VOLUME II

Transcriptions, Appendices, and List of Works Consulted
Ride, Enuye & wrath bene

synnes of þe fende, Cousetise and auarise synnes of
þe world, Glotonye, slought & lecherye bene synnes of þe fleshe. Þies bene þe large wey to hell, and many
men passen þerby to hell forrechelene
þat þei bisien hem not to kepe goddis heestis. The synne of pryde.

W

Whan is a man proude?

When he wolen not be
knownen suche as he is, but
wolen be knownen and seen suche as
he is not, and is rebell and vnbuxum
to goddis heestis in folowyng his own
wil ayens goddis wil. And so of þis
first synne cometh veynglorie, boasting,
ypocrisie, liyng, forsweryng, vnbux-
vmnesse, presumpson, discorde, heresie,
apostasie & blasphemye. And re-
medy for þis synne is meknes, þe
whiche is knownen by þes signes:
if eny man be reproved of a lasse
man in degree þan hym self, and
he haue not disdeyne; also if he be
not wanton in honouris; also if he
be not reysed & haith likyng in his
own praysyng; also if he selde not
euel for euel, nor cursyng for curs-
syng, but ayenward blessith; also
if amonge his felows he be þe first
in wark & þe last in rest, þe first in
seruyng & þe last in sittynge; also
if he obeith wilfully as he comma-
undith; also if he be set in power,
knowith hym self some suget þam
soureyn as centurio did. Here sueth
þe synne of enuye.

When synneth a man in
Enuye? When he grucheth
in his hert, and disdeyn-
eth of his neghburis encressyng
or of þe welefaire of his enemye &
is glad & not sorrye of his enemies
euel faire. And þus of þis synne commeth
hate in hert, bakbytyng, sclaudryng
& enuyous rownyng, and þus enuyous
men bene children of þe fende, and doon
moste harm to hem self. And þe reme-
dye for þis synne is charite which is
to loue god ouer all thyng & our negh-
bur as our silf, withouten whiche a
riche man is poore & in whiche a pore
man is riche, þis charite suffrith in ad-
ersite, and temperith in prosperous;
charite is strong in hard passions, it is glad in
good werkes, it is moste sekyr in temp-
tacion & moste large in hospitalite;
charite is moste glad among verry bre-
dren, it is moste pacient in fals bre-
dren, it is pesible among wrathis, among tresons it is innocent, and mournyng among wikkednes & quykenyng ayen in trewh what is stronger pan charite, not for to yeilde worsges, but for to hele wronges. The synne of wrath.

Han symmeth a man in wra-th? When he bisieth hym to venge his own cause or other menes fulfillynge his malicious desire in word or in dede harmynge his broder with out þe drede of god. And of þis synne commeth bolnyng of hert, angry disputynge, cursyng, chy-dyng & mysseyng, fightynge, and manslaughte. And þe remedie for þis synne is vertuous pacience, whiche restreynyth manmys wil from venge-ance, but whan man proposith to fulfill his malicious desire, a souereyn mede-cyne is to haue in mynde þe pacience of criste, how he myght haue be ven-geyd & wolde not, but paciently suffrid wronges. The synne of auarice.

Han symneth a man in coue-tyse and auarice? In couetise he symneth whan he coustith his neghburis goode wrongfully ayens his wil by maistry or by disce-
yt. In avarice he synneth whan
a man hath gotten goodis & hath no
wil to depart þerof to þe nedis of pore
men, or to see of his neghburis, but
auarously kepith him to his lust and
likynge, and þus nygardshyp chaffaryn
gne for lust of wynynge and not
for nede or comon profite *thefte, rob-
berie, vsurie and symonye commeth of
þis synne. And þe remedie for þis synne
is trew pitee in hert to þine euen-
cristen in largenes of almouseddis
of þi trew gotten goodis for goddis
sake, and not for mannys thank,
for þan it is lost to þe. Here ðueth
þe synne of glotenye.

Han synneth a man in glo-
tenye? Whan he yeueth hym
to vndiscrete etynge & dry-
knynge more þan nede asketh, wher
þorough he is þe worse disposed to serve
god, and
dullynge of wittes, vnmesurablenes,
vnstabilnes, vnclene iangelynges, vn-
lefull lawghynge, veyne speche scor-
nynge, swerynge, slumbrynge & slo-
þeth frome all goodnes commeth of þis
synne. Þe remedye for þis synne is dis-
crete abstinence in etynge and drynkyn
gne, for he þat hath mynde þat he
hath doon vnlefull thynges, abstey-
ne hym sylf frome leful thynges
bat by his he make satisfaccion to his
maker; and he bat hath doon thyng-
es forbodyn oweth to kutt a w ey
fro hym sylf also thynges graunted,
and he bat hath mynde bat he hath
trespased in gretter thynges repreue
hym sylf in leest thynges. Here sueth
pe synne of slouthe.

Han synneth a man in
slouthe? Whan he is wery
to doo wele, and leyueth bat he is
bounden to doo good. And pus vnlu sty
wil to doo good, vntrustyst hope of re-
warde, vnstabilnes, ydilnes, rechele-
nesse of lernyng, of techynge, of
preiyng & so vnkunnyngnesse
euer dwellynge commeth of his synne.
And a remedie for his synne is ver-
tuous and trew ocupacion bodely
and gostely. Here sueth pe syn of lechery.

Han synneth a man in
lecherye? Whan he jo-
rough idelnes and lusty
fedyng of his flesh norystheath and
fostrith it to delicately and by ver-
tew of his spirite ayenstondith not
pe stirrynges of his flesh, but suffreth
it to haue pe mastrie & pus in wil
and dede is brought to be synne of lecherye. Also more araye and nyce countenance, vnclene kyssynges, foule handlynges, lecherous spekyng
and with maidens and oher women alone beynge; all pies bene grete occa-
sions to be synne of lechirie, and if you purposith to to flee be dede, flee also be occasion if you wolt be clene, and bus chastite is remedie for bis synne, whiche stondith in clene lyuynge of body and soule. Perfore pray ye god for grace to with-
stand synne with vertew whiche shall haue greit rewarde in tyme commynghe. For vices & vertues may not dwel to gyder in a man no more than light & derknes, hoote & colde. Perfore seith seynte poule pat ber is none accorde bytwene god & be deuel, ne bitwen panymes & trew cristien men, as a loushboru; is fro a good peny, for be name and be token withoutforth ma-
kyth not be thynge, but vertue withine and trew worchynge. Hopiste you pat suche men louen god & seruen hym pat bene cleped cristien men and desiren hertely pies wordely goodis vnmesurably & leuen after lust, and as bis world askyth wit you wele pat be world is contrarie to god, for god loueth meknes and buxum-
nesse, the world pride and rebeltye, god
wolde pacience and pees, the world strife
and wrath, god wolde mercy and charitee,
the world envye and crueltie, god lo-
ueoth clennes and chastite, the world
harlottrye and foule lustys, god wolde
mesure and pouertee, the world coue-
tise and avarice, god wolde penance &
abstinence, the world glotonye & drunk-
ennesse, and where is more contrarie
and discorde than here is shewed. Perforse
love and worship the god in kepynge
bisylye his commaundmentis, for that is
mothe love and mothe worship
that myght doo to Ihesu criste.
Here foo-

lowith be v. bodely wittis:
Erynge, seyne, smellyng,
staastyng & towchyng.

No thynge maketh men soner to falle
from be commaundementis of god þan
doeth be entrynge of be fende at þe
v. wyndowis of þe body: As to he-
rynge a man synmeth when he ley-
ueþ to here wilfully þe law of god
and deliteth hym to here fables folie
and foule wordes; þe second whan
his yse is vnstabil biholdyng dierer
thynges & lusty, wher þorough he
is temptid boþ to lust & to couetise,
for who þat haþ a light yse & vn-
stable shall haue a derke soule and
a synfull. Ffor saynt austeyn seith:
an vncheaste yse is þe messanger
of an uncheaste mynde. þe thrid
whan he þorough delicate smel after
his power fulfullyþ þe lust of
his flesh; þe fourthe he synmeth
in staastyng whan he þorough
swete taste of meþe or of drynk
outrageously fedith hym silf: wher
þorough he is þe worse disposid to
trauaille and to serue his god. The
fifte he synmeth in touchyng whan
he wilfully of his delite touchith
be thynge bat is forfendith hym by
goddis lawe an resone.
Here sune

Be fyue gostely wittis.

Ndirstondynge, Mynde,
& wil, ymaginacion & re-
sone. Vndirstondynge is
youen to man of euel thynge to flee
it, and of good thynge to seche it,
gete it, and holde it. Also a man shuld
vndirstond be manyfolde benefites
of god, yeldynge to hym for hem
dew preysynge. Vndirstondynge also
is youen to man of god for to know
his lore, and specially his heestis for
to kepe hem. Of þes heestis da-
uid toke his vndirstondynge, and
þerfore he hated all þe wey of wikked-
nes. Also men owen to vndirstonde
þe nedynesse of poore men and þerafter
releeue hem after þer nede, sijen
to all suche Crist blisstith. This vn-
dirstondynge shuld a man haue ofte
in mynde & kepe it þerin, for þe my-
ndefulnes of goddis wordes ma-
keth a man to know god and so to
drede hym and louse hym: þis my-
nde maketh a man to thynke ofte
vpon his last ende. And þerfore to
hate synne þis mynde maketh a man
to hate þe bisenes of þis life, and
to louse and to desire heuenly thynges;
his mynde growndith a man in by-leue and stablith hym þerine & makith hym to assie tristely in goddis mercy & hope after þis life come to þe endles blisse þorough goddis mercy. þis mynde gendrith þe thrid goostely witt, þat is will, and it moueth a man wilfully to leue euel, and to drawe to good & to seche goddis wil & to sue it bisely; þis wil is proued godly in bisie do-ynge of þe werkes of mercy; þis wil is gotten by drede, and brought forth by loue, and norished by chari-te, and so þorough power and wit fallen; wil is euer redy to thynke, speke, and doo all tyme þat þat sowneth to goddis pleasynge. Of þis good wil cometh forth þe fourth gostely wit þat is Ymaginacion or bisie thynkynge, for a gode wil hath a bisie thynkynge how, whan*

*MS. expunged & whan.

* and where it may moste ple-
se god: now with sorouful hert mo-
wrnynge for synne by whiche god is offendid, now with deuout cry-
soun preysynge his holy name, now in deuoute contemplacion, now in herynge, now in stodyynge, now in techynge, now to know his own
vnwordynes, and to make hym
therefore, now hauyng compassion of be
nedey, now bisilye thenkyng beraye-
ne remedie, and so a bout godly
werkes, wherby endles peyne is
eshewed, and about medefull dedis
wherby endles blisse is goten. A ver-
tues lyuer is occupied bisilie in his
thought, and of suche a bisye thought
commeth pe fifte gostely wit pat is
resoune. Ffor resoun kyndely damp-
neth all euel thynge & vicious & it con-
sentith with trewth and apraueth it.
Ffor resoun moueth a man kyndely to
rewle hym after god, pat is aboue
mannes resoun, & to hate synne & to loue
vertue, & to biseue goddis worde with
outen errour and to doo berafter. Reson
also moueth a man to meknesse, and
it loueuth mercy; it sorowith of euel;
it ioeth of godenes; it is a mirrour
and a meen to come to heuen blisse,
who so sueth reson he goeth not
amys.
Here sueth þe viþ yeftis
of þe holigoste.

Wysdome þat commeth from aboue
is first chaast, also it is pesible, it is esy
to treet to goodnes, it is consentynge to
good thynges, it is ful of mercy & of good
frutes, it deemeth with out feynynge, for
as þe close seith: heuenly wisdom as-
kith not nor coustyth to be seen wiser
þan it is, ne it to rendith with accu-
synge, ne bakbytyng þi neghbor
in common or excusynge of it self
as wisdome doith þat is ful of strife,
but þe frute of heuenlye wisdome, þat
is rightwisnes, is resoun in pees to
hem þat maketh pees as seynt James
and þe wiseman seith: God loueth
none but hem þat dwellyn in wisdom,
not with wisdome of þis worlde for
þat is folye as poule seith. þis wor-
ldely wisdom, as James seith, is erbe-
ly, beestly & feendly. But heuenly
wisdom as Iob seith is not founden a-
monge lusty luyers. þe secund yifte
is vndirstondynge, þe whiche may be
vndirstonden here as it is rehersid in
be first gostely wit. De thrid yift
is counsell be whiche preuey and aparte
shulde soun in vertew, and it shuld
be wilfull and free. De fourthe yift
is strenke, not onely bodely, but
myche more gostely. Moost helply stre-
ne is mekenes, and for
bi crist bad vs lerne his lesson of hym
as moste cheef mastir of all good lore.
Ffor moost shamefully in to her confu-
sion he ouercame his enemys bodely
& gostely; for to make folke god ye-
uep grace to withstond seu, and be
make he emauunseth verteu in to
vertew, for wher mekenes is ber is
wisdom as pe wiseman seith. De
fifte yifte is kunynge, whos price
no man knoweth Iob seith. Ffor be
riches of helth is kunynge as ysaye
seith, be kunynge is not blowne neber
with boste ne veye glorie, siuen god
yeueth it, and it plesith hym more ban
brent sacrifice as Osee seith. De sixte
yteft is pitee, and his is upon two
maners, bodely and gostly. Ffor hem
pat hath no pitee of her even cristem
god shall dampe in his dome, and
who pat hath bodely sustynance &
seeth pat is broder hath made and
piteously releueth hym not, shew-
ith verylie þat þe charite of god is
not in hym. And as to þe secund py-
tee þat is goostely Crist biddeth þat
we shuld haue pitee of hem þat tres-
passen to vs & foryeue hem as &
we wolœn be foryouen, and no't' with
þe mouth onely, but with all þe hert
or els christ seith his fader shal kepe his
vengeaunce to vs, and þat no man kepe
wrath in hert but ayens synne. þe wise
man pleynly in to þe confusion of hem
þat wrongefully kepen wraðe seip;
who þat wil be vengyd shall fy-
nde vengeaunce of god & he shal
kepe his synnes. Ffor þi he seip: haue
pitee & foryeue þi neþboris noiyng
þe and þan þi synnes shal be foryou-
uen to þe whan þou askyth foryeuenes
and els not, and he tellith why:
a man, he seip, kepith wraðe to man
and of god he seketh foryeuenes &
he haith no mercy of man like to hym;
whilis he is fleshe belid undir synne
he kepith to his neður wrað and
axith foryeuenes of god for his synnes.
Haue we pitee þerfore, and foryeue
we to þedir eche to oþer, as god haþ
foryeuen to his. Ffor seynt Iames
seip þat þe vnpitee or þe wrað of
man worshypeth not þe rightwisenes of god, vpon whiche text þe gloss seith: A wrathfull man is not iust ayens god: þou: he be seen iust anentis men and þerfore Iames biddip þat ech man be latesome to wrathe; þat is as þe gloss seip: a man wrath he hym not folilie withouten cause neþer ayens his sugettis synnynge, neþer ayenst þe prosperous of yuel men, neþer ayenst eny broder, for þe ripenesse þat is þe verteu of wisdom is not perceyued but wiþ a pesible mynde & þough he þat is wrathed deme rightwisenes: neþeles he sueth not þe rightwisenes of goddis doom sipten no wrath fallip þerto. If þou wilt quenche wrath, doo awey þe armes þerof, þe armes þerof as Ierom seip: be þe hondis & þe tongue refreyne, he seip þes armes, and no wrath shal anoye þee and þus may we lerne to haue pitee, þough we hate synne: and sharply blame þe doers þerof in charite þat þei contyneu not in her synne. De seuenth yift is drede of þe lorde and þerfore þe wiseman seith: He þat dre-deth þe lorde shalbe wele at his last ende, and in þe day of his deeth he shalbe blessid; þe bigynnynge of wise-
Drome is drede of pe lorde & yit with faythfull men it is foormed in pe wome & it goeth with faithfull wymmen, and of iust folke & feithful it is known. Drede of pe lorde is religiousite of kunnynge, and religiousite shal kepe & iustifie pe hert of hym pat drede god, and gladnes and ioye in his drede shal kepe hym. Pe rote of kunnynge is to drede pe lorde; forsoihe his braunches be longe durynge. Drede of pe lorde puttith out synne. For why? Who so is without drede of pe lorde may not be iustified. Perfore kepe pe drede of pe lorde in pe, and wax olde perine. Yee pat dremen pe lorde suffre pe mercy of hym and bowe yee not froo hym, pat yee fall not. Yee pat dremen pe lorde bileue to hym, and your mede shal not be voided. Yee pat dremen pe lorde hopith in hym, and mercy shal come to yow into likynge. Yee pat dremen pe lorde louen hym, and your hertis shal be lightned. Pei pat dremen pe lorde shulen not be vnbyleful to his wordes, and pei pat louen hym shulen kepe his wey. Pei pat dremen pe lorde sechen po thynges pat be plesynge to hym, and pei pat
louen hym shalbe fullilid of his lawe. Pei þat drede þe lorde maken redy her hertis, and in þe sight of hym þei halowen her soulis. Þei þat *drende þe lorde kepyth his mercy & þei shal haue pacience in to þe inward biholdynge of hym seyynge:

If we doo not penaunce, we shall faile in to þe hondis of þe lorde, and not in to þe hondis men. He þat drede þe lord worshypeth his eldres & as to lordis he serueth to hem þat han goten hym in werk & worde, and in all paci-
ence. Drede of þe lord is moost souereyn thynge; it is put aboue all thynges as þe wiseman seip: Blessid is he to þe whom it is youen to haue þe drede of þe lord; he þat holdith it to whom shal he be likened, as who seip to þe moost perfite: drede of þe lord is þe by-
gynnynge of his loue, but þe bigynnynge of feyth is to be fast ioyned to hym. þe seed of men þat dreden god shalbe worshypped, and þat seed shalbe vnwor-
shipped þat passeth þe heestis of þe lord. He þat dreedeth þe lord shal fulout take his doctryne, and þei þat waken to hym shal fynde blessinge. He þat seche þe lawe shalbe fullilid of it:
and he that doeth discreetly shall be
slaundred serene. He that dreen be lord
shall tende righteousness as light. To
hym that dreen god yuelles shall not
ayenremne, but god shall kepe hym in
temptacion and delyuer hym from yuelles.
Whoso that louen god shall praye for his
synnes, and he shall absteyne hym fro
hem, and in his orison of days he shall
be ful out herd that is in perseverance of pe-
nance. Also Moses saith: His lord god
axiob not of he but that thou drede hym
and goo in his weys and loue hym; her-
to accordith the wiseman seiynge: Drede
thou god & kepe his heestis, his is eche man
deuty to doo. By these few autoritees
may eche man know hym self, how he
ablipe hym or vnablipe hym to be yeftis
of the holy goost.
Here sue six man-
ner consentis to synne.

E consentith pat helpith to
do a wikked deed. Or defen-
dith synne by one maner, or by
oper. He pat counsel pereto, and he pat ap-
prouyth it, and he pat stertith abak
for to reprehende it.
Here sueth pe eyst

blessyngys of críst in pe gospel of Matthew 50.

Hes bene pe viii. blessynges
of críst þat answeren to
viii verteus and by þes shoul
d cristen men dispose hem to com to
blisse. Theseu seynge þe pepil went vp in
to an hil, and when þe whan he was sett
his disciples came to hym and he open-
ed his mouthe & taught hem & seid:
Blesseid be pore men in spirit, for
heren is þe kyngdome of heuen. And
here críst tachyth mekenes ayens pride
of worldely men, and so men seien
soþely þat críst clepith pouerte in spi-
rit, bigyne now þis pouerte and ende
it in heuen, for if þou be þus poore þou
dispersist þis worlde. Pe secund ver-
tue in þis wey nedefull to vs here is
myldenesse of berynge, þat sueth of
þe first, and þerfore criste seith: Bles-
siid be mylde men, for þei shall weeld
þe herth. Ffor who euer is poore in spi-
rite is mylde to his neghbour, boþe
in worde & dede & not fel as a lyone.
And all suche myldenes maketh men
lordis; neþeles by þis lond crist vnþir
stondith þe lond of blisse, ffor all þies
viiij. blessynges haue for her mede þe
blisse of heuen by diuers resouns. Pe
thrid wordes of þese viij is seid of þis maner: Blessid be þei þat mowrn, for þei shall be cûförtid. If a man avise hym wele how goddis wil is reuersid by synne þat reyneth in world, in persones & comyns, he shall haue matær to moorne & litil to be glad, for siþ eche man is holden to confoorme is wil to goddis wil he is not of goddis side, þat is glad of synne. And so if we thanken of weylynge of our synne & moor- nyng of our neigbour synne þat we dwellen, and on þe tarynynge of our blisse þat we shulde haue in heuen, we shuld haue litil mater to laugh, but raþer for to moorne, for cumpanyes & castels make vs not sikir here. Crist seith in þe fourth wordes: Blessid be þei þat vngren and thristen right-wisnes, for þei shal be fulfillid in þe blis of heuen. And as þe next moornyng lettith slouyth in goddis service, so þis fourth vngrynge lettith men fro co- uetise, for if we thanken of goddis lawe, and specially on prestis, how þei defoulen crist ordinaunce; turnyng ayen to synne of þe fleshe of þe feend & of þe world. A iust man shuld hungr æ & thrist rightwisenes of suche men, and more desire þat man shuld haue
to performe his rightwisenes can I not see here, pan wilne bat crist ordynance wer fulfilled, in mesure, nowm-bre and weght, bat criste hath ordeyned for his chirche, and algatis in po- uerte of spirit bat his peple shuld hause. Pe fift worde of crist is bis: Blessid be mercyfull men, for bei shal geit mercy, bat shalbe comyne to all cristis chirche. And here pe feende blyn-dip men and tellith hem bat mercy ax- ith yeuynge of richesse & worldely thy- nges bat mouen to doo ayens pe wil of god. Dies heretikes thenkyn not how crist pynyshith here his children, pe whiche he wil be poore here to be *1riche aften heuyn. And this vertue seruith aen all syn, but algatis ayens pe syn of auarice. The sixt worde that criste saide stondith in this for- me. Blessid be men clene of hert, for thei shall se god. And this vertue is bridill ayens *fleshy syn- nes, and all gatis ayens lecchery, for loue of suche men which ben as bestis is fer from the loute of*1 god, leuynge of clemnes & of rightwisenes, for bis tyme shuld occupie manmys soule as it dorith in heuen, for ellis he hath a fendis life, and occupyeth hym in *1Change of hand.
four: in pride, enuy, & ire & coustise þat
neuer is fillid. The seueneth vertue þat
man haith is for to make peas, or to
procure peas, or ellis to pray for peas,
or to lyue rightly, for to procure men
to peas. And of þies pesible men crist
sayth þat þei bene blessid, for þei shall
after be clepyd goddis children. And
mode of all þies sixe is markyd for to
come, for ende of hem all is first in þe
oper world, but it is ful myche þan to
be clepid goddis childe, for þan a man
is eir of crist & so conformed in blis
for all þies vertues bene not full but
if blis sue hem. The .viiij word &
þe last þat crist spekith in þis matyr
is said þat þei bene blessid þat suffren
pursuynge for right, for heren is þe
kyngdom of heuens, as it is of þe
first men, for he þat is pursued to deith
for defence of rightwisnes haith here
sum sight of blis & sum tellynge of sy-
kernes & so haith he here in ermes oper
wise blis þan þies oper, and as men sayn
comyñly þei passen to heuen with out
payne & so it wer ful nedeful to mowe
many to þis vertue. And siþ wantynge
wantynge of þis vertue bryngeth in con-
trary symn, drede of cowardise herof
shuld mowe men to þis, for many bene
traitours to god & proctouris to "e
fende outhyr proure or pert 8at wil
not stond for goddis lawe. And 8us
crist applieth his wordis, specially
to his disciples and techith hem how
8at pursuynghe here shuld be comfor-
table to hem 8at stonden for crixis lawe.
Blessid be yee, saith crist, whan 8at
men shal curse yow & whan men shal
pursue yowe & shall say all maner of
yuel ayens yow, liyng for *me, ioy
yee and be glad, for your hire is myche
in heuen, and his worde comforth myche
men to stond ayens anticrist, for he
wil fast curse men and pursue hem
as heretikes, but he is cursed 8at lee-
ueuth herfore to tel goddis law & his
will.
Here sueth be seuen sacramentys.

Aptym is be first sacrament pat maketh man clene of be first synn, pat he haith of his kynn, and yeueth hem grace to be purgid. Confirmynge of be bishop is be secund pat be holi goste confirmyth in a man pat is cristened. Penance is be thrid pat doeth awey all maner synn actual, veniall & deedly. Sacrament of be awter is be fourth pat confermyth penance and yeueth strenkep to man pat he fall not ayen in synn. Order is be fifte pat prestis haue with power to ministre be sacramentis. Matrimonys is be sixt pat defendith dedely synn in generacion of children bitwix man and woman.

Anoyntyng with holy *oyle is be seueneyth wherwith seek men be anoyntid in perell of deeth, for alegeance of peyne in body and soule.
Here sueth four nedefull thyngys
to eche man.

Irist is þat he must here þe worde of god & his lawe.

Secund he must vnدراسond þe worde of god, for if he here þe worde of god prechid or red to hym and haith none vnدراسondynge þe profitith not to hym. Þe thrid he must worche þeraftir in dede, for all þough he heer goddis worde and also vnدراسond it and doith not þeraftir, it profitith not to hym. Þe fourth is þis to contynnew in good werkes to þe ende of his life, for if he do wele for a tyme and at þe last turneth ayen to his synn all his former doynge helpith hym not to heuen, and þerfore eche man and woman shuld bisely here and lerne þe worde of god. For if our gospel be hid or vnowled it is vnoonwen of hem þat shuld perishe; þerfore bles-sid be þei þat hereth goddis worde in worshyng þeraftir and kepyn it, for þe herers of þe worde of god onely be not iust before god, but þe doers þerof shalbe maid rightwise. þerfore heryng, redynge, prayng, and stodyng with þe glo-rious worshyng of our lord Ihesu crist
that is begynnyng and endyng of eche

good werke, þe which graunt vs to
fulfill, Ihesu for his holy name, Ame

Here bigynneth þe iij. cardynall vertuus. [f. 28r]

- Emperance, Prudence.
- Rightwisnes and Strenkeþ.
- Temperance or sobirnes

is boþ bodely and [gostely]. Bodely sobirnes [f. 28v] is to be sobir and wele disposid in 
- etynge, drynyng, in herynge, in seyng, 
- in smellynge, in tastynge, in spekynge, 
and in clothynge, in solasynge, in wa- 
kynge & in slepynge, and in all doyng 
preuey and pert. But gostely sobir- 
nes stondith in þis, þat a man be so- 
bir & wele disposid in his gostely 
wittis, þat is, þat he vndirstond trew- 
ly, vertuously and sobirly his bileue 
and wheþer he spekith þerof preueyly or 
apertely he be wele avised what 
he saith, and where he saith, of whom 
he saith, and to whom he saith, how 
he saith, and whan he saith, for coue- 
nable tyme and maner owth to be so- 
ught in all thynge. And þus a man 
owth to dispose his vndirstondynge, 
his mynde, his wil, his thynkynge, 
and his reson discretely echte tyme
so *bat in eche bodely doynge and gostely he be wele disposid and kept in good mesure *bat he be neiher perin ‘to’ hoot ne to colde, to bisy ne to slow, to myche ne to litil while, to hard ne kept in good mesure *bat he be neiher perin ‘to’ hoot ne to colde, to bisy ne to slow, to soft, to cruel ne to make, to large ne to scarce, but as frelty wil suffre every grace to fynde & to hold a good mene, neiher to myche ioyng in prosperite ne to myche sorowyng in aduersite. But in he day of prosperite haue *bat ou mynde of aduersite, & in he day of aduersite be not vnmyndeful of prosperite, for it is light before god in he day of a man-nes deeth to yelde to hym aftir his werkis, but*he malice of an owre ma- kith foryetynge of great lecchery; *bat is as *he close saith: for a litil penance doon here in tyme god foryeueth & foryetith great offence, and siben he wiseman saith: *bat in he ende of a man is showyng of his werkis & litil space is to his ende & myche tyme yuel spendid is passid; who is vn- wise but he *bat enforsith hym not bisily to make a good ende, doyng aftir his power penance for his former defautis, absteynyngge hym from all yuel aftir possibilite of frelty. But yit *his penance
must be mesureid, as must eche vertue
entent, worde & dede, if made shall sue,
for in mesure nowmer & weight god hath
ordeyned all thyng pat was, 'is', or shal be.
For bi who pat coustith to haue his first
deynes vertue, pat is cleped temperance,
he must know mesure and loue it and
worce heraftyr. The second godly ver-
tue is prudence, pat is as myche to say
as bfore seynge or purusynge. Ffor
what euerman shuld speke or doo, he
shuld thynke or purusy before in his
wit what is likly to come herof, harm
or profit, good or yuel, sorow or ioy,
worhype or vilony, ses or dise, he-
ith or sekenes, life or dethe, perynge
to be name of god or sclaunder. Also if
a man be moued by hym silf or by eny
oper to speke or to doo eny thyng, prudence
wil pat if he can he seche and know
auritorite herof in goddis law, or opyn
reson, and if he can not axe he coun-
seile of hem pat haue exercise or use
of suche spekyng or doyng as he
is moued to. And if he fynde hem
whom he gessith hath very knowyn
of suche suche spekyng or doyng,
yit though pei tell hym treuly by
auritorite of scripture or reson pe tre-
with, not for 

1. take he not of hym  

to doo nei̇per aftir  

per autorites ne reson,  

but if he can quikly  

undirstand hem,  

for if a man be aper  

he must answer  

for hym self, for  

pi if a man  

fynde hym self  

autorite, ne reson,  

ne hem pat can trewly  

counsell hym,  

trust he  

pan to god, ablynge hym to  

grace, abidynge  

counsell from aboue,  

and trow he not to eche spirit.  

And  

if by conscience or  

counsell a man be  

mo- 

ued to speke or to doo  

trewth, but also  

loke he how  

pat he mai best & moste  

profite to all men,  

evermore ymagynynge  

he perels  

pat bene to com aftir bisily  

ensforces hym by  

ge grace of god  

to eschew hem prudently, not cow- 

ardly for his own grefe, but more for  

he vengeance  

pat must com nedis to  

hem  

at ayenseyn  

trewth if  

rei  

amend hem not, for crist saith hym self  

at heuæn & erthe shall passe, but  

*MS. expunged h.

he lestword of his lawe shal not passe  

to it be fulfillid, & he said to his disciples  

and to all his aftircomers  

at wer to com  

to hym aftir  

his life: If he world hate  

yow wit yee for it had me in hate raper  

yow, if ye wer of he world he wo- 

rld shuld loue  

at wer his.  

Fforsoth
for ye be not of ye world, but I haue chosen yow fro ye world; þerefore ye wo-
ld hatith yow; haue ye mynde of my worde þat I said to yow, þe seruaunt is
not more þan his lord. If þei ban pur-
sued *me, þei shal pursue yow *MS. expunged yow.
also. And of þis it sueth trewly bi wit-
tnes of crist þat who so loueth hym
trewly he shalbe pursued, now with lyng, now with sclaundrynge, now
with bakbitynge, now with scornynge, 
now with losse of frendis and of ca-
tel, & now with punyshynge of body;
for þi eche faithful lover and suer of
crist must arm hym ayens þese perels
if he wil haue parte with crist. But 
bifore a man bygyn þis blissid strife 
brynge he to mynde þe wise sentence 
of crist where he saith: who of yow
willynge to bide a towr whethir
not first he sittyng acountith þe
expensis þat bene necessary if he
haue to performe þat bldynge; þat
aftir whan he hath set þe foundment
and mai not performe it, all þat 
seen hym shalbegyn to scorne hym 
saynge, for þis man began to belde
and he myght not end it. Vpon why-
che text þe glose saith: an erthly
bildynge is maid bi gaderyng to gedyr of goodis, but an heavenly bil-
dynge is maid with goodis sown of broyde. In all thynge perchore þat we doo we shulde take bede to our aduersaries aspynge our werkes, for but we waken ayens hem we schal haue hem scorners whome we had biforme counsellouris of yuel, and who þat wil bilde þis heavenly tour must scater abroide his erthly substance & turn his hert from couetise of þe world and make redy his life ayens þe aduersitees of þis world. And for þi ech man þat abilith hym to grace be he prudent in spekynge & in doynge, and haue he mynde þat crist saith: who þat puttith his hand to þe plough & loke þ abake is not able to þe kyngdome of heuen; for þi no man be so vnpru-
dent þat he bisie hym in fervent spekynge or doynge so þat he suffer scorne of his enemies for his failynge, and perchore it is spedeful to hym þat shal last in good purpos bigunne, he haue þe prudence of þe serpent aftir crist techynes. Ffor whan þe serpent by-
gynneth to here þe chauntyng of hym
þat bisieth hym for to take hym & kill hym, þan þe serpent, þat he be not ouercom with his swete chauntynge, istic down þe one ere hard to þe ground, and þe oþer he stopith with þe sharp ende of his tale. þis swete chauntynge is þe flatteryng of þe deuel, of þe world & of mannes flesh, þis flatteryng he must ouercom with mynde of our sharp and peynefull dyynge, with mynde of þe fers peyne of hell þat neuer shal haue ende, with mynde of þe moste dreedeful doeme of crist, and moste of all with mynde of cristis hard passion, and all þis yitt wil not saue vs, but if þat we hold our oþer ere fast to þe erth, þat is but if we know vs of frele kynde, hauynge neiþer mai haue of our sylf eny goodnes, holdynge vs fast & lastyngly to þe erth of our kynde, mekynge vs vndir þe myghty hand of god: ffor with outen þis prudence, cometh no man to a good ende.

The thrid vertew is rightwisnes, the whiche vertue is þan verily had whan to ech thyng is youen þat is according þerto and ellis not. Pfirst rightwisnes axith and wil þat god be so-

*MS. expunged h.
uereynly be dred & loued; þe secund

tyme, þat þe body serve to þe soule

in mesurable etynge and dryn-

kynge, trayuel, and dyuers byho-

ful penance þat þe soule haue lord

shyp kyndely ouer þe body; þe thrid

tyme rightwisnes wil þat a man

obey to his souereyn principally þat

is aboue hym in vertues, þe and

to hym þat sugettith hym wrong-

fully soffrynge mekely his tirantrty.

þe fourth tyme rightwisnes

wil þat good accorde be amonge

hem þat bene euen in degree, as

bredren shuld be * to oþer men by  

affinite and fellowship; þe fifte

ntyne rightwisnes wil þat þe so-

uereyn teche and chastise hem þat

bene vnder hem, for as a curat shal

reken for his parishynes, so shall

householders reken for her children

and her seruantis; þe sixt tyme

rightwisnes wil þat a man soffre

paciently his enemye, and pray for hem

þat wonfally callengen hym & pur-

suen hym. The seueneth tyme right-

wisnes wil þat a man haue very com-

passion on þe poor & þe nedy, for

þe wiseman saith: He þat stoppith
his ear that he here not be pore
man, he shall cry to god, & god shall not
here hym, and saynt poule saith that
be rightwiseman luyeth borough
faith, for as that close saith: Of faith
commeth rightwisenes, and of right
wisenes commeth helth, and of wiked-
nes commeth vnrightwisenes, & perof
commeth payne, and as david saith:
Rightwisemen shal shryue hem to be
lord. The.iiiij. godly vertue is strenke,
not onely bodely but myche more go-
stely. Verry strenketh stondith in þes
vij. vertues, þat is in meknes, charite,
and verry pese, by whiche þe synnes of
þe fende bene quenchid. Verry pese,
medeful bisenes and wilful pouertye
quenchith þe synnes of þe world. Wil-
ful pouertye, sobirnes and chastite quen-
chith þe synnes of þe flesh: þes bene
seuen stronge armes ayens þe deuel,
þe world, and mannes flesh, to eche man
þat kepith þem clene & vseen hem in **MS. expunged þat.
good order. Ffaith also þat is þe funda-
ment of eche good vertue is so strong
þat who þat kepith it clene may
vndirstond all euell, siþ crist saith: All
thynges bene possible to hym þat bileue;
her to acordith saynt poule sayng þat
our former fadres borough very faith
ouercam remeys & wroghten rightwisnes,
and turned vpsodon castels & diden þer
þorou many oþer glorious dedis. By
þe faith of men þat baren hym was þe
man helid in þe palise. By faith was
þe womanhelid of þe flix of bloid þat
she had suffred xij yere. By fayth
þe daughter of þe woman of cananee
was delyuerd of þe deuel. By faith
þe woman of samarie þat was hepfen
was turned to crist and by hir prechyng
many men bileuen, as crisostom, austyn,
and origene saith. By faith þe borne
blynde man was maid to see, and by
faith lazarus þat stonken was raisid to
life. But siþen saynt Iames saith þat
faith without werkis is deed; it is nede-
ful to eche man þat he bisie hym to haue
siche werkis as approuen þe bileue.
The werkis bene þese; þe first
werk or token þat approuen þe bileue
is to clenese a man of synn by very pen-
nance, doynge as gregorye saith, ver-
ry penance is to sorow for yuel doyng
& turne not ayen þerto, as Ierom saith.
The secund werk of bileue is to re-
freynye þe viciosnes of þe tunge, and
aftir to vse it vertuously. The thrid
werk is to be bisy to withstond yuel doers, & withdrawe þe deuel from her hertis but what i̇yuse hym ow-
eth to be þat shal do þis gostely mercy? Þe glose seith: hym bihoueth to be wened fro fleshly werkes and worldly and to be a vertuous worcher: for el-
lis by his own doom he damneth hym self. The,iii.j werk of bileue is to withstond yuel suggestion or coun-
seil. And þe fift vertuous werk is for to visite þe seke creature bodely and gostely prudently. Ffor right as þe seke creature bodily must be susteyned of hem þat can and haueth wherof with holism metys and drynkes and ned[e]ful clothynge & rest and comforth, so ech man þat knoweth gostely seke-
nes of his neghbur and haith neifer þat sekenes, ne eny ober siche in custom, ne in wil, owith for to susteyn gostely þat seke creature with holism techynge to leue þat yuel, and releue it with softe clothes of charite, þat is þat he vndirnymne hym in þe name of god, for loue of helth of his soule, & þan as a bodily seke creature whan he hath eten & is hillid he nedeth to rest hym for to defy his mete & to swe-
to vndir his clothis. So who ṭat is
seke in symne, whan he is vndirnymen
of his yuel and charitably hillid with
good counsel, hym oweth to rest ṭan
to defy his gostely mete & cacche he-
ete; ṭat is, hym oweth aftir his vn-
dirnymmyng to ymageyne his sym &
to sorow it, and to leyue it, and ṭan
he shal þorough grace cacche heet
to stond in vertue, & loue hem ṭat hel-
pid hym. And right as a bodily seke
man, if whan he is holSomly fed &
warwe hillid neiþer broukþ ṭat mete,
neiþer is chaufid with warwe hillyng,
shewith his seknes to be stronge, &
to contynnew yit with hym, so it is
opyn evidence of a gostely seke man
ṭat his sym lastyth if he amend hym
not anone aftir þe vndirnymyngs
of hem & han bisied hem to hele his
sym * as her own. And if þat he
shame and sorow his sym & voidith
þe occasions þerof, it is to gess þat
his wundde is curable. And þan
as a bodily seke man owith to be
aftir all þese cures comfortid, so af-
tir evidence of shame & sorow of a
gostely seke man comfort is þan to
hym nedeful þat he neiþer fall into

*MS. expunged as.
greet heuynes, ne in to dispewyr, &

puus men shuld put charitably her
handis vpon seke men,bat is her hel-
pis and her comfortis, sijen berby crist
saith bei shall be amended. Pese chari-
table werkis sheweth bat pe weder or
be doer of hem is in pe bileue, and
berby myghty to withstand her gostely
enemies. To siche saynt petir spekith
saynge: be myghty in pe bileue ayen-
stond ye your aduersary, as who saith
bei bat bene not in pe bileue may
not ayenstond hym. And puus strenkeb
of pe bileue makith a man stronge
in loue boyth to god & to men, and
also berby a man hath grace to suffre
strongely aduersitees, and to be myghty-
ty in discrete penance, and puus all go-
stely strenkith commeth of bileue, &
berby god is greitly plesid, for with-
out bileue, as saynt poule saith, no
man may plesse god, and so he bat
bileueth hath sufficient strenkeb.
Here bigynneth þe xvij condicions of charite declarid.

Ut siþen clotynge of his loue is so myche loued of god and more worði to man þan all þis wo'r'ldis riches. Man shuld bisily know propirtees of þis loue, but poule þat was raуshed vn to þe thrid heuen and herd derne wor-dis of god, þat bene not here leful vs to speke, tellith xvij.propirtees þat suen þis charite. The first is þat charite is pacient of wrongys, for all our charite mot be ensampled of crist, but crist was so pacient, as saynt petir saith, þat whan he was myssed he cursid not ayen ne whan he suffred wrongys, he manyssid not ayen. O what charite hath he to suffre wronge for cristes loue þat wil not suffre a light worde, but yeld a worse ayens. The seconð propirte is þis, þat charite is benigne, for it is not yno-wgh to suffre, for so doeth theues, but doo good in soule ayens yuel suffrid, for þat is good loue of þe fier of charite, and þis is clepid benigne by propirte of worde. And herof clerkis saith þat þer bene iij. lawes: þe first is
law of our god to doo good for yuel;

be oper is lawe of be world to doo good
for good, and yuel for yuel as manmys
maner is. The thrid is be deuels lawe: to
doo yuel for good, and his is maner of
men whan bei be turned in to deuels.
The thrid propirte is hat sueth of be
secund, hat charite haith not enuye
to no kyn thynge, for it loueth wele god,
and all goddis creaturis. The ilij, propir-
te hat sueth of his riche vertue is hat
charite withoutforth worchith not
shrewidly, for as be first yok bigymeth
with pacience, and siben goith in to
worchynge of a mannes soule, so mot
his oþir yok forsake yuel within & siben
yuel dede without by ordre of god.
The fift maner of charite stondith in
his, hat it bolnyth not with pride,
siþ it is þus pacient. And be siþt sueth
herof hat it coueth not worldily
worship, for all worshyp of charite
she puttith fully in god. The seuenþ
condicion hat sueth his charite is hat
it sekith not propir goodis to it sif.

wit who went a mys. [final line of tract]
Here sueth

•xii• chapitours of perfection of Richard hampolle drawynge.

The first is: how wicked men shuld
turn hem from synn.

The secund is of dispisyng of þe world.

The thrid is of pouerte.

The •iii• is of ordinance of lyuynge.

The •v• is of tribulacion.

The sext is of pacience.

The seueneth is of prayer.

The •vii• is of holy thynkynge.

The •ix• is of perfyst redyng.

The •x• of clementes of hert.

The •xi• of perfite loue of god.

The •xii• of contemplacion of goddis ordynance and worchynge.

B tardes converti ad dominum &c
Tary þou not to be turnyd
to þe lord, ne deferre not
to amend fro day to day for deeth
withouten mercy sodeynly stelith
away synful, and bitternes of peynes
fallith unwairly of hem, þat for slo-
wth turne not here; ne we may not
nowambre how many worldely lyuers
to myche fals trust hath begylid.

Pfor it greit synn to trist to goddis mercy
and ceesse not from syn, to wene god-
dis mercy be so myche, pat he wil not
deme rightful peyn for syn vnamen-
did. Perfore it saith: Worche whil he
day lastyth, for whan nyght cometh
no man may worche. Day he clepith
his life, for all our tyme we shuld
not cesse from of good doyng, so as
we knownen wele pat our day is vn-
known to us; for nyght he clepith
deth, for pan our nyght and our
wit is withdrawn from us, pat we
mai no lenger do no good, but after our
dedis to haue ioy or peyn. We lyuen
but a moment or lasse pan a moment;
for to regarde of tyme euerlastyng
all our tyme is as noght. How may
we pan with out greet drede waste
our life tyme in l owe of vanitees, a
euer stond ydil and necligent and neuer
amend. Therfore we prayeni Lorde
turn vs & we shall turn; hele vs, and
we shal be helid. Many men be not
helid for her woundis festren and styn-
ken, for to day þei turn to god and to
morow þei turn fro god; to day þei
repent and to morow þei turn ayen
to her syn. Of hem it saith: We he-
lid babilon, and she is not hool as for
men turn not trewly to god. Pfor
what is turnynge to god but to turn
fro þe world and from synne, and fro þe deucl and fro þe flesh. And what turnynge fro god but to loue chaumble goodis, and delectable sight, so to turn to þe deucls werkis, and to þe lust of þe flesh and of þe world. For we turn not to god with renewyng* of our feet, but with turnynge of our willis, and our maners; for þan we turn to god whan we set all our thought vpon hym, and to thynke of his willis and on his heestis all tyme, to doo hem in dede. And where so ever we be goyng or syttyng, þat þe drede of god go not from our hert, not drede of peyne, but loue drede in charite to do reverence to þe presens of so greet maieste. So to drede to greue his goodnes in neuer so litil a thynge of defaut though no peyn wer. For in þis maner we turn right to god and fro þe worlde, for to turn fro þe world is not ellis but to put away all loue of þe world, and to suffre gladly for god all aduersite of þe world, and to for geit all idil and worldly occupacions and bisynes, so þat our hert be holy turned to god, and as deed to loue or to seke any worldly thyn-
ges, so that our heart shall be set fully to desire heavenly things, and have God all time in our sight, as we should lastingly see him in our souls, as he holy prophet said he did hym self: PROVIDEBAM DOMINUM IN CONSPECTU MEOS SEMPER, I set God all time in my sight, not for a time as he that set in her sight all worldly thing faire and louely for to see and delite herin, and desire to have it to her wil. ET OCULI MEI SEMPER AD DOMINUM QUONIAM IPSE EUELLET DE LAQUEO PEDES MEOS, And myn istic ben all time set vp to God, for he shall draw my feet out of snare. So by his it preueth but if that we set vp our gostely sight all time to God we shal not scape gyles of temptacions. But many lettynges isterben that our hert is not set to God, ne turned perfityly to hym, as plenty of riches, likyng of women, shape or bewty of youth; his threfold corde is hard to breke but it must be broken and set at no-ght, if God shal be loued, for he that treuly desireth to loue God it is no peyn to hym, but a greit ioy to put away all lettynges. For in that case he spareth not fadre ne modre ne hym
sylf; he taketh none hede of no mannes chere; he inforsith hymself to breke all lettynges; it thynketh hym ful litil all that he may doo for to loue god; he fleith from synne as a dronken man; he loketh after no worldly solace; he sett- tyth hym sylf so fully vp to god that some tyme he lesith his outward wittis, for he is all sett inward & vpward to god; that ober about wenem that he is ful sory when he is full mery. But many sayth that wolen turn all to god, but that say that may not yit for lettyng of diuerse causes and occup- pacons, but here cold hert is repre- uable. Fful sooth is, if that war touchid with the leste spark of goddis loue that wold with all her bisynes seke what wey that myght loue hym, and if that wold not cesse of sekyng to that my- ght fynde it. Ffor it her excusyng is her accusyng, as riches and lustys of women. Ffor summe that hath long lyued wele haue fallen by women, for faimeis is lightly loued. And when that witten that men louen hem that assent sone. And so summe bene after wor- se þan ever that war to fore, þan her name aperith, and as he was preysid tofore aftir he is dispisid. Ffor I seghe þe man
fated men saide that he lyued wonder streight lyfe fiftene yere, and after he fel in syn with his saurauntys wife, and myght not be departid from her w'h'illis he lyued, and at his dyynge men said that he cursid he preestis that come to visit hym, and wold not resyue sacra-
mentis of holy chyrche. And for all new bigynnyng must fle all occasi-
ons of syn and withdraw wordis, de-
dis and sightes styrryng to eny syn,
for pe more vnleful eny thyng is,
be raer it is desired, for pe deuel assai-
leth sore hem that turn from hym to god,
and meuyth bisily to lustis of pe world, and pe fleshe and he rehersith in her thought olde vanitees and lustys and makith hem to thenke it an heuy lyfe to do eny penaunce, and to loue lustys and fantasys with out nowm-
bre, and of idil thoughtis and of ydil lustis that wer as for yeit cometh pan new to mynde. But ayens all his he must shew vertue, and take goste-
ly armour & stedfastly with stond pe deuel and all his temptacions, and so quench all fleshly desires, and all tyme thenk of pe loue of god, and dis-
pisyng of pe world may not passe from hym, of pe whiche folowith
Of dispisinge of be world.

\[
\begin{align*}
\text{Isisying of be world is to} \\
passe among all worldis \\
&\text{passyng þinges without} \\
\end{align*}
\]

\[
\begin{align*}
\text{love of hem, and to couet noight ellis} \\
in his life but god, and to sett noght \\
by all ydil ioye and solace of be wor-
\end{align*}
\]

\[
\begin{align*}
\text{ld, and to take scairily at suffisith for} \\
\text{nedeful lyfelode; and þough sufficiens} \\
\text{sumtyme lak, to suffre gladly; ðis is} \\
\text{þe contempt of þe world þat þou} \\
\text{must haue if þou wilt not be lost, so to} \\
\text{dis pare þe world not to loue it. Ffor all} \\
\text{þat we louen we worshypen, so it is} \\
\text{foule to worshyp donge, as to loue} \\
\text{erthly thyngys; for so couetouse riche} \\
\text{maken hem silf boond to þe vilest stynk} \\
&\text{a bene glad to be clepid lordis, but it} \\
\text{cometh not of kynde þat one man} \\
\text{be lord ouer an ober man, but of fortune,} \\
\text{but a man to be suget to vices it is} \\
\text{of yuel wil; þerfore put awhey yuel wil} \\
\text{and þou shalt be fye from þe deuel} \\
&\text{a from syn & bicom a seruaunt of} \\
\text{rightwies þat techith to loue no} \\
\text{worldely thyng. Ffor couetise of þe} \\
\text{world & loue of god bene contrary} \\
\text{and resten not to gedir in oneplace,} \\
\text{for her bed is to narow þat one of hem}
\end{align*}
\]
muste falle be side; so þe more fully þou puttest away couetise þe more þou shalt fele on þe lous of god; for þe more couetise þe lesse charite. A þou wreched soule, what sekest þou in þis world? Per þou seist all passyng and gylyng and þat shal raper begile þe þat þou louest moste þerin. Why art þou so bisy about deadly thynges? Why desirest þou so fast falyng thynges? Seest þou not wele þat þei bene raper lost þan wone. But I wote where þou wonest þer þe deuel sittith à hath blent þine iyen and bigilid þe with his wiles, to make þe couett þat passith, and to loue þat shuld be hatid, and to leue þat lastith, and to sett þin hert on þat þat may not abide. And when þou wenest to stond siker, þou shalt fall in to þe fire and bryn, for þei þat leuuen in worldely wele bene begiled in fyue manners of þe same þat þei loue; þat is by riches, by astate, by lust, by power, and by worship, þie bynden hem in syn & holden hem in defautys with whiche þei bene ouer comen, and amenden not all her life but þat after is to hate þat hath no grace to amend here, but passen so to paynes euers lastingyn, þese letten hem to dis-pise þe world and to loue god, and to
know hem silf, and to desire þe kyng-
dome of heuen, for no man may come
to blisse but if he leese þe loue of þe
world and of all vanite þerin; þerfor
good is to leese of by tymes whilles
we bene in bodely likynge & yonge
of age, for what oþer likynge may a man
haue þat shapith hym to loue god for
he must sett his ioylute of youth att
noght & kep þis strenky to goddis
service & to take none heed of riches
but to take heed þat bodily bewty is
but gyle and an hauynge of vanite
and for to speke all out þou must dis-
pise all þat passith in þis world as
shadow. A þou fleshly louer, what
fyndist þou in þin flesh þat so delitist
þerin? Þi youth likith þe, and if þou art
iøyly in manus sight why takys þou
none bede what is hid vndryneth? Wo-
tist þou not þat fairnes is a coueryng
of vilony and of roote of corrupcion,
and ofte cause of dampnacion. Þerfor
hold þe apayed to loue god, and for
his loue to leese all ydil loue and
so to worship god & desire to be with
god, to be ioyfull in hym, and no tyme
departes from hym, but to cleue to
hym with ful desire, brennyng with
out quenchynge and for to dispise þe world; þe world hym sylf dryueth vs by reson þat so ful is of all wickednes, for here is malice lastyng, persecucion to nought, enuy to greue, bac-bytyng, gnawyng, defamyng, and heuynes of sclauldrys here is all thynge medeful; no thynge in rewle right is none loued, ne trewth alowid, but fals trust and vntrew frendship þat is greit in wele, and in pouerte de-partith; oþer thynge also mai men vse to be very of this world, as vnsta-bilte of chaungyng of tymes, shortnes of thys life tyme, sikernes of deeth, and vnsikernes of our dyng loue of lyfe euerlastyng, and vanite of all þat is here, and trewth of ioy to come to. Chese whiche þe is leuer: if þou louest þe world, þou wilt be lost with þe world; if þou louest god, þou shalt regne with hym in his blisse.

Off Pouerte.

Rist saith if þou wilt be perfist, go and sell all þat þou haste, and yeue to poore men & come and follow me. In þis he shewith þat perfeccion is to forsake all yuel
of the world, and to follow Christ in

diverse virtues, for not all that love the world followeth Christ, for some
bene worse after than were before,
for than ye the hom to bakbytynge
and to apayre ower menyns good name,
than swellyn with envy & brenen in
malice; than auauten hem self passynge
all ower; than praysen her own astate
and all ower than blamen & condeempne.

Hou trowist thou than the devil hath
begyld suche than hath neiper the world
ne god, for hem he ledith to hell bo-
rough surtil gylys, but undirstond thou
than Crist saith, and take pouert in an
ower maner, for than he saith: go sel 'all' away than
thou haste; he techith vs to chaunge our
willis & our maners, than be proud
be come meke, and be angry by come
softe, and be enuyous bcome louenyng,
be couetous become large, and he
be hath be leccherous to leue not.
Alony be deede of syn, but also all stir-
rynge and countynance of yuel, &
all myse reule of mete and drynk
to amend it with fastynge and good
rewle, and fro to myche louse of the
world turn all his louse to god, and
turn his many thoughtis in to one
thought a one desire to god, for so 
shal wilfull pouerty be profitable to
hym, and for worldly myseise þat
he suffrith for god, he shal haue wor-
ship in blisse, for he saith: Blessid
be pore in spirit, for 'of' hem is þe kyng-
dom of heuen. And what is pore-
nesse in spirit but meknes of hert
to se our own febilnes þat we may not
to perfite stabilnes but by þe grace of
god, and he forsakith all thyng þat
myght lett þat grace, and settith all
his desire onely in ioy of his maker.
And as out of a rote many braun-
chis sp[ri]ngyn, so out of wilfull
pouerte sett in þis maner: vertues and
good maners waxen out of nowmbre
not as summe chaungith her habite
and not her hert, but þei forsaken
riches as it semyth and euer gaderen
plenty of vices with out ceessynge.
And what is worse þan a poore pro-
ud? And what is worse þan an emuyous
begger? þerfore if þou wilt become pore
for god, loke raþer how þou hatist vici
þan eny worldly good þat þou forsakist;
loke how þou folowest crist in vertues
liuyng for he saith: Lerne of me
how soft and make I am of hert. He
saith not, leme of me to be poore

as bodely, for bodely poverty in it self

is no vertue, but raper wrecchidnes, and

as for be seluen poverte 'it' is not to pra-
syn bough a man be poor, but it may

pervamientour help to vertue, and to lyue
good life, for poverty withdrawith ma-
ny occasions of syn, and so it is to loute
&t to prays as for yat cause. And it

makith a poor man yat he his not wor-
shippid, bough he wer worthy but raper
dispidid & scorned, and put out amonge
worldely lyuers, and to suffre yat for
god it is ful medeful. And for siche
causes crist to our ensample lyued a
poor life in erth, for he shewed yat
riche in worldely wele come not light-
ly to heuen. Perfore to poor yat folowen
hym he bighight greit worship, and
justis power yat we shuld be more
gladly loute suche poverty, for he saith:
Yee yat foloweth me shal sett and deme,
and all yat for me forsaken her own
wil in idil to fadre or moder, or to wi-
fe or childe, or to eny worldely good,
he shal haue grace in erth & life ever
lastynge. But who so takith wilful
poverty & lackith lownes yat crist te-
chith, yt be worse yat eny riche in
erth, and þei shal not sitt with the a-
postels to deme, but þei shal be cloþid
with a dowele clothe of shame, þat is
to be dampe ne body and soule. And þei
þat bene make and love for god, þough
þei be riche, yit þei shal be on þe right
syde whan crist shalldeme. But
some saith: We may not leue all; we
bene feble; we must kepe vs our neces-
saries whille we lyuen. And þis is
leful, but þei bene þe lesse worthy þat
þei dar not suffre for god to be poor
or nedy, or to haue defaute, but by grace
yit þei may come to high lyuynge in
vertues, and to heuenly contemplacion
if þei leue þe greet occupacion, and
worldely offices or bisynes and pought
about þat, þat þei kepe for her ne-
cessaries & her nedeful lifelode & sy-
þen yeue hem stedfastly to praynge &
to deuot thynkyng, and to hold þat
þat þei kepe, and sett none hert ne
care þoron for any getyng or lesyng,
but haue as he noght had; for þei shal
se þat to geet or to kepe waste good
it is ful couetise, and to kepe somewhat
for nede it is febilnes, but to leue all
is perfeccion. Perfore whan it is *highe-
MS. expanded gre.
er vertue to leese all 'pat' pei dar not do, it nedith hem to be not proud ne to boold of eny lesse vertues 'pat' pei in her degre hath by grace, 'pat' pei may *MS. expunged any. so come to good rewle of lyuyng, of 'be whiche folowith, Of ordynance of lyuyngge. Capitulum quartum.

Oure thyngys bene to vndir-

stood 'bat' a man be rightly reulyd in his lyuyng to 'be

worshyp of god and to his own profite and to help of his euencristen. Pfirst to se what apayreth a man, and 'be ben thre maner synnes, as of thought, worde and dede. In thought to thynk eny thynk eny thyng ayens god in wil of syn and not to occupye his hert with 'be wor-

shyp and 'be loue of god, but suffre it to loue all idylnes of 'be flesh and of 'be world. With worde as to speke ley-
synges, and forswerynge, to speke yuel of oþer, or to bacbyte, to stryue ayens trewth, to mayntene wronge, wittiyng or vnwittiynge, to speke of foly or foule wordes, or idyl or to myche. In dede in many maners, to be leccherous of dede, to touche vnclenly, kissynges, wilful defoulyng wakyngge by hym sylf or with eny perty, steylynge, beny-
myng, gylynge or wronge doynge
or harme to body or to godis. The
secund poynt is to se what clensyth
our soule: þo be thre contrary to vices
to fore, as repentance of hert; þat is
to be sory and yuel apayd of all synn
and to voyd out of þe hert all willis
and thoughtis þat bene not acordyng
to þe worshyp & to þe loue of god. An
oper is shrift of mouth þat shuld not
slewth be taryed, and opynly shew-
id, as it is done with out hydyng,
and to tel þe degre not perti, and satis-
faccion of penance doynge, as fasty-
ge in þat we haue mysdoo ayens
our sylf, and prayers for þe trespass-
syng ayens god, and almes for we
haue mysdo ayens our euencristen;
but I say not to yewe almus of oper
mennys good, for þat must be resto-
ryd, for ellis þe syn is not foryeuen
of wronge getyn good. The thrid
poynt is to se what kepith aman in
ciennes of hert, and þat is to haue
a lastynge thought in god þat all
tyme our thought be set vp to god
saue in slepyng tyme. An oper is to
kape bisely our outward wyttyys,
as our sight, our herynge, tastynga,
smellynge and touchynge, from all mysusynge of hem to eny vanite of syn & be occupyed all tyme in sume good and honest occupacion, as in redynge, or wrytynge, or spekynde of good, or to do eny thynge that is nedfull to profite of life or of soule. Also thre thynges kepith clennes of tunge, as to auysid bifore what we spoke, and to be war of to myche, and to hate lesynge. And clennes of dedys must be kept with mesure of mete and drynk and slepe, and to fle yuel cumpanye, and to thynk oft of our deeth. The fourth poynt is to se what makith vs like to acorde to goddis will and bo bene thre as to se good werkis in all creaturis, & to haue homely knowyng of god with an hertly loue, and so to fele a joyfull comforth of blis of heuen so in his maner a creature disposid in lyuyng shal be sett as a tree vp plenty of euer new grace, so to last all tyme quyk in moisture of vertues, not to apaire for dry in hardnes of syn that shal yeue nought, but sell for praysynge or vayne glorie his fruyt of good de-dis & not to shew good ensample outward & yeue his yiftis to help & profite
of oper onely to goddis worship, aftir discretion to do all thyng in tyme, and in maner & rewle, not as singular foo-
is bat yeuen ensample of fastyng. when tyme wer to ete, and to ete, when tyme wer to fast: nought also as couetise folkis bat yeuen not her good in tyme, but kepen her clo-
this or corne or mete til bei rote, and bene nought, and pan to yeue it; or to kepe waste tresour or ony oper good to her dyyng, and come hem to no profite; perfore be prophet prayeth: lord teche me goodnes and lernyng and cumynge. What is lernyng but to be sett in good maners, or to amend maners. So first by lernyng of grace in goddis scole we bene taught to right lyuyng, or to amend yuel lyuyng. Afterward we knowen and vndirston-
den what is to done, and what is to leue, and pan we felen not of fleshly thynges, ne worldely vanite, but heuen-
ly and gostely aftir god and be soule & if a creature to all his power yeue hym pus to do goddis will, and to delite in vertues, perauentre he shal passe in stedfast lyuyng, and in be loue of god summe bat bigane or he, but he may not
take any highnesse perof, or thinke that he had
ought of hym sylf, or hold hym sylf better
than any other pat perauenture seeme stil* MS. expunged example.
sinful of lyuyngye, but hold hym feblist and synfullist of all; he wil desseyue no man but hym sylf, but hold
all worpyer pan he is, and desire not
to be prayesid as holy, but rather to be dis-
pisid. And when he cometh amonge men, cast hym not to be ye first, but
ye last & holden as lesto worthy of
all, for ye better any man be he must
in all thynge make hym sylf ye low-
er, for so he shal deserue of god to be hyghed, for ye power of god is grete
and is not worshipped but of smale
makes. And of great proude he is dis-
pysid pat sekyne to be worshipped hem
silf, and seken not in all thynge god-
dis worsyype, for if you be glad of pray-
synge and to be worshipped for you
art holden good, wytt wyll for you
bi mede here, and though you seme high
of lyuyngye & of greet penance and
chastite, whillis you haste more ioy in
mennys worschipynge pan of aungels
worshipynge in blisse, loke after noug-
ht ellis but peynes hereafter. Perfore you
must perfitly dispise bi sylf, and fle all
wordely worship, bat all þi lyuynge
inward & outward shew goddis wor-
shipe. In mete and drynk be þou scarce
and discrete, and refuse no mete þat is
leful to vse. And whiles þou etist or
drynkest let not þe mynde of god þat
fedith the passe frome þin hert, but
worship and bliss god at every mossel
þat þine hert be more in god þan in
þi mete. And loke þine hert be none
tyme departid from god, and so þou
shalt please ihesu & haue greet bliss &
so þou shalt put away temptacions of
þe deuel þat is moste bisy in tyme of
etynge and drynkynge to bigyle, for
summe he makith to fall from highnes of
vertues with to myche etynge and dryn-
kynge, or to apayre in her vertues ly-
uynge with to myche abstynence,
for many to synguler varyeth ever in her
etynge and drynkynge, as for a penance
or an abstynence, as now to ete but
omys in two days, an other tyme but one
meat on a day, now one maner flesh or
fishe, now no flesh ne fishe, now no
wyne, now watyr, now ete myche, now
litil, and neuer kepith one reule þerin, but
now is good ynough þus, now is better
so, for siche foolis þat neuer yitt asayed
eny sweetness of the love of God awaken
by nice abstinence be holy, and
by a man may have no speciality of
God but their semen so singular in men's
sight for so little mete and so great nice
rewl of abstinence; but soothe it is that
abstinence in itself is no holy, and if it be indiscreet and myrrilid
it letteth the holy, for than it destroyeth rewle of discretion, for without
discretion vertues bene turned in to vi-
ces; wherefore who so will use any suche
singular abstinence he must lyue alone
as out of peple sight & out of co-
mone company & knowynge that he
hold hym self out for nothing & haue
no mede for his travaile, but lese all
his will. Ffor peple holde hem holy-
est than doon moste peneance & vse
moste abstinence when oft they bene
lesse holy than ober of common lyuyng
in Good. Ffor a creature that hath
trewly assayed the sweetness of God's
love, he will never devise any man better
than ober for any abstinence, but he is
so myche the lesse worthy that he is of
the peple for his great abstinence pray-
sid for passynge ober. Wherefore I hold it
best & moste plesynge to God that a
man conforme hym in meet and dry-
nke as for honest place & tyme and manner to hem that he lyueth amonage that he be not nyce, ne shaw no new religion amonage comon lyuers in good, for witt he wele that pough one or tweyn peraunture praise hym for his soleyn abstynence oper wil clepe hym ypocritye and nyce, but some bene so lefe of praysynge, and to holden holy and of highe lyuynge that bei wil lyue amonage men, but bei wil not be comon of mete and drynk, but bei wil ete so li-
til that all men abouthe speke of her litil mete, or that must haue oper mete made for hem, or in some binghe that wil discorde from oper, and amonage comon, that wil for no thynge be comon, but so leyne and sin-
guler and queynte to sitt amonage men and ete by hem self, but siche madnes & highnes be ever fer from me, but it is good oper that bene of none abstynence, holden hem sifl lesse of merit than hem that so absteynne and be sory of hert that bei may not so doo. And good is that bei that so grely absteynne hem hold oper better than bei bene so as her abstynence is so myche knownen and praisid all aboute, and yit with out grete lownes and grete cha-
rityt it is nought to fore god all her
abstynence, for vertue is þe lesse worthy þe lesse it is se of peple, but no man may se an oþer manmys charite, how hitly eny man loueth god, and how goodly he lou- ueth all creaturis. Perfore charite passith all penance and abstynence, and all go- od dedis þat men may se and knowe.

And oft it fallith þat summe of lesse ab- stynence loueth god more, for it nedith a creature to be myghty of his body þat shal lastyngly loue god, for whan þe body is feble with grete abstynence or penance þe hert is þe feblyer to pray or to rise in loue as he shuld in his bodely myght & heath. Perfore, I had ðeuer þat a man wastid of his body for grete loue inward in soule þan for grete fastynge & penance as þe spouse saith of hir silf. Tel my leman þat I faynte for loue. But be þou stedfast in all þi doynge and rewle þe after þe rewle þat I shew þe here, and þough þou may not anone in þi begynnynge haue all þi wil, ceese not but hold for- th, for after longe tyme & assaynge Þow shal come to perfeccion, but if þou go or sith, or what euer þou doo any tyme, euer sit þe sight of þi soule vp ward to god, and lett not þi þought
departe from hym eny tyme, but hold  
bat tyme lost bat bou thynkest not of  
god, by nyght also worship god, and  
couet his loue, and let not slepe fynde  
be idil, or eny oher wise occupied, but  
praynge or thynkyng of god, loke  
bine hert renne not aboute with idil  
oughtis eny tyme, ne occupy she not  
with eny thynge bat is not nedful  
ne medefull, but cast she to haue bine  
hert so stedfast bat bou drede no dis-
ese of bte world, ne loue vnskilfull  
eny good or ese borin; for he bat yt dre-
dith to suffre all disese, he lerned not  
yit to dispise be worlde as he shuld. And  
who so likith yt in eny worldly joy he  
is ful fer from joy euerlastynge, for he  
bat is stronge in vertue wil suffre all  
wele and woo without aperrynge, and  
be dethe, if nede be, for god with out gro-
chyng. And charite is to desire onely  
heuenly joy, so a perfite lover is glad for  
to dye, and abidith his life in pacience  
but pough bou com to bat perfeccion bou  
shalt not lyue with out summe tribu-
lacion or temptacion of be whiche folow-
eth. Off tribulacion.
Han þe deuel seith one amonge a thousande to turne perfitly to god, and to follow crist ensample to dispise bis life and onely to desire life euerlastynge, and perfitely to repent and to clense hym from all defaute of body and of soule, anone he sekith in a thousand maner gylis, and in a thousand maner sleightis to sight & to draw hym from þe louse of god to þe louse of þe world ayen, and to be synful as he was, or with vnclene thoughtis at þe laste to make hym so to be hatid of his god. Pan he rerith ayens hym some perseçucion, or tribulacion or diseæe or sclaundris, or fals enemies with woo, þat he myghtnot greue with wele, so now with foule, now with faire he asaeth; now he meuyth idil ymagniacions to do so, or so; or to þat, or to þat, and sheweth to þe hert fantasies yno- we; þan he sterith a man to thynk vpon old lustis and likynges of tofore tyme; he temptith þe hert and þe flesh to thynke and to delite to lecchery, but he begynnyth first by smale doynges þat semyth no synn, but he þ'opith to brynge it to þe worst, and by so myche he is þe bisier ayens hem with all temptacions
and tribulacions, that to grete sorow
of hym by the mercy of god bene ascapid
his power by turnynge fully from all
vanite and syn, for that onely he seekith
to draw vs from all gostely louse to
lustis, and from all clennes to defoule
vs ayen all vnclennes, and that war
worse then I can say, for who may thynk
what folys it wer to com down to hoggys mete & from kyngeys deyntees, but
yet he is fer more foole that leueth
that deytees of god and of heuen and
puttith hym to vilonye and foulnes of
worldly and fleshly wrichtenes, for glo-
tenye or lecchery. What is it hoggis
life & that vsen it feden per with the
deuel. Forfore pacience is nedful ayens
temptacions and tribulacions of our
enemyes. Off pacience.

Ingys children shuld not ete
with bestis out of reson, but
dispise all lustis & worldly
joy for the loue of god her fader, for he
that is fed with the brede that cam down
from heuen, that is crist hym self, he
turneth to no temptacions of the deuel
for whan eny temptacion or tribula-
cion fallith, he must take gostely ar-
murys, and stond as to fight, for so
temptation shall be overcome by steadfastness of bileue and of loue, & pacience overcometh tribulacions, for what is pacience but a glad and a wilful suffrynge of worldely aduersite, for who so is patient he groweth wiht none disease, but raper he worshippith god all tyme, for he more pacient any creature is in aduersite, he higher he shal be in heuen. Perfore we must gladly suffre all tribulacion and disease gyltles or gylty, all wronge or persecution, or malice, siknes or pouerte for god, for all his suffrynge clensith our soule, and encreisith our mede, for we must 'be brent' here with fire of loue of god and of tribulacions so to be purgid of wordely vnclennes, or here after be tormentid ful bitterly in fire of purgatyre or of hel. Chese whiche he is leuer for we may not ascape bat one or bat ober, but with light penance here, and with myrth if we cleue fast to god, we may ascape all peynes heraftter. Perfore tribulacions be nedful to vs to draw vs from he loue of he world bat we suffre not peynes heraftter, for ellis in peyne of purgatory it must be purgid, all bat we haue trespasid in bodely and worldely lustis. And if eny man by
malice do vs disease, if we suffer patiently, 
for though he do vs a little harm for 
he tyme he goyt vs grete mode, and 

depore many synful 
be suffrid to lyue bare in grete wale, 
& to have no tribulacion, for peynes 
& no blisse is ordeyned hem her after. 

Depore holy men louen tribulacions, for 
so dei bene siker to come to blisse euerylastynge.

And so synful bene euer peyned with wo 
of dei world, and of bodely seknes or dis-
es, and flene pouerte and tribulacions 
in all pat dei may, for whillis her bisys-
es his so myche in worldely thynges 
her trust ne bileue is not in gosteley 
thynges, and dei haue no sauour to heuenn-
ward, for hert is all sett in passyng 
thynges, for euery creature is bounden 
in loue to his creator, and if he be bo-
wnen to any creature he shall with 
his paramour all at onys, for suche loue 
in dei begynnyng is but travaile and 
folye, and in dei lastynge it is but wo 
& peyne, and at dei last it is but hate 
and sorow. But who so loueth his cre-
ator, he sittith not by all pat is in dei 
world, but it is his joy to speke of god; 

*it is his fedyngs styll to penk of god;  

*MS. expunged h.
he stoppith all his outward wittys  
\[r. 56^r\]
\[r. 56^v\]
pat no dedely synn entre in at be wyn-
dowes, and pat his wyt be occupied
with no vanyte, and bouthe some tyme
men perauntere dispise hym, or reproue
hym or scorne hym, or sclaundre hym
he must haue stil pacience, pat he be
gladder to not wit his wrongys pat
to foryeue, for he must pray for he amend-
ment pat haten hym; he may not take
hede to plese eny creature but pat he
dispise not god; and if he temptid in
his fleshe withstond he stedfastly pat
be soule be not ouercomen, for temptaci-
on is an help to vertue if a man consent
not perto, for no man may know hym siff
whaper he be stronge or feble but if he
be temptid, so noman may be clepid
paciente when he is not greuyd, but
if men do hym wronge or harme
pat shal he se if he be pacient for ma-
ny semen pacient whillie none do\p
ayens her wil but anone with a
litil thynge pat is none harm, ne scor-
ne, but perauntere vndirnymyngye
hem, or blamynge hem for her defau-
tys \(bei\) shal shaw her angre at full.
And if one worde be spoken ayens
her wil, anone \(bei\) wil answer ayeyn
tweyne or thre with haste and high he
tert, and with hem kepe I not cumpa-
ny. Perfore siche asaiynge must be suf-
frid with lownes and sweetnes of be
loue of god and suffre not be tempta-
cion, greue be it neuer so hard, for be
more be temptacion be it is be more
medefull when it is so ouercomen, for
it saith: Blessed be he man pat suffreth
tribulacion, for after he is so assayd he
shal haue be life suerlastynge. For dowte
not pat you art in be wey of perfeccion
when you art glad of dispisynge as
of worship, and to be poor as riche,
& to haue deaute as plenty, and to
suffre all his gladly, and for no thynge
falle from highnes of loue. Fle and hate
in all pat you maist all praysyne of
peple, for falterers praysynge bygly-
lith many men, and many for mennes
yuel speche haue apayred, but loke
you dispise and set by no praysynge &
suffre esily all dispisynge, or hate, or
enemyte and bacbytynge of fools &
so by good name & by yuel fame, by
wele & woo, you shal sone come to be
yngdom of heuen, but oft we bene
asayde & peraunture for our sebilnes
we fallynge, pat after many assayng-
es & fallynge we may know be better
our silf and stonde be faster, for he bat
is so stronge, he dredith no temptacion
and in pacience be is not disesid as it
saith. No thynge shal heuy a right
ful man what ever falle. And if you be
bus disposid you shal ouercome all
maner temptacions, gostely and worldly
malice, and you shal se hem bat dis-
esyd be to be more dissyd hem silf,
whillis you art joyfull in god, lousy-
ynge hym with all thyne hert.

Off prayer.

ff you fall to be temptid

or in any tribulacion, goo
anone to pray, and if bi prayer be cleen
you shal haue help, but some tyme
falleth dyuers vanytes & many ydil
thoughtis in be hert in tyme of praynge
bat letten be deuocion to be stable in
worship and in loue abdyngne, and
ban perauenture it wer good awhile
to thynke in deuout thynkynges til
our her[t]* wer at more rest, and ban
to make an* ende of our praynge, but.
if a creature for goddis loue leue all
occupacions of be world, and fully
yeue hym to heuenly thynkyng and
praynge, I trow with in short tyme

MS. expunged
d in and.
he shuld haue stabilte of hert to loue
& to pray, bat his hert shuld not be
remeuable, now to one thynge & now
to an oter but haue ful restynge and stil-
nes and in pees. Also it helpith
myche to haue a stable hert, to be
vsauent to pray and so to say atrete and
deuotely bat we say, for with vsauent
and ofte praynge we overcome be de-
uel and all his temptacions, for whil-
lis be fynde vs stronge and diligent
in deuocion and in praynge, her pow-
er wexith feble. But be bat of
longe tyme yeuen hem to praynge,
be fyndeth some tyme more deuocion
& more sauour to pray bat some tyme.
And whillis bat swetnes lastith it
is good to occupye stil in praynge &
when it passith bat oft fallith for cor-
rupcion of bis heuy life good is to
take some good occupacion as to rede
of god* or to here of god*, or some
bodely werk for rede or to goddis
worships, so bat our thought forystt
not god for any cause, but so to falle
as to a new deuocion, and be more
deuotete bat we war, for we pray wele
whan we thynkyne of no thynge ellis
but bat all our hert be set vpward &
our soule bren in desire of þe holy goste
for so a wondirful plenty of þe good-
nes of god we shal fele within our
sylf, for out of all þe wil of our hert
þe lóue of god shal arise, and all our
praynge shalbe with a greet desire
and with a greet comforth in so myche
þat we shal not say þan fast þan we
sayn, but every worde to present vp to
god with a greet myght and desire of
lóue, for whan an hert brenneth with
hoot lóue so þe praynge as a flame
clere brenynge risith out of þe hert
and passith vp to þe sight of god out
of our myght with greet swetes:
in our praynge, þan our praynge tur-
nyth in to þe melodye of syngeynge
in soule, and so some bene to repreue
þat yeuen hem more to thynkyng
þan to praynge & takith none hede
þat þe worde of god is brenynge
þat wastith all vnclennes of soule
& makith her hertis to bren þat prayne
goddis worde, for þei say þei wil first
yeue hem to thynkyng so to stable her
hertis, but þei shal so myche þe latter
come to stabillnes of hert, þat þei be
not stirrid lastyngly to pray; for bo-
ugh we may not stable our hertis
anone as we wold, yit we shal not
anone leue of but litil and litil en-
crese more & more til our lord Ihesu
crist like to stable our hertis, and thym-
kynges wil help þerto, if it passe not
mesure and good reule.

Off thynkynges.

it is good to thynk on þe
passion and þe deth of crist
& oft to haue in mynde what wo &
what peyne he suffrid of his own
wil for our sauacion in goyne a
bout and þrechynges, to be hungrid &
thrist, to suffre cold & hete & wery-
nes, dispisynges and þreuges & hate
& enemytees, þat so we his seruauntis
thynk it not idil to folow our lorde
and our emperour as saynt Iohan saith:
He þat wil lyue in crist must goo
as he went hym self, and by Ieremy
þe profite crist saith to vs: Thynk
on my pouerte and travaile, of my
bitter drynke of wormewd and gall,
and of my peynes and bitter dethe
so to passe out of þe world to my fa-
dir, for mynde and thynkynges dry-
usth away þe deuel and distroyth
his wiles & quenchit bodely temp-
tacions & kyndely a soule to bren in
be love of crist; it reysith vp be hert
and clarifieth it to be clene of all
syn, and I trow thys thynkynge
be best of all oper to hem bat be new tur-
nyd to god, and perfore be manhode of
crist is good to thynke, for perin he shal
fynde mater of ioy and of sorow: ioy for
certeyne hope of salvacion, and sorow
as for so foule synne bat myght not light-
ly haue bene relesid, with out so won-
dirful sacrificse of his passion and deth.
For a new fleshly hert may not anone
rise in to contemplacion of be godhede
til he become gostely, after distroynge of
fleshly felynges & lettynges, for whan
be hert is clene, and no bodely wittes
occupyen the soule, bat he is able to be
take higher, for to fele comforth of be
godhede in thynkynge & in gostely sight.
Some thynkyne of be greet blisse bat
angels and blessid soules bene in, and
siche thynkynges longyth to contempla-
cion, some thynkyne of be wirchidnes
of his life, and of be vanite perof & dis-
putynge in her wittes why men bene
so wode to foryet be blis ever lastynge
for vanyte of his world, and some *inu-
sen siche thynkynges bat moueth noght
ellis but worship & desire of god, and
to loue hym as myche as it is possible

to louers here. But no man cometh
to suche meditacion, but þei þat han vsid
myche in oþer thynkynge to fore said, for
it is highest of all oþer & mast makith
a man contemplatyfe, and as trew lyeurs
vsen dyuers good dedis after her degree
so þei vsen dyuers thynkynges, but for
all comen of one rote þei come all to
one ende and to one blisse but in dyuers
maners, as in þe same charite þat is in
som more þan in some, as it saith: God
hath led me by strayt weys of right-
fulnes. And so in one rightfulnes bene
many weys, so in one charite all in vni-
te ben lad to god by dyuers merites;
some gone þe neþer wey some þe myd-
dil wey, and some þe vpper wey, but
þe vpper wey is yeuen to some þat ben or-
deyned of god to loue hym more not for
ey good dedys þat he doith more, or
for he suffrith more, but for he loueth
more, þe whiche loue is brennynge and
swetnes and in all tyme it sekith rest, so
no man may sett hym sylf as by travaile
to do so or so, as he couetith hym sylf siche
degre or siche, but he shal haue siche de-
gre as god hath chosen hym to; for some
þat men weneth þat þei bene in þe
upper way bene in be lower, and some bene holden but in be leste degré bat bene in be highest for bat demed of god onely by be inward louse of be hert, and by no thynge bat men may do outward, for to dispute of thynkynges or of desires which is of bat degré, or whiche of bat it may not be known by any outward dediis, or who is higher or lower to fore god. Perfore it is folye to dispute or deme of any degré or of any manner lyuynge, as to say he passith hym, or he is holer ban he, so as be hert may no man know, for if be knew hertis be myght wele deme but god wil not bat we know, bat men shuld not dispise be gilty, ne to myche worship be worthy; for sothe is if men myght know hertis be wol- den dispise some as foule stynkyng be worshipen as god, and some bat be settten not by, ne onys to loke vpon be wold worship as angels in heuen. Perfore good thynkynges & thoughtes bene of god, and he yeueth hem to thynk siche manner thoughtis, as he seith acordynge to her astate & degré bat bei bene in. I myght tel bei my manner meditacion, but I can not say wh-
at maner wer best for þe, for I may not wit how þou art disposid in soule, but I hold hem best for þe þat god of his mercy bath sett, or wil set in þi soule. But þou myght leme of oþer mennys writynges and þat haue I asayed my silf, for if þou set not by doctouris techynges & weneest þou shal do better þan þei te-
chen in here bokys, wit wele þou shal neuer haue sauour in þe loute of god, for it is foly to say þat god taught hem, why wil not he as wele teche me? And I ans-
wer, for þou art not as þei wer, for þou art proud and angry; and þei wer stil and meke, and in boldenes of hem silf þei had nought of god, but lowynge hem silf vndir all oþer þei had holy cunynge. Perfore god taught hem þat we shuld leme by her techynge, but if þi thynkynge desire þe loute of god and his worship, I trow þou be wele disposid, but I hold siche thynkynge best for þe in þe whiche þou fyndist moste swetnes and sauour in, for it helpith litil to thynk with out swetnes, but if it wer in siche tyme þat for neede swetnes is not felid. Off Redyng.
ff you couetist to come to be louse of god & to bren in desire of heueneblis, and to haue very dispisynge of be world, be not slowth, but bysy to loke and to thynke of holy scripture, and namely on pat pat techith right luyynge, and be ware of *wiles of be deuel, and per any mater is of be louse of god and of contem- platife luyynge; but of hard & disputable maters of holy writ let hem worpe pat bene wise and vsid perin, for it helpith myche to right luyynge for to rede and trewly to vndirstond holy writ and holy mennes approved wrytynge, for perby we knowen our defau- tis and our wele doynge and what is done & what is to leyue and be sute craftis of our enemies bene shewyd to vs and by sake redynge* we bene stirrid to louse god, and to wepyynge and all lykyng we may find perin, if we setten our hert perto as in eny riches, and pat we couet not eny cuunynge of bokys for worship or praysynge or eny auauntage of be wor- ld, but onely to plese and serve god be better and so to lerne and to know how to louse god, and to teche be same to oher
not for to be holden wise amonge men,
for we shulde raðer be stil þan to shew our
kunynge for any cause but onely for god-
dis worshippe as it saith: I hid goddis
wordis in my mouthe þat I synned not
ayens god, for it is syn to speke of god
not for loue onely & onely for his wor-
ship, but as for veynglorye so to be
worshipped or prasyd, or to geyt a grete
name, or to be so at higher degre or
at more reverence, or þe raðer by hold with
greet, or to sit þe higher, or to preche
or to teche, or to speke of god to gete
þe more þerby for nede, or ellis for
envy of oþer, or for malicious stryuyng
by mayntene opynyons, and errours
by colour & craft of grete kunynge:
all siche spekyng of goddis wordis
is syn, for we shulde speke onely for
goddis worship, and for profith of oþer
þat it myght be said of vs: þe wor-
shippe of god is euer in my mouth, þat
is when we speke not for own wor-
ship; by þese nyne degrees afore said
we shal come to clennes of hert.

Off clennes of hert.

Sight of god is here as
by clennes of hert þat a
man may haue as in þis life, but ful
sight may not be here, for he may be
no ful charite, for here is ever some vn-
clennes at he lest of venyall synnes.
Perfore, crist hym silf washid his disciples
fete, for dust of he erth hongyd her vpon,
for as it saith: Who may say I am all
clene of synne, as who saith no man
for it saith forher: Though I be washen
with bitter water, as with repentance,
and myne hondis bene neuer so whyte
as for all good dedis, yit it saith: In
vnclennes I am all defoulid, as for veny-
all synnes bat we may not fle, and my
clothis bene abominable to me, bat is
for originale corrupcion of his dedely
life, bat is ever redy to loue bat likith
here, bat makith ever new syn as saynt
poule saith: Let no syn regne in our
dedely bodys, as who saith it may by
grace bat no syn regne as to haue po-
wer in vs to dedely syn, but with out
syn may we not be, but yit some maner
clennes we may haue by grace & gretly
to prayse if we yeue vs fully to bisy-
nes of redynge and praynge, and thyn-
kynges as it is said to fore, for bough
we synne venial some tyme it is sone
clensid, for our ful purpos it set to
god, for he brenynge of charite with
in our soule wastith all siche freines
of syn, right as a drope of water
in a grete fier shuld not be sene, for
bat is vertue of a clene hert, to haue
be thought all set vp to god. And in
bat degre his mynde and his
wit is vpward stil, and worchynge
in to god, though we speke eny tyme to
oper aboute, for in a clene conscience is
no bitternes, none heuynes, ne none
disse, but all stilnes and ese and swet-
nes, and of siche clennes of soule ri-
sith a syngynge of ioy and a songe
of swetnes & a mery blis, than oper
while god yeueth a soule so myche ioy
bat be melody of aungels discardith
perin. In bat degre a man may wit bat
he is in charite, and in siche charite bat
he shal neuer lese. But yit he lyueth
in drede, not of eny peyne, but to dis-
plese god bat he in all swetnes so lo-
ueh, but I spare to speke more in his
mater, for I se my silf ful wrechid, for
my flesh is oft taryed and temptid;
ough yit somewhat in his bat is shew-
yd to fore be loue of god and contempla-
tyue lyuynge bene declarid, yit some-
what more specially I wil shew of be
same to your profite.
Off perfite loue.  

Wete light and delectable  

PAT is my maker all myghty  

Clarifie my face and be sight of my soule  

With bryghtnes of bi silt, and myne  

Hert aligheten with thy swetnes, and  

With thy speciall yiftes clense it clerly  

Frome all vnclennes PAT it may fle light-ly vp to be hightnes of thy meryest  

Loue; PAT I may set and fest in be Ihesu  

Syngynge in soule, and lyuyng as  

Rauyshed with heuemy myrth & stably  

Sit in sight of inuisyble sightes none  

Oper myrth to take, but onely in bi name.  

A loue euerlastynge bren in my  

Soule for to loue god PAT no thynge  

Bren in me, but to his clippynges.  

A gode ihesu how may I do to fele be  

PAT myght here be felid & not seen;  

Brynge bi silt in to be inwardnes of my  

Soule, come in to myne hert, and ful-  

Fil it with bi worthyest swetnes; make  

Me drynk with wyne of swetist loue  

PAT I may foryet all yuel & all gylynge  

Lykenes of bodely sightes, & take be  

Onely to me to be ioyful and syngynge  

In soule in be my gode Ihesu; herafter  

Swetist lord go not away from me,  

But euer abyde in me with thy swetnes
for onely bi presence in my solace, and pine absence is my woo. Holy goste bi
inspirest where biou wilt, come to me & raayshe me to pe, and chaung my
kynde biou hast made with thy swete yiftis, biat it may so be bisett with thy delectable joy, to dispise and cast away all biat is in biis world, so to take of bi yeuynge gostely yeftis of grace & with a syngynge myrth in my soule, to melt all in loue and passe in to light euuerlastynge; bren myn hert & my reynes with bi fire biat shal bren in biine awter withouten ende; come I pray pe you swete and very blisse; com swetnes most desired; com my derlynge biat art all my comforth visaite my soule biat longyth for pe & to pe, with swete brenynge, bren pe rote of myn hert with biine hete & lighten me with in with bi light & glad me with a swete songe of loue in my soule & be you all my fedynge biat my body & soule may desire. In siche maner meditacions you myght delite pe so to come in tyme to pe trewh of loue; for loue suffrith not a louynge soule to abyde within hir sylf, but rauyshith it oute of hym sylf to
Pat pat it louyth, pat be soule be more

er it loueth pan per be body is pat ly-
ueth by be soule. So thre degrees
bene of loue pat trew louers risen to
one after an ower. The first is insuperable.
The secund inseparable. The thrid is sin-
guler. Insuperable is pat is not overcome
so our loue is in pat degre whan none
ower loue overcometh our loue to god; whan
we puttith away for god all lettynges
& withstonden all temptacions & fleshly
desires, and suffren stilly all maner dis-
esys for god & no lust ne vanyte overcom-
meth vs, for all siche trauaile is light
to hym pat loueth, and trauale may
neuer better be overcomne pan by loue. In-
separable is pat is not departid, so our
loue is in pat degree whan our thought
is no tyme departid fro god, but with
a grete loue brennynge lastith, pat no
moment while departith or passith
out of his mynde, but so to thynk
on god, as we wer bounden in our
hert, pat it longyth to hym, and cry-
-eth pat it is holden in his loue & prayeth
*to vnbynde his life, and brynge it
*MS. expunged of v.
to hym pat onely he desireth to se, and
so gretely to worshipe & to loue his
name Ihesu, pat it be lastynge all tyme
in his mynde. Perfore, whan be loue is  
so set in be hert of a louer of god, &  
dispiser of be world, bat he is not  
ouercomen from bat wil & bat loue, pan  
bat loue is clepid hyest & whan bat  
loue is so lastynge and bounden in to  
god bat no thynge lettith his hert  
from god eny tyme, pan it is clepid  
loue euerlastynge, and what loue may  
be more nere or hyser pan hiȝest  
or euerlastynge. But yit is be thrid  
degre of loue, and bat is clepyd  
singular, for one is highest of ober,  
and an ober is to haue a degre alone  
and to haue no felow & yit we  
may haue many felows and haue  
a principall place a boue ober, for bôugh  
þou loue at hyghest in þi degre, and  
yit fyndyst þou some ober leful comforth  
þan onely on þi god, yit þou louest  
not onely & so þou myght se yit how  
grete difference is yit of onely loue,  
for bôugh þou be hyghest, yit þou  
myghtist be onely as soleyne, or all  
one in loue, for so loue risith to a sin-  
guler degree whan our loue hath no  
comforth but onely in Ihesu, whan no  
thynge may like ne plese, but onely  
god, for a soule set in degre, onely
crist he loueth, onely hym he desireth, and onely crist he couetyth, & onely in desyrynge of hym he longyth; no thynge is to hym sweete; no thynge sauouryth hym but onely Ihesu, for his thought is ever fed with swehtnes, as it wer with a myry songe in a feste of wyne. What ever sodeynly cometh, what ever falleth, that is not lyke his wil and accordith not to his desire; it is sone voydid and anone ouercome; he set all thynge at nought that he seeth accordith not to be loue of god. What ever he myght do, hym thynk it ydil & represuuable, but be cause & be purpos be done onely for god; with crist he may ever lyue & with hym he hath all that ever he wil & without god all is horrible to hym, and all * thynge foule & vnclen, but for he beleueth to haue hym euermore, he abidith stedefastly & with his body he failith not and with his hert he feynith not, but he loueuth lastyngly & suffrith all thynge gladly, and be longer he lyueth *us in god, be more he breuynyth & wexith higher in loue. Perfore it accordith to sichs one to be solitary, for amonge men he fyndith no felow, and be lesse
If, he hath to do outward he more
he is rauyshed with ioy ynward, and
so he bicometh as impassible in soule,
for no disene ne eny contrary cause
may let hym bat he **ne is all tyme **
joyful in god. A my soule fall awey
from be loue of be world & faul in to be
loue of crist, bat it be euer swete & softe
to to speke of hym to here, or rede, or
write, or to thynk on hym, to pray to hym,
and to worship hym withouten ceessyng;
Lord god my soule is devou to be; it
cryeth to be from fer, and desireth to
se be; in be it brennyth, to be it longyth.
A *you* loue euerlastynge, *you* haste
overcome me, *you* swetnes and fayrnes
euerlastynge; *you* hast woundid myne
hert, & now so woundid & overcome I
yeld me to be; vmeth I lyue for ioy,
and almooste I dye, for I suffyce not in
my corruptible flesh to suffreth *be* swet-
nes of so grete maiesty. Ffor whillis
*be* hert is so fast set in *Ihesu* it is all
turned in to *be* fire of loue, and it is
taken vp in to an o[er] kynde, and in to an o[er]
blis. *Perfore* good *Ihesu*, haue mercy on me so
wrechid, shew *bi* sylf to me so seke, for
*bi* loue help me so woundid with *bi* loue,
I fele my sylf not seke, but for longynge
to he loue: who so loueth not he, he lesith all hat is. He is wode hat folowith not he, but his mene tyme be hou my ioy, my loue and my desire til I may se he as my god ouer all goddis. So charite is worthiest of all vertues, highest and sweetist hat bryngyth to gedyr he loued and he louer, and coupleth Theau crist and a chosen soule for euere, I fere; it restoyrith in vs he ymage of he high trinite and makith a creature moste like to his creatour. A grete is he yfte of loue tofore all ojer yftes hat chaungith a hyghest place with aungels in blis, for he more of loue any creature takith here of god, he more and he higher he shal be in blis. A singuler ioy it is of he loue euerelastynge hat byndith louers with boundys of vertues, and rauyshith hem aboue all worldly thynges vp to he placis of blis. A dere charite, who so hath not he in erth all is nought hat he hath, but who so yeueth hym to haue ioy of he, anone he is taken vp ouer all erthly thynges. Pou nobil charite hat onely art hardy to go in to he kyngys chaumbre of blis; pou art not ashamed to rauysh crist to he, for he it is onely hat pou hast so-
ought & that only you hast loued. He must nedys have he, for it was only he desire to be obedient to him, for no maner doynge may please crist without the. You makist all godenes wale sauouryd; you art be throne of heuen; you art be fellowship in heuen amonge aungels and mankynde; you art a wondirful holynes, a sight of blessidnes, and life lastynge withouten ende. A holy charite, how swete you art and how confortable, for you makist hole ayen that was to broke; you makist to arise that was falle; you makist hem fre that war bounde; you makist like aungels of mankynde: you takist vp high hem that for be sitten and risten, and hem that you so takist vp you fedist with sweetnes. In his state or degre of loue our loue is chaste, holy and wale willyd, and loueth that he loueth for it silf, not for ought that it hath, but fast byndyth hym silf to that he loueth & he sekith no thynge but that he loueth, but to have hym onely without ought ellis, he is payd, hote and brynnynge and all louynge, and byndith his louyd fast to hym without any mesure & in a woun-
dirful manner passynge all manner, yeldynge
all hym self onely in his loue, dispisyng
& foryettyng all thynge ellis he syng-
yth in soule, thynkyng and longyng
for þat he loueth, passynge vp in de-
sires to hym, fallyng all in hym by-
ynyng in his clippynges all fulfyllyd
with kissynges and all take in to fire
of loue, for so a very louer of crist kepith
no certeyn in his loue, ne to haue þat
or eny degre for all þis life. How myche
he brennyng and syngyng in þe loue
of god, yit he sekith to loue more and
more, and so be more brennyng in loue
& more ioyful in þe same, in so myche;
þough he shuld lyue euer here, yit he
shuld not wene þat he shuld abyde at
eny certeyne degre of loue & to passe
no forþer in encresse more in loue, but
rather þe lenger he lyued so myche þe
more he shuld bren in loue for god,
þat is of endlys godnes, and of end-
lis sweetnes þat may not fully be vndir-
stoned of eny creature; he may not
so fully be known in louynge, ne in
our wittys, as he is grete and passyng
in hym self all creatoris, but when
a creature begynnith to bren in desire
of his maker þat so he departith of
þe light þat he is þe godhede, and so
forth he is inspirid and fulfillid with yiftis of þe holy goste, and partith of heuen blis as it is possible to creaturis yit lyuynge herre, and passynge so all erthly thynge, with highnes of wittis, he is taken vp to fele þe swetnes of þe life ȝuer lastynge, and whan he is so fed with swetnes of þe godhede, and lightned with heet of his maker, he is so all brent in loue, as a sacrifice offrid & acceptid to þe kynge þat ȝuer regneth. A loue so ioyfull, stronge, & raunynge, breynnynge all of good wil myghty þat myght not be quenchid, þat brynget a soule all in to þi bondage & suffrist it to thynk of nought ellis but on þe. Þou chaun-langist to þe all þat we lyuen, all þat we felyne, and all þat we kunne. Perfore let crist be all þe bigynnynge of our loue, and loue we so hym as for hym sylf & let hym be þe ende of our loue, þat we louen þat þat is to loue for hym in right rewle, þat our loue to all thynge be as it shuld, for his loue & none oþer-wise, for þan our loue is perfite whan all þe cause of our loue, and all þe inward worchynge of our hert is all set vpward acordynge to þe loue of god,
bat be vertue of our loue be so pure and and so grete, pat no worldly joy, ne no fleshly likynge myght like our hert wer it neuer so leful. A loue bat myght not be departid. A loue so synguler bat though no peynes wer for synfull ne no blis shuld be hereafter, yit wol dist pow neuer be ra ber loue god be lase; it wer lighter to be to suffre eny peyne *pan onys to do a dedely syn. Perfore louve god trewly for hym silf, and loue no thynge ellis ne bi silf but for god. And so it shal shew bat no loue is with in be, but onely be loue of god. How shuld ellis god be all in all thynge if eny parte of mansnes loue left within a man? A pow dere charite come in to me, rauyshe me in to be, and so present me before my maker, for pow art sa- vour of swetnes, loue swete smellynge, likynge to taste brennyng bat purith and comfortith euermore lastynge; pow makist contemplatyues; pow openest heuen yate; pow stoppist enimyes mo- wthis redy to accuse; pow shewist god to be seen in his blis, and pow fordoist all manner syne. De we praise. De we preche. By be we overcome be world. By be we synge in soule. By be we goon vp by
be ladder of heuen. Passe þou in to me with thy sweetnes. Pe I commend, and bytak me with myne to abyde without ende, Amen. Off contemplacion.

Ontemplacion or contempla-
tyue life hath thre partyes as in redyng, praynge & thyynge. Whan we reden god spe-
kith to vs, and whan we prayen we spe-
kyne to god, and whan we thyynke aungels comen down & techeth vs þat we erre not. And whan we prayen þei bere vp our prayers in to þe sight of god, and maken joy of our wele doynge, for þei bene messangers by-
twyx god and vs. And praynge is a deuout wil of þe hert set vp to god; þat is, presentid to fore god with a likynge & goith not þens withouten payne, as whan our deuocation cessith and our thyynkynge vp to god in loue & desires is kyndely aftyr redyng or aftyr pray-
yng, for so in our thyynkynge risith a nyghe familiarite of loue vp to our sauyour Ihesu. And in redyng of wisdom we fynde trewth and light of grace in knowynge to our lyuynge, and to pray-
yng accordith worshippynge, deuocion, gostely sight, passynge of our mynde
vpward, and study in heuenly thyn-
ges. And so contemplacion stondyth in
prayer. And to thynkynge longyth in-
spiracion of god, vndirstondynge heuen-
ly wisdom, and risynge deuocion. And
to ask what is contemplacion, it is
hard to answer, for summe sayn þat con-
templatyfe lyuyng is not ellis but
a knowynge of preuey heuenly thynys,
or of thynys to come, or to leue all
worldely occupaciouns, or to study in ho-
ly writ & in holy bokis. Summe sayne
þat contemplacion is a fre & a sharp
inward sight of gostely wisdom wor-
chynge vpward. And summe sayn, & wele,
þat contemplacion is syngynge of bliss,
and some sayn & best þat contemplaci-
on is a dethe of all bodely desires bo-
rough gostely syngynge of an hert
rasyd & set vpward, and me thynkith þat
contemplacion is a gostely syngynge
of þe loue of god taken in þe hert with
swetnes of þe worshippynge of aun
ges, and þis is syngynge of þe soule,
þat is ende & effecte of perfite praynge
& of trew deuocion in erth, & þis is a
joy of þe soule, and þe moste perfite deed
& þe moste medeual þat eny man may
do in erth, as it saith: Blessid be þat
man that can syng in soule, as by contemplacion of god for no man that is
fer from god may syng in soule to Thesu, ne taste be sweetnes of his loue, but
by so myche that any man yeueth hym to bren in be fire of loue & to haue pa-
cience, lownes, and mekenes, with all clennes of body & soule, and to haue
grace so to arise in to contemplacion, lokes he set all tyme to haue ower
medeful vertues, by be whiche he may
in this life be fre of syrn and of peyne heraftir, and so to have bliss in tyme
to come, and so he may by grace come to fele by contemplacion melody in soule
here by his life. Perfore he must yeue hym
to praynge & wakynge and to holy thyn-
kynges, for with siche gostely tranaille
& with deuout wepyng, we shal come
to loue, and to contemplacion, and to haue
all ower yeftis of be holy goste set in our
soule, so he may begyno with wilful
pouerty & to couest * none hauyng
of his world, and so to lyue also trew
and clene life by fore god & be world.
But to haue nought is no vertue, for
some may noght haue bough be world,
but to haue no wil to no gode for god,
it is grete vertue. Ffor a [man] may haue a\n
*MS. expunged not.

*man Ca.
worldely gode & yit haue no harms

& here narrow, when we kepen any good for skil-
ful nedde of lifelode, and for no lust ne
trust & right so a man may haue
nought, and be lesse he haith be more he
couetith & wold haue myche more if
he myght, for be moste perfite must haue
here necessaries for her nedeful bodely
lifelode, for ellis he wer not perfite if
he wold not haue pat hym nedith for
his lifelode, for pat is kyndely rewle
for perfites to dispise & set noght be any
worldely good for god & yit to take of
be same pat nedith for lifelode & for
clothyng, and not to gruche, but than-
k god, though some tyme hem lak pat
hem nedith and to put forth for god
if bei any tyme haue more pan nedith.
For though we suffre some tyme defaute
be more we be set to bren in be fire of
charite be more pacient we shuld be
in all maner aduersite & disese. For so he
shal be come trew, not feyned meke, whil-
les he holdith hym sylf so litil & worthy
to be dispised, pat he wil not be agre-
uyd for no wronge, ne for any repreues.
And &erfore w'h'illis he yeueth hym sylf by-
sely to inward deuoute thynkyng, he
shal be take vp in to contemplacion of
heuenly comforthis. And so with a clene
& sharp gostely sight, he shall breynnely
synge in soule with swevenes of inward
blis, as it is possible to do in his bodely
lyuyngé. And so when he sekith none out-
ward thynge, ne goith with no proude fote,
but onely delitith in heuenly delices, anone
he is rauyshid as out of mynde, for grete
swevenes of pe loue of god & in pe ra-
uyshynge he felith wondirful blis &
his is contemplatuyue lyuyngé, if it be
vsiid in dew maner. For by long vsage of
gostely lyuyngé we shal passe vp to
heuenly contemplacion, for our gostely
sight is rauyshid vp & seeth heuenly
thynges, as by a derk sight, and as in
a myrrour, not in ful clene sight, for
whillis we lyuen here aftir bileue, we
seen not clerly in kynde pe we bileuen,
but as saynt poule saith: By a myr-
rour in darknes, for though our gostely
sight be set to se gostely light, yit we
seen not pe light as it is fully in kynde,
but pe soule felith pe it was per, for
he felith pe souour & pe breynnynge of
pe light everlastynge, as it saith: As
our darknes is, so is our light, for tho-
ugh a derknes of syne and all vnclene
willis by grace bene passid & voidid
from an holy soule, and þe hert fro foule be purgid, & lightned with light of grace, yit we may not se fully þe blis of heuen whillis we abydyng in þis deedly life, for þat is sayd þat holy men & contemplatyue lyuers seen god opynyly & clerly, þat is to haue clere opynyng of her wittis to vndirstond * of holy writ *Hole in vellum, as to haue * an openyng to þe soule, as by an entre * vp in to heuen * when all lettynges betwen vs & god ben awey with a clene hert to se spiritis in blis & þis is þe more grace, but some hath tak boiþ, þat one & þat oþer, but as in derk we se not so in contemplacion þat boðough a soule be lightned with inuisibi. light of god, yit þe silt light is not seen visible, but as it saith: God hydith hym in darknes. God speyth to vs in a cloude, but boðough no thynge be seen, yit it is deli-table þat is so felid, for so our loue is perfite for to loue here bodely, and to fele no myrth but onely in god & for god. Þus it shewyth þat holynes is not in mour- nyng of hert or wepyng, or in out- ward doynge, but in swettenes of perfite charite and of heuenly contemplacion for many haue lyued in grete penance
& in wepyenge, and yit
after þat þei haue tur-
nyd ayen* to syn, but
þer turnyd neuer none
ayen to worldly joy þat euert feld þe
joy of euert lastynge loue, for wepyne &
mournynge is to new begynynge lo-
uers to trewh, and to hem þat yit longencresyth in god, but joy in soule, and to
rise in to contemplacion is but in perfites,
for þei þat of longe tyme han yeuen hem
to penance and han yit stirrynge in con-
sience of her symes. Witten þei wele þat
þei bene not fully purgyd in her soule.
Perfore good is to hem yit for to wepe
and mourne in penance, for but a man
be so first clensyd and purgid with we-
pyynge & contricion of hert he shal not
come to swetnes of contemplacion, for
joy of contemplacion is not getyne but
with grete trauaile by fore. But whan
it is getyn, it is a passynge blis, and
yit it is not getyn by* any de-
seruynge of trauaile, but it is goddis
speciall yifte. But fro þe begynynge
of þe world in to þis day was neuer
creature rauyshyd in to contemplacion
of cristis loue, but þei forsoke before
all worldly vanytes & ydil myrth,
for with penance & praynge & with
deuout thynkyngs vaid of longe tyme
he may come to heuenly contempla-
cion. So contemplacion is a traualie, but
a swez traualie & a deseriable & esy
& mery to traualie, not wery ne gre-
uouu, for no man traualith þerin, but
with grete ioy, and he is not wery to
traualie, but when it passith to cease
of his traualie. A what is a good
traualie eny man to asay? It is a noble
and a wondirful bisynes þat may sittyngs
best be do. For hym nedith grete rest
of body and of soule þat shal verily bren
in soule with þe fire of þe holy goste,
for many þat can not rest in her thou-
ghtis, ne put a way vayne & idil thou-
ghtis may not fulfil þat it saith:
Rest & seeth þat I am god, for þough
her body do nought, her hert is bisy
in ydilnes & so þei bene not yet wor-
thy to taste & to se þe swetnes of god,
ne how swez is þe highnes of contem-
placion, for every contemplatife creature
 loueth to be solitary, so to yeue hym þe
ofter & þe better to stil contemplacion
þat he haue no lettynge outward, þan
so as contemplatyue life is worthyer
& more medeful þan actyue life, and all
contemplatyues by stirrynge of god lo-
ueth solitary lyuynge and so bene moste
brennyng in loue of god for swetnes of
contemplation. Sothe it is pat solitare
lyuere so sett in contemplacion be highest
in blis, and stonden in highest perfeccion of
holy chirche, but it be pat some parauen-
ture stonden in siche degre pat be haue
bothe to be perfite in bis contemplatyue ly-
uyng, and also fulfill actyue lyuynge
to techynge a rewlynge of peple, for
be passen & shall haue special mede, for
helpynge of peple, but a contemplatyue
lyuere is so set in desire vp to heuenly
lyght pat often he shal be holden a folle
or as out of his wit of men aboute &
pat is for a soule fully brennyng in cristis
loue chaungith all his bodily kynde
for be tyme, and departith so be body &
all hym sylf from all worldely felynge
pat he is turnyd out of hym sylf, so si-
che a soule set all in one myrth of loue,
holdyth hym stil in be same inward blis
& takith no more eny heede of eny world-
ly myrth in erth, and for he is so fed
with inward blis, no wondyr though
he say with grete desire pat it saith
in canticles: How may I do to fynde
be my broder out out of hous, pat I
myght kisse be; pat is, for he desireth
for loute to be out of his life, and so
to fynde his sauour & se hym in his
kynde, and so to haue hym at he ful,
and as it saith for ber: And yan shal
no man dispise me, for a devout soule
set in contemplatyue lyuyng fulfill-
led with loute of he godhede: he dispis-
sith all idil myrth of his world, & so
syngynge in soule onely in Thesu he co-
quettyth to dye, and for he dispisith
vanyte he is dispisid hym self of all
hat han her wit in worldely thynges
not in gostely ne in heuenly thynges,
and perfore he longyth sore for loute to
be in veryr blis with holy companyes
of aungels. But no worldely aduersite
may greue hat soule: perfore no thynge
better ne meryer hat be yift of contem-
placion, for hat takith vs vp from his
lownes, and bryngith vs in to blis to-
fore god, for grace is here begynnynge
of blis to come, and perfeccion is ful-
fillynge of hat grace by he whiche
we abydyne a mery blessingnes and
a blessid myrth & a worship withouten
endes & an endeles worship to lyue
with sayntes & to wound with aungels
hat is moste verily of all to know god
and perfityely to loue hym, and to se hym
in brightness of his maieste, and to wor-
ship Crist ever withouten ende, with angells
syngynge and melody bat no tunge can
tel to whom be worship and blis &
thankynge of his gracios yeftis in to
be worldis of worldis, Amen.
Here bigynneth þe seuen bodily werkis of mercy.

Rist shal say at þe day of dome to hem þat shal be saued: commeth ye blessid of my fader & haue ye þe reyme mayd redy to yow fro þe begynnynge of þe world, for I hungrid & þan ye fed me in my membrys. I thristyd & ye yaue me to drynke. And whan I was harbourles ye harbouryd me in your houses & gaderid me to rest. Whan I was nakyd ye clothid me. Also I was seke and nedy & ye visited me. And whan I was in þrison ye cam & comforþid me. Þe seueneth werk of mercy is beryynge of þe deede men þat han nede þerto. And all þis vii. werkis of mercy men done to crist whan þei do hem to his membris devoutly in his name as þe gospel tellith. And as þe soule paseþ þe body in worthynes, so bene þis gostely werkis of mercy more nedeþful: Teche, Counseil, Comforth, Chastyse, Pforysue, Suffre, and Pray. A man teþcheth þe vnkunynge goddis lawe by þe wey of charite whan he telleþ to hym for loue þe biddyngeþ of god. A man counseyliþ an ober how he shulþ do whan he moueth hym to awey þat le-
dith hym *surely to heuen. A
man comfortyth an oþer as he shuld whan
he solacyth hys soule to drawe in goddis
yoke for hope of grete mede. A man
chastisith an oþer by worde or by dede
or ellis by withdrawyng of bodely help
whan he helpith hym to leue his synn.
A man foryeueth an oþer his trespass þat
he did to hym whan he axith not ven-
geance by reson of þis trespass, but
helpith hym to godward to turne to
good lyuynge. A man shuld sufre an
oþer by law of charite, for by pacience
crist techith vs to ouercome our enemyes.
A man shuld pray for helpynge of his
enemyes as crist did, and saynt steuen
and reson nedith þerto, for every man is
holden to pray for his frendis.
Here

bigynnyth þe xiij articlis of þe feith
after þe crede, þe whiche every man & woman
must bileue if þei wil be sauyd as
crist hym self witnessith.

He first article is þat god
is one substance and thre
persones in hym self, with-
outen begynnynge & withouten endynge
and all thyng he maide of nought
by his worde. The second is þat þe same of
god to flesh & blode of þe virgyne
marye by the holy goste withouten
fleshly company of man. Þe thrid is
þat þe same Þesu crist, verrey god & verrey man
was borne of þe virgyne marie, dwel-
lynge hool hir madenhode by fore and
after. The iiiij is þat þe same Þesu crist,
verrey god and verrey man in þe same fleshe,
þat he toke of þe virgyne marie, suffrid
hard passion and verrey deth withouten en-
penynge of his godhede. The vij is
þat his holy body lay deed in þe sepulcre
withouten þe soule til to þe thrid day,
but þe godhede departid not fro þe body
ne fro þe soule. The sext is þat þe
soule of Þesu crist, when it departid fro
þe body, it went down to halle and de-
lyuerid þe holy soules þat wer þerby ver-
tue of his godhede. The viij is þat on
the thrid day he rayse ayen from dethe to
lyue in body in soule, boithe to gedir
god and man euerlastynge. De viij. is
pat he verryly in flesh of man stiyed
in to heuen & hyhged mankynde a
boue all pe ordres of aungels so pat
he in his godhede is euyn with pe fadre
of heuen in myght. The ix. is pat
at pe ende of pe world he shal come &
deme hem pat bene on lyue & hem pat
bene dede boith good & yuel. The x.
is pat pei pat lyued eny tyme in his
life shal rise in body and soule at pe
ende of pe world, so pat pei neuer dye
after. The xi. is pat pei good shal haue
ioy euerlastynge in body and soule &
pe yuel to peyne withouten ende.
The xij. is pei faith of pe sacramen-
tys of holy chirche pe whiche ech
cristen man shuld bileue pat pei han
vertue to fulfill pat thynge for whiche
pei bene ordeyned.
Here bigyneþ  

Þe. viij. tokens of mekenes, whereby every man and woman may be knowen and seen.  

He first tokyn is þis, þat he hath none disdeyne or is not yuel ayde雄厚  

He be vndirnomen or subbide of one þat is of lesse degre þan he, but mekely takith it & shapith hym with all his vittis and diligence to amend þe de-faute þat he was blamed for. The secund is whan man or woman set in worshippis is not insolent; þat is to say is not wanton of hem, thynkynge hym sylf to be honourid or worshipp[i], but holdynge hym vnable & vnworthy to haue any reverence or wor-shipe, saynge with þe prophet: not to vs lorde, not to vs, but to þi name yeue þou glorie & worshipe. The thrid is þat every make man or woman is not enhaunysyd neiþer hath likynge in prayinge, for he wold wele þat he hath no myght of hym sylf to do any good dede, for if he do ought þat good is it comyth of god: þerfore he puttith þe loue and þe worship to god and not to hym sylf. The, iiiij. is þat he yeildith not
yuel for yuel, neipar cursynge for cursynge, but euen contrary blessith ayen and doeth good for yuel. The fifte is 
bat if he be amonge his vmperys he is first in warke, and last in ordre, first in trauaile and last in sittynge. The vij. is 
bpat he doith thankynges to be good wil of god. The vij. is bat he also gladly obeyth as commandyth. The 
viij. is bat if he be set in eny astate or office, knowith hym first bat he is a suget raper ban a souereyn, and bus did centurio of whom Loke spekith in his gospel: and for his lownes and meknes he was passyngly commendid of crist of his bileue amonge all be children of israel.
Here bigynneth six tokenes

ff thou louest þi frende bisely
þou wilt speake of hym. The
second tokyn þat sueth this
loue: þou wilt gladly here hym. The
thrid tokyn is þat he thynkyn oft of
hym. The.iiiij. tokyne of loue is þis, if
he without greuyng seruyth hym. The
.v. tokyn is þat he wil blythely yeue
his goodis for loue of hym. The.vij. to-
kyn is þis, þat he is waire þat he offend
hym not. The.viiij. tokyn þat sueth þis
loue: if he haue greuyd hym, anone he
sekith to be att one with hym. The.vijj.
token is þat he his glad of his worship
and of his prosperite. The.ijx. token is
þis: if he be sory of his adversite and of
all þinge þat shuld displease hym. The
.x. condicion is þat he loueth and hatith all
sence and sory of his absence. The.xij.
token is þat he loueth and hatith all
þat his frende doith. The.xijj. token
stondith in þis: þat he is ful biseye to
plese hym, and he is weyr þat he dis-
plese hym not. The.xiiij. token is þat
he wil be aboute to draw oþer to hym.
The.xiiiij. token is þis, þat he wil not
yeue avey þat his frende hath yeuen
hym. The.xv. token stonden in þis, þat
he wil do soon after his counsel. The
.xvj. & he last is hat he askith
trewly of his frende thynge hat derith
not hym, and if he haue these tokens
of loue, onely to god, than thank hym
beyof, & if he haue hem not, travaile
besily til he haue hem.
yiftis of þe holy goste.

- He first makith low hise
  hertis with þe yifte of þe
  spirit of drede, and it acor-
dith to make men þat lowly and deuou-
tely sayn in worde & werk: Our fader
 þat art in heuens halowyd be þi name,
of whiche crist saith: Blessid be pore
men in spirit, for þe kyngdome of he-
uens is hern. þat is to be not boined,
not proude, not hise, not grete ayens
hym self, to whiche þe apostle saith: nyl
þou sauour hise thynge, but drede þou.*
The secund makith soft hard hertis with
þe yifte of þe spirit of pite, and þis
acordith to mylde men, for he þat pite-
uousely spekith holy writ honourith it
in body & soule, and repreueth not þat þat
he undirstondith not yit, but yeueth it
vp to þe holy goste. And þerfore he with-
standith not, þat is to mylde praynge,
þe rewme of god, þat is mammes soule,
come to crist of whiche crist saith: Bles-
sid be mylde men, for þei shal welde
þe erthe by heritage. The thrid makith
clere derk thynges by þe yeft of þe spi-
rit of kunnynge and þis acordith to
men mournynge & desirynge þe
wil of þe lorde to be done in erth, as
it is fully done in heuen. Whiche han
knowynge in holy writ in whiche
yuels pei bene bounden, whiche pei co-
custyne as profitable thynges, and of
siche crist saith: Blessid be pei pat
mournen, for pei shalbe comfortid.
The iiiij makith myghty neshe ker-
tis with pe yeft of pe spirit of stre-
nkith, and pis accordith to men hun-
grynge & thristynge rightwises, for
pei traualte desirynge icy of euerlastynge
goodis & coustynge pat pe lorde yeue
to hem ech day brede to day, to turn
fro erthly thynges & bodely of whiche
crist saith: Blessid be pei pat hungren
and thristen rightwises, for pei shal
be fulfillyd. The fifte restreyneth me-
ynyng hertis with pe yift of pe spirit
of counsel, and it accordith to mercyfu1
men, for pis is one remedy of ascapynge
fro so many yuels pat we forseyuo to
our trespasouris, as we vil pat synnes
be forseyuen to vs, & pat we helpyn
ofer men in what thynge we may, as
we cousetten to be holpen in what thye-
nge we may not help our sylf, for to
siche saith crist: Blessid be mercyfu1 men
for pei shal geit mercy. The sixt makith
ciene foule hertis, with pe yeft of pe
spirit of vndirstondynge, and his acordyth to men of clene hert pat suer bise-
chen god pat pai be not led in to temptacion, but to have a gostely clensid yse, by
whiche pat thynge may be seen whiche bodely yse hath not seen, neipser eer
hath not hard, neipser hath styied in to man-
nes hert, of whiche crist saith: Bles-
sid be men of clene hert, for pai shal se god face to face. The seueneth ma-
kith pe soules desire suermore vpward with pe yeft of pe spirit of wisdom,
and it acordith to pesible men in whom all thynges be ordenyd, so pat pe mo-
uyng of any thyngle is not now rebel ayens reson, but in all thynges pai obey-
ith to pe spirit of man, whan also it obeyith to god praynge to be deleyueryd
from yuel, of whiche crist saith: Blessid be pesible men, for pai shalbe clepyd pe so-
nes of god. One rewarde pat is pe blisse of heuen is dyuersly named for pesse same
degrees & grauntyd. Seynt Austeyn
on mathew v. saith þus: To siche folke
wil pe holy goste come and dwel with:

0 þo þat hathe clene soules, To
þo þat bene oyned in good loue,
To þo þat kepeth not to be seen to veyn
joy, To þo þat be deuout nyght & day
in prayers, To þo þat bene make within
& without. To ṣe ṣat dwellith in pees.  
To ṣe namely ṣat ben rauyshyd in contemplation.
Magnificat anima mea dominum.

I soule magnyfieth þe lorde.

And my spirit hath gla-
did in god myn helth. For

he be holdith þe makenes of his bonde
mayde, to þerfore all kynredes shall say
I am blesed. For he þat is myghty
hath done to me grete thynges, & his
name is holy. And his mercy is from kyn-
red in to kynredes to hem þat bene dre-
dynge hym. He dide myght in his
arme: he scaterid proud men with þe
thought of his bерт. He puttith down
myghty men fro seet, and emhaunsith
meke. Hungry men he fillyd with
goodis, & riche he leﬅ empty. He toke
vp israel his childe, thynkynge of his
mercy. As he had spoken to our fadr-
es abraam & to his sede for euær. Glor-
ie be to þe fader & to þe son and to þe
holygoste. As it was in þe begynnynge
and now and euær in to worldes of wor-
ldes, AmenN.
Eynt petir seyth ðat we shulen fle ðe corrupcion of ðat couetise ðat is in ðe world, and brynge ye in all bisynes, and ministre ye in your feyth vertue, and in vertue kunnynge, in kunnynge abstynence, in abstynence pacience, in paciens pite, in pite loue of ði broderhode, in loue of ði broderhode charite, for if ðese bene with yow & ouercomen, ðei shall not make yow void, neither without fruyte in ðe kyngdome of our lorde Ihesu crist. But to whom ðese thyngeÆs be not redy he is blynde and gropith with his honde, & foryettyth þe pourgyne of his hold trespasstis: wherfore bredren be ye more bisy ðat by good werkis ye make your clepynge and che-synge certeyn, for ye doynge ðese thyngeÆs shal not do synne eny tyme, for þus þe entrynge in to suerlastynge kyngdome of our lord & sauþour Ihesu crist & shalbe mynistrid to us plenteuously.

Here bigynneth þe vi chapitour of poule to þe corinthis.

Ut we helpynge monesheth þat ye resseyue not þe grace of god in veyne, for he seyth: In tyme wele plesyng I haue hard þe, & in þe day of helth I haue helpid þe, lo now
a tyme acceptable, lo now a day of heith; yseue we to no man any offension, bat our service be not repreued, but in all thy-
nges yeue we oursilf as be ministres of god in myche pacience in tribulacions, in medis, in angwishis, in betynges,
in prions, in descencionis within, in trausylis, in waykynges, in fastynges, in chastite, in kumnyngge, in longe abidynge, in svetnes in be holy goste, in charite not feyned, in be worde of trewth, in be vertue of god, by armurys of rightwisnes of be right ...
[incomplete] .................................................................

Herof bene batels and cheesstis amonge yow? Whbir not of your coustises bat fighten in your membris? Ye cousten & ye han not. Ye sleen & ye haue enuy, & ye may not seyt: ye chiden and makyn batel & ye han not for ye asken not; ye axen & ye resseyue not for bat ye axen yuel, as ye shewen openly in your co-
usityse. Aoutreres witten ye not bat be frendship of his world is enemey to god. Penfore who euer wil be frende of his world is maide be enemey of god. Whe-
dir ye gessyn bat be scripture seith veynly? De spirit bat dwellith in yow
couseth to envy, but he yeueth be more
grace, for whiche thyng he seith: god
withstandeth proud men, but to make
men he yeueth grace. Perfore be ye suget
to god, but withstande ye be devel, by
meknes of hert, and he shal fle frome
yow; neise ye to god & he shal neise
to yow, ye synners clese be hondys
dowble in soule purge ye be hertis
be ye wrecchis & weile ye. Your laugh-
ynge be turnyd in to wepynge, and ioy
in to sorow of hert. Be ye mekid in be si-
ght of be lord, and he shal enhaunse yow;
my bredren nyl ye bacbyte eche ober: he
bat bacbyteth his broder, eiper bat demeth
his broder, bacbiteth be lawe & demeth
be lawe, & if you demest be lawe, you art
not a doer of be lawe, but a domesman,
but one is maker of be lawe & iuge, bat
may lese and delyuer. And who art you bat
demest bi negbours? Lo now ye bat seyen
to day, eiper to morow, we shal go in to bat
cite, & eiper we shal dwel ayere & we shal
make marchandyse, and we shal make
wynnyng, whiche witen not what is
to yow in be morow. For what is your
life as smoke apertynge at a litil and
afterward it shal be wastye. Perfore bat
ye *seis: If be lord wil, and if we lyuen
*MS. expugned
seit.
we shal do his thynge, eiper hat thynge, and now ye maken ful out ioy in your prides; every siche ioynge is wicked: perchore it is syn to hym hat can do good and doith not.
Here sueth of pe sacrament.

And while þei soupiden, ihesu toke brede & blessid & brak and yaf to his disciples & seyd: take ye & ete, þis is my body. And he toke þe cuppe, and did thankynges & yaeue to hem and seyd: drynke ye all herof, þis is my blood of þe new testament whiche shal be shewe for many in to remisision of synnes. And I seyd to yow, I shal not drynk fro þis tyme of þis fruyt of vyne in to þat day when I shal drynke it newe with yow in þe kyngdome of my fadir.

And when þe our was commen, he sat to þe mete, & þe twel apostlis with hym, and he seyd to hem with desire: I haue desirid to ete with yow þis pask before þat I suffre, for I seyd to yow þat fro þis tyme I shal not ete it til it be fullilid in þe rewme of god. And what he had take þe cuppe, he did gracies and seyd: take ye and depart ye amonge yow, for I seyd to yow þat I shal not drynke of this kynde of vyne til þe rewme of god come. And when he had take þe brede he did thankyngys & yaf to hem & seyd þis is my body þat shalbe youen for yow, do ye thys thynge in mynde of me. He toke also þe cuppe aftir þat he had sowpyd and seyd: þis cupp is þe new testament
in my blood that shall be shed for you. [f. 102v]

I haue taken of the Lord that thing which I haue betaken to you for the Lord Jesus, in what nyght he was betrayd, toke breed & did thankynges and brak & seide, take ye and ete ye, this is my body whiche shall be betrayd for yow, do ye this thyng in to my mynde. Also & this cuppe after that he had soupid, and seid: this cuppe is the new testament in my blode do ye this thyng as oft as ye shall drynk in to my mynde, for as oft as ye shall ete this brede, and shall drynk this cuppe, ye shall tel the deeth of the Lord til that he come. Perfore who suer etyth this breed or drynketh this cuppe of the lorde unworthyly, he shall be gyly of his body & of his blood of the lord, but preue a man hym self, and so ete he of the ilk breed, and drynke of this cuppe, for the pat etyth and drynketh unworthyly, etyth and drynketh dome to hym, not wisely demynge this body of the lord. Perfore amonge yow bene many seeke and feble, and many slepen, and if we dameden wisely our self, we shuld not be demyd, but *whil we ben demed of the lord, we MS. expunged wil. ben chastised that we be not damped with this world. Perfore my bredren whan ye co-

men to gedir to ete, abide ye to gedir: if
ony man hungreth, ete he at home bat ye
come not to gedir in to dome. And I shall
dispose oher thynge whan I come.
The gospell of þe ascension day.

Han þe eleuen disciplis saten at þe mete ihesu crist apparid to hem, and reproved þe vnbileue of hem, and þe hardnes of hart, for þei bileued not to hem þat had seen þat he was risen fro deeth, and he seyd to hem: go ye in to all þe world and preche þe gospel to eche creature. Who þat bileueth and is baptised shalbe saue, but he þat bileueth not shalbe dempned, and þese tokens shal sue hem þat bileueth: In my name þei shal cast out fendys, þei shal speke with new tongys, þei shal speke with new tongys, þei shal do awye serpentis, & if þei drynken ony venyme, it shal not ancien hem; þei shal sett her hondis on seke men & þei shal wex hcole. And þe lord ihesu aftir þat he had spoken to hem was taken vp to in to heuen and he sittith on þe righthalf of god; and þei yeden forth and prechid every where, for þe lorde wrought with hem and confirmed þe ... [incomplete]
Appendix I

The Interpolations in Meditation I of St. Anselm and The Statheil of Sin
Appendix I

The Interpolations in Meditation I of St. Anselm and The Stathel of Sin

The following are transcriptions of portions of B.M. MS. Arundel 197, (Ar), ff. 1r-6v, and Magdalene College, Cambridge MS. Pepys 2125, (P), ff. 117v-118r.

Ar's interpolations are so numerous and of such varying length that a decision as to whether they should be included in the variants, or as a separate section, was necessary. Ar's text of The Stathel of Sin contains numerous additions, which are probably best considered as expansions, or in some cases elucidations, of the sense of a preceding phrase or sentence. As these expansions are not so numerous as to become unwieldy, and as the variants from the other surviving texts are also within manageable proportions, I have put all but one of Ar's additions in the Variants. However, Ar's interpolations in the Meditation of St. Anselm present a problem: (1) the addition and interpolations are fairly long and they are numerous; (2) the additions and substitutions of the other surviving texts are numerous, but they are not long. In order to present all of the substantive variants of Meditation I of St. Anselm I have felt it necessary to limit the number of Ar's variants cited in the Variants opposite the text of the meditation,
and to put the longer additions in a separate section. These longer additions and interpolations do not occur elsewhere among the surviving texts, so their separation from the Variants (and their inclusion in an appendix) should not affect the reader’s appreciation of the Variants as a guide to the inter-relationships of the surviving manuscripts. Ar’s longer additions and interpolations are noted in the Variants, and the reader is referred to Appendix I.

P’s lengthy addition to The Stathel of Sin, elsewhere unrecorded, is also part of this appendix as its inclusion among the Variants would have unduly disturbed the lay-out of both the text and the variants.

Line numbers and lemmata in the following are those of Ed.

Meditation I of St. Anselm: Additions and Interpolations of Ar.

19 Verrily ... men (1. 30)] Alas gode lorde what bethe the frutis hat brynge forthe to be, truly none in comparison but syn & wrecchidnes, alle my lif is none oher, ffor who fedethe any best so miche, but if a prophete as miche as a wastethe, few or none hat se wills do, but gode blessyd lorde have hast fedde & supportyd me & vn prophytablule creatur & a false stynkyngge synner alle my liffe tyse neste. And sent Anselme seth that be soule of a synner stynketh worse in be sight of god then doth a
stynkyng dogge bat lieth in a dike to be smellyng of a man [f. 4r]

38. all ... is (l. 39)] tilte bat alle pi synmys be for gene, an bat shalle be at pi last 'end', and so longe poy muste so contynw ã then poy shalt haue a precius rewards, for [f. 4r]

55. whi ... deed (l. 59)] so sorg hit wille make al his synmys to trembull ã quake bat day. Why arte poy so slowe to do gode dedis þerfor þou synfulle wreche ã worbi to be damnyd, for alle þe angelus of heuyng doth the tremulle ã quake to hyre þat dredefull voyce of ovre blessyd sauuour; then in as myche as they bethe so clene, and þou so corupte with synne, then maiste þou thynke þat þou hast myche more cause to quake ã to drede þen þei. Why slepit þou in syn þerfor[r] þou synfulle soule ã worbi to be damnyd? þfor he þat bereth not his dredefull voyce ð[a]ly in remembrans in his synde bi contyuvans of his lif, truly þen it may be sayde a slepethe not but þat he is deede fro þe life of everlastynge Ioy. Ther for [f. 4r]

71. þat ... litil (l. 75)] how may a synner sey þat any synne is litulle when it is contrary to be plesure of god. [f. 4v]
all ... god (1. 86)] þou shalt be callyd to
aunswer for alle þi daigs, how þou haist spende
hit, for in lesse þen þou kepe the clene whyle
þou art here, alle þat suer may be founde in þe
at þat dredefulle daye shalle turne to þi
confusion with out any mercy [r. 4v]

Certis ... suffrid (1. 100)] for þer suery manyes
dedus shalle be openyd to þe sight of al[migh]ti god,
evre lady a to alle þe company of hevyn & to alle
þe pepulie þat ever were fro þe begynnynges of þe
'worle' in to þe last ende, and if þei be founde
gode whyle þou issuisthe here in þis vale of mysery,
þou shalt have þen þe rewardes of euerlastyngge loye
for þi labore, þe whyche loye alle þe hartis in þe
words & alle þe tunges also cannot thinke & speke
þe infynyte godenesse of hit, and so þe contrary wyse
to them þat shalle suffur & by gese to euerlastyngge
sorow & poyn [r. 5r]

cause ... But (1. 125)] to put þe in remembrance
to wayle & sorowe 'for' þi symnis, alas þen [r. 5r]

of þe ... self (1. 136)] Ffor þe lest thought þat
is in my hart is as opyn to þe sight of god as is
þe sonne when a shinoþe [possibly shine þe] moste
clereste to þe y of a man [r. 5r]
what ... wrathid (i. 151)] for he shalle ponisse
& sore correcte alle synneris, as pe prophete sethe:
Reges eos in iuga ferrea & tarquem vas siguli
confringes eos, pat is to say: y shalle chastysse
myne enmijs with an yron rodde, and bete hem to
gedur with alle to smalls pecis, as a man wolde
bete to gedur a passelle of erthyn pottis with an
yron staffe. perfo[re] remembr pe pou synner of
his sharpe correccion of bi lorde god whyle pou
arte here, and while pou haste tyme & space, and
leysur & grace, and be gladde euer to be busy to
do gode dedus pat when pou art callyd to examinacion
pou maist be founde stronge in vertu pat pou
maiste be sauyd fro his sharpe correccion of bi
lorde, and as y sayde be pou euer besy & gladde to
do gode dedus whyle pou art here, for in pat per
is no thynge loste for per is no gode dede pat euer
pou hast wroughte in alle bi daijs but pat pou shalt
have a rewarde perfor, for as many as pou hast
fulfillyd fro pe firste oure of bi birth the in to pe
last oure of bi debe, and remembur thre thynge
specially to provyde for whyle pou artes here with
pe whiche pou shalte be chargyd when pou comiste to
aumverse a sore god; pat is, alle bi gode dedus &
alle bi badde dedus, and also specially to note pou
shalt be chargyd with alle pe gode dedus pat euer
pou mightiste a do & dede them not. Alasse my lorde
& my sauyour what have y done, for pen haue y foule
ouersay my self, for many is be gode dede but y might a do a dede not, where for gode lorde y be seche bi mercy of for gesmes. Ffor þou geuste me dalie gode for eveille, and þau geve þe eveille for gode, many a tyme & ofteyn, and if y shulde be rewardyd after my dese þe y am not worpi to sti þe mete þat bestisse ste, nor to ly as bestis ly, but worse, but 'yet' gode lorde wille y not be in dispayre of my synnys, for þei were as many in numbur as beth þe sondis of þe see, yet gode lorde wille y not be in dispayre of þi mercy, for Þe shulde a sende þi mercy å þen falle in dispayre, þat shulde be to þe a more displeasure þen alle my synnys, for þou arte novæ alle fulle of mercy to alle þen that wille aske hit meklely å rightfully, for þou willeste not þe dethe of every synner but þat þei leve å do penanse for þer synnys. Ffor þou arte novæ moiste pacient å fulle of suffrayse, and at þe dredefulle day of þi grete dome þou wille be þe contrary, alle fulle of vretes å clene with out mercy þen. Alas alas then, to whom haue y synnyd, whom haue y offendid? þe al[migh]tiy maker it is þat þou haste so sorõ offendid [ff. 5r-6r]

196 not ... name (1. 201)] me my wrocchid synnys, and by holde with þine y of mercy to me synner cally[ng] in þi name, þi swete name, þi delectabul name, þe name of comfort [f. 6v]
82 *pat ...mysbileouynge (l. 126)] *pat meklely dedist
submytte *bi* self vtturly for to dye for *be* redempcion
of my synns, and for to saue me fro *be* suer
lastyng dammacion of *be* bittur paynys of helle.
Then here *you* mayst take hede & se with *bi* gostly y
*his* as *y* haue rehersyd his petewus passyon, and then
*you* mayst *per* ymagyn in *bi* herte as thof *you* saist
*bi* lorde takyn of *his* enmijs with mony grete
repreuys & dispitis and brought by fore a iuge &
*per* a was falsly a cusyd of meny wickeyd men. by
holde then how he amsweryd right noughtte, but
mekely as a lam suffryd alle *per* wordis, *bei* wolde
nedely haue hym dye, but first to suffur mony grete
paynys. by holde then *bi* gode lorde cheuerynge
& quakyng, and alle his body nakyd & bounde to a
pelur, and a bowte hym standyng meny wickeyd men,
with out any pety or reson, sore scurgyngge. *pat*
blessyd/² body with owt any pety or mercy; se nowe &
be holde howe *bei* sese not fro *per* angryy strokys
tille they se hym stande in his precius blode up to
*be* ancleis, and fro *be* tope of his hed to the soles
of his fete hole skynne leueth *bei* none. his dere
worthe fleshe *bei* rase vn to the bone. Then maist
*you* leke a syde a pon his blessyd modre mary, and by
holde & se what sorow she makethe for her dere sone
& haue compasyon of her payne the whiche 'here' per
a sownyng, and then turne a gene to bi lorde & se
howe bé Luwis vn byndethe hym & how hastily they
drawith hym furthe withowt any pety, yet to do hym
more disese a garland of sharpe & kene thorny
béi sore th'r'asteth a pom his 'hed' till bé precius
blade rennethe downe grete plentethe in to ðe yen,
noze, mouthe, à eris, and then béi knelyd downe by
fore hym with grete scorinis, and rose a gene with
grete reprenis béat was to obreble to hers, and then
béi sparyd not to speate in his glorius face. se
then a gene how béat blessyd lady, for inwardly
sorowe here of, how she beteth the her nobulle brist,
drawith her clothis & how sorrowfully she wryngethe
her handis, and y trow þou wilt wepe for béat sorrowfulle
sight, loke yet a gene to bi lorde god & se how béat
they drewe hym to á his hille, perfor to nayle hym
both hand á fote to þe rede tre, by holde firste
hou fresshely they drewe of his clothis béat by fore
were fast clungynge vn to his precius wondis, how
mekely thene he goethe fresshe blodyng vn to þe crosse.
they spred a brode his armis; they drewe hym 'tille'
þe vanis, synwis á Loyntis dede lepe a sundur, and
then with grete naylis béi naylyd to þe crosse his
precius handis. In þe same maner þou maiste ymagyn
howe béi drewe his dereworthhe legges; se then
furþer more how in his grete thirste þei prophered/2
hym bittyr galle meddyd with eysullie, and then
knylyd downe a gene, with mony grete mockys &
scornis in grete dispite vn to hym. so also howe
some after they perisshyd his prieiis herte with
a sharpe spere & with fulle grete anger. then
comethe per cate of his 'morte' blessyd body meddyd
blode with water. then mayst you hose grete pety
a gene by holdyngg pat gode lady, how for sorrow
scowake & synkhep downe to pe grounde. then y pray
be take hede to pe rusfulle shere of pe a postille
Johan, and to be bittyr teris of marie sawdleyne,
and also to the sorwfulle lamentacion of his opor
fryndis, and y trowe a song alle thes you shalte
have contracion in pine herto with plenteth of teris
of pi nijs [pin ijs ?], or ellis pi harte is harder
then any stone. Then furer more a pon pi is y
conselle ye pat you be walle & wysely a vysyd pat
when per cometh any such[e] desucionis in to pi
soule, by pe grace of pe holy gost, pat such[e]
tynys you speke wysely of pi nowne [pin owne] nodis,
and for alle opor lyveys & depis' pat tristeth[e] to
pi powris, then cast downe warde pi body to pe
grounde, and lyfte vp hiij devowtely pine harte, with
sorwfulle shere, then make pi sone vn to almyghty
god and say pue: A lord god almighti blessyd note
you be pat madyst me & pue hast boughte me with pi
precious blode; pi suffrans is fulle grete in me;
pue waldist not take me in to no dannacjon, where
as ofte tymys y haue desanuyd hit, but yow of thi grete godenes hast kepte & sowyd me tile y wolde for eke my syne & truome a gane to bo than say his wordis: Nowe lord y knowe my selfe gilty vn to thi gracius god hat falsly y haue mysplede my wyve wyttis with out'. prophete, pe whiche pou gaunist me guncely for bo helth of my soul, and y wrecchidly haue mysplede Appe alle my lif tymes best to in many dyynge ydulnes & vanytis of bo worlde. alle the remey of my body mysplede in syn & superfluyte, also pe grete grace of my criystyonde y haue mysplede in pride & in wrecchydnes of bo worlde, and mony a tymes & oftyn y haue lousyd & deleyted me moore as for pe tymes in wordly/3r thynges more 'then in' thyme almyghti godenes and yet not withstandynge alle my grete vanitynes esur pou hast norisshed & kepte me of thi grete & gracius suffrery, and y haue had but litulle knowing of thi grete rightwisnes y haue no drede y toke none hade to thanke pe of thi grete godenes, but from day to day & euermore & moore y haue shewyd pe grete matyr of wret-ha to be dispalyd with me.

P, ff. 117v-118r.

131 Lord ... (end of ed text)] How many worthier & more able to dewyion y am as in cleannesse of conscience & mony oher proprotes in kynde & in grace be) yet yet, wadyng & valwyng in pe wel pes
And be bisynesses of his fals wordle & her foule flesh and perauntre wul be to her lyues ende, and y gracious lord whithouten any deseruyng of any goode dedes but only of bi gret & habondaunt goodnesse & of bi gret mercy am clepid, and chosen of be to dwelle in his degre bat y bere in bi churche where y may deserue bowe be help of bi grace & be kepyng of myn estat to be on of bi chosen derlyngges bowe y be now a wrecche and to be fed in his lif with be sweetenes of deu[o]ction in er[n]est of myn heritage bat is be kygdom of heuene. Here shalt bowe banke by lord as hertily as bowe may and after shalt bowe banke bowe a sey with bowe mouthes: I thanke be hertily my lord ihenu crist for bowe hast nat clepid me to be rewle of seynt Benet ne of seynt austyn ne of seynt ffrannceys ne to non ober rewle ordenyd by mannes chesying but to bat souereyn & to bat holyest rewle bat /118° bowe be my wrecchednesse may be forsyue be whuche latty) in me be wirchyng of grace and bat at his may clerly be clesid bowe help of be af[ter] bowe art mekest mayden & moder of almy sty god. And after al his shalt bowe yelde hure a special service of fifty [andes oblit.] anse if bowe may for be & me & alle mankynde.
Appendix II

The Three Arrows: An Edition and a Survey of Manuscript Relationships
Appendix II

The Three Arrows

An Edition and a Survey of Manuscript Relationships

To judge from the number of surviving manuscripts,
The Three Arrows and its companion piece The Mirror of Sinners were fairly popular religious tracts in the West Central and Central Midlands in the early fifteenth century. The Mirror of Sinners survives in 24 manuscripts, 15 of which also contain The Three Arrows.¹ Both tracts have been edited and printed by Carl Horstmann, but with varying degree of accuracy.² Horstmann's base text for both treatises is that of (U), University College, Oxford Ms. 97, with variants from (S), British Museum.

¹ P.S. Jolliffe, Check-List, p. 31, (hereafter referred to as Check-List) lists 24 manuscripts containing The Mirror of Sinners, but for various reasons does not cite the MSS. of The Three Arrows. See table at the end of this Appendix for these, and other tracts, and the various MSS in which they occur.

² Yorkshire Writers ii, The Mirror of Sinners, pp. 436-440; The Three Arrows, pp. 446-448. Horstmann is selective in his listing of variants; for example, he fails to note that Simeon (S) in The Mirror of Sinners, p. 138, half way down omits 'of his laste thynges', or second line from the bottom, p. 433, S's omission of 'wit'. In The Three Arrows, p. 447, bottom line and note 2, it is he who commits the error, and not the scribe: University College, Oxford MS. 97 (as well as Harley 1706 and 3) reads 'no clothis; I was a gaste and saye me'. However, these errors are minor when considering the mass of the material presented by Horstmann; other tracts, for example Meditation I of St. Anselm and The Stathel of Sin, are relatively free from editorial error.
Additional MS. 22287, and (?), British Museum MS. Farley 1706. He did not attempt to explain the variation between these different tracts, and although he noted the existence of several other copies of these treatises, he did not draw attention to the fact that (C1), Cambridge University Library MS. Ff. 6.55, preserves a different version of The Three Arrows. He was also unaware of the existence of numerous other copies, some of which contain different versions. It is clear then that Moretus's edition needs to be greatly amplified, but such an undertaking is beyond the scope of this thesis.

The edition and discussion of The Three Arrows here presented as a separate appendix was prompted by the problem of the meagre textual variation of the very short tract The Four Errors. As The Four Errors also occurs with The Three Arrows in C1, G, and H (see (2), below) I have thought it best to re-edit The Three Arrows and to provide variants from C1, G, and H in an attempt to see if the correlation of readings in The Four Errors of C1, G, and H remains the same for a longer, and more varied, treatment. In the course of the editing (and this

3 For the textual relations of US see the introductions to The Statute of Sin, and Meditation I of St. Anselm, and references there cited. For The Three Arrows tract of U, see ff. 15a-162; for G, see f. 117; for H, see ff. 110-114.

4 See the textual discussion concerning The Four Errors. The tract is a short one, 52 lines in the C1, G, and H version, (Version II).
is inevitable, I think) other problems have arisen, and I have attempted to solve them or to suggest solutions for them. The various purposes of this appendix may be summarized as follows:

(1) To provide a re-edited and corrected text of The Three Arrows using U as the base text;

(2) To supply variants from Version II of The Three Arrows found in

(G) Glasgow University Hunter MS. 520 (V.8.23), pp. 285-295,

(C₁) Cambridge University Library MS. Ff. 6.55, ff. 158v-168r,

(B₁) British Museum MS. Harley 2388, ff. 1r-4r;

(3) To discuss briefly the textual relationships between C₁, G and B₁, and thus to shed light on the textual relationships of the shared tract The Four Errors;

(4) To point out and to comment briefly on the possible influence of the Wycliffite biblical versions on the composition of C₁, G, and B₁;

(5) To provide a table listing and classifying the versions of all the known manuscripts of The Three Arrows and its co-occurrence with The Mirror of Sinners, Pore Caitlin, and The Four Errors.
A detailed collation of C₁, G, N₁ against the text of U reveals that in the textual variations of addition, omission, and substitution⁵ C₁, G, N₁ form an independent version, or rather a version (Version II) quite distinct from that of U, and that the three manuscripts depend upon a source distinct from that used by U (S or N); moreover they may well depend upon the same immediate source. I have considered the various alternatives of (i) C₁ or N₁ descending from C; (ii) G or N₁ descending from C; (iii) C₁ or G descending from N₁, but a unique omission in G at lines 176-177 (not shared by C₁ or N₁) disallows the first alternative; C₁'s unique omission at line 17, and two unique substitutions at lines 71, and 98 (not shared by G or N₁) prohibit the second; and N₁'s unique omissions at lines 189, and 215, rule out the third.

The following discussion is not an attempt to account for all of the substantive variants of C₁, G, and N₁; rather, it is an attempt to account for the more obvious textual differences between what I term Version II and Version I, and as I attempt to keep the discussion close to these differences, the presentation of the evidence necessarily involves a certain amount of selection.

⁵ Throughout this discussion the terms 'addition', 'omission', and 'substitution' are used to describe textual differences as they occur between U and C₁, G, and N₁. Since these terms imply priority with regard to one of another manuscript (added to what?, omitted from what?, substituted for what?) it is merely a working and relative presupposition that U is the prior text. All line references are to my edition of the text of U.
Additions

line(s)

26 C_G it is witten in holi witt hou
   U as it is seid

26 C_G to be deeth bi goddis comemument
   U to deeth

44 C_G schall panna weye alle ourse soulis,
   alle ourse poustis
   U schall weye alle ourse poustos

61-62 C_G goddis sone and be i pat han don goode
   pynis schulen go into asenrisinge of
   lyf, but be i pat han [han doon GH1]
   ywil pynis [schulen go G] into
   asenrisinge of doom, pat is to be
   daryd
   U be sone of god, and so passe forth to
   be doom

77 C_G visiones fro fat time siben
   U wynnecnesses, sith

83 C_G dredful & ristful domysman
   U dredful domesman

152 C_G (see variants for long addition)
   U Hui sunt quasi aliquando habuimus in
   dericum &c Nos insensati &c

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6 H1 is imperfect at the beginning: the text of H1 begins
at line 53. As H1 has been mangled (as the catalogue
puts it) at both ends, and as The Three Arrows (less the
beginning) is the first treatise in the manuscript, it
is reasonable to assume that at some stage the manuscript
probably contained the entire treatise.
158 C, GH₁ (See variants for translation of the above (line 152) addition)

U god

The additions at lines 26, 44, 77, and 85 may well be amplifications made by the scribe of the immediate source of Version II to his text. The addition at line 44 is interesting for if it is, as I suggest, an amplification made by a reviser to his more austere text, then it illustrates in a very clear way the tendency of the scribe-reviser to make explicit what is, in U (a more austere text) only implicit: with U the reader is left with the impression that at doomsday the Lord 'schal weye alleoure pousites, oure woordes, and oure werkes'; however, in Version II the warning is more inclusive; 'he schal banne weie alleoure soulis, alleoure pousitis,oure wordis &oure verkis'. The reviser, perhaps fearful that only 'pousitis', 'wordis', and 'werkis' would be weighed, inserted at the beginning what is to be weighed first -- 'soulis'.

The addition at lines 61-62 is apparently from a Wycliffite source and will be considered further in a later section. The additions at lines 152 and 158 are best considered as a piece, one being a lengthy addition from the Vulgate, Sapientia v, verses 3-9 (part), and part of 13 (line 152), and the other (line 158) being a translation of this additional Latin text. The additions in Version II are too long to be set out here (see variants), but it is of some textual interest that C₁, G, and H₁ agree in these
additions, and this agreement points toward their
dependence upon, perhaps, the same immediate source.
Also of interest is the agreement of GH₁ against C₁ in
particular Latin and English readings; for example,
GH₁ agree in the omission of 'in', both read 'lumen' and
'nobis' against C₁'s 'sumen' and 'nobil'. In the English
translation (a mixture of Earlier and Later Versions of
the Wycliffite Bible, hereafter referred to as WB) GH₁
agree against C₁ in reading 'hæ', for 'is', and 'knewes'
for 'knowes'. The variation of these readings may be
attributable, as I suggest in a later section, to the
interplay of various recensions of the WB.

Omissions:

**U**

| line(s)          | U       | signe of þe virgyne whan he took man-kynde & was borne of þe virgyne marie. And þanne
|------------------|---------|---------------------------------------------
| 29-30            | C₁GH₁   | when ... virgyne (omitted)                 |
| 97-98            | U       | þe prophete in þe firste psalme of penaunce where
|                  | C₁GH₁   | þe profete daui) where                     |
| 120-142          | U       | Domine ... þus                             |
|                  | C₁GH₁   | omitted                                    |
| 207-212          | U       | Cum ... is                                 |
|                  | C₁GH₁   | omitted                                    |
The omission at lines 29-30 is presumably the result of the repetition of 'virgyn', and as such it is one of the few conjunctive errors, and suggests that C1G depend upon the same immediate source. The omission at lines 97-98 of 'in... penance' seems to be a conscious one: the texts of Version II, while not having the citation within the text, agree in having 'Ps. 6' in the margin, so the omission may have been made to avoid repetition. C1G, for the most part, have the same marginal citations, (H1 occasionally has a marginal citation), and where there are marginal citations, or perhaps where there is the habit of making marginal citations, there seems to be a tendency to delete, or not use, inter-textual citations.7

Substitutions

<table>
<thead>
<tr>
<th>line(s)</th>
<th>U</th>
<th>C1GH1</th>
</tr>
</thead>
<tbody>
<tr>
<td>59-60</td>
<td>Tyme schal come pat alle who pat been in graves</td>
<td>The hour come in be [om. GH1] which alle men pat been in birielis</td>
</tr>
<tr>
<td>108-110</td>
<td>synne schullen taske affect of such passions as been wrathes and woodnesse in al synners pat oother schullen</td>
<td>synne in alle synners pat ben worlyy to take suche passions of ponyschinge as</td>
</tr>
</tbody>
</table>

7 See, for example, the following lines: 5, 11, 39, 50, 59, 97, 142, 152, 162, 170, 171, 175, 202, 219, 225, 232, 244. The same tendency may be seen at work in The Four Errors Tract.
ben [be H.1] wra[ppe & woodnes, ]pat is ei]ir ]ei schulen

226-227 U be whiche is ordeyned to be seend and to be angelis of him
C1GH1 pat is maid redi to be devyl & to [om. H1] his angels

241 U bus sendeth be bridde arwe
C1G his is be wounde of be bridde arwe
H1 ... be wounde of be brede ....
[# text oblitereted]

In lines 59-60, and 226-227, the variation might be attributed to an individual scribe's use of a Wycliffite biblical text, a possibility to be dealt with later, but in the other two instances (lines 108-110, and 241) a possible explanation for the agreement in variation of C1GH1 is their dependence upon the same immediate source, for the substitutions are too extensive and the agreements too consistent for three scribes to have substituted the same two passages independently.

To summarize: it is clear from the evidence of textual variation in addition, omission, and substitution that (1) C1GH1 preserve a version (here called Version II) distinct from that of U and that (2) the three manuscripts of Version II seem to depend upon the same immediate source, but do so at an unknown number of removes.
The influence of the Wycliffite Bible and its Earlier and Later Versions upon Middle English primers has been noted before by Henry Hargreaves, but, as he observes, the primers do not in every instance follow the WBE or WBL exactly. The discrepancies between the biblical texts of the primers and those of WBL suggest to Hargreaves "that we may have preserved in the primers traces of a different stage in the revision of the Wycliffite Bible from those recorded by F[orshall]. M[addun]." This observation also holds true for the biblical texts of the devotional-meditative treatise The Three Arrows. In the following comparisons I do not attempt to characterize this 'revision of the Wycliffite Bible', but rather I wish to illustrate the ways in which Versions I and II are dependent upon, and in places independent of, the Earlier and Later Versions of the WB:

---

8 The Earlier and Later Versions are hereafter referred to as WBE and WBL respectively.

9 'The Middle English Primers and the Wycliffite Bible', Modern Language Review 11(1956), 215-217. Hargreaves also points out as one of the 'other similar liturgical documents' the Magnificat of B.M. MS. Harley 2343. The same version of this short prayer is also in Ed, and is included in this thesis as a transcription.

10 Hargreaves, p. 216.
lines 12 ff. (Is. xxvi, 21)

**CG**
cure lord schal wende

**USH**
out of his place to
visit the wickidnes of
hem that inhabiten the

**WBL**
the Lord schal go
out of his place,
to visit the wickidnesse of the
dwellers of erthe
agens hym

In the WBL 'his place' is rendered 'his hoely place',
obviously a translation of 'loco sancto suo'. In the
Latin text of G we find 'loco sancto suo', and in that of
C1 'loco saumote'; but in the translation above, both
have ignored their Latin text, and followed another
translation, one closer to that of USH. The same is
generally true of lines 50 ff. (Deut. xxxii, 23):

**CG**
I schal hope vpon hem

**USH**
yuelsis and I schal
dispende alle myn
arewis vpon hem

**WBL**
Y schal gader
yuels on hem, and
Y schal fille myn
arewis in hem.

and of lines 203 ff. (Job xxvi, 14):

**CG**

**USH**

**WBL**
whanne we han herd
vnne this a litil
drops of his word,
who may see the
thundur of his
greetnesse?

* Added by C,G in Latin and translation.

---

11 *H1* is imperfect at the beginning; the text of *H1* begins
at line 55.

12 *H1* is imperfect; the lines in question being partially
obliterated (see variants to lines 203 ff.).
There is a tendency, then, for C, G to follow a biblical translation close to that found in US!!; however there is also a tendency to emend, or supplement, this translation when it is at variance with the Latin text or a known translation of it; that this known translation is a Wycliffite one is clear from the expansions and substitutions of C, G, and H. For example, at lines 158 ff. (Wis. v, 5-9, 13) C, G, H add five verses:

\[\text{C, G, H: and among seintis of god, the lot of hem is, therefore we han errid fro the wey of truhe, and the list of ristwises ha} \text{? not schyne } [\text{schyned G}] \text{ to us, and the summe of vnderstandinge is [ha} \text{? GH} \text{?} \text{not sprunge to us. We ben maad veri in the wey of wickidnes } \& \text{ of perdicioun, and we han gon harde weies for the wey of the lord we knowe [knewe GH} \text{? not, what ha} \text{? pride profitid to us, or we [om. H} \text{? boost of riches what ha} \text{? it broust to us: alle the kingis han passid as a schadwe/ and we forsothe moun schewe no tokene of hulines, for we be wastid in our wickidnes.} \]

\[\text{WBE: and among seyntis the lot of hem is? Therefore wee erreden fro the wey of treuthe, and the list of [ri} \text{?stfulnesse schynede WBL} \text{? ristwisnesse listede not to vs, and the summe off vnderstanding is not sprunge to vs. Veri we ben in the wey of wickidnesse, and of perdicioun; and wee han gon harde weies. The we forsothe of the Lord wee knewen not; what profitede to vs pride, or boost of riches what saf it to vs? Alle the thingus passeden as shadowe/and sotheli we mysten schewe no signe of vertu; but we weren wastid in our malice. [WBL].} \]
At lines 246 ff. (Matt. xxv, 31-36, 40) $C_1$, $G$, $H_1$

substitute a translation heavily influenced by the WBL:

$C_1GH_1$ Come þe þe blessid children of my fadir take þo in possessionum þe kynge dom maad redi to you fro þe makyng of þe world, ffor I hungride and þe fedden me. I þristide and þe þauuen me to [om. $H_1$] drinks. I was herborowles à þe herborowaden me. I was nakid and þe hileden me. I was sik and þe visitiden me. I was in prisoun à þe camen [coom $H_1$] to me, ffor as ðe ðo ðidon þese þingis to þe leste of myne þe ðidon hem to me.

$C_1GH_1$ The hour cometh in þe [om. $GH_1$] which alle men þat ben in birielis schulen here þe vois of goddis sone; and þei þat han don goode þinges schulen go [go$[ne]H_1$] into aþenrisyng of lyf, but þei þat han [han doon $GH_1$] yuel þinges [schulen go G] into aþenrisyng of doom.....

WBL Come þe, the blessid of my fadir, take þo in possessionum the kynge dom maad redi to you fro the makyng of the world. For Y hungride, and þe þauuen me to eate; Y þristide, and þe þauuen me to drinke; Y was herboreles, and þe herboriden me; nakid, and þe hileden me; sijk, and þe visitiden me; Y was in prisoun, and þe camen to me/as longe as þe ðidon to oon of these my leste britheren, þe ðidon to me.

And at lines 59 ff. (John v. 28) another substitution seems to draw on a Wycliffite source:

$C_1GH_1$ The hour cometh in þe [om. $GH_1$] which alle men þat ben in birielis schulen here þe vois of goddis sone; and þei þat han don goode þinges schulen go [go$[ne]H_1$] into aþenrisyng of lyf, but þei þat han [han doon $GH_1$] yuel þinges [schulen go G] into aþenrisyng of doom.....
As is evident from the comparisons, the biblical texts of C₁, G, and H₁ are very similar to, but not identical with, one or another of the extant versions of the WB. If we take into account C₁, G, and H₁'s unique additions and substitutions of biblical material, then it is possible to say that the author, or redactor, of Version II probably used a recension of the WB which is now lost. Furthermore, this recension may have contained a mixture of both the Earlier and Later Wycliffite Bibles, for it does not seem likely that the author-redactor would have used, much less have had at the same time, both versions of the WB. However, it is possible that at some stage in the transmission of Version II of The Three Arrows biblical material from one Wycliffite recension was substituted for another recension, and that the resultant text, here called Version II, represents an incomplete revision of the original. The biblical extracts of The Three Arrows offer suggestive but not conclusive evidence for the existence of a WB recension distinct from those identified by Forshall and Madden.

This edition of The Three Arrows has been provided in order to gather a fuller sampling of the textual variation of C₁, G, and H₁. In addition to The Three Arrows and The Four Errors, these manuscripts share other, and longer treatises. These other treatises -- Pore Caitiff and The Mirror of Sinners -- also appear in a number of other manuscripts, and as a definitive edition of The Three Arrows and The Mirror of Sinners does not
exist, and as that definitive edition is likely to shed light (if only faint light) on the textual relationships of The Four Errors, I have set out a classified list of all of the known surviving manuscripts containing the co-occurrence of The Four Errors, The Three Arrows, The Mirror of Sinners, and Pore Caitiff.
<table>
<thead>
<tr>
<th>MSS.</th>
<th>Pare Caiitif</th>
<th>The Mirror of Sinners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Univ. Coll., Ox. 97 (U)</td>
<td>*127^r - 131^v</td>
<td></td>
</tr>
<tr>
<td>B.M. Add. 22283 (S)</td>
<td>*117^v - 118^v</td>
<td></td>
</tr>
<tr>
<td>Harley 1706 (H)</td>
<td>88^r - 90^r (Charter)</td>
<td>*106^r - 110^v</td>
</tr>
<tr>
<td>Harley 2339</td>
<td></td>
<td>49^r - 62^v</td>
</tr>
<tr>
<td>Harley 2388 (H1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bodl. 3</td>
<td>1^r - 162^v</td>
<td>162^v - 172^v</td>
</tr>
<tr>
<td>Douce 13</td>
<td>2^r - 33^v (two tracts)</td>
<td>*2^49^r - 65^v</td>
</tr>
<tr>
<td>Laud Misc. 23</td>
<td></td>
<td>49^v - 53^v</td>
</tr>
<tr>
<td>Laud Misc. 174</td>
<td></td>
<td>*93^r - 98^v</td>
</tr>
<tr>
<td>Tanner 336</td>
<td>1^r - 122^v (six tracts)</td>
<td>*2^122^r - 132^v</td>
</tr>
<tr>
<td>C.U.L. Ff. 5.43</td>
<td>51^r - 58^v, 59^v - 68^v (seven pieces)</td>
<td>*^8^f - 13^r</td>
</tr>
<tr>
<td>C.U.L. Ff. 6.35 (C1)</td>
<td>4^r - 139^v (six tracts)</td>
<td>***143^r - 157^v</td>
</tr>
<tr>
<td>Pepys 2125</td>
<td></td>
<td>*126^r - 128^v</td>
</tr>
<tr>
<td>Hunt. Mus. 496 (V. 7. 23)</td>
<td>18^r - 164^r</td>
<td>*^2^9^v - 17^v</td>
</tr>
<tr>
<td>J.R.L. Eng. 85</td>
<td>64^r - 72^v (Charter)</td>
<td>*254^v - 64^r</td>
</tr>
</tbody>
</table>

*Asterisks indicate shared versions of The Three Arrows, and textual resemblance between the different copies of The Mirror of Sinners, which has no distinct versions.

1, 2 Superscript numbers indicate close textual similarity.
The Three Arrows

158v - 162v
117rv
110v - 114v
62v - 72v
1r - 8v
173r - 186v
33v - 48v
37v - 60v
188v - 93v
132r - 141v
46v - 51v

158r - 168v
128v - 130v
183v - 189v

For manuscripts containing Pore Caitiff, see Check-List pp. 65-67, item A.

pp. 285 - 295
168v - 170v

For manuscripts containing The Mirror of Sinners, see Check-List, p. 81, item F.8. Jolliffe does not list the manuscripts containing The Three Arrows, so the list provided has been compiled from various sources. For the most part, I have checked all manuscripts containing (or suggesting that they contain) Pore Caitiff, The Mirror of Sinners, and The Four Errors, as well as those manuscripts which various catalogues describe as containing 'Arrows of Doomsday', etc. I have not made a systematic search of all extant catalogues.

14
Of ... domesday] and here biginneþ a tretis þat spekþ of þe [om. G] þe arowþ þat schulen be schett at
domys day to heþ þere schulen be damnyd C G;
om. to l.55 leaves missing H1.

sone] some seynge þus C1G. Marginalium: ecclesiast-
icus 7 C1G.

we C1G.

lord] lord god C1G.

loco suo] loco sancto C1; loco sancto suo G.
Marginalium: isaie 26 C1G.

for to] to C1.

as muche] in as myche C1G.

be þanne doo] þanne be doon C1G.


The sonne] He as þe sunne C1G.

ristwisnesse] ristwis C1. þat tyme] om. C1G.

he was] he was þanne C1G.

biddynges] comauode C1G.

as it is seid] it is writun in holi writt hou C1G.
to deeth] to þe deþ bi goddis comauode C1G.
stikkes] 'stickys' added in margin G.

on] in C1G.

of þis] þis C1.
Of these arms that schullen bee schot on domesday. [f. 158v]

ho so wol haue in mynde be dreadful day
of doom so bat he mowe be moved with
dread to flee fro synne, as be wise man

5 biddeth his sone: memorare nouissima, et internum non poccabis; bat is: haue mynde on be laste
jinges bat is day of doom, and it schal kepe
be fro synne. Heere be newen fynde sum
what witen beor of how oure lord speketh by

10 ysaie be prophete seience buse: Egredietur dominus
de loco suo vt visitet iniquitatem habitationem terre;
bat is: oure lord schal weende out of his place
for to visite be wikkednesse of hem bat enhabiten be *
seerthe. Ceertes his doom schulde souereynly be drad,

15 ffor as muche as he now doth mercy, so muche *[f. 159r]
schal be jamme doo streit vengeable ristvisnesse.
ffor it is of god in likenesse as it is of be sonne.
The sonne holdynge his cours passeth out of be
signe of be lyoun in to be signe of be virgyne,
and out of be signe of be virgyne in to be sig-
ne of be balaunce. The lyoun is a strong beast
and a fel & in his signe was crist be sonne of
ristvisnesse bfore be incarnacioun. Ffor bat ty-
me he was so fel bat what man bat braake

20 hise biddynge a noon he schulde bee deed; ffor
as it is seid: A man was doon to deeth for he
gederede stikkes on be sabat day. But out
of his signe of be lyoun he passide in to be
whan ... virgyn (1. 30)] om. C₁G.
was he] he was C₁G.
cuere] om. C₁G.
pat seide] seide C₁G.
peccanerit cite] peccauerit cico C₁: peccanerit cite G.
seith] he seip C₁G.

sed magis ut] set ut magis C₁G.

Marginalium: ezehiel 33 G.
turned þeer fro] turnyd away þer fro C₁G.

schal weye] schal þanne weis C₁G.
alle ourg þouste] alleoure soulis, alleoure þou$tis C₁G.
every] ech C₁G.
þow ... by] now what he seip bi C₁G. þe prophete] moises his profete C₁G.

Marginalium: deutoronomium 32º C₁G.
to] of H₁. whan ... seith (1. 56)] where of crist speki] in þe [his H₁] gospel seiynge þus C₁GH₁.
signe of he virgyne whan he took man lyn-
de & was borne of he virgyne marie. And pane
ne was he made more reky to doo mercy
pane euere he was to doo vengeance. Thanne
it bigan & set it lasteth pat he pat seide whan-
e he was in pe signe of pe lyoun. Anima
que peccanarit cito moristur; pat is: The sou-
le pat symmeth, anoon it schal dye. Now whan-
ne he is in pe signe of pe virgyne seith bus;
Nolo mortem peccatoris, sed magis ut concertatur
et viuat; pat is: I wol not be dooth of a syn-
nere, but moore pat he be turned peer fro and
lyuen. But certes out of his signe bus of
he virgyne he schal passe in to pe signe of
he balanne at he day of doom, wheere he
schal weye alle cure pouetes, cure wordes,
and cure werkes in euene peys of his rist
wisnesse, pat he may selde to every man af-
ter he trouthe of his desert. And what he schal
panne doo? Heere now what he seith now by pe prophes-
te: Congregabo super eos mala, et sagittas meas
 complebo in eis; pat is: I schal heeuen vp on hem
here euues, and i schal dispande alle myne arwe
vpon hem. Three scharpe arwe schullen bee *[f. 159v]
schot of oure lord in pat day vpon hem pat peere
schullen be dampered. The firste arwe schal
be of clepyng to be doom, whan as him self
seith: Venit hora ut omnes qui in monumentis
proceedent] p'reocedent C₁.

pat is] pat is to seie GH₁. Tyme ... pat (1. 60)]
The hour cometh in be [om. GH₁] which C₁GH₁.
Marginalium: ion 5 C₁GH₁.


be some of god] goddis some C₁GH₁. and ... doom
(1. 62)] and be(i pat han don goode þingis schulen
go [colinæ] H₁] into ase(rising) of lyf but be(i pat
han [han don GH₁] yuel þingis [schulen go G] into
ase(rising) of doom, pat is to be demyd C₁GH₁.

dampned] dammable C₁GH₁. be body] be seale body H₁.

deuel] fend C₁GH₁.
lust] lyf C₁.

fulliche fallen] fulli passid C₁; fully falle GH₁.
so] so euer C₁GH₁. desiredest] desiredist to hauæ
had C₁; desired to hauæ had GH₁.

Now ... droddest (1. 73)] om. C₁GH₁.

goo] passid fro þee C₁GH₁.

þow, þow] þou C₁GH₁.
of þi] for þi GH₁. þi delices] and þi delicas C₁GH₁.

wykkednesses, sith] wickednes fro þat time siden C₁GH₁.
ordeyned to] ordeynid for þi synnæ to C₁GH₁.

þe whiche] whiche G. i first was] y was first H₁.

þee. Thi] þee ne þi C₁GH₁.
eschew] eschue þee C₁GH₁.
sunt, audient vocem filii dei, et procedent qui bona egerunt in resurrectionem vitæ, qui vero malam in resurrectionem judicii; pat is: Tyne schal come pat alle hoc pat been in gruues schulden heere he voys of he sone of god, and so passe forth to he doom. Thanne he wrecched lumped soke schal come to he body and seye to hit: Aryse how curside caityf careyne, fro his tymen forth withouten eny sende to be fellow to he devyle, and enemy to almysyte god. Now bi ioye schal be turned in to wo, bi delit in to bitternessse, and bi laustre in to wepyng. Now bi wrecchide shorth lust schalle passe in to suerlastynge sorne. Now it is fulliche fallen fro the what so hou desiredest. Now it is comen to hee alle pat hou dreddest. Now it is agoo al pat hou loudest, and now it is comen al pat hou ha- tedest. Cursid be hou, hou wrecched careyne, for in pyne of bi synnes, bi delices, and bi wykkednesses, sith i passide fro hee i haue beastyly brend in helle. Cursid be hou helle brounde, ordeyned to he fuyr of helle pat neuere schal be quenched. Cursid be he tymen in he whiche i first was coupled to hee, for now i may not leue hee. Thi cursed companye i may not escheue; wol i or nyl i, i am constrey-[f. 160v] ned to be knyt ayn to hee. Goo we perfere to
dreadful & ristful domysman C₁GH₁.

heere forto] to C₁GH₁.

heere ooure] he're ou'r'e G.

be wykked] wickid C₁GH₁.

here consciences] her owne consience C₁GH₁.

bothe leerid] bo the leerid C₁GH₁.


pat] om. C₁; be H₁.

pat] om. H₁.

he no] ne he C₁.

wratthe] wra the C₁GH₁.


preieth] profrid C₁.

troubled mannes passion] 'troublid' passions of mannes kynde C₁GH₁.

herfore] herfore C₁GH₁.

synne ... schullen (l. 110)] synne in alle symers

pat ben worby to take suche passions of ponschinge

as ben wra the & woodnes; pat is eirir pat schulen C₁GH₁.

pat] pat is C₁.


or] eir C₁GH₁. pat] eir [e'ir C₁] C₁GH₁.
Eidre lifore be dreadful dounesun peere forte heere eare everlastynge damnung. Thanne schullen alle pe wykede men se pe luste cause of heere owene damnung, written with heere owene houndles in pe book of heere conscionce, bothe lierid and lewed, and readyn it hea self. And ref pone se pe pat lewedem man kunne not reade, i seye pat beor is noen so lewedem pat he ne kan reade be letter of lys owene writynge. Thanne pei schullen see pe dounesem as he were wood for wratthed avene hem. Of his woodnesse a his wratthe spaketh he prophete in he firste psalm of penance, where he preieth to be delyuard of hem booth, seinge pues: Domine ne in furore tuo argues me, neque in ira tua corripias me. That is: lord in pi woodnesse overcome me not with skiles, and chastise me not in pi wratthe. No man penke pat wratthe, or woodnesse, or any suone troubled mennes passion may be in god. But herfore pei been set in scripture, for pe warkes of god in punysschynge and vengyng of symne schullen taake effect of suche passions as been wratthe and woodnesse in al symeros, pat outhere schulen be chastised by pyne pat schal haue sende, as is purgatorie, pe whiche pyne is cleped heere pe wratthe of god, or elles pat
by] horu C_{1GH_1}.


118 persone] pe personne C_1 G. alle synneres] alle suche synneris C_{1GH_1}. him] him silf C_{1GH_1}.


120 sitthen] afterward C_{1GH_1}. Domine ... bus (l. 142)] om. C_{1GH_1}. 
schullen be pyned by vengeaunce in þe hor-
rible peyne of helie, þat neuer schal haue
eende, þe whiche is clesed heere þe woodnesse of god. Al.
þis þe prophete dawid sauþ in spirit, and þerfore he
in persone of alle symneres felyng him vnmyst[y f. 160v]
to bere ever either, first asketh to be deluyered of
helle and sitten of purgatorie seinge þus: Domine
ne in furor &c, as þef he seide þus to our vn-
derstandyng: lord þis biseche þe þat in þe dread-
ful day of doom, wheres þew schalt haue þe
to symneres as a man þat were wood, spaa-
ryng no þing, þat þow overcome me not with
skiles in fynal conclusion, so þat i be not conv-
ict for suere and be ateynt in a schameful in-
convenient of sueriastynges reproexe; & herfo-
re i seye argue me not, ffor arguyng, as cler-
kes knownen wel, is to overcome an othere
with skiles. But þef me grace goode lorde
so to argue, and forto overcome with skiles
of þi lave þe errours of my blynde conscien-
ce heere in þis lif, whiles tyme is of mercy,
þat i may hertly forthenke hem, and cleery
confessa hem, and lawefully amende hem
by ensaemple of newe cleene lyuyng to men,
feruent preier to god, and by discreet chastis-
sement of my self heere, whiles i lyue,
so þat þou haue no wil to chastise me in þi
wratthe after þis lif in purgatorie. And þat
Marginalium: Psalmi 6 C₁GH₁.

hauc ... Lord] Lord have mercy on me C₁GH₁.

That is (1. 145) that is to see I am vnmysti to bere C₁GH₁.


it] if G. i] it C₁GH₁.

vp born with] vpborn: sihir suporid wi C₁GH₁.


Hii ... insensati & c° (1. 153) Hii sunt quos aliquando in derisum habuismus & in similitudinem in properii. Nos insensati vitam ipsorum in [om. 'GH₁] stimulabimus in similium & finem illorum sine honor.


Marginalium: Sapientia 5 C₁GH₁.

in] to C₁; in to GH₁. despit] into liones of schanschipe C₁GH₁.

god] and among pe seintis of god, pe lot of hem is, performe we han errid fro pe wey of truwe, and pe list of ristwines ha] not schyne [schyned G] to us, and pe summe of vnendrondinge is [ha] GH₁] not spounge to us, we ben maad veri in pe weie of wickidnes & of [om. 'H₁] perdicion, and we han gon harde weies, for pe seie of pe lord we knewe [knewe GH₁] not, what ha] pride profutid to us, or pe [om. 'H₁] boost of riches what ha] it broust to us: alle pese pingis han passid as a schawde and we forsoke moun schewe no tok'ne of holines, for we be wastid in cure wickidnes C₁GH₁.


schulien] pei schulen C₁G.

After ... psalme] as pe profete daui] witness C₁GH₁. Marginalium: Psalmi 57 C₁G.
it be püs: Miserere mei domine quoniam infirmus
sum; ßat is: haue mercy on me lord, for
i am vnmysty to bere suercyther, that
145 is ßin arguyng in ße doom, ne ßi chastye-
sement in purgatorie, but it so be ßat i
be vp born with ßi mercy. O that dreadful
day of ours lord, ßanne schullen alle wyk-
ked man see hem sitte in ße doom with
crist, whom ßei haue here dispised, and
in ßis sight been troubled with an horrible dreade, sey-
enge ße woordes of ße wise man: Hii sunt quos ali-
quando habuimus in derisum &c. Nos insensati &c;
ßat is: Thise been ßoo ße whiche sum tymes we*[f. 161f]
hadden in scorn and despit. We vnwitty wrecches
heelden here lif woodnesse, and here eende with-
outen honour. Rut lo now how ßei been acoun-
ted amonges ße sones of god. Thanne amon-
ges al ßat multitude ßei schullen not fynde
155 oon ßat schal haue compassion of hem but alle
schullen bee glaade & consent with god in here
iuste dampnacion, after ße woordes of ße psalm-
me seience ßus: letabitur iustus cum viderit
vindicatam; ßat is: The ristwisman schal be
166 in pe gospel] his self C₁GH₁.
168 fro] for C₁GH₁.
169 schullen pei] pei schulen C₁GH₁.
170 to] for to C₁GH₁. Marginalium: Lucanm 23 G.
171 to] sorte C₁GH₁. on] in C₁GH₁. Marginalium: apocalypsis G.
172 firste arwe (1. 173)] be firsste arwe. be secunde arwe [as heading] C₁; be firste arwe. ij sa:it a [as heading] G.
175 Marginalium: Matthewm 25 C₁G.
181 me not] not me C₁GH₁. ne] neipir C₁GH₁. no] ony C₁GH₁. what] pat G.
184 pinges] deedis of mercy C₁GH₁. any] ony of his C₁GH₁. in his name (1. 185)] om. C₁GH₁.
185 deden] deden it C₁G. deden hem not to him] deden not to him H₁.
186 pis] his G.
189 for to] to C₁GH₁. said] he saide C₁GH₁. to hem (1. 190)] om. H₁.
190 souten] souten H₁. for to] to C₁GH₁.
191 fallen to] fallen down to C₁GH₁.
gladed whan he schal see þe vengeaunce. Thanne as crist seith in þe gospel: Thei schul-
len secche for to entre in to þe crenys of stones and in to þe swelwys of þe eerthe fro þe dread-
ful face of oure lord. Thanne schullen þei preie

monteynes to falle uppon hem, and hulles to huyden hem, so woo þei schullen be on sue-
ry syde, and þis is þe wounde of þe firste arwe. The secounde arwe schal be an arwe of scharp reprouyng of alle fals cristene

men, whan he schal seie to hem þus: I was an hunpered and se seue me noo mete; I was a þurst and se seue me no drynke; I was naked and se seue me no clothis; I was a gest and se seue me noon herberes;

I was seek and in prison, and se visyted me not, ne dede me no comfort. 0 what þis voys schal bee dreedful whan it schal be seid to hem, þat as ofte as þei deden not þise þinges to any þat neede hadde in his naame, so ofte þei deden hem not to him. And no wonder þous þis voys schal bee dreedfull [f. 161v] in þe day of doom, sitthe we reden in þe gospel þat crist, whan he koom in fourme of a seruanct for to bee deemed of þe false iewes, seide to

hem þat sousten for to take hym: I am he; and a noon þei seeden a bak, and fellen to þe eerthe. Jef he þat, whan he was deedly
hadde] and hadde C1GH.

with] as C1G; at H1. His] 'h' is C1.


with] to C1. augelis] holi augels C1GH1.

every] ech C1GH1.

perfore] herefore C1GH1.

non] om. C1GH1.


may ... asens (1. 215)] partially defect. H1.

move suffre] now holde eipir suffre C1G; now be holde H1.

Cum ... is (1. 212)] om. C1GH1.

dere] be C1GH1. and ... asens (1. 215)] om. H1.

be ... seith (1. 218)] herfore sei] be profete Ieronte yfus C1GH1.

Marinalium: Ieronte 9 C1G.

be secunde arwe] be wounde of be secunde arow C1GH1.
and koom to be demed, hadde so feerful a
voys þat with his oo woord þrews to þe groud-
de so meny steerne mon of þe iweys, a fer
moore feerful voys schal he haue whan
he schal come vnederly with his cost of ang-
elis & of seyntes for to deeme þe quyke
and þe deede, every man after þat he hath
deserved. And þerfore seith iob: Cum vix
paruam stillam sermonum eius audire non po-
sunt, tonitruum magnitudinis eius quis potest
sustinere: þat is: sithe man may vnnee-
thes heere a luytel drope of his woordes,
þe greete þunder of his doom who schalle
move suffre? As who seith noone. And þer-
fore seith seynt Bernard þus: Cum peccator
accusatus fuerit & consciencia propria contra
eum testimonium perhibuerit et omnis creatu-
ra dei insurrexerit contra eum in vindictam
graulis vt sagitta erit vox domini ad sustinен-
dum; þat is: whanne þe synful kaityf schal
be accused, his owene conscience schal
bere witnesse asens him, and every crea-
ture of god schal ryse asens him in ven-
geaunce: greous as an arwe schal þanne
be þe voys of god to suffre. And þe prophete
jeremia seith: Sagitta vulnerans lingua eius;
þat is: The tunge of him schal be as an
arwe woundyne, and þis is þe seconde
The briddle arwe. The po briddle arwe. iii sagitta
[as heading] C1: iii sagitta [as heading] The briddle
arwe G: pis ys po briddle arwe [as heading].
The briddle arwe H1.

is] is to seie C1G. Goo ye] Departe ye fro me C1GH1.
Marginalium: Matthaecum 25 C1G. wistes] wrecchos
C1GH1.
be whiche ... him (1. 227)] pat is maide redi to be
deuyl & to [om. H1] his angels C1GH1.
be] om. C1GH1.
in heuenene] or heuene C1GH1. &] me C1GH1.
be ... swelwe] be orbe openes his mouzh & swolewe C1GH1.
Marginalium: iob 21, ieremias 36, apocalypsis 9,
16 C1G.
seer] or C1GH1.
feelen] fele C1GH1. whom ... percipite (1. 244)]
partly defecst. H1. seith ... pus] seint eusebie
selb] pus C1G.
Ve ve] venit C1; Ve G. est datum] datum est C1GH1.
woo woo] wo C1G. to whom] to be whiche C1G.
pus ... arwe] pis is pe wounde of pe briddle arwe C1G,
pis wounde of pe bryde [the rest defect.]]H1.
percipite ... mundi (1. 246)] possidete [poss ... H1]
paratum vobis regnum aconstitucione mundi etc. C1GH1.
Marginalium: Matthaecum 25 C1G.
pat is] pat is to seie C1GH1. cometh to me]
come C1GH1. pat been (1. 247)] om. C1GH1.
and ... vs (1. 252)] take se in possessiom pe
kyngdom maad redi to you fro pe makynge of pe world,
ffor I hungride and se fedden me. I pristide and se
yeuven me to [om. H1] drinke, I was herborowles & se
herboroweden me. I was nakid and se hileden me. I
was sik and se visitiden me. 'I was in prisoun & se
camen to me, ffor as ofte as se diden pese pinges
to be leste of myne se diden hem to me. The
[To GH1] pat blessid honour & ky[n]gdom and ioie
everlastinge bringes us ihesu criat C1GH1.
arwe. The bridde arwe schal bee an arwe of con-[s. 162²]
delec: daemonyc of alle wykhede men, when
ho schal seie to hem. Ite maledicti in ignem ster-
num qui preparatus est diabolic & angelis eius; pat
is: Coe se cursede vistes in to euerlastynges fue-
xe, pe whiche is ordyned to pe feend and to
pe angellis of hym. This arwe schal wunde
hem pat it falleth on se greucously pat alle
pe lechir, phisicians, & surgiers, se set alle
pe creatures in houene & in erthe, schullen
not more hecle pe wounce of it. Thanne
schal pe opene erthe svolve hem down in
to helle, where pe schullen be turmented
with feendis cuermere withouten ende.

235 But alias peer been, i drede, ful many pat
nouere wollen bilecuse pise pinges, eer pei
fealen hem. Of whom seith saynt Eustay yhe:
Ve va quius est datum hoc prius sentire quam cre-
dere; pat is: woe weo bo to hem to whom it
is seuen rather to seale pise pinges than to
bilecuse hem, & bus eendeth pe bridde arwe.
But whanne schal crist turns to hem pat
been on his rist half and seie bus: Ve-
nite maledicti patris mei, percepite vobis ragnum

240 quod vobis paratum est a patre meo ab ori-
gine mundi; pat is: cometh to me se pat
been pe blesside children of my fadir, and
beeth parteneris of my ioye in pe kyng-
boustis vs] boustist man C\text{1G}. his] by C\text{1GH}.  
 255 Amen] amen, here cendid be tretis of be pre arowis C\text{1G}; A...M...E...N. H\text{1}.
dom pat was ordeyned for now by my fa-
dir fro be bigynnyng of his world. To
be whiche kyngdom and 10ye he bryn-
ge vs, pat bouste vs with his precious
blood. Amen
Appendix III

Appendix III

This appendix relates to 'Section IV. The Ten Commandments' of the above article and is devoted to clarifying the textual relations of the manuscripts within Kellogg and Talbert's group C, 'compressed versions', for both Ed treatises of The Ten Commandments are related, in varying degrees, to two manuscripts representative of the 'compressed versions' -- Rylands MS. English 85 (J), and Morgan 861 (M). Before beginning the critique of parts of this article it may be helpful to review Kellogg and Talbert's main conclusions, as well as the methods used in reaching those conclusions.

Kellogg and Talbert distinguish two types of commentaries on the ten commandments: type I is called the 'Orthodox or "Pre-Existing" Commentary', and type II the 'Wyclifite Commentary'. The 'Wyclifite Commentary' is sub-divided into 'A. Version Attributed to Wyclif', 'B. Expanded Versions', 'C. Compressed Versions'.

With regard to 'I. Orthodox or "Pre-Existing" Commentary' Kellogg and Talbert conclude: 'Generally speaking,
the manuscripts of orthodox commentary or, to use Arnold's term, "pre-existing commentary" are demonstrably all closely related and offer a quite consistent text' (p. 366); this statement does not hold true for Emmanuel Coll., Camb. MS. 246, (E), (MS. 3 in Kellogg and Talbert's catalogue of manuscripts).¹

¹For reference to and discussion of 'a pre-existing commentary' see T. Arnold, ed., Select English Works of John Wyclif, (Oxford, 1869-71), iii, 82. The Ten Commandments text of E, fol. 59r (not fol. 59v as Kellogg and Talbert state) does not belong among the 'Orthodox or "Pre-existing" commentaries. It is, however, related to the 'orthodox' commentary: (i) it has the first three lines of the Prologue (there is a folio missing), and (ii) it follows the orthodox commentary for part of the second commandment, but this dependence upon an orthodox text is not a necessary one as the following comparison shows. The extract, below, is from the second commandment, and is the text (Matthew v, 34-37) which most closely follows that of the orthodox version.

E: Swere se not I seie to you on al wise, neþer bi heuene, for it is þe trone of god, neþer bi erþe, for it is þe stole of his feet, neþer bi ierusalem, for it is þe citee of þe greet kyng, ne swere þou not bi þin heed, for þou miste not make an heer þerof white or blak. But þoure word shal be þe þhe & nay nay & þat is more ouere it comeþ of þuel.

WBE: Forsothe Y say to you, to nat swere on al manere; neðer by heuene, for it is the trone of God; neðer by the erthe, for it is the stole of his feet; neðer by Jerusalem, for it is the citee of a greet kyng; neðer thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak; but be þoure word þea. þea; Nay, nay; forsothe that that is more than this, is of þuel.

B.M. MS. Add. 22283:

'orthodox'

þat is. swere þe not on alle manere.
þat is to vndurstonde. swere þe not for euery cause resonable. or þen resonable.

see over/...
With regard to 'II. Wyclifite Commentary' Kellogg and Talbert conclude that (1) 'A. Version Attributed to Wyclif' -- MS. Bodley 789, (B₁) -- is indeed, on the balance of evidence, authentic and that this manuscript is, as suggested by Arnold, derived from a 'pre-existing' commentary.

Kellogg and Talbert then turn their attention to various other extant treatises on the ten commandments (of which J is a 'highly important one' (p. 364)) and compare J with selective fragments and sentences from B₁; they conclude 'that the Rylands [J] manuscript is closer at virtually every point to the Wyclif original than Morgan 861 [M], or indeed any of the group of manuscripts of which it is a part' (p. 370). The 'group'

1 continued.

Neither bi heuene: for hit is þe trone of god. Ne bi eorþe: for hit is þe foorme or þe benche of goddes feet. Ne bi Ierusalem: for hit is þe citee of a gret kyng. Ne swere not bi þyn heed: for þu maist not make on her whit, or blak. But þoure word bëo. þe se. nay. nay. And þu. þat is more ouer þis: hit is of euel.

From the third commandment on, the text of E is highly condensed; that is, the commandment itself is given, and a very short comment appended, for example: 'The ferþe comawndement of god is þis: worshipe þi fadir à þi modir þat þou be of longe lijf vpon erþe, þat þi lord god shal þyue to þee. And þis worshipe stondiþ not oneli in lowtyng à knelyng but also in þi fadir à modir seruyng, releuyng à helpyng, boþe worldli à goostli to wheþir þei han more nede'. The text of E, aside from the above noted similarities, bears little resemblance to the orthodox text of B.M. MS. Add.2283 [edited by W. Nelson Francis; The Book of Vices and Virtues, E.E.T.S. O.S. ccxxvii, 316-333], Bibl. Ste. Geneviève, Paris MS. 3390, or Univ. Coll., Oxford MS. 97.
here refers to the 'Compressed Versions'.

In brief the main conclusions are these: (i) acceptance of Arnold's distinction between 'pre-existing commentary' and Wyclif's own version; (ii) the dependence on Wyclif's version on that 'pre-existing commentary', and (iii) the dependence of J on a Wyclif or Wyclif-like original.\(^2\)

It is not the purpose of this appendix to controvert conclusions (i) and (ii), but in arriving at conclusion (iii) Kellogg and Talbert have selected various passages and fragments for comparison, and it is the uneven application of this comparative method that weakens, in the end, the argument for the dependence of J on the Wyclif text of B\(^1\).

Kellogg and Talbert, intent on showing that J is closer to the 'Wyclif original' than M, 'compare the Wyclif Ten Commandments with those of Morgan 861 [M] and its related text, Rylands English 85 [J]' (p.369). The Prologue of B\(^1\) is compared with J's Prologue and is found to be (with minor variations) the same; the text of M is silent here, and this silence is used to reinforce the alleged close connexion between J's Prologue and that of B\(^1\). Two points are worth noting: (i) the J Prologue,

\(^2\) Throughout Kellogg and Talbert's discussion of The Ten Commandments the words 'Wyclif original', 'Wyclif Ten Commandments', and 'Wyclif commentary' are used for the text of B\(^1\): Kellogg and Talbert do not refer to B\(^1\) as being 'Wyclif's own' or 'Wycliffite'.
like that of B₁, also resembles the 'orthodox' Prologue, so that the connexion between the J text and the B₁ text is not a necessary one; that is, given the evidence of the Prologues, the J text could have had as its immediate source or distant source an orthodox Prologue and not B₁.

(ii) M's omission of the Prologue can be used to establish the probable priority of manuscripts; that is, the fact that M does not have the Prologue excludes it from consideration as the source for B₁ and J, but since both J and M are said to be 'compressed' versions of the Wyclif original (the omission in M being a form of radical compression?) the priority of B₁ is assumed. So one is left with the conclusions that J seems to be a textual descendant of B₁, and that M may be a descendant, but with insufficient evidence to support or reject the possible textual connexion.³

³ It is possible that the exemplar used by the scribe of M contained a Prologue and that for reasons of economy the scribe omitted the Prologue. The Wycliffite Prologue of J has an interesting and complex textual history of its own: in Trinity College, Cambridge MS. R.3.21, (T), it appears with its own incipit, ornamental initial, and explicit; the commentary of T parallels B₁ through the third commandment. In J the Prologue is also treated as a separate tractate, but without explicit. The Ed text, though defective, contains the last three and a half lines of the Prologue, and, like T, follows, for the most part, B₁ through the third commandment. For the relationship of T to Ed see the introduction to The Ten Commandments. For purposes of this discussion, and using the evidence cited by Kellogg and Talbert, the fact that the J Prologue is much longer than that of B₁ is ignored. To Kellogg and Talbert the longer text of J is probably the result of scribal addition -- peculiar variation -- and does not affect the overall argument of descent from B₁.
Kellogg and Talbert next compare extracts from the first, second, and third commandments, and again find that the J text is closer to the Wyclif original than is the M text. The evidence, I suggest, does not sustain the conclusion. For brevity's sake, I have selected the second commandment for comparison; a similar comparison could be made with the first or third commandment (the other commandments selected for comparison by Kellogg and Talbert) and similar conclusions would be reached. In the following extracts the selections of Kellogg and Talbert are under-scored, thus allowing one to compare their selections with the possible range of selections. In addition to the M, J and B₁ texts, the following texts of the second commandment are included:

Ed, f. 5ᵉ (the same text, with minor variations, is also found in Trinity College, Cambridge MS. R.3.21, (T), ff. 3⁵⁻⁴⁶), and C.U.L. MS. Nn. 4.12, (C₃), ff. 4⁵⁻⁵⁶.

M₄

Thou shalt not take Goddis name in veyne. for God wole not haue him vnpunyschyd. bat takith His name in ydel.

Who brekyth this heest. veyn spekers. idil swerends.

and wickyd worchers. Why veyn spekers. for her wordes

ben not needful for Crist seip Matheu. xij. c°. of 
any idil word pat men spoken. pei schullen yelde 
resoun perof at pe day of doome. Why idyl swereres. 
for her opis ben not needful for pe Wise Man seip 
Ecc. xxiiij. c°. a man myche swerynge schal be 
fulfilled wip wickyndes. and veniaunce schal not 
go fro his hous. Why wyckyd worcheris. for her 
werkys ben vnlefulle. for Poul seip to pe 
Romayns. xvij. c°. awaite ye hem pat letten the lawe 
of God. and deie ye not with hem for by her softe 
speche byy disseyuen pe hertys of innocent men and 
wymmen.

Thou shalt not take in vayn: pe name of bi Lord God/ 
for pe Lord shal not haue him giltils: pat taki

pat is trupe/ ou shalt not swore bi heuene: pat 

is bi no pingen pat is in heuene/ neper bi erpe:

pat is bi noon erpel bi pingen/ neper bi Jerusalem:

for it is pe grete citee of pe Lord. which is 
mannes soule/ neper bi pin heed: pat is to seie. 
bi noon of bi membris eper heer.

5 Kellogg and Talbert, 372-73.
Who breken his comaundement/ veyn spekers. Grete swerers, and wickid worchers. Whi veyn spekers: for her wordis ben not needful/ Off which Crist seiþ/ Off every idil word þat men speken: þei shulen silde rikenynge at þe dai of doom. Whi grete swerers: ffór her oopþis ben not needful. as seiþ þe Wise Man/

a man moche swerringe: shal be fulfild wiþ wickidnesse/

and veniaunce with worst silding: shal not go fro his hous/. Whi wickid worchers: for her werkis ben vnleeful/. of whiche Poul seiþ/ awaite þe hem þat letten þe lawe of þe God: and dele þe not with hem/ for bi softe speche. þei disseuen þe hertis of innocent men/

2 Comaundement

þe secounde maner maundement of God perteyneþ to þe Sone. Pow schalt not take þe name of þi Lord God in veyn, neper in word neþer in lyvynge. Eche man takiþ Goddis name in veyn, þat sweriþ bi his name more þan is need. Crist techiþ in þe gospel to have oure wordis þus, þe, þe, and nai, nay, wiþouten any oop. dere he doubliþ his wordis, as if he wolde seiþ, — þif þe seiþ

6 Arnold, 84-5.
he in soure soule, seie the wip soure mouþ, and be se trewe men. For God techiþ bi Jeremie þe prophete, wip þre condicions it is leseful to swere. First þat þei be war þat þei swere trewe, and þat þe cause of hire oþ be to schewe rist, and witten, þat in jugement be it need to swere; and ellis schulde alle men kepe hem from oþis. For it is writen in Ecclesiasticus, þe þre and twenti chapitre, þere he seiy þus: A man much sweringe schal be fulfilled with wickidnesse, and veniaunce schal not go awey fro his hous. For soþe wip verst seldinge schal be fulfilled þe hous of him. But we schullen wite afterward, þat everi man beriþ þe name of God printid in his soule, for ellis he miste not be, as Seynt Austyn seiþ; -- in þre þingis, mynde, resoun, and wille, and alle ben o substaunce. And so þe gospel techiþ þat þou schuldist on þre maners worshipe þe name of þi God, þat þou hast wip þse. þou schuldist love þi God of al þin herte, of al þi soule, and of al þi mynde. þanne þou lovest þi God of al þin herte, whanne þi witte and þi power is conli set on him, þat everi sende of þi werk is worship to þi God. þou lovest God of al þi soule, whanne þou ordeynest al þi lif to worship of þi God. Also þou lovest þi God of al þi mynde, whanne þou forgetist not þus to þenke on þi God; but þenkinge is in dede as it is in mynde. On þis wise schulde men worshipe þe Trinite. And whanne a man deþ þat he schulde not do, or loveþ þat he
schulde do, he taketh in vein his hise and holi name. For no man is made but to serve God, in doynge his wille or suffrynge peny.

Ed, (lines 45 ff.):

The second commandment.
Thou shalt not taken his name of his lord god in vein, for god olepeth hym gylty hat taketh his name in veyn. Jeremie be profet seyth to a iuste cite longyth iiij. thynys. The first is trewht, be second good profits, and be thrid resonable doome, and if any of iis iiij. thynge failen fro pine oipe, han pine oip is idel and a greit synn displesyng god. And so in mede god & be holy doom shulde be pine oo, & by no membre, ne by noon oper creature of god shalt pou swere on any wyse, as crist chargith vs seyng in hyys gospel: she, she, nay, nay shuld be cristien mennys wordys, wer he lerid, wer he lewyd, as crist techyth vs all in be same place. And for be hert & be mouth shuld accords in speche and not sey one & thynke an ope; perfore crist doubil his she & his nay, as though he wold sey: If ye seith she in your hert, seith she with your mouth & be ye trew men and make no leysyng. And bus she, she, & nay, nay shulde be cristien mennys wordis with out any vein everyng by god, or by any of his creatures. Also vein spakers, ydel
swevers a wykked worchers broken þis heste. Why veyn spekers? For her wordes bene not nedefull. Why ydil swevers? For ooþis be not medefull. Why wiked worchers?

For her werkes bene vnlefull.

C6ff. 4v-5r.

De secounde heste is þis: þou schalt not take þe name of þi god in ydelnesse. For god clepiþ hym gilte þat takiþ his name in vayn. Jeremeþ þe prophet seip þat to a iustte othe longiþ three things: þe firste is treuthe, þe secounde is gode profite, þe thridde is resenable dome. And sif ony of þese three things faile from þin othe, þanne þin othe is ydel, and a gret symne displesynge god. And so in need, god and þe holi dome schulde be þin othe. Ne be no membre, ne bi non o þer creature of god schalt þou swere on ony wise, as criste chargiþ us in þe gospelle of matheu in þe fifte chapter. And so see, see, and naye, [f. 5r] naye schulde be youre woordes, as criste teciþ vs, alle in þe same place.

(Note on editorial method: As this manuscript has not been edited before, I have observed the following editorial conventions: abbreviations have been expanded and marked; the punctuation is modern, and the capitalization and lineation are editorial.)
When the different versions of the second commandment are compared it is clear that J and M have more in common with each other than either one has with the text of B₁:

i) Both J and M have the same rhetorical structure; that is, both have a statement of commandment plus a variation on the question of 'Who brekyth this heest?' plus a list of 'breakers' with scriptural authority for each 'breaker'; the B₁ text does not have this rhetorical structure.

ii) Both J and M have, with one exception and minor variations, the same scriptural citations. J, like the above noted (fn. 7) C₅ and Rw, has a close paraphrase of Matthew v, 34-6 following the opening statement of commandment; this reference to a New Testament authority is omitted in M, and

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7 J and M are not the only extant manuscripts containing this version: C.U.L. MS. II, 6.43 (C₅), ff. 2r-9v, and Bodl. MS. Rawlinson C. 209 (Rw), ff. 2r-7v have the same version, though they, like N, are devoid of the J Prologue. (Rw is defective at the beginning). Both C₅ and Rw texts agree in textual variation with the M text against the text of J; the precise relationships among the M, C₅, and Rw texts have not been worked out, but it is worth noting that the M text contains less biblical material than those of C₅ and Rw, and that the scribe of the M text (or its source) saw fit to omit certain passages, e.g. Matthew v, 34-6. For more instances of agreement in textual variation among these three manuscripts against the J text, see the notes following the rhetorical version text of The Ten Commandments.
may be attributed to scribal editing. The minor variations in the biblical text of M (variations with reference to J) can be explained as scribal attempts at clarification; both C₅ and Rw agree with these M variants, so the M readings are not unique, and, when considered with the C₅ and Rw readings, the M text probably represents one stage of revision, but one still very close, in structure and content, to the J text.

Several points worth noting, and not mentioned by Kellogg and Talbert, are the obvious differences in content of the B₁ text when compared with the JM version:

(i) The B₁ text opens with a statement of the commandment, and following this it has a paraphrase of Matthew v, 37, not Matthew v, 34-36 as have J, C₅, and Rw. This biblical paraphrase is followed by a short commentary, which does not appear in J, M and C₅, but does survive, along with the biblical passage, in the EdT version, and in the orthodox commentary.

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8 This explanation does not exclude the possibility that the scribe of M (as well as the scribes of C₅ and Rw, see fn. 7, above) had access to a Wycliffite biblical version no longer extant; the M text may contain readings of a now lost revision of one of the versions of the Wycliffite Bible; for a fuller discussion of this possibility with regard to a different kind of devotional text see Henry Hargreaves, 'The Middle English Primers and the Wycliffite Bible', M.L.R. 11 (1956), 215-217; also see Appendix II of this thesis.
(ii) The B₁ text has a reference to Jeremia 1v, 2; and the 're conducive it is leesful to swere'; this is omitted in J, M, and C₃, and survives in the EdT version, as well as in the orthodox commentary, and two other texts.

(iii) The B₁ text is unique in its reference to St. Augustine and his comment on the nature of the soul.

(iv) The B₁ text is unique in its reference to Matthew xxii, 37 (or Luke x, 27) and how one should in 'pre maners vorschipe be name_ of ... God'.

(v) The conclusion to the B₁ commentary is also unique, no part of which appears in any of the 'compressed' versions of The Ten Commandments; a similar conclusion is to be found in the orthodox commentary, but the B₁ text is far more concise.

These are, I suggest, important differences in structure and content, and they must be carefully considered when studying the textual histories, and inter-relationships, of manuscripts. Given the structure and content of B₁ (the second commandment is representative of the structure and the variety of biblical and patristic sources of the whole), and given the structure and content of J and M the definite textual connexion of the latter two to B₁ is not certain, and, as shown, is very tenuous: a convincing case for the closeness of J to B₁ cannot be built upon four highly selective extracts, three of which are fragments of
biblical passages whose specific textual character is rendered even more ambiguous by the possible existence of various revisions of the Wycliffite Bible. The conclusion 'that the Rylands [J] manuscript is closer at virtually every point to the Wyclif original than Morgan 861 [M], or indeed any of the group of manuscripts of which it is a part' (p. 370) is not true. A better case, with considerable, but fewer reservations, can be made for the Wycliffite character of the EdT text, for these two manuscripts preserve the structure and some of the content of the Wyclif original. However, any final determination regarding the Wyclif-influenced character of the various surviving treatises of The Ten Commandments must first attend to the agreement in structure and general content before moving onto the congruities of particular biblical readings: B is a unique text, one whose relationship to the orthodox commentary is complex, and one whose connexion with J and M is of the most tenuous nature.

9 See the introduction to The Ten Commandments, and especially the discussion concerning C and its connexion with B.
LIST OF WORKS CONSULTED
List of Works Consulted

The following list is not an exhaustive list of all works consulted in the preparation of this thesis. I have limited the references to those works cited in the body of the thesis and those other works - books, theses and articles of a theoretical or practical nature - which I have found particularly useful in the course of writing this thesis. There is a good printed bibliography of medieval English religious literature in J.B. Severs, gen. ed., A Manual of the Writings in Middle English 1050-1500, ii, pp. 517-659, and a serviceable selected bibliography of medieval English devotional prose in P.S. Jolliffe's A Check-List of Middle English Prose Writings of Spiritual Guidance, pp. 237-253.

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Classified List of Catalogues Consulted

Manuscripts: Notices and Descriptions

The following is a list of catalogues (and certain other pertinent published notices) which have been consulted; they are arranged by repository. References are also provided to P.S. Jolliffe's A Check-List of Middle English Prose Writings of Spiritual Guidance. Toronto, 1974; hereafter referred to as Check-List.

This is not a list of manuscripts consulted, nor is it an index to them.

For a chart of manuscripts directly connected with Es see Appendix IV.

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Check-List, p. 214.


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Check-List, p. 216.

Westminster School Library


Check-List, p. 217.

Dr. Williams' Library (London)


Check-List, p. 217.
A Supplementary Note on the Latin Source of Meditation I of St. Anselm

It has been noted in the introduction to the Meditation (p. 258) that the texts of Ed and G₂ appear to follow a source different from that or those used by UST₁₁₁₁CbAr. It is therefore worthwhile to consider the possibility that the source of EdG₂ may have drawn upon a translation of a slightly different version of the Latin 'Meditatio 1'. However, before citing the evidence for this, and in order to understand better the Latin background of the Meditation, it is best to consider briefly the dependence of the hyparchetype of UST₁₁₁₁ upon its Latin source.

UST₁₁₁₁ and, to a lesser extent, CbAr presuppose an underlying text which is a fairly close translation of a Latin text which was generally in accord with that printed by F.S. Schmitt. However there are several major Middle English readings which do not correspond to the Latin text as printed.¹

lines 2₄-2₆²

UT₁₁₁₁G₂ And set neuertheles mercyful god þow norisscheat, fedist, and abidist þin vnprofitable worm, and stynkyng in synne. And wel i may seie stynkyng in synne, ffor withoute comparisun moore suffrable is a roten hound to men þan is a synful soule to god.

¹The base text of the Schmitt edition, as we shall see, is not necessarily the text used by the original translator of the Meditation, but the translator's text appears to be sufficiently close to that of the critical edition for it to be used for comparison.

²The initial line reference is to the edition of Ed. The text quoted is from that of the first siglum. 'Schmitt' refers to the edited text of F.S. Schmitt noted on p. 253, fn. 1; the line references in parentheses are to his edition.
Schmitt

Wenn du benignus deus, tu nutris et expectas tuum inutilem vermen et foetentem peccatis. Quam tolerabilius canis putris foetet hominibus quam anima peccatrix deo. (lines 14-16).

lines 46-48

US

Ps day of \( \pi \) doom cometh. it is rist nei; and swift in his comynge.

Schmitt

dies iudicii venit. "iuxta est dies domini magnus, iuxta et velox nimis"; (lines 23-24)

lines 116-117

SAr

And \( \pi \) at 'ouer dulled \( [\text{dece Ar}] \) slouy\( \pi \)e

Schmitt

0 insensibilis torpor (lines 53-54)

line 138

EdG\( _2 \)UST\( _1 \)\( _L \)\( _1 \)(CbAr)

If \( \pi \)ou bithynke \( \pi \)e wele

Schmitt

Auge ergo, peccator, (line 63)

lines 159-165

EdG\( _2 \)UST\( _1 \)\( _L \)\( _1 \)(CbAr)

"Vp" on \( \pi \)e con side shalbe symnes accusyng, vpon \( \pi \)at o\( \text{\textregistered} \)er side streit righwisnes sore aferynge, bynethe open dermes of hell, abowe \( \pi \)e wrathful domes man, within a ferynge conscience, withoute \( \pi \)e brennynge world, vnupis \( \pi \)an \( \pi \)e righwiseman shalbe saued.

Schmitt

Hinc erunt accusantia peccata, inde terrren iustitia; subits patens horridum chaos inferni, desuper iratus iudex; itus urens conscientia, foris ardens mundus. (lines 72-74)

lines 182-191

UST\( _1 \)\( _L \)\( _1 \)\( \text{CbAr} \)

Looke vp \( \pi \)erfore a\( \text{\textregistered} \)en now \( \pi \)ow synnere. Be of good hope and dispere not. Hope in him whom \( \pi \)ow dredest. Ffle to him fro whom \( \pi \)ow flieddest. Crie vpon him meekly for mercy whom \( \pi \)ou hast score agreed by pruyde.

Schmitt

Respira iam, o peccator; respira, ne desperes. Spera in \( \text{\textregistered} \)o quen times. Affuge ad sum a quo aufugisti. Invoca importune quem soperbe provocasti. (lines 81-83).

Although UST\( _1 \)\( _L \)\( _1 \) follow a Latin text close to that of the Schmitt edition, it is likely that at some stage either the translator
of the Latin, or a scribe-redactor subsequent to the translator made alterations to that text. Alternatively it is possible that the immediate source of US, or the common source of \( UST_{1}L_{1} \), used a Latin version of the Meditation somewhat different from that printed by Schmitt, and from any of the variant texts cited by him. This, however, is perhaps a needlessly complex ad hoc hypothesis. Of these two possibilities, it is more likely, I suggest, that the variation in the extant copies of \( UST_{1}L_{1} \) (as well as \( CbAr \) and \( EdG_{2} \)) is the result of scribal editing of either these copies, or of the original Middle English version of the Meditation.

However, there is at least one reading in \( Ed \) and \( G_{2} \) which points toward their dependence upon a source closer to the Latin original than the source of \( U \) and \( S \) (texts which preserve an otherwise fairly close translation of the Latin):

lines 47-48

\[
\begin{align*}
\text{EdG}_{2}T_{1}L_{1}LCbAr & \quad \textit{be grete day of be lorde is ful ny} \quad \text{and swifte in his commyne} \\
\text{US} & \quad \textit{om. be grete . . . ny} \\
\text{Schmitt} & \quad \text{*iuxta est dies domini magnus, iuxta et velox nimis*.}
\end{align*}
\]

But, as noted in the introduction (p. 275), the omission in \( US \) is probably attributable to a scribal error in the copying of the Middle English source.

So far the closeness of \( UST_{1}L_{1} \) to the Latin text has only been asserted; the following selected readings should be considered as indicative of this:

line 24

\[
\begin{align*}
\text{UST}_{1}L_{1}LCb & \quad \textit{And yet neuertheless mercyful god}
\end{align*}
\]
O mercyful god

Et tamen tu benignus deus (line 14)

\[\text{UST}_1L\]  \[\beta i \text{ synful soule wrecchidly wondirful, and wondirfully wrecchede}\]

\[\text{EdG}_2\]  \[\beta i \text{ synful soule wondirfully wrecchid}\]

\[\text{Schmitt}\]  \[\text{anima mea miserabiliter mirabilis et mirabiliter miserabilis (line 21)}\]

\[\text{UST}_1L_1LCb\]  \[\text{Hou monye } \beta^u \text{ wenest be not euele}\]

\[\text{EdG}_2\]  \[\text{How many synnes } \beta^u \text{ gessist now bene not in charge}\]

\[\text{Schmitt}\]  \[\text{Quot quae non esse mala putas (line 45)}\]

\[\text{UST}_1L_1LCb\]  \[\text{How menye } \beta^u \text{ how wenest now been gode, with open visage schuullen } \beta^u \text{ anhem to be altherderkest synnes}\]

\[\text{EdG}_2\]  \[\text{How many dedis } \beta^u \text{ gessist now be good openly shal } \beta^u \text{ anhem to be moste derk synnes}\]

\[\text{Schmitt}\]  \[\text{quot quae nunc esse bona credis, nudata facie apparebunt ibi nigerrima peccata (lines 45-46)}\]

\[\text{UST}_1L_1LCb\]  \[\text{Thanne as now schal not be tyme of mercy. Thanne as now schal no forthenkynge be receyued, ne eny amendement suffred.}\]

\[\text{EdG}_2\]  \[\text{Than as now shal not forthynkynge be resseyued, ne eny amendement suffrid.}\]

\[\text{Schmitt}\]  \[\text{tunc cum iam non erit tempus misericordiae; tunc cum paenitentia non recipietur, cum emendatio non promittetur. (lines 47-48)}\]

\[\text{UST}_1L_1LCbAr}\]  \[\text{Jef } \beta^u \text{ been meny goodes and fewe yueles make mucho ioye, Jef } \beta^u \text{ been yueles and fewe goodes make mu[c]he sorwe}\]
If you through goddis grace fyndyst in pe many goodis and few yuels ȝat you ne haste after ȝi 'cunnynge & [om. G₂] power amendid hem ȝou haste ȝan grete cause to ioy, but loke ȝi ioy be temperid with drede. And if ȝou perseveuest in pe many yuels & few goodis ȝou haste cause of myche [sorrow] but of goddis mercy dispayre ȝou not.

Schmitt

Si multa bona, pauca mala; multum gaude. Si multa mala, pauca bona: multum luge.
(lines 49-50)

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Schmitt	Si multa bona, pauca mala; multum gaude. Si multa mala, pauca bona: multum luge.
(line 164)

line 164

UST₁₁L₁CbAr	a smertynge conscience
EdG₂	a ferynge [fretynge G₂] conscience
Schmitt	urens conscientia (line 73)

lines 166-168

US

A synnere ȝou biseged, where schal he holde hym? Thus constreyned, where schal i huyde me?

T₁₁Cb

A synnere ȝou enseged, in what partie schal he holde hym? ȝus constreyned, where schal I huyde me?

EdG₂

0 ȝou wrechid synner ȝus enseged, of what party maist ȝou draw or hold ȝe ȝus constreyned, where shall ȝou hide ȝe?

Schmitt

peccator sic deprehensus in quam partem se pretet? Constrictus ubi latebo, quomodo parebo? (lines 74-75)

lines 187-194

UST₁₁L₁(CbAr)

Hope in him whom ȝow dredest. Ffle to him fromwhom ȝow fleddest. Crie vpon him meekly for mercy, whom ȝou hast score agreued by pruyde.

EdG₂

hope in hym moste whome ȝou dredest most; flee to hym from whome ȝou fleddist; cry vpon hym hertly & contynuely for mercy whome ȝou haste moste offendid; meke ȝe to hym ayens whome ȝou haste bene proude; cleue to hym fro whome ȝou haste depertyd ȝe; withstondynge his hestis

Schmitt

Spera in eo quem times. Affuge ad eum a quò aufugisti. Invoca importune quem superbe provocasti. (lines 81-83)
Therefore Ihesu for thine owene self be to me Ihesu. Thow that madest me, lat me noyst perisschen. Thow that bouystest me, lat me not be dampned.

Perfore Ihesu for thi holy name saue me, tristyng in thi thou that madist me of noght, let me not perishe. Ihesu accepte my wil, thoug my wordis be lewid, for I knowlesche in trewh that I neiþer can ne may inclepe thou help, neiþer deserue to haue it, but of thi special grace, but for I can not as I shulde. I recommaunde me to thi mercy Ihesu; thou that boughtist me, haue mynde of thi price and departe it fro thi deuel, and let it neuer be dampned.

Ergo IESU, propter temetipsum esto mihi IESUS. Qui me plasmasti, ne peream. Qui redemisti, ne condemnes. (lines 86-88)

It is difficult to assess the importance of these readings, but there are two possible approaches to them; the first, though not perhaps as useful and as interesting as the second, is nevertheless and intriguing one.

If we were to establish a 'critical text' of the Middle English version of the Meditation (by which I mean a text 'as close as possible to the original') then we would have to postulate the existence at some time of either a literal or free translation (which was later emended) of a now lost Latin exemplar. In both cases the choice between Middle English readings would be influenced by the readings of the Latin text. That is, an editor faced with a considerable number of variant readings in the Middle English text would be forced (or at least would be inclined) to accept readings closer to the Latin text from which the original translation was made. This approach would not be without its hazards, for there is the difficult problem of which Latin text could be regarded as the
crucial witness. For convenience of reference I have used Schmitt's critical text (his base text is Bodleian Rawlinson A 392, c. 1085). However, Schmitt cites six other manuscripts which contain 'Meditatio 1', most of them dating from the 12th century, and only one from the 14th century. He does not cite any 15th century manuscripts, nor is his list of manuscripts exhaustive (for example he does not cite the 'Meditatio 1' of E.U.L. MS. 90, ff. 30\textsuperscript{v}-33\textsuperscript{v}). As noted in the introduction to the Middle English translation of the Meditation, the original text of it may have been based upon 'a corrupt or modified Latin exemplar'. If one is to look at the Middle English translation in the light of its Latin predecessor, then one has first to try to identify that predecessor. This, I suspect, is no easy task; indeed, that predecessor may not even be extant.

The second approach to these readings is as follows. Let us accept the hypothesis that the Meditation, though a translation of a perhaps now lost Latin text, is by virtue of its conversion into a different language a separate creation. That is, in the act of translating the scribe-translator has occasionally altered the content of the Latin original. The Meditation in its English form is thus not an exact translation of its Latin exemplar; it has become something more than and, perhaps, something less than the Latin original. Considering the English translation separately then we can attempt to explain the textual variation among the different English texts in terms of what normally happens in the course of the transmission of vernacular manuscripts. Some of the variation,
perhaps most of it, may turn out to be the result of what
happens when different scribes copy a medieval English text.
If we cannot explain the textual variation in terms of the
behaviour of such scribes and their medieval English exemplars,
then we may be forced to explore the possibility that the
variation may stem from the putative Latin original. In that
case, we must look for those peculiarities with the same care,
and with the same attention to scribal habits, as we did with
the medieval English text. The results may illuminate a
particular textual problem (for example, lines 93, and 164)
and finally they may even suggest the ways in which the
problem arose in the first place (as exemplified by lines 47,
and 182).