



Die mittenglische Version des  
Elucidariums  
des Honorius Augustodunensis.

Inaugural-Dissertation

zur

Erlangung der Doktorwürde

bei der

Hohen Philosophischen Fakultät

der

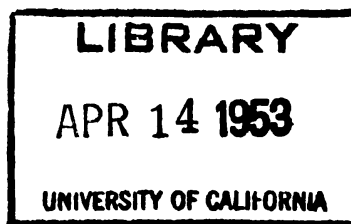
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von

Friedrich Schmitt

aus Burghausen a. S.



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Here bigynneþ<sup>1)</sup> a tretis<sup>2)</sup> þat is clepid lucidarie,<sup>3)</sup>  
how<sup>4)</sup> a disciple<sup>5)</sup> axiþ<sup>6)</sup> questiouns of his maistir<sup>7)</sup> &  
þe maistir<sup>8)</sup> assoiliþ hem. now þe disciple seiþ<sup>9)</sup> þus:

### Liber 1, Cap. I.

Glorious<sup>10)</sup> maistir, y<sup>11)</sup> praie pee<sup>12)</sup> to answe<sup>13)</sup> me to  
my questiouns þat y<sup>14)</sup> desyre<sup>15)</sup> to aske<sup>16)</sup> to þe worschipe<sup>17)</sup>  
of god<sup>18)</sup> & profijt<sup>19)</sup> of mannes<sup>20)</sup> soules<sup>21)</sup> þat ben not  
groundly<sup>22)</sup> liztned<sup>23)</sup> in hooly<sup>24)</sup> writte.<sup>25)</sup>

þe<sup>26)</sup> maistir seiþ. If<sup>27)</sup> þou askest<sup>28)</sup> to þe worship of god  
& profijt<sup>29)</sup> of mannes<sup>30)</sup> soule þat desireþ<sup>31)</sup> to knowe  
god & his wille, y<sup>32)</sup> schal not be weri<sup>33)</sup> to lere alle<sup>34)</sup>  
suche<sup>35)</sup> þrough<sup>36)</sup> þe grace þat he hath<sup>37)</sup> me lente<sup>38)</sup>.  
[U, S. 159]

þe<sup>39)</sup> disciple seiþ. It is seide<sup>40)</sup> þat no man woot what  
god is.<sup>41)</sup>

þe maistir answeriþ. as moche<sup>42)</sup> as falliþ man to wite,  
god is a goostly<sup>43)</sup> substaunce of so moche<sup>44)</sup> fairenes<sup>45)</sup>  
& swetnes<sup>46)</sup> þat aungels<sup>47)</sup> þat ben brizter seuene sithes<sup>48)</sup>

<sup>1)</sup> bygyneþ U. <sup>2)</sup> trytis U. <sup>3)</sup> lucistrye U. <sup>4)</sup> hou U. <sup>5)</sup> disciply U.  
<sup>6)</sup> axid U. <sup>7)</sup> master U. <sup>8)</sup> master U. <sup>9)</sup> seiþ U. <sup>10)</sup> Gloryouse U. <sup>11)</sup> J U.  
<sup>12)</sup> þe U. <sup>13)</sup> ansuer U. <sup>14)</sup> J U. <sup>15)</sup> disire U. <sup>16)</sup> axe U. <sup>17)</sup> worship U.  
<sup>18)</sup> god f. U. <sup>19)</sup> profit U. <sup>20)</sup> men U. <sup>21)</sup> soulis U. <sup>22)</sup> groundily U.  
<sup>23)</sup> lerned U. <sup>24)</sup> holy U. <sup>25)</sup> writ U. <sup>26)</sup> Für þe maister seiþ (answeriþ)  
jedesmal master in U. <sup>27)</sup> zif U. <sup>28)</sup> axist U. <sup>29)</sup> profit U. <sup>30)</sup> menns U.  
<sup>31)</sup> dissirit U. <sup>32)</sup> J U. <sup>33)</sup> wery U. <sup>34)</sup> al U. <sup>35)</sup> sich U. <sup>36)</sup> þorou U.  
<sup>37)</sup> haþ U. <sup>38)</sup> lent U. <sup>39)</sup> Für þe disciple seiþ (axiþ) jedesmal Dyscypil,  
Disciply u. ähnl. Schreib. in U. <sup>40)</sup> saied U. <sup>41)</sup> Für god is is god U.  
<sup>42)</sup> myche U. <sup>43)</sup> gostly U. <sup>44)</sup> mych U. <sup>45)</sup> fairenesse U. <sup>46)</sup> of swet-  
nesse U. <sup>47)</sup> aungelis U. <sup>48)</sup> Für brizter seuene sithes seuen siþis brizter U.

þan þe sunne<sup>1)</sup> never<sup>2)</sup> ben wery ne fulfilled<sup>3)</sup> of her<sup>4)</sup>  
desijre<sup>5)</sup> stidefastly<sup>6)</sup> in hym to biholde.<sup>7)</sup>

þe disciple axiþ. How<sup>8)</sup> is it to vndirstonde<sup>9)</sup> þat þe  
persoones<sup>10)</sup> in þe trynytee<sup>11)</sup> is oo<sup>12)</sup> god?

þe maistir answeriþ. Biholde in þe sunne<sup>13)</sup> þe thinges<sup>14)</sup>:  
a fry<sup>15)</sup> substaunce, a bright<sup>16)</sup> schynyng, & an heete,  
whiche may noon<sup>17)</sup> of hem from<sup>18)</sup> oþer be departed.<sup>19)</sup>  
in þe<sup>20)</sup> fry substaunce is vndirstonde<sup>21)</sup> þe fadir,<sup>22)</sup> in  
þe<sup>23)</sup> bright<sup>24)</sup> schynyng þe sone, & in þe heete þe  
hooly<sup>25)</sup> goost.<sup>26)</sup>

## Cap. II.

þe disciple axiþ. whi is he cleped<sup>27)</sup> fadir?<sup>28)</sup>

þe maistir answeriþ. For he is welle & bigynnyng,<sup>29)</sup> out  
of whom alle thynges<sup>30)</sup> proceden,<sup>31)</sup> & þe wijsdom<sup>32)</sup> of  
hym is cleped<sup>33)</sup> þe sone.

þe disciple axiþ. Whi þe sone?

þe maistir answeriþ. For as brighte<sup>34)</sup> schynyng of þe sonne  
is engendrid [*U. S. 160*] in þe sonne,<sup>35)</sup> so is þe sone  
engendred<sup>36)</sup> of þe fadir.<sup>37)</sup> & of boþe forsoþe þe hooly<sup>38)</sup>  
goost<sup>39)</sup> is cleped<sup>40)</sup> loue.

þe disciple axiþ. Whi hooly<sup>41)</sup> goost?<sup>42)</sup>

þe maistir answeriþ. For wiþouten eende<sup>43)</sup> of hem boþe  
he goop<sup>44)</sup> forþ<sup>45)</sup> as a breeþ. bi þilke weye<sup>46)</sup> þat alle<sup>47)</sup>  
þinges<sup>48)</sup> weren<sup>49)</sup> [*J. fol. 1<sup>v</sup>*] first<sup>50)</sup> maid<sup>51)</sup> of nought,<sup>52)</sup>  
he is cleped<sup>53)</sup> fadir;<sup>54)</sup> bi þat weye<sup>55)</sup> þat alle thynges<sup>56)</sup>

1) sone U. 2) neuer U. 3) fullyllyd U. 4) hir U. 5) disire U.  
6) stidfastly U. 7) beholde U. 8) Hou U. 9) undirstonde U. 10) per-  
sones U. 11) trynyte U. 12) o U. 13) sone U. 14) þingis U. 15) fri U.  
16) bryzt U. 17) noone U. 18) fro U. 19) departid U. 20) þe f. U. 21) un-  
dirstonde U. 22) fader U. 23) þe f. U. 24) bryzt U. 25) holy U. 26) gost U.  
27) clepid U. 28) fader U. 29) bygynnyng U. 30) þingis U. 31) procede U.  
32) wesdom U. 33) clepid U. 34) bryzt U. 35) sone U. 36) engendrid U.  
37) fader U. 38) holy U. 39) gost U. 40) clepid U. 41) holy U. 42) gost U.  
43) ende U. 44) goþe U. 45) forþe U. 46) waie U. 47) al U. 48) þingis U.  
49) were U. 50) firste U. 51) made U. 52) nozt U. 53) clepid U. 54) fader U.  
55) waie U. 56) þingis U.

ben wisely<sup>1)</sup> kepte<sup>2)</sup> fro turnyng to nouzt, he is cleped<sup>3)</sup> þe sone; & bi<sup>4)</sup> þat weye<sup>5)</sup> þat alle<sup>6)</sup> thinges<sup>7)</sup> ben enspired<sup>8)</sup> & qwikened,<sup>9)</sup> he is cleped<sup>10)</sup> þe<sup>11)</sup> hooly<sup>12)</sup> goost,<sup>13)</sup> so þat þe fadir<sup>14)</sup> is schaply<sup>15)</sup> eendeles myzty, þe sone eendeles<sup>16)</sup> witti,<sup>17)</sup> & þe hooly<sup>18)</sup> goost<sup>19)</sup> eendeles<sup>20)</sup> comfortly & soþly<sup>21)</sup> byndyng of al dyuynye.

### Cap. III.

þe disciple axiþ. Where dwelliþ<sup>22)</sup> god?

þe maistir answerēþ. Þouzt<sup>23)</sup> he be ouer al wiþ his myght,<sup>24)</sup> he is substancialy in þe vndirstonding<sup>25)</sup> heuene.

þe disciple axith. what heuene<sup>26)</sup> is þat?

þe maistir answerēþ. þre heuenes<sup>27)</sup> þer ben: oon bodily, þat we moun se,<sup>28)</sup> anopir<sup>29)</sup> goostly, in which<sup>30)</sup> goostly<sup>31)</sup> substaunce<sup>32)</sup> [*U. S. 161*] aungels<sup>33)</sup> dwellen ynne,<sup>34)</sup> þe pridde<sup>35)</sup> heuene is of vndirstonding,<sup>36)</sup> in<sup>37)</sup> which<sup>38)</sup> is þe hooly trynnye biholdun<sup>39)</sup> of seyntes<sup>40)</sup> face to face.

þe disciple axiþ. How<sup>41)</sup> is<sup>42)</sup> god in euery stide al hool & alwey<sup>43)</sup> to gidere, & also in no stide to ben?

þe maistir answerēþ. In euery stide he is al, for in no stide he is of ony<sup>44)</sup> lasse myght<sup>45)</sup> þan he is in anopir;<sup>46)</sup> as myghty<sup>47)</sup> as he is in heuene,<sup>48)</sup> so myzty he is<sup>49)</sup> in helle. to gidere euere he is, for in þe same moment þat he disposeþ<sup>50)</sup> alle<sup>51)</sup> þingis in<sup>52)</sup> þe eeste he disposeth al thing in þe weste.<sup>53)</sup> & þat he is euermore in euery stide, for in euery tyme al þing<sup>54)</sup> he mesureþ<sup>55)</sup>

<sup>1)</sup> wisely U. <sup>2)</sup> kept U. <sup>3)</sup> clepid U. <sup>4)</sup> be U. <sup>5)</sup> waie U. <sup>6)</sup> al U. <sup>7)</sup> þingis U. <sup>8)</sup> enspirid U. <sup>9)</sup> quyckened U. <sup>10)</sup> clepid U. <sup>11)</sup> þe f. U. <sup>12)</sup> holy U. <sup>13)</sup> gost U. <sup>14)</sup> fader U. <sup>15)</sup> schaply bis sone f. U. <sup>16)</sup> soþe-fastly endles U. <sup>17)</sup> witty U. <sup>18)</sup> holy U. <sup>19)</sup> gost U. <sup>20)</sup> endeles U. <sup>21)</sup> soþely U. <sup>22)</sup> dwellyþ U. <sup>23)</sup> þouzt U. <sup>24)</sup> myzt U. <sup>25)</sup> undirstondyng U. <sup>26)</sup> heuene U. <sup>27)</sup> hevenes U. <sup>28)</sup> sen U. <sup>29)</sup> anopir U. <sup>30)</sup> whiche is U. <sup>31)</sup> gostly U. <sup>32)</sup> substaunce as U. <sup>33)</sup> aungelis U. <sup>34)</sup> in U. <sup>35)</sup> prid U. <sup>36)</sup> undirstonding U. <sup>37)</sup> in þe U. <sup>38)</sup> whiche U. <sup>39)</sup> biholden U. <sup>40)</sup> syntis U. <sup>41)</sup> Hou U. <sup>42)</sup> is he U. <sup>43)</sup> alwaie U. <sup>44)</sup> no U. <sup>45)</sup> myzt U. <sup>46)</sup> anopir U. <sup>47)</sup> myzt U. <sup>48)</sup> heuen U. <sup>49)</sup> Für he is is he U. <sup>50)</sup> disposiþ U. <sup>51)</sup> al U. <sup>52)</sup> in bis thing f. U. <sup>53)</sup> west U. <sup>54)</sup> þingis U. <sup>55)</sup> mesuriþ U.

also þat he is in no stide; for a stide<sup>1)</sup> is bodily<sup>2)</sup> & palpable<sup>3)</sup> to man, & god is no body to be<sup>4)</sup> palpable<sup>5)</sup> to man, for in him we lyuen & dwellen & al<sup>6)</sup> þing<sup>7)</sup> is<sup>8)</sup> conteyned<sup>9)</sup> in hym<sup>10)</sup> [*Act. XVII, 28*].

#### Cap. IV.

þe disciple axiþ. Woot god alle þinges?

þe maistir answeriþ. 3e, in so moche<sup>11)</sup> þat alle þinges passed & now present & þo þat ben to come also redy [*U, S. 162*] he woot hem, as if<sup>12)</sup> þei were leid<sup>13)</sup> to fore him. & eer<sup>14)</sup> he maid<sup>15)</sup> þe world [*J, fol. 2r*], noumbre<sup>16)</sup> of alle aungels & men, her þewis, willynges, seiynge<sup>17)</sup> deedes, & þouȝtes<sup>18)</sup> as þei weren alle present bifore him, he knowiþ al.

þe disciple axith. What maner wise spekeþ god to aungels or to men?

þe maistir answereth. To aungels bi diuynne breþing, to men forsoþe bi aungels.

þe disciple axiþ. So as god is wiþoute bigynnyng, is<sup>19)</sup> it not to<sup>20)</sup> bileue þat, bifore þe world was maid,<sup>21)</sup> he had a solitarie lijf?

þe maister answereth. It is writun: þat<sup>22)</sup> þat was<sup>23)</sup> in him was lijf [*Joan. I, 3, 4*], in whom it semeþ euery<sup>24)</sup> creature euere<sup>25)</sup> to haue ben inuysible in predestinacioun of god, which aftirwarde uysible to him creatour [*U, S. 163*] schewiþ<sup>26)</sup> apertly in makynge; as as carpenter þat wole bilde an hous, firste he treteþ in his witt how he wole dispose alle þinges to a certeyn<sup>27)</sup> schap, which schap aftirwarde riseþ to<sup>28)</sup> a bilding þat stood first in a deepe in witt. þefore god is seide noon elder þan his creatures, not of tyme, but of dignytee.

<sup>1)</sup> stid U. <sup>2)</sup> bodily U. <sup>3)</sup> palpabil U. <sup>4)</sup> ben U. <sup>5)</sup> palpabil U. <sup>6)</sup> alle U. <sup>7)</sup> þingis U. <sup>8)</sup> is f. U. <sup>9)</sup> contyned U. <sup>10)</sup> hym f. U. <sup>11)</sup> myche U. <sup>12)</sup> þo U. <sup>13)</sup> lede U. <sup>14)</sup> erþe U. <sup>15)</sup> made to U. <sup>16)</sup> þe noumber U. <sup>17)</sup> seyngis, þingis U. <sup>18)</sup> pouȝt U. <sup>19)</sup> für is it it is U. <sup>20)</sup> for to U. <sup>21)</sup> made U. <sup>22)</sup> þat f. U. <sup>23)</sup> is U. <sup>24)</sup> eche U. <sup>25)</sup> Für euere to haue ben to haue be euermore U. <sup>26)</sup> schewid U. <sup>27)</sup> serten U. <sup>28)</sup> into U.

Cap. V.

þe disciple axiþ. What was þe cause þat he maide<sup>1)</sup> þe worlde?

þe maistir answerēþ. Goodnes<sup>2)</sup> of god, þat þer schulde<sup>3)</sup> suche be þat he wolde ȝyue<sup>4)</sup> his grace to.

þe disciple axiþ. How is þe worlde maide?<sup>5)</sup>

þe maistir answerēþ. He seide & it was maid<sup>6)</sup> [*Psalm. XXXII, 9*].

þe disciple axiþ. Was þer ony<sup>7)</sup> abiding in þe makinge? þe maister answerēþ. In twynkelinge of an yȝe, þat is to seie, al soone as þou maist opene þin yȝe.

þe disciple axiþ. maide<sup>8)</sup> he alle þinges oon aftir anōþir?

þe maistir answerēþ. Alle þinges to gidere & at oones he<sup>9)</sup> maide, as it is [*U, S. 164*] writun: He<sup>10)</sup> þat dwelliþ wiþouten eende maide alle þinges to gidere [*Eccl. XVIII, 1*]. He distincted al thing<sup>11)</sup> bi partyes<sup>12)</sup> in seuene daies; in<sup>13)</sup> þree daies þe elementes & in<sup>14)</sup> þre oþer daies þo þat ben [*J, fol. 2<sup>v</sup>*] withynne þe elementes. þe firste day he maide þe day euerlastyng, þe secunde day divydide goostly creature fro<sup>15)</sup> bodily creature, þat is to seie, light fro derknesse, þe þridde day þe see & al<sup>16)</sup> þe erþe. on oþer þre daies, þe firste day he maide<sup>17)</sup> þe day of certeyn<sup>18)</sup> houres, þat is to seie, þe sunne & þe moone & þe sterres in þe upper element, þat is þe fijre;<sup>19)</sup> þe secunde day in þe myddel element, þat is watir,<sup>20)</sup> fissches,<sup>21)</sup> briddes in þe ynnere partye of þe watir, þat is þe eyre, þe þridde day beestes & man of þe laste element, þat is þe erþe.

þe disciple axiþ. Feelen elementes<sup>22)</sup> god?

þe maistir answeriþ. No [*U, S. 165*] þing euer maide<sup>23)</sup> god but it feelide him.

1) made U. 2) þe goodnesse U. 3) schul U. 4) ȝeu U. 5) made U. 6) made U. 7) any U. 8) made U. 9) Für he maide made he U. 10) He bis togidere rot unterstrichen in J, f. U, dafür qui manet in eternum, creavit omnia symul. 11) þingis U. 12) partes U. 13) in bis þe f. U. 14) in f. U. 15) for U. 16) al f. U. 17) made U. 18) certen U. 19) fier U. 20) þe water U. 21) þat þe fyschis U. 22) þe elementis U. 23) made U.

þe disciple axiþ. Ben þer not þinges summe withoute lijf al deed?

þe maistir answerēþ. To god alle þinges lyven & her creature feelen. hevene feelep him; for at his comaundement it restēþ never to go aboute. sunne & moone & sterres feelep<sup>1)</sup> him; for þei kepen þe teermes of dayes & 3eeres wiþ turnynge azen of her cours. erþe feelep him; for alwey in certeyn<sup>2)</sup> tyme it bryngeþ forþ his fruytes. floodes & wawis of þe see feelen him; for to þe places þat þei comen fro þei ben obedient to flowe ageyn.<sup>3)</sup> all wyndes & þe see feelen him; for at his wille þei ben obedient to rise & falle. alle maner vnskillful beestes feelen him; for þei kepen her customes of kynde.

### Cap. VI.

þe disciple axiþ. [*U, S. 166*] So as god<sup>4)</sup> wiþoute bigynnyng, where was he, bifore he made heuen & erþe?

þe maistir answerēþ. Þe samē blisse þat is now in heuene & in erþe was with<sup>5)</sup> him wiþoute<sup>6)</sup> bigynnyng in his sizt & in his myghte in goostly substaunce, þrou3 which grete myght he turnede it siþen into bodily [*J, fol. 3<sup>r</sup>*] substaunce, whanne he ordeynede his paleis of heuene to be fulfilled wiþ angels & men, of whiche he ordeynede bi destyne a certeyn noumbre of manye hundrid þousand to make a companye to him in echynge of more blisse. & þis noumbre he determynede in ten, bi nyne ordres of aungels & þe tenþe of men.

þe disciple axiþ. Whi nyne of angels?

þe maistir answerēþ. For þe trynnte þat is in hem in þe noumbre of nyne, þat is þries þre.

þe disciple axiþ. Whi oon of men?

þe maistir answerēþ. To [*U, S. 167*] make þe ful noumbre of ten & good vnyte bitwene aungels & men, þat ben

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<sup>1)</sup> feelen U. <sup>2)</sup> sertyne U. <sup>3)</sup> azen U. <sup>4)</sup> god is U. <sup>5)</sup> in U. <sup>6)</sup> fro þe U.

two pryncipal<sup>1)</sup> creatures þat he made euere, þe<sup>2)</sup> toon<sup>3)</sup>  
spiritual & þe<sup>4)</sup> topir<sup>5)</sup> corporal, & wole be heryed of boþe.  
þe disciple axiþ. Whanne<sup>6)</sup> were aungels maid?<sup>7)</sup>  
þe maistir answerēþ. Whanne it was seide: lizt<sup>8)</sup> be maid  
[Gen. I, 3].

þe disciple axiþ. Seide god þese wordes?  
þe maistir answerēþ. Nay, but bi þese wordes is to us  
schewed her hize kynde, whiles þei ben called lizt.  
þe disciple axiþ. what is þe kynde of aungels?  
þe maistir answeriþ. A goostly fijre as þe santer book  
seith: which<sup>9)</sup> makeþ aungels of þe flawme of fijre  
[Hebr. I, 7].

þe disciple axiþ. Han aungels names?  
þe maistir answerēþ. So moche<sup>10)</sup> science is in aungels  
[U, S. 168] þat hem needen no names.  
þe disciple axiþ. Mighel, gabriel, raphael, ben þese no names?  
þe maistir answerēþ. It ben raper tonames þan propre  
names; for<sup>11)</sup> þese names casuel alle men putt; for in  
heuene þei haue no propre names; for þe firste aungel  
of<sup>12)</sup> casuel hizte<sup>13)</sup> satan, þat is to seie: contrarie to god.

### Cap. VII.

þe disciple axiþ. In what þing was he contrarie?  
þe maistir answerēþ. Whan he say him silf aftir his owne  
doom passe in beute<sup>14)</sup> [J, fol. 3<sup>v</sup>] alle þe ordres of  
aungels, & wolde be euene wiþ god or more.  
þe disciple axiþ. In what wise euene or more?  
þe maistir answerēþ. Bettir a stait þan god had zouun  
him he coueitide & ageyn<sup>15)</sup> goddis wille to<sup>16)</sup> be a comaun-  
der ouer alle oþer lijk a tiraunte.  
þe disciple axiþ. What bifelle þanne?

<sup>1)</sup> principals U. <sup>2)</sup> þat U. <sup>3)</sup> oon U. <sup>4)</sup> þat U. <sup>5)</sup> oþer U. <sup>6)</sup> where U.  
<sup>7)</sup> made U, Randbemerkung in U: this question is doubtful. <sup>8)</sup> lizt be  
maid rot understrichen in J, f. U., dafür Fiat lux. <sup>9)</sup> which bis fijre rot  
understrichen in J, f. U, dafür qui facit angelos de flamma ignis. <sup>10)</sup> myche U.  
<sup>11)</sup> for bis propre names f. U. <sup>12)</sup> of casuel f. U. <sup>13)</sup> hette U, Randbemer-  
kung in U: of Lucifer. <sup>14)</sup> herte U. <sup>15)</sup> aȝen U. <sup>16)</sup> to f. U.



þe maistir answerēþ. Of his paleys<sup>1)</sup> [*U, S. 169*] he was caste out &<sup>2)</sup> wiþ him alle his consenteres, & where<sup>3)</sup> firste he was þe moost faireste was<sup>4)</sup> maide<sup>5)</sup> anoon þe moost fouleste.

þe discipule axiþ. Hadde he witinge bifore of<sup>6)</sup> his falling? þe maistir answerēþ. Nay forsoþe.

þe discipule axiþ. How longe was he in heuene?

þe maistir answeriþ. Not fully an hour stood he in truþe, but soone aftir his making felle doun. & alle oþer þat hadden liking of his pride & coueitide to haue hizer a stait<sup>7)</sup> prouþ him fellen<sup>8)</sup> wiþ him, summe into helle, þat is a place ferrest<sup>9)</sup> fro god, þat oo where<sup>10)</sup> may be, & summe into derke eyre.

þe discipule axiþ. Whi not alle into helle?

þe maistir answerēþ. For goode men schulden<sup>11)</sup> be purged wiþ hem in wiþstondinge [*U, S. 170*] her enticementes.

### Cap. VIII.

þe discipule axiþ. Whi mow þei not turne ageyn<sup>12)</sup> bi sum helpe?

þe maistir answerēþ. For as no [*lijf did entyse*]<sup>13)</sup> hem, riht so it is skilful þat no lijf helpe hem to arisen; for bi her owne propre wille þei chosen þe [*yuel*];<sup>14)</sup> þefore is bynome hem grace of good wille.

þe discipule axiþ. Whi bouzte not crist hem azen as weel as men?

þe maistir answerēþ. Angels weren alle at oo tyme maid<sup>15)</sup> & not of oon aungel, as men ben of oon maid<sup>16)</sup> & borun. þefore if crist of an aungel schulde take aungels<sup>17)</sup> kynde, him aloone bye azen &<sup>18)</sup> oþer leve fulle vnbought; & zitt him aloone he myzte not bye azen; for he may not

<sup>1)</sup> palis U. <sup>2)</sup> and wiþ f. U. <sup>3)</sup> Für where firste he was þer as he was firste U. <sup>4)</sup> he was U. <sup>5)</sup> made U. <sup>6)</sup> of f. U. <sup>7)</sup> staat U. <sup>8)</sup> and fellen U. <sup>9)</sup> ferþist U. <sup>10)</sup> owzwher U. <sup>11)</sup> schullen U. <sup>12)</sup> azen. <sup>13)</sup> lijf did entyse steht auf einer Rasur in U, f. J, doch ist dafür Raum gelassen. <sup>14)</sup> yuel U, f. J, doch ist dafür Raum gelassen. <sup>15)</sup> made U <sup>16)</sup> made U. <sup>17)</sup> aungel U. <sup>18)</sup> and his azen f. U.

dye [*J*, fol. 4<sup>r</sup>]. & god forsoþe wil<sup>1)</sup> no þing haue for satisfaccioun but deef. & aungels moun no deef suffre; þerfore þei<sup>2)</sup> leften incurable.

þe disciple axiþ. [*U*, *S*. 171] Whi maide not god hem suche<sup>4)</sup> þat myzten not synne?

þe maistir answeriþ. For riztfulnesse, þat sum merijt of hem schulde be þat riztfully myzte be meded. & forsoþe if þei weren so maide<sup>5)</sup> þat þei myzte not synne, þei were þanne as boundun,<sup>6)</sup> & þe merijt of hem were not þat riztfully schulde be meeded. god þerfore ȝaf hem fre chois to chese wilfully þe good. if þei hadden so doon,<sup>7)</sup> riztfully in meedinge þei schulden haue vndirfonge þat þei schulden neuer haue synned.

þe disciple axiþ. so as god wiste bifore þat suche<sup>8)</sup> aungels schulde<sup>9)</sup> be dampned, whi wolde he make hem?

þe maistir answeriþ. For worschip of his werk. as a carpenter leith blak colour besides whijt or reed to make hem þe more precieuse, rizt so in cumpany of yuele men riztful men ben maide<sup>10)</sup> þe more clere.

þe disciple axiþ. Whi made not god oþer aungels in her stede?<sup>11)</sup> [*U*, *S*. 172]

þe maistir answeriþ. Oþere aungels myzte not be maid<sup>12)</sup> in her stede,<sup>13)</sup> but if þei were suche<sup>14)</sup> þat myzte not synne as þo þat<sup>15)</sup> leften stille in goodnesse, whanne<sup>16)</sup> oþer fellen.

### Cap. IX.

þe disciple axiþ. witen feendes alle þynges?

þe maistir answeriþ. Bi þat weye þat þei ben of aungels kynde, þer is moche<sup>17)</sup> science in hem; not for þan alle þinges witen þei not. & in as moche<sup>18)</sup> as her kynde is more sotil þan þe kynde of men,<sup>19)</sup> þei ben more sotil to

<sup>1)</sup> wole U. <sup>2)</sup> þei be U, be von späterer Hand. <sup>3)</sup> made U. <sup>4)</sup> sche U (suche von späterer Hand). <sup>5)</sup> made U. <sup>6)</sup> Ibounde U. <sup>7)</sup> Idoon U. <sup>8)</sup> siche U. <sup>9)</sup> Für schulde be dampned dampned schulde be U. <sup>10)</sup> made U. <sup>11)</sup> styde U. <sup>12)</sup> made U. <sup>13)</sup> stide U. <sup>14)</sup> siche U. <sup>15)</sup> þat f. U. <sup>16)</sup> when U. <sup>17)</sup> myche U. <sup>18)</sup> myche U. <sup>19)</sup> man U.

do euery<sup>1)</sup> craft þan any<sup>2)</sup> man. þinges þat ben to come  
þei witen<sup>3)</sup> not but bi weye þat<sup>4)</sup> þei gaderen witt of  
þinges þat be doon bifore & in as moche<sup>5)</sup> as god suf-  
freþ hem. forsoþe [*J, fol. 4<sup>v</sup>*] þouȝtes & wille of men woot  
no man but god & hem þat he wole schewe it to.<sup>6)</sup>  
þe disciple axiþ. mowen þei do what þei wole? [*U, S. 173*]  
þe maistir answeriþ. Good þing<sup>7)</sup> moun þei do noon ne  
haue<sup>8)</sup> wille þerto for any<sup>9)</sup> þing. to do yvel þei ben  
euer redy; not for þan þei mayn<sup>10)</sup> do no more þan is  
suffred hem to do bi þe good aungel.

### Cap. X.

þe disciple axiþ. What seist þou of good aungels?  
þe maistir answeriþ. Aftir her prouyng of goodnes þei  
weren anon conformed of god þat þei neuer schulden  
falle ne mow synne.  
þe disciple axiþ. What schap haue aungels?  
þe maistir answeriþ. Forsoþe goddis. as an ymage of wax  
is preented of a seel, so is þe liknes of god preented  
in hem.  
þe disciple axiþ. What liknes is þat?  
þe maistir answeriþ. In þat þei ben lizt & of no body  
wiþ<sup>11)</sup> al fairenes þei ben aparailed.<sup>12)</sup>  
þe disciple axiþ. witen þei<sup>13)</sup> alle þinges or mow þei doon?  
þe maistir answeriþ. Þer is no þing in kynde of þinges  
þat is hidde to hem, whiþle al þing þei biholden in  
god. & for þei [*U, S. 174*] wolen no thing but good  
þing, þei moun do what þei wolen wiþouten difficulte.

### Cap. XI.

þe disciple axiþ. May not þe cause of yuel men litle þe  
noubre of good men?  
þe maistir answeriþ. Þat þe noubre be certeynly<sup>14)</sup> ful-  
filled in heuene, man is maid<sup>15)</sup> þe tenþe partye.

<sup>1)</sup> eche U. <sup>2)</sup> ony U. <sup>3)</sup> weten U. <sup>4)</sup> þat f. U. <sup>5)</sup> myche U. <sup>6)</sup> onto U.  
<sup>7)</sup> þingis U. <sup>8)</sup> Für haue wille wille haue U. <sup>9)</sup> no U. <sup>10)</sup> mowen U.  
<sup>11)</sup> and wiþ U. <sup>12)</sup> reparelid U. <sup>13)</sup> þei f. U. <sup>14)</sup> certeyn U. <sup>15)</sup> made U.

þe disciple axiþ. Wherof is man al maid?<sup>1)</sup>

þe maistir answeriþ. Of foure elementes and þerfore he is cleped þe lasse world. he haþ of þe erþe fleisch, of<sup>2)</sup> watir blood, of þe eire breeþ, & of þe fijre<sup>3)</sup> heete.

þe disciple axiþ. What ymage [*J, fol. 57*] and what liknesse?

þe maistir answeriþ. Image in foorme, liknes in qualite eiþir quantite is take. dyuynyte sittip in trynYTE; þis ymage haþ mannes soule, þat hath memorye, bi which he kan recorde þinges passid & þinges to come; also a soule hath vndirstonding, bi which he vndirstondeþ visible þinges & unvysible; & a soule [*U, S. 175*] hath wille, bi<sup>4)</sup> which he forsakeþ yuel & cheseþ good. in god ben alle vertues & þis likness hath mannes soule; for as god may not be holden fast of mankynde, whijle he holdeþ fast alle þinges, right so &<sup>5)</sup> a soule of visible creature may not be holde fast, while sche comprehendþ alle visible þinges; heuene may not wiþstonde a good soule þat sche ne schal trete of heuenly þynges, ne helle may not wiþstonde hir to þinke on yuel<sup>6)</sup> þingis; & þis is a special<sup>7)</sup> substaunce.

þe disciple axiþ. whi of<sup>8)</sup> foule mater maide<sup>9)</sup> god man?

þe maistir answeriþ. To dispise wiþ feendes<sup>10)</sup> þat þei schulden be þe more confounded, whan man maid<sup>11)</sup> of so brotel & wrecchid mater schulde entre<sup>12)</sup> þe ioie þat þei weren cast [*U, S. 176*] out of.

## Cap. XII.

þe disciple axiþ. whi maide<sup>13)</sup> god vnskilful beestes, whan man needeþ hem<sup>14)</sup> not?

þe maistir answeriþ. god wiste bifore þat man schulde synne & aftir þat haue neede to hem.

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<sup>1)</sup> Imade U. <sup>2)</sup> of þe U. <sup>3)</sup> fier U. <sup>4)</sup> bi þe U. <sup>5)</sup> and f. U. <sup>6)</sup> helle U. <sup>7)</sup> speritual U. <sup>8)</sup> of f. U. <sup>9)</sup> made U. <sup>10)</sup> Für wiþ feendes þe fendis wiþ U. <sup>11)</sup> Für maid of so brotel & wrecchid mater so britil and wrecchid mater made of U. <sup>12)</sup> entre into U. <sup>13)</sup> made U. <sup>14)</sup> Für hem not not hem U.

þe disciple axiþ. Made god flyen<sup>1)</sup> & fleen & alle oþer foule<sup>2)</sup> þinges þat ben greuours to man?

þe maistir answeriþ. 3he forsoþe, & al to hizzyng<sup>3)</sup> of his ioye. flies & fleen & oþer suche<sup>4)</sup> ben<sup>5)</sup> maid for foule pride of man þat, whan þei styngen him, he schulde biþinke<sup>6)</sup> him weel [*J, fol. 5<sup>v</sup>*] wiþ how litil þing god may greue & dreede þe more his grete myzt, as he schewid to kyng farao. it weren no tberis & liouns þat destroyed<sup>7)</sup> al<sup>8)</sup> his ooste, but it was foule flies & gnattes þat slow hem. alle<sup>9)</sup> amptes forsoþe & attircoppes & suche<sup>10)</sup> oþer þat ben euere bisy to werke,<sup>11)</sup> þei ben maide<sup>12)</sup> to schewe man ensaumple of stodye & labour & dryue þerbi<sup>13)</sup> away ydilnesse. & þerfore<sup>14)</sup> al þing þat god maide may profite to man; in sum werke þat god maide is moche bewtee & sweete sauoure, as roses & floures; in somme is grete medecyne, as in eerbes; in somme is good foode, as in fruytes; in somme ben grete tokenes & signes, as in wormes & briddes. & þerfore alle þinges þat euere god maide ben maide for loue of man, & alle goode & noon yuele ben þerof but for synne.

### Cap. XIII.

þe disciple axiþ. where was man first maid?

þe maistir answeriþ. In ebron, where aftirwarde he deyede & was buried; & aftir þat in þe tyme of crist putt into paradijs.

þe disciple axiþ. what is þaradijs, & where is it?

þe maistir answeriþ. A myry place in þe eeste, in which trees of dyuerse kynde growen ynne for to helpe wiþ man: as firste, if a man had ete of a grape in couenable tyme, he schulde neuer haue hungrid, & of anopir tree,

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<sup>1)</sup> flies U. <sup>2)</sup> foule f. U. <sup>3)</sup> heriyng U. <sup>4)</sup> siche U. <sup>5)</sup> Für ben maid for foule pride of man for þe foul pride of man ben made U. <sup>6)</sup> biþenke U. <sup>7)</sup> distriede U. <sup>8)</sup> al f. U. <sup>9)</sup> Also U [so von späterer Hand]. <sup>10)</sup> sche U [siche von späterer Hand]. <sup>11)</sup> worken U. <sup>12)</sup> made U. <sup>13)</sup> þerbi f. U. <sup>14)</sup> Von hier an bis S. 18 fehlt der Text der Handschrift U, da sechs Blätter derselben nicht vorhanden sind.

he schulde neuer haue pirsted, & of anopir tree, he schulde neuer haue be wery, & if he hadde etun of þe tree of lijf not forbodun, he schulde neuer haue eelled, ne were sijk, ne deyed.

þe disciple axiþ. where was þe womman first maid?

þe maistir [*J, fol. 6r*] answereth. In paradise, of þe mannes syde slepyng.

þe disciple axiþ. whi so of þe man?

þe maistir answereth. For as of oo fleisch, so bi loue þei schulden be knyht to gidere wiþ oo þouzt.

þe disciple axeth. whi weren not alle men þat schulen be saued maide at oones as aungels were?

þe maistir answereth. God wolde in þat also haue his owne liknes; riht as from him came firste alle þinges, so alle men schulde come forth in proces of tyme fro þe firste man & womman.

þe disciple axiþ. whi maide not god hem suche as myzte not synne?

þe maistir answereth. For þe more merijt. if þei, whan þei weren tempted, hadden not consented, anoon þei hadden be confermed þat þei ne noon þat hadde come of hem schulde neuer haue mow synned. þerfore god wolde þat þei schulde haue chosun þe goode, & þanne freely þei schulden haue vndirfonge her meede.

#### Cap. XIV.

þe disciple axiþ. what wise schulde womman haue borun her childe?

þe maistir answereth. wiþouten ony peyne.

þe disciple axiþ. schulde þe childe haue be as feeble & specheles as it is now?

þe maistir answereth. Anoon as it hadde be borun, it schulde haue goon & spokun wiþoute lore; & ageyn alle defautes þei schulde haue eten of þe trees of paradijs for good medecyne, & at certeyn tyme of goddis ordynance eten of þe tree of lijf, & euere aftir haue lyued wiþouten semyng of eelde.

þe disciple axep. How longe schulde þei haue be in paradijs?  
þe maistir answereþ. til þe noumbre of aungels hadde be  
fulfilled þat fel out of [*J*, fol. 6<sup>v</sup>] heuene, & þat noumbre  
chosun þat was to fulfille, if aungels hadden not falle.

þe disciple axiþ. syen þei god in paradijs?

þe maistir answereþ. bi a schap taken, as abraham, moyses,  
& opere profetes.

þe disciple axiþ. whi disseyuede þe feende hem?

þe maister answereþ. For enuye þat he hadde to man,  
þat schulde be brought to þat worschip þat him silf same  
fro for pride.

þe disciple axiþ. whi suffride god man to be tempted, while  
he wiste bfore þat man schulde be ouercomen?

þe maister answeriþ. god wiste bfore how manye goode  
þinges schulde come of his synne.

þe disciple axiþ. spak þe addre?

þe maistir answeriþ. Þe feend spak bi þe addre, as he  
doiþ to day bi a woode man, & bi þe same wise as an  
aungel spak bi an asse, þouȝ neiþir addre ne asse wiste  
what wordes þei sowneden.

þe disciple axiþ. was þer kunning of good & yuel in þe  
appil?

þe maistir answereþ. not in þe appil, but in þe trespasse.  
bfore þe synne wiste man boþe good & yuel, good bi  
experience, & yuel bi science.

þe disciple axiþ. schulde yuel men haue be borun in  
paradise?

þe maistir answereþ. nay, but goode men oonly.

þe disciple axiþ. whi ben yuel men borun now?

þe maistir answereþ. þat goode mennes merijt schulde  
moost rise bi hem.

### Cap. XV.

þe disciple axiþ. How longe weren þei in paradise?

þe maistir answereþ. seuene houres.

þe disciple axiþ. whi no lenger tyme?

þe maistir answerēþ. for anoon as þe womman was maid,  
soone aftir sche was pryued fro þe grete lordschip þat  
sche hadde to breke goddes heestis, & leide deep bifore  
hir husbonde, þat was dampned for to moche [*J, fol. 7<sup>r</sup>*]  
loue schewynge to hir & to litil to god.

þe disciple axiþ. what was cherubyn or þe fyry swerde?  
þe maistir answerēþ. þe swerde was þe wal of fire þat  
closide al paradijs aftir adams synne.

þe disciple axiþ. whidir wente adam þo?

þe maistir answerēþ. Into ebron he turnyde ageyn; þere  
he was maide & gate sones. & whanne caym hadde  
slayn abel, bi an hundrid zeer wolde he not dele wiþ  
eue. & for as moche as crist wolde not be borun of þe  
cursed seed of caym, adam was comaunded bi an aungel  
to gete mo children of eue. & also y wole þat þou wite  
pat fro þe deep of adam into þe tyme of noe neuer reyn-  
ede, ne reynebowe was seen, ne men eeten no fleisch  
ne drunken no wyne, but euermore was esy wedir, as  
it [*hadde*]<sup>1)</sup> be bitwixe somer & wynter, & grete plentee  
was of alle þinges, whiche aftirwarde weren destroyed  
for mannes synne.

þe disciple axiþ. what synnyde man þus wraþfully to be  
dryuun out of paradijs?

þe maistir answerēþ. for he ȝaue more feiþ to wordes of  
a creature þan to wordes of þe creatour, & so brekyng  
his heestes & in couetise to be þerwiþ god eete of þe  
forbodun tree.

þe disciple axiþ. was it so grete a trespas to ete of þat  
tree?

þe maistir answeriþ. so grete perel it was þat it myȝt  
not be bouȝt wiþ al þe world.

þe disciple saith. good maistir, preue þat!

þe maistir answeriþ. semeþ it not to þee riztful þat crea-  
ture schulde obeye to his creatoure.

þe disciple seiþ. no þing more riztful.

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<sup>1)</sup> hadde Randbemerkung J.



þe maistir answerēþ. þanne sueþ þis þat þe wille of þe creatour is more þan al þe world?

þe disciple saith. 3he forsoþe.

þe maistir answeriþ. þanne if [*J, fol. 7<sup>v</sup>*] þou stooðe bifore god & anopir creature þat schulde seie to þee: biholde behynde þee, or al þe world schal spille, & god seiþ to þee þus: y wole not þat þou biholde behynde þee, schuldist þou forsake goddis wille, þat is creatour of alle þinges & ioie of aungels, for to saue þis passyng world?

þe disciple saith. nay forsoþe.

þe maistir answerēþ. þus dide adam, þat stood bifore god, biholding þe deuel behynde him, & he dide more synne þan if he had spilled al þis world.

þe disciple axiþ. In what wise telle me more?

þe maistir answerēþ. for alle deedly synnes were doon in þis oon pride, in þat he wolde be as hize as god; in unobedience, whanne he brak goddis comaundement, & þerfore alle þinges þat weren first maid obedient to him weren anon aftir turned fro him in foule couetise, þat is avarice, whanne he coueitide to haue more þan god had gouun him & more þan needide to him; in goostly spousebreche & fornicacioun, whanne he consentide to þe feend so liztly to 3yue him his soule, þat was first spoused to god for þe grete liknes þat god made his soule lijk him silf; in homycide, whanne him silf & al mankynde he slow to deef boþe of body & soule, þere god hadde graunted him & al mankynde lijf wiþ-ouen eende & neuer to haue be deedly.

þe disciple axiþ. was he no þing excusable for þe feendes disseite?

þe maistir answerēþ. he was not þe lesse gilty þerfore; for what man biddiþ his seruaunt do a werke þat he may weel do, & þerto scheweþ him a deepe dyke, & warneþ him, who so falleþ þerynne may not [*J, fol. 8<sup>r</sup>*] arise, & þis seruaunt dispiseþ his maistres wordes, &

wilfully goeþ & falleþ into þe dyke, & his maistres worke  
al vndo, is not þis seruaunt gilty?

þe disciple seiþ. 3his forsoþe, of double gilte; oon is þat  
he dispiseþ his maistris wordes & heelde hem false,  
anoþir is þat his werke is cleene vndoon þoru3 his defaute.

þe maistir answereth. ri3t þus dide adam; he dispiside  
goddis wordis in þat he heelde hem false & into þe dyke  
of deeþ he felle.

### Cap. XVI.

þe disciple axiþ. In what maner wise bihouyde him make  
amendes for his trespas?

þe maistir answereth. þe worschip þat he took fro good  
he moste 3elde it ageyn & for þe synne þat he dide  
make satisfaccion. it is greete ri3t þat he þat takeþ  
wrongfully anoþir mannes þing fro him þat he make  
restitucioun of þat þing & also make satisfaccioun for  
þe iniurie.

þe disciple axiþ. In what wise schulde he make satisfaccioun?

þe maistir answereth. for as moche as he dide more synne  
þan al þe world was worth, sum þing more worth þan  
þe world is he moste paye to god.

þe disciple saith. neuer neiþir herof in ony wise myzte  
he do.

þe maistir answereth. þefore he bilefte stille in deeþ.

þe disciple axiþ. siþ man wolde haue payed to god & had  
no myzt þerto, whi wolde god, þat is al merciful, haue  
for3oue it him or ellis take him into ioye suche as he  
was ynne?

þe maistir answereth. If god schulde haue lefte his owne  
honour, bi cause he myzte not haue had it, he hadde  
be vnmyzty, or if he hadde take him up to his ioye a  
synful man vnponyschid, vnri3tful he hadde ben to haue  
brouzt any vnordynat þing into heuene; but in þe kyng-  
dome of heuene is noon vnordynat [*J, fol. 8<sup>v</sup>*] þing. þanne  
folowiþ it þat synful man most be ponyschid.

þe disciple axiþ. How is it now þat man is holpen?  
þe maistir answeriþ. For as moche as man bi himsilf fille  
not, but algate bi tysynge of anopir, it was worpi so,  
as bi him self he myzte not & wolde, þat bi anopir he  
schulde be holpun & arise up.

### Cap. XVII.

þe disciple axiþ. whi sent not god aungel to bere his gilt?  
þe maistir answeriþ. If an aungel had bouzt man agayn,  
þan moste man haue be his sernaunt. an aungel in his  
kynde hadde be vnmyzty þerto; & if it hadde be man  
aloone, he hadde be of lesse myzt.

þe disciple axiþ. whi made not god anopir man of erþe to  
haue sente him to bye ageyn þat was loste?

þe maistir answeriþ. If a newe man god had made & sente,  
þanne to þe kynde of adam þe redempcioun had not  
longed; & needes of his kynde moste he be þat for man  
schulde make satisfaccioun.

þe disciple axiþ. whi sente not god a patriarke or a profete?

þe maistir answeriþ. Patriarkes & profetes were conseued  
in synne & borun also; & þefore þei myzten not bye  
mankynde.

þe disciple axiþ. good maister, declare me þe cause!

þe maistir answeriþ. Forsope an aungel schulde not bye  
mannes gilte, & man aloone myzte not make satisfaccioun,  
goddess sone of heuene, bi whom al þing may be doon,  
he came doun in goddis kynde & toke ful mankynde,  
& so in two kyndes is maide oo persooone. & in þat þat  
he was [U, S. 177] god,<sup>1)</sup> he ouercome þe feende, rizt  
as þe feende hadde firste ouercome man, & to alle þat  
were firste predestinate to heuene he openyde heuene &  
euenede hem to aungels. & þis myzte god do, bi cause  
he bicame man; & eche opir maner doyng to [J, fol. 9r]  
aqwite wiþ mannes gilt hadde be vncouenable.

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<sup>1)</sup> Hier beginnt wieder der Text U.

**Cap. XVIII.**

þe disciple axiþ. gloriouse maister, seye me zitt, whi þe sone of good took fleisch & blood, & was bore, & not þe fadir ne þe<sup>1)</sup> hooly goost?

þe maistir answeriþ. If<sup>2)</sup> þe fadir or þe hooly goost had be borun, two sones schulde haue<sup>3)</sup> ben accounted in þe trynnyte: oo sone of þe virgyne, anopir sone of god. & zitt anopir cause is þer: alle wise dedis ben bi<sup>4)</sup> þe sone, & þefore redempcioun is do bi him.

þe disciple axiþ. whi wolde [*U, S. 178*] he be borun of þe virgyne?

þe maistir answeriþ. foure maner<sup>5)</sup> wises god hath maide<sup>6)</sup> man. oo maner is wiþoute fadir & modir, as he made adam of erþe; þe secunde maner of man aloone, as he made eue; þe þridde<sup>7)</sup> maner as of man & womman, as<sup>8)</sup> þe comun usage in .þe world, þe<sup>9)</sup> fourþe maner wise is of a womman þat was cleene virgyne bifore birþe & aftir, as crist was borun; for as deep came<sup>10)</sup> first into þis world bi a womman þat was a virgyne, þat hiȝte eue & spillide al þe<sup>11)</sup> world, riȝt so bi a virgyne, þat hiȝte marie, lijf is comun in to þis world, þat schal exclude deep for euermore.

þe disciple axiþ. whi boode he so longe & came no<sup>12)</sup> rapir bifore noe<sup>13)</sup> [*U, S. 179*] flood or ellis soone aftir þat?

þe maistir answeriþ. In þe moost pesible tyme & fulnes of tyme of þis world he came for<sup>14)</sup> anentis þe noumbre of men. his comyng was at regard at<sup>15)</sup> bigynnyng of þe world.

**Cap. XIX.**

þe disciple axiþ. How myȝte he be borun of a womman wiþoute synne?

<sup>1)</sup> þe f. U. <sup>2)</sup> ȝif. U. <sup>3)</sup> haue f. U. <sup>4)</sup> bi f. U. <sup>5)</sup> maner of U. <sup>6)</sup> made U. <sup>7)</sup> þrede U. <sup>8)</sup> as bis world f. U. <sup>9)</sup> Für þe fourþe maner wise is of a womman þe fourþe maner of woman alone U [Randbemerkung von späterer Hand]. <sup>10)</sup> Für came first firste cam U. <sup>11)</sup> þis U. <sup>12)</sup> not U. <sup>13)</sup> noes U. <sup>14)</sup> for as U. <sup>15)</sup> at þe U.

þe maistir answeriþ. god bi oolde tyme made a drye zerde  
bere a floure wiþouten ony humour, rizt so wiþoute  
synne or mannes deede he made a virgyne bere ihū crist  
oure sauýour.

þe disciple axiþ. [*J, fol. 9<sup>v</sup>*] whanne he was borun a<sup>1)</sup> zonge  
childe, wiste he ony þing more þan oþer<sup>2)</sup> children?

þe maistir answeriþ. 3e, alle [*U, S. 180*] þinges as verry  
god, in whom was hid al tresoure<sup>3)</sup> of wijsdom & of  
science [*Col. II, 3*].

þe disciple axiþ. mizte he go & speke, as soone as he was  
borun?

þe maistir answeriþ. vnmyzti was he not þerto, but for  
to be lijk<sup>4)</sup> mankynde, he schewed lijk oþer children,  
as he had be vnmyzty.

þe disciple axiþ. bifille<sup>5)</sup> manye merueyles<sup>6)</sup> in his birþe?<sup>7)</sup>

þe maistir answeriþ. 3e forsope, manye oon: firste a brizte  
sterre schoon out in þe eyre in tokene þat<sup>8)</sup> þe<sup>9)</sup> seynt  
of alle seintes was comun, which sterre ladde<sup>10)</sup> þe<sup>11)</sup>  
þre kynges to his birþe fro asie,<sup>12)</sup> affrik, & ethiope,  
thre þe greteste partis<sup>13)</sup> of þis world. also anopir, a  
goldun sercle apperide aboute þe sunne in tokene [*U, S. 181*]  
þat þe sunne of riztfulnes was comun to 3yue<sup>14)</sup> lizt  
to alle þat saten in derknesse & myscheef of deef.  
Also a welle of oyle braste out of þe erþe in tokene  
þat þe welle of mercy & of grace schulde anoynte alle  
sijke<sup>15)</sup> þat cryede to þe childe or to his modir þat was  
ful of grace. also grete pees was in þis worlde þo in  
tokene þat þe verry pees apperide here in erþe.

### Cap. XX.

þe disciple axiþ. so as in him was fulnes of godhede bodily  
& not nedid of more grace þan he hadde, wherto wolde  
he be baptised?

<sup>1)</sup> a. f. U. <sup>2)</sup> oþer zonge U. <sup>3)</sup> tresoures U. <sup>4)</sup> lijk bis schewed  
f. U. <sup>5)</sup> master, bifel U. <sup>6)</sup> meruels U. <sup>7)</sup> berþe U. <sup>8)</sup> þat f. U. <sup>9)</sup> a U.  
<sup>10)</sup> ledde U. <sup>11)</sup> þe f. U. <sup>12)</sup> asie and U. <sup>13)</sup> astronomeris [sic!] U. <sup>14)</sup> 3eue U.  
<sup>15)</sup> seke U.

**þe** maistir answeriþ. For he wolde schewe to us þat us needeþ blessid watris to oure baptyme.

**þe** disciple axiþ. [*U, S. 182*] whi in watir was he baptised?

**þe** maistir answeriþ. watir is contrarye to fyre.<sup>1)</sup> & what is synne but fyre,<sup>2)</sup> as in a mannes soule is ofte hote wrapþe in fleisch,<sup>3)</sup> is foule & hote luste? & for þis fijre<sup>4)</sup> schulde be qwenched<sup>5)</sup> in watir, he is baptised [*J, fol. 10<sup>r</sup>*].

### Cap. XXI.

**þe** disciple axiþ. was he peyneful & deedly?

**þe** maistir answeriþ. peyneful & deedly to be is peyne for synne, but he wiþoute synne came & lyuyde wiþoute synne; þerfor aftir his owne kynde he was unpayneful & vndeedly, but aftir his owne manhede he wolde for oure loue be boþe peyneful & deedly. [*U, S. 183*]

**þe** disciple axiþ. whi is<sup>6)</sup> he deed?

**þe** maistir answeriþ. For þe obedience þat men<sup>7)</sup> auzte to god, as it is writun: he<sup>8)</sup> is maide obedient til to þe deep [*Philipp. II, 8*].

**þe** disciple axiþ. axed<sup>9)</sup> þe fadir of him deep?

**þe** maistir answeriþ. Nay forsoþe, but he suffride iewes to sle him wrongfully.<sup>10)</sup> & to such<sup>11)</sup> obedience was man-kynde in dette to god, & obedience of eche resonable creature he wolde zitt haue þat he schulde be obedient to deep of vices.

**þe** disciple axiþ. what good fadir is þat þat hath but oo<sup>12)</sup> sone aloone, & wole se him slayn, & he may lette it?<sup>13)</sup>

**þe** maistir answeriþ. whan god say his noble sone so worþi [*U, S. 184*] a werke to wille, to fizte wiþ a tiraunte & bynyme him his prisoneres þat he heelde wiþ wronge, he suffride him to dye to haue victorie of þat tiraunte.

<sup>1)</sup> fier U. <sup>2)</sup> fier U. <sup>3)</sup> fliesche U. <sup>4)</sup> fier U. <sup>5)</sup> queynt U. <sup>6)</sup> Für is he wolde he be auf einer Rasur U. <sup>7)</sup> man U. <sup>8)</sup> he is maide obedient til to þe deep rot unterstrichen J, f. U, dafür factus est obediens usque ad mortem. <sup>9)</sup> axed bis deep f. U. <sup>10)</sup> wrongli U. <sup>11)</sup> sche U [für siche]. <sup>12)</sup> one U. <sup>13)</sup> him U.

þe disciple axiþ. how was þis<sup>1)</sup> goddis riztfulnesse þat he  
þe beste þing þat myzte be 3af for a schrewe?

þe maistir answeriþ. For þe worste þing þat myzt be  
disseyuede a meeke man, it was riztful þat þe beste  
man þat myzte be schulde ouercome þe worste þing &  
restore þat meke man to his firste fredom. & in þis  
maner god hath schewed his loue to þe world, & so it  
is writun: þat<sup>2)</sup> þe seruaunt þou schuldest azen bye,  
þou hast bitake þi sone [*Exultet, Praecon. paschale*].

þe disciple axiþ. whi wolde he dyen on þe tree?

þe maistir answeriþ. For on [*U, S. 185*] a tree was first  
man ouercome, & þerfore þilke [*J, fol. 10<sup>v</sup>*] euermore on  
a tree schulde be ouercome azenwarde.

### Cap. XXII.

þe disciple axiþ. whidir<sup>3)</sup> wente þe soule of crist anoon  
aftir þe<sup>4)</sup> deef?

þe maistir answeriþ. Into heuenly paradijs, as he seide  
firste to þe þeef: to day þou schalt be wiþ me in para-  
dijs [*Luc. XXIII, 43*].

þe disciple axiþ. whanne liztide he doun into helle?

þe maistir answeriþ. aboute mydnyzt, whanne he roos on  
þe morewe.

### Cap. XXIII.

þe disciple axiþ. whi roos he not fro deef to lijf anoon  
aftir<sup>5)</sup> his deef?

þe maistir answeriþ. þat iewes schulde not seye he dyede  
not, but was in turmente of deef. & if he a longe tyme  
aftir had not risun, þe world wolde<sup>6)</sup> haue douted weþir  
it hadde be he. [*U, S. 186*]

þe disciple axiþ. where dwellide he fourty dayes aftir his  
resureccioun, or he steize up to heuene?

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<sup>1)</sup> þe U. <sup>2)</sup> þat bis sone rot unterstrichen in J, f. U, dafür vt seruum  
redimeres, filium tradidisti. <sup>3)</sup> wheder U. <sup>4)</sup> þe U [von späterer Hand].  
<sup>5)</sup> after deþ U. <sup>6)</sup> wolde f. U.

þe maistir answeriþ. In erþely<sup>1)</sup> paradijs, as it is moost trowed, wiþ<sup>2)</sup> hely & ennok & wiþ hem þat wiþ him arisen up.

þe disciple axiþ. what maner schap say him his disciples? þe maistir answeriþ. as þei were woned to do.

#### Cap. XXIV.

þe disciple axiþ. Apperide he cloped?

þe maistir answeriþ. he took clopes of þe eire, & whanne he steiz to heuene, þei vanyschiden away; for him neded noon of hem.

þe disciple axiþ. how ofte apperide he?

þe maistir answeriþ. twelue tymes.<sup>3)</sup> þe<sup>4)</sup> firste day eizte tymes. .i.<sup>5)</sup> firste to ioseph of armathye in þe prisoun þat he was put ynne for þe kyndenes þat he [U, S. 187] had biryed him & was for him in prisoun, as þe book of nycodemede declareþ. .ij. Aftir<sup>6)</sup> he apperide to his owne modir, þat was euer wepinge & ful of sorewe. .iiij. þe þridde tyme to marie maudeleyne.<sup>7)</sup> .iiij. þe<sup>8)</sup> fourþe tyme<sup>9)</sup> to two wymmen þat turneden fro þe sepulcre. .v. þe fifþe tyme to James, which hadde auouwed neuer to<sup>10)</sup> ete mete eche oþer day, til he saye him rise<sup>11)</sup> fro deep [J, fol. 11<sup>r</sup>] to lyue. .vj. þe sixte tyme to petir, as luke<sup>12)</sup> witnessiþ, which dwellide euer stille in moche<sup>13)</sup> weepyng. .vij. þe seuene tyme in þe weye towarde emaws to two of his disciples. .viij. þe eizteþe tyme in þe euentide at þe soper in þe castel of emaws in brekyng of breed. .ix. Also in þe [U, S. 188] nyneþe day, whanne thomas gropide<sup>14)</sup> his woundes. .x. þe tenþe tyme at þe see of tiberiadis.<sup>15)</sup> .xj. þe enleuenþe tyme in þe mounteyn<sup>16)</sup> of galilee. .xij. þe twelfþe tyme, whanne he stize<sup>17)</sup> up to heuene.

<sup>1)</sup> Für erþely paradijs paradijs terestre U. <sup>2)</sup> wiþ bis ennok f. U. <sup>3)</sup> siþis U. <sup>4)</sup> on þe U. <sup>5)</sup> Die Zahlen stehen in J am Rande. <sup>6)</sup> afterward U. <sup>7)</sup> maudelen U. <sup>8)</sup> in þe U [þe von späterer Hand]. <sup>9)</sup> tyme f. U. <sup>10)</sup> to haue U. <sup>11)</sup> arise U. <sup>12)</sup> luyk U. <sup>13)</sup> myche U. <sup>14)</sup> grapid U. <sup>15)</sup> tiberias U. <sup>16)</sup> mount U. <sup>17)</sup> stei U.



Cap. XXV.

þe disciple axiþ. what maner fourme stize<sup>1)</sup> he up?

þe maistir answeriþ. Al to þe<sup>2)</sup> cloudes in þe same fourme  
þat he was bifore his passioun, & whane þe cloudes  
hadden take him up, he was wiþ aungels in þe briztnesse  
þat þe þre aposteles hadde seen him bifore in þe moun-  
teyn<sup>3)</sup> of thabor.

þe disciple axiþ. whi steize he not up anoon as he roos  
fro deep to lijf?

þe maistir answeriþ. For alle his disciples<sup>4)</sup> schulden be  
ful of good bileue, whilis þei knewen him wiþ twelue  
aperinges & oþer,<sup>5)</sup> while<sup>6)</sup> he eete & [U, S. 189] dranke  
wiþ hem.

þe disciple axiþ. what is þis to seie: crist sittip on þe rizt  
side of þe fadir?

þe maistir answeriþ. Manheed to reste in þe ioye of þe  
godhede.

þe disciple axiþ. In what wise preieþ he for us to þe fadir?  
þe maistir answeriþ. In schewynge euermore his passioun.

Cap. XXVI.

þe disciple axiþ. Haþ crist now ful ioye in heuene?

þe maistir answeriþ. In<sup>7)</sup> sum wise he hath, & in sum  
wise he haþ not. as to his owne persooone, he haþ ful  
ioye, & as to his body, þat is hooly chirche, he haþ  
not zitt; for zitt vndir his feete ben not alle þinges soget.  
of iewes forsoþe he is zitt al day blasfemed, of heþene  
men litil maid<sup>8)</sup> of or nouzt, of eretikes foule gnawun,<sup>9)</sup>  
& of synful cristun [J, fol. 11<sup>v</sup>] men, þat lyuen<sup>10)</sup> [U, S. 190]  
al<sup>11)</sup> aftir þe fleisch, foul asteynte of her synne so þat  
of<sup>12)</sup> alle his membres, but it be þe fewer, harde he  
suffreþ.<sup>13)</sup> & whanne he haþ maid<sup>14)</sup> an<sup>15)</sup> eende of þis,  
he schal haue ful ioye.

<sup>1)</sup> steie U. <sup>2)</sup> þe f. U. <sup>3)</sup> mount U. <sup>4)</sup> disciples f. U. <sup>5)</sup> eiper U.  
<sup>6)</sup> whiles U. <sup>7)</sup> In bis and f. U. <sup>8)</sup> mad U. <sup>9)</sup> Ignawe U. <sup>10)</sup> leuen U.  
<sup>11)</sup> al f. U. <sup>12)</sup> of f. U. <sup>13)</sup> þoliþ U. <sup>14)</sup> made U. <sup>15)</sup> an f. U.

Cap. XXVII.

**þe** disciple axiþ. How is hooly chirche goddis body & hooly men his lymes?

**þe** maistir answereth. Riht as mannes body is vnder his heed, gouerned bi wit, so is hooly chirche, þat is to seie, gadering of trewe men þat louen god, body & lymes vnder crist, gouerned bi vertu of him þat is heed of<sup>1)</sup> hooly chirche. & for<sup>2)</sup> þe lymes schulden neuer forsake her heed, crist of his greete curtesie lefte here amonge us his owne body sacramentaly to strengþe wiþ his lymes, to resseyue in foorme of breed, [*U, S. 191*] if þei worshipfully redyen<sup>3)</sup> hem þerto. & þanne ben þei goddis temple, whann cristis body is in hem & þei in him bi good vnyte of loue þat þei haue to him.

Cap. XXVIII.

**þe** disciple axiþ. so as likness of breed & wyne leueþ stille in þis sacrament, how may it be þat it is fleisch & blood?

**þe** maistir answeriþ. If þou size in liknesse of fleisch & blood þat blessed sacrament, þou schuldest loþen & abhorren<sup>4)</sup> it to resseyue it into þi mounþ. & þerfore þe likness of brede & wyne leueþ stille for þi<sup>5)</sup> more merijte, þat wolt bileeue bi goostly vnderstondinge þat it is oper þing þan þou seest, & wiþ þat bileeue so turneþ to þee<sup>6)</sup> beste heele of soule þat may be. for as bodily mete of þe eter turneþ [*U, S. 192*] into fleisch & blood, & þe vertu þerof kepiþ þe lijf þat he haþ in þis world, so euery trewe man wiþ etynge of þis precieuse mete. þe vertu þerof ȝyueþ strengthe into mannes soule & makeþ him to come to lijf wiþouten eende; for as a man his heere crucified wiþ crist in forsakinge of alle foule lustes of his fleisch for cristis<sup>7)</sup> loue & þerto [*J, fol. 12<sup>r</sup>*] ooneþ his soule wiþ crist wiþ<sup>8)</sup> cleer conciense to resseyue þis<sup>9)</sup>

<sup>1)</sup> of al U. <sup>2)</sup> fro U. <sup>3)</sup> greiþiþ U. <sup>4)</sup> wlaten U. <sup>5)</sup> þe U. <sup>6)</sup> þi U.  
<sup>7)</sup> cristi U. <sup>8)</sup> wiþ f. U. <sup>9)</sup> þe U.

sacrament in memorie of his passioun, as him silf biddiþ,  
for þat same good wille crist wole oonen his blissed body  
to þat soule to lyue wiþ him wiþouten eende.

**Cap. XXIX.**

þe disciple axiþ. what seiste þou of vncleene preestis þat  
presumen to make þis sacrament & disposen hem to noon  
oper labour bodily ne goostly, but eche day synge her  
masse<sup>1)</sup> for<sup>2)</sup> her salarie, & þus resseyuen it eche day  
vnworthily, as me semeþ.

þe maistir answeriþ. What preest he euer be þat lyueþ  
in vnclennesse, as in leccherye, gloteny, or foule pryde,  
& leuen þe labour þat crist hem bad, þat is for to preche,  
vndirnyme þe puple of her defautes, or ellis to schewe  
hem good ensauple of trewe lyuyng in kepyng of  
goddis hestes, y seie þese ben boþe traytours to crist  
& his crucifiers.

þe disciple axiþ. good maistir, preue þis in more declaringe!

þe maistir answeriþ. Pere preestes schulde synge her  
masses oonly in remembraunce of cristis bittir passioun,  
as he bad, & not couenaunte ony bodily salarie þerfore,  
& folewe truly þe aposteles & crist in pouert & meeke-  
nesse, & euer be redy wiþ cleer doctryne of crist & of  
alle hooly doctores to vndirnyme þe synnes þat þe puple  
al day fallen ynne, & doon herof al þe contrarie, þat  
is to seie, sellen alle þe sacramentes þat schulden freely  
be 3ouun, as crist comaundeþ, no masse syngeþ but for  
lucre & hope of grete anaunsementes of lordes or ladies,  
þat þei wolen preesse to serue hem bifore oper, & leueþ  
to preche good lore wiþ mouþ or bi good ensauple  
3yuyng & al to cacche esy lijf for her fleisch. what  
may me say of suche vncleene preestis but crucifiers of  
ihū crist [*J, fol. 12<sup>v</sup>*] & verry disciplis of antecrist?

þe diciple axiþ. may þe puple bere ony gilt bi hem?

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<sup>1)</sup> messe U. <sup>2)</sup> Von hier an bis S. 29 fehlt wieder der Text der  
Handschrift U, da drei Blätter derselben herausgeschnitten sind.

þe maistir answeriþ. It is writun: whanne<sup>1)</sup> þe blynde ledeþ þe blynde, þei fallen boþe in þe dicke. þe lerid puple, as grete lordes fallen to be leerid & alle oþer þat haue grete riches of þe world, þat schulden knowe hooly writt & chastise suche preestis boþe hiȝe & lowe aftir goddis ordynaunce & power to hem ȝouun, & wolen not for foule slouþe of hem silf, y noot wheþir schal haue þe harder dampnacioun.

Cap. XXX.

þe disciple axiþ. entreþ goddis body þat is maid sacramently into þe bodies of suche polluted preestes wiþ symonye & also into oþer tirauntes bodies of þis world þat haue lettrure more þan oþer lewde puple & wole not amende hem?

þe maistir answeriþ. Nay forsoþe. no þing entreþ but sauour of breed aloone, which turneþ to hem to schenful doome. & goddis bodi wiþ aungels, þat ben inuisible, is borun up to heuene, & a blak þing lijk a blak seel, þe feend, þat is also inuisible, is caste in to her body, as witnesseth seint ciprian, þat say such a sizt at an yuel preestes masse, which sizt haue ofte parfijte louers or ellis children in cleene innocense.

þe disciple axiþ. Resseyuede not Judas þis sacrament as ferforth as petir?

þe maistir answeriþ. No forsoþe. petir louyde crist & resseyuede in sauour of breed þe vertu of crist, þat was grace of sanacioun, & iudas hatide crist & resseyuede in sauour of breed his dampnacioun, & þe vertu of þe sacrament lefte in crist stille, while þe feende entride into Judas.

Cap. XXXI.

þe disciple axiþ. Is it not for to obeissche & reuerence preestes for her ordres?

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<sup>1)</sup> whanne bis dicke rot unterstrichen in J.

þe maistir answeriþ. þat is aftir þat þou knowist hem.  
whi [*J, fol. 13ʳ*] le þou knowist noon yuel of hem, be  
þei hiȝe or lowe, obeissche to hem & do reuerence in  
worschip of crist! & whom þou knowist for yuel, drawe  
hem not to þee ne come þere he is! for god seiþ bi þe  
prophete þat he wole curse to her blessynges & blesse  
to her cursynges.

þe disciple axiþ. Mowe þei bynde & unbynde?

þe maistir answereth. If þei ben not in opyn doome de-  
partid from hooly chirche, þei hem silf ben soore bounden,  
þei moun vnbynde & bynde, þat is to seiȝe, crist doiþ  
for hem þat werke, & if þei ben wiþ doome barred &  
excludid fro þe chirche, þei ben to dispise, as eunuchis  
weren. As longe as iudas was wiþ þe apostelis & sche-  
wide him as a freend, riȝt as oþer aposteles heliden &  
baptisiden, so dide he, & whanne he was departed, he  
was an open enemye. riȝt so it is of yuel preestis now.  
whilis þei ben not departid by opyn doom, þe sacra-  
mentes moun be vsed in helpe of þe puple þat haue no  
knowing of her yuel, þouȝ it be dampnacioun of hem  
silf. & whanne þei ben sclaudrouse & viciouse, þe hedes  
of þe chirche schulden chastise hem, and whanne þei  
doen not, lordes haue power of god to chastise or chace  
suche preestis as wolues fro scheep & prisoun hem for  
her uicis, til þei weren, as þei ouȝten to be þat no  
ruyne of þe puple falle bi cause of hem.

*[Die folgenden 11 Fragen und Antworten, ebenso die 13.,  
sind ohne jede Anlehnung an die lateinische Vorlage einge-  
schoben.]*

þe disciple axiþ. and whi schulde not oþer men be chastised  
þat ben opynly false to god & to her euencristen, as  
false lawiers, & false iurours, & false tirauntes, false  
spousebrekers, false bachiters, & lyers, þat ofte vnwor-  
þily ben houseled & noon amending han in her lijf?

þe maistir answeriþ. þe hede preestis of þe chirche schulde  
chastise suche wiþ trewe officeres and [*J, fol. 13<sup>v</sup>*] par-  
fijte lyuers ordeyned þerfore & alle rebel azens her  
chastisement delyuere up to kynges prisonement as for  
goddis enemyes.

þe disciple axiþ. me þinkeþ þat so it were beste, but whi  
is it not so?

þe maistir answeriþ. þe hedes of hooly chirche ne her  
officeres neiþir ben cleer fro viciouse lyuyng, & þerfore  
al þe puple boþe gentiles & comunz moun seie to hem:  
blynde leches, heeleþ first zoure silf!

þe disciple axiþ. Alas, who myzte beste amende þis?

þe maistir answereth. þe emperour of rome wiþ helpe of  
oþer cristen kynges myzten redresse þis bi power þat  
god haþ zouun hem, as hooly writt & doctours witnessen  
in many a place; for chyualrie is sworun to mayntene  
hooly chirche & make hedes & vndirofficeres of hooly  
chirche to rule riztfully þe cristen puple wiþ due pre-  
ching & good ensaumple 3yuyng of hooly lijf, as dide  
þe hedes of hooly chirche, þat [*U, S. 193*] was<sup>1)</sup> ihū  
crist & his apostelis.

þe disciple axiþ. what lettith now men þat schulden be  
hedes & officeres of hooly chirche to do her due office?

þe maistir answeriþ. grete possessiouns of temperaltees,  
þat weren firste graunted in helpe of hooly chirche to  
susteyne wiþ þe pore þat may no þing laboren, ben now  
cauzt to hem silf in feelynge of so grete welþe þat þei  
fallen in to grete pride þat þei knowen not hem silf ne  
þe lore of pouerte þat crist hem tauzte.

þe disciple axiþ. Allas, who myzte beste amende þis?

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<sup>1)</sup> Hier beginnt wieder der Text der Handschrift U.

þe maistir answeriþ. I woot no þing þat myzte amende  
þis but god him self; for þe neer [þe]<sup>1)</sup> eende of þe  
world, schal antecrist haue gretter & gretter clerkes &  
riccher & riccher clerkes, lordes, peeres to his disciples  
to be strong y nouȝ to [U, S. 194] mayntene al þis  
errour.

þe disciple axiþ. schal antecrist haue [J, fol. 14<sup>r</sup>] manye  
discyplis, eer<sup>2)</sup> he be born?

þe maistir answeriþ. ȝe, manye hundrid þousand & euer-  
more þe grettest clerkes firste.

þe disciple axiþ. whanne bigynnen þei to rise firste?

þe maistir answeriþ. whanne prelates of hooly chirche<sup>3)</sup>  
ben so weel dowid<sup>4)</sup> wiþ possessioun þat þei ben lordes,  
peeres of þis world. þanne schulen þei wrappe wiþ alle  
hem þat prechen of crist<sup>5)</sup> pouerte & namely wiþ hem<sup>6)</sup>  
þat moost dispisen þis world.

þe disciple axiþ. what schal antecrist, þat is hede of so  
grete noumbre of<sup>7)</sup> discyplis doen, whanne he comeþ  
firste a place?

þe maistir answeriþ. conferme bi myraclis schewing al þat  
his [U, S. 195] discyplis haue prechid bifore aȝen<sup>8)</sup> cristis  
lore þat is weel prechid.

þe disciple axiþ. schulen clerkes haastily falle to him?<sup>9)</sup>

þe maistir answeriþ. moche<sup>10)</sup> sonner þan oþer lewde men;  
for his lawes schulen so<sup>11)</sup> be borun up wiþ hedis of  
hem þat schulden be of hooly chirche & so<sup>12)</sup> grete peyne  
sett to hem þat ageyn<sup>13)</sup> seien<sup>14)</sup> hem þat goddis lawis  
schulen be borun al doun.<sup>15)</sup>

þe disciple axiþ. Allas, þat so moche<sup>16)</sup> harm schal falle to  
hooly chirche for pride & welþe of þis world!

þe maistir answeriþ. crist haþ warned al cristen puple  
bifore in his gospel to be ware y nouȝ of such<sup>17)</sup> mys-

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<sup>1)</sup> þe f. J, steht aber in U. <sup>2)</sup> or U. <sup>3)</sup> cherche U. <sup>4)</sup> endwid U.  
<sup>5)</sup> cristis U. <sup>6)</sup> siche U. <sup>7)</sup> of his U. <sup>8)</sup> aȝens U. <sup>9)</sup> hem U. <sup>10)</sup> Miche U.  
<sup>11)</sup> so f. U. <sup>12)</sup> so of U. <sup>13)</sup> wiþ U. <sup>14)</sup> seiþ U. <sup>15)</sup> a doon U. <sup>16)</sup> myche U.  
<sup>17)</sup> siche U.

cheef<sup>1)</sup> & seiþ þus: whanne `ze seen abhomynacioun of discomforte þat is seid of danyel þe prophete stondynge in<sup>2)</sup> hooly [U, S. 196] place, who þat rediþ,<sup>3)</sup> vndirstonde he [Matth. XXIV, 15], þanne schal be tribulacioun so moche<sup>4)</sup> þat neuer was such<sup>5)</sup> bifore ne aftir<sup>6)</sup> schal be [Matth. XXIV, 21]. & in anoþer place he seiþ þus: manye schulen come in my name, seiynge, y am crist, & manye<sup>7)</sup> þei schulen disseyue. [Matth. XXIV, 5.]

þe disciple axiþ. declare me þat abhomynacioun of discomforte þat<sup>8)</sup> danyel seide!

þe maistir answeriþ. what [J, fol. 14<sup>v</sup>] is more abhomynacioun or discomforte to stonde<sup>9)</sup> in<sup>10)</sup> hooly place þan to se hedes of þe chirche,<sup>11)</sup> as prelates & maistris of dyuynete stondynge<sup>12)</sup> in<sup>13)</sup> grete pompe & pride azens þe lore of ihū crist, þat is to seie, azen<sup>14)</sup> þe meekenes, azen<sup>15)</sup> þe pouert, & azen<sup>16)</sup> þe<sup>17)</sup> chastitee, þat ihū crist & his aposteles tauzten. & what euer þei seien wiþ spekinge of mouþ, þei preuen hem silf wiþ deedes doynge & schewing of riches<sup>18)</sup> [U, S. 197] liche<sup>19)</sup> antecristis foregoeris contrarie to þe lore of crist. And y wole þat þou wite þat<sup>20)</sup> þer ben but þre maner<sup>21)</sup> men callid of<sup>22)</sup> hooly chirche: . i . <sup>23)</sup> þe firste men ben goode preyers & techers of goddis lawe. . ij . þe secunde men ben goode defenders, as lordes & men of armes. . iij . þe þridde men ben trewe laboreris, whiche þre maner of men haue now eche day yuel ensauple of hem for her grete pride & couetise þat þei apperen ynne<sup>24)</sup> wiþ lordis in al worschip of þe world & lijk tiraantes of þe world into so moche<sup>25)</sup> þat þe blynde<sup>26)</sup> lediþ þe blynde, þat al<sup>27)</sup> cristendom is ny3 fallen into þe diche of eendeles dampnacioun.

<sup>1)</sup> mescheues U. <sup>2)</sup> in þe U. <sup>3)</sup> rediþ it U. <sup>4)</sup> myche U. <sup>5)</sup> siche U.  
<sup>6)</sup> efter U. <sup>7)</sup> Für manye þei schulen disseyue þei schulen disseyue manye U.  
<sup>8)</sup> þanne U. <sup>9)</sup> fonde U. <sup>10)</sup> in þe U. <sup>11)</sup> cherche U. <sup>12)</sup> stonde U.  
<sup>13)</sup> in þe U. <sup>14)</sup> azens U. <sup>15)</sup> azens U. <sup>16)</sup> azens U. <sup>17)</sup> þe f. U.  
<sup>18)</sup> riches U. <sup>19)</sup> like U. <sup>20)</sup> þat f. U. <sup>21)</sup> maner of U. <sup>22)</sup> of f. U.  
<sup>23)</sup> Die Zahlen stehen in J am Rande. <sup>24)</sup> ynne f. U. <sup>25)</sup> myche U.  
<sup>26)</sup> blende U. <sup>27)</sup> al f. U.



þe disciple axiþ. leef maister, telle [*U, S. 198*] me what þou seist of men of religioun þat forsaken þe world, & manye of hem, whanne þei haue asaied fewe<sup>1)</sup> zeres, þei forsaken her ordre, & summ bileuen<sup>2)</sup> stille in þe ordre, & repenten hem al her lyue?

þe maistir answereth. I seie þat eche ordir of religioun þat is grounded bi counseil<sup>3)</sup> of þe gospel is good & parfijt. & pilke þat taken parfijt religioun & repenten<sup>4)</sup> of<sup>5)</sup> þat taking al her lijf, þei ben wrecchid puple,<sup>6)</sup> ze moost wrecchid of alle þat ben borun, weþir þei dwellen stille or goen away; for in þis world þei haue lital ioye, & for to haue ioye in þe world to comynge, þei deseruen noon for her longe repentyng. [*J, fol. 15<sup>r</sup>*] &<sup>7)</sup> in þat þei ben moost wrecchid; for alle oþer haue sum ioye, saue þei do [þei]<sup>8)</sup> neuer so yuel.

þe disciple axiþ. Leef maister, which is þe beste religioun?

þe maistir answereth. þat þat ihū crist grounded in his<sup>9)</sup> gospel, to<sup>10)</sup> loue god [*U, S. 199*] wiþ al his herte, wiþ al his mynde, wiþ al his soule & wiþ als his strengþe, & his neizhebore as him silf; for in þese two maunde-dementes hangeþ al þe lawe & prophetes. [*Matth. XXII, 37, 39, 40*] & who þat doiþ þus & eendeþ his lijf in þis loue schal<sup>11)</sup> sikirly be saued for his trewe folewing of crist, & haue to his rewarde lijf wiþouten eende, & an hundrid tyme more ioye þan euer he forsooke. & bettir religioun can y noon þat euer crist tauzte. what maner religious þat ben late made of mennes wittis & not of þe hooly goost in myne vndirstonding god deeme him silf, for y wole not.

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<sup>1)</sup> a fewe U. <sup>2)</sup> leuen U. <sup>3)</sup> consel U. <sup>4)</sup> repenten hem U. <sup>5)</sup> of f. U. <sup>6)</sup> peple. <sup>7)</sup> and f. U. <sup>8)</sup> þei wohl unrichtig, obwohl in beiden Handschriften. <sup>9)</sup> þe U. <sup>10)</sup> to his prophetes rot unterstrichen in J. <sup>11)</sup> he schal U.

### Liber 2, Cap. I.

þe disciple axiþ. who is þe firste autour<sup>1)</sup> of synne?  
þe maistir answeriþ. Lucifer, þe feende, þat bigilid firste  
adam & eue, & temptide þe manhede of crist, & euer  
is aboute to bigile mankynde wiþ tisyngge hem to synne,  
& namely now in þe eende of þis world to make ante-  
cristis clerkes drawe a grete partie<sup>2)</sup> of þis world to þe  
eendeles peyne of helle.

### Cap. II.

þe disciple axiþ. how greuos is oo deedly synne to god?  
þe maistir answeriþ. þe leeste deedly synne þat is is more  
[*U, S. 200*] greuouse to him þan to leesen al þis world.  
þe disciple saith: It is writtun: Lord,<sup>3)</sup> þou hatidist no þing  
of hem whiche þou madist [*Lib. Sap. XI, 25*], how may  
it be seide þanne<sup>4)</sup> god loueþ alle goode men & hateþ  
alle yuele men?  
þe maistir answeriþ. Alle þinges god loueþ þat he haþ  
maide,<sup>5)</sup> but he ordeyneþ not alle þinges in oo<sup>6)</sup> place.  
rizt as a peyntour loueþ alle his [*J, fol. 15<sup>v</sup>*] colouris,  
but summe<sup>7)</sup> he cheseþ bifore summe & eueri colour to  
his couenable<sup>8)</sup> place he ordeyneþ, & in þis wise god  
ordeyneþ & doiþ eche good man, as he loueþ, he<sup>9)</sup> puttiþ  
him in couenable<sup>10)</sup> place. summe he loueþ so þat þei  
be ordeyned to be resseyued into heuenly paleis, & summe  
he hateþ þat þei be resseyued into þe prisoun of helle,  
as a good gold plate, whanne it is takun out of an oolde  
cloop of gold eiþir of an oolde table, is<sup>11)</sup> as good as  
euer it was, & opere blak coloures þat weren biside  
þat gold weren forsake & drawun away [*U, S. 201*].

<sup>1)</sup> auter U. <sup>2)</sup> parte U. <sup>3)</sup> Lord bis madist rot unterstrichen in J,  
U hat Nyhil odisti eorum que fecisti, domine noþing hatidist þou, lord,  
þat þat þou hast made. <sup>4)</sup> þat U. <sup>5)</sup> made U. <sup>6)</sup> to U. <sup>7)</sup> Für summe  
he cheseþ he cheseþ summe U. <sup>8)</sup> conable U. <sup>9)</sup> he f. U. <sup>10)</sup> conable U.  
<sup>11)</sup> is as good as euer it was, whanne it was take out of an holde cloop  
of golde eiþir of an olde table U.

Cap. III.

þe disciple axiþ. what is it þat me calleþ *liberum arbitrium*,  
þat is free choys?

þe maistir answereth. Freedom of chesying of<sup>1)</sup> good or  
yuel. & þat hadde man in paradijs free y nouȝ, now  
forsoþe it is caytif; for man now wilneþ<sup>2)</sup> no good, but<sup>3)</sup>  
grace of god go bifore, ne he may do no good, but he  
folewe him tofore in grace.

*[Auch die folgenden zwei Fragen und Antworten sind  
ohne jede Anlehnung an die lateinische Vorlage eingeschoben.]*

þe disciple axiþ. may eche man haue grace þat wole haue it?

þe maistir answereth. ȝe forsoþe, lo ensauple here is: a  
lord of a toun doth make a crye þat what needeful &  
poore man wole come & aske<sup>4)</sup> a good meelis mete, he  
schal haue it. þanne manye poore men comen & asken<sup>5)</sup>  
þat, & ben weel holpun in her myscheef, & strengþed  
up to lijf. & opere þer ben as needeful as þei, but for  
proude herte or disdeyne wil<sup>6)</sup> not come þere & dyen  
for defaute. is þis lord cause of her deeth?

þe disciple saith. Nay forsoþe.

þe maistir answeriþ. soþely þus it is of crist. siþ crist  
hadde bouȝt al mankynde, he haþ be a large [*U, S. 202*]  
lord &<sup>7)</sup> courteis, & makeþ a crye eche day, biddinge  
euery man aske<sup>8)</sup> grace to haue lijf wiþouten eende, &  
seith þus in his crye: Aske,<sup>9)</sup> & ȝe schal resseyue, [*J,*  
*fol. 16<sup>r</sup>*] sekiþ, & ȝe schal fynde, ryngē at þe ȝate, &  
it schal be opened to ȝow [*Matth. VII, 7*], which ȝate

<sup>1)</sup> of f. U. <sup>2)</sup> wole U. <sup>3)</sup> but ȝif U. <sup>4)</sup> axe U. <sup>5)</sup> axen U. <sup>6)</sup> wold U.  
<sup>7)</sup> and a U. <sup>8)</sup> axe U. <sup>9)</sup> Aske bis to ȝow rot unterstrichen in J, U hat  
petite et accipietis, querite et inuenietis, pulsate et aperietur uobis. his  
cri seiþ þus: axiþ and ȝe schulen resseyue, sekiþ and ȝe schulen fynde,  
ryngiþ at þe ȝate and it schal be opened to ȝou.

in myn vndirstonding is oure lady goddis modir & oper  
glorouse seyntis þa tben now in heuene; him biholdynge  
face to face, in preilynge for us, þat is to seie, in þat  
biholdynge face to<sup>1)</sup> face, þat god for her loue 3yueþ<sup>2)</sup>  
us grace & so qwikenþ us þe worschip þat we<sup>3)</sup> doen  
to hir<sup>4)</sup> on <sup>5)</sup> erþe þat of grace may no man fayle þat  
askiþ<sup>6)</sup> bisily of god, while me haue corseintes to schewe  
crist her martirdome, oure lady to schewe to her sone  
hir brestes, hir sone ihū to schewe his<sup>7)</sup> fadir his bloody  
woundes. þer may no grace be denyed to þe asker,<sup>8)</sup>  
þere so manye loue tokenes ben schewid for<sup>9)</sup> hym.

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<sup>1)</sup> at U. <sup>2)</sup> 3eueþ U. <sup>3)</sup> we f. U. <sup>4)</sup> hem U. <sup>5)</sup> here on U. <sup>6)</sup> axiþ U.  
<sup>7)</sup> to his U. <sup>8)</sup> axer U. <sup>9)</sup> to U.