPing fully reste in hem. Bot hee fleeth he reste as
(Pe) bityng of a (n)reedre, & had leuer han his rest & Pe
luf of his herte in God, if Pat he koude; & suyntyme desireth
Perto, & often irkePeth of Pe likyng of Pis liif for lufe of
Pe liif aylastande.

Pis soule is not borun in Pis ymage of syn as a seke
man, Paw3 he fele it, bot he berip it. For Purw grace he
is made mi3ty & stronge for to suffren & beryn his body with
alle Pe ille stirynge of it, withouten hurtynge or
defoulynge of hymself; & Pat is in as mikel as he lufeP
hem not, ne folwePeth hem not, ne sentePeth not to hem, Pe whilk
arn dedliche synnes, as anoPeth doth.

Pis was bodilich fulfillid in Pe gospel of a man Pat
was in Pe parlsy & was so feble Pat he mi3t not / gon, &
Perfore was he leid & born in a liter & brou3t to oure Lord.

1 to) om. L    be) Pe H2    leste) lusty B
3 a7) om. H3    is) Purw grace add. LH3R
4 fele) Pe add. B
5 stirynghes) likynges LH3    loPeth hem) loueth hem
nou3t R wulde) nou3t add. H2; nolde L
6 flePeth) feleP L reste2) in hem add. L
7 Pe1) om. H2B; above Hc a nedre) an addre H2LB;
an nedder H3; n over erasure Hc &1) he add. L
&2) in R Pe2) his H2
8 of his herte) om. H2
9 often) oftyme R irkeP) is wery H2; weerye B
10 aylastande) euere- H2B
14 Pe) om. H3 ille) wyckede H2; om. L; suele B
or) of B
15 & Pat is) om. R
16 senteP) as- R
17 dedliche) -ly H2LBR synnes) synne L
18 bodilich) -li L
19 &2) om. H3
20 leid) in a bed add. H2 leid & born) tra. H3
(And when our Lord) saw him in mischief, of His goodnes He sayde to him: *Surge et tolle grabatum tuum, et vade in domum tuam.* Dat is: Rise vp & take thy bed & go into thy hous. And so he did, & was hool. And so lyt as his man bar vpon his bak whan he was made hool he bed Pat biforen bar hym, ri3t so it may be sayde gostly, Dat a soule reformid in faiP berip Pis ymage of syn Pe whilk bare hym biforn. And Perfore be not adred to mikil of Pi blaknes Pat Pu hast of berynge of Pis ymage of synne, bot as agayn Pe shame & Pe disconfort Pat Pu hast of Pe beholdeyn of it, & also agayn vpbraydyng Pat Pu felist in Pi hert of Pi gostly enemys, whan Pei say to Pe Pus: *Where is Pi Lord Iesu?* What sekes Pu? Where is Pi fairnes Pat Pu spekis of What felis Pu o3t bot blyndnes & syn? Where is Pat ymage of God Pat Pu seist is reformid in Pe? Conforte Piself Pan bi trouP stifly, as I haue biforne seide; & if Pu do so Pu schalt bi Pis trouP distroien al Pe temptacions of Pin enemis. *Pus seide Pe apostle Poule: Accipe scutum fidei,* in quo tela hostis nequissima poteris extinguere. Pat is: Take to Pe a scheld of stedfast trouP, Porw3 Pe whilk Pu mai3t quenchen al Pe brennand dartes of Pin enemy.
Of Pre maner men, of Pe whiche summe ben not reformed, & somme ben reformed only in feiP, & summe in feiP & in felyng.

By Pis Pat I haue bifeore sayde may Pou seen Pat after diuere parties of Pe soule arn diuere states of men. Sum men arn not reformed to Pe liknes of God, and summe arn reformed only in faip, & sum men are reformed in faip & in felyng.

For Pou schalt vndirstandy Pat a soule haP two parties. Pe ton is callid Pe sensualite, Pat is Pe flesc(h)ly felyng be Pe fife outward wittes Pe whilk is comoun to man & to best. Of Pe whilk sensualite when it is vnskilfully & vnordinatly rewled is made Pe / ymage of syn, as I haue bifeore seid, for Pan is Pe sensualite syn when it is not rewled after resoun. Pat oPer party is called resoun & Pat is departid in two: in Pe ouer party & in Pe nePer party. Pe ouerer party is likned to a man for it schuld be maister & souerayn, & Pat is proprely Pe ymage of God for bi Pat only Pe soule knowiP God & lufiP Hym. And Pe nePerer is likned to a woman for it schuld be buxum to Pe ouerer partie of resoun a(s) womman is buxum to man; & Pat liP in knowyng & reulynge of erPly Pinges for to

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1 Pre) Pe H3 maner) of add. LH3R Pa) om. R
6 men) om. LH3R
7 in') Pe add. R men) om. H2LH3R
10 Pe ton) Pat on H2H3BR callid) clepud B Pe') om. R Pe') om. R
11 whilk) whiche H2LBR to ... to) to a...to a H2
12 Of) vp L it ... vnordinatly) vnskilfully and vnordeynely it is H2
13 Pe) is made Pe add. (can.) Hc
14 sensualite) senalite H after) Pe add. R
15 oPer) toPir L in') om. L
16 in) om. L ouere) ouere H2LH3BR and so throughout chapter party') parte LH3
17 a) om. H3
19 Hym) god L nePerer) nePere LH3BR; nePer partye H2
19 a) om. H3R
20 as ... is) as a w. is LB; as is a w. H2; s of 'as' above Hc
21 Pat) om. R &v) in add. R
vse hem discretly after nede & for to refuse hem when it is no ned, & for to haue ay with it an iȝe vpward to Pe ouerer party of rescoun with drede & with reuerence for to folwe it. Now may I seien Pat a soule Pat lifiþ after Pe likynges & Pe lustes of his flesch, as it were an vnskilful beste, & neþer haþ knowynge of God ne desire to vertues ne to gode lifynge, but is a(l)blynded in pryde, freten in enuye, ouerleide with coueitise & defouild with leccherye & ober grete symnes, is not reformed to Pe liknes of God. For it liþ & restiþ fully in Pe ymage of symne, Pat is Pe sensualite. Anoþer soule Pat 10 dreðiþ God & agaynstondeþ dedly stiriynge of Pe sensualite & folwþ hem not, but lifeþ resonably in reulyng & gournerance of werldly Pinges & settes his entente & his wil for to plese God bi his outward werkes, is reformed to Pe liknes of God in faþ, & Pos he feleþ Pe same stiriynge of syn as Pat ober did it schal not dere bym; for he restþ not in hem as Pe ober doþ. Bot anoþer soule Pat fleeþ Purw grace alle dedly stiriyngeþ of Pe sensualite & venials also, (so) fer forþ Pos he feliþ hem not, is reformed in felyngy. For he folweþ Pe ouerer party [of] rescoun in beholdyng of God & gostly Pinges, 20 as I schal telle Pe after.
Hou men Pat ben in synne forshapen hemself into diuers bestis liknes, & Pei ben clepid Pe loueris of Pis world.

A wrecched man is he Pan Pat knoweP not Pe worPines of his soule ne wil not knowe it; how it is Pe most worPi creature Pat euer God mad outakyn an aungel whom / it is like to, heisse abouen alle oPer bodily kynde, to Pe whilk noPing may sufficien as ful rest bot only God, & Perfore he schu(l)de noPing luf ne liken bot Hym only ne coueiten ne seken bot how he mi5t be reformed to His liknes. Bot for he knowP not Pis, Perfore he sekiP & coueitiP his reste & his likyng outward in bodily creatures wers Pen hymself [is.] Vnyndely he doP & vnresonablely he wirkiP, Pat lefiP Pe souerayn gode & aylastande lif Pat is God vnso5t & vnlofed, vnknown & vnworshiped, & chesiP his reste & his blis in a passand delit of an erPly Pinge. 

NerPeles Pus don alle Pe louers of Pis werlde Pat han her ioy & hera blys in Pis wrecched lif. Sum han (it) in pride & vayn glorie of hemself, Pat whan Pei han lost Pe drede of God Pei trouailen & studyen ny5t & day how Pei mo5t come to worschipe & preysyng of Pe world, & make no force how it be, so Pat Pei mi5ten come Perto & ouerpassen alle men ouPer in clergie or

1 Pat ben in) Poruʒ LH3R diuers) seere LH3R
2 Pei ben clepid) Pise aren callid LH3R Pe) om. R
3 Pis) Pe R
4 like) lykned H3
5 oPer) om. H2
6 &) om. R
7 ne! & L Hym only) trs. H3R; oonli god L
8 bot) only hym to wetyn add. R
9 His liknes) Pe lyknes of him H2
10 is) his HcH3
11 lefiP) loueP not L aylastande) euer- H2B
12 vknown) om. H2
13 a) schort & add. B of) and R an) any H2
14 Pis) Pe B
15-16 ioy ... blys) blisse ... ioie LH3R
16 Sum) men add. H2 it) here delit H2; above Hc
18 worschipe & preysyng) p. & worschipynge H2
19 it ... Pat) be so LH3
20 men ouPer) oPere men oiPir LH3R; men or B
in craft, in name or in fame, in riches & in reuerence, in soueraynte & maistersch(1)pe, in hiȝe state & lordschipe. Summen han here delite & here reste in riches & (in) outra(gious) auere of erBly gode, & setten her heres so fully for to geten it Pat Pei seken not elles bot how Pei miȝte come Perto. Summe han here likynge in fleschly luste of glotenye & leocherye, & in oþer bodily vnclennesse, & summe in oþer king & summe in anoþer. And Pus wrecchedly Pese Pat don Pus forschapen hemself fro Pe worPines of man & turnen hem into diverse bestes liknes.

Pe proude man is turned into a lyon for pryde, for he wold be dred & worschepid of alle men, & Pat no man agaynstode Pe fulfillsyngge of his fleschly wil noiPer in worde ne in dede; & ȝif ony man wulde letten his mysproude wil he waxiP felle & wroP, & wil be wroken of hym as a lyoun wrekiP hym on a littel beste. Bis man Pat dop Pus is no man, for he dop vnresonably agayyn Pe kynde of man, & so is he turned and transformed into a lyon. Enuyous & angry men are turned into houndus / Furwȝ wrePPe & en^y©, Pat berken aȝen here euen-cristen & biten hem by wickid & malicious wordes, & greuen hem Pat not haue trispassid with wrongful dedis, harmend hem in body & in soule.
a3ens Goddis biddyng. Summe men are forschapen into assis,
Pat arne slow (in Pe) servise of God & yuel willed for to done
ony gode dede to here euen-cristen. Pei arn redy inow for to
renne to Rome for werdly profite & for erPly worschipe, or
or for plesaunce of an erdly man. Bot for gostly mede, for help
of Peire owne soules or for wurshchip of God, Pei are some irke.
Pei wil not Perof, & if Pei ou3t don Pei goon bot a paas
& with a frawarde wil. Summe are turned into swyne, for Pei
arn so blynde in wit & so bestly in maners Pat Pei han no drede
of God, bot folwen oonly Pe lustea & likynge of Peire flesche,10
& han no reward to Pe honeste of man for to reulen hem after
Pe biddyng of resoun, ne for to restrey n Pe vnskilful stirynge
of Pe flesc(h)ly kynde; bot als sone as a flesc(h)ly stiryng
of syn comeP Pei arn redy for to falle Perto, & folwe it as
swyne doP. Summe men are turned into wulfes Pei lifen by
rauyn als fals couseitous man doP, Pei Purwe maistrie &
ouerledyng robbêP here euen-cristen of her wereldy godes.
Summe men (arn turned) into foxes, as fals men & disseuyable
Pei lifen in trecherye & in gyle.

Alle Pe se & many oPer mo Pei lifen (no3t) in drede of
God bot breken His comaundementes, forschapen hemself fro Pe

2 in) to H2LH3B in Pe) over erasure Ho
yuel willed) vn- L, my- H3R
4 & or LH3R for` om. H2
5 an) any H2 for3) or B
6-7 Pei are ... don) om. R
6 irke) wery H2B
8 & 3it add. LH3R Summe) Sum men H3
9 blynde) blont B
10 & Pe add. LH3BR
11 Pe) om. L hem) him H2; -self LH3
12 ne) om. L
13 a) any H2H3R; ony over erasure L
14 for) om. H2R as) a add. LBR
16 als) as a H2LH3R man) men B
17 here) his LH3R wereldly om. H2
18 men) om. LH3R arn turned) om. LH3B; above Ho
19 in`) om. H3BR
20 lifen) leuyn H2 no3t) om. H2; above Ho in) Pe H2
21 bot) and H2
liknes of God & maken hem like to bestes. 3e, & werre Pan
bestes, for Pei are like vnto Pe fende of helle. And Perfore
soBly, Pece men Pat lifen Pus, if Pei be not reformed whan
Pe houre of deP comeP & Pe soules of hem arn departid from
Pe bodies, Pan schal here i3e ben opunned Pat is now stoppid
with syn, & Pan schul Pei felen & fynden Pe payne of Peire
wickednes Pat Pei lifed inne here. And for as mikel as Pe
ymage of God was not reformed Purw3 Pe sacrament of penaunce
in hem, neiPer in faiP ne in felynge here in Pis lif, Pei
schul bene as cursed, kest out fro Pe blissed / face of oure
Creatour, & Pei schul be damned with Pe deuyl into Pe
depnes of helle, Per for to ben ay withouten ende. Pus said
Iohan in Pe Apocalipse: Tumidis et incredulis [execratis],
et homicidia, fornicatoribus, veneficis et ydolatrhis et
omnibus mendacibus, pars illorum erit in stagno ardenti igne
et sulphure. Pat is: To proude men & mistrowand, to oursid
& to mansleers, to lecherous & coweitous, to poisonners,
worshipers of maumetis, & to alle fals liers, here dole
schal be with Pe deuyl in Pe put of helle brennand with furc
& brymston. If Pe lufers of Bis werld walden often Pinke on
Bis, how alle Bis werld schal passen & drawe to an ende, &

1 to) vn- LH3R; Pe feend of helle for Pei arn li3k vnto
add. R) worre) worse H2LB Pan) any add. R
2 for ... helle) om. R
3 men) om. LH3R if) Pat add. L
4 soules) soule H2
5 i3e) ey3en H2LB is) heP B
7 inne here) trs. H3R
9 ne) neiPer H2
10 blissed) -ful H2 as cursid) cursid L
12 ay) suere B saiP) seyn add. H2LB3
13 incredulis) et add. B execratis) exexcatis HcH3BR
14 et\') om. H2 fornicatoribus) -oris et H2; et add. R
15 stagno) stagno LH3B
17 lecherous) leechouris LB &') to add. H2LB3BR
poisonners) a- B
18 worschipers of maumetis) om. H3R maumetis) mamotes B
here) om. LH3 dole) part H2B
20 often) tyme add. H2 on) of H3
21-49/1 Bis\... punisched) wickid loue schal be hard punysched.
And how al Bis werld schal passen and drawer to an ende R
how alle wikked luf schal ben hard punished, Pei schulde withinne schort tyme loften alle wordly luste Pat Pei now most liken, & Pei schulden liften vp Peire herte for to luf God, & Pei wolden bisely seken & travailen how Pei miisten be reformed to His liknes or Pei passed hennus.

Hou loueris of Pis world vnablen hem in diuers maneris to Pe reformyng of here owen soule.

Bot now saien summe of hem Pus: I wold fayn luf God & ben a gode man & forsake Pe luf of Pe werld if Pat I miiste, bot I haue no grace Perto. If I had Pe same grace Pat a good man had, I schuld done as he doop; bot for I haue it not Perfore I may not, & so it is not me to witen, but I am excused. Vnto Peese men I say Pus: SoP it is as Pei seyne Pat Pei han no grace, & Perfore Pei lien stille in Peire syn & mowen not risen out. Bot Pat aueilliP hem not ne excuseP hem not ageyn God, for it is here owne defaute. Pei vnable hem by dyuers waies so mikel, Pat Pe li3t of grace may not schyne to hem ne resten in here hertes. For summe arn so froward Pat Pei willen no grace han, ne Pei willen no gode men ben; for Pei witen wel if Pat Pei schuld be gode men, Pei moste nedis forbere Pe grete likyng & Pe lust of Pis werld Pat Pei han in erPly /
Pinges. And Pat wil Pei not, for Pei pinkeP it is so swete Pat Pei wold not forgon it. And also Pei most taken werkes of penaunce, as fastyng, wakyng, preynge, & oPer gode dedis doyng in chastisyng of Peire flezo, & [in withdrawynge] of here fle siendo wil, & Pat moghen Pei not don, for it is made so scharp & so dredful to here Pinkeyng Pat Pei abhorrep & lopen for to Pinken Pervpon, & so cowardly & wrecchedly dwelle Pei stille in Peire synne.

Summe wolden haue grace as it semiP, & bigynnyn for to ablen hem Perto; bot her wil is wondre waike, for as sone as ony stiryng of syn comeP, Paw3 it be contrarie to Pe biddyng of God, Pei fallen as tite Perto, for Pei are so bounden Purw3 custom be often fallyng & often assentyng to syn before, Pat hem Pinke it impossible for to agaynstonden it, & so feyned hardnes of performyng waikeP her wil & smytiP it doun agayn. 15

Summe also felyn stiryng of grace, as whan Pei han bityng of conscience for here ille lifyng, & Pat Pei schuld leue it. Bot Pat is so peynful to hem & so heuy, Pat Pei wil not suffre it ne abide with it, bot Pei fle Perfro & forseten it if Pei mowen; so fer forP Pat Pei seken likyng & conforP outward in fleschly creatures, so Pat Pei (schuld) not felyn Pis bytyng of conscience withinne in her soule.

1 Pem PinkeP) Pei Penken LH3R  is) om. LH3BR
2 wold) wol B Pei most) hem be houeth for to H3R
3 wakyng) & add. R
4 in withdrawynge) inwith d. Hc, inwyB B
5 dredful) pyneful LH3; ferful R vgggen) vgglen LH3; abhorreP B
6 &) Pei add. LH3R
7 as tite) a non H2B
8 it') om. H2 impossible) vn- B
9 waikeP) -en L; febleP B smytP) -en L
10 stiryng) -es H2
11 ille) yuel H2LH3BR
12 But) & but R so) om. L
13 schuld) wolle H2B; schuld above with wolden dotted for del. Hc
14 in) om. L
And ouermore summe men are so blynde & so bestly Pat Pei wene Per be none oPer lif but Pis, ne Pat Per is no soule of man oDer Pan of a beste, bot Pat Pe soule of man di(e)P with Pe body as Pe soule of a beste. And Perfor Pei seien, Ete we, drynge we, & make we merye here, for of Pis lif be we siker; we se none oDer haueine. SoPly swilke arne summe wreaches Pat saien Bus in her hertes, Paw3 Pei sey it not with Paire mouP. Of Pe whilk men Pe prophet saiP Bus: Dixit insipiens in corde suo: Non est Deus. Pat is: be vnwise man seid in his herte, Per is no God.

Pis vnwise man is euerilk wreched man Pat liuyP, & lufP synne & chesip Pe luf of Pis werld as reste of his soule. He saiP Pat Per is no God, not with his mouP / for he wil spekyn of Hym summetyme when he farip wel fles(h)ly, as it were in reuereence when he seip; Blessed be God; sumtyme in dispit, whan15 he is angri agayns God or his euen-cristen, & sweriP bi His blessed body or ony of His membres. Bot he saiP in his Po3t Pat Per is no God; & Pat is eiPer for Pat he weneP [Pat Per is non oPer lyf Pan Pys, or elles 3yf he wene Pat Per ys anoPer lyf, nerPeles he weneP] Pat God seeP not his synne, (or Pat He 20 wil not punish it so harde as Holi Writ seip), or Pat He wil

1 men) om. H2
2 wene) Pat add. H2LH3R be) is LH3R
3 Pan) is add. H3R a) vnresonsable add. H2 of") a add. R dieP) vp add. H2; w above Hc
4 as) doP add. LH3BR we) and add. H2LH3BR
5 lif) om. LH3R
6 swilke) suche H2B, swiche R; summe L siche L
7 Pat) Pat add. H3 hertes) herte H3R
8 whilk) wyche H2LBR
9 seide) seip H2R
11 euerilk) every H2L, -yche B wreched man) tras. B
12 liuyP) likeP LH3BR
13 Pat) om. L
15 sumtyme) summe L
18 Pat3) om. H3 Pat") om. BR
18-20 Pat ... weneP) om. HcH2
19 Pan) bute B
20 lyf) om. B
20-21 or ... seip) om. H2; above Hc
forgife hym his syn Pof he (leue) it not; or elles Pat Per schal no cristen man be damned doo he neuer so euele, or elles if he fast oure Lady fast, or say ilk a day a certayn orisoun; or here ilk a day two messes or Pre, or do a certeyn bodily dede as it were in wurschip of God, he schal neuer gon to helle do he neuer so mikel synne Paw3 he forsake it not. pis man sai in his herte Per is no God, but he is vnwise as Pe prophet sai, for he schal felen & fynden in peyn Pat He is a God whom he forgat & sett not by in wele of Pis world, as Pe prophet sai: Sola vexacio dabit intellectum auditui. Pat is 10 Only peyn schal gifen vndirstondyng; for he Pat knowiP not Pis here, ne wil not known, schal wel known it when he is in peyne.

16 A litil conceil hou loueris of Pis world shulde do if Pei wolde be reformed in her soule before Pei parten hens 15 Pese men Paw3 (Pei) witen wele Pat Pei arn owt of grace & in dedly synne, Pei haue no kare ne sorwe ne Dou3t Perfore; bot Pei maken flesc(h)ly mirP & wordly solace als mikel as Pei mowen, & Pe ferPer Pat Pei ben fro grace Pe more mirP Pei maken. And perchaunce summe holden hem wel paiied Pat Pei 20 han (no) grace, Pat Pei mowen as it were Pe more fully & frely

1 hym his syn) his synne to hym R Pof) Pat add. LH3R  
2 leue) fele H2H3; flee L; above erasure Hc  
3 euele) ille LH3R  
4 Lady) ladiis R  
5 ilk a ... ilk a) euer y ... euer H2LB; ilk ... ilk H3;  
6 ilka ... ilk R  
7 in) Pe add. L  
8 herte) Pat add. H2H3R  
9 a) om. L  
10 forgat) forsak B by) vnto H3 wele) welPe LH3  
11 auditui) om. LH3R Pat in) om. H2  
12 ne ... known) om. LH3R ne) nor B  
13 schal ... peyne) hit whanne he is in peyne he ssal know hit B  
14 shulde) shal LH3R  
15 wolde) willen LH3R soule) -s L text R  
16 before) Pat add. L text parten) passe LH3R  
17 Paw3) om. H2; Pat add. L Pei') above Hc  
18 Perfore) -ynne B  
19 Pei') Pe R  
20 grace) so add. LH3R as...Pe) om. L
folwe Pe likyng of fleso(h)ly lustes, as Paw3 God were on
slepe & my3t not seen hem. And Pis is oon of Pe most defaut.
And so by here owne frowardnes Pei stoppe Pe li3t of grace fro
here owne soule, Pat it may not resten Perin; Pe whilk grace,
in as mikel as in it is, schyneP to alle gostly creatures,
redy for to entren in Pere it is rescuyed, as Pe sone schyneyP
ouer al bodily creatures Per it is not letted. Bus saiP
Seynt Johan in Pe gospel: Lux in tenebris lucet, et tenebre
non comprehenderunt. Pat is: Pe li3t of grace schyneP in
mirknes, Pat is to mennus hertes Pat arn mirk Purgh synne,
but Pe mirknesses taken it not; Pat is, Pese blynde (hertes)
reseyue not Pat gracious li3t ne han not Pe profet of it.
Bot ri3t as a blynde man is al vmbilappid (wiP li3te of Pe
sonne when he stondiP Perinne, & 3et seIP he it not ne haP
no profet Perof for to go Perbi, ri3t so gostly a soule
blynded wiP dedly synne is al vmbilappid) with Pis gostly
li3t, & 3it he is neuer Pe better, for he is blynde & wile
not seen ne knowen his blyndenesse. And Pat is on of Pe moost
lettyng of grace, Pat a wrecched man wil not ben aknowen his
own blyndenes for pride of hymself; or elles if he knoweP
it he chargeP it not, bot makiP mirP & gamen as he were
oueral siker.

Perfore vnto alle Pese men Pat arn Bus blynded & bounded

1 of) Pe add. R
2 hem) him H2
3 Pe) om. H2
5 it) hym B
7 saiP) seyd H2
10 mirknes) derk- H2B mirk) derke wiPinne H2; derk B
11 merknesses) -nesse LH3R; derknes H2B Pese) Pe H3
12 hertes) om. H2; above Hc
13 Pat) Pe R not Pe) no H3
13 ri3t) om. R al) om. R vmbilappid) a boute
be wrappid H2 wiP) Pe add. B
13-16 wiP ... vmbilappid) om. H2; top of page Hc
14 it) om. H2
15 gostly) om. B
16 blynded wiP) blynd by B vmbilappid) by lapped B
17 he is') tre. L; nys he B
19 wrecched) wikkid L aknowen) y knowen of B
20 if) Pow B
with Pe luf of Pis world & arn so foule forschenf fro Pe
fairhed of man, I say & counsile Pat Pei Pinken on Peire
soule, & Pat Pei ablen hem to grace as mikel as Pei mowen. And
Pat mowe Pei don vpon Pis wise, if Pat Pei wilten. When Pei
felen hemself out of grace & ouerleide with dedly synne, Pan
Pat Pei Pinken what mischief & what peril it is to hem for to
ben out of grace & departid fro God as Pei ben; for Per is
noteinge Pat holdeP hem fro Pe pit of helle Pat Pei ne schuld
astite falle Perinne, bot on bare sengle Prede (of Pis bodily
lyfe wherbi Pei hangen. What li3tlier may be loste Pan a
sengle threde) may ben brokyn on two? For were Pe breP stopped
in her body, & Pat may li3tly falle, here soule schuld passe
forP & anon ben in helle withoutyn ende. And if Pei wolden
Pinke Fus, Pei schulden qwakyn & schaken for drede of Pe
ri3tful domes of God & of Pe harde punyschyng of synne, &
Pei schulde sorw & mornen for her synne & for lackynge of
grace. And Pan schude Pei cryen & preien Pat Pei mi3ten haus/
grace, & if Pei deden Fus, Pan schuld grace fallen in hem &
putten out mirknes & hardnes of herte & waiknes of wil, &
gifen hem mi3t & strengP for to forsakyn Pe fals luf of Pis
world as mikel as is dedly synne. For Per is no soule so
ferre fro God Purw3 wickidnes of wil in dedly synne, I outake
none Pat lifiP in Pís body of syn, Pat he ne may Purw grace be ri3ted & reformed to cleannes of lyuynge if he wil bowen his wille to Cod with meknes for to amenden his liif, & hertly asken grace & forgifnes of Hym, & excusen our Lord & fully accusen hymself. For Holy Writ saiP: **Nolo mortem peccatoris, sed magis ut convertatur et viva,** Pat is: our Lord saiP: I wile not Pe deP of a synner, bot I wil more Pat he be turned to me & lif. For our Lord wile Pat Pe most fraward man Pat lifiP forschapen Purw3 synne, if he turne his wille & aske grace, Pat he be reformed to His liknes.

17 Pat reformyng in feiP & in feelyng may not sodenly be geten, but be grace & moche bodily & gostly traueyl in lengPe of tyme.

Pís reformyng is in faiP, as I haue before seide, Pat li5tly may ben had. Bot aftir Pís comeP reformyng in faiP & in felyng, Pat may not so li5tly be getyn bot Purw3 longe traueile & mikel bisynes. For reformyng in faiP is comun to alle chosen soules Pei ben bot in Pe lowest degre of charite. Bot reformyng in felyng is spesialy of Pese soules Pat mowen comen to Pe stat of perfeccioun, & Pat may not sodenly ben had, bot aftir gret plente of grace & mikel gostly trauail a soule may come Perto. And Pat is when hee
is first healed of his gostly seknes, & when alle bitter passions & fleasc(h)ly lustes & oþer elde felynges are brent out of Pe herte with fiire of desire, & newe gracious felynges are brow3t in with brennand luf & gostly li3t. Pan ne3eP a soule to perfeccioun & to reformyng in felyng.

For soP it is, ri3t as a man is brow3t ner to Pe ded Porw f. bodily seknes, / Paw3 he receyue a medicine bi Pe whilk he is restored & siker of (his) lif, he may not Perfore astite risen vp & gon to werk as an hol mon may; for Pe febilnes of his body holdis hym doun Pat heemost abide a goode while, & kep[1] hym wel with medicynes, & dieten (him) be mesure aftir Pe techyng of a leche til he may fully recoveren bodily hele. Ri3t so gostly, he Pat is bro3t to gostly ded Purw3 dedly synne, Paw he Porw medicine of Pe sacrament of penance be restored to lif Pat he schal not be damned, nerPeles he is not astit hool of alle his passions & of alle his fleasc(h)ly desires, ne able to contemplacioun. Bot hym bhouiP abiden a grete while & take gode kepe of hymself, & rewlen hym so Pat he mi3t recoveren ful hele of soule, for he schal languren a grete while ar Pan he be fully hool. NerPeles if he take medecines of a gode leche & vse hem in tyme with mesure & discreetioun, he schal mikel Pe sonner be restored to his gostly strengPe & come to reformyng in felyng.

1 his) om. L; Fys B
2 &’ of B brent) brou3t H2B
4 with) gostly add. H2
6 man) Pat add. H3 ner) nei3 L
8 his) om. B; above Hc Perfore) for it LH3R
10 asti5 a non H2B
12 he most) hym bhouiP LH3R abide) to abide L;
wel) om. L dieten) deyntes H2 him) om. H2B;
16 asti6 a non H2B or’t om. H2 alle) om. L
19 ful) -ly B languren) be feble & syklich B
20 Pan) Pat BR if) Pat add. LH3R
22 De sonner) s.come and H2 restored) and reformyd
add. L his) om. H2
23 to) De add. L
For reformyng in faip is Pe lowest state of alle chosen soules, for bineP Pat mi3t Pei not wel ben; bot reformyng in felynge is Pe he3i3ste state in Pis lif Pat Pe soule may come to. Bot fro Pe lowest to Pe he3i3est may not a soule sodeynly stirte, no more Pan a man Pat wil clymbe vpon an hi3e laddre & settiP his fot vpon Pe lowest stele, may at Pe ne(3st) flien vp to Pe he3i3est; bot hym behouiP gon by processe on aftir anoPer til he may come to Pe ouerest. Ri3t so it is gostly; no man is made sodenly souerayn in grace, bot Purw lonege exercise & slei3 wirkyng a soule may come Perto, namely when He helpiP & techiP a wrecched soule in whom alle grace liP. For wipouten special helpe & inwardly techyng of Him may no soule come Perto.

Pe cause why so fewe soules in reward of Pe multitude of opere comen to Pis reformyng in faip & in feling.

Bot (now says Pou), siPen oure Lord is so curteys of His gode/nes & of His gracious giftes so fre, wondre it is Pan Pat so fewe soules as it semiP in reward of Pe multitude of opere, mowen comen to Pis reformyng in felynge. It semiP Pat He were daungerous, & Pat is not soP; or Pat He toke no rewarde at His

1  For) Pe add. H2H3R
2  Pei) he L
3   in) of H3 Pe3) a H2
4  to2) in- R
5  vpon) on R
6  settiP) settyn R stele) gree B may) nat add. B ne3st) nexte H2LH3BR; 3st over erasure Hc
7  flien) fleeN LB gon by processe) bi p. gon LH3R
8  ouerest) heyeste B
9  helpiP & techiP) tra. H2
10 inwardly) inly LH3R
11 Pe cause) Oon enchesoun LH3R in) as in L as in Pe H3 reward) regarde L
12 opere) Pat add. HcL table
13 now says Pou) Pow sayst Panne H2; over erasure Hc si3en) syn L
14 Pis) Pe L in) faip & in add. H2 Pat) as add. H2
15 daungerous) dangers B Pat3) it add. HH2B, but erased Hc at) of LB
creatures, Pe whilk be takyng of fairP arn becomen (His) seruauntes.

unto Pis I may answeren & seien as me □tinkeP, Pat on enchesoun is His. Manye men Pat arn reformed in fairP settien not faire hertes for to profiten in grace, ne for to seken none heizere state of gode lifyng Purw3 bisy trauaile in prayng & pinkyng & oPer bodily & gostly wirkyng; bot hem tinke it inow3 to hem to kepe hemself oute of dedly syn, for to stonde stille in Pat pli3t as Pei arn in. For Pei seien Pat is inow3 to hem for to be sauf & han Pe leste degre in heuen; 10 Pei wile coueiten no more.

bus perchaunce don summe of Pe chosen soules Pat leden in Pe world actife lif; & Pat is litil wonder of hem, for Pei are so occupied with worldly bisynys Pat nediP for to be don, Pat Pei mowen not fully settien here hertes for to profiten in gostly wirkyng. And nerPeles it is perilous to hem, for Pei fallen out & in alday, & arn now vp & now doun, & mowen not come to stabilnes of gode lifyng. NerPeles Pei arn sumwhat excusable for here state of lifyng. Bot oPer men & wymmen Pat arn fre fro worldly bisynes if Pe[1] (wilen), & mowen haue here 20 nedful sustenance withouten grete bodily bisynes, as specialy

1 be takyng) betakyng R of) Pe add. R His) above Hc
4 enchesoun) chesoun LR
5 hertes) herte LH3R
7 prayng) preyre R
8 inow3 to hem) hem inow3 L to2) for to LH3R
hem) to kepe add. (can.) Hc hemself) hem LH3R
oute of) from LH3R
9 as) Pat H2 in2) om. R Pat2) it add. H2LH3; it R
to1) for H3 & Pei add. R degre) gre B
12 leden) lyuen LB
13 Pe) om. H2; Pis L
14 worldly bisynys) bisines of Pe wordele H2
bisynys) bysenesses R for) om. LH3R
15 hertes) herte LH3R for) om. L
17 out & in) often & L & in alday) alday & in H2
&3) om. R
18 sumwhat) -del H2
19 for) of L
20 bisynes) besynessis H3 Pei) Pe Hc wilien) above,
same hand Hc
21 as) arn add. H2
religious men & wyemen mowen Pat bynden hemself to Pe state of perfeccioun by takyng of religioun, & oPer men also in seculer state Pat han mikel resoun & grete kyndely wit, & miȝten if Pei wolden disposyn hem Per to (come to mikil grace), Pese men are more for to blame for Pat Pei stonden stille as Pei were ydel, & wil (not) / profiten in grace ne no ferPer seken for to come to Pe luf & Pe knowyngs of God.

For soPly it is perilous to a soule Pat is reformed only in faiP & wil no more seken ne profiten ne ȝifen hym bislyly to bodily & gostly trauaile; for he may so liȝtly lese Pat he haȝ & fallen agayn to dedly syn. For a soule may not stonde stille alwaye in on stat while Pat it is in Pe flesche, for it is eiȝer profyntend in grace or peirynde in synne. For it farȝp by hym as it doȝp by a man Pat were drawn out of a pitt, & whan he were vp he w(o)lde no ferPer gon Pan Pe pyttes brynke. SoPly he were a mikel fool, for a litel puf of wynde or an vnwarly stirynge of hymself suld sone keste hym doun agayn wers Pan he was before. NerPeles if he file fro Pe brynke as fer as he may & go forP on Pe erP, Pan Pawȝ Per come a grete storme he is Pe more siker, for he falliȝp not in Pe put. Riȝt so gostly, he Pat is drawn out of Pe pitt of synne Purwȝ
reformynge of faiP, & whan he is out of dedly syn he PinkyP hym siker inow3, & Perfore he wil not profiten bot halden hym style as he is be Pe pittes brynke, als nere as he may. SoPly he is not wise, for at Pe lest temptation of Pe enemy or of his flesch he falliP into syn agayn. Bot nerPele 5 fro Pe put, Pat is if he sette his herte fully for to come to more grace & for to travaile bisily how he may come Perto, & gif him hertly to preynge, Pinkyng, & oPe gode werkis doyng, Paw3 grete temptationis risen ageyns hym, he falliP not li3tly to dedly synne ageyn.

And soPly it is woundre to me Pat sePen grace is so good and so profitable, whi a man whan he haP bot a litel Perof, / 3e, so litel Pat he mi5t no lesse han, Pat he wil saien: Hoo! I wil no more of Pis, for I haue inow3. Whan I see a werdly man, Paw3 he haue of werdly gode mikil more Pan hym nediP, 3it he wil neuer saien Hoo! I haue inow, I wil [no] more of Pis. Bot he wil ai coueiten more & more, & travaullien alle his wittes & his mi3tes, & neuer wil stynten of his coueitise til he may haue more. Mikel more Pan schude a chosen soule coueiten goostly goode, Pat is aylastand & makeP a soule blissed, & he neuer schuld cesen of his coueitynge if he ded wel, gete what he gete mi3te. For he Pat most coueitiP most schal haue; & soPly if he did Pus, he schulde profiten & waxen in grace gretly.

1 he) hym L
2 he) om. R bot) wole add. LH3R
3 nere) ny5e B
8 doynge) Panne add. LH3BR
9 risen) a- H2
10 to) in to H3
11 sePen) syn L
12 a5) om. R 3e) 3a H3R
16 no) om. Hc, in all other MSS.
17 a1) euere B his) margin, different hand H3
&5) al add. H3B
18 til) Pat add. H2
19 haue) no add. H2
20 goode) for add. LH3BR aylastand) euere- B
21 coueitynge) 3ernynge LH3R wel) for to add. H2
23 he ... he) Pey ... Pey H2
Another cause also of the same, & how wilful bodily customys indiscretly rewardid & vsid, sumtyme hyndriP soules fro feelyng of more grace.

Another enchesoun is (Pis). Summe men Pat arn reformed in failP in Pe bygynnyng of her turnyng to God, setten hemself 5 in a certeyn maner of doyng, whePer it be bodily or gostly, & Penken ay for to kepe Pat maner of wirkyng forP & not for to chaungen it for non oPer Pat comP Purw grace, Paw3 it were better. For Pei wenen Pat Pat doyng schuld ben best for hem alwey for to holden; & Perfor Pei resten hem Perin, & Porw custome Pei bynden hem so Perto, Pat whan Pei haue fulfillid it Pei Pinken hem wondre wel esed, for Pei wenen Pat Pei han don a grete Pinke to God. And perchaunce if it falle Pat Pei be letted fro Paire custome, Paw(3) it be for a skilful cause, Pei ben heuy & angry & han troblyng of conscience, as if Pei 15 had done a grete dedly synne. Pese men hyndren hemself sumwhat fro feelyng of more grace, for Pei setten here perfeccioun in a bodily werk, & so Pei make an ende in Pe middes of Pe wey where none ende is.

For whi, bodily customes Pat men vse in her / bigynnyng 20 are gode, bot Pei are bot menes & weies ledynde a soule to perfeccioun; & Perfor he Pat settes his perfeccioun in a bodily werk, or in a gostly werk Pat he feliP in Pe bygynnynge
of his turnynge to God, & he wil no ferrer seken bot ay resten Perin, he hyndreP hymself gretly. For it is a symple craft Pat a prentise is ay ilike wise in, & Pat kan on Pe first day as mikel of it as he kan twenti wyntur aftur; or elles if Pe craft be gode & sotile he is of a dul wit or elles of an yuel wille Pat profitP not Perin. Bot Pan is it soP Pat of alle craftes Pat are, Pe seruice of God is most soueren & Pe most sotil, Pe helõeste & hardist for to come to Pe perfeccioun of it, & also it is most profitable & most oft wynnynge to hym Pat may sopfastly performe it. And Perfore it semiP Pat Pe pretises of it Pat arn ay ilike ferforP in leryng, eiper arn dul witted or elles yuel willed.

I reprofe not Pese customes Pat men vsen in Pe stat of bygynnynge, whePer Pei he hodily or gostly, for I say Pat Pei arn ful gode & spedful for hem for to vsen. Bot I wolde Pat Pei15 helden hem not bot as a way & an entre toward gostly felynge, & Pat Pei vsed hem as a couenahle mens til better come, & Pat Pei in Pe vsynge of hem coueitid after better; & Pan if better come Pat were more gostly & more drawend in Pe bouñt fro fleschlynes & fro Pe sensualite & vayn ymaginacioun, & Pat 20 schud be letted because of her customes; Pat Pei lefe Pan here custome, when it may be left withouten slaundre or disease of

1 & Pat H2LH3B ay) euere B
3 ay) euere H2B; al wei L ilike) lyche H2; a- L
4 of) on H2 wyntur) 3eer LH3
5 yuel) ylle H3
6 Pat') he add. H3 is it) tras. H2 Pat') om. H2
7 Pe') om. L
8 & Pe L; & Pe H2 Pe') om. H2
9 of it) om. B oft) of H2LH3B
11 pretises) prentees H2LH3 arn) is LH3 ay) euere B
12 iilike) like L in) Pe add. LH3 eiper) Pey add. H2;
13 he add. L; oPer H3B
15 for') to H2LH3
17 vsed) vse H2; text recommences R as) om. L
18 a) om. R til) vn- LH3; vn to R; a add. L
19 Pe) om. H2LH3R hem) it LH3R if) a add. L
20 fleschlynes) flesshly lykyngis R ymaginacioun) -s H3
21 her customes) Per (oPer L) wilful custum LH3R
22 or disease) om. R
oper, & folo Pat Pei felen. Bot if neiPer lette oPer Pan Pat Pei vse boP if Pei may. I mene not of customes nedful Pur3 bonde of lawe, or of rewle, or of penaunce, bot of oPer wilfully taken. bus techiP vs Pe prophet in Pe sauter, saieng bus; Etenim benediccionem dabit legislator, ibunt de virtute in virtutem, vide/bitur Deus Deorum in Syon. Pat is: SoPly De brynger of Pe laghe schal gif blessyng, Pei schal go fro vertu into vertu, & God of Goddis schal be seen in Syon. Pe brynger of Pe lawe, Pat is oure Lord Iesu Crist, schal gif His blisynge, Pat is He schal gifen His giftes of grace to His chosen soules,10 callend hem fro syn & riötende hem by gode werkes to His liknes; Purw whilk grace Pei schul profiten & waxen fro vertu to vertu til Pei come to Syon, Pat is til Pei come to contemplacioun, in Pe whilk Pei scul see [God] of Goddis; Pat is Pei schul see wel Pat Per is not bot on God, & Pei schul see 15 Pat Per is not bot God.

20 Hou Pat wiPoute moche bodily & gostly besynes, & wiPoute moche grace & mekenes, soules moun not be reformid in felyng, ne be kept Perinne after Pei kome Perto.
Now sais Pou, siPen it so is Pat reformyng in faid is so 20 lowe & so perilous for to resten in, because of dred of fallyng

1 folo) fele H2
2 if) Pat add. LH3BR customs) craftes B
3 oPer) om. H2
4 taken) takynge H2 vs) om. LH3R
5 virtutem) & add. LH3 videbitur ... Syon) etc. R Pat is) om. LH3R
6 gif) his add. LH3B; add, but dotted for del. He
7 into) to LH3R
8 He) om. L
9 gode) godis H2
10 til ... til) vn- ... vn- LH3, vn to ... vntil R
11 God) good HcH2LB
12--15 God ... see') om. H3
13 not) om. H2; non L
14 & of LH3R
19 Perinne) in it LH3; in Pat reformyng R after Pei) whan H3; whan Pat Pei R; whan Pei mai L text, with after above, different hand L table kome Perto) om. torn page R
20 siPen) syn LH3 so) R def. until 64/19, torn page so is) tras. LH3
agayn, & reformyng in felynge is so hizë & so siker, whoso mîste come Perto: Pan coueites Pouv for to witen what maner trauail were most spedful for to vae, be ðe whiske a man mîst profiten in & come Perto, or if ðe were ony certen trauaile or speciale dëde bi ðe whiske a man mîste come to Pat grace & Pat reformyng in felynge.

As vnto ðis, I say Pus: Þu wost wel Þat what man or womman wol dispose hym for to come to clennes of herte & to felynge of grace, hym bhîhouë Pau have mikel trauaille, & grete fesïyng in wil & in werke lastandly agayn wickid stizynge of alle ðe heed synnes. Not only agaynns pride or enuye, bot agaynns alle ðe oþer with alle ðe spices Pat comen out of hem, as I haue seide bïfore in ðe first party of ðis wrytyng. For whi, passions & fles(h)ly desires letten ðe clennes in ðe herte & pees in conscience. And hym bhîhouë also trauaile for to geten alle vertues; not only chastite & abstinenence, bot also paciens & mildnes, charite & meknes, & alle ðe oþer. And ðis may not be don by o maner of werke, bot by diuers werkes & many, aftir sundry / disposicions of men: as now preyand, now Pinkand now wirkand summe gode werke, now assaiand hemself in diuerse wises; in hungre, in Prest, in colde, in suffryng of shame & dispite if ned be, & in oþer bodily dises for lu of vertue & sopfastnes.

1 agayn) to deedli synne add. LH3 is) om. H3 maner) of add. L
4 in) om. B
6 &) to add. LH3
7 Pat) om. LH3
8 wol) Pat wolde H2
9 hym) hem LH3 bhîhouëP) to add. H2
10 agayn) Pe add. LH3
12 Pe') om. LH3 Pat) om. H2
13 bïfore) om. H2; heer bïfor LH3
14 &) of B Pe') om. LH3 in') & H2
15 hym ... also) al so him b. H2 hym) hem LH3
19 sundry) diuere LH3 disposicions) -posiyngis LH3B
20 of text recommences R
21 hungre) & add. LR Prest) Purste H2L, first B
22 dises) desseys H2LH3
Pis knowis Pu wel, for Pis redia Pu in euerylke boke Pat
techiP of god lyuyng. Pis also saiP ilk man Pat wil stire
mens soules to Pe luf of God. And so it semiP Pat Per is
ne special trauail ne certeyn dede Purw3 Pe whilke only a
soule mi3te come to Pat grace, but principally Purw3 grace
of oure Lord Iesu, & be many dedis & grete in al Pat He
may don, & Hit al is litel inow3.

And o skil may be Pis: for siPen oure Lord Iesu himself
is special maister of Pis craft, & He is special leche of
goestly seknes, for wiPouten Him al is no3t; Perfore it is
reasonable Pat aftir Pat He techiP & stiriP, so a man folwe &
wirke. But he is a symple maister Pat can not teche his
deciple whiles he is in leryng bot ay o lessoun, & he is an
vnwise leche Pat bi o medicine wil hele alle sores. Perfore
oure Lord Iesu, Pat is so wise & so gode, for to shewe His
wisdom & His godnes He techiP sere lessons to His disciples
after Pat Pei profiten in here lerynge, & gif1P to sundry
soules sere medicynes after Pe felynge of he(r) seknes.

And also anoPer skil is Pis: if Pere were o certene dede
bi Pe whilk a soule mi3te come to Pe perfite luf of God, Pan
schude a man wene Pat he mi3te come Perto bi his own werk &
Purw^his owne trauail, as a marchant comeP to his mede by his owne (trauail) only & bi his owne werk. Nay, it is not so gostly in Pe luf of God. For he Pat wil serue God wisely & come to Pe perfitt luf of God, he schal coueite (to haue) none ober mede but Him only. Bot Pan for to haue Hym may no creature deserue 5 only bi his owne trauail; for Paw3 a man mi5t trauailen als mi5k bodili & gostliy as alle creatures Pat euer were mi5ten, he mi5t not deserue only bi his werkes for to haue God for his mede. For He is souerenn blis & eendeles godnes, & passeP wiPoute comperisoun alle menn(is) desertes; & Perfore 10 He may not be getyn be no mans special werk as bodili mede may. For He is free, & gifiP Himself where He wile & when He wil, neiper for Pis werk ne for Pat, ne (in) Pis tyme ne after Pat tyme; for Paw3 a soule wirke al Pat he kan & may al his lif tyme, perfitt luf of Iesu schal he neuer haue til oure Lord 15 Iesu wil frely gife it. NerFeles on Pe toPer side I say also, Pat I hope He 3ifiP it not, bot if a man wirke & trauaile al Pat he kan & may, 3e til him PinkiP he may no more, or elles be in ful wil Perto 3if he mi3te.

And so it semiiP Pat neiper grace only withouten ful 20 wirkynges of a soule Pat in hit is, ne wirkyng alone withouten
grace, BryngiP a soule to reformyng in felyng, Pe whilke reformyng standiP in perfite luf & charite. Bot Pat on ioyned to Pat ober, Pat is grace ioyned to wirkyng, bryngiP into a soule Pe blessed felyng of perfite luf, Pe whilke grace may not resten fully bot on a mek soule Pat is ful of drede of God. Perfore may I seyen Pat he Pat haP not meknes ne doP not his bisynes may not come to Pis reformyng in felynge. He haP not ful meknes Pat kan not felyn of hymself soPfastly as he is; as bus: he Pat doP alle Pe gode dedis Pat he kan, as in fastynge, wakynge, werynge of Pe heire, & al ober suffrynge of bodily penaunce, or doP alle Pe / outward werkes of mercy to his euen-cristen, or elles inward, as preiende, wepende, seii:iend, & PinkiP; if he reste ay in hem, & lene so mikel to hem & rewardeP hem so gretly in his owne si3te Pat he presumiP of his owne desertes, & PinkiP himself ay riche & gode, holy & vertuous; soPly as longe as he felike bus, he is not meke inow3. Ne Paw3 he say or Pinke Pat al Pat he doP is of Goddis gift & not of himself, he is not 3it make inow3, for he may not make himself 3it nakid of alle his gode dedis, ne make himself pore soPfastly in spirit, ne felen himself no5t as he is. And soPly vntil a soule kan felablely Purw3 grace no3ten
himself, & baren him fro alle Pe gode dedis Pat he doxls Purw3 behaldyng of soPfastnes of Iesu, he is no3t perfily meke.

For what is meknes bot soPfastnes? SoPly, no3t elles; & Perfore he Pat Purw3 grace may see Iesu, how Pat He doP al & himself doP ri3t no3t bot suffreP Iesu wirken in him what Him likiP, he is meke. Bot Pis is ful harde, & as it were impossible & vnresonable to a man Pat wirkeP al bi mannes resoun & seeP no ferrer, for to done many gode dedis & Pan for to arette hem alle to Iesu, & setten hymself at no3t. NerPeles who so mi3te haue a gostly si3t of soPfastnes, him schuld pinke 10 it ful trew & ful resonable for to don so. And soPly he Pat haP Pis si3t schal neuer do Pe lesse, bot he schal be stirid for to traveile bodily & gostly mikel Pe more & with Pe better wil.
And Pis may ben o cause whi summe men perauenture swinken & swetyn & pynen her wrecched body with outraious penaunces ale 15 here lif tyme, & arm ay sayend orisouns & sawters & many oPer bedis, & 3it mowen Pei no3t come to Pat gostly felyng of Pe luf of God, as it semiP Pat sum men don in schort tyme with lesse peyn, / for Pei han not Pat meknes Pat I speke of.

Also on Pat oPer side, I sey he Pat doP not his bisynes 20
may not come to Pe felyng of grace. He doP not his bisynes  
Pat PinkeP Pus: Wharto schud I travailen? Wharto schude I preien 
or Pinken, waken or fasten, or ony oPer bodily penaunce don 
for to come to swilk grace, siPen it may not be getyn ne had, 
bot only of Pe fre 3ifte of Iesu? Perfore I wil vmbiden in 
flesc(h)lynes as I am, & riʒt noʒt don of swilk werkes bodily 
ge gostly vntil He 3ife it, for if He wil 3ife it He askiP no 
 wirkynge of me; what so Pat I do, & how litel I do, I sal hau 
it. And if He wil not gif it, travel I neuer so faste Perfore, 
I gate it neuer Pe soner. He Pat saiP Pus may not come to Pis 10 
reformynge; for he drawiP himself wilfully to ydalenes of 
fleschlyed, & vnablP him to Pe 3ifte of grace, in als mikel 
as he puftiP fro him boP inward wirkynge, Pat stondiP in 
lastende desire & in longyng to Iesu, & outward wirkynge bi 
travaile of his body in outward dedis. So may he not haue it. 15 
Perfor I say Pat he Pat haP not trewe meknes ne ful hertly 
bisynes [may nouʒt come to Pe refourmyng in felynge. For 
withoute besynnes], eiPer inward only bi grete fervour & 
lastende desire & bisy prayere & Pouʒt in God, or elles boP 
inward & outward, may he not come to Pis gostly reformyng of 
his ymage.
An entre hou a soule shal haue hire in mouyng & werkyng, Pat wole come to Pis reformyng, by ensample of a pilgrym goyng to Ierusalem; & of twey maner mekenes. NerPeles for Pou coueites for to haue sum maner wirkynghe by Pe while ke Pu mistes be raPer neisen to Pat reformynghe, I schal saye Pe as me PinkiP bi Pe grace of our Lord Iesu, (Pe shortest & Pe rediest helpe Pat I knowe in Pis wirkynghe). And how Pat schal be I schal telle Pe by exaumple of a good pilgrym vpon Pis wise.

Per was a man Pat wolde gon to Ierusalem, & for he knewe not Pe weye he come to anoPer man Pat he hopid knew Pe wey Peder, & asked whePer he miste come to Pat citee. Pat oPer man seide to him Pat he miste not come Peder withoute grete disease & mikil trauaile, for Pe wey is longe & periles are grete of Pefes & robbours, & many oPer / lettynges (Per) ben Pat fallen to a man in Pe goyng. And also Per are mony sere weies as it semiP ledand Pederward, but men alday are slayn & dispoiled & mown not comyn to Pat place Pat Pei coueiten. NerPeles Per is o wey, Pe while ke whoso takip hit & holdiP it, he wolde vndirtake Pat he schude come to Pe cite of Ierusalem, 
& he schulde neuer lese his lif ne be slayn, ne dye for
defaute. He schulde often be robberd & yuel betyn, & suffren
mikel disese in Pe goynge, bot he schulde ay han his lif safe.

Pilgrym: If it be so Pat I may haue my lif
safe & come to Pat place Pat I coueite, I charge not what
meschef I suffre in Pe goynge; & Perfore say me what Pu wilt,
& sobly I bihote for to don aftir Pe. Pat oPer man answers &
says Pus: Lo, I sette Pe in Pe riȝt wey; Pis is Pe wey, & Pat
Pu kepe Pe lerynge Pat I kenne Pe. What so Dou heres or sees
or felis Pat (schulde) lette Pe in Pi way, abide not with it
wilfully, tary not for it restfully, behold it not, like it
not, drede it not, bot ay go forP in Pi wey, & Pinke Pat Pu
woldes be at Jerusalem. For Pat Pu coueites, Pat Pu desires, &
noȝt elles bot Pat. And if men robbe Pe & dispoile Pe, bete Pe,
scorne Pe, & dispise Pe, strife not ageyn if Pu wilt han Pi
lif; bot holde Pe with Pe harme Pat Pu has & go forP as noȝt
were, Pat Pu take no more harme. And also if men wil tary Pe
wiȝ tales & [fage] (Pe) with lesonges, for to drawe Pe to mirPes
& for to lefe Pi pilgrimage, make def ere & answer not ageyn,
& sey not elles bot [Pat Pu wuldes be at Jerusalem. And if men
profre pe ȝiftes & wil make Pe riche with werdly gode, tente

neuer) neyþer H2
ay) euere H2; om. L
pilgrym) om. H2 If ... Pat) be so LH3; be hit so Pat B
may) ascape (scape H3, escape R) & add. LH3R
bihote) Pee add. LR aftir Pe) Per aftir L; a. it H3R
answers) -yde BR
says) -de B Pus) om. R wey) Pat Pow be ay
cставлене add. H2
& Pat Pu) go furth and R
Pe') Pis LH3, Pise R lerynge) lernynge LB
kenne) teche B
schulde) schul H3; over erasure Hc
ey) euere B
woldes) not ellis but add. LH3B be ... &) om. R
dispoile) spoilen LH3R
bete Pe scorne) scorne Pee beten L
holde) Fou add. H2
fage) fede HcR Pe') om. R; above Hc Pe with) trs. H3
for) om. LH3R pilgrimage) -s L ere) here H2
& om. L; Bot H3R Pat) om. R; at Hc
gode) -s L
not to hem; Pinke ay on Jerusalem. And if Pu wil holde bis way & don as I hafe sayde, I vndirtake Pi lif Pat Pu schal not be slayn, bot Pou schal come to Pat place Pat / Pu coueites.

Gostly to oure purpos, Jerusalem is as mikel for to seyen as si3t of pes, & bitokneP contemplacioun in perfitt luf of God. For contemplacioun is not ellis bot a si3t of Issu, whilk is verrey pes. Pan if Pu coueite for to come to Pis blessid si3t of verrey pes & ben a trew pilgrym to Jerusalem-ward, Paw3 it be so Pat I were neuer Pere, nerPeles as ferforP as I kan I schal sette Pe in Pe weye Pederward. 10 be bygynnynge of Pe hi3e wey in Pe whilk Pu schalt gon is reformyng in faip, grounded mekly in Pe feiP & in Pe lawes of Holy Kirke, as I hafe saide beforun; for trust sikirly, Paw3 Pu haue synned [here] bificore, if Pu be now reformed bi Pe sacrament of penaunce aftir Pe lawes of Holi Kirke, Pat Pu art 15 in Pe ri3t weis.

Now Pan, siPen Pu art in Pe siker weye, if Pu wile spedyn in Pi goyng & make gode iurnaies, Pe behouiP to holden Pese two Pinges often in Pi mynde: meknes & luf. Pat is, I am no3t, I haue no3t, I coueite no3t, bot on. Pou schalt hafe Pe menynges 20 of Pese wordes in Pin entent & in habite of Pi soule lastendly,
Paw3 Pu hafe no3t specialy Pese wordes ay formed in Pi Pou3te, for Pat ned1P not. Meknes saiP, I am no3t, I hafe no3t; lufe saiP I coueite no3t bot on, & Pat is Ieseu. Pese two strenges, wel festned with Pe mynde of Ieseu, makiP gode acorde in Pe harpe of Pe soule, whan Pei be craftly touchid with Pe fynger of resoun; for Pe lower Pu smytes vpon Pat on, Pe hi5er souniP Pat oPer. Pe leses Pou felist Pat Pu art or Pat Pu hast of Piself Purw3 meknes, Pe more Pu coueites for to han of Ieseu in desire of luf. I mene not only of Pat meknes Pat a soule feliP in Pe si5t of his own syn or freltees & wrecchednes of Pis lif, or of Pe worPines of his euen-cristen, for Paw3 Pis meknes be soPfast & medycynable, nerbleses it is boistous & fleschly as in regarde, / not clene ne softe ne lufly. Bot I mene also Pis meknes Pat Pe soule feliP Purw3 grace, in si5t & beholdyng of Pe endeles beynge & Pe wndreful godnes of Ieseu; 15 & if Pou mowe not seen it 3it with Pi gostly i3e, Pat Pou trowe it. For Purw3 si5t of His beynge eiPer in ful felP or in felyng, Pu schat holden Piself not only as Pe most wrecche Pat is, bot also as no3t in substaunce of Pi soule, Paw3 Pu haddist neuer don syn. And Pat is lufly meknes, for 20 in reward of Ieseu Pat is soPfastly al, Pu art ri3t no3t. And also Pat Pu Pinke Pat Pu hast ri3t no3t, bot art as a vessel

specialy Pese wordes) Pise w. s. L; Pese wordes B
ay formed) trs. LH3R
& om. H3R  Ieseu) god R strenges) stirynges LR
Pe') om. LH3
Pe') Pi L
lower) low Pat H2 vpon) on R Pat) Pat add. L
oPer) toPir L Pat' ... or) om. R
of Piself) om. R for) om. H2 for ... Ieseu) om. R
Pat') Pe whiche LH3R
Pe) om. LH3 & or LH3B
of ' ... worPines) om. R
as) om. H2 regarde) rewarde H2 ne') not H3
Pe') om. H2 beynge) of god add. R
3it) ri3t H2; om. R
trowe) by leeue B; in add. R Purw3) in his R
Ieseu) hym R
Pat standP ay tome as no3t were Perin, as of Piself; for doo
Pou neuer so many gode dedis outwarde or inwarde, til Pu haue
& fele Pat Pu hast Pe luf of Iesu Pu hast ri3t no3t. For
with (Pat) precious licour only, mai Pi soule be fullfillid,
& with none oPer. And for as mikel as Pat Pinge alone is so
precious & so wurPi, Perfor what Pu hast or what Pu dos, holde
it as no3t for to resten in withoutyn Pe si3t & Pe luf
of Iesu. Keste it al bihynde Pe & forgete it, Pat Pu mi3te
hafe Pat Pat is Pe beste of alle.

Ri3t as a trewe pilgrym goende to Jerusalem lefiP bihynde 10
him hows & lande, wife & childe, & makiP hymself pore & bare
from al Pat he haP, Pat he mi3t go li3tly withouten lettynge:
ri3t so if Pu will be a gostly pilgrym, Pu schalt make Piself
nakid fro al Pat Pu hast, Pat are bope gode dedis & badde, &
kesten hem al bihynde Pe, Pat Pou be so pore in Pin owne 15
felynge Pat Per be noBinge of Pin owne wirkynge Pat Pu wilt
lene vpon restendly, bot ay desirend more grace of luf & ay
sekend Pe gostly presence of Iesu. And if Pu do Pus, Pan schalt
Pu setten in Pi herte fully Pat Pu woldest be at Jerusalem &
at none oPer place / bot Pere. And Pat is, Pu schalt setten in 20
Pin herte holly & fully Pat Pu woldest noBinge hafe bot Pe
luf of Iesu, & Pe gostly si3t of Hym as He wile schewe Hym;

1 ay) al way H2; euere B; or voide
add. LH3R
2 til) vn- LH3R
3 Iesu) god R
4 Pat) above Hc
7 it as) Pat it is H2 no3t) ry3t nou3t H2L
for) as for LR; om. H3 & of R
8 Keste) -end R
9 Pe) om. LH3BR
12 Pat he) Pe H2 withouten) Any add. H2
14 badde) hidde R
15 hem) om. L
17 lene) abyde B
17-18 restendly ... Iesu) om. R
17 ay ... ay) euer ... euere H2B
18 sekend) on add. H2
19 herte) holly & add. (can.) Hc fully) & hooly add. L
20 schalt) om. H2
21 holly & fully) trs. L
22 Iesu) gou R gostly) om. R
for to Pat only Pu art made & bo3te, & Pat is Pi bigynnynge & Pi ende, Pi ioye & Pi blisse. And Perfore what so euere Pat Pu hafe, be Pu neuer so riche in oPer dedis bodily & gostly, but if Pu haue Pat & knowe & fele Pat Pu hast it, halde Pat Pu hast ri3t no3t. Preente wel Pis resoun in Pe menynge of Pi herte, & clefe sadly Perto, & it schal safe Pe fro alle periles in Pi goynge, Pat Pu schalt neuer perischen. And it schal saf Pee fro Pefes & robbours, Pe whilk I calle vnclene spirites, Pat Paw3 Pei spoile Pee & bete Pe Purw3 diuers temptaciouns, Pi lif schal ay be safe. And schortly if 10 Pu kepe it as I schal say Pe, Pu schalt askape alle periles & meschiefs & come to Pe citee of Ierusalem within schort tyme.

Now Pou art in Pe wey & knowest what Pe place hi3te wheder Pu schalt drawe to, bygynnne Pen for to gon forP in Pi iurney. bi forP goynge is no3t elles bot gostly wirkynge, & bodily also whan nede is, whilk Pu schalt vaen bi discrecioun vpon Pis wise. What werk Pat it be Pat Pu schulde don, after Pe degre & Pe state Pat Pu standis in bodily or gostly, if it helpe Pis gracious desire Pat Pu haste for to lufe Iesu, & make it more hol, more esy, & more mi3ty to alle vertues & to alle 20 goodnes, Pat werke hald I beste, be it prechynge, be it
Pinkyng, be it redyng, be it wirkyng; & as longe as Pat werke strenge Pe most Pin hert & Pi wil to Pe luf of lesu, & ferrest drawiP Pin affeccioun & Pi Po3te fro werdly vanytee, it is gode for to vseen it. And if it be so Pat Purw3 vse sauour of Pat lesseP, & Pe PinkiP anoBer werk sauoriP Pe more, & Pu felist 5 more grace in anoBer, take anoBer & lefe Pat. For Paw3 Di desire & Pe Zernynge of Pin herte to lesu schuld / be ay vnchaungable, nerPeles Pi gostly werkes Pat Pu schalt vseen in praynge or Pinkyng for to feden & norischen Di desire may be dyuers, & may wel be chaunged aftir Pat Pu felis Pe disposed Purw grace in appliynge of Pin own hert.

For it fariP Bi werkes & Bi desire, as it doP Bi stikkes & bi a fiire; for Pe mo stikkes arn leide to Pe fiire, Pe 10 greter is Pe fire. Hi3t so Pe more diuers gostly wirkyng Pe a man haP in his Po3t for to kepe hol his desire, Pe 15 mi3tier & Pe more brennand schal his desire be to God. And Perfor loke wisely what werke Pu kannist best don, & Pat most helpiP Pe for to safen hole Pis desire to lesu, if Pou be free & art not boundene bot vndir Pe comen lawe, & Pat do. Bynde Pe not to wilful customes vnchaungebly, Pat sculden let 20 Be fredom of Pin hert for to luf lesu if grace wolde visite
Pe specially: for I schal telle Pe whilke customs are ay gode & nedful to be kepte. Lo, swilke custome is ay gode for to holden Pat stondiP in getynge of vertue & lettynge of syn, & Pat custome schuld neuer be lefte; for Pu schalt ay be meke & paciente, sobre & chaste, if Pu wel do, & so of alle oPer vertues, Bot Pe custome of anoPer Pinge Pat lettiP a better is for to lefen when tyme is, Per a man may. As Pus, if a man hafe in custome for to say Pus many bedis, or for to Pinken Pis maner of Po3t Pus longe tyme, or for to waken or knelen Pus longe, or ony oPer swilk bodily dede, 10 Pis custome is for to lefen sumtyme when resonable cause lettiP, or elles if more grace come in oPer side.

Of tarienges & temptaciouns Pat soules shul fele be here gostly enmyes in here gostly goyng to heuenly Ierusalem, & of remedies ayens hem. 15

Now art Pu in Pe wey & wost h o v / Pu schalt gon. Now bewar of enmys Pat wilen be bisy for to lette Pe if Pei mown. For here entente is for to putten cwt of Pin herte Pat desire / & Pat longyng Pat Pu haste to Pe luf of Iesu, & for to drife Pe hom ageyn to luf of wordly vanyte, for Per is noPinge Pat 20 grefiP hem so mikel. Pese enmys arn principally flesec(h)ly

1 specialy) om. R whilke) whiche H2LBR ay) euere B  
2 & nedful) om. B kepte) & whilk nou3t add. R swilke) a add. LH3R custome is) customes arn H2 ay) euere B  
3 to) ben add. L vertue) -s H2  
5 ay) euere B  
7 better) as add. B  
8 in) a R  
9 Pinken) oonli add. L of) om. LH3R Po3t) & add. LH3R  
10 swilk) om. L  
13-15 Of ... hem) om. LH3, see pp.  
13 & of add. R soules) om. R  
16 &) Pow add. H3R  
18 For) al add. LH3R  
19 Iesu) god R  
20 to) Pe add. H2 of) a B  
21 hem) him H2
desires & vayne dredis, Pat risen out of Pin hert Purw3

corupcioun of Pi flesc(h)ly kynde, & wolden let Pi desire of
Pe luf of God Pat Pei mi3ten fully & restfully occupien Pin
hert; Pese arn Pi next enmys. Also oPer enmys Per are, as
vnclene spirites Pat are bisy with sle3tes & wiles for to
descayue Pe. Bot o remedie schalt Pu hafe Pat I saide before;
what so it be Pat Pei saien, trowe hem not bot holde for Pu
way & only desire Pe luf of Iesu. Answere ay Pus: I am no3t,
I hafe no3t, I couseite no3t, bot only Pe luf of Iesu.

If Pi enmys seyen to Pe first Pus, bi stirynges in Pin 10
herte, Pat Pou (art not shryuen ari3t, or Per is summe old
synne hid in Pi hert Pat Pou) knowis not ne were neuer schrifien
of, & Perfore Pe most turne hom ageyn & lefe Pi desire & go
schrife Pe better: trowe not Pis seiynges, for it is fals, for
Pu art schrifien. Trost sikirly Pat Pu art in Pe wey, & Pe nedip15
no moreransakynges of schrifte, for Pat Pat is passid; holde
for Pe wey, & Penk on Jerusalem. Also if Pei sey Pat Pu art
not worPi to hafe Pe luf of God, wharto schalt Pu couseite Pat
Pu mai3te not hafe, ne art not worPi Perto; trowe hem not, bot
go for Pe & say Pus: Not for I am worPi, bot for I am vnworPi, 20

2 Pi) Pe LH3R of 2) fro B
3 God) iesu LH3
4 Per) Pat
7 Pat) at R trows) leeseu B not) and seye I couseite
nou3t but for to loue god add R
8 Iesu) god R
9 only) om R Pe luf of) for to loue LH3 Iesu) god R
11 Pou) om H2
11-12 art ... Pou) somme of Pi synnes Pou H2; above Hc
12 neuer) not LH3R
13 Pe most) Pou n. H2LR; most Pou B go) first & add L;
first add R; home & add H3; to add H2
14 trowe) leesee B
14-15 for 2 ... schrifien) om R
15 trost) triste Pou H2; trowe R
16 of schrifte) om R
17 Pi) Pe R Pat) om R
18 worPi) for add LH3ER
19 mai3te) may R trowe) leeseu B
Perforce wolde I luf God; for if I had it, Pat schulde make me worPi. And siPen I was made Perto, Paw3 I schuld neuer hafe it, sit wil I coueite it, & Perforce wile I preien & Penken Pat I mi3te geten it. And Pan if Pi enmys seeP Pat Pu bigynnist to weyen bolde & wel willed to Pi werk, Pei bigynne to weyen aferde of Pe.

NerPeles Pei wil not cesyun of taryyng whan Pei mowen as longe as Pu art goende in Pe way, what wiP / drede & manasynge on Pat o side, what wiP flaterynge & fals plesyng on Pat oPer side, for to make Pe breke Pi purpos & turne home ageyn. Pei wil sey Bus: If Pu holde forP Pi desire to Iesu so fully travailende as Pu bigynnest, Pu schalt falle into seknes, or into fantasies, or into frenesies, as Pu seest Pat some don, or Pu schalt falle into pouerte & bodily meschief, & no man schal wil helpe Pee; or Tou mi3t falle into pryue temptaciouns of Pe feende Pat Pu schalt not kun help [Piself in.] For it is wonder perilous to any man for to gif him fully to Pe luf of God, & lefen alle Pe wereld & noPinge coueiten bot only Pe luf of Him; for so many periles mown falle Pat a man knowiP not of. And Perforce turne hom ageyn & lefe Pis desire, for Pu schalt neuer brynge it to Pe ende; & do as oPer wereldy men don.

Bus seien Pin enmys, bot trow hem not, bot holde forP Pi desire, & sey not elles bot Pu woldest han Iesu & ben at

2  siPen) Pat add. H2; syn LH3
4  Pan) om. H2  Pin) om. H2
9  o) toon L
10  make) doo LH3R
11  Pi) Pis LH3R  Iesu) god R
12  travailende) om. R  into) in LH3R
13  into) in LH3R  Pat some) oPer men H3
14  into) in LH3R  &') or R
15  wil) wel B  into) in R
16  Piself in) Pi selfyn Hc in) om. H2
17  to) om. LH3R  for) om. LH3R
18  coueiten) coueiteyn only) him & add. L
21  neuer ... it) nou3t brynge it neuer H2
22  Pe) a good L; an H3R
23  trow hem) leese hym B  holde) ai add. LH3R
24  bot) Pat add. H2 LH3R  han Iesu &) om. R
Ierusalem. And if Pei perceife Pen Pi wil so strong Pat Pu wil not spare for syn ne for seknes, for fantasies ne freney, for doutes ne dredis of gostly temptaciouns, for meschief ne for pouer, for lif ne for dede; bot ay for Pu wilt with o Pinge, & noPinge bot 'on, & makes def ere to hem as Paw3 Pu herd hem not, & holdest Pe for stiffly in Pi preyers & in Pin oPer gostly werkkes withoutyn styntynge, with discrecioun aftir counseile of Pi soueren or of Pi gostly fader; Pan bigynne Pei for to be wrop & to gon a lilet nerre Pe. Pei bigynne for to robbe Pe & bete Pe & do Pe al Pe schame Pat Pei kan. And Pat is whan Pei make Pat alle Pe dedis Pat Pu dost, be Pei neuer so wel don, are demed of oPer men als ille & turned into Pe wers party. And whatsoeuer it be Pat Pu woldest haue don in helpe of Pi body or of / Pi soule, it schal be letted or hindred by oPer men, so Pat Pu schalt be put fro Pi wil in al Pinge Pat Pu skilfully coueites. And al Pis Pei don Pat o)u schuldest be stirid to ire or malencoly or yuel wil ageyne Pi suen-cristen.

Bot ageyn alle Pese diseses & alle oPer Pat mown falle vse Pis remedie. Take Issu in Pi mynde & angre Pe not with
hem, tary not with hem bot Pinke on Pi lessoun – (Pat Pou art no3t, Pou hast no3t, Pou may no3t lesse) of erFly goode, (&) Pou coueites no3t bot Pe luT of Iesu – & holde forP Pi wey to Ierusalem with Pi occupacioun. And nerPeles if Pu be taried sumtyme Purg frete of Piself, with swilke vneses Pat fallen to Pi bodily lif Purg yuel wil of man or malice of Pe seende, as sone as Pu mai3t come ageyn to Piself, lefe of Pe Pinkyng of Pat disese & go forP to Pi werke; abide not to longe with hem for drede of Pin enemys.

23 Of a general remedy ayens wikkid stirrings & peynful tariengis Pat fallen to here hertis, of Pe fleishe, of Pe world, & of Pe fend.

And after Pis whan Pin enemys seen Pat Pu art so wel willed, Pat Pu art not angry nor heuy ne wroP, ne mikel stirid ageyns no creature for ow3t Pat Pei mown don or spekyn ageyns Pe, bot settes Pi herte fully for to suffre al Pat may falle, ese & vnese, preisyngre or lackyngre, & Pat Pu wilt charge noPinge with [Pat], Pat Pu mi3t kepe Pi Pou3te & Pi desire

1 Pinke) only L Pat) is add. L
1-2 Pat ... lesse) om. H2; margin Hc
2 Pou) Py B may) maight H3BR of) and of none H2 &) om. LH3B; add. Hc; for H2
3 Iesu) god R
4 wiP Pin occupacioun) om. R if) bow B
5 vneses) dis- LH3R
6 as') Also R mai3t) maist L Piself) & add. LH3B
7 Pe) Pat H2
8 disese) wise H2
9 enemys) enemye H3
10 a) om. H3
11 to) in LH3R here) om. R
12 of') om. L text; and of R of') om. L fend) & hou a stidefast desire to Iesu mayntened & strenPed with deuout preiere (preyenge H3R & bisi Penkynge on him is (as H3) a souereyn remedye add. LH3R
13 wel) om. H2B
14 art not) nart B nor) ne H2LH3R; noPer B
15 stirid) derid R
16 no) ony R
17 &) or R or) & H2H3; om. B
18 with Pat) with Pi HcLH3; with Pe B; with whi R; so H2
hol to be luf of God, (Pan) are Pei mikel abashed. Bot Pan wile Pei assay Pe with flaterynge & veyn plesynge, & Pat is when Pei brynge to Pe si3t of Pi soule alle Pi gode dedis & Pi vertues, & beren vpon Pe Pat alle men preise Pe & spekyn of Pin holyynes & how alle men lufe Pe & wurschip Pe for Pin holy lyuynge. Pis don Pin emmys Pat Pu schuldes Pinnen here seying soP & han delit in Pis veyn ioy & resten Pe Perin.

Bot / if Pu do wel, Pu schalt holden al swilke veyn iangelynge falshede & flateryng of Pin emmy Pat profreP Pe to drynke venym tempred with hony. And Perfore refuse it & sey Pu wilt not berof, bot Pu wolde be at Jerusalem.

Swilke lettynges Pu schalt felen or elles oper like, what of Pi flesch, what of Pe werld, what of Pe fende, mo Pan I may reherse now. For a man as longe as he suffrep his Pou3te wilfully ren al aboute Pe werld in beholdynge of sundry Pinges, 15 he perceyfeP few lettynges. Bot als sone as he drawiP al his Pou3te & his 3ernyng to on Pinge only, for to hafe Pat, for to see Pat, for to knowe Pat, & for to luf Pat, & Pat is only Iesu; Pan schal he wel fele many peynful lettynges. For ilk a Pinge Pat he feliP & is not Pat Pat he coueitiP is lettynge 20 to hym. Perfore I hafe told Pe of sum specially, as for example, & ouermore I say generally Pat what stirynge Pat
Pou felis of Pi flesch or of Pe fende, plesant or peynful, bitter or swete, likend or dredful, gladsum or sorwful, Pat wolde drawe doun Pi Pou3t & Pi desire fro Pe luf of Issu to werdly vanyte & let vterly Pi gostly coueitise Pat Pu haste to Pe luf of Him & Pat Pi herte schude be occupied with Pat stirynge restyndly, sett it at no3t, rescuyve it not wilfully, tary not PerwiP to longe.

Bot if it be of werdly Pinge Pat behouiP nedis to be don to Piself or to Pin euen-cristen, speide Pe some of it & brynge it to an ende Pat it hange not on Pin herte. If it be anoPher Pinge Pat nediP not or elles it touchiP not Pe, charge it not, iangle not PerwiP, ne angre Pe not, drede it not, like it not, bot smyte it oute of Pin herte redily; and sei Pus: I am no3t, I haf no3t, nou3t I seke ne coueite bot Pe luf of Issu. Knyt Pi Po3t to Pis desire, & strenPe it & maynteyne it with priere & with oPher gostly werke Pat Pou forgete it no3t, & it schal lede (Pe in) Pe ri3t / wey & saufe Pe fro alle periles, Pat Paw3 Pu fele hem Pu schalt not perische; & I hope Pat it schal brynge Pe to perfut luf of oure Lord Issu.

NePelees on Pat oPer syde I say also, what werk or what stirynge it be Pat may helpen Pi desire, strenPhe it & norische it, & make Pi Po3t ferreste fro luste & mende of Pe

1  plesent) plesend R
3-5  Iesu ... Him) god ... god R
7  PerwiP) with it H3R
8  of) a add. LH3R
9  to') vn to LH3R
10  be) of add. H3R
11  or) oPer H2
11-12 charge ... Pe not) om. LH3
12  iangle ... it not) om. R
13  it ^) doun add. R
14  nou3t) om. H2 seke) iangle nou3t with it ne angre Pe nou3t drede it nou3t nou3t I seke add. R
15  Iesu) god Iesu H2; god R
15-16 & strenPe ... werke) om. R & maynteyne it) om. LH3
17  schal) wol B Pe in) above Hc
18  &) om. R
19  Pat) om. H2 to) Pe add. B
20  say) saide L
22  ferreste) ferPest LR fro) Pe add. L luste) louse LH3BR
werld, more hole & more brennande to Be luf of God, wherfer it be preyinge or Pinkynge, stilnea or spekyngne, redynge or herynge, onlynes or comunynge, goynge or sittynge; kepe it for Be tyme & wirk Perin as longe as sauour lestep, if it be so Pat Pu take Perwith met & drynk & slepe as a pilgrym doP, & kepe discrecioun in Pi wirkynge after counsel & ordinance of [Pi] souerayn. For haf he neuer so grete hast in his goynge, 3it he wil in tyme eten & drynken & slepen. Do Pu so als. For Paw3 it let Pe o tyme, it schal forPeren Pe anoPer tyme.

24 Of an yuel day & a good ny3t, what it meniP; & hou Pe 10 loue of Pe world is likned to an yuel day, & Be loue of God to a good ny3t.

If Pu wilt witen Pen what Pis desire is, soPly it is Iesu. For He makiP Pis desire in Pe & He gifif it Pe, & He it is Pat desiriP in Pe & He it is Pat is desired. He is al, & 15 He doP al, if Pu mi3te seen Him. Pou dost no3t, bot suffre(st)

1 werld) and add. H2 to} in R God) iessu LH3
2 preyinge) prechynge H2
4 tyme) -s R if it) om. LH3BR
6-7 & kepe ... souerayn) om. R
7 Pi) Pe Hc he a pylgryme H2 grete) muche H2
8 so) om. H2B als) in Pe same manere add. H2; om. LH3R
9 Paw3) if H2 Pe'1) om. LR Pe2) om. R
10-12 Of ... ny3t) Hou a soule whan it is hid Poru3 grace fro Pe vyle noise & bessynese of Pe world is in (om. L) a gode ny3t & in (om. L) a li3ti mirkenesse for Pan may it freli preien and Penken on iessu. L text H3; Hou Pou Pat art Pus in Pis weie and wilt not be put out bi noon diseases Pin enemies wil Pan forgen Pee & sette bfore Pee alle Pi good deedes and commende Pee of hem and hou Penne Pou schalt putte hem a wey L table see p.
10-11 yuel ... yuel) il ... ille H3R
12 &') and of H3R
13 to ... ny3t) is called a gode day H3R
14 Pen) om. H2 Pis) Pyn B
15 He') om. R it Pe) trs. LH3R &') om. LH3R
16 Pat') Pou add. H2 & He ... desired) om. R
16 suffrest) suffres H2; suffre B; st above Hc
Him wirke in Pi soule & assentes to Him with grete gladness of herte Pat He fouchiPsaufe for to do so in Pe. Pou art not elles bot a resonable instrument wherein Pat He wirkiP. And Perfor whan Pu felist Pi Pou5t by touchyng of His grace taken vp wiP desire to Iesu with a mi3ti deecute wil for to plesen Hym & lufen Him, Pinke Pan Pat Pu hast Iesu; for He it is Pat (Pou desirist). Biholde Him wel, for He go5P befor Pe, not in bodily liknes bot vnseablely bi priue presence of His mi3te, Perfore see Him gostly if Pu mai5t, or elles trowe Him & folwe Him whederso He go5P; for He schal lede Pe in Pe ri3t wey to Ierusalem Pat is / Pe si5t of pees in contemplacioun. 

Bus preid Pe prophet to Pe Fader of Heuen, seiend Pus:

Emitte lucem tuam et veritatem tuam ipsam; (me) deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua. Pat is: Fader of Heuen, sende out Pi li3t & Pi sopfastnes, 15 Pat is Pi Sone Iesu, & He schal lede me bi desire in me into Pin holy hille & into Pi tabernacles, Pat is to Pe felynge of perfite luf & hei3te in contemplacioun.

Of Pis desire spekiP Pe prophet Pus: Memoriale tuum Domine in desiderio anime. Anima mea desideruit te in nocte, 20 sed et spiritus meus in precordiis meis. Pat is: Lord Iesu, Pe mynde of Pe is preentid in desire of my soule, for my soule haP desirid be in Pe ni3t & my spirit haP coueitid be
in alle my Pin(kyng)ges. And whi Be prophet seI he (haP) desired God al in Be niȝt, & what he menyP Perby, I schal telle Be. Dou wost wel Pat Pe niȝt is a tymeful space bitwix two daies, for whan o day is endid anoPer comeP not astit, but first comeP niȝt & departiP Pe dayes, sumtyme longe & sumtyme short, 5 & Pan after Pat comiP anoPer day. Be prophet menyd not only of Bis maner of niȝt, bot he menid of a gostly niȝt. Bu schalt vndirstande Pat Pe ben two daies or two liȝtes; Pe first is a fals liȝte, Pe secunde is a trewe liȝt. Pe fals liȝt is Pe luf of Bis world, Pat a man haP in himself of corrupcioun of 10 his flesch; Pe trewe liȝt is Pe perfet luf of Iesu feld Purwȝ grace in a mans soule. Pe luf of Pe world is a fals liȝt, for it passiP away & it lasteP not, & so it performiP not Pat Pat it behotiP. Bis liȝt bihiȝt Pe fende to Adam, when he stirid hym to syn, & seid Pas: Aperientur oculi vestri, et eritis 15 sicut dii. Pat is: 3oure iȝen schul ben opned & 3e schul ben as goddis. And he said soP Pere, for whan Adam had synned, anon his inner eiȝe was sperid & gostly liȝt withdrawen, & his vtter (eiȝen) / were opuned, & he feld & saw a new liȝt of flesc(h)ly likynge & wedryl luf Pat he sawȝ not bifore. And 20 so sawȝe he a new day, but Bis was an ille day, for Bis was
(it) Pat Job waried when he seide Pus: Pereat dies in qua natus sum. Pat is: Perische mote Pe day in Pe whilk I was borne.

He waried not Pe day rennande in Pe 3ere Pat God made, (bot) he waried Pis day Pat man maad, Pat is, Pe concupiscence & Pe luf of Pis world in Pe whilk he was borne, Paw3 he feld (it) not. 5 Pan Pis day & Pis lîst he asked of God Pat it schuld perisch & no lengir last.

Bot Pe aylastand luf of Iesu is a trew day & a blissed lîst. For God is boPe luf & lîst, & He is aylastande, & Perfore he Pat lufiP Him is in lîst aylastand, as Seynt Johan seiP: 10 Qui diligit Deum manet in lumine. He Pat lufiP God dwelliP al in lîst. Pan what man perceiveiP & seeiP Pe luf of Pis werld fals & failand, and forbi he wil forsake it & seke Pe luf of God; he may not astit fele Pe luf of Him, bot he most abide a while in Pe ni3t, for he may not sodeynly come fro Pat o lîst 15 to Pat oPer, Pat is fro Pe luf of Pe werld to perfit luf of God. Dis ni3t is not elles bot a forberyngge and a withdrawyng of Pe Pou3t of Pe soule fro erPly Pinges, by grete desire & 3ernyngge for to luf & seen & felen Iesu & gostly Pinges. Dis is Pe ni3t; for ri3te as Pe ni3t is mirk & (an) hidyngge for 20
alle bodily creatures & a restynge of alle bodily dedis, riȝt so a man Pat settiȝ him fully for to Pinken on Iesu & for to desiren only Pe luf of Him, is bisy for to hiden his Pouȝt fro veyn beholdyng & his affeccioun fro fleschly likynge of alle bodily creatures, so Pat his Pouȝt be made free not fisched, ne his affeccioun bounden ne pyned ne trobled in noPing lower or wers Pan himself is. And if he may do so, Pan is it niȝt with him, for Pan is he in mirknes.

Bot Pis is a gode niȝt & a liȝty mirknes, for it is a stoppyng out / of Pe fals luf of Pis world, & it is a neiȝteng to Pe trewe day. And so down Pe mirker Pat Pis niȝt is, Pe nerre is Pe trewe day of Pe luf of Iesu; for Pe more Pat Pe soule may Pow longyng to God ben hid fro noise & dynne of flesc(h)ly affecciouns & vnocle Poȝtes, Pe nerre is it for to felen Pe liȝt of Pe luf of Hym, for it is even at it. 15 Bus semip it be prophet mened whan he seide Pus: Cum in tenebris sedeo. Dominus lux mea est. Pat is: When I sitte in Pe mirkenes oure Lord is mi liȝt; (Pat is, when mi soule is hid fro alle steringes of synne as it were in slepe, Pen is oure Lord my liȝt), for Pen neiȝe He of His grace for to 20

2 on Iesu) of god R for to2) om. LH3R
3 desiren) -eth H3
4 beholdyng) -es B likynge) -s B
5 bodily) fleschly L made free) om. R
6 ne pyned) om. L
7 or) ne L is1) om. L
8-9 mirknes ... mirknes) derk- ... derk- H2B
9 Bot ... mirknes) om. R liȝty) lyȝt H3
10 Pe) om. L Pis) Pe LH3R
11 to) of B mirker) derk- H2B Pis) Pe L
erre) it add. R day) liȝt LH3R Iesu) god R
13 Pe1) a L dynne) dissesis R
14 of ... affecciouns) om. R affecciouns) werldli desires add. LH3 is it) tras. R
15 Hym) god R
16 semip it) tras. H2R; s. Pat H3; s. hit Pat B; semede Pat L
17 lux mea) tras. L Pat is) om. H2LR
18 Pe) om. LH3R mirknes) derk- H2B
18-20 Pat ... liȝt) margin Hc
19 alle) Pe H2; eny B in) nyȝt I H2 Lord) iesu add. LB
19-20 Pen ... liȝt) om. H2
scheewe me of His li3t.

NerPeles Pis ni3t is sumtyme pyneful & sumtyme it is easy & confortable. It is pynful first whan a man is mikil foule, & is no3t Purw3 grace vsed to ben often in Pis mirknes, bot wold fayn haf it, & Perfore he settiP his Pou3te & his desire to Godward as mikel as he may, Pat he wold not felen ne Pinken bot only of Him. And bycause Pat he may not li3tly haf (it), Perfore it is pyneful, for Pe custome & Pe homlynes Pat he (hath) had bifore with synn(es) of Pe werld, & of flesec(h)ly affecciouns & erfly Pinges & his fleschly dedis, presen so oppon him, & ay smyten in bi maistrie & draw down alle Pe soule to hem, Pat he may not wel ben hid fro hem as sone as he wold. And Perfore is Pis mirknes pyneful to him, & namly when grace touchiP not abundantly. NerPeles if it be so with Pe, be not to heuy ne strife not to mikel, as Paw3 Pu woldest Purw3 maistrye put hem out of Pi Pou3t, for Pou mai3t not don so. Bot abide grace, suffre esily, & breke not Piself to mikel; & slely if Pu mai3t drawe Pi desire & Pi gostly biholdyng to Iesu, as if Pu woldest not chargen hem.

For wite Pu wel, when Pu woldest desire Iesu & only

2 sumtyme') -del H2
2-3 & ... pyneful) om. H3
4 vsed) for add. LH3R mirknes) derk- H2B wold) wol H2
6 to Godward) toward god H2
7 of) on LR; om. H3 it) Pis H2; above Hc
9 hath) om. H2B; above Hc before) Pat is add. H2
11 ay smyten) tra. B
12 wel ben hid) ben hid wel R
13 wold) ben add. L mirknes) derk- H2B; as add. B
14 touchiP) hym add. H2L abundantly) or plenteously add. B
14-15 with Pe) Pat Fou R
15 mikel) with hem add. H2 Paw3) 3if LH3R
16 mai3t) may H2LR
18 mai3t) maist LR
18-19 & Pi ... biholdyng) om. R
19-20 Iesu ... Iesu) god ... god R
Pinken on Him, & Pu maiȝt not frely for presinges / in of
swilke wordly Pouȝtes, soȝly Pu art outward of Pe fals day,
& Pu art entrynge into Pis mirknes; bot Pi mirknes is not
restful, because of disuse & vnkunnyng & vnclennesse of
Piself. And Perfore vse it often, & it schal bi processe
Purw felynge of grace be more esy and more restful to Pe.
And Pat is when Pi soule Purwȝ grace is made so free & so
miȝti & so gidrid into itself, Pat it lust not to Pink on
riȝt noȝt, & Pat it may withouten lettyng of ony bodily
Pinge Pinken of riȝt noȝt; Pan is it in a gode mirknes.

Pat is whan Pi soule Purwȝ grace is made so free & so
miȝti & so gidrid into itself, Pat it lust not to Pink on
riȝt noȝt; Pan is it in a gode mirknes.

Dias noȝt I mene Pus: Pat a soule may Purgh grace be
gedrid into itself & stande stille in itself frely & holy,
& not be drifen ageyn Pe wille ne (drawen) downe bi maistri
to Pinken or liken or louen with clefyng of affeczioun
(to) ony synne, or veynly ony er בגל Pinge. Pan Pinkiȝ Pe
soule riȝt noȝt; for Pan Pinkiȝ it of none (er面白) Pinge
clefendly. Pis is a riche noȝt. And Pis noȝt & Pis niȝt is a
grete ese for Pe soule Pat desiriȝ Pe luf of Iesu. It is in
ese as for Poȝt of ony er面白 Pinge, but not as for Iesu; for
Pawȝ Pe soule Pink not of ony er面白 Pinge, nerPeles it is
ful bisy for to Pinke on Him.

What Pinge Pan maki Pis mirknes? So shortly not elles bot a gracious desire for to haue Pe luf of Iesu. (For Pat desire & Pat longing Pat it haP Pat tym to Pe love of [Iesu], for to seen Him & han Him, drifPe out of Pe herte alle werly vanites & fles(h)ly affeccious, & gedriP Pe soule into itself & occupiP it only for to Pinke how it mi3t come to Pe luf of Him, & so brynge(th) it into Pis riche no3t. And soply it is not al mirke ne no3t when it PinskiP Pus; for Paw(3) it be mirk fro fals li3t, it is not al mirke fro Pe trew luf. For Iesu, Pat is boP luf & li3t, is in Pis mirknes, whePeR it be pinful or restful. He is in Pe soule as travailland in desire & longynde / to li3t, but He is not 3it as restend in luf & shewend His li3t. And Perfor hit is callid ni3t & mirknes, in als mikel as Pe soule is hid fro Pe fals li3t of Pe werld & haP not 3it fully felyng of trewe li3t, but is in abidyng of Pat blissed luf of God whilk it desiriP.

Pan if Pu wil wete whan Pou art in Pis siker mirknes & whan no3t, Pu mai3t assaie Pus, & seke no ferrer bot Pus. Whan Pu felist Pin entent & Pi wil fully sette for to desire God &

1 on Him) of god R
2 mirknes) derk- H2B
3 a gracious) om. R Iesu) god R
3-4 For ... Iesu) om. H2; above Hc
4 it) he H3 Iesu) god RHc
5 Him) and add. H2
6 itself) hym- B
7 Hym) god R
8 bryngeth) brynge H2; th above Hc it!) him H2; om. L
9-10 mirke ... mirk ... mirke) derk ... derk ... derke H2B
9 PinskiP) semep H2; is R
10 luf) of Iesu add. H2; li3t LB; om. H3R
11 mirknes) derk- H2B whePeR) Pat add. H2; where B
12 Pe) Pi H2
13 &) ne as LH3R
14 hit is) tra. H3R mirknes) derk- H2B
15 Pe) om. H2 Pe3) Pis LH3R
16 Pat) Pe LH3R
17 whilk) Pat LH3R
18 mirknes) derk- H2B
19 mai3t) may H2 ferrer) ferPere LBR
20 desire) Pus add. L
Penken only on Him, Pu maiȝt as it were first ask Piself in Pu owne Pouȝte wheþer Pu coueite for to hafe ony Pinge of Pis lif for luf of itself, or for to hafe Pe vse of ony of Pi bodily wittes in ony creature. And Pan if Pin hiȝe bigynne & answere Bus, I wold see riȝt noȝt; & after Pat Pin ere, I wold here riȝt noȝt; & Pi mouP, I wold sauour riȝt nouȝt, I wolde speke riȝt noȝt of erPly Pinge; & Pi nese, I wolde smel riȝt not; & Pi body, I wolde fele riȝt not; & after if Pin hert sei, I wolde Pinke riȝt nouȝt of erPly Pinge ne of bodily dede, ne I wolde haf affeccioun festned flesc(h)ly to no creature, but only in God & to Godward if Pat I couðe. And when Pei answeren alle Bus to Pe, & Pat is done ful redily if grace touche Pe, Pan art Pou entred sumwhat into Pis mirknes. For Pawȝ Pu fele & perceife glentynges & proferynges of veyn Pouȝtes & presynge in of flesc(h)ly affecciouns, nerPeles Pu art in Pis profitable mirknes, be so Pat Pi Pouȝte be noȝt fiscched in hem. For swilk veyn ymaginaciouns Pat fallen in Pe herte vnauisely troblen Pis mirknes & pynen Pe soule sumwhat, bicause Pat it wold ben hid fro hem & may not. Bot Pei do not awey Pe profit of Pis

1 as ... first) first as it were R ask) examyne L
2 owne) om. L for ... Pinge) ony Pynge to haue H2
3 or for) Per fore followed by erasure R
4 hiȝe) eyȝen H2
5 Pat) om. BR
6 &) Pan add. H2 sauour) sauery B
6-8 I2 ... not1) om. H3
7 Pinge) -s H2
8 & i) om. R if) om. H3
9 nouȝt) Pat is add. LH3R Pinge) -s H3
dede) deedis R ne I wolde) neyPer I ne wolde nouȝt H2 to) in L
11 in) to L Pat) om. H2R
12 when) Pat add. B Pat) it add. H2
14 Pis) om. L mirknes) derk- H2B
15 proferynges) profites R
16 mirknes) derk- H2B; if it add. H2R; And Pan is Pis mirknes restful when Pe soule is hid for a tyme add. (can.) Bc
18 vnauisely) vnauysibly R
19 mirknes) derk- H2B
20 Pis) Pe H3
mirknes, for Pe soule schal bi Pat wey come to restful mirknes. And Pan is / Pis mirknes restful, whan Pe soule is hid for a tyme fro Pe pyneful felynge of alle swilk vayne bouȝtis, & only is restid in desire & longynge to Iesu with a gostly biholdyng of Him, as it schal be said afterward. Bot Pat lasteP bot a while hool; nerPeles Paw3 it be bot a schort tyme, it is ful profitable.

Hou Pat Pe desyr of Iesu [sothfastly feled] in Pis liȝtsom derknes, sleeP alle stirynge of synne & abliP Pe soule to perceyue gostly lyȝtnynggis fro the heuenly Ierusalem, Pat is Iesu. Pan siPen Pis mirknes & Pis niȝt is so good & so restful, Paw3 it be bot schort, Pat stondeP only in desire & longynge to Pe luf of Iesu with a blynde Pingyngge on Him; how gode Pan & how blissid is it for to felen His luf & for to be illumined with His blissed vnseeable liȝt for to seen soffastnes, Pe whil liȝt a soule receyuyP when Pe niȝt passiP & Pe day spyngiP. Pis I hope was Pe niȝt Pat Pe prophet mened when he saide: Mi soule haȝt desired Pe in Pe niȝt, as I hafe before saide. It is mikil better to ben hid

1-2 mirknes ... mirknes ... mirknes) derk- ... derk- ... derk- H2B
3 a) Pe H2L
4 Iesu) god R
4-5 with ... Him) om. R
5 afterward) aftir LH3R Pat) it L
6 be) so add. H2
8-11 Hou ... Iesu) om. R; R with L text H3 for Ch 24, see pp. 84/11 and
8 Pe) om. LH3 sothfastly feled) stained and illegible He
9 liȝtsom) -li LH3 derknes) myrkm- LH3 sleeP) sleeP L
10 soule) for add. LH3 fro) for L text
11 heuenly) goostli LH3
12 mirknes) derk- H2B & Pis niȝt) om. H2
13 bot) om. LH3R
14 Iesu) god R on) off H2 LH3B
15 is it) trs. R
16 with) of LH3R vnseeable) invisibile B
20 as I) as he over erasure R hafe) om. LH3R better) for add. LH3R
in Pis mirke niȝt fro beholdeynge of Pe werld, Pawȝ it were pyneful, Pan for to ben out in fals likyng of Pis werld Pat semip so shynende & so confortable to hem Pat are blynde in knownynge of gostly liȝt. For whan Pu art in Pis mirknes Pou art mikel nerre Ierusalem Pan whan Pu art in middes of Pat fals liȝt. Beþfor applie Pin hert fully to Pe stirynge of grace, & vse for to wonen in Pis mirknes, & be often assaynge to ben homly Perin, & it schal sone be made restful to Pe, & Pe trew liȝt of gostly knownynge schal spryngye to Pe; not al at ones, bot priuely by litel & by litel, as Pe 5 beareth.

Habitantibus in regione vmbre mortis, lux orta est eis. Pat is: (To the) wonend in Pe contre of schadwe of dede, liȝt was sprongen. Pat is, liȝt of grace spronge & schal spryngye to hem Pat can wonen in Pe shadwe of ded, Pat is in Pis mirknes Pat is like to ded. For as ded sleeP a lifend body & alle flesc(h)ly felynges of it, riȝt so desire to luf Iesu / feled in Pis mirknes sleeP alle synnes, alle flesc(h)ly affeccions & alle unclene Pouȝtes for Pe tyme, & Pan neiȝest bu fast to Jerusalem. Pou art not ȝit at it, bot bi smale sodeyn liȝntynges Pat glideren out Purgh smale causes fro Pat 10

1 Pis) Pe L mirke) derke H2B fro) by add. B
2 in) Pe add. LH3R werld) om. R
3 blynde) -ed LH3R in) Pe add. H2
4 mirknes) derk- H2B
5 nerre) neer L; to add. H3BR middes) Pe myddel H2
7 vse) Pe add. H2LH3R mirknes) derk- H2B
8 oft) oft R
9 & om. L
10 by) om. H2 by2 om. H2LH3R
12 Pat is) om. LH3R To the) om. H2; above Hc the wonen) hem Pat wonen L; wonynge B of) Pe add. LH3
13 dede) deP H2LBR sprongen) sprengynge B
14-15 ded .... ded) deP .... deP H2LBR
16 felesynges) feelynge L
17 Iesu) god R mirknes) derk- H2B
18 alle) om. LH3R & om. R
20 liȝntynges) liȝntynges LBR glideren) gliteren L causes) oraues LH3R Pat) Pe L

f. 92v.
citeschalt Pu mown seen it fro fer, or Pat Pu come Perto. For wete Pu wele, Paw3 Pat Pi soule be in Pis restful mirknes withouten troblyng of werdly vanitees, it is not 3it Per it schuld be, it is not 3it cloPed al in li3t ne turned al into fiire of luf; bot it felip wel Pat Per is sumwhat aboue itself Pat it knowip not ne haP not 3it, bot it wolde hafe it & brennandly 3ernip it. And Pat is not elles bot Pe si3t of Ierusalem withoutforP, Pe whilk is like to a citee Pat Pe prophet Ezechiel saw3 in his visions. He (saiP Pat he) saw3 a cite set vpon an hil heldand to Pe souP, Pat to his si3t when it was meten was no more of lengPe & of brede Pan a [rede] Pat was sexe cubites & a palme on lengPe. Bot as sone as he was bro3t into Pe citee & loked aboute him, Pan Pou3t him Pat it was wonder mikel; for he saw3 many halles & chaumbres boPe open & pryue, he saw3 gates & porches outerward & innerward, & mikel more biggyng Pe I sey now, on lengPe & on brede many hundred cubites. Pan was Pis wondir to him how Pis citee within was so longe & so large, Pat was so litle to his si3t whan he was wipouten. Pis cite bitokneP Pe perfit luf of God, sette in Pe hille of contemplacioun,
Pe whilk vnto Pe si3t of a soule Pat is without Pe felynge of it & traeuiliP in desire toward, semip sumwhat, bot it semip bot a litel Pinge, no more Pan a rede Pat is sex cubites & a palme on lengPe. Bi sex cubites is vndirstonden Pe perfeccioun of mannens werke, bi Pe palme a litil / touchyng of contemplaccioun. Hee seeP wel Pat Per is swilk a Pinge Pat passip Pe deserte of al wirkynge of man a litel, as Pe palme passeP (ouer) Pe sex cubites, bot he seeP not withinne what Pat is. NerPeles if he may come within Pe cite of contemplaccioun, Pan seeP he mikel more Pan he saw3 first.

26 Hou a man shal knowe [fals] illuminaciouns feyned by Pe fend fro Pe trewe li3t of knowyng Pat comeP out of Iesu, & be what toknynges.

Bot now bewar of Pe midday feend, Pat feynyP li3t as it come out of Ierusalem & is not. For Pe feende seeP Pat oure Lord Iesu schewiP li3t to His lufers of sopfastnes; Perfor in deceyuynge of hem Pat are vnwise, he schewiP a li3t Pat is not trewe vnder colour of a trewe li3t, & deceyfip hem. NerPeles how a soule may knowe Pe li3t of sopfastnes, when
it schyniP fro God & whan it is feynid Purw3 Pe enemye, sal I sey as me PinkeP bi an example of Pe firmament.

Sumtyme Pe firmament shewiP a 113t fro Pe sonne & semip Pe sonne & is not, & sumtyme schewiP Pe trew sunne treuly. A knowynge of Pat on fro Pat ofer is Pis. Pe feyned sunne schewiP 5 him not bot atwix two blake reyny clowdis; Pan bicause Pat Pe sonne is nerer, P(er) schyniP out fro Pe clowdis a 113t as it were a sunne, & is none. Bot Pe trewe sunne schewiP him whan Pe firmament is clere or mikel clered fro Pe blake clowdis. Now to oure purpos. Sum men as it semip forsaken Pe luf of Pe werld & wolden come to Pe luf of God & to Pe 113t of vndirstandyng of Him, bot Pei wil not come Purgh Pis mirknes Pat I hafe spoken of before. Pei wil not know hemself trewly ne mekely what Pei haue ben ben before, ne what Pei are 3it Purw synne, ne how no3t Pei are in here owne kynde anentes God. Pei are not bisy for to entren into hemself, alle oPer Pinges owtward left, & sleen alle wicked / stirynges of synne Pat risen in her hertes, of pride, enuye, ire, & oPer synnes, Purgh lastend desire to Iesu, in preynge & in Pinkynge, in silence & in wepynge, & in oPer bodily & gostly exercise

1 Purw3) of LH3R — Pe) om. L
2 sal I) trs. H2 say) Pe add. L an) om. L
3 Sumtyme) in add. LH3R
4 sumtyme) he add. H2 A) In H2
5 atwix) by twene H2; by- BR two) tweyne L
6 reyny) om. R
7 Pat Pe sunne) margin R nerer) ney LB Per)
8 Pat H2; er over erasure Hc fro ... 113t) a lite from Pe c. LH3R
9 a) Pe L — schewiP him) schynith R
10 firmament) fyrment B Pe) om. LH3R
11 Pe) Pis L
12 of Him) of Iesu H2; om. R come) om. B
13 mirknes) derk- H2B of) here add. H2
14 ben before) trs. H2; ben LH3R what Pei2) om. R
15 anentes) a 5eyns H2
16 hemself) hym- B
17 owtward) om. L & for to add. H2 sleneL sleen LB
18 hertes) as add. H2 pride) of add. LH3R ire)
19 to) of B Iesu) god R in3) om. R
20 &4) om. B in4) om. R wepynge) wakynge B
as deuoute men & holy men han don. Bot astite as Pei han forsaken Pe werld as it were outward in liknes, or elles sone after, Pei wenew Pat Pei are holy & able for to haf Pe gostly vnrdistondynge of Pe gospel & of Holy Writ. And namely if Pei mown fulfille letterly Pe comaundementis of God & kepen hem fro bodily synnes, Pan Pei were Pat Pei lufe God perfitly; & Perfore Pei wilben astit prechen & techen alle oPer men as if Pei had receyfed grace of vnrdistondynge & perfeccioun of charitee Purw3 special gifte of Pe Holy Gost. And also Pei are mikel more stirid Peerto, for as mikel as Pei felen sumtyme mikel knowyng, as it were sodeynly gifen to Pe withouten grete studie beforhande, & also mikel feruour of luf, as it semiP, for to preche trouP & ri3twisnes to here even-cristen. Perfore Pei holde it as a grace of God, Pat visiteP Pei with His blissed li3t before oPer soules. NerPeles 15 if Pei wilben loke wel aboute hem, Pei schul wel seen Pat Pis li3t of knowyng & Pat hete Pat Pei felen comiP not of Pe trewe sunne, Pat is oure Lord Iesu, bot it comiP fro Pe midday fende Pat fayneP li3t & likneP him to Pe sunne; & Perfore schal he be knownen bi example before saide.

Li3t of kunnynge Pat is feyned bi Pe fende to a mirke

1 as ... don) om. R men' om. L men²) om. H3 astite) a non H2; also sone B han²) om. R
2 elles) in habite add. H2
3 &) om. B Pe) om. R
4 of) in H3
5 Pei) Pe H3 letterly) litteralli L
6 synnes) synne B
7 Pei) Pe H2 astit) a non H2B
8 if) Pou3 LH3BR Pei) he R
9 special) grace & add. L
10 mikel') Pe add. LH3R as') al B
11 knowynge) kunnynge B
12 beforhande) -goynge LH3R; -had H2
13 preche) Pe add. H2
14 Pat) he add. H2
15 His) a H2
16 Pat²) Pe L
17 be) om. R bi) Pe add. H2LH3BR
18 kunnynge) knowynge LH3R; kunnyd B Pat is feyned) om. B
19 mirke) derke H2B
soule is ay schewd atwix two blake reyny cloudis. Pe ouer cloude is presumpcioun & heisenge of himself; Pe neber cloude is doune puttinge & [a lowynge] of his euencristen. Pan what list of knowynge or felynge of feruour Pat it be Pat schineP to a soule, with presumpcioun & hiiseng of itself & dedeyn of his euencristen Pe same tyme felid, is not list of grace gifen of Pe Holy Goste, Pow3 Pe knowynge in itself were sopfast; bot / it is ouPer of Pe fende if it come sodeynly, or elles of mannes owne wit if it come bi studie. And so may it wel be knownen Pat Pis feyned list of knowyng is not Pe list of Pe trew sunne.

For Pei Pat han Pis knowynge on Pis maner are ful of gostly pride & seen it not. Pei are so bylynded wip Pis feyned list Pat Pei holden Pe hei3enes of here owne hert [&] vnbuxumnes to Pe laghes of Holy Kirke as it were perfit meknes to Pe gospel & to Pe laghes of God. Pei wenen Pe folwynges of here owne wil were fredam of spirit, & Perfor Pei bigynnen to reynen as blake clowdes water of errours & heresies, for Pe wurdes Pat Pei (schewen) bi prechyng souniP al to bachitynge & to strifynge, & to discorde makynges, reprofynges of states

1 ay) euere B atwix) be twene H2; bi- LH3BR
reyny) reyne H3
&) in an L; & an H3
3 &) in H3 a lowynge alowynge HcH2LB
4 Pan) Pat B or) of add. H3 of2) or H2
Pat it be) om. R
5 itself) hyt B
6 dedeyn) dis- L euencristen) -cristristen Hc
same) silf LH3R felid) it add. LH3R
not) Pe add. H2LH3R
8 were) with H2 sopfast) -nes H2
9 or) ober B of) if a H3; of a LR bi) Poru3 LH3R
10 Pis) it is H2 knowynge) & it add. H2
12 on) of H2
13 bylynded) blynt L Pis) om. H2
14 &) om. HcH2LR; Poru3 B
16 God) & add. LH3BR wenen) al so add. H2
18 to) om. B
19 schewen) reynyn H2LH3B; over erasure Hc al) in H3
20 &) om. LH3 to1) om. R makynges) & add. H2
& of persones; & sith Pei seien Pat al Pis is charite & zele of riȝtwiseis. Bot it is not soP, for Seynt Jame Pe Apostle seip Pus:

Vbi enim zelus et contencio, ibi inconstancia et omne opus prauum. Non est sapientia haec desursum descendens a Patre luminum, sed terra, animalis et diabolica. Pat is:

Wher so enuye is & flytinge, Per is unstabilnes & al yuel werk. And Perfor Pat conyng Pat brygniP for swilk synnes comiP not fro Pe Fader of Liȝt, Pat is God, bot it is erPly, bestly & fendly. And so bi Pe toknes, Pat are pride, presumpcioun, vnbusynnes, indignacioun, bakbytynge, & ofer swilkesynnes, for Pe folwen after, may Pe feyned liȝt be know fro Pe trewe. For Pe trew sunne schewiP Him not bi special visitacioun for to gif liȝt of vndistondyng or perfilt charite to a soule, bot if Pe firmament be first made briȝt & cleer fro cloudes, Pat is bot if Pe conscience be made clene Purghe fire of brennande desire to Iesu in Pis mirknes, Pe whilk wasteP & brenniP alle wicked stirynges of pryde, veynglorie, ire, enuye, & alle ofer synnes in Pe soule, as Pe prophet saiP: Ignis [ante] ipsum procedet, et inflammabit in circuitu inimicos eius. Fire / schal go bifore

him; Pat is, desire of luf schal go bifore Iesu in a mans
soule, & it schal brennen alle his enmys, Pat is, it schal wasten alle synnes.

For bot if a soule be first smyten doun fro heishte of itself bi drede, & be wel examined & brent in Pis fiøre of desire, & as it were purified fro al gostly filP bi longe tyme in deuoute praiers & ofer gostly exercises, it is not able to suffren Pe shynynges of gostly li³t ne for to receifen Pe precious licour of perfit luf of Iesu. Bot when it is Purified & made sotile Purw³ Pis fire, Pan may it receif Pe gracious li³t of gostly knowynge & Pe perfeccioun of luf, Pat is trewe sunne. Purw³ seiP Holi Writ: Vobis qui timetis Deum, orietur sol iusticie. Pe trewe Sunne of ri³twisnes, Pat is oure Lord Iesu, schal spryngen to 3ow Pat drenen Him; Pat is, to make soules Pat meken hemself vndir here euen-cristen bi knowynge of here owne wrecchednes, & casten hemself doun vnnder God bi no³tyng of hemself in here owne substaunce Purgh reuerent drede & gostly behaldynge of Him lastandly, for Pat is perfit meknes.

Vnto Pise soules Pe trewe sunne schal spryngen, & illumine here resoun in knowynge of so³fastnes & kyndelen here affeccioun in brennyng of luf, & Pan schal Pei bo³ brennen

3 fro³ Pe add. H2L
4 itself³ him- H3B be wel³ by wil B
5 &³ om. H3
7 shynynges³ schynyng R
8 or³ Pe add. LH3R Iesu³ god R
10 gostly³knowynge³ vn Lairstandynge LH3R
11 is³ Pe ly³t of Pe add. H2; Pe add. LH3BR
12 iusticie³ Pat is add. B
13 Him³ god R
14 owne³ om. H3
19 Pise soules³ Pys soule B spryngen³ risen LH3R
20 kyndelen³ or tenden add. B
& schynen.  Pei schul Purw vertue of Pis heuenly sunne bren
in perfit luif, & shynen in knowynge of God & gostely Pinges,
for Pan be Pei reformed in felynge.  Perfore he Pat wil not be
deseifed, I hope it is gode to him to drawe doun himself
& hiden him in Pis mirknes; first from entermetynge of oher
men, as I hafe saide, & forgete al Pe werlde if he may, &
folwe Iesu with lastende desire offred in praiers & Penkynge
on Him.  Pan I trowe Pat Pe li3t Pat comiP after Pis mirknes /
is siker & sofaste, & Pat it schynyP of Pe cite of Ierusalem
fro Pe trew sunne to a soule Pat traueiliP in mirknes &
criP after li3t, for to wissen it Pe wey & conforten it in
traueil.  For I hope after trew mirknes before comiP neuer
feyned li3t.  Pat is, if a man trewly & fully sette him for to
forsake Pe luif of Pe werlde, & may Purw3 grace come to felynge
& knowynge of himself, & holden him mekly in Pat felynge,
he schal not be disceifed with none errors ne heresies ne
fantasies; for alle Peese comen in bi Pe gate of pride.  Pan if
pride be stopped out, Per schal none swilk resten in a soule,
& Paw5 Pei come & profren hem, Pai schal not entren.  For grace
Pat be soule felilP in Pis meke merknes schal kenne Pe soule
sofaste, & schew to it Pat alle swilke proferynges are
of Pe enemy.

4 him) for add. B
5 Pis) om. H3  mirknes) derk- H2B
entermetynge) -s H3; -medlynge B
6 hafe) before add. L &') to add. H2
7 praiers) preiere LH3R
8 on) of H2LH3  Pan) and H2; & Pan LH3R
8-12 mirknes ... mirknes ... mirknes) derk- ... derk- ... derk-
H2B
9 schynyP) out add. LH3R  of') fro H3
11 for) om. H2  conforten) -teth R
15 him) om. L; hem B
16 heresies) ne ypocrisies add. LH3R
17 in) into (vnto R) a soule LH3R
18 none) no B  resten) rysen B
19 For) Pe add. L
20 merknes) derk- H2B  kenne) teche H2LH3BR
Hou gret profit it is to [a] soule to be brouȝt Poruȝ grace into liȝtsom derknes, & hou a man shal dispose hym if he wol e come Perto.

Per are many devout soules Pat Porw grace comen into Pis mirknes & felen Pe knowynge of hemself, & ȝit witen Pei not fully what it is; & Pat vnkunynge in party hyndriȝ hem. Pei fele wel often here Bouȝt & here affeccioun drawn out & departid fro Pe mynde of erȝly Enges, & broȝt into grete reste of a delitable softnes withouten pyneful troblynge of veyn Poȝtis or of here bodily wittes; & Pei felen Pat tyme so gret faredam of spirit Pat Pei mowe Pynken on Iesu peisibly, & offren her preiers & here psalmes miȝtily, sauourly & swetly to him as longe as freelel of Pe bodily kynde may suffre it. Pei witen wel Pat Pis felynge is good, bot Pei wite not what it is. Perfore vnto alle swilke sowles I say as me Pynkiȝ, Pat Pis maner of felynge Pawȝ it be bot schort & bot seldom it is soȝfastly Pis mirknes Pat I speke of; for it is a felynge of hemself first & a risynge aboue hemself Purwȝ brennande desire to Pe siȝt of Iesu, or elles if I sal say more soȝly, Pis gracious felynge / is a gostly siȝt of Iesu. And if Pei mowe20

1 it) om. H3 a) om. Ho soule) for add. LH3R
2 liȝtsom) Pis (om. L) liȝti LH3R derknes) merke-
3 Perto) & hou it is onli (om. R) Pe gate & Pe (om. R)
4 entre to (of H3) contemplacioun add. LH3R
5 mirknes) derk- H2B
6 wel) ful H2
7 a) om. LH3R
9 here) om. H3
11 mowe) om. L on Iesu) of god R
13 as*) Pe add. H3R
14 felynge) felyn H2
15 vnto) to H2L
16 it*) om. LH3R
17 mirknes) derk- H2B
18 hemself ... hemself) him- ... him- H2 first ... hemself1) om. H3 a risynge) a resynge H2; arisynge L
19 Iesu) god R
19-20 or ... Iesu) om. R
19 soȝly) sooph LH3
kepen hem in Pat rest, or bryngen it Purw3 grace into custome so Pat Pei miisten li3tly & frely han it when hem list, & holden hem in it, Pei schuld neuer ben ouercoomen bi temptacioun of Pe fende ne of Pe flesshe, ne bi errours ne heresies; for Pei are set in Pe gate of contemplacioun, able & redy for to receife Pe perfit luf of Iesu. Perfore he Pat haP it, it is gode Pat he knowe it mekely, kepe it tenderly, & pursue it ferently; Pat no creature let him wtterly fro it, Pat he ne folwe it when he may, & Pat he forgete & set at no3t al Pinge Pat schuld put him fro Pis, if he be fre of himself & may do what he wil withouten solaudre or diseese of his euen-cristen. For me PinkiP Pat he may not come to Pis rest li3tly, but if he hafe grete plente of grace & sette himself for to folwen after Pe stirynge of grace, & Pat ogwiP he for to don. For grace wolde ay be free, namely fro syn & wardly bisynes, & fro alle oPer Pinges Pat letten Pe wirkynge of it Paw Pei be no synne.

NorPeles anoPer soule Pat haP not 3it receifed Pis fulnes of grace, if he desire for to come to Pis gostly knowynge of Iesu, as mikel as in him is he most ablen himself to it, & putten away al lettynges Pat stoppen grace as mikel as he may. He most leren for to dyen to Pe werld, & forsake Pe
luf of it trewly. First pride, bodily & gostly, Pat he desire
no wursecope of Pe werld ne preisyng, name ne fame, state ne
degre, maistri ne lordschip, weredly kunnyng ne weredly craft,
benefices ne riches, precious clobinge ne weredly aray, ne
noPinge wherPurgh he schuld be wurschiped abofe oPer men.
He schal coueite none of alle Pese, bot if Pei be put opon
him taken hem with drede, so Pat he be pore boPe outward &
inward, or elles fully inward; & Pat he coueite for to be
forgeten of Pe werld, Pat men reward him no more, be he neuer /
so riche ne so [conynyng], Dan be porest man Pat lifiP. Also Pat 10
he suffre not his herte resten in biholdynge of his owne dedis
or in his vertues, wenende Pat he doPe better Pan anoPer for
he forsakiP Pe werld & oPer do not so, & Perfor lete(P) wel
bi himself. Also he most lefen alle risynge of hert & yuel
willes of ire & enuye ageyns his euen-cristen, & Pat he dise 15
no man ne angre him vnskilfully in wurde ne in dede, ne gif
any man materre wherePurgh he mi3te skilfully be angred or
stirld; so Pat he mi3t be fre fro euerilk man, Pat no man hafe
for to do with him ne he with ony man. And also Pat he forsake
coueitise, Pat he coueite ri3t no3t of erFly gode bot only 20
aske his bodily sustenaunce as him nediP, & hold him paied

1 desire) after add. LH3R
4 benefices) benefyce H2H3 riches) rycchesse H2LBR
5 abofe) a fore H3
6 Pese) Pis LH3R opon) on LH3
7 him) he schal add. LH3R pore boPe) tras. LH3R
8 inward ? in herte add. LH3R
9 werld) And add. R
10 ne) or LH3R conynyng) couetide HcH3
11 resten) rysen B owne) good add. LH3R
12 in) of LH3R vertues) vertuous R
anoPer) any oPere H2; oPer H3 for) Pat add. H2
13 leteB) lete H3B; P above Hc
14 he most) him bihoueP LH3R
15 ire) wrePthe B
16 him) hem L
17 mi3te) be add H, erased Hc skilfully be) tras. H2B
18 euerilk) -yche H2B; euerly L
19 for) om. L And) om. L
21 paied) a- H2
what God stirip oPer men for to gif him. And Pat he put no maner of trost in hauere of ony werdly goode, ne in helpe or sauour of ony wereld frende, bot principally & fully in God; for if he do oPerwise he bindip himself to Pe werdle, & he may not Perfore be fre for to Pinken on God. And also glotony & leccherye, & al oPer flese(h)ly vnclennes vtterly he most lefen, Pat Pe affeccioun be bounden to no womman bi flese(h)ly luf or flese(h)ly homlynes. For it is no doute Pat swilk blynde luf Pat is sumtyme atwix a man & a woman, & semip gode & honeste for as mikel as Pei wolden not syn in dede in Pe si3t of God, is ful vnclene & wel grete syn. For it is a gretesynne Pat a man schal suffre his affeccioun, Pat schuld be festeined to Iesu, & to alle vertues & to alle gostly clennes, for to ben bounden with ony flese(h)ly luf of ony creature wilfully, namely if it be so mikel Pat it beriP doun Pe Pou3t & makiP it vnrestful Pat he may no sauour han in God. Pus I holde it wilfully Pat a man doP it & seiP it is no synne, or elles is so blynded with it Pat he wil not seen it. And also Pat a man coueite not no delices of metes & drynkes only for luste of his flese, bot holde / him paiied with swilke mete as he may esily hafe withouten grete bisynes, namely, if he be hol, what mete it be Pat wil don awey hungre & kepe Pe body in comune

1 what) whan LH3R gif) it add. H3R
2 or') om. LH3R ony wereldly) erPeli LH3R or) of H2
3 wereldly) erdly H3
4 for to) and R
5 al) om. LH3R he most) him bihoueP (to add. L) LH3R be) not add. LH3R
6 atwix) by twene H2; by- BR a' ... woman) man & woman LH3R
7 wolden) holde B God) it add. L & ... syn) om. R wel) om. LH3 a') om. R
8 Iesu) god R alle ... alle) om. R
9 Pe) his LR
10 elles) it add. L
11 blynded) blynt LH3; blynde R Pat a man) om. L
12 not) om. LH3R no) neyPer H2 only) namly B
13 awey) Pe add. LH3R Pe) by H2
strengthen unto his service of God; and that he grudge not to
strife not to angre him not for his mete, may he be sumtyme
not served as he flesche wold.

Alle Pese synnes & alle oPer most be forsaken utterly
in his wil & in dede when he may, (& oPer Pinges Pat lettyn
him, so that he may) dispose him for to Pinke frely on Iesu.
For as longe as Pese lettynges & swilk oPer hangen vpon him,
he may not dyen to the world ne come into Pis mirknes of
knowynde of himselfe, & Perfore Pat he miȝt come Perto he most
don al Pis as Seynt Poul did, seing Pus: *Nichi mundus*

*crucifixus est, et ego mundo.* The world is alayn & crucified to
me, & I to the world. That is, he Pat forsakip the love of the
world in wurschipes & riches, & in all oPer worldly Pinges
before saide for the love of God, & lufiP it not not ne pursueP it not,
but is wel payed Pat he haP riȝt not not of it, ne wold have PawiP
he miȝte; soPly to him the world is ded, for he haP no sauour
ne delit Perin. Also if the world settiP him at nouȝt & haP
no reward to him, doP him no sauour, no wursc(h)ipe, settiP
no prise bi him bot forgetiP him as a dede man. Pan is he dede
to the world. And in the plat was Seynt Poul sette perfity, &
so most anoPer man in partie Pat wolde folwen & come to & perfitt luf of God; for he may not lifen to God fully bot if he dye first to Pe werld.

his dyenge to Pe werld is his mirknes, & it is Pe gate to contemplacioun & to reformyng in felynge, & none oPer Pen 5 his. per mown be mony sundry weies & sere werkes ledend sundry soules to contemplacioun; for after sundry dispoysynges of men, & after sundry states, as are religious & seculers Pat Pei are in, (are) diuers exercices in wyrkyng. NerPeles Per is no gate bot on; for what exercice it be Pat a soule haf, bot if he 10 may come bi Pat exercice to Pis knowynge & to a meke felynge / of himself & Pat is Pat he be mortified & ded to Pe werld as in his luf, & Pat he may felen himself sette sumtyme in his restful mirknes, be (Pe) whilk he may be hid fro vanite of Pe werld & seen himself what he is, soPly he is not 3it come to 15 reformynge in felynge, ne haP not fully contemplacioun. He is ful ferre Perfro. And if he wil come bi ony oPer gate, he is bot a PeTe & a breker of Pe wal, & Perfore as vnworPi he schal be kest out. Bot he Pat can brynge himself first to no3t Purw3 grace of meknes & dien on Pis maner, he is in Pe gate for he 20

1) ... bihoue to LH3R
2) most) no H3 ... if) vntil LH3R
3) to) vn- L
4) mirknes) derk- H2B ... of LB
5) to) Pe add. H2
6) Pis) Yus B ... sundry ... dyuers LH3R sere) dyuerse H2B
7) sundry) diuere H2
8) as ... seculers) om. R
9) are) here H2; over erasure Hc in) & H2
10) no gate) no grace H3; non way B
11) Pis) Pe H2 ... felynge) om. R
12-13) & Pat ... may) om. R
13) his) om. H3 ... may) and R himself) him R
14) sette) sytte B
15) mirknes) derk- H2B be') om. H3B; above Hc
16) & ... is') om. R he') it H2
17) reformyng) Pe formyng H2; Pe r. LH3BR ne) he add.
18) H3R ... 3it add. LH3
19) gate) way B
20) wall) wallis R as) he is L
21) as ... be) he schal be as vnworthi H3
22) of meknes) om. R Pe') Pis L gate) grace H3; waye B
is dide to Pe werld & he lifip to God. Of Pe whilk Seint Poul
spekiP: Mortui enim estis, et vita vestra abscondita est
cum Christo in Deo. 3e are dide, Pat is, 3e Pat for Pe luf of
God forsaken alle Pe luf of Pe werld, are ded to Pe werld, bot
3oure life is hid [with Christ in God; Pat is, 3e lyfe goestly
in lufe of God. Bot Pat lyf is hid] fro werdly men as Crist
lifip & is hid in His Godhed fro Pe luf & Pe sijt of flesco(h)ly
lufers.

bis gate oure Lord Himself schewd in Pe gospel when he
saide Pat: Omnis qui reliquerit patrem aut matrem, fratrem
aut sororem propter me, centuplum accipiet, et vitam
eternam possidebit. Ilk man Pat forsakiP for mi luf fader or
moder, suster or broDer or ony erfily gode, he schal haue an
hundrefold in Pis lif & afterward Pe blisse of heuen. bis
hundrefold Pat a soule schal haue if he forsake Pe werld
is not elles bot Pe profes of Pis li3ty mirknes, Pe whilk
I calle Pe gate of contemplacioun. For he Pat is in Pis
mirknes & is hid Purgh grace fro werdly vanite, he couetiP
not of werdly gode, he sekiP it not, he is not taried Perwith,
he lokiP not after it, he / lufip it not, & Perfore haP he an
hundredfolde more Pan Pe kynge or Pan (he) haP Pat most

2 abscondita) om. H2
3 Deo) Pat is add. B Pat is) for soPe B
4 are) 3e be H2
5-6 with ... hid) om. HoH2
5 3e lyfe) 3e Pat leuuen L; the li3f R
6 in) Pe add. B lyf) loue B
7 &') it add. R
8 lufers) loues H2
9 gate) way B Lord) ieuu add. H3 schewd) -eB H3
10 reliquerit) relinquit H2 matrem) aut add. H2
11 Ilk) Every H2L; Pat is euery B
12 is) it is R li3ty) li3tly B
13 mirknes) derk- H2B Pe whilk) Pat LH3R
14 I calle Pe) is R gate) way B
15 mirknes) derk- H2B vanite) -s H2
16 Perwith) wiP al LH3R
17 after it) Pere after LH3R haP he) tras. H3
18 kynge) haP add. LH3BR Pan') he haP Pat most
19 add. (can.) Hc Pan") om. H3 he) above Hc
20 he haP) tras. H2
coueitiP of erFly gode. For he Pat nouʒt coueitiP bot Iesu haP an hundredfolde, for he haP more reste, more pees in hert, more verray luf & delite in soule in on day, Pan he Pat most coueitiP of Pe werld & haP alle Pe welP of it vnder his wil haP in al his lif tyme.

pis is Pan a good mirknes & a riche nouʒt, Pat bryngiP a soule to so mikel gostly ese & so stille softnes. I trow Davuid mened of Pis niʒt (or of Pis noʒt) when he saide Pus:
Ad nichilum redactus sum, et nesciui. Pat is: I was broʒt to noʒt & I ne wist; Pat is, Pe grace of oure Lord Iesu sent into myn hert haP slayn in me & broʒt to nouʒt alle Pe luf of (Pe) werld, & I wist not how. For Parwʒ no wirkyng of myself ne bi myne owne wit I hafe it not, bot of Pe grace of oure Lord Iesu.

And Perfore me PinkiP, he Pat wil hafe Pe liʒt of grace & fulsumly fele Pe luf of Iesu in his soule, he most forsakyn al Pe fals liʒt of werldly lufe & ahiden in Pis mirknes. And nerPeles if he he adred first for to wonen Perin, turne not ageyn to Pe luf of Pe werld, but suffre a while & putte al his hɔpe & his trust in Iesu, & he schal not longe be withouten sum gostly liʒt. Pus bidiP Pe prophet: Qui ambula(t) in

1 Iesu) god he R
2 luf & delite) trs. R he) haP add. LH3
3 alle) om. H3
4 haP) om. H2LH3 in) om. H2
5 mirknes) derk- H2B
6 trow) Pat Pe prophete add. LH3R
7 niʒt ... Pis) om. H2L or ... noʒt) om. H3B; above Hc
8 nesciui) nescimus B
9 ne wist) ne w. nouʒt H2; wistenouʒt L Iesu) god R sent) set R
10 broʒt) brent LH3 Pe²) above Hc
11 wist not) ne wyste H2
12 haP) hadde B Iesu) om. R; crist add. L
13 PinkiP) Pat add. H3R
14 Iesu) god R he most) hym bihoueFH LH3R
15 of) Pe add. H3 mirknes) derk- H2B
16 Pe¹) om. LH3R
17 Iesu) god R
18 sum) om. L ambulat) ambulavit H; erased Hc
tenebris, et non est lumen ei, speret in Domino, et innitatur super Deum suum. Whoso goeth in mirknes & haeth no liȝt, Pat is, whoso will hiden him fro Pe luf of Pe werld & may not redily fele liȝt of gostly luf, despere not, turne not ageyn to Pe werld, bot hope in oure Lord & leue opon Him, Pat is, trost in God & clefe to Him bi desire & abide a/ while, & he schal haue liȝt.

For it fallyȝ Perby as it doth if a man had ben a grete while in Pe sunne, & after Pat come sodeynly into a mirke hows fer no sunne schynyȝ. He schuld first be as he were blynde & seen riȝt noȝt; bot if he will abide a while he schal moune seen sone aboute him, first grete Pinges & sifen smale, & sifen al Pat euer is in Pe hows. Riȝt so it is gostly: he Pat forsaketh Pe luf of Pe werld & cometh to himself into his owne conscience, it is first mirk sumwhat & blynde to his siȝt. Bot if he stande stille, & holde for with bisy prayynge & often Penkyng Pe same wil to Pe luf of Iesu, he schal mown seen afterward grete Pinges & sifen euer Pat he first knew nouȝt. Pat erit in tenebris lux tua, et tenebre tue erunt sicut meridies. Et requiem dabit tibi Dominus Deus tuus, et imploebit animam tuam.
splendoribus. Lîst schal spryngen to Þe in mirknes; Pat is, POU Pat forsakist soffastly Þe lîst of alle worldly luf & hidest PÎ POU lîst in Pîs mirknes, lîst of blessud luf & gostly knowynge of God schal spryngge to Þe. And Þî mirknes schal be as midday; Pat is, Þî mirknes of traveilend desire & Þî blynde 5 trust in God Þu hast first schal turne into clere knowynge & into sikirnes of luf. And Þî Lord God schal gife rest to Þe; Pat is, Þî fles(o)ly desires & Þî pyneful dredis & doutes, & wicked spirites Þât han continually befor(s)hande traveiled Þe, alle Þese schul weiken & lesen mikel of her miȝt; & Þu schalt 10 be made so stronge Þat Þei schal not dere Þe, for Þu schalt be hid in rest fro hem. And Þan schal oure Lord Iesu fulfil Þî soule with schohnynges; Pat is, whan Þu art broȝt into Þis gostly rest, Þan schalt Þu more esily tent to God, & nouȝt elles do bot lufen Him. And Þan schal He with bemes of gostly 15 lîst fulfil alle Þe miȝtes of Þi soule. Hafe Þou no wonder 

Paw; I call(e) / Þe forsakyng of worldly luf mirknes, for Þe prophete calle it so, seiende Þus to a soule: Intra in tenobras tuas, filia Caldeorum. Go into Þi mirknes Þou doghter of Chaldee; Pat is, Þou soule Pat art as a doghter of Chaldee 20 for luf of Þe world, forsake it & go into Þi mirknes.

1 splendoribus) Pat ys add. B mirknes) derk- H2B, 
   and so throughout this page
  2 alle) Pê add. R
  3 luf) om. R
  5 blynde) blissid R
  6 hast) haddest B first) om. R
  7 into) om. H2
  9 befor(s)hande) before LH3R
 10 weiken) feblen B
 12 Iesu) crist add. L; om. R
 13 Pîs) om. H2
 15 with) bi L of) his add. L
 17 forsakyng) forsakyn R
 18 Pus ... soule) to a soule Pus LH3R in) om. R
 19 Pî) om. B
 20 Pat?) POU L
pat in reformyng of a soule be werkynge of oure Lord
Iesu is departid into foure tymes, pat is: cleping,
riystynge, magnifieng & glorifieng.

Lo, I hafe saide to be a litel if bu coueite for to be
reformed in felynge, how bu schalt dispose be toward in bi
for(\(e\)) goynge. Nerfeles I say not Pat bu maiсте de Fus of
Diselfe, for I wote wel Pat oure Lord Iesu bryngeP al Fis to
ende wherso He wil. For He only Purw3 His grace stirI P a soule,
& bryngeP it into Fis mirknes first & sifen into li7t, as Pe
prophete seIP: Sicut tenebre eius, ita et lumen eius. pat is: 10
Ri7t as Pe li7t of knowynge & be felynge of gostly lufe is of
God, ri7t so Pe mirknes, Pat is Pe forsakynge of werdly luf, is
of Him. For He doP al; He formI P & reformI P. He formI P only
bi Himself, bo(t) He reformI P vs with vs; for grace gifen, &
applynge of oure wil to grace, wirkI P al Fis. And on what maner 15
wise He doP Pat, Seint Poul rehercI P Fus: Quos Deus presciuit
fieri conformes ymaginis Filii eius, hos vocauit; (et quos
vocauit), hos iustificauit; et quos iustificauit, hos magnificauit;
(et quos magnificauit), hos et glorificauit. pese Pat God knew
before, that schuld be made schaply to byme of His sone, 
ese He called, bese He ri3ted, bese He magnified, & bese He 
glorified.

baw3 bese wurdes mowne be saide of al chosen soules in 
be lowest degre of charite, bese are reformid only in feiP, 5 
nerefeles bese mown ben vndirstande more specially of bese 
soules bese are reformid in felynge, vnto bese whilk oure Lord: 
God schewib mikel plente of grace & doP mikel more bisynes 
aboute hem. For bese are His owne sones specially, / bese beren 
bese ful schape & bese liknes of His Sone Issu. In bese whilk 10 
wordes Seynt Poul departib bese wirkynge of oure Lord in four 
tymes. First is bese tyme of callynge of a soule fro werldy 
vanytee, & bese tyme is often esy & confortable. For in 
bygynnynge of turnynge, swilk a man bese is disposed to mikel 
grace is so qwikly & so felendly inspired & feliP often so 15 
grete swetnes of deuocioun, & haP so many teres in compunccioun, 
bese he PinkiP him sumtyme as he were half in heuen. Bot bese 
softnes passeb awey after for a tyme. And bese comiP bese secunde 
tyme, bese tyme of ri3tynge bese is trasuelous. For whan he 
bygynnyp for to go forP mi3tily in bese wey of ri3twisnes & 20 
setten his wil fully agayne al synne withouten & within, &
strechohib oute his desire to vertues & to Pe luf of Iesu, ban felib he mikel lettynge; boþ with himself of frowardnes & hardnes of his owne wil, & fro withouten purw3 temptacioun of his enmy, Pat he is often in ful grete turment. And Pat is no wundre, for he haþ so longe bene croked to Pe fals luf of Pe 5 werld, Pat he may not ben made riʒt & euen withoute grete bekynges & bowynges; riʒt as a croked staf may not be made euen but if it be keste & beiked in Pe fiire. Perforeoure Lord Iesu, seend what Finge is behofely to a frawarde soule, suffreþ it to be traveiled & taried bi sundty temptaciouns, & 10 for to ben wel examined Purgh gostly tribulaciouns til Pat alle Pe rust of vnclennes miʒt be bren out of it. And Pat schal be boþ wibin, of drede & doutes & perplexitees, Pat it schal nerhand fallen in dispeire, ( & it shal) same as it were forsaken of God & left al in Pe handes of Pe fende, outaken a 15 litel pryuey trust Pat it (shal) haue in Pe godenes of God & in His mercy. For Pat pryuey / trist ourle Lord Iesu lefib in swilke a soule, go he neuer so ferre fro it, bi Pe whilk Pe soule is borne vp fro dispeire & saued fro gostly meschiefes.
And also withouten itself it schal be mortified & pyned in pe sensualite, eiper bi diuers sekenes or bi felable turmentyng of pe fende, or elles perch a pryue miȝt of God, pe sely soule bi felynge & berynge of pe wrecched body sal be so pyned, & it schal not witen where ne how Pat it schuld not mown suffren 5 for to ben in pe body, ne were Pat oure Lord Iesu kepib it Perin. And ȝit nerbeles had pe soule leuer for to ben in al pis pyne Pen for to ben blynded with pe fals luf of pe werld. For Pat were helle to swilk a soule; bot pe suffrynge of pis maner pyne is nouȝt bot purgatorie, & Perfore he suffriȝt it gladly, 10 & he wold not put it awey Pawȝe he miȝte, for it is so profitable. Al pis doȝ Pe cure Lord in grete profit of pe soule, for to drife it ȝute fro pe reste in fleschly lifynge, & departen it fro Pe luf of pe sensualite, Pat it miȝt receife gostly liȝt.

For after Pis, whan pe soule is Pus mortified & broȝt 15 fro weredly luf into Pis mirknes, Pat it haȝ more sauour ne delite of weredly likynge Pan of a stree bot he Pinkeȝ it bitter as wermode; Pan comiȝ Pe Pryd tyme of magnifiȝge. And Pat is whan Pe soule is reformid in felynge in party, & resconifiȝ Pe gift of perfeccioun & Pe grace of contempleacioun; 20 & Pat is a tyme of grete rest. And after Pis comiȝ Pe ferPe tyme of glorifiȝge; Pat is whan Pe soule schal be fully reformid in Pe blis of heuen. For Pese soules Pat are Pus called fro synne & Pus riȝted, or elles on oPer maner
like, be diuers assaiynge Bob Burgh fire & water, & afterward are Bus magnified, Pei schul be glorified. For oure Lord schal Pan gifen hem fully Pat Pei here / coueiteid, & more Pan Pei coupe coueite. For He schal reysen hem vp abouen alle ofer chosen soules to Pe euenhed of cherubyn & seraphyn, siPei passed alle ofer in knowynge & luf of God here in Pis lif. perfore he Pat wil come to Pis magnifiynge drede not Pis rijtinge, for Pat is Pe wy. For oure Lord saide be His prophete a worde of grete confort to alle swilk soules Pat are examyned with fire of tribulacioun Bus: Puer meus, noli timore; si transieris per ignem, flamma non nocebit te. pat is: My childe, if Bu passe Burw3 fire, drede not, for Be flaume schol not dere Be. It schal closese Be fro alle fleshly filP, & make Be able for to resceife gostly fire of Be luf of God. And Pat nediP for to ben don first; for as I hafe before saide, it may not elles be reformed in felynge.

Houe it falliP sumtyme Pat soules begyn[y]ng & profiting in grace semen to haue more loue as be outward tokenys Pan summe hauen Pat ben perfitt; & yet it is not so in sooP withinne.
Bot now saist Pow: How may bis be sope? For bere are many soules new turned to God but han mony gostly felynges. Summe han grete compuncions for her synnes, & summe han grete deuccions & feruours in here praiers, & often han sundry touchynges of gostly liȝt in undirstandynge, & summe han oþer maner felynges of comfortable hete & gostly sweetes; & nerfeles þese soules come neuer fully in bis restful mirknes Þat I speke of, with feruend desire & lastende Fowȝt in God. þan askes þu wheþer þese soules be reformed in felynge or nouȝt. It semþ þis, in as mikel as þei haue swilke gostly gostly felynges, Pat oþer men Pat stande only in faþt felynges not of. Þat I may say as me Penkiþ, / Pat þese gostly felynges, wheþer þei standen in compunciouyn or in deuocioun or in gostly ymagnac[ioun], are nouȝt þe felynges whilk a soule schal han & felen in þe grace of contemplacioun. I say not bot Pat þei are sobfast & graciously gifen of God. Bot þese soules Pat felen swilk are not jît reformed in felynge, ne þei han not jît þe jîf of perfeccioun ne gostly þe brennande luf in Iesus as þei may come to. And nerfeles often it semþ oþerwise, Pat swilke soules felen more of þe luf of God þan oþer Pat han þe jîfte of perfeccioun; in as mikel as þe felynge shewþ more outwarde bi gostly feruour of bodily toknes, in wepyngn,
preyng, knelyng, & speyng, & over bodly stirynge, so fer for Pat it semely to anoer man Pat Pei were ay rausched in lufe. And Paw3 me Binkip Pat it is not so, wel I wote Pat Pe 49
manere felynges & feruours of deuociou & compunociou Pat Pe 59
ese men felen are gracious giftes of God, sent into chosen soules for to drawen hem out of wordly lufe & flesch(ly) lust Pei han ben longe tyme roted in here herte, fro Pe 69
whilke luf Pei schuld not ben drawen owt bot be swilke ferable stirynge of grete feruours.
NerPeles Pat Pe feruour is so mikel in owtwarde schewynge 10 is not only for mikelines of luf Pat Pei han, bot it is for litelnes & weiknes of here soule Pat may not bere a litel touchynge of God. For it is 3it as it were fleshly, fested to Pe flesche, & neuer was 3it departid fro it Purgh gostly mortifynges; & Perfore Pe reste touchynge of lufe & Pe 15 leste spekler of gostly liȝt sent fro heuen into swilke a soule is so mikel & so confortable, so swete & so delitable, ouer alle Pe likynge Pat euer it felt bifore in fleshly liif of erply Dinge, Pat it is owertaken with it; & also it is so newe & so sodeyn & so voucoup Pat it may not suffren for to beren it, bot 20 bristip & schewip it out in wepyng, sobbynge, & over bodly stirynge. Rijt as a costret Pat is olde when it receifi 25 new wyne Pat is fressch & miȝty, Pe costret bolne out & is in

1 stirynge) -s H2R
2 ay) euere B; om. H3
3 Paw3) set B Pat') om. LH3B is) om. LH3 Pease) Pose R
4 manere) of add. H2B & feruours) om. H3 of) & H2
5 Pease) Pose R into) Pe add. R
6 of) fro H3BR lust) loue H2
7 ben longe tyme) longetyme ben H3R
8 stirynge) -s LH3BR
10 schewynge) felynges; it add. LR
12 soule) -s LH3 Pat) Pei add. R
14 Pe) here H3
17 &') om. LH3 confortable) and add. R delitable) delect- B
18 liif) loue H2H3BR
20 bot) it add. H3
21 bristip) ber- L in) bi LH3R wepynges) & add. B
22 stirynge) -s B when it) & LH3R
23 bolneb) swelleb B &* it add. L
poyn for to clefen & bresten, vntil Be wyne haue boylid & spurged out al vnclennes. Bot als sone as Be wyne is fyned & clered Pan standip it stil & Be costret hol. Ri3t so a soule Pat is olde Purgh synne, when it resceifiP a litel of Be luf of God, Pat is so fresch & so mi3ty Pat Be body is in poyn for to clefen & for to breken, ne were Pat God kepib it hole; bot 3it it bresteb out ate Be eijen by wepyng, & at Be mouPe bi spekynge, & Pat is more for weiknes & feblenes of Be soule Pan for mikelnes of luf. For afterward, whan luf haP boiled out alle Be vnclennes of Be soule bi swilk grete feruours, 10 Pan is Be luf clere & standip stille; & Pan is boP (Be) body & (Be) soule mikel more in peas, & 3it haP Be self soule mikel more lufe Pan it had bifeir, Paw3 it schew lesse outwarde. For it is now al hole in reste within, & not bot litel in outward schewyng of feruour.

And Perfore I sei Pat Peese soules Pat felen swilk grete bodily feruours, Paw3 Pei ben in mikil grace are not 3it reformed in felynge, bot Pei are gretly disposid toward. For I trowe Pat swilk a man, namely Pat haP ben gretly defoulid in f. 10lv. synne, schal not be reformed in felynge bot if he / be first 20 brent & purifird with swilk grete compuncions goende bifeir. AnoBer soule Pat neuer was mikel defoulid with luf of Be world,
bot haþ ay be kepte fro grete synnes in innocence, may lightlier & more priuely, withouten grete feruour schewde outwarde, come to Bis reformynge.

Pan is Bis soþ as I hope, Pat swilk confortes & feruours Pat a soule felïp in Be state of bigynnynge or of profityng as it were his gostly fode sent fro heuen, for to strenge him in his traual. Riȝt as a pilgrym traueilep alday metles & drynkles & is nerhande overcomen with werynes, fallîp at Be last to a gode in, & Be har he mete & drynke & is wel refresshed for Be tyme: riȝt so gostly a deuoute soule Pat wil forsake Be luf of Be werld, & wold fayn luf God & settip al his bisynes Þerto, preiep & traueiliþ alday gostly & bodily, & sumtyme felîp no confort ne sauour in deuocioun. Pan oure Lord hauend pite ouer alle His creatures, Pat it schulde not perische for defaute ne turne into heuynes or grucchynges, sendîp it amonge His gostly fode, & confortîp it in deuocioun as He vouchîsaue. And whan Be soule felîp any gostly counforte, Pan holdîp he him wel paiéd for al his travail & al Be disese Pat it had on Be day, when it farîp wel at euen by felynge of ony grace.

(The selue wise fallîp it of ober soules Pat arne profitende & fer for Be in grace.) bei felen oft sîpe graciouse touchynges

1 ay) euere B innocence) innocensye B
5 of 1) pe add. R
7 pilgrym) Pat add. LH3R
10 Þe) Pat LH3R
12 Þerto) he add. H2 gostly & bodily) trs. H3R
13 confort ne sauour) trs. LH3
14 ouer alle) oueral L; of B not) nouȝ R
18 holdîp he) trs. LH3; holdîp R paiéd) a- L
19 Þe'1) his LH3 it') he LH3R had) har B
21-22 The ... grace) om. H2; foot of page Ho
21 fallîp) faryþ B
22 touchynges) touchyngye H2
of Be Holy Gost in her soules, bo in vndirstandynge & si3t of gostly Pinges, & in affeccioun of lufe. Bot 3it be Pay not reformed in felynge, ne Pay / are not 3it perfet. For whi, alle swilke felynges come to hem in Pat state as it were vnwarly, for Pai comen or Pei witen it & gos fro hem or Pei witen it, & Pei kun not come Perto agayn, ne witen not where Pei schuld seken it ne where Pei suld fynde it. For Pei han not 3it none homlynes with hem, bot sodeynly gon & sodeynly comen. pai are not 3it made lordes of hemself by stabilnes of Po3t & lastande desire in Iesu, ne Pe 13e of her soule is not 3it opened to Pe 10 beholdynge of gostly Pinges, bot Pei ne13en fast towarde. And Perfore Pei are not 3it reformed in felynge, ne Pei han not 3it be ful 3ift of contemplacioun.

On what maner a man shal haue knowyng of his owen soule, & hou a man shulde sette his loue in Iesu God & Man,

It nedib a soule Pat wolde haue knowyng of gostly Pinges, for to haue first knowynge of itself. For it may not haue

1 soules) soule H3R &) in add. R
2 felynge) fully add. R
3 &) Pei add. R
4 Pei) om. H2 Perto agayn) trs. H2 ne) Pei add. LH3R witen) knowen LH3R
5 schuld ... suld) schullen ... schullen LR
6 not) om. H2LH3BR 3it) om. H2
7 in) to L Pe*) om. L
8 ful) loue H2
9 On what maner) How R haue) Pe add. LH3R
10 schulte) schal LH3R sette) his Fosht & add. H3R his) erased with his own above L table
11 persone) & neuerbeles 3it is Pe loue Pat is caused of biholdynge of him as god & (in H3) man worpiere & betere Pan Pat Pat is cauisid of him oonli as man add. LH3; & nebeles Pe loue in biholdynge of hym as god in man is better Pan Pat is only of hym as man add. R
12 nedib) to add. LH3BR
knowynge of a kynde aboue itself but if it haf knowynge of
itself; & Pat is when Be soule is so gedred into itself, &
departid fro beholdynge of alle erly Finges & fro be vse of
bodily wittes, Pat it fel{p} itself as it is in be owne kynde
withouten a body. ban if Pu coueite for to knowen & seen Bi
soule what it is, Pu schalt not turne Bi Po3t into Bi body
for to seken it & felen it, as it were hid within Bin hert
as Bin hert is hid & holden within Bi body. If Pu seke so, Pu
schalt neuer fynde it in itself; Pe more Pu sekest for to
fynde & felen it as Pou woldest felen a bodyly Finge, Be
ferrer Pu art Perfro. For Bi soule is no body, but a lif
vnseable; not hid & holden within Bi body as a lesse Finge
is hid & holden within a more, but it is holdend & qwikmende
Bi body, mikel more Ben Bi body is in mi3t & in vertue.

pan if Pu wilt fynde it, withdrawe Bi Po3t fro alle
bodily / Finge outwarde & fro mynde of Pin owne body also, &
fro alle Bi fife wittes as mikil as Pu mai3t, & Benke of Be
kynde of a resonable soule gostly, as Pu woldest Benke for to
knownen ony vertue, as so{f}fastnes or meknes or ony ober vertue.
Ri3t so Pinke Pat a soule is a lif, vndedly & vnseable, & haP
mi3t in itself for to seen & knowen Pe souereyn so{f}fastnes,
& for to lufen Pe souereyn godnes Pat is God. Whan Pu seest 
ds, Pan felist Pu sumwhat of Piself. Seke Piself in none oPer 
place; bot Pe more fully & Pe more clerly Pat Pu mai3t Penken 
of Pe kynde & Pe workines of a resonable soule, what it is, & 
what is Pe kyndly wirkynge of it, Pe better seest Pu Piself. 5 
It is ful harde for a soule Pat is rude & mikil in Pe flesche 
for to hafe sI3t & knowynge of itself [Bus. For whanne it 
 wolde Penke of itsilf], (or of an aungel, or of God, it falliP 
as tite into ymaginacioun of a bodily schappe, & it wenyth 
Perbi for to haue Pe sy3t of itself), & so of God, & so of 
gostly Pinges. And Pat may not ben; for alle gostly Pinges 
erere seen & known by vndirstandyng of Pe soule, not bi 
ymaginacioun. R13t as a soule seep bi vndirstandenge Pat Pe 
vertue of r13twisnes is for to zelden to ilk a Pinge Pat it 
owib to haue, ri3t so on swilk a maner may Pe soule see 
10 itself by vndirstandyng.

NerPeles I sey not Pat Pi soule schal rest stil in Pi 
knowynge, bot it schal bi Pis seke hijere knowynge aboue 
itself, & Pat is Pe kynde of God. For Pi soule is bot a 
mirrou in Pe whilk Pu schalt see God gostly. And Perfor Pu 20
schalt first fynde his mirror & kepeth it bryst & cleene fro
flescly fill & weredly vanitee, & holde it wel vp fro his erP,
& Pat his mai3t seen it & cure Lorde Perin also; for to pis
ende traveilen alle chosen soules in pis lif in here menynge
& in here entente, / Paw3 Pei haue (not) specially Pei felynge
of Pis. And ferfor it is as I haue saide before, Pat many
soules bigynnande & profitande han many grete feruors & mikel
swetnes in deuocioun, & as it semisP brennen al in luf; & 3it
han Pei not perfitt luf ne gostly knowynge of God. For wite Peu
wel, fele a soule neuer so mikel feruour, so mikel Pat him
PinkiP Pat Pe body may not beren it, or Paw3 he melt al into
wepynge, as longe as his Penkyngs & his beholdynge (of God
is moste or) al in ymaginacioun & not in vndirstandyngye, he
come[3] not 3it to perfitt luf ne to contemplacioun.

For Peu schalt vndirstanden Pat Pe luf of God is on Pre
maner wise. Alle are gode, but ilkon better Pe ower. be
first comiP oonly Jurghes faiP, withouten gracious ymaginacioun
or gostly knowynge of God. pis luf is in Pe lest soule Pat is
reformid in feiP, in be lowest degree of charite; & it is good,
for it sufficiP to sauaicioun. be secunde luf is Pat a soule

3 mai3t) mai LH3R
5 not) om. H2B; above Ho
6 Perfor) for Pat H2LH3B it is) trs. LH3BR; is H2
7 many) om. LH3R feruors) feruour LH3R
9 Pei not) trs. R
10 mikel') greit H2
11 Pat) om. H2LH3
12-13 of ... or) is H2; of god is LH3; of god is moste BR; above Ho
14 comeP) come HoBLH3 luf) of god add. R
16 maner) -es H2 Alle) Pre add. H2; & al L
are) is LH3R ilkon) everyche is H2; ilke is L4
ilk H3; everyche on B
17 Purghe) wiP L ymaginacioun) -s B
18 is') only add. H2; add. (can.) Ho
19 in') & R
20 to) vn- R
felię Purgh faì & yimaginacioun of Iesu in His manhede. pis luf: is better ën ëe first, when ëe yimaginacioun is stirid bi grace; for whi, ëe gostly eizë is opened in beholdynge of our Lordes manhede. ëe lufdat ëe soulë felię Purgh gostly siizt of ëe Godhed in ëe manhede, as it may be seen here, (Pat) is best & most worði; & ëat is perfitt luf. pis luf a soulë felię not vntill he be reformid in felynge. Soules bigynnande & profitande haf not pis luf, for ëei kun not ëcken on Iesu ëe lufen Him godly, bot as it were al manly & fleſc(h)ly after ëe condicions & ëe liknes of man. 5

And vpon Pat rewarde ëei schapen al / here wirkynge, in here fousëtes & in here affecciotus. ëei dreben Him as a man, & wurshipen Him & luffen Him principally in manly yimaginacioun, & go no ferber, as ëus: if ëei hån don amys & trespast ageyn God, ëei penke ëen Pat God is wroţ with hem as a man schuld 10 be if ëei had trespast ageyn him, & perfor ëei falle doune as it were to ëe feete of our Lordewith sorwe of hert & cryen mercy. And when ëei don ëus ëei hån a gode trist Pat oure Lord of His mercy wil forgifen hem here trespas. ëis maner of doynge is riizt goode, but it is not gostly as it 20 miizt ben. Also when ëei wilen wurshipen God, ëei present hem

1 & by add. LH3
3 grace) & add. LH3R
4 luf) is add. LH3 Pe) a L
6 Pat') om. H2H3B; above Ho; Pis L is) it B; Pe add. L &') Pe add. L
7 vntill) tyl H2LH3 he) it L
9 on Iesu) onne with how ne over, followed by erasure R Him) but add. R 10 Peom. H2R
12 a) om. LH3
13 Him') om. H3
14 han) hadde B
15 Penke) Penge B
17 feetë) foot LH3
18 cryen) cryinge H2 mercy) grace B; Pat he wole 19 forgiven hem here trespas add. R Pei') han add. LH3
21 hem) -self LH3R
in here Beu3t as it were bifeore oure Lordes face in a bodily liknes, & ymaginen a wonderful lijst Per oure Lord Jesu is; & Pan Pei reuerecen Him, wursciper Him & dremen Him, & fully putten hem in His mercy for to doun with hem what He wil. Also when Pei wil luf God, Pei beholdyn Him, wurschiper Him, & dremen Him as a man, not 3it as God in man, eiPer in His passioun or in sum ouer Pinge of His manhede; & in Pat beholdynge Pei felen here hertes mikel stirid to Pe luf of God.

Bis maner of wyrkynge is gode & gracious, bot it is mikel lesse & lowere Pan is Pe wyrkyng of vndirstandyng, Pat is whan Pe soule graciously beholdiP God in man. For in oure Lord Jesu are two kyndes, Pe manhede & Pe Godhede, [ooned togeder; for mankynde was takyn vp & in Pe persone of Jesu ooned to Pe Godhede]. _pan rijst as Pe Godhed is more souereyn & more wurPi Pan is Pe manhede; rijst so Pe gostly 15 biholdynge of Pe Godhed in Jesu man is more worPi, more gostly & more medful Pan Pe beholdynge of Pe manhode alone, wheber he behold Pe manhed as dedly or as glorified. And rijst so bi Pe same skil, / Pe luf Pat a soule felib in Plinkyge & beholdynge of Pe Godhede in man, when it is graciously 20 schewd, is worbier, gostlier, & more medful Pan Pe feruour of deuocioun Pat Pe soule felib bi yimaginacioun only of Pe
manhede, schew it neuer so mikel outward. For in reward of (Pat), Pis is bot manly; for oure Lorde schew) Him not in ymaginacioun as He is, ne Pat He is, for Pe soule miȝt not Pat tyme for freelte of Pe fleschlied suffren so.

Nerbeles vnto swilk soules Pat can not binken of Pe Godhed gostly, Pat Pei schuld not erren in here devocioun, bot Pat Pei schuld be conforted & strenghed Purgh sum maner inward beholdeynge of Iesu, for to forsake synne & Pe luf of Pe world: Perfore oure Lorde Iesu tempres His vnseable liȝt of His Godhed, & cloþit it vndir bodily liknes of His manhede, 10 & schewiȝt it to Pe inner eisease of a soule & fedit it with Pe luf of His precious flesche gostly; Pe whilk luf is of so grete miȝt Pat it sleeþ al wikked luf in Pe soule, & strenghit it for to suffre bodily penance & ofer bodily disease in tyme of nede for luf of Iesu. And Pis is Pe schadwynge of oure Lord Iesu ouer a chosen soule; in Pe whilk schadwynge Pe soule is kept fro brenynge of werldy luf, for riȝt as a schadwe is made of a liȝt & of a body, riȝt so Pis gostly schadwe is made of Pe blessed vnseable liȝt of Pe Godhed & of Pe manhede oned Perto, schewd to a deuoute soule. Of Pe whilk schadwe Pe prophet seip Pus: f.  

Spiritus ante faciem nostram Christus Dominus, sub vmbra / eius viuemus inter gentes. Oure Lord Crist before oure face

1 schew) he add. H2  neuer) so ferre neuer add. H2
2 Pat) above Hc Him not) trs. H2
3 in) in add. L
4 Pe) om. LH3R fleschlied) flesshede B suffren) him add. LH3R
5 of) on LH3
6 Purgh) in H2
7 cloþit) -id L
8 a) Pe L
9 is) om. H2
10 in Pe soule) om. B
11 strenghit) -ed L
12 for) Pe add. H3
13 of) om. L
14 Perto) & is add. L to) vn- B
15 schadwe) schadewede H2
16 sub) om. H2
is a spirit; vndir His shadwe we schal lif amonge folkes. Pat is, oure Lord Iesu in His Godhed is a spirit, Pat may not be seen of vs lifande in flesche as He is in His blissid list. perfore we schal lifen vnder Pe schadwe of His manhede as longe as we are here. Bot Paw3 Pis be sop Pat Pis luf in yimaginacioun be gode, nerPeles a soule schuld desiren for to hafe gostly luf in vndirstandyngyng of Pe Godhede; for Pat is Pe ende & Pe ful blis of Pe soule, & alle oPer bodyly biholdynges are bot menes ledend a soule to it. I sey not Pat we sul departe God (fro) man, (but we schul loue Iesu boPe God & man), God in man & man in God, gostly not fleschly.

bus kenned oure Lord Marye Magdalen, Pat schuld be contemplatif, when He seide bus: Noli me tangere, nondum enim ascendi ad Patrem meum. Touche me not, I am not 3iit stied vp to my Fader. pat is for to seyn, Marye Magdaleyn lufed brennandely our Lord Iesu befor tyme of His passioun, bot here luf was mikel bodily, litel gostly. Sche trowed wel Pat He was God, bot sche lufed Him litil as God, for
sche coude not Pan; & Perfore sche suffred al here affeccioun & al here Bozt fallen in Him as He was in forme of man.
And oure Lord blamed hire not Pan, bot preisid it mikil.
Bot aftir whan He was risen fro ded & appered to hire, sche wold haue wurschipid Him with swilk maner luf as sche did before; & Pan oure Lord forbede hire & seid 5 Bus: Touche me not, Pat is, sette not Pe reste ne Pe luf of Pine hert in Pat forme of man Pat Bu seest with Pi fles(h)ly eize only, for to reste Berin, for in / Pat forme I am not stied vp to My Fadir; Pat is, I am not even to Be Fader, for in forme of man I am lesse Pan He. Touche me not so, bot sett Pi Bozt & Pi luf into Pat forme in whilk I am even to Be Fader, Pat is Pe forme of Pe Godhed, & lufe Me, knowe Me, & worschip Me as God & Man godly, not as a man manly. So schalt Bu touche Me, for siPen I am boP God & Man, & alle Pe cause whi I schal be lufed & worsciped is for I am God & for I toke Pe kynde of man; & Perfore make Me a God in Pin herte & in Pi luf, and worschip Me in Pin vndirstandynge as Iesu God in man, souereyn soffastnes & souereyn godnes & blissid lif, for Pat am I. And Bus kenned 10 oure Lord hire as I vndirstande, & also al oPer soules

1 sche') om. B
2 al) om. LH3R
4 Bot) ffor R &) he add. L
5 haue) ha H3; a R maner) of add. LH3
7 reste) restynge LH3R
10 Pe) my H3
12 in) Pe add. LH3R
13 Me') & add. L
14 as') a add. LH3 a) om. H2LBR
15 siPen) syn L
16 lufed & worsciped) trs. LH3R
17 Pe) be add. B
19 in) & H3 &) as add. LH3
20 I) A I sey not Pat we schuld departen god fro man in iesu bot we schul lufe iesu boPe god & man god in man & man in god gostly not fleschly add. H3; of. 129/10 above And) om. LH3 kenned) tau3te H2; lernede B
Pat are disposed to contemplacioun & able Perto, Pat Pei schuld do so.

Nerbeles oþer soules Pat are not sotil in kynde ne are not 3it made gostly Burgh grace, it is gode to hem Pat Pei kepe for here owne wyrkyng in ymaginacioun with manly affeccioun, vntil more grace come freely to hem. It is not sikar to a man to leuen oo gode vttterly til he see & fele a better. Vpon Pe self wise it may be saide of oþer maner felynges Pat are like to bodily, as heryng of delitable songe, or felynge of confortable hete in Pe body, or seenge of lijt, or swetnes of bodily dauour. þese are not gostly felynges, for gostly felynges are felt in Pe mijtes of Pe soule, principally in vndirstandynge & lufe, & litel (in) ymaginatioun. Bot þese felynges are in ymaginatioun, & Perfore Pei are not gostly felynges, bot whan Pei are best & most trewe 3it are Pei bot outward toknes of Pe inly grace f. Pat is felt in Pe mijtes / of Pe soule. bis may be openly proved be Holy Writ seiend Bus: Apparuerunt apostolis dispers(t)ite lingue tanquam ignis, seditque supra singulos eorum Spiritus sanctus. be Holy Gost appered to be aposteles in be day of Pentecost in be liknes of bremnande tonges,
& enflammed her hertes & sat vpon ilke of hem. Now sob it is, 
De Holy Gost, Pat is God in Himself vnseable, was not Pat 
fire ne Po tunges Pat were seen, ne Pat brennynge Pat was 
felt bodily, but He was vnseably felt in Pe mijtes of her 
soules; for He li^tend here resoun & kyndeled here affeccioun 
Burgh His blessed presence, so clerly & so brennandely Pat 
pei haden sodeynly Pe gostly knowynge of sorfastnes & Pe 
perfeccioun of luf, as oure Lorde behi3t hem, seiande Pus: 
Spiritus sanctus docebit vos omnem veritatem. pat is: pe 
Holy Gost schal teche 3ow al sorfastnes. pan was Pat fire & 
Pat brennynge not elles bot a bodily tokne outwarde, schewd 
in witnesynge of Pat grace Pat was inwardly felt. And as 
it was in hem, so is it in ober soules Pat are visited & 
li3tned withinne of Pe Holy Gost, & han with Pat swilk 
outwarde felynge in conforte & witnesynge of Pe grace 
inwarde. Bot Pat grace is not as I hope in alle soules Pat 
are perfit, bot Per eoure Lordewil. Obere inperfite soules 
Pat han swilk felynges outwarde & han not 3it resceifed Pe 
inward grace, it is not good to hem for to resten in swilk 
felynges to mikel; bot in as mikel as Pei helpen Pe soule 
to more stabilnes of Po3t in God & to more luf. For summe 
moun be trew & summe mowne be feyned, as I hafe saide bifoire.

1 enflammed) alle add. LH3R ilke) eche H2;
everyche B
2 in) om. L vnseable) -visyble B
3 Po) Pe L Pat*) Pe L
5 kyndeled) cendede B affeccioun)--s R
8 oure ... hem) beheght to hem oure lord R
Lorde) om. B
9 Pat is) om. LH3
13 is it) trs. LH3R
15 felynge) -s L in) & R
15-16 grace inwarde) trs. LH3
16 hope) trowe H2B
17 inperfite soules) soules vnperfite L
Hou his maner of spekyng of reformyng in felyng of a soule shall be take, & on what wise it is reformyd, & hou it is foundid in Seint Poules woordis.

Now I hafe seide to be a litel of reformynge in faib & also I hafe touched to be a litel of be forbgoynge / fro bat reformynge to be hi^ere reformynge Pat is in felynge. Not in Pat entent as I wolde bi þese wordes setten Goddes werkes vndir a lawe of my spekyng, as for to seien, þus wirkiþ God in a soule & non oþerwise. Nay, I mene not so. Bot I saie after my symple felynge Pat oure Lorde Iesu wirkiþ þus in sum creatures, as I hope. And I hope wel Pat He wirkiþ oþerwise also, Pat passiþ my wit & my felynge. Nerþoles, wheþer He wirke þus or oþerwise by sundry menes, in lengre tyme or schorter tyme, with mikel trauæil or litel trauæil, if al come to on ende, Pat is to be perfit luf of Him, Pat is it good inow%. For if He wil gif o soule on o day þe ful grace of contemplacioun & withouten any trauæil, as He wel may, as gode is Pat to Pat soule as if he had ben examined, pynd, mortified & purified twenty wynter tyme. And Perfore vpon his maner wise take þu my seyng as I haue seide, & namely as I Penke for to seien. For now bi þe grace of oure
Lord Iesu schal I speke a litel as me PenkiP more openly of reformyng in felyng, what it is & how it is made, & whilske are gostly felynges Pat a soule rescifiP.

NerPeles first, Pat Pu take not Pes maner of spekyng of reformyng of a soule in felyng as feynyng or fantasie, before I schal grounde it in Seynt Poul[es] wurdes where he seI Pus: Nolite conformari huic seculo, sed reformamini in nouitate sensus vestri. Pat is: 3e Pat are Purgh grace reformed in feI P, conforme 30w not henforwarde to Pe maners of Pe world, in pride, in coueitise, & in other synnes; bot be 3e reformed in newed / of felynge. Loo, here Pu maiêt see Pat Seynt Poul spekI P of reformyng in felyng, & what Pat newe felynge is he exponiP in anofer place Pus: Vt impleamini in agnicione voluntatis eius, in omni intellectu et sapientia spirituali. Pat is: we preie God Pat 3e may be fulfilled in knowynge of Goddis wille, in alle vndistandynges & in al maner gostly wisdom. (This is reformyng in felinge. For Dou shalt vndistond Pat be soule haP two maner of felinges; one withouten [of] be fyue bodilli wittes, anofer wiPinne of be gostly wittes, be which arne properly be miȝtes of be soule, mynde, resoun, and wille. When Pese myȝtes arne Purȝ grace

1 speke) om. B
2 in felynge) om. R
6 Poules) Poul Ho
7 conformari) -firmari H3 reformamini) renouamini H3
8 Purgh ... reformed) r. Purȝ grace B
9 Pe') om. LH3R
10 in\(^3\) om. H3
11 newed) -ynge H2 of) 3oure add. L
14 intellectu) intellecum R
15 3e) we H2
17-135/2 This ... wisdam) om. H2; head of page Ho
18 This is) Pat is in L
19 of') om. HoB
20 which) whilk H3
21 Pese ... grace) Purȝ g. Pise m. aren L
Pese) Pose R
fulfillid in al vndistondyng of Pe wille of God and gostly wisdam), Pan haP Pe soule new gracieuse felynge. Pat Pis is soP he schewip in anoPer place Bus: Renouamini spiritu mentis vestre, et induite nouum hominem, qui secundum Deum creatus est in iusticia, sanctitate et veritate. Be 3e renewed in Pe spirit 5 of 3oure soule; Pat is, 3e schul be reformed not in bodily felynge ne in ymaginacioun, bot in Pe ouer party of 3our resoun. And cloP 3ow in a new (man) Pat is schapen aftir God in ri3twisnes, [holynesse and sopfastnesse]. (pat is, 3our resoun Pat is properli Pe image of God Pur3 grace of Pe Holi 10 Cost shal be cloped in a new li3t of sopfastnes, holynes & ri3twisnes), & Pan is it reformid in felynge. For whan Pe soule haP perfut knowyng of God, Pan is it reformed. Bus seiP Seint Poul: Expoliantes veterem hominem cum actibus suis;
induite nouum, qui renouatur in agnicione Dei, secundum 15 ymaginem eius qui creauit eum. Spoils 3oursef of Pe olde man with alle his dedis; Pat is, kaste fro 3ow Pe luf of Pe werld with alle werdly maners. And cloP 3ow in a new man; Pat is, 3e schul be renewed in Pe knowyng of God aftir Pe liknes of Him Pat made 3ow.

Bi Pese wordes may Bu vndistanden Pat Seint Poul wold han mennes soules reformed in perfite knowyng of God, for

1 and) in add. LH3BR
2 soule) om. H2
4 est) om. B
5 iusticia(a) iustiam R et) in add. L 3e) now add. L
6 is) Pat add. B
8 man) above Hc
9 holynges and sopfastnesse) om. HcH2
9-12 Pat ... ri3twisnes) om. H2; margin Hc
14 suis) & add. H3
17 luf) luste H3
19 renewed) reulid R
21 Pese) those R may) maight H3
22 in perfite) inpartie L
Bat is the new felynge. Bat he spekib of generally. And for that vpon his worse I schal seien more openly of his reformyng, as God 3ifi me grace. For he is two maner knowynge of God. On is had principally in ymaginacioun, & litel in vndirstondynge. pis knowynge is in chosen soules bigynnande & profitande in grace, bat knowen God & lufen Him al manly not gostly, with manly affecciouns & with bodily liknes, as I hafe before saide. pis knowynge is good, & it in likned to milk bi Pe whilk Pei are tendrely norisched as children, vntil Pei ben able for to comen to Pei faders borde & taken [of] his hande hool brede. Anoper knowynge is principally feled in vndirstandynge, when it is conforted & illumined bi Pe Holy Gost, & litel in ymaginacioun. For Pe vndirstandynge is ladi, & Pe ymaginacioun is as maynden seruende to Pe vndirstandynge when nede is. pis knowynge is hol brede, mete for perfite soules, & it is reformyng in felynge.

Hou God openyb be innere eye of Pe soule for to se Hym, not al at onys but be diuers tymes. And of Pe maner reformyng of a soule be ensaumple. A soule bat is callid fro luf of Pe werld & after Pat

2 openly) pleynli LH3BR
3 maner) of add. L
4 knowynge) *s H3
5 in') om. H3
10 vntil) til H2LH3
11 of) on Hc hool brede) holybred B Anoper)
14 is') be add. R Pe) om. LH3 as) a H2LH3R
16 hol brede) oolde breed L4 holybred B perfite) chosene B reformyng) reformid R
18-20 Hou ... ensaumple) Hou grace openyb be innere eye of a (Pe R) soule in to goostli bholdynge of iesu & hou Peres is Pre maner of (om. R) knowynge (*s H3) of iesu by example of Pre men stondynge in iesu on blynd & an eye sperid & a forth lokende (... blynd. an oþir haþ his iþen sperid. and Pe Fridde forþ lokynge L) LH3R
21 fro) Pe add. H2LH3
it is ri3ted & assaiede, mortified & purified, as I hafe
before saide, oun Lord Iesu of His merciful goodnes reformi
it in felynge when he vouichisaufe. He opneP Pe innere 13e
of Pe soule when He li3tneP Pe rescoun Purgh touchynge &
schynyng of His blissed li3t, for to seen Him & knoen Him; 5
not alle fully at ones, bot litel & litel bi diuers tymes,
as Pe soule may suffren Him. He seeP Him not what He is, for
Pat may no creature done in heuen ne in erPe; nor he seeP
Him not (as) He is, for Pat si3t is only in Pe blis of heuen.
Bot he seeP Him Pat He is: an vnchaungeable beynge, a souereyn 10
mi3t, souereyn sorfastnes, souereyn goodnes, a blissid lif,
an endeles blis. pis seeP Pe soule, & mikel more Pat comiP
f. 107v.

withal; not blyndely & nackedly & vnsauourly, as doP a clerke /
Pat seeP Him bi his clergi only Purgh mi3t of his naked
resoun, bot he seeP Him in vndirstandynghe Pat is counfortid 15
& li3tneP bi Pe gifte of Pe Holy Cost, with a wondirful
reuerence & a priue brennande lufe, & with gostly sauour &
heuenly delite, more clerly & more fully Pen it may be
wryten or seide.

pis si3t, pou3 it be bot schortly & litel, is so wurPi 20
& so mi3ty Pat it drawiP & rauischiP al Pe affeccioun of Pe
soule fro beholdynge & Pe mynde of al erflly Pinge Perto,
for to reste Perin euermore if it miȝt. And of his maner siȝt & knowynge, Pe soule groundiȝ al his inwarde wirkyng in alle Pe affeccions; for Pe it drede God in man as somfastnes, wondreþ Him as miȝt, lufiȝ Him as goodnes. bis siȝt & bis knowynge of Iesu with Pe blissed lufePat comiȝ out of it, may be called reformyng of a soule in faȝ & in felynge Pat I speke of. It is in faȝ, for it is mirke ȝit as in rewarde of Pat ful knowynge Pat schal be in heuene. For Pe schal we seen Him not only Pat He is, bot as He is; as Seynt Johan seiȝ Tunc videbimus eum sicuti est. Pat is: 10 Pe schul we see Him as He is. Nerbeles it is in felynge also, as in rewarde of Pat blynde knowynge Pat a soule haȝ stondende only in faȝ. For bis soule knowiȝ sumwhat of Pe kynde of Iesu God Purgh Bis gracious siȝt, bot Pat oþer knowiȝ not, bot only trowith it is soȝ.

Nerbeles Pat Bu may Pe better conceife what I mene, I schal schew þese Pe maner reformyng of a soule bi example of Pe men standende in liȝt of Pe sunne. Of Pe whilk Pe, on is blynde, anoþer may see bot he haȝ his eiȝen stopped, Pe Pridde lokiȝ forþ ful siȝt. 20

f. 108r. Pe blynde man haȝ / no maner knowynge Pat he is in Pe

1 if) Pat add. LR
4 miȝt) & add. H2B
5 å) in R
6 called) Pe add. L
7 mirke) derke H2B
8 in') Pe add. H3
9 bot) euen add. L
10 eum) om. L
13 stondende) stonden B, stondyn R Þis) Pe B
15 knowiȝ) it add. LH3 trowith) leesuþ B; Pat add. H2
16 it) Bis add. LH3BR
17 what) Pat LH3R
18 þese) Pe B; Þose R
19 blynde) & add. L stopped) spered LH3R; y closed B
20 lokiȝ) -id R
21 maner) of add. R
sunne, but he troweth it if a trewe man telle him; & he bitokneth a soule Pat is only reformid in feip, Pat trowith in God as Holy Kirke teche and wot not what. pis sufficieth as for saluaicoun. Pat oHer man seeeth a list of Pe sunne, bot he seeeth it not clerly what it is, ne as it is, for Pe lid of his ei3e letteth him Pat he may not see. Bot he seeeth Purgh Pe lid of his ei3e a glymberyng of grete list; & he bitokneth a soule Pat is reformid in feip in felynge, & so is contemplatif. For he seeeth sumwhat of Pe Godhed of Issu Purgh grace, not clerly ne fully, for Pe lid, Pat is his bodily kynde, is jet a wal atwix his kynde & Pe kynde of Issu God, & letteth him fro Pe cler si3t of Him. Bot he seeeth Purgh his wal after Pat grace toucheth him more or lesse, Pat Issu is God & Pat Issu is soueryn godnes & soueryn beenge & a blessed life, & Pat al oHer godnes cometh of Him. Pis seeeth Pe soule bi grace, not ageynstendende Pe bodily kynde; & Pe more clene & sotil Pat Pe soule is made, & Pe more it is departid fro flesec(h)lied, Pe scharpere si3t it haD & Pe mi3tier lufe of Pe Godhed of Issu. Pis si3t is so mi3ti Pat Paw3 none oHer man lifende wolde trowe in Issu nor lufe Him, 20

1-2 troweth...trowith) leeueh...leeueh B
telle) it add. H3R
Pat oHer man) Pe toPir L
5-7 lid...lid) liddles...liddles L
see) om. LH3R
ei3e) i3en L of2) a add. L he) Pat R
of Issu) om. R
lid) i3en liddles L
3it) om. R atwix) be twene H2; by- BR
Isusu) om. R God) om. L
cler) -er R Him) it R
13-14 Issu...is) Pere is a god and Pat Pere is a R
14 &1) om. H2 a add. R
14-15 a...Pat) om. R
comi) fro him & add. H2
bi grace) om. R ageynstendende) alle add. L
fro) Pe add. R
19 of Issu) om. R
20 none oHer) no LH3R trowe) by leeue B
Isusu) god R nor) ne LH3B; noHer B
he wold neuer trowe Pe lesse ne lufe Him Pe lesse; for He seeD it so soPfastly Pat he may not vntrowe it.

Pe Pride. man, Pat haD ful si3t of Pe sumne, he troweP it not for he seeP it fully; & he bitokneP a ful blissude soule Pat wiPouten ony wal of body or of synne seeP openly Pe face of Iesu in Pe blis of heuene. Per is no feiP, & perfore he is fully reformed in felynge.

Per is no state aboue Pe secunde reformyng Pat a soule may come to here in Pis life, for Pis is Pe state of perfecioun (and) Pe wey to heuen/warde. NerPeles alle Pe soules Pat are in Pis state are not alle ilike ferforP. For summe haue it litel, schortly & seldom; & summe lengere, clerere & oftner; & summe han it clerist [&] lengest, aftir Pe abundyng of grace; & 3it alle Pese han Pe 3ifte of contemplacioun. For Pe soule haD not perfit si3t of Iesu al at ones, bot first a litel, & aftir Pat it profiteP & comP to more felynge, & as longe as it is in (Pis) lif it may wexen more in knowynge & in Pis luf of Iesu. And soPly I wote not what were more lefe to swilk a soule Pat haD felt a litel of it, Pan vtterly, alle oPe Pinges left & set at no3t, tent only Perto, for to hafe clerer si3t & clenner

1 neuer trowe) trs. L; n. by leue B Him) om. H
2 sopoastly) boru3 grace add. LH3R Pat) Pere B
3 vntrowe) -leue B
troweP) leeueP B
4 & he) om. LH3; & Pat R
5 of3) om. L
6 Iesu) Pe godhede R Per) Pat B
8 Pe) Pis H3R
10 and) in H2LH3BR; over erasure Ho Pe5) om. R
11 ferforP) forward B
12 litel) & add. LH3R
13 clerere) -lier R &5) om. R oftner) oftere BR
14 &3) om. HcH2
15 abundyng) -daunce H3
16 perfii) perfii3tly Pe R Iesu) god R
17 Pat ... &5) it R it) om. H3
18 Pis) om. H2B; above Ho
19 wote not) ne wot not H2; not nere B
20 felt a litel) a litel felt (feelyng R) LH3R
21 set) hem add. L
luf of Iesu, in whome is alle Be blissid Trinite.

His maner knowynge of Iesu, as I vndirstande, is Pe openynge of heuene to Be i3e of a clene soule, of Pe whilk holy men (spoken) of in here writynge. Not as summe wenen, Pat Pe openynge of heuene is as if a soule mi5t see by ymaginacioun Pur3 Pe skies abouen Pe firmament, how our Lorde Iesu sittiP in His maieste in a bodily li5t as mikel as an hundred sunnes. Nay it is not so; ne Paw3 he see neuer so (h)e3e on Pat maner, soply he seeP not Pe gostly heuen. Pe hi3ere he stieP aboue Pe sunne for to see Iesu God so bi swilk ymaginacioun, Pe lowere he falliP bineP Pe sunne. Ner3eles Pis maner si5t is suffrable to symple soules, Pat kunne no bettere seke Him Pat is vnseeable.

33 Hou Iesu is heuene to Pe soule, & why He is clepid fier.

What is heuen to a resonable soule? Soply not elles bot Iesu God. For if Pat be heuen only Pat is aboue al f. 109r. Pinge, Pan is God only heuen to mannys soule. For / He is only aboue Pe kynde of a soule. Pan if a soule may Purghe grace haue knowynge of Pat blissid kynde of Iesu, soply he seeP heuen, for he seeP God.
Perfore per are mony men that erren in vnderstandyng of summe wordes that are seide of God, for Pei vnunderstanden hem not gostly. Holy writynge seip Pei a soule Pe wil fynde God schal liften vpwarde Pe innere eye & seke God aboife itself. Pan summe men Pe wolde don aftir Pis seynge vnnderstonden Pis word 'aboife hemself' as for hie3ere settyng in stede & wurPines of place, as on elemente & on planet is aboife anoPer in settyng & worPines of a bodily place; bot it is not so gostly. For a (soule is) [a]boue al bodily Pinge not bi settyng of stede, bot bi sotelte & worPines (of kynde). Rist so on Pe selfe wise, God is aboue al bodily & gostly creatures, not bi settyng of stede bot Purhge sotelte & worPines of His vnchaungeable blissid kynde. And Perfore he Pe wil wisely seke God & fynden him, he schal not renne out wiP his Poist as he wolde clymbe abouen Pe sunne & persen Pe firmament, & ymagynen Pe maieste as it were a li3t of an hundred sunnes; bot he schal raPer drawe downe Pe sunne & al Pe firmament, & forgeten it & kesten it bineP him Pe he is, & setten al Pis & al bodily Pinge also at no3t, & Penke Pan if he kan gostly boP of himself & of God also. And if he do Pus, Pan seeP Pe soule aboue itself & Pan seeP it heuen.
Vpon his self maner schal his wurde 'withinne' be vndirstande. It is comunly seide pat a soule schal see our Lorde withinne al Pinge & withinne itself. Soþ it is Pat our Lorde is withinne alle creature(s), bot not on / Pat manere as a kiriell is hid withinne Pe schelle of a nut, or as a litel bodily Pinge is holden within another mikel. Bot He is within alle creatures as holdend & kepende hem in her beenge, Purô solitle & Purge miêt of His owne blessed kende & klennes vnseable. For riôt as a Pinge Pat is most precious & most clene is leid innerest, riôt so bi Pat liknes it is seid Pat Pe kende of God, Pat is most precious, most clene & most gostly, ferrest fro bodilichede, is hid within alle Pinges. And Perfor he Pat wil seke God within, he schal forget first alle bodily Pinge, for al Pat is withouten, & his owne body; & he schal forgete Penkyange of his owne soule, & Penken on Pat vmade kynde Pat is Iesu, Pat made him, quikneþ him, holdiþ him, & gifiþ him resoun & mende & lufe; Pe whilk is within him Purgh His miêt & souereyn solitle. Vpon his maner schal Pe soule (do) when grace touchiþ it, (or) elles it wil bot litel (availe to) seken Iesu & (to) fyndyn Him within it(self) & within alle creatures, as me Finkeþ.
Also it is seide in Holy Writ that God is liȝt. So seīp Seint Johan: Deus lux est. Pat is: God is liȝt. This liȝt schal not ben vndirstanden as for bodily liȝt, but it is vndirstandid Pus: God is liȝt; Pat is, God is trew & sohfastnes, for sohfastnes is gostly liȝt. Pan he Pat most graciously knowīp sohfastnes, best seeīp God. And nerpeles it is likened to bodily liȝt, for Pīs skil. Riȝt as Pe sunne schewīp to Pe bodily eiȝe itself & al bodily Pinge bi it; riȝt so sohfastnes, Pat is God, schewīp to Pe resoun of Pe soule itself first, & by itself al oPere gostly Pinge Pat nedīp to be known of a soule. Pus seīp Pe prophet:

Domine, in lu/mine tuo videbimus lumen. Lord, we schul see Pī liȝt bi Pī liȝt; Pat is, we schul see Pe Pat art sohfastnes bi Pīself.

On Pe self wise it is seide that God is fire: Deus noster ignis consumens est. Pat is: Oure Lord is fir wastende; Pat is for to seeī, God is not fire elementare, Pat hetīp a body & brenneīp it, bot God is luf & charite. For as fiire wastēp al bodily Pinge Pat may be wasted, riȝt so Pe luf of God brenneīp & wastēp al synne out of Pe soule & makiēp it clene, as fire makiēp clene al maner metal. Pese wordes & al oPere Pat are spoken ofoure Lorde in holy
writynge bi bodily liknes, mostenedis ben vndirstonden gostly, elles Per is no sauour in hem. NerPeles Pe cause whi swilke maner wordes are seid of oure Lorde in Holy Writt is Pis. For we are so fleasc(h)ly Pat we kun not speken of God ne vndirstonden of Him, bot if we bi swilke wordes first ben entrid in. NerPeles when Pe inner eise is opned Pury grace for to hafe a litle siȝt of Iesu, Pan schal Pe soule turne liȝtly inowȝ alle swilke wordes of bodily Pinges into gostly vndirstondynge.

Pis gostly opnyng of Pe inner iȝe into knowynge of Pe Godged I calle reformynge in feliȝ & in felynge. For Pan Pe soule sumwhat feliȝ in vndirstandyng of Pat Pinge Pat it had bifoire in nakid trowynge. And Pat is Pe bigynnynge of contemplacioun, of Pe whilk Seynt Poul seid Pis: Non contemplantibus nobis que videntur, sed que non videntur; quia que videntur, temperalia sunt, que autem non videntur, eterna sunt. Pat is: Cure contemplacioun is not in Pinges Pat are seen, bot it is in Pinges vnseable; for Pinges Pat are seen are passende, bot vnseable Pinges are aylastende.

To Pe / whilk siȝt euerilk a soule schuld desire for to come to, boPe here in party & in Pe blis of heuen fully. For in Pat siȝt & in Pat knowynge of Iesu is fully Pe blis
of a resonable soule, & endles lif: Hec est autem vita eterna:
vt cognoscant te vnum Deum et quem misisti Iesum Christum.
bat is: Fader, Pis is endeles life: Pat Pi chosen soules
knowe pe & pi Sone Whom Pu hast sent, on sopfast God.

Of two maner es of loue, formed & vnformed: what it
meniP. And how we ben holde to loue Iesu moche for
oure makynge, but more foroure byeng, but alPermost
for oure sauyng Poro3 Pe yeft of His loue.

Bot now wondrest Pu, siBen Pis knowynge of God is Pe blis
& Pe ende of a soule, whi Pan haue I seid here before Pat
a soule schuld no3t elles coueite bot only Pe luf of God.
I spake noPinge of Pis si3t, Pat a soule schuld coueit Pis.
Vnto Pis I may say Pus: Pat Pe si3t of Iesu is ful blis of
a soule, & Pat is not only for Pe si3t, bot it is also for
Pe blissed lufe Pat comiP out of Pat si3t. NerFeles for
lufe comiP oute of knowynge & not knowynge oute of luf,
Perfor it is seid Pat in knowynge & in si3t principally of
God with lufe is Pe blis of a soule, & Pe more He is
known Pe better is He lufed. Bot for as mikel as to Pe knowynge, or to Pe lufe Pat comiP of it, may not Pe soule come withoute lufe, Perfore seide I Pe soule schuldest only coueite lufe. For lufe is cause why a soule comiP to Pe siêt & to Pe knowynge; & Pat lufe is not Pe lufe Pat a soule haP in itself to God; but Pe lufe Pat oure Lorde haP to a synful soule Pat kan riêt not lufen Him is cause why Pe soule comiP to Pe knowynge & to Pe lufe Pat comiP out of it. And on what maner Pat is I schal telle Pe more openly.

Holy wryters seyn, & soD it is, Pat Per is two maner of gostly lufe. On is called vnformed, anoPer is callid formed.

Lufe / vnformed is God Himself, Pe Breidde Persoun in Pe Trinite, Pat is Pe Holi Gost. He is lufe vnformed & vnmade, as Seynt Jon seip: Deus dileccio est. God is lufe, Pat is Pe Holy Gost. Lufe formed is Pe affeccioun of Pe soule, made bi Pe Holy Gost of Pe siêt & Pe knowynge of soPfastnes, Pat is God only, stirid & sett in Him. Pe lufe is callid formed, for it is made bi Pe Holy Gost. Pe lufe is not God in Himself, for it is made; but it is Pe lufe of Pe soule, felt of Pe siêt of Iesu & sterid to Him only. Now may Pu see Pat lufe formed is not cause why a soule comiP to Pe gostly siêt of Iesu, as summe men wolde Penken Pat Fei wolde lufe God so brennandely as it were bi Feire owne miêt, Pat
pei were worpi for to haue Pe gostly knowynge of Him. Nay, it is not so. Bot luf vnformed, Pat is God Himself, is cause of al Pis knowynge. For a blynde wrecched soule is so fer fro Pe cleer knowynge & Pe blissed felynge of His lufe Pur3 synne & freelte of Pe bodily kynde, Pat it mi3t neuer come to it ne [were] Pe endeles mikelnes of Pe lufe of God. Bot Pan bicause Pat He lufiP vs so mikel, Perfore He gifiP vs His lufe, Pat is Pe Holi Goste. He is bo4 Pe gifer & Pe gifte, & makiP vs Pan bi Pat gifte for to knownen & lufen Him. Loo, Pis is Pe luf Pat I spake of, Pat Du schudest only cousiten & desiren Pis vnformede luf Pat is Pe Holi Gost. For soply a lesse Pinge or a lesse gifte Pan He is may not auailen vs for to bryngen vs to Pe blissed st of Iesu.

And Perfore schul we fully desiren & asken of Iesu only Pis gift of lufe, Pat He wulde for Pe mikelnes of His blissed lufe touchen our e hertes with His vnseaable li3t to Pe knowynge of Hym, / & departen with vs of His blissid luf, Pat as He lufiP vs Pat we mi3ten loue Him ageyn. Pur self Seynt Jon: Nos diligamus Deum, quoniam ipse prior dilexit nos. Pat is: Loue we God now, for He first loued vs. (He loued vs) mikel when He made vs to His liknes, bot He loued vs more when He bo3t vs with His precious blode Pur3 wilful takynge of ded

1 Pe) more add. L Him) god R
5 mi3t) may B
6 were) it add. HoH2 mikelnes) mekenesse L; meknes (underlined)mechelnes H2
8-9 gifer ... gifte) 3ifte & Pe 3yuere L
9 Pat) Pe R knowen) him add. LH3R
13 auailen) ailen R Iesu) god R
14 schul we) trs. H2H3 of Iesu) om. R
16 to) & L
20 God now) trs. LH3BR He loued us) margin Ho
in His manhed fro he power of Pe fende & fro Pe pyne of helle. Bot He lufiñ vs most when He gifih vs Pe gifte of Pe Holy Gost, Pat is luf, bi ße whilk we knowen Him & louen Him, & are made siker Pat we are His sones chosen to saluacioun. For ßis lufe are we more bounden to Him Pan for ony oPer luf 5 Pat euer schewd He for vs, eiper in oure makynge or in oure be(i)ynge. For Pan3 He had made vs & boußt vs, bot if He safe vs withal what prophet is it elles to vs, oure makynge or oure byinge? Soßly, rißt none.

Perfore Pe most token of lufe schewd to vs, as me Pënpil is ßis, Pat He gifih Himself in His Godhed to oure soules. He gaf Himself first in His manhede to vs for oure raunsoun, when He offred Himself to Pe Fader of Heuen vpon Pe ater of Pe cros. ßis was a faire gift & a grete tokne of lufe. Bot when he gifih Himself in His Godhed gostly to oure soules 15 for oure saluacioun, & makiñ vs for to knowe Him & lufe Him, Pan lufiñ He vs fully. For Pan gifih He Himself to vs; & more mißt He not gifen vs, ne lesse mißt not suffice to vs. And for ßis skil it is seide Pat Pe rißtynge of a synful soule Pur3 forgifnes of synnes is arettid & apropred 20 principally to Pe wirkynge of Pe Holy Gost; / for Pe Holy Gost
is luf, & in Pe ri3tynge of a souleoure Lorde Iesu schewiP to a soule most of His luf, for He doh awey alle synne & oniP it to Him. And Pat is Pe best Pinge Pat He may don to a soule, & Perfore is it apropred to Pe Holy Gost.

Pe makynge of a soule is apropred to Pe Fader, as for Pe souereyn miât & power Pat He schewiP in makynge of it. Pe byenge is aretted & apropred to Pe Sone, as for Pe souereyn wit & wisdom Pat He schewyd in His manhed; for He ouerkam Pe fende principally Purwijwisdom & not Pur3 strengb. Bot Pe ri3tynge & Pe ful sauyng of a soule bi forgifnes of synnes is apropred to Pe Pridde Persone, Pat is Pe Holy Gost. For Perin schewiP Iesu most lufe vnto mannnes soule, & for Pat Pinge schal He most be lufed aseyn of vs. His makynge is comune to vs & to al vnresonable creatures. For as He made vs of noât, so made He hem; & Perfor is Pis werk gretteste of miât, bot not most of luf. Also Pe byenge is comune to vs & to alle resonable soules, as to Iewes & to Saracens & to fals cristen men. For He dyd for alle soules ilike, & bou3te hem if Pei wilen haue Pe profit of it; & also it sufficed for Pe byenge of alle, Paw3 it so be Pat alle han
it not. And His werk was most of wisdom, not most of lufe. Bot be riȝtynge & Pe halowyng of oure soules Purȝ Pe gift of Pe Holy Gost, Pat is only Pe wirkynge of lufe; & Pe luf is not comune, but it is a special (gifte) only to chosen soules. And so sûly Pat is most wirkynge of lufe to vs Pat arm His chosen children.

His is Pe luf of God Pat I spake of, whilk Peu schuldest coueiten & desiren; for His luf is God Himselde & Pe Holy Gost. His luf vnformed / when it is gifen to vs, it wirkih in oure soule al Pat good is, & al Pat longih to godnes. His luf lufû vs er Pat we lufe Him; for it clensîf vs first of oure synnes, & makiȝ vs for to luf Him, & makiȝ oure wil stronge for to ageynstonde alle synnes; & it stiriȝ (vs) for to assaien (oure)selde Purȝ diuers exercises boPe bodily & gostly in alle vertues. It stiriȝ vs also for to forsaken Be luf & Pe likynge of Pe werlde; it sleep in vs alle wicked stirynges of synn & flesc(h)ly affeccions & werldy dredis; it kepîȝ vs fro malicious temptacions of Pe fende; & it drifiȝ vs out fro bisynes & vanitee of Pe werlde, & fro converscacion of werldly lufers. Al His doP Pe luf of God

1 werk) wirkynge LH3; om. R wisdom) & add. LH3R
2 halowyng) hale winge L
3 &) om. R
4 a) om. H2 gifte) om. H2; marzin Hc
5 is) Pe add. B most ... lufe) Pe wirkynge of most loue LH3R
7 spake) speke L schuldest) schalt L
9 gifen) erased R
10 soule) -is LH3R
11 Pat) Pan LH3R; om. B
12 vs) first add. H2
12-13 & ... synnes) om. R
13 it) om. R vs) om. H2B; above Hc
14 oureselde) vs- H2B; oure over erasure Hc
15 exercises) exercyse H3
16 in alle vertues) om. R
17 synn) -es L
18 fro) alle add. H2LH3BR
19 out) om. L fro') Pe add. B bisynes ... werlde)
20 besynesses of Pe werlde and vanitees R &') from add. L; Pe add. B vanitee) -s H3
unformed, when He gifth Himself to us. We don riȝt noȝt bot
suffren Him & assentyn to Him; for Pat is Pe most Pat we don,
Pat we assente wilfully to His gracious wirkyng in vs. And
3it is Pat wil not of vs, bot of His makyng; so Pat me PinkiP
Pat He dop in vs al Pat is wel dop, & 3it we seen it not. And not
only dop He Pus, bot aftir Pia lufe dop more. For He
opneth Pe eise of Pe soule & scheweth to Pe soule Pe siȝt of
Iesu wundirfully, & Pe knowynge of Him, as Pe soule may
suffre it Pus bi litel & bi litel; & bi Pat siȝt He rauiseth
alle Pe affeccioun of Pe soule to Him.

And Pan bigynneth Pe soule for to knowen Him gostly, &
brennandly for to lufen Him. Pan seeth Pe soule sumwhat of
Pe kynde of Pe blessed Godhed of Iesu, how Pat He is al & Pat
He wirkiȝt al, & Pat alle gode dedis Pat are done & gode
Pouȝtes arn only of Him. For He is alle souereyn miȝt & alle
souereyn sofffastnes & alle souereyn godnes; & Perfore euerilk
gode dede is done of Him & bi Him, & He schal only han Pe
wurschip & Pe Panke for alle gode dedis, & noȝinge / bot He.
For Pawȝ3 wrecched men stele His wurschip here for a while,
nærPeles at Pe last ende schal sofffastnes schewen wel Pat
Iesu did al & man did riȝt noȝt of Himself; & Pan schal

2  most) Pyng add. H2
4  Pat wil not) not Pat wille L
5  Pat') om. LH3  in vs) om. B
8  Iesu wundirfully) hym selue R
9  He) om. H3R
11  for) om. H2
13  Pe kynde of) om. R  of Iesu how) om. R
16  euerilk) every H2; -iche LB
17  dede) om. H2  don) onli add. LH3R
18  Panke) Pong B
19  wrecched) wykkede B  wurschip) from him add. LH3BR
20  wel) om. B
21  Iesu) loue R  &') Pat add. L
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Pefes of Goddis gode Pat are not acorded with Him here in His liif for here trespas be demyd to Pe dede, & Iesu schal be fully worshipped & handid of alle blessid creatures for His gracious wirkyng.

His luf is not elles bot Iesu Himself, Pat for lufe 5 wirkiP al Pis in a mannes soule & reformiP it in felynge to His liknes, as I hafe bifo re seide & sumwhat als I schal seien. His luf bryngiP into Pe soule Pe fulhed of alle vertues, & makiP (hem) alle clene & trewe, soft & esy, & turneP hem alle into luf & into likynge; & on what maner wise He doP Pat, I 10 schal telle Pe a litel aftirwarde. His luf draweP Pe soule fro fleschlied into gostlynes, fro erhly felynge into heuenly sauour, & fro veyn biholdynge of werldly Pinges into contemplacioun of gostly creatures & of Goddis pryuetes.

Hou Pat sum soule[s] loueP Iesu be bodily feruoris, & by 15 here owen manly affecciouns Pat ben stired be grace & be reson; & how sum loueP Iesu more restfully, be gostly affecciouns only, stirid inward Poru3 special grace of Pe Holy Gost.

Ban may I seien hat he hat hah most of his lufe here 20 in Pis lif most plesiP God, & most cleer si3t schal han of

1 2-3 be fully) tras. LH3R
2 Iesu) god R
5 a) om. LH3R
6 als) ellys B
7 fulhed) fulheded R
8 hem') om. H2B; above Hc
9 into* om. H3R; in L
10 Pe2) Pe add. (erased) Hc
11 contemplacioun) of add. (can.) Hc creatures)
12 creature H2B
13 Pat) om. LH3R soules) soule Hc
14 manly) om. L
15 how) om. LH3R, above L table
16 special) om. L
Him in the bliss of Heaven, for he hath the most gift of love here in his life.

This love may not be had by a man's owne true love, as summe lovers do. It is freely had of the gracious gift of Jesus after mikel bodily and ghostly travel and going before. For there are summe lovers of God that make himself to love God as it were by his own true labor, as some say. It is, freely had by the gracious gift of Jesus after much bodily and ghostly labor going before. For there are summe lovers of God that make himself for to love God as it were by his own might; for they (labor) themselves through great violence, and pant so strongly that they break into bodily fervor as they would draw down God from Heaven to them, and they see in their hearts and with their minds: 'A, Lord, I love thee, and I will love thee. I will for / that I love suffre death.'

And in this manner working they feel great fervor and much grace. And so it is as me thinketh, this labor is good and meditative, if it be well tempered with meekness and with discretion. But these men love not, nor have not the gift of love on this way as I speak of, nor they ask it not so. For a soul that hath the gift of love PUR3 gracious beholding of Jesus as I mean, or else if he have it not but would have it, he is not busy for to strive himself over his might, as it were by bodily strength for to have it by bodily fervor and so for to feel of the love of God. But him thinketh that he

1 haþ) had R, of 2) god of add. H2
3 had) so add. R a) om. B summe) sum men H2LH3BR
4-5 It ... before) om. R
7 streyn) streyen H3; steren BR; over erasure H2
8 breaken H2; ber- LB; al add. LH3R
9 as) 3it add. LH3R
10 here) om. H2
11 dede) dede H2LBR
15 nerþes) set those R ne haue not) om. L
16 as) Pat H2 speke) spake R it not) tra. H2
17-18 PUR3 ... Isu) om. R
18 bot) and R
19 he) it H3; om. R himself) it- LH3R
20 it bi) om. R
21 God) iesu LH3 Pat) Pe B
is riȝt noȝt, & Pat he kan do riȝt noȝt of himself, bot as it were a ded Pinge only hangend & born vp bi Pe mercy of God. He seeþ wel Pat Iesu is al & doþ al, & Perfor askiþ he noȝt elles' bot Pe gifte of His lufe. For siþen Pat Pe soule seeþ Pat his owne lufe is noȝt, Perfore it wolde han His loue, for Pat is inowȝ. Perfore preiſe he, & Pat desirę he, Pat Pe luf of God wolde touchen him with His blissed liȝt, Pat he miȝt seen a litel of Him bi His gracieuse presence. For Pan schuld he lufen Him, & so bi Pis wey comiþ Pe gifte of luf Pat is God into a soule.

Be more Pat be soule noȝt ilþ itself Purȝ grace, bi siȝt of Pis soȝfastnes summe tyme withoute ony ferour outwarde schewyd, & Pe lesse it Peṅkiþ Pat it lufiþ or seeþ God, Pe nerreør it neiſeþ for to perceif Pe gifte of Pe blissed luf. For Pan is lufe maister, & wirkiþ in Pe soule, & makiþ it for to forgetyn itself & for to seen & beholden only how luf doþ. And Pan is Pe soule more suffrando Pan doande, & Pat is clene lufe. Pus Seint Poul menèd when he seide Pus: / Quicunque Spiritu Dei aguntur, hii filii Dei sunt. Alle hese Pat are wroȝt wiþ Pe spirit of God are Goddes sones; Pat is, Pese soules Pat are made so meke & so buxum to God Pat Pei
wirken not of hemself, but suffren Pe Holy Gost stiren hem & wirken in hem Pe felynges of luf with a ful swete acorde to His stirynges, Pese are specially Goddis sones, most like vnto Him.

Oher soules Dat kun not lufe Pus, bot traveilen hemself bi here owne affeccions & steren hemself Purgh Pinkynge of God & bodily exercice, for to drawen out of hemself by maistrie Pe felynge of luf bi feruours & oher bodily signes, luf not gostly. Pei don wel & modfully, be so Pat Pei wil knoen mekely Pat here wirkyng is not kyndely Pe gracious felynge of lufe; bot it is a manly doynge bi a soule at Pe biddyng of resoun. And nerPeles Purgha Pe godnes of God, bicause Pat Pe soule do Pat in it is, Pese manly affeccions of Pe soule stirid into God bi mannes wirkynge are turned into gostly affeccions, & are made medful as if Pei had be done gostly in Pe first bigyynynge. And Dis is a grete curtesie of oure Lord, schewd to make soules, Pat turnep alle Pese manly affeccions of kyndely luf into Pe affeccioun & into Pe mede of His owne luf, as if he had wro3t hem alle fully bi himself. And so Pese affeccions so turned moun be callid affeccions of gostly lufe Purgh purchase, not Pur3.

1 of) wi> L  Gost) ai add. LH3R
2 Pe) om. L
3 stirynges) steryng R  Pese) Pose R
4 specially) special L
5 vnnto) to H2
6 bi) with B
6-7 bi ... &) thowre thynkyng of god by hir awen affeccions. and steren hem selue by R
7 hemself) hem L
8 bi) om. L signes) of add. H2
9 not) so add. H2LH3B; erasure Hc be) om. H2; if it be R
10 Pe) ne R
11 a manly doynge) manly doon LH3R bi) of H2
12 Pe) om. H3
13 Pat' at R  Pese) om. L  Pat2) Pat add. B
14 Pese) those R
to) vnnto H3R; vnnto a L soules) soule L
15 Pese) those R of) to H2  Pe) om. LR
16 Pe) om. R
17 himself) hem-B Pese) those R
18 affeccions) affectioun B
I say not that a soul may work such manly affections only of itself without grace, for I wot well that Saint Paul saith that we must not do nor think that good is of ourselves without grace: *Non enim quod sumus sufficientes cogitare aliqua ex nobis, quasi ex nobis; sed sufficientia nostra ex Deo est.*

But I say that such affections are good, made by the men of a soul after the general grace that He giveth to all His chosen souls; not of special grace made gospically by touching of His gracious presence, as He worketh in His perfect lovers, as I have before said. For in unperfect lovers of God love worketh all freely by the affections of man; but in perfect lovers love worketh nearly by His own gospically affections, and such in a soul for a time all other affections, both fleshly, kindely, and manly. And that is properly of
wirkyng of lufe bi Himself. Bis luf may ben had a litel
in partie here in a clene soule ëur3 be gostly si3t of Iesu,
bot in ëe blis of heuen it is fullillid bi cler si3t in His
Godhed; for ëe schal none affeccicon be felid in a soule,
bot al godly & gostly.

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Pat ëe yefte of loue among alle ëe yeftes of Iesu is
worPiest & most profitable; & hou Iesu doP al Pat is
wel don in His louers onely for loue; & hou loue makiP
ëe vayng of alle vertues & al godde dedis li3t & esy.

Aske ëou ëan of God noPinge bot ëis gifte of lufe, Pat
is ëe Holy Gost. For amonge alle ëe giftes ëat oure Lorde
gifP is Per none so gode ne so profitable, so worPi ne so
excellent, as ëis is. For Per is no gifte of God Pat is boP
ëe gifer & ëe gifte, bot ëis gift of luf; & ëerfore is it
ëe best & ëe worPiest. ëe gifte of prophecie, ëe gifte of
miracles wirkyng, ëe gifte of grete knowynge & counsellynge,
f. 115r.

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ëe gifer & ëe gifte, bot ëis gift of luf; & ëerfore is it
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ëe gifer & ëe gifte, bot ëis gift of luf; & ëerfore is it
ëe best & ëe worPiest. ëe gifte of prophecie, ëe gifte of
miracles wirkyng, ëe gifte of grete knowynge & counsellynge,
f. 115r.
And for alle these giftes are not gretly for to desiren, ne mikel for to chargen. Bot Pe gift of lufe is Pe Holy Gost, God Himself, & Him may no soule haf & be damned withal). For Pe gifte only saifiP it fro damnacioun, & makiP it Goddis sone, [percener] of heuenly heritage. And Pe luf as I hafe befoir seid is not Pe affecoiun of luf Pat is formed in a soule, but it is Pe Holy Gost Himselfe, Pat is luf vnformed, Pat saufiP a soule. For He gifiP Himself to a soule first, er Pe soule luf Him; & He formiP Pe affecoiun in Pe soule & makiP Pe soule for to lufen Him only for Himself. And not only Pat, but also bi Pe gift Pe soule lufiP itself & alle his euene-cristen as itself, only for God; & Pe is Pe gifte of lufe Pat makiP schedyngte atwix chosen soules & reprofed. And Bis gifte makiP ful pees atwix God & a soule & oniP alle blissed creatures holly in God. For it makiP Iesu for to lufen vs, & vs Him also, & ilke of vs for to lufe oPe in Him.

Coueite Bis gifte of luf principally, as I hafe seide. For if he wil of His grace gife it on Pe maner wise, it schal opnen & li3tnen Pe resoun of Pe soule (for to sene soPfastnes, 20
Dat is God & gostly Pinges. And it shal stire Pi affeccion holli & fulli for to loue Him, and it shal werken in Pi soule) only as He wil; & Pu schalt biholde Iesu reverently with softnes of lufe, & seen how He dooP. Pu biddiP He by His prophete Pat we schulde done, sayende Pu: *Vacate, et videte quam ego sum Deus. Cese 3e & seeP Pat I am God. Pat is, 3e Pat are reformed in falynge & han 3our inner 13e opned into / si3t of gostly Pinges, cese 3e sumtyme of outwarde wirkynge, & seeP Pat I am God. Pat is, seeP only how I Iesu, God & Man do; beholde 3e me, for I do al. I am lufe, & for lufe I do al Pat I do, & 3e do no3t. And Pat Pis is soP I schall schew 3ow, for Per is no gode dede done in 3owe ne gode Bou3te felt in 3ow, bot if it be done Pur3 Me, Pat is Pur3 mi3t & wisdom & luf, mi3tily, wittily & lufely, elles is it not gode dede. Bot now is it soP Pat I Iesu am bo9 mi3t & wisdom & blissed luf, & 3e no3t; for I am God, Pan mowe 3e wel seen Pat I do alle 3oure gode dedis, (& alle 3our good Bou3tes, & alle your good loues in yowe, & 3he don ri3t no3t. And 3et neuerePles ben Pise good dedes) called 3oure, not for 3e wirken hem principally, bot for I gife hem to 3ow for
luf Pat I hafe to 3ow. And Peperfor, siPen I Pat am Iesu & for
lufe do al Pis, (cese Pan of Pe [beholdyng of your self], setteh
yourself att nošt, & lokih on me & seeP Pat I am God, for
I do alle Pis). Pis is sumwhat of Pe menynge of Pat vere of
Dauid before seide.

See Pe & beholdih what lufe wirkiP in a chosen soule
Pat He reformih in felynge to His liknes, when Pe resoun is
liȝtend a litel to Pe gostly knowynge of Iesu, & to Pe.
felynge of His lufe. Pan bryngiP lufe into Pe soule Pe fulhed
of vertues, & turneP hem alle into softnes & into likynge, as it were withouten wirkyng of Pe soule; for Pe soule
strifih not mikel for Pe getynge of hem as it did biforn, but it haP hem esily & felih hem restfully, only Purgh Pe
gifte of luf Pat is Pe Holy Gost. And Pat is a wel grete
conforte & gladnes vnspeakeble, when it felih sodeynly & wot
neuer how, Pe vertue of meknes & pacience, sobirte & sadnes,
chastite & cleinesis, lufered to his euen-cristen, & al oher
vertues, Pe whilk were to him traueilous, / peynful, & harde
for to kepyn, are now turned into softnes & likynge & into
wundirful liȝtynes; so fer forP Pat him PinkeP it no meistrie
ne no hardnes for to kepen any vertue, bot it is most likynge
to him for to kepe it. And al Pis maiketh lufe.

Ofer men Pat stondiP in Pe commine way of charite, &
are (not) syl so fer forP in grace bot wirken vnder Pe biddynge
of resoun, Pei strifen & feisten al day ageyn synnes for
Pe getynge of vertues; & sumtyme Pei ben aboue & sumtyme
beneP, as wrestellers arne. Pose men don ful wel. Pei han
vertues in resoun & in wil, not in saoure ne in lufe, for
Pei feisten hemself as it were bi here owne mi3t fo(r) hem.
And Perfore moun Pei not han ful rest ne fully Pe (h)ei3ere
hande. NerPeles Pei schulen han mikel mede, bot Pei are
not 3it make inowd. Pei han not put hemself al fully in
Goddis hande, for Pei sei3en Him not 3it.

Bot a soule Pat hab Pe gostly si3t of Iesu takiP no
grete kepe of strifyng for vertues. He is not bisy aboute
hem specially, bot he settiP al his bisynes for to kepe Pat
si3t & Pat biholdynge of Iesu Pat hit haP, for to halde Pe
mende stably Perto, & bynde Pe luf only to it Pat it falle
not Perfro & forgeteP al oPer Pinges as mikel as it may.
And whan it doP Pus, Pan is Iesu soPfastly maister in Pe
soule [& Pe soule ys fully buxum to Hym. And Penne fy3tteP
Iesu for Pe soule] ageyn alle synnes & vmschadwP it with
His blissed presence, & getieth it alle vertues: & Pe soule is so counforted & so borun vp with Pe softe felynge of luf Pat it haP of Pe siȝte of Iesu, Pat it felip no grete diseas outward. And Peus sleep lufe generally alle synnes in a soule, & reformieth it in new felynge of vertues.

Hou loue Poruȝ gracious beholdyng of Iesu sleP alle sterynges of pride, & makieth Pe soule meke perfisibly; for it makieth Pe soule to lese sauour & alle er枰ely worship.

NerPeles how lufe sleep synnes & reformieth vertues in / a soule more specially schal I seien; & first of pride, & of meknes Pat is contrarie Perto. Bu schalt vndirstanden Pat Per is two maner of meknes. On is had bi wirkynge of resoun; anoPer is felt of Pe special siȝte of lufe. BoPe arn of lufe; bot Pat on lufe wirkieth bi resoun of Pe soule, Pat oPer He wirkieth bi Himself. Pe first is imperfit; Pat oPer is perfite. Pe first meknes a man felipi of beholdeynge of his owne synnes & of his owne wrecchednes; Purȝ Pe whilk beholdeynge he Pinneth himself vnworri for to have ony gifte of grace or ony mede of God, bot him Pinneth it inowȝ Pat He wold of grete mercy graunten him forgiveness of his synnes. And also he Pinneth him because of his owne synnes Pat he is wers Pan

1-2 it) om. R
2-3 softe ... Issu) siȝt and Pe loue Pat it hath of god R
5 in) Pe add. R
6 Poruȝ) a add. LH3
7 meke perfisibly) tras. LH3
8 soule) for add. LH3R lese ... &) lefe (leesen L table R) sauour and delite in LH3R
11 schal) om. R
14 is) om. R of Pe) bi L lufe) but add. L
15 bi) wyp B He) om. LR
16 imperfit) vn- B is2) om. R
18 Pe) om. LH3R
19 he) om. R himself) him R of) or LB
20 him) om. H2; he LH3R of2) his add. H2LH3R
21 his) om. B
22 And ... synnes) om. R
Pe most synner Pat lifiP, & Pat euerilk man doP better Pe
he. And so bi swilk biholdynge kesteP he himself doun in
his Po3t vnder alle men; & he is bisy for to ageynstonden
Pe stirynge of pride as mikel as he may, boPe bodily pride
" & gostly, & despiciP himself, so Pat he assentiP not to Pe
felynges of pryde. And if his herte be takyn sumtyme with
it, Pat it be defoulid with veyn ioye of worshiphe or of
kunnynge or of preisyng or of ony oPe Binge, as sone as
he may perceife it he is yuel paiied with himself, & haP sorw
for it in hert, & askiP forgifnes of it of God, & schewiP
him to his confessour & accusiP himself mekely & resceifiP
his penaunce. Pis is good meknes, bot it is not 3it perfit,
for it is of soules Pat are bigynnande / & profitande in
grace, caused of behaldynge of synnes. Lufe wirkiP Pis
meknes bi resoun of Pe soule.

Perfit meknes a soule feliP of Pe siP of & Pe gostly
knowynge of Lesu. For whan Pe Holy Gost liJteneP Pe resoun
into Pe siP of soPfastnes, how Lesu is al & Pat He doP al,
Pe soule haP so grete luf, so grete ioy in Pat gostly siP
for it is so soPfast, Pat it forgetiP itself & fully leneP
to Lesu with al Pe lufe Pat it haP for to beholden Him.
It taketh no kepe of vnworpyes of itself (ne of synnes before done, but setteth at no3t itself) with al Pe synnes & alle Pe gode dedis Pat euer it did, as if Per were no binghe bot Iesu. bus meke David was when he seid bus: *Et substantia mea tanquam nichilum ante Te.* pat is: Lord Iesu, Pe si3t of bi blessed vnmade substance & pin eendles beeynge schewip wel vnto me Pat my substantive & Pe beeng of my soule is as no3t anentes Pe. Also anentes his euen-cristen he hap no rewarde to hem, ne demyngge of hem wheder Pei ben better or wers Pe him self is. For he holdeP himself & alle oPer men as it were euen, ilike no3t of hemself anenptes God; & Pat is soP, for al Pe godnes Pat is don in himself or in hem is only of God, whom he beholdeth as al. And Perfore setteth he alle oPer creatures as no3t, as he doP himself. bus meke was Pe prophet when he saide bus: *Omnes gentes quasi non* sint, sic sunt eorum eo, et quasi nichilum et inane reputate sunt ei. Alle men are bfore our Lord as no3t & as vnmayt, & no3t Pei are acounted to Him. pat is, anenptes Pe endes beenge & Pe vnchaungeable kynde of God, mankynd is as no3t. For of no3t is it made & to no3t schulde it turnen, but if
he kep id it in Pe beene Pat made it of no3t. Pis is
soffastnes, & Pis schuld make a soule make if it mi5t seen
Pur3 grace Pis soffastnes.

Perfore when lufe opneP Pe inner i3e of Pe soule for
to seen Pis / soffastnes with ober circumstaunces Pat comen
withal, Pan bigynn PiP Pe soule for to ben soffastly make. For
Pan bi Pe si5t of God (it) felieP and seeP itself as it is;
& Pan forsakiP Pe soule Pe biholdynge & Pe lenynge to itselfe,
& fully falliP to Pe biholdynge of Him. And when it doP so,
Pan settiP Pe soule no3t bi alle Pe ioye & Pe worschep of Pe
werld, for Pe ioy of weredly worship is so litel & so no3t
in rewarde of Pat ioye & Pat loue Pat it felieP in Pe gostly
si5t of Iesu & knowynge of soffastnes, Pat Paw3 it mi5t have
it withouten ony synne he wold not of it. Ne Paw3 men wolde
worshipen him, preisen him, fauoren him, or setten him at
grete state, it likiP him no3t, ne Paw3 he had Pe connynge
of alle Pe seuen artes, of clergie, & of alle craftes vndir
sunne, or had power for to wirken alle maner mirakles, he haP
no more dente of al Pis ne no more sauour of hem Pan for to
gnawen on a drye stikke. He had wel lefer forgetin al Pis &
for to ben alone out of Pe si5t of Pe werld, Pan for to
Penken on hem & be wurschiped of alle men. For Pe hert of a
trewelufor of Ieseu is made so mikle & so large Purgh a
litel si3t of Him & a litel felynge of His gostly lufe, Pat
alle Pe likynge & alle Pe ioye of alle erPe may not suffice
for to fille a corner of it. And Pan semI it wel Pat Pese
wrecched werdly lufers Pat arn as it were rauischd in luf
of here owne worschipe, & pursuen aftir it for to han it with
al Pe mi3t & Pe wit Pat Pei han, Pei han no ssauour in Pis
meknes; Pei ere wondre fer Perfr. But Pe lufer of Ieseu haP
Pis meknes lastendly, & Pat not with heuynes & strifynge for
it bot with likynge & gladnes; (Pe which gladnes) it haP,
not for it forsakiP Pe worschip of Pe werld, for Pat / were a
proude meknes Pat longiP to an ypocrite, bot for he haP a
si3t & a gostly knowyng of soPfastnes & of wurPines of Ieseu
Pur3 Pe gifts of Pe Holi Gost.

Pat reuener si3t & Pat luflly beholdynge of Ieseu confortiP
Pe soule so wundirfully & beriP it vp so mi3tily & so softly,
Pat it may not liken ne fully resten in none erPly ioye, ne it
wil not. He makiP no fors whePer men la.kke him or preise him,
worschip him or despice him, as for himself. He settis it not
at herte neiPer for to be wel paied if men dispice him, as for
more meknes, ne for to be yuel paied Pat men schulden worship

1    be) he B
2    mikle) meke H2
4    alle3) om. R
5    Pese) Pose R
7    it2) & add. L
8    & al add. LH3ER Pei han2) om. H2
10   for) with H2
11   & gostli add. LH3R Pe ... gladnes) om. H2; above Ho
12   not) hit add. H2 forsakiP) al add. LH3R
15   Pe1) om. L
16   Pat2) Pe HH2, e erased and t above Ho
17    softly) gostly R
19   him2) he had leuere forgetyn boB Pat on and Pat oher
and only thynkyn on iesu. he makith no fors whether
men add. R
20   worschip ... him2) om. H3
21   as) om. H2
22   payed Pat) apayed if H2
him or praise him. He had leuer to forgete boPe Pat on & Pat ober, & only Penken on Iesu, & gete meknes bi Pat wey; & Pat is miel Pe sikerer wey, who so miët come Ierto. bus did Dauid when he seide: Oculi mei semper ad Dominum, quoniam ipse euellet de laqueo pedes meos. Pat is: Kyn eißen are ay open to 5 Iesu oure Lorde, for whi He schal kepe my feet fro snares of synnes. For whan he doP so, Pe forsakiP he utterly himself & vndirkestiP him holly to Iesu. And Pan is he in a siker warde, for be schelde of sopfastes, Pe whilk he holdiP, kepP him so wel Pat he schal not ben hirt Purgh no stirynge of pride 10 as longe as he [holdiP] him withinne Pat scheld, as Pe prophet seid: Scuto circumbabit te veritas eius; non timebis a timere nocturno. Sopfastes schal vmbiclip Pe with a scheld, & Pat is if Pu, alle ober Pinges left, only biholde Him. For Pen schalt not Pou drede for Pe niëtes drede, Pat is, Pu schalt not drede 15 Pe spirit of pride, whePer he came bi niët or by day, as be next vers seid / aftir Pus: A sagitta volante in die. Pride comiP bi niët to for to assailen a soule, when it is despiced & reprofed of ober men, Pat it schuld bi Pat fallen in heuynes & into sorwe. It comiP also as an harw flyende in Pe day, when 20 a man is worschipid & preised of alle men, whePer it be for
worldly doyng or for gostly, Pat he schulde han veyn ioie in himself restendly in a passend Pinge. Pis is a scharpe arwe & a perilous; it flieth swiftly, it striketh softly, but it woundeth dedly. Bot Be luer of Iesu, Pat stably bisholdeth Him bi deoute preiers & bisy Pinkynge on Him, is so vmbilappid with Be siker schelde of soPfastnes Pat he dredeth not; for Pis arwe may not entren into Be soule, ne Paw3 it come it hirteth not bot glenteth awry & passeth for.

And Bus is Be soule made meke, as I vnndirstande, bi Be wirkyng of De Holy Gost, Pat is Be gift of luf; for He openeth Be i3e of Be soule for to seen & lufen Iesu, & He kepeth Be soule in Pat si3t restfully & sikerly, & He sleepe alle Be stirynge of pride wundre priuely & softly, & Be soule wote neuer how, & also He bryngeth in by Pat wey soPfastly & lufely Be vertue of meknes. Al Pis doeth lufe, bot not in all his lufers like fulle. For summe han Pis grace bot schortly & litel, as it were in Be bigynnyng of it & a litil [assaynge] toward; for Peir conscience is not 3it clensid fully Pur3 grace. And sum han it more fully, for Pei han clerer si3t of Iesu, & Pei fele more of His loue. And summe han it most fully, for Pei han Be ful gift of contemplacioun.
Nerpeles he Pat lest haP on Pis maner as I hafe seide, sofly he hape Pe gifte of perfite meknes, for he hape Pe gifte of perfite lufe.

Hou louse sleP alle stiryngis of wrePPe & enuye softly, & refourneP in Pe soule Pe vertues of pes & pacience & of perfit charite to his euen-cristen, as he dide specially in Pe apostoles.

Lufe wirkiP wisely & softly in a soule Per he wil, for he / sleP mi3tily ire & enuye & alle passiouns of angirnes & malencoly in it, & bryngiP into Pe soule vertues of pacience & mildnes, pesibelte & lufreden to his euen-cristen. It is ful harde & a grete maistrie to a man Pat stondiP only in wirkynge of his owne resoun for to kepen pacience, holy rest & softnes in herte, & charite to his euen-cristen if Pei disesen him vnskilfully & don him wronge, Pat he ne schal sumwhat don ageyn to hem Purghe stirynge of ire or of malencoly, elIer in spekynges or in wirkynge or in boPe. And nerPeles Paw5 a man be stirid or trubled in himself & made vnrestful, be so Pat it be not to mikel passende ouer Pe bondes of resoun, & Pat he kepe his hande & his tonge & be

4 alle) Pe add. H3 wrePPe) ire LH3R
5 &') of H3R
7 apostoles) & in Pe martiers add. H3R; and martyres add. L
8 Per) where B
9 ire) wrePPe B passiouns) passioun H2 angirness) angri- LR
10 Pe) a LH3R
11 mildnes) and add. H2 is) it H3
12 harde ... maistrie) mykel (gret L) maistrie & grete hardenesse LH3R in) Pe add. LH3R
13 holy) oonli over erasure L; holly H3B; holly & R
14 to) anemptis LH3R if) Pow B
15 ne) om. H2
16 sumwhat don) tra. LH3R to) om. L ire) wrePPe B
17 eIer) or B spekynges) spekyngye H2H3BR or') eyer H2
18 Paw5) if H3 or) and R &) be add. LH3R
19 be) so) so H2B; if it be so R it) he R
20 to) so H2 ouer) om. R
redy for to forgif Pe trespas when mercy is asked, 3it Pis man hæb Pe vertue of pacience, Paw3 it be bot weikly & nakedly; for as mikel as he wolde haue it, & trasilb bisily in refreynynge of his vn[s]kilful passions Pat he miȝte hafe it, & also is sory Pat he haP it not as he schulde. Bot(to)a trew 5 lufer of Iesu it is no gret maistrie for to suffren al Pis, for whi lufe feȝtib for him, & sleeP wundre softly swilke stirynge of wreP & of malencolye, & makib his soule so easy, so pesible, so suffrenede & so godly Pur3 be gostly siȝt of Iesu wiP Pe felynge of His blissed luf, Pat Paw3 he be despised 10 & reprofed of oPer men, or take wronge or harme, schame or vileynny, he chargib it not. He is not mikel stirid ageyns hem, he wil not ben angred ne stired ageyns hem; for if he were mikel stirid he schuld forberen Pe conforte Pat he felib withinne his soule, bot Pat / wil he not. He may liȝtlier 15 forgeten alle Pe wronge Pat is don to him, Pan anoPer man may forgif it Paw3 mercy were askid. And so he had wel lefer forgetyn it Pan forgifen it; for him Pinkib it so most ese to him.

And lufe doP al Pis, for lufe opneP Pe eĳe of Pe soule 20 to Pe siȝt of Iesu, & stablib it with Pe likynge of luf Pat it felib bi Pat siȝt; & confortib it so miȝtily Pat it
takethe no kepe what so men iangelen or don ageyne him, it
hangethe noPinge vpon him. Pe most harme Pat he miȝt han were
a forbertynge of Pat gostly siȝt of Iesu. And Perfor it is
lefer to him for to suffre alle harmes Pat Pat alone. Al Pis
may Pe soule wel don & esily, withouten grete troblynge of
Pe gostly siȝt, whan disese fallithe al withoutefor PCIe & touchithe
not Pe body, as is bakbitynge or scorynyge or spoilynyge of
swilk as he haP; al Pis grefithe not. Bot it goP sumwhat nerre
whan Pe flesch is touchid & he felith smert; Pan is it harder.
NerPeles Pawȝ it be hard & vnpossible to Pe freal kynde of
man to suffre bodily penaunce gladly & paciently, withouten
bittur stirynges of ire, angre & malencoly, it is not
vnpossible to lufe, Pat is Pe Holy Gost, for to wirke Dis
in a soule Per He touchithe wiP Pe blissid gifte of luf.

Bot He gifithe a soule Pat is in Pat plyȝt miȝty felynges of luf, & wondirfully festneth it to Iesu, & departeth it
wondir ferre fro Pe sensualitee Purgh His pryuey miȝt, &
confortith it so swetly bi His blessid presence Pat Pe soule
feliP litel peyn or elles none of Pe sensualite; & Pis is a
special grace gifen to Pe holy martires. Pis grace (hadden)
Pe appostels, as (Holy) Writ seiP of hem Pus: Ibant apostoli

f. 120r.

\[\text{a forberyng(e)) afor beryng(e B Pat) Pe L; a H3}
\]
\[\text{for) om. L alle) ofere add. LH3R}
\]
\[\text{Pe) a L wel don) tra. L}
\]
\[\text{is it) tra. L}
\]
\[\text{vnpossible ... vnpossible) in- ... in- L}
\]
\[\text{man) for add. LH3R penaunce) peyne LH3R}
\]
\[\text{ire) wrePPe B}
\]
\[\text{Pe) his LH3R}
\]
\[\text{gifithe) to add. L}
\]
\[\text{it?) Pe soule LH3R}
\]
\[\text{&) he add. H2}
\]
\[\text{a) Pe L}
\]
\[\text{hadden) above Hc}
\]
\[\text{hadden Pe appostels) Pe a. hadde for H2}
\]
\[\text{Holy) above Hc of hem Pus) Pus of hem LH3R}
\]
nomine Christi contumelianam pati. Pat is: Pe apostles Jeden iociende fro Pe conseil of Pe Iewes when Pei were beten with scourges, & Pei were glad Pat Pei were worPi for to suffre any bodily dishesse for Pe [name] of Iesu. Pei were not stirid to ire ne to felnes, to be venged of Pe Iewes Pat beten hem, as a 5 werdly man (wolde ben) when he suffriP a litil harme, be it neuer so litel, of his even-cristen. Ne Pei were not stirid to pride ne to heisnes of hemself & to dedeyn & to demynge of Pe Iewes, as ypocrytes & heritikes arn Pat wilen suffren mikel bodily peyne, & arn sumtyme redy for to suffre dede with grete 10 gladnes & with misty wil, as it were in Pe name of Iesu for lufe of Him. SoBly Pat lous & Pat gladnes Pat Pei haue in suffryng of bodily meschef is not of Pe Holy Gost; it comiP not fro Pe fir Pat brenneP in Pe heisse aeruer of heuen, bot it is feyned bi Pe feende enflaumed of helle. For it is fully 15 menged with Pe heissePe of pride & of presumpcioun in hemself, & despite & demynge & dedeyn of hem Pat Pus punischen hem. Pei wenen 3it Pat al is charitee & Pat Pei suffren al Pat for Pe luf of God, bot Pei are bigilid of Pe midday fende. A trewe lufer of Iesu, when he suffriP harme of his even-cristen, 20
is so strengthened that the grace of the Holy Ghost, & is made so meek, so patient & penitent, & is made so peaceable, & so fastly, that if he suffereth his own children he keepeth ay meekness. He despiseth him not, he despiseth him not, but pleads for him in his heart & hath of him pite & compassion, mikel more tenderly than of another man, for he never did him harm; & softly better loveth him & more fervently desireth salvation of his soul, because that he seeth that he shall have so mikel costly profit of the yuel deed of another man, that it be aye against his will. But His love & His meekness wriketh only the Holy Ghost, above 10 Be kynde of man, in hem that He maketh true lovers of Jesu.

39 Hou loue slep covetise, [lecherie], glotenye & [accidie &] Be fleisly sauour & delyt in alle Be fyue bodily wittes softly & esily, Ponor three gracious beholding of Jesu.

Covetise also is slayn in a soul by His wyrkyng of lufe, for it maketh His soul so covetous of costly gode & to heuenly riches so ardaunt, that it setteth riȝt noȝt by alle erly riches. It hath no more deyte in hafynge of a precious stone Pan in a halk stone; ne no more lufe hath he in an hundred pounds of golde Pan in a pounde of lede. It setteth al Pinge

1 Pe ') om. LH3BR
2 & ') so add. H2LH3R
3 harme) what add. L ay) euere B
4 bot) he H2
5 anoPer) any oPer H2
6 so) om. B
7 profit ... it) over erasure L of ' ... man) Ponor H3R
8 his yuel dede LH3R
9 &) in R only ... Cost) pe holy gost only R
10 lecherie) & add. Hc accidie &) sleP Hc
11 wittes) in pe perfite loue (lufer H3) of iseu add. LH3R
12 Jesu) hym LH3R
13 also is slayn) is slayne al so H2 Pe) om. R
14 Pe soule) om. B costly) om. R
15 riches) ryochesse H2LBR alle) om. R
16 riches) richesse LH; Pynge and ryochesses H2 more) maner R
17 in') of H3R halk) chalk H2LH3B
Pat schal perischen at o pris, no more chargiP Pat on Pan Pat oPer as in his lufe. For it [seen] wel Pat al Pese erly Pinges Pat worldly men lete so grete pris of & lufe so deyntily, schul passe away & turne to no3t, boPe Pe Pinge in hitself & Pe luf of it.

And Perfor he bryngiP it in his Po3t bityme into Pat plit Pat it schal ben aftir, & so acountiP it as no3t. And when worldly lufers -stryfen & fe3ten & pleden for erPly gods, who may first han it, be lufer of Iesu striP with no man, bot kepP himself in pees & holdiP him paiied with Pat Pat he haP, & wil strive for no more. (For him PinkiP Pat him nediP no more) of al Pe riches in erPe Pan a skant bodily sustenaunce, for to saue Pe bodily life withal as longe as God wil: & Pat he may li3tly hafe, & Perfore wil he / no more. He is wel paiied when he haP no more Pan skantly him nediP for Pe tyme, Pat he may frely 15 be descharged fro bisynes aboute Pe kepynge & Pe despendynge of it, & fully gifen his herte & his bisynes aboute Pe sekynge of Iesu, for to fynden Him in klennes of spirit. For Pat is al his coueitise; for whi, only clen of hert schal see Him.

Also fleasc(h)ly luf of fader & of moder & of oPer worldly frendes

1 perischen) and passen add. LH3R Pan) Pat B
2 his) om. H3 seeP) semiP HcH2 Pese) those R
3 men) loveris LH3R lete ... of) han in so greet price LH3R lete) takeP B deyntily) denteyPly B
4 Pe*) om. H2B luf) louere R
5 bityme) byfor- R into) in LH3R
6 so) he add. L as) at LH3R
7 fe3ten & pleden) trs. LH3R erPly) wordli LR
8 who) so add. H2B, add. but erased Hc
9 Pat*) om. H2 &") he add. L
10 For ... more") om. H2; above Hc Pat) om. L
11 riches) richessis L; richesse BR
12 saue) haue B withal) Per with B he may) trs. LH3BR
13 more) han add. LH3R paiied) at eae LH3R
14 frely be) trs. L
15-16 al add. LH3R
16 &") or R & of oPer) or to any R
hangiP not vpon him; it is even kut fro his herte with Pe swerde of gostly lufe, Pat he haP no more affectiouen to fader or moddir or to ony worldly frende Pan he haP to anoPer men, bot if he see or fele in hem more grace or more vertue Pan in oPer men. Oутakyn Bis, Pat he had lefer Pat his fadar & his modir hadden Pe self grace Pat summe oPer men han; bot nerPeleis if Pei be not so, Pan lufiP he oPer men better Pan hem, & Pat is charitee. And so seleP Goddis lufe coueitise of Pe werlde, & bryngiP into Pe soule pouerte in spirit.

And Pat doP luf not only in hem Pat han rišt nošt of worldly gode, bot also in summe creatures Pat arn in grete worldly state & haue dispendynge of erfly riches. Luf sleP in summe of hem coueitise, so ferforP Pat Pei han no more likynge ne sauour in hafynge of hem Pan in a stree. Ne Paw3 Pai ben loste for defaute of hem Pat schuld kepem hem, Pei sette not Perby; for whi, Pe herte of Goddis lufere is Pur3 Pe gifte of Pe Holy Goste taken so fully with Pe sišt & Pe lufe of anoPer Dinge, Pat is so precious & so wurDi, Pat it wil resseife none oPer lufe restendly Pat is contrayre Perto.

And not only doP lufe Bis bot also it seleP Pe likynge of leccherye & al oPer bodily vnclennesse, & bryngiP into Pe soule / verrey chastite, & turniP it into likynge. For Pe soule feliP so grete delite in Pe sišt of Iesu Pat it likiP for to
ben chaste, & it is no grete hardnes to it for to kepe chastite, for it is so most esy & most rest.

And vpon Pe self wise Pe gifte of lufe sleeP fleschly lustes of glotonye, & makip Pe soule sobre & temperaunt, & berip it vp so mi3tily Pat it may not resten in likyng of mete & drynke, bot it takiP mete & drynke what it be Pat lest grefiP Pe bodily compleccioun, if he may li3tily come Perto, not for lufe of itself bot for lufe of God. On Pis maner wise: Pe luser of God seeP wel Pat him nediP for to kepen his bodily lif with mete & drynke, as longe as God wil suffren hem to ben togidir. Pan schal Pis be Pe discrecioun of Pe luser of Iesu, as I vndirstonde, Pat haP felynge & wirkynge in lufe; Pat vpon what maner Pat he may most kepen his grace hool, & lest be lettid fro wirkynge in it Pur3 takynge of bodily sustenauce, so schal he do. Pat maner mete Pat lest lettip & lest trobleP 15 Pe herte & may kepe Pe body in strengePe, be it flesche, be it fische, be it bot brede & ale, Pat I trowe Pe soule chesiP for to hafe if it may come Perbi. For alle Pe bisynes of Pe soule is for to Pinken on Iesu with reuerente luf, ay withouten lettyngne of ony Pinge if Pat it mi3t. And Perfor siPen Pat it most nedis sumwhat be lettid & hindred, Pe lesse it is lettid & hyndred by mete or drynke or ony oPer Pinge Pe lefer
it is. It had leuer vsen Pe best mete & most of prise Pat is
vndir sunne, if it lesse lettid Pe kepynge of his herte, Pan
for to taken / bot brede & water if Pat lettid him more; for he
haP no rewarde for to geten him grete mede for Pe payne of
fastyng & be put Perbi fro softnes in hert. Bot al his bisynes 5
is for to kepen his herte as stably as he may in Pe siJt of
Iesu & in Pe felynge of (His) luf. And soPly as I trowe, he mi3t
with lesse likynge vsen Pe beste mete Pat is gode in Pe owne
kynde, Pan another man Pat wirkiP al in resoun withouten Pe
special siJte of luf schulde mowen vse Pe werst; outaken mete 10
Pat Pur3 craft of curye is only made for luste: Pat maner of
mete may he not wel acorde withal. And also on Pat ober side,
if litel mete, as only brede & ale, most helpiP & esiP his hert
& kepeth it most in pees, it is Pan most lefe to him for to vsen
it so; & namely if he fele bodily strengePe only of Pe gifte 15
of luf withal.

And 3it doP luf more, for it sleep accidie & fleshly
ydelnes & makiP Pe soule lifly and spedy to Pe servise of Iesu;
so fer forP Pat it couesitiP ay to ben ocupied in godnes, namly
inwarde in beholdynge of Him, bi Pe vertue of Pe whilk Pe soule 20
haP sauour & gostly delit in preijenge, in Pinkynge, & in al ober
maner of doynge Pat nedieP for to be done after Pe state or
degree Pat he stondiP in askiP, wheDer he be religious or

1 leuer) leuerer L; taken & add. LH3R
3 &P or H2
4 no J) non H3 for 1) om. L
6 stably) stable H2B above H2
8 Pe 2) his H3
11 luste) love H2 or 2) om. B
12 he not) tre B; nou3t be with he above R
wel ... withal) a corde with wel H2 acorde) -end R
13 helpiP) kepeth H3
14 most 2) om. B
15 he) it H2
17 accidie) slouPe B
19 it) is H3 ay) euere B
20 Pe 2) om. LH3 whilk) siJt add. LH3BR
21 in 1) & L
22 maner of doynge) doynge H2; maner wirkyne LH3R
for) om. LR or) & Pe H2H3R; & L; ober B
seculer, withouten heuynes or peynful bitternes.

Also it sleP Pe veyn likyn(g) of Pe fife bodily wittes. First Pe sijt of Pe eijæ, Pat Pe soule haP no likyng in Pe sijt of ony werdly Pinge; bot it felîP rafer peyne & disese in beholgyng of it, be it neuer so faire, neuer so precious, neuer so wundirful. And Perfore as werdly lufers renne out / sumtyme for to see new Pinges, for to wundren on hem, & so for to feden here hertes with Pe veyn sijt of hem; riêt so a lufers of Iesu is bisy for to rennen awey & withdrawen him fro Pe sijt of swilk maner Pinges, Pat Pe inner sijt be not letted. 10 For he seeP gostly anoher maner Pinge Pat is fairer & more wundirful, & Pat wolde he not forberen.

Riêt on Pe self wise is it of spekyng & heryng; it is a peyn to Pe soule of a lufers for to spekyng or heren ony Pinge Pat mįjȝ letten Pe fredam of his hertes for to binken on Iesu. 15 What songe or melody or mynstralcy outward Pat it be, if it lette Pe böȝt Pat it may not frely & restfully preien or binken on Him, it likiP him riêt noȝt; & Pe more delitable Pat it is to oher men, Pe more vnsauory it is to him. And also for to heren ony manere (speking) of oher men, but if it be 20 sumwhat touchynde Pe wyrkyng of his soule in Pe luf of Iesu,

likyng) -ss L; g abov7e Ho
Pe ' ... eiȝæ) of Pe eihe Pat is Pe sijt R
werdy) erbeli LH3R; sijt add. (can.) Hc rafer) om. H2
& ... it”) in Pe beholgyng of it and disese R
5-6 neuer “... neuer) ne ... ne LH3R
Pinges) and add. R
hertes) herte LH3R
maner) om. R
he) hit’ B
 Pat) om. B
is it” trs. LH3R
lufers) of iesu add. LH3R
for ... on) fro Pe wekyng of (on R) LH3R
or) what add. H2 Pat) at R
Him) iesu LH3R him) om. LH3 delitable) defect- B
it”) om. H3
speking) Pyng H2; above Ho if) om. LB
his) Pe H3B
it likiP him rišt nošt; he is elles rišt sone irke of it. He
had wel leuer ben in pees & here rišt nošt ne speke rišt nošt, Pan for to heren Pe spekynge & Pe techynge of Pe grettest clerke
of erþ, with alle Pe resouns Dat he coude seyen to him Pur3
mannes witte, bot if he coude speken felendly & stirendly of
Pe luf of Iesu. For Pat is his craft principally, & Perfore
wolde he not elles speken, heren ne seen, bot Pat mišt helpen
him & forPeren him into more knowynge & to better felynge of
Him. Of werdly-speche it / is no doute Pat he haP no sauour in
spekynge ne in herynge of it, ne in werdly tales ne in tipinges, ne in none swilke veyn iangelynge Pat longiP not to Him.
And so it is of smellynge & sauorynge & touchynge; Pe more
Pat Pe Pošt schulde be distracte & broken fro gostly reste
bi Pe vse ouPer of smellynge or sauorynge or of ony of Pe
bodily witte, Pe more he fleP it. Pe lesse Pat he felis of hem 15
Pe lefer is him, & if he mišt lifen in Pe body withouten Pe
felynge of ony of hem he wolde neuer felen hem. For Pei
troblen Pe herte oft sipes & putten hit fro reste, & Pei moun
not ben fully eschwed. NerPeles Pe luf of Iesu is summyme
so mišty in a soule Pat it ouercomiP & sleeP al Pat is
contrarie Perto.

1 him) elles add. (can.) Hc rišt nošt) but litiH R
rišt") wel H2 irke) wery H2B
2 here ... speke) speke rišt noušt ne (and R) heere LH3R
ne ... nošt") om. H2
3 & ) or LH3R
4 of) on LH3R resouns) resoun B
5 witte) onli add. LH3R
7 spoken) om. L Pat) Pat add. H2
8 forPeren) forthen H3
9 no) non H2
12-14 & " ...) sauorynge) om. R
13 & ) or B fro) of LH3B of) of LH3B
14 ouPer) om. H2 or) of LH3B ony) oPer add. H2
15 witte) or of touchyng The more Pat Pe thoušt schuld
be distract and broken fro gostly rest by Pe v3s
eyer of smellyng or of sauoryng or of ony of Pe
bodily wittys add. R it) & add. LH3R
18 hit) oute L Pei) Pe H3
19 ben fully) tres. H2BR eschwed) But add. LH3BR
20 al) Pynge add. L
21 Perto) to it LH3BR
What vertues & gracis a soule rescuyed Puruȝ openying of Pe innere eye into Pe gracious beholdyng of Iesu; & hou it may not be gete only Puruȝ mannys traueil, but Puruȝ special grace & traueil also.

Bus wirkiȝ lufe in a soule, opynende Pe gostly eiȝe into 5 biholdynge of Iesu bi inspiracioun of special grace, & makiȝ it clene, sotil & able to Pe werke of contemplacioun. What Bis openying of Pe gostly eiȝe is, Pe grettest clerk in erP couPe not ymagyn by his witte ne schewe fully bi his tounge. For it may not be geten be studye ne Puruȝ mannes traueil only, but principally bi grace of Pe Holy Gost & with trauail of man. I drede mikel to speke ouȝt of it, for me Pinkiȝ I kan not; it passiȝ myn assay & my lippes are vnclene. NerFeles, for I hope luf askiȝ & lufe biddiȝ, Perfore I schal seyen a litil more of it as I hope lufe techiȝ. Bis openying of Pe gostly eiȝe 10 is Pat liȝty mirknes & riche noȝt Pat I spake of bifore, & it may be callid: Purte of spirit & gostly reste, inwards stilnes & pees of conscience, heiȝenes of Poȝt & onlynes of soule, / a lifyly felynge of grace & pryuyete of herte, Pe waker slepe of Pe spouse & tastynge of heuenly sauour, bryynynge in lufe & schrynynge in liȝt, entre of contemplacioun & reformynge in

1 gracie) grace H3R
5 lufe) outward add. H2LH3B, add. but dotted for deletion Hc
7 clene) & add. H2B
8 Pe') Pis H2LH3BR
9 his') kyndel add. LH3R
10 be') by H2 be' ... Puruȝ) Puruȝ ... bi LH3R
11 bi') Pe add. H2R; Puruȝ L
12 mikel) for add. H2L ouȝt of it) of it any thyng R not) for add. R
13 myn) my miȝn R hope) Pat add. H3
14 I schal) trs. R; I wyl H2
16 mirknes) derk- H2B &') Pat add. LH3R riche)
ryght H3R spake) spake H2B
17 Purte) Pourete H2; pouerte R of) in H2
18 of') in H2L heiȝenes) or deepnesse add. LH3R
19 waker) wake B; man add. H3, add. (can.) Hc
20 Pe) om. B &') a add. LH3R bryynynge) bryng- B
21 liȝt) in add. H2 &') Pe add. H2
felynge. Alle Pese resons are saide in holy writynge bi diuere men, for ilke of hem spake of it aftir his felynge in grace, & Pawʒ al Pai are diuere in schewynge of wordes, nerPeles Pei arne alle in on sentence of soffastnes.

For a soule Pat Purʒ visitynge of grace haP on, haP al. 5
For whi, a siʒend soule to seen Pe face of Iesu when it is touchid (Pourʒ) special grace of Pe Holy Goste, it is sodenly chaunged & turned fro Pe pliʒt Pat it was (in to anoPer maner .felīng. It is wondirfully departid & drawen first) into itselpe fro Pe lufe & likynge of al erPly Pinge; so mikel Pat it haP lost saouer of Pe bodily life & of al Pinge Pat is, saue only Iesu. And Pan is it clene fro alle Pe filPe of syn; so ferforPe Pat Pe mende of it & al vnordeyned affeccioun of ony creature is sodeynly weschen & wiped away, Pat Pei is no mene lettynde atwix Iesu & Pe soule, bot only Pe bodily life. And Pan is it in gostly reste; for whi, alle pyneful (doutes) & dredes & al oPer temptaciouns of gostly enmys arn drifen out of Pe herte, Pat Pei troblen not ne synken not Perin for Pe tyme. It is in rest fro Pe noye of werdly bisynes & peynful taryinges of wikked stirynges, bot it is ful bisy in Pe fre gostly wirkynge of lufe; & Pe more it trauelip so, Pe more rest it felip.
Bis restful (trauel) is ful fer fro fleshly ydelnes & fro blynde sikernes. It is ful of gostly werk, but it is called reste; for grace lesið De heuý ʒokke of fleas(h)ly luʃ fro Pe soule, & makiþ it miʃty & free Purghe De / gifte of De gostly lufe, for to wirken gladly, softly & delectably in al Pinge. Pat grace stirik it for to wirken in. And Perfor is it called an holy ydelnes & a reste moste bezy; & so is it in stilnes fro Pe grete cryinge & Pe bestly noise of fleshly desires & vnclene Poþis.

Bis stilnes makiþ Pe inspiracioun of Pe Holy Cost in beholdynge of Iesu. For whi, His vois is so swete & so miʃty Pat it puttiþ silence in a soule to [iængelunge] of alle oþer spekерыs; for it is a voys of vertue softly souned in a clene soule, of Pe whilk Pe prophете saiþ Bus: Vox Domine in virtute. Pat is; Pe voice of oure Lorde Iesu is in vertue. Bis voys is a lifly worde & a spedy, as Pe Apostel seiþ: Viuus est sermo Domini et eficax, penetrabilior o[mni] gladiō. Pat is: Qwiþe is Pe worde of Iesu & spedy, more persande Pe ony swerde is. Bur3 spekỳngs of His worde is fleshly luʃ slayn, & Pe soule kept in silence fro alle wicked stirynges. Of Bis silence (it) is seyd in Pe Apocalips Bus: Factum est silencium in celo, quasí.
dimidia hora. Silence was made in heuen as it were an half houre. Heuen is a clene soule, Pur\$ grace lift vp fro er\$ life to heuenly conversaciuon, & so is it in silence; but for as mikel as Pat silence may not lesten hole continuely, for corrupcioun of Pe bodily kynde, Perfor it is likned bot to Pe tyme of an half oure. A ful schorte tyme Pe soule Pinki\$ Pat it is, be it neuer so longe, & Perfor it is / bot as an halfe oure. And Pan ha\$ it pees in conscience; for whi grace putti\$ out gnawynge & prikkynge, stryfyng & flytyng of synnes, & bryngi\$ (in) pees & accorde, & maki\$ Iesu & a soule boPe at one in ful accordance of wille. Per is non (vp)braydyng of synnes ne scharpe reprofynge of defautes made Pat tyme in a soule, for Pei are kissed & frendes; al is forgifen Pat was misdone.

Bus feli\$ Pe soule Panne with ful meek sikernes & grete 15 gostly gladnes, & it concei\$ a ful grete boldnes of saluaicuon bi Pis acorde makynge, for it heri\$ a pryuey witnesynge in conscience of Pe Holy Gost, Pat he is a chosen sone to heuenly heritage. Bus Seint Poul se\$: Ipse spiritus testimonium perhibet spiritui nostro, quod filii Dei sumus. Pat is: Be 20 Holy Gost beri\$ witnes to oure spirit Pat we arne Goddis sones. Pis witnesynge of conscience sob\$ly felde Pur\$ grace, is Pe

1 an half) tras. L
2 to) vn to H3 is it) tras. H2L
5 Pe\$) om. L
6 an half) tras. L
7 it is) tras. B as) om. H2H3 an halfe) tras. L
9 flytyng(\$) shydunge B
10 in) om. H2B; above Hc accorde) -eP H2
11 vpbraydyng(\$) vp over erasure Hc
12-13 in a soule) om. H3
15 grete) om. H3
16 gladnes) & grete gostly gladnes add. (can.) Hc
18 a) om. LH3 to) Pe add. H3
20 quod) quoniam H2; quid B filii Dei sumus) sumus filii dei L
22 Pis) Pat H3
verray ioye of Pe soule, as Pe Apostel seid: *Gloria mea est testimonium consciencie mee. Pat is: My ioye is Pe witnes of my conscience; & Pat is when it witnesse pees & accordes, trewe lufe & frendship atwix Iesu & a soule. And when it is in Pis pees Pan is it in heiñenes of Douȝt.

When Pe soule is bounden with lufe of Pe werlde, Pan is it bineP alle creatures; for ilk a Pinge ouergoP it & beriP it doun by maystrye, Pat it may not see Iesu ne lufen Him. For riȝt as Pe lufe of Pe werlde is veyn & fles(h)ly, riȝt so Pe biholdsynge & Penkyng & Pe vsynge of creatures is fleschly; & Pat is a Praldom of Pe soule. Bot Pan Purȝ opnynge of Pe gostly eïðe into Iesu, Pe luf is turned / & Pe soule is reisid vp after his owne kynde above alle bodily creatures; & Pan Pe beholdynge & Penkyng & Pe vsynge of hem is gostly, for Pe luf is gostly. Pe soule haP Pan ful grete dedeyn for to be buxum to luf of bodily Pinges; for it is heiñe sette abouen hem Purȝ grace. It settiP noȝt bi al Pe peirld; for whi, al schal passen & perischen. Vnto Pis heiñenes of herte, whiles Pe soule is kept Perin, comeP none errour ne disoeite of Pe fende, for Iesu is soPfastly in sijt of Pe soule Pat tyne & al Pinge byneP Him. Of Pis spekiP Pe prophet Pus: Accedât homo ad cor altum: et exaltabitur Deus. Come man to heiñe herte, & God schal be

2 witnes) wittenessynge LH3
4 atwix) by- LB; by twene H2
5 is it) trs. H2 heiñenes) or depnes add. H3
6 with) bi L
6-7 Pan is it) it is Panne LH3
7 ilk a) iche a H2L; every B
8 not) freseli add. LH3B see Iesu) trs. H2
10 &') Pe add. LH3 of) hem is gostly for Pe lufe is gostly add. (can.) Ho
11 a) Pe L Pe') om. H2
13 his) here LH3B bodily) om. H3
14 &') Pe add. H3 Pe') om. L
14-15 for ... gostly) om. H2
15 dedeyn) vndeynete L
16 it) his herte H2 hem) hym B
17 settiP) riȝt add. LH3
20 in) Pe add. L & in H3
21 ad) ad add. B et) om. L
hei3ed. Pat is, a man Pat Purgh grace comiP to hi3enes of
Po3t, schal seen Pat Iesu only is hei3ed abouen alle
creatures & he in Him.

And Pan is Pe soule alone, mikle straunged fro fela3schep
of werdly lufers Paw3 here body be in middis amonge hem; ful
fer departid fro fleschly affeccions of creatures. It chargiP
no3t Paw3 it neuer see man, ne speke with him, ne had confort
of him, if it mi3t ay be so in Pat gostly felynge. It feliP so
grete homlynes (of) Pe blissed presence of oure Lorde Iesu,
& so mikle sauour of Him, Pat it may li3tly for His lufe
forgetyn Pe fleschly affeccion & Pe fleschly mynde of alle
creatures. I sey not (Pat it shal not) lufen ne Pinken of
other creatures. Bot I sey Pat it schal Pinken on hem in tyme,
& seen hem & lufen hem gostly & frely, not fleschly
(& pynefully) as it did bifore. Of Bis onlynes spekes be
prophet Pus: Ducam eum in solitudinem, et loquar ad cor eius.
I schal leden hir into only stede, & I schal speke to hir
herte. Pat is, grace of Iesu lediP a soule fro noious companye
of fleschly desires into onlynes (of tho3t), & makiP / it (to)
forgete De likynge of De werld, & sowniP bi swetnes of His
inspiraciun wordes of lufe in eres of Pe hert. Only is a
soule when it lufiP Iesu & tentiP fully to Him, & haP lost Pe
sauour & Pe confort of Pe werld; & Pat it mi3t Pe better kepe

1 a man Pat) Pat aman L
2 only is) tras. LH3
4 fela3schep) felshep B
5 hem) & add. H2
7 see) si3e L
8 him) hem H2 ay) seure B
9 of) in H2; bi LH3B; over erasure Ho
10 sauour) fauour LR; R resumes
12 Pat ... not) om. H2; above Ho of) on R
15 & pynefully) om. H2B; above Ho; ne p. LH3 bifoire)
& seen hem & lufen add. (can.) Ho onlynes)
wyldernesse B
16 eum) em LH3R
17 into) an add. L; wyldernesse or add. B
19 onlynes) or wyldernesse B of tho3t) om. H2B; above Ho
to) om. H2LA3B; above Ho
22 tentiP) tend- LB fully) hooly B
His onynes it fleeth be companye of alle men if it may, & seke onynes of body, for Pat mikel helpeth to onynes of soule & to be free wyrkyng of luf. Be lesse lettyng Pat it hath withouten of veyn iangelynge, or within of veyn Penkyng, be more free it is in gostly buholdynge, & so is it in pryuyte of hert.

Al withouten is a soule while it is overleid & blynded with weredly luf; it is as comune as be heisse way. For ilke a stirynge Pat cometh of be flesche or of be fende sinketh in, & goeth Purghe it. But Pen Pur3 grace it is drawn into be pryuyte chambre (into) be si3t of oure Lorde Iesu, (& here in his pryuy counsellis & is wondyrfully counforted in be heryng. Of His speketh Pe prophet) Pus: Secretum meum mihi, secretum meum mihi. My pryuyte to me, my pryuyte to me. Pat is, be lufer of Iesu, Purghe inspiracioun of His grace taken vp fro outward felyng of weredly lufe & rauisched into pryuyte of gostly lufe, teldip Pankynge to Him, seiend Pus: My pryuyte to me. Pat is, my Lord Iesu bi pryuyte is schewde to me & pryuyly hid fro alle luferes of be wereld, for it is called hid manna, Pat may listlyer ben askid Pen tolds what it is. And Pat oure Lorde Iesu biheti3 to His lufer Pus: Dabo sibi manna absconditum,
quod nemo novit, nisi qui accipit. Pat is, I schal gif manna hid Pat no man knowiP bot he Pat takiP it. Bis manna is heuenly mete & aungels fode, as Holy Writ seI; for aungels arne fully /fed & fillid with clere si3t & brennende lufe of oure Lorde Iesu, & Pat is manna. For we moun aske what it is, bot not wete what it is. Bute be luf er of Iesu is not filled 3it here, bot he is fed bi a litil tastynge of it whils he is bounden in Bis bodily lif.

Bis tastynge of manna is a lifely felynge of grace, had Pur3 opnynge of Be gostly ei3e. And Bis grace is not anoPer grace Pan a chosen soule feliP in bigynnynge of his conversion; bot it is Be same & Be selfe grace, bot it is oPerwise felid & schewyd to a soule. For whi, grace wexed with Be soule & Be soule wexed with grace, & Be more clene Pat Be soule is, fer departid fro luf of Be werld, Be more mi sty is Be grace, more inwards & more gostly schewend Be presence of oure Lorde Iesu. So Pat Be same grace Pat turniP first hem fro synne, & makiP hem bigynned & profitande bi gi ftes of vertues & exercice of gode werkis, makiP hem also perfit, & Pat grace is kallid a lifly felynge of grace, for he Pat haP it feliP it wel & knowiP wel by experience Pat
he is in grace. It is full lily to him, for it quicke in the soule wondrfully & makieth it so hole that it felteth no peynful diseas of the body, for it be feble & seckely; for whi, Pan is the body miñtiest, most hool, & most restful, & the soule also.

Withouten his grace the soule can not liuen bot in peyn, for it Pinketh that it miñt ay kepe it & no-Pinge schulde pute it away. And nerPeles 3it it is not so, for it passeth away fully lytly; but nerPeles Paweth the souereyn felynge passe away & withdrawe, Pe reliefe / lefieth stille, & kepieth the soule in sadnes & makieth it for to desiren the comynge ageyn. And Pis is also Pe 10 wakir slepe of Pe spouse, of Pe whilk Holy Writ seith: Ego dormio, et cor meum vigilat. I sleepe & my herte wakieth. Pat is, I slepe gostly when Pur3 grace Pe luf of Pe werld is slayn in me, & wicked stirynges of fleshly desires are ded so mikel Pat vnnePes I fele hem, I am not taried with hem. Myn herte is made free, & Pan it wakieth; for it is scharpe & redy for to lufe Jesu & seen Him. Be more I slepe fro outwarde Pinges, Pe more waker am I in knowynge of Jesu & (of) inwarde Pinges; I may not wake to Jesu bot if I slepe to Pe werld.

And Perfore Pe grace of Pe Holy Goste sperende Pe fleshly 20 eise, dobe Pe soule slepe fro worldly vanytee, & opennde Pe gostly eise waken into Pe siñt of Goddis maieste hiled vndir

2 wondrfully) wondrli LH3R it2) he L
3 & ) or LH3BR
5 Pa) a H3
6 ay) suere B
7 it is) tras. LH3R
8 felynge) of it add. LH3BR
10 Pis) Pat B Pe2) a H3
11 Pus) om. R
14 stirynges) stiringe L ded) -yd H2LBR; dedid Ho; & add. L
16 is2) mad H2
17 & ) to add. H2; for to add. R
18 of2) om. H2B; above Ho
20 sperende) closynge B
21 opennde) opened R
22 waken) -eP H2 vndir) Pe add. B
cloud of His precious manheide; as Pe gospel seip of Pe apostels when Pei were with oure Lorde Iesu in His transfiguracioun, first Pei slepid & Pan Euigilantes viderunt maiestatem: Pei waknend seen His maiste. By slepe of Pe apostels is vndirstonden dyenge of werdly lufe Purgh inspiracioun of Pe Holy Gost; by here waknynge, contemplacioun of Iesu. Pur3 Pei slepid Pei soule is brost into reste fro dyn of fleschly luste; & Purgh waknynge it is reisid vp into (Pe) si³t of Iesu & gostly Pinges. Pe more Pat Pe ei³en are spered in His maner slepe fro Pe appetite of er³li Pinge, Pe scharper is Pe inner si³t in lufly beholdeynge of heuenly fairhed. Bis slepynge & Bis wakynge lufe wirki³ Pur³ Pe si³t of grace in f. Pe soule of Pe lufer of Iesu. /

41 Hou special grace in beholdeynge of Iesu wi³drawi³ sumtyme fro a soule, & hou a soule shal haue hir in Pe absence & presence of Iesu; & how a soule shal desire Pat in it is alwey be gracious presence of Iesu.

Schew me Pan a soule Pat Pur³ inspiracion of grace hab openynge of Pe gostly ei³e into biholdeynge of Iesu; Pat is deportid and drawn out fro lufe of Pe wor[1]de, so fer forth Pat it hath purte & pouerte of spirit, gostly rest, inward
silence and pees in consience, heissenes of Poȝt, onlynes
and pryuetes of herte, waker slepe of Pe spouse: Pat haȝ loste
lykyng & joyes of Pis werlde, taken wiþ delice of heuenly
sauour, ay Pristand & softe lykynge Pe blessed presence of
Iesu; and I dar hardely pronuncen Pat Pis soule brennyth al
in luf and schynyth in gostely liȝt, wurthi for to come to
Pe name & to Pe wurshchip of (Pe) spouse, for it is reformed
in felynge, made able & redy to contemplacioun. Pese are Pe
toknes of inspiracioun in openynge of (Pe) gostly eiȝe. For
whi, when Pe eiȝe is opned Pe soule is in ful felynge of
alle Pese vertuues before seid, for Pat tyne.

Neþeles it fallith ofte siPes Pat grace wipdrawn in
party for corrupcioun of mannys freellte, & sufferþ Pe soule
falle into itsel in fleshlied, as it was behþr; & Pen is Pe
soule in sorw & in peyn, for it is blynde & vansauory & can
no gode. It is weyk & vnmȝst, encumbred wþ Pe body & wþ
alle Pe bodily wittes: it seekþ & desirþ after Pe grace of
Iesu ageyn, & it may not fynde it. For Holy Writt seith of
oure Lordes Bus: Postquam vultum suum absconderit, non est qui
contemplatur eum. Pat is, After when oure Lord lesu haȝ hid
His face Per is none Pat may biholden Him. When He shewth
Him, Pe soule may not vnsawee Him for He is liȝt; & when He

2 and) in H2
3 ioyes) icie L
4 (cy) euere B softly) soðli L
5 pronuncen) proucen R
7 Pe ) om. H2; above Ho
8 Pe) Those R
9 in) and R Pe) above Ho
11 Pe) these R
12 it ... siþes) ofte siþes it falleb LH3R
13 for) fro B
15 in ) om. LH3R
16 weyk) feble B
17 grace) face LH3BR
20 lesu) om. H3R haȝ) had L
hidyng is but a sotil assaynge of Pe soule, His schewynge is wondrir merciful goodnes in conforte of Pe soule.  

Haue Pu no wondir / Paw5 Pe felyng of grace wildraw sumtyme fro a lufer of Iesu. For Holy Writ seip Pe same of Pe spouse, Pat she farifchPus: Cuesiui et non inueni illum; vocauet non respondit mihi. I seked & I fonde Him not: I called & He answerid not. Pat is, when I falle doun to my freeltie, Pan grace wildrawP; for my fallynge is cause Perof, & not His fleeng. Bot Pan fele I payne of my wretchednes in His absence, & Perfore I so3te Him [by sotylte of Pes] y hadde hym byfore, & y fond hym no3t; y callede hym ] bi grete desirynge of bert and He gaf to me no falable answerynge. And Pan I cried wiP alle my soule; Neuertere, dilecte mi. Turne ageyn, Pu my loued. And 3it it semed as He arde me not.  

De peynful felyng of myself, & Pe assailyng of fleshly lustys & dredes in His tyme, and Pe wantyng of my gostly strengP, is a continuel cryenge of my soule to Iesu; and nerPeles oure Lord makP straunge & comiP not, cry I neuer so fast. For He is sikir inow5 of His lufer, Pat he wil not turn ageyn to worldly luP fully, he may no sauour han Perin; & Perfor abidiP he Pe lenger.
But at Pe last when He wil He comyth ageyn, ful of grace & of sofffastnes, & visite Pe soule Pat langueshe in desire bi sikynes of luf to His presence, & touchi it & anoyntith it ful softly wil Pe oyle of gladnes, & maki it sodeynly hool fro alle pyne; and Pan crieth the soule to Iesu in gostely voyce with a gladd herte thus: **Oleum effusum nomen tuum.** Oyle Sotted is hi name Ihesu. Pi name is Ihesu, Pat is hele. Pan as longe as I fele my soule sore and seke for synne, pyned wil pe heuy birpen of my body, sorry and dreaded / for periles & wrecchednes of Piis life, so longe Lorde Iesu bi name is oile sparid, not oile Sottede to me. But when I fele my soule sodeynly touched with Pe liȝt of grace, heled & softened fro alle Pe felPe of synne, conforted in lufe & in liȝt with gostly strenPe & gladdnes vnspekable, Pan may I say with lysty lounyne & gostly miȝt to Pe; oile Sotted is bi name Iesu to me. For bi Pe effecte of bi gracious visitynge I fele wel of bi name Pe trewe exponynge, Pat art Iesu hele; for oonly bi gracious presence heliP me fro sorowe & fro synne.

Blissed is Pat soule Pat is ay fed in felynge of luf in His presence, or is borne vp bi desire to Him in His absence. A wise lufer is he & a wel taȝt, Pat sadly & (reuerently) hab Him in his presence, & lufly biholdiP Him withoute dissolute
li\ntness, & paciently & easil berip Him in His absence without venymous despeire & ouer pynful bitternes.

Dis chaungabilite of absence & presence of Iesu Pat a soule felip is not perfeccioun of Pe soule, ne it is not ageyns Be grace of perfeccioun or of contemplacioun; bot in so mikel is perfeccioun Be lesse. For Be more lettynge Pat a soule ha\ of itself fro continuel felynge of grace, Be lesse is Be grace; & Paw3 [Be grace be lytyl bycause of Be lettynge Pat Be soule fely\fete syPe in hitself], (3)it nerPeles is Be grace in itself grace of contemplacioun. Dis chaungabilite of absence & presence fallip as wel in stat of perfeccioun as in state of bigynnynge, bot in anoPer maner. For ri\t as Per is diuersite of felynge in Be presence of grace atwix Fese two states, rist so is Per in Be absence of grace. And Perfor he Pat knowith not Be absence of grace is redy to be deceifid; & he Pat kep\P not Be presence of grace in vnkynde to Be visitynge, whefer he be in Be state of bigynners or of perfi\ste. NerPeles Be more stabelnes Pat Per is in grace, vnhurt & vnbroken, Be lu\ier / is Be soule & more like vnto Him in whom is no manere chaungabilite, as Be postel seip. And it is ful semely Pat Be soule spouse be like to Iesu spouse in maneres & in vertues, ful acordant to Him in stabelnes of perfit lufe. But Pat fallip seldom; now\here bot in Be special spouse.

1  berip\ berith R  
3-21\ of  reprovid \ def. R  
4 ne \ om. H2  
6 is perfeccioun \ trs. LH3 a) Be H3  
7-8 Be ' ... grace' \ om. L  
8-9 Be ' ... hitself' \ om. HcLH3BR  
9 sit \ om. H2; 3 add. Hc  
10 itself \ is add. H2  
12 in') Be add. LH3  
13 atwix) by- B; by twene H2  
18 perfi\ste) loueres add. H2  
19 lu\ier) loueare B &\ om. LH3  
20 manere) of add. H2; om. H3  
22 acordant) - ende L  
23 Pat) it L now\here) now here H2B
For he Pat perceiP no chaungabilite in felynge of his grace, but ilike hool & stable, vnbroken & vnhurt as him PinkiP, he is ouPer ful perfitt or ful blynde. He is perfitt Pat is sequestred fro alle fleshly affeccions & comunynge of alle creatures, & alle menes are broken away of corupcioun & of synne atwix Iesu & his soule, fully oned to Him with softnes of luf. Bot Pis is only grace aboue mans kynde. He is ful blynde Pat feyniP him in grace without gostly felynge of Goddis inspiracioun, & settiP himself in a maner of stableness, as he war ay in felynge & in wirking of special grace, demande Pat al is grace Pat he doP & feliP withouten & withinnen, Penkand Pat what so euere he do or speke is grace, holdende himself vnchaungeable in specialte of grace. (If Per be ony sich, as I hope Per is none, he is ful blynde in feling of grace.)

Bot Pan mist Pou seien Pus: Pat we schulde lifen only in trouPe & not coueiten gostly felynges ne rewarden hem if Pei comen, for Pe Apostle seiP: Justus ex fide viuit. Pat is, Pe ri5twis man lifiP in trowPe. Vnto Pis I sey Pat bodily felynges, be Pei neuer so confortable, we schul not coueiten, mikel rewarden if Pei comen. Bot gostly felynges swilk as I speke of nowe, if Pei come in Pe maner as I hafe seide before,

2 bot ay add. LH3 & vhurt) trs. L & hool & stable) om. H2
3 ouPer) ouer H2 or) elles he is add. LH3; ellys add. B
is' ful add. LH3B
5 comunynge) with add. Ho the) om. LH3
6 atwix) by- H2B
8 Pat) & L
10 a) om. LH3 or) a add. LH3 ay) euere B
12 Pat) om. H2 so) om. H3B
12-13 euere ... grace) he euere speke or do H3
14-15 If ... grace) om. H2; margin Ho
16 schulde ... only) schul only lyfen H3
17 trouPe) feyP B if) Pow B
19 trouWP) feyP B Vnto) As to H2
21 rewarden) hem add. L if) Pow3 B
we schul ay desieren; bat arne sleenge of alle werdly luf, oponynge of Pe gostly eise, purtee of spirit, pees in conscience, & alle oPer before seide. We schul coueiten to / felen ay Pe lifly inspiracioun of grace made bi Pe gostly presence of Iesu in oure soule, if Pat we mišten; & for to han Him ay in oure sišt with reuerence, & ay felen Pe swetnes of His lufe by a wondirful homlynes of His presence. Pis schulde ben oure lif & oure felynge in grace, after Pe mesure of His gifte in whom al grace is, to summe more & to summe lesse; for His presence is feled in diuers maner wise as He vouachiPease. And in Pis we schulde life & wirken Pat longiP to vs so to werken for withouten Pis we schulde not kun lifen. For rišt as Pe soule is Pe lif of Pe body, rišt so Iesu is lyfe of Pe soule bi His gracious presence. And neuerPeles Pis maner felynge, be it neuer so mikel, it is 3it bot trouP as in rewarde of Pat Pat schal ben of Pe self. Iesu in Pe blis of heuen.

Loo Pis felynge schul we desieren, for ilk a soule resonable owiP for to coueite with alle Pe mište of it neišenge to Iesu & onynge to Him, Purghhe felynge of His gracious vnseable presence. How Pat presence is feled, it may better be known bi experience Pan bi ony writynge; for

1 ay) euere B desieren) Pe Pyngges add. H2 of) om. H2L luf) Pe whiche ben add. H2; oponynge of Pe gostly luf add. (can.) Ho
2 of 3) Pe add. H3
3-4 to felen ay) ay to felen H2
4-6 ay ... ay ... ay) euere ... euere ... euere B Pat) om. H2
5 maner) of add. H2
11 schulde) schulde H2LH3 wirken) al add. LH3B
12 so) for LH3B schulde) schul H3
13 Pe 3) om. LH3B is 3) Pe add. H2
15 maner) of add. LH3 trouP) feyP B
16 Pat) Pe felynge H2; Pe fulnesse LH3B
18 schul we) schulde we H2L; we schulde H3 ilk a) every H2B; echs a L
19 reasonable) -ly B mištes) myght H3
it is his life & his love, his mistake & his list, his joy & his rest of a chosen soul. And therefore he hath softly ones feled it, he may not forberen it withouten paine; he may not undesire it, (it) is so good in itself & so comfortable. What is more comfortable to a soul here than to be drawn out of grace from vile noye of worldly bisynes & filbe of desires, & from vain affection of all creatures into rest 
& softness of ghostly love; pryeuely perceifande his gracious presence of Jesus, feablely fed with saucour of His vnseeable / blissed face? So may no pinge, me Pinkip. No pinge may make his soul of a lover ful merye, but his gracious presence of Jesus as He kan schewen Him to a clene soul. He is never heavy ne sorry, but when he is with himself in fleshlynes; he is never ful glad ne mery but when he is out of himself (er), as he was with Jesus in his ghostlynes. And it is Pat no ful mirpe, for ay fer hongip an heavy lump of bodily corruption on his soule, & bereip it doun & mikil lettip his ghostly gladnes, & Pat not ay be whils it is here in His life.

Bot nerpeles, for I speke of chaungabilite of grace how it oomip & goep Pat Pu mistake it not, Perfore I mene not of his comune grace Pat is had & felt in trouip & in gods wil to God, withouten be whilk hafenge & lastenge Perin no man may
be sauf, for it is in Pe lest chosen soule Pat lifiP. Bot I 5 10 15 20
mene of special grace felt bi inspiraciuon of Pe Holy Gost, leeteP hool what so euere a man do, as longe as his
in Pe manere as it is before seide. Pe commune grace, Pat is wil & his entent is trew to God, Pat he wulde not synne
charitee, lasteP hool what so euere a man do, as longe as his
dedly, ne Pe dede Pat he wilfully doP is not forbed as for
edly synne, for Pis grace is not lost bot Purghe synne. And 5 10 15 20
Panne is it dedly synne, when his conscience witnesseP with auisement Pat it is dedly synne & 3it nerPeles he doP it;
or elles his conscience is so blynded Pat he holdiP it no
dedly synne, alPaw3 he do (Pe) dede wilfully Be whilk is forbed
of God (& of Holi Kirke) as dedly synne.

Special grace felt Pur3 Pe vnseable presence of Jesu, 5 10 15 20
Pat makiP a soule a perfitt lufer, lasteP not ay 3ike hool
in Pe hei3ene of felynge, / bot chaungably comiP & goP as I
hafe seide before. Pus oure Lord seP: Spiritus vbi vult
spirat; et vocem eius audis, et nescis vnde veniat, aut
suo vudat. Pe Holy Gost spiriP where he wil, & Pou herest
His voice, bot Pou wost not when He comiP ne whider He goP.
He comiP pryueily sumtyme when Pu art lest war of Him, bot 5 10 15 20
Pu schalt well knownen Him or He go; for wndirfully He stiriP
& mi3tily He turneP Pin herte into beholdynge of His godnes,
& doP Pin herte melte delitably as wre ageyn Pe fire into softnes of His lufe, & Pis is Pe voice Pat He soundiP. Bot Pan He goP er Pu wite it. For He wiPdrawiP Him sumwhat, not alle, bot fro excessse into sobirte; Pe heiPenes passiP bot Pe substance & Pe effecte of grace dwelliP stille, & Pat is as longe as Pe soule of a lufer kepiP him clene & falliP not wilfully to recleshede or dissolucioun in fleschlynes, ne to outwarde vanyte, as sumtyme it doP Paw3 it haue no delite Perin, for frelte of itselte. Of Pis chaungabilite in grace speke I of now.

42 A commendacion of preyere offrid to Iesu of a soule contemplatif; & hou stabilnes in preyere is a siker werk to stonde inne; & hou every felyng of grace in a chosyn soule may be seid Iesu, but Pe more clene a soule is Pe worpiere is Pe grace.

Pe soule of a man whils it is not touched with special grace is blont & boistious to gostly werk, & can not Peron. It may not Perof for weiknes of itself; it is boPe colde & drye, vndeouute & vnsauory in itself. Bot Pan comiP Pe li3t of grace, & Pur3 touchynges makiP it scharpe & sotil, redy & able to gostly werk, & gifiP it a gret fredam & an hool redynes in wil for to be buxum to alle Pe stirynge of
grace. [For by openynge of Pe gostly ey3e hit is applyed fully to grace], redy for to wirken after Pat grace stirriP. And Pan falliP it so sumtyme Pat grace stirriP Pe soule for to preien; & how Pe soule preieP Pan schall I telle Pe.

Pe most special preiere Pat Pe soule vaeP & haP most confort in I hope is (Pe) Paternoster, / or elles psalmes of Pe Sauter; Pe Paternoster for lewde, & psalmes & ymynse & ober service of Holy Kirke for lettred. Pe soule preieP Pan not in maner as it-did bifore, ne in comune maner of men bi hei3enes of voice or bi renable spekyng out; but in ful grete stilnes of voice & softnes of herte. For whi, his mende is not trobled ne taried with outewarde Pinges, bot hol gedrid togeder in iteself; & Pe soule is set as it were in a gostly presence of Isu. And Perfor every wordes & every silable is sowned sauourly, swetly & delitably, with ful acorde of mouPe & of herte. For whi, Pe soule is turned Pan al into fire of lufe, & Perfore ilk a worde Pat it pryuely preieP is like to a spercle spryngande out of a firebronde, Pat chaufiP alle Pe mi3tes of Pe soule, & turneP hem into lufe, & listnep hem so confortably Pat Pe soule

1-2 For ... grace) om. HcH2
1 applied) al add. LH3
2 for) om. L Pat) Pe H3
4 shall I) trs. H2
6 hope) trowe B Pe`) om. H2; above Hc elles) Pe add. H2
7-8 lewde ... lettred) lewde men ... lettred men H2L
8 Kirke) churge H2
9 of) oPere add. LH3
12 ne) & B
13 togeder) samen H3
14 a) to L; om. H3
14-15 every ... every) euerylk ... euerylk H3 every ... silable) eueriche silable & every word L
15 sauourly swetly) trs. H3 delitably) delect- B
16 ful) om. H2
17 Pan) om. H2 al) om. B into) to L
18 ilk a) every H2B; eche L
19 pryuely preieP) trs. H3 to) vn- L spercle)
20 firebronde) fuyry bronde B chaufiP) clanseP B
20 li3tneP) heyghneth H3; ly3t B
list ay for to preien & don oPer Pinge; Pe more it
preieP, Pe better it may, Pe mistier it is. For grace helpiP
Pe soule wel, & makiP al Pinge li5t & esy, Pat it list
rist wel to psalmen & syngen Pe louynges of God with gostly
mirPe & heuenly delite.

Pis gostly werk is fode of Pe soule, & Pis preier is of
mikel vertue, for it wastiP & bryngiP to no5t alle temptacions
of Pe fende, pryuey & apperte. It sleeP alle Pe mende & Pe
likynge of Pe worlda & of fleschly synnes, it beriP vp Pe
body & Pe soule fro pyneful felynge of wrecchednes of Pis
lif, it kepIP Pe soule in felynge of grace & wirkyng
of luf, & norischiP it ay ilike hote & fresche as stickes
nori sche Pe fire. It puttiP away al irkyng & heuynes of
hert, & holdiP it in mirPe & in gostly gladnes. Of Pis preier /
spekIP David Pus: Dirigatur oratio mea sicut incensum in
consectu tuo. Pat is: Dressed be my preier, Lorde, as encens
in Bi si5t. For rist as encens Pat is kast in Pe fire makiP
swet smel bi Pe reke sti5ends vp to Pe eire; rist so a
psalme sauourly & softly songen or seid in a brennande hert,
3eldiP vp a swete smel to Pe face of oure Lorde Ieseu & to
alle Pe court of heuen. Per dar no fle resten vpon Pe
pottes brynke boilende ouer Pe fire; rist so may Per no

1 list) om. B for) om. H2 & to add. H2L
2 more) Pat add. H3
3 wel) for add. LH3B
4 is') Pe add. LH3 of) for B
5 alle) Pe add. H3B
6 Pe') om. LH3
7 of) & B Pis) om. L
8 it) om. L as) as add. H3
9 al) om. B irkyng) werynes H2B; yrkenes H3
10 incensum) in sensum L
11 Pat is) om. H3
12 reke) smoke B sti5ende) rysynge B eire) i5e LH3
13 so) om. H3
14 oure) om. H2
15 heuen) & as margin H3 fle) fleschflie LH3B
fleschly delit resten vpon a clene soule Pat is happed & warmed al in fire of lufe, boilende & plawende psalmes & louynges to Iesu. Bis is verrey preier. Bis preier is ever-berde of Iesu; it 3eldiP grace to Iesu & resceifiP grace ageyn, it makiP a soule homly & felawly with Iesu & with al Pe aungels of heuen. Vse it whoso may, Pe werke is gode & gracious in itself.

Bis maner preier, Paw3 al it be not ful contemplacioun in itself ne Pe wirkyng of lufe bi itselfe, nerPelees it is a party of contemplacioun. For whi, it may not be don on bis maner wise bot in plente of grace Pur3 opynge of Pe gostly eise, & Perfor a soule Pat haP Bis fredam & Bis gracious felinyng in preier with gostly suauour & heuenly delite, haP Pe grace of contemplacioun—in maner as it is. Bis preier is a riche [offrynge] filled al in fatnes of deuociqun, resceifed 15 bi aungels & presented to Pe face of Iesu. Pe preier of oPer men Pat are bisyed in actif werkes is made of two wordes: for Pei ofte sibes formen in here hertes on worde Pur3 Pinkyng of weredly bisynes, & sownen in her mowP anoper word of / Pe psalme songen or seid; & not forPi if her entent 20 be trewe, 3it is here preier gode & medful Paw3 it lacke suauour & swetnes. Bot Bis maner offred of a man contemplatif

1) fleschly) fleschflie L  vpon) on LH3
2) happid) lappide H2LB
3) plawende) reekynge B
4) euer) -more LH3
5) it ... Iesu2) om. L  grace) -s H3
6) with) oure lord add. LH3
7) Pe') om. L
8) & ... itself) in it silf & ful gracious LH3
9) bis) & Bis LH3  (maner) of add. H2 al) om. B
10) ful) -ly B
11) ne ... itselfe) om. H3  Pe) om. L  itselfe)
12) hym self B
13) plente) presence H3
14) offrynge) offrande Ho
15) bisyed) by syde B of) in H2B
16) not forPi) neverPelees LH3; not for PaB
17) maner) preiere add. LH3B  offred) -ynge H2
is made hot of (o) worde. For as it is formed in Pe herte riȝt so holly it sowniȝ in Pe mouȝe, as it were not bot on Pinge Pat formiȝ & sowniȝ. And soley no more it is, for Pe soule Purȝ grace is made hol in itself, so fer departid fro Pe fleschlied Pat it is maistre of Pe body; & Pan is Pe body not elles bot as an instrument & a trumpe of Pe soule, in Pe whilke Pe soule blowiȝ swete notes of gostly louynes to Iesu.

Pis is Pe trumpe Pat Dauid spekiȝ of Fus: Buccinate in neomenia tuba, in insigni die solemnnitatis nostre. Blowe 3e with a trumpe in Pe new monye. Pat is, 3e soules Pat are reformed in gostly lif Purȝ opnyng of Pe innere eĩe, blowe 3e deuoutely sounande psalmes with Pe trumpe of 3our bodily tunge. And Perfor, for Pis preiure is so plesande to Iesu & so profitable to Pe soule, Pan is it gode to him Pat is new turnid to God, what Pat he be, Pat wolde plese Him & coueitiȝ for to han sum sweynt felynge of grace, for to coueite Pis felynge; Pat he miȝte (Purȝ grace) come to (Pis) liberte of spirit, & offren his preiers & his psalmes to Iesu continucly, stably, & deuoutly, with hool mende & brennande affecciou in Him, & han it nerhande in custom (when grace wil stere him Perto).

1 o) above Hc   For) riȝt add. H2
2 not) om. L
3 Pinge) Penkyng H2   Pat) it add. H2
4 fer) forP above L
5 Pe( om. LH3 of) ouer L   Pan) om. H2
7 Pe( om. L
10 insigni) signi L   nostre) vestre LH3BR; Pat is add. H2
11 with) in L
14 for) om. H2; syn LH3 plesande) plesante LH3B
15 new) om. H3
17 sum) sum whate H3
18 Purȝ grace) above Hc   Pis) om. H2B; Pe LH3; above Hc
18-19 Purȝ ... spirit) come to lyberte of spyryte Purȝ grace H2B
19 spirit) Purgh add. (can.) Hc
21-204/1 when ... feling) om. H2; margin Hc
22 wil) om. L; wolde B stiriȝ L
his is a sikir feling) & a sopfast, if Pu may come Perto & holden it. Pe Par not neden for to renne aboute here & here & askes questions of ilk gostly man what Pu schalt don, how Pu schalt lufe God, & how Pu schalt seruen God & speken of gostly materes Pat passeyn Pi knowynge, as perchaunce summe don. Pat maner is not ful profitable, bot if more nede make it. Kepe be to Pi / preiers stifly, first with traveulle Pat Pu miȝt come afterwarde to Pis restful felynge of Pis gostly preier, & Pat schal teche wisdam inowȝ (to Pe) sopfastly withouten feynynge or fantasie. And kepe it forẽ if Pu hafe it, & lefe it not; bot if grace come oberwise, & wil refe it fro Pe for a tyne & make Pe for to wirken on anoder manere, Pan may Pu lefe it for a tyne & after turne ageyn Perto. And he Pat haȝ Pis grace in preiere askiȝ not where vpon he schal set Pe poȝt of his Poȝt in his preiere, wheþer vpon Pe wurdes Pat he seif, or elles on God, or on Pe name of Iesu, as summe asken; for Pe felynge of grace techiȝ him wel inowȝ. For whi, Pe soule is turnid into Pe eie & scharply bhoidiȝ Pe face of Iesu, & is made sikir Pat it is Iesu Pat it feliȝ & seeP. I mene not Iesu as He is in Himself in fulnes of His blissed Godhed; bot I mene Iesu as He wil schewen Him to a
clene soule holden in body, aftir Pe clennes Pat it haP. For wite Pu wel, ilke a felynge of grace is Iesu & may be callid Iesu, & after Pat Pe grace is more or lesse so feliP be soule Iesu more or lesse. 3e, Pe first felynge of special grace in a bigynner, Pat is called grace of compunccioun & contricioun for his synnes, is verreyly Iesu. For whi, He makiP Pat contricioun in a soule bi His presence, But Iesu in Pan ful boistiously & rudely felt, ful fer fro His godly sotilte, for Pe soule can no better ne may no better for vncleonnes of itself Pan. Merpeles afterwarde if Pe soule profit & encresse in vertues & in clennes, Pe same Iesu & none oPer is seen & feled of Pe same soule when it is touchtd with grace. Bot Pat is more gostly, nerre to Pe godly kynde of Iesu. /

And soply Pat is Pe most Pinge Pat Iesu lufiP in a soule, Pat it mi6t be made godly & gostly in si3t & in lufe, like to Him in grace, (to) Pat Pat He is bi kynde; for Pat schal be Pe ende of alle lufers. Pan mai6t Pu be siker Pat whilke tyme Pat Pu felist Pi soule stirid bi grace specially, in Pat maner as it is bfore seide, bi opnyng of Pi gostly ei3e, Pu seest & felist Iesu. Hold Him fast
whils Pou may, & kepe Pe in grace, & lete Him not liȝtly fro Pe. Loke after none ouer Iesu bot Pat same, bi felynge of Pat self grace more godly, Pat it miȝt waxen in Pe more & more; & drede Pe not, Pawȝ Pat Iesu Pat Pou felest be not Iesu as He is in His ful Godhed, Pat Pu schuldest Perfore moun be desceifid if Pu leuid to Pi felynge. Bot trost Pu wel if Pu be a lufer of Iesu, Pat Pi felynge is trewe, & Pat Iesu is trewly felde & seen of Pe Purȝ His grace, as Pu maiȝt seen Him here. And Perfore leue fully to Pi felynge when it is gracious & gostly, & kepe it tenderly & hafe grate deynte, not of Piself bot of it, Pat Pu miȝt seen & felen Iesu ay better & better. For grace schal euyn teche Pe bi itself if Pou wilt falle Perto, til Pou come to Pe ende.

Bot perchaunce Pou bigynnist to wundre whi I sey o tyme Pat grace wirkiȝ al Pis, & anoPer tyme I sey Pat (loue) wirkiȝ, or Iesu wirkiȝ, or God wirkiȝ. Unto Pis I sey Pus, Pat when I sey Pat grace wirkiȝ I mene lufe, Iesu, & God. For al is on, & not bot on: Iesu is lufe, Iesu is grace, f. Iesu is God; & for He wirkiȝ al in vs / bi His grace for lufe as God, Perfore may I vsen what words of Pese foure Pat me list, after my sterynge in Pis writynge.

1 may) myght H3
2 none oPer) noon noPur L
2-3 Pat ... Pat') Pe ... Pe L
3-4 in ... more) more & more in Pee LH3
6 leuid) loued L; quer loued or leued L margin; leuest H3
8 felde & seen) tras. B of) in H3
9 maiȝt) maist L
12 & felen) om. LH3 ay) euere B.
13 Perto) mekeli add. LH3 til Pou come) om. L
14 to) til L
15 Pou bigynnist) now bygynnes Pu H3 wundre) om. H2
16 loue) grace H2B; over erasure Hc
17 Unto) As to B
18 Pat') om. LB
21-22 of ... list) Pat (om. L) I wole of Pise foure LH3
Hou a soule Boruʒ opening of Pe gostly [eye] receyue\^ a gracious loue, able to vndirstonde Holy Writ; & hou Iesu Pat is hid in Holy Writ shewi\^ P hymself to His loueris.

Whanne Pe soule of a lufer felip Iesu in preiere in Pe maner before seide, & Pehki\^ P Pat it wolde neuer felen otherwise, nerbeles it fally\^ P Pat sumtyme grace putti\^ P sylence to vocal preienghe, & steri\^ P Pe soule to seen & to felen Iesu in anoPer maner. And Pat maner is first to seen Iesu in Holy Writ, for Iesu Pat is al so\^P fastnes, is hid & hiled Perin, wounden in a soft sendel vndir faire wurdes, Pat he may not be knowen ne felt bot of a clene herte.

For whi, so\^P fastnes wil not schew itself to enemys, bot to frendes Pat lufen it & desiren it with a meke hert. For so\^P fastnes & meknes are ful trew sustres, festned tugidir in luf & charitee; & for\^ Pi is Per no leynynge of counseil atwix hem two. Leknes presumi\^ P of so\^P fastnes, & no\^P nge of itself; & so\^P fastnes trowe\^ P wel on meknes, & so Pei acorden wundre wel. Pan for as mikel as a soule of a lufer is made meke Pur\^ inspiracioun of grace bi opnynge of Pe gostly eis\^ E, \& see\^ P Pat it is no5t of itself bot only hangi\^ P

1  eye) om. Hc
2  loue able to) ablenesse for to LH3
3  Hymself) hym LH3
6  De ) om. LH3
7  Pat sumtyme) trs. H3
8  sylence) in a soule add. LH3 to\^ P del. fro above L
9  soule) for add. LH3 to\^ P om. H2LH3
10  anober) of\^ P L first\^ P for add. LH3
11  & hiled) anhidil H3 vndir\^ P of H2
12  Pat) om. H2 a) om. B; clene add. LH3
13  for\^ P Perfore H2B counseil) -cs LH3
14  atwix) by twene H2; by- B of\^ P on LH3
15  itself) hym- B trowi\^ P trusted LH3; or by leue\^ P add. B
19  wundre\^ P -ly H3 a\^ P De H2LH3
21  of\^ P in LH3
on Pe mercy & godenes of Iesu, & lastendly is borun vp bi fauour & help of Him only & trewly desirende Pe presence of Him, Perfore seeP it Iesu; for it seeP solfastnes of Holy Wryt wundirly schewde & opend, abofen study & travaile & resoun of mannes kyndly wit. And Pat may wel be called Pe felynge & Pe perceifynge of Iesu, for Iesu is welle of wisdam, & by a litil heldynge of His wisdam into a clene soule He makiP Pe soule wis inow3 for to vnderstonden al Holy Wryt. Not al at ones in special biholdynge, but Pur3 Pat grace Pe soule / rescuyuyP a new abelnes, & a gracious habite for to vnderstonden it specially when it comiP to mynde.

Pis opnyng & Pis clernes of wit is made bi Pe gostly presence of Iesu. For ri3t as Pe gospel seiP of two disciples goende to Pe castel of Emau3, brennande in desire & spekende of Iesu, oure Lorde Iesu appered to hem presently in liknes of a pilgrym & taghte hem Pe prophecies of Himself, & as Pe gospel seiP: Aperuit illis sensum, vt intelligerent scripturas. He opned to hem clernes of wit Pat Pei mi5ten vndirstondyn Holy Writ. Ri3t so Pe gostly presence of Iesu opnep Pe wit of His lufer Pat brenniP in desire to Him, & bryngiP to His mende by minisrynge of aungels Pe wordes &
Pe sentences of Holy Writ, vnsoghte & vnaused, on after anoPer, & expouniP hem redily, be Pei neuer so harde ne so pryuey. Pe more harder Pat Pei ben & Pe ferrer fro mans resonable vndirstondynge, Pe more delectable is Pe trew schewaynge of it whan Iesu is maister. It is expouned & declared letterly, morally, mistily, & heuenly, if Pe mater suffre it. By Pe letter, Pat is li3test & most pleyn, is Pe bodily kynde conforted; bi moralte of Holy Writ Pe soule is enformed of vices & vertues, wisely to kun departe Pe ton fro Pe toPer. By mistied it is illumined for to seen Pe werkes of God in Holy Kirke, (redily for to applien Pe wordes of Holy Writ to Crist our heued & to Holy Kirke) Pat is His mysty body. And Pe ferP, Pat is heuenly, (longeP only to Pe werking of loue, and Pat is when alle soPfastnes in Holi Writ is applied to luf; and for Pat is most like to heuenly) felynge, Perfore I calle it heuenly. Pe lufer of Iesu is His frende, not for he haP deserved it, bot for Iesu of His merciful goodnes makiP him His frende bi trewe acorde; & Perfore as to a trew frende Pat plesyP Him with lufe, not seruiP Him bi drede as a Pral, f. He schewiP His pryueites. Pus / He seIP Himself to His

1 sentences) sentence H2LH3B
2 ne) or LH3
3 more) om. LH3 ferrer) ferPere L mans) mennys L
4 delectable) deyl- H2LH3
5 &) om. L
6 letterly) litterali L heenemy) evenely H3
9 enformed) comforted H3 &) of add. H3
9-10 Pe) ... toPer) Pat on fro Pat oPer H2H3B
11 kirke) churche H2LH3B
11-13 redily ... kirke) om. H2; cut off at top of page Hc
11 Pe) om. LH3
12 our) lord add. H3 Kirke) chirche LH3B
13 mysty) mystik L
14-16 longeP ... heenemy) om. H2; longeP only over erasure, to) ... heenemy foot of page Hc
14 Pe) om. B is) om. L
16 felynge) foot of page Hc
18 of His) be is ful H3
20 Him?) om. B a) om. B
21 He?) om. H3 pryueites) privete LH3 to) of H2
apostles: *Iam vos dixi amicos, quia quecunque audiui a Patre (meo), notâ feci vobis.* Now I sey Pat ße are (my) frendes, for I make known to zow alle Pinges Pat I hafe herde of my Fadir. To a clene soule Pat hafe palet purified fro filPe of fleschly lufe, Holy Wryt is liffy fode & sustenance delectable; it sauoriP wonder swete when it is wel chewed by gostly vndirstondynge. For whi, Pe spirit of lif is hid Perin, Pat quicneß alle Pe mißes of Pe soule & fylliP hem ful with sweetes of heuenly sauour & gostly delyte. Bot soply him nedili for to han white tePe & scharpe & wel piked Pat schulde biten o(n) ßis gostly brede, for fleschly luferes & heretikes mowne not touchyn Pe inly flour of it; here teed are blody & ful of filPe, & Perfore Pei are fastende fro felynge of ßis bred. Bi teed arm vndirstonden Pe inly wittes of Pe soule, Pe whilk in fleschly luferes & heretikes arm blody, ful of synne & of werdly vanytee; Pei wolden, & kun not, come bi (Pe) curiosite of here kyndely witte to soßfost knowynge of Holy Writte. For here wite is corrup bi ße original synne & actuel also, & is not sit heled Purß grace, & Perfore Pei don bot gnawen upon ße barc withouten, karpen Pei neuer so mikol Peorß; ße inly sauour withinne fele Pei

2 meo) om. H3B; above Hc my) om. H2LH3B; above Hc
4 haße) is H2; ße add. L palet) om. H2
5 lufe) lust H3
6 delectable) deylt- H2LH3 swete) -li LH3
7 chewed) schewede H2
8 hid) om. H3
9 with) of L
11 on) of H2B; n over erasure Hc
13 here) his B
14 Pei are) tras. LH3
15 Peß) om. LH3 wittes) vertues L; swetnesse B
16 luferes) om. H3 &l) in add. LH3
17 & ßei add. LH3 bi) to H2 ße) om. H2B; above Hc
18 to) ße add. LH3
21 karpen) speke H2
22 fele Pei) tras. LH3
noȝt of. Pei ere not meke, Pei are not clene for to seen
it, Pei are not frendes to Iesu, & Perfore He schewiȝt hem
not His counsell. Pe pryute of Holy Writte is closed vndir
key seled with a signet of Iesu fyngeur, Pat is Pe Holy
Cost; & forbi withouten His lufe & His lufe may no man come
in. He haPe only Pe keys of kunnyng in His kepynge, / as
Holy Writ seip; & He is keye Himself, & He latip in whom
He wil Purȝ inspiracion of His grace, & brekiȝ not Pe
seele. And Pat doȝ Iesu to His lufeȝs; not (to al) ȝlike,
but to hem Pat are specially inspired for to seken
sofffastnes in Holy Writ, with grete deuocioun in preyinge &
with mikil biynynge in studyynge goynge before. Pese mou
come to Pe fyndynge when oure LordeIesu wil schewe it.

Se now Pan how grace opniȝ Pe gostly (eye), & clerk
Pe wit of Pe soule wondirly aboue Pe frelte of corpute
kynde; it gifip Pe soule a new abilnes, wherPe it wil reden
Holy Writ or heren or Penken it, for to vndirstendynge trewly
& sauourly Pe sofffastnes of it in Pe maner before seide, &
for to turne redily alle resouns & wordes Pat are bodily
seide into gostly vndirstandynge. And Pat is no grete
merueil, for Pe same spirit expouniȝ it & declariȝ it
in a clene soule in confort of it, Pat first made it; &
Pat is Pe Holy Cost. And His grace may be & is as wel in
lewe as in lettred men, as anonymes Pe substaunce & Pe

4  seled) on- H3  Iesus) iesu is H2LH3
5  forbi) Perfore H2
7  Heȝ om. H3
9  to al) over arguare Hc  lufers) r above Hc
10  seken) Pe add. H35
11  sofffastnes in) softnesse of B
14  now Pan) om. H3  eye) om. H2; above Hc
15  of2i) Pe add. H3
21  declariȝ) dechargeth H3
23-24  in ... in) in a ... in a H3
24  anonymes) a Scyne H2  (to ȝ) of L
trew felynge of sofbastnes & Pe gostly sauour in general, Paw3 Pei see not so many resouns in special, for Pat nedip not. And when Pe soule is Pus abled & li3tnd Pur3 grace, Pan it list for to ben alone sumtyme, out of lettynge or comunynge of al creatures, Pat it mi5f frely assaien his instrument, Pat I calle his resoun, in biholdynge of sofbastnes Pat is contened in holy wrytynge. And Pan Per fallen to mende wordes & resouns & sentences inowe to occupien (it) in ful ordinatly & ful sadly.

f.

And what conforte & gostly delite, sauour & / swetnes, 10 a soule may felen Pan in Pis gostly werke Pur5 diuers illuminaciouns, inly perceifynges, pryuey knowynges, & sodeyne touchynges of Pe Holy Cost, bi assaiie Pe soule may weten, & elles no5t. And I hope Pat he schal not erren, be so Pat his teeP, Pat are his inly wittes, be kepid white 15 & clene fro gostly pryde & fro curiouste of kyndly wite. I hope Pat David felt ful grete deyle in Pis maner werk when he seide Pus: Quem dulcia faucibus meis eloquia tua; super mel ori meo. How swete are Pi spekynges Lorde Iesu to my chekes, ouer hony to my mouP. Pat is, Lorde Iesu, 20 in holy wordes endited in Holy Writte bro3t to my mende Pur3 grace, are swetter to my chekes, Pat are Pe affeccions

1 Pe) of L sauour) of it add. LH3
2 Pei) Pe H3 resouns) of it add. LH3
4 alone) al one H3 or) ober H2; and H3
7 Pan) om. L
8 to't) vn to H3 sentences) sentence LH3
9 it) him H2; om. B; above Hc in) om. L
14 elles no5t) trs. H3
15 be) om. H2
17 maner) of add. H2
19 meo) Pat is add. H2
20 ouer) or above over erasure L my) om. L
22 Pe) om. L
of my soule, Pan hony is to my mouP. SoPly Pis is a faire
werke & an honest, withouten pyneful trauel for to seen
Iesu Pus.

Pis is on maner si5t of Iesu, as I seide bifo; not
as He is, bot cloPd vndir liknes of werkes & of wurdes,
Per speculum etiam in enigmate; by a mirour & by a liknes,
as Pe Apostel seiP. Iesu is en(d)les mi5t, wisdom & goodness,
ri5twisnes, soPfastnes, holynes & mercy. And what Pis Iesu
is in Himself may no soule seen (ne) heere; bot bi effecte
of His wirkyng He may be seen PurS Pe li5t of grace, as
Pus: His mi5t is seen by makynge of alle creatures of no5t,
His wisdom in ordinat disposynge of hem, His godnes in
saurynge of hem, His mercy in forgifnes of synnes, His
holynes in giftes of grace, His ri3twisnes in harde
punischynge of synne, His soPfastnes in trewe rewardynge
of gode werkes. And al Pis is expressed in Holy Writ, &
Pis seeP a soule in Holy Wryt / with alle oPer accidentes
Pat fallen herto. And wete Pou wele Pat swilk gracieuse
knowynges in Holy Writ or in anoPer wrytyng Pe Pat is made
PurS grace, are not elles but swet lettre(s), sendynges
made atwix a lufende soule & Iesu lufed; or elles if I schal
sey soPlier, atwix Iesu Pe trewe lufer & Pe soules lufed
of Him. He haP ful grete tendrenes of lufe to alle His
chosen children Pat are here closed in cleise of Pis bodily (life); & Perfore Paw3 He be absent fro hem, heise hid abofen in (Pe) bosom of Pe Fader, fullfilled in delices of Pe blissee Godhed, not forbi He Penkip vpon hem & visitiP hem ful often Pur5 His gracious gostly presence, & confortiP hem bi His lettres of Holy Writte, & dryueP out of here hertes heuynes & irknes, doubtes & draises, & makiP hem glad & merye in Him, trewly trowende to alle His bihetynge & mekle abidente fulllynge of His wil.

Seynt Poul seid Pus; Quecunque scripta sunt, ad nostram doctrinam scripta sunt, vt per consolacionem scripturarum spem habecamus. Al Pat is wrytyn to oure techynge, it is written Pat by conforte of writynge we rai5te hafe hope of saluacioun. And Pis is anoPer werk of contemplacioun, for to seen Iese in scriptures after opnynge of Pe gostly eise. 15 Pe clenner Pe si6t is in beholdyng, Pe more conforted is Pe affectioun in Pe tastyngé. A ful litel sauour felt in a clene soule of Holy Writ in Pis maner bIFore seide, schulde make Pe soule settyn litil prys bi knowynge of alle Pe seuen artes or of alle werdly kunnynges. For Pe ende of Pis knowynge is safacioun of a soule in aylastende lif; & Pe ende of (Pe) oPer as / for hemself is bot vanyte & a passende delit, bot if Pe be turned Pur3 grace to Pis ende.

2 life) body H2; above Ho
3 abofen) om. B Pe1) om. LH3B; above Ho
4 Pe) his LH3 not forPi not for Pan H2B;
5 neuerbelles 3it (om. H3) LH3 vpon) of L; on H3
6 His) wrytynge or add. H2 here) here add. H2
7 irknes) werynes H2B; yrksumnesse H3
8 Him) hem L twrowende) trystande B
9 abidente) Pe add. L; in add. H3
10 seid Pus) seyth Pus H3; tra. H2
11 mi6te) mai L
12 clener) Pat add. LH3B
13 Pe2) om. L
14 kunnynges) kunnyng3e H2 Pis) his H3
15 Pe2) om. H2LH3B above Ho
16 a) om. H3 Pei) Pe H2
17 Pur3) by B
Of Pe preuy voice of Iesu sownyng in a soule, wherby it shal be knowe; & how [alle] Pe gracious illuminations made in a soule ben clepid Pe spekynges of Iesu.

Lo, Pese are faire newe felynges in a clene soule; & if a soule were fulfilled in awilke, it miȝt be saide & soply Pat it were sumwhat reformed in felynge, bot not ȝit fully. For whi, ȝit Iesu schewiȝ more & lediȝ Pe soule innere, & bygyynnīȝ to speke more homly & more lufly to a soule, & redy is Pe soule Pan for to folwen Pe sterlynge of grace. For Pe prophet seīȝ: Quocunque ibat spiritus, illuc gradiebantur et 
rate sequentes eum. Whiderso ȝed Pe spirite, Peder ȝed Pe wheles folwende him. Bi wheles are vn understonden trewe lufers of Iesu, for Pe arne rounde in vertue withouten angel of frowardnes, & liȝtly whirlande Purȝ redynes of wil to Pe sterlynge of grace; for after Pat grace steriȝ & techiȝ so Pe folwen & wirken, as Pe prophet seîȝ. But Pei han first a ful siker assaye & a trewe knowynge of Pe voice of grace, or Pei mown don so, Pat Pei be not deseeifed by (Pere) owne feynynge or bi Pe midday fende.

Oure Lord Iesu seīȝ Bus of His lufers: Ques mee vocem meam audiunt, et cognosco eas et cognoscunt me mee. My schape
heren My voyce, & I knowe hem & Pei knowe me. Pe prayui
dvoice of Iesu is ful trewe & it makiP a soule trewe. Per is
no feynynge in it, ne fantasie, ne pryde, ne ypooeis; bot
softnes, meknes, pees, lufe & charite, & it is ful of life
& of grace. And Perfore whan it sowgniP in a soule it is of
grete mPst sumtyme, Pat Pe soule sodeynly leip of hande
al Pat Per is, preynge, spekyng, redynge / or Penkyng, in
Pe maner bifoire saide, & alle maner bodily werk, & listneP
Perto fully, herende & perceifende in reste & in lufe Pe
awete steuen of Pis gostly voice, as it were rauisched fro
De mende of alle erPly Pinges. And Pan sumtyme schewiP
Iesu in Pis pees Himself as an augheful maistur, &
sumtyme as a reuerent fader, & sumtyme as a lufly spouse.
And it kepP Pe soule in a wunderful reuerence & in a
lufyl biholdynge of Him, Pat Pe soule likiP wel Pan &
neuer so wel as Pan. For it feliP so grete sikernes & so
grete rest in Iesu, & so mikel fauour of His godnes, Pat it
wolde ay be so & neuer don ofPer werk. It PinkiP Pat it
touchiP Iesu, & Pur3 vertue of Pat vnspekable touchynge
it is made hool & stable in itself, reuerently biholdynge
only Iesu as if Per were noPinge but Iesu on Pinge & he
anoPer, born vp only bi Pe fauour & Pe wundirful godnes
of Him, Pat is Pat Pinge Pat he seeP & feliP.
And Pis felynge is oft siPes withoutyn special beholdynge of Holy Write, ne bot with few wordes (formed in be hert; noост but [Pus] among fallen in swete wordes) acordend to be felynge, ouфер lofende or worschipende or owerwise sownende, as be herte likip. Be soule is ful mikel departid fro luf or likynge of Pe werlde Pur3 vertue of Pis gracious felynge, & also fro mende of Pe werld mikel in Pe mene tyme; it takip none hede perof, for it hap no thom(e) Perto. Bot Pan sumtyme as tyte with Pis fallen into a soule diuers illuminaciouns Pur3 grace, Pe whilke illuminaciouns I calle be spekynges of Iesu & Pe si3t of gostly Pinges. For wyte. Pou wel Pat alle Pe bisynes Pat Iesu makiP aboute a soule is for to make it a trew perfite spouse to Him in Pe hei3nes & Pe fulnes of lufe. And for Pat may not be done sodeynly. Perfore Iesu Pat is lufe & of alle / lufers wisest, 15 assaieP bi many wises & bi many wndirful menes or it may come aboute; & Perfore Pat it mi3t come to effecte of trewe spousage He hap swilke gracious spekynges in liknes to a wowere to a chosen soule. He schewiP His iuelis, mikel Pinge He gifiP & more He bihotiP, & curteys dalyaunce He schewiP; often He visitiP with mikil grace & gostly conforte, as I hafe bifore seide. Bot how He doP Pis in
special al fully kan I not telle Pe, for it nediP not.

NerPeles sumwhat schal I seyen, after Pat grace steriP.

Pe drawynge of a soule fully to perfite lufe is firste
by Pe schewynge of gostly Pinges to a cleene soule, whan Pe
gostly ei3e is opned; not Pat a soule schulde resten Perin
& makyn ende Per, bot bi Pat sit (scholde) seken Him &
lufen Him Pat is hei3est of al, only, withouten ony
biholdynge of ony oPer Pinge Pan himself is. Bot what are
Pese gostly Pinges seist Pu, for I speke often of gostly
Pinges? To Pis I answere & seye Pat gostly Pinge may be
seide al Pe soPpastnes of Holy Writte. And Perfore a
soule Pat Pur3 li5t of grace may seen Pe soPpastnes of it,
it seeP gostly Pinges, as I hafe before seide.

Hou Pur3 Pe gracious openy¿ of Pe gostly eye a
soule is made wise mekely & soPpastly for to sen
(Pe) duiersite of degrees in Holy Chirche as traueyling,
& for to sen angelis kynde, & first of reprovid.

NerPeles oPer gostly Pinges Per ben also, Pe whilke
Pur3 (li5t of) grace are schewed to Pe soule, & are Pese:
Pe kynde of alle resonable soules, & Pe gracious wirkynge
of oure Lorde Iesu in hem; Pe kynde of aungels blissed &

1 special) Pe add. H2 Pe) om. L
5 opned) opene B
6 makyn) an add. LH3 scholde) om. H2LH3B; above Ho
Him) oonli add. LH3
7 only) om. LH3
12 Pur3) Pe add. L
14 Pe') om. LH3 gracioP) om. L openyng) openyng Ho
16 Pe) above Ho Pe ... in) om. LH3 traueyling) & as
blissid add. LH3
17 sen) Pe add. H3 & ... reprovid) reproved for Per
malice LH3
18 NerPeles) R resumes Pe) Pe add. H2
19 li5t of) above Ho Pese) Pose R
21 Iesu) crist add. B
reprooued, & here wirkyng; & Pe knowynge of Pe blissed Trynite after Pat grace techiP.

Holy Writte seIP in Pe Boke of Songes of Pe spouse Pus:

Surgam et circu[m]libo civitatem, et queram quem diligiat anima

men. I schal rise & I schal goo aboute Pe cite, & I schal sekenHim But my soule lufiP. Pat is, I schal rise into hei5enes & gon aboute Pe cite. Bi Pis cite is vndirstonden Pe vnuersite of alle creatures bodily & gostly, ordeynde & rewld vndir Gdd bi lawes of kynde, of resoun, & of grace.

I vmbigo Pis citee when I beholde Pe kyndes & Pe causes of bodily creatures, Pe giftes of grace & Pe blisses of gostly creatures; & in alle Pese I seke Him Pat my soule lufiP. It is feire lokynge with Pe inner ei3e on Iesu in bodily creatures, for to seen His mi3t, His wisdom & His goodnes in ordeynance of here kynde; but it is mikil fairer lokyng on Iesu in gostly creatures. First in resonable soules, boP of chosen & reprooued, for to seen Pe merciful callynge of Him to His chosen; how He turneP hem fro synne bi li3t of His grace, how He helpiP hem, techiP hem, chastisiP hem, confortiP hem; He ri3tiP, He clensiP, He fediP; howe He makiP hem brennende in luf & in li5te bi plente of His grace. And Pis doP He not to on soule only, but to alle His chosen, after mesure of His grace. Also (of)
alle Pe reprofed, how riȝtfully He forsaikes hem & lefiP hem in here synne & doP hem no wronge; how He rewardiP hem in His werlde, suffrend hem for to haue fulfillynge of here wil, and after His for to punischen hem endelesly.

Lo, His is a litel biholdynge of Holy Kirke whils it is traveilend in His life; for to seen how blak & how foule it semip in soules Pat are reprofed, how faire & how lufly it is in chosen soules. And al His gostly siȝt is not elles bot Pe siȝt of Jesu, not in Himself bot in His merciful priuey werkes & in His harde riȝtwise domes, ilke day schewyid & renewde to resonable / soules. Also ouer Bis for to seen with Pe gostly eisPe peynes of reprofed & Pe ioye & Pe blis of chosen soules, it is ful comfortable. For soffastnes may not be seen in a clene soule withouten grete delite & wundirful softnes of brennande lufe.

Also Pe siȝt of aungels kynde, first of dampped & after (Pat) of Pe blissid. It is a ful feire contemptacioun of Pe fende in a clene soule, when grace bryngiP Pe fende to Pe siȝt of Pe soule as a clurnsed caytif, bounden with Pe miȝt of Jesu but he may not deren. Pan Pe soule biholdiP him not bodily bot gostly, seende his kynde & his malice, & turniP (him) vpso doun, (& spoil)iP him & rendiP him al to noȝt; it scorniP him & despisiP him, & settyP noȝt

1 alle) om. LH3JR Pe) om. R riȝtfully) -wirly H2
2 & he H3 lefiP) leue H2
4 for to) om. H2
9 not) sit add. LR His) om. L
10 His) om. D ilke) every H2B; ilke a L
12 for) for add. H2 Pe') om. R Pe2) om. L
of) Pe add. LR & in H3
13 &) of N
16 of2) Pe add. H2LH3R
17 Pat) om. H2LH3R; above Hc
19 Pe') om. H2 clurnsed) wrecchide H2
20 deren) or greue margyn L
22 him') om. H2; above Hc & spoilP) or s. L; he s. D; huspilseth H2H3; & spoil over erasure Hc rendiP) rendryth H3 him3) om. R
bi his malice. Pus biddiþ Holy Writt when it seiþ Pus:
Verte impium, et non erit. Turne Pe wikked, Pat is Pe fende,
vpso doun, & he schel ben on nost. Mikel wonder haþ Pe
soule Pat Pe fende haþ so mikel malice & so litel miþt.
Per is no creature so vnmiþty as he is, & Perfore it is
a grete cowardise Pat men dreden him so mikel. He may
noþinge don withouten lefe of oure Lorde Iesu, not so
mikel as entren into a swyne, as Pe gospel seiþ; mikil
lesse may he Pe noyan (eny) man.

And Pan if oure Lorde Iesu gif him lefe for to taryen
vs, it is ful wurþily & ful morcifuly doon Pat oure Lorde
Iesu doþ. And Perfor welcome be oure Lorde Iesu, bi
himselþ & bi al His messangers. Pe soule dreden no more
Pan Pe blustrynge of Pe fende Pan Pe sterynge of a mows.
Wnder wroþe is Pe fende if he durst may may, bot his mouþ
is stopped with his owne malice, his handes are bounden
as a Peþ worþi to be demyd / & hanged in helle, & Pan Pe
soule accusiþ hym & riþthly demþ (him) aftir he haþ
deseruid. Wonder not of Pis seienge, for Seyn Poule mened
Pe same when he seide Pus: Fratres, nescitis quam angilos
judicabimus? Breþeren, wite þe not wel Pat we schal deme
angels, Pat are wicked spirites Purþ malice Pat were made
gode angels bi kynde, as who seiþ Sis. Bis demynge is
figured before Pe dome in contemplatif soules, for Pei
felyn a litil tastynge in liknes of al Pat schal be done afterward bi oure Lord Iesu openly in sopfastnes.

Schamed & schent is Pe fende gretly in himself when he is Pus faren with of a clene soule. He wolde fayn fleen awey & he may not, for Pe miȝt of Pe eiȝest holdiȝ him stille, & Pat deriȝ him more Pan alle Pe fiire of helle. Wndir mekly falliȝ Pe soule to Iesu Pan, with herty louynes & Pankynge Pat He so miȝtily safiȝ a simple soule fro alle Pe malice of so fel an enyme Purȝ His grete mercy.

Hou be Pe same liȝt of grace Pe blissid angel kynde may be sen; & how Iesu is as God and Man above alle craturis after Pe soule may se Hym here.

And Pan after Pis bi Pe self liȝt may Pe soule see gostly Pe fairhed of angels, (Pe) worpines of hem in kynde, Pe sotilte (of hem) in substaunce, (Pe) confermyng of hem in grace, & Pe fulnes of endles blis; Pe sundryhed of ordres, Pe distincciouns of persons, how Pei lifen al in liȝt of endles sopfastnes, & how Pei brennen al in lufe (of Pe Holy Goste) after Pe worpines of ordres, how Pei seen & lufen & preisen Iesu in blissed reste withouten
cesinge. per is no sīt of body ne (of) figure in
ymaginacioun in pis (maner) wirkynge, bot al gostly of
gostly creatures.

pan bigynnip be soule for to han grete agweyntaunce
of these blissed spirittes, & a grete felawschipe. pei are 5
ful tendre & ful bisy aboute swilke a soule for to help
f. it, pei are maistres for to / kenne it, & often pur3 here
gostly presence & touchynge of here līst drifen out
fanthoms fro be soule. And pei illuminen be soule graciously,
pei confort be soule by swete wordes sodenly sowned in
a clene hert, & if ony diseae falle gostly be[1] seruuen
be soule & ministren to it al pat it nedi. hus seynt poul
seid of hem: Nonne omnes sunt administrorii spiritus,
missi propter eos qui hereditatem capiunt salutis? Wote
3e not wel Pat alle holy spirites are ministres, sent of
jessu for hem Pat takyn be heritage of helpe - dese are
chosen soules - as who sei3 is. For wite pou wel, Pat al
pis gostly wirkynge of wordes & of resons bro3t to be
mende, & swilk faire liknes, are made bi be ministerie
of angels when be līst of grace abundantly schyne in
a clene soule. It may not be tolde by tonge be felynges,
Pe listnynges, Pe graces & Pe confortes in special, Pat clene soules perceifen Purfavourable felawschipe of blissed aungels. Pe soule is wel at ese with hem for to bightholden how Pei don, Pat it wolde tente to noōt elles.

Bot Pan with Pe help of (Pe) aungels 3it Pe soule see more. For knowynge risiP abofen al Pis in a clene soule, & Pat is to beholden Pe blissed kynde of Iesu.

First of His glorious manhed, how it is wurPily heīsed abofe al aungels kynde; & Pan after of His blessed Godhed, for bi knowynge of creatures is knowen Pe Creatour. And Pan bigynniP Pe soule for to (perseyuyn) a litel of Pe pruyetes of Pe blissed Trinite. It may wel inows, for list of grace goP bifore, & Perfore sche schal not erren as longe as she holdiP hir with Pe list.

Pan is it opned soōfastly to Pe eiše of Pe soule Pe onhed in substance & distinccioun of persons in Pe blissid Trinite, / as (it) may be seen here, & mikil oPer soōfastnes of Pis blissed Trinite pertinente to Pis matere, Pe whilk is openly declared & schewde bi writynge of holy doctours of Holy Kirk. And wite Pou wel Pat Pe same & Pe selfe soōfastnes of Pe blissed Trinite Pat Pe Pese holy doctours,
inspired Pūrō grace, wryten in here bokes in strenghinge of our e trouP, a clene soule may seen & knowen Pūrō Pe selte li3t of grace. I wil not expressen to mikil of Pis mater here specially, for it nediP not.

Wundre gret lufe felīP Pe soule with heuenly delite in beholdynge of Pis soPfastnes when it is made Pūrō special grace; for lufe & li3t goon (boPe) togidir in a clene soule. Per is no lufe Pat risiP of knowynge & of special biholdynge Pat may touchen so nere our Lorde Ieesu as Pis lufe may; for whi, Pis knowynge is wurPiest & hīPest in itself only of Ieesu God & Man, if it be specialy, schewd by Be li3t of grace. And Perfore is Pe fyr of lufe flawnende of Pis more bremmnde, Pan it is of knowynge of ony creature bodily or gostly.

And alle Pese gracious knowynges feled in a soule of Pe vniuersite of alle creatures, in maner before seide, & of our e Lorde Ieesu, maker & keper of alle Pis faire vniuersitee, I calle hem faire wordes & swete spekynges of our e Lorde Ieesu to a soule Pe whilk He wil make His trew spouse. He schewP pryueites & profreP riche giftes of His tresore, & araieP Pe soule (with [hem]) ful honestly.

2 trouP) feyP B
4 specially) om. L
7 boPe) om. H2B; above Hc
9 nere) nỳ3e B
11 hi3est) of add. L
13 flawnende) -med B of2) om. H2
15 And) om. LH3R Pese) Pis L; those K knowynge)
16 in) in add. H2 before seide) bi foresseid L
18 &) in L
19 Pe whilk) Pat LH3R
21 His) om. L with Him) om. H2B; above Hc; with hem LH
Sche Par not be aschamed with (Pe) companye of her felawes for to apperen afterwarde to be face of Iesu (here) spouse. Alle Pese luftily daliaunces of priuey speche atwix Iesu & a soule / may be called an hid worde, of Pe whilke Holy Writt 140r. serfs: Porro ad me dictum est verbum absconditum, et venas susurrii eius precepit auris mea. Soñly to me is seide an hid wurde, & Pe veynes of His rownynges myn ere haþ perceifed. Pe inspiracioun of Iesu is an hid wurde, for it is pryueli hid fro alle lufers of Pe werld, & schewd to His lufers: Purs Pe whilke a clene soule perceifiþ redily Pe veynes of His rownynges, Dat are specialty schewynges of His soþfastnes. For ilke a gracious knowynge of soþfastnes, felt with inly saour & gostly delite, is a priuey rownyng of Iesu in Pe ere of a clene soule.

Him bihouiþ for to han mikil klennes in soule, in meknes & in alle ober vertues, & to ben halfe deefe to noyse of weraly iangelynge, Dat schuld wis(e)ly perceifen Pese swete gostly rownynges. Bis is Pe voice of Iesu, of Pe whilke Davuid serfs: Vox Domini preparantes ceruos et resuelabit condensa. The voys of oure Lord Iesu graithende
hertes, & He shal shew Picke. Pat is, the inspiracioun of Iesu makith soules liȝt as hertes Pat stirten fro Pe erthe ouer buskes & beris of al wordly vanite; & He shewiP to hem Pe Picke, Pat arn His priuytes, Pat may not be perceyued but bi sharp eiȝe. These biholdynges, so pomysly grounded in grace & in meknes, maken a soule wise & brennyng in desire to Pe face of Iesu. These arn Pe gostly Pinges Pat I spake of biforn, & Pei mowen be called newe gracious felynges; & I do but touche hem a litel for wissing of Pi soule. For a soule Pat is clene, sterid bi grace to vse of Pis werkynge, may see more in an houre of swilk gostly mater Pan myȝt be written in a grete book.
Chapter Headings  H text and B

(The titles in B are numbered 1-44. There is no title for ch. 1, but that of ch. 2 is numbered 1. There is no title for ch. 24 but no break in numbering. The titles of chs. 36 and 37 and also of 42 and 43 are reversed. Hence in the list as it appears in B, chs. 1-23 are numbered one in arrear, chs. 24-46 two in arrear).

1 H Hou Pe soule of every ri3ful man is Pe ymage of God.
   B no title

2 H Hou Pe ri3twisnes of god wole not Pat a trespas be foryouen but if amedis be made.
   B How Pys ymage may be reformed to Pe ferte lyknesse by grace of hym Pat is god.

3 H Hou Per ben two maner of men Pat wole not be reformid be Pe vertu of Pis precious passion of our lord Iesu crist.
   B Pat iewis & paynymes haue no3t Pe benefys of Pe passioun of cryst.

4 H Hou Pe ymage of god Pe whiche is mannis soule may be reformid in Pis lif to his liknes.
   B How Pe ymage of god wiche is mannis soule my3t be restored to his liknesse Pe beynge in creature.

5 H Hou mannis soule may be reformid to Pe liknes of crist in two maners Pat is in feiP & in felyng.
   B How Pe reformynges of Pis ymage stondeP in two parties & how man may haue hit in his lyfe.

6 H Hou a soule may lese his shap & his reformyng Poruógh two maner of synnes on is original an oPer is actuel.
   B How synne of two maners makeP a soule to lese Pe lyknesse & Pe schap of god.
Hou a soule Pat ha\$ lost Pe liknes of crist Porow dedly synne yet Porow Pe sacrament of penaunc\$ wilfully taken he may be restorid to Pe ymage \& to Pe ful liknes of crist iesu.

How a man seal gete Pe lykeness of god a\$eyn in his soule lost byfore by hys wykked lyf.

Hou a soule Pat is reformid Porow Pe sacrament of penaunc\$ muste stonde stabelly in Pe feiP of holy chirche.

How Pis reformynge stondeP only in feyP \& no\$t in felynge.

How Pe ry\$twyse man \& he Pat is ry\$tful mad by bapteme lyueP in hys feyP.

Hou a soule Pat is fulli reformid to Pe ymage of god seki\$ al Pat he may to fle al maner synne \& to kepyn hym in perfit charite of Pe loue of god \& of his euen cristen.

How stedefast soules leden here lyf \& fle al maner of dedly synne.

Pat a man or a womman Pat is Bus reformed most haue myche besynesse to kepe hym clene Per ynne.

How mannes soule ys semelich \& fayr whan hit is reformed to Pe lyknesse \& how foul whan hit is na\$t.

Of two partys with ynne aman Pat on is cleped sensualalite \& Pat oPer resoun \& how Pey ssul be rewled.
How a soule reformed to Pe lyknesse of god is Pe most perfyst creature Pat euere god made & how he lyynge in Pe felPe of synne is lyke to bestis lyknesse vn resonable.

How many men vn able Pem self by cause Pat Pey lyen in synne & wol na3t ryse vp & receyue grace.

How sum men wytynge hem self in dedly synne maken merPe & solace at Pey were nast Per ynne.

That Pis reformynge in feyP may ben had & after gret long traueyle how it may be comyne to alle chosyne soules.

That sum men reformed set na3t here herte to profyte in grace ne to gete hy3ere stat Pan Pei ben ynne for besynesse of Pe world.

Hou men in here turnynge to god setten hem in diuerse obseruaunce & how of hem letted Pey ben heuy & angry & how Pey asolde holde Pe comyn.

Howe a man Pat wille come to perfeccioun moste hafe mykylle traualie & clienes ofe herte.

What manere of trauele a man moste vse Zyf he wol come to Pys reformynge.
21 HL Pat a man Pat will come to ierusalem Pat is vnderstande (to add. L) Pe cite of pees Pe wiche is contemplacioun moste holde hym lowe in meknes & in faith & suffre diseeses (disease L) boPe bodely & costely.

B That a man Pat wol go to Ierusalem Pat is Pe cite of pees Pe wiche is contemplacioun moste holde hym lowe in meknesse & suffre desesse & tribulacioun.

22 H Howe a man Pat is in Pis way schalle hafe enmyes to dryue hym a seye & howe he schal ouer com hem bi Pe knowyng of our lord iesu & scryft of mouthe & contricioun of hert & satisfaccion in dede.

B How a man Pat is in Pis weye schal haue enemys to dryue him out & how he saal ouer come hem by knowynge of god & vertue of penaunce.

23 H no title

B How Pyn enemys seynge Pe vnmeueable in Pys wey wolde brynge by fore Pe alle Py goode dedys & comende Pe of hem & how Pou ssalt putte hem away.

24 H How a soule Pat is formed to Pe lyknesse of Iesu desireP no Pyng bot iesu & how he makeP Pis desire in be soule And he it is Pat desires Py soule.

B no title

25 H no title

B How good & blysaful hit is for to be lytyned with Pe ly3t of god in Py derknesse & in Py desyre.
26 H no title
B How Pe fend wol scheewe to Pe afeyned liyt & how
Dou asalt be ware of hym & ouer come hym.

27 H no title
B How deuowte soules comen into Pis derknesse &
wot nat what hit is & how Pey ssal knowe hit
& feele hit in heere affeccioun.

28 H no title
B How a soule brouȝt Poruȝ grace in to Eys
derknesse schal afterward be brouȝt to lyȝt of
perfyȝt knowynge.

29 H no title
B Pat certeyn soules Per ben Pe wiche by gret
trauayle comen into Pis derknease & ȝet Pey ben
naȝt reformed in felynge.

30 H How Dou schalt se by self.
B Pat a soule moste ferst haue knowynge of hym self
& wyȝ drawe hym fro Pe vsshe of Pe bodily wyttys
& of his merowre biside hym.

31 H How a soule is reformyd in felyng what it is and
how it is made & which ben gostly þingis Pat a
soule receyueȝ.
B Of Pe reformynge in felynge what hit is & wiche
ben Pe gostly felynges Perof & how hit is noȝt
wordliche bute spiritualych.

32 H no title
B How a soule clepud from Pe world & y reformed by
god Poruȝ schynynge of his lyȝt in techyng schal
be rauessshed into perfyȝt vnderstondynge.
What heuene is & how a soule may haue Pe knowynge of blessed e issu.

How Pou maist see Pat loue fourmed is not cause whi a soule comeP to Pe gostly si3t of Iesu but loue vnformed Pat is god hym self is cause of al Pis knowynge.

That perfy3t loue & gostly vnderstondynge Pe wyche is mad brennynge in a perfy3t soule by Pe grace of Pe holigoost lefteP vp a soule to Pe perfeccioun of perfy3t feelynge.

That he Pat most loueP god ssal haue most blysse in tyme comynge & how sum men trauelen Per abowte & Set Pey haueP hit na3t.

That Per is no 3yft of god so profytable as is Pe 3yft of loue wich ys Pe holigost & how men ssolde aske it & no3t ellys but perfeccioun & lastynge Perynne.

How loue sleep synnes & reformeP vertues & how he Pat is verrey meeke PenkeP hym self worst of alle creatures & how loue is no3t 3yue by kynde bute aboue kynda by Pe grace of god.

That Pys loue lost in a mannes soule by cause of synne may be geten aheyn by pacience & ful makyng a seth Poru3 penaunce.
39  H  no title
   B  How Pe louere of iesu kepe no more Pan Pat he
       loueP & how he despyseP alle erPly richesse at
       noušt.

40  H  no title
   B  How Pys loue openeP be gostlych eyše by
       inspyracioun of grace in to perfyšt contemplacioun
       & how hit may nošt be getyn bute in clenessse &
       silence.

41  H  no title
   B  That a soule Pat Poruš Pe grace of iesu haP
       openynge of gostly eyene wydraywn fro Pe wordele
       to reste & silence haP delyšt of heuene Poruš
       gostly presence of iesu.

42  H  How a soule Pat is not touched wiP no goostly
       grace is blont. boystus. wayke. drye. vndeuoute.
       & vnseauoury in toucheing of anny goostly werke.
   B  How Pe soule of a man Pe wyche ys cold &
       vn deuoute haP našt Pe worchynge of Pys grace &
       how Pe lyšt of grace getyn to hym ašeyn styreP
       hym.

43  H  How soPfastnes Pat is Iesu wol not schewe hym
       silf to enemys but to frendes Pat louen him &
       desiren him wiP a meke hert.
   B  How Pe soule of a louere may feelle iesu & how
       holywryt sentense is broušt vn to his Poušt by
       hys minystres Pat ben ancrys & louers of iesu.
44 H How iesu schewe him & speke more homly & more louely to a soule Pat is sumwhat reformed in feleinge and he deP it more ymnermoredly to haue knowelech of goostly knoweinge.
B That a soule Poru3 ly3t of grace may seen goostly lynges & fulhede of vertues.

45 H How Pe synyeful man shal ryse out of deedly synne & bysy him for to seche Pat Pe soule loueP,
B That Per hen oPer gostly vertues & lynges schewed to a deuoute soule as Pe trynyte by reuelacions & sy3ttes of angeles & worchynges of oPer hooly creatures.

46 H How a soule Pat is yllumined wiP Pe ly3t of soPefastnes may see goostly Pe fayred of aungeles.
B How also last ys schewed Pe diuersite of angeles & Pe worchyngge of Pe trynyte & oPere Lynges.
Of the manuscripts of The Tale, Book II, none is considerably earlier than the others, and the variants, although numerous, are — as will have been seen from the discussion of the relationship of the manuscripts and from the footnotes to the text — most often slight and probably attributable to scribal practices. It therefore seems impossible in the light of present knowledge, to recover the author's original text. The aim of this edition, then, has been to reproduce the best manuscript tradition, represented principally by A, which has been amended only where obviously corrupt. It itself has been extensively corrected by a fifteenth-century scribe, but fortunately almost all the corrections are transparent.

It was decided (see pp. 296-7) to cite in the footnotes to the text all variants from the manuscripts B2, A, L, S, and M3 as being representative of other manuscript traditions, i.e., WR2M1, ALCHEI, HLAP2(S), ARG(M), and M3. (Only spelling differences and minor dialectal variants — both probably scribal — have not been noted.) T and W are heavily corrupted but their readings are adequately represented by those of the manuscripts cited; H2 and probably in are direct descendants of G; A2 is a conflated manuscript, B, C2 and D are later or 'edited' texts, and H2 a very late selection of certain passages, considerably altered.

1 In the presentation of the text these emendations have been set between square brackets.

2 Round brackets are used in the text to mark corrections in...
Of the manuscripts of The Scale, Book II, none is considerably earlier than the others, and the variants, although numerous, are—as will have been seen from the discussion of the relationship of the manuscripts and from the footnotes to the text—most often slight and probably attributable to scribal practices. It therefore seems impossible in the light of present knowledge, to recover the author's original text. The aim of this edition, then, has been to reproduce the best manuscript tradition, represented principally by Hc which has been emended only where obviously corrupt. Hc itself has been extensively corrected by a fifteenth-century scribe, but fortunately almost all the corrections are 'transparent'.

It was decided (see pp. xxxix) to cite in the footnotes to the text all variants from the manuscripts H2, B, L, R, and H3 as being representative of other manuscript traditions, i.e. HH2W3; BL2Hu; PLH4B2(E); ARC(M); and H3. (Only spelling differences and minor dialectal variants—both probably scribal—have not been noted.) T and W are heavily corrected but their readings are adequately represented by those of the manuscripts cited; Bru and probably Lu are direct descendants of W; A2 is a conflated manuscript; E, C2 and D are later or 'edited' texts; and W2 a very late selection of certain passages, considerably altered.

1 In the presentation of the text these emendations have been set between square brackets.

2 Round brackets are used in the text to mark corrections in Hc.
But it is realised that the manuscripts so rejected cannot be ignored completely and that the reader perhaps needs a better impression of their character than can be obtained from the section on manuscript relationship. There is also the danger of neglecting a possibly useful reading embedded in a usually unreliable manuscript; such a reading may be valuable in indicating the course of scribal transmission. However, although the present text is based on a collation of all the manuscripts, to discuss all variants would require even more space than citing them. The following section seeks to discuss briefly:

i) the emendations actually made in the text

ii) all corrections in Hc other than a few obvious corrections in the same hand as the text and the minor spelling alterations already mentioned

iii) the more arresting variants where the manuscripts divide without suggesting one reading as obviously superior.

In this way it becomes possible to examine problems of transmission in the text and to discuss some emendations to Hc, both those which have been incorporated and others which, though possible, seem less certain. Since some of the arguments (especially those advanced under iii above) will inevitably be stylistic, such examination might also provide a starting point for the future consideration of some of Hilton's more characteristic methods of expression.
This section is admittedly incomplete in its scope and tentative in its discussion. But an editor, presenting as much of his evidence as space will allow, must always be groping towards what he feels was the original, however much the shape of that original may have become obscured in subsequent transmission.
stille) HcWBru; stille and not fallen T; but it fell M; om.X
stille might be a gloss, as the readings of T and M almost certainly are, but the absolute use of stonden while not impossible would be unusual. cf. stonde stille, 111/16

4/6

had) over erasure Hc only
All other MSS read had so that Hc may simply have corrected an error in copying.

4/8

it) om. HBL2HuMH3C2; above Hc
it is not absolutely necessary for the sense, but would be more natural here.

6/4

Dat ... ouermore) om. HH2W3TC2; margin Hc
The sense is that at the Crucifixion Christ not only wiped out the debt of original sin but also voluntarily paid a sum over and above that debt (cf. 5/18-19). The omitted phrase therefore seems necessary here and the sentence reads rather oddly without it. It is difficult to see a reason for the omission of the phrase from the original.

6/5

Lord) om. HB; swete H2W3; above Hc
Since Hc writes the word above the line and not over an erasure, the reading of H cannot have been that of H2W3. Possibly, since the text would appear to need Lord after oure (read by all MSS), the omission in H and B may have been coincidental.

6/17

of heuen euen) euen HETB2C2; of heuen WBruNA2; in heuen E
of heuen above Hc
to) of H2ETHaBruACH3A2; with M; over erasure Hc
euen ... of, which may well have been the original reading, does not make very good sense. Hc's reading looks like a gloss or conflation. The choice is between heuen ... of BruRA2 and euen ... to PLHLuB2H3C2. Of these the latter seems preferable. heuen may have been introduced from line 15 above.
helden ... ald
The problem is in the sequence of tenses. Some form of the preterite helden occurs in HcWBruL2LH3 and is retained on the supposition that the Jews are those of the Old Testament and the pagans contemporaries.

8/2

Dat 3e) Dat Be 3e Hc; Dat we PLH4B2EC2

The reading of Σ is adopted as Hc is manifestly wrong and because Dat we, while possible, has, apart from C2, the authority only of the ancestor of the sub-group PLH4B2(E).

9/19-10/3

But ... God) om. HH2W3T; foot of page Hc
Probably omitted by homoeoteleuton, but the passage makes superficial sense without the omitted lines.

10/17

partie) feip HcTtext L2WBruA; partye above Ttext Wtext
For the correct reading cf. 12/2.

11/1

ony) om. HH2W3BTHu; above Hc
in creature possibly means 'in the body' or, less literally, 'here on earth', and is probably both the original and the correct reading. ony may well be a gloss meant to illuminate a rather difficult phrase.

13/1

ful) om. H2W3BTL2HuM; above HcL
It is difficult to decide whether ful was in the original or was a gloss or was mistakenly introduced from the next line.

13/1-2

of ... reformyng) om. HH2W3; top of page Hc
The omission was probably by homoeoteleuton. not is cut off at the top of the page but the caret is visible; the word is supplied from the other MSS.

14/11

reformed fulli) trs. PLH4B2EARMCH3G2A2
A transposition in the y MSS which seems inexplicable except on stylistic grounds. For the order cf. haue fully 14/6.
feíp & in felyng) felyng Htab Ttext WBru; TcWc correct to Σ, but Wc om. in
The reading adopted is also found in Htext, see 228/5, and cf. 14/19 below.

14/22
in) om. HB; above Hc; margin Hu
in appears to be necessary and its omission by three MSS may have been coincidental.

15/2 and 15/4

The variant consists principally in the anticipation of he may by the y MSS with one of its sub-groups adding the extra yet. The solution of RA2 seems rather ugly and is unlikely to have been the original; C2 appears to gloss.

15/21

The variant is a slight one and the distribution synne/ synnes far from corresponding to the usual division of MSS probably reflects only the preference of the individual scribe.

16/8

The presence or absence of De makes little difference, but as Hc has used De sacrament of bapteme earlier in the sentence one might expect De here also. In fact the addition in Hc may well be in the same hand as the text.

16/15

It is likely that H read fayp together with the other x MSS (except WBru). fayp would need an emendation later in the sentence in order to make sense (either the addition of a finite verb if also means 'in addition' or the change of ar (16) if also means 'just as'). The scribes of those MSS reading fayp may not have followed the sentence through to its end or may have been misled by failp in line 13.
with) over erasure Hc
The erased word was apparently longer than with since space is left over; it might well have been brekynge which H2W3
add before with (probably a mistaken repetition of the brekand of the previous line).

if ... or if) yf (om. P) Pat ... or ellis yf Pat PLH4B2E
ARCH3A2; if ... yf Pat WBru
The two slight additions in the y MSS (minus C2) were probably intended to give a sharper antithesis.

vertue of) veri PLH4B2ARMCH3C2A2
y's veri whilst superficially attractive goes less well with plener confessioun (17); it may have arisen through a misreading or misunderstanding of vertue (possibly written in contracted form).

not) above HcW3 only
The sense demands not and Hc's correction may well have been made by the scribe who wrote the text.

al) om. H4AMH3C2; as H2W3BTL2PLB2C
It is difficult to decide whether al was an addition to the original to provide extra emphasis or whether al or as was in the original and omitted because it puzzled copyists. The difference between al and as is only the one letter, but al would seem preferable since there is no real comparison to introduce with as.

fleyng) HcW3L2WcEMC2; eschewyn WBru; felyng H2BTHuPLH4B2
ARCH3A2; fle over erasure Hc
felyng was perhaps read by anticipation of the next line, and was probably the reading of H also.

hab) WBruEARCA2; han C2; dop H4; om. L2; is Σ; over erasure Hc
All these readings are possible and are probably to be explained by what has been called the 'substitution of similars' (see Studies in Philology 44 (1947) 593-604).
secundarily in) De secunde in H2W3BL2; secundary in TWC2; secondli E; over erasure Hc
From the amount of space occupied by the corrected reading and the fact that it was made by erasure instead of by writing an extra two letters above, it may be suggested that H originally grouped with H2W3BL2 and not with TWC2.

21/12
ymage) grace Hctab only
The scribe may have been misled by the mention of the sacraments in the preceding line.

22/3
his) above Hc, om. HH2W3BTL2
It is difficult to decide whether this reading was original or is an example of the tendency of scribes to make their text more explicit (see Kane, pp. 131, 136).

22/5
De) above Hc
In all other MSS.

23/3
percener
The common c/t and u/n confusions make it difficult to decide the reading of several MSS; Hc, for instance, seems to read perceuer and this becomes clearer with spellings like parceyour A, perceyuere A2, perceyuer WBrurC, perseyuer M. All other MSS (except for pursuer G2) appear to have some form of pertener. A possible compromise solution is percener ('sharer', see O.E.D. parcener), a word occurring from 1297 and possibly here reflecting Romans 8: 17 ('heredes quidem Dei, coheredes autem Christi'). percener rather than perceuer might in fact be the reading of Hc. The same variant occurs at 159/5.

24/4
ymage) grace Hc only
ymage seems to be demanded by the sense. cf. 21/12 above.

24/19
lyfe) worke H2W3BTL2; over erasure Hc
worke may be a memory of werkes 24/17.
apparuerit) apparuit HEW; er above Hc
With apparebimus appearing later in the line the future perfect seems preferable. The perfect would make sense but was perhaps influenced by the apparuit of the preceding line.

bi) in H2W3BTL2M; over erasure Hc
in may be an anticipation of the next phrase.

stedfastli) stedfast HH2W3TLEB2AH3; li above Hc
The adverb is preferable but the adjective is possible, especially if steden is understood as 'make'.

vp) HcH2B; vpon W3T; wiD L2; after Σ
The variants may be explained as synonyms for the perhaps unfamiliar vp, 'according to' (O.E.D. up, prep., 6b)

dep) ded H; over erasure Hc
This is one of the numerous small corrections made by Hc. ded(e) is, in fact, common in Hc as a form for dep.

reformed) ronnen H2W3; oned T; over erasure Hc
The word erased by Hc was shorter than reformed or ronnen and probably ended in -ed. (ronnen seems difficult to account for except by supposing a sequence renued, remuen, ronnen). oned as in T, is a possibility. reformed seems to give best sense although it might be a synonym for an original renewed.

fro) over erasure with fro also in margin Hc
This might have been the correction of a purely mechanical error or, since wille ... syn (20-21) reads herte fro dedly synne haw grace in H2W3, H's reading may derive from an earlier stage in transmission, now irrecoverable.

fuerit) om. Hc only
A small group of omissions peculiar to H and corrected by Hc (cf. 30/2, 31/5, 33/4 cited below without comment and possibly 27/21 and 33/9) suggest that the MS was being copied carelessly at this point.
Either word makes sense, but of is perhaps suspect since it may have been influenced by the phrase drede only of peynes of helle in the following line.

It is difficult to decide what the original read. All the MSS have both words and the different sub-groups of y seem to have omitted one or the other word.

The most likely explanation of the variants is that the original was so nere but that the spacing was poor (cf. A2's sunner and Hc's evident desire to make one word into two). sore and so might then be the scribes' correction of this difficult original, and so ney simply a synonym for so nere. This sequence seems preferable to an original sore which makes sense but which does not fit the context so well as so nere and which is less likely to have given rise to the variants.

Any of these readings is possible but it is interesting that this is not a case of alteration of H but of the correction of an omission (perhaps of him after the preceding hem).

The difficulty might have arisen through an early confusion between strife written carelessly and the superficially similar crist, or through the scribes' feeling that strife should scarcely be encouraged. BT leave a manifestly absurd phrase as it is, H2W3L2 emend the wrong word. The reading of H3 is possibly caused by homoeoteleuton immediately after this phrase (see footnotes to text).
ferre) fre H2W3BTL2WAR and possibly H. There seems to be no clear preference; ferre might be an anticipation of the next phrase or the parallelism of phrasing might have been the author's intention, obscured by an early scribe's confusion between fer and fre written in contracted form.

32/9
gode) god BTWR
Either reading can be defended.

32/11
reformed) om. BTL2; above Hc.
The text makes sense without reformed, but the fact that it is omitted by one sub-group only suggests its retention.

33/4
of God) above Hc only

33/8
in) om. H2W3BL2; above Hc
The following phrase in my reson, where all MSS except H3M read in, suggests that it is required here also.

33/9
I serue) above Hc only
The scribe of H may have been misled in some way by the very similar phrase in the next line.

34/5
if it so be) HcWbruA2; bot so H2W3BL2; bi so PLH4B2AMCH3C2; if it be so ER; be it so T
For a possible explanation of the changes in Hc, see p. cvi. It is difficult to decide what a critical text should read. The much simpler alteration in Hc at 34/20 where most MSS (except WbruA and EM) have the Hc reading if it so be might decide in favour of this reading at both points.

34/16-17
synned ... non) s. or not (non MC2) in De tyme of temptacion PLH4B2AMCH3C2A2
The MSS show a clear x/y division. In such cases, with neither reading demonstrably the better, Hc is retained.
248

35/2

it^2) om. HcH2BWBru
The sense seems to require a subject for is.

35/6

of it) & pat he feeli[.] no more of it (Per of H4) PLH4B2EARMC H3C2A2
Although the omission in the x MSS might have arisen by homoeoteleuton, the character of the phrase seems more in keeping with an early gloss.

35/8

ne synned not) om. HH2W3BTL2
Although the text would make some sense without the phrase, synned is a much more natural antecedent to dedly than is assented. An omission by homoeoteleuton is therefore perhaps a more natural explanation than a gloss.

36/2

schrif[.] ... specially) schryuen of bise in general or in special PLH4B2EARMC H3C2A2
This is a complete x/y division. It seems more likely that y is an early gloss of x than that x is a condensation of y. The x reading is therefore retained.

37/4

Nisi) Noli Hc
Hc is alone in what appears an impossible reading, perhaps arising from the wrong expansion of a contraction in an early version.

37/7

if ... gracious) om. H2W3BTL2AC, margin Hc
This looks like a gloss and might well be omitted from a critical text, the more so as the MSS without it are members of four different sub-groups.

37/11

hize^3) above Hc only
Presumably an error in copying by H and corrected by Hc.

38/14

sicut^4) om. HH2W3; above Hc
Probably omitted by the careless scribe of the exemplar of HH2W3 (see p. cviii). The English translation in the next line has as ... as for the Latin sicut ... sicut.
39/4-5

vnderstondyn ... is) om. HH2W3; margin Hc
Omission by homoeoteleuton by these three MSS as in the above example.

39/6

hid ... is) om. H2W3M; hid hid H; as lif is margin Hc
The omission was presumably by homoeoteleuton, but H seems to have copied both hid's instead of omitting one as would have been usual.

39/10

(one of the tabernacles) of the tabernacles HH2W3BTL2; the tabernacle PB2E; on (dotted for del.) the tabernacle L; on the tabernacles H4; one above Hc
of the tabernacles is possible although difficult. It might have been the original reading, first 'corrected' by adding one and this word then being misread as on ('in') and the noun changed to the singular. L, probably the earliest MS. of its group, perhaps shows an intermediate stage. Another possibility is that H4's present reading is an early one, later changed by different MSS to of ... or one of ...

40/12

in) above Hc
All MSS other than H read in and the sense seems to demand it.

41/7

Be') om. HH2W3BTM; above Hc
Neither reading is obviously superior.

42/1

And ... Lord) om. H only, margin Hc
The omission was presumably by homoeoteleuton.

42/7

bare hym) he was born in PLH4B2ERMCH3C2A2
The reading of the text makes a neat parallel with line 5. The variant provides a closer reference to the gospel story, and perhaps a literal-minded scribe working in the early y tradition was responsible for the change.

42/16

stilly) stillly H2W3PLH4B2
For the meaning of stiffly, 'resolutely' see O.EoD. stiff a. 8. cf. 80/6 and Cloud (ed. Hodgson) 13/4 and note.
as woman is) a woman is H, s above Hc; as is a w. H2W3;  
as a w. is BL2BruPLH4B2EC; as w. shulde be M
The original reading may well have been that of the text and 
a added later to make the meaning more explicit.

so) om. HTWBruc2; above HcTcWc
The trouble was probably the preceding also, understood as 
conjunction 'as' rather than as adverb, 'also'.

of) of of Hc; of be H2B
Hc's reading is probably a simple error in copying. Be makes 
little difference to the sense and is found in two MSS only.

bei ben clepid) Pese arn (ben several MSS) called PH4B2ERMH3C2;  
bei ben callid T; po ben called A; Porse arn called C.
In a case where there seems little to choose, the earlier 
clepid should be retained.

is) his Hc only

men ouper) other men PRM; opere men oipir LH4EOCH3C2A2; opur 
ouper A; men or B
H's ouper, 'either', an unusual spelling and easily misread 
as oufer, probably produced the variant readings.

in outrageous) outrages B, outrageous T, owteragiows E; in 
outrages MC; in outrage A; on gret H2W3
It is difficult to tell what H read; in Hc in is above the 
line and the last five letters of the next word are written 
over an erasure where the original is not visible. (The 
situation is complicated by the following possibly unfamiliar 
word auere.) Perhaps on gret (as in H2W3) written close 
together may have been misread as some form of 'outragious'— 
cf. the forms in BT,E — and changed by Hc to a more familiar
spelling. The *in* probably originated in an attempt to parallel *in riches* in the same line.

47/2

*in be service of God*) to *s. of god L2; into be s. of god T; in godus seruis A; in be over erasure Hc; to be s. of god Σ

H may have read the same as L2; otherwise it is difficult to see why Hc needed to insert both words over the erasure.

47/18

Summe men arn turned) Summe men HBB2L2; Summe arn (ben E) turned ERA2; summe PLWAMCH3C2

The variant summe/ summe men is insignificant, possibly arising from a contraction summe, and could occur independently in several MSS. arn turned (which Hc writes above) might have been in the original, but since it is omitted by MSS of several sub-groups it may rather be a later insertion to supply a parallel to the previous sentences.

47/20

lifen no† in) leueyn be H2W3; leue no† in H4; lyueth no† in Be; no† above Hc

It might be just possible to understand with H that the offenders are Christians (lifen in drede of God) who nevertheless often slip into sin. But the sense of the previous paragraph is against this interpretation, so that no† seems necessary. H2W3 and possibly H4 seem to have understood lifen as 'believe'; the two words are of course open to confusion in certain spellings.

48/14

execratis) execcatis HcBRH3; exec(r)atis with r above H2W3

execratis is a common Latin spelling and probably produced execcatis, but I have been unable to find a form without r.

49/20

forbere) and leuen add. PLWAMCH3C2A2

This addition in the y MSS looks very like a gloss.

50/4

in withdrawynge) inwith drawynge Hc; in with d. L2RMC2A2;
in wy†drawynge B; om. T; in withdrawynge Σ

Some emendation of Hc seems necessary. B's (unique) reading is attractive, but the wide distribution of Σ and the parallelism of phrasing in the sentence seems decisive.
schuld) wolden H2W3BTHTL2Hu and, dotted for del. H; schuld above Hc
schuld seems preferable on grounds of style, although either
reading is possible.

51/18-20

pat * ... wenep) om. HcH2W3TWBruA2
If the omission occurred by homooteleuton, then three correctors
(HcTcWc) all failed to rectify it. The sentence makes good
sense without the phrase which looks suspiciously like a gloss,
but a gloss would be unlikely to end with the identical word
wenep.

51/20-21

or ... seip) om. HH2W3, above Hc
This phrase might have originated in an early gloss, although
only one sub-group is now without it.

52/1

leue) over erasure Hc, margin Wc; fle or leue margin Tc; fele
H2HuH3 and (del.) T; flee W3WPLH4B2
fle possibly gives best sense and may have given rise to the none
too intelligible fele. Leue could be accounted for either as
a misreading of fel (as lef) or as a synonym for fle or (with
the meaning 'believe') as a reflection of the general sense of
the passage.

52/15

Dei parten) HcL2; her partynge TWBrutable; theyr departynge Bru;
Dei passen Σ
Although parten occurs in only two MSS, it could have given rise
to both passen, by misreading, and (de)partynge. It is therefore
retained.

52/16

Dei') om. H only, above Hc
Presumably the rectification of a chance omission by H.

52/21

no) om. HH2W3, above Hc
no seems the more natural reading; its omission is just possible
if this is a kind of residual grace (as in the following lines)
which sinners feel able to ignore at their pleasure.
hertes) om. HH2W3, above Hc
blynde may be used substantively, but the addition of hertes is more natural.

wiD ... vmbilappid) om. HH2W3, top of page Hc
The omission was probably by homoeoteleuton.

of ... thred) om. H, foot of page Hc; Dat lystly H2W3; Dat fullightly T; ... what liqtilier ... R; ... Dat lyqter ... M; ... that liqtilier ... Σ
The original omission seems to have been by homoeoteleuton, and the exemplars of H2W3 and T appear to have made sense without replacing the whole phrase. Although the Dat of Σ is supported by an impressive selection of MSS, the What of HcR is retained as giving better sense and as possibly having given rise to the superficially easier Dat.

brouqht H2W3BL2
brouqht is read by only two sub-groups and seems to anticipate 56/4 or 56/6. The imagery of brent is carried on in fire (read by all MSS) in the following line.

his) om. HBTL2Hu; above Hc
The passage makes sense with or without his, but the support for the omission is only that of H plus one sub-group.

dieten him) dieten HB, him above Hc; deyntes H2W3
H2W3 seem to have misread dieten. The support of all other MSS except B suggests the inclusion of him.

Pe cause) Oon enchesoun W3PLB2EARMCH3A2; Oo cause H4
(The same division of MSS - apart from A's cause - occurs at 61/1) This seems to be a case of the 'substitution of similars'. The only reason for departing from Hc here might be Hc's enchesoun at 61/4. (The chapter headings given for Hc are those of the Tabula, those of the text being sporadic, see p. xviii.)
now says by) by sayst Panne H2W3T; over erasure Hc
It seems easy to guess what H read but difficult to decide between the two variants.

58/1
His) above Hc only
His is not strictly necessary but all other MSS read it.

59/4
come ... grace) om. HH2W3BTL2HuH4L2B2MH3C2; above Hc
This looks like a gloss and should probably be excluded from a critical text. The expansion probably arose from the splitting of perito into per followed by to plus infinitive.

59/6
not) below line Hc
This is the last line of the page and H may have been copying more quickly than usual.

59/14
by a man if) if a man BPLB2ACH3C2A2; by a man H4
H4 seems impossible, but there seems to be no textual grounds for deciding between the other two readings. The reading retained keeps the parallelism by him ... by a man ...

59/17
sone) om. PLH4L2ARMCH3C2A2
It is difficult to decide whether this was originally an accidental omission or an attempt to make the subject-matter more dramatic. All x MSS retain sone.

60/16
no) om. Hc only
The sense demands its inclusion.

61/4
his) om. HH2W3BTL2Hu; above Hc
The text would make sense without his but only two sub-groups omit it.

62/9
oft) HcT only; om. H4; of Σ
oft makes sense and is therefore retained in preference to the easier of.
her customes) her (Per H3) wilful custom H4ARH3A2; her (wilful) customus TcWcC2; other wilful custom PL (with o per over erasure L); her o per wilful customes E

The original reading may have been Hc's, her being changed to per which was then misread as o per (cf. L's correction). wilful looks like an attempt to make the sense more explicit, perhaps influenced by wilfully 63/3. E's reading is a conflation.

63/14

God) good HcH2W3BPLH4E4A2

The text, with its dependence on the Latin quotation, seems to demand God.

63/19

Perinne ... derto) in it whan ... H3; in it ... E text; in it aftar pat ... E table; in it whanne pei mai ... W3Pt ext Ltext B2; Perinne when pey may ... L2A; in it whan pei ... P table H4; in it after pei ... Ltable; in pat reforming A2; in peat r.

whan pat pei ... R; in pat r. when pei may ... M; when pei ... C2

It is difficult to sort out this tangle. C2 shows one of that manuscript's frequent contractions. The variants Perinne/ in it and whan/ whan pat are insignificant. H's reading seems concise and might have given rise to some of the expansions (e.g. R and M).

64/1

ageyn) to (into C) deedli synne add. PLH4B2EACH3C2A2

With the exception of M and of R (def.) this is an x/y division. The addition makes the text more explicit and for that reason may have been a deliberate gloss.

64/20

werk) dede PLH4B2EARCH3C2A2; werkes Bru; werke margin Wc

As above, a division of MSS into x with M and y. It is difficult to decide whether dede was substituted for werk to avoid the ugly wirkand summe gode werk or whether werk is a misreading influenced by this phrase and by line 18 also.

65/11

techip & stirip) trs. PLH4B2EARMCH3C2A2

A straight x/y division of MSS with little or nothing to show the original reading.

65/18

her) De H2; r over erasure Hc

H's nonsense reading may wel be an error for H2's De.
to have) above Hc only
Although the addition is probably in the same hand as the text, it is worth noticing that to have can be omitted without changing the sense.

als mikil bodily & gostly) bodily and ghostli as m. PLH4L2E ARMCH3C2A2
Yet another x/y division. The y reading is the smoother, but this fact might have inspired the change.

mennis) is add. Hc
All other MSS have mennis so that Hc may well have rectified H's mistake in copying.

in ... tyme) HcWR; pis tyme ne (nor M) after dat tyme HBTUHuBruPMH3; in pis tyme ne after pis tyme EAC; pis tyme ne after pis tyme H2L4L2B2; pis tyme ne pis tyme L2; om. C2
This was obviously felt to be a difficult phrase, and (apart from L2 and C2) the MSS seem to have treated it according to the degree of contrast felt to be necessary. The pattern seems to be set by the immediately preceding phrase for pis werk ne for dat. But since the writing seems to be deliberately antithetical at this point, the reading of HcWR and also of HBTUHuBruPMH3 (which differ only by omitting in) may stand.

make ... nakid) git makin him self nakid H2Brul2PLH4L2EARC
Unless git was written in the margin of a manuscript earlier than any extant and incorporated in one of two different positions, the variation seems difficult to explain.

biddynge add. PLH4L2EARMCH3C2A2
The addition in the y MSS has all the characteristics of a gloss.

schort) schortere PLH4L2EARMCH3A2
The comparative (confined to y MSS) seems unnecessary and was probably influenced by lesse in line 20
waken or fasten) trs. PLH4B2EARCH3C2
A complete x/y division of MSS. for which there seems no explanation.

in) goode add. PLH4B2EARCH3C2A2
This looks like an early gloss by the y MSS (except M).

may ... besynesse) om. HcH2TWBr (W3 def.)
This is possibly an instance of homoeoteleuton, but, since the text makes sense without it, Hc, Tc and Wc did not notice the omission.

De ... wirkynge) om. HH2BTL2HuD; add. foot of page Hc
The phrase might have arisen as a gloss in an attempt to supply an object for say (line 6); say could be used absolutely ('explain further'), but such a sense is difficult.

Der) om. HH2BL2; above Hc
Der is not strictly necessary to the sense, but is retained as being more natural and as occurring in most MSS, even those of class x.

De whilke) weie add. LH4B2EARCH3; om. M; that C2 weie seems an unnecessary gloss; M and C2 simplify Σ

takip hit & holdip) wolde (wil Hu) take hit (om. H4D) & hoolde HuPLH4B2EARCH3C2A2
The change from takip to wolde take demands the second change from present tense to infinitive. The conditional wolde is not necessary for the sense and was perhaps introduced on the analogy of wolde vndirtake in the next line.

may) ascape & add. PLH4B2A; scape & add. CH3C2D; escape & add. ERA2
With the exception of W3 (def.) and M, this is an x/y division. The addition probably arose in a desire to make the sense more explicit.
schulde) **over erasure** Hc; **schul** H3
Hc may well have corrected a unique and purely mechanical error. H3 is the only MS not reading Schulde; had H read Schul the correction might well have been made by adding two letters rather than by erasure.

woldes) not elles but add: BL2HuPL4HuB2EAMCH3C2A2D
The addition probably anticipates the **nost elles** but of the next line, although it is found in both x and y MSS.

fage) fede HcWBRuHuEARCA2; glose lu; flater Hu; fagis C2
Tary ... fage makes a better parallel than tary ... fede. The glosses of Hu (especially) and lu suggest an original fage, an unusual word misread by several MSS as fede. Hc is therefore emended.

be) om. BC2; above Hc
be seems desirable for the sense.

pat) om. RCA2D; at Hc
at could be from the O.N. relative **at** but is more likely to be the result of the loss of P after the final t of bot (cf. Pearl, ed. Gordon, note to line 536). at is fairly common in R, e.g. 28/5, 78/7, but since it is not paralleled elsewhere in Hc the P is restored.

here) here here Hc
An obvious error in copying.

hafe ... formed) hafe nost tis wordes specialli formed ay PL4HuB2E; hafe ... wordes formid (reformerd A2) ay ARCH3A2; hafe ... wordes M; haue hem not ever speeally WBRu; haue hem nost ay D
Apart from WBRu, D and M which look like simplifications, these variants (there are others within the phrase, e.g. ay/ever/always) are largely dependent on the position of specially and the order of ay formed. In the absence of any close pointers to the original, the reading of the text may be allowed to stand.
tome) empty BL2Hu; voyde CC2; or voide add. PLB2ERH3A2; anty or voide A; empty & void H4.
These all look like substitutions or glosses for a difficult original tome.

Dat) om. HT; thi P; above Hc
The Dat seems necessary to identify the precious licour as be luf of Iesu.

whan needed is) whanne that (om A2) it nedeth PLH4B2ARCH3C2A2; whan Dat needed is EM
Except for EM, an x/y division of manuscripts. The shorter, although not demonstrably superior reading of x may stand.

prechynge) preynge BTL2HuPLH4B2ARCH3C2A2
The case for emending to preynge, read by the x MSS BTL2Hu as well as by most of y, and supported by the parallel at 76/9, is perhaps strong, but prechynge makes a better antithesis with pinkynge and, in a text dealing largely with the contemplative life, is probably the more difficult reading. It is retained on these grounds.

gretter) is the flaume and the hatter add. PLH4B2ARCH3C2A2; more M
The addition looks like an attempt to make the sense more explicit, and is therefore rejected.

Be luf of) for to loue PLH4B2ARCH3C2A2
Σ is an echo of 78/8 and the parallelism seems deliberate.

Dou art ... Dou) Dou H; somme of Di synnes Dou H2; art ... Dou above Hc
The omission in H was probably by homoeoteleuton (Dou ... Dou). H2, not realising this, sought to make sense without the omitted phrase.
go) goo first and PLH4B2CC2A2; go first ARM; go home & H3 H3’s addition probably derives from turne home in the same line, and the addition of first in the other MSS from a desire to make the colloquial go schrife either more literary or more explicit.

79/10
make) doo PLH4B2RMH3C2A2; om. T Neither reading seems obviously superior.

79/16
hiself in) Bi selfyn HcH2MH3; Bi self TWEBruAC2 Is in to be included as part of hiself or to stand on its own as a preposition? The answer would seem to depend on whether the preceding hat is consequential or relative in function. Despite the impressive support for hiself(in) as a single word, the most unusual form of Hc has prompted the emendation.

79/22
holde forP) holde ay forP PLRH3A2; h. euer f. H4E2EAC; h. f. ay C2 The ay and euer look like additions to the original.

80/1
strong) strengthened BL2PLH4B2RMCH3; gret C2; strong & so feruent Hu That strong was the original is suggested by Hu’s gloss on it; otherwise there is little to choose between the two readings.

80/5
hemP) what so (om. E) euer (om. RA2) thei seyn add. PLH4B2EARC H3C2A2 The addition has all the appearances of a gloss.

80/7
styntynge) and pat (om. PLB2) thou doost add. PLH4B2ERH3A2 The addition perhaps makes the sense more explicit and that may well have been its purpose.

81/1-2
pat ... lese) om. HT; above Hc; and of none H2 The original omission may have been by homoeoteleuton (lessoun ... lese). H2 tries to make sense without the omitted phrase by expanding the following of to and of none.
& om. HBTLMWBrupLH4B2AMH3C2; add. Hc; Pet D
& introduces the last of a series of clauses but the text could be read without it.

81/18

with Pet) TWBr; with Pl HcLB2MCH3; so H2A; with PL2; by so H4; with whi RA2; with Pe BE; with Pine herte Hu; om. C2
Hc does not appear to make sense, although surprisingly four other MSS (from three sub-groups) have the same reading. The reading of TWBr is adopted as both making sense (which BE does not) and as requiring least alteration to the basic MS.

82/1

Pan) above Hc
Pan is read by all other MSS.

82/20

Pinge) thought PLH4B2EARCH3C2A2
Pinge appears to make better sense when taken with coueitip.

83/11-12

charge ... it not) drede it not PLH4B2H3; charge it not ARCA2; take no hede Perof iangle ... it not Hu; medil not Per with iangle ... it not D; iangle ... it not L2; charge it not ne angre Pe nout therwith drede it not C2
The various MSS seem to have got into difficulties with the series of not's, with homoeoteleuton as the result; even so the usual sub-groups can be distinguished fairly clearly. The sub-group ARC(A2) seeks to rectify the omission but inserts the phrase too late (see R's reading at 83/14, quoted as typical of the sub-group).

83/15-16

& strenbe ... werke) om. ARMCA2; & strenbe it with preire & with (om. H4) oher gostly werke PLH4B2EH3C2D
A very similar case to the above, except that the sub-group ARMCA2, apparently considering the whole phrase as an unnecessary gloss omitted it, and that no attempt is made to rectify the omission.

83/17

Pe in) above Hc; Pe TD; Pe in to M
The two words omitted by H seem to be required by the sense.
luste) be loule PLH4B2AC2; loue BL2HuRMCH3A2; be lust E
There seems little to choose between the readings, but luste may stand as being the most difficult.

84/7

p) be HWBru; píne TL2C2
The three MSS with be probably interpreted souerayn as 'king', whereas the sense demands 'superior'.

84/16

suffrest) suffre HBTL2Hu; st above Hc; suffres H2; sufferep C
This appears to be one of Hc's minor corrections characterized by a close attention to spelling and grammar.

85/7

Dou desirist) over erasure Hc; desyre p be H2; desireth BTL2Hu
This appears to be one of Hc's minor corrections characterized by a close attention to spelling and grammar.

85/9

míste) goostli myít PLH4B2EARCH3C2A2; vnseable myít and gostly M
This appears to be one of Hc's minor corrections characterized by a close attention to spelling and grammar.

86/1

Dinkyngges) Dinges HMC2; thenkyngg PLB2E; kyng above Hc
The grouping HMC2 is most unusual and may be coincidental. Hc's emendation seems required by the Latin quotation.

hap) om. H2BL2HuPLH4B2AMH3; Fat C; above Hc
The Latin of which this is a translation has the perfect tense, which might argue in favour of retaining hap.
it\textsuperscript{r}) HcWc, above E; om. Σ
The number of MSS omitting it is large, but with so slight an example it seems hazardous to deduce that the critical text should do likewise.

86/19
eigen) om. HH2M; eye A; margin Hc
Hc adds eigen at the end of the line, running it on into the right-hand margin. With such slight evidence to support the omission, the word might well stand.

86/21-87/1
was it) was HT; was De day H2Hu; hit was A; dai was it LH4B2MH3D; it above Hc
Unless the original reading was simply was (as in HT) with the following De meaning 'that which', there seems little to choose between these readings.

87/3
bot) om. HT; above Hc
The correction in Hc may well have been made by the scribe who wrote the text.

87/5
it) above Hc; margin H2; om. BL2Hu
Hc's reading seems required by the sense.

87/9-10
& \textsuperscript{2} aylastand) om. TL2WBruPLH4B2EARM; & A2
The omission was probably by homoeoteleuton, although the omitted words could have been a gloss on the original.

87/14-15
he ... while) hym bihoueth a while a bide PLB2EARMCH3C2A2D; hym bihoui\textsuperscript{p} to abide a while H4
An x/y division except for H4. The explanation of he most/hym bihoueth is probably in the 'substitution of similars', but the reason for the transposition of a while and a bide is less clear.

87/18
of\textsuperscript{1}) the affeccion and (and of E) add. PLH4B2EARMCH3C2A2D
The phrase may be either an omission by the x MSS or an addition by y based on the coupling of Bou\textsuperscript{3}t and affeccioun at 88/3-6
an) om. L2CC2D; euer Wbru; above Hc
There seems no evidence to decide whether or not an should be included in a critical text.

day) list LH4B2AECH3C2A2D; sight P
P's sight is probably a misreading of L. next ... day make a better antithesis than next ... list, but the mention of list in the surrounding lines may have perpetrated the error.

of ... Po3tes) of f. a. (in add. C2) worldeli desires and vnclene thoughtes PLH4B2EH3C2; & vnclene Po3tes ARCC2
The unusual metaphor 'noise and din' of 'affections and thoughts', may have led the respective sub-groups either to expand in an attempt to make the text more explicit or to omit in order to remove at least one difficult phrase.

semiP it) trs. H2RD; it semeD Pat A2C2; semeD Pat HE; semiP hit Pat MHu; semiP C; semiP A; semiD that L2PLE2
The variants, which yoke together the most unlikely MSS, are too slight to raise the possibility of emendation, especially as there is no sign of correction in Hc.

Pat ... list) margin Hc
Apart from the omission of the last phrase Pen ... list by H2 and T, all MSS read the same as Hc which may have rectified an instance of homooteleuton peculiar to H.

it) Pis H2; om. B2; him T; above Hc
An object for haf seems necessary and it has the support of almost all the manuscripts.

hath) om. H2TC2; hadde BLu
hath is not strictly necessary for the sense, but seems preferable to the hadde had of BLu

bifore with synnes) b. w. synn PLH4B2E; w. synne bifore HH2BTL2Hu
The order of words in most of the X-MSS may well have been the original one, although it seems less smooth than that of Hc which marks with synn for transposition and adds the as above. The variant synn/synnes seems unimportant.
entrynge) entrid PLH4B2ARMWCH3C2A2D
The reading of the text (that of the x MSS) is slightly the more difficult, and in a doubtful case like this may be retained.

90/7

grace) feelynge of grace TcwCPLH4B2EACH3C2; felyng RA2
The longer phrase may well be an unconscious repetition of the line above.

90/10

Pan ... mirknes) om. H2
H2 may have regarded the phrase as a gloss and so have omitted it, but without other support it ought not to be deleted from the text.

90/13
drawn) om. HH2; above Hc
The word seems to be demanded by the sense, unless drifen is to be understood before downe, a construction which seems unnecessarily difficult.

90/14-15
clefyng of affeccion to) clefyng of affeccion HH2BL2MH3D, to above Hc; chesynge of affection PLH4B2; clefyng of affection on Hu
Without to, ony synne is the object of Pinken or liken or louen; chesynge might have been a misreading of clefyng on the part of the exemplar of the sub-group PLH4B2. Possibly the to, which is absent from MSS of three different sub-groups, should be omitted in a critical text.

90/16

erply) om. HH2TD; above Hc
erply might have been introduced from the line above, but the strict sense seems to demand it.

91/3-4

For ... Iesu) om. HH2T; above and margin Hc
The omission was probably by homoeoteleuton. Several MSS - HeW (but not Wc) - read God, and H was presumably corrected from such a manuscript, but Iesu, in addition to explaining the omission, gives better sense here.
bryngeth) brynge HH2T; th above Hc
brynge is possible as an infinitive parallel to pinke, but the
sequence drifitP ... gedriP ... occupieP ... bryngeth seems better.

sothfastly feled) stain on MS Hc; om. B2table E; felte TL2WeBruA
sothfastly may be a gloss, but the past participle at least
should be included.

restful) If it be paynful thenne add. WBrumC2D
Probably a gloss aiming to make a rather difficult idea more
explicit, although if so it does not really succeed.

saide) Anima mea desiderauit te in nocte add. H2E
Although Hilton usually gives both Latin and English, this
practice is not invariable, and the Latin in the above two
manuscripts may well be a scribal addition.

vse) Be add. H2PL4HL4B2EARMcCH3C2A2D
The Be of H2 and the y MSS probably originated in a desire to
make clear that vse is an imperative and not a noun. It is
not necessary to the sense.

To the wonend) wonend HH2T; to the above Hc; to wonynge B;
to Be wonynge MC; to hem woning A; to hem pat wonen PLHL4B2;
to dwellynge W; to Be dwellynge Bru; to men dwellyng L2Hu;
to Be dwellers EC2
The original probably had an unusual construction (?) wonend
or to wonynge) and the manuscripts made various attempts to
make the sense more explicit. The sub-group PLHL4B2 was
perhaps influenced by line 14.

cauces) caues PLRLHL4HL4B2ELmCCH3C2A2; creues H4B2A; creuesse C
Some form of 'crevisse' gives better sense; this word was
apparently well-known in the fourteenth and fifteenth centuries
(see M.E.O.D. crevace) so caues might have been the lectio
difficillor.

whilk) ierusalem add. BL2HuP1HL4B2EARMcCH3C2A2
Whilst the support for ierusalem is impressive, the antecedent
might well be sikt of Jerusalem rather than Jerusalem only.
The emendation has been made because 'reed' (Latin calamus) is the technical word (see Ezechiel 40: 5, and O.E.D. reed, sb. II, 6b) used by both Wyclif and A.V. At 96/3 Hc reads, correctly, rede.

The extra it might change toward from adverb to preposition or might be meant as the subject of semip. H4 achieves both.

ouer) om. HH2BTL2HuWBruM; above Hc
Ouer is redundant and as all x-MSS (W3 is defective here) unite in omitting it, it should probably be left out of a critical text; cf. passio Be deserte (line 7).

man shal) soule may W3PLH4L2textEMCH3C2; man schold A
There seems little to choose between man shal and soule may, although the latter may be an anticipation of 96/19 fals) stain in MS Hc; om. B2table only.

not) so add. L2HuWBruPLH4L2EMCH3C2A2
Despite the impressive number of MSS reading it, so seems unnecessary and over-explicit.

li3t to His lufers) to his loueres light PLH4L2ARCH3A2;
to his loverys that is the (om. M) lyth MC2
The change may have been dictated by the feeling that list of sopfastnes should be a single phrase.

Per) Pat H2
In Hc the er is over an erasure. H may also have read Pat which does not appear to make sense.

fro ... li3t) a lite from De cloudes LARCH3A2; a litil from the cloudes LB2C2
The order of the text has greatest MSS support, so should stand. The sequence of corruption was perhaps li3t, lite, litel.
It is difficult to decide whether bifore was in the original or simply a repetition of bifore in the line above, but the support of all x-MSS plus E argues in favour of its retention.

or elles) in habite add. H2
H2, which alone has the phrase, perhaps used habite as a partial antithesis to liknes.

The word seems to be parallel with doune puttinge, but neither M.E.D. nor O.E.D. cites a noun alowynge (O.E.D. gives lowing, 1394). The reading of Hc is therefore rejected.

An obvious error in copying.

As it stands the text does not seem to make sense. & is supported as involving least emendation and having the support of several manuscripts.

reynyn could be a metaphor, but seems more likely to have been repeated from the previous line.

The Vulgate (James 3: 15) has ista sapientia, and there seems to be no evidence to decide the true reading.

The singular fits in better with the series of sins being listed, and the impressive support for it might suggest an emendation.
whilk) fier add. BL2HuPLH4B2AMH3C2A2
Possibly fier was added by scribes anxious to make clear that the antecedent was not mirknes.

ante) autem HcH2BL4B2EH3A2
The palaeographic difference between autem (contracted) and ante is very slight and the procedet might tempt scribes to read ante rather than autem which gives good sense. However, the Vulgate (Psalm 96: 3) has ante so the emendation may be made.

gostly knowynge) vnderstandynge PLH4B2ARMCH3C2
The y reading seems difficult to explain, except perhaps as the substitution of a simpler idea.

spryngen) risen PLH4B2ARMCH3C2
Almost certainly the substitution of a more familiar word; all MSS read spryngen at 101/13 and the parallelism seems deliberate.

Pan) and H2; and than PLH4B2ARMCH3C2
There is little to choose between and and Pan, although the former has only one manuscript to support it. and than is presumably meant to provide a link with the previous sentence.

ne fantasies) ne (om. AM) ypocrisies ne (nor M) fantasies PLB2ARMCH3C2; ne ypocrisie ne fantasie H4; ne with fantasies WBrCuA2; ne fantasies (nor ypocrisies) Tc; ne wyth fantasies (nor ypocrisies) Wc; ne fantasies nor ypocrisies E ypocrisies looks like an addition to the original either before or after fantasies; in TcWc the addition is transparent.

kennen) HcM only; teche Σ
kennen may be retained as the less familiar (and probably more Northerly) word.

a) om. HcL2text B2table; Pe TWBrutable
Either a or Pe seems necessary, and a has more manuscript support.
shal) nedil to (for to W3RMCH3) W3PLB2textERMCH3C2
There seems little to choose between the two readings, but shal, 'must', seems more concise.

a risynge) arisyng LAMC2; a restynge H2TA2
The reading of the text keeps the parallel construction a felynge ... a risynge, but the participle is possible; a restynge, which does not give very good sense, is perhaps influenced by in dat rest, 104/1

gate) gatys A2; grace MH3; stat R
The variants were perhaps occasioned by the unfamiliarity of the Northern gate, 'road' (see O.E.D. gate, sb.2). At 108/9 all MSS read gate, but both grace and waye occur at 108/20.

do what) goo where PH4B2ARMCH3C2; do him selfe A2
goo where may have been suggested by the motif of a journey, but otherwise the variant seems inexplicable.

desire) after add. PH4B2ARMCH3C2; aftir above Wc
The extra word may have been thought desirable to make the meaning more explicit or may even have been suggested by folwen after, 104/13-14.

taken) he shal take PH4B2ARCH3C2; he shal take above Wc; or taken A2; take he E; ſen take Hu
Evidently the infinitive taken, depending like coueite on schal, 105/6, was felt to be difficult by some scribes.

inward) in herte add. WBruPLH4ARMCH3; in his hert add. E
Some scribes presumably thought that 'inward poverty', a difficult concept, needed an explanatory gloss.

connynge) couetide HcH3
couetide is barely possible with the sense 'envied', but the easy u/n confusion at the beginning of the word, plus the nearness of couete (lines 6 and 8) have prompted the emendation. couestynge (which no extant MS. reads) is just possible.
owne) good add. PLH4B2ARCH3C2
This looks like an attempt to make the sense more explicit.

leter) lete HL2HuPH4MH3A2; Ț above Hc; set A; deme$\overline{E}$; leteth or demyth margin Wc
The third person ending seems necessary. deme$\overline{E}$ is probably to be explained as the substitution of a simpler word.

what) whan WBrUPLH4B2ARMCH3; whett so Lu
What ('whatever') probably gave difficulty, but whan demands that gif be used intransitively which seems more difficult.

hauere) auer H2PLRCA2; haour WBrU; hauyre BC2; haujre BC2; hauing TAM
The spelling of Hc with its initial h probably occasioned the difficulty or misunderstanding which ultimately produced hauing.

ony werdly) erthely PLH4ARMC; erdly H3C2; werdly E2E
ony might have been introduced here from the next line or the parallelism of the two phrases might have been deliberate. werdly/erdly/erthely is probably just the 'substitution of similars', although it is curious that all MSS reading some form of 'earthly' also omit ony.

& oïper ... may) not H2TA2; & alle oïper ... may PLH4B2AMCH3C2;
& alle oïper ... may na3t BL2Hu; & oïper over erasure, Dinges ...
may above Hc
It seems likely that H read the same as H2TA2, but when Hc realized that the omission had occurred by homoeoteleuton (may ... may) he also saw that not was incorrect; if so, Hc's & oïper is written in the space left by the erasure of not.
Those MSS reading alle oïper may have been influenced by the preceding line.

St. Paul (Galatians, 6: 14) was speaking about himself, but the extra phrase may well have come from the line above.

not') ne (nor M) desirith it not add. BL2HuPLH4B2EMH3C2
Both x and y MSS can be found to support either reading, but desirith seems to add little to the preceding lufip.
bo} if\) vntil PLH\H3C2; til A; vn to B2C
The meanings of the two phrases are not very different in this
context, and in the absence of any clear evidence Hc may stand.

\[108/2\]
are) here H2TA2; is A; be\) BL2B2E; as Bru; over erasure Hc
H probably read here which could refer either to men or to
states but which would result in the virtual omission of a verb.

\[108/9\]
\(\text{Pe}^1\) om. BACH3; above Hc
The addition of \(\text{Pe}\) makes little difference, but almost MSS
have it it may stand.

\[109/5-6\]
with \(\ldots\) hid\) om. HcH2TA2
This is probably an instance of homoeoteleuton, but since the
text makes sense without the phrase, neither Hc nor Tc
noticed the omission.

\[109/21\]
kynge) hap add. BL2HuPLH\H4B2ARMCH3C2
hap makes the text more explicit and that may explain its origin.

\(\text{he}\) above, probably in same hand Hc
That H meant to include \(\text{he}\) is suggested by its reading (line 21)
Dan he hap dat most \(\text{Pe} kynge with \text{he} \ldots \) most cancelled.

\[110/8\]
\(\text{ni}3t \ldots \text{no}3t\) \(\text{ni}3t\) HTuH3A2; nuo3t H2L2PLH\H4B2M; no3t \ldots \text{ni}3t A;
or of \(\text{dis no}3t \) above Hc
At first sight or \(\ldots\) no3t looks like a gloss or a conflation,
but line 6 reads a good mirknes & a riche nou3t and line 8 may
echo the phrase.

\[110/11\]
\(\text{Pe}\) above Hc
All other MSS read \(\text{Pe}\), suggesting that its omission in H was
purely accidental.

\[110/21\]
ambulat) ambulauit HB; t over erased uit Hc
The Latin quotation (Isaiah 50: 10) seems to demand the present
tense.
clefe) sadli add. PLH4B2ARCH3C2
sadli (‘firmly’) looks like an attempt to provide a more emphatic meaning.

fallyb Derby) fareth bi it PLH4B2ARMCH3C2; farep margin Wc;
farib Derbi E
The variant bi it/ Derbi is not significant. It seems easier to derive fareth from fallyb (‘comes to pass’ or, with reference to list, ‘falls’) than vice versa.

a r... sunne) in the sonne a greet while PLH4B2ARMH3C2; in Be sonne schining a greet while AC
There seems little to choose between the order of the two main variants.

seen sone) seen H2HuM; trs. BL2BruPLH4B2ACH3C2
The similarity between the two words may have resulted in the transposition occurring independently in several MSS.

prayynge) prayer# H2PLH4B2ARCH3C2
There seems no reason to change He and so destroy the parallelism of prayynge ... Penkyng.

beforhande) before HuPLH4B2ARMH3C2; before tyme Bru
beforhande perhaps improves the rhythm, but otherwise this may be a case of the substitution of similars.

to Be) om. H2PLH4B2; Be ARCH3C2
These variants are not important ones, but the direct address (either Be or to Be) seems characteristic of Hilton.

et quos ... magnificauit
H and H2 omit et quos vocavit and et quos magnificauit and He writes both phrases above the line; H3H4C2 omit et quos vocavit;
A2 omits quos iustificauit ... magnificauit; R omits hos magnificauit et quos magnificauit. These omissions were probably all by homoeoteleuton, caused by the endings in -suit.
beren) be\textsuperscript{p} in H\textsubscript{2}; been A\textsubscript{2}
Although these readings are possible, it seems more likely
that they originated in misreadings of beren.

of) in BL\textsubscript{2}HuPL\textsubscript{L4}Hu2A\textsubscript{RMCH3C2}
There is little to choose between the two readings; in might
have been anticipated from in compunccioun later in the same
line.

This seems to be a clear case of the substitution of similars.

setten) setty\textsuperscript{P} H\textsubscript{2}TH\textsubscript{HuW}BruPL\textsubscript{L4}Hu2E\textsubscript{ARCH3C2}
The choice depends on whether an infinitive, parallel to go,
is required or an indicative beginning a new clause; either
makes sense.

with) withinne BH\textsubscript{u}PL\textsubscript{4}Hu2E\textsubscript{ARCH3C2}; wy\textsuperscript{P} yn in L\textsubscript{2}; of TA\textsubscript{2}
One is tempted to produce a parallel to withouten (line 3)
by emending Hc, but with (O.E. wi\textsuperscript{P}, 'against') makes some
sense and Hc has erased two letters immediately following
the word.

seend well) add. BL\textsubscript{2}HuPL\textsubscript{L4}Hu2ARCH3C2
well looks suspiciously like an addition to increase emphasis.

& it shal seme) for it seme\textsuperscript{p} H\textsubscript{2}BL\textsubscript{2}A\textsubscript{2W2}; & it semeth T; for it
shal seme HuPL\textsubscript{4}Hu2ARMCH3C2 margin Wc; & it shal over erasure Hc
It is difficult to see what reading in H would require both
erasure of two or three words and the retention of seme unaltered.

The omission was presumably by homoeoteleuton. shal (line 16)
is written below the line in Hc in the same hand as the text.
is) ay add. PLRH3C2, above Wc; euer add. H4LB2EAMC
Possibly another addition to make the original more emphatic.

felable) felably T; fallable A2; feble Bru; ofte H2; cruel B;
sensible A
Felable seems to have been considered difficult and various
synonyms substituted for it.

blynded) ayen add. BL2HuPLHL4B2EARMCH3C2, margin Wc
Despite impressive MS. support, ayen looks too like an attempt
to make the sense more explicit for the editor to incorporate
it in his text.

lifynge) lykyng H2A2; feelynge PLHL4B2EARMCH3C2, margin TcWc
H2A2 were perhaps misled by likyng in line 17 (although the
variant is not uncommon, see Privy Counselling, ed. Hodgson,
114/18 and note, where a palaeographical explanation is
suggested) but feelynge seems to be simply the substitution
of the more familiar alliterative word following fleschly.

reysen) resceive PLHL4B2; rysen BTL2HuA2; areyse W
rysen used in a causative sense is very close to reysen,
resceive seems to be a misreading easily made by the archetype
of the one sub-group.

pe') it PLHL4ARMCH3C2; om. B2
Those MSS with it, plus A2, all read clense the (or thi) soule
in the preceding line. The second change therefore follows
logically from the first.

semen to haue more loue) han more feruour of lufe W3L2PL text
B2ARMCH3C2; semen to haue more feruour of lufe L table E;
haue semen to have more feruour of lufe P table; fervoure
margin T; fervoure in margin T table; feruours of margin Wc
It is arguable that the original is retained in W3 etc., and
that an ironic use of feruour (cf. Hilton's distrust of
physical manifestations of the spirit) was not appreciated
and was changed to semen to haue, with or without the
omission of feruour.
The addition may have been made to add clarity or have been influenced by gosto1y earlier in the line.

It is difficult to decide whether sighynge was in the original; usually reliable MSS (H2TW) do not have it and this casts some doubt on its inclusion.

The variants suggest different readings of the sentence: liif is part of the adverbial phrase in fleschly liif and likyng... of erfly binge must then be taken together, or alternatively, loue is part of the phrase in fleschly loue of erfly binge. The comparative difficulty of liif might have caused the change to loue.

There seems little reason for the change except to produce a slightly more smooth sentence.

Both are omitted by HH2BTL2Hu and inserted above by Hc. Possibly they were not in the original but the alteration is so slight that it is difficult to be sure.

A complete x/y division of MSS; come to bis reformynge at 121/3 might have influenced the y reading.

The MSS with Pat make Pat... werynes a relative clause, the others split it into two consecutive clauses.

The omission was probably by homoeoteleuton.
witen) they knowen PLH4B2ARMCH3C2; Dei witen A2; knowen margin Wc
they makes the subject doubly clear; known is a synonym substituted for witen.

han ... none) haue none H2A2; haue 3it none BHuPLH4B2ERMCH3C2; haue not 3it WBruA; han it noon L2
Cited as an example of the hundreds of minor variants in this text. This instance is caused by the absence or presence of the emphatic 3it and the degrees of emphasis possible in the Middle English negative.

his) his boght & his (om. C2) W3L2AMCH3C2; his owne P table L table B2 table E
This looks like yet another addition for emphasis or clarity.

persone) & neuerbeles (om. C2) 3it is De loue Pat is caused of biholdynge of him (of him om. C2) as god & (in several MSS) man worbiere & betere Pan Pat 3at is causid of him comly as man add. W3PLH4B2EM, margin T, foot of page W text; & nebeles 3e loue in beholdeyn of hym as god in man is bettre Pan Pat is only of hym as man add. R
If this is a case of omission on the part of MSS other than those cited above it is difficult to suggest a reason. It may rather be a gloss from the general idea of the chapter.

pin) in thi flessheli PLH4B2H3C2; Bi flesshly TwcWcE
in changes the preceding within from preposition to adverb; flessheli looks like a gloss.

bus ... itself) om. HH2A2; or of an aungel ... itself WBru above Hc
There are further minor variants within this long phrase, e.g. of'/on/upon (line 8), as tite/ aman (line 8) and berbi/bi that (line 10), but the major variants seem to have arisen through two cases of homoeoteleuton: thus ... itself (7-8) and or ... itself (8-10). The second of these was corrected by Hc and did not occur in the sub-group WBru; the first remained undetected.
may ... vndirstandyng) bi v. may the soule se it self
It is difficult to see a reason for the transposition in y.

not) om. HH2BHuA2; above Hc
The sense seems to demand not and its omission in some
other x-MSS besides H is curious.

feruors) feruour PLH4B2EIH3C2
In several words of this kind (cf. affeccioun(s), 131/6) the
choice between singular and plural scarcely affects the sense
and provides no certain evidence of relationship between the
MSS. Here most MSS. reading feruour omit many.

of ... al) al H; of ... or above Hc; is al H2A2; of god al is
P; of god is al LH4B2H3C2; of god is moste al BHuR; of god
(iesu M) is moste L2M
Evidently a phrase which gave difficulty. or, at least, was
probably not in the original. The solution of H2A2 is the
simplest, and H may have intended the same, omitting is
accidentally. Most of the other variants make sense, however,
although they may have arisen by the scribes' desire to
qualify the statement.

comeP) come HcBTHuWFLB2H3; cam L2H4E
Despite the impressive support for come (intended as a
subjunctive?) the present indicative seems much more natural.

is') only add. H2A2, add. but can. Hc
The only was probably a recollection of the previous line.

pat') om. HH2BTL2HuMH3C2A2; above Hc; this PLH4B2
Pat should probably be omitted from a critical text, although
it might be argued that Middle English sometimes inserts a
second, redundant pronoun where the antecedent is separated
from the verb by a lengthy phrase.
bifore ... liknes) in bodili liknesse before the face of oure lord (Lord iesu M) PLH4B2ARMCH3C2
The x reading stresses that the prayer is made in the sight of God, the y the fact that the whole concept is viewed terestially and not spiritually. This change of emphasis may have been the reason for the transposition. Textually there is little to choose between the readings.

wurschipen ... Him²) om. BTL2HuPLH4,B2ARMC3CH3C2
The same phrase occurs two lines above, and the repetition might have been either accidental on the part of some scribes or the author's intention. The fact that MSS of both x and y groups omit the second phrase might suggest that it is a scribal error and should therefore not be included in a critical text.

ooned ... Godhede) om. HcH2W3WBruA2; margin Wc
At first sight the phrase might seem like a gloss, since the text makes sense without it and Hc does not include it, yet the omission might equally well have occurred by homoeoteleuton.

Dat) om. H only, above Hc
Obviously a mechanical error in H

suffren) hym add. PLH4,B2ARCH3C2; it add. TWBruM
Several MSS show a disposition to provide objects for intransitive verbs; the fact that two different objects are found here perhaps suggests that neither hym nor it appeared in the original.

His) blessyd add. H2W3PLH4,B2EH3C2
blessyd looks like a gloss and may have been a repetition of the same word in the previous line.

fro man) and man H2W3; fro over erasure Hc; fro man in iesu BTL2HuPLH4,ERC
H may well have read and with H2W3, although the difference between the two words is not very great. in iesu looks like an attempt to clarify the meaning.
but man) above Hc; but we schul in al our e herte louse H2W3; but thou shalt in Iesu man beholde drede, wonder & louse ghostly the godhede. And so shall thou wythoute departynge louse god in man WBruM

The omission in H may have been by homoeoteleuton, while the reading of H2W3 may be a simplification of a difficult concept. The reading of WBruM seems like a gloss.

kenned) above Tc; techide H2; taught W3TL2HuWBruH4B2AMCC2A2; lernede B; knew P

Most probably the substitution of similars; cf. the same example at 130/20

lufed and worsciped) trs. BruPLH4B2RMCH3C2

There seems little reason for the transposition. The words come in this order at both 130/13 and 130/18

gode) dede of deuocioun add. H2W3; werke add. TcWcPLH4B2E; pinge add. THuWBruC2
gode as a noun (‘good thing’) apparently gave difficulty; hence the various additions.

in) cm. HH2W3L2; above HcW2

The omission of in removes the antithesis between principally and litel and makes nonsense of the following phrase.

grace inwarde) trs. PLH4B2EMCH3; grace inwardly W2

The effect of the transposition is to point an antithesis between outwarde felynge and inwarde grace. In x inward might seem strange either as an adjective following the noun or as an adverb, usually inwardly.

in ... soule) of a soule in felynge W3PL text H4B2ERMCH3C2

It seems better and more in accordance with Hilton’s usual practice to take ‘reforming in feeling’ as a single phrase.

Poules) Poul HcBTH3A2

Poul is perhaps a possible although uncommon form of the genitive, but is emended here to the usual form in Hc
This ... wisdam) om. HH2W3A2; top of page Hc
The omission was probably through homoeoteleuton.

of') om. HcB; only of C2
In Hc and B withouten, preposition, was perhaps confused
with withouten, adverb, which the sense needs.

man) om. HA2; above Hc
The Latin hominem demands man, but perhaps H and A2 were
looking instead at the next Latin text, line 15 (novum only).

holynes & sopfastnesse) om. HcH2W3A2
cf. the Latin iusticia, sanctitate et veritate.

bat ... riytwisnes) om. HH2W3A2; margin Hc; bat is properli
holynes & rightfulness T; This is your resoun bat is
properli M
These words have the look of a gloss, but if omitted the
following phrase (& ... felynge) makes little sense. A more
probable explanation is that this phrase and the one above
were omitted by HH2W3A2 through homoeoteleuton (riytwisnes
... riytwisnes) and that Hc supplied only part of the omission.

of) om. Hc only
A transparent error in Hc

Hou ... ensaumple) Hou grace openyb Pe innere eye of a soule
in to goostli biholdynge of iesu & hou þere is þre maner
knowynge of iesu by example of þre men stondynge in þe sunne
on blynd and an eye sperid & a forth lokende W3B2RH3C2;
Hou grace ... sunne as above, then on blynd an obir haþ his
igen sperid and (om. H4_4) Pe þridde forþ lokynge WcPLH4E;
Hou grace ... sunne as above, then on blynd an obir wip on
eige spered and on (an ober table) forthlokynge M; Hou grace
openyb Pe inner eye of Pe soule in to goostly biholdynge of iesu C
Apart from C, which gives a shortened version, the variant MSS
are making the title more explicit.
as) what H2W3; over erasure Hc
H2W3 (and probably H) are remembering the what of line 7;
the correct sequence is what ... as ... Pat.

137/13

& nakedly) om. PLH4B2ARMCH3C2
nakedly (? 'imperfectly', 'without depth') is an unexpected
word here and this may have led to its omission by the y-MSS.

137/15

Pat) he add. H2W3BL2HuBruEMC2A2YW2; dotted for del. Hc
Pat may be construed as consecutive, in which case he is
necessary, or as relative, with understandyme.

138/15

it) Pat A2; Pat it H2W3; Pat pys L2; it this THuPLH4B2EARCH3;
it that it C2.
The variants depend on the way the sentence is read: (Pat) it
is sop may be the object of trowith or it/ pys is sop may be
a separate phrase applying to the whole sentence. Several
MSS indicate their preference by punctuation. The first of
these two ways is perhaps more likely.

140/2

sopfastly) thorough grace add. PLH4B2EARMCH3C2; add. above Wc
The phrase looks suspiciously like a gloss.

140/10

and) WBruE only; over erasure Hc; in Σ
H may well have read in, but and seems more appropriate.

140/13

&3) om. HcH2A2
Although the sentence is just possible without & the rhythm
seems to demand its inclusion.

140/17

bis) om. H2W3BA2; above Hc
in lif would mean simply 'alive' which is possible; bis lif
may mean 'here on earth' (cf. line 9) or 'this state' (cf. line 11)
hap felt a little, hap a little felt; a little felt. There seems little reason for the initial transposition and the rationalizations (feelith, feelynge) which possibly followed.

141/4

spaken of) of H; spaken above Hc; om. A2; spaken W3L2H4AMC2; haue writen W2
of, which makes little difference to the sense, was probably omitted by several MSS independently, but spaken, added by Hc, seems to be necessary to the meaning.

141/5

as) om. PLB2ARMCH3C2
if might possibly carry the meaning ‘when’, but this seems disjointed and the as preferable.

141/10-11

for ... ymaginacioun) bi such y. for to se iesu (om. ARM C)
god (om. C2) PLH4B2ARMCH3C2
Once again there seems to be little reason for the transposition in the y-MSS, except that it was possibly felt to improve the rhythm.

141/14

Hou ... fier) Hou ... soule & how a soule schal seke (kepyn C2)
iesu (god C) above it (the C2) self & (om. H4) with inne it silf & why (how M) iesu (hit M table) is called (cleped H4M table) fier & (also add. M table) li3t TcWcPLH4B2EAMCH3C2
This looks like an expansion on the part of most of the y-MSS.

141/16

al) a H2W3BL2HuPLB2MCH3
Unless a was understood in the sense 'any', al seems necessary.

142/3

writynge) writte W3BTL2PLH4AMC2A2 margin Wc; wrytes H2
writte would be the more usual word, but writynge is more general (as referring to works other than the Bible) and is sufficiently common for it to be retained.
142/9

soule is) om. H only; above Hc
A correction probably made by the scribe who wrote the text.

above) boue HcC only
boue is a possible form (see M.E.o.D. bove(n)) but is not found elsewhere in this text.

142/10

of kynede) om. HH2W3A2; margin Hc
A similar phrase with the same antithesis, stede ... kynde, occurs in all MSS at line 12-13. It might be possible to argue that kynde is not strictly necessary in line 10, but without the word it is not absolutely clear that it is the soul's nature, not the soul's present condition, that exalts it.

142/16

persen) perschen H2; perisshe TL2E; parte WBruARM; pursew H3
pershen and perisshe probably arose from persen (which gives by far the most vivid image); parte (perten) might also derive from persen (persen) either as a weakened equivalent or through a confusion between t and c.

143/4

creatures) creature H only, s add. Hc
An obvious error in H.

143/6

is) hid and add. PLH4B2RCH3C2; hadde & add. E
hid may have been unconsciously repeated from the previous line.

143/18

His) privei add. TcWcPLH4B2EARMCH3C2
There does not seem to be any textual evidence to decide whether privei is an omission from the x-MSS (including T and W) or a gloss in y (including Tc and Wc). Stylistically it balances souereyn in the following line.

143/19-21

do) worche H2W3; om. BTHuH4ARMCH3A2; felyn C2; above Hc
or) om. H2W3BL2HuPLH4B2RMCH3C2; for A2; above Hc
availe to) om. H2W3A2; availe BTHuH4ARMCH3; above Hc
to) WBruE above Hc, only; om. E
itself) it HH2W3BTLL2C2; lat A2; above Hc
The above five additions to Hc may all be glosses on the original. schal (19) does not need a following infinitive; elles alone makes good sense; seken can be taken with wil, although the omission of availe to alters the sense; to and self add nothing to the meaning, but itself is smoother than it.

144/20
brenniP & wastiP) trs. PLH4B2ARMCH3C2
brenniP and then wastiP is the more logical sequence, but there is little else to help decide between the two readings.

145/13
bifore) oonli add. PLH4B2EARMC3C2
oonli may be an addition for the sake of emphasis.

145/19
vnseable binges) trs. PLH4B2RCH3C2; invisible binges B; binges imuisible A
The transposition in all y MSS (except M) makes the order the same as that of the preceding line - a gain in symmetry, but a loss in felicity of expression.

146/1
 lif) thus selfB our© lord add. TWBruPLH4B2EARMC3C2; ffor our© lord selfB hym self in be gospel add. Hu
Hilton usually introduces his texts with some such phrase as this, but the practice is not invariable and the editor should hesitate to emend.

146/4
Some) iesu crist add. PLH4B2ARMCH3C2
At first sight the Latin might favour the y-reading, but the English translations are not especially close, and equally there is no Latin for Some which is read by all MSS.

146/6
ben holde to) arn beholden for (om. H4) to W3PLH4B2ERM text H3;
be beholde to W; be bounde to Bru
beholden does not give good sense and may have originated in a mistaken joining of be and holde. bounde is probably a synonym for holde.
sauyng ... loue) ful sauynge whanne he yeueP be holigost to us and makeP vs saaf boru3 (bi some MSS) loue (of iesu add. P; Pat he loueth vs vs add. R) W3PLHLB2ERM table H3; ful s. when he gyfeP be holigost and banne makeP vs saf purgh lufe M text; when he geyvith the holy ghost to vs & makP vs saaf by loue throug the yeftes of his loute margin wc; sauynge brou3 be (om. A) loue Pat he louyd vs L2A; sauynge yeuyng be holy gost C2

These differences are not great except for the expression whanne he yeueP be holigost to us and makeP vs saaf. This might have been introduced by a logically-minded scribe or just possibly might have been in the original and have been omitted by homoeoteleuton (sauyng ... saaf).

were) it add. HcH2W3WA2
It is just possible to include it and construe be emeles ... God as a dative. But a more likely explanation may be that were is to be taken in the sense 'existed' and that the above MSS, not understanding this, were led to add one more it to those in the surrounding lines.

148/20

God now) trs. BTL2HuPLHL4B2ARMCH3; god C2A2
It might be that now was not in the original (represented by C2A2) and was inserted at different places by different scribes; it does not correspond to any word in the Latin.

He loued vs) om. HA2, margin Hc
Possibly the two MSS omitting these words thought that their exemplars had repeated the previous phrase in error or else themselves omitted it by homoeoteleuton.

149/2

lufiP ... gifiP) louede ... saf H2W3C2A2W2; loued ... gifiP R
From the preceding sentence one expects two preterites, but perhaps the gift of the Holy Ghost is thought of as being possible at any time (cf. other such gifts, after Pentecost, in Acts), whereas creation and redemption took place at one time only.

150/6

schewiP) schewed BMCH3C2
A somewhat similar case to the above. Comparing schewyd (line 8) and schewiP (line 12) the editor is left in doubt whether to emend here. But the fact that no conspicuously good MS. has the preterite might weigh the balance in favour of schewiP.
most) souereynly add. BTL2HuPLH4B2EARMCN3C2 above Wc
The impressive MS support for souereynly tempts the editor
to include it, were it not for its character which suggests
that it might be a gloss, repeating the souereyn in lines
6 and 7.

151/4
gifte) om. HH2W3A2; margin Hc
H2W3 also omit a in the same line, which makes good sense.
But if a is included, gifte must be too.

151/13-14
vs) om. HH2W3BL2Hu; above Hc
oure) vs H2BL2Hu; over erasure Hc

These should be taken together. H seems to have joined with
the other x-MSS cited, and Hc to have corrected in accordance
with Σ, possibly because stirid was felt to need an object.

151/18
fro) alle add. H2W3BTL2PLH4B2EARMCN3C2A2
With such strong MS support alle might be included, but it is
not strictly necessary to the sense and might have been a
recollecton of alle in line 16.

152/17
dom) om. PLH4B2EARMCN3C2
oomli is possibly introduced in the y-MSS from either line 15
or line 17

152/19
wurschip) from him add. BTL2HuPLH4B2EARMCN3C2
Although from him is found in both x and y MSS, it is not
strictly necessary and the possibility of its being an early
gloss cannot be ruled out.

153/9
hem') om. HH2W3BTL2HuBruC2A2; above Hc; hym WC
alle might stand alone ('all of them'), but turneD hem alle
later in the line suggests the inclusion of hem here.
153/15

soûle) soule HcT table L2WBruAM text; creatures M table
The emendation is not certain because here (16) could be
singular and not plural, as could the parallel phrase sum loueP
(17) read by all MSS. But the plural seems more likely in
each case.

154/7

stryuen) stryuen L2ECH3; steren B; steryne M; over erasure Hc
stryuen ('exert') is just possible, but streyne gives much
better sense and the variants may be explained as misreadings
of it when written in contracted form.

154/8

bresten) bersten PLA; breken H2W3B2A2; brast W; al add.
PLH4B2EARMCH3C2
bresten / bersten is a common variant arising either through
metathesis or through the wrong expansion of a contraction.
breken ('break out') may be the substitution of a more usual
word or may be a misreading of bresten (st for k). The al
added by the y MSS probably gave greater emphasis.

155/8

bi) shewynge of add. PLH4B2ECH3; om. ARMG
One sub-group, ARMG, omits bi ... presence. The addition in
the other y MSS suggests a desire for greater clarity.

155/12-13

outwarde schewyd) trs. PLH4B2ECH3; outwardly s. BruW2;
schewyd ARC; schewith M

155/19

filii Dei sunt) sunt filii dei PLH4B2EARCH3; sunt filii C2

The above three sets of readings may be regarded as typical
of many of the variants in Book II where the usual groupings
of MSS are fairly well kept but whose motive (unless stylistic)
it now appears impossible to discover.

156/9

luf not gostly) L2WBruARMG; of loue not so gostly H2W3;
of loue so gostly A2; luf not so gostli BTHuWcPLH4ERH3C2;
erasure after not Hc
The reading luf not so goostly was presumably in H also (the word erased is a very short one). H2W3 and A2 probably understood luf as a noun and added of.

156/11

a manly doynge) manly doon PLH4B2ARMCH3C2; manly doynge WBru; a above Wc; off manly doynge L2
It seems easier to trace the y reading as a misunderstanding of the verbal substantive doynge with the consequent omission of a than to suggest that the x MSS substituted doynge for don.

157/12

good wille) good HA2; wille above Hc; bothe wille PLH4B2EARMCH3C2
The Latin is really translated twice; first as bope ... werk (9-10) and second as good ... wil (12). The y reading above is closer to the Latin ... et velle et ..., but this is hardly evidence enough to emend. wille, however, seems necessary to the sense.

157/13

gode made) of god made PLB2EARMCH3C2; maad of god H4
The y MSS probably misread gone as god and were led to add of.

157/20

in ... tyme) for the tyme in a soule PIÜ4B2EARMCH3C2
Once again a straight x/y division of MSS with no obvious choice to be made.

158/3

siêt) of iesu add. PLB2E; of hym add. BTL2HuWcH4H3C2
The fact that MSS differ in what they add suggests that the scribes either wanted a more explicit reading or were influenced by the phrase siêt of Iesu in the line above.

158/8

louers) chosen W3L2PLB2ARM tab H3C2; chosen soulis H4EC; om. M text
The context (cf. 158/20, 159/13) suggests chosen as the better reading - soulis probably being an expansion - but louers is possible.

158/19

reproved & a dampnable) r. soule & a d. BTL2HuBruPLH4B2EARMCH3C2; r. & a d. soule H2W3
Despite soule at the end of the sentence, most scribes seem to have been dissatisfied with two adjectives used substantively.
Yet another x/y division with no obvious explanation.

withal) with him H2W3BHuPLH4B2H3C2A2; perwyhe L2; om. A;
al over erasure Hc
with him has impressive MS support yet does not give very
good sense.

percynr) partyner W3L2WcM; parceyor A; perceuer HcHuWRA2;
takere B
cf. 23/3 above

The variants are probably to be explained as misreadings of
schedynge (H2 and C with A2 derived from C) or the substitution
of similars (B and Hu).

for ... soule) om. HH2W3A2; top of page Hc
Hc rectifies an omission by homoeoteleuton.

I) oonli add. PLH4B2ERMCH3C2
The addition in the y MSS seems to have been made to give
greater emphasis.

& ... dedis) om. H only, margin Hc
The correction in Hc supplies an omission, probably made by
homoeoteleuton.

cese ... bis) om. H; top of page, probably in same hand as
text Hc
Hc corrects another omission by homoeoteleuton; beholding of
yourself is cut off at the top of the page in Hc; it is read
by all other MSS.
softnes & into likynge) likynge & (into add. E) softnesse PLH4B2EARMCH3C2; sothfastnesse and in likynge T
Another of the frequent transpositions by the y MSS. T seems to have misread the first word of the phrase.

161/15

conforte) to be soule add. BTL2HuPLH4B2EARMCH3C2
This addition, despite the number of MSS which have it, seems unnecessary and over-explicit. It is hard, too, to see a reason for the remaining MSS omitting the phrase if it was in fact in the original.

161/18

to him ... harde) somtyme trauelous pyneful and hard to hym PLH4B2ECH3C2; sem time t. p. & h. ARM; somtyme to him t. p. & h. BTL2Hu; to hym somtyme t. p. & h. WBru
The variants may all stem from somtyme, omitted by HH2W3A2 but inserted at different places by the ancestors of the different sub-groups.

162/4

not) above Hc, probably in same hand as text.

162/8

vertues) alle v. onli PLB2E; v. onli H4ARMCH3C2
The additions seem to give greater emphasis and to provide a sharper antithesis onli ... not and this may have been their origin.

162/15-16

He ... he ... his) it (ne A) ... it ... her PLH4B2EARCH3; it ... it ... his M
The antecedent is soule (14). Some MSS regard the word as feminine, some as masculine (equivalent to man, cf. 96/11 above).

162/21-22

& ... soule) em. HcH2W3WBruA2
A probable omission by homoeoteleuton (except in WBru where the preceding in be soule is also omitted). Hc does not seem to have noticed this omission, perhaps because the text makes superficial sense without the omitted phrase.
lese saour & lese (lefe LB2ARM tab H3) saour and delyte in (& C) W3T2WBrupHL4B2EARH tab CH3; lesyn saour in C2
The variant lese/lefe is probably a misreading of long s as f. There is ample MS evidence to include delite, but the considerable MS variation in the form of the chapter headings and the fact that delite is a doublet of saour should make the editor hesitate to do so.

stirynge) HcBruRA2 only; -s Σ
The difference between singular and plural here is so slight that it cannot provide grounds for emendation.

luf) & add. BTL2WBrupHL4B2EARH CH3C2
The abrupt sequence is uncharacteristic of Hilton, and one is tempted to emend on stylistic grounds.

vnwerpines) the vnworthynesse PLH4B2EARH CH3C2; ne (neon T) vnworthiness TW; worpynes H2W3A2; be wurthines H3; be worpines with vn margin C
worpynes - the obvious implication here is 'of little worth' - is the harder reading and, considering the correction in C, demands consideration, but the lectio difficilior can be too difficult and an emendation here might be ever-subtle.

ne *** itself) em. HH2W3A2; above Hc
Probably another example of homoeoteleuton, corrected by Hc

did) but onlyche with brenynge leue beholdi P Iesu add. H2W3
The phrase might have been omitted at a very early stage in the transmission of the text (a scribe's eye being misled by three Iesu's) but the text as it stands makes tolerable sense (unlike the case of 194/8 below) and the words are found in only two MSS with a common ancestor.

soule) pat is chaungable add. BTL2PH4B2EARH CH3C2 margin Wc
Despite impressive MS. support the phrase looks like a gloss, perhaps suggested by pe vnchaungable kynde of God (19).
vnnayt) in wayne H2W3; veyn TL2PEA; over erasure L; empty H4; vnnayt MA2; vnnetefull WBr; vrnayt B2; thew they weryn nout C2
The unfamiliar word vnnayt seems to have given rise to an unusual number of misreadings and synonyms.

it felip) trs. HBL2; felip with it margin Tc; it erased and written above preceding felip Hc
it seems necessary for the sense, but if it came after the verb, the syntax, which requires ban ... God as an adverbial phrase, would be rather more difficult.

soule) risty add. PLH4B2EARMC3; yt risty C2; at neust T
As in the case of him (166/16) risty seems to have been added for emphasis by the y MSS.

& goestli add. PLH4B2EARMC3C2
The y MSS make it clear that the gladness is heavenly not earthly.
be ... gladnes) om. HH2W3A2; above Hc
The omission was probably by homeoteleuton.

open te) vpen PLH4B2EARMC2
An x/y division where it is difficult to decide on a critical text. It might be argued that vpen is the mere difficult reading, that it is rather closer to the Latin ad, and that even led some scribes to misread vpen as the similar open and to add te. But these conjectures are probably not sufficient to justify an emendation.

heldip) beheldip HcH2
The confusion perhaps arose because of bihelde, line 14.

himself) & false gladnesse add. BTL2WBrUPLH4B2EARMC3C2
If this is a gloss it looks like an early one. Only HcH2W3A2 are without the phrase, and it may be original, having been omitted by an ancestor of these MSS which are often united on other occasions.
The substitution of a synonym is perhaps a more likely explanation of the variant than two rather unusual misreadings: tr/m and k/t.

The y MSS might have made the addition for the sake of absolute clarity or have anticipated the fit of the next line.

assaynge) -s Hc; assaid R
Hc's reading seems nonsense and the emendation obvious.

The extra words look like a gloss perhaps suggested by  in line 4.

Another of the apparently inexplicable transpositions in y MSS; the reading of the sub-group PLB2E (here minus H4) seems unlikely.

holy might be 'holy' or 'wholly' but holly means the latter and seems awkward without a preceding in.  (just possible as an adjective, 'alone') was perhaps suggested by the previous line.

The emendation should probably be made as spekyng would then be parallel to wirkynge. But as the plural makes some sense it is retained.

Presumably a mistake in copying by Hc
stirynge) -s H2TL2WBrucA2; risynge FLH4B2ARMCH3, margin TcWc
There are two partial parallels to this phrase: at 170/4 (the chapter heading) and 170/16; the first has the plural, the second the singular. The plural, which makes sense here, may have been suggested by the fact that the two nouns (wrep and malencelye) fellow, risynge might be a synonym for stirynge or a misreading of it with confusion of long r and s.

171/9
godly) goodli H2BruERMc2
goodli would be an unusual adjective here; godly, 'god-like', seems much better.

172/11
penaunce) peyne FLH4B2EARMCH3C2
The reading of the y MSS is the more obvious one after bodily, but penaunce gives a better image. It is conceivable that the two words could have become confused when written in a contracted form.

172/16
it" the soule FLH4B2EARCH3C2; his soule M
Another example of the desire for absolute clarity on the part of the y MSS.

172/20-21
hadden ... Writ) hadden and Holy above Hc; Pe a. hadde for holy writ H2W3; the holy a. hadden ... writ T
Both words seem necessary for the sense; this is probably the rectification by Hc of two slips in copying rather than a deliberate change of sense.

173/4
name) luf HcH2W3WBrucA2
The emendation has been made since Hilton seems to be translating the Latin fairly closely. The explanation of the phrase name of Iesu comes in line 11-12.

173/18
Pat") wrong add. FLH4B2EARMCH3C2
There is no real antecedent (the idea of punishment from punischen) and the y MSS have supplied a noun, but the sense is clear without it.
of '... man) thorough his yuel de"e PLH₂B₂E₂ARMCH₃C₂
For once the x MSS are more explicit in the possible confusion of he's and his's.

accidie &) sleP HcTL₂WBruP tab B₂ tab; & slewth & Wc;
accidie in R.
The initial error seems to have been the misunderstanding of
dlewth ('sloth', synonym of accidie) as sleP ('slays'); there
would seem no good reason for repeating sleP. accidie is in
fact dealt with in the ensuing chapter (178/17). The positions
of the &'s has also been changed, although this is less certain;
the readings ... lecherie and slewith glotenye & sleP ... (Tc)
and ... & glotenye & slewth & pe fleisly ... (Wc) show that
two correctors at least found the list difficult.

wittes) in be perfite loue (lufer L₂AH₃C₂) of iues add.
L₂PH₄B₂ text E₂ARM tab CH₃C₂
The addition looks like a gloss.

perischen) and passen add. PLH₄B₂ERMCH₃C₂; passe A
This seems like either a synonym (A) or a conflation of two
separate readings (other y MSS) for an original perischen.

seeb) semiP HcH₂W₃WbruA₂
The emendation has been made both because semiP while possible
does not fit very well into the context - the actions taken
by the reformed soul - and because seeb is read by some good
x MSS (B and T) as well as by y.

lete so grete pris of) haue in so greet price PLH₄B₂E₂ARMCH₃;
takeP ... of B; setten ... of TBru
The variants for lete in some x MSS (takeP, setten) suggest
that Hc's was the original reading and y's a less idiomatic
equivalent.

For ... more) om; HH₂W₃A₂; above Hc
The omission was probably by homoeoteleuton.
wel paied) at ese PLH4B2EARCH3C2; ese M; appayd TA2; em. WBr
The y variant looks like a synonym.

come perto) have it PLH4B2EARMC2; have B2
There seems little to choose either textually or stylistically between the x and y readings.

vseen) take and vse PLH4B2EARMCH3C2
take may have derived from taken (line 3) or might just possibly have been in the original and have been omitted by the ancestor of the x MSS.

doynge) wirkynge PLH4B2ARMCH3C2
cf. 156/11 where the y MSS seem equally uncertain of the verbal substantive doynge.

for ... on) from penkynge of (on AR) PLH4B2EARMC2; fro thynkyng of W2
letten ... fro is perhaps the more natural construction, but this fact might have tempted the y MSS to make the change.

speking) pyng H2W3; above Hc
There is no sign of erasure in Hc, so this does not seem to be one of the many occasions when H read the same as H2W3

here ... speke) here riʒt noʒt H2W3; speke riʒt noʒt AM;
speke right nouʒt ne (and R) heere right noʒt PLH4B2ERCH3C2;
here no thynge W2
The omissions in H2W3 and AM are probably by homoeoteleuton; the y MSS make one of their frequent transpositions; and W2 shortens the phrase in a manner characteristic of that MS.

lufe) outward add. H2W3BTB2HuPLB2EH3C2A2; add. but dotted for del. He; inward H4
outward apparently refers back to the previous chapter, but the rest of the sentence does not immediately make clear the transition from the withdrawal from worldly affairs to inward contemplation. Perhaps this was the reason why He deleted the word and H4 actually changed to its opposite.
his' kyndeli add. PLH4B2ERMCH3C2; owne add. Hu
The purpose of the addition may have been to make it clear that the stirring to contemplation is God's grace and cannot be the result of man's reason. But this is in fact stated in the following line and the addition looks like a gloss.

181/18
heienes) or deppesse add. PLH4B2ERMCH3C2
The same addition is made at 185/5 (though by MCH3C2 only). It is difficult to account for - perhaps some recollection of a text like Job 11: 8 or Ephesians 3: 18-19 - but it seems to be a gloss.

182/4
in on) oon in THuPLH4B2ERMCC2
oon in gives a sharper antithesis and may well have been original. But Hc's reading makes good sense, and because of this and the very slight difference between in / on, 'in' and (o)on, 'one', in on has been retained.

182/7
jour3) with H2W3T; above Hc
There is no sign of deletion or erasure in Hc and jour3 may have been accidentally omitted by H. Some preposition is obviously necessary.

182/8-9
in ... fist) om. HH2W3A2; margin Hc
The omission was probably by homoeoteleuton (in- ... in-).

182/16
pyneful doutes) pyneful with doutes above Hc; pynes H2W3; pyneful steryngis A2; the pyneful doutes HuPLH4B2E2E
The addition in Hc is probably in the same hand as the text, and there is no evidence that H read the same as H2W3. steryngis (A2) is a more general word for doutes, and the addition of the in the other MSS is insignificant.

182/19
taryinges) HcWbruC2 only; taryinge Σ
The singular would perhaps be more natural, but the plural gives good sense and so is retained.
Again there is no sign of erasure or deletion in Hc, so this seems the correction of a slip in copying on the part of H.

It is tempting to suppose that Hc, either not recognizing that H had misdivided in warde or preferring the y reading in, cancelled the second part of the word. Tc conflates the x and y readings. On the grounds that it is easier to derive in from inward than vice versa, an emendation might be made here.

iangelynge) iangelen HcH2W3A2
I cannot find evidence of iangelen in the sense 'stop the chatter', and therefore have emended. Perhaps the preposition to suggested the infinitive or a scribe misread -en as the ending of the present participle which is sometimes confused with the gerund (H3 actually has iangelend).

ancipiti add. PLH4B2EAH3C2
ancipiti ('two-edged') does in fact follow in the Biblical quotation, but as it is not mentioned in the English here it is excluded from the Latin also.

Either His or Pis gives good sense, but the seems weak. Pis has considerable manuscript support and might well have been the original reading.

The sentence is possible without it but flows much more smoothly with it.

puttiþ out (line 8, all MSS) seems to require bryngiþ in.
vpbraydynge) obreyding A; vp over erasure Hc
It is difficult to suggest what H read, perhaps a form like abraydynge.

not) freeli add. BPLH4LEAMCH3C2
This looks like a gloss, although B has it as well as most of the MSS.

his) her BTL2PLH4B2EAMCH3, above Wc; the C2
The variants turn on the gender of soule (cf. notes to 96/11 and 162/15-16 above).

for ... gostly) em. H2W3A2
The omission was probably by homeoteleuton; most such omissions in these MSS are shared by H.

of) in H2W3; bi BTL2PLH4B2H3C2A2; over erasure Hc
of is possibly the most difficult of the three prepositions here; it may have been suggested by of Him in the next line. It is impossible, even under ultra-violet light, to be sure what H read.

sauour) fauour LR; savour with fervour above TcWc
The confusion of s and f probably accounts for L and R's reading (cf. 197/9); fervour might be a misreading of favour or a synonym for sauour.

Fat ... net) em. HH2W3; above Hc
The omission was probably by homeoteleuton.

& pynefully) em. HH2W3BTL2A2; ne p. PLH4B2EACH3C2; above Hc
The two words look suspiciously like a gloss, but at least fleeshly & pynefully balances gostly & frely.
of theest) om. H2W3L2A2; or wyldernesse B; above Hc
The two words are perhaps necessary as an elaboration of the
only stede of line 17; it is characteristic of The Scale
first to give a fairly literal translation of the Latin and
then to elaborate on this.

to) om. H2W3BTL2PLH4A3A2; above HcWc; for te MC2
No useful conclusions can be drawn from the use of to, for to
or zero before a Middle English infinitive.

187/2

pat) onlynesse of bodi PH4B2EARMC2; over erasure L
the y MSS seem to have desired either to make the sense
extremely clear or to provide an antithesis for onlynes of
soule.

187/4

dangelynge) carpynge PH4B2EARMC2; spekinge T; speche L2;
dangelynge with carpynge above Wc
A fairly clear example of the substitution of similars.

187/11

into) of H2W3A2; to BTL2C2; over erasure Hc
of would be just possible in an almost 'metaphysical' image
but into (or to) seems more likely.

187/11-13

& ... prophet) he hetyp his louer H2W3A2; & ... counseilis
over erasure and & ... prophet margin Hc
It seems likely that H read the same as H2W3A2 since & ...
counseilis is squashed into the space left by an erasure.
The continuation in the margin might be a gloss; there seems
no explanation of why H2W3A2 should have omitted the phrase.

188/13

felid ... to) shewed and feeled in PH4B2EARMC2
A further instance of transposition in the y MSS.

188/15

luf) and likynge add. PH4B2EARMC2
luf and likynge is a sufficiently common alliterative phrase
for an early scribe of the y tradition to have made the
addition.
first hem) trs. WL2PLH4B2RMCC2; them fyrist Bru; hem T; him first EAH3; first him A2
The transposition is relatively unimportant. Ideally, there is no plural antecedent and him would be correct, but Hilton may have slipped from the idea of a reformed soul to such souls in general.

of?) om. HH2W3BTL2; above Hc
of is not strictly necessary (although it parallels of Iesu) and no deductions can be drawn from its presence in some MSS.

Pe) om. HRMH3; above Hc
The change is so slight that it is not surprising that the MSS without Pe form an odd-looking group. The omission was probably coincidental.

soule ... hir) man ... him L2PLH4B2EARM table CH3; man shal be havyn hym C2
cf. notes to 96/11, 162/15-16 and 185/13 above.

Iesu) specyal grace L2PLH4B2EARM table CH3C2
The chapter does in fact talk of the absence and presence of 'special grace', but this is of course equivalent to Christ, so it is difficult to be sure of the correct reading here.

world) worde HcH2TL2WbruPLEAH3C2A2
The spellings for 'world' (which seems the obvious reading here) are various (see Glossary) so that some MSS which seem to read 'word' may not have intended to do so.

Pe) om. HH2W3; above Hc; a W2

Pe) om. HA2; above Wc
The article seems necessary and its omission in three MSS at 191/7 and two at 191/9 is probably coincidental.
it ... sithes it falleth PLB2EARMCH3C2; it fallith ofte tymes (som tyme W2) TWBruW2; it fallith H4
Another transposition by the y MSS; one might expect sithes to be earlier than tymes, but otherwise there is little evidence to show the original reading.

grace) face BTL2PLH4B2ARMCH3C2
Perhaps face was suggested by line 21 or the Latin of which that is a translation. But it does not make quite as good sense here as grace, in view of the opening lines of the paragraph.

not) om. B; margin Hc
The sense requires not and it was probably carelessly omitted by H.

answerid) me add. H2W3BEA2W2 margin Wc
The Latin has mihi, but against this it might be suggested that without me the rhythm is much better. Unfortunately for the modern editor, medieval scribes were also capable of such arguments.

by ... Hym) om. HH2W3WbruA2
This reading might be a gloss and Hc has not added it in the usual way when H omits. But the chances are against a gloss ending in Hym, which suggests that the omission was by homoeoteleuton, and, the passage making sense without the omitted phrase, Hc did not notice its loss.

straunge) it straunge TC; it stronge L2RM; a while add. H2W3TFLH4B2EARH3A2, add. but dotted for deletion Hc
maklip (it) straunge ('stands aloof') may have been an unusual phrase, at least in this type of writing; hence L2RM's change. a while gives greater clarity, but does not seem necessary.

Dat) thou BL2PLEARMCH3; Dat Pou TWBruH4,C2A2
Some scribes seem to have been uncertain of Dat as a relative pronoun; hence the substitution or addition of Pou.
gracious presence) trs. HH2BL2
The order in HH2BL2 where the adjective follows the noun would be unusual in this text.

ay) euere BWBruA2; alwey TL2; feleabli PLB2; ay (alwey A, euere H4,E) felably WcH4EARMH3C2
The sequence of corruption is not easy to establish; if ay was the original, euere and alwey were probably simply synonyms; feleabli is difficult to account for unless it was somehow influenced by felynge later in the line; ay felably might then be a conflation. The reverse process is also possible; ay felably was the original and various MSS omitted one of the two words.

reuerently) over erasure Hc
This may have been the rectification of a mistake peculiar to Hc. All other MSS read reuerently.

Paw3 ... fit nerpeles) Paw3 (3)it nerpeles with 3 above Hc;
Paw3 nevertheless yet PLH4B2EMCH3; 3it nerpeles TL2WBruA;
nertpeles it A2; nertpeles C2
The emendation be grace .... hitselv is read by H2W3 only. Some emendation seems necessary as & Paw3 3it nerpeles of Hc looks top-heavy and gives very poor sense at best. The choice would seem to lie between omitting Paw3 (TL2WBruA) or including the addition of H2W3. The former gives good sense but seems over-concise. The latter has been adopted as being (in the absence of clear textual evidence) more characteristic of Hilton's usual style.

or ... is?) or ful blynde he is ful WcM; or ellys ful blynde he is ful BTL2; or elles he is (is he C) ful (ryth C2) blynde he is ful PLH4B2EAH3C2
If there was a sequence of corruption (and the variants may have arisen independently) it may well have occurred in the order in which these variants are set out. Perhaps there is a case for including ful in a critical text since it parallels the ful earlier in the line, and ful blynde in line 8.
commynge of) commynge with of HcB; comenynge with L2; comynge
of C; kunynge with A2
Unless commynge with is understood as 'gathering together'
which seems unlikely, the reading of HcB appears impossible.
Most MSS omit with, although the word commynge seems to have
given difficulty, as witness A2's and C's solutions.

195/14-15

If ... grace) om. HH2W3C2A2; margin Hc
This sentence might have been a gloss, but omission by
homoeoteleuton in some MSS is perhaps more likely.

196/1
desiren ... luf) desiren þo þynes þat arne sleenge all werdly
love þe whiche ben H2W3
H2W3 seem unusually and unnecessarily diffuse and no other
manuscripts support them in this reading.

196/11

schulde) schulle H2PLB2EMH3A2
The present tense repeats the schul of line 3. But schulde
gives good sense and may be retained.

196/16

þat) þe felynge H2W3; þe fulnesse BTL2PHL4B2EAMCH3C2
The fact that two different replacements for þat occur might
be held to support its retention. The replacements were
probably intended to make the sense more explicit.

197/4

it) above Hc only
Probably H left out one of the two it's and Hc simply rectified
the omission; all other MSS read it it.

197/6

of) fleshli add. BTPLH4B2EAMCH3C2, margin Wc; þe add. A2;
þe fleisli add. L2
There is a strong case for reading fleshli in a critical text:
it is read by both x and y MSS; it balances wordly; and desires
alone reads rather oddly. Yet it is plain from the rest of
the sentence that the desires are worldly ones, and the fact
that fleshli is exactly the adjective one would expect here
should make an editor hesitate to include it.
fer) om. TBruB2C2; above erasure HcL; fre B, above Wc; fro MC; fro fer A; for H3A2; ffro all fleschlynes H2W3; fro be world H4
This passage evidently gave difficulty. fer gives good sense. Alternatives are to omit the word (TBruB2C2) or fre (BWc).
One may suspect that HL read fre and that the mistake may have arisen from a confusion of fer and fre in contracted form.
The readings of H2W3 and H4 look like expansions to remove the difficulty.

198/7

Purghe) deedli add. WcPLH4L2H3C2D; for dedely TL2WBru
Despite the appearance of deedli in both x and y MSS it may well be the result of dedly synne which occurs three times in the surrounding lines.

198/11

Pe) HcWBruE only; 
Pe in Hc is written over an erasure; the following line, where H copied this phrase again and then cancelled it, suggests that H originally read Pe, but the difference is so slight that there are no grounds for emendation.

198/12

& ... Kirke) om. HH2W3BL2A2D; above Hc
This might be an early gloss. If the phrase is original there appears to be no good textual reason for its omission by some MSS.

200/1-2

For ... grace) om. HH2W3TWBruA2W2
The omission may well have been by homoeoteleuton, although its character suggests a gloss (the fact that it is not essential to the argument may suggest why Hc does not rectify the omission in the usual way). TCWc do include the sentence but a little later than the other MSS: after stirib at the end of line 2 they add Pe soule and continue For ... alle fully ... grace.

200/6

Pe') om. HH2; above Hc
The alteration is so slight that no deductions can be drawn.

200/19

chaufip) elenseth WcPLH4L2A2; chaufip L2WBruEC2
It might be possible for an early scribe to read chaufip as elensip. Both words are applicable to fire, but chaufip seems to fit better with spercle in the preceding line.
irkyng werynes H2W3BTL2H4B2A; yrknes H3; grucchynge A2
Most probably the substitution of similars; cf. irknes and
its variants at 214/7.

fle) fleshflie BTWBruPLH4B2EACH3C2; fleiscly flye L2M
fleshflie might be the original reading; on the other hand,
fleschly delit (202/1) might have suggested the emendation to
an early scribe.

happed) lappide H2W3BBrupLH4B2E; wrapped TL2; wappyd C2
happed seems the least usual word of the three (wappyd C2
is probably simply a mistake in copying) and may have been
confined to the Northern dialect of M.E. It is therefore
most likely to have given rise to the other two readings.

& ... itself) in it silt and ful gracious PLH4B2EAMCH3C2D
A complete x/y division for which there seems no textual
explanation.

offrynge) offrande HcH3; offerande D; offery T
offrynge seems the word required; offrande may have been the
result of the confusion between the endings of the verbal
noun and present participle (cf. H3's reading at 183/12).

maner) preyour add. BT2PLH4B2EAMCH3C2D, margin Wc
preyour is not absolutely necessary as it can be understood
from the preceding line, but both x and y MSS have it so
that it might have been in the original.

o) above Hc only
The fact that all other MSS read o or one suggests that Hc
rectified a mere omission in copying.
nour) HcH2A only; vestre Σ
There seems to be some variation in Biblical MSS here (Psalm 81: 4). Several Latin MSS evidently read vestrae whilst the A.V., for example, reads ours. To complicate matters, n and u (for v) and sometimes o and e are not always distinct in medieval manuscripts. vestre could also have been suggested by the ye and your of surrounding lines which do not in fact translate this latter part of the text. vestre might have been in the original, but in the circumstances nostre may stand.

Pur... spirit) come to lyberte (Pe l. A2) of spyrte Purw grace H2W3BTL2A2; come to liberete of spirit H with Purw grace and PIs above Hc
Hc differs from the other x MSS mentioned only in the position of Purw grace (perhaps incorporated at the wrong place by Hc who cancelled Purgh after spirit) and PIs which is read by no other MS. (PLH4B2H3A2, however, read Pe).

when ... feling) om. HH2W3A2; margin Hc
It seems difficult to account for the omission; it does not appear to be an example of homoeoteleuton as are most similar omissions in these MSS. The words omitted seem necessary for the sense.

maner) of doynge add. BTWBruPLH4B2TAMCH3C2D; manere doyng L2 maner, although it is perhaps not very common alone in M.E., gives good sense. It seems easier to suppose that several scribes expanded rather than to assume that HH2W3A2 omitted of doynge for no good reason.

tech ... to Pe) HcM; tech w. inow3 HB; tech Pe w. inow3 Σ
It seems likely that Hc inserted the missing words at the wrong place in the line.

lefe) lese BH4MH3C2
Probably a confusion between long s and f. lese would fit the sense here, but the reading lefe in all MSS at line 13 seems decisive.
205/4
soule) & seeth add. PLH4B2EAMCH3C2D

205/8
felt) and seen add. PLH4B2EAMCH3C2D
These y MSS keep the sequence felt & seep (204/19-20) ... felt be soule & seeth (205/4) ... felt and seen (205/8) ... seen & feeled (205/12), but such symmetry seems unnecessary.

205/17
to Pat) om. H2W3A2W2; to (over erasure) Pat Hc
H mistakenly copied specially ... Iesu (20-21 below). Hc cancelled these lines here and wrote to over the erased sp of specially. The syntax of H2 etc. seems difficult if not impossible.

206/3-4
in ... more) moore and moore in thee PLH4B2EAMCH3C2D
Another x/y division where the motive seems stylistic.

206/13
pereto) mekeli add. PLH4B2EAMCC2; margin TcWc
mekeli looks like a gloss; had it been original there would seem to be no reason for the x MSS (plus H3) to have omitted it.

206/16
loue) grace H2B; over erasure Hc
loue is obviously the correct reading; grace may have been read independently by H2B (and almost certainly by H) since the alternation of the four terms grace, loue, Iesu, God, might easily mislead a careless scribe.

206/21-22
of ... list) I (Pat I H3) wol of thise four (Pre H4) PLH4B2EAMCH3C2D
A further x/y division of MSS; I wol / me list is probably nothing more than the substitution of similars.

207/1
eye) om. Hc
All other MSS have eye which suggests a simple mistake in copying on the part of H.
loue able to) ablenesse for to PLH4,B2EMCH3C2
Perhaps the use of ablenes within the chapter (208/10) caused
this change in the title.

207/8
sylence) in a soule add. PLH4,B2EAMCH3C2
Perhaps the y MSS meant to make clear that not all vocal
praying ceased but only that done privately.

207/14
a) clene add. PLH4,B2EMCH3C2; clene & add. A
clene may have been introduced from two lines above, or it
may simply be a rather obvious gloss.

208/2-3
be presence of him) his presence PLH4,B2EAMCH3C2

208/17
in liknes of) as WBruPLH4,B2AMCH3C2; yn lyknes of margin We
Both changes represent simple variant forms; in the second
instance one x sub-group (WBru) also has the alternative.

209/1
sentences) sentence H2W3BPLH4,B2AMCH3C2
It is possible to understand sentences in its modern sense
(with wordes in the previous line) or sentence in its more
common medieval sense as 'meaning'. The fact that expounip
does not occur until the following line perhaps favours the
first of these interpretations.

209/11-12
redily ... Kirkes) om. HH2W3AA2; top of page Hc
The omission was most probably by homoeoteleuton. The insertion
by Hc is partly cut off at the top of the page, but as all
other MSS reading the phrase agree (with the omission of Pe
in PLH4,B2CH3C2) it is virtually certain what H read.

209/ 14-16
longep ... heuonly) om. HH2W3A2
It seems as though H wrote heuonly (13) and one or two words
after this; his eye then slipped to heuonly (16) and he
continued there. When Hc corrected he erased the word(s)
after heuonly and squashed longep only into the gap;
to ... heuonly, the remainder of the omitted phrase, is put
at the foot of the page. (Within this long phrase TL2 omit
And ... luf, 14-15, again by homoeoteleuton.)
meo) om. BL2H4:H3A2; above Hc
my) om. HH2W3BTL2WBruPLH4B2E:H3C2A2; above Hc
The Vulgate (John 15: 15) has meo and Hilton's English translation includes my (line 4). There is probably a case for omitting my (line 2) as do MSS of all classes, but the difference is a very slight one.

on) of H2W3BTL2WBruMA2; n over erasure Hc
H almost certainly read of with the other x MSS; from the fact that on is the word expected here, one might argue for the lectio difficilior, of, as the original.

wittes) vertues PLH4,B2E; swetnesse B
vertues is read by one sub-group only; B's swetnesse is difficult to explain unless it is influenced by the same word in line 9 above. But the later phrase . . . teep Fat are his inly wittes (212/15) seems decisive.

de) om. HH2W3BTL2WBruA2; above Hc
This is another x/y division but the variant is so very slight that it gives no real help to an editor.

to al) al A; over erasure Hc
It seems impossible to judge what H read, probably some meaningless word from a mistake in copying.

eye) om. HH2; above Hc
The word is obviously necessary for the sense and its omission by H and H2 may have been coincidental (for once W3 does not join with H2 in omitting the word).

sauour ... resouns) sauour of it ... resouns of it PLH4,B2E
AMCH3C2; sauour of it ... resouns WBru
Both these additions (the second especially) look like glosses.

it) om. BL2A2; him H2W3TWBru; it above HcWc
Unless occupien can be understood reflexively, 'occupy oneself', either it or him seems necessary; the choice will depend on whether soul (line 3) is understood literally or as having the meaning 'man'.
etiam) HcA2, above Wc; et BMC; om. Σ
The Vulgate has neither etiam nor et, and Hilton's English shows no trace of them. Perhaps, therefore, etiam should be removed in a critical text.

ne) HcWBruE only; om. Σ
here can be either verb ('hear') or adverb ('here'). The second seems to fit the context better, and ne would probably be omitted from a critical text.

forgifnes) forguyynge EL2PLH4B2AMH3C2D
The list of which this is part has used verbal nouns up to this point (wirkyynge ... makyynge ... disposynge ... sauyynge) and this might favour forguyynge. But almost immediately afterwards gifts not 'giving' is read by all MSS so that there seems no certain argument for emending Hc.

lettres) letter H2W3RL2MCH3; s added Hc
sendynges) & sendinges TA2; sendyng AMH4W2D; senden (sent Bru) & WBr
The line is a difficult one. The easiest solution seems to be to accept lettres, plural, and sendynges, 'missives', as a noun in apposition. The solution of WBr looks like a scribe's way out of this difficulty.

life) body H2W3; orPe A2; loue C; above Hc
body seems impossible after bodily (did the archetype read body only?). As all extant MSS read bodily, life seems the best solution.

pe) om. HBPLH3; above Hc
pe is not absolutely necessary although it would be usual.

not forPy) not forPy gitt D; not for Pe H2B; neuerPeles H3; neuerPeles yet PLH4B2EAMCC2; gitt not with stondinge TWBr
From all these synonyms it seems impossible to pick out the original.

alle) illegible, stain on MS. Hc
All other MSS (except C2 which omits alle pe) read alle.
vertue) vertues BL2H4PLH4,B2EAMCH3C2; and vertuose T
vertues seems meaningless (as perhaps T saw); in vertue
might mean 'excellently', 'properly'.

Either word will fit with grace steripb, although techit
('directs') perhaps gives rather better sense.

The change is an extremely slight one, indicative of the
careful nature of much of Hc's correction.

This is a further example of the kind of transposition
common in y, although here the correlatives sumtyme ...
sumtyme ... sumtyme... are brought closer together by the
change.

The omission was probably by homoeoteleuton. The syntax of
the omitted phrase is difficult: nos t ... wordes seems to mean
'only sweet words are found among these'. This is not in Hc
but all other MSS which read the phrase have it, except C2
which reads ... hert but if it be that among ... This amongst
is not cited by M.E.o.D., but presumably follows the pattern
of ever among and oft among (see M.E.o.D. among(es ).

Despite the MSS support for priuey it looks like a gloss.
(Three MSS, B2RA2, are defective here; one at least (A2) might
be expected to join HcH2W3 in omitting the word.)

Despite the schulde of the previous line, and the second scholde might have been inserted
to make the sentence run more smoothly.
Him ... only) hym only (namly D) Pat is highest of al WBr uPL H2EAMCH3C2D; him Pat is highest of al T
Perhaps T, without only, is closest to the original. If so, only was inserted at two different points by different scribes.

De ... in) om. L2PLH4LB2 table AMCH3C2
The text makes sense without the phrase which might have been omitted by homoeoteleuton (sen ... in) or might have been supplied in an effort to include in the title more of the subject-matter of the chapter. De, written above in Hc, is probably a correction of a slip in copying; all MSS with the phrase read De.

traueyling) and as (om. T table L2H4A) blessid add. T table L2 L82 table H4ACH3C2
Those MSS which have the addition may have understood as traueyling as 'in sorrow', the others as 'in action', 'militant'.

& ... reprovid) fyrst of reproved W table; reproved for Pere malyce L2P table L14L2 table ACH3; reproved and honyst ffor Pere malyce M table; and as blissid and for to seen angeles kynde reproved for theire malice add. P text
In omitting first several scribes seem not to have understood that the chapter intended to deal with both good and bad angels (cf. 220/16-17); in fact practically nothing is said about the good angels.

lit of) above He
The words are written above in Hc only and probably in the same hand as the text.

of De spouse) om. PLH4ARMCH3C2
This is not strictly necessary for the sense; it may be intended as part of the title or, more probably, to be taken with seip, 'speaks about the Spouse'.

circumibo) circuibo WLMGC2W2; circumbo R
As the variants show, circuibo was probably thought of as an alternative form; I have, however, supposed that the contraction mark was omitted above the u.
heīsnes) HH2W3A2 only; hyeness of Pou3t Σ
heīsnes itself is an expansion of Surgam, so it is perhaps
natural that several scribes wished to make the sense even
more explicit by a further addition.

219/23

of ²) om. HH2W3H3A2W2; above Hc
As far as the sense is concerned of could be omitted. In
sentences like this, which list different categories, Hilton
sometimes seems to begin with a preposition, sometimes not,
cf. first in resonable soules ... (219/17) and Also Pe si3t
of aungels kynde, first of dampned ... (220/16).

220/17

after Pat) after HH2BTL2ARCH3C2; also A2; sithen M; om. W2;
Pat above Hc
The difference between after and after Pat is so slight that
one cannot be sure what the original was; also and sithen are
synonyms for after (Pat).

220/22

him) om. HH2W3A2; above Hc
Since turnip is parallel to & spoilip, the presence or
absence of the first him makes no difference to the sense.

& spoilip) hospileth H2W3, hospileth L2H3, huspellis D; he
spoilip BC2; or spoilip PL; spoilip H4W2; spoylen A2; over
erasure Hc
spoilip (? 'injures', 'strips') seems to have caused the
difficulty. The fact that Hc erased all of H except the final
-īp suggests that H had a reading similar to those of H2W3L2DH3.
hospileth looks like a compound, but I have not been able to
trace it; it might be a misreading of he spoileth.

221/9

eny) a H2W3BL2HuA2; a with eny above Hc
eny is more emphatic than a which might have been the reason
for its inclusion by Hc and several other MSS.

221/18

him) om. HH2W3BL2HuA2; above Hc, margin Tc
One would have expected the him here, and the fact that most
of the x MSS are without it is surprising.
bi oure lorde Iesu openly) openli bi oure lord issu PLH4
AH3C2; of our ... openly WBru; of god openly W2
Yet another transposition on the part of the y MSS; WBru
simply change bi to of and W2 shortens in a characteristic
manner.

222/11-12

is ... after) is god ... after Pat WBru; as (is as L2 text A)
man above all (other add. L2) creatures and as god after Pat
L2PLH4B2 table ACH3C2; as man is above all creatures. And
as god after margin Tc text and table, margin Wc text.
The differences are slighter than this list of variants suggests,
consisting of an expansion (which seeks to remove the paradox
of Christ both God and Man) in most of the y MSS plus L2, and
the adoption of this y reading by Tc and Wc.

222/14
Pe 1 om. HH2W3BL2HuA2; & W2; above Hc

222/15
of hem) om. HH2W3BL2HuPLH4AH3C2DW2; above Hc

222/15
Pe) om. HH2W3BL2HuA2DW2; above Hc
One might expect the first Pe; otherwise these three
omissions make very little difference.

222/19
of 1 ... Gost) om. HH2W3BL2HuA2W2; above Hc
This phrase may well have been a gloss in the y MSS and
in the only x sub-group (WBru) which has it.

223/1
of 1 ) om. HH2W3BL2HuPLH4H3C2A2D; noo WBru; above Hc

223/2
maner) om. HH2W3BL2HuAA2D; above Hc
These two variants are again very slight and provide little
evidence for textual argument.
And ... soule) om. PLH4ARMCH3C2D
The text makes good sense without the omitted phrase, but an (unusual) omission by homoeoteleuton on the part of the y MSS seems a better explanation than the incorporation of a gloss by x.

Pe1) Pe HcH2W3A2
Although Pe is possible as an unstressed form it is very unusual in Hc, so that the emendation to Pe1 has been made.

Pe*) om. HH2W3BTL2PLH4MC2A2W2; above Hc
The last few pages of text seem especially full of minor variants of this kind - cf. 224/17 and 225/7 - quoted below without comment - from which no useful deductions can be drawn.

perseyuyn) over erasure Hc
This looks like the rectification of an error in copying. The only MS. which differs here (a litille to perceyue "t") is of no help in deciding what H read.

& Perfore) om. PLH4ARMCH3C2; Pere fore A2
The two sentences It ... before and sche ... list need not be linked, but it would perhaps be more natural if they were.

it) om. HH2W3BBruA2W2; above Hc

boPe) om. HH2W3BL2A2; before Bru; above Hc

with hem) om. H2W3BTL2A2; with him H3, above Hc
Possibly the original omitted the phrase which is not necessary for the sense; but if it is to be included hem - the usual form of the plural in Hc - should replace him.
These variants occur elsewhere in the text. _par_ / _nede_ may well be the substitution of similars, _par_ / _dar_ the result of _d/nd_ confusion.

One might expect the inclusion of both the above words, especially _be_, but neither is strictly necessary to the sense, and the other variants (C2 and A2) show that scribes felt able to treat these small matters freely.

The difference between adjective and adverb is slight here, and the grouping of MSS cuts across the usual _x/y_ division.
This is primarily a Glossary of He (Barclay 1979).

However, other words are included from NABHUB where variant readings are given in the footnotes to the text; such words are followed by the sigla of the manuscripts in which they appear, e.g. JEB 19/9 19. The chapter headings of B and E are given in a list at the end of the text (pp. 223-35) and words occurring there but not in A are glossed thus: NAKHT 23/193 4, i.e., the heading to chapter 4 of B, p. 233.

Words followed by a reference number but no letters therefore occur in A.

Words are usually cited for the first occurrence only unless a subsequent use shows either an exceptionally clear definition or another meaning will be found immediately beneath the reference. Where the meaning of a word is qualified by its use in a particular passage, the whole passage is cited under the most important word, e.g., make no FORGE 29/9 order FORGE.

γ has a separate section in the Glossary after θ and θ. Likewise follows ι. There has been no attempt to regularize ι and κ on υ and υ on ι and κ. Initially, the entry is given under the most usual spelling in the text. Common spelling variants, e.g., l/ι, λ/υ, μ/ν, ο/π, υ/πι (περι/περι), ι/έ (δί/έδι) are noted in italics without variants unless noted, but with variants perhaps less common and which may be dialectal, e.g., μην/μή: ειν/είν: αιν/αιν: σιν/σίν. The examples of such spelling have been given. In letters as possible, the entry is given in the usual spelling for it, but notes are supplied to indicate other occasional spellings, e.g., Chēmati, in the case of unusual spelling variants.
This is primarily a Glossary of Hc (Harley 6579).
However, other words are included from H2LBH3R whose variant readings are given in the footnotes to the text; such words are followed by the sigla of the manuscripts in which they appear, e.g. FEBLED 50/15 BL. The chapter headings of H and B are given in a list at the end of the text (pp. 228-35) and words occurring there but not in Hc are glossed thus: ANCRYS 234/ B 43, i.e. the heading to chapter 43 of B, p. 234. Words followed by a reference number but no letters therefore occur in Hc.

Words are normally cited for the first occurrence only unless a subsequent use shows either an exceptionally clear definition or another meaning. (The usual meaning will be found immediately beneath the reference.) Where the meaning of a word is modified by its use in a particular phrase the whole phrase is cited under the most important word, e.g. make no FORCE 45/19 under FORCE.

3 has a separate section in the Glossary after G, and D likewise follows T. There has been no attempt to regularize c and k or u and v initially; the entry is given under the most usual spelling in this text. Common spelling variants, e.g. i/o, i/y, u/v medially, g/gh (oxt/oght), a/o before nasals are not noted, but with variants perhaps less common and which may be dialectal, e.g. aught/ ought; shal/ schal/ ssal, one example of each spelling has been given. As far as possible the entry is given in the usual spelling for Hc, but brackets are employed to indicate other occasional spellings, e.g. CHA(U)MBRE. In the case of unusual spelling variants (e.g.
HI\textsuperscript{3}E for EI\textsuperscript{3}E, 'eye') cross references are provided. Nouns are cited in the singular if it occurs: plurals in -n but not in -s, -es, or -is are also given. The verb appears in the infinitive form wherever possible, and a representative selection of the other forms is given in the case of very common verbs.

The Glossary is therefore not complete. Proper names and words whose modern English form and meaning are recognizably the direct descendants of the Middle English are omitted. In the etymology the forms given are those that appear most likely to explain the Middle English form, for example Anglian rather than West Saxon, Anglo-French rather than Old (Central) French. Affixes are given in their Old English form where applicable. Original long vowels and diphthongs in Old English are marked but not those lengthened later before consonant combinations (e.g. dom, but blind).

Books consulted for the Glossary are:


H. Kurath and S.M. Kuhn, Middle English Dictionary (in progress, Ann Arbor, 1952-) referred to as M.E.D.

F.H. Stratmann, A Middle English Dictionary, revised H. Bradley (Oxford, 1891)


J. Wright, The English Dialect Dictionary (Oxford, 1898)


and the Glossaries to:

B. Dickins and R.M. Wilson, *Early Middle English Texts* (Cambridge, 1951)


E.V. Gordon, *Pearl* (Oxford, 1953)
Abbreviations used are:

n. noun
v. verb
a. adjective
adv. adverb
prep. preposition
conj. conjunction
pron. pronoun
pr. present
pt. preterite
p. participle
p.p. past participle
l, 2, 3 1st, 2nd, 3rd person
s. singular
pl. plural
imp. imperative
impers. impersonal
sub. subjunctive
v.s.b. verbal substantive

O.E. Old English
L.O.E. Late Old English
M.E. Middle English
E.M.E. Early Middle English
Mod. Eng. Modern English
N. Northern
E.M. East Midland
O.N. Old Norse
O.F. Old French
A.F. Anglo-French
L. Latin
M.Du. Middle Dutch
M.H.G. Middle High German
M.L.G. Middle Low German
f. (derived) from
prec. preceding entry
* a probable but unattested form

? (meaning or derivation) doubtful

var. variant

cf. compare

q.v. see under (quod vide)
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<th>Term</th>
<th>Type</th>
<th>Pronunciation</th>
<th>Definition</th>
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<td>ABELNES</td>
<td>n.</td>
<td>208/10</td>
<td>O.F. abelnes ability, power</td>
</tr>
<tr>
<td>ABIDE</td>
<td>v.</td>
<td>56/10</td>
<td>O.E. abīdan wait 3 s.pr. ABIDES, waits for 17/21</td>
</tr>
<tr>
<td>ABLE (to)</td>
<td>a.</td>
<td>56/17</td>
<td>O.F. able fit (for)</td>
</tr>
<tr>
<td>ABLEN</td>
<td>v.</td>
<td>50/10</td>
<td>f. prec., cf. O.F. abillier fit (oneself) for enable, 93/9</td>
</tr>
<tr>
<td>ABOVE</td>
<td>adv.</td>
<td>162/6</td>
<td>O.E. on bufan on top</td>
</tr>
<tr>
<td>ABUNDYNGE</td>
<td>n.</td>
<td>140/14</td>
<td>O.F. abonder, L. abundare plentiful supply</td>
</tr>
<tr>
<td>ABYDYNGE</td>
<td>n.</td>
<td>13/12</td>
<td>O.E. abīdan delay is in a. of, rests in 91/16</td>
</tr>
<tr>
<td>ACCIDENTES</td>
<td>n.</td>
<td>213/17</td>
<td>O.F. accident attributes (in logic, the non-essential properties of an object)</td>
</tr>
<tr>
<td>ACCIDIE</td>
<td>n.</td>
<td>174/12</td>
<td>med. L accidia, O.F. acidie sloth (especially spiritual lethargy)</td>
</tr>
<tr>
<td>ACCORDANCE</td>
<td>n.</td>
<td>184/11</td>
<td>O.F. acordance harmony</td>
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<td>ACOrede</td>
<td>n.</td>
<td>156/2</td>
<td>O.F. acorde consent gude acorde, harmony 73/4</td>
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<td>ACORDED</td>
<td>p.p.</td>
<td>153/1</td>
<td>O.F. acorder reconciled</td>
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<td>ACRYPT</td>
<td>3 s.pr.</td>
<td>175/7</td>
<td>O.F. aconter estimates</td>
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<td>ACTiUE</td>
<td>a.</td>
<td>15/8</td>
<td>L. (vita) activa living the active life</td>
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<tr>
<td>ACTUEL</td>
<td>a.</td>
<td>16/2</td>
<td>O.F. actuel freely committed, personal (of sin, opposed to original sin)</td>
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<td>Word</td>
<td>Part of Speech</td>
<td>Form</td>
<td>Meaning</td>
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<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ARED</td>
<td>a.</td>
<td>42/8</td>
<td>O.E. adraedan frightened</td>
</tr>
<tr>
<td>AFERDE</td>
<td>a.</td>
<td>79/6</td>
<td>O.E. aferan afraid</td>
</tr>
<tr>
<td>AFFECCIOUN</td>
<td>n.</td>
<td>12/11</td>
<td>O.F. affeccioun feeling(s) the faculty of the soul concerned with emotion as opposed to reason 35/4, 76/3</td>
</tr>
<tr>
<td>AFFECTE</td>
<td>n.</td>
<td></td>
<td>see EFFECTE</td>
</tr>
<tr>
<td>AFORE</td>
<td>prep.</td>
<td>105/5</td>
<td>O.E. on foran above (O.E.D. and M.E.D. 1428 in this sense)</td>
</tr>
<tr>
<td>AFTER</td>
<td>prep.</td>
<td>29/2</td>
<td>O.E. after according to</td>
</tr>
<tr>
<td></td>
<td>conj.</td>
<td></td>
<td>AFTIR, as 221/18 after Pat, according to, how 76/10; a. Pat ... so, as ... so 65/11</td>
</tr>
<tr>
<td></td>
<td>adv.</td>
<td>37/6</td>
<td>afterwards</td>
</tr>
<tr>
<td>AGEYN</td>
<td>prep.</td>
<td>199/1</td>
<td>O.E. agen (+O.E. - es) in front of AGAYNS, A3ENS, against 18/23, 47/1; AGAYNS, contrary to 194/4; as agayn, about 42/9; forsetid his liif a., been condemned to death by 18/20</td>
</tr>
<tr>
<td></td>
<td>adv.</td>
<td>148/18</td>
<td>in return berken agen, bark at 46/19</td>
</tr>
<tr>
<td>AGAYNSTAND</td>
<td>v.</td>
<td>23/15</td>
<td>O.E. ongan + standan resist</td>
</tr>
<tr>
<td>(not) AGAYNSTAND</td>
<td>prep.</td>
<td>15/3</td>
<td>notwithstanding (This use not in O.E.D. but see M.E.D. ayen-stonden v. (d))</td>
</tr>
<tr>
<td>AKNOWEN</td>
<td>p.p.</td>
<td>53/19</td>
<td>O.E. oncnãewe (a.) ben a. + direct object, acknowledge</td>
</tr>
<tr>
<td>AL</td>
<td>pron.</td>
<td>6/4</td>
<td>O.E. (e) al all ALE 68/15</td>
</tr>
<tr>
<td>AL</td>
<td>adv.</td>
<td>15/11</td>
<td>O.E. (e)al completely</td>
</tr>
<tr>
<td>ALBICLYPPE</td>
<td>v.</td>
<td>168/13</td>
<td>H2B O.E. al + beclyppan completely enclose</td>
</tr>
<tr>
<td>Word</td>
<td>Part of Speech</td>
<td>Origin</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------</td>
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<td>--------</td>
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</tr>
<tr>
<td>ALBLYNDED</td>
<td>p.p.</td>
<td>O.E. al + blindan</td>
<td>completely blinded</td>
</tr>
<tr>
<td>ALDAY</td>
<td>adv.</td>
<td>O.E. alne daeg</td>
<td>continually</td>
</tr>
<tr>
<td>ALS</td>
<td>conj.</td>
<td>O.E. alswa</td>
<td>as</td>
</tr>
<tr>
<td>ALÐAW3</td>
<td>conj.</td>
<td>O.E. al + þeah</td>
<td>although</td>
</tr>
<tr>
<td>ALÐERBEST</td>
<td>a.</td>
<td>O.E. alra (g.pl. all) + best</td>
<td>best of all</td>
</tr>
<tr>
<td>ALÐERMOST</td>
<td>a.</td>
<td>O.E. alra + most</td>
<td>most of all</td>
</tr>
<tr>
<td>AMENDEN</td>
<td>v.</td>
<td>O.F. amender</td>
<td>reform</td>
</tr>
<tr>
<td>AMENDES</td>
<td>n.pl.</td>
<td>O.F. amender</td>
<td>amends</td>
</tr>
<tr>
<td>AMONG</td>
<td>adv.</td>
<td>L.O.E. onmang</td>
<td>from time to time</td>
</tr>
<tr>
<td>ANCRYS</td>
<td>n.pl.</td>
<td>O.E. ancer</td>
<td>recluses</td>
</tr>
<tr>
<td>ANED</td>
<td>p.p.</td>
<td>O.E. (ge) aned</td>
<td>aned to, made one with</td>
</tr>
<tr>
<td>ANENTE</td>
<td>prep.</td>
<td>O.E. on-efn</td>
<td>as regards</td>
</tr>
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<td>ANGIRNES</td>
<td>n.</td>
<td>O.N. angr + O.E. ness</td>
<td>anger</td>
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<tr>
<td>ANLY</td>
<td>adv.</td>
<td>O.E. ænlîce</td>
<td>only</td>
</tr>
<tr>
<td>ANON</td>
<td>adv.</td>
<td>O.E. on ān</td>
<td>immediately</td>
</tr>
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<td>ANSWERYNGE</td>
<td>n.</td>
<td>O.E. andswerian</td>
<td>answer</td>
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<td>APEIRYNDE</td>
<td>see PEIRYNDE</td>
<td></td>
<td></td>
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<tr>
<td>APPERTE</td>
<td>a.</td>
<td>O.F. apert</td>
<td>unconcealed</td>
</tr>
<tr>
<td>Term</td>
<td>Type</td>
<td>Pronunciation</td>
<td>Definition</td>
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<td>------------------------------------------------</td>
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<td>APPETITE</td>
<td>n.</td>
<td>33/10</td>
<td>O.F. appetit, inclination, a. of, desire for, 190/10</td>
</tr>
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<td>APROPRIED</td>
<td>p.p.</td>
<td>149/20</td>
<td>O.F. approprier, assigned</td>
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<td>ARAIER</td>
<td>3 s.pr.</td>
<td>225/21</td>
<td>A.F. ariai, adorns</td>
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<td>ARAY</td>
<td>n.</td>
<td>105/4</td>
<td>A.F. arai, attire</td>
</tr>
<tr>
<td>ARDAUNT</td>
<td>a.</td>
<td>174/17</td>
<td>O.F. ardu(u)nt, eager</td>
</tr>
<tr>
<td>ARDE</td>
<td>3 s.pt.</td>
<td>192/15</td>
<td>O.E. heran, heard</td>
</tr>
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<td>AR(E)</td>
<td>conj.</td>
<td>16/16</td>
<td>O.E. aer, before, ar pan 56/20</td>
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<td>ARE, AR(U)N</td>
<td>see BE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ARETTE</td>
<td>v.</td>
<td>68/9</td>
<td>O.F. aretter, attribute</td>
</tr>
<tr>
<td>ARISHT</td>
<td>adv.</td>
<td>78/11</td>
<td>O.E. on riht, properly</td>
</tr>
<tr>
<td>ARTICLES</td>
<td>n.pl.</td>
<td>9/19</td>
<td>O.F. article, items (i.e. separate provisions in any summary of the Faith)</td>
</tr>
<tr>
<td>AS</td>
<td>conj.</td>
<td>59/5</td>
<td>O.E. alswa, as if as 118/19; as of b)ifself, as for yourself, 74/1</td>
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<tr>
<td>ASKAPE</td>
<td>v.</td>
<td>75/11</td>
<td>A.F. ascaper, escape</td>
</tr>
<tr>
<td>ASKES</td>
<td>3 s.pr.</td>
<td>3/4</td>
<td>O.E. ascian, requires ask 11/17; ASKIP 37/20; ASKEP, begs, 29/17</td>
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<tr>
<td>ASKYNGE</td>
<td>n.</td>
<td>30/3</td>
<td>f. prec, request, test</td>
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<td>ASSAIE(N)</td>
<td>v.</td>
<td>91/19</td>
<td>A.F. assai, prove test 151/14; pr.p. ASSAYNGE, endeavouring, 94/8</td>
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<td>ASSAY</td>
<td>n.</td>
<td>35/6</td>
<td>A.F. assai, test experience 181/13, 212/13</td>
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<td>Part of Speech</td>
<td>Definition</td>
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<td>---------------------------------------------------------------------------</td>
<td></td>
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<tr>
<td>ASSAYING</td>
<td>n.</td>
<td>34/19 A.F. assaier test testing 11/7/1</td>
<td></td>
</tr>
<tr>
<td>ASTITE</td>
<td>adv.</td>
<td>26/16 O.E. alswa + O.N. titt immediately</td>
<td></td>
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<tr>
<td>AT</td>
<td>conj.</td>
<td>230/B 16 O.E. aet as if</td>
<td></td>
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<tr>
<td>ATWIX</td>
<td>prep.</td>
<td>97/6 a + O.E. - twyx between</td>
<td></td>
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<td>AUAILEN</td>
<td>v.</td>
<td>1148/13 A.F. * availen, O.F. vaill-be sufficient</td>
<td></td>
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<td>AUERE</td>
<td>n.</td>
<td>46/4 A.F. aver possession HAUERE 106/2</td>
<td></td>
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<td>AUGHEFUL</td>
<td>a.</td>
<td>216/12 O.N. * aga + O.E. full, O.E. eyefull awe-inspiring EI3FUL L</td>
<td></td>
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<tr>
<td>AU3T</td>
<td>see OWEP</td>
<td></td>
<td></td>
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<td>AUISEMENT</td>
<td>n.</td>
<td>198/9 O.F. avisement with a. knowingly</td>
<td></td>
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<td>AWN</td>
<td>a.</td>
<td>4/13 O.E. azen own</td>
<td></td>
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<td>AWYSCHADWP</td>
<td>3 s.pr.</td>
<td>162/22 H2 ? corruption of ewyrschadwp shelters (not in O.E.D. or M.E.D.)</td>
<td></td>
</tr>
<tr>
<td>AY</td>
<td>adv.</td>
<td>20/2 O.E. ā, O.N. *ai continually</td>
<td></td>
</tr>
<tr>
<td>AYLASTAND</td>
<td>a.</td>
<td>12/16 O.E. ā + laestan everlasting</td>
<td></td>
</tr>
<tr>
<td>AYLASTANDLY</td>
<td>adv.</td>
<td>11/4 f. prec. everlastingly</td>
<td></td>
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</table>
BACBITYNGE n. 99/19 O.E. bæcc + bītan
slander

BAREN v. 68/1 O.E. abarian
baren him fro, divest himself of

BARE a. 74/11 O.E. baer
destitute

BE v. 2/13 O.E. bēōan
be BEN(E) 14/16, 48/10;
2 s.pr. ART 11/10; 3 s.pr. IS 1/1,
extists 182/11; 1 pl. pr. AR(N)E 25/7,
25/6; 3 pl. pr. ARE 6/15, AR 16/6,
AR(U)N 29/8, 30/6, ARNE 28/17, ER(N)
9/11, 27/9, BEP 7/5, BE(N) 10/3,
26/2; 3 s.pr. subj. BE 3/4; 3 pl. pr.
subj. BE 3/5; 3 s.pt. WAS 1/20;
3 pl. pt. WERE 8/12, lived 66/7;
3 s.pt. subj. WERE 10/12, existed
148/6, WARE 9/7; 3 pl. pt. subj.
WERE 3/12; p.p. BE(N) 19/13, 2/9

BEDIS n.pl. 68/17 O.E. gebedu
prayers, 'beads'

BEFORGOYNGE adv. 98/12 LH3R O.E. beforan + gān
previously

BEHOPLE a. 21/1 O.E. behōfliċ
profitable BEHOFFUL H2R

BEHOLDYNGE pr.p. 95/10 H2 O.E., bihaldan
facing

BEHOLDYNGE m. 88/4 f. prec.
consideration sight 220/5;
BIHALDYNG 11/8

BELYUE adv. 13/11 O.E. be lif (dat. lif)
immediately

BENEFICE n. 7/10 O.E. benefice
benefit

BEREN v. 40/17 O.E. beran
carry BERYN 41/13; 3 s.pt. BAR
42/4; p.p. BORUN 40/16, BORNE, lifted
115/19; beren vpon, impress upon 82/4;
beriP doun, weighs down 106/15;
beriP vp, encourages 167/17; bor(u)n
vp, sustained 155/2, 163/2
BE SODat conj. 92/17 O.E. be swa Dat provided that

BESTLY a. 47/9 O.E. best + O.E. lice like a beast

BEFYD p.p. 115/8 B O.E. beþian plunged

BEFYNGE n. 115/7 B f. prec. immersion

BEYNGE n. 137/10 O.E. bþon being BEYNGE, spirit (the essence or centre of the soul, see Privy Counselling, ed. Hodgson, 138/8-10, note) 114/8; Being 166/1

BIDDIP 3 s.pr. 160/4 O.E. biddan bids begs 181/14 BIDIP, states 110/20

BIDDING n. 3/8 f. prec. command

BIFORE adv. 114/1 O.E. beforan in advance

BIGGYNGE n. 95/16 O.N. byggja buildings

BIGYNNAND pr.p. 15/7 O.E. biginnan b. souls, beginners (cf. incipientes, the first of the three grades of the spiritual life); BEGYNNGE 117/17

BIH(E)13T see BIHOTIP

BIHETYNGES n.pl. 214/8 O.E. behatan, pt. behet promises

BIHOTIP 3 s.pr. 86/14 f. prec. promises BIHETIP 187/21; 3 s. pt. BEHEITIP 28/2, BIHITIP 86/14

BIHOUEIP 3 s.pr. 3/17 O.E. bihouian hym b., it is necessary for him, hym behouys 3/19

BISILY adv. 49/4 O.E. bisi + lice eagerly

BISY a. 36/5 O.E. bisi diligent anxious 35/17
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<th>Notes</th>
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<td>BISYNES</td>
<td>n.</td>
<td>31/3</td>
<td>O.E. bisines</td>
<td>activity, plays his part</td>
</tr>
<tr>
<td>BITOKNEP</td>
<td>3 s.pr.</td>
<td>30/5</td>
<td>O.E. *bēcian</td>
<td>signifies</td>
</tr>
<tr>
<td>BITWIX</td>
<td>prep.</td>
<td>19/3</td>
<td>O.E. betwix</td>
<td>between</td>
</tr>
<tr>
<td>BITYME</td>
<td>adv.</td>
<td>175/6</td>
<td>E.M.E. bi time</td>
<td>in good time</td>
</tr>
<tr>
<td>BITYNG</td>
<td>n.</td>
<td>50/16</td>
<td>O.E. bitan</td>
<td>sting</td>
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<td>BLIS</td>
<td>n.</td>
<td>6/8</td>
<td>O.E. blis</td>
<td>happiness</td>
</tr>
<tr>
<td>BLISSID</td>
<td>a.</td>
<td>5/8</td>
<td>O.E. (ge) bletsod</td>
<td>divine, spiritually blessed</td>
</tr>
<tr>
<td>BLYNDE</td>
<td>a.</td>
<td>53/13</td>
<td>O.E. blind</td>
<td>(physically) blind, unthinking, obscured, imperfect, total</td>
</tr>
<tr>
<td>BLYNDED</td>
<td>p.p.</td>
<td>99/13</td>
<td>O.E. (of) blindian</td>
<td>deceived, blind</td>
</tr>
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<td>BLYNDELY</td>
<td>adv.</td>
<td>137/13</td>
<td>O.E. blind + līce</td>
<td>indistinctly</td>
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DO(N) v. 4/6 O.E. dōn
do act 142/5; DON(E) 65/7, 137/8; 3 s.pr. DO(0)p makes 199/1, acts 160/4; 3 pl. pr. DOOS 10/4, DO, put 92/20; 3 s.pr. sub. DO 19/16; p.p. DOANDE, acting 155/17; p.p. DON 3/4; don away, drive away 106/22

DOYNG n. 61/6 f. prec. work

DRAWE v. 71/18 O.E. dražan attract 3 s.pr. DRAWlp withdraws 76/3; d. to, approach 75/14; d. doun, pull down 102/4, bring down 142/17; drawlp ... to, concentrates on 82/16; drawen owt, removed from 32/8, dragged out 59/14.

DRAWYNGE n. 218/3 f. prec. attraction

DREDE n. 1/6 O.E. drēdan (v.) fear, trepidation uncertainty 115/13

DREDFUL a. 35/14 prec. + O.E. ful fearful

DRESSED p.p. 201/16 O.F. dresser directed

DRYE a. 20/3 O.E. dryē arid, lacking spiritual feeling (see COOLD)

DRYUE v. 231/H 22 O.E. drīfan d. azenie, drive back

DWELLE 3 pl.pr.sub. 23/14 O.E. dwellan remain

DWERE n. 34/16 obscure, ? O.E. dis- + WE(E)HE (q.v.) uncertainty WERE HH2H3, WHERE B
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<td>O.E. faestan, prevented (? pr.p. 'fasting')</td>
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<td>FAUOREN</td>
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FELANGLY adv. 8/19 O.E. feðlan + læce consciousness from experience 180/5

FELAWES n.pl. 226/1 L.O.E. feolâgæ, O.N. felage companions

FELAWLY adv. 202/5 prec. + O.E. lîce friendly

FELAWSCHIPE n. 223/5 prec. + O.E. scip companionship FELASCHIE 186/4, FEL1SCHIE 186/4 B

FELE(N) v. 17/3 O.E. feðan experience; perceive 67/20 3 s.pr. FELIS 21/18, FELIþ, acts 184/15; 3 s.p.t. FELD 86/19; feyn of perceive 67/8.

FELLE a. 46/14 O.F. fel fierce, cruel FEL 222/9

FEINES n. 173/5 prec. + O.E. nesse cruelty

FELYNG(E) n. 15/1 O.E. feðan consciousness sensation 15/3; thought 21/21; prompting 33/12; kind 65/18; view 133/10; perception 133/12; experience 167/3; taste 210/14; pl. - ES, senses 94/16; reform in felyng, Hilton’s own term for the reform of the soul in God’s image, achieved by some experimental knowledge of God beyond ‘reform in faith’, 14/14

FENDLY a. 100/9 O.E. feondliðe diabolical

FER adv. 59/19 O.E. fœor(r) far FERE 20/3; FERRER, farther 68/8: FERREST, farthest 76/2

FERFORD(E) a. 62/11 O.E. fœor + forþ unlike f., at the same stage of advancement 3/10

conj. so f., to such an extent; as f. as, as far as 72/10
FERLY adv. 157/18 O.E. feor + līce indirectly (not in O.E.D. or M.E.D. in this sense)

FERST see PREST

FERTE a. 228/B2 O.E. fyrest first

FERDER adv. 52/19 O.E. furDer with vowel of M.E. ferrer farther

FERUOUR n. 69/18 O.F. fervour zeal pl. excesses 154/9; emotions 153/15

FEXNYP 3 s.pr. 96/14 O.F. feindre, fein-represents falsely imagines 195/8; p.p. FEYNYD 96/11, imagined 50/14, false 97/5

FEXNYNGE n. 134/5 f. prec. pretence

FICCHED p.p. 88/5 O.F. fich(i)er fastened

FIGURE n. 223/1 O.F. figure shape, likeness

FIGURED p.p. 221/24 O.F. figurer represented

FILLYNGE n. 157/12 L O.E. fyllan fulfilling

FIRE n. 100/20 O.E. fyr fire FIIRE 56/3, FURE 48/19

FLAWMENDE pr.p. 225/13 A.F. flaumer flaming

FLE n. 201/21 O.E. fleo3e fly

FLEEN v. 26/8 O.E. fleom flee

FLEMED p.p. 2/4 O.E. fleman f. 4ute, cast out

FLESCHEN n. 177/16 O.E. flæsec meat
FLESCHLIE n. 201/21 LH3B O.E. flæsc + fleose
meat-fly, bluebottle

FLESCHLY a. 19/11 O.E. flæsclīe
worldly

FLESCHLYED n. 69/12 O.E. flæsclīe + hǣdu
bodily indulgence FLESHLIED
191/14, FLESEHDE 128/4 BR

FLESCHLYNES n. 69/6 O.E. flæsclīnes
bodily indulgence

FLYTINGE n. 100/6 O.E. flītan
contention

FOLKES n.pl. 129/1 O.E. folc
fellow-men

FOLYLY adv. 54/1 R O.F. folie + O.E. līce
foolishly

FOR prep. 3/14 O.E. for
because of despite 11/11
conj. 31/12
since because 5/6; for bat,
because 25/17; for to (+infinitive),
to 5/17, in order to 18/16

FORBEDE 3 s.pl. 130/6 O.E. forbeodan
forbade

FORBERERE v. 49/20 O.E. forberan
do without

FORBERYNGE n. 87/17 f. prec.
abstaining

make no FORCE 3 pl. pr. 45/19 O.F. force
do not care

became liable to lose
FORFINDID B; sinned 19/6

FORGEN v. 84/10 L table O.F. forger
fabricate

FORGON v. 50/2 O.E. forgān
do without

FORMEP 3 s.pr. 113/13 O.F. fourmer
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<td>FULLE</td>
<td>adv.</td>
<td>O.E. fullice, fully</td>
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<td>FULSUMLY</td>
<td>adv.</td>
<td>O.E. ful + sum +lice, abundantly</td>
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<td>FYNDYNGE</td>
<td>n.</td>
<td>O.E. findan, discovery</td>
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<td>p.p.</td>
<td>O.F. fin (a.), affiner (v.) refined</td>
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<td>O.F. firmament, firmament, FERMENT 100/14</td>
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<td>O.N. gefa, O.E. ʒifan</td>
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<td>O.E. glaed+sum</td>
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go walk 41/19; proceed 77/16;  
approach 80/9; 3 s.pr. Gōp 85/10;  
3 pl pr. Gō 10/3, Gōs 122/5; goo aboute,  
walk around 219/5; go ... aſter, follow  
24/2; go forſp, carries on 34/14; gob  
bifore, precedes 36/13 |
| GODE  | n.             | 153/1 | O.E. gōd  
honour |
| GODHEDED | n. | 4/11 | O.E. god + haedu  
divinity |
| GODLY | a.             | 205/13 | O.E. godlic  
divine  
adv. 126/9 | O.E. godliche  
as a god |
| GOSTLY | a.             | 1/20 | O.E. gāstlic  
spiritual  
adv. 18/23 | O.E. gāstlice  
spiritually as a spirit 85/9 |
| GOSTLINES | n. | 11/14 | O.E. gāstlic + nes  
spirituality |
| GOYNGE | v.sb.          | 84/3  | O.E. gān  
walking in he g., on the  
journey 71/3 |
| GRACIOUS | a.             | 4/17  | O.F. gracious  
full of grace |
| GRACIOUSLY | adv. | 144/6 | prec. + O.E. līce  
according to grace, perfectly |
| GRAITHENDE | pr.p. | 226/21 | O.N. greiða  
making ready |
| GREE | n.             | 57/6  | B O.F. gre  
rung (of a ladder) rank 58/10 B |
| GREUP | 3 s.pr.        | 26/17 | O.F. grever  
troubles |
| GREUES | n.pl.         | 168/6  | B O.E. grāef  
? pits (of Mod. Eng. grave) |
| GROUND | n.             | 6/9   | O.E. grund  
foundatiion, basis |
| GROUNDÈDE | v. | 134/6 | f. prec.  
base |
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<td>yours</td>
<td>see GIF</td>
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HABITE n. 72/21 O.E. habit disposition

HAFYNGE n. 174/18 O.E. habban, haf-

HALDEN see HOLDE(N)

HALOWYNGE n. 151/2 O.E. hâlgian

(heizere) HAND n. 162/11 (upper) hand

HANGIP NOBINGE VPON 3 s.pr. 172/2 O.E. hangian is of no concern to

HAPPED p.p. 202/1 obscure, ? N. dialect, enclosed
cf. IG happen (cf. Sir Gawain, 864)

HARDELY adv. 191/5 O.F. hardi + O.E. lîce

atte þe HARDEST adv. 10/15 H3 O.E. heard

in the last analysis

HARW n. 168/20 O.E. arwe arrow

HAUE (hir) v. 190/15 O.E. habban behave (herself)

HAUERE see AUERE

HED a. 26/12 O.E. hêafod

deadly (of sin) HEUED 34/10,

HEED 64/11

HEIGED p.p. 12/16 O.E. hêan

exalted

HEIGENES m. 99/14 O.E. hêahnes presumption exaltation 185/18;

into h., on high 219/7

HEIGTE n. 85/18 O.E. hêhcpu

height HEIGEPE 173/16
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<th>O.E. here, O.F. haire</th>
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<td>HENFORWARDE</td>
<td>adv.</td>
<td>134/9</td>
<td>O.E. heoran + forweard</td>
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<td>HENNUS</td>
<td>adv.</td>
<td>49/5</td>
<td>O.E. heoran, henne</td>
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<td>HERBEFORD</td>
<td>adv.</td>
<td>14/3</td>
<td>O.E. hērbeorfan</td>
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<td>HERE &amp; HERE</td>
<td>adv.</td>
<td>204/2</td>
<td>O.E. hēr</td>
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<td>a.</td>
<td>69/16</td>
<td>O.E. heort + līc</td>
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<td></td>
<td>adv.</td>
<td>55/4</td>
<td>O.E. heort + līce</td>
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<td>HERTO</td>
<td>adv.</td>
<td>213/18</td>
<td>O.E. hēr + to</td>
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<td>18/12</td>
<td>O.N. hēčan</td>
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<td>n.</td>
<td>209/12</td>
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<td>adv.</td>
<td>209/6</td>
<td>O.E. heofonlāce</td>
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<td>a.</td>
<td>50/18</td>
<td>O.E. hefli3</td>
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<td>Part of Speech</td>
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<td>difficulty</td>
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<td>HIE n. see EIE</td>
<td></td>
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<td>HIE</td>
<td>a.</td>
<td>high, exalted</td>
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<td>HIE</td>
<td>3 s.pt.</td>
<td>is called</td>
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<td>p.p.</td>
<td>concealed</td>
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<td>HILLE</td>
<td>adv.</td>
<td>ill, wickedly</td>
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<td>HIMSELF</td>
<td>pron.</td>
<td>he</td>
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<td>HOL</td>
<td>a.</td>
<td>unblemished, in good health</td>
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<td>HOLDE(N)</td>
<td>v.</td>
<td>keep, hold, guard</td>
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<td>HOLLY</td>
<td>adv.</td>
<td>wholly</td>
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<td>HOMLY</td>
<td>a.</td>
<td>at home, familiar</td>
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<td>adv.</td>
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<td>familiarly</td>
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<td>Homlynes</td>
<td>n.</td>
<td>familiarity</td>
<td>O.E. hāmlic+nes</td>
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<td>On Honde</td>
<td>adv.</td>
<td>? personally</td>
<td>O.E. hōnd</td>
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<td>Honeste</td>
<td>a.</td>
<td>proper</td>
<td>O.F. honeste</td>
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<td>Honeste</td>
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<td>finer qualities</td>
<td>O.F. honeste</td>
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<td>Honestly</td>
<td>adv.</td>
<td>in a becoming manner</td>
<td>O.F. honeste + O.E. līce</td>
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<td>Hoo</td>
<td>interjection</td>
<td>stop!</td>
<td>O.F. ho</td>
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<td>Hope</td>
<td>1 s.pr.</td>
<td>imagine, trust</td>
<td>O.E. hopian</td>
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<td>Houndus</td>
<td>n.pl.</td>
<td>dogs</td>
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IANGLE imp. 83/12 O.F. jangler grumble complain 172/1
IANGELYNG n. 32/3 interference f. prec. babbling 82/8
I3E see EI3E
ILIKE adv. 62/3 equally O.E. gelīce
ILK a. 6/16 each O.E. ilca ILK A 1/11
ILKON pron. 125/16 each one O.E. ilc + ān
ILLE a. 50/17 evil O.N. ill-r
IN n. 121/9 lodging O.E. inn
INLY a. 27/2 inward O.E. inlīc
INNER a. 128/11 inward O.E. innere
INNERE adv. 215/7 further in
INNOW(3) a. 9/9 sufficient O.E. ḟenō3 adv. 47/3 enough
INSPIRACIOUN n. 181/6 O.F. inspiration influence, ? infusion
INTO prep. 10/4 O.E. in to into to 11/14
INWARDLY a. 57/12 inward O.E. inweardlic
IOIENDE pr.p. 173/2 rejoicing O.F. joir
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<td>obscure, N. dialect, cf. O.N. yrkja, take effect on weary</td>
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<td>O.F. justifier, made righteous</td>
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* O.E. = Old English
| Verb | Participle | Noun | adjective | 3 s.pr. | 3 pl.pr. | 28/16 | 40/19 | 32/20 | 167/19 | 202/1 | 235/B46 | 152/20 | 69/14 | 64/10 | 197/22 | 56/21 | 211/5 | 140/19 | 25/19 | 216/6 |
|------|-----------|------|-----------|--------|---------|-------|-------|-------|--------|--------|----------|--------|-------|-------|-------|-------|--------|-------|-------|
| LACKED | 3 s.pr. | 28/16 | E.M.E. lac (n.) | M.L.G. lak | is without |
| LACKING | n. | 40/19 | f. prec. | blame, 81/17 |
| LAGHE | n. | 32/20 | L.O.E. lagu, O.N. lagu | LAW 9/3 |
| LAKKE | 3 pl.pr. | 167/19 | O.N. lakr |
| LANGUREN | v. | 56/19 | O.F. langorer |
| LAPPIDE | p.p. | 202/1 | O.E. lappa (n.) |
| also LAST | adv. | 235/B46 | O.E. alswa lastest |
| at the LAST ENDE | adv. | 152/20 | O.E. laestest ende, but cf. |
| LASTENDE | a. | 69/14 | O.E. læstan |
| LASTANDLY | adv. | 64/10 | f. prec. |
| LASTENGE | v.sbj. | 197/22 | f. prec. |
| LECHE | n. | 56/21 | O.E. læce |
| LEFE | n. | 211/5 | O.E. leof |
| LEFE | a. | 140/19 | O.E. læof |
| LEFE | v. | 25/19 | O.E. læfan |
| LEIP OF HANDE | 3 s.pr. | 216/6 | O.E. leogan, pt. legde |

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<td>the mystical sense (usually called allegorical, the second of the four senses of scripture)</td>
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great

MORALLY adv. 209/6 O.F. moral + O.E. līce
with a moral sense (the third of the four senses of scripture)

MORALTE n. 209/8 O.F. moralité
the moral sense

MORE a. 18/9 O.E. māra
greater
adv. 55/7 rather

MORTIFIED p.p. 108/12 O.F. mortifier
made insensible

MORTIFYINGE n. 119/15 O.F. mortifier
mortification

MOST a. 73/18 O.E. māest
greatest

MOT 3 s.pr. 6/12 O.E. mōtan
must 3 s.pr. sub. MOTE, may 87/2

MOUYNG n. 70/1 O.F. mouver
action

MOWE v. 6/7 O.E. maeg, pl. mugon
be able
MOW 19/13, MOUNE 111/11; 3 s.pr.
MAY 6/20; 3 pl. pr. MOUN, may 9/3,
MOGHEN 50/5, MOGEN 52/21, MOWN,
May 79/19, MAY 26/18; 3 s.pt.
MI3T 3/13, MALT 85/9; 3 pl. pt.
MI3T 16/21, MI3T 45/18; be better
it may, the more power it has 201/2;
al fat he may, as far as he can
229/ H 10

MYNDE n. 73/4 O.E. gemyn
thought apprehension 11/2;
memory 103/8; MENDE 83/22

MYNSTRALCY n. 179/16 O.F. menestralsie
music

MYSPOUDE a. 46/14 O.E. mis + L.O.E. prud
arrogant

MYSTY a. 209/13 O.E. misti3 with sense
of L. mysticus
mystical
MYSWILLED

MYSWILLED

a. 47/2 H3R O.E. mis-willan ill-disposed
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<td>O.E. <em>nacod</em> mere imperfect 145/13; make ... <em>nakid</em>, divest 67/19 etc. (the phrase is used in contemplation to suggest the divesting of the mind of all attributes, good and bad, so that it may come closer to God. cf. Cloud, ed. Hodgson, 17/2 and note.)</td>
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OCCUPACIOUN  n.  81/4  A.F. ocupacioun course of action

OCPYED  3 s.pr.  91/7  O.F. occuper busies

OF  prep.  4/16  O.E. of from of 1/1: about 1/13; by 5/6; concerning 84/10; some of 89/1

OFFRED  3 s.pt.  149/13  O.E. offrian offered

OFFRYNGE  n.  202/15  f. prec. offering

OFFT  11/11  O.E. ðht anything OUt 161/12; what ... Oft, what else 42/14

ONHED  n.  224/16  O.E. ãn + "hædu unity

ONIP  3 s.pr.  150/3  O.E. (ge) ãnian unites ooned to, made one with 127/13

ONLY  adv.  2/14  O.E. *ãnlice alone, no one but 186/17  O.E. ãnlic solitary alone 186/21

ONLYNES  n.  84/3  O.E. ãnlic + ness solitude

OPEN  v.  1/7  O.E. openian explain, disclose

OPENLY  adv.  136/2  O.E. openlice explicitity

OR  conj.  16/5  O.E. ar before OR ðAT 95/1

ORDEINYNINGE  pr.p.  226/21 B  A.F. ordeiner making ready
ORDENED p.p. 5/15 A.F. ordeiner decreed appointed 219/8
ORDINAT a. 213/12 L. ordinatus orderly
ORDINATEDLY adv. 212/9 f.prec. in regular succession
ORDINAUNCE n. 18/13 O.F. ordinance arrangement
ORDRES n.pl. 222/17 O.F. ordre orders (of angels)
ORISOUN n. 52/3 O.F. orison prayer
OPER conj. 8/11 H2 O.E. ð(w) ðer or
OPERWISE adv. 204/11 L.O.E. oðre wisan in another way
OUER prep. 3/19 O.E. ofer beyond on 121/14; more than 212/20
OUER a. 43/16 E.M.E. ofer, O.E. ufera upper
OUERAL adv. 53/22 O.E. ofer all in every respect
OUTOF 3 s.pr. 185/7 O.E. ofergan overcomes
OUELIDE p.p. 34/13 O.E. oferlecgan weighed down LEID 187/7
OUELLEDING n. 47/17 O.E. oferlædan tyranny
OUERMORE adv. 6/4 O.E. ofer + mæra in addition
OUEPASSEN v. 45/20 O.E. ofer + O.F. passer surpass 35/5 OUEPASSED, passed away
OUERTAKEN p.p. 119/19 O.E. ofer + O.N. taka overcome
OUT (a.) see HOURE

OUT adv. 9¾/2  O.E. ût
outside

OUTRAGIOUS a. 46/3  O.F. outrageus
excessive
OUTRAGES 46/3 B;
OUTRIOUS 68/15

OUTAKE 1 s.pr. 54/22  O.E. ût + O.N. taka
except

OUTTAKYN prep. 22/20 ? f. p.p. of OUTAKE
except for

OUTWARD a. 43/11  O.E. ûtweard
external
45/10  O.E. ûtweardes
externally  outward of,
on the way out from 90/2

OWDER adv. 8/14  O.E. ð(w)ðer
either

OWEP 3 s.pr. 3/18  O.E. ëyan, pt. ëhte
owes  OWIS 3/20, O(G)WIP,
ought 104/14, 196/19; 3 s.pt.
AUXT 4/1, AW3T 5/1, A3T, ought
4/12, was bound to 5/17; pt.
with pr. force AW3T, is bound
to 4/2
PAAS  n.  47/7  O.F. pas
        a paas, slowly
PAIRED  p.p.  35/5  O.F. paier
PARLSY  n.  36/14  O.E. paralisis
PARTY  n.  14/13  O.F. partie
PASSIONS  n.pl.  21/22  O.F. passion
        feelings  PASSIOUN, the Passion
PASSIP  3s.pr.  96/7  O.F. passer
        goes beyond  pr.p. as a. PASSAND, surpassing 11/20; PASSENDE, transitory
        145/19; passip away, passes away 86/13
PAYNYMS  n.pl.  7/5  O.F. painime
        pagans
PEIRYNDE  pr.p.  59/13  aphetic form of O.F.
        apeirer, en-
        deteriorating  A- B; EN- R
PEISIBLY  adv.  103/11  O.F. pesible + O.E. līce
        in peace
PERCHAUNCE  adv.  52/20  A.F. par chance
PERCEIFYNGES  n.pl.  212/12  O.F. *perceivre + O.E. ing
        perceptions
PERCENER  n.  23/3  A.F. parcener
        sharer
PERFECCIOUN  n.  55/20  O.F. perfeccion
        perfect holiness  consummation
        61/17; proficiency 62/8
PERFIT(E)  a.  15/8  O.F. perfit
        perfect (cf. perfecti, the third
classification in the three states
of the soul)
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<td>PEYN</td>
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**Notes:**
- PEYN: O.F. paissiblete, peaceableness
- PIKED: O.E. *pician, cleaned, picked (of teeth)
- PLAWENDE: O.E. plaiian, bubbling
- PLENER: A.F. plener, full
- PLENTE: O.F. plente, abundance
- PLESAUNCE: O.F. plaisance, pleasing
- POSTEL: apostle
- POYNT(E): O.F. point direction, in poynat for, on the point of
- PRECEP: O.F. presser, harms
- PREENTE: O.F. empreinter, M.Du prenten, imprint
PRENTISE n. 62/3 apheric form of O.F. apprentis apprentice PRENTEES 62/11, s. LH3, pl. H2

PRESENTLY adv. 208/16 O.F. present + O.E. lice in person

PRESINGES in n.pl. 90/1 O.F. presser distractions

PRESUMIP (of) 3 s.pr. 67/14 O.F. presumer relies (on) trusts in 207/17

PREYSYNG n. 45/19 O.F. preiser + O.E. ing praise

PRIKKYNGE n. 184/9 L.O.E. prician vexation

PRISE n. 107/19 O.F. pris value PRIS 175/1; lete so grete pris of HcH2B, han in so greet price LH3R, esteem so highly 175/3

PRIUE a. 11/14 O.F. privé secret PRUEY, obscure 209/3

PRIUELY adv. 8/15 f. prec. implicitly

by PROCESSE adv. 57/7 O.F. proces step by step

PROFERYNGES n.pl. 92/15 O.F. proferer + O.E. ing suggestions

PROFIT n. 18/14 O.F. profit benefit, gain PROPHET 14/10

PROFITABLE a. 60/12 O.F. profitable beneficial

PROFITAND a. 15/8 O.F. profiter making progress (cf. proficientes, the second classification of the states of the soul) PROFITING 117/17

PROFITEM v. 63/12 O.F. profiter advance
PROFFER 3 s.pr. 82/9 A.F. proffer
offers

PRONOUNCEN v. 191/5 O.F. promunc(i)er
state

PROPERLY adv. 43/17 O.F. propre + O.E. lice
essentially

PROPLETE n. 21/15 O.F. propr(i)eté
property, essence

PYUYTE n. 8/17 O.F. privé
mystery
PYUYTE 187/18,
-S, secrets 209/21

PURCHASE n. 27/11 O.F. purchas
gain
burgh purchase, ? acquired
(see Sitwell's ed. p. 255 note)
156/21

PURPOS n. 97/10 A.F. purpos
argument

PURTE n. 181/17 O.F. purte
purity

PURVEID 3 s.pt. 13/17 O.F. porveir
made provision

PUT n. 48/19 O.E. pytt
pit

PUTTEN v. 104/21 L.O.E. putian
put
3 s.pr. PUTTED 183/12;
3 pl.pr. PUTTEN, place 30/13,
PUTTUES, cut off 8/6, drive 16/3; p.p.
PUT 6/15, thrust 105/6; puttes out,
drives out 15/5

PYNE see PEYN

PYNFUL a. 2/3 O.F. peine + O.E. ful
full of torment, distressing
89/2; PAINFUL 23/8

PYNYP 3 pr.s. 26/17 O.E. pīnian
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RAUKINGE v.sbp. 78/16 O.N. rannsaka thoroughly examining

RAPER adv. 35/3 O.E. hraðe rather sooner 70/5

RAUISCHIP 3 s.pr. 137/21 O.F. ravir, raviss- transports

RAUNSON n. 149/12 O.F. raunson redemption

RECLESHEDE n. 199/7 O.E. rēcelēa + hāēdu heedlessness (O.E.D. 1:12)

REDE n. 95/12 O.E. hrēod measuring rod

REDILY adv. 83/13 O.E. hraedlīce quickly

REEKYNGE pr.p. 202/2 B O.E. rēcan emitting (of steam, etc.)

REFE v. 20b/11 O.E. rēafian take

REFORMES 3 s.pr. 18/6 O.F. reformer re-creates (almost always used in this text to describe the restoration of man's soul to God's likeness)

REFORMYNG n. 4/5 f. prec. re-creation

REFREMYNGE v.sbp. 171/4 O.F. refrener restraining

REGARDE n. 73/13 O.F. regard as in regard, in essence

REHERSE v. 82/14 O.F. rehercer recount

REKE n. 201/18 O.E. rēc smoke

REKLES a. 31/5 O.E. rēcelēa negligent
REKLESNES  n.  35/13  O.E. ðe celæsnes
heedlessness

RELIGIOUN  n.  59/2  A.F. religium
the religious life, membership of
a religious order

RELIGIOUS  a.  59/1  O.F. religious
in religion (see RELIGIOUN)

RENABLE  a.  200/10  O.F. renable
eloquent

RENDID  3 s.pr.  220/22  O.E. rendan
tears

RENNE  v.  142/14  O.E. irnan, O.N. renna
rush proP. RENNANDE,
occuring 37/3

REPROFYNGE  v. s.b.  99/20  O.F. reprover + O.E. ing
rebuking

REPROUED  a.  39/2  reprobate

RESONABLE  a.  1/11  rational

RESONABLY  adv.  44/12  f. prec.
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RESTEN  v.  62/1  O.E. restan
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RESTFULLY  adv.  71/11  O.E. reste + ful + lice
to rest

RESTYNDLY  adv.  83/6  O.E. restende + lice
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RESTYNDLY, continually 169/2

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tasting

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TREW   a. 97/4 O.E. trœowe
real

TROBLYNG  n. 61/15 O.F. trobler + O.E. ing
distress

TROST  n. 39/8 O.N. traust or f. next
trust

TROST  imp. a. 78/15 O.E.*trystan, O.N. treysta
trust  1 s.pr. TRISTE 1/7

TROWE  v. 27/8 O.E. trœwian
believe

TROWe  n. 8/11 O.E. trœoweb
belief  TROWe 197/21
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panke n. 152/18 O.E. Pænc
gratitude

pankyngge n. 187/17 O.E. Pæncung
thanks

par 3 s.pr. 226/1 O.E. Peaf
need

pat pron. 6/4 O.E. Pat
that what 3/2; who 5/2;
as much as 190/16

pat conj. 1/1 O.E. Pat
that redundant, introducing
jussive subjunctive 73/16

paw(3) see bou3

pered adv. 70/12 O.E. Pider
thither

peredward adv. 70/17 O.E. Piderward
in that direction

pei pron. 7/11 O.N. Pei-r
they pAi 24/2; acc. pEm 7/9,
pEIM 36/4, pAM 23/9, HEM 26/13;
gen. pERE 16/17, pEIR(E) 8/7, 9/4,
pAIRe 20/18, HER(E) 7/7, 26/2

penken v. 92/1 O.E. Pencan
meditate 3 pl.pr. penken, intend
61/7

per adv. 48/12 O.E. Per
there where 95/3

per abowe adv. 233/ B 35 O.E. Perabutan
about that

perbi adv. 53/15 O.E. Perbi
by it

perfor(e) adv. 4/13 E.M.E. Perfore
therefore for that 3/12

perpro adv. 11/7 O.E. Per fra
from that

perin adv. 74/1 O.E. Perin
in it
HEROF adv. 28/9 O.E. Þér of from it 34/5
HERTO adv. 2/16 O.E. Þerto for that purpose there 6/16; to that 15/3; by it 19/5
HÉRVPON adv. 50/7 L.O.E. Þéruppan about it
HÉRWTH adv. 109/19 O.E. Þér wið by it
HICE n. 227/1 O.E. Piccet thicket
HINGE n. 90/20 O.E. Ping thing PINKES 61/13
HINKE v. 91/1 O.E. Pyncan think 3 s.pr. PINKIP 60/1; 3 s.pr.sub. PINK 90/20; 3 s.pr. impers. me Pinke, it seems to me 97/2; he Pinklep him, it seems to him (? he thinks) 114/17; confusion with PENCAN: say as me Penke, state my opinion 116/12, Poušt him, it seemed to him 95/13
HINKYNG n. 58/7 O.E. Pyncan (form), O.E. Pencan (meaning) meditation PINGYNGES 93/14, PENKYNGE 102/7, PINKAND 67/13; PINKYNGGES, thoughtes 86/1
HIS pron. 29/4 O.E. His these
H a. 27/10 O.E. Þa that ÞOO, those 27/8
H pron. 10/10 O.E. Þa those
HORW prep. 2/11 O.E. Þorh through H0RW3 17/11, H0ROW3 150/9, H0RW 34/3, H0RW 37/12, H0RW3E 37/18, H0RW3E 47/16, HURGH 156/21, H0R3 156/21
HOU3 conj. 7/2 O.E. Þ(e)ñãh although ÞAU3 3/18, POW3 5/3, ÞAW3 12/22, ÞASK 36/19, ÞAW 37/18, ÞOF 41/4, ÞAW3 AL 202/8
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VMGO  v.  168/13 R go around  O.E. ymgān

VMLAPPID  p.p.  169/5 R surrounded  O.N. um + O.E. lappa (n.)

VMSCHADWIP  3 s.pr.  162/22 throws his shadow around  O.N. um + O.E. sceadwian

VABLE  3 pl.pr.  49/6 incapacitate  O.E. un + O.F. able (a.)

VNAUSESED  p.p.  209 /1 unasked  O.E. un + O.F. averter

VNAUSELY  adv.  92/18 unexpectedly  O.E. un + O.F. averter +

VNAUYSIBLY  adv.  92/18 R imprudently  O.E. un + O.F. averter +

VMBUXUMNES  n.  99/14 disobedience  O.E. un + buhsum + mess

VNBYLEEUE  n.  8/6 B lack of belief  O.E. un + be + leāfa

VNCHAUNGBLY  adv.  76/20 immutably  O.E. un + O.F. chaungeable +

VNCLENE  a.  78/5 unclean  O.E. unclaēne

VNCOUP  a.  119/20 strange  O.E. uncūp

VNDEDLY  a.  123/20 immortal  O.E. undeāldīc

VNDEDLYNES  n.  12/18 immortality  O.E. undeāldīcnes

VNDESIREN  v.  197/4 cease to want (not in O.E.D.)  O.E. un + O.F. desirer

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<td>WHAT</td>
<td>a.</td>
<td>17/9</td>
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<td>WHAT</td>
<td>pron.</td>
<td>74/6</td>
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<tr>
<td>Term</td>
<td>Part of Speech</td>
<td>Definition</td>
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<tr>
<td>WHEREDSO</td>
<td>adv.</td>
<td>wherever</td>
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<tr>
<td>WHERESO</td>
<td>adv.</td>
<td>wherever</td>
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<td>WHEREWITH</td>
<td>pron.</td>
<td>anything</td>
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<td>WHEREFORE</td>
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<td>therefore</td>
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<td>WHERBURG</td>
<td>conj.</td>
<td>on account of which</td>
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<td>WHICH</td>
<td>pron.</td>
<td>what</td>
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<td>WHILK</td>
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<td>WHILK</td>
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<td>WHIRLANDE</td>
<td>pr.p.</td>
<td>turning</td>
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<td>WHOSO</td>
<td>pron.</td>
<td>whoever</td>
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<td>WIL</td>
<td>n.</td>
<td>desire, disposition power of it</td>
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<tr>
<td>WIL</td>
<td>3 s.pr.</td>
<td>wishes</td>
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<td>WILFUL</td>
<td>a.</td>
<td>voluntary</td>
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<td>WILFULLY</td>
<td>adv.</td>
<td>voluntarily, willingly, deliberately</td>
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<td>WIRKE(N)</td>
<td>v.</td>
<td>perform</td>
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<td>WIRKYN</td>
<td>n.</td>
<td>f. prec.</td>
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WISSEN v. 102/11 O.E. wissian
show

WISE n. 54/4 O.E. wîse
manner

WISSING n. 227/10 O.E. wissung
guidance

WIT n. 59/3 O.E. wit
intelligence mind 208/19;
pl. senses 43/11

WITE v. 1/8 O.E. witan
know
WITE 91/18; 1 s.pr.
WOTE 113/7; 3 s.pr. WOT 139/3;
3 pl.pr. WITEN 28/21; 1 s. pt. WIST
110/10

WITEN v. 49/12 O.E. witan
blame (possibly 'know', f. prec.)

WITHAL adv. 137/13 O.E. wið + all
besides
therewith 159/4

WITHIN(NE) adv. 96/9 O.E. wiðinman
prep.
inside
96/9
inside

WITHOUTEN adv. 1/15 O.E. wiðutan
externally
3/10
without

WITHOUTFORP adv. 95/8 O.E. wiðutan forp
outside

WITHSCHADWÞ 3 s.pr. 162/22 R O.E. wið + sceadwian
overshadows (not in O.E.D.)

WITNESYNGE n. 132/12 O.E. witnes (n.) + ing
witness

WITTLÝ adv. 160/14 O.E. wittiþ + lîce
wisely

WITYNGLY adv. 25/16 O.E. witan + ing + lîce
knowingly

WONDER adv. 3/7 O.E. wundrum
exceedingly WONDRE 61/12,
WNDIR, marvellously 222/7
W(0)NDERLY adv. 1/20  O.E. wunderleie
marvellously  WUNDIRLY 208/4

WONDIR n.  95/17  O.E. wundor
marvel  WOUNDRE 60/11

WONDREP 3 s. pr.  138/4  O.E. wundrian
marvels at  w. on, marvel at
38/18

WOKEN v.  94/7  O.E. wunian
dwell

WORCHYNES see WIRKYNG

WOR(DLY) see WERLD(LY)

WORSCHIP(E) n.  5/12  O.E. worpscape
honour

WORSCHIPYNGE n.  2/6  O.E. wreccha (n.) + ed +
esteem

WORLI a.  1/12  O.E. wyrpig
worthy  WORTH 1/12 H3; WURLI,
137/20 excellent

WORPINES n.  10/13  prec. + ness
worth

WOT(E) see WITE

WRECCHEDNESSE n.  2/6  O.E. wreccha (n.) + ed +
misery  contemptible nature 163/18

WRECCHID a.  2/4  f. O.E. wreccha (n.)
miserable

WRECCHIDLY adv.  14/7  f. prec.
in a miserable manner

WREKIP 3 s. pr.  46/15  O.E. wrecan
avenges  p.p. WROKEN 46/15

(Holy) WRIT n.  1/15  O.E. (ge) writ
holy Scripture

WRITYNGE n.  2/19  O.E. wiritan
book  what is written 214/13;
holy writyng, Holy Writ 145/1
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<th>Form</th>
<th>Meanings</th>
<th>Notes</th>
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<tr>
<td>WROTT</td>
<td>see WIRKE(N)</td>
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<td>WROP</td>
<td>a.</td>
<td></td>
<td>46/15 O.E. wrāp angry</td>
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<td>WILDERNESSE</td>
<td>m.</td>
<td></td>
<td>186/15 B O.E. wildeōrnes place of solitude</td>
<td></td>
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<tr>
<td>WYNNYNGE</td>
<td>a.</td>
<td></td>
<td>62/9 O.E. winnan gainful</td>
<td></td>
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<tr>
<td>WYINTER</td>
<td>n.pl.</td>
<td></td>
<td>133/19 O.E. winter years</td>
<td></td>
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<tr>
<td>WYTERLY</td>
<td>adv.</td>
<td></td>
<td>104/8 B O.N. vitr + O.E. līce verily</td>
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<tr>
<td>Term</td>
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<td>Meaning</td>
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<tr>
<td>YEFTE</td>
<td>n.</td>
<td>26/4</td>
<td>gift</td>
<td></td>
</tr>
<tr>
<td>IMAGINACIOUN</td>
<td>n.</td>
<td>32/7</td>
<td>imagination; the imaginative faculty (the faculty of the soul which brings to mind things not immediately present to the senses and judges their relationship to each other; hence including memory)</td>
<td></td>
</tr>
<tr>
<td>INNERMORELY</td>
<td>adv.</td>
<td>235/4</td>
<td>inwardly</td>
<td></td>
</tr>
<tr>
<td>YRKSUMNESSE</td>
<td>n.</td>
<td>214/7</td>
<td>inwardness (not in O.E.D.)</td>
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<tr>
<td>YUEL</td>
<td>n.</td>
<td>33/20</td>
<td>wickedness</td>
<td></td>
</tr>
<tr>
<td>YUEL</td>
<td>a.</td>
<td>62/5</td>
<td>wicked; false; sinful; yuel willed, ill-disposed</td>
<td></td>
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<tr>
<td>YUEL</td>
<td>adv.</td>
<td>40/3</td>
<td>wickedly; cruelly</td>
<td></td>
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</table>
The Bibliography has been divided into sections for ease of reference, although these sections cannot be exclusive. Except for Section 3, arrangement is alphabetical within the sections. In Section 5 only one edition of each text has been cited. Sections 7 and 8 are selective for reasons given there. Books which refer to only one manuscript of The Scale are cited under the description of that manuscript, and books consulted for the Glossary are listed at the beginning of the Glossary.
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<tr>
<td>Wynkyn de Worde</td>
<td>Scala Perfeccionis (London, 1494)</td>
</tr>
<tr>
<td>Julian Notary</td>
<td>Scala Perfectionis (London, 1507)</td>
</tr>
<tr>
<td>Wynkyn de Worde</td>
<td>Scala Perfectionis (London, 1525)</td>
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<tr>
<td>Wynkyn de Worde</td>
<td>Scala Perfectionis (London, 1533)</td>
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<td>A. Baker and S. Cressy</td>
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<td>Title and Description</td>
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<tr>
<td>E.G. Gardner</td>
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<td>C. Kirchberger</td>
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