



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

Research Commons

<http://waikato.researchgateway.ac.nz/>

## Research Commons at the University of Waikato

### Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

**RICHARD ROLLE, *EMENDATIO VITAE*:**  
***AMENDINGE OF LYF*,**  
**A MIDDLE ENGLISH TRANSLATION, EDITED FROM**  
**DUBLIN, TRINITY COLLEGE, MS 432**

A Thesis Submitted in Fulfilment of the  
Requirements for the Degree of Doctor of Philosophy  
at the University of Waikato

by

HUGH KEMPSTER

The University of Waikato / Te Whare Wānanga o Waikato

2007

for Ree, Amy, and Hannah

## ABSTRACT

*Emendatio vitae* was the most widely copied of all Richard Rolle's writings in fourteenth and fifteenth-century England, and yet in modern scholarship this important work and its early audience have received comparatively little scholarly attention. My aim has been to address this lacuna by producing an edition of one of the seven Middle English translations of the text—*Amendinge of Lyf*—with notes and glossary. In an introductory study I adopt a dual focus: Rolle's intended audience, and the actual early readers of this particular Middle English translation. Firstly, I conclude that Rolle may have intended *Emendatio vitae* as a work of 'pastoralia', for secular priests, and therefore with a wider audience of the laity also in mind. This being the case, it demonstrates that the adaptation of traditionally eremitic contemplative writings for a general audience, so widespread in the fifteenth-century, was already stirring in Rolle's day. Secondly, I look in detail at a specific cross-section of Rolle's early readership: a translator, several scribes and correctors, and other early readers and owners. The striking thing about this segment of the text's reception is its breadth, including a priest, a number of prominent lay women and men, and by the end of the fifteenth-century also Dominican and Benedictine nuns.

## **ACKNOWLEDGEMENTS**

I began the present study in my first year as vicar of the Anglican parish of St Columba in Auckland, New Zealand, and owe a huge debt of gratitude to the network of people and institutions who have made this mix of pastoral and scholarly life possible. Firstly to my marriage partner, Dr Ree Boddé, who has offered unstinting support both professionally and personally, and to my children Amy and Hannah, who have accepted the long hours of study so graciously. It has been a great privilege to be supervised by Prof. Alexandra Barratt, who has been most patient with the realities of my mixed life, and also thanks are due to my second supervisor Assoc. Prof. Anne McKim for her assistance. Dr Michael Wright encouraged me to start this project and his kind concern extended as far as proof-reading the final draft. The study would not have been possible without the financial assistance of Te Kotahitanga Scholarship Committee, the St John's College Trust Board, and the generous gift of both study leave and scholarships from the St Columba parish, for which I am also most grateful. For others forms of assistance my thanks are due to Prof. Ralph Hanna; Prof. Stephanie Hollis; Prof. Linne Mooney; Prof. Michael Sargent; Dr Rüdiger Spahl; Dr Greg Waite; Prof. Nicholas Watson; and the staffs of Auckland University Library, the Bodleian Library, the British Library, Cambridge University Library, the Catholic Institute of Theology, the National Library of Australia, St John's Theological College Library, Trinity College Dublin Library, and Waikato University Library. Any errors and omissions remaining are of course my own.

# CONTENTS

<b>List of Plates</b>	vi
<b>Abbreviations and Short Titles</b>	vii
<b>Introduction</b>	
<b>I. <i>Amendinge of Lyf</i></b>	ix
Quest of the Historical Rolle	
<i>Emendatio vitae</i> and its Intended Audience	
<b>II. Translator, Manuscripts, and Early Readers</b>	lxxiv
The Version A Translator	
Dublin, Trinity College, MS 432	
Cambridge, University Library, MS Ff.5.30	
Oxford, Bodleian Library, MS Douce 322	
Other Version A Manuscripts	
<b>III. Editorial Method and Choices</b>	cxx
<b>IV. Language</b>	cxxxvii
The T <sup>1</sup> and T <sup>2</sup> Scribes	
The C and D Scribes	
Relicts and the Translator's Holograph	
<b>V. Editorial Practice</b>	clxi
<b>Text</b>	1
<b>Notes</b>	51
<b>Glossary</b>	90
<b>Bibliography</b>	134
<b>Appendix A: Linguistic Profiles—T<sup>1</sup> and T<sup>2</sup> Scribes</b>	162
<b>Appendix B: Parallel Texts—Latin and English</b>	183

## PLATES

1. Dublin, Trinity College, MS 432, fol. 90<sup>r</sup> *p. lxxxiv*  
(reproduced with permission of the Board of Trinity College Dublin)
  
2. Cambridge, University Library, MS Ff.5.30, fol. 141<sup>r</sup> *p. xci*  
(reproduced with permission of Cambridge University Library)
  
3. Oxford, Bodleian Library, MS Douce 322, fol. 78<sup>r</sup> *p. xcvi*  
(reproduced with permission of the Bodleian Library)
  
4. London, British Library, MS Harley 1706, fol. 67<sup>r</sup> *p. cxii*  
(reproduced with permission of the British Library)
  
5. Oxford, Bodleian Library, MS Digby 18, fol. 7<sup>r</sup> *p. cxvi*  
(reproduced with permission of the Bodleian Library)
  
6. Oxford, Bodleian Library, MS Bodley 54, fol. 24<sup>v</sup> *p. cxix*  
(reproduced with permission of the Bodleian Library)

# ABBREVIATIONS AND SHORT TITLES

## GENERAL

- CCCM* *Corpus Christianorum, continuatio mediaevalis* (Turnholt: Brepols, 1952- )
- CCSL* *Corpus Christianorum, series latina* (Turnholt: Brepols, 1953- )
- EETS* Early English Text Society (the numbers which follow refer to the Original Series unless otherwise stated: eg. Extra Series ‘e.s.’, New Series ‘n.s.’, Supplementary Series ‘s.s.’)
- IMEP* *The Index of Middle English Prose*, ed. by Ralph Hanna and others, 17 vols (Cambridge: D. S. Brewer, 1984-2001)
- IMEV* *The Index of Middle English Verse*, ed. by Carleton Brown and Rossell Hope Robbins (New York: Columbia University, 1943)
- IPMEP* *Index of Printed Middle English Prose*, ed. by R. E. Lewis, N. F. Blake, and A. S. G. Edwards (New York: Garland, 1985)
- Jolliffe P. S. Jolliffe, *A Check-List of Middle English Prose Writings of Spiritual Guidance*, *Subsidia mediaevalia*, 2 (Toronto: Pontifical Institute of Mediaeval Studies, 1974)
- LALME* *A Linguistic Atlas of Late Mediaeval English*, ed. by Angus McIntosh, M. L. Samuels, and Michael Benskin, 4 vols (Aberdeen: Aberdeen University Press, 1986)
- MED* *Middle English Dictionary*, ed. by Hans Kurath and others, 19 vols (Ann Arbor, Michigan: University of Michigan Press, 1956-1999)
- OED* *The Oxford English Dictionary*, ed. by J. A. Simpson and E. S. C. Weiner, 2<sup>nd</sup> edn, 20 vols (Oxford: Clarendon, 1989)

- OLD*            *Oxford Latin Dictionary*, ed. by P. G. W. Glare, 2 vols (Oxford: Clarendon, 1968)
- PL*              *Patrologia Latina*, gen. ed. J.-P. Migne (Paris, 1844-1864)
- Wells Rev      *A Manual of the Writings in Middle English, 1050-1500, based upon A Manual of the Writings in Middle English 1050-1400 by John Edwin Wells, New Haven, 1916, and Supplements 1-9, 1919-1951*, gen. eds J. Burke Severs and Albert E. Hartung, 9 vols (New Haven, Connecticut: Connecticut Academy of Arts and Sciences, 1967-1993)

#### **PRINCIPAL MANUSCRIPTS AND RELATED ABBREVIATIONS**

- B                Oxford, Bodleian Library, MS Bodley 54, fols 24<sup>v</sup>-45<sup>r</sup>      (*Latin text*)
- C                Cambridge, University Library, MS Ff.5.30, fols 141<sup>r</sup>-160<sup>v</sup>
- D                Oxford, Bodleian Library, MS Douce 322, fols 78<sup>r</sup> -94<sup>r</sup>
- Dg              Oxford, Bodleian Library, MS Digby 18, fols 7<sup>r</sup> -37<sup>v</sup>
- H                London, British Library, MS Harley 1706, fols 67<sup>r</sup> -80<sup>v</sup>
- T                Dublin, Trinity College, MS 432, fols 90<sup>r</sup>-121<sup>v</sup>
- T<sup>1</sup> and T<sup>2</sup>      Identifies the two T scribes (fols 90<sup>r</sup> - 115<sup>r</sup>, and 115<sup>r</sup>-121<sup>v</sup> respectively)

# INTRODUCTION

## I. AMENDINGE OF LYF

The popular Latin text, *Emendatio vitae*,<sup>1</sup> originally written by the fourteenth-century English hermit Richard Rolle,<sup>2</sup> had been translated into Middle English no less than seven times by the end of the following century. Manuscript copies of these translations come under a variety of titles, such as, ‘the amendement of mannes lif’, ‘þe rewl of lyfyng’, ‘þe twelue chapitres of hampol’, and ‘xii chapitours of perfeccioun’.<sup>3</sup> The colophon for the base text of the present edition, Dublin, Trinity College, MS 432, reads: ‘here enden the xii chapitres of Ricardus heremyte of hampole’. Similarly the four other copies of this particular translation entitle it: ‘þe xii chapitres’ or ‘duodecim capitula’.<sup>4</sup> Although well known by this designation in the fifteenth century, and probably the title used by this particular translator, most modern editions and translations have adopted the heading from Ralph Harvey’s 1896 edition:

---

<sup>1</sup> This is the title used in the edition, *Richard Rolle: Emendatio vitae, Orationes ad honorem nominis Ihesu, Edited from Cambridge University Library MSS Dd.v.64 and Kk.vi.20*, ed. by Nicholas Watson (Toronto: Pontifical Institute of Mediaeval Studies, 1995); see also Rüdiger Spahl, ‘Eine kritische Ausgabe des lateinischen Textes *De emendatione vitae* von Richard Rolle: mit einer Übersetzung ins Deutsche und Untersuchungen zu den lateinischen und englischen Handschriften’ (unpublished doctoral thesis, University of Bonn, 2005), the publication of which is forthcoming through Vandenhoeck and Ruprecht, Bonn University Press. In the fourteenth and fifteenth centuries the text came under a variety of titles, such as *De emendatione peccatoris*, *De regula vivendi*, and *Duodecim capitula*; see the list of printed editions and manuscripts in Hope Emily Allen, *Writings Ascribed to Richard Rolle, Hermit of Hampole, and Materials for his Biography*, Modern Languages Association Monograph Series, 3 (New York: D. C. Heath and Co., 1927), pp. 230-240.

<sup>2</sup> Nicholas Watson, ‘Middle English Mystics’, in *The Cambridge History of Medieval English Literature*, ed. by David Wallace (Cambridge: Cambridge University Press, 1999), pp. 539-565 (p. 547), has provided a useful critique of modern scholarship’s use of the term ‘mystic’. By far the majority of MS colophons refer to Rolle as ‘hermit’, a term that I use primarily here.

<sup>3</sup> For a list of English colophons see Allen, *Writings*, pp. 240-242.

<sup>4</sup> Cambridge University Library, MS Ff.v.30, reads: ‘þe xii chapitres’; Oxford, Bodleian Library, MS Douce 322, and similarly London, British Library, MS Harley 1706: ‘the xij Chapitres’; Oxford, Bodleian Library, MS Digby 18: ‘duodecim capitula’.

*The Mending of Life*.<sup>5</sup> Harvey used as his base text Oxford, Corpus Christi College, MS 236, a copy of Richard Misyn's fifteenth-century translation, which opens: 'Þis boke is of mendynge of lyfe'.<sup>6</sup> Utilising the spelling of my base text, I have chosen a similar title—*Amendinge of Lyf*—for this edition, as the work is already well known under this heading and because it translates the most commonly used Latin title. For the sake of consistency I will also use this as a generic heading when referring to other Middle English translations of *Emendatio vitae* unless otherwise specified.

Of the seven *Emendatio* translators only Misyn, a Carmelite Prior at Lincoln, has been identified. There are three extant manuscript copies of his 1434 translation, and the remaining six anonymous translations are found in a further thirteen fifteenth-century manuscripts.<sup>7</sup> The Latin *Emendatio* was even more popular than the English *Amendinge*, both in England and on the Continent, as is evidenced by the 108 Latin manuscripts that contain a copy of the text.<sup>8</sup> Despite the significant number of Latin manuscript copies and independent English translations, testifying to what was clearly the most popular of Rolle's writings, the text has received comparatively little close attention since the sixteenth century. In 1510 an edition of *Emendatio* was printed in

---

<sup>5</sup> *The Fire of Love and the Mending of Life or the Rule of Living*, ed. by Ralph Harvey, EETS, 106 (London: Kegan Paul, Trench, Trübner, 1896; repr. 1996).

<sup>6</sup> Harvey, *Fire and Mending*, p. 105, line 6.

<sup>7</sup> Valerie M. Lagorio and Michael G. Sargent, 'English Mystical Writings', in *Wells Rev*: 3424 (14, 15), date all but one of the MSS in the fifteenth century, the exception being Cambridge University Library, MS Ff.v.30, which they date as 1375-1400. However, see *The Pilgrimage of the Lyfe of the Manhode*, ed. by Avril Henry, EETS, 288/292, 2 vols (London: Oxford University Press, 1985-88), I, p. xxxii, which dates the manuscript firmly in the fifteenth century.

<sup>8</sup> Ninety of these Latin MSS are listed in Allen, *Writings*, pp. 231-240. A further six extant MSS, and two lost ones, are identified in the introduction to *Richard Rolle's Expositio super novem lectiones mortuorum: An Introduction and Contribution Towards a Critical Edition*, ed. by Malcolm R. Moyes, Salzburg Studies in English Literature: Elizabethan and Renaissance Studies, 92/12, 2 vols (Salzburg: Institut für Anglistik und Amerikanistik, 1988), I, p. 19, n. 100. The most recent tally is 108, as listed in Sahl, 'De emendatione', pp. 16-64.

## INTRODUCTION

Paris augmented with, among other things, extracts from *Ancrene Wisse* translated into Latin.<sup>9</sup> Further Latin editions were printed at Antwerp in 1533, and in Cologne by Johann Faber in 1535 and 1536.<sup>10</sup> Other than reprints of these early Latin editions in Margarinus de la Bigne's *Magna bibliotheca veterum patrum*, published in 1622, 1654, 1677, and finally 1694, the text slipped into obscurity until Harvey's 1896 edition of the Misyn translation.

In 1927 Hope Emily Allen's monumental *Writings Ascribed to Richard Rolle, Hermit of Hampole, and Material for his Biography* devoted sixteen pages to *Emendatio* and its translations, although most of this is taken up by manuscript descriptions.<sup>11</sup>

Around the same time two modern French translations from the Latin were published by Léopold Denis and Maurice Noetinger, with useful introductory studies focusing in particular on Rolle's Latin sources.<sup>12</sup> The majority of *Amendinge* publications from the early twentieth century were English modernisations of the Misyn translation, with the one exception being William Hulme's single-text edition of a non-Misyn translation found in Worcester Cathedral MS F.172.<sup>13</sup> The modernisations tended towards the devotional rather than the academic, and were probably inspired by a contemporary popular interest in 'mysticism' which had grown up around the

---

<sup>9</sup> Described in Allen, *Writings*, p. 230.

<sup>10</sup> See further comment in Nicholas Watson, *Richard Rolle and the Invention of Authority*, Cambridge Studies in Medieval Literature, 13 (Cambridge: Cambridge University Press, 1991), p. 301, n. 3.

<sup>11</sup> Allen, *Writings*, pp. 230-245.

<sup>12</sup> Richard Rolle, *Du Péché à l'amour divin ou l'amendement du pécheur*, trans. by Léopold Denis, Editions de la vie spirituelle (Paris: Librairie Declée, 1926); and *Le Feu d'amour, le Modèle de la vie parfait, le Pater par Richard Rolle l'ermite de Hampole*, trans. by Maurice Noetinger (Tours: Maison Alfred Mâme, 1928).

<sup>13</sup> *Richard Rolle of Hampole's Mending of Life from the Fifteenth Century Worcester Cathedral MS. F. 172*, ed. by William H. Hulme (Cleveland: Western Reserve University Press, 1918).

## INTRODUCTION

scholarship of William James, Frederick von Hügel, Evelyn Underhill and others.<sup>14</sup> In 1913 Dundas Harford prefaced his Misyn modernisation with an Anglican apologetic for the study of Rolle, the next year Frances Comper's modernisation included an introduction by Evelyn Underhill, and soon after this two further modernisations were published by Harry Hubbard and the anonymous 'A.P.'.<sup>15</sup> The only extended scholarly study of *Amendinge* from this period is Eugen Schnell's careful analysis of the Misyn translation and Rolle's Latin style.<sup>16</sup>

It was not until 1991, and Nicholas Watson's impressive study *Richard Rolle and the Invention of Authority*, that *Emendatio* again received serious attention. He devotes much of chapter eight to this key text, placing it firmly at the pinnacle of Rolle's writing career, but Watson's primary focus is on the author rather than the audience and he makes only passing mention of the English translations.<sup>17</sup> Soon after this Watson published a single-text edition of *Emendatio*, laying further groundwork for a serious study of the work, and in 2005 Rüdiger Spahl produced a much needed critical

---

<sup>14</sup> Key studies of 'mysticism' from this period are: William James, *The Varieties of Religious Experience, a Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902* (London: Longmans, Green, and Co., 1902); Friedrich F. von Hügel, *The Mystical Element of Religion: As Studied in Saint Catherine of Genoa and her Friends* (London: Dent, 1909; repr. New York: Dutton, 1923); Evelyn Underhill, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (London: Methuen, 1911). See also Watson, *Invention*, pp. 34-35.

<sup>15</sup> Richard Rolle, *The Mending of Life*, trans. by Dundas Harford (London: H. R. Allenson, 1913); *The Fire of Love or Melody of Love and the Mending of Life or Rule of Living*, trans. by Frances M. M. Comper (London: Methuen, 1914; repr. 1920); *The Amending of Life*, trans. by Harry L. Hubbard (London: John M. Watkins, 1922); *The Amending of Life*, trans. by A. P. (London: Burns, Oates and Washbourne, 1927).

<sup>16</sup> Eugen Schnell, *Die Traktate des Richard Rolle von Hampole Incendium Amoris und Emendatio Vitae und deren Übersetzung durch Richard Misyn* (Leipzig: Universitätsverlag von R. Noske, 1932).

<sup>17</sup> Watson, *Invention*, pp. 207-221, provides a chapter by chapter commentary on the *Emendatio*. References to the English translations are minimal; see p. 190 and p. 301 n. 3.

edition for his doctoral dissertation, the publication of which is forthcoming.<sup>18</sup> Denis Renevey's significant study of the contemplative tradition out of which Rolle wrote refers to *Emendatio* briefly but, as with Claire McIlroy's recent *English Prose Treatises of Richard Rolle*, the English translations fall outside the areas of concern altogether.<sup>19</sup> McIlroy does, however, offer a useful critique of current Rolle scholarship:

The task of examining why Rolle's vernacular texts attracted a wide readership in the fourteenth and fifteenth centuries has been to some extent over-shadowed by heavy interest in the historical figure of Rolle himself, and his contemporary reputation as a saint, a holy hermit and an *auctor*.<sup>20</sup>

The aim of the present thesis, with its focus on one of the Middle English translations of *Emendatio*, is to move past this problematic quest of the historical Rolle and instead to look in some detail at questions of audience and reception.<sup>21</sup>

### **Quest of the Historical Rolle**

The first substantial modern study of Rolle's life, character, and writings was published in 1895-6 by Carl Horstmann, introducing his ambitious two-volume

---

<sup>18</sup> See note 1 above. My thanks to Dr Spahl for sending me a copy of his thesis.

<sup>19</sup> Denis Renevey, *Language, Self and Love: Hermeneutics in the Writings of Richard Rolle and the Commentaries on the Song of Songs* (Cardiff: University of Wales Press, 2001); Claire E. McIlroy, *The English Prose Treatises of Richard Rolle* (Cambridge: D. S. Brewer, 2004).

<sup>20</sup> McIlroy, *Prose Treatises*, p. 8.

<sup>21</sup> I borrow this phrase (lightly) from New Testament studies, and in particular the seminal text by Albert Schweitzer (1875-1965), *The Quest of the Historical Jesus: A Critical Study of its Progress from Reimairus to Wrede*, trans. by W. Montgomery, 3<sup>rd</sup> edn (London: Adam & Charles Black, 1954). In the following section I draw especially from the comprehensive overviews of Rolle scholarship in Valerie Lagorio and Ritamary Bradley, *The Fourteenth-Century English Mystics: A Comprehensive Annotated Bibliography* (New York: Garland, 1981), pp. 53-80; Moyes, *Expositio*, I, pp. 1-24; and Watson, *Invention*, pp. 31-53.

collection of Rolle-related texts.<sup>22</sup> The opening paragraph of the introduction lays bare a distinctly nineteenth-century ideological (and, one might add, racist and sexist) approach:

In England's fatherland, Germany, two different principles are represented by two different tribes. With the Saxon the male, with the Frank the female predominates. The Frank, after coming to the years of maturity, yields to the "trieb" [instinct], to "kind", loses his self-assertion and strikes arms before his female "complement", who henceforth takes him in hand, rules him and shapes his destiny after her ideal; so he is stopped in his progress to individuality. The Saxon yields not; he is naturally chaste [. . .]. When nature does conquer him, he subdues his womankind, and is the master. He is essentially individual, self, self-asserting, self-relying, self-possessed, cool and collected in the storm of passion, as in the brunt of battle.<sup>23</sup>

For Horstmann, Rolle was a fiercely independent, archetypal Anglo-Saxon, heroically resisting the wiles of women in the pursuit of perfection: 'His system was transcendental idealism—flight from the "trieb" and, as such, as much above truth, as mere sensuality is beneath it'.<sup>24</sup>

Horstmann's primary source for his biography was the *Officium de sancto Ricardo de Hampole*, a fourteenth-century liturgical resource prepared for the Cistercian nuns of

---

<sup>22</sup> *Yorkshire Writers: Richard Rolle of Hampole, an English Father of the Church, and his Followers*, ed. by Carl Horstmann, pref. by Anne Clark Bartlett, 2<sup>nd</sup> edn, 2 vols (Cambridge: D. S. Brewer, 1999), I, pp. v-xiv, and II, pp. v-xliii. On other early Rolle scholarship, see Allen, *Writings*, pp. 9-21. Concerning the various ways in which Horstmann's name has been spelt in his publications see Ralph Hanna, 'Middle English Books and Middle English Litererary History', *Modern Philology*, 102/2 (2004), 157-178 (p. 160, n. 6).

<sup>23</sup> Horstmann, *Yorkshire Writers*, I, p. v.

<sup>24</sup> Horstmann, *Yorkshire Writers*, II, p. xxii.

## INTRODUCTION

Hampole who were probably working towards Rolle's canonisation. It preserves hagiographical details of the hermit's life in nine lessons, and in two of the four manuscripts includes additional tales of miracles associated with the Rolle tomb.<sup>25</sup> Subsequent studies that built on Horstmann's work also drew heavily from the *Officium*, some tending more towards devotional admiration than critical analysis, such as Geraldine Hodgson's *Sanity of Mysticism* and Frances Comper's *The Life of Richard Rolle*.<sup>26</sup> In 1927, on the other side of the Atlantic, Allen published her *Writings Ascribed to Richard Rolle*. This work took Rolle scholarship to a new level, and its enduring contribution has been to establish a canon that remains largely intact to this day.<sup>27</sup>

Whereas previous studies relied heavily on the *Officium*, Allen for the first time provided a systematic collation of biographical material from the other primary source, Rolle's own writings. Nevertheless, Horstmann's characterisation of Rolle as a romantic, rugged individualist is still evident in Allen's writing:

Since, in the following pages, the establishment of Rolle's canon has been the main enterprise, his most extravagantly individual passages have naturally

---

<sup>25</sup> *The Officium et miracula of Richard Rolle of Hampole*, ed. by Reginald M. Woolley (London: SPCK, 1919); see also the earlier edition in *English Prose Treatises of Richard Rolle of Hampole*, ed. by George G. Perry, EETS, 20 (London: Oxford University Press, 1866; repr. 1921), pp. xix-xlv; and a translation in Comper, *The Fire of Love*, pp. xlv-lxii.

<sup>26</sup> Geraldine Hodgson, *The Sanity of Mysticism: A Study of Richard Rolle* (London: Faith Press, 1926); Frances Comper, *The Life of Richard Rolle, Together with an Edition of his English Lyrics* (London: Dent, 1928).

<sup>27</sup> Watson removes only *De Dei misericordia* from Allen's canon (now attributed to the Augustinian Friar John Waldeby) and he is more certain of *Super symbolum S. Athanasii* (see *Invention*, p. 301, n. 1). Ralph Hanna is currently editing what may prove to be two new additions to the Rolle canon: an English translation of Rolle's *Enarratio compendiosa* (derived from Gregory's *Moralia in Job*) entitled *Lessons of Dirige*; and *Of Three Workings in Man's Soul*, which he re-attributes to Rolle (*Richard Rolle: Uncollected Prose and Verse*, ed. by Ralph Hanna, EETS, 329 (Oxford: Oxford University Press, forthcoming). See Henry Hargreaves, 'Lessons of Dirige: A Rolle Text Discovered', *Neuphilologische Mitteilungen*, 91 (1990), 311-19; Wells Rev: 3056; and Allen, *Writings*, 364-68).

## INTRODUCTION

been chosen for quotation. As a result, it is the undisciplined strains in his character that have perhaps especially been brought to the attention: he has often appeared as a self-willed, bitter individualist, something very far from our conception of a Christian saint. [. . .] The truth is that in his youth sanctity and unregenerate bitterness were strangely mixed in Rolle, but from the first he gave flashes of rare mystical fervour, and of profound devoutness, and, by the end of his life, his works altogether express in a chastened and beautiful manner an idyllic romance, as it were, of the religious life.<sup>28</sup>

Like Horstmann, Allen was perhaps overly confident of the historical reliability of the *Officium*: ‘Since autobiographical details have a share in upholding the authenticity of the writings, the catalogue has been preceded by a summary of the authoritative account of Rolle’s life given in the *Office* prepared for his canonization. Research supports this narrative in every important particular’.<sup>29</sup>

A more questioning approach to the *Officium* is found in the contemporary research of a French Catholic scholar, Maurice Noetinger. In his 1926 article ‘The Biography of Richard Rolle’ and the introduction to his French translation of Rolle texts published two years later, Noetinger argues that after studying at Oxford Rolle did not immediately return home to meet his sister and become a hermit, as the *Officium* states, but rather undertook doctoral studies in France and may therefore have also been ordained a priest.<sup>30</sup> The seventeenth-century manuscripts, Paris, Bibliothèque de

---

<sup>28</sup> Allen, *Writings*, pp. 7-8.

<sup>29</sup> Allen, *Writings*, p. 2.

<sup>30</sup> Maurice Noetinger, ‘The Biography of Richard Rolle,’ *The Month*, 147 (1926), 22-30 (pp. 27-29); *Le Feu*, pp. xviii-xxii.

l’Arsenal, MSS 1020, 1021, 1022, and 1228, all refer to a ‘Richardus de Hampolo’ who was a student of the Sorbonne in Paris. For Noetinger this rectified the incongruity of Rolle, as a lay undergraduate, undertaking the traditionally priestly or institutional-religious roles of preacher, spiritual director, and theologian. Such an argument necessitated, however, a thorough reassessment of the *Officium*’s historicity.

Noetinger’s hypothesis of a sojourn in Paris was eventually disproved by Emile J. F. Arnould in 1939, but it experienced something of a resurrection with the publication of Nicole Marzac’s 1968 edition of Rolle’s *Tractatus super apocalypsim*.<sup>31</sup> Marzac cited a colophon in Prague, Cathedral Chapter Library (now Prague Castle) MS A 219 which she claimed linked Rolle to Paris. The issue was finally laid to rest by Michael Sargent in 1988, who reinforced Arnould’s arguments, and demonstrated that the Prague colophon had in fact confused Richard Rolle with Richard of Saint-Victor.

Sargent concludes his article:

It is, of course, difficult categorically to prove the impossibility of any event in the distant past, however unlikely: one would be hard pressed, for example, to prove that the irregular changes of hermitage that Rolle’s critics complained of did not include—just once—his wintering on the Costa del Sol. We are confined to arguing not whether a hypothesis is absolutely true or untrue, but

---

<sup>31</sup> See Emile J. F. Arnould, ‘Richard Rolle and the Sorbonne’, *Bulletin of the John Rylands Library*, 23 (1939), 68-101; and *Richard Rolle de Hampole 1300-1349: Vie et oeuvres, et édition critique, traduite et commentée du Tractatus super Apocalypsim*, ed. by Nicole Marzac (Paris: Librairie Philosophique J. Vrin, 1968).

whether the evidence that survives to us warrants it; and in this case it does not.<sup>32</sup>

Although Noetinger's central thesis was ultimately shown to be spurious, his work stands as an important reminder of the historical unreliability of the *Officium*, and the uncertainty that surrounds almost every detail of Rolle's life.

Most enduring from this earlier period of Rolle studies has been Allen's work, and in particular her establishment of a canon, which paved the way for the much needed work of editing Rolle's numerous writings. Today we have an almost complete set of editions of Rolle's Latin and English writings in one form or another.<sup>33</sup> In her own edition of the *English Writings of Richard Rolle*, published in 1931, Allen notes, 'In general he gives the most autobiography in the four Latin works in which he calls himself "iuvenis"—*Canticum amoris*, *Judica me Deus*, *Melum contemplativorum* [or *Melos amoris*], *Job* [or *Expositio super novem lectiones mortuorum*]'.<sup>34</sup> The first of these, an ecstatic Latin poem to the Virgin, was edited by Gabriel Liegey in 1956.<sup>35</sup> The following year saw the publication of Emile Arnould's edition of the *Melos amoris* which, alongside his earlier articles, provided the first sustained challenge to

---

<sup>32</sup> Michael Sargent, 'Richard Rolle, Sorbonnist?', *Medium Aevum*, 57 (1988), 284-289 (p. 289).

<sup>33</sup> Some editions are now old and need updating, but the only works not currently available in some form of modern edition are the four Latin commentaries, *Super magnificat*, *Super mulierem fortem*, *Super orationem Dominicam*, and *Super symbolum apostolorum*, and two texts that have yet to be firmly attributed to Rolle, *Super symbolum S. Athanasii*, and *Super threnos Jeremiae*.

<sup>34</sup> *English Writings of Richard Rolle, Hermit of Hampole*, ed. by Hope Emily Allen (Oxford: Clarendon, 1931; repr. 1963), p. xiii. Allen there edits extracts from the *English Psalter*, two *Meditations on the Passion*, eight *Lyrics*, two short prose pieces *The Bee and the Stork* and *Desyre and Delit*, and three epistles *Ego Dormio*, *The Commandment*, and *The Form of Living*.

<sup>35</sup> Gabriel M. Liegey, 'The *Canticum Amoris* of Richard Rolle', *Traditio*, 12 (1956), 369-91.

the Horstmann-Allen characterisation of Rolle.<sup>36</sup> Although Arnould also critiqued Noetinger's work, essentially the two had a common agenda, to portray Rolle as a saintly Catholic rather than an individualistic proto-Protestant. Arnould makes reference to the *Officium*, but his biographical study is constructed primarily of quotations from the *Melos amoris*.<sup>37</sup> John Daly's 1961 thesis, published unrevised in 1984, provided an edition of another of these key texts, *Judica me Deus*, although without providing any biographical analysis himself.<sup>38</sup> In 1988 Malcolm Moyes's edition of the liturgical commentary *Expositio super novem lectiones mortuorum* was published, with a useful study of Rolle scholarship and a survey of Rolle's historical context, but similarly no formal biography.

In addition to the four texts mentioned above, Rolle's *Incendium Amoris* contains numerous autobiographical passages, as the editor Margaret Deanesly notes: 'The *Incendium Amoris* itself is a rambling biography, an explanation of "how Richard Hampole came to the Fire of Love."'”<sup>39</sup> In her 1929 thesis Mary Porter produced a transcription of the 1536 Johann Faber edition of Rolle's *Latin Psalter*, with an introductory 'Study of Rolle's Life and Works' that offered little more than a

---

<sup>36</sup> Arnould, *The Melos Amoris of Richard Rolle of Hampole* (Oxford: Basil Blackwell, 1957); 'Richard Rolle and a Bishop: a Vindication', *Bulletin of the John Rylands Library*, 21 (1937), 55-77; 'On Richard Rolle's Patrons: a New Reading', *Medium Aevum*, 6 (1937), 122-124; 'Richard Rolle and the Sorbonne' (1939). The only modern translation of the *Melos amoris* is in French: *Richard Rolle: Le Chant d'Amour (Melos amoris)*, trans. by François Vandenbroucke, Sources chrétiennes, 168-9 (Paris: Les Editions du Cerf, 1971).

<sup>37</sup> Arnold entitles this study, 'Autobiography and personal apology', in *Melos amoris*, pp. xx-xl.

<sup>38</sup> *An Edition of the Judica Me Deus of Richard Rolle*, ed. by John Philip Daly, Elizabethan and Renaissance Studies, 92/14 (Salzburg: Institut für Anglistik und Amerikanistik, 1984). Daly provides his own English translation on pp. 80-116.

<sup>39</sup> *The Incendium Amoris of Richard Rolle of Hampole*, ed. by Margaret Deanesly (Manchester: Manchester University Press, 1915), p. 40. There are a number of modern English translations of this text, for example, *Richard Rolle, The Fire of Love*, trans. by Clifton Wolters (Harmondsworth, Middlesex: Penguin, 1972).

summary of Allen's biographical work and no attempt at a study of the text's complex manuscript tradition.<sup>40</sup> Henry Bramley's 1884 edition of the *English Psalter* is still the only complete edition of this important Rolle commentary, although between 1976 and 1990 six Fordham University doctoral students have produced editions of Psalms 1-15, 31-75, and 91-120.<sup>41</sup> In 1958 Elizabeth Murray produced an edition of the commentary on the opening verses of the Song of Songs, *Super canticum canticorum*, a text in which Rolle describes the heights of mystical experience.<sup>42</sup> Rolle's *Contra amatores mundi*, edited in 1968 by Paul Theiner, contains less direct information about Rolle's life than some other works, but as in all his writings a projection of his life experience never seems to be far beneath the surface.<sup>43</sup> Nicole Marzac, also in

---

<sup>40</sup> Mary Louise Porter, 'Richard Rolle's Latin Commentary on the Psalms: to Which is Prefixed a Study of Rolle's Life and Works' (unpublished doctoral thesis, Cornell University, 1929). Watson, *Invention*, p. xii, notes that he is not prepared to tackle these textual issues either: 'the *Latin Psalter* presents so many problems in establishing a reliable text and determining its place in the chronology of Rolle's career that I have thought it better not to discuss it individually at all'.

<sup>41</sup> *The Psalter, or Psalms of David, and Certain Canticles, with a Translation and Exposition in English by Richard Rolle of Hampole*, ed. by Henry R. Bramley (Oxford: Clarendon Press, 1884). The Fordham University doctoral series are: Sandra S. Newton, 'An edition of Richard Rolle's English Psalter, the Prologue through Psalm 15' (unpublished doctoral thesis, Fordham University, 1976); Jerry D. Cavallerano, 'Richard Rolle's English Psalter, Psalms 31-45' (unpublished doctoral thesis, Fordham University, 1976); Marion E. Callanan, 'An edition of Richard Rolle's English Psalter with Notes and Commentary (Psalms 46-60)' (unpublished doctoral thesis, Fordham University, 1977); Zane José Rodríguez, 'Richard Rolle's English Commentary on the Psalter, Psalms 61-75: Text and Glossary, with an Introductory Essay on Rolle and the Tradition of Psalm Commentary' (unpublished doctoral thesis, Fordham University, 1980); Ellen Alana Carney, 'Richard Rolle's English Psalter, Psalms 91-105: an Edition with an Introductory Essay on Rolle's Style' (unpublished doctoral thesis, Fordham University, 1980); Francis J. Markert, 'A Critical Edition of Richard Rolle's "English Psalter": Psalms 106-120 with Glossary, Notes, Appendices, and an Introductory Essay on his Spirituality' (unpublished doctoral thesis, Fordham University, 1990). See also Dorothy Everett, 'The Middle English Prose Psalter of Richard Rolle of Hampole', *Modern Language Review*, 17 and 18 (1922-3), 217-227, 337-350, 381-393, whose identification of three MS groupings underpins the Fordham research.

<sup>42</sup> Elizabeth M. Murray, 'Richard Rolle's *Commentary on the Canticles*, Edited from MS. Trinity College, Dublin, 153' (unpublished doctoral thesis, Fordham University, 1958). For a modern English translation see *Richard Rolle, Biblical Commentaries: Short Exposition of Psalm 20, Treatise on the Twentieth Psalm, Comment on the First Verses of the Canticle of Canticles, Commentary on the Apocalypse*, trans. by Robert Boenig, Salzburg Studies in English Literature: Elizabethan and Renaissance Studies, 92, 13 (Salzburg: Institut für Anglistik und Amerikanistik, 1984), pp. 56-141. See also the French translation by Y. Madon, 'Le *Commentaire* de Richard Rolle sur les premiers versets du *Cantique des Cantiques*', *Mélanges de Sciences Religieuses*, 7 (1950), 311-25.

<sup>43</sup> *The Contra amatores mundi of Richard Rolle of Hampole*, ed. by Paul F. Theiner (Berkeley: University of California Press, 1968). For Theiner's own English translation see pp. 147-196.

1968, published what is still to date the only full critical edition of one of Rolle's scriptural commentaries, *Tractatus super apocalypsim*, with a lengthy introductory biographical study.<sup>44</sup> By contrast, James Dolan offers only the briefest biographical overview in his 1968 doctoral study and edition of the *Tractatus super psalmum vicesimum*, revised and published in 1991.<sup>45</sup> Sarah Ogilvie-Thomson's 1988 critical edition of the English writings, *Richard Rolle: Prose and Verse*, similarly focuses primarily on textual issues.<sup>46</sup>

Two articles by John Alford, from 1973 and 1976, provide an important critical lens through which to view the plethora of autobiographical information contained in Rolle's writings: that of Biblical 'imitatio'.<sup>47</sup> As Alford writes:

Although the prevalence of biblical quotations in Rolle's work has been noted by many critics—indeed, these could hardly be missed—the full extent of his enormous debt to Scripture has escaped most readers simply because he was able to adapt the language of Scripture so perfectly and naturally to his own expression. As one of his [ . . . ] editors puts it [Arnould, *Melos amoris*, p. lx],

---

<sup>44</sup> Marzac, *Super apocalypsim*, pp. 13-34. For a modern English translation of *Super apocalypsim* see Boenig, *Biblical Commentaries*, pp. 142-193.

<sup>45</sup> *The Tractatus super psalmum vicesimum of Richard Rolle of Hampole*, ed. by James C. Dolan, *Texts and Studies in Religion*, 57 (Lewiston: Edwin Mellen Press, 1991), pp. iii-vii. For Dolan's translation see pp. 49-69; also Boenig, *Biblical Commentaries*, pp. 26-55.

<sup>46</sup> *Richard Rolle: Prose and Verse, Edited from MS Longleat 29 and Related Manuscripts*, ed. by Sarah J. Ogilvie-Thomson, EETS, 293 (Oxford: Oxford University Press, 1988). A useful modernisation with a comprehensive introduction is *Richard Rolle: The English Writings*, trans. by Rosamund S. Allen, *The Classics of Western Spirituality* (Mahwah: Paulist Press, 1988).

<sup>47</sup> John A. Alford, 'Biblical *Imitatio* in the Writings of Richard Rolle', *Journal of English Literary History*, 40 (1973), 1-23; 'The Biblical Identity of Richard Rolle', *Fourteenth-Century English Mystics Newsletter*, 2/4 (1976), 21-25.

‘Only a familiarity equal to that of Rolle with the text of the Vulgate can enable one to realize fully how steeped the hermit was in the Biblical text’.<sup>48</sup>

In his own writings Rolle consistently places himself within the salvation history, language, and metaphor of Christian and Hebrew scripture. So, for example, when he writes in *Contra amatores* about the death of a woman who had supported him for many years, he describes his emotions by quoting verses from Job, Exodus, and Psalm 54.<sup>49</sup>

The prolonged period of editorial scholarship, focusing on individual texts and their immediate contexts, created a vacuum in Rolle biographical scholarship. No one since Allen had stepped back and produced a significant book-length study of Rolle’s entire life and works. In 1991 Nicholas Watson’s *Richard Rolle and the Invention of Authority* was published, about which Vincent Gillespie comments:

So persuasive and totalizing was the portrait painted by Watson of Rolle as a conflicted author in restless search of authority, gnawed at by the insecurities of his own liminality and his lack of clerical *magisterium*, and yet sure of the purity of his own motivation and the certainty of his own membership of the *perfecti*, that the book effectively stunned scholarship into an awestruck silence for the rest of that decade.<sup>50</sup>

---

<sup>48</sup> Alford, ‘Biblical *Imitatio*’, p. 8.

<sup>49</sup> Alford, ‘Biblical *Imitatio*’, p. 9. See also Theiner, *Contra amatores*, pp. 94, 179.

<sup>50</sup> Vincent Gillespie, ‘Book Review: Claire Elizabeth McIlroy, *The English Prose Treatises of Richard Rolle*’, in *Mystics Quarterly*, 31 (2005), 52-57 (p. 52).

## INTRODUCTION

One of Watson's many contributions was a revision of Allen's chronology of Rolle's writings based primarily on evidence of the hermit's self-borrowings.<sup>51</sup> The ordering is foundational to Watson's thesis, and worth representing in full here:

(1) Early Works: (a) *Judica me*, with *Super symbolum apostolorum*, *Super symbolum S. Athanasii* and *Super orationem Dominicam*; (b) *Super apocalypsim*, with *Super threnos* (?), *Super magnificat*, *Super mulierem fortem*, and *Canticum amoris*; (2) Middle Works, in the order given: *Incendium amoris*, *Super psalmum vicesimum*, *Super canticum canticorum*, *Contra amatores mundi*, *Melos amoris*; (3) Late Works, also in the order given: *Super lectiones mortuorum*, *Emendatio vitae*, *The Commandment*, *The Form of Living*, with the *English Psalter* also postdating *Melos amoris* (?), and *Ego dormio*, with the short English works, postdating at least *Super canticum canticorum*. The missing work here is the *Latin Psalter*, which would fit into the period just before *Incendium amoris* and *Super psalmum vicesimum*, but also fairly well among the late works, before *Emendatio vitae*; I only suspect that it belongs to the earlier period.<sup>52</sup>

Renevey has since argued for a slight revision, placing *Contra amatores* after *Melos amoris*, and the first English epistle *Ego dormio* immediately after this or between the two.<sup>53</sup> Ralph Hanna would also add *Lessouns of Dirige* (or at least the Latin text *Enarratio compendiosa* from which it is translated) and *Of Three Workings in Man's Soul* to the list.<sup>54</sup>

---

<sup>51</sup> Watson, *Invention*, pp. 273-294. See also the similar chronology argued in John P. H. Clark, 'Richard Rolle as Biblical Commentator', *Downside Review*, 104 (1986), 165-213.

<sup>52</sup> Watson, *Invention*, p. 278; cf. his summary of Allen's chronology, p. 334, n. 4.

<sup>53</sup> Renevey, *Language*, pp. 103-4, 124-5.

<sup>54</sup> Hanna, *Prose and Verse*; see note 27 above.

In his study Watson also helpfully returned to the question of the historical reliability of the *Officium*, pointing out similarities with Bonaventure's *Legenda sancti Francisci*, and in particular undermining the romantic impression Horstmann, Allen, and Rolle himself portray of the wandering hermit (who would have required a small library to write what he did) carrying all his worldly possessions from place to place in a rucksack.<sup>55</sup> For all its encyclopedic analysis, Watson's study of Rolle the writer is still open to accusations of an over-emphasis on the individualistic and idiosyncratic, as he even foreshadows in the preface:

Two approaches to writing a literary-critical analysis offered themselves. One was to present Rolle's works [. . .] with a view to placing them squarely within the relevant literary and devotional traditions. The other approach, the one I decided to take, was to focus less on Rolle's affiliations with tradition than on his idiosyncracies, and to try to account for these in terms of the internal logic of his works and career.<sup>56</sup>

Renevey's *Language, Self and Love* provides an important counter-balance to Watson's work, establishing a clear relationship between Rolle's writing and the twelfth-century Bernardine and Victorine contemplative traditions, and in particular the distinctive hermeneutical approach to the Hebrew love poetry of the Song of Songs.<sup>57</sup> Renevey places Rolle, as a sexual being, firmly within this contemplative

---

<sup>55</sup> Watson, *Invention*, pp. 295-298. See also *Francis of Assisi: Early Documents, Volume I, The Saint*, ed. by Regis J. Armstrong, J. A. Wayne Hellmann, and William J. Short (New York: New City, 1999).

<sup>56</sup> Watson, *Invention*, p.xi.

<sup>57</sup> See in particular 'Part One: Hermeneutics and Language of Love in the Twelfth Century', pp. 7-59.

tradition, and provides an insightful analysis of how Rolle reshapes the tradition in its new context.

The idiosyncratic Rolle is never far away, however, even in Renevey's work. Modern Rolle scholarship had tended to avoid articulating the psycho-sexual processes that are so evidently integral to the hermit's writings. Renevey provides a useful and frank reading of this ambiguous element of the hermit's inner life and teaching:

The spectre of the sexually attractive woman is overwhelmingly present in the writings of Rolle. [. . .] For Rolle, the spiritual battle and its victorious outcome depend on the ability of the contemplative to operate a psychological self-castration [. . .]. The tension prompted by the encounter or visualization of enticing women forces Rolle to effect a drastic transfer of the sexual desire, which is then directed to God. Although this notion of transference is found in the writings of Bernard of Clairvaux, especially in the way he reminds his monks of their former carnal practices, Rolle's psychological conversion is tested as he walks in the middle of depraved and debauched women. [. . .] One has to admit that to use women as a gauge to measure spiritual progress is a remarkable and very idiosyncratic characteristic.<sup>58</sup>

Renevey goes on to define two further categories of women in Rolle's thought: the idealised feminine figure, in particular the Virgin Mary, and the woman living some form of religious life or preparing for it. It appears, on the surface at least, that it is for the latter that Rolle wrote much of the vernacular theology and commentary that belong to the last stage of his life.

---

<sup>58</sup> Renevey, *Language*, pp. 71-2.

Rolle's first English epistle, *Ego dormio*, may have been written for a Cistercian nun at Yedingham, as one of the manuscript copies states, Cambridge, University Library, MS Dd.v.64: 'scriptus cuidam moniali de zedyngam'.<sup>59</sup> The same manuscript contains a copy of another of Rolle's epistles, *The Commandment*, and a scribal note indicating that it was written for a nun at another of the Cistercian houses at Hampole: 'scriptus cuidam sorori de Hampole'.<sup>60</sup> One of the Hampole sisters was Margaret Kirkeby, a name found in numerous copies of Rolle's *Form of Living*, the *English Psalter*, and even the *Officium*: 'dominam Margeritam olim reclusam apud Anderby Ebor. Dioces.'. <sup>61</sup> Renevey makes an interesting observation concerning this Margaret and the vernacular theology Rolle appears to have addressed to her:

She is the recipient of the epistle, but also a living example (*exemplum*) of the instruction it contains. She is part of the textual strategy, a persona behind which Rolle's own shadow lingers, a textual facade against which his claims can be artfully displayed.<sup>62</sup>

McIlroy develops this line of thinking in a critique of the tendency to historicise these vernacular texts, and therefore to mistakenly portray Rolle as a writer of gendered literature. Building on the work of Caroline Walker Bynum, Anne Clark Bartlett and

---

<sup>59</sup> A position held by Watson, *Invention*, pp. 227-8. Cf. Ogilvie-Thomson, *Prose and Verse*, pp. lxvi-ii, who suggests that this was a non-authorial dedication, and points to Margaret Kirkby as the original recipient. Note also Tokyo, Takamiya Collection, MS Bradfer-Lawrence 10 (Gurney), which begins: 'Heer begynnyth a tretis [. . .] as he wrot to an ankeresse'; Ogilvie-Thomson, *Prose and Verse*, p. xliv.

<sup>60</sup> Ogilvie-Thomson, *Prose and Verse*, p. xliv.

<sup>61</sup> Perry, *Prose Treatises*, p. xxxiv. Allen has written at length on Margaret Kirkby and her relationship with Rolle; see *Writings*, pp. 35-6, 188, 265-68, 502-11.

<sup>62</sup> Renevey, *Language*, p. 144-5.

others, McIlroy argues that the implied reader of the epistles is not so much the female religious, as the feminised soul:<sup>63</sup>

The proposal that Rolle constructs an ungendered implied reader in his vernacular prose writings calls for a re-assessment of them as works that envisage a wider readership, beyond the initial female recipient(s) [. . .]. Rolle's feminising of his audience may not necessarily reflect the gender of actual readers, instead it suggests that he both accepts and promotes the soul as feminine in this text, demanding from the reader dedication of his/her own soul to the role of bride and the love of God.<sup>64</sup>

McIlroy's interest is in the internal dynamics of the texts themselves, and the affective responses these writings evoke in the reader, male or female. It is perhaps a timely call for the quest of the historical Rolle to be put to one side, for the time being at least, and the scholarly gaze to be directed again at the texts themselves and in particular their audiences.

This approach has been adopted by Marleen Cré in her study of the codex, London, British Library, MS Additional 37790, and its early readers.<sup>65</sup> The manuscript contains copies of the Misyn translations of Rolle's *Emendatio* and *Incendium*, and Cré presents the translator as one of the early critics of Rolle, arguing from specific

---

<sup>63</sup> Caroline Walker Bynum, *Jesus as Mother*, Publications for the Centre for Medieval and Renaissance Studies, UCLA, 16 (Berkeley: University of California Press, 1982); *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (New York: Zone Books, 1991); Anne Clark Bartlett, *Male Authors, Female Readers: Representation and Subjectivity in Middle English Devotional Literature* (Ithaca: Cornell University Press, 1995).

<sup>64</sup> McIlroy, *Prose Treatises*, pp. 19-20, 73.

<sup>65</sup> Marleen Cré, *Vernacular Mysticism in the Charterhouse: A Study of London, British Library, MS Additional 37790*, *The Medieval Translator/Traduire au moyen âge*, vol. 9 (Turnhout: Brepols, 2006).

examples of his prose style and editorial presence.<sup>66</sup> The final chapter of the book is dedicated entirely to a study of audience: “Kepe this treulye”—“profite also and encre of grace to gastly louers”: Reading and Readers in London, British Library, MS Additional 37790.<sup>67</sup> Although not yet in print, Hanna’s EETS edition *Richard Rolle: Uncollected Prose and Verse* and his Exeter University publication *The English Manuscripts of Richard Rolle: A Descriptive Catalogue*, will contribute significantly to the landscape of Rolle’s fourteenth and fifteenth-century reception.<sup>68</sup> Similarly Anne Hudson’s forthcoming edition of the Lollard-interpolated versions of Rolle’s *English Psalter* will provide further insight into the hermit’s earliest audiences.<sup>69</sup>

### ***Emendatio vitae* and its Intended Audience**

A close reading of *Emendatio* raises the distinct possibility that Rolle did not write his text for a traditional contemplative audience, such as monastics or solitaries, but rather for secular priests and through them a lay audience. This being the case, Rolle’s *Emendatio* might be termed a work of ‘pastoralia’, which Joseph Goering defines as ‘a distinctive type of didactic literature [. . .] to educate pastors and to prepare them to teach their people by word (in preaching and in administering the sacraments) and by example (in living an exemplary life)’.<sup>70</sup> The first half of *Emendatio* is essentially an

---

<sup>66</sup> Cré, *Charterhouse*, pp. 76-97.

<sup>67</sup> Cré, *Charterhouse*, pp. 251-298.

<sup>68</sup> Ralph Hanna, *Prose and Verse*; and *The English Manuscripts of Richard Rolle: A Descriptive Catalogue* (Exeter: Exeter University Press, forthcoming). My thanks to Professor Hanna for generous correspondence concerning his current research.

<sup>69</sup> For reference to Anne Hudson’s forthcoming edition, see Fiona Somerset, ‘Wycliffite Spirituality’, in *Text and Controversy From Wyclif to Bale: Essays in Honour of Anne Hudson*, ed. by Helen Barr and Ann M. Hutchison (Turnhout: Brepols, 2005), pp. 375-86 (p. 386).

<sup>70</sup> Joseph Goering, ‘Pastoralia: The Popular Literature of the Care of Souls’, in *Medieval Latin: An Introduction and Bibliographical Guide*, ed. by F. A. C. Mantello and A. G. Rigg (Washington: Catholic University of America Press, 1996), pp. 670-676 (p. 670). See also ‘The Preaching of

exposition of one of the key themes of ‘pastoralia’—penance—and covers such topics as conversion, despising the world, poverty, confession, tribulation, and patience.<sup>71</sup>

Rolle then lays out a path by which the reader might attain the exemplary or perfect life, through the disciplines of ‘lectio divina’ [prayerful reading], to the somatic joys given by God to the contemplative: ‘fervor’ [heat], ‘dulcor’ [sweetness], and ‘canor’ [song].

In contrast to the effusive autobiographical character of so much of Rolle’s earlier work, *Emendatio* is written in a didactic style, where the first person is rarely used. Watson describes this as ‘the *stylo humilis* Augustine recommends to preachers’.<sup>72</sup> A few passages in the eleventh chapter break this rule, but they take the form of meditations mostly borrowed from earlier writings, and are probably intended as simple spiritual exercises rather than a change in style. For example:

Dulce lumen et delectabile, quod es Conditor meus incircumscriptus, illustra faciem et aciem oculorum meorum interiorum claritate increata.

[O sweit light and delectabyll, þat is my makar vn-made, list þe face and scharpnes of my inward eyn with clernes vn-made.]<sup>73</sup>

Only on one occasion, at the end of chapter ten, does the authorial voice momentarily break through:

---

*Pastoralia*, in H. Leith Spencer, *English Preaching in the Late Middle Ages* (Oxford: Clarendon Press, 1993), pp. 196-227.

<sup>71</sup> Norman N. Tentler, *Sin and Confession on the Eve of the Reformation* (Princeton: Princeton University Press, 1977), p. 47, although commenting on the fifteenth and sixteenth centuries, notes ‘the artificiality of sharp divisions between pastoral and devotional literature’.

<sup>72</sup> Watson, *Invention*, p. 208.

<sup>73</sup> Watson, *Emendatio*, p. 56, lines 1-3; Harvey, *Fire and Mending*, p. 122, lines 30-31. All direct quotes in this general study of the *Emendatio* will be drawn from Watson’s edition, with the early

## INTRODUCTION

Parco autem hic amplius loqui, quia ualde miser michi uideor, nam sepe caro mea affligitur et temptatur.

[I spare to say more here, for me semys my-self a full greet wrech; for oft my flesch is noyd and assayd.]<sup>74</sup>

Although the sentence is no doubt Rolle's, it is interesting to note that it is not found in a number of the Latin manuscripts, and nor is it found in the English translation of the present edition (which is derived from this particular Latin recension).<sup>75</sup>

As the chapter headings demonstrate, *Emendatio* plots a course for the reader (or hearer) in four parts, each made up of three triads: from conversion and the related processes of detachment from the world, through the formation of a rule of life and the ensuing spiritual battle to maintain it, to the exercise of traditional monastic spiritual disciplines, and finally the attainment of earthly perfection and the bliss of contemplation:

primo, de conversione; secundo, de contemptu mundi; tercio, de paupertate; quarto, de institucione vite; quinto, de tribulacione; sexto, de paciencia; septimo, de oracione; octavo, de meditacione; nono, de leccione; decimo, de puritate mentis; undecimo, de amore Dei; duodecimo, de contemplacione Dei.

[The fyrst, of conuersyon or holy turnynge; þe secunde, of þe despisyng of

---

Misyn translation from Harvey's edition. When the discussion turns to the English translation, in the next section, I will draw from my own English edition and my transcription of the related Latin MS.

<sup>74</sup> Watson, *Emendatio*, p. 56, lines 37-38; Harvey, *Fire and Mending*, p. 122, lines 24-26. See also Allen, *Writings*, p. 245.

<sup>75</sup> Spahl, 'De Emendatione', p. 202, n. 25, notes that this passage is omitted in Hereford Cathedral, MS O.8.1, which is one of the representative manuscripts for his 'Gruppe K'. The translation from which the present edition derives is related to this group of eighteen Latin MSS, which includes Oxford, Bodleian Library, Bodley 54, the text I have transcribed in Appendix B. Five of the manuscripts in this particular grouping were first identified by Margaret Amassian, 'The Rolle Material in Bradfer-

## INTRODUCTION

bis warlde; þe þirde, of pouerte; þe fowrte, of þe settinge of mans lyfe; þe fyft, of tribulacioun; þe sext, of paciens; þe sevynt, of prayer; þe aght, of meditacioun; þe ix, of redyng; þe x, of clerenes of mynde; þe xj, of þe lufe of God; þe xij, of Godis contemplacioun.]<sup>76</sup>

Found in the majority of manuscripts and no doubt originally from the holograph, these headings became so well known that they even circulated independently in the fifteenth century. The *Desert of Religion*, a vernacular poem which Anne McGovern-Mouron argues may have been originally composed for Carthusian lay brothers, contains a description of an evergreen tree of perfection:<sup>77</sup>

Of perfite lyuyng tuelf degrese  
Groves in þe tre þat þu here sese:  
Conuersion is þe fyrste þat is herd,  
þe secund is despite of þe werld.  
þe thyrd is pouert of man and wyfe.  
þe ferth is setting of gode lyfe.  
Tribulacione þe fift is þan.  
þe sext is penaunce of man.  
þe seuent is orisone, als telles þe text.  
Meditacione þe aghtent is next.  
þe neyent is lessone wysly soght.  
þe tente is clennes of dede and thought.

---

Lawrence MS 10 and its Relationships to Other Rolle Manuscripts', *Manuscripta*, 23 (1979), 67-78 (p. 72).

<sup>76</sup> Watson, *Emendatio*, p. 33, lines 2-7; Harvey, *Fire and Mending*, p. 105, lines 7-14.

<sup>77</sup> Anne McGovern-Mouron, 'The *Desert of Religion* in British Library Cotton Faustina B VI, pars II', *Analecta Cartusiana*, 130, 9 (1996), 149-162 (p. 156).

De elleuent is lufe of Godes sonn.

De tuelfte is contemplacioun.<sup>78</sup>

Other than what is probably a scribal error in the sixth degree, which should read patience not penance, these are clearly the chapter headings of Rolle's *Emendatio*.<sup>79</sup>

*Emendatio* was by far the most popular of Rolle's writings, if we may judge by the number of extant copies. None of the closest contenders, *Expositio super novem lectiones mortuorum*, *Incendium amoris*, the *English Psalter*, or *The Form of Living*, can muster much more than half the 124 Latin and English translation copies of *Emendatio* that are extant from the fourteenth and fifteenth centuries.<sup>80</sup> It was probably the last of Rolle's Latin works, written after *Ego dormio* (the first of his vernacular epistles) but before what are most probably his final writings, *The Commandment* and *The Form of Living*.<sup>81</sup> Allen suggests that *Emendatio* was written for William Stopes, a doctor of theology for some forty years and possibly the head of a religious house, who is mentioned in the marginal notes of Vienna, National Library, MS 4483.<sup>82</sup> The colophons of two of the 108 Latin copies of *Emendatio* (Oxford, Bodleian Library, MS Bodley 16; and Shrewsbury School, MS 25) are dedicated to a certain 'William', who Allen argues is the same person.<sup>83</sup> Watson,

---

<sup>78</sup> Walter Hübner, 'The Desert of Religion', *Archiv für das Studium der Neueren Sprachen und Literaturen*, 126 (1911), 58-74, (p. 70).

<sup>79</sup> Noted in Allen, *Writings*, p. 244.

<sup>80</sup> Moyes, *Expositio*, II, pp. 1-121, lists 64 MSS; Allen, *Writings*, pp. 213-224 and 171-176, is now old but lists 50 *Incendium* and 38 *English Psalter* MSS; Ogilvie-Thomson, *Prose and Verse*, pp. xxxvi-xliv, lists 44 *Form* MSS. Spahl, 'De *Emendatione*', pp. 16-64 and 112-3, lists 108 Latin and 16 English MSS.

<sup>81</sup> On Rolle's chronology, see notes 52 and 53 above.

<sup>82</sup> Allen, *Writings*, p. 41.

<sup>83</sup> Allen, *Writings*, pp. 518-20.

however, notes that Allen's argument is unconvincing, and Rüdiger Spahl's article 'Richard and William' effectively dismantles the hypothesis.<sup>84</sup>

The text of *Emendatio* itself also suggests a much wider intended audience than Stopes and the members of his priory, and the opening two chapters seem intentionally broad in their appeal. Chapter one, 'De conuersione', could have been of interest to a secular priest going about his pastoral duties, but would have been an equally appropriate topic for one of the priest's parishioners, a novice entering a priory, or a recluse in her cell. In the *Form of Living*, purportedly written for the recluse Margaret Kirkeby, Rolle advocates radical conversion to her new life:

Atte þe begynnyng turne þe entierly to þi lord Ihesu Crist. That turnyng to Ihesu is nat els bot turnyng fro al þe couaitise and þe lykyng and þe occupaciouns and bisynes of worldly thynges.<sup>85</sup>

This flight from the world is a theme found in most eremitic texts. *Ancrene Wisse*, for example, gives a number of Biblical examples for those seeking solitude and then adds:

Nv ze habbeð iherd, mine leoue sustren, forbisne of þe Alde Lahe ant ek of þe Neowe, hwi ze ahen anlich lif swiðe to luuien. Efter þe forbisnes, hereð nu reisuns hwi me ah to fleo þe world.

---

<sup>84</sup> Watson, *Invention*, p. 325, n. 8; Spahl, 'Richard and William: Or, to Whom was Richard Rolle's *De Emendatione Vitae* Dedicated?', *Revue d'histoire des textes*, 32 (2002), 301-312.

<sup>85</sup> Ogilvie-Thomson, *Prose and Verse*, p. 9, lines 267-69. Note, however, McIlroy's distinction between the 'real' friendship between Rolle and Margaret, and the reader/writer friendship the text constructs (McIlroy, *Prose Treatises*, pp. 144-49).

## INTRODUCTION

[Now, my dear sisters, you have heard examples from the old law and also from the new why you ought to love the solitary life very much. After these examples now hear some reasons why one ought to flee the world.]<sup>86</sup>

Conversion is a frequent theme in Rolle's writing, but he presents it as something of importance to a much broader audience than just those pursuing the solitary life.<sup>87</sup> For example, in the opening chapter of the *Incendium* he specifies it as a concern for 'uniuersi' ['everyone']:

Nouerint uniuersi in hoc erumpuoso exilii habitaculo immorantes, neminem posse amore eternitatis imbui, neque suauitate celica deliniri, nisi ad Deum uere conuertatur.

[Everyone who lives in this deplorable exile of ours knows that he cannot be filled with a love of eternity, or anointed with the sweet oil of heaven, unless he be truly converted to God.]<sup>88</sup>

The theme of chapter two, 'De contemptu mundi', could also be read as the literal flight into the wilderness of the solitary or religious novice, but Rolle cleverly shapes his text to include a much wider audience also. Popular works, such as Pope Innocent III's *De miseria condicionis humane*, attracted a general audience beyond the

---

<sup>86</sup> *Ancrene Wisse: A Corrected Edition of the Text in Cambridge, Corpus Christi College, MS 402, with Variants from Other Manuscripts*, ed. by Bella Millett, EETS, 325 (Oxford: Oxford University Press, 2005), p. 63, lines 613-16; *Anchoritic Spirituality: Ancrene Wisse and Associated Works*, trans. by Anne Savage and Nicholas Watson, The Classics of Western Spirituality (New York: Paulist Press, 1991), p. 109.

<sup>87</sup> On conversion as one of Rolle's main themes see Allen, *English Writings*, p. 155.

<sup>88</sup> Deanesly, *Incendium*, p. 148, lines 4-6; Wolters, *Fire*, p. 48.

professional religious.<sup>89</sup> Rolle's words could have been read at a number of levels, depending on the audience:

Contempnere mundum est cuncta temporalia et transitoria sine amore illorum  
hanc uitam transire, in uia nichil preter Deum querere, de omnibus vanis  
gaudiis et solaciis non curare, vix necessaria accipere, et si aliquando desunt  
letanter ferre. Iste est mundi contemptus.

[Þis warlde to despysse is all temporall þingis and passand, withouten þer lufe  
þis lyffe to passe. In þis noþinge bot God to seyke, of all vaynglory and solas  
not to charge, vnnethis þi nescessariz takand, and if þai sum tyme wante  
gudely bere it. This is despisyng of þis warld.]<sup>90</sup>

It is the third chapter, in which Rolle addresses the politically charged issue of poverty, that perhaps indicates for the first time a particular intended audience for *Emendatio*. Watson suggests that, above all, it is the way Rolle shapes this theme which indicates that the hermit had non-eremitic readers in mind: 'the work's intended audience was thus probably the secular clergy—and, through them, everyone else'.<sup>91</sup> By comparison William of St Thierry's ascetic manual, *Epistola aurea*, is unequivocal in advocating extreme poverty as central to the contemplative calling:

Vestra namque simplicitas jam multos provocat ad aemulationem: vestra  
sufficientissima et altissima paupertas jam multorum confundit cupiditatem:

---

<sup>89</sup> For comment on 'De contemptu mundi' as a genre of medieval writing and thought see *Lotario Dei Segni (Pope Innocent III), De miseria condicionis humanae*, ed. by Robert E. Lewis, The Chaucer Library (Athens: University of Georgia Press, 1978), pp. 26-7, p. 81 n. 118.

<sup>90</sup> Watson, *Emendatio*, p. 36, lines 1-5; Harvey, *Fire and Mending*, p. 108, lines 7-11. Watson's notes detail many of Rolle's sources and parallel texts. I draw heavily from them here and in the end notes to my own edition.

<sup>91</sup> Watson, *Invention*, p. 326, n. 13.

vestrum secretum jam earum rerum quae tumultum faciunt, vel facere videntur, pluribus incutit horrorem.

[For your simplicity is already stirring up many to emulate you. Your making do with essentials and your rigorous poverty is already putting to shame the covetousness of many. Your retirement is already inspiring many with disgust for the things which are seen to cause disturbance.]<sup>92</sup>

Rolle quotes the standard Biblical text on the subject (Matt 19:21), ‘Si vis perfectus esse, vade et vende omnia que possides et da pauperibus, et veni et sequere me’, but then importantly adds:

Tu vero, intelligens que dicta sunt, per aliam uiam accipias paupertatem. Cum dicit vade et vende, notat mutacionem affectuum et cogitacionum: ut qui prius superbus fuerat iam humilis deueniat, iracundus mitis, inuidus caritatiuus, cupidus largus discrete.

[Þou þat vndirstandis þat I ha sayd, take þi pouerte anoþer way. Qwhen þat he says go and sell, he markis chawngynge of þi desire and of þi þoght, als þus: he þat was prowde, now be lawly, þat was wrathfull now be meyk, he þat was enuius now be charitefull, before couetus now large and discrete.]<sup>93</sup>

The non-literal interpretation of Jesus’ teaching on poverty here is similar to that found in one of the hermit’s earlier works, *Judica me Deus*, which was probably addressed to a secular priest.<sup>94</sup> Rolle emphasises that it is not riches themselves, but the desire for riches, which is the root of all evil:

---

<sup>92</sup> PL 184: 310a; *William of St Thierry, The Golden Epistle: A Letter to Brethren at Mont Dieu*, trans. by Theodore Berkeley, Cistercian Fathers Series, 12 (Kalamazoo: Cistercian Publications, 1980), pp. 10-11.

<sup>93</sup> Watson, *Emendatio*, p. 39, lines 13-17; Harvey, *Fire and Mending*, p. 110, lines 4-8.

<sup>94</sup> There has been some debate as to the original recipient of *Judica Me*. Allen first suggested it was written for a priest, but was challenged by Arnould (Allen, *Writings*, p. 99; Arnould, *Melos*, p. ix, n. 11).

## INTRODUCTION

Quia magis uolo te diuicias habere et illas non diligere quam non habere et illas concupiscere. Non omnes qui apparent pauperes, pauperes sunt quia nonnulli qui paupertatem foris ostendunt, intus per cupiditatem pauperiem amittunt.

[For I would rather that you have riches and not love them than not have them and desire them. Not all who seem poor are truly poor; for some who display poverty outwardly lose their inner poverty through concupiscence.]<sup>95</sup>

In *Emendatio* too, Rolle is careful in his choice of words: ‘Qui autem mansuetudine et humilitate pollent, quamuis multas diuicias possident, tamen ad dexteram Christi cum iudicat statuentur’ [‘Þai sothely þat in mekenes and lawlynes schynys, þof þai haue mikell ryches, on þe right hand zit of Criste qwhen he demys þai sall be sett’].<sup>96</sup>

Rolle would have been well aware of the relatively recent split between the Franciscan order and Pope John XXII (1316-1334) which has been described as ‘the most painful rift the medieval Roman church ever suffered’.<sup>97</sup> The long and heated debate centred around Franciscan teaching on the absolute poverty of Christ and the apostles, and in particular the issue of ‘usus pauper’ or the restricted use of material

---

The scholarly consensus now, however, supports Allen (see, for example, Daly, *Judica Me*, p. vi; Watson, *Invention*, p.76).

<sup>95</sup> Daly, *Judica Me*, p. 12, lines 13-16; Watson, *Invention*, p. 92. I have used Watson’s English translation here, as Daly’s is less satisfactory, cf. Daly, *Judica Me*, pp. 88-9.

<sup>96</sup> Watson, *Emendatio*, p. 40, lines 60-62; Harvey, *Fire and Mending*, p. 111, lines 11-13.

<sup>97</sup> Jean Dunbabin, *A Hound of God: Pierre de la Palud and the Fourteenth-Century Church* (Oxford: Clarendon Press, 1991), p. 153.

goods.<sup>98</sup> In November 1323 a papal Bull was issued that seemed to attack one of the founding principles of the Franciscan order, evangelical poverty:

Quum inter nonnullos viros scholasticos saepe contingat in dubium revocari, utrum pertinaciter affirmare, Redemptorem nostrum ac Dominum Iesum Christum eiusque Apostolos in speciali non habuisse aliqua, nec in communi etiam, haereticum sit censendum, diversa et adversa etiam sententibus circa illud: nos, huic concertationi finem imponere cupientes, assertionem huiusmodi pertinacem, quum scripturae sacrae, quae in plerisque locis ipsos nonnulla habuisse asserit, contradicat expresse, ipsamque scripturam sacram, per quam utique fidei orthodoxae probantur articuli.

[Since among various men of learning it is often doubted whether it should be judged heretical to affirm with pertinacity that our Redeemer and Lord Jesus Christ and his Apostles did not have anything singly or in common . . . we . . . declare that a pertinacious assertion of this kind shall henceforth be judged erroneous and heretical since it expressly contradicts holy scripture from which the articles of orthodox faith are demonstrated.]<sup>99</sup>

Rolle's teaching on poverty is certainly orthodox by this measure (and highly unlikely to have been written for a Franciscan friar) but he goes one step further. The hermit's insistence that those who have 'multas diuicias' ['mikell ryches'] may be given a place in heaven at Christ's right hand, does seem to indicate an audience whose job it was to preach to the laity.

---

<sup>98</sup> For a comprehensive overview of the key issues see David Burr, *The Spiritual Franciscans: From Protest to Persecution in the Century After Francis* (Pennsylvania: Pennsylvania State University Press, 2001), pp. 261-77.

<sup>99</sup> Cited with translation in Brian Tierney, *Origins of Papal Infallibility 1150-1350: A Study on the Concepts of Infallibility, Sovereignty, and Tradition in the Middle Ages* (Leiden: Brill, 1972), p. 181.

Secular priests were only one of the groups permitted to preach in fourteenth-century England.<sup>100</sup> The Dominicans were a preaching order from their inception in 1220, a lead quickly followed by other orders of friars: Franciscans, Carmelites, and Augustinians. As the preaching ministry of friars became established in England, many parishes became battle-fields, ironically over the question of money. Siegfried Wenzel notes:

Naturally many rectors were galled by the friars' right or privilege to come into the parishes and preach, to hear confessions, to bury the dead, and thereby to receive offerings from multitudes that were deeply impressed by a style of preaching more intelligent, more learned, and certainly more lively and entertaining than what their appointed rectors, let alone their ill-educated vicars, had to offer.<sup>101</sup>

The level of tension would have varied from diocese to diocese, and may or may not have been a matter of concern for Rolle's bishop and his clergy, but just a year after the hermit's death the issue burst onto the public arena when Richard Fitzralph, archbishop of Armagh, delivered a sermon on 5<sup>th</sup> July 1350 to Pope Clement VI calling for the friars' privileges to be removed.<sup>102</sup> Other religious orders had links

---

<sup>100</sup> For a comprehensive summary of the 'Occasions of Preaching', in the parishes, from bishops, monks, friars, and in the universities, see Siegfried Wenzel, *Latin Sermon Collections from Later Medieval England: Orthodox Preaching in the Age of Wyclif*, Cambridge Studies in Medieval Literature (Cambridge: Cambridge University Press, 2005), pp. 227-310. See also John C. Dickinson, *Monastic Life in Medieval England* (London: Black, 1961); David Knowles, *The Religious Orders in England: Volume II, The End of the Middle Ages* (Cambridge: Cambridge University Press, 1957); and G. R. Owst, *Preaching in Medieval England: An Introduction to Sermon Manuscripts of the Period, c. 1350-1450* (Cambridge: Cambridge University Press, 1926).

<sup>101</sup> Wenzel, *Latin Sermon*, p. 289.

<sup>102</sup> On Fitzralph's concerns see J. I. Catto, 'Wyclif and Wycliffism at Oxford, 1356-1430', in *The History of the University of Oxford: Volume II, Late Medieval Oxford*, ed. by J. I. Catto and Ralph Evans (Oxford: Clarendon Press, 1992), pp. 175-261 (pp. 180-83); see also Katherine Walsh, 'Preaching, Pastoral Care, and *Sola scriptura* in Later Medieval Ireland: Richard Fitzralph and the Use

## INTRODUCTION

with, and even ownership of parish churches, but appear to have been less directly involved than the friars in preaching to the laity on a regular basis.<sup>103</sup>

While Rolle's intended audience for *Emendatio* could conceivably have been the monastic preacher or friar, it seems most unlikely. Between 1336 and 1339 Pope Benedict XII instituted a constitutional reform of the Cistercians, Benedictines, and Augustinian Canons. Part of this involved the establishment of religious houses at the universities, oriented towards the work of preaching, to which the provincial houses were encouraged to send a specified quota of members.<sup>104</sup> In *Emendatio* Rolle demonstrably draws from a wide range of well known works of 'pastoralia' and contemplative theology, but does not write in a scholarly style, making direct reference only to Biblical quotations. Rolle's Latin is also uncomplicated and unlikely to have been aimed at a university audience, but rather is comparable to that found in *Judica me*, which was most probably composed for a secular priest.<sup>105</sup>

In *Judica me* the young Rolle demonstrates a keen awareness of the wider audience he is able to reach through the secular priest. He explains that he is writing a

---

of the Bible', in *The Bible in the Medieval World: Essays in Memory of Beryl Smalley*, ed. by Katherine Walsh and Diana Wood (Oxford: Blackwell, 1985), pp. 251-68 (pp. 262-67).

<sup>103</sup> Knowles, *Religious Orders*, pp. 288-94, plots the appropriation of 'vicarages' by the monastic orders (37% by the Dissolution), noting that they were primarily a financial asset, and that the houses often appointed secular priests to undertake pastoral duties on their behalf.

<sup>104</sup> Wenzel, *Latin Sermon*, p. 278.

<sup>105</sup> Watson, *Invention*, p. 213, comments on the Latin style of *Judica me*. Concerning the text's audience see footnote 94 above.

compendium of teachings drawn from the church fathers which may prove useful for his friend the preacher:

Verumptamen que uestro statui profutura iam uideo compilare studui ut non mihi laus detur sed Deo, a quo quicquid boni habuerimus ab illo procul dubio habemus. Immo, si nobis uel aliis legentibus dignum uideatur, sciatis quia de uerbis precedencium patrum illud extraxi; et ad utilitatem legencium in quodam breui compendio redegii, ut quod ego nondum in publico predicando cogor dicere, saltem uobis ostendam scribendo, qui necessitatem habetis salubriter predicare.

[However, I have worked at compiling some things which I believe will be of use to you in your position, not that I, but that God may be praised, from whom whatever good we have certainly comes. Moreover, if you or any other reader should find anything worthwhile, please understand that I have gathered this from the writings of the early fathers. I have reduced it in a kind of brief compendium for the usefulness of readers so that what I am not yet compelled to utter in public preaching, I may at least in writing show you who have the obligation to preach profitably.]<sup>106</sup>

The text's modern editor, John Daly, has demonstrated conclusively that Rolle's primary source for this work was the widely read pastoral manual, *Oculus sacerdotis*, originally written around 1327-29 by the parish priest William of Pagula.<sup>107</sup> The edition makes manifest the fact that, rather than compiling the work himself (as Rolle

---

<sup>106</sup> Daly, *Judica Me*, p. 18, lines 14-20; p. 93.

<sup>107</sup> There is no modern edition of the *Oculus*, but Daly has edited the parallel segments from Ohio, State University, Latin MS 1, collated with Oxford, New College, MS 292 (see Daly, *Judica Me*, pp. 20-76). On dating see L. E. Boyle, 'The *Oculus Sacerdotis* and Some Other Works of William of Pagula', *Transactions of the Royal Historical Society*, 5/5 (1955), 81-110 (p. 90, n. 3).

seems to suggest), the hermit copied verbatim large segments from William's *Oculus*.<sup>108</sup> Although similar in some ways to the intent of this earlier work, being a compendium written for a secular priest and therefore with a general audience in mind, Rolle's *Emendatio* is far more sophisticated. It achieves what the younger Rolle could only mimic, a complex weave of original work, extracts from other compendia, commonplace teaching, Biblical reference, and Rolle's own self-borrowing from early works.

The fourth chapter of *Emendatio* is unmistakably a work of 'pastoralia'. Even the chapter heading reflects the self-assurance of a writer who sees himself as an equal among other great teachers of the pastoral arts: 'De institutione vite'.<sup>109</sup> An early reader familiar with classic teachings on the religious life might have noted a parallel with Aelred of Rievaulx's twelfth-century rule for anchoresses, *De institutione inclusarum*, but broadened to include a wider audience.<sup>110</sup> The chapter opens with a reference to four things, which Rolle draws together from a variety of well known medieval compendia, and synthesises them into the initial segment of the rule of life he has constructed for his particular audience:

Ut homo ad honorem Dei et comodum sui ac vtilitatem proximi recte dirigatur,  
quatuor occurrunt dicenda.

---

<sup>108</sup> *Judica A* is Rolle's own composition. For the parallel text of the *Oculus Sacerdotis* (otherwise unedited) alongside *Judica B1, B2, and B3*, see Daly, *Judica Me*, pp. 20-76.

<sup>109</sup> Watson's *Invention* provides a detailed study of Rolle's writing career, and the process by which he constructs himself as a spiritual authority.

<sup>110</sup> *Aelredi Rievallensis Opera Omni, vol. 1: Opera Ascetica*, ed. by A. Hoste and C. H. Talbot, CCCM, 1 (Turnholt: Brepols, 1971), pp. 635-682; *Aelred of Rievaulx's De Institutione Inclusarum*, ed. by John Ayto and Alexandra Barratt, EETS, 287 (London: Oxford University Press, 1984).

[þat man to þe worship of God and his awen profett and profet of his neghbur  
rightwisly be dressyd, fowr þingis ar to be sayde.]<sup>111</sup>

The first of these four things, concerning what defiles a person, is made up of three types of sin and probably derives from three chapters of Hugh of Strasbourg's *Compendium theologiae veritatis* (c. 1265): 'Dinumeratio peccatorum cordis', 'De peccatis oris', and 'De peccatis operis'.<sup>112</sup> The first type of sin in Rolle's version concerns thought rather than the heart, but otherwise the parallels are evident:

Primo, que sunt que hominem coinquant; et sunt tria peccata uel tria genera peccatorum, scilicet, peccata cogitacionis, oris, et operis.

[Fyrst, what it is þat filis man, and it ar iij synnes or iij kyndis of syn, þat is to say, of þoght, of mouth, of wark.]<sup>113</sup>

Concerning sins of thought (or the heart), Rolle's comments appear to relate to just two of Hugh's list of more than forty sins in chapter thirty of the *Compendium*: 'indevotio' and 'inconstancia':

Cogitacione peccat quis quando aliquid contra Deum cogitat; si cor suum non occupat laude et amore Dei; si illud diuersis cogitacionibus abstrahi et mundo vagari permittit.

[In þoght synnes man qwhen he þinkis oght agayn God, if his hart occupy not with lufe and louynge of God, bot suffyrs it with dyuers þoghtis and þe warlde to go voyde.]<sup>114</sup>

<sup>111</sup> Watson, *Emendatio*, p. 41, lines 1-2; Harvey, *Fire and Mending*, p. 111, lines 28-29.

<sup>112</sup> Hugh of Strasbourg (or Hugo Argentinensis), 'Compendium theologiae veritatis', lib. 3, cap. 30-32, in *Opera omnia sancti Bonaventurae*, ed. by A. C. Peltier, 15 vols (Paris: Vives, 1864-71), VIII, pp. 60-246 (p. 146).

<sup>113</sup> Watson, *Emendatio*, p. 41, lines 2-5; Harvey, *Fire and Mending*, p. 111, lines 30-31.

<sup>114</sup> Watson, *Emendatio*, p. 41, lines 5-7; Harvey, *Fire and Mending*, p. 111, lines 31-34. Cf. Hugh of Strasbourg, 'Compendium', p. 146.

## INTRODUCTION

Next Rolle writes a list of eight sins of the mouth that bear much closer resemblance, although in different order, to some of those found in chapter thirty-one of the *Compendium*: ‘perjurium’, ‘de mendacio’, ‘detractio’, ‘maledictio’, ‘vaniloquium’, ‘stultiloquium’, ‘peccatorum defensio’, and ‘turpiloquium’.

Ore peccat quando mentitur, quando periurat, quando maledicit, quando detrahit, quando errorem quamuis ignorans defendit, quando stultiloquia aut turpiloquia uel eciam vana aut ociosa profert.

[In mouth he synnes qwhen he lys, qwhen he forswers, qwhen he weris, qwhen he bakbitis, qwhen he defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyll bryngis forth.]<sup>115</sup>

Finally Rolle compiles a list of sins of deed, which again relate less directly to the inventory found in chapter thirty-two of the *Compendium*, but with some overlap: ‘luxuria’, ‘furtum’, ‘rapine’, ‘delinquere tactu’, and ‘osculis’.

Opere peccat multis modis: luxuriando, lubrico tangendo, osculando, voluntarie se polluyendo, uel procurando uel sustinendo (sine maxima causa) occasiones quibus credit se posse pollui; rapiendo, furando, defraudando, percuciendo, et aliis.

[In deyde he synnes many wyse: be lichery, synfully towching, kysyng, wilfully himself fyllyng, or procuryng or sustenyng occasyons withoutyngre grete cause be qwhilk he trows he myght be fyllyd; in robberyng, stelyng, begilyng, smytyng and odyr.]<sup>116</sup>

---

<sup>115</sup> Watson, *Emendatio*, p. 41, lines 8-11; Harvey, *Fire and Mending*, p. 111, lines 34-37. Cf. Hugh of Strasbourg, ‘Compendium’, p. 146.

<sup>116</sup> Watson, *Emendatio*, p. 41, lines 11-15; Harvey, *Fire and Mending*, p. 111, line 37, to p. 112, line 4. Cf. Hugh of Strasbourg, ‘Compendium’, p. 146.

Arguably these parallels with the *Compendium* could be coincidental, given its lengthy lists of sins, but in his subsequent vernacular epistle, *The Form*, Rolle translates much more closely from Hugh's catalogue of sins, demonstrating a familiarity with and access to the text at that time at least.<sup>117</sup>

In Rolle's teaching on the second of the four things, namely what makes a person clean, he indicates three elements of penance that correspond to the three types of sin mentioned above: 'contritio cogitationis', 'confessio oris', and 'satisfactio operis'.<sup>118</sup> The same three are expounded by Raymund of Pennaforte in the thirteenth-century treatise, *Summa de paenitentia*, drawing himself from a fourth-century sermon by John Chrysostom, *Sermo de poenitentia*:

Sequitur videre quae sint necessaria in paenitentia vera et perfecta. Et quidem tria, videlicet: cordis contritio, oris confessio, operis satisfactio. Joannes, Os aureum: 'Perfecta paenitentia cogit peccatorem omnia libenter sufferre; in corde enim contritio, in ore confessio, in opere tota humilitas, haec est fructifera paenitentia'. Quia enim tribus modis Deum offendimus, scilicet: delectatione cogitationis, impudentia locutionis et superbia operis, secundum regulam ut contraria contrariis curentur, tribus modis oppositis satisfaciamus. [Next, one should understand what is necessary for true and perfect penitence, and in fact there are three things, namely: contrition of the heart, confession by mouth, and satisfaction in deed. John Golden-mouth: 'Perfect penitence compels the sinner to suffer all things willingly, for contrition in one's heart,

---

<sup>117</sup> On the relationship between the *Form* and these three Hugh of Strasbourg 'Compendium' chapters, see Allen, *English Writings*, p. 155, and Ogilvie-Thomson, *Prose and Verse*, p. 196.

<sup>118</sup> Watson, *Emendatio*, p. 41, lines 16, 18; p. 42, line 19.

confession in one's mouth, and complete humility in one's deeds—this makes for fruitful penitence'. For since we offend God in three ways, namely: by delight in a thought, by shamelessness in speech, and by pride in deed, then according to the rule that diseases are cured by their opposites, we should make amends in three opposing ways.]<sup>119</sup>

Concerning confession Rolle goes on to write: 'Confessio oris, que debet esse tempestiua et nuda et integra' ['Confessyon of mowth, þat aw to be tymely, bare, and hole'].<sup>120</sup> This is a commonplace saying that is found in a wide variety of medieval treatises, from Lorens d'Orléans' *Somme le roi* to *Ancrene Wisse*.<sup>121</sup> In expounding the principle of 'satisfaccio' Rolle specifies three components, 'ieiunium' ['fastyng'], 'oracionem' ['prayer'], and 'elemosinam' ['almus'], which are also found, for example, in a chapter on penance in *The Book of Vices and Virtues* (a fourteenth-century English translation of the *Somme le roi*): 'þe schrift-fadre [. . .] schal juge þe amendes of þe euel dede, as in fastyng, or in almesse doynge, or in biddynges of goode bedes'.<sup>122</sup> Concerning the penance of alms-giving, Rolle appears to make reference to another source altogether:

---

<sup>119</sup> Text and translation from Richard Newhauser, 'The Parson's Tale', in *Sources and Analogues of the Canterbury Tales: Volume 1*, gen. eds Robert M. Correale and Mary Hamel (Cambridge: Brewer, 2002), pp. 529-613 (pp. 546-7). See also Robert M. Correale, 'The Source of the Quotation from "Crisostom" in "the Parson's Tale"', *Notes and Queries*, 225 (1980), 101-2; and Siegfried Wenzel, 'Notes on the Parson's Tale', *The Chaucer Review*, 16 (1981), 237-256 (p. 242).

<sup>120</sup> Watson, *Emendatio*, p. 41, line 18, to p. 42, line 19; Harvey, *Fire and Mending*, p. 112, line 7.

<sup>121</sup> The *Somme le roi* is most accessible in its Middle English translations. The version I refer to here and elsewhere is *The Book of Vices and Virtues: A Fourteenth-Century English Translation of the Somme le roi of Lorens d'Orléans*, ed. by W. Nelson Francis, EETS, 217 (London: Oxford University Press, 1942; repr. 1968), p. 174, lines 14-20, p. 176, lines 11-13, 27-29. See also Millett, *Ancrene Wisse*, p. 115, lines 65-66.

<sup>122</sup> Watson, *Emendatio*, p. 42, lines 20, 21; Harvey, *Fire and Mending*, p. 112, lines 8, 9, 10. Cf. Francis, *Vices and Virtues*, p. 184, lines 1-3.

## INTRODUCTION

Non tamen dico quod de bonis alienis faciat elemosinam, sed restituat, quia non dimittitur peccatum nisi restituatur ablatum.

[3it say I not he suld do almus of odyr mens gude, bot he sall restore, for syn is not forgifyn bot if it be restoryd þat is withdrawen]<sup>123</sup>

This resembles a phrase from the *Decretum magistri Gratiani*: ‘penitencia non agitur, si res aliena non restituitur’ [‘the penance is not taken away, if the other person’s property is not restored’].<sup>124</sup>

The third and fourth of Rolle’s ‘quatuor’ or ‘foure þinges’ list ways a person may keep free from sin, and remain conformed to God’s will. Similarly to the first two things, these appear to have been compiled from other contemporary sources, but equally could be Rolle’s own composition drawing from his experience as a contemplative. For example, the exhortation to have ‘iugis mortis memoria’ [‘oft mynde of deed’]<sup>125</sup> might have been inspired by chapter two of the pseudo-Bernardine *Meditationes de cognitione humanae conditionis*:

Cum eorum sepulcra respicio, non inuenio in eis nisi cinerem et vermem, fetorem et horrorem. Quod ego sum, ipsi fuerunt; et quod ipsi sunt, ego ero.  
[I beholde in þe grauis of deed men, and I se no þing ellis þere but wormys, stenche, and askis. Suche as I am, suche weren þei; and suche as þei bene, suche shal I be.]<sup>126</sup>

---

<sup>123</sup> Watson, *Emendatio*, p. 42, lines 22-24; Harvey, *Fire and Mending*, p. 112, lines 10-12.

<sup>124</sup> ‘Decretum magistri Gratiani’, 2, 14, q. 6, c. 1, in *Corpus iuris canonici*, ed. by Aemilius Friedberg, 2 vols (Graz: Akademische Druck, Universitat Verlagsanstalt, 1959), I, p. 742. See also Watson, *Emendatio*, p. 42, n. 23-4.

<sup>125</sup> Watson, *Emendatio*, p. 42, lines 35-6; Harvey, *Fire and Mending*, p. 112, line 20.

<sup>126</sup> PL 184: 487d; translation from the fourteenth-century ‘Sermon of Dead Men’ in *Lollard Sermons*, ed. by Gloria Cigman, EETS, 294 (Oxford: Oxford University Press, 1989), p. 208, lines 43-5. The

Or it could have originated from chapter four of the Benedictine Rule: ‘Mortem cotidie ante oculos suspectam habere’ [‘To keep death daily before one’s eyes’].<sup>127</sup>

Alternatively Rolle may have had a Biblical verse in mind such as Ecclesiastes 7:3.

Melius est ire ad domum luctus quam ad domum convivii in illa enim finis cunctorum admonetur hominum et *vivens cogitat quid futurum sit*.

[It is better to go to the house of mourning, than to the house of feasting; for in that we are put in mind of the end of all, and the living thinketh what is to come]<sup>128</sup>

Finally Rolle concludes his teaching on the ‘quatuor’ by borrowing from his own commentary on Psalm 1:3.

Itaque in hunc modum ad uiuendum uir Dei institutus erit tanquam lignum quod plantatum est secus decursus aquarum, id est, fluentia graciaram (ut semper uirescat in uirtute et nunquam arescat vicii ariditate), quod fructum in bona terra (id est, bona opera in exemplum et bona data in subsidium) dabit ad honorem Dei, non vendet pro inani gloria in tempore suo: contra singulares qui dant exempla ieiunandi quando est tempus comedendi et econtra, et contra auaros qui fructus dant quando putridi sunt, uel differunt dare usque ad mortem.

---

English homily post-dates Rolle, but demonstrates the usage of such teaching prior to the hugely popular fifteenth-century *Ars Moriendi* tradition. See Amy Appleford, ‘Learning to Die: Affectivity, Community, and Death in Late Medieval English Writing’ (unpublished doctoral thesis, University of Western Ontario, 2004), p. 58.

<sup>127</sup> *The Rule of Saint Benedict*, ed. by Justin McCann (London: Burns Oates, 1952), pp. 28, 29.

<sup>128</sup> *Biblia sacra: iuxta vulgatam versionem*, ed. by Robert Weber, 2 vols (Stuttgart: Deutsche Bibelgesellschaft, 1969; repr. 1983), II, p. 992; *The Holy Bible: Translated from the Latin Vulgate*, ed. by Richard Challoner, new edn (Rockford, Illinois: Tan Books, 2000), p. 686.

## INTRODUCTION

[On þis wyse to lyfe þe man of God sete sal be as a tre þat is sett be the rynyng watyrs and flowyng of gras, þat alway sal be greyn in vertu and neuer dry by synne, þat sal gyfe fruyt in tyme, þat is gude warkis in exaumpyll, and gude wordis to þe worschyp of God, and þis sal not seell for vaynglory. He says in tyme, agayns þame þat gyfis ensaumpyll of fastyng in tyme of ettyng, and reuerse way also. And agayns couetus men þat gyf þer fruyte qwhen it is rotyn, or ellis þa gyf not to þa dy.]<sup>129</sup>

A comparison with the *Latin Psalter* shows a close parallel between these two Rolle texts (as indicated in italics):

*Et ideo erit tanquam lignum, id est aliis erit utilis, non solum sic, quod plantatum est a Deo secus decursus aquarum, id est fluenta scripturarum, quod fructum suum, id est bona opera in exemplum, et bona data in subsidium dabit ad honorem Dei, non vendet pro inani gloria in tempore suo, contra singularitates quae dant exempla ieiunandi quando est tempus comedendi et converso, et contra avaros qui fructus dant quando putridi sunt, vel differunt dare.*<sup>130</sup>

Such self-borrowing is a characteristic of Rolle's work, and of *Emendatio* in particular, as the hermit seems to have viewed his own work as on a par with more established teachings.

Chapters five and six, 'De tribulacione' and 'De patiencia', make up the remainder of this second triad of chapters. These demonstrate further Rolle's broadening of traditional eremitic teaching to include a wider audience. Part six of *Ancrene Wisse*,

---

<sup>129</sup> Watson, *Emendatio*, p. 42, line 42, to p. 43, line 50; Harvey, *Fire and Mending*, p. 112, lines 24-32.

<sup>130</sup> Porter, 'Psalms', p. 12, lines 10-16. See also Watson, *Invention*, p. 326, n. 15.

## INTRODUCTION

on penance, typifies an ascetic approach to suffering:

Al is penitence, ant strong penitence, þet 3e eauer dreheð, mine leoue sustren.

Al þet 3e eauer doð of god, al þet 3e þolieð, is ow martirdom i se derf ordre,  
for 3e beoð niht and dei upo Godes rode.

[All that you ever endure is penance, and hard penance, my dear sisters; all the good you ever do, all you suffer, is martyrdom for you in the most severe of orders, for night and day you are up on God's cross.]<sup>131</sup>

Similarly, in Raymund of Pennaforte's *Summa de paenitentia*, painful acts of contrition and the tribulation of illness are presented as the final part of penance:

De quarto et ultimo, scilicet de flagellis, nota quod quadripartita sunt. Prima consistunt in armis paenitentialibus, scilicet, in cinere, cilicio et lacrimis. Secunda, in pectoris tusione, jugi genuflexione, et disciplinis. Tertia, in afflictione peregrinationis. Quarta, in tribulatione, et cujuslibet aegritudinis afflictione, qualia flagella sustinuit Job.

[On the fourth and final element, namely on tribulations, note that they are divided into four parts. The first consists of penitential equipment, namely ashes, a hairshirt, and tears. The second, in beating of the breast, bowing to the yoke, and lashes. The third, in the affliction of a pilgrimage. The fourth, in torment and the affliction of any kind of illness, the kind of tribulations which Job endured.]<sup>132</sup>

In such teaching, tribulation is something to be welcomed and even sought after; it is sent by God. So an English translation of the popular thirteenth-century *Tractatus de tribulacione* begins:

---

<sup>131</sup> Millett, *Ancrene Wisse*, p. 132, lines 1-4; Savage & Watson, *Ancrene Wisse*, p. 176.

<sup>132</sup> Newhauser, 'The Parson's Tale', pp. 560-61.

## INTRODUCTION

To the, soule, that art delyuered to temptacions and to tribulacions of this lyf, is ordeyned the wisdom of this worde, so that thou mowe lerne forto knowe of what crafte tribulacions seruen to wise men [. . .]. Ffor as Seneca saith, ther is noon so gret gladshep as thilke is, that is ydrawen out of aduersite. Ne thilke gladshep may noon drawe him, but if he lerne first to knowe the fruyt of tribulacions, how thilke God of hos honde thai comen, ordeyneth hem to gret helpe and to gret furtheryng of hem that thai be sent to.<sup>133</sup>

By contrast, the opening of chapter five of the *Emendatio* makes it immediately clear who the hermit sees as the source of tribulation, and it is certainly not God:

Cum diabolus uiderit vnum hominem ex mille ad Deum perfecte conuerti, Christi vestigia imitari, presencia desplicere, sola inuisibilia querere et amare, perfectam penitenciam assumere, ab omni contagio mentis et corporis se purgare: mille fraudes nocendi, mille artes pugnandi reparat, vt ipsum ab more Dei ad amorem mundi deiciat.

[Qwhen þe feynd seis o mane of thowsandis, to God parfite ly turnyd, Cristis steppis felow, þis present warld despise, þingis vnseyn only to lufe and seeke, parfite penance to take, fro all filth of mynde and body hym-self powrg [purge]: a thowsand begilyngis of noiying, a thowsand craftis of feyghtyng he reparells to kest hym from þe luf of God to þe lufe of þe warld.]<sup>134</sup>

Even in his earlier works, Rolle's teaching is much less austere than traditional authorities, associating tribulation with verbal attack and persecution rather than

---

<sup>133</sup> *The Book of Tribulation: Edited from MS Bodley 423*, ed. by Alexandra Barratt, Middle English Texts, 15 (Heidelberg: Carl Winter Universitätsverlag, 1983), p. 38, lines 3-15.

<sup>134</sup> Watson, *Emendatio*, p. 46, lines 1-6; Harvey, *Fire and Mending*, p. 115, lines 17-22.

ascetic practice. So in *Judica Me* he writes:

Obprobria hominum, scandala reproborum, dampna aduersancium pro Christo pati nobis ad celum indicent lucem [. . .]. Igitur qui querit salutem oportet de necessitate ut in custodiendis Dei sermonibus sustineat tribulacionem. Pro magno martirio reputabitur si a tribus hostibus quis acriter diu impugnatur et non uincitur.

[To suffer the opprobrium of men, the scandals of the reprobate, the curses of the adversaries for Christ can show us the light to heaven [. . .]. Therefore, whoever is seeking salvation must of necessity undergo tribulation in keeping the mandates of God. It will be considered a great martyrdom if any one is attacked sharply by the three enemies for a long time and not conquered.]<sup>135</sup>

In another of his early works, *Super apocalpsim*, Rolle likewise associates tribulation with the persecution of ‘falsis fratribus’ [‘false brothers’] who ‘inuidia tabescentes, calumpnias querunt, mendacia configunt, falsa crimina inponunt’ [‘being consumed by envy, seek calumnies, fabricate lies, and make false accusations’].<sup>136</sup> This approach may well have been formed by Rolle’s own experiences as a younger hermit, as the opening tract in the *Judica Me* suggests, but the absence of any exhortation to harsh asceticism in *Emendatio* is another significant factor in maintaining the breadth of appeal the author establishes in the opening chapters.<sup>137</sup>

Chapter six, ‘De paciencia’, is a continuation of Rolle’s teaching on tribulation, indicating the means by which it may be overcome:

---

<sup>135</sup> Daly, *Judica Me*, p. 10, lines 21-22, p. 11, lines 6-9; pp. 87, 88.

<sup>136</sup> Marzac, *Super Apocalypsim*, p. 120, lines 26, 30-31; Boenig, *Biblical Commentaries*, p. 144.

<sup>137</sup> On the biographical background to *Judica A* see Daly, *Judica Me*, pp. vi-viii.

## INTRODUCTION

Temptaciones enim constancia fidei et amoris vincuntur; tribulaciones vero paciencia superantur.

[Temptacions truly with stedfastnes of fayth and lufe ar ouercomyn;  
tribulacion truly with paciens.]<sup>138</sup>

Once again there are parallels with the English translation of the *Somme le roi*, which divides virtue into seven degrees, the fourth of which is patience:

As þe Holy Gost makeþ his knyzt hardy to a-bide þe turmentes and þe sorwes þat beþ to come, ri3t also he makeþ hym strong and suffryng to suffre hem whan þei comen; and þat is þe ferþe degree, þat þei clepen pacience.<sup>139</sup>

The Biblical metaphor of spiritual warfare, after Ephesians 6:11-16, runs throughout this sixth chapter. Rolle encourages the reader to put on ‘arma spiritualia’ [‘gostly armour’], ‘ut scutum arripiat paciencie’ [‘þe schelde of paciens to take’], and ‘extinguenda ergo sunt iacula inimici’ [‘þe dartis of owr enmy ar to be slokend’].<sup>140</sup>

The Old Testament allegory of death entering at the windows of the palace, from Jeremiah 9:21, is also utilised by Rolle: ‘claudit sensus exteriores ne mors ascendat per fenestras’ [‘his vtward wittis he spares þat deed ascend not to the wyndowes’].<sup>141</sup>

This same allegory is found in a passage from the English translation of the *Somme* concerning the disciplining of the senses or ‘fyue wittes’:

---

<sup>138</sup> Watson, *Emendatio*, p. 47, lines 7-8; Harvey, *Fire and Mending*, p. 116, lines 10-11.

<sup>139</sup> Francis, *Vices and Virtues*, p. 167, lines 9-13.

<sup>140</sup> Watson, *Emendatio*, p. 47, line 6, p. 48, line 47, p. 49, p. 61; Harvey, *Fire and Mending*, p. 116, line 9, p. 117, lines 8, 20. Note that the shield of faith in Ephesians becomes the shield of patience for Rolle.

<sup>141</sup> Watson, *Emendatio*, p. 48, lines 43-44; Harvey, *Fire and Mending*, p. 117, lines 4-5.

## INTRODUCTION

Whan þes fyue wittes ben wel y-kepte, þan is þe castel siker and stedefast, for þes ben þe zates of þe soule. Þes ben þe wyndowes wher-by deþ comeþ in-to þe soule ofte-tyme, as þe prophete seip.<sup>142</sup>

A commonplace gloss to the Biblical text, this is also found in *Ancrene Wisse*,<sup>143</sup> as well as Renaud de Louens, *Livre de Milibée et de Dame Prudence* (c. 1336), which derives from Albertanus of Brescia, *Liber consolationis et consilii* (1246) and was later translated by Chaucer:

Tu as pechié contre Nostre Seigneur; car les trois ennemis de l'umain linage, qui sont le monde, la char, et les dyables, tu les as laissié entrer en ton cuer tout franchement par les fenestres du corps [. . .]. Nostre Seigneur a voulu et souffert que ces trois ennemis sont entré en ta maison par les fenestres.

[Thou hast doon synne agayn oure Lord Crist, for certes, the three enemys of mankynde—that is to seyn, the flessch, the feend, and the world—thou hast suffred hem entre in to thyn herte wilfully by the wyndowes of thy body [. . .]. And in the same manere oure Lord Crist hath woold and suffred that thy three enemys been entred into thyn house by the wyndowes.]<sup>144</sup>

---

<sup>142</sup> Francis, *Vices and Virtues*, p. 153, lines 21-24.

<sup>143</sup> For an anchoress the allegory of guarding the window would have been particularly fitting. See Alexandra Barratt, 'The Five Wits and Their Structural Significance in Part II of *Ancrene Wisse*', *Medium Aevum*, 56 (1987), 12-24 (p. 13).

<sup>144</sup> William Askins, 'The Tale of Melibee', in Correale and Hamel, *Sources and Analogues 1*, pp. 321-408 (p. 377); *The Riverside Chaucer*, gen. ed. Larry D. Benson (Oxford: Oxford University Press, 1987), p. 229, lines 1419-21, 1424.

## INTRODUCTION

The next group of three chapters in *Emendatio* draws from the Benedictine tradition of ‘lectio divina’ or, as Jean Leclercq defines it, ‘prayerful reading’.<sup>145</sup> Benedict’s *Regula* may have been completed around 530-40, and contains detailed instructions on how a monastery should be ordered, including the study and memorisation of the scriptures around regular times of prayer, for example:

Quod vero restat post Vigilias, a fratribus qui psalterii vel lectionum aliquid indigent, meditationi inserviatur.

[Those bretheren, who need a better knowledge of them, should devote the time that remains after Matins to the study of the psalms and lessons.]<sup>146</sup>

This method of slow and prayerful reading became a central aspect of monastic life, and was also encouraged beyond the priory walls, as this eleventh-century preface to Anselm’s *Orationes sive meditationes* suggests:

Anselmus, indignus Cantuariensis ecclesiae episcopus: reverendae comitissae Mathildi salutem. Placuit celsitudini vestrae ut *Orationes*, quas diversis fratribus secundum singulorum petitionem edidi, sibi mitterem. [. . .] Quae quoniam ad excitandam legendis mentem ad Dei amorem vel timorem seu ad suimet discussionem sunt editae, non sunt legendae cursim vel velociter, sed paulatim cum intenda et morosa meditatione.

[Anselm, the unworthy bishop of the Church of Canterbury, sends salutations to the reverend Countess Mathilda. It has seemed good to your Highness that I should send you these prayers, which I edited at the request of several brothers. [. . .] They are arranged so that by reading them the mind may be

---

<sup>145</sup> Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. by Catharine Misrahi (New York: Fordham University Press, 1982), p. 73. See also Cré, *Charterhouse*, pp. 251-60.

<sup>146</sup> McCann, *Rule*, pp. 48, 49.

## INTRODUCTION

stirred up either to the love or fear of God, or to a consideration of both; so they should not be read curiously or quickly, but little by little, with attention and deep meditation.]<sup>147</sup>

In chapter seven of *Emendatio*, ‘De oracione’, Rolle notes the advantage of leaving all worldly activity in order to pray and meditate:

Si qui vero omnes occupaciones mundi pro amore Dei dimisserint, et omnino se celesti meditacioni ac sancte oracioni mancipauerint, estimo quod per Dei gratiam infra tempus inuenient cor stabilitum et ad amandum et ad orandum. [Truly if any all worldly occupacions for luf of God ha left and all-way to holy meditacion and holy prayer be givyn, I trow be goddis grace within schort spase þer hartis stabyld þa sall fynde and to luf and pray.]<sup>148</sup>

But again, Rolle’s work does not exhibit the rigid exhortations of traditional ascetic writings. Prayer is to be used as a remedy for temptation or tribulation (‘Si in temptacione uel in tribulacione positus fueris, mox ad oracionem recurras’) and the reader will become more centred when persisting with prayer and the singing of psalms (‘Multum confert ad stabilitatem cordis obtinendam crebris oracionibus insistere, psalmodiam deuote cantare’). The hermit even expresses concern that the prayer of those who read his *Emendatio* does not become too much of a burden:

Dum ergo illa suauitas et ardor remanet, bonum est ut ab oracionibus non desistant. Quando vero cessauerit, quod propter corruptibilem carnem sepe

---

<sup>147</sup> *Sancti Anselmi cantuariensis archiepiscopi opera omnia*, ed. by Franciscus Salesius Schmitt, 6 vols (Edinburgh: Nelson, 1938-61), III, p. 4, lines 1-3, 6-9; *The Prayers and Meditations of St Anselm*, trans. by Benedicta Ward (Harmondsworth: Penguin, 1973), p. 90. See also Watson, *Invention*, pp. 65.

<sup>148</sup> Watson, *Emendatio*, p. 50, lines 7-11; Harvey, *Fire and Mending*, p. 118, lines 9-12.

contingit, possunt ad meditandum scripturas sanctas, uel aliquid aliud  
agendum utile accedere.

[Perfore qwhils þat swetnes and heet lastis, gude is fro prayers not to cese.  
Qwhen þa cese—þat oft happyns for þe flesch corruptibyll—þa may turn  
holye scriptures to reed or sum odyr profetabil þinge do.]<sup>149</sup>

He points out, however, that the practice of prayer should not be overlooked by those who prefer meditation: ‘Hic reprehenduntur quidam qui magis meditacioni quam oracioni indulgent’ [‘Here sum are repreuyd þat raþer to meditacion takes heed þen to prayer’].<sup>150</sup> Rolle notes in the following chapter that meditation is of particular value to beginners, perhaps again suggesting an audience with pastoral responsibilities:

Est autem meditacio bona de passione Christi et morte, et sepe recordari  
quantas penas et miserias sponte suscepit pro nostra salute [. . .]. Estimo quod  
hec meditacio utilior est omnibus aliis hiis qui iam nouiter ad Christum  
conuertuntur.

[It is gude meditacion of Cristis passion and his deed, and ofte to recorde  
qwhatt payns and wrechidnes frely he toke for our hele [. . .]. I trow þis þoght  
of all oþer is moste profetabyll to þame þat nwly ar turnyd to Criste.]<sup>151</sup>

In his *Epistola aurea* William of Thierry makes a similar point:

Animali vero et novo in Christo homini ad exercitanda ejus interiora melius et  
tutius proponuntur legenda et meditanda Redemptoris nostri exteriora.

[The best and safest reading matter and subject for meditation for the animal

<sup>149</sup> Watson, *Emendatio*, p. 50, lines 20-24; Harvey, *Fire and Mending*, p. 118, lines 21-23.

<sup>150</sup> Watson, *Emendatio*, p. 51, lines 40-41; Harvey, *Fire and Mending*, p. 118, line 35-36.

<sup>151</sup> Watson, *Emendatio*, p. 51, lines 1-3, p. 52, lines 14-15; Harvey, *Fire and Mending*, p. 119, lines 7-8, 17-18.

man, newly come to Christ, to train him in the interior life, is the outward actions of our Redeemer.]<sup>152</sup>

The final ‘lectio divina’ chapter in the *Emendatio* is devoted to reading. This is in contrast to the teaching of William of St Thierry, for example, where reading is described as milk, meditation as food, and prayer is placed at the pinnacle:

Amorem ergo Dei, in homine ex gratia genitum, lacat lectio, meditatio pascit, oratio confortat et illuminat.

[Now the love of God in man which is born of grace is fed with the milk of reading, nourished with the food of meditation, strengthened and enlightened by prayer.]<sup>153</sup>

Rolle also, in his early work *Judica me*, lists reading first: ‘sacra leccio, oracio, meditatio’ [‘scripture reading, prayer, and meditation’].<sup>154</sup> In *Emendatio* Rolle encourages his audience to keep up the discipline of reading: ‘non sis necgligens ad meditandum et legendum sacram scripturam’ [‘be nocht necligent in þinkyng and redyng holy scripture’]; and warns them against reading for the wrong motives: ‘Sed nulla cupiditas honoris uel fauoris uel laudis hominum succendat nos ad scienciam scripturarum’ [‘Bot lat no couetys of worschip, fauyr or mens praysynge sett vs to conyng of scripture’].<sup>155</sup> Such advice, and the placing of reading last rather than first, may be another indication of audience; for a non-monastic reader the daily reading of scripture would have been an individual rather than a communal discipline.

<sup>152</sup> PL 184: 335c; Berkeley, *Golden Epistle*, pp. 68.

<sup>153</sup> PL 184: 335c; Berkeley, *Golden Epistle*, pp. 67-68.

<sup>154</sup> Daly, *Judica Me*, p. 17, line 2; p. 92.

<sup>155</sup> Watson, *Emendatio*, p. 54, lines 3-4, 15-16; Harvey, *Fire and Mending*, p. 121, lines 7-8, 17-18.

The last three chapters of *Emendatio*, ‘De puritate mentis’ ‘De amore Dei’ and ‘De contemplacione’, concern the ultimate goal of Rolle’s spiritual programme. The hermit points the reader towards the goal of perfection where God is experienced intimately through the bodily senses: ‘Per hos nouem gradus pretactos ad puritatem mentis ascenditur, qua uidetur Deus’ [‘Be þis ix degrese before tochyd cums mane to clenness of mynde, qwher God is seyn’].<sup>156</sup> Drawing on a metaphor found in his earlier work, *Contra amatores* and possibly originally sourced from Hugh of Strasbourg’s *Compendium*, Rolle describes how venial sin is burnt up like a drop of water in a furnace when the reader attains this state of perfection:

Feruor namque caritatis in ipso existens omnem rubiginem peccatorum  
consumit, quasi si gutta aque in camino ardenti mitteretur.

[þe hete truly of charite in hym all rust of synne in hym wastis, as wer a droipe  
of watyr put into a grete fyre.]<sup>157</sup>

He is careful to note, however, that human sinfulness can never be fully escaped in this life:

Lauandi sunt pedes sanctorum, quia puluerem de terra trahunt. Quis enim  
potest dicere, ‘purus sum a peccato’?—quasi diceret, ‘vere, nullus in hac vita’.

[Sayntis feet ar to be waschyd for þai draw duste of þe erth. Qwo may truly  
say, ‘I am cleyn of synne’?—truly none in þis lyfe.]<sup>158</sup>

Nevertheless, it is from this place of purity that the final goal of the contemplative life

---

<sup>156</sup> Watson, *Emendatio*, p. 55, lines 1-3; Harvey, *Fire and Mending*, p. 121, lines 31-32.

<sup>157</sup> Watson, *Emendatio*, p. 56, lines 22-25; Harvey, *Fire and Mending*, p. 122, lines 13-15. Cf. Theiner, *Contra amatores*, p. 91, lines 285-8; and Hugh of Strasbourg, ‘*Compendium*’, p. 133.

<sup>158</sup> Watson, *Emendatio*, p. 55, lines 5-7; Harvey, *Fire and Mending*, p. 121, lines 33-35.

may be achieved: ‘Ex cordis mundicia surgit cantus glorie’ [‘Of clennes of hart risis songe of ioy].<sup>159</sup> In the *Incendium* Rolle narrates his first experience of this highest contemplative state, purportedly attained some five years after his conversion:

Dum enim in eadem capella sederem, et in nocte ante cenam psalmos prout potui decantarem, quasi tinnitum psallencium uel pocius canencium supra me ascoltaui. Cumque celestibus eciam orando toto desiderio intenderem, nescio quomodo mox in me concentum canorum sensi, et delectabilissimam armoniam celicus excepi, mecum manentem in mente. Nam cogitacio mea continuo in carmen canorum commutabatur, et quasi odas habui meditando, et eciam oracionibus ipsis et psalmodia eundem sonum edidi.

[While I was sitting in the same chapel, and repeating as best I could the night-psalms before I went in to supper, I heard, above my head it seemed, the joyful ring of psalmody, or perhaps I should say, the singing. In my prayer I was reaching out to heaven with heartfelt longing when I became aware, in a way I cannot explain, of a symphony of song, and in myself I sensed a corresponding harmony at once wholly delectable and heavenly, which persisted in my mind. Then and there my thinking itself turned into melodious song, and my meditation became a poem, and my very prayers and psalms took up the same sound.]<sup>160</sup>

This experience of ‘canor’, perhaps for Rolle a somatic imitation of the Biblical text of the Song of Songs, is the topic undergirding the two final chapters of *Emendatio*.<sup>161</sup>

<sup>159</sup> Watson, *Emendatio*, p. 56, line 30; Harvey, *Fire and Mending*, p. 122, lines 19-20.

<sup>160</sup> Deanesly, *Incendium*, p. 189, line 19, to p. 190, line 1; Wolters, *Fire*, p. 93.

<sup>161</sup> Renevey notes that ‘*canor* translates a spiritual experience which Rolle has shaped when dealing with the Song of Songs’ (*Language*, p. 109). On Rolle’s imitation of Biblical metaphor and story, see Alford, ‘Biblical *Imitatio*’.

Chapter eleven, ‘De amore Dei’, is unlike any of the previous chapters. It comprises three meditations, borrowed for the most part from Rolle’s earlier writings, and probably intended as practical contemplative exercises for the reader (or hearer). Interspersed amongst these are two didactic passages drawn from Richard of St Victor’s twelfth-century treatise *De quattuor gradibus violentae charitatis* and Rolle’s own *Super canticum canticorum*. The chapter as a whole synthesises three elements of Victorine contemplative teaching—insuperable, inseparable, and singular love—with three key themes of Rolle’s thought and experience: vision of heavenly light, the heat or fire of love, and divine sweetness. These all serve as preliminaries to Rolle’s highest contemplative state of ‘canor’, the focus of chapter twelve. As Watson notes:

The images used to describe the four experiences are derived from all five senses: sight (Sight into Heaven), touch (*fervor*), smell or taste (*dulcor*), sound (*canor*). They occur in this order (to be understood as an ascending scale) in most of Rolle’s works, and in pastoral as well as autobiographical contexts.<sup>162</sup>

Rolle himself lays out these stages of contemplative experience in chapter nineteen of the *Incendium*:

Cum ergo homo ad Christum perfecte conuersus, cuncta transitoria despexerit, et se in solo Conditoris desiderio immobiliter [. . .] tunc nimirum uires uiriliter exercens, primo quasi aperto celo supernos ciues oculo intellectuali conspicit, et postea calorem suauiissimum, quasi ignem ardentem sentit. Deinde mira suauitate imbuitur, et deinceps in canore iubilo gloriatur.

[When a man is perfectly converted to Christ, he will hold in contempt all things that are transient, but keep a tight hold on his longing for the Maker

[. . .]. And then, not surprisingly because of this vigorous effort, he sees with his inward eye heaven open, as it were, and all the inhabitants there. Then it is that he feels that warmth most sweet, burning like a fire. He is filled with wonderful sweetness, and glories in jubilant song.]<sup>163</sup>

Far from providing a detached intellectual analysis of the contemplative life, Rolle's teaching is profoundly bodily, stemming from his own experience.

The first meditation opens with a canticle to God the Creator, as experienced in a vision of uncreated or heavenly light:

Dulce lumen et delectabile, quod es Conditor meus incircumsriptus, illustra faciem et aciem oculorum meorum interiorum claritate increata.

[O sweit light and delectabyll, þat is my maker vn-made; list þe face and scharpnes of myn inward eyn with clernes vnmade.]<sup>164</sup>

The theological background to Rolle's opening words might be Gregory's description of God in *Homiliarum in Ezechielem* ('de incircumsripto lumine'), or even Thomas Aquinas' consideration of the contemplative life: 'utrum vita contemplativa secundum statum hujus vitae possit pertingere ad visionem divinae essentiae' ['whether in this life the contemplative life can attain the vision of the divine essence'].<sup>165</sup> Rolle then

---

<sup>162</sup> Watson, *Invention*, p. 66.

<sup>163</sup> Deanesly, *Incendium*, p. 202, lines 26-33; Wolters, *Fire*, p. 107.

<sup>164</sup> Watson, *Emendatio*, p. 56, lines 1-3; Harvey, *Fire and Mending*, p. 122, lines 30-31.

<sup>165</sup> PL 76: 955a; *St Thomas Aquinas, Summa Theologiae*, gen. ed. Thomas Gilby, 61 vols (London: Blackfriars in conj. w. Eyre & Spottiswoode, 1964-1981), II-II, q. 180, a. 5. It is not clear whether Rolle was familiar with Aquinas' *Summa* or not, but there were certainly contemporaries of Rolle who were. For a study of the early spread of Thomistic thought in England, see F. J. Roensch, *Early Thomistic Schools* (Dubuque, Iowa: The Priory Press, 1964).

addresses the second person of the Trinity, and invites the reader to meditate on the spiritual experience of ‘dulcor’:

O bone Ihesu, quis michi det ut senciam te, qui nunc sentiri et non uideri potes? Infunde te in uisceribus anime mee. Ueni in cor meum, et reple illud dulcedine tua preclarissima.

[O gude Ihesu, qwho sall graunte me to feill þe þat now nowdyr may be felt ne seyne? Sched þiself into þe entrel of my saull; cum into my hart and fyll it with þi clerist swetnes.]<sup>166</sup>

There are close parallels here with Rolle’s own *Super psalmum vicesimum*, from which the passage seems to be drawn:

O Jesu bone, quis michi det ut sentiam te, infunde te in visceribus anime mee! Veni in cor meum et inebria illud dulcore tuo.

[O Jesus, who grants that I may know you, pour yourself into the innermost parts of my soul! Come into my heart and intoxicate it with your sweetness.]<sup>167</sup>

Finally Rolle splices in an address to the Holy Spirit from another section of *Super psalmum* concerning ‘fervor’:

O Sancte Spiritus, qui spiras vbi vis, veni in me et rape me tibi [. . .]. Ure igne tuo renes meos et cor meum, qui in altari tuo ardebit ineternum [. . .]. Calore tuo penetralia cordis mei incende.

[O Holy Gost, þat gifis grace qwher þou will, cum into me and rausch me to þe [. . .]. Byrn my renys with þi fyre, and my hart þat in þin awter sal byrn

<sup>166</sup> Watson, *Emendatio*, p. 57, lines 10-14; Harvey, *Fire and Mending*, p. 122, line 38 to p. 123, line 3.

<sup>167</sup> Dolan, *Super psalmum*, p. 12, lines 18-19; p. 62. I quote only in part here, the full parallels are referenced in the footnotes to Watson, *Emendatio*, p.57, and summarised in my own end notes.

endlesly [. . .]. Scryth [enter] into a longynge sawle for þe and to þe with sweit heet.]<sup>168</sup>

At the close of the meditation Rolle urges the reader to delight in this and the other meditations, and gives the assurance that by doing so he or she will eventually scale the heights of love.

Following the opening meditation in this penultimate chapter Rolle turns his attention to an exposition on the three degrees of love:

Sunt siquidem tres gradus amoris Christi, in quibus ab uno in alium proficit qui eligitur ad amorem. Primus vocatur ‘insuperabilis’, secundus ‘inseparabilis’, tercius ‘singularis’.

[Thre degrese sothely þer er of Cristis lufe in qwhilk fro on to anodyr profetis he þat is chosyn to lufe. The fyrst is cald vnabyll to be ouercomen, þe secund vnabyll to be partyd, þe þird is cald singuler.]<sup>169</sup>

This teaching is not found in its developed form in any of Rolle’s works prior to *Ego dormio*, probably written just before *Emendatio*, and in which the three degrees are discussed at length but without their titles:

Gif al þyn entent to vndrestond þis writynge; and if þou haue set þi desyre to loue God, hire þese þre degrees of loue, so þat þou may ryse fro on to anoþer til þat þou be at þe heghest.<sup>170</sup>

<sup>168</sup> Watson, *Emendatio*, p. 57, lines 20-21, 25-26, 29-30; Harvey, *Fire and Mending*, p. 123, lines 7-9, 13-14, 15-16. Cf. Dolan, *Super psalmum*, p. 8, lines 14-22.

<sup>169</sup> Watson, *Emendatio*, p. 57, line 36, to p. 58, line 39; Harvey, *Fire and Mending*, p. 123, lines 23-26.

<sup>170</sup> Ogilvie-Thomson, *Prose and Verse*, p. 27, lines 65-67.

Rolle's source for both these texts is Richard of St Victor's *De quattuor gradibus violentae charitatis*, which itself derives from Bernard of Clairvaux's description of four degrees of love in *De diligendo Deo*.<sup>171</sup> Where Rolle differs markedly from *De quattuor* is in the fourth and highest degree, 'insatiabilis', which he omits altogether.<sup>172</sup> Allen suggests that this choice made by Rolle might have been influenced by Gregory's *Homiliarum in Ezechielem*, which classifies contemplation according to only three degrees.<sup>173</sup>

There then follows a patch-work of self-borrowing. The second meditation is constructed primarily from three different extracts from Rolle's *Super canticum canticorum*, and following this there are two further passages taken from the same text which make up the majority of the second didactic passage.<sup>174</sup> The third and final meditation consists of two selections from Rolle's *Contra amatores*, including the final verses of this work which are copied into *Emendatio* almost verbatim:

Tu es sapor condians; tu es odor redolens; tu es dulcor placens. O amor gloriosus qui solus facis homines gloriosos! Tu viros contemplativos efficis; tu ianuam celi aperis; tu Deum ostendis visibilem; tuque abscondis multitudinem omnium peccatorum. Te laudo, te predico, per quem mundum vinco, per quem

---

<sup>171</sup> *Ives: Epître a Séverin sur la charité, Richard de Saint-Victor: Les quatre degrés de la violente charité*, ed. by Gervais Dumeige, Textes philosophiques du moyen âge, 3 (Paris: Librairie Philosophique J. Vrin, 1955); Bernard of Clairvaux, *De Diligendo Deo*, in *Sancti Bernardi Opera*, ed. by Jean Leclercq, C. H. Talbot, and Henri M. Rochais, 8 vols (Rome: Editiones Cistercienses, 1957-77), III, pp. 109-154, (p.142). See also Watson, *Emendatio*, pp. 58-59, where the parallel passages from *De quattuor* are detailed in the notes.

<sup>172</sup> See Dumeige, *Les quatre*, p. 143, line 29.

<sup>173</sup> Allen, Writings, p. 202; *PL* 76: 989.

<sup>174</sup> Watson, *Emendatio*, pp. 59-60, identifies the texts in Murray, 'Canticles', p. 42, lines 9-25; p. 75, lines 15-21; and p. 35, line 14, to p. 36, l. 8; p. 49, lines 2-10; and p. 50, line 19 to p. 51, line 4.

## INTRODUCTION

iubilo, per quem salvus fio; illabere michi in tua dulcedine. Te mecum et meis commendo sine fine. Amen.

[You are the savor which seasons, the odor that is fragrant, the sweetness that pleases. O glorious love, who alone makes men glorious! You bring men to contemplation; you open the gate of heaven; you show forth the visible God; and you hide away the multitude of all sins. I give praise to you; I proclaim you, through whom I conquer the world, through whom I find joy, through whom I am saved. Flow down to me in all your sweetness. I commend myself and my people into your keeping love forever. Amen.]<sup>175</sup>

Rolle's final chapter, 'De contemplacione', initially assumes the style, found in earlier chapters, of a compendium of teaching on the spiritual life:

Contemplacio, uel vita contemplatiua, habet tres partes, scilicet, leccionem, oracionem et meditationem.

[Contemplatyfe lyfe or contemplacion has thre partys: redyng, prayer, and meditacion.]<sup>176</sup>

This may be a reference to chapters seven through nine, but Aquinas makes a very similar statement in a chapter on the contemplative life in his *Summa*, possibly drawing in turn from Hugh of St Victor's *Allegoriae in novum testamentum*:

Praeterea, ad vitam contemplativam pertinere dicuntur oratio, lectio et meditatio.

---

<sup>175</sup> Theiner, *Contra amatores*, p. 109, lines 296-303; p. 196. See also p. 78, lines 17-26. Cf. Watson, *Emendatio*, p. 62, lines 179-87, and p. 61, lines 151-76.

<sup>176</sup> Watson, *Emendatio*, p. 62, lines 1-2; Harvey, *Fire and Mending*, p. 127, lines 2-3.

[Further, prayer, reading and meditation are said to be part of the contemplative life.]<sup>177</sup>

There then follows a reference to the Biblical character of Rachel, from Genesis 29:16-18, which also reflects commonplace teaching on the contemplative life.<sup>178</sup> For example, citing Gregory's *Moralia*, Aquinas writes: 'Gregorius dicit in *Moral.* quod "Rachel [. . .] vitam contemplativam significat"' [Gregory says that 'Rachel [. . .] signifies the contemplative life'.]<sup>179</sup> Rolle then offers a formal definition of the term 'contemplacio', first citing a number of less than satisfactory designations:

Dicunt quidam quod contemplatiua uita nichil aliud est quam rerum latencium futurarumque noticia, siue vacacio ab omnibus occupationibus mundi, siue diuinarum studium litterarum.

[Sum says, contemplatyfe lyf is not ellis bot knowlegis of þingis to cum and hyde, or to be voyde fro all wardly occupacion, or study of Godis lettyrs.]<sup>180</sup>

Allen has identified the source of this as Julianus Pomerius (or Prosper of Aquitaine), *De vita contemplativa*.<sup>181</sup> Listing a further four definitions, two of which have been identified by Allen as the work of Richard and Hugh of St Victor, Rolle finally offers his own definition of contemplation:<sup>182</sup>

---

<sup>177</sup> Aquinas, *Summa*, II-II, q. 180, a. 3; cf. *PL* 175: 805a.

<sup>178</sup> Watson, *Emendatio*, p. 63, line 10; Harvey, *Fire and Mending*, p. 127, line 10.

<sup>179</sup> Aquinas, *Summa*, II-II, q. 180, a. 1; cf. *PL* 75: 764b.

<sup>180</sup> Watson, *Emendatio*, p. 63, lines 18-21; Harvey, *Fire and Mending*, p. 127, lines 16-18.

<sup>181</sup> *PL* 59: 429a. See also Allen, *Writings*, p. 341.

<sup>182</sup> Richard of St Victor, *Benjamin Major* (*PL* 196: 67d); Hugh of St Victor, *In Salomonis ecclesiasten homiliae XIX* (*PL* 175: 117a); and *De modo dicendi et meditandi libellus* (*PL* 176: 879c). See Allen, *Writings*, p. 34.

## INTRODUCTION

Michi uidetur quod contemplacio sit iubilus diuini amoris, susceptus in mente  
suauitate laudis angelice.

[To me it semys þat contemplacion is ioyfull songe of Godis lufe takyn in  
mynde, with swetnes of aungell louynge.]<sup>183</sup>

It is this definition of contemplation that sets Rolle apart from all other medieval  
authorities on the spiritual life. Elsewhere Rolle himself acknowledges the uniqueness  
of his contemplative experience of ‘canor’:

Ob hoc utique euenit huiusmodi amatori, quod nequaquam in aliquorum  
doctorum scriptis inueni, aut reperi expressum. Quod uidelicet erumpet canor  
ille usque ad os, et oraciones suas moduletur cum symphonia spirituali et  
suauitate celica.

[Then it is that there happens to such a lover what I have never found in any  
learned writing or have ever heard expounded, namely that this song will  
spring to his very lips, and he will sing his prayers in a spiritual symphony of  
celestial sweetness.]<sup>184</sup>

Although there are a handful of sources that can be cited, the remainder of the twelfth  
chapter moves beyond the genre of spiritual compendium drawn from other  
authorities and firmly into Rolle’s own domain.<sup>185</sup> Having established the terrain,  
Rolle now summarises in his final chapter the entire contemplative landscape as he  
sees it, from conversion to contemplation, through ‘fervor’ and ‘dulcor’, to the

---

<sup>183</sup> Watson, *Emendatio*, p. 63, lines 27-29; Harvey, *Fire and Mending*, p. 127, lines 24-26.

<sup>184</sup> Deanesly, *Incendium*, p. 237, lines 21-25; Wolters, *Fire*, p. 146.

<sup>185</sup> Watson notes further self-borrowing from *Super canticum*, *Contra amatores*, and *Super Apocalypsim*; the possible influence of Bernard’s *De Diligendo Deo*; and a number of Biblical quotes. See Watson, *Emendatio*, pp. 64-67.

## INTRODUCTION

pinnacle of ‘canor’. The would-be contemplative must first turn to God:

Non enim aliquis a Deo alienus potest iubilare in Ihesu, neque amoris illius  
suauitatem aliquando gustauit.

[Truly þer may non aliene to God ioy in Ihesu, ne taste þe swetnes of his  
lufe.]<sup>186</sup>

By means of poverty and other outward disciplines a detachment from the world is  
then achieved:

Incipiat ergo per uoluntarium paupertatem, ut, dum nichil in hoc mundo  
appetit, coram Deo et homine sobrie, iuste et pie uiuat.

[Begyn þerfore be wilful pouert, so þat qwhils þou desires nocht in þis warld,  
befor God and man lyfe sobyrly, chastly and mekely.]<sup>187</sup>

Adversity will produce only patience and meekness in such a person:

Quanto magis quis calore eterne lucis incalescere ceperit, tanto in aduersis  
quibuscumque paciencior erit.

[The warmer a man waxis with heet of lyght euerlastyng, þe mekar in all  
aduersites he sal be.]<sup>188</sup>

Through meditation and the other spiritual exercises purity of mind will be reached  
and through it the goal of contemplation, ‘canor’:

Unde se iugi meditationi subdens ad contemplacionem celestium donatur  
scandere, et purificata mentis acie quantum patitur carnis infirmitas internis  
gaudiis suauiter ac ardentem iubilare.

---

<sup>186</sup> Watson, *Emendatio*, p. 63, lines 35-37; Harvey, *Fire and Mending*, p. 127, lines 31-33.

<sup>187</sup> Watson, *Emendatio*, p. 64, lines 50-52; Harvey, *Fire and Mending*, p. 128, lines 6-7.

<sup>188</sup> Watson, *Emendatio*, p. 64, lines 62-64; Harvey, *Fire and Mending*, p. 128, lines 14-16.

## INTRODUCTION

[Qwherefore hymself lawand to bisy meditacion, to rise to hym is givyn to behaldynge of heuenly þingis, and þe scharpnes of his mynde clenysyd, as suffyrs seeknes of þe flesch, to hym is gyfyn sweitle with inward ioys, byrnyngly to synge.]<sup>189</sup>

And who is the hermit writing this final chapter for? There is even a further hint here concerning Rolle's intended audience, in the insertion of an intriguing reflection on the place of the preacher. In his earlier work, *Incendium amoris*, Rolle quite clearly states that the contemplative is superior to the one who preaches and lives an active life:

Numquid iste qui predicat ideo melior? Non. Sed iste qui plus amat superior et melior est [. . .]. Est autem in ueris contemplatiuis uiris quidam feruor mellifluus, et affluencia diuine dileccionis [. . .]. Et hec in actiuis in hac uita nunquam inueniuntur, quia tantum celestibus non intendunt ut sic in Ihesu iubilarere mereantur, et ideo merito actiua uita postponitur, et contemplatiua in presenti et in futuro digne preferitur.

[Is he who preaches therefore better? No; the one who loves more is the superior and better [. . .]. For there is in true contemplatives a certain sweet fervour and an abundance of God's love [. . .]. This is never found here in those who are actives, for they do not set their minds solely on heavenly things so as to deserve to rejoice in Jesus. Therefore the active life is rightly put second, and the contemplative preferred both for the present and the future.]<sup>190</sup>

---

<sup>189</sup> Watson, *Emendatio*, p. 64, lines 66-69; Harvey, *Fire and Mending*, p. 128, lines 18-21.

<sup>190</sup> Deanesly, *Incendium*, p. 205, lines 20-21, 28-30, 32 and p. 206, lines 1-3; Wolters, *Fire*, pp. 110-11.

## INTRODUCTION

Another work from Rolle's middle period, *Super canticum canticorum*, asserts that among contemplatives it is the solitary who is highest of all:

Cum ergo constat vitam contemplativam digniorem esse et magis meritoriam quam activa vita, et omnes viros contemplacionis solitudinem amantes et precipue in amore divino ferventes, liquet profecto quod, non monachi vel alii, quicumque ad congregacionem collecti, summi sunt, aut maxime Deum diligunt, set solitarii, contemplacione sublimati, qui, pro magno eterni amoris gaudio quod senciunt, in solitudine sedere incessanter concupiscunt.

[Thus, since it is established that the contemplative life is worthier and of greater merit than the active life, and that all contemplative men love solitude and burn pre-eminently in the divine love, it is surely clear that neither monks nor any others who are gathered together as a congregation are the highest, or love God the most; rather, it is solitaires, lifted up into contemplation: who, for the great joy in eternal love that they feel, desire to sit unceasingly in solitude.]<sup>191</sup>

But in this final chapter of *Emendatio*, Rolle makes a significant adjustment to his teaching on spiritual hierarchy, holding the contemplative preacher in the highest regard; remarkably, even above the solitary:

Nisi aliqui forte in statu tali sint quod et contemplatiue uite culmen arripiunt, et tamen predicacionis officium implere non desistunt; isti solitarios, licet in contemplacione summos sed solis diuinis intentos non necessitati proximorum, in hoc superant.

---

<sup>191</sup> Murray, 'Canticles', p. 26 line 26 - p. 27 line 7; Watson, *Invention*, p. 17 (note also Watson's comment concerning Rolle's unfulfilled desire to preach).

## INTRODUCTION

[Bot if it happyn sum be in slike state þat þa haue evyn þe heght of  
contemplatyfe lyfe, and zit þa cees not þe prechur office to fulfyll; þis odyr  
solitary, in contemplacion hiest onely givyn to Godly þingis not to nede of þer  
neghburs, in þis þa passe.]<sup>192</sup>

This new teaching is very similar to that found in Aquinas' consideration of the  
different kinds of religious institutes in the *Summa*:

Sic ergo dicendum est quod opus vitae activae est duplex. Unum quidem quod  
ex plenitudine contemplationis derivatur: sicut doctrina et praedicatio [. . .]. Et  
hoc praefertur simplici contemplationi [. . .]. Sic ergo summum gradum in  
religionibus tenent quae ordinantur ad docendum et praedicandum.

[Moreover, the work of the active life is twofold. One proceeds from the  
fullness of contemplation, such as preaching and teaching [. . .]. And this is  
preferred to simple contemplation [. . .]. Therefore religious institutes  
dedicated to preaching and teaching have the highest place.]<sup>193</sup>

Even in this final chapter of *Emendatio*, addressing what was traditionally a matter of  
monastic concern, Rolle has the preacher firmly in mind and no doubt also the wider  
audience he is able to reach.

In a study of another of Rolle's Latin works that appears to have been aimed at a  
priestly audience, the liturgical commentary *Expositio super novem lectiones  
mortuorum*, Malcom Moyes concludes:

[Rolle] encouraged the pursuit by the clergy of a rigour of religious life which  
hitherto had been the prerogative of the cloister and raised the expectations of

---

<sup>192</sup> Watson, *Emendatio*, p. 67, lines 144-8; Harvey, *Fire and Mending*, p. 130, lines 9-13.

<sup>193</sup> Aquinas, *Summa*, II-II, q. 188, a. 6.

## INTRODUCTION

the religious experiences available to the parish priest. In literary terms his work encouraged the movement of the pastoral manual into the realm of the contemplative treatise, to meet (while at the same time encouraging) these new expectations.<sup>194</sup>

When considered alongside *Ego dormio*, and the hermit's decision to move into the new field of vernacular prose, it is possible to see in *Emendatio* and his other works of contemplative 'pastoralia' the early stirrings of a much broader movement that would, in the fifteenth-century, bring about the widespread adaptation of traditionally eremitic contemplative writings for a general audience.<sup>195</sup>

---

<sup>194</sup> Malcom Moyes, 'The Manuscripts and Early Printed Editions of Richard Rolle's *Expositio super novem lectiones mortuorum*', in *The Medieval Mystical Tradition in England*, ed. by Marion Glasscoe (Cambridge: Brewer, 1984), pp. 81-103 (p. 95).

<sup>195</sup> See, for example, *De Cella in Seculum: Religious and Secular Life and Devotion in Late Medieval England*, ed. by Michael G. Sargent (Cambridge: Brewer, 1989); Hugh Kempster, 'A Question of Audience: The Westminster Text and Fifteenth-Century Reception of Julian of Norwich', in *Julian of Norwich: A Book of Essays*, ed. by Sandra J. McEntire (New York: Garland, 1998), pp. 257-89; also Kathryn Kerby-Fulton, *Books Under Suspicion: Censorship and Tolerance of Revelatory Writing in Late Medieval England* (Notre Dame, Indiana: University of Notre Dame Press, 2006).

## II. TRANSLATOR, MANUSCRIPTS, AND EARLY READERS

If Rolle did indeed compose *Emendatio* as a work of contemplative ‘pastoralia’ for secular priests and those in their care, how effective was he in reaching this intended audience? A systematic study of the provenance of all 108 *Emendatio* manuscripts, as well as the sixteen extant copies of English translations, is beyond the bounds of the current research; although the numbers alone do indicate that there was a remarkable level of demand for this particular text by the fourteenth and fifteenth centuries. What emerges from the present focus on just one of the English translations of *Emendatio* is a fascinating insight into a specific cross-section of Rolle’s early readership: a fourteenth-century scribe whose Latin recension is related to the translator’s exemplar, a translator, five fifteenth-century copyists, a few correctors, and a handful of other early owners and readers. The striking thing about this small sample of actual audience, is just how successful Rolle’s hypothesised strategy, of reaching a broad readership through the secular priest, appears to have been. The fourteenth-century Latin codex studied here, which contains a copy of *Emendatio*, is a priest’s manual. It is also possible that one of the less expensive copies of the English translation may have have been used by a fifteenth-century priest about his pastoral work with the dying. The provenance of two of the vernacular manuscripts is very well documented, and both show evidence of fifteenth and sixteenth-century lay ownership as well as links to a number of religious houses.

Building on Hope Emily Allen’s work, Valerie Lagorio and Michael Sargent have categorised the six non-Misyn translations of *Emendatio* as Versions A to F.<sup>196</sup> The

---

<sup>196</sup> See Allen, *Writings*, pp. 242-43; Wells Rev: 3424 (15).

## INTRODUCTION

base text for the present edition, Dublin, Trinity College, MS 432, fols 90<sup>r</sup>-121<sup>v</sup> (from here T), is a copy of the anonymous Version A translation. The other extant manuscript witnesses to this particular translation are:

Cambridge, University Library, MS Ff.v.30, fols 141<sup>r</sup>-160<sup>v</sup> (from here C)

London, British Library, MS Harley 1706, fols 67<sup>r</sup>-80<sup>v</sup> (H)

Oxford, Bodleian Library, MS Digby 18, fols 7<sup>r</sup>-37<sup>v</sup> (Dg)

Oxford, Bodleian Library, MS Douce 322, fols 78<sup>r</sup>-94<sup>r</sup> (D)

Margaret Amassian's study of the seven English *Emendatio* translations noted the omission of some 465 words from the Version A translation (but found in Richard Misyn's translation) and went on to identify a corresponding Latin recension of *Emendatio* as the reason for this.<sup>197</sup> In his edition, Spahl lists eighteen manuscripts belonging to this 'Gruppe K' Latin recension, but notes that none of them can be the Version A translator's exemplar.<sup>198</sup> For the purposes of comparison I have produced a diplomatic transcription of one of these texts, Oxford, Bodleian Library, MS Bodley 54 (from here B), as neither Watson nor Spahl's editions of *Emendatio* are based on this particular recension.<sup>199</sup> Some minor differences make it unlikely that B is the Latin exemplar used by the Version A translator, but it is certainly related.<sup>200</sup>

---

<sup>197</sup> Amassian, 'Rolle Material', p. 72.

<sup>198</sup> Amassian originally identified five manuscript copies of this particular recension. For an updated list and analysis of the relationship with the Version A translation see Spahl, '*De emendatione*', pp. 99-104, 112-24.

<sup>199</sup> Both Watson and Spahl use Cambridge, University Library, MS Dd.v.64, as their base text. Cf. Appendix B where I have printed a transcription of B in parallel to diplomatic copies of T, C, and D.

<sup>200</sup> See, for example, notes to lines 10-11, 58-59, 190-91, 677, 711

### The Version A Translator

There are no explicit references in any of the Version A manuscripts concerning the identity of the translator; however, a parallel study of the Latin text (B), alongside the best Version A copies (T, C, and D) and the Misyn translation, enables certain characteristics of this particular early reader of *Emendatio* to emerge.<sup>201</sup> The opening sentence adopts a formal style, retaining some Latinate word order, and translating ‘acerbitas’ with a doublet:

[B]           deuorat acerbitas penarum

[T, 4]        deuour hem bitternesse and hidousnesse of peyne<sup>202</sup>

Unlike Misyn’s translation, this hint of a curial or high prose style, is short-lived.<sup>203</sup>

By far the greatest tendency of the Version A translator is to adopt a less formal, more oral style of composition, as may be seen in his or her rendering of Rolle’s statement concerning true conversion from the opening chapter:<sup>204</sup>

[B]           Magnum enim peccatum est in Dei misericordia confidere et a peccato  
non cessare.

[T, 6-7]     For it is a gret synne forto truste in the mercy of God and not cesse fro  
synne.

---

<sup>201</sup> For an explanation of why T, C, and D, are preferred to Dg and H, see the section ‘Editorial Method and Choices’ below. I draw here on characteristics of the Version A translator that emerge from a close reading of chapter one. Further examples are recorded in the end notes to the edition below.

<sup>202</sup> Unless otherwise stated, the assumption here is that where T, C, and D all agree, this gives a good indication as to the original translation. In such cases ‘T’ readings are generally given, from the present edition, followed by the line number. Line numbers from the edition are also given in Appendix B for ease of cross-reference.

<sup>203</sup> On Misyn’s prose style, see Cré, *Charterhouse*, pp. 78-83. Concerning the characteristics of curial prose, see J. D. Burnley, ‘Curial Prose in England’, *Speculum*, 61/3 (1986), 593-614; and also Diane Bornstein, ‘French Influence on Fifteenth-Century English Prose as Exemplified by the Translation of Christine de Pisan’s *Livre du corps de policie*’, *Mediaeval Studies*, 39 (1977), 369-86.

<sup>204</sup> On the ‘Oral Basis of Prose Composition’ see, Janel M. Mueller, *The Native Tongue and the Word: Developments in English Prose Style, 1380-1580* (Chicago: University of Chicago Press, 1984), pp. 85-110.

The Version A translator here demonstrates features of oral composition. He or she opens the sentence with a conjunction, and then soon after uses the word ‘for’ again, this time joining it with ‘to’.<sup>205</sup> By comparison, Misyn follows the Latin syntax closely, producing a more formal sentence structure: ‘Grete synne truly it is, in Godis mercy to trest, and fro syn not sees’.<sup>206</sup> In the sentence that follows, not found in the Latin, the Version A translator reveals a characteristic freedom to act as critic and insert his or her own voice into the exemplar:

[T, 8-10] als some foles wene that ther shal neuere Cristen man be dampned, do  
he neuer so yuele, the whilke is a foule errour.

Rolle may have been making an oblique reference here to the Origenist teaching of ‘apocatastasis’ or universal salvation, anathematised in 543 CE, but the translator clearly judges the need to expand on it.<sup>207</sup> This kind of confident building on Rolle’s work is a feature of the Version A translation, and in stark contrast to Misyn’s more conservative approach. Misyn’s choice of a curial style indicates a more reverential attitude towards Rolle’s text, which is made explicit in his prologue to the *Fire*

---

<sup>205</sup> Features of oral composition include the frequent use of conjunctions at the start of sentences, ‘pleonasm’ or reiteration of words or phrases, and ‘word-coalitions’ or the joining of words. See Mueller, *Native Tongue*, pp. 87, 94, 102. When referring to the Version A translator and scribes I use the pronouns ‘he or she’ given Alexandra Barratt’s observation in ‘Dame Eleanor Hull: A Fifteenth-Century Translator’, in *The Medieval Translator: The Theory and Practice of Translation in the Middle Ages*, ed. Roger Ellis (Cambridge: Brewer, 1989), pp. 87-101 (p. 101): ‘if so unlikely a text turns out to have been the work of a woman, we should be wary of automatically excluding the possibility of a woman’s authoring of any medieval text on *a priori* grounds’.

<sup>206</sup> Harvey, *Fire and Mending*, p. 105, lines 21-22.

<sup>207</sup> On ‘apocatastasis’ see, for example, Elizabeth A. Clark, *The Origenist Controversy* (Princeton: Princeton University Press, 1992), p. 249. Perhaps writing within a few decades of this translation, and possibly even contemporaneously, Julian of Norwich demonstrates an acute awareness of the same issue; see comment in, *The Writings of Julian of Norwich: A Vision Showed to a Devout Woman, and A Revelation of Love*, ed. by Nicholas Watson and Jacqueline Jenkins (Pennsylvania: Pennsylvania State University Press, 2006), p. 154, n. 16-21; also Joan M. Nuth, *Wisdom’s Daughter: The Theology of Julian of Norwich* (New York: Crossroad, 1991), pp. 162-169.

translation made just a year later: ‘The whilk boke, in sentence ne substance I þink to chaunge, bot treuly aftyr myn vnderstandynge to wryte it in gude exposicione’.<sup>208</sup>

Another example of the Version A translator assuming the role of critic by adding to Rolle’s text, occurs a few paragraphs later in the first chapter.

[B] Non loquor de timore qui penam habet set de eo qui est in caritate, quo reuerenciam exhibemus presencie tante magestatis et semper timemus ne ipsam vel in modico offendamus.

[T, 41-46] I speke not of þat drede þat has peyne, *þat is a þrale drede þat only abstenes fro synne for drede of peyne of helle, not for þe loue of God, ne for þe lufe of vertue and of ryhtwisnesse*. But I mene of lufe-drede, *þat is when þe childe dredes for-to offende þe fader*, thurh þe whilke lufe-drede we beholde what reuerence, what honoure and wirsshipe we may gif to so grete and so worþi a maieste, euere more dredande to greue or to offende it.

Misyn simply translates the Latin literally, ‘Of dreyd I speyk nott þat has payn, bot of þat þat is in charite, with qwhilk we gif reuerence to þe presence of so grete a maieste, and all-way we dreyd in any lityll þinge þat we offend not’.<sup>209</sup> The Version A translator, however, builds on Rolle’s allusion to one of the types of fear, introducing the technical theological term ‘lufe-drede’, and providing an explanation of its meaning. In an early fifteenth-century collection of penitential sermons, *Jacob’s Well*, the definition of ‘dreed for wretthyng of God’ is similar: ‘þis is loue-dreed and sone-

<sup>208</sup> Harvey, *Fire and Mending*, p. 1, lines 9-11.

<sup>209</sup> Harvey, *Fire and Mending*, p. 106, lines 20-23.

dreed; as þe sone aboue alle oþere men owyth to dredyn his fadyr.<sup>210</sup> Julian of Norwich also refers to this relationship between love and fear, in chapter 74 of *A Revelation of Love*, where she outlines ‘foure manner of dredes’ and notes of the fourth, ‘Love and drede are bredren, and they are roted in us by the goodnesse of oure maker’.<sup>211</sup> This teaching was commonplace in the fourteenth and fifteenth centuries, and could have derived from Hugh of Strasbourg’s *Compendium*, which also divides ‘timor’ into four categories, or from Thomas Aquinas’ similar list in his *Summa*.<sup>212</sup> The Version A translator is confident and apparently well educated, seemingly attempting to improve on Rolle’s writing where he or she deems it necessary.

In his study of Rolle’s indebtedness to the Bible, John Alford concludes, ‘[Rolle] is in many ways so typical of numerous other medieval writers who composed with one ear to the Bible, their Sacred Muse’.<sup>213</sup> This method of writing, termed by Mueller as ‘scripturalism’ and linked with the oral style of composition, is interestingly also found in the work of the translator, who adds numerous Biblical references to Rolle’s text.<sup>214</sup> In chapter one, for example, Rolle considers those who do not fully convert:

[B] hodie penitentes, cras ad mala pristina redeuntes.

[T, 27-28] today þai do penaunce for þaire synn and tomorowe þei goo agayne to þe same synne.

---

<sup>210</sup> *Jacob’s Well: An English Treatise on the Cleansing of a Man’s Conscience*, ed. by Arthur Brandeis, EETS, 115 (London: Kegan Paul, Trench, Trübner, 1900), p. 241.

<sup>211</sup> Watson and Jenkins, *Writings*, pp. 355-57, lines 1, 15-18.

<sup>212</sup> See Hugh of Strasbourg, ‘Compendium’, pp. 192-93; also Aquinas, *Summa*, II-II, q. 19, a. 2.

<sup>213</sup> Alford, ‘Biblical *Imitatio*’, p. 23.

<sup>214</sup> Mueller traces this style of composition in the writings of John Wyclif, Walter Hilton, Nicholas Love, and in the *Cloud of Unknowing*. See Mueller, *Native Tongue*, pp. 40-85.

## INTRODUCTION

The translator then inserts the Biblical simile, ‘like vntile an hounde þat turneth ayeyn tile his vomete’ (line 28), which is a clear reference to either 2 Peter 2:22 or Proverbs 26:11. Similarly, at the end of the chapter the translator paraphrases the Latin, and adds a further scriptural reference to Rolle’s original:

[B] Inter hec penitens viriliter se exerceat et arma spiritualia assumat.

[T, 108-10] Amonge þese and al oþer þat fallen we shalle myhtely and manle vse oure-selue, and as Cristes knyhtys take gostly armures of feyth, hop, and charite.

The Misyn translation is characteristically literal, ‘Emonge þis þe penitent manly hym-self bus [behoves] vse and gostely armure take’.<sup>215</sup> Rolle alludes to the metaphor of spiritual armour, from Ephesians 6:10-20, and the Version A translator builds on this by inserting a reference to 1 Corinthians 13:13 and introducing the term ‘Cristes knyhtys’. Demonstrating another feature of oral style, the translator modulates from third to first person, which has the effect of personalising the sentence and perhaps involving the reader more in what is being said.<sup>216</sup>

An interesting addition to the *Emendatio* text, found also in chapter one, points to another literary source that may have influenced the Version A translator:

[B] In puncto viuimus, immo minus puncto, quia si totum tempus nostrum eternitati comparetur nichil est.

[T, 16-18] We lyuen here but on a poynt, þat is þe leste þinge þat may be, yee and

---

<sup>215</sup> Harvey, *Fire and Mending*, p. 108, lines 1-2.

<sup>216</sup> On modulation between third, second, and first person as a characteristic of oral prose style, see Mueller, *Native Tongue*, p. 89-90.

lesse þan a poynte, for yf alle þis present life be likkened to þat life þat  
neuer shal haue ende, it is ryht nouht.

Misyn translates the sentence more directly: ‘In a poynt we lyfe, 3a les þen a poynt,  
for if all our lyfe to lyfe euerlastyng we wald likkyn, nozt it is’.<sup>217</sup> The word ‘puncto’  
is used here in its temporal sense, but the translator’s change of preposition (from ‘in’  
to ‘on’) and insertion of ‘þat is þe leste þynge þat may be’ gives it more of a spatial  
meaning.<sup>218</sup> Why the translator felt the need to make such a change is far from  
evident, until one compares this passage with a related one in Rolle’s later vernacular  
epistle, *The Form of Living*. Rolle does not translate verbatim from *Emendatio*, but  
appears to insert a sentence from his Latin text into the discussion, possibly from  
memory:

Foure þinges shal þou haue in þi þoght [. . .]. On is þe mesure of þi lif here, þat  
so short is þat vnnethe is oght; *for we lyve bot in a poynt, þat is þe lest þynge*  
*þat may be, and sothly oure life is lasse þan a poynt if we likene hit to þe lif*  
*þat lesteþ euer.*<sup>219</sup>

In this context, alongside words like ‘measure’ and ‘short’ that clearly refer to time  
metaphorically in a spatial sense, ‘þat is þe lest þynge þat may be’ makes much more  
sense. The insertion of this same phrase in the Version A translator’s text is highly  
unlikely to be coincidental, and probably due to what Ralph Hanna terms ‘memorial  
contamination’:

Copying or reading, especially of materials in Middle English, was, even in  
the fifteenth century, something of a fanatic’s occupation; consequently, texts

<sup>217</sup> Harvey, *Fire and Mending*, p. 106, lines 2-3.

<sup>218</sup> *OLD punctum*, *n.*, ‘moment, instant’. *MED pointe*, *n.* (1), ‘geometric point’

<sup>219</sup> Ogilvie-Thomson, *Prose and Verse*, p. 10, lines 281-83 (emphasis mine).



Misyn's text on the other hand, translated in 1435 for the York anchoress Margaret Heslyngton but with a wider audience in mind, shows possible signs of censorship.<sup>222</sup> He translates only two of the list of three things, even though the passage does not then make sense, and completely omits any reference to reading (scripture), or to speaking about God (preaching), or to writing (vernacular authorship).<sup>223</sup> Misyn was working in an environment where there were strict regulations concerning all three of these activities, particularly in the vernacular, since the issuing of Archbishop Arundel's *Constitutions* of 1409.<sup>224</sup> It may have been politic for the translator of a vernacular text, with a general audience in mind, to omit such exhortations to prohibited activities, and it is conceivable that the Version A translator's lack of anxiety around this issue means that his or her work was completed prior to 1409.

### **Dublin, Trinity College, MS 432**

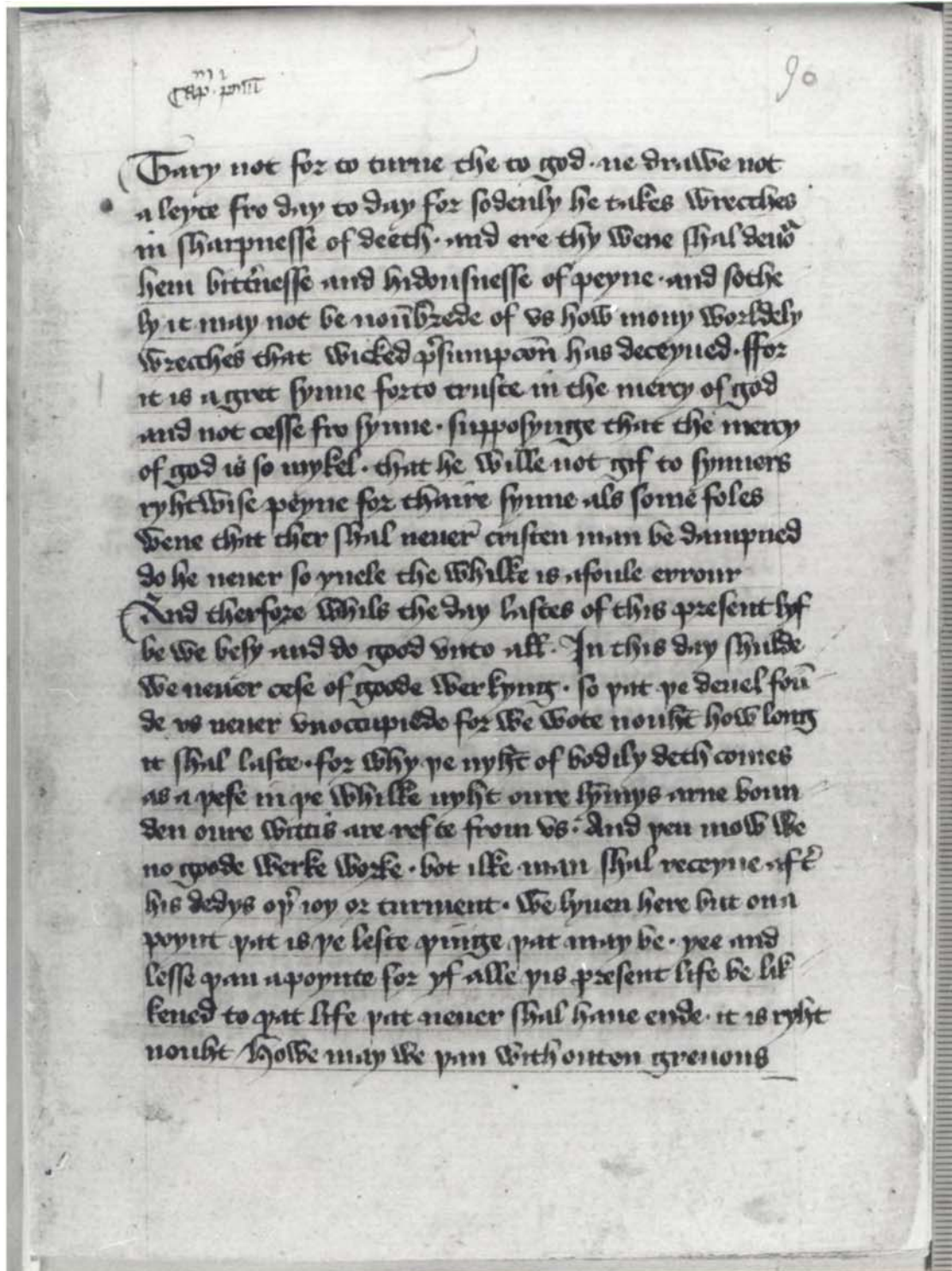
Dublin, Trinity College, MS 432, is a composite codex consisting of at least six manuscripts, most of which are likely to have circulated independently prior to their

---

<sup>222</sup> On Misyn and Heslyngton see Cré, *Vernacular Mysticism*, pp. 63-64. For the suggestion that Heslyngton was the recipient of Misyn's *Emendatio* translation (as well as the *Incendium* translation for which there is MS evidence) see Margaret Laing, 'Linguistic Profiles and Textual Criticism: The Translations by Richard Misyn of Rolle's *Incendium amoris* and *Emendatio vitae*', in *Middle English Dialectology: Essays on Some Principles and Problems*, ed. by Angus McIntosh, M. L. Samuels, and Margaret Laing (Aberdeen: Aberdeen University Press, 1989), pp. 188-223 (p. 189). See also the translator's prologue in Harvey, *Fire and Mending*, p. 1, lines 1-6, for Misyn's awareness of a wider audience for his work.

<sup>223</sup> Harvey, *Fire and Mending*, p. 112, lines 12-17.

<sup>224</sup> The text of Arundel's *Constitutions* can be found in *Concilia magnae Britanniae et Hiberniae*, ed. by David Wilkins, 4 vols (London, 1737), III, pp. 314-9. On the impact of this legislation in general see Nicholas Watson, 'Censorship and Cultural Change in Late-Medieval England: Vernacular Theology, the Oxford Translation Debate, and Arundel's *Constitutions* of 1409', *Speculum*, 70 (1995), 822-64; and for a specific example of its effect on fifteenth-century translation and authorship see Annie Sutherland, 'The *Chastising of God's Children*: A Neglected Text', in *Text and Controversy From Wyclif to Bale: Essays in Honour of Anne Hudson*, ed. by Helen Barr and Ann M. Hutchison (Turnhout: Brepols, 2005), pp. 353-73.



Gary not for to turne the to god. ne drabe not  
 a leyce fro day to day for sodenly he takes wretches  
 in sharpnesse of deeth. and ere thy wene shal deu  
 hem bitnesse and hidousnesse of peyne. and sothe  
 ly it may not be nombred of vs how many worldly  
 wretches that wicked assumpcion has deceyued. ffor  
 it is a grete synne for to truste in the mercy of god  
 and not cesse fro synne. supposynge that the mercy  
 of god is so wykel. that he wille not gif to synners  
 ryghtwise peyne for thaire synne. als some folos  
 wene that ther shal neuer cristen man be dampned  
 so he neuer so yuele the whilke is. a foule errour  
 And therfore whils the day lastes of this present lyf  
 be we besy and do good vnto all. In this day shulde  
 we neuer cese of goode werkyng. so pat ye deuel fou  
 de vs neuer vnocupiedo for we wote nouht how long  
 it shal laste. for why ye nyht of bodily deeth comes  
 as a yefe in ye whilke nyht oure thynys anne bound  
 den oure wittis are refre from vs. And pan mow we  
 no goode werke worke. bot ilke man shal receyue. ife  
 his dedys op' ioy or tarmment. We hyuen here but on a  
 poynt pat is ye leste yinge pat may be. yee and  
 lesse pan apoynte for yf alle yis present life be lif  
 fened to pat life pat neuer shal hame ende. it is ryht  
 nouht holbe may we pan with outen greuous

PLATE 1. Dublin, Trinity College, MS 432, fol. 90r

acquisition by the Archbishop of Armagh, James Ussher (1581-1656).<sup>225</sup> Volume one (fols 1 to 58) consists of thirteenth-century vellum in good condition written with iron gall ink. Volume two (fols 59 to 121) is made up of fifteenth-century laid paper and is in less good condition, with some tears, soiling, fragmentation and staining. Fols 70 to 76 were miscollated in a nineteenth-century binding, and the single sheets of fols 59 to 66 have been refolded 8mm away from the spine and pasted together to make up a quire. The final volume (fols 122 to 155) is fifteenth-century laid paper in very good condition.

Of interest for the present study are two low-cost booklets that comprise the second part of volume two:<sup>226</sup>

- 1) Fols 88<sup>r</sup>-89<sup>r</sup> ‘How men þat be in hele schulde visite sike folk’; a prose treatise derived from the pseudo-Augustinian *Visitatio infirmorum* and Anselm’s *Admonitio morienti*. Extant in six Middle English versions, it was widely used by priests in ministering to the dying. The version from which this partial copy is derived was the most popular, going by the number of manuscript copies, and was composed in the Southeast Midlands between 1400 and 1425. See *IPMEP* 161; Jolliffe,

---

<sup>225</sup> The earliest catalogues of the Ussher collection are found in Dublin, Trinity College, MSS 7/1, 7/2, and 7/3. Manuscript descriptions of the booklet containing the Rolle text are found in: T.K. Abbott, *Catalogue of the Manuscripts in the Library of Trinity College, Dublin* (Dublin: Hodges and Figgis, 1900); and Marvin L. Colker, *Trinity College Library Dublin: Descriptive Catalogue of the Medieval and Renaissance Latin Manuscripts*, 2 vols (Dublin: Trinity College Library, 1991), I, pp. 21-28, and II, pp. 855-866. See also Lisa Shields, *French Manuscripts: New Descriptions of some French Manuscripts in Trinity College Library, Dublin* (Dublin: Trinity College Library, 1975-6), pp. 30, 35; and *Non-Cycle Plays and Fragments*, ed. by Norman Davis, EETS, s.s. 1 (London: Oxford University Press, 1970), p. xlvi.

<sup>226</sup> On the term ‘booklet’ see Hanna, ‘Middle English Books’, p. 171, and P. R. Robinson, ‘The “Booklet”: A Self-Contained Unit in Composite Manuscripts’, *Codicologica* 3 (1980), 46-69.

## INTRODUCTION

L.2; Wells Rev: 2360 (215); for editions of this version see Horstmann, *Yorkshire Writers*, II, pp. 449-53; and *English Fragments from Latin Medieval Service-Books*, ed. by Henry Littlehales, EETS, e.s. 90 (London: Kegan Paul, Trench, & Trübner, 1903; repr. New York: Kraus, 1975), pp. 6-8.

*inc.* [M]y dere sone or douztar in God [. . .]

*expl.* [. . .] is heelp to þe soule and wille þou or nyle þou.

\* fol. 89<sup>v</sup> originally blank.

- 2) Fols 90<sup>r</sup>-121<sup>v</sup> Richard Rolle, *Amendinge of Lyf*; *IPMEP* 651, 652; Wells Rev: 3065 (15); the base text for the present edition.

*inc.* Tary not for to turne the to God [. . .]

*expl.* [. . .] with outen cesynge. Amen.

Although these appear to have been produced independently, copied by different scribes on different paper, the recto of the first *Visitatio* folio and verso of the last *Amendinge* folio are more worn and smudged than the remainder giving the appearance of having once circulated together. The grain of the paper of fols 88 to 89 is vertical, and of fols 90 to 121 is horizontal, measuring between 195 x 135mm and 195 x 140mm, mostly with ruled spaces of 145 x 100mm containing between 22 and 26 lines of text. The entire *Visitatio* translation and the closing folio of the *Amendinge* text are exceptions to this, having a larger written area of at least 170 x 115mm and containing respectively between 36 and 40 unruled lines of text. Red ink is found in only two places, the title ‘How men þat be in hele schulde visite sike folk’ on fol. 88<sup>r</sup>, and the expunction of a misplaced line on fol. 112<sup>v</sup>. Otherwise the text is very simple with no illustrations, flourishes, or further rubrication. Some capitals are marginally more extravagant than others, for example the ‘T’ and ‘A’ on the opening folio of the

## INTRODUCTION

*Amendinge* text, but these are little more than paragraph indicators. A space for an enlarged capital ‘M’ at the opening of the *Visitatio* translation has been left blank for a rubricator who never attended to the work.

The scribes write in hands that Marvin Colker describes as late-fifteenth-century secretary.<sup>227</sup> The *Visitatio* translation is copied by a single scribe, and Rolle’s *Amendinge* by two different copyists. The first *Amendinge* scribe copies four fifths of the text and is generally very careful, other than on fol. 112<sup>v</sup> where several folios are skipped and a sentence copied and then expuncted from a passage eventually found on fol. 117<sup>r</sup>: ‘~~maker, she is panne made partener of lyht vnfourmed, and pan after is she enspired and filled with the~~’. Soon after this, from the foot of fol. 115<sup>r</sup>, a second scribe completes the Rolle text, but this scribe is noticeably less vigilant than the earlier one. Fol. 115<sup>v</sup> is ruled, possibly by the previous scribe, but from fol. 116<sup>r</sup> the pages are unruled and the number of lines increases from 22 to 26. When this second *Amendinge* scribe gets to fol. 121<sup>r</sup>, he or she re-copies an entire page already found on fol. 116<sup>r</sup>. Only at the end of the page does the scribe realise the error, and then runs a number of diagonal lines through the whole page. The final folio (121<sup>v</sup>) has almost no margin and contains 40 lines of text, suggesting that the content of two folios was squeezed into one.

There are a number of corrections and marginal notes throughout the *Amendinge* text, most of which Colker judges also to be in fifteenth-century hands. The first Rolle scribe provides no chapter headings or numbering for the first chapter, and only

---

<sup>227</sup> Colker, *Trinity*, II, p. 864.

## INTRODUCTION

headings for chapters two to six. One of the correctors therefore inserts the missing numbering for chapters one, and seven to eleven (the second scribe provides both heading and numbering for the final chapter). This same corrector also notes an inconsistency in the scribe's dialect, possibly a relict, and on fol. 92<sup>v</sup> expuncts the southern form 'seye', adding the northern form 'sawe' in the margin. He or she also glosses the word 'qwentise' in the margin with 'sor trichery[e]' on fol. 94<sup>r</sup>, and makes marginal insertions of words omitted by the scribe on fol. 99<sup>v</sup> ('desire and oure') and fol. 113<sup>v</sup> ('dispise'), but corrects only the first scribe's work. Biblical quotations in the opening folios are also highlighted with marginal brackets, possibly by the same corrector. A different corrector makes further marginal notes, such as on fols 98<sup>r</sup>-99<sup>v</sup>, drawing attention to Rolle's six groups of '3 þinges' that 'make a man foule', 'clensen a man', 'kepen clennes of herte', 'clennes of mouthe', 'clennes of werke', and 'confourmes oure wile to Goddis wil'. On fol. 114<sup>r</sup>, in another fifteenth-century hand, a reader notes in the margin 'triplex amor' and alongside this underscores the opening of Rolle's passage on the 'þre degrees of loue'. A fourth hand marks the text internally rather than using the margin, and is by far the most careful early reader of the *Amendinge* text, if the number of corrections may be used as an indicator. This corrector's insertions and expuncts have been made to the work of both scribes, and can be found on fols 91<sup>r</sup>, 94<sup>r</sup>, 95<sup>r</sup>, 96<sup>r</sup>, 100<sup>r</sup>, 101<sup>r</sup>, 101<sup>v</sup>, 105<sup>r</sup>, 109<sup>r</sup>, 110<sup>r</sup>, 115<sup>v</sup>, 116<sup>v</sup>, 117<sup>r</sup>, 117<sup>v</sup>, 118<sup>v</sup>, 119<sup>r</sup>, 119<sup>v</sup>, 120<sup>r</sup>, 120<sup>v</sup>, and 121<sup>v</sup>. There is also evidence of later readership of the manuscript, where 'Iesu, Iesu, Iesu payed' is written in the margin of fol. 101<sup>r</sup> in a sixteenth-century hand. Next to this, in the same hand but this time written in lead point, are the words: 'Iesu suffer[ed]'.

## INTRODUCTION

There is no internal indication of provenance in either the *Visitatio* or *Amendinge* text, and the earliest external reference is found in the catalogue which Samuel Foley made of the Ussher collection after it was gifted to Trinity College by Charles II in 1661. The Foley catalogue lists the texts as, ‘How men that be in health, should visit sick folk’, and ‘Admonitions for a Godly life in old English: begin (tarrie not for to turn)’, but makes no mention of authorship.<sup>228</sup> Another catalogue wrongly describes the entire collection as ‘Liber fratris Henrici de Dunstable’, after a thirteenth-century colophon on fol. 23<sup>r</sup> which relates only to the first portion of the codex.<sup>229</sup> Of an earlier audience for the booklets nothing is known; however, if the two did indeed circulate together the presence of the *Visitatio* translation (a priest’s manual) strengthens the possibility that they were both owned by a priest. One could imagine the first chapter of *Amendinge* being read aloud by a priest at a sick parishioner’s bedside, and if death happened to be averted (as was the case with Julian of Norwich, for example) the hearer might then have been eager for the priest to complete all twelve chapters.<sup>230</sup>

---

<sup>228</sup> Dublin, Trinity College, MS 7/3, fol. 49<sup>v</sup>. See also William O’Sullivan, ‘Binding Memories of Trinity Library’, in *Decantations: A Tribute to Maurice Craig*, ed. by Agnus Bernelle (Dublin: Lilliput, 1992), p. 170.

<sup>229</sup> Dublin, Trinity College, MS 7/2, fol. 29<sup>r</sup>. This MS is dated 1670 and is the earliest extant catalogue of the Ussher collection, probably compiled by Sir James Ware. The Augustinian priory at Dunstable, in Bedfordshire, was founded in 1132 by Henry I (see *The Victoria History of the County of Bedford: Volume I*, ed. by William Page (London: Constable, 1904; repr. 1972), pp. 371-77).

<sup>230</sup> Julian of Norwich writes that when very ill and seemingly near death, she received the ‘rightinges of haly kyrke’ (confession, absolution, and extreme unction), and was later visited by her ‘curette’ who

**Cambridge, University Library, MS Ff.v.30**

The manuscript is bound in leather, and bears the binder's name and date of binding: 'Stoakley, Cambridge, 6 May 1918'.<sup>231</sup> There are 168 vellum folios, the work of a single scribe, numbered in a modern hand, with four flyleaves front and back. The size of each folio is 244 x 160mm, with a written space of 175 x 108mm consisting of thirty-one lines of ruled script. Other than the flyleaves, some of which have paper replacements, the folios are bound in twenty quires of eight. Catchwords are in the scribe's hand. There are five illuminated initials in the manuscript, painted in blue, red, white, orange and gold, and covering six or seven lines with flourishes extending across the length and width of the page (on fol. 141<sup>r</sup> for example). Other capitals are coloured in blue ink and ornamented with red flourishes extending between two and seven lines. Chapter headings and numbers are in red and added by the rubricator. Paragraph marks alternate in red and blue.

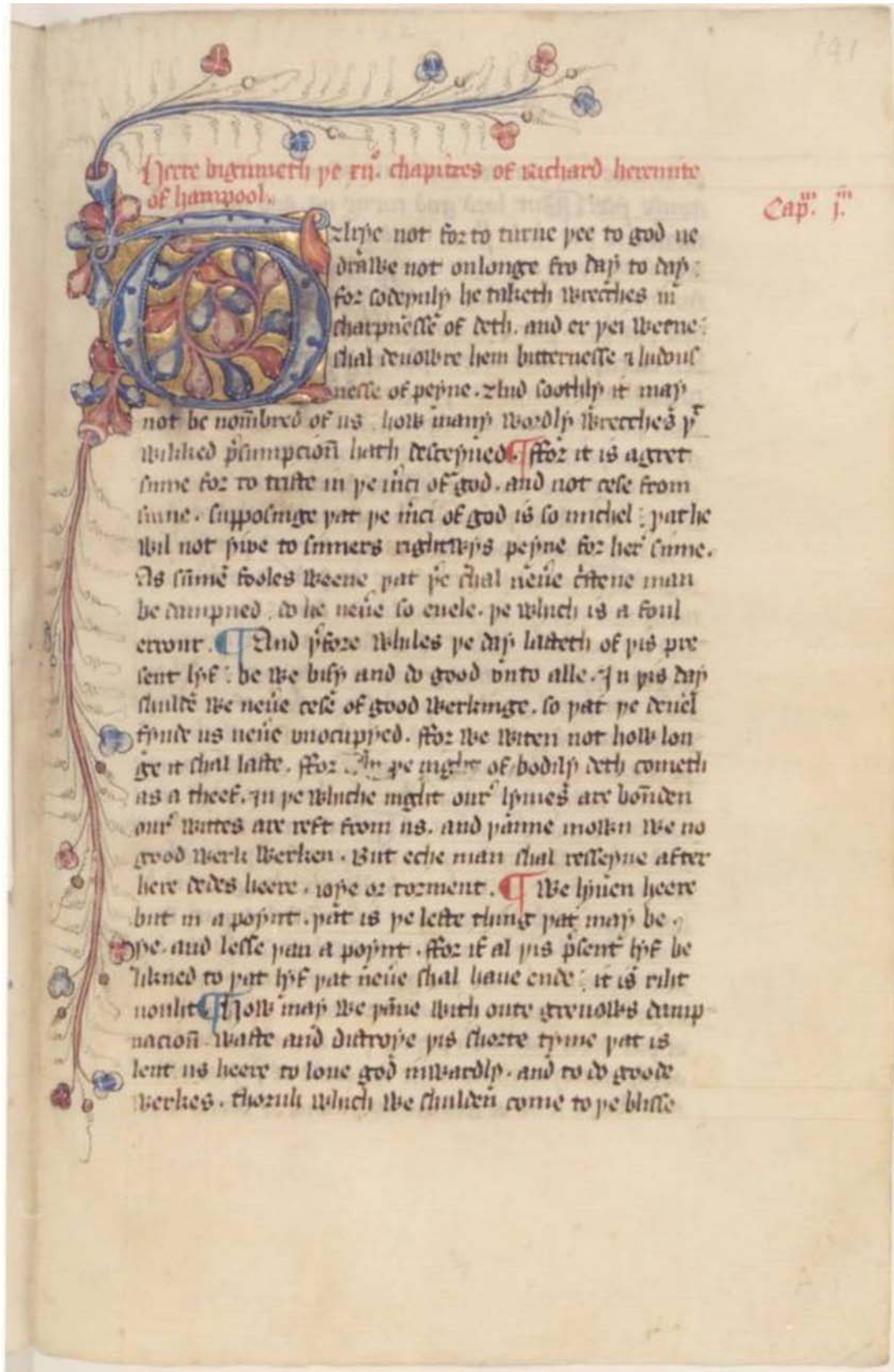
There is some evidence of serious study of the manuscript, or at least careful correction by the scriptorium responsible for its production. Avril Henry identifies notes and corrections in at least three hands.<sup>232</sup> The scribe appears to have gone back over his or her own work, carefully making corrections and even glossing words that may have appeared too archaic or difficult because of dialect. For example on fol. 144<sup>r</sup> the scribe has written 'fagen', which is later glossed 'i.e. flateren'; similarly on fol. 149<sup>r</sup> the gloss 'i.e. preisinge' accompanies the word 'loovinge'. In addition there

---

came to be with her and comfort her as she died. See Watson and Jenkins, *Writings*, pp. 65-67, 129-133 (p. 65).

<sup>231</sup> See Cambridge University Library, *A Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge*, 5 vols (Cambridge: Cambridge University, 1856-1867; repr. 1980), II, pp. 492-3.

<sup>232</sup> See Henry, *Pilgrimage*, I, p. xxxii-xxxiii, for a full description.

PLATE 2. Cambridge, University Library, MS F.f.5.30, fol. 141<sup>r</sup>

is a second set of emendations in a small, neat, corrector's hand. Thirdly, the rubricator also makes occasional corrections.

The manuscript is written entirely in the vernacular, and contains just two main texts:

- i) Fols 1<sup>r</sup>-4<sup>v</sup> The flyleaves contain notes and pen trials in a variety of hands from the fifteenth to seventeenth centuries.
- 1) Fols 5<sup>r</sup>-140<sup>v</sup> *The Pilgrimage of the Lyfe of the Manhode*; an anonymous Middle English prose translation from the first recension of Guillaume de Deguileville's French poem *Le Pèlerinage de la vie humaine* written in 1330-1; *IPMEP* 263; Wells Rev: 2552 (192); for an edition based on this manuscript with collations from the other five copies see Henry, *Pilgrimage*.
- inc.* To þilke of þis regiown whiche han noon hows [. . .]
- expl.* [. . .] which God grawnte to alle quike and dede. Amen.
- 2) Fols 141<sup>r</sup>-164<sup>v</sup> Richard Rolle, *Amendinge of Lyf*; *IPMEP* 651, 652; Wells Rev: 3424 (15); variants from this manuscript are noted in the critical apparatus of the present edition.
- inc.* Tarye not for to turne þee to God [. . .]
- expl.* [. . .] endeles blisse in world of worldes withouten ende. Amen.

Both of these texts were popular in the fifteenth century. There are more than sixty extant copies of *Le Pèlerinage*, and manuscripts of a number of translations into German, Dutch, Spanish, and English. There has been some disagreement as to the dating of Cambridge, University Library, MS Ff.v.30. In 1869 William Wright described it as a fifteenth-century copy, noting of the original translator:

That he lived and wrote after the time of Chaucer may be inferred from his adopting that poet's verse translation of the alphabetical acrostic (fols 108<sup>r</sup>-111<sup>v</sup>) known as *Chaucer's ABC*, or *La Priere de nostre Dame*.<sup>233</sup>

The Cambridge University Library catalogue, completed two years prior to Wright's publication, dates the manuscript at 'the close of the fourteenth century' citing palaeographic evidence.<sup>234</sup> Hope Emily Allen seems to follow the catalogue's dating rather than Wright's, describing it as 'late 14th century', with Valerie Lagorio and Michael Sargent following suit: '1375-1400'.<sup>235</sup> Like Wright, however, Henry notes the presence of Chaucer's translation of 'the ABC to the Virgin' in her edition, and dates it in the first half of the fifteenth century.<sup>236</sup> Robert Raymo follows Henry, but is more specific '1425-50'.<sup>237</sup> A. J. Minnis notes that the 'ABC' is unlikely to have been one of Chaucer's early poems, and that all 'the English translators of Deguileville, rather than translate the poem for themselves, prefer to use Chaucer's version'.<sup>238</sup> I am therefore inclined to follow Henry's dating, which is not too specific but places the text firmly in the fifteenth century.

Before being housed in the Cambridge University Library, this manuscript was part of the library of John Moore, Bishop of Ely (d.1714). On fol. 3<sup>r</sup> there is written

---

<sup>233</sup> *The Pilgrimage of the Lyf of the Manhode: From the French of Guillaume de Deguileville*, ed. by William Aldis Wright (London: Nichols, 1869), p.i.

<sup>234</sup> Cambridge, *Catalogue*, II, pp. 492.

<sup>235</sup> Allen, *Writings*, p. 241; Wells Rev: 3424.

<sup>236</sup> Henry, *Pilgrimage*, I, p. xxii, xxxii, and II, p. 485.

<sup>237</sup> Wells Rev: 2552.

<sup>238</sup> A. J. Minnis, with V. J. Scattergood and J. J. Smith, *The Shorter Poems*, Oxford Guides to Chaucer, 3 (Oxford: Clarendon, 1995), p. 462.

‘Johannes bysshop’ in a hand other than his own.<sup>239</sup> On the same folio the name ‘Thomas Hows’ is written twice in a fifteenth-century hand. On the verso is found another mark of ownership; Allen reads it as ‘Liber Johannis Wales’, but Henry prefers ‘Liber Johannis Malet’.<sup>240</sup> On fol. 3<sup>v</sup> is found ‘A le bone estoire bone guerdon’ in a sixteenth-century italic hand, and ‘compare another copy Ff.v.30’ in a modern hand. Another note in a modern hand reads ‘f. 4 gone’; a fact which is evidenced in the offsets on fols 3<sup>v</sup> and 5<sup>r</sup>. Another fifteenth-century hand can be found on fol. 68<sup>r</sup>, where ‘Wille Crane did me’ is written into a space in the text. This same hand is responsible for numerous notes and jottings throughout the manuscript, for example fol. 79<sup>v</sup> ‘In my be [. . .]’; fol. 80<sup>v</sup> ‘In my begynnyng’; fol. 81<sup>r</sup> ‘I in me by gynde God me spede’; fol. 84<sup>v</sup> ‘I’; fols 111<sup>r</sup>-112<sup>r</sup> ‘Wyll’; fol. 140<sup>v</sup> ‘W [. . .] m [. . .]’; and marks on twelve other folios. The beginning of a conveyance can be found on one of the end flyleaves (fol. 165<sup>v</sup>), which locates the manuscript at one time in Devon:

Omnibus Christi fidelibus ad quos hoc scriptum indentatum peruenerit ego  
 Williamus Dalyng Junior dedi consesse [?] et hac carta mea confirmaui  
 Willielmo P. de M. in comitatu Deuoniensi armigero etc. omne meum  
 messuageum et terram meam in manibus de anton gefferd habendum et  
 tenendum omne singulum.<sup>241</sup>

<sup>239</sup> Henry, *Pilgrimage*, p. xxxii. Cambridge University holds many of John Moore’s manuscript documents, some in his own hand. For example: accounts (Dd.14.26[8]); a library catalogue (Oo.7.49); and letters (Add.2.no.192; Add.51.nos.204-5; Add.4251.nos.977-8).

<sup>240</sup> Allen, *Writings*, p. 241; cf. Henry, *Pilgrimage*, p. xxxii. I have not been able to identify this owner, but note that Serenus Cressy (the first editor of Julian of Norwich’s writing) addresses a letter to fellow Benedictine, John Mallet, in 1674 concerning matters of editing. See Patricia C. Brückmann, ‘Cressy, Hugh Paulinus (1605-1674)’, *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004) <<http://www.oxforddnb.com.ezproxy.auckland.ac.nz/view/article/6676>> [accessed 5 April 2007] (para. 7 of 8).

<sup>241</sup> Cited in Henry, *Pilgrimage*, p. xxxii.

There is insufficient information here to make any firm comment on the early provenance or readership of the manuscript, although the fact that both texts are in the vernacular does point towards a lay audience.

### **Oxford, Bodleian Library, MS Douce 322**

Bound in an eighteenth-century purple velvet cover, Douce 322 bears the arms of Francis Douce (1757-1834) on the inside of the front cover.<sup>242</sup> The volume consists of 102 vellum folios, all in good condition. The foliation is modern. A study of the contents reveals that at least one folio is missing between fols 97 and 98, and possibly another between fols 100 and 101.<sup>243</sup> The folios measure 280 x 190mm, with on average forty lines of text written neatly into a ruled area of 210 x 140mm in two columns 65 mm wide. Ian Doyle judges the manuscript to be the work of a single fifteenth-century hand, although the scribe does seem to adopt different styles on fols 1<sup>v</sup>-9<sup>r</sup>, 10<sup>r</sup>-17<sup>r</sup>, 18<sup>r</sup>-20<sup>r</sup>, 20<sup>v</sup>-97<sup>v</sup>, and 98<sup>r</sup>-101<sup>v</sup> respectively.<sup>244</sup>

This edition was clearly an expensive one, with a large collection of texts, elaborate initials throughout, capital flourishes, a number of illustrations, and some illuminations.<sup>245</sup> The initials ‘KL’ that head every month of the opening calendar, for

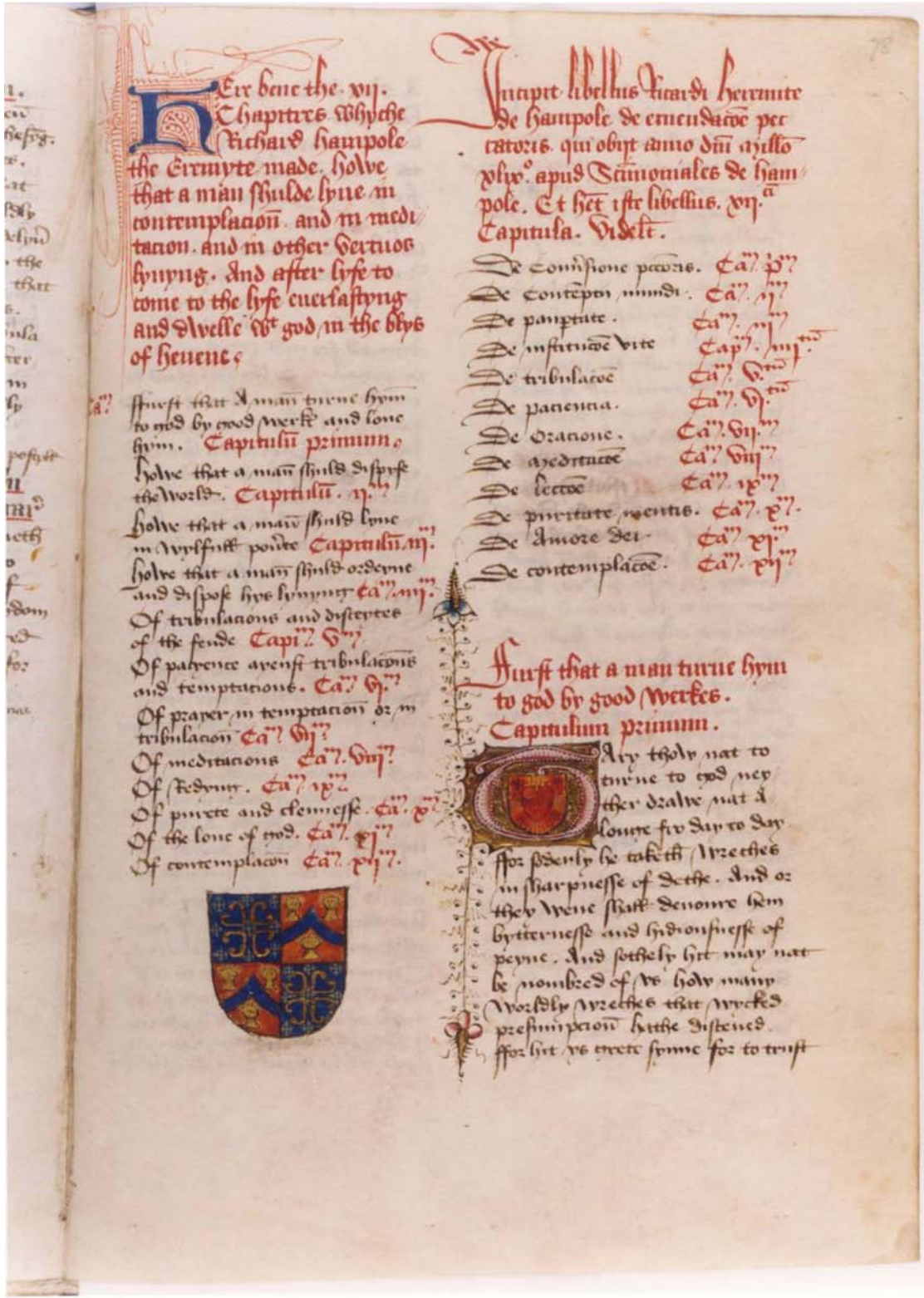
---

<sup>242</sup> See description in *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford Which Have not Hitherto been Catalogued in the Quarto series*, ed. by Falconer Madan and others, 7 vols (Oxford: Oxford University Press, 1895-1953; repr. 1980), IV, pp. 593-5.

<sup>243</sup> Noted in Paul Lee, *Nunneries, Learning and Spirituality in Late Medieval English Society: The Dominican Priory of Dartford* (York: York Medieval Press, 2001), p. 173.

<sup>244</sup> A. Ian Doyle, ‘Books Connected with the Vere Family and Barking Abbey’, *Transactions of the Essex Archaeological Society*, 25 (1958), 222-243, (p. 223). Cf. *LALME*, III, p. 123, which judges two of these styles to be ‘in a similar language’.

<sup>245</sup> For a list of images in Douce 322 see *An Index of Images in English Manuscripts, from the Time of Chaucer to Henry VIII, c. 1380 - c. 1509: The Bodleian Library, Oxford*, gen. ed. Kathleen L. Scott, 3 vols (London: Harvey Miller, 2000-02), II, p. 39. See also Scott, *Later Gothic Manuscripts, 1390-1490*, 2 vols (London: Harvey Miller, 1996), I, p. 75, n. 59, and II, pp. 337, 338.



**H**ere be the .vij. Chapters whiche Richard hampole the Ermyte made. holve that a man shulde lyue in contemplacon. and in meditacon. and in otheer vertuos luyng. And after lyfe to come to the lyfe euerlastyng and dwellle w<sup>th</sup> god in the blys of heuene.

- Howe that a man turne hym to god by good werke and lone hym. **Capitulu primum.**
- Howe that a man shuld dyspyse the world. **Capitulu .ij.**
- Howe that a man shuld lone in wyllfull powte **Capitulu .iij.**
- Howe that a man shuld ordeyne and dyspose hys luyng. **ca. .iiii.**
- Of tribulacions and dysceytes of the fende **Capit. .v.**
- Of patience ayens tribulacions and temptacions. **ca. .vi.**
- Of praper in temptacion or in tribulacion **ca. .vij.**
- Of meditacons **ca. .viij.**
- Of fedmyng. **ca. .ix.**
- Of purete and clemesse. **ca. .x.**
- Of the lone of god. **ca. .xi.**
- Of contemplacon **ca. .xii.**



**I**ncipit libellus Ricardi heremite de hampole de emendacione peccatoris. qui obiit anno dñi millo pliv. apud Samoniaces de hampole. Et hec iste libellus. .xij. Capitula. Videlt.

- De confessione peccatis. **ca. .i.**
- De contemptu mundi. **ca. .ii.**
- De paupertate. **ca. .iii.**
- De infirmitate vite **ca. .iiii.**
- De tribulacione **ca. .v.**
- De patientia. **ca. .vi.**
- De oracione. **ca. .vii.**
- De aeditacione **ca. .viii.**
- De lectioe **ca. .ix.**
- De puritate mentis. **ca. .x.**
- De amore dei. **ca. .xi.**
- De contemplacon. **ca. .xii.**

**H**owe that a man turne hym to god by good werkes. **Capitulum primum.**

**H**ow thow nat to turne to god ney ther dralve nat a lounge for day to day for sdenly he taketh wretches in sharpnesse of dethe. And or they wene shall deuoure hem bytternesse and hidousnesse of peyne. And sdenly hit may nat be nombred of vs how many worldly wretches that woked presumption hathe distrued. for hit vs enete some for to trust

PLATE 3. Oxford, Bodleian Library, MS Douce 322, fol. 78r

example, are produced in red, blue, and green ink, with a thick gold border around each. Fol. 10<sup>r</sup> is headed by a coat of arms in red, blue, and gold belonging to the Baron family.<sup>246</sup> Also on this folio there is a historiated initial ‘P’, in which is found a depiction of the naked, miserable Job lying on his ‘donghyll’ praying to God, who peers down from the heavens and quite literally illuminates the scene. On fol. 15<sup>r</sup> another poem is illustrated: ‘A trefyfe of parce michi Domine’. The poet is depicted reclining amongst the grass and flowers of a forest clearing, birds are in the trees and one is depicted as singing ‘parce michi Domine’. A flourished initial ‘S’ is found on fol. 18<sup>r</sup>, accompanying a Latin treatise on the sacraments with English verse translation. Coloured in red and white with gold surrounds, there are blue, orange, and green floral patterns within the letter, and flourishes that extend to fill the entire margin, top and bottom, with bursting flowers of red, pink, blue, and green. In contrast, the verse on fol. 19<sup>v</sup> is accompanied by an image of ‘dethe’. A skeletal figure is depicted holding a bell in one hand and a spear in the other. All around this spectre are written the words ‘dethe, deth, deth’. This introduces a number of passages on the theme of death, including an excerpt from a translation of *Ars Moriendi*, the ‘booke of crafte of dying’, the incipit of which on fol. 26<sup>v</sup> contains a historiated ‘T’, depicting a man on his deathbed being attended by a priest.

The opening of the *Amendinge* text (fol. 78<sup>r</sup>) is one of the most beautifully decorated folios, and was clearly highlighted by the scriptorium as a significant text for the client. At the foot of the page is a quartered shield incorporating the arms of both the

---

<sup>246</sup> See also description in Bodleian Library, *Catalogue of the Printed Books and Manuscripts Bequeathed by Francis Douce Esquire to the Bodleian Library* (Oxford: Oxford University Press, 1840), p. 55.

## INTRODUCTION

Knollys and Baron families.<sup>247</sup> The top right and bottom left quarters of the shield depict the blue inverted 'V' with three yellow sheaves on a red background of the Baron family (also found on fol.10<sup>r</sup>); the remaining quarters contain the large gold cross surrounded by nine small white crosses on a blue background of the Knollys family. Perhaps most striking on this folio is an extravagantly flourished and illuminated initial at the opening of the *Amendinge* text. The ornate 'T' is coloured pink and white, with gold surrounds. Flourishes extend over half the height of the page, culminating in two flower heads. An illuminated red shield sits in the middle of the initial, and in the centre of the shield is a heart, pierced and bleeding on the left side. Golden rays shine from three sides of the heart, and above it sits the monogram 'Ihs'. At the four corners of the shield are star-like clusters. Throughout the entire manuscript numerous blue initials are boxed with red designs and given red flourishes which extend half the length of the page (see, for example, fol. 78<sup>r</sup>). The individual text and chapter headings are mostly in red, and many ordinary capitals are rubricated alternately in red and blue, especially nearer the beginning of the codex. Paragraph marks throughout also alternate in red and blue ink. Latin summaries of the main body of the text, in red with a blue border, are added in the margins by the rubricator.

The contents of the manuscript provide an elaborate compendium on the religious life, particularly appropriate for a devout lay or monastic audience. It opens with a liturgical calendar and miscellaneous poems and prayers, followed by treatises on confession and the sacraments, a number of texts in the genre of *Ars moriendi*, and finally works addressing the eucharist, tribulation, and prayer:

---

<sup>247</sup> Bodleian, *Catalogue*, p. 55; Lee, *Nunneries*, p. 173.

## INTRODUCTION

- i) Fol. i<sup>r</sup> Fly-leaf dedication, in a fifteenth-century hand.  
*inc.* These booke in whome is contente dyuers deuowte [. . .]  
*expl.* [. . .] nece to þe for seyde gentylman William Baron.
- ii) Fol. 1<sup>v</sup> A contents page.
- 1) Fols 2<sup>r</sup>-7<sup>v</sup> A calendar in English verse by John Lydgate;  
*IMEV* 1721; *Minor Poems of John Lydgate, Part I*, ed. by Henry N. MacCracken, EETS, e.s. 107 (London: Oxford University Press, 1911), pp. 363-76, edits the text from another copy but with variants from Douce 322.  
*inc.* Ihesu Lorde for thy holy circumsicion [. . .]  
*expl.* [. . .] hit ys made after the forme of a compote manuell.
- 2) Fol. 8<sup>r</sup> ‘Canticus Amoris’; a poem attributed to Lydgate; *IMEV* 1781; *Religious Lyrics of the Fourteenth Century*, ed. by Carleton Brown (Oxford: Clarendon, 1924), pp. 61-5.  
*inc.* Ihesu thy swetnesse who myght hit se [. . .]  
*expl.* [. . .] with the to dwell withoutyn ende. Amen.
- 3) Fols. 8<sup>v</sup>-9<sup>v</sup> ‘Quia amore languo’; a poem describing the relationship between the Virgin Mary and humankind; Brown, *Fourteenth Century*, pp. 234-237.  
*inc.* In a tabernacle of a toure [. . .]  
*expl.* [. . .] and lerne to synge: *Quia amore languo*.
- 4) Fol. 9<sup>v</sup> A prayer concerning Christ’s suffering; extracted from a longer English poem; *IMEV* 2352; *Religious Lyrics of the Fifteenth Century*, ed. by Carleton Brown (Oxford: Oxford University Press, 1939), pp. 135-136.

## INTRODUCTION

- inc.* Now, now Ihesu for thy circumcision [ . . . ]
- expl.* [ . . . ] we may reioyse euer þy presence. Amen.
- 5) Fol. 10<sup>r</sup>-15<sup>r</sup> ‘Pety Job’; wrongly ascribed here to Rolle; *IMEV* 1854;  
*Twenty-Six Political and Other Poems from Oxford MSS Digby 102 & Douce 322*, ed. by J. Kail, EETS, 124, 2 vols (London: Oxford University Press, 1904), I, pp. 120-43.
- inc.* Lyef Lord my soule thow spare [ . . . ]
- expl.* [ . . . ] euer with the dwell, through *parce michi domine*.
- 6) Fol. 15<sup>r</sup>-17<sup>r</sup> ‘A tretyse of *parce michi domine*’; wrongly ascribed in the text to Rolle; *IMEV* 561; Brown, *Fifteenth Century*, pp. 208-215.
- inc.* By a forest syde walking as I went [ . . . ]
- expl.* [ . . . ] sheweth to vs hys blessed face. Amen.
- 7) Fol. 17<sup>r</sup>-18<sup>r</sup> ‘The seuyn dedely synnes’; an English prose confession; *IMEP* 4, 74; *IPMEP* 309; Jolliffe, C.21; Wells Rev: 2358 (211); *The Minor Poems of the Vernon MS, Part I*, ed. by Carl Horstmann, EETS, 98 (London: Kegan Paul, Trench, Trübner, 1892), pp. 19-21, edits another copy of this text.
- inc.* Pryde I knowledge me gylty, and yelde me to God [ . . . ]
- expl.* [ . . . ] all the holy company of heuen.
- 8) Fol. 18<sup>r</sup>-19<sup>r</sup> ‘sex obseruanda omni Christiano in extremis’; a Latin prose treatise on the sacraments, with English verse explicit; *IMEV* 741.
- inc.* Solucio debiti ab obligacibus absoluit [ . . . ]  
Euery man and woman hath grete nede . . .
- expl.* [ . . . ] that Cryste for vs ordeyned. Amen.

INTRODUCTION

- 9) Fol. 19<sup>r</sup> ‘A descripcion of feythe, hope and charyte’; an English prose treatise; *IMEP* 4, 75; Jolliffe, G.9; Wells Rev: 2291 (54).  
*inc.* Feythe ys knowlege yeuyn to vs [. . .]  
*expl.* [. . .] to thy neyghbor in God and for God.
- 10) Fol. 19<sup>v</sup> ‘Thorough two thyngs principally may a man knowe whether he be meke or no’; an English prose treatise; *IMEP* 4, 75; Jolliffe, G.29; Wells Rev: 2297 (78).  
*inc.* Yef hys hert be nat meued through hys owne wyll [. . .]  
*expl.* [. . .] and hys mouthe be shut from unmeke answer.
- 11) Fol. 19<sup>v</sup> Reflections on an illustration of Death; found also in Harley 1706; *IMEV* 3143; *The Minor Poems of John Lydgate, Part 2*, ed. by Henry N. MacCracken, EETS, 192 (London: Oxford University Press, 1934), pp. 655-7; the illustration is reproduced in Rosemary Woolf, *The English Religious Lyric in the Middle Ages* (Oxford: Clarendon, 1968), facing p. 328.  
*inc.* Syth that ye lyste to be my costes [. . .]  
*expl.* [. . .] ffor Adams synns must dye of nature.
- 12) Fol. 20<sup>r</sup> English verse on mortality, from Lydgate’s *Fall of Princes*; *IMEV* 3143; MacCracken, *Minor Poems 2*, pp. 655-7.  
*inc.* O worldely folke auerteth and take hede [. . .]  
*expl.* [. . .] by thy dethe had the victory. Amen.
- 13) Fols 20<sup>r</sup>-25<sup>v</sup> ‘howe we shull lerne to dye’; an English translation, from cap. 5 of Heinrich Suso’s Latin treatise on the preparation for death, *Horologium sapientiae*; *IMEP* 4, 75; *IPMEP* 465; Jolliffe, L.8 (b); Wells Rev: 2365 (221), and 3125 (80); for an

edition of another translation of the whole text see Carl Horstmann, ‘*Orologium Sapientiae* or *The Seven Poyntes of Trewe Wisdom* aus MS Douce 114’, *Anglia: Zeitschrift für Englische Philologie*, 10 (1888), 323-389.

*inc.* Disciple sythen hyt ys so that deth yeueth nought to man [. . .]

*expl.* [. . .] and euerlastyng felicite. Amen.

- 14) Fols 25<sup>v</sup>-26<sup>r</sup> ‘A chapitre taken oute of a book cleped *tour*e of all *tour*es’; a fifteenth-century translation of the first chapter of the section of the *Somme le roi* on learning to die; other than this and two other related manuscript references, nothing is known of the source, *Toure of All Toures*; *IMEP* 4, 76; *IPMEP* 234; Jollife, A.1 and L.1; Wells Rev: 2260 (6); Francis, *Vices and Virtues*, p. xxxii, pp. 68-71.

*inc.* Ayenst hys wyll he dyeth that hath nat lerned to dye [. . .]

*expl.* [. . .] to kunne wele for to lyue wele for to dye.

- 15) Fols 26<sup>v</sup>-38<sup>v</sup> ‘The booke of crafte of dying’; an English translation (c. 1410) of one of the two versions of *Ars moriendi*, drawn mostly from part III of Jean Gerson’s *Opusculum tripartitum*, and intended to assist lay people at the time of death in the absence of a priest; *IMEP* 4, 77; *IPMEP* 234; Jolliffe, L.4 (a); Wells Rev: 2361 (216); this copy is edited by Mary E. Scott, ‘Go, Crysten Soul: A Critical Edition of *The Craft of Dying*’ (unpublished doctoral thesis, Miami University, 1975).

*inc.* For as moche as the passage of dethe [. . .]

*expl.* [. . .] that ys medyatoure betwene God and man. Amen.

INTRODUCTION

- 16) Fols 39<sup>r</sup>-52<sup>r</sup> ‘A tretyse of gostly batayle’; a prose conflation of *Dives and Pauper*, *Pore Caitiff*, *Three Arrows of Doomsday*, and *Pains of Purgatory*, intended for a lay as well as a religious audience; *IMEP* 4, 77; *IPMEP* 120; Jolliffe H.3; Wells Rev: 2331 (173); this copy is edited by Valerie Murray, ‘An Edition of *A Tretyse of Gostly Batayle and Milicia Christi*’ (unpublished doctoral thesis, Oxford University, 1970).
- inc.* Brother or suster that desyrest to come [ . . . ]
- expl.* [ . . . ] whyche man was ordeyned to in hys furst creation. Amen.
- 17) Fols 52<sup>v</sup>-61<sup>v</sup> ‘A ladder of foure rongys’ or ‘scala celi’; English translation of the *Scala claustralium* or *Scala celi*, variously attributed to Augustine, Anselm, Bonaventura, and Bernard, but probably written by the Carthusian monk and prior, Guigo II (d. 1188); *IMEP* 4, 78; *IPMEP* 76; Jolliffe M.1; Wells Rev: 3113 (69); *Deonise hid Divinite and Other Treatises on Contemplative Prayer Related to the Cloud of Unknowing*, ed. by Phyllis Hodgson, EETS 231 (London: Oxford University Press, 1955), pp. 100-117, edited from a different base text, but with variants from this copy.
- inc.* As I was occupyed on a day in bodyly trauayle [ . . . ]
- expl.* [ . . . ] fro vs all euylls that vs myght lete hym to loue. Amen.
- 18) Fol 62<sup>r</sup> A treatise on the eucharist, attributed in the rubric to ‘Seynt albert the bysshop’, the Dominican theologian Albertus Magnus (1206-1280) who taught Aquinas; *IMEP* 4, 78; *IPMEP* 572.

INTRODUCTION

- inc.* Furst when ye resceue oure Lorde in fourme of brede [. . .]
- expl.* [. . .] the soule resceue hit nat worthyly than hit ys in heuenn.
- 19) Fol. 62<sup>v</sup> ‘Laudes deo Nostro’; a short Latin treatise concerning Mary Magdalene, attributed in the text to ‘Adam Cartusiensis’; see Margaret Thomson, *The Carthusian Order in England* (London: SPCK, 1930), pp.336-338, who identifies the author as the Prior of the Hinton Charterhouse from 1377-1391.
- inc.* Hec sunt que Maria Magdalena [. . .]
- expl.* [. . .] hec magistrum Adam Cartusiensem.
- 20) Fols 62<sup>v</sup>-63<sup>r</sup> ‘A lytell shorte trefyse that telleth [. . .] of tribulacion’ or *The Six Masters*. A text derived from the *Twelve Profits of Tribulation*, the most popular of several English translations of the thirteenth-century *Tractatus de tribulacione*; *IMEP* 4, 79; *IPMEP* 287; Jolliffe J.2 (c); Wells Rev: 3127 (81); see also Barratt, *Tribulation*, a Middle English translation of an Old French prose treatise, the *Livre de tribulacion* (c. 1270), itself a translation of the *Tractatus*.
- inc.* The furst mayster sayde that yef any thyng had bene better [. . .]
- expl.* [. . .] to brynge vs to hys blysse that neuer shall haue ende.
- 21) Fol 63<sup>v</sup> ‘Nota de paciencia infirmitatis’; a Latin treatise also attributed to Adam the Carthusian, and found in other MSS alongside *The Six Masters*.
- inc.* Si sciret homo, quantum ei infirmitas [. . .]
- expl.* [. . .] Deus bene dutis in scala. Amen.

INTRODUCTION

- 22) Fols 64<sup>r</sup>- 77<sup>v</sup> ‘the xij prophetis and euangelistes of tribulatioun’; an English translation of the shorter version of *Tractatus de tribulacione*, known also as *De duodecim utilitatibus tribulationis*; *IMEP* 4, 80; *IPMEP* 142; Jolliffe J.3 (b); Wells Rev: 3127 (81); see Horstmann, *Yorkshire Writers*, II, pp. 45-60; and Barratt, *Tribulation*, pp. 134-143.
- inc.* Lord God graunte vs helpe of tribulacion to the soule that art distroubled and tempted [. . .]
- expl.* [. . .] the whiche kyngdom brynge he all us that suffered dethoure Lorde Ihesus. Amen for charyte deo gracias.
- 23) Fols 78<sup>r</sup>-94<sup>r</sup> Richard Rolle, *Amendinge of Lyf*; *IMEP*, 4, 80; *IPMEP* 651, 652; Wells Rev: 3424 (15); variants from this manuscript are noted in the critical apparatus of the present edition.
- inc.* Tary thow nat to turne to God [. . .]
- expl.* [. . .] into worldys of worldys withouten cesying. Amen.
- 24) Fol 94<sup>r</sup>-97<sup>r</sup> ‘Meditatio Sancti Augustini’; an English translation of a Latin treatise ascribed to St Augustine; *IMEP* 4, 81; *IPMEP* 574; Jolliffe I.32.
- inc.* Seynt Austyn the hooly doctour techeth thorough declaracion of holy wrytte [. . .]
- expl.* [. . .] have mercy on me. Ihesu. Ihesu. Ihesu. Amen.
- 25) Fols 97<sup>r</sup>-97<sup>v</sup> ‘How a man or a woman of sympull kunnyng shall make hys prayer to God almighty’ or *Prayer for a Layman*; from the final chapter of a fourteenth-century treatise, the *Contemplations of the Dread and Love of God*, often attributed (falsely) to Rolle

## INTRODUCTION

and addressed primarily to the laity; the text here ends abruptly, probably due to a missing folio; *IMEP* 4, 82; Jolliffe M.15; Wells Rev: 3086 (41); *Contemplations of the Dread and Love of God*, ed. by Margaret Connelly, EETS, 303 (Oxford: Oxford University Press, 1993), pp. 41-43.

*inc.* Furst when thow shapest the to pray [. . .]

*expl.* [. . .] nothyng may be but synne and wrechydness that cometh of me, wherfore Lorde I beseeche [*incomplete*]

- 26) *\*missing* ‘a confession whyche ys also a prayer made by Seynt Brandon’ or *St Brendan’s Confession*; a popular confessional prayer spuriously attributed to St Brendan; missing from Douce 322, but its presence in the original MS at this point is known from the contents page on fol.1<sup>v</sup>, and from fol. 84<sup>v</sup> of Harley 1706, which is almost certainly a copy of Douce 322; *IMEP*, 4, 82; *IPMEP*, 311; Wells Rev: 2358 (211); see also Doyle, ‘Books’, p. 229; *The Middle English St Brendan’s Confession and Prayer*, ed. by Fumio Kuriyagawa (Tokyo: Keio University, 1968).
- 27) Fols 98<sup>r</sup>-98<sup>v</sup> Another form of confession, based on the Ten Commandments; the opening is missing due to the lost folio mentioned above, but the full text is found in Harley 1706, fol.85<sup>r</sup>; *IMEP* 4, 82 mistakenly indexes this as ‘St Brendan’s Form of Confession’; Wells Rev: 2358 (211).

## INTRODUCTION

*inc.* [. . .] for I haue ben false to the God and to man also to the my  
Lord God in false behestes and couenaunts that I haue ofte  
made to the and thyne [. . .]

*expl.* [. . .] thow lyuest and regnest Lorde Kynge God and man into  
worldes of worldes. Amen.

- 28) Fols 98<sup>v</sup>-100<sup>r</sup> ‘*Quinque Sensus*’; another form of confession, based this time  
on the five senses; *IMEP* 4, 82; cf. Jolliffe C.31 which divides  
the text differently; see also Wells Rev: 2358 (211).

*inc.* Thow hygh excellent Lord God lowly to the [. . .]

*expl.* [. . .] all the trespasse, mercy Lorde God, mercy. Amen. Amen.

- 29) Fols 100<sup>r</sup>-100<sup>v</sup> ‘*De Carta celestis hereditatis*’ or ‘charter of heuently herytage’;  
a tract from the *Poor Caitif* that was often copied  
independently; this version has an imperfect ending, which may  
indicate another missing folio between fols 100 and 101; in  
Harley 1706 this text comes after the next two items rather than  
before them, which again points to some disruption and even  
subsequent reworking of this last section of Douce 322; *IMEP*  
4, 83; *IPMEP* 166; Jolliffe B; Wells Rev: 3135 (87); see also  
Ralph Hanna, ‘The Origins and Production of Westminster  
School, MS 3’, *Studies in Bibliography: Papers of the  
Bibliographical Society of the University of Virginia*, 41  
(1988), 197-218 (p. 198).

*inc.* Euery wyse man that cleymeth hys herytage [. . .]

*expl.* [. . .] blyssed ensample yeuyng of the my Lord Ihesu Cryste.

- 30) Fol. 101<sup>r</sup> ‘Septem opera misericordie corporalia’; an imperfect version of the *Seven Works of Corporal Mercy* in English; the MS ends here abruptly, although Harley 1706 (fols 90<sup>r</sup>-94<sup>v</sup>) gives a good indication of what the original ending of Douce 322 may have looked like; *IMEP* 4, 84; Peter Revell, *Fifteenth Century English Prayers and Meditations: A descriptive list of MSS in the British Library* (New York: Garland, 1975), p. 117.
- inc.* Fede the hungry, yeue drynke to the thyrsty [. . .]
- expl.* [. . .] all trespasses ayenst me as thow techest me [*incomplete*]

The inscription on the fly-leaf, listed above, is worth returning to. Written in a different hand to that of the scribe, and on a different piece of vellum, it is of particular interest in identifying some of the early readers and owners of the manuscript:

These booke, in whome is contente dyuers deuowte tretis and specyally þe tretis þat is called ars moriendi, ys of þe zifte of William Baron Esquier to remayne for euyr to þe place and nonrye of Detforde and specially to the vse of Dame Pernelle Wrattisley, sister of the same place by licence of her abbas þe whiche Pernelle is nece to þe for seyde gentylman William Baron.

The presence of the Baron and Knollys arms on fol. 78<sup>r</sup> helps further in identifying the individuals mentioned. Ian Doyle judges the manuscript to be the work of ‘a professional scriptorium working with the assistance of non-commercial literary resources’ and dates the work as c. 1470-80.<sup>248</sup> The term ‘nece’ in the inscription, in

---

<sup>248</sup> Doyle, ‘Books’, p. 228.

## INTRODUCTION

fact refers to William Baron's granddaughter, 'Pernelle'.<sup>249</sup> Dame Parnel Wrottesley was born between 1462 and 1473, the sixth child of Jane Baron and Sir Walter Wrottesley, Sheriff of Staffordshire, Governor of Calais, and Merchant of the Staple.<sup>250</sup> Jane Baron was daughter and heir to William Baron, armiger, of Berkshire, and officer of the Royal Exchequer in London from c. 1430 to c. 1470. As well as bearing her grandfather's coat of arms, Parnel's book testifies to the importance of her maternal grandmother's family, the Knollys. Parnel's great-grandfather was Thomas Knollys, a grocer and citizen of the City of London, and lord of North Mimms manor in Hertfordshire. In 1445 or 1446, when Thomas died, William Baron was executor of the will, which included a bequest of 10 marks to his sister-in-law, Beatrice Knollys, who was then a nun at the Dominican priory in Dartford, Kent.

Following in her great-aunt's footsteps, Parnel Wrottesley may have been sent to the Dartford priory for her schooling as a child. Parnel's parents married around 1456, and the parchment family pedigree shows that she was the fifth daughter, with an older brother born in 1457. This means that the earliest Parnel could have been born was 1462, and the earliest she could have entered Dartford Priory was 1475, two years after her father's death. The one sure date we have is 1512, when William Wrottesley of Reading, living in the parish of St Olave's Silver Street, London, left a bequest to 'Dame Parnell beyng within the nonry of Dertforde'.<sup>251</sup> William was Parnel's brother, and as the second son he inherited the Baron estates in Berkshire from his

---

<sup>249</sup> *MED* **nece**, *n.*, a granddaughter.

<sup>250</sup> Most of the family history that follows is drawn from Doyle, 'Books', and Lee, *Nunneries*, pp. 173-4, the primary source for both being George Wrottesley, *A History of the Family of Wrottesley*, Collections for a History of Staffordshire, New Series, 6, 2 (Stafford: Staffordshire Record Society, 1903), pp. 216-241.

<sup>251</sup> Lee, *Nunneries*, p. 174.

mother. As a nun, Parnel was technically not permitted any personal possessions, but William left her 13s. 4d., his best ‘furre’, and coral prayer beads ‘gawded’ with silver and gilt, so that his sister might pray for his soul. The only other possession we know that Parnel owned was MS Douce 322. Given the two coats of arms, the manuscript was almost certainly commissioned by Parnel’s grandparents. It may have been produced specifically as a gift for Parnel, but given that the inscription is in another hand and on different vellum, it is more likely that the volume was first used by the grandparents and later inscribed and gifted to the young novice.

In addition to being owned and read by Parnel, and most probably first by her grandparents, Douce 322 was loaned around 1500 to the Benedictine nuns at Barking Abbey, where a copy appears to have been made: London, British Library, MS Harley 1706.<sup>252</sup> What happened to Douce 322 after Dartford Priory was dissolved is not known, but the good condition of the manuscript suggests that it was well cared for. Parnel would have been between sixty-six and seventy-seven years old at this time, although the absence of her name on the first pension list of Michaelmas 1539 suggests that she had died by then.<sup>253</sup> The next sign of ownership is from the eighteenth century, and a note in the Bodleian library catalogue: ‘the property of Ebenezer Mussel’.<sup>254</sup> An auction-sale catalogue also records that in 1766 Francis Douce bought the manuscript from Mussel.<sup>255</sup>

---

<sup>252</sup> Doyle, ‘Books’, p. 229.

<sup>253</sup> On “Dissolution and the Survival of Community” at Dartford see Lee, *Nunneries*, pp.109ff.

<sup>254</sup> Bodleian, *Catalogue*, p. 55.

<sup>255</sup> Doyle, ‘Books’, p. 239, n. 5.

### Other Version A Manuscripts

There are two other Version A manuscripts that are not used in the present edition, but are nonetheless important to mention: London, British Library, MS Harley 1706; and Oxford, Bodleian Library, MS Digby 18. In addition to these two vernacular manuscripts, I also provide here a brief description of Oxford, Bodleian Library, MS Bodley 54, which contains a copy of the Latin recension of *Emendatio* related to the Version A translation.

London, British Library, MS Harley 1706 has a modern red leather binding, with 216 numbered vellum folios and a single modern flyleaf. The original fly-leaves are on fols 1, 2, 215 and 216.<sup>256</sup> The work of four sixteenth-century scribes is evident in the main body of the text, exhibiting linguistic characteristics of Northamptonshire, and there are also numerous notes in different hands in the flyleaves and margins of the text.<sup>257</sup> The folios are 260 x 190mm, with a written area that is usually around 220 x 140mm in two 65mm columns and with 45 lines per column. Harley 1706 lacks the extravagant flourishes, illustrations and illuminations of Douce 322, but is nevertheless an attractive volume with red and blue flourished initials throughout. Chapter titles and headings are often found in red, as are some capitals and paragraph marks.

On the recto of the first folio is written, probably in an eighteenth-century hand:

‘David John Lidgate monk mad the Callender of this Book. Rich Hampole heremite

---

<sup>256</sup> See Humphrey Wanley, *A Catalogue of the Harleian Collection of Manuscripts in Two Volumes* (London: Dryden Leach, 1759), I, no. 1706.

<sup>257</sup> See *LALME*, I, p. 110 (LP 4273) which locates the MS and identifies four distinct hands.

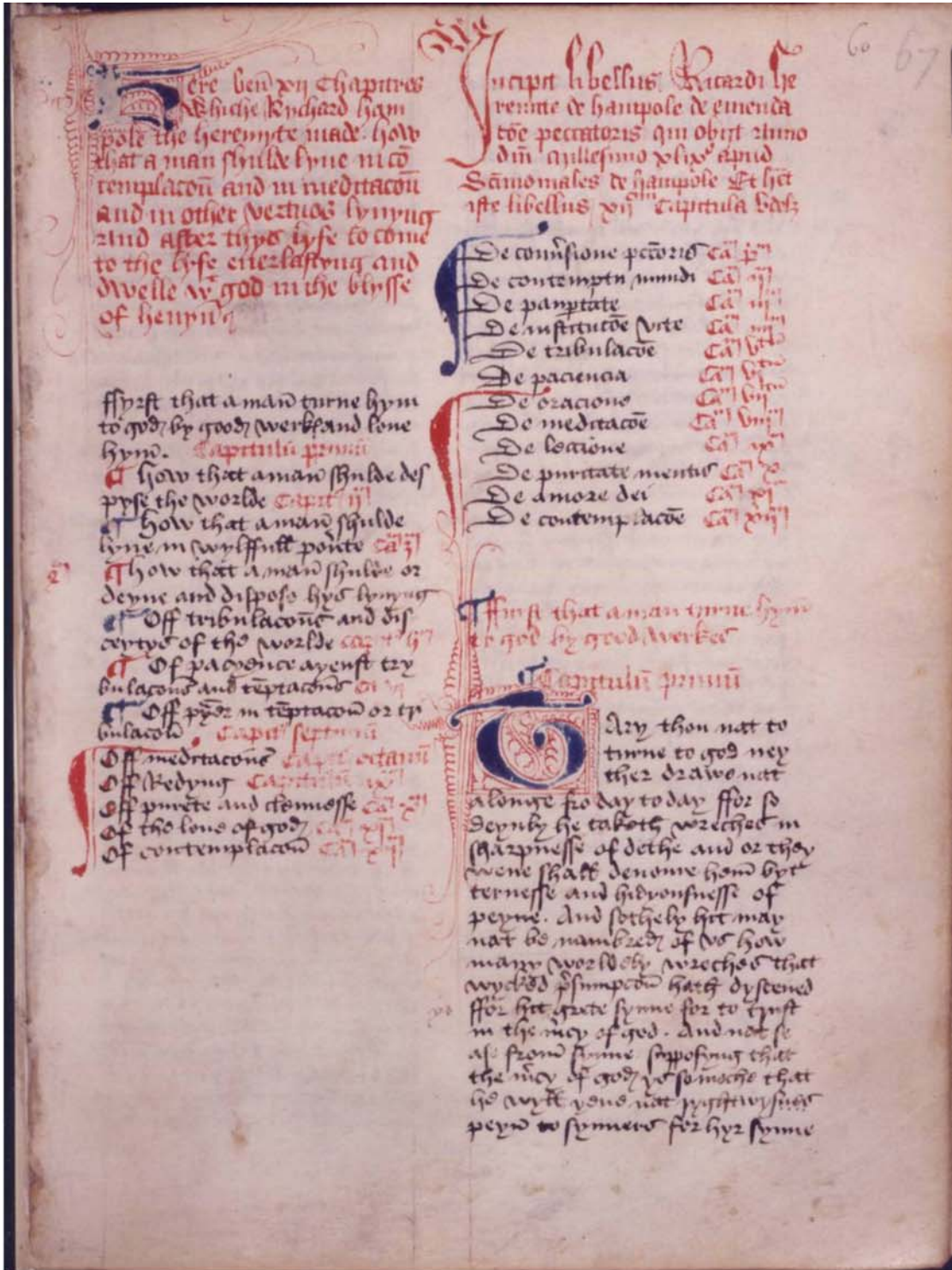


PLATE 4. London, British Library, MS Harley 1706, fol. 67r

who deceased 1049 wrote things memorable in this book' with a later correction of 'David' to 'Dan' and '1049' to '1349'. On the verso are written a number of recipes that *A Catalogue of the Harleian Collection of Manuscripts* describes as 'Divers Medicinal Receipts'. Over the page, both recto and verso, there are further recipes in the same and other hands. In the margin of the opening of the calendar (fol. 3<sup>r</sup>) is written 'Edmond Jernyngham' and at the foot of the page 'Elizabeth Oxnford'. On fol. 4<sup>r</sup> is found 'Elizabet Vere' and in a similar but less sure hand on fol. 11<sup>r</sup>, 'thys ys my boke Elysabeth beaumont'. The same hand is found on fol. 216<sup>r</sup>, 'to my ly [. . .] ecend [. . .] elizabeth beaumont', and 'Elysabeth Oxnford' on fols 93<sup>v</sup> and 95<sup>r</sup>. On fol. 214<sup>r</sup>, in the most confident hand, she again writes: 'thys yes my boke quod Elysabeth Oxynforde' and then at the foot of the page she copies a recipe from fol. 215<sup>r</sup>: 'Take a pound of the flowryrs of cowslopys in the month of may and stepe tham in oyle of olyff'. One very bold but unpractised hand marks a capital 'A' on fol. 3<sup>r</sup> and in the same hand 'Elysabeth Rokewod' in capitals on fol. 37<sup>r</sup>. Partly smudged, at the foot of fol. 156<sup>v</sup> is written: 'my wyfe gayne' in another hand, and fol. 172<sup>r</sup> 'I prays you of younge' in the same hand. Another signature is found on fols. 191<sup>v</sup> and 211<sup>v</sup>, 'margeret otwell', and 'I praye you of your marce in your prayers thenke' is written on fol. 213<sup>v</sup> in yet another hand. Other names are discernable: 'John Wylkyns' (fol. 1<sup>v</sup>), 'Welyam Corwell' (fol. 2<sup>r</sup>), 'Mari Nevil' (fol. 18<sup>r</sup>) and 'Tomyz Yeacens' (fol. 216<sup>r</sup>).

One of the early readers of the manuscript was evidently Elizabeth Beaumont, a grandchild of Sir Henry Scrope.<sup>258</sup> The oldest of nine daughters, Elizabeth was heiress

---

<sup>258</sup> James Tait, 'Scrope, Sir Henry (b. in or before 1268, d. 1336)', rev. by Nigel Ramsay, *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004) <<http://www.oxforddnb.com.ezproxy.auckland.ac.nz/view/article/24957>> [accessed 10 April 2007].

## INTRODUCTION

to her father, Richard, first Baron Scrope of Bolton and Sir Henry's younger son.<sup>259</sup> Elizabeth's aunt, Joan Scrope, was Prioress of Dartford from 1470-72.<sup>260</sup> There were also close family links with Barking abbey, where Elizabeth's sister Ann Scrope was a nun from 1485-1527, and her cousin Margaret Scrope from 1513 until the convent's dissolution in 1539.<sup>261</sup> On 24<sup>th</sup> April 1486, Elizabeth Scrope married William, first Viscount Beaumont. The Beaumont family also had connections with Dartford Priory through William's aunt, Margaret Beaumont, who was prioress there from c. 1442 to 1460. William died on 19<sup>th</sup> December 1507, and had for some time prior to this been suffering from mental illness. The following winter Elizabeth married William's long-time friend John de Vere, 13<sup>th</sup> Earl of Oxford, but just five years later he too died. Elizabeth outlived her second husband by twenty-four years, and a reference in her will to her state of 'pure widowhede' suggests that she may have been a vowess. Towards the end of her life 'old Lady Oxford' was asked by Henry VIII to be governess for the five year-old princess Mary. Cardinal Wolsey wrote with the offer, questioning if her health would permit; Elizabeth declined.<sup>262</sup> On 26<sup>th</sup> June 1537 Elizabeth died, with Barking Priory heading her list of bequests.<sup>263</sup> The names of 'Edmond Jernyngham' and 'Elysabeth Rokewod', identified in Elizabeth's will as a 'nephew' and 'one of my maidens', are found on folios 3<sup>r</sup> and 37<sup>r</sup> of Harley 1706. Whether these signatures were written after Elizabeth's death, and whether either

---

<sup>259</sup> Brigette Vale, 'Scrope, Richard, first Baron Scrope of Bolton (c.1327-1403)', *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004) <<http://www.oxforddnb.com.ezproxy.auckland.ac.nz/view/article/24963>> [accessed 10 April 2007].

<sup>260</sup> Lee, *Nunneries*, p. 147, n. 60.

<sup>261</sup> Doyle, 'Books', p. 234.

<sup>262</sup> Verily Anderson, *The De Veres of Castle Hedingham* (Lavenham, Suffolk: Dalton, 1993), p. 128.

<sup>263</sup> Doyle, 'Books', p. 236.

inherited the manuscript, cannot be ascertained.<sup>264</sup> Doyle suggests that between 1550 and 1557 John Bale, apostate Carmelite friar and Bishop of Ossory, probably had access to Harley 1706, and the inscription ‘Margaret Otwell’ on fol. 191<sup>v</sup> points to another possible owner.<sup>265</sup> E. Bernard’s Catalogue of 1697 next makes mention of Harley 1706 as belonging to Henry Worseley, of Lincoln’s Inn, whose whole collection was acquired by Robert Harley, first Earl of Oxford and Mortimer, and later by the British Museum.<sup>266</sup>

Much less is known about Oxford, Bodleian Library, MS Digby 18.<sup>267</sup> The ninety-eight folios and two fly-leaves front and back are of vellum, sized 160 x 120mm with a boxed but not lined written area of 115 x 85mm. There are around 22 lines of text on each page. The inside cover contains an early catalogue number ‘KD 18’ and in the same hand on fol. 1<sup>r</sup> ‘Rich Hampole’. *A Linguistic Atlas of Late Mediaeval English* identifies three scribal ‘languages’ in the manuscript (two from Northamptonshire) but suggests that these are all written in a single hand.<sup>268</sup> Valerie Edden agrees, and judges the single bastard Anglicana hand to be from the first half of the fifteenth century.<sup>269</sup> A rubricator has added blue initials, with red flourishes filling the full page

---

<sup>264</sup> Doyle, ‘Books’, p. 237.

<sup>265</sup> Doyle, ‘Books’, p. 239.

<sup>266</sup> *Catalogi librorum manuscriptorum Angliae et Hiberniae in unum collecti*, ed. by Edward Bernard, 2 vols (Oxford, 1697), II, part 1, no. 6853.

<sup>267</sup> William D. Macray, *Catalogi codicum manuscriptorum bibliothecae Bodleianae pars nona codices a viro clarissimo Kenelm Digby* (Oxford: Oxford University Press, 1883; repr. 1999), col. 14. See also Scott, *Index of Images*, I, p. 85.

<sup>268</sup> *LALME*, I, p. 147. The presence of several ‘languages’ suggests that the scribe copied largely what he or she saw, without ‘translating’ the dialect; see the notes on types of copying in *LALME*, I, p. 13.

<sup>269</sup> *Richard Maidstone’s Penitential Psalms, Edited from Bodleian MS Rawlinson A 389*, ed. by Valerie Edden, Middle English Texts, 22 (Heidelberg: Carl Winter, 1990), p. 17.

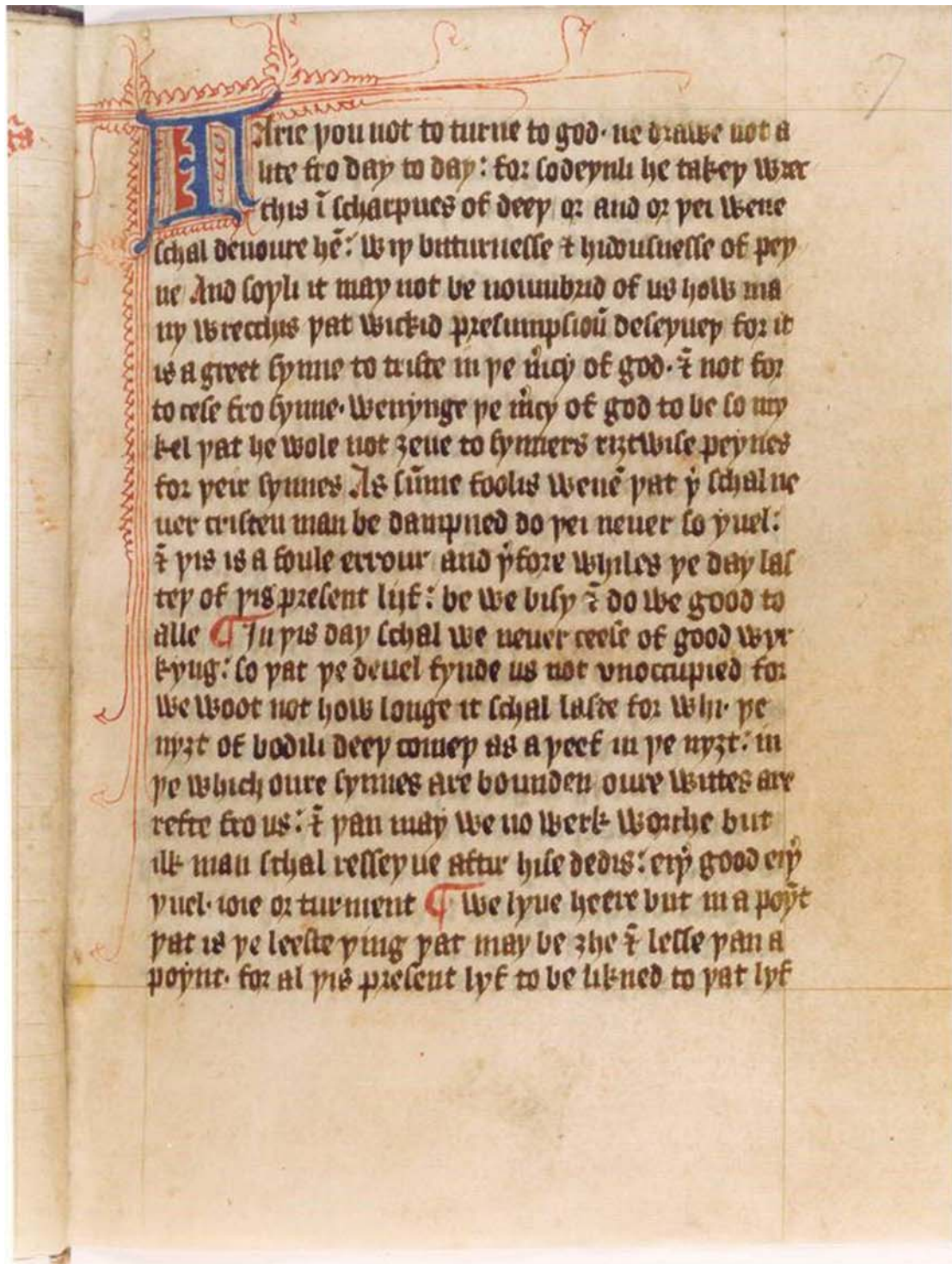


PLATE 5. Oxford, Bodleian Library, MS Digby 18, fol. 7r

in most cases. Some capitals are emphasised with red, and paragraph marks are made in red. Other larger capitals are flourished with simple illustrations, for example on fol. 36<sup>v</sup> a gargoyle is poking his tongue out in the ‘d’ of ‘don’, and a mysterious creature is found in the ‘B’ of ‘Blessid’; similarly figures appear in the ‘W’ of ‘Worschipe’ and the ‘S’ of ‘Sopeli’ in fol. 10<sup>v</sup>. Pointers are found in the margins of several pages, especially toward the beginning of the manuscript. These are mostly emphasised by the rubricator earlier on, but later are in black ink only. The rubricator sometimes doubles as a corrector, such as on fol. 9<sup>r</sup> where ‘coumfort’ is crossed out in red. There are occasional scribal self-corrections, such as on fols 83<sup>v</sup> and 90<sup>r</sup>, but these are infrequent. Catchwords are found at the end of some quires, for example fol. 14<sup>v</sup>, but not all. The manuscript comprises a liturgical calendar (fols 1<sup>r</sup>-6<sup>v</sup>), the *Amendinge* text (fols 7<sup>r</sup>-37<sup>v</sup>), Richard Maidstone’s *Penitential Psalms* (fols 38<sup>r</sup>-64<sup>r</sup>), a list of saints with accompanying Latin prose entitled ‘Litania’ (fols 64<sup>v</sup>-68<sup>r</sup>), and finally a copy of Rolle’s *Form of Living* (fols 68<sup>v</sup>-93<sup>v</sup>). The *Form* text concludes with an incomplete sentence, ‘preie for richard heremite þat’ (fol. 98<sup>v</sup>), which Ogilvie Thomson suggests might be descended (distantly) from a copy bearing Rolle’s own signature.<sup>270</sup> Concerning provenance, nothing is known prior to the seventeenth century. On 31st December 1634 Sir Kenelm Digby gave 238 vellum manuscripts to the Bodleian Library, of which Digby 18 was one.<sup>271</sup> The former owner of the collection was Thomas Allen, Digby’s tutor at Oxford, who bequeathed most of his manuscripts to his pupil.<sup>272</sup>

---

<sup>270</sup> Ogilvie-Thomson, *Prose and Verse*, p. xxxix.

<sup>271</sup> William D. Macray, *Annals of the Bodleian Library, Oxford*, 2<sup>nd</sup> edn (Oxford: Clarendon, 1890), p. 78.

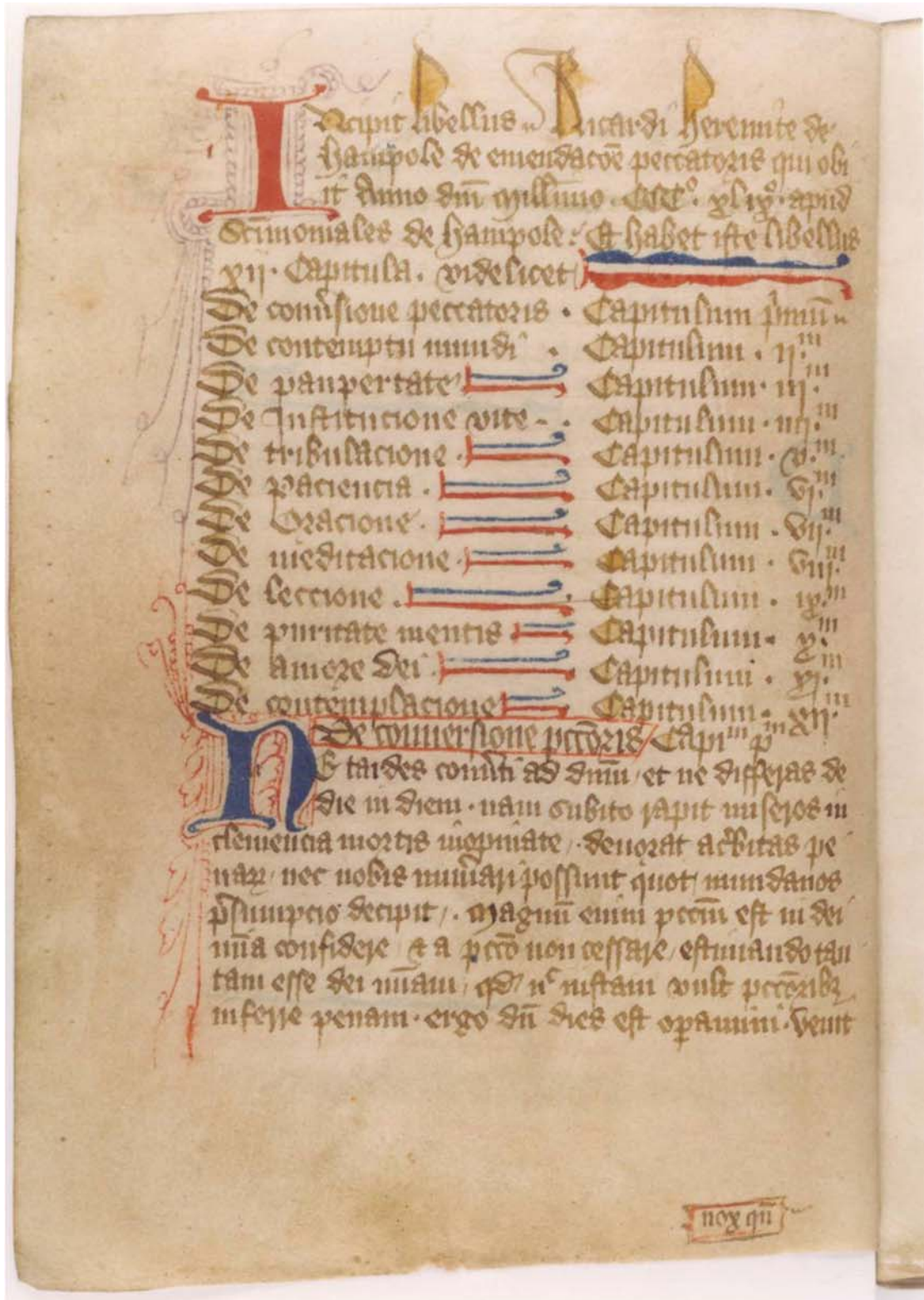
<sup>272</sup> Andrew G. Watson, ‘Thomas Allen of Oxford and his Manuscripts’, in *Medieval Scribes, Manuscripts, and Libraries*, ed. by M. B. Parkes and Andrew G. Watson (London: Scolar, 1978), pp. 279-314 (p. 279).

Finally, Oxford, Bodleian Library, MS Bodley 54, is a late fourteenth or early fifteenth-century priest's manual, made up of 160 parchment folios, and three fly leaves.<sup>273</sup> The page is 175 x 130mm, with a ruled area of 135 x 85mm, containing 26 lines of text. Three-line capitals are rubricated in blue and red ink. The texts are all written in Latin, and include a copy of the *Speculum ecclesiae* by Edmund of Abingdon (fols 1<sup>r</sup>-24<sup>r</sup>);<sup>274</sup> Rolle's *Emendatio* (fols 24<sup>v</sup>-45<sup>f</sup>) followed by a hymn, versicle and prayer; a manual on the Apostles' Creed, sacraments, sins and virtues, beginning 'Primo notantur que Christiani' (fols 46<sup>f</sup>-110<sup>f</sup>); and 'Parabole Salomonis', collections of passages on related subjects from the Bible and writings of the Church Fathers (fols 110<sup>v</sup>-155<sup>f</sup>). A note has been added in a fifteenth-century hand concerning the character of a true priest (fol. 155<sup>v</sup>) as well as two marks of ownership (fol. 157<sup>v</sup>): 'John Archar' in a fifteenth-century hand, and 'Liber Henrici Jacksoni, MDC, Maii xxi liberati, Coll. Corp. Christi, Oxon.'. Although just one among the 108 *Emendatio* copies, this text certainly did reach the audience Rolle appears to have intended it for.

---

<sup>273</sup> See Falconer, *Summary*, II, pt 1; and Scott, *Index of Images*, I, p. 50. My thanks are due to Prof. Alexandra Barratt for viewing the manuscript and identifying it as a priest's manual.

<sup>274</sup> See H. Forshaw, 'New Light on the *Speculum ecclesie* of St Edmund of Abingdon', *Archives d'histoire doctrinale et littéraire du moyen âge*, 38 (1971), 7-33.

PLATE 6. Oxford, Bodleian Library, MS Bodley 54, fol. 24<sup>v</sup>

### III. EDITORIAL METHOD AND CHOICES

The publication of Bernard Cerquiglini's controversial 1989 study, *Éloge de la variante* (or *In Praise of the Variant*), might be seen as marking the end of the era of the traditional critical edition.<sup>275</sup> We live in what has been described as a 'post-critical age' and, as Murray McGillivray writes, this requires a reassessment of the way medieval texts are edited:

Our post-critical age demands an editorial vehicle that responds to the real nature of medieval textuality by presenting medieval works in their original state, as a series of varying manuscript texts. But we should not in our regard for manuscript culture abandon the textual knowledge that can result from the process of textual criticism.<sup>276</sup>

It is no longer possible to present a Lachmannian stemma with confidence, or to emend a medieval scribe's work with the certainty that one is any closer to the elusive authorial (or translator's) holograph.<sup>277</sup> But neither is it sufficient to give up and return solely to the pre-critical naïveté of transcriptional editing.<sup>278</sup>

---

<sup>275</sup> Bernard Cerquiglini, *In Praise of the Variant: A Critical History of Philology*, trans. by Betsy Wing (Baltimore: John Hopkins University Press, 1999). On the reactions to this book see, for example, the January 1990 issue of *Speculum*.

<sup>276</sup> Murray McGillivray, 'Towards a Post-Critical Edition: Theory, Hypertext, and the Presentation of Middle English Works', *Text: Transactions of the Society for Textual Scholarship*, 7 (1994), 175-199 (p. 192).

<sup>277</sup> On the added difficulty of working with English prose translations, see Ralph Hanna, 'Editing Middle English Prose Translations: How Prior is the Source?' *Text: Transactions of the Society for Textual Scholarship*, 4 (1988), 207-216.

<sup>278</sup> A. S. G. Edwards, 'Middle English Literature', in *Scholarly Editing: A Guide to Research*, ed. by David C. Greetham (New York: The Modern Language Association of America, 1995), pp. 184-203 (p. 185), notes that when the Early English Text Society was established in 1864 textual criticism was a distinctly secondary activity to the work of transcription.

Difference and diversity are perhaps the primary characteristics of this new epoch of textual editing, with recent editions adopting a wide variety of approaches. At one end of the spectrum Watson and Jenkins, influenced by the Kane-Donaldson-Russell editions of *Piers Plowman*, have reinvented the critical edition (or as they term it the ‘synthetic approach’), creating a unique editorially crafted text from the three independent textual witnesses to Julian’s *Revelation*.<sup>279</sup> They respond to the critique of such an approach by noting that a synthesis of texts is not only about the ‘rights or genius of the author’ but also bears a ‘strong responsibility to the material or the reader’.<sup>280</sup> Conversely, Bella Millet’s edition of *Ancrene Wisse* prioritises a single best-text from among the many of versions and manuscript copies of the work, but notes:

An edition for general scholarly use cannot limit itself to a [single] corrected text [. . .]; the edited text has to be contextualized within the broader historical development of *Ancrene Wisse*. [. . .] In this edition, it is treated not as a separate and self-contained ‘version’ [. . .] but as a single stage in a multi-layered and sometimes multi-stranded process of revision [. . .] a point of entry to the textual history of the work as a whole.<sup>281</sup>

Although the contexts of *Ancrene Wisse* are very different from the vernacular translations of Rolle’s *Emendatio*, in general the present edition tends more towards Millet’s methodology. Of the five Version A translation copies described in the

---

<sup>279</sup> For their reflections on ‘Editing in Theory’ see Watson and Jenkins, *Writings*, pp. 27-31; see also *Piers Plowman: The Three Versions*, ed. by George Kane, E. Talbot Donaldson, and George Russell, 3 vols (London: Athlone Press, 1960, 1975, 1997).

<sup>280</sup> Watson and Jenkins, *Writings*, p. 28. For a useful critique, see Ralph Hanna, ‘Producing Manuscripts and Editions’, in *Crux and Controversy in Middle English Criticism*, ed. by A. J. Minnis and Charlotte Brewer (Cambridge: Brewer, 1992), pp. 109-130.

<sup>281</sup> See ‘Editorial Aims and Principles’, Millet, *Ancrene Wisse*, pp. xlv-lxi (p. lx).

previous section, I have chosen just one (T) as the base text for the edition. This manuscript has served well as a point of entry into the complex weave of translation, copying, and early reading that is the *Amendinge* text. Substantive variants from two other copies (C and D) have been recorded in the textual apparatus, and on occasion emendations made to the base text from these two witnesses. Two further copies (H and Dg) have been studied in some detail, and judged to have little to contribute towards the specific purposes of the present edition, namely to approximate (in so far as that is possible) the absent Version A translator's holograph.<sup>282</sup> One of these (Dg) could be termed the 'worst-text', and as such would make an interesting study in its own right, but I have chosen not to undertake this project here.<sup>283</sup> In the textual apparatus and end notes, and by including in the appendix parallel transcriptions of these three texts alongside one of the Latin texts (B), my aim has been to hold in tension McGillivray's two poles of 'regard for manuscript culture' and the 'process of textual criticism'.

Cerquiglini notes: 'Editing [. . .] is choice: one must cut and know the reasons for this challenging gesture'.<sup>284</sup> In what follows here I will explain in some detail why certain Version A copies have been chosen for this edition and why others have not. As was mentioned in the previous section, there is a close relationship between the Harley

---

<sup>282</sup> Elizabeth Scala, *Absent Narratives: Manuscript Textuality, and Literary Structure in Late Medieval England* (New York: Palgrave Macmillan, 2002), p. 1, suggests that, 'The primary function of the medievalist is to locate missing stories. Lost manuscripts, anterior sources, and earlier textual versions structure the way we think about the literature of the Middle Ages. Medieval literary works always bear witness to an *other* text'.

<sup>283</sup> On 'worst-text' editing, see William Robins, 'Toward a Disjunctive Philology', in *The Book Unbound: Editing and Reading Medieval Manuscripts and Texts*, ed. by Siân Echard and Stephen Partridge (Toronto: University of Toronto Press, 2004), pp. 144-158.

<sup>284</sup> Cerquiglini, *Praise*, p. 22.

1706 and Douce 322 manuscripts. Commenting at some length on these two codices Ian Doyle notes:

The first half of [Harley 1706] is substantially a duplicate of the whole (when perfect) of [Douce 322] although the former has had a good deal added to its contents, while the latter has lost some of its leaves, subsequently to their first making. [. . .] Harley reproduces most features of the appearance and arrangement of Douce, but careful comparison shows that the latter is in detail and almost always verbally superior, so that it was probably prior in preparation to Harley, and possibly the sole exemplar for it. [. . .] We are therefore justified in taking Douce as practically being or effectually representing, for our purposes, the original compilation, and have no need to suppose another.<sup>285</sup>

An example of common error, which unmistakably links the two manuscripts, occurs on fol. 67<sup>r</sup> of Harley 1706 and fol. 78<sup>r</sup> of Douce 322. Both open their copy of this vernacular translation of Rolle's *Emendatio* with an identical Latin incipit, 'qui obiit anno domine millesimo xlix'. None of the other Version A texts record this incipit, although it is found in the Latin (B, fol. 24<sup>v</sup>), but with a significant difference, 'qui obiit anno domine millesimo ccc xlix'. The error caused some confusion for at least one of the subsequent annotators. On the original flyleaf of Harley 1706, in what is probably an eighteenth-century hand, is written, 'Rich Hampole heremite who deceased 1049 wrote things memorable in this book'. A later reader picks up on the mistake and corrects it to '1349'. Another common feature which links both codices is the illustration of 'deth' on fol. 19<sup>v</sup> of Douce 322 and fol. 19<sup>v</sup> of Harley 1706. This is

---

<sup>285</sup> Doyle, 'Books', pp. 223-23.

## INTRODUCTION

one of numerous drawings in Douce 322, but in Harley 1706 it is the sole image, penned simply in black and red ink with the word ‘deth’ written repeatedly around it in red ink. It is also possible to see an unsuccessful first draft of the drawing in Harley 1706, which the apparently amateur artist then erased before starting again.

Concerning the ‘verbal superiority’ of Douce 322, as alluded to by Doyle, there are numerous examples throughout the common texts found in both manuscripts, but I will focus here on chapter one of the *Amendinge* text. For instance, on fol. 68<sup>r</sup> of Harley 1706 the scribe appears to insert a theological synonym:

- [H]           for *Goddess* loue
- [D]           for Crystes loue
- [C]           for Crystes loue
- [T, 49]       for Cristes lufe
- [B]           pro Christo

The D scribe’s reading here is clearly the superior one, supported by T and C, and highly unlikely to have derived from the H scribe’s text. Similarly on the same folio the H scribe writes ‘well-moche’, as compared to ‘well-nygh’ in D, the latter being a reading paralleled in both C (‘well-nigh’) and T (‘wel-neye’, line 75). There are also several instances of the H scribe inserting words not found in D, C, or T. For example:

- [H]           no maner *off* comforte of the worlde, ne of *the* flesshly solace
- [D]           no maner comfort of the world, ne of flesshly solace
- [C]           no manere counfort of þe world, ne of flesshly solace
- [T, 74]       no maner comforte of þe worlde, ne of flesshly solace

These and numerous other examples that might be cited all support Doyle’s hypothesis that the first half of Harley 1706 is a direct, or very close, copy of Douce

322. For this reason the variant readings from H are not included in the textual apparatus of the present edition.

Another Version A text I have chosen not to use is that found in the Digby 18 manuscript. A comparative study of Dg alongside T, C, D, and the Latin B, reveals it to be an inferior copy full of scribal errors. This can be seen by looking at just one folio from chapter twelve of *Amendinge* (fol. 33<sup>v</sup>) in which there are no less than ten occasions where T, C, and D all agree against the Dg scribe's reading. Three of these occur in the first few lines of the folio. The first scribal error here, a case of eyeskip, is found in the second sentence.

[Dg]            In redyng speke we wiþ God

[T, 882-83; also C, D] In redynge *spekes God til vs; in prayere* we speke with God

[B]            In leccione loquitur nobiscum Deus; in oracione cum Deo loquimur

The very next sentence is significantly changed by the Dg scribe, who alters the punctuation and omits the word 'styen'.

[Dg]            In meditaciouns anngels come down to vs and techen us þat we are  
                  nouzt in preier. Þei offren up praiers vnto God

[T, 883-85; also C, D] In meditacion anngels comen doune to vs and techen vs that we

[erren] nought. *In prayere thai styen vp and offren oure prayere vnto  
God*

[B]            In leccione angeli ad nos descendunt et erudient, ne erremus; in  
                  oracione ascendunt et preces nostras Deo offerunt congratulantur  
                  nostro proficui, qui sunt nuncij inter Deum et nos

Immediately following this other key words are omitted which again change the meaning of the text.

[Dg] Meditacioun is so to be take aftir redyng

[T, 888; also C, D] Meditacion *of God* is to be taken after redyng *and prayere*

[B] Meditacio in diuinis post leccionem et oracionem assumenda est

The sheer density of scribal errors and emendations in Dg renders it unhelpful for the present edition.

Although a superior text to both H and Dg, and providing useful variants for the purposes of this edition, the copy of *Amendinge* found in the manuscript Douce 322 has not been chosen for the base text. The manuscript exhibits lavish rubrications and illustrations, and even Latin marginalia, but there is no evidence of any corrections to the text. The producers of the manuscript appear to have been more concerned with creating a beautiful codex for a wealthy client than with textual accuracy. This is evidenced, for example, on the opening folio of D (fol. 78<sup>r</sup>) where the scribe inserts a Latin incipit to parallel the vernacular introduction and list of contents. The Latin wording is very similar to that found in B:<sup>286</sup>

[D] Incipit libellus Ricardi heremite de Hampole de emendacione peccatoris, qui obiit anno domini millesimo xlix<sup>o</sup> apud sanctimoniales de Hampole. Et habet iste libellus xij<sup>m</sup> capitula videlicet: de conuersione peccatoris

[B] Incipit libellus Ricardi heremite de Hampole de emendacione peccatoris, qui obiit anno domini millesimo CCC<sup>o</sup> xlix<sup>o</sup> apud sanctimoniales de Hampole. Et habet iste libellus xii capitula videlicet: de conuersione peccatoris

However, as was mentioned earlier, the D scribe makes a significant error in this opening line, dating Rolle's death as 'anno domini millesimo xlix<sup>o</sup>' and omitting the

---

<sup>286</sup> Cf. the incipit found in one of the other Latin recensions, Cambridge, University Library, MS Dd.v.64: 'Hic est libellus de emendatione uite sive de regula uiuendi. Et distinguitur in xii capitulis' (Watson, *Emendatio*, p. 33, lines 1-2).

rather important detail ‘CCC<sup>o</sup>’. Had there been a corrector for the work, this would have been easily picked up and amended. Douce 322 is a no-expense-spared manuscript, so the absence of a corrector perhaps says something of the anticipated level of education of the intended audience, with more money put into appearance than accuracy.

Another characteristic of D, again linking it with B or a closely related text, is the presence of Latin marginal notes that accompany the English text throughout. These were probably included to make the work look more impressive for the client, rather than to serve a practical purpose. I have examined four of the Latin texts that Amassian links with this Version A translation, and only in B are these marginalia found.<sup>287</sup> There are sixty-four of these Latin notes in B, thirty-eight of which are also found in D. The only Latin marginal note in D that does not match B word-for-word is found on fol. 86<sup>v</sup> of D and fol. 35<sup>r</sup> of B:

[D] Nota: de stabilitate cordis in oracione

[B] Nota: de stabilitate

The producers of D do not demonstrate a concern for directly writing in, or translating Latin, and it is therefore unlikely that the additional words are the work of the scribe or rubricator.<sup>288</sup> More likely is that the D scribe’s exemplar was not B, but a closely related text, and that this omission is an error on the part of the B scribe. These Latin

---

<sup>287</sup> London, British Library, MS Add. 16170; and Oxford, Bodleian Library, MSS Bodley 54, Hatton 26 and Laud Misc. 528. I have not viewed New Haven, Yale University, MS Marston 243, or any of the other ‘Gruppe K’ MSS listed in Spahl, ‘*De Emendatione*’, pp. 99-104.

<sup>288</sup> This fact is evidenced by the parallel English and Latin incipits (fol. 78<sup>r</sup>). Both appear to be copied from different sources, as the English is not a translation of the Latin.

## INTRODUCTION

marginalia are not found in any of the other Version A copies, even H, which is in all other ways a close copy of D.

The D scribe also has a tendency to make scribal improvements to the English text where it might be judged hard to read or understand. Again, this points to an audience-focussed scribe, more concerned with attractiveness and lucidity than creating an exact copy of the exemplar. There are a number of examples of this in D, such as on fols 78<sup>v</sup>, 78<sup>r</sup>, 82<sup>f</sup>, 83<sup>v</sup>, 84<sup>r</sup>, 85<sup>r</sup>, 86<sup>f</sup>, 87<sup>v</sup>, 88<sup>v</sup>, 90<sup>f</sup>, 91<sup>r</sup>, and 93<sup>v</sup>. I will not expand on all of these here, but a typical example is found on fol. 84<sup>r</sup>:

[D]            he shall nat be in power to lyfte vp

[T, 392-93; also C]    he shal not mow lyft vp

[B]            non leuabit

All three vernacular readings relate to B, but T and C are more likely to record the original translation, with the D scribe replacing the word ‘mow’ with a paraphrase for the reader. Elsewhere the scribe retains an older or more difficult word, but adds a gloss alongside it, such as in fol. 91<sup>r</sup> where the D scribe writes ‘halsyng or clyppynge’ compared to T’s ‘halsinges’ (line 838) found also in C. There is only one word in B, ‘amplexibus’, so it would seem that the tautology is the work of the D scribe for the purpose of clarification.

There are occasions also where the D scribe attempts to improve on the exemplar, but in so doing moves away from the Latin. Although the incipit and marginalia mentioned above suggest that the scribe had access to a copy of the Latin text, he or she did not seem to refer to it in such instances. An example is found in fol. 87<sup>v</sup>:

## INTRODUCTION

[D] Oure Lord seyth by the prophete Jeremy thus: ‘Haue thow ofte in mynde of myn ouerpassyng, of my pouerte, of my bytternesse; and drynke the gall of my sorow and my peynes’.

[T, 611-13; also C] Oure Lorde says be þe prophete Jeremi thus: ‘Haue ofte in mynde of myn ouerpassyng, of my pouert, of my bitternesse and drynke of galle, my sorowe, and my peynes’.

[B] Dicit dominus enim per Ieremiam: *Recorde*, inquit, *transmigracionis mee et paupertatis et absinthii et fellis* et doloris et amaritudinis.

The quote is drawn from Lamentations 3:19, identified above in italics. In B, there is a list of six prophetic characteristics which the reader is invited to keep in mind:

‘transmigracionis’, ‘paupertatis’, ‘absinthii’, and ‘fellis’ are the biblical examples, with ‘doloris’ and ‘amaritudinis’ added by Rolle. The T and C readings record a close translation of the Latin found in B. The D scribe adjusts the meaning of the sentence, possibly having misread the exemplar, but in so doing he or she departs from the original Latin. Another example of the D scribe’s fluid attitude towards his or her exemplar is found in folio 85<sup>f</sup>:

[D] do away al peyne that ys to come *in purgatory*

[T, 475-76; also C] do away alle payne þat is to come

[B] omnem possumus futuram penam abolere

The D scribe’s reference to purgatory may have been intended as a clarification of meaning, but by making the text more specific the scribe in fact limits the broader sense of Rolle’s choice of words.

## INTRODUCTION

In addition to these examples of expansion, it is also possible to isolate a number of scribal errors in D. The text is much cleaner than Dg, but there are still at least forty-one occasions I have been able to identify where the D scribe appears to have copied from the exemplar erroneously. By comparison, I have found only eighteen such scribal errors in C, and eight in T. A number of the errors in D are omissions, sometimes of significant portions of text, for example in folio 79<sup>r</sup>:

[D]           and put away all vnprofitable ocupacions and worldly nedys, so that  
                  oure hert all holy and perfytely turned to God, that hit may gladly and  
                  meryly dye, *and that thow* euermore haue God before the eyen of the  
                  soule.

[T, 49-54; also C] and putte away alle vnprofitable ocupacions and worldly nedes, so  
                  þat oure herte, alle holy and parfytely turnede to God, may gladly and  
                  merily dye *til ale þinge þat may be lufede or geten in þe worlde, and*  
                  *when it is þus spered* [C: spred out] *and made brode þurh heuenly*  
                  *desires, þat it þen* euermore haue God before þe eyen of þe soule.

[B]           et dare obliuioni omnes ocupaciones inutiles et negocia secularia,  
                  quatenus animus noster in toto ad Deum conuersus omnia que in  
                  mundo sunt amanda vel querenda medullitus moriatur; extensus igitur  
                  et dilatatus ad superna desideranda deum ante oculos semper habeat.

Omitting the section of the original paragraph highlighted in italics above, the D scribe adds ‘and that thow’ so that the new sentence makes sense to the reader. T, C, and B all agree against this reading. The reason for the omission is unclear, but it is interesting to note that the missing segment also contains a mistake in T, which reads ‘spered and made brode’ [closed and made wide] and makes no sense. C reads ‘spred out and maad brod’, which is a reasonable translation of B ‘extensus [. . .] et

## INTRODUCTION

dilatatus'. The D scribe's exemplar may have been damaged or illegible at this point, but he or she clearly did not refer to the Latin text, apparently solving the problem by omitting this part of the sentence altogether. There are fourteen similar omissions in D, compared to only three in C and T. While the number of scribal errors and intrusions is far less than in Dg, the D scribe's practice of holding easy comprehensibility above transcriptional accuracy precludes the use of D as the base text for the present edition.

A close study of the two best texts, T and C, makes it clear that they are not direct copies of one another (unlike D and H). It also appears that the T scribes have made marginally fewer transcriptional errors than the C scribe, hence the choice of T as a base text for the present edition. What follows here is a summary of the errors and variants found in T and C, divided into two categories: firstly those found in only one of the two texts, and secondly common errors shared between the two. There are three omissions I have been able to identify in T. The first, on fol. 94<sup>v</sup>, is the work of the first T scribe:

[T, 149-51]    Pei þat duellen in habundaunce of worldly ryches, þe secunde is  
worldly dignitee

[C; also D]    Pei þat dwellen in habundaunce of worldly richesse *ben desceyued bi  
fyue thinges whiche þei louen: þe firste is richesse, þe secunde is  
worldly dignite*

[B]            habundantes in temporalis habundancia per quinque que amant  
decipiuntur: per diuicias, per dignitates

## INTRODUCTION

The error is due to eyeskip on the part of the T scribe. Soon after this, on fol. 96<sup>v</sup>, the same scribe appears to have omitted the word ‘only’ from a sentence. Again, C, D, and B all agree against T.

[T, 221-22] and settes his loue and his desire in ioyng of his Creatour

[C; also D] and setteth his loue and his desire *only* in ioyng of his Creatour

[B] et in *solo* Conditoris sui gaudio desiderium suum ponit.

Finally, on fol. 120<sup>f</sup>, there is another example of eyeskip, this time by the second T scribe:

[T, 980-82] Therefore what man so euere yit feles bitynge and remorse `of  
conscience for his synne that is passed, thofe he haue longe tyme  
done pennaunce.

[C; also D] Perfore what man so euere feeleth biting and remorse of  
conscience for his sinne þat is passed, þouh he haue long time doon  
penance, *wite he wel þat he dide not yit parfite penance.*

[B] Igitur qui quamuis longo tempore penituerit adhuc tamen morsum  
consciencie de reatu sentit, sciat quod perfectam penitenciam nondum  
egit.

The only other scribal errors I have been able to detect in T are minor. At the end of fol. 90<sup>v</sup> the first T scribe writes ‘chaungynges’ (line 36), which C, D, and B all agree should be in the singular. In addition there are three spelling mistakes:

[T, 52] ‘spered’; as has already been mentioned above, T makes no sense here;  
the C reading ‘spred out’ is preferable.

[T, 624] ‘clythes’; C and D read correctly ‘cloþes’. The *MED* defines the noun  
‘clithe’ as a ‘plaster or poultice’, which also makes no sense.

The final spelling mistake is made by the second T scribe:

## INTRODUCTION

[T, 884] 'arre nought'; C and D both read 'erren not' which follows B 'ne erremus'. The *MED* does not record 'arre' as a spelling variant of 'erre'.

C appears to contain marginally more scribal errors than T, but far less than any of the other Version A texts. I have identified eighteen errors peculiar to the C scribe, three of which are omissions. For example, on fol. 92<sup>r</sup> the wording found in T is found also in D, and both follow the Latin. There are, however, several significant words missing from C:

[T, 72-74; also D] so þat he myht loue Ihesu Crist. *He flees fro synne as a drunken man; he has none eye ne no beholding to no maner comforte of þe worlde, ne of fleshly solace*

[C] so þat he mihte loue Ihesu Crist, to no manere counfort of þe world ne of fleshly solace

[B] vt deum amet. Volat a vicijs quasi ebrius, ad ea que seculi sunt non respicit solacia

Given the care for the text which the C scribe generally exhibits, the omission of half a sentence may have been more intentional than a mistake, removing the ambiguous simile chosen by Rolle of a drunken man. The other two omissions are more straightforward. On fol. 142<sup>r</sup> C reads: 'Soo þat oure al holly and parfytyly turned to God'. B makes more sense, 'quatenus animus noster in toto ad deum conuersus', the translation for which is found in T (and D), 'so þat oure herte, alle holy and parfityly turnede to God' (lines 50-51). The C scribe has clearly failed to copy 'herte' into the text. Similarly on fol. 147<sup>r</sup> the C scribe (like the D scribe) omits the phrase 'foule wordes', translated from the Latin 'vel turpiloquia', which is found in T (line 271).

## INTRODUCTION

There is no need to list all the remaining scribal errors found in C; two examples should suffice. In fol. 142<sup>v</sup> C mistakenly reads ‘whose colde sorwes sorwinge’ whereas T records ‘whos colde soules sorouyng’ (line 80), which is found in D also. B concurs with ‘quorum frigidam mentem dolendo’. The C scribe appears to have had a slip in concentration, writing ‘sorwes’ for ‘soules’; understandably given the word ‘sorwinge’ that follows immediately. In fol. 145<sup>r</sup> the C scribe seems not to recognise the verb ‘lovuen’ [to praise]. B reads ‘amare deum, laudare’ which is correctly translated in T (and D) as ‘to lufe God, to lovue God’ (line 175). The C scribe may have mistakenly judged this as dittography, writing only ‘to loue God’.

I have been able to identify only two possible errors common to T and C. Firstly, on fol. 100<sup>r</sup> of T:

[T, 340]        In mete and drynke *and slepe*

[C]             In mete and drink *and sleep*

[D]             In mete and drynke

[B]             In cibo et potu

Also on fol. 104<sup>r</sup>:

[T, 445-46]   þe brede *of lyf* þat come fro heuen

[C]             þat bred *of lyfe* þat cam fro heuene

[D]             that brede that came from heuyn

[B]             pane qui de celo descendit

These two examples could arguably be common errors, thus linking T and C, but equally they could point to a different Latin exemplar used by the Version A translator.

## INTRODUCTION

There are similarly possible errors common to T and D. The first example is found on fol. 98<sup>r</sup> of T:

- [T, 272]      In werke synnes a man ayeyns God in many maneres  
[C]            In werk sinneth a man in many manere  
[D]            In werke synneth a man ayenst God in many maneres  
[B]            Opere peccat multis modis

C follows the Latin most closely, and the T and D scribes both record an addition to the text. On fol. 113<sup>r</sup> of T there is another example:

- [T, 718]      I be neuer delyted in beholdyng of goostly þinge bot godly and gostly  
[C]            I be neuere delited in biholdinge of thing but godly and gostly  
[D]            I be neuer delyted in holdyng of gostly thyng but godly and gostly  
[B]            speculacione nuncquam nisi diuinitus delecter

If these are indeed common errors, they affirm a close association between T and D, but like the examples linking T and C, they may also suggest differences between B and the Latin exemplar used by the Version A translator.

The common errors shared by T and C, and T and D respectively, are few and readily explained by a different Latin exemplar. I have been unable to find any errors common to C and D. Most likely is that these three manuscripts are all independent witnesses to the Version A translator's holograph. One last variant may be useful in affirming this independence:

- [T, 739-40]    Slyde into myn herte with þi sweteful brennyng and brenne þe  
                  entrelles of myne herte

## INTRODUCTION

[C] Write into myn herte with þi sweteful brennyng and brenne þe  
entrailes of myn herte

[D] Come into myn hert with thy swetefull brennyng and brenne the  
entrelles of myn hert

[B] *Dulcifluo ardore illabere calore tuo penetralia cordis mei incende*

The word ‘slyde’ in T is closest to the Latin ‘illabere’, and the preferred reading.

Where the word ‘write’ in C came from is unclear; it may be a misreading of ‘rite’ from the verb ‘ritten’ (*MED*, ‘to cut through (armour)’) or simply a guess on the part of the C scribe where the exemplar is hard to read. The D scribe records a third, independent reading ‘come’ which could also conceivably be a translation of the Latin.

In conclusion, the two best-texts from the Version A group are T and C. Both appear to be close but independent copies of a common exemplar. There are marginally fewer errors in T than in C, and it has therefore been chosen as the base text for the present edition. Although there is a tendency in D to paraphrase or attempt to improve on difficult readings, it is generally an evidential and probably independent copy of the same exemplar. The H text is almost certainly a copy of D, and therefore has not been used here, other than for its useful insight into early audience. The worst-text is Dg, which has likewise not been incorporated into the apparatus of the present edition.

## IV. LANGUAGE

Although the fifteenth-century scribes who copied the Version A translation are all anonymous, these early readers of Rolle's work have left behind a unique legacy—their language. The present study of scribal language utilises a system of dialectal analysis put forward by Angus McIntosh and his colleagues in *A Linguistic Atlas of Late Mediaeval English* (from here *LALME*).<sup>289</sup> Leaving to one side the intricacies of the ongoing methodological debate over McIntosh's approach, my goal here simply has been to position the present base text and two supporting texts within the matrix of linguistic data constructed in *LALME*.<sup>290</sup> To achieve this I have produced full linguistic profiles for the two T scribes (from here T<sup>1</sup> and T<sup>2</sup>), taken from the entire text, and a selective profile for the C scribe.<sup>291</sup> The outcome of the process has been to identify two or three existing *LALME* profiles that match most closely the new profiles. In the case of the T<sup>1</sup> scribe (whose language is demonstrably close to the T<sup>2</sup> scribe) this has resulted in a positioning north of Nottingham, somewhere within a circle of approximately fifteen kilometre radius, centred on the juncture of

---

<sup>289</sup> For studies of issues surrounding the application of the *LALME* method see, for example, *So Meny People Longages and Tonges: Philological Essays in Scots and Mediaeval English Presented to Angus McIntosh*, ed. by Michael Benskin and M. L. Samuels (Edinburgh: M. Benskin and M. L. Samuels, 1981); *The English of Chaucer and his Contemporaries: Essays by M. L. Samuels and J. J. Smith*, ed. by J. J. Smith (Aberdeen: Aberdeen University Press, 1988); Angus McIntosh, M. L. Samuels, and Margaret Laing, eds, *Middle English Dialectology: Essays on Some Principles and Problems* (Aberdeen: Aberdeen University Press, 1989); *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Mediaeval English*, ed. by Felicity Riddy (Cambridge: D. S. Brewer, 1991).

<sup>290</sup> For a useful summary of the debate around *LALME* methodology see the two articles: T. L. Burton, 'On the Current State of Middle English Dialectology', *Leeds Studies in English*, n.s. 22 (1991), 167-208, and Michael Benskin, 'In reply to Dr Burton', *Leeds Studies in English*, n.s. 22 (1991), 209-262. See also a statistical critique of the *LALME* approach in Alex Jones, 'Patterns of Similarity in the Language of Middle English Texts', *Parergon: Bulletin of the Australian and New Zealand Association for Medieval and Early Modern Studies*, 14/2 (1997), 51-65.

<sup>291</sup> Appendix A contains a full linguistic profile for the T<sup>1</sup> and T<sup>2</sup> scribes based on the questionnaire in *LALME*, I, pp. 552-6. Note also my earlier comments on the T and C scribes, Introduction, p. lxxxvii.

Nottinghamshire, Derbyshire, and Yorkshire, West Riding.<sup>292</sup> The geographical placement of the C scribe's language is within a similar sized area in Essex. An existing *LALME* profile has been the primary source for a brief study of the D scribe's language.<sup>293</sup>

### **The T<sup>1</sup> and T<sup>2</sup> Scribes**

By selecting certain key items from the linguistic profiles, studying the associated *LALME* dot and item maps, and then applying the 'fit'-technique, the language of the T<sup>1</sup> scribe (and similarly the T<sup>2</sup> scribe) may be shown to match fairly closely the language found in three *LALME* manuscripts: Manchester, John Ryland's Library, MS 179 (LP 70); Cambridge, Corpus Christi College, MS 32 (LP 110); and San Marino, Huntington Library, MS HM 139 (LP 591).<sup>294</sup> By first considering selected items from the linguistic profiles of the T<sup>1</sup> and T<sup>2</sup> scribes the means by which this conclusion has been reached is outlined below.

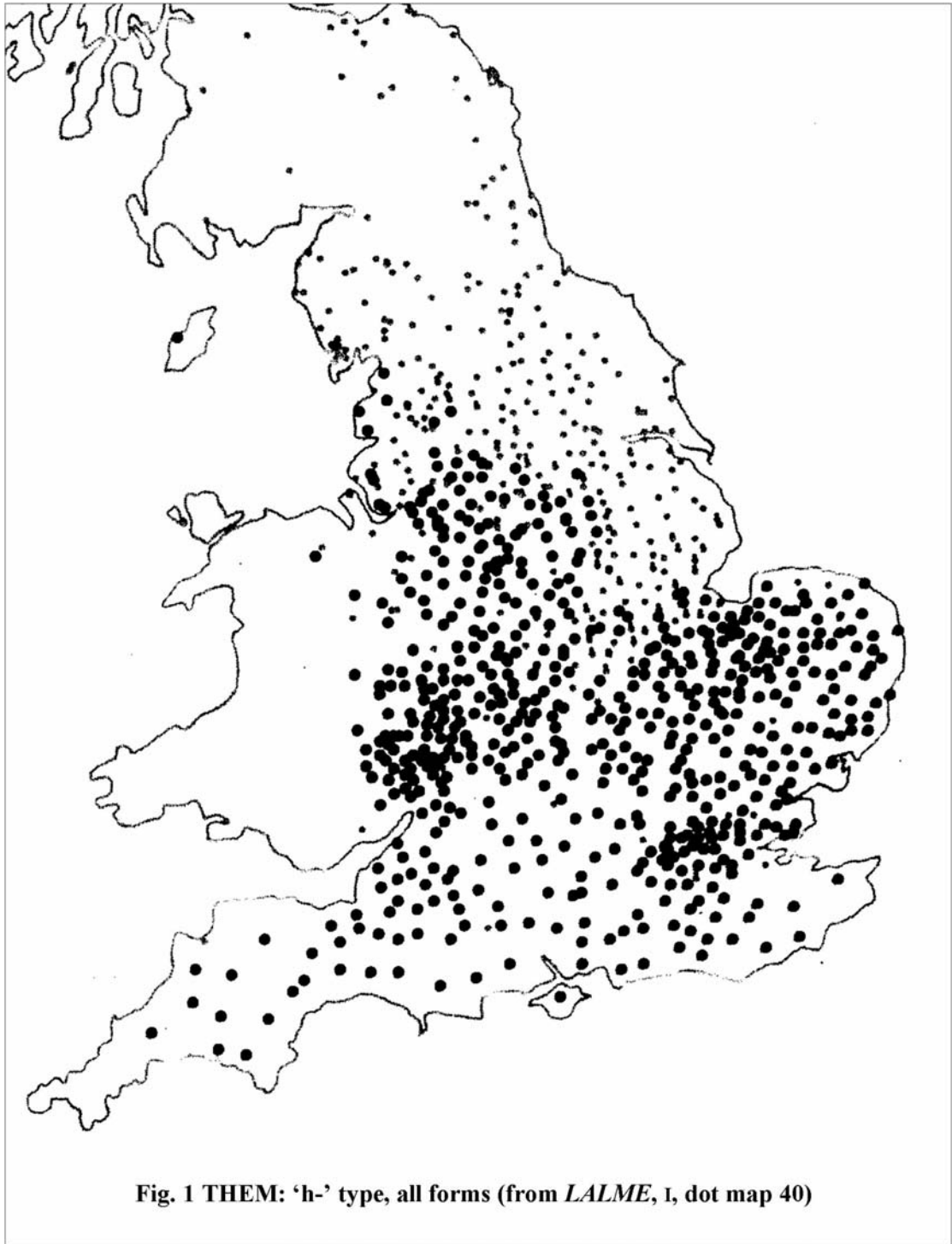
Item 8: THEM. The T<sup>1</sup> scribe uses two basic forms, with almost equal frequency: 'hem' (17 times) and 'paim' (22 times). The dot maps (see figs 1 and 2 below) indicate where *LALME* have positioned these forms from other scribes' manuscripts; the small dots representing all the *LALME* survey points, and the larger dots the location of a particular form. Forms of the 'h-' type (fig. 1), such as 'hem' in T, are

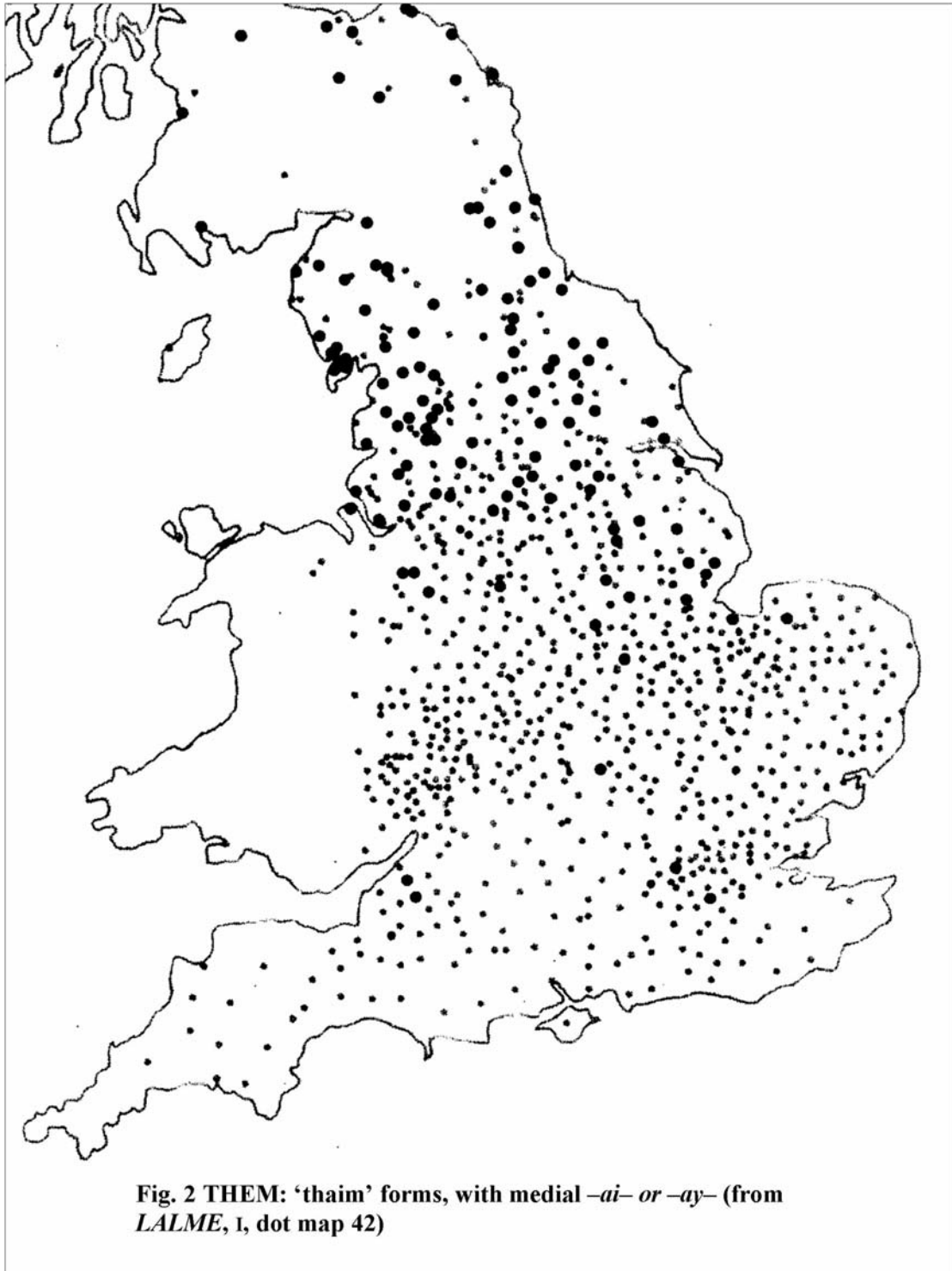
---

<sup>292</sup> The county boundaries used in *LALME* are mostly those that pre-date the local government reforms of 1974 and 1975; see *LALME*, II, pp. ix, 381.

<sup>293</sup> See *LALME*, III, pp. 123-4, for the D scribe's profile (LP 6240).

<sup>294</sup> The dot maps, listed numerically, can be found in *LALME*, I, pp. 305-568. *LALME*, II and III, consist entirely of item maps and linguistic profiles respectively. On the 'fit'-technique, see *LALME*, I, pp. 10-12; also Michael Benskin, 'The "Fit"-Technique Explained', in Riddy, *Regionalism*, pp. 9-26. Profiles for the three MSS mentioned here (70, 110, and 591) can be found in *LALME*, III, pp. 392, 612, 648.





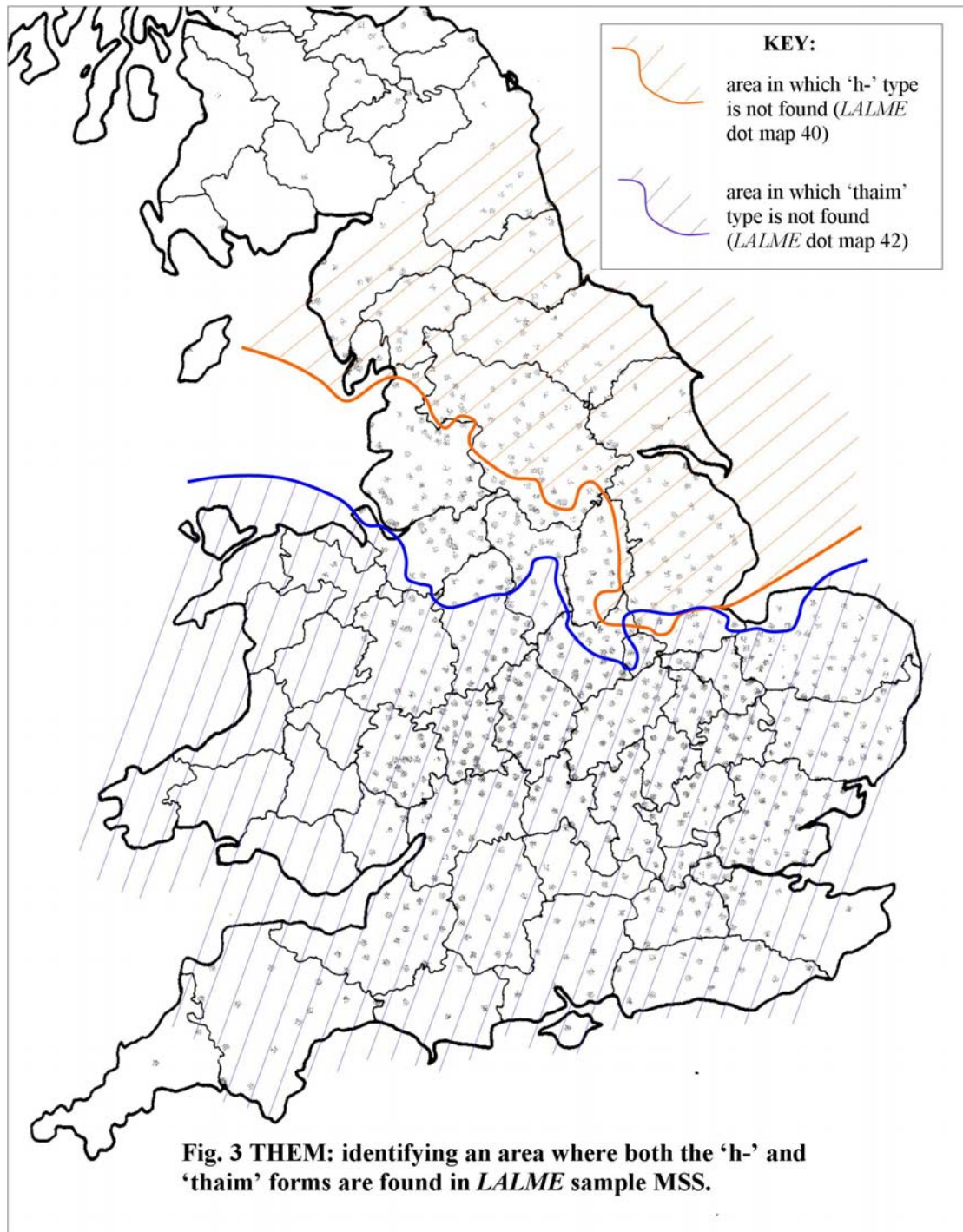
rarely found north of Lancashire, the southern boundary of Yorkshire, and the southern parts of Lincolnshire. By contrast the ‘thaim’ type (fig. 2), found in T as ‘paim’ (and less frequently ‘thaim’ or ‘paym’), is predominantly a northern form with its southern boundary passing through Cheshire, Derbyshire, Leicestershire, and the smaller counties south of Lincolnshire. The equal occurrence of both forms in the base text is a distinctive characteristic of the T<sup>1</sup> scribe. By drawing an isogloss along each of the identified boundaries, and shading the areas in which the respective forms are not found, it is possible to identify an unshaded region where manuscripts commonly using both forms have been located (see fig. 3 below).<sup>295</sup> *LALME* has some 130 geographically positioned manuscripts in this region, although it is very unusual for both forms to be used equally in a text by a single scribe.<sup>296</sup> By comparison, the T<sup>2</sup> scribe is much more consistent, using only the southern form ‘hem’ (6 times). The geographical location of the language of the T<sup>1</sup> scribe clearly cannot be identified from this one example, but by undertaking a similar study of other key items from the scribe’s profile, it is possible to narrow down a possible area and identify anomalous features such as relicts.<sup>297</sup>

---

<sup>295</sup> The isoglosses, as used in fig. 3 and elsewhere, are porous rather than water-tight boundaries. This can be seen in fig. 2, for example, where there are a handful of southern examples of this predominantly northern form.

<sup>296</sup> See *LALME*, vol. 2, pp. 28-29. Other manuscripts exhibiting a similar mixed usage are: LP 311, 314, 317, 434.

<sup>297</sup> For discussion on ‘relicts’, and other anomalous features see *LALME*, 1, pp. 12-23. See also A. Ian Doyle, ‘University College, Oxford, MS 97 and its Relationship to the Simeon Manuscript (British Library Add. 22283)’, in Benskin and Samuels, *So Meny People*, pp. 265-82; M. Benskin and M. Laing, ‘Translations and *Mischsprachen* in Middle English Manuscripts’, in Benskin and Samuels, *So Meny People*, pp. 55-106; and M. L. Samuels, ‘Scribes and Manuscript Traditions’, in Riddy, *Regionalism*, pp. 1-7.



## INTRODUCTION

Item 9: THEIR. The main form used by the T<sup>1</sup> scribe is ‘paire’ (25 times), with other spellings, ‘thaire, thair, pair’, used less frequently. This form is northern, with a similar boundary to ‘thaim’ above (see *LALME* dot map 54).<sup>298</sup> The T<sup>2</sup> scribe uses this form alone, and with only one spelling: ‘thaire’. Another form, ‘peire’, is used by the T<sup>1</sup> scribe (3 times), and may be localised to the east Midlands and around London (dot map 56).

Item 10: SUCH. The northern form, ‘swilk(e)’, is used by both scribes. The boundary for this form stretches diagonally from the northern tip of Lancashire to the north-western corner of Norfolk (dot map 66).

Item 11: WHICH. Both scribes record ‘whilk(e)’, another northern form which has an almost identical southern boundary to item 10 above (dot map 83). The T<sup>1</sup> scribe includes also a single southern form, ‘whiche’, perhaps indicating relict usage from a southern archetype or earlier copy.

Item 12: EACH. Both scribes also use the northern form, ‘ilke’, which has a similar boundary to items 10 and 11 above (dot map 84).

Item 13: MANY. The primary form used by the T<sup>1</sup> scribe is ‘mony’ (19 times), found predominantly in the west and north-west midlands, although there are a few rare occurrences in Nottinghamshire and Lincolnshire (dot map 91). The T<sup>2</sup> scribe’s most

---

<sup>298</sup> All the dot maps referred to here are found in *LALME* 1, pp. 305-568.

common form is ‘many’ (5 times), found in both north and south, and is also used 3 times by the T<sup>1</sup> scribe.

Item 16: MUCH. Both scribes predominantly use the same spelling of the northern form, ‘mykel’, which has a boundary similar to items 10-12 above (dot map 106). The T<sup>1</sup> scribe also uses the spelling variants ‘mekyl’, ‘mykele’ and ‘mykyl’ once.

Item 32: (AL)THOUGH. The T<sup>1</sup> scribe uses ‘þof’ most frequently (7 times), but almost as often records a rare form ‘þof-al(le)’ (5 times), which *LALME* locates chiefly in Lincolnshire and the close vicinity (dot map 208). The T<sup>2</sup> scribe displays both the northern form ‘thof(e)’, and the southern form ‘though(e)’ found also in the midlands (dot map 197).

Item 36: AGAINST. The predominant forms used by the T<sup>1</sup> scribe, ‘ayeysn’ (14 times) and ‘ayens’ (5 times), feature a consonantal ‘-y-’ and are extremely rare in the north (dot map 221). This runs counter to the geographical location suggested by most of the previous items, and due to its frequency is probably a unique characteristic of the scribe rather than a relict. The T<sup>1</sup> scribe also records the more usual northern ‘-g-’ form (dot map 220): ‘agayns/ageysn’ (3 times) and ‘agayn(e)’ (2 times). There are no corresponding forms recorded by the T<sup>2</sup> scribe for comparison.

Item 91: BUT. The northern form, ‘bot’, is used primarily by the T<sup>1</sup> scribe (>60 times), and the southern form, ‘but’, less frequently (15 times). T<sup>2</sup> records the northern form only once, otherwise choosing the southern form ‘but’ (33 times; see dot maps 375, 376).

Item 93: CALL. The T<sup>1</sup> scribe makes the lexical choice to retain the word ‘cleppynges’ (found also in C and D, and therefore probably the Version A translator’s choice originally). Generally a characteristic of manuscripts located in the south, ‘clepp-’ is also found in a small cluster of manuscripts placed in the northern Midlands (dot map 378).

Item 98: CHURCH. The distinctively northern form, ‘kyrke’, is found once in the T<sup>1</sup> scribe’s work (dot map 388).

Item 149: HIGH. Used primarily by the T<sup>1</sup> scribe, ‘heye’ is one of the less common forms, scattered around the country but with clusters in Norfolk, Herefordshire, and Essex (dot map 439). The T<sup>2</sup> scribe uses another relatively rare type ‘hy(e)’ (dot map 440)

Item 202: OWN *adj.* Both the T scribes use the disyllabic form ‘owen’ (3 times each), found in the north and south (dot map 501). The T<sup>1</sup> scribe also uses the less common southern forms *oune* and *owne* (2 times each; dot map 498).

Item 208: RUN. The form ‘rynne’, used by the T<sup>1</sup> scribe, is rare and found more frequently in the north and midlands, although with an example on the Norfolk border and a few in Warwickshire, Gloucestershire, and some southern counties (dot map 503).

Item 251: WHETHER. A less common form, ‘wheder(e)’, is used by the T<sup>1</sup> scribe only, and found in both the north and south (dot map 566).

Item 257: WITEN. Used by both scribes, ‘wete’ is primarily a southern form, but also found in a cluster of manuscripts in and around Lancashire (dot map 581).

Fig. 4 below demonstrates the ‘fit’-technique for the language of the T<sup>1</sup> scribe. An overlay of isoglosses for a number of key items creates a manageable area within which the scribe’s language may be compared to that of certain *LALME* scribes.

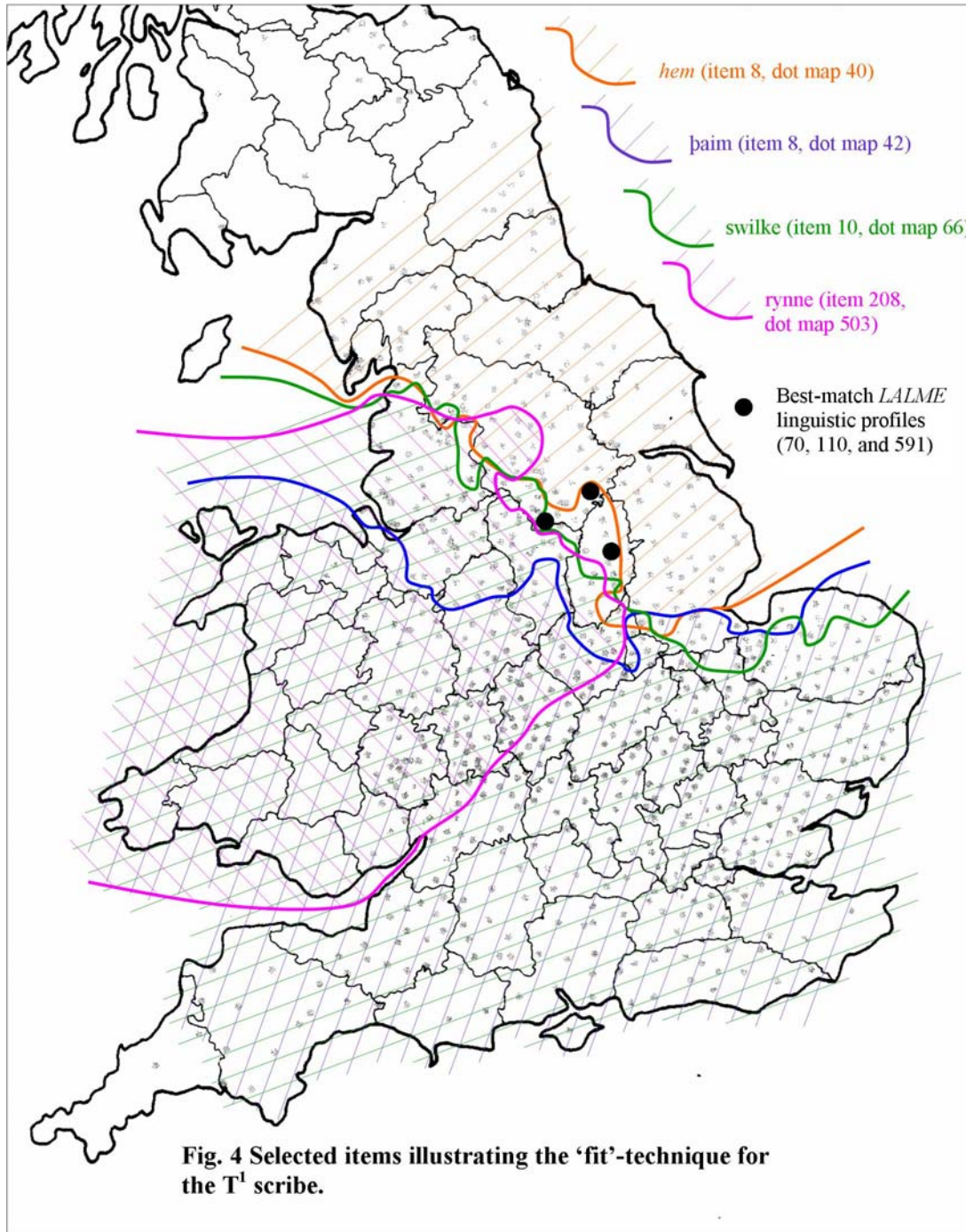
Table 1 below shows the results of one such comparison,<sup>299</sup> and demonstrates a clear correlation between the language of the two T scribes, and that of one of the scribes of Cambridge, Corpus Christi College, MS 32 (hand A; fols 1<sup>r</sup>-154<sup>v</sup>).<sup>300</sup> This early fifteenth-century manuscript is located by *LALME* in Nottinghamshire (LP 110; grid ref. 473-366), and contains an English commentary on the gospels of Mark and Luke, and the Pauline epistles, which have been judged to be non-Wycliffite.<sup>301</sup>

---

<sup>299</sup> In the tables below I use the protocol noted in *LALME* III, p. xiv, where parentheses indicate the relative frequency of variants in the texts. Single parentheses denote that the enclosed forms occur between one and two-thirds as often as the dominant form. Double parentheses are used when the frequency of the enclosed form is less than one third of that of the dominant form. The order in which multiple forms are recorded is firstly according to frequency, and secondly in alphabetical order.

<sup>300</sup> See *LALME*, III, p. 392.

<sup>301</sup> Montague R. James, *Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College Cambridge: Volume 1, Nos. 1-250* (Cambridge: Cambridge University Press, 1912), p. 64. See also *The Pauline Epistles Contained in MS Parker 32, Corpus Christi College, Cambridge*, ed. by Margaret J. Powell, EETS, e.s. 116 (London: Kegan Paul, Trench, Trübner, 1916); Albert C. Friend, ‘Chaucer’s Prioress’ Tale: An Early Analogue’, *PMLA*, 51/3 (1936), 621-625; and Laurel Broughton, ‘The Prioress’ Prologue and Tale’, in Correale and Hamel *Sources and Analogues II*, pp. 583-647 (pp. 616-19).



INTRODUCTION

Table 1. Forms Used by the T<sup>1</sup> and T<sup>2</sup> Scribes, Compared with Forms from Cambridge, Corpus Christi College, MS 32 (LP 110)

Item	T <sup>1</sup>	T <sup>2</sup>	LP 110
8. THEM	hem, þaim ((thaim, þaym))	hem	hem, þem (þem)
9. THEIR	þaire ((thaire, þeire, thair, þair))	thaire	þeire
10. SUCH	swilke, swilk	swilke, swilk	siche (syche, syche, sych, sich)
11. WHICH	whilke (whilk) ((whiche))	whilke (whilk)	þee-whylke, þe-whylke ((þe-wylke))
12. EACH	ilke	ilke	ilke, ilkone
13. MANY	mony ((many))	many ((mony))	many
16. MUCH	mykel ((mekyl, mykele, mykyl))	mykel	mykel (myche) ((mych))
32. (AL)THOUGH	þof (þof-al) ((þof-alle, thof))	though (thof) ((thofe, thoughe))	þof

INTRODUCTION

Item	T <sup>1</sup>	T <sup>2</sup>	LP 110
36. AGAINST	ayeyns (ayens) ((agayns, agayn, agayne, ageyns))	-	ageynes, ageyn agayne (azenus)
91. BUT	bot ((but))	but ((bot))	bot ((but))
93. CALL	cal[l]e, clepp-	-	call-
98. CHURCH	kyrke	-	kyrke
149. HIGH	heye	-	hegh
202. OWN <i>adj.</i>	owen (oune, owne)	owen	owen
208. RUN	rynne (renn-, rynn-)	renn-	rynn-
251. WHETHER	wheder (whedere)	-	wheþer
257. WITEN	wete ((wote))	wete	wote
259. WORSE	wers (wors, worse)	-	wors
260. WORSHIP <i>sb</i>	worschip, worship worshipp, worshippe	-	worschip
278. -LY <i>adv suffix</i>	-ly ((-li))	-ly	-ly

Of the twenty items listed above from the full profile of the T<sup>1</sup> scribe, fourteen match directly the language of Corpus Christi 32 (LP 110). This correlation of 70% is significant, being the highest of all twenty-one *LALME* profiles situated in the area defined by the isoglosses in fig. 4. Further to this, table 1 demonstrates an equally high correlation (69%) between the language of the T<sup>1</sup> and T<sup>2</sup> scribes, which is especially noteworthy given the much smaller item sample available for the T<sup>2</sup>

scribe.<sup>302</sup> Although the two T scribes each demonstrate unique characteristics, their language may be located in a similar area according to the *LALME* methodology.

Common characteristics between the samples from the three linguistic profiles listed in table 1 include the usage of northern forms, such as ‘whilke’, ‘ilke’, ‘mikel’, and ‘owen’. Some points of difference between the scribes can be attributed to linguistic variation within a particular locale. For example, the T scribes for the most part use the northern forms ‘paire/thaire’ (item 9, dot map 54) and ‘swilk(e)’ (item 10, dot map 66), whereas the Corpus Christi 32 scribe records the southern form ‘peire’ (dot map 56) and a relatively unusual form ‘siche’ (dot map 68). Although this might at first sight suggest an anomaly, a closer study of the dot maps reveals areas of overlap for all these variant forms in and around Nottinghamshire. Other points of difference could arguably be characteristics of the particular scribe, or his or her exemplar, and not directly indicative of locale. For example, the T<sup>1</sup> scribe’s use of the almost uniquely southern form ‘ayeyns/ayens’ (dot map 221), or the same scribe’s lexical choice of a predominantly southern form ‘clepp-’ (dot map 378).

Considering also the other *LALME* linguistic profiles from the region identified in fig. 4, two further best-match scribal hands emerge, each exhibiting a correlation of 65% with the language of the T<sup>1</sup> scribe. The first, Manchester, John Rylands Library, MS Eng. 109 (hand B; fols 32<sup>r</sup>-163<sup>v</sup>), contains sermons in English and Latin, including a

---

<sup>302</sup> As was indicated earlier, the T<sup>2</sup> scribe was responsible for copying only 20% of the text; see above, Introduction, p. lxxxvii.

Middle English translation of the Robert de Gretham's *Miroir* sermon cycle.<sup>303</sup> An inscription indicates that at least part of the manuscript was copied in 1432, possibly by the Premonstratensian canons at Welbeck Abbey in Nottinghamshire.<sup>304</sup> *LALME* locates the language just north of Welbeck, in southern Yorkshire, West Riding (grid ref. 433-383).<sup>305</sup> The other best-match with the language of the T<sup>1</sup> scribes is San Marino, Huntington Library, MS HM 139 (hand C; fols 156<sup>r</sup>-187<sup>r</sup>), another fifteenth-century West Riding manuscript (grid ref. 461-402), that contains the text long attributed to Rolle, *Prick of Conscience*.<sup>306</sup>

### The C and D Scribes

The language of the C scribe is also mixed, but shares characteristics with *LALME* profiles from Essex. For example, the form 'here' (item 9: THEIR; dot map 52) is not found north of a diagonal line from southern Lincolnshire to mid-Lancashire.

Although 'swich' is of a type predominantly found in the north-east (item 10: SUCH; dot map 74), there are also significant clusters in the Essex and Norfolk regions. The forms 'whiche' (item 11: WHICH; dot map 82), 'eche' (item 12: EACH; dot map 85), and 'michel' (item 16: MUCH; dot map 102) are all typically southern spellings. The final '-h' of 'pouh' (item 32: THOUGH; dot map 205) and the consonantal '-y-' of

---

<sup>303</sup> For a recent MS description see *The Middle English Mirror: Sermons from Advent to Sexagesima, Edited from Glasgow, University Library, Hunter 250*, ed. by Thomas G. Duncan and Margaret Connolly, Middle English Texts, 34 (Heidelberg: Universitätsverlag Winter, 2003), pp. xvii-xviii.

<sup>304</sup> See Ralph Hanna, *London Literature, 1300-1380* (Cambridge: Cambridge University Press, 2005), pp. 16-17.

<sup>305</sup> See LP 70 in *LALME*, III, p.612; note that the MS here is given its former designation (John Rylands Library, MS Lat. 179). Another hand from the MS is located more immediately in the Welbeck area (LP 169 in *LALME*, III, p. 394).

<sup>306</sup> See LP 591 in *LALME*, III, p. 648; and Allen, *Writings*, pp. 372-97. For a recent MS description with access to digital images see HM 139 in C. W. Dutschke, *Guide to Medieval and Renaissance Manuscripts in the Huntington Library* (San Marino: Huntington Library and Art Gallery, 1989) <<http://sunsite3.berkeley.edu/hehweb/HM139.html>> [accessed 30 May 2007].

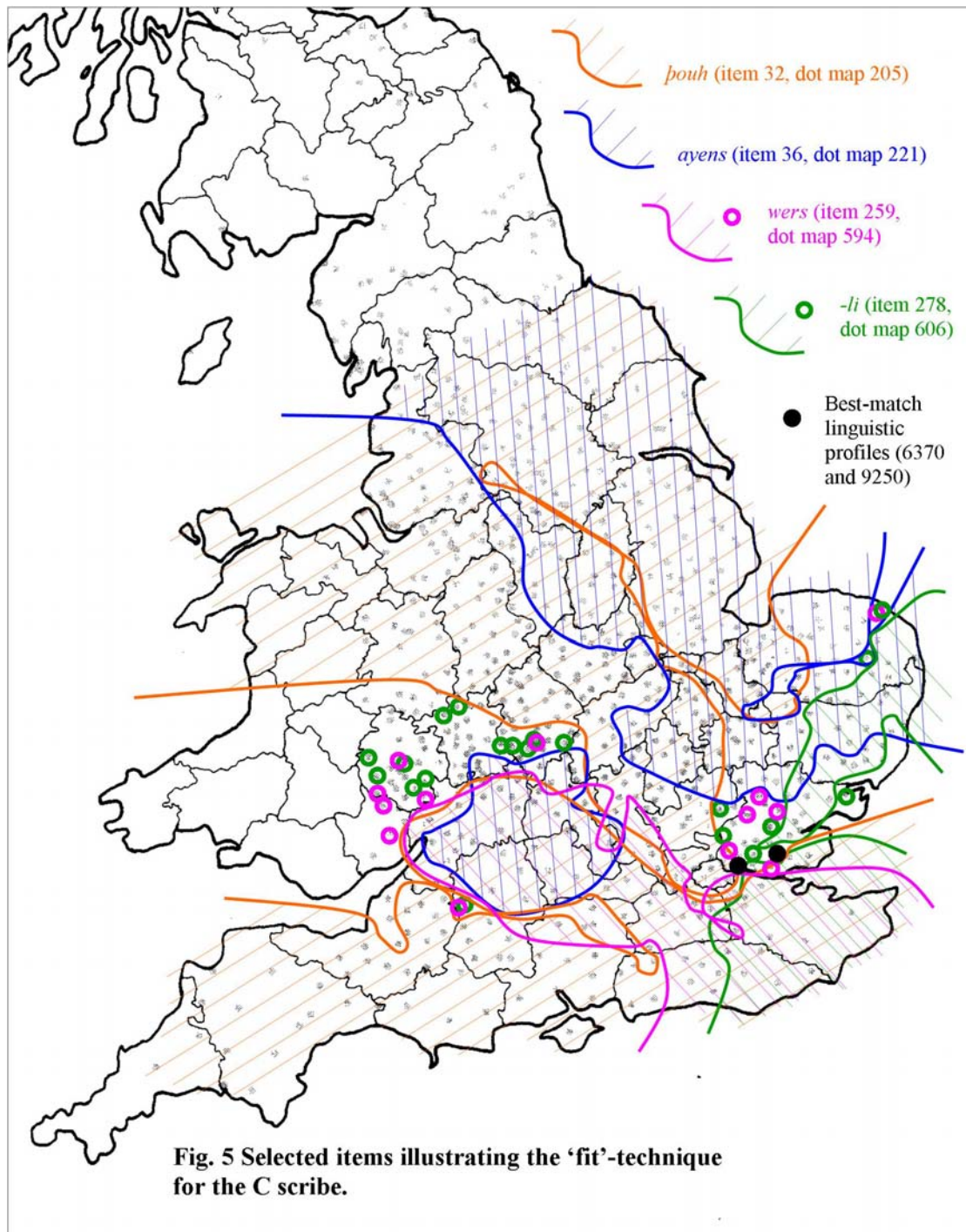
‘ayens’ (item 36: AGAINST; dot map 221) are very rarely found in northern manuscripts, and being quite unusual even in the south are useful in locating C. Similarly ‘wers’ is a less common form (item 259: WORSE; dot map 594), and the adverbial ending ‘-li’ (item 278: -LY; dot map 606) is also relatively unusual.

A summary of the ‘fit’-technique, using four of these key items, can be seen in fig. 5 below. Isoglosses of the forms ‘pouh’, ‘ayens’, ‘wers’, and ‘-li’ have been drawn, but these do not define a specific area as neatly as in fig. 4. For this reason small circles also indicate where the rarer forms are found within the areas defined by the four isoglosses. This process has enabled the search to be narrowed to clusters of manuscripts in Essex, Hertfordshire, Warwickshire, Norfolk, Wiltshire, and Worcestershire. Similarly to the process used above to identify matches for the T<sup>1</sup> scribe, a sample of twenty items from the language of the C scribe has been compared with the linguistic profiles of the *LALME* manuscript clusters. The end result is two *LALME* profiles, both located in Essex, that each exhibit a 70% correlation with the C scribe’s profile. Cambridge, Corpus Christi, MS 387 (LP 6370), comprises 116 folios in a single fifteenth-century hand, preserving a copy of Rolle’s *English Psalter*.<sup>307</sup> A mark of ownership links the manuscript with the house of Augustinian canons at Westwood in Lessness (Kent), although the *LALME* location for the scribal language is in central Essex (grid ref. 548-185).<sup>308</sup> The second close match is Glasgow, University Library, MS Hunterian T.3.12, which is one of the 240 manuscripts of the

---

<sup>307</sup> See *LALME*, III, p. 130.

<sup>308</sup> Allen, *Writings*, p. 171. On Lessness (Lesnes) Abbey see *The Heads of Religious Houses: England and Wales, II. 1216-1377*, ed. by David M. Smith and Vera M. London (Cambridge: Cambridge University Press, 2001), pp. 409-10; and Margaret Aston, ‘English Ruins and English History: The Dissolution and the Sense of the Past’, *Journal of the Warburg and Courtauld Institutes*, 36 (1973), 231-55 (p. 249).



*Brut* or *Chronicles of England*, the standard account of English history from the Middle Ages.<sup>309</sup> This particular vernacular version concludes the chronicle in 1419, and hand B (fols 11<sup>v</sup>-35<sup>r</sup>) is located by *LALME* in the south of Essex near London (grid ref. 572-192).<sup>310</sup>

A full linguistic profile for the D scribe has been published in *LALME* (LP 6240) and is located in central Essex (grid ref. 545-210).<sup>311</sup> Ian Doyle does not comment on the D scribe's dialect, but based on other factors is very specific about where he considers the Douce 322 manuscript was produced:

Willam Baron, a gentleman of a Berkshire family, was, from about 1430 to 1470, active both at Westminster and in London, as an officer of the Royal Exchequer and a participant in city affairs. He married a daughter of the important bourgeois family of Knollys (with Hertfordshire estates), lived for at least some years in the neighbourhood (St Bartholomew's Close) where I believe Douce may have been executed, and was buried nearby in the London Charterhouse, from which certain of its contents may have been drawn.<sup>312</sup>

---

<sup>309</sup> See *The Brut, or The Chronicles of England: Edited from MS Rawl. B 171, Bodleian Library*, ed. by Friedrich W. D. Brie, EETS, 131 (London: Oxford University Press, 1906; repr. 1960); and Lister M. Matheson, 'The Prose *Brut*: A Parallel Edition of Glasgow Hunterian MSS T.3.12 and V.5.13, with Introduction and Notes', 3 vols (unpublished doctoral thesis, Glasgow University, 1977).

<sup>310</sup> *LALME*, III, p. 131. Pages from Hunterian T.3.12 have been digitised, see Glasgow University Library, 'English Language Manuscripts Course Material' <<http://special.lib.gla.ac.uk/teach/manuscripts/history.html>> [accessed 24 May 2007].

<sup>311</sup> See *LALME*, III, pp. 123-4; for the location see key map 6, *LALME*, II, p. 388. Note also the critique of *LALME* methodology for Essex MSS in Hanna, 'Middle English Books', p. 176, n. 49: '*LALME* places the language in central Essex (LP 6240) but fails to take into account the persistence of old London linguistic habits; the metropolitan dialect appears originally to have been of an Essex type and to have relied sporadically on Essex forms well into the fifteenth century, if not beyond'.

<sup>312</sup> Doyle, 'Books', p. 228.

One of Baron's acquaintances and a fellow resident of the Close was the well known London scribe, John Shirley (c.1366-1456), who spent the last decade of his long life at St Bartholomew's Hospital and is known to have studied another of the English translations of Rolle's *Emendatio* in some detail.<sup>313</sup> Other bookish neighbours of Baron's at this time were the Augustinian canons at St Bartholomew's Priory and, as Doyle points out, the London Charterhouse.<sup>314</sup>

### **Relicts and the Translator's Holograph**

To this point, I have focused on identifying the primary linguistic forms used by the T, C, and D scribes. Both T scribes use predominantly northern forms, characteristic of Nottinghamshire or West Riding, while the C and D scribes exhibit southern forms associated with manuscripts located in Essex. In this section I present a comparative study of these four scribes, and attempt a brief analysis of how certain scribal characteristics, or relicts, may have arisen. *LALME* defines 'relict' as: 'a form not part of a scribe's own dialect, but an exotic that is perpetuated from an exemplar whose dialect differs from that of the copyist'.<sup>315</sup> In some instances, a study of relicts can assist in determining the language and geographical location of a common

---

<sup>313</sup> John Shirley wrote numerous annotations in the margins of Cambridge, MS Gonville and Caius 669\*/646, a book of English devotional prose containing among other things Rolle's *Form of Living*, and the Version D translation of *Emendatio*. There is evidence he also studied Rolle's *Expositio super nouem lectiones mortuorum*. See Margaret Connolly, *John Shirley: Book Production and the Noble Household in Fifteenth-Century England* (Aldershot: Ashgate, 1998), pp. 111, 164-65.

<sup>314</sup> On the London Charterhouse see John Schofield, *Medieval London Houses* (New Haven: Yale University Press, 1994), pp. 71-73; and Margaret Thomson, *The Carthusian Order in England* (London: SPCK, 1930), pp. 167-198. See also Smith, *Religious Houses*, pp. 325-6, 417; and Hanna, *London Literature*, p. 39, n. 1.

<sup>315</sup> *LALME*, I, p.13.

## INTRODUCTION

archetype.<sup>316</sup> I do not consider there to be sufficient information concerning the anonymous T, C, and D scribes to make so confident an assertion here, but by examining less common forms the following study may provide further insight into the characteristics of the scribes in question, and thereby allow tentative conclusions to be drawn concerning the Version A translator's holograph. The following table assists in making such a comparison of the language of the four scribes.

---

<sup>316</sup> See for example: Brendan Biggs, 'The Language of the Scribes of the First English Translation of the *Imitatio Christi*', *Leeds Studies in English*, n.s. 26 (1995): 79-111; M. L. Samuels, 'Chaucer's Spelling', in *The English of Chaucer and his Contemporaries: Essays by M. L. Samuels and J. J. Smith*, ed. by J. J. Smith (Aberdeen: Aberdeen University Press, 1988), pp. 23-37 (p. 35).

Table 2. Forms Used by the T<sup>1</sup> and T<sup>2</sup> Scribes,  
Compared to the Language of the C and D Scribes

Item	T <sup>1</sup>	T <sup>2</sup>	C	D
8. THEM	þaim, hem  ((thaim, þaym))	hem	hem	hem
9. THEIR	þaire  ((þaire, þeire, thair, þair))	thaire	here ((her))	her  ((here, theyre))
10. SUCH	swilke  (swilk)	swilke  (swilk)	swich  swiche  ((such, suiche))	suche
11. WHICH	whilke  (whilk)  ((whiche))	whilke  (whilk)	whiche  (which)	whyche  (whyche)
12. EACH	ilke	ilke	eche	eche
13. MANY	mony  ((many))	many  ((mony))	many  ((manye))	many  ((meny))

INTRODUCTION

Item	T <sup>1</sup>	T <sup>2</sup>	C	D
16. MUCH	mykel ((mekyl, mykele, mykyl))	mykel	michel ((miche, michil))	moche
32. (AL)-THOUGH	þof (þof-al) ((thof, þof-alle))	though, thof (thofe, thoughe)	þouh	though
36. AGAINST	ayeyns (ayens) ((agayns, agayn, agayne ageyns))	-	ayens ((ayen))	ayenst ((ageyne, agenst ayenste))
91. BUT	bot ((but))	but ((bot))	but	but
93. CALL	cal[l]e, clepp-	-	calle	call
93. CALL <i>ppl</i>	called ((callede))	called	called cleped	called clepyd
98. CHURCH	kyrke	-	cherche	churche
149. HIGH	heye	-	high, hygh	hygh
202. OWN <i>adj</i>	owen (oune, owne)	owen	owen	owne (oune)

INTRODUCTION

Item	T <sup>1</sup>	T <sup>2</sup>	C	D
208. RUN	rynne	-	renne rennen	renne rennen
251. WHETHER	wheder, whedere	-	wheþer	whether
257. WITEN	wete ((wote))	wete	wite	wete ((wote))
259. WORSE	wers (wors, worse)	-	wers ((werse))	worse
278. -LY	-ly ((-li))	-ly	-ly, -li	-ly

Item 8 (THEM) here affirms the observation made earlier that this particular mixed form is probably a unique characteristic of the T<sup>1</sup> scribe.<sup>317</sup> Given the consistency of the T<sup>2</sup>, C, and D scribes, it is unlikely that this derives from the Version A translator's holograph. The forms of item 9 (THEIR) are largely as might be expected, with the northern 'ai-' type (dot map 54) being used predominantly by the T scribes, and the southern 'h-' type (dot map 52) by the C and D scribes. However, the presence of the rare form 'þeire/theyre' (dot map 56) in both T and D is noteworthy. One of the unique characteristics of the C scribe's profile is the use of 'suich(e)' (item 10: SUCH;

<sup>317</sup> See above, Introduction, p. cxli.

## INTRODUCTION

dot map 75), which *LALME* records in only sixteen manuscripts from Berkshire, Ely, Essex, Gloucestershire, Hertfordshire, Kent, Norfolk, and Worcestershire.<sup>318</sup> The first T scribe uses the northern form ‘whilk(e)’ fairly consistently (item 11: WHICH; dot map 83), but on just one occasion introduces ‘whiche’ (dot map 82), a southern form (used also by C and D) that could arguably be a relict from the Version A translator. An unusual southern form is also found once in D, ‘meny’ (item 13: MANY; dot map 92). The T<sup>2</sup> scribe exhibits mixed usage over item 32 ((AL)-THOUGH), recording the southern form ‘though(e)’ (dot map 197) as well as the northern ‘thof(e)’ (dot map 203). The consonantal ‘-y-’ in item 36 (AGAINST; dot map 221) is a fairly unusual southern form, but significantly is found in the language of the T, C, and D scribes. Other possible southern relicts have already been mentioned, and are again found in the language of the T<sup>1</sup> scribe: ‘clepp-’ (item 93, dot map 378) and ‘oune’ (item 202, dot map 498).<sup>319</sup>

There is clearly not enough data to locate the language of the Version A translator confidently, but a general pattern does seem to emerge. In most of the cases noted above, the possibility of relicts from an exemplar are evidenced by the northern scribes’ retention of southern forms. Unusual characteristics exhibited by the southern scribes are consistently southern rather than northern forms. While far from conclusive, this does suggest that the Version A translator wrote in a southern dialect, and that his or her work was later copied by both northern and southern scribes.

---

<sup>318</sup> *LALME*, IV, p.18.

<sup>319</sup> See above, Introduction, p. cxlv.

#### IV. EDITORIAL PRACTICE

T is the base text for the present edition. Emendations are identified in the edited text by square brackets, with the original T reading noted in the apparatus. Where these emendations are taken directly from C or D the source is indicated in the apparatus. The editorial omission of words or letters is noted in the apparatus but not the text. As a general rule, emendations to the base text are made sparingly, and only where an error on the part of the T scribes is clearly identifiable. Punctuation, capitalisation, word-division, and division into paragraphs are mostly modernised. An initial ‘ff’ or ‘ss’ has been read as a capital, and transcribed as appropriate. Abbreviations are silently expanded and given their conventional values, in both the base text and variant readings, and all otiose strokes have been ignored. Direct scriptural quotations are indicated in the text by quotation marks, and referenced in the end notes. Paraphrased scriptural and other references are noted only in the commentary.

The general aim of the apparatus is to record all substantive variants found in the C and D texts. Dialectal variants are not considered as substantive for the purposes of this edition. Where two or more manuscripts agree in all but dialect, both sigla are listed, but only the first spelling is recorded. The lemma is cited from the edited base text, with the sigla and any variants proceeding in the order TCD. The work of a corrector is identified by caret marks for additions (marginal or interlinear), and angle brackets for expunctions. If a siglum is not given in any particular instance, it is to be assumed that the other manuscript reading in question agrees with the lemma. However, if a word or phrase from a particular manuscript is missing at that point, such omissions are noted in the critical apparatus where they first occur.

***AMENDINGS OF LYF***

## `Capitulum primum`

Tary not for-to turne the to God, ne drawe not a-lyte fro day to day. For f. 90<sup>r</sup>  
sodenly he takes wrecches in sharpnesse of deeth, and ere thy wene shal deu-  
our hem bitternesse and hidousnesse of peyne. And sothely it may not be  
5 noumbrede of vs how mony worldely wrecches that wicked presumpcion has  
deceyued. For it is a gret synne forto truste in the mercy of God and not  
cesse fro synne, supposynge that the mercy of God is so mykel that he wille  
not gif to synners ryhtwise peyne for thaire synne, als some foles wene that  
ther shal neuere Cristen man be dampned, do he neuer so yuele, the whilke is  
10 a foule errour. And therefore whils the day lastes of this present lyf, be we  
besy and do good vnto all. In this day shulde we neuer cese of goode  
werkyng, so þat þe Deuel founde vs neuer vnoccupiede, for we wote nouht  
how long it shal laste. For-why þe nyht of bodily deth comes as a þefe; in þe  
whilke nyht oure lymmys arne bounden, oure wittis are refte from vs. And  
15 þen mow we no goode werke worke, bot ilke man shal receyue after his  
dedys oþer ioy or turment. We lyuen here but on a poynt, þat is þe leste  
þinge þat may be, yee and lesse þan a poynte, for yf alle þis present life be  
likkened to þat life þat neuer shal haue ende, it is ryht nouht. How may we  
þan withouten greuous | dampnacion waste and destroye þis short tyme þat is f.90<sup>v</sup>  
20 lente vs here to loue God yn (and [to] do goode werkes, thurh whilke we  
shulde come to þe blysse of heuen) þuruh vanyte and loue of þe worlde, and  
alle day stonde ydel? But Lorde God turne vs and we shale turne to þe, hel

2 a-lyte] a-leyte T, onlonge C, alonge D    3 thy] þei C, they D    3 wene] werne C,  
wene D    20 yn] inwardly C, in D    20 to] so T, to C, om. D    20-21 and ... heuen]  
om. D    22 ydel] ydel C, ydell ... heuen D    turne (2)] be turned C, torne D

þow vs and we shal be hole, as who say, with-outen þe we mow neuere be turned fro synne, ne be helede of oure seknesse.

25           But many þer are þat are nouht heled, but þaire woundes are corupte and roten. For today þay turne þaim to God and tomorow þai are fro God, today þai do penaunce for þaire synn and tomorowe þei goo agayne to þe same synne, like vntile an hounde þat turneth ayeyn tile his vomete. Of swilke men is written in Holy Writte thus: ‘We haue curede Babiloun but it  
30 is nouht made hole’, for it is nouht turnede parfityly to God. What is þe turnyng to God? Soþely a turnyng a-way fro þe worlde, fro synne, fro þe Fende and fro þe flessch. What is efte-sonys a turnyng a-way fro Crist? Noþing but a turnyng to delitable and temporel goodes, to þe plesinge shape of creaturis, to werkes of þe fende, and to lustes of þe flessch and of þe  
35 worlde. We are nouht turnede to God with goynge of oure bodely fete, but thurh chaungynges of oure affeccions | and oure maners. Then turne we vs f.91<sup>r</sup> vnto God, when we reyse vppe þe sharpnesse and þe heyhte of oure mynde vntil hym, besily thinkande and beholdande his biddynges and his counseilles þat we myht fulfill þaim in dede. And where-so-euere we be,  
40 what-so-euer we do, goynge or sittyng, þe drede of God gos neuer oute of oure herte. I speke not of þat drede þat has peyne, þat is a þrale drede þat only abstenes fro synne for drede of peyne of helle, not for þe loue of God, ne for þe lufe of vertue and of ryhtwisnesse. But I mene of lufe drede, þat is when þe childe dredes for-to offende þe fader, thurh þe whilke lufe drede we

45 beholde what reuerence, what honoure and wirsshipe we may gif to so grete  
 and so worþi a maieste, euere more dredande to greue or to offende it. To be  
 turnede away fro þe worlde is not ellys but for-to caste be-hynde and forto  
 for-yette all þe delectacions and delyces of it, and to suffre gladly and  
 mekely for Cristes lufe alle tribulacions and anguysshes of it, and putte away  
 50 alle vnprofitable occupacions and worldly nedes, so þat oure herte, alle holy  
 and parfityly turnede to God, may gladly and | merily dye til ale þinge þat f.91<sup>v</sup>  
 may be lufede or geten in þe worlde, and when it is þus [spred] and made  
 brode þurh heuenly desires, þat i[t] þen euermore haue God before þe eyen  
 of þe soule, as þof it sawe God with-oute cesyng.

55 As þe prophete says: 'I sette oure Lorde euermore in my syht'. Nouht  
 for a short tyme, as done al þose þat settene al erþely þinge þat is faire [and]  
 lufely before þe eye of þaire soule, whilke þai beholde and coueite and haue  
 þaire ioy and þaire delyte in. And also þe prophete says eft-sonys: 'Myne  
 eyen are euere more to oure Lorde'. Sothely it is openly shewede be þese  
 60 wordes þat we may nouht fle þe snares and þe trappes of temptacions bot if  
 we myhtyly and with-uten stynttyng reyse vp þe eyen of oure soule vnto  
 God. Mony lettynges þere are þat drawen a man doune, þat he may not par-  
 fitely turne hym to God ne festen his eye vpon hym. Of whilke I shale shewe  
 some: habundance of erþely riches, blaundisshyng and fagyng of wom-  
 65 men, shappe and fairenesse of youngehede. This is a þre-folde corde þat is  
 ful harde to breke. Neuerþeles it behoues nedes to be broken and sette at

46-47 be turnede] <be> turn<ed> T, be turned CD 50 herte] *om.* C, hert D 51-53 til ...  
 þen] to ... þanne C, and that thow D 52 spred] spered T, spred out C, *om.* D 53 it] is T,  
 it C, *om.* D 56 and] *om.* T, and CD

nouhte if Crist shal be lufede. For who-so desires truly for-to lufe Ihesu  
 Crist, | nouht oonly with-outen heuynesse, but with fulle gret ioy and glad- f.92<sup>r</sup>  
 nes, he forsakes and castes away ale þing þat may lete hym. Yee, in þis case  
 70 he spares neiþer fader ne moder ne yet hym owen self, ne takes no comfort  
 of ony erþely þyng. He dos violence to ale, he brekes alle obstacles and let-  
 tyngis, him þinkes it bot lytel ale þat he may do, so þat he myht loue Ihesu  
 Crist. He flees fro synne as a drunken man; he has none eye ne no beholding  
 to no maner comforte of þe worlde, ne of flesshly solace, bot he gifes him-  
 75 self so holy inwarde to God, þat wel-neye he has loste ale outwarde wittis.  
 He is ale gederd with-yne hym-selfe and ale reysed vp into Ihesu Crist, þat  
 who-so sey him he shulde wen þat he were heuy or sori. Bot sekerly he has  
 ful gret ioy. Þer are mony þat seyn þai wolde fayn forsake þe worlde and  
 turne hem holy vnto God, but þei sayn þei may not yette, for þei are letted  
 80 þurh certeyne occupacions. Whos colde soules sorouyng we reprove, for  
 with-oute doute if þei were onys touched with þe lest sparcle of þe loue of  
 God, þei shulde seke alswiþe wiþ al maner besines what wei þei myht come  
 to Goddis seruice. Ne þei shulde not leue sekyng vntile þei hade founden it.

Bot þei feyne oft-tymes a | maner of excusacion þe whilke raþer ac- f.92<sup>v</sup>  
 85 cused þaim. Ryches drawes mony men o-bake, and mony are deceyuede þurh  
 wymmen, and sumtyme mony þat longe tyme han lyued wele þurh hem are  
 caste doune into þe depnesse of synne and wikednesse. For fairehed is sone  
 lufede, and when it feles þat it is lufede, anone it cleues to, be affeccion, and  
 so it is cast doune in-to synne. And swilke oone is wers after his conuer-

73 He flees ... beholding] *om.*C, he fleeth ... beholding D

90 sacion þan he was before, for þen is his fame and his lose defouled. And  
were he was before wirshipful and preisable, now is he holden of al wlat-  
some and despysable.

I seye ones a man, þe whilke as men sayde had fyftene yere tamed his  
body with gret and wounderful penance, and efterwarde he fel with his seru-  
95 antis wif, and myht neuer after be departid fro hir in al his lyf. In his dyinge  
þei sayde when prestes come to him he cursyd and waryede þaim and for-  
soke to take þe wirshipful sacramentis of Holy Kyrke. Yunge men þerfore  
newly turned fro þe word shulde fle besily al maner occasions þat drawes to  
synne, and eschewe þurh a waker entencion al maner wordes and dedes  
100 steryng to yuel. For ay þe more vnleful þat a þinge is in itselfe, so mykel | f.93<sup>r</sup>  
more sumtyme it is coueited and desirede. Þe fende ryses gretly agayne ale  
swilke men as he sees are turnede fro hym, kyndelynge desires of þe worlde  
and of þe flessch. And delectacions þat þei hade before tyme in synne he  
brynges agayne to þaire þouht. He shewes forþe gret hardenesse and bitter-  
105 nesse of penaunce for-to make vs yrke with hit. He rayses vp fantasyes with-  
outen noumbere and new þouhtys and affeccions þat profiten nouht, þe  
whylke were before stille and o-slepe.

Amonge þese and al oper þat fallen we shalle myhtely and manle vse  
oure-selue, and as Cristes knyhtys take gostly armures of feyth, hop, and  
110 charite, feyhtynge stalworthly ayeyns þe fende and al his suggestions and  
yuel entisynges, destroynge and qwenchyng al fleshly and worldly desires,

89-90 conuersacion] conuersacion C, conuersion D 93 seye] <seye> 'sawe' T, seigh C,  
sawe D 98 word] wor'l'd T, world CD 101 ryses] reysed C, reyseth D 105 yrke]  
irke C, wery D

euermore desiryng and sekyng þe lufe of God thurh despisyng and forsakyng of þe worlde.

**How a man shal despise þe worlde: Capitulum secundum**

115 Despisyng of þe world is nouht elles bot an ouerpassyng of al erþly and  
 failyng þinges, with-outen luf of þaim, þruh feruent lufe and desire of God  
 and heuenly þinges, in þis lyf no-þinge to seke bot | God, and to acounte and f.93<sup>v</sup>  
 sette at nouht al vayne ioyes and fleshly confortes of þe worlde and of þe  
 flesh, vnneþes takyng his nedfulnesse, and if it ony tyme wante or faile,  
 120 gladly and paciently forto sufre. Þis is þe despisyng of þe worlde. Haue  
 þow þis, þat þow be not slayne þruh lufe of it. On þis manere is þe worlde  
 despised and not lufede. Alle þinges þat we lufen, we wirchippen. And  
 sikirly a foule þinge it is for-to worchippe muke, and `þat` dos he þat lufes  
 erþely þinge only for it-selfe. And þerfore erþely lordes and ryche men of  
 125 worldly goode maken þeim-self seruantis and tharles til most vile filthe and  
 stynke, and han ioy and lykyng to be called lordes of men, þere þei ben  
 hem-self seruantis of synne. Sopely þat man has lordeshipe of man it is not  
 of kynde bot oonly of happe and fortune, bot þat a man is sugget vnto synne  
 it comes oonly of a wickede wile. Do away þerfore þis yuele wille and þow  
 130 shalt be made fre fro þe fende and fro synne, made þe seruant of ryhtwise-  
 nesse, þe whilke teches þe nouht for-to lufe erþely þinges.

The lufe of God and þe lufe of þe | worlde are euen contrary, and þer- f.94<sup>r</sup>  
 for þei may not dwele togydere in a soule; þe bedstede is so narowe þat it

nedes behoues þat oon to falle oute. And þerfor ay þe clenner and þe more  
 135 fully þow castis oute couetyssse and erþely lufe, þe more feruently and bren-  
 nyngly shalt þow tast and fele þe lufe of God; and ay þe more þi coueityse is,  
 þe lesse is þi charite. A, þow wrecched soule, what sekis þow in þe worlde,  
 where þow sees wele þat alle þinges are passande and deceyuande? Þoo þat  
 most fagen and plesen þe sonnest gon away and deceyuen þe. Where-to art  
 140 `thou´ so besy for dedely þinges? And wherto coueitys þow with so grete  
 affeccion swilke þingis as þow knowes welle shale perysh and were away?  
 Sees þow not þat sonnere þei passen away þen þei may be geten? Bot I wote  
 where þow duellest, þere is þe sete of þe fende, for he has so blynded þe, and  
 þurh his qwentise deceyued þe, þat þow coueites and desires fleande and  
 145 passande þinges, and so þow lufes þat þou shulde hate. And þow despises  
 lastande þinges, and cleues to þat þinge þat is vanyschyng away. And so  
 þow art sete | and groundedde vpon a wayke and deceyuable grounde, and f.94<sup>v</sup>  
 þerfore when þow wenes þi-selfe forto stonde, þow shalt falle in endeles fire.

Þei þat duellen in habundaunce of worldly ryches [þen desceyued bi  
 150 fyue thinges whiche þei louen: þe firste is richesse], þe secunde is worldly  
 dignitee, þe þridde is erþely powere, þe fer`t`h is lufe of þaire flessh, and þe  
 fyfth is wayne worschippes and honures. Þese constreyne þaim in synne and  
 byndes in wickednesse; with þese lustes and delectacions are þai bounden so  
 fast þat mony may not be lesed fro þaim tile deþe come; but þen is ouerlate

134 ay] þei may not dwelle to gidere C, euer D 135 lufe] loue C, lust D 139 fagen]

fagen `i.e. flateren´ C, fagen D 144 qwentise] <qwentise> `Sor trichery[e]´ T,

queyntise C, queyntyse D 149-50 ben ... richesse] *om.* T, ben ... richesse CD

150 whiche þei louen] *om.* T, whiche þei louen C, *om.* D

155 lesyng, when nouht foloues aftere but endeles dampnacion. Dese fyue lettyn  
 a man fro despisyng of þe worlde, fro þe lufe of God, fro knowyng of hym-  
 selfe, and fro appetit and coueitise of þe kyngdome of heuen. For sykirly þer  
 may no man be saufe bot if he fle þe worlde and leue to lufe ale þat is þer-in.  
 Late vs þefore begyne whils we are hole and þe hete of oure younghede is  
 160 with vs, lest þat we be taken with deth or we witte, and seeke space of pen-  
 nauce and may noon fynde. For he þat abydes of amendinge whils he may  
 no more synne, synne leues hym and he not synne, and þerfor he is worthi no  
 mede of God. | Bot what may lyke or plese hym þat disposes hym forto lufe f.95<sup>r</sup>  
 Ihesu Crist? He shal defoule his youthehede, he shal kepe ale his strenthe  
 165 vnto God, alle rychesse and honours of þe worlde shale he acounte and set at  
 nouht, hym shale þinke þat alle bodily fairnesse is bot fals and veyne ioy,  
 and nouht worth. What shal I sey more? He dispises parfitly ale þinges of þis  
 worlde þat passen away als a shadowe.

A þow flesshly lufe, what fyndes þow in þe flessh þat þow hast so gret  
 170 delyte in it? If þow haue ioy and delyte in shappe and fairhede of body, why  
 beholdes þow not what is hydde with-inne in þe skynne? Knowes þow not  
 wele þat fairenesse of flessh is bot an hillynge of foulnesse, enclynyng and  
 norischyng of corrupcion, and oft-sithes cause of perdicion and endeles  
 dampnacion. Lat it þefore suffice vnto þe, ale oþer þingis dispisede and set  
 175 at nouht, to lufe God, to lovue God, to be with God, to ioy in God, not for-to  
 go fro God, bot for-to cleue to hym þurh continuel and brennyng desire.

158 þer-in] þer-inne C, synne D    161 whils] til C, in-to the tyme D    163 hym (2)] hym  
 fulli CD    164 defoule] defoule C, nat defoule D    175 lufe ... lovue] loue C, loue God  
 and to lofe D

For-to despise þe worlde, þe worlde it-selfe it steres vs, þe whilke is ful of so  
 mony wrechednesse, for in it is malyce lastyng, perse|cucion dounthristyng, f.95<sup>v</sup>  
 envie defailinge, bacbityng knawyng, fals inposiciones of crymes, and bitter-  
 180 nesse of sclaudres; where ale þinges are confused, ale þinges inordinate;  
 where neiþer ryhtwisnesse is lufuede, ne soþefastnes is approued.

Also oþer þinges þer are þat shulde stere vs forto despise þe worlde:  
 þat is þe chaungyng of tyme, shortenesse of þis life, deth þat is certeyne, þe  
 comyng of deth þat is vncerteyne, stablnesse of euerlastyngnesse, vanyte of  
 185 þinges þat are nowe, and sothefastnes of þinges þat are to come. Chese þer-  
 fore what þow wilt. If þow luf þe worlde, þow shalt perysche with þe  
 worlde. And if þow lufe Ihesu Crist, þow shalt regne and be kyng with hym  
 in endeless blysse.

### Of wilful pouerte: Capitulum tercium

190 ‘If þow wilt be parfite, goo and selle ale þat þow has and yeue to pore folke,  
 and come and folowe me’. In þis two, þat is in forsakyng of worldly þinges  
 and in folowyng of Crist, is heyest perfeccion. Bot soþely al men þat for-  
 saken worldly þinges foluen not Crist, for sume are worse aftere þey haue  
 forsaken þeire gudes þen þei were before. Þen | yeue þei þaim to bacbityng f.96<sup>r</sup>  
 195 of þaire euen-cristen. Þe`i` drede not to do away and lesen þe gude faame  
 and lose of þeire euen-cristen, þen ar þei ful of envie, þei freten in malice,  
 þei sette þaim-selfe before al oþer in þaire owne syht, þei lovue and preyse

178 lastyng] *om.* D 179 knawyng] *om.* D 183 certeyne] certeyn C, vncertayn D

192-3 is ... Crist] *om.* D 196 þen] þen <drede> T, þanne C, Then D 197 lovue and

preyse] loue and preyse C, preysen D

paire owne state and degre, and blames and dampnes oþer mennys lyvinge.  
 How trowes þow þe fende has deceyuede swilk maner of men, þe whilke  
 200 haue neiþer þe worlde ne God, whom be diuerse wronge ways of errours and  
 wickednesse he ledes to euerlastyng peyne and dampnacion.

Perfor vndirstonde wele þese wordes þat ar sayde, and take pouert be  
 anoþer way. When he says þerfore: ‘Goo and selle ale þat þow has’, þow  
 shalt vndirstonde changyng of þin affeccions and of þi thouhtys; þat where  
 205 þow was before proude, angry, enuouse and coueitous, be now meke, softe,  
 pacient, ful of charite, large and fre. And if þow haue keppede þe þruh grace  
 clene fro grete synnes here before, þow shalt now abstene þe, not oonly fro  
 ale yuel, bot also fro ale þe spices of yuel. And yif þow haue ony tyme be-  
 fore synned þruh outrage of mete and drynke, þow shalt now amende it þruh  
 210 fastyng and discret abstinens. Yif þow haue before | ouer-mykel lufede þe f.96<sup>v</sup>  
 worlde, þow shalt now gedere þi-self al holy to þe loufe of God, and festen  
 ale þe scaterynges o-brode, and þe wauerynges of þi[n] hert, in all-onely oon  
 desire of Ihesu and heuenly þinges þat are ay-lastande. And sobely, if þow  
 do þus, þen shal thi wilful pouert be medeful to þe, and ale þe anguysche and  
 215 disese þat þow suffres shal be to þe a gloriouse corone.

For oure Lorde says: ‘Blessede are þei þat are pore in spirit’, þat is þat  
 are meke in þaire owen felyng, ‘for-why þairs is þe kyngdome of heuen’.  
 What is pouert bot mekenesse, þruh þe whilke a man sees his owen freltee?  
 And when he sees þat he may not come to parfite stabilnesse of soule bot  
 220 oonly þruh grace of God, al manere of þinge þat myhte let hym to receyue  
 þis grace he forsakys fully, and settes his loue and his desire in ioynge of his

Creatour. And ryht als fro oon rote comyn and spryngen mony braunches,  
 ryht so fro wilful pouert, taken on þis manere, spryngen mony wonderful  
 vertues. Nouht as sume done þat chaungen þaire cloþes bot not þaire soule;  
 225 þei semen forto forsake worldely rychesse, bot þei cese not vnder þe cloþes  
 of holynesse forto | gedere in-numerable synnes and wickednes. f.97<sup>r</sup>

What is wers þen a proude pore man? What is foulere þan an enuiose  
 beggere? Þerfore if þow leue al þinge for God, beholde more what þow  
 dispises þan what þow forsakes. Loke bisily how þow may folowe Crist in  
 230 vertues. ‘Leres of me’, he says, ‘for I am myld and meke of herte’. Sopely  
 pouert, be it-self, it is no vertue ne preisable, bot rapþer wrecchednesse. Bot  
 for as mykele as it is an instrument of vertue, and it helpes to get endeles  
 blisse, þerefor it is desirable. It makes a man not to be wirshippede bot to be  
 dispised, þof-al he be vertuous, namely amonge myhty and ryche worldly  
 235 men, whilk despite and reproue to suffre mekely and gladly for Ihesu Criste  
 is souereynly medeful. And þerfor oure Lorde Ihesu was pore in þis worlde,  
 for he knewe welle þat it is ful harde to riche men, and to þaim þat abunden  
 in delyces, for-to come to þe kyngdome of heuen. And þerfore þat we shulde  
 more feruently coueyte and take þis pouerte, he behyht souereyn worschip to  
 240 þaim þat forsaken al þinge for hym, þat is to say power of dome, where he  
 says þus in þe Gospell: ‘Ye þat haue for-saken al þinge and folued me, ye  
 shul sitte vpon twelf setes, demande | þe twelf kynredes of Israel’. f.97<sup>v</sup>

223 manere] manere C, wyse and thys maner D    226 gedere] gadere to gidere CD

233 blisse] blisse <þof al he be vertuous> T, blissesse C, blysse D    236 is ... Ihesu] om. D

239 coueyte] coueyte C, couere D    242 vpon ... setes] om. D

Neuerþeles þof a man haue pouert, yee and wilful pouerte, and wante  
 meknes, he is more wrechede þan he þat aboundes in riches; ne he shal not  
 245 take in dome þe sete of dignite wyth þe apostles, bot he shal be cloþede and  
 couerede with a dowble mantel of confusion, þat is double dampnacion of  
 body and soule. Bot þei þat shyne in mekenes, þof-al þei abounde in ryches,  
 neuerþeles þay shal be sete at þe ryht honde of Crist when he demes. Sume  
 men seyne: ‘We may not forsake alle, we ar seke and feble, and þerfore vs  
 250 behoues holde sume-þinge wher-with we may lyf’. Dis is leful, bot þei are þe  
 lesser worth, for þai dar not for Cristes sake suffre þe streytnesse ne þe  
 hardenesse of pouerte. Neuerþeles þei may þruh Goddis grace come to þe  
 perfeccion and heyht of vertues, and be raysed vp to contemplanon, if þai  
 forsak al occupacions and worldly nedes, and gif þaim bisyli and mekly to  
 255 prayere and meditacion, and swilke þinge as þei haue of worldly goodes, lufe  
 it not bot forsake þe lufe of it for Ihesu Crist. And wete þai ryht wele þat for-  
 to get more þan barely nedes, it is of coueitise, bot forto forsake al for Crist,  
 it is of perfeccion. And þerfor whils þei see heyere þinges abouen hem, þe  
 whilke þei mow not ateyne to, þei shulde not be proude ne presumptuous | of f.98<sup>r</sup>  
 260 þat lytel þat þei haue, so þat þei myht come to þe reule and forme of goode  
 lyuyngþe þruh meknesse and feruent loue of Ihesu Crist.

247 abounde] abounde C, haue D    249 alle] alle C, all thynges D    259 ateyne] ateyne C,  
 come D    261 þruh] thoruh C, treuthe D

**How a man shal ordeyne and dispose his lyuyng: Capitulum quartum**

That a man may ryhtwisly be dressed to þe worship of God, to profite of  
 him-self and helpe of his euen-cristen, foure þinges rynne to mynde to be  
 265 saide. First is to knowe what þinges make a man foule, and þai are þre kynde  
 of synnes: þat is of þouht, of mouthe, and of werke. In þouht synnes a man  
 ayeyns God if he occupie not his herte in louyngis and lufyng, if he suffre it  
 to be abstracte in diuerse þouhtes and to be rennende abowte in þe worlde.  
 With mouthe synnes a man ayeyns God when he lyes, when he sweres, when  
 270 he curses, when he bacbites, when he defendes errour þof it be him-selfe  
 vnwitynge, when he spekes foly wordes, foule wordes, or wayne wordes. In  
 werke synnes a man ayeyns God in many maneres, in doying lech[e]ry, in  
 vnhoneste touchyng, in kyssyng in luste, in pollu[t]and hym-selfe, or with-  
 oute gret nede to stel, and in mony oþer maneres.

275 Þe secunde is to wete what þinges clensen a man, and þei are þre,  
 ayeyns þe | þre synnes befor sayde: contricion of hert ayeyns þe synne of f. 98<sup>v</sup>  
 þouht; confessioun of mouthe ayeyns þe synne of mouthe, þe whilke ouhte  
 to be naked, hole and hasty; and satisfaccion ayeyns þe synnes of dede, þe  
 whilke has þre parties: þe first is fastyng, for he synnede ayens hym-selfe,  
 280 þe secunde is prayere, for he synnede ayens God, þe þredde is almesdede, for

262 and dispose] *om.* C 264 euen-cristen] `3 thingis defele a man` T to mynde] to my  
 mynde C, or comyn to mynde D 267 louyngis and lufyng] praysyng C, preysyng and  
 louyng D 268 abstracte] obstracte C, abstracte or stered D 271 foule wordes] *om.* CD  
 wayne wordes] *om.* D 272 ayeyns God] *om.* C 272 lechery] lechry T, leccherye C,  
 lechery D 273 pollutand] polluand T, pollutinge C, polluting D 275 what] `3 thingis  
 do kepen a man cleane` T

he synnede ayeyns his neyhborne. Neuerþeles I say not þat he shal gif almesdede of oþer menys gude, bot he shal restore it, for þe synne is not foryeuen bot if it be restorede þat is taken, if it in any wyse may be done.

þe þridde is to wete what þinges kepen clenness of herte, and þei are  
 285 þre: þe first is wakere þinkyng on God, so þat þer be no tyme bot þat þow  
 þinke on God, outaken slepe þat is comune to alle; þe secunde is bysines of  
 þe kepyng of þe vtwarde wittes, þat þi tastyng and smellyng, heryng,  
 seyng and touchyng be wisely restrayned vndere þe brydel of heuenly  
 discipline; þe þridde is honeste occupacion, as redyng of holy writte,  
 290 spekyng of God, wrytyng, or sume oþer gude dede doyng. Also þre þinges  
 kepyng clenness of mouth: on is avisinge befor or we speke, anoþer is to fle  
 mykel | speche, þe þredde is hatyng of lesynggis. Also þre þinges kepen cle- f. 99<sup>r</sup>  
 ness of werke: oon is mesuryng and temperaunce of mete and drinke and  
 slepe; anoþer is departyng fro yuel cumpanye; þe þridde is besy þinkyng  
 295 on þe deth, for þe wise man says: ‘Thinke ay on þi last ende, and þow shalt  
 neuere synne’. þe ferthe is what byndes and confourmes oure wile to Goddis  
 wil. And þai are þre: on is þe ensampler of creaturis, þe whilke is getyn  
 þurh consideracion; an-oþer is homlynesse of God, þe whilke is geten be  
 praire and heuenly meditacion; þe þridde is myhte and ioyng in God, þe  
 300 whilke is goten þurh lufe and contemplacion.

281 gif] do C, yeue D    283 done] ‘3 thinges do kepen the herte cleane’ T    290 dede]  
 ‘3 thinges kepen the mouthe cleane’ T    292 Also] ‘3 thinges do kepen a man cleane in  
 doinge’ T    295 þe] þe C, thy D    297 creaturis] ‘3 thinges do kepen a man in Godis  
 wil’ T

And so þe seruant of God þat is on þis wise ordeyned to lyfe, is as a tre  
 þat is sette besyde þe rynnynge oute of waters, þat is to sey, beside þe  
 flowynges of grace, þat he may euermore wax grene in vertue, þe whilke  
 shal yeue his fruyte (þat is gude werkes in exsample, and gude yiftes, vnto  
 305 helpe of his euen-cristen) in tyme, he shal yeue al þis to þe honour and þe  
 worshippe of God, not selle it for vayne ioy of þe worlde. Þerfor prayde þe  
 prophete when he sayde: ‘Godenesse, disciplyne, and cunnyngteche | me f. 99<sup>v</sup>  
 Lorde. I haue trowede in þi comaundementis’. What is discipline bot correc-  
 tion and refourmyng of maners and of lyuyng, nouht ellis? Firste þerfore  
 310 ar we enformede and tauht þurh discipline and ryhtwisnesse, and amendede  
 fro yuel, and þer-after knowe we what we shulde do and what we shuld fle,  
 and at þe last oure ‘desire and oure’ coueityse is taken fro erþely þingis and  
 raysede vp vnto heuenly þingis.

When any man with al his besynesse and myht has dressede and con-  
 315 fourmede hym to þe will of God, and has encresced in vertues, and parauen-  
 ture ouerpasses, þurh stableness of lyuyng and desire of Ihesu Crist, oþer  
 þat are of longer tyme þan he, he shulde not þerfore haue vayne ioy n[e]  
 yeue ony þinge of it vnto him-selfe, or holde hym-selfe heyere or better þan  
 þaim þat semen synners or yuel men. Bot he shulde holde hym vilest and  
 320 most wreche of alle and deme no man bot hym-self, and sette al oþer men  
 abouen hym-self, and coueite not to be holden holy, gude and wirshipful, bot  
 to be despisede and repropuede of alle. And when he comes amonge men,

312-13 and (3) ... þingis] *om.* D 317 ne] no T, ne C, neyther D 322 despisede and  
 repropuede] despised and reproued C, dispysed D

loke, in as mykel as in hym is, þat he be last in place and lest in opinyoun.

For ay þe gretter þat þow arte, so | mykel more make þi-self lowe in al f.100<sup>f</sup>

325 þingis, and þen sha'l't [þ]ou fynde grace before God to be maade hye; for  
gret is þe powere of God, and of meke men he is wirschippede and honored;  
þerfor of proude men þat seke þaire oune ioy and not Goddis wirschippe, he  
is despised.

If it befall, þat God forbede, þat þou hast ioy in þe fauoure of þe peple,  
330 and resceyueste gladly þe fauoure and honoure þat is done to þe of men for  
þi gude fame and holynesse, wete þou ryht welle þat þou hast resceyuede þi  
mede here. And þof-alle þow seme chast and in pennaunce, neuerþeles whils  
þow hast more delite in fauor of men þan in ioy of angelles, þow shalt nouht  
haue in þe toþer worlde bot payne and tormentis of endeles dampnacion.  
335 Þow shalt þerfore at begynnyng parfitely despise þi-self and fle, pute away,  
and sette at nouht al worldly ioy, and sette al þin entente and þe luf of þin  
herte so fully and holly in God, þat þow do no-þinge, n[e] þinke, bot only for  
luf and wirschippe of God, so þat al þi lyuinge inwarde and outwarde crie  
and shewe þe lovuyng of God.

340 In mete and drynke and slepe þow shalt `be´ scarce and discrete. Þow  
shalt no-þinge forsake ne putte away for þe tyme and place | þat cristen men f.100<sup>v</sup>  
vsen with þonkyng of God. Whils þow etes and drynkes loke þat þe mynde  
of þi God þat fedes þe passe not away fro þi herte, so þat þi herte be more

325 shalt þou] sha'l'tou T, shalt þou C, thow shalt D    334 worlde] worldde T, world CD

337 ne] no T, ne CD    338 inward and outward] inward and outward C, inward D

339 lovuyng] loovinge `and preisinge´ C, preysyng D    340 and slepe] om. D    341 for]  
fro C, for D

besy aboute þe lovuyng of God þanne aboute þi mete. And if þow do þus,  
 345 þow shalt eschape and dryue away temptacions of þe fende, þat most bysyli  
 waytes vs in mete and drynke to desceyue vs. For vnwise men, eijþer be  
 vnmesurable takynge of mete and drynke are casten downe fro heynes of  
 vertue, or þurh ouermykel abstinence breken hem in þe selfe vertue, so þat  
 þei may not for wayknesse and feblenesse fulfill ne bringe til ende þat þai  
 350 haue begunne. And boþe are displeaunce to God and ayeyns his wille.  
 Mony are euermore so vnstable and vncerteyne in etynge and drynkyng þat  
 þai taken al-ways eþir ouermykel or ouerlitel, and so þei holde no tyme ne  
 no fourme of liuyng, whils þei holde now on better, now anoþer. Þai þat are  
 vnwise and assaiede neuer yette ne felede þe swetnes of þe lufe of God, sup-  
 355 posen and wenen þat undescrete abstinens be souereyne holynesse. And þei  
 wenen þat þei may not be made holy but þurh an vncustimable and | f.101<sup>r</sup>  
 vnryhtwise abstinence, so þat þei may appere singuler and be knowen of  
 men. Bot sikirly abstinence be it-selfe is not holynesse. Bot if it be discrete,  
 it helpes a man to be holy; y[i]fe it be vndiscrete, it lettes a man to be vertu-  
 360 ous. Who-`so` þefore wolde take a singulere abstinence, he shulde fle syht  
 and preisyng of men, for men demen hem mooste holy oft-tymes whom þei  
 see most abstinent, when it is oft-sithes oþerwise in soþefastnesse. For he þat  
 has soþefastly tasted and felde þe swetnesse of þe lufe of God, he shal not  
 deme any man more passande, or more holy, for abstinence of mete and  
 365 drynke; bot so mykel shal he deme him of lesse pris þat he is holden more  
 wonderful in abstinence anentys oþer men.

344 lovuyng] preysinge C, loouyng and worshipping D    350 displeaunce] displesant C,  
 despysyng D    358 Bot (1) ... holynesse] om. D    359 yife] yefe T, if C, yef D

It is best þefore as I trowe, and mooste plesyng to God, þat a man con-  
fourme hym in mete for þe place, and tyme, and honeste til þaim þat he is  
conuersant wit-all, so þat he seme not a feynere of religioun. Wete þei wele  
370 þat are swilke men, þat þof oon or two fel wele of þaim, al oþer shal deme  
ypocricy of þaim and feinyng. Bot þer are sume þat on no wise wil not be  
seyne comune amonges men, þat þei eiþer ete so litell þat þei gare algates  
men speke | of hem, or ellys þei sekyn oþer kynde of metys so þat þai may f.101<sup>v</sup>  
be vnlike in sume-þinge to al oþer men whos abstinence be ferre away fro  
375 me. Sopely it is helpful counceile, and sikere, þat þei þat are of lesse absti-  
nence holde þaim better þat are of more abstinence, and haue compuncion  
of herte, for þei may not do so mykel abstinence as oþer men may. And on  
þe toþer syde þai þat are of wonderful abstinence, þat þei holde oþer men  
abouen hem þat do not so mykel abstinence in syht of men outewarde, whos  
380 vertue is hidde fro men in þe whilk þei passen. Sopely whils þeire abstinence  
is so lovued and praisede of mony men, bot if it be borne vp and kept þurh  
grete meknesse, befor God it is nouht. Bot oþer mennys vertue is so mykel  
more þat it is not seyne nor knowen of men outwarde. Who may wete how  
mykel a man brennes in lufe ayeyns God or how mykel he shynes in com-  
385 passioun ayeyns his euen-cristen?

And with-uten doute þe vertue of charite passes with-oute compari-  
soun al abstinence and al oþer werkes þat may be seyne. And oft it falles þat  
þei þat shewen lesse abstinence befor men are more feruent and brennande in  
lufe wiþinne before God. For it behoues þaim | to be stronge þat shal my- f.102<sup>f</sup>  
390 htely and manly trauayle in þe lufe of God. And þefore when a manys flesh

is made wayke þurh ouermykel abstinence of mete and drynk and slepe, a man oft-tymes is made vnmyhty to pray; and mykel more þen he shal not mow lyft vp him-selfe þurh brennyng desire to God and heuenly þinges. Þerfore me were leuere þat a man failed for mykelnesse of lufe þanne for fastyng, as þe spouse says: ‘Telles to my lufede þat I languyse for lufe’.

395 And sobely fastyng of bred and water plesses not God so mykel as forsakyng of synne. Þerfor be þow stable in all þi ways, and after þis reule þat is yeuen to þe ordyne þi lif. And þof-al þow maist not in þe first begynnyng atteyne ne come to þat þat þou coueitys, dispaire not þerfore ne mystriste not

400 bot continue forth and perseuere, for by longe tyme and exercise þou shalte mowe come to perfeccion.

Whedere þou be in trauayle or in rest, lyfte vp always þe eye of þi soule vnto God, and lat neuere þi þouht go fro hym, for al þat tyme þat þou þinkes not on God, þou may acounte it þinge þat þow has loste. Lovue God

405 in þi soule, and coueite euermore his lufe, þat slepe fynde þe neuere oþerwyse | occupiede þan eiþer prayande or þinkande on God. And loke warly f.102<sup>v</sup> þat þow be not scatred ne distracte with vayne þoustys, ne yeue þe not to ouer-mony besynnessys, bot þis stablenesse of hert studie to gete, þat þow neiþer drede þe noyes nor diseses of þe worlde, ne coueite not vnordinatly

410 his gudes. For he þat dredes to suffre aduersites, knowes not yitte how he shulde dispise þe worlde; and he þat ioyes in erþely þingis is ful ferre fro heuenly þingis. It longes to þe vertue of strenthe, for-to dispise al aduersitees

393 mow] mown C, be in power to D    398 þi lif] þi lyf C, thysylf D    401 mowe]  
 mowen C, om. D    404 Lovue] Loue CD    405 lufe] loue CD    406 prayande]  
 preyinge C, preysyng D    408 þis] þis C, to D    409 noyes] annoyes C, noyse D

and prosperitees, yee and þe self deþe, for endeles lyf; and charite is only to  
 desire þe ioyes of heuen. Soþely a parfite louer ioyes, and is fayne forto dye,  
 415 and yet suffres he þis lyfe with pacience. Whilk perfeccion, if þow may þurh  
 Gooddes grace come to, þou shalt not be wiþ-outen tribulacion, of whilk shal  
 now be spoken.

**Of tribulacioun: Capitulum quintum**

When þe deuel sees oon amonge a thousande turne hym parfityly to God,  
 420 and oonly seke and lufe aylastande þingis, take parfite penaunce, and clense  
 and purge hym of al filthe of body and soule: a þousande desceytes he | f. 103<sup>r</sup>  
 ordeynes to begile hym with, a thousande craftes he ordeynes þat he myht  
 brynge hym doun with and cast hym fro þe lufe of God to þe lufe of þe  
 worlde, and þat he myht make hym foule with filth of syn and wrechednes,  
 425 and at last to make hatful and wlatsume to God þurh yuel and lecherouse  
 þouhtes. He reyses vp ayens hym persecusions and tribulacions, reproues,  
 fals inposicions of crimes, and many maners of wrethe and hatreden, so þat  
 þurh aduersite he myht ouercome and breke whom prosperite myht not dece-  
 yue. He puttes vnto hym now softnesse, nowe sharpenesse, nowe bitter,  
 430 nowe swete. He bringes to his mynde ymages of bodily þingis and fantasies  
 of olde synnes, and kyndeles his herte wiþ delectacion of olde lufe and  
 wrecchednesse, þe whilke he has before ben delited ynne, and he enflaumes  
 þe flesh with lusty brynnynge to fleshly synne. He begynnes with a litel  
 sparcle bot he wil not cesse, if he may, tile he brynge it to a gret fyre; and so

422 begile] bigile C, disceue D    430 ymages ... [þingis] ymages ... thinges C,  
 ymaginacions D    431 synnes ... olde] *om.* D

435 mykel þe more, with al maner of synes, he studies nyht and day to reyse  
 ayeyns hym al maner of anguysches and tormentis; for he knowes þat he is,  
 þurh | þe mercy of God and grace, ferre fledde and escapede fro his seruage f.103<sup>v</sup>  
 and powere. He sekis nouht ellys in al his myhtes bot þat he myht disseuere  
 and departe vs fro þe swetest and most chaste cleppynges of aylastande lufe,  
 440 and þat he myht on þe toþer syde defoule vs and caste vs doune into þe slade  
 of wrechednesse and clay of erþely lufe.

Bot who myht þinke þe wodnesse of þat man, þat wolde forsake and  
 leue delytes and kynges mete, and go fede hym with swynes mete? And yite  
 is he more wode þat forsakes delicate deyntes of endles wisdom, þat is to  
 445 say þe lufe and desire of Ihesu Crist, þat is only and aylastande wisdom of  
 þe Fader, and makes hym-selfe sugete and seruante to vnclennesse of þe  
 flessch. Whedere glotonye and lecheri ar not swynes filth? Yis sikirly, and  
 yite mykel wors, þe whilke who-so lufes, he fedes þe deueles. Bot how a  
 man shal feyht, and agayn-stande temptacions and tribulacions, pacience  
 450 shal teche þe; of whylke shal now be sayde.

#### Of pacience: Capitulum sextum

Þay þat are derlynges and childre to þe heye kinge of heuen þurh feyth, hope,  
 and charyte haue gret dedignacion to fal doune and be fede wyth | vnreson- f.104<sup>r</sup>  
 able bestes mete; þei dispise al vnleful lustes and worldly solace for þe lufe  
 455 of Ihesu Crist. For sobely he þat is fede wiþ þe brede of lyf þat come fro  
 heuen to fedde mankynde, he suffres not his affeccion ne his lufe to bow ne

to fal doun to þose þinges þat þe deuyll steres and entises to. When temptacions and tribulacions rysen agayns a man, lat `hym' þanne take his gostly armoures, þat is, feyth, lufe, and pacience, and so manly to go to bataile. For  
 460 temptacions and tribulacions are ouercome and vengi[s]id þurh pacience, feith, and lufe.

What is pacience bot a gladde and wilful suffrynge of contrarious thyn-  
 ges, nouht ellys? He þat is very pacyent grucches in noon aduersitee, bot ay  
 lovues God in al tyme. And ay þe more meke and pacient þat a man is in  
 465 tribulacion here in þis lif, þe more glorious and heyer shal he be in þe blesse  
 of heuen. Perfor with gret ioy and gladnesse shulde we suffre tribulacion and  
 anguysshes, bitternesse and peynes, sekene and diseses, for thurh hem oure  
 synnes are purged | and clensed, and oure merites are eked and encresced. f.104<sup>v</sup>  
 And þe apostle says þat alle þe paynes and passiouns þat we may suffre here  
 470 in þis lif are not euen worthi to þe ioy comande, þat shal be shewed and  
 yeuen to vs in þe blesse of heuen. Sikirly either behoues vs here in þis lyf be  
 brent with þe fire of Goddis lufe and tribulacion, or ellis efter þis lyf be greu-  
 ously and sore pyned and turmented with þe fyre of purgatorie or of helle.  
 Chese þefore what we wyl, for þat one shal we not eschewe, and here we  
 475 may wiþ lyht penaunce - yee and with ioy if we wil cleue fast to God - do  
 away alle payne þat is to come. Perfore are tribulacions sent vnto vs þat þai  
 shulde cal[le] vs ayeyn fro lufe of þe worlde, and þat we be not more greu-

457 þose] þese C, the D    460 and vengi[s]id] <and vengi[s]id> T, and venquished C, and  
 vengused D    464 lovues] looueth C, loueth and worshyppeth D    466 tribulacion]  
 tribulacions C, tribulacion D    471 lyf] world C, lyfe D    476 to come] to come C, to  
 come in purgatory D    477 calle] cale T, calle C, call D

ously punysshed in þe tothir worlde. For the synnes behoues to be clensid  
 with sorowe and bitternes þat we done here with lust and likyng. If synful  
 480 men pursue vs, þai noye vs nouht if we suffre it paciently, bot to hem-self;  
 for þof-al þay bryng into vs a lytel payn, neuerþeles it is to vs a coroune, and  
 to þaim-self | endlesse turment. f.105<sup>r</sup>

Yuel men and synners are suffred to passe oute of þis present lyf  
 wiþouten mony tribulacions or disseses, to whome in þe tothir world is no  
 485 ioy ordeyned bot payne. And þefore holy men lufen tribulacions and angers,  
 for þai knowe welle þat þai shal come thurh hem to endeles rest. And on þe  
 contrary syde, synners and wicked men euer more gruchyn, and als mekyl as  
 þai may eschewe and fleen hem; for whils þaire herte and þaire lufe is fully  
 and vnmesurably yeuen to erthly þinges, þai are vtterly pryued and departed  
 490 fro hope of þe blysse of heuen; oonly in ovttewarde thinges þai fynde com-  
 forte and solace, for þai haue vtterly loste þe sauour of heuen.

Þer is no resonable soule here in þis lyf, þat ne eiþir it cleues þourh  
 lufe to his Creatour, or to a creature. If it luf more a creature, it loses and de-  
 partes fro God and gos wiþ þat it lufes to endeles payne; and swilke loue in  
 495 þe begynnyng is trauaile, in þe myddes it is wrechednesse and langour, and  
 in ende it is hatereden and sorowe. If he lufe more his Makere, he shal nedes  
 forsake and leue to lufe alle þat is of þe worlde; and | hym shal thinke ioy f.105<sup>v</sup>  
 and swetnesse to speke of hys lufed, a delicate fedyng more swete þan all  
 deyntees; hym thinkes to haue hym in mynde, he spares the wyndowes of  
 500 hys outwarde wittes that deth entre not in at thaim, ne that he be not vnprofit-

484 þe tothir] þat ooþer C, the other D    489 vtterly] bitterly C, vtterly D    498 lufed]

loue C, loued D

ablely ne vaynly occupied in no worldly vanite. And for als mykel as sume-  
 tyme ther ryse agayns hym despites and reprobues, scornynghys, and sclau-  
 dres of the fende and of wicked men, therfor it is nedeful to hym to take þe  
 shelde of pacience, and þat he be more redy for-to forgete than forto forgyfe  
 505 wronges and diseses that are done to hym, and for-to pray besily for thaire  
 conuersacion that haten hym, and charge not þof he plese not alle men, bot  
 drede he in al thynges to offende God.

If he haue temptacion of the flesh, lat hym stryue to ouercome it and  
 putte it vnderfote, so that the wille of the spirit falle `not' doune to consente  
 510 and fulfillynge of synne. If thow fele temptacion, and nouht consente therto,  
 it is to the mater of vertue and of meryte. For no man knowes of | hym-self f. 106<sup>r</sup>  
 wheder he be stronge or weyke, bot if he be asaied. And a manes paciens  
 may nouht be knowen whils he is quiete and [in] rest, bot when he is asayed  
 thurh wronges, tribulacions, or disseses; then it is seen wheder he be pacient  
 515 or nouht. Mony men ar meke and suffryng as longe as men pleses thaim. Bot  
 also sone as a lyht blaste of ryhtwise correccion touches thaim a litel, thof it  
 be done for charite and for thair amendment, als sone thaire herte is turned  
 into bitternesse of ire and malencolye; and if þai here on worde ayens þaire  
 wille, þai wil yeue two more felle and more bitter agayne; frome whos  
 520 counceyle God kepe my soule.

501 And] And C, As D 501-2 sume-tyme] *om.* D 502 ryse] risen C, ben raysed D

504 than] and C, than D 506 conuersacion] conuers<ac>'y'on C, conuersion D

509-10 consente and] consentinge C, consent in D 512-13 And ... asayed] *om.* D

513 in] *om.* T, in C 518 of ire and melencolye] of ire and malencolye C, or yre or wreth  
 and malencoly D

Therfor al þe fyre dartes and þe assautes of oure enemy shulde be  
 sloken and brouht to nouht, þurh meknesse and swetnesse of Cristes loue, ne  
 we shal not yeue stede ne consente to no temptacion, be it neuer so stronge;  
 for ay þe more þe batayle is, þe more gloriouse is þe victorie and þe heyere  
 525 corone is ordeyned for þe ouercomer. For as þe apostel says: 'Blessed is þat | f.106<sup>v</sup>  
 man þat suffres temptacion, for when he is proued and examined as golde in  
 þe fire of tribulacion, he shal take þe coroune of endeles lyf'. Sopely þanne  
 þare þe nouht doute þen þou arte in þe way of perfeccion, if dispite be as lefe  
 vnto þe as lovuyng, pouert as riches, penaunce and scarsenesse as delyces  
 530 and deyntees, so þat þou myht thurh Goddes grace wiþ-ouen chaungynge of  
 hert suffre al þise; and þat þou in no-þinge falle fro þe heynesse of þouht.  
 Lothe and hate, as mykel as þou may, louynges and preisynges of men; for  
 þat is full comendable, if þou be worþi preisyng and fle to be praysed of  
 men. For þe tounge of fagers and flatereres deceyues mony man, and þe lip-  
 535 pes of bacbiters confoundes wiþ-ouen noumbre. Þerfore despise þou boldely  
 and vtterly al fauore and vayne ioy of men, and suffre gladly and paciently al  
 bacbitynge and hatred of þe worlde, so þat þurh yuel lose and goode lose,  
 þurh flatorynges and tribulacions, þou cese nouht to haste þe to þe kyngdome  
 of heuen.

540 Oft-tymes we fallen, so þat þurh mony fallynges we leren to stonde  
 after|warde more strongly. He þat is stronge dredes nouht, and he þat is pa- f.107<sup>r</sup>

522 sloken] sloken C, slokun or queynt D    526 temptacion] temptacion C, temptacions D

528 þen þou arte] þat þu ne art C, than art thow D    529 lovuyng] loovinge C, longyng or  
 worshipping D    532 louynges and preisynges] loovinges and preisinges C, loouyng

and preisyng D    536 fauore] favour honour C, fauour D    540 leren] lerne C, lernen D

cient is nouht angerde for no tribulacion þat may falle. As þe wyse man says:  
 ‘It shal nouht heuey þe ryhtwise man, what-so-euer befalle hym’. If þou be  
 disp[o]sed on þis wyse, þou shalt lyhtly ouercome alle temptacions of þe  
 545 deuel and of þi flessch; and þou shalt sloken and brynge to nouht al þe malice  
 of þe worlde; and alle tribulacions and angeres shalt þou trede vnder-fote  
 thurh pacience and lufe; and þou shalt cleue to God Ihesu Crist wiþ alle thi  
 soule.

**Of prayere: ‘Capitulum septimum’**

If þou be in temptacion or tribulacion anoone rynne to prayer, for if þow  
 550 pray purely with clene affeccion and gude entente þou shalt haue redy helpe.  
 Bot sumtime þer comen dispersions and wauerynges of herte, and rauyshen  
 þe þouht into diuers þinges, and wil not sufre it to stonde hole ne to rest in þe  
 lovuyng of God. Then paraenture it were goode þat a man gaf hym for a  
 while to meditacion of God and holy write, or of þe passion of Crist and  
 555 swilke other, vntil | his herte were more stabled, and so make an ende and f.107<sup>v</sup>  
 fulfille his praiers. Who-so euer forsakes parfitly for þe loue of Ihesu al  
 worldely ocupacions, and settis hym-self stably and sadly to gostly and  
 heuenly meditacions and to holy and deuoute prayr, I trowe þat wiþin a  
 shorte tyme wiþ þe grace of Ihesu Crist he shal fynde his herte sadde and  
 560 stable to lufe and to pray, so þat his þouhtis shal not be disparpled into  
 diuerse þingys ayeyns his wille, bot he shal rather rest in stilnesse and softe-  
 nesse of endles pees.

544 disposed] dispised T, despised C, dysposed D    547 God Ihesu Crist] God Ihesu Christ  
 C, Ihesu Crist D    550 purely] *om.* D    551 dispersions] dispersions C, dysparblynges D  
 553 lovuyng] loovinge C, loouyng and worshyppyng D

It helpes mykyl to stablyng of þe herte a man oftymes to gyf hym to deuote prayer and to synge psalmodie. For thurh besi praiers we ouercome  
 565 þe fendes and make vnmyhti al þaire malyce and deceites; þai are made wayke and as it were with-ouen strengthe as longe as we are myhty and deuote in prayinge. Sothly þose men þat of longe tyme and vse haue in custum to pray, sumtyme þei felen more swetnesse and gretter feruour of praynge þan oþer sum. Therefore as longe as þat feruoure and swetnesse f.108<sup>r</sup>  
 570 lastes it is gude þat þei cese nouht of þaire prayngis. And when þai cesen, þat oft-sithes hapyn` s´ for corrupcion of þe bodely kynd, þay may þen go to meditacion of holy write, or ellis go do some other gude dede, so þat for noþing þai suffre not þaire mynde ne þaire lufe go wauerande aboute fro God; bot when þai come agayne to praier þat þai may þanne be more feruent and brennande in God þan þai were before. Soþely þan pray we vereily  
 575 when we þenke on noon other þinge, bot al oure herte and oure entencion is lyfted vp til heuen and oure soule is enflawmed wiþ þe fire of þe Holy Gost.

On þis maner þe wonderful habundance of Goddes goodnesse shal be founden in vs. For fro þe innermoste deuocion of oure herte ryses þe loue of  
 580 God. And þan al oure praier shal be with feruoure and affeccion, we shal not þan ouerlepe wordes for hastinesse bot fully sounande i[ll]k a sillable with a myhty voice and an ynwarde dissire we shal offre to oure Lorde Ihesu Crist. When oure herte is kyndled | wiþ þe hote lufe of God þen oure praier is f.108<sup>v</sup>  
 brent intil odour of swetnesse in oure mouthe and offred vp into þe syht of

563 þe] þe C, a mannys D 567 þose] þese CD and vse] *om.* D 571 oft-sithes] ofte-times CD 572 ellis go do] *om.* D 573 not] *om.* C wauerande] waveringe C, wandryng D 579 innermoste] indereste C, innermost D 581 ilk] ik T, euery C, eche D 584 intil] into C, in the D

585 God. It is not þan yrksome nor heuysome bot gret yoy and myrthe forto pray.  
For w`h`en in praier gostly swetnesse vnspekeablely is yette in þe soule, þen  
þat praier is turned into so mykel yoy þat no voice ne worde may shewe it.

Þis is ageyns hem þat gif þaim first to meditacion ore þai gif þaim to  
praier, nouht knowynge þat þe worde of God is brennande, þurh wilke al þe  
590 filthe of oure synnes is purged and oure soules are enflaumed and made  
brennande in þe luf of God. Þei seyn þat first wil yeue hem to meditacion þat  
þaire herte myht so be made stable, bot so mykel þe latlyer þai come to sta-  
bleness þat þei ar not comforted, ne made stronge to continuel praier.  
Sothely þof we may not als sone as we wolde geder oure hert to-gider vntil  
595 one thinge, we shal not þerfore leue of, bot be litil and be litel studie we forto  
waxe and encrese, þat Ihesu Crist wil wochesafe | sumtyme forto stable vs f.109<sup>r</sup>  
and make vs sadde, to þe wilke meditacion most helpes if it passe nouht  
measure an`d` discrecion.

#### Of meditacion: `Capitulum octauo`

600 It is gude often to thinke on þe precieuse passion and on þe peyneful deth of  
oure Lorde Ihesu Criste, and to brynge ofte-tymes to mynde how mony  
paynes and disseses he has suffred for vs, in goynge, in prechyng, in  
tholyng of hungre and thirst, hote and colde, in suffryng myssaynges and  
reproues, so þat a wreched seruant and an vnprofitable schulde not thinke  
605 heuy forto folowe his emperour and his lorde. Sothely who-so wenes and  
sayes þat he duelles in Ihesu Crist, as he went so behoues hym to folow. That

is to say in meknes, in wilful pouert, paciens, myldenesse, chastite and  
 charite, and in meke suffrynge of al maner diseses and reprobous for his sake  
 as he did for vs, and in fulfillyng of al other gude vertues þis is þe way in þe  
 610 whilk Crist went for vs, yeuyng vs example þat we shulde folowe hym.

Oure Lorde says be þe prophete Jeremi thus: ‘Haue ofte in mynde of  
 myn ouerpassyng, | of my pouert, of my bitternesse and drynke of galle’; f.109<sup>v</sup>  
 my sorowe and my peynes, thurh whilk I passed oute of þis worlde to my  
 Fader. Sothely ofte þinkyng or meditacion of þis gloriouse manhede, on þe  
 615 bitter passioun and þe doleful deth of oure Lorde Ihesu Crist, confoundes þe  
 fende and destroyes al his myht and hys deceytes; it sleckes fleshly temp-  
 tacions and kyndles þe soule to þe loue of Ihesu Criste; it reises vp oure  
 pouht aboute al erthly þinges, and clarifies it and purges it from al filthe of  
 synne. I trowe þat þis meditacion is most profitable of al other til hem þat are  
 620 newly turned to Criste. And þefore is þe glorious manhode of oure Lorde  
 Ihesu Criste set before vs, for in it we haue bothe matere of ioynge and of so-  
 rowyng: of ioynge for certeyntee of oure redempcion, of sorowyng for þe  
 viletie and þe gretnes of oure synne. For þe whilke synne to be done away,  
 Goddes sounne oure Lorde Ihesu Crist toke oure kynde and clothed hym with  
 625 cl[o]thes of oure dedelynesse. In þe whilke he suffred so hydous a passioun,  
 and so cruel | and so dispitouse a deth. For a boystous and a fleshly soule f.110<sup>f</sup>  
 may not be rauysshed into contemplacion of þe Godhede, bot if it be first

609 þe (2)] *om.* D    611 Haue] haue C, haue thow D    612 of galle] of galle C, the galle  
 of D    617 kyndles] kindeleth C, kyndeleth or quencheth D    623 viletie] vilete C,  
 fylthe D    624 sounne] loue C, sone D    625 clothes] clythes T, clopes CD    626 and ...  
 dispitouse] *om.* D

clensed and made sotille from alle fleshlynesse and synne thurh meditacion and contemplacion of the manhede.

630 Bot when a man begynes to haue a clene herte and none ymage of bodyly thyng may begile hym, than is he taken vntil he yere thinges, and forto ioy in þe lowe of þe Godhede. Sothely al gude thouhtes and meditacions are of God, and swilke he yeues til ilke man thurh his grace as he knowes, moste able, and acordante for þair astate, degre and condicion. I  
 635 myht telle þe meditacions, bot whilk are most spedeful to þe I knowe nouht, for-why I haue nouht seen thin inwarde affeccions. I trowe certeynly þat þose meditacions plese moste God þe whilk he sendes himself into þi soule. Neuerþeles þow may haue þe bygynnyng of oþer menys techyng and þat I haue assayde in `my`self; for if þow dispise þi doctours, supposyng | þi-self f.110<sup>v</sup>  
 640 to fynde better þyng þen þay haue tauht þe in þaire writynges, wete þow wel þou shalt nouht taste þe loue of God. For it is foly to say, `God tauht hem, whi shal he nouht als wele teche me?` I answeere þe, `For þow art not swilk as þai were`. Thow arte proude and sterne, and þei were meke and mylde. Þai asked no-þyng of God presumptuously, bot mekeand þaim-self vnder al  
 645 oþer, þei gate þe cunnyng and grace of techers; therfor God hem tauht, þat we schulde be lered by þaire writynges and bokes.

Sopely if þi þouhtys and þi meditacions desiren þe lufe of Ihesu Crist and coueiten his lovuyng, as me þinke, þou art wele disposid. Bot neuertheles þose þynges or meditacions in whilk þou feles most sauour and swet-

632 lowe] loue CD    641 foly] foli C, no foly D    644 mekeand] makinge C, meked D

646 lered] lerned CD

650 nesse to God are moste profitable to þe, for meditacion wiþ-ouen swetnesse  
profites lytel.

**Of redyng: `Capitulum nonum`**

If þou coueite to come to þe loue of God, and forto be kyndled wiþ þe desire  
of heuenly ioyes, loke þat þou be nouht necglygent ne rekles forto rede holy  
655 writte, and moste in þose places where | it teches forto fle þe quantise of þe f. 111<sup>r</sup>  
fende and where it spekes of þe loue of God and of contemplatif lif. And  
harde sentence þat þou may not lyhtly vnderstonde, leue þaym to wisemen of  
gret wittes þat haue in custome of longe tyme forto dispute in holy writte.  
Sothely þis werke of redyng helps us gretly to profite and to waxe in þe  
660 loue of God. In it we knowe oure defautes and in whilk þingges we synne, in  
whilke nouht, and what thinges we shulde do and what forsake. In holy  
writte sotelly apperes to us þe fals craftes of oure enemys. It steres us forto  
loue God, and reyses oure herte up forto lovue hym. It araies to us a delicate  
borde if we delyte us in it, as in al deyntees and delices.

665 Neuerþeles no coueityse of praisynge or fauour of men stere us to þe  
loue of holy writ, bot only entencion and desire to plese God, that we may  
knowe how we shal lofe him, and þat we may teche þe same to oure brother.  
And nouht for þat we wolde be holden wise or cunnyng anentes men, but  
we shal raper hide oure cunnyng and holde it pryue þen forto shewe it forthe  
670 for lovuyng and praisynge | of men. As þe prophete says, 'In my herte I haue f. 111<sup>v</sup>

660-1 in (3) ... nouht] and in whiche nouht C, and in whyche we synnen nat D 665 stere]  
stere C, shuld styre D

hidde þi worde Lorde, þat I synne nouht to þe', þat is to say thurh vayne shewynge. Therfor al þe cause of oure spekynges shal be oonly þe lovuyng of God and edificacion of oure euen-cristen, þat þat may be fulfillid in vs þat þe prophete says of him-self in the psalme: 'The lovuyng of God is euer-  
 675 more in my mouthe'. And þat is when we seke nouht oure oune lovuynges ne speke noþing ayeyn þe lovuyng and worshipp of God.

**Of puryte and clenens: 'Capitulum decimum'**

Thurh þise nyne degrees before saide we comen to clenensse of soule, in þe whilk God is seen - that clenensse I mene þat may be hadde in this lyfe. Bot  
 680 how may clenensse be hadde here where a man is so ofte defowled, at þe lest with veniale synnes? For as þe prophete says, 'þe fete of seyntes nedes to be wasshyn, for þei haue drawn powder wiþ hem fro þe erthe'. Or who may say 'I am clene of synne'? - as who say, 'no man in this lyfe'. For as holy Job seis, 'If I be wasshen wiþ water of snow', þat is with sothefast penaunce, 'and  
 685 my hondis shyne as moste clene', þat is for gude werkes, 'neuerþeles | in f.112<sup>r</sup> filthe þou shalte dippe me', þat is for veniale synnes þe whilke may not be fled, 'and my cloþes shal lothe me', þat is my flessch an' d' my sensualite, wiþ whilk a resonable soule is cledde, shal make me abhominable. The whilke flessch is so frele and so buxome forto lufe þe fairenes and þe vanite of þe  
 690 worlde, þat it ofte-tymes makes a man to synne. Þerfor biddes þe apostle þus, 'Synne regne not in youre dedely body'; as if he saide þus, 'synne may not

672 lovuynges] loovinge CD    676 lovuyng and worshipp] loovinge and wurshipe C,

loouyng and worshyppyng D    680 may] may C, many D    686 dippe] dippe C, wype D

688 cledde] cloped CD    691 youre] youre C, oure D

vnbe in yowre body of deth', þat is in your flessch and sensualite, 'bot it may vnregne'; þat is þe vnleful sterynges þat spryngen oute of yow be corrupcion of youre flessch may be restreyned and casten downe by reson and myht of þe  
 695 soule, þurh þe merite and þe deserte of þe gloriouse passioun of oure Lorde Ihesu Criste.

Therfor what clenness e may a man haue in þis lif? Sothely grete and lovable if he ryhtwisly and besily vse hym-selfe in studye of redyng, of praiynge, and of meditacioun as it is before sayde. For þof a man be freltee  
 700 synne sumtyme venialy, neuerþeles for his hole entent þat he has vnto God it is | done away. For þe feruoure and brennyng of charite þat is in his soule f.112<sup>v</sup> consumes and wastes to nouht al þe rouste and filth of synne, as yif a droppe of water were caste in a grete brennand fire. The vertue therfor of a clensted soule is forto haue þe mynde euermore contynuelly directe vnto God, so þat  
 705 in þat state al his thouht is in God, al his mynde is spread in God and sumtyme when he spekes with oþer men. Sothely in a clene consciens is no-thinge bitter, no-þinge sharpe, ne no-thinge harde, bot alle þinge swete and softe, lykande and esy. Fro clenness e of herte rysets þe songe of ioy, dytie most swete, and alle myrth and gladnesse. For then oftetymes so grete  
 710 vnspekable gladnes is yeuen of oure Lorde to swilk a soule, þat heuenly melodie is in-yetted, and ioy vnseable is feled.

698 lovable] louable C, loouyng D    703 clensted] clensted C, clene D    705 al (2) ...  
 God] om. D    706 Sothely] om. D    708 Fro] Fro C, for D    708 dytie] and ditee CD  
 711 in-yetted] inyette C, in hit D

**Of þe loue of God: 'Capitulum vndecimum'**

O thou swete lyht and delitable þat arte my Maker vnspekable, lyhten þe face  
 and þe sharpenes of myn eyen with þin vnmade | clere bryhtnesse, so þat my f.113<sup>r</sup>  
 715 soule, myhtyly clesed from alle vncleennesse and made wonderful þoruh  
 heuently giftes, may flee swyftly into þe he' y'te of swetest and myryst loue.  
 A swete Ihesu, brenne me with þi loue þat I may sitte and rest in þe, wonder-  
 fully ioyande, and þat I be neuer deltyed in beholdyng of goostly þinge bot  
 Godly and gostly. A þou loue, enflaume my herte for-to loue God, so þat I  
 720 brenne nouht bot in the swete halsynges of hym. O goode Ihesu, who shal  
 yeue to me þat I may fele þe þat now maist nouht be seen nor feled bodily?  
 Yette þi-self into þe entrelles of my soule, come into my herte and fille it  
 with þi ful briht swetnesse. Make drunken my soule with feruent wyne of þi  
 swetest loue so þat I, foryetyng alle yuels and alle deceyuande ymages of  
 725 bodely þinges and þe oonly halsinge with þe armes of loue, I may be glad in  
 body and vnspekablely enioye in soule in God my Ihesu, þat is my saueoure.  
 A my dereworth swete Lorde Ihesu, departe no more fro me bot dwell con-  
 tinuently with me in þi blessed swetnesse, for þi presence is alle my comforte, f.113<sup>v</sup>  
 and oonly þin absence makes me sorye.

730 O þou Holy Gost þat enspires where þou wylte, rauyssh me to the, a  
 creature whilk þou made of nouht; and make me oon with þe thurh þi swete  
 yiftes so þat my soule, al holy supped up in þi delycate ioy, 'dispise', cast

715 myhtyly] mihtily C, myght be D 716 swetest and myryst] swettest and merieste C,  
 swettest D 718 goostly þinge] thing C, gostly D 724 ymages] ymages C,  
 ymaginacions D 725 halsinge] halsinge C, halsyng or clyppyng D

away, and set at nouht al þinge in þis worlde; and thurh þi yeuyng þat it  
 may take gostly yiftes, and thurh endles ioy and gostly songe it may beholde  
 735 þe þat art lyht vnspe'k'able, and alle holy be molten in þi loue. O Lorde,  
 brenne with þi holy fyre of loue my n[e]yrs and my herte, þe whilk fire shal  
 brene in þin autere with-ouen ende. Come, I beseke þe, softe and verray ioy;  
 come þou swetnesse most desired; come my welle beloued þat art alle my  
 comferte, haue pitee on my languysshing soule. Slyde into myn herte with  
 740 þi sweteful brennyng and brenne þe entrelles of myn herte. And with þin  
 inwarde lyht lyhtnande me, fede my body and my soule with so huge ioy of  
 loue þat it may nouht be tolde.

In | swilk maner of meditacions haue delyte, so þat þou may sumtyme f.114<sup>r</sup>  
 come to þe inwarde felyng of loue. Loue suffres nouht a louefyng soule forto  
 745 duell in hir-self, bot it rauysshes hire oute [o]f hir-self vnto hire loued, so þat  
 she is more verely where she loues þan þer þe body is þat leues and feles by  
 hyre. Ther are þre degrees of loue: on is insuperable, the secunde is inseper-  
 able, and þe thridde is called singuler. Thi loue is insuperable when no-þinge  
 þat is contrarie to Goddis wille may ouercome it, bot it is ayens alle temp-  
 750 tacions euermore myhty and stronge, wheder þou be in ese or in anguyssh, in  
 hele or in seknesse, so þat þe thinke þou wolde nouht for alle þe worlde to  
 haue it with-ouen ende any tyme greue God. And þe were lefere, if eiþer

735 alle] *om.* D    736 my neyrs] my nyers T, myn eres C, my reynes D    739 Slyde] write  
 C, come D    741 lyhtnande me] lightnyng me C, lyghtene vs D    745 of] if T, of CD  
 747 on] oon C, the furst D    751 þou] þou C, that D    752 greue] greeue C, to greue or  
 wrathe D

shulde be, to suffre alle þe peyne and woo þat myht come to any creature, or  
 pou wolde do ony þinge þat shulde displese him. On þis maner shal þi loue  
 755 be insuperable, þat no-þinge may brynge it doune to synne, bot þou arte  
 spryngande vp þurh vertues. | f.114<sup>v</sup>

Blest art þou if þou be in þis degre, bot yete shalt þou be more blest if  
 pou holde þis degre and myht come to þe secunde þat is inseperable. Inseper-  
 able is þi loue when alle þi herte, and þi þouht, and þi myht is so holly, so  
 760 entierly, and so parfitly festned, set, and stabled in Ihesu Criste þat þi þouht  
 comes neuer of `of` hym ne neuer is departed fro him, outakyn slepyng  
 tyme. And als sone as þou arte wakande þi hert is þinkand on hym, as if he  
 were bounden in þi herte; him þou syhhes after; to hym þou cries, praiande  
 euer to be holden in his loue, desirande brennandly with grete affeccion þat  
 765 he wolde vouchesaufe to lese þe fetters and bondis of þis dedly lyf and  
 brynge þe to hym-self, whome oonly þou desires and coueites. And specialy  
 þis name, Ihesu, shalt þou honour and worchipe, holdyng it besily in þi  
 mynde with-ouen cessyng. And þerfore when þe loue of Ihesu Criste is so  
 gretely festned in þin herte, þat þou for no-þinge in þe worlde may be twyn-  
 770 ned nor departed fro þat affeccion, it is callede | most heye loue. When þi f.115<sup>r</sup>  
 soule is on hym euer þinkyng, no tyme hym foryetyng, bot vndepartably  
 cleuues to Ihesu Criste, thi lufe is called inseperable and euerlastande.

What loue may be more than þis? Yit is þere the thridde degre þat is  
 called synguler. In þis degre of loue is he þat excludes fro hym and forsakes

753-4 or þou] er þou C, than that thow D    755 doune to] <to> don to doo C, doun to D  
 760 and (2)] om. D    760 and (2)] om. D    761 of of] of C, oute of D    763 syhhes]  
 sighest C, sechest D    771 hym] om. D    773 þere] om. D

775 alle maner comferte bot oon þat is in Ihesu Criste; when no þinge may suf-  
 fice to him bot Ihesu. A soule þat is set in þis degre loues Crist for him-self.  
 Ihesu she thristes, Ihesu she coueytes, hym oonly she desires, in him she bre-  
 nes, and in hym she brennandly restes. Noþinge is swete to hire, no þinge  
 sauory bot if it be menged with Ihesu, whos mynde is as a melodie of musike  
 780 in a fest of wyne. When she may haue Ihesu hir þinkes she has al þinge  
 with hym, withouten whome alle thinges are lothly, al thinges are wlatome  
 and foule. But for als mykel as she trowes to haue him with-ouen ende in  
 the blys of heuen she stondes stably, she fayles nought in body, ne is not cast  
 doune in | soule, but she lufes lastendly and suffres al thinge gladly. And ay f.115<sup>v</sup>  
 785 the more she lyues in this degre, ay the more is she kyndeled in lufe and  
 maade heyere in grace. Sothly to swilk a man acordes weelle solitarynesse,  
 the whilk may suffre no felawe. For ay the lasse that he is occupied with out-  
 warde thinges, and letted with heuynes, charges and besynesses of this lif,  
 the more ioy of lufe has he with-inne in his soule. In so mykel that he is  
 790 made impassible in his soule, or what anguyssh or what disese falle out-  
 warde, his soule is euermore ioyande in God.

O thow my soule, fayle thow fro the lufe of the worlde and melte holly  
 in the lufe of Ihesu Crist, that euermore it be swete, softe lykinge, ioyinge,  
 and plesinge to the for-to speke of Ihesu, for to wryte, thinke, or rede of  
 795 Ihesu, euermore to pray him, euermore vncesably to love him. A swete  
 Ihesu, my soule deuoute vnto the desires for-to se the, she cryes for-to fare

778 swete] so sweete C, swete D 788 heuynes] heuynes'ses' T, hevinesse C,

heuynesse D besynesses] bisynesses C, heuynesses D 792 fayle] faile C, fayle and

fall D 794 thinke or rede] thinke or rede C, for to thynke or to rede D 796 forto fare]

forto come C, for to fare D

vnto the, she brennes in the, and languysshe`th' in thi lufe. O thow endeles  
 lufe thow has ouercomen me, and thow hast wounded my herte, aylastande  
 swetnesse and | incomparable fayrnesse. And now ouercomen and wounded I f.116<sup>r</sup>  
 800 fayle, nerhand I dye, and vnnethes I may lyfe for ioy, for I may not suffice in  
 this dedly flessch to bere the swetenesse of so grete a maiestee. Alle my herte  
 is festned in desire of Ihesu, and it is al turned into the fire of loue, and al  
 chaunged in-til anothere fourme and ioy. And therefore, gude Ihesu, haue  
 mercy on a wreche, shewe the to the languysshyng, be leche vnto the  
 805 wounded. I feele me not seke but oonly languysshyng in thi lufe.

Sothely he that lufes not the, Ihesu, he loses al that he is, and he is  
 more than wode that folowes the not. But I pray the, gude Ihesu, that thow in  
 the mene tyme be to me ioy, loue, and desire vntil I may see the God of god-  
 des in Syon. Sothely charyte of al vertues is moost noble, moost hy, and  
 810 moost sotylle, the whilke cowples to-gidere the lufand and the lufed and fest-  
 nesse Ihesu Crist with a chosyn soule endelesly. Charite refourmes in vs the  
 ymage of the souereyne Trinite and makes a creature lyke vntil his Makere.  
 O the yifte of lufe, how worthi is it before al othere yiftes, the whilke cha-  
 langes to it the hyst degre with aungels. Euer the more thow takest of lufe in  
 815 this lif, so mykel hyere shalt thow be in the blysse of heuen. O thow singul-  
 ere ioy and endeles lufe, that byndes his possessours with bondes of vertues  
 and rauysshes hem aboue al erthly thinges vntil heuen.

O derworth charyte, who-so has nou3t the, in the erth leses al that he  
 has. And if he begynne to ioy in the, anoone he is reysed vp aboue al erthly

820 thinge. Thow boldly entres into the priuee bedstede of the endeles kyng | of f.116<sup>v</sup>  
 heuen, thow allone dredes not forto rauyssh Ihesu Crist, he it is whom thow  
 hast souht and whome oonly thow hast loued. Crist is thyn owen, holde him  
 fast for he may not forsake the whome thow oonly coueytes to be buxom to.  
 For with-uten the no-thinge may plese him; thow makest alle thinge swete  
 825 and sauory; thow art the sete of heuen, the felowshipe of aungels, a wonder-  
 ful holynesse of saintes, the sight of blysse and lif duellande with-uten  
 ende. O thow holy charyte, how swete and how comfortable art thow the  
 whilke makest hole that was broken. The fallynge of aungelles thow restores;  
 thow makes fre him that was thrale, and thow makest man euene til  
 830 aungelles; sittande and restande thow reyses vp and liftes vppe wonderfully;  
 thow makes softe, esye, pesable, plesaunt, and restfull in conscience.

In this degree is lufe chaste, holy and wilfull, lufande the lufed oonly  
 for him-self and not for his, festnande him-self al in his lufed, no-thinge  
 sekynge but him; welpaide of him, feruent and gretly brennande, he byndes  
 835 him in him, hastie in wonderful manere, al thinges ouer-passand, spred`a`nde  
 himself oonly til his lufede, al othere thinges despisande and foryetande; in  
 his loue vnspekeably ioyande, him thinkande, stiande vp in desire and fal-  
 lande in his lufed, go`a`nd in halsinges, lapped in kissynges, and al molten in  
 the fire of loue. Sothely a trew louere of Criste neither he kepes ordre ne he  
 840 coueytes degre in lufynge, for in this present lif ay the more feruent and ioy-  
 and he | is in loue, so mekel coueytes he more brinnyngely to more loue. And f.117<sup>r</sup>

822 loued] *om.* D    826 duellande] *om.* C    829 thrale] thrall C, thrall or bonde D

831 thow] and C, thow D    restfull] restful C, ryhtfull D    833 and ... himself (2)] *om.* D

833-36 nothinge ... lufede] *om.* D    838 halsinges] halsinges C, halsyng or clyppyng D

if he myght euermore lyue, him shuld thinke that he myght neuer stonde still  
 and no more profite; but rathere ay the longere he lyfed the more feruent and  
 brennand shulde he be in the lufe of Ihesu Crist. For God is of endeles gret-  
 845 nesse, of vnspekable swetnesse, and til al creatoures incomprehensible, and  
 therfore he may neuer be comprehended of vs als he is in endelesse beyng.  
 But sothely whan a soule begynnes to brynne in desire and lufe of his Mak-  
 ere, she is than maade partenere of lyght vnfourmed, and than after is she  
 enspired and filled with the yiftes of the Holy Goost and feles heuenly ioy.  
 850 Than she ouerpasse al erthely thinge and is lifted vp to fele the swetnesse of  
 endeles lyf. And whan she feles thus-gates the swetnesse of the Godhede she  
 is al brent in-to sacrifice offerd vnto the kynge of heuen.

O lufe stronge brennande and wilfull that may noust be quenched, that  
 castes doun al the heyght of myn entent into thi seruage, and suffers it to  
 855 thinke on noone othere thinge but on the, thow chalange to the al that we  
 sauour and alle that we are. Looke therfore that Criste be the bygynnyng of  
 thi lufe, and also the ende, fore whome and in whome we lufen al thinge that  
 we lufen ordynately, and to whome we shal referre al that we luf. Sothely  
 [t]his lufe is than parfite whan the entent of the soule is lifted vp vnto God,  
 860 so that the myght of lufe be so grete that no worldly ioy, ne no fleshly luste,  
 shulde like thoughe it were leffull.

O thow lufe inseperable, O thow lufe singulere, though there were no  
 mede to chosen soules, ne no tourmentes | ordeyned for synners, thow f.117<sup>v</sup>  
 wold'e'st neuer the sonnere departe the fro thi lufed. It were more suffrable

846 als] also CD    851 thus-gates] þus C, on thys maner D    855 thinke] thinge C,  
 thenke D    856 the] om. D    859 this] his T, þis C, thys D    863 ordeyned] om. C

865 to the and lesse pyne for-to be putte in euerlastynge tormentes than oones to  
 synne dedely. Therefore sothely thow lufes God for him-self, and no-thinge  
 elles; yee, thow lufes not thyn owen self but fore God. And so folowes it that  
 no-thinge is lufed of the but God. Elles how shulde that be fulfilled here that  
 holy wrytte says, God shal be 'alle in alle', if any-thinge leue in man of man-  
 870 nes lufe?

O thow derworth charyte, come into me and take me into the, and so  
 present me `be'fore my Makere. Thow art saourre makand sauoury, odoure  
 welle smellande, swetnesse plesaunte, feruour purifiand, and comferte with-  
 outen ende duelland. Thow makes men contemplatyfe, thow opens the yat of  
 875 heuen, thow speres the mouthes of accusers, thow shewes God that is invis-  
 ible, and thow hilles the multitude of synnes. The we lufen, the we prechen,  
 thorough whom we ouercome the worlde, by whom we clembe the leddere  
 of heuen. Come to me in thi swetnesse, for the with me and with myne I  
 comende now and euermore with-outen ende. Amen.

880 **Of contemplacion: Capitulum duodecim**

Contemplacion, or contemplatyf lif, has thre parties: the first is redynge, the  
 secunde prayenge, and the thride is meditacion. In redynge spekes God til vs;  
 in prayere we speke with God; in meditacion anngels comen doune to vs and  
 techen vs that we arre nought. In prayere thai styen vp and offren oure pray-  
 885 ere vnto God, | enioyande of oure profite, the whilke are messangeres now a- f.118<sup>r</sup>  
 twix God and vs. Prayere is a meke affeccion of the soule directe in-to God,

the whilke when it comes to him it has delyte, and it comes not fro him but  
 constreyned. Meditacion of God is to be taken after redyng and prayere,  
 where the halsyng of Rachel is. To redyng partenenes resoun and sekyng,  
 890 and inquisicion of sothfastnes, the whilk is fre lyght prynted vpon vs. To  
 prayere partenenes lovyng, ympne, beholdyng, ouerpassyng, and  
 wonderyng; and thus is contemplacion in prayere. To meditacion partenenes  
 inspiracion of God, vndirstondyng, wisdom, and syghhyng or mornyng.

If thow aske what contemplacion is, it is harde for to telle or vtterly  
 895 diffine. Some say that contemplacion is a knowyng of hidde thinges for-to  
 come, or ellys a cessyng fro al worldly occupacions, ore study of holy  
 wryte. Othere seyn, and wele that, that contemplacion is a wonderfule ioy-  
 inge of heuenly thinges. The thridde seyng, and best, that contemplacion is,  
 thourgh a wonderful ioy of an vprayed soule, deth of alle fleshly affec-  
 900 cions. Sothely me thinkes that contemplacion is a wonderful ioy of Goddes  
 lufe conceyued in the soule with swetnesse of aungels lovuyng. This won-  
 derful ioyng is ende of parfite prayere and of hyst deuocion. This is a  
 ioyng of the soule, had for hire endelesse luffed, brestande oute be voyce  
 into songe. And sothely this werke is a fulfylllyng and moost parfite of al  
 905 othere werkes in this lif. And therefore says the prophete, 'Blessed is that folk  
 that know wonderfull ioyng', that is 'the' contemplacion of God.

Sothely no man that is straunge 'and' ferre fro God thorough synne may  
 thus-gates enioye | in Ihesu, ne fele the swetnesse of his lufe. And therefore he f.118<sup>v</sup>

895 say] seyn and wel C, seyn D    897 wele that] bettere C, well they seyn D

898 seyng] seyn CD    903 the soule] þe soule C, that the soule D    907 and] ne C, and D

908 thus-gates] þus C, nat on thys manere D

that desires besily to be kyndeled with the fire of endeles lufe, forto be  
 910 enournd with pacience, meknes and myldnes, and with al manere clenness  
 of body and soule, to be fulfilled with gostly oynementes and to be reysed vp  
 into contemplacion, late him seke vncessandly helpful vertues with the whilke  
 he may in this lif be made fre fro synne, and in the tothere fro al payne, ioy-  
 and in blisful lyf. And if he do thus than shal he mow come in this lyf to this  
 915 wonderful ioyng of contemplacion. And therfore yrke he not for-to yeue  
 him to prayers and wakynges, and to vse him-self in holy meditacions, for  
 sothely with swilke manere gostly trauayles, with mournynges and wepynges  
 of inwardely compuncion, is the lufe of Ihesu Crist kyndled, and also al  
 othere vertues and the yiftes of the Holy Gost are yette into the soule.

920 Therfore begyne he thorough wilful pouert that he coueyte no-thinge of  
 this worlde, that he may lyue soberly, mekly, and rightwisly before God and  
 man. For-to haue nought comes sumtyme of nede, but for-to wil nouht haue  
 comes of grete vertue. We may haue many thinges and yet wil to haue right  
 nought when we holde that we haue til oure nede, not to oure luste. Right as  
 925 he sumtyme that has nought coueytes to haue many thinges, right so he that  
 semes to haue many thinges has right nought, for that he has he lufes it  
 nought but oonly for his bodily nede. His necessarijs behoues the most par-  
 fite man to take, for ellys were he not parfite if he forsoke that thinge the  
 whilke him behoued to lyfe by. And therfore this manere | is to be keped in f.119<sup>r</sup>  
 930 parfite men, that thai dispise for Goddis sake al erthely goodes, and yette of

909 forto] for to C, ought to D 914 mow ... in] mown come þus in C, come into D

921 that] þat C, and that D 923 comes of] cometh of C, hit ys D 926 that ... he (2)] he

þat hath it C, that that he hath he D

the saame shal thai take thaire mete, thaire clothes, and othere necessaries.  
 And if thai any tyme fayle ore wante, he shal not grucche but thonge God of  
 alle, and alle outrage shal he forsake in that that in him is. Ay the more a  
 man is brent with the fire of endelesse light, so mykel more stronge and pa-  
 935 ciente shal he be in all aduersites. He also is made meke with-ouen  
 feynynge that holdes him`self` despisable and nought, and is not stered til ire  
 ore wrethe fore no harme ne no reprove that man may say ore do to him.

Wherfore he yeues him to continuel meditacion, and therfore him is  
 yeuen of God to come til heuenly contemplacion, and wonderfully swetly  
 940 and brennandly for-to enioye in inwarde ioiynge, and with the eye of his  
 soule purifyed als mykel as his dedly frelte may suffre he sees and knowes  
 God. Sothely whan he is sette in this degre he flees not ne rennes not aboute  
 for-to gete outwarde thinges, ne he goos not any tyme with proude fote or  
 felynge. But he has oonly his ioy and his myrthe in heuenly thinges, and  
 945 therfore he is rauysshed in the swetnesse of Goddes loue, and rauysshed he is  
 wonderfully gladded. Sothely swilke is lyf contemplatif if it be taken in due  
 manere. Thorough longe exercise of gostly wirkyng come we to contempla-  
 cion of thinges of heuen. The sight of the soule is taken up and beholdes  
 gostlye thinges, as it were in a shadue and not clerly. For as longe as we  
 950 gone by faythe we see not but as it were thorough a mirroure and a liknesse.  
 For though the ey of vnderstondynge be besy forto behold gostly light,  
 neuertheles the light as it is in it-selfe he may | not yitte see. And yitte he fe- f.119<sup>v</sup>  
 les wele that he has been there as longe as he holdes the sauoure and the

feruour of the light with him. And therefore says the prophet: 'Als his  
 955 derknesse, so is his light'. Though al derknesse of synne be rauysshede away  
 fro an holy soule, and blaake clowdes are withdrawen, and the mynde that  
 was vnclene be purged, yette neuere-the-latter as longe as it is constreyned to  
 duelle in this dedly flessch it may not see that vnspekable ioy as it is in it-self.

Holy and contemplatif men beholden the ioy of God thorough reuela-  
 960 cion. And that is eithere thorough openyng of thaire gostly witte for-to  
 vndirstonde holy writte, or elles the dore of heuen opynde vnto hem (that is  
 more); that, as it were alle obstacles a-twix God and hem done away, with  
 the eye of thaire soule clenched, thai be-hoolde heuenly cytesynnes. Sume  
 men han taken booth; and therefore right as whils we are in derknesse of  
 965 synne we may 'not' se gostly light, the whilke a clene soule sees in contem-  
 placion, right so in contemplacion, the whilke lightnesse oure soule vnse-  
 ablye, we may not se that light clerly that we shal see in blysse. For Crist  
 puttes derknesse his hidyng place and he spekes til vs yit in a cloude, but  
 not forthy it is ful swete that is feld. And soothely in that is shewede parfite  
 970 lufe, when a man lyuande in dedly flessch can-not ioyen but in God, ne no-  
 thinge wille ore coueyte but God ore fore God.

Herfore it is wele shewed that holynesse stondes not in sobbyng or  
 rummyng of herte, in teres ore many outwarde wirchyng, but it stondes spe-  
 cially in swetnesse of parfite lufe and hie contemplacion. For mony haue

966 lightnesse] lighteneth C, lyghteneth D    soule vnseablye] cesably C, sowle

vnscably D    969 forthy] for þanne C, for thy D    972 Herfore] 'T'herfore T, Heerfore

C, Herfore D    973 sobbyng ... rummyng] sobbinge or sighinge or ronnyng C, sobbyng

or in syghyng or runyng D    many] any CD

975 ben molten in teres and afterwarde haue fallen ayen `vn'to synne, but there  
 was neuer noone that euere wolde fyle him eftsones with worldly  
 be|synesse after that he had ones sothfastly tasted the swetnesse of endeles f.120<sup>f</sup>  
 lufe. For-to wepe and sorowe falles to hem that are newly turned bygynners  
 and profifers, but forto wonderfully ioy in contemplacion falles oonly to hem  
 980 that are parfite. Therefore what man so euere yit feles bitynge and remorse  
 `of' conscience for his synne that is passed, thofe he haue longe tyme done  
 pennaunce, [wite he wel þat he dide not yit parfite penance]. And therefore in  
 the mene tyme be his teres to him brede day and nyght, for wete he wele that  
 he may not come to the swetnesse of contemplacion but if he first trauayle  
 985 himself with wepynges and sighynges of verry compunccion. The swetnesse  
 of contemplacion may not be goten but with huge trauayles. Bot whan it is  
 had it is souereyne gladnesse and endeles comforte.

Yee, shortly to say, it comes not thorough meryte nor deserte of man,  
 but oonly of the fre gifte of God. And sothely there was neuere man fro the  
 990 begynnyng of the worlde vnto this day that euere myght be rauessed into  
 contemplacion of endeles lufe but if he before forsooke parfitly al worldly  
 vanyte. And forthermore, him | behoueth to gif him-self lastandly to holy f.120<sup>v</sup>  
 meditacion and deuoute prayere or he myght come to heuenly contempla-  
 cion. Contemplacion is trauayle but it is swete, softe, and desirable. This  
 995 trauayle makes a man glad and not heuy. This may no man haue but ioyande,  
 and not when it comes but when it goos away he is wery. O goode trauayle,  
 to the whilke men in dedely bodyes ordeyne hem. O noble besynesse, whilke

975 vnto] into CD 976 fyle] fowle C, fyle or defoule D 978 turned] turned and CD

982 wite ... penance] CD, om. T 996 goode] goode C, that good D

setters and resters most parfytely fulfillen, for him nedes to be in grete rest of  
 body and soule whom the fyre of the Holy Gost verrely enflaumes. There are  
 1000 many that can-not holde holyday, ne make Saturday in thaire soule, ne pute  
 oute vayne thoughtes fro thaire mynde. Thai may `not` fulfillle that the  
 prophet biddes seyande thus, `Ceese ye and sees how swete oure Lorde is`.  
 Nought men cesynge in body, but in soule deseruen to `tast and to see how  
 swete oure Lorde is`, and how swete the heete of contemplacion is.

1005 Ilke a contemplatif man lufes oonlynesse that he may so mykel more  
 frely and feruently vse him-self in his affeccions and in his gostly wirkyng,  
 that he is not letted with no man withoutenforthe. || Therfor se ye it is f.121<sup>r</sup>  
 certeyne contemplatif lyf to be more worthi and mor meritorye than actif lyf. f.121<sup>v</sup>  
 And al contemplatif men thorough the sterynge of the lufe of God, lufynge  
 1010 solitude for the swetnesse of contemplacion, arne chefly brennyng in lufe. It  
 sh[e]wes that solitarye men, thorough the gift of contemplacion made hye,  
 atteynes to the hyeste and moost souereyne degre of perfeccion. But if it be  
 so that sum arne in that degre and s[t]atte, that on the oo syde thai haue  
 caught thorgh grace the hyght of contemplatif lyf, and yet thai fulfillle on  
 1015 the tothir syde the office of prechyng, thes passen solytary men thof thai be  
 most hy in contemplacion and of gretest perfeccion, in that that thai shal

1002 Ceese] Cese C, Taste D sees] seeth CD 1003 cesynge] cesinge C, tastyng D

1007 withoutenforthe] with oute confort C, withoutenforth D se ye] sithe CD

1009 sterynge] stiringe C, steryng D 1011 shewes] shwes T, sheweth CD 1012 atteynes]

attheyneth C, attheyneth or commeth D 1013 statte] satte T, statte CD 1013 the oo] the

too T, þe C, that oo D 1015 men] *om.* D

haue, al othere thinges lyche, a speciale mede in heuen that is called aureole  
for thaire prechyng.

A verrey contemplatif man is ofte rauysshed in so grete desire in-to  
1020 that gostly vnseable lyght, that `he' is demede of men as a foole and vnsensi-  
ble. And that is fore the soule is so fully enflaumed in the luf of Ihesu Crist  
that it vtterly chaunges the bodily g[e]sture and is twynned and departed  
from al erthly and bodely wirkynges so that he is made as it were al anothere  
man. Sothly on this manere the soule is gaderde to-gidere in oon swetnesse  
1025 of endelesse lufe, holdande him withinne besily, no more goand aboute  
sekande bodily and erthly delices. And therefore, fore she is so delicatly  
fedde al with inwarde delices, no wondere thof she be raysted vp in desire  
and say, 'Who shal yeue me the, my brothere, that I may f[ynd] the with-  
outen and kysse the?' That is, that I may be departed fro this dedly flessch and  
1030 so fynd the and se the face to face and be festned to the withouten ende, 'and  
than shal no man despise me.'

A deuoute soule that is yeuen to contemplatif lyf and filled with loue  
of endlesnesse despises al the vayne ioy of this world and in Ihesu allone  
wonderfully ioyand, it coueytes to dye and be with Criste. The whilk fore als  
1035 mykel as she is despised and not set by of the world, gretly she languysshes  
in lufe and hugely desires that she myght be sette with thos chores of aungels

1017 al ... lyche] <al ... lyche> T, al ... liche C, ouer ... suche D called]

called C, clepyd D 1022 gesture] gusture T, gustur C, gesture D and departed] om. D

1026 bodily] bodily C, bodyly nedes D delices] delices C, delytes D

in blyful ioy where no worldly dises shall mow dere hir. Therefore sothely  
 there is no-thing more profitable ne more mery than is grace of contempla-  
 cion, the whilke rayses vs vp aboute al erthly thinges and presentes vs vntil  
 1040 God.

What is grace of contemplacion but a bygynnyng of endeles ioy?  
 Nought elles. And what is perfeccion of this ioy but fulfillynge of this grace?  
 In the whilk is keped til vs glorious gladsumnesse, a blest aylastandnesse and  
 ioy with-ouen ende to lyfe with saintes to dwelle with aungels. And that is  
 1045 aboute al this: to knowe God fully, to lufe him parfitly, to se the bryghtnesse  
 of his glorious maieste, and with vnspekable and wonderful ioiying and melo-  
 dye to lovue him with-ouen ende. To whom be honoure, wirship, and endles  
 blisse in world of worldes with-ouen cesynge. Amen.

Here enden the xij chapitres of Richard heremyte of Hampole.

1037 mow] mown C, be in power to D    1038 more] *om.* D    1043 gladsumnesse]  
 gladnesse CD    1048 cesynge] ende C, cesying D

## NOTES

These notes provide further information on specific features of the text, and in particular discuss textual issues around some of the substantive variants highlighted in the apparatus. All Biblical references and other of Rolle's identifiable sources, are noted (for Biblical abbreviations see United Bible Societies, 'The Bible on the Internet' (2001) <<http://www.biblija.net/help.en/abbrevs.en.php>> [accessed 31 May 2007]). Research undertaken by Allen (*Writings* and *English Writings*) and Watson (*Emendatio*, and *Invention*) has been of particular value in the source-critical analysis of the text and is duly acknowledged. I have also sought to distinguish between characteristics inherited from Rolle's Latin text, the work of the Version A translator and scribes, and where appropriate any evidence of later correction.

**1 Capitulum primum:** The T<sup>1</sup> scribe notably omits the opening list of twelve chapters and does not name or number the first chapter at all. 'Capitulum primum' is added later, in the margin, by a corrector but with no other heading. By comparison, B in fol. 24<sup>v</sup> opens with a full list of the twelve chapters:

Incipit libellus Ricardi Heremite de Hampole, de emendacione peccatoris, qui obiit anno domini millesimo CCC<sup>o</sup> xlix<sup>o</sup> apud Sanctimoniales de Hampole. Et habet iste libellus xii capitula videlicet: de conuersione peccatoris, capitulum primum; de contemptu mundi, capitulum ij<sup>m</sup>; de paupertate, capitulum iij<sup>m</sup>; de institucione vite, capitulum iiij<sup>m</sup>; de tribulacione, capitulum v<sup>m</sup>; de paciencia, capitulum vj<sup>m</sup>; de oracione, capitulum vij<sup>m</sup>; de meditacione, capitulum viij<sup>m</sup>; de leccione, capitulum ix<sup>m</sup>; de puritate mentis, capitulum x<sup>m</sup>; de amore Dei, capitulum xj<sup>m</sup>; de contemplacione, capitulum xij<sup>m</sup>.

The D scribe similarly opens with the twelve chapter headings, in both English and Latin, whereas C reads simply, ‘Heere biginneth þe xii chapitres of Richard heremite of hampool’.

**2 Tary ... day(2):** Sir 5:8. Conversion is a common theme throughout Rolle’s writings (see Allen, *English Writings*, p. 155; Deanesly, *Incendium*, p. 148; Ogilvie-Thomson, *Prose and Verse*, p. 9, line 267).

**2 draw not a-lyte\*:** translating ‘ne differas’ in B (*OLD differo*, *tr.*, ‘postpone, defer’). The T scribe’s spelling, ‘a-leyte’, is not found in either the *MED* or *OED* and is therefore amended here to a more usual spelling. Under both **drauen**, *v.*, and **alite**, *adv.*, the *MED* identifies the phrase ‘drauen alite’ as meaning ‘delay’. C and D read ‘onlonge’ and ‘alonge’, defined in the *MED* under **along**, *adv.*, (with the verb **drauen**) as to ‘prolong’ or ‘delay’.

**3 thy:** Although this could arguably be a typographic error, I have retained the scribe’s spelling here as the *MED* records it as a variant of **thei**, *pron.*, ‘they’. There is only one one example of this spelling in the text, and one of ‘þey’. Most commonly used by the T scribes are ‘þei’ (x63), ‘þai’ (x35), and ‘þay/thai’ (x16). See Appendix A, item 7.

**3 ere thy wene:** T and D are closest to B, ‘inopinate’ (*MED wenen*, *v.* (2), ‘expect’; *OLD inopinatus*, *a.*, ‘not expected’). C’s reading, ‘er þei werne’ (*MED wernen*, *v.* (2), ‘turn’) appears to be an error.

**4 deuour ... peyne:** T, C, and D agree, although the syntax (verb-object-subject) is more Latinate than Middle English. An example of close translation on the part of the translator.

**5 presumpcion:** Described as the ‘þridde braunche of pride’ in a fifteenth-century English translation of *Somme le roi* (Francis, *Vices and Virtues*, p. 16, line 31), and

one of the ‘hwelpes’ of the ‘liun of prude’ in *Ancrene Wisse* (Millett, *Ancrene Wisse*, p. 75, lines 245, 255). Aquinas similarly describes presumption as springing directly from pride, ‘Et talis praesumptio videtur oriri directe ex superbia’ (Aquinas, *Summa*, II-II, q. 21, a. 4).

**8-10 als ... errour:** Found in T, C, and D, but not B. In contrast to the close translation mentioned above (see note to line 4), this sentence is an expansion of the Latin.

**10-11 And ... all:** Not a close translation of B, ‘Ergo dum dies est operamini’, nor a direct Biblical quotation (cf. Gal 6:10 and Jn 9:4). Although omitted in the Version A translation, B goes on here to quote the second part of Jn 9:4 directly, ‘Venit nox quando nemo potest operari’. Richard Misyn’s 1434 translation is closer to the Latin, ‘wirk ze þefore qwhils it is day: þe nyght truly cumys in qwhilk no man may wyk’ (Harvey, *Fire and Mending*, p. 105, lines 23-25).

**13 as a þefe:** T, C, and D agree. Not found in B. Cf. 2 Pet 3:10, Mt 24:43 and Lk 12:39. An addition by the translator. Cf. Chaucer, *The Pardoner’s Tale*, ‘Ther cam a privee theef men clepeth Deeth’ (Benson, *Riverside Chaucer*, p. 199, line 675).

**16-18 We ... ende:** T, C, and D agree. B reads differently, ‘In puncto viuimus, imminus puncto, quia si totum tempus nostrum eternitati comparetur nichil est’. The translator adds a gloss for the word ‘poynt’, not found in B, which moves the English sense away from the Latin (see above, Introduction, p. lxxxix; also notes to line 16 and 748-56 below).

**16 on a poynt:** T, C, and D generally agree. The Latin ‘puncto’ has a temporal meaning here (*OLD punctum*, *n.*, ‘moment, instant’). The translator, however, adds the gloss, ‘þat is þe leste þinge þat may be’ which gives the English meaning a spatial sense (*MED pointe*, *n.* (1), ‘geometric point’). Cf. the debate in the 1970s concerning

Julian of Norwich's use of the word 'point'. Sister Anna Maria Reynolds argued for a spatial sense of the word, citing the geometrical analogy in chapter five of the Pseudo-Dionysian *Divine Names* as a possible source, while Edmund Colledge and James Walsh argued for a temporal sense. See the summary of this debate in Denise N. Baker, 'The Structure of the Soul and the "Godly Wylle" in Julian of Norwich's *Showings*', in *The Medieval Mystical Tradition in England: Exeter Symposium VII*, ed. by E. A. Jones (Cambridge: Brewer, 2004), pp. 37-49 (p.38); also comment in Watson and Jenkins, *Writings*, p. 162; and for the possible source see *Pseudo-Dionysius: the Complete Works*, trans. by Colm Luibheid, The Classics of Western Spirituality (London: SPCK, 1987), p. 99-100.

**20 to loue God yn:** An expansion of the Latin. T and D agree. The C scribe alters the meaning by writing 'inwardly'.

**20-21 and ... heuen:** A seemingly clumsy translation by the translator. T and C mostly agree. The D scribe cuts these words in what appears to be an attempt at improvement, amending 'do goode werkes' to 'leve good werkes' and then placing the modified section at the end of the sentence.

**20 [t]o:** T reads 'so' which is clearly a scribal error; C and D both read 'to'.

**21-22 and (2) ... ydel:** Cf. Mt 20:6.

**22 But ... þe:** Lam 5:21.

**22-23 hel ... hole:** Jer 17:14.

**28 like ... vomete:** Cf. 2 Pet 2:22 and Pro 26:11. A Biblical simile added by the translator, not found in B. The phrase was used by Franciscan administrator, Bertrand de la Tour, after 1314 to describe trouble-makers in the order (Burr, *Spiritual Franciscans*, p. 171).

**29-30 We ... hole:** Jer 51:9.

**40-46 drede of God ... offende it:** B reads, ‘Non loquor de timore qui penam habet set de eo qui est in caritate’. T, C, and D mostly agree. Misyn reads similarly, ‘Of dreyd I speyk nott þat has payn, bot of þat þat is in charite’ (Harvey, *Fire and Mending*, p. 106, lines 20-21). The translator, however, adds the technical theological term ‘lufe drede’ and defines it as ‘when þe childe dredes for to offende þe fader’.

**51-53 til ... þen:** The D scribe omits these words, adding ‘and that thow’ so that the remaining sentence makes sense.

**52 spred\* and made brode:** B reads, ‘Extensus igitur et dilatatus’. T reads ‘spered’ which is clearly a scribal error, and has been emended. C reads ‘spred out’ (*MED speren*, v. (1), ‘close’; *MED spreden*, v., ‘make wide’; *OLD extendo*, tr., ‘extend’). The D scribe has omitted this whole sentence (see above, Introduction, p. cxxx).

**55 I ... syht:** Psa 15:8.

**58-59 Myne ... lorde:** Psa 24:15. B reads, ‘Oculi mei semper ad Dominum, quoniam ipse euellet de laqueo pedes meos’. T, C and D agree, but only record a translation of the first half of the verse. Cf. Misyn, who translates the whole verse, ‘Myn eyen euermore ar to owr lorde, for he fro þe snare my feyt sall delyuer’ (Harvey, p.106, lines 37-38).

**65-66 This ... breke:** Cf. Eccl 4:12.

**69-70 Yee ... self:** Cf. Lk 14:26.

**73 He (1) ... beholding:** found in T, D and B. Omitted by the C scribe, with no attempt at correcting the second half of the sentence which now makes no sense.

**89-90 conuersacion:** T and C agree against D ‘conuersion’. Judged an error by the *MED* (*conuersacioun*, n., ‘mistranslation of L *conversio*’) but not the *OED* (*conversation* = CONVERSION [so also in OF]) and therefore is retained in this form here.

**93 seye:** C similarly reads ‘seigh’; the T corrector and D scribe both record ‘sawe’.

*LALME*, vol. 1, p. 432, dot map 511, illustrates ‘sey(-)’ and ‘sei(-)’ as predominantly southern forms, with a cluster around Herefordshire.

**98 word:** The T corrector, C, and D all read ‘world’ or ‘worlde’. The *MED*, however, records ‘word’ as a legitimate spelling variant (*MED world*, *n.*, ‘world’) and so it is retained here.

**101 ryse:** B reads, ‘insurgit’ (*MED risen*, *v.*, ‘attack’; *OED rise*, *v.*, ‘make insurrection’; *OLD insurgo*, *tr.*, ‘rise up [in revolt]’). Cf. the C scribe who uses the preterite ‘reysed’, and the D scribe who writes in the present tense ‘reyseth’ (*MED reisen*, *v.* (1), = *risen v.* ‘rise up’). Misyn uses a different verb again, ‘vp-braidys’ (Harvey, p. 107, line 34; *MED upbreiden*, *v.* (1), ‘arise’).

**109 gostly armures:** Cf. Eph 6:11.

**109-10 feyth, hop, and charite:** Cf. I Cor 13:13. Found in T, C and D, but not B.

This Biblical allusion is added by the Version A translator.

**114 How ... secundum:** B reads, ‘Capitulum secundum: De contemptu mundi’. Rolle gives this second chapter the same title as the widely circulated twelfth-century penitential tract by Pope Innocent III, *De contemptu mundi* (see Lewis, *De miseria*). Cf. Nicholas Love, who inserts a similar reference to this genre in the opening of his fifteenth-century translation of the fourteenth-century *Meditationes vitae Christi*: ‘þat stant specialy in perfite *despysing of þe worlde*, in pacience, suffryng of aduersitees, & in encrease & getyng of vertues’ (Michael G. Sargent, ed., *Nicholas Love’s Mirror of the Blessed Life of Jesus Christ: A Critical Edition* (New York: Garland, 1992), pp. xxx, 11, 258).

**125 tharlles:** *MED* records this as a spelling variant for **thral**, *n.* (1), ‘slave’.

**133-34 þe ... oute:** Isa 28:20.

**142-43 I ... fende:** Rev 2:13.

**144 qwentise:** T, C, and D agree. The corrector seems to have judged the word unfamiliar and so expuncts it and adds the gloss, ‘Sor tricherye’. Cf. numerous examples cited in *MED*, **queintise**, *n.*, ‘deceit, trickery’ ‘plot, scheme’.

**161 whils:** C appears to amend the text to ‘til’, and D to ‘in to the tyme’. The T reading is most difficult, but does not appear to be in error (*MED whils*, *conj.*, ‘until’).

**164 defoule his youthehede:** T and C both retain the figurative sense of the translation of B, ‘Iuuentutem suam calcabit’ (*MED defoulen*, *v.*, 1. (b) ‘fig. trample on’; *OLD calco*, *tr.*, ‘fig. trample on, spurn’; *MED youthhede*, *n.*, ‘youthfulness’; *OLD iuuentus*, *f.*, ‘youth’). The D scribe seems to have assumed a more literal meaning (*MED defoulen*, *v.*, 3. (a) ‘make dirty, pollute’), and therefore misunderstands also the translator’s sense of ‘youthehede’ as a perilous time of life (cf. Ronald Sutherland, ed., *The Romaunt of the Rose and Le Roman de la Rose: A Parallel-Text Edition* (Berkeley: University of California Press, 1968), p. 98, lines 4931-2: ‘In great parell is set youth-hede, Delyte so dothe his bridell lede’). Given this misreading, the D scribe adds ‘nat ~’ in an attempt to correct the text.

**164-65: he (2) ... God:** Cf. Psa 58:10.

**166: bodily ... veyne:** Cf. Pro 31:30. B reads, ‘fallax gracia et vana est pulcritudo’.

Although not a direct biblical quote, note the Latin is almost identical to that found in Rolle’s earlier work *Contra amatores mundi*, ‘Fallax gracia et vana est ... pulchritudo’ (Theiner, *Contra amatores*, p. 74, lines 62-63).

**167-68: ale ... shadowe:** Cf. Wis 5:9.

**175 to lufe God, to lovue God:** T and D translate the Latin, ‘amare Deum, laudare’.

The C scribe appears to mistakenly view the two verbs as dittography and records only, ‘to loue God’ (*MED loven*, *v.* (1), ‘love’; *MED loven*, *v.* (2), ‘praise’; *OLD*

**amo**, *tr.*, ‘love’; **OLD laudo**, *tr.*, ‘praise’). Here and elsewhere the T scribe records a consistently reliable translation of the Latin by using the forms ‘lufe/loue/lofe’ (eg. lines 20, 67, 667) and ‘lovue/love’ (eg. lines 197, 795) to distinguish between the two verbs.

**189 Of ... tercium:** T, C, and D agree. B reads, ‘Capitulum tercium: De paupertate’. The translator entitles this third chapter ‘Of wilful pouerte’, unlike Misyn, who translates it more literally as ‘Of pouerte’ (Harvey, *Fire and Mending*, p. 109, line 30). Cf. Geoffrey Chaucer’s *Wife of Bath’s Tale*:

The hye God, on whom that we bileeve,  
In *wilful poverte* chees to lyve his lyf . . .  
Glad poverte is an honest thyng, certeyn;  
This wole Senec and othere clerkes seyn.

Chaucer here cites Seneca’s teaching, ‘Honestia ... res est laeta paupertas’ (see Benson, *Riverside Chaucer*, pp. 120-1, lines 1178-84; also Richard M. Gummere, trans., *Seneca: Ad Lucilium epistulae morales*, 3 vols (London: W. Heinemann, 1953), I, p. 8).

**190-91 If ... me:** Cf. Mt 19:21. B reads, ‘Si vis perfectus esse, vade et vende omnia que habes et sequere me’. T, C and D all include Jesus’ command to ‘yeue to pore folke’ (omitted in B) but like B omit reference to the promise of treasure in heaven (Vulgate, ‘thesaurum in caelo’).

**195 euen-cristen:** T, C, and D all record this particular translation of the Latin ‘proximorum’ (**MED even-cristen**, *n.*, ‘neighbour (in the Biblical sense)’; **OLD proximus**, *n.*, ‘nearest one’). Cf. *Vices and Virtues*, ed. by F. Holthausen, EETS, 89, 2 vols (London: N. Trübner, 1888), I, p. 79, lines 3-4: ‘Qui iurat proximo suo ... his nexte, þat is, his emcristenn’. Misyn translates the Latin more literally, ‘neghburgs’

(Harvey, *Fire and Mending*, p. 109, line 36). See also Laquita Higgs, ‘Richard Rolle and His Concern for “Even-Christians”’, *Mystics Quarterly*, 14 (1988), 177-85.

**202-4 Perfor ... thouhtys:** T, C, and D agree. Cf. B which reads, ‘Tu vero que dicta sunt intelligens, per aliam viam accipias paupertatem; cum ergo dicit “vade et vende” et cetera notat mutacionem affectuum et cogitacionum’. Rolle’s exegesis of Mt 19:21 in the *Emendatio* would appear to have been aimed at a general audience who were not willing or able to embrace the religious ideal of poverty.

**208 spices:** A technical theological term, referring to the branches or subclasses of sin, penance, moral virtue, or in this case ‘yuel’. The term was in common usage; see, for example, John Gower’s *Confessio amantis*, ‘[Cheste] hath so manye sondri spieces Of vice, that I mai noght wel Describe hem be a thousandel’ (*The English Works of John Gower*, ed. by G. C. Macaulay, EETS, e.s. 81 (London: Kegan Paul, Trench, Trübner, 1900), p. 238, lines 466-68).

**216 Blessede ... spirit:** Mt 5:3a.

**216-17 þat (2) ... felynge:** T, C, and D agree; not found in B. This explanatory note, added by the translator, spiritualises poverty and emphasises the meekness of those who are ‘pore in spirit’. Cf. the translation of Catherine of Siena’s *Il libro*, ‘Of þe excellence of hem whiche ben poore in spirit . . . For sich oon . . . holdiþ himsilf meke & low in his owne sist’ (*The Orchard of Syon*, ed. by Phyllis Hodgson and Gabriel M. Liegey, EETS, 258 (London: Oxford University Press, 1966), p. 368, lines 3, 17-19); and also the classic Augustinian commentary, ‘hic intelleguntur pauperes spiritu humiles’ (Augustine, *De sermone Domini in monte*, lib. 1, ca. 1, in *CCSL*, xxxv, 4).

**217 for-why ... heuen:** Mt 5:3b.

**230 Leres ... herte:** Mt 11:29.

**237-38 it ... heuen:** Cf. Mt 19:23.

**241-42 Ye ... Israel:** Cf. Mt 19: 27-8.

**243 yee ... pouerte:** T, C, and D agree; not found in B. The translator here, as in the chapter heading (see note to line 189), adds an emphasis on ‘wilful pouerte’.

**245-46 he ... confusion:** Cf. Psa 108: 28.

**247-48 Bot ... demes:** Perhaps with a general audience in mind, Rolle firmly places the virtue of ‘mekenes’ above the practice of ‘pouerte’. Cf. the more rigid hierarchy outlined in his earlier work *Judica me Deus*, where those who cannot follow the ‘uiam paupertatis’ are relegated to a second order of judgement (see Daly, *Judica me*, p. 74, lines 5-17).

**262 How ... quartum:** B reads, ‘Capitulum quartum: De institucione vite’. In this fourth chapter Rolle ambitiously draws from classic works of religious instruction, and crafts them into his own rule by which his general audience might order their lives. The title of the chapter may have been intended as a parallel to the twelfth-century rule for anchoresses, *De institutione inclusarum* (Hoste and Talbot, *Aelredi Rievallensis*, in *CCCM*, I, pp. 635-82; see also Ayto and Barratt, *De institutione*; and above, Introduction, p. xlii).

**263-65 That ... said:** T, C, and D agree. B reads similarly, ‘Ut homo ad honorem Dei et comodi sui ac vtilitatem proximorum recte dirigatur, quatuor occurrunt dicenda’. Cf. Rolle’s *The Form*, which lists the ‘foure þynges’ that follow: ‘þat þou be right disposed, both for þi soule and þi body, þou shalt vndrestond foure þynges. The first is what thyng fileth a man. That other, what maketh hym clene. The þrid, what holdeth hym in clenness. The fourth, what þyng draweth hym for [to] ordeyne his wille al to Goddis wille’ (Ogilvie-Thomson, *Prose and Verse*, p. 11, lines 323-27).

**265 First ... foule:** In this first of the ‘foure þynges’ Rolle draws loosely from the

thirteenth-century *Compendium theologiae veritatis*, attributed to Albertus Magnus, but now considered to be the work of Hugh of Strasbourg (or Hugo Argentinensis; see also above, Introduction, p. xlii). In his later vernacular work, *The Form*, Rolle translates excerpts from these passages from the *Compendium* more closely, as does the derivative fourteenth-century compendium *Speculum Christiani* (see Hugh of Strasbourg, ‘Compendium’, pp. 146-47; Ogilvie-Thomson, *Prose and Verse*, p. 196, n. 329-98; Watson, *Invention*, pp. 279-80; and *Speculum Christiani: A Middle English Religious Treatise of the 14<sup>th</sup> Century*, ed. by Gustaf Holmstedt, EETS, o.s. 182 (London: Oxford University Press, 1933), pp. 75-123).

**266 pouht ... werke:** T, C, and D agree. B reads, ‘cogitacionis, oris, et operis’. Rolle here identifies three parts to this first of the ‘foure þynges’. Cf. *The Form* which reads differently, ‘herte, mouth, and dede’, summarising more accurately the usual *Compendium* chapter headings: ‘de peccatis cordis’, ‘de peccatis oris’, and ‘de peccatis operis’ (Ogilvie-Thomson, *Prose and Verse*, p. 11, line 328). In *Emendatio* Rolle has either intentionally altered the categorisation found in the *Compendium*, or has perhaps misread his source and then later corrected this in *The Form*. Looking at the opening of chapter 30 of the *Compendium*, if Rolle’s copy did not have a chapter heading it could have read simply, ‘Peccata sunt hec, cogitatio, delectatio, consensus’, from which Rolle’s wording in *Emendatio* could then conceivably have been derived (Hugh of Strasbourg, ‘Compendium’, p. 146).

**266-68 In ... worlde:** T, C, and D mostly agree. B reads, ‘Cogitacione peccat quis cum quid contra Deum cogitat; si cor suum non ocupat laudibus et amore Dei; si illud diuersis cogitacionibus abstrahi et mundo vagare permittit’. Cf. the *Compendium*, ‘Peccata sunt hec: *cogitatio*, delectatio, consensus, desiderium mali, voluntas peruersa, infidelitas, *indeuotio*, presumptio ... *inconstantia* ... contemptus

admonitionum, immisericordia’ (Hugh of Strasbourg, ‘Compendium’, p. 146; emphasis mine); and *The Form*, ‘The synnes of oure herte bene þese: *il thoghtis*, il delites, ... *vndeuocioun* (if þou let þi hert any time be ydel without occupacioun of þe loue and þe praysynge of God), il dreed ... *vnstabilnesse of thought* ... despite of good consaille and of good techynge’ (Ogilvie-Thomson, *Prose and Verse*, p. 11, lines 329-48; emphasis mine). This passage from Rolle’s *Emendatio* appears to be loosely derived from the first of Hugh of Strasbourg’s list of sins of the heart: ‘cogitatio’. In *The Form* Rolle translates excerpts from this passage of the *Compendium* more closely, but also borrows from *Emendatio*. So, for example, Hugh’s term ‘indeuotio’ (*OLD indeuotio*, *f.*, ‘lack of respect’) is translated by Rolle in *The Form* as ‘vndeuocioun’ (*MED undevoicioun*, *n.*, ‘absence of devotion’), and then glossed with his own translation of the parallel passage in *Emendatio*: ‘if þou let þi hert any time be ydel without occupacioun of þe loue and þe praysynge of God’ (cf. B, ‘si cor suum non ocupat laudibus et amore Dei’ [‘if he occupie not his herte in louyngis and lufynge’ (T)]). See also comment above, Introduction, p. xliii.

**267 louyngis and lufynge:** T and D agree; C mistakenly omits ‘louyngis/preysyng’ (cf. note to line 175 above). B reads ‘laudibus et amore’.

**268 abstracte:** T and D agree, although D adds the gloss ‘or stered’ (*MED sterem*, *v.*(1), ‘lead (the soul from its Christian state)’). B reads, ‘abstrahi’ (*OLD abstraho*, *tr.*, ‘carried away’).

**269-71 With ... wordes (3):** T records a close translation of B, ‘Ore peccat quando mentitur, quando periurat, quando maledicit, quando detrahit, quando errorem licet ignorans defendit, quando stultiloquia, vel turpiloquia, vel vana profert’. C and D omit ‘foule wordes’, and D also ‘wayne wordes’, but otherwise they agree with T. Cf. Hugh of Strasbourg’s *Compendium* (ca. 31), ‘Peccata oris sunt hec . . . periurium . . .

detraccio . . . mendacium . . . maledictio . . . vaniloquium . . . stultiloquium . . . turpiloquium' (Hugh of Strasbourg, 'Compendium', p. 146); and *The Form*, 'Synnes of þe mouth ben these: . . . forswerynge . . . bachitynge . . . lesyng . . . wreyng . . . vayne speche . . . fool speche . . .', which does not translate 'turpiloquium' (Ogilvie-Thomson, *Prose and Verse*, pp. 11-12, lines 349-360). In *Emendatio* Rolle selects seven of the *Compendium*'s much longer list of sins of the mouth, changes the order, and adds one of his own: 'quando errorem licet ignorans defendit' (B) ['when he defendes error þof it be him-selfe vnwitynge' (T)].

**271-74: In ... maneres:** T, C, and D largely agree. B reads, 'Opere peccat multis modis: luxuriando, lubrice tangendo, osculando, voluntate se polluendo, vel sine maxima necessitate furando, percuciendo, et aliis modis'. Note that only four of the *Compendium*'s much longer list of 'De peccatis operis' are selected by Rolle: 'luxuria ... laedere ... furtum ... osculis' (Hugh of Strasbourg, 'Compendium', p. 146; cf. *The Form*: 'lechurie ... hurt any man in his body ... thefte ... swelighyng' Ogilvie-Thomson, *Prose and Verse*, p. 12, lines 364-380). Rolle adds two sins of his own, 'lubrice tangendo' and 'voluntate se polluendo', and an interesting addition 'vel sine maxima necessitate furando', a reference to the licitness of theft if necessary to preserve life. The translator omits the final sin found in B, 'percuciendo'.

**271-72 In ... maneres:** T and D agree. C omits 'ayeyns God'. B reads, 'Opere peccat multis modis'.

**275-300 Þe ... contemplacion:** Cf. *The Form* where Rolle himself translates and expands considerably on this passage from the *Emendatio* (see Ogilvie-Thomson, *Prose and Verse*, pp. 13-15, lines 399-484).

**275-81 Þe ... neyhbores:** T, C, and D agree. B reads, 'Secundo, que mundificant hominem sunt tria contra tria predicta: scilicet, contricio cogitationis, expulsio omnis

affectionis que non pertinet ad Deum; confessio oris, que debet esse integra, nuda et tempestiua; satisfaccio que habet tres partes, scilicet, ieiunium quia peccauit contra seipsum, oracionem quia peccauit contra Deum, elemosinam quia peccauit contra proximum'. Cf. the thirteenth-century penitential manual by Raymund of Pennaforte, *Summa de paenitentia*: 'videre quae sint necessaria in paenitentia vera et perfecta. Et quidam tria, videlicet: cordis contritio, oris confessio, operis satisfactio' (Newhauser, 'The Parson's Tale', p. 547). Cf. also an English translation of *Somme le roi*: 'he schal schryue al openliche . . . clerliche and bareliche' and 'After þe schrift comeþ þe amendes, þat is fulfillyng . . . as in fastyng, or in almesse doynge, or in biddynges of goode bedes' (Francis, *Vices and Virtues*, p. 176, lines 11-13, pp. 183-84, lines 31-32, 1-3).

**282-83 bot ... done:** T, C and D agree. B reads, 'quia nisi restituatur ablatum non dimittetur peccatum'. Cf. the commonplace statement from canon law, *Decretum magistri gratiani*, 2, 14, q. 6, c. 1, 'penitencia non agitur, si res aliena non restituitur' (Friedberg, *Corpus iuris*, 1, p. 742). The translator has softened the statement, which is not found in B, by adding: 'if it in any wyse may be done' (T). In his *Form Rolle* also softens the text here, replacing the statement from the *Decretum* with a more general exhortation: 'bot for to foryeve ham þat doth þe wronge and pray for ham, and enfourme ham how þay shal do þat ben in poynt to perisshe' (Ogilvie-Thomson, *Prose and Verse*, p. 13, lines 408-10).

**285 wakere ... God:** T, C, and D agree. B reads, 'vigil meditacio Dei'. Cf. the seventh degree of 'euenhed' ('fairness' or 'righteousness') in an English translation of *Somme le roi*: 'he þat . . . haþ alwey God to-fore hym' (Francis, *Vices and Virtues*, p. 158, lines 7-8).

**287-89 vtwarde ... discipline:** T, C, and D agree. B reads, 'solicitude custodie

exteriorum sensuum vt gustus, olfactus, auditus, visio, tactus, sub superna disciplina sapienter arceantur'. Cf. the second degree of 'euenhed' in an English translation of *Somme le roi*: 'After, it bihoueþ to lede and gouerne wel þe fyue wittes of þe body bi resoun and bi euenhed . . . as þe eizen to loke, þe eeren to heren, þe noseþerles to smelle, þe mouþ to taste and to speke, þe honden and al þe body to touche' (Francis, *Vices and Virtues*, p. 153, lines 15-20).

**289-90 þridde ... doynge:** T, C, and D agree. B reads, 'honesta ocupacio, sicut legendo, vel aliquid de Deo loquendo aut scribendo, vel aliquid vtile faciendo'. The translator notably specifies 'redinge of holy writte', 'spekyng of God', and 'wrytynge' as work the reader is encouraged to pursue. Cf. *The Form*, drawn from this passage by Rolle, but written with a non-clerical audience in mind: 'The þrid is honest occupacioun and profitable' (Ogilvie-Thomson, *Prose and Verse*, p. 13, line 415). In Misyn's translation, the sentence is interestingly removed altogether, even though the passage does not then make full sense (Harvey, *Fire and Mending*, p. 112, line 17); this may evidence censorship. See further discussion above, Introduction, p. lxxxiii.

**295-96 for ... synne:** Sir 7:40. T, C, and D. B omits. This Biblical quotation is added by the translator.

**301-6 And ... worlde:** Cf. Ps. 1:3. B reads, 'Itaque vir Dei in hunc modum ad viuendum institutus est tanquam lignum quod plantatum est secus decursus aquarum, id est, iuxta fluenta graciaram (vt semper virescat in virtute) quod fructum suum dabit (id est bona opera in exemplum et bona data in subsidium) dabit inquam ad honorem Dei, non vendet pro inani gloria mundi'. Cf. also Rolle's *English Psalter*: 'Et erit tanquam lignum quod plantatum est secus de cursus aquarum: quod fructum suum dabit in tempore suo. And he sall be *as a tre that is sett bysid the stremes of watirs*: the whilk sall gif his froyte in his tyme. As wha say, he sall noght anly be goed in him

selfe, bot he sall be as a tre . . . that has ay *wetynge of the watirs of grace* . . . that *gifes his froit, that is, goed werkes in ensaumpile & goed dedis in help: he selles thaim noght for fauoure and louynge of men, bot he gifes thaim for louynge of God*

(Bramley, *Psalter*, pp. 6-7).

**307-8 Godenesse ... comaundementis:** Psa 118: 66. T, C, and D largely agree. B reads, ‘Bonitatem et disciplinam et scienciam doce me’, but omits the second half of the verse, ‘me quia mandatis tuis credidi’.

**359 yife\*:** T and D read similarly, ‘yefe/yef’. C reads, ‘If’. Emended here as *MED* records ‘yef(fe)’ as an incorrect form of the conjunction ‘if’.

**360-61 fle ... men:** Cf. Mt 6:18.

**395 Telles ... lufe:** Cant 5:8.

**418 Of ... quintum:** In this fifth chapter Rolle begins his adaptation of the traditional eremitic theme of tribulation for his wider audience. See above, Introduction, p. xlix.

**419-23 When ... doun:** T, C, and D largely agree. Not a direct translation of B, which reads, ‘Cvm diabolus vnvm ex mille ad Deum perfecte conuerti viderit, *Christique vestigia imitari, presenciam despiceret, et sola inuisibilia querere et amare, perfectam penitenciam assumere, ab omni contagione mentis et corporis se purgare: mille nocendi fraude[s], mille artes pugnandi reparat*’. Cf. the Misyn translation which is closer to B, ‘Qwhen þe feynd seis o mane of thowsandis, to god parfitely turnyd, *cristis steppis felow, þis present world despise, þingis vnseyn only to lufe and seek, parfite penance to take, fro all filth of mynde & body hym-self powrg [purge]: a thowsand begilyngis of noiyng, a [thowsand] craftis of feyghtyng he reparells*’ (Harvey, *Fire and Mending*, p. 115, lines 17-21). Rolle himself borrows loosely from this passage in the opening chapter of *The Form*, ‘whan [þe deuy] seth a man or a womman amonge a þousand turne ham holy to God, and forsake al þe vanite and þe

richesse þat men þat loueth þe world coueiteth, and seche þe ioy lestyng, a thousand wiles he hath in what manere he may deceyue ham' (Ogilvie-Thomson, *Prose and Verse*, p. 3, lines 21-25).

**442-43 Bot ... mete:** Cf. Lk 15:15-16.

**448-50 Bot ... þe:** Cf. Rom 5:3.

**451 Of ... sextum:** A continuation of the teaching in chapter five on tribulation, here applying it to the broader theme of patience. Cf. the fourth degree of 'vertue', in an English translation of *Somme le roi*, 'As þe Holy Gost makeþ his knyzt hardy to abide þe turmentes and þe sorwes þat beþ to come, rist also he makeþ hym strong and suffryng to suffre hem whan þei comen; and þat is þe ferþe degree, þat þei clepen pacience' (Francis, *Vices and Virtues*, p. 167, lines 9-13).

**452-53 derlynges ... charyte:** T, C, and D agree. B reads simply, 'filii regis'.

**455-57 For ... to (3):** Cf. Jn 6:50. Note, however, that it is strength to overcome the attacks of the devil, not the Johannine gift of eternal life, that Rolle here suggests comes from eating the 'brede of lyf' (see also note to line 418 above).

**458-59 gostly armoures:** Cf. Eph 6:11.

**460 vengi[s]id:** expuncted but not corrected by the T scribe or a corrector. The MED records the variant 'vengise' under **venquishen**, *v.*, 'defeat, overcome', hence this emendation. B reads 'vincuntur'. C reads 'venquissed' and D 'vencused', both from forms of 'venquishen' recorded in the MED. In copying 'vengiid' the scribe may have mistakenly had in mind 'veniid', which the MED records as a variant of the past participle of **vengen**, *v.*, 'take vengeance'.

**469-71 And (1) ... heuen:** Cf. Rom 8:18. T, C, and D agree; omitted in B. Added by Version A translator.

**499-500 spares ... thaim:** Cf. Jer 9:21. Commonplace teaching based on the Biblical allegory of death entering at the windows of the palace. See discussion above, Introduction, p. liii.

**504 shelde of pacience:** Cf. Eph 6:16a. Note Rolle's adaptation here of the Biblical metaphor of the shield of *faith*.

**521 fyre ... enemy:** Cf. Eph 6:16b.

**525-27 Blessed ... lyf:** Jas 1:12. Note the translator inserts the words, 'as golde in þe fire of tribulation', possibly alluding to 1 Pet 1:7.

**528 þen:** meaning 'but that', or as glossed here 'than that'. See *MED than, conj.*, which notes this usage 'with **that** unexpressed'. D reads 'than'; and C 'þat'.

**543 It ... hym:** Pro 12:21.

**544 disposed\*:** T and C agree in error, reading 'dispised/despised' (*MED despisen*, *v.*, 'feel contempt for, despise'). D reads, 'dysposed' (*MED disposen*, *v.*, '**disposed**, having a certain disposition'). Cf. B, 'dispositus' (*OLD dispono*, *tr.*, 'dispose').

**548 Of ... septimum:** The first of three chapters based on the triad of spiritual exercises associated with Benedict: 'lectio', 'oratio', and 'meditatio' (see Leclercq, *Love of Learning*, pp. 15-17, 72-74). Cf. Walter Hilton's *Scale of Perfection*, bk 1, ch. 15, 'Thre meenys there ben whiche men most comonli use that gyven hem to contemplacioun: redyng of Holi Writ and of hooli techynge, goosteli meditacion, and besi praeris with devocioun' (*Walter Hilton, The Scale of Perfection*, ed. by Thomas H. Bestul (Kalamazoo: Western Michigan University, 2000), p. 45, lines 332-4). See above, Introduction, p. lv.

**564 synge psalmodie:** Rolle appears to encourage his readers to observe the monastic discipline of singing the psalms. Cf. Rolle's English *Psalter*, 'Verba mea auribus percipe domine: intellige clamorem meum. My wordis lord persayue with eres;

vndirstande my crye. The voice of halykirke ... says, “lord persayue my wordis,” that is the psalmodye of my mouth’ (Bramley, *Psalter*, p. 18).

**569 oþer sum:** Not found in *MED*, but note entry in *OED othersome*, *adv. Eng. regional* (chiefly *Sussex*), ‘at other times’. This may be a relict of a southern exemplar in this northern text.

**570-72 And ... dede:** Cf. Aelred of Rievaulx’s concern that his sister, and others living as recluses outside religious community, should not allow the praying of psalms to become too onerous (Hoste and Talbot, *Aelredi Rievallensis*, in *CCCM*, I, p. 645, lines 276-282; Ayto and Barratt, *De Institutione*, p. 6, ll. 219-23).

**599 Of ... octauo:** Addressing the second element of the Benedictine triad, ‘meditatio’. See also discussion above, Introduction, p. lvii.

**600-5 It ... lorde:** This form of affective visualisation and meditation became a widely recognised spiritual discipline from the twelfth century onwards. See, for example: Millet, *Ancrene Wisse*, p. 91, lines 875-86; the gospel meditations in Bernard of Clairvaux, *Sermones super cantica canticorum* (Leclercq, *Opera*, I, pp. 114-21) and Aelred of Rievaulx, *De institutione inclusarum* (Hoste and Talbot, *Aelredi Rievallensis*, in *CCCM*, I, pp. 662-73; Ayto and Barratt, *De Institutione*, pp. 17-25); Sargent, *Mirror*, pp. ix-xx, concerning Nicholas Love’s fifteenth-century translation of Johannes de Caulibus’ fourteenth-century *Meditationes vitae Christi*. See also Rolle’s own *Meditations* (Ogilvie-Thomson, *Prose and Verse*, pp. 64-83).

**605-6 Sothely ... folow:** Cf. 1 Jn 2:6.

**606-10 That ... hym:** T, C, and D agree; B omits. An addition by the translator, summarising some of the main points from previous chapters, and specifying what it means to dwell in Jesus Christ.

**611-12 Haue ... galle:** Lam 3:19.

**624 soune:** T and D agree, ‘Goddes soune/Godys sone’. C has clearly misread ‘sone’ as ‘loue’.

**623-25 For ... dedelynesse:** T, C, and D agree; B omits. Added by the translator.

**632 þe Godhede:** Following this there is a large section of Latin omitted from B but found in another Latin recension, Cambridge University Library, MS Dd.v.64 (see Watson, *Emendatio*, pp. 52-3, ll. 26-68).

**652 Of ... nonum:** Addressing the third element of the Benedictine triad, ‘lectio’.

**654-55 be ... writte:** Rolle’s encouragement to ‘rede holy writte’, especially when translated into the vernacular, may have become problematic after 1409 and the publication of Archbishop Arundel’s *Constitutions* (see note to lines 289-90 above). Article 7 of the *Constitutions* concerns the translating of holy scripture, and the reading of books containing such translation, threatening severe punishment for transgressors (Wilkins, *Concilia magna*, III, p. 317; see also Watson, ‘Censorship’, pp. 828-9). The fact that there are seven independent translations of the *Emendatio*, and numerous fifteenth-century copies, suggests that this was one of the texts that received the requisite approval.

**670-71 In ... þe:** Psa 118:11.

**674-75 The (2) ... mouthe:** Psa 33:2b

**677 Of ... decimum:** T, C, and D all agree, but do not translate B at this point, ‘De puritate mentis’. Cf. Misyn who does translate the Latin, ‘Of Clennes of mynde’ (Harvey, *Fire and Mending*, p.121, line 29). Note also that in the opening list of chapter headings the D scribe records both the Latin ‘De puritate mentis’ and the translator’s own version of this heading, ‘Of purete and clenness’.

**681-82 For ... erthe:** Rolle may be alluding here to Jesus washing his disciple’s feet, in Jn 13:5-10, but the translator attributes it to ‘þe prophete’. Misyn translates more

closely, ‘Sayntis feet ar to be waschyd for þai draw duste of þe erth’ (Harvey, *Fire and Mending*, p.121, lines 33-34).

**682-83 who ... synne:** Prov 20:9.

**684-87 If ... me:** Job 9:30-1.

**691-96 synne (2) ... Criste:** T, C, and D largely agree. Cf. B, ‘peccatum in nostro corpore potest non regnare, sed non potest non esse’. The translator again adds to Rolle’s text here.

**691 Synne ... body:** Rom 6:12.

**699-703 For ... fire:** This metaphor, of venial sin as a drop of water burnt up by the fire, may derive from Hugh of Strasbourg’s *Compendium* (lib. 3, ca. 12, in Hugh of Strasbourg, ‘Compendium’, p. 133) and is also found also in chapter 5 of Rolle’s *Contra amatores* (Theiner, *Contra amatores*, p. 91, lines 285-8). See above, Introduction, p. lix.

**708 songe of ioy:** Looking ahead to the final two chapters, Rolle here introduces what he experiences and teaches as the ultimate goal of the contemplative life, ‘cantus glorie’ (B). Cf. Rolle’s words of spiritual direction in *Ego Dormio*, ‘þan for heynesse of þi hert, þi praiers turneth in to ioyful songe and þi þoghtes to melodi. Þan Ihesu is al þi desire, al þi delit, al þi ioy, al þi solace, al þi comfort, so þat on hym wil euer be þi songe’ (Ogilvie-Thomson, *Prose and Verse*, p. 31, lines 231-4). See also discussion above, Introduction, p. lx.

**711 in-yetted:** B ends here. T, C, and D add, ‘and ioy vnseable is feled’ (T). Cf. Cambridge, University Library, MS Dd.v.64 (another recension) which adds further: ‘In hoc statu potest homo cognoscere quod sit in caritate: eciam in illa quam nuncquam amittet. Non tamen sine magno timore viuit - non ne tormentum incurrat, sed ne dilectissimum suum offendat. Parco autem hic amplius loqui, quia ualde miser

michi uideor. Nam sepe caro mea affligitur et temptatur, quamquam quidem in hiis que dicta sunt, amor Dei et contemplatiua vita contineantur. Aliquid tamen de illis specialius ad vtilitatem vestram dicendum est' (Watson, *Emendatio*, p. 56, lines 33-41). See also Misyn's *Mending of Life* which translates this, 'In þis astate a man may know, þat he is in charite, þat hee sall neuer lose; withoute greet drede he lyfis not, not for suffiryng turmentry, bot þat his lufar he offend not. I spare to say more here, for me semys my-self a full greet wrech: for oft my flesch is noyd & assayd; fforsoth þof all in þis þingis before sayd is godis lufe & life contemplatife continude, zit sum-qwhatt of þame more specially to 3our neyd & profett is to be sayde' (Harvey, *Fire and Mending*, p. 122, lines 21-28). See discussion above, Introduction, pp. xxix-xxx.

**712 Of ... vndecimum:** Ch. 11 consists of three contemplative meditations (lines 713-42; 792-831; and 853-879) interspaced with two didactic segments on 'þre degrees of loue' (lines 743-91; and 832-52). Large sections of the meditations are drawn directly from three of Rolle's earlier Latin works: *Super psalmum*, *Super canticum*, and *Contra amatores*. The primary source of Rolle's teaching on the degrees of love is Richard of St Victor's twelfth-century mystical treatise, *De quattuor gradibus violentae charitatis* (see Dolan, *Super psalmum*; Murray, 'Canticles'; Theiner, *Contra amatores*; and Dumeige, *Les quatre*).

**713-42 O ... tolde:** This opening meditation, drawn in part from Rolle's own *Super psalmum*, is written in a style quite distinct from the rest of the *Emendatio*.

Throughout the meditation, Rolle explores four key themes from his corpus of mystical teaching: heavenly light (line 714), devotion to the holy name of Jesus (line 717), and the states of 'fervor' (line 719) and 'dulcor' (lines 722-23). The positioning of this affective prayer provides a simple and accessible spiritual exercise for his audience seeking the ultimate goal of 'canor' (line 708). Commenting on these

mystical themes in general, Watson notes that they are ‘derived from all five senses: sight (Sight into Heaven), touch (*fervor*), smell or taste (*dulcor*), sound (*canor*). They occur in this order (to be understood as an ascending scale) in most of Rolle’s works’ (Watson, *Invention*, p. 66; cf. Allen’s similar grouping of ‘calor, canor, and dulcor’ in *Writings*, pp. 57, 71, 225).

**713 O ... delitable:** Eccl 11:7.

**714 vnmade clere bryhtnesse:** The Latin reads, ‘claritate increata’, which Misyn translates literally as, ‘clernes vn-made’ (Harvey, *Fire and Mending*, p.122, line 31). The Version A translator adds the noun ‘bryhtnesse’, perhaps for emphasis (*MED* **bryhtnesse**, *n.*, ‘light’). This is a common theme in Rolle’s writing; see, for example, the English translation of Rolle’s *Oleum effusum*, ‘þo name of Ihesu ... has lyghtynd my mynde with þo hete of vnmade light’ (Horstmann, *Yorkshire Writers*, I, p. 187). At the end of chapter 19 of the *Incendium* Rolle defines this contemplative vision of uncreated or heavenly light as the entry point to an ascending scale of affective mystical experience: ‘primo quasi aperto celo supernos ciues oculo intellectuali conspicit’ [‘he sees with his inward eye heaven open, as it were, and all the inhabitants there’] (Deanesly, *Incendium*, p. 202, lines 30-31; Wolters, *Fire*, p. 107).

**717 A ... þe:** Cf. B, ‘Tuo sapore succende quatenus sedeam et quiescam in te Ihesu’. Misyn’s translation is more literal, ‘kyndyll with þi savyr, þat I may sytt and rest, in þe, Ihesu’ (Harvey, *Fire and Mending*, p. 122, lines 33-4). The Version A translator opens the sentence with the address, ‘A swete Ihesu’, underlining another characteristic theme in Rolle’s mystical schema, devotion to the name of Jesus. See, for example, a similar meditation in the final chapter of the short text of the *Incendium Amoris* (Deanesly, *Incendium*, p. 278, lines 1-2, 15-16); also Rolle’s *English Psalter* where there are numerous references to the Holy Name (eg. Bramley,

*Psalter*, p. 32). Devotion to the name of Jesus was widespread throughout the Middle Ages, deriving from such sources as sermon 15 of Bernard of Clairvaux's *Sermones super cantica canticorum* (Leclercq, *Opera*, I, p. 87). For a useful study see Denis Renevey, 'Name above names: the devotion to the name of Jesus from Richard Rolle to Walter Hilton's *Scale of Perfection I*', in *The Medieval Mystical Tradition in England: Exeter Symposium VI*, ed. by Marion Glasscoe (Cambridge: D. S. Brewer, 1999), pp. 103-121.

**719 enflaume my herte:** An allusion to the second stage of Rolle's scale of mystical experience, 'fervor'. Such references are autobiographical for Rolle, although not overtly so in the *Emendatio* (cf. Deanesly, *Incendium*, p. 145, lines 1-12). Although describing deeply personal feelings, Rolle is sure to validate his mystical experience by the authority of scripture, such as in chapter 14 of the *Incendium*: 'Porro, ut potui in scripturis perscrutari, inueni et cognoui quidem quod summus amor Christi in tribus consistat: in *feruore*, in *canore*, et in *dulcore*' ['As far as my study of scripture goes, I have found that to love Christ above all else will involve three things: warmth and song and sweetness'] (Deanesly, *Incendium*, p. 184, line 33, to p. 185, line 2; Wolters, *Fire*, pp. 88-89; see also Alford, 'Biblical *Imitatio*', pp. 8-9).

**720-29 O ... sorye:** B reads, '*O bone Ihesu, quis michi det vt senciam te, qui nunc sentiri et videri non potes? Infunde te in visceribus anime mee. Veni in cor meum, et reple illud dulcedine tua preclarissima. Inebria animam meam vino dileccionis dulcissime; vt, omnia mala omnesque visiones illusorias et ymagines obliuiscens, ac te solum complectens, exultem, et iubilem in Deo Ihesu meo. Amodo, Domine dulcissime, non recede a me, iugiter mecum manens in tua dulcedine; quia tua sola presenciam michi solacium est, et tua sola absentiam tristem reliquit*' (emphasis mine). Watson identifies a very similar passage in Rolle's earlier *Super psalmum*, 'O Jesu

bone, quis michi det ut sentiam te, infunde te in visceribus anime mee! Veni in cor meum et inebria illud dulcore tuo. Reple mentem meam fervore amoris tui ut, omnia mala obliviscens, te solum complectar; certe tunc gaudebo. Amodo ne recedas a me quia sola tui presentia michi solatium est, sola absentia me tristem relinquit' (Dolan, *Super psalmum*, p. 12, lines 18-22; see also Watson, *Invention*, pp. 273-94).

**722 Yette ... soule:** Cf. Psa 50:12.

**722-23 come ... swetnesse:** An allusion to the third stage of Rolle's scale of mystical experience, 'dulcor'. Cf. Rolle's *Super canticum*, which Watson notes is 'full of bodies, touch and taste: kisses, mouths, breasts, wine, fragrance, ointments, oil, odour—in short the terminology of *dulcor* . . . [It] is Rolle's most sustained attempt to write a work that revolves around *dulcor*' (Watson, *Invention*, p. 148; see also Murray, *Super canticum*). Rolle was no doubt aware of Bernard of Clairvaux's *Sermones super cantica canticorum*, which are not necessarily a direct source but certainly bear some comparison (see, for example, *Sermo XVI*, in Leclercq, *Opera*, I, pp. 89-98 (p. 97); see also Renevey, *Language*, pp. 135-6).

**730-42 O ... tolde:** B reads, '*O Sancte Spiritus, qui spiras vbi vis, rape me tibi, creaturam quam creasti donis vnctam mellifluis; vt, in tuo delicato absorta gaudio, despiciat omne quod est in hoc seculo. Spiritualia carismata te largiente accipiat, et per canorum iubulum cendat incircumscriptum lumen vt amore tuo tota liquefiat. Vre igne tuo renes meos et cor meum, qui in altari tuo ardebit in eternum. Veni, precor, O suavis et vera gloria; veni, dulcedo desideratissima; veni, dulce mi, qui es tota consolacio mea. Anime languenti pro te dulcifluo ardore illabere. Calore tuo penetralia cordis mei incende; et, intima luce tua illuminando, mellifluo amoris iubilo cuncta pro captu mentis et corporis depasce'* (emphasis mine). Cf. Rolle's earlier *Super psalmum*, '*O Sancte Spiritus, veni et rape me tibi . . . Ure igne tuo renes meos*

et cor meum; ardeat ignis ille in altari tuo. Veni, precor te, O dulcis gloria! Veni, dulcedo suavissima! Veni dilecte mi! Tota consolatio mea, anime mee languenti pro te salubri ac dulcifluo fervore illabere; igne tuo penetralia cordis mei incende; et intima queque tua luce illustrando, mellifluo eterni amoris iubilo universa mentis et corporis depasce' (Dolan, *Super psalmum*, p. 8, lines 14-22).

**730 O ... wilte:** Cf. Jn 3:8.

**736 brenne ... herte:** Cf. Psa 25:2. In his comment on this verse in the *English Psalter*, Rolle writes, 'Proba me domine & tempta me: vre renes meos & cor meum. Proue me lord & tempte me: brenne my neris & my hert. I am innocent & ryghtwis, bot for no man vnderstondis all synnes, that none be hid fro me, preue me & tempte me . . . brenne my neris, that is my delites, with the fire of thi luf (the goed enflaumand, the ill wastand) & my hert, that is my thowgthis' (Bramley, *Psalter*, p. 92). See also book 1, chapter 20 of Hilton's *Scale*, 'Ypocrites ne heretikes feele not this mekenesse, neither in good wille, ne in affecciou; but wel drie and wel cold aren here hertis and here reynes fro the softe feelynge of this vertu' (Bestul, *Scale of Perfection*, p. 51, ll. 482-4; *MED ner(e)*, also *neire*, *n.*, *pl.* 'the kidneys as the seat of the emotions'; also *reine*, *n.(2)*, *pl.* 'the kidneys' and 'following Bibl. trans.: the seat of the passions, the heart').

**736-37 fire ... ende:** Cf. Lev 6:12.

**739 Slyde:** B reads, 'illabere' (*OLD illabor*, *intr.*, 'glide [into]'). T, C, and D all have different readings. T appears to preserve the closest translation (*MED sliden*, *v.*, 'slide; glide'). D reads simply, 'come'; and the C scribe, probably mistakenly, reads 'write' (cf. *MED writen*, *v.*, '*fig.*; carve (into stone), incise'). See above, Introduction, pp. cxxxv-vi.

**743-91 In ... God:** Changing in style from affective meditation back to didactic prose, Rolle first gives his readers simple instructions on how to use these meditations, and then goes on to expound Richard of St Victor's teaching on the degrees of love found in *De quattuor gradibus violentae caritas* (see Dumeige, *Les quatre degrés*). Allen suggests that Rolle's omission of the fourth grade of love may have been influenced by Gregory's *Homiliae in Ezechielem*, which also expounds only three stages of love (*PL* 76: 989; see also Allen, *Writings*, p. 202). This teaching is not found in this developed form in any of Rolle's earlier Latin writings, but is a feature of his English epistles in particular. The *Ego Dormio* (probably completed prior to the *Emendatio*) is largely devoted to a vernacular adaptation of this teaching, with the third degree of love being defined as the 'contemplatif lif' (see Ogilvie-Thomson, *Prose and Verse*, p. 31, lines 224). In *The Form* Rolle appears to draw directly from the *Emendatio* concerning the first degree of love, and then writes more independently about the second and third degrees, perhaps for what he considered would be a different audience (see notes to lines 748-56, 757-58, 758-63, 763-68 below). Rolle opens *The Commandment* also with a brief condensation of this teaching (Ogilvie-Thomson, *Prose and Verse*, p. 34, line 24 to p. 35, line 41).

**745 rauysshes hire:** Cf. 2 Cor 12:4.

**746-48 þan ... insuperable:** An early reader or corrector of T has underscored these two full lines of text, drawing attention to Rolle's introduction to his teaching on the 'þre degrees of loue'. Rolle's source here is a twelfth-century tradition, beginning perhaps with Bernard of Clairvaux's description four kinds of love in *De diligendo Deo*, which traces a path from human self-love ('affectio carnalis'), to the highest state of 'caritas', which only a few contemplatives have ever glimpsed (Leclercq, *Opera*, III, pp. 109-54 (p. 142)). It is Richard of St Victor's development of Bernard's

teaching, however, from which Rolle draws most directly; in particular the first three of Richard's four grades of love from *De quattuor gradibus*, 'In primo itaque gradu amor est insuperabilis, in secundo inseparabilis, in tertio singularis, in quarto insatiabilis' (Dumeige, *Les quatre degrés*, p. 143, lines 27-9).

**748-56 Thi ... vertues:** B reads, 'Tunc quippe insuperabilis est quando nulla affeccione alia potest superari, quando libenter propter ipsum omnia impedimenta abicit, omnes temptaciones et desideria carnis extinguit, quando propter Christum omnes angustias libenter patitur, et nulla delectacione vel blandimento superatur. Facilis est amanti labor omnis, nec melius vincit quis laborem quam per amorem'. Misyn's translation follows the Latin more closely than the Version A translator at this point, 'Truly þen is luf vnouercomyn qwhen with no nodyr desyr it may be ouercomyn, when for it all lettyngis he castis away, all temptacions & fleschly desyrs he slokyns, and when he suffyrs paciently all greuis for criste & with no flaterynge, no likynge is ouercommyn. All labyr is lyght to a lufar, no bettyr may no man ouercum labur þen be lufe' (Harvey, *Fire and Mending*, p. 123, lines 26-31). It is interesting to note that the Version A translation differs markedly from the Latin here, but is almost identical to Rolle's *Form*. This again suggests that the translator had access to the *Form* as well as the *Emendatio* (cf. note to lines 16-18 above, and discussion in Introduction, p. lxxxi-ii). *The Form* reads: 'Thi loue is insuperabile when no thyng that is contrarie to Goddis loue may ouercum hit, bot is stalworth agayns al fandynge, and stable, wheþer þou be in ese or in anguys, in heel or in sekenesse, so þat þe þynke þat þou wil nat for al þe world, to haue hit withouten end, wreth God oo tyme; and þe ware leuer, if au[þ]er shold be, to suffre al þe peyne and woo þat myght cum to any creature, ar þou wold do þe þynge þat myght myspay hym. On þis maner shal þi loue be insuperabile, þat no þynge may brynge hit doun, bot

spryngyng on heght' (Ogilvie-Thomson, *Prose and Verse*, p. 16, lines 527-535). Cf. also Richard of St Victor, *De quattuor gradibus*, which Watson here (and elsewhere below) compares with the *Emendatio* text (Dumeige, *Les quatre degrés*, p. 131, lines 10-27; Watson, *Emendatio*, p. 58, n. 39-46).

**757-58 Blest ... inseperable:** T, C, and D agree. B omits. Cf. Rolle's *The Form*, 'Blesset is he or sho þat is in þis degre, bot yet ware þai blesseder þat myght hold þis degre and wyn in to þe toper, þat is inseperabile' (Ogilvie-Thomson, *Prose and Verse*, p. 16, lines 535-7).

**758-63 Inseperable ... herte:** B reads, 'Amor vero inseperabilis est cum iam vehementi delectacione succensa mens nostra Christo inseperabili cogitacione adheret, nullo quidem momento ipsum a memoria recedere permittens, sed, quasi in corde ligaretur'. Cf. Rolle's *The Form*, 'Inseperabil is þi loue when al þi hert and þi þoght and þi myght is so hooly, so entierly and so perfityly fasted, set and stablet in Ihesu Criste þat þi þoght cometh neuer of hym, neuer departeth fro hym, outtaken slepyng; and als son as þou wakest, þi hert is on hym' (Ogilvie-Thomson, *Prose and Verse*, p. 16, lines 538-41). Cf. also Dumeige, *Les quatre degrés*, p. 131, line 28, to p. 133, line 6.

**763-68 him ... cessyng:** Cf. Rolle's *The Form*, 'seyng "Ave Maria. Gloria tibi, domine," or "Pater noster," or "Miserere mei deus," if þou haue been tempted in þi slepe, or thynkyng his loue and his praisyng as þou did wakyng' (Ogilvie-Thomson, *Prose and Verse*, p. 16, lines 541-44). From this point the close parallels with *The Form* cease, although some more general similarities can still be seen.

**768-74 And ... synguler:** Cf. Dumeige, *Les quatre degrés*, p. 135, lines 6-18.

**774-87 In ... felawe:** Cf. Dumeige, *Les quatre degrés*, p. 135, line 19, to p. 137, line 9.

**781 with hym:** The second T scribe takes over from this point until the end.

**786-91 Sothly ... God:** Cf. Dolan, *Super psalmum*, p. 10, lines 17-26.

**792-831 O ... conscience:** The second of Rolle's affective meditations continues to develop the themes of devotion to the holy name of Jesus, 'fervor' and 'dulcor' (cf. notes to lines 713-42 above). Much of this second affective prayer is drawn directly from Rolle's *Super canticum*.

**797-98 she ... the (1):** T, C, and D agree in error against B, 'ad te de longinquo clamat'. The Version A translator could have originally translated this as, 'she cries *fro far* vnto the' (*MED fer*, *adj.* (1), also *far*, 'far away'). T and D both read 'fare' (*MED faren*, *v.*, 'come (to a person)'), which C glosses as 'come'.

**797-805 O ... lufe:** B reads, '*Deuicisti me, O amor indeficiens, vulnerasti cor meum, perhennis dulcedo et pulcritudo. Et iam victus et vulneratus succumbo, pene morior et vix viuo pre gaudio; quia non sufficio in carne corruptibili tante magestati perferre suauitatem. Totum enim cor in desiderio Ihesu defixum, in amoris ardorem conuertitur, et in aliam gloriam atque formam absorbetur. Hinc, O bone Ihesu, miserere miseri, ostende te languenti, medere sauciato. Infirmum non sencio nisi languens amore tuo*' (emphasis mine). Cf. Rolle's *Super canticum*, 'Deuicit me eternus amor, non ut me occidat, set ut vivificet. Attamen, vulneravit me ut mederetur; transfixit cor meum ut medullitus sanetur. Et iam victus, succumbo; vix vivo pre gaudio. Pene morior, quia non sufficio in carne corruptibili tante maiestatis perferre tam affluentem suavitatem . . . Cor totum in desiderio Ihesu defixum in igne amoris convertitur, et dulcore deitatis funditus absorbetur. Hinc, O bone Ihesu, miserere miseri; ostende te languenti; medere vulnerato. Si veneris, sanus sum. Infirmum me non sencio, nisi languens amore tuo' (Murray, *Super canticum*, p. 42, lines 9-25).

**806-8 Sothely ... desire:** Cf. Murray, *Super canticum*, p. 75, lines 15-21.

**809-27 Sothely ... ende:** Cf. Murray, *Super canticum*, p. 35, line 14, to p. 36, line 8.

**818 leses:** B reads, 'iacet' (*OLD iaceo, intr.*, 'lie, be situated'). C probably records the original translation, 'lyth' (*MED lien, v. (1)*, 'be situated'). Cf. T and D which agree in error, 'leses/leseth' (*MED lesen, v. (4)*, 'lose, be dispossessed of').

**832-52 In ... heuen:** Shifting again in style, from prayer to prose, Rolle rather clumsily inserts a sizeable passage from *Super canticum*. As a link, presumably to the earlier teaching on the third degree of love (see note to lines 743-91 above), Rolle prefaces the passage with the words 'In hoc gradu' but provides no direct indication of which degree of love he is referring to.

**832-46 In ... beyng:** Cf. Murray, *Super canticum*, p. 49, lines 2-10, and p. 50, line 19, to p. 51, line 4.

**836-39 in ... loue:** The translator has preserved something of the style of Rolle's Latin here, which I arrange below for emphasis:

in his loue vnspekeably ioyande,  
 him thinkande,  
 stiande vp in desire and fallande  
 in his lufed, go\and  
 in halsinges, lapped in kissynges,  
 and al molten in the fire of loue.

And which can be seen in B:

in amato iubilans,  
 ipsum cogitans,  
 ipsum incessanter reminiscens,  
 ascendens in desiderio, ruens

in dilecto, pergens  
 in amplexibus, absortus in osculis,  
 totus liquefactus in igne amoris.

Of Rolle's style generally, Allen notes, 'Throughout his writings Rolle uses freely . . . all the resources of rhetoric - alliteration, assonance, rhyme and rhythm, antithesis and balance' (Allen, *Writings*, p. 78). See also comment on Rolle's style in Arnould, *Melos amoris*, pp. lvii-lxv; and Theiner, *Contra amatores*, pp. 29-38. The *Emendatio* and Rolle's English writings are judged less exuberant than his earlier Latin writings in this respect, but alliteration and rhyme are still employed from time to time, for example in the opening paragraph of *Ego dormio*, 'Mich loue he sheweth þat neuer is wery to loue, bot euer, standynge, sittyngge, goynge, or any oþer dede doynge, is euer his loue þynkyngge, and oft siþe þerof dremynge' (Ogilvie-Thomson, *Prose and Verse*, p. 26, lines 4-6).

**851-52 And whan ... heuen:** B reads, 'Dumque dulcore diuinitatis et calore creantis lucis perfunditur, in holocaustum eterno regi oblatum et acceptum, tota concrematur' (emphasis mine). Cf. chapter 4 of Rolle's *Contra amatores*, 'In excelsum itaque mens rapta dulcore diuinitatis perfunditur, et ardore increate lucis mellifluo repleta in holocaustum eterno regi oblatum et acceptum tota concrematur' (Theiner, *Contra amatores*, p. 78, lines 17-20).

**853-79 O ... Amen:** The last of Rolle's three meditative prayers (cf. notes to lines 713-42 and 792-831 above) is drawn largely from the final chapter of his *Contra amatores*.

**853-62 O ... singulere:** B reads, '*O amor amenus, fortis, rapiens, ardens, spontaneus, validus, inextinguibilis, qui totam altitudinem intencionis in tuam seruitutem redigis et aliud preter te cogitare non sinis, tibi vendicas omne quod viuimus, omne quod*

*sapimus, omne quod sumus! Sit ergo Christus nostri amoris principium; sit et finis, propter quem diligendum est quicquid ordinate diligimus, et ad quem totum quod diligimus seu diligimur referimus. Hic itaque perfectus amor ostenditur quando tota mentis intencio, tocius corporis occulta operacio in diuinum amorem eleuatur, quatenus sit tanta vis diuini amoris, tantaque iocunditas, quod nullum mundi gaudium nullumque carnale commercium libeat, et si liceret. O amor inseperabilis, O amor singularis!*’ (emphasis mine). Cf. chapter 7 of Rolle’s *Contra amatores*, ‘O amor vehemens, flagrans, fortis, rapiens! qui totum quod summus in tua servitute redigis, et aliud preter te cogitari non sinis, tibi vendicans omne quod vivimus, omne quod sapimus, et omne quod sumus . . . Ipse sit igitur nostri amoris principium quem propter ipsum solum diligimus, et sit finis [propter quem quicquid diligendum est ordinate diligemus] ad quem totum quod diligimus vel diligimur referemus. Hinc nimirum perfectus amor ostenditur: si tota mentis intencio, tociusque cordis occulta operacio in diuinum amorem [erigatur], ut tanta sit vis puri amoris, tanta iocunditas sancte dileccionis quod nullum mundi gaudium, nullum carnale solacium libeat eciam si liceret. O amor inseparabilis et insaciabilis, insuperabilis, violentus et impetuosus!’ (Theiner, *Contra amatores*, p. 108, lines 254-57 and 265-75).

**866-70 Therefore ... lufe:** B reads, ‘Ergo vere amas Deum propter Deum et nichil aliud, nec eciam te ipsum nisi propter Deum. Et inde sequitur quod in te nichil aliud nisi Deus amatur. *Alioquin quomodo est Deus omnia in omnibus, si aliquid in homine remaneat humani amoris?*’ (emphasis mine). Cf. Bernard’s *De diligendo Deo*, ‘Quoniam tamen Scriptura loquitur, Deum omnia fecisse propter semetipsum, erit profecto ut factura sese quandoque conformet et concordet Auctori . . . Alioquin quomodo omnia in omnibus erit Deus, si in homine de homine quidquam supererit?’ (Leclercq, *Opera*, III, p. 143).

**869 alle in alle:** Cf. Col 3:11.

**871-79 O ... Amen.** Cf. Theiner, *Contra amatores*, p. 109, lines 296-303.

**880 Of ... duodecim:** The final chapter of the treatise. In the opening paragraphs Rolle lays out a number of classic definitions of contemplation, and then confidently supplants them all with his own, asserting that ‘canor’ is the highest contemplative state one can attain. The remainder of the chapter is in essence a justification of his claim. See above, Introduction, p. lxvii.

**881-82 Contemplacion ... meditacion:** B reads, ‘Contemplacio, siue vita contemplatiua, habet tres partes, scilicet, leccionem, oracionem, et meditacionem’. Cf. the sixth-century Benedictine triad of spiritual exercises around which Rolle shapes chapters 7-9 (see note to line 548 above), and also Aquinas’ summary of the contemplative life, ‘Praeterea, ad vitam contemplativam pertinere dicuntur oratio, lectio, et meditatio’ [‘Further, prayer, reading, and meditation are said to be part of the contemplative life’] (Aquinas, *Summa*, II-II, q. 180, a. 3; derived from Hugh of St Victor, *Allegoriae in novum testamentum*, in *PL*, 175: 805; see also Watson, *Invention*, p. 327, n. 19).

**889 halsynge of Rachel:** Cf. Gen 29: 16-18. Traditionally Rachael is seen as a symbol of the contemplative life, and her sister Leah for the active life. See, for example, Aquinas, who notes, ‘Gregory dicit *Super Ez.*, quod “contemplativa vita speciosa est in animo”; unde significatur per Rachelem, de qua dicitur *Gen.* quod “erat pulchra facie”’ [‘Further, Gregory says that “the beauty of the contemplative life is in the soul”; hence it is signified by Rachel, of whom Genesis says that she had a “beautiful countenance”’] (Aquinas, *Summa*, II-II, q. 180, a. 2; see Gregory, *Homiliae in Ezechielem*, in *PL*, 76: 952; and also his *Moralia*, in *PL* 75: 764).

**895-97 Some ... wryte:** B reads, ‘Dicunt quidam quod contemplacio est *rerum latencium futurarumque noticia, siue vacacio ab omnibus mundi ocupacionibus, siue diuinarum studium literarum*’ (emphasis mine). Allen identifies the source as Julianus Pomerius (or Prosper of Aquitaine), *De Vita Contemplativa*, ‘quia sive secundum opinionem quorundam nihil aliud sit vita contemplativa quam rerum latentium futurarumque notitia, sive vacatio ab omnibus occupationibus mundi, sive divinarum studium litterarum’ (*PL*, 59: 429; see Allen, *Writings*, p. 341). See above, Introduction p. lxvii.

**897-99 Othere ... affeccions:** B reads, ‘Alij dicunt, et bene, quod contemplacio est iubilus supernorum. Alij dicunt optime, quod contemplacio est per subleuate mentis iubulum mors carnalium affeccionum’. The source of these final two definitions is unclear, although Allen notes that in a similar sentence in the *Seven Gifts of the Holy Ghost* Rolle cites Augustine: ‘Wysedome es forgetyng of erthely thynges and thynkyng of heuen . . . . In þis gyfte schynes contemplacyone, þat es, saynt Austyne says, a gastely dede of fleschely affeccyones thurghe þe ioye of a raysede thoghte’ (Horstmann, *Yorkshire Writers*, i, p. 197; Allen, *Writings*, p. 341; see also Watson, *Invention*, p. 327, n. 20). It is noteworthy also that B omits two further definitions of contemplation which are found in Cambridge, University Library, MS Dd.v.64: ‘Alii dicunt quod contemplacio est libera perspicacia in sapiencie spectacula cum admiracione suspensa. Alii dicunt quod contemplacio est liber et perspicax animi intuitus ad vires perspicandas circumquaque diffusus’ (Watson, *Emendatio*, p. 63, lines 21-4). Allen identifies Richard of St Victor and Hugh of St Victor as likely sources (Allen, *Writings*, p. 341; see Richard of St Victor, *Benjamin minor*, in *PL*, 196: 67; and Hugh of St Victor, *In Salomonis Ecclesiasten homiliae XIX*, in *PL*, 175: 117, and *De modo dicendi et meditandi libellus*, in *PL*, 176: 879).

**900-1 Sothely ... lovuyngge:** Cf. Murray, *Super canticum*, p. 26, lines 24-6.

**905-6 Blessed ... ioynge:** Psa 88: 16.

**943 proude fote:** A phrase that is not found in the *MED* or *OED*, except as a surname. Richard McKinley, *A History of British Surnames* (London: Longman, 1990), p. 166, lists the counties where records of the name are extant. One of the earliest recorded bearers of the name was Gilbert Proudfoot, sheriff of London, c. 1140, who Eilert Ekwall notes was thus ‘a person who might be justified in walking with proud step’, *Early London Personal Names* (Lund: Gleerup, 1947), p. 162. The name came to be used commonly as a nickname, often ironically; see for example George Redmonds, *Yorkshire West Riding, Vol. I, English Surnames Series* (London: Phillimore, 1973), pp. 9-12.

**948-50 The ... liknesse:** B reads, ‘*Mentalis enim visio sursum capitur, et celestia contemplatur - per visionem enigmaticam et speculationem, non claram, quia dum per fidem currimus, per speculum in enigmate videmus*’ (emphasis mine). Cf. Rolle’s *Contra Amatores*, ‘*Mentalis visio sursum capitur, celestia non terrena contemplantur. Est autem hec enigmatica visio et speculativa, non clara et perspicua, quia dum per fidem currimus eciam per speculum et in enigmate videmus*’ (Theiner, *Contra Amatores*, p. 88, ll. 192-6).

**950 see ... liknesse:** 1 Cor 13: 12.

**954-55 And ... light:** Psa 138: 12.

**959-60 beholden ... reuelacion:** 2 Cor 3:18.

**961 dore ... opynde:** Rev 4:1.

**964 And ... feld:** Cf. Theiner, *Contra amatores*, p. 89, lines 233-43.

**967-68 For ... place:** Psa 17:12.

**968 he ... cloude:** Psa 98:7.

**970-71 when ... God (2):** Cf. Gal 6:13-14. See also Bernard of Clairvaux, *De diligendo Deo*, ‘Secundus gradus amoris, cum homo diligit Deum propter se’ and ‘Tertius gradus amoris, cum homo diligit Deum ipsum’ (Leclercq, *Opera*, III, p. 140-1).

**972-82 Herfore ... penance\*:** Cf. Theiner, *Contra Amatores*, p. 84, lines 19-30.

**973 rummyng:** B reads, ‘rugitu’. *OLD rugio*, *intr.*, ‘bellow, roar’; *MED rumien*, *v.*, ‘roar’; note also the related verb, *MED romien*, *v.*, ‘cry out, lament’; *OED romy*, *v.*, ‘roar, cry’ (the *OED* here also records the form **rumy-**, and makes an etymological connection with the Scottish form ‘rummish’ and the Old French ‘rumir/romir’).

Glossed here, therefore, as ‘crying out, lamenting’. The C and D scribes seem to have misread the translator, and mistakenly record ‘ronniyng’ and ‘runyng’ respectively.

**983 be ... nyght:** Psa 41:4.

**985-93 The ... contemplacion:** Cf. Theiner, *Contra amatores*, p. 87, lines 151-8.

**994-99 Contemplacion ... enflaumes:** Cf. Murray, *Super canticum*, p. 6, lines 22-7 and p. 9, lines 15-17).

**998 setters and resters:** B reads, ‘sedentes’. *OLD sedeo*, *intr.*, ‘sit and do nothing, be inactive’. *MED rest(er)*(*e*, *n.*(1), ‘person in the contemplative life’; note the form ‘setter’ is not found, but see *MED sitter*(*e*, *n.*, ‘one who sits’. Not found in *OED*. Glossed here therefore as, ‘ones who sit and rest, contemplatives’.

**1002 Cees ... is:** Cf. Psa 45:11 and Psa 33:9. B reads, ‘vacate et videte quoniam ego sum Deus’ from Psa 45:11. Misyn paraphrases the Latin: ‘be voyde fro wardly vanitye & se for I am God’ (Harvey, *Fire and Mending*, p. 129, line 38). The T and C scribes both record a mistranslation of the verse, ‘Ceese ye and sees how swete oure Lorde is’ (T); an error that is likely to have originated with the Version A translator. The D scribe spots the mistake, but does not seem to have consulted the Latin,

mistakenly amending the text to Psa 33:9, ‘Taste ye and seeth howe swete owre Lord ys’.

**1003-4 tast ... is (1):** Psa 33:9.

**1007** Here the T scribe mistakenly copies an entire folio of text he or she has already copied (fol 116<sup>r</sup>), and only at the end realises the mistake and crosses out the page.

**1007-12 Therfor ... perfeccion:** Cf. Murray, *Super canticum*, p. 26, line 26, to p. 27, line 7.

**1007-8 Therfor ... lyf:** B reads, ‘Cum ergo constet vitam contemplatiuam *digniore* esse ac magis *meritoriam* quam actiuam’ (emphasis mine). Cf. the heading of chapter 21 of Rolle’s *Incendium*: ‘Quod uita contemplatiua dignior et magis meritoria est quam actiua’ [‘The contemplative life is more worthy and meritorious than the active’] (Deanesly, *Incendium*, p. 204; Wolters, *Fire*, p. 109). Aquinas uses similar language in his consideration of the merits of the two lives: ‘Deinde considerandum est de comparatione vitae activae ad contemplativam . . . 1) Quae sit potior vel dignior; 2) Quae sit majoris meriti’ (Aquinas, *Summa*, II-II, q. 182).

**1009 sterynge:** T and D agree. C reads ‘stiringe’. B reads, ‘intuitu’, which has two senses in the *OLD intuitus*, *m.*, ‘look, gaze’ and ‘consideration’ (cf. *MED staringe*, *ger.*, ‘looking, staring’). Cambridge, University Library, MS Dd.v.64, reads ‘instinctu’ (Watson, *Emendatio*, p. 67, line 140; *OLD instinctus*, *m.*, ‘inspiration’), which relates to the C scribe’s reading, ‘stiringe’ (*MED stiring(e)*, *ger.*, ‘inspiration’). Given the disparity between the two Latin versions, and a lack of agreement in the English texts also, it is not possible to determine the original translation. I have glossed it here as ‘guiding’ after the TD spelling (*MED stering(e)*, *ger.*, ‘the act of guiding the course of a ship, steering’ also ‘guidance, direction’).

**1012-16 But ... perfeccion:** Cf. Rolle's earlier and more simplistic teaching on the status of preaching, in *Incendium Amoris*, as merely a component of the lesser active life (Deanesly, *Incendium*, p. 206, lines 1-3). In the *Emendatio* Rolle seems to hold the office of preacher in much higher regard, perhaps reflecting a deeper knowledge of scholastic teaching on contemplation (see, for example, Aquinas, *Summa*, II-II, q. 188, a. 6, who cites Gregory, *Homiliae in Ezechielem*, in *PL*, 76: 826).

**1017 speciale ... aureole:** Cf. Arnould, *Melos Amoris*, p. 152, lines 12-14. See also Aquinas, *Summa*, 'Sicut per martyrium et virginitatem aliquis perfectissimam victoriam obtinet de carne et mundo, ita etiam perfectissima victoria contra diabolum obtinetur, quando aliquis non solum diabolo impugnantem non cedit, sed etiam expellit eum non solum a se, sed etiam ab aliis. Hoc autem fit per praedicationem et doctrinam. Et ideo praedicationi et doctrinae aureola debetur, sicut et virginitati et martyrio' [‘Just as by virginity and martyrdom a person wins a most perfect victory over the flesh and the world, so is a most perfect victory gained over the devil, when a person not only refuses to yield to the devil’s assaults, but also drives him out, not from himself alone, but from others also. Now this is done by preaching and teaching: wherefore an aureole is due to preaching and teaching, even as to virginity and martyrdom’] (Aquinas, *Summa*, III, q. 96, a. 7).

**1022 gesture\*:** B reads ‘gestum’ (*OLD gestus*, *m.*, ‘posture, attitude’). T and C agree in error, reading ‘gustur(e)’, for which there is no entry in either the *OED* or *MED*. The D scribe appears to have corrected the mistake, probably on the part of the translator, and writes ‘gesture’ (*MED gesture*, *n.*, ‘deportment, bearing’).

**1027-31 Who ... the? and and than ... me:** Cant 8:1.

## GLOSSARY

The aim of this glossary is to record forms and senses of words that might cause difficulty to the modern reader. Words with the same spelling and meaning as modern English are not included. Likewise, words that simply exhibit minor spelling variants from modern English, while retaining the same sense are mostly omitted (such as variations between e/ee, i/y, þ/th, u/w, v/u, and i/e in inflectional endings). The headword for each form records the most frequent spelling, and is referenced according to its first occurrence in the text. Significant variants of the headword are listed, with line references, but minor spelling variants such as those mentioned above may be omitted.

The gloss for each word is primarily reliant on the forms published in the MED, with reference where necessary to the Latin text as found in Oxford, Bodleian Library, MS Bodley 54 (see transcription in Appendix B). Reference has also been made to the OED where there is uncertainty over an entry in the MED. In instances where a word or phrase has not been found in either the MED or OED, the spelling is assumed to be errant, unless a gloss has been derived from another source. For example a definition of the combination ‘proude fote’, glossed here as ‘haughty step’, is not found in either the MED or OED, but in literature on medieval surnames.

Where a particular form is an editorial emendation taken from a source other than the base text, or a scribal correction, this is marked with an asterisk. Alphabetically, ‘i’ is treated as ‘j’ when it represents a consonant; ‘v’ and ‘y’ are treated as ‘u’ and ‘i’ respectively when representing vowels, and ‘y’ as ‘g’ when representing a consonant; ‘þ’ is treated as ‘th’; and ‘z’ as either an initial consonantal ‘y’, or medial ‘-gh-’.

## GLOSSARY

Verbs are parsed in the following order, and abbreviated accordingly:

<i>v.</i>	verb, infinitive
<i>pr. 1 sg.</i>	present, singular (first, second and third person)
<i>pr. 2 sg.</i>	
<i>pr. 3 sg.</i>	
<i>pr. pl.</i>	present, plural
<i>subj.</i>	subjunctive
<i>imp.</i>	imperative
<i>interj.</i>	interjection
<i>prp.</i>	present participle
<i>pt. sg.</i>	preterite, singular and plural
<i>pt. pl.</i>	
<i>pp.</i>	past participle
<i>vbl. n.</i>	verbal noun (or gerund)

Other abbreviations used in the glossary are as follows:

<i>adj.</i>	adjective
<i>adv.</i>	adverb
<i>comp.</i>	comparative
<i>conj.</i>	conjunction
<i>impers.</i>	impersonal
<i>n.</i>	noun
<i>phr.</i>	phrase
<i>pl.</i>	plural
<i>poss.</i>	possesive

<i>prep.</i>	preposition
<i>pron.</i>	pronoun
<i>refl.</i>	reflexive
<i>sg.</i>	singular
<i>sup.</i>	superlative

**abominable** *adj.* abominable, inhuman 688.

**abydes** *pr. 3 sg.* delays, procrastinates 161.

**able** *adj.* worthy, deserving 634.

**abowte** *adv.* around (here and there) 268.

**abstene** *v.* abstain 207. **abstenes** *pr. 3 sg.* 42.

**abstinens** *n.* abstinence 210.

**abstracte** *pp.* drawn away 268.

**abunden** *pr. pl.* abound 237.

**acordante** *adj.* appropriate 634.

**acordes** *pr. 3 sg.* suits, agrees 786.

**acounte** *v.* ~ ... **at nouht** regard as worthless 117.

**affeccion** *n.* desire 88; will 456. **affeccions** *pl.* 36.

**after** *prep.* according to 15.

**agayne, ayeyn** *adv.* back 27, 28; again 104.

**agayne, ayeyn** *prep.* against 101, 676.

**agayn-stande** *v.* resist, stand against 449.

**ayeyns, ayens, agayns, ageyns** *prep.* against 110, 279, 458, 588.

**ay** *adv.* always, ever 134, 100.

**ay-lastande, aylastande** *adj.* everlasting 213, 420.

- al(e, all(e** *adj.* all, every 56, 51, 11, 17.
- a-lyte\*** *adv.* **drawe** ~ delay, draw back 2.
- allone** *adj.* alone 821.
- all-onely** *adv.* no more than, only 212.
- als** *conj.* also 8; as 222.
- alswiþe** *adv.* immediately, forthwith 82.
- amende** *v.* remedy, make amends for (sin) 209. **amendede** *pp.* saved 310.
- amendinge** *vbl. n.* correction, (moral) improvement 161.
- amendment** *n.* correction, (moral) improvement 517.
- anentys** *prep.* among, beside 366.
- angerde** *pp.* troubled, vexed 542.
- angers** *n. pl.* afflictions, troubles 485.
- anguyssh, anguysche** *n.* agony, torment 750, 214. **anguysshes** *pl.* 49.
- anone, anoone** *adv.* at once, immediately 88, 549.
- appetit** *n.* desire, longing 157.
- araies** *pr. 3 sg.* prepares, makes ready 663.
- armoures, armures** *n.* armour 459, 109.
- arre** *subj.* sin, go astray 884.
- asaied, asayed, assaiede, assayde** *pp.* tested 512, 513, 639; tasted 354; .
- assautes** *n. pl.* assaults, attacks 521.
- astate** *n.* state, condition 634.
- ateyne** *v.* attain 259. **atteynes** *pr. pl.* 1011.
- a-twix** *adv.* between 962.
- aungels, aungelles** *n. pl.* angels 814, 828.
- aureole** *n.* crown, halo 1017.

- autere** *n.* altar 737.
- avisinge** *vbl. n.* considering, reflecting 291.
- bachbiters** *n. pl.* defamers, slanderers 535.
- bachbites** *pr. 3 sg.* defames, slanders 270. **bachbityng(e)** *vb. n.* 179, 194.
- barely** *adv.* solely, only 257.
- bataile, batayle** *n.* battle 459, 524.
- be** *prep.* by, through 59.
- bedstede** *n.* bedstead 133; bed chamber 820.
- befall** *subj.* happens 329.
- before** *prep.* ~ **saide** mentioned previously 678. ~ **tyme** before, previously 103.
- behyht** *pt. sg.* promised 239.
- be-hynde** *adv.* behind 47.
- behold** *v.* consider, contemplate 951. **beholdes** *pr. 2 sg.* see (in one's imagination) 171. **beholden, be-hoolde** *pr. pl.* see 959, 963. **beholdande** *prp.* considering, contemplating 38. **beholding, beholdyng(e)** *vbl. n.* consideration, contemplation 73, 718, 891.
- behoued** *pt. sg.* needed 929. **behoueth** *impers.* needs 992; **behoues nedes** must be 66.
- bere** *v.* carry, bear 801. **borne** *pp.* ~ **up** sustained, endured 381.
- beseke** *pr. 1 sg.* beg, beseech 737.
- besi, besy** *adj.* fully occupied, busy 11; intent (on something), desirous 140; diligent, assiduous 564.
- besily, bisily** *adv.* carefully, intently 38, 229.
- besines, besynesse, bysines** *n.* activity, work 82, 314, 286. **besynesses, besynessys** *pl.* 788, 408.

**bestes** *n. poss.* ~ **mete** meat, animal's flesh 454.

**biddes** *pr. 3 sg.* urges, commands 690. **biddynges** *vbl. n. pl.* commandments, precepts 38.

**bygynners** *n. pl.* novices, beginners 978.

**bygynnyng** *vbl. n.* beginning 638.

**byndes** *pr. pl.* binds 153. **bounden** *pp.* bound 14.

**bityng** *vbl. n.* smarting, ache 980.

**bitternes**(*se* *n.* suffering, anguish 4, 479.

**blaake** *adj.* black 956.

**blames** *pr. pl.* criticizes, belittles 198.

**blaste** *n.* utterance, verbal blast 516.

**blaundisshyng** *vbl. n.* flattery, blandishment 64.

**blynded** *pp.* blinded, beguiled 143.

**blisse, blesse** *n.* joy, happiness 1048, 465; heavenly bliss 967.

**blisful** *adj.* joyful, happy 914.

**bodely, bodily** *adj.* physical, corporeal 35, 13.

**boystous** *adj.* crude, unmannerly 626.

**bokes** *n. pl.* books 646.

**bondes, bondis** *n. pl.* shackles, bonds 816, 765.

**borde** *n.* dining table 664.

**borne** *see* **bere**

**bot, but** *adv.* only 72, 16.

**bot, but** *conj.* ~ **if** unless 60, 984.

**bow** *v.* submit, yield 456.

**braunches** *n. pl.* branches 222.

**breke** *v.* break 66. **brekes** *pr. 3 sg.* 71. **breken** *pr. pl.* 348. **broken** *pp.* 66.

**brenne** *see* **brynne**

**brennyngly, brinnyngely** *adv.* ardently, passionately 135, 841.

**brestande** *prp.* bursting 903.

**brydel** *n.* bridle, control 288.

**briht** *adj.* splendid, glorious 723.

**bryhtnesse** *n.* light 714.

**brynne** *v.* burn 847. **brenes, brennes** *pr. 3 sg.* 778, 384. **brenne** *imp.* 736.

**brennande, brennynge** *prp.* 388, 176. **brent** *pp.* 472. **brynnynge** *vbl. n. pl.*  
433.

**brode** *adj.* open 53.

**buxom(e)** *adj.* willing, eager 689; obedient 823.

**calle\*** *v.* call 477. **called(e)** *pp.* 126, 770.

**certeyne** *adj.* certain, particular 80.

**certeynly** *adv.* certainly 636.

**certeyntee** *n.* certainty 622.

**cese, cesse** *v.* cease 11, 7. **cesen** *subj.* 570. **ceese** *imp.* 1002. **cesynge, cessyng(e)** *vbl. n.*  
54, 768, 896.

**chalange** *pr. 2 sg.* claim (as one's due) 855. **chalanges** *pr. 3 sg.* 813.

**chapitres** *n. pl.* chapters 1049.

**charge** *v.* ~ **not** have no regard for, pay no attention to 506.

**charges** *n. pl.* duties, responsibilities 788.

**charite** *n.* love, devotion, kindness 110. Christian love personified 818.

**chast(e)** *adj.* pure 332, 439.

**chastite** *n.* sanctity, purity 607.

**chaunges** *pr. 3 sg.* changes 1022. **chaungen** *pr.pl.* 224. **chaunged** *pp.* 803.

**changynge, chaungynge** *vbl. n.* 204, 183. **chaungynges** *vbl. n. pl.* 36.

**chefly** *adv.* chiefly 1010.

**chese** *imp.* choose 185.

**childre** *n. pl.* children 452.

**chores** *n. pl.* choirs 1036.

**cledde** *pp.* clad 688.

**clembe** *pr. pl.* climb 877.

**clene** *adj.* clean, pure 207. **clenner** *comp.* more completely 134. ~ **of** rid of 638.

**clenes, clennes, clenness** *n.* cleanliness, purity 677, 284, 678.

**clense** *v.* cleanse, purify 420. **clensen** *pr. pl.* 275. **clensed, clensid** *pp.* 468, 478.

**cleppynges** *vbl. n. pl.* utterances 439.

**clere** *adj.* clear, pure 714.

**clerly** *adv.* clearly, brightly 949.

**cleue** *v.* ~ **to** hold onto, cling to 176. **cleues** *pr. 2 sg.* 146. **cleues, cleuues** *pr. 3 sg.* 88, 772.

**comaumentis** *n. pl.* commandments 308.

**come** *v.* come 185. **comyn** *pr. pl.* 222. **comande** *prp.* 470. **comynge** *vbl. n.* arrival, coming 184.

**comfort(e)** *n.* consolation, gratification 70, 74.

**compunccion** *n.* compunction, remorse 376.

**comune** *adj.* common 286; in public 372.

**condicion** *n.* situation, state 634.

**confessioun** *n.* confession 277.

**confoundes** *pr. 3 sg.* harasses, routs 615; *pr. pl.* lead into sin 535.

- confourmes** *pr. 3 sg.* conforms, molds 296. **confourme** *subj.* accomodates, adapts 367. **confourmede** *pp.* 314.
- confused** *pp.* ruined, damned 180.
- confusion** *n.* perdition, damnation 246.
- consideracion** *n.* examination, observation 298.
- constreyne** *v. refl.* compel, force 152. **constreyned** *pp.* 888.
- contemplacion, contempplacion** *n.* contemplation, (ecstatic) meditation 300, 253.
- contemplatif(e)** *adj.* contemplative 874. ~ **lif** way of life devoted to contemplation 656.
- continuel** *adj.* continual, continuous 176.
- contrarious** *adj.* contrary, opposing 462.
- contricion** *n.* remorse, contrition 276.
- conuersacion** *n.* conversion (to Christianity) 89.
- conuersant** *pp.* associated (with) 369.
- corone, coroune** *n.* crown 215, 481.
- correccion** *n.* correction 308.
- corrupcion** *n.* contamination (moral or spiritual) 173.
- corupte** *pp.* infected, diseased 25.
- counceile** *n.* counsel, instruction 375. **counseilles** *pl.* 39.
- coueite** *v.* covet, desire 321. **coueites, coueitys** *pr. 2 sg.* 144, 399. **coueytes** *pr. 3 sg.* 777. **coueite, coueiten** *pr. pl.* 57, 648. **coueite** *subj.* 653. **coueite** *imp.* 405.
- coueited** *pp.* 101.
- coueitys(e, couetyssse** *n.* covetousness, greed 136, 140, 135.
- coueitous** *adj.* covetous, greedy 205.

- creature** *n.* person, living thing 493. **creatoures, creaturis** *pl.* 845, 34.
- cristen** *adj. & n.* Christian 9. **euen-** ~ neighbour (in Biblical sense) 195.
- crymes** *n. pl.* illegal acts, crimes 179.
- craftes** *n. pl.* tricks, wiles 422.
- cumpanye** *n.* company 294.
- cunynge** *pp.* skillful, expert 668; *vbl. n.* knowledge, understanding 307.
- curede** *pp.* cured, healed 29.
- dampnacion** *n.* damnation 19.
- dampnes** *pr. pl.* damn, condemn 198. **dampned** *pp.* 9.
- dar** *pr. pl.* dare, have courage 251.
- deceites, desceytes** *n. pl.* tricks, deceits 565, 421.
- deceyue** *v.* deceive 428. **desceyue** *pr. 3 sg.* 346. **deceyuen, deceyues** *pr. pl.* 139, 534.
- deceyuande** *prp.* 138. **deceyued(e** *pp.* 6, 85.
- dede** *n.* action, deed 39. **dedes, dedys** *pl.* 99, 16.
- dedely** *adv.* mortally 866.
- dedelynesse** *n.* mortality 625.
- dedignacion** *n.* disdain, scorn 453.
- dedly, dedely** *adj.* mortal, perishable 765, 140.
- defailinge** *prp.* weakening 179.
- defautes** *n. pl.* offenses, sins 660.
- defoule** *v.* trample on, spurn 164; vanquish, overcome 440. **defouled,**
- defowled** *pp.* dishonoured, besmirched 90, 680.
- degre(e** *n.* rank, position 678; stage (of advancement) 757, 832. **degrees** *pl.* 678.
- deyntes, deyntees** *n. pl.* delicacies 444, 499.
- delectacion** *n.* joy, sensual pleasure 431. **delectacions** *pl.* 48.

**delicate** *adj.* rich, fine 444.

**delicately** *adv.* richly, finely 1026.

**delitable** *adj.* delightful, pleasing 33.

**delyces** *n. pl.* delights, pleasures 48.

**delyte** *v. refl.* delight, take pleasure 664. **delyted** *pp.* 718.

**delyte** *n.* delight, pleasure 58. **delytes** *pl.* delicacies, delights 443.

**deme** *v.* judge 320. **demes** *pr. 3 sg.* 248. **demen** *pr. pl.* 361. **demande** *prp.* 242.

**demedede** *pp.* 1020.

**departe** *v.* separate 439. **departes** *pr. 3 sg.* 493. **departed, departid** *pp.* 489, 95.

**departyng** *vbl. n.* 294.

**depnesse** *n.* deep place, depths 87.

**dere** *v.* hurt, harm 1037.

**derlynges** *n. pl.* beloved friends 452.

**derworth, dereworth** *adj.* noble, honoured 819, 727.

**deserte** *n.* worthiness, virtue 695.

**despite** *n.* insult, humiliation 235. **despites** *pl.* 502.

**destroie** *v.* squander 19. **destroyes** *pr. 3 sg.* overcomes, destroys 616. **destroynge**

*vbl. n.* overcoming, destroying 111.

**deth, deeth** *n.* death 13, 3.

**deuel, deuyll** *n.* Satan, the Devil 12, 457. **deueles** *pl.* demons, devils 448.

**deuote** *adj.* ~ **vnto** devoted to 796.

**diffine** *v.* define 895.

**dignitee** *n.* honour, esteem 151.

**directe** *pp.* turned, directed 704.

**discipline** *n.* chastisement, mortification 289.

- discrecion** *n.* moderation 598.
- discret(e)** *adj.* wise, prudent 210, 340.
- dises(e)** *n.* suffering, tribulation 215, 1037. **diseases, disseses** *pl.* 409, 484; illnesses, ailments 467; grievances, wrongs 505.
- disparpled** *pp.* scattered 560.
- dispersions** *n. pl.* distractions, confusions 551.
- dispise, despice** *v.* despise 412, 177.
- dispite** *n.* contempt, distain 528.
- dispitouse** *adj.* contemptuous, distainful 626.
- displese** *v.* offend, displease 754.
- displeaunce** *n.* an annoyance or nuisance 350.
- dispose** *v.* direct, regulate 262. **disposes** *refl.* prepares, makes ready 163. **disposid** *pp. wele* ~ morally inclined, good-willed 648.
- dispute** *v.* discuss, engage in formal debate 658.
- disseuere** *v.* separate 438.
- dissire** *n.* yearning, desire 582.
- distracte** *pp.* distracted 407.
- dytie** *n.* composition, song 708.
- diuers(e)** *adj.* disagreeable, perverse 552, 200.
- doleful** *adj.* sorrowful, distressful 615.
- dome** *n.* the Last Judgement 240.
- dore** *n.* door 961.
- dounthristyng** *prp.* trampling down, oppressing 178.
- doute** *n.* doubt 81.

**drawes** *pr. 3 sg.* drags, pulls 85. **drawen** *pr. pl.* 62. **drawen** *pp.* drawn, absorbed 682.

~ **not a-lyte\*** do not delay, do not draw back 2.

**drede** *n.* fear 40. **loue** ~ fear inspired by love 43.

**dredes** *pr. 3 sg.* fears 44. **dredande** *prp.* 46.

**dressed** *pp.* prepared, made ready 263; subdued, conformed 314.

**duell** *v.* spend time, linger 745. **duellest** *pr. 2 sg.* 143. **duelles** *pr. 3 sg.* lives, resides

606. **duellen** *pr. pl.* ~ **in** depend upon 149. **dwell** *imp.* 727. **duellande** *prp.*

lasting, abiding 826.

**eft(e)** *adv.* ~ **sonys** again 58, 32.

**efter** *adv.* after 472.

**efterwarde** *adv.* afterwards 94.

**eked** *pp.* added to, increased 468.

**ellys, elles** *adv.* else 47, 115.

**enclynyng** *vbl. n.* tendency, propensity 172.

**encrese** *v.* grow 596. **encrested** *pp.* increased 315.

**endelesse** *adj.* everlasting, eternal 903.

**enflaumes** *pr. 3 sg.* inflames, kindles 432. **enflaume** *imp.* 719. **enflaumed,**

**enflawmed** *pp.* 590, 577.

**enformede** *pp.* trained, educated 310.

**enioye** *v.* rejoice, feel joyful 726. **enioyande** *prp.* 885.

**enoured** *pp.* endowed 910.

**ensamplere** *n.* model, example 297.

**enspires** *pr. 2 sg.* blows 730. **enspired** *pp.* imbued, endowed 849.

**entencion** *n.* purpose, intention 99; will, desire 576.

**entente** *n.* purpose, intention 550; will, desire 336.

- entises** *pr. 3 sg.* tempts, entises 457. **entisynges** *vbl. n. pl.* 111.
- entrelles** *n. pl.* inner parts, viscera 722.
- envie** *n.* ill-will, hatred 179.
- enviouse** *adj.* envious, jealous 205.
- ere** *conj.* before 3.
- errour** *n.* heresy, false belief 10. **errours** *n. pl.* transgressions, sins 200.
- eschape** *v.* free oneself 345. **escapede** *pp.* 437.
- eschewe** *v.* avoid, shun 99.
- ese** *n.* tranquility, peace of mind 750.
- esy(e)** *adj.* comfortable, pleasant 708, 831.
- etes** *pr. 2 sg.* eat 342. **ete** *subj.* 372. **etynge** *vbl. n.* 351.
- euen** *adj.* equal 829. ~ **-cristen** neighbour (in Biblical sense) 195.
- euen** *adv.* ~ **contrary** directly opposite 132.
- euerlastyngnesse** *n.* eternity 184.
- examined** *pp.* tested 526.
- excludes** *pr. 3 sg.* ~ **fro hym** shuns, avoids 774.
- excusacion** *n.* justification, defence 84.
- exercise** *n.* practice, discipline 400.
- face** *n.* range of vision, sight 713.
- fader** *n.* father 44.
- fagen** *pr. pl.* flatter, cajole 139. **fagyng** *vbl. n.* 64.
- fagers** *n. pl.* flatterers, blandishers 534.
- faile** *pr. 1 sg.* fail, become exhausted 800. **failes** *pr. 3 sg.* 783. **faile** *subj.* lack, want 119. **faile** *imp.* escape 792. **failyng** *prp.* transient 116. **failed** *pp.* 394.
- faire** *adj.* beautiful, pleasing 56.

- fairehed** *n.* physical beauty 87.
- fairenesse, fayrnesse** *n.* beauty, pulchritude 65; splendour, glory 799.
- fayn** *adv.* gladly, joyfully 78.
- fayne** *adj.* happy, willing 414.
- falles** *pr. 3 sg.* comes to pass 387. **fallen** *pr. pl.* come (to mind) 108; suffer misfortune 540. **falle** *subj.* fall 509. **fallande** *prp.* 837. **fel** *pt. sg.* fell (into sin) 94.
- fallynges** *vbl. n. pl.* 540.
- fals** *adj.* false 166.
- fame, faame** *n.* reputation 90, 195.
- fantasyes** *n. pl.* deluded notions, false suppositions 105; mental images 430.
- fare** *v.* come 796.
- fast** *adv.* tight, firm 154.
- feble** *adj.* infirm, feeble 249.
- feblenesse** *n.* weakness, infirmity 349.
- fedde** *v.* feed 456. **fedde** *refl.* 443. **fedes** *pr. 3 sg.* 343. **fedde** *imp.* 741. **fedde, fedde** *pp.* 453, 1026. **fedynge** *vbl. n.* feasting 498.
- feyne** *v.* ~ **excusacion** make a false defence 84. **feynyng** *vbl. n.* pretense, hypocrisy 936.
- feynere** *n.* ~ **of religioun** one who pretends to be pious 369.
- feyht** *v.* fight 449. **feyhtynge** *vbl. n.* 109.
- feyth** *n.* faith 109.
- felawe** *n.* fellow, man 787.
- fele** *v.* feel 721. **feele** *pr. 1 sg.* 805. **feles** *pr. 2 sg.* 649. **feles** *pr. 3 sg.* 88. **felen** *pr. pl.* 568. **fel** *subj.* think 370. **feled(e, feld** *pp.* 354, 721, 969. **felynge** *vbl. n.* opinion 217.

- felle** *adj.* fierce, angry 519.
- fende** *n.* Devil 32. **fendes** *pl.* devils, demons 565.
- ferre** *adv.* far 374.
- ferthe** *n.* fourth 296.
- feruour(e** *n.* ardour, passion 568, 569.
- fest** *n.* feast, banquet 780.
- festen** *v.* fix 63; fetter, shackle 211. **festnesse** *pr.* 3 *sg.* joins, unites 810. **festnande** *prp.* fixing 833. **festned** *pp.* fixed 760; joined, united 1030.
- fyle** *v.* defile, polute 976.
- flatereres** *n. pl.* flatterers, deceivers 534.
- flees** *pr.* 3 *sg.* hastens, hurries 942.
- flesh** *n.* flesh (ie. sensual human nature) 32.
- fleshly** *adj.* carnal 74.
- fleshlynesse** *n.* pleasure, sexual indulgence 628.
- flowynges** *vbl. n. pl.* rivers, streams 303.
- folly** *adj. & n.* foolish, ignorant 271; foolishness, folly 641.
- folk(e** *n.* people 190, 905.
- foole** *n.* fool 1020. **foles** *pl.* 8.
- forbede** *subj.* forbid 329.
- fore** *prep.* before 1021.
- forgyfe** *v.* forgive 504. **foryeuen** *pp.* 283.
- forme, fourme** *n.* model (of life or conduct) 260, 353.
- furthermore** *adv.* furthermore, moreover 992.
- forthy** *adv.* **not** ~ nevertheless 968.
- for-why** *adv.* wherefore 13; because 636.

- for-yette** *v.* forget 48. **foryetande, foryetyng** *prp.* 836, 724.
- fote** *n.* foot 546. **fete** *pl.* 35. **proude** ~ haughty step 943.
- foule** *adj.* wicked, sinful 10; crude, unseemly 271; dirty, filthy 424.
- founde** *pt. sg. subj.* found 12. **founden** *pp.* 83.
- fre** *adj.* generous, open-handed 206; precious, excellent 890.
- frele** *adj.* frail, prone to sin 689.
- freltee** *n.* frailty, moral weakness 218.
- frely** *adv.* unreservedly, completely 1006.
- freten** *pr. pl.* gnash their teeth 196.
- fro** *prep.* from 2.
- fruyte** *n.* fruit, produce 304.
- ful** *adv.* very, most 66.
- fulfill** *v.* carry out, accomplish 39. **fulfillen** *pr. pl.* 998. **fulfillid, fulfilled** *pp.* fulfilled 673; imbued 911. **fulfillynge** *vbl. n.* gratification 510; attainment 609.
- galle** *n.* bitter taste 612.
- gare** *pr. pl.* make 372.
- gedere** *v.* amass 226. **gedere** *refl.* unite 211. **gederd, gaderde** *pp.* recollected 76; gathered 1024.
- gesture\*** *n.* deportment, bearing 1022.
- get(e** *v.* get, acquire 232, 408. **gate** *pt. pl.* 645. **geten, getyn, goten, yette** *pp.* 52, 297, 300, 354.
- gif, gyf** *see yeue*
- glad(de** *adj.* joyful, cheerful 725, 462.
- gladded** *pp.* gladdened, made joyful 946.
- gladly** *adv.* willingly, without hesitation 48.

GLOSSARY

- gladnes**(se *n.* joy, bliss 68, 466.
- gladsumnesse** *n.* joyfulness, the bliss of heaven 1043.
- glotonye** *n.* gluttony 447.
- goddes** *n. pl.* gods 808. **goddis, goddes, gooddes** *sg. poss.* 83, 945, 416.
- godhede** *n.* God, the Trinity 627.
- goynge** *vbl. n.* walking 40; going from place to place 602.
- gost, goost** *see holy ~*
- gostly** *adv.* spiritually 719.
- gostly(e, goostly** *adj.* spiritual 109, 949, 718.
- grene** *adj.* wax ~ flourish 303.
- gret(e** *adj.* great, large 6, 45.
- gretly** *adv.* greatly, exceedingly 101.
- greue** *v.* insult, offend 46.
- greuous** *adj.* grave, serious 19.
- greuously** *adv.* painfully, severely 472.
- grounde** *n.* foundation 147.
- grucche** *v.* be angry 932. **grucches** *pr. 3 sg.* grumbles, complains 463. **gruchyn** *pr. pl.* 487.
- gude** *adj.* ~ **faame** good name, unblemished reputation 195.
- gude** *n.* property, possession 282. **gudes** *n. pl.* 194.
- habundance, habundaunce** *n.* great number, excess 64; full measure 578.
- halsynge** *vbl. n.* embracing 889.
- hapyns\*** *pr. 3 sg.* happens 571.
- happe** *n.* luck, fortune 128.
- hardenesse** *n.* austerity, severity 104.

**haste** *v.* hurry, hasten 538.

**hastie** *adv.* speedily, hastily 835.

**hastinesse** *n.* speed, quickness 581.

**hatereden, hatreden** *n.* hatred 496, 427.

**heye, hy, hye** *adj.* divine, exalted 452; admirable, honorable 809; holy, virtuous 325.

**heyer(e, hyere** *comp.* 465, 318, 815. **heyst, hyst** *sup.* 192, 814.

**heyht(e, heyght, hyght** *n.* excellence, most excellent part 37, 253; pride, haughtiness 854; height, stature 1014.

**heynes(se** *n.* supernatural perfection, ecstasy 347, 531.

**hel** *see hilles*

**hele** *n.* health 751.

**helpful** *adj.* sound, healthy 375; salvific, comforting 912.

**helle** *n.* hell, damnation 42.

**hem** *pron.* them 86.

**heremyte** *n.* hermit 1049.

**hert(e** *n.* heart 41, 212.

**hete, heete** *n.* eagerness, gusto 159; intensity, ardour 1004.

**heuen** *n.* heaven, paradise 21.

**heuenly** *adj.* heavenly, spiritual 53.

**heuy** *adj.* dejected, sad 77.

**heuy** *adv.* with heavy heart 605.

**heuey** *v.* burden, oppress 543.

**heuynes(se** *n.* burdensomeness, weightiness 68; annoyance, vexation 788.

**heuysome** *adj.* burdensome, oppressive 585.

**hydous** *adj.* terrifying, horrible 625.

**hidousnesse** *n.* terribleness, hideousness 4.

**hilles** *pr.* 2 *sg.* cover, blot out 876. **hel** *subj.* cure, heal 22. **heled(e** *pp.* 25, 24. **hillynge**

*vbl. n.* concealing 172.

**hir(e** *pron.* her 95, 745.

**hit** *pron.* it 105.

**hole** *adj.* cured, healed 23; full, complete 278; morally healthy, upright 552.

**holy** *adj.* pious, holy 356; blessed 683. ~ **gost** Holy Spirit 730. ~ **kyrke** Holy Church 97. ~ **writte** Holy Scripture 29.

**holy, holly** *adv.* completely, entirely 50, 337. **al** ~ in full, in entirety 211.

**holyday** *n.* Christian festival, day of rest 1000.

**holynesse** *n.* virtue, piety 331. **clopes of** ~ religious clothing 226.

**holde** *v.* keep back, withhold 250; regard, consider 318; keep, hold 669. **holdes**

*pr.* 3 *sg.* 953. **holde** *pr. pl.* 352. **hold** *subj.* 758. **holdande, holdyng** *prp.* 1025, 767. **holden** *pp.* 91.

**homlynesse** *n.* familiarity, intimacy 298.

**hondis** *n. pl.* hands 685.

**honeste** *adj. & n.* righteous, upright 289; conduct 368.

**honours, honures** *n. pl.* gifts, rewards 165, 152.

**hop** *n.* hope 109.

**hote** *adj.* strong, intense 583.

**huge** *adj.* intense 741; great 986.

**hugely** *adv.* much, greatly 1036.

**ydel** *adj.* idle 22.

**if, yf, yif, yife\*** *conj.* if 17, 208, 359.

**Ihesu** *n.* Jesus 67.

## GLOSSARY

- ilk(e)** *adj.* each, every 15, 633. ~ **a** each and every 581.
- impassible** *adj.* exempt from illness, suffering 790.
- ympne** *n. pl.* hymns, psalms 891.
- incomparable** *adj.* extraordinary, unequalled 799.
- incomprehensible** *adj.* limitless, boundless 845.
- in-yetted** *pp.* acquired 711.
- inordinate** *adj.* undisciplined, unorganized 180.
- inposicion(e)s** *n. pl.* imputations, accusations 179, 427.
- inquisicion** *n.* questioning 890.
- inseperable** *adj.* impossible to separate, inseparable 747.
- inspiracion** *n.* guidance (by divine influence) 893.
- insuperable** *adj.* invincible, unconquerable 747.
- intil** *prep.* into 584.
- inwarde** *adj.* spiritual, contemplative 338; inner, inmost 636.
- inwarde** *adv.* within the mind or soul, in spirit 75.
- inwardely** *adj.* spiritual, contemplative 918.
- ioy, yoy** *n.* joy 16, 585. **ioyes** *pl.* 118.
- ioy, ioyen** *v.* rejoice 175, 970. **ioyand(e)** *prp.* 840, 718. **ioyng(e, ioiynge)**  
*vbl. n.* gladness 621; praise 221; state of happiness 902.
- ypocrisy** *n.* hypocrisy 371.
- ire** *n.* anger, wrath 518.
- yrke** *adj.* weary, tired 105.
- yrke** *imp.* be weary, be tired 915.
- yrksome** *adj.* troublesome 585.
- yuel(e)** *n.* evil 9, 100. **yuels** *pl.* 724.

**yuel(e)** *adj.* evil 111, 129.

**kepe** *v.* preserve, conserve 164. **kepes** *pr. 3. sg.* 839. **kepen, kepyn** *pr. pl.* 284.

**keped, keppede** *pp.* 929, 206. **kepynge** *vbl. n.* restraint 287.

**kynde** *n.* nature 128. **kynde** *pl.* types, kinds 265.

**kyndeles, kyndles** *pr. 3 sg.* kindles, stirs up 431, 617. **kyndelynge** *prp.* 102.

**kyndeled, kyndled** *pp.* 785.

**kynredes** *n. pl.* tribes 242.

**kyrke** *n.* holy ~ the Church 97.

**kissynges** *vbl. n. pl.* kisses 838.

**knawyng** *prp.* gnawing 179.

**knyhtys** *n. pl.* knights, noble warriors 109.

**knowynge** *prp.* being aware, knowing 589; *vbl. n.* awareness 156.

**langour** *n.* misery, wretchedness 495.

**languyse** *pr. 1 sg.* fail in strength, languish 395. **languysshes, languyssheth\*** *pr. 3*

*sg.* 1035, 797. **languysshynge** *prp.* 739, 804.

**lapped** *pp.* enveloped 838.

**large** *adj.* ~ **and fre** munificent, generous 206.

**lasse** *adv.* less 787.

**lat(e)** *imp.* let 174, 159.

**latlyer** *adv. comp.* more tardily, more reluctantly 592.

**leche** *n.* healing 804.

**\*lechery** *n.* self-indulgence 272.

**leddere** *n.* ladder 877<sup>n</sup>.

**ledes** *pr. 3 sg.* brings 201.

**lefe** *adj.* pleasing, desirable 528.

**lefere, leuere** *adj. comp.* **þe (me) were** ~ you (I) would prefer, you (I) would rather

752, 394.

**leful, leffull** *adj.* permitted, moral 250, 861.

**lente** *pp.* given, granted 20.

**leren** *pr. pl.* learn 540. **lered** *pp.* taught 646.

**lesen, lese** *v.* ruin 195; loosen, remove 765. **leses, loses** *pr. 3 sg.* loses, is dispossessed

of 818, 493. **lesed** *pp.* 154. **lesyng** *vbl. n.* 155.

**lesynggis** *vbl. n. pl.* lies, falsehood 292.

**lesse** *adj. comp.* smaller 17; less 137.

**lessor** *adj.* less important, inferior 251.

**lest(e)** *adj.* smallest, least 81, 16. **at þe** ~ at least 680.

**lest** *conj.* ~ **þat** for fear that 160.

**let(e, lettyn** *v.* hinder, impede 220, 69, 155. **lettes** *pr. 3. sg.* 359. **letted** *pp.* 79.

**lettynges, lettyngis** *vbl. n. pl.* 62, 71.

**leue** *v.* stop, cease 83; give up, relinquish 443. **leues** *pr. 3 sg.* remains, stays 746;

abandons, deserts 162. **leue** *imp.* leave 657.

**leuere** *see* **lefere**

**lyche** *n.* equal 1017.

**lyf, lyfe** *v.* live 250, 929. **lyfed** *pt. sg.* 843.

**lyfe** *n.* a rule of life 301.

**lyht** *adj.* easy to bear, not burdensome 475.

**lyhtly** *adv.* easily 544.

**like** *adj.* ~ **vntile** like 28.

**lyke** *v.* please 163. **lykande** *prp.* 708. **lykyng** *vbl. n.* 126.

**likkened** *pp.* compared 18.

- liknesse** *n.* image, picture 950.
- lymmys** *n. pl.* limbs 14.
- lytel** *n.* **bot** ~ only a little, very little 72.
- loke** *imp.* look 229.
- lordeshipe** *n.* mastery, control 127.
- longes** *impers.* **it** ~ **to** it is the function of 412.
- lose** *n.* reputation 90.
- lothly** *adj.* detestable, disgusting 781.
- loued** *n.* beloved 822.
- louer(e)** *n.* one who loves (God) 414, 839.
- lovuable** *adj.* admirable, praiseworthy 698.
- lovue, love** *v.* praise, worship 175, 795. **lovues** *pr. 3 sg.* 464. **lovued** *pp.* 381.
- lovuyng(e, lovyng)** *vbl. n.* 339, 553, 891. **louynges, louyngis** *vbl. n. pl.* 532, 267.
- lufe, loue, luf, loufe, lowe** *n.* love 43, 21, 116, 211, 632. ~ **drede** fear inspired by love 43.
- lufe, loue, lofe** *v.* love 67, 20, 667. **lufes** *pr. 2 sg.* 866. **lufes, loues** *pr. 3 sg.* 123, 746.
- lufen, louen\*** *pr. pl.* 122, 150. **lufand(e, lufyng, louefyng)** *prp.* 810, 832, 1009, 744. **lufed(e, lufued, loued)** *pp.* 868, 52, 181, 822.
- lufed(e, luffed, loued)** *n.* beloved 810, 395, 903, 745.
- lufely** *adj.* lovely, beautiful 57.
- maieste** *n.* majesty 46.
- makere** *n.* Creator (God) 496.
- malencolye** *n.* anger, rage 518.
- malyce** *n.* wickedness, sin 178; hatred, malice 196; suffering, adversity 545.

**maner** *n.* kind of 74. **maners** *pl.* morals, principles 36; ways 272. **al** ~ every kind of

82. **on þis** ~ in this way 121.

**manhede, manhode** *n.* human condition, nature (of Christ) 614, 620.

**manly, manle** *adv.* valiantly, courageously 390, 108.

**mantel** *n.* **dowble** ~ lined cloak 246.

**mater(e** *n.* ~ **of** reason or grounds for 511, 621.

**mede** *n.* grace, merit 163.

**medeful** *adj.* spiritually beneficial 214; meritorious 236.

**meditacion, meditacioun** *n.* meditation 255<sup>n</sup>, 699.

**meke** *adj.* humble 205.

**mekeand** *prp.* humbling 644.

**mekely** *adv.* humbly 49.

**meknes, mekenes(se** *n.* humility 244, 247, 218.

**melte** *imp.* be overcome 792. **molten** *pp.* melted 838.

**mene** *pr.* 1 *sg.* ~ **of** refer to 43.

**menged** *pp.* mingled 779.

**mennys, menys** *n. pl. poss.* people's 198, 282.

**mery** *adj.* spiritually delightful 1038.

**merily** *adv.* cherrfully, joyfully 51.

**meryte** *n.* worthiness, excellence 511.

**meritorye** *adj.* meritorious 1008.

**measure** *n.* proper proportion, balance 598.

**mesuryng** *vbl. n.* moderating, tempering 293.

**mete** *n.* food 209. **metys** *pl.* 373.

**myddes** *n.* middle 495.

**myht(e** *n.* moral strength 314, 299; physical energy 759. **myhtes** *pl.* supernatural powers 438.

**myhtely, myhtyly** *adv.* powerfully 108; fully, completely 61.

**myhty** *adj.* powerful 234; fervent 566.

**mykel** *adj.* great 7; excessive 292.

**mykel, mekel, mekyl** *adv.* much 100, 841, 487.

**mykelnesse** *n.* abundance 394.

**myld(e** *adj.* humble, lowly 230, 643.

**myldenes(se** *n.* 910, 606.

**myrthe** *n.* delight, gladness 585.

**myssaynges** *vbl. n. pl.* insults, slanderous remarks 603.

**mystriste** *imp.* lack faith, confidence or hope 399.

**moder** *n.* mother 70.

**molten** *see* **melte**

**mony** *adj.* many 5.

**mornynge** *vbl. n.* sorrowing, lamentation 893. **mournynges** *pl.* 917.

**mow(e** *v.* be able to 393, 401.

**muke** *n.* animal or human excrement 123.

**naked** *adj.* expressed without comment 278.

**ne** *conj.* nor 2.

**necessaries, necessarijs** *n. pl.* needs, necessities 931, 927.

**necglygent** *adj.* remiss, negligent 654.

**nedeful** *adj.* necessary 503.

**nedes** *adv.* **behoues** ~ it is necessary 66.

**nedfulnessse** *n.* need, necessity 119.

- nerhand** *adv.* almost, nearly 800.
- neyhbore** *n.* neighbour 281.
- neyrs\*** *n. pl.* kidneys (as the seat of the emotions) 736.
- neuer** *adv.* ~ **so** never so much 9.
- neuer-the-latter** *adv.* nevertheless 957.
- noye** *pr. 3 sg.* harm, injure 480.
- noyes** *n. pl.* sorrows, sufferings 409.
- norischynge** *vbl. n.* encouraging, fostering 173.
- nouht, nought, nouzt** *adv.* not 12, 783.
- nouht, nought** *pron.* nothing 155, 922. **ryht** ~ nothing at all 18. **sette at** ~ ignore 67.  
~ **worth** worthless 167.
- noumbere, noumbre** *n.* **withouten** ~ countless, innumerable 106, 535.
- noumbrede** *pp.* counted 5.
- o-bake** *adv.* aback, backwards 85.
- o-brode** *adv.* abroad, out 212.
- oft-tymes, oftymes, oftetyms** *adv.* frequently, often 84, 563, 709.
- oft-sithes** *adv.* frequently, often 173.
- oynementes** *n. pl.* **gostly** ~ spiritual virtues 911.
- ony** *adj.* any 71.
- onys, ones** *adv.* once 81, 93.
- oone** *pron.* one, a person 89.
- oonlynesse** *n.* solitude, seclusion 1005.
- ordeyne** *v.* regulate, control 262. **ordeynes** *pr. 3 sg.* prepares, makes ready 422.  
**ordeyne** *pr. pl. refl.* direct, guide 997. **ordyne** *imp.* 398. **ordeyned** *pp.* 301.
- ordinately** *adv.* in an orderly manner, properly 858.

- ordre** *n.* rank, office 839.
- or(e)** *conj.* before 588, 753.
- or what ... or what** *phr.* whatever ... or 790.
- o-slepe** *adj.* asleep, dormant 107.
- oþer** *conj.* ~ ... **or** either ... or 16.
- oþer** *adv. phr.* ~ **sum** at other times 569.
- ouercomer** *n.* victor, conqueror 525.
- ouerlepe** *v.* skip over 581.
- ouerlitel** *n.* too little 352.
- ouer-mony** *adj.* too many 408.
- ouermykel** *adj. & n.* excessive 348; too much 352.
- ouerpasses** *pr. 3 sg.* surpasses 316. **ouer-passand** *prp.* overcoming, vanquishing 835.
- ouerpassynge** *vbl. n.* transcending 115.
- ouerlate** *adv.* too late 154.
- ouhte** *pr. 3 sg.* ought 277.
- outaken, outakyn** *prep.* with the exception of 286, 761.
- outrage** *n.* excess (of food, drink, etc.) 209.
- outwarde** *adj.* ~ **wittis** physical senses 75.
- paciens** *n.* calm endurance of suffering 607.
- paraventure** *adv.* perhaps, perchance 315.
- parfite** *adj.* perfect, complete 190.
- parfitely, parfitly** *adv.* completely, fully 30, 167.
- partenere** *n.* partaker 848.
- partenes** *pr. pl.* belong 889.
- parties** *n. pl.* parts 279.

- passe** *v.* ~ **oute of** leave 483. **passes** *pr.* 3 *sg.* surpasses 386. **passen** *pr.* *pl.* 142. **passe** *subj.* ~ **away** vanish, cease to exist 343. **passande** *prp.* fleeting 138; surpassing (in goodness) 364. **passed** *pt.* *sg.* 613.
- passio(u)n** *n.* suffering and death (of Christ) 554, 615. **passiouns** *pl.* sufferings 469.
- pees** *n.* peace 562.
- peyne, pyne** *n.* punishment 4; pain 865. **peynes** *pl.* 467, 613.
- peyneful** *adj.* painful 600.
- penaunce, pennaunce, penance** *n.* penance 27, 332, 94.
- peple** *n.* people 329.
- perfeccion** *n.* (moral or spiritual) perfection 192.
- pesable** *adj.* peace-loving, peacable 831.
- pyned** *pp.* punished 473.
- plesaunt(e)** *adj.* pleasing to God 831; pleasing to the senses 873.
- plese** *v.* please (God) 666. **plesses** *pr.* 3 *sg.* 396. **plesen, pleses** *pr.* *pl.* flatter, cajole 139, 515. **plese** *subj.* 506. **plesinge** *prp.* sexually gratifying 33.
- poynt(e)** *n.* moment, instant 16, 17.
- pollutand\*** *prp.* defiling 273.
- pouder** *n.* dust 682.
- power** *n.* ~ **of dome** power conferred on the elect at the Last Judgement 240.
- preisable** *adj.* praiseworthy 91.
- preyse** *pr.* *pl.* praise, laud 197. **praisede, prayed** *pp.* 381, 533. **preisynge,** **praisynge** *vbl.* *n.* 361, 533, 665.
- prestes** *n.* *pl.* priests 96.
- presumpcion** *n.* arrogance, presumption (personified) 5.
- prynted** *pp.* imprinted 890.

- pris** *n.* superiority 365.
- priuee, pryue** *adj.* private 820. **holde it** ~ keep it hidden 669.
- pryued** *pp.* bereft, deprived 489.
- profiten** *pr. pl.* benefit (spiritually) 106.
- profiters** *n. pl.* ones making progress 979.
- prosperite** *n.* good fortune 428. **prosperitees** *pl.* periods of prosperity 413.
- proude** *adj.* ~ **fote** haughty step 943.
- proued** *pp.* tested 526.
- psalmodie** *n.* psalms 564.
- putte** *v.* ~ **away** reject 49. ~ ... **vnderfote** triumph over 509. **puttes** *pr. 3 sg.* subjects 429; makes 967.
- quiete** *adj.* peaceable, at rest 513.
- qwenchyng** *prp.* quenching 111. **quenched** *pp.* 853.
- qwentise, quentise** *n.* deceit, trickery 144, 655.
- rauyssh** *v.* carry off, ravish 821. **rauysshes** *pr. 3 sg.* transports 745. **rauysshen** *pr. pl.* distract 551. **rauyssh** *imp.* draw 730. **rauysshed(e)** *pp.* transported 627; taken 955.
- receyue** *v.* receive 15. **resceyueste** *pr. 2. sg.* accept 330. **resceyuede** *pp.* 331.
- referre** *v.* return 858.
- refourmes** *pr. 3 sg.* re-creates 811. **refourmyng** *vbl. n.* improving 309.
- reft** *pp.* robbed, plundered 14.
- regne** *v.* reign 186.
- reyse** *v.* instigate, incite 435. **reyses** *pr. 2 sg.* raises 830. **reyses, reises, rayses** *pr. 3 sg.* lifts 663, 617; conjures 105. **reyse** *pr. pl.* 37. **reyse** *subj.* 61. **reysed, raysed(e)** *pp.* 76, 253, 313.

**rekles** *adj.* negligent, dilatory 654.

**remorse** *n.* ~ **of conscience** remorse, compunction 980.

**rennes** *pr.* 3 *sg.* ~ ... **aboute** runs here and there 942. **rynne** *pr.* *pl.* ~ **to mynde** come to mind 264. **rynne** *imp.* flee 549. **rennende** *prp.* ~ **abowte** 268. **rynnynge** *vbl.* *n.* *pl.* ~ **oute** flowings out, streams 302.

**reproue** *n.* shame, dishonour 235. **reproues** *pl.* insults, taunts 426.

**reproue** *v.* condemn, disapprove of 80. **reprouede** *pp.* rejected 322.

**reasonable** *adj.* ~ **soule** human soul, person 492.

**resoun** *n.* the act or process of reasoning 889.

**rest** *n.* **in** ~ at rest 402.

**rest** *v.* remain 552. rest, regain strength 717. **restes** *pr.* 3 *sg.* 778. **restande** *prp.* 830.

**resters** *n. pl.* **setters and** ~ ones who sit and rest, contemplatives 998.

**restfull** *adj.* tranquil, peaceful 831.

**restore** *v.* repay 282. **restores** *pr.* 2 *sg.* rectify 828. **restorede** *pp.* 283.

**restreyned, restraynede** *pp.* controlled 694, 288.

**reule** *n.* rule (of conduct) 260.

**ryches**(*se n. pl.* riches, wealth 85, 165.

**ryht, right** *adv.* ~ **as ...** ~ **so** just as ... just so 222-3, 924-5. ~ **nouht** nothing at all 18.

~ **well** very well 256.

**ryhtwise** *adj.* just, honest 8. ~ **man** righteous man, virtuous man 543.

**ryhtwisly, rightwisly** *adv.* correctly 263; virtuously 921.

**ryhtwisnesse** *n.* righteousness, integrity 43.

**rynne, rynnynge** *see* **rennes**

**ryses** *pr.* 3 *sg.* ~ ... **agayne** rises against, attacks 101. **rysen** *pr.* *pl.* 458. **ryse** *subj.* 502.

**rote** *n.* root 222.

- roten** *adj.* putrid, festering 26.
- rouste** *n.* rust 702.
- rumyng** *vbl. n.* crying out, lamenting 973.
- sacramentis** *n. pl.* sacraments 97.
- sadde** *adj.* firm, steadfast 559.
- sadly** *adv.* firmly, steadily 557.
- sake** *n.* **for Cristes** ~ out of love for Christ 251.
- satisfaccion** *n.* penance, reparation 278.
- Saturday** *n.* **make** ~ observe the Sabbath 1000.
- saufe** *adj.* saved, redeemed 158.
- saueoure** *n.* saviour 726.
- sauour** *pr. pl.* know, understand 856.
- sauour(e, saurre** *n.* pleasure, delight 491, 953; attractiveness 649; perfume, aroma 872.
- sauoury, saury** *adj.* delicious 779. **makand** ~ embalming, making agreeable in odour 872.
- scarce** *adj.* provident, sparing 340.
- scarsenesse** *n.* abstemiousness 529.
- scatred** *pp.* distracted 407. **scaterynges** *vbl. n. pl.* scatterings, dispersings 212.
- sclaundres** *n. pl.* false accusations, malicious lies 180.
- scornyngys** *vbl. n. pl.* mockery, derision 502.
- se(e** *v.* see 796, 967. **sees** *pr. 2 sg.* 138. **sees** *pr. 3 sg.* 102. **see** *pr. pl.* 258. **sey** *subj.* 77.
- seye** *pt. sg.* 93. **seyne, seen** *pp.* 372, 514. **seynge** *vbl. n.* 288.

- sey, say** *v.* say 167, 240. **seis, says, sayes** *pr.* 3 *sg.* 684, 55, 606. **seyn(e, sayn, say**  
*pr. pl.* 78, 249, 79; **as who** ~ that is to say 23. **seyande** *prp.* 1002. **sayde** *pt. sg.*  
 93. **saide** *pp.* 265. **seynge** *vbl. n.* 898.
- seke** *adj.* spiritually weak, irresolute 249; sick, diseased 805.
- se(e)ke** *v.* seek 82, 160. **sekes** *pr.* 2 *sg.* 137. **sekes** *pr.* 3 *sg.* 438. **seke, sekyn** *pr. pl.*  
 327, 373. **sekyng, sekande** *prp.* 112, 1025. **souht** *pp.* 822. **sekyng** *vbl. n.*  
 83.
- seknesse, sekenes** *n.* sickness, illness 24, 467.
- seme** *pr.* 2 *sg.* seem 332. **semes** *pr.* 3 *sg.* 926. **semen** *pr. pl.* 225.
- sensualite** *n.* lustful, sinful nature 687.
- sentence** *n.* meaning 657.
- seruage** *n.* servitude, slavery 437.
- sete** *n.* seat, throne 143. **setes** *pl.* 242.
- sette, set** *v.* ~ **at nouht** regard as worthless, despise 118, 165. **sette** *pr.* 1 *sg.* ~ ... **my**  
**syht** fix my eyes on 55. **settes, settis** *pr.* 3 *sg.* fixes 221; devotes 557. **settene**  
*pr. pl.* 56. **sette, sete, set** *pp.* established 147, 942; planted 302; fixed 760; ~  
**by of** regarded with esteem by 1035; placed 1036.
- setters** *n. pl.* ~ **and resters** ones who sit and rest, contemplatives 998.
- shadue** *n.* shadow 949.
- shape, shappe** *n.* form, shape 34, 65.
- sharpnesse, sharpenesse** *n.* harshness 3; acumen 37; hardship 429; acuity,  
 keenness 714.

- shewe** *v.* show 63; ~ **it forthe** exhibit it in public 669. **shewes** *pr.* 2 *sg.* reveals 875.  
**shewes** *pr.* 3 *sg.* ~ **forþe** makes manifest 104. **shewen** *pr.* *pl.* display 388.  
**shewe** *subj.* proclaim 339. **shewe** *imp. refl.* ~ **the** reveal yourself 804. **shewede**  
*pp.* 59. **shewynge** *vbl. n.* 672.
- shortly** *adv.* ~ **to say** to be brief 988.
- sikere** *adj.* sure, certain 375.
- sikirly, sykirly, sekerly** *adv.* indeed, truly 123, 157, 77.
- singular(e, synguler** *adj.* extraordinary 357, 360, 774.
- sitte** *v.* sit 242. **sittande** *prp.* 830. **sittyng** *vbl. n.* 40.
- syhhes** *pr.* 2 *sg.* sighes 763. **syghhyng** *vbl. n.* 893. **sighynges** *pl.* 985.
- syht, sight** *n.* sight 55; vision 826.
- synn(e, syn** *n.* sin 6, 27, 424. **synnes, synes** *pl.* 207, 435.
- synne** *v.* sin 296. **synnes** *pr.* 3 *sg.* 266. **synne** *pr.* *pl.* 660. **synne** *subj.* 671. **synned(e**  
*pp.* 209, 279.
- synners** *n. pl.* sinners 8.
- skynne** *n.* skin 171.
- slayne** *pp.* slain, killed 121.
- slade** *n.* valley 440.
- sleckes** *pr.* 3 *sg.* extinguishes, quenches 616.
- slyde** *imp.* ~ **into** enter 739.
- sloken** *v.* extinguish, quench 545. **sloken** *pp.* 522.
- sodenly** *adv.* suddenly 3.
- softe** *adj.* mild-natured, gentle 205.
- soft(e)nesse** *n.* ease, comfort 429, 561.
- solace** *n.* joy, pleasure 74; consolation, comfort 491.

**sone** *adv.* easily, readily 87. **also** ~ **as** as soon as 516. **als** ~ at once 517. **sonnere**

*comp.* 142. **sonnest** *sup.* 139.

**sore** *adv.* cruelly, oppressively 473.

**sori, sorye** *adj.* sad, sorrowful 77, 729.

**sorowe** *n.* pain, agony 479.

**sorowyng(e, sorouyng** *vbl. n.* grieving, mourning 621, 622, 80.

**sothefast** *adj.* genuine, true 684.

**sopefastly, sothfastly** *adv.* truly, in truth 363, 977.

**sopefastnes(se, sothefastnes, sothfastnes** *n.* truthfulness, truth telling 181, 362, 185,

890.

**sothely, sopeley, sothly, soothely** *adv.* truly, in truth 4, 31, 567, 969.

**sotelly** *adv.* clearly, plainly 662.

**sotille, sotylle** *adj.* clear, pure 628, 810.

**souereyn(e** *adv.* highest, greatest 239, 355; all-powerful, supreme 812; excellent

1012.

**souereynly** *adv.* supremely, highly 236.

**soune** *n.* son 623.

**sounande** *prp.* sounding out 581.

**spares** *pr. 3 sg.* shuts, locks 499.

**sparcle** *n.* spark 81.

**space** *n.* ~ **of** time for 160.

**spices** *n.* branches, subclasses 208.

**spryngen** *pr. pl.* grow, sprout 222. ~ **oute** spring forth 693. **spryngande** *prp.* 756.

**spouse** *n.* betrothed woman 395.

**spedeful** *adj.* beneficial, efficacious 635.

- spredande\*** *prp. refl.* opening 835. **spred\*** *pp.* spread out, splayed 52.
- spreed** *pp.* located 705.
- stable** *adj.* constant, steadfast 397.
- stable** *v.* strengthen 596. **stabled** *pp.* 555. **stablynge** *vbl. n.* 563.
- stabl(e)nesse, stabilnesse** *n.* certainty 184; constancy 316; stability 219.
- stably** *adv.* steadfastly, faithfully 557.
- stalworthly** *adv.* resolutely, steadfastly 110.
- state** *n.* status, position 198; state, condition 705.
- stede** *n.* **yeue** ~ give in, yield 523.
- stel** *v.* steal 274.
- steres** *pr. 3 sg.* guides, steers 177. **stere** *pr. pl.* lead 665. **stere** *subj.* 182. **steryng** *prp.* 100. **sterynge** *vbl. n.* 1009.
- stered** *pp.* provoked, stirred up 936. **sterynges** *vbl. n. pl.* impulses, stirrings 693.
- sterne** *adj.* strong-willed, headstrong 643.
- styen** *pr. pl.* ~ **vp** ascend 884. **stiande** *prp.* 837.
- stynttyng** *vbl. n.* stopping, ceasing 61.
- stonde** *v.* stand 22. **stondes** *pr. 3 sg.* 783. ~ ... **in** consists of 972. **stonde** *subj.* 842.
- straunge** *adj.* estranged 907.
- streytnesse** *n.* narrowness 251.
- studies** *pr. 3 sg.* strives, endeavours 435. **studie** *pr. pl.* 595. **studie** *imp.* 408.
- study(e)** *n.* devotion 698; study 896.
- suggestions** *n. pl.* temptations 110.
- sugete** *n.* subject 446.
- sugget** *pp.* subjected 128.
- sume, some, sum** *pron.* some 193, 8, 569.

**sume-þinge** *n.* something 250.

**sumtyme, sume-tyme, sumtime** *adv.* sometimes 86, 501, 551; eventually 596.

~ ... **oþer sum** sometimes ... at other times 568.

**supped** *pp.* swallowed 732.

**swilk(e** *pron.* such 633, 642.

**swilk(e** *adj.* such 29, 199.

**tamed** *pp.* subjugated, subdued 93.

**tary** *imp.* put off, delay 2.

**tast(e** *v.* taste, experience 136, 641. **tasted** *pp.* 363. **tastyng** *vbl. n.* 287.

**teche** *v.* teach 450. **teches** *pr. 3 sg.* 131. **techen** *pr. pl.* 884. **teche** *imp.* 307. **tauht** *pp.* 310. **techyng** *vbl. n.* 638.

**temperaunce** *adj.* temperance, moderation 293.

**temporel** *adj.* temporal, material 33.

**teres** *n. pl.* tears 973.

**þaim-self(e, þeim-self** *pron.* themselves 197, 482, 125.

**þairs** *pron.* theirs 217.

**þan(ne, than, þen** *conj.* than 17, 344, 504, 194; than that 528.

**þare** *imp.* need 528.

**þefe** *n.* thief 13.

**þei, þai, thai, þay, þey, thy** *pron.* they 27, 26, 884, 26, 193, 3. **þaim, thaim, þaym** them 26, 500, 657. **þair(e, thair(e, þeire** *poss.* their 25, 634, 8, 517, 194.

**þen, than, þan(ne, then** *adv.* then 15, 631, 19, 458, 36.

**therto** *adv.* to it 510.

**þinge, thinge** *n.* thing 17, 595. **þinges, thinges, þingis, þing(e, thinge, þingys, þingges** *pl.* 116, 150, 141, 69, 51, 784, 561, 660.

- thinke** *v.*<sup>1</sup> think 600. **thinkes, pinkes** *pr.* 2 *sg.* 499, 404. **penke** *pr.* *pl.* 576. **pinke** *subj.* 286. **thinke** *imp.* 295. **thinkande, pinkand(e** *prp.* 38, 406, 762.
- pinkyng(e, ponkyng(e** *vbl. n.* 285, 614, 342.
- thinke, pinke** *v.*<sup>2</sup> *impers.* seem 497, 166. **pinke, thinkes** *pr.* 1 *sg.* 648, 900. **pinkes, thinkes** *pr.* 3 *sg.* 72, 499. **thinke** *subj.* 842.
- pof, thof(e, though(e** *conj.* although 243, 516, 981, 861, 862; that 1027. **as** ~ as if 54; ~ **-al(le** even though 234, 332.
- tholyng** *vbl. n.* suffering 603.
- thonge** *v.* ~ ... **of** give thanks to ... for 932. **ponkyng(e** *vbl. n.* 342.
- poo** *pron.* those 138.
- pouht, thouht** *n.* thought 104, 705. **pouhtes, pouhtys, pouhtis, pouztys, thouhtes, thoughtes** *n. pl.* 268, 106, 560, 407, 632, 1001.
- thrale** *n.* slave, servant 829. **tharlles** *pl.* 125.
- prale** *adj.* slavish, servile 41.
- pre-folde** *adj.* triple 65.
- bridde, thri(d)de, predde** *adj.* third 151, 748, 882, 280.
- thristes** *v. impers.* **she** ~ she longs for 777.
- purh, thurh, pruh, thorough(e, thorough, thourgh, poruh, puruh** *adv.* through 53, 20, 261, 877, 907, 988, 899, 715, 21.
- thus-gates** *adv.* in this way 851.
- til(e** *prep.* to 28, 51; until 154; according to 924.
- togydere, to-gider(e** *adv.* together 133, 594, 810.
- toper, tothir, tothere** *adj.* other 334, 478, 913.
- trauayle** *n.* toil 495. **in** ~ on a journey 402. **trauayles** *pl.* labours 917.
- trauayle** *v.* toil 390; *refl. subj.* exert 984.

**tre** *n.* tree 301.

**trede** *v.* tread 546.

**trow** *pr.* 1 *sg.* believe 367. **trowes** *pr.* 2 *sg.* suppose 199. **trowes** *pr.* 3 *sg.* hopes 782.

**trowede** *pp.* 308.

**turment** *n.* torment 16. **tormentis, tormentes, tourmentes** *n. pl.* 334, 865, 863.

**turmented** *pp.* tormented 473.

**turne** *v. refl.* turn, convert 2. **turneth** *pr.* 3 *sg.* 28. **turnynge** *vbl. n.* 31.

**twynned** *pp.* parted 769.

**vnbe** *v.* cease to be 692.

**vncesably** *adv.* continuously 795.

**vncessandly** *adv.* unceasingly 912.

**vnclene** *adj.* impure 957.

**vnclennesse** *n.* impurity 446.

**vncustimable** *adj.* unusual, extraordinary 356.

**vndepartablely** *adv.* inseparably 771.

**undescrete, vndiscrete** *adj.* excessive 355, 359.

**vndirstonde, vnderstonde** *v.* understand 204, 657. **vndirstonde** *imp.* 202.

**vndirstondynge, vnderstondynge** *vbl. n.* 893, 951.

**vnfourmed** *pp.* not made, uncreated 848.

**vnhoneste** *adj.* immoral, lewd 273.

**vnleful** *adj.* illicit 100.

**vnmade** *pp.* uncreated 714.

**vnmesurable** *adj.* immoderate 347.

**vnmesurably** *adv.* immoderately 489.

**vnmyhty, vnmyhti** *adj.* unable 392; feeble, powerless 565.

- vnneþes, vnnethes** *adv.* hardly, scarcely 119, 800.
- vnordinatly** *adv.* inordinately 409.
- vnprofitable** *adj.* unbeneficial 50.
- vnregne** *v.* have no dominion 693.
- vnreasonable** *adj.* unreasoning, thoughtless 453.
- vnseable** *adj.* invisible 711.
- vnseablye** *adv.* invisibly 966.
- vnspokable** *adj.* inexpressible 710.
- vnspokablely, vnspekeablely, vnspekeably** *adv.* inexpressibly 726, 586, 837.
- vnsensible** *adj.* irrational 1020.
- vnryhtwise** *adj.* incorrect, false 357.
- vntil(e)** *prep.* unto, to 38, 28; until 83.
- vtwarde** *adj.* ~ **wittes** physical senses 287.
- vse** *n.* habit, practice 567.
- vse** *v. refl.* conduct 108; exercise 698. **vsen** *pr. pl.* make use of 342.
- vanyschyng** *prp.* vanishing 146.
- vayne, veyne, wayne** *adj.* vain 118, 166, 152.
- vanyte, vanite** *n.* vanity 21, 501.
- \*vengisid** *pp.* vanquished, defeated 460.
- vereily, verely, verrely** *adv.* truly 575, 746, 999.
- very, verrey** *adv.* truly 1019, 463.
- verray, verry** *adj.* true 737, 985.
- viletie** *n.* vileness, turpitude 622.
- vomete** *n.* vomit 28.
- vouchesaufe, wochesafe** *subj.* deign, consent 765, 596.

**wayke, weyke** *adj.* weak 147, 512.

**wayknesse** *n.* weakness 349.

**wayne** *see* **vayne**

**waytes** *pr. 3 sg.* lies in wait for 346.

**wakande** *prp.* waking 762.

**waker(e)** *adj.* vigilant, watchful 99; attentive, careful 285.

**wakynges** *vbl. n. pl.* vigils 916.

**wante** *subj.* run short, fail 119; lacks 243.

**waryede** *pt. sg.* execrated, reviled 96.

**warly** *adv.* warily, cautiously 406.

**wasshen, wasshyn** *pp.* washed 684, 682.

**wauerande** *prp.* wandering 573. **wauerynges** *vbl. n. pl.* 212.

**wax(e)** *v.* grow 303, 596.

**wei** *n.* way, path 82.

**wel(e, welle, weelle)** *adv.* well 640, 86, 141, 786.

**wel-neye** *adv.* nearly, almost 75.

**welpaide** *pp.* fully satisfied 834.

**wen** *v.* believe, suppose 77. **wenes** *pr. 2 sg.* 148; *pr. 3 sg.* 605. **wenen** *pr. pl.* 355.

**wene** *subj. 3.*

**wepe** *v.* weep, sob 978. **wepynges** *vbl. n. pl.* 917.

**were, where** *adv.* where 91, 138.

**were** *v.* wear 141.

**wery** *adj.* weary, spent 996.

**werke** *n.* deed, work 15. **werkes** *pl.* 20.

**werkyng** *see* **worke**

**wers** *adj. comp.* worse 89.

**wete** *v.* know 275. **wote** *pr. 1 sg.* 142. **wote** *pr. pl.* 12. **wete, witte** *subj.* 256, 12.

\***wite** *imp.* 256.

**where-to, wherto** *adv.* why 139, 140.

**wher-with** *adv.* whereby 250.

**whilk(e, whylke** *pron. the* ~ which 9, 235, 107.

**whils** *conj.* while 10; until 161.

**who** *pron. as* ~ say that is to say 23.

**who-so** *pron.* whoever 67.

**wif** *n.* wife 95.

**wil** *v.* will, wish 922. **wilt(e** *pr. 2 sg.* 186, 730. **wille** *pr. 3 sg.* 7. **wil, wyl** *pr. pl.* 519, 474.

**wil(e, will(e** *n.* will, wish 297, 129, 315, 350.

**wilful(l** *adj.* voluntary, willing 189, 832.

**wymmen** *n. pl.* women 86.

**wynne** *n.* wine 723.

**wirchyng(e, wirkyng(e** *see worke*

**wirschippe, wirship, wirsshipe, worschip, worship, worshipp(e** *n.* worship, honour 327, 1047, 45, 239, 263, 676, 306. **worschippes** *pl.* 152.

**wirshipful** *adj.* honourable 91.

**wise, wyse** *n.* manner, way 301, 283. **on no** ~ under no circumstances 371.

**wit-all** *prep.* with, withal 369.

**withdrawen** *pp.* pulled back 956.

**with-inne, wipinne** *adv.* inside 171, 389.

**withouten** *adv.* on the outside 1028.

**withouten, wiþ-outen** *prep.* without 19, 416.

**withoutenforthe** *adv.* outwardly 1007.

**witte** *n.* **gostly** ~ spiritual awareness 960. **wittes, wittis** *pl.* senses 287, 14; mental abilities 658.

**wlatsome** *adj.* loathsome, hateful 91.

**wochesafe** *see* **vouchesaufe**

**wode** *adj.* mad, insane 444.

**wodnesse** *n.* madness, lunacy 442.

**worchip(p)e** *v.* worship, honour 123, 767. **wirchippen** *pr. pl.* 122. **wirs(c)hippede** *pp.* 233, 326.

**worship** *see* **wirschippe**

**word** *n.* world 98.

**worke** *v.* perform, do 15. **werkyng, wirchyng, wirkyng** *vbl. n.* deed, action 973; practice, discipline 947. **goode** ~ the doing of good 12.

**woo** *n.* woe, misery 753.

**wrechednesse, wrechednes** *n.* wretchedness, misery 231, 424. **wrechednesse** *pl.* 178.

**wreche** *adj. & n.* wretched, miserable 320; wretch, miserable person 804. **wrecches** *pl.* 3.

**wreched(e, wreched** *adj.* wretched, miserable 604, 244, 137.

**wrethe** *n.* wrath, anger 427.

**writ(e, writte, wryt(t)e** *n.* **holy** ~ Holy Scripture 666, 554, 29, 897, 869.

**ye** *pron.* you 241.

**yee** *interj.* yea 17.

**yere** *n. pl.* years 93.

GLOSSARY

**yet(e, yette, yit(e, yitte** *adv.* yet 70, 757, 79, 773, 443, 410.

**yette** *imp.* pour 722. **yette** *pp.* 919.

**yette** *see* **gete**

**yeue, gif, gyf** *v.* give 304, 8, 563. **yeues, gifes** *pr. 3 sg.* 633, 74. **yeue** *pr. pl. refl.* 194.

**gif** *subj. refl.* 254. **yeue** *imp.* 190. **yeuyng** *prp.* 610. **gaf** *pt. sg. refl.* 553. **yeuen**

*pp.* 398. **yeuyng** *vbl. n.* 733.

**yifte, gift(e** *n.* gift 813, 1011, 989. **yiftes** *pl.* 304.

**yis** *adv.* yes 447.

**young(e)hede** *n.* youthfulness 65, 159.

**youthehede** *n.* youthfulness 164.

**yunge** *adj.* young 97.

# BIBLIOGRAPHY

## MANUSCRIPTS

### **Cambridge**

Corpus Christi College 32

Corpus Christi College 387

Gonville and Caius 669\*/646

University Library Dd.v.64

University Library Ff.v.30

### **Dublin**

Trinity College 7/2

Trinity College 7/3

Trinity College 432

### **Glasgow**

University Library, Hunterian T.3.12

### **Hereford**

Cathedral O.8.1

### **London**

British Library, Add. 16170

British Library, Add. 37790

British Library, Harley 1706

British Library, Royal 17 B

**Longleat**

Marquess of Bath 298

**Manchester**

Manchester University, John Rylands Library, MS Eng. 109

**New Haven**

Yale University, Marston 243

**Ohio**

State University, Latin 1

**Oxford**

Bodleian Library, Bodley 16

Bodleian Library, Bodley 54

Bodleian Library, Digby 18

Bodleian Library, Douce 322

Bodleian Library, Hatton 26

Bodleian Library, Laud Misc. 528

Corpus Christi College 236

New College 292

**Prague**

Cathedral Chapter Library A 219

**San Marino**

Huntington Library HM 139

**Shrewsbury**

Shrewsbury School 25

**Tokyo**

Takamiya Collection, Bradfer-Lawrence 10 (Gurney)

## BIBLIOGRAPHY

### Vienna

National Library 4483

### Worcester

Cathedral F.172

### PRINTED LITERATURE (INCLUDING DISSERTATIONS)

A. P., trans., *The Amending of Life* (London: Burns, Oates and Washbourne, 1927)

Abbott, T. K., *Catalogue of the Manuscripts in the Library of Trinity College, Dublin*  
(Dublin: Hodges and Figgis, 1900)

Alford, John A., 'Biblical *Imitatio* in the Writings of Richard Rolle,' *Journal of English Literary History*, 40 (1973), 1-23

Allen, Hope Emily, ed., *English Writings of Richard Rolle, Hermit of Hampole*  
(Oxford: Clarendon, 1931; repr. 1963)

\_\_\_\_\_, *Writings Ascribed to Richard Rolle Hermit of Hampole and Materials for His Biography*, The Modern Language Association of America Monograph Series, 3 (New York: Heath and Co., 1927)

Allen, Rosamund S., trans., *Richard Rolle: The English Writings*, The Classics of Western Spirituality (Mahwah: Paulist Press, 1988)

Amassian, Margaret, 'The Rolle Material in Bradfer-Lawrence MS 10 and its Relationships to Other Rolle Manuscripts', *Manuscripta*, 23 (1979), 67-78

Anderson, Verily, *The De Veres of Castle Hedingham* (Lavenham, Suffolk: Dalton, 1993)

## BIBLIOGRAPHY

- Anselm, *Sancti Anselmi cantuariensis archiepiscopi opera omnia*, ed. by Franciscus Salesius Schmitt, 6 vols (Edinburgh: Nelson, 1938-61)
- Appleford, Amy, 'Learning to Die: Affectivity, Community, and Death in Late Medieval English Writing' (unpublished doctoral thesis, University of Western Ontario, 2004)
- Aquinas, Thomas, *St Thomas Aquinas, Summa Theologiae*, gen. ed. Thomas Gilby, 61 vols (London: Blackfriars in conj. w. Eyre & Spottiswoode, 1964-1981)
- Armstrong, Regis J., J. A. Wayne Hellmann and William J. Short, eds, *Francis of Assisi: Early Documents, Volume I, The Saint* (New York: New City, 1999)
- Arnould, Emile J. F., 'On Richard Rolle's Patrons: a New Reading', *Medium Aevum*, 6 (1937), 122-124
- \_\_\_\_\_, 'Richard Rolle and a Bishop: a Vindication', *Bulletin of the John Rylands Library*, 21 (1937), 55-77
- \_\_\_\_\_, 'Richard Rolle and the Sorbonne', *Bulletin of the John Rylands Library*, 23 (1939), 68-101
- \_\_\_\_\_, ed., *The Melos Amoris of Richard Rolle of Hampole* (Oxford: Basil Blackwell, 1957)
- Askins, William, 'The Tale of Melibee', in *Sources and Analogues of the Canterbury Tales: Volume 1*, gen. eds Robert M. Correale and Mary Hamel (Cambridge: Brewer, 2002), pp. 321-408
- Aston, Margaret, 'English Ruins and English History: The Dissolution and the Sense of the Past', *Journal of the Warburg and Courtauld Institutes*, 36 (1973), 231-55
- Ayto, John, and Alexandra Barratt, eds, *Aelred of Rievaulx's De Institutione Inclusarum*, EETS, 287 (London: Oxford University Press, 1984)

## BIBLIOGRAPHY

- Baker, Denise N., 'The Structure of the Soul and the "Godly Wylle" in Julian of Norwich's *Showings*', in E. A. Jones, ed., *The Medieval Mystical Tradition in England: Exeter Symposium VII* (Cambridge: Brewer, 2004), pp. 37-49
- Barratt, Alexandra, 'Dame Eleanor Hull: A Fifteenth-Century Translator', in *The Medieval Translator: The Theory and Practice of Translation in the Middle Ages*, ed. Roger Ellis (Cambridge: Brewer, 1989), pp. 87-101
- \_\_\_\_\_, ed., *The Book of Tribulation: Edited from MS Bodley 423*, Middle English Texts, 15 (Heidelberg: Carl Winter Universitätsverlag, 1983)
- \_\_\_\_\_, 'The Five Wits and Their Structural Significance in Part II of *Ancrene Wisse*', *Medium Aevum*, 56 (1987), 12-24
- Bartlett, Anne Clark, *Male Authors, Female Readers: Representation and Subjectivity in Middle English Devotional Literature* (Ithaca: Cornell University Press, 1995)
- Benskin, Michael, 'In reply to Dr Burton', *Leeds Studies in English*, n.s. 22 (1991), 209-262
- \_\_\_\_\_, 'The "Fit"-Technique Explained', in *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Medieval English*, ed. by Felicity Riddy (Cambridge: D. S. Brewer, 1991), pp. 9-26
- \_\_\_\_\_, and M. Laing, 'Translations and *Mischsprachen* in Middle English Manuscripts', in *So Meny People Longages and Tonges: Philological Essays in Scots and Mediaeval English Presented to Angus McIntosh*, ed. by Michael Benskin and M. L. Samuels (Edinburgh: M. Benskin and M. L. Samuels, 1981), pp. 55-106

## BIBLIOGRAPHY

- \_\_\_\_\_, and M. L. Samuels, eds, *So Meny People Longages and Tonges: Philological Essays in Scots and Mediaeval English Presented to Angus McIntosh* (Edinburgh: M. Benskin and M. L. Samuels, 1981)
- Benson, Larry D., gen. ed., *The Riverside Chaucer* (Oxford: Oxford University Press, 1987)
- Berkeley, Theodore, trans., *William of St Thierry, The Golden Epistle: A Letter to Brethren at Mont Dieu*, Cistercian Fathers Series, 12 (Kalamazoo: Cistercian Publications, 1980)
- Bernard, Edward, ed., *Catalogi librorum manusccriptorum Angliae et Hiberniae in unum collecti*, ed. by Edward Bernard, 2 vols (Oxford, 1697)
- Bernard of Clairvaux, *Sancti Bernardi Opera*, ed. by Jean Leclercq, C. H. Talbot, and Henri M. Rochais, 8 vols (Rome: Editiones Cistercienses, 1957-77)
- Bestul, Thomas, ed., *Walter Hilton, The Scale of Perfection* (Kalamazoo: Western Michigan University, 2000)
- Biggs, Brendan, 'The Language of the Scribes of the First English Translation of the *Imitatio Christi*', *Leeds Studies in English*, n.s. 26 (1995), 79-111
- Bodleian Library, *Catalogue of the Printed Books and Manuscripts Bequeathed by Francis Douce Esquire to the Bodleian Library* (Oxford: Oxford University Press, 1840)
- Boenig, Robert, trans., *Richard Rolle, Biblical Commentaries: Short Exposition of Psalm 20, Treatise on the Twentieth Psalm, Comment on the First Verses of the Canticle of Canticles, Commentary on the Apocalypse*, Salzburg Studies in English Literature: Elizabethan and Renaissance Studies, 92, 13 (Salzburg: Institut für Anglistik und Amerikanistik, 1984)

## BIBLIOGRAPHY

- Bornstein, Diane, 'French Influence on Fifteenth-Century English Prose as Exemplified by the Translation of Christine de Pisan's *Livre du corps de policie*', *Mediaeval Studies*, 39 (1977), 369-86
- Boyle, L. E., 'The *Oculus Sacerdotis* and Some Other Works of William of Pagula', *Transactions of the Royal Historical Society*, 5/5 (1955), 81-110
- Bramley, Henry R., ed., *The Psalter, or Psalms of David, and Certain Canticles, with a Translation and Exposition in English by Richard Rolle of Hampole* (Oxford: Clarendon, 1884)
- Brandeis, Arthur, ed., *Jacob's Well: An English Treatise on the Cleansing of a Man's Conscience*, EETS, 115 (London: Kegan Paul, Trench, Trübner, 1900)
- Brie, Friedrich W. D., ed., *The Brut, or The Chronicles of England: Edited from MS Rawl. B 171, Bodleian Library*, ed. by Friedrich W. D. Brie, EETS, 131 (London: Oxford University Press, 1906; repr. 1960)
- Broughton, Laurel, 'The Prioress' Prologue and Tale', in *Sources and Analogues of the Canterbury Tales, Volume II*, gen. eds Robert M. Correale and Mary Hamel (Cambridge: Brewer, 2005), pp. 583-647
- Brown, Carleton, ed., *Religious Lyrics of the Fifteenth Century* (Oxford: Oxford University Press, 1939)
- \_\_\_\_\_, ed., *Religious Lyrics of the Fourteenth Century* (Oxford: Clarendon, 1924)
- Brückmann, Patricia C., 'Cressy, Hugh Paulinus (1605-1674)', in *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004)
- <<http://www.oxforddnb.com.ezproxy.auckland.ac.nz/view/article/6676>> [accessed 5 April 2007] (para. 7 of 8).
- Burnley, J. D., 'Curial Prose in England', *Speculum*, 61, 3 (1986), 593-614

## BIBLIOGRAPHY

- Burton, T. L., 'On the Current State of Middle English Dialectology', *Leeds Studies in English*, n.s. 22 (1991), 167-208
- Bynum, Caroline Walker, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (New York: Zone Books, 1991)
- \_\_\_\_\_, *Jesus as Mother*, Publications for the Centre for Medieval and Renaissance Studies, UCLA, 16 (Berkeley: University of California Press, 1982)
- Callanan, Marion E., 'An edition of Richard Rolle's English Psalter with Notes and Commentary (Psalms 46-60)' (unpublished doctoral thesis, Fordham University, 1977)
- Cambridge University Library, *A Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge*, 5 vols (Cambridge: Cambridge University, 1856-1867; repr. 1980).
- Carney, Ellen Alana, 'Richard Rolle's English Psalter, Psalms 91-105: an Edition with an Introductory Essay on Rolle's Style' (unpublished doctoral thesis, Fordham University, 1980)
- Catto, J. I., 'Wyclif and Wycliffism at Oxford, 1356-1430', in *The History of the University of Oxford: Volume II, Late Medieval Oxford*, ed. by J. I. Catto and Ralph Evans (Oxford: Clarendon Press, 1992), pp. 175-261
- Cavallerano, Jerry D., 'Richard Rolle's English Psalter, Psalms 31-45' (unpublished doctoral thesis, Fordham University, 1976)
- Cerquiglini, Bernard, *In Praise of the Variant: A Critical History of Philology*, trans. by Betsy Wing (Baltimore: John Hopkins University Press, 1999)
- Challoner, Richard, ed., *The Holy Bible: Translated from the Latin Vulgate*, new edn (Rockford, Illinois: Tan Books, 2000)

## BIBLIOGRAPHY

- Cigman, Gloria, ed., *Lollard Sermons*, EETS, 294 (Oxford: Oxford University Press, 1989)
- Clapham, Alfred W., and Walter H. Godfrey, *Some Famous Buildings and Their Story: Being the Results of Recent Research in London and Elsewhere* (Westminster: Technical Journals, 1913)
- Clark, Elizabeth A., *The Origenist Controversy* (Princeton: Princeton University Press, 1992)
- Clark, John P. H., 'Richard Rolle as Biblical Commentator', *Downside Review*, 104 (1986), 165-213
- Colker, Marvin L., *Trinity College Library Dublin: Descriptive Catalogue of the Medieval and Renaissance Latin Manuscripts*, 2 vols (Dublin: Trinity College Library, 1991)
- Comper, Frances, *The Life of Richard Rolle, Together with an Edition of his English Lyrics* (London: Dent, 1928)
- Comper, M. M., trans., *The Fire of Love or Melody of Love and the Mending of Life or Rule of Living* (London: Methuen, 1914; repr. 1920)
- Connelly, Margaret, ed., *Contemplations of the Dread and Love of God*, EETS, 303 (Oxford: Oxford University Press, 1993)
- \_\_\_\_\_, *John Shirley: Book Production and the Noble Household in Fifteenth-Century England* (Aldershot: Ashgate, 1998)
- Correale, Robert M., 'The Source of the Quotation from "Crisostom" in "the Parson's Tale"', *Notes and Queries*, 225 (1980), 101-2
- Cré, Marleen, *Vernacular Mysticism in the Charterhouse: A Study of London, British Library, MS Additional 37790, The Medieval Translator/Traduire au moyen âge*, 9 (Turnhout: Brepols, 2006)

## BIBLIOGRAPHY

- Daly, John Philip, ed., *An Edition of the Judica Me Deus of Richard Rolle*,  
Elizabethan and Renaissance Studies, 92, 14 (Salzburg: Institut für Anglistik  
und Amerikanistik, 1984)
- Davis, Norman, ed., *Non-Cycle Plays and Fragments*, EETS, s.s. 1 (London: Oxford  
University Press, 1970)
- Deanesly, Margaret, ed., *The Incendium Amoris of Richard Rolle of Hampole*  
(Manchester: Manchester University Press, 1915)
- Denis, Léopold, trans., *Du Péché à l'amour divin ou l'amendement du pécheur*,  
Editions de la vie spirituelle (Paris: Librairie Declée, 1926)
- Dickinson, John C., *Monastic Life in Medieval England* (London: Black, 1961)
- Dolan, James C., ed, *The Tractatus super psalmum vicesimum of Richard  
Rolle of Hampole*, Texts and Studies in Religion, 57 (Lewiston: Edward  
Mellon Press, 1991)
- Doyle, A. Ian, 'Books Connected with the Vere Family and Barking Abbey',  
*Transactions of the Essex Archaeological Society*, 25 (1958), 222-243  
\_\_\_\_\_, 'University College, Oxford, MS.97 and its Relationship to the Simeon  
Manuscript (British Library Add. 22283)', in *So Meny People Longages and  
Tonges: Philological Essays in Scots and Mediaeval English Presented to  
Angus McIntosh*, ed. by Michael Benskin and M. L. Samuels (Edinburgh: M.  
Benskin and M. L. Samuels, 1981), pp. 265-82
- Dumeige, Gervais, ed., *Ives: Epître a Séverin sur la charité, Richard de  
Saint-Victor: Les quatre degrés de la violente charité*, Textes philosophiques  
du moyen âge 3 (Paris: Librairie Philosophique J. Vrin, 1955)
- Dunbabin, Jean, *A Hound of God: Pierre de la Palud and the Fourteenth-Century  
Church* (Oxford: Clarendon Press, 1991)

## BIBLIOGRAPHY

- Duncan, Thomas G., and Margaret Connolly, eds, *The Middle English Mirror: Sermons from Advent to Sexagesima, Edited from Glasgow, University Library, Hunter 250*, Middle English Texts, 34 (Heidelberg: Universitätsverlag Winter, 2003)
- Dutschke, C. W., *Guide to Medieval and Renaissance Manuscripts in the Huntington Library* (San Marino: Huntington Library and Art Gallery, 1989)  
<<http://sunsite3.berkeley.edu/hehweb/HM139.html>> [accessed 30 May 2007]
- Edden, Valerie, ed., *Richard Maidstone's Penitential Psalms, Edited from Bodleian MS Rawlinson A 389*, Middle English Texts, 22 (Heidelberg: Winter, 1990)
- Edwards, A. S. G., 'Middle English Literature', in *Scholarly Editing: A Guide to Research*, ed. by David C. Greetham (New York: The Modern Language Association of America, 1995), pp. 184-203
- Ekwall, Eilert, *Early London Personal Names* (Lund: Gleerup, 1947)
- Everett, Dorothy, 'The Middle English Prose Psalter of Richard Rolle of Hampole', *Modern Language Review*, 17 and 18 (1922-3), 217-227, 337-350, 381-393
- Forshaw, H., 'New Light on the *Speculum ecclesie* of St Edmund of Abingdon', *Archives d'histoire doctrinale et littéraire du moyen âge*, 38 (1971), 7-33
- Francis, W. Nelson, ed., *The Book of Virtues and Vices: A Fourteenth-Century English Translation of the Somme le Roi of Lorens d'Orléans*, EETS, 217 (London: Oxford University Press, 1942; repr. 1968)
- Friedberg, Aemilius, ed., *Corpus iuris canonici*, 2 vols (Graz: Akademische Druck, Universität Verlagsanstalt, 1959)
- Friend, Albert C., 'Chaucer's Prioress' Tale: An Early Analogue', *PMLA*, 51/3 (1936), 621-625

## BIBLIOGRAPHY

- Gillespie, Vincent, 'Book Review: Claire Elizabeth McIlroy, *The English Prose Treatises of Richard Rolle*', *Mystics Quarterly*, 31 (2005), 52-57
- Glasgow University Library, 'English Language Manuscripts Course Material', <<http://special.lib.gla.ac.uk/teach/manuscripts/history.html>> [accessed 24 May 2007].
- Goering, Joseph, 'Pastoralia: The Popular Literature of the Care of Souls', in *Medieval Latin: An Introduction and Bibliographical Guide*, ed. by F. A. C. Mantello and A. G. Rigg (Washington: Catholic University of America Press, 1996), pp. 670-676
- Gummere, Richard M., trans., *Seneca: Ad Lucilium epistulae morales*, 3 vols (London: Heinemann, 1953)
- Hall, Joseph, ed., *King Horn: A Middle English Romance* (Oxford: Clarendon, 1901)
- Hanna, Ralph, 'Editing Middle English Prose Translations: How Prior is the Source?' *Text: Transactions of the Society for Textual Scholarship*, 4 (1988), 207-216
- \_\_\_\_\_, *London Literature, 1300-1380* (Cambridge: Cambridge University Press, 2005)
- \_\_\_\_\_, 'Middle English Books and Middle English Literary History', *Modern Philology*, 102/2 (2004), 157-178.
- \_\_\_\_\_, 'Problems of "Best Text" Editing and the Hengwrt Manuscript of the *Canterbury Tales*', in *Manuscripts and Their Texts: Editorial Problems in Later Middle English Literature*, ed. by Derek Pearsall (Cambridge: Brewer, 1987), pp. 87-94
- \_\_\_\_\_, 'Producing Manuscripts and Editions', in *Crux and Controversy in Middle English Criticism*, ed. by A. J. Minnis and Charlotte Brewer (Cambridge: Brewer, 1992), pp. 109-130

## BIBLIOGRAPHY

- \_\_\_\_\_, ed., *Richard Rolle: Uncollected Prose and Verse*, EETS, 329 (Oxford: Oxford University Press, *forthcoming*)
- \_\_\_\_\_, *The English Manuscripts of Richard Rolle: A Descriptive Catalogue* (Exeter: Exeter University Press, *forthcoming*)
- \_\_\_\_\_, 'The Origins and Production of Westminster School, MS 3', *Studies in Bibliography: Papers of the Bibliographical Society of the University of Virginia*, 41 (1988), 197-218
- Harford, Dundas, trans., *The Mending of Life* (London: Allenson, 1913)
- Hargreaves, H., 'Lessouns of Dirige: A Rolle Text Discovered', *Neuphilologische Mitteilungen*, 91 (1990), 311-19
- Harvey, Ralph, ed., *The Fire of Love and The Mending of Life or the Rule of Living*, EETS, 106 (London: Kegan Paul, Trench, Trübner, 1896; repr. 1996)
- Henry, Avril, ed., *The Pilgrimage of the Lyfe of Manhode*, EETS, 288, 2 vols (London: Oxford University Press, 1985)
- Higgs, Laquita, 'Richard Rolle and His Concern for "Even-Christians"', *Mystics Quarterly*, 14 (1988), 177-85
- Hodgson, Geraldine, *The Sanity of Mysticism: A Study of Richard Rolle* (London: Faith, 1926)
- Hodgson, Phyllis, ed., *Deonise hid Divinite*, EETS, 231 (London: Oxford University Press, 1955)
- \_\_\_\_\_, and Gabriel M. Liegey, eds, *The Orchard of Syon*, EETS, 258 (London: Oxford University Press, 1966)
- Holmstedt, Gustaf, ed., *Speculum Christiani: A Middle English Religious Treatise of the 14<sup>th</sup> Century*, EETS, 182 (London: Oxford University Press, 1933)

## BIBLIOGRAPHY

- Horstmann, Carl, 'Orologium Sapientiae or *The Seven Poyntes of Trewe Wisdom* aus MS Douce 114', *Anglia: Zeitschrift für Englische Philologie*, 10 (1888), 323-389
- \_\_\_\_\_, ed., *The Minor Poems of the Vernon MS, Part I*, EETS, 98 (London: Kegan Paul, Trench, Trübner, 1892)
- \_\_\_\_\_, *Yorkshire Writers: Richard Rolle of Hampole, an English Father of the Church, and his Followers*, pref. by Anne Clark Bartlett, 2<sup>nd</sup> edn, 2 vols (Cambridge: Brewer, 1999)
- Hoste, A., and C. H. Talbot, eds, *Aelredi Rievallensis opera omni, vol. I: opera ascetica*, CCCM, 1 (Turnholt: Brepols, 1971)
- Hubbard, Harry L., trans., *The Amending of Life* (London: Watkins, 1922)
- Hübner, Walter, 'The Desert of Religion', *Archiv für das Studium der Neueren Sprachen und Literaturen*, 126 (1911), 58-74
- Hügel, Friedrich F. von, *The Mystical Element of Religion: As Studied in Saint Catherine of Genoa and her Friends* (London: Dent, 1909; repr. New York: Dutton, 1923)
- Hugh of Strasbourg (or Hugo Argentinensis), 'Compendium theologiae veritatis', in *Opera omnia sancti Bonaventurae*, ed. by A. C. Peltier, 15 vols (Paris: Vives, 1864-71), VIII, pp. 60-246
- Hughes, Jonathan, *Pastors and Visionaries: Religion and Secular Life in Late Medieval Yorkshire* (Woodbridge: Boydell Press, 1988)
- Hulme, William H., ed., *Richard Rolle of Hampole's Mending of Life from the Fifteenth-Century Worcester Manuscript F 172* (Cleveland: Western Reserve University Press, 1918)

## BIBLIOGRAPHY

- James, Montague R., *Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College Cambridge: Volume 1, Nos. 1-250* (Cambridge: Cambridge University Press, 1912)
- James, William, *The Varieties of Religious Experience, a Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902* (London: Longmans, Green, 1902)
- Jepson, John J., trans., *St Augustine: The Lord's Sermon on the Mount* (Westminster, Maryland: Newman, 1948)
- Jones, Alex, 'Patterns of Similarity in the Language of Middle English Texts', *Parergon: Bulletin of the Australian and New Zealand Association for Medieval and Early Modern Studies*, 14, 2 (1997), 51-65
- Kail, J., ed., *Twenty-Six Political and Other Poems from Oxford MSS Digby 102 & Douce 322, EETS, 124, 2 vols* (London: Oxford University Press, 1904)
- Kane, George, E. Talbot Donaldson and George Russell, eds, *Piers Plowman: The Three Versions*, 3 vols (London: Athlone Press, 1960, 1975, 1997).
- Kavanagh, Denis J., trans., *Saint Augustine: Commentary on the Lord's Sermon on the Mount* (Washington: Catholic University of America, 1951)
- Kempster, Hugh, 'A Question of Audience: The Westminster Text and Fifteenth-Century Reception of Julian of Norwich', in *Julian of Norwich: A Book of Essays*, ed. by Sandra J. McEntire (New York: Garland, 1998), pp. 257-89
- Kerby-Fulton, Kathryn, *Books Under Suspicion: Censorship and Tolerance of Revelatory Writing in Late Medieval England* (Notre Dame, Indiana: University of Notre Dame Press, 2006)
- Knowles, David, *The Religious Orders in England: Volume II, The End of the Middle Ages* (Cambridge: Cambridge University Press, 1957)

## BIBLIOGRAPHY

- Kuriyagawa, Fumio, ed., *The Middle English St Brendan's Confession and Prayer* (Tokyo: Keio University, 1968)
- Lagorio, Valerie M., and Ritamary Bradley, *The Fourteenth-Century English Mystics: A Comprehensive Annotated Bibliography* (New York: Garland, 1981)
- \_\_\_\_\_, and Michael G. Sargent, 'English Mystical Writings', in *A Manual of the Writings in Middle English, 1050-1500, based upon A Manual of the Writings in Middle English 1050-1400 by John Edwin Wells, New Haven, 1916, and Supplements 1-9, 1919-1951*, gen. eds J. Burke Severs and Albert E. Hartung, 9 vols (New Haven, Connecticut: Connecticut Academy of Arts and Sciences, 1967-1993), ix.
- Laing, Margaret, 'Linguistic Profiles and Textual Criticism: The Translations by Richard Misyn of Rolle's *Incendium amoris* and *Emendatio vitae*', in *Middle English Dialectology: Essays on Some Principles and Problems*, ed. by Angus McIntosh, M. L. Samuels, and Margaret Laing (Aberdeen: Aberdeen University Press, 1989), pp. 188-223
- Leclercq, Jean, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. by Catharine Misrahi (New York: Fordham University Press, 1982)
- Lee, Paul, *Nunneries, Learning and Spirituality in Late Medieval English Society: The Dominican Priory of Dartford* (York: York Medieval Press, 2001)
- Lewis, Robert E., ed., *Lotario Dei Segni (Pope Innocent III), De miseria condicionis humanae*, The Chaucer Library (Athens: University of Georgia Press, 1978)
- Liegey, Gabriel M., 'The *Canticum Amoris* of Richard Rolle', *Traditio*, 12 (1956), 369-91

## BIBLIOGRAPHY

- Littlehales, Henry, ed., *English Fragments from Latin Medieval Service-Books*, EETS, e.s. 90 (London: Kegan Paul, Trench, & Trübner, 1903; repr. New York: Kraus, 1975)
- Luibheid, Colm, trans., *Pseudo-Dionysius: the Complete Works*, The Classics of Western Spirituality (London: SPCK, 1987)
- Macaulay, G. C., ed., *The English Works of John Gower*, EETS, e.s. 81, 2 vols (London: Kegan Paul, Trench, Trübner, 1900)
- MacCracken, Henry N., ed., *Minor Poems of J. Lydgate*, EETS, e.s. 107 (London: Oxford University Press, 1911)
- \_\_\_\_\_, ed., *The Minor Poems of John Lydgate, Part 2*, EETS, 192 (London: Oxford University Press, 1934)
- Macray, William D., *Annals of the Bodleian Library, Oxford*, 2<sup>nd</sup> edn (Oxford: Clarendon, 1890)
- \_\_\_\_\_, *Catalogi codicum manuseriptorum bibliothecae Bodleianae pars nona codices a viro clarissimo Kenelm Digby*, rev. by R. W. Hunt and A. G. Watson (Oxford: Oxford University, 1883; repr. 1999)
- Madan, Falconer, and others, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford Which Have not Hitherto been Catalogued in the Quarto Series*, 7 vols (Oxford: Oxford University Press, 1895-1953; repr. 1980)
- Madon, Y., 'Le *Commentaire* de Richard Rolle sur les premiers versets du *Cantique des Cantiques*', *Mélanges de Sciences Religieuses*, 7 (1950), pp. 311-25
- Majendie, Severne A. Ashhurst, *Some Accounts of the Family of De Vere* (London: Smith and Son, 1904)

## BIBLIOGRAPHY

- Markert, Francis J., 'A Critical Edition of Richard Rolle's "English Psalter": Psalms 106-120 with Glossary, Notes, Appendices, and an Introductory Essay on his Spirituality' (unpublished doctoral thesis, Fordham University, 1990)
- Martin, Christopher F. J., *Thomas Aquinas: God and Explanations* (Edinburgh: Edinburgh University Press, 1997)
- Marzac, Nicole, ed., *Richard Rolle de Hampole 1300-1349: Vie et oeuvres, et édition critique, traduite et commentée du Tractatus super Apocalypsim* (Paris: Librairie Philosophique J. Vrin, 1968)
- Matheson, Lister M., 'The Prose *Brut*: A Parallel Edition of Glasgow Hunterian MSS T.3.12 and V.5.13, with Introduction and Notes', 3 vols (unpublished doctoral thesis, Glasgow University, 1977)
- McCann, Justin, ed., *The Rule of Saint Benedict: in Latin and English* (London: Burns Oates, 1952)
- McGillivray, Murray, 'Towards a Post-Critical Edition: Theory, Hypertext, and the Presentation of Middle English Works', *Text: Transactions of the Society for Textual Scholarship*, 7 (1994), 175-199
- McGovern-Mouron, Anne, 'The *Desert of Religion* in British Library Cotton Faustina B VI, pars II', *Analecta Cartusiana*, 130, 9 (1996), 149-162
- McIlroy, Claire E., *The English Prose Treatises of Richard Rolle* (Cambridge: Brewer, 2004)
- McIntosh, Angus, M. L. Samuels, and Margaret Laing, eds, *Middle English Dialectology: Essays on Some Principles and Problems* (Aberdeen: Aberdeen University Press, 1989)
- McKinley, Richard, *A History of British Surnames* (London: Longman, 1990)

## BIBLIOGRAPHY

- Millett, Bella, ed., *Ancrene Wisse: A Corrected Edition of the Text in Cambridge, Corpus Christi College, MS 402, with Variants from Other Manuscripts*, EETS, 325 (Oxford: Oxford University Press, 2005)
- Minnis, A. J., with V. J. Scattergood and J. J. Smith, *The Shorter Poems*, Oxford Guides to Chaucer, 3 (Oxford: Clarendon, 1995)
- Moyes, Malcolm R., ed., *Richard Rolle's Expositio super novem lectiones mortuorum: An Introduction and Contribution Towards a Critical Edition*, Salzburg Studies in English Literature: Elizabethan and Renaissance Studies, 92/12, 2 vols (Salzburg: Institut für Anglistik und Amerikanistik, 1988)
- \_\_\_\_\_, 'The Manuscripts and Early Printed Editions of Richard Rolle's *Expositio super novem lectiones mortuorum*', in *The Medieval Mystical Tradition in England*, ed. by Marion Glasscoe (Cambridge: Brewer, 1984), pp. 81-103
- Mueller, Janel M., *The Native Tongue and the Word: Developments in English Prose Style, 1380-1580* (Chicago: University of Chicago Press, 1984)
- Murray, Elizabeth M., 'Richard Rolle's *Commentary on the Canticles*, Edited from MS. Trinity College, Dublin, 153' (unpublished doctoral thesis, Fordham University, 1958)
- Murray, Valerie, 'An Edition of *A Tretyse of Gostly Batayle and Milicia Christi*' (unpublished doctoral thesis, Oxford University, 1970)
- Newhauser, Richard, 'The Parson's Tale', in *Sources and Analogues of the Canterbury Tales: Volume I*, gen. eds Robert M. Correale and Mary Hamel (Cambridge: Brewer, 2002), pp. 529-613
- Newton, Sandra S., 'An edition of Richard Rolle's English Psalter, the Prologue through Psalm 15' (unpublished doctoral thesis, Fordham University, 1976)

## BIBLIOGRAPHY

- Noetinger, Maurice, trans., *Le Feu d'amour, le Modèle de la vie parfait, le Pater par Richard Rolle l'ermite de Hampole* (Tours: Maison Alfred Mâme, 1928)
- \_\_\_\_\_, 'The Biography of Richard Rolle', *The Month*, 147 (1926), 22-30
- Nuth, Joan M., *Wisdom's Daughter: the Theology of Julian of Norwich* (New York: Crossroad, 1991)
- Ogilvie-Thomson, Sarah, ed., *Richard Rolle: Prose and Verse, Edited from MS Longleat 29 and Related Manuscripts*, EETS, 293 (Oxford: Oxford University Press, 1988)
- O'Sullivan, William, 'Binding Memories of Trinity Library', in *Decantations: A Tribute to Maurice Craig*, ed. by Agnus Bernelle (Dublin: Lilliput, 1992), p. 170
- Owst, G. R., *Preaching in Medieval England: An Introduction to Sermon Manuscripts of the Period, c. 1350-1450* (Cambridge: Cambridge University Press, 1926)
- Page, William, ed., *The Victoria History of the County of Bedford: Volume I* (London: Constable, 1904; repr. 1972)
- Perry, George G., ed., *English Prose Treatises of Richard Rolle of Hampole*, EETS, 20 (London: Oxford University Press, 1866; repr. 1921)
- Porter, Mary Louise, 'Richard Rolle's Latin Commentary on the Psalms: to Which is Prefixed a Study of Rolle's Life and Works' (unpublished doctoral thesis, Cornell University, 1929)
- Powell, Margaret J., ed., *The Pauline Epistles Contained in MS Parker 32, Corpus Christi College, Cambridge*, EETS, e.s. 116 (London: Kegan Paul, Trench, Trübner, 1916)

## BIBLIOGRAPHY

- Raymo, Robert, 'Works of Religious and Philosophical Instruction', in *A Manual of the Writings in Middle English 1050-1500*, gen. ed. Albert E. Hartung, vol. 7 (New Haven: Connecticut Academy of Arts and Sciences, 1993)
- Redmonds, George, *Yorkshire West Riding, Vol. I*, English Surnames Series (London: Phillimore, 1973)
- Renevey, Denis, *Language, Self and Love: Hermeneutics in the Writings of Richard Rolle and the Commentaries on the Song of Songs* (Cardiff: University of Wales Press, 2001)
- \_\_\_\_\_, 'Name above names: the devotion to the name of Jesus from Richard Rolle to Walter Hilton's *Scale of Perfection I*', in *The Medieval Mystical Tradition in England: Exeter Symposium VI*, ed. by Marion Glasscoe (Cambridge: D. S. Brewer, 1999), pp. 103-121
- Revell, Peter, *Fifteenth-Century English Prayers and Meditations: A descriptive list of MSS in the British Library* (New York: Garland, 1975)
- Riddy, Felicity, ed., *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Medieval English* (Cambridge: D. S. Brewer, 1991)
- Robins, William, 'Toward a Disjunctive Philology', in *The Book Unbound: Editing and Reading Medieval Manuscripts and Texts*, ed. by Siân Echard and Stephen Partridge (Toronto: University of Toronto Press, 2004), pp. 144-158
- Robinson, P. R., 'The "Booklet": A Self-Contained Unit in Composite Manuscripts', *Codicologica* 3 (1980), 46-69

## BIBLIOGRAPHY

- Rodriguez, Zane José, 'Richard Rolle's English Commentary on the Psalter, Psalms 61-75: Text and Glossary, with an Introductory Essay on Rolle and the Tradition of Psalm Commentary' (unpublished doctoral thesis, Fordham University, 1980)
- Roensch, F. J., *Early Thomistic Schools* (Dubuque, Iowa: The Priory Press, 1964)
- Samuels, M. L., 'Chaucer's Spelling', in *The English of Chaucer and his Contemporaries: Essays by M. L. Samuels and J. J. Smith*, ed. by J. J. Smith (Aberdeen: Aberdeen University Press, 1988), pp. 23-37
- \_\_\_\_\_, 'Scribes and Manuscript Traditions', in *Regionalism in Late Medieval Manuscripts and Texts: Essays Celebrating the Publication of A Linguistic Atlas of Late Medieval English*, ed. by Felicity Riddy (Cambridge: D. S. Brewer, 1991), pp. 1-7
- Sargent, Michael G., ed., *De Cella in Seculum: Religious and Secular Life and Devotion in Late Medieval England* (Cambridge: Brewer, 1989)
- \_\_\_\_\_, ed., *Nicholas Love's Mirror of the Blessed Life of Jesus Christ: A Critical Edition* (New York: Garland, 1992)
- \_\_\_\_\_, 'Richard Rolle, Sorbonnist?', *Medium Aevum*, 57 (1988), 284-289
- \_\_\_\_\_, 'The Transmission by the English Carthusians of some Late Medieval Spiritual Writings', *Journal of Ecclesiastical History*, 27, 3 (1976), 225-40
- Savage, Anne, and Nicholas Watson, trans., *Anchoritic Spirituality: Ancrene Wisse and Associated Works*, The Classics of Western Spirituality (New York: Paulist Press, 1991)
- Scala, Elizabeth, *Absent Narratives: Manuscript Textuality and Literary Structure in Late Medieval England* (New York: Palgrave Macmillan, 2002)

## BIBLIOGRAPHY

- Schnell, Eugen, *Die Traktate des Richard Rolle von Hampole Incendium Amoris und Emendatio Vitae und deren Übersetzung durch Richard Misyn* (Borna, Leipzig: Universitätsverlag von R. Noske, 1932).
- Schofield, John, *Medieval London Houses* (New Haven: Yale University Press, 1994)
- Schweitzer, Albert, *The Quest of the Historical Jesus: A Critical Study of its Progress from Reimairus to Wrede*, trans. by W. Montgomery, 3<sup>rd</sup> edn (London: Adam and Charles Black, 1954)
- Scott, Kathleen L., gen. ed., *An Index of Images in English Manuscripts, from the Time of Chaucer to Henry VIII, c. 1380 - c. 1509: The Bodleian Library, Oxford* (London: Harvey Miller, 2000-02)
- \_\_\_\_\_, *Later Gothic Manuscripts, 1390-1490*, 2 vols (London: Harvey Miller, 1996)
- Scott, Mary E., 'Go, Crysten Soul: A Critical Edition of *The Craft of Dying*' (unpublished doctoral thesis, Miami University, 1975)
- Serjeantson, Mary S., ed, *Legendys of Hooly Wummen*, EETS, 206 (London: Oxford University Press, 1938)
- Shields, Lisa, *French Manuscripts: New Descriptions of Some French Manuscripts in Trinity College Library, Dublin* (Dublin: Trinity College Library, 1975-6)
- Skeat, Walter W., ed., *The Vision of William Concerning Piers Ploughman*, EETS 38 (London: Oxford University Press, 1869)
- Smith, David M., and Vera M. London, eds, *The Heads of Religious Houses: England and Wales, II. 1216-1377* (Cambridge: Cambridge University Press, 2001)
- Smith, J. J., ed., *The English of Chaucer and his Contemporaries: Essays by M. L. Samuels and J. J. Smith* (Aberdeen: Aberdeen University Press, 1988)

## BIBLIOGRAPHY

- Somerset, Fiona, 'Wycliffite Spirituality', in *Text and Controversy From Wyclif to Bale: Essays in Honour of Anne Hudson*, ed. by Helen Barr and Ann M. Hutchison (Turnhout: Brepols, 2005), pp. 375-386
- Spahl, Rüdiger, 'Eine kritische Ausgabe des lateinischen Textes *De emendatione vitae* von Richard Rolle: mit einer Übersetzung ins Deutsche und Untersuchungen zu den lateinischen und englischen Handschriften' (unpublished doctoral thesis, University of Bonn, 2005)
- \_\_\_\_\_, 'Richard and William: Or, to Whom was Richard Rolle's *De Emendatione Vitae* Dedicated?', *Revue d'histoire des textes*, 32 (2002), 301-312
- Spencer, H. Leith, *English Preaching in the Late Middle Ages* (Oxford: Clarendon Press, 1993)
- Sutherland, Annie, 'The Chastising of God's Children: A Neglected Text', in *Text and Controversy From Wyclif to Bale: Essays in Honour of Anne Hudson*, ed. by Helen Barr and Ann M. Hutchison (Turnhout: Brepols, 2005), pp. 353-73
- Sutherland, Ronald, ed., *The Romaunt of the Rose and Le Roman de la Rose: A Parallel-Text Edition* (Berkeley: University of California Press, 1968)
- Tait, James, 'Scrope, Sir Henry (b. in or before 1268, d. 1336)', rev. by Nigel Ramsay, *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004)
- <<http://www.oxforddnb.com.ezproxy.auckland.zc.nz/view/article/24957>>  
[accessed 10 April 2007]
- Tentler, Norman N., *Sin and Confession on the Eve of the Reformation* (Princeton: Princeton University Press, 1977)

## BIBLIOGRAPHY

- Theiner, Paul F., ed., *The Contra amatores mundi of Richard Rolle of Hampole* (Berkeley: University of California Press, 1968)
- Thomson, Margaret, *The Carthusian Order in England* (London: SPCK, 1930)
- Tierney, Brian, *Origins of Papal Infallibility 1150-1350: A Study on the Concepts of Infallibility, Sovereignty, and Tradition in the Middle Ages* (Leiden: Brill, 1972)
- Underhill, Evelyn, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (London: Methuen, 1911)
- United Bible Societies, 'The Bible on the Internet' (2001)  
<<http://www.biblija.net/help.en/abbrevs.en.php>> [accessed 31 May 2007]
- Vale, Brigitte, 'Scrope, Richard, first Baron Scrope of Bolton (c.1327-1403)', *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004)  
<<http://www.oxforddnb.com.ezproxy.auckland.ac.nz/view/article/24963>>  
[accessed 10 April 2007]
- Vandenbroucke, François, trans., *Richard Rolle: Le Chant d'Amour (Melos amoris)*, Sources chrétiennes, 168-9 (Paris: Les Editions du Cerf, 1971)
- Wanley, Humphrey, *A Catalogue of the Harleian Collection of Manuscripts in Two Volumes* (London: Dryden Leach, 1759)
- Ward, Benedicta, trans., *The Prayers and Meditations of St Anselm* (Harmondsworth: Penguin, 1973)
- Walsh, Katherine, 'Preaching, Pastoral Care, and *Sola scriptura* in Later Medieval Ireland: Richard Fitzralph and the Use of the Bible', in *The Bible in the Medieval World: Essays in Memory of Beryl Smalley*, ed. by Katherine Walsh and Diana Wood (Oxford: Blackwell, 1985), pp. 251-68

## BIBLIOGRAPHY

- Watson, Andrew G., 'Thomas Allen of Oxford and his Manuscripts', in *Medieval Scribes, Manuscripts, and Libraries*, ed. by M. B. Parkes and Andrew G. Watson (London: Scolar, 1978), pp. 279-314
- Watson, Nicholas, 'Censorship and Cultural Change in Late-Medieval England: Vernacular Theology, the Oxford Translation Debate, and Arundel's Constitutions of 1409', *Speculum*, 70 (1995), 822-64
- \_\_\_\_\_, 'Middle English Mystics', in *The Cambridge History of Medieval English Literature*, ed. by David Wallace (Cambridge: Cambridge University Press, 1999), pp. 539-565
- \_\_\_\_\_, *Richard Rolle and the Invention of Authority*, Cambridge Studies in Medieval Literature, 13 (Cambridge: Cambridge University Press, 1991)
- \_\_\_\_\_, *Richard Rolle: Emendatio vitae, Orationes ad honorem nominis Ihesu*, Edited from Cambridge University Library MSS Dd.v.64 and Kk.vi.20, (Toronto: Pontifical Institute of Mediaeval Studies, 1995)
- \_\_\_\_\_, and Jacqueline Jenkins, eds., *The Writings of Julian of Norwich: A Vision Showed to a Devout Woman and A Revelation of Love* (Pennsylvania: Pennsylvania State University Press, 2005)
- Weber, Robert, ed., *Biblia sacra: iuxta vulgatam versionem*, 2 vols (Stuttgart: Deutsche Bibelgesellschaft, 1969; repr. 1983)
- Wenzel, Siegfried, *Latin Sermon Collections from Later Medieval England: Orthodox Preaching in the Age of Wyclif*, Cambridge Studies in Medieval Literature (Cambridge: Cambridge University Press, 2005)
- \_\_\_\_\_, 'Notes on the Parson's Tale', *The Chaucer Review*, 16 (1981), 237-256
- Wilkins, David, ed., *Concilia magnae Britanniae et Hiberniae*, 4 vols (London, 1737)

## BIBLIOGRAPHY

Wolters, Clifton, trans., *Richard Rolle, The Fire of Love* (Harmondsworth: Penguin, 1972)

Woolf, Rosemary, *The English Religious Lyric in the Middle Ages* (Oxford: Clarendon, 1968)

Woolley, Reginald M., ed., *The Officium et Miracula of Richard Rolle of Hampole*, (London: SPCK, 1919)

Wright, William Aldis, ed., *The Pilgrimage of the Lyf of the Manhode: From the French of Guillaume de Deguileville* (London: Nichols, 1869)

Wrottesley, George, *A History of the Family of Wrottesley*, Collections for a History of Staffordshire, New Series, 6, 2 (Stafford: Staffordshire Record Society, 1903)

## APPENDICES

## APPENDIX A

### Linguistic Profiles - T<sup>1</sup> and T<sup>2</sup> Scribes

The Linguistic Profile (from here LP) items are taken from the questionnaire found in *LALME*, IV, p.xvi-xvii. Items followed by ‘NOR’ or ‘SOU’ refer to the original *LALME* surveys which were divided into two, one north and one south of the Wash. Next to each item is the corresponding form or forms used by the T<sup>1</sup> and T<sup>2</sup> scribes, followed by the numerical frequency of each scribal form. I have silently omitted any items that are not found in the text. The T<sup>1</sup> scribe is responsible for copying approximately 80% of the text (fols 90<sup>r</sup>-115<sup>r</sup>) and the T<sup>2</sup> scribe 20% (fols 115<sup>r</sup>-121<sup>v</sup>).

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
1. THE NOR	the þe	22 >50	>50 -
2. THESE	thes þese þis þise	- 6 1 1	1 - - -
3. THOSE NOR	thos þoo þose	- 1 6	1 - -
4. SHE	she	9	18
5. HER	hir hire hyre	4 3 1	1 1 -
6. IT	hit it	1 >50	- 40

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
7. THEY	thai	-	10
	pai	35	-
	pay	6	-
	pei	63	-
	pey	1	-
8. THEM	hem	17	6
	thaim	3	-
	þaim	22	-
	þaym	1	-
9. THEIR	thair	1	-
	thaire	3	7
	þair	1	-
	þaire	25	-
	þeire	3	-
10. SUCH	swilk	4	1
	swilke	9	2
11. WHICH	whiche	1	-
	whilk	14	4
	whilke	28	12
12. EACH	ilke	2	1
13. MANY	many	3	5
	mony	19	1
14. MAN	man	>50	19
15. ANY	any	5	4
	ony	5	-
16. MUCH	mekyl	1	-
	mykel	20	7
	mykele	1	-
	mykyl	1	-
17. ARE	ar	7	-
	are	>50	10
	arne	1	2
	ben	2	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
18. WERE NOR	were	16	8
19. IS	is	>50	>50
20. ART SOU	art	7	3
	arte	6	-
21. WAS	was	4	5
22. SHALL <i>sg</i>	shal	40	6
	shale	2	-
	shall	-	1
22. SHALL <i>2sg</i>	shalt	24	1
	shalte	2	-
22. SHALL <i>pl</i>	shal	10	5
	shale	3	-
	shalle	1	-
	shul	1	-
23. SHOULD <i>sg</i>	shuld	-	1
	shulde	9	3
23. SHOULD <i>2sg</i>	shulde	1	-
23. SHOULD <i>pl</i>	shuld	1	-
	shulde	14	-
24. WILL <i>sg</i>	wil	2	-
	wille	1	-
24. WILL <i>2sg</i>	wilt	2	-
	wilte	1	-
24. WILL <i>pl</i>	wil	5	-
	wyl	1	-
25. WOULD <i>sg</i>	wolde	3	-
	woolde	-	1
25. WOULD <i>2sg</i>	wolde	2	-
	woldest	-	1

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
25. WOULD <i>pl</i>	wolde	3	-
28. FROM	fro	53	11
	from	4	1
	frome	1	-
29. AFTER	after	7	3
	aftere	2	-
	after	1	-
30. THEN	than	1	6
	then	4	-
	þan	5	-
	þanne	3	-
	þen	18	-
31. THAN	than	2	4
	þan	14	-
	þanne	2	-
	þen	3	-
32. THOUGH	thof	1	2
	thofe	-	1
	though	-	3
	thoughe	-	1
	þof	7	-
	þof-al	4	-
	þof-alle	1	-
33. IF	if	51	11
	yf	1	-
	yif	3	-
34. AS NOR	als	9	5
	as	>50	18
35. AS + AS NOR	als + as	4	3
	as + as	7	3

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
36. AGAINST	agayn	1	-
	agayne	1	-
	agayns	2	-
	ageyns	1	-
	ayens	5	-
	ayeyns	14	-
37. AGAIN	agayne	4	-
	ayen	-	1
38. ERE <i>conj.</i>	ere	1	-
	or	3	1
40. YET	yet	2	2
	yete	1	-
	yette	1	2
	yit	1	4
	yite	2	-
	yitte	1	3
41. WHILE	while	1	-
	whils	9	1
42. STRENGTH	strengthe	1	-
	strenthe	2	-
45. NOT	not	<50	37
	nouht	39	-
	nought	-	5
	nou3t	-	2
46. NOR	ne	54	54
	nor	6	6
48. WORLD	word	1	1
	world	2	3
	worlde	46	4
48. WORLD <i>adj.</i>	worldely	3	-
	worldly	14	5

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
49. THINK	think-	2	2
	thinke	5	3
	þenke	1	-
	þink-	9	-
	þinke	5	-
50. WORK <i>sb</i>	werke	5	1
	werke-	5	1
50. WORK <i>vb</i>	werk-	1	-
	worke	1	-
51. THERE	ther	3	-
	ther-	8	18
	there	-	6
	þer	8	-
	þer-	40	-
	þere	3	-
52. WHERE	were	1	-
	wher-	2	1
	where	11	2
	where-	7	-
53. MIGHT	myght	-	5
	myht	17	-
	myhte	1	-
54. THROUGH	thorough	-	4
	thoroughe	-	1
	thorough	-	6
	thurh	18	-
	þoruh	1	-
	þurh	29	-
	þuruh	1	-
55. WHEN	whan	-	5
	when	38	5

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
<b>56. Substantive Plural</b>			
	-es	>50	>50
	-esse	1	-
	- is	24	-
	-s	51	6
	-ys	11	-
<b>57. Present Participle</b>			
	-and	3	1
	-ande	24	17
	-ynge	16	-
<b>58. Verbal substantive</b>			
	-ing	1	-
	-inge	6	5
	-yng	10	-
	-ynge	>50	14
<b>59. 3<sup>rd</sup> Singular Present Indicative</b>			
	-es	>50	>50
	-eth	1	1
	-is	1	-
	-s	15	3
	-ys	2	-
<b>60. Present Plural NOR</b>			
	-en	>50	15
	-ene	1	-
	-es	3	-
<b>61. Weak Preterite NOR</b>			
	-d	1	1
	-de	-	1
	-ed	>50	>50
	-ede	>50	4
	-id	4	-
	-yd	1	-
	-yde	2	-
<b>65. ABOUT <i>adv</i> NOR</b>			
	aboute	3	2
	abowte	1	-
<b>66. ABOVE <i>adv</i> NOR</b>			
	aboue	1	4
	abouen	3	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
68. AFTERWARDS	NOR		
	afterwarde	1	1
	efterwarde	1	-
70. ALL	NOR		
	al	>50	38
	ale	20	-
	all	5	1
	alle	35	10
71. AMONG	<i>pr</i> NOR		
	amonge	4	-
	amonges	1	-
72. ANSWER	<i>vb</i> NOR		
	answere	1	-
73. ASK			
	ask-	1	-
	aske	-	1
76. AWAY	NOR		
	away	19	3
77. BE	<i>ppl</i>		
	been	-	1
	ben	3	1
78. BEFORE	<i>adv-p</i> NOR		
	before	2	-
78. BEFORE	<i>adv-t</i> NOR		
	befor	2	-
	before	8	1
78. BEFORE	<i>pr-p</i> NOR		
	befor	2	-
	before	5	2
78. BEFORE	<i>pr-t</i> NOR		
	before	5	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
80. BEHOVES NOR	behoues	7	1
84. BLESSED NOR	blessed	2	1
	blessede	1	-
85. BOTH	bothe	1	-
	boþe	1	-
87. BROTHER	brother	1	-
	brothere	-	1
88. BURN SOU	brene	1	-
	brenn-	14	6
	brenne	4	-
88. BURN <i>pt</i> SOU	brent	2	2
90. BUSY <i>adj</i>	besi	1	-
	besi-	5	2
	besy	1	-
	bisi-	1	-
	bisy-	1	-
	bysy-	1	-
90. BUSY <i>vb</i>	besy	3	1
91. BUT	bot	>50	1
	but	15	33
92. BY NOR	be	14	14
	by	4	4
93. CALL	cale	1	-
	clepp-	1	-
93. CALL <i>ppl</i>	called	4	1
	callede	1	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
94. CAME	come	1	-
95. CAN NOR	can-	1	2
96. CAST NOR	cast	3	1
	caste	4	-
96. CAST <i>ppl</i>	casten	2	-
97. CHOOSE NOR			
	chese	2	-
97. CHOOSE <i>ppl</i> NOR			
	chosen	-	1
	chosyn	-	1
98. CHURCH	kyrke	1	-
101. DAY NOR	day	6	2
102. DEATH NOR			
	ded-	1	5
	dede-	4	2
	deeth	1	-
	deth	11	1
	deþe	2	-
103. DIE			
	dy-	1	-
	dye	2	3
104. DO <i>3sg</i> SOU			
	dos	2	-
104. DO <i>pt-sg</i> NOR			
	did	1	-
105. DOWN NOR			
	doun	2	1
	doun-	1	-
	doune	7	2
	downe	2	-
106. DREAD, SPREAD SOU			
	drede	13	1
	spred-	-	1

<u>LP Item</u>		<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
107. EARTH	NOR	erth	-	1
		erth-	2	5
		erthe	1	-
		erthe-	-	2
		erþ-	1	-
		erþe-	11	-
110. EITHER	<i>pron</i>	eiper	1	-
111. EITHER + OR		either	1	-
		eithere	-	1
		eiper	4	-
		eþir	1	-
		oþer	1	-
114. EVIL	SOU	yuel	11	-
		yuel-	1	-
		yuele	2	-
115. EYE	NOR	eye	4	2
115. EYE	<i>pl</i>	eyen	4	-
116. FAR	NOR	ferre	3	1
117. FATHER	NOR	fader	4	-
119. FELLOW	NOR	felow-	-	1
121. FIGHT	NOR	feyht	1	-
		feyht-	1	-
122. FILL	SOU	fill-	-	2
		fille	1	-
123. FILTH	SOU	filth	3	-
		filthe	5	-
124. FIRE		fire	6	4
		fyre	4	1

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
125. FIRST	first	7	2
	firste	2	-
126. FIVE NOR	fyue	2	-
126. FIVE <i>ord</i> NOR	fyfth	1	-
127. FLESH	flesh	1	-
	flessh	15	4
	flessh-	8	2
128. FOLLOW NOR	folou-	1	-
	folow	1	-
	folow-	1	2
	folowe	4	-
	folu-	2	-
130. FOUR NOR	foure	1	-
130. FOUR <i>ord</i> NOR	ferth	1	-
	ferthe	1	-
134. GAR NOR	gare	1	-
136. GET SOU	get	1	-
	gete	1	-
136. GET <i>ppl</i> SOU	geten	3	-
	getyn	1	-
137. GIVE NOR	gif	6	1
	gif-	1	-
	gyf	1	-
	yeue	10	2
	yeue-	7	3
137. GIVE <i>pt-sg</i>	gaf	1	-
138. GO <i>3sg</i> SOU	goos	-	2
	gos	2	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
139. GOOD	good	1	-
	goode	7	1
	gude	14	2
139. GOOD <i>sb</i>	goode	1	-
	goodes	2	1
	gudes	2	-
142. HAVE	haue	41	16
	han	2	1
142. HAVE <i>3sg</i>	has	18	12
142. HAVE <i>pt</i>	had	1	3
	hadde	2	-
	hade	2	-
144. HEAR SOU	here	1	-
145. HEAVEN NOR	heuen	13	11
	heuen-	12	6
146. HEIGHT NOR	heyht	1	-
	heyhte	1	-
	heyght	-	1
	hyght	-	1
147. HELL NOR	helle	2	-
149. HIGH	heye	2	-
	hey-	2	-
	hy	-	1
	hye	1	2
149. HIGH <i>cpv</i>	heyer	1	-
	heyere	4	1
	hyere	-	1
149. HIGH <i>sup</i>	heyst	1	-
	hyst(e)	-	3
152. HIM NOR	hem	17	6
	him	10	29
	hym	>50	-
155. HOLY NOR	holy	24	12

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
156. HOW NOR	how	14	7
158. I SOU	I	32	10
160. KNOW NOR	knowe	5	2
166. LESS	lesse	5	1
169. LIFE NOR	life	3	-
	lyf	12	8
	lyfe	4	3
170. LITTLE	litel	3	-
	litell	1	-
	litol	1	-
	lytel	4	-
171. LIVE <i>vb</i>	lyu-	8	1
	lyue	-	2
172. LORD NOR	lorde	17	2
173. LOVE <i>sb</i> NOR	loue	34	8
	lowe	1	-
	luf	4	1
	lufe	40	30
173. LOVE <i>vb</i> NOR	lofe	1	-
	loue	4	-
	lufe	14	1
	luf	2	1
176. MAY NOR	may	76	26
176. MAY <i>pl</i> NOR	mow	3	-
180. MOTHER NOR	moder	1	-
181. MY + c NOR	my	27	4
181. MY + h NOR	my	5	2
	myn	3	-
181. MY + v NOR	my	1	-
	myn	2	1
	myne	1	1

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
182. NAME <i>sb</i> NOR	name	1	-
188. NEITHER + NOR	neiper + ne	4	-
	neithere + ne	-	1
189. NEVER NOR	neuer	11	1
	neuere	5	4
190. NEW NOR	new	1	-
	new-	2	1
192. NINE NOR	nyne	1	-
195. NOW NOR	now	11	3
	nowe	4	-
196. OLD NOR	olde	2	-
197. ONE <i>adj</i> NOR	on	1	-
	one	1	-
	oon	2	1
197. ONE <i>pron</i> NOR	on	3	1
	one	1	-
	oon	6	-
	oone	1	-
198. OR	or	39	11
199. OTHER NOR	other	5	-
	oþer	23	-
199. OTHER <i>indef</i> NOR	another	-	2
	anoþer	4	-
199. OTHER <i>def</i> NOR	tothere	-	1
	tothir	2	1
200. OUR NOR	oure	53	7
201. OUT NOR	oute	8	2

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
202. OWN <i>adj</i>	oune	2	-
	owen	3	3
	owne	2	-
203. PEOPLE NOR	peple	1	-
204. POOR NOR	pore	4	-
205. PRAY NOR	pray	7	2
208. RUN	renn-	1	1
	rynne	2	-
	rynn-	1	-
210. SAY ( <i>inf., imp., pres subj, etc.</i> )	say	9	4
	sey	2	-
210. SAY 3 <i>sg</i> NOR	says	16	3
	sayes	1	-
	seis	1	-
210. SAY <i>pl</i> NOR	sayn	1	-
	seyn	2	1
	seyne	1	-
210. SAY <i>pt-sg</i> NOR	sayde	1	-
210. SAY <i>pt-pl</i> NOR	sayde	3	-
210. SAY <i>ppl</i> NOR	saide	3	-
	sayde	3	-
211. SEE ( <i>inf., imp., pres subj, etc.</i> )	see	-	4
	sey	2	-
211. SEE 3 <i>sg</i> NOR	sees	5	2
211. SEE <i>pl</i> NOR	see	4	2
211. SEE <i>pt-sg</i>	seye	1	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
211. SEE <i>ppl</i>	seen	3	-
	seyne	3	-
212. SEEK NOR	seeke	1	-
	sek-	5	3
	seke	5	1
213. SELF	self	3	1
	-self	24	12
	selfe	1	-
	-selfe	15	2
216. SIN <i>sb</i> NOR	syn	1	-
	synn	1	-
	synne	30	6
216. SIN <i>pl</i> NOR	synes	1	-
	synnes	10	1
216. SIN <i>vb</i> NOR	synn-	7	-
	synne	9	1
219. SLAIN SOU	slayne	1	-
220. SOME NOR	some	2	1
	sum	1	1
	sum-	8	2
	sume	6	1
	sume-	3	-
222. SORROW <i>sb</i> NOR	sorowe	3	-
222. SORROW <i>vb</i> NOR	sorou-	1	-
	sorow-	2	-
	sorowe	-	1
223. SOUL NOR	soule	35	27
	soule-	1	-
223. SOUL <i>pl</i> NOR	soules	1	1

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
227. STEAD	stede	1	-
231. THEE NOR	the	2	26
	þe	32	-
232. THOU NOR	thou	1	-
	thow	2	37
	yow	1	-
	þou	51	-
	þow	72	-
233. THY + c NOR	thi	4	6
	þi	43	-
233. THY + h NOR	þi	6	-
	þin	3	-
233. THY + v NOR	thin	1	-
	þin	6	-
236. THOUSAND	thousande	1	-
237. THREE	thre	-	1
	þre	10	-
237. THREE <i>ord</i> NOR	thridde	2	1
	thride	-	1
	þredde	2	-
	þridde	5	-
238. TOGETHER	togydere	1	-
239. TRUE NOR	trew	-	1
240. TWELVE NOR	twelf	2	-
242. TWO	two	3	-
243. UNTIL SOU	til	-	1
	tile	2	-
	vntil	1	1
	vntile	1	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
244. UPON NOR	vpon	3	1
245. WAY NOR	way	3	-
	wei	1	-
247. WELL <i>adv</i> NOR	weelle	-	1
	wel	1	-
	wele	9	4
	welle	5	1
248. WENT	went	2	-
249. WHAT SOU	what	30	6
250. -----			
251. WHETHER	wheder	3	-
	whedere	2	-
253. WHO SOU	who	6	1
254. WHOM SOU	whom	3	5
	whome	2	6
255. WHOSE SOU	whos	5	-
256. WHY NOR	whi	1	-
	why	1	-
257. WITEN	wete	7	1
	wote	2	-
258. WITHOUT <i>pr</i>	withouten	1	2
	wiþouten	1	-
258. WITHOUT <i>adv</i>	withouten	-	1
259. WORSE	wers	2	-
	wors	1	-
	worse	1	-

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
260. WORSHIP <i>sb</i> NOR	worschip	1	-
	worschipp-	1	-
	worship	1	-
	worshipp	1	-
	worshippe	1	-
260. WORSHIP <i>vb</i> NOR	worchipe	1	-
	worchippe	1	-
261. YE NOR	ye	2	2
262. YOU NOR	yow	1	-
263. YOUR NOR	your	1	-
	youre	2	-
	yowre	2	-
264. YEAR NOR	yere	1	-
266. YOUNG NOR	younge-	1	-
	young-	1	-
267. -ALD NOR (eg. HOLD, BOLD, TOLD, FOLD etc.)	-old	26	12
	-oold	-	1
269. -AND NOR (eg. LAND, HAND, STAND etc.)	- ond	9	7
270. -ANG NOR (eg. LONG, STRONG, HANG, WRONG etc)	-ong	20	8
271. -ANK NOR (eg. BANK, TANK etc.)	-onk	1	-
272. -DOM NOR (eg. KINGDOM, WISDOM etc.)	-dome	6	1
273. -ER (eg. older, wiser etc.)	-ere	7	4

<u>LP Item</u>	<u>MS Form(s)</u>	<u>T<sup>1</sup> Freq.</u>	<u>T<sup>2</sup> Freq.</u>
274. -EST <i>sup</i> (eg. fairest, foulest etc.)	-est	7	4
275. -FUL <i>deriv. suffix</i> (eg. awful, beautiful etc.)	-ful	29	11
	-fule	-	6
	-full	-	1
276. -HOOD <i>deriv. suffix</i> (eg. brotherhood, falsehood etc.)	-hed	1	-
	-hede	6	-
	-hode	1	-
277. -LESS <i>deriv. suffix</i> (eg. penniless, endless etc.)	-les	10	12
	-lesse	1	4
278. -LY <i>adv suffix</i> (eg. badly, beggarly etc.)	-li	2	-
	-ly	>50	>50
279. -NESS <i>deriv. suffix</i> (eg. boldness, humbleness etc.)	-nesse	>50	41
280. -SHIP <i>deriv. suffix</i> (eg. kingship, lordship, etc.; also worshipful etc.)	-chip	1	-
	-chipe	1	-
	-chipp-	3	-
	-chippe	3	-
	-schip	1	-
	-schipp-	2	-
	-schippe	2	-
	-ship	1	1
	-ship-	3	-
	-shipe	2	1
	-shipp	1	-
	-shipp-	1	-
	-shippe	1	-

## APPENDIX B

### Parallel Texts - Latin and English

The following parallel texts are diplomatic transcriptions of B, T, C, and D.

Capitalisation and punctuation have not been modernised, and where ever possible the manuscript form has been preserved. These parallel texts have been used to select the substantive variants for the textual apparatus of the present edition, and to make other editorial choices. They have also been used for a comparative study of the Latin and English texts, from which the characteristics of the translator and scribes have been determined. The parallel texts are reproduced here to enable the further study of textual variants as required, and to acknowledge the manuscript history alongside the tasks of editing and textual analysis. The line numbers given in the left-hand column correspond to the line numbers of the present edition for ease of cross-reference.

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>[f.24v] Incipit libellus Ricardi Heremite de Hampole de emendacione peccatoris qui obiit Anno domini millesimo CCC<sup>o</sup> xli<sup>o</sup> apud Sanctimoniales de Hampole . Et habet iste libellus xii Capitula videlicet.</p> <p>De conuersione peccatoris . Capitulum primum  De contemptu mundi . Capitulum ij<sup>m</sup>  De paupertate . Capitulum iij<sup>m</sup></p>			<p>[folio 78r] Here bene the xij Chapitres whyche Richard Hampole the Eremyte made . howe that a man shulde lye in contemplacion . and in meditacion . and in other vertuos luyng . And after lyfe to come to the lyfe euerlastyng and dwelle with god in the blys of heuene.  \Capitulum/  ffurst that A man turne hym to god by good werkes and loue hym.  Capitulum primum.  Howe that a man shuld dispyse the world. Capitulum ij<sup>m</sup>  Howe that a man shuld lye in wylfull pouerte. Capitulum iij<sup>m</sup>  Howe that a man shuld ordeyne and dispose hys luyng. Capitulum iiii<sup>m</sup>  Of tribulacions and disceytes of the fende. Capitulum v<sup>m</sup>  Of paeyence ayenst tribulacions and temptacions. Capitulum vj<sup>m</sup>  Of prayer in temptacion or in tribulacion. Capitulum vij<sup>m</sup>  Of meditacions. Capitulum viij<sup>m</sup>  Of redyng. Capitulum ix<sup>m</sup>  Of purete and clenness. Capitulum x<sup>m</sup>  Of the loue of god. Capitulum xi<sup>m</sup>  Of contemplacion. Capitulum xij<sup>m</sup>  [col. b]  Incipit libellus Ricardi heremite de hampole de emendacione peccatoris . qui obiit anno domini millesimo xli<sup>o</sup> . apud Sanctimoniales de Hampole . Et habet ist libellus xij<sup>m</sup> Capitula . Videlicet.  De conuersione peccatoris. Capitulum primum.  De contemptu mundi. Capitulum secundum.  De paupertate. Capitulum tercium.</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>De institucione vite . Capitulum iiij<sup>m</sup>  De tribulacione . Capitulum v<sup>m</sup>  De Paciencia . Capitulum vi<sup>m</sup>  De Oracione . Capitulum vij<sup>m</sup>  De meditacione . Capitulum viij<sup>m</sup>  De leccione . Capitulum ix<sup>m</sup>  De puritate mentis . Capitulum x<sup>m</sup>  De amore Dei . Capitulum xj  De contemplacione . Capitulum xij<sup>m</sup></p>			<p>De institucione vite. Capitulum quartum.  De tribulacione. Capitulum quintum.  De paciencia. Capitulum sextum.  De oracione. Capitulum septimum.  De meditacione. Capitulum octavum.  De leccione. Capitulum nonum.  De puritate mentis. Capitulum decimum.  De Amore dei. Capitulum undecimum.  De contemplacione. Capitulum duodecimum.</p>
1	<p><b>De conuersione peccatoris .</b>  <b>Capitulum primum</b>  <i>Ne tardes conuerti ad dominum et ne differas de die in diem . nam subito rapit miseros inclemencia mortis inopinata . deuorat acerbitas penarum . nec nobis numerari possunt quot mundanos presumpcio decipit .</i></p>	<p>[folio 90r] \ <b>Capitulum primum . /</b>  Tary not for to turne the to god . ne drawe not a leyte fro day to day for sodenly he takes wrecches in sharpnesse of deeth . and ere thy wene shal deuour hem bitternesse and hidousnesse of peyne . and sothely it may not be noumbrede of vs how many worldly wrecches that wicked presumpcion has deceuyed .  ffor it is a gret synne forto truste in the mercy of god and not cesse fro synne . supposyng that the mercy of god is so mykel . that he wille not gif to synners ryhtwise peyne for thaire synne als some foles wene that ther shal neuere cristen man be dampned do he neuere so yuele the whilke is a foule error.</p>	<p>[folio 141r] Heere biginneth þe xii chapitres of Richard heremite of hampool.  \ <b>Capitulum primum . /</b>  Tarye not for to turne þee to god ne drawe not onlonge fro day to day / for sodenly he taketh wrecches in sharpnesse of deth . and er þei weme / shal deuoure hem bitternesse and hidousnesse of peyne . And soothly it may not be nombred of us / how many wordly wrecches þat wicked presumpcion hath deceuyed . ¶  Ffor it is a gret sinne for to triste in þe merci of god . and not cese from sinne . supposyng þat þe merci of god is so michel / þat he wil not yive to sinners ryhtwys peyne for her sinne . As summe foolles weene þat þere shal neuere cristene man be dampned / do he neuere so euele . þe which is a foul error. ¶</p>	<p><b>Furst that a man turne hym to god by good werkes. Capitulum primum.</b>  Tary thow nat to turne to god neyther drawe nat alonge fro day to day . ffor sodenly he taketh wrecches in sharpnesse of dethe . And or they wene shall deuoure hem bytternesse and hidousnesse of peyne . And sothely hit may nat be nombred of vs . how many worldly wrecches that wycked presumpcion hathe disceuted .  ffor hit ys grete synne for to trust [f. 78v] in the mercy of god / And nat cease from synne supposyng that the mercy of god ys so moche that he wyll yeue nat ryhtwys peyn to synners . for hyr synne . ¶ Also som foolys wenen that there shall neuer crysten man be dampned do he neuer so euyl the whyche ys a foule error /  And therefore whyle the day lasteth of this present lyfe be we besy and do good vnto all .</p>
6	<p>Magnum enim peccatum est in dei misericordia confidere et a peccato non cessare estimando tantam esse dei misericordiam quod nec iustam vult peccatoribus inferre penam .</p>			
10	<p><i>ergo dum dies est operamini . Venit [f.25r] nox quando nemo potest operari .</i></p>	<p>And therefore whils the day lastes of this present lyf be we besy and do good vnto all .</p>	<p>And perfore whiles þe day lasteth of þis present lyf / be we bisy and do good vnto alle.</p>	

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
11	<p>Lucem vel presentem diem vocat vitam in qua a bonis operibus cessare non debemus scientes quod nobis incerta est . Noctem mortem appellat in qua ligantur membra . priuantur sensus et iam aliquid saluferum operari non possumus . Set secundum opera nostra gaudium vel tormentum recepturi sumus .</p>	<p>In this day shulde we neuer cese of goode werkyng . so þat þe deuel wote nouht how long it shal laste . for why þe nyht of bodily deith comes as a þefe in þe whilke nyht oure lymmys arme bounden oure wittis are refeft from vs . And þen mow we no goode werke worke . bot ilke man shal receyue after his dedys oper ioy or turment . We lyuen here but on a poynt þat is þe leste þinge þat may be . yee and lesse þan a poynte for yf alle þis present lyf be likkened to þat life þat neuer shal haue ende . it is ryht nouht .</p>	<p>In þis day shulde we neuere cese of good werkinge . so þat þe deuel fynde vs neuere vnoccupied . ffor we witen not how longe it shal laste . ffor &lt;why&gt; þe nyght of bodily deith cometh as a theef . in þe whiche night oure lymes are bounden oure wittes are refteft from us . and þanne mown we no good werk werken . But eche man shal resseyue after here dedes heere . ioye or torment . ¶ We lyuen heere but in a poynt . þat is þe leste thing þat may be . ye . and lesse þan a poynt . ffor if al þis present lyf be likned to þat lyf þat neuere shal haue ende / it is riht nouht . ¶</p>	<p>for this day shuld we neuer cese of good werkes worchlyng so that the deuyll fynde vs neuer vnoccupied for we wote nat how long hit shall laste . ¶ ffor why the nyght of bodily dethe cometh as a theef in the whych nyght oure lymes are boundyn oure wyttes ar refte fro vs . And than mowe we no good werke worke but euery man shall resceue after his dedys eyther ioy or torment for we lyuen here but in a poynt . that ys the leste thing that may be . yee and lesse then a poynt for yef all this present lyfe be lykened to that lyfe that neuer shall haue ende hit ys ryght nought . ¶</p>
16	<p>In puncto viuimus . immo minus puncto . quia si totum tempus nostrum eternitati comparetur nichil est ¶</p>	<p>How may we þan with outen greuous [f.90v] dampnacion waste and destroye þis shorte tyme þat is lent us here to loue god yn . and so do goode werkes . thurh whilke we shulde come to þe blysse of heuen þurh vanyte and loue of þe worlde and alle day stonde ydel . But lord god turne vs and we shal turne to þe . hel þow vs and we shal be hole</p>	<p>How may we þanne with oute greuows dampnacion . waste and destroye þis shorte tyme þat is lent us heere to loue god inwardly . and to do goode werkes . thoruh which we shulden come to þe blisse [f. 141v] of heuene / in vanitee and loue of þe world . and al day stonde ydel . ¶ But lord god turne us . and we shul be turned to þee . hele þou us / and we shul be hoolde .</p>	<p>as who sayeth withouten the we mow neuer be turnyd fro synne ne helyd of oure syknesse . ¶ But many ther ben that ben nat helyd . but her woundes ben corrupte and roten for today they turne hem to god . And to morow they ben turned fro god . Today they do penaunce for her syn . And to morow they goon ayene to the same syn lyke vntyll an hounde that turneth ayene to hys castyng . ¶</p>
22	<p><i>Conuerte nos domine et conuertemur ad te . Sana nos domine et sanabimur .</i></p> <p>multi autem sanantur . set corrumpuntur vulnera eius et putrescunt . quia hodie ad deum sunt conuersi . et cras a deo sunt aduersi . hodie penitentes . cras ad mala pristina redeunt .</p>	<p>As who seith . with oute þee we mown neuere be turned fro synne / ne be helde of oure seknesse / ¶ But many þer are þat are nouht heled . but þeir woundes are corruped and roten for today þay turne þaim to god . and tomorow þai are fro god . Today þai do penaunce for þaire synn . and tomorowe þei goo agayne to þe same synne like vntile an hounde þat turneth ayeyn tile his vomete /</p>	<p>as who seyth withouten the we mow neuer be turnyd fro synne ne helyd of oure syknesse . ¶ But many ther ben that ben nat helyd . but her woundes ben corrupte and roten for today they turne hem to god . And to morow they ben turned fro god . Today they do penaunce for her syn . And to morow they goon ayene to the same syn lyke vntyll an hounde that turneth ayene to hys castyng . ¶</p>	<p>as who seyth withouten the we mow neuer be turnyd fro synne ne helyd of oure syknesse . ¶ But many ther ben that ben nat helyd . but her woundes ben corrupte and roten for today they turne hem to god . And to morow they ben turned fro god . Today they do penaunce for her syn . And to morow they goon ayene to the same syn lyke vntyll an hounde that turneth ayene to hys castyng . ¶</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
28	<p>De talibus dictum est:  <i>Curatimus Babilonem et non est sanata</i> . quia ad christum non est perfectum conuersa . Quid enim est conuersio ad deum . nisi auersio a mundo a peccato . a diabolo et a carne . Quid est iterum auersio a deo . nisi conuersio ad bonum delectabile ad delectabile speciem creature . ad opera diaboli . ad voluntates carnis . et mundi non incesso pedum ad deum conuertimur . set mutacione affectum et morum ¶</p>	<p>Of swilke men is writen in holy writte thus  we haue curede babiloun . but it is nouht made hole for it is nouht turnede parfely to god . What is be turnyng to god . Sobely a turnyng a way fro þe worlde fro synne . fro þe fende and fro þe flesshe . What is efte sonys a turnyng a way fro crist / Nopinge but a turnyng to delitable and temporel goodes to þe plesyng shap of creaturis to werkes of þe fende and to lustes of þe flesshe and of þe worlde . We are nouht turnede to god with goyng of oure bodely fete . but thurh chaungynges of oure affeccions [f.91<sup>r</sup>] and oure maners /  then turne we vs vnto god . When we reyse yppe þe sharpnesse and þe hey-  hie of oure mynde vntil hym besyly thinkande and beholdande his biddinges and his counseilles þat we myht fulfill þaim in dede / And where so euere we be . what so euere we do goyng or sityng / þe drede of god gos neuer oute of oure herte .</p>	<p>Of swiche men it is writen in holy writ þus . We haue cured Babilo/ũ/n . but it is not maad hool . for it is not turned parfely vnto god . ¶ What is be turnyng to god / Soothly a turnyng away fro þe world . fro synne . fro þe feend . and fro þe flesh . What is eftsoones a turnyng away fro cryst? No thing but a turnyng to delitable and temporel good . to þe plesyng shap of creatures . to werkes of þe feend . and to lustes of þe flesh and of þe world . ¶ We are not turned to god with goyng of oure bodily feet / but thoruh changinge of oure affeccions and oure maneres . ¶</p>	<p>Of suche men ys wretyn in holy wrytte thus  we haue cured babilonye . but hit ys nat made hool . for hit ys nat turnyd parfely to god . What ys turnyng to god . Sothly turnyng away fro the worlde fro synne and fro the fende . And fro the flesshe . What ys eftsones a turnyng away fro cryste . hit ys nothyng but a turnyng to deliytable and temporall goodys to the plesyng shap of creatures to werkes of the fende . And to lustes of the flesshe . And of the world . We ben nat turned to god with goyng of bodily feete . but thorow chaungyng of oure affeccions and oure maneres . ¶</p>
36	<p>Conuersio itaque fit ad deum . dum aciem mentis ad ipsum dirigimus et eius consilia atque mandata cogitamus vt a nobis impleantur et vbicumque fuerimus perexerimus vel sederimus . timor [f.25v] dei a corde nostro non recedat ¶</p>	<p>then turne we us vnto god . when we reyse up sharpnesse and þe heighte of oure mynde vnto him . besyly thinkinge and biholdinge hise biddinges and hise counseilles þat we mihte fulfille hem in dede . And wher so euere we be and what so euere we doo goyng or sityng / þe drede of god go neuere out of oure herte . ¶</p>	<p>Panne turne we us vnto god . when we reyse vp sharpnesse and þe heighte of oure mynde vnto him . besyly thinkinge and biholdinge hise biddinges and hise counseilles þat we mihte fulfille hem in dede . And wher so euere we be and what so euere we doo goyng or sityng / þe drede of god go neuere out of oure herte . ¶</p>	<p>Thanne turne we vs to god when we rayse vp the sharpnesse of oure mynde . And the heygth of oure mynde . vn tyll hym besyly thinkyng and holdyng [f. 79r] hys biddynges and hys counseilles that we myght fulfyll hem in dede . And what som euere we do goyng or sytting the drede of god goth neuer owte of oure hert. ¶</p>
41	<p>Non loquor de timore qui penam habet . set de eo qui est in caritate . quo . reuerenciam exhibemus presentie tante magestatis et semper timemus ne ipsam vel in modico offendamus . Sic siquidem dispositi ad deum recte conuertimur . a mundo auertimur . ¶</p>	<p>I speke not of þat drede þat has peyne þat is a brale drede þat only absteyne fro synne for drede of peyne of helle . not for þe loue of god . ne for lufe of vertue and of ryhtwysnesse . but I mene of lufe drede þat is when þe childe dredes for to offende þe fader thurh þe whilke lufe drede . we beholde what reuerence what honoure and wirrshipe we may gif to so grete and so worpi a Maieste euere more dredande to greue or to offende it .</p>	<p>I speke not of þat drede þat hath peyne þat is a thral drede þat oonly absteyneth fro synne for drede of þe/peyne of helle not for þe loue of god . ne for þe loue of vertu and of [f. 142r] rihwysnesse / but I mene of loue drede . þat is when þe chyld dredeth for to greene þe fader . thourh þe whiche loue drede / we beholde what reuerence . what honour and wurshipe we may yive to so gret and so wurpi a maiestee . euermore dredyng to greue or for to offende it. ¶</p>	<p>I speke nat of that drede that hath peyn that ys a thrall drede that oonly absteyneth fro synne . for drede of peyn of hell nat for the loue of god neyther for the loue of vertewe and of ryghtwysnesse . but I mene of loue drede . that ys when the chylyde dredeth for to offende the fader / thorough the whyche loue drede we beholde what reuerence what honoure and worslyp we may yeue to so gret and so worthy a mageste euermore dredyng to greue . or to offende hit. \ /</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
46	<p>Auerti autem a mundo nichil aliud est quam omnes delectaciones eius postponere . et amaritudines eius libenter pro Christo sustinere . et dare obliuioni omnes ocupaciones inutiles . et negocia secularia quatenus animus noster in toto ad deum conuersus . omnia que in mundo sunt amanda vel querenda medullitus moriatur ¶</p>	<p>To &lt;be&gt; turn&lt;ede&gt; away fro þe worlde . is not ellys but for to caste be hynde and forto for yette all þe delectacions and delyses of it . and to suffre gladly and mekely for cristes lufe alle tribulacions and anguysshes of it . and putte away alle vnprofitable occupacions and worldly nedes / So þat our herte alle holy and parfitely turnede to god . may gladly and [f.91] merily dye til ale þinge þat may be lufede or geten in þe worlde /</p>	<p>To be turned away fro þe world / is nouht ellis but for to caste bihynde and to foryete alle þe delectacions and delices of it . and to suffre gladly and meekely for crystes loue alle tribulacions and anguissches of it . to putte away alle vnprofitable occupacions . and worldly nedes . Soo þat our al holly and parfytylly turned to god / may gladly and merily dye to alle thinge þat may be loued or geten in þe world. ¶</p>	<p>To be turned away fro the world ys nat elles but forto caste behynde and forto foryete all the delectacions and delytes of hit and to suffer gladly and mekely for crystes loue all tribulacions and anguysshes of hit . and put away all vnprofitable occupacions and worldly nedys . so that our hert all holy and perfyely turned to god . that hit may gladly and meryly dye</p>
52	<p>Extensus igitur et dilatatus ad superna desideranda . deum ante oculos semper habeat . quasi ipsum indefesse intueretur sicut psalmista ait:</p>	<p>And when it is þus spered and made brode þurh heuenly desires þat is þen euermore haue god before þe eyen of þe soule as þof it sawe god with oute cesyng as þe prophete says ¶</p>	<p>And when it is þus spred out and maad brod thornh heuenly desires / þat it þanne euermore haue god before þe eyen of þe soule . as if he seye god withouten cessyng . as þe prophete seith . I sette oure lord euermore in my sight . Nouth for a short tyme . as doon alle þese þat setten al erþely þing þat is fair and louely . bifore þe eye of here soule . whiche þei biholde and coueyte . and haue here ioye and here delite inne. ¶</p>	<p>and that thow euermore haue god before the eyen of the soule . As though hit sawe god withoute cesyng. ¶ As the prophete seyth I shall sette oure lord euermore in my syght nat for short tyme as doon all these that settyn all erthely thyng that ys fayre and louely before the [col. b] eyen of her soule . Whyche they beholdyn and conuertyn and han here ioye and her delyte in. ¶</p>
52	<p><i>Prouidebam dominum in conspectu meo semper . non ad omnia sicut faciunt hij qui omne pulcrum et amabile terrenum ante oculos ponunt quod contemplantur in quo delectantur . et quo frui concupiscunt ¶</i></p>	<p>I sette oure lord euermore in my syght . nouth for a short tyme as done al þose þat settene al erþely þinge þat is faire lufely before þe eye of þe soule whilke þai beholde and coueite and haue þaire ioy and þaire delyte in / And also þe prophete says eft sonys . / Myne eyen are euere more to oure lordc.</p>	<p>I sette oure lord euermore in my sight . Nouth for a short tyme . as doon alle þese þat setten al erþely þing þat is fair and louely . bifore þe eye of here soule . whiche þei biholde and coueyte . and haue here ioye and here delite inne. ¶</p>	<p>And also the prophete seith efsones myn eyen ben euermore to oure lord .</p>
62	<p>Et iterum psalmista: <i>Oculi mei semper ad dominum . quoniam ipse euellet de laqueo pedes meos . ¶</i> Patet profecto ex hijs verbis quod nisi oculos ad Christum infatigabiliter exerimus laqueum temptationis non auademus ¶</p>	<p>And also þe prophete says eft sonys . / Myne eyen are euere more to oure lordc. Sothely it is openly shewede þe þese wordes þat we . may nouht fle þe snares and þe trappes of temptacions . bot if we myhtly and with outen stynting reyse vp þe eyen of oure soule vnto god.</p>	<p>Soothly hit ys openly shewed by these wordys that we may nat fle the snares and the trappes of temptacions . but yef we myghtly and withouten stynting reyse vp the eyen of oure soule vnto god. \ / ¶</p>	<p>Sothely hit ys openly shewed by these wordys that we may nat fle the snares and the trappes of temptacions . but yef we myghtly and withouten stynting reyse vp the eyen of oure soule vnto god. \ / ¶</p>
62	<p>Ne quidem oculus cordis noster in deo figurat et ad deum perfecte commertatur . multa sunt impedimenta ex quibus aliqua ponamus . Habundancia diuiciarum . blandimenta</p>	<p>Mony lettynges þere are þat drawen a man doune þat he may not parfitely turne hym to god ne festen his eye vpon hym of whilke I shale shewe some . habundance of erþely riches .</p>	<p>Many lettynges ther ben that drawen a man doune that he may nat parfitely turne hym to god . ne festen his eye vpon him. Of whiche I shal shewe summe. ¶ Habun- [f. 142v] daunce of</p>	<p>Many lettynges ther ben that drawen a man doune that he may nat parfitely turne hym to god . ne festen his eye vpon hem . Of the whyche I shall shewe summe / Abondaunce of</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-12lv) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
65	<p>mulierum . forma [f.26r] sine pulcritudo inuentus ¶</p> <p>Hic est triplex funiculus qui difficile rumpitur . Rumpendus tamen est et pro nichilo habendus vt Christus ametur ¶</p> <p>Qui enim Christum amare vere desiderat non solum sine tristitia . verum et cum omni gaudio omnia que impedire poterunt abicit . et nec patri nec matri nec sibi ipsi in hac causa parcat . Non accipit vultum alicuius violentia[m] omnibus infert . obstacula cuncta confringit parum sibi videtur quicquid facere potest vt deum amet ¶</p>	<p>blaundissynge and fagyngs of wommen / shappe and fairenesse of youngehede /</p> <p>This is a pre folde corde pat is ful harde to breke / Neuerpeles it behoues nedes to be broken and sette at nouht / if crist shal be loued /</p> <p>ffor who so desires truly for to lufe ihesu crist / [f.92] nouht oonly with outen heuynesse . but with fulle gret ioy and gladnes he forsakes and castes away ale ping pat may lete hym yee in pis case he spares neiþer fader ne moder . ne yet hym owen self . ne takes no comfort of any erþely þyng . he dos violence to ale / he brekes alle obstaciles and lettyngis . him þynkes it bot lytel ale þat he may do . so þat he myht loue ihesu crist /</p>	<p>erþely richesse . blaundissynge . and faginge of wommen . shap and fairnesse of yonghede . ¶</p> <p>Pis is a threfold corde þat is ful hard to breke . ¶ Neuerpeles it bihooueth nedes to be broken and set at nouht if crist shal be loued .</p> <p>ffor who so desireth trewly for to loue ihesu crist / nouht only with oute heuynesse . but with ful gret ioye and gladnesse . he forsaketh and casteth away alle thinge þat may lette him . ye in þis caas he spareth neiþer fader ne mooder . ne yit his owen self . ne taketh no counfort of any erþely thing . He dooth violence to alle . he breketh alle obstaciles and lettynge . Him thinketh it but litel al þat he may do . So þat he mihte loue ihesu crist .</p>	<p>erthely rychesse . blaundyssshyng and fagyng of wemen . shap and fante-nesse of yonghthede .</p> <p>Thys ys a threfold corde that ys full harde to breke . ¶ Neuertheles hit behoueth nedys to be brokyn and sette at nought . yef cryste shall be loued . for who so desyreth trewly for to loue ihesu cryste . nat only withouten heuynesse . but with full grete ioye and gladnesse . he forsaketh and casteth away all thing that may let hym . ¶ Yee and in this case who spareth neyther father ne moder ne yet hym owne self ne taketh no comfort of any ertheley thing . he doth violence to all . he breketh all obstaciles and lettynge . hym thynketh hit but lytyll all that he may do . so that he myght loue ihesu cryste .</p>
73	<p>Volat a vicijs quasi ebrinus ad ea que seculi sunt non respicit solacia . immo in deum se totum dirigens pene exteriores sensus amittit totus intus colligitur totus in Christum eleuatur vt cum ipsum videntes contristatum putant vehementer gaudet ¶</p>	<p>he flees fro synne as a drunken man he has none eye ne no beholding to no maner comforte of þe worlde . ne of fleshly solace . bot he gifes him self so holy inwarde to god . þat wel neye he has loste ale outwarde wittis / he is ale gederd with yne hym selfe and ale reysed vp into ihesu crist . þat who so sey him he shulde wen þat he were heuy or sori bot sekerly he has ful gret ioy .</p>	<p>to no manere counfort of þe world ne of fleshly solace / but he yiveth him self so holly inwarde to god / þat wel nigh he hath lost alle outward wittes . He is al gadered with inne him self and al reysed up into ihesu crist . þat who so seye him / he shulde weene he were hevi or sori but sikirly he hath ful gret ioye . ¶</p>	<p>he fleeth fro synne as a drunken man . he hath noon eyen / ne non [f. 79v] beholding to no maner comfourt of the world ne of fleshly solace . but he yeueth hymself so hooly and inwardly to god . that well nigh he hath loste all outward wyttes he ys gadered all withyn hymself . and all reysed vp in to ihesu cryst that who so syc hym he shulde wene that he were heuy or sory . but sykerly he hath full grete ioy . ¶</p>
78	<p>Set sunt plerique qui dicunt se velle ad deum conuerti . set nondum hoc implere se posse . asserunt quia per has vel alias occupaciones detinentur . quorum frigidam mentem dolendo reprehendimus . qui sine dubio si minima sintilla Christi amoris tacti essent . statim omnimoda sollicitu-</p>	<p>þer are mony þat seyn þai wolde fayn forsake þe worlde and turne hem holy vnto god . but þei sayn þei may not yette . for þei are letted purh certeyne occupacions . Whos colde soules sorouynge we reprove ffor oute doute if þei were onys touched with þe lest sparcle of þe loue of god</p>	<p>þer ben many þat seyn þei wolden fayn forsake þe world . and turne hem holly \vnto god . but þei seyn þei may not yit ffor þei ben letted with certeyn occupacions . ¶ Whose colde sorwes / sorwinge we reprove . ffor with outen doute if þei were oones touched with þe leste sparcle</p>	<p>There ys many that seyen they wolde fayne forsake the world and turne hem holy to god . but they seyen they now nat yet . for they ben letted thorow certeyn occupacions . Whos colde sowles ben sorowynge with reproof . for withouten dowte yef they were onys towelhyd with the</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
93	<p>dine quererent qua via ad dei seru-            icium peruenirent nec ab inquirendo            desinerent donec inuenirent ex-            cusacionem que eos accusat nam            multos diuicie retrahunt blandicie            mulierum fallunt et qui bene diu fe-            cerunt aliquando per illas in profun-            dum demerguntur quia pulcritudo            cito amatur et dum se amatam sentit .            cito allicitur illecta precipitatur et            peior [f. 26v] post conuersionem fit            quam ante fuit . Tunc fama dignetur            et qui laudabilis prius erat ab omni-            bus despicitur et abhominabilis repu-            tatur ¶</p>	<p>pei shulde seke als wipbe wip al maner            besines what wei bei myht come to            goddis seruice ne bei shulde not leue            sekyng vntile bei hade founden it / ¶            Bot bei feyne oft tymes a [f.92<sup>v</sup>]            maner of excusacion be whilke raper            accusis þaim / Ryches drawes mony            men obake and mony are deceyvede            þurh wymmen and sumtyme mony            þat longe tyme han lyued wele . þurh            hem are caste doune into þe depnesse            of synne and wikednesse / Ffor faire-            hed is some lufede . and when it feles            þat it is lufede . anome it cleues to .            be affeccion . and so it is cast doune            in to synne / And swilke oone is wers            after his conuersacion þan he was            before / ffor þen is his fame and his            lose defouled . and were he was be-            fore wirshipful and preisable / now is            he holden of al wlatosome and despy-            sable / ¶</p>	<p>of þe loue of god / þei shulden seeke            as swyþe with alle manere bisynesse            what wey þei mighten come to god-            des seruice. ¶ Ne þei shulden not            leue seekinge til þei hadde founden            it. ¶ But þei feynen ofte times a man-            ere of excusacion . þe which rapere            accuseth hem. ¶ Richesse draweth            many men abak . and many ben de-            sceyued thoruh wommen [f. 143r]            And sum time manye þat long time            han lyued wel / thoruh hem ben cast            down into þe depnesse of synne and            wikkednesse . ffor fairhede is soone            loued . and when it feleth þat it is            loued / anoon it cleueth too . bi affec-            cion . and so it is cast down into            synne. And such oon is wers after his            conuersacion / þan he was bifore .            ffor þanne is his fame and his lose            defowled. And þer he was bifore            wurshipful and preysable / now is he            holden of alle wlatsum and despis-            able. ¶</p>	<p>lestle sparke of the loue of god they            maner besynesse . what wey they            might com to goddys seruice . ne            they shuld nat leue sekyng tyll they            had founde hit. ¶ But they feynyn            ofte tymes a maner of excusacion .            the whyche rather accuseth hem .            Rychesse draweth many men abacke            and many men disseueth thorough            wemen . And somtyme many that            longe tyme han lyued well thorow            hem ben caste doune into the dep-            nesse of synne . for fayre hede ys            some loued . And when hit feleth that            hit ys loued / Anon hit cleueth to by            affeccion and so hit ys caste doune in            to synne. ¶ And suche oon ys worse            after hys conuersion . than he was            before for than ys hys fame and hys            loos defouled . And where he was            before worshipful and preysable            [col. b] now ys he holdyn of all wlat-            som and dyspysable. ¶</p>
97	<p>Debent ergo neophiti id est nouiter            conuersi occasiones peccandi            fugere . verba . facta . aspectusque ad            malum excitancia intencione vigili            deuitare . Quo enim est res magis            illicita . eo erit aliquociens plus de-            siderata . Insurgit diabolus vehe-</p>	<p>I sawe/ ones a man . þe whilke as            men sayde had fyftene yere tamed            his body with gret and wounderful            penance . and efterwarde he fel with            his seruantis wif . and nyght neuer            after be departid fro hir in al his lyf /            In his dyinge þei sayde when prestes            come to him / he cursyd and waryede            þaim and forsoke to take þe wirship-            ful sacramentis of holy kyrke /</p>	<p>I seigh oones a man . þe whiche as            men seyden hadde fyftene yeer            tamed his bodi with gret and wunder-            ful penaunce. And afterward he fel            with his seruantes wyf . and mighte            neuere after be departed fro hire in al            his lyfe. In his delyng þei seiden            whan preestes cam to hym he            cursede and waryede hem . and for-            sook to take þe wurshipful sacra-            mentes of holi cherche. ¶            Yunge men perfore newly turned            fro þe world / shulden flee bisily alle            manere occasions þat draweth to            synne . and eschewe thoruh a waker            entencion / alle manere woordes and            dedes stiryng to euil . ffor euere þe            more vnleefful þat a thing is in it</p>	<p>I sawe onys a man the whyche as            men sayd had xv yere tamed hys            body with grete and wonderful pen-            ance and afterward he felle with hys            seruauntes wyfe . And myght he            neuer after be departed fro her in all            hys lyfe . And in hys dying they            seyde when prestes come to hym / he            cursed and waryed hem and forsoke            to take the worshipfull sacrament of            holy churchie .            Yong men therfore newly turned fro            the worlde shullen fle besyly all            maner occasions that drawn hem to            synne . And eschew hem thorowgh a            waker entencion all maner wordys            and dedys steryng to yuell . for the            more vnleeffull that a thyng ys in hit</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>menter contra illos quos videt a se auerti et mundi ac carnis desideria accendere non desinit . ante actas delectaciones animo ingerit . desolationem penitencie proponit . et immutabilia fantasmata cogitacionum nouarum et affectionum inutilium se se excitant que prius erant sopita .</p>	<p>mykel [f.93<sup>v</sup>] more sumtyme it is coueited and desirede / þe fende ry-ses grely agayne ale swilke men as he sees are turnede fro hym . kyndelyng desires of þe worlde and of þe flessch and delectacions þat þei hade before tyme in synne he brynges agayne to paire pouht . he shewes forþe grete hardnesse and bitternesse of penaunce for to make vs yrke with hit / he rayses vp fantasies with outen nombre and new pouhtys and affeccions þat profiten nouht þe whylke were before stille and oslepe</p>	<p>self / so michel þe more sumtime it is coueyted and desired. ¶ þe feend reysed grely ayen swiche men as he seeth ben turned fro him . kyndelinge desires of þe world and of þe flesh . and delectacions þat þei hadden before time in synne / he bringeth ayen to here thought. ¶ He sheweth forth gret hardnesse and bitternesse of penaunce / for to make us irke with it. He reiseth up fantasies with oute nombre . and neewe thoughtes and affeccions þat profiten nouht . þe whiche weren bifore stille and aslepe. [f. 143v]</p>	<p>self / somoche the more somtyme hit ys coueted and desyred. ¶ The fende reyseth grely agayne all suche men as he seeth hem turned fro hym . kyndlyng desyres of the world and of the flesshe . And delectacions that they had before tyme in synne . he bryngeth ayene to her thought . he sheweth forth gret hardnesse and bytternesse of penaunce for to make vs wery with hit . He reyseth vp fantasies withouten nombre . newe thoughtes and affeccions that profyten nat . the whyche were before styll and aslepe .</p>
108	<p>Inter hec penitens viriliter se exerceat et arma spiritualia assumat diabolo et suggestionibus eius constanter resistat . carnalia desideria extinguat . semper suspiret ad amorem dei contemptus mundi a se non recedat de quo nunc est agendum .</p>	<p>¶ Amonge þese and al ober þat fallen we shalle myhtely and manly vseoure selue . and as cristes knyghtys take gostly armures of feyth . hope . and charite ffeyhtyng stalworthy ayeyns þe fende and al his suggestions . and yuel entisynges . destroyng and quenchyng alle flesshly and worldly desyres . euermore desiryng and sekyng þe lufe of god . thurh despisyng and forsakyng of þe worlde/</p>	<p>Among þese and alle oopere þat fallen we shulen myhtly and manly vseoure self . and as cristes knyghtes taken gostly armures of feith hope and charitee . fightinge stalworthy ayens þe feend and alle hise suggestions and yuele entisynges . destroyng and quenchyng alle flesshly and worldly desyres . euermore desiring and sekyng þe loue of god . thurh despisyng and forsakyng of þe world.</p>	<p>Amonge these and all other that fallen . we shall myghtly and manly vseoure sylf and as crystes knyghtes take gostly [f. 80r] armures of feythe . hope and charyite fychtyng stalworthy ayensie the fende and hys suggestions and euyl entisynges destroyng and quenchyng all flesshly and worldly desyres . euer more desyryng and sekyng the loue of god thurou despisyng and forsakyng of the worlde.</p>
114	<p>Contempnere mundum est cuncta temporalia et transitoria sine amore illorum transire hanc vitam [f. 27r] in via nichil preter deum querere . de omnibus vanis gaudijs non curare . vix necessaria accipere et si aliquid quando desint letanter ferre ¶</p>	<p>How a man shal despise þe worlde . Capitulum 2. Despisyng of þe world is nouht elles bot an ouerpassyng of al erply and failyng þinges . with outen luf of þaim . þruh feruent lufe and desire of god and heuently þinges. In þis lyf no þinge to seke bot [f.93<sup>v</sup>] god . and to accounte and sette at nouht al ioyes and flesshly comfortes of þe worlde and of þe flessch . vnnepes takyng his nedfulnesse / and if it</p>	<p>How a man shal despise þe world. Despising of þe world is nouht elles but an ouerpassing of alle ceerpely and failinge things with outen loue of hem thuruh feruent loue and desire of god and heuently things. In þis lyf no thing to &lt;seeke&gt; but god . and to accounte and sette at nouht alle veyn ioyes and flesshly comfortes of þe world and of þe flesh . vnnepes takinge hise needfulnesses. And if it</p>	<p>Howe a man shulde despyse the worlde . Capitulum secundum. Despysing of the world ys nat elles . but an ouerpassing of all erthely and failyng thynges . withouten loue of hem . thoru feruent loue and desyre of god and heuynly thynges in thys lyfe . nothyng to seke but god . And to accounte and sette at nought all veyne ioyes and flesshly comfortes of the world and of the flessch . vnnmethes takyng hys needfulness .</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
120	<p>Iste est contemptus mundi . hunc habe si non vis esse peremptus . Sic mundus contempnitur et non amatur . Omne enim quod amamus honoramus . Turpe est itaque honorare sterora quod est amare terrena hinc est quod diuites vilissimis fetoribus se seruos constituunt et gaudent se dici dominos virorum cum servi [sunt] viciorum . Quod homo homini dominetur non nature est sed fortune . Quod homo vicij subditur peruerse voluntatis est ¶</p>	<p>ony tyme wante or faile / gladly and patiently forto suffre /  pis is þe despisyng of þe worlde .  haue þow þis þat þow be not slayne þruh lufe of it / On þis manere is þe worlde despised and not lufede / Alle þinges þat we lufen . we wirchhippen / And sikirly a foule þinge it is for to worchippe mukke / and þat/ dos he þat lufes erpely þinge only for it selfe / And þerfore erpely lordes and ryche men of worldly goode maken þeim self sermantis and tharles til most vile filthe and stynke and han ioy and lykynge to be called lordes of men / here þei ben hem self seruantis of synne / Sobely þat man has lordeshipe of man it is not of kynde bot oonly of happe and fortune / bot þat a man is sugget vnto synne it comes oonly of a wikkede wile .</p>	<p>any tyme wante or faile / gladly and patiently for to suffre. ¶  Haue þou þis . þat þou be not slayn thourh loue of it. ¶ On þis manere is þe world despised and not loued.  Alle thinges þat we louen / we wurshpen . And sikerly a foul thing it is for to wurshipe mukke / and þat dooth he þat loueth erpely thing oonly for it self. ¶ And þerfore erpely lordes and riche men of worldly good / maken hem self seruauntes and thralles to most vile filthe and stink . and han ioye and likynge to be called lordes of men / þer þei ben hem self seruauntes of synne . Soothly þat man hath lordshipe of man . it is not of kynde / but oonly of hap and fortune . But þat a man is subiect vnto synne / it cometh [f. 144r] oonly of a wikkede wil. ¶  Do away þerfore þis euele wil . and þou shalt be maad free fro þe feend and fro sinne . Make þe seruaunt of rithwysnesse . þe whiche techeth þe nouht for to loue erpely thinges. ¶  þe loue of god and þe loue of þe world / ben euen contrarye . and þerfore þei mai not dwelle to gidere in a soule. ¶  þe bedstede is so narwh / þat it bihoueth nedes þat oon to falle out .  And þerfore þei may not dwelle to gidere. ¶ þe clenner and þe more fully þou castest out coueityse and erpely loue / þe more feruently and brennyngely shalt þou taste and feele þe loue of god. ¶ And þe more þi coueityse is / þe lasse is þi charitee. ¶  A þou wreccede soule what seekest þou in þe word . wher þou seest wel</p>	<p>And yef hit any tyme wante or fayle / gladly and patiently for to suffre .  Thys ys the dyspysng of the world .  ¶ Haue thou thys that thou be nat slayne thorow loue of hit . On thys maner ys the world dyspysed and nat loued . All thinges that we louen we wurshypen . and sykerly a foule thyng hit ys . forto wurshyp muk .  And that doth he that loueth erthely thyng oonly for hit self. ¶ And therefore erthly lordes and ryche men of worldly good maken hemself seruauntes and thralles to moste vyle fylthe [col. b] and stenche . and han ioye to be called lordys of men .  there they bene hemself seruauntes of syn . Sothly that a man hath lordshyp of man hit ys nat of kynde . but oonly of happe and fortune . but that a man ys suged to syn hit cometh oonly of wykked wyll. ¶  Do away therefore thys wycked wyll . and thou shalt be made free fro the fende . And free fro synne . and made the seruaunt of righthwysnesse the whyche techeth the nat forto loue erthely thynges. ¶ The loue of god . And the loue of the world ben euen contrarye . And therefore they may nat dwelle togeder in a soule .  the bedstede ys so narowe that hit behoueth nedys that oon to falle oute . And therefore euer the clenner and the more fully thou castest oute coueityse and erthely lust / the more feruently and brennyngly thou shalt taste and fele the loue of god . and euer the more thy coueityse ys . the lesse ys thy charyte. ¶  A thou wreched soule what seekest thou in thys world? Where thou</p>
129	<p>Aufer ergo malam voluntatem et liber eris a diabolo effectus seruis iusticie que te docet mundana non amare . Contraria enim sint cupiditas mundi et amor dei . nec in eodem requiescunt simul.</p>	<p>Do away þerfore þis yuele wille and þow shalt be made free fro þe fende and fro synne made þe seruaunt of rithwysnesse þe whilke teches þe nouht for to lufe erpely þinges / The lufe of god . and þe lufe of þe [f. 94] worlde are euen contrary / and þerfor þei may not dwele togydere in a soule</p>	<p>Do away þerfore þis euele wil . and þou shalt be maad free fro þe feend and fro sinne . Make þe seruaunt of rithwysnesse . þe whiche techeth þe nouht for to loue erpely thinges. ¶  þe loue of god and þe loue of þe world / ben euen contrarye . and þerfore þei mai not dwelle to gidere in a soule. ¶  þe bedstede is so narowe / þat it bihoueth nedes þat oon to falle out .  And þerfor ay þe clenner and þe more fully þow castis oute coueitysse . and erpely lufe þe more feruently and brennyngly shalt þow taste and fele þe lufe of god . and ay þe more þi coueityse is / þe lesse is þi charite /</p>	<p>Do away therefore thys wycked wyll . and thou shalt be made free fro the fende . And free fro synne . and made the seruaunt of righthwysnesse the whyche techeth the nat forto loue erthely thynges. ¶ The loue of god . And the loue of the world ben euen contrarye . And therefore they may nat dwelle togeder in a soule .  the bedstede ys so narowe that hit behoueth nedys that oon to falle oute . And therefore euer the clenner and the more fully thou castest oute coueityse and erthely lust / the more feruently and brennyngly thou shalt taste and fele the loue of god . and euer the more thy coueityse ys . the lesse ys thy charyte. ¶  A thou wreched soule what seekest thou in thys world? Where thou</p>
137	<p>O misera anima quid in mundo queris vbi omnia transitoria et decep-</p>	<p>A þow wrecced soule what sekess þow in þe worlde . where þow sees</p>	<p>A þou wreccede soule what seekest þou in þe word . wher þou seest wel</p>	<p>A thou wreched soule what seekest thou in thys world? Where thou</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
142	<p>toria cernis . ea te cicius decipiunt  que tibi magis blandiuntur . Cur de  rebus mortalibus satagis . cur res  perituras tanto affectu cupis . Nonne  vides quod cicius periuunt quam ad-  quiruntur .</p>	<p>welc þat alle þinges are passande and  deceyuande / þoo þat most fagen and  plesen þe / sonnest gon away and  deceyuen þe / wherto art /thou/ so  besy for dedely þinges / And wherto  coucuyts þow with so grete affection  swilke þingis as þow knowes welle  shalt perysh and were away / Sees  þow not þat sommere þei passen away  þen þei may be geten /</p>	<p>bat alle thynges ben passinge and  desceyuinge . þo þat most fagen \ i.e.  flateren / and plesen þee / soonest  goon away and desceyuen þee. ¶  Wherto art þou so bisy for dedly  thynges . and wherto coueytest þou  with so gret affection / suiche  thynges as þou knowest wel shulen  perishe and were away / Seest þou  not þat soonere þei passen away þan  þei may be geten /</p>	<p>seest well that all thynges ben pas-  syng and disseuyng the that most  fagen the and plesse the . sunnest gon  away and disseyuen the . wherto art  thow so besy for dedly thynges . And  wherto couetest thow with so grete  affeccion suche thynges as thow  knowest well shall perysshe and  weere away. ¶ Seest thow nat that  sommer they passen [f. 80v] away  than they may be gotten .</p>
142	<p>set scio vbi habitas . vbi sedes est  Sathane . qui oculos tuos cecauit . et  per prestigia tua tibi illudit . vt cu-  peres fugiencia et amares odibilia .  et euanescitibus adhereres . Set sic  te fundans super fallice fundamen-  tum cum tu stare putaueris cades in  ignem .</p>	<p>Bot I wote where þow duellest . þere  is þe sete of þe fende / ffor he has so  blynded þe . and þurh his  &lt;quenteise&gt; deceyued þe / þat þow  coueites and desires . fleande and  passande þinges . and so þow lufes  þat þou shulde hate / And þow de-  spises lastande þinges / and cleues to  þat þinge þat is varyschynge away /  And so þow art sete [f.94] and  groundede vpon a wayke and dece-  yuable grounde . and perfore when  þow wenest þi selfe forto stonde .  þow shalt falle in endeles fire /</p>	<p>But I wot þat where þow dwellest /  here is þe sete of þe feend . ffor he  hath so blynded þee . and thoruh his  queynise desceyued þee / þat þou  couetest and desyrest fleeing and  passinge thynges. And so þou louest  þat / þat þou shuldest hate. And þou  despiset lastinge thynges and cleuest  to þat thing þat is vanishinge away.  And so þou art sette and grounded  upon a weyke and desceyuable  grounde. And perfore whan þou  weenest þi self for to stonde / þou  shalt falle in eendeles fyre. ¶</p>	<p>But I wote where thow dwellest .  theree as ys the seete of the fende .  for he hath so blyndyd the . and  thorow hys queynitise disseued the .  Thow couetest and desyrest faylyng  and passyng thynges / And so thow  louest . that . that thow shuldest  hate . And thow dyspysset lastyng  thynges. And cleuest to that thyng  that ys varysslyng away . And thow  art set and grounded upon a weyke  and a disceuable grounde. ¶ And  therfore when thow weneest thyself  forto stande thow shalt fall in to  euerlastyng fyre. ¶</p>
149	<p>habundantes in temporalibus habundan-  cia per quinque que amant decipiun-  tur . per diuicias . per dignitates . per  voluptatem . per potestatem . per  honores . hec alligant eos in pecca-  tis . stringunt in culpis huius vincuntur  defectionibus . nec soluantur nisi  per mortem . set tunc est nimis tarda  solucio quando non restat nisi eterna  dampnacio .</p>	<p>þei þat duellen in habundance of  worldly ryches / þe secunde is erpely  worldly dignitee / þe bridd is erpely  powere þe fet/w/h is lufe of þaire  flessh . And þe fyfth is wayne wor-  schippes and honoures / þese con-  streyne þaim in synne and byndes in  wickednesse . with þese lustes and  delectacions are þai bounden so fast /  þat mony may not be lesed fro þaim  tyle deþe come / but þen is ouerlate  lesyng / when nouht foloues aftere  but endeles dampnacion /</p>	<p>þei þat dwellen in [f. 144v] habun-  dauce of worldly richesse / ben de-  sceyued bi fyue thynges whiche þei  louen. ¶ Þe firste is richesse . þe  secunde is worldly dignite . þe  thridde is erpely power . þe feerþe  is loue of here flesh . and þe fift is  veyne wurshipes and honoures. ¶  þese constreyne hem in sinne . and  bynden hem in wikkednesse. ¶ With  þese lustes and delectacions ben þei  bounden so faste / þat many mown  not be loosed from hem til deth  come . but þanne is ouerlate loos-  inge . Whan nouht folweth after . but  eendeles dampnacion. ¶</p>	<p>They that dwellen in abundance of  worldly rychesse ben disseued by  fyue thynges . ¶ The first ys .  Rychesse. ¶ The secunde ys worldly  dignyte. ¶ The thryd ys worldly  power. ¶ The iij<sup>th</sup> ys loue of the  flessh . And the v<sup>th</sup> ys veyne wor-  shyppys and honoures . These con-  streyne hem in synne and byndeth  [im] wykkednesse . with these lustes  and delectacions they ben so faste .  that many may nat be losed fro hem  tyll deth come . but than ys ouerlate  losyng . Whan there foloweth nought  after . but eendeles dampnacion. ¶</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]	
155	<p>hec impediunt a contemptu mundi .  ab amore dei . a cognicione sui . ab  appetitu celestis regni . Nemo quippe  saluari poterit nisi mundum fugerit et  omnia que in eo sunt amare desierit .  Desistat ergo dum calor est in cor-  pore . et adhuc pulcra etas resiat  iuuentutis . Quid enim delectabit  illum qui ad amandum Christum se  disponit . luuentutem suam calcabit .  fortitudinem suam ad deum custodit  diuicias pro nichilo ducet quia fallax  gracia et vana est pulcritudo aduertet  ¶</p>	<p>besse fyne lettyn . a man fro despi-  syng of þe worlde / fro þe lufe of  god / fro knowyng of hym selfe and  fro appetit and couetise of þe kyng-  dome of heuen for sykiry þer may  no man be saufe bot if he fle þe  worlde and leue to lufe ale þat is þer  in / Late vs perfore begyne whils we  are hole and þe hete of oure young-  hede is with vs . lest þat we be taken  with deth or we witte . And seeke  space of penaunce and may noon  fynde for he þat abydes of amend-  inge whils he may no more synne .  synne leues hym and he not synne /  And perfor he is worthi no mede of  god / [f.95] Bot what may lyke or  plesa hym þat disposes hym forto  lufe ihesu crist / he shal defoule his  youthehede he shal kepe ale his  strenthe vnto god / Alle rychesse and  honours of þe worlde shale he  acounte and set at nouht . hym shale  pinke þat alle bodily fairnesse / is bot  fals and veyne toy and nouht worth .</p>	<p>besse fyne lettyn a man from despis-  inge of þe word . from þe loue of  god . from knowinge of hem self .  And from appetite and couetise of  þe kingdom of heuene . ffor sykiry  þer may no man be saaf / but if he  flee þe worlde . and leue to loue al þat  is þer inne . ¶ Lete us perfore biginne  whyte we ben hoolle . and þe hete of  oure yonghede is with us / lest þat  we be taken with deth er wee wite it .  and seeke space of penaunce and  mown noon fynde . ffor he þat abi-  deth of amendinge til he may no  more sinne / sinne leueth him . and  he not sinne . And perfore he is wurþi  no mede of god . But what may like  or plesa him þat disposeth hym fulli  for to loue ihesu crist / he shal de-  foule his yonghede . he shal keepe al  his strengthe vnto god . Alle richesses  and honours of þe world shal he  counte and sette at nouht . ¶ Him shal  thinke þat al bodily fairnesse it is but  fals and veyn ioye . and nouht  woorth .</p>	<p>These v lettyn a man fro dispysyng  of the worlde . fro the loue of god .  fro knowyng of hymself . And fro  apetyte and fro couetyse of the kyng-  dom of heuen . for sykiry ther may  no man be sauyd but he fle the  worlde . and leue [col. b] to love all  that ys synne . Late vs therfore be-  gyne whyles we been hoolle and the  heete of oure yongthede ys with vs .  leste that we be taken with deth or  we weten . And seeke space of  penaunce and mown noon fynde . for  he that abydeeth of amending in to  the tyme he may no more synne /  synne leueth hym and he nat synne .  And therfore he ys nat worthy no  mede of god . ¶ But what may lyke or  plesa hym that disposeth hym fully  for to loue ihesu cryste . he shall nat  defoule hys yongthede . he shall kepe  all hys streyngh vn to god . all  rychesse and honours of the world  shal be accounted and set at nought .  he shall thynke that all bodily fayre-  nesse ys but false and veyne ioye and  nought worthie . ¶</p>	<p>What shall I sey more? He despyseth  parfyely all thynges of this world  that passeth away as a shadow . ¶ A  thow flesshly loue what fyndest thou  in thy flesh . that thou hast so grete  delyte in hit . yef thou haue ioye and  delyte in shappe and fayrenesse of  body . Why beholdest thou nat what  ys hyd withyn in thy skyn . knowest  thow nat well what fayrenesse of  flesh ys but an helyng of foulnesse  enclynyng and norysshyng of corrup-  cion . And ofte sythe cause of perdi-  cion and erdeles dampnacion . ¶</p>
167	<p>Quid per singula discurram perfecte  contempnit omnia que in hoc mundo  transcunt velut vmbra . O carnalis  amor quid in carne reperis quia in ea  sic delectaris . placet tibi forma . vel  forte si in pelle gloriaris . quid sub  pelle latet . cur non attendis . an ne-  scis quod pulcritudo . velamen est  turpitudinis . fomes corrupcionis . et  sepe causa dampnacionis .</p>	<p>What shal I sey more / he dispises  parfityly ale þinges of þis worlde . þat  passen away als a shadowe / A þow  flesshly lufe what fyndes þow in þe  flessh þat þow hast so grete delyte in  it / ¶ If þow haue toy and delyte in  shappe and fairhede of body / why  beholdes þow not what is hydde with  inne in þe skynne / knowes þow not  wete þat fairenesse of flesh is bot an  hillynge of foulnesse . enclynyng  and norischyng of corrupcion and  oft sithe cause of perdition and  endeles dampnacion /</p>	<p>What shal I sey more? He despiseth  parfityly alle thinge of þis world þat  passeth away as a shadowe . ¶ A þou  flesshly loue . what fyndest þou in þe  flesh . þat þou hast so grete delyte in  it / If þou haue [f. 145r] ioye and  delyte in shap and fairhede of bodi /  whi biholdest þou not what is hid  with inne in þe skyn . knowest þou  not well þat fairnesse of flesh is but  an helinge of foulnesse . enclinyng  and norisshyng of corrupcion . and  ofte sibes cause of perdition and  eendeles dampnacion / ¶</p>	<p>What shall I sey more? He despyseth  parfyely all thynges of this world  that passeth away as a shadow . ¶ A  thow flesshly loue what fyndest thou  in thy flesh . that thou hast so grete  delyte in hit . yef thou haue ioye and  delyte in shappe and fayrenesse of  body . Why beholdest thou nat what  ys hyd withyn in thy skyn . knowest  thow nat well what fayrenesse of  flesh ys but an helyng of foulnesse  enclynyng and norysshyng of corrup-  cion . And ofte sythe cause of perdi-  cion and erdeles dampnacion . ¶</p>	

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-12lv) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
174	<p>sufficiat ergo tibi despectis ceteris          amare deum . laudare . esse cum          deo . gaudere cum deo [f. 28r] non          recedere a deo . Set illi inextinguibili          desiderio adherere . ad contemptum          mundi . ipse mundus nos compellit          qui tot miseris plenus est . in quo          malicia perseuerans . persecucio con-          quassans . inuidia tabescens detrac-          cio corrodens . false impositions          criminum . amartitudo scandalorum .          vbi omnia confusa . omnia inordinata          vbi nec iusticia diligitur nec veritas          approbatur . vbi est fidelitas infidelis          et crudelis amicia que in prosperi-          tate stetit et in aduersitate desit .</p>	<p>Lat it perfore suffice vnto þe . ale          ober þingis dispisede and set at          nouht / to lufe god . to loue god . to          be with god . to ioy in god . not for to          go fro god . bot for to cleue to hym          þurh continuel and brennyng de-          sire / Ffor to despice þe worlde / þe          worlde it selfe it steres vs . þe whilke          is ful of so many wretchednesse ¶          ffor in it is malyce lastyng . perse          [f.95]lucion dounthristyng . envie          defaillinge . Bacytyng . knawynng .          fals impositions of crymes . and          bitternesse of sclaudres . where ale          þinges are confused . Ale þinges          inordinate / where neiþer ryhtwis-          nesse is lufuede . ne sobefastnes is          approued /</p>	<p>Lete it perfore suffice vnto þee . alle          oobere thynges dispised and sette at          nouht / to loue god . to be with god .          to ioye in god . Not for to go fro          god / but for to cleue to him thourh          continuel and brennyng desire . ¶          Ffor to despise þe world / þe world it          self stireth us . þe whiche is ful of so          many wretchednesses . ffor in it is          malice lastinge . persecucion doun          thristinge . enyve defaillinge . bacyty-          inge gnawinge . false impositions          and crimes and bitternesse of skaun-          dres . where alle thynges ben con-          fused . alle thynges inordinate .          Where neiþer rihwysnesse is toned /          ne soothfastnesse is approued . ¶</p>	<p>Late hit therfore suffice [f. 81r] to          the . all other thynges dyspyse and to          sette at nought . to loue god and to          lofe god . and to be with god . to ioye          in god . And nat forto go fro god .          but forto cleue to hym thow con-          tynuell and brennyng desyre . ¶ Ffor          to dispise the world . the world hit          sylf stireth vs the whyche ys full of          so many wretchednesses . for in hit ys          malyce persecucion . dounne thre-          styng . enyve . diffamyng          bacytyng false impositions of          crimes and bitternesse of sclaudres .          Where all thynges ben confused . all          thynges inordynate Where neyther          ryghtwysnes ys louted . neyther soth-          fastnes ys aproued . ¶</p>
182	<p>Et alia sunt que mouere nos possunt          ad contemptum mundi . mutabilitas          temporis . breuitas vite presentis .          certa mors incertus mortis euentus .          stabilitas eternitatis . vanitas rerum          presencium . veritas futurorum .          Elige quod vis . si diligis mundum          peribis cum mundo . si amas Chris-          tum regnabis cum illo ¶</p>	<p>Also ober þinges þer are þat shulde          stere vs forto despise þe worlde þat is          þe chaungynge of tyme . shortnesse          of þis life . Deth þat is certeyne . þe          comynge of deth þat is vnberteine /          Sstabilnesse of euerlastyngnesse .          vanyte of þinges þat are nowe . And          sothfastnes of þinges þat are to          come / Chese perfore what þow wilt /          if þow luf þe worlde þow shalt pery-          sche with þe worlde . and if þow lufe          ihesu crist þow shalt regne and be          kyngye with hym in endelees blysse /</p>	<p>Also oobere thynges þer ben þat shul-          den stire us for to despise þe world .          þat is þe chaungynge of tyme . short-          nesse of þis lyfe . deth þat is certeyn .          þe comynge of deth þat is vnberteyn .          Stableness of euerlastyngnesse .          vanyte of thynges þat ben now . and          soothfastnesse of thynges þat ben to          come . ¶ Chese perfore what þou          wilt . If þou loue þe world / þou shalt          perisse with þe world . And if þou          loue ihesu crist / þou shalt regne and          be king with him in eendeles blisse .</p>	<p>Also other thynges ther ben that          shuld stire vs forto dyspyse the world          that ys the chaungyng of tyme .          shortnes of thys lyfe . deeth that ys          vncertayn . ¶ The comyng of deth          that ys so vncerteyn stabylnesse of          euerlastyng vanyte of thynges that          ben now . And sothfastnesse of thyn-          ges that ben to come . ¶ Chese ther-          fore what thow wilt . yef thow loue          the world . thow shalt peryssh with          the world . ¶ And yef thow loue ihesu          Cryste . thow shalt reygne and be          kyng with hym in endeles blysse .</p>
189	<p>Capitulum tercium . de paupertate</p> <p><i>Si vis perfectus esse vade et vende          omnia que habes et sequere me in          descendo que mundi sunt et imi-          tando que Christi sunt indicat esse          perfectionem . Non enim omnes qui          bona sua derelinquerunt Christum</i></p>	<p>Of wilful pouerte . Capitulum ter-          cium.</p> <p>If þow wilt be parfite / goo and selle          ale þat þow has and yeue to pore          folke . and come and folowe me . In          þis two / þat is in forsakyng of          worldly þinges . and in folowyng of          crist / is hevest parfencion / Bot</p>	<p>Of Wilful pouerte. \Capitulum          tercium./</p> <p>Iff þou wilt be parfite / go and selle          all þat þou hast and yive to poore          folk . and come and folwe me . ¶ In          þese two . þat is in forsakinge of          worldly thynges . and in folwyng of          [crist] / is hievest perfeccion . ¶ But</p>	<p>Of wyfull pouerte. Capitulum iij          . . [col. b]</p> <p>Yef thow wilt be parfite . Go and          syll all that thow haste . and yeue to          pore folk . and come and folow me . ¶          In these two that ys in forsakinge of          worldly thynges and in folowyng          Cryste . for som ben worse after they</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
194	<p>sequuntur . nam non nulli post descriptionem bonorum suorum peiores sunt quam ante fuerunt .</p> <p>Tunc enim deseruunt detraccioni proximorum suorum bonam famam auferre non pertumescunt tunc inuidia tabescunt malicia frendent . alius se preponunt . statum suum laudant . alios quoslibet vituperant et condemnant .</p>	<p>sopely al men þat forsaken worldly þinges foluen not crist / ffor sume are worse aftre þey haue forsaken þeire gudēs þen þei were before</p> <p>þen [f.96] .yeue þei þaim to bacbitynge of þaire euen cristen . þei/drede not to do away and lesen þe gude fraame and lose of þeire euen cristen . þen ar þei ful of envie . þei freten in malice / þei sette þaim selfe before al oþer in þaire owne syht / þei louue and preyse . þaire owne state and degre / and blames and dampnes oþer mennys lyvinge /</p> <p>How troves þow þe fende has deccuyede swilk maner of men . þe whilke haue neiþer þe worlde ne god . whom þe diuerse wrongeways of errors and wikkednesse / he ledes to euerlastynge peyne and dampnacion /</p>	<p>soothly alle men þat forsaken worldly things folwen [f. 145v] not crist . ffor summe ben worse after þat þei haue forsake here goodes / þan þei were before. ¶</p> <p>Panne yiven þei hem to bacbitinge of here euen cristene . þei dreden not to do away and lesen þe goode fame and loos of here euen cristene . þanne ben þei ful of envye . þei freten in malice . þei setten hem self bifore alle oþere in here owen sight . þei loue and preyse here owen estaat and degree / and blamen and dampnen oþere mennes lyvinge. ¶</p> <p>How trovest þou þe feend hath de-sceyued swiche manere of men . þe whiche hauen neiþer þe world ne god . whom bi diuerse wronge weyes of errorres and wikkednesse he leedeth to euerelastynge peyne and dampnacion / ¶</p>	<p>haue forsakyn her goodes . than they were before .</p> <p>Then yeue they hem to bacbitynge of her euyn crysten . they drede nat to do away and lese the good fame and loos of her euen crysten . Then ben they full of enuy . they fretyn in malyce . they setten hem self before all oþer in her owene syght . They prey-sen theyre owne astate and degre . And blamen and dampnen oþer mennys lyuyng. ¶</p> <p>How trovest thou the fende hath disseued suche maner of men . the whyche haue neyther the world neyther god . Whom by diuerse wrong weyes of errorr and wyckednesse . he ledeth to euerlastyng peyne and dampnacion. ¶</p>
202	<p>Tu vero que dicta sunt intelligens . per aliam viam accipias paupertatem . Cum ergo dicit vade et vende et cetera notat mutacionem affectuum et cogitacionum . vt qui prius superbus fuerat . iam humilis eueniat . Iracundus . mitis . inuidus . caritatiuus . Cupidus . largus .</p>	<p>þerfor vndirstonde wele þese wordes þat ar sayde and take pouert be anoþer way / when he says þerfore goo and selle ale þat þow has / þow shalt vndirstonde changynge of þin affeccions . and of þi thouthty . þat where þow was before proude . angry . enyious . and coueitous / be now meke softe pacient . ful of charite . large and fre /</p>	<p>Therefore vnderstande wel these wordys that been sayde and take pouerte by another way . When he seyth therfore go and sylle all that thou hast thou shalt vnderstande changyng of thyne affeccions . and of thy thoughtes . that where thou were before proude . angry enuyous . and coueitous . be now [f. 81v] meke . softe . pacient . full of charyte large and fre. ¶</p>	<p>And yef thou haue kepte the thorough grace fro grete symnes here before . thou shalt nowe absteyne the . nat only fro all euyll / but also fro all the spycys of euyll. ¶ And yef thou haue any tyme before synned throw outrage of mete and drynke . thou shalt now amende hit throw fasting and discrete abstinence . yef</p>
206	<p>et si immundus exstiterat . non solum ab omni malo . set ab omni specie mali abstinere se contendat . Et si in aliquo per cibum et potum ante ex-cesserit . deinceps per ieiunium emendet . qui vero mundum nimis amauerat . iam ad amorem dei se totum colligat . omnes dispersiones cordis in vno desiderio eternorum</p>	<p>And if þow haue keppeþe þe þruh grace clene fro grete symnes here before / þow shalt now abstene þe . not oonly fro ale yuel . bot also fro ale þe spices of yuel . And yif þow haue ony tyme before synned þruh outrage of mete and drynke þow shalt now amende it þruh fastynge and discret abstinens / yif þow haue</p>	<p>And if þou haue kept þee thorugh grace clene fro grete symnes heerbefore / þou shalt now absteyne þee . not oonly fro all euyl / but also fro alle þe spices of euyl. ¶ And if þou haue ony time bifore synned thourh outrage of mete and drynke / þou shalt now amende it thourh fastynge and discrete abstinence. ¶ If þou haue</p>	<p>And yef thou haue kepte the thorough grace fro grete symnes here before . thou shalt nowe absteyne the . nat only fro all euyll / but also fro all the spycys of euyll. ¶ And yef thou haue any tyme before synned throw outrage of mete and drynke . thou shalt now amende hit throw fasting and discrete abstinence . yef</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
213	<p>figat .</p> <p>Sic nimirum fructuosa erit illi voluntaria paupertas et angustia quam propter deum patitur corona gloriosa .</p> <p><i>Beati pauperes spiritu . quoniam ipsorum est regnum celorum . Quid est enim paupertas . nisi humilitas mentis qua suam infirmitatem cognoscit homo et videns se ad perfectam stabilitatem non posse pertingere . nisi per gratiam dei .</i></p>	<p>before [f.96<sup>v</sup>] ouer mykel lufede þe worlde / þow shalt now gedere þi self alholly to þe loufe of god . and festen ale þe scateringes o brode and þe wauerynges of [þin] hert . in allonely oon desire of ihesu and heuently þinges . þat are ay lastande / And sobely if þow do þus / þen shal thi wilful pouert be medeful to þe / and ale þe anguysche and disese þat þow suffres . shal be to þe a gloriouse corone / ffor oure lorde says /</p> <p>blessede are þei þat are pore in spirit / þat is / þat are meke in þaire owen felynge / for why þairs is þe kyngdome of heuen . what is pouert bot mekenesse þruh þe whilke a man sees his owen freltee / And when he sees þat he may not come to parfite stablitesse of soule . bot oonly þruh grace of god /</p>	<p>bifore ouer michel loued þe worlde / þou shalt now gadere þi self alholli to þe loue of god . and festen alle þe skateringes abrood . and þe waveringes of þin herte in al only oon desire of ihesu crist and heuently things þat ben euerelastinge . ¶ And soothly if þou [f. 146r] do þus / þanne shal þi wilful pouerte be medeful to þee . And al þe angwish and disese þat þou suffrest / shal be to þee a glorious corowne . Ffor oure lord seith .</p> <p>Blissed ben þei þat ben poore in spirite . þat is þat ben meeke in here owen feelinge . ffor why / heres is þe kyngdom of heuene . ¶ What is pouerte bot mekenesse . thuruh þe whiche a man seeth his owen freltee . And when he seeth þat he may not come to parfyte stablitesse of soule but oonly thuruh grace of god /</p>	<p>thow haue before ouermoche louyd the worlde . thow shalt now gadere thyself all hoolly to the loue of god . and fastene all thy scateringes abroad and the weuerynges of thy hert all only in desyre of ihesu and heuently thynges that ys euerlasting . And sothly yef thou do thys / than shall thy wyfull pouerte be medefull to the . And all the anguysch and disease that thou suffryst . shalbe to the glorious crowne . ffor oure lord seyth .</p> <p>Blessed be they that ben pore in spyryte . that ys that ben meke in her owne felyng . for why here ys the kyngdom of heuyn . ¶ What is pouert but mekenesse of spyryte . thorow whych a man seeth hys owne freelite . And when he seeth that he may nat come to parfyte stabylnesse of soule . but oonly thorow grace of god . ¶</p>
220	<p>vitam que impedire poterit a gracia percipienda . deserit et in solo Conditoris sui gaudio desiderium suum ponit . Et sic ex vna radice multi rami oriuntur . sic ex voluntaria paupertate taliter sumpta virtutes inestimabiles procedunt . Non sicut quidam qui tunicam mutant non animam immo diuicias videntur deserere et innumerabilia vicia non ces[se] . 29r[sant] congregare .</p>	<p>al manere of þinge þat myhte \let/ hym to receyue þis grace . he forsakys fully . and settes his loue and his desire in ioyng of his creatour And ryht als fro oon rote comyn and spryngen many braunches / ryht so fro wilful pouert taken on þis manere / spryngen many wonderful vertues / Nought as sume done þat chaungen þaire cloþes / bot not þaire soule þei semen forto forsake worldely rychesse / bot þei cese not vnder þe cloþes of holynesse forto [f.97] gedere in numerable synnes and wickednes /</p>	<p>alle manere of thing þat mihte lette hym to resceyue þis grace he forsaketh fully . and seteth his loue and his desire only in ioyng of his creatour . And riht as from oon roote comen and springen many braunches / right so fro wilful pouerte taken on þis manere / spryngen many wonderful vertues . Nought as summe doon þat chaungen here cloþes but not here soule . ¶ Þei semen for to forsake worldly richesse / but þei cesen not vnder þe cloþes of holynesse for to gadere to gidere vnwombrable sinnes and wikkednesse . ¶</p>	<p>All maner of thyng that myght let hym to resceyue thys grace . he forsaketh fully . And setteth hys loue and hys desyre oonly in ioyng of hys creatoure . And ryght as fro oon rote cometh and spryngeth many braunches . Ryght so fro wyfull pouert taken on thys wyse and thys maner [col. b] spryngeth many wonderful vertues . ¶ Nat as som doon that chaungen her clothes . but nat her soule they semen forto forsake worldly rychessys . but they cease nat vnder the clothes of holynesse forto gadere to gedere innumerable synnes and wykednessys . ¶</p>
227	<p>Quid peius paupere superbo . quid execrabilius mendico inuido . Tu vero si omnia propter deum deseru-</p>	<p>what is wers þen a proud pore man what is foulere þan an enuouse beggere / þerfore if þow leue alþinge for</p>	<p>What is wers þan a proud pore man? What is foulere þan an enuows beggere? þerfore if þou leue</p>	<p>What ys worse than a proude pore man . What ys fowler than an enuows beggar . therefore yef thou leue</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
230	<p>eris . vide magis quid contempnis quam quid relinquis . vide diligenter quomodo Christum imiteris in mori- bus . <i>Discite inquit a me quia mitis sum et humilis corde .</i></p> <p>non enim per se paupertas virtus est sed magis miseria . nec per se laud- abilis est set quia est instrumentum virtutis . et adquirendam beatitudi- nem adiuvat quia vitare multas occa- siones peccandi facit . Ideo laudabilis est et optabilis . Ficit enim hominem non honorari . sed despici quamuis virtuosus sit inter seculi potentes et amatores que omnia sustinere pro Christo summum meri- tum est . propterea Christus ad exem- plum nostrum . pauper in via fuit quia sciuit eos qui in diuicijs et delicijs habundant difficile intraturos in regnum celorum .</p>	<p>god . beholde more what þow dispises þan what þow forsakes / loke bisily how þow may folowe cris in vertues / leres of me he says for I am myld and meke of herte /</p> <p>Sobely pouert be it self it is no vertue ne preisable . bot rapber wrecched- nesse / bot for as mykele as it is an instrument of vertue / and it helpes to get endeles blisse berefor it is desir- able / It makes a man not to be wir- shippede . bot to be dispised / þof al he be vertuous . namely amonge my- hly and ryche worldly men / whilk despite and reprene to suffre mekely and gladly for ihesu criste / is souer- eynly medeful / And berfor oure lorde ihesu was pore in þis worlde / for he knewe welle þat it is ful harde to riche men and to þaim þat abun- den in delyce / for to come to þe kyngdome of heuen /</p>	<p>alle thinge for god / bihold more what þow despises þan what þow forsakest . looke bisily how þow maith folwe crist in vertues . ¶ Ler- neth of me he seith . for I am mylde and meke of herte . ¶</p> <p>Soothly pouerte bi it self / it is no vertu ne preisable . but rapere wrecchednesse . But for as michel as it is an instrument of vertu / and it helpeth to gete endeles blissee / perfore it is desirable . ¶ It maketh a man not to be wurshipped but to be despised / al þow he be vertuous . namely [f. 146v] among mihti men and riche worldly men . which is despite and reпреef to suffre meekely and gladly for ihesu crist / is souer- eynly medeful . And perfore oure lord ihesu was poore in þis world . ffor he kneew wel þat it is ful hard to riche men . and to hem þat abounden in delices / for to come to þe kyngdom of heuene . ¶</p>	<p>all thing for god . beholde more what thou despysyst than what thou forsakest . loke besyly howe thou mayst folow cryste in vertues . lerne of me he seyth . ffor I am mylde and meke of hert . ¶</p> <p>Soothly pouerte by hit sylf ys no vertue neyther preysable . but rather wrechdnes but for as moche as hit ys an instrument of vertew . and hit helpeth to gete endeles blysse . Ther- fore hit ys desyrable . hit maketh a man nat to be worshippyd . but to be dyspysed . though he be vertuous . namely amonge nyghty and ryche worldly men . Whyche despote and reпреf to suffre mekely and gladly for Ihesu Cryste was pore in thys worlde . for he knew well that hit ys full harde to ryche men . and to hem that habounden in delycees for to come to the kyngdom of heuyn .</p>
238	<p>Vnde vt audius paupertatem amplec- terentur . summum honorem huius qui propter ipsum omnia reliquerunt pro- misit . scilicet iudicariam potes- tatem . dicens . <i>Vos qui reliquistis omnia . et secuti estis me . sedebitis super sedes duodecim . iudicantes duodecim tribus Israel .</i> ¶</p>	<p>And þerfore þat we shulde more feruently coueyte and take þis pouerte / he behyt souereyn wor- schip to þaim þat forsaken al þinge for hym þat is to say power of dome . where he says þus in þe gospell / ye þat haue for saken al þinge and folwed me / ye shul sitte vpon twelf setes . demande [f.97r] þe twelf kyn- redes of israel /</p>	<p>And perfore þat we shulden þe more feruentli coueyte and take þis pouertee / he bihighte souereyn wur- shipe to hem þat forsaken alle thinge for hym þat is to seyn power of doom . Where he seith þus in þe gos- pel . ¶ Ye þat han forsaken alle thinge and folwed me / ye shulen sitte vpon twelve setes deemyng þe twelve kinredes of israel . ¶</p>	<p>And for we shuld more feruently couere and take thys pouerte he be- hyght souerereyn worschyp to hem that forsaken all thynges for hym that ys to sey power of dome . [f. 82r] Where he seyth in the gospels . ye that haue forsaken all thyng . and folowen me . ye shall sytte demyng the [twelve] kynredys of Israel . ¶</p>
243	<p>Qui vero paupertatem habent et car- ent humilitate miserabiliores sunt omnibus qui diuicijs habundant . nec accipiunt in iudicio sedem apostolice dignitatis . set induerunt diploide confusionis que est duplex dampna- cio videlicet anime et corporis [f. 29v] ¶</p>	<p>Neuerþeles þof a man haue pouert . ye and wilful pouerte . and wante meknes . he is more wrecchede þan he þat aboundes in riches / ne he shal not take in dome þe sete of dignite wyth . þe apostles . bot he shal be clopede . and couerede with a dow- ble mantel of confusion . þat is dou-</p>	<p>Neuerþeles þow a man haue pouerte . ye and wilful pouerte . and wante meekenesse / he ys more wrec- ched . þan he . that hath habun- daunce of rychesses . nether he shall take in dome the seete of dignytc with the apostelys . but he shal be clothed and kouted with a double</p>	<p>Neuertheless though a man haue pouerte . yee and wyfull pouerte and wante mekenesse . he ys more wre- ched . than he . that hath habun- daunce of rychesses . nether he shall take in dome the seete of dignytc with the apostelys . but he shal be clothed and kouted with a double</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
247	<p>Qui autem mansuetudine pollent .          licet diuicias habeant . tamen ad dex-          teram Christi cum iudicat statuuntur .          Dicunt enim quidam . omnia relin-          quere non possumus . infirmi sumus .          necessaria nobis retinere oportet          vnde viuamus . licitum est hoc . set          minus valent . quia angustias pauper-          tatis pro Christo sustinere non          audent .</p>	<p>ble dampnacion of body and soule /          Bot þei þat slyne in mekenes þof al          þei aboute in ryches / Neuerþeles          þay shal be sete at þe rythonde of          crist when he demes / Sume men          seyne we may not forsake alle we ar          seke and feble and þerfore vs be-          houes holde sume þinge wher with          we may lyf / þis is leful bot þei are          þe lesser worth / for þai dar not for          cristes sake . suffre þe streyt/nesse          ne þe hardenesse of pouerte /</p>	<p>confusion . þat is double dampnacion          of bodi and soule . ¶          But þei þat shine in meekenesse .          alþouth þei aboute in richesse /          neuerþeles þei shulen be sette at þe          riht hand of cryst when he deemeth .          ¶ Summe men seyvn . We may not          forsake . alle we ben syke and feble .          And þerfore us bihooueth holde sum          thing wher with we may lyve . ¶ þis          is leefful . But þei ben þe lesse          wurþi / for þei dar not for cristes          sake suffre þe streytnesse ne þe hard-          nesse of pouerte . ¶</p>	<p>mantell of confusion . that ys double          dampnacion of body and soule .          But they that slyne in meekenesse          though they haue rychesse . neuer-          theles they shullen be set at the ry-          gthhand of cryste when he demeth . ¶          Som seyvn . we may nat forsake all          thynges . we ben syke and feble . and          therfore vs behoueth to holde som          thing where with we may lyue . thys          ys lefful . but they ben the lesse          worthe / for they dar nat for crystes          sake suffre the streytnesse ne the          hardnes of pouerte . ¶</p>
256	<p>tamen possunt per dei gratiam ad          culmen virtutum pertingere . et ad          contemplacionem se leuare si occupa-          ciones et negocia secularia deserant          et ad orandum et meditandum in-          defesse assurgant et ea que habent          non amando possideant . et possi-          dendo relinquunt ¶</p>	<p>Neuerþeles þei may þruh goddis          grace come to þe perfeccion and          heyht of vertues . and be raysed vp to          contemplacion . if þai forsak al oc-          cupacions and worldly nedes . and          gif þaim bisyli and mekly to prayere          and meditacion . And swilke þinge as          þei haue of worldly goodes lufe it not          bot forsake þe lufe of it for ihesu          crist /          And wete þai ryht wele . þat for to          get more þan barely nedes . it is of          coueitise / bot forto forsake al for          crist it is of perfeccion / And þerfor          whils þei see heyere þinges abouen          hem þe whilke þei mow not ateyne          to / þei shulde not be proude ne pre-          sumptuous [f:98] of þat lytel þat þei          haue / so þat þei myht come to þe          reule . and forme of goode lyuynge .          þruh meknesse and feruent loue of          ihesu crist .</p>	<p>Neuerþeles þei may thoruþ goddes          grace come to þe perfeccion and          height of vertues . and be raised up          to contemplacion . if þei forsaken          alle occupalf . 147r]cions and worldly          nedes . and yive hem bisily and          meekely to preyere and meditacion .          And swich thing as þei haue of          worldly good / loue it not but forsake          þe loue of it for ihesu crist . ¶          And wite þei riht wel . þat for to gete          more þan barely needeth / it is of          coueytise . But for to forsake al for          cryst / it is of perfeccion . ¶ And þer-          fore whil þei seen highere thynges          abouen hem þe whiche þei mowe not          atteyne to / þei shulden not be proude          ne presumptuous of þat litel þat þei          haue . So þat þei mihte come to þe          reule and þe forme of good lyuynge .          thoruþ meekenesse and feruent loue ¶</p>	<p>Neuertheles they may thorow goddys          grace come to perfeccion and heygh          of vertwes . and be reysed vp to          contemplacion yef they forsake all          occupacions and worldly nedys .          And yeue hem besyly and mekely to          prayer and meditacion and suche          thyng as they haue of worldly          goodys loue hit nat . but forsake the          loue of hit . for ihesu crist .          And wete they ryght well that for to          gete more than barely nedeth hit ys          of couetyse . but for to   forsake all          for cryste . hit ys of perfeccion . And          therefore . whyles they seen hygher          thynges aboue hem the whyche they          mowen nat come to . they shuld nat          be proude ney ther presumptuous of          that lytyll that they han . so that they          myght come to the rewle and the          forme of good lyuynge . treuthe meke-          nesse and feruent loue of ihesu          cryste .</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
262	<p><b>Capitulum quartum . De institutione vite</b></p> <p>Ut homo ad honorem dei et comodi sui ac vtilitatem proximorum recte dirigatur . quatuor occurrunt dicenda . ¶</p> <p>Primo que sunt que ipsum inquinant . et sunt tria genera peccatorum . scilicet . cogitacionis . oris . et operis .</p> <p>Cogitacione peccat quis cum quid contra deum cogitat . si cor suum non occupat laudibus et amore dei . si illud diuersis cogitacionibus abstrahi et mundo vagare permittit . ¶</p>	<p><b>How a man shal ordeyne . and dispose his luyng.</b> <i>Capitulum quartum.</i></p> <p>That a man may ryghtwisly be dressed to be worship of god . to profite of him self . and helpe of his euencristen / foure pinges rynne to mynde to be saide /</p> <p>Ffirst is to knowe what pinges make a man foule / and þai are þre kynde of synnes / þat is of poult of mouthe . and of werke . ¶ In poult synnes a man ayeyns god / if he occupie not his herte in louyngis and lufyng . if he suffre it to be abstracte in diuerse þouhtes and to be remende abowte in þe worlde /</p>	<p><b>How a man shal ordeyne his luyng.</b> <i>Capitulum quartum.</i></p> <p>That a man may rightwisly be dressed to be wurshipe of god . to profite of him self . and helpe of his euencristene / foure thynges rennen to my mynde to be seid . ¶</p> <p>Ffirst is to knowe what thing maketh a man foul . ¶ And þei ben three kyndes of synnes . þat is of thought . of mouth . and of werk . ¶ In thought sinneth a man ayeins god . if he occupie not his herte in praysinge of god if he suffre it to obstracte in diuerse thouhtes . and to be rennyng aboute in þe world . ¶</p>	<p><b>How a man shal ordeyne and dispose his luyng.</b> <i>Capitulum iij<sup>um</sup>.</i></p> <p>That a man may ryghtwisly be dressed to the worship of god to profite of hymself and helpe of his euyn crysten : foure thynges rennen or comyn to mynde to be syde . ¶</p> <p>The furst ys to knowe what thyng maketh a man foule . And they ben thre kynde of synnes . that ys of thought of mouthe . of werke . ¶ In thought synneth a man ayenst god : yef he occupye nat hys hert in preysyng and louyng of god : yef he suffre hit to be abstracte or stered in diuerse thoughtes . And to be rennyng aboute in the world . ¶</p> <p>With mouth synneth a man ayenst god . when he lyeth . when he swereth . when he curseth . when he bacbyteth . when he defendeth errour though hit be hymself vnweyng . when he speketh foly wordys .</p>
269	<p>Ore peccat . quando mentitur . quando periurat . quando maledicit . quando [f.30r] detrahit . quando errorem licet ignorans defendit . quando stultiloquia . vel turpiloquia . vel vana profert . ¶</p> <p>Operere peccat multis modis . luxuriando . lubricis tangendo . osculando . voluntate se polluendo . vel sine maxima necessitate furando . percuciendo . et aliis modis . ¶</p> <p>Secundo que mundificant hominem sunt tria . contra tria predicta . scilicet . contritio cogitacionis . expulsio omnis affectionis que non pertinet ad deum . Confessio oris que debet esse integra . nuda . et tempestiua . ¶</p>	<p>with mouthe synnes a man ayeyns god when he lyes . when he sweres . when he curses . when he bacbiteth . when he defendes errour þof it be him selfe vnwytyng . when he spekes foly wordes foule wordes . or wayne wordes /</p> <p>In werke synnes a man ayeyns god in many maneres / In doying lechry . in vnhoneste touchyng . in kyssyng in luste . in polluaud hym selfe / or with oute gret nede to stel and in many ober maneres /</p> <p>þe secunde is to wete . what pinges clensent a man . and þei are þre / ayeyns þe [f. 98<sup>r</sup>] þre synnes befor sayde / Contritio of hert / ayeyns þe synne of poult / Confessioun of mouthe ayeyns þe synne of mouthe / þe whilke ouhte to be naked hole and hasty /</p> <p>And satisfaccion ayeyns þe synnes of dede / þe whilke has þre parties / þe</p>	<p>With mouth sinneth a man ayens god . when he lyeth . when he swereth . when he curseth . when he bacbiteth . when he defendeth errour . þouh it be him self vnwytinge . when he speketh foly woordes or veyn woordes . ¶</p> <p>In werk sinneth a man in many maneres . In doing leecherye . In vnhonest touchinge . in kissinge . in lust . in pollutinge hym self . or with oute ful gret neede / to stele . and in [f.147v] many ooperer maneres . ¶</p> <p>þe secunde is to wite what thynges clensent a man . ¶ And þei ben thre . ayeyns þe thre synnes bifore seid . ¶</p> <p>Contritio of herte . ayens þe sinne of thought . ¶ Confession of mouth . ayens þe sinne of mouth . ¶ þe whiche ouhte to be naked . hool and hasty . ¶</p> <p>And satisfaccion ayens þe synnes of dede . þe whiche hath thre parties .</p>	<p>In werke synneth a man ayenst god in many maneres in doying lechery . And in vnhonest touchyng and in kyssyng in luste in polluting hymself . eyther withoute full grete nede to stele . [f. 82v] and in meny other maneres .</p> <p>The secund ys to wete what thynges clensent a man . And they ben iij ayenst iij synnes aforesayd . Contritio of hert . ayenst the syn of thought . Confession of mouth ayenst the synne of mouth the whyche oweth to be naked hool and hasty . ¶</p> <p>And satisfaccion ayenst the synnes of dede . the whyche hath iij parties .</p>
278	<p>Satisfaccio que habet tres partes . scilicet . Ieiunium . quia peccauit</p>			

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
284	<p>contra seipsum . Oracionem quia peccauit contra deum . Elemosinam . quia peccauit contra proximum . non tamen dico quod de bonis alienis . faciati elemosinam set restituat . quia nisi restituatur ablatum . non dimittetur peccatum . ¶</p>	<p>first is fastyng / for he synnede ayens hym selfe / þe secunde is prayere / for he synnede ayens god / þe bredde is almesdede for he synnede ayeyns his neyghbore / Neuerbeles I say not þat he shal gif almesdede of oper mensy gude / bot he shal restore it / for þe synne is not foryeuen bot if it be restorede þat is taken / if it in any wyse may be done /</p>	<p>þe firste is fastyng . for he sinnede ayens him self . þe secunde is prayere . for he sinnede ayens god . ¶ þe thridde is almese dede . for he sinnede ayens his neyghboure . ¶ Neuerbeles I sey not þat he shal do almese dede of ooperes memmes good / but he shal restore it . ffor þe sinne is noult foryoven / but if it be restored þat is taken . if it in any wise may be doon . ¶</p>	<p>[col. b] ¶ The first ys fastyng . for he synned ayenst hymself . ¶ The ii<sup>de</sup> ys prayer . for he synned ayenst god . ¶ The iij<sup>de</sup> ys almysdede . for he synned ayenst hys neyghbor . ¶ Neuerne theles I sey nat that he shall yeue almies of other mennes good / but he shall restore hit for the synne ys nat foryeuen . but yef hit be restored that . that ys so taken . yef hit in anywyse may be doon . ¶</p>
284	<p>Tercio que mundiciam conseruant sunt tria . scilicet . vigil meditacio dei . vt nullum sit tempus quo non cogites de deo . excepto sompno qui omnibus est communis . Sollicitudo custodie exteriorum sensuum vt gustus . olfactus . auditus . visio . tactus sub superna disciplina sapienter arceantur . honesta ocupacio sicut legendo . vel aliquid de deo loquendo . aut scribendo . vel aliquid vtile faciendo . ¶</p>	<p>þe bridde is to wete what þinges kepen clenness of herte / and þei are þre / þe first is wakere þinkynge on god . so þat þer be no tyme bot þat þow þinke on god outaken slepe þat is comune to alle / þe secunde is bysines of þe kepynge of þe vitwarde wittes . þat þi tasyng and smellynge herynge seyng and touchyng be wisely restraynede vnder þe byrdel of heuenty discipline / þe bridde is honeste ocupacion as redyng of holy writte . spekyng of god . wrytynge or sume ooper gude dede doynge /</p>	<p>þe thridde is . to witen what thynges kepen clenness of herte . ¶ And þei ben thre . ¶ þe firste is waker thinkinge on god . So þat þer be no time but þat þow thinke on god . out take slep þat is commune to alle . ¶ þe secunde is bisnesse of þe kepynge of þe outward wittes . þat þi tasyng and smellyng heeringe . seeinge . and touchyng / be wysly restrayned . vnder þe bridel of heuenty discipline . þe thridde is honeste ocupacion . as redyng of holi writ . spekyng of god . wrytunge . or sum ooper god dede dooyng . ¶</p>	<p>The iij<sup>de</sup> ys to wete what thynges kepyn clenness of hert . And they ben thre . The first ys waker thynkyng on god . so that there be no tyme . but that thou thinke on god / outake slepe that ys comon to all . ¶ The iij<sup>de</sup> ys besynesse of kepynge of the owtward wyttes that ys . that thy tasyng and smellyng . heryng and seyng and towchyng be wysely restryned vnder the brydyl of heuently disciplyne . ¶ The iij<sup>de</sup> ys honest occupacion as redyng of holy wryt . spekyng of god . wrytynge . or som other good dede doynge .</p>
290	<p>Similiter tria sunt que custodiunt mundiciam oris . loquendi premeditacio . cauere a multiloquio . mendacii detestacio . ¶</p>	<p>Also þre þinges kepyn clenness of mouth . On is / auysege befor or we speke / Anoper is to fle mykel [f. 99] speche / þe bredde is hatyng of lesyngis /</p> <p>Also þre þinges kepyn clenness of werke / Oon is mesuryng and temperance of mete and drinke and slepe . Anoper is departyng fro yuel companye . þe bridde is besy þinkynge on þe deth . ffor þe wise man says . Thinke ay on þi last ende / and þow shalt neuere synne .</p>	<p>Also three thynges kepen clenness of mouth . ¶ Oon is auysege before er we speke . An ooper is . to flee michel speche . þe thridde is hatyng of lesynges . ¶</p> <p>Also three thynges kepen clenness of werk . ¶ Oon is mesuryng and temperance of mete and drink and slep . An ooper is departyng from euil companye . þe thridde is busy [f. 148r] thinkinge on þe deth . ffor þe wise man seith . ¶ Thinke euere on þi laste eende / and þow shalt neuere synne . ¶</p>	<p>Also iij thynges kepen clenness [col. b] of mouth . Oon ys auyseyng before or we speke . Another ys forto fle moche speche . The iij<sup>de</sup> ys hatyng of lesynges . ¶</p> <p>Also three thynges kepen clenness of werk . Oon ys meseryng and temperance of mete and drynke and slepe . ¶ Another ys departyng from euyll company . The iij<sup>de</sup> ys besy thyngkyng on thy deth . for the wyseman seyth . Thyinke euer on thy last ende . And thou shalt neuer do syn . ¶</p>
296	<p>Quarto que ad conformitatem dominice voluntatis nos allicitiunt sunt</p>	<p>þe ferthe is / what byndes and conformes oure wile to goddis wil / and</p>	<p>þe ferþe is what byndeth and conformeth oure wil . to gooddes wil . ¶</p>	<p>The iiij<sup>th</sup> ys what byndeth and conformeth oure wyll to goddys wyll .</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>et tria . scilicet . creaturarum exem- plaritas que accenditur per considera- cionem . dei . familiaritas . que ad- quiritur per meditacionem et ora- cionem . Celestis regni iocunditas . que acquiritur per contemplacionem .</p>	<p>þai are þre . On is þe ensampler of creaturis / þe whilke is getyn þurh consideracion . An ober is homly- nesse of god / þe whilke is geten þe praire and heuently meditacion / þe þridde is myhte and ioyng in god . þe whilke is gotten þurh lufe and con- templacion /</p>	<p>And þei ben þre . ¶ Oon is þe ensam- pler of creaturs / þe which is geten bi consideracion . An oober is homlynesse of god . þe whiche is geten bi preyere . and heuently medi- tacion . ¶ Þe thridde is miht and ioy- ng in god . þe whiche is geten tho- ruh loue and contemplacion .</p>	<p>And they ben þre . One ys the en- sample of creaturs / the whyche ys geten thorow consideracion . An- other ys homlynesse of god . the whyche ys geten by prayer and heuently meditacion . ¶ The iij<sup>de</sup> ys myght and ioyng in god . the why- che ys geten thorow loue and con- templacion . ¶</p>
301	<p>¶ Itaque vir dei in hunc modum ad viuendum institutus est <i>tanquam</i> <i>lignum quod plantatum est secus</i> <i>decursus aquarum</i> . id est . iuxta fluenta gracionum vt semper virescat in virtute . quod fructum suum dabit . id est . bona opera in exemplum et bona data in subsidium . dabit in- quam ad honorem dei . non vendet pro inani gloria mundi . Proinde orauit qui dixit . <i>Bonitatem et disci- plinam . et scienciam doce me</i> . Quid est disciplina . nisi . morum insti- tutio vel correctio . ¶</p>	<p>And so þe seruant of god þat is on þis wise ordeyned to lyfe / is as a tre þat is sette besyde þe rynnynge oute of waters . þat is to sey beside þe flowynges of grace . þat he may euermore wax grene in vertue / þe whilke shal yeue his fruyte . þat is gude werkes in exsample . and gude yiftes . vnto helpe of his euencristen . In tyme / he shal yeue al þis to þe honour and þe wurshippe of god / not selle it for vayne ioy of þe worlde / þerfor prayde þe prophete when he sayde . Godenesse . discipline . and cunynge teche [f. 99] me lorde . I haue trowede in þi conaundementis / what is discipline bot correccion and refourmyng of maners and of lyuynge / Noutht ellis /</p>	<p>And soo þe seruant of god . þat is on þis wise ordeyned to lyf / is a tree þat is sette bisides þe rennynges out of waters . þat is to sey beside þe flowynges of grace . þat he may euermore wexe greene in vertu . þe whiche shal yive his frute . þat is goode werkes in example . and goode yiftes . vnto helpe of his euen cristen . ¶ In time he shal yive al þis to þe honour and þe wurshippe of god . Not selle it for veyn ioye of þe world . ¶ Þerfore prayede þe prophete whan he seide . ¶ Goodnesse . disci- pline &lt;and&gt; and kunnyng teche me lord / for I haue trowed in þi co- maundementes . ¶ What is discipline / but correccion and refoormynge of maneres and of lyvynge . Noutht elles . ¶</p>	<p>So the seruant of god that ys on this wise ordeyned to lyfe / ys as a tree that ys set besydis the renny- nges out of wateres . that ys to say besydes the flowynges of grace that he may euermore wax grene in vertue . the whyche shall yeue hys frute . that ys good werkes and en- sample and good yeftys vnto helpe of hys euen crysten / in tyme he shall yeue all this to the honour and the worshyp of god . nat selle hit for veyne ioye of the world . ¶ Therefore prayde the prophete whan he seyde . [f. 83r] goodnesse . discipline and kunnyng teche me lord . for I haue trowed in thy Comaundmentes . ¶ What ys discipline / but correccion and refoormyng of maneres and of lyuynge . nought elles . ¶</p>
309	<p>Primo ergo per disciplinam in recti- tudinem instruimur . vel a malis cor- rigimur . Deinde cognoscimus et scimus . quid agere et quid vitare debeamus . tandem sapimus . non terrena sed celestia . Cumque quis toto nisu ad voluntatem Conditoris se dixerit atque in virtutibus successe- rit . aliosque qui forte eum precesse- rint constancia viuendi et desiderio Christi superauerit . non debet inde gloriarī vel sibi quicquid tribuere aut se etiam hijs que prauī videntur su-</p>	<p>ffirste þerfore ar we enformede and tauth þurh discipline and ryhtwis- nesse / and amendede fro yuel / And þer after knowe we what we shulde do and what we shuld fle / And at þe last oure / desire and oure / coueitse is taken fro erþely þingis . and ray- sede vp vnto heuently þingis / When any man with al his besynesse and myht has dressede and confourmede hym to þe will of god . and has en- cresced in vertues . and parauenture ouerpasse . þurh stableness of</p>	<p>Ffirst þerfore ben we enformed and tauth thorough discipline and ryghtwysnesse and amended fro euyl . And thereafter knowen we what we shullen do . And what we shullen fle . And at the laste oure desyre and oure couetysse ys taken fro erthly thynges . When any man with all hys besynesse and myght hath dressed and conformed hym to the wyll of god . And hath encresyd in verteys . And parauenture ouer- passeth thorow stablynesse of lyuynge</p>	<p>Ffirst þerfore ben we enformed and taught thorough discipline and rightwysnesse and amended fro euyl . And thereafter knowen we what we shullen do . And what we shullen fle . And at the laste oure desyre and oure couetysse ys taken fro erthly thynges . When any man with all hys besynesse and myght hath dressed and conformed hym to the wyll of god . And hath encresyd in verteys . And parauenture ouer- passeth thorow stablynesse of lyuynge</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
324	<p>periores estimare . Immo vilissimum et miserimum reputare . omnium preter seipsum iudicare . omnes sibi preponat . ab omnibus non sanctus cupiat predicari . set despi[ci]t . Irascibilis . Cum venerit inter homines . procuret vt sit vltimus et opinione minimus estimetur .</p>	<p>lyuyngē . and desire of Ihesu crist . oþer þat are of longer tyme þan he / he shulde not þerfore haue vayne ioy no yeue ony þinge of it vnto him selfe . or holde hym selfe heyre or better þan þaim þat semen synners or yuel men / bot he shulde holde hym vilest and most wreche of alle and deme no man bot hym self . and sette al oþer men abouen hym self . and coueite not to be holden holy gude and wirshipful / bot to be despised and reprocude of alle . And when he comes among men . loke in as mykel as in hym is . þat he be last in place and lest in opinyoun /</p>	<p>stabilnesse of livinge and desire of ihesu crist ooper þat ben of lengere tyme þan he / he shulde not þerfore haue veyn ioye ne yive any thing of it vnto him self . or holde him self heiyere or bettere þat hem þat semen sinneres or euel men / but he shulde holde him vileste and most wreche of alle . and deeme no man but him self . and sette alle oopere men aboven him self . and coueiten not to be holden holi . good and wurshipful / but to be despised and reprocud of alle . ¶ And when he cometh among men . loke in as moche as in hym ys that he be lest in place and lest in opnyan .</p>	<p>in desyre of Ihesu cryste . than other that ben of lenger tyme than he / he shuld nat therefore haue veyne ioye . neyther yeue any thyng to hymself or hold hymself hyer or better than hem that semyn synners or euyl men . but he shuld holde hymself vylest and most wreche of all . And deme no man but hymself . And set all other men aboute hymself . And coueyte nat to be holden hooly good and worshipfull . but to be dyspyed of all . ¶ And when he cometh among men . loke in as moche as in hym ys that he be lest in place and lest in opnyan .</p>
329	<p>quia quanto maior es . humilia te in omnibus . et tunc coram deo inuenies gratiam . scilicet . exaltacionis . quia magna est potencia domini dei . et ab humilibus honoratur . ergo a superbis contempnitur . qui suam gloriam querunt . non dei . ¶</p>	<p>ffor ay . þe gretter þat þow arte so [f. 100r] mykel more make þi self lowe in al þingis / and þen shall/tou fynde grace before god to be maade hye / ffor gret is þe powere of god . and of meke men he is wirschippede and honoured / þerfor of proude men þat seke þaire oune ioy and not goddis wirschippe / he is despised /</p>	<p>Ffor euer þe gretter þat þou art / so michel þe more make þi self lowe in alle thynges . and þanne shalt þou fynde grace bifore god . and be maad hygh . ¶ Ffor gret is þe powere of god . and of meeke men he is wurshipped and honoured . þerfore of proude men þat seeken here owen ioye and nought goddes wurshipe / he is despised . ¶</p>	<p>for euer the gretter that thou art / so moche the more [col. b] make thyself lowe in all thynges . And than thou shalt fynde grace before god to be made hygh . ¶ For grete ys the power of god . And of meke men he ys worshipped and honoured . ¶ Therfore of proude men that seken her owne ioye and nat goddys worshyp / he ys despysed .</p>
329	<p>Si autem quod absit in fauore proprio gloriaris et honorem tibi pro fama oblatum a plebe assumpseris cum gaudio . scito te hic recepisse mercedem tuam . Et quamuis penitens vel continens videaris . dum magis gaudes in gloria hominum quam angelorum nichil in futuro restat nisi tormentum . ¶</p>	<p>If it befall þat god forbede / þat þou hast ioy in þe fauoure of þe peple . and resceyueste gladly þe fauoure and honoure þat is done to þe of men for þi gude fame . and holynesse / wete þou ryht welle þat þou hast resceyuede þi mede here / And þof alle þow seme chast and in penaunce / neuerþeles whils þow hast more delite in fauor of men . þan in ioy of angelles / þow shalt nouht haue in þe toþer [worlde] . bot payne and torment<sup>3</sup> of endeles dampnacion /</p>	<p>If it bifalle þat god forbeede . þat þou hast ioye in þe fauoure of þe peepel . and resceyuest gladly þe fauour and honour . þat is doon to þee of men for þi goode fame and holynesse / wite þou riht wel þat þou hast resceyued . þi meede heere . And alþouh þou seeme chaste and in penaunce / neuerþeles whyles þou hast more delite in fauour of men þan in ioye of angeles / þou shalt nouht haue in þat ooper world . but peyne and tormentes of eendeles dampnacion . ¶</p>	<p>yef hit befall that god forbode that thou hast ioye in fauoure of the people . And resceyuest gladly the fauour and the honour that ys doon to thee of men / for thy good fame and holynesse . Wete thou ryght well that thou hast resceued thy mede here . And though thou seme chast and in penaunce . ¶ Neuertheles whyle thou hast more delyte in fauour of men . than in ioye of angels / thou shalt nat haue in to the other world but payn and turmentys of endeles dampnacion . ¶</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
335	<p>Debes ergo te ipsum despicerē . et omnem mundi gloriam penitus declinare et nichil nisi domini amoris intuitu cogitare . vel agere . vt tota vita intus et extra laudem clamet dei . ¶</p>	<p>þow shalt þerfore at begynnynge . parfely despise þi self . and fle . putte away . and sette at nouht al worldly ioy . and sette al þin entente and þe luf of þin herte so fully and holly in god / þat þow doo no þinge no þinke . bot oonly for luf and wirschippe of god / So þat al þi luyunge inwarde and outwarde crië and shewe þe lovyunge of god /</p>	<p>þou shalt þerfore at þe bigimynge parfytli despise þi self . and flee . putte away . and sette at nouht al worldly ioye and sette al þin entente and þe loue of þin herte so fully and holly in god / þat þou doo no thing ne [f. 149r] thinke . but oonly for loue and wurshipe of god . so þat al þi livinge inward and outward / crye and shewe þe loovinge and praisinge / of god . ¶</p> <p>In mete and drink and sleep . þou shalt / be / scarce and discrete . þou shalt no thing forsake ne putte away fro þe tyme and place þat cristene men vsen . with thankinge of god .</p> <p>Whiles þou etest and drinkest / looke þat þe mynde of þi god þat feedeth þee passe not away fro þin herte . So þat þin herte be more busy aboute þe preysynge of god þan aboute þi mete . ¶</p>	<p>Thow shalt therfore at the begynnynge parfely dispise thy self . And fle and put away and set at nought all worldly ioy . And sette all thyne entent . And the loue of thyne hert so fully and hooly in god / that thou do nothing ne thinke but only for loue and worship of god . so that all thy luyng inward crye and shewyng be in the preysynge of god .</p>
340	<p>In cibo et potu sis parvus et discretus . nichil enim reiendum est pro tempore quod cum graviorum accione precipitur . Dum comedis aut bibis . memoria dei tui qui te pascit . a mente tua non recedat . vt magis cor tuum in laudem dei quam in cibo attendat .</p>	<p>In mete and drynke and slepe þow shalt / be / scarce and discrete . þow shalt no þinge forsake ne putte away . for þe tyme and place . [f. 100r] þat cristen men vsen with þonkyng of god / whils þow etes and drynkes loke þat þe mynde of þi god þat fedes þe / passe not away fro þi herte / So þat þi herte be more busy aboute þe lovyunge of god / þanne aboute þi mete /</p>	<p>And if þou do þus / þou shalt escape and drive away þe temptacions of þe feend . þat most bisily waiteth us in mete and drink to deceyue us . Ffor vnwise men eiber bi vnmesurable takinge of mete and drink . ben cast don fro heghnesse of vertu / or thouruh ouer michel abstinence breken hem in þe self vertu . So þat þei may not for welknesse and feebilnesse fulfillle ne bringe to eende / þat þei haue bigune . and boþe ben displeasant to god / and ayens his wille . Manye ben euermore so vnstable and vncerteyn in etynge and drynkinge / þat þei taken alwey eiber ouer michel . or ouerlittel . And so þei holden no tyme ne no forme of luyvinge . Whiles þei holden now oon bettere . now an ooper . ¶</p>	<p>In mete and drynke thou shalt be scarce in dyscrete maner thou shalt nothing forsake ne put away for the tyme [f. 83v] And place that crysten men vsen with thankng of god . whyle thou etest and drynkest . loke that the mynde be of thy god that fedeth the / passe nat away fro thy hert so that thyne hert be more besy aboute the looyng and worshippyng of god / than aboute thy mete .</p>
344	<p>Sic enim faciens tentaciones demonum que maxime in cibo et potu insidiantur effugabis . aut enim incautos per immoderatam assumptionem alimentorum ab arce virtutum detrahit . aut per nimiam abstinentiam in ipsa virtute frangunt . multi sunt qui comedendo semper fluctuant . vt aut minus aut magis continue sumant et formam viuendi nunquam tenent dum nunc . nunc melius illud putant .</p>	<p>And if þow do þus . þow shalt escape and dryue away temptacions of þe feende . þat most bysily waytes vs in mete and drynke to deceyue vs / ffor vnwise men . eiber be vnmesurable takinge of mete and drynke are casten downe fro heynes of vertue / or þurh ouermekel abstinence breken hem in þe selfe vertue / so þat þei may not for wayknesse and feblenesse fulfillle ne bringe til ende / þat þai haue begunne . and boþe are displeasaunce to god and ayens his wille / Mony are euermore so vnstable and vncerteyne in etynge and drynkyng / þat þai taken al ways . eþir ouermekel or ouertitel . and so þei holde no tyme ne no fourme of luyvinge / whils þei holde now on better now anoper /</p>	<p>And if þou do þus / þou shalt escape and drive away þe temptacions of þe feend . þat most bisily waiteth us in mete and drink to deceyue us . Ffor vnwise men eiber bi vnmesurable takinge of mete and drink . ben cast don fro heghnesse of vertu / or thouruh ouer michel abstinence breken hem in þe self vertu . So þat þei may not for welknesse and feebilnesse fulfillle ne bringe to eende / þat þei haue bigune . and boþe ben displeasant to god / and ayens his wille . Manye ben euermore so vnstable and vncerteyn in etynge and drynkinge / þat þei taken alwey eiber ouer michel . or ouerlittel . And so þei holden no tyme ne no forme of luyvinge . Whiles þei holden now oon bettere . now an ooper . ¶</p>	<p>And yef thou do thus / thou shalt ascape and dryue away temptacions of the fende that most besyly awayteth vs in mete and drynke to disceute vs . ¶ Ffor vnwyse men eyther by vnmesurable takyng of mete and drynke / ben cast doune fro the hyghnesse of vertue . other thorough ouermochte abstinence / breken hem-sylf in the self vertew . so that they may nat for weyknes and feblinesse fullyll ne bryngte to ende . that they haue begun and bothe ben despyssynge to god And ayenst hys wyll . ¶ Many ben euermore so vnstable and so vncerteyn in etyng and drynkyng / that they taken alweyes eyther ouer-mochte eyther ouerlytyll . And so they holdyn no tyme / neyther forme of luyving . the whyle they hold now</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
353	<p>Estimant enim . [f. 31v] indocti qui dulcedinem domini amoris nunquam sunt experti quod abstinentia indiscreta sit summa sanctitas . nec aliter sanctos se fieri posse putant nisi per insolitam et inustam abstinentiam . vt singulares hominibus innotescant . Sed vere abstinentia per se non est sanctitas . set si discreta sit adiuuat vt quis sanctus fiat . Si quis autem abstinentiam singularem velit assumere visus hominum et laudes debet vitare . Inducant enim homines frequenter illos sanctiores quos vident abstinentiores . cum sepe sunt inferiores in veritate . Qui vero suauitatem superni amoris veraciter gustauerit nunquam in abstinentia quemquam precellere iudicabit . immo apud se tanto inferius iudicabitur quanto apud homines in abstinentia mirabilis habetur . ¶</p>	<p>þai þat are vnwise . and assaiede neuer yette ne felede þe swetes of þe lufe of god . supposen and wenen þat undiscrete abstynens . be souereyne holynesse / And þei wenen þat þei may not be made holy . but þurh an vncustomable . and [f. 101] vnryhtwise abstynence . so þat þei may appere singuler and be knownen of men . Bot sikirly abstynence be it selfe is not holynesse . Bot if it be discrete / it helps a man to be holy . yefe it be vndiscrete / it lettes a man to be vertuous / Who /so/ þe forfere wolde take a singulere abstynence / he shulde fle syht and preisyng of men / ffor men demen hem mooste holy oft tymes . whom þei see most abstinent / when it is oft stithes obseruise in sobefastnesse / ffor he þat has sobefastly tasted and feide þe swetes of þe lufe of god / he shal not deme any man more passande . or more holy / for abstynence of mete and drynke . Bot so mykel shal he deme him of lesse pris / þat he is holden more wonderful in abstynence anentys oper men /</p>	<p>þei þat ben vnwise and assayedden neuere yit ne felten þe swetes of þe loue of god / supposen and weenen þat in discrete abstynence / be souereyn holiness . And þei weenen þat þei may not be maad holy / but thoruh an vncustomable and vnryhtwise abstynence . So þat þei may appere singuler and be knownen of men . Bot sikerly abstynence bi it self is not holiness . [f. 149v] but it be discreet / It helpeth a man to be holy . ¶ If it be vndiscreet / it letteth a man to be vertuous . Who so þe forfere wolde take a singuler abstynence / he shulde flee syghte and preysyng of men . ffor men deemden hem most holi ofte tymes / whom þei seen most abstinent . When it is ofte sibes ooperweys in soothfastnesse . Ffor he þat hath soothfastly tasted and feeled þe swetes of þe loue of god / he shal not deme any man . more passyngs or more holi for abstynence of mete and drink . ¶ But so michel shal he deeme him of lesse prise / þat he is holden more wonderful in abstynence anempties oopere men .</p>	<p>on better now another . ¶ They that ben vnwyse and assayed neuer yet ne feyld the swetes of the loue of god / supposen and wenen that vndiscrete abstynence be souerayn holynesse . And they wenen that they may nat be made hooly but thorowgh an vncustomable and an vnryghtwys abstynence so that they may appere singuler and knownen of men . but yef [col. b] hit be discrete . but helpeth a man to be hooly / yef hit be vndiscrete / hit letteth a man to be vertuous . Who so therfore wold take a singler abstynence / he shuld fle the syght and preysyng of men . for men demyn hem most holy oft tymes / Whom they seen most abstinent . When hit ys ofte sythys otherwyse / in soothfastnesse . for he that hath sothfastly tasted and feled the swetes of the loue of god / he shall nat deme any man more passyng or more holy . for abstynence of mete or drynke . but so moche shal he deme hym of the lasse pryse . that he ys holde more wonderful in abstynence ayenst other man . ¶</p>
367	<p>Optimum est igitur et deo placens . arbitror vt quis se conformet in cibo et potu pro loco tempore et honestate . eis cum quibus viuunt . ne aut supersticiosus aut simulator appareat religionis . Sciant autem tales quod si vnus vel duo de talibus bene senciant . ceteri de eis ypocritism iudicabunt . Set sunt quidam inanis glorie cupidi qui nullo modo adquiescunt inter homines communes haberi quin aut tam parum comedant vt</p>	<p>It is best þe forfere as I trowe and mooste plesyng to god / þat a man confourme hym in mete for þe place and tyme . and honeste / til þaim . þat he is conuersant wit all / so þat he seme not a feynere of religiou / wete þei wele þat are swilke men . þat þof oon or two fel wele of þaim / al oþer shal deme ypocricy of þaim and feynyng / Bot þer are sume þat on no wise wil not be seyne comune amonges men þat þei eiper etc so</p>	<p>It is best þe forfere as I trowe . and most plesyng to god . þat a man conforme him in mete . for þe place and tyme . and honeste to hem þat he is conuersaunt withal . so þat he seeme not a feynere of religion . ¶ Wite þei weel þat ben swiche men . þat þouh oon or two feele weel of hem / alle oopere shulen deeme ypocry/sy/e of hem and feynyng . ¶ But þer ben sume þat on no wise wil not be/ seyn commune amonges</p>	<p>Hit ys best therfore as I trowe and most plesyng to god . that a man conforme hym in mete for the place and the tyme that he ys conuersant with . so that he seme nat a feynere of Relygion . ¶ Wete they well there ben suche men / that though oon or two fele well of hym / all other shall deme ypocrysy of hem and feynyng . But ther ben som that on no wise wollen nat be seyn comyng amonges men that they etyn so lytell . that</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>verba hominum ad se trahant aut alterius generis cibos sibi auferri procurent vt in aliquo ceteris videantur dissimiles . quorum obstinacio longe sit a me . verumtamen salubre consilium est . vt abstinentes sibi preferant abstinentiores . et quia sic non possunt abstinere . mente compungantur . ¶</p>	<p>liell þat þei gare algates men speke [f. 101<sup>v</sup>] of hem . or ellys þei sekyn oþer kynde of metys . so þat þai may be vnlike in sume þinge to al oþer men whos abstinence be ferre away fro me / Sobely it is helpful counceile and sikere . þat þei þat are of lesse abstinence . holde þaim better þat are of more abstinence . and haue compuncion of herte . for þei may not do so mykel abstinence as oþer men may /</p>	<p>men for þei eyþer leten/so liell . þat þei make algates men speke of hem . or elles þei seeken ooper kynde of metes . So þat þei may be vnlike in sum thing to alle oopere men . whos abstinence be ferre away fro me. ¶ Soothly it is theleful/ counseil and siker . þat þei þat ben of lesse abstinence / holden hem bettere . þat been of more abstinence . and haue compuncion of herte / for þei may not do so michel abstinence as oopere men may. ¶</p>	<p>they make algates men to speke of hem / or elles they seeken other kyndys of metes . so that they may be vnlike in sume thing to all other men whos abstinence be ferre away fro me. ¶ Soothly hit ys heelfull conseyl and seker that they that been of lesse abstinence / holde hem better [f. 84r] that been of more abstinence . And haue compuncion of hert . for they may nat do so moche abstinence as other men may .</p>
377	<p>Illi autem qui mirabilis [f. 32r] sunt abstinentie alios se superiores estimant quorum virtus hominibus latet in qua excellunt . dum enim virtus illorum . abstinentia a multis laudatur . nisi magna fulciatur humilitate . coram Christo pro nichilo habetur . Aliorum autem virtus tanto maior est . quanto ab hominibus non videtur . Quis enim hominum cognoscere poterit . quanto amore quis erga deum ferueat quanta compassione erga proximum illucescat . Et sine dubio virtus caritatis omnem abstinentiam et opera cetera que videri possunt excedit .</p>	<p>And on þe toþer syde þai þat are of wonderful abstinence / þat þei holde oþer men abouen hem þat do not so mykel abstinence in syht of men outwarde / whos vertue is hidde fro men in þe whilk þei passen / Sobely whils þeire abstinence is so loued and praisede of many men / bot if it be borne vp and kept þurh grete mekenesse / befor god it is nouht / Bot oþer mennys vertue is so mykel more . þat it is not seyne nor knownen of men outwarde who may wete how mykel a man brennes in lufe aveyens god . or how mykel he shynes in compassioun aveyens his euencristen / And with outen doute þe vertue of charite passes with oute comparisoun al abstinence . and al oþer werkes þat may be seyne .</p>	<p>And on þat ooper side þei þat ben of wonderful abstinence / þat þei holde oopere men abouen hem þat doon not so michel [f. 150r] abstinence in sight of men outward. ¶ Whos vertu is hid fro men in þe whiche þei passen. ¶ Soothly whiles here abstinence is so loued and preyved of many men . but if it be born up . and kept thuruh gret meeknesse bifore god / it is nouht. ¶ But ooper memmes vertu is so michel þe more / þat it is not seyn ne knownen of men outward. ¶ Who may wite how michel a man brenneth \in loue/ ayens god . or how michel he shineth in compassion ayens his euencristene? And with oute doute þe vertu of charitee passeth with oute comparison al abstinence . and alle oopere werkes þat may be seyn. ¶ And ofte it falleth þat þei þat shewen of lesse abstinence bifore men / ben more feruent and brennyng in loue with inne bifore god . ffor it bihooueth hem to be strong / þat shulen mihtely and manly trauaite in þe loue of god. And perfore whan a mannes flesh is maad weyk thoruh ouer-</p>	<p>And on the other syde . they that ben of wonderfull abstinence / that they holde other men aboue hem / that don nat so moche abstinence in the syght of men outward . whos vertew ys hyd fro men in the whyche they passen. ¶ Sothly whyle her abstinence ys so loued and preyved of many men . but yef hit be born vp and kept thorough grete mekenesse before god hit ys nought . but other menys vertew so moche the more / that hit ys nat seyn neyther knowe of men outward. ¶ Who may wete how moche a man brenneth in loue ayenst god . other how moche he shyneth in compassion ayenst hys euen crysten . And withoute doute the vertew of charyte passeth withouten comparisson all abstinence and all other werkes that may be seyn of men . And ofte hit falleth that they that shewen of lesse abstinence before men / ben more feruent and brennyng in loue within before god . for hit behoueth hem to be stronge that shall myghtily and manly trauaile in the loue of god. ¶ And therefore when a manny flesshe ys maad weyke</p>
387	<p>Et plerumque fit . quod qui minus coram hominibus videtur abstiniens . minus coram deo sit magis feruens . Oportet enim vt fortis sit . qui se in diuino amore viriliter exercebit . Carne enim nimia debilitata afflictione . homo sepe orare non valet quanto magis desiderio ad summa se</p>	<p>And oft it falles þat þei þat shewen lesse abstinence befor men / are more feruent and brennande in lufe wijpinne before god / ffor it behoues þaim [f. 102<sup>v</sup>] to be stronge / þat shal mihtely and manly trauaile in þe lufe of god / And perfore when a manys flessch is made wayke . þurh ouer-</p>		

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>non leuabit . malle ergo quod pre amoris magnitudine homo deficeret . quam pre icunio sicut sponsa de se dicit in cantico .</p>	<p>mykel abstynence of mete and drynk and slepe / a man oft tymes is made vunmyhty to pray / And mykel more þen he shal not mow lyft vp him selfe þurh brennyng desire to god and heuently þinges / þerfore me were leuere þat a man failed for mykelnesse of lufe . þanne for fastyng . as þe spouse says ¶</p>	<p>michel abstynence of mete and drink and slep / a man ofte tymes is maad vunmyhty to preye . ¶ And michel more þanne he shal not mown lifte up him self þoruh brennyng desire to god and heuently things . ¶ Þerfore me were leeuere þat a man failede for mikelnesse of loue . þan for fast- inge . As þe spouse seith .</p>	<p>throw ouermoch abstinence of mete and drynke and slepe / A man oft tymes ys [col. b] made vunmyghty to pray and moche more than he shall nat be in power to lyfte vp hymself through brennyng desyre to god / and heuently thynges . therfore hit were leuer to me that a man fayled for mychlynesse of loue / than for fastyng as the spouse seyth . ¶</p>
395	<p><i>Nunciata dilecto quia amore lan- gueo</i> . Tu ergo constans esto in om- nibus viis tuis . et secundum regulam modo tibi datam . viam tuam dirige et quamuis in principio optinere non potes quod cupis . non diffidas . sed perseuera . quia per longum tempus . et exercitium peruenies ad perfec- tionem .</p>	<p>Telles to my lufede / þat I languyse for lufe . And soþely fastyng of bred and water plesses not god so mykel as forsakyng of syme / þer- for be þow stable in all þi ways . and after þis reule þat is yenen to þe / ordyne þi lif / And þof al þow maist not in þe first begynnyng atteyne ne come to þat þat þow coueitys dispaire not þerfore ne mystriste not bot con- tinue forth and perseuere . for by longe tyme and exercise / þow shalte mowe come to perfeccion .</p>	<p>Telleth to my loued / þat I languysshe for loue . ¶ And soothly fastyng of bred and water pleseth nat god so- moche as forsakyng of syn . ¶ Ther- fore be thou stable in all thy weyes . And after thys rewle that ys yenen to the / ordeyne thysylf . And though thow mayst nat in the first begyn- nyng atteyne ne come to that . that thow coueitest / dispeyre nat ther- fore . ne mystrust nat . but continue forth and perseuere for by longe tyme and exercise thou shalt come to perfeccion .</p>	<p>Telleth to my loued . that I languysssh for loue . ¶ And sothly fastyng of brede and water pleseth nat god so- moche as forsakyng of syn . ¶ Ther- fore be thou stable in all thy weyes . And after thys rewle that ys yenen to the / ordeyne thysylf . And though thow mayst nat in the first begyn- nyng atteyne ne come to that . that thow coueitest / dispeyre nat ther- fore . ne mystrust nat . but continue forth and perseuere for by longe tyme and exercise thou shalt come to perfeccion .</p>
402	<p>sive viator fueris sine quiescens sem- per ad deum mentis oculos dirige . cogitacionem tuam ab illo recedere non permitte . quasi tempus illud amiseris cogita . quo de deo non cogitas . In mente deum lauda et eius [ff. 32v] amorem concupisce . nec aliter te occupatum quam aut orantem . aut de deo cogitantem sompnus te inueniat . Vide caute . ne cogitacionibus vanis defluas . ne curis superfluis te subdas . set hanc mentis constanciam adquirere stude . vt nec mala mundi timeas . nec eius bona inordinate affectes . Qui aduersa sustinere metuit . quomodo oportet eum mundum contempnere nondum cognouit . Et qui gaudet in</p>	<p>whedere þou be in trauayle or in rest / lyfte vp alweys þe eye of þi soule vnto god . and lat neuere þi þouht go fro hym / ffor al þat tyme þat þou þinkes not on god / þou may acounte it þinge þat þow has loste / Louue god in þi soule / and conceite euermore his lufe . þat slepe fynde þe neuere oberwyse [ff. 102v] occu- piede . þan eiper prayande or þinkande on god / And loke warly þat þow be not scaured ne distracte with vayne þou3tys . ne yeue þe not to ouer many besynnessys . Bot þis stablensse of hert studie to gete þat þow neiper drede þe noyes nor dise- ses of þe worlde / ne coueite not vnrordinatly his gudes / ffor he þat</p>	<p>Wheþer þou be in trauaile or in reste / lifte up alwey þe eye of þi soule vnto god . and lat neuere þi thought go fro him . ¶ Ffor al þat tyme þat þou thinkest not on god / þou might a conte it thing þat þou hast lost . ¶ Lone god in þi soule . and coueyte euermore his loue . þat slepe fynde þe neuere ooberweys occupied . þan eiper preying or thinkyng on god . And looke warly þat þou be not skatered ne distracte with veyne thouhtes . ¶ Ne yive þee not to ouermany businesses . But þis stabilnesse of herte studye to gete . þat þou neiper drede þe annoyens ne diseases of þe world / ne coueyte not inordinatly hise goodes . ¶ Ffor he þat</p>	<p>whether thou be in trauayle other in rest . ¶ Lyfte vp alway the eye of thy soule to god . And let neuer thy thought go fro hym . for all the tyme that thou thinkest nat on god . thou mayst accounte hit thyng that thou hast lost . ¶ Lone god in thy soule and coueyte euermore hys loue . that slepe fynde the neuer other wyse occupied / than eyther preysyng or thinkyng of god . And loke warly that thou be nat scattered neyther distracte with veyne thoughtys . neyther yeue the nat to ouer many besynesses but to stablynesse of hert . studye to gete that thou neuer drede [ff. 84v] the noyse neyther dis- seses of the world . ne couete nat</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
412	<p>terrenis longe distat ab eternis . ¶</p> <p>Ad virtutem vero fortitudinis pertinent omnes aduersitates et prosperitates . et mortem ceciam pro vita eterna contempnere . et caritas est sola gaudia celestia desiderare . Nam perfectus amator mori gaudet et vitam pacienter sustinet . Ad quam perfectionem si deo dante conscenderis . non sine tribulatione eris . ad quam nunc sermo conuertatur . ¶</p>	<p>dredes to suffre aduersites / knowes not yitte how he shulde dispise þe worlde / And he þat ioyes in erþely þingis / is ful ferre fro heuenly þingis /</p> <p>It longes to þe vertue of strenthe / for to dispise al aduersitees and prosperitees / yee and þe self deþe / for endeles lyf / And charite is only to desire þe ioyes of heuen . Sobely a parfite louer ioyes and is fayne for to dye and yet suffres he þis lyfe with pacience / whilk parfeccion if þou may þurh gooddes grace come to . þou shalt not be wþ outen tribulacion . of whilk shal now be spoken /</p>	<p>dredeth to suffre aduersitees / knoweth not yit how he shulde dispise þe world . And he þat ioyeth in erþely thynges / is ful ferre fro heuenly thynges . ¶</p> <p>It longeth to þe vertu of strengthe . for to despise alle aduersitees and prosperitees ye and þe selfe deth . for eendeles life and charite is only to desire þe ioyes of heuene . ¶ Soothly a parfite louere ioyeth and is fayn for to dye . And yit suffreth / he þis lyfe with pacience . ¶ Which parfeccion if þou milit thoruh gooddes grace come to / þou shalt not be with oute tribulacion . of which shal now be spoken .</p>	<p>inordinatly hys goodys . for he that dredeth to suffer aduersitees . knoweth nat yet howe he shuld dispise the worlde . And he that ioyeth in erthely thynges . ys full fer fro heuynly thynges .</p> <p>ffor hit longeth to the vertew of streyngh forto dyspise all aduersitees and prosperitees . yee and the sylf deeth / for endeles lyfe . And charyte ys / only to desyre the ioyes of heuen . ¶ Sothely a parfite louer ioyeth and ys fayne for to dye . And yet suffreth he thys lyfe with pacience . the whyche parfeccion yef thou mayst thorow goddys grace come to / thou shalt nat be withouten tribulacion of the whyche shall nowe be spoken .</p>
418	<p><b>Capitulum quintum . De tribulatione</b></p> <p>Cvm diabolus vnium ex mille ad deum perfecte conuertu viderit .</p> <p>Christique vestigia imitari . presencia despiciere . et sola inuisibilia querere et amare . perfectam penitenciam assumere . ab omni contagione mentis et corporis se purgare . mille nocendi fraude[s] . mille artes pugnandi preparat . vt ipsum ab amore dei ad amorem mundi deiciat vt iterum sordibus scelerum se polluat . et libidinosis salium cogitationibus se deo odibilem reddat .</p>	<p><b>Of tribulacioun / . Capitulum 5<sup>m</sup></b></p> <p>When þe deuyl sees oon amonge a thousande turne hym parfytely to god . and oonly seke and lufe aylastande þingis . take parfite penaunce . and clense and purge hym of al filthe of body and soule / a þousande deseeytes he [f. 103<sup>v</sup>] ordeynes to be-gile hym with . a thousande craftes he ordeynes þat he myht brynge hym down with and cast hym fro þe lufe of god to be lufe of þe worlde and þat he myht make hym foule with filth of syn and wrechednes . and at last to make hatful and wlatosome to god / þurh yuel and lecherouse þouhies .</p> <p>He reyses vp . ayens hym persecutions and tribulations . reprocues . fals inposicions of crimes .</p>	<p><b>Capitulum quintum . / tribulacion . /</b></p> <p>Whan þe deuel seeth oon among a thousand turne him parfytly to god . and oonly seeke and loue euerlastinge thynges . take parfyt penaunce and clense and poorge him of al filthe of bodi and soule / a thousand deseicytes he ordeyneth to bigile [f. 151<sup>r</sup>] him with . a thousand craftes he ordeyneth þat he mihte bringe him don with . and caste him fro þe loue of god to be loue of þe world . ¶ And þat he mihte make him foul with filthe of sinne and wrechednesse . And at þe laste to make him hateful and lecherous thouhtes . ¶</p> <p>He reisetþ up ayens him persecutions and tribulations . reprocues . false inposicions of</p>	<p><b>Of tribulacion. Capitulum v<sup>um</sup>.</b></p> <p>Whan the denyll seeth oon amonge a thousand that turneth hym parfytely to god and only seketh and loueth euerlasting thynges taketh parfyte penaunce and clenseth and purgeth hym of all fyithe of body and soule . ¶ A thousand deseicytes he ordeyneth to disceue hym with . And a thousand craftes he ordeyneth that he myght brynge hym doune with . and caste hym fro the loue of god / to the loue of the world . And that he myght make hym foule with fyithe of synne and wrechednesse . And at the laste to make hym hatefull and wlat-som to god / thorow euyl and lecherous thoughtes . ¶</p> <p>He reyseth vp ayenst hym persecutions [col. b] and tribulations . reprofes . and false inposicions of</p>
426	<p>Excitat contra eum persecuciones . tribulaciones . calumpnias . falsorum criminum inposiciones genera</p>	<p>He reyses vp . ayens hym persecutions and tribulations . reprocues . fals inposicions of crimes .</p>	<p>He reisetþ up ayenst hym persecutions [col. b] and tribulations . reprofes . and false inposicions of</p>	<p>He reyseth vp ayenst hym persecutions [col. b] and tribulations . reprofes . and false inposicions of</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>odiorum . vt pene terrent et frangant quem prospera decipere [f. 33r] nequierunt . nunc prospera nunc blanda opponit . ymaginaciones rerum corporearum . menti ingerit . viciorum fantasmata componit . antitque venustatis et preterite dilectionis delectacionem reuocat . et cor ad carnem lubricis incendiis inflammat .</p>	<p>and many maners of wrethe and hatreden . so þat þurh aduersite he myht ouercome and breke / whom prosperite myht not deceyue / He puttis vnto hym / now softnesse nowe sharpenesse . nowe bitter nowe swete / he bringes to his mynde ymages of bodily þingis and fantasies of olde synnes / and kyndeles his herte / wip delectacion of olde lufe and wrecchednesse / þe whilke he has before ben delited ynn / and he enflaumes . þe flesh with lusty brynynges to fleshly synne /</p>	<p>crimes . and many maneres of wrethithe and hatrede . So þat thourh aduersitee he mihte ouercome and breke / whom prosperite mihte nouht desceyue . ¶ He putteth vnto him . now softnesse . now sharpenesse . now bittere . and now sweete . He bringeth to his mynde ymages of bodily thinges . and fantasies of olde synnes . and kindeleth his herte with delectacion of old loue and wrecchednesse . þe whiche he hath before ben delited inne . And he enflawmeth þe flesh with lusty brennynges to fleshly synne . ¶</p>	<p>crimes and many other of wreth and hated . so that thow aduersyte he myght ouercome and breke . whom prosperite myght nat dysceue . ¶ He putteth to hym now softnesse now sharpnes . now bytter . now swete . he bringeth to hys mynde ymaginacions and fantasies of olde loue and wrecchednes . the whyche he hath before ben delited in . And he enflawmeth the flesshe with lusty brennynges of fleshly synne . ¶</p>
433	<p>a minimis persuasionibus incipit . set ad maximam flammam peruenit . et tanto maiori soli solitudine contra nos omnia genera tormentorum sufflare studet . quanto nos iam ab eius faucibus per dei misericordiam euasisse dolet . nichil aliud querit nisi vt nos ab amplexibus suauissimis et castissimis eterni amoris auellat et in lacu miserie et luto fecis iterum deturpet . quod profecto magis miserabile esset quam explicare sufficio . ¶</p>	<p>He begynnes with a litel sparcle / bot he wil not cesse if he may tile he brynge it to a gret fyre . And so mykel þe more . with al maner of bysynes . he studies nyht and day to reyse ayeyns hym . al maner of anguysshes and tormentis / for he knowes . þat he is þurh [f. 103] þe mercy of god and grace . fforre fledde and escapede fro his seruage and power / he sekis nouht ellys in al his myhtes bot þat he myht disseure and departe vs fro þe swetest and most chaste cleppynge of auyltande lufe / and þat he nyht on þe toþer syde defoule vs and caste vs doune into þe slade of wrecchednesse and clay of erpely lufe /</p>	<p>He bigynneth with a litel sparkle . but he wole not cesse if he may / til he bringe it to a gret fyre . ¶ And so michel þe more with alle manere of bysynesse he studieth niht and day to reyse ayens him alle manere of anguysshes and tormentes . ffor he knoweth þat he is thourh þe mercy of god and grace / ferre fled and escaped fro his seruage and power . ¶ He seeketh nouht elles in alle hise mihtes . but þat he mihte disseure and departe us fro þe sweeteste and most chast clippinges of euerelastinge loue . ¶ And þat he mihte on þat ooper side defoule us and caste us down in to þe slade \ i.e. valeye / of wrecchednesse and clei of erpely loue .</p>	<p>He begynneth with a lytell sparcle . but he wolle nat cese yef he may / tyll he brynge hit to a gret fyre . And insomuche the more with al maner of besynesse . he studyeth nyght and day to reyse ayenst hym all maner of anguysshes and turmentes for he knoweth that he ys thorrow the mercy of god and grace / fer fled and scaped fro hys seruage and power . ¶ He seketh nought ellys in all hys myghtes . but that he myght disseure and departe vs fro the sweettest and most chaste clyppynge of euere-lasting loue . And that he myght on that other syde defoule vs and caste vs down into the slade of wrecchynesse and clay of erthely loue . ¶</p>
442	<p>Quis enim cogitare posset illius insamiam qui a delicis regum . ad escam porcorum descenderet . et adhuc magis insani qui sapientie increate . delicatissimas epulas . renuit et immundicie carnis se subdit . Nonne gula et luxuria feditates sunt porcine . quas qui amant . demones pas-</p>	<p>Bot who myht þinke þe wodnesse of þat man . þat wolde forsake and leue delytes and kynges mete . and go fede hym with swynes mete / And yite is he more wode þat forsakes delicate deynites of endles wisdom . þat is to say þe lufe and desire of Ihesu crist . þat is only and auylas-</p>	<p>But who mihte thinke þe woodnesse of þat man þat wolde forsake [f. 151v] and leue delites and kinges mete / and go feede him with swynes mete / And yit he is more wode þat forsaketh delicate deynitees of eendles wisdom . þat is to sey . þe loue and desire of ihesu crist þat is oonly</p>	<p>But who myght thinke the woodnes of that man / that wold forsake and leene delices . And kynges mete / And go fede hym with swynes mete . ¶ And yet he were more wode that forsaketh delicate deyn- [f. 85r] tes of endeles wysdome . that ys to say the loue and the desyre of ihesu</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>cunt . Quomodo ergo contra temptaciones et tribulaciones resistendum est paciencia te docebit . de qua nunc agendum est . ¶</p>	<p>tande wysdome of þe fader / and makes hym selfe sugete and scruante to vnclennesse of þe flessch / whedere glotonye and lecheri ar not swynes filth . yis sikirly . and yite mykel wors / þe whilke who so lufes / he fedes þe deueles / Bot how a man shal feyth . and agaynstande temptacions . and tribulacions . pacience shal teche þe of whylke shal now be sayde .</p>	<p>and enere lastinge wysdom of þe fader / and maketh him self suggest and seruante to vnclennesse of þe flesh . ¶ Wheþer glotonye and lecherie ben not swynes felthe / bis sikirly . and yit mikel wors . þe whiche who so loueth / he feedeth þe deueles . ¶ But how a man shal fight and ayenstonde temptacions and tribulacions / pacience shal teche þee . of which shal now be seyde .</p>	<p>Cryst / that ys oonly and enerlastyng wysdom of the fadyr and maketh hymself soget and seruante to vnclennesse of the flesshe . ¶ Whether glotony and lechery ben nat swynes fythe / yes sekerly and yet moche worse the whyche who so loueth / he fedeth the deuyll . But howe a man shall fyte ayenst temptacions and trybulacions . pacience techeth the of the whyche now shal be seyde .</p>
451	<p><b>Capitulum Sextum . De Paciencia</b></p> <p>Non dignentur filii regis ad irrationabilem animalium pabula deuolui . immo spernant voluptates illicitas et solacia mundi pro amore christi . Qui enim illo pane qui de celo descendit vescitur [f. 33v] affectum non inclinat ad ea que diabolus suggerit . Cum insurgunt temptaciones vel tribulaciones . accipienda sunt arma spiritalia . et sic ad bellum est procedendum . Temptaciones autem constancia fidei et amoris vincuntur . Tribulaciones . paciencia superantur . ¶</p>	<p><b>Of pacience . Capitulum 6<sup>m</sup></b></p> <p>þay þat are derlynges and chuldre to þe heye kinge of heuen þurh feyth . hope . and charyte / haue gret dedignacion to fal doune and be fede wyth [f. 104] vnresonable bestes mete / þet dispise al vnleful lustes and worldly solace . for þe lufe of ihesu crist / ffor sobely he þat is fede wip þe brede of lyf þat come fro heuen to fedde mankynde / he suffres not his affeccion ne his lufe . to bowe ne to fal doune to pose þinges þat þe deuyll steres and entises to / when temptacions and tribulacions rysen agayns a man / lat hym / þanne take his gostly armoures . þat is feyth . lufe . and pacience . and so manly to go to bataile / ffor temptacions and tribulacions are ouercome &lt;and vengud&gt; . þurh pacience / feith and lufe /</p>	<p><b>\Capitulum sextum./ Of Pacience.</b></p> <p>They þat ben derlynges and chylidren to þe hygh kyng of heuen . thorow feyth hope and charyte / haue gret dedignacion to falle doune and be feede with vnresonable bestes mete . ¶ They despysen all vnlefull lustes and worldly solace / for the loue of ihesu criste . ffor sothly he that ys fedde with that brede that came from heuyn to fede mankynde . he suffreth nat hys affeccion . ne hys loue . to bowe neyther to fall doune to the thynges that the deuyll stereth and entyseth to . ¶ When temptacions and tribulacions rysen ayenst a man / late hym than take hys gostly armoures . that ys . feyth . loue . and pacience . and so manly go to batayle . for temptacions and tribulacions ben ouercomen and venquished / thoruh pacience . of feith and loue . ¶</p>	<p><b>Of pacience . Capitulum vi<sup>im</sup> .</b></p> <p>They that ben derlynges and chylidren to the hygh kyng of heuen . thorow feyth hope and charyte / haue gret indignacion to falle doune and be feed with vnresonable bestes mete . ¶ They despysen all vnlefull lustes and worldly solace / for the loue of ihesu criste . ffor sothly he that ys fedde with that brede that came from heuyn to fede mankynde . he suffreth nat hys affeccion . ne hys loue . to bowe neyther to fall doune to the thynges that the deuyll stereth and entyseth to . ¶ When temptacions and tribulacions rysen ayenst a man / late hym than take hys gostly armoures . that ys . feyth . loue . and pacience . and so manly go to batayle . for temptacions and tribulacions ben ouercomen and vengued / thoruh pacience of feythe and loue . ¶</p> <p>What ys pacience . but a glad and a wyfull suffryng of contrarious thynges / nouht elles . ¶ He that ys verrey pacient / groccheth in noon</p>
462	<p>Quid est paciencia . nisi rerum aduersantium libens et voluntaria perpessio . paciens ergo in nulla aduersitate murmurat . set magis cum propheta</p>	<p>what is pacience bot a gladde and wilful suffryng of contrarious thynges / nouht ellys . He þat is very pacient grucches in noon aduersitee /</p>	<p>What is pacience but a glad and a wilful suffringe of contrariows thynges? Nought elles . ¶ He þat is verrey pacient / gruccheth in noon</p>	<p>What ys pacience . but a glad and a wyfull suffryng of contrarious thynges / nouht elles . ¶ He that ys verrey pacient / groccheth in noon</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
466	<p>deum laudat . Quanto namque quis in adversitate paciencior fuerit tanto in celestibus gloriosior erit .</p> <p>libenter ergo sustinende sunt tribulationes et angustie . amaritudines . pene infirmitates et penurie . quia per hec peccata nostra purgantur et merita augentur .</p>	<p>bot ay lovues god in al tyme . And ay þe more meke and pacient þat a man is in tribulacion here in þis lif / þe more glorious and heyer shal he be in þe blesse of heuen /</p> <p>þerfor with gret ioy and gladnesse shulde we suffre tribulacion and anguysshes . bitternesse and peynes . sekene and disceses / for thurh hem oure synnes are purged . [f. 104<sup>v</sup>] and clensted . and oure merites are eked and encresced .</p> <p>And þe apostle says . þat alle þe paynes and passioums þat we may suffre here in þis lif / are not euen worthi to be ioy comande . þat shal be shewed and yeven to vs in þe blesse of heuen .</p>	<p>aduersitee . but euere looueth god in alle times . ¶ And euere þe more meeke and pacient [f. 152r] þat a man is in tribulacion heere in þis lyfe / þe more glorious and hyghere shal he be in þe blisse of heuene . ¶ þerfore with gret ioye and gladnesse shulden we suffre tribulacions and angwysshes . bitternesses and peynes . syknesse and disceses . ffor thour hem / oure synnes ben poorged and clensted . and oure merites ben eeked and encresced . ¶</p> <p>And þe apostle seith þat alle þe peynes and passions þat we moun suffre heere in þis lyfe / ben not euen wurpi to þe ioye comyng . þat shal be shewed and yoven to us in þe blisse of heuene . ¶</p>	<p>aduersyte . but euer loueth and worshyppeth god in all tyme . And euere the more meke and pacient that a man ys in tribulacion here in this lyfe / the more glorious and hyer shall he be in the blysse of heuyn . ¶</p> <p>¶ Therfore with grete ioye and gladnesse / shuld we suffre tribulacion and angwysshes . bytternesse and peynes . sekene and dyseases . for throw hem oure synnes ben purged and clensted / and oure merytes ben ekyd and encresced .</p> <p>¶ And the Apostele seyth that all the peynes and passions that we suffer in this lyfe . ben nat euyt worthy to the ioy comyng . that shal be shewed and youe to vs in the blysse of heuyn . ¶</p>
471	<p>Aut enim nos oportet in vita hac igne diuini amoris et tribulacionis exuri aut post hanc vitam igne purgatorio vel inferni crudeliter cruciari . Eligamus quod volumus alterum non euademus . hic autem leui penitentia . immo cum gaudio si deo uero firmiter inheremus . omnem possumus futuram penam abolere .</p>	<p>Sikirly either behoues vs here in þis lyf be brent with þe fire of goddis lufe and tribulacion / or ellis efter þis lyf be greuously and sore pynd and turmented with þe fyre of purgatorie / or of helle . Chese þerfore what we wy / for þat one shal we not eschewe . And here we may wip lyht penaunce . yee and with ioy if we wil cleue fast to god . do away alle payne þat is to come .</p>	<p>Sikerly eijer bihooueth us heere in þis world be brent with þe fyre of goddes loue and of tribulacion / or elles after þis lyf ben greuously and sore pynded and tormented with þe fyre of purgatorie or helle . ¶ Chese þerfore what we wolen / for þat oon shule we not eschewe . And heere we may with light penaunce . ye and with ioye . if we wole cleue faste to god / do away al peyne þat is to come . ¶</p>	<p>Sekurly other lit behoueth vs here in this lyfe be brente with the fyre of goddys loue . And of tribulacion . other ellys after this lyfe be greuously and sore peyned and turmented . with the fyre of purgatory other of hell . ¶ Chese therefore what we woll / for that oon we shall nat eschewe . And here we may with lyght penaunce . yee and wyth ioye . yef we woll cleue fast to god / do away al peyne that ys to come in purgatory . ¶</p>
476	<p>Ideo i[n]mittuntur tribulationes . ut nos ab amore mundi reuocent et ne grauius alibi puniamur . Doloribus enim oportet purgari quod in uoluptate commisimus . Si peccatores supra dorsum nostrum fabricant non nobis nocent dum pacienciter toleramus . set sibi . quia si modicam penam inferunt . nobis . tamen coronam et sibi tormenta cudent . ¶</p>	<p>þerfore are tribulacions sent vnto vs þat þai shulde eale vs ayeyn fro lufe of þe worlde . and þat we be not more greuously punysshed in þe tothir worlde . ffor the synnes behoues to be clenid . with sorowe and bitternes / þat we done here with lust and likyng . If synful men pursue vs / þai noye vs nouht if we suffre it paciencly / bot to hem self . ffor þof</p>	<p>þerfore ben tribulacions sent unto us . þat þei shulden calle us ayein fro loue of þe world . And þat we ben not more greuously punysshed in þat ooper world . ¶ Ffor þo sinnes bihoouen to be clensted with sorwe and bitternesse / þat we doon heere with lust and likinge . If sinful men pursue us / þei noye us nouht if we suffre it paciencly . but to hem self . ¶ Ffor</p>	<p>¶ Therefore [f. 85v] ben tribulacions sent to vs / that they shullen call vs ayeine fro the loue of the world . And that we be nat more greuously punysshed in the tother worlde . for the synnes behoueth to be clensted wyth sorow and bytternesse / that we doon here with luste and lykkyng . yef synfull men pursewe vs / they noye vs nat / yef we suffre hit paciencly /</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
483	<p>Mali vero [f. 34r] eo presentem vitam sine multis tribulacionibus transire permittuntur . quo eis in futuro nulla gloria paratur . Ideo sancti viri tribulaciones amant quia per illas ad requiem se peruenire non ignorant . ¶</p> <p>Econtra reprobi semper in tribulacionibus murmurant et quantum possunt declinant quia dum rebus visibilibus immoderate sunt dediti spe eternorum sunt priuati . In solis exterioribus solaciium inueniunt . quia saporem celestium penitus amiserunt . Nulla est anima autem rationalis hic existens que non creatori aut creature inheret . ¶</p>	<p>al þay bryng into vs a lytel payn / neuerþeles it is vs a coroune . and to þaim self [f. 105r] endlesse turment .</p> <p>yuell men and synners are suffred to passe oute of þis present lyf wipouten mony tribulacions or disseses / to whome in þe tothir world is no ioy ordeyned bot payne . And þerfore holi men lufen tribulacions and angers / for þai knowe welle þat þai shal come thurh hem to endeles rest .</p> <p>And on þe contrary syde / Synners and wicked men euer more gruchlyn . and als mekyl as þai may eschewe and fleen hem . for whils þaire herte and þaire lufe is fully and vnmesurably yeven to earthly þinges / þai are vterly pryued . and departed fro hope of þe blysse of heuen . Oonly in outtewarde thinges þai fynde confort and solace / for þai haue vterly loste þe sauour of heuen / þer is no resonable soule here in þis lyf / þat ne eipir it cleues þourh lufe to his creatour . or to a creature .</p>	<p>alþough þei bringe in to us a liell payne / neuerþeles it is to us a coron . and to hem self endeles torment . ¶</p> <p>Euele men and sinneres ben suffred to passe out of þis present lyfe / with oute many tribulacions or diseses. To whom in þat cooper [f. 152v] world is no ioye ordeyned but peyne. ¶ And þerfore holi men louen tribulacions and angres . ffor þei knowen wel þat þei shule come þourh hem to endeles reste. ¶</p> <p>And on þe contrarye side . sinneres and wikkede men euer more gruchen . and in as michel as þei may / eschewen and fleen hem . ffor whiles here herte and here loue is fully and vnmesurably yoven to ceerþely thinges / þei ben bitterly pryued and departed from hope of þe blisse of heuene. ¶ Oonly in outward thinges þei fynden confort and solace / for þei haue utterly lost þe savour of heuene. ¶ Þer is no resonable soule heere in þis lyfe . þat ne eipir it cleueth thoruh loue to his creatour / or to creature. ¶</p>	<p>but to hemsylf . ffor though they brynge into vs a lytell peyne . neuerþeles hit ys to vs a crowne . And to hem self endeles turment . ¶</p> <p>Euyll men and synners ben suffred to passe oute of thys present lyfe withoutyn many tribulacions or dysseases to whom in the other worlde ys no ioye ordeyned . but peyne . And therfore holi men louyn tribulacions and angers . for they knowen well that they shullen come thorow hem to endeles reste. ¶</p> <p>And on the contrary syde synners and wycked men euermore grogyn and inasmoche as they may eschew and fleen hem . ¶ Ffor whyle her hert and her loue ys fully and vnmesurably yovyn to earthly thynges / they ben vterly pryued and departed fro hope of the blysse of heuen oonly in outward thynges . they fynden comfort and solace for they haue vterly lost the sauour of heuen. ¶ There ys no resonable soule in thys lyfe / that other hit cleueth thorowgh loue to hys creatoure . or to a creature. ¶</p>
493	<p>Si creaturam diligit deum amittit et cum dilecto suo ad interitum vadit . Talis enim amor . in principio est labor . in medio miseria et languor . in fine odium et dolor . qui vero conditorem suum amat . que sunt in mundo refutat . de illo et cum illo loqui dulce habet . ipsum cogitare . refectio sibi videtur claudis sensus exteriores . ne mors per fenestras ascendat . ne in aliqua vanitate occipetur .</p>	<p>If it luf more a creature / it loses and departes fro god . and gos wip þat it lufes to endeles payne / And swilke loue . in þe begynnynge is trauayle . in þe myddes it is wretchednesse and langour / and in ende it is hatedred and sorowe . If he lufe more his makere / he shal nedes forsake and leue to lufe . alle þat is of þe worlde . and [f. 105r] hym shal thinke ioy and swetnesse to speke of hys lufed / A delicate fedyng more swete þan alle deyntees . hym thinks to haue hym in mynde / he spares the wyndowes</p>	<p>If it loue more a creature / it lowseth and departeth fro god . and wip þat it loueth to eendeles peyne . And swich loue in þe begynnyge is trauaile . In þe middes it is wretchednesse and langoure . and in þe eende it is hatrede and sorwe. ¶ If he loue more his makere / he shal nedes forsake and leue to loue al þat is of þe world . And him shal thinke ioye and swetnesse to speke of his loue . A delicate feedings more swete þan alle deyntees / him thinketh to haue him in mynde. ¶ He</p>	<p>Yef he loue more [col. b] a creature / hit lesseth and departeth fro god . and goth with that that hit loneth to endeles peyn . And suche a loue in the begynnyngh hit ys trauayle . in the myddyll hit ys wrechednes . and langour . And in the ende hit ys hatrede and sorow . but yef he loue hys maker / he shall nedes forsake and leue to loue all that ys the world . And hym shall thynke ioye and swetnesse to speke of hys louned . A delicate fedyng more swete than all deyntees hym thynketh / to haue</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
501	<p>et aliunde suscitantur despeccationes et obprobria contra eum irrationes et scandala . Ideo necessarie est vt scutum accipiat pacencie et magis paratus sit ignorare quam ignoscere . Oret pro illorum conuersione qui illum odunt nec curet hominibus placere set timeat deum offendere .</p>	<p>of hys outwarde wittes that deth entre not in at thaim / ne that he be not vnprofitably ne vavnyly occupied in no worldly vanitee /</p> <p>And for als mykel as sume tyme . ther ryse agayns hym despites and reproues . . scornynghys . and sclaudres of the fende and of wicked men / therfor it is nedeful to hym to take þe shelde of pacience / and þat he be more redy for to foryete . than forto fo\ur\3yfe wronges and disseses that are done to hym / And for to pray besyly for thaire conuersacion / that haten hym and charge not þof he plese not alle men / bot drede he in alle thynges to offende god .</p>	<p>spereth þe wyndowes of hise outwarde wittes / þat deth entre not in at hem . ne þat he be not vnprofitably ne veynly occupied in no worldly vanitee . ¶</p> <p>And for as mychel as sumtime þer risen ayens him despites and reproves scornynghes and sclanders of þe feend and of wikkede men / þerfore it is needeful to him / to [f.153r] take the sheeld of pacience . And þat he be þe/ more redy to foryete and to foryive wronges and disseses þat ben doon to hym . And for to preyre bisyly for here conuers&lt;ac&gt;y/on þat haaten him . ¶ And charge he nouht þough he plese not alle men / but drede he in alle thynges to offende god . ¶</p>	<p>hym in mynde . ¶ He sperreth the wyndows of hys outward wittes that deth entre nat in by hem . neyther that he be nat vnprofitably ne veynly occupied in no worldly vanyte .</p> <p>As for as moche as there ben raysed ayenst hym despytes . reprefes . scornynghes . And sclauders of the fendē . and of wycked men / Therfore hit ys nedefull to hym to take the shelde of pacience . and that he be more redy for to foryete . than for to foryene all wronges and disseses that ben doon to hym . And for to pray besyly for her conuersion that hatyn hym and charge he nat . though he plese nat all men / but drede he in all thynges to offende god . ¶</p>
508	<p>porro si in carne temptetur ipsam subiciat ne spiritus succumbat . temptacio cui non consentitur est materia virtutis exercende . [f. 34v] Nemo quippe sibi innotescit . an fortis debilis ve sit nisi temptatus fuerit . Sic nec quis in pace . paciens dici debet . Set cum fuerit iniuria pulsus . tunc si pacenciam habeat . videtur .</p>	<p>If he haue temptacion of the flesh / lat hym stryue to ouercome it . and putte it vnderfoote / so that the wille of the spirit falle \not/ doune / to consente and fulfillynge of synne / If thou fele temptacion . and nouht consente thereto / it is to be matere of vertue and of meryte / ffor no man knowes of [f. 106] hym self / whether he be stronge or weyke / bot if he be asaid / And a manes paciens may nouht be knowen whils he is quiete and rest / bot when he is asayed .</p> <p>thurh wronges tribulacions or disseses / then it is seen wheder he be pacient or nouht .</p> <p>Mony men ar meke and suffryng as longe as men pleses thaim / Bot also some as a lyht blaste of rythwise correccion touches thaim a litel . thof it be done for charite and for thair amendment / als some thaire herte is turned into bitternesse of ire and</p>	<p>If he haue temptacions of þe flesh / lat him stryue to ouercome it . and putte it under foote . So þat þe wille of þe spirite falle not don to consente and fulfillinge of sinne . ¶ If þou feele temptacion . and nouht consente þer too / it is to be matere of vertu and of meryte . ffor no man knoweth of him self wheþer he be strong or weyk / but if he be assayed . And a mannes passiens may not be knowen / whiles he is in quiete and in reste . But when he is assayed thourh wronges . tribulacions or disseses / þanne it is scene wheþer he be pacient or nouht .</p> <p>¶ Many men ben meeke and suffryng as long as men plesen hem . But also soone as a light blast of rythwise correccion toucheth hem a litel . þough it be doon for charitee and for here amendement / also soone here herte is turned in to bitter-</p>	<p>And yef he haue moche temptacion of hys flesh . late hym stryue to ouercom hit . And put hit doune vnder the foote . so that he woll of the spyryt fall nat doune to consent in fulfilling of synne . ¶ But [f. 86r] yef thou fle temptacion and nat consent thereto / hit ys to the matere of vertew and of meryte . for noman knoweth of hymself whether he be stronge and weyke / but yef he be assayed thorough wronges tribulacions or diseases / than hit ys seen whether he be pacient other nat . ¶</p>
515	<p>Multi pacientes sunt qui non impugnantur . Sed statim cum leuis flatus non dico iniurie . sed correccionis eos attingit . mox mens eorum in amaritudinem et iram se conuertit et si vnum verbum contra voluntatem eorum audierint . duo conantur austere-</p>	<p>turned into bitternesse of ire or</p>	<p>turned into bytternesse or yre or</p>	<p>turned into bytternesse or yre or</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>rora reddere . in quorum consilio non veniat anima mea . Extinguenda sunt ergo iacula inimici humilitate et amoris christi suauitate nec cedendum est temptationi quamuis grauisima sit . quia quo maior est pugna . eo gloriosior est victoria et sublimior coram deo . ¶</p>	<p>malencolye . and if þai here on worde ayens þaire wille / þai wil yeue two more felle / and more bitter agayne . frome whos counceyle god kepe my soule / Therfor al þe fyre dartes and þe assautes of oure enemy / shulde be sloken and brouht to nouth / þoruh of cristes loue / Ne we shal not yeue stede ne consente to no temptacion / be it neuer so stronge / ffor ay þe more þe batayle is / þe more gloriouse is þe victorie . and þe heyere corone is ordeyned for þe ouercomer . ffor as þe apostel says:</p>	<p>nesse . of ire and malencolye . And if þei heere on woord ayens here wille / þei wole yive two more felle and more bittere ayein . ffrom whos conseil god keepe my soule . ¶ Þefore alle þe fyre dartes . and þe assautes of oure enemy . shulden be sloken and brouht to nouth / thoruh meeknesse and swetnesse of cristes loue . ¶ Ne we shule not yive stede ne consente to no temptacion . be it neuer so strong . ffor þe more þat þe [f. 153v] bataile is / þe more glorious is þe victorie . and þe hyghere corown is ordeyned for þe ouercomere . Ffor as þe apostle seith .</p>	<p>wreth and malencoly . And yef they heren oo worde ayenst her wyll / they woll yeue two wordys more felle and more bytter ayein . fro whos counseyl . god kepe my soule . ¶ And therefore all the fyry darts and the assautes of oure enemy shuld be slokun or queynt and brought to nought thorowgh mekenesse and swetnesse of cristes loue . ¶ Neyther we shuld nat yeue stede ne consent to no temptacion / be hit neuer so stronge for euere the more the batayle ys / the more glorious ys the victory: and the hygher crowne ys ordeyned for the ouercomer . ffor as the apostle seyth .</p>
525	<p><i>Beatus vir qui suffert temptationem quoniam cum probatus fuerit . accipiet coronam uite . Tunc autem te in via perfectionis esse non dubites . si tibi despectio quasi laus . paupertas vt diuicie . inopia quasi epule computantur . vt autem ista equo animo sustineas et in nullo ab altitudine mentis cadas .</i></p>	<p>blessed is þat [f. 106<sup>v</sup>] man þat suffres temptacion . for when he is proud . and examined as golde / in þe fyre of tribulacion / he shal take þe coroune of endeles lyf / Sobely þanne þare þe nouht doute . þen þou arte in þe way of parfleccion / if dispite . be as lefe vnto þe as loouynge . pouert as riches . penaunce and scarsnesse / as delynces and deynices / so þat þou myht thurh goddes grace wip outen chaungynge of hert . suffre al þise / and þat þou in no þynge ffalle / fro þe heynesse of þouht /</p>	<p>blessed is þat man þat suffreth temptacion . ffor when he is proued and examyned as gold in þe fyre of tribulacion / he shal take þe corown of eendeles lyf . ¶ Soothly þanne þar þe not doute þat þu ne art in þe way of perfeccion / if despite be as leef unto þee / as loouynge . pouerte / as richesse . penaunce and scarsnesse / as delices and deymees . So þat þou miht thoruh goddes grace with oute chaungynge of herte suffre alle þese . And þat þou for no thing falle fro þin hynesse of thouht /</p>	<p>¶ Blessed ys that man that suffreth temptacions . ¶ Ffor whan he ys fyre of tribulacion / he shall take the crowne of endeles lyfe . [col. b] Sothly than thar the nat doute / than art thou in the wey of parfleccion . ¶ Yef despyte be to the as leef as longynge or worshipping . pouerte as rychesse . penaunce and scarsnesse / as delytes . so that thou myght thorough goddys grace with outen chaungynge of hert / suffer all thys . and that thou in nothyng falle fro the hyghnesse of thought . ¶ But thou shalt lothe and hate as muche as thou may / loouynge and preysynge of men . for that ys full commendable yef thou be worthy preysynge / And flee to be praysed of men for the thynges of fagers and flaterers dysseyuen many men and the lyppes of bacbyteres confoundeth with outen nombre . ¶ Therefore dyspyse thou boldly and vterly all fauour and veyn ioye of men and suffre</p>
532	<p>abominare quantum potes laudes hominum . quia hoc maxime laudabile est si laudabilis es . et ab hominibus non laudaris . lingue adlancium multos decipiunt . et labia detractorum multos confundunt . Tu ergo fauorem . honorem . et vanam gloriam . despice . detracciones et odia libenter sustine . et sic per infamiam et bonam famam per tribulaciones et blandicias ad regna celestia</p>	<p>Lothe and hate as mykel as þou may / loouynge and preysynge of men / ffor þat is full comendable / if þou be worþi preysynge . and fle to be praysed of men / ffor þe tounges of fagers and flateres deceyues mony man / and þe lippes of bacbiters confoundes wip outen noumbre þefore despise þou boldely . and vterly . al fauore . and wayne ioy of men / and suffre gladly . and patiently / at bac-</p>	<p>loþe and haate as michel as þou miht / loouynge and preysynge of men . Ffor þat is ful commendable / if þou be wurþi preysynge . and flee to be praysed of men ffor þe tungen of fageres and flateres / desceyuen many man . And þe lippes of bacbiteres / confonden with oute nonmbre . ¶ Þefore despise þou boldely and vterly al fauour . honour and veyn ioye of men . and suffre gladly</p>	<p>But thou shalt lothe and hate as muche as thou may / loouynge and preysynge of men . for that ys full commendable yef thou be worthy preysynge / And flee to be praysed of men for the thynges of fagers and flaterers dysseyuen many men and the lyppes of bacbyteres confoundeth with outen nombre . ¶ Therefore dyspyse thou boldly and vterly all fauour and veyn ioye of men and suffre</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
540	<p>non cesses properare .</p> <p>Sepe cadimus . vī per multos casus [f. 35r] eruditi . forcius stemus . fortis non timet . paciens in aduersis non tristatur sicut scriptum est .</p> <p><i>Non contristabit iustum quicquid accidit ei . Sic dispositus omnem temptationem superabis . omnem maliciam extingues tribulationes te inferiores carnes . et christo totalemente adherabis .</i></p>	<p>bitynge and hatred of þe worlde / so þat þurh yuel lose . and goode lose . þurh flaterynge . and tribulacions / þou cese nouht to haste þe to þe kyngdome of heuen /</p> <p>Of tymes we fallen . so þat þurh mony fallynge . we lere . to stonde after [f. 107] ward more strongly / he þat is stronge dredes nouht . and he þat is pacient is nouht angerde . for no tribulacion þat may falle / As þe wyse man says:</p> <p>It shal nouht heuy þe ryhtwise man / what so euer befallle hym / If þou be dispised on þis wyse / þou shalt lyhly ouercome alle temptacions of þe deuel and of þi flesshe . and þou shalt sloken . and brynge to nouht al þe malice of þe worlde / And alle tribulacions and angeres . shalt þou trede vnder fote thurh pacience and lufe . and þou shalt cleue to god Ihesu crist wiþ alle thi soule.</p>	<p>and paciently alle bacbiynge and hatrede of þe world . so þat thoruh yuel loose and good loose . thoruh flateringes and tribulacions / þou cese nouht to haste þee to þe kyngdom of heuene .</p> <p>Ofte tymes we fallen soo . þat thoruh many fallinges / we lerne to stonde afterward more strongly . He þat is strong / dredeth nouht . And he þat is pacient / is not angered for no tribulacion þat may falle . as þe wise man seith .</p> <p>It shal not heuye þe rihtwise man / what so euer bifalle him . [f. 154r]</p> <p>If þou be despised on þis wise / þou shalt lightli ouercome al temptation of þe deuel and of þi flesh . And þou shalt slaken and bringe to nouht al þe malice of þe world . and alle tribulacions and angres / shalt þou trede vnder foote thoruh pacience and loue . And þou shalt cleue to god Ihesu crist with al þi soule.</p>	<p>paciently and gladly all bacbytyng and hatrede of the world . so that thorough yuell loos and good loos thorough flaterynge and tribulacions that thou cease nat to haste the to the kyngdom of heuen .</p> <p>But ofte tymes we fallen so that thorough many fallynge we lernen to stande afterward more strongly . he that ys stronge dredeth nat . And he that ys pacyent ys nat angryd for no tribulacion that may fall / as the wyse man seyth</p> <p>hit shall nat heuy the ryghtwis man . what so euer befallle to hym .</p> <p>If thou be dyposed on thys wyse / [f. 86v] Thou shalt lightly ouercome all the temptacions of the deuyll and of the flesshe .</p> <p>And thou shalt sloken and brynge to nought all the malyce of the world . and all tribulacions and angrys . thou shalt trede vnder thy foot thorough pacience and loue . And thou shalt cleue to Ihesu cristie with all thy soule.</p>
548	<p><b>Capitulum septimum . de oracione</b></p> <p>Si in temptacione vel tribulacione positus fueris mox ad oracionem recurras . si enim pure oraueris auxiliū habebis . veniunt quandoque dispersiones et euagationes cordis . et cogitationes rapiunt ad diuersa . nec cor simul in dei laude stare . tunc forte bonum esset per aliquod momentum de diuinis meditari . donec mens magis stabilietur et sic oraciones complere .</p>	<p><b>Of prayere \ Capitulum 7<sup>m</sup></b></p> <p>If þou be in temptacion or tribulacion . anoone ryne to prayer / for if þow pray purely with clene affection and gude entente þou shalt haue redy helpe / Bot sumtime þer comen dispersions and wauerynges of herte and rauyshen þe pouht into diuers þinges . and wil not sufre it to stonde hole ne to rest in þe louyng of god / Then parauenture it were goode . þat a man gaf hym for a while to meditation of god and holy write . or of þe passion of crist . and swilke other . vntil [f. 107<sup>v</sup>] his herte were</p>	<p><b>Of preyere \ ¶ Capitulum septimum.</b></p> <p>Iff þou be in temptacion or tribulacion / anoon renne to prayere . for if þou prey purely with clene affection and good entente / þou shalt haue redy helpe .</p> <p>But sumtime þer comen dispersions and wauerynges of herte . and raueshen þe thought into diuerse thynges . and wolen not suffre it to stonde hool . ne to reste in þe loouinge of god .</p> <p>Þanne parauenture it were good þat a man yaf him for a while to meditation of god and holy writte . or of þe passion of crist and swiche oobere . til þat his herte were</p>	<p><b>Of prayer. Capitulum vij<sup>m</sup>.</b></p> <p>Yef thou be in temptacion or in tribulacion / Anon Renne to prayere . for yef thou pray with clene affection . And good intent / thou shalt haue redy helpe . but somtyme there comyn dysparbynges and weuerynges of hert . And rauysshen the thoughtes in to diuerse thynges . And wyll nat suffre hit to stond hool . ne to reste / in the loouyng and worshipping of god .</p> <p>Þan parauenture hit were good that a man yae hym for a while to mediacion of god and holy wrytte other of the passion of</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-12lv) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
556	<p>Si qui vero omnes occupationes mundi pro amore dei dimiserint et omnino celesti meditationi ac sancte orationi se mancipauerint estimo quod infra tempus per dei gratiam inuenient cor stabilium . ad amandum et orandum . vt non in hanc rem nunc . et in illam nunc transuolent sed magis in tranquillitate et eterna pace repauescent . ¶</p>	<p>more stabled / and so make an ende and fulfillle his praiters /</p> <p>Who so euer forsakes parfitly for þe loue of ihesu . al worldly occupations and settis hym self stably and sadly . to gostly and heuenly meditations . and to holy and deuote prayr / I trove þat wipin a shorte tyme wip þe grace of ihesu crist . he shal fynde his herte sadde and stable . to lufe and to pray . so þat his pouhtis shal not be dispartled into diuerse þingys ayeyns his wille / bot he shal rather rest in stillnesse . and softnesse of endles pees /</p>	<p>more stable . and so make an ende and fulfillle hise preveres. ¶</p> <p>Who so euer forsaketh parfitly for þe loue of ihesu alle worldly occupations . and setteth him self stably and sadly . to gostly and heuenly meditations and to holi and deuout preyere / I trove þat with inne a short tyme with þe grace of ihesu crist / he shal fynde his herte sad and stable . to looue and to preyre . . So þat hise thoughtes shulen not be dispartled into diuerse thynges . ayens his wil / but he shal rapere reste in stillnesse and softnesse of eendeles pees. ¶</p>	<p>cryste . And suche other tyll hys hert were more stabeled . and so make an ende and fulfill hys prayers. ¶</p> <p>Who so euer forsaketh parfitly for the loue of ihesu all worldly occupations . And setteth hymself stably and sadly to gostly and heuynly medytajcions and to holy and deuoute prayer / I trowe that [col. b] within a short tyme . with the grace of ihesu Cryste . he shall fynde hys hert sad and stable to loue and to prey . so that hys thoughtes shall nat be dysparbyd into diuerse thynges ayenst hys wyll . but he shall rather reste in stylnesse and softnesse of endeles pese. ¶</p>
563	<p>Multum confert ad stabilitatem cordis optinendum . crebris oracionibus insistere . psalmodiam deuote canere . lugi enim oracione demones vincimus et eorum infestationes euacuamus . redduntur enim debiles et quasi sine fortitudine . dum nos fortes et inuicti fuermus ad orandum . ¶</p>	<p>It helps mykyl to stablynge of þe herte / a man oftymes to gyf hym to deuote prayer . and to syng psalmodie / ffor thurh besi praiters we ouercome þe fendes and make vnyhty al faire malyce and deceytes / þai are made wayke and as it were with outen strengthe / as longe as we are myhty and deuote in prayinge /</p>	<p>It helpeth michel to stablinge of þe herte / a man ofte times to yive him to devout preyere . and to singe psalmodie. ¶ Ffor thornh bisy preyeres / we ouercome þe feendes . and make vnihty al here malice and desceytes . þei ben maad weike [ff.154v] and as it were with oute strengthe / as longe as we ben mihty and deuowte in preyinge. ¶</p>	<p>Hit helpeth moche to stablyng of a manys hert . A man to yeue hym oft tymes to deuoute prayer and to syng psalmodi . ffor thorough besy prayers we ouercomen fendes and maken vnyghty all her malyce and desceytes . they ben made weyke and feble . And as hit were withouten sireyngth / as longe as we ben myghty and deuote in praying.¶</p>
567	<p>Illi quippe viri qui in longo exercicio ad orandum in consuetudine habent . aliquando suauitatem et feruencius [ff. 35v] desiderium inueniunt orandi . Dum ergo durat illa suauitas . bonum est vt ab oracione non desistat . Quando vero cessauerit . quod propter carnem corruptibilem sepe contingit possunt ad mediandum scripturas sanctas . vel aliquid aliud vtile agendum accedere . ita tamen quod cogitacionem a deo vagari non permittant . vt cum ad oracionem se crexerint . ardentiores fiant .</p>	<p>Sothly þose men þat of longe tyme . and vse . haue in custum to pray / sumtyme . þei felen more swetnesse . and gretter feruour of praynge . þan ober sum / Therefore as longe as þat feruour and swetf. 108]nesse lastes / it is gude þat þei cese nouht of þaire prayngis / And when þai cesen . þat oft stithes hapyns/ for corrupcion of þe bodely kynd / þay may þen go to meditation of holy write / or ellis go do sume other gude dede . so þat for no thinge þai suffre not þaire mynde ne þaire lufe / go wauerande aboute fro god . bot when</p>	<p>Sothly these men that of long tyme haue in custome to praye / sum tyme they felyn more swetnesse and gretter feruoure of praying than other sume / therefore as long as that feruour and swetnesse lasteth / hit ys good that they cease nat of her praying. ¶ And when they seasen that oft tymes happeneth for corrupcion of her bodily kynde . they may than go to meditation of holy wryt or som other good dede . so that for nothing they suffer nat her mynde ney ther her love go wandryng aboute fro god. ¶ But when ther comyn ayene to</p>	<p>Sothly these men that of long tyme haue in custome to praye / sum tyme they felyn more swetnesse and gretter feruoure of praying than other sume / therefore as long as that feruour and swetnesse lasteth / hit ys good that they cease nat of her praying. ¶ And when they seasen that oft tymes happeneth for corrupcion of her bodily kynde . they may than go to meditation of holy wryt or som other good dede . so that for nothing they suffer nat her mynde ney ther her love go wandryng aboute fro god. ¶ But when ther comyn ayene to</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
575	<p>Tunc enim veraciter oramus cum de alio non cogitamus . set tota nostra intencio ad summa dirigitur . et animus igne sancti spiritus inflammatur . Sic profecto in nobis mira diuine bonitatis affluentia inuenitur . quia ex intimis medullis cordis nostri exurgit amor dei . et tota oracio cum affectu et effectu erit vt iam verba in oracione non transcurramus . sed omnes pene silabas cum clamore valido et intenso desiderio offeramus . Inceso enim in corde nostro . amore feruido . et oracio nostra incenditur et in odorem suauitatis ex ore nostro in conspectu dei adoletur vt magna iocunditas sit orare . quia dum in oracione dulcor ineffabilis infunditur . oracio ista in tubilum commutatur .</p>	<p>pai come agayne to priare / bat pai may panne be more feruent . and brenmande in god pan pai were before .</p> <p>Sohely pan pray we verily / when we penke on noon other pinge / bot al oure herte and oure entencion is lyfted vp til heuen / and oure soule is enflawmed wip be fire of be holy gost . On bis maner / be wonderful habundance of goddes goodnesse shal be founden in vs . ffor fro be innermoste deuocion of oure herte / ryces be loue of god / And pan al oure priare shal be with feruoure and affeccion / we shal not pan ouerlepe wordes for hastynesse / bot fully sounande ik a sillable . with a myhty voice and an ynwarde dissire . we shal offre to oure lorde ihesu crist /</p> <p>When oure herte is kyndled [f. 108<sup>v</sup>] wip be hote lufe of god / ben oure prair is brent . intil odour of swetnesse . in oure mouthe and offred vp into be syht of god . It is not pan yrksome nor heysome . bot gret yoy and myrthe forto pray / ffor w/h/en in prair gostly swetnesse . vnspeke-ablely . is yette in be soule / ben prair is turned into so mykel yoy / bat no voice ne worde may shewe it</p> <p>bis is ageyns hem bat gif paim first to meditacion / ore pai gif paim to prair . Nought knowynge bat be worde of god is brenmande / purh whilke al be filthe of oure synnes is purged / and oure soules are enflawmed . and made brenmande in be luf of god / bei seyn bat first wil yeue hem to meditacion / bat paire herte myht so be made stable / Bot so</p>	<p>preyere . bat bei mowen panne be more feruent and brennyng in god / pan bei were before . ¶</p> <p>Soothly panne preye we verrily / when we thinke on noon ooper thing . but al oure herte and oure entencion is lifted up to heuene . and oure soule is enflawmed with be fyre of be holi gost . ¶ On bis manere be wonderful abundaunce of goddes goodnesse shal be founden in us . ffor fro be ndereste deuocion of oure herte / riseth be loue of god . ¶ And panne al oure preyere shal be with fervour and affeccion . ¶ We shulen not panne ouerlepe woordes for hastynesse / but fully sownyng every silable with a myghty voys . and an inwarde desire we shule offre to oure lord ihesu crist . ¶ When oure herte is kyndeted with be hote loue of god / panne oure preyere is brent into odour of swetnesse in oure mouth . and offred up into be sight of god . ¶ It is not panne irkesum ne hevisum / but gret ioye and mirthre for to preyere . ffor whan in preyere gostly swetnesse vnspekabli [f. 155r] is yit in be soule / panne bat preyere is turned into so michel ioye . bat no voys ne woord mai shewe it . ¶</p> <p>Bis is ayens hem bat yiven hem first to meditacion . or bei yiven hem to preyere . not knowynge bat be woord of god is brennyng . thornh whiche al be felthe of oure sinne is poogred . and oure soules ben enflawmed and maad brennyng in be loue of god . ¶ bei seyn bat first wil yive hem to meditacion / bat here herte mihte so be maad stable . But so michel be</p>	<p>prayer . that [f. 87r] they may than be more feruent and brennyng in god than they were before . ¶</p> <p>Sothly than prayen we verily when we thinken on noon other thyng but all oure hert and oure intencion / ys lyfted vp to heuen and oure soule ys enflawmed with the fyre of the holy gost . On thys maner the wonderfull habundaunce of goddys goodnes / shal be founden in vs for fro the innermost deuocion of oure hert / reyseseth the loue of god . And than also oure prayer shal be with the feruour and affeccion . we shall nat than ouerlepe wordys for hastynesse / but fully sownyng eche syllabyll with a myghty voyce . And an inward desire / We shall offer to oure lorde ihesu cryste whan oure herte ys kyndeted with the hote loue of god . than oure prayere ys brent in the odoure of swetnesse in oure mouthe . And offered vp into the syght of god . ¶ Hyt ys nat than yrkesom neyther heysom but grete ioy and myrthe for to pray . ffor whan in prayere gostly swetnesse vnspekably ys yet in thy soule / than that prayere ys turned into so moche ioy that no woys neyther worde may shewe hit . ¶</p> <p>¶ Thys ys agens hem that yeuyn hem first to meditacion . or they yeuyn hem to prayer . nat knowyng that the worde of god [col. b] ys brennyng / thorough the whychte all the fythe of oure synnes ys purged . And oure sowles ben enflawmed and made brennyng in the loue of god . ¶ They seyen that first wyll yeue hem to meditacion . that her hert myght so</p>
588	<p>hic reprehenduntur quidam qui magis meditacioni quam oracioni indulgent nescientes quod colloquium dei ignitum sit quo purgantur sordes peccatorum et inflammantur amore . mentes orancium . dicunt se prius velle meditari . vt sic cor possint stabilire . set eo tardius ad stabilitatem perducuntur . quo ad continue orandum non confortantur .</p>			

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
594	<p>Quamuis non statim vt volumus cor in vnum colligere valeamus [f. 36r] non propter hoc debemus desinere . set paulatim studeamus crescere . vt tandem dignetur Christus nos soli- dare ad quod meditatio iuuat . si mensuram non excedit .</p>	<p>mykel þe latlyer . þai come to stable- nesse . þat þei ar not comforted . ne made stronge to continuell praier .</p> <p>Sothely þoof we may not als some as we wolde . geder oure hert to gider vntil one thinge / we shal not þerfore leue of . bot be litil and be litel . studie we . forto waxe and encrease þat ihesu crist wil wochesafe [f. 109r] sumtyme forto stable vs and make vs sadde / to þe whitke meditacion most helpes . if it passe nouht mesure an/d/ discrecion.</p>	<p>lattere þei come to stabilnesse þat þei ne be comforted ne maad strong to continuel preyere. ¶</p> <p>Soothly pouh we mown not as soone as we wolden gaderere oure herte to gidere vnto oo thing / we shule not þerfore leue of . bi litel and bi litel studye we for to wexe and encrease. ¶ þat ihesu crist wole vouchesaaf sum time for to stable us and make us sadde . To þe whiche / meditacion most helpe is . if it passe not mesure and discrecion.</p>	<p>be mad stable . but so moche the later they comen to stabylnesse / that they ben nat comforted ne made stronge to contynuell prayer .</p> <p>Sothly though we may nat as some as we wold gader oure hert to geder to oon thyng / we shuld nat therefore leene of . but by lytyll and by lytyll studye we for to wex and encrease that ihesu Cryst wyll vouchesafe sum tyme for to stable vs and make vs sad to the whyche meditacion moste helpeth / yef hit passe nat mesure and discrecion.</p>
599	<p><b>Capitulum octauum . De medi- tacione</b> Est autem meditacio bona de pas- sione Christi et morte . et sepe re- cordari quantas penas et miserias pro nobis sustulit . ambulando . pre- dicando . famam sitim et frigus et caloris estum paciendo . impropria et maledicta sustinendo vt non videa- tur graue seruo inutili . imperatorem et dominum suum imitari . ¶</p>	<p><b>Of meditacion \Capitulum 8m/</b> It is gude often to thinke on þe pre- cious passion and on þe peyneful deth of oure lord ihesu criste . And to brynge ofte tymes to mynde / how mony paynes and disseses he has suffred for vs . In goynge . in pre- chyng . in tholyng of hungre and thirst . hote and colde . in suffryng myssaynges and reproues / so þat a wreched seruaunt . and an vnprofit- able . shulde not thinke heuy . forto folowe his emperour and his lorde /</p>	<p><b>Of meditacion. \Capitulum oc- taum./</b> It is good often to thinke on þe pre- cious passion and on þe peyneful deth of oure lord ihesu crist . and to bringe ofte times to mynde / how many paynes and disseses he hath suffred for us . in goynge . in prechinge . in tholinge of hunger and thirst . hoot and cold . in suffringe misseynges and reproves . so þat a wrechede seruaunt and an vnprofit- able shulde not thinke hevi for to folwe his emperour and his lord. ¶</p>	<p><b>Of meditacion. Capitulum viijm .</b> Hyt ys good ofte to thinke on the preycouse passion and on the peyn- full deth of oure lord ihesu cryst . And to brynge ofte tymes to mynde howe many peynes and disseses he hath suffred for vs in goynge in pre- chyng and in tholyng of hunger and thurst . heete and colde . in suffryng and mysseynges and reprefes / so that a wrechede seruaunt and an vnprofitable shuld nat thenke heuy for to folow hys emperour and hys lord. ¶</p>
605	<p>Qui enim se dicit in Christo manere . debet quemadmodum ipse ambulauit et ipse ambulare . ¶</p>	<p>Sothely who so wenes . and sayes þat he dwelles in ihesu crist / as he went so behoues hym to folow / That is to say in meknes in wilful pouert . pa- ciens myldenesse chastite . and charite . and in meke suffryng of al maner disseses and reproues for his sake / as he did for vs . and in ful- fylling of al other gude vertues þis is þe way in þe whilk crist went for vs / yeuyng vs example . þat we shulde folowe hym /</p>	<p>Soothly who so weeneth and seith þat he dwelleth in ihesu crist / as he wente . so bihoueth him to folwe . þat is to seye . in mekenesse . in wilful pouerte . pacience . mylde- nesse . chasite . and charite . and in meeke suffringe of alle manere dis- ses and reproues [f. 155v] for his sake . as he dide for us . and in ful- fillinge of alle oobere goode vertues. ¶ Þis is þe wey in þe which crist wente for us . yuynge us example þat</p>	<p>Sothly who so weneth and seyth that [f. 87v] he dwelleth in ihesu cryst / as he wente so behoueth hym to folowe . that ys to sey in mekenesse in wyfull pouerte . pacience . myld- nes . chasite and charyte . And in meke suffryng of all maner disseses and reprefes for hys sake / as he dyd for vs . and in fulfylling of all other good vertues . Thys ys the wey in whyche cryst went for vs yeuyng vs ensample / that we shuld folow hym.</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
611	<p>Dicit dominus enim per Ieremiam .  <i>Recordet inquit transmigracionis mee  et paupertatis et absinthii et fellis et  doloris et amaritudinis . per quam .  scilicet . de mundo ad patrem trans-  migravi . hec enim recordacio suae  meditacio diabolum confundit et  machinas eius destruit . carnales  temptaciones extinguit . animam ad  Christi amorem incendit . mentem  subleuat et clarificat . atque clarifi-  cando purgat .</i></p>	<p>Oure lorde says be þe prophete .  Jeremi . thus / Hauē ofte in mynde of  myn ouerpassyngē . [f. 109<sup>v</sup>] of my  pouert of my bitternesse and drynke  of galle . my sorowe and my peynes /  thurh whilk I passed oute of þis  worldē to my fader / Sothely ofte  pinkyng or meditacion of þis glori-  ouse manhedē . on þe bitter pas-  sioun . and þe doleful deth of oure  lorde ihesu crist / confoundes þe  fende . and destroys at his myht and  hys deceytes . it sleckes fleshly  temptacions . and kyndles þe soule to  þe loue of ihesu criste . it reises vp  oure pouht aboute al ertly þinges .  and clarifies it and purges it . from al  fille of synne /</p>	<p>we shulde folwe him . ¶  Oure lord seith bi þe prophete Jere-  mie þus . ¶ Hauē ofte in mynde of  myn ouerpassyngē of my pouerte . of  my bitternesse . and drink of galle .  my sorwe and my peynes thurh  whiche I passed out of þis world to  my fader . ¶ Sothly ofte thinkinge or  meditacion of þis glorious manhedē .  on þe bitter passion . and þe doolful  deth of oure lord ihesu crist / con-  foundeth þe feend . and destroyeth al  his miht . and his deceites . It  slaketh fleshly temptacions . and  kindleth þe soule to þe loue of ihesu  crist . It reiseþ up oure thought aboute  alle erpely thynges . and clarifyeth it  and poorgeþ it from al filthe of  sinne . ¶</p>	<p>¶ Oure lord seyth by the prophete Jer-  emy thus . haue thou ofte in mynde  of myn ouerpassyng of my pouerte  of my bytternesse . and drynke the  gall of my sorow and my peynes .  thorowgh the whyche I passed oute  of this world to my fader . ¶ Sothly  oft thyngyng or meditacion of this  glorious manhedē and on the bytter  passion and dolefull deth of oure lord  Ihesu cryste confoundeth the fende  and destroyeth all hys myght / and  hys disseytes . hit slaketh fleshly  temptacions and kyndeþeith or  quencheth the soule / to the loue of  Ihesu Cryst hyt reyseþ vp oure  thought aboute all ertly thynges and  claryfieth hit and purgeth hit fro all  fylthe of syn . ¶</p>
618	<p>Estimo quod hec meditacio est omni-  bus alijs vtilior his qui nouiter ad  Christum conuertuntur . Ideo que .  quia preponitur humanitas Christi in  qua interim delectetur in qua mate-  riam habet gaudendi et lugendi .  gaudium propter certitudinem re-  demptionis . luctum propter turpitu-  dinem criminis . pro quo dolendo  tam . admirabilis hostia oblata est .  quia rudis et carnalis [f. 36v] anima  in contemplacione non rapitur deita-  tis . nisi carnalibus consumptis im-  pedimentis spiritualis efficiatur .  Cum enim mundum cor habere ce-  perit . et nulla [corporee] rei ymago  sibi illudere poterit . tunc ad altiora  admittitur vt in amore deitatis vehe-  menter gloriatur . ¶</p>	<p>I trowe þat þis meditacion is most  profitable of al other / til hem þat are  newly turned to criste / And perfore  is þe glorious manhode of oure lorde  Ihesu criste set before vs / for in it  we haue bothe matere of ioyng and  of sorowynge / Of ioyng / for  certeyntee of oure redemption . Of  sorowynge / for þe viletie and þe gret-  nes of oure synne / ffor þe whilke  synne to be done away / goddes  soune oure lorde ihesu crist toke  oure kynde / and clothed hym with  clythes of oure dedelynesse / In þe  whilke he suffred so hydous a pas-  sioun . and so cruel . [f. 110<sup>v</sup>] and so  dispitouse a deth / ffor a boystous  and a fleshly soule may not . be  rauysshed into contemplacion of þe  godhede / bot if it be first clen-  sed and made sotille from alle fleshly-  nesse and synne / thurh meditacion</p>	<p>I trowe þat þis meditacion is most  profitable of alle oopere . to hem þat  ben newly turned to crist . And þer-  fore is þe gloriouse manhedē of oure  lord ihesu crist sett before us . ffor in  it we haue boþe matere of ioyngē .  and of sorwinge . Of ioyngē / for  certeyntee of oure redempcion . Of  sorwinge / for þe vilete and þe gret-  nesse of oure sinne . ¶ Ffor þe which  sinne to be doon away / goddes loue  oure lord ihesu crist took oure  kynde . and cloþed him with cloþes  of oure dedlynesse . In þe which . he  suffredē so hidous passion . and so  despitous and so cruelle a deth . ffor  a boistous and a fleshly soule . may  not be ravished into contemplacion  of þe godhede / but if it be first  clensed and maad sotille from al  fleshlinesse and sinne . thurh medi-  tacion and contemplacion of þe man-</p>	<p>I trowe that this meditacion ys most  profitable of all other to hem that  ben newly turned to cryst . And ther-  fore ys the glorious manhode of oure  lord ihesu cryst sette before vs . for  in hit we haue bothe mater of [col. b]  ioying and of sorowynge . Of ioyng /  for certeynte of oure redemption . ¶  Of sorowynge / for the fylthe and the  gretnesse of oure syn . ¶ Ffor the  whyche syn to be doon away . God-  dys some oure lord ihesu cryst . toke  oure kynde . and clothyd hym with  clothes of oure dedelynesse . In the  whyche he suffred so hydous a pas-  sion and so cruel a deth . for a bois-  tous and a fleshly soul may nat be  rauyshed into contemplacion of the  godhede / but yef hit be first clen-  syd and made sotyll fro all fleshlynesse  and synne . thorow meditacion and  contemplacion of the manhedē . ¶ But</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
632	<p>Bone itaque cogitationes et meditationes a deo sunt et tales per suam gratiam singulis infundit . quales illorum statui et conditioni magis congrue videt . ¶</p>	<p>and contemplation of the manhede / Bot when a man begynes to haue a clene herte . and none ymage of bodily thyng may begyle hym / than is he taken vntil he yere thynges / and forto ioy in þe loue of þe godhede /</p>	<p>hede. ¶ But [f.156r] when a man biginneth to haue a clene herte . and noon ymage of bodily thing may bigyle him / þanne is he taken vnto hyere thynges . and for to ioye in þe loue of þe godhede. ¶</p>	<p>when a man begynneth to haue a clene hert . And noone ymage of bodily thyng may begyle hym . than he ys taken vntyl hyer thynges . and forto ioye in the loue of the godhede. ¶</p>
634	<p>Possem ergo meditationes tibi dicere . sed quales tibi magis efficaces erunt . ignoro . quia interiorum tuam affectionem non vidi . Puto certe quod ille meditationes in te . deo magis placeant et tibi magis proficiant quas deus ipse per se in animam suam perfudit . verum tamen initium poteris ab aliorum dictis habere quod etiam in memet ipso expertus sum . Si enim contemptis doctoribus putas te aliquid melius inuenire . quam ipsi in scriptis suis te docent scito quod amorem dei non gustabis . Insipientis est dicere . deus illos docuit . quare etiam me non docebit .</p>	<p>Sothely al gude thoughtes / and meditationes are of god / and swilke he yeues til ilke man thurh his grace / as he knowes . moste able . and acordante for þair astate degre and condicion / I myht telle . þe meditationes . bot whilk are most spedeful to þe I knowe nouht / for why I haue nouht seen thin inward affections / I trowe certynly . þat þose meditationes please moste god / þe whilk he sendes himself into þi soule . ¶ Neuerþeles þow may haue þe bygyninge of oþer menys techynge and þat I haue assayde in /my/ self / for if þow dispise þi doctours . supposynge [f. 110v] þi self to fynde better þynge . þen þay haue tault þe in þaire wrytynges / wete þow wel . þou shalt nouht taste þe loue of god . ffor it is foly to say / god tault hem / whi shal he nouht als wete teche me /</p>	<p>Soothly alle goode thoughtes and meditationes / ben of god . And swiche he yiveth to eche man thourh his grace / as he knoweth most able and accordynge for here estate . degre . and condicion. ¶ I mihte telle þee meditationes / but whiche ben most speedful to þee I knowe nouht. Ffor why? I haue nouht seen þine inward affections. ¶ I trowe certynly þat þese meditationes please most god / þe whiche he sendeth him self into þi soule. ¶ Neuerþeles þou miht haue þe bygyninge / of oþer mennes techynge . and þat I haue assayed in myself . ffor if þou despise þi doctours . supposynge þi self to fynde bettere thing þan þei haue tault þee in here wrytynges / wite þou wel þou shalt not taste þe loue of god. Ffor it is foli to seye . God taulte hem . whi shal he not as wel teche me?</p>	<p>Sothly all good thoughtes and meditationes ben of god . And suche he yeueth to all men thourh his grace / as he knoweth most able therto . And accordynge for her astate and degre and condicion . I myght telle the meditationes . but whyche ben most spedeful to the I knowe nat . ffor why I haue nat seen thyn inward affections. ¶ I trow certynly that these meditationes please most god / the whyche he sendeth hymself into a soule . [f. 88r] Neuertheles thou mayst haue the begynnyng of other menys techynge / And that I haue assayed in myself . for yef thou dyspuse thy doctores . supposynge thy sylfe to fynde better thyng than they haue taught the in her wrytynges / wete thou well thou shalt nat taste the loue of god . ffor hit ys no foly to sey god taught hem. ¶ Why shall he nat also well teche me . I answere the . for thou art nat suche as þei were . thou art prowde and sterne . And they were meke and mylde . They askydden nothyng of god presumptuously . but meked hemself vnder all other. ¶ They gate the cunninge and grace of teachers . Therfore god taught hem that we shuld be lerned by here wrytynges and bookes . Sothly yef thy thoughtes and thy meditationes desyren the loue of</p>
642	<p>Respondeo tibi . quia talis non es . quales ipsi fuerunt . Superbus enim es et austerus . illi vero humiles et mitis extiterunt . et presumendo nichil de deo quæsierunt . sed se humiliando sub omnibus quæsierunt scientiam sanctorum docuit ergo illos ut in eorum libris doceremur . Si vero meditationes tue amorem Christi nunc desiderant aut nunc laudem [f. 37r] eius sonant . ut michi videtur .</p>	<p>I answere þe / ffor þow art not swilk as þai were / Thow arte proude and sterne / and þei were meke and mylde / þai asked no þynge of god presomptuously . but mekeand þaim self vnder al oþer / þei gate þe cunninge and grace of techers / Therfor god hem tault / þat we shulde be lered by þaire wrytynges and bokes / Sobely if þi þouhtys and þi meditationes desiren þe lufe of ihesu crist .</p>	<p>I answere þee . ffor þou art not suich as þei were . þou art proud and sterne / and þei weren meeke and mylde. ¶ þei asked no thing of god presumptuously . but makinge hemself vnder alle oopere / þei geten þe kunnyng and grace of techeres. ¶ þefore god taulte hem / þat we shulden be lerned bi here wrytynge and bookes. ¶ Soothly if þi thouthtes and þi meditationes desiren þe loue of</p>	<p>I answere the . for thou art nat suche as they were . thou art prowde and sterne . And they were meke and mylde . They askydden nothyng of god presumptuously . but meked hemself vnder all other. ¶ They gate the cunninge and grace of teachers . Therfore god taught hem that we shuld be lerned by here wrytynges and bookes . Sothly yef thy thoughtes and thy meditationes desyren the loue of</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]	
bene dispositus es . Set tamen meditationes in quibus maiorem suauitatem sentis et dulcedinem in deo . tibi amplius profiture sunt . meditari enim sine dulcedine . parum prodest .	and coueiten his loouynge / as me pinke pou art wele disposid / Bot neuer theles . pose pinges or meditations . in whilk pou feles most sauour and swetnesse to god . are moste profitable to be / ffor meditacion wip outen swetnesse profites lytel /	ihesu crist and coueiten his loouynge / as me thinketh pou art wele disposed . But neuerbeles pese things or meditations in whiche pou feelest most sauour and swetnesse to god / ben most profitable to bee . ffor meditacion with oute swetnesse / profyteth litel.	of Cryst Ihesu / and conietest hys loouynge / as me thynketh thou art well disposyd. ¶ But neuerthles the thynges or meditations in the whyche thou feleest most sauoure and swetnesse to god / ben most profitable to the . ffor meditations withouten swetnesse profyteth lytyll.		
652	<b>Capitulum nonum . De leccione</b>	<b>Of redyng</b> \ <b>Capitulum 9<sup>m</sup></b>	<b>Of redyng.</b> [f.156v] \ <b>Capitulum nonum.</b>	<b>Of Redyng. Capitulum ix<sup>m</sup>.</b>	
Si cupis ad amorem dei peruenire et succendi desiderio celestium gaudiorum . et induci ad contemptum terrenorum . non sis negligens ad meditandum sacram scripturam et maxime in hiis locis ubi mores instruit et insidia [d]iaboli cauere docet ubi loquitur de amore dei de contemptuua vita . difficiliore vero sentencie disputantibus et ingeniosis uiris longo tempore exercitatis in sancta doctrina relinquuntur .	If pou coueite to come to be loue of god . and forto be kyndled wip be desire of heuenly ioyes / loke pat pou be nouht neglygent ne rekles / forto rede holy writte . and moste in pose places where [f. 111 <sup>r</sup> ] it teches forto fle be queyntise of be fendes . and where it spekes of be loue of god . and of contemplatif lif / And harde sentences pat pou may not lytly vnderstonde . leue paym to wisemen of gret wittes / pat haue in custome of longe tyme forto dispute in holy writte /	Iff pou coueyte to come to be loue of god . and for to be kindeled with be desire of heuenly ioyes / looke pat pou be not negligent ne reccheles for to rede holi writ . and most in pese places / where it techeth for to flee be queyntise of be fend . and where it spekeyth of be loue of god . and of contemplatyf lyf . And harde sentences pat pou miht not lightly vnderstonde / leue hem to wise men of grete wittes . pat hauen in custome of long tyme for to dispute in holi writ .	Yef thou couete to come to the loue of god / And for to be kendeled with the desyre [col. b] of heuynly joyes / loke that thou be nat negligent ne recheles for to rede holy wrytte . And most in these placys . Where hit techeth for to fle the queyntise of the fende . And where hit spekeyth of the loue of god . And of contemptlyf lyfe and hard sentence that thou mayst nat lyghly vnderstande / leue hem to wyse men of grete wrytys that han in custom of long tyme for to dyspute in holy wryt .	Sothly this werk of redyng helpeth us gretly / to profite and to wexe in be loue of god . ¶ In hit we knowen oure defaultes . in what thynges we synnen / And in whyche we synnen nat . And what thynges we shuld do / and what forsake . ¶ In holy wrytte sotly appereth to us / the false craftes of oure enemyes . hit stereth us for to loue god . and reiseith oure herte up for to loue him . It arrayeth to us a delicate bord . if we delite us in it . as in alle deyntes and delices .	Sothly this werk of redyng helpeth us gretly / to profite and to wexe in the loue of god . In hit we knowen oure defaultes . in what thynges we synnen / And in whyche we synnen nat . And what thynges we shuld do / and what forsake . ¶ In holy wrytte sotly appereth to us / the false craftes of oure enemyes . hit stereth oure hert vp for to loue hym . hit arayeth to vs a delicate boorde . yef we delite vs in hit as in all deyntees and delices .
659	multum enim nos adiuuat hec in bono proficere . In hoc cognoscimus defectus nostros et profectus in quibus peccamus et in quibus non . que vitare debemus et que agere subtilissime nobis apperunt machinas inimicorum accendant ad amandum et ad laudem dei excitant preparant nobis mensam delicatam . si in illis sicut in omnibus diuiciis fuerimus delectati .	Sothely bis werke of redyng helps us gretly to profite . and to waxe in be loue of god / In it we knowe oure defaultes and in whilk pinges / we synne in whilke nouht / and what thynges we shulde do and what forsake / In holy writte sotelly apperes to us be fals craftes of oure enemyes / It steres us forto loue god . and reyses oure herte up forto loue hym / It arares to us a delicate borde if we delyte us in it / as in al deyntees and delices .	Sothly bis werk of redyng helpeth us gretly / to profite and to wexe in be loue of god . ¶ In it we knowe oure defaultes . and in whiche thynges we synnen / and in whiche nouht . and what thynges we shulden do / and what forsake . ¶ In holy writ sotilly appereth to us be false craftes of oure enemyes . ¶ It stereth us for to loue god . and reiseith oure herte up for to loue him . It arrayeth to us a delicate bord . if we delite us in it . as in alle deyntes and delices .	Sothly this werk of redyng helpeth us gretly / to profite and to wexe in the loue of god . In hit we knowen oure defaultes . in what thynges we synnen / And in whyche we synnen nat . And what thynges we shuld do / and what forsake . ¶ In holy wrytte sotly appereth to us / the false craftes of oure enemyes . hit stereth oure hert vp for to loue hym . hit arayeth to vs a delicate boorde . yef we delite vs in hit as in all deyntees and delices .	Sothly this werk of redyng helpeth us gretly / to profite and to wexe in the loue of god . In hit we knowen oure defaultes . in what thynges we synnen / And in whyche we synnen nat . And what thynges we shuld do / and what forsake . ¶ In holy wrytte sotly appereth to us / the false craftes of oure enemyes . hit stereth oure hert vp for to loue hym . hit arayeth to vs a delicate boorde . yef we delite vs in hit as in all deyntees and delices .
665	Nulla tamen cupiditas laudis vel fauoris succedat nos ad amorem scripturarum . set sola intentio com-	Neuerbeles no coueytise of praysynge or fauour of men sters us to be loue of holy writ . bot only entencion and	¶ Neuerbeles no coueytise of preysynge or fauour of men shuld styre vs to be loue of holi writte / but only	Neuertheles no coueytise of preysynge or fauour of men shuld styre vs to the loue of holy wryt . but only	

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
670	<p>placendi deo . vt sciamus quoniam ipsum diligamus et illud idem proximum doceamus vt non reputemur scientes ad populum . immo magis debet[. 37v]imus occultare scienciam nostram quam ad laudem ostendere . Sicut dicitur .</p>	<p>desire to plesse god . That we may knowe how we shal lofe him . and þat we may teche þe same to oure brother . And noulþ for þat we wolde be holden wise or cunninge anentes men / but we shal rapber hide oure cunningg . and holde it pryue / þen forto shewe it forthe for loovyng and praysyng [f. 111<sup>v</sup>] of men . As þe prophete says: In myn herte I haue hidde þi worde lordes / þat I synne noulþ to þe . þat is to say thurh vayne shewyng . Therefor al þe cause of oure spekyng / shal be oonly þe loovyng of god . and edificacion of oure euencristen . þat þat may be fulfilled in vs þat þe prophete says of him self in the psalme . The loovyng of god / is euermore in my mouthe . and þat is when we seke nouht oure oune loovyng . ne speke nobing ayeyn þe loovyng and worshipp of god .</p>	<p>entencion and desire to plesse god . þat we mown knowe how we shule loue him . and þat we mown teche þe same to oure brooper . And noulþ for þat we wolden be holden wise or kunnyng anemptes men / but we shule rapber hide oure kunnyng and holde it priuce . þan for to shewe it forth for loovyng and preysyng of men . as þe prophete seith . ¶ In myn herte I haue hid þi word lord / þat I sinne not to þee . þat is to seye / thoruþ veyn shewyng . ¶ Before al þe cause of oure spekyng / shal be oonly þe loovyng of god . and edificacion of oure euencristene . þat þat may be fulfilled in us / þat þe prophete seith of him self in [f. 157r] þe psalme . ¶ þe loovyng of god is euermore in my mouth . And þat is when we seeken not oure owen loov- inge . ne speken no thing ayens þe loovyng and wurshiþe of god .</p>	<p>intencion and desyre to please god . that we may know we shall loue hym . And that we may teche the same to oure brother . And nat for that we wolde be holdyn wyse and kunnyng anentys men . but we shall rather hyde oure kunnyng . And holde hit pryuey / than for [f. 88v] to shewe hit forth for loovyng or preysyng of men as the prophete seyth . ¶ In myn hert I haue hyd thy worde lord / that I synne nat to the . that ys to sey thorough veyne shewing . Therefore all the cause of oure spekyng shal be oonly the loovyng of god and edificacion of oure euen crysten . that hyt myght be fulfilled in vs that the prophete seyth of hym- self in the psalme . The loovyng of god ys euermore in my mouthe . And that ys when we seke nat oure oune loovyng ne speketh nothyng ayenst the loovyng and worshyppyn of god .</p>
677	<p><b>Capitulum decimum . De puritate mentis</b></p> <p>Per hos nouem gradus pretactos ad puritatem mentis ascenditur qua videtur deus . ¶ Puritatem dico . que in via haberi potest . Quomodo autem puritas habetur hic . vbi tociens homo peccatis venialibus sordidatur . lauandi sunt pedes sanctorum . quia puluerem de terra trahunt . ¶</p>	<p><b>Capitulum 10<sup>m</sup> / Of puryte and clenens</b></p> <p>Thurh þise nyne degrees . before saide we comen to clenensse of soule / in þe whilk god is seen . That clenensse I mene . þat may be hadde in this lyfe . Bot how may clenensse be hadde here / where a man is so ofte defowled . at þe lest with veniale synnes / for as þe prophete says . þe fete of seyntes / nedes to be wasshyn . for þei haue drawn powder wip hem . fro þe erthe .</p>	<p><b>Of puritee and clenensse . \ Capitulum decimum.</b></p> <p>Thoruh þese . ix . degrees before seyð / we comen to clenensse of soule . In þe whiche god is seen . þat clenensse I mene / þat may be had in þis lyf . But how may clen- nesse be had heere . where a man is so ofte defouled . at þe leste with venial sinnes / ffor as þe prophete seith / þe feet of seintes needen to be wasshen . ¶ Ffor þei haue drawn powder with hem fro þe eerthe . ¶</p>	<p><b>Of purete and Clennes. Capitulum x<sup>m</sup>.</b></p> <p>Thorow these [neyn] degrees before- seyde / we comen to clenens of soule . in the whych god ys seen that clenensse . I mene that may be had in thys lyfe . but how many clen- nesse be had here . where a man ys so ofte defouled . at the leste with venyall synnes . for as the prophete seyth . the feet of seyntynt nedeth to be wasshen for they han draw pow- der with hem fro the erthe . ¶</p>
682	<p>Quis enim dicere potest . purus sum a peccato . quasi diceret . nullus in</p>	<p>Or who may say I am clenre of synne / as who say . no man in this</p>	<p>Or who may seye I am clenre of sinne / as who seith / no man in þis</p>	<p>Other who may sey I am clenre of synne . As who seyeth . no man in</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
691	<p>hac vita . nam vt ait Iob . <i>si lotus fuero aquis nituis . id est . vera penitentia . et effuſerint velut mundissime manus mee .</i> scilicet . propter innocencia opera . <i>tamen sordibus me intingues .</i> scilicet . propter venialia que vitari non possunt . <i>et abominabuntur vestimenta mea .</i> id est . abominabilem me reddit caro mea . et sensualitas . quibus animalis induitur . que caro sensualitas tam fragilis est et prona . ad amandum mundi delectabilem speciem . quod sepe cogit peccare [f.38r] Ideo dicit apostolus .</p>	<p>lyfe . ffor as holy Iob seis : If I be wasshen . wip water of snow . pat is with sothfast penaunce and my hondis shyne as moste clene . pat is for gode werkes / neuerbeles [f. 112] in filthe þou shalt dippe me . pat is for veniale synnes . þe whilke may not be fled . and my clothes shal lothe me / pat is my flesh . and / my sensualite . wip whilk a resonable soule is cledde / shal make me abominable . The whilke flesh is so frele and so buxome . forto lufe þe fairness . and þe vanite of þe wortde / þat it ofte tymes makes a man to synne . perfor biddeþ þe apostle þus .</p>	<p>lyf. ¶ Ffor as holy Iob seith. ¶ If I be wasshen with water of snow . pat is with soothfast penaunce . and myne hondes shyne as moste clene . pat is for gode werkes / neuerbeles in filthe þou shalt dippe me . pat is for venial synnes þe whiche mown not be fledde. And my clothes shule lope me . pat is my flesh and my sensualitee with which a resonable soule is cloped / shal make me abominable. ¶ þe whiche flesh is so frele and so buxum for to loue þe fairnesse and þe vanitee of þe world / þat it ofte times maketh a man to synne. Perfore biddeþ þe apostle þus.</p>	<p>thys lyfe. ¶ Ffor as holy Iob seyth . yef I be wasshen with water of penaunce . and myn handys [col. b] shyne as moste clene . that ys of good werkes / neuerthelese in fylthe thou shalt wype me . that ys for venyall synnes . the whyche may nat be fled . And my clothes shall lothe me . that ys my flessch . and my sensualyte . with the whyche a resonable soule ys clothed / shall make me abominable . the whyche flesshe ys so freel and so buxom for to loue the fayrenesse and the vanitye of the world . that hit oft tymes maketh a man to syn . ¶ Therefore byddeth the Apostell thus. ¶</p>
697	<p><i>non regnat peccatum in nostro mortali corpore . quasi diceret . peccatum in nostro corpore potest non regnare . Sed non potest non esse .</i></p>	<p>Synne regne not in youre dedely body . As if he saide þus . Synne may not vnbe in youre body of deth . þat is in your flesh . and sensualite . Bot it may vnregne . þat is þe vnleful sterynges . þat spryngen oute of yow . be corrupcion of youre flesh . may be restreyned . and casten downe . by reson and myht of þe soule . þurh þe merite and þe deserte of þe glortouse passioum of oure lordes ihesu criste . Therfor what clemnesse may a man haue in þis lif . Sothely grete and louuable / if he rithwisly and besily vse hym selfe in studie of redyng . of praynge . and of meditacioun . as it is before sayde . for þof a man be freltee synne sumtyme venialy / neuerbeles for his hole entent þat he has vnto god . it is [f. 112] done away . for þe feruoure and brennyng of charite . þat is in his soule / consumes and wastes to nouht al þe</p>	<p>¶ Sinne regne not in youre dedely bodi . As if he seide þus . ¶ Sinne may not vnbe in youre bodi of deth . þat is in youre flesh and sensualitee / but it may vnregne . þat is . þe vnleefful sterynges þat springen out of yow bi corrupcion of youre flesh / mown be restreyned and cast don bi reson and miht of þe soule . thornh þe merite and þe deserte of þe gloriouse passioum of oure [f.157v] lord ihesu crist . ¶ Therfor what clemnesse may a man haue in þis lyfe / Soothly gret and louable . if he rithwisly and bisily vse him self in studie of redinge of preyng and of meditacion . as it is bifore seid . ¶ Ffor pouh a man bi freltee sinne sumtyme venially / neuerbeles for his hole entente þat he hath vnto god / it is doon away . for þe fervour and brennyng charite þat is in his soule / consumeth and wasteth to nouht al þe rust and filthe</p>	<p>Synne regne nat in oure dedely body . As yef he seyð thus. ¶ Syn may nat vnbe in oure body of deth . that ys in oure flesh and sensualyte . but hit may vnregne in vs . that ys the vnlefull sterynges that spryngen owte of yow by corrupcion of youre flesh / may be restreyned and cast doune by reson and myght of the soule . thorow the meryte and the desert of the glorious passiou of oure lord ihesu crysic . ¶ Therfor what clemnesse may a man haue in thys lyfe. ¶ Sothely grete and loouyng yef he righthwisly and besily vse hymself in study of redyng of preyng and of meditacion as hit ys before seyð. ¶ Ffor though a man by freeite syn sumtyme venially. ¶ Neuertheles [f. 89r] for hys hool entent that he hath to god / hit ys doon away for the feruoure and the brennyng of charyte that ys in hys soule / consumeth and wasteth to nought all</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
703	<p>tur .</p> <p>virtus autem purgati animi . est mentem habere ad deum intentam . quia in statu illo . tota cogitacio in deum dirigitur tota memoria in ipsum extenditur . eciam quando aliis loquitur videtur . In munda vero consciencia . nichil est amarum . nichil asperum . nichil durum . sed totum dulce . totum suauē . Ex cordis mundicia exurgit cantus glorie . carmen dulcisonum . et gaudium amenum . tunc plerumque tam ineffabilis iocunditas datur a deo quod melos celicum infunditur . ¶</p>	<p>rouste and filth of synne / as yif a droppe of water . were caste in a grete . brenmand fyre . ¶</p> <p>The vertue therfor of a clensted soule is . forto haue þe mynde euermore contynuelly directe . vnto god . so þat in þat state / al his thought is in god . al his mynde is spread in god . and sumtyme when he spekes with oþer men . Sothely in a clene consciens / is no thinge bitter . no þinge sharpe . ne no thinge harde / bot alle þinge swete and softe lykande and esy / ffro clennessē of herte / rysses þe songe of ioy dytīe most swete . and alle myrth . and gladnesse . ffro then oftētymes . so grete vnspekable gladnes is yeuen . of oure lordē to swilk a soule / þat heuenly melodie is in yetted . and ioy vnseable is feled .</p>	<p>of sinne . as if a drop of water were cast in a gret brennyng fyre . ¶</p> <p>þe vertu þerfore of a clensted soule / is for to haue þe mynde euermore continually directe vnto god . So þat in þat state / al his thought is in god . al his mynde is spread in god . and sumtyme when he speketh with oþere men . Soothli in a clene conscience / is no thing bitter . no thing sharp . ne no thing hard . but alle thinge swete and softe . likyng and esy . ¶ Ffro clennessē of herte / riseth þe song of ioye . and ditee most swete . and al mirthe and gladnesse . Ffor þanne ofte times . so gret vnspekable gladnesse is yoven of oure lord to swich a soule / þat heuenly melodye is inyette and ioye vnseyable is feeted .</p>	<p>The ruste and fylthe of synne as yef a droppe of water were caste in a grete brennyng fyre . ¶</p> <p>The vertew therfore of a clene soule / ys for to haue the mynde euermore contynuelly directe vnto god . so that in that state all hys thought ys in god . And sumtyme when he speketh with other men in a clene conscience ys nothyng bytter nothyng sharpe . neyther nothyng harde but all thyng swete and softe lykyn and esy for clennessē of hert reyseth the songe of ioy and dytee most swete and all myrthe and gladnes . ffor than ofte tymes so gret vnspekable gladnesse ys yeuyn of oure lord to suche a soule / that heuynly melody ys in hit . and ioy vnseable ys felyd .</p>
712	<p><b>Capitulum vndecimum . De amore dei</b></p> <p>Dylce lumen et delectabile quod es conditor meus incircumscripius illustra faciem et actem oculorum meorum claritate [increata] et mentem meam vt medullitus ab inmundiciis mundata ac mirificata muneribus euolet aglitter in altitudinem amenissimi amoris . tuo sapore succende quatenus [f. 38v] scdeam et quiescam in te Ihesu iubilans superna quoque suauitate quasi raptus incedens inuisibilium quoque speculatione nunquam nisi diuinitus delecter . ¶</p>	<p><b>Of þe loue of god .</b> \Capitulum 11 . /</p> <p>O thou swete lyht and delitable þat arte my maker vnspekable . lyhten þe face and þe sharpenes of myn eyen . with þin vnmade [f. 113<sup>r</sup>] clere bryhtnesse / so þat my soule . myhily clensted . from alle vnclennesse . and made wonderfull þoruh heuenly giftes / may flee swyftly into þe heigste . of swetest . and myryst loue . A swete Ihesu . brenne me with þi loue / þat I may sitte and rest in þe wonderfully . ioyande . and þat I be neuer deloyted in beholding of goostly þinge / bot godly and gostly .</p>	<p>\Capitulum vndecimum. / Of þe loue of god.</p> <p>O þou swete light and delitable þat art my makere vnspekable . lightene þe face and þe sharpnesse of myne eyen / with þin vnmade cleer bryhtnesse . so þat my soule mihtily clensted from al vnclennesse . and mad wonderfull thuruh heuenly yiftes / may flee swifty in te þe highte of swetest and mericste loue . ¶ A swete ihesu brenne me with þi loue . þat I may sitte and reste in þee wonderfully ioyinge . and þat I be neuere delited in biholdinge of thing / but godly and gostly . ¶</p>	<p><b>Of the loue of god. Capitulum xj<sup>m</sup>.</b></p> <p>O thou swete lyght and deliytable that art my maker vnspekable lyghtene the face and the sharpnesse of myn eyen with thyne vnmade clere bryhtnesse / so that my soule myght be clensted fro all vnclennesse and made wonder[col. b]full . And thorough heuynly yeftys may flee swyfly into the heygth of swetest loue . A swete Ihesu . brenne me with thy loue . that I may sette and reste in the wonderfully ioying . And that I be neuer deloyted in holdyng of gostly thing but godly and gostly . ¶</p>
719	<p>O amor eterne inflamma animam meam ad amandum deum vt non</p>	<p>A þou loue . enflamme my herte for to loue god / so þat I brenne nouht bot</p>	<p>A þou loue . enflamme myn herte for to loue god . so þat I brenne not / but</p>	<p>O thou loue enflawme myn herte for to loue god so that I bren nat / but in</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>ardeam nisi ad amplexus eius . O bone ihesu quis michi det vt scenciam te qui nunc sentiri et videri non potes . Infunde te in visceribus anime mee . veni in cor meum et reple illud dulcedine tua preclarissima . Inebria animam meam vino dileccionis dulcissime . vt omnia mala omnesque visiones illusorias et ymagines obliuiscens . ac te solum complectens exultem et iubilem in deo ihesu meo . Amodo domine dulcissime non recede a me iugiter mecum manens in tua dulcedine . quia tua sola presenciam michi solacium est . et tua sola absenciam tristem relinquit . ¶</p>	<p>in the swete halsynges of hym . O goode ihesu who shal yeue to me þat I may fele þe / þat now maist nouht be seen . nor feted bodely . yette þi self into þe entrelles of my soule . come into myn herte . and fille it with þi ful briht swetnesse . Make drunken my soule / with feruent wyne of þi swetest loue . So þat I foryetyng . alle yuels . and alle deceyuande ymages of bodely þinges and þe oonly halsinge with þe armes of loue / I may be glad in body . and vnspekably enioye in soule . in god my ihesu . þat is my saucoure . A my dereworth . swete lord ihesu . departe no more fro me . bot dwell continually with me in þi blessed swetff . I 13<sup>v</sup>nesse / for þi presence is alle my comfote . and oonly þin absence makes me sorye .</p>	<p>in þe swete halsinges of him . ¶ O goode ihesu . who shal yive to me þat I may feele [f.158r] þee þat now miht not be seen ne feled bodily . yette þi self in to þe entrailes of my soule . Come into myn herte and fille it with þi ful briht swetnesse . Make drunken my soule with feruent wyne of þi swetest loue . So þat I foryetyng alle eueles . and alle deceyuinge ymages of bodily things and þe oonly halsinge with þe armes of loue I may be glad in bodi and vnspekably enioye in soule/ in god my ihesu þat is my saviour . ¶ A my derworþi swete lord ihesu . departe no more fro me . but dwelle continually with me in þi blissede swetnesse . for þi presence is al my confort . and oonly þin absence / maketh me sori . ¶</p>	<p>the swete halsynges of hym . ¶ O good ihesu who shall yeue to me / that I may fele the . that now mayst nat be seen . neyther felyd bodily yete thyself into the entrelles of my soule . come into myn hert and fyll hit with thy fullbryght swetnesse . ¶ Make drunke my soule with feruent wyne of thy swetest loue . so that I foryetyng all euylles and all dysseyuynge ymaginacions of bodily thyngys . And the oonly halsyng or clypyng . with the armes of loue . that I may be glad in body / and vnspekably enioye in soule in god my ihesu that ys my sauour . A my derworth swete lord ihesu departe no more fro me . but dwelle contynually with me in thy blessed swetnesse . for thy presence ys all my comfote . And oonly thyn absence [f. 89v] maketh me sory . ¶</p>
730	<p>O sancte spiritus qui spiras vbi vis rape me tibi creaturam quam creasti donis vnctam mellifluis vt in tuo delicato absorta gaudio despiciat omne quod est in hoc seculo spiritum alia carismata te largiente accipiat et per canorum iubilum cendant incircumscriptum lumen vt amore tuo tota liquefiat .</p>	<p>O þou holy gost þat enspires where þou wilt / rauyssh me to the a creature whilk þou made of nouht . and make me oon with þe . thurh þi swete yiftes . So þat my soule . al holy supped up in þi delycate ioy / dispiscast away . and set at nouht al þinge in þis worlde . and thurh þi yeuyng þat it may take gostly yiftes . and thurh endles ioy . and gostly songe . it may beholde þe . þat art lyht vnspek/able / and alle holy be molten in þi loue .</p>	<p>O þou holi gost þat enspirest where þou wilt ravishe me to þee . a creature which þou madest of nouht . and make me oon with þee thurh þi swete yiftes . so þat my soule alholly souped up in þi delicate ioye / dispise . caste away and sette at nouht alle thinge in þis world . and thurh þi yvinge / þat it may take gostly yiftes . and thurh endeles ioye and gostly song / it may biholde þee þat art light vnspekable . and al holly be molten in þi loue . ¶</p>	<p>O thou holy goste that enspirest where thou wilt . rauyssh me to the a creature whyche thou hast made of nought . and make me oon with the / thorough thy swete yefiys . so that my soule all hooly soupyd vp / in thy delycate ioye . I dyspyse and cast away . And set at nought all thing in thys world . And thorough thy yeuyng that hit may take gostly yefiys and thorough endeles ioye and gostly songe . hit may beholde the that art lyght vnspekable / and holly be molten in thy loue . ¶</p>
735	<p>Vre igne tuo renes meos et cor meum qui in altari tuo ardebit in eternum . veni precor o suavis et vera gloria veni dulcedo desideratissima . veni dulce mi . qui es tota consolacio mea anime languenti pro te . dulcifluro</p>	<p>O lorde brenne with þi holy fyre of loue . my nyers . and my herte / þe whilk fire shal brene in þin autere with outen ende . Come I beseke þe softe and veray ioy . come þou swetnesse most desired . come my</p>	<p>O lord brenne with þine holy fyre of loue my reynes and myne hert the whyche fyre shall brenne in thyne auter withouten ende . Come I beseeche the / soft and verrey ioye . come thou swetnes most desired .</p>	<p>O lord brenne with thyne holy fyre of loue my reynes and myne hert the whyche fyre shall brenne in thyne auter withouten ende . Come I beseeche the / soft and verrey ioye . come thou swetnes most desired .</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
<p>ardore illabere calore tuo penetralia cordis mei incende et intima luce tua illuminando melli[.39r]fluo amoris iubilo cuncta pro captu mentis et corporis depasce . In huiusmodi delectacionibus delecteris vt quandoque ad medullam amoris ascendas . Amor autem amantem animam in se manere non sinit . sed extra se rapit ad amatum vt magis ibi sit vbi diligit . quam vbi corpus est . quod per illam sentit et viuut . Sunt siquidem tres gradus amoris christi in quibus ab vno in alium proficitur qui eligitur ad amorem . ¶</p>	<p>welle beloued . þat art alle my confort / haue pitee on my languishing soule . Slyde into myn herte with þi sweteftul brennyng . and brenne þe entrelles of myn herte . And with þin inward lyht lyhmande me / fede my body and my soule with so huge ioy of loue þat it may nouht be tolde . In [f. 114<sup>r</sup>] swilk maner of meditacions haue delyte / so þat þou may sumtyme come to þe inwarde felyng of loue . Loue suffres nouht a louefyng soule . forto duell in hir self / bot it rauysshes hire oute if hir self vnto hire loued . so þat she is more verely where she loues / þan þer þe body is þat leues . and feles by hyre . Ther are þre degrees of loue . On is insuperable . The secunde is insuperable / And þe thridde is called singuler . Thi loue is insuperable / when no þinge þat is contrane to goddis wille . may ouercome it . Bot it is ayens alle temptacions euermore myhty and stronge . wheder þou be in ese or in anguyssh . in hele or in seknesse / so þat þe thinke þou wolde nouht for alle þe worlde . to haue it with outen ende . any tyme grene god . And þe were letere if eiber shulde be . to suffre alle þe peyne and woo . þat myht come to any creature / or þou wolde do ony þinge þat shulde displese him . On þis maner shal þi loue be insuperable . þat no þinge may bryngge it doune to synne / bot þou arte spryngande vp þurh vertues / [f. 114<sup>r</sup>] Blest art þou if þou be in þis degre / bot yete shalt þou be more blest . if þou holde þis</p>	<p>wel biloued þat art al my confort . haue pitee on my languishing soule . Write into myn herte with þi sweteftul brennyng . and brenne þe entrailes of myn herte . and with þin inward light lighnyng me . ffeede my bodi and my soule with so huge ioye of loue þat it may not be told . ¶ In swich manere of meditacions haue delite . so þat þou miht sum tyme come to þe inward feelinge of loue . ¶ Loue suffreth not a lovinge soule for to dwelle in hire self . but it rauisheth hire out of hire self . vnto hire louede . So þat she is more verely where she loueth / [f. 158v] þan þer þe bodi is þat liueth and feeleth bi hire . ¶ Þer ben thre degrees of loue . Oon is insuperable . þe secunde is insuperable . and þe thridde is called singuler . ¶ Þi loue is insuperable . when no thing þat is contrarye to goddes wille / may ouercome it . but it is ayens alle temptacions euermore mihty . and/ stronge . Wheþer þou be in ese or in angwishe . in hele or in syknesse . So þat þee thinke þou woldest not for al þe world to haue it with oute ende / any tyme greene god . And þee were leeuere if eiber shulde be . to suffre al þe peyne and wo þat mihte come to any creature / er þou woldest do any thing þat shulde displese him . ¶ On þis manere shal þi loue be insuperable . þat no thing may bringe it &lt;to&gt; don to doo sinne / but þou art springinge up thorough vertues . Blisssed art þou if þou be in þis degree . But yit shalt þou be more blisssed if þou holde þis degree /</p>	<p>come my wel beloued that art all my comfort . haue pyte on my languysshing soule . come into myn hert . with thy sweteftull brennyng . and brenne the entrelles of myn hert and with thyn inward lyght lyghtene vs . ¶ Fede my body and my soule with so howge ioy of loue that hit may nat be tolde . ¶ In suche maner of meditacions haue delyte / so that thou mayst somtyme come to the inwarde felyng of loue . loue suffereth nat a louyng soule for to dwell in hyrsylf . but that hit rauysssheth her oute of her self in her loued . so that she be more verely where she loueth / than there the body ys that lyueth and feleth by hyr . ¶ There ben iij degrees of loue . ¶ The furst ys [col. b] insuperable . ¶ The ij<sup>de</sup> inseperable . And the iij<sup>de</sup> ys called singler . ¶ Thy loue ys insuperable when nothyng that ys contrary to goddys wyll may ouercome hit . but hit ys ayenst all temptacions euermore myghty and stronge . whether thow be in case other in anguyssh . in hele or in seknesse . so that the thenketh that woldest nat for all the world to haue withouten ende / any tyme to greue or wrathe god . And the were leuer yef other shuld be to suffer all the peyn and wo that myght com to any creature / than that thou woldest do any thyng that shuld dysplese hym . ¶ On thys maner shall thy loue be insuperable that nothyng may bryngge hit down to synne . but thow art spryngyng vp thorough vertues . Blessed art thow / yef thow be in thys degre . but yet shalt thow be</p>	
747	<p>Primus vocatur . Insuperabilis . Secundus Inseperabilis . Tercius singularis . ¶ Tunc quippe Insuperabilis est . quando nulla affectione alia potest superari . quando libenter propter ipsum omnia impedimenta abicit omnes temptationes et desideria carnis extinguit . quando propter christum omnes angustias libenter patitur et nulla delectacione vel blandimento superatur . facilis est amanti labor omnis . nec melius vincit quis laborem quam per amorem . ¶</p>	<p>more blisssed if þou holde þis degree /</p>	<p>more blisssed if þou holde þis degree /</p>	<p>thy degre . but yet shalt thow be</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
758	<p>Amor vero inseparabilis est . cum iam vehementi delectatione succensa mens nostra christo Inseparabili cogitacione adheret . nullo quidem momento ipsum a memoria recedere permittens . sed quasi in corde ligatur ipsum cogitat ad ipsum suspirat . cuius amore se teneri clamat vt compedem mortalitatis soluat . et ad ipsum quem se videre desiderat perducatur . et maxime hoc nomen Ihesu tantum honorat et diligit quod ipsum in ipsius mente iugiter recumbit . ¶</p>	<p>degre . . and myht come to þe secunde þat is inseperable . ¶</p> <p>Inseperable is þi loue / when alle þi herte . and þi þouht . and þi myht . is so holly . so entierly . and so parfytly festned set and stabled in Ihesu crist . þat þi þouht comes neuer of þof/ hym / ne neuer is departed fro him . outakyn slepyng tyme . And als als some as þou arte wakande . þi hert is þinkand on hym / as if he were bounden in þi herte . him þou syhes after . to hym þou cries praiande euer to be holden in his loue . Desirande brenmandly with grete affection / þat he wolde vouchesaufe to lese þe fetters and bondis of þis dedly lyf / and bryng þe to hym self . whome oonly þou desires . and couettes . And specially þis name Ihesu . shalt þou honour and worchipe / holdyng it besily in þi mynde with outen cessyng .</p>	<p>and miht come to þe secunde . þat is inseperable. ¶</p> <p>Inseperable is þi loue / whan al þin herte and þi/ thought and þi miht is so holly . so enteerly . and so parfytly festned sette and stabled in Ihesu crist / þat þi thought cometh neuere of him . ne neuere is departed fro him . out taken slepyng tyme . And als soone as þou art wakinge / þin herte is thinkinge on him . as if he were bounden in þin herte. ¶ Him þou sighest after . to him þou cryest prey-inge him euere to be holden in his loue . desiringe brennyngely with grete affection þat he wolde vouchesaaf to loose þe fetres and bondes of þis dedly lyf / and bringe þee to him self whom oonly þou desirist and coueitest. ¶ And specially þis name Ihesu shalt þou honour . and worshipe . holdinge it bisily in þi mynde with oute sesyng. ¶</p>	<p>more blessed / yef thou holde this degre and myght come to the secunde that ys inseperable. ¶</p> <p>Inseperable ys thy loue when all thy hert and thy thought and thy myght ys so holy and so entyerly . And so parfytly fastned set stabeled in Ihesu Cryste / that thy thought cometh neuer oute of hym . ne neuer ys departed from hym outake slepyng tyme . And alsone . as thou art wakyng . thy hert ys thyngkyng on hym as yef he were boundyn in thyne hert . hym thou sechest after . to hym thou cryest praying / euer to beholde in hys loue . desyryng brennyngly with [f. 90r] grete affection . that he wolde vouchesauf to lose the fetteres and boundys of this dedely lyfe . And brynge the to hymself . whom oonly thou desyrest and coue-lyst . And specially this name Ihesu shalt thou honoure and worship holdyng hit besyly in thy mynde withoute seasyng. ¶</p> <p>And therefore whan the loue of Ihesu cryst ys so grety festenyd in thy hert that thou for nothyng in this world may be twynnyd neyther departed fro that affection . hyt ys called most hy<sup>3</sup> lone whan thy soule ys on hym euer thyngkyng . no tyme foryetyng . but vndepartibly cleve to Ihesu cryste / thy loue ys called inseperable and euerlastyng . What loue may be more than this. ¶</p>
768	<p>Cum ergo amor christi in corde dilectoris dei et contemptoris mundi in tantum increuit vt ab illo affectu seperari non potest . [f. 39v] summus dicitur . Cum ergo illum cogitando nulla occasione ipsum obliuiscendo christo inseparabiliter inheret . inseparabilis et sempiternus nuncupatur . Et quis amor amore isto maior vel alior esse potest . si summus et sempiternus est . ¶</p>	<p>And perfore when þe loue of Ihesu crist is so gretey festned in þin herte þat þou for no þinge in þe world may be twynned nor departed . fro þat affection / it is callede [f. 115] most heye lone . when þi soule is on hym euer þin-kyng . no tyme hym foryetyng . but vndepartably cleues to Ihesu crist / thi lufe is called inseperable and euerlastande what loue may be more than þis /</p>	<p>And perfore whan þe loue of Ihesu crist is so grety festned in þin herte þat þou for no thing in þe world may be twinned ne departed fro þat affection / it is called most hygh loue . Whan [f. 159r] þi soule is on him euer thinkinge . no time him foryetyng but vndepartably cleueth to Ihesu crist / þi loue is called inseperable and euerlastyng . What loue may þer be more þan þis? ¶</p>	<p>Yet ys the thryd degre that ys called synguler . In this degre of loue ys he that excludeth fro hym and forsaketh al maner comfort but oon . that ys in Ihesu cristie . Whan nothyng may</p>
773	<p>Adhuc restat tertius gradus qui singularis est . ad singularem gradum amoris ascendit . qui omnem consolacionem preter vnam que est in Christo Ihesu excludit . quando ni-</p>	<p>Yit is þer þe thridde degre . þat is called Singulere . In þis degre of loue is he / þat excludes fro hym and forsakes alle maner comfote / bot oon þat is in Ihesu cristie . when no</p>	<p>Yit is þer þe thridde degre . þat is called Singulere . In þis degre of loue is he / þat excludes fro hym and forsakes alle manere of comfort but oon þat is in Ihesu crist . Whan no</p>	<p>Yet ys the thryd degre that ys called synguler . In this degre of loue ys he that excludeth fro hym and forsaketh al maner comfort but oon . that ys in Ihesu cristie . Whan nothyng may</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
780	<p>chil preter Ihesum sibi sufficere poterit . In gradu illo anima constituta illum vnum diligit . solum christum sinit . christum concupiscit . in solo eius desiderio anelat . ad ipsum suspirat . ex ipso inardescit . in christo feruens requiescit . nichil sui dulcescit . nichil sapit nisi Ihesu in dulcore cuius memoria quasi mirrificum melos in conuiuio vini .</p>	<p>pinge may suffice to him bot ihesu . A soule pat is set in þis degre . Ioues crist for him self . ihesu she thristes . ihesu she coueytes . hym onoly she desires . in him she brenes . and in hym she brenmandly restes . Nopinge is swete to hire . no pinge saury bot if it be menged with ihesu . whos mynde . is as a melodie of musike in a fest of wyne .</p>	<p>thing may suffice to him / but ihesu A soule pat is set in þis degre / loueth crist for himself . ihesu she thristeth . ihesu she coueyteth . him onoly she desireth . in him she breneth . and in him she brenmyngely resteth . ¶ No thing is so swete to hire . no thing savoury . but if it be menged with ihesu . whos mynde is as a melodeye of musike in a feste of wyne . ¶</p>	<p>suffyse to hym but Ihesu allone . ¶ A soule that ys sette in thys degre / loueth Ihesu for hymself . Ihesu she thristeth . Ihesu she coueyteth . hym only she desyreth . in hym she breneth . and in hym she brenmyngly resteth . nothing ys swete to hyr . nothing saury / but hit be mengyd with Ihesu . Whos mynde ys as melodye of musyk / in a feste of wyne . ¶</p>
780	<p>Cum christo poterit frui omnia . pariter se habere credit . sine illo horrent omnia . sordescunt vniuersa . sed quia illo frui in eternum credit constanter consistit . corpore non deficit nec corde tabescit . sed amat perseueranter et cuncta patitur letantur . Et quanto amplius sic in illo viuunt tanto in amore magis succenduntur et sublimior efficitur . Tali mirum solitudo congruit qui sortem non admittit . quia tanto magis interius gaudio rapitur quanto minus rebus exterioribus implicatur vel molestiis aut curis huius vite non impeditur . et iam quasi impassibilis in anima efficitur . quia quacunquē non obstante angustia in deo iugiter iocundatur .</p>	<p>When she may haue ihesu . hir pinkes she has al pinge with hym . withouten whome / alle thinges are lothly . al thinges are wlatosome . and foule . But for als mykel as she trowes to hauc him with outen ende in the blys of heuen / she stonde stably . she fayles nought in body . ne is not cast doune in [f. 115'] soule . but she lufes lastendly . and suffres al thinge gladly . And ay the more she luyes in this degre . ay the more is she kyndeled in lufe and maade heyere in grace . Sothly to swilk a man acordes weelle solitarynesse / the whilk may suffre no felawe / ffor ay the lasse that he is occupied with outwarde thinges / and letted with heynes/esses / charges . and besynesses of this lif / the more ioy of lufe has he with inne in his soule . In so mykel that he is made impassible in his soule / for what anguyssh . or what disese falle outwarde / his soule is euermore ioyande in god .</p>	<p>When she may haue ihesu / hire thinketh she hath alle thinge with him . with oute whom alle thinges ben lothly . alle thinges ben wlatsum and foule . ¶ But for as michel as she troweth to haue him with outen ende in þe blisse of heuene / she stonde stably . she failleth not in bodi . ne is not cast down in soule . but she loueth lastingly . and suffreth alle thinge gladly . ¶ And þe more she luyeth in þis degre / þe more is she kindeled in loue . and maad hyere in grace . Sothly to swich a man accordeth wel solitarynesse . þe whiche may suffire no felawe . ¶ Ffor þe lesse þat he is occupied with outward thinges . and letted with heynesse charges and bisynesses of þis lyf / þe more ioye of loue hath he with inne in his soule . ¶ In so michel þat he is maad impassible in his soule . ffor what angwishe or what disese falle outward / his soule is euermore ioying in god . ¶</p>	<p>When she may haue Ihesu / her thinketh she hath all thynges with hym . Withouten whom [col. b] all thynges been lothly . All thynges ben wlatsum and foule . but for as moche as she troweth to haue hym withouten ende in the blysse of heuen / she standeth stably . she fayleth nat in body ne hit ys nat cast doune in soule . but she loueth lastyngly and suffreth all thyng gladly and euer the more she luyeth in thys degre . euer the more ys she kyndeled in loue and made hygher in grace . ¶ Sothly to suche a man accordeth well solitarynesse . the whyche may suffer no felaw . for euer the lesse that he ys occupied . with outeward thynges and lette with heynesse . charges and heynesses of thys lyfe / the more ioye of loue hath he withyn in hys soule . in so moche that he ys made impassible in hys soule . for what anguyssh or what disese falle outeward / hys soule ys euer more ioying in god . ¶</p>
792	<p>O anima mea [f. 40r] defice ab amore seculi et tota liquece in amore christi vt semper tibi dulce sit et suauē . de christo loqui . legere . scribere . et cogitare . ipsum orare .</p>	<p>O thou my soule . fayle thow fro the lufe of the worlde . and melte holly in the lufe of ihesu crist . that euermore it be swete . softe lykinge . ioying . and plesinge to the for to</p>	<p>O þou my soule . faile þou fro þe loue of þe world and melte holly in þe loue of ihesu crist . þat euermore it be swete softe lykinge . ioying and plesinge to þee / forto speke of</p>	<p>O . thou soule fayle and fall thow fro the loue of the world . and melte holy in the loue of Ihesu Cryst . that euermore hit be swete . softe lykynge . ioying . and plesyng to the for to</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]	
797	<p>ipsum incessanter laudare . Anima mea tibi deuota . deus te videre desiderat . ad te de longinquo clamat . in te ardet . amore tuo languet .</p> <p>deuicisti me . o . amor indeficiens . vulnerasti cor meum perhennis dulcedo et pulcritudo et iam victus et vulneratus succumbo pene morior et vix viuo pre gaudio quia non sufficio in carne corruptibili tante magestati perferre suauitatem . Totum enim cor in desiderio Ihesu defixum in amoris ardorem conuertitur et in aliam gloriam atque formam absorbetur .</p>	<p>speke of ihesu . for to wryte . think or rede . of ihesu . euermore to pray him / euermore vncessably to love him . A swete ihesu my soule deuoute vnto the / desires for to se the . she cryes for to fare vnto the . she brennes in the . and langyssheth\th/ in thi lufe /</p> <p>O thou endeles lufe thou has ouercomen me . and thou hast wounded my herte aylastande swetnesse and [f. 116<sup>r</sup>] incomparable faynesse /</p> <p>And now ouercomen and wounded I fayle / Nerhand I dye . and vnnethes I may lyfe for ioy / for I may not suffice in this dedly flesh to bere the swetnesse of so grette a maicstee /</p> <p>Alle my herte is festned in desire of ihesu / and it is al turned into the fyre of loue . and al chaunged in til anothere fourme . and ioy /</p>	<p>[f. 159v] ihesu . ffor to wryte . think . or rede of ihesu . euermore to preye him . euermore vncessably for to loue him . A swete ihesu . my soule deuowte vnto pee / desireth for to see pee . she cryeth for to come vnto pee . she brenneth in pee . and langwissheth in þi loue . ¶</p> <p>O þou eendeles loue . þou hast ouercome me . and þou hast wounded myn herte with euerelasting swetnesse and incomparable faynesse .</p> <p>And now ouercomen and wounded / I faile . and nerhande I deye . and vnnepes I may liue for ioye . ffor I may not suffice in þis dedly flesh / to bere þe swetnesse of so gret a magesstee . ¶ All myn herte is festened in desire of ihesu . and it is al turned into þe fyre of loue . and al chaunged into an ooper foorme and ioye . ¶</p>	<p>speke of Ihesu . for to wryte . for to thyinke . or to rede of Ihesu . euermore to pray hym . and euermore vnnesably to loue hym . ¶ A swete Ihesu my soule deuoute vnto the desyeth for to see thee . she cryeth for to fare to the . she brenneth in the / and langyssheth in thy loue . ¶</p> <p>O . thou endeles loue / thou hast ouercome me / and thou hast woundyd myn hert euerelasting swetnesse and incomparable faynesse [f. 90v] and nowe ouercomen and woundyd . I fayle nerhand I dye / and vnnethes I may lyue for ioye . for I may nat suffice in thys dedely fleyssh / to bere the swetnesse of so grette a mageste . ¶ All myn hert ys fastened in desyre of Ihesu / And hit ys all turned into the fyre of loue . and all chaunged into another fourme and ioye . ¶</p>	<p>And therefore good Ihesu haue mercy on a wreche . shewe the to the langysshing . be leche vnto the wounded . I fele me nat syke / but only langysshing in loue . ¶ Sothly he that loueth nat the Ihesu / he leseth all that he ys . And he ys more than wood that foloweth the nat . ¶ But I pray the good Ihesu / that thou in the meane tyme . be to me ioye loue and desyre vntyll I may see the god of goddys in syon . ¶ Sothly Charyte of all vertues ys most noble most hygh . and most sotyll . the whyche cowpeleth togeder the louyng and the loued . And fasteneth Ihesu cryste with a chosen soule endelesly . ¶ Charyte reformeth in vs the ymage of the souerayn trynyte / and maketh a creature lyke vntyll hys</p>
803	<p>o . bone Ihesu miserere miseri . ostende te languenti . medere sauciato . infirmum non scencio . nisi languens amore tuo . Qui te non diligit . totum quod est perdit qui te non sequitur insanit . Interim autem esto michi in gaudium . amor . et desiderium donec te videam deum deorum in Syon . Est autem caritas virtutum nobilissima . excellentissima . et subtilissima . qua amatorem cum amato scijimus coniungere . et christum cum electa anima propius copulare . Reformam in nobis summe Trinitatis ymaginem . et creaturam creatori facit similitam .</p>	<p>And therefore gude ihesu haue merci on a wreche shewe the to the langysshynge be leche vnto the wounded / I feele me not seke but oonly langysshynge in thi lufe /</p> <p>Sothely he that lufes not the ihesu . he loses al that he is . and he is more than wode that folowes the not / But I pray the gude ihesu . that thou in the meane tyme be to me ioy . loue and desire vntil I may see the god of goddes in syon . Sothely charyte of al vertues is moost noble . moost hyal and moost sotylle . the whilke cowples to gidere the lufand and the lufed . and festnesse ihesu crist with a chosyn soule endelesly / Charyte reformmes in vs . the ymage of the souereyne trinite / and makes a creature . lyke vntil his makere .</p>	<p>And perfore goode ihesu haue merci on a wreche . shewe pee to be langysshinge . be leche vnto be wounded . ¶ I feele me not syke / but only languishinge in þi loue . ¶ Soothly he þat louth not þee ihesu / he leseth al þat he is . ¶ And he is more þan wood þat folweth þee nouht . ¶ But I preye þee goode ihesu þat þou in þe mene tyme be to me ioye . loue . and desire . til I may see þee god of goddes in Syon . ¶ Sothli charitee of alle vertues is most noble . most high . and most sotil . þe which cowpleth togidere þe louinge and þe louede . and festneth ihesu crist with a chosen soule endelesly . ¶ Charitee refoormeth in us þe ymage of þe souereyn trinitee . and maketh a creature lyk vnto his makere . ¶</p>	<p>And therefore good Ihesu haue mercy on a wreche . shewe the to the langysshing . be leche vnto the wounded . I fele me nat syke / but only langysshing in loue . ¶ Sothly he that loueth nat the Ihesu / he leseth all that he ys . And he ys more than wood that foloweth the nat . ¶ But I pray the good Ihesu / that thou in the meane tyme . be to me ioye loue and desyre vntyll I may see the god of goddys in syon . ¶ Sothly Charyte of all vertues ys most noble most hygh . and most sotyll . the whyche cowpeleth togeder the louyng and the loued . And fasteneth Ihesu cryste with a chosen soule endelesly . ¶ Charyte reformeth in vs the ymage of the souerayn trynyte / and maketh a creature lyke vntyll hys</p>	

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
812	<p>O donum amoris quantum valet pre omnibus qui sibi supremum gradum vendicat cum angelis . Quanto quis in via de amore plus accipit tanto in [patria] [sublimior] est .</p>	<p>O the yifte of lufe . how worthi is it before al othere yiftes . the whilke chalanges to it the hiest degre with aungels . Euer the more thou takest of lufe in this lif / so mykel hyere shalt thou be in the blysse of heuen .</p>	<p>O be yifte of loue how wurpi is it before alle oobere yiftes . þe which chalengeth to it þe tyeste degre with angeles . Euer þe more þou takest of loue in þis lyf / soo michel þe hevere shal þou be in þe blisse of heuene . ¶</p>	<p>maker . O . the yefte of loue . how worthy hit ys before all other yeftys . the which chalengeth to hit / the highest degre with angeles . euer the more thou takest of loue in thy lyfe / so moche the hygher stialt thou be in the blysse of heuen . ¶</p>
818	<p>O singulare gaudium eterni amoris [f. 40v] quod suos ligans nexibus virtutum supra mundialia . ad celestia ipsos rapit .</p> <p>O cara caritas . qui te non habet in terra iacet quicquid habet . Qui vero in te letari nititur . supra terrena statim eleuatur . tu audacter intras in cubiculum regis eterni . tu sola christum rapere non vereris . Ipse est quem tu quesisti . quem amasti . tuus est christus . tene illum . quia non potest to non suscipere . cui soli obedi desiderasti . quoniam sine te nulla prorsus placent opera . tu autem omnia facis sapida . tu es sedes celica . societas angelica . sanctitas mirifica . visio beatifica . et vita sine fine mansura .</p>	<p>O thou singulere ioy . and endeles lufe . that byndes his possessours with bondes of vertues / and rauysshes hem aboute al erthly thynges vntil heuen .</p> <p>O derworth charyte . who so has nou3t the . in the erth . leses al that he has . And if he begynne to ioy in the / anoone he is reysed vp aboute al erthly thinge . Thou boldly entres into the priuce bedstede of the endeles kyng [f. 116r] of heuen . Thou allone dredes not forto rauyssh ihesu crist . he it is whom thou hast souht / and whome oonly thou hast loued . crist is thyn owen . holde him fast / for he may not forsake the . whome thou oonly coueytes to be buxom to / for with outen the no thinge may plesse him . thou makest alle thinge swete and sauory . thou art the sete of heuen . the felowshepe of aungels . a wonderful holynesse of saintes . the sight of blysse and lif duellande with outen ende /</p>	<p>O þe singulere ioye . endeles loue . þat byndeth hise possessours [f. 160r] with bondes of vertues . and rauisheth hem aboute alle eerpely thynges vnto heuene . ¶</p> <p>O þou derwurpi charitee . who soo hath nouht þee / in erþe lyth al þat he hath . And if he biginne to ioye in þee / anoone he is reysed up aboute al eerpely thing . ¶ þou boldly entrest into þe priuce bedstede of þe endeles king of heuene . þou alloone dredest not for to ravishe ihesu crist . ¶ He it is whom þou hast souht and whom oonly þou hast loued . ¶ Cryst is þin owen hold him faste . for he may not forsake þee . whom þou oonly coueitest to be buxum too . ¶ Ffor with oute þee no thing may plesse him . þou makest alle thinge sweet and sauory þou art þe sete of heuene . þe felashipe of aungeles . a wunder holynesse of seyntes . þe sight of blisse . and lyf with outen ende . ¶</p>	<p>O . thou derworth charyte who so hath the in the erthe / lesseth all that he hath . And yef he begyn to ioye in the . Anon he ys reysed vp abouten all erthely thyng . thou boldly entrest into the priuy bedstede of the endeles kyng of heuyn . Thou alone dredyst nat for to rauysshe ihesu crist . ¶ He hit ys whom thou hast sought and whom only thou hast . Cryste ys thyn oune / holde hym faste for he may nat forsake the . Whom thou onely coueytyst to be buxom to . for withouten the nothyng may plesse hym . thou makest all thyng swete . And sauery . Thou art the sete of heuen / the felyshep of angelles . A wonderfull holynesse of seyntes . the syght of blysse and lyfe dwelling withouten ende . ¶</p>
827	<p>O sancta caritas quam suauis es et confortabilis que stratum redintegras . ruinau restituis seruum liberas . angelis hominem equiperas . sedentes et quiescentes subleuas . leuatos indulcoras . In hoc gradu est amor castus . sanctus . et voluntarius amatum pro se ipso . non pro alio . nec pro suis amans et totum in amato</p>	<p>O how holy charyte how swete and how comfortable art thou / the whilke makest hole that was broken . The fallynge of aungelles thou restores . thou makes fre him that was thrale . and thou makest man euene til aungelles . sittande and restande thou reyses vp and liftes vppe wonderfully . thou makes softe . esye</p>	<p>O þou holi charitee . how swete and how comfortable art þou . þe which makest hool þat was broken . þe fallynge of aungeles þou restorest . þou makest free him þat was thral . and þou makest man euene to angeles . ¶ Sittinge and restinge þou reiset up . and liftest up wunderfully . and makest softe . esy . pesyble . plesauant</p>	<p>O . thou charyte how swete and how comfortable art thou / the which makest hooole / that was broken . the fallyng of aungelles thou restorest / thou makest free hym that was thrall or bonde . And thou makest man euyt to Angelles sytyng and resting . thou reysest vp and lyfyst vp wondyrfully . thou makest</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
839	<p>se figens . nichil extra ipsum querens . de ipso contentus . flagrans . estuans vehemens ipsum in se ligans . impetuosis miro modo . omnem modum excedens . ad solum amatum se extendens cuncta alia contempnens et obliuiscens . in amato iubilans . ipsum cogitans . ipsum incessanter reminiscens . ascendens in desiderio . ruens in dilecto pergens in amplexibus . absorptus in oculis . totus . liquefactus in igne amoris .</p>	<p>pesable . plesaunt . and restfull in conscience . In this degree is lufe chaste holy and wilfull / lufande the lufed . oonly for him self / and not for his / festnande him self al in his lufed . no things sekyng but him . welpaude of him . feruent and gretly brennande . he byndes him in him . hastie in wonderful manere . al things ouer passand . spred\a/nde himself oonly til his lufede al othere things despisande and foryeteande . in his loue vnspeakeably ioyande him thinkande . stiande vp in desire and fallande in his lufed . go\a/nd in halsinges . lapped in kissynges and al molten in the fire of loue .</p>	<p>and restful in conscience. ¶ In his degree is loue chaste holy and wilful . lovinge þe louede oonly for him self and nouht for his. ¶ Ffestnyngge him self al in his loued . no thing seekinge but him . wel payed of him . feruent and gretli brennyngge. ¶ He byndeth him in him hasty in wonderful manere alle things ouerpassinge . spreddinge him self oonly to his loued . alle oophere things despisinge and foryetinge . in his loue vnspekably ioyinge . on him thinkynge . styngge vp in desire . and fallinge in his loued . going in halsinges . lapped in kissinges . and al molten in þe fyre of loue. ¶</p>	<p>soft . esy . pesyble . plesaunt . and ryghtfull in conscience. ¶ In this degree ys loue chaste holy . and wylfull louyng the loued oonly for hymself / all in hys loued . all other thynges dyspyng and foryetyng [f. 91 r] in his loue vnspekable ioyng hym thynkyng styng vp in desyre and fallng in hys loued goyng in halysng or clyppyng / lapped in kyssynges and all molten in the fyre of loue. ¶</p>
844	<p>Itaque verus amator [f.41r] christi . nec ordinem in amando . nec cupit gradum . quia in presenti vita quicumque feruens et iubilans in amore diuino fuerit . adhuc plus et plus ardentius et iocundius deum amare contendit . Eciam si posset semper viuere . non putaret se aliquando stare . et vltorius in amore non posse proficere . sed potius quanto diutius viuere . tanto in amore amplius arderet . ¶</p>	<p>Sothely a trew louere of criste . neithere he kepeth ordre . ne he coueyteth degre in lufyng / ffor in this present lif ay the more feruent and ioyand he [f.117] is in loue / so melk coueyteth he more brimnyngely / to more loue / and if he myght euermore lyue / him shuld thinke that he myght neuer stonde still . and no more profite . But rather ay the longere he lyfed / the more feruent and brennand shulde he be in the lufe of ihesu crist /</p>	<p>Soothly a trewe louere of crist . neiper he keepeth ordre / ne he coueyteth degre [f.160v] in loyng . ffor in þis present lyf . þe more feruent and ioyngge he is in loue / so michel coueyteth he more brennyngly to more loue . And if he mihte euermore liue him shulde thinke þat he mihte neuere stonde stille and no more profyte / but rapet euere þe longere he lyuede / þe more feruent and brennyngge shulde he be in þe loue of ihesu crist. ¶</p>	<p>Sothly a trewe louer of cryste neyther he kepeth order . neyther he coueteth degre in louyng . ffor in this present lyfe euer the more feruent and ioyng he ys in loue / so moche coueyteth he more brennyngly to more loue . And yef he myght neuer stande styll and no more profyte but rather euer the lenger he lyueth . the more feruent and brennyng shulde he be . in the loue of ihesu cryste. ¶</p>
844	<p>Deus infinite magnitudinis . et incogitabilis bonitatis . inenarrabilis dulcedinis . omni creature nature incomprehensibilis nunquam a nobis comprehendi poterit . quemadmodum in se eternus existit . Set cum iam conditoris desiderio mens inardescere ceperit . capax increate lucis efficitur . Ac deinde inspirata et repleta donis spiritus sancti celestis leticia . vi mortalibus fas est perfrui . cuncta transcendens . ad suauiter</p>	<p>ffor god is of endeles gretnesse . of vnspekable swetnesse / and til al creatoures incomprehensible / and therfore he may neuer be comprehended of vs . als he is in endelesse beyng / But sothely whan a soule begynneth to brynne in desire and lufe of his makere / she is than maade partener of lyght vnfoormed . and than after is she inspired . and filled with the yiftes of the holy goost and feles heuently ioy . Than she ouer-</p>	<p>Ffor god ys of endeles gretnesse of vnspekable swetnesse and to all creatures incomprehensyble . And therfore he may neuer be comprehendyd of vs. ¶ Also he ys in endeles beyng . But sothly when a soule begynneth to brenne in desyre of loue of hys maker . she ys than made partynere of lyght vnformed . And than after ys she enspyred and fylled with the yeftes of the holy gost . And feleth heuynly ioye. ¶ Than she ouerpasseth</p>	<p>Ffor god ys of endeles gretnesse of vnspekable swetnesse and to all creatures incomprehensyble . And therfore he may neuer be comprehendyd of vs. ¶ Also he ys in endeles beyng . But sothly when a soule begynneth to brenne in desyre of loue of hys maker . she ys than made partynere of lyght vnformed . And than after ys she enspyred and fylled with the yeftes of the holy gost . And feleth heuynly ioye. ¶ Than she ouerpasseth</p>



Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
871	<p>O cara caritas veni in me et cape me in te et sic presenta me coram conditore . Tu es enim sapor condicens . dulcor placens . feruor purificans . consolacio sine fine manens . tu viros contemplacionis efficis . ianuam celi apertis . ora accusantium claudis . deum ostendis . inuisibilem et multitudinem abscondis peccatorum . Te laudamus . te predicamus . per quam mundum vincimus . per quam tubilamus per quam celi scalam scandimus . Illabere michi in tua dulcedine . te mecum et meis comendo sine fine . Amen .</p>	<p>how shulde that be fulfilled here that holy wrytte says / God shal be alle in alle / if any thinge leue in man of mannes lufe /  O thou derworth charyte . come into me and take me into the . and so present me \be/fore my makere . Thou art saourre makand saourry odoure welle smellande . swetnesse pleasant . feruour purifiand / and comforte with outen ende duelland .  Thow makes men contemplatyfe . thow opens the yat of heuen . thow speres the mouthes of accusers . thow shewes god that is invisible . and thow hilles the multitude of synnes . the we lufen . the we prechen . thorough whom we ouercome the worlde . by whom we clembe the leddere of heuen . Come to me in thi swetnesse . for the with me and with myne I comende now and euermore with outen ende . Amen /</p>	<p>writ seith . ¶ God shal be al in al . if any thing leue in man of mannes loue . ¶  O pou derwurpi charitee . come in to me . and take me in to pee . and so presente me bifore þi makere . ¶ Pou art saour . makinge savoury . odour . wel smellinge . swetnesse pleasant . fervour purifyinge and comforte with outen ende dwellinge . ¶ þou makest men contemplatyf . þou openest þe yate of heuene . þou shettest þe mowþes of accusers . þou shewest god þat is invisible . and þou helpest þe multitude of sinnes . þee we louen . þee we prechen . thorough whom we ouer come þe worlde . bi whom we clymbe þe laddere of heuene . Come to me in þi swetnesse . ffor þee with me and with myne / I commente now and euermore with outen ende . Amen .</p>	<p>ellys howe shuld that be fulfilled here that holy wryt seyth . God shal be all in all . yef any thyng leue in man / of manns loue . ¶  O . thow derworth charyte come into me . And take me into the [f.91v] and so presente me before my maker . thow art saour makinge saoury odoure well smelling . swetnesse plesyng . feruoure purifying . and comforte withoutyn ende dwelling . thow makest me contemplatyf . thow openest the yate of heuen . thow sperrest the mouthe of accusers / thow shewest god that ys inuysyble . And thow helyst the multytude of synnes . Thee . we louyn . Thee we prechyn thorough whom we ouercomyn the world . by whom we clymbyn the ladder of heuen . ¶ Come to me in thy swetnesse . for the with me and with myne . I comaunde now and euermore withouten ende . Amen .</p>
880	<p><b>Capitulum duodecim . de contemplacione</b></p> <p>Contemplacio siue vita contemplatiua habet tres partes . scilicet . leccionem . oracionem . et meditationem . ¶  In leccione . loquitur nobiscum deus . In oracione cum deo loquimur . In leccione angeli ad nos descendunt et erudiant ne [f.42r] erremus . In oracione ascendunt . et preces nostras deo offerunt congratulantur nostro proficui . qui sunt nunciij inter deum et nos . Est autem oratio pius in deum mentis affectus . directus qui cum ad deum uenerit</p>	<p><b>Of Contemplacion . Capitulum . 12 .</b></p> <p>Contemplacion or contemplatyf lif . has thre parties . The first is redyng the secunde prayyng . and the thridde is meditacion . ¶  In redyng spekes god til vs . In prayere we speke with god . In meditacion anngeles comen doune to vs and techen vs that we erre nought / In prayere thai styen vp . and offren oure prayere vnto god [f.118] enioyande of oure profite . the whilke are messangeres now a twix god and vs / Prayere is a meke affection of the soule . directe in to god the whilke</p>	<p><b>Of Contemplacion . Capitulum duodecimum .</b></p> <p>Contemplacion or contemplatyf lyf / hath thre partes . ¶ þe firste is redyng . þe secunde prayyng . and þe thridde is meditacion . ¶  In redyng spekeþ god to us . In prayere we speken with god . In meditacion angeles comen don to us and techen us þat we erren not . ¶ In prayere þei styen up and offren oure prayeres vn to god . enioyinge of oure profite . þe whiche ben messangeres now bi twixe god and us . Prayere is a meeke affection of þe soule directe in [f.161<sup>v</sup>] to god . þe</p>	<p><b>Of contemplacion . Capitulum xij<sup>m</sup> .</b></p> <p>Contemplacion other contemplatyf lyfe . hath thre parties; the fyrst ys redyng . the secund preyng . and the iij<sup>de</sup> ys meditacion . ¶  In redyng speketh god to vs . ¶ In prayer we speke with god . In meditacion angelles comen doune to vs and techen vs that we erre nat . In preyer they styen vp and offren oure prayers vnto god ioyng of oure profyte . the whych ben messangers now betwixt god and vs . ¶ Prayer ys a meke affection of the soule directe vnto god . the whiche when hit</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
888	<p>delectatur inde recedit inuie . ¶</p> <p>Meditacio in diuinis post leccionem et oracionem assumenda est vbi amplexus est Rachel . Ad leccionem ratio pertinet et inquisicio veritatis . que lumen est gratum signatum super nos . Ad oracionem pertinet . laus ymprus . speculacio . excessus . admiracio . et sic oracione contemplacio existit . Ad meditacionem pertinet inspiracio diuina . intelligencia . Sapiencia . suspirium .</p>	<p>when it comes to him / it has deleyte . and it comes not fro him but constreyned /</p> <p>Meditacion of god is to be taken after redyng and prayere where the halysyng of rachel is / To redynge partes . resoun and sekyng . and inquisicion of sothfastnes / the whilk is fre lyght prynted vpon vs . To prayere partenes . lovyng . ympe . beholdinge ouerpassyng and wonderyng / And thus is contemplacion in prayere . To meditacion partenes inspiracion of god . vnderstandinge . wysdome and syghyng . or moornyng /</p> <p>If thou aske what contemplacion is . it is harde for to telle . or vterly diffyne / Some say that contemplacion is a knowyng of hidde thynges for to come / or elles a worldly occupacions . ore studye of holy wryte / Other seyn and welle that . that contemplacion is a wonderfull ioyng of heuently thynges / The thridde seynge and best that contemplacion is thourgh a wonderfull ioy of an vprayed soule . deth of alle flesshly affeccions /</p>	<p>whiche when it cometh to him / it hath delite and it cometh not from him but constreyned . ¶</p> <p>Meditacion of god is to be taken after redyng and prayere Where be halysyng of Rachel is . ¶ To redyng pertyneth reson and seekinge and inquisicion of sothfastnes þe whiche is free lyht yprented upon us . ¶ To prayere pertyneth loovynge . ympe . biholdinge . ouerpassyng . and wundering . ¶ And þus is contemplacion in prayere . ¶ To meditacion pertyneth inspiracion of god . vnderstandinge . wysdom . and sighinge or moornyng . ¶</p> <p>If þou aske what contemplacion is / it is hard for to telle . or vterly diffine . ¶ Summe seyn . and wel . þat contemplacion is a knowyng of hidde thynges for to come . or elles a cesyng fro alle worldly occupacions . or studye of holy writte . ¶ Oþere seyn and bettere þat contemplacion is a wonderfull ioyng of heuently thynges . ¶ þe thridde seyn and best . þat contemplacion is &lt;thoruh&gt; a wunderful ioye of an upreysed soule . deth of alle flesshly affeccions . ¶</p> <p>Soothly me thinketh þat contemplacion is a wonderfull ioye of Goddes loue conceyued in þe soule . with swetnesse of angeles lovyng . ¶ þis wonderfull ioyng / is ende of partyte prayere and of hyst deuocion . ¶ þis is a ioyng of þe soule . had for hire endeles loued . brestinge out bi voys in to song . ¶ And soothli þis werk is a fulfillinge and most partyte of alle oþere werkes in þis lyf . And perfore seith þe prophete . ¶</p>	<p>cometh to hym hit hath deleyte . And hit cometh nat fro hym but constreyned . ¶</p> <p>Meditacion of god ys to be taken after   redyng and prayer . where the halysyng of Rachel ys . To redyng perteyneth reason . and sekyng and inquisicion of sothfastnesse . whyche ys fre lyght / prentyd vpon vs . ¶ To prayere perteyneth loovynge . ympe . beholding . ouerpassyng . wonderyng . And this ys contemplacion in prayere . ¶ To meditacion perteyneth inspiracion of god . vnderstanding . wysdom . And syghyng or moornyng . ¶</p> <p>Yef thou askest what contemplacion ys / hit ys hard for to telle or vterly diffyne . Som seyen that contemplacion ys a knowyng of hyd thynges for to come . or elles a seasyng fro all worldly occupacions or studye of holy wryt . ¶ Other seyen . And well they seyen . that contemplacion ys wonderfull ioyng of heuently thynges . The iij<sup>de</sup> seyen . and best . That contemplacion ys thorrow a wonderfull ioye of an vpreysed soule / deth of all flesshly affeccions . ¶</p> <p>Sothly me thynketh that contemplacion ys a wonderfull ioye of goddys loue conserued in the soule with swetnesse of angeles loovynge . ¶ Thyis wonderfull ioyng ys ende of partyte prayer . And hyghest deuocion . ¶ Thyis ys a ioyng of that the soule had . for hyr endles loued brastyng owte / by voyce into songe . And sothly thys werke ys fuiflyng and most partyte of all other werkes in thys lyfe . And therfore seyth the</p>
900	<p>michi videtur quod contemplacio est iubilus diuini amoris suscepta in mente suauiate laudis angelice . hec enim iubilacio finis est oracionis perfecte et deuocionis summe . hec est exultacio mentis habita pro eterno dilecto in spiritali canor voce prorumpens et actus iste consummatio et perfectissimus omni ac-tionum vite humane . Psalmista dicit .</p>	<p>Sothely me thinkes that contemplacion is a wonderfull ioy of goddes lufe conceyued in the soule with swetnesse of aungels lovyng . This wonderfull ioyng is ende of partyte prayere and of hyst deuocion . This is a ioyng of the soule . had for hire endelesse luffed . brestande oute be voyce into songe / And sothely this werke is a fuiflyng . and moost partyte of al other werkes in this lif / And therefore says the prophete /</p>	<p>Soothly me thinketh þat contemplacion is a wonderfull ioye of Goddes loue conceyued in þe soule . with swetnesse of angeles lovyng . ¶ þis wonderfull ioyng / is ende of partyte prayere and of hyst deuocion . ¶ þis is a ioyng of þe soule . had for hire endeles loued . brestinge out bi voys in to song . ¶ And soothli þis werk is a fulfillinge and most partyte of alle oþere werkes in þis lyf . And perfore seith þe prophete . ¶</p>	<p>Sothly me thynketh that contemplacion ys a wonderfull ioye of goddys loue conserued in the soule with swetnesse of angeles loovynge . ¶ Thyis wonderfull ioyng ys ende of partyte prayer . And hyghest deuocion . ¶ Thyis ys a ioyng of that the soule had . for hyr endles loued brastyng owte / by voyce into songe . And sothly thys werke ys fuiflyng and most partyte of all other werkes in thys lyfe . And therfore seyth the</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
905	<p><i>Beatus populus qui scit iubilacionem</i> . id est . contemplacionem dei . Non enim aliquis alienus a deo potest iubilare in ihesu . ¶</p> <p>nec [f.42v] illius amoris suavitatem aliquando gustauerit . Sed qui iugiter suspirat igni eterni amoris succendipaciencia et humilitate et mansuetudine cum omni mundicia mentis et corporis decorari et vnguentis spiritalibus imbui in contemplacionem eleuari . ¶</p>	<p>Blessed is that folk that know wonderfull ioyng / that is \the/ contemplacion of god . Sothely no man that is straunge \and/ ferre fro god thorough synne / may thus gates enioye [f.118<sup>v</sup>] in ihesu .</p> <p>ne fele the swetnesse of his lufe / And therfore he that desires besily to be kyndeled . with the fyre of endeles lufe . for to be enourmed with pacience . meknes . and myldnes . and with al manere clemesse of body and soule . to be fulfilled with gostly oynementes and to be reysed vp into contemplacion /</p>	<p>Blissed is þat folk / þat knoweth wonderful ioyng . þat is þe contemplacion of god . ¶ Soothly no man þat is straunge ne ferre fro god thorough synne / may þus enioye in ihesu .</p> <p>ne feele þe swet [f.162<sup>v</sup>] nesse of his loue . ¶ And perfore he þat desireth besily to be kyndeled with þe fyre of eendeles loue . for to be enourmed with pacience . meekenesse and myldenesse and with alle manere clemesse of bodi and soule . to be fulfilled with gostly oynementes . and to be reised up in to contemplacion /</p>	<p>prophete . [f. 92<sup>r</sup>] Blessed ys that folk / that knoweth wonderfull ioyng / that ys the contemplacion of god . ¶ Sothly no man that ys straunge and fer fro god throw synne / may nat on thys manere enioye in ihesu .</p> <p>ne fele the swetnesse of hys loue . And herfore he that desyreth besily to be kyndeled with the fyre of endeles loue . ought to be enourmed with pacience . mekenesse . and myldnesse . And with all maner clemesse of body and soule . to be fulfilled with gostly oynementes . and to be reysed vp into contemplacion . ¶</p>
912	<p>Querat incessanter virtutes salutiferas quibus in hac vita a miseria culpe liberetur et in alia liber ab omni pena et in vita beata glorietur . Sicque in hoc exilio diuini amoris merebitur iubilum contemplari . Semet ipsum non pigeat mancipare oracionibus atque exerceat in meditacionibus sanctis . que profecto huius laboribus spiritualibus cum genitibus ac fletibus interne compuncionis . amor christi accenditur pariter que virtutes omnes . ac dona sancti spiritus cordi infunduntur .</p>	<p>late him seke vncessantly helpful vertues with the whilke he may in this lif be made free fro synne / and in the tothere fro al payne . ioyand in blisful lyf / And if he do thus / than shal he mow come in this lyf to this wonderful ioyng of contemplacion / And therfore yrke he not for to yeue him to prayers and wakynges / and to vse him self in holy meditacions / for sothely with swilke manere gostly traouyles . with mournynges and wepynges of inwardly compuncion . is the lufe of ihesu crist kyndled / and also al othere vertues . and the yiftes of the holy gost are yette into the soule .</p>	<p>lete him seeke vncessingly hefeul vertues . with þe whiche he may in þis lyf be maad free from sinne / and in þat ooper from al peyne ioyng in blisful lyf . ¶ And if he doo þus / þanne shal he mown come þus in þis lyf / to þis wonderful ioyng of contemplacion . ¶ And perfore irke he nouht for to yive him to preyers and wakynges . and to use him self in holi meditacions . ¶ Ffor soothly with swich manere gostly traouyles . with moornynges and weepings of inwardly compuncion / is þe loue of ihesu crist kindeled . ¶ And also alle oobere vertues and þe yiftes of þe holy gost / ben yette in to þe soule . ¶</p>	<p>Late hym seke vnseyngly heefull vertues with the whyche he may in thys lyfe be made free fro synne . And in the other lyfe fro all peyne ioyng in blisfull lyfe . And yef he do thus / than shall he come into thys lyfe to thys wonderfull ioyng of contemplacion . ¶ And therfore yrke he nat . or he be nat wery / for to yeue hym to prayers and to wakynges and to vse hynsyf in holy meditacions . ffor sothly with suche maner goostly traouyles . with moornynges and wepynges of inwardly compuncion / ys the loue of Ihesu Cryst kyndeled . And also all oother vertewes and the yefes of the holy gost ben yote into the soule . ¶</p> <p>Therfore begynne he thorough wyfull pouert that he coueyte nothing of thys world . And that he may lyve sobourly . mekely and ryghtwysly before god and man .   ffor to haue nouht cometh sumtyme of nede / but for to wyll nouht haue . hit ys</p>
920	<p>Incipiat ergo per voluntariam paupertatem . vt dum nichil in hoc mundo appetit coram deo et homine sobrie et iuste viuat . Nichil enim habere magne necessitatis est . sed nichil velle habere magne virtutis est . multa possumus habere et tamen</p>	<p>Therefore begyne he thorough wilful pouerte that he coueyte no thinge of this worlde / That he may lyue soberly . mekly . and rightwisly before god and man / ffor to haue nouht comes sumtyme of nede . but for to wil nouht haue . comes of grete ver-</p>	<p>Perfore biginne he thoruh wilful pouerte . þat he coueyte no thing of þis world . þat he may lyue soberly . meekely and rihtwysly / bifore god and man . ¶ Ffor to haue nouht / cometh sum time of nede . ¶ But for to wole nouht haue / cometh of gret</p>	<p>Therfore begynne he thorough wyfull pouert that he coueyte nothing of thys world . And that he may lyve sobourly . mekely and ryghtwysly before god and man .   ffor to haue nouht cometh sumtyme of nede / but for to wyll nouht haue . hit ys</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
929	<p>nichil velle . quando ea que habemus non ad voluptatem . sed ad necessarium retinemus sicut quandoque qui nichil habet multa cupit . Necessaria perfectissimum accipere oportet . alioquin perfectus non esset . si ea vnde viuut recusaret . ¶</p>	<p>tue / We may haue many thynges and yet wil to haue right nought / when we holde that we haue til oure nede not to oure luste / Right as he sumtyme that has nought coueytes to haue many thynges / right so he that semes to haue many thynges / hath right nought . for that he has he lufes it nought but oonly for his bodily nede . His necessarijs behoues the most parfite man to take / ffor ellys were he not parfite / if he forsok that thinge the whilke him behoued to lyfe by /</p>	<p>vertu . ¶ We may haue many thynges / and yit wile to haue riht nouht . When we holde þat we haue to oure nede . nouht to oure luste . Riht as he sumtime þat hath nouht coueyteth to haue many thynges / riht so he þat seemeth to haue many thynges . hath riht nouht . ffor he þat hath it loueth it nouht . but oonly for his bodily nede . ¶ Hise necessarijs / bihooueth þe most parfite man to take . ffor elles were he not parfite / if he forsokke þat thing . þe whiche him bihooued [162<sup>v</sup>] to live by . ¶</p>	<p>grete vertew . ¶ We mowe haue many thynges and yet wyll to haue ryght nought . when we holde that we haue tyll oure nede . and nat to oure lust . ¶ Ryght as he sumtyme that hath nought coueteth to haue many thynges . ¶ Ryght so he that semeth to haue many thynges / hath ryght nought . for that that he hath . he loueth hit nat but oonly for hys bodily nede . hys necessaryes behoueth the most parfite man to take . for elles were he nat parfite . yef he forsake that thyng / the whych hym behoued to lyue by .</p>
933	<p>Hic igitur modus habendus est in perfectis . vt omnia mundi despiciant et tamen ex eisdem victum et vestitum sumant . et si quandoque desunt non murmurent sed deum laudent . Superflua quantum in se sic recusent .</p>	<p>And therfore this manere [f. 119<sup>r</sup>] is to be kepced in parfite men / That thai dispise for goddis sake al erthely goodes / and yette of the saame shal thai take thaire mete . thaire clothes and othere necessaryes / And if thai any tyme fayle ore wante / he shal not grucche but thonge god of alle and alle outrage shal he forsake in that . that in him is /</p>	<p>And þerfore þis manere is to be kept in parfite men / þat þei despise for goddes sake alle erpeli goodes . And yit of þe same shal þei take here mete and here clothes and oþere necessaryes . ¶ And if þei any tyme faile or wante / he shal not grucche . but thanke god of al . And al outrage shal he forsake . in þat þat in hym is . ¶</p>	<p>And therfore thys maner ys to be kept in parfite men that they dyspysse for goddys sake / all erthely goodys . And yet of the same they shall take her mete her clothes and other necessaryes . ¶ And yef they any tyme fayle or wante / they shall nat grucche . but thanke God of all . And all outrage shall they forsake / in that that in hem ys . ¶</p>
	<p>Quanto magis quis calore lucis eterne incalfacere cepit . tanto in aduersis forciore erit et paciencior . hic eciam humilis [f. 43<sup>r</sup>] non fictus efficit . dum semetipsum despiciabilem et parum reputans nec dampnis nec obprobrijs ad iram prouocatur . vnde se iugi meditationi subdens ad contemplacionem celestem donatur scandere internis gaudijs suauiter ac ardentem iubilare videtur et hoc mentis acie purificata quantum patitur infirmitas mortalitatis . verum cum iam ad aliqua exteriora querenda nequaquam defluit nec aliunde pede superbo vadit . set solum in supernis letatur delicijs protinus diuini amoris</p>	<p>Ay the more a man is brent with the fire of endelesse light / so mykel more stronge and paciente shal he be in all aduersites / he also is made meke with outen feynynge / that holdes him /self/ despisable and nought . and is not stered til ire ore wrethe . fore no harme ne no reproue that man may say ore do to him / Wherefore he yeues him to continual meditacion / and therefore him is yuene of god to come til heuenly contemplacion and wonderfully swetely and bremmandly . for to enjoye in inwarde ioynge and with the eye of his soule purified . als mykel as his dedly frelte may suffre he sees</p>	<p>¶ Euerthmore a man ys brente with the fyre of endeles lyght / so moche more stronge and pacient shall he be in all aduersytees . he ys also made meke withouten feynynge / that holdeth hym dispysable and nought . And ys nat stered to yre or wrethe for no harme neyther reproof / that any man may sey or do to hym . wherfore he [f. 92<sup>v</sup>] yeueth hym to continual meditacion . And therefore hym ys youyn of god to come to heuynly contemplacion . And wonderfully swetely and brennyngly for to ioye in inwarde ioynge / And with the eye of hys soule purified . As moche as hys dedly freelte may suffre / seeth</p>	<p>¶ Euerthmore a man ys brente with the fyre of endeles lyght / so moche more stronge and pacient shall he be in all aduersytees . he ys also made meke withouten feynynge / that holdeth hym dispysable and nought . And ys nat stered to yre or wrethe for no harme neyther reproof / that any man may sey or do to hym . wherfore he [f. 92<sup>v</sup>] yeueth hym to continual meditacion . And therefore hym ys youyn of god to come to heuynly contemplacion . And wonderfully swetely and brennyngly for to ioye in inwarde ioynge / And with the eye of hys soule purified . As moche as hys dedly freelte may suffre / seeth</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
946	<p>suauitate quasi in extasi rapitur et mirabiliter iocundatur. ¶</p> <p>Talis siquidem est contemplatiua vita . si debito modo sit assumpta . Per longam exercitacionem spiritualium operum ascendimus ad contemplacionem supernorum . mentalis enim visio sursum capitur et celestia contemplatur per visionem enigmati- cam et speculationem non claram . quia dum per fidem currimus per speculum in enigmate videmus . Si enim oculus intellectualis nititur in lucem spiritualem contemplari . lumen illud vt in se est non videt . sen- tit tamen se ibi fuisse . dum saporem et feruorem luminis secum retinet . vnde in psalmo dictum est .</p>	<p>and knows god / Sothely when he is sette in this degre . he flees not ne rennes not aboute for to gete out- ward things . ne he goos not any tyme with proude fote or felynge / but he has oonly his ioy and his myrthe in heuently things . and there- fore he is rauysshed in the swetnesse of goddes loue . and rauysshed . he is wonderfully gladdid /</p> <p>Sothely swilke is lyf contemplatif / if it be taken in due manere . thorough longe exercise of gostly wirkyng come we to contemplacion of things of heuen . The sight of the soule is taken up . and beholdes gostlye things . as it were in a shadue and not clerly / ffor as longe as we gone by faythe we see not but as it were thorough a mirrou and a liknesse / ffor though the ey of vnderstondyng be besy forto behold gostly light / neuertheles the light as it is in it selfe / he may [f.119<sup>v</sup>] not yitte see / And yitte he feles wele that he has been there / as longe as he holdes the sauoure and the feruour of the light with him / And therefore says the prophet /</p>	<p>knoweth god. ¶ Soothly when he is sette in his degre / he fleeth not ne renneth not aboute for to gete out- ward things . ne he goth not any tyme with proude foot or feelinge / but he hath oonly his ioye and his merthe in heuently things. And per- fore is he ravished in þe swetnesse of goddes loue. ¶ And so ravished / he is wunderfully gladdid. ¶</p> <p>Soothly swich is lyf contemplatyf . if it be taken in due manere. Thorough longe exercise of gostli werkyng / come we to contemplacion of things of heuene. ¶ Þe sight of þe soule is taken up . and biholdeth gostli things . as it were in a shade and not cleerly. ¶ Ffor as longe as we gon bi feith / we seen not but as it were thorough a mirrou . and a liknesse ffor þouh þe eye of vnderstondinge be busy for to [f.163<sup>r</sup>] biholde gostly light / neuerþeles þe light as it is in it self . he may not yit see. ¶ And yit he feeleth wel þat he hath ben þere . as longe as he holdeth þe savour and þe fervour of þe light with him. And þerfore seith þe prophete. ¶</p>	<p>and knoweth god. ¶ Sothly when he ys sette in thys degre . he fleeth nat . ne renneth nat aboute for to gete owtward thingis . neyther he goth nat any tyme with proude foot other flyng . but he hath oonly hys ioye and hys myrthe in heuently thinges. ¶ And therefore he ys rauysshed in the swetnesse of goddys loue . and rauysshed / he ys wonderfully gladyd .</p> <p>Sothly suche ys lyfe contemplatyf / yef hit be taken in dew maner thor- ough longe exercise of gostly wor- clyng . Come we to contemplacion of thynges of heuen . the syght of the soule ys taken vp . and beholdeth gostly thynges as hit were in a shadew . and nat clerely . ffor as longe as we goon by feythe / we seen nat . but as hit were thorough a myr- rour and a lyknesse. ¶ Ffor though the eye of vnderstanding be besy for to be holde gostly lyght / Neuertheles the lyght as hit ys in hit sylf / he may nat yet se . And yet he feleth well that he hath ben there / as longe as he holdeth the sauour and the feruour of the lyght with hym . And therefore seyth the prophete .</p> <p>As hys derknesse / so hys lyght . Though all derknesse of syn be rauysshed away from an holy soule and blaake clowdes be withdrawn . And the mynde that was vnclene be purged / yet neuerthelater as longe as hit ys constreyned to dwelle in thys dedly flesh . hit may nat se that vnspeskable ioy as hit ys in hit sylf. ¶ Holy and contemplatyf men be- holden the ioye of God / thorough reuelacion . And that ys eyther</p>
954	<p><i>sicut tenebre eius . ita et lumen eius .</i>  Quamuis enim ab anima sancta pec- catorum tenebre euanuerunt . obscura recesserunt et impura mens pur- getur . Adhuc dum in carne mortali manere cogitur illa ineffabilis gloria non videtur .</p>	<p>Als his derknesse . so is his light / Though al derknesse of synne be rauysshede away fro an holy soule . and blaake clowdes are withdrawn . and the mynde that was vnclene be purged / yette neuere the latter as longe as it is constreyned to duelle in this dedly flesh . it may not see that vnspeskable ioy as it is in it self / Holy and contemplatif men beholden the ioy of god . thorough reuelacion / And that is eithere thorough openyng</p>	<p>As his derknesse . so is his lyght. ¶ Þouh al derknesse of sinne be ravis- shed away fro an holi soule . and blaake clowdes ben withdrawn . and þe mynde þat was vnclene be poorged / yit neuerþelattere as longe as it is constreyned to dwelle in þis dedly flesh / it may not see þat vnspeskable ioye . as it is in it self. ¶ Holy and contemplatyf men biholden þe ioye of god thorough reuelacion . And þat is eijber thorough openyng of</p>	<p>As hys derknesse / so hys lyght . Though all derknesse of syn be rauysshed away from an holy soule and blaake clowdes be withdrawn . And the mynde that was vnclene be purged / yet neuerthelater as longe as hit ys constreyned to dwelle in thys dedly flesh . hit may nat se that vnspeskable ioy as hit ys in hit sylf. ¶ Holy and contemplatyf men be- holden the ioye of God / thorough reuelacion . And that ys eyther</p>
959	<p>Porro sancti et contemplatiui viri reuelata facie gloriam dei speculan- tur . quod fit aut aperto eis sensu vt</p>	<p>And that is eithere thorough openyng</p>	<p>And þat is eijber thorough openyng of</p>	<p>reuelacion . And that ys eyther</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
	<p>intelligent scripturas . aut ostio celi  aperto quod maius est . vt quasi omnibus  obstaculis inter mentem [f.43v]  illorum et deum . remotis purgato  mentis oculo . celestes ciues speculatur .  Quidam autem vtrumque illorum  acceperunt . vnde sicut in tenebris  stantes nichil cernimus ita in contemplacione  que inuisibiliter animam illuminat  visibile lumen non videmus .  Ponit itaque christus tenetibus  bras latibulum suum et adhuc in columpna  nubis ad nos loquitur . sed valde delectabile est  quod sentitur . Et in hoc quidem perfectus amor est  quando homo in carne ambulans . nescit nisi in deo gloriarı . nec aliquid  velle vel affectare nisi deum et propter deum .  hinc patet . quod sanctitas non est in rugitu cordis . aut lacrimis  aut exterioribus actibus . Set in suauitate  perfecte caritatis et serue contemplacionis . ¶</p>	<p>of thaire gostly witte for to vnderstonde  holi writ / or elles þe dore of heuene  opened vn to hem . þat is more . þat  as it were alle obstacles bitwixe god  and hem doon away with þe eye of  here soule clensted / þei biholden  heuenly citizines . ¶ Summe men han  taken boþe . And þerfore riht as whil  we ben in derknesse of sinne . we  moun not see gostly light þe whiche  a cleene soule seeth in contemplacion  / riht so in contemplacion  whiche lighteneth oure cesably / we  may not see þat light cleerly þat we  shul see in blisse . ¶ Ffor crist putteth  derknesse his hidinge place . and he  speketh to us yit in a clowde but not  for þanne . it is ful swete þat is  feeled . ¶ And soothly in þat is  shewed þarfitte loue / when a man  livinge in dedly flesh . can not ioyen  but in god . ne no thing wiline or  coueyte but god . or for god . ¶ Heerfore  it is wel shewed þat holinesse  stondeth not in sobbinge or sighinge .  or rommyng of herte in teeres or in  any outward werkinge / but it ston-  deth specially in swetnesse of þarfitte  loue and hygh contemplacion [163<sup>v</sup>]</p>	<p>here gostly witte for to vnderstonde  holi writ / or elles þe dore of heuene  opened vn to hem . þat is more . þat  as it were alle obstacles bitwixe god  and hem doon away with þe eye of  here soule clensted / þei biholden  heuenly citizines . ¶ Summe men han  taken boþe . And þerfore riht as whil  we ben in derknesse of sinne . we  moun not see gostly light þe whiche  a cleene soule seeth in contemplacion  / riht so in contemplacion  whiche lighteneth oure cesably / we  may not see þat light cleerly þat we  shul see in blisse . ¶ Ffor crist putteth  derknesse his hidinge place . and he  speketh to us yit in a clowde but not  for þanne . it is ful swete þat is  feeled . ¶ And soothly in þat is  shewed þarfitte loue / when a man  livinge in dedly flesh . can not ioyen  but in god . ne no thing wiline or  coueyte but god . or for god . ¶ Heerfore  it is wel shewed þat holinesse  stondeth not in sobbinge or sighinge .  or rommyng of herte in teeres or in  any outward werkinge / but it ston-  deth specially in swetnesse of þarfitte  loue and hygh contemplacion [163<sup>v</sup>]</p>	<p>thorowgh openyng of her gostly wyrt  forto vnderstand holy wryt / or elles  the dore of heuen opened vnto hem .  that ys more . that ys as hit were all  obstaclys betwixt god and hem /  doon away . with the eye of her soule  clensyd . they beholdyn heuynly  cyteseynes . ¶ Sum men han taken  bothe . therfore ryght as whylys we  ben in derknesse of syn / we may  nat se gostly lyght . the whyche a  cleene soule seeth in contemplacion .  Ryght so in contemplacion . the why-  che lyghteneth oure sowl  vnesably . we may nat se that lyght  clerely that we shall se in blysse . ¶  Ffor cryste putteth derknesse hys  hyding place / And he speketh to vs  yet in a clowde . but nat for thy . hit  ys full swete / that ys felvd . And  sothly in that ys shewed þarfyte  loue . when a man lyuyng in dedly  flesshe cannat ioye but in god . [f.  93<sup>v</sup>] neyther nothing wyllteth other  coueyteth but god eyther for god . ¶  Herfore hit ys well shewed / that  holynesse standeth nat in sobbing or  in syghyng or rmyng of her or in  teres or in any owtward worchyng .  but hit standeth specially in swet-  nesse of þarfyte loue and hygh con-  templacion .  ffor many han be molten in teeres .  and afterward han falle ayen in to  sinne . ¶ But þer was neuere noon þat  euere wolde fowle him eftsoones  with worldly busines after þat he  hadde oones sothfastly tasted þe  swetnesse of endeles loue . ¶ Ffor to  weepe and sorwe falleth to hem þat  ben newly turned . and bigynnes  and profiteres . ¶ But for to wunder-  fully ioye in contemplacion / falleth</p>
974	<p>multi enim sunt lacrimis liquefacti et  postea in malum declinauerunt . Set  nullus vnquam mundanis sollicitu-  dinibus . se iterum polluit postquam  eterno amore veraciter exultauerit .  fflere et gemere est nouiter conuer-  sorum incipiencium et proficien-  cium . Set tubilare et in contempla-  cionem exire . non est nisi perfectio-  rum . Igitur qui quamuis longo tem-  pore penituerit adhuc tamen morsum</p>	<p>ffor mny haue ben molten in teres  and afterwarde haue fallen ayen \vn/  to synne / But there was neuer noone  that euere woold fyle him eftsoones  with worldly bef. 120<sup>v</sup>]synesse / after  that he had ones sothfastly tasted the  swetnesse of endeles lufe / ffor to  wepe and sorowe falles to hem . that  are newly turned . bygynners and  profitters / but forto wonderfully ioy  in contemplacion failles oonly to</p>	<p>ffor manye haue be molten in teres /  and afterward haue fallen ayen in to  sinne . ¶ But þer was neuere noon þat  euere wolde fowle him eftsoones  with worldly busines after þat he  hadde oones sothfastly tasted þe  swetnesse of endeles loue . ¶ Ffor to  weepe and sorwe falleth to hem þat  ben newly turned . and bigynnes  and profiteres . ¶ But for to wunder-  fully ioye in contemplacion / falleth</p>	<p>ffor many han be molten in teeres .  and afterward han falle ayen into  sinne . ¶ But there was neuer noon  that euer wold fyle or defoule hym  eft sonys with worldly besynesse  after that had onys sothfastly tasted  the swetnesse of endeles loue . ffor  to wepe and for to sorrow falleth to  hem that ben newly turned and be-  gynners . And profyteres / but for to</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
985	<p>consciencie de reatu senit . sciat quod perfectam penitentiam nondum egit . Interim sint panes ei lacrimae sue die ac nocte . quia nisi prius fletibus et lacrimis se afficiat ad contemplationis dulcedinem se peru- enire posse non cognoscat . ¶</p>	<p>hem . that are parfite / Therefore what man so euere yit felis bytyng and remorse loff / conscience for his synne that is passed . thofe he haue longe tyme done penance / and therefore in the mene tyme be his teres to him brede day and nyght / ffor wete he wete that he may not come to the swetnesse of contemplacion / but if he first trauayle himself with wepyn- ges and sighynges of very compunc- cion /</p>	<p>only to hem þat ben parfite . þerfore what man so euere feelthe biting and remorse of conscience for his sinne þat is passed . þouh he haue long tyme doon penance / wite he wel þat he dide not yit parfite penance. And þerfore in þe mene tyme / be his teres to hym breed dai and niht. ¶ Ffor wite he wel þat he may not come to þe swetnesse of contempla- cion / but if he first trauaile him self with weepinges and sighinges of very compunccon. ¶</p>	<p>wonderfully ioye in contemplacion falleth only to hem that ben parfite. ¶ Therefore what man so euere yet fe- leth bytyng . And remorse of con- science for hys syn . that ys passed / though he haue longe tyme doon penance / wete he well that he dede nat yet parfite penance . And ther- fore in the mene tyme . be hys teeres to hym brede by day and by nyght . ffor wete he well that he may nat come to the swetnesse of contem- placion . but yef he first trauayle hymself with wepynge and syghyn- ges of verrey compunccon. ¶ The swetnesse of contemplacion may nat be gotten but with huge trauayles . but when hyt ys had / hit ys souer- eyn gladnesse and endeles comfort . yee and shortly to seye hit cometh nat thorow meryte eyther deserte eyther deserued of men / but only of the free yefte of God. ¶ And sothly there was neuer man fro the begyn- nyng of the world vnto thys day that euere myght be rauysshed into con- templacion of endeles loue . but yef he before forsokte parfytely all worldly vanyte. ¶ And furthermore hym behoued to yeue hymself lastyngly to holy meditacion and deuoute prayer . or he myght come to heuenly contemplacion . Contempla- cion ys a traueyl . but hit ys swete soft and desyrable. ¶ Thys traueyl maketh a man glad . and nat heuy . thys may no man haue but ioyng . and nat when hit cometh / but when hit goth away . he ys wery. ¶ O . that good trauayle to the whyche men in dedly bodyes ordeyned hem . O . that noble besynesse . why-</p>
986	<p>Contemplatiua suauitas non nisi la- boribus immensis adquiritur set cum inenarrabili leticia possidetur . Immo non est hominis meritum set dei donum . Tamen a principio mundi . [f.44r] vsque hodie nec vnus in con- templacione eterni amoris rapti potuit nisi qui prius omnem mundi vani- tatem perfecte reliquitur . Insuper salubri meditacione . deuotaque ora- cione se ipsum exercere oportuit . priusquam ad perfectam contempla- cionem celestium peruenerit . labor est contemplacio set dulcis . desid- erabilis et suauis labor iste letificat non grauat hoc nullus nisi gaudens perfruitur . non quando venit . set quando recedit . ¶</p>	<p>The swetnesse of contemplacion may not be gotten . but with huge trauayles / Bot when it is had / it is souereyne gladnesse . and endeles comforte / yee shortly to say it comes not thoroughe meryte . nor deserte of man / but only of the fre gifte of god / And sothely there was neuer man fro the begynnyng of the worlde vnto this day that euere myght be rauesshed into contempla- cion of endeles lufe / but if he before forsooke parfity al worldly vanyte / And furthermore . him [f.120r] be- houeth to gif him self lastandy to holy meditacion and deuoute pray- ere / or he myght come to heuenly contemplacion / contemplacion is trauayle but it is swete soft and de- sirable / This trauayle makes a man glad and not heuy / This may no man haue but ioyande / and not when it comes . but when it goos away he is wery /</p>	<p>be swetnesse of contemplacion may not be gotten but with huge trauailes. But when it is had / it is souereyn gladnesse and endeles confort . yee and shortly to sey / it cometh not thoruh merite ne diserte of man . but only of þe free yifte of god. ¶ And soothly þer was neuere man fro þe bigynnynge of þe world vn to þis day þat euere mihte be rauished in to contemplacion of endeles loue / but if he bifore forsook parfitytly al worldly vanite . And ferþermore hym bihooued to yive him self lastyngly to holi meditacion and deuout preyere / er he mihte come to heuenly contem- placion . Contemplacion is a trauaile / but it is sweete soft and desirable . þis trauaile maketh a man glad and not hevy. ¶ þis may no man haue / but ioyng . And not when it cometh / but when it goth away he is wery. ¶</p>	<p>O goode trauaile . to þe which men in dedly bodyes ordeyne hem . O no- ble bisynesse which sitters and resteres most parfityely fulfillest . ffor</p>
996	<p>O bonus labor ad quem mortales se dirigunt . O nobilis ac mira exerci- tacio quam sedentes perfectius agunt . Requiritur enim vt magnam</p>	<p>O goode trauayle to the whilke men in dedly bodyes ordeyne hem / O noble besynesse whilke settlers and resters most parfityely fulfillen / ffor</p>	<p>O . that good trauayle to the whyche men in dedly bodyes ordeyned hem . O . that noble besynesse . why-</p>	<p>O . that good trauayle to the whyche men in dedly bodyes ordeyned hem . O . that noble besynesse . why-</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
1002	<p>mentis et corporis quietem capiunt .  quos sancti spiritus ignis inflammat .  multi enim nescientes in mente sa-  batizare . nec vanas cogitationes  expellere . quod in psalmo precipitur  non possunt implere .</p>	<p>him nedes to be in grete rest of body  and soule / whom the fyre of the holy  gost verely enflaumes / There are  many that can not holde holyday . ne  make saturday in thaire soule ne pute  oute vayne thoughtes fro thaire  mynde / thai may \not/ fulfillle that  the prophet biddes seyande thus /</p>	<p>him needeth to be in gret reste of  bodi and soule / whom þe fyre of þe  holi [f. 164] gost verly enflawmeth.  ¶ Per ben manye þat kunne not holde  haliday . ne make saterdai in her  soule . ne putte out veyne thoughtes  fro here mynde . þei may not fulfillle  þat þe prophete biddeth . seyinge  þese woordes . ¶</p>	<p>che sytteres [f. 93<sup>v</sup>] and resteres most  parfyte fulfyllen . for hym nedeth  to be in grete reste of body and  sowle / Whom the fyre of the holy  gost verly enflameth . ¶ There ben  many that cannot holde haly day  neyther make saturday in her soule .  neyther put oute veyne thoughtes  from her mynde / they may nat  fulfyll that the prophete byddeth sey-  ing thus . ¶</p>
1007	<p><i>Vacate et videte quoniam ego sum  deus . Vacantes enim corpore . sed  vacantes corde non merentur gustare  et videre quam suavis est dominus .</i>  quam dulcis est altitudo contempla-  tionis . Omnis enim vir contem-  platiuum solitudinem diligit . vt eo  frequencius ac feruencius quo a nullo  impeditur in suis affectibus poterit  exerceri .</p>	<p>Ceese ye and sees how swete oure  lorde is / Nought men cesyng in  body . but in soule . desernen to tast  and to see . how swete oure lorde is .  and how swete the heete of contem-  placion is / Ilke a contemplatif man  lufes oonlynesse that he may so  mykel more frely and feruently . vse  him self in his affections and in his  gostly wirkyng / that he is not let-  ted . with no man . withoutenforthe /  [f. 121<sup>v</sup>] [f. 121<sup>v</sup>]</p>	<p>Cese ye and seeth how sweete oure  lord is . ¶ Nought men cesinge in  body / but in soule deserven to taste  and to see how sweete oure Lord is .  and how sweete þe heyghte of con-  templacion is . Eche contemplatyf  man loueth oonlynesse . þat he may  soo mychel more freely and feruently  vse hymself in hise affections and in  his gostly werkinge . þat he is not  letted with no man with oute con-  forte . ¶</p>	<p>Taste ye and seeth howe swete owre  lord ys / nat men tastyng in body but  in soule deseruen to taste and se how  swete oure lord ys and how swete the  hegth of contemplacion ys . ¶ Eury  contemplatyf man loueth onlynesse .  that he may so moche more frely and  feruently vse hymself in hys affec-  cions . And in hys gostly worchyng /  that he be letted with no man with-  outenforth .</p>
1007	<p>Cum ergo constet vitam contem-  platiuum digniorem esse ac magis  meritoriame quam actiuam et omnes  contemplantes intuitu dei solitudi-  nem amantes . et propter contempla-  tionis dulcedinem in amore precipue  sint feruentes . liquet quod solitarii  dono contemplacionis sublimati . ad  perfectionem attingunt maximam .  [f. 44v] nisi aliqui qui contemplatiue  vite culmen arripiunt et tamen predi-  cacionis officium implere non desis-  tunt . Isti solitarios licet in contem-  placione summos . sed solis diuinis  intentos non necessitati proximorum  in hoc superant quod ceteris paribus  aureolam propter predicacionem  merentur .</p>	<p>Therfor se ye it is certeyne contem-  platif lyf to be more worthi and mor  meritorie than actyf lyf . and al con-  templatif men thorough the steryng  of the lufe of god . lufyng solitudine .  for þe swetnesse of contemplacion  arne chefly brennyng in lufe / It  shwes that solitarie men thorough  the gift of contemplacion made hie /  atteynes to the hyste and moost  souereyne degre of perfeccion / But  if it be so that sum arne in that degre  and satte . that on the too syde thai  haue caught . thorough grace the  hyght of contemplatif lyf / And yet  thai fulfillle on the tothir syde the  office of prechyng / Thes passen  solytary men thof thai be most hy in  contemplacion and of grettest perfec-  cion in that / that thai shal haue &lt;al</p>	<p>berfore sithe it is certeyn contem-  platyf lyf to ben more wurpi and  more meritorie þan actyf lyf / alle  contemplatyf men thoruh þe stringe  of þe loue of god . loringe solitude  for þe swetnesse of contemplacion  ben cheefly brennyng in loue / it  sheweth þat solitarie men thoruh þe  yifte of contemplacion maad high /  atteyneth to þe huyeste and moost  souereyn degre of perfeccion . ¶ But  if it be soo þat summe ben in þat  degre and state . þat on þe side þei  haue cauth thoruh grace þe heighe  of contemplatyf lyf . and yit þei ful-  fille on þat ooper side . þe office of  prechlinge / þese passen solitarie  men . þouh þei be moost high in con-  templacion and of grettest perfec-  cion . in þat þat þei shule haue al</p>	<p>Therefore syth hit ys certeyn contem-  platyf lyfe to be more worthy and  more merytory than actyf lyfe . And  all contemplatyf men thorow the  steryng of the loue of God louyng  solitude for the swetnesse of contem-  placion they ben chyeefly brennyng in  loue . ¶ Hyt sheweth that solytary  men thorow the yeife of contempla-  cion made hygh / atteyneth or com-  meth to the hyghest and most  souuerayn degre of perfeccion . but  yef hit be so that som ben in that  degre and state that on that oo syde  they han caught thorow grace the  hegth of contemplatyf lyfe . And  yet they fulfyll on the other syde the  offyce of prechlyng . These passen  solytary though they be most hygh in</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
1019	<p>Vir autem vere contemplatiuus tanto desiderio in illam lucem inuisibilem rapitur . vt sepe quasi stultus . vel pene insensibilis ab hominibus iudicetur . hoc ideo fit . quia mens amore christi funditus inflammata gestum penitus mutat corporalem . et ab omnibus terrenis actibus eciam corpus segregans . velut alienum virum dei reddit . Sit vero dum animus in vna eterni amoris amenitate se totum colligit indesinenter se intus retinens vterius ad corporalia oblectamenta non fluit querenda . Et quia interius deliciis delicate pascitur . non est mirum si suspirans dicat .</p> <p>Quis michi det te fratrem meum vt inueniam te foris et deosculer . id est . soluta carne te inuenire merear et facie ad faciem videns tecum in eternum coniungar . et iam nemo despiciat . ¶</p>	<p>othere thinges lyeche&gt; a speciale mede in heuen that is called aureole for thaire prechlynge /</p> <p>A verrey contemplatif man is ofte raysshed in so grete desire in to that gostly vnseable lyght . that the/ is demede of men as a foole and vn sensible / And that is fore the soule is so fully enflaumed in the luf of ihesu crist / that it viterly chaunges the bodily gusture . and is twynned and departed from al erthly and bodely wirkynges so that he is made as it were al another man / Sothly on this manere the soule is gaderde to gidere in oon swetnesse of endelesse lufe . holdande him withinne besly . no more goand aboute sekande bodily and erthly delices / And therefore fore she is so delicately fedde . al with inward inwarde delices . no wondere thof she be rayssed vp in desire and say / Who shal yeue me the my brothere / that I may flynd] the withouten and kysse the / that is that I may be departed fro this dedly flessh / and so fynd the and se the face to face . and be festmed to the withouten ende / and than shal no man despise me /</p>	<p>ooher thing liche a special meede in heuene . þat is called . aureole . for here prechinge . ¶</p> <p>A verrey contemplatyf man is ofte raysshed in so grete desire in to þat gostli vnseable liht / þat he is deemed of men as a fool and vn sensible . and þat is for þe soule is so fully enflawmed in þe loue of ihesu crist / þat it viterly changeth þe bodily gустur / and is twinned and departed from alle corpely and bodily werkings . so þat he is maad as it were al an ooper man . ¶ Soothly on þis manere þe soule is gadered to gidere in oon swetnesse of endelesse loue . holdinge hym withinne bisly . no more goinge a boute seekinge bodi [f. 164<sup>v</sup>] ly and corpely delices . And perfore for she is so delicately fed . al with inward delices / no wonder þouh she be reised up in desire . and seye . ¶ Who shal yive me þee my broþer . þat I may fynde þee withoute and kisse þee . þat is . þat I mai be departed fro þis dedly flesh and so fynde þee and seen þee face to face . and be festened to þee with oute ende . and þanne shal no man despise me . ¶</p>	<p>contemplacion and of grettest perfection in that that they shullen haue ouer all other thinges suche a speciall mede in heuen that ys clepyd Aureola for here prechlyng . ¶</p> <p>A verrey contemplatyf man ys ofte raysshed in so grete desyre in that gostly vnseable lyght that he ys demed of men as a foole and vn sensible . And that ys for the sowl ys so fully enflaumed in the loue of Ihesu cryste / that hit viterly changeth the bodily gesture . And ys twynned fro all erthely and bodily wirkynges . so that he ys maad as hit were all another man . Sothly on thys maner the soule ys gadered togeder in to oon swetnesse / of endeles loue holdyng hym withyn besyly no more goyng aboute . sekyng bodily nedes and erthely delytes . ¶ And therefore for she ys delicately fed all with inward delytes / no wonder thow she be reysed vp in desyre . And sey . Who shall yeue me the . my brother . that may I fynde the withouten ende and kysse the / that is . that I may be departed fro thys dedely fleyssh and so fynde the and se the face to face . ¶ And to be fastened to the [f. 94<sup>r</sup>] withouten ende . And than shall no man dyspysse me . ¶</p> <p>A deuout soule that ys yoven to contemplatyf lyfe and fylled with loue of endelesnes despyseth all the veyn ioye of thys world . And in ihesu alone wonderfully ioying hit coueith to dye and be with cryste . the whyche for as moche as she ys dyspysed and nought set by of thys world / gretly she langyssheth in loue and hugely desyreth that she</p>
1032	<p>Deuota namque anima contemplatiue vite mancipata dilectione eternitatis repleta . omnem presentis seculi vanam gloriam despicit . et in solo ihesu iubilans dissolui cupit . que quia ab hiis qui non celum set mundum sapiunt . habetur despecta . vehementer amore languet et anxie desiderat quatenus cum illis choris angelorum dilectis gaudiis donetur .</p>	<p>A deuoute soule that is yeven to contemplatyf lyf and filled with loue of endlesnesse / despises al the vayne ioye of this world . and in ihesu allone wonderfully ioyand . it coueytes to dye and be with criste / The whilk fore als mykel as she is despised and not set by of the world / gretly she langysshes in lufe and hugely desires that she myght be sette with</p>	<p>A deuoute soule þat is yoven to contemplatyf lyf . and filled with loue of endlesnesse / despiseth al þe veyn ioye of þis world . and in ihesu allone . wunderfulli ioyinge / it coueith to dye and be with crist . ¶ þe which for as miche as she is despised . and nought set bi of þe world / gretliche languisheth in loue . and hugely desireth þat she mihte be sette</p>	<p>man dyspysse me . ¶</p> <p>A deuout soule that ys yoven to contemplatyf lyfe and fylled with loue of endelesnes despyseth all the veyn ioye of thys world . And in ihesu alone wonderfully ioying hit coueith to dye and be with cryste . the whyche for as moche as she ys dyspysed and nought set by of thys world / gretly she langyssheth in loue and hugely desyreth that she</p>

Line #	Bodley 54 (ff. 24v - 45r) [B]	T.C.D. 432 (ff. 90r-121v) [T]	C.U. Ff.5.30 (ff. 141r-164v) [C]	Douce 322 (ff. 78r-94r) [D]
1037	<p>cui dein[.45r]ceps mundana aduersitas non poterit nocere . ¶</p> <p>Nichil ergo vtilius . nichil iocundius gracia contemplacionis . que nos ab ymis eleuat et deo representat . ¶</p>	<p>thos chores of aungels in blysfyl ioy / where no worldly dises shall mow dere hir /</p> <p>Therefore sothely there is no thyng more profitable ne more mery than is grace of contemplacion . the whilke rayses vs vp aboute al erthly thynges and presentes vs vntil god /</p> <p>What is grace of contemplacion but a bygynnyng of endeles ioy / Nought elles / And what is perfeccion of this ioy / but fulfillyng of this grace / In the whilk is kept til vs glorious gladsunnesse . a blest aylastandnesse and ioy with outen ende to lyfe with saintes to dwelle with aungels / And that is aboute al this to knowe god fully . to lufe him parfityly . to se the bryghtnesse of his glorious maieste and with vnspekable and wonderful ioyng and melodye to loue him with outen ende / To whom be honoure wirship . and endles blisse in world of worldes with outen cesynge . Amen /</p> <p>Here enden the . xij . chapitres . of Richard heremyte of hampole /</p>	<p>with psee queeres of angesles in blysfyl ioye . Where no worldly disese shal mown dere hire .</p> <p>Perfore soothly þer is no thing more profitable ne more merye / þanne is grace of contemplacion . þe whiche reiseith us up aboute alle erþeli thynges . and presenteth us vn to god . ¶</p> <p>¶ What is gra[ce] of contemplacion but a bigynnyng of endeles ioye / nouht elles . And what is perfeccion of þis ioye . but a fulfillyng of þis grace / In þe which is cleped to us a glorious gladsnesse . ablest . euerlastinge . and ioye with outen ende . to liue with seyntes . to dwelle with angesles . ¶ And þat is aboute al þis / to knowe god fully . to loue him parfityly . to see þe bryghtnesse of his glorious maieste . and with vnspekable and wunderful ioyyng and melodye / to looue him with outen ende . ¶ To whom be honour . wurshipe and endeles blisse in world of worldes with outen ende . Amen .</p> <p>Heere eendeth þe twelue chapitres of Richard heremite of hampool .</p>	<p>myght be sette with these cores of angesles in the blysfull ioye . Where no worldly dyssese shal be in power to dere hvre . ¶</p> <p>Therefore sothely there ys nothyng profitable neyther more mery than ys grace of contemplacion the whyche reyseth vs aboute all erthely thynges and presenteth vs vnto god . ¶</p> <p>What ys grace of contemplacion . but a begynnyng of endeles ioy . nought elles . And what ys parfleccion of this ioye but a fulfillyng of this grace . In the whyche ys kept to vs a glorious gladsnesse . A blessed euerlastingnes . and ioye withouten ende to be with seyntes to dwell with angesles . And that ys aboute all this . to knowe god fully . to loue hym parfityly . to se the bryghtnesse of his glorious maieste . and with vnspekable . And wonderfull ioying and melody   to loue hym withouten ende . To whom be honour . worshyp and endles blysse in to worldys of worldys withouten cesyng . Amen .</p> <p>Here enden the xij chapitres of Rychard heremyte of Hampole .</p>
1041	<p>Quid enim est gracia contemplacionis nisi inchoacio glorie . et quid est perfeccio glorie nisi gracia consummata . in qua seruat nobis iocunda felicitas . et felix iocunditas . gloriosa eternitas . et eterna gloria . cum sanctis vivere . cum angelis manere . et quod super omnia est deum verum cognoscere . perfecte diligere . et splendorem sue magestatis videre . et cum ineffabili gloria et iubilacione et melodia ipsum eternaliter laudare . Cui sit honor et gloria . et graciaram accio in secula seculorum . Amen . ¶¶¶</p>	<p>Therefore sothely there is no thyng more profitable ne more mery than is grace of contemplacion . the whilke rayses vs vp aboute al erthly thynges and presentes vs vntil god /</p> <p>What is grace of contemplacion but a bygynnyng of endeles ioy / Nought elles / And what is perfeccion of this ioy / but fulfillyng of this grace / In the whilk is kept til vs glorious gladsunnesse . a blest aylastandnesse and ioy with outen ende to lyfe with saintes to dwelle with aungels / And that is aboute al this to knowe god fully . to lufe him parfityly . to se the bryghtnesse of his glorious maieste and with vnspekable and wonderful ioyng and melodye to loue him with outen ende / To whom be honoure wirship . and endles blisse in world of worldes with outen cesynge . Amen /</p> <p>Here enden the . xij . chapitres . of Richard heremyte of hampole /</p>	<p>with psee queeres of angesles in blysfyl ioye . Where no worldly disese shal mown dere hire .</p> <p>Perfore soothly þer is no thing more profitable ne more merye / þanne is grace of contemplacion . þe whiche reiseith us up aboute alle erþeli thynges . and presenteth us vn to god . ¶</p> <p>¶ What is gra[ce] of contemplacion but a bigynnyng of endeles ioye / nouht elles . And what is perfeccion of þis ioye . but a fulfillyng of þis grace / In þe which is cleped to us a glorious gladsnesse . ablest . euerlastinge . and ioye with outen ende . to liue with seyntes . to dwelle with angesles . ¶ And þat is aboute al þis / to knowe god fully . to loue him parfityly . to see þe bryghtnesse of his glorious maieste . and with vnspekable and wunderful ioyyng and melodye / to looue him with outen ende . ¶ To whom be honour . wurshipe and endeles blisse in world of worldes with outen ende . Amen .</p> <p>Heere eendeth þe twelue chapitres of Richard heremite of hampool .</p>	<p>myght be sette with these cores of angesles in the blysfull ioye . Where no worldly dyssese shal be in power to dere hvre . ¶</p> <p>Therefore sothely there ys nothyng profitable neyther more mery than ys grace of contemplacion the whyche reyseth vs aboute all erthely thynges and presenteth vs vnto god . ¶</p> <p>What ys grace of contemplacion . but a begynnyng of endeles ioy . nought elles . And what ys parfleccion of this ioye but a fulfillyng of this grace . In the whyche ys kept to vs a glorious gladsnesse . A blessed euerlastingnes . and ioye withouten ende to be with seyntes to dwell with angesles . And that ys aboute all this . to knowe god fully . to loue hym parfityly . to se the bryghtnesse of his glorious maieste . and with vnspekable . And wonderfull ioying and melody   to loue hym withouten ende . To whom be honour . worshyp and endles blysse in to worldys of worldys withouten cesyng . Amen .</p> <p>Here enden the xij chapitres of Rychard heremyte of Hampole .</p>