

**INFORMACIO ALREDI ABBATIS MONASTERIJ DE  
RIEUALLE AD SOROREM SUAM INCLUSAM:  
TRANSLATA DE LATINO IN ANGLICUM PER  
THOMAM N.**

(Aus MS. Vernon fol. a—k.)



**Einleitung.**

Die hier folgende schöne prosaabhandlung ist einzig im MS. Vernon, jenem gewaltigen MS., welches die ganze auf das seelenheil (*Soulehele*) bezügliche damalige litteratur vereinigt, erhalten; sie steht hier im anfang des MS. gleich nach dem index fol. a—k, welche blätter in die zählung der folgenden 412 blätter nicht mit einbegriffen sind. Es scheint also, dass diese abhandlung nach vollendung des MS. demselben nachträglich vorgesetzt ist, vielleicht als eine art einleitung in dasselbe, etwa weil MS. Vernon für ein nonnenkloster bestimmt oder angefertigt gewesen sein mag. Ich habe diese abhandlung angezeigt in den Altengl. leg. 1875 p. XIX note, woselbst auch der anfang mitgetheilt ist. — Sie ist eine wörtliche übersetzung der fälschlich dem h. Augustin zugeschriebenen, in der that aber von Ailred von Rievaux herührenden, im I. bande der Opp. S. Augustini, Appendix, Venedig 1729, p. 844 ff. (ausserdem in Migne Patrol. Curs. XXXII col. 1451 ff.) abgedruckten schrift De vita eremitica ad sororem liber (in 78 cap.), aber nur von cap. 21 an bis zum schluss; der letzte theil dieser schrift von cap. 47 an findet sich ausserdem in den Opp. S. Anselmi, meditatio XV—XVII. Der herausgeber der Opp. S. August. bemerkt über diese schrift: Augustini non esse hunc librum cum ex aliis multis argumentis tum ex eo liquet quod b. Benedicti regula in 14 et 19 Capite laudatur. Esse b. Aelredi Rhievallensis in Anglia abbatis, qui nimirum medio saeculo duodecimo scribebat, certo se scire ait Lucas Holstenius in codice Regularum, parte secunda. Et revera in indice operum S. Aelredi, centuria 2 Scriptorum Britanniae n. 99, recensetur sub hoc titulo: De institutione inclusarum lib. 1: Jam pluribus annis exigis a me (anf.). Habes ejusdemmet libri partem circiter tertiam inter opera S. Anselmi nomine vulgata, scilicet meditationes XV, XVI, XVII. Der titel der engl. übersetzung liefert einen neuen beweis für die autorschaft Ailred's; vielleicht dürfte hier auch der richtige titel der schrift erhalten sein. Leider ist der lat. text

häufig fehlerhaft überliefert; ausserdem ist der ganze abschnitt De presencium meditatione (engl. cap. XVIII) bis auf den schluss aus gefallen, wohl durch eine lücke in der hs., ohne dass dies den heraus gebern aufgefallen wäre; der engl. text ersetzt diese lücke. Die capitelintheilung weicht im engl. texte von dem lat. vielfach ab, besonders im letzten theile, indem dort mehrere cap. in eins zusammengefasst sind, so dass der engl. text nur 19 statt der 78 cap. des lat. textes zählt. — Als übersetzer wird im titel Thomas N. genannt, über den sonst nichts bekannt ist. In welcher gegend die übersetzung ange fertigt ist, wird sich bei der umkleidung der sprache in die des schreibers und bei der abwesenheit von reimen kaum mehr genau entscheiden lassen.

Bemerkt sei noch, dass die sonst *is (es<sup>r</sup>)* bezeichnende schleife hier mehrfach auch für *e* gebraucht wird. Den strich an *l* in *ell*, an *gell* habe ich durch *is* (l. *es<sup>r</sup>*) aufgelöst. Ob *-on* in *deuocion* u. ä. durch *-oun* oder *-one* aufzulösen ist, ist mir zweifelhaft; ich habe, wie üblich, *oun* gesetzt, doch wird auch *-on* (n mit schleife) geschrieben, auch im plur. *-ones* gesetzt.

### (Capitulum I.)

Nou let heere here and vnderstonde ententyflyche myne wordes, what-euere heo beo þat haþ fursake þis wordle and ychose solytarye lyf, desyryngge to ben yhud & not yseye, and wyllyngge as a deed body to þis wordle wyp Crist to be buried in a caue. And in þe begynnyng, why þu schalt preferre solitarye lyf beforne lyvynge in felaschepe of men, bysilyche tak hede. | þe apostel seip: 5 Virgo prudens cogitat que domini sunt &c.: A wys mayden studeþ and þenkeþ on þynges þat beþ to godward, hou þat heo may plese god, þat heo be holi in body and in soule. | þys vertu, þat is to seye of maydenhood or chastite, hit is a wylful sacryfyse and an offryngge to god vre and liberal, to þe whyche no lawe drysfþ, no nyede constreyneþ, non heste bynt. And þerfore Crist seip in 10 þe gospel: Qui potest capere capiat: Who þat may take þys vertu, he seip, let hym take. Lord, who may? Certayn, he alone to whom (god) haþ inspired schuch a wil and yȝyue power to performe. | þerfore þu mayden, toforn alle

Cap. I vergl. lat. cap. 21 (die lat. capitelüberschriften lasse ich aus): Sed jam nunc audiat et intelligat verba mea, quaecumque abrenuntians mundo vitam hanc solitariam elegerit, abscondi desiderans, non videri, et quasi mortua saeculo in spelunca Christo consepeliri. Primum tibi solitudinem hominum debeas preferre consortio, diligenter attende. *Virgo*, inquit Apostolus, *cogitat quae sunt Dei, quomodo placeat Deo, ut sit sancta corpore ac spiritu* (I Cor. 7, 34). Voluntarium hoc sacrificium est, oblatio spontanea, ad quam non lex impellit, non (Ed. sed) necessitas cogit, non urget praeceptum. Unde Dominus in Evang.: *Qui potest capere capiat* (Matth. 19, 12). Quis potest? Ille, certe, cui Dominus hanc in

þyng wþ alle þe deuociouȝ of þyn herte comende þy gode purpos to hym þat  
 15 haþ enspired hit to þe, wyt most tenty preyere besechygge þat þat whuche is in-  
 possible to þe be kynde, be maad lyȝt to (þe) þorou his grace. | Be-þenk þe hou  
 precious a tresoor in hou frell a vessel þu berst aboute, and what mede, what  
 blysse, what coroune chastyte, duelyche ikept, ministrep; and also vurþermore,  
 what peyne, what confusiouȝ, what dampnaciouȝ hit brenkþ, ȝif hit be lost. |  
 20 And what may be moor precious þanne þis tresour? wiþ þe whuche heuene is  
 ibouȝt, angeles beþ delyted, of þe whuche Crist is coueytous, and by þe whyche  
 god is idrawe to loue, and also forto ȝeue, what ȝyfte? I dar seye baldeliche,  
 hym-self and al þat euere is his. | Wherfore þe swetnesse of þy maydenhood,  
 al vp to heuene smytyngge is swete sauour, makþ þat vre verrey kyng haþ  
 25 coueytise of þy fayrnesse: and þat is þyn owne lord, almyti god. | Behold now  
 whuche a spouse þu hast ychose, whyche a vrend þu hast ygete. Iwys, he is  
 fair in schap before alle þat euere were born, fayrere þen þe swyne and passyngge  
 wit-outen mesure al fayrnesse of þe sterres. His breþ is swettere þan eny hony,  
 and his heritage is aboue hony & al swetnesse. Longitudo dierum in dextera  
 30 eius, & in sinistra eius diuicie & gloria: Lengþe of euere-lastyngge dayes in his  
 ryȝt hand, and in his left hand al rychesse and blisse. He haþ ichose þe to his  
 wyf; but he nel not coroune þe, er þu be asaid. | þe boc seyþ: Qui non est  
 temptatus, non est probatus: He þat is not itempted, he nys not asaid. Now  
 maydenhood is gold, þy celle is a furnays, þe blowere to melte þys gold is þe  
 35 deuel, fuyr is temptaciouȝ; a maydenes flesche is as hit where a vessel off irþe  
 wherin gold is iput to ben asayd; wherfore, ȝif þis vessel to-berste þorou gret  
 fuyr of temptaciouȝ, þe gold is ischad out, and schal neuere þis vessel of no  
 crafty man be maad ȝeyn as hit was.

## Capitulum II.

Pyse beþenkyngge, an holy woman loke hy kepe wt al diligence and  
 40 drede pilke precious tresour of maydenhood, which so profitable is ihad and ilost

spiraverit voluntatem et praestiterit facultatem. Primum igitur ut virgo bonum  
 propositum tuum ipsi qui inspiravit, cum summa devotione cordis commenda, in-  
 tentissima oratione deposcens ut quod impossible est per meritum, facile sentiat(ur)  
 per gratiam. Cogita semper quam pretiosum thesaurum in quam fragili vasculo  
 portes et quam mercedem, quam gloriam, quam coronam virginitas servata ministret;  
 quam insuper poenam, quam confusionem, quam damnationem importet amissa,  
 (indesinenter animo revolve). Quid hoc pretiosius thesauro? quo coelum emitur,  
 quo angelus delectatur, cuius ipse Christus cupidus est, quo illicitur ad amandum,  
 et ad praestandum provocatur, quid? audeo dicere, seipsum et omnia sua. Itaque  
 nardus virginitatis tuae etiam in coelestibus dans odorem suum, facit ut concu-  
 piscat rex decorem tuum, et ipse est Dominus deus tuus. Vide qualem tibi spon-  
 sum elegeris, qualem tibi amicum attuleris. Ipse est speciosus forma prae filii  
 hominum; speciosior etiam sole et super omnem stellarum pulcritudinem. Spiritus  
 ejus super mel dulcis, et haereditas ejus super mel et favum. Longitudo (dierum  
 fehlt) in dextera ejus, et in sinistra ejus divitiae et gloria. Ipse te jam elegit in  
 sponsam; sed non coronabit nisi probatam. Et dicit Scriptura: *Qui non est tem-  
 tatus, non est probatus* (Eccl. 34, 9). Virginitas aurum est, cella fornax, con-  
 flator diabolus, ignis tentatio, caro virginis vas luteum in quo aurum reconditur,  
 nec vas ulterius a quolibet artifice reparatur.

Cap. II (= 22): Haec virgo jugiter cogitans pretiosissimum virginitatis the-  
 saurum, qui tam utiliter possidetur, tam irrecuparabiliter amittitur, summa diligentia,

wt-outē recouer<sup>1</sup>). | Be-penke heo heore continually to whos chaumbre heo is imaad gay, to whos cleppygge heo is agreyþed; pote heo toforn heore ezen þe lomb þat heo scholde folwen, whydur-euere he walke — þat is Crist. | Loke þat sche be-hoolde blessedde Marie wt þe tympane of chastete ledyng as hit were þe dawnce of holy virgynys & syngyngge þat swete song þat noon may synge bote 45 clene maydenes, as wel men as wymmen — off whom hit is iwryte: Hij sunt qui cum mulieribus non sunt coquinati & secuntur agnum quocumque ierit(!): þise hit beþ þat beþ not defoyled wt wymmen, þyse beþ clene maydenes. | Bote i say not þis, þat þu schuldest wene þat a man may not be defoyled wt-owte a wymman, ne a wumman wt-outē a man; vor in oper wyse, moor cursed & abhomiable, which schal not be sayd now ne ynemned, boþe in man and woman ofte chastete is lost. | And ofte wit-owte flehlich doingge mayden-hood is corrupt and chastete is defoyled: Whan hit so is þat greet brennyngge temptacion draweþ to hym ful wyl ant rauesceþ membres to vuel aſent. | Wherfore hit behoueþ gretliche þat an holy mayde be-penke heore þat alle heore membres beþ halwed to god, in- 55 corporat to Crist and dedyed to þe holy gost. And ywys, hit is vnsemy, þat þat is Cristes, to taken hit to þe deuel; wherfore heo schulde haue<sup>2</sup>) greet shame to graunte forto defoyle heore maydenlych body in eny-maner wyse. || So, þerfore, let heore strecche al heore herte to faue clennesse and chastete, and þer-aboute spende al here þouȝt, þat sche, as it were beyngge anhungred aftur þe perfeccions 60 of þis vertu, take hunger as gret delys, and pouerte as most rychesse. In mete and drynk, in slep, in spekyngge, eueremoor sche moot drede apeyrryngge of here chastete, an aunter þat, ȝyf sche ȝyue moor þan is due to heore flehs, sche ȝyue strengþe to heore aduersarie & nursche here enemy pruely in here bosum. | Sytyngge at þe mete, loke sche turne aboute in here herte þe cleynesse of here 65 chastete, and inwardliche fizzyngge to þe perfeccions of þat vertu, let here saade here mete & opur-while haue scorn of here drynke; ant þat þat neode drysf forto take, loke sche take hit now wt sorwe now wit schame, and oper-whyle wit bitter terys. | In caas sche schulle speke wt eny man, þat sche be alwey in

<sup>1</sup>) l. recouere. <sup>2</sup>) MS. hane (so öfter).

summo cum timore custodiat. Cogitet sine intermissione ad cuius ordinatur thalamum, ad cuius praeparatur amplexum; proponat sibi agnum quem sequi habet quocumque ierit. Contempletur b. Mariam praecedentem choros virginum et prae-cinentem dulce illud cum virginitatis tympano canticum quod nemo potest canere nisi utriusque sexus virgines — de quibus scriptum est: *Hij sunt qui cum mulieribus non sunt coquinati, virgines enim sunt* (Apoc. 14, 4). Nec sic hoc dictum aestimes quasi non vir sine muliere aut mulier sine viro possit foedari; cum detestandum illud scelus *quo vir in virum, vel femina in feminam*, omnibus flagitiis damnabilius judicetur. Sed et absque alienae carnis consortio virginitas plerunque corrumptitur, castitas violatur. Si vehementior aetus carnem concutiens voluntatem sibi subdiderit et rapuerit membra, cogitet virgo super (l. membra) omnia sua sanctificata Deo, incorporata Christo, Spiritui sancto dedicata. Indignum judicet, quod Christi est tradere satanae, et virginis eius membra erubescat vel simplici motu maculari. (Cap. 23). Itaque proinde in virginitatis suae custodiam totum animum tendat. Cogitationes expendat ut virtutis huius perfectionem esuriens, famem delicias putet, divitias paupertatem. In cibo, in potu, in somno, in sermone, semper timeat dispendium castitatis, ne, si plus debito carni reddiderit, vires praebeat adversario et occulto nutriat hostem. Sedens igitur ad mensam, decorem pudicitiae mente revolvat, et ad ejus perfectionem suspirans, cibos fastidiat, potum exhorreat; etiam quod sumendum necessitas judicaverit aut ratio dictaverit, cum dolore aut pudore, aliquando cum lacrimis sumat. Si ei sermo fuerit cum aliquo, semper metuat ali-

70 drede to here eny þyng or to speke, þat myȝte make derke þe brynesse of here clennesse; for sche may drede þat here may be benomen special grace, ȝif sche put forþ a word þat be aȝens cleanness and honestete.

### Capitulum III.

Whan þu lyst down in þy bed, commende and bytak þy cleanness to þy god, and þanne, yarmed wit þe signe of þe cros, be-þenk þe hertyliche how þu 75 hast ileued þat day. And ȝif in word or dede or þouȝt þu hast offendid þe sizte of þy god, cry mercy, sizze and smyt þy brest; | ȝif þu hast be moor idel, mor negligent þan þu schuldest be, ȝif also in mete or drynk þu hast ipassed þe boundes of due neode — ȝif þu art guilty in eny of þis: þu most preye mercy of þy god; and soo wit þis euен-sacrifice let slep fynde þe reconfiled to þy 80 spouse. — And in caas þat, whan þu wakest sodeynliche, wheþur it be of to muche slep or ellis of queyntyse of þe temptour, þe hete of þy flehs be styred and þyn cruel enemy wolde drawe þe in to nyce fantasye, to a-sayle þe reste of þy chastete & cleanness; ȝif he styre þe to delites & wolde make þe agast of hardere lyf: anon let come in to þy þouȝt þe blessed vyrgines þat sum-tyme 85 where. | þenk how þilke blessed Agneta gold & seluer, precious closes & vertuous stones & al þe pompe off wordliche blisse despysede as styngyng dunge. | whan sche was cleped to doom, sche voydede not; þe tyraunt glosede here, sche defyede hit; he þretnede here, sche low hym to skorn, more dredyngge þat he wolde sparen here þan þat he wolde slen here for here loues sake. | A blessed 90 mayden, þat turnde an hoore-hows in to an oratorie; wt wham an angel entryngge in to prysoun(!), turnede darknesse in to liȝt and slow wt sodeyn deþ here pur-suour of here maydenhood. | And þerfore, and þu wyl preye & leste vp þe armes of bitere terys aȝens þe temptour of lecherie, wit-owte doute, holy angelis noȝt be fer fro þy chaste bed, which þat entrede wt Agneta in to an hoore-95 hows. And for soþe, it was ful skylful þat material fuir myȝte not brenne þis

quid audire quod vel modicum serenitatem castitatis obnubilet; deserendam se a gratia non dubitet, si vel unum verbum contra honestatem proferat.

Cap. III (= 24). Prostrata lectulo, pudicitiam tuam commenda Deo, et sic, signo crucis armata, revolve animo quomodo die illo vixisti. Si verbo, si opere, si affectu Domini tui oculos offendisti; si levior, si otiosior, si negligentior debito fuisti; si plus cibo crudior, potu dissolutior metas necessitatis excessisti: si subreptum tibi aliquid horum deprehendis, suspira, pectus tunde; et hoc sacrificio vespertino tuo reconciliatam sponsu somnus (Ed. sponsus) excipiat. (Cap. 25.) Si vigilanti subito, aut quiete soporis aut arte tentatoris calor corporis fuerit excitatus et in somnum (l. insom-nem) callidus hostis invexerit diversisque cogitationibus quietem pudicitiae infestaverit proposueritque delicias, vitae durioris horrorem incusserit: veniat tibi in mentem b. virginis quae in tenera aetate tam crebro reportavit de impiissimo hoste triumphum. Cogita Agnem beatissimam a qua aurum, argentum, vestes pretiosissimae, lapides pretiosi et tota saecularis gloriae pompa quasi quaedam stercora sunt reputata: Vocata ad tribunal, non absuit; blandiebatur judex, contempsit; minabatur, irrisit, magis metuens ne parceret quam ne puniret. Foedumque lupanar vertit in oratorium: quod cum virgine ingrediens angelus lucem infudit tenebris et insectatorem pudicitiae morte mulctabat. Si igitur et tu oraveris et contra libidinis incentorem lacrimarum tuarum arma levaveris, non certe angelus tuo casto deerit cubiculo, qui prostibulo non desuit. Merito b. Agnem ignis iste materialis nequivit adurere, cui carnis flamma tepuerat, quam ignis succenderat caritatis. Quotiescunque nequam spiritus illicita quaedam suggesserit, vehementior incubuerit aestus:

holy mayde, in wham þe leem of lecherie was iqueynt and þe fuir of charite hadde iset afuyre. | As ofte as eny brennyngge temptaciouꝝ comeþ vpon þe; as ofte as þe wyckede spryrt put to þe vnlifful lustes: wite it wel þat he is present þat aschercheþ entrayles of þyn herte, and what-so-euere þu do or þenke, hit is open biforn his eȝen. | Haue also reuerence of þe gode angel<sup>1)</sup>, whic þu schalt 100 not doute þat is input to þe, and to þy temptour answere in þis wyse: «I haue to my louyere þe angel of god, þat wt gret ieloufste kept my body.» And ȝif such temptaciouꝝ dure, let helpe þy partie streytere abstinenſe — for, þer þat is muche abstinenſe idoo to þe flehs, noon or lyte may be fleſhliche delectaciouꝝ.

#### Capitulum IV.

Noman glose hym-self, no man ne womman chape hym-self ne by-gyle 105 hym-self; for, trewely, wit-oute gret contricioꝝ of herte and penaunce bodily ne may not chastete be gete ne kept, & namely in ȝungge; which þar ofte in syke & oolde is greuously iperisched. | For, alþouȝ castete be a special ȝift of god, & no body may be continent of his owne merytis bote onlyche of þe liberal ȝyft of þe grace of god, naþeles almyty god halt hem vnworþy þis ȝifte þat nulle 110 not bysylche trauayle to come þer-to, willyngge and wenyingge forto be chast among delices, continent among delauey<sup>2)</sup> festes. To dwellen among nyce wommen and nouȝt be tempted, in glotonye and drunkeschipe be ful of stynkynde humours and nouȝt be defoyled, to bere leyt of fuir in here bosum and nouȝt be brend: Suster, þis is ryth hard; whoþer it be impossible or noon, avise þe! 115

#### Narracio valde deuota contra temptationem. (Capitulum V.)

I knew sum-tyme a monke, whic in þe bygynnyngge of his conuersiouꝝ, what þorouȝ steryngge of naturel complexiouꝝ, what for violence of vicious vs & custum, what also þorouȝ suggestiouꝝ of þe wyckede temptour he dredyngge

<sup>1)</sup> MS. angelis. <sup>2)</sup> = lavy liberal. MS. delaney?

illum qui scrutatur corda et renes, scito esse praesentem et sub ejus oculis esse quid-  
quid agis vel cogitas. Habe proinde reverentiam Domino (l. angelo) quem tibi assistere non dubites, et depraedatori responde: Angelum habeo amatorem qui nimio zelo custodit corpus meum. Adjuvet conatum tuum in tali necessitate discreta abstinenſia; quia ubi multa carnis afflictio, aut nulla aut parva aliqua potest esse delectatio.

Cap. IV (= 26). Nemo se palpet, nemo blandiatur sibi, nemo se fallat; nunquam ab adolescentibus sine magna cordis contritione et carnis afflictione castitas conqueritur vel servatur, quae plerumque aegris vel senibus (Ed. sensibus) pericitatur. Nam licet continentia donum Dei sit et nemo possit esse continens nisi Deus det, nec ullis nostris meritis donum hoc sed ejus gratuitae sit gratiae ascribendum, illos tamen tanto dono indignos judicat qui aliquid laboris pro eo subire detrectant, volentes inter delicias casti esse, inter epulas continentis. Inter pueros et puellas conversari et non tentari, in comedationibus et ebrietatibus foedis distendi humoribus et non coquinari, ligare visum(!) suum cum flammis et non exuri — difficile hoc utrum aut impossibile, tu videris.

Cap. V (= 27). Novi ego monachum, qui cum initio suaे conversationis, tam naturalibus incentivis, tam violentia vitiosae consuetudinis, tam suggestione callidi hostis tentaretur, ut pudicitiam suam periclitari timeret, erexit se contra se et ad-

his clennesse be persced and spild, areyfede hym-self azens hym-self, and, coueytyngge<sup>1)</sup>  
 120 a wondur gret hate azens his owne flehs, he coueytede no þyng more þan þat þat  
 myzte do his body turment and diseise. | And þerfore wit mysese he made his body  
 lene; in so muche þat, forto refreyne vnllyfful mocions of flehs, swyche þynges as  
 were ryȝtful and lyfful to þe body, oþerwyle he withdraw hem. | But afterward,  
 whan gret feblenesse compellede hym to take more hede of his body, anoon þe  
 125 flehs gan wexe proud and gan to fizte azens þe reste þat he hadde had a whyle  
 in claznesse. | And what dude he þanne bote sum-tyme caste hym-self in cold  
 frefyngge water and so cheueryngge he cryde and preyde azens his temptaciouſ;  
 and oþerwyle he frotede his nakede body wit brymme brennyngge netlys, for þat  
 he wolde wt on maner brennyngge haue ouer-come þe brennyngge off flehslich  
 130 mocions to vnclennesse. | But whan al þis no suffisede not and neuere-þe-lattere  
 þe spirit of lecherie asaylede hym: certes, þo cowde he noon oþur refut, bote  
 ful douſ longstreizt by-fore þe feet of Jhesu Crist, preyingge, wepyngge, syzzyngge,  
 coziuryngge, besechyngge þat he wolde hele hym or ellis slen hym. | Pitously and  
 ofte he cryde, as þe booc seyd: | Non te dimittam nisi benedixeris michi:  
 135 I nel neuere go heynys, I nel neuere haue reste, I nel neuere lete þe, er þu  
 haue ȝeue me þy blessinge. | And þanne oþerwyle as for a tyme he hadde  
 lysse; bote soerte was deveyed<sup>2)</sup> hym. | A, swete god, what sorwe suffrede þylke  
 wrecche, what turment hadde he, alwhat þer was igrawnted hym so gret delytyngge  
 in chastete, þat alle þe lustes þat mowe be þouȝt or spoken, ne scholde not  
 140 haue moved hym! | Bote zit, whanne þys wrecche hadde so gret temptaciouſ,  
 he was boþe syk and hoold; and naþeles he was vnsyker!

### Capitulum VI.

þerfore hit is gret schame of manye mannes woodschype whyte, þat, whanne  
 þey haue lyued al here lyf in sty(n)kynde fulpe, zit in here oolde age þey nulleþ  
 not wt-drawe hem fro þe companye of suspekt persones, bote seyn þat þey ben  
 145 siker ynow of hem-self, for þat þey veleþ here body sumdel akeled; ant þerfore

<sup>1)</sup> l. conceyuyngge. <sup>2)</sup> l. deneyed.

versus suam carnem gravissimum (Ed.: suavissimum) concipiens odium nihil magis quam quod ad eam affectaret, expeteret (!). Itaque inedia macerabat corpus et quae ei de se debebantur subtrahens, etiam motus ejus simplices comprimebat. Sed cum iterum nimia debilitas sibi plus indulgere compelleret, ecce caro rursus caput erigens acquisitam, ut putabatur, infestabat quietem. Plerisque (!) se frigidis aquis injiciens, tremens aliquandiu psallebat et orabat. Saepe etiam illicitos sentiens motus urticis fricabat corpus et nudae carni aperiens (!) incendium incendio superabat. Et cum haec omnia non sufficerent, nihilominus eum spiritus fornicationis urgeret, tunc, quod solum superfuit, prostratus ante pedes Jesu orat, plorat, suspirat, rogat, adjurat, obtestatur, ut aut occidat vel sanet: clamat crebro: Non abibo, non quiesco nec te dimittam, nisi benedixeris mihi. Praestatur ad horam refrigerium, sed negatur securitas. (Quiescentibus enim paululum carnis stimulis affectiones illicitae pectus invadunt.) Deus meus, quas cruces, quae tormenta tunc pertulit miser ille, donec tanta infusa est ei dilectio castitatis, ut omnes quae sentiri possunt vel cogitari, quasvis rejiceret voluptates; (et tunc quoque recessit ab eo). Sed usque ad tempus et nunc senectuti morbus accessit, nec sic tamen se de securitate blanditur.

Cap. VI (= 28). Unde non parum pudet quorundam impudicitiae, qui cum in sordibus senuerunt, nec sic suspectarum personarum volunt carere consortio; cumque, quod dictu nefas est, eodem lectulo cubantes inter amplexus et oscula de sua castitate se dicunt esse securos, quos frigescente corpore ad coelos (l. coitus) tepescencia membra deficiant. Infelices isti et prae cunctis mortalibus miseri, quibus cum

pey spare not to taken hem nyȝt and day to occasiones of sunne. | Bote among alle resonable creatures þise beþ foles & acursed wrecches, in þe whyche, alþouȝ þat myȝt lacke, ȝit wyl and lust dureþ in hem of stench of synne; and so fowl desir ne resteþ not in hem, þey feblenesse of age denye power of dede, as þey seyn. Bote auyse hem, what-so þey euere be, wheþer þey seye soop or ellis here 150 falsnesse lye openly in here face. | For, trywely, oþerwyle þo þat beþ ycome in to here laste age, in so muche þat here bodyes beþ half ded and half alyue, ȝit swiche men sum-tyme beþ yskorned in here slep of þe deuel by fantasies of fowl lust, and bodily diseased. | And þerfore, suster, i nel neuere be no wey þat þu be to siker of þy-self, bote euere be in drede and hold þy frelte sus- 155 pekt, and as a dredful douve haunte ryueres of cler water, wher þu miȝt isee þe ymage of þe raueynous hauk þat flikt aboue þe, and be war. Þyse ryueres beþ holy scriptures, þat welleþ out fro þe welle of wysdom, þat is Crist, þe whyche wyl schewe þe þe schadue of þe deuelis suggestiouȝ, and wyt and consayl to eschewen hem. | For þer is noþyng þat so put away wyckede and 160 vnclene þouȝtes, as dooþ good ocupaciouȝ in holy scripture; to þe whyche a good woman and specially a mayde schulde so vse al here herte and wit, þat, þeȝ sche wolde, sche mowe not þenke bote on godes lawe. | Let slep fynden here þenkynde on holy scripture; whan sche awakeþ of here slep, let renne to here mende sum clause of holy techyngge; and whil þe slep is on here, let 165 cleue to here ribbes sum sentence of holy wrytynggis, þat mowe moor surliche kepe here membrys and also boþe body and soule in here slep.

### Capitulum VII.

Bote þe more sorwe is: þer beþ manye þat beþ refreyned fro gostly ocu-pacione bi amaner fals drede, þat is to seyn þat þey falle not in to gret syknesse for gret wakyngge in godes seruise or for gret abstinence; for þanne þey dredep 170 þat þey scholde be in charge to opere men and hem-self in sorwe. | Bote certes, þis is oure synful excusaciouȝ. For, lord, how fewe beþ þer now-aday þat habbeþ þo<sup>1)</sup> gret feruour of holynesse! we haldeþ vs alle wyse, alle discret, alle auyse;

<sup>1)</sup> þo st. to.

desit sceleris perpetrandi facultas, adhuc manet in ipsa foeditate facultas. Non quiescit turpe desiderium, quamvis ei frigiditas neget effectum. Videat tamen utrum verum dicat, aut mentiatur iniquitas sibi, (et dum nititur velare unum, duplex in se prodat flagitium): cum et fere decrepitos nocturnum aliquando plasma deludat et emortuam senectutem intestinum hoc malum saepius inquietet. (29) Te, soror, nunquam volo esse securam, sed timere semperque tuam fragilitatem habere suspectam, ad instar pavidae columbae frequentare rivos aquarum et quasi in speculo accipitris cernere supervolantis effigiem, et cavere. Rivi aquarum sententiae sunt Scripturarum, quae de limpidissimo sapientiae fonte profluentes diabolicarum suggestionum produnt imaginem et sensum quo caveantur et eludant(ur). Nihil enim magis cogitationes excludit inutiles vel compescit lascivias quam meditatio verbi Dei, quod sic ad animum suum virgo debet assuescere ut aliud nolens, non possit aliud meditari. Cogitanti de Scripturis somnus obrepatur, evigilanti primum aliquid de Scripturis occurrat, dormientis sonnia memoria aliqua de Scripturis sententia condiat.

Cap. VII (= 30). Sed quidam a salutaribus exercitiis retrahuntur timore, ne videlicet propter nimiam abstinentiam vel vigilias immoderatas incident in languorem et ita efficiantur aliis oneri, sibi autem dolori. Haec excusatio nostra in peccatis nostris. Quam pauci sunt hodie quos talis fervor ignivit! Omnes sapientes sumus, omnes providi, omnes discreti; procul oderamus bellum, et sic morbum

we smelleþ a-ver a faynt batayle and certes, we dredeþ so muche syknesse of  
 175 body þat we dredeþ to comyngge, þat siknesse of soule þat we feleþ present we  
 take noon hede of; as þey it were more bettere to suffre brennyngge of lecherie  
 þan a litul grucchyng of stomach; as þeyz it nere not bettere be syknesse of þe  
 body eschewe vnclene wildenesse of þe flehs þan be hool in body and ouercome,  
 as a þral, of flehliche lustes. | Lord, what fors is it whoper be abstinence oþer  
 180 be syknesse þe proude carayne be halde a-doun and chastete be kept! | Bote  
 vp an ap<sup>1</sup>) þu seist þat a man mot be war þat he take not to litel hede of his  
 body, an auñter þat after chier and delicat kepyngge in syknesse which he myȝte  
 falle in to of to muche abstinence, he be take wit foule lustis. | I awnswere, þat  
 185 certeynly, ȝif þe flesh be mornyngge, syk and feble, ȝif þe stomach be vnsauery  
 and drye, alle þe delites þat þu myȝt schewen hym beþ rafere to heuynesse of  
 hym þan to fowl lustis.

### Narracio bona. Capitulum VIII.

I saw ones a man which þat by euel roted custum ibouȝden<sup>2)</sup> and ouercomen in his ȝoupe, myte not conteyne and be chaast; naþeles at þe laste he took hede of his owne perilous stat and wax al rebuked and aschamed of hymself, in so muche þat in þenkyngge of his foule synful lyf his herte gan brenne wyt-ynne hym as eny fuyr; and afturward, beyngge ynlyche wroþ wt hym-self, he ful on to smyte most greuous batayl aȝens his owne body, so greuous þat þe þyng þat semede necessarie to þe body, he withdrew hem. | þer þat he hadde be toforhand lyȝt and nyce, he wax sad; þer he hadde ibe blaþerynge & chaterynge, 195 he took hym to silence. | Noman say hym after chape ne leȝȝe<sup>3)</sup>, no man saw hym pleye, noman herde eny ydel or nyce word of his mouȝ; of alle wordliche solaces & delites in sleep, in mete, in drynke, þat myȝte seme swete to þe flehs, he hadde skorn and dispyt. Of þe þouȝtes of his herte to refreyne hem, he was so busy and so curious, þat it wolde haue semed to manye þat he hadde ipassed 200 mesure. | Wyþ so euy chiere, wiþ þe ezen icast adoun, he saat, he wente and stood, þat tremlyngge and quakyngge hit semede þat he stood toforn his dredful domesman at þe day of dome. | And what? Certes wt swyche armes he gat hym

<sup>1)</sup> = upon hap, perhaps. <sup>2)</sup> MS. ibouȝdem. <sup>3)</sup> MS. loȝȝe?

corporis antequam sentiatur, formidamus, ut languorem animae, quem praesentem sentimus, territi negligamus, quasi tolerabilius sit, flammat libidinis quam ventris tolerare rugitum, aut (non) multo melius sit, continuo languore carnis vitare lasciviam quam sanum et incolumem in ejus redigi servitutem. Quid enim interest utrum abstinentia an languore caro superbis comprimatur, castitas conservetur? Sed remissio, inquis (Ed. inquit), cavenda est ne forte occasione infirmitatis incurramus illecebras voluptatis. Certe, si languet, si aegrotat, si torquentur viscera, si arescit stomachus, quaelibet deliciae oneri magis erunt quam delectationi.

Cap. VIII (= 31). Vidi hominem qui, cum poenitentia(!) sua, vi consuetudinis oppressus, continere non posset, tandem in se reversus supra modum erubuit: et mox concaluit cor ejus intra eum et in meditatione ejus exarsit ignis. Deinde salubriter irascens sibi, invectione gravissima irruit in se ipsum et bellum indicens corpori, etiam ei quae necessaria videbantur, ademit. Successit gravitas levitati, loquacitati silentium. Nemo eum postea vidit jocantem, ridentem nemo conspexit, nemo ex ore ejus otiosum sermonem audivit. Temporales consolationes et quid- quid carni suave putabatur, ita contempsit et exhorruit ut nullam sibi requiem, nullam in cibo vel potu consolationem indulgere ei pateretur. Cogitationum suarum ita sollicitus et scrupulosus erat, ut in hoc solo nimius videretur. Ita demissu vultu oculisque dejectis stabat, sedebat, ut timens et tremens divinis tribunalibus videretur

glorious victorie of his enemys gostliche, & of his wickedede tiraunt, his flehs. | For w<sup>t</sup>-inne a while he ful in a gret and greuous siknesse of his stomac, and after long siknesse whan þe houre cam of his laste slep, þat he schulde be deed: wit gret 205 spirit he sayde þeose wordes: Suffre a while, suffre; loo wher Jhesus comeþ — Sine inquid; ecce, Jhesus venit. | Napeles i say not þis to wit-seie good discrecioȝ, whic is moder and nursche of vertus; bote þat we schulde resteyne<sup>1)</sup> or elles doon awey þe matyres of synne, þat is to seyn glotonye, slep; to muche reste, to muche communyngge w<sup>t</sup> wommen or nyce men of here body; for wel ofte by 210 a fals name of discrecioȝ we coloureþ to excuse owre foule lustis. | Hit is a noble and a verrey discrecioȝ to putte þe soule tofore þe body; and, þer þat þey beþ boþe in peril and wit-oute greuaunce of þat on þat oþer may not be saued, hit is ful skilful þat for profit of þe soule þe body be put by-hynde. | Pyse þynges i sey to þe, suster, þat þu schuldest take ententyly heede how gret bysynesse þu 215 most haue to kepe þe chast and clene; þe whic vertu of chastete maydenly, alþouȝ it be ornament and flour of vertues, zit witowte meknesse it wext al faad.

### Capitulum IX.

Þis vertu of meknesse is a sur fundement of alle-maner vertues; whit-oute which fuzdement, what-so-euere þu wylt gostly reyse vp, hit falleþ douȝ. | Inicium omnis peccati superbia: Begynnyngge of alle synne is proude; which cast owte 220 an angel out of heuene, and man out of paradys. | And of þis cursede rote alþouȝ þer spryngge out manye venenos braunches, alle napeles ben departed in to two splices: In to gostly and bodyly. Bodyly pruyde is, to be proud of bodyly ȝynges; gostly pruyde is, to be pruyd of gostly ȝyftes. | And forþermor bodyly pruyde is departed in tweyen, þat is to sayn: In to bost and vanite. Vanite is, as ofte as þe hand- 225 mayden of Crist haþ a veyn-glorie in here herte þat sche is ycomen of gret blood and noble, and þerwit haþ a flehfly delytyngge þat sche haþ forsake richesse of þe wordle & nobleye and take here to pouerte, or ellis þat sche holde here-self

<sup>1)</sup> 1. refreyne.

assistere. Talibus armis gloriosum retulit de tyranno triumphum. Nam gravissimum stomachi incurrens incommodum post diuturnum languorem, cum jam dormitionis ejus hora instaret, Sine, inquit, ecce Jesus venit. (Cap. 32) Haec (non) dico ut discretionem, quae omnium virtutum et mater et nutrix est, detegam; sed (ut) vitiorum materias, gulam comprimamus, requiem corporis, feminarum et effeminatorum familiaritatem atque convictum intra metas necessarias cohíbeamus; quia saepe falso nomine discretionis palliamus negotium voluptatis. Vera enim discretio est animam carni p̄aeponere, et ubi periclitatur utraque nec sine huiusmodi incommodo illi potest salus consistere, pro illius utilitate istam negligere. Haec diximus ut, quanta tibi beat in consideranda pudicitia esse sollicitudo, adverteres; quae, cum omnium virtutum flos sit et ornamentum, sine humilitate tamen aret et marcescit.

Cap. IX (= 33). Hoc est certum haud securum peccatorum omnium fundatum (!), ex quo quidquid aedificas, ruinae patet. Initium omnis peccati superbia, quae angelum de coelo, hominem de paradiſo expulit. Huius pessimae (!) cum multi sint rami, omnes tamen in duas species dividuntur, in carnalem sc. et spiritualem. Carnalis superbia est de carnalibus, spiritualis est de spiritualibus superbire. Carnalis postea in duas subdividitur species, in jactantiam sc. et vanitatem. Vanitas est, si ancilla Christi intus in animo suo glorietur se nobilibus ortam natalibus, si se divitiis paupertatem praetulisse pro Christo delectetur, si se pauperioribus in ignobilioribus p̄aeferre conetur (!), si se contempsisse divitum nuptias quasi aliquid magnum admiretur. (34) Est etiam quaedam species vanitatis in affectata aliqua

wondurliche holy and to be commende<sup>1)</sup>) þat sche haþ forsake grete and ryche  
 230 mariages off worþy mennes sones, þat sche myȝte han be maried to — al þis is  
 vanite. | Also hit is a spice of vanite, ȝif þu coueyte to muche bodyly fairnesse,  
 or þat þu delite þe to muche in gaynesse of þy celle, in diuerse peyntyngges  
 or celures or swyche oþere tryfles — alle þyse iapes þu most flen as contrarie to  
 þy professiouȝ. | Whit what vorheed myȝt þu haue veyn-glorie of rychesse or of  
 235 noble blood, þat coueytest to be iseyle his spouse þat for vs was mad riȝt pouere,  
 alþouȝ he were verreyly ryche — þat is Crist! A pore moder, a pouere mayde,  
 a pouere hows he chees hym: þe streytnesse of an oxe-stalle. || And, lord, wheþer  
 it seme a gret woundour to be in þe whiche þu schuldest haue a veyn-glorie:  
 þat þu hast forsake to wedde a monnes sone for þe loue þat þu hast to be Cristes  
 240 spouse? is hit a gret woundour þat þu hast forsake styngyngge lust of body for  
 þe swete sauour of maydenhood? demeþ hit a wundur þat þu hast ychaunged matere  
 of stench and of corupciouȝ for euer-lastynge<sup>2)</sup> delices and rychesse of heuene?  
 Schuldest þu haue a veyn-glorie, al-þey þu haue idoo þus? | Holy scripture seyt:  
 Si gloriaris, in domino glorieris: Suster, ȝif þu be glad for pise þyngges, loke  
 245 þy ioye be in god, & serue hym in parfit drede. | And vurpermor I nel not  
 be no wey þat as it where vndur colour of deuociouȝ and holynesse þu delite þe  
 in veyne peyntyngges, kytyngges and in grauyngges in þy celle, noþer in cloþys  
 gaylyche yweue ne steyned wt bryddes or bestes or diuerse trees or floures or  
 oper babouȝrye. Let hem haue swych aray þat noon or litul ioye hauyngge  
 250 wt ynne, sechyp al here ioye wit-oute!

### Capitulum X.

Omnis gloria filie Regis abintus: | As holy wryt seiþ: alle þe ioie of a  
 kynges douter schulde be wit-ynne. Perfore, ȝif þu be þe kynges douter of  
 heuene, for as muche as þu hast ywedded his sone Criste<sup>3)</sup>, loke þu hiere þe voys  
 of þy fader which seiþ to þe þat al þy ioye schulde be wyt-ynne þe! | Loke per-  
 255 fore þat al þy gladnesse come of clene wytnesse of a good conscience wt-ynne!  
 Let þer be fair peynture and grauyng of diuerse vertues; let þer freſſche coloures of  
 goode þewes wit curios knottis be knet to-gydere, þat þe faynnesse of o virtu

1) l. commended. 2) MS. lastyngis. 3) MS. Cristis.

pulcritudine, etiam intra cellulam delectari, parietes variis picturis et celaturis ornare, oratorium pannorum et imaginum varietate decorare. Haec omnia quasi professioni tuae contraria cave. (35) Qua enim fronte de divitiis vel natalibus gloriaris, quae illius vis sponsa videri qui pauper factus est cum esset dives, pauperem matrem, pauperem familiam, domum etiam pauperculam et praesepii vilitatem elegit? Itane gloriandum tibi est quod Dei filium hominum filiis praetulisti, quod foedam carnem pro virginitatis decore sprevisti, quod aeternas coeli divitias atque delicias martyriis sanctorum (l. materiis sordium) commutasti? (36) Si gloriaris, in Domino (glorieris), servias ei cum timore. Sed illam te nolo (Ed. noli) quasi sub specie devotionis sequi gloriam in picturis vel sculpturis, in pannis avium vel bestiarum aut diversorum florum imaginibus variatis. Sint haec illorum qui nihil intus in quo gloriorunt, habentes, exterius sibi comparant in quibus delectentur.

Cap. X. *Omnis gloria filiae regis ab intus, (in fimbriis aureis circumamicta varietatibus)* (Ps. 44, 14). Si autem tu jam filia regis es, utpote filii regis sponsa, patrisque vocem audisti dicentis (*Audi, filia, et vide et inclina aurem tuam*): *sit tua omnis gloria ab intus*: vide ut gloria tua sit testimonium conscientiae tuae. Ibi sit pulcherrima virtutum varietas; ibi diversi colores sic convenient et sic jungantur sibi ut alterius pulchritudinem alter augeat, et, qui in sua natura minus lucet,

an oþer wel icoupled to hym mowe make þe mor brit in schynyngge! Let meknesse be ioyned to chastete, and noþyng schal be bryȝtere; let also simplicesse be associod to good inward wysdom, and noþyng schal be clierere; let mercy 260 be coupled wit ryȝtwisnesse, and noþyng is mor swete; and to alle þyse þærne! put good temprure & good discrecioȝ: & mor profitable peynture schalt þu noon fynde. In swich curiosite occupye þyn eȝen of þyn herte, swich vertuous diuersete fourme in þy soule wit al þy wit, and þerwit let enbroude þy spiritual cloþyng. In fimbrijis aureis & c.: ȝif þu wylt, as þe book seiȝ, adden goldene hemmys, 265 certes, þenne þu hast a garnement wel iweue adoun to þi foot, in whiche þyn husbouȝde Crist wil haue gret lykyngge to fynde þe icloped in. | An hemme, as þu wost wel, is þe laste ende of a cloþ; and þe ende wherto draweȝ al þe perfeccioȝ of godes lawe, is charyte, as þe apostel seiȝ: Finis precepti est caritas. | ȝis charyte most þu nyede haue, louyngge god and þyn euene-crystene of clene 270 herte wt good conscience and wt fey not feyned ne fayllynge.

### Capitulum XI.

In swich ray, suster, haue likyngge and gladnesse, wt·ynne, and not wt·oute; in verrey vertus and in verrey peyntures (!) put þy lust! | Let faire lynnene towaylis ligge vpon þyn awter, ȝif þu hast eny; þe whiche for here whitnesse and clennesse mowe signifie and schewe to þe þe whitnesse of chastete and simple- 275 nesse. | Be-þenk þe wt·ow muche traual and betyngge lynne or flex is ibrouȝt out of þe irþene colour þat it grew in, er hit were so wyth as hit is whan it makeȝ fair þyn awter and Cristes body is wrapped þerin. | Ferst flex is brouȝt forȝ wt·irþene colour: and so be (we) ybrout forȝ wt·wickednesse and synne — Quoniam ego in iniquitatibus conceptus sum & in peccatis concepit me mater 280 mea. | Afterward, whan flex is itake out of þe irþe, hit is icast in to water: and ryȝt so, whan we ben take out of owre ounre moder wombe, we beȝ icast in to þe water of bapteme and þer we beȝ ibyryed wt· Crist. And þer alpouȝ synne be put awey, ȝit syknesse of synne dureȝ. þer we takeȝ sumwhat off whitnesse in þe wasschygge awey of þe vielþe of synne, bot, certes, al parsyfly clene & 285 whith be we not imaad, for þe enclinaunce þat we habbeȝ, as longe as we beȝ

alterius collatione lucidior appareat. (37) Jungatur castitati humilitas, et nihil erit splendidius; prudentiae societur simplicitas, et nihil erit lucidius; copuletur misericordia justitiae, et nihil erit suavius; adde fortitudini modestiam, et nihil erit utilius. In hac varietate tuae mentis oculos occupa; hanc in anima tua omni studio forma: Cui si fimbrias aureas addas, vestem polymitam, in qua te sponsus cum summa dilectione conspiciat, texuisti. Fimbria extrema pars, quasi finis est vestimenti; *finis autem praecepti charitas est de corde puro et conscientiu bona et fide non facta* (Tim. I, 5).

Cap. XI (= 38). In his glorieris, in his delecteris; intus, non foris; in veris virtutibus, non in picturis et imaginibus. Panni linei candidi tuum adornent altare, qui castitatem suo candore commendent et simplicitatem praemonstrent. Cogita quo labore, quibus tensionibus linum terrenum, in quo crevit, colorem exuerit et ad talem candorem pervenerit ut ex eo ornetur altare, Christi corpus veletur. Cum terreno colore omnes nascimur, quoniam *in iniquitatibus conceptus sum et in peccatis concepit me mater mea* (Ps. 50, 7). Primum igitur, carissima, linum aquis immergitur: nos in aquis baptismatis Christo conseplimur. Ibi deletur iniquitas, sed necdum sanatur infirmitas. Aliiquid candoris recepimus in peccatorum remissione, sed necdum plene terreno colore exuimur pro naturae, quae restat, corruptione. Post aquas linum siccatur: (sic nos), quia necesse est, post aquas

in þis wordle, to synne and to wrecchednesse. | Vurþermor flex after water it  
is dried: and so we, after þat we beþ icristned, it be-houeþ þat oure body by  
abstinence be ymaad drye fro stynkynde humores of vnclemnesse. | And rȝt as  
290 afterward flex is ibete wt a betyl, to be þe mor suple to werk: rith so oure flehs  
is ibete and bonyd wit temptacioun many and diuers, to be þe more obedient to  
þe spirit. | zit ouermor þat lynne or flex is ipurged wit grete yrne kombes, to  
putte awey þe grete superfluites: and so mote we wt þe scharpe zerd of discipline  
putte awey alle superfluites and holde þat is streyt nyede to vs. | And rȝt as  
295 afterward þis<sup>1)</sup> is iput to flex: a comb of smallere pryckes, to clense it more  
curiously: rȝt so we, whan we haue ouercome wt gret trauayle grete and wickedē  
temptacioun and passiouen of þe flehs, we schul be aboute to make vs clene of  
cotidian defautes by meke schryfte and due satisfaccioun. | Ouermor after þis  
flex is ispunne a-long: and so we by long perseuerance mote dure in oure  
300 goode purpos. And at þe laste, schortly: rȝt as to lynnene, er it be parfytylē  
fair and whit, is iput boþe water and fuir: rȝt so we mote þorouȝ vier of tribu-  
lacioun and water of sharp contricioun, er we come fully to þe refreschygge of  
chastete and clennesse. — Swyche þynges let bynge to þyn myende þe orna-  
mentes of þyn oratorye and not fulfylle þyn eȝen wt vnlyfsum iaperyes a(n)d vanites.  
305 *De ymaginibus.* | And as touchyngge holy ymages, haue in þyn awter þe ymage  
of þe crucifix hangyng on þe cros, which represente to þe þe passiouen of Crist,  
which þu schalt folwe. Al to-gydere he is ysprad abrood, to by-kleppe þe in  
his armes, in which þu schalt haue gret delectacione; and hys tetys beþ alnaked  
ischewd to þe, to ȝyue þe melk of spiritual delectacioun and confortacione. |  
310 And, zif it be lykynde to þe, to commende þe grete excellencie of virginite, let  
pilke blessed mayden and moder in o syde and pilke diere deciple Jhon, a  
mayde also, in þat oper syde of þe cros be ihad in here ymages, þat þu mowe  
þenke her-by hou plesaunt to god is chastete boþe of man & womman, which  
he halewode so preciously in his moder and his lieue deciple seynt Jhon; and  
315 perfore he couplede hem so tendrelly to-gydere, hangyng on þe roode, whan he  
bytook to his moder þe deciple to kepe, and aȝenward þe maydenly deciple to  
haue warde of þe moder and mayde. | And a blessed testament was þis to seynt  
Jhon, to whom þe faynesse of alle mankynde, hope of al þe wordle, ioye of  
heuene, refut of wrecchen, solas of þo þat beþ in sorwe, cumfort of pouere, and

<sup>1)</sup> tilge þis?

baptismatis corpus per abstinentiam maceratum illicitis humoribus (Ed. honoribus) vacuetur. Deinde linum malleis tunditur: et caro nostra multis temptationibus fatigatur. Post hoc linum ferreis aculeis discerpitur, ut deponat superflua: et nos disciplinae unguis rasi vix necessaria retinemus. Adhibetur post hoc lino suavior stimulorum leviorque purgatio: et nos victis cum magno labore pessimis passionibus, a levioribus et quotidianis peccatis simplici confessione et satisfactione mundamur. Jam tunc amentibus (!) linum in longum producitur: et nos in anteriores longanimitate extendimur. Porro ut ei perfectior accedat perfectio et pulcritudo, ignis adhibetur et aqua: et nobis transeundum est per ignem tribulationis et aquam compunctionis, ut perveniamus ad refrigerium castitatis. Haec tibi oratorii tui ornamenta repraesentent, non oculos tuos varietatibus mentis (l. vanis) pascant. (39) Sufficiat tibi in altari tuo Salvatoris in cruce pendens imago, quae passionem suam tibi repraesentet, quam imiteris. Expansis bracchiis ad suos te invitet amplexus in quibus delecteris; nudatis uberibus lac suavitatis infundat quo consoleris. Et si hoc placet, ad commendandam tibi virginitatis excellentiam, virgo mater in sua, et virgo discipulus in sua juxta crucem curventur imagine, ut cogites quam grata sit Christo utriusque sexus virginitas, quam in matre et prae ceteris sibi dilecto dis-

at þe laste lady of al þe wordle, queen of heuene wt so gret auctorite was take 320  
to kepe. || Suster, let þyse þynges styre þe to seruour of parfit charite, and to  
noo spectacle of vanite; for þorouȝ þyse alle it is necessarie þat þu stee vp oon  
alone — for þilke oon is only necessarie: Porro vnum est necessarium. | þis is þilke  
oon þat is not yfouȝde bote in oon, at oon and wt oon, in whom is noon vnsta-  
bilite ne chaungyngge; and þat cleueþ to þylke oon, he is oon in spirit wt hym, 325  
alwey goyng in to þilke oon þat is euere-moore oon wt-outen eny mutaciouȝ &  
whos ȝeres ne tyme neuere ne fayleþ — Tu semper idem ipse es & anni non  
deficient. | þis cleuyngge to þis oon is charite, whic, as I seyde, is as it were  
a goldene hem, finally to make fair þy, weddyng coote.

### De caritate. Capitulum XII.

þis weddyng garnement, suttlylly y-veue wt diuers vertus, it bihoueþ þat it 330  
be be-goon aboute wt swiche goldene hemmes, þat is to seyn wt þe briznesse  
of charite, þe wyche mowen<sup>1)</sup> conteyne and bynde alle vertus in oon & make  
oon of manye, departyngge to alle here clernesse, and so cleuyngge to alle  
vertus, þat as it were þey alle bete not manye bote oon. *Divisio Caritatis:*  
þis charite is departyd in two: in to þe loue of god and in to þe loue of þyn 335  
emcristene. And vurþermor þe loue of þyn emcristene is departyd in two: in  
to innocence & beneficience; þat is to seyn, þat þu greue ne harme no man,  
bote do good & profyt to as manye as þu myȝt — for þis is lawe of kynde: |  
Quod tibi non vis fieri, alij ne feceris — and þis is innocence. And god seyd  
in þe gospel: Omnia quecumque vultis vt faciant vobis &c.: alle þynges þat ze woold 340  
þat men dede to þouȝ, do ze to hem aȝenward — & þis is beneficience. Now  
tak good hede, suster, how þise two perteyneþ to þe. | þe ferste is þat þu schost  
greue no man; and certayn, þat howte be lizt inouȝ to þe: for þu myȝt greue  
no body, þey þe<sup>2)</sup> woldest, bote zif þu smyte hym wit þy touȝe. | And, for soþe,  
þe secunde scal be lizt inouȝ to þe, zif þu take good heede to þi purpos and 345

1) l. mowe. 2) þe st. þu.

cipulo consecravit; unde eos pendens in cruce tanto foedere copulavit, ut illam discipulo matrem, illum matri filium delegaret. O beatissimum hoc testamento Jo-hannem, cui totius humani generis decus, opes mundi, gloria coeli, miserorum refugium, afflictorum solatium, pauperum consolatio, desperatorum erectio, peccatorum reconciliatio, postremo orbis domina, coeli regina testamenti auctoritate committitur. Haec tibi praebeant incentivum caritatis, non spectaculum vanitatis: his enim omnibus ad unum necesse est ut contendas: *quoniam unum est necessarium.* Illud est unum quod non invenitur nisi in uno, apud unum, cum uno, apud quem non est transmutatio nec vicissitudinis obumbratio. Qui adhaeret ei, unus cum eo spiritus efficitur, transitus in illud unum *quod semper idem est et cuius anni non deficiunt.* Adhaesio ista caritatis quasi specialis est ornatus finis et fimbria.

Cap. XII (= 40). Vestis quippe nuptialis, ex virtutum varietate contexta, oportet ut fimbriis aureis, i. e. caritatis splendoribus ambiatur, quae omnes virtutes contineat et constringat in unum, et suam singularem claritatem impertiens, de multis unum faciat et cum multis uni adhaereat, ut jam omnia non sint multa sed unum. Caritas autem in duo dividitur, in Dei sc. dilectionem et proximi. Porro dilectio proximi in duo subdividitur, in innocentiam et beneficentiam, sc. ut nulli noceas, benefacias quibus potueris: scriptum est quippe: *Quod tibi non vis fieri, alteri ne feceris* (Tob. 4, 16): et haec innocentia. Et Dominus in Evangelio: *Omnia, inquit quaecumque vultis ut faciant vobis homines, et vos facite illis* (Matth. 7, 12): haec beneficentia. Quantum ad te duo ista pertineant, diligenter adverte. Primum, ut nulli noceas; deinde, ut nulli velis nocere. Primum illud

joue þe nakede and bare pouerte þat þu hast take þe to. For þer may be no matere of euel wil azens no man wher reigneþ no coueytysse ne nobyng is iloued  
 þat may be doon awey. perfore wylne wel to alle men, and do good to as  
 manye as þu mitþ! | Bote hier þu askest of me in what þyng þu mitþ do good  
 350 to eny mon, soþþe<sup>1)</sup> þu hast forsake alle wordliche godys and hast no-maner þyngē  
 to zyue to þe neody.

### Capitulum XIII.

Suster, know wel þe condicions of þy lyf. þer were two sustren, Marthe and Marye: þat oon trauaylede, þat oþer restyde; þat oon ȝaf, þat oþer askede and baad; Marthe ȝaf outward seruise, Marie nurschede ynward loue. | Marie 355 ne ran not hyder and þyder, bisy to vnderfonge gystes; Marie was not distracte aboute husbandrye; Marie was not entendauant to pore mennes cryngge; bote sche saat meekely at Jhesu feet & herde deuoutly his word and his lore. | My diere sister, þis is þy party: þu þat art deed to þe wordle & ybyried, þu schalt be deaf to hiere eny þyng of þe wordle, and dump forto speke it; ne þu schalt 360 not be bysy ne distract aboute wordly ocupacions. Let Marthe alone wt þat partye, whos partye alþouȝ it be nouȝt deneyed good, Maries partye naþeles is y-seyd þe bettere. | Lord, wheþer Marie hadde eny enuye of Marthe? Nay, dredeles; bote raþer Marthe hadde enuye as it were of Maryes deel. And in þe same manere let hem þat beþ beste wommen iþe wordle, let hem, i seie, haue a 365 spiritual enuye to folwe þy lyuyngge; bote not so þu to hemward. | To hem þat beþ in þe wordle longeþ to zyuen almesse, wiche þat haueþ wordliche possessioun, and also to men of holychurche to whom is itake þe dispensacione of þe godys of holy churche. For þeo þynges þat beþ yȝiue to holychirche Bysschopes, prestes and clerkes, after þat<sup>2)</sup> pey haue itake þprof here nyede, þey scholde 370 parte to þe pore: for here godys beþ pouere menne godys, and wydue godes, & faderles & moderles children godes, and also minystryes of holy churche goodis — for þey þat ministrep þe awter, it is skyleful þat þey lyue of þe awter. To þyse

<sup>1)</sup> So MS. st. seþþe. <sup>2)</sup> MS. þat þat.

facile tibi, cum nec id possis nisi forte lingua percusseris. Secundum illud non erit difficile, si propositum attendas tuum, si professam dilexeris nuditatem. Non enim poterit tibi erga aliquam esse malae voluntatis materia, ubi cupiditas nulla, ubi nihil diligitur quod possit auferri, (nihil tollitur quod debeat amari). Demum bene velis omnibus, prosis quibus possis. In quo? inquis, cum mihi non liceat vel modicum, quod egentibus tribuam, possidere.

Cap. XIII (— 41). Agnosce conditionem tuam, carissima. Duae sorores erant, Martha et Maria; laborabat illa, vacabat ista; illa erogabat, ista petebat; illa praestabat obsequium, ista nutriebat affectum. Denique non ambulans vel discurrens hoc atque illuc, non de suscipiendis hospitibus sollicita, non cura rei familiaris distenta, non pauperum clamoribus intenta, sedebat ad pedes Jesu et audiebat verbum illius. Haec pars tua, carissima, quae saeculo mortua atque sepulta, surda debes esse ad omnia saeculi blandimenta audienda, ad loquendum muta, nec debes distendi, sed extendi; impleri, non exhaustiri. Exsequatur partem suam Martha: quae licet non negatur bona, Mariae tamen melior praedicatur. Numquid invidit Marthae Maria? illa potius isti. Ita etiam quaequa optimae videntur in seculo, tuam vitam aemulentur, non illarum tu. Ad illos spectat eleemosynarum largitio, quorum est terrena possessio, vel quibus credita est rerum ecclesiasticarum dispensatio. (42) Quae enim sacrosanctis ecclesiis a fidelibus collata sunt, episcopi, sacerdotes et clerici dispensanda suscipiunt, et non recondenda; non possidenda, sed eroganda. Quidquid habent, pauperum est, viduarum et orphanorum

poo þat beþ benefyfed in holi churche, schulde in tyme of nyede dele here godes, and not coueytously close hem vt<sup>1)</sup>) in here cofres. And also poo goodes þat beþ yzyue to holy monasteries in to þe vs of Cristes seruauns, hit is reson<sup>375</sup> þat þey (be) ministred by certayn persones þat beþ yordeyned þer-to, so þat þat þat is more þan here breþryn han nyede to, be goodly yziue to gystes to pilgrymes & poremen, & not auarously iput vp in here purses. Bote, suster, þis pertyneþ to hem to whom is itake Marthes office, not to hem þat restet hem in holynesse of contemplacioun<sup>z</sup>, as þu art. | For poo þat beþ in cloystre schulde not<sup>380</sup> bysi hem to vnderfonge gystes, ne þey schulde not be distract to ministre to þe pouere men; for þey beþ þilke þat schulde make no purvyauunce fro o day to anoþer ne haue no þouȝt ne care of mete ne of drynke; certayn, þey schulle be okepied in swettere þyngges & be fulfeld more profitably of spiritual delices. | Let hem þat beþ more contemptible and rude to spiritualte, let hem bysie hem<sup>385</sup> wit þe wordle, let hem cleppe to hem carayne and dung — for þey beþ þilke oxen þat þe book spekeþ of: Quorum piger stercoribus lapidetur: among þe whiche he þat is slow schal be stened to deþe wit stynkynde dung. | Bote þer beþ manye þat beþ slow & vnlusty aboute spiritual þynggis, as were þilke slowȝ and synneful poeple in desert þat hadde skorn and abhominacioun<sup>z</sup> of angelis<sup>390</sup> mete — anima nostra nauseat super cibo &c. | For swyche nyce foolys whan þey beþ ydulled in here life<sup>2)</sup>, and þey see oþere yocupied in þe wordle aboute temporal godys, anoon þey haueþ envy, and gruccheþ, and bagbyteþ here breþbyn; and so for a lytul stynkynde vielþe, in þe whiche oþre beþ defoyled in þe wordle, þey hem-self beþ ismyte wt pryckes of enuye and biterneſſe; of þe whiche<sup>395</sup> in caas þey falle azen to þe wordle, to antermete of wordly þynggis, certes, it may be sayd: Qui nutriebantur in croceis, amplexati sunt stercora. | And per-for, suster, seþþe þat þey þat beþ in holy monasteries ne schulle not occupien hem wit þe wordle, bote þilke þat beþ assigned þer-to and to whom is itake Marthes bisynesse, muche more þu, þat hast forsake þe wordle, neþer schalt haue<sup>400</sup> worldly goodes in dispensacioun<sup>z</sup> neþer see ne hiere matires of þe wordle. | þu þat hast al forsake, wheroft schuldest þu ȝyue almesse? Napeles, ȝif þu hast a wyȝt of þyn owne trauayle more þan þu dispendist þy-self, ȝif almesse a godes alf, and ȝit not by þyn owne hand, bote by sum oþer. | Soþþe þy lifuode comeþ

<sup>1)</sup> vt st. vp. <sup>2)</sup> MS. lisis?

et eorum qui altari deserviunt, ut de altari vivant. Sed ea quae in usus servorum Christi monasteriis conferuntur, a certis personis dispensari oportet, ut quod necessitatibus superest fratrum, non includatur marsupiis, sed hospitibus, peregrinis et pauperibus erogetur. (43) Et hoc illorum interest quibus pars Marthae est commissa, non qui salutari otio vacant cum Maria. Ita claustralibus nulla debet esse pro pauperibus sollicitudo, nulla pro hospitibus suscipiendis distentio, quippe quibus nulla debet esse de crastino cura, nulla cibi vel potus providentia; nutritantur potius in croceis, spiritualibus pascantur. Altius(!) autem hi qui contemptibiles sunt constituti ad judicandum, amplexantur stercora. Ipsi quippe sunt boves quorum piger stercoribus lapidatur. (44) Sunt enim quidam qui circa spiritualia desides et pigri instar populi peccatoris super manna coeleste nauseant, videntesque alias circa temporalia occupatos, invident, detrahunt, murmurant et pro stercoribus quibus ipsi foodantur, zeli et amaritudinum stimulos ferunt: de quibus, si forte aliquam temporalium dispensationem fuerint adepti, convenienter dici potest: *Qui nutriti erant in croceis, amplexati sunt stercora* (Thren. 4, 5). Cum igitur nec illis qui in coenobiis sunt, quibus in Martha non parva communio est, circa plurima occupari conceditur, quanto minus tibi, quae te totam de saeculo exuisti, cui non solum possidere, sed nec videre nec audire licet quae saeculi sunt. (45) Si enim nihil tibi quisquam det ad erogandum, unde habebis quod eroges? Si vero ex

405 bote of opere folk, wherto schalt þu care to ȝyue almesse of opere menne godes,  
 & 1) namely seþþe þu schalt not vsurpe to þe bote by neode? | — What þanne  
 almesse or good schalt þu doo to þyn emcristen, as i sayde byforn, whan i  
 spake of beneficience? Suster, an holy seyt seip: þer is nōþyng rychere þan  
 a good wyl: þat zif! | What is more profitable þan deuout preyere? þat zif!  
 410 what is more ful of manhoode þan pite? þat spreid abouthe! | And in pis  
 wise, suster, bynd al pis wordle to-gydere in þy bosum wt o bond of pyte and  
 of loue; and þer by-hald alle þeo þat ben goode, and þanke god þer-of<sup>s</sup>) and  
 be glaad; behald o þat oper side alle þoo þat ben wickede & in dedly  
 synne, and wyep vp-on hem and be sory! | þer tak heede of hem þat beþ  
 415 oppressed þoruz greet meschyef, and haue compassion<sup>s</sup> of hem; let renne  
 þer in þy myende þe misese of þe pouere, þe whepyngge of fadurles &  
 modurles children, þe desolacions of wydues, þe bitere sizzyngge & weylyngge  
 of þat beþ ouercome by greet sorwe, þe niede of pilgrymes, þe periles of hem  
 420 men, þe bysynesse of prelatys, þe trauayle of hem þat beþ in wherre oper in  
 oper-maner ryȝtful trauayle — | To alle þyse opene þy brest, to þyse zif þyn  
 almesse, to þyse departe þy bitere terys, for þyse sched out þy clene preyeris. |  
 For soþe, suster, pis almesse is more plesaunt to god, more acceptyd of Crist,  
 more competent to þy professiou<sup>s</sup>, more fructuous to hem þat þu giftis hit to,  
 425 þan eny oper bodyly zifte. | Swych-maner zifte, þat is to seye gostly almesse,  
 spiritual beneficience, helpeþ þy purpoos & not hyndreþ it, also hit encreset þe  
 loue of þyn emcristene and not amenuseþ it; hit kept þe quite of þyn herte  
 and let hit nouth. | And what schal i say more? Certayn, as seyt Gregory  
 sayȝt, | summe tyme holy men, for þe more perfectiou<sup>s</sup>, for þe loue of god &  
 430 of here emcristene þe wolde no þyng of wordly richesse haue in þe wordle ne  
 nōþyng coueyte forte haue. | Bote manye and to manye þer beþ þat dop euē  
 þe contrarie: for þey trauayled nyȝt and day to haue wordly good; and þey  
 seyn, to doo charite & almesse, for þey wolde haue what forto ȝyue. Bote  
 certayn, þyse wel ofte fayled of þe heȝe perfeciou<sup>s</sup> off charite.

1) MS. a st. & 2) MS. wiederholt: and alle þoo þat beþ goode. 3) tilge of.

tuo aliquid habes labore, da non tua, sed alterius manu, si abunde tibi provenit  
 victus. Unde tibi aliena distribuere, cum nihil tibi supra necessarium liceat usur-  
 pare? Quid ergo beneficii impendes proximo? Nihil ditius bona voluntate, ut  
 ait quidam sanctus: hanc largire. Quid humanius pietate? hanc impende. Quid  
 utilius oratione? hanc largire. (46) Itaque totum mundum uno dilectionis sinu  
 complectere, ubi simul omnes qui boni sunt, considera, congratulare; ubi mali,  
 intuere et luge. Ibi occurrant animo miseria pauperum, orphanorum gemitus,  
 viduarum desolatio, tristium moestitudo, necessitates peregrinantium, pericula navi-  
 gantium, vota virginum, tentationes monachorum, praelatorum sollicitudo, labor  
 militantium. Omnibus pectus tuae dilectionis aperias: his tuas impende lacrymas,  
 pro his tuas preces fundas. Haec eleemosyna Deo gratiosior, Christo acceptior,  
 tuae professioni aptior, his quibus impenditur, fructuosior. Huius munus beneficii  
 tuum propositum adjuvat, non perturbat; dilectionem proximi auget, non minuit;  
 mentis quietem servat, non impedit. (Quod nihil est appetendum, ut habeatur ad  
 largiendum, cum nihil habere sit perfectum.) Quid his plura dicamus? Cum  
 sancti, ut perfecte possent proximos diligere, studuerunt in hoc mundo nihil habere,  
 nihil vel sine appetitu possidere. Agnoscis verba b. Gregorii. Vide quam contra  
 multi sapiunt: ut enim caritatis impleant legem, quaerunt ut habeant quod erogent;  
 cum ejus perfectionem ipsis adscribat qui nihil habendum, nihil vel sine appetitu  
 possidendum arbitrantur.

## Capitulum XIV.

After þat i haue itold sumwhat of þe loue of þyn emcristene, now schortly 435  
 i wyl telle þe sum party of þe loue of good. For, alþouȝt þoo sustren þat i  
 haue spoken of, louede boþe (of) hem god and here emcristene, zit more specially  
 Marthe was okeyped aboute þe seruyse of here emcristene þan Marie, which þat  
 halyde to here continually holy affeccioun of þe euerlastyngge welle of loue. | To  
 þyse loue of god perteyneþ two þyngges: clene affeccioun of herte, and effecte 440  
 of good deede. Þe affeccioun moot be in taste of gostly swetnesse, ant þe effecte  
 of good deede moot be in excercise of vertus. Þe which excercise of vertus is in  
 a certayn god maner of lyuyngge, in fastyngge, in wakyngge, in trauayl, in  
 redyngge, in preyeris, in pouerte, and swych opere; and as to speken of affeccioun  
 gostly and bodyly, þu most nursche hit wit holy and hoolsum meditacioun. 445  
 | *De meditacione.* Wherfore, dire suster, þat þe swete affeccioun of loue of swete  
 Jhesu mowe wexe in þyn herte, þu most haue þre maner meditacioun: þat  
 is to seyn of þyngges þat ben apassed, of þinggis þat beþ present, of þyngges  
 þat beþ comyngge. And þerfore, suster, when þyn herte is i-censed fro al vielþe  
 and stenc<sup>1</sup>) of foule þouȝtes by þe excercise of holy vertus, cast þi cliere eȝen 450  
 abake to þyngges þat beþ apassyd: of þe whiche is i-maad miende in þe trewe  
 gospel. | And ferst goo in to þy pruye chaumbre wit oure lady Marie, wher  
 schee abood þe angel message: & þer, suster, abyd þe angel comyngge, þat þu  
 mowe isee whanne he comeþ in & hou graciously he grette þilke gracious mayde;  
 and soo þu, as it were, irauesched of al þy wittes, whanne þe angel begynþ is 455  
 salutacioun þo<sup>2</sup>) þilke blessed mayde and modur, cry þu as lowde as þu myȝt  
 grede to þy lady and sey: Aue Maria, gracia plena, dominus tecum, benedicta  
 tu in mulieribus & benedictus fructus ventris tui Jhesus amen. And þis reher-  
 syngge ofte & many tyme, beþenke þe how muche was þilke fulsumnesse of grace  
 in Marie, of whom al þis wordle borwede & beggedde grace, whanne godys sone 460  
 was maad man ful of grace & soopfastnesse. || þazne, suster, wundre gretly in

1) MS. stent. 2) þo st. to.

Cap. XIV (= 47). His de proximi dilectione praemissis, de dilectione  
 Dei pauca subjungam. Nam licet utraque soror Deum proximumque dilexerit,  
 specialiter tamen circa obsequium proximorum occupabatur Martha, ex divinae  
 vero lectionis fonte hauriebat Maria. Ad Dei vero dilectionem duo per-  
 tinent: affectus mentis et effectus operis. Et opus hoc in virtutum exercitio,  
 affectus vero mentis in spiritualis gustus dulcedine. Exercitium virtutum in certo  
 vivendi modo, in jejunii, in vigiliis, in opere, in dilectione(!) in oratione, in pau-  
 pertate et ceteris huiusmodi commendatur; affectus salutari meditatione nutritur.  
 Itaque ut ille dulcissimus amor Jesu in tuo crescat affectu, triplici meditatione opus  
 habes: de praeteritis sc., praesentibus et futuris, i. e. de praeteritorum recordatione,  
 de experientia praesentium, de consideratione futurorum. Cum igitur mens tua  
 fuerit ab onni cogitationum sorde virtutum exercitio purgata, jam oculos defaecatos  
 ad posteriora retorque. Ac primum cum b. Maria ingressa cubiculum, (libros quibus  
 Virginis partus cum Christi prophetatur adventu, evolve). Ibi adventum angeli  
 praestolare, ut videas intrantem, audias salutantem; et sicut repleta stupore et ex-  
 tasi dulcissimam dominam tuam cum Angelo salutante salutes, clama dicens Ave  
 gratia plena, dominus tecum, benedicta tu in mulieribus. Hoc plenius repetens,  
 quae sit haec gratiae plenitudo de qua totus mundus gratiam mutuavit, quoniam  
 Verbum caro factum est et habitavit in nobis plenum gratiae et veritatis (Joh. 1,  
 14), contemplare, et admirare dominum qui terram implet et coelum, intra unius

pyn herte how þilke lord, þat fulfelp boþe euene and erþe, was iclosed wit-ynne  
 þe bowelys of a smal gentil mayden; whom god þe fader halwede, god þe sone  
 brouȝte wit childe, god þe holy gost fulfelde of grace. | A, swete blesyd lady,  
 465 wit how muche swetnesse were þu ivisited, wit how hoot brennyngē vier of loue  
 were þu iset a-viere, whanne þu vieledest in þyn herte and in þy wombe þe  
 presence of so greet a maieste, whanne þat Crist took flehs of þy flehs, whanne  
 of þy clene maydenly blood he made hym blood, whanne of þy menbres he  
 made hym menbres, in þe whyche was þe fulle godhede bodyly! | And certayn,  
 470 suster, al þis for þe, þat art a mayde, be-cause þat þu scholdest take good  
 heede of þis mayde þat þu scholdest folwe, and of þis maydenes sone Crist to  
 whom þu art i-wedded! — | Now after þis stee vp wit þy lady to þe hul wher  
 þat Elizabeth and blessedde Marye wt swete kleppygge and kissyngge mette to-  
 gydere; and hir tak heede, suster, of þe maner of gretynge, in þe whiche Jhon  
 475 Baptiste in his moder wombe hoppyngge for ioye knew & saluede as a seruaunt  
 his lord, as a criour his verray Justyse, as a kniȝt is verrey kynge. | And blesyd  
 were & beþ þoo wombes to-fore alle oþre, of þe whiche sprang ouȝt hele of  
 alle þe wordle and was iprofecyd merþe and Joye, azens derknesse of wo and  
 sorwe þat longe to-fore hadde reynged! | What dost þu, suster? I prey þe,  
 480 ren forth wt alle hast & among so muche ioye antermete þe sumwhat, val adoun  
 by-foore þe feet of þyse blesyd wymmen & in þat onys wonþe honoure þyn  
 husbonde Criste, and in þat oþrys wirschipe his frend sein Jhon. | And after  
 þis wayte whan Marie goþ to Bethleem, and ren after wt meek deuociouȝ; and  
 whan sche turned in to þilke pouere ostage, to bern here child, pote þe forþ  
 485 and doo what seruise þat þu canste; and whanne þilke faire baby is ilappyd in  
 an oxe-stalle, bers out in to a voys of gladnesse wt Ysaie & sey Paruulus natus  
 est nobis, filius datus est nobis. | And þanne wt alle reuerence be-klep sum  
 party of þilke swete stallæ þer by ȝunge husbonde lyþ in, & after let loue ouer-  
 come schame & driwe awey drede and baldely go forþ & þraſt þi lippen to  
 490 þilke tendre feet of Crist, kissyngge hem wt al þyn herte ofte-tyne, er þu reste. |  
 And whan þis is doon, taak heede enterly in þy sowle þe walkyngge<sup>1)</sup> of þe  
 scheperdys, behold þe oostes of angeles syngynge and wurschepynge, and to

<sup>1)</sup> l. wakyngge.

puellae viscera claudi, quam Pater sanctificavit, Filius fecundavit, obumbravit Spiritus sanctus. O dulcis domina, quanta inebriaris dulcedine, quo amoris igne succendebaris, cum sentires in mente et ventre tantæ majestatis præsentiam; cum de tua carne sibi carnem assumeret et membra (in) quibus corporaliter omnis plenitudo divinitatis habitaret, e tuis sibi membris aptaret! Haec omnia propter te, virgo, ut Virginem quam imitari proposuisti, diligas et Virginis fructum, cui nupsisti. Jam nunc cum dulcissima domina tua in monte consciente et sterilis et virginis suavem intuere complexum, et salutationis officium, in quo servulus dominum, præco judicem, vox verbum intus anilia viscera conclusus in virginis utero clausum agnovit et indicibili gaudio salutavit. Beati ventres in quibus totius mundi salus exortur pulsisque tenebris tristitiae sempiterna laetitia prophetatur. Quid agis, o virgo? Accurre, quaeso, accurre et tantis gaudiis admiscere, prostrernere ad pedes utriusque et in unius ventre sponsum tuum amplectere, amicum vero ejus in alterius utero venerare. Hunc euntem in Bethleem cum omni devotione prosequere et in hospitium diversus, cum illa assiste, et obsequere parienti, locutoque in præsepio parvulo, erumpe in vocem exultationis, clamans cum Isaia: *Parvulus natus est nobis et filius datus est nobis* (Js. 9, 6). Amplectere dulce illud præsepium. Vincat verecundiam amor, timorem depellat affectus, ut sacratissimis pedibus figas labia et oscula gemines. Exinde pastorum excubias mente pertracta, angelorum

here melodye austre þe to pote forþ þi voys and sey Gloria in excelsis deo & in terra pax hominibus bone voluntatis.

### Capitulum XV.

And in þy meditaciouȝ þu schalt nouȝt forȝite þe offryngge of þre kynges; 495  
and also, whan vre lady for drede of Herowd fleȝ in to Egypte wt here child  
in here lappe, let here not goon alone, bot go forþ wit here, and haue on  
opinion þat þis is soþ þat i schal now telle to þe. *Narracio bona.* Whanne  
hure lady wente to Egipce-warde, sche was (take) of þeues. & among hem þe  
maister-þef hadde a sone, whic sterte to vre lady & vndyde here lappe, and per 500  
he fand here swete child liggyng. And þer come swiche lemes of lizt & brit-  
nesse out of his blessedde f.ȝ., þat þis þef wiste wel in his herte þat þis child  
was of grettere mageste þan an oþur pur man; and for greet loue he kleppede  
hym in his armes & kyst hym, seyinge deuoutly in þis wyse: | »O þu most  
blessede babe among alle þat euere were; heraftur whanne þu cumst to þy grete 505  
lordschipe, in caas þu see me euere at eny myscheef, help me and haue myende  
of þis tyme! for i wyl kepe þe and þy moder harmles.« | Suster, it is iseyd þat  
þis was pilke þef þat hyngē on Cristis riȝt syde, wiche vndernam þat oþer þat  
hyngē on his left syde, seyingge to hym, as it is iwryten in þe gospel in þis  
wyse: | *Neque tu times deum, quod in eadem damnacione es.* Et nos quidem 510  
iuste: nam digna factis recepimus; hic vero nichil mali gessit &c. | And þoo  
wt gret meknesse and contricioȝ he turnyde hym to Criste<sup>i)</sup>: and seingge þe  
same schynnyngge and briȝtnesse þat he hadde longe byfore iseye in his face in  
his moder lappe, wt alle þe veynes of his herte he cryede: *Memento mei, domine,*  
*dum veneris in regnum tuum,* þat is to seyn: Lord, haue myende of me, whan 515  
þu comest in to þy kyndom! | And for soþe, Crist forȝat not is couenaunt, for  
he answerede anon & seyde: Amen dico tibi, hodie tecum eris in paradiso. |  
Suster, to stire þe to more tendrenesse of loue, haue an opinious þat þis tale is  
soþ! | And hit schal be non harm to þe, al-þouȝ þu be-þenke þe how þy  
zunge husbonde Crist, while he was child, childly & myryli pleyde hym among 520  
oþer children at Nazareth, and oþer-whyle hou seruisable he was to his moder,  
and anoþer tyme how swete and gracious he was to his nûrsche.

i) MS. Cristis.

exercitum admirare, coelesti melodiae tuas interpone partes, corde simul et ore de-  
canta: *Gloria in excelsis Deo.*

Cap. XV (= 48). Noli in tua meditatione Magorum munera praeterire, nec  
fugientem in Aegyptum incomitatum relinque. Opinare verum esse quod dicitur,  
eum a latronibus deprehensum in via et adolescentuli cuiusdam beneficio eruptum.  
Erat is, ut dicunt, principis latronum filius, qui praeda potitus, cum parvulum in  
matris gremio comperisset, tanta ei in ejus speciosissimo vultu splendoris majestas  
apparuit, ut eum supra hominem esse non ambigens, incalescens amore amplexatus  
sit eum. Et o, inquit, beatissime parvulorum! si aliquando se tempus obtulerit  
mihi miserendi, tunc memento mei et huius temporis noli obliisci. Ferunt hunc  
esse latronem qui ad Christi dexteram crucifixus, cum alterum blasphemantem cor-  
ripuisset, dicens: *Neque tu times Deum, qui in eadem damnatione es?* Et nos  
quidem iuste, nam digna damna factis recidimus, hic autem nihil mali feci: con-  
versus ad dominum, eum in illa quae in parvulo apparuerat intuens majestate,  
pacti sui non immemor: *Memento, inquit, mei, cum veneris in regnum tuum* (Luc. 23, 40—2). Itaque ad incentivum amoris, non inutile arbitror hac uti  
opinione, remota omni affirmandi temeritate. (49) Praeterea nihilne tibi suavitatis  
aestim. accessurum, si eum apud Nazareth puerum inter pueros contempleris? si  
obsequentem matri, si operanti nutritio assistentem intuearis?

## Capitulum XVI.

And, suster, whanne after þat he is twelf zer old and goþ to Jerusalem  
 in to þe temple wt his fadur & his moder &, hem vnwytyngge, leueþ in þe citee  
 525 þre dayes be-hynde, as þe gospel seyþ; zif þu wilt bysyly feke hym þyse þre  
 dayes, gode suster, what sorwe schalt þu haue? how manye bitere teres schulle  
 renne out of þyn ezen, whanne þu byȝenþest<sup>1)</sup> of þe sorwe of his moder Marie  
 whanne sche hadde iloste so dire a child; and after whan sche hadde ifounde  
 hym, how pytously sche smot hym, as hit were, wt þis mornful vndernymyngge: |  
 530 Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes querebamus te. |  
 And vu(r)þermore zif þu folwe þis blessed mayde whider-þat-euer sche goþ, þu  
 miȝth ascherche mor heyzere priuitees: and þanne in flem Jordan þu miȝt hier  
 þe fadur in voys, þe sone in verray flehs, and see þe holy gost<sup>2)</sup> in liknesse of  
 a douve. | And þer, suster, at þylke gostly breedale þu miȝt vnderfounðe<sup>3)</sup> þyn  
 535 husbounde izyue of þe fader, purgaciouȝ of þe sone, and receyue þe bond of  
 loue of þe holygost. | Aftur þis many day þy spouse Crist goþ in to desert,  
 zyuȝngge þe ensaumple to fle blast and bost of þe wordle; þer he fastyde  
 fourty dayes, & was tempted of þe deuel; techyngge vs wrecchen what conflit  
 we mote haue and batayle azens vre gostly enemy. How þat þyse þynggis  
 540 were ido to þe & for þe, I prey þe tak good heede, þat þu mowe do þer-after. ||  
 Let renne also to þy myende þilke wrecchede wymmen þat was itake in a-voutrye,  
 as þe gospel telleþ, & be-þenk þe entierly what Jhesus dude & wat he seyde  
 whanne he was preyzid to zyue þo doom azens here. | Furst he wroot in þe  
 irþe — and in þat he schewede þat þey where irþely þat hadde acused heore; and  
 545 þazne he seyde: Qui sine peccato est vestrum, primus in illam lapidem mittat.  
 Whan þis sentence hadde agast hem alle & dryuen hem out of þe temple, be-  
 þenke þe how pytous and how godly ezen Crist cast vpon here, wit how softe  
 and swete voys he asoylede here! Trowst þu not þat he sizzyde, trowst þu not  
 þat he wiep wt is blessed ezen whan he seyde: | Nemo te condempnauit, mulier,  
 550 nec ego te condempnabo? | And zif i schal seye hit, iblessyd was þis wumman

1) st. by-þenkest. 2) MS. gostis. 3) l. vnderfounȝe.

Cap. XVI. Quid si duodennum cum parentibus Jerosolyman ascendentem  
 et illis redeuntibus et nescientibus in urbe remanentem per triduum cum matre  
 quaesieris? O quanta copia fluent lacrymae, cum audieris matrem dulci quadam  
 increpatione filium verberantem: *Fili, quid fecisti nobis sic? ecce pater tuus et ego  
 dolentes quaerebamus te.* (50) Si autem virginem vis sequi quocunque ierit, de-  
 lectet altiora ejus et secretiora scrutari: ut in Jordanis flumine audias in voce  
 Patrem, in carne Filium, in columba videoas Spiritum sanctum. Ibi tu ad spirituales  
 initia nuptias sponsum suscipis datum a Patre, purgationem a Filio, pignus  
 amoris a Spiritu sancto. Exinde solitudinis tibi secreta ditavit, sanctificavit jejunium,  
 ibi subeundum docens cum calido hoste conflictum. Haec tibi facta et pro te  
 facta et quomodo facta, diligenter attendas. Dilige a quo facta sunt, et imitare  
 quae facta sunt. (51) Occurrit jam nunc memoriae mulier illa deprehensa in  
 adulterio, et Jesus rogatus sententiam, quid egerit quidve dixerit, recordare. Cum  
 enim scribens in terra terrenos eos, non coelestes, prodidisset: *Qui sine peccato est,*  
 inquit, *vestrum, primum lapidem in illam mittat.* Cum vero omnes sententia  
 tenuisset et expulisset de templo, imaginare quam pios oculos in illam levaverit,  
 quam dulcem sua voce sententiam absolutionis ejus protulerit. Puta quod suspira-  
 verit, quod lacrymatus sit, cum diceret: *Nemo te condemnavit, mulier?* *Nec ego*

þat was þus founden in swhich avoutrye, þe which was asoyled of Crist of sennes  
 þat where apassed, & ymaad syker of tyme to comyngge. | Gode Jhesu, whanne  
 þu seyst i nel not dampne: ho is it þat may dampne? whan god iustefyeþ, ho  
 may accuse? Bote naþeles, þat noman be to bold herfore, let þe voys of  
 Crist be herd þat comeþ after — what is þat?: Vade & iam amplius noli peccare: 555  
 Go & loke þu neuere haue wyl to doo no synne. — | þanne after þis go forþ  
 in to Symons hows þe pharise, & auyse þe wel how godly Crist syt þer ate  
 mete; & pryuely stèle forþ wit þilke blessedde synnere, Marie Magdeleyn, and  
 whasch Cristes feet wt hote terys, wype hem wt þe herys of þyn heed, ley to  
 softly þyn ezen, and at þe laste anoynte hem wit spiritual oynement. | Lord, 560  
 suster, whoþer þu haue no gostly smel in þy sowle of þis precious liquour? | Bote  
 in caas for þyn vnwurþynesse þyn husbonde Crist trawþ<sup>1)</sup> awey his feet and foucheþ  
 not saaf þat þu kysse hem; stand stille, naþeles, stedefastly & pray mekly,  
 sete þyn ezen on hym al for-smoteryd wyt terys, and wt depe sizzyngges and  
 pytous cryingge cacche of hym þat þu coueytest! | wrastle irnestly wt þy god, 565  
 as Jacob dede — for feyþfully, he wil be glaad þat þu ouercome hym. | For  
 happyly it schal seme þe at sum tyme þat he cast awey is ezen fro þe, þat he  
 closeþ is heren & wil not hiere þe, þat he hedip his feet for þu schuldest not  
 kysse hem; bote for al þis loke þu abyde stille & gredyly cry to hym wit-owte  
 cessyngge: Vsquequo auertis faciem tuam a me? vsquequo clamabo & non 570  
 exaudies? Redde michi, bone Jhesu, leticiam salutaris tui; quia tibi dixit cor  
 meum: quesivi faciem tuam: faciem tuam, domine, requiram. | And hardely i dar  
 boldely seyn þat he wyl not denye his feet to þe, þat art a mayde, wan he  
 graunteð hem to be kyst of a synful woman. — Loke also þat þu forȝyte not  
 þilke hows per þilke man ysmete wt þe palsye was lete adoun þorouȝ þe teyls 575  
 to-fore þe feet of Jhesu; where pyte and power mette to-gydere. Fili, inquit,  
 remittuntur tibi peccata, | Sone, seyp Crist, þy synnes beþ forȝyue þe. | A,  
 Jhesu, þy wundurful pyte, þy mercy þat may not be told! þis synful wrecche  
 hadde remissiouȝ of his synnes þe whiche outwardly he ne askede nouȝt ne duely  
 ne hadde not deseruyd; he askede hele of body, and merciful Criste grauȝtede 580  
 hym hele boþe of body & sowle! | Now iwis, good god, lyf a(n)d dep is in þy

1) l. drawþ.

*te condemnabo.* Felix, ut ita dicam, haec quae in adulterio deprehensa mulier,  
 quae etiam de praeteritis absolvitur, secura efficitur de futuris. Jesu bone, te di-  
 cente non condemnabo, quis condemnabit? deus qui justificat, quis est qui con-  
 demnet? Audiatur de cetero vox tua: *Vade et jam amplius noli peccare* (Joh. 8,  
 7). (52) Jam nunc domum ingredere Pharisaei, et recumbentem ibi Dominum  
 tuum attende. Accede cum illa beatissima peccatrice ad pedes ejus, lava lacrymis,  
 terge capillis, demulce osculis et fove unguentis. Nonne jam sacri illius liquoris  
 odore perfunderis? Si tibi adhuc suos negat pedes, insta, ora, et gravidos lacrymis  
 oculos attolle imisque suspiriis et inenarrabilibus extorque quod petis. Luctare cum  
 Deo sicut Jacob, ut ipse se gaudeat superari. Videbitur tibi aliquando quod avertat  
 oculos, quod aures claudat, quod desideratos pedes abscondat. Tu nihilominus  
 insta opportune, importune, clama: *Usquequo faciem tuam avertis a me?* *Usque-*  
*quo clamabo et non exaudies?* (Ps. 12, 1)? Redde mihi, bone Jesu, laetitiam  
 salutaris tui, quia tibi dixit cor meum: *Quaesivi faciem tuam, faciem tuam requiram*  
 (Ps. 26, 8). Certe, non negabit pedes suos virgini, quos osculandos praebuit  
 peccatri. (53) Sed et domum illam non praeteribis ubi per tegulas paralyticus  
 ante pedes ejus submittitur, ubi pietas et potestas obviaverunt sibi. Fili, inquit,  
 remittuntur tibi peccata tua (Matth. 9, 2). O mira clementia, o indicibilis miseri-  
 cordia! Accepit felix remissionem peccatorum, quam non praecesserat confessio,

hondes; *zif þy wil be to saue me, may noman forbede hit; zif þu wilt fynally dampne me, noman may be so bold to aske þe why dost þu so.* | *zif þe envyous pharyse gruccheþ þat Crist is so merciable to forȝyue a synful man his synnes,*  
 585 *anoon Crist hym-self smyt hym in þe face and seyþ: An oculus tuus nequam est, quia ego bonus sum (!) — for certis, Crist wyl haue mercy of whom þat is wille is, maugre þe pharises face.* | *And þerfore, þat Cristes wyl be for to save vs and haue mercy vppon vs, let vs wepen, cryen and preyen; and þat oure preyere mowe be þe vattere, let it be vnder-set wyp gode dedys, and in þat wyse let*  
 590 *oure deuocioun be acrefyd & brennyngge loue istryd to godward.* | *In oure preyeres let vs lefte vp vre clene handys þe wyche no blood of synne haad defoyled, noon vnclene touchyngge haad a-steynt, noon auarice haad wt-drawe.* | *Let also vre herte be left vp wit-oute wraphþe, wt-oute stryf, þat tranquillite haþ put in reste, pees haad imaad fair, clennesse of conscience haad yquyked.*  
 595 *Bote noon of alle þyse rede we þat þis man hadde þat was in þe palsye, þat i spak of byfore; and neuere-þe-lattere he gaat pleyn remissiouñ of his synnes!* And certes, þis is þe wondrful vertu of þe grete mercy of god. To þe whiche mercy as it is a biter blasphemie to wiþ-seyn, so it is a woodschipe to haue to gret (hope) þer-of. | For it is no doute: god may seye to whom hym euere lest, þe  
 600 same þat he seyde to þis paltryk man: Sone, þy synnes beþ forȝyue þe; bote who þat euere abydep þat þis be iseyd to hym: wt-outen his grete trauayle, wt-oute verrey contricioñ, wt-oute open confessioñ & clene preyere wt-oute fayle his synnes schulle neuere be forȝyue hym.

### Capitulum XVII.

Bote, suster, let vs now gon hennys and gawe to Bethanye to þilke bles-  
 605 syde feste of Jhesu & Marthe, Marie & Lazar, wher blesyde bondes of loue & frendschiþe be þe auctorite of Crist were ysacryd. | þe gospel seyþ: Diligebat Jhesus Martham &c., Jhesus louede Marthe, Marie and Lazar — and þat þis ne was i-seyd for a greet priuilegie of special loue, noman is þat douteþ. For ywis, Jhesu louede hem feruently; þat witnessede wel þilke swete & tendre terys  
 610 þat he wepte wit hem for Lazar, whanne þat he was deed — þe wyche terys

non meruerat satisfactio, non exigebat contritio. Corporis salutem petebat, non animae: et salutem recepit corporis et animae. Vere, domine, vita in voluntate tua. Si decreveris salvare nos, non est qui audeat dicere cur ita facis? Pharisaee, a te quid murmuras? an oculus tuus nequam est, quia ipse bonus est? Certe miseretur cui voluerit; ploremus et oremus ut velit. Bonis etiam operibus pinguescat oratio, augeatur devotio, dilectio excitetur. Leventur purae manus in oratione, quas non sanguis immunditiae maculavit, tactus illicitus non foedavit, non exasperavit avaritia. Levetur et cor sine ira et disceptatione, quod tranquillitas sedavit, pax compositus, puritas conscientiae animavit. Sed nihil horum paralyticus iste legitur praemisisse, qui tamen legitur remissionem peccatorum meruisse. Haec est ineffabilis ejus misericordiae virtus, cui sicut blasphemum est derogare, ita et hoc sibi praesumere stultissimum. Potest cuicunque vult hoc ipsum efficaciter dicere, quod dixit illi paralytico: Dimituntur tibi peccata tua. Sed quicumque sine suo labore vel contritione vel confessione vel etiam oratione sibi hoc dicendum expectat, nunquam ei remittentur peccata sua.

Cap. XVII (= 54). Sed exeendum est hinc et ad Bethaniam veniendum, ubi sacratissima foedera amicitiae auctoritate domini consecrantur. Diligebat enim Jesus Martham et Mariam et Lazarum, quod ad speciale amicitiae privilegium quo illi familiariori adhaerebant affectu, dictum nemo qui ambigat. Testes sunt lacrymae illae dulces,

al þe poeple vnderstood wel þat it was a gret signe of gret loue, whanne þey seyde: Ecce quomodo amabat eum &c. | Bote now, forto speke of þis feste þat þyse þre, as þe gospel seiþ, made to Jhesu: Marthe seruyde, Lazar was oon of hem þat saat, Marie Magdeleyne tooke an alabaustre box of precious oynement & alto-barst þe box and helde þe oynement on Jhesu heed. | Suster, be glad 615 wt al þyn herte to be at þis feste, & tak good hied, i preye þe, of euery mannes offys: For Marthe ministrep, Lazar syt, Marie anoyntep. Suster, þis laste is þyn offys; and þerfore brek þe alabastre box of þyn herte and al þat euere þu hast or myȝt haue of deuociouȝ, of loue, off affecciouȝ, of gostly desir, of eny maner spiritual swetnesse, alto-gydere scheed hit on þy spouses heed, wursche- 620 pyngge verrey man in god and verrey god in man! | And þeyz Judas þe trey-tour grynte wt his teþ & alþouȝ he grucche, þouȝ he be enuyous and skorne þe and seye þat þis oynement of spiritual deuociouȝ is not bote i-lost: haue þu neuere fors — Vt quid, ait Judas, perdicio hec: posset hoc vnguentum venum-dari multo & dari pauperibus — | and þis is þe voys of manye men now-aday. || 625 Bote what? þe pharyse grucchede, hauyng enuye of Marye verrey penaunt; Judas grucchep, hauyng enuye of þe precious oynement; naþeles, trewely, he þat was ryȝtful and mercyful iugge, he acceptede not þis accusacion; bote here þat was accused, þat was Marie Magdeleyne, he asoylede and excusyde — Sine inquit illam, opus enim bonum operata est' in me: Suffre here doo, seyþ Crist, 630 for sche had i) ydoo a good dede in me. || Let Marthe þerfore trauayle owtwardly & mynystre in owtward ocupaciouȝ, let here receyue pilgrymes, ȝyue þe hungry meete, þe þursty drynke, cloþyngge to þe nakede, and so forþ of oþre; bote let Maryes partye suffise to me, and i wil be entendaunt to here. | Whoþer eny man woolde conseyle me forsake þilke feet of Jhesu, þat Marie so swetly kyssede? 635 or þat i schulde turne awey myn ezen fro þat blessyde face so fair and frehs, þat Marye so entierly be-haldeþ? or ellis þat I schulde turne awey myn erys fro þylke sauery talkyngge of Criste, of þe whiche so fulsumly Marie is ived? I suppose, nay.— Bote now, suster, let vs aryse and walke ennys. Whidur, seyst þu? Certes, þat þu mowe folwe þy meke husbonde, hym þat is lord of heuene and iþe 640

i) 1. has.

quibus lacrymatus est cum lacrymantibus, quas totus populus amoris interpretatur indicium — *Videte*, inquiunt, *quomodo amabat eum*. Et ecce ponunt ei coenam ibi et Martha ministrabat. Lazarus autem erat unus ex discubentibus. Maria autem sumpsit alabastrum unguenti et fracto alabastro effudit super caput Jesu (Joh. 11, 36). Gaudet, quaeso, huic interesse convivio; singulorum distingue officia. Martha ministrat, discubuit Lazarus. ungit Maria. Hoc ultimum tuum est. Frange igitur alabastrum cordis, et quidquid habes devotionis, quidquid amoris, quidquid desiderii, quidquid affectionis, totum effunde super sponsi tui caput, adorans in Deo hominem et in homine Deum. Si fremit, si murmurat, si invidet, si proditor perditionem vocat devotionem, non sit tibi curae. *Utquid, ait, perditio haec? posset hoc unguentum venumdari multo et dari pauperibus.* Pharisaeus murmurat, invidens poenitenti, murmurat Judas, invidens effusioni unguenti. Sed judex accusationem non recipit, accusatam absolvit. *Sinite, inquit, illam, bonum enim opus operata est in me.* Laboret Martha, ministret, paret hospitium peregrino, esurienti cibum, vestem algenti. Ego solus Mariae, et illa mihi: totum praestet quod habet; a me quidquid optat, expectet. Quid enim? Tunc Mariae consulis relinquendos pedes, quos tam dulciter osculatur? avertendos oculos ab illa speciosissima facie quam contemplatur? amovendum auditum ab ejus suavi sermone quo reficitur? (55) Sed jam surgentes eamus hinc. Quo, inquis? Certe, ut insidentem asello coeliterraeque dominum comiteris, tanta fieri pro te obstupescens, puerorum laudibus tuas

sittyng so homly vp an asse; and beyngge as hit were astonyed of þe grete honour and reuerence þat is idoo to hym in (s)which aray, amang þe worschipyngge of þilke deuoute children of Ebru, pote forþ þat þu canst doo, and cry: Osanna filio Dauid, benedictus qui venit in nomine domini. | And þanne walke 645 forþ in to þat faire large halle frhesly istrowed and adiȝt for Cristes soper a schereþursday, ant þonke þy god þat þu mowe come to swych a feste. Let loue ouercome schome, let stedefast affeccioun exclude al drede and preye, þat þu mowe, sum almesse of þoo crummes þat ben o þat blesyde hoord; or ellis, suster, stond a-vier and as a pore wrecche poryngge on a gret lord, pote forþ 650 pyn hand, þat þu mowe sumwhat gete, and let bitter terys mowe þilke pytous lord to haue pyte of þyn hungur. | And whanne Crist aryst fro þe soper, gurdygge hym-self aboute wit a lynnene cloþ, and put water in to a basyn: beþenk how wondurful was þat mageste of god þat wysce and also wypede so ententilly synneful mennes feet, and how gret a benignyte it was to handlen wit his holy 655 handys þe feet of Judas, his cursed traytour. | Abid hir-vpon, suster, and beþenk þe wel, and ate laste of alle pote forþ deuoutly þyn ounfeet, to be whaffchen as opre ben — for, certis, he þat is not i-whaffchen & ymaad clene of hym, he schal haue no partye wt hym in blisse. | Suster, hast þu eny haste to hye hens-ward? abid a while, i prey þe, and taak good kep ho it is þat 660 leneþ hym so boldely to Cristes brest & slepp so fauerly in his lappe. Iblessyd is þat man, what-euere he bee. | A, now i haue aspyed; certayn and wt-owte doute, Jhon it is name. | Now, goode seynt Jhon, what swetnesse, what grace, what liȝt, what deuocion, what goodnesse þu drawste vp of þat euere-wellyngge welle Criste, I prey þe tel me, ȝif hit be þy wylle. Certayn, þer beþ alle þe 665 tresores of whit and wysdom, þer is welle of mercy, hows of pyte, hony of euere-lastyngge swetnesse. A a, swete and diere disciple, wher hast þu geten al þis? art þu hezzere þan Petre? holiere þan Andrew? more accepted þan alle þe apostles? | Trewely, þe grete pruyylegie of þy chastete hap igete al þis dignite, for þu were ichose a mayde of god, and þerfore among alle opre þu 670 art most iloued. | Now, suster, þu art clene mayde, be glad and reuerently go nyer and chalange sum partye of alle þis swete wurþynesse. || And ȝif þu inseras clamans et dicens: Hosanna filio David, benedictus qui venit in nomine Domini (Matth. 21, 9). Jam nunc ascende cum eo in coenaculum grande stratum et salutaris coenae interesse deliciis gratulare. (56) Vincat verecundiam amor, timorem excludat affectus: ut saltem de micis mensae illius eleemosynam praebat mendicanti. Vel a longe sta et quasi pauper intendens in divitem, ut aliquid accipias, extende manum, famem lacrymis prode. Cum jam surgens a coena linteo se praecinxit posuitque aquam in pelvim, cogita quae majestas, quae potestas hominum pedes abluit et extergit: quae benignitas proditoris vestigia sacris manibus tangit. Specta et exspecta, et ultima omnium tuos ei praebet abluendos — quia quem ipse non lavit, non habebit partem cum eo. Quid modo festinas exire? sustine paululum. Videsne quisnam ille est, rogo te, qui supra pectus ejus recumbit et in sinu ejus caput reclinat? Felix quicumque ille est. O ecce video, Johannes est nomen ejus. O Johannes, quid ibi dulcedinis, quid gratiae et suavitatis, quid luminis et devotionis ab illo hauriam (!) fonte, dicito. Ibi certe omnes thesauri sapientiae et scientiae, ibi fons misericordiae, domicilium pietatis et favus aeternae suavitatis. Unde tibi, o Johannes, omnia ista? Numquid tu sublimior Petro, Andrea sanctior, caeteris omnibus apostolis gratior? Speciale hoc virginitatis privilegium, quia virgo es electus a Domino, atque inter ceteros magis dilectus. Jam misericordiae exulta virgo, accede proprius et aliquam tibi huius dulcedinis portionem vindicare non differas. Si ad potiora non potes, dimitte Jo-hanni pectus, ubi eum vinum laetitiae in divinitatis cognitione inebriet: tu currens

darst autre þe no furþere, let þilke pruye disciple Jhon slepe stille at Cristis brest and let hym drynke þe precious wyn of ioye in knowyngge of þe grete godheede, and ren þu, suster, to þe pappys of his manhede and þerof suk out melke, þat þu mowe gostly be fed in penkyngge what he dude for vs in vre flehs. | 675  
 And amang al þis whan Crist byfore his passione commendede his disciplis to be fader in þat holy orisoun, whan he seyþ Pater serua eos in nomine tuo: mekely enclyne þyn heed, þat þu mowe hiere þe same orison yfeyd to þe fader for þe. | I trowe, hit were ryth myrye for þe to abyde hir stille; bote certayn, suster, zith þu most forþere. || And þerfore, whan Crist goþ to-fore to þe mount 680 of Olyuet in blody anguyssche, to maken his preyere: folwe after, and þouȝ he take no mo wt hym bote Petre, James & Jhon, & wt hem goþ in to a pruye place, zit at þe hardeste be-hald a-ver how goode god took vp-on hym vre wrecchidnesse; tak heede how he þat is lord of alle, bygynþ, after þe manhoode, to be agast and seyþ: *Tristis est anima mea usque ad mortem.* | My goode 685 lord god, what is þis? Hit semetþ þat þu hast so greet compassion of me, þat þu louest me so muche by-comyngge man for me, þat as hit were þu hast forȝyte þat þu art verrey god! þu falst adoun long-streyt in þy face and preyst for me, and also for anguissche þu swaſt so grevously þat it semetþ dropes of blood rennyngge douȝ on þe irþe. || Wher-aboute standest þu, suster? Ren to, 690 for godys sake, and suk of þe swete blesſyde dropes, þat þey be not spild, and wyþ þy touȝe likke awey þe dust of hijs feet! zif þu canſt do nomore, loke þu slepe not, as Peter dede, anaunter þat þu hiere þilke mornful vndernymyngge þat Crist putte to Peter: *Sic non potuisti una hora vigilare mecum:* Miztest þu not wake on houre wit me, seiþ Criste. — | And anoon after 695 þis behald how Judas þe traytour geþ before and which a cursed compayne of iewes comeþ after; and þer at þe gylous cus of þis treccherous traytour tak heede how þey setteþ handes on þy lord & how fersly þey to-teryp hym and drawyþ hym forþ as a þef, how cruelly þey streyneþ and byndeþ wit coordes þoo swete tendre handes. Alas, ho may suffre þis? || Suster, i whot wel þat pyte okeþyed 700 now al þyn herte, sorwe and compassion haþ set alle þy boweles aviere. Bote naþeles, suster, zit suffre a while and let hym deyze for þe, þat þus wyl deye! Draw neþer staf ne swerd, haue noon vnwys indignacioun! | For, alþouȝ þu

ad ubera humanitatis, lac exprime quo nutriaris. Inter haec sacratissima illa oratione discipulos commendans Patri dixerit *Pater, serva eos in nomine tuo:* inclina caput tuum, ut et tu mercaris audire (*Volo ut ubi sum ego, et illi sint mecum*) (Joh. 17, 11—24). (57) Bonum est tibi hic esse. Sed exeundum est, praecedit ipse ad montem Oliveti, tu sequare. Et licet assumpto Petro et duobus filiis Zebdaeis ad secreta secesserit, vel a longe intuere quomodo in se nostram transtulit necessitatem; vide quomodo ille, cuius sunt omnia, pavere incipit et taedere — *Tristis est anima mea*, inquiens, *usque ad mortem.* Unde hoc, Deus meus? Compateris mihi exhibens hominem, ut quodammodo videaris nescire quod Deus es: prostratus in faciem oras, et factus est sudor tuus sicut guttae sanguinis decurrentis in terram (Luc. 22, 44). Quid stas? accurre, et suavissimas illas guttas lambe et pulverem pedum illius lingue. Noli dormire cum Petro, ne merearis audire: *Sic non potuisti una hora vigilare mecum* (Matth. 26, 40). (58) Sed ecce jam proditorem praeceuntem impiorum turba subsequitur et osculum praebente Juda, manus injiciunt in Dominum tuum, tenent, ligant, et illas dulces manus vinculis astringunt. Quis ferat? Scio, occupat nunc cor tuum pietas, omnia viscera tua zelus inflamat. Sine, rogo, patiatur qui pro te patitur. Quid optas gladium? quid irasceris? quid indignaris? Si instar Petri cuiuslibet aurem abscideris, si ferro brachium tuleris, si pedem truncaveris, ipse restituet omnia; qui etiam si quem occideris, absque dubio

woldest, as Peter dede, kitte of eny mannes hiere, þouȝ þu smyte of arm or  
 705 lege: certis, Crist wil restore al þise, as he dede Malkes ere; ȝe, and þouȝ þu  
 woldest, forto avenge þyn husbonde, slen eny man, wt·oute douȝte he wil areyse  
 hym fro deþ to lyf. | Let be al þis þerfore, suster, and folwe hym forþ to þe  
 prince of prestys halle þat he was ydemed in, and þat fayrest face þat euere was,  
 þe whiche þe cursed iewes defoyleþ wt here foule spatelyngge, þu whash hit  
 710 wit terys of þyn eȝen. | Beþenk þe wt how pytous eȝen and how goodly, how  
 mercyfullly he lokede vp-on Peter whanne he hadde forsake hym: and anon  
 turnede aȝen to hym-self and wepte biterly for his sunne. *Oracio compilatoris.*  
 Gode Jhesu, fowche-saaf þat by swete eȝe moote ones loke mercifully on me,  
 þat ofte in a maner haue forsake þe þorouȝ my corsyde þowtys and wickede  
 715 dedys ate cryinge of þe wickede seruaunt, my flehs. — | Bote now, suster, for  
 þermore on þe morwe þy spouse Crist is itake tretourously to Pilat. þer he is  
 accuseed, and he halt his pees & as a schep þat is ilad to his deþ, or as a  
 lomb<sup>1)</sup> þat is on scheryngge, riȝt so he ne openede not is mouȝ. | Avyse þe  
 inwardly and tak tent how bonerly he stant byfore þe Jugge, wit is heed inclined,  
 720 wt his eȝen icast a-douȝ, wt good chiere and fiewe wurdes, al redy for þi sake  
 to dispysyngge, al redy to harde betyngge<sup>2)</sup>. I am siker, suster, þu miȝt not longe  
 suffre þis, þu miȝt not suffre his comely ryg be so to-torn wt schurges, his  
 gracious face to be bonyd wt bofattis, his wurschipful heed<sup>3)</sup> to be corouned  
 wt scharpe thornes to þe brayn, his riȝt hand, þat made heuen and irþe, be  
 725 dishonestly<sup>4)</sup> wt a ryed; I wot wel þu miȝt not longe dure to see þis wt þyn  
 eȝen. | Bote zit naþeles be-hald, after al þis he is ibrouȝt out al forbled and  
 beten, beryngge a coroune of þornes on his heed, and a purpre garnement on  
 his body, and þanne seyt Pilat to þe iewes: Ecce homo: lo hir is þe man! |  
 Iwys, wrecche, a man he is, who douteþ hit? þe harde betyngge of þouȝre scharpe  
 730 þerdes, þe warresse of þe wouȝdes, þe felpe of þouȝre stynkynde spatelynge  
 witnessesþ wel þat he is a man. || Bote par caas þu seist to me: i am syker he  
 is a man, how may it be naþeles þat in alle his iniuries he nis not wroȝt as a  
 man, he takþ not vengauȝce of his tormentours as a man? Wt·oute fayle, he  
 is more þanne a man; he is iprouued now a man, suffiryngge fals dom of curside  
 735 schrewes, bote whanne he schal come hym-self to zyue riȝtful dom ate day of

1) MS. bomb. 2) l. betynggis? 3) l. heed. 4) l. dishonestyd.

suscitabit. (59) Sequere potius eum ad atrium principis sacerdotum et speciosissimam ejus faciem quam illi sputis illinunt, tu lacrymis lava. Intuere quam piis oculis, quam misericorditer, quam efficaciter tertio negantem respexit Petrum, quando ille conversus et in se reversus flevit amare. Utinam, bone Jesu, tuus me dulcis respiciat oculus, qui te toties ad vocem ancillae procacis, carnis meae pessimis operibus affectibusque negavi. Sed jam mane facto traditur Pilato; ibi accusatur et tacet, quoniam tamquam ovis ad occisionem ducitur et sicut agnus coram tondente se, sic non aperuit os suum (Isac. 53, 7; Act. 8, 32). Vide, attende, quomodo stat ante praesidem, inclinato capite, demissis oculis, vultu placido, sermone raro, paratus ad opprobria, promptus etiam ad verbera. Scio, non potes ulterius sustinere nec dulcissimum dorsum ejus flagellis atteri nec faciem alapis caedi nec venerandum illud caput spinis coronari, nec dexteram quae coelum et terram continet, arundine dehonestari, tuis oculis aspicere poteris. Ecce educitur flagellatus, portans spineam coronam et purpureum vestimentum. Et dicit Pilatus: Ecce homo — vere homo est, quis dubitet? Testes sunt plagae virgarum, livor ulcerum, foeditas sputorum. Jam nunc cognosco, Zabule, quia est homo. Vere homo est, inquis, sed quid est quod in tot injuriis non irascitur ut homo, non movetur ut homo, non suis tortoribus indignatur ut homo? Ergo

dome, þanne he schal be knowe a verrey myȝtful god. | Now, naþeles, þe false iugge Pilat sit sollennely in þe Jugge-sege, Jhesu stant pouerly to-sore hym, and þe sentence of deþ is ȝyue azens hym; and so, beryngge pitously his owne galewes, he is ilad to þe deþ. | A wundurful spectacle! sykst þu not? By-hold, suster, wat a signe of princehood and wurschipe þyn husbounde Crist berþ vp 740 his schuldre — as þe book seyt: Ecce principatus super humerum eius; and certeyn, þat was þe ȝerd off þy (!) riȝtwisnesse and þe sceptre of his kyngdom, as holy scripture also spekeþ of: Virga equitatis virga regni tui. || þey casteþ hym out of his garnemens, and among knytes þey beþ departyd, saue his precious cote þat vre lady hadde iwrouzt wit-out seem: þat was nouȝt to-kit, bote by 745 lot it fel to oon al hool. þanne among þieves he was sprad abrood on þe cros, and his swete handes and feet were þirlyd þouȝt wit nayles; þei<sup>1</sup>) proſriþ hym drynke corrupt wyn ymedlyd wt galle, and manye oþre dispitez doþ hym. | And so he, þat mediatour by-twixe god and man, hyng in þe myddul bytwene heuene and irþe, bryngyngge as hit were heuene and irþe to-gydere. | Heuene is agast, þe irþe wundryþ, 750 and what þu, suster? Certayn, it is no wunder ȝif þu be sory, seþþe þe susne þat is vnresonable is sory. ȝif þe irþe tremble and quake: what wundur þey þu tremble? ȝif harde flyntes alto-cleueþ: wat wounður þouȝ þyn herte to-burste? seþþe straunge wummen stondeþ by-syde þe cros and wepeþ: what merueyl þey þu wepe for sorwe of so pytous deþ? Bote among alle þyse þynggis haue good 755 consideracion<sup>2</sup> of þilke mylde herte of Crist: what pacience, what benignite, what pte it kepte alwey in his torment. He takþ non heede of his iniurie, he makþ no fors of his bitere peynes, he ne chargeþ not þe vilanyes and þe dispyt þat beþ doo to hym. He takþ no reward of al þis, bote he hap pite & compassioun<sup>3</sup> of hem þat doþ hym to hys passioun<sup>4</sup>, he agreþþ salue for hem þat 760 ȝuen hym smarte woundes, and had procured hem lyf þat beþ aboute to revyn hym þe lyf & putte hym to þe deþ. | Wt how (gret) swetnesse of herte, trowest þu, wyþ wat mildenesse of alle his<sup>2</sup> spirit, wt how gret fulsumnesse of charyte crieþ he to þe fadur and seiþ: Pater ignosce illis: Fader, forȝif hem! — *Oratio compilatoris.* Benigne Jhesu, lo me hir, a symple and deuout wurschipere of þy 765

<sup>1</sup>) MS. þer. <sup>2</sup>) MS. of alle his of al spirit.

plus est quam homo. Sed quis cognoscit illum? Cognoscitur certe homo impiorum judicia sustinens, sed cognoscetur Deus judicium faciens. (60) (Sero animadvertisisti, Zabule: Quid tibi per mulierem visum est agere, ut dimittatur? Tarde locutus es.) Sedet pro tribunali judex, prolata est sententia; jam portat propriam crucem, ducitur ad mortem. O spectaculum! Videsne? *Ecce principatus super humerum ejus* (Jn. 9, 6). *Haec est virga aequitatis, virga regni sui.* Datur ei vinum felle mixtum. Exiuit vestimentis suis, et inter milites dividuntur. Tunica non scinditur, sed sorte transit ad unum. Dulces manus ejus et pedes clavis perforantur et extensus in cruce inter latrones suspenditur. (61) Mediator Dei et hominum inter coelum et terram medius pendens, ima superis unit et coelestibus terrena conjungit. Stupet coelum et terra miratur — quid tu? Non mirum si sole contristato tu contristaris, si terra tremiscente tu contremiscis, si scisis saxis cor tuum scinditur, si flentibus juxta crucem mulieribus tu collacrymaris. (62) Verum in his omnibus considera illud dulcissimum pectus, quam tranquillitatem servaverit, quam habuerit pietatem. Non suam attendit injuriam, non poenam reputat, non sentit contumelias; sed illis potius a quibus patitur, ille compatitur; a quibus vulneratur, ille medetur; vitam procurat, a quibus occiditur. Cum qua mentis dulcedine, cum qua spiritus devotione, in qua caritatis plenitudine clamat *Pater, ignosce illis* (Luc. 23, 34). (63) Ecce ego, Domine, tuae majestatis adorator, non tui corporis interfector; tuae mortis venerator, non tuae passionis irrigor; tuae

maieste & not fleere of þy body, adorour of þi spytous deþ & not skornere of þy passiouȝ, a stedefast knowelechere of þy grete mercy & not despisere of þyn infirmite þat þu hast itake of mankynde : and perfore i prey þe þat þy swete blesyd manhoode mote preye for me & þat þy wunderful pite mote commende 770 me to þy fader. Swete Jhesu, sey for me, þat wyþ mek herte wurschipe þy passiouȝ & þy deþ, þat þu seydest for hem þat putte þe to þy deþ. Merciful lord, sey ones for me to þy fader Pater ignosce illi ! — | And þu, mayde, þat schuldest haue mor ful trest on þis maydenes sone Crist, wyþdraw þe fro þoo wummen þat stondeþ aver, as þe gospel sayþ, and wt Marie, moder & mayde, & seynt 775 Jhon, also a clene mayde, go sadlyche to Cristis cros and byhold avysily how pilke face, þat angeles haueþ delyt to loke in, is by-come al dym and paal. Cast also þyn eȝe a-syde to Maries cher and loke how here fresche maydenly visage is al to-bollen and forsmoteryd wt terys ! | Lord, suster, whoþer þu schulle stonde by-syde wt drie eȝen, whanne þu sikst so manye salte teris laffshe adoun 780 so vñmesurably ouer here rodye chekes? Mitz þu be wt-owte sobbyngge and whepyngge, whanne þu sikst a swerd of so scharp sorwe renne þorouȝ here tendre herte? Mitz þu heere wt-oute gret pite how straungely Crist (sayde) of seynt Jhon to his moder: Wumman, lo her þy sone, Mulier ecce filius tuus — as hoo seyt: tak to þe anoþer sone, for i go fro þe; and þanne he seyde to seynt Jhon: Ecce 785 mater tua? Was not þis a mornful pyng to Marie, whan he bitooke so passauntly here þat was his moder to þe disciple, and beheet a þyef þe blisse of paradys, þat he schulde be wt hym þryn þe same day? — After al þis oon of þe knytis wt a spere persyde his syde to his tendre herte: and þanne, as þe gospel seyþ, þer cam out blood and water. Hye þe, suster, hye þe & tarye þe not, foonde 790 forto gete þe sum of þyse precious liquours! for blood is yturned to þe in to wyn, to do þe comfort, and water in to melke, to nursche þe gostly. | þer beþ ymaad to þe fayre freſſche remnyngge ryueres in a stoon, and þat beþ Cristis reede woundes in his bodily menbris; and riȝt as in culverhows beþ ymaad holys in þe wal for to wartsche þe culvren in, ryȝt so in þe wal of Cristes flehs beþ 795 ymaad nestes al hoot of blood, þat þu schuldest lotye in and bryngge forþ gostly bryddes. | Of þis blood, suster, þu scholdest penke and speke so muche, þat þy lippen schulde be as blood reed, as hit were a reed liste, and þanne schulde þy talkyngge be sauery and swete to euery man þat spake wt þe — as þe book seyþ: Eloquium tuum dulce. | Bote now abid, what pilke noble knyȝt come, Joseph 800 abarimathie, & vnlaceþ Cristis handes & feet, softly drawyngge out þe nayles.

misericordiae contemplator, non infirmitatis contemptor. Interpellet itaque pro me tua dulcis humanitas, commendet me Patri tua ineffabilis pietas. Dic ergo, dulcis Domine: Pater, ignosce illi. At tu, virgo, cui major est apud Virginis Filium confidentia quam mulieribus quae longe stant, cum matre virgine et discipulo virgine accede ad crucem, et perfusum pallore vultum minus intuere. Quid ergo? Tu sine lacrymis amantissimae dominae lacrymas videbis? Tu siccis oculis manes, et ejus animam pertransiit gladius doloris? Tu sine singultu audies dicentem matrem: *Mulier, ecce filius tuus;* et Johanni: *Ecce mater tua* (Joh. 19, 26). Cum discipulo matrem committeret, latroni paradisum promitteret? Tunc unus ex militibus lancea latus ejus aperuit, et exivit sanguis et aqua. Festina ne tardaveris, comedere favum cum melle tuo; bibe vinum tuum cum lacte tuo. Sanguis tibi in vinum vertitur, ut inebrrieris; in lac aqua mutatur, ut nutriaris. Facta sunt tibi in petra flumina, in membris ejus vulnera, et in maceria corporis ejus caverna, in quibus instar columbae latitas, et deoscularis singula. Ex sanguine ejus fiant sicut vitta coccinea labia tua, et eloquium tuum dulce. (64) Sed adhuc exspecta donec

Byhald hou he byklippeþ wiþ his blesyde armes þe swete body of Crist and hou faste he streyneþ it to is breste! For soþe, þo miȝte þis blesid man wel seye þat þat is i-wryte in holy wryt: *Fasciculus mirre dilectus meus michi, inter ubera mea commorabitur.* | Go forþ after þis holy man, suster, and folewe þilke precious tresour of heuene & irþe, and ber vp hand, leg, or foot, þat þey hange not 805 doun so pitously, os ellis gadere to-gydere wt al sutilte þilke holsum dropys of blood þat droppeþ doun of his wondes, and suke þe dust of his blesydy feet! | Behald furþeremor how swetly & diligently þilke holy man Nichodeme tretiþ wt his gentil fyngres þe sacrede menbres of Crist & anoynteþ hem wit swete oynemens, & wt holy Joseph how he lappet Cristis body in a clene cloþ and leip hit in 810 þe sepulcre. | And after þis loke þu forsake not þe felaschipe of Marie Magdeleyn, bote, whan sche goþ to Cristis sepulcre wt here swete smyllingge baaumes to anoynte Cristes membrys, loke þu go after! | A, lord, suster, zif þu myȝtest be wurþy to see wt þy gostly eȝe þat Marie seyz wyȝ here bodyly: now þe stoon yturned awey fro þe dore of þat blesydy sepulcre & þer-vpon an angel sittyngge, 815 now wiþ-inne þe sepulcre oon angel at þe heed, anoþer ate feet, syngynge & wurschippyngge þe Joye & blisse of Cristes resurrexioun; now Jhesu lokyngge wt a gladly eȝe vp-on Marye Magdeleyn, þat was sory and wepyngge for Cristes dep, and how swete a uoys it was to Marie Magdeleyne whanne he clepede here wt here name, as þe gospel seyt, and seyde to here: Maria. | A, what was 820 swettere þan þis voys, what was mor ioyeful or mor blisful, Maria! || Now, Marie, let þy water-veynes of þyn heed alto-berste and terys renne a-doun, drawȝ vp sobbyngge and sizzyngge fro þe deppeste ende of þy bowelys, whanne Crist clepiþ: Maria. O blesyde Marie, what herte haddest þu, what spirit, what strenkþe, whanne þu vylle adoun longstreit to-fore Crist & grettest hym we- 825 pynggely and seydest Raby! || I pray þe, wit wat affeccioun, wt what desir, wt what brennyngge of þyn herte, wt hou gret deuocioun of al þi soule crydest þu, whan þu answeredest þy lord and seydest Rabi, Maister! — for mor myȝtest þu not speke for sobbyngge and for wepyngge; þy grete loue þat þu haddest to Jhesu, hadde raueschid alle þy wittes boþe of body and of soule. | Bote 830

nobilis ille decurio veniens, extractis clavis manus pedesque dissolvat. Vide quomodo felicissimis brachiis corpus complectitur ac suo astringit pectori. Tunc dicere potuit vir ille sanctissimus: *Fasciculus myrrhae dilectus meus mihi, inter ubera commorabitur* (Cant. 1, 12). Sequere tu pretiosissimum illum coeli terraueque thesaurum, vel pedes porta, vel manus brachiaue sustenta, vel certe defluentes minutatim pretiosissimi sanguinis stillas curiosius collige et pedum illius pulverem linge. Cerne praeterea quod dulciter beatissimus Nicodemus sacratissima ejus vulnera tractavit digitis, fovit unguentis, et cum s. Joseph involvit sindone, collocavit in sepulcro. (65) Noli praeterea Magdalena deserere comitatum, sed paratis aromatibus, cum ea Domini tui sepulcrum visitare memento. O si quod illa oculis, tu in spiritu cernere merearis, nunc super lapidem revolutum ab ostio monumenti angelum residentem, nunc intra monumentum unum ad caput, alium ad pedes resurrectionis gloriam praedicantes, nunc ipsum Jesum Mariam flentem et tristem tam dulci respiciuentem oculo, tam suavi voce dicentem *Maria*. Quid hac voce dulcior, quid suavius, quid jucundius, *Maria*? Rumpuntur ad hanc vocem omnes capitum cataractae, ab ipsis medullis elicuntur lacrymae, singultus atque suspiria ab imis trahuntur visceribus. *Maria*. O beata, quid tibi pro meritis fuit, quid animi, cum ad hanc vocem te prosterneres et reddens vocem salutanti inclamares *Rabboni*? Quo, rogo, affectu, quo desiderio mentisque ardore clamasti Rabboni? Nam plura dicere lacrymae prohibent, cum vocem occludat affectus, omnesque animae corporisque sensus nimius ardor absorbeat. Sed, o dulcis Jesu, cur a sacratissimis

þu, derewurthe lord, why puttest þu awey fro þe swych on as louede þe so  
muche and so brennyngly, þat sche most not come so neyz þe to kisse þyn holy  
and blisful feet? Noli, inquit, me tangere: Touche me not, com not neiz me,  
seip Crist. | A, an hard word, an vnsuffrable word, a word þat wolde to-breke  
855 þey it were a stony herte! Noli me tangere, Touche not! Why so, blisful lord?  
whi schal i not neyzze þe? why may i not touche þilke desiderable feet þat  
where ipirled for me wt nayles on pe cros, þat where al by-schad for me wt blood?  
why mot i not handle hem, whi mot i not kysse hem? Gode Jhesu, art þu  
840 bycome straunge and mor enemy, for þi body is mor glorious? Now for sope, i  
nel not lete þe, i nel not go fro þe, i schal neuere cesse fro wepyngge, my brest  
and herte schulle alto-breke for sobbyngge and sikhngge, bote i mote onys touche  
þy swete feet. And þanne seyp merciful Jhesu: Noli timere: ne be þu not agast  
ne disconforte þe nouȝt, for þat þat þu askest is not bynome þe, bote it is iput  
in delay; only do as i say þe: Goo & tel my breþryn þat i ham ryse fro deþ  
845 to lyve. | þanne renþ Marie forþ, and certeyn, sche renþ wel þo fastere, for  
þat sche wolde sone come aȝeyn. | And whanne sche comeþ aȝen, sche compþ  
not alone, bote wyþ obre wummen; aȝens þe whyche Jhesus hym-self geþ &  
wt benigne & glad gretynge he conforteþ hem, þat where ouercome wiþ so  
biter sorwe of his deeþ. | Suster, I pray þe, tak good heede: for þoo it was  
850 fully ȝraunted to Marie Magdeleyn & here felawes þat arst was put in desolaciouȝ<sup>1</sup>) —  
Accesserunt namque & tenuerunt pedes eius, | as þe gospel seyp: þo þey wente  
to & klepte Jhesu aboute his feet. | In þyse and swyche opere, suster, abid &  
of þyse haue stedefast meditacione; In swyche þynggis haue þy delyt, þe whyche  
no sleep ne smyte of<sup>2</sup>) noon outward boostis ne ocupaciouȝ lette! | Bote for as  
855 muche as in þis wrecchede lyf is noþyng stable, noþyng certaynly is abydyngge,  
and a man dwelleþ not ne dureþ noon whyle in oon stat: perfore it is nyedful  
þat oure soule be ved wt a-maner diuersyte of chaungyngge. | Wherfore we  
schulle goo fro þynggis þat beþ apassed, to be-penke vs on þynggis þat beþ  
present: of þe whiche we mowe be steryd þe mor parfyly to louen vre god.

### De presencium meditacione. Capitulum XVIII.

860 Ine halde it not a litel ȝyfte of god, ȝif þu vse wel and take good con-  
sideraciouȝ of men þat haueþ ibe tofore vs and hou we beþ i-kept of manye

<sup>1</sup>) l. delay. <sup>2</sup>) of st. or.

ac desideratissimis pedibus tuis sic arces amantem? O verbum durum! *Noli*, inquit,  
*me tangere* (Joh. 20, 16). Utquid, Domine? Quare non tangam desiderata illa  
vestigia tua pro me perforata clavis, perfusa sanguine? Non tangam, non deoscu-  
labor? An inimicior es eo quia gloriosior? Ecce, non dimittam te, non recedam  
a te, non parcam lacrymis, pectus singultibus suspiriisque rumpetur, nisi tangam.  
Et ille: (*Noli me tangere.*) Noli timere; non aufertur tibi bonum hoc, sed differ-  
tur: vade tamen et nuntia fratribus meis quia surrexi. Currit cito volens redire,  
redit cum aliis mulieribus. Quibus Jesus occurrens blanda salutatione dejectas sic  
erigit, tristes consolatur. Adverte. Tunc est datum quod ante fuit dilatum.  
Accesserunt enim et tenuerunt pedes ejus. Hic quamdiu potes, virgo, morare;  
non has delicias tuus somnus interpolet, nullus exterior tumultus impeditat. (66)  
Verum quia in hac misera vita nihil stabile, nihil aeternum est, nunquam in eodem  
statu permanet homo: necesse est ut anima nostra, dum vivimus, quadam varietate  
pascatur. Unde a praeteritorum recordatione ad experientiam praesentium transe-  
amus, ut ex his quoque, quantum a nobis sit Deus diligendus, omnes intelligere  
valeamus.

Cap. XVIII. Dies cap. fehlt im lat. texte bei Migne, bis auf das ende:

myscheues þat þey were in; how god made vs of þe same matere þat he maade hem, and zit he haþ departid vs fro hem: somme þat were ycast out of here moder wombe al deed, and somme þat in here moder wombe were astrangled, þe whiche, as it semþ, were raper ybore to peyne þanne to lyf. | And what, <sup>zif</sup> 865 we beþenke vs hou god had ymad vs hole membres and sounðe, and not ysuffred vs be bore in meselrye or palsye or ellis crooked or lame, or so forþ of oþre, þat we schulde haue ibe in sorwe to vs-self, and to oþre to dispyt and schame. | Bote of hou gret goodnessse of god was it and is þat he ordeynede so for vs þat we beþ ibore among swyche folk by þe whiche we mowe come to þe know- 870 yngge of god and to vre byleue — for þis zifte to many a þousand heþ be denied, which þat rytfullly beþ ydampned for euere; and þis zifte is frely yzeue to vs, þat only of his goodnessse beþ ichose þorouȝ his grace; and zit naþeles alle we were of on condiciouȝ and of on mankende. | Gowen furþere & let vs be-hoolde what a benefys it is of god þat we were ynursched, whanne whe cowde 875 no mor good þan a best, of oure fader & moder, and ikept so þat whe nere not ybrend in þe fuyr, as many an oþer haþ ibe, not idreynt in water, not wood & trauayled of þe deuel, not ysmyte ne venymed of no foul worm, not yfalle and broke vre necke; þat we beþ to couenable age itauȝt in hool fey and in sacramens of holy churche. | Suster, of þyse let vs beþenke vs ryȝt wel — for in 880 alle þis benefys we beþ parteners ilyk, as we beþ of oon condiciouȝ, of oon fader begete and oon moder wombe cast out in to þis wordle; & þyse benefis god haþ doo to vs as to þe body. | Bot auyse þe inwardly what god haþ ido to þe graciously to þy scule — for in þat partye (he) haþ departyd betwixe þe and me as muche as is bytwyxе liȝt and derknesse; þe haþ ikept to hym euere in 885 clennesse, bote me haþ ilet alone to my-self. | My merciful god, wher am i bycome, whider am i went? Whider was i aschaped, wyder was i runne awey fro þy face? I was icast out fro þy blessed chiere as Caym was; I made my dwellyngge vpon þe irþe, þat is to seyn, caste myn vnclene loue on irþely þynggis; i was wandryngge aboute wt Caym acursed — Et quicunque inuenerit me 890 occidet me: and who þat euere mete wt me, haad power to sle me. And no wonder: for what scholde a wrecche creature doo, forsaken of his creatour? | whedur schulde an erraunt scheep gon or were scholde he lotye, whan he is destitut of his scheperde? A, suster, haue pite of me — for Fera pessima deuorauit fratrem tuum: þe most wickede best of alle, þat is þe deuel, haþ deuoured 895 þy broþer. | And þerfore, suster, in me behald how muche þy god haþ do for þe, þat haþ kept & sauued þe fro þat wickede best! | How wrecched was i þoo, whanne I foylede me-self and loste my clennesse? how blessyd were þu, whos clennesse and chastete only þe grace of god defendede & kepte? How ofte asayled, itempted and steryd was þy maydenhood & clennesse kept & sauued of 900 god, whan i wilfully fil in to many & greuous synnes and gadryde to me on an heep matere of fuyr (in) þe whiche I scholde be brend, matyre of stench þorouȝ þe wyche I scholde be deed, matere of wormes of þe wyche I scholde be gnawen in helle, nere þe mercy of god. | Gode suster, byþenk þe of þe vielþys — for þe weptest vpon me sumtyme & vndername me, whan þu were bote 905

Haec omnia revolve animo, ut in eum totus tuus resolvatur affectus. Vilescat tibi mundus, omnis amor carnalis sordescat. Nescias te esse in hoc mundo, quae ad illos qui in coelis sunt et Deo vivunt, tuum amorem transtulisti. Ubi est thesaurus tuus, ibi est cor tuum. Noli cum argenteis simulacris vili marsupio tuum includere

a ȝung mayde — bote certes, holy wryt fayleþ not þat seyt : Nemo potest corrigerem  
 quem deus despexit : No man may amend<sup>1)</sup>) þat god haþ despised — þat is to  
 seye wt·owte gret repentaunce of man & special grace of god. | A, how muche  
 outest þu loue þy gode god, þe wyche, whan he despisede me, a drow þe to  
 910 hym; and azens we were of on fader and moder ybore, zit me he hatede & þe  
 he louede! | Beþenk þe, as i seyde, of my foule corupcions, whanne þe cloudes  
 of vncleñnesse smokede vp in me of þe irþi and stynkynde concupiscence of  
 flehs and of owrage styrnge of childhood, & no man was to defende me ne  
 saue me of suche myscheues; spekyngge and styrngge of wycked compayne  
 915 hadde hard ywrout vppon me, þe wyche in swete drynke of flehfly loue ȝaue  
 me puysons of fowl vncleñnesse; and so metyngge to-gydere biter swetnesse of  
 charnel affeccioun<sup>2)</sup> and vncleñnesse of flehfly concupiscence, þey rauysschede me,  
 syke and feble (in) age of childhood, in to manye foule vices & dreynte my wrecchede  
 soule in þe stynkynde flood of synne. | My mercysable god, þyn indignacioun<sup>2)</sup>  
 920 and þy wrappe was fallen vppon me & i felyd it nouȝt; I was flowe fer awey  
 fro þe and al þu suffredest; I was cast & possyd in to alle-maner fulþe ant þu  
 lete me alone. | Lo, suster, lo, diligently, i prey þe tak heede! for in to alle  
 suche fulþes and adhominiacioun<sup>2)</sup> þat my cursede wyl caste me in, wite it wel þat  
 þu miȝtest haue falle in þe same, nadde þe mercy of Crist ikepte (þe). || Bote  
 925 i seye nat þis, grucchynge azens god, as þey he nadde do me no gret goodnesse  
 — for, wt·oute alle þe benefis þat i rehersede befor whiche were ȝeue to vs  
 in commune, as wel to me as to þe, þe pacience and þe benignite of god was  
 wundurfully yschewed to me in þat þat, whil i was in dedly synnes, þe eorþe  
 openede not and swolewode me in. I am boundy(n) hugely to my god þat þe  
 930 heuene smot me not adouȝ wt pounder or wt lytnyngge; þat i was not dreynt  
 in þe water, or deed sodeynly on oper orrible deep — for ow scholde eny creature  
 suffre þe hydouse wrong þat i hadde doon to here creatour, bote he hadde  
 refreyned hem þat made hem alle of nouȝt, þe wyche whyle ne coueytyp not þe  
 deep or dampnacioun<sup>2)</sup> of a synneful wrecche bote þat he turne hym fro his  
 935 wickednesse and liue in lyf of grace? || And of (h)ow<sup>2)</sup> gret grace, mercy & goodnesse  
 of my god was it þat, wan i ran awey fro hym, he pursuede after, to  
 drawe me azen<sup>2)</sup> þer þat i was agast of euere-lastyng dampnacioun<sup>2)</sup>, he confortede  
 me and byheet me lyf; whan i was cast a-douȝ in to dispeyr, he areyseude me  
 vp azen in to parfytl hoope; whanne i was most vnkynde, he auauſede me  
 940 wt his gret benefys, to styre me to turne azen to hym; || and þer I was  
 custummabley alto-gydere yvsed to vncleñnesse, he drow me awey þens þorouȝ  
 sauour and tast of inward<sup>2)</sup> gostly swetnesse & to-barst þe harde chaynes and  
 bondes of cursede custum. || And also after, whan i was drawnen out of þe wordl,  
 benignly he receyuede me to his grace. || I halde my pees of many wundurful  
 945 and grete benefys of his mercy, an aunter þat eny partie of wurschipe, þat is  
 al-to-gydere his, i were y-seye take to me-ward. | For after marnes estimacioun<sup>2)</sup>  
 ful ofte þe grace and þe goodnesse of þe ȝyvere and þe prosperite of þe receyvour  
 cleveþ so neyz to-gydere, þat he is not only worshiped þat only ouȝte to be  
 worshiped and preyed, not only to hym þat ȝift al, is ȝouȝe blisse and þank,  
 950 bote to hym þat receyvþ : & þat is wronge . || What haþ eny wrecche of eny

<sup>1)</sup> MS. amendo. <sup>2)</sup> h überschr.

animum, qui nunquam cum nummorum pondere poterit transvolare ad coelum:  
 puta te quotidie moriturum, et de crastino non cogitabis. Non te futuri temporis

goodnesse bote þat þat he haþ receyued of god? zif he haþ freoly, he haþ it of godes giftis — why þanne scholde he be wurschiped, as þeiz it were of his owne merytes? || And þerfore, my deoreworthe lord, my blisful lord, to þe alone be blisse, to þe be ioye, to þe be worschipe, to þe be þankyngge of al oure herte; to me, synful wrecche, noþyng bote confusiouꝫ of my face, which þat haue i-doo wyckenesseſ 955 & so manye goodnesses haue receyued. | Bote þu askest me par caas what i haue lasse þan þu of godes giftes. || A, suster, where is he mor fortunat þat wt esy & softe wedur brynkte his schip saaf & sound to þe hauene, ful of mar-chauȝdise and of richesse, or elles he þat in wylde wawes & in greet temp̄est alto-breket his vessel & vnneþe naked and quakynge asschapeþ to lond alyve? | 960 Suster, þu myȝt be glad and bliþe for þe grete gostly rychesses þat þe grace of god haþ ikept to þe wyþ-oute temp̄est of dedly temptaciouꝫ; bote certes to me byhouȝ gret bysynesse and eke trauayle, for to make hool þat was to-broke, for to gete aȝen þat i hadde ilost, forto cloute aȝen þat was in temp̄est of temptaciouꝫ al to-rend. | And naþeles, soþly, suster, wite it wel þat hit ouȝte be 965 amaner schame to þe, zif þat I after so manye 'abominable vncleannesses be yfouȝde euene wt þe in lyf þat is to comen. || And zit wel ofte hit falleþ so þat manye diuerse vices benemyþ þe meryt & þe blysse of maydenhood; & on þat oþer syde, þat chaungyng of euole maneres, & vertues comyngge in after vices, wipeþ awey þe vilanows schame of oold vnclene conuersaciouꝫ. Bote now, 970 suster, behald entierly þe grete zyft of þe goodnesse of god þat þu wost wel þu hast receyued; wiþ how murye chiere he zyde aȝens þe as it were, whanne þu forsoke þe wordl and come to hym; wt how (grete) delices he vedde þe, whanne þu were anhungred aftur hym; what richesse of his mercy he profrede, what holy desires he inspirede, of how swete drynke of charyte he zaf þe drynke. For 975 zif god, only of his gret merciful benignite, haþ not ylete me al wyþ-outen experiance of his wundurful & gostly confortes wych ne am bote a fugitif and a rebel wrecche, what swetnesse may (I) trowe þat he zyue to þe þat art and euere were a clene mayde? For zif þu hast be in temptaciouꝫ, he haþ defended þe; zif þu hast be in peryl, he haþ kept (þe) saaf; zif þu hast be in sorwe, he haþ 980 conforted þe; zif þu were dowtyngge or flecchyngge, he haþ conþermed þe in good purpos. | How ofte, suster, whan þu hast be asadded & dul or wery of þy lyfe, haþ he be a pytous confortour to þe; zif þu longyng<sup>1)</sup> in brennyngge loue after hym, haþ i-lept in to þyn herte; zif þu hast yrad or ystotid on holy scripture, haþ yliȝted þy soule wt liȝt of spiritual vnderstandynge? | How ofte, 985 whanne þu hast be in þy preyeres, haþ he yrauyssched þe in to so heiȝ desir, þat þu canst not telle hit? | How ofte haþ he wt-drawe þyn herte fro wordly þynges to delices of heuene & to þe murþes of paradys? | Alle þyse beþenk þe of inwardly in þyn herte, þat al þyn affecciouꝫ & al þy loue mowe be turned to hym alone! | Haue bote skorn of al þe wordl, let al flehsly loue seme sty(n)kynde 990 to þe; and þu þat hast iset al þy purpos on god & on þoo þat beþ in (h)eueñe and lyueþ þere wit god, þenk as þeiz þu nere not in þe wordle — | Vbi est thesaurus tuus, ibi & cor tuum erit: þer þat is þy tresour, let þer be þyn herte. And loke þat þu schette not þy soule in no fowl bagge or purs ful of seluer or gold or wordliche rychesse — for, trewely, þy soule may neuere wiþ þe heuy 995

1) l. longyd?

sterilitas terreat, non futurae famis timor tuam mentem dejiciat. Sed ex ipso tota fiducia tua pendeat qui aves pascit et lilia vestit. Ipse sit horreum tuum, ipse

peys of þe peny flen vp ligt to þe blisse of heuene. | Suppose euery day þat þu scholdest be deed, & certayn, þu schalt not care ne bysye þe for þe morwen. | Let no wordly aduersite of tyme þat is to comene make þe agast; let no drede of hungouer þat is to comene disese þyn herte, bote on hym let al þy trust & 1000 al þy stedefaste hope hangen þat fedep þe bryddes on þe eyr & cloþep þe lylies & floures in þe feld fayrere þan euere was Salomon in al his blisse. | Let hym be þy stoorhous, let hym be þy tresourhows, let hym be þy gold purs, let hym be þy rychesse & al þy delys, let hym be to þe alle þyng in alle-maner nyede qui sit benedictus in secula seculorum. Amen. Et hec de meditacione presencium 1005 ad presens sufficient.

### De meditacione futurorum. Capitulum XIX.

He þat graunteþ so gret benefys to his seruauns in wordle þat now is, hou grete ȝiftes kepp he for hem in lyf þat is to comene! | þe principle and þe by-kyznyng of þynges þat beþ to comene, and þe final ende of þynges þat now beþ present, þat is deed. Of þe whyche deed what nature is hit þat haþ not 1010 horrour þprof? what herte is hit þat dredep hit nouȝt? For bestes and bryddes wt rennyngge and lotyngge and many an oþer þousand-maner slekþe escheweþ deep and defendeþ here lyf. | Bote zit, suster, ententyfly auyse þe in þyn owne herte, wat þyn owne conscience answerþ to þe in þis matere, what þy feyt is bold on and what þy parfyt hope by-hoot þe and þy desyr coueyteþ. For certayn, and 1015 þy lyf be to heuynesse and þu be saad & haue despyst of þe wordle and þyn owne flehs be to þe to sorwe, certes, þanne coueytest þu deep wit gret desyr; for deep put awey heuynesse of þys lyf and makeþ an ende of saadnesse of þis wordle and delyuerereþ þe body out of muche sorwe. | And feyþfully, i schal sey þe on þyng þat is mor worthy þan alle þe delis, al þe rychesse & al þo<sup>r</sup>) wurr- 1020 schipe of þis wordle, and þat þyng is: ȝif þat þu for gret clennesse of conscience, for parfyt stedefastnesse of feyt and for clier sourtee of verrey hope, ne drede not bodily deep. | And þis poynþ þorow þe ȝiftes of god he may at sum tyme haue experiance of, þat after sykynge and mornynge for wrecched seruitute of þis wordle, is so ileft vp in to heiz clennesse of conscience and holy contem- 1025 placioun þat he haþ in a maner forzyten al þis wordle. | And iwis, suster, þise beþ þe holsum erris & þe ioyeful begynnnyngis of euere-lastynge blisse þat is to comene, whazne at þe comyngge & at þe asaylyngge of deep parfyt feyt ouer-

<sup>r)</sup> MS. þo st. þe.

apotheca, ipse marsupium, ipse divitiae tuae, ipse solus sit tibi omnia in omnibus. Et haec interim de praesentibus satis sint.

Cap. XIX (= 67). Qui autem tanta suis praestat in praesenti, quanta illis servat in futuro. Principium futurorum et finis praesentium mors. Hanc cuius natura non horret; cuius non expavescit affectus? Nam bestiae fuga, latibulis et aliis mille modis mortem cavent et vitam tenent. Jam nunc diligenter attende quid tua tibi respondeat conscientia, quid praesumat fides tua, quid spes promittat, quid exspectet affectus. Si vita tua tibi oneri est, si mundus fastidio, si caro dolori: profecto desiderio mors est tibi, quae jugum huius oneris deponit, tollit fastidium, corporeos dolores absunit. Hoc unum dico omnibus mundi huius praestare deliciis, honoribus atque divitiis, si ob conscientiae serenitatem, fidei firmitatem, spei certitudinem, mortem non timeas. Quod ille maxime poterit experiri qui aliquo tempore sub hac servitute suspirans, in liberioris conscientiae auras evasit. Haec sunt futurae beatitudinis tuae primitiae salutares, ut morte superveniente na-

come his natural horrour, hope tempre hit, & surtee of clene conscience put awey al drede. | Loke now, suster, how deep is bygynnyngge of reste and of blisse, ende of trauayl, and fleere of vices and of wrecchidnesse; as þe book seyþ: 1030 Beati mortui qui in domino moriuntur; amodo iam dicit spiritus ut requiescant a laboribus suis. | Wherfore þe prophete discryvyngge þe deep of godes derlynges fro þe deep of þoo þat beþ acursed and schulle be dampned, seip on þis wyse: Omnes reges dormierunt in gloria: | Alle, he seyþ, gloriouse kyngges haueþ be deed in ioye. For þey deyeþ in gret ioye and gladnesse, whos deep commendebþ 1035 parfyt & clene conscience; þe whiche deep is ful precious iþe sizte of god, as þe book seyþ: Preciosa est in conspectu domini mors sanctorum eius. | And certes, he is a glorious kyng & deyeþ in ioye, what-so-euere he be, to whos deep beþ angeles present, to whos laste slep holy halwen hizetþ to & ȝyvynge help as to here cyteseyn of heuene and mynstryngge hertly confort, fizteþ for hym azens 1040 his enemys, casteþ adouȝ his wiþstanderes & scharply conuicteþ his accusoures, bryngyngge his soule euene to Abrahames bosum & to þe sizt of god, þer þat he schal abyden in reste, pees & liȝt. | Bote non sic impij, non sic — noþyng so of godys curslynges; for of ech of hem seip þe same prophete in þe same place þat i feyde nekst: Tu autem projectus es de sepulcro tuo quasi stirps inutilis 1045 pollutus &c.: þu, he seip, art icast out of þy sepulcre — þat is þy foule body — þu art icast out, i seye, as a foul and vnþrysty drye stycce, þat is not wurþ bote to þe fuir. Fur<sup>1)</sup> iwis, godys curslynggis in heere deep beeþ idrawe of wickede spirites out of here body as out of a stynkynde put, al defoyled wt lecherye, al i-wrapped aboute wyþ cursede coueytise, & so wiþ instrumens of helle þey beþ 1050 idrawe to be brend in fuyr, itake to be gnawe of wermes and iput to be astrangled of euerlastyngge stench. | Now soþly and trewely it is seyd: Expectacio iustorum leticia, spes autem impiorum peribit: þe abydyng & þe hope of ryful men is ioye and blisse, þe hope of wickede men schal perysche and fayle. | Bote for soþe, what reste, what pees, what murþe and liȝt is be-hoote and is 1055 abide of þe blessed spirites þat now resteþ in Abrahames bosum: for experience hap not zit itauȝt vs, þerfore noon of vre penne or poynþel may owtly wryten it as it is. | Bote þey abideþ in blisse, alwhat þe noumbre of here breþryn be fulfeld, and þat schal ben at þe day of þe laste resurrexioun at þe day of dome.

<sup>1)</sup> st. for.

turalem horrorem fides supereret, spes temperet, conscientia secura repellat. (68) Et vide quomodo mors beatitudinis principium est, laborum meta, peremptoria vitorum. Sic enim scriptum est: *Beati mortui qui in Domino moriuntur; amodo enim jam dicit Spiritus, ut requiescant a laboribus suis* (Apoc. 14, 13). Unde propheta reproborum ab electorum morte discernens: *Omnes, inquit, reges dormient (!) in gloria in domo sua · tu autem projectus es de sepulcro tuo quasi stirps inutilis, pollutus et obvolutus* (Js. 14, 18). (69) Dormiunt quippe in gloria quorum mortem bona commendat conscientia. Quoniam *preciosa est in conspectu Domini mors sanctorum eius*. Dormit sane in gloria, cuius dormitioni assistunt angeli, occurunt sancti et concives, suum praebentes auxilium et impertientes solatium, hostibus se opponunt, obstantes repellunt, refellunt accusantes; et sic usque ad sinum Abrahae sanctam animam comitantes in loco pacis collocant et quietis. Non sic impii, quos de corpore quasi de foetenti sepulcro pessimi spiritus cum instrumentis infernalibus extrahentes pollutos libidine, obvolutos cupiditate, injiciunt ignibus exurendos, tradunt vermis lacerandos, aeternis foetoribus deputant suffocandos. Vere *expectatio iustorum laetitia; spes autem impiorum peribit* (Prov. 10, 28). (70) Sane qualis sit illa requies, quae pax illa, quae jucunditas de sinu Abrahae, quae illic quiescentibus promittitur et exspectatur, quia experientia non docuit, stilus explicare

1060 whanne þey beþ cloped in duble stole, þat is to seyn in ioye of body and soule  
to-gydere in euere-lastyng blisse. | Of þis day of dome, suster, i preye þe þat  
þu byholde þe horroure & þe drede: whanne þe angellis of heuene schulle ben  
as it were astonyed, þe elemens schul ben dissolved for heete of fuyr, helle-  
zates schulle ben al open, and al þat is now priue and hud, schal ben openly  
1065 knownen. | From aboue schal come þe Jugge fers and wroþ, his wrappe schal  
brenne as eny fuyr, his chaar þat<sup>1</sup>) be terrible as eny tempest, for to take veniaunce  
in gret ire & to destruye his enemys in leytyngge fuyr. Now certes, Beatus qui  
paratus est occurtere illi: | yblessed is he þat is redy to meeet wt hym at þat  
our. | What sorwe schal be þanne to cursede wrecchen, whom now lecherye  
1070 defoyled, cursede coueytise al disturbeþ, Luciferes pruyde areyseþ an heiz! ||  
Angeles schulle gon and departe þe wickede fro þe goode, puttyngge riȝtful men  
on godes riȝt syde, & on his left syde þoo þat schulle be dampned. || Suster,  
byþenk þe now in þyn owne herte as þey þu were euene by-twix þyse tweye  
1075 companyes before þe Jugge-sege of god & not iputte outerly to on party ne to  
oper: cast þazne þyn eȝen asyde to þe left syde of þis riȝtful Jugge Crist & by-  
hald þat cursed wrecchid & weepful companye. A, suster, wat stench is tir<sup>2</sup>) þer,  
what horroure, what drede, what sorwe! | A-cursede coniones standeþ per gry-  
tyngge wt teeþ, al naked to here bare brest, orrible in siȝt, deformed in face, al  
irebuked in confusione and schame for nakednesse & fowlnesse of here body.  
1080 þey wolde fayn lotye & huyden hem, bote þey schul not mowe; þey wolde renne  
awey, bote þey schulle not be suffred. ȝif þey lyfte vp here eȝen, þe wrappe of  
here domesman is above here heed; ȝif þey lokeþ douȝward, þe orroure of þe  
put of helle is azens here face. | þey schulle fynde noon excusacioune of here  
synne, ne þey schulle not apele fro eny vnrytful dom — for what-euere schal  
1085 þanne be demyd, here owne conscience schal knownen it & deme it soþ. | Be-þenk

<sup>1</sup>) st. schal. <sup>2</sup>) tilge tir.

non poterit. Exspectant felices, donec impleatur numerus fratum suorum, ut in die resurrectionis duplici stola induti, corporis pariter et animae perpetua felicitate fruantur. (71) Jam nunc intuere diei illius terrorem, quando virtutes coelorum movebuntur, elementa ignis calore solventur, patebunt inferi, occulta omnia nudabuntur. Veniet desuper judex iratus, ardens furor ejus, et ut tempestas currus ejus, ut reddat in ira vindictam et vastationem in flamma ignis. Beatus qui paratus est occurtere illi. Quid tunc miseris animis erit? quam tunc miseri erunt, quos nunc luxuria foedat, avaritia dissipat, extollit superbia. Exibunt angeli et separabunt malos de medio justorum, istos a dextris, alias a sinistris statuentes. Cogita nunc te ante tribunal inter utramque hanc societatem assistere et necdum in partem alteram separatam. Deflecte nunc oculos ad sinistram Judicis et miseram illam multitudinem specta. (72) Qualis ibi horror, quis timor, quis foetor, quis dolor? Stant miseri et infelices stridentes dentibus, nudo latere palpitantes, aspectu horribiles, vultu deformes, dejecti prae pudore; prae corporis turpitudine et nuditate confusi latere volunt, et non datur; fugere tentant et non permittuntur. Si levant oculos, desuper judicis imminent furor; si deponunt, infernali putei eis ingeritur horror. Non suppetit criminum excusatio, nec de iniquo judicio aliqua poterit esse causatio: cum quidquid decretum fuerit, justum esse ipsam eorum conscientiam non latebit. (73) Cerne nunc quam amandus sit qui te ab hac damnata societate praedestinando discernit, vocando separavit, justificando purgavit. Retorque nunc ad dexteram oculos, et quibus te glorificando sit inserturus, adverte. (74) Quis ibi decor, quis honor, quae felicitas, quae securias? Alii die judicaria sede sublimes, alii martyrii corona splendentes, alii virginitatis flore candidi, alii eleemosynarum largitione fuchi, alii doctrina et eruditione praeclari, uno caritatis foedere copulantur. Lucet iis vultus Jesu Christi non terribilis, sed amabilis; non amarus, sed dulcis; non terrens, sed blandiens. (75) Sta nunc in medio, nesciens quibus te judicis sententia

þe now, suster, how muche þu owest to louen hym of al þy myȝt, þat haþ departyd þe fro þilke grete vnsauery multitude þat schal be dampned, & yclepyd þe to his grace & ipurgyd þe & iustefyed þe to his blisse. || And þerfore cast þyn ezen to þe ryȝt syde and by-hold to how blisful a cumpayne (he) haþ coupled þe. | A, Jhesu, what fayrnesse is in hem, what honour, what felicite, what ioye, 1090 what surtee! Summe beþ put an heȝz to be domesmen wt Crist, summe beþ al brȝt schynynge wt coroune of martirdom, summe beþ whyt as þe lylle of virginite, summe ben fructuous þorouȝ zyuynge of almesse, summe ben clier & excellent þorouȝ holsum doctrine of godes lawe; and alle þyse beþ knet and coupled to-gydere in o bond of blisful loue and euere-lastyngge charyte. | þe swete face 1095 of Jhesu schyneþ to hem not terrible and gastly as it doþ to Cristes curslynges, but ful amyable & blisful, not biter bote ful swete, not gastyngge bote gladyngge & confortyngge. | Now, suster, ȝif þu woldest stonde in þe myddul of þyse two companyes, not wetyngge as it were to wyche partie ȝe sentence of þe domesman wyle put þe too: Lord, how hard schulde þis abydyng be to þe! þanne 1100 for soþe myȝtest þu wel say: Timor & tremor venerunt super me & contexerunt me tenebre. | For ȝyf he putte þe on þe lyft syde, þu schalt not mowe seye þat he is vnriȝtful; ȝif he ha ordeyneþ þe o þe riȝt syde, it is only of his grace, and not to be put to þyn owne merytes. | Now iwis, lord god, lif and deeþ is in þy wyl & in þy power alone. | Sykst þu now, suster, how muche al þyn 1105 herte and þy soule schulde be set only in his loue, þe wyche, alþouȝ haȝt) myȝte ryȝtfully turne þe same sentence of deeþ to þe þat he smyt on hem þat schulle be dampned, ȝit<sup>2</sup>) of his goodnessse haþ leuere to putte þe on his riȝt syde and associe þe to his blisful derlyng? | And þerfore now a godeshalf ymagyne as þey þu were ioyned to þat ioyful and holy felauschip, heryngge þilke precious 1110 decree of his swete voys: Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi: Comeþ ze iblessid of my fadur, receyueþ þe kyngdoom þat was agreyþed to ȝow er þe bygynnyng of þe world. And þanne schulle þilke wyepful wrecchyn heere þilke harde and vnsuffrable word ful of wraþþe, ful of sorwe, ful of indignacioun: Discedite a me maledicti in ignem eternum: Departeþ 1115 fro me ze curslyngges in to euerlastyngge fuyr. And þanne schul þe goon in to perpetuel torment, & riȝtwyse men in to blisse wiþ-outen eende. | A a, an hard departyngge, a wrecchyd and wieful condicioun to þilke acursedde caytyfs! | And

1) MS. ha st. he. 2) MS. ȝif.

deputabit. O dura exspectatio! *Timor et tremor venerunt super me et contexerunt me tenebrae* (Ps. 54, 6). Si me sinistris sociaverit, non causabor injustum; si dextris adscriperit, gratiae ejus hoc, non meis meritis est imputandum. Vere, Domine, vita in voluntate tua. Vides ergo quantum in amore ejus tuus extendi debeat animus, qui cum juste posset in impios prolatam, in te quoque retorquere sententiam, justis te maluit ac salvandis inserere. Jam te puta sanctae illi societati conjunctam vocis illius audire decretum: *Venite, benedicti Patris mei, percipite regnum quod vobis paratum est ab origine mundi.* Miseris audientibus verbum durum, plenum irae et furoris: *Discedite a me, maledicti, in ignem aeternum.* Tunc ibunt hi in supplicium aeternum, justi autem in vitam aeternam (Math. 25, 34). O dura separatio, o miserabilis conditio! (76) Sublatis vero impiis ne videant gloriam Dei, justis quoque singulis secundum gradum suum et meritum angelicis ordinibus insertis, fiet illa gloriosa processio, Christo praecedente capite nostro, omnibus membris suis sequentibus; et tradetur regnum Deo et Patri, ut ipse regnet in ipsis et ipsi regnent cum eo, illud percipientes regnum quod paratum est illis ab origine mundi. (77) Cuius regni status nec cogitari quidem potest a nobis, multo minus

whan þey beþ itake awey & departid otterlyche fro þe blisse of god, and riȝtwyse  
 1120 men after heere degree & heere meryt beþ iput in among þe ordres of holy  
 angeles: þanne þannys let þilke gloriouse processiouȝ go forþ in to þe heȝe  
 Jerusalem, þe cite euerlastyngge of heuene, Crist hym-self as oure verrey heed  
 goyng before and alle his blisful membrs folwynge after. | þanne schal þilke  
 1125 glorious kyng regne in hem, and þey in hym, vndursonggyngge to here heritage  
 þilke real kyngdom of blisse þat was ordeyned for hem er þe wordle were. | þe  
 staat of þat realme may not hiere be fully pouȝt, and muche more noþer seyd  
 ne wryten in book; | bote þis wot i wel and daaþ booldely sayn þat þu schalt  
 lakke noþyng þat þu woldest haue, ne þu schalt haue noþyng þat þu woldest  
 lacke. | þer schal be no wepynge ne 1) weylyngge, no sorwe, no drede, no discord,  
 1130 noon envye, no tribulaciouȝ ne temptaciouȝ, no chaungyngge of þe eyr, no cor-  
 rupciouȝ ne wicked suspeciouȝ, non ambiciouȝ, non adulaciouȝ, no detracciouȝ,  
 no siknesse of old age, no dep, no pouerte, no derknesse, noon hungur ne  
 þurste, no nyede ne werynesse ne no-maner faylyngge. | þer þat noon of alle  
 þyse þynges beþ, what may þer be bote parfyt ioye, parfyt murþe, parfyt tran-  
 1135 quillite, parfyt surtee, most parfyt loue and charite, parfyt rychesse, parfyt fayrnesse,  
 parfyt reste, parfyt strencthe, parfyt hele, and parfyt siȝt of þe face of god? And  
 in þyse euere-lastyngge abydyngge and euere-duryngge lyf, | what wolde ȝe more?  
 whanne oure creatour god þat<sup>2)</sup> be clierly yseyen, iknowen and iloued. He schal  
 be seyen in hym-self blissful, he schal be seyen in his creatures, gouernyngge alle  
 1140 þyng wt-oute trauayl or bisynesse, susteynnygge alle þyng wt-oute eny wery-  
 nesse, zyuynge hym-self to alle creatures after here capacite wt-oute eny laſkyngge  
 or diuisiouȝ of his godhede? | þanne schal be seyn þilke swete amyable and  
 desiderable face of god þat angeles coueyten to loke in; of whos fayrnasse, of  
 whos cliernesse, of whos swetnesse hoo may auȝt seyn worthyly? | þer schal  
 1145 be seye þanne þe fader in þe sone, þe sone in þe fader, and þe holy gost in

1) MS. no? 2) þat st. schal.

dici vel scribi. Hoc sciendum quod omnino nihil aberit quod velis adesse, nec quid-  
 quam aderit quod velis abesse. Nullus igitur ibi luctus, fletus nullus, non timor, non  
 dolor, non diffidentia, non invidia, non tribulatio, non tentatio, non aeris mutatio  
 vel corruptio, non suspicio, non ambitio, non adulatio, non detractio, non aegritudo,  
 non senectus, non mors, non paupertas, neque tenebrae, non edendi vel bibendi  
 vel dormiendi ulla necessitas, nulla fatigatio, defectio nulla. Quid ergo boni ibi  
 est? Ubi nec luctus nec fletus nec dolor est neque tristitia, quid potest esse nisi  
 perfecta laetitia; ubi nulla tribulatio, nulla tentatio, nulla temporum mutatio, vel  
 aeris corruptio, aestus vehementior nec hiems asperior, quid potest esse nisi summa  
 quaedam rerum temperies, et mentis et carnis vera ac summa tranquillitas? ubi  
 nihil est quod timeas, quid potest esse nisi summa securitas? ubi nulla discordia,  
 nulla invidia, nulla suspicio, nulla ambitio, nulla adulatio, detrectatio nulla, quid  
 potest esse nisi summa et vera dilectio? ubi nulla paupertas, nulla cupiditas, quid  
 potest esse nisi bonorum omnium plenitudo? ubi nulla deformitas, quid potest esse  
 nisi vera pulcritudo? ubi nullus labor vel defectio, quid erit nisi requies summa  
 et fortitudo? ubi nihil est quod gravet vel oneret, quid est nisi summa facilitas? ubi  
 nec senectus exspectatur, nec morbus timetur, quid potest esse nisi vera sanitas?  
 ubi neque nox neque tenebrae, quid erit nisi lux perfecta? ubi mors et mortalitas  
 omnis absorpta, quid erit nisi vita aeterna? Quid est ultra quod quaeramus?  
 Certe, quod his omnibus excellit, id est visio, cognitio et dilectio creatoris. Vide-  
 bitur in se, videbitur in creaturis suis, regens omnia sine sollicitudine, sustinens  
 omnia sine labore, impertiens se et quodam modo dispertiens singulis pro sua  
 capacitate, sine sui diminutione vel divisione. Videbitur ille vultus amabilis et  
 desiderabilis, in quem desiderant angeli prospicere; de cuius plenitudine, de cuius

hem boþe. Per god vre creatour schal be seye not in a myrour or in derknesse, bote face to face, as þe gospel seyþ. | Per god schal be seye as he is, whanne þat by-heste schal be ful-feld þat hym-self saþ in þe gospel: Qui diligit me, diligitur a patre meo & ego diligam eum & manifestabo ei meipsum: | Who þat loueþ me, seiþ Crist, he schal be loued of my fader and i schal louen hym and 1150 schewen hym myn owne self. | Of þis cliere siȝt comeþ þat blisful knowyng þat Crist hym-self spekþ of in þe gospel: | Hec est vita eterna, vt cognoscant te vnum & verum deum & quem misisti, Jhesum Christum. Of þyse sprynkt out so muche loue, is igendret so greet feruour of blisful desir, so muche plentevousnesse of lykyngge, so muche swetnesse of charite, þat noñ oþer<sup>1)</sup> fulsumnesse of blisse 1155 by-nemeþ þe blissful desir and appetit, noþer þat blisful desir fayleþ of parfit and plentevous fulsumnesse. | And wat is al þis, forto seyn hit in fiewe wordes? | Certes, suster: Quod oculus non vidit nec auris audivit, que preparauit deus diligentibus se. — *Recapitulacio.* Now, suster, I haue wryte to þe in schorte wordes of þe moynde of Cristis benefices þat ben apassed, of þe experience of 1160 þo þat beþ present, and of þe abydygge hope of þo<sup>2)</sup> þat beþ to comene: of þe whiche mor plentevous fruyt of þe loue of god mowe spryne out of þyn herte. | So þat þis þre-maner meditaciouȝ mowe styrre þy gostly affecciouȝ, and þyn affecciouȝ mowe gendre brennyngge desir, and þy desir mowe brynge þe in to mornynge and eke in to wepyngge after þe loue of þi husbunde Crist, alwhat 1165 þu be brouȝt in to his owne siȝt and be iklept in his blessedde armes, so þat þu mowe seye to þy singuler loue þat þu hast ichose byfore alle oþre, þat þat is iwyte in þe book of loue in holy wryt: Dilectus meus michi & ego illi. — | And now hast þu, suster, þat þu coueytist & þat þu askedist; for þu hast bodily informaciouȝ after þe whiche þu schalt rule and gourne þe outward man; and 1170 also i haue itake þe a maner forme by þe whiche þu miȝt purge þe inward man fro vices and maken hym fayr in vertu; | þu hast in þre maner of meditaciouȝ how þu schalt nursche þe and feruently excite þe in to þe loue of god. | And in caas þat eny deuout creature profite in þe redyng of þis litul booke in

1) l. noþer. 2) MS. þe?

lumine, de cuius suavitate quid dicetur? Videbitur Pater in Filio, Filius in Patre, Spiritus sanctus in utroque. Videbitur non per speculum et in aenigmate, sed facie ad faciem. Videbitur enim sicuti est, impleta illa promissione qua dicit: *Qui diligit me, diligitur a Patre meo, et ego diligam eum, et manifestabo ei meipsum* (Joh. 14, 21). Ex hac visione illa procedit cognitio de qua ipse ait: *Haec est vita aeterna ut cognoscant te unum Deum et quem misisti Jesum Christum* (Jd. 17, 3). Ex his tanta nascitur dilectio, tantus ardor pii amoris, tanta dulcedo caritatis, tanta fruendi copia, tanta desiderii vehementia, ut nec satietas desiderium minuat nec desiderium satietatem impedit. Quid est hoc? Certe *quod oculus non vidit, nec auris audivit nec in cor hominis adscendit, quae praeparavit Deus diligentibus se.*

Epilogus operis (c. 78). Haec tibi, soror, de beneficiorum praeteritorum Christi memoria, de praesentium experientia, de exspectatione futrorum quaedam meditationum spiritualium semina praezeminate curavi, ex quibus divini amoris fructus uberior oriatur et crescat: ut meditatio affectum exerceat, affectus desiderium pariat, lacrymas desiderium excitet (ut sint lacrymae tuae panes die ac nocte), donec appareas in conspectu ejus et suscipiaris ab amplexibus ejus dicasque illud quod in Canticis scriptum est: *Dilectus meus mihi et ego illi* (Cant. 1, 12). Habes nunc sicut petisti, corporales constitutiones quibus inclusa exterioris hominis mores componas; habes forman praescriptam qua interiorem hominem vel purges a vitiis vel virtutibus ornes; habes in triplici meditatione quomodo in te dilectionem excites, nutrias et accendas.

1175 eny gostly profit, i preye hym þat he wyl ȝyue me þis to my meede: þat to  
my savyour þat i abide, and to my domesman þat i drede, he wylle deuoutly  
preye for my mysdedes, þat he and i mowe come to þat blisse þat i vnworþyly  
haue spoken of. Quod nobis misericorditer concedat qui viuit & regnat in secula  
1179 seculorum. Amen.

(Versus notabiles: Dulcia sunt animae solatia, quae tibi mando.

Nam prosunt minime, nisi serves haec operando.)

Si quis igitur in huius libelli lectione profecerit, hanc labori meo vel studio vicem  
impendat, ut apud Salvatorem meum quem diligo, apud remuneratorem meum  
quem exspecto, apud judicem meum quem timeo, pro peccatis meis intercedat.

BERLIN, oct. 1883.

C. Horstmann.

## COLLATIONEN.

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V. 1)

Torrent of Portugal. An English Metrical Romance. Now first published from an unique manuscript of the fifteenth century, preserved in the Chetam Library at Manchester. Edited by James Orchard Halliwell. London 1842.

Eine beschreibung der hs., MS. 8009 der Chetam Library, habe ich o. p. 195 ff. gegeben. Es folgen hier die resultate meiner vergleichung von Halliwell's text mit derselben; da Halliwell übrigens ausser seiner abschrift noch eine von Frederic Madden gefertigte zur verfügung stand (vgl. p. XII), so ist die zahl der falschen lesungen keine grosse. Um so dringender wäre aber der vom abschreiber schmählich entstellte text einer philologischen behandlung bedürftig, denn Halliwell's ausgabe hat nur den werth eines handschriftenabdrucks für sich zu beanspruchen; störend ist auch, dass p. 73 die verszählung von 1720 auf 1820 springt.

1 God] beginnt mit grosser initiale. 49 mot] mvt (!). 59 here] her. 61 Marré] Marry, y mit blasserer tinte in e corrigirt. 63 dowghttyr. 65 ago] urspr. agone; ne ist durchgestrichen. 75 contwunce, was jedenfalls nicht ohne weiteres durch contenaunce wiedergegeben werden kann. 76 ere] später hinzugefügt. 85 Terrent] beginnt mit grosser initiale. 88 *Pericula more* be-dew[n]e]. Diese stelle liefert ein hübsches Beispiel dafür, was sich bei einigem missgeschick durch

1) Vgl. bd. VI p. 442—459.