A CRITICAL EDITION OF
THE PRIVITY OF THE PASSION
AND
THE LYRICAL MEDITATIONS

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# TABLE OF CONTENTS

**ABBREVIATIONS** ............................................. 7

**INTRODUCTION:**
1: The Meditationes Vitae Christi ......................... 8
2: Middle English Translations of MVC and MPC ......... 16
3: The Manuscripts of The Privity of the Passion and The Lyrical Meditations .......... 31
4: The Shapes of the Translations ......................... 56
5: Methods of Translation .................................. 65
6: Spirituality and Readership ............................ 91
7: Editorial Procedure ....................................... 111

**THE PRIVITY OF THE PASSION and THE LYRICAL MEDITATIONS:**
Chapter I . (MVC 73) ........................................... 123
Chapter II . (MVC 74) ........................................... 149
Chapter III . (MVC 75) ......................................... 158
Chapter IV . (MVC 76) .......................................... 191
Chapter V . (MVC 77) ........................................... 204
Chapter VI . (MVC 78) ........................................... 216
Chapter VII . (MVC 79) ......................................... 229
Chapter VIII . (MVC 80) ....................................... 241
Chapter IX . (MVC 81) .......................................... 253
Chapter X . (MVC 82) ........................................... 262
Chapter XI . (MVC 83) .......................................... 275
Chapter XII . (MVC 84) ........................................ 288
Chapter XIII . (MVC 85) ..................................... 298
Chapter XIV . (MVC 86) ...................................... 307
Chapter XV . (MVC 87a) ...................................... 314
Chapter XVI . (MVC 87b and 88a) ......................... 318
Chapter XVII . (MVC 88b) .................................... 324
Chapter XVIII . (MVC 88c) .................................. 331
Chapter XIX . (MVC 89a) .................................... 333
Chapter XX . (MVC 89b) ..................................... 335
Chapter XXI . (MVC 91 and 92) ......................... 338
TEXTUAL COMMENTARY ..................................................348
APPENDIX 1: The Lyrical Meditations: VIII:250-275
    in alliterative half lines.......................428
APPENDIX 2: The Lyrical Meditations: X:184-260 and
    XI:123-133 in alliterative half lines....429
APPENDIX 3: The Privity of the Passion: The
    Appearance of Christ to Thomas.............431
APPENDIX 4: The Illustrations in Cambridge
    Trinity College, MS B.10.12...............433
BIBLIOGRAPHY .........................................................443
GLOSSARY .............................................................463
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This thesis comprises a critical edition of the two Middle English translations of meditations on the Passion, The Privity of the Passion and The Lyrical Meditations. The Introduction outlines a brief history of the source text, Meditationes Vitae Christi by the Pseudo-Bonaventura, and provides a résumé of scholarship in the field of Middle English translations of this text. The Introduction also briefly analyses and compares the methods of the two translators, but does not attempt to do more than sketch the place of the texts in their context as devotional literature, as such an undertaking is beyond the scope of this thesis, and must await further research. The texts are presented in parallel, with variants, and a textual commentary.
ABBREVIATIONS

E.E.T.S. ................. The Early English Text Society
IMEV ..................... The Index of Middle English Verse,
ed. C. Brown and R. H. Robbins
(New York, 1943)
IPMEP ..................... The Index of Printed Middle English
Prose, ed. R. E. Lewis, N. F. Blake and
A. S. G. Edwards (New York and London,
1985)
LALME ..................... A Linguistic Atlas of Late
Medieval English, compiled by Angus
McIntosh, M. L. Samuels and Michael
Benskin. (Aberdeen, 1986)
MED ...................... Middle English Dictionary
MPC ........................ Meditationes de Passione Christi
MVC ........................ Meditationes Vitae Christi
OED ...................... The Oxford English Dictionary
INTRODUCTION

I: The Meditationes Vitae Christi

Meditationes Vitae Christi (MVC) is a medieval Latin life of Christ, probably written in the first half of the fourteenth century. It begins with the debate in Heaven when it was decided that mankind should be redeemed, records the life of the Virgin Mary, the birth of Christ, selected incidents from his ministry, and then gives a detailed account of the Passion. It concludes with accounts of the post-resurrection appearances and the sending of the Holy Spirit to the disciples. The whole work is divided into chapters of varying length. The majority of manuscripts divide the text into 100 chapters, but the number varies from 92 to 161. The chapters of the Passion section also correspond with the Canonical hours.

The Passion section was circulated independently of the longer work, and in this form is known as Meditaclones de Passione Christi (MPC). The Privity of the Passion (Privity) and The Lyrical Meditations both translate MPC, but with additional material from MVC, recounting some of the post-resurrection appearances of Christ.

Although MVC could be categorised as a Gospel harmony, the author made use of many other sources, including apocryphal texts, patristic writings, revelations and meditative treatises. He also included the evidence of his contemporaries who had visited the Holy Land.

The meditations are addressed to dilecta filia, probably a nun. The work begins by stressing the importance of constant meditation upon the Scriptures, citing the example of Saint Cecilia. The experiences of
Christ and his Mother are described in such a way as to involve the reader emotionally. The humanity and emotional and physical sufferings of the Virgin, Christ and the disciples are presented dramatically and in detail. The purpose of the work seems to be twofold: to inform the reader of the events of Christ's life; and in so doing, to provide material for meditation, which will lead the reader into a deeper love of Christ. The author assumes his reader will be interested in the daily life of the characters, and he includes information about the domestic arrangements of the Holy Family, such as their food and clothes. He especially stresses the visual, commanding the reader to imagine herself actually present, witnessing the events as they occur, and even taking an active part, for example, preparing food for the Virgin. His frequent use of the historical present contributes to the sense of immediacy. The narrative is interspersed with many passages of theological comment, often drawn from the works of Saint Augustine and Saint Bernard. The emphasis is upon emotional involvement. If the reader can feel and suffer with the protagonists, then her reward will be a deeper relationship with Christ. This section at the end of Chapter 92 is typical of the writer's concern that the reader should feel as well as hear:

Sed forte audisti, sed non sensisti, qui nec forte in passione compassionem habuisti. Credo enim, quod si in passione compati scires, et mentem haberes unitam, et non sparsam ad saecularia, vel superflua, vel curiosa, in qualibet vice sentires Pascha. Et hoc de quolibet die dominico contingere posset, si mente integra diebus Veneris et Sabbati, te cum passione Domini preparares, maxime dicente Apostolo: Si fuerimus socii passionum, erimus et consolationum.
The authorship of MVC has long been the subject of debate. Internal evidence proves that the author was undoubtedly a Franciscan: the references in his work to Saint Francis, Saint Clare and various Tuscan localities, and his preoccupation with particularly Franciscan concerns, such as the active and contemplative lives, the humanity of Christ, devotion to the Virgin and reverence for Lady Poverty. The writer assumes that the dilecta filia is seeking to lead the life of a religious; his advice on methods of contemplation, and the ordering of the Passion section to correspond with the canonical hours would indicate that she was a contemplative, living within a convent. A reference in Chapter 6 to sancta Clara, ducissa et mater tua, implies that she was a Poor Clare.

The work was widely copied, translated and circulated in Europe, primarily among religious. Many religious houses owned copies of either the longer MVC, or shorter MPC. (Jonathan Hughes notes, for example, that when John Waldeby, the Augustinian friar, was studying at the York friary between 1339 and 1346, there were four copies of MVC in the library there.)

Many manuscripts, both in the original Latin and translations, ascribe MVC to Saint Bonaventure. This ascription has been questioned over the years, mainly because MVC differs in style and method from works of Bonaventure known to be authentic. Cainneach O'Moonaigh, in his very useful survey of scholarship on MVC, claims that it is unlike Bonaventure's usual work in that the writer incorporates details from the Apocrypha, from

1. J.V.Fleming, An Introduction to the Franciscan Literature of the Middle Ages (Chicago, 1977), Chapter 1.
2. J.Hughes, Pastors and Visionaries: Religious and Secular Life in Late Medieval Yorkshire (Woodbridge, 1988), 95.
private revelations and from his imagination. The writer of MVC also claims to be incapable of writing a scholarly gospel commentary, which is untrue of Bonaventure.

O'Maonaigh, moreover, points out that James de Voragine's Legenda Aurea is one of the sources of MVC. James de Voragine died in 1298, and his work is referred to in MVC as well known. Bonaventure died in 1274, so it was unlikely that the Legenda would have been well-known before Bonaventure's death. E. Colledge made a contribution to this debate in 1976, when he identified a reference in Chapter 82 of MVC to a devout woman, to whom it had been revealed that Christ's beard was plucked out, as Mechtild of Hackeborn. This visionary died in 1298 or 1299, and her book, the Liber Specialis Gratiae was not completed until after her death. This would place the composition of MVC firmly in the fourteenth century. J.M. Cowper, the editor of Meditations on the Supper of Our Lord, a translation of MPC into Middle English verse, dated the translation as c.1320. This may perhaps be a little early, but if, as cited above, the Augustinian friars in York already had four copies of MVC by c.1340, then it seems likely that it was written some time between 1320 and 1330.

An eighteenth-century scholar by the name of Bonelli found in Bartholomew of Pisa's Liber de Conformitate, written in 1385, statements that meditations on the Gospels had been made by a frater Iohannes de Caulibus de Sancto Geminiano. As a result, MVC was not included in the Quaracchi edition of the works of Saint Bonaventure. A.C. Peltier, however, included it in his edition of the

Opera Omnia, together with Bonelli's treatise, in 1868. In 1921, Livario Oliger agreed that Sancto Geminiano was probably Saint Gemignano in Tuscany, and Iohannes de Caulibus was most probably the author of MVC. Certainly, internal evidence, such as references to Tuscan localities and an interest in Franciscan concerns argue for Franciscan authorship, although O'Maonaigh admits that no MS of MVC attributes authorship to a Father John.

In 1932, C. Fischer found Bonelli's evidence insufficient, and attributed the work to an unknown Tuscan Franciscan. He studied over 200 manuscripts of MVC, and identified three different forms of the work: i) a 'long text' of about 95 chapters, such as edited by Peltier; ii) a 'short text' of about 40 chapters, which omits specifically Franciscan references, some legends, a tract on the active and contemplative lives and the final meditation on the Holy Spirit; and iii) the Passion section of the text, from the Last Supper (Chapter 73 of MVC) to the Harrowing of Hell (the middle of Chapter 85 of MVC). He concluded that Saint Bonaventure is named as author only very rarely in early manuscripts of the text. He claimed, however, that the Passion section - MPC - when it was copied as a separate text in its own right, was always attributed to Saint Bonaventure. Fischer asserted that MPC was an independent text, written originally in Latin by Saint Bonaventure, and later incorporated into the

7. L.Oliger, 'Le Meditationes Vitae Christi del Pseudo-Bonaventure', Studi Franciscani 7 (1921), 143-183.
longer work, MVC, by the unknown Franciscan who wrote it, and thus the entire MVC came to be attributed to Saint Bonaventure. He also claimed that MVC was originally composed in Italian. Professor Elizabeth Salter noted that parallels in material, structure and phraseology may be drawn between the Passion chapters of MVC and the equivalent part of Bonaventure's Lignum Vitæ. (This may, however have been the result of conscious copying of his style by devoted followers.)

Sister M.J. Stallings summarises the research into the authorship of MPC in the introduction to her edition of that work. She reports that in the 1950s two scholars, Vaccari and Petrocchi, defended the unity of MVC, arguing that MPC was an extract from the longer text. Vaccari, from his studies on the Italian manuscripts of the MVC, concluded that the entire work was originally written in Latin: not the literary Latin of Saint Bonaventure or Aquinas, but in more colloquial Latin, similar, especially in its paratactic structure, to Italian. Petrocchi, studying the sources of the MVC, refuted Fischer's assertion that the lack of quotations from Saint Bernard in MPC, compared with the many quotations from his works in the rest of MVC, indicated that MPC was by a different author. Petrocchi points out that the reason why there are no quotations from Saint Bernard in the Passion section is that Saint Bernard did not write a treatise on the Passion. Instead, the author of MVC relies on the works of the Pseudo-Bede and the Pseudo-Anselm for information beyond the scope of the Gospels.

I note, on the subject of quotations from the works of Saint Bernard, that in Chapter 85 of MVC, in the very next paragraph after the point in the text where the MPC section ends, there is a sentence of explanation regarding the absence of theological comment within the Passion section:

Verum quia totam passionem Domini tibi sine auctoritatum interpositione transcurri, ne animus ad aliquid quam ad ipsam passionem se converteret, cogitavi vel nunc auctoritates aliquas tibi referre, ut carum lectio mentem excitet ad ipsius ferventius et devotius meditanda. Accipe ergo Bernardum more solito, in quibusdam sententis, sic dicentem:....

The author, carefully planning that the narrative of the Passion section should be uninterrupted, deliberately saved his theological references and commentary until the action of the Passion was concluded. This may explain why Fischer found very few quotations from the works of Saint Bernard: there are very few quotations from any non-Biblical source in the Passion section compared with the rest of MVC. (It is not, however, strictly true that the author does not quote from any authorities in the Passion section, for he does make use of the writings of Saint Augustine, Origen, and, as has been noted, the Pseudo-Bede and the Pseudo-Anselm.) Petrocchi also argued that, as the MPC begins and ends rather abruptly, the work is unlikely to be that of Saint Bonaventure, who always began his mystical treatises with a prologue and finished them according to a carefully worked-out plan.

Sister M.J. Stallings agrees with Petrocchi and Vaccari that MPC is an original part of MVC, and is not attributable to Saint Bonaventure. She believes that the quotation from Saint Bonaventure's Legenda Maior in the first chapter of MPC, prefaced by the words, Legitur autem
de Beato Francisco, rule out any possibility of his being the author, as he would hardly have referred to himself in this way. Moreover, she found fourteen references in the non-Passion parts of MVC to the Passion, and says that they, 'seem to presuppose that a section of the MVC itself is devoted to the Passion'.

The conclusions to be drawn from this evidence are that the longer work, MVC, was not written by Saint Bonaventure, although it was almost certainly written by a Franciscan, possibly Iohannes de Caulibus. It seems unlikely that the Passion section, even though it was circulated separately, was the work of a different author, and was probably not the work of Saint Bonaventure. The Pseudo-Bonaventure, a title coined by Livario Oliger, seems an appropriate appellation for the author, since the Iohannes de Caulibus evidence is not sufficiently specific to prove that the meditations which he wrote were these particular meditations.

2: Middle English Translations of MVC and MPC

1. Meditations on the Supper of Our Lord and the Hours of the Passion

The oldest extant manuscript of MPC in Latin is an English one: Cambridge Trinity College MS 293, written in the early fourteenth century. The earliest known translation of MPC into English is the poem in rhyming couplets, Meditations on the Supper of Our Lord, which is dated by its editor as about 1320, and is attributed to Robert Mannyng of Brunne. The complete text of this work is found in six manuscripts:

Oxford, Bodleian Library, MS Bodley 415
Trinity College, Cambridge MS 305 (B.14.19)
British Library, MS Harley 1701
British Library, MS Addit. 36983 (the Cursor Mundi MS)
Lambeth Palace, MS 559
Folger Shakespeare Library, MS V.b.236

Two manuscripts also contain texts which lack the Prologue:

British Library, MS Harley 218
British Library, MS Harley 2338

Although written for religious, the usefulness of MVC and MPC as vehicles for educating the laity was appreciated very early in their history. In a century which saw a growing interest in providing vernacular works of instruction for the laity, Meditations on the Supper of Our

Lord is a striking example of an attempt to adapt a meditative work written in Latin for religious into a vernacular narrative for lay people which was both entertaining and easily understood. The translator either omits or condenses slow-moving narrative, repetitions and passages relating to meditation and theological comment. Thus, Chapter II of MPC is not translated at all: this chapter outlines the method and benefits of meditation, and then gives a preview, later repeated, of Christ's sufferings. Other notable omissions are: the preamble to Chapter III; the explanation of the four wills of Christ; the second method of crucifying; and Mary's 'arms' of meekness. The passage explaining the differences between the active and contemplative lives in Chapter I is condensed into:

    Why Cryst wulde nat to Petyr telle,
    Yn Austyns sermoun þou mayst hyt spelle. (113-114)

The two very similar episodes in Chapter XII, where Nichodemus and then Mary Magdalene both courteously attempt to persuade Mary to go with them, are reduced to:

    Pey kast where she herbored shulde be,
    Eche of hem seyd, "with me, with me." (1055-1056)

The only expansions in this translation are the laments of the Virgin Mary, sometimes incorporating alliterating lines, for example, Mary's lament as she holds the crucified Christ on her knee after the body has been taken down from the cross:

    Oftyn she seyd, "a, sonel a, sone!
    Where ys now alle þat werk become,
    Þat þou were wunt to werche with þys honde,

    -17-
Feuers and syke men to brynge oute of bonde?
A, flesshe! a, fode! moste feyre and most fre,
For synneles y bare þe yn to þys mounde.
Of þe holy goste conceyued þyn me,
Why fadest þou? no fylpe yn þe ys founde,
A! mannes synne dere hast þou boat,
With a gretter prys myst hyt neuer be boat." (935-944)

As the above quotations illustrate, the translation is in verse, very much in the style of the popular romances of the thirteenth and fourteenth centuries, such as Havelok the Dane, or in the style of the didactic Cursor Mundi. It was common in the first half of the fourteenth century for popular religious instruction to be in verse rather than prose. The rhyming couplets, with their occasional tags and nonce words, were designed to be read aloud, and probably memorised, for the purpose of recitation to an illiterate lay audience. The translator's succinct summaries indicate his conception of his audience: lay people with a limited concentration span, who would not appreciate digression or theorising. The intention was didactic, to inform rather than to inspire, although several of MPC's injunctions to feel compassion are preserved. MPC's emphasis on imagining oneself physically present, and through compassion and meditation increasing one's love for Christ, is not clearly communicated in this translation. The implication is that such spiritual dimensions were only for religious, who presumably would be able to read the Latin original for themselves, and for solitary readers, who would meditate in private upon the spiritual mysteries.

All other known Middle English translations of MVC and MPC are later than this one, and are in prose. Manuscript evidence, usually palaeographic, dates most of the translations in the early fifteenth century, or very late fourteenth.

2. The Privity of the Passion

The Privity of the Passion may be one of the earliest of these translations, as one of its manuscripts – Durham University Library, MS Cosin V.iii 8 – was written no later than 1400. The four MSS of Privity are:15

Cambridge, Trinity College MS 223 (B.10.12)
Durham University Library, MS Cosin V.iii.8.
Lincoln Cathedral Chapter Library MS 91 (the 'Thornton' manuscript)
Yale University, Beinecke MS 660 (formerly Bute MS f.16)

Privity is a Northern translation of MPC, but it also includes a final section describing some of Christ's post-resurrection appearances to his followers, drawn from Chapters 85 to 92 of MVC. This post-resurrection section is also found at the end of the independent translation in Michigan State College MS 1 (see (4.) below).

15. The MSS of Privity are described in greater detail in Section 3 of this Introduction.
3. The Middle English MPC

The Middle English MPC, MEMPC, is another translation of MPC. It may be as early as, or even earlier than Privity, as the Princeton University, MS R.H.Taylor Speculum Vitae is dated palaeographically as c. 1400. MEMPC is found in these MSS:

Princeton University, MS R.H.Taylor Speculum Vitae (LALME p.154, LP 598, North-West Yorkshire).
Cambridge, Gonville and Caius College MS 669/646 (LALME p.63, LP 5980, Kent).
Oxford, Bodleian Library MS Bodley 789
Cambridge, Trinity College, MS 322, (B.14.38) (LALME p.65, LP 5270, Somerset)
Oxford, Bodleian Library, MS Laud Misc. 23
Edinburgh University Library, MS Laing 65
Tokyo, Takamiya MS 20
Foyle MS (LALME, p.60, LP 6250 Essex)

Fragments of MEMPC are found in:
Oxford, Bodleian Library, MS Laud Misc 174
Windsor Chapel, MS E.1.1

Chapter I only of MEMPC is found in:
Cambridge, University Library, MS ii.iv.9. (LALME p.68, LP 621, Norfolk)

MEMPC was classified by Elizabeth Salter16 as a southern

version, since all the manuscripts which she identified as containing MEMPC can be placed dialectally in counties no further north than Lincolnshire. When Elizabeth Salter compiled this list, however, the translation in the Princeton R.H.Taylor manuscript was wrongly classified as a text of Privity. Having transcribed the MS, I identified it as a Northern version of MEMPC, and Jason Reakes, who was at one time editing MEMPC, confirmed this. To my knowledge, no further research has been done on this text. The survival of a Northern copy indicates that, even if the translation were not made in the North, it was circulating in the North by 1400.

Jason Reakes' research revealed that extracts from MEMPC descriptions of the Passion were to be found inserted into the Takamiya 20 and Foyle manuscripts of Nicholas Love's Myrrour of the Blessed Life of Jesu Christ, just before Love's own translation of the Passion section. Elizabeth Salter believed that Nicholas Love was influenced by MEMPC when translating his Myrrour.

4. Michigan State College MS 1

Michigan State College MS 1, formerly Phillipps MS 1054, contains an independent translation of MPC in a mixed dialect, described in LALME, p.139, as 'probably S. Yorkshire, but not impossibly Lincolnshire'. This translation is independent of Privity up to the Harrowing

of Hell. The post-resurrection section is a copy of the post-resurrection section which concludes Privity. I have entitled this translation The Lyrical Meditations because the translation incorporates several lyrics, which are expansions of the Latin source. This MS is dated early fifteenth century.

The Lyrical Meditations was edited in 1956 by J.B. Jenks as a doctoral thesis. He included in the edition a transcription of MEMPC from Bodley MS 789. Although he referred to Privity in his Introduction, he failed to notice that the post-resurrection chapters of Privity were identical with the post-resurrection chapters of the Michigan State College MS 1 text.

5. Cambridge, Magdalene College, MS Pepys 2125

Cambridge, Magdalene College, MS Pepys 2125 contains another independent translation of MPC, which Elizabeth Salter classified as Southern. To my knowledge, no work has been done on this translation.

6. The Liber Aureus

The translation known as the Liber Aureus is currently being edited by Peter Rees-Jones. It is a late fourteenth-century translation which includes some chapters of MPC, together with translations of excerpts from the the Legend of the Holy Cross, the Gospel of Nicodemus and some French devotional works. This text also preserves several sections of the Latin text together with the English

20. ibid., vii-ix.
21. This MS is described in more detail in Section 3 of this Introduction.
translating, which has enabled its editor to make a
detailed analysis of the method of translation employed.
This translation is found in these MSS:

- British Library, MS Egerton 2658
- Manchester, Rylands Library, MS Eng. 895
- Stonyhurst College, MS B.xliii

7. Nicholas Love's 'Myrrour of the Blessed Lyf of Jesu
Christ'

The only Middle English translation of the whole of
MVC is Nicholas Love's Myrrour of the Blessed Lyf of Jesu
Christ (Myrrour). There is a twentieth-century edition of
this translation, based on Oxford, Brasenose College, MS e.
ix22, and it has been the subject of much detailed research
by the late Elizabeth Salter23. She believed that Love
made the translation between 1408 and 1410, and with the
help of Dr A.I. Doyle she compiled a list of more than 50
known MSS of this translation, most of them complete
texts.24

Nicholas Love was Prior of the Carthusian House of
Mount Grace in the North Riding of Yorkshire. Love's
translation of MVC was licensed for reading by the devout
by Archbishop Arundel in 1410, and in most manuscripts the
main text is preceded by Arundel's certificate of approval

22. L.F.Powell, ed., The Myrrour of the Blessed Lyf of
Jesu Christ (Oxford, 1908). A facsimile reprint of this text is now available, ed.
J.Hogg and L.F.Powell, Analecta Cartusiana 91
(Salzburg, 1989). A modernised version, based on the
Powell text, was made by a 'monk of Parkminster', The
Mirror of the Blessed Life of Jesu Christ (London,
1926).
23. E.Salter, Nicholas Love's 'Myrrour of the Blessed
Lyf of Jesu Christ', op. cit.
24. E.Salter, 'The Manuscripts of Nicholas Love's
Myrrour of the Blessed Lyf of Jesu Christ and related
texts', op. cit., 125-126, provides a list of the MSS
of Love's Myrrour
in Latin and the explanation, also in Latin, that Love's additions to MVC are marked 'N' in the margin. Arundel's certificate concludes with these words: \( \text{...et mandavit ad fidelium edificationem et hereticorum sive Lollardorum confutationem} \). A short treatise on the Sacrament, composed by Love, completes the work. This translation was made deliberately to provide a statement of orthodox doctrine on the Sacrament and no doubt to compete against the popular Lollard translations of the Bible. MVC was considered to be an orthodox text, and Love's translation, prefaced by Arundel's authorisation, was, as can be deduced from the number of surviving manuscripts, a very popular text in the fifteenth century. Early texts were Northern, but Southern copies were made soon after the work's composition.

Love's rendering of MVC, from the time of its being annotated by Arundel's clerks, was always considered a fairly free translation of the source. P.F.O'Connell\(^2\), however, asserts that Love was working from a Latin text which differed from the version found in Peltier's edition, and presumably also from the text used by Arundel's clerks to check his work for orthodoxy. O'Connell compared Love's translation with a later English translation of MVC. Saint Bonaventure's Life of Our Lord and Saviour Jesus Christ (Life), made in the eighteenth century, having first argued that the Life was independent of the Myrrour. Agreement between the two translations, at points where they both differ from the Peltier text, lead him to state,

\[ \text{...in many important respects the Mirrour and the Life, and therefore their Latin sources, agree with one another in diverging from the Peltier version...} \]

Whenever the text of the Mirrour differs

from that of Peltier but agrees substantially with that of the Life, we can be sure that we are dealing not with a passage invented by Love himself, but rather with a piece of evidence that he was translating from a text different in important respects from that to which the Mirrour has customarily been compared. 26

O'Connell cites several examples of sentences and passages of this nature, and comparison with the text of Privity reveals that, although Privity usually adheres to the Peltier or Stallings texts, it occasionally agrees with Myrrour and Life against Peltier. The Lyrical Meditations, however, do not usually differ from the Peltier version. Although the scope of an article such as O'Connell's does not allow for an exhaustive or even particularly methodical analysis of the texts, he does provide a few examples of sentences where the Myrrour and the Life differ from Peltier, but agree with each other. Privity does not, like these two translations, differ from Peltier in the ordering of material, or the transposition of passages within the text, 27 but three of O'Connell's examples of minor

27. One exception to this is the 'Four Wills of Christ' passage. This passage, found only in Lincoln Cathedral MS 91, appears to be taken from MEMPC, but is inserted into the text of Privity in the same place in the text as Love's 'Four wills of Christ' passage, i.e. at the beginning of Christ's prayer in Gethsemane, rather than at the end, as in the Peltier and Stallings editions. (See note in Commentary to Privity III:74). Both MEMPC and The Lyrical Meditations place the passage in the same place as Peltier and Stallings. O'Connell does not mention this passage in his article, but it would be interesting to know if the Life text also placed it at the beginning of Christ's prayer. The insertion of this passage into Privity leads to speculation as to whether Lincoln 91, or one of its ancestors, was at some time 'corrected' against a text of Love's Myrrour, or even against a text of MEMPC which had been 'corrected' against a text of Love's Myrrour.
additions to the Peltier text compare interestingly with \textit{Privity}:

i. MVC 76 (MPC IV)

\textit{Myrrour} and \textit{Life} expand \textit{vestiverunt eum, et spinis coronaverunt} by adding the details that the crown of thorns was thrust on to Christ's head, and that he was given a reed as a sceptre. \textit{Privity} IV:218-221 also adds the detail of the thrusting, and that Christ was given a sceptre. Only MS D mentions that it was a 'reed spire'. (This might be an indication that D's reading in this instance is to be preferred, although I have rejected it as scribal amplification). The reed-sceptre is Biblical, from Matthew 27:29. It may therefore be coincidental that the different translators chose to add this well-known detail from the gospel. No gospel actually states that the crown of thorns was thrust on to Christ's head, however, and it seems most likely that Myrrour, Life and Privity are all translating here two sentences from a text which differs at this point from the Peltier and Stallings editions.

ii. MVC 76 (MPC IV)

In the next sentence, the Latin \textit{ipsis genuflectibus} is expanded in Myrrour with the clause, 'and saluede hym in scorpe' and in Life with the clause, 'and saluted him in derision'. Privity adds, 'and scornes him' (IV:233). Mark 15:19 is the verse from which \textit{ipsis genuflectibus} is taken; verse 20 states that they scorned him; and before that, verse 18 states that they saluted him.

iii. MVC 77 (MPC V)

Simon, who took the cross from Christ, is not named in the Peltier and Stallings editions, but he is named in Myrrour, Life and Privity (V:110). Again this is Biblical, from Luke:23:26.
In these three instances where *Privity* agrees with the *Myrrour* and the *Life*, it seems that they all translate a source which has been expanded by extending the quotations from the Vulgate (with the exception of the use of 'thrust' in the first example). Since the Latin gospel accounts of Christ's passion would be well-known to any regular church attender, it may well be purely coincidental that clerks transcribing Latin texts of MVC/MPC, or those transcribing Middle English translations of them, should amplify the text before them, drawing on their own knowledge of the gospels.

The implications of O'Connell's research are that a text or texts of MVC which differ from those used by Peltier and Stallings in their editions were circulating, most probably in the north of England, in the late fourteenth and early fifteenth centuries. O'Connell admits that he knows of no extant MS of MVC which contains the peculiarities which characterise the *Myrrour* and *Life* translations, but argues that an editor seeking a 'best text', or the nearest to an archetype, would discard a MS of MVC which seemed to be a 'contaminated' text, and Middle English translations were obviously not always made from what might be termed 'standard' texts.

O'Connell's research has been questioned by I.R. Johnson, who has produced convincing evidence that the *Life* is an eighteenth-century modernisation or adaptation of Love's *Myrrour*, made by a Reverend Edward Yates. In particular, Yates' preface contains a paragraph which echoes Love's own statement on the subject of translating MVC into English, a statement which could not

have been drawn from a Latin text of MVC. If the Life is not independent of the Myrrour, then the whole basis of O'Connell's arguments for the existence of an aberrant Latin recension of MVC is destroyed. It remains most probable that the reordering of MVC found in Love's Myrrour, where passages are transposed, is actually original to Love, and not from his source. An example of this type of reordering is the 'preview summary' of Christ's passion being transposed from the beginning of the Passion to just before the crucifixion. On the subject of minor additions to the Latin text, however, O'Connell's research is not without value. Even if the Life is not independent of the Myrrour, the other Middle English translations may be compared with Love's translation to detect the possibility of differences in the Latin source. Love's Myrrour being such an influential text, however, the possibility of contamination must always be considered when analysing MSS later than 1410. Privity, MEMPC and some translations into other vernaculars pre-date the Myrrour, and would be suitable for comparison with it, although O'Connell made no reference to them. My own research has revealed a sentence common to the Italian translation in Bibliotheque Nationale MS Ital. 115 and Privity which is not found in Peltier or Stallings. (See note in Commentary to Privity 1:274-286). Until such time as a new edition of MVC appears, with a comprehensive presentation of variants, editors of Middle English

29. Michael Sargent suggests that:
...the answer to the questions which O'Connell has raised must lie in a collation not only of the English MSS (of MVC) but of at least those crucial readings where both the Myrrour and (the Life) disagree with the standard edition of the Latin text...

translations need to be cautious in attempting to distinguish between what is original and what is translated in their texts, and in spite of its shortcomings, O'Connell's research serves to emphasise this need for caution.

Elizabeth Salter's list of MSS of Love's Myrrour gives 49 complete texts, 9 MSS containing fragments or extracts and two MSS containing composite texts, incorporating Love's Myrrour with other translations. Many of these are valuable MSS and provide evidence for ownership by members of the nobility and gentry. Jonathan Hughes cites details of wills which, apparently, mention copies of the Myrrour, to illustrate the work's popularity among the upper and middle classes.30 This evidence has to be treated with caution, however, for although unum librum de Vita Christi in lingua materna and 'my boke de Vita Christi' are almost certainly Myrrour, the less specific descriptions such as Librum meum vocatum Bonaventura, or 'my boke called bonaventure de Christi' may well have been of other translations. Nevertheless, Love's Myrrour was obviously an extremely popular translation, not only because of its official approval by Arundel, but also because of its elegant written style.

8. Partial Translations and Adaptations of MVC

Elizabeth Salter also listed the following Middle English adaptations of MVC.

i. Cambridge, Trinity College, MS B.15.13
   Oxford, Bodleian Library, MS Bodley 578

This is a life of the Virgin and Christ which is currently being edited by Elizabeth Blom of King's College London;

ii. Dublin, Trinity College, MS 423
Manchester, Chetham's Library, MS MUN A.2.166.
Cambridge, Trinity College, MS B.2.18.

This is another life of the Virgin and Christ. Martha Driver is currently completing the edition of this which was begun by Sarah Horrall. These make use of material from MVC up to the raising of Lazarus, and do not describe the Passion. They also incorporate material from other sources.

iii. The Short Reule of the Liif of Oure Lady
This is an adaptation of Chapter 3 of MVC, and is found in these manuscripts:

British Library, MS Harley 1022
British Library, MS Harley 2339
British Library, MS Royal 8.C.i
Oxford, Bodleian Library, MS Bodley 936
Cambridge, Magdalene College, MS Pepys 2125
3: The Manuscripts of The Privity of the Passion and The Lyrical Meditations

Privity is found in four manuscripts, as listed above in Section 2, and the post-resurrection section also occurs in Michigan State College MS 1.

1. Cambridge, Trinity College Library, MS 223 (B.10.12.)[C]

**Date:** Dr. A.I. Doyle dates the script as second quarter of the fifteenth century, which tallies with Rickert's dating of the illustrations.31

**Place of origin:** According to LALME, (p.65, Linguistic Profile No. 175), the dialect of the text is that of the West Riding of Yorkshire, most probably Doncaster. The Doncaster area seems to have been an important centre of devotion: apart from the Cistercian nunnery of Hampole where Richard Rolle died in 1349, and where the biographical office of the hermit was compiled, there was a Carmelite convent in Doncaster, which was founded in 1350.32 (Thomas Fishlake, the translator of Hilton's *Scale of Perfection* was a member of this convent before his ordination in 1358.33) The Franciscans,34 and most probably the Dominicans,35 also had houses in Doncaster. There was a cult of the Virgin at Doncaster, which made it an important centre for pilgrimage.36 Even if the manuscript is not the product of a religious house, the enthusiasm for affective devotion in the area in the late

35. ibid. 188.
fourteenth and early fifteenth centuries surely must have stimulated the demand for copies of works of devotion such as *Privity*.

**Ownership:** According to the M.R.James's Trinity College Library catalogue, the manuscript was given by John Laughton. On f1 is the erased inscription, 'Roberti Hare 1548'.

**Material:** The manuscript is a luxury production, written on good quality vellum, and is in a sound condition. The binding is London, mid sixteenth-century.

**Size and Ruling:** The manuscript measures 7¾" x 5¾". It is ruled, with 25 lines to a page. Every page has been ruled, and therefore the illustrations have been made over the ruled lines, which are very noticeable in some of the pictures. Chapter headings are in red ink.

**Collation:** a-e6, f8 (wants 1), g8 (wants 1), h8, i8 (wants f8 blank) plus one flyleaf at each end = 69ff. The folio numbering is in an eighteenth-century hand, from 1 to 69.

**Contents:**

1r-53r..... *Privity*. The text lacks 1 folio after f40, i.e. the missing folio at the beginning of gathering f (from XIII:92 to XIV:31). In MS D, this missing passage amounts to 334 words. As the average number of words to a full page of script in C is 245, then it is likely that an illumination took up about half a page on one side or the other of the missing folio.

53r-55v..... Two devotional lyrics:

i. entitled, 'A deuoyt meditacione', beginning, 'Ihesu mercy i cey myn ugly synnes bou me forgyfe'....(*IMEV* 1732, p.273).

ii. entitled, 'Aliya cantica', beginning, 'Ihesu þi

---

name honourede myst be with al pat any lyfe is in...' (IMEV 1780, p. 280).

These lyrics are also found in Manchester, Chetham's Library, MS 6690, a manuscript which contains a copy of Love's Myrour. 38

56r-67r.....Gaytrik's Layfolk's Catechism (not a complete text) in a Northern dialect. This copy of the Catechism is of particular interest because the scribe began writing it out as prose, and then after three pages of prose transferred to writing it out as verse 39. The Layfolks' Catechism is also found in Lincoln Cathedral Library, MS 91. (IMEV, no. 406, p. 67)

On the final flyleaf are the words, 'Serue God deuoutely and loue well the churche. Respice finem'.

Illumination: Privity is illustrated with forty-two line drawings, coloured with wash, depicting scenes described in the text. 40 The other texts in the manuscript are not illustrated.

Script: the manuscript is written in the same clear hand throughout, described by Dr. Doyle as Bastard Anglicana.

C is the only copy of Privity to have retained Chapter


39. This text of the Catechism and that in MS L are discussed in detail in D. A. Lawton, 'Gaytryge's Sermon, "Dictamen", and Middle English Alliterative Verse', Modern Philology 76 (1979), 329-343.

40. The illustrations are described, and the way in which they relate to the text discussed, in Appendix 4. The illuminations are mentioned in: M. Rickert, Painting in Britain: The Middle Ages, op. cit., 183, and discussed in L. S. Lawton, Text and Image in Late Medieval English Vernacular Literary Manuscripts (D. Phil thesis, University of York, 1982), 231ff.
I, the chapter which describes the Last Supper. It also includes a short passage describing the appearance of Christ to Thomas. Since no other MS features an account of this appearance, it is probably a scribal addition, made by someone who was aware from a knowledge of the Vulgate, rather than MVC, that Christ appeared to Thomas in the Upper Room. The passage, which is after XXI:81 in the text and is found at ff52r-52v in MS C, is an accurate translation of John 20:24-29 in the Vulgate. The appearance of Christ to Thomas is described in MVC Chapter 93, but MVC condenses the Vulgate account. The passage in C clearly translates the Vulgate and not MVC; for example:

Vulgate:

et mittam digitum meum in locum clavorum, et mittam manum meum in latus eius, non credam.


MVC

...et mittam digitum, etcætera, ut in Evangelio continentur, non credam. Dicit ergo Pastor bonus, et de pusillo suo grege sollicitus: Pax vobis.

MS C:

...and þat I may putt my fyngere in þe place þar þe nayles war in, and þat I may putt my hande in his syde, I sal noþt trow it.' And after þe eght day, þe discypils wer agayne in þe same place and Thomas with þaim, Oure

41. The authenticity of the first chapter is discussed in Section 4 of this Introduction.
42. This passage is transcribed in full in Appendix 3, together with the Vulgate passage which it translates, and the comparable passage from MVC.
Lorde come and stode in þe myddes of þaim (and ȝyt þe 
3ates wer spered) and sayd vnþo þaim, 'Pese be vnþo 
ȝow.'

and:

**Vulgate:**
Respondit Thomas, et dixit ei: Dominus meus et Deus meus. 
Dixit ei Iesus: Quia vidisti me Thoma, credidisti: beati 
qui non viderunt, et crediderunt.

**MVC:**
Tunc Thomas procidens, tetigit cicatrices Domini, et dixit: 
Dominus meus et Deus meus.

**MS C**
Thomas ansuerde and saide, 'My God and my Lorde.' And 
Ihesus sais, 'Thomas, for þat þou hase me seen, þou has 
trowed in me. Bot blyssed be þai þat saght it nost and 
trowed it.'

If the redactor who added the Thomas passage to the text of 
Privity knew of the existence of an account of the 
appearance to Thomas in MVC, he nevertheless chose to use 
the Vulgate as his source. Elizabeth Salter illustrated 
that Love, in his translation of MVC, occasionally drew 
from the Vulgate:

...The early chapters of the Die Lune section show 
clearly that Love was influenced in his translation of 
the MVC by the matter and phrasing of the parallel
Gospel account - here, in the main, that of Saint Luke.43

2. Durham University Cosin MS V.iii.8.[D]

Date: from the script, Dr. A.I.Doyle has dated this manuscript as late fourteenth-century, certainly no later than 1400.

Place of origin: According to LALME (p.87, Linguistic Profile 421), the dialect of Privity indicates that the MS is from the Lincolnshire/Norfolk border. (There was a Benedictine priory in Spalding,44 Benedictines,45 Austin friars,46 Carmelites,47 Dominicans48 and Franciscans49 in King's Lynn and a convent of Augustinian canonesses at Crabhouse.50 Spalding, King's Lynn and Crabhouse are all quite near the Lincolnshire/Norfolk border. It appears to have been an area well populated with religious, and it is appropriate that the devout Margery Kempe was a native of King's Lynn.)

Ownership: In the 1490s, Cecily Neville left a copy of Hilton and Bonaventure in the same volume to Anne Pole. This may have been MS D itself, or a MS from which it descended. It is not surprising, however, to find Hilton and a translation of the MVC/MPC in the same volume, since the works would appeal to a similar readership. The top of 1r has 'J.Fe...' written on it. 15v has the name

44. Knowles and Hadcock, op. cit., 77.
45. ibid., 69.
46. ibid., 201.
47. ibid., 197.
48. ibid., 185.
49. ibid., 191.
50. ibid., 227.

-36-
'Thomas.....' in a sixteenth-century hand. The manuscript was the gift of George Davenport to the Cosin collection. The size and quality of the manuscript and the well-thumbed pages, particularly near the beginning of Privity, show that it was used for private devotion, and may have been copied out by a private individual, rather than a professional scribe.

Material: parchment of middle quality. The endleaves are of seventeenth-century membrane. The current binding is not original, and it seems likely that the MS was for some time unbound, as the first page is very dark and rubbed.

Size and Ruling: 8¼" x 6". The writing area is ruled off horizontally and vertically, but the page is not lined.

Collation: a-g8, h12 (wants 1 and 8) = 66ff. The folios are numbered 1 through to 66 in a contemporary hand. Two seventeenth-century endleaves at the beginning and two at the end.51

Contents:
1r-14v... Privity
15r-66v... Walter Hilton's The Prickynge of Love, sometimes called The Goad of Love. This is a translation of the Latin Stimulus Amoris, also mistakenly attributed to Saint Bonaventure. Harold Kane has edited this text from British Library, MS Harley MS 225452. It is found in 16 manuscripts, (10 complete and 6 fragments) of which, four (including MS D) contain a Latin ascription to Walter Hilton. The ascription in MS D reads:

A modernised text, from the Vernon MS, was published by C. Kirchberger, ed., The Goad of Love (London, 1952).
This ascription also prefaces the copy of *Privity* in MS B (see below).

**Illumination:** the manuscript has two miniatures, one in each text. It would appear that a space was left at the beginning of the text of *Privity* for an illuminated Q, as the word 'who' is usually spelt 'qwo' in this copy of *Privity*. Instead of a Q, however, there is a small coloured illustration of a nimbed man carrying a cross. (Perhaps the illuminator was not aware of the scribe's spelling system and did not realise that a letter was required here.) The picture may be of Christ carrying his cross, or an image of a follower of Christ taking up his cross in obedience to Luke 9:23, *Si quis vult post me venire, abnegat semetipsum et tollat crucem suam quotidie, et sequatur me*. This would have a general relevance to any translation of *MVC*, which recommends the participation of the reader in Christ's sufferings.

**Script:** the script is Anglicana, without secretary features, and is no later than 1400. The manuscript is written in the same hand throughout.
Date: about 1450.

Place of Origin: dialectally, this MS can be placed within the area of S. Yorkshire and the northern parts of Derbyshire and Nottinghamshire, using the 'fit technique' in LALME.

Ownership: This manuscript was formerly in the Marquess of Bute's Collection, MS F.16. It was sold at Sotheby's on June 13th, 1983, to the dealer H.P.Kraus of New York, who subsequently presented it as a gift to Yale University in 1985. Within the manuscript there are some names: on f 91v, 'Robert prestone bok' is written in a late fifteenth-century hand; on f 48v is the name 'William Sende', and beneath it, 'Thomas' in a sixteenth-century hand. There is an armorial bookplate of Sir William Dudley of Clapton, Northamptonshire, dated 1704, and presumably transferred from an older binding.

Material: vellum. The binding is modern.

Size and ruling: 5⅛" x 8⅛". The number of prose lines to a page varies between 32 and 38.

Collation: The manuscript was rebound when it was in the hands of H.P.Kraus. The Sotheby Catalogue description recorded that ff 54 and 55 had been misbound, but when I

53. M.J.Arn, notes of the bookplate:

The bookplate is not so clear a statement of ownership as it might seem, however. William Dudley, born in 1696, did not become baronet until 1721. In 1704, the only baronet was William Dudley's father, Matthew. The bookplate is in fact that of his father, with the first name (but not the date) altered. Our only evidence for the dates of William Dudley's ownership, therefore, are the dates of his baronetcy (1721-1764). Judging from the numbers in which his bookplate survives, William must have collected a substantial number of books in his lifetime, but unfortunately little is known about his library.

'The Bute MS of The Privity of the Passion (Yale University, Beinecke MS 660)', Manuscripta, 34 (1990), 184.
examined the manuscript in New York, I found that it had been rebound correctly. Collation: a⁸ (wants 1), b-f⁸, g₂, h-j⁸, k⁸ (missing), l⁸, m⁶ (wants 1 and 6) = 91ff. Gathering a seems to have been originally a gathering of 4 bifolia, but f 1 is missing, leaving the final folio of the gathering (f 7) a singleton, which is now on a stub. F 1r is stained and dark. F 79 is torn across diagonally, with a partial loss of 17 lines of Privity on each side, and after this a whole gathering is missing. A section of the text of Privity is missing here, which amounts to c. 5,600 words of MS D. MS B has c. 360 words to a page, therefore between 15 and 16 pages of writing have been lost, which would amount to a gathering of 8 ff. Gathering g was the gathering which Kraus rebound correctly. The final gathering, 1, is now 2 bifolia, but evidence from the text shows that this was probably originally 3 bifolia, as the catchword at the foot of f 87v 'ageyn wt' is not picked up, and a section of text is missing. The first folio of the gathering has been lost. The last folio of the gathering was probably a blank and may have been trimmed. F 91v is dog-eared, dark, stained and rubbed. This, and the similar state of f 1r, indicate that the MS was in an unbound state for some time. There are 4 paper endleaves at the beginning and 2 paper endleaves at the end. These appear to be eighteenth or nineteenth century.

The foliation is modern, numbering 1 to 91.

Contents:
1r-76v....Lydgate's Life of Our Lady
77r-91v....Privity, here prefixed by a Latin ascription to Hilton, similar to that at the beginning of The Prickynge of Love in MS D:

Yste liber primo fuit compositus in latino sermone per quendam fratrem minorem Cardinalem nobilem doctorem Bonaventuram nomine, postea translatus est in linguam
It would appear that this scribe was copying from a manuscript which, like MS D, contained both Privity and The Prickynge of Love, which was also a translation of a work attributed to Bonaventure. It may be that MSS D and B were both copied from the same manuscript, as they frequently agree on readings which differ from MS C. It is possible that the scribe of MS B believed that Hilton was the translator of both Pseudo-Bona venturan works, and thus the ascription was transferred from The Prickynge of Love to Privity. It is unlikely that Privity is Hilton's; there is no other evidence to support the ascription, and the style of Privity lacks both Hilton's sophistication and his grasp of spiritual concepts.

The two nineteenth-century endleaves at the beginning of the manuscript contain a short essay in a nineteenth-century hand by a scholar who does not identify himself (or herself). This writer speculates that, although the meditations are attributed to Cardinal Bonaventure, they may have been composed by a Bonaventure who was an Augustinian monk, elected head of his order in 1377. The writer also states that he was unable to discover anything about Hilton, but conjectures that the work was written about 1450-1460. A different, possibly later, hand, has added that there is a French translation of MVC which belonged to Henry V, and is now in the library of Corpus Christi College, Cambridge.

Illumination: there are no illuminations in the manuscript, but spaces have been left for the first initial of each chapter.

54. Michael Sargent discusses the MSS bearing the Latin ascription to Hilton, and the authenticity of this claim in 'Bonaventura English', op. cit., 161-2.
Script: the same secretary-influenced Anglicana hand throughout.

Current Scholarship: M.J. Arn's article in Manuscripta 3455 represents the only published research on this MS to date. Although she is aware of the existence of MSS C and D of Privity, as she refers to them in a footnote, she appears not to have consulted these MSS, basing her research only on MSS B and L. Since she states that Privity 'opens with a call for dedication... in the contemplation of the events of the Passion...' it seems that she is unaware that the text of Privity in MS C begins at Chapter 1 of MPC. MSS B and L actually begin at Chapter 2, which cannot therefore be called an opening chapter. She does not note the close similarities between MSS B and D, especially the shared ascription to Hilton, which is surprising when she has chosen to transcribe this ascription in the article. She transcribes in full from MS B the passage from the end of Chapter XI and the beginning of Chapter XII which MS L lacks, stating that she is 'presenting this missing passage for the first time in print', which is true, but she does not refer to its existence in MSS C and D as well. Small scribal errors in B, which may be corrected when compared with C and D, are allowed to stand uncorrected in Arn's transcription; for example, B's reading 'so closed hir soule', which should be 'al slokende hir saute' (XI:284-285) or B's reading 'nyght', which should be 'day' (XII:120).

4: Lincoln Cathedral Chapter Library, MS 91: The Lincoln Thornton Manuscript [L]

Date: c.1430-1450

Place of origin: D.S.Brewer and A.E.B.Owen\textsuperscript{56} believe that the 'probable candidate' for the compiler and owner of this manuscript was Robert Thornton, who became Lord of the Manor of East Newton in Ryedale, North Yorkshire, in 1418. He was still alive in 1456, but was dead by 1465.

The dialect of \textit{Privity} has been closely analysed by Angus Mcintosh.\textsuperscript{57} \textit{Privity} and the alliterative \textit{Morte Arthure}, one of the many romances in the MS, are both copied from a manuscript which was the work of a single scribe, who was probably from an area somewhere between Sleaford and Grantham. The scribe had copied \textit{Morte Arthure} from a manuscript in a dialect sufficiently different from his own for him to have given it an overlay of his own language. The text of \textit{Privity}, however, does not suggest this: in other words, the manuscript from which he copied \textit{Privity} was in a dialect quite similar to his own. The text of \textit{Privity} in MS L is found in \textit{LALME}, page 98, where the dialect is given as that of Norfolk.

Ownership: The words \textit{R.Thornton dictus qui scrisit sit benedictus} are found on ff 98v, 196v, 211v and 213r. The manuscript remained in the Thornton family, possibly until the seventeenth-century, when it was acquired by Lincoln Cathedral Chapter Library.

Material: paper. No evidence remains of the original binding. The present binding is eighteenth-century. Some leaves have been repaired with needle and thread.

\textsuperscript{56} D.Brewer and A.E.B.Owen, eds., \textit{The Thornton Manuscript} (London, 1975), viii ff. A revised version of this facsimile edition was made in 1977.

Size and Ruling: 11½"x8¾". Verse is usually laid out in double columns, prose in one block of script, with about 48 lines to a page. Most pages have a ruled frame, the upper and lower margins of which extend across the whole width of the bifolium. No lines are ruled for the text.

Collation: I have copied this assessment of the collation from Brewer and Owen's facsimile edition:

a²⁴ (wants 1-4, 23), b²⁴ (wants 1), c₁⁸ (11-18 cancelled), d₁⁶, e₁⁸, f₁⁶, g²² (wants 1, 22), h²² (12 is a stub), i²⁰, j₁⁶ (wants 16), k²⁰, l₂⁰, m²⁴, n₁⁸ (wants 1, 16-18), o₁⁸ (wants 1), p₃⁰ (wants 1, 10-12 cancelled), q³⁶ or 4⁰ (? wants 1-2, 38-40), r? (fragments of 7 leaves).

Brewer and Owen state that there are 335ff. The folio numbering probably dates from the time of the last binding in 1800.

G. Guddat-Figge, in her Catalogue of Manuscripts Containing Middle English Romances, reported that the tight binding made collation of this MS impossible, but this was presumably because she saw the MS before 1974, when it was rebound. She also noted that there are catchwords only in the English prose texts, which explains why this collation is in parts tentative. G.R. Keiser contends that the Brewer and Owen collation is not correct as regards gathering n, believing that it must have lost more than four leaves, taking into account the losses from Hilton's Mixed Life at the beginning of the gathering, and from the treatise On Prayer at the end of the gathering. What is

clear from the collation and contents, however, is that the MS is composed of three 'books': gatherings a to k forming the first book, of romances; gatherings l to p forming the second book, of religious pieces; and the remaining gatherings containing the Liber de Diversis Medicinis.

Contents:
f1r-49v..... The Prose Life of Alexander
f50r-51v..... Prognostications of the Weather
f52r-53v..... Lamentacio Peccatoris
f53r-98r..... Morte Arthure
f98v-108v.... The Romance of Octovyane
f109r-114r.. The Romance of Sir Ysambrace
f114v-122r.. The Romance of Dioclicyane
f122v-129v.. Vita Sancti Christophori
f130r-138r.. Sir Degrevante
f138v-146v.. Sir Eglamour
f147r-147v.. De Miraculo Beate Marie
f148r........ Lyrarde
f149v-153v.. Thomas of Ersseldoune
f154r-160v.. The Awentyrs of Arthure at the Terne Wathelyne
f161r-175v.. The Romance of Sir Percyvelle of Gales
f176r-176r.. Three Charms for the Toothache
f176v-177r.. Epistola Sancti Saluatoris
f177v...... A Prayer off the Fyue Joys of Our Lady
f178r-178v.. Fyue Prayers
f179r-189r.. The Preuile off the Passioune
f189r-189v.. Tractatus Willelmi Nassyngton...de Trinitate
f190r-192r.. Four Poems in English by Richard Rolle
f192r-193r.. Rolle's 'Of the Vertus of the Holy Name of Ihesu'

f193v...... A Tale bat Richard Hermet
f193v...... A Prayere bat Richard Hermet made
f193v...... Ympnus quem composuit Sanctus Ambrosius
f194r...... Rolle's 'De Imperfecta Contricione'
J.J. Thompson's research\textsuperscript{61} has revealed that, although Thornton copied The Morte Arthure and Privity from the same manuscript, he copied them on to separate gatherings. (The Morte Arthure was copied into the gatherings which are now d, e and f; and Privity on to a gathering which is now I). This splitting of the texts is seen by Thompson as the beginnings of Thornton's plan of organisation for the finished manuscript: his different gatherings were probably kept unbound for some time as he completed this collection and he filled in the pages of the gathering not taken up by Privity with other devotional works. The rubbed and dark condition of the first page of Privity supports this theory. Robert Thornton made another collection of secular and religious pieces, British Library, MS Additional 31042. Ralph Hanna III\textsuperscript{62} detects five different paper stocks which appear in both volumes, illustrating that Thornton was copying for both collections at the same time. Hanna notes that '...Thornton clearly composed his volumes out of booklets or fascicles, each established on a broadly generic basis...'. Hanna numbers these booklets, and in his numbering scheme, in MS L The Morte Arthure opens Booklet I and Privity opens Booklet III. Booklet II is composed of a mixture of paper stocks which he labels B and L, and two full gatherings of stock L were used in Booklet III\textsuperscript{63}. He concludes from this research


\textsuperscript{63} J.J. Thompson, Robert Thornton and the London Thornton MS (Cambridge, 1987), 66, supports Hannah on this point.
that the Lincolnshire exemplar, containing Privity and The Morte Arthure was acquired by Thornton 'very near to the start of his copying career.' It may be assumed, therefore, that Thornton acquired the Lincolnshire exemplar in the early 1420's.

Illumination: Fourteen capitals in the 'religious' section of the manuscript are decorated and coloured. Thus, the opening initial of Privity is decorated. There is also another decorated capital on the opening page, but no other capitals in Privity are decorated.

Script: Thornton's script is a mid fifteenth-century Anglicana.

Scholarship: the Thornton Privity was included by Carl Horstmann in Yorkshire Writers: Richard Rolle of Hampole64, and by Geraldine Hodgson in Some Minor Works of Richard Rolle65. The ascription of the work to Rolle is Horstmann's: there is no manuscript evidence, except that many of the other pieces in Thornton's manuscript are by Rolle, and very little in the style of translation to support his claim.66 Horstmann's transcription of the text of Privity from MS L is mentioned in IPMEP where the reference number of Privity is 837, p.287.

66. Section 6 of this Introduction provides a fuller discussion on the style of Privity and its context among the other religious texts in MS L.
5. Michigan State College, MS 1 [M]

**Date:** the script is early fifteenth-century.

**Place of origin:** according to LALME, p. 139, the dialect is 'probably South Yorkshire, but not impossibly Lincolnshire. The language is somewhat variable'.

**Ownership:** this manuscript was formerly Phillipps MS 1054, then in the possession of Sir Leicester Harmsworth, being sold in the Harmsworth Sale, October 1945, lot 2135, then Maggs. It was acquired in 1949 by Michigan State College, now the University of Michigan.

**Material:** the manuscript is written on paper. According to J. B. Jenks, the paper bears a watermark in the form of a unicorn. This, he says may indicate that the paper was manufactured in France or the Low Countries. The front page is badly discoloured. The binding is modern.

**Size and Ruling:** the manuscript measures 7¾" x 5½". There are approximately 27 lines to a page. The pages are not ruled.

**Collation:** I have not seen this manuscript personally, but there are catchwords on pages 24 and 48, which would suggest two initial gatherings of 12ff. **Foliation:** 51ff, two terminal endleaves, eighteenth-century pagination, numbering the pages 1 to 101.

**Contents:** The Lyrical Meditations is the only text in the manuscript. Inside the front cover is a bookplate of Sir Thomas Phillipps, 'Phillipps MS 1054' and 'Wickliffe MS' in an early nineteenth-century hand.

**Illumination:** There are no illuminations.

**Script:** Anglicana, most closely resembling a script which Denholm-Young describes as an 'English Vernacular

hand c. 1430'.

Scholarship: this translation of the MPC has not been published. As mentioned above, a transcription formed part of the doctoral thesis of J.B. Jenks in 1956. Elizabeth Salter referred to the MS, on account of its alliterative passages, at the end of an article on alliterative modes and affiliations in the fourteenth century. She presumed that, '...the translation... was probably made, as were all other partial English translations, during the fourteenth century.'

6. Dialectal Characteristics of MSS C, D and M

As I have noted above, all the MSS of Privity and MS M are Northern, according to the techniques of analysis in LALME, and are all from an area which extends from South Yorkshire (or the Southern parts of the West Riding of Yorkshire, to use the LALME categorisation) to North Nottinghamshire to the West, and across to Norfolk and Lincolnshire to the East. MS C, from the Doncaster area, is therefore probably the most Northern of the MSS. I have here selected some dialectal features of C, D and M for comparison. (I have not included B and L as these are less consistent dialectally, and L has already been the subject of detailed and well-documented research by A. McIntosh.70) The choice of features for comparison is influenced by the criteria for dialectal analysis used in LALME, but as it would not be practicable to reproduce here all the words used in the dialect survey, the selection is limited to some of the most frequently-occurring words in the text. Brackets around a form indicate that it occurs only rarely.

<table>
<thead>
<tr>
<th></th>
<th>C</th>
<th>D</th>
<th>M</th>
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<tbody>
<tr>
<td>these</td>
<td>ðise</td>
<td>ðise</td>
<td>ðies</td>
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<tr>
<td>those</td>
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<td>ðoo</td>
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<tr>
<td>she</td>
<td>scho</td>
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<td>schee, sche</td>
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<td>her</td>
<td>hire, hir</td>
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<td>yt</td>
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<td>they</td>
<td>ðai</td>
<td>ðei</td>
<td>ðey, (ðai)</td>
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<tr>
<td>such</td>
<td>swilk, swylk</td>
<td>swilk</td>
<td>slyke</td>
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</tbody>
</table>

70. A. McIntosh, 'The Textual Transmission of the Alliterative Morte Arthure', op. cit.
which be-whilk, whilk
each ilke-a, ilk-a, ilk, ilk-a, ylk(a), ylk(e)
many many many
much mykel mekel, mekyll
are er, ar ar(e), arn er, er(e), (ar)
were war were, wer, were, (wer), (weren, war(e)) (ware, where)
is is is ys, (es, is)
was was was wase, was, whase
shall sal schal schall
(sg)
shall sal schal, schul schall
(pl)
should sulde schulde, schuld (sulde)
(sg)
will wil wille (sall)
(will, wille)
would walde wolde, (wold)
(sg, pl)
from fro, fra fro, (from)
through bof-al bof, (bof-al), bof, bofe, bow (bof-allenges)

-52-
<table>
<thead>
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<th>C</th>
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<tbody>
<tr>
<td>pres.</td>
<td>-ande</td>
<td>-ande, (-and)</td>
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<tr>
<td>part.</td>
<td>(-ynge, -enge)</td>
<td>(-ande)</td>
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<tr>
<td>pres.</td>
<td>3 sg. -es, (-is)</td>
<td>-eth</td>
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<td>weak</td>
<td>ppl -ed, -ede</td>
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<td>strong</td>
<td>ppl -en, (-yn)</td>
<td>-en, (-yn)</td>
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<td>church</td>
<td>kyrk</td>
<td>kirke</td>
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<tr>
<td>could</td>
<td>kouthe,</td>
<td>coude,</td>
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<td>kouth</td>
<td>covde</td>
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<td>father</td>
<td>fader</td>
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<td></td>
<td></td>
<td>(fadir, fadyr)</td>
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<tr>
<td>give</td>
<td>gyfe, gife</td>
<td>gif</td>
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<td>gave</td>
<td>gafe, gaf</td>
<td>gaf</td>
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<tr>
<td>given</td>
<td>geuen, gyfen</td>
<td>gif, souen</td>
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<tr>
<td>holy</td>
<td>haly</td>
<td>holy (holi)</td>
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<tr>
<td>love</td>
<td>lufe, (luf)</td>
<td>luf, loue</td>
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<td>mother</td>
<td>modere</td>
<td>moder, (modir)</td>
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<td>own</td>
<td>aghen</td>
<td>owen, (owe)</td>
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<tr>
<td>thou</td>
<td>þou, þow</td>
<td>þou, þov, (þow)</td>
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All three MSS exhibit similar Northern forms of these words:

'bof' for 'though' (although M also has 'bow', which is North Midlands rather than North);

'boi', 'bei' or 'be' for 'they', with no MS containing any h- forms which are all Southern or South-West Midlands;

'swik' and 'slyke' for 'such';

'mykel', 'mekel' and 'mekyl' for 'much', with no instances of forms containing -ch- from the Midlands and the South;

-f- forms in words such as 'gave' and 'love';

final -k in forms of 'which', not the Southern -ch;

'kyrk' and 'kirke' for 'church';

'hyr' and 'hir(e)' for 'her'.

MS C, however, features more Northern forms than D and M, and is dialectally more consistent. Northern forms found in C, but not in the other two MSS are:

'sal' and 'sulde' for 'shall' and 'should', where D and M usually have sh- forms;

some use of 'fra' for 'from' (together with 'fro') where D and M have 'fro' and 'from';

'-es' and '-is' endings for weak plural verbs;

'haly' for 'holy';

'walde' for 'would'.

MS D exhibits the distinctive East Anglian forms of 'qwh-' and 'qw-' for words beginning 'wh-' in the rest of the country. MSS C has one instance of 'qw-' and MS M has one instance of 'qwh-'. In MS D there are more forms of wors from the Midlands than C and M:

'-eth' ending for 3rd singular present;

'-en' and '-yn' endings for weak plural verbs;

'-some instances of '-and', '-ynge' and '-enge' endings for present participles (some of these are Southern forms).
MS M is less consistent than MS C, although it has more Northern forms than MS D. Both Northern 'sall' and Midlands 'schall' occur in M, and '-and' and '-yng' endings for the present participle. The overall impression of M, however, is of a predominantly Northern text with some Midlands influence. Perhaps a scribe from the Midlands was copying a Northern MS and some of his own dialect forms were introduced, or vice versa, a Northern scribe was copying a MS from the Midlands.
i. The Privity of the Passion

The first chapter of Privity appears to be original to the translation. There are no obvious differences in style between Chapter I and the other chapters. Comparisons between the language of Chapter I and the rest of the text are difficult because Chapter I, describing the Last Supper, necessarily employs vocabulary which does not occur in the rest of the Passion narrative. Chapters I and II, however, both feature a passage on the nature and rewards of meditation itself, 1:28-37 and 11:1-75, and close comparison of these two passages in Privity reveals verbal similarities.

The beginning of Chapter II of the MPC provides more detail about the method of contemplation than the brief outline at the beginning of Chapter I. The Privity translator has expanded MPC's Chapter I explanation a little. Similarities between the two translations are:

*to presentem exhibe* is 'mak þiselfe present...als þou had bene þer bodely ' in 1:30-37 and *se presentem exhiberet* is '...he make himselfe present...als if he saughe it fully with his bodely eghe' in 11:40-43;

in a clause without a source in the MPC, the reader is exhorted to present his 'mynde' in 1:32, similarly, he is told, 'set þiself, þat is þi mynde, hider al holy,' in 11:74-76. This clause is also without a direct MPC source, but all MSS agree upon it;

'deuocion' appears in 1:35 and 11:64, in neither instance translating any specific word in the source, but in both cases seen as necessary to proper concentration. All MSS agree upon some form of 'deuocion' in 11:64.

Later in Chapter I, 1:477-8, *ignire* is rendered 'fyre of luf', and *inebriare*, 479-80, 'dronkun thurgh gostly
The translator has taken care to show that these are spiritual, not physical states. 11:24 speaks of 'gostely comforth' for consolaciones, and 11:26-27 of 'a new astat of gostely sweetnes' for novum...statum. In 11:71-72, deberet totaliter concremare is expanded into 'aght al to bryne our hertes in lufe of him'. Once again, it is made quite clear that this burning is to do with the emotions, not the physical.

Not only MSS D, B and L of Privity, but also some of the MSS of MEMPC lack Chapter 1, and a likely explanation for this may be that it was considered dangerous to possess any sort of treatise on the subject of the Eucharist in the vernacular, as this might be interpreted as sympathy for the Lollard cause. Arundel's Constitutions of 1407 forbade the unlicensed possession of vernacular Bibles, but Love's choice of MVC as an orthodox text which he could popularise in order to refute Lollardy, would indicate that it was not considered in the same light as the Wycliffite Bible translations. Moreover, MS D of Privity and some of the MSS of MEMPC predate 1407, so the motivation for excising the chapter on the Lord's Supper must have existed in the late fourteenth century. The Blackfriars Council of 1382, which condemned Wyclif's teaching as heretical, and issued edicts against the writings and followers of Wyclif, may have been the event which made transcribers of works on the Passion more cautious, but obviously the MS from which C was descended escaped with its first chapter intact. The earliest surviving MS, D, is probably no earlier than 1395, but there is nothing in Privity to indicate that it might not have been translated as early as the 1380s. Privity was presumably translated, complete with its first chapter, before the Lollard controversy had begun to influence orthodox writers of devotional prose. There is no internal evidence to prove that the translator was consciously, like Love, providing an orthodox vernacular text to help counter
Lollardy. In Chapter 11:72, Privity has no translation of a sentence in MPC where the author states clearly and defensively that his sources are orthodox. It is likely that Privity was a product of the general growing interest among the upper and middle classes in Biblical knowledge and personal devotion to Christ inspired by Rolle and his followers in the last quarter of the fourteenth century. Certain transcribers of the text may have judged the first chapter to be open to criticism and therefore decided not to include it. The reason for C's superiority as a text may be that, although it dates from the second quarter of the fifteenth-century, it was copied directly from an early MS which was produced shortly after the translation was made, and before the Wycliffite controversy made a treatise on the Eucharist a dangerous possession. By the time C was copied, Love's Myrour would have become a popular text, presumably affirming the orthodox nature of any translation of MVC.

The post-resurrection section may not have been part of the original translation, and may not be the work of the same translator. Its inclusion in all the MSS would indicate that it was added to the main translation at an early stage in the history of the text. At XIII:76 there is no translation of the elaborate doxology at the end of MPC, which amounts almost to a creed. The only similarity with this ending is the 'Amen', which concludes the chapter in Privity, after XIII:77-96. Lines 77-96, 'And bof' to 'withouten ende. Amen', seem to constitute a form of conclusion. The passage does not translate any part of MVC verbatim, but the tone and sentiments expressed are inspired by MVC generally. The short description of Christ's appearance to his Mother in lines 80-90 is taken from the next chapter of MVC, Chapter 86. Lines 95-96, 'Lord Ihesu pat liueth and regneth withouten ende. Amen' and the précis of the appearance to Mary suggests that
Privity was intended to end here. Why give a description of the appearance to Mary at the end of this chapter only to repeat it again in the next? MPC's preview of Christ's sufferings at the end of Chapter II of MPC was omitted by the Privity translator, who tended to excise repetitive material. This section in Chapter XIII appears to be the work of a translator who had read the next chapter, but did not intend to go beyond the thirteen chapters of the MPC structure. This would indicate that the post-resurrection section of Privity was the work of a different translator, and was added to Privity at a later date, as it was to The Lyrical Meditations. In other words, it formed part of another independent translation of MVC, and transcribers of both Privity and The Lyrical Meditations had come across it and added the post-resurrection section to their texts.

The post-resurrection section might be the work of the same translator, produced at a later date, when he acquired a text of MVC, or more chapters from it. The redactor who added the post-resurrection section did not delete the conclusion of the MPC section.

The vocabulary of the post-resurrection section offers little support for the theory of its being the work of the same translator. One feature of the MPC section of Privity is that the translator is selective, tending to condense his source, omitting theological comment and repetitions within the narrative. This is even more a feature of the post-resurrection section, where Chapter 90 is omitted altogether, possibly because it reiterates general praise of God which is already expressed in Chapter XIV, and large sections of chapters are omitted, presumably on the same principle. (This argument assumes that the translator had before him a full text of MVC chapters 85 through to 92, which may not have been the case.) In the MPC section of Privity, the only chapter subjected to such radical pruning is Chapter II, where a 'preview' of Christ's sufferings,
which constitutes about half the chapter, is omitted.

Minor similarities in style and translation of vocabulary between the two sections of Privity have been noted in the textual commentary, but these may be scribal, or merely coincidental. Although they are usually inspired by the structure of the source, there are more instances of deliberate verbal patterning in the prose of the post-resurrection section, than in the MPC section, for example:

IV:33-36
MVC: Non heri, sed prius heri, id est, nudiustertius, fuit dies illa magna, et amara valde, dies calamitatis et mortis, tenebrarum et caliginis, separationis et mortis tuae.
Privity: 'Nostr 3isterday, bot before 3istereday, was ßat ill day, ßat bitter day, ßat wretchede day, ße day of sorue and of myrknes, ße day of departynge of ße fro me, and of ßi bitter deede.'

This is a close translation of the Latin. The phrase id est, nudiustertius is not translated, although in such a sentence, another phrase ending in '3istereday' might easily be lost as a result of a scribal eyeskip. The translator has noted that two clauses in the list of sorrows begin with dies: he has increased the number of phrases to three, beginning with 'ße day...', deliberate anaphora.

IV:39-42
MVC: Consoletur me tuus reditus, quam sic contristavit discessus
Privity: 'I praye ße ßat ßi gaynecome myght comforthe me, whome ßi waygoynge made so soruful. Glade me now with ßi presence, whame ßiuen absence made mowrnynge.'

This translation constitutes a doublet, as the same sentiment is expressed, using almost the same syntactical structure, in two consecutive sentences. The rendering of Consoletur in the first sentence lacks the economy of the
Latin: 'I praye þe þat....myght comforth...', but the main verb 'comforth', is Latinate. In the second sentence, 'Glade now' is Anglo-Saxon, and its brevity achieves the epigrammatic quality of the Latin. In the first sentence, the two verbal nouns, 'gaynecome' and 'waygoynge' are Anglo-Saxon in origin; in the second sentence, 'presence' and 'abscence' are Latinate. The translator has rendered the Latin skilfully and effectively. There is nothing quite as effective as this in the MPC section of Privity.

XVI: 47-48

MVC: Nesciebat cogitare, loqui nec audire, nisi de ipso.
Privity: 'Scho couthe no3t elles thynke, no3t elles speke ne no3t elles here bot of Ihesu hir Lorde.'

The translator has utilised anacoluthon here, beginning all three clauses with 'no3t elles', a construction not found here in MVC.

XVII: 21-26

MVC: Dominus vero, volens animum suum elevare ad lestia, ut non quæreret eum amodo in terra...
Privity: 'But Our Lorde walde rayse vp hir herte vnto heuenly lufe þat scho sulde no more here in erthe seke him be fleschly affeccion, only beholdande his manhede als pure man, bot þat scho sulde lufe him gostly be gostely affeccion, beholdande him as God and man...'

The translator has introduced a balancing of clauses here not found in the Latin source, as the two halves of the sentence are of the same construction: 'fleschly affeccion', 'beholdande', 'manhede' and 'man' balance 'gostely affeccion', 'beholdande', 'God' and 'man'. volens has been rendered as a finite verb, but the translator has used his own present participle, 'beholdande', to great effect.

In the MPC section, present participles in the Latin are frequently, though not always, rendered into a clause requiring a finite verb. Examples of this are provided in
Section 5:i, below. There appear to be more instances where the present participle is retained in the post-resurrection section, for example, XVI:29-33, '...and parfore standes scho forth withouten þe graue, wepande eft and ȝit eft lokeande into þe graue, for euere scho wende hafe seen him þare where scho had grauen hym. And eft scho saghe aungels syttande on þe graue and sayande to hir...'. The Latin present participles plorans, respiciens and sedentes are all translated as present participles. 'sayande' is actually a rendering of qui dicunt. The differences in style between the two sections suggests that the post-resurrection section was probably the work of a different translator.
ii: The Lyrical Meditations

The Lyrical Meditations falls into three sections: a translation of MPC, a section entitled Pe Song of pe Holy Fadurs and the post-resurrection section of Privity.

The translation of MPC is not as selective as Privity. There are few omissions and several fairly short additional passages. XIII:102-104 is an abbreviated rendering of the doxology ending of MPC, and it is probably safe to conclude that the MPC section of The Lyrical Meditations was originally a self-contained unit.

Pe Song of pe Holy Fadurs, XIII:105-166, is based upon selected paragraphs of MVC Chapter 85. MPC ends half way through MVC 85, but Pe Song of pe Holy Fadurs is taken from the remainder of the chapter, not included in MPC. Although the section is entitled Pe Song of pe Holy Fadurs, after the song of praise there is also a translation of a section of MVC 85 (Tunc accepit to reassume illud, 'Pen Our Lord Ihesus toke þem with hym...' to 'þe desyre þat þay hade to see hym in hys body gloryfyde') describing Christ's leading the rejoicing Fathers out of Hell and into Paradise, and then saying that he will take his body again (XIII:154-163). This passage concludes with a translation of the final sentence of MVC 85: 'Now hase þou here þat þou may resonabully thynke on þe Saturday and vnto before þe resurrection.' (XIII:164-166). It ends with Deo gracias, not in MPC. The whole Song of pe Holy Fadurs, acts as a colophon to the MPC section. It finishes translating Chapter 85, which, in MPC, ends at the beginning of the Harrowing of Hell, and its ending Deo gracias appears to be a formal conclusion. This section was presumably added on to the end of the MPC translation, at a later date, possibly by the same translator, possibly by a different one. It was obviously someone who realised that the MPC section ended in the middle of MVC 85, and who felt that it would be appropriate to finish the chapter.
In the manuscript, the post-resurrection section from *Privity* follows straight on from the chapter entitled *De Song of be Holy Fadurs*, without any obvious break except the usual chapter title in red. *Privity* Chapter XIV, the first chapter of the post-resurrection section, takes the title of *MVC* 86, (translating *De Resurrectione Domini, et quomodo primo apparuit Matri*) even though it begins with a short passage from *MVC* 85. That short passage is *MVC*’s *Tunc accipit to reassume illud*. The result is that the text in MS M presents this passage twice, with only one sentence between the two separate translations. (Compare XIII:154-163 with XIV: 4-9.)

I conclude from this that the *The Lyrical Meditations* was originally a translation of the thirteen chapters of *MPC*. It acquired additional material in the form of *De Song of be Holy Fadurs* which translates the rest of the account of the Harrowing of Hell. Then it acquired the same post-resurrection section as *Privity*, involving a slight overlapping of material.
5: Methods of Translation

1. Translation as Interpretation and Compilation

Translation of French and Latin texts into the English vernacular in the later Middle Ages was a popular literary activity, and made a significant contribution to the development of the English language, and to the native literary tradition. J.D. Burnley, in his essay, 'Late Medieval English Translation: Types and Reflections' emphasises that 'translation' to a medieval scholar could signify anything from a word for word rendering, which even preserved the word order of the source, to a complete reworking of the source, involving the inclusion both of original composition and material from other sources:

...translation is not necessarily oriented towards, even less limited to, the individual source text; and so it may involve compilation......any assumption that, to be called translatour, an author must work from a single base text, is by no means borne out in fifteenth-century usage.71

The medieval translator, then, was not constrained by a sense of the need to reproduce an exact copy of his source in the vernacular, without deviation, expansion or contraction. He was, it would appear, more concerned with the needs of his readership: works were tailored to suit the consumer. The very act of translating a Latin work into Middle English presupposed a different readership.

If a man's education were so advanced that he was able to read religious treatises in Latin, then his understanding was sufficiently developed for him to appreciate the glosses provided in Latin, or to make his own interpretation of the text. A man or woman without such skills, however, who could only read such works in translation, would be less likely to understand theological complexities, therefore the translator's task was not merely to translate, but to interpret. As a result, translators of religious works would expand with commentary in order to clarify the obscure; would cut out material they believed to be irrelevant to their readership; and would add material from other works, or original composition, in order to increase the appeal of the work to their chosen readership.

Bible translation was regarded in a different light. Richard Rolle's translation of the Psalter was a literal one, as Roger Ellis comments:

> The translated verses of the Psalter....generally follow the word order of the original, and resolve compound words typically by creating a native equivalent for each element of the compound. The literal rendering which results....is designed to help those with no Latin draw nearer to the original.

Rolle provided a commentary in order to guide the reader, but this was clearly separate from the text. The first Wycliffite translation of the Vulgate text also followed the Latin word order, and M. Deanesly believed that this was intended to have an accompanying gloss. The second

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74. M. Deanesly, *The Lollard Bible* (1920), Chapter X.
version of the Lollard Bible, still a close translation, although no longer adhering to the word order of the Latin, was provided with a General Prologue, and many short prologues beginning the separate books, but the intention was that the text itself could be easily understood by simple people. The MVC could be categorised as a (selective) Bible translation and commentary combined. Certainly the translators of Privity and The Lyrical Meditations felt free to make their own interpretations of it, and continued in the tradition of the Pseudo-Bonaventure's composition of his gospel harmony in that they too added integral commentary to their source, and condensed and clarified it as they saw fit. They did not regard MPC with the same awe and respect as the Bible translators did the Vulgate. The translators of both Privity and The Lyrical Meditations were also interpreters and, to some extent, compilers, as the following analysis of the two translations will illustrate.

The Privity of the Passion

As I have noted above, a feature of Privity is the selective nature of the translation. The translator seems to have been concerned to delete passages in his source which interrupt the narrative, and therefore he did not usually translate passages of theological commentary, for example at III:332, V:72, or passages which might lead to repetition of the same material, such as the second half of Chapter II. References to the author's fellow friars, their monastery, and the evidence of the friar who had visited the Holy Land have either been excised or made more general, for example III:332, III:441-442, IV:146, V:96. Obviously the translator did not expect his readership to

75 ibid., 263.
be interested in specifically Franciscan concerns. He also tended to omit instructions to the reader to imagine herself physically present in the scene and participating in the action. The treatment of MPC Chapter XI, XI:277-292, is a good example of the translator's changing the text to circumvent this difficulty. MPC exhorts the reader to serve Mary personally and bring her food; Privity shifts this function to John. All instances of omissions from the source are noted in the textual commentary.

The Privity translator sometimes reworked his source material in order to create from it a more logical sequence of events. A good example is the omitting of the first method of crucifixion (VI:71ff). Pseudo-Bonaventure claims to give a blow by blow account of the Passion, and then unaccountably provides two methods of crucifixion, which could be interpreted as a sudden loss of authority and certainty. The Privity translator chose what to him seemed the proper method of crucifixion and omitted the alternative, not wanting to confuse his readers. At VII:117, a dialogue between God and Christ, where God welcomes Christ back into Heaven just before his death, is not translated. This was probably omitted because Christ, according to Chapter XIII of MPC, did not return to Heaven, but went to harrow Hell.

Expansions of the source in Privity are infrequent and usually tend to be in the interests of greater clarity:

1:28-37 Ad que intuenda te cum summa attencione exhibe, the first sentence of MPC which refers to the method of contemplation, is expanded and made more explicit;

1:274-284 the contemplative life is described more fully than in the source, which simply refers back to MVC Chapter 56, which is described as tractatu 'de Vita Contemplativa'.

1:566-573 Vado et venio ad vos, Christ's prophetic
words to his disciples, are expanded to make it clear exactly what Christ was going to do. This makes it easier for the reader to understand, but creates the difficulty that the reader is probably left wondering why the disciples, despairing after Christ's death, had not understood it too.

1:637-639 'And swilk oþer wordes of comforth he spake to þam' tells the reader that the Gospel account is fuller than this.

1:664-669 explains that the reader, as well as the disciples, should be inspired to love Christ.

II:2-7 gloriari is changed to 'fynd comforth and gostely gladnes', and 'al oþer wardely bysenes sett at no3t' is added. This results in a change of meaning; the translator has emphasised the necessity of being humble and unworldly.

II:41-43 'in his tho3t als if he saughe it fully with his bodely eghe'. Again, meditative techniques are explained more fully than in the source.

VII:45-59 the words of Christ on the cross to the thief are expanded, to explain that even the last-minute penitent may be saved.

XIII:19-30 the precise region of Paradise to which the thief on the cross was sent is specified. Paradise is defined as 'be vsyng of be syghte of God.'

XVII:21-26 the nature of Mary Magdalene's love for Christ is more fully explained.

There are two instances where a Bible reference in MPC is quoted more fully in Privity: 1:563-566 and XV:29-31. It is possible that these passages were quoted more fully in the translator's source text; if, on the other hand, they are the work of the Privity translator himself, then this indicates that he did not expect his readers to know the Bible texts. Apart from these Bible texts, the other expansions make it clear that the Privity translator
expected his readers to understand less in terms of Biblical knowledge and techniques of meditation than the Pseudo-Bonaventure expected his reader to understand. This suggests that Privity was written for lay people. The additional explanation to the words of Christ to the thief on the cross, emphasising the efficacy of last-minute repentance after a life of sin, are more likely to have been inserted for the benefit of lay people than religious.

The Lyrical Meditations

As a translation of MPC, The Lyrical Meditations is a full text, rarely omitting and frequently expanding the source. At two points in the text, there are expansions which fall into alliterative half lines: X:184-260, where Mary laments over Christ's body after it has been taken down from the cross; and XI:123-133, where Mary looks on the empty cross. These have been set out in half lines in Appendix 1 and Appendix 2 respectively, and a full analysis of them is found in the textual commentary.

In addition to these 'set-piece' expanded laments, there are five other expansions which are worthy of particular note:

I:338-369, a direct address to Saint John and a penitential prayer, inspired by Saint John's resting his head on Christ's breast at the Last Supper;
III:417-434, a prayer directly addressed to Christ inspired by the flowing of his blood;
III:689-705, a prayer directly addressed to Christ, inspired by Christ's being bound and silent when falsely accused;
VIII:250-275, an expansion of a question in MPC asking how God can allow the Virgin Mary to undergo so much suffering;
XIII:55-73, a direct address to Christ on the subject of
his condescension in visiting the spirits in hell in person.

These expansions share several common features, the most notable being that, although they could be taken from the Middle English text and would stand as independent prayers or meditations, they are inspired by language and themes from MPC, and do not introduce any new concept or narrative detail. They are not meditations or prayers that have been composed independently and then added to the text at an appropriate point, but form part of the translation. Although the expansions are not, strictly speaking, commentary, they serve one of the purposes of commentary, that is, they interpret the source text for the reader. R. Copeland's description of the type of commentary where 'the lemma is broken up and redistributed through the exposition' very aptly describes the technique of the translator of The Lyrical Meditations:

...[the commentary] introduces itself into the text by breaking the text down into lemmata, which it surrounds and appropriates by quotation and restatement. Through paraphrase the commentary becomes container of, no longer supplement to, the original text, at least in terms of graphic, formal disposition.76

Another notable feature is that all these expansions are in the first or second person, and are devotional and penitential in tone. This aspect of devotion is not entirely lacking in the source, but is not developed. It is a feature of MPC, noted above in section 1, that there

76. R. Copeland, Rhetoric, Hermeneutics and Translation, op. cit., 83.
is little textual comment from the author, when compared with the longer MVC, in order to keep the mind of the reader focussed upon the events of the passion. (The second half of MVC 85 quotes at length from Bernard, outlining the recommended devotional attitude to the passion.) In a century when confession and penitence were gaining importance in the parish churches, and confession manuals proliferated, it is not surprising that a new translation of an earlier text such as MPC should be influenced by contemporary spirituality. The tone of these expansions is self-abasing, but the translator presumes to address Christ personally, and to claim his attention in direct prayers in a way which differs from the approach of the Pseudo-Bonaventure. The nun to whom MVC is addressed is instructed to imagine herself present and to attempt to give help to the Virgin, for example, prepare her food. XI:310-324, unlike the parallel passage in Privity, translates this particular instruction. The nun is not, however, encouraged to approach Christ directly, address him or ask for anything. This translator of The Lyrical Meditations, on the other hand, assumed for himself, and by implication for his readers, a direct relationship with Christ. He developed the spirituality of MPC, making explicit the personal response to the scenes of the passion, which in the source was left implicit. He took upon himself the role of interpreter as well as translator, changing the spiritual tone of the source, and introducing a new emphasis. MPC frequently enjoins the reader to feel compassion, but not to progress to subsequent spiritual stages of self-loathing, penitence, acceptance of forgiveness and gratitude to the suffering saviour. These are all elements touched upon in these five expansions.

77. J. Hughes, Pastors and Visionaries, op. cit., 146-148.
Occasionally, the translator expands his translation with sentences which paraphrase or comment upon it. For example:

**III: 480-494**

MPC: *O grandis amor! vere in finem dilexit eos, cum in tanta positus agonia eorum procurat quietem.*

_The Lyrical Meditations_: 'A, þou grett and passyng lofer. Forsoth þou ert a trew lofer for þou lufede þame so farforth þat when þou wase put in grett dyssesse, ȝyt þou ordande þam to rest whyles þiselfe kepýt þe wakkyng. A, þou euerlastyng trew lufer, what thynkys þou to do? Þi tendur lufe wyll nogth sesse in Gonzth nor in age, in wele nor in woo, in lyfe nor in dede.'

Sometimes the translator departs from the source to add an embellished account, for example, the amplified and somewhat bloodthirsty description of the scourging, V: 29-50.

Like the _Privity_ translator, the translator of _The Lyrical Meditations_ was anxious to make clear that the practice of contemplation was spiritual, not physical, and that the rewards of meditation upon the Passion would be spiritual. In the explanatory passage at the beginning of Chapter II, the reader is told that whoever 'in all þe swetnes of hys hert' (II: 19-20), meditates upon Christ's Passion, he will feel, among other things, 'a new relyng in hys saule', (II: 28-29), and 'gostely blysse' (II: 36).

-73-
2. Techniques of Translation

Two fourteenth-century translators wrote prefaces which shed light upon their attitude to the task of translating from Latin into English; they are John Trevisa, who provided two prefaces to introduce his rendering of Higden's Polychronicon (c.1387); 78 and John Purvey, to whom is attributed the General Prologue to the Wycliffite Bible (c.1395). 79

In Trevisa's Dialogus Inter Dominum et Clericum, the clerk at first questions why translations should be made at all: why cannot everyone learn Latin? When the Master has established that not everyone has the opportunity to learn Latin, that translations should be written down, and has cited a long list of famous past translators, including King Alfred and Cædmon, he adds:

Also þe gospel and prophecy and þe ryȝt fey of holy churche mot be tauȝt and ypreched to Englyschmen þat conneth no Latyn. Panne þe gospel and prophecy and þe ryȝt fey of holy cherche mot be told ham an Englysch, and þat ys noȝt ydo bot by Englysch translacion.
(II.146-150)

Translation into English is essential if English people who do not know Latin are to learn about their faith. Doubtless translations of MVC were considered, by the

79. Purvey's Prologue is found in A.Hudson, ed., Selections from English Wycliffite Writings (Cambridge, 1978), Chapter 15. All quotations are from this edition.
orthodox at least, to convey 'be ryȝt fey of holy cherche' to English men.

The clerk asks whether the chronicles in question should be translated into prose or verse. The master replies, 'Yn prose, vor comynlych prose ys more cleer þan ryme, more esy and more pleyn to knowe and vnderstonde.' (11.167-8) The translators of Privity and The Lyrical Meditations presumably agreed with Trevisa on this point, as prose was their chosen medium. It would be interesting to discover, however, whether Trevisa classed the alliterative expansions in The Lyrical Meditations as prose or verse. The clerk's next speech, immediately after the answer to the question on prose, actually begins with an alliterative apostrophe, very similar in style to some of the shorter alliterative expansions in The Lyrical Meditations:

\[\text{Panne God graunte grace greiþliche to gynne, wyt and wysdom wysly to wyrche, myȝt and muynde of ryȝt menyng to make translacion trysty and truwe, plesyng to be Trynyte...}(11.169-172)\]

'Ryme', to Trevisa, was probably rhyming verse, not alliterative verse, but the point he is making, that is, that rhyming verse is less easy to understand than prose, is debatable. The early fourteenth-century translation of MPC, The Meditations on the Supper of Our Lord, is in verse and is easily comprehensible. It is, moreover, part of a long tradition of providing religious instruction for the laity in verse, possibly because verse was easy to memorise, and appealed to a listening audience when the work was read out loud to them. Perhaps Trevisa was intending his translation to be read by the private individual to himself, not out loud to others. Certainly, Privity and The Lyrical Meditations are in this tradition, where
there is no need for rhyme, and alliteration is decorative rather than functional. The longer alliterative expansions in *The Lyrical Meditations*, which are set out in half lines in Appendices 1 and 2, may have been composed to be memorised and recited. As M. Denley comments in her article on teaching techniques in religious didactic writing, 'Vernacular religious didactic treatises with more sophisticated structures... are not above the interspersion of mnemonic verse.'

In 'Alliterative Modes and Affiliations', Elizabeth Salter draws attention to the passages of alliterative verse in Richard Rolle's *Ego Dormio*, which, like the alliterative passages in *The Lyrical Meditations*, are 'introduced without comment, in the natural sequence of his argument.' She uses the example of *Ego Dormio*, MS M. Gaytryge's *Layfolks' Catechism* and other religious works which combine prose and alliterative lines to illustrate the relationship between English homiletic prose and English verse in the fourteenth century. Gaytryge's *Layfolks' Catechism* in particular illustrates that alliterative lines were not always classed as verse. In MS C, this work is written out as prose until 57v, when the scribe changes the format to a long line. The translator of *The Lyrical Meditations* chose to translate into prose, but, like Richard Rolle, utilised the alliterative traditions of the time to vary his text and change the tone of his translation. E. Salter commented on the passages transcribed in Appendix 2 of this thesis, that 'this lament

cannot often be arranged into regular alliterative lines of the standard aaa/x pattern, . . . . but defines the extracts as structures which work ' . . . predominantly to a long-line, alliterative format, even if composed of varied basic parts.' In view of the scribal carelessness illustrated in the post-resurrection section, when M is compared with the other witnesses, it may be that some of the discrepancies in the alliteration arise from scribal error, rather than inconsistency on the part of the original translator/composer. These alliterative lines are laid out as prose rather than verse in MS M, which may also indicate at some stage in the text's transmission a scribe's failure to recognise that these were alliterative long lines and not prose. If they were not recognised as alliterative verse, then scribal emendation, which altered the alliterative patterns and made them irregular, would be more likely to occur. The punctuation of MS M, however, indicates that the scribe of this MS did have some awareness of alliterative units: most of the half-lines are divided by a punctus or ¶, but this is occasionally erratic, especially when the alliterative patterns break down.82

Trevisa's other preface, the Epistola dedicated to his patron, Sir Thomas, Lord of Berkeley, outlines his approach to rendering Latin grammatical constructions into English:

...for to make þis translacion cleer and pleyn to be knowe and vnderstonde, in som place Y schal sette word vor word and actyue vor actyue and passiue vor passyue arewe ry3t as a stondeþ withoute changyng of þe ordre of wordes. But yn som place Y mot change þe rewe and þe ordre of wordes and sette þe actyue vor þe passiue

82. The alliterative passages at VIII:250-275, X:184-260 and XI:123-133 are discussed at greater length in the Textual Commentary.
and a\text{\`e}nward. And y\text{n som place} Y mot sette a reson vor a word to telle what hyt mene\text{\`e}. Bote vor al such chaungynge, \text{\`e} menyng schal stonde and no\text{\`e}t be ych\text{\`e}n\text{\`e}d.

Trevisa evidently subscribed to the Ciceronian theory, passed down to medieval scholars through the works of Jerome, of not rendering word for word, but meaning for meaning. John Purvey's General Prologue to the Wycliffite Bible echoes similar sentiments:

First it is to knowe that \text{\`e} best translating is, out of Latyn into English, to translate aftir \text{\`e} sentence and not oneli aftir \text{\`e} wordis, so \text{\`e}t \text{\`e} sentence be as opin either openere in English as in Latyn, and go not fer fro \text{\`e} lettre; and if \text{\`e} lettre mai not be suid in \text{\`e} translating, let \text{\`e} sentence euere be hool and open, for \text{\`e} wordis owen to serue to \text{\`e} entent and sentence, and ellis \text{\`e} wordis ben superflu either false.

Ian Johnson illustrates the 'diversity in the author's choice of permissible roles, forms and procedures', but stresses that style was determined by the needs of the prospective readership. In Privity and The Lyrical Meditations, this means in practical terms that the syntax of the source is frequently simplified, the hypotactic structure of the Latin source being changed into a

83. R. Copeland, Rhetoric, Hermeneutics and Translation op. cit., 33 and 45-49.
84. A. Hudson, Selections from English Wycliffite Writings (Cambridge, 1978), 68.
J.D. Burnley, in 'Late Medieval English Translation', op. cit., 50, points out that 'so \text{\`e}t' in this passage means 'provided that'.
85. I. Johnson, 'Prologue and Practice: Middle English Lives of Christ,' op. cit., 70.
simpler, paratactic structure in the Middle English, a common practice among Middle English translators. The two translators handled their source text differently, and produced different styles of prose, not only because of the alliterative content of The Lyrical Meditations. The following assessments highlight some of the techniques of the translators.

The Privity of the Passion

The general aim of the Privity translator in rendering MPC into Middle English seems to have been to provide a clear outline of the logical sequence of events which constituted the Passion. He was anxious to describe and explain clearly, and, like the Pseudo-Bonaventure, he wished to inspire his readers to experience deep compassion for the protagonists. If it may be assumed that the work was intended for a lay readership, then it would not be in the interests of the translator to reproduce all the complexities of Latin syntax. One method of syntactical simplification was the changing of Latin present participles into finite constructions in the English, but the Privity translator was able to vary the structure by the use of other devices of his own, such as 'then...when' or 'not only...but also'. He changed the word order within clauses to an English word order, and he was capable of changing the order of clauses within a longer grammatical unit without losing the logical thread. If the Latin became obscure or complex, he would either omit or paraphrase his source, but usually the general meaning of the Latin is communicated, even when the translation is not verbatim. These changes may not necessarily reflect

incompetence on the part of the translator, but a
deliberate policy of grammatical simplification in order to
produce an English text which would not be confusing to a
readership unfamiliar with the complexities of Latin
syntax. The prose of Privity lacks the terseness of the
Latin, and many explanatory clauses are added, presumably
to make the meaning precise.

A close examination of some sentences from Chapter XI,
typical of the translation as a whole, illustrates some of
the translator's techniques:

XI: 7-14

MPC: Volens autem Ioseph redire in civitatem post officium
sic completum dicit...

Privity: 'Pan Ioseph of Aramathye, when he had fulfilled be
office aboute be byryinge of his Maister and his Lorde
Ihesu Cryste, he ordande him for to go home into be cyte,
and sayde...'

The translator ignored the present participle at the
beginning of the sentence, and placed his subject, 'Ioseph
of Aramathye,' at the beginning of the sentence, after
'Pan', which translates autem. post officium sic completum
is expanded into seventeen words of Middle English.
completum has been rendered as a clause, 'when he had
fulfilled', necessitating the use of a pronoun. officium
has been anglicised into 'office'. This word was in use at
the time and would probably have been understood, but it
has been qualified with the wordy 'aboute be byryinge of
his Maister and his Lorde Ihesu Cryste'. 'he ordande hym'
replaces, but does not translate 'Volens' from the
beginning of the sentence. Because 'ordande' is a finite
verb, 'and' has been inserted before 'sayde'. 'redire' has
translated by the Anglo-Saxon 'to go home'. The 'he' of
'he ordande' is pleonastic, but the sentence still makes
good sense. In spite of the changing of the word order,
the long unit has a logical grammatical sequence. The
'pan...when' construction saves it from being a simple string of short paratactic clauses, and the sentence still, like the Latin, builds up to the climax of Joseph's speech to Mary. XI:30-34

MPC: O qualis compassio! Regina celi non habet ubi caput suum reclinet.

Privity: 'How grete compassion is þis, þat þe Qween of heuen has noȝt whore scho may putt hir hede inne.'

This sentence follows the Latin word order quite closely. The two sentences of Latin have been made into one using 'þat' to link them. 'How grete' is not a literal translation of qualis, which means 'what kind of'. 'may' probably indicates that the translator recognised that 'reclinet' is a subjunctive, but his translation 'putt inne' is not strictly accurate, as reclinare means 'to lean back'. Nonetheless, the Middle English sentence is vivid and colloquial.

XI:52-58

MPC: Tunc ipsa se inclinans humiliter, et gracios agens, respondit se esse commissam Iohannis.

Privity: 'Pan scho lowtes mekely doune, thankand þaim of þair gude will, and sais scho is betaken onto Saynt Ion, and þat scho may noȝt do bot at his ordenance.'

The present participle inclinans is changed into 'lowtes', but gracios agens is rendered as 'thankand', illustrating that the translator could, if he chose, use the present participle. ('thankand' only survives in L, all other MSS having emended to 'and thanks', which indicates that some of the many renderings of the Latin present participle into a finite verb may be scribal.) se esse commissam is translated by the Anglo-Saxon 'is betaken onto', but once again an explanatory clause, without a Latin source, concludes the sentence, making perfectly clear what this entails; 'and þat scho may noȝt do bot at his ordenance.'
XI: 87-89

**MPC:** *Fili mi, non possum amplius stare tecum*

**Privity:** 'My dere Sonne, I may no lengere be here with be.'

This is almost a literal translation: the Latin word order is followed closely. Although *stare* literally means 'to stand', in MPC, it has the more general sense of 'to be', so the translation is correct. The only addition to the source is the adjective 'dere'.

XI: 168-173

**MPC:** *Decencius est ut eamus versus montem Syon, et maxime, quia sic respondebamus amicis nostris.*

**Privity:** 'It is more semely þat we go onto þe Mownte of Syon, and namely sen we talde so vnto Nichodeme and Ioseph and oure frendes.'

*respondebamus* has been changed to 'we talde', and *amicis* has been expanded with the addition of two names. Apart from this, the translator follows the Latin closely.

XI: 251-252

**MPC:** *et quam cito (acta sunt*

**Privity:** 'and how sodanly and sone al þis was done'

*cito* is doubled into 'sodanly and sone', and the Middle English verb is singular, but the translator follows his source closely, reproducing the passive construction, and keeping the verb at the end of the clause.

XI: 281-288, **Privity** only (no source in MPC):

'Bot scho tok no tente til þat, for þe mynde of hir onegetyn Sonn Ihesu Cryste had al slokende hir saule, so þat scho was nerehande withouten wite and felynge.'

This sentence explains why Mary took no notice of Saint John's attempts to comfort her. This sentence has no counterpart in MPC, so it is presumably the translator's own prose. Without the model of the Latin, the translator's prose becomes a loosely-connected string of clauses, but in spite of this, the language is still expressive.
The syntax of the expansions tends to be carefully balanced and patterned, and clauses are occasionally embellished with decorative alliteration. The textual commentary provides a close analysis of each passage where the source is expanded.

The Privity translator has occasionally made use of Latinate terms which simply anglicise the source word, but the loan-words he uses are not unique to Privity. (The Lyrical Meditations has fewer examples of this practice, for example, Privity IV:126 renders the Latin speciosus forma as 'speciouse in schape', whereas The Lyrical Meditations IV:116-117 reads, 'in schape of body most of bewte'; and Privity IV:159 translates leprosum as 'a leprouse man', whereas The Lyrical Meditations IV:161 translates it as 'a mesell'.)

Privity is generally regarded as a fairly free translation of MPC, but the modifications made by the translator to his source seem generally to be in the interests of clarity, whether in outlining the sequence of events in the story, or expressing deep sentiments in simple, intelligible English. Like Trevisa and Purvey, he is concerned with giving a 'sense for sense' translation, rather than rendering the source 'word for word'.

The Lyrical Meditations

The translator of The Lyrical Meditations usually renders the sense of the Latin quite closely, and his prose style illustrates his eagerness to convey the meaning clearly, in doublets, comments, paraphrases and apostrophes. In the translation generally, points of great emotion are rendered into a prose adorned with alliterating doublets or alliterating noun/adjective or verb/adverb combinations: for example VI:61-68, 'A, gloryus Maden and Modur, in how passyng a sorow ys bi swete Sone sett! I
trow þou mygth no more hafe donne, for yf þou mygth, I wote wele þou wolde...' or XII:33-37, 'Petur þan come in, ful schamefull, with sayd sobyn, with sore sygthyng and wofull wepyng.' Moments of great emotion or high drama also inspire the translator to produce clauses packed with accumulations of words of similar meaning, for example, III:675-678, '...þies veray wreches, velansly, vndescretly, dyspytusly and vnworschypfully', or III:732-736, 'Forsoth, noo tunge may tell how petusly a crye, how hydusly a sorow, how grett a waymentacyon þer wase made.' or V:48-49, 'how all hys body ys blody, raw, rent and slayn.'

Although *The Lyrical Meditations* tends to be more verbose than *Privity*, there are times when the reverse is true. Take for example a sentence from Chapter IV; *MPC*: Amor tuus et iniquitas nostra sic te imbecillum fecerunt. Maledicta sit tanta iniquitas, pro qua sic affligeris.

*Privity* IV:175-188: 'A, Lorde Ihesu, what makes þe for to suffer al þis harde turmentynges and pyne? Sothly þien vnmesurable lufe, þe whilk þat þou hade til vs, and oure hoge wickednes þat myght noþt be done away withouten so bitter a dede. A, weryed mot be þat grete wyckednes for þe whilk þou ert so felly bett and tourmenttyde.'

*The Lyrical Meditations* IV:175-179: 'Þi lufe and our wekkydnes has made þe þus febyll, but cursyde be þat wekkydnes þat þou ert þus turment fore.'

Here, the *Privity* translator has split the plain statement of the first sentence in the *MPC* into a question and answer, moreover, his prose is decorated with more adjectives. 'al þis harde turmentynges and pyne' does not communicate the sense of *imbecillum*. In *The Lyrical Meditations*, the two sentences have been united by 'but'. This does not make much sense; some form of 'therefore' would have been more appropriate. Apart from this, the
translation is more effective than Privity in conveying succinctly the meaning of the Latin.

A close analysis of some sentences from Chapter XI illustrates some of the general tendencies of this translator:

**XI: 3-8**

*MPC:* Volens autem Joseph redire in civitatem post officium sic completum, dicit Domine...

*The Lyrical Meditations:* 'Then be sepulcur of Crist wase endede, and Ioseph wolde turne agayne to be cyte of Ierusalem. He prayd to Our Lady and sayd...'

Although the meaning of the Latin is conveyed, the hypotactic structure of the source has been ignored here. The structure, of *The Lyrical Meditations* is paratactic, as a result of the changing of *Volens* to 'and...wolde'.

**XI: 50-56**

*MPC:* Tunc ipsa se inclinans humiliter, et gracious agens, respondit se esse commissam Iohanni

*The Lyrical Meditations:* 'Pen schee lowtede hyre hede mekly to Ioseph and sayde bat schee wolde do as Saynt Ione wolde, for schee wase of hyre awne Sonne commawndede to hym.'

Once again, the *MPC*’s hypotactic structure becomes paratactic in this translation; *inclinans* and *agens* become finite verbs. The Latin’s brief *se esse commissam* is expanded into a clause of ten Middle English words.

**XI: 65-69**

*MPC:* Ilii vero inclinantes se Domine, et adorantes sepulcrum, recesserunt

*The Lyrical Meditations:* 'Pay ben boyth toke ber leue of our blyssyd Lady, wyrschypeyng also be sepulcur, and bus pay went to be Cyte.'

*recesserunt* has been made more specific; 'Into be Cyte' has been added to make perfectly clear the destination of Nichodemus and Joseph. The present
participle, *adorantes* has been translated as a present participle, 'wyrschypeyng'. Probably the translator thought it physically difficult for the company to bow to Mary, worship the tomb and go away all at the same time, therefore the going 'to pe Cyte' is subsequent to the other activities.

X1:91-98

MPC: *Fili mi, non possum amplius stare tecum*

The Lyrical Meditations: 'My dere Sonne, my derlyng dere, my lufly lyfe to loke on, I may no longer abyde with þe; nygth ys nere. For soro I sygth, for woo I wepe full wofull.'

This is typical of this translator's expansion of a speech expressing strong emotion; alliteration is used to give a speech dignity and importance. *Fili mi* has been translated into a relatively simple 'My dere Sonne', but two alliterating epithets qualify this simple title. Then *non possum amplius stare tecum* is translated into the restrained and accurate 'I may no longer abyde with þe', but once again is followed by additional material. A reason is provided: 'nygth ys nere', and then a short alliterating sentence expressing Mary's unhappiness in two different ways.

X1:199-202

MPC: *Decenius est ut eamus versus montem Syon, et maxime, quia sic respondebamus amicis nostris.*

The Lyrical Meditations: 'Yt ys more semly þat we go to pe Mount of Syon as wee hafe behete our frendes.'

As in *Privity*, this is a straightforward, unadorned translation, and *et maxime* has either not been translated or has been omitted by a scribe. *respondebamus* becomes 'wee hafe behete'. 'behete', meaning 'promised', is a slight exaggeration - Saint John had merely informed his friends of his intention.
XI: 282-283

MPC: ...et quam cito facta sunt ista...

The Lyrical Meditations: '...and his dede in a lytyll whyle...'

This is a paraphrase. The Latin actually says, 'and how quickly these were done,' but the translator has changed ista into 'his dede', preferring to be more specific.

These few examples illustrate that this translator first frequently rendered the Latin into simple sentences, quite close in sense and structure to the source, often closer than the Privity translation. He then seems to have been inclined to compose a second sentence or clause, if he felt the occasion merited it, which tended to be in more patterned and rhetorical prose. This served as a gloss or to emphasise some element in the source. The translator of The Lyrical Meditations seems to have handled present participles differently from the Privity translator, and was even less likely to choose to reproduce the hypotactic structure of the Latin. He was much more of a creative author, and the passages without a source in MPC illustrate his skill as a composer of vivid narrative. Take for example, V:29-50:

But here abyde a lytyll whyle and ferently beholde, and yf þou wyll be dysposyde in þi hert for sorow, þat schall wax all colde, for þe cloth of purpœuvre, þat ys hys kynde, þat when yt ys lade on, ate blode abowne manes body. When þe blode ys waxen drye and colde, þen yt wyll so fast cleue to þe body þat yt schall raper al to-ryue þe skyn fro þe body þan yt schuld be getyn away. þen beholde what þe one, what myschefe he had in þe drawyng of þies clothes. Behald how on drawes on þe ton syde, anoþer on oþer syde, and how þe blode ys dryed and cloterd togedur in þe cloth,
This passage is inspired to some extent by the description of Christ's garments being torn from his flesh in MPC VI, but most of the passage is the translator's own. The number of constructions at his command seems to have been limited. He used 'so...bat...', 'when...pen...' 'Behold how...and how...', and 'rather...pan...', but many subordinate clauses tend to be connected to the main clause by 'bat'. The final sentence, with its accumulation of descriptive clauses all beginning with 'how' (anaphora), builds up to a somewhat understated climax; 'to a spyryt bat ys wele dysposyde, a full rwthfull sygth'.

Each instance of expansion and original composition has been noted in the textual commentary.
3. The Possible Influence of 'The Privity of the Passion' on Love's 'Myrour'

In 1956, Elizabeth Salter wrote an article entitled, 'Continuity and Change in Middle English Versions of the Meditationes Vitae Christi', in which she contended that Nicholas Love was influenced by the earlier independent translation, now known as MEMPC, when he translated the Myrour. Having provided some examples of verbal similarities between MEMPC and Myrour (which may, incidentally, prove even more striking when compared with the Northern version of MEMPC found in the Princeton R.H.Taylor MS) she turns her attention to Privity:

Moreover, there are a few occasions when Love's text is reminiscent of another English version of the same Latin — the very free fourteenth-century rendering known as The Privity of the Passion....Here, instead of agreeing with (MEMPC) against The Privity, as it usually does, it may seem either to combine elements from both or to resemble The Privity alone.

She gives three examples of verbal similarities between Privity and Myrour. I have reproduced them here, but have substituted my edition of Privity for Horstmann's transcription, which is quoted in the article:

1. MPC: ...superadditur, reiteratur et spissatur livor super livorem et fractura super fracturam, quousque tam tortoribus, quam inspectoribus fatigatis...

   Myrour: '...and so long beten and scourged with wounde vppon wounde and brisour vppon brisour til bothe the lokeres and pe smy3ters were wery...'

   Privity IV: 140-145: '...He es bett and eft bett, blystere vpon blystere and woende vpon woende, vnto bothe pe tourmentours and pe beholderes war wery...'


   Myrour: 'A Lady what doo seee? 3e lowen sow to the feete of hem that bene moste wickede, and prayen hem that hauen no reward to eny good prayere. Suppose se to bowe by 3oure pitee hem that bene most cruel and most wicked withoute pitee, or to overcome hem that bene alther proudest with mekenesse? Nay, for proude men

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haue abhominacioun of mekenesse: wherefore se travaile in veyne.'

**Privity VIII:** 130-143: 'A, dere Lady, what do se? What do se, sweete Lady? Se knele at pe feete of wicked men, and praies þaim þat no prayer wil take ne here. Wene se to tourne to mercy cruel and wyckede men, and for to meke prowde men? Nay, it wil noght be. For meknes is abhominable to prowde men, and þarfore, dere Lady, se travayle al in vayne.'

3. MPC: ...cum in tanta positus agonia eorum procurat quietem.

**Myrrour:** '...that in so grete anguysshe and so bittre agonye was so besy to procure hir hele and her reste.'

**Privity III:** 344-347: '...when he himselfe was set in so grete an agony, ʒit he is byse of þair riste.'

Although there are undoubtedly some similarities in the language, these may for the most part be explained by the influence of the Latin source upon the translators' choice of vocabulary, as in example 2, where the Latin *Abominacio* is reproduced as 'abhominacioun' in the *Myrrour* and 'abhominable' in *Privity*; or example 3, where the Latin *agonia* is reproduced as 'agonye' in the *Myrrour* and 'agony' in *Privity*. I would not consider the similarities so great that they would justify the claim that *Privity* influenced Love's *Myrrour*.
6: Spirituality and Readership

The second half of the fourteenth century saw a large increase in the numbers of readers of English. Members of the gentry as well as the urban élite needed to use Latin - and sometimes French - for clerical and administrative purposes, and there is evidence that many others, apart from clerks and merchants, could read enough Latin to qualify them for trial in the ecclesiastical courts. Nuns, too, needed to be able to read Latin, if not understand it, when reciting the liturgy, and so did the minor orders of clergy. An ability to read Latin, even without understanding it, presupposes the ability to read English. There was also an increase in the numbers of people who owned manuscripts. The evidence of wills indicates that, when compared to the numbers of those in French and Latin, very few books were in English; but many English texts may have been circulating as fascicules, especially short devotional treatises copied by individuals for the purposes of private devotion and meditation, and these unbound gatherings would not be of sufficient value to be mentioned in wills.

J.B. Friedman's survey of book ownership in Yorkshire between 1369 and 1497, from the evidence found in wills, shows that during this time, 2150 books were bequeathed by citizens of York to individuals, universities and religious institutions, and about 60 scribes were active, both amateur and professional, not to mention a large professional body of illuminators and bookbinders.

The books most commonly bequeathed in wills were

Latin; more than half of the books surveyed by Friedman were service or devotional books, such as breviaries and missals. Although many of these, particularly the expensive illuminated copies, would be status symbols and investments, it still seems likely that pious lay people did follow the service, and take note of the Bible readings, and may have read prayers for themselves in the privacy of their own homes or in their private chapels.

The second half of the fourteenth century also witnessed the production of 'a vast body' of translated religious material, and a shift from verse to prose as the preferred medium for works of piety in the vernacular. The increase in book ownership and the shift from verse to prose probably reflected the increase in the number of private readers, who could read to themselves. Earlier in the century, when there were fewer readers, texts would be written to be read aloud; verse lends itself to this function. Patterns of clauses, and of stresses within those clauses, in alliterative verse; and metre and rhyme in metrical verse, guide the reader by marking clearly which words to stress, and where to take a breath. Alliteration, verse and metre also provide aids to memory for anyone wishing to learn the work by heart. Metrical and alliterative works of religious instruction were still being written and circulated, and manuscript evidence witnesses to their popularity, but works of affective devotion, such as translations of MVC/MPC, and mystical works, such as those of Walter Hilton, Julian of Norwich and the author of The Cloud of Unknowing were usually in prose. Richard Rolle's more ecstatic works, such as Ego Dormio blend prose with verse.

92. E. Salter, Fourteenth-Century English Poetry, op. cit., 43
Naturally, many of these serious devotional prose works, written not for simple instruction, but as guides to a deeper understanding of the spiritual life, were written by religious, for religious. The necessity for translation into the vernacular of works originally written in Latin (and sometimes French) indicates that they were written for nuns or the aforementioned lower orders of clergy and pious lay people. A great many of the books mentioned in Friedman's survey (and about one fifth of the books mentioned in wills were 'works of pious instruction') were owned by secular clergy, ranging from archbishops down to chaplains. Friedman does not specify what proportion of the books were in English, but it may be assumed that some of them were vernacular translations. Robert Thornton's two collections, MS L and British Library, Additional MS 31042, show that educated lay people copied and owned works of serious spiritual content, written in English prose.

1. 'Privity' in the Context of Other Works in the MSS, and MS Ownership

With the exception of MS L, the manuscripts of Privity provide little evidence as to original ownership. MS C was, as I have noted, quite possibly the possession of a wealthy person, because of its numerous illuminations. The other text in the manuscript, Gaytrick's Layfolks' Catechism, or Sermon, is a work of basic instruction on the ten commandments, seven deadly sins, seven works of mercy etc, but it also gives practical advice on penance, and may be said to provide practical direction for the burning love stirred up by the contemplation of the Passion in Privity. The scribe of MS C was apparently undecided as to whether the Catechism was in prose or verse: on folio 56r it is written out as prose, but on folio 57v, the format changes.

to verse. Thoresby's *Register* of 1357, which provides the 'authentic copy' of the work, 94 presents a text written out as prose, but with a consistent punctuation system which divides the 'prose' into lines, most of which correspond with the line divisions in MS C. 95 A copy of this text is also found in MS L, where it is written out as prose, and is not punctuated in the same way as the *Register*. Although the alliteration is variable, and only parts of the text are rhyming, the work divides into recognisable clausulae, and thus provides another example of a mid-fourteenth-century text composed to be read aloud. Robert Thornton classified it as prose, and Professor Norman Blake has included Thornton's transcription in his *Middle English Prose*. 96 The subject matter of the texts and the many illustrations in *Privity* would make it a suitable possession for a woman of noble birth.

MS D is by contrast a more utilitarian manuscript, and may have been written by an amateur scribe for the purpose of private devotion. *Privity* shares this manuscript with a work ascribed to Walter Hilton, *The Prickynge of Love*, a translation and adaptation of the *Stimulus Amoris* ascribed to a thirteenth-century Franciscan, James of Milan. This, if it is by Hilton, 97 is not the most complex of his treatises, but nonetheless is a work of greater spiritual depth than *Privity*. The rubric, which describes the work as being pro minoribus, probably indicates that it was considered suitable for the young or for those of lower

94. *Thoresby's Register* (1357), Borthwick Institute, York, 295r-297v.
95. D.A. Lawton, 'Gaytryge's Sermon, Dictamen, and Middle English Alliterative Verse', *Modern Philology* 76:4 (May, 1979). D.A. Lawton's research leads him to believe that the Catechism was not composed to be 'verse' or 'prose', but was composed on the rhythmical principles of ars dictaminis.
97. H. Kane believes the ascription to Hilton may be spurious: H. Kane, ed., *The Pryckynge of Love*, op.cit., xxii.
degree. The aims, methods and rewards of contemplation are given in greater detail in *The Prickynge of Love* than in *Privity*, but the two works are complementary: *Privity* provides an account of the Passion, stirring the reader to gratitude and devotion to Christ, who suffered for him; and *The Prickynge of Love* elaborates upon the response of the believer to the Passion, leading him further in the way of contemplation. *The Prickynge of Love* instructs the contemplative in very practical terms - Chapter 29 is entitled 'That the contemplative hold him no better than another' - but the contemplative whom he addresses need not be within the walls of a convent or monastery. Certainly, in common with most of Hilton's work, it instructs the reader in religious exercises: the chapter headings illustrate his concerns, for example, 11, 'How a man shall stir himself to love God and to kindle his heart in his love', or 22, 'How a man shall prepare him before receiving of the sacrament', or 33, 'How temptation of predestination or of despair may be overcome'. Chapter 8, 'How a man in the passion of Christ may be stirred to the seven deeds of mercy', recommends the practice of good works in the community, so the reader was not envisaged as being a recluse. Hilton's *Epistle on the Mixed Life*, a copy of which is found in MS L, was written specifically for the layman who wished to devote himself to contemplation, but was unable to lead the life of a monk or recluse because of responsibilities in the world.98 Even if *The Prickynge of Love* were not by Hilton, it may have been ascribed to him because of his interest in the mixed life. The owner of MS D, then, may have been a religious, and if a religious, most probably a nun, but may equally well have been a devout lay person attempting to live the mixed life.

In MS B, Privity follows a copy of Lydgate's Lyf of Oure Lady, a popular fifteenth-century poem, described by Derek Pearsall as 'a rhapsodic meditation on a series of episodes from the life of the Virgin, interspersed with invocation, celebration and exposition of dogma.'\textsuperscript{99} It is structured upon the liturgical year, and may have been designed to be read aloud to religious, most probably nuns, considering the subject matter and that the work is in English verse. J.A. Lauritis noted that much of the source material was influenced by the first section of MVC, and discerned the influence of Love's Myrrour in the text.\textsuperscript{100} As this 'life' of Mary only went as far as the purification, it seems that once more Privity was deliberately paired with another text; this time to complete the record of the events of Mary's life.

The compiler of MS L has been identified from evidence within the MS and from historical documents as Robert Thornton, a member of the Northern gentry, who lived in his family home in East Newton, Ryedale. G.R. Keiser describes Thornton as:

\begin{quote}
...no bookish recluse in the period 1420-1450, during which he apparently copied the Lincoln MS. Rather, it seems that he had a fairly ordinary life as an active, though by no means leading citizen of Ryedale in the North Riding.\textsuperscript{101}
\end{quote}

It is known that his father received permission from the York episcopate to have mass performed in a private chapel at East Newton in 1397-8.\textsuperscript{102} Keiser speculates that

\textsuperscript{101} G.R.Keiser, 'Lincoln Cathedral Library MS 91: Life and Milieu of the Scribe', \textit{Studies in Bibliography} 32 (1979), 164.
\textsuperscript{102} G.R.Keiser, "To Knawe God Almyghtyn": Robert Thornton's Devotional Book', op. cit., 121
Thornton may have had access to copies of religious texts from the Charterhouse of Mount Grace and the priory of St. Mary at Nun Monkton. Within Thornton's devotional section, shorter verse items are placed between longer prose works, and these tend to be on the subject of contemplative piety. Thornton's choice of Rolle's Oleum Effusum, Hilton's Of Angels' Song and Chapter 44 of The Scale of Perfection illustrates his interest in the mystical, and his devotion to the Holy Name. Hilton's three treatises, selected works of Rolle, and the short lyrics, not to mention Privity, show his interest in works of affective piety. Three other works in the MS's devotional section exhort the reader to think of the afterlife, and scorn the world: The Awentyrs of Arthure, Thomas of Erceldoune and Quedam Revelacio. As I have already noted, The Layfolks' Catechism makes its appearance in MS L, entitled A Sermon bat dan John Gaytrige made, and The Mirror of St. Edmund, which is also a summary of basic beliefs. The Mirror of St. Edmund, however, covers a wider scope than Gaytrick, including a method for meditating upon the events of the life of Christ, with special emphasis upon meditation on the Passion. The readership of The Mirror of St. Edmund is assumed to be 'vs folke of religioun'. William of Nassynston's De Trinitate provides another meditation on the Passion. Thornton's interests seem to have centred particularly upon the 'mixed life'; in fact he included Hilton's Epistle on the Mixed Life, and an anonymous treatise entitled The Abbey of the Holy Ghost in his collection. The latter is addressed to lay people who, for some reason, whether it be poverty, or lack of opportunity, have not been able to become religious, but wish to develop their devotion to Christ. The former is addressed to prelates and worldly lords and masters who have responsibilities in the world and therefore may not

103. ibid., 105
pursue the life of the recluse or contemplative. This work assumes that the readership is capable of understanding the Vulgate. The two works aim at different levels of understanding, but both provide practical advice on living a religious life, while at the same time being actively involved in the things of the world. These treatises seem particularly apposite to a lord of the manor such as Thornton, who obviously had a deep interest in things spiritual. He presumably wished to edify not only himself but his household, as he had his fascicules made into a book, which was then, as he probably intended, passed down as a family heirloom.

*Privity*, in MS L, is a Passion narrative among other Passion narratives, treatises exhorting both religious and lay people to a deeper spiritual experience, through obedience to the Church and through contemplation, mystical treatises, and lyrics and works on the 'mixed life'. An overall impression of Thornton's selection is that of a man seeking to find out more about his faith, and compiling a collection of works most of which, to a greater or lesser degree, give instruction, whether it be on articles of belief, penance, contemplation, or deeper, more mystical devotion. It is probably true to say that in the fourteenth century, these last two topics would have been considered to be the province of the religious, not the layman; but the use of the vernacular for composition, and the increase in the number of translations of Latin devotional works, made them easily intelligible to a man such as Thornton. Increased book ownership also made them increasingly available. R. Hanna III estimates that 'Minimally, he must have been able to get his hands on at least fifteen separate MSS, possibly as many as twenty.'104 Thornton, moreover, was not unusual in his interest in collecting works of religious literature: Keiser's research

shows that the Pikeryng family of Oswaldkirk\textsuperscript{105} and an
Elizabeth, widow of William Sywardby\textsuperscript{106}, both in Yorkshire,
owned books containing works similar to those found in MS L. He believes that they may even have owned some of the
MSS from which Robert Thornton copied his texts.

2. The Spiritual Tone of 'Privity' and 'The Lyrical
Meditations'

It appears that the Privity translator was working
with the needs of the lay person in mind. He took great
care to be clear and logical. He omitted much of the
technical and theological, added short explanations when
the source was not specific, omitted a preview which would
have resulted in a loss of dramatic tension and
systematically excised all references to Franciscans. The
Lyrical Meditations is a fuller translation; the translator
did not omit the Franciscan passages, and may therefore
have been translating for the benefit of nuns. He added
comments, embroidered and embellished, using alliteration
and some other rhetorical devices, and sometimes composed
in alliterative half lines. The use of these devices
suggests that the translator had in mind a listening
audience as well as the private reader. He also increased
the Marian material, thus appealing to popular religious
and feminine tastes, and dwelt in great detail upon the
physical scenes of the flogging of Christ and the
crucifixion, deliberately inciting the pity of his readers.
This translator seems to have worked hard to make the prose
more palatable to the reader, and to have increased the
affective content of the source. Perhaps The Lyrical

\textsuperscript{105} G.R.Keiser, 'More Light on the Life and Millieu of
Robert Thornton', Studies in Bibliography 36 (1982),
114.
\textsuperscript{106} G.R.Keiser, 'Lincoln Cathedral Library MS 91',
op. cit., 172.
Meditations was intended to be read aloud to nuns, just as MVC was written for a nun.

The Lyrical Meditations is at times reminiscent of the showings of Julian of Norwich when describing Christ's suffering on the cross. The tone of Chapter XVII of the Book of Showings is very similar to Chapters VI and VII of The Lyrical Meditations, where the physical sufferings of Christ, and his appearance when dead, are dwelt upon in detail. Compare for example:

Julian of Norwich:

For his passion shewde to me most propyrly in his blessydyd face, and namely in hys lyppes....tho that were before fressch and rody, lyuely and lykyng to my syght...(XVII: Revelation 8, 11.7-9)

'...and the swete body waxid browne and black, alle chaungyd and turned ouste of þe feyer fressch and lyuely colore of hymselfe in to drye dyeng.' (XVII: Revelation 8, 11-13)

The Lyrical Meditations:

....how all hys feturs, so fayre before, now boyth falowede and fadede; how hys lyppys rody and chekes also now ere waxen boyth wan and blo; how hys colour ys chaungede and hys chyn falne, and how þe bewte of hys body with turmentys ys all defade... (VII:200-210)

The vocabulary here is not strikingly similar, but the idea expressed, namely that Christ's beauty has been destroyed, and his colour has changed, is the same. This particular passage from The Lyrical Meditations has no source at this

107. E. Colledge and J. Walsh, eds., A Book of Showings to the Anchoress Julian of Norwich (Toronto, 1978). All chapter and line references are from this edition.
point in MPC. It seems that the translator was working within a tradition which included such descriptions of Christ. The translator's choice of vocabulary is sometimes similar to that of Julian, for example:

Julian of Norwich: '...as cloteryd blode when it was dryed'. (XVII: Revelation 8, 11. 34-35)
The Lyrical Meditations: '...how þe blode ys dryed and cloterd togedur...' (V:39)
'...þe drye clotered blode þat stoppyde hys woundes...' (VI:192)

Julian of Norwich: '...the thornes made the woundes wide...' (XVII: Revelation 8, 11. 16-17)
The Lyrical Meditations: '...hys woundys wide and wan...' (VII:247-8)

These similarities, whether of tone or vocabulary, do not necessarily indicate a direct influence of the Showings to Julian upon the translator of The Lyrical Meditations, but more that such descriptions of Christ were all part of a corpus of Passion literature in this tradition.

The readers of Privity and The Lyrical Meditations were probably, like Thornton, seeking information about the events of the gospels, and a method of contemplation suitable for their needs. There is little emphasis on repentance, and no mention of formal confession in MPC. The injunctions to feel compassion when contemplating Christ's humanity instead point the reader gently in the direction of sorrow for the sins that caused the need for Christ's atoning suffering. (This must have been light reading compared to a text like The Prick of Conscience, where fear of eternal punishment is provided as the motivation for good behaviour in this life). The Lyrical Meditations, as I have detailed above, introduces a note of
greater emphasis on penance in the prayers and meditations in the first person, but the emphasis on pity and compassion remains.

These translations of MPC, especially The Lyrical Meditations, lead the reader into a relationship with Christ, Mary and their companions. Something of the psychological make-up of the protagonists is revealed; for example, Christ did not call Mary 'mother', but 'woman', because such tenderness would have caused her to break down; Mary Magdalene did not recognise Christ in Gethsemane because of her overwhelming grief. The reader is thus invited into the life and mind of the character described, and through this to build up a relationship with the character. The personal addresses to the characters, both those of the author and those added in The Lyrical Meditations, are a natural consequence of this intimate knowledge. The introduction to Chapter 11 in Privity promises the reader 'a new astat of gostely swetnes and inly ioy', (11:25-28), and the parallel passage in The Lyrical Meditations promises 'a new state in bi saule, and a new begynnyng of perfeccyon; þe whylk schall seme to þe a gret party here of gostely blysse' (11:31-36). In both translations, the promised new state arises from experiencing 'new compassion'. This desirable spiritual state is not like the mystical 'wounds' of Julian of Norwich, or the ecstatic fire, song and sweetness of Rolle.

(It must be noted, however, that some of the language of the translations is similar to that used by Rolle in some of his English works - see the commentary to Privity 1:477-484, for example - but both translators take great care to distinguish between the spiritual and the physical, not a feature of Rolle's work). Instead of urging the reader to achieve the transcendental state of the mystic, the translations seem to promise a closer knowledge of and relationship with Christ. The devotion is affective, in
that Christ's humanity, not his deity, is dwelt upon in detail. Indeed, MPC finishes before any of the triumphant scenes of the gospels and Acts of the Apostles are described, as if this would entail a consideration of Christ's godhead not required in this particular study.

The post-resurrection section, following MPC, implies that a 'Pasch' is the ultimate happiness (XXI:80). This, on a literal level, means 'Easter', or is another term for the Last Supper, actually being derived from the Hebrew, 'pasach', meaning Passover. If the translator was implying the latter, then the Eucharist would be the focus of the spiritual life of the reader, where true communion is achieved with the Christ whose sufferings have been shared in the imagination. This, however, is not spelt out directly, and the rewards of the practice of meditation in order to feel compassion remain unspecifed.
3. The Possible Influence of 'Privity' on 'The Book of Margery Kempe'

The Book of Margery Kempe, written about 1444, illustrates the life of a woman who was deeply influenced by the type of affective devotion advocated in MVC and its translations. Although illiterate, her book reports that a priest read to her many books, including 'Boneventur Stimulus Amoris, Incendium Amoris and swech oper'108. It seems very likely that either Margery herself, or the writer of her biography, was well acquainted with MPC in some form, for the language of Margery's Book, and the images portrayed in her visions, are reminiscent of certain passages from MPC. The vocabulary of the visions in particular is, in places, very similar to Privity, especially MS D, which has been identified dialectally as being from the King's Lynn area. 'Swech oper' may have included a copy of Privity, which then influenced Margery's or the scribe's visions of the Passion. The following extracts provide instances of similarities in vocabulary:

**Kempe:**

And a-swithe þe sayd creatur beheld wyth hir gostly eye þe lewys puttyng a cloth beforwn owr Lordys eyne, betyng hym and bofetyng hym in þe heuyd and bobyng hym beforwn hys swete mowth, criyng ful cruelly vnto hym, "Tell vs now how smet þe..." (page 190)

**Privity:**

Þai hille his eggen, þai pope (D: bobben) him, þai buffett him and biddes him rede who smote him....(III:425-428)

Kempe:
...and sithyn tokyn a long nayle, a row and a boistews, and sett to hys on hand and wyth gret violens and cruelnes þei drewn it thorw hys hande...(page 192)

Privity:
...grett bostoes nayles on to þe crose...(VI:79-80)

...with gret violence þai drow out his bodi...
(VI:90-92)

...and þe naile was bostose, ruyde and gret...
(IX:103-105)

Kempe
...and alle þe jointys of þat blisful body brostyn and wentyn a-sundyr, and hys precyows wowndys ronnyn down wyth reuerys of blood on eurey syde...(page 192)

Privity:
And in þis heuy fallynge, al þe synneyse of his blysed body brast in sundere...(VI:101-104)

...þan rynnes oute fro him on ilke a (L: every) side gret stremes of blode oute of his blyssed wondes...(VI:111-114)

Kempe:
(referring to the purple cloth's being torn from Christ's skin)
...which was cleuyn and hardyd so sadly and streitly to Owr Lordys body wyth hys precyows blood þat it drow awey al þe hyde and al þe skyn of hys blissyd body and
renewyd hys preciows wowndys and mad be blod to renne down al abowte on every syde...(page 192)

Privity:
...whilk war baken til his blyssede body al aboute him in his precious blode, and so þai rogg and ryfes of þe skyne and þe flesche togydere withouten any mercy or pyte; and certys þis was a hydose pyne and ane vnsufferabil, for now are renewede al his olde brysynges and his drye woundes and his skyne þat was before left on him, now it is al togeder rente of, and cleues to his clathes. (VI:26-41)

These examples seem to indicate a knowledge of MPC, and other visions describe details which may have come from MPC, such as the use of ropes to make Christ's body reach the holes in the cross (page 192), the appearance of the risen Christ to Mary (page 196) and Peter's shame when he goes to the Upper Room after the Crucifixion (page 195-6). The similarities in language in the examples given, where words and short phrases echo Privity, rather than entire sentences, give the impression that the writer of The Book of Margery Kempe had absorbed Privity into his memory, and the terminology naturally came to mind when describing the Passion. This may have been Margery herself, who dictated the book, or the scribe to whom it was dictated.
4. The Lyrical Meditations in the Tradition of Direct Devotional Addresses to Christ

As I have already described in Chapter 6, under the heading of 'Translation as Interpretation and Compilation', there are five passages in The Lyrical Meditations where the translator has expanded his source, changing it from a report in the third person to direct address, developing the devotional aspects of the passages and introducing a note of introspection and subsequent penitence not found in MPC. The analyses of these passages in the Textual Commentary also reveal that they are, for the most part, structured on the collect form, and are bound together with a theme or conceit, drawn from the source text, but dwelt upon and reworked by the translator/author into a meditation on that theme which would stand as a prayer in its own right, independent of the rest of the work. The two meditations found in Chapter III are typical:

i. Alas, Alas, Lorde Ihesu, what schall I do? Pe blode of 
    þe rynnes doune to þe grounde for me; and I for þe 
    syning þat I hafe donne may vnnes wepe a tere. A, 
    mercyfull Lorde, ensyre þou me with þi grace and 
    pete, and sett me in a waschynge well with bytter 
    teres of my eyn, þat I may be clensyde of my synn, 
    and afterwarde to hafe rwth of þe, my blode rather for 
    to spyll þen euer to do more agayne þi wyll. 
    (III:417-434)

ii. A, Lorde Ihesus, þou standes bune, nogth answereynge 
    to þi fal[s]nes þat ys put on þe; and I lye bunden in 
    synn, falsnes contynually mayntynynge. Perfore, Lorde 
    I pray þe in my hert, lat þi grace grow þat I may 
    selde me culpabull of þe synnes þat I hafe done; and
as thou answere nogth to be falsnes hat wase put on be, so lat me neuer my falsnese mayntene, swete Ihesu. (III:689-705)

The first prayer follows through the image of flowing, be it blood, water or tears; the second prayer is bound together by the theme of admitting to 'falsnes' and being guilty or innocent.

Prayers and meditations directly addressing Christ are not unique to The Lyrical Meditations, and examples of similar addresses to Christ may be found in other medieval devotional literature. The early thirteenth-century The Wooing of Our Lord\textsuperscript{109}, together with the other works in the Wooing Group, is composed of meditations, some of which are direct addresses, divided into units or paragraphs by a refrain and usually adorned with alliterating epithets (a feature of other digressions in The Lyrical Meditations, but not particularly of the five direct addresses). Although the paragraphs are not structured as collects, and some of them are quite long, many of the prayers in The Wooing of Our Lord are bound together by a theme which runs through the whole of that particular paragraph. The following example is based on the theme of wisdom:

\begin{quote}
Bote largesce is lutel wurth ther wisdom wantes, and yif that I wile ani mon luve for wisdom nis nan wisere then thu that art al this world wrahte, and dihteth hit and dealeth as hit best semeth. Inwith the, mi leve lif, is hord of alle wisedom hid as te bok witnesses. (11.52-56)
\end{quote}

The fourteenth-century author of A Talkyng of the Love of God used The Wooing of Our Lord as one of his

\textsuperscript{109} N.F.Blake, ed., Middle English Religious Prose, op. cit., 61-72. Line references are taken from this edition.
sources, which indicates that this text was still read in the fourteenth century and that it influenced the writers of other works.

The liturgy, especially the collect form, may well have influenced all the composers of such addresses to Christ. A collect in the *Oxford Book of Late Medieval Verse and Prose* in the section entitled *Prayers and Devotions* is about the same length as the above examples, and is structured around the theme of Jesus as 'gostely hony', who, in the form of the sacrament, will be a 'remedy' for the bitterness of 'asell and gall' in the penitent sinner. Many of Richard Rolle's devotional works address Christ directly, and are marked by the tone of penitent introspection found in *The Lyrical Meditations*. Lyric vi in Ogilvie-Thomson's edition of Rolle's works is a metrical composition of this nature directly addressed to Christ, but the stanzas are not always related, and it lacks the tightness of the five addresses in *The Lyrical Meditations*. On the other hand, the work entitled Meditation B by its editor is composed of prayers very similar in structure and style to the five addresses. They do not alliterate, but address Christ personally, tend to be centred around a theme or conceit, and are composed to be used between sections of the liturgy. Many of them conclude with *Aue* or *Pater*, instructing the user that the *Ave Maria* and/or *Pater noster* is now to be recited. An example of a short prayer from Meditation B is:

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And yt, swet Ihesu, þy body is lyk to a medew ful of swete flours and holsome herbes: so is þy body fulle
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112. ibid., 69-83. Line numbers are taken from this edition.
of woundes swet sauorynge to a deuout soule, and
holsome as herbes to euch synful man. Now swet Ihesu,
I besech þe, graunt me swete sauoure of mercy and þe
holsom resseit of grace. Pater noster. Aue.
(Meditation B, 11.246-249)

Other meditations and prayers in Meditation B are composed
around quite striking visual images, such as a fishing net
or a dovecot. The 'waschyng well' of The Lyrical
Meditations meditation is in this tradition.

These few examples of thirteenth and fourteenth-
century addresses to Christ illustrate that the translator
of The Lyrical Meditations was working within a tradition
of direct, devotional addresses to Christ, structured
around a central image. He used this method of composition
to enhance his own methods of translation, and to expand
and develop his source text, MPC into a more lyrical and
devotional work.
7: Editorial Procedure

1. Editing 'The Privity of the Passion': Chapters II-XXI

In recent years, methods of textual editing have been the subject of much debate, particularly in the field of medieval studies, where the same text may exist in several different and differing manuscripts. J.J. McGann observes that most editors still prefer to collate all the relevant texts of their chosen work, so that 'out of the collation emerges an analytic picture of the work's historical passage, and as a natural consequence, the critical opportunity of removing the errors consequent upon such a passage.'

Not all editors would agree with this, however, and Rosamund Allen, describing her approach to editing The Awntyrs off Arthure, outlines three possible approaches for an editor tackling a text extant in several MSS. The options she identifies are: (1) the single text edition; (2) the parallel text edition; (3) the corrected text or eclectic edition.

(1). If The Privity of the Passion were to be presented as a single text edition, then the choice of MSS would lie between C and D. These two MSS are superior to B, L and (where relevant) M in that they present a more accurate rendering of the Latin source, and contain fewer scribal errors. C, the only MS in which Chapter I has survived, contains a more complete text than D, but lacks a folio at the end of Chapter XIII and the beginning of

114. R. Allen, 'Some Sceptical Observations on the Editing of The Awntyrs off Arthure', in Manuscripts and Texts, ed. D. Pearsall (Cambridge, 1987), 5-25. D.C. Greetham, in the same volume in his article, 'The Editing of Hoccleve's Regement of Princes' identifies seven different approaches to editing (pages 62-69), but not all these seven would be relevant to a text such as Privity.
Chapter XIV, textually very important chapters. Moreover, the C scribe made occasional obvious minor mechanical errors, such as eyeskips, which become clear when the other witnesses are consulted. If C were the only text of Privity to be presented to the reader, then the omissions and errors would go uncorrected.

(2). The differences between the five MSS of Privity are not so great as to merit a parallel text edition. Had one of them contained a text which appeared to be an authorial revision, then such a method of presentation would have its advantages, but this is not the case. The Thornton MS (L) certainly differs from the others on many occasions, but this appears to be the result of scribal rather than authorial reworking. (The changes made to the text in L chiefly comprise slight alterations to the word order within sentences, for example, VI:39 (CD: was before; L: before was), or VIII:157 (CD: Pan his Moder fel; L: Thane ffell his Moder), 'smoothing' of words which were possibly of regionally restricted use, for example V:69 (C: gar; L: did) or VII:123 (CD: heldande; L: bowynge), changes in tense, for example, X:66, (CDB: haldes; L: helde) or XVI:9, (CDBM: fynde, L:fonde) and occasional amplification in order to clarify the exact meaning, for example, V:78 (CD: byrthen; L: byrden bat he bore bat was pe crosse) or VI:69 (CD: þis; L: þat cho coverde his preue membirs).

(3). This leaves the corrected text or eclectic edition. Allen's definition of this method is as follows:

In scrutinising the variant readings, the editor attempts to use three procedures as objectively as he can: (i) to detect among extant variants in every instance of variation the single reading which makes most sense or best fulfils the metrical requirements, and which is most likely to have generated the others as scribal errors; (ii) to reconstruct such a reading from the extant variant forms if it is not present;
(iii) to conjecture, where the post-archetypal tradition is badly mangled, or the archetype itself was corrupt, the original reading in the authorial usus scribendi. All substantive variants from the edited text must then be recorded in an accessible apparatus criticus and the preferred readings accounted for in textual notes.\textsuperscript{115}

Allen does not, in her third category, distinguish between a purely eclectic text and one based on a 'best text', as Anne Hudson does. Hudson defines the latter as 'a critical edition', arrived at by 'the traditional methods of stemmatic textual criticism'.\textsuperscript{116} Using this method, the editor collates the MSS, constructs a stemma, according to the principles established by P. Maas,\textsuperscript{117} and works out which text is nearest to the archetype. This text is then printed 'with necessary emendations'. The 'eclectic' as distinct from the 'critical' method is best exemplified, Hudson argues, by Kane and Donaldson's edition of the B-text of Piers Plowman\textsuperscript{118}. Hudson sees weaknesses in both the critical and eclectic methods. She argues that the use of recension and constructing a stemma, can be seen as circular; to use recension, one must first construct a stemma, and to do this one must first edit by other methods. If one can edit by other methods, is a stemma necessary? She also notes that this method assumes that 'the original was perfect and consistent'. Her criticism of the eclectic method, as demonstrated by Kane and Donaldson, is that the editor claims that he 'has

\textsuperscript{115} R. Allen, 'The Editing of The Awntyrs', 13.
\textsuperscript{117} P. Maas, Textual Criticism (Oxford, 1958), transl. B. Flower.
better means of determining the medieval writer's likely original text than any of the medieval scribes upon whose witness the editor is wholly dependent'.

Although Hudson's observations are valid, it is nevertheless the case that the editor of The Privity of the Passion is dealing with a text which differs from those she discusses in one important particular: it is a translation, and the source of that translation is available. Although it would be impossible to identify the exact version of MVC or MPC from which the translator worked, nevertheless the editions by Peltier and Stallings do provide a Latin text which cannot fail to be of use to an editor trying to discover the translator's original intention. Allen's definition of an eclectic edition advocates selecting the reading which best fulfils the metrical requirements. This is obviously not relevant to a prose work, but an editor of a translation has an alternative criterion: he or she may choose the reading which is the best rendering of the Latin (taking into account the translator's usual style of translation, and known variants of the source text). Hudson does not believe that a modern editor can claim to know better than medieval scribes what the original writer's intention may have been, but it may be fairly safely assumed that most of the scribes copying texts of Privity did not have access to a Latin text, and even if they did, would not see it as their business to correct the text against it. (O'Connell's research shows that Love's Myrrour was actually checked by Arundel's clerks against a copy of MVC, but these were exceptional circumstances 119). In other words, the modern editor of a translation, who has access to the source text does have some advantage over the medieval scribe in the area of divining the translator's original intentions when the text appears to be corrupt.

Hudson's critique of the stemma does not wholly invalidate the classification of manuscripts into variational groups. My method has been to use a partial stemma established by comparing variant readings, as a means of clarifying the relationships between the best manuscripts, C and D.

![Stemma Diagram]

D and B share many readings, and appear to derive from a common ancestor Y. Occasionally, B provides a variant which supports C rather than D, and therefore B cannot be descended from D.

S₁ and S₂ are the two MSS which Angus McIntosh detects behind L.

In the post-resurrection section, M sometimes agrees with L against the other MSS, and this might imply a common ancestor, but at what stage it is difficult to guess.
D, B and L appear to descend from a common ancestor X, as all three lack Chapter I. C appears to be nearer to the archetype than the others in the sense that it is the only complete text of Privity. In other respects, however, C and D compete for superiority, as D, like C, contains far fewer instances of scribal error and emendation than the other MSS. The possibility cannot be ruled out that scribes decided independently to excise the first chapter, perhaps on account of its potentially controversial subject matter. This would produce a stemma different from that illustrated, which might divide into two rather than three branches: a CDB branch, and an L branch, as DB would not necessarily descend from the same ancestor as L. As M only translates the final chapters, its place in the stemma is more difficult to conjecture.

In view of its completeness, C would seem the most obvious choice for a base or copy-text corrected against the other manuscripts where necessary. Apart from the fact that it lacks the first chapter, however, D is a very good text. C and D frequently agree on superior readings, and although folios 1 and 2 in D have been bound so tightly that the words nearest the gutter are not always decipherable, it is superior to C in Chapter XIII, textually a very important chapter, because C lacks a folio at the end of Chapter XIII and beginning of Chapter XIV, after f.40. A close comparative analysis of a section of the text from the beginning of Chapter III indicates that C is probably nearer the archetype than D. C has fewer mechanical scribal errors and in particular fewer omissions. C has two 'harder readings': at III:33-34 and 203-4, C's 'stone caste' is, according to OED, a rare phrase, meaning 'the cast of a stone', which D has emended to the more familiar 'stonys kast'; and at III:114, C has 'helde', meaning 'to bow', a comparatively rare Northernism which is found in Sir Gawain and the Green Knight, and

-116-
which D has emended to 'bowe'. At III:224, C has 'abundantly' which is clearly the translator's rendering of the Latin habundanter, whereas D's 'plentetously' looks like scribal emendation. C, then, appears to have more authentic readings than D at points in the text where the MSS disagree.

MSS B and L, and in the post-resurrection section, M, are clearly more corrupt than C and D. In these MSS there are frequent omissions, emendations and mechanical scribal errors. In many readings, B agrees with D, and it would appear that they are closely related, but B is more corrupt than D.

The choice of C as a copy-text was not arrived at by the construction of a stemma. The same criteria which indicate the relationships of the manuscripts to each other also illustrate the suitability of C as a copy-text; namely its completeness and a larger proportion of 'authentic readings' than any other MS. The stemma has its usefulness, however, in showing that no one extant MS seems to be a direct descendant of any other, and thus that none of the witnesses may be eliminated. 120 Any witness, therefore, may potentially provide a valid variant if necessary, and the copy-text be emended accordingly.

In instances where there is no reason to prefer one variant to another, I have followed the policy of Denton Fox in his edition of Henryson: 'If, on these occasions, we let the copy-text stand, it would be reassuring to think that the copy-text had, on the average, as much chance as any other witness of containing an authentic reading.'\(^{121}\)

G.T. Tanselle sees the copy-text as the one 'most likely to provide an authorial reading... at points of variation where one cannot otherwise reach a decision.'\(^{122}\) (my italics) C certainly has 'as much chance' as the other manuscripts of providing a reading which is authorial, and, taking into account the results of the analysis of the section from Chapter III, is probably 'most likely' to provide an authentic reading.

Working on this principle, there are areas where C's reading is allowed to stand, simply because C has been selected as the copy-text. One such area is that of names and titles. A name, such as 'Jesus', could easily be altered to 'Our Lord Jesus' or 'Our Lord' or 'Jesus Christ'. If the translator tended to contract names, but the scribe expanded them, then the scribal reading might appear, by coincidence, to be nearer the Latin. Given these uncertainties, the proper nouns in the copy-text have not been emended.

Another such area is that of minor differences in word order within a sentence, where the sense of the sentence is not materially altered, for example, 'Pan Nichodeme.../ Nichodeme ἄνα...'. Here it is impossible to judge which would be the original reading.


Expansion or contraction of Bible quotations may also be problematical. Middle English scribes, especially in monastic establishments, might have expanded verses which were well-known to them from the liturgy. Although on occasions I have assumed that an expansion is the work of the translator, it is not always certain to be the case. Once again, C's reading is usually retained.

Tenses present another problem. Middle English writers frequently change tenses within a sentence in ways which may strike the modern ear as inconsistent. It is impossible to tell whether changes of tense which do not correspond to the tenses in the Stallings/Peltier editions, are the result of a different Latin text, an inaccurate scribe, or whether they are the translator's own work. I have therefore made no attempt to emend the copy-text in order to achieve consistency as regards tense.

The doubling of words or phrases to elucidate meaning was common, and simply to accept the reading of the copy-text would be to avoid editorial responsibility. Translators often doubled when using a Latinate term, in order to make the meaning clear to the reader; scribes often doubled on the same principle. If another MS agrees with C, then the doublet has been retained. C, however, has its fair share of doublets not found in the other MSS, and usually, if all the witnesses differ, C's doublet is retained. In some instances, however, a doublet has appeared to be scribal, particularly if it is a doubled phrase rather than a doubled word, and therefore each case of doubling has been weighed on its merits.

In general, then, C is the text which has been followed, and if it appears to be in error, the MS which provides a reading nearest to the Latin source is used for emendation. 'Errors', for the most part, are errors of sense, including eyeskips and other omissions, scribal misreadings, lexical errors which change the sense of the
original, and misunderstanding of syntax. Other errors involve readings where the text of C is not faulty or nonsensical, but where one of the other MSS is either nearer in sense to the Latin source, or appears to be a 'harder reading', often a comparatively rare dialect form which would be likely to be 'smoothed' by a scribe.

Another type of scribal emendation frequently found in MSS of Privity is the changing of the present participle of the Latin to a finite construction. As it would be very unlikely for a scribe to change a finite construction into a present participle which, coincidentally, was also the construction of the original Latin, then obviously the variant providing the present participle is always to be preferred. Scribes may also alter the word-order within the sentence and in so doing, destroy the balance of the clauses, even though the sentence still makes sense. Although the style of Privity is not self-consciously rhetorical, there are nevertheless some carefully balanced sentences which may be presumed to be the work of the original translator. Whenever a MS which is not the copy-text provides a more balanced sentence construction than C, I have examined it closely with a view to emending the copy-text.

Where C lacks a whole or large part of a sentence, and at Chapters XIII and XIV, where several paragraphs are missing, D has been substituted as a copy-text. (Where possible when selecting variants from one of the other MSS the spelling of the variant has been changed to that of C, but in the longer gap at Chapters XIII and XIV, D's spellings have been retained).

Emendations to the copy-text, whether variants supplied from other manuscripts, or editorial conjecture, are marked in square brackets [ ]. Cruces, where no variant
or conjecture is the obvious choice, are discussed in the commentary, as well as explanations as to how other editorial decisions were reached.

There are many passages where Privity is not a close translation of the Latin, or where it diverges from the Latin altogether, in short digressions which are presumably the work of the translator. (Such passages are noted in the textual commentary.) Here, the MSS have to be compared against each other without the Latin source for guidance. Some of the above principles still apply; for example, most of the errors of sense and harder readings may still be detected.

II: Editorial Procedure: 'The Lyrical Meditations' and 'The Privity of the Passion', Chapter I

Single copies only of Privity Chapter I and The Lyrical Meditations survive, and so here errors of sense can only be corrected against the Latin source. As the post-resurrection section witnesses, when the text can be compared with the other MSS of Privity, the scribe of M is revealed as at times careless, and I have emended obvious mechanical errors. Problems arise when the sense of the translation is obscure in The Lyrical Meditations and Privity Chapter I. I have attempted to clarify, by conjectural emendation, certain passages where confusion has arisen, using the Latin source as a guide. Some passages still remain obscure, where it is difficult to divine the original reasoning of the translator. As a general rule I have not attempted to correct errors of syntax (except where they appear to have arisen from mechanical error) as these may well be original. All the less obvious editorial decisions are described in the textual commentary.
iii: Presentation of the Text and Apparatus

The spelling of MS C has been preserved, except in the longer passage where C lacks the end of Chapter XIII and the beginning of Chapter XIV. Here D has been substituted as the copy-text, and the spellings of D are retained. Punctuation, word-division and paragraphing are modern, and capitalisation is editorial. Chapter numbering is editorial in Privity, following the chapter numbering of MPC. The numbering of chapters of Privity in the post-resurrection section follows on consecutively from the MPC numbering, but the chapter numbering of MVC according to Peltier is noted in the Latin text. The chapter numbers in The Lyrical Meditations are original to the text, and they tally with those of the Stallings edition of MPC. Marginal glosses are not recorded, except for some from MS M when they provide a title which is not in the text. (Most marginalia merely copy words from the text and do not introduce any new material). Abbreviations are expanded silently. Flourishes such as a horizontal line through -II have been ignored, but a flourish on final -r is transcribed -re. The Latin text at the top of each page is from the Stallings edition of MPC until the middle of Chapter XIII, when MPC ends. From this point, the Latin is from the Peltier edition of MVC, and is printed in italics.

Words or letters in the text within angled brackets <> are conjectural readings where the manuscript is damaged, or difficult to decipher.

All variants and editorial emendations are recorded at the foot of the page. If the variant within the square bracket is not followed by a MS initial, then the variant is an editorial conjecture. This is indicated in the text by square brackets. In Chapters II to XIII, all variants after the ruled line refer to The Lyrical Meditations, but in Chapter I, the variants for each of the two texts are placed immediately under the relevant column of text.
I DE CENA DOMINI

Adveniente iam et imminente tempore miseracionum et misericordium Domini, quo disposuerat salvam facere plebem suam et eam redimere, non corruptibili auro et argento, sed preciosissimo sanguine suo, voluit cenam facere cum discipulis suis notabilem, antequam ab eis per mortem discederet, in signum memoriale recordacionis, ac eciam ut completeret miseria que restabant.

1r /When tyme was comen of forgifnes and merecies of Our Lorde in whilk he had ordenede to safe mankynde
5 /bat was lost thurgh syne, and for to by hym agayne to lyfe, not with corruptybyl golde and siluer bat some wil rote and wast away, bot with his oghen precios blud, and walde mayk a sopper with his dicipilis or he passed fro þaim thurgh bodely dede, in synge and tokene of a reconseilnyng mayde betwys God and man, and also for to fulfille þe priuetyse bat waer byhynde, nost fullfille of his blystful manhed.
5 Off þe venerabull soper þat Owre Lor<de> Ihesu made with hys dyscypules or he w<as> betrayde to þe Iues. When þe tyme of owre mercyful Lorde Ihesu [come] þat he dyspossyd hym for to bye owt of thrawyledome manes sawle, nogth with corruptibul gold nor syluer, but with his awne precyus blode, he made a soper notabull with hys dyscypulles or he passyd fro þam owte of bis warld. In þe whylke soper he left with þam [an] euerlastyng memorial in mynde of hys presens, þe whylke whase hys awne precyus and veray body.
8 come] om M
18 an] om M
Fuit autem hec cena magnifica valde, et magnifica sunt qui fecit ibi Dominus Iesus. Ad quia intuenda te cum summa attentione presentem exhibe: quia si hoc digne et vigilanter feceris, non pacietur te curialis Dominus redire ieiunum.

Circa ipsam igitur quatuor principaliter, que ibi notabiliter facta fuerunt, meditanda occurrunt:

Pis was a ful grett supper and a wirschipful, and
grett hege and wirschipful
thinges dide Our
Lorde Ihesu at pis
supper. And at pis myst
more clerely know and
byalde þaim, mak
þiselfe present þar, þat
is to say, þi mynde, þi
resone and þi ymaginacion,
with al þien entent and
deuocation, þat þou
may be als þou had bene
þer bodely, for if þou
do þus worthy and
bysely, Our curtas Lorde
wil nost suffer þe go
away fastande.

Als anense þis supper þou
sal bealde foure thynge
principally þat ware
openly done þare:

25 heghe] a heghe C
primo, ipsa corporalis cenacio; secundo, pedum
discipulorum per Dominum Iesu ablucio; tercio,
sacramenti sui sacratissimi corporis institucio:
quarto, pulcherimi sermonis per ipsum composicio. De
quibus per ordinem videamus.

Circa primum attende quod Petrus et Iohannes
iverunt iussu Domini Iesu ad quendam amicum suum in
montem Syon, ubi erat cenaculum grande stratum., ad
parandum Pascha. Sed et Dominus Iesus cum aliis
discipulis, die lovis, advesperante die, civitatem
intravit et ad ipsum locum ivit.

fyrst ys of Crist and
be secunde ys of Cryst and hys
discypulls mékly weshying
be thurde of hys
precious body of be worthi
sacrament ordenynges
and be forte of be swete
sermon of Cristys awne
makyng.

As anence be fyrste,/ take hede how Petur
and Ion thurgth
commawndment of Owre Lorde
went to a frynde of
Cristys, to be Mownte of
Syon, where ber whase
made redy ber Ester. And
Ouere Lorde Ihesu with
hys oþer dyscypulles
on be Thursday att nyght
enterde into be Cyte of
Jerusalem and come into be
place.
Aspice nunc igitur eum stantem in aliqua parte domus, et colloquentem cum suis discipulis salubria, et interim in cenaculo parabatur pro eis per aliquos de septuaginta duobus discipulis. Legitur namque in legenda sancti Marcialis, quod ipse cum aliquibus de septuaginta duobus discipulis fuit, ipso sero, ad ministrandum Domino Iesu, quando lavabat pedes discipulorum.

Cum autem essent omnia in cenaculo parata, dilectissimus Iohannes predictus, qui solici te ibat et redibat ad parandum et iuvandum in preparacione prefata, venit ad Dominum Iesum, dicens: "Domine, vos potestis cenare quando placet vobis, quia omnia sunt parata." Conspice nunc bene et morose omnia que dicuntur et fiunt.

Behalde him now wele, how he standes by be to syde of be house spekande with his diciples, and touchande to paim heleful thynges whils be supper was in dightinge/ Iv be sum of be seuenti and two discipils, als it is writyn in be legende of Saynt Marcial, for he was baer with other of be seuyteny discipiles, and ministerde til Our Lorde Ihesu and to be twelf apostlis at be supper, and he brought be water to Our Lorde Ihesu when he weschede his discipils fete.

Pan when al thynges was redy, Saynt Iohn, be darlyng of Our Lorde, be whilk sede bysely aboute to see and helpe bat al wer redy, come til Our Lorde Ihesu and said til him, 'Lorde, se may go to supper when se wil, for al thynges ar redy. 'Behalde now wele and abyndandy al pat ar sayde and done. Beholde and see þen in þi sawle gostely Owre Lorde Ihesu in a cornere of be howse spekyng with hys dyscypulles, enforming þam in godenes and in sweetnes, whyls Ion and Petur and some of hys two and seuynten dyscypulles made þe howse and þer soper redy. For yt es sayd in þe lyfe of S<α>nt Mercyall þat Sant Mercyall with some of [þe] two and seuynten dyscypull[es] servede Crist þat nyght þat he wasch hys dyscypulles feet. Bot when all thynges whase redy þat longed to þat soper, pan swet Cristes darlyng Iohn, be whylke whase full besy for to make redy þis soper, come to Owre Lorde Ihesu and sayde, 'Lorde, ye may suppe when see wyll, for 3our soper ys redy.' Take hede now well and swtely in þi sawle 78 þe] om M 80 dyscypulles] dyscypull M
quia viscerosa sunt valde; nec abbrevianda sunt sicut cetera Domini Iesu facta, sed pocius dilatanda. In hoc enim est maxima vis omnium meditacionum de ipso, sed et istius magis, propter excessiva amoris insignia que in hac cena fuerunt. Surgit ergo Dominus Iesus et discipuli eius cum eo, Iohannes vero eius lateri se iungens ab eo se deinceps nullatenus separavit: nullus enim sic fideliter ac familiariter adhesit eidem sicut Iohannes. Nam cum captus fuit, introivit cum eo in atrium principis sacerdotum nec in crucifixione nec in morte nec post mortem dimisit eum, quousque fuerat ipse sepultus. In hac autem cena iuxta eum sedit, licet esset minor aliorum.

for pai ar ful luffely, and nost for to pasce fra hastily, bot rather to be maide more large. In pis matere sal be pi most force of contemplacione of Our Lorde for be passande takes of lufe bat wer schewed in pis supper. Pan rase vp Our Lorde Ihesu with his disciplis and 3ode to be supper, and Saynt Iohn sett himselfe next bysyde Our Lorde, and afterwarde he departede nost fro hym. For per war none bat so trwly ne so homly cleude to Our Lorde Ihesu als dide Saynt Iohn. For [when] Ihesu was taken, he went with him into Annas

105 Ihesus and hys dyscypulles bat were with hym myldely went vnto be soper, and Iohn hys awne derlyng sate fast be hym. For 110 per whase none of hys dyscypulles bat so trwly, so stedfastly abode with Crist as Iohn dyd. For when Crist whase takyng, Iohn whent with hym into be Princes hall of Prestes, and noþer in hys dying nor in hys naylyng on be crosse ne aftur hys dede, he left hym neuer, to hys body whase putt to be sepulcur. In pis soper ban Iohn sate nere hym bow he were 125 songest of all be aposteles.

99 of] om M
105 how] om M
Intrant autem cenaculum omnes, lavant manus, et circumstantes mensam devotissime benedicunt. Aspice bene per singula.


Now come þai into þe supper place. þai wescche þair handes and standes and blissis þe Lorde. Behald wele ilke a 2v poynete./

140 145 Pou sal vndirstende þat þis tabil was on þe 150 erthe and on þe olde maner þai satt on þe erthe at þe supper. Þis burde, als men supposes, was four square, made of diverse burdes als it is seyn at Rome in þe kyrk of Lateranense, and þe mesure of ilke a square was a fathome and two fyngeres or þaar aboute, so þat in ilke a angle sat thre discipils, and Our Lorde Ihesu satte mekly in a corner so at þai al myght ete of a disch. And/ perfore vndirstode nost his discipiles when he saide, 'He þat puttis his hande with me in þe dublere, he sal betray me,' for qwy þay þair handes in þe dische.

Behold besely in þi sawle all thynges þat long to þe soper, for þou salt 130 vndurstonde þat þer bord þat þay ete opone lay on þe gronde aftur þe olde maner, and þay sate all on þe grownde abote þis forsayde borde, þe whylke whase fowre square, made of many smale bordes, þe whylke I saw myselfe att Rome in þe kyrke 140 Laterane, and I myselfe mesewerde yt, and yt whase in every square thryse my armys length and thre fyngers owre, so þat 145 in every sqwre sate thre apostylles, and Our/ Lorde Ihesus mekely in a corner þat þay myght ete everylkone of on 150 mese and of on vesyll. And perfore his dyscypules vndirstode hym nogth when he sayde, 'He þat puttes hys hande with me in 155 þis platerere, he schall betray me.'
Benediccione igitur facta per dexteram Domini, sedent circa mansam, Iohanne sedente iuxta Dominum Iesum. Agnus paschalis tunc eis defertur. Sed attende quod dupliciter poteris hic meditari: uno modo, ut sedeat, sicut dixi; alio modo, ut stet recti cum baculis in manibus, comedentes agnum cum lactucis agrestibus, et ita observantes que in lege Domini mandabantur; dummodo postea mediteris sedere ad aliquid manducandum, ut ex pluribus locis textus potest colligi, quia nec Iohannes recumbere supra pectus Domini nisi sedendo alter potuisset. Delato igitur agno paschali asso, accepit eum verus et immaculatus agnus, scilicet Dominus Iesus, qui erat in medio illorum tanquam qui ministrat, sciditque eum in frusta, discipulis alacriter porrexit, et ad comendum confortat.
Ipsi vero comedebant; sed alacritatem non capiebant, semper pavidis, ne novitas contra Dominum fieret.

Cenantibus autem eis, patefecit factum apercius, et inter alia ita ait: Desiderio desideravi hoc pascha manducare vobiscum, antequam paciar. Unus autem vestrum me traditurus est. Hec vox in corda ipsorum ut gladius acutissimus intravit; et comedere cessaerunt, aspicientes seipsum invicem et dicentes: numquid ego sum, Domine? Aspice nunc bene ipsos, et computare tam Domino Iesu, quam eis, quia in magno dolore sunt positi. Ipsae autem proditor, ne viderentur hec verba pertinere ad ipsum, comedere non cessavit.

205 pai toke and ete, bot pai kouth noght be meri, for pai war ay afferde pat any new thinge sulde fal to pai Lorde.
210 Whils pai sat at be soper, Our Lorde Ihesu schewede to pai more openly what sulde fal, and sayde amange opere, 'I haue desyred gretyly for to ete pis Pasch with 3ow before my passion, bot one of 3ow sal betray me.' pis worde perche
215 pai hertes more scharpely than any swerde, and pai mot no more ete, bot lokete ilkon opon other, and saide to paimselfe wheþere it
220 pai hertes more scharpely than any swerde, and pai mot no more ete, bot lokete ilkon opon other, and saide to paimselfe wheþere it
225 be I? Beholde/ pai now wele and hafe pite both of Our Lorde Ihesu and of pai, for pai ar al set now in ful gret soru. Bot ludas, pat fals tratur, cesed nogt of etynge, als who say, 'pis wordes er not sayde of me.'
230 Pay [were] etyng þam everylkone, bot þay were 195 sore adrede þat some desese/ schulde fall to Our Lorde whylles þay [were] etyng.
235 On þis wyse Our 200 Lorde spake and sayde þis wordys, 'With grett desyre I haue desyryde efer or þis soper for to ete with 3ow, or þat I sofere 205 dede for 3ow.' þis worde þan of Crist whase as yt hade bene a scharpe spere perchehed hys dyscyplles hertes. For sorow þay 210 myght no longer ete. Ylkone on óper lokyd to Crist on þis wyse, sayng, 'Lorde ys yt I?' Beholde and see in þi sawle 215 þen everylkon, and haue a grett compassyon both of Our Lorde Ihesu, and of hys trew apostylles, in how mekyll care þer 220 hertes whare sette when Crist sayde þis worde to þame. Bot þat false traytour Iudas, for yt schulde nogth be wytt 225 to hym or supposyde, he styntyde nogth etyng as óper trew dyscyplles dyde.

Pan Saynt Iohn, al þe instance of Saynt Petre, asked of Ihesu and said, 'Lorde Ihesu, who is it þat sal betray þe?' And Our Lorde Ihesu talde him, als to his most dere and homly derlyng. And Saynt Iohn with þis worde astoyned and hertly wounded, lenede him opon his blissed brest of Our Lorde Ihesu, and talde it nost to Petre. For als Saynt Austyn says, and Peter had wyten whilk þe traytor had bene, he walde hafe al to-ryuene hym. Be Peter ar acyteue men betokende and be Saynt Iohn contemplatyue men, als Saynt Austyne says in ane omelye.

And þen Saynt Ion 230 thorugh þe praer of Petur haskede and sayd to Our Lorde, 'Who ys þat sal betray þe?' And Crist, to hym as to whom he 235 hade most synguler lufe, tolde Iohn how Iudas schulde betray hym. And þan Iohnh e hymselfe wondurly meruelyde, and 240 as hys hert hade bene perchede with a swerde, full sorowgthfully he stodyd, bowyng hys hede in Cristys tappe, in 245 hymselfe þer þe spiritt of compassyon and of rwh hauuyng, and in Crist brest þe spiritt of euerlastyng/ þe luf 250 encressyng. Bot to Petur Crist sayde none of þes wordes, as Saynt Austyn says, for and Petur had wyst who þis 255 traytour hade bene, he wold with hys teth all to-rent hym, as says þe Doctour. Wharefore be Petur ys vndurstande 260 men þat lyfe in acyte lyfe, and be Ione men þat lyfe in contemplacyon as schewes Saynt Austyn in þe omely þat ys rede on 265 Saynt Ione þe Euangylste eftur þe vse of þe Court of Rome.

-131-
Unde habes hic argumentum, quod contemplativus non
intromittit se de actibus extrinsecis, de ipsis eciam
offensis Dei vindictam non expetit; sed gemit interius,
et per oraciones se ad Deum convertit, et forcius ei
per contemplacionem approximans, eique inherens, omnia
sue dispositioni committit. Nam aliquando ipse
contemplativus ex zelo Dei et animarum exterius exit ut
supra plenius habuisti in tractatu de vita
contemplativa. Hic eciam habes quod nec ipse Iohannes
dixit Petro quamvis ad ipsius nutum Dominum
quesivisset.

Wherefore you may see

260 here bat a contemplative
man sal not entermete
him of outwarde
doynges, ne aske no
trempis, ne sit of be
offense of God, bot he
sal sorow and mourrne
within his herte, and
turne him til Our Lorde

270 thurgh meke praers and
fle more strongly til
Our Lorde, and cleue til
him and commite all til
his haly ordinans. And

275 bis is to vnderstande
when a man is in
hegh contemplatyue life,
and hase plente of
his spose thurgh plenteuos

280 feylinge of gostly gladnes
and brennande lufe in
beoldinge of Ihesu, bof
al sumtyme in be tyme of
contemplacion for be zele

285 of God and lufe of
his brother, he sal go
forthe and preche and
tech e and entermette him

4r for a tyme in wotwarde/

290 thynge, after bat
discresion askes and
charite of his euen
Cristen. See also bat,
as Saynt Iohn tellte noat

295 Peter who it was bat
sulde betray Our Lorde
Ihesu, bofe al he asket it
at his request,
Ex quo potes colligere, quod contemplativus non debet secretum sui Domini revelare. Legitur autem de beato Francisco, quod revelaciones occultas non revelabat exterius, nisi quantum fraterne salutis urgebat zelus, vel superne revelacionis dictabat instinctus. Nunc igitur conspice Domini benignitatem, quomodo suum dilectum supra pectus suum retinet tam benigne.
O quam tenerime se ad invicem diligebant! Conspece
eciam alios discipulos multum mestos ad hanc Domini
vocem, non comedentes, sed se invicem aspicientes, et
super hiis consilium capere nescientes. Hec de primo
articulò sufficiant.

A, what! Pai sitte and
315 noght ete, bot ilkon
luke on òbère and wote
nost what ðaim is beste to
do. And ðis is sayd of ðe
firste artikyl of ðis
320 supper.

and thyng þus in þi sawle:
'A, swet Lorde, my hede ys
nogth worthi to lye in þi
lappe, þe whylk hede 340
with hys fyue wyttes
cursedly, trayturly,
faulsly and wekkedely hase
trespast agaynse þe, and
þerfor Lorde, swet 345
Ihesu, for þe tendur lufe
þat þou hade to þi
dyscypull and he vnto þe,
seet in my hert a tendur
lufe mengede with 350
and pete of þe, þat
my sawle may with Saynt
lone sawle tast þe swetnes
owt of þi brest, þe whylk
ys a well of all 355
gudenes and euerlastyng
plentuosnes. And also for
þe lufe of þi dyscypull,
[þel] whylk for þi dysesse
[wæs] broght into a 360
bytter care, so þou
cencerche my sawle within,
so þat I with synn.be
neuer defylede, and lat
ruth and pete so synk 365
into my sawle of þi
passyon þat yt may put
away all þe dedely synnys
þat I haue done.

359 þel þi M
360 was] were M

4v /Als anense þe secunde article, þou sal bisely beholde þat when þai hade don þus, Our Lorde Ihesu rase vp fra þe supper and al his discipils rise fast after him, for þai wat noȝt whider he wil go. Pan he gos on til anoþer place beneth in þe saym hose, alse þai þat has sene þe place say, and þer he mayd þaim to sitt doune. He byddes brynge water. He laies doune his clothes besyde and girdis him with a towel, and puttes water in a basin of stone for to wesch þair fette. He comes to Peter, and Peter is als astonned and wil[1]e noȝt suffer his Lorde do so vnsemely a thyng to him. Bot when Our Lorde had manesed him þat he sulde elles no parte hafe with him in þe blys of heuen, þan wysely he chaunges his counsele, and suffers Our Lorde do what him liste.

330 anoper] a ober C 344 wille] wilde C Pe secunde artykyll of 370 þis soper þat þou schalt haue in mynde ys how Crist wech hys dyscypulles feet. Now take wee hette in god intent how mkely Crist Ihesus and hys dyscypulles rose vp fro þe soper and þay knew nogth wheder he wolde goo. Pan 380 Crist went downe with þam into a place beneth in þe same howse, as þay sayde þat has seyne þe place, and þer he made þam all to sytt, and he hymselfe grynde hym with a towell, and he toke waytur and put yt in a bassyn of stone þat he mygth 390 þerin wesch hys dyscypulles feet. Bot Petur defendyde hys weschyng, for hym thogth þat he whase vnsemly 395 to hym þat whase and es Almygthy God and also in hys mankynde of worthi kynges lynage, þat he schulde wesch a 400 fyscher feete. Bot when he harde Cristes thretyn he sufferde wysely Crist to do ys wyll.
Considera nunc bene singulos actus, et cum admiratione conspice que geruntur. Inclinat se summa maiestas et humilitatis Magister usque ad piscatorum pedes stat incurvatus et genibus flexis coram ipsis sedentibus. Lavat propriis manibus et abstergit, deosculaturque omnium eorum pedes. Sed et illud superexaltat humilitatem, quod et ipsi proditori eadem obsequia ipse prebet. Sed, o cor nequam et ipsa duricia durius, si sic ad tantam humilitatem non mollescis,
si sic Dominum maiestatis non vereris, si sic usque ad ipsius semper tibi benefici semperque innocentis sevis interitum! Sed ve tibi, miser: tu quidem obduratus, quod concepisti, parturies; non tamen ipse, sed tu peribis. Admiranda est igitur merito tanta humilitatis et benignitatis profunditas.

Hoc autem completo misterio, redit ad locum cene, et iterum recumbens, eos ad suum exemplum imitandum confortat. Potes autem hic meditari, quod Dominus Iesus exemplum dedit nobis isto sero quinque magnarum virtutum, scilicet humilitatis, ut dictum est lavando; caritatis in sacramento corporis sui, et in sermone,
qui est monitis caritatis plenus; paciencie in sustendo proditorem suum, et multa obprobia quando fuit captus et ductus ut latro; obedientie, in eundo ad passionem tuam et mortem ex obediencia Patris; oracionis, in orando in orto tribus vicibus. In hiis igitur virtutibus eum imitari conemur. Et hec de secundo articulo.

Circa tercium vero meditando obstupesce illam carissimam dignacionem et dignatissimam caritatem qua nobis tradidit semetipsum et reliquid in cibum.

whilk is ful of charite and lufly biddyngs, alsso of vnspeckabil paciens in sufferinge of his fals trature, and many gret reproues when he was taken and lede als a thefe; alsso of wonderful obediens in goinge to his passion and to his bitter dede for þe obedience of his Fader; alsso of prayer in pray[inge] th[r]ise in þe erthe til his Fader pat þe bitternes of dede myght passe away fro him. And þerfore in þis vertues sal we inforce vs to folue him in al our myght. And þus may pou thank of þe secunde article of þis supper.

5v Als touchande þe thirde article of þis supper, if þou wil vmthynk þe, pou may wonder most of þe dere meknes and most derworthi charite of Our Lorde Ihesu thurgh þe whilk he gafe himself to vs in gestaly fode for to duel and be with vs onto þe werldes ende.

421 prayinge thrise] pray thise C
Cum ergo lotis discipulorum pedibus iterum recubuisset, volens finem dare legalibus institutis sacrificiiis et novum incipere testamentum, seipsum sacrificium novum fecit, et accipiens panem, oculos ad Patrem elevans, confecit altissimum sacramentum corporis sui, et dans discipulis dixit: Hoc est Corpus meum, quod pro vobis tradetur. Similiter et calicem, dicens: Hic est Sanguis meus, qui pro vobis effundetur. Aspice nunc bene pro Deo, quomodo diligenter, fideliter et devote predicta facit, et manibus propriis communicat illam dilectam et benedictam familiam suam.

Perfore when he had weschyn hys dyscypulles feete, he come agane to þe place þer he suppyde before, and þer with 510 hys dyscypuls he sett hym done. In þe whylk tyme and place he made of þe sermones, sacrifice and ordenance of þe olde lawe an ende, begynnyng þer þe New Testament, gyfyng þer hys awne blyssyde body in a new sacryfyce to hys 520 dyscypules when he toke brede in hys handys and lyftes/ vp hys eyn to hys Fadur of Heuyn, sayng on þis wyse, 'Take ye þis 525 and ete þis: þis ys my body þe whylke schall be betrayde for yow.' And also he toke a chalyce with wyne, sayng þus, 530 'þis ys my blode þe whylke schall be schede for 3ow.' Beholde now wele for Godes lufe how dylygently, how trwly, 535 how deuotely hys nobyll mene [he blyssys] with hys awne dereworthy handes.

516 an[ and M
537 he blyssys] om M

-139-
Et tandem in amoris recordacionem subiungit, dicens: Hoc facite in meam commemoracionem. Hoc est illud memoriale quod animam gratam, cum ipsum suscipit manducando, vel fideler meditando, debere totam ignire et inebriare, et in ipsum Dominum pro amoris et devocionis vehementia totaliter transformare. Nichil enim maius, carius, dulcius vel utilius nobis relinquere poterat quam seipsum. Ipsa namque, quem in sacramento sumimus, ille idem est qui de Virgine mirabiliter incarnatus et natus pro te mortem sustinuit, et qui resurgens et gloriose ascendens sedet a dexteris Dei.

And at ße last in rememberance of inwarde lufe, he sais to ßalm bus, 'Dose ßis in mynde of me.' ßis memorial aught to mak a kynde saule ßat receves it, or etande it, or elles deuotly thynkande on it, al bryne with fyre of luf, or elles to make him dronkun thurgh gostly gladnes and for hognes and gretnes of deuocion and lufe, to be transformede al holy in Our Lorde. For a gretter thyling, a more swete thinge and derrer thynge, ne a more profitablé thinge myght he noght haf left vs ßan himselfe. For ßat ßou takes in ße sacrament of ße auter is he ßat same ßat was borne of ße Uirgyne Mary and on ße crose sufferd dede for ße, and me and vs al, and haryed hell, and rase fra dede on ße thrid day, and gloriously steyed til Heuen, and now syttis at his Fader right hande.

And afterwarde in rememberance of lufe he sayd, 'Do ßis in mynde of me.' ßis rememberaunce and mynde of byrnyng lufe schulde euer kynde sawle hafe in resayuyng of hys blyssyd body thorwght ße whylke he schulde byrne as a bronde brygth in byrnyng lufe and charyte, ßat he myght be transformede and raueschede into Crist blode; and Crist body into hym thrwght ße passyng swetnes of deuocyon ßat he schulde hafe in ßis blyssyde body. For ßer whase noo thynge so dereworthy to mankynde, more swetter, more better, prophytabylere ßan ys ßis, ßat he wolde lefe hymselfe here with mankynde. For ßis body ßat wee take ys ßat same body ßat wonderfully toke flesch and blode and borne whase of ßat meke maydyn Mary, ße whylke dyede for vs, and rose fro dede to lyfe and styuye vp into Heuyn.

540 545 550 555 560 565 570

563 prophytabylere] See note in Commentary
Ipse est qui creavit celum et terram et omnia; et qui ea gubernat ac eciam moderatur. Ipse est a quo dependet salus tua; in cuius voluntate et potestate est tibi dare vel non dare gloriam paradisi. Ipse est qui est in hostia tali modica oblatus et tibi exhibitus. Ipse est Dominus Iesus Christus Filius Dei vivi. Et hec de tercio articulo.

Circa quartum vero ad omnem cumulum supereffluentem, attende alia dileccionis insignia. Facit enim eis sermonem pulcherimum. plenum dulcedine et carbonis ignitum. Communicatis namque discipulis et pessimō lūda, secundum Augustīnum, proximo Christo, licet secundum aliquos non fuerit in communicacione, dicit ipsi lūde Dominus Iesus: Quod facis, fac cecìus.

He it is bat mayd heuen and erthe and hell and al thynghes of nost, and rewles þam and gouernes þam at his lyte. He it is in whame al þi hele hanges, in whase wil and power it Ilse to lese or to fest þe. Þis same is he þat is offerd in swylk a lītel hoste, and gyfen to þe, Oure/505

510 power it līse to lese or to fest þe. Þis ys he þat līfes here with þe in a lītyl 585 hoste, manys mete gostely, lefte in mynde of Crist and of hys myracules, most meruelus in makyng.

Forbermore hafe 590 mynde of þe fourte [artykyll], how he made a swete sermon to hys dyscyplis, ful of swetnes and byrnyng 595 lufe; for when he weschede hys dyscypliess fete, and lūdas þe traitour also, as says Saynt Austyn onop þe tent psalme 600 in þe sawtur, þan sayd Crist to lūdas, 'Þat þou ert abowt to do, do it sone.'

584 līfes] ys līfes M
592 artykyl] om M

-141-
ille autem infelix egrediens, ivit ad principes sacerdotum, quibuscum precedentii die Mercurii vendiderat triginta argenteis, et peciit ab eis cohortem ad ipsum capiendum. Interim vero Dominus Iesus fecit discipulis dictum sermonem. Ex cuius ornata, utili ac veneranda magnitudine, quinque principaliter meditando assumo.

Primum, qualiter predicens eis discersum suum confortat eos. Dicebat namque: Adhuc modicum vobiscum sum, sed non relinquam orphans. Vado et venio ad vos. Interim autem videbo vos et gaudebit cor vestrum.

And anon ān ān vn happi man went to be princes of þe prestes, to þe whylke princes he hade solde Crist on þe Wendensday before for thertti penys, haskyng of þam a company for to take Our Lorde Ihesu. Bot þis menwhyle Crist made a sermon to hys dyscypulles, in þe whilk profytabull and worschypfull sermon fyue thynges princypally þou schall take in þi meditacyon.

Furst, how he tolde þam of hys dede, and þer agane he comforde þame, sayng on þis wyse, '3yt haue I bene but a lytil while, bot I sal nost forsake 3ow faderlesse childere, þat has forsaken both fadere and moderde and al þe warlde for þe luf of me. I go now fro 3ow a while for to suffer harde pyne and passion for þe redempcion of man saule, bot I sal com e sone agayn to 3ow, for on þe thride day sal I vprise fro dede, and þan sal I see 3ow eftsones, and þour hertes sal be comforted and gladded of my presence.'
Hec et hiis similia, que succincte pertranseo, dicebat eis que corda ipsorum totaliter penetrabant. Non enim de suo decessu poterant aliquid tolerare. Secundo circa sermonem mediteris, qualiter cordialiter et instanter instruxit eos de caritate, dicens pluribus vivibus, "Hoc est mandatum meum, ut diligatis invicem. Et in hoc cognoscent omnes quod discipulli mei estis, si dileccionem habueritis ad invicem."

Pese and sweik obere wordes spak he to baim, whilek I passe ower shortly now, þe whilk wordes al thoruly perched þair hertes, for þai myst nothinge suffer ne bere þat sownde of his departtyng fro þam. Als anense þe secunde poyn of his sermon, þow sal beholde how hERTLY and how bysely he informes þat dese of luf and charite, sayand to þam of tyme þus, 'Þis is my biddynge þat 3e luf togedere, and in þat sal men know þat 3e er my discipulls if 3e luf togiddere,'  þies and many oþer he sayde to þam, þe wylke I passe owre shortly, 635 þat/ byteryly perchede hys ½13 dyscypulleþ hertys, for of hys passyng away fro þam þay myght nogth here withowtyn grett 640 sorwght, for þe grett byrnyng luf þat þay hade to hym. A, swete Ihesu, þi mercy and þi pete I hask, for how oft 645 has þou passyde away fro me for synn þat I hafe done; and nogth onely passede away, but I, Lorde, vngently, 650 vncurtasely, 3a, cursedly and traytourly, I haue put þe away. Perfore swete Ihesu, of þi mercy and þi pete I pray þe þat 655 þou encherch my sawle and perch my hert bytteryly with sorow for my synnes, so þat afterwarde I may lufe þe þat þou 660 neuer passe fro me. þe secunde in þis sermon þat þou schall haue meditacyon in [y]s [how] hERTLY, how besyly, how stedfastly 665 he tagth þam to byrnyng lufe and cheryte, sayng on þis wyse, 'Þis ys my commawment þat 3e lufe togedur; and in þis 670 men schall knaw þat 3e er my dyscypulleþ yf þat 3e lufe togedur.'

664 ys how] os M

-143-
Et alia huiusmodi que in textu plenius poteris invenire. Tercio circa sermonem mediteris, quomodo monuit eos ad observancium mandatorum suorum, dicens: Si diligitis me, mandata mea servate; et si precepta mea servaveritis manebitis in dilecctione mea. Et alia huiusmodi.

Quarto circa sermonem mediteris, qualiter dat eis confidenciam contra tribulaciones quas eis predicit esse venturas, hoc modo: In mundo pressuram habebitis; sed confidite, quia ego vici mundum. Et iterum: Si mundus vos odit, scitote quia me priorem vobis odio habuit.

7v and in many swilc oþere wordes, þe whilk þou may
600 fynde more plenerly in þe tex of þe gospele. 
Þe thryde thynge þou sal beholde aboute þis sermon is how he amonest þa þaalm 
605 for to kep his commamentes and on þis wise, 'If [3]e luf me, kepes my byddyngeþ; and if 3e kepe my commandementes, 
610 3e sal duell in my lufe. And many swylc oþere wordes spak he to þame als þe gospel telles. 
In þe feth thynge þou sal beholde how he gyffes þaalm triste and stabilnes agayns tribulacions and angers of þis worlde, whilk he 
620 telles þaalm before sayande, 'In þis worlde sal 3e haue angers and diseases, tribulacions and persecucions, bot bes 
625 strong and tristi and stabile in your beleue, for I hafe ouercomen þe worlde. If þe worlde hate 3ow, wit 3e 630 wele þat it hatede me before 3ow.

607 3e] þe C

Of þis mekely 3ee may fynde in Cristes 675 gospell. Þe thyrde thynge ys how he bade þam kepe hys commawndment, sayng on þis wyse, 'Yf þat 3ee lufe me, 3ee wyll kepe my 680 commawndment and 3ee schall dwell styll in my lufe. 
Pe fowrte ys how he conforde þem with 685 stedfastnes agane tribulacions, þe whylke he sayd schulde fall to þam on þis wyse, 'In þis warlde 3ee schall/ p14 690 hafe oppressyng and grett dysses, care, sorow and woon engwth, bot be 3ee stedfast, for I hafe ouercomyne þe warlde,' 695 and now, 'Pe warlde hattle[s] 3ow: hafe 3ee þerof noo wondur, for yt hattyd me before.

697 hates] hase M
Mundus quidem gaudebit, vos autem contristabimini; sed tristitia vestra vertetur in gaudium.' Quinto circa sermonem mediteris, qualiter ipse Dominus Iesus tandem aspiciens in celum se convertit ad Patrem, dicens: Pater, serva istos quos dedisti mihi. Cum esset cum eis, ego servabam eos. Nunc autem venio ad te. Pater sancte, ego pro eis rogo, non pro mundo; et non pro his tantum, sed pro eis omnibus qui in me credituris sunt per eos. Pater, quos dedisti mihi, volo ut ubi ego sum, et illi sint mecum, ut videant claritatem meam. Et alia huiusmodi, que erant corda scindencia.

De worlde sal [be] glade and mery, and 3e sal be sary and heuy, bot 3our heuynes sal be torned into gret ioy and endles comfort.' And swilk opper wordes of comfort he spake to paim. Als anense 640 be fyth article of bis sermon, pou sal bealde how Our Lorde Ihesu lyfted up his eghen to Heuen and tornes him till his Fadere, sayand, 'Fadere, kepe 3ose pou hase gyfen to me. When I was with paim I kepede paim, bot now I come to 3e. 650 Haly Fadere I pray for 3aim and no3t for 3e worlde, and no3t for 3aim alone, bot for al 3ose 3at sal trow in me thorow 3aim. Haly Fadere, whore 3at I am, I wil 3ai be whilk pou hase gyfen me, and 3at 3ai be with me and see my ioy and my clerete. And many swilk comfortable wordes he spake, 8r whilk worthely myght wownde 3air hertes with brennande lufe. And 665 noght anely 3aires 3at 3at tyme herde 3aim, bot also opper 3ertes 3at rede 3aim and heres 3aim onto 3e worldes ende.

De warlde schall 700 make grett ioy and 3ee schall be full sorowfull, bot 3our sorow at 3e last schall turne to ioy.' 8e fytte ys how Our Lorde 705 swete Ihesu lyft vp hys eyn to Heuyn and to hys Fadur, sayde, 'Fadur Almyghthy, kepe pou 3ies whylke pou hase gefyn to me, for whyles I whase with pame, Almyghthy Fadur, I kep ty 3am, bot now I come to 3e, holy Fadur. I pray for 3ame, 715 noght for 3e warlde, and noght for 3ise onely, bot for al 3at schall lyfe and trow in me be 3am. I wyll, Fadur, 720 wharesoeuer I be, 3at 3ay be with me, 3at 3ay may see 3i cleretes and 3i euerlastyng ioy. Syke [were] many opper 725 wordes of Criste, 3e whylke schuld verly perse and kynt manes hert.

725 were] om M
Mirum certe quomodo discipuli, qui tam vehementer Dominum Iesum amabant, ad hec verba subsistere potuerunt. Si ergo que in hoc sermone dicta sunt attente discusseris et meditando ruminaveris diligenter, et in eorum dulcedine requieveris, merito inardescere poteris ad tantam dignacionem, benignitatem, providienciam, diligienciam et caritatem, et eciam ad alla per eum hoc sero facta.

Conspice ergo eum dum loquitur, quomodo efficaciter, devote et delectabiliter loquens, imprimi discipulis suis que narrat, et pasceris in amenitate aspectus eius atque verborum.

670 I wondere if his discipils þat so feruently luffed Our Lorde Ihesu myght bere þaismelfe for mykelnes of lufe. And 675 þerfor if þou wił bysely gife þine entent and deply discusse in þi resone and deuoutly thynke in þi myende thurght 680 vnderstandyngþe al þat ware saide in þis sermon, þou sal delitabilly and ioyfully reste in þe wonderful swettnes of þaim. And I trow þat al þe hardnes and dulnes of þi hert sal be brent and molten and wast away at so hoge a worthines and vnspeckable charite, at so vnmesurable gudnes of Our Lord Ihesu, at his wisdame, his diligens and 695 al oþere þat he did at his endyngem.

8v /Beholde him þarfore bisely, how frutefuly, how deuoutly and how delytabily he spekes til his discipils, and þou sal be fedd thurghe gladnes of his chere and with swettenese of his wordes.

683 ioyfully] iofully C
Conspice eciam discipulos quomodo stant mesti, capitibus inclinatis, lacrimantes et suspiria magna dantes, pleni sunt tristicia usque ad summum, ut de hoc ipsa Veritas fert testimonium, dicens: Quia hec dixi vobis, tristicia implevit cor vestrum. Inter alios autem conspice Iohannem eidem familiarius coherentem, qualiter attente et diligenter aspicit hunc Dilectum suum, et tenerius anxiatus omnia verba eius recolligit. Ipse enim solummodo describens ea tradidit vere nobis. Inter alia quoque dicit eis Dominus Iesus: Surgite, eamus hinc. O quantus pavor tunc in eos intravit, nescientes quo vel qualiter ire debent.

Beholde also his discipils, how heuely þai stande lokande doun to be groundewarde, wepande and syghande, ful of mornynge and heuynes vnto al þe ful; and þis witnes Our Lorde himselfe, sayande to þaim, 'For als mykel,' he sais, 'als I haue talde sow what sal befal of me, heuynes has filde 3our hertes.' Bot amange obere beholde Saynt Iohn, homlyest, cleuande til Our Lorde Ihesu, how ententtifly and how dilygently he beholdes his luffed, and most tendirly he mornes and wepes, and moest besyly he geders sayme al Criste wordes. For he onely wrote þis blistful sermon and tuke it til vs. And amange obere Our Lorde Ihesu sais to þaim, 'Ryse vp, go we hithen.' A, Ihesu, what drede come on þaim, þai wat nogt whidere ne how to go, Beholde and see hys dyscypulles, how þay stande full heuely, þer hedys for sorowe lowtyng, wepyng and grett sorow makynge to þe utterest poynct of sorow þat þay myght with þer lyfe haue; for hereof Crist hymselfe berys wytnes sayng on þis wyse, 'For as mekyll as I haue tolde 3ow þis, 3our hertes her fyld 765 full of sorow.' Fryndes, emong all óþer, beholde Ione Euangylyst moste homly drawynge to Crist, how dylgyntly, [how] 770 hertely, how besyly beholdes hys Lorde Ihesu Crist with a pessyng sorow and a tendur lufe, pryntyng in þis sawle all 775 þis forsayde wordys, for he onely emong all óþer Crist dyscypulles wrote þies wordes to vs. But þan emonge óþer 780 wordes Criste sayde, 'Ryse vp and go wee hens.' And how grett drede and sorow þer hertes þan were in for þay knew nogth whedur 785 þay schulde go.

770 how2] om M
778 of] om M
et de ipsius separacione plurimum formidantes. Nichilominus postea locutus est eis complendo sermonem illius in alici loco eundo per viam.

Conspice nunc discipulos euntes post eum et cum eo, quomodo quilibet, qui magis potest magis ei approximat, congregatim pergentes, sicut moris est pullorum pergere post gallinam, impellendo eum modo unus, modo alius ex desiderio appropinquandi et audiendo verba ipsius. Ipse vero libenter hoc sustinebat ab eis. Tandem, cunctis completis misteriis, vadit cum eis in ortum trans torrentem Cedron, et ibi suum proditorem et armatos expectat. Que autem sequuntur ad passionem pertinent et ideo ibi eadem reservemus.

and of hys partyng away fro Pam full sore bay drede. Neuerpelatter, afturwarde he spake 790 to Pam an ende of hys sermon goynge by pe way.

Beholde now hys dyscypulles goyng aftur hym, sekynge ilke 795 oþer whylke myght most go nyght hym, flokkynge togedur as pay had bene lambes, or chekynges þat folow a hene, now 800 ane schewyng one þe tane syde, anoþer on þe oþer, for gret/ desyre þat pay 740 hade in heryng of hys swete wordes. And he 805 as a hen lykens hymselfe, or els to a mylde lame [and] gladely suffers þer schewuyns.

But þan at þe laste, 810 when þis dedys were done, he gosse with þame into a garthyn be3onde þe waytur of Cedron, þer abydyng hys tratour and hys enmys 815 armydye.

808 and] om M
Occurit nunc ut de passione Domini nostri Iesu Christi tractemus. Qui ergo in passione et cruce Domini gloriari desiderat, sedula cordis meditacione debet in ipsa persistere, cujus misteria, et que circa eam facta sunt, si toto forent perspecta intuitu mentis, in novum, ut puto, statum adducerent meditantem.

Who so desires to fynd comforth and gostely gladnes in þe passyon and in þe croise of Our Lorde Ihesu Cryste, him //nedes with bysi tho3t duell in it, al opere warden bysenes sett at nost. And suthly I suppose fully þat who so welde bysely with al his herte and al his mynd vmthynke him of þis glorius passione, and of thynge þat war doyne about it; it sulde bryn[gle] þaim and chaunge þaim intil a new stat of lyfynge.

A medytacyon of Cristes Passyon in Generall: Capitulum Secundum.

Whoo so in passyon of Criste and in þe crosse of Owre Lorde Ihesu desyrys to haue a gostely ioy with a besy medytacyon in his herte, hym bus be lenger bydyng þerin. 10 þe whylke werkes and priuytes of swetnes - yf he wolde besely be abowte þem with all hys mygythes and strengthes of hys mynde - into a new stat þay wyll hym bryng.

1 of...14 doyne CJ of alle thynge þat wer done DB; all þe circumstance L 14 about it CDB] thare off L 15 brynge DBL] brynne C 15 þaim CJ him DL; om B 16 þaim CJ hym DBL 16 intil CJ into DBL 17 stat CJ] astat DB
Nam profundo corde et totis viscerum medullis eam perscrutanti, multi assunt passus insperati ex quibus novam compassionem, novum amorem, novas consolaciones, et per consequens novum quendam statum susciperet, que sibi presagium et participium glorie viderentur. Ad hunc autem statum consequendum, crederem tanquam ignarus et balbuciens quod illuc totam mentis aciem vigilantibus oculis cordis, omissisque aliis curis extraneis, dirigi oporteret:

For he bat enscheres it with depe tho3t and with al his herte l[a]stanly sal fynde ful many thynge sterande him til new compassion, new lufe and new gostely comforth, and so sal he be bro3t intil a new astat of gostely sweetnes and inly ioy. Bot for to gett his new state of sweetnes pat l speke of, I trow bat a man behouede for to rase vp al be sharpnes of his mynde, and open wyede be inwarde ighen of his saule into beholdynge of [pi] bluess passioun, and forgete and keste behynde for be tyme al utwarde besynes:

For he bat ys in a depe thogth - and in all be sweetnes of hys hert sekes, sowkes and inserches Cristes passyon - many partys he schall fynde berin; thorow be whylke in euer parte he schall persaue a new compassyon, a new lufe, a new comforth and a new relouyn in hys saule of deuocyon; of be whylke schall feloy a new state in bi saule, and a new begynnyng of perfeccyon; be whylke schall seme to be a gret party here of gostely blysse. Pi maner of medytacyon or deuocyon for to felow, I knawlaghe myselfe boyth vnworthy and vnkonyngly;
et quod quis se presentem exhiberet omnibus et singulis, que circa dominicam ipsam crucem et passionem et crucifixionem contigerunt, affectuose, diligenter, morose et perseveranter, non coniventibus vel comedentibus oculis nec animi tedium vel per saltus. Te igitur ortor, ut si vigilanter attendisti premissa que de ipsius vita dicta sunt,

40 and at he make himselfe present in his tho3t als if he saughe it fully with his bodely eghe al þose thynge þat befell
45 about þe passioun of Our Lorde and his crucifienge, and þat no3t shortly and passandly, bot luffandely
50 and bysely, longly and lastandely; no3t sterttandely and with dulines and heuynes of spryte. For þo fe ilke
55 man aght with gret reuerence and sadnes thynk on al þe lyfynge and þe dedese þat Our Lorde Ihesu
didde in erthe for
60 Mankynde,

For whosoever/ wylle haue p17 þis deuocyon, hym bus with all þe myght of hys spyrtytte, with all þe qwynkes and þe affeccyon 45 of hys hert, and with þe gostely eyn of hys sawle, leuyng all oþer besynes outwarde and be layde and dressede to a byrnyng contemplacyon. For he þat wyll make hys sawle present to þo thynge þat Crist sufferde in hys passyon, hym 55 bus be in hys medytacyon affectuusly, besyly, stedfastely and abydyngly, not to turne away noþer be ourhuppyng, 60 fullsumnes nor be werynes. Perfor I commawnde þe þat 4f þou take gud hede to do thynge þat he dyde in hys lyfe,

-151-
hic multum vigilancius totum apponas animum, totamque
virtutem: quia hic maxime apparat illa eius caritas que
corda nostra deberet totaliter concremare. Cuncta vero
cum solita modificacione accipe, scilicet que sic pie
meditari poterunt, ut narrabo. Non enim in hoc
opusculo aliquid affirmare intendo, quod non per sacram
Scripturam, vel dicta Sanctorum, vel opiniones
approbatas affirmetur vel dicatur.

Videtur autem michi non incongrue dici, quod non
solum illa penalis et mortalis crucifixio Domini

neuerbelese mykel more
bysely with al maner of
sadnes,. reverence and
deuocion aght him to set
65 al his saule and al
his myght aboute þe
glorious passione, for
þerin schewde he moste
10r lufe and/ moste charite
70 ontil vs, þe whilk
aght [al] to bryne our
hertes in lufe of him.
And þerfore set
þiself, þat is þi mynde,
75 hider al holy, - and
beholde noþt onely þe
pynful crucifyenge of Our
Lorde Ihesu when he was
doyn on þe rode in þe
80 houre of vnderone,

62 al...of C al maner DB;
meðill l
63 reuerence CDBJ om L
64 deuocion CDBJ deuocyons L
65 saule CDBJ herte L
66 his myght CBLJ D

damaged
66 þe C þis DBL
68 þerin CJ herin DBL
68 schewde he CJ he
schewed DBL
69 lufe and CBLJ lufande D

mekyl more now take gode
hede what he sufferde for
vs in hys dying. For in
hys dede he schewes þe
vþterest tokynge of
lufe þat mygth be
Wherefore in þis wark I
thynk nogth to say ne to
afferme any oper thyng þan
ys wryttyng in Holy
75 Wrytt, or ells Holy
Doctours sawys approuyde
of Holy Kyrke.

M þynke þat nogth
onely þat petuusly doyng
80 on þe crosse of Owre Lorde
Ihesu,
sed ea que precesserunt eandem, sunt vehementissime compassionis, amaritudinis et stuporis. Quid enim est cogitare, quod ipse Dominus noster super omnia benedictus Deus, ab hora qua de nocte captus est usque ad sextam crucifixionis sue horam, fuit in bello continuo, doloribus magnis, obprobriis, illusionibus et tormentis?

85 bot also fro ße begynnynge of his passiounes whilk er ful of mater of sorue and of grett compassione. How pray ße is it for to thynke and to beholde how Our Lorde Ihesu himselfe, ſat is God aboue al thynge most blyssed, fro ße houre of his takynge at euen vnto vndron of ße morne ſe whilk he was done on ße rode, was in continuel batel, in hoge soroues, in reprofynges and scornynes and in vnmesurably tormentynes. but petuusnes and dyssessys ſat he sufferde or he whase done on 85 ße crose ere of hounge compacion of petuusnes and of rwth. For what ys yt for to thynk ſat Owre Lorde Ihesus, abouwe 90 all thyng blyssysde God, fro ſe owre of ſe nyght ſat he whase takyn vnto ſe sext howre of hys doyng on ſe crose, he whase 95 euermore contynually in bytter batyll, with gret repreue and sorow, scornynyg and turmentes withotwyn nowmber.

81 ße CDBJ om L
82 passiounes C J passioun DB; blisside passion L
82 whilk er CDBJ that es L
83 sorue CDBJ pete L
84 of grett C D damaged; om BL
85 mykel CDLJ moche B
86 for...87 beholde C J for to thinke and beholde DB; to beholde and thynke L
88 Lorde CDLJ om B
88 himselfe...89 is CDBJ ſat es L
89 God...90 blyssed CDBJ bothe verray Gode and man L
90 fro CLJ D damaged; that fro B
92 euen CDBJ ſe euen L
92 vndron CDBJ hye vndron L
93 morne CLJ morwe DB
93 in ſe C D damaged; om BL
93 whilk C J whilk houre DB; when L
94 on CBLJ vn D
95 in CDBJ and L
96 hoge CBLJ D damaged
96 soroues CDBJ sorowe L
96 in...97 and CDBJ and bittire reprevynges in many L
98 In...99 tormentynes CDBJ vnresonabyll tormentes L
Non enim sibi dabatur vel modica requies. Sed in quali erat bello et conflictu, audi et vide. Alius ipsum dulcem, mitem et pium Iesum apprehendit; alius ligat; alius insurgit; et alius exclamat; alius impellit, alius blasphemat; alius expuit in eum, et vexat; alius circumvolvit, alius interrogat; alius contra eum falsos testes inquirit, et alius inquirentes associat; alius contra eum falsum testimonium dicit, aliusque accusat: alius deludit, et alius oculos eius velat.

100 Pai sufferde him
105 haue no ryste. Bot wolde
110 bou wite in whatkyns a
115 batel bi Lorde Ihesu was
120 in, herken and I sal tell
125 now þe.

In all þis whyle he hade
130 no rest, but euermore
135 whase in bytter batayle.
Beholde and see how one
140 turmentes Owre Lorde
145 Ihesu; how anober in hys
150 takyng dyspytsly pulles
155 hym on syde; anober
160 schowues hym; anober
165 byndys hym; anober ryse[s]
170 agane hym for to
175 schende; anober cryse
180 hedusly opon hym; [anober]
185 puttes hym on þe one syde;
190 anober schowes hym on
195 þe ober syde; anober
200 dyspysesse hym; anober
205 trauelles and plukkes hym
210 forth; anober turns hym
215 abowte; anober hasekes
220 [of hym] skorne
225 qwestyons; [anober] sekes
230 fals wyttnes; anober
235 berrys [hym] felyschype;
240 anober agane hym
245 says fals wyttnes; anober
250 falsyly accusys hym;
255 anober hyllys hys eyn;

100 Pai...him CDB] om L
101 haue...ryste CD] to have, no reste B;
104 herken CD] listen B
105 now C] om DB
Chapter II in Privity ends here.

110 ryses] ryse M
113 anober] anober sene M
121 of hym] hym of M
123-124 anober...hym] þat he founde he berys M

wile þou wete D; if wil
wit B
The Lyrical Meditations only:

colophilizat;  
eius faciem eius pulcherimam cedit, alius colophilizat;  
eius faciet, alius flagellat; alius eum purpura in  
contumeliam vestit, et alius spinis eum coronat; alius  
arundinem in manu eius ponit; alius furibunde reaccipit  
ult spatiusum. capud percuciat; alius nugatorie  
genuflectit, alius deridet; alii et plurima ei  
tolerant. Ducitur et reducitur; spultur, et  
reprobatur; volvitur et circumflectitur, hac atque  
illuc tanquam stultus, et stultissime imbecillis; sed  
et tanquam latro et implissimus malefactor; modo ad  
Annam, modo ad Caypham, modo ad Pilatum, et ibidem modo  
intus, modo foris ducitur et tractatur. Deus meus!  
quid est hoc? Nonne tibi videtur hoc durissimum, hoc  
amarissimum, et continuum et magnum bellum?

Sed expecta parumper et duriora videbis: astant  
contra eum constanter et minacissime principes, et  
Pharisei seniores, et milia populi. Acclamatur ab  
omnibus unanimiter ut crucifigatur. Consentitur a  
perfide et sentenciatut ut crucifigatur.

anober Smytes hys visage full of bewte; anober bofetes  
bat blyssfull hede; anober ledys hym to a pelour; 130  
anober dyspylys hym; anober, whyles he ys lede, smytys  
hym; anober takes for to torment hym; anober byndys  
hyms to a pyllour; anober makes asawte to hym as bay  
wolde sle hym; anober scorches hym; anober for dyspyte  
clothes hym in purpour; anober crones/p19 hym with 135  
thornes; anober for dyspyte puttes hym a rede in hys  
hande; anober wodely pulles pe rede owt of hys hande  
for to smyte pe hede whylke whale all to-rent with  
thornes; anober with a rede presses downe pe crowne pat  
be thornes went thoruth pe brane; anober makes a 140  
songe for scorne of hym; and many oher repreue[s] were  
done to hym. For he ys lede and broght hedur and thedur as bow he ware a very  
fole, or els a thefe or a man-welluer; now to Anna, now  
to Cayphas, now to Pylot, now. to Herade, and 3yt 145  
agane to Pylot, now within, now withowt, he ys lede and  
bus wykedly tretede. A, Lorde Ihesu, what ys pis? Ys  
not pis ful harde to pe? Ys [not] pis full bytter to  
pe, Lorde? Di lufe cane haue noo mesure. Lorde, lat  
pi lufe sum tyme say how. But abyde a lytyll whyle, 150  
and f[u]ll grett dysesse peu sall see. Pare standes  
before hym stedfastly accusyng hym pe Princes of pe  
Prestes, pe Pharysens and Sowndans of pe pepull crying  
all att ons, 'Nayle hym on pe crosse!' Anoyn pe justys  
assentydd and dampnyt hym on pe crosse 155
Crux humeris iam fractis et laceratis inponitur, in qua crucifigitur; concurrent undique cives et advene, tam maiores quam ribaldi vinique potatores, non ad compaciendum sed viliissime deridendum. Nemo est qui eum agnoscat: sed luto et immundiciis impetuose eum commaculant et affligunt; et dum ignominiam suam portat, factus est illis in parabolam. Contra eum loquebantur, qui sedebant in porta; et in eum psallebant qui bibebant vinum. Inpellit et anxiatur, trahitur et acceleratur: et sic flagellatus, fatigatus, totusque maceratus, et obprobiis saturatus usque ad summum, non sinitur requiescere, non esse in ocio; vix potest refocillare spiritum, quosque perveturn est ad Calvarie locum, utique immundissimum et fetidissimum. Et hec omnia cum impetu et furore fecerunt. In ipso autem loco, finis et quies bello inponitur, de quo tractamus; sed est illa quies asperior bello. Est crucifixio, et lectus doloris. Ecce qualis quies. Vides ergo quomodo usque ad sextam horam passus est durum et longum bellum. Vere intraverunt aque ad animam suam, et circumdederunt eum canes multi. terriles, fortes et feroces, et consilium malignancium eum obsedit, qui dire et ut gladius bis acutus exacuerunt in eum et linguas et manus.

De heuy crosse ys lade on hys schuldurs, þe whylke where/ all torede, rent before with scornyng. Pan 20 come straungeres many, and fele ȝunge and olde boys and harlotes, nogth for to haue rwth of hym, bot for to scorne hym and wondur of hym. Few fryndys hade 160 he there, and many foes. Pay dyffylede hym with clay and with stynkyng fylth of þe goters and of þe heyway. Agane hym þay spake þat sate in þe gates, and þay songe of hym þat sate at þe wyne. He ys plukkyde and schowede here and þer in þe fylth, with þys dereworthy 165 fette dysesede, drawen and tast[tyed]. þus schurgede, þus all to-rent, þus taredes in repreyus, fulfyllyde of sorow and of dysesse to þe utter poynyt of hys lyfe, he ys nogth sufferde for to rest. Vnnes he myght ese ys spyrtyt or draw hys brith to þat he 170 come to þe place of Caluery; as þofe he hade bene þe most fylth, þe most cursede, þat euer went on erth. All þis þay dyde with hugg dyspyte, whodnes and heuyng. Here may see see whatt he sufferde to þe sext howre of þe day, in how harde and dyspytus 175 baytell he whase; how tribulacions perchede hys perfyte sawle; how hell hounds romede abowt hym; how teryble hys enmys whare, how strong, how ferse; how þe consell of wykkyde men besegede hym on ylk a syde.

158 come} come and M 166 tyed]} hyed M
Ex hiis igitur, que dicta sunt, expedita videntur que de passione Domini dici possunt summam in tribus horis primis, usque ad sextam, scilicet matutinali, prima, et tercia. Sed non sic, non est enim tanta amaritudo et pena Domini Iesu sic leviter pertractanda; propter quod reflecte oculos et intende. Magna enim et multiplex consideracio superest, multumque attractiva et pia, dummodo, ut dictum est, exhibeas te presentem: hec enim in quadam generalitate sunt dicta. Sed videamus singula diligenter: non enim debet nos tedere illa cogitare que ipse Dominus non teduit tolerare.

Here may you see shortly that passion/p21 that Christ 180 suffered from the time at the whase taking till the hour of the morning at the was done on the cross. But the hugge bytternes and so grett a payne of Our Lorde Ihesu schulde nogth be so lyghthy tretede. Befor beholde with gostly eyn, as you were in his passion þer 185 present; for þer leues mekyll more in his passion whylke wyl draw into hugge compunccyon and into a grett swetnes of contemplacyon. Wherefore þis þat ys rehearsed before of his passion ys sayde of hym in generall; but þis þat felows eftur ys sayde of 190 his passion in specyall, hauyng of euere our fro þe howre of Thursday at nyght þat he whent into þe garthyn, to þe nyght of Saturday afterwarde. Perfore lat nogth þis meditacions be yrksym to þe, for þe sorow þat Crist soferde was all togedur for þe. 195
III MEDITACIO PASSIONIS IESU CHRISTI IN MATUTINIS

Reassume igitur meditaciones istas a principio passionis et prosequere per ordinem usque in finem, de quibus, sicut michi videbitur, modo tangam: tu vero, ut placet, exerciteris in amplioribus ut et tibi Dominus ipse dabit. Attende igitur ad singula, ac si presens esses; et cerne eum attente, cum a cena exiisti, sermone completo, in orsum cum discipulis suis vadit.

A Meditacion of Crystes Passione for the Hour of Matense 
Begyn now þi meditacion at be begynynge of Crystis passione, and persue it ferently onto be last endynge, of þe whilke I sal touche vnto þe a lyttill as me thynke; bot þou may vse þam more largely after þat God sal gyfe þe grace. Beholde now þerfore biosely to ilk a poynte als if þou ware bodely present, and beholde grayþely how he ryses vp fro his supper, when he had endyde his sermon with his discipils, and 3ede with þam intill a 3erde whider he was oft wont for to go with þam.

A Medytacion of Crist in þe Nygth: Capitulum Tertium. 
Take agayne þan þies meditacions fro þe begynynge of þis passyon and felow þam be ordur tyll þe ende of þe whylke, as me thynke þe most spedyfull, I schall towch as God wyll gyf me grace. But yf yt plese þe for to wade deeper in deuocyon, þou may do as God of hys godnes has graunt þe grace. Pen take hede to euer parte of Cristes passyon be hymselfe as þou were þer present, and beholde besyly how he made a ende of hys sermon goyng be þe way, tyll he come in garthyn as yt wase rehersyde before.
ultimo nunc inter eos intra et perpende quomodo affectuose, socialiter ac familiariter eis loquitur, et ad oracionem ortatur; quomodo eciam ipse pusillum, id est, per iactum lapidis progrediens, humiliter ac reverenter positis genibus orat Patrem. Hic parumper subsiste et mirabilia Domini Dei tui mente pia revolve.

Orat nunc Dominus Iesus. Sed hactenus legitur pluries sic orasse: sed pro nobis tunc ut Advocatus noster, nunc autem pro se orabat.

25 Go þou now amongst þaim [and] beholde how lufandely, how felawghly and how homely he gose with þaim, and spekes to
30 þaim and styres þaim til prayere. Beholde also how he himselfe goe fro þaim as it were a stone-caste and mekely and
35 reverently kneles doune and prayes vnto his Fader. Abyde now [here] a lytyll and beholde þis wondrese of þi Lorde God.
40 Now þi Lorde Ihesu prayes. We rede oft þat he prayed, /bat an he prayed for vs als our Adovocate, bot now he
45 prayes for himselfe.

But now enter with Criste[s] / dyscypuls p22 gostely into þe garthyn as þou ware þer bodely, and take hede how affeccconily, 30 [how] felowly, how homely he spekes to þam, prayng and monasyng þam to prayowre, and how he gose a lytyll space fro þam as 35 mekyll as a stone-cast, and þer mekly and worschypfully he knelede down and prayd to his Fadur. Here abyd a 40 lytyll whyle in þe wondurs of Our Lorde God, [and] with a mylde thogth enserch besly. For now prayes Owre Lorde Ihesus: 45 but here before wee haue rede þat he hase prayd for oþer; but now he prayes for hymselfe.

25 now C; om DBL
25 amongst CDL] with B
26 and DBL] om C
28 and... homely CDB] om L
29-30 to þaim CD] with hem B; om L
31 prayere CDB] praye L
33 as it were CDB] om L
33-34 stone-caste C; stonys kast DB; a caste of a stone L
34 and CDB] om L
35 kneles CDB] he knelyde L
36 and prayes CDB] prayand L
37 here DB] om CL
38 beholde CDB] see L
39 wondrese CDL] wordes B

40 Ihesu CDL] God B
41 oft... 42 he CDB] that he ofte tyme L
45 prayes CDL] praied B
45 for CDB] om L

27 Cristes J Criste M
31 how J om M
42 and J om M
Compatere et admirare profundissimam suam humilitatem. Cum enim sit Deus Patri suo coeternus et coequalis, oblitus videtur se Deum esse et orat ut homo, stat tanquam quilibet homunculus de populo Deum orans. Considera eciam perfectissimam obedientiam. Quid enim orat? Certe orat Patrem ut hora mortis ab eo transferatur; habet hoc expedire negotium ut non moretur si ei placeret; et tamen non exauditur a Patre,

Haue þou compassion and pite, and wondere þe huge meknes of him. For þof al [be] it sothe þat he is both God and man, euen vnto þe Fadere of Heuen, neuerþelese he forgetes als it war his godhede and prayes mekly als a man. He standes als it war anopere synner prayande God. Beholde also in him þe moste perfithe obediens. What prayes þi Lorde Ihesu? Sothly, he prayes his Fader þat þe houre of dede myght passe away fro him. He coueites nost for to dye if it war plesyng to þe Fader of Heuen, and site neuerþelese his aghen Fader wil nost here him.

Perfor haue compassyon and rwth and wondur of þe meruelus mekyns of Owre Lorde Ihesu. For sethen þe secunde persone of Trinite, Crist, hase bene euer one with þe Fadur of euerlastyng onhede of þe blyssede Godhede, yt semys nowe þat he forgetes hys godhede; for he prayes as a man, he knelys as a man prayng to God. Take heyde of þis perfyte obedyence and beholde þat he prayes sekerly to hys Fadur þat þe owre of hys passyng schulde pase away fro hym, yf mankynde myght be so wele restorede withoutyn þe dede of hym. Bot neuerþelatter he ys not harde of hys mercyfull Fadur

46 þou CDB\] therfore L 46 compassion...47 pite CDB\]pete and compassyoun L 47 þe CDB\] of L 47 huge DB\] huge C; vmesurabiill L 48 þof CDB\] om B; of L 49 be it B\] it is CD; it be L 49 is CDB\] be L 50 God CL\] verray God DB 51 vnto CBJ into D; to L 54 als CDL\] as it were B 55 standes CDB\] stode L 55 it war CDB\] om L 57 God CDB\]to þe ffadire L 57 also DBL\] als so C 58 þe C\] om DBL 59 & 61 prayes CDB\] prayede L 61 þe...63 him CDB\] he sulde delyuer him fro þe bittire houre of ded L 63 coueites CDB\] couetyd L 66 site CBJ om L 68 wil CDB\] wolde L

71 restorede\] be restorede M
secundum aliquam dico voluntatem, que in eo erat. Fuit enim in eo multiplex voluntas, ut iam dicam. Et hic eciam tu compatere, quia vult Pater ut penitus moriatur, et ei, quamvis vero et unico Filio proprio,

70 pis I say after sum wil hat was in Cryste, for thou sal understand hat [here] war diverse and many willes in him, as doctours say. And here also haue thou pite and compassion of bi Lorde Ihesu, for his Fader wil witterly hat he dye for manse gilte, and bof al he 80 be his [owne] onely and ongeten son.

non pepercit, sed pro nobis omnibus illum sic tradidit
sic enim dilexit mundum, ut Filium suum unigenitum
daret. Dominus autem Iesus hanc obedientiam suscipit,
et exequitur reverenter. Vide in tercio loco
indicibilem ad nos caritatem tam Patris quam Fili
compassione, admiracione veneracioneque dignissimam.
Propter nos hec mors indicitur, et sustinetur propter
nimiam caritatem ipsorum.

sit he will not spare
him, bot gafe him to þe
dede for vs. For þe
85 Fader of Heuen lufede
so mykel maneskynde þat
was lost thurgh synne, þat
for his rawnsom he putt
his aghen sone to þe
dede. And þan Our
Lorde Ihesu takes mekly
þis obedience and
fulfilies it reuerently.
Her may þou now see þe
90 vnspekeable and þe
vnmesurable charite both
of þe Fader and of þe
Sonne anense vs, most
worthi al maner pite and
100 compassion and all
maner worchypye and lufe.

82 he will not CDBJ will
he not L
83 gafe CDBJ gyffes L
88 his rawnsom CDJ þe
Rawnsoun B; redempclione of
mans sawle L
90 þan CDLJ om B
92 reuerently CDBJ mekly
and reuerently L
98 anense...99 worthi CDBJ
Therefore seld we agayne L
99 all maner CDJ al B; om
L
99 and CDBJ om L

bot for vs he wolde þat he
schulde dy for gode. þe
90 Fadur of Heuyn so mek[yl]
lofede maneskynde, þat he
gafe hys awne Sone for
mans restowryng, þof he
hade noo mow sones of
95 hys awne beyng. Behold
also how Owre Lorde Ihesu
ys obedient vnto hys
Fadur, how he reseyues hys
beddyng bonerly, and
100 worthyly performes hys
Fadur wyl for luf of
mankynde. Beholde [þerfor] more gostely and
se interely þe passyng
lufe þat no twng may
worthyly tell, boyth of þe
Fadur and of þe Sone; how
grett a rwth, how gret a
compassyon an how
110 hwge a worchypye þay
schewed to vs, when Crist
toke and sufferde a velans
dede for manes sake.

101 worchypye...lufe CDBJ
lufe and wirchyppe L

91 mekyl] mekly M
104 þerfor] for þer M
Orat ergo Dominus Iesus Patrem prolixè, dicens: "Mi pater clementissime, rogo te, ut exaudias oracionem meam, et ne despexeris deprecationem meam. Intende michi et exaudi me, quia contristatus sum in exercitacione mea, et anxiatus est in me spiritus meus, et in me turbatum est cor meum. Inclina ergo ad me aurem tuam, et intende voci deprecationis meae. Tibi, Pater, placuit me in mundum mittere ut pro injuria nobis ab homine facta satisfacerem. Et statim cum voluisti, dixi: Ecce vado.

Our Lorde Ihesu prayes his Fader a longe while and saiis, 'My moste mercyful Fadere, I besoke þe þat þou here my prayer and despice nost my orisoun. Gife tente to me and here me, for I am heuede in my trayuall and my sprete is greuede in me, and my herte is troubled in myselfe, and þerfore helde downe þien erे vnto me and tak tente vnto þe voice of my besekenge. It was likyng to þe, Fadere, for to sende me intil þis worlde þat I sulde make a sethe for manse gilte and trispas [þat] he dide til vs. And als son as þou walde þus, I sayde, 'I go'.

Also beholde forbermore, how Owre Lorde knelede on hys knees, prayng to hys Fadur on þis wyse, sayng, 'My dereworthy Fadur most 120 mylde in kynde, I pray þe þat þou here my praer, and þat þou dyspysse not my supplicacion. Take hede 125 to me and, swete Fadur, well of grace, here me, for [1] am greuede in my spyrytt, I am 130 greuede in my spyrytt, I am dysturbelde in my hert. Bow downe thy mylde eres, and take entent to my prayers. 135 To þe, Fadur, yt wase plessyng for to sende me into þis warlde for to make a seth of manes wrong: and anone/ p24 as 140 þou wolde þat [1] schulde goe, I sade anone þat I wolde go;

Et sicut in capite libri scriptum est de me, ut facerem voluntatem tuam, sic volui. Veritatem tuam et salutare tuum annunciavi. Pauper fui, et in laboribus a iuventute mea, faciens voluntatem tuam. et omnia que mandasti, feci. Paratus sum eciam complere que restant. Si tamen, Pater mi, fieri potest, tolle a me tantam amaritudinem, quanta michi parata est ab adversariis meis.

And als it is writene in be heuede of be boke of me, {bat} I sulde fulfill þi will my God so wolde I and þi suthfastnes and þi hele I hafe schewed to þe worlde. I hafe bene pore and in trayuels fro my sowthede and I hafe 135 fulfilled al þi wil and donne al thynges þat þou hase bydden me: and also þat er 3it behynde I am redy to fuifyl. Neuerþelese, gude Fadere, if it be plesande to þe, [take fro me] þis hoge bytternes of passion þat my enmyse 140 [ordeyn] for me.

127 heuede...boke CDB] spalme L
129 and CDB] om L
130-1 and...hele CDB] om L
132 worlde CDB] werlde þat L
133 trayuels B] many trayuels CDL
134 sowthede CDL] youth vnto þis tyme B
134-35 l...fulfillede CL] I fulfilledy D; fulfilled B
136 donne CL] haue donn DB
137 me CDB] me do L
138-9 þose...behynde CDB] what thyng þat es 3it for to do L

139 redy CBL] set redi D
140 fulfyld CL] fulfill hem B; fulfill it L
141 gude Fadere CDL] fadere B
142-3 take fro me L] do away CDB
143 hoge...of CDB]bitter L
145 ordeyn DBL] hafe ordende C

162 do] done M

-164-
Vides enim, Pater, quanta adversantur adversum me, et quot et quanta michi inponunt, propter que accipere animam meam consiliati sunt. Sed Pater sancte, si feci ea, si est iniquitas in manibus meis, si reddidi retribuentibus michi mala, decidam merito ab inimicis meis inanis. Ego enim que tibi placita sunt, feci semper. Ipsi vero posuerunt adversum me mala pro bonis, et odium pro dileccione mea, et discipulum meum corruperunt, et suum ducem ad me perendum fecerunt.

Pow sees wele, my dere Fadere, how gret illes pai ymagyne agaynes me, and how many and how gret falsenes pai put opon me; and al pai consele is for to do me to dede. Bot holy Fadere, pou knowes wele dat I dide 150 neuere none of pise thynges [dat] pai put opon me, and dat dat is no wickednes in my handes; bot I haue euere donne dat 155 was plesande to pe. And pai do to me il for gude and haetreden for gret lufe dat I haue 160 schewde to baim; and my disciple pai haue corrupt for to be pai leder to [lose] me;

147 illes C] iveles D; wiles B; ill L
148 and...149 many CDB] om L
150 falsenes CBL] falsnesses D
151 al...153 holy CDL]om B
154 wele CDL] om B
156 dat DL] om C
157 par...159 bot CDL] in my handes ber is no wikkednesse. And B 160 plesande CDL] plesance B
161 pai...162 gude C] pai do to me wykke for good D; for my godenesse they dispise me and done to me wikkednesse B; pai do me pou seys, Fadur, what pai[y] haue agayne me, what wykkednes and how fell defautes pai put opone me. Yf I haue bene fune 170 in any of pam defauty, yf any wykkednes ha[s]e bene fune in my handys, yf I hade done yll to pam dat hade done me wele, 175 lat me fall skylfully into my enmys handes. I hafe done pai thynges dat were plesyng to be. Pay haue putt agayne me yll 180 for my gudnes, hatred for my lufe, and pai haue vndurgane my dyscypull, makyng hym ber leder for to dystroy me. 185
et appenderunt mercedem meam triginta argenteis, quibus appreciatus sum ab eis. Rogo te, Pater mi, ut transferas a me calicem istum. Si autem aliter tibi videtur, fiat voluntas tua et non mea. Sed exurgo, Pater, in adiutorium meum, festina ut me adivues. Dato enim, dulcissime Pater, quod me nescierunt Filium tuum, quia innocentem vita cum eis duxi, et multa bona eis contulli, non debeanter, Pater, sic michi esse crudeles.

and ßai hafe boght me for thrifty penys; and ßrefore I pray ße, my dere Fader, ßat ßou do away ßis passioun. Neuerßelese, if it be oßerewise plesyng to ße, ßi wil be fulfylde. Ryse vp now Fader, I pray ße, and helpe me. Fo[r] certes, dere Fader, ßof al it ware so ßat ßai knew me noght for ßi Sonn, neuerßelese for als mykel as I hafe lyfede amange ßaim withouten any trespas or gilte,and for many guyd dedes ßat I haue donne to ßaim, ßai ßat nost for to be so fell and cruel agaynse me.

168 and ...hafe CJ and DB; and haue L 169 penysy CDBJ plates L 171 my dere CDL] om B 171 do CDBJ take L 172 passioun CDBJ bitter passione L 174 plesynge CDBJ plesaunce Bj 177 For DBL] Fo C 178 dere Fader CDBJ om L 179 it...ßat CDBJ om L 179 knew CDBJ know L 181 neuerßelese CDBJ noghte for thy L 183 any CDLJ om B 186 donne CBLJ to do D 186 ßai CDBJ ßem L

Pay hafe boght me for thirty penys. Wharefor I pray ße, Fadur, ßat ßou hafe away fro me ßis chalis of my passyon, 190 and gyf yt ßeßerwise yf yt lyke ße; ßi wyll and nogth myne I schall gladely [performe]. But ryse vp, Fadur of 195 myghthes / most, in p25 helpyng of me, hye ße done, for wele ßou wote my socour ys in ße. For ßeße yf were so 200 perauentur ßat ßay knew me noght for ßi Sone, yyt for ße lyf of ße innocentes ßat I hafe lede befor ßam and ße gode dedys 205 and myracules ßat I hafe schewed emong ßam, ßay schuld nogth be so crwele to ymagyn to me so synfull a dede.
Recordare namque, quod steterim in conspectu tuo, ut loquerer pro eis bonum, et averterem indignacionem tuam ab eis. Sed nunquid redditur pro bono malum? Ipsi autem foderunt foveam anime mee, et mortem turpissimam paraverunt. Tu vides, Domine, ne sileas, ne discedas a me: quoniam tribulacio proxima est, et non est qui adiuvet. Ecce in conspectu tuo sunt, qui tribulant me, querentes animam meam. Inproperium expectavit cor meum et miseriam."

Bot I beske þe, Fader, be
190 þou nost far fra me; for why my tribulacion is neghe and þer is none wil help me."
Et rediens Dominus Iesus ad discipulos suos, excitis eos et de orando confortat. Et iterum secundo et tercio ad oracionem redit; in tribus scilicet diversis locis distantibus ab invicem per iactum lapidis, non quantum quis excuciens brachium proiciere posset, sed quantum sine magna violencia lapidem mitteret, forte quanta est longitudo domorum nostrarum, ut habeo a fratre nostro qui ibi fuit, et adhuc in ipsis locis sunt vestigia ecclesiarum que ibi facte fuerant.

And when Our Lord Ihesu had thus prayede, he come agayne to his disciples and fande them slepande; bot he wakende them and bad bat tai sulde praye, comforthande them. He sesede eft agayne fro them als it were a stone-kast.

Pen when Crist hade made ane ende of hys prayer, he come agane to hys dyscypules and wakede them owt of per slepe, comfortyng them to praeer and sayng, 'Wakes now and pray, for your enmy þe Wykkyde Spyryte ys now full redy, and your flech ys boyth freie and febull.' And when he hade/ sayd þes wordes, he turnede agane þe secunde tym, and þe thyrde to þe petuus prayer[s] whylke were done in dyuerse places, one as fer fro anoper as a man mygth cast a small stone, as yt wase tolde me of trew men þat þes places as 255 seyn with þer eyn. And 3yt to þis tyme ere left certayne tokyns of þe kyrkes þat þer were byggede.

193 help...195 prayede] B damaged
194 And CD] om L
196 agayne...197 disciples] B damaged
198 þaim...he] B damaged
199 and...201 praye] B damaged
200 þat...praye C] þei schuld preyen D; þem wake and praye, þat þey fall noghte into temptacione L
201 comforthande DB] and comforthande C; and comforthede L
202 He...203 als] B damaged
202 He 3ede CD] and went L
202 eft agayne C] agayne DL
203-204 stone-kast C] stonys kast D; þe caste of a stone L

247 þel to þe M
249 prayers] prayer M

205 and [preyed] be secundtyme and be thrirde tyme be same orison and said, 'Rightwyse Fader, sen þou has witterly
210 ordynede þat I sal suffer dede on þe crosse for mans saule, þi wil be donne. But I recommende vnto þe my dere Modere and my discipils whilk I hafe keppe vnto [bis tyme]. Whiles I was with þaim, I keppe þaim.

Pen to þi[e]s places he went, and prayede þe same prayere þat whistle reheorsede before with certayne addycyons þerto 265 sayng on þis wyse, 'My Fadur ryghtful, yf þou ha[s]e þus ordande þat I schall take dede on þe crosse þi will Fadur 270 schall be fulfyllyd; but I recommende to þe my dereworthy Modur and my dyscypuls euerylkon, þe wylke I hafe keppe þem 275 fro yll.

205 preyed D] om C; seid B; mad L
205 þe...206 tyme CD] om B; the seconde prayere L
206 and...207 tyme CD] om B
207 and...209 þou] B damaged
209 has CDB] om L
209 witterly om L; utterly DB
210 þat...211 þe] B damaged
212 wil...213 But] B damaged
213 recommende CL] recomende and betake DB
214 þe...my] B damaged
214 þe C] 30v DL
214 dere CD] om B
215 my CD] all my B
215 whilk...216 hafe] B damaged
215 whilk CD] þe whilke L
216 þis tyme BL] now CD
217 was CDB] haue bene L
217 þaim...219 And] B damaged

261 þies] þis M
268 hase] hafe M
Pater mi, serva eos a malo." Et interim sacratissimus ille sanguis corporis sui, in modum sudoris erumpens in hac agonia sive certamine, dum prolixus orat, usque in terram habundanter decurrit. Considera nunc ergo eum, quanta nunc est animae sue angustia.

And, gude Fadere, kepe þow þa bym now fro al il ’ And se how in þis tyme of his prayer his haly blode rynnes downe fro his haly body als sweth abundandy 280 to þe erth for grete angwise/ and drede þat he had of his bitter dede. And beholde now here ententyfly in how gret angwise and tribulacion þi Lorde Ihesu is set in þis house.

In þis mene whyll þe precyus blode of hys blyssede body as swete braste owt of hym, 280 for þe angwys þat he sufferde in hys sawle, þat þe droppys of hys blode rane done of hys clothys and petuusly to þe 285 erth.

Beholde here and see and hafe here gret rwth and compassyon of þe angwis and sorow þat he ys in, 290 when hys blyssyd body rane downe on blode as þe droppys of swete þat ronis fro a manes body when he ys owretraueld with hete. 295
Sed et hic illud animadverte contra impaciencial nostram, quia Dominus tribus vicibus oravit antequam a Patre responsonem acciperet.

Cum autem sic orat anxius Dominus Iesus, ecce angelus Domini, princeps milicie exercitus, Michael scilicet, astitit confortans eum, et dicens:

And se also he that Our Lorde Ihesus prayede thryse ar he had any answere; and paciently þou sal [suffre] þof all þou be noght herde anoun als þou coueytes.

240 And when Our Lorde Ihesus had þus prayed, and was in grete angwise, þe angel of Our Lorde, Saynt Michael Prynce of þe Heueny Courte, appered til him comforthande him and sayande þus,

And sum docturs say þis wase on [of] Crist gretest paynes þat euer Crist sufferde. For þe Godde of Cryst come and schawed to Crist sawle all þe paynes and dyspytes/ þat Crist afterwarde sufferde, þe angel of Cryst, for kyndly drede 300 Crist afterwarde sufferde, þe angel of Cryst, for kyndly drede 300 and angwys þat hys sawle now sufferde, brast owte all one blode. For now Crist sufferde all hys payns of hys passyon 310 at ons, þe whylke he sufferde afterwarde ylke one aftur oper, wherefore þis wase a passyng payne. Beholde also [and] 315 take hede agayne owre impacyens, for Owre Lorde Ihesus thrys he praede or he had answere fro hys Fadur.

But when Our Lorde Ihesus þus [praede], þe angell of God, Mychael, Prince of Knyghthode of þe H[olst of Heuyn 325 appereede to Crist comfortyng hym and sayng,
"Salvete, Deus meus Iesu. Oracionem vestram et sudorem vestrum sanguineum Patri vestro optuli in conspectu tocius curie superne, et omnes procidentes supplicavimus ut calicem hunc transferret a vobis. Et respondit Pater: "Novit dilectissimus Filius meus Iesu, quod humani generis redempcio, quam sic optamus, sine sanguinis sui effusione, sic decenter fieri non potest: et ideo,

250
Hayle my Lorde God
Ihesu. 3oure mek
prayinge and 3oure blody
swetynge I haue offerde it
vynto 3oure Fadere in pe
syght of al þe Heuenly
Courte, and we al
fel doun on knees,
besekeande hym þat he walde
take away fro 3ow þis
harde passioun. And 3oure
255
Fadere answerde and
sayde, 'Mi dere Sonn
Ihesus knowes wele þat be
rawnson and þe saluacion
of mankynde whilk we al so
gretly desyre ma
noght so semly be done and
made withouten scheddyng
of his blode:

249 God CDB] om L
251 blody CDL] blode B
252 it CJ om DBL
254 þe CBJ om L
257 besekande CBJ
prayande L
257 þat...walde CBJ to L
259 And...261 sayde] B
damaged
262 knowes...263 saluacion] B
damaged
263 þe CJ om DL
264 mankynde CBJ manes
saule L
264 whilk...so] B damaged
264 whilk CDJ þat L
264 so...280 desyre CBJ
desyre so gretly L
266 so semly CB] semly D; om L

330 blody] blode M
si salutem vult animarum, oportet eum pro eis mori."
Quid ergo decernitis? Tunc respondit Dominus Iesus
Angelo: "Salutem animarum omnino volo, et iccirco
poceius eligo mori ut salventur anime, quas ad imaginem
suam Pater creaverat, quam velim non mori et non anime
redimantur. Fiat ergo voluntas Patris mei." Et Angelus
ad eum: "Confortamini ergo et viriliter agite.

and perfore if it so be
270 bat [he] wil mans
saule be safe, him behoues
dy perfore. Pan anwerde
Our Lorde Ihesu to be
aungel,
275 'pe hele of mans
saule algates coueytel',
and perfor rather I chese
for to dye bat mans saule
[may be saued, pan not for
to die and mans
saule] to be noght saude.
And perfore pe wil of My
Fadere be fulfyldede.'
And pan pe aungel said til
him,
'Beesce [perfore] of gude
comforthe, and doys manly,
and perfore and he dyssyre
hele of manes sawle, 350
yt behoues hym for mankynd
to suffer bytter dede.' p28
And pen pe angell sayde to
Crist,
'What thynkes see, 355
my Lorde Ihesus?' Owre
Lorde Ihesus anwerde and
sayde,
'For soth, hele of
manes sawle abowe all 360
thynges I desyre, and
perfore I schalt rather dy
pan manes sawle schulde
nogth be bogth. My Fadur
wyll I schalt performe.' 365
Pan pe angell anwerde
agayne,
'Lord, take comforte to
30w, and do myghtyly as a
[knyght], dogthy dedes 370
to do and bytter scornes
to byde.
Excelsum enim decet magnifica facere, et magnanimum ardua tolerare. Cito pertransibunt penosa et succedent perpetuo gloriosa. Dicit Pater quod semper vobiscum est, et quod matrem vestram et discipulos ipse servabit, ipsosque incolumes vobis reddet." Et humilis Dominus reverenter suscipit hanc confortacionem eciam a sua creatura, considerans se esse minoratum paulo minus ab angelis for sonne sal pas al pyene and desese, and 3e sall after hafe ioy / 13r and endeles eses and blise. For 3our Fadere sais þat he is euer with 3ow, and þat he sal kepe 3our Modere and al 3our discipils and 3elde þain to 3ow safe and in gude qwerte.' And þan our mek Lorde receyfes mekli and reverenceand þis comforthinge of one of his creatures, knowand wele þat he was made a lytel lesse þan aungels thurght takynge of our dedly body Perfore suffer a lytyll stone, and paynful thynge schall pase 375 away, and everlastyng ioy schall felow aftur.· 3our Fadur says þat he is everlastyngly with 3our Modur, and 3our dyscypules he wele kepe. And þat meke Lorde worschypfully and mekely takyng confortyng of hys awne creature, 385 hafyng consyderacyon of hys selfe þat was made lawere in kynde of manhede þan wase angelys kynde, 301 one...302 creatures CDBJ þe angell L 302 wele þat CDBJ how thurghhe takyng of owre dedlynes L 304 aungels CDBJ angell L 304 thurght...306 body CDBJ om L

288 for CLJ and DB 288 al...289 desese] B damaged 288 pyene...289 desese CDBJ disesse and Payne L 290-1 and endeles] B damaged 291 eses...blise CJ ese D; <.se B>; blise L 292 sais...308 he CJ seyth he DB; om L 293 3ow, and] B damaged 294 þat...sal CDBJ he L 297 and...298 qwerte CDJ and yelden hem to yow save and quart L; om L 298 þan CDLJ om B 298-9 mel lorde CDJ lorde B; lorde Ihesu L 299 receyfes...300 reverenceand CDJ mekel receyved and reverenceand B; mekly and reverenceand receyuede L

-174-
dum est in hac valle misera tenebrarum. Et sic contristabatur ut homo et valefecit ei. Sic ex verbis Angeli fuit confortatus ut homo, rogans ut eum Patri ac celesti curie commendaret. Surgit igitur tercio ab oracione totus sanguine madefactus: quem conspice tergentem sibi vultum, vel eciam forte in torrente lavantem,

whyle he wase in his vale of sorow, of care and of dyrknes. Perfore he sorowede as a man, and wase comfortede of angeles as of a man, and takynge hys leyfe of an awngell as a man, praying hym þat he wylde recommende hym to hys blysfull Fadur, and to all þe gloryus Court of Heuyn. Pus þan Owre Lorde Ihesu ryeses vp þe thyrde tyme fro hys prayer, all hys clothys and hys body 405 wete with hys dropes of blode. Beholde þen how þat he wetys hym all abowte or els wesches in þe broke.

307 dale CD| vale BL
308 als CDL| also B
309 heuede CDB| ferde and heuy L
309 a CDB| om L
310 ryght...312 man CDL| om B
310 so CD| om L
311 aungels CD| angell L
312 a CD| om L
313 for...commende CD| to recommend BL
315 til C| to DBL
316 þan CD| om B; so L
318 agayne CDB| his waye agayne L
318 til C| to DBL
319 ryeses CD| rose BL
321 prayinge CDB| his prayere L

321 wete CDL| swet B
322 blode CDB| blody swete L
323 wypand CDB| how he wypis L
324 wesches CDB| him CDB| wesches L
totumque afflictum reverenter cerne, intimeque compatere, quia sine ingenti acerbitate doloris hoc sibi contingere nullatenus potuit.

Dicunt tamen sapientes et expositores, quod oravit Dominus Iesus Patrem, non tam timore paciendi, quam misericordia prioris populi: quia compaciebatur ludeis, qui de sua morte sevissima perdebantur.

al ful of angwische and of wo. And hafe grete pite for whi, he myght no3t 330 haf swet blode so withouten hoge bitternes of souru and angwise.

3a, beholde interely with a grett compassyon, for pis myght no3t befall vnto hym withowtyn a[n] inwar[d]ly passyng 415 bytternes of sorow.

Alas, Alas, Lorde Ihesu, what schall I do? Pe blode of pe rynnes doune to pe grounde for me; and I for pe syning þat I hafe donne may vnnes wepe a tere. A, mercyfull Lorde, ensyre þou me with þi grace 425 and pete, and sett me in a waschynge well with bytter teres of my eyn, þat I may be clensyde of my synn, and afterwarde to hafe 430 rwth of þe, my blode rather for to spyll þen euer to do more agayne þi wyll.

Wys men and 435 doctours says þat Owre Lorde Ihesus, nogth onely for drede of payne þat he schulde suffer in hys dying, bot for rwth 440 þat he hade of þe Iwes þe whylke schulde be dystroyde befor hys dede, prayde þus to hys Fadur, as yt ys rehersede 445 before.

326 of2 CDB] om L
327 hafe CDB] haue thowe L
328 of him CDLJ om B
329 whi CDBJ om L
330 swet blode so C] swet so blood B; grett and swett blode so largely L

331 hoge CDBJ grett L

414-5 an inwardly] a inwarly M
In Christo tunc quadruplex voluntas, scilicet voluntas carnis, et hec nullo modo volebat pati; voluntas sensualitatis, et hec remurmurabat, et timebat; voluntas racionis, et hec obediebat, et consenciebat, nam iuxta Isaiah dicitur: oblatus est quia ipse voluit. Et fuit in eo voluntas divinitatis, et hec temperabat et sentenciam ipsa dictabat. Igitur quia verus erat homo, ut homo in magna angustia positus.

Perfore pay schulde nogth hafe slayne hym, for as mekyll as he wase of þer lynage and þer law made, as prophecy says of hym, and also grett godnes and myracules he schewen vnto þam. Perfore he prayde ys Fadur for þe saluacyon of þe lwes, sayng on þis wyse.

'Fadur, yf þe multytute of þe pepull of þe warlde may turne to ryght beleue, I forsake nogth/ my passyon; and yf yt be so þat lewes schuld stand styll in 455 mysbeleue, nogth my wyll, bot þine, Fadur, be performede. Werefore þer wase in Crist fowre maner of wylles: þer wase a wyll of hys flech, and þat wolde on noo wyse soffer dede; þer wase a wyll of senswalyte, and þis drede and grwgchte agayne þe dede; þer 460 wase a wyll of reson, and þis wase obeydent and consenteyng to dye; and þer wase in hym a wyll of godede; and þat ordande and gafe þe sentence for to dye. But for as mekyll as he wase a veray man, and as a man wase put in grett angwys,

Behold and see diligently al þe doynges/ and al þe diseeses of þi Lorde Ihesu. Pan he comes til his discipils and biddles þaim sleepe and take þair riste. And he wakes and waittes als a gude hirdeman over his floke. A, þe grete lufe of Ihesul Sothly he lufed his onto þe last ende: when he himselfe was set in so grete a[n] agony, 3it he [is] byse of þair riste.

perfore hafe þou a[n] inwarldly ruth of hym, and take hede and see besyly all þe dedys and syngle affeccions of Owre Lorde 470 Ihesu; and take he[d]e how he come myldly to hys dyscypuls, sayng, 'Slepe now and rest 3ow.' In þe whylke place ðay 475 sleepe a lytyll whyle. Bot Owre Lord Ihesus, þat blyssede sheparde, woke opone hys lytyll f[lo]k. A, þou grett and 480 passyng loffer. Forsoth þou ert a trew lofer for þou lufede þame so farforth þat when þou was put in grett 485 dyssesse, 3yt þou ordande þam to rest whyles þiselse kepýt þe wakkyng. A, þou euerlastyng trew lufer, what thynkys þou to 490 do? þi tendur lufe wyll nogth sesse in 3ougth nor in age, in wele nor in woo, in lyfe nor in dede. p31
Videbat autem a longe adversarios suos venientes cum facibus et armis, nec tamen discipulos excitatit nisi cum prope et iuxta eos fuerunt. Tunc dixit eis: "Sufficit, satis dormistis, ecce qui me tradet appropinquant"

Et adhuc eo loquente, venit ante illos nequam Iudas, pessimus mercator, et osculatus est eum. Dicitur enim quod moris erat Domini Iesu,

348 He saw CDBJ Then said he L
349-50 lanternes and armes CDJ lanterns...B; force and armes with lanternes and staues L
An entire gathering is missing from B after 'lanterns'. This would have been between f79 and f80.
350 for CD J om L
352 his discipiIs L J þem CD
353 til CD J to L
356 his discipiIs CD J þem L

Afturward, when hys 495 dyscypules hade slepyd a lytyll whyle, Crist saw hys adversarys cummyng on forth in gret haste, with lanturnes lyght and 500 brondes byrnynge, with swerdes, staues and gyserns and many oþer wapyns; and 3yt þis trew lufer woke nost hys 505 dyscypules vntyll Iudas whase nere and hys enmys also. And þan he sayde to hys dyscypuls, 'Aryse vp, þee hafed slepede 510 enwgth. Lo, he ys nyght þat schall betray me.'

Anone tyy l Crist spake þies wordes come þat cursede tratour Iudas, 515 and kyssede Our Lorde Ihesus, and sayde, 'Hale Mayster'. For yt wase þe maner of Our Lorde Ihesu, 520

357 þem DL J om C
357-8 heȝ sayde CDJ om L
358 þal betray CDJ has betrayede L
361 before...362 him CDJ om L
363 For L J om CD
364 Lorde CLJ Lord Ihesu D
discipulos quos emittebat, in osculo recipere redeuntes; et propterea proditor ille in signum osculum tradidit, quasi diceret: "Non sum ego cum istis armatis, sed rediens more solito, te oscular et dico: 'Ave Rabbi.' O vere proditor! Intuere ergo bene, et prosequens Dominum, quomodo pacienter et benigne suscipit ipsius infelicis amplexus et oscula proditoris, cuius paulo ante pedes laverat et summo cibaverat cibo.

365 when he hade owrwhere sentt forth any of his discipils, for to kysse pem [at pem comyng agayne]. And barfore ludas 370 gafe pem lewis pat taken pat whameso he kysseed, him pem sulde take and halde. Bot ludas come before als who say, 375 'I am no3t with peis eve armede menn, bot kysse pem and sa[y], Haile Maystere.' Beholde now Our Lord Ihesu, and se how paciently and how benyngly he resauesse pem halsynge and pem kyssynge of his wickede traytore

when he hade sent hys dyscypuls into any cuntrey away fro hym, in ber cummyng agayne resauyde pem with a kysse. 525 Wherefore pem cursyde tratour kyssynge was a token to pem lws of treson, wherethrug pem myght take Crist. But 530 pem tratour, when he come into pem place ber Crist wase in, he went nogth with hys cumpany, but he whent before 535 pem for to kysse Crist. And pem he turnede away fro pem, as peme he hade bene nogth ane of pat cumpany. Beholde pem wele in pem sawle ryghtfully folowyng Owre Lorde Ihesu, how/ p32 paciently, how mekly, he takes pem tratour kyssynge 545 and halsynge, whose fete he wesche a lytyll before, and fede hym with hys precyus body.

Et quomodo patitur se capi, ligari, percuti et furibunde duci, ac si esset malefactor et omnino inpotens ad se defendendum. Quomodo eciam compatitur discipulis suis fugientibus et errantibus. Sed et ipsorum dolores cernere potes, quomodo inviti et dolentes gemitus et suspria dabant, velut orphani et timore perteriti recedebant, et magis ac magis eorum augebatur dolor, cum videbant Magistrum et Dominum suum sic vili trehi, et canes illos trahentes eum ad victimam et illum quasi agnum mansuetissimum sine resistencia ipsos sequi.

And how he suffers to be taken, bounden and beten, and dispitousely to be ledde, [or] als a misdoer and of non powere for to helpe himselfe; and how he has more pyte and compassion of his disciplis pat fleise away for ferde þan he has of himselfe.

384 suffers CD] suffirde L
385 himselfe CL] him D
385 to CL] om D
386 bonden and beten C] and bounden and betyn D; and betyn and dispoyillede L
387 and...388 ledde CD] be ledde as a theeffe L
388 or L] om CD
389 and of CD] þat L
389 for to C] to D; hade to L
390-91 and how CD] ffor L
391 has CD] hade L
393 fleise CD] flede L
394 has CD] hade L

550 suffers] suffer M
Conspice nunc eum, quomodo ducitur ab illis nequissimis
de torrente sursum Ierusalem festinanter et anxie,
manibus post tergum ligatis, exclamidatus tunica,
supercinctus non curiose, capite discoopterus, et
curvus ex fatigacione, et vehementi acceleracione
incedens. Cum autem presentatur principibus et
sacerdotibus vel senioribus congregatis, illi quasi leo
capta preda exultant,

Beholde hym now, how he is
led forth of þe wickede
lowes towarde Ierusalem
agaynse þe hill hastily
with ful gret pyne
and disese, his handes
bonden behynde him, his
mantell left behynde him,
girded boystusly in his
kyrtil, bare þe heued
and krockede þe bake
for werynes and also for
gret hastynge.

14v  How Ihesu was broght
400 before þe Princes of þe
405 Prestes.  When he was presented
til þe Prynces [and] þe
410 Prestes and þe elder men
of þe laghe, þai
mayde ioy and gladnes als
dose a lyon when he has
geten his pray.

396 him now CD] now wele L
400 ful...401 disese CD]
grett payne L
401 his CD] and his L
402 his...403 him CD] om L
404 girded boystusly CD]
boystously gyrdide L
405 kyrtil CD] kirtill
allone L
405 þe heued CD] heuede L
406 krockede CD] bowande
downwarde L
407 also...408 hastynge
CD] gret hastynesse L
409 How...411 prestes C]
om DL
409 broght DL] brogh C

413 til þe C] to þe D;
befor Cayphas and oþer L
143 and þe D] of þe C; and
L
144 and...men CD] om L
416 ioy and gladnes CD] myrthe and ioy L
ipsam examinant, falsos procurant testes, condempnand
et expuunt in eius sacratissimam faciem, oculos velant,
colophizant, et alapis cedunt, dicentes: Prophetiza,
quis est qui te percussit? Et multis obprobis eum
vexant; et in omnibus se pacienter habebat. Et hic in
singulis eum conspice et compatere.

Pai examynde him strattely; pai procure false witnes agaynse him, pai dampne him, pai despise him and spittes in his blyssede face. Pai hille his eghen, pai pope him, pai buffet him and biddes him rede who smote him, and with many reprouynges and dispites pai trauelde him hogely, and al he suffers paciently withouten grochynge. And here beholde pou him deuotly and hafe compassioun of him.

Pay examyned hym, pay broght forth fals wytnes agayne hym, pay 600 condempned hym, pay spytede of hys blyssyde vysage, and hys eyn pay hyllede. Pay bofet hym, pay smate hym, pay 605 sayde, 'Prophecy now to vs who he ys pat smote pe puse.' With many repreuyys pay trauyllyd hym and he sufferde full 610 pacyently vynys any word answeryng. And here in all bis sorow beholde hym, and hafe in pi sawle of hym a inwarde rwth 615 and compassyon. For yf pou saw a man with pi bodely eyn for hys mysdede puse done to as Crist whas, 3yt be way of kynde 620 pou schulde hafe rwth of hym, mekyll more compassyon schulde pou hafe of pi Lorde God when pou seys hym with pi 625 gostely eyn pi schamful turmentes suffer withowtyn any gylt of hym.

419 Pai CD] They lede hym into þeire chapeter hous and L
420 procure CD]procurede L
421 witnes...422 him; CL] witnes D
422 dampne CD] dampnede L
423 ðai despise C] despisen D; despysede L
424 spittes C] spitte DL
424 blyssede CD] faire L
425 hille CD] hillide L
426 ðai; CD] and L
426 pope C] bobben D;

bobbyd L
426 ðai2...428 him CD]om L
429 reprouynges...430 dispites CD] dispysynges and repreuynes L
430 trauel] taul C; trauailen D; trauelde L
432 sufferers CD] suffirde L
434 þou him C] him þou D; hym L
435 deuotly CD] wele L
435 hafe CD] haue thow L

614 hafe] hafe hym M
Tandem illi maiores recesserunt, mittentes eum in quendam carcerem ibi subitus solarium, qui adhuc videri potest vel eius vestigium; et ligaverunt eum ad quendam columnam lapideam, cuius pars postea comminuta est, et adhuc apparat, ut habeo a fratre nostro qui vidit. Dimiserunt nichilominus aliquos armatos ad tuciorem custodiam, qui eum per totam noctem residuum vexaverunt derisionibus et maledictis vacantes. Intuere igitur qualiter illi audaces et pessimi conviciantur eidem, dicentes: "Credebas tu melior et sapientior esse principibus et sapientibus nostris:

At the last, when they were wery for turmentynge of hym, they wente home and garte put hym in a preson and bande him til a piller of stane. They left with him armed men for to kepe him sykerly that he sulde nogh[t] pase away; þe whilk al nyght myssayde him, reproued him, scorned him and despisede him, and/ saide to him, 'Pou wende þat þou hade bene better and wyser þan our Princes:

Beholde also ferþer-more, þat when þies princes and þies grett men had long dyspsyde hym, þay went away, and sent hym downe into a prisone þat was beneue þe hall of stages, of þe whylke 3yt sum apperys. And þer þay band hym to a pelere of stone, of þe whylke peler þe most party ys myllerde away, but 3yt þer ys left sum þerof, as 3yt wase toilde me of frers þat hafe bene þer and sene yt with 645 þer eyne. And þer þay left armede men þe remelande of þe nyght for to kepe hym, þe whylke trauelede hym with 650 scornes and dyspytes, haldyng hym alway wakyng. Beholde now how þies cursede men / reprehende þe hym, sayng, 'Pou wende 655 for to hafe bene better, wyser and more perfyte þan our Princes and owre wysmen,

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<thead>
<tr>
<th>Line</th>
<th>Original Text</th>
<th>Variants</th>
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<tbody>
<tr>
<td>439</td>
<td>wente...</td>
<td>440 garte CD</td>
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<tr>
<td>440</td>
<td>garte CD</td>
<td>dede D</td>
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<tr>
<td>441</td>
<td>til C to DL</td>
<td>442 Þai C</td>
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<td>442</td>
<td>for CD</td>
<td>om L</td>
</tr>
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<td>444</td>
<td>noght DL</td>
<td>nogh C</td>
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<td>446</td>
<td>þe whilk C</td>
<td>qwhilk armed men D; and L</td>
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<td>447</td>
<td>him CD</td>
<td>all þe L</td>
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<td>448</td>
<td>scorned... 450 him CD</td>
<td>on þis manere L</td>
</tr>
<tr>
<td>451</td>
<td>þat CD</td>
<td>om L</td>
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que stulticia erat tua! Non debebas aperire os tuum contra eos: quomodo fuisti ausus sic facere? Sed nunc appetit sapiencia tua, ut stas modo sicut tuis convenit paribus. Dignus procul dubio es morte et tu eam habebis." Et sic per totam noctem modo unus, modo alius insultat verbis et factis contra eum. Quanta credis, dicunt et faciunt hi mercenarii? Obprobriis vilissimis indiscrетe et irreverenter eum insultant. Intuere nunc Dominum verecunde et pacienter tacentem ad omnia,
Et sic stetit rectus ad illam columnam ligatus usque ad mane.

als if he were gilty, haldande downwarde his
heuede til þe grounde; and haue þou gret pite and compassioun of
him. A, Lorde Ihesu, into whase handes ert þou now
commen! A, how gret is þi pacience!

And þus stode he al þe nyght vpryght bonden ontil
a piller vntil it was
morne.

as þofe he were 685
culpabyl in all þat þay
put one hym. And hafe on
hym in þi sawle a grett
rwwth. A, Lorde Ihesus,
þou standes bune, 690
nogth answereyng to þi
falsnes þat ys put on
þe; and I lye bunden in
synn, falsnes contynually
mayntynyng. Þerfore, 695
Lorde I pray þe in my
hert, lat þi grace grow
þat I may ȝeilde me
culpabull of þe synnes þat
I hafe done; and as 700
þou answere nogth to þe
falsnes þat wase put on
þe, so lat me neger my
falsnese mayntene, swete
Ihesu I pray þe. A, 705
swete Ihesu, how passyng
ys þi pacyns! A, Lord
Ihesu, how swete ys þi
myldnes, for þou wase
dyclynande his
eghne downwarde L
þou CDJ here L
pite and CDJ om L
ert...480 commen CDJ
ware þe taken L
480 A CDJ and L
is þi CDJ was soure L
þe CLJ om D

473 als...were CDJ and he
hade bene L
474 haldande...475 grounde
CDJ mekly enclynande his
eghne downwarde L
476 þou CDJ here L
477 pite and CDJ om L
479 ert...480 commen CDJ
ware þe taken L
483 vpryght CDJ om L
483 ontil CI vnto D; to L
484 vntil it was CDJ to þe L

692 falsnes] falnes M
Interim autem Iohannes vadit ad Dominam et socias in
domum Magdalene congregatas, in qua cenam fecerant, et
narrat cuncta quae Domino et discipulis contigerunt.
Tunc indicibilis planctus, eiulatus et clamor factus
est ibi. Intuere eas et compatere, quia in affliccione
permaxima et dolore vehementissimo sunt de dilecto
Domino suo, quia bene vident et credunt nunc ipsum
Dominum moriturum.

And in bis mene tyme Saynt
Iohn 3ode vntil Our Laydy
and til her felaghes where
þai ware togedir in
Mari Magdalenes hous;
and tolde þaim al
thinges þat wer fallen
vnto Ihesu and his
disciplis. Þan was þair
vnspekable sorow,
wepyng and cryinge and
murnnyng withouten
mesure. Beholde þaim with
grete compassioun, for þai
er sett now in grett
angwysche and in ful hoge
sorow for þair luflie Lorde
Ihesu. For now þai see
16r and trowes/ wele þat he
505 sal be dede.

But þis menewhyle, whyllys Crist was cast
þus in presone, Saynt
Iohn, with a sorowfull
hert, went to Cristes
blyssede Modur, þe whylke
with hyre systers
had sowpyd in Mary
Magdalenes howse; and
þer he tolde þem
tyninges of þis sorowful
case, in what dysese Crist
wase in, and also hys
dyscypules. But what
sorow þay were in!
Forsoth, noo tunge may
tell how petusly a crye,
how hydusly a sorow, how
grett a waymentacyon
þer wase made. Beholde
þam þan, and hafe rwth and
compassyon . of þam, for
sekerly þay were in a
passyng sorow, and in 740
a grett affliccyon,
and namely þat meke mayden Cristes Modur, for to here þis tysinges of hyre dereworthy sone; for euer yf any woman be way of kynde hade any entere lufe to hyre chylde, ȝyt þis blyssyde Modur passede all moders skylfully for thre skylles: þe fyrst for he ys hyre awne chylde, consaundyde withowtyn man of hyre blyssyde blode gederyde togedur thorow þe myght of þe Holy Gost instede of maneskynde, of þe whylk blode Crist precyus body wase made, but in conceyuynge of oþer chyldur as wele ys þe fadur party as þe modur, wharefore þer wase hyre awne chylde, but onely þis meyke maden Cristes Modur, þerfore neuer woman þat so myght be way of kynde so lufe hyre chylde; þe secunde ys for schee hade þat lufe þat langes to kynde passyngly as I sayde before and ȝyt moreouer schee hade be inspyracyon / I p36 dare wele say þer wase neuer woman þat so tendurly lufede hyre sone; þe thyrde skyll ys for þe passyng lufe þat schee hade to hyre Gode - for hyr chyld þat schee saw so bytenerly turmentyd wase boyth God and man - so þan þat thorow þat sche louyde hym in hys manhede þer wase neuer woman þat so enterely louede hyre chylde. Whareof yt folowes þat þer wase neuer woman þat hade so mekyll payne and sorow in partynge fro hyre sone as þis blyssyde maydyn and modur hade. 765 þerfore with inwardely sorow hafe of hyre rwth and compassyon.
Tandem Domina secedit ad parietem, et in oracionem se convertit; dicens: "Pater reverentissime, Pater piissime, Pater misericordissime, recommendo vobis Filium meum dulcissimum. Non sitis ei crudelis, qui cunctis estis benignus. Pater eterne, moriturne Filius meus Iesus? Nichil enim mali fecit. Sed, Pater iuste, si redempcionem vultis generis humani, per alium modum, obsecro, faciatis; omnia possibilia sunt vobis. Rogo vos, Pater sanctissime, si placet vobis, non moriatur Filius meus Iesus;

Pan Our Lady turnes hir to be wall, prayande pe Fadere of Heuen for hir dere son Ihesu, sayande 510 þus, 'Worschipful Fadere of Heuen, Fader of al mercy and of pite, I recommande onto 3ow my moste dere sone Ihesu. I beseke 3ow þat se be not cruel till him þat are til al ðere benigne and mercyful. A, endelessse Fadere, whedere my dere son Ihesu sal be dede? Sothely he dide neuere ill to be dede fore. Bot, ryghtwise Fadere of Heuen, sen 3e will þe redempcion and safyenge of Manskynde, 520 I besek 3ow Lorde, þat se wolde ordane it on anoter maner þan þis. For al thynge is possible to 3ow. I pray 3ow Haly Fadere, if it be lykynge to 3ow, [þat] my dere sone Ihesus dye noght;

Beholde also forbermore how þis blysse made men fell downe in a corner 770 of þe howse in hyre prayer, sayng to þe Fadur of Heuyn, 'Worschypfull Fadur, Myghtfull Fadur, Mercyfull Fadur, I recommande to þe my swete son Ihesus. Be nogth cruel to hym, for he ys meke to every man. Euerlastyng Fadur, schall 780 my Sone Ihesus dye? What yll hase he done? Ryghtfull Fadur, yf þou couet þe restoryng of Maneskynde, lat yt be 785 on anoter wyse, I pray þe. For all thynge ys possybull to 3ow. Wharefore, Haly Fadur, I pray þe þat my Sone 790 Ihesus dye noght;


-189-
liberate ipsum de manibus peccatorum et reddite ipsum
michi. Ipse propter obedientiam vestram et reverenciam
non se iuvat. Dereliquid seipsum et tanquam imbecillis
et inpotens est inter illos. Unde vos illum, Domine,
adiuvate! Hec et hiis similià orabat Domina cum
affectu suo toto et conatu et cum magna amaritudine
cordis sui. Compatere nunc ei, quam sic cernis
afflictam.

535 [but] delyueres him
dro be handes of synneres
and gyf [me him] agayne.
Thurgh he, for obedience
and reverence of 3ow.
540 helps noth himselfe,
bot forsakes himselfe
utterly als a man þat
nowþere myght helpe
himselffe, ne kouthe.
545 Wherfore, dere Lorde,
I praye 3ow, if 3e
like, þat 3e walde helpe
him.' Pus, or ellis on
lyke maner, prayede Our
550 Lady for hir dere
Sone with al þe affeccion
and al þe wil of hir
saule, and with grett
bitternes and soroue of
herte. And þerfore
haf þou pyte and
compassioun of hire, whome
þou sees þus in grete
tribulacion and angwysche
for hir dere Sone
Ihesu.

535 but DL] om C
535 delyueres C] deliuereth D; delyuer 3e L
536 fro CD] fro dede and
fro L.
537 me him DL] him me C
538 thurgh C] for DL
543 nowþere myght CD]
myght nober L
545 Wherfore CD] þerfore
L.
545 dere Lorde CD] om L
546-7 3e like CD] it plese
3owe L
548 or...549 maner CD] om
L
delyuer hym fro synfull
mens handes, and, swete
Fadur, gyf hym me. For
3our obedientence, for 795
3our reverence, he helpe
noth hymselfe, but he
hase forsakyn hymselfe.
Þerfore, swete Fadur, at
þis tyme helpe hym.' 800
Þies and many oþer/ þis p37
blyssyde lady prayde.
Þerfore hafe þou a gret
rwhth of hyre. þus þou
may þan hafe þi 805
meditacyons of all þe
nyght of Cristes passyon
to howre prime.
Mane autem tempestive redierunt principes et maiores populi, et fecerunt eum ligari manus post tergum, dicentes: "Veni nobiscum, latro, veni ad iudicium. Hodie complebuntur maleficia tua, modo sapiencia tua apparebit." Et ducebant eum ad Pilatum; et ipse tanquam innocens sequabatur eos, cum esset Agnus innocentissimus. Cum autem Mater eius et Iohannes et socie, nam et ipse summo mane exierunt foras, ut venirent ad eum,

A Meditacion for þe
16v hour of Prime./
Arly at morne com
agayne þe Princes and þe
5 grete of þe lowes and
toke him out of presoun
and garte bynde his handes
behinde him, and reprofede
him, and bad him, 'Come
10 forth, thefe, come forth
to þi dome, for þis
day sal we mak an ende of
al þi wickednes; and now
sal be schewede what al
15 þi wisdom serues of.'
And þus dispitusly þai
ledde him forth [vn]to
Pilate, and he folowhed
17r þaim als a[n] in/nocent
20 lambe þat war ledd vnto
sacrifice]. When his
Modere and Saynt Iohn and
þair felowese tymely at
morne com forth for to se
25 him,

Pe medytacyon of Cristes
passyon in þe howre of
Prime: Capitulum Quartum.
Prynces of þe prestes
and gret men of þe pepull
come agayne in þe mornyng
and vnbonde hym fro þe
pelur, and bonde hys
handys behynd hym, sayng,
'Cum with vs, thefe, cum
10 to þe do[m]le. Þis day
schall be made an ende of
þi wykkednes; now þi wys-
dome schall be schewede.
And þen þay lod hym to
15 Pylote, and he as a mylde
lambe folowede þen full of
innocentrie. But when hys
blyssyde Modur and Saynt
lone and oþer Maryes
20 ful arly in þe mornyng

1 A...2 Prime D] A swet
meditacion for þe hour of
Pryme C; ad primam L
7 garte bynde C] deden
byndyn D; bounde L
13 al CD] om L
14 be schewede CD] it be
sene L
15 serues of CD] profetes
þe and serues of L
17 ledde CD] lede L
17 vnto D] þan to C;
before L
19 an D] a meke C; one L
20 sacrifice DL] sacrific3
C
20 war CL] was D
23 tymely...24 for CD] come tymely at morne L
25 him CD] Ihesu

11 dome] done M
occurerunt ei in bivio, videntes eum sic
vituperabiliter et sic enormiter a tanta multitudo
duci, quanto sunt repleti dolore, dici non posset. In
illo autem mutuo conspectu, fuit dolor vehementissimus
utriusque. Nam ipse Dominus affligebatur multum ex
compassione quam habebat ad suos, et maxime erga
Matrem. Sciebat enim quod propter ipsum dolebant usque
ad anime a corpore avulsionem. Considera igitur et
intueri diligenter per singulaque: sunt multum, imo
permaxime compassiva.

30 met with hym in a corner
35 per two ways mete, seyng
hym so dyspytusly, so
cruelly of so gret a
25 pepull drawynge and
led[yn]g hym. How grett a
sorow trowes bou pay were
in. Trwly yt may not be
tolde, for in pe sygth
30 betwene þam boyth þer wasen
a passyng sorow in boyth
partys. For owre swete
Ihesus was hugely
turmentyde with a grett
35 compassyon þat he hade
anence hys frendys, and
most anence hys Modur, for
he wyst wele enogth þat
pay hade for hym so grett
40 a sorow to þe partyng of
þe body and of þe sawle.
Beholde now and take
intent besyly, for þis þat
followes aftur ys a grett
45 compassyon.

28 dispitosly ...29
30 wilansely C] dispitosly
and velaynli D;
vnlawefully and so
31 dispetousely L
30 a CD] om L
30 no...31 may CD] þare
31 myghte no tonge L
31 ne CD] om L
32 þai CD] þat þay L
32 For CD] ffor hym L
34 hoge CD] gret L
34 þe CL] om D
36 Lorde CD] Lorde Ihesu L
36 gret DL] so gret C
37 whilk CD] þat L

27 ledynl] lede M
Ducitur igitur ad Pilatum; et ille mulieres a longe sequuntur quia appropinquare non possunt. Accusaturn tunc ab illis in multis, et Pilatus misit ipsum ad Herodem. Herodes vero cupiens videre de suis miraculis, gavisus est; sed nec miraculum ab illo habere potuit, neque verbum. Igitur ex hoc reputans eum stultum, fecit in derisionem ipsum indui veste alba, et remisit eum Pilato. Et sic vide qualifier non solum malefactor sed et stultus est ab omnibus illis reputatus:

He ys lede to Pylote howys. [Hys] Modur and obre women felowede hym full fare: pay myghth nogth 50 / cum nyght hym for grett prese of pepull. [N]ow he ys accusede falsly and sent to Kyng Herowde, pe whylke had dyssyrede many day to see hym, wenyng to hafe on hym sum myracle. But myracull hade he none, ne worde neuerphemore, wherefore he demyde hym a 60 foile. He clothyde hym in whytt and sent hym to Pylate agayne. And bys see gostely bat nogth onely as he hade bene a mysdoer, but as a foile of hem all he was halden. 65

Ducitur igitur ad Pilatum; et ille mulieres a longe sequuntur quia appropinquare non possunt. Accusaturn tunc ab illis in multis, et Pilatus misit ipsum ad Herodem. Herodes vero cupiens videre de suis miraculis, gavisus est; sed nec miraculum ab illo habere potuit, neque verbum. Igitur ex hoc reputans eum stultum, fecit in derisionem ipsum indui veste alba, et remisit eum Pilato. Et sic vide qualifier non solum malefactor sed et stultus est ab omnibus illis reputatus:

Bus [þai] ledd him forth to Pilayte; and þise wymen þat luffed him so tenderely fouldoue him o ferr, for þai mygh[t]e no3t come nere him for thrange of folke. Pe loewes accusede him falsely in many things, and Pilayte sent[i] Ihesu vnto Herode, and Herode was fayne of him, because þat he coueited for to se sum of his myracles; bot he myghte nobere gete of him myracle ne worde. And pairfore Herode helde him for a foile, and in derysione and scornynge cledde him in a white clothe als a foile, and sent him agayne vnto Pilate. /17v And þan forwarde þai helde him noght onely a mysdoer, bot also a foile.


48 Hys] om M 52 Now] How M
ipse autem omnia pacientissime tolerabat. Intuere eciam hic eum, dum ducitur et reducitur, demisso vultu, et verecunde incendentem, et omnium clamores, et convicia et subsannaciones audientem, et forte lapidumpercussiones et immuniciarum alicuorum fetores suscipientem, Et eciam Matrem et suos intuere discipulos cum indicibili merore a longe stantes et inde ipsum sequentes.

But he suffred al pis ful paciently withouten any gruckynge. Behalde him now here for Goddes sayke whilles he is lede towarde and frawarde, how schamefully and how mekly he gos, with his visage heldande downwarde, herande with greet stilnes of herte al pair krienges, pair reproves and pair scornes, and peraventure takande / many smerte buffetis and al maner of vnclennes of paim. Se also how his Modere and al his frendes stand on ferre, [folwande] him with vnspeckable morenynge and sorow.

And he alway full pacyently sufferde all ber scornynge. Behalde also hym, how he es lede to Herowde and broght agayne, with lowtyng of his hede and heuy semblande, full schamfully gayng, all be clamours, dyspytes and repreues her- yng - and happily smytynge with stones and with ober fylthes of be stretyys - and beholdingy his Modur and dyscypules with pass- yng sorow, standing on fer and fro þene feloyng hym sorow.

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75 ful paciently withouten any gruckynge.
70 also hym, how he es lede to Herowde and broght agayne, with lowtyng of his hede and heuy semblande, full schamfully
gayng, all be clamours, dyspytes and repreues her- yng - and happily smytynge with stones and with ober fylthes of þe stretyys - and beholdingy his Modur and dyscypules with pass- yng sorow, standing on fer and fro þene feloyng hym sorow.

Spoliatur igitur Dominus et ad columnnam ligatur et diversimode flagellatur.

When παί had broght him agayne to Pilate, ἐσευνὰς, he accused him styffly withouten 100 sesyne, bot Pilate, when he kouth fynde no cause of dede in hym, was aboutewarde to delyuer him, and sayde to βάμα, 'I 105 sal chastyse him and late him go.' Pan [he] commandede that he sulde bitterly be scourgete.

18v /Pus dispitusly παί 110 spoyle Our Lorde Ihesu and nakynse him, byndis him harde til a piller, and scourges hym with felle scourges a 115 lange tyme.

Than παί was broght to 85 Pylote. And παί ψε curysde hundes, παί Princes of ψε lws law, with a gret baldnes and stedfastnes παί purswede παί accusacyon. Bot Pylote fonde no cause in hym, and παί for he sayde, 'I schall schastys hym and late hym go.' A, που Pylote, wyll 95 που schastys που Lorde God? που waytys no3t what που doys. For he deserued nooer to dye nor to be chastede. Of παί better 100 που schuld do yr που wolde chasty and amende πισειθε at hys bedyng.

Pan Pylote commawnde / p39 παί Crist schuld be 105 despysut[ly] scourgede.
Stat nudus coram omnibus iuvenis elegans et verecundus, speciosus forma pre fillis hominum, suscipt spurcissimorum flagella dura et dolorosa caro illa, innocentissima et tenerima, mundissima et pulcherima; flos omnis carnis et tocius humane nature, repletur livoribus et fracturis.

Behold now enterly how Crist standes nakele befor many a man, a fare song man, passyng in bewte, 110 full semly, hys chekes rody, lyppys clere, hys skyne as whytt as mylke, all feturs sett in perfyt proporcyon, and 115 in schape of body most of bewte pat euer wase of mankynde. How he sufferde bytter strokkes and sorofull of fowle men and 120 vnclene, boyth in body and in sawle, how pat flech so tendur, how pat skyn so whyte, so cleyyn, so full of bewte, pe flowre of 125 flech of all mankynde, ys fylde full of wondes and brystynge with hedows strokkes and scorgynges.

116 als CL] om D
116 men CD] doctours L
116 þair...119 so CD] one everie knott was a scharpe hok of irynn L
120 in ilk a CD] with ever L
122 standes CD] stode L
124 and a semely CD] om L
125 schamefast D] om C; schamefull L
125 and...126 and CD] in schapp and speciouse L
128 takes þese CD] sufferde þis L
129 and sorowful CD] paynefull L
129 betynges D] betyng CL
131 fayrest...132 flesche CD] tendirest flesche and clenneste L
134 al C] of al DL

134 is DL] his flesche C
135 fulfillede...blones CD] nowe full of blo betynges L
135 and CL] and with D
136 brystynge CD] blody brystynnges L
Fluit undique regis sanguis de omnibus partibus corporis, superadditur, reiteratur et spissatur livor super livorem et fractura super fracturam, quousque tam tortoribus, quam inspectoribus fatigatis, solvi iubetur. Columpna autem, ad quam ligatus fuerat, vestigia cruois ostendit, sicut in historiis continetur. Hic igitur eum diligenter considera per longam moram, et si hic ei non compaciaris, cor lapideum reputa te habere.

Pan rynnes doune: þe 130 blyssyd blode of kynde of kynges lynage f[ro] every party of hys body. Þay cane noth sese of þer scoryng, but tur[n]e 135 to þe place þer þe blode ys colde and cloterd, to gyfyng hwm wounde opon wounde and brysyng opon brysyng, so 140 long þat þay þat behelde yt where fulsome and where of þe syght, and þe tourmentors also. Þe pyler whylke he wase bunde to 145 wase all sprynkylde with blode, and þe most party of hys fete in blode, þat hys steppes where seyn as storyse telles. Here 150 beholde hyn besylly and a long whyle, and yf þou hafe noo compassyon of hym, I deme þat þou hase a hert of stone.

On ilk a syde floues out þe Kynges bloede fro ilk a party of his blissed body. 140 He is bett and eft bett, blystere vpon blystere and woende vpon woende, vnto bothe þe tourmentours and þe beholderes war wery, and þan þai vnlesed him. Beholde him here bysily and longe, and if þou here no pite kan hafe, [no] compassion of þi Lorde, know þou [þat] þien herte is harder þan þe stone.

137 ilk a CD] every L 137 floues out CD] stremys doun L 138 bloede CD] blode of heuenn L 138 ilk a CD] every L 140 bettyn...bett2 CD] betynn and betynn agayne L 141 blystere...blystere DL] blysteres opon blysteres C 143 tourmentours...144 beholderes CD] beters and þe holders L 146 vnlesede CD] vnbonde L 147 bysily...longe CD] mekly and habondandly L 148 here...149 hafe C] kan here no pite haue D; can haue here L 149 no DL] om C 150 know þou þat DJ know þou C; Ihesu wete þou wele L

-197-

Pan was fulfilyde þe profycie of Ysai, sayand þus, 'We beholde him,' he saise, 'and þair was nopere in him schape ne bewte. We helde him als a leprouse man, smyten of God and kesten doune. ' A, swete Lord Ihesu, [what] was he at was so hardi for to dispoile and nakken þe? And what war þai [wel] worse hardy þat durste bynde þe? Bot sothly most wicked 19r / hardy wer þai þat durste so bytterly bett þe. Bot 170 sothly þou Son of Ryghtwisnes, [þou] withdrowe þi bryght bemes and þarfore come myrknkses[es] ouer al þe erthe.

For þan was performede þat / Ysay þe prophete sade, p40 'We saw hym and þer wase no bewte in hym þerfor; for wee trowede þat he was 160 a mesell, [made] meke of Gode.' A, Lorde Ihesu, whay wase so hardy, so bolde, so presumtuus, þat bonde þe, and most 165 presumtuus of all, þat cruelly scorged þe? But, þe Sune of Ryghthwysnes, þi bemes of þi godhed of brygthnes þou hase 170 withdrawen, and þies er dyrnkes, and þer powre ys dyrnkes. And 3yt all er myghthyer þan þou.

154 Ysai CD] Isaye the prophete L 155 We...156 saise CD] we behelde hym all owt caste and vileste of all menn L 157 nopere...schape CD] in hym nopor fairnes L 158 We...159 als C] we helden as D; bot he was lyke L 159 smyten...161 doune CD] smetyn and cast down fro gode L 161 swete Lord CD] dere L 162 what DL] om C 164 what CD] how L 165 wel DL] sit C 166 bynde þe CD] bynde þe so faste L 167 wicked...168 þai CD] wikkedly were þey hardy L 168 durste...169 bett C] so bitterly durst betyn D; duste so bett L 171 þou DL] om C 172 bemes CD] beme L 173 come C] are D; was L 173 myrknkses D] myrkenes CL 174 erthe CD] werlde L 161 made] om M
Amor tuus et iniquitas nostra sic te imbecillum fecerunt. Maledicta sit tanta iniquitas, pro qua sic affligeris.

Soluto Domino a columna, ducunt eum sic nudatum, sic flagellatum, per domum scrutando pro pannis, qui sparsim in domo proiecti fuerant ab exspoliatoribus. Intuere eum bene sic afflictum et trementem durissime: erat enim frigus, sicut dicit Evangelium.

175 A, Lorde Ihesu, what makes be for to suffer al pis harde turmentynges and pyne? Sothly þien vnmesurable lufe, þe whilk Pi lufe and our wekkydnes 175 has made þe þus febyll, but cursed be þat wekkydnes þat þou ert þus turment fore.

180 þat þou hade til vs, and oure hoge wickednes þat myght nost be done away withouten so bitter a dede. A, weryed mot be When Owre Lorde 180 Ihesus wase vnnbunden fro þe pyler, þay lede hym þus nackede, þus scorgede, all aboute þe howse to seke hys clothys þe whylke, 185 when he wase spolede, ware castyn abowte þe howse. Beholde hym now þus turmentythe and quakyng full sore for colde, for 190 þan yt wase colde as þe Gospell says.

190 him fro þe piller, þai lede him abowt in þe house al nackede, [sekande] his clothes þat war kasten here and þore in þe house when he was fyrst nakkende. Beholde him now wele þusgates beten and tremelande for colde, for als þe Gospell telles, þe 195 when he was fyrst nakkende. Beholde him now wele þusgates beten and tremelande for colde, for als þe Gospell telles, þe 200 weder was calde.

176 makes CD| made L 186 ert CD| was L 177 turmentynges CD| penance, tourmente3 L 186 so L| om CD 178 pyne CD| paynes L 187 bett and CD| om L 179 þe whilk C| qwylk D; þat L 189 hade lesede CD| losid L 180 til C| to DL 191 þai...192 nackede CD| he 3ode abowte L 181 hoge CD| grett L 192 sekande L| for to seke CD 182 done...184 dede CD| weschenne awaye bot with þe precyouse licoare of þi 194 in þe house CD| om L precyouse blode L 195 when CD| where L 184 A CD| A Lord Ihesu L 196 now...197 þusgates CD| here besyly þus L 184 mot be C| mot D; be L 198 tremelande CD| all tremlyng L 186 for þe whilk CD| þat was þe cause þat L 199 telles CD| sais L
Cumque se vellet revestire, contendunt impiissimi quidam, dicentes Pilato: "Domine, hic se facit regem. Vestiamus eum et more regio coronemus." Et accipientes quandam clamidem sericam rubeam et turpem, vestiverunt eum et spinis coronaverunt. Cerne igitur eum in singulis actibus et affliccionibus suis, quia omnia facit et sustinet que et ipsi volunt.

But when he sule hafe done on his clothys, Pay stroye amonge bam, sayng 195 to Pylote, 'Syr, he bis makes hymselfe a kynge. Perfor lat hym [be] cronyde and clothede as a kynge.' Pan pay toke a 200 cloth of sylke, colour of rede purpur, and þerin pay clothythe hys body and crounede hys hede with a croun of thornes. 205 Beholde hym besyly in all hys deddys, in all hys turmentynys þat he doys, and suffers all at hys awne wyll:

Bot when he wolde hafe cledde him agayne with his oghen clothes, þai wolde noght suffer him, bot þai 205 lede him al nakede before Pilat and salde to him, 'Sire, he þis trayture mayde himselfe a kynge, and þarfore lete vs 210 clede him on kynges maner and croroune hym.'

19v /And þan þai toke a rede mantel of silke olde and foule and meschapyne, and 215 cledde him þerwith, and toke [a] garlande of scharpe thornes instede of a croroune, and th[r]ysted it opon his blyssed heuede, and gaf him 220 a sceptre in his hande. Beholde him now in al his doynges and al his tourmentynges, for he dos 225 al as þai bidde him and suffers whatsoeuere þai do vnto him.

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<td>204</td>
<td>þai CD] om L</td>
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<td>him CD] hym furthe L</td>
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<td>Sire CL] Sire þei seye D</td>
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<td>thristed D] thysted C; threste L</td>
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220 gaf CD] toke L
221 in CL] þan in D
221 hande C] hand of a reed spire D; all for scorne L
222 in...224 dos CD] besyli and haue þou pete of his gret paynes and sitt did he L
225 as...bidde CD] þat þey bade L
226 whatsoeuere CD] all þat L

198 be] om M

He takes be purpur, he beres Pe coroune / [of thorn] opon his heuede, and takes be sceptre in his hande, and baie knele before him and scornes him and kall hym kynge, and he suffers and is still. Se him now with grett compassiouen and bitternes of herte, and pyncipally when þou sees his heuede prykkede ful [of] scharpe thornes thughtoute his blyssed brayne; and oft tymes smytene aboue with þe sceptre for scorne and dispythe. And beholde his blyssed face al rylnynge with rede blode.

and a cloth of purpur he takes, a crowne of thornes he berys, a rode in hys handys [he haldes]. þay knele befor hym, / p41 þay 215 callyd hym kyng, þay halse hym, and [he] haldes hys pese full pacently. Beholde now also, and make grett sorow with þi hert, 220 how hys gloryus hede ys prykkyde full of thornes, and with a grett rode he ys dyspytusly smytyn, and how he lowtes with his 225 neke, how he resaues þe byttur strokke with þe roddys, and how þe byttur thornes perchede hys blyssyde brayne 230 þan and made hym weyte all abowte with hys blode.

228 purpur CD] rede clothe L
229 beres CD] bare L
229 of...230 thorn DL] om C
231 takes CD] toke L
232 knele CD] knelyd L
233 scornes...234 kall CD] scornede hym and calde L
235 he...236 Se CD] all sufferde and spake righte noghte agayne. Behold L
237 grett CD] om L
238 bitternes CD] tendirnes L
238 and...241 ful CD] hou his heued was thurghe prikkede L
241 of DJ om C; with L
242 thughtoute CD] thurghe L
243 brayne CL] hefd and brayn D
244 smytene aboue C] smyten abouen upon his hefd D; þey smote hym L
245 sceptre CD] septure one þe heuede L
247 blyssed C] blissful D; wirchipfull L

214 he haldes] om M
217 he] om M
O miseril quomodo tremendum adhuc apparebit vobis illud capud regale quod vos nunc percutitis! Illudebant enim ei tanquam regnare volenti et non valenti. Omnia autem sustinet, quasi eorum servus. Sed nec illis suffecerat quod ad maiorem illusionem totam cohortem congregaverant; sed et coram ipso Pilato et toto populo adducunt eum foras publice sic illusum, et portantem spineam coronam et purpureum vestimentum.

A, se ouerdonese blynde 250 wryches, how dredeful and ferdeful sal þat blyssed kynges heuede, þe whilk se now Smyte so felly and dispitusly, 255 appere vnto 3ow in his ryghtful and dredeful dome. Þai scornede him and despisede him, als if he walde hafe bene a kyne and myght noght. And al þis he suffers als he war þaire aller seruaunt, and 3it þ[em] thoght no3t þis enoght, 265 bot for more scornynge and reprofe, þai gedere samen al þe muiltytude [of Iewes] and brynges him forthe openly þusgates scorned, and berande a crown of thornes, and ledes him before Pylate.

Now [l]at þi eyn wepe for hym, þat boyth wepe 235 for þe, and blede hys blode for þe. A, se wrecches, how ferful sal þis kynges hede be to [3]ou, þe whylke see Smyte 240 now dyspytusly. Pay scornede hym as þof he wolde a regnede and myght noyth. All þis he sufferde and þan þer cruelnes wold 245 nogth sese, for þem thoght þai hade nogth turment hym enugth among þam all. Bot for a gret spyte þay broght hym befor Pylote 250 þus clothede, þus turmentyd, and befor þe pepull with þe croune of thornes on hys hede.

253 þe C) om DL 253 whilk...254 dispitusly CD) om L
255 vnto 3ow CD) agayne L
256 ryghtwyse L
257 dome CD) dome, þat se smote so felly and dispetously L
257 Þai CD) 3e L
258 if C] þof D; om L
259 a CL) om D
261 þis...suffers CD] he sufferde paciently L
262 he war CD] it hade bene L
262 aller CL) alder D
263 þem DL] þai C

267 gedere CD] gedyrde L
267 samen C] togedre DL
268 of Iewes DL] om C
269 brynges CD] broghte L
269-70 openly þusgates CD] before þem thus sayande and L
271 berande a CD] weryng þe L
272 thornes CD] thorn L

234 lat] þat M
240 3ou] þou M
Cerne nunc pro Deo quomodo eciam stat facie ad terram
demissa coram tanta multitudine vociferante et
clamante: Crucifige, crucifige eum, et insuper eum
deridente et insultante, quasi sapienciores eo fuerint;
et quasi modo appareat quod ipse se insipieinter
habuerit contra principes et Phariseos, qui sic eum
aptari fecerunt, et ad talem finem perducunt. Et sic
non solum doles et penas, sed eciam obprobria,
suscipiebat ab eis.

Se now for Goddes lufe 275
how he standes al
aschamede, lokkande
downwarde before so grete
a multitude of folke
r[or]ande and cryande,
280 'Do him on þe crosel! Do
him on þe crosel!' and
scornande him and laghande
him to hethynge als þai
war wyser þan he, and als
285 all had bene bot foly
þat he hade spoken and
sayde agaynse þe Prynces
20v / and þe Pharisence; and
þairfore þai dyght him
290 [thus] and brought him
vnto þis plyght. And so
he sufferde noght only of
þaim s[orwe] and bodely
pyne, bot also many
295 reproues, scornynges
and dispytes.

274 Se CD] Beholde L
274 Goddes lufe CJ
Goddesake D; tendirly L
275 standes CD] stode L
276-7 lokkande downwarde
CD] mekly bowynghe his
heuede L
279 rorande DL] renande C
280 Do2...281 crosel CD] om L
281 and CD] om L
282 him...284 he CD] as he
hade bene a folow L
283 hethynge C] scorne D
286 and...287 agaynse CD]
before to þe L
290 thus L] om CD

Beholde now for Godes 255
lufe how he standes
sachamely, lowtyng with
hys heede before so grett a
multytute of pepull
sellyng and crying, 'Nayle 260
hym on þe crosel!' Also þe
pepul scorne hym and
dyspysede hym, sayng, 'Now
whare ys þi wysdame? Now
yt ys schewed indede 265
þat owre Princes er wyser
þan þou. Folye þou hase
borne þe agayne owre
Scrybys and Pharysees,
þerfor to slyke an 270
ende þou ert brogth.' And
þus nogth ony turmentes,
sorowes and / paynes he p42
sufferde in hys byssyde
body, but many a repreye 275
and scorenes he sufferde
also in hys sawle.

291-2 so he C] he D; so L
292 sufferde...only CD] nott onely how he sufferde
L
293 sorwe D] scorne CL
295 reproues, scornynges
CD] repreuynges L

-203-
Petit igitur tota multitudo ludeorum ut crucifigatur, et sic condemnatur a misero iudice Pilato. Non recordantur beneficiorum et operum elius, nec moventur propter innocenciam elius; et quod crudelius videtur, non retrahuntur propter afflicccionem quam ei prius intulerunt; sed gaudent principes et maiores quod intencionem pravam perfecerunt.

A Meditacion of Our Lordes Passione at Pe Hour of Vndroun.

Pan al Pe multytude of 5 Pe lewes kryes with grete voice pat he sulde be crucyfye, and pus is he dampnede withouten gylte of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman of Pe wryckede domesman Pilate. Pai hafe no mynde of his benefyces and his gude dedes pat he has donne vnto þaim, ne þai er noþt sterde vnto 15 pite for al his innocenttcy and clene leuynge, ne þai wil noght lett for al þe pynes and turmentes [þat] þai hafe donne to him before, bot þai make ioye and myrthe þat þair entente and þair wicked wil is fulfyllede.

1 A...2 Hour CD] The Meditacion L
4 Pan CL] Wan D 5 þe CD] om L
5 kryes CD] come cryeng L 5 grete DL] a grete C
7 is CD] was L 9 wryckede C] wrecchyd D; cursede L
10 hafe CD] hade L 10 no...11 of CD] forgetyn L
11 his C] his all DL 11 benefyces CD] benefeteg L
12 and...dedes CD] om L 13 has CD] had L

Pe Medytacyon of Cristes Passyon in þe Thyrde Howre.

Then askede all þe pepull at ones þat he schulde be naylde on þe crosse. Pus he ys dampnede of þe wrzychede domysman Pylote, for þay hade no mynde of all hys gode dedys, nogth of hys innocenc, ne þay were nothyng meuede to myldnes noþer for hys lynage, ne for all þe payne þat þay hym suffer befor. But þe grett Princes of þe prestys made grett ioy þat þay myght performe þer wylkede entent.

15 for...16 innocenttcy CJ for innocent and D; þof all he be bot ane innocent L
16 clene CD] clene of L
18 lett CL] leue D
19 þat DL] om C
22 entente CD] malicious entente L
Rident et derident eum, qui est verus Deus et eternus, et mortem accelerant. Reducitur intus, spoliatur purpura, et stat nudus coram eis, et datur ei revestiendi licencia.

25 Παι scorne him and despymes him and hasties his dede als mykel as Παι may. Παν Παι brynge him agayn and dispoiles him of purpure. and he standes nakede before Παι

25 scorne CDJ scorned L 25 and...26 him CDJ om L 26 hasties CDJ hastede hym to L 27 als...28 may CDJ om L

Pay lwght þen and scornede hym þat was veray God euerlastynyng, and þay hastede hys dede as þay myght. And þan þay 25 lede hym agayne, and þer þay spolede hym of hys purpure.

28 þan DLJ þus C 28 Brynge CDJ broghte L 29 dispoiles...of CDJ nakynd hym of his L 31 standes CDJ stode L 31 before CDJ amonge L
The Lyrical Meditations only:

But here abyde a lytyll while and ferently beholde, and yf þou wyll be dysposyde in þi hert for sorow, þat schall wax all colde, for þe cloth of purpure, þat ys hys kynde, þat when yt ys lade on, ate blode abowne manes body. When þe blode ys waxen drye and colde, þen yt wyll so fast cleue to þe body þat yt schall rapyr al to-ryue þe skyn fro þe body þan yt schuld be getyn away. þen beholde what payne, what myschefe he had in þe drawynge of þies clothes. Behald how on drawes on þe ton syde, anober on oþer syde, and how þe blode ys dryed and cloterd togedur in þe cloth, þat rathyr þe cloth wyll all to-ryue þan yt wolde away. Take heyd how yt cleuyth so faste þat when pay drawyn of, yt teryth; how þay drawyne yt of gobytmelon; how þe skyn þat was all to-rent byfor terythe away gobytmelon as þe cloyth es pullede away. Beholde now how hys turment ys resauede agayne, æa, I dare wele say þis wase a passyng turment; how hys blyssyde body rennes to þe gronden on ylke a syde; how gobetes of hys flech and of skyn cleue on þe cloth; how all hys body ys blody, raw, rent and slayn: to a spyryt þat ys wele dysposyde, a full rwthfull sygth.
Attendete hic diligenter, et considera staturam eius in singulis partibus. Et ut intime compaciaris et simul pascaris, averte parumper oculos a divinitate et eum purum hominem considera et videbis iuvenem, elegantem, nobilissimum, innocentissimum et amantissimum, totum autem flagellatum et sanguine livoribus respersum, pannos suos undique proiectos sparsim de terra colligere, et cum quadam verecundia, reverencia et rubore se coram eis, quamvis irridentibus, revestire, ac si foret omnium infimus, derelictus a Deo et omni auxilio destitutus.

and sekes his aghen clothes here and þore þai ware kasten 35 aboute in þe house, and dos þaim on with grett schamfulnes and reuerence befor þaim al, scornande him als if he had bene 40 loghest of al òpere and forsaken of God.
The Lyrical Meditations only:

Intuere eciem eum diligenter, et pietate ac compassione movearis: nam modo colligit unam, modo allam, et coram illis se revestit.

Redeas post ad divinitatem, et considera illam immensam, eternam et incomprehensibilem et imperatoriam Maiestatem incarnatam, se flectentem humiliter, ad terram inclinationem et pannos recolligentem, se cum reverencia et rubore similiter vestientem ac si esset homo vilissimus, imo servus quidam empticius sub illorum dominio constitutus, et ab eis pro aliquo excessu correctus et castigatus.

Beholde forþermore with a inwarldly meuyng of compassyon in þi sawle, how now he gederes now on 85 cloyth and now anoþer befor þem, and clothede hym agayne.

Beholde also hys goddede of þat passyng and euerlastyng vntolde hye maiesty, þat hase taken flech and blode, þus mekyng hymselfe so lawly, and bowyng, 90 [and gederyng] togedur þe clothes, and afturwarde to cloyth hym. And he suffers repreues and scornes of hys creaturs as he had bene a seruande, boyth a boun, and vndur þer lordschyp, and how þen for sum trespase þus correcked and chastede. 95

91 and gederyng] om M
Intuere eciam nunc eum diligenter et humilitatem eius admirare, et eidem conforma tepsium eisdem eciam consideracionibus compaciens; intueri potes eundem cum ad columnam ligatus sic enormiter flagellatur. Et eo revestito ducunt eum foras, ne mortem ulterius differant, et tunc venerabile lignum crucis longum et grossum et multum grave ponunt super humeros eius, quod Agnus mansuetissimus pacienter suscipit et portat. Et, ut dicitur in historiis, "opinio est crucem Domini quindecim pedes habuisse in altum." Et tunc ductur et acceleratur et obprobriis saturatur, ut supra in principio tactum fuit.

Beholde hym now besyly and meruele gretly of hys meknes. Conform þen þiselte to hym, to all þis condicyons, hafyng 100 ruth and compassyon of hym. Beholde hym also, how he ys vnbune fro þe pelur and clothe he agayne, and how þay lede hym 105 owt þat hys dede schulde be no longer tarede. Pay toke þan þe worthy tree of þe holy crose, long and grett and full heuy, 110 and lade / yt on hys þ45 schuldurs, .and he as a innocent lambe paciently toke yt and bare yt. And as yt ys sayde in 115 storys, þe crose of Our Lord was XV fote long. And þus with trauylus burthen, he wase lede, he wase hastye with 120 gret dyspyte and scornes.

42 him bysely CD] here L
43 of CL] on D
44 pacyence DL] his pacyence C
47 he...þusgates CD] they had L
50 leyn D] on þis maner þai lay C; laied L
51 al sore CD] þat was so L
51 ful CD] all full L
52 worschipful...53 þe CD] heuy L
53 whilk...55 heuy CD] om L
56 takes CD] toke L
57 beres CD] bare L
57 forth DL] om C
58 angwis...pyne CD] penance and angwisse L
Ductus autem fuit foras cum sociis suis, duobus utique latronibus. Hec est sua societas. O bone Iesu, quantam verecundiam faciunt vobis isti vestri amici! Latronibus vos associant, sed et deterius faciunt quia crucem vobis portandam imponunt, quod de latronibus ipsis non legitur. Unde non solum, iuxta Isaiam, cum iniquitas deputatus est, sed iniquorum iniquior. Indicibilis est, Domine, ista paciencia vestra.

And þai led him forthe betwyx two thefes, and þis was his felyghchipe. A, gude Ihesu, how grett schame and vilany do þai to 3ow, þies cursed lowes þat makes 30w felaghe to thefes; and 3it more þai do to 30w þan to thefes: for þai gar 30w bere 3oure oghen crose, and þat we rede noght of thefes.

Psus he wase lede forth with hys felowes þat were two thefes. Þis ys [hys] felowschype. A, see swete 125 Ihesu, a, see gode Ihesu, how gret a schame do þay to 3ow when þay make þies thefes 3our felowes! 3a, Lorde, 3yt wers þay do to 130 3ow, for þay make 3ow to bere þe crose, þat we red neuer þat no thef dyde. Perfor, Lord, nogth only as Ysay þe prophet says, 135 þat pou wase ordande to dy with wy[k]kyd men, but, Lorde, of enmys þat er halden wers þan wykkyde men. And þat þay 140 schewed indede whan þay chese þe lyfe of Baraban and hangede þe on crose. Wherefore, Lorde Ihesu, 3our paciency may noo 145 tunge tell.
Beholde now him with grett sorow and compassioun of herte, how he gase cru ked and pantande vndernethe [pat] heuy byrthen.

Beholde here wele, how he goys, stopyng and crokyng vndur þe heuy crose, for þe bytter burthen þat he berys, blawynge, blastyng and payntyng for wery. For þe grett turment þat he hade in waykyng all þe 155 nygth before; for þe grett plenty þat he schede of hys blode in scorgynges before; for þe ventyng of hys skyn in þe 160 pul lyng of of þe purpure; for þe cronying of hys hede with thornes; and / for þe rentyng of hys schuldurs with þe gret tre of 165 þe crose, þe wylke before were ren t with scorges, and with drawyng of of hys clothes of purpure, þe qwylke nogth only 170 þe schuldurs, bot all hys body yt rent and made yt to ryne on rede blode; þe ren t with wase no woundur þof he ware wery and 175 fegull, bot yt wase gretter woundur þat he myght go on hys fete: wherefore hafe in þi saule a gret compassyon of 180 hym.

73 now him C] him nov D; hym here L
74 sorow CD] pete L
75 of herte CD] om L
76 gase CD] went L
76 cru ked...77 pantande C] bobande and pantande D; stowpande L
77 vndernethe CD] with L
77 þat DL] þe C
78 heuy CD] gret hevy L
78 byrthen CD] byrden þat he bore þat was þe crosse L
Et quia vero mesta Mater eius propter multitudinem
gencium ei appropinquare non poterat nec videre, ivit
per aliam viam breviorem cum Iohanne et sociabus suis,
ut alios precedens ei approximare valeret. Cum autem
extra portam civitatis in concursu viarum eum habuit
obvium, cernens eum oneratum ligno tam grandi, quod
primo non viderat, semimortua facta est pre angustia,

Beholde also enterly with
80 pi gostyly eyn, how in hys
sorueful Modur full
85 of mornyng, full of
sorow and woo, wolde go to
blode L
hyre swete Sonne, and
81 nere CD\] to L
schee myght nogth for gret
81 pe CJ om DL
prese. Wherfore schee and
die was wi thowtyn be 3ates of
82 multitude CD\] pepull L
Ierusalem. And when schee
83 schortere way C\] wye
come to pe place and saw
84 nerehand and schortere L
hyre sonne so
die was mykty full
85 othere CD\] om L
of mornyng, full of
sorow and woo, wolde go to
86 him CD\] hire sone L
hyre swete Sonne, and
87 forwarde CD\] om L
schee myght nogth for gret
88 him CD\] hir childe L
prese. Wherfore schee and
89 burthen CD\] birden and
schee saw hyre dere
90 he runne al ouere with
he herte almost brast
błođe L
schee myght nogth for gret
for sorow and 210

186 wolde] and wolde M
185 for faynt hys crosse downe
fallyng, schee for sorow
fell doune as dede, and
hyre herte almost brast
for sorow and 210
angwys.
nec verbum ei dicere potuit nec Dominus ei, quia acceleratus erat ab eis qui eum ducebant ad crucifigendum. Ulterius autem Dominus procedens parum post convertit se ad mulieres flentes, et dixit eis: Filie Jerusalem, nolite flere super me, sed super vos ipsas flete, etc. sicut in Evangelio plenius continetur. Et in hiis duobus locis apparent vestigia ecclesiarum adhuc que ibi factae fuerunt in memoriam horam, ut habui a fratre nostro qui vidit. Qui eciam dicit, quod mons Calvarie, ubi fuit Christus crucifixus, distabat a porta civitatis, quantum locus noster a porta Sancti Germani. Unde nimirum longa portacio crucis erat.

Scho myght nost spek til him a worde, ne he til hire, so was he hastyede pat lede him til his dede.

Schee myght speke no worde long tyme aftur hyre systers broght hyre owt of hyre swonyng, ne Our Lord Ihesus, what for faynt and grett compassyon of hys Modur, myght speke no worde to hys Modur. / p47 Pen þies cursyd 220 hundys pullede hym vp fro þe grounde and cast þe crosse on þys schuldures and halede hym forth in gret haste. I dare 225 wele say þat þis wase ane of þe gret panyis þat þis glorius Maden hade. But Owre Lord wase lede forber. More and 230 dyuerse women folowde hym full sor[e] wepyng. Pan Crist sayde to þam, 'Dowghthurs of Jerusalem, wepe nogth of me, bot on sour awne selfe and on sour chyldur.' Perfor in þies two places per Crist fell doune, and Our Lady also, in mynde 240 of þeyre boyth myschefes were byggede afterwarde two kyrkkes; and ȝyt to þis day ys lyfte some tokyn of þam. 245

92 Scho CD I For cho L
92 til CJ to DL
95 with...96 him CD om L
96 til CJ to D

232 sore] soroi M
Cum ergo ulterius processisset, et ita esset fatigatus et contractus, quod amplius portare non posset, crucem deposuit. Illi autem pessimì differre nolentes mortem suam, timentes ne Pilatus sentenciam eius revocaret, quia ostendebat voluntatem dimittendi eum, cogérunt quendam crucem portare, ipsum autem sic exoneratum, ut latronem ligatum, ad Calvarie locum duxerunt. Nonne igitur hec que in matutinali, prima et tercia hora passus est, videntur tibi
sine aliqua crucifixione vehementissimi dolores esse et amarissimi et horrores valde stupendi? Certe sic puto, et ad compassionem faciencia motiva, valde inferencia passionem. Sic completa videntur que de his tribus dicenda sunt ad presens. Videamus ergo nunc que contingunt in crucifixione et morte, scilicet hora sexta et nona: postea videbimus de his, que contingunt post mortem, scilicet hora vespertina et completorii.

120 withouten any othere
doynge on þe / crose, had
to he wase donne on þe
crose, were nogth 275
bene hoge sorow inoghe and
dapsyng sorowes, bytter, / p48
angwyse and bitternes and
dousyng sorowes, bytter, and
vgsunmes to here? Certes
horrybyll and
125 I trow 3is, and
woundirfull dyseses? 3is,
mykel stirrynge to
forsyoth, and þay er also
compassion, 3a and
styrnynges for to bryng 280
bryngande intil tendere
into þi hert sorow
lufeand hertes gret
and compassyoun of dyseses
130 passioun. And þus
þat he [and] hys blyssyd
it semes þat we hafe sayde
Modur sufferde þis
what befell in þis three
menewhyle. Wharefore 285
hores. Lat vs now se
of þis teme I say
what befell in pis thre
no more at þis tyme.
houres. Lat vs now se
Se we forpermore what
what befell in hys doyng and
defell in his doynge
dying on þe crose in 290
on þe crose in þe
þe howre of vndurone and
houre of mydday, of none,
of none, and afturwarde we
of euensange and of
schal) se what befell
compolyne.
aftur hys dede and in
haures of euensong 295
and of compleyne.

120 withouten CL] with D
tendere CD] tendir and
120 othere CD] more L
L
122 hoge...117 inoghe CJ
matere of pacienc C;
inow of huge sorwe D;
sorwe and payne inoghe L
and meke teres of lufe C;
122 and...123 bitternes
130 passioun DJ] passioun
CD] bitternes, sorowe and
and make teres of lufe C;
angwyse L
matere of pacienc L
123 and vgsunmes CJ om DL
131 it...þat CD] om L
124 here CD] hire L
132 befell DL] befell in
127 compassion CD] petouse
his doyng on þe crose C
compassione L
133 Lat...138 compleyne
128 intil CJ into DL
CD] om L
134 befell CJ fel D
283 and] in M
Cum igitur Dominus Iesus ductus ad Calvarie locum fetidum pervenit, conspicere potes operarios malos undique nequiter operari. Hiis autem toto mentis intuitu te presentem exhibeas, et intuere diligenter cuncta quae fiunt contra Dominum Deum tuum, et que dicuntur et fiunt ab ipso atque per ipsum. Videas igitur oculis mentis alios figere crucem in terra, alios parare clavos, et martellos, alios parare scalas et alia instrumenta, alios ordinare quidquid facere debeant, et alios ipsum spoliare.

A Meditacione [de Passioun] of Our Lorde Ihesu in the Hour of Mydday Perfore when Our Lord 5 Ihesu was vysylly brought ontill at stynkande place of Caluerye, / bow may beholde wicked werkers on ilke a syede wirke gret 23r wickednes. Beholde þarfore bysely, and loke þou stande beside þaim and se with þi eghen of þi thosȝt how sūm makes redy 10 þe crosse, sum ordanse þe nayles and hammeres, and ðe brynges forth ledderes and ðe pʃe instrumentes þat þai had ordande for to do him on þe crosse with.

1 A CDJ The L 1 of..3 Hour CDJ om L 1 of..2 Passioun DJ om C 6 ontill C1 vnto D; to L 8 werkers CDJ workes L 9 wirke...10 wickednes C1 werke wykkednesse D; om L 11 þarfore bysely CDJ om L 11 and...12 þou C1 om DL 12 stande...þaim CDJ them þat stande beside L 13 se CDJ om L 13 þi2 CLJ þe D 13 eghen....14 thosȝt CDJ gostely eghe beholde L 14 redy...15 crosse CDJ þe crosse redy L

The Medytacyon of Cristes Passyon at the Vnduron Howre.

Abowt vnduron, Owre Lorde Ihesus wase 5 broght to the stynkyn place of Caluery þer þou may se lythyr and cursede warkmen in full gret hast wyrykyn. Beholde þam besyly and with all þi mygthys of þi saule. Make þiselfe þer present, beholde Crist, and þan with þi gostely eyn how some 15 sett þe crosse in þe erte, some sett forth nayles and some brynzyng hamers, some make redy ledders and óþer enstremente, some 20 sett óþer on werke, some spoyle hym on hys clothes;

4 Sentence here transposed to end of Chapter V: see Commentary.
Spoiliatur eciam et nudus est nunc tercia vice coram tota multitudine, renovantur fracture per pannos carni applicantes. Nunc primo conspicit Mater Filium suum sic captum et aptatum dolore mortis affligi.

Pan eftsonse þe thryde tyme þai nakken him before al þe multitude, and 25 draghes [boystusly] of his clothes whilk war baken til his blyssede body al aboute him in his precious blode, and so þai 30 rogg and ryfes of þe skyne and þe flesche togydere withouten any mercy or pyte; and certys þis was a hydose pyne 35 and ane vnsufferabil, for now are renewede al his olde brysynges and his drye woundes and his skyne þat was before left on him, now it is altogether rente of, and cleues to his clothes. Bot what sorow and wo trowis þou þat his Modere 40 had when scho saghe him þusgates faren withall?

and wase in þe thyrde tyme þat he was spolede of hys clothes befor þe pepul. Pan wase renewede hys payne. þe woundes of hys scorgeyng, blo and wayn as any lede, brysten all on blode agayne, 30 for hys clothys wer so cleuyng to his flech þat [þay] myght nogth gett þam of but yf þay rent with þe clothes þe drye 35 blode /þat þe woundes were p49 stoppeede withall. Beholde now also how hys blyssyde Modur with a inwardly soro behelde hyre dere chylde þus beferde withall.

22 eftsonse...thryde CD om L
23 nakken him CD nakynde hym agayne L
24 multitude CD pepill L
25 draghes CD rafe of L
25 boystusly DL rudely C
25 of CD om L
26 whilk CD þat L
27 baken CD drye and baken L
27 til C to DL
28 his CLJ om D
29 precious CD blyssede L
30 rogg...ryfes CDJ drew L
31 skyne...32 togydere CJ skyn and flesche togydiddre D; flesche and þe skyne L
32 withouten CLJ with D
33 mercy or CDJ om L
33 certys CDJ sekerly L
34 a hydose CJ an hidous D; a gret L
35 ane CDJ a L
36 now are CDJ there they L
38 drye CLJ dere D
38 his CJ þe DL
39 was before CDJ before was L
40 now it is CJ nov is it D; þan was it L
42 cleues to CJ clefeth be D; cleuyde by L
43 Bot CD1 O L
46 þusgates CDJ thus L
47 withall CD with L

33 þay] om M
Tristatur eciam supra modum, et cum rubore, quod videt
eum totaliter nudum: nam et ei non femoralia
dimiserunt. Accelerat igitur et approximat Filio,
amplexatur et cingit eum capitis sui velo. O in quanta
amaritudine est nunc anima sua! Nam credo quod ei
verbum facere non potuit: si amplius facere posset,
uteque voluisset; sed amplius non potuit eum iuvare.

Scho has sorue withouten
mesure, and also grett
50 schame when scho sees
him þusgates al nakede,
for þe fals lewis left him
nogth als mykel als his
pryue clothes; and
55 bairfore his dreryful
Modere hyes onto hir dere
sone and [halses] him and
hilles him with þe valie
of hir heuede. A, Lorde,
60 in how grett sorowe
and bitternes is now hir
herte. I hope þat scho
23v myght nogth speke / a worde
til him for gret angwise
65 and tribulacione of
spryte. Bot scho myght no
more helpe ne do to him
bot þis.
Erípitur enim Fílius suus de manibus eius furibunde ad pedem crucis.
Hic modum crucifixionis diligentem attende. Ponuntur dúe scale, una retrorsum, alia ad sinistrum brachium, super quas malefici ascendunt cum clavis et martellis. Ponitur eciam alia scala ex parte anteriori, attingens usque ad locum ubi deebant pedes figi. Consipce nunc bene per singula: compellitur Dominus Iesus crucem ascendere per hanc scalam parvam; ipse autem sine rebellione et contradiccione facit humiliter quidquid volunt. Cum igitur in superiori parte illius parve scale pervenit ad crucem, renes vertit, et illa regalia aperit brachia, et extendens manus pulcherimas, in excelsis eas porrigit suis crucifixoribus.

Pan þai refe him fro 70 hire with grett indignacione, Pan þies cursyde hundes withowt pety and rwth pulled hym boldly owt of hyre armys and drew hym to þe crose.
Beholde besyly þis maner doyng on þe crose: how þay sett two leders to þe crose, one behynnde, anoþer before, on for þe ryght arme, anoþer for þe left arme; and how þay hye þerselfe vp with nayles and with hamers. Per is sett also a lyttill ledder before þe crose, rechyng to þe place þat ys fete schuld be fest to. And pan Oware Lorde was constrenyde for to goo vp/ p50 on þe ledder; but he withowtyn any withstandyng dyd full mekly þat þay byd hym do. And when he come to þe ouer party of þe ledder, he turnyd hys bak to þe crose and frede abrode þe kynges armys, and rechede þam to hys turmytours.

69 Pan CD] for L
69 refe C] take D; refte L
71 indignacione CD] indignacione and enviousely and as wode men L

And he cast vp hys eyn to þe Fadur of Heuyn and sayde, 'Lo, my Fadur, I ame here makede so law þat I for manes lufe and hele am hanged on þe crosse. Yt ys, Fadur, plesyng to me. I accep yt gladly, and for þam I offer me to þe, þe whylk þou wolde wax brether to me, 105 wherfor, my dereworthy Fadur, accept þou þis sacrifice, and luf þam euermore hereafter, and euer be mercyfull to þam, and þer alyt syn wesch away fro þam. For þam I offer me to þe, Fadur.' Pen he þat wase byhynde þe crosse on þe ledder takes hys ryght hande, and 110 with a scharpe nayle he perched þe tendur flech and synners, and dryues þe nayle deep inti þe tre. And when þis was doyn, he þat wase on anoþer ledde on þe todur syde on þe crosse, takes þe left arme and drawys yt and strenys yt with all hys myght and with 115 anoþer nayle þe perchyd yt and drafe þe nayle depe into þe tre. Pen þay went done and remeuede all þe leddurs away and swete Ihesu / heue body hangede by hys tendur p51 handys, sustend with þay two nayles, þe whylke dreyyn thorogh hys handys. Pen sone aftur þer com 120 anoþyr and toke hym by þe fete, drawynge with all hys myght, and he also toke a nayle and drafe þe nayle depe into þe tre. Behold here and meruayle gretly in þi sawle how hys tendur handys myght byde þe weyth of hys body, and þe 125 pullynge of þes cursyde men. Wondyr yt was þat þay lastyde so long, and þat þe nayles rent nogth owt all þe flech betwen þe fyngers, and so all þe body sqwte to þe grownde.
Sunt tamen quidam qui credunt, quod non hoc modo fuerit crucifixus, sed cruce existente in terra eum crucifixerunt, et postea sic crucifixum, eum elevaverunt et crucem fixerunt in terram. Quod si hoc magis placet, conspice quomodo ipsum capiunt despicabiliter sicut ribaldum vilissimum, et prosternunt super crucem in terra furibunde, brachia ipsius accipientes, et post violentam extensionem cruci durissimi affigentes. Similiter et de pedibus factum intuere, quos traxerunt violentissime potuerunt.

and als he ware a vile ribalde, þai kaste him wide open opon þe crose, 75 als wodmen, streyn[ing] oутe his armes with hoge violence on ayther side, and smytes þough þe handes with grett bostoes 80 nayles on to þe/24r crose. And when þai had þusgates donne, þai went on to his fete, and þe holes of þe crose war maide so fer in 85 sundere þat his fete myght nost reche þaim be a grete thynge, and þan þai tuke cordes and strang rapes and festede to his fete and with gret violence þai drow out his bodi and his fete vntil þai wer mete vnto þe holes.

72 and...73 ribalde CJ om L 73 ribalde CJ ribalde or an harlot D 73 kaste CJ threw L 75 als wodmen CDJ om L 75 strening] strenees C; and streyneg D; streneede L 76 hoge CDJ gret L 77 ayther CDJ every L 78 smytes CDJ smote L 78 þe CDJ bothe þe L 79 with...80 crose CDJ to þe crose with gret nayles L 79 bostoes CJ om D 81 þusgates CJ þus D; so L

But þer ere dyuerse 130 þat hald nogth þat Crist wase downe þus on þe crose; for þay say þat he wase donne whyles þe crose lay on þe erth. 135 Where yf bis plese þe more, beholde rufully how þay take hym dyspytuusly, as þe fowlest harlot þat gose on grounde, and 140 cast hym wodely on þe crose, takyng hys armys, drawyng þem vylansly, strenyng þem obrode with rapes on þe crose to 145 hys handys and hys fete come to þe holys, þe whylke wer merked to þe nayles. þay strenyde hym with all þer myght as 150 vyolently
Ecce crucifixus est Dominus Iesus, et sic in cruce extensus, quod dixerit omnia ossa eius possent sicut ipse conquerit per Prophetam. Fluunt undique sacratissimi sanguinis rivuli ex illis magnis scissuris. Sicque angustiatus est, quod movere non potest nisi in capite.

Pan pus ραι set vp be crose on ende als many als myght lay hande ραρον, and lete it fal down / with grett strenght intil a mortayse ordaynede. And in ἔς heuy fallynge, al ἐς synneyse of his blyssed body brast in sundere. And [when] he was bsgates sprede on [ἐς] crose, more strayte ἐς a parchemyn [ς]kyne is sprede on ἐς harow, so ἐς men] myght number al ἐς bones of his blyssed body, ἐς rynnes oute fro him on ilke a side gret stremes of blode oute of his blyssed wondes. And he is set so straite ἐς he ne may remoue ne styre no lyme, but onely his blyssed heuede.

Illi tres clavi sustinent tocius corporis pondus; dolores acerbissimos tolerat, et ultra quam dici possit vel cogitari affligitur. Pendet inter duos latrones. Unde pene, undique obprobria, undique convicia.

Dies thre nayles sustene 120 and bare al þe weght of his blyssed body. He suffers huge soreys and paynes, 3a, more þan any herte may thinke or tonge may tell. He hanges betwyx two thefes als he ware a mastere thefe. On ilke a syde er reprove, on ilke a syde pynes,

119 Dies CL These DL
119 sustene...120 bare DL sustene ede and bare C; bare vpe and sustente L
121 blyssed C om DL
122 suffers CDJ sufferde L
122 huge...123 paynes CDJ mekill payne L
123 any C om DL

125 may CDJ om L
125 hanges CDJ hanged L
127 ware...thefe CDJ þat hade bene fawty L
128 ilke a CDJ every L
128 er...129 pynes CDJ was reprove and pynes L

175 every] euer M
The Lyrical Meditations only:

Behold full rwfully how his cross with his body ys left vp and sett in hys place; how sum stabull yt with cordes; sum with leddurs; sum with spere and oþer instrementes; how oþer bere yt beneue; and how when þay come to þe morteys, or to þe hole þer þe cross schuld be sett in, þay suffer þe heuy cross and hys body sqwat doune all at ones with a grett swyng into þe morteys, wharethrogth ys body wase all to-frwschede and hys ioynþes lep owt of lyth. Behold here a passyng Payne, and in þi sawle hafe þerof a inwardly rwth, for now yt wase wounder þat þe nayles hade nogth reuen þe flech away throgth hys fyngers and hys [body] falne to þe grounde. Now at þe doune-sqwattyng of þis cross, þe drye clotered blode þat stoppyde hys woundes wase rent and reuen on brode, þat þe rawe wounde ryn on rede blode on hys / body both bloo and whan. p53

190 body] om M
Nam nec sic coangusto a conviciis non parcunt. Alii blasphemant, dicentes: "Vath qui destruís templum Dei; alii vero: Seiipsum non potest salvum facere; et alia multa dicunt convicia: Si Filius Dei est, descendat de crouce, ut credamus ei. Sed et milites qui crucifixerunt eum, disíserunt sibi vestimenta eius in ipsius presencia.

130 and sit when he is þus harde sett, þai wil noþt cese of dispysynge and reprouynge. Sum blaspheme him, sayande,
135 'Fye on h[ym] þat distroies þe Temple.' Ane obere sais þat obere men he mayde safe, and now he may noþt safe himselfe.
140 'If he be Goddes Sone,' þai sai, 'late him come doun of þe crouse, and we sal trowe in him.' And on many vthere wyse þai repropre him al þe day. Also þe knyghtes þat crucifyede him departede amanges þaim his clothes before his egheen.

130 sit CL vel ðe D
130-1 is þus CD] was so L
131 þai wil CD] ȝitt wolde þey L
133 and reprouynge CD] om L
134 blaspheme...sayande CD] blasfemede hym and said L
135 hym DL] he C
136 þe Temple CD] om L
136 Ane C] and DL
137 sais CD] some saide L
137 þat CD] om L
138 he...139 himselfe CD] saued he bot hymselfe he may nott helpe L
141 him CL] him nov D
143 trowe in C] trowe and beleue in D; trowe one L
145 repropre CD] repreued L

Neuerpelatter, þof 195 he were þus turment, þus pynede, ȝyt þay sesede not of þer dyspyte. Some cried, 'Vayth'; sum sayd, 'He hase sauede 200 ober, and now he may not safe hymselfe. Yf þou be Goddys son, cum doun of þe crouse þat wee may trow in þe.' Behold also how 205 euer[y] puschyng, every stroke þat wase abowt þe crouse fote, wase to hym a passyng Payne, for þe lymes þat were owt 210 of lyth at every stroke gnawe full sore. Also knygthys þat dyde hym on þe crouse departeye hys clothys in hys awne 215 presence.

149 before...eghen CD] in his awen syghte L

206 every1] euer M
And al þis þai dide in presence of his sorouful Modere, whase compassion greatly incresede þe passion of hir Sone, and þe Sonns passione ekes þe Modere sorue. For his Modere hange in þe crose with hir Sone, and rather coueytede to die with him þan for to lyfe.

3a, and all þies þat were done and sayd were in presence of hys myschefus Modur, most in murnyng. Crystes passyon þat he had of hys Modur encressede hugely hys passyon, and þe grett compassyon þat Cristes Modur and Maydyn had of hym passyngly encressed hyre payne, for sche, with hyre sowle hyngyng on þe crose with hyre Sone, and rather sche chance for to dye with hym þan for to lyfe any longer.

150-153 compassion CD] sorow and compassione L
153-4 gretly encresede CD] was gretly þe cause of encressyng L
154 be...55 Sone CD] of hir dere Sones passione L
156 ekes CD] ekede L
158 in C] on DL
158 crose CD] Rode DL
159 Sone CD] dere childe in soule L
The Lyrical Meditations only:

Undique sunt angustiae, et tormenta sentiri potuerunt; narrari vero nullatenus potuerunt. Stabat Mater iuxta crucem eius inter crucem eius et crucem latronis. Non avertetabat oculos a Filio angustiabatur ut ipse, et toto corde orabat ad Patrem dicens: "Pater et Deus eternus, placuit vobis, ut Filius meus cruciferetur; non est tempus ut a vobis repetam. Sed videtis in quanta angustia est nunc anima sua; rogo ut mitigetis ei penam si placet. Pater, reconsidero vos Filiun meum." Et Filius similiter orat Patrem pro ea, et tacite intra se dicebat: "Pater mi, vides quomodo afflictur Mater mea. Ego debeto crucifiCi, non ipsa; sed mecum est in cruce. Sufficit crucifixio mea, qui tocius populi porto peccata; ipsa nichil meretur. Vides eam desolatam, tota die merere conflictam. Recommendo eam tibi: dolores eius tolerabiles facias."

On ylke a syde ys sorow and angwys, sorow and reproues, turmentes and paynes. Fele þem þay may; tell þem þay may nogth. Hys Modur stode betwys be crose of hyre Sone and þe crose of þe thefe. Sche turned nogth away hyr eyn fro hyre Sone. Sche wase turment in hyre sawle as he wase in hys body. Sche prayde and sayd to þe Fadur of Heuyn, 'Fadur euerlastynge God, yt ys plesyng, I wote wele, I to sow þat my Sone þus be hangede on þe crose. Yt ys now no tyme þat I haske hym of yow, bot, swete Fadur, take heðle in how grett payne he ys, and relieue yt ye þat I be 245 plesyng to sour wyll, Fadur. I recommawnde to sow my Sone Ihesus.' Also Crist prayde to hys Fadur for hys Modur, and sayde, '3ee se my dereworthy Fadur, how my Moder ys turment. I myself wyll be hangede alone on þe crose, and nogth schee, bot sche in hyre sawle hanges as I am. Fadur, yt ys enugh þat I be hangede on þe crose for mans trespas. Why, Fadur, ys schee hanged with me? þou seys all hyr sorow and hyr myscomforth. Perfore Fadur I recommawnde hyre to sow, þat hyr sorowes may be sufferabull.'

245 hede} hete M
Erant autem iuxta crucem cum Domina Ioannes et Magdalena et due sorores Domine, scilicet Maria Jacobi et Salome, et forte eciam aliae, sed de his simus contenti in isto nostro tractatu. Que omnes, et maxime Magdalena dilecta Iesu discipula, vehementer flebant, nec de suo Domino dilecto ac Magistro poterant conspirari, compaciebantur Domino et Domine et sibi ipsis. Sepe renovabantur dolor, quia semper eis renovabantur compassio, vel in conviciis vel in factis suo Domino nova passio addebatur.

Par war also with Oure Laydy by þe crosse Saynt John Evangelyst and Mary Magdaleyne, and bothe þe sisters of Our Lady, and peraudenture opere mo. And al þise, and namely Mary Magdaleyne 170 þe luffed disciple of Ihesu, wepede ful bitterly for þair moste lufed Lorde and Maistere Ihesu. Þai had grett sorow and compassion, both of Our Lorde and of Our Lady. And as oft was þair sorue renewede als any new passioun, myssaynge, dispyte or reprofe was donne to þair dere Lorde and Maistere Ihesu.

162 war...163 crose CDJ was also besyd þe crosse standyng by our lady L
163 Saynt CDJ om L
164 and CDJ om L
165 bothe CDJ om L
166 þe C1 om DL
166 sisters...167 Lady CDJ oþer two Maries our lady systers L
167 and...168 mo CDJ om L
169 and...171 Ihesu CDJ om L
170 þe C1 and þe D
171 wepede CLJ wepys D
172 bitterly CDJ tenderly L

172 þair...173 Maistere CDJ our lorde L
175 sorow and CDJ om L
176 both CDJ om L
176 Lorde CDJ lorde Ihesu L
177 of...Lady CDJ also of his modire L
180 myssaynge CDJ myssaynages L
181 dispyte or CDJ om L
182 þair...184 Maistere CDJ our lorde L
VII MEDITACIO PASSIONIS CHRISTI HORA NONA

Domini autem in crucem pendens usque ad exitum spiritus non fuit ociosus, sed faciebat et docebat utilia pro nobis. Unde dixit septem verba, que scripta reperiantur in Evangelio.

Primum fuit in ipso crucifixionis actu, cum oravit pro suis crucifixoribus dicens Patri: Pater, ignosce illis, quia nesciunt quid faciunt. Quod verbum magne pacienciae magnique amoris indicium prestat,

A Meditacione of pe Passion of Our Lorde Ihesu in pe Hour of None, and of pe Seuen Wordes at Our Lorde spake hyngande on pe Rode Tre.

Oure Lorde Ihesu, whils he hange on pe rode vnto pe hour of his dede, he was no3t idel, bot he wroght and techede grete profet for vs. For he spake seuen wordes whilk we rede in pe Gospell.

Fyrst was when he prayed for paiam bat dide him on pe rode, sayande, 'Fadere, forgyfe paiam paire tryspase, for pai wate no3t what pai do.' Whilke worde was taken of ful huge paciencie and schewynge of grete lufe,

De Medytacyon of Crist in pe Howre of None: Capitulum Septimum. / p55

Oure Lorde Ihesus hangede bus on pe crosse to hys spyryt sulde passe away, was nogth ydyl, but he dyd. and tagth thynges prophetabull to mankynde. Wherefore hangyng on pe crosse he sayd vii wordes, whylke er wrytyn in pe Gospell.

The fyrst ys bat in hys doyng on pe crosse he prayd, for bo bat dyd yt, to hys Fadur, and sayd. 'Fadur, forgfyt bat pam, for pay wayt neuer what pay do. Pe whylke wase a worde of grete paciencye,

1 Pe...3 of1 C] Oure Lordes passion in pe hour of D; om L 3 and...6 Rode CD] om L 4 pe C] om D 6 tre C] om DL 8 rode CDJ crosse L 11 wroght...techede CDJ taughte L 12 profet...vs CDJ perfeccione L
et eciam fuit indicibilis caritatis.

Secundum fuit ad Matrem, cum dixit: Mulier, ecce Filius tuus, et ad Iohannem: Ecce Mater tua. Non vocavit eam Matrem, ne pre amoris vehementis teneritudine amplius ipsa doleret.

and also example of pite, myldenes and
30 vnmesurable charite.

De secunde worde was when he saide til his 25v Modere of / Saynt Iohn, 'Woman, lo, here þi sone;' and to Iohn, 'Lo, here þi Modur.' Here he cald hyre not Modur, for þe gret 30 tendurnes of passyng luf þat schee [had for] hym. Perfore he sayd nogth Modur, les hyre sorow suld a bene encrestyd, and 35 in þat sorow hyre hert schuld hafe brestyn.


and a passyng token of luf.

De secunde wase to 25 hys Modur, when he sayd, 'Woman, lo, here þi sone;' and to Iohn, 'Lo, here þi Modur.' Here he cald hyre not Modur, for þe gret 30 tendurnes of passyng luf þat schee [had for] hym. Perfore he sayd nogth Modur, les hyre sorow suld a bene encrestyd, and 35 in þat sorow hyre hert schuld hafe brestyn.
Terclium fuit ad latronem penitentem, cum dixit:
Hodie mecum eris in Paradiso.

Quartum fuit: Ely, Ely, lama zabatani? Hoc est:
Deus meus, Deus meus, ut quid dereliquisti me?; quasi
diceret: "Pater, tantum dilexisti mundum, quod me pro
ipso tradidisti, et dereliquisse videris."

Pe thirde was when he
sayde onto Pe thefe
hangande on be crose, 'Dis
day sal þou be with me in
Paradyse,' in token þat
no man sulde despaire
for mykelyngs or vglynes of
syne, als lange as he is
in þis lyfe, when he þat
was a thefe and a
misdooer al his lyfe onto
þe last houre of dede, and
þan, for he forthgoth his
synne, and belefede in
55 Oure Lorde Ihesu, Oure
Lorde Ihesu saide onto him
þe worde beforsaide, 'Dis
day sal þou be with me in
Paradyse.'

60 Pe ferde worde was
þis: 'Hely, Hely,
lama3abatani?.' Pat is to
say, 'My God, My God, whi
has þou forsaken me?' als
if he had saide, 'My
Fadere, þou has lufede þis
worlde so mykely þat þou
hase gyfen me til þe dede
for it, and so semes it
þat þou has forsaken
me.'

41 thirde CD
thyre worde
42 sayde CD spake L
43 hangande CD þat hange
besyde hym L
43 Þis CD1 and said þis L
45 in...49 lyfe CD a this
was a kynde worde and a
swete worde and a worde to
vs of gret comforthe L
46 sulde CD schal D
47 mykelnes C1 meknesse D
52 dede CD his dede L
55 Oure2...59 Paradyse CD
had forgyfnes. Now Lorde
loued myght þou be.L
61 þis CD1 om be.L
64 me CD1 om L
64.als...65 saide CD1 as
who saye L
66 has...67 mykely CD1
loues so mekily þe saule
of mane L
68 til þe C1 to þe D; to
be L
Quintum fuit: "Sicio". In quo verbo fuit magna compassio Matris et sociarum eius et Iohannis; et illis pessimis magna fuit leticia. Nam licet exponi posset quod siciebat animarum salutem, tamen in veritate sitivit, quia sanguinis effusione erat totus exsiccatus intus ac eciam arefactus.

Pe fyft worde was, 'I thryst', or 'me thrystes.' Dis was a bytter worde and ful of compassioun, both til his Modere and til his felawes, and also vnto Saynt Iohn whylk luffed him ful tenderly. 80 And vnto þose wycked rybaldes it was a worde of confort and gret gladnes: for þof al it was soth þat he thrystede gretly þe hele of man[es] soule, neuerpelese in sothfastnes he threstede bodely, and þat he sofferde withouten cesynge, fro þe Thursday at even vnto þe morne at hegte none, he was al inwardely drye and thrysty.

75 or...thrystes CDJ om L 76 and CDJ om L 76 til CJ to DL 77 til CJ to DL 77 his...78 Iohn CDJ seynt Iohn and to all his frendis L 77 his CLJ hire D 79 ful CDJ om L 80 þose...81 rybaldes CJ þeise wikked ribaddes D; vnpetevose lewes L 81 a...of CDJ om L 83 al...was CDJ it were L 83-84 soth þat CDJ so þat L 84 he CDJ hym L 84 gretly CDJ for L 85 manes DLJ man C 87 he CDJ hym L 90 blisse L CDJ om D; precyouse L 92 sorue and CDJ om L 95 morne CJ morwe D; Frydaye L
Et cum illi maligni cogitare non possent in quo eum nocerent, tunc vexandi materiam acceperunt. Unde dederunt ei bibere acetum mixtum cum felle. Maledictus eorum furor, quia pertinax, et quantum poterant, nocuerunt.


And when ßise wicked 100 fandes lymmes had vmbethoßt þaim in what thyng þai myght most dere him, þai toke aysel and gal and tempered þaim 105 togedere and gafe him at drynke.

Pe sexte worde was when he saide, 'It is fulfillede,' als if he had 110 sayde, 'Fadere, þe obedience þat þou bade me do, I hafe perfytely fulfylled it, and sit if þar be any more þat þou will bidd vnto þi Sone to do, I am redy to fulfyl it.'

And when ßiesz cursyde 75 men cowth thynke no more on wyse þay myght desese hym, þay toke a cawse to preue hym more, when þay gafe hym eyssel mengede with gall. Cursed be þer cruelnes, for as mekyll as þay myght, þay desesyd hym.

Pe sexte worde þat 85 he spake wase, 'Consummatum est,' þe whylk ys to say, 'Now yt ys made a ende,' as þof he had sayd to hys Fadur, 'Fadur, þe obedience þat þou gaf me I hafe perfytely performed yt, syt, Fadur, whatsoever þou wyll byd me, I am redy for to do yt, and what þou wyll, Fadur, more of anythyng þat ys behynde, I am redy to do, and fulfyll þi wyll.' I am redy agayne to be scorgede,

99 wicked...100 had CD
vnpetouse men L
104 tempered þaim C
tempred D; mengede L
106 at C] to DL
109 fulfillede CD] all done L
109. if...110 sayde C] if he sayde D; as who say L
112 perfytely CD] om L

114 þou CD] 3e L
115 bidd...116 to CD] þat I L
Sed totum quod de me scriptum est consummatum est: si tibi placet, Pater, me revoca modo tibi. "Et Pater ad eum: "Veni, dilectissime Fili mi, omnia bene fecisti; nolo quod amplius anxieris: veni, quia in sinu meo et inter brachia mea te suscipiam." Et ex tunc languerem moriencium modo claudendo oculos, modo aperiendo, et capud inclinare, modo in unam partem, modo in aliam, deficientibus omnibus viribus.

Tandem addidit septimum verbum cum clamore valido et lacrimis Patri: "Pater, in manus tuas commendo spiritum meum." Et hec dicens, emisit spiritum.

And þan he began for to langueschë als manere is all thyng þat ys wrytyyn of me yt ys made a ende: þerfor yf yt plesë þe, Fadur, call me agaynye to þe." And hys Fadur sayde to hym, 'Come to me my dere Sone; all my wyll ys donne. I wyll nogth þat þou be no lenger trauelde, þerfor come, my swete Sone, for with my armys I schall resaue þe.' And fro þat tymë hys breth began to scort alles a mans dose when he schall dye. And now he sperres hys eyn, and now he opens 120 þat tyne hys breth began to scort alles a mans dose when he schall dye. And now he sperres hys eyn, and now he opens 120 þem; and he bowes hys hede to þe syde, and now to þe toþer, all hys myghttes falyng hym.

Pen he sayd be last 125 worde with wepyng teres, and with a huge cry, sayng to hys Fadur, 'Pater in manus tuas etc. Fadur in þi handes I commawnde 130 my spyryt.'
The Lyrical Meditations only:

inclinato capite super pectus versus Patrem quasi gracios agens quod ipsum revocabat et tradens ei spiritum suum. Ad hunc clamorem conversus fuit centurio qui ibi erat, et dixit: "Vere Filius Dei erat iste," audiens quod clamans exspirasset: nam alii homines, cum moriuntur, clamare non possunt; et ideo in eum credidit. Fuit autem ita magnus ille clamor, sicut a sapientissimo viro intellexi, quod usque in infernum fuit auditus.

Pen he bowede hys hede to hys brest towarde þe ryght syde and to hys Fadur he 3eldede þe gost. For þis cry þe knygth Centurio wase turnede and leuede on Crist, when he sade, 'Forsoyth he þis wase Goddes Sone,' 135 for ober men when þay dy, and namly when þay blede owt þer blode, by þe way of kynde þay myght nogth cry. But for as mekyll as Crist cryde a huge passyng crye when he schulde dy, þe whilke wase nogth be way of kynde, but be myracule, þerfore Centurio wondered þeron 140 and leuede on Crist. For þis cry yt wase so hugge, as I hafe lerede of any holy wyse man, þat yt wase harde to Hell. þe sone wase all dyrke. þe mone, þe sternes, gafe no lyght. Yt wase all dyrke fro vndrone to none generally throgth all warlde as yt ys in a dyrk 145 nyght. þe stones clafe; þe vale of þe Tempull braste in two; þe erth qwoke; þe bodys of holy men þat were many þeres dede befor ryse owt of þer grafes and come into Ierusalem and apperede to many men. Pen many þat saw þies wonndurs were turnede, and for drede 150 qwok þer breastes.
O qualis tunc erat anima Matris, cum sic penose videbat eum deficere, languere, lacrimari et mori! Credo quod vel propter angustiarum multitudinem absorta erat, et quasi insensibilis facta, vel semimortua facta est, nunc quidemullo magis quam cum obviavit ei crucem portanti.

In how great a pain trowes thou at that sorrowfull sawle of hys Modur wase in / p58 when schee saw hyre 155 dere Sone fall so seke, wepe and so dy with so gret a payne, with so gret a noyse! I trow for sooth 160 for so gret bytternes and multitude of angwys Pat sche hade, sche wase so grettly reuyschede in sorow, Pat schee 165 myght nothyng se, nothyng here, nothyng fele, but a sche had bene dede. With hyre Sone schee fell done to be grounde. For 170 yf sche made a passyng sorow when schee mete with hyre Sone when he bare pe crosse and fell down for febull with pe crosse, mekyll more soro hardely schee made, when schee saw hyre dere Sone dy with so hedus a crye.

137 A, dere CJ A, D; O, dere L
137 God, what CDJ frende L
140 scho CLJ se D
142 langwysch...143 wepe CDJ om L
143 dulefully CLJ dolful D
144 multitude of CDJ mekill payne and L
148 insensible CLJ vnsensible, vnfelable D
148 scho CDJ it L
150 now CDJ om L
152 pe CDJ his L
Quid tunc Magdalena fidelis et dilecta discipula, quid Iohannes pre omnibus dilectus, quid alie due sorores Domine faciebant? Sed quid facere poterant? Replete erant amaritudine, complete doloribus, inebriate absinthio. Irremediabiliter omnes flebant. Ecce igitur pendet Dominus in cruce mortuus;


3a, and what dyd 180 þan Mary Magdalene þe trw lufere of Crist, what Saynt Iohn þat wase best belufede of Crist passyng any òpere of hys dyscypules, what dyd also two Marys, Cristys awntes, and Mary his Modur syster? Lorde, what mygth þay do? þay were so full of 190 bytnernes, so full of sorow and so full of desese, þat þay wyst nogth what þay schuld do, bot crying, wedyng and 195 wamentynge, þay were in a passyng wo. Behold forþermore how swete Ihesus hang dede on þe crosse, how all hys 200 feturs, so fayre before, now þoyþæ falowede and faded; [how hys lyppys rody and chekes also now ere waxen þoyþæ wan 205 and blæ; how hys colour ys chaunged and hys chyn falne and how þe bewte of hys body with turmentys ys all defadede. 210

155 Oure...156 God C] om DL
156 Ihesu...158 of CL] om D
156 And C] om L
158 and C] om DL
158 passande...159 òpere CD] of all his L
162 Bot CD] om L
163 myght CL] mot D
164 filde...165 in CD] slokende and fulfillide with bitternes of L
166 made C] and made DL

166 wormode CD] sobbyng and sygheyng L
167 and CD] for L
170 hanges CD] honge L
171 lufe of þe CD] þi lufe L

202 boyth] byoth M
203 how] now M
recedit tota multitudo; remanet Mater mestissima cum illis quatuor; ponunt se ad sedendum iuxta crucem, contemplantur dilectum suum, expectant a Domino auxilium, quomodo ipsum rehabe re et sepelire tunc valeant. Et tu, si contemplatus bene fueris Dominum tuum,

All ðe multitude of folke are gane hame, and anely Oure Lady with hir foure felawes dwelles behynde by þe crosse. Þai sett þaim þan doune by þe crosse, and oft þai loke opon þair lufede, and abydes helpe of God how þai mai take doune and byrye him. And now, if þou wil wele and auysely beholde þi Lorde Ihesu,

Beholde also how ðe pepull gose agayne to þe Cyte, and þer left no moo bot / p59 Crist Modur and Saynt Ione and thre Marys in 215 mekyll myschefe and murnyng, and how þay sett þem doune by þe crosse, þer beholding þer dereworthy luf, þay crye on 220 almygthy God for helpe with sobyng, sygthyng and wepyng, for þay wyster nogth how þay schuld do. Per mygths falede þam 225 for soro, and for to take downe hys body, instrumentes had þay none. þen yf þou wyll þus haf a contemplacyon of þis 230 howre, syt done gostely by þe crosse, beholde þis blystful body, Cristes Modur, Ione, Mary Magdalene and ober 235 Marys also with a inwarldly sorow and compassyon of þi hert;

172 folke CDJ þe folke L
173 are CDJ where þen L
173 and CDJ bot L
174 with...175 felawes CDJ and hir systers and Saynt Iohn L
175 dwelles...176 crosse CDJ they duellide and L
176 Þai CDJ om L
177 þan CDJ om L
177 by CDJ besyde L
178 loke CDJ lokede L
179 lufede CDJ lufe L
179-80 and abydes CDJ abydand L
180 of God CDJ om L

181 mai CJ myth DL
181 take CJ take him DL
182 And...if CDJ Now and L
182 wil CDJ wolde L
considerare potes quod a planta pedis usque ad verticem non est in eo sanitas; non est in eo membrum nec sensus corporis, qui suam afflictionem, infirmitatem seu passionem non senserit.

185 you may fynde at fro pe sole of be feet vnto pe crowne of pe heuede here is none hale spote left on him, in no lyme ne in no partye of his blyssede body þat ne it is ful of payne and passion, wo and angwyse and sorowe.

186 sole...188 heuede CD] crown of þe heuede to þe sole of his fete L
188 is CD] was L
189 in no CJ ne DL
190 ne in no C] ne DL
192 is CD] was L
192 and CD] om L
193 and CD] om L

pen þou may se on þe tone syde what desese, 240 what tribulacyon, what anwys, what payne Crist for þi luf sufferd, beholdyng hys hede, hys vysage, and all þe remlande of hys body, blo, bytterly betyn, hys woundys wyde and wan, hys blyssyde blode abowt hys body boyth cloterde 250 and colde, hys [hede] hangyng, hys lymes owt of lyth, hys handes, hys feet perscede with nayles, hys syd and hys hert 255 thorlede with a spere, and all hys body to-rent and drawyn. Loke þan on þe toþer syde on Cristes Modur and on þ[a]ly þat 260 were with hyre, and þer þou sall se full sore sobynge, full sorofull sygthyng, full carefull crying, full meruelus mornyng, full wofull wepyng, and handes wryngyng throght whylk þou may bryng into þi saule a inwarldly ruth of 270 Cristes compassyon. / p60

251 hede] om M
260 þay] þoy M
Privity only:

Habes igitur que de crucifixione et morte in sexta et nona hora contigerunt, que mee modicitati et tue ruditati scribenda videntur ad presens. Tu autem studeas devote et fideliter et sollicite hiis omnibus inherere. Nunc de hiis que post mortem contigerunt dicamus.

195 Thou hast now rehearsed of the maner of his crucifyinge, his passion and his bitter dede, whilke he sufferde in the houres of vsurde and of none, after my lytilnes of wrytyng for styryng of pi deuocione at pis tymes. / And parfore studye thou devoutly, trewly and bysely for to cleue til it and take example of it als mykel als in pi is, thurgh Godes grace, and folow parafter. And now I sal pi say schortely of pate pate befell after his dede.

195 rehearsed of CJ here reheersyd of D; herde me rehearse here L
196 bitter CDJ bitternes and his rewefull L
197 houres CDJ houre L
197 my...198 of CDJ pis littill L
198 pi CDJ om L
199 trewly CDJ mekly L
200 til it CJ berfo DL
200 of it CDJ parof L
201 Godes grace CDJ be helpe of be mercy of Ihesu L
202 parafter CJ schal I D; I will L
202 be say CJ seye D; rehearse the L
202 of pate pate CDJ what L
203 his CDJ pate he was L
Comorantibus igitur et sedentibus reverenda Domina nostra Maria atque Johanne, Magdalena et sororibus Matris Domini ab una parte prope crucem, et aspicientibus quasi sine intermissione Dominum Iesum pendentem sic in cruce inter latrones, sic nudum, sic afflictum, sic mortuum, et sic ab omnibus derelictum: ecce armati multi veniebant a civitate versus eos.

A meditacione of þe thynges þat befell after þe dede of Ihesu, and of þe openyng of his syede betwyx none and euensange.

After þe houre of none, þe wirchypful Modere of Ihesu, Oure Lady Saynt Mary, and Saynt Iohn, Mary Magdalene and [þe] two systeres of Oure Laydy dwelde styl and satt on þe to syde of þe crose, beholde Cristes body so blyssyde, so hangede betwyx two theves so nakede, so hogely wounded, so bytterly tourmentyde, so slayne and so forsaken of al men. And als þei sitte þus togedyr, þai se comande fro þe Cytewarde a grete company of armede men.
qui mittebantur ut ipsis crucifixis crura frangerent, occiderent eos ac sepelirent, ne corpora in cruce pendencia in magno die sabbati remanerent. Tunc Domina et omnes surgunt et aspicient, et vident eos, et nesciunt quid hoc esse possit; renovantur dolor, timor, et tremor crescit. Multum quidem Domina timet et nescit quid faciat, dicit autem:

-pay war sente fro þe Prince[s] of þe lowes for to breke þe thefes of þe thefes þat hange on [þe] crosse, and to take þaim doun and byrye þaim, so þat þaire bodys sulde nost hange on þe crosse in þaire Saboyte day. Pan 30

Our Lady and al hir company ryses vpe, and beholdes þaim, and wat ne[uel]re wat þaire comynge may bemene. Pan begynnes 35-40 þair sorow at wax al newe, and drede and ferndes waxis on þaim. Oure Lady is now ful ferde 27v / [and] scho wote nost what scho may do. Pan scho turns hir til hir sone whore he hanges dede on þe roede, and says til him, 45

Pay were sent to þe Mount of Caluery to breke þer schynnes þat were left on lyfe to sle þam all owt, and to bery þer bodys sumwere in a dyke, for þer reuerence of þer grett Sabot, þe whylke schuld be on þe morne. Pen rose vp þe sorofull Moder, and all þay ryse with hyre, and behelde and loked on fer and woundur what þis company wase. Þer sorow wase renewyd agayne, and þer drede, [and þer dysese incresede,] þat schee wyst nogth what 30-35 schee myght do. Þen sche spake to hyr sone as he had bene luyng.
"Fili dilectissime, quare redeunt isti? Quid facere amplius tibi volunt? Nonne te occiderunt? Fili mi, putabam eos saciatos esse de te; sed video adhuc te mortuum persequuntur. Fili mi, nescio quid faciam. Te defendere a morte non potui; sed veniam et stabo iuxta crucem tuam ad pedes tuos. Fili mi, rogo Patrem tuum ut eos tibi placabiles faciat: ego autem quod potero faciam."

My dere Sone, whareto come [bise] agayen? What wil bai more do til pe? Hafe bai nogth slayne pe, my dere sonne? I wende, my dere sonne, bat bai had fulliyyd al pair wil of pe, bot als me thynke bai sese noght for to persue pe ded. Mi dere sonne, I wate neuere what I sal do, for nowbhere I my3t safe pe whils bou lyfede, ne I may noght defende pe dede, bot I sal come and stande besyde pe crose at bi feete, my dere sonne. And I beske bi Fadere in Heuen bat he make bai to hafe mercy andpite of pe, and sothely I sal do bat I may'

50 'My dere Sone, swetyst of all chyldur, why come enmys now agayne? What may bai more do to pe? Dere Sone, hafe [bay] nogth slayne pe vylansly? I wende bai had bene full of turmentynge of pe, but now I se bai pay pursu pe as wele dede as on lyfe. My dere [Sone], what sal I do? I myght not defende pe fro pe dede. I schall go and stande befor bi feete befor pe crose. More may I nogth helpe pe. I schall also [pray] bi Almygthy Fadur bat pay to me may be godyly, and I also schall do bat I may.'
Et omnes tunc quinque flentes iverunt et apposuerunt se ante crucem Domini Iesu. Appropinquant autem illi cum furore et strepitu magno, et videntes latrones adhuc vivere, frangunt eis crura, et ipsos occidunt, deponunt et in aliquam fossam velociter illos proeli ciunt. Redeuntibus autem ipsis versus Dominum Iesum, timens Mater ne similiter facerent cum Filio suo, tacta dolore cordis intrinsecus, cogitavit ad arma sua currere, scilicet ad humilitatem innatum.

And ḷan ḷai al [fyue] kneles doune togydere 75 before ḷe cross of Ihesu, ful sare wepande. ḷan comes ḷise wycked tourmentours, and when ḷai saghe ḷe two thefes ḷat 80 hange by Oure Lorde 3yt luyande, ḷai brake ḷair theys and sloghe ḷaim, and toke ḷaim doune and kested ḷaim vilancelly 85 intil a dyke. And when ḷai come agayne til Oure Lorde Ihesu, Oure Lady his Modere, dредande ḷat ḷai walde do on ḷe 90 same manere with hir dere son Ihesu, tacked with inwarde soroue of hert, rynnes to hire 28r /armes, ḷat is at say, til 95 mekenes,

And ḷan ḷis 60 sorofull company went wepyng and stode befor ḷe crose / of Our Lord Ihesu. p61 Anone come ḷis co[m]pany of armyd men with a gret 65 noyse and with a gret despytusnes and wodenes. Pen ḷay behelde ḷe theues 3yt lefyng. Pay brake ḷer theys and pullede ḷem done, and slong ḷem in a dyke, and afturwarde ḷay come to Our Lorde Ihesus. Pen hys blyssyde Modur wase full sore aferde ḷat ḷay schuld hafe broken hys theys as ḷay dyd ḷe theues. Schee ḷen with a passyng inwarldly sorow of hert, sche thoght ḷat schee wyld hafe recours to hyre gostyly armes, ḷe whylk wase ḷe dyp ground and passyng vertu of mekenes. 85 86 til C] to DL 87 dредande CD] was adrade L 89 walde...90 manere CD] suld do so L 90 hir...91 Ihesu C] hir sone D; Oure Lorde L 91 tacked C] om DL 91 with...95 mekenes CD] om L 94 at C] to D 94 til C] vnto D

64 company] copany M

-244-
Et genibus positis et brachiis cancellatis, vultu lachrimabili et voce rauca, sic eos alloquitur, dicens: "Viri fratres, rogo vos propter Deum altissimum, ne amplius vexare velitis in diiectissimo Filio meo. Ego enim sum mestissima Mater eius et scitis, fratres, quod nunquam vos offendi, nec iniuriam aliquam vobis feci, et si Filius meus visus est vobis contrarius, ipsum peremistis, et ego vobis remittam omnem iniuriam et offensam et mortem Filii mei.

and falles doun on knees and haldes vp bothe hire handes and with wepyng chere, and pe woic[e] a[ll]

100 hose for sorre, and sais to pam, ‘Brethire,’ scho sais, ‘I pray sow for Godes sake Almyghty þat 3e wil no more do to my
dere Sonne. I am here his sorful Modere, and 3e knaw wele þat I
neuere greuede 3ow, ne tryspaste agaynse 3ow, and
bof al my dere Sone semede contrayus vnto 3ow, 3e hafe now slayne him, and 1 sal forgyfe 3ow al þe tryspas and þe wrange
110 3e hafe donne, 3a, and my dere Sonne dede,

and þan þer schee fell downe on boyth hyre knees and hyre armys sche cast on crose wyse, þe tone ouer þe toper, with wepyng teres, with a sorofull semlande and with a hace voce, schee sayd to þam, ‘My brether, I pray sow for þe lufe of allmyghty God þat 3ee trauale sow no more on my dere Sone Ihesus. I am hys Modur full of soro, and 3ee, breþer, 100 knaw wele þat I neuer greuede sow, ne neuer dyde wrong agaynse sow, and yf he were euer contraryus agaynse sow, now sow 105 3ee haf made an ende of hym. Now he ys dede, what wyll 3ee more? I forgyf sow all þis wret, and all þe dede of my 110 dereworthy Sone,
Hanc tantam misericordiam mecum facite, ne ipsum confringatis, ut saltem integrum valeam tradere sepulture. Non expedit ut eius crura frangantur: videtis enim quod iam mortuus est et migravit. Hora est quod decessit."


if 3e wil onely do þis mercy onto me, þat 3e breke him noght, þat I may 120 at þe last grave him hale. It nedys nɔst þat 3e [breke] his theys, for 3e se wele þat he is dere and passed forth ane houre sythene.'

Saynt Ion also and Mary Magdalene and Oure Lady systers fell done on knes with hir al sore wepande. 130 A, dere Lady, what do 3e? What do 3e, sweate Lady? 3e knele at þe feete of wicked men, and praies þaim þat no prayer wil take ne here. Wene 3e to tourne to mercy cruel and wyckede men, and for to meke prowde men? Nay, it wil noght be.


124 wepyng] om M
Abominacio est superbis humilitas: incassum laboratis. Unus, autem, Longinus nomine, tunc impius et superbus, sed post conversus, et martir et sanctus, porrigens lanceam de longe, illorum preces et rogamina contempnens, latus Domini Iesu dextrum vulnere grandi aperuit, et exivit sanguis et aqua. Tunc Mater semimortua cecidit inter brachia Magdalene.

140 For meknes ys pride to prowde men, and therfore, dere Lady, 3e trauayl al in vayne./ And pan, ane of þem þat hight 28v prowde wykked, bot afterwarde he was conversed and was [an] haly martyr, toke a 145 Longyius, þat tyme prowde and wycked, but afterwarde he was convertede and was [an] haly martyr, toke a 150 longe spere, and despisande al hir meke prayer and besekynges, opene þe ryght syde of Our Lorde Ihesu with a 155 grewyse wounde, and onone come out blode and watere. Pan his Moder fel in swone betwyx Mary Magdalene armes.

For meknes ys pride to prowde men, and godnes and pyte ys abhominacyon to wykked men and to cruell men, þerfore Lady, 140 see trauale in vayne. Pen a knyght  þat wase calde Longeus, þen boyth wykkyd and prowde, but afterwarde for Crist a glorius 145 marter and saynt, styrtes forth befor hys felawes, dyspsyng] Our Lady prayers and hyre mekenes, with a scharpe spere 150 dyspytusly he perchyde Crist syde, in so mekyll [þat] yt 3ede throgth hys rybbys in Cristes hert þat lay somewhat towarde 155 þe left syde, makyng þer a hugge wounde, owt of þe whylk ranne owt boyth waytur and blode. Hys Modur þan seyng þis, 160 to sych a inwarldely soro, þat schee fell doune in Mary Magdalene armys in sych a swonyng þat þey wende schee had bene 165 dede.

thriste Oure Lorde thorow oute his swete herte and made L
156 come CD] rane L
157 Pan...fel CD] Thane ffell his Moder L
158 betwyx CD] in L

160 And \pan\ Saynt Ion, for 29r gretnes / of sorow, tuke hert to him, and reprofede \baim,\ sayande, '3e wycke men,' he sayde, 'whi do 3e 165 \bus?\ Se 3e no3t wele \b\at\ he is dede? Wil 3e also slae his sorful Modere? Go home,' he sais, 'for we sal bery him 170 ourselfe.' \Pan as God wolde, \b\ai\ went home. \Pan \b\ai\ comfort Oure Lady, and settys hir vp, and scho askes what \b\ai\ hafe 175 done til hir Sone,

Pen Saynt Ione, seyng Cristes Modur in so mekyll myschefe, \b\pe wylk a lytyll before wase taken 170 hym to kepe, with a passyng sorow he toke boldnes vnto hym, and with a grett / feruor of hys p63 spyryte to \bes 175 crwell men he sayd, '3ee men full of cursydnes and of wykkydnes, why do 3ee bis orybull dede? Se 3ee nogth now how he ys 180 dede? Wyll 3ee sla also hys sorrowful Modur? Thynke 3ee nogth enugth \b\at 3ee hafe slayn and schede hys blode 185 withowtyn gylt wrongusly, bot yf 3ee sla also hys innocent Modur?'. Goo away 3ee cruell men and wee schall bery hym.' 190 Pen as God wolde, \b\ay\ went away, and Our Lady with mekyll sorow vnnen waste restorede to lyfe, and long aftur when 195 schee had hyre wyttes, with a grett waymentyng schee askyd what waste donne with hyre Sonne.

160 And CJ om DL 160 Saynt CDJ om L 162 hert CL hir D 162 and...163 sayande CDJ and saide L 164 he sayde CDJ om L 168-169 he sais CDJ om L 169 for...sal CDJ and late vs L 170 \Pan CDJ and \b\an L

and pai say, 'No more þan se saghe.' Pan scho syghes and beholdes [hir Sone] so dispitusly
180 wonedede and nerehande scho dies for sorrow. How oft sithes thynkes þe þat Oure Blyssed Lady þis day
185 sufferes peyne of dede? Sothely, als oft als scho saw any new paynes or passion done untill hire dere Sone; and þerfor is now sothfastly fulfillyde þe prophecy of haly Symeon, saiand vntyl hire þus, 'Pine oghen saule þe swerde thurghe sal passe.'

176 say CDJ said L
177 þe CJ sche DL
177-8 scho syghes CDJ syghede scho L
178 beholdes CDJ behelde L
178-9 hir Sone DLJ him C
181 nerehande...dies CDJ than dyede scho neghe L
182 sithes CDJ om L
184 þis day CDJ om L
185 sufferes CJ suffred DL
188 paynes CJ peyne DL
189 vntil CJ vnto D; to L
189 dere Sone DJ sone dere Ihesu C; sonne L
190 is...191 sothfastly CDJ was L
192 of CLJ and D

And þay answerde and 200 sayde þat aftur þe tyme þat schee fell doune þay dyd no more to hym. Pen schee cast hyre eyn on hyr Sonne. Schee 205 sygthede and sorowede, schee wepyde ful sore. With sorow of dede schee ys all to-drawn. Behold how schee wase dede 210 today as a stone as schee saw any new turment abowte hyre Sonne. Werefor now yt wase performede þat Symon sayde before, 215 þat þe swerte of sorow suld passe throgth hyre saule. But now trwly Cristes body and hys Modur saule þis bytter spere 220 hase perchede.
The Lyrical Meditations only:

Perfore as þe saule of Crist when he swete blode and waytur wase hugely disturbelyde with payne, rygth so Cristes Modur saule in all þe paynes þat Crist sufferde, wase hugely turment with payne. And rygth / euene as þe saule of Crist schewede before þe myght of hys godehede to hys body all þe paynes þat he schuld suffer aftur, rygth so þe syght of Cristes paynes þat hys blyssyd Modur saw, schewede to hyre saule all þe paynes þat Crist sufferde, 225 throgth þe whylk schewyng hyre saule and yt hafe dyede. I trow trwly yt schuld a dyede and þat schewede þe inwarldly sorow þat schee had in hyre swounyng.

230 sufferde] suffer M
Ponunt autem omnes se iterum ad sedendum iuxta crucem, quid facere debeant nescientes. Corpus enim deponere et sepelire non possunt, quia vires non habent sufficientes, nec instrumenta quibus deponere ipsum possunt. Recedere autem, sic eo remanente, non audent, et diu sic remanere, nocte appropinquante, non valent. Vides in quanta perplexitate sunt.

Beholde forbermore how þay all agayne syt doune bye crose, and what þay 235 schuld do þay wyster neuer, for to take doune hys body and bery yt, þay were unmyghty, and instrumentes hade þay none. And 240 for to gay agayne and leue þe body þer þay myghty nogth for luf, and for to dwell lenger þer yt was also herde, for yt 245 wase drawynyng nyght towarde. Behalde þem and se in how grett desesse þay were.
O Deus benigne, quomodo permittis vestram ex omnibus electam, mundi speculum et reclinatorium vestrum, sic tribulari? Tempus autem esset ut aliquantulum respirasset.

215 A mercyful God, how may se suffere sour aghen dere Modere, whilk se chose before al wymen of be werlde for to be a myrroure to be werlde, and for to be sour aghen rystynge place, be þus trubulede, [peynyd, tormentyd] and diseised?

220 It ware tyme þat scho had sum ryste and comforth if se wolde wouchesafe.

225 A, þou benyng God, 250 þou mercyfull and almyghty God, how suffers þou þi myschefes Modur, merour of meknes, lanternre of lyght, þe worthest woman of 255 þis warlde, þe chambr of chastyte, þe seler of sobernes, þe clothyng of clennes, þus dolefully be dysesede? A, swete 260 Ihesu, how suffers þou þi myld Modur, þe meruelus maden, þe rose of rygthwynes, þe lilly of lufsumnes, þe grace 265 of godnes, þe Modur of mercy þus wofullly be bygone? A, lufly Lord Ihesu, why suffers þou þe bosome / þ65 of bewte, our 270 bote in bale, hope of owre [hertes], helpe of our flech, curtase in kynd, with a sorofull saule þus dolefully be dyght? 275

227 wolde wouchesafe CDL] wouched safe B

272 hertes] om M
Iterum autem vident alios plures per viam venientes, qui erant Ioseph ab Aramathia et Nichodemus, ducentes secum alios, portantes instrumenta quibus corpus deponant de cruce; et portabant quasi centum libras myrrhae et aloes, et veniebant ad sepeliendum Dominum.

A Meditacion of ṭe Takynge Doune of ṭe Body of Our Lorde Ihesu fra ṭe crosse in ṭe Houre of Euensange.

Eftsons ṭai behelde and saw mo come fro ṭe Cyte til ṭai pam wardes, bot ṭiś was Ioseph of Aramathye and Nychodeme, and opere men with ṭai, bryngande instrumentes ṭat ṭai myght take doune ṭe blissed body of Ihesu [of] ṭe crosse; and ṭai brynge also with ṭai als it war a hundreth pond of myrr and of aloes and come for to bery ṭai pair Lorde.

1 A...2 doune CDB] om L
2 of...body CD] om BL
3 of...Ihesu CB] of Ihesu D; om L
4 in CDB] at L
5 Euensange CDL] Euensong of ṭe crosse B
6 Eftsons CDB] Anōper tym L
7 behelde...7 saw C] beholde and se DB; lokede and saw L
8 til ṭai C] to ṭaiim DB; om L
8 wardes CD] warde a grete meyne B; warde a company L
8 ṭiś CD] pat B; it L

10 and...pat C] and other men come with hem B; om L
12 bryngande CDB] ṭat come with L
12 ṭat...13 myght CDB] to L
13 doune CDB] doune with C
14 Ihesu CD] Oure Lord Ihesu BL
15 of...cross DB] fra ṭe crose C; om L
16 brynge C] brought DBL
16 als...17 war CDB] om L
18 myrr...aloes C] mirre and aloes DB; aloes and of myre L
18 and...19 Lorde CDB] om L

IX MEDITACIO PASSIONIS IESU CHRISTI HORA VESPERARUM
Tunc surgunt omnes cum timore magno. O Deus, quanta est ista affliccio hodie! Circumspiciens autem Ioannes dicit: "Ego cognosco ibi Ioseph et Nichodemum." Tunc Domina, resumptis viribus, dicit, "Benedictus Deus noster, qui mittit nobis auxilium; memor fuit nostri et non dereliquid nos. Fili, occurras eis, quia ipsi in auxilium nostrum veniunt."

20 Pan Our Lady and hir company ryses vp with grete drede and ferdnes pat it be any opere newe thynge. A, dere God,
25 how gret is þair trybulacion þis day! Pan Saynt Ion lokes auisely and sais, 'I see sonder Ioseph and Nychodeme.'
30 Pan Our Lady was mykel comforthed, and thankes God þat has thost on baim, and sent þalm helpe and comforth, and
35 byddes Saynt Ion, 'Gos [agaynes þaim and kepe þaim.]'

21 ryses CDB] rose L
22 drede...23 þat CD] ferdenes and drede þat B; drede and wend L
23 be CD] hade bene BL
23 opere...24 thynge CB] other thyng D; new schame of turmentrye L
25 is CDB] was L
25 þair CDL] hir B
26 þis CDB] þat L
27 Saynt CDB] om L
27 lokes...28 sais CD] loketh wisely and seith B; loked and said L
28 I...30nder CDB] 3ondire comes L
29 Nychodeme CBL] Nichodeme he seyth D
30 Than CDB] and þan L
31 mykel CDB] gretly L
32 thankes CD] thanked BL
32 has CDB] had L

Pen rose vp Cristes Modur with a new sorow, and all hyre company with hyre, wenyng þat þer were comyng sum new tribulacyon or dyspyt to Crist body. A, Lord God, how grett affliccyon hase þi Modur þis day! But Saynt Ione lokyde wytterly abowt hym and sayde, 'I knaw þar Ioseph and Nychodem.' Pen Owre Lady toke hyre spyrytes agayne and sayd, 'Blyssyde be God Almygthy þat vs hase sent helpe, þe wylke has of hys godenes mynde of hys seruantes, and in a grett dysese hase nogth forsaken vs.'

32 has CDB] had L
34 comforth CDB] socoure L
35 byddes CDB] om L
35 Saynt CDB] om L
35 Gos CJ þat he go DB; þat he sulde goo L
36 agaynes...37 þaim DBL] om C

35 Almygthy] Almygthy God
Vadit ergo Iohannes eis obvius velociter, et attingentes se, ad invicem amplexantur cum fletu magno, non valentes per magnam horam ad invicem sibi loqui pre compassionis teneritudine et habundancia fletus et doloris. Postea veniunt versus crucem; et querit Ioseph qui sint ibi cum Domina et quid sit de aliiis discipulis. Dicit illi Iohannes illas que ibi sunt.

[Pan Saynt Ion gos] in grett haste and metes þai
40 þai haualse þa[im] togedere with grett wepynge and sorue. Þai
30r may / [speke] no word of longe whyle for tendernes
45 of compassion and mykelines of wementynge and wepyng. Pan Ioseph askes whore Oure Laydy is, and who is with hire, and what
50 al þe ober disciples of Ihesu dos. Pan Saynt Ion tellis [hym] of Oure Lady and hir company,

38 Pan...gos DBJ om C; and Iohn L
39 metes CDBJ mette L
40 þai hauulse CBJ þei also D; ilkone haylseste L
40 þaim D] þan C; om BL
41 togedere CDBJ ober L
42 sorue CDBJ murnynge L
42-3 þai may CDJ so þat they may B; for þer myghte L
43 speke...of DBJ no worde of C; none speke with ober a L
44 whyle CDL] tyme B
46 mykelines...wementynge CDJ mekenesse of wamentynge B; meklines of sorowe L

47 askes CDJ axed B; spake and askede L
48 is CDBJ was L
49 is CDBJ was L
50 þe CDJ om B; þat L
51 of Ihesu CLJ om DB
51 dos CDBJ did L
51 Saynt CDBJ om L
52 tellis CDBJ tolde L
52 hym BJ om C; þem DL
53 hir CDJ of hir BL
De discipulis autem respondet se nescire, quia nullus
ibi fuit hodie. Querit eciam de hiis que circa Dominum
facta sunt, et narrat ei Iohannes per singula. Cum
autem fuerunt prope locum, genuflectentes et flentes
adoraverunt Dominum. Applicantes autem recepti fuerunt
reverenter per Dominam et alias socias genuflexas
inclinantes usque ad terram. Similiter ipsi
genuflectentes cum ploratu magno, sic steterunt per
longam horam.
Tandem Domina dicit: "Bene fecistis habentes memoriam Magistri vestri, quia multum vos dilexit: et fateor quod in adventu vestro visum est michi novam oriri lucem. Nesciebamus enim quid facere deberemus: Dominus vobis retribuat." Et illi: "Dolemus ex toto corde nostrro de his omnibus que contra eum facta sunt;

Pan Oure Lady says to paim, '3e do wele,' scho sais, 'bat 3e hafe mynde of 3oure Lorde and 3oure Master, for he lofede 3ow ful mykel; and I tel 3ow bat I hafe ful mykel comforth of 3oure comynge, for we wyste neuere what we myght do. And þarfure God 3elde 3ow.' Pan say þai, 'We sorou with al our e herte of al þat is done agayns hym, wepyng and sobbyng allway or þay layde any handes to take doune Cristes body. Þen at þe last, Our Lady spake and sayd, 'Blyssyde myght þee be of God, for þee hafe mynde of 3our Mayster, þe 100 whylk luffede 3ow full well. Forsoth, when I saw 3ow come, me thogth / i p67 saw a new lyght spryng in my sawle, for wyst 105 wee neuer what wee schulde do. Þarfure Almyghty God qwyt 3ow þis gode dede.' And þan þay an[sw]erde agayne and sayde, 110 'Our hert, Lady, ys full of sorow þat wee se þus Our Mayster tretyd here.

68 Pan CDB] and þen L
68 Oure...says CDB] said Oure Ladye L
69-70 scho sais CDB] om L
70 þat CBL] if D
71 of CDL] om B
71 3oure CDB] oure L
72 3oure CDL] om B
74 þat CDB] om L
74-5 ful mykel CD] grete B; full grete L
76 we CL] I DB
77 neuere CDB] nott L
78 we CBL] I D
79 3elde CDB] thanke L
79-80 say þai C] seyde þel DB; they anwerde and saide L
80 sorou...herte CD] ar full sorowfull and heuy in our hertes B; sorowe and murne with all our hertes

81 of al CB] of þat D; for all L
82 agayns CDB] to L

109 anwerde] anwerde M

Tu, ut aliis locis dixi tibi, diligenter et morose modum deposicionis attende. Ponuntur due scale a lateribus crucis opposite. Ioseph ascendit super scalam lateris dextri, satagit extrahere clavum ipsius manus. Sed difficile est hoc, quia clavus grossus et longus est et in ligno valde confixus, et sine magna subpressione manus Domini non videtur fieri posse.

and gladly we walde hafe helped him, bot we

85 myghte no3t, for wyckednes has ouerecomen ryghtwysnes. Neuerepelese ßis lytyll seruyce sal we gladely do til Oure Lorde.' / 30v Pan ßai ryse vp and ordanes ßaim for to take him doune of ße crose.

90 Stande ßou bysely and deuotely and behalde grathely how ßai take him doune. ßai Ioseph settes vp a lededere on to ße ryght syde, and drawes out ße naile of his ryght hande with gret trauayle, for it was ful harde fest in ße tre, and ße naile was bostose, ruyde and gret, and ßerfore it my3t no3t be geten owte without gret bryssyng of / Oure Lordes hand.

Wykkednes haze ourcome ryghtwysnes. Full 115 gladly wee wolde a holpen hym owt of hys desese yf our powre hade rechede so fer. Neuerpelatter ßis seruauges wee wyll 120 do, for he wase owre Mayster.' Pen ßay toke ledders and sett vnto ße crosce, on opone ße ton 125 syde, and ópér on ße toßer syde. Ioseph 3ede vp on ße lededer ßat wase sett on ße thyrde syde, and ßer he pulledede with hys 130 pynsours and brade fast at ße nayle, bot yt wase full harde for to gett vnto, for yt wase a gret nayle and a longe, and depli dreuen into ße tre, ße whylke myght nogth be gedyng owt withowtyn brekyng of Cristes hande.

83 gladly CDB\] fayne L
83 we walde CDB\]wolde we L
85 for...87 ryghtwysnes CDB\] with righte ouercom wikkednesse L
89 gladely CDB\] om L
89 til CJ to DBL
90 ßai ryse CDB\]rose ßey L
91 ordanes ßaim CDB\] mad ßem redy L
92 of...93 crose CDB\] om L
96 grathely CJ stedfastly
felix quippe ipse Ioseph, qui corpus Domini sic meruit amplexari! Tunc pendentem manum dexteram Domina suscipit reverenter, ponit ad vultum suum, intuetur et osculatur cum lacrimis validis et suspiriis dolorosis. Evulso autem clavo pedum, paulisper descendit Ioseph, et omnes accipiunt corpus Domini et ponunt in terram.

A, Lorde, Ioseph, wele is

125 òe, bat so may halse òe blyssed body of Our Lord Ihesu! Pan Oure Lady takes òe ton hande òat hanges dounwarde with

gret reverence, and puttes it til hir face, and beholdes it and kysses it with many teres and gret syghpings. When òe

135 nayle of òe feet was owte, Ioseph comes so[f]tely dounwarde, and òan òai al take his blisssede body and

layes it downe on òe

140 erthe.

A, Ioseph, joyfull may þou be, for to toch þat 165 blysful body and halse yt in þi armys! A, wold God, Ioseph, þat I myghte t[a]k yt gostely as þou dose bodely! þen schuld 170 I loke on hys wounds wyde, on hys body boyth blody and bloo, full bytterly beten. Behold forþermore on Crist ryght arme, 175 þat hange dounle on Ioseph schuldur, how Crist Modur toke yt in hyre armys and behold yt besyly, how schee kysses yt 180 swetly with bytter teres and sorofull syghtynge. But when þe nayle of hys fete was pullede owte, þen Ioseph come 185 dounwardes with þe body.

124 Lorde CDB1 om L
124 is CDB1 was L
125 so may CD1 mayste B; so myghte L
125 halse CDB1 holde L
126 Our...127 Ihesu CB1 þi Lord Ihesu D; Ihesu L
127 Pan...128 takes CD1
And Oure Lady taketh B; Than tuke Oure Lady L
128 þe ton C1 þat on DBL
129 hanges CDB1 hange L
131 puttes CDB1 putt L
131 til CL1 to DB
132 kysses CDB1 kyssed L
134 gret CDB1 sore L
136 oute CDB1 pullyd owte L
136 softely DBL1 soltely C
137 ðan CBL1 þair D

138 take CDB1 toke L
139 layes CDB1 laide L
140 erthe CDB1 grownde L

168 tak] tok M
Domina suscipit capud cum discipulis in gremio suo; Magdalena vero pedes, apud quos tantam gratiam olim invenerat. Alii circumstant et omnes faciunt planctum magnum super eum: omnes enim plangunt eum amarissime, quasi unigenitum.

31v Oure Lady takes his heued in hir skyrte and Mary Magdalene his feete, whore scho fande sum tyme ful mykel grace. Al opere standes aboute him and makes mykel waymentynge; and þai al wepe opon him als he ware aghen chylde.

141 Oure CDBJ and our L takes CDBJ tuke L skyrte CDBJ kne L whore CLJ qwhere as DB fande CDBJ hade fune L sum CDBJ before L opere CDBJ pe toþer L standes CBJ stoden D; om L makes CDBJ made L waymentynge CDBJ mone, waymentynge and wepyng L and...him CDBJ om L opon CBJ for B als he ware CJ as for DB; as it hade bene L aghen CDBJ oowne getyn L

Owre Lady toke hys hede and lade yt in hyre lape, and Mary Magdalene toke hys feet for to wype þem, for at þem schee hade some tym boyth mercy and grace: opere standyng abowte with a sorowfull schere, wepyng, waylyng and waymentynge on þe blyssyde body.
MEDITATIONE PASSIONIS CHRISTI HORA COMPLETORII

Post aliquam morulam, cum nox approquinaret, rogat Ioseph Dominam, ut permittit eum volvi lintheaminibus et sepeliri. Ipsa contendebat, dicens: "Nolite, amici mei, tam cito Filium meum accipere, vel me cum ipso sepelite." Flebat autem lacrimis irremediabilibus, aspiciebat vulnera manuum et lateris, modo unum, modo aliud;

A Meditacione de Beryinge of Our Lorde Ihesu in Hora of Complen.

5 When bai had standen aus wepande a grete while, Ioseph comes til Oure Lady and prayes hir what scho wil soffere

10 what dyght what body and berye it. Pan sais Oure Lady, 'Nay, gude frendes,' scho sais, 'takes nost my Sone so sonne fro me, or elles graue me with him.' Scho weped withouten comforte. Scho beholdes what wounds of his hende and of his syde, now one and now anothe.

1 A...of CDB] Att L
3 Ihesu CB] om D
5 When CDB] Atire L
6 standen CDB] stande lange L
7 grete CL] good DB
7 comes CDB] come L
8 til C] to DL; vnto B
8 prayes CDB] prayed L
9 wil CDB] wolde L
10 what CDB] hym B
10 dyght C] to dight B
11 sais CDB] saide L
13 scho sais CD] om BL
14 takes CDB] ether take B
14 my...15 me C] so sone my sone fro me D; so sone my dere son fro me B; fro me my sone L

15-16 or elles CDB] bot rathere L
16 graue CD] bery BL
18 comforthe CDL] mesure and withouten confort B
18 beholdes C] beheld DBL
19 of his CDB] fete and L

11 Lady] Lady sayd to Ioseph M
14 My] Mary M
aspiciebat vultum eius et capud, et videbat spinarum puncturas, depilacionem barbe, faciem ex sputis et sanguine deturpatam et capud tonsum; et de fletu et aspectu non poterat saciari. Legitur gutem in quadam scriptura, quod Dominus cuidam devote sue revelavit, quod ipse tonsus fuit capillis et depilatus barba; sed Evangeliste non scripserunt omnia. Et quidem quod fuit tonsoratus, nescirem probare per scripturam, sed de depilacione barbe possit probari.

Scho behelde his lofely face defoulede with spyttyne and byrsede 25 blode baken þarwithe, [his] heued pricked ful of scharpe thornes. Par was þan noþere wepyngne ne beholdeynge ne kyssynge 30 myght fulfyel hir.

Schee behelde hys semblande and hys 25 vysage boyth wan, blody and bloo, for betyn þe rede chekes were wexen; all hys feturs were all defadede. Schee behelde hys hede all to-rennt and prykkkyde with thornes, þe here of hys berde al to-pullede, hys blyssyde vysage al to-spytetyde, defylde and with cloterde blode, hys hede clyppyde of scorne with scherys. Of þis sygth and of þis wepyng and of þis sorou schee cowth nogth sece. I haue rede in scripture þat Owre Lorde Ihesu schewede reuelacyon to a holy man þat hys hede wase clyppyde and þe hare of hys berde pullede away. bot þe Euangelist wrytes nogth all Cristes passyon. Neuerþelatter þat he was þer clyppede I can nogth schew be holy scripture, but þat hys berde was pullede, Ysay þe prophet makes mynd.
Dicit enim Isaias in persona Domini: Corpus meum dedi percucientibus, et genas meas vellentibus. Unde ipsa Mater fideliter hec aspiciebat et morose videre volebat.

Tardante autem hora, dicit Iohannes: "Domina, condescendamus Ioseph et Nichodemo, et permittatis aptari et sepeliri corpus Domini nostri, quia propter nimiam moram possent pati calumpniam a ludeis." Ad hanc vocem tanquam grata et discreta

Pan when be tyme passed faste away and it broght faste to be nyght, Saynt Io 35 bat scho soffere Ioseph and Nichodeme dyght be body of Oure Lorde Ihesu and graue it, for why may lyghtly, he sais, if why dwel ouere longe, soffere disese of be lewes. Pan scho als a wyse lady and discrete,

Wherefore in be person of Crist he sayde, 'I hafe gyfne my body to 60 smytyng and my chekes to pullyn.' Wharefore our blyssyde Lady hyes tormentes behelde. Schee behelde with a 65 passyng sorow and a gret dysese, tarryng hys blyssyde body fro beryng. Pan at be laste, Saynt Ione sayde myldely to 70 Cristes Moder Mary, 'Lady, / assent to Ioseph and to pe Nychodeme, and suffers to aray our Maysters body to hys septrere'; for throgth pis grett tarying why myght of Iwes suffer some grett dysese. Tyll Ione pan pis sorowfull Modur assentyd, 80

Pan...32 away CDB] om L 32 and CDB] bot L 32 broght...33 pe C] wex fast to D; wex B; drewe nere L 33 Saynt CDB] and L 34 spekes...Lady C] speketh to Oure Lady DB; prayede hire L 35 scho C] om D; she shulde B; scho wolde voche saue to L 36 dyght CD] to dight BL 37 Oure...38 Ihesu CD] oure Lorde B; Ihesu L 38 graue C] berye DB 39 may CDB] myghte L 39 sais CDB] said L 40 dwel ouere CD] dwell

ouer done B; tariede L soffere disese CDB] fall vndire daungere L 42 a CDB] om L 43 discrete CDL] a discrete B

67 hys] hys hys M

*Ioseph* Stallings reads Iohannes, but Ioseph is a variant.

thynkyng how scho was betaken til þe þat schee wase taken of hyre Sonne to Saynt Iones kepyng, schee wolde no lengar stryue agayne. 85 Schee blyssyde hyre Sonnes body and sufferde yt to be woune in lynn cloth eftur þe lues maner. Bot Our Lady allgate helde hys hede in hyr lape, þe whylk schee kepyde for to aray hyreseife, and Mary Magdalene þe feete, for when þay come to hys legges, Mary Magdalene sayde, 'I pray sowe enterly for þe luf of Allmyghty God þat see suffer me for to aray my Maysters feete,' before whylk schee had of bothy mercy and grace.

44 thynkyng CDB] vmbethoghte hire L 45 til C] to DBL 46 Saynt CDB] om L 47 blyssed CDL] than she blessed B 48 soffers CDB] sufferde L 48 do C] to do DBL 48 what...49 wil CDB] with hym what so þey wolde L 50 and...51 also CDB] om L 51 lape CL] wynde DB 52 his body CDB] hym L 52 scheetes CDB] sendell L 53 manere...þe C] it is maner of D; it is þe maner of B; þe manere was of L 55 halde CDB] held L56 skyrte CD] lape L 57 þat CDB] it L 58 þe CDB] his L 59 When...61 Magdaleyne DB] om CL 59 for DJ forth B 61 praised CDB]and prayed L 63 þaim CDB] his fete L 63 scho...64 I CDB] scho had L 64 mercy CDB] mercy and grace L

-265-
Quibus permittentibus, illa pedes ipsos tenebat et videbatur deficere pre dolore. Et quos alias lacrimas compuncionis rigavit, nunc multo magis undis lacrimarum doloris et compassionis largiter lavit. Aspliciebat pedes sic vulneratos, perforatos, desiccatos et sanguinatos; amarissime multum flebat. Nam, ut Veritas de ipsa perhibuit testimonium, dilexit multum; et ideo flevit multum et maxime in hoc ultimo obsequio Magistri et Domini sui, sic afflicti, sic flagellati, sic vulnerati, sic mortui, et ad nichilum sic redacti.
Vix cor sibi in corpore stare poterat pre dolore: sed bene cogitari potest, quod si posset, libenter ad pedes Domini sui exspirasset. Non videbat remedium doloris, nec consueverat ei in talibus obsequi. Novum et ultimum est hoc obsequium quod ei nunc prestat: et in hoc prestando amaricatur anima sua, quia non potest illud facere, ut vellet intime et deberet. Vellet enim totum corpus lavare, ungere et bene aptare; sed non est tempus et locus.

Scho coueytede for to dy for soroue, bot scho myght nost. Scho walde fayne hafe waschen al his body, and hafe anoynted it and hafe lapped it and dyght it, bot scho myght noght.
Non enim poterat plus.* Non poterat aliud; facit quod potest. Saltem pedes lavit cum lacrimis; tandem devote abstergit, amplexatur, osculatur, involvit et aptat fideliter quantum melius novit et potest.

Sic ergo aptato reliquo corpore, respiciunt ad Dominam ut ipsa compleat, et omnes planctum reincipiunt. Tunc ipsa videns quod amplius differre non potest,

*Non...plus] recorded in MVC, but not in MPC

Scho myght no more do. 90 [Scho myght none opere do]; scho dos þat scho may. Scho weschese his feete with teres; scho wypis þaim, scho halses 95 þaim, scho kysses þaim and lappes þaim and dyghtes þaim on þe beste maner scho kan or may.

Pan, when all þe body 100 was dyght, þai loek til Oure Lady, þat scho sulde dyght þe hede, and al beginne þai newe at wepe. Pan Oure Lady 105 s[ee]s þat þai may no langer tary.

ponit vultum suum super faciem dulcissimi Filii sui, et
dicit: "Filii mi, in gremio te mortuum teneo; durum est
valde divorcium mortis; iocunda et delectabilis fuit
inter nos conversacio, et sine querela et offensa
fuimus inter alios, quamvis tu, dulcissime Filii mi, ut
nocens sis modo occisus. Fideliter, Filii mi, servivi
tibi, et tu michi,

Scho lays hir face opon hir dere Sonne face and
sais til him, 'My dere
110 Sonne, I halde þe now
dede on my knee. A, how
herde is þe departynge of
of dede! Mirye and gladsum
was our e lyfynge togedyre
115 withouten greuynge or
offendynge of any [öper]
mane, þof al þow now
my dere Sonne þusgates be
33r slayne withouten / gylte.
120 Trewly my Sonne
serued I þe and þou me,

Sche lokyde full rufuly
on þat woobegoyne vysage
of hyre dere Sonn and
sayde, 'My swete Sonne, my
dere darlyng full of 185
dole, I behold þe dede
lying in my lapp. þi
dolefull dede has dyght a
deurorse betwene vs two. A
meruelus m[y]rth, a 190
lufly lykynge, and lyf
withouten lakkyng wase
betwen vs two, withouten
wrong or wreth. Withouten
wykkednes we ware 195
emong all öper, þofe þou
be cruelly kylde full
myschevusly as a mysdoer.
With swete seruyce sekerly
I ser[ued] þe, and 200
þou full meldely meked
þe to me.

107 lays...face CDB]
kyssede hir dere sone L
109 sais CDB] said L
109 til CJ to DBL
110 I...now CD] I hold the
B; now holde I þe L
111 on...113 dede CDBL om
B
112 þe CL] om D
113 dede CD] þe and me L
113 gladsum CD] glad son
B; ioyefull L
114 lyfynge CDB] lyfe L
115 greuynge CDB] greueance
BL
116 offendynge C] offens
DBL
116-17 öper mane] mane
CDB; öper L
117 al CL] allenges DB
117 þow CDL] om B
117 now...Sonne CDB] om L
118-19 þusgates be CJ be
þusgates D; be thus BL
119 slayne CDB] ded and
spilte my dere sone L
120 Sonne CD] dere son BL
121 serued I CDL] I served
B

190 myrth] myght M
200 serued] seruffe M
201 þou] om M

-269-
sed in hac pugna tua dolorosa, nec Pater tibi auxiliari
voluit, nec ego potui. Tu te ipsum dereliquisti
propter amorem generis humani, quod redimere voluisti.
Dura, penosa et nimis penosa est ista redempcio, de qua
tamen gaudeo propter salutem hominum. Sed in tuis
doloribus et morte tua affligor vehementer, quia scio
quod nunquam peccasti,
et sine causa tam amare occisus es tam morte turpissima. Modo ergo, Fili mi, disiuncta est nostra societas, et me a te nunc oportet separari. Sepeliam igitur te ego Mater tua mestissima; sed postea quo ibo? Ubi eciam morabor, Fili mi? Quomodo sine te vivere possum? Tecum ergo libencius sepelirer ut ubicumque esses, ego similiter essem tecum. Sed ex quo non possum corpore, sepeliar tamen mente; animam meam in tumulo sepeliam cum corpore tuo, eam tibi dimitto,

and withouten cause thou erte slayne and doen to
140 [so] foule and vgly [a] dede. A, my dere Sone, now is our felagheschype twynnede, now behoues me be departye fro þe. I þi
145 moste sorueful Modere sal now berye þe, my dere Sone, and afterwarde whyder sal I go? Whore sal I dwell?
150 My dere Sonne, [how] sal I [nowe] lyfe withouten þe? I walde ful fayne be byryed [with þe], þat whareso þou ware, I
155 myght be with þe. Bot sen I may nost be byryed with þe in body, my saule sal I laye in þe grafe with þe.

138 withouten cause CDB] þerfore L
138 þou erte C] art þou DBL
139 slayne and CDB] om L
140 so D] om CBL
140 foule...] foule and vgly C; foul a D; foule B; om L
141 A C] om DBL
142 now CD] om BL
142 is...felaghschype CDL] ource feliship is B
143 twynnede CDL] departed B
144 be departye CD] to departe B; parte L
146 sal now C] schal DB; now sal L
149 go CDB] wende L

I am a wofull wedow; 230 whedur schall I wende? Herberynge have I none, /ne p73 hows of my awne. My Sonne wasse my sekernes and my trw tresure, my 235 ryght and my ryches, my rent of my rowe. [I walde] be beryde with hys body. I sett my body wharesoeuer hys 240 body be, þat my soule seke aftur my dere lufly lyf.

138 withouten cause CDB] perfore L
138 þou erte C] art þou DBL
139 slayne and CDB] om L
140 so D] om CBL
140 foule...] foule and vgly C; foul a D; foule B; om L
141 A C] om DBL
142 now CD] om BL
142 is...felaghschype CDL] ource feliship is B
143 twynnede CDL] departed B
144 be departye CD] to departe B; parte L
146 sal now C] schal DB; now sal L
149 go CDB] wende L

150 My...Sonne CDB] om L
150 how DBL] om C
151 nowe DB] inogh C; om L
152 ful C] om DBL
153 with þe DL] om C; beered with the B
157 byryed C] graven DBL
158 sal I laye CD] I shall lay B; sail I leue L
159 þe C] om DBL

238 I walde] me to M
eam tibi commendō. O Fili mi, quam anxia est separacio
ista."

Et iterum, ex habundancia lacrimarum, multo melius
lavit faciem Fili quam Magdalena pedes. Abstergit
autem faciem eius, et deosculans os et oculos eius,

160 Itt I betake þe: I
comende to þe itt. A, my
dere Sonne, how byttere is
bis departynge of þe and
me!

165 And þus with
habundance of teres scho
wesches þe face of hir
swet, dere Sonne Ihesu,
mekil better and clennere

170 Pan Magdaleyn dide
þe feete. Scho wypese his
face, scho kysses his
mouth and his eghen,

A, my dere swete sawle! A
petuus partyng, a dolefull
deuorce ys between ys 245
two... My care ys comen, my
sorow I se, my lifuly lyue
lyes on my lappe, my dere
childe ys dolefully dede.
A, what schall I do? 250
I wolde dye, but I may
nogth. A, dereworthy God,
whedur schall I go? Pou
wote pou ert my Fadur, my
Modur and all my 255
god. In þe ys my hope and
trest. In þe ys all my
comforth. My hoppe ys
hyde, my comforth ys cast,
my god ys gone.'

260 þe tendur terys brast
owt of hyre eyne. Pe
stremes of waytur wesches
Cristes hede so petuusly
bat all hys face 265
wase wet with terys.
Sche wesch with hyre
wepyng Cristes blody
vysage, mekly more þan
Magdalene dyd

270 Cristes feet. Sche wypye
dys vysage, sche kyssyde
dys moyth, sche lade doun
dys eyn,

160 Itt CD] my saule B; om
L
160 I betake CDB] om L
160 þe CB] to D; om L
160 I...161 itt C] It I
komende to þe D; and
commende it to þe B; I
komende it to þe L
169 of...164 me C] om DBL
166 habundance CDB] a
floude L
167 wesches CDB] weschede
L
167 þe...168 Ihesu C] þe
face of hir sone DB; his
vesage L
169 and clennere C] om DBL
170 þan CBL] bat D
170 Magdaleyn CDL] Mary
Maudeleyn B
171 þe CDB] his L
171 wypese CDB] wypede L
172 scho kysses CDB] and
kissede L

-272-

and wynndes his blyssede
175 heuede / 33v in a sudary, and bysely dyghtes it als it sulde be. And at þe laste scho crosses him and blysses hym. And þan þai
180 al ryses vpe and kneles before him and wyrcypes him and kyses his feete, and takes vp his body and beres it to þe graue. Oure Lady
185 haldes his heued, and Magdalene his feete, and obere gone in myddes and beres vp þe body,
Erat quippe ibi prope locum crucifixionis sepulchrum ipsum, quantum est longitudo ecclesie nostre vel circa, in quo sepelierunt eum reverenter flexis genibus et cum fletibus magnis et singultibus et suspiriis crebris et multis. Quo sepulto, Mater iterum benedicit, amplexatur eum, et stat super dilecto Filio suo; sed elevantes eam, posuerunt magnum lapidem ad ostium monumenti.

190 for be graue was bore
34r / fast besyde be place
where he was cruycfyede.
In be whilk þai beryed
him, knelande with grett
reuerence, with many
bytter teres, with sadd
soybynes and soruful
syghinges. And when he
was þusgate layed in
grafe, his Modere
eftsons blyssed him, scho
halses him, scho falles
opon hir dere Sonne, bot
þay lyft hir vp and hilles
be graue with a gret
stone.

190 graue...192 whore CDJ
graue was there faste
beside where B; place was
not ferre fro be graue þat
L
193 whilk CDBJ wilke place
L
194 knelande...195
reuerence CDBJ with grett
reuerence kneland gretande
L
196 with CDBJ om L
200 grafe CDBJ his graue L
201 eftsons CDBJ om L
201-202 scho halses CDBJ
and halssede L
202 scho falles CDBJ and
fell L
203 bot CDBJ and þen L
204 þay lyft CDBJ lohn and
hir sisters lyftede L
204 hilles CDJ hilled B;
couerde L

þus laying hym in þe
sepulcur, knelyng on þer
knees, with sorofull
290
soobyng and wofull wepyng
and sore sygthyng. When
he was lade in þe
sepulcur, his Moder
blyssyde hys body
295
agayne, and þay toke a
gret stone and þerwith þay
couerde þe sepulcur.
Volens autem Ioseph redire in civitatem post officium sic completum, dicit Domine: "Domina mea, ego vos deprecor propter Deum, et propter amorem Filii vestri et Magistri mei, si placet, ut divertatis in domum meam; scio enim, quod domum propriam non habetis; utamini mea ut vestra, et omnia mea vestra sunt."

A Meditacion after Complene of pose thynges that war done after his Beryinge, and of þair Goynge Home þat Beryed Hyme.

Pan [I]oseph of Aramathye, when he had fulfylled þe office aboute þe byryinge of his Maister and his Lorde Ihesu Criste, he ordande him for to go home into þe cyte, and sayde to Our Lady. 'I pray 3ow for Goddes sayke, and for þe lufe of 3owr dere Sonne Ihesu, my Lorde and my Maister, þat 3e wouchesafe to come home onto my howse. I know wele, Lady, þat 3e hafe no house of 3oure aghen, and þarfore takes [myne] als 3oure aghen, and al þat I hafe sal be 3oures.'

1 after CDB] off L
2 of þose C] of þe DB; and ðer L
3 þat...after CDB] of L
4 and of C] and DB; om L
34 þair...5 home CDB] om L
5 þat...6 hyme C] om DBL
7 Pan CD] when BL
7 Ioseph DBL] Poseph C
8 when he CD] om BL
9 þe C] his DBL
9 aboute...5 cyte CDB] om L
10 his CD] om B
14 and CDB] he L

15 I...3ow CB] mi dere Lady, I prey 3ow D; om L
23 no CBL] non D
24 þarfore takes CDB] om L
25 myne DBJ om CL
25 als CB] as of D; om L
25 3oure aghen CDB] om L
26 sal...27 3oures CDB] it es at 3oure will L
Similiter et Nichodemus dicebat. O qualis compassion!
Regina celli non habet ubi caput suum reclinet; et hos
dies lugubres et viduitatis sue ab alieno tecto ducere
opertebit. Vere dies viduitatis sunt isti, quia
Dominus erat ei Filius et Sponsus, Pater et Mater, et
omne Bonum; et omnia simul, eo mortuo, perdidit. Vere
vidua est et derelicta,

And on be saym manere
prayde Nychodeme hir. A
Ihesu! How grete
compassion is þis, þat be
Qween of Heuyn has noþ
whore scho may putt hir
hede inne. And þes
soreful days of hir
wydowhed hir byhous led
hir lyfe vnder obere
menese hillynge. And wele
may þese be calde days of
[hir] wydowhed till
hir, for hir dere Sone,
Oure Lorde Ihesu was to
hir both spouse and sonne,
fadere and brothere and al
obere gude. And
þarfore, when [scho loste
him, scho loste also al
obere gude with him, and
þarfore sothly] scho is
now a wydowe

Also on be same wyse sayd
Nychodeme. A, how gret a
compasyon was þat of
be Qwene of Heuyn. Schee
hade nogth wherein schee
myght lay hyre hede; and
in þies days of sorow and
of wedowhed, hyre
bust be restede vndur
anoþer mans rofe.
Forsoythat þies were days of
hyre wedowede, for Our
Lorde Ihesus was hyr
sonn, hyre husbande, hyre
fadur and hyre modur, and
all hyre gode, and all
hyre ryches; and when h[e]
wase dede, all þes
dyede with hym. Forsoythat
schee was a verray wydow.
et, quo divertat, non habet. Tunc ipsa se inclinans humiliter, et gracias agens, respondit se esse commissam Iohanni. Quibus IOannes, adhuc eam rogantibus, respondit quod volebat eam ducere in montem Syon, in domum in qua Magister cenavit heri sero cum discipulis, et ibidem stare cum eam volebat. Illi vero inclinantes se Domine, et adorantes sepulcrum, recesserunt;

and hase no dwellynge place to turene til. Pan scho lowtes mekely doune thank[and] paire of paire 55 gude will, and sais scho is betaken onto Saynt Ion, and paat scho may nou do bot at his ordinance. And paan Saynt Ion anwerde paat he walde leede hir into be Mownte of Syon onto be house where Ihesu sowped with his dyscipils sistere nyght. Pan Ioseph 60 and Nychodeme toke paire lefe at Oure Laydy and wyrrchyped be sepulcur and gode home.

A þou gode God, why sufers þou þi wofull weoddow, þi dolefull doghtur, 45 / þi curtase Qwene, þi p75 kynde creature, þi forme of þi flech, þi mornyng Modur þus be merrede with myscheues? Pen schee 50 lowtede hyre hede mekly to Ioseph and sayde þat schee wolde do as Saynt lone wolde, for schee wase of hyre awne Sonne 55 commawndede to hym. Pan Ioseph and Nychodeme prayede to lone þat he wolde graunt þer hasking. And lone sayde þat schee schulde [turne] to þe howse þat Crist sowpyde in be nyghte before, þe whylke wase in þe Mount of Syon. Pay þen boyth toke 60 per leue of our blyssyd Lady, wyrschypeyng also þe sepulcur, and þus þay went to þe Cyte.

51 hase CDB] had L 52 turene til C] turne to DB; come too L 53 lowtes CDB] enclyned L 53 mekely doune CD] down and mekely B; mekely to þem L 54 thankand L] and thankes CD; thankes B 55 sais...56 is CDB] said how scho was L 56 Saynt CDB] om L 57 and CBL] an D 57 þat...may CDB] þare myghte L 58 bot at CDL] withouten B 58 his CDB] Iohnes L 59 Saynt CDB] om L 59 anwerde CDB] anwerde and saide L 61 into CDJ vnto B; to L 61 of CDB] om L 62 onto...house CDB] om L 62 Ihesu CDB] Oure Lorde Ihesu L 63 with...64 nyght CDB] þe nyghte before with his discipels L

-277-
et isti, ut Evangelium dicit, remanserunt sedentes contra sepulcrum.

Appropinquante autem nocte, dicit Iohannes Domine: "Non est honestum hic nimis morari, vel de nocte in civitatem redire. Et ideo, si vobis placet, Domina, recedamus." Tunc Domina surgit et genuflectens ad sepulcrum emplexatur benedicensque sepulcrum, dicit, "Fili mi, non possum amplius stare tecum;

70 And Our Lady and Saynt Ion, als þe Gospel telles, dwelles stil at þe grafe.

After when it began to draghe to night, Ion said unto Our Lady, 'It is nose honeste þat we dwele here ouere longe, or þat we come into þe Cyte be nyght. And þarfyr if it like to sow, go we hythen.' Pan Our Lady ryses vp and þai bothe knele doune togydere at þe sepulcre. Our Lady halses þe sepulcre and blysses it, and sais, 'My dere Sonne, I may no lengere be here with þe.
ego recommendo te Patri tuo." Sublevatis eciam oculis in celum, dicit cum lacrimis et affectu magno: 'Pater eterne, recommendo vobis Filium meum et meam animam, quam dimitto.' Et recedere tunc ceperunt. Cum autem venerunt ad crucem, ibi genuflexit ipsa et adoravit crucem, dicens:

90 I recomende þe vnto þi Fadere. ' Pan scho lyftede vp hir eghen til Heuen, and sayde to þe Fadere of Heuen þus,
95 'Endeles Fadere, I recomende vnto sow my dere swete Sone Ihesu, and my saule, whilke I leue here with him,' and þan þai began to go. / 35r When þai come at þe crose, scho kneled doune on hir knees and wyrschyped þe crose and said,

I wende away, recomaundyng þi blyssyde body to þi Fadur of Heuen. / Schee cast full carefully hyre eyn vp to Heuyn, and sayd, 'Euerlastyng lufer 105 and Fader of Heuen, I recommawnde to 3our reuereence my swete Sonne, my kynde chylde, my sorofull saule, þe 110 whylke I lefe with my Sonnes body to be beryde in þe sepulcur'. Pies wordes schee sayd with a gret turmentyng, 115 with tendur teres full sore wepyng away. But when þai come before þe croce, þer schee fell doune on knees, 120 wyrschypeyn þat and sayde,

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90 þe CDLJ me B
92 til CJ to DBL
93 Heuen CDBJ þe Heuenuwarde L
93 sayde CDBJ prayede L
94 of Heuen CDBJ om L
94 þus CDBJ sayande L
97 swete CJ om DBL
97 my CDBJ myn aghen L
98 whilke CDBJ þe wilke L
99 þai...100 go CJ began þei to go DB; begane þay two L
101 þai CJ sche DBL
101 at CDBJ forgayne L
103 wyrschyped CDBJ honoured L

-279-
'Hic requievit Filii meus, et hic est preciosissimus sanguis eius.' Similiter et omnes fecerunt. Cogitare namque potes, quod ipsa prima fuit que crucem adoravit, sicut et prima que Filii suum adoravit. Exinde recedunt versus civitatem, et per viam se sepe vertebat retrospiciens.

105 'Here dyede dulefully my dere Sone, and here was his moeste preciouse bloed spylte and schede oute,' and also [on the same maner] dide al opere. Here bou may thinke that scho was the fyreste pat honourde and wyrchyped the crosse, ryght [als] scho was the fyreste pat wyrchyped hir Sone when he was borne. Dann go pai forthe towards the Cyte, and ofte in the way / pai turne pai agaynewarde and beholde the crosse and the sepulcre of Our Lorde.

115 'Here dyede dulefully my dere Sone, and here was his moeste preciouse bloed spylte and schede oute,' and also [on the same maner] dide al opere. Here bou may thinke that scho was the fyreste pat honourde and wyrchyped the crosse, ryght [als] scho was the fyreste pat wyrchyped hir Sone when he was borne. Dann go pai forthe towards the Cyte, and ofte in the way / pai turne pai agaynewarde and beholde the crosse and the sepulcre of Our Lorde.

120 Here also sche wepyde full soryly, knelyng on hyre knees before the crosse of Crist. Pen pai fell on knees eurylikon and worschypyt the crosse. Ryght as sche wase fyreste pat wyrschyp the crosse, ryght as sche wase fyreste pat worschype hyre Sonne when he was borne. Fro theyn pai went 145 towards the Cyte, and be the way as pai went oftymes schee lokyde agayne towards the sepulcur wepyng full sore.

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105 dere CBL] om D
107 moeste CDB] om L
108 spylte and C] om DBL
109 oute C] om DBL
110 also...110 maner] also CD; on the same maner B; sol L
111 bou may C] may bou DBL
112 scho C] Oure Lady DBL
112 fyreste CDB] fyreste body L
113 honourde and C] om DBL
114 als DBL] also C
115 pat...117 borne CDB] tellyng and rehersyng of the wordes and dedis of theire swete Lorde Ihesu L. Chapter XI ends here in L

118 ofte CD] oft tymes B
119 pai...120 pai C] turne they B
120 agaynewarde CD] ageyn B

125 suffere] suffer M
Cum autem fuerunt in loco, ultra quem sepulcrum et crucem amplius videre non potuerunt, vertit se, inclinavit, genuflexit et devotissime adoravit. Similiter et omnes fecerunt.

Appropinquantes ad civitatem, sorores Domine velaverunt eam tanquam viduam, cooperientes quasi totum vultum suum, et precedebant; Domina autem inter Iohannem et Magdalenam sequebatur mestissime sic velata. Tunc Magdalena volens in ingressu civitatis sumere viam que ducit ad domum suam, et illuc eos ducere, providit sibi ante, et dicit:
"Domina mea, precor vos amore Magistri mei, ut eamus ad domum meam; et ibi melius stabimus. Scitis quomodo libenter veniebat ad eam; ipsa vestra est, et omnia mea vestra sunt; rogo ut veniatis." Et hic plangere ceperunt. Domina autem tacente et annuente versus Iohannem, adhuc illa rogat Iohannem. Ipse vero respondit: "Decenci est ut eamus versus montem Syon, et maxime, quia sic respondebamus amicis nostris;

'Dere Lady, I beseke 3ow for lufe of my dere Mayster 3ower swete Sonn, þat 3e walde come with me vnto my house and þair sal we be moste sikere. 3e know how gladly 3ower Sonne was wonte to come þidere, and it is 3ower aghen, and al þat I haue ar 3oures. And parfore I pray 3ow þat 3e walde come.' And here begyne þai al samen for to wepe. Bot Our Lady standes still and makes takenynge toward Saynt Ion, for scho wil no thynge do withouten his consente. Lo here ane vnmesurable meknes. Pan þe Magdaleyne prayes Saynt Ion þat he walde lede hir þidere, and he answeres þat, 'It is more semely þat we go onto þe Mownte of Syon, and namely / sen we taidse so vnto Nichodeme and Ioseph oure frendes.

'My Lady I pray 3ow for þe lufe of my Mayster 3oure dereworthy Sonne þat 3ee wyll goo into my howse þe whylk ys 3our awne whyles my lyf lastes. 3ee kene wele þat 3our swete Sonne my mylde Mayster chase þer oft hys restyng place. Wharefore I pray 3ow hartely þat 3our rest be vndur my rofe.' Here pay wayment and wepe a lytyll whyle, bot Our Lady helde hyre pese and anserwde no worde to Magdalene, for schee wylde nogth do bot as lone wolde. Pen Magdalene mekly prayed Ion, and he anserwde and sayde, 'Yt [ys] more semly þat wee go to þe Mount of Syon as wee hafe behete our frendes.
tu pocius venias cum ea." Tunc Magdalena respondit: "Bene scis quod veniam cum ea quocumque ierit et nunquam dimittam eam." Infrantibus autem illis civitatem, concurrunt undique virgines et matrone bone, cum perpendere eam potuerunt, et associant eam per viam consolando, sed magnus undique fit ploratus. Sed et boni homines compaciebantur eildem per quos transibant, et movebantur ad fletum, dicentes: "Certe magna inujustitia facta est Hodie per principes nostros contra Filium istius Domine, et Deus pro eo magna signa ostendit; caveat quid fecerint."

Bot come you with hir rather. ' Magdaleyne answere, 'Wele wot you bat I wil go with hir whydersoeweere scho gose, ne I sal neuere lefe hyr.'

Pan, when hai come into Pe Cyte, bere come rynnande aboute haim on ilke a syde maydence and gude wymen for to bere felaghshype, and comforthe haim be the way, and on ilk a halfe is grete wamentynge and sorue. And also gude men bat hai wente by war styrde to compassion and wepynge, sayande togedere, 'Certes grete wrong and vnyghtwysnes is donne pis day agaynes pis Ladys Sonne be our Princes. And God has donne and schewede many tokenese and wonders for him: bot auyese haim bat dide itt.'

Wharefor I rede you go with vs.' Pen Magdalene answere and sayde, 205 '3ee wote wele enugth bat whydersoeweuer Our Lady go, I schall go with hyre, for sekerly I schall neuer forsake hyr.' Bot 210 when they were enterde into Pe Cyte, / nobyl marturs p78 and virgyns, as sone as bay mygth perseyue Our Lady, ful doefull 215 bay went with hyre, comforthyng hyre be the stretes on euerylk a syde. Of pis lofly Lady wase made mekyll murnyng, 220 soroe, waymentacyon and wepyng; and gode men bat saw pis sorow, bay were meuede to pety and wepyt full sore, sayng, 225 'In pis day ys donne a gret vnryght of our Princes of our Law agaynes pis nobull woman Sone, for God throgth hym hase schewed grett wounders and merueles myracules: auyse pam what by hafe donne.'

174 you B
174 with...175 rather CDJ rather with hir B
179 sal CBJ schal I D
181 into DBJ to C
183 ilke a CDJ euery B
184 bere CJ bere tem DB
186 comforthe CJ comforted DB

187 ilk a CJ ilk D; iche B
189 sorue CJ gret sorwe DB
193 grete CJ huge DB
198 donne and CDJ om B
Cum autem venerunt ad domum, tunc ipsa se vertens versus dominas, et gracias agens, devotissime inclinavit. Ipse vero inclinantess se et genuflectentes omnes ceperunt facere planctum magnum. Intravit ergo Domina domum, et Magdalena et duas sorores sue. Ioannes vero, ponens se super ostio, rogavit omnes ut redirent ad domos suas, quia tarda hora erat, et gracias agens eis, ostium ille clausit. Tunc Domina per domum circumspectiæ, sic dicebat: "Fili mi dulcissime, ubi es, quia hic te non video? O Ioannes, ubi est Filius meus? O Magdalena, ubi est Pater tuus, qui te sic tenere diligebat?"
O dilecte sorores, ubi est Filius noster? Recessit a nobis Gaudium nostrum, Dulcedo nostra et Lumen oculorum nostrorum; recessit autem cum magna angustia, vos vidistis. Et hoc est quod magis mihi auget dolorem, quia recessit totus afflictus, totus laceratus, totus anxius et sitibundus, coactus, oppressus et violentus; nec ei potuimus in aliquo subvenire; omnes deliquerunt eum, et Pater eius omnipotens Deus noluit eum adiuvare: et quam cito facta sunt ista, vos vidistis. Cuius unquam vel sceleratissimi hominis fuit sic accelerata et fulminata damnacio?

A, my dere sisters, whore is our Sonn? Now is he gone fra vs, our Ioye, our Sweetnes and Light of our eghen. 3a, he is gone fro vs with grete angwys and sorue, as 3e wele saghe. And þat is it þat most increses my sorue, þat he went so away fro vs, al tourmentede, al ryuen and rente, ful of angwys [and] of thryste, constrenede and vilansly oppressede, and we myght in no thynge helpe him. Al men forsoke him, and his aghen Fadere, God Almighty, wolde noxt helpe him; and how sodanly and sone al þis was done, 3e saghe 3oureselfe. Was þere neure none so wyckede a mane whose dede and dampnacion was so hastyede and broght to ende?

231 dere CD om B
232 Sonn CDJ dere Son B
232 he C1 om DB
237 3e...238 saghe CDJ sawe wele yourselfe B
238 And...239 þat CDJ And it B
239 most increses CDJ encreseth moost B
242 al C1 and DB
243 and DB1 om C
247 thynge CDJ wise B

248 Al...251 him CDJ om B
251 and CBJ A D
252 sone C1 how soone DB
254 none CDJ om B
258 ende C1 an ende DB

275 encreses...276 my] encresce more more M
277 away] way M
O Fili, hac nocte captus fuisti, perfide traditus; mane in tercia condemnatus, et in sexta crucifixus, et ita mortuus es. O Fili, quam amara est ista separacio tua, et memoria turpissime mortis tue!

A, my dere Son, nyght was you taken and wyckedly betrayede, and bis day at morne ledd before þe Domesman, at vndrone damnde, at mydday done on roede, and at none dede. A, dere Son, how bytter is bis departynge and be mynde of bi pynful and moste dispytous dede!

260 was C1 were DB
262 morne CD1 morowe B
263 Domesman CD1 Domesman Pilate B
265 on C1 vpon þe DB
268 þe C1 om DB

bis nyght he was taken, in þe mornyng broght before Pylote, in þe howre of prime damnde of Domesmen, and vnderon hangede on þe croce, and sone aftur, dede. 295 A, my swete Son, how paynfull ys þis partyng, how myscheuus ys þ[e] mynd of þi dolefull dede. Beholde -me enterly, 300 yf þer were euer so wofull a woman, and saule so sadely sett in soro as myn ys!'
Tandem Iohannes rogans ut desisteret, consolatus est eam.

Tu autem, si vires tuas experiaris, scias utique eis parare et servire, consolari et confortare eam, aspiciens eam quod parumper comedat et alios ad comedendum confortat, quia adhuc ieiuni sunt. Et postea benediccione a Domina et a singulis aliis suscepta, discedas.

Pan lon prayes hir bat
scho wil cese of hir
waymentynge, and
275 comforthes hir bat
scho walde a lytel ete,
for to take agayne hir
myghtes, for be swerde of
280 nerehand slayne
hire. Bot scho tok no
tente til bat, for be
mynde of hir onegetyn Sonn
Ihesu Cryste had al
285 slokende hir saule,
37r / so bat scho was
nerehande withouten wite
and felynge. Iohn also
comforthes paim al for to
290 ete, for hai were
all sit fastande for mete
or drynke.

272 bat...273 of CD] om B
273 hir C] hire and
preieth hire D; om B
276 walde C] wele DB
276 ete CD] ete and
comforted hir and praised
hir to cese of hir
wamentynge B
281 tok...282 tente CD]
gaf noon entent B
282 til C] to D; vnto B
283 onegetyn CD] onely
begoten B
284 Cryste C] om DB
284-5 al slokende CD] so
closed B
286 scho CD] it B
289 comforthes CD] comforted B
291 sit...292 drynke C] fastenge DB

Pan Saynt lone spake 305 ful mekly and prayde Our
Lady to sese of hyre soro,
and comfort hyre as wele
as he cowyth.

Beholde hem besyly 310
[in] all his sorou, and
sett hiself in pi saule to
be þer present for to
serufe þis blyssyde body
and for to comfort þem, 315
beholdyng afturwarde how
þay were sett to soper,
how febuly þay ete, how
ylkane comforth oper, / p80
for to þis tyme þay wer 320
fastynng. And þan
afturwarde with þe
blyssyng of Our Lady þay
may go to rest.

311 in] om M
XII MEDITACIO DE DOMINA ET SOCIABUS IN DIE SABBATO

Mane autem sabbati, stabant in domo, ianuis clausis, Domina et alie socii, una cum Iohanne, afflicte et dolorose, tanquam orphane et plene merore, non loquentes sed memorantes sedebant simul, aspicientes se invicem raptim, sicut contingere consuevit magna pressura et calamitate gravatis. Pulsatum autem fuit ad ostium,

A Meditacion of Our Lady and hir Felaghs, what bai dide on be Seterday, and of be Sorue of Peter for Denyinge of Ihesu his Lorde.

On be morne in be Seterday, bai ware in be house and be gates sperede 10 opon Wm, Oure Lady and hir felaghes and Saynt Ion, at angwyschede and pyende, full of mornynge and tribulacione [als]

15 fadereles chyldere, syntande togedere, and ilkone lokande on obere, nost spekande, bot meneande als it falles to

20 baim pat er oppressede and ouerelayde with grete heuynes and sorue. And als bai sit bus togedere, bai here one knoke at be dore,

2 what...3 dide CJ om DB
3 bai CJ om D
4 Peter CJ Seint Petyr DB
5 Denyinge CJ be denyenge DB
6 Ihesu...6 Lorde CJ his maister D; his maister Ihesu B
7 On...in CJ In be morwen in D; At morowe on B
12 angwyschede...13 pyende CJ full of angwyssh and peyn B
14 als DBJ and C
16 and CDJ om B

19 it CDJ om B
19 falles...20 baim CJ befalleth to hem D; befalleth hem to be B
24 here CDJ harde B

-288-

and pai were ferde fat any newe chance had befallen, and now is all pai sikernes gone. Pan Saynt Ion comes to be dore and sees Petre bore. He comes and telles Our Ladi bat it es Petre, and scho byddes, 'Lete him com inne.' Pan comes Petre inne al schamede, with gret sobbynes and wepynges, and pan begin pai al to gret. Pai may not speke a worde for sorwe. Afterwardes come obere discipuls wepeande and soruande, and als sone as pai may cese of wepyng, pai begyne for to speke of pai Lorde. Pan sais Petre, 'I am confusede and aschamede in myselfe, ne me aghe not for to speke in sour presence, ne sulde noght appere before men,

and pan pay waxede all ferde, for bay were adrede of all thyng, why, for ber comforth, ber solas and ber sekernes wasedolefully dede. Neuerbelatter, Iohn went vnto be dore, and ber he saw Petur and sayde, 'Petur ys here.' And Owre Lady sayde, 'Sone, opyn hym dore.' Petur pan come in, full schamefull with sayd sobying, with sore sygthyng, and wofull wepyng. Pen bay brast all on wepyng, pat for soro bay myght speke no worde a long tyme. Aftur come ber of Cristes dyscypuls ylke on aftur oper, full sore wepyng. But long afterwarde, when bay had sessede of ber wepyng, bay begane to speke of ber Mayster Cryst Ihesu. And Petur spake fyrst of all and sayde, 'I ame aschamede and confoundede in myselfe. I wote wele I schuld not speke in sour presence. No, to apere before any man

27 chance CDJ chaunces B
29 Saynt CJ om DB
31 He CJ and D; and he B
32 comes CDJcometh ayeyn B
34 com CDJ om B
38 begin CJ began DB
39 gret CDJ wepe B
43 and2 . . . . 44 sone CJ al so D; As B
44-45 cese of CDJ leue B
51 sjour CDJ beire B
52 sulde CJ I schuld DB
quia Dominum meum, qui me tantum diligebat, sic reliqui et negavi." Similiter et alii cum percussione palmarum, lacrimarumque effusione, seipsos redarguebant, quia Dominum suum dulcissimum sic reliquerant.

Tunc dicit Domina: "Magister bonus et Pastor fidelis recessit a nobis et nos remanemus velud orphani; sed spero firmiter quod cito rehabebatis eum: et vos scitis quia benignus est Filius meus et multum vos diligebat.

for I forsuke and denyede
55 my Lorde ṭat so mykel lufed me. ' And on ᶠe same
maner say al ᶠe toereço discyplys with gret wryngynge of handes and
60 many bytter teres, reproueande paimselfe ᶠat ᶠai had so vnkyndely left and forsakyn pair Lorde.
Pan sais Our Lady,
65 'Oure gude Master and our trow Keper is goyne fro vs, and we ar lefte behynde as fadereles / childer, bot I trow
38r stedfastly ᶠat we sal sone hafe him agayne, and 3e know wele how gude and benyngle my Son is - blissed mot he be - for
75 mykel lufed he 30w.

57 say...toereço CDJ it semed ᶠat all ᶠe other seiden which ᶠat were his B
59 wryngynge CDJ wepeyng and grete wryngyn B
59 and CDJ and with B
62 had CDJ om B
63 Lorde CDJ Maister and her Lord B
66 trow CDJ goode B
67 we CDJ om B
69 trow CDJ beleue B

of my Lorde ᶠat lofede me so mekyll, I agth nogth. I hafe forsakede and denyed, ᶠat I am nogth worthy to lyf any lengar.' 60 Also oper dyscypules with wryngynge of handys, with knokyng of brestes, wepyng full sore teres, repreueng bemselfe, ᶠat ᶠay ᶠus forsoke ᶠer Lorde and ᶠer Mayster Ihesu.

Pan answerde Owre Lady and sayde, 'A gode Mayster, a trw sheper 70 ys goyn away fro vs, and wee in ᶠis wekkede warld ar lyft styll as fadurles childur without comforth, bot I hope full 75 sekerly ᶠat wee schall see owre Mayster agane. And 3e knew wele enogth ᶠat my Sonne ys boyth mercyfull and mylde, 80 and ᶠat he loues 30w full well.

71 sone CDJ om B
73 benyngle CDJ how benyng B
Non dubitetis, quia bene reconciliabatur et libenter remittet omnem offensam sive culpam. Tantus autem fuit, permissione Patris, furoris impetus contra eum et ita prevalevit malorum audacia, quod non potuisset eum iuvare, eciam existentes cum eo: et ideo nolite turbari.' Respondit Petrus: 'Vere, Domina mea, ita est ut dicitis; nam et ego, qui tantum initia vidi, tanto fui timore percussus in atrio Cayphe, quod vix credebam me posse evadere, et eum negavi. Nec fui memor verborum quibus hoc predixerat michi, quousque me respexerat.'

And therefore hafe se no doute that he ne wile ful wele be reconciliede onto sow, and gladly forgyfe sow al sowe trespas, for thught be sufferynge of be Fadere of Heuen, be malyce and be wodenes of his enmyes was so gret, and pair har[denes] so strange, pat pai pat ware with him myght noght helpe him, and parfore beese nothynge abayste.'

80 Pan answerde Petre, 'Sothly Lady, so is it als se say. For I pat saigne onely be begynnynge was so ferde and so abayste in be halie of Cayphas, pat vnnese I trowed for to escaphe away, and parfore denyed I him for drede of dede. Ne I had no mynde on his wordes how [he] talde me pat before, vnto be tyme he loked opon me.'

Be see no thynge adowte, for he ys petuus and mercyful, and sone 85 reconcile agane, parfore be nogth adrede, for he wyll full godly forgyf sow sour trespase. For thorgth sufferans of 90 hys Fader, per wase so mekyll wodenes and crwelnes abowte hym, and so mekyll stordynes of wykkyde men, pat had 95 myster of hym, pat [sow] myght nogth haf hulpyn hym, poft pat [sow] had bene per with hym. Perfor be see no thynge 100 sturbelede.' Pen Petur answerd and sayde, 'Forsogth my dereworthy Lady, yt ys as see say; / p82 for I pat wase so 105 brym and so stedfast at be begynnyng, as me thogth, anone as I wase in Cayphase howse, I wase so sore aferde pat I 110 wende myselfe neuer to a scapede. Per I denied per my Lorde, and had no mynde of hys wordes pat he sayde befors to me tyll pat 115 he lokede on me.'
Tunc Magdalena querit quid ei predixerat; et respondit de negacione et narrat ei totum, et addidit quod eis alia plura dixit in cena de passione sua. Tunc dicit Domina: "Vellem audire de hiis que dicta et facta fuerunt in cena per eum." Et Petrus annuit Iohanni ut ipse referat. Iohannes vero incipit et narrat totum; et sic tam de hiis quam de aliiis que fecerat Dominus Iesus cum eis, narrant ad invicem, modo unus, modo alius, et sic totam diem de ipso sermo cinando percurrunt. O quam attente auscultabat Magdalena, sed multum attentius Domina!

Dan askes be Magdaleyne what wordes ba ware; and Petre sayd of his denyinge, and telles baI al togydere, and sayd bat [he] had talde baI many mo thynges at ba supper of his passioun. Dan sayde Our Lady, 'I walde fayn here what my Sonn sayde and dide at his supper.' And 115 Peter makes taken til lions bat he sulde tell. And bat begynnes lion and telles hir al togydere, and bus bat exspende al be day in spekynge and tell-ynge, [now] one and now anober, of be wordes / and be dedes of Ihesu. A, how besily lystenede be 125 Magdalene, bot mykel more bysely Our Lady! Pen askede Mary Magdalyn, 'W[hat] Crist had told be before?' And Petur answered and 120 telde how Crist sayde bat he schulde forsakhe hym, and how Crist tolde pam of hys passyon. And pen sayd Cristes Modur, 'I wolde full gladly here tell how he dud and sayd in hys soper.' Petur ben sayde to Iohn bat he schuld tell. Iohn 130 begane and tolde what Crist dyd, nogth onely in be soper, but also what he dyd in dyuers ober places, and when Iohn left, 135 anober tolde of be godenys of per Lorde as yt fell to per mynde. And bus pay dyd ylkone aftar ober, spendyng all bat day 140 in slyke cely talkyng, with a passyng rwth and a grett compassyon. A how besyly trowes pou bat Mary Magdalen lystynge 145 per wordes, sa, mekyl more besily lystende bat blyssyde Lady be worthy wordes of hyre dere Sonne!
O quociens in ipsa die dicebat in narracione gestorum: "Benedictus sit Filius meus Iesus! " Intuere igitur diligenter eos et compatere, quia sunt in affliccione magna, imo permaxima, hodie constituiti. Quid enim est videre quod Domina celli et terre, et principes Ecclesiarum et omnium populorum et duces tocius divini exercitus sic timorosi stant reclusi in domuncula quadam, nescientes quid facere debeant, nisi quod se confortant, conferentes de factis et verbis dulcissimi Domini sui?

A, how ofte hopes bou scho saide in pat tellynge, 'Blyssed be me dere Sone Ihesu!' Beholde baim besily, and hafe pyte and compassiou of baim, for bai er sett pis day in ful grett tribulacion and angwis. What is it for to se, I pray be, pat be Qwhene of Heuen and of Erthe, and be Prynces of al Holy Kyrke and al be worlde, and Du[k]es and Ledere[s] of al be Hoste of Our Lorde, stande ful of drede and drerynes, sperede in a lytel house, and wat nost what baim may do, bot pat bai comforth baimselfe togedere thurght swilke tellynyg and rehersynge of be wordes and be dedes of pair swete Lord Ihesu?

130 baim besily CD] hem nowe B
134 ful CD] om B
136 for...pat CD] I pray be for to se B
137-138 of Erthe DB] be Lady of Erthe C
138 be CJ om DB
138 Prynces B] Prynces of hell and C; Pryncesse D
139 al...140 Dukes D] al be worlde and Duches C; be Duches of all be worlde B
141 Lederes DB] Ledere C
142 stande DB] standes C
Domina tamen stabat mente tranquilla et pacata, quia certissimam spem habebat de resurrectione Filii sui, et in ea sola remansit fides in ipsa die sabbati; et propter a dies sabbati specialiter attribuitur ei. Non tamen poterat ipsa Domina gaudenter stare propter mortem filii sui dulcissimi Iesu Christi.

Oure Lady was euere in restful and peseful mynde: 155 for scho had certan hope of [þe] vprysynge of hir Sonn, and in þat Sæterday was al þe fayth of Haly Kyrke onely in 160 Oure Lady Saynt Mary; and þarfor is þe Sæterday specyally gyffen to Oure Lady. Neuerþelese scho myght nost be 165 glade and myr because of þe mynde of þe byttede dede of hire dere Sone swete Ihesu Criste.

Bot Our Lady al[1] þis menewhyle, schee was gretly plesede in 170 hyre saule, for schee had in seker hope þat hyre Sone schuld ryse fro dede to lyfe; wharefor in þis Sæterday all þe 175 fayth of Holy Kyrke in hyre stode alone, þerfor þe Sæterday befor all oþer days ys ordande to hyre. Neuerþelatter schee 180 myght nogth hafe no perfyte ioy ne myrt h in hyre saule for þe passyon of hyre Sone euermore ran into hyre mynde.

153 L rejoins here
154 restful...mynde CDB] pensefull and quiete in sperite L
155 certan CDB] euermore certayne L
156 of...157 Sonn CDB] þat he sulde sone ryse vp agayne L
156 þe DB] om C
159 onely...161 Mary CDB] in hir alone L
162-163 gyffen to CDB] wirchepede in þe honoure of L
165 glade and mery CD] glad ne mery B; merye nor glade L
166 þe mynde C] mynde DB; vmbethynkyng L
167 hir...169 Criste C] hire dere Sone Ihesu Crist DB; Oure Lorde Ihesu, hir dere Sone L
Sero autem facto, post solis occasum, cum licuit operari, Maria Magdalena et altera Maria iverunt emere aromata pro faciendis unguentis. Sero eciam precedenti cum redierant a sepultura Domini, ceperunt parare usque ad solis occasum; postea siluerunt. Nam sabbatum observare oportebat a solis occasu die Veneris usque ad alium solis occasum. Nunc igitur vadunt emere aromata. Intuere tu illas diligenter, incendentes mestis vultibus more viduarum, et applicantes ad aliquam apothecam alicuius forte devoti Domini, eis compacientis.

170 / 39r At even after the sone settynge, when it was leful for to wyrke, Mary Magdaleyne and Mary Iacobi and Salome, [be] systeres[s] of Our Lady, went for to buy spicery for to make vynmentes of. Beholde thaim besily, how thai go with heuy chere in manere of wydowes, and come til a schoppe of sum manse parauentoure that was deuoite vnto pair Lorde,

170 after CDL] at B
173 and CDB] om L
174 Salome CDB] Marie Salome L
174 pe...175 Lady DB] systere of Our Lady C; Oure Lady systyrs L
177 vynmentes CDB] oynement L
178 thaim...179 go CDB] thai

Afturwarde, when the sone wase doune, and yt wase lefulle be ther law that they might wyrke, Mary Magdalen and thayes 190 other Marys went for to buy certan lecorns and spyces for to make anoyntment to embawme Cristes body, for the Fryday at nygth, 195 when they come fro the sepulcur of Cryst, they began for to make redy ther anoyntmentes, and on that morne thai sesyd, the 200 whylke was ther Sabot, the whylk them buste kepe fro all bodely warkes fro they sune goyng downe on the Fryday at they nygth 205 to they sune goyng [downe] on they Saturday at nygth.

Beholde then besily, how they gang with a sorofull semelande and heuy 210 chere, as they had bene wedows, and how they come to a devoyte potycary that had rwth and compassyon of them,

215 nowe how besily they wente L
181 til CDJ to BL
181 a...of CDB] om L
181-2 sum manse CDJ a certeyn B; a man L
182 parauentoure CDB] om L
183 deuoite CDB] wele willy L

206 downe] om M
et libenter satisfacientis voluntati earum. Ipse vero
postulant aromata, et eligunt quantum possunt meliora,
et precio soluto redeunt, parantes se ad facienda
unguenta. Consipic igitur diligenter quomodo devote et
fideliter laborant pro Domino suo, cum lacrimis magnis
et suspiriis intimis.

185 fulfyllis belord.
39v / beste belord kan fynde, and payes barfore, and ban
190 comes home agayne, ordayn[ande] baim for to
make biselect. Beholde now bis wymmen, how
trowely, how bysely, how
195 faytfully, how
lufely and how deuotely, on be best wyse belord kan,
belord trauel for be Lord with many teres and inward
200 syghynges.

be whylk also wilde / p84
185 gladly performe be wyll. Per bay askede thynys
necessary be longede to
per anoyntmentes. Pay 220
chose as farforth as
pay mygth of be best. Pay
paye redely for all
thynges be paye boyth.
Pay turnede agane to 225
Our Lady for to make be
in hyre precense be
anoyntmentes with be
whylke bay wolde Crist
body anoynt. Beholde 230
bem bysely: how
trwly, how kyndely, how
deuotely, and how frendely
pay traueld for be
Lorde, with tendur 235
teres euer emong and sore
syghtynes .

184 belord CDB] and L
184 redely CDB] willyly L
185 fulfyllies CDJ
fulfilled BL
186 belord ask CDB] and by bohte L
187 spiceryes CDL] spycery B
187 and...188 beste CDB] om L
188 belord C] om DL
188 belord...fynde CDB] om L
189 payes CDB] payede hym L
189 belord C] om DBL
190 agayne CDJ om BL
191 ordaynande DJ and
ordaynt CBL
191 baim...192 make CDB] om L
192 bis CDL] be B
193 now CDB] bysely L
194 howl CDB] and L

194 how2...196 lufely CJ
om DBL
196 and CDB] om L
197 wyse CDB] maner L
197 belord C] belord they BL
198 for...Lord CDB] in
theire Lordes servyse L
199 inward DBJ inwardely
soroue C; sore L
Domina vero et apostoli aspicijunt et forte adiuvant; quibus factis, nocte siluerunt. Et hec quidem est meditacio die sabbati de Domina, sociabus et discipulis.

Oure Lady and þe Apostels standes and behalde þaim and peraventure helpes þaim for to make þose vynmentes, and þis nyght þai reste þaim at home. And þis is a swete meditacion for þe Setterday of Our Lady and of hir felaghes and of þe dyscipils of Our Lorde Ihesu Cryste.

Behold forþermore how Our Lady and þe apposteles behold þem besyly and happily þay helpyd þam, and as fercently and dewtly as þay cowth and myght. Lo, when þe enuyntmentes ware made, þay rest þam þe rembeland of þe nyght to þat wase nere day. Þis ys þe medytacyon of þe Saturday þat þou schall haf of Owre Lady and of Crist apposteles.
Venit eciam hoc in consideracionem nunc, quid scilicet fecerit Dominus ipsa die. Statim cum mortuus fuerat, descendit ad inferos ad sanctos patres, et stabat cum eis. Et tunc fuerunt in gloria: nam visio Domini gloria est perfecta.

A Meditacion of þe Goyng Done of Our Lorde Ihesu vnto Hell: Capitulum Tredecim.

Now yt comes to mynde also what Crist dyd þe Saturday anone aftur he wase dede. Wharefore pou schall vnderstande þat Cryst saule with hys godhede went downe to Hell, þe whilk hell es callede Abraham bosum, in þe whylke wase none bot Holy Fadurs, Patryarkes and Prophetes and oþer holy men þat beleuede in þar days þat Cryst schuld be borne and restore mankynde, as wee beleue now þat he ys borne, and hase restorede mankynde. / And þer in Hell he stode with þem to þe tyme of hys resurreccyon. And anone as þay hade a syght of hym, þer dyrknes vanyst away and þay were in perfyte blyse for þe gostly syght þat þay hade in þe godhede of Crist Ihesu.

1 A...2 doune CDB] how L
2 of CD] om BL
2 Our...3 Ihesu CD] om B; Oure Lorde wente L
3 sone CJ anon DB; fyrste L
4 in...5 Godhede CJ in þe crois D; on þe crosse B; om L
6 Pow may CDB] om L
Considera hic igitur attente quanta fuit eius benignitas in infernum descendere, quanta caritas, quantaque humilitas. Poterat enim unum angelum ad eos mittere et omnes servos suos liberare et sibi presentari ubi voluit;

Par was also þe thefe þat Oure Lorde Ihesu said 20 vnto in þe crosse, 'Þis day sal þou be with me in Paradise,' [for] Paradyse here is kaile þe vsyng of þe syghte of 25 God. For als sone after þe passion of Our Lorde als wele þat thefe als òbere [Holy] Faderes þat war in Lyombo saught þe løy 30 of God be ful beinge.

Behold now here besyly how mykel was þe mercy and þe gudenes of Oure Lorde Ihesu for to descende 35 [doun] to Hell, and how mykel charyte and mekenes he schewede in þis doynge. He myght haue sente one of his angeles to þaim [to] 40 hafe vysete his servauntes, and taken þaim oute of Hell, and made þaim to hafe bene presentede til him wherre 45 his lyste had bene;

Behold þen here besyly and se gostely Cristes passyng pety þat he hade of hys servauntes; and also hys more meruelus mekenes and myldnes for to go downe to Hell to þe Presune of Dyrknes; and also þe grett charyte for to vysett þer þe pytewus presoners. For he myght a sent on of hys awngeles to delyuer all hys seruan dys at hys awyn wyll, and haf present þen all to hym wheresoever he wolde in Heuen or 50 Erth;
sed hoc non sustinuisset amor suus infinitus et humilitas sua. Per semetipsum igitur descendit, et non ut servos, sed ut amicos visitaret Dominus omnium; et stetit cum eis eciam ibidem usque ad diem dominicum prope auroram.

but his gret lufe and his vnspekable meknes and mercy myght nogth suffere him. And þarfore he wentt 50 doun onto þaim in his aghen proper person, Master and Lord of al, and vynet þaim, nogt als his seruayntes, bot als his 55 frendes, and was þære with 40v þaim / vnto þe Sononday nerehand at morne.

A, gracious God, a, 55 curtas Crist, a, Euerlastyng Luffer! Ys yt nogth enogth to þe for to dye for synfull saulis? Ys yt nogth [enogth] to þe for to blyde þi blyssede blode, for to dye so dolefull a dede for þe saluacyon of synfull saules? Bot þou, 60 aftur þi dede, þou bus dwel þi awne selfe without mene persone þus, in a place of preson, and þus vynet þi seruauntes. But Lorde, presone wase þer none in þi presence, bot perfyte ioy and blys. Wherefore Lorde, þou schwewed here þat 3ow 75 vynet þem nogth as þi seruauntes, bot as þi frendes.

46 lufe CDB] charite L
47 vnspekable CJ
vnmeserable DB; om L
47-48 and mercy CJ om DBL
49 him CDB] hym bot þat he sulde algate dye L
49 he...50 onto CDB] he come L
50 þaim CD) hem hymself B; om B
51 proper CDB] om L
52 Master and CJ om DBL
52 al CDB] all thynges L
53 þaim CDL] hem hymself B
53 his CDB] om L
57 nerehande CDB] om L
Cogita bene de his, et admirari ei imitari coneris. Lubbilaverunt autem sancti patres in suo adventu, et repleti sunt iocunditate immensa, omni displicencia procul expulsa; et stabant in laudibus et canticis coram eo, quas laudes potes hoc modo meditari; ymaginando eos ac si essent cum corporibus suis, sicut post resurrectionem erunt; similiiter et animam illam beatissimam Domini nostri Iesu Christi.

Cum ergo presenserunt eius saluberrimum adventum, occurrerunt ei gaudenter, seipsos exhortantes atque dicentes: Benedictus Dominus Deus Israel, quia visitavit et fecit redempcionem plebis sui.

Pan þe Haly Faderes made vnspekable ioy in his commynyng, and were fulfillede with vnmesurabil gladnes, and ware þai in contynuel gladnes and louynge in hymnes and gostly sanges. When þai felte þusgates his moste heleful comynge, þai ran agaynes him ioyand and sterande þaimselfe and sayand, 'Blyssed be Oure Lorde God of Israel, for he has vysete and maide agayne-byinge of his folke.'

Perfor thyng on þis grett kynnys of Crist, and perfore tak insampull to luf hym and to be kynde agayne to hym, for þe lufe and þe kyndnes þat he schewed to þe. Bot when our Holy Fadurs knew of Crist / p86 cumyng, þay went agayne hym with gret ioy, prayssyng hym, wyrschypeyng and thankyng hym with swet songes, with myrth and melody as far forth as þay cowth and myght, syngyng and sayng, 'A, þblesede be þou and louede, Lorde and gracyus God, for þou vyset þi pepull þat þou hase boght with þi precius 100 blode.'
The Lyrical Meditations only:

Qui cum Deo Patre et Spiritu sancto vivit et regnat, Deus omnipotens, unus et verus in individua Trinitate, ad quam nos perducat ipse idem Deus et Dominus noster Iesus Christus, natus de Virgine gloria in terra sine patre, et ante secula omnia genitus de Patre sine matre, et modo pro salute generis humani sic crucifixus, mortuus et sepultus propter nimiam caritatem suam qua nos miseros et indignos ita dilexit, ut fratres, filios et coheredes regni sui faciat in gloria sempiterna. Amen.

And þou with þi Fadur of mygthys most and also with þe Holy Gost lyfnes and regnes euerlastyngly Godes Sonne full of mercy be þe warlde [withowtyn ende. Amen].

104 withowtyn...Amen] Amen withowtyn ende M
...atque dicentes: Benedictus Dominus Deus Israel, quia visitavit, etc. Levate capita vestra, quia ecce venit redemptio vestra. Consurge, consurge, Hierusalem, solve nos a vinculis. Tollite portas, Principes, vestras; et elevamini, porta aeternales, et introibit Rex gloriae. Adoremus te, Christe, et benedicimus tibi, amantissime Deus noster. Et procidentes adoraverunt eum, cum gaudio et laetitia magna.

The Song of the Holy Fathers that were in Hell agayne Cristes Comyng.
Pay were mery and glade, amonesyng ilkon opher and sayd,

'Lyft vp 3our hedys, for 3our raunson ys come. Ryse vp, Ierusalem, ryse vp and lese þe bandys of þi nek. Lo, our Sauy3ore ys come to lese vs fro all þe bandes of dede.
A, see Princes of Hell, do away 3our 3ates of dede; and see euerlastyng 3ates of all grace bese now rasede vp.
And so schalt þe Kyng of Blyse entur into 3ow, Owre Lorde Ihesus.'
And þay, fallyng downe for ferde, worschype worthyly to þe vnto þe houre of euerlastyng dede.
Ipsos autem considera, quia cum reverentia, et ingenti exultatione, et vultibus jucundis astant ei, et dicunt prædicta coram eo,

And afterwarde þay rose vp and contynued þer 120 louyng song,
'Blyssede be he þat comes in þe name of God, Owre Lorde and Owre Sauyward.
And withowtyn þe schall be no helper; þou hase raunsone our saules þat to þis presone harde wase 125 takyn with herde bandes fast festende.
A, þou vnhopyabull worthynes of charyte, throgth whylk þou betrayde þi awne saule to dolefull dede, for to by agayne þi lost seruauntes, vs syttyng in dyrknes and in þe schadow /pt 87/ of dede.
Þus Godely þou hase vyset vs, now hase chasede away myrknes fro vs, and our bandes and fetters hase þou brymly brestyn.
Þou hase defyllyd þe brasyn sates, and barres of yren hase þou lyghtly brokyn. Ihesu gentyll þou ert he 135 þat [ys kommen to] lese [vs] bunden in presone with grett strength; and [has brogth] þi chosen pepull in grett gladsumnes. Perfor wyrchep we þe into þe warlde of warldes.'
And þay anone fell downe wyrschypande hym and 140 sayande,
'Lorde Ihesu, þou ert mayde our helpe fro kynderede in to kynderede; and but for þou hase hulpen vs of þi grace, our saules mygth euer a dwelled in Hell.
But þou god Lorde had mynde of vs, and raunsone 145 vs with þi precyus blode, and schewde to vs þi fare face þat wee desyrede grettely to se.
All þe Erth mygth wyrschype þe and syng louyng to þe, and say a psalme, Lorde, to þi holy name.'

134 Þou] Di M
136 ys....vs] lese M
137 has broght] om M

Habes ergo, quae circa Dominum Jesum, et matrem ejus, et discipulos, et sanctos patres meditari possis in die sabbati, ante resurrectionem.

And so falling downe with grett ioy and gladnes 150 pay honerde hym [with] slyk louyng songes and iubilacyons. Pay were in Hell vnto þe mornyng of þe Sunday. 3a, also in þe syght of angeles be multitudes euen þer beand, and with þem meruelus ioyand. Pen Our Lord Ihesus toke þem with hym and lede þem owt of 155 Hell with grett ioy and glorusly goande befor þem, set þem sekerly in Paradye of Delyces. Pen whysly made he a lyttyll tarying with þem and with Ennk and Hely, knowyng and wyrschepyng hym. And as þay were ioyand all togedur, he says, 'Yt ys tyme þat I styre my 160 body. I schall go and take yt,' whereof þay were glade for þe desyre þat þay hade to see hym in hys / body p88 gloryfyde.

Now hase þou here þat þou mai resonabully thinke on þe Saturday and vnto before þe resurrection. Deo 165 gracias.

151 þay)] and þay M
151 with)] and M
Privity only:

And þof all þis be nost plenar[ly]e conteneide in þe Gospel, neuerþelose, als þe Gospel wytnes, Oure Lorde Ihesu did many wonderes and takense þat þe Evangelistes wrate noght. You may also thynge how Oure Lorde Ihesu fyrst appered vnto his blyssed Modere, Oure Lady Saynt Marye after his resurreccion, most brynnanly desyrande to se him on lyfe, and how sweetely he spake with hir and halsed hir in his armes and lufely kyssed hire, comforthand hir drery and soruful goste.

Thynke als abyndely and besyly how mykel sorue scho hade before of þe dede of hir Sonn, and how gret ioy scho has now of him lyfynge agayne, for scho saghe him rysen fra dede. And afterwarde he blyssse hir and gosse and schowes him to obere als þe Gospel telles.

In swilke meditacion after þe grete compassione þat þou hadde of his ded and his bitter passioun, schal þi soule be fed with wonderful swetnesse of his glorious resureccioun so þat þou schalt altogiddre be slokned in þe loue of þi Lord Ihesu þat liueth and regneth withouten ende. Amen.

77 þis CDBJ þese wordes L
77 plenarlye BJ plenarye C; plener D; pleynly L
78 wytnes CJ witnesssith DB; beris witnesse þat L
79 wonderes...takense CDBJ thynges L
80 how CDBJ þat L
81 fyrst appered CDBJ aperid firste L
82 Saynt Marye CDBJ om L
82 most...90 telles CDBJ om L
84 with CDJ vnto B
84 lufely DBJ lufely myldely and homely C
85 drery...goste CJ and refreschand hire dreri gost D; hir and refresshand hir heuy spirit B
88 of...agayne LJ lyfynge of him agayne C; of his liueng DB
88 for DBJ Fro C
90 telles DBJ says and telles C
91 In CJ And in DBL
91 meditacion CDBJ meditaciones L
91 compassione DLJ compassione and sorue C; passioun B
92 þou] after this word – the final word of the catchphraser at the foot of f40v – C missing a folio, therefore D is used as base text until C rejoins.
92 of DLJ after B
93 wonderful DBJ om L
94 altogiddre be slokned DJ alltogedre be slosed B; turnede L
94 In...95 loue DJ in þe lyf B; into lufe B
95 Ihesu DBJ Ihesu Cryste L
PRIVITY CHAPTER XIV: DE RESURRECTIONE DOMINI,
ET QUOMODO PRIMO APPARUIT MATER DOMINICA DIE (MVC 86)

(MVC Chapter 85) Tunc accepit eos Dominus educens
ab inferis in exultatione; et ante eos gloriose
procedens, posuit ipsos in paradiso deliciarum. Aliqua
vero morula facta, cum eis jucunde, et cum Elia et
Enoch eum recognoscendius, dixit eos: Tempus est ut
excitem corpus meum; vadam, et reassignam illud.

(MVC Chapter 86) Veniens Dominus Jesus cum
honorablem multitudinem angelorum ad monumentum die
dominico summo mane, et reaccipiens corpus istud
sanctissimum, et ipso monumento clauso, processit
propria virtute resurgendo.

XIV: A Meditacioun of the Vprisenge of Oure Lord
Ihesu and how he Apered First to his Owen [Moder] Oure
Lady Seynt Mary.

When Oure Lord Ihesu hadde dispoilled Helle, and
led forth Adam and Eue and all the other Holy
Fadres and set hem in Paradys of Delices wher Ennok and
Helye wones, he taketh his leve at hem and seith he wil
go and take ageyn his blessed body and rise [it] ageyn
to lye.

Than he cometh with a worshcepful multitude of
angeles vnto be graue on be Soneday erli at morwe, and
taketh ageyn his holy body out of be graue and wente
forth the thurghe his aghen myght.

1 A meditacioun of DBM] om L
2 Vprisenge DBM] rysyng vp L
2 Apered First DL] appered B; fyrist apperede M
2 Owen Moder B] owen D; Modire L
3 Mary DBM] Mary Amen L
5 led forth DBM] taken L
5 be DBM] om L
6 of Delices DM] of delites B; þat es a place of delite L
6-7 Ennok and Helye DLM] Hely and Ennok B
7 wones DBM] dwellis L
7 taketh his DM] toke L
7 seith DM] seith þat B; said L
7 wil DBM] wolde L
8 blissed DBM] om L
8 rise it BLM] rise D
10 he cometh DBM] come he L
10 a...11 angeles DBM] gret haste L
11 be1 DBM] his L
11 on...12 graue DLM] om B
11 be2 DL] om M
11 erli DL] om M
12 taketh DM] toke L
12 his..body D)his his blissede body L; holy hys body M
Eadem autem hora, scilicet summo mane, Maria Magdalene, et Jacobi, et Salome, licentia petita prius a Domina, cæperunt ire cum unguentis ad monumentum. Domina autem domi remansit, et orebat, dicens: Pater clementissime, Pater piissime, sicut scitis, mortuus est filius meus, inter duos latrones cruci fuit affixus, et ego eum sepelivi manibus meis: sed potens estis, Domine, eum mihi restituere incolumem. Rogo majestatem vestram, ut eum mihi reddatis. Quare tardat tantum ad me venire?

This same hovre erly at morwe, Marie Magdaleyn and Mary Jacobi and Salome asked first leve of Oure Lady and ān began þei for to go with here oynementes towarde þe grafe. But Oure Lady dwelled at hom, and preiede vnto þe Fader of Hefne, seiande, 'Fadir of mercy and of pite', sche seith, 'þe knowe wele þat my Sone is ded and was hanged atwix to thefes, and I beried hym with my owen handes. I knowe wel, Lord, þat þe are of myght and power for to restore hym ageyn to me hol and sound, and þerfore be þe mercyful to me. I beseke 3oure heye Mageste þat þe wold gif hym ageyn to me. [A, Lorde, where is he? Why tarieth he so long to come to me?]

Send hym to me, I prei 30v, for my soule may no reste haue til I see hym. A, my dere swete Sone, what is comyn of pe? What dost thou? Whi taries thou so longe?

31 I prey pe, Sone, dwelle no lengere fro me or thou come 41r to me. / [for] thou sayde piselfe, 'Pe thryde day sal I ryse agayne'. 'Is not pis pe thyrde day, my [dere] Sonne?' Noyst sisterday, bot before sisterday, was pat 35 ill day, pat bytter day, pat wrechede day, pe day of sorue and of myrknes, pe day of departynge of pe fro me, [and] of pi bitter dede. Parfore my dere Sonne, pis day is pe thryde day. Parfore ryse vpe now, my ioye and al my gude, and come agayne to me:
Super omnia desidero te videre. Consolatetur me tuus reditus, quam sic contristavit discessus. Revertere ergo, dilecte mi; veni, Domine Jesu, veni spes mea unica, veni ad me, filli mi. Illa ergo sic orante, et lacrymas dulciter emittente, ecce subito Dominus Jesus venit in vestibus albissimis, vultu sereno, speciosus, gloriosus et gaudens, et dixit ei quasi ex latere:

for abouue al thynges coueyte I for to se be. I praye 40 þe þat þi gaynecome myght comforth me, whome þi waygoynge made so soruful. Glade me now with þi presence, whame þien absence made mowrynge. Turne agayne now þarfore þou my lufede. Come Lorde Ihesu. Come þou onely my hope. Come to me myne aghen dere childe.' / 41v Whiles scho busgates prayes with swete teres, lo, sodanly comes Oure Lorde Ihesu in clothes whyte als snaue, with bryȝt face als þe sonn, [al] speciouse, all gloriusse, al ioyande, and sais til hir,

'Salue sancta parens. Haile holy Moder,' and als 50 smartly scho turnes hir. 'Art þou my dere Sone,' scho sais, 'Ihesu? And with þat scho kneles doune and wyrschyppes him. And he also kneled doune and said, 'My moste swete Moder, I it am. I am rysen vp agayne and 3yt I am with þe.' Pan þai rose vpe togydere and 55 scho with teres for ioye halses him, and lais hir face vnto his and strongly vmfaldes him, rystande al haly opon him, and he ful gladly haldes hir vp.

49 Salue...parens C] om DBLM
50 smartly CDBM] sonn L
50 turnes CDBM] turnede L
50 Art...51 sais C] and seith, 'Art þou my dere Sone?' D; and seith, 'Art þou my sone dere?' B; and said, 'Art þou my dere son?' L; 'Ert þou,' schee says, 'my dere sone' M
51 And...52 him CDM] om B; And with þat scho knelid downe and wirchyped him L
52 he...doune CD] also he kneled down B; he lowly enclyned and toke hir vp L; he also knelys M
52 said CDBL] says M
53 moste swete C] moste dere DB; dere L; swete M
53 I it am CDBM] 3a, I am your sone and L
53 vp agayne CDB] om L; agane M
54 3it...þe CDBM] I am with 3ow L
54 þai rose vpe C] þei rise vp D; they risen vp bothe B; rose þey vp L; þay ryse M
55 with...him CDB] halsede him L; halse hym wepyng for yoy M
55 lais...56 his CDBM] and kyssede hym L
56 and...him CDBM] om L
56 rystande...57 opon CDBM] and tendirly and loueandely lened one L
57 ful...haldes C] gladli holdith DBM; tendirly and mekly helde L
Postea consedentibus eis pariter, diligenter et curiosae intuetur eundem in vultu et cicatricibus manuum, et per totum quarena, si omnis dolor ab eo discesserat. Et ille: Reverenda mater, omnis a me dolor abscessit, et mortem, et dolorem, et omnes angustias superavi, nec de cetero inde aliquid sentiam. Et illa: Benedictus sit Pater tuus, qui te mihi reddidit;

Afterwardes þai sitt doune togydere, and bysely and curosly scho beholde him in his face and in þe 60 woundes of his handes and his fett, and of al his blyssed body, askande him if al his sorue and his pyne be passed away fro him. Þan sais he, '3a, wyrchypful Modere, al pyne and disese is gone, for I hafe overcommen dede, and sorue and al angwysch, and I sal 65 no more fele of þese, bot be in ioye and blysse withouten ende.' Þen says Oure Lady, 'Blyssed be þi Fadere, Sone, þat þusgates has gyfen þe agayne to me.

58 sitt doune CDBMJ stode L
58 bysely...59 beholdes CDBMJ euer scho behelde L
59 him iní CDBMJ one L
59 in2 CDBMJ om L
59 þe CDBL his M
60 ofí...handes CDBJ in his heuede L; hys handes M
60 andí CDBMJ in L
60 of2 CDBJ aftíre one L; om M
61 blyssed CDBL and askede M
61 sorue...62 be CDBJ payne and his disesse were LM
62 away CDBLJ om M
62 sais CDBMJ said L
62 wyrchypful CDBJ my dere L; my wyrschypfull M
63 al...is CDBMJ om L
63 gone DBMJ gone fro me C; om L
63 for CDBMJ om L
64 dede andí CDBJ om L; dede M
64 al angwysch CBMJ alle angwisches D; wo L
64 I CDLJ om BM
65 þese CDBJ þerof L; of þem M
65 be...66 ende CDBMJ I am and sal þe in endlesse ioye and blysse L
66 says CDBJ said LM
66 Blyssed be CDBJ Now blyssede be L; blyssyde M
67 Sone CDBMJ my dere sone L
67 þusgates...gyfen CDBJ hase þus gefen L; hase gyfne M
67 agayne CDBMJ om L

Enheghede and magnified and loved be his [holy] name in worldes withouten ende. Pan stande þai spekande togedere with grete ioy and gladnes of 42r herte, haldande þaire Pasche al / in delyte and lufe. And Oure Lorde Ihesu telles his Modere how he has delyuered his pepil out of Hell, and al þe myracles and wonderes þat he has done þiese thre dayes. Lo, þis is 75 now a gladsume and a mery [and a gret] Pasche.

68 Enheghede and CDBM] in heuen and erthe L
68 magnified and loved C] preisid and mad gret DB;
prayssede and magnifieide L; louede and magnyfyede M
68 holy DBLM] om C
68 in CDLM] in þe B
69 ende CDBM] ende Amen L
69 Pan...bai CDB] then stode þey L; þay stode M
70 spekande CDBM] om L
71 Pasche CDBM] speche L
71 delyte CDB] ioy and delite L; delices M
71 and CDBM] of L
72 telles CDBM] tolde L
72 his Modere CLM] hir DB
72 has CDBM] had L
73 myracles...74 wonderes CDBL] woundurs and myraculis M
74 has CDBM] had L
74 done CDBL] wroth M
75 gladsume...mery CDB] ioyfull gladsumnes and a merye L; gladsome Pasch M
75 and a gret DBM] om CL
75 Pasche CDBL] om M
PRIVITY CHAPTER XV: QUOMODO MAGDALENA, ET ALIÆ DUÆ MARÌÆ VENERUNT AD MONUMENTUM
ET DE CURSU PETRI ET JOANNIS (MVC 87a)

Magdalena vero, et aliæ duæ Mariæ ibant, ut dixi, ad monumentum cum unguentis. Dum ergo fuerunt extra portam civitatis, revocabant ad memoriam afflictiones et poænas Magistri sui, et in omnibus locis, in quibus aliquid notabiliter contra ipsum, vel per ipsum factum fuerat, aliquantulum subsistebant, genuflectentes, et osculantes terram,

XV: How Mary Magdaleyne and Other two Maryes come vnto þe Sepulcre.

42v / Mary Magdalene and obere tuo Maryes come arly at morne vnto þe sepulcre with þair vntmentes als I 5 before saide. When þai were withouten þe ȝate of þe Cyte, þai vmbythoȝt þaȝm of þe paynse and tourmentes and þe afflycciones and þe sorues of þair Mayster, and in ilke a place [wher þai knew] þat þair Lord had sufferde any special [payne], þai abaede a lytill, 10 knelond and kyssande þe grounde,

1 How...and C om D; Of þe comeynge of Mary Maudleyne and B; How Maudeleyne and M
1 Other...Maryes CMJ om D; þe iij Maryes B; hir systers L
1 come CLM] om DB
2 vnto...sepulcre BL] vnto þe Sepulcre arely at morne with þair vntmentes C; om D; to þe graue M
3 obere CD] þe othere BLM
4 þair CDLM] om B
4 als...5 saide CDB] as I said before L; om M
5 When...were CDBJ om L; when þay come M
5 ȝate DBM] ȝates CL
6 vmbythoȝt CL] bethout DB; vmthynk M
6 paynse...7 affliccyones C] paynes and turmentes and afflicclounes DB; paynes and affliccyounes L; panys, turmentes, affliccyons M
7 þe sorues C] sorwes DBM; passiones L
7 of...Mayster CL] of here Maister Ihesu DB; þat þer Mayster sufferde M
8 iike a CDBM] every L
8 wher...knew DL] þai kneled C; where they B; whare M
8 þat CDBL] om M
8 þair Lord CDB] he LM
8 had CDBL] om M
9 payne DBLM] penance in C
9 abaede...10 kyssande CDBM] knelyde doun kyssyng L
gemitus et suspiria dantes, et dicentes: Hic obviavimus
ei cum cruce super collo, quando Mater ejus semimortua
est: hic se vertit ad mulieres: hic crucem deposit
fatigatus, et super isto lapide se appodiavit parumper:
hic sic crudeliter et fortiter impulerunt eum, ut
velocius ambularet, et quasi eum currere coegerunt: hic
spoliaverunt eum, et totum nudum fecerunt; hic eum
crucis patibulo affixerunt.

11 gyfeande DB] and gyfeande C; om LM
11 waymentynges DB] waymentynge C; sorowyng C;
murnande M
11 syghynges CDB] syghenge L; sygthande M
11 and sayande CDBM] om L
12 we him CDLM] me we hym B
12 with...bake CDBM] berynge his crosse L
13 Modere DBLM] dere Modere C
13 wo CD] sorowe and woo B; sorowe LM
13 and CDBL] om M
13 turned he CDBL] om M
14 til...women C] to be women DB; to be women of
15 Ierusalem L; om M
14 and CDBL] om M
14 layde CBLM] lord D
14 þe CM] his DBL
15 opon DBLM] here opon C
15 lened he DBLM] he lened C
16 and...þere C] There was it þat D; There was it
17 where B; and here was it þat L; þere wase he þat day M
16 þai CDL] om BM
16 soi...felly DB] so felly cruelly C; om L; so crwelly
17 so felly M
17 schot hym furth DB] schot and putted hym furth C;
schot hym forthe so felly and so cruelly L; schot forth
17 of þe lues M
17 and spytte DB] spittand B; spyt M
17 gart CL] dide DB; made M
18 go faste CDB] hye so fast L; to go fast M
18 merehande...rynne CDBM] om L
19 and; here C] here DBM; om L
19 þai CDBM] om L
19 and2 here2 CDBL] þar M
19 festend CDBM] did L

And pan with grete cryinge and weymentynge and with gret watteringe of teres þai fell doune in þair faces and wyrchipede þe crose and kyssed it, for it was sit rede of þe precious blode of þair dere Lord. Pan þai ryse vp and gose toward þe sepuulcre, and þai said togydre, 'Who sal remove vs þe stane fra þe dore of þe graue?' And þai loked and saghe þe stone laide besyde and þe Angel of Oure Lorde sit/tande opon it, whilk said onto þaim, 'Drede ðe nost,' he sais, 'Þe seke Ihesu of Nazareth crucyfyed. He is rysen; he is nost here.'

21 cryinge...weymentynge CDBM wepyng and sorowyng L; sorow and murnynge M  
21 and2...22 teres CDBM om M  
22 doune...faces CDBM to þe grownde L; downe in þer face M  
23 wyrchipede CDBM wyrschype M  
23 sit CDBM all L  
24 of1 þe CDBM with hys M  
24 of2...Lord C of her Lorde DB; of oure Lorde Ihesu L; om M  
24 þan CDBM aftir þat L; And þen M  
25 ryse CDBM rose LM  
25 gose toward CDBM wente to L; 3ede to M  
25 and2...26 togydre CDBM and said to þemselfe L; sayand ylkon to ober M  
26 vs þe CDBM vs þis L; þe M  
26 fra þe dore CDBM om B  
27 graue CDBM monement L  
27 þai loked DBM loked C; when þey come L  
27 and2 saghe CDBM þey fonde L  
28 besyde CDBM one syde L  
28 þe...Lorde CDBM ane angell L; a angell M  
28 opon it CDBM þereon L; þerapon M  
29 whilk CDBM þat L  
29 sais CDBM saide L  
30 crucyfyed CDBM þat was crucyfyede L
Illæ autem fraudatae spe sua, quia putabant corpus Domini invenire, non attendentes ad verba angeli, conterrità redeunt ad discipulos, dicentes, corpus Domini esse sublatum.

And þai, seande þat þai ware deceyfede of þair hope — for þai wende hafe funden þe body of Oure Lorde — þai gafe no tente til þe Angels worde, bot comes agayne al

afrayede til þe discypils, sayande þat þair Lordes body is taken away.

32 þat CDBMJ om L
32 hope CDBMJ purpos L
33 hafe funden CDBJ to hafe found L; to funn M
33 þe...Lorde DBJ þe body of Oure Lorde þar in þe sepulcre C; þe body of Ihesu L; Our Lordes body M
34 gafe...tente CDMJ yaf non intent B; toke no tent L
34 til...worde C] to þe Aungeles word DL; to Aungels wordes B; vnto þe Angell M
35 til C] to DBLM
35 sayande CDBJ and tolde þem L; telland M
36 is CDBJ was LM
Tunc ergo Petrus et Iohannes concurrent ad monumentum. Conspice bene eos: currunt ipsi, currunt Magdalena et sociæ post eos, omnes currunt ad quærendum Dominum suum, cor suum et animam suam; currunt multum fideliter, multumque ferventer, multumque anxie.

XVI: How Petre and Iohn Come til þe Graue of Oure Lorde Rynnande.

43v / Pan Petre and Ion rynne vnto þe graue als Saynt Luc telles. Beholde þaim wele: þai rynne, and Magdaleyne and hir felaghes rynes after þaim; al ryne þai for to seke þair Lorde, þair herte and þair saule. Þai ryne ful trewly, ful lastanly, deuotely and ful besyly.

1 How...2 Rynnande CJ Petir and Iohn kome to þe grafe D; Howe Petre and Iohn come vnto þe sepulcure B; Rynnyn to þe graue L; How Petur and Iohn come to þe graue M
3 Ion DBLM] Saynt Ion C
3 rynne CDBM] ran L
3 als CDBL] om M
4 telles CDBM] sais L
4 þaim CDBL] om M
4 þai rynne CDBM] how þay ran L
5 rynes after CDBM] ran with L
5 al...þai CDLM] and alle they renne B
6 þair Lorde CDBM] Ihesu þair Lorde L
6 herte...saule DLM] hertes and þair saules C; her hert her soule B
7 ryne CDBM] ran L
7 deuotely CJ om DBLM
7 and CDB] om LM
7 ful besyly CDBL] om M

When pal come þair, þai loke into þe graue, but þai fynde nost þe body, bot þai sagh þe schetes and þe 10 sudarye þat he was wonden in. Hafe þou pyte and compassion of þaim, for þai er in gret trybulacione and thost for þair Lorde. Þai seke him, bot þai fynde him nost, and þai wate nost whether þai sal any more seke 44r him or none. [Therfore] /Petre and Ion with sorue and 15 wepynge gos home agayne.
Maria autem remanserunt ibidem, et respicientes in monumentum, viderunt duos angelos, stantes in albis, qui dicunt eis: Quem quaeritis, viventem cum mortuis? Illae autem nec tunc attenderunt ad verba eorum, nec aliquam consolationem acceperunt de visione angelorum, quia non quærebant angelos, sed Dominum angelorum. Iterum duas Mariæ conterrítæ, et quasi absorptæ, elongaverunt se inde aliquidum, et sedebant dolentes.

Bot the thre Maryes dwell stil þere als þe Gospel telles. þai come agayne and lokede into þe graue and saghe two aungels, sittande in whyte stoles, whilke said to þaim, 'Wherto,' þa[i] say, 'seke þe þe lyfande 20 with þe dede?' Bot þai gafe no tente til þair wordes, ne toke no comforth of þe vision of aungelles, for þai soght no3t aungels, bot þe Lorde of aungels. Þan þai two Maryes withdrawe þaim a lytil abake and sat o fare, wepande.

25 Bot Marye Magdalene, als Saynt Ion telles, wiste neuere what scho myght do, for withouten hir Maister scho myst noȝt lyfe, and pore couthe scho noȝt fynde him, ne [scho] wist neuere where scho sulde seke him, and þarfore standes scho forth withouten þe graue wepande eft and sit eft lokeando into þe graue, for euere scho wende hafe seen him þare where scho had grauen [hym]. And eft scho saghe aungels syttande on þe graue and sayande to hir, 'Woman,' þai say, 'what wepes þou? What sekes þou?' And scho þan ansueres, 30 'Þai hafe taken my Lorde away, and I wayt noȝt where hafe laide him.'

25 als...telles CD om LM
26 neuere CDM not L
27 scho1 myȝt CDM myght scho L
27 couthe scho2 CDL jeche cowgth M
28 scho1 DLM om C
28 scho2 sulde CDM to L
29 standes CD stode LM
29 forth withouten CDM styl1 at L
30 eft1 CDL oft M
30 sit CDM om L
31 hafe seen CDL1 to a funden M
31-32 had grauen C1 had beried D; beryed L; layde M
32 hym DLM are C
32 eft CDL3 oft M
32 saghe CDL1 seys M
32 syttande on C1 sittande in DM; sytt one L
33 sayande...hir CDM saide L
33 woman...say CD om LM
33 what CDM why L
34 wepes CDL sekys M
34 sekes CDL weppis M
34 þan ansueres C1 anwereth D; ansuerde and said L; says M
35 þai CDM1 neuer L
35 noȝt CDM1 neuer L
36 laide CDL don LM
Vide mirabilem operationem amoris: paulo ante audierat ab uno angelo, quod resurrexerat, et postea a duobus quia vivebat; et non recordabatur, sed dicit: Nescio. Amor hoc faciebat, quia, ut dicit Origenes, anima sua non erat ubi ipsa erat, sed ibi erat, ubi Magister suus erat. Nesciebat cogitare, loqui nec audire, nisi de ipso.

Se now here a wonder[ful] wyrkynge of lufe. A lytil before scho herde Pe aungel say at he was rysen, and afterwarde scho herde of other two pat he lyfede, / and sit has scho no mynde of pis, bot sais, 'I wayt neuere whare pai hafe laide him.' All pis reklesnes of al outwarde thynges, and also [of] pe wordes of pe aungele, was caused of pe gret lufe pat scho had vnto hir Maystere and hir Lorde Ihesu. For als Orygene sais, hire saule ne hir mynde wer nost whore hirselfe was, bot peir hir Maistere and hir Lorde Ihesu was. Scho couthe nost elles thynke, nost elles speke ne nost elles here bot of Ihesu hir Lorde.
Cum aetem ista sic ploraret, nec de angelis aliquid curaret, amore suo Magister suus non poterat amplius se tenere. Dominus ergo Jesus refert hoc matri, et dicit quod vult ire ad consolandum eam; quae hoc multum acceptat, et dicit: Fili mi benedicte, vade in pace, et consoleris eam, quia multum te diligit, et de tua morte multum doluit; et memento redire ad me, et amplexans dimisit eum.

When scho þusgates weped and take no tent vnto þe 50 aunegles, hir lufe and hir Mayster Ihesu myght no langer withholde him. Pan Oure Lorde Ihesu telles al þis vnto his Modere, and sais þat he wyl go and comforthe hir. And Oure Lady is wele payede þarof and sais til him, 'Go, my blyssed Son on Goddes behalfe and 55 comforthe hir, for mykel is þe lufe þat scho lufes þe, and mykel was þe sorue þat scho had for þi herde dede, and luke my dere Sonne þat pou come sone agayne to me. Pan halsethe his Modere and gos forth his waye.

XVII: How Oure Lorde Ihesu appered to Marye Magdauleyne in þe Garthe.

Pan Our Lorde Ihesu comes in þe garthe whare [his] graue was, til Mary Magdaleyne, and says to hir, 'Woman,' he sais, 'whi wepes þou?' And sit scho kn[e]w[e] him no3t, bot wende þat he had bene a gardenere, and als a dronken woman scho ansuers him. 'Sir,' scho sais, 'if þou hase taken him away, telles me whore þou has done him, and I sal take him.' Behold hir wele with how wepande a chere, how lowly scho prayes him for to tel hire to him pat scho sekes. Scho hopede euere for to here sum new tythynges of hir luffede.

1 Oure...Ihesu CL Oure Lord D; Ihesu M
2 in...Garthe C] in þe 3erd D; om L; in þe garthyyn M
3 Pan CD] om L; When M
4 comes CDM] come L
5 in...garthe C] in þe 3erd D; þen to þe gardyne L; into þe garthyyn M
6 his DLM] þe C
7 til C] to DM; and mett þare with L
8 says CD] said L; he says M
9 he sais CD] om LM
10 knewe DLM] know C
11 þat CD] om LM
12 a...woman CDM] woman full of thoghthe L
13 ansuers CDM] answerd L
14 Sir...sais CD] and said Sir L; for schee says M
15 done CDM] hyde L
16 wele...chere CD] here how wepandly L; wele without wepande chere M
17 lowly CDM] mekly L
18 prayes CDM] prayed L
19 sekes CDM] soghte L
20 Scho...euere CDL] for euer schee hopes M
21 tythynges CL] tydynge D; thynys M
22 hir luffede CD] hym þat was hir lufe L; hyr lufe M
Tunc Dominus ad eam dixit: Maria. Ipsa vero quasi reviviscens, et cognoscens eum ad vocem, indicibili gaudio dixit: Rabbi, id est, Magister, Dominus vos estis, quem quærebat; quare tamdiu vos mihi celatis? Et currens ad pedes osculari volebat. Dominus vero volens animum suum elevare ad caelestia, ut non quæreret eum amodo in terra, dixit:

Pan Oure Lorde calles hir be hir name and sais, 15 'Maria'. Pan scho wakens at his voice als out of a gret slepe, knowande his swete voice, and with vnspekable ioy scho sais, 'Raboni', þat is to say, 'Master, Lorde.' Scho sais, '3e ar he whame I seke. Whi hafe þe [þus longe] layned 3ourselwe fro me?' And 20 þan scho ranne til his feett and wolde hafe kyssed þaim. But Our Lorde walde rayse vp hir herte vnto heuenly lufe þat scho sulde no more here in erthe seke him be fleschly affeccion, only behold[and]e his manhede als pure man, bot þat scho sulde lufe him 25 gostly be gostely affeccion, behold[and]e him as God and man. And þarfore sais he vnto hire,
Noli me tangere, nondum enim ascends ad Patrem meum; sed dic fratribus meis: Ascendo ad Patrem meum, et Patrem vestrum, etc. Et addidit: Nonne prædicti tibi, quod tertia die resurgerem? quomodo igitur me in seculro querebas? Et illa: Dico vobis, Magister, quod tansus dolor de acerbitate passionis et mortis vestrae cor meum repleret,

'Marye, touche me nost, for sit I am nost vpstyed vnto my Fader,' als if he saide, 'In pis forme of man whilke þou sees now with þi bodely eghe am I nost euon to my Fadere, bot lesse þan he, and þarfore touche me nost so. Bot go and say vnto my brether, 'I stey vp vnto my Fadere and to 3oure Fadere, vnto my God and to 3oure God.' Telled I þe not before þat I sulde vpryse agayne þe thyrde day? How þarfore sekes þou me now in my graue?' Pan answere scho, 'Sothly, I tell 3ow Maistere, þat so gret / sorue of þe bytternes of 3oure passion and 3oure dede occupiede and fulfilled my herte,

27 Marye CDBL] om M
27 I am CDBM] haue L
27 vpstyed CDBM] stiedy vp L
28 als...In CDB] as who say in L; þat ys M
28 whilke CDB] þat LM
29 now ...þi C] with þi DBL; with M
29 eghe CDBL] eyn M
30 þarfore CDBL] þare DBL
31 and CDBM] om L
31 I CDBM] þat I L
31 stey vp CDB] styde L; stegth vp M
32 toþ CDB] om LM
32 vnto CDBM] om L
32 to2 CDBM] om LM
33 Telled CDBM] Said L
33 þe not CBM] not þe D; noghte to þe L
33 before CDL] om BM
33 þat CDBL] om M
33-34 vpryse agayne CDB] ryse vp L; ryse vp agayne M
34 How þarfore CDBM] Why L
34 now CD] om BLM
35 answere CBM] anwereth B
35 1...36 Maistere CDB] dere mayster L; dere mayster I tell 3ow M
36 þat...gret CDB] I haue so mekill L; so grett M
36 sorue...3oure CDB] sorow and murnyng for 3oure bitter L; bytternes of 3oure M
37 3oure CDBM] om L
37 occupiede...herte CDBM] om L
38 herte DBM] herte and my mynde C

-326-

At I had forgetyn al thynges and thoght on nothynges bot onely on soure body that was dede, and of pe place that I beryed 3ow in. And barfore ordand I bis vynmentes bis mornynge for to anoynte soure body with. Blyssed be soure heghe worthinessse that wouches safe for to ryse agayne and come til vs.'

Pan stande þai togeder, Ihesu and his dere lofede, with grete ioy and gladenes. Scho beholdes him ful curously and ful grathly, and askes him of ilke a thynge, and he answeres hir gladly til al hir askynges.

39 had...thynges CDBM] om L
39 and CDB] om LM
39 thoght...nothynges CD] thought of nothyng BM; om L
40 onely on C1 only of DB; onely L; of M
40 of þe CDB] þe L; þat M
41-42 vynmentes CDBM] oynement L
42 þis mornynge CDBL] om M
42 for to CDBM] to hafe L
42 with CDBL] om M
43 wouches safe C1 þe vouche saf D; vouched saf BL; wostayfe M
43-44 for to CDLM] thus B
44 til C1 to DBLM
45 stande þai CDB] stode L; stode þay M
45-46 dere lofede D] dere lofede Mary Magdaleyne C; derebeloued B; dere luffe LM
46 beholdes him CDB] behelde him L; behaldes M
47 curously CDB] verreyly L; worthyly M
47 ful grathly C1 ful wistly D; full wisely B; besyly L; wyttreyly M
47 askes CDB] askede LM
47-48 ilke a thynge CDBM] many thynges L
48 answeres hir CD] answerd BL; answeres M
48 gladly CD] godely B; om M
48 til C1 to DBLM
48 askynges CDBL] askyngis full gladely M
Nunc ergo et hic est magnum Pascha. Licet autem sic a principio Dominus ei responderet, vix credere possum, quin eum familiariter tangeret, antequam inde discenderet, osculando pedes et manus. Sed dispensative fecit a principio, vel quia talem se ostendebat, qualis erat in corde suo, secundum communem expositionem; vel quia, ut dixi, volebat animum suum erigere ad caelestia, secundum quod Bernardus innuere videtur. Pie namque credi potest, quod quam sic amanter et singulariter, ante omnes qui scripti reperiuntur, visitabat, ad latificandam eam, non turbandum faciebat. Mysterialiter ergo, non pertinaciter dixit illud verbum: quia non pertinax, neque durus, benignissimus Dominus est, et maxime diligentibus se.

Here is now also a ful gret Pasch, for bof al Oure Lorde at pe begynnynge answeres hir þat scho sulde no þt touch him, neuerþe þat ne scho afterwarde toucchede him ful homelyly or scho 30de, both kysande his feete and his handes. For it is ful lyke þat hir whome he so lufandely and so singulerly vysetede before al othere þat we rede of, þat he come no þt for to abayst and for to heuy hire, bot rather for to comforth and glade hire.

49 Here...also CDBJ thare was þen L; Here ys now M 49 ful...Pasch CMJ a gret pasch DB; a ioyefull standyng L 49 bof al CMJ allenges bof D; all be it so þat B; if all L 50 Lorde DBLMJ Lorde Ihesu C 50 at...begynnynge CDBJ om L; at bygynyng M 50 answeres...þat C] answerd hire þat D; bad hir þat B; bad hyr LM 51 neuerþeþelese CDBM] om L 51 touwe CDLM] beleve B 51 þat...52 afterwarde C] but þat sche afterwarde DBL; but afterwarde M 52 toucchede CDB] towch M 52 ful homelyly CDB] full tendirly L; om M 53 feete...handes CDBM] hende and his fete L 53 For...57 hire CDBM] om L 53 ful CDB] om M 54 þat CDM] om B 54 lufandely...singulerly C] lufly and so singuler D; loweley and so singerly B; lufly and so syngulerly M 55 vysetede CDB] vyset M 55 þat2 CDB] om M 56 fori...and CDB] om M 57 comforth CDB] comforth hyre M
Post aliqualem vero morulam discessit Dominus dicens, quia et alios oporteret eum visitare. Tunc Magdalena, quasi alterata, sicut nolens ab eo unquam discedere, dicit: Domine, ut video, vestra conversatio non erit amodo nobiscum, sicut consueverat; rogo ne obliviscamini mei. Mementote, Domine, tot bonorum, quot mihi contulistis,

When ðai had standen a while togydere þusgates carpande, Oure Lorde begynnes for to go fro hir, and 60 sais þat him behouses for to go vysite and comforth

46v òbere mo of his frendes. ðan chaunges al hir / chere, for scho walde neuere hafe gone fro hym, and scho sais to hym, 'Lorde,' scho sais, 'als me thynke, sør lyfeynge mon no more be with vs als it hase bene, bot I

65 praye 3ow þat 3ow forget no3t me. Hafe mynde, Lorde, of al [þe] benefyce[s] and gudnes[ses þat] se hafe done to me, þat ðai neuere be loste in me,

58 standen...þusgates CD] stonden a while thus togedere
B; þus standen L; stande þus a long whyle togedur M
59 carpande CM] spekande DB; spekyng togedire L
59 begynnes...and CDBM] om L
60 sais þat CD] seith hym B; said hym L
60 behouses CDBM] burde L
60 for...comforth CDB] goo and comforth M
61 òbere CDM] om BL
61 frendes CDBM] brethire and frendes L
61 ðan chaunges CDB] Than changede L; þam chaunges M
62 hafe CDBL] om M
62 and...sais CDB] than said scho L; and says M
63 scho sais CDBM] om L
63 als CDBM] om L
64 lyfeynge CDBL] dwellyng M
64 mon...be C] may no more be DB; may nott be L; ys no more M
64 with CDBM] amonge L
65 3owí CDBM] 3owe dere Lorde L
65 þat CDBL] om M
65 no3t me CM] me not DBL
65 Lorde CDBM] om L
66 þe...þat DJ benefyce and gudnesse C; benefices and godnesse þat B; kyndnes and gudnesse þat L; behofes and godnes M
67 done CDBL] had M
67 þat...me CDBL] om M
67 þai CDB] 3e L

-329-
et familiaritatis et dilectionis, quam habuistis ad me, 
et recordamini mei, Domine Deus meus." Et Dominus ad 
eam: Noli timere; confide et constans esto, quia semper 
ero tecum. Tunc ipsa benedictione ab eo recepta, et 
Christo discendente, venit ad socias, et nuntiat hoc 
eis. Illæ vero de resurrectione Domini gaudentes, sed 
quod non viderant eum dolentes, recedunt cum ea.
PRIVITY CHAPTER XVIII: DOMINUS APPARUIT TRIBUS MARIIS
IN VIA PARITER PERGENTIBUS (MVC 88c)


XVIII: [How Oure Lord Apered vnto þe Thre Maries]

47r / Perfore als þei[ise] thre Maryes went togedere toward þe Cyte, are þai come at þe Cyte, Oure Lorde Ihesu apered to þaim and said, 'Haile.' þan þai 5 wer fulfilled with vsnpekable ioy, and fell doune to þe grounde and helde his feett. þan þai behelde him ententifly, and spyris of him besyly and receyfes of him answeres of myrth and of melody. And here make þai also a grete Pasch.

1 How...Maries DBLM] om C
1 Lord DL] Lorde Ihesu BM
2 Perfore CDB] om LM
2 als CDLM] om B
2 þeise DBLM] þe C
2 went CDBM] þede L
3 toward...Cyte CDBM] be þe waye L
3 are CD] and er B; om LM
3 þai...Cyte CDBM] om LM
4 þaim CDBL] þem in þe way M
4 Haile CDBM] Hayle þe L
4 þai...5 vsnpekable CDBM] made they mekill ioye L
5 to...6 grounde CDBM] om L
6 helde CBM] holden D; hillede L
6 Þan...behelde CM] Than þei behelde D; And þan þai behelde B; than behelde they L
7 ententifly CDL] intently B; tenturly M
7 spyris of CDB] askede of L; spyrs M
7 besyly CDBM] dyuerse thynges L
7 receyfes...answeres CDB] reserued of hym L; receyues answers of hym M
8 ofi...melody CDBM] myghte and grace L
8 here...9 also CDB] þey mad also L; here also make þay M
9 a...Pasch CDBM] gret ioye and myrthe L
Dicit autem eis Dominus Jesus: Dicite fratribus meis, ut veniant in Galilæam; ibi me videbunt, sicut prædicti eis. Vides, quod Magister humilitatis vocat discipulos suos fratres; numquid hanc virtutem dimisit? Tu autem si in prædictis vis intelligentiam et consolationem habere, recordare de his, quæ superius tibi dixi, ut scilicet in omnibus locis et factis ita sis animo, ac si præsens esses corpore. Et idem de infra dicendis.

10 Œan byddes Oure Lorde Ihesu þat þai / 47v sal go vnto his brether and byd þaaim go into Galylee, 'for þar sal þai se me als I hafe before said vnto þaaim.' Behold here þat þe Maister of Meknes calles his discypils his brethere. Þis vertue of mekenes lefte he neuere. Bot 15 þou, if þou wil haf vnderstandynge and comforth of þis þat I hafe said, þe behoues make þiselfe als present in ilke a stede and in ilke a dede in þi saule als if þou war þare suthfastly present in þi body, and on þe same maner in þat þat is sit to say.

10 byddes CDBM] bade L
10 Oure...Ihesu CDBL] he M
10 sal CDM] shuld BL
11 sal CDBM] suld L
12 se me CDB] see hym L; fynde hym M
12 I...þaaim CDB] he tolde þaaim before L; befor behygth to þem M
13 here þat CDBL] now here M
13 calles CDB] calde L; takes M
13 his2 CDBM] om L
14 lefte...neuere CDM] loste he neuer B; dwelles ever more with hym L
15 þou...wil CD] if þou wilt BL; yf yow M
15 comforth CDB] gostely comforth the L; comfortyng M
16 þe behoues CDM] it behoueth þe B; the nedis L
16 make...als CDBM] to be L
17 ilkei...dede C] ilk a stede and ilk a dede DM; iche a dede and iche a stede B; every stede and every dede L
18 if CDBL] om M
18 þare...present CDB] there sothfastely L; soythfastly þer present M
18 þi CDBM] om L
18 and...19 maner CDBL] on þe same M
19 in...say C] in þat is to seyne D; loke þat þou do B; in that þat I sail say L; in þat þat ys say M

XIX: How Our Lorde Ihesu Appered to Ioseph of Aramathye / [and Saynt Iame þe Lesse].

When Oure Lorde Ihesu was gone fro þe thre Maryes beforeaide, he appered to Ioseph of Aramathye þat byryede him, for þe Iewes had taken him for Oure Lordes sake, and sperred him in a howse, selande þe dores sikerly þat he sulde nost passe away, for afftere þe Setterday had bene passed, þai had kesten for to slae him. Parfore Oure Lorde Ihesu apered til him and wypid his face and kyssed him, and sett him in his aghen howse in Aramatheye and brake no sele of þe dores. 

/After þat he appered til Iames þe Lese, whilke had gefyn a wowe þat he sulde neuere ete mete vntil he saghe him vprysen.

1 How...appered CM] How Lord Ihesu appered D; The apparitioun of Ihesu B; How oure lorde appered L
2 and...Lesse M] om CDBL
4 beforeaide CDL] om BM
6 sperred CDLM] sperped B
6 selande CDBM] and sellede L
7 dores sikerly CDM] dore sekerly B; dores with grete besynes L
8 þe Setterday CDBM] þeire sabat day L
8 had...passed CDB] om LM
8 had kesten CM] had thout D; thought B; ordeyned L
9 til C] to DBLM
10 and wypid CDB] om L; wypand M
10 hisi...him CDBM] om L
11 brake...dores CD] brake not þe seals of þe dore B; braste selys and lokkes L; brake no sele of þe dore M
12 After þat CDBM] and þen L
12 appered CDBL] hade apperede M
12 til C] to DBLM
12 whilke...13 gefyn CDM] which had made B; þat made L
13 a wowe CDBL] away M
13 vntil CD] vnto B; to L; or M
14 him vprysen CDB] Owre Lorde resyn L; vprysyng M
Dixit ergo ei, et his qui cum eo erant: Ponite mensam. Deinde panem accipiens, benedixit, et dedit ei, dicens: Comede, dilecte frater mi, quia filius hominis resurrexit a mortuis. Ista vero refert Hieronymus.

15 Pan said Oure Lorde Ihesu til him and til obere bat war with him, bat pai sulde sette be borde, and [he] toke brede and blyssed it and gafe teil say[an]de, 'Ettes 3e now my dere breper, for [be] Son of Man is rysen fro dede.'
Cum autem Magdalena et socië redeunt domum, et narrant discipulis resurrexisse Dominum, Petrus marenòs quod Dominum suum non viderat, nec quiescere valens propter amoris vehementiam, discissit ab eis, et solus ibat versus sepulcrum: nesciebat enim, ubi cum alibi quæreret. Dum ergo pergeret, Dominus Jesus apparuit ei, dicens: Pax tibi, Simon. Tunc Petrus percutiens pectus suum, et procidens in terram cum lacrymis, dixit:

XX: How Oure Lorde Ihesu Appered til Symon Petre

When Mary Magdalene and hire felaghes wer commen home, and had telde þe discypils how þai had seen Our Lorde Ihesu rysen vp fro dede, Petre was heuyede þat he had noght seene his Lord, and [for] greþines of luf he myght no langer ryst, bot 3ode away fro þaim al[one] towarde þe seplylcre, for he wyste neuere elles whor he sulde fynde him. And als he went, Our Lorde appered to him in þe way, sayand, 'Pese be to þe, Symon.' Þan Petre knokked [hymself] on hi[s] breste, and fel doun to þe grownde with bytter teres, and said,

1 Oure...Ihesu CDB] Oure Lorde L; Ihesu M
1 tii C] to DBLM
1 Symon Petre CDLM] Petre gretely comfortande hym B
3 had CBLM]  om D
3 how...4 Ihesu CDBM] þat Oure Lorde was L
4 rysen...dede CDB] resyn and howe he had spoken with them L; vprysyng fro dede M
4 heuyede CD] hevy BLM
5 his CBLM] oure D
5 Lord CDBM] lorde Ihesu L
5 for gretnes DB] grenes C; for mekynes L; gretnes M
6 ryst CDB] abyde L; byde M
6 away CDB] forthe allone LM
6 fro þaim CDB] om LM
6 alone D] al vn C;  om BLM
7 towarde...seplylcre CDB] to þe seplylcrewarde L; towarde þe grawe M
7 for...neuere CDBL] and wyst nogth M
7-8 he sulde CDBM] to L
10 knokked CDBM] bett L
10 hymself DBLM]  om C
10 his] hi C; þe DBLM
10 fel CDLM] fells B

'Lorde, I know my tryspas, for I forsoke pe, and oft tymes denyed pe,' and kyssede Our Lorde feet. Bot Our Lorde toke him vp, sayande, 'Pese be to pe. Drede þe nost, for al þi synnes er forgyffen þe. I know wele, als I telde þe before. And þarfore go þou now and stable þi brethere, and tryst sykerly, [for] I hafe ouerecomen þe dede, and al other of our enmyes.' Pai stande now and spekes togyder. And Petre behaldes him full besily in al his lymes and his woundes.

12 Lorde CDBL] Lord Ihesu M
12 know CDBM] knowelage L
12 þe CDBM] 3owe L
12 and CDBL] om M
13 þe CDBM] 3ow L
13 kyssede CDBM] and efte fell down and kissede L
14 toke CDB] mercyfully toke L; takes M
14 sayande...þe1 CDB] and bad hym L; and says M
14 þe2 CDBM] hym L
15 nost CDBL] nogth Petur M
15 synnes er CDBM] synne es L
16 als... befor CDBL] befor als I tolde þe M
16 before DBLM] before þat bou sulde forsake me for drede of þe dede C
16 bou CDBM] om L
17 stable CDBM] make stable B
17 brethere CDBM] felawes and thi brepíre L
18 for DB] þat CLM
18 þe C] om DBLM
18 and...19 togyder CDBM] om L
18 other...our C] oure enmyes DB; oþer enmys M
19 and...togyder CDB] spekand togedur full lufly and lustyly M
20 Petre DBLM] Saynt Petre C
20 behaldes CDBM] behelde L
20 besily CDBL] wytterly M
20 in...lymes CM] om DB; and all his lymms L
Benedictione vero accepta, rediens ad Dominam et ad discipulos, omnia narravit. Scire autem debes quod de apparitione facta Domina nihil continetur in Evangelio: ideo autem ipsam posui, et ante præmisi, quia de ipsa videtur tenere Ecclesia, ut in legendae de resurrectione Domini plenius habetur.
PRIVITY CHAPTER XXI: QUOD DOMINUS APPARUIT
DUOBUS DISCIPULIS EUNTIBUS IN EMMAUS (MVC 91)

Cum ergo duo ex discipulis ejus irent versus castellum Emmaus, quasi jam desperati de ipso, et irent tristes, de his quae acciderant conferentes; venit Dominus Jesus, et junxit se ipsis in specie peregrini, et ibat cum ipsis interrogans eos, et respondens, et conferens verba salubria, ut in Evangelio habes. Tandem coactus ab eis, intravit cum illis et manifestavit se ipsis...

XXI: How Oure Lorde Ihesu Appered til two of his Discipils Goand to be Castel of Emaus.
Als two of be disciples of Ihesu went to be Kastel of Emause, al desperate of þair Maister and heuy for 5 thynges þat wer fallen, als þai gede / 50r karpande togyder, Our Lorde Ihesu come and felaghschypped with þaim in lycknes of a pylgryme, and went with þaim, askande þaim and answerande þaim and spekand to[gydere] wordes of hele als þou redes more fully in þe Gospell.
10 At þe laste, þai garte him come in with þaim,
The greater part of Chapter 91 is not translated in Privity. This is the last sentence:

...Non autem dedit istis discipulis magnam sui copiam; sed statim porrecto eis pane, evanuit ab oculis eorum. Nam etiam alios consolari volebat, cum quibus tamen etiam istos est consolatus.

**QUOD DOMINUS APPARUIT RECLUSIS IN DIE RESURRECTIONIS (MVC 92)**

Redierunt autem prœdicti duo discipuli statim in Hierusalem, et invenientes alios discipulos congregatos, absent Thoma, eis ista narraverunt. At pariter audierunt, quia surrexit Dominus, et apparuit Simoni.

and als þai sat togydere at þair supper, þai knew him in þe brekynte of brede, and als sone he vanischede away fro þaim.

And [þan] þise two discipils come agayne into Ierusalem [þe same houre], and [fond] all [þe] discipils togydere, outtaken Thomas, and talde þaim al þat had befallen to þaim in þe waye, and how Oure Lorde was sothfastely vprysen, and had appered to Symon Petre.

11 þai; CDBM] om L
11 sat CDBL] sytt M
11 togydere CDBM] om L
11 þair C] om DB; þe LM
12 þe C] om DBLM
12 als sone CDBM] onone L
14 þan DBL] als sone C; om M
14 þise...discipils CDBM] þey L
14 come...into CDBL] rose vp and ðede to L
15 þe...houre M] om CDBL
16 fond...16 togydere DBM] talde al þat had befallen to þaim til his discipils, for þai were all togydere C; om L
16 outtaken Thomas CDM] save Thomas B; om L
16 and...þaim DM] om C; they tolde hem B; and tolde to oþer disciples L
16 al þat DB] om C; what LM
16-17 had befallen DLM] om C: befell B
17 to þaim DB] om CM; þem L
17 in...wayne DBL] als þai ðede in þe waye C; be þe waye M
17 how...18 sothfastely CDBM] they knewe him in brekyng of brede L
18 vprysen CDB] rysyn M
18 and...Petre CDBM] om L

-339-

50v / Als bai stande þus togyder spekeande of þair Mayster,
20 Our Lorde Ihesu come and stode in myddes and said to þaim, 'Pese be to 3ow.' Pan al his discypils fel doune vnto þe grounde, k[nowlech]ande þair tryspas þat þai had so vnkyndely forsaken him, and welcomande him with grette gladenes. Pan Our Lorde sais, 'Ryse vp,'
25 he sais, 'my dere brether, for al þore synners ar forgyfen 3ow.' He standes namely amanges þaim, schewande þaim his handes and his syde, and opense til þaim gostely wittes þat þai may vnderstande Haly Wrytte

51r and know þe priuete of his resurreccione. /

19 Als...þus CDB] As þey stode L; And als þay stande þus M
19 þair...20 Ihesu CD] her Maister Our Lord B; Owre Lorde he L; þer Mayster he M
20 come...stode CDBL] comes and standes M
20 myddes CD] myddis of theym B; myddes þem LM
20 said...21 þaim CB] to hem D; and said L; and says M
21 to2 C] with DBLM
21 Pan CDBL] and þan M
21 al...22 þe CDBL] fall þay all done to M
22 knowlechande DBLM] kennande C
23 and CDBL] om M
23 welcomande C] welcomed DBLM
24 gladenes CDBM] reuerence and gladnes L
24 Our...sais CDBM] said Our Lorde to þem L
24 Ryse vp CDBM] Ryse 3e vp L
25 he sais CD] om BL M
25 my CLM] 3e my DB
26 standes CDBM] stode L
27 þaim CDBM] þe wondes of L
27 his syde CDB] fete and saide L; hys syddys M
27 and2...28 þaim C] and opneth to hem DBM; þer he opynde þeire L
28 þat...may CDB] þat þay myghte L; for to M
29 know CDBL] to knaw M
29 priuete CDBM] privetes L
29 resurreccione CDBM] passione and his resurreccione L

-340-
Petit ab eis, si habeant aliquid ad manducandum; et manducat coram eis partem piscis assi et favum mellis. Insufflat in eos, et dicit eis: Accipite Spiritum sanctum. Vides quomodo ista sunt plena omni jucunditate et laetitia. Gavisi sunt ergo discipuli viso Domino; latanter coram eo, qui ante erant pavefacti. O quam libenter eidem illa porrexerunt, ut comederet! Quam fideliter ei ministrabant, et quam jucunde assistebant ei!

30  Pan askest he paim if pai hafe oght for to ette, and pai brynge furth befor him a piece of a roste fysche and a honykambe. He blawes [in] paim and gyfes paim pe Holy Gost. Beholde how al pise thynges ar ful of ioye and gladnes. Pan war pe discypils glade bat pai had seen Oure Lorde. Now make pai myrthe and ioy befor him bat are war sary and dredeful. A, with how glad chere hopes bou pai layde before him for to ete! How trowly and faythfully pai serue him, [how ioyfully and myrily pai stande before him!]

30 asks he CDB] askede he L; he hasked M
30 hafe...ette CDB] had any mete LM
31 brynge CDB] broghte LM
31 befor him CDBL] om M
31 ai...roste C] a pece of rosted DBM; om L
32 blawes CDB] blew L
32 in DBM] on CL
32 gyfes CDB] gafe L
33 Beholde...34 gladnes CDBM] om L
34 Pan CDLM] for than B
34 pe discypils CDBL] pay M
34 glade CDB] glad and fayne L; fayne M
35 Oure CDBL] ber M
35 Now make CDBM] ben made L
35 myrthe...36 ioy CDBM] ioye and myrthe L
36 are CD] before tyme B; before LM
36 sary...37 how CDBM] heuy and sary withowttyn L
37 hopes CDBM] trowes L
37 layde CDBL] lay M
37 befor...38 ete CM] mete befor hym for to ete DB; before hym mete L
38 trowly...38 faythfully CDB] gudly and how faythefuly L; how besely and trwly M
38 pai serue CDM] serve they B; bey served L
38 how...39 hym DBLM] om C
39 ioyfully and myrily] ioyfully myrily D; ioyfull and mery BM; ioyeful and iocund L
39 stande DBM] stode L

40 See also Our Lady par, for al ðe discipils wer gedyrde til hir for succure and comforthe. Beholde hir þarfor with a glade semelande, seande al þis, and homely syttand besyde hir Sone, and also seruand him gladly. Oure Lorde Ihesu also gladly takes servyce of hir handes, and worchipes hir reuerently before his discipils. Leue no3t behynde, I praye þe, Mary Magdaleyne, þe lufed discip[lesse] of Ihesu and apostelese of al apostelese, how scho on hir olde manere syttes at hir Lordes and hir Maysters feete, besily herande his wordes,

40 See CDBMJ Beholde L 41 til CJ togiddre to DM; togedre there to B; to L 41 for...comforthe CDBLJ om M 42 þarfor CDBJ now L; om M 42 a glade CDBJ glade L; how glade a M 42 seande CDBJ sayng L; schee seys M 42 and...43 syttand CDBLJ how homly schee syttys M 43 besyde hir CDBJ by hir dere L; be hyre M 43 and also CDBJ and L; om M 43 seruand CDBLJ sufand M 44 gladly CDBJ full loueandly L; full gladly M 44 Oure...Ihesu CDBLJ and M 44 also...takes CJ also taketh DB; toke gladely L; reseues reuerently M 45 worchipes...reuerently CBJ worchepeth reuerently hir D; wirchipped hyre reuerently L; wyrshypes hyre M 46 Leue...þe CDBJ I praye þe forgett nott L; Forget nogth I pray þe M 47 þe lufed CDMJ þat welbeloued BL 47 disciplesse DJ discipile CB; discypulas L; dyscyvpules M 47-48 and apostelese CDBLJ om M 49 of...apostles CJ of apostles DB; of all þe apostles L; om M 49 syttes CDBMJ satt L 49 Lordes...Maysters CDJ maister and dere lordes B; lordes L; mayster M 50 besily CDBM] herkeande M


and what scho may do also, scho dos to him with gret gladnes and with al þe affeccione of hir herte. A, whatkens one is now þis lytil hows? A, how loyful is it now to dwel in it! Thynke þe noght now here a grete Pasche? Sothly, I / 51v trow 3is, if þou fele any deuocione or affeccion.

Bot Oure Lorde Ihesu was here with þaim bot a whyle, for it was late when he come to þaim. Bot perauenture þai garte him sumwhat langare abyde, prayande him þat he sulde not so sone go away fro þaim.

55 what...may CDBM1 þat scho myght L
51 also CDB1 om LM
51 dos...him CD1 dothe BM; dide L
52 al...þe CB1 and D; with all þe L; and all þe M
53 whatkens...is, CD1 what maner thyng is B; how blysseful was L; whatkyns ys M
53 now...lytil CDBM1 þen þat L
53 A...54 it CDBM1 in the whylke satt bothe god and man with his modire qwhene of heuen and all his oþer dere derlynges. Gret ioye was þen to be with þem L
54 A CDB1 and M
53-54 is it CDB1 yt ys M
54 þe CDBL1 þou M
54 noght...here CDB1 nott here LM
55 Pasche CDBM1 comforthæ L
55 fele...56 affeccion CDB1 hafe any lufe or deuocyone L; fele any affeccyon or deuocyon M
57 Ihesu CDM1 om BL
57 was here CDBM1 duelte nott L
57 bot...58 þaim CDBL1 om M
59 perauenture CDBM1 I trow L
59 garthæ CMB1 dide DB; prayede L
59 sumwhat...60 him CDBM1 om L
59 langare abyde CDB1 tary lenger M
60 sulde CDBL1 om M
60 noth...away CB1 not sone go awey D; not so sone go L; go nogth so sone away M
Annon credis quod Magdalena, sedens ad pedes juxta eum, teneret per pannos eum confidenter, et cum reverenti audacia, ne discederet ita cito. Erat enim indutus vestimentis alissimis, vestibus gloriae sua. Sic enim eum tenebat: non presumptuose, sed confidenter faciebat, sic diligens, sic dilecta, nec Domino displicebat. Teneri vult Dominus, ut patet in duobus discipulis supra, euntibus in Emmaus.

Whethere þou trow nost þat Mary Magdaleyne, þat satt at his fette, helde him nost be þe clothes trystely and with a reverente hardenes þat he sulde nost go away so 65 sone fro hire. Oure Lorde Ihesu standes amange þaim, al clede in clothes whyter þan þe snaw of his ioye. Bot if scho helde him þus, als I hafe sayde, scho dide it nost presumptously, bot trystfully, so lufeande him and so lufede of him, and þarfore scho 70 dyspleased him nost. For Oure Lorde wil be halden als he schewede vnþo þe two discypils goande into þe Kastell of Emause, whilk helde him and garte him come in with þaim, and þarfore he schewede himselfe to þaim.
Tandem Dominus reverentia matri exhibita, similiter et ab ea recepta licentia, benedicens omnes, recessit ab eis; ipsi vero procidentes, de cibis reversione rogaverunt eumdem. Remanserunt autem famelici et sitibundi de Domino, de quo tantam copiam habere consueverant, cum sāpe suspiriis et desideriis revocantes. Videisti quoties hodie habuisti Pascha:

At ē laste Our Lorde Ihesu takes lefe at his Modere 75 and scho also at him, and he blysses ἑαν ἀλ, and wendes forthe, and ἵαι fał al down on knees prayande him of his sone comynge agayne. And so ἵαι dwell ed in gret desyre and longynge of ἵαι Lordes comynge agayne, whame ἵαι wer so mykel wont to hafe at hαι 80 wil. You may se now how oft bou [hast] had Pasch ἵis 52r day, for al ἵise apparycions were done / in ἵe day of Pasch.

74 takes CDBM) toke L
74 lefe CLM) his leve DB
74 at CDLM] and B
75 at CDBM] of L
75 blysses CDB] blischede LM
76 wendes CDM] gothe B; went L
76 fał al CDM] all fallen B; all fell L
76 on CDLM] vpon her B
76 prayande CDBM] and prayede L
77 him CDB] hym with gret reverence and desyre L; om M
77 his CDBL] be M
77 comynge agayne CDBM] agayne comyng L
77 dwell ed CDBL] dwell M
78 and longynge CDBM] om L
78 of...Lordes CD] of hir B; aftire ἵeire Mayster and Lorde L; of hys M
78-79 comynge agayne CDB] agayne comyng L; gayne come M
79 so...hafe CD] wonte to have so mekil B; wonnte so mekil before to hauve L; wonnt for to hafne so mekyll M
80 wil CDBM] liste L
80 oft CLM] om DB
80 hast DBLM] om C
80-81 Pasch ἵis CDB] ἵis pasche L; pasch M
81 for...82 Pasch CDBL] om M
81 al CDB] ilke of L
81 apparycions C] apperynges DBL
81 were...of CDB] es called a L
82 Pasch] The interpolation describing the appearance of Christ to Thomas appears here in C. See Appendix 3. This passage in C is from 52r to the middle of f52v.
nam omnes istæ apparitiones in die Paschatis fuerunt. Sed forte audisti, sed non sensisti, qui nec forte in passione compassionem habuisti. Credo enim, quod si in passione compati scires, et mentem haberis unitam, et non sparsam ad sæcularia, vel superflua, vel curiosa, in qualibet vice sentires Pascha.

[Bot] perauentur ūou has herde sum of þiese appary-
clones, bot ūou has noght felede no ioy ne comfort in
85 þaim. For perauenture ūou hade before no compassion of
his passione. I trow sothfastely if ūou couthe hafe
pyte and compassione of his passione, and had þi mynde
gederde samen, and nost sperpelde aboute in þe werlde
aboute erthly thynges and other fantasies, ūou sulde
90 now fele in ilkone of þiese apparyciones a new Pasche
and a gostely feste.

83 Bot DBLM] om C
83 sum...84 apparyciones C] hem DBLM
83 has...85 þaim C] hast not feled hem no ioye ne
comfort in hem D; hast not felt hem, ne no ioy ne
comforte felid in hem B; felde no gladnes nor gostely
comforthe L; hase herde no ioy no comfort of þem M
85 For...compassion CDBM] om L
85 perauenture CDB] om M
85 hade CDB] om M
86 his CDB] Cristes LM
86 sothfastely CDBL] sothly M
86 if CM] þat if DNL
86 couthe hafe CDN] coudest have B; couthe L
87 of...passione CML] om DB
87 had CDBL] om M
87 mynde CDBM] herte and þi mynd L
88 samen C] togiddre DBLM
88 sperpelde about CDN] sparblid B; distracte abowte L
88 in...89 aboute CDBL] om M
89 erthly...fantasies CDBJ ðer thynges and ðer
fantassies L; warldly fantysys and vayne emagynaclons M
89 þou...90 now CDN] thou shuldest B; þat þou sulde L
90 in ilkone CDM] many of B; in euerylkone L
90 of þiese CDBL] om M
90 apparycions CDB] apperynges LM
90 Pasche...91 feste CDB] feste gostely and a new
pasche L; fest and a gostly pasch M
Et hoc de quolibet die dominico contingere posset, si mente integra diebus Veneris et Sabbati, te cum passione Domini preparares, maxime dicente Apostolo: Si fuerimus socii passionum, erimus et consolationum.

And ilk a Sononday sulde þou [moue] s[o], if þou couth in þe Fryday and Seterday before, with hole mynde and inwarde deuoion hafe sorow and pyte of Crystes passione: For als þe / 53r Apostel sais, 'If we kan be felaghes of Crystes passiones, sofferande sorue, compassion and disese with him, on þe same manere sal we be felaghes of gostely comfort and inly ioy whilke he has ordande for al þat hertly lufes him.' Whilke ioy and comfort he grawnt vs þat with his precious blode boght vs.
Chapter I

The Privity of the Passion, Chapter I

This chapter is only extant in Manuscript C (Cambridge Trinity B.10.12). See Introduction, Section 4i.

C provides no title for this chapter.

19 priuetyse: this is the usual Middle English translation of the Latin misteria, meaning 'mysteries' or 'secrets'. The title Privity of the Passion, a phrase which is only found in L, Chapter II, is appropriate, although 'Privities' might have been still more appropriate. The word 'priuetyse' occurs twice in Chapter 1, at lines 19 and 761, where it translates misteria. There is one instance of the singular 'priuete' in line 301, where it translates secretum. The title may have been original to the archetype, inspired by these references to privities in this first chapter, and although the text which Thornton copied had lost its first chapter, the title had survived. The other MSS do not have titles.

21-22 of his blistful manhed: this is not in MPC, and may be scribal. Presumably, the intention was to make clear that Christ, in his glory, will eventually return to judge the world, so that his task as part of the Godhead is still incomplete.

28-37 And at lou...ber bodely: the clause, Ad que intuenda te cum summa attencione presentem exhibe, is expanded into a more detailed instruction to the reader. This is the first sentence in MPC which refers to the method of contemplation advocated by the Pseudo-Bonaventure. The method of imagining oneself to be physically present, even taking an active part in the
events portrayed, is outlined in more detail in earlier chapters of MVC. This brief instruction does appear to be rather inadequate at the beginning of MPC, and the Privity translator has added a little more explanation and emphasis.

64-66 wore was redyed a grete supper place: The Latin cenaculum literally means 'eating room', but as Romans ate upstairs, the usual translation is 'Upper Room'. Privity gives the more literal rendering.

84: According to Butler's Lives of the Saints, Saint Martial was reputed to be one of the seven bishops sent from Rome to Gaul c. 250. According to legend, he was the boy with the loaves and fishes, he was one of the seventy two disciples, he was baptised by Saint Peter, he waited on Christ at the Last Supper, he received the Holy Spirit at Pentecost and then converted the whole of Aquitaine. His cult was centred in the Abbey of Saint Martial at Limoges.

142 standes and ...146 bis tabi: there is no translation of mensam, which would not matter if there were not a reference to 'bis tabi' in the next sentence, speaking of it as if it had already been mentioned. Perhaps the omission was scribal.

152-154 it is seyn...kyrk of Lateranense: the active vidi is changed to the passive 'it is seyn'. The Privity translator deliberately excises mention of the writer's own trip to the Holy Land.

154-155 be mesure...was: again, the writer's own part in this measuring is omitted.

168 qwy: this is the only instance of the qu-/qw-spelling, a salient feature of MS D, in MS C. This one instance does not provide sufficient evidence on which to base an argument that C may be descended from D, but it does present the possibility that both C and D were

descended from a MS which featured these qu- spellings. The C scribe must then have 'translated' into his own spelling system, but for this one inconsistency, while the D scribe, perhaps because this was his own dialect, or because he did not consistently 'translate', was content to retain the spellings. (His spelling system is not consistent, however, and not all words normally beginning with wh- in other dialects begin with q-). This single instance of a qu- spelling in C does not justify an attempt to use D spellings throughout in order to recreate the supposed spellings of the archetype. Another explanation may be that the C scribe copied very precisely the text before him, and this qu- spelling was an unconscious intrusion of his own dialect.

186-187 wilde nepes or letuse: The Latin actually only says 'wild lettuce' (lactutis agrestibus).

258: The reference to the feast of Saint John the Evangelist is omitted.

274-286 And bis is to vnderstande... lufe of his brother: Privity expands MPC here. MPC is referring back to a treatise on the active and contemplative lives which is found in Chapters 46-58 of MVC, i.e. before the MPC section begins. It would not make sense to refer his readers back to a chapter which does not exist in this translation, so ut supra plenius habuisti in tractatu de vita contemplativa is not translated. The expansion of the first half of the Latin sentence might lead one to believe that the translator himself referred back in his copy of MVC, to the relevant chapters and used the information there to make this passage clearer. It is more likely, however, that he was working from a Latin text which provided him with another explanatory clause, not in the Stallings and Peltier editions, which both agree at this point. The modern translation made by Ragusa and Green of a Medieval Italian translation of MVC.
translates *omnia sue disposicioni committit*, then adds another clause thus:

...it puts everything at His disposition, and this is understood of the time of meditation when it has abundance of the Bridegroom...² (my italics)

In other words, the Privity translator and the translator of the Italian text used by Ragusa and Green both had a Latin text of this chapter which included the clause referring to the Bridegroom. Privity's 'and have plente of his spose thurgh plenteuos felynge of gostly gladnes and brennande lufe in beholdinge of Ihesu' appears to be an expansion of this same clause. Privity's use of 'Ihesu', rather than the pronoun 'him', indicates that the translator might not have understood that the sponsus in his text was Jesus, the Bridegroom of the Song of Solomon. In her commentary, Stallings states that in Chapter 58 of MVC, the Pseudo-Bonaventure quotes from S. Bernard's *Sermones super Cantica Canticorum*:

\[ \text{Sciens ergo sponsa voluntatem sponsi zelantis animarum salutem, exit ad tempus, videlicet cum est necessarium ad ipsam operandum, et postea redit ad ipsam contemplationem.}^3 \]

If the Privity translator had had access to the previous chapters of MVC, he might have better understood the reference to the Bridegroom.

²86-293 he sal go forth...even Cristen: there is no obvious source for this, although it is similar in sense to the sentence about Saint Francis, which follows shortly


-351-
afterwards in MPC, especially the words *fraternosalutis*. Preaching and teaching are not mentioned in MPC here, but *The Lyrical Meditations* 325-328 also mentions preaching at this point: '...bay were prechynge abowt, her lyfelode gedyng, 'be whylk ere warkes of actyfe lyfe.' Once again, it would appear that the text of MPC which the translators of *Privity* and here, *The Lyrical Meditations*, were using was different from the texts edited by Stallings and Peltier. The Ragusa and Green translation agrees with Stallings and Peltier at this point. *Love's Myrrour* follows them quite closely throughout this passage, and MEMPC either follows them quite closely or omits references to the contemplative life altogether.

311 hee haldes: this clause in C has no verb to translate retinet, meaning 'hold' or 'keep'. *Love's Myrrour*, MEMPC and *The Lyrical Meditations* all use the construction 'suffer to...enclyne/lene/lay...', but this would not fit in easily with the clause in *Privity*, as there is no infinitive verb either. 'Haldes' is a verb frequently used in *Privity*, it translates the Latin and makes sense of the sentence.

314: there is no translation of tenerime... to ...Domini vocem. The exclamation, 'A, what!', which translates the beginning of the Latin sentence, appears to be the beginning of an incomplete sentence. Possibly the remainder of that sentence and the beginning of the next one were lost owing to scribal error.

390 mistery: here *misterio* is translated not as 'privity', but as 'mistery'.

477-484 al bryne...holy in Our Lorde: this is the type of sentence which presumably made Horstmann believe that *Privity* had been translated by Richard Rolle of Hampole, especially the 'fyre of luf' and being 'dronkun thurgh gostly gladnes', both features of Rolle's rapturous outpourings. For example, Rolle wrote of 'pe fyre of loue'
at lines 103 and 108 of The Form of Living, and wrote of the soul's being, 'dronken for delite and solace of pe swetnes of Ihesu' at line 765. He also wrote a short treatise entitled Ghostly Gladness. Privity is only translating the source, however, as MPC here reads deberet totam ignire et inebriare. When his Latin source uses such terms, it seems to be the policy of this translator to be explicit, therefore ignire could not simply be left as burning; the fire is the 'fyre of luf', and similarly the reader is to be inebriated with 'gostly gladnes and for hognes and gretnes of devocion and luf'. It would appear that the translator feared lest his readers would think he was meaning an actual physical fire, or physical drunkenness.

544 Tyesday: MPC specifies die Mercurii, but Privity differs, possibly following Mark's gospel, which says that Judas went to the chief priests when the Passover and the Feast of Unleavened Bread were only two days away. (14:1 and 14:10). The other gospels do not name the actual day on which Judas went.

563-566 bat has forsaken...luf of me: Privity expands orphanos, using the words of Jesus to his disciples in Matthew 19:29 or Mark 10:29-30, where he told them that those who left home or brothers or sisters or mother or father for him would receive a hundred times as much, and eternal life.

566-573 now fro 3ow...vprise fro dede: this explanation that Jesus is going to redeem man and rise from the dead is inserted into the middle of the sentence translating the terse Vado et venio ad vos (John 14:28). This has the effect of making Christ's speech much more explicit than it is in MPC and its gospel source, where it is clear that the disciples do not understand Christ's veiled references to his resurrection, for they despair

after the crucifixion and do not expect to see him again. (Mary is exempt from this lack of understanding in MPC). This explicitness in Privity, whether scribal or otherwise, makes Christ's meaning clearer to the reader, but at the same time makes the disciples appear somewhat obtuse or forgetful.

632-633 sal be glade and mery: 'be' is necessary to the sense of the sentence, for although 'glade' is a possible verb, 'mery' is not. Another possible emendation might be 'sal glade and be mery.'

637-639 And swilke...to baim: this sentence has no source in MPC, but repeats the sense of lines 599-601, translating Et alia huiusmodi que in textu plenus poteris invenire. The translator seems anxious to make it clear that this chapter only presents selected highlights from Christ's long sermon and prayers at the Last Supper in John's Gospel, and that much has been omitted.

664-669 And noght...werldes ende: this is not from MPC, but is presumably a spontaneous comment from the translator or a scribe. The implication is that the reader in the present age, not only the disciples in the story, should be inspired to love Christ.

The Lyrical Meditations, Chapter 1

7 come: the text lacks a verb to translate adveniente et imminente. It is possible that the missing verb might have been something like 'was coming' or 'was approaching', (MEMPC reads 'neghand and comand') but it is more likely to have been a finite verb, just one word omitted by a scribe. As Love's Myrrour, MEMPC and Privity all use some form of the verb 'to come', 'come' (the form usually used for the
past tense in this text, e.g. at line 63) seemed an obvious choice.

96: there is no translation of *omnia que dicuntur*... to *pocius dilatanda*. The translation moves from the middle of one sentence to the beginning of another one. This might indicate an eyeskip on the part of translator or scribe.

116 *takynq*: this form instead of the more usual 'taken' is used again at 1:478.

127-130: there is no translation of *Intrant autem cenaculum omnes*... to *...benedicunt*. The qualification 'bat long to pe supper' is added after the translation of the next sentence, *Aspice bene per singula*, but there is no mention of the disciples' entering the dining room, washing their hands or saying grace around the table. This leaves the disciples and Christ in the 'gret hall' described in line 56. At line 84, there is no translation of *in cenaculum*, which implies a separate dining room, nor is there a translation of *ibat et redibat*, referring to Saint John, implying that he was going in and out of this dining room. Line 108 states that they 'went vnto pe soper', but there is no indication from this that it was in a different room.

157: there is no translation of *quia omnes pariter intingebant*, but this does repeat the sense of *omnes in uno chatino comedere poterant*.

158-165 *Bot when...lues law*: note the remarkably economical style of this sentence. The translator omits 'table', but if they were sitting at a meal, then the presence of a table can be assumed; he rearranges the Latin sentence order, so that the two preceding clauses build up to Christ's blessing the food; and he condenses the clause referring to John by making use of the participle 'sett' for both the company in general and John in particular. The clause 'rostede aftur pe lues law' is not in *MPC*. 

-355-
194-199 bay were etynq...were etynq: this sentence has the appearance of having been subject to some scribal emendation; perhaps the manuscript from which the scribe was copying was damaged and so he had to emend and conjecture. Firstly, the auxiliary 'were' is omitted twice in the formation of the imperfect tense in lines 193 and 198. This translator was capable of correct use of the imperfect tense, cf lines 323 and 325 below; 'bay ware prayng' and 'bay were prechyng', so this slip is unusual. Secondly, 'whylles bay were etynq' is not a translation of the Latin, and is stylistically clumsy, as it repeats the wording of the beginning of the sentence.

275 Sayn lone: the contemplativus of the Latin becomes 'Sayn lone'.

281: MPC's et forcius ei per contemplacionem approximans, eique inherens, is not translated.

281-284 thorow be whylke he whase reueschede fro be dedys bat be done outewarde: The Lyrical Meditations appears to contract the Latin Nam aliquando...to dezvitae contemplativa to this brief explanation. As I have already outlined above in the notes for Privity I:274-293, the MSS of MPC were not uniform, especially at this point in the text, where the complexities of the contemplative life are being discussed. The translator may have been working from a contracted Latin text. On the other hand, he may have been deliberately paraphrasing for the benefit of a readership not versed in the terminology of Franciscan spirituality.

284-287 all sych...dysposysion: In Stallings and Peltier, this clause, omnia sue disposicioni committit comes before the sentence about the animarum exterius, but here it is placed after it.

306-307 by hymselfe and by be seraffe: this translator knows more about the life of Saint FrancIs than is told here in MPC.
313-328 Neuerbelatter...actyfe lyfe: this explanation is an expansion of the Latin source: MPC does not mention the 'mixed life'. This mixed life was the subject of many religious works of the time, many written in the vernacular, and aimed at the laity, urging them to live holy lives even though they could not enter the religious life. The treatises Of Mixed Life and The Abbey of the Holy Ghost from MS L are good examples of such literature. See Introduction, Section 6.

Since Privity refers to preaching and teaching at roughly the same place in the narrative, it is possible that copies of MPC being circulated at this time included a sentence or two here which is not in the texts edited by Stallings or Peltier. See note to Privity, I:286-294.

337-369 and thyng bus...I haue done: this is not a translation of O quam tenerime...sufficiant, but a devotional digression, inspired by the image of Saint John resting his head in Christ's lap - as the text has it in lines 336 and 340. The Latin actually reads supra pectus, but then lines 353-354 refer to 'swetnes owt of bi brest', so perhaps the translator was not unaware of the literal meaning. This is the first of the devotional digressions, in The Lyrical Meditations, and has characteristics which are found in many of the others. It is humble and devotional in tone; it is written in the first person, and the writer is deeply aware of his shortcomings: 'lines 338-344 express the unworthiness of his head to lie in Christ's lap because of its sins. This is followed by a prayer for some spiritual gift from God to enable the sinner to improve; 'seet in my hert a tendur lufe...etc'. The prayer returns to the original image of John's head on Christ's breast (352-354), and then develops the imagery; Christ's breast becomes a well of goodness (355-357). Lines 359-369 embody a secondary prayer, linked thematically to the first because the sinner asks for spiritual purity 'for pe lufe
of bi dyscypull, þe whilk for þi dysesse was broght into a bytter care' (357–361). Thus Saint John is the inspiration throughout. The 'bytter care' of Saint John is the same suffering which all the disciples are experiencing in the passage of the MPC which has been replaced by this prayer: ...discipulos multum mestos..., so the general theme of the MPC at this point is retained, even if the text is not translated literally.

396–401 to hym bat whase...fyscher feete: this addition to the text illustrates this translator's preoccupation with Christ's noble lineage, presumably his descent from King David. He envisages an incarnate Christ who is not a peasant carpenter, but a noble Lord, with soft skin and hands, not accustomed to physical labour, and surrounded by his retainers and servants.

409–424 Hafe in bi mynde...neuer dyde synne...: this is an expansion of Inclinat se summa... to ...propriis manibus. The translator has expanded, for the most part, by inserting alliterating adjectives, or deliberately juxtaposing alliterating words: 'mayster of all myghtys moste'; 'fyschers feet'; 'buxome bake'; 'fowle feet'. This translator tends to embellish descriptions of moments of great emotion with such alliteration.

460: there is no translation of Hoc autem ... to ...imitandum confortat. There is a translation of redit ad locum cene in lines 508–510, after the reflective passage rather than before it.

497 byrnyng: 'beryng' appears to be a scribal error. I have substituted 'byrnyng', following the spelling of the word in lines 544, 550 and 667.

548–550 schulde byrne...lufe and charyte: this renders ignire et inebriare in MPC. Inebriare is not translated, but the idea of burning is emphasised by the use of alliteration.

553–558 into Crist blode...blyssyde body: MPC merely
says totaliter transformare, with no mention of Christ's blood. The text does not explain how a believer can be transformed into Christ's blood, but in the next clause, as if to balance this, there is the idea of Christ's body being 'transformede and raveschede' - no other verb is provided - into the believer. These ideas have no source in MPC. The translator - or a scribe, as this could be a later interpolation - seems to be implying that the devotion or faith of the believer, inspired by Christ's body, should enable that body to change into the believer. This clause lacks clarity of thought, and it is difficult to tell just what theological stance the writer is taking.

563 prophytabylere: in the MS this is written pphabylere, although the b is badly written and could be an l. The line through the first p is the standard abbreviation for pro-. The line above the h obviously does not denote the omission of n or m, but as the Latin word being translated is most probably utilius, this is obviously meant to be a comparative form of the word 'profitable', and the omission mark must be denoting -it or -yt. 'profytabull', (line 616) probably translates utili.

596-599 For when he weshede...Saynt Austyn: MPC, in communicatis namque discipulos, tells of giving communion, not washing feet. Moreover, Saint Augustine did not believe that Judas received communion, according to MPC. The reference to Saint Augustine is contracted into 'and Judas be traytour also, as says Saynt Austyn'. Above, lines 432-435, the text states that Christ washed Judas's feet at the appropriate point in the narrative, where there is no reference to the opinions of Saint Augustine on the subject. Perhaps the translator believed that Judas went out to the Chief Priests after the foot-washing and not after the giving of communion. The giving of communion to the disciples, however, was a spiritual climax to the Last Supper. If Judas did receive it, and then immediately went out and betrayed Christ, then his utter wickedness is
clearly illustrated. He goes to betray Christ just at the
time when his heart should have been filled with the
'byrnyng lufe and charite' inspired by receiving the
communion. It could be argued, however, that if he had
received communion, then he would have been unable to go
out and betray Christ.

643-661 A, swete Ihesu... pase fro me: this is a direct
address, written in the first person, to Christ on the
theme of 'passyng away' (line 638). It has no source in
MPC. The address falls into two parts: in the first part,
the writer dwells on his own unworthiness, asks for mercy
because his sin has made Christ go away from him; indeed
his sin has had the effect of positively sending Christ
away. The second half of the address is a prayer that
Christ may lead him to repentance so that his love for
Christ is so great that Christ will never go from him.

724-728 Syke were... menes hert: this sentence lacks a
finite verb, presumably translating erant. 'Were' seems an
obvious choice, although something like 'were spoken',
after 'Criste', would be equally appropriate.

739-743 bouschall byrne... of swetnes: this clause
does not literally translate MPC, but rather sums up merito
inardescere... to... seo facta. There is no translation of et
in eorum dulcedine requieveris, instead the translation
moves to the subject of 'feruent lufe', presumably a
reference to caritatem later in the sentence. The sentence
lacks a verb before 'a feruent lufe', probably a scribal
omission. 'Byrne with' is near the Latin inardescere in
meaning, and seems appropriate in the context.

765 her: this is the scribe's normal spelling of
'are', prefixed by h. This scribe does occasionally prefix
words beginning with a vowel by h, also, he sometimes drops
hs.
Chapter II

The Privity of the Passion, Chapter II

1: L's title, The Privity off the Passione of Oure Lorde Ihesu, appears to be a translation of the Latin conclusion on the last page of the text in the Thornton MS: Explicit Bonaventure de misterlis passionis Ihesu Christi. Horstman abbreviated it to The Privity of the Passion, and used it in his transcription of the text in Yorkshire Writers. As the text has been referred to by this title ever since, and the other MSS do not provide any alternative title, it is convenient to retain it, even though this combination of words only appears in L. The word 'priuetyes' is used in the text, however, for example 1:761-763: 'priuetyes of his supper and his sermone'

1: The first sentence of the Latin is not translated. The sentence occurs in both MVC and MPC, but it is not translated in MEMPC, The Lyrical Meditations, or Love's Myrrour. Although Stallings does not record this omission from any of the MSS she used for her edition, it may well have been that the translators of these Middle English texts were using MSS of MVC or MPC which did omit the sentence. On the other hand, perhaps the translators all deliberately chose to omit it because it repeats in essence the first half of the last sentence of Chapter 1: Que autem sequuntur ad passionem pertinent..., and therefore may have been considered unnecessary.

1-3 to fynd comforth and gostely gladnes: this translates gloriari. The Latin glorior usually implies some concept of boasting or triumphing. The anglicised verb 'to glory' (in something) is used by Chaucer (for example, Troilus and Criseyde, 3:186). The idea of

5. Horstmann, Yorkshire Writers, op. cit., 198
triumphing is quite clear in Galatians 6:14, MVC's source in this sentence. (There is, however, a translation of this verse in The Prickynge of Love, Chapter 9, where 'boasting' is rendered as 'ioying'.) Below at line 28, there is no translation of the Latin que sibi presagium et participium glorie viderentur. Instead, the reward of meditation will be 'gostely swetnes and inly ioy' (lines 27-28), similar in meaning to 'comforth' and 'gostely gladnes' which replace the idea of triumph in lines 2-3. This change of the emphasis seems to be quite deliberate. The reader is expected to find his or her meditation on the Passion a source of succour, sweetness, gladness and spiritual joy, but not a reason to share in Christ's glory.

6-7 al obere wardely bysenes sett at no3t: this is an addition to the source, and again it indicates that the translator was attempting to emphasise the necessity of being humble and unworldly, in keeping with his treatment of gloriari.

12 bis glorius passione: this is a rendering of misteria. 'Privities' or 'mysteries' would have been a more accurate translation of MPC here. In Chapter 1:19, misteria is translated 'priuetyse'.

20 lastanly: There is no spelling variant of the word 'lastingly' which resembles B's 'lystandly'. MED records 'listi' as meaning 'ready, receptive'. Neither 'lastingly' nor 'readily' really translates totis viscerum medullis, which means 'from the marrow of the inner parts'.

35: bis: C's 'his' does not make sense, and was probably mechanical error.

41-43 in his tho3t...bodely eghe: this addition to the text of the MPC shows the concern of the Privity translator to be specific. He took care to ensure that the reader would be employing the proper meditative techniques. This
concern to explain the mode of meditation indicates that the intended reader would not necessarily be familiar with such a spiritual exercise, and may well have been a lay person or a female religious.

72 him: C's 'if we were kynde' is probably scribal: there is no source in the Latin, no support from other MSS and it does not add much to the sense of the sentence.

72: Privity does not translate a sentence of the Latin in which the Pseudo-Bonaventure seems to be defending himself against possible accusations of heterodoxy. This is in keeping with the general tendency of the Privity translator to omit most theological explanations; presumably the readership at which it was aimed would not have been interested in such passages. If the translator deemed it unnecessary to defend his text against any accusations of heterodoxy, then the translation was made before Arundel's Constitutions of 1407, forbidding unlicensed possession of vernacular Bibles.

105: the chapter ends here in Privity, thus omitting an account of Christ's sufferings at the hands of his accusers which is later repeated in Chapter IV, using similar language. The translator appears to have chosen not to include this preview, possibly because it is not in chronological order, and would also result in a loss of dramatic tension in the narrative.

The Lyrical Meditations, Chapter II

7-8 gostely ioy: as in Privity, the idea of glory or triumph is changed into one of spiritual joy.

20 swetnes of hys hert: as in Privity, the Latin totis viscerum medullis is not literally translated.

21-22 sekes, sowkes and inserches: these three words render perscrutanti with great thoroughness. Frequent use
is made of alliteration from Chapter VI to Chapter XII, but there are only rare instances before that. This does not necessarily indicate the work of two different translators, but the work of a translator who used alliteration to intensify the passages describing the heightened emotion of the scenes of the passion.

36 gostely blysse: again the concept of glory - as in sibi presagium et participium glorie viderentur - is changed to spiritual joy.

29-30 in hys saule of deuocyon and 32 in bi saule: these have no source in the Latin text, and serve to emphasise the spiritual nature of the exercise.

104-147 Behold...wykkedly tretede: MSC 1 translates most of the clauses in this long list of indignities suffered by Christ, and adds a few more, for example, 104-105: 'how one torments Owre Lorde Ihesu', or 108-109: 'anober schowues hym'.

113 anober_sene: The word 'sene' does not make sense here.

123-124 anober berys hym felyschype: the text as it stands in The Lyrical Meditations appears to run together two clauses into one unintelligible one. The two clauses in MPC are: alius contra eum falsos testes inquirit, et alius inquirentes associat, meaning that one sought for false witnesses, and another joined (associat) the seekers, or in seeking (inquirentes). The first clause is clearly translated: 'anober sekes fals wyttnes', but then the next 'anober' appears to have been omitted, therefore I have added 'anober'. 'Berys felyschype' translates associat, and so the conjectural emendation makes sense. It does not, however, solve the problem of 'bat he founde', which may be a relic of some rendering of inquirentes. It is unclear as to how this fitted into the sentence, and what the translator intended to say, bearing in mind that this passage does not always follow the source closely.
149-150 bi lufe...say how: these sentences have no source in MPC. The first is self-explanatory, but the second is unclear in meaning, and may be the result of scribal error or misunderstanding.

193 to be nygth of Saturday afterwarde: the text refers to the end of the work as being Saturday night in the time-sequence of the Passion. This is the point at which MPC ends. The translator was evidently not intending to translate any of the post-resurrection chapters from MVC.

194-195 for he...for be: this alters the meaning of the Latin source. The thought that Christ suffered for the reader personally should motivate him or her to persevere in meditation, rather than the thought that Christ himself did not weary of his task.
Chapter III

The Privity of the Passion: Chapter III

33-34 and 203-204 stone caste: OED records 'stone-cast' as a form in its own right, meaning 'the cast of a stone'.

47 huge: the -s at the end of 'huge' in C is presumably a scribal error. It may be a relic of 'hugest', to translate profundissimam, but that would be a very awkward and unlikely form. It does not occur elsewhere in the MS.

74: at this point in L (after 'say'), there is a sentence translating the explanation of the Four Wills of Christ, an explanation which, in the Peltier and Stallings editions, occurs later in the chapter. (See The Lyrical Meditations, III:457-464.) The Latin sentence is:

\[
Fuit enim in Christo tunc quadruplex voluntas, scilicet voluntas carnis, et hec nullo modo volebat pati; voluntas sensualitatis, et hec remurmurabat, et timebat; voluntas racionis, et hec obediebat, et consenciebat, nam iuxta Isaiam dicitur: oblatus est quia ipse voluit. Et fuit in eo voluntas divinitatis, et hec temperabat et sentenciam ipsa dictabat.
\]

L's translation is:

....there was in hym þe will of þe flesche, and þat wolde one no manere suffyre dede; ther was also in hym þe will of sensualite, and þat gruchede and was afferde to suffire dede; ther was also in hym þe will of þe resoun, and þat was obeydent and consentande to dye; ther was also in hym þe will of
Love, however, also translates this passage at this point in the Myrrour, including, as L does not do, a translation of the quotation from Isaiah. When the passage appears in MPC later in the chapter, there is no translation of it at that point in Love's Myrrour, nor in L, nor in any other MS of Privity.

The same translation of the passage as that in L may be found in The Lyrical Meditations in the 'correct' place (according to the Peltier and Stallings editions) in the text (III: 457-464), and in MEMPC. Here I quote the passage from the Northern version of MEMPC found in the Princeton R.H.Taylor MS of the Speculum Vitae:

...will of flesche, and þat on na maner walde suffre dede; will of sensualyte, and þat groched and dredde; will of reson, and þat obeied and consentyd; þe will of God, and þat temperd alle and gafe þe sentence of dede. For Ysaie þe prophett sayde: 'He was offerde, for he wolde it sulde be so.' Oblatus est quia ipse voluit.

It seems likely that, since this sentence does not occur in the C, D and B texts of Privity, and it does occur in other translations, that it has been borrowed either by Thornton or by a previous scribe, from another translation, and was not originally part of Privity. It is noteworthy, however, that the sentence is inserted into the L MS of Privity at the same point in the text as the translation of the same Latin sentence in Love's Myrrour. This presupposes that at some stage in the history of L, or its forerunners, a scribe had knowledge of two other independent translations, or at least of some parts of them. Perhaps the scribe who
inserted this passage knew MEMPC well, and quoted it here from memory; although this would not explain the placing of the passage at this point in the text. G.R. Keiser speculates that Robert Thornton may have copied his text of Quedam Reuelacio from a MS which also contained a text of the Passion section of Love's Myrrour6, which might explain the positioning of this borrowed paragraph in the Privity. Patrick O'Connell's article on Love's Myrrour7 (see Introduction, Section 2) suggests that Love's text of the Myrrour was corrected against Latin texts which must have differed from the Latin text which he used, and that his Latin text differed from the texts presented by Stallings and Peltier. MS L may have been subject to some form of correction by a scribe who knew of a Latin text which, like the one from which Love worked, placed the Four Wills passage here. The language of L and that of MEMPC in this passage are so similar, particularly when describing the first three wills, that the influence of MEMPC cannot be ruled out.

114-115 helde downe: this is undoubtedly a harder reading. MED records a definition for 'hold doun' as to lower (one's head).

217-218 I... baim: B is damaged here, as a page has been torn across diagonally. There would not have been space in the half of the line which is missing for such a long phrase as 'I keped paim'.

218 keped: Only C has a translation of 'servavi', with its sense of 'saved'.

291: the different MSS have different parts of the doublet, 'eses and blise', therefore I assume it is original. Although DL read 'ese', I retain C's plural, as

a better translation of MPC's *gloriosa*. Moreover, scribal emendation of the plural into the singular may have been motivated by the desire to counterbalance 'desese' (281) earlier in the sentence.

307-8 *bis deale of teeres*: Stallings notes that some Latin MSS read 'lacrimarum for tenebrarum. The *Lyrical Meditations*’ version, 'bis vale of sorow, of care and of dyrknes', was probably an expansion of *tenebrarum*.

332: there is no translation in *Privity* of a passage in MPC beginning, *Dicunt tamen sapientes et expositores.....* This consistent with *Privity*’s usual omission of much of the theological comment of MPC. Christ’s prayer that the Jews may be forgiven and the passage on the Four Wills are not translated, and *Privity* resumes when the text exhorts the reader to renewed meditation, and returns to the Gospel account.

340 *waitees*: this is a comparatively rare Northern word, meaning 'watches over', whereas DBL’s 'wecheth' is a more common word, meaning 'to keep awake', or 'keep watch'.

395: a sentence of MPC describing the grief of the disciples when Christ was taken is not translated. There is no obvious reason why this should have been omitted by either translator or scribe.

441 *pregon* and 442 *pillar of stane*: the *Privity* translator omits the Pseudo-Bonaventure’s references to the evidence of the pilgrim-friar regarding the remains of the prison and the column.

The *Lyrical Meditations*, Chapter III

44 *For now prays...*: this sentence starts a new paragraph in the Stallings edition of MPC. The sentence in M, however, begins with 'for', indicating that the translator of *The Lyrical Meditations* regarded this as a
continuation of the sequence of the argument, therefore a paragraph break here is inappropriate.

162 do: it seems clear that an imperative is necessary here, but MED does not record an imperative form of the 'do' ending in -ne. I have emended the text here in accordance with the form in line 369.

188-194 Wherefore...performe: This sentence needs to end in some sort of infinitive verb to be complete. It could be argued that 'schall' implies the meaning 'shall do', but there are no other instances of this elsewhere in the text. At lines 101, 147, 154 and 158, the verb used is 'performe', which I have adopted here, though in line 233 the verb 'doo' is used, and at lines 270-1, fiat voluntas tua is translated 'bi wyll...be fulfyllyd'.

255 as: this scribe occasionally drops hs. See also above, for example, line 67: 'owre' for hour.

370 dogthy: This can be a noun, meaning 'bold warrior', and is used as such in Sir Gawain and the Green Knight and other alliterative romances (MED). If it is intended to be a noun here, then the sentence makes sense, punctuated with a comma after 'dogthy'. This would, however, leave 'dedes' without an adjective, when the natural adjective for 'dedes' in this alliterating sentence would be 'dogthy'. If 'dogthy' is an adjective, then a noun is required before it. I have adopted 'knygth', as the angel is described as 'Prince of Knygthhode' in line 324, and this translator does envisage Christ as a noble hero.

382-392: there is no finite verb in this sentence, but the omission is not necessarily due to scribal carelessness. It may well be original to the translation. If 'takyng' were to be emended, it should be 'took' (Latin suscipit) or 'takys', which would be nearer to a corrupt form 'takyng'.

-370-
417-434 Alas...bi wyll: There is no Latin source for this paragraph. The expansions in The Lyrical Meditations, of which this one is typical, frequently address Christ directly, are humble and devotional in tone, and focus upon one visual aspect of the scene being described. Here, this visual aspect, the blood of Christ flowing to the ground, is the starting point for a meditation on flowing: although Christ's blood flows, the sinner's tears do not flow, even though they should. The idea of Christ's blood flowing is contrasted with the penitent's absence of tears. He prays for a 'waschyng well' of tears to be set in him, providing a vivid central image in the paragraph, and concludes with the desire that he would rather 'spyll' his own blood than disobey Christ. Throughout, the flowing idea is sustained. There is even a suggestion of deliberate rhyming of 'spyll' and 'wyll'; certainly the paragraph is lyrical in tone, and could be used for meditative purposes independently of the rest of the translation. As a prayer, this appears to follow the collect form: a statement of some aspect of the divinity is followed by a direct request for grace to enable the one praying to improve himself in some way, usually inspired by the first part of the prayer.

481-494 Forsoth...in dede: this is another passage without a source in MPC. Once again, it is devotional in tone, addressing Christ directly. Here, the idea of Christ as a lover is presented in every sentence, an idea presumably suggested by the reference to Christ as the Good Shepherd in MPC. The final sentence, with its accumulation of doublets, is lyrical in tone, and once again, the passage would stand on its own as a devotional meditation.

616-628 For yf...of hym: this passage has no source in the MPC, but is unlike the last two non-MPC passages in that it is not a direct address to Christ. Presumably the translator felt that greater emphasis was required here: the reader's natural compassion for a suffering fellow
human being should increase when he considers that this is God who is suffering.

644 frers: in the MS, this is written as 'fres' with a line above the e. Such a line usually denotes the omission of n or m. This MS has instances of spellings of words ending with -n, which more usually are found ending in -nd, for example, V:71, 'stanyng' or V:103, 'vnbune', so the scribe probably intended his customary spelling of 'friends'. 'Friends' had the wider meaning of colleagues, but since the Latin word is fratre, then the original translation was more likely to have been 'frers', and 'frens' is probably a scribal misreading.

689-705 A, Lorde...pray be,: this prayer has no source in MPC. Once again, it addresses Christ directly, and once again, the tone is humble and penitent as the sinner considers Christ's sufferings. This time, the detail supplied by MPC of Christ's being bound and silent is the starting point for a meditation. Once again, there is studied use of balance and contrast of ideas. Christ is physically bound: the penitent is bound metaphorically by his sin. Christ is silent when falsely accused: the penitent, in contrast, is 'continually maintaining' his falseness. The structure of this prayer is very similar to that of III:417-434, there is a second part in which the penitent asks for grace, this time to enable him to admit his sins. The writer contrasts the ideas of acknowledging and not acknowledging sins. Then the text very smoothly returns to direct translation of MPC, even though the prayer could be used as a separate unit.

742-767 and namely...,compassyon: this passage is not in MPC. It is a theological digression, an explanation of Mary's intensity of loving and suffering, which should inspire the pity and compassion of the reader.
Chapter IV

The Privity of the Passion, Chapter IV

82 heldande: see note to III:114.

106: the Privity translator has not translated the direct address to Pilate in MPC. There is no obvious reason why not, unless he wished to emphasise the guilt of the Jews, and underplay the responsibility of Pilate.

146: the Privity translator has not translated the Latin sentence beginning, Columpna autem... Once again, references to any extant remains in Jerusalem are excluded, and a reference to literature. See notes to III:332 and III:441 and 442.

221: D's addition of 'of a reed spire' may be an authentic reading. (See the discussion of P.F.O'Connell's research in Section 3 of the Introduction). It is more likely, however, that this detail was added by a scribe who knew it from his gospel.

The Lyrical Meditations, Chapter IV

107-129: the translator here expands upon the description in MPC, giving details of Christ's features, colouring and skin. See note to VII:200-210 for a contrasting description of Christ on the cross.

112 lyppys: the initial letter of this word is unclear, but looks rather like an h. The scribe has probably written h by mistake, and then attempted to delete the curved stroke in order to make the letter into an l.

147-150 and be...telles: the detail of Christ's bloody footprints is not in MPC.

168 be: there might be a case for emending this to 'hou', since the Latin is tu. The text, however, still...
makes sense with 'be', so emendation is not necessary.

214 he haldes: this sentence has no verb to translate tollit, and the English sentence is in need of another verb to make grammatical sense. Privity translates tollit as 'takes', but The Lyrical Meditations has already used this to translate suscipit earlier in the sentence. MEMPC translates tollit as 'holdes', a suitable verb for this sentence.

234-237 Now lat...for be: this sentence has no source in MPC. The MS reading 'bat' is presumably a scribal error.
Chapter V

The Privity of the Passion, Chapter V

41: Privity has no translation of MPC from *Attende hic diligenter...* to *...respersum*. This passage is similar to a description of the person of Christ in the previous chapter, IV:122-128, and therefore may have been excised to avoid repetition.

41: Privity has no translation of another description of Christ (*Intuere eciam...castigatus*). This may well be an eyeskip on the part of the translator, as the beginning of the omitted passage is *Intuere eciam*, exactly the same words as the beginning of the next translated sentence. On the other hand, the omission may have been deliberate, as the previous sentence contains much of the information reiterated in the omitted sentence; i.e. that Christ collected together his clothes, and that he was an object of derision. The contrast in MPC between Christ's divinity and this deliberately chosen state of humility is lost.

58: Privity has no translation of *Et, ut ducitur...tactum fuit*. The omission of a reference to this particular previous description is logical because it was a description which was itself omitted. See note to Chapter II:105.

72: a reference to Isaiah in MPC is omitted.

96: there is no translation of Christ's exhortation to the women of Jerusalem. There is also no translation of the evidence of a travelling fellow-friar, who compares the distance of Calvary from the city gate with the distance of 'our place', (presumably where the friars lived) from the Gate of Saint Germanus. This is consistent with Privity's usual policy of excision of all references to friars. This paragraph of MPC contains only one sentence referring to
the friars, but the whole paragraph is omitted.

100-101 sare woundes and sorenes: here, L may perhaps be nearer to the archetype. (The Latin word is *confractus*, implying the idea of brokenness, which none of the readings literally conveys, so the principle of selecting the reading which most accurately renders the Latin is not helpful here.) C’s reading appears to be an example of scribal expansion, especially as D and L substantially agree on the simple doublet 'woundes and sorenes'. Since the adjective 'sare' features in C as well as L, this was probably original to the archetype.

130 passioun: C’s ‘and make teres of lufe’ appears to be straightforward scribal expansion.

The Lyrical Meditations, Chapter V

29-50 But here abyde...rwthfull sygth: MPC in this chapter does not describe the effect of the removal of Christ's garment on his damaged flesh. In the next chapter, however, when Christ's own clothes are stripped off him (not the purple robe) the Latin text says: *Spoliatur eciam..., renovantur fracture per pannos carni applicantes*. Although The Lyrical Meditations translates this sentence in its proper place in Chapter VI:23-37, lines 29-50 of Chapter V also provide expanded description of this. The writer seems to be implying that the purple cloth had some special quality, so that it 'ate blode abowne manes body', and therefore increased Christ's agony. ('Ate' probably carries the sense of 'absorbed', although I cannot find any example of this use in *MED*.) In other words, one of the motives of the Jews in robing Christ in this particular cloth was to increase his pain when it was taken off. The writer dwells upon gruesome details of Christ's injuries, his intention being to incite pity in
the reader (line 50).

91 and gederyng: there is obviously a need for some word translating recolligentem to make sense of this sentence. Presumably the omission was scribal.

93 a boune: this a bondman or serf, a direct translation of empticius. MED does not record an instance of this particular spelling - 'bonde' or 'bounde' being the usual forms - but 'vnborne' on line 103 below proves that this scribe does occasionally spell words which one would normally find ending in -nd without a final d. See note to III:644 above.

140-143: in direct contrast to Privity, this translation not only includes the Biblical reference, but expands it with yet another one, as a kind of explanation: the translator sees the crowd's choice of Barabbas as the fulfilment of Isaiah's prophecy.

153-181 For be...of hym: this long sentence is an expansion of the Latin sentence beginning Compatere igitur.... Interestingly, although the Latin sentence begins with the verb, Compatere, the translator leaves this until the end of his sentence: before it he places a list of reasons why we should have compassion. This gives him another opportunity to reiterate Christ's sufferings. It is a technique for keeping them ever-present in the imagination of the reader. Until line 168, the structural pattern is carefully planned: all the descriptive phrases begin with 'for be'. It is possible that scribal emendations and additions after this point led to the breakdown of the pattern. The placing of the imperative at the end is certainly effective. In all this long sentence, however, the translator focuses upon the anguish of Christ: he does not list any of the ludibriorum, the mocking mentioned in the Latin text.

202-207 beryng...downe fallyng: here the translator expands eum oneratum ligno tam grandi into another list of
Christ's physical sufferings.

229: it is possible that a scribe has omitted 'as' or 'when' after the word 'But', as it is unusual to find such a short sentence in The Lyrical Meditations. The text still makes sense, however, so conjectural emendation is not justified.

225-228 I dare... Maden hade: The translator - or a scribe? - is referring to the traditional sorrows of the Virgin, not mentioned in the MPC.

245: there is no translation of MPC from ut habui... to ... crucis erat., thus omitting MPC's references to the travelling friar and the distance from the Friars' place to Saint Germanus. It is perfectly natural that the translator would feel that the landmarks of an unknown Italian city would not interest his readers. It also appears that the readers are not intended to know that the original author was a friar. This may simply be that he was aiming to appeal to a readership of lay people, and was therefore tailoring the work accordingly. The deletion of references to friars in The Lyrical Meditations is not as thorough as that in Privity.

288-296 See we... complyne: this sentence is placed at the beginning of Chapter VI in the MS, the Chapter title for VI being after 'at pis tyme'. I have transposed it to the end of Chapter V for convenience when comparing it with Privity, and MPC.
Chapter VI

The Privity of the Passion, Chapter VI

24-42 and draghes...his clothes: here the Privity translator expands the statement in the Latin text that Christ's wounds were reopened. Privity is not as detailed as The Lyrical Meditations (V:29-50).

25 boystously: the C scribe appears to have emended 'boystously' to 'rudely', although below, line 79, he has not changed the adjective 'bostoes'.

71: the Privity translator has not translated a long section of Chapter VI. In this section, the Pseudo-Bonaventura, in a long paragraph beginning Hic modum crucifixionis diligenter attende, provides details of two methods of crucifixion: the first, the upright crucifixion, pictures the cross already upright, so that Christ needs to climb a ladder to ascend it; and the second, the prostrate crucifixion, pictures the cross with Christ already nailed upon it being dropped into a mortice. The Privity translator did not translate the first description in his source at all, but moved straight to the end of the paragraph, where the prostrate crucifixion is described. The penultimate sentence contains the clause sicut ribaldum vilissimum - not, in MPC, as in Privity, referring to the time when Christ was torn from the Virgin's embrace - and continues et prosternunt...etc. The Privity translator, then, jumped smoothly from mid-sentence at the end of one paragraph - de manibus eius furibunde... - into mid-sentence at the end of the next paragraph. He resumed his translation just at the point in MPC where the description of the prostrate crucifixion begins. The reader of Privity is not confused by any mention of the upright crucifixion at all, or any hint that opinion is divided on this matter.

MEMPC, Love's Myrour and The Lyrical Meditations all
translate both descriptions. The Liber Aureus, like Privity, selects only the prostrate crucifixion.

106-108 more strayte...on be harow: a harrow was a parchment maker's frame. It amplifies the Latin extensus very vividly. E.R.Curtius notes that:

From the twelfth century at the latest it was the practice in schools to teach the alphabet from a large sheet of parchment, which was stretched over a wooden frame....This practice is the basis of a simile which we find in the Cistercian Odo of Cheriton (d. 1247): Sicut enim carta, in qua scribitur doctrina parvulorum, quatuor clavis affigitur in postem, sic caro Christi extensa est in cruce....cuius quinque vulnera quasi quinque vocales pro nobis ad Patrem per se sonant.8

The fourteenth-century preachers' handbook, the Fasciculus Morum, uses the simile, possibly influenced by Odo of Cheriton:

Notice that a charter that is written in blood carries with it extreme reliability and produces much admiration. just such a charter did Christ write for us on the cross when he who was 'beautiful above the sons of men' stretched out his blessed body, as a parchment maker can be seen to spread a hide in the sun'. (Latin: Sicut pergamenarius ad solem pergamenum explicare videtur).9

It seems very likely that the translator of Privity had heard or read this simile in a sermon.

8. E.R.Curtius, European Literature in the Latin Middle Ages (London, 1979), 319
161: the Privity translator has omitted a passage in MPC describing the sufferings that Christ and the Virgin each felt for the other, and prayers that each prayed for the other. Earlier in the narrative, Christ prayed for his Mother briefly in the Garden of Gethsemane, (III:213-214), and was reassured by the Archangel Michael that God would keep her safe (III:294-295); and Mary prayed for Christ in Mary Magdalen's house (III:506-548). Possibly the Privity translator omitted this passage as repetitious. In omitting it, however, he has also lost the concept of Mary's suffering vicariously, even though she did nothing to merit such suffering.

The Lyrical Meditations, Chapter VI

3: the opening sentence of Chapter VI in the MS actually translates the last sentence of MPC's Chapter V. I have therefore transposed it to V:288-296, for ease of comparison with Privity and MPC.

55 bodely: this may originally have been 'boldly'. The translator has gone beyond the source text here, so MPC provides no clue as to what the word may have been, but the previous clause in The Lyrical Meditations, 'in a fervour of hyr spyryt', indicates that strong emotion prompted her. 'Bodely', meaning 'bodily', however, is not meaningless in this context, especially as Mary is more usually described as turning to prayer rather than physical action.

112 depe into be tre: in the MS, three lines have been deleted after this phrase. The scribe's eye had skipped to the next 'depe into be tre' in the text, but after three lines he obviously realised his mistake, and deleted the sentence which eventually was written again in its proper place: 'Pen pay went done...' to '...two nayles' (117-119). In the deleted section, 'done' is spelt 'doune', and 'remeuede' is spelt 'remeuyde'.

123-126 Behold here...cursyde men.: this sentence has
no source in MPC. Note the emphasis on Christ's 'tendur handys'. This translator tended to emphasise Christ's physical refinement as reflecting his nobility.

170-1 and hys tendur handys: the translator again has gone beyond his source to remind the reader that Christ's hands were tender.

179-194: this paragraph amplifies the sparse description of the prostrate crucifixion provided by MPC. The translator has provided a graphic description of the falling of the cross into the mortice, and the effect this would have on Christ's body (184-187 and 191-194). Compare this with Privity 95-104. Both texts expand the simple Latin statement crucem fixerunt in terram. The Lyrical Meditations is more graphic and detailed than Privity, but nevertheless both translators describe the shock of the dropping down of the cross.

192 be drye cloterd blode: cf V:39, also without a source in MPC, where the translator describes the wounds being reopened by the pulling off of the purple robe: 'be blode ys dryed and cloterd togedur in be cloth'.

199 Vayth: the Stallings edition of MPC reads Vath, a spelling I failed to find in any of the Latin dictionaries at my disposal. It is probably, therefore, either a form of vah, an interjection, meaning 'ah!' or 'oh!'; or a form of vae, meaning 'alas!' or 'woe!'. The Peltier edition of MVC and the Vulgate read vah. The translators of Privity and MEMPC have translated the word as 'Fye', an expression of disgust, so they probably were translating a word which they read as vae. Nicholas Love has 'What!', so he probably used a manuscript which read vah. The translator of The Lyrical Meditations has carried the word straight across without translating it, and as it has the -th ending, the manuscript from which he was working must have agreed here with the manuscript used by Stallings. As he has not translated the word, it is possible that he did not understand what it meant.
Chapter VII

The Privity of the Passion, Chapter VII

45-59 In token...in Paradys: Privity has an expansion of the words of Christ to the thief, in spite of the usual tendency of this translator to delete theological explanations. The nature of this amplification is a simple encouragement to sinners in general, that even the last-minute repentance of a wicked man is efficacious. All the other seven Words from the cross are accompanied in MPC by a short explanation. Perhaps the translator wished this to conform to that pattern. The Lyrical Meditations also provides a short comment at the same point. In both translations the source is adapted to make it more suitable for a lay, rather than religious, readership.

77 his: the Latin eius is probably referring to Christ's Mother, since the 'felawes' are feminine, and therefore D's reading 'hire' appears to be a better translation. D's reading, however, may be scribal emendation of a translator's original reading which CL have faithfully reproduced: one would expect the fellows in this case to be those of the Virgin.

92-96 bat he sofferde...at heghe none: the Privity translator expands the source by detailing the exact length of time for which Christ had been suffering.

117: Privity has no translation of a short dialogue between Christ and the Father, based on non-Biblical material (except that there is incorporated a reference to Psalm 37:18). In this passage of the The Lyrical Meditations God tells Christ that he is ready to receive him into his arms. Since the narrative which follows sends Christ to harrow Hell, rather than to the comfort of Heaven, it may be that the Privity translator, ever-logical
rejected this dialogue as confusing.

136: **Privity** has no translation of a passage which describes the conversion of the Centurion at the cross. The conversion of the Centurion is Gospel-based, but elaborated, as **MPC** provides a specific motive for his conversion, which the Gospels do not (Luke 23:47, Mark 15:39). Matthew 27:54 gives the Centurion's motive as being fear of the earthquake and other supernatural happenings, which motive is not mentioned in **MPC**.

**The Lyrical Meditations, Chapter VII**

42-44 Whilk wase...comforth: this, like **Privity** VII:46-59, provides an exegetical comment upon the words of Christ which the source rather surprisingly lacks.

143-151 Be sone...ber brestes: the source for this passage is not **MPC**, but Matthew 27. Verse 45 describes the darkness, and verses 51 and 52 record the tearing of the curtain in the Temple, the splitting of the rocks, the earthquake and the dead rising and going into the city. Verse 54 states that the Centurion and those who were with him were terrified and exclaimed that Jesus was surely the son of God. Apart from a slight rearrangement of the order of the events, and saying that the moon and stars gave no light, **The Lyrical Meditations** reproduces the Biblical account quite closely.

200-210 how all...all defadede: this description of the physical appearance of the corpse has no source at this point in **MPC**, but the translator may have been intending to contrast the appearance of the dead body on the cross with the appearance of the naked Christ as described in Chapter IV:107-129. Some of the words of this passage are echoed, for example, IV:111-112, 'chekes rody, lyppys clere': VII:203-204, 'lyppys rody and chekes also'. In Chapter IV, Christ is 'a fare song man, passyng in bewte....hys skyne
as whytt as mylke, all feturs sett in perfyte proporcyon...", with 'skyn so whyte...'. In Chapter VII, his face has suffered and his colour has changed. The fallen chin presumably would destroy the perfect proportions of the features. Chapter IV's description has its basis in the Latin source, but the details of the bright cheeks, clear lips, regular features and white skin are peculiar to The Lyrical Meditations.

229-271 pen yf bou...Cristes compassyon: this passage amplifies the single sentence in MPC from Et tu,... to non senserit. Dominum tuum is rendered not as 'þi Lorde', but as 'þis howre' (230-231), a command to 'syt done gostely' and regard the whole company is added (231-238), then the translator returns to his source to translate considerare potes as 'þen þou may se' (239). MPC's a planta to non senserit is expanded into a catalogue of Christ's injuries: his head, face, body, wounds, blood, limbs, hands, feet, side and heart are all described in turn, many in alliterating phrases. In line 251, there is obviously a noun missing, as the phrases here all begin with the noun, and then provide alliterating adjectives. Head has been mentioned before, in line 244, but body is mentioned twice, in lines 246 and 257, and Christ's head would be the only part of him beginning with h which would be hanging. This catalogue of Christ's injuries is prefaced by 'on þe tone syde', then when it is finished, the translator enjoins us to 'Loke þan on pe toþer syde' (259) to see the grief of Mary and her companions, not mentioned at this point in MPC. The catalogue of their activities is an accumulation of alliterating phrases, all of the same construction (anaphora) except the last which has the addition of 'and handes wryngyng', which, although 'wryngyng' alliterates, may be a scribal addition, as it breaks the pattern.

271: The Lyrical Meditations has no translation of the final three sentences of MPC's Chapter VII.
Chapter VIII

The Privity of the Passion, Chapter VIII

27 Princes: Although there is no Latin source here, 'princes' is always in the plural elsewhere, for example, IV:4. Moreover, D and L agree against C.

59 be ded: here, D's reading is nearer the simple Latin mortuum. It appears that the C scribe has substituted a more usual phrase. L has omitted 'be', but appears to support D rather than C.

100 and: 'and' seemsgrammatically unnecessary, but is present in all three MSS.

102 scho sais: this repetition of 'scho sais' appears unnecessary, but the Latin has both alloquitur and dicens, and it seems likely that a scribe like Thornton might omit such tautology.

113 I sal forgyl...119 breke him noght: in Privity, Mary's forgiveness of the soldiers is conditional upon their not breaking Christ's body: in MPC it is not.

122 breke: DL's reading is more specific than C's. 'Bresten' was a fairly general term for break, burst, break open or rupture: 'breken' was more usually just referring to the breaking of bones.

151 despisande: D and L agree on a reading which is a better rendering of the Latin contemptens.

172-173 pan bai comfort...hir vp: this is a paraphrase rather than a translation. There is no translation of quasi evigilans, and 'comfort' does not translate Excitatur. The present participle querens is changed to 'and scho askes'.

178-9 hir sone: D and L agree on a reading which is a better rendering of the Latin Filium suum.

196: there is no translation of Sed nunc... to ...perforavit. Perhaps this was because the sense of this
sentence is expressed in *vere imple tum est...* etc in the previous sentence.

223-224 trubulede, peynyd, tormentyd and disesed: MPC here provides only one adjective, *tribulari*, which all MSS have as 'trubulede'. All have expanded to some extent, but D and L agree on the same set of four adjectives, even if they are not in the same order. B has three of them, so it would appear that the C scribe omitted two.

The Lyrical Meditations, Chapter VIII

31 *per soro...* 36 mygth do: M's reading, 'Per soro was renewyd agayne, per drede, per disese, and incresede hyre pat schee wyst nogth what schee mygth do', indicates that the text from which the scribe was copying may have been damaged or incorrect here. 'Incresede' is obviously a translation of the Latin *crescit*, but this is referring to *tremor*. M's 'per drede, per disese' seems to represent tremor. My emendation makes sense of the text, but M's 'hyre' is then omitted. It is possible that originally 'hyre' formed part of a reflexive verb.

124 *and sayd*: There is no indication in the editions of Stallings and Peltier that this address to Mary was made by her companions. It seems rather to be directly from the author, and *Pri vity*, MEMPC and Love's *Myrrour* all translate it as such.

136-140 for mekenes ys pride...to cruell men: these two clauses expand the epigrammatic *Abominacio est superbis humilitas*, for the first clause translates *humilitas* and *superbis*, and the second translates abominacio. Presumably 'mekenes ys pride' is meant to infer that the proud man is so corrupt that he cannot recognise humility and perceives it as pride.

152-156 in so mekyll...left syde: this explanatory clause is not in MPC. Is it meant to imply that Christ was
different from other people in having his heart on his left side, or emphasise that he was just like everyone else?

161 to such a inwarldely soro: this is not in MPC.

164-6 bat pay wende schee had bene dede: this seems to be the translator's version of semimortua.

169-171 he wylk...to kepe: this explanatory clause is not in MPC, but presumably the translator is attempting to provide sufficient motivation to provoke the quiet, contemplative Saint John into such a violent outburst.

183-188 Thynke 3ee nogth...innocent Modur?: this question, not in MPC, repeats the sense of the previous two sentences with the addition of emphasis on the innocence of Christ and Mary.

222-233 perfore as be saule...in hyre swounyng.: this passage, not in MPC, attempts to explain that, to Mary, the sight of Christ's pain (presumably on this particular occasion, i.e. when Christ's side was pierced) brought to her mind all the pains he had suffered, and the intensity of this internal sorrow made her faint and was sufficient to have killed her. As the writer takes care to point out, this parallels the experience of Christ in Gethsemane (again a non-MPC passage) where Christ's godhead showed him all the pains that he was going to suffer (III:296-314).

250-275 A, bou benyng God...doefully be dyqth: this set of three questions expands the Latin question O Deus benigne...sic tribulari?: Each of the three addresses God, the first literally translating the Latin source (then expanding it with 'bou mercyfull and almygthy God'), the second and third addressing Jesus. The first two questions then continue with 'how suffers bou bi myschefes / myld Modur...', then listing alliterating epithets for Mary before concluding the question. The third question omits 'Modur', but otherwise follows the same pattern. The translator is using the rhetorical device of epanaphora. The three questions all end with a similar
phrase: 'pus dolefully be dysesed'; 'pus wofully be bygone'; and 'pus dolefully be dygth'. At line 272, a noun has been omitted. 'Hertes' seems the obvious choice as it alliterates with 'hope' and provides an obvious contrast to 'flech' in the next clause. 'Flech', incidentally, is the only word which does not alliterate with the first noun of the clause, and 'with a sorofull saule' does not follow the pattern of the other alliterating phrases, although this may have been because it was the final question. None of the three Latin epithets for Mary is literally translated.

Lines 250-275 are set out in alliterative half lines in Appendix 1.
Chapter IX

The Privity of the Passion

83-87 and gladly...ryghtwysnes: here, 'for wyckednes has ouerecomen ryghtwysnes' concludes the sentence, providing a reason why Nicodemus and Joseph were unable to help. This reverses the order of MPC, where prevaluerunt impii contra iustum precedes Libenter...potuissemus.

97-99 dan Ioseph...ryght syde: MPC's Ponuntur...opposite is not translated, but instead, Joseph sets up his own ladder.

124 Lorde: Presumably this is an interjection.

131 til: One of the rare occasions where the form 'til' is used in L as well as C.

150 aghen: L's 'ownne getyn' might be a better rendering of unigenitum, than CDB's simple 'aghen'. It is more likely, however, that this is a coincidence, as 'own geten' was a common word combination.

The Lyrical Meditations, Chapter IX

9 Abaramathy: the translator appears to have taken the two Latin words ab Aramathia to be one.

40: there is no translation of "Fili...veniunt". In line 41 Saint John is described as going 'full mekly' (not in MPC), emphasising his obedience to her command, so it is possibly a scribal omission.

48-57 per bai...sorowyng a grett whyle: these two sentences appear to be two more renderings of MPC's ad invicem...doloris, which is already translated in lines 45-48. There are touches of alliteration, but these may be incidental: 'sorow...sobbede and sygthede'; 'went with a
waymentacyon'; and 'sore sorowyng'.

84-87 also for... be beryde: this is not in MPC.

94-96 or bay... Cristes body: this is not in MPC, but may reflect the translator's view that a great deal of time is consumed by Mary and her company in pausing to express grief. In the time-scale of the day, when the crucifixion and the burying all, according to the gospels and MVC, had to take place before darkness fell, it is unlikely that there would have been time for long periods of lamentation.

122: Tu, ut aliis.... attende is not translated. As it is just another injunction to pay attention, perhaps the translator considered it inappropriate at this point.

129 thyrde syde: for some reason, Joseph goes up a third ladder, not the ladder on the right side as described in MPC.

139 brekyng: this does not translate subpressione, nor is it Biblical, as John 19:33-36 states that the soldiers did not break Christ's legs to fulfill the prophecy that none of his bones would be broken. It is possible that the word is the result of a scribal misreading of some word for bruising, such as IV:140, 'brysyng'.

167-174 A, wold... bytterly beten: this is not in MPC. There is deliberate alliteration in the second sentence, but this addition to the text is not developed into a prayer or meditation.

Both The Lyrical Meditations and Privity address Joseph in the second person, although MPC refers to him in the third person. Love's Myrrour and MEMPc use the third person.

186: et omnes... in terram is not translated.
Chapter X

The Privity of the Passion, Chapter X

30: there is no translation of MPC Legitum autem... to ...videre volebat, a passage defending the assertion that Christ's head was shaved and that his beard was plucked.

80: there is no translation of Nam, ut Veritas to sic redacti. Veritas presumably means divine truth, as the phrase dilexit multum is from Luke 7:47. The Privity translator may have omitted this as this as theological commentary.

81-83 Scho coueystede...myght no3t: this condenses Vix cor...exspirasset.

88: Non videbat to intime et deberet is not translated at all. It may be that the translator disagreed with the statement that washing Christ's feet with her tears and anointing them was new to her. Luke 7:37-38 states that a woman who had lived a sinful life wet Christ's feet with her tears, wiped them with her hair and anointed them with perfume. MPC clearly indicates that this woman (unnamed in the gospel) may be taken to be Mary Magdalene, as dilexit multum, a phrase from the gospel passage quoted in MPC refers to her. In the light of the use of this quotation from this particular Bible passage, it is difficult to tell why MPC then says that the service of anointing Christ's feet was new, but if the Privity translator knew from the gospel passage that she had anointed Christ's head before, then he had good reason to omit the sentence.

89 Scho...do: this line is clearly a translation of Non enim poterat plus. This Latin clause is not in the Stallings edition of MPC, not even as a variant. It is clear that many variations of MVC/MPC were circulating in England in the fourteenth century. The clause in the
Latin is, moreover, likely to have been lost as the result of a scribal eyeskip, the next clause being very similar, both in vocabulary and structure.

Like Privity, The Lyrical Meditations translates this clause (lines 158-159), but there is no translation of this or the subsequent clause in Love's Myrour or MEMPC.

175 heuede: C's long expansion here appears to be scribal, as there is nothing in the source to justify it, nor do any of the other MSS have anything similar.

The Lyrical Meditations, Chapter X

27-28 for betyn...wexen: presumably, 'belyn' means 'beating'. To this scribe -en/yn and -yng endings were interchangeable. See 1:116 and 1:478, 'takyng' for 'taken'; IX:138 'gedyng' for 'gotten'.

67-68 tarryng...beryng: this has no source in MPC, and appears to be a similar comment to that of IX:94-96, emphasising the slowness of the progress of the mourners in their task of burying Christ.

88 woune in lynn cloth: the translation omits voluit to corpus, 'et, possibly the result of an eyeskip from aptari to aptare.

121: there is no translation of Nam ut Veritas...flevit multum, possibly as a result of an eyeskip from multum flebat to dilexit multum.

148-151 Schee sesed not...sobbyng: this set of three alliterating phrases, which may be scribal as they have no specific source in MPC, emphasise Mary Magdalene's grief.

164-167 Schee worthyly...clene clothys: the translator has selected from the list of Latin verbs, abstergit...aptat, two for which he could find alliterating adverbs: abstergit becomes 'worthyly wypede', and aptat becomes 'deuotly dygth'. 'Lappyd' translates involvit, and
the translator has to add 'in clene clothys' to alliterate with the adverb 'curtasyly'.

167-172 as trwly...mygth: this list of adverbs, in alliterating pairs, expands fideliter.

184-260 My swete Sonn...my god ys gone: this long alliterative lament, like most of the alliterating passages in this translation, draws its inspiration from the Latin source, communicating the sense of the Latin, sometimes as a literal translation, sometimes as an interpretation. The passage is set out in alliterative half-lines in Appendix 2.

184-189, 'My swete Sonne...betwene vs two' translates and expands Fili mi... to ...divorcium mortis.

189-190, 'A meruelus myrth' - (I presume that 'mygth' is a misreading of 'myrth') appears to be the first part of of a line which lacks its other alliterative half line.

190-202 'a lufly...' to '...meked pe to me' translates quite closely MPC iocunda et delectabilis... to ...et tu michi.

203-206 'In þi dolefull dede...' to '...full fell' appears to be without a source, except that 'feruent fyght' renders pugna.

206-209 'Þi friendlly Fadur...' to '...no socur' translates nec Pater tibi auxiliari voluit.

210-213 'Þi lufly lyfe...' to '...forsakes þiselfe' translates Tu te ipsum... to ...redimere voluisti, and then the translator returns to translate and expand nec ego potui, the ending of the previous sentence, in 213-217 'And I þi Modur...' to '...nogth catche'.

Dura, penosa et nimiis penosa est ista redempcio is not literally translated anywhere in the lament. Instead here 217-221 'My mynde ys so marede...' to '...ys me loth' is substituted, which emphasises Mary's reaction to the hardness and pain of the passion, rather than the hardness and pain themselves (although 'wondes wyde' and

-394-
'body bloo' are mentioned in line 227-8). The concept of life's being hateful to Mary now is introduced, although her death wish is not voiced in MPC until she says she wishes to be buried with him, a few lines below.

221-228 '3yt somewhat...' to '...pi body bloo' translates de qua tamen gaudeo... to ...affligor vehementer, although doloribus et morte become pains and wounds, and 'printede in my sawle' renders the simple affligor vehementer.

quia scio... to ...sepeliam igitur is not translated. 230 'I am a wofull wedow' may be inspired by Mater tua mestissima, and 231 'whedur sal I wende?' translates quo ibo?, but lines 230-237 'I am...' to '...rent of my rowe' and 250-260 'A, what schal I do?' to '...my god ys gone'...appear to be a translation of some sentences from the beginning of Chapter XI: Part of Joseph's speech to Mary: ...domum propriam non habetis.... and later an apostrophe presumably by the author:

O qualis compassio! Regina celi non habet ubi capud suum reclinet; et hos dies lugubres et viduitatis sue ab alieno tecto ducere oportebit. Vere dies viduitatis sunt isti, quia Dominus Iesus erat Filius et Sponsus, Pater et Mater, et omne Bonum; et omnia simul, eo mortuo, perdidit. Vere vidua est et derelicta, et, quo divertat, non habet.

For the purposes of the lament, the person is changed from third to first, but many of the phrases are translated literally.

In the middle of this translation of the passage from Chapter XI, lines 237-241 'I walde be...' to '...body be' translate Tecum ergo... to ...essem tecum. Lines 241-242, '...bat my soule seke aftur my dere lufly lyf' are an interpretation of animam meam... to ...eam tibi dimitto.
243-246 'A, my dere swete...' to '...betwen vs two' could be an interpretation of O Fili mi, quam anxia est separacio ista.

246-249 'My care ys comen...' to '...dolefully dede' does not have a source in MPC, although the idea of Christ's being dead in her lap is taken from the beginning of the lament, in gremio te mortuum teneo.

251-252 'I wolde dye, but I may nogth' has no source at this point either in Chapter X, or in the passage from Chapter XI, but it reiterates Mary's death wish, which is used as a kind of theme throughout the lament, mentioned in line 220-221, 238-9, and again here.

The whole lament illustrates the skill of a translator who could translate his source text into alliterative half lines, and select passages from other chapters to make an effective contribution to a lament.

G.C. Taylor, in his article 'The English Planctus Mariae', analyses several Middle English laments of Mary, not including The Lyrical Meditations, but including six dated before 1400, and identifies a list of 33 motifs, which occur in such laments. Taylor argues that MVC probably influenced two laments in the Coventry Mystery Plays:

There are reasons for believing that the Hegge planctus in their order and arrangement, and in part their substance, were influenced by some Latin version of Bonaventure's Meditations, or by some English prose or verse translation of it.

The implications of Taylor's research are twofold: first, that there was a well-developed English planctus tradition


-396-
which would have influenced the translator of *The Lyrical Meditations*, and led him consciously to couch Mary's long speech in alliterative language, and to give it the status of poetry in a prose translation; secondly, that the same *planctus* tradition was originally influenced in its development by works such as *MVC* itself, for most of the 33 motifs can be found in *MVC*. *The Lyrical Meditations* lament features nine of Taylor's motifs, eight of them naturally arising from the *MPC* passage in Chapter X. One of them, however—the point that Christ was father and mother to her, and by implication also her spouse, since her widowhood is emphasised—is borrowed from Chapter XI.

200: *seruede*: this emendation of 'seruffe' to 'seruede' was necessary to maintain consistency of tense within the sentence. The form 'seruede' is used above, line 145.

283 *laying*: this changes the meaning from *MPC*’s *portant*.

284-287 *layde* hys hede...*helde* hys body: 'layde' changes the meaning from *MPC*’s *tenebat*. 'helde' is used, but to translate *MPC*’s *stabant*. 
CHAPTER XI

The Privity of the Passion, Chapter XI

111-117 Here ou may thynke...he was borne: This sentence is very similar to The Lyrical Meditations at this point. See note to The Lyrical Meditations, XI:140-144.

115: L omits the remainder of Chapter XI, and the first half of Chapter XII, without any indication in the text of an omission or chapter break. L begins with the first half of one sentence and ends with the second half of another. The resulting sentence is not nonsensical, as Mary probably could claim to be the first to recollect Christ's words and deeds. The most likely explanation is that somewhere in L's ancestry a MS lost a gathering, possibly even the MS from which Thornton was copying. Whichever scribe first copied from the incomplete MS appears to have been unconscious of the loss.

124-125 myght no more se be crose: this is an inaccurate translation, as MPC actually states that this was the last place from which the cross (and sepulchre) could be seen. Privity then has Mary and her companions honouring an unseen cross, not impossible, but unlikely.

135 bai: C's reading, 'Mary Magdalene', is probably a scribal error. The subject of the Latin sentence is, sorores Domine, and the verb is plural, precedebant. In the next part of the sentence, moreover, Mary Magdalene is described as doing something different.

168-169 answeres hat...pat we go: there is some confusion here as to whether Saint John's speech Is meant to be direct or reported. To make the sentence logical, the 'pat' of line 168 should be omitted, as the speech is in the first person plural. As 'pat' features in all MSS, however, it must have been in the archetype.
229 ḟi Maystere: both MVC and MPC read Pater here, and both MEMPC and The Lyrical Meditations read 'Ṣi Fadur'. The Privity translator, however, has changed it to 'Mayster', probably because this was the more usual way for Mary Magdalen to address Christ, for example, XVII:18.

275-276 bat scho walde a lytel ete: see below note to lines 281-292.

277-288 for to take agayne...wite and felynge: here, the Privity translator adds another reference to the sword which would pierce Mary's heart, as predicted by Simeon (Luke 2:35). The 'bat' of line 282 is presumably the idea of eating; her grief has wiped all other considerations from her mind. This provision of a reason is the translator's.

281-292 Bot scho...mete or drynke: Privity's rendering of the final paragraph of the Chapter is not a close translation of the source. Consistent with his usual policy, the translator does not translate sentences which instruct the reader to imagine herself physically present and participating in the action. Instead, however, the role of persuading the mourners to eat is given to Saint John, appropriately since Mary was committed by Christ to his care. The Latin consolatus is expanded into 'comforthes hir ḟat scho walde a lytel ete', (lines 275-276) and used again in 289-90, 'comforthes ḟaim al for to ete'. 290-292, 'for ḟai were all ȝit fastande for mete or drynke' translates quia adhuc ieiuni sunt closely.

The Lyrical Meditations, Chapter XI

31 bust: the scribe seems originally to have written 'bus', but a 't' has been added in red ink, possibly in the same hand. MED records 'bust(e)' as a rare form of 'bus'. 'buste' also occurs at XII:202.
43-50 A bou...with myscheues?: this list of alliterating titles for Mary has no direct source in MPC, but is inspired by the previous four sentences.

61 turne: the choice of this verb was influenced by 'walde turne', line 5 and 'see turne' line 14 above. These are translating redire and divertatis, but the construction of the sentence in lines 60-61 indicates that the translator was not here intending to translate volebat eam ducere verbatim, and therefore 'turne' may well be the omitted verb.

91-94 My dere Sonne...loke on: MPC's simple Fili mi is expanded by the addition of two alliterating titles for Jesus.

96-98 For soro...full wofull: this alliterating apostrophe has no source in MPC.

123-133 Here dyede...lyf lost: this alliterative expansion of Hic requievit...sanguis eius, falls into half lines. See Appendix 2.

140-144 Rygth as...he was borne: this sentence is almost exactly the same as Privity 111-117: 'Here bou may thynke...he was borne'. 'when he was borne' has no counterpart in the Peltier and Stallings editions of the Latin text. The similarity may be coincidental, but since the two different translations share the same post-resurrection chapters, it is not impossible that the redactor who added the post-resurrection chapters to the end of The Lyrical Meditations also read the first part of Privity, and perhaps used this sentence of Privity to fill in a place where his MS of The Lyrical Meditations was damaged. On the other hand, both translators may have been working from a Latin text which contained this clause, and coincidentally translated it in similar language. MEMPC has no translation of the entire sentence, but Love's Myrrour's sentence reads, 'For thou myste thinke and vnthirstande that sche was the firste that honoured the
crosse / as sche was the firste that honoured her sone born.' Love therefore also worked from a Latin text which made reference to Christ's birth.

186-7 chase per oft hys restyng place: MPC's veniebat ad eam is made more emphatic, particularly by the choice of the verb 'chase'. The inference in the Middle English is that Jesus did not just happen to drift in to Mary Magdalene's house; he actively chose to go there.

187: there is no translation of omnia mea vestra sunt.

212, 238 and 248 marturs/merters: these are an addition of the translator, as his source only mentions virgines et matrone bone. Virgins and martyrs are both categories of saint, so the connection is obvious. As a martyr has to die, however, to become a martyr, one is led to wonder if the translator actually knew what the word meant. He perhaps intended the reader to understand that these sympathetic people later became martyrs for Christ.

229 nobull: this adjective, presumably added by the translator, again emphasises his view of the high social rank of Christ and his Mother.

266-272 owre lofely...ys slayn: here the translator makes use of the terms of the Latin source, e.g. Gaudium, Dulcedo, Lumen, but uses alliterating adjectives to give them emphasis. He also adds more alliterating pairs: 'gostely grace', 'lyf euerlastyng' and 'swetnes and...socor'. He uses the question construction of the first sentence of the Latin, but packs it with names for Christ from the next sentence. Recessit becomes 'Our wele ys went, our care ys comen', and then the translator completes the list with the brutally simple statement 'my Sonne ys slayne', as a climax to the whole construction, almost an anti-climax, following the long list of titles. There is no source for 'my Sonne ys slayne'; it is the creation of the translator, and is used to great effect.

282 helpe, and his: it appears that a few lines are
missing here. There is no translation of omnes deliquerunt...adiuvare, and 'and hys dede in a lytyll whyle' looks like the second half of a sentence: it does not make much sense tacked on to the end of 'mygth not helpe'.

288-289 my dere chylde, pis nyght he...: In MPC, Fili is part of the sentence recollecting Christ's arrest, and that sentence is in the second person. The Lyrical Meditations transfers 'my dere chylde' to the previous sentence, and Mary refers to Christ in the third person in the next sentence.

Presumably 'pis', line 289, means 'last'.

300-304 Beholde me...myn ys: this sentence has no source here in MPC, but may be an adaptation of part of Lamentations 1:12, usually interpreted as a prefiguring of the sufferings of Christ: O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus! Once again, alliteration is used for emphasis.
CHAPTER XII

The Privity of the Passion, Chapter XII

138-146 Prynces...bail: the scribe of C, or some MS from which C was descended, misunderstood the plurals, 'prynces' and 'dukes', interpreting them as feminine forms, i.e. 'princess' and 'duchess'. He did not realise that the apostles were being referred to in terms of what they were to become, rather than what they were at that time. As a result, he changed the plural verb, 'stande' (line 142), to singular 'standes', and 'bait' (line 146), to 'scho'. MED defines a duke as 'a king who owes allegiance to an emperor', so this was a particularly appropriate title for the apostles who owed their allegiance to Christ. The dictionary has no examples of the masculine form's being spelt with -ch-, so B's reading 'Duches' may also have been intended to be singular feminine, except that B's verb, 'stande' is plural, and the pronouns in line 146 are both plural too. C reverts to the plural in mid-sentence, as 'bail' (line 146) is plural.

177: there is no translation of Sero eciam precedent...emere aromata, an explanation that the women had begun to prepare ointments on the Friday, but had had to stop work on the Sabbath, and therefore only now could they go to buy spices and finish their task. This may have been deliberately omitted as unnecessary detail, or may have been a translator's eyeskip, as emere aromata appears twice in the source. If it had been a straightforward eyeskip, however, then pro faciendis unguentis, would not have been translated, as it comes after the first emere aromata.

194-196 how...lufely: C's 'faytfully' is clearly a translation of fideliter, and MED gives a definition of the adverb 'loveli' as 'in a seemly manner, properly,
correctly', so this too helps to elucidate the meaning of the Latin.

199 inward: C's 'inwardely soroue' does not make sense, either logically or grammatically

The Lyrical Meditations, Chapter XI

19 on ober: there is no translation of sicut contingere...gravatis. Perhaps the translator, or a scribe, felt that this was self evident.

35-37 sayd sobbyng...wofull weppyng: note the alliteration to emphasise the depth of Peter's emotion.

54-60 No, to apere...any lengar: although these two sentences make sense, there may have been some scribal misunderstanding or emendation here. MPC's vel would normally be translated 'ne', and quia has not been translated at all, so the sense of the sentence is changed. 'I agth nogth' has been added, possibly later by a scribe to try to make sense of the sentence, and sic reliqui et negavi has become a separate sentence, with the addition of 'pat I am nogth worthy to lyf any lengar'.

117-119 ben askede...before?: this switch from third person to second person in mid-sentence presents problems of punctuation.

145 lystynges and 147 lystend: neither of these is followed by 'to', therefore this was probably the normal usage for this scribe. 'Lystynges' is another example of this scribe's habit of using -en/-yn and -yng endings interchangeably.

202 buste: the '-te' of this word, which occurs at the end of the line, has been added in a different, although contemporary, hand.

205 Fryday: this has been written in over the word 'Saturday', which has been deleted.
CHAPTER XIII

Chapter XIII is the last chapter of MPC. The MPC chapters correspond with Chapters 73 to 85 of MVC. Chapter XIII of MPC ends in the middle of Chapter 85 of MVC. The Lyrical Meditations's Song of be Holy Fadurs translates a passage from the remainder of Chapter 85, i.e. the part of it which is not in MPC. When the source is MVC, from the Peltier edition, rather than MPC, then the Latin at the top of the page is printed in italics.

The Privity of the Passion, Chapter XIII

18-30 Par was als...ful beinge: this paragraph has no source in MPC. 'Saght', line 29, is a past form of 'to see'. The paragraph satisfies any curiosity a reader may have as to exactly which part - or what form - of Paradise the believing thief went. It also gives a definition of Paradise, lines 24-25, 'he vsyng of he syghte of God'. Presumably, this is Christ in glory, not Christ as he appeared on earth, or the disciples in the earlier chapters would have been in Paradise too.

40 hafe vysete and 53 vyset and 74 has vysete: 'vysete' is a Northern form of the perfect and past participle of 'to visit'. At line 40 and line 74, CBL all have this form, but D reads 'visited'. At line 53, DB read 'visited', I have not noted this as a variant, as it is merely a dialectal difference. According to the OED, the verb 'to visit' (from Latin, visitare) had a specifically religious use, meaning to come in order to punish, judge, comfort or benefit. (The Authorised Version of the Bible has many examples of it, for example in the text which provides the source for MPC here, Luke 1:68: 'Blessed be the Lord God of Israel, for he hath visited (Vulgate:
visitavit) and redeemed his people.'\) The Privity translator has chosen a verb appropriate for Christ visiting his subjects in Hell.

57: there is no translation of Cogita bene... to ...imitari coneris.. This is another injunction to reflect and imitate.

64 gladnes and louynge: this doublet translates laudibus. 'Gladnes' is a term used in Chapter 11:3 for spiritual delight or satisfaction. 'Louynge' is from the verb 'loven', 'to love (God), worship or praise'. The scribe of D substituted 'thankynges, preysynges', possibly because this particular meaning of the verb might not have been widely understood.

66: there is no translation of quas laudes potes... to ...Iesu Christi. This is a directive to the reader to imagine the Holy Fathers and Christ in the flesh, as they would be after the resurrection. The translator probably omitted this because it introduces the rather complex notion that they only existed as souls, and that Christ only visited them as a soul, not in his resurrected body. Such a technicality interrupts the flow of happy emotion described in the passage.

76: there is no translation of the elaborate ending of MPC, which amounts almost to a creed. MPC concludes with Amen, and so does this chapter of Privity, but only after lines 77-96.

77-96 And bof...withouten ende. Amen: there is no source for this passage in that it does not translate any part of MVC verbatim, but the tone and sentiments expressed are inspired by MVC generally. See Introduction, Section 4 for an analysis of this passage.
The Lyrical Meditations, Chapter XIII

12-23 be whilk hell...restorede mankynde: this expands ad inferos ad sanctos patres, making clear which subdivision of Hell was inhabited by the Holy Fathers, and the reason why they were in this place: because they believed that Christ was going to come and redeem mankind before he actually came.

26-33 And anone...Crist Iesu: this is a paraphrase rather than a translation of the Latin Et tunc...est perfecta, as the Latin does not mention 'darkness' here in the text. It was traditional, however, for Hell to be envisaged as dark, and for the first hint of Christ's approach to be the sight of the blinding light which accompanied him. The translator has clearly interpreted gloria as meaning brightness for the purpose of this sentence. See also the note to lines 129-30 below, for relevant Bible texts concerning light shining in the darkness.

41 Presune of Dyrknes: again, Hell is portrayed as dark, although the source does not mention darkness at all. The idea of prison is from 1 Peter 3:18-20, where Christ is described as visiting the souls who were in prison. See below note to lines 105-154.

55-73 A, gracious God...joy and blys: this digression is addressed directly to Christ, with the decorative alliteration usual in these digressions, for example, 'Curtas Crist', 'synfull saulys', 'dye so dolefull a dede'. Lines 60-69 are very confused, as though the scribe either did not understand what he was copying, or was copying from a damaged manuscript. The sentence in lines 60-65 'Ys yt nogth...synfull saules' did not make sense, and therefore required conjectural emendation to make it into a question like the sentence immediately before it. The next sentence, lines 65-70, presents more difficulties to an
editor, as the 'yf' after 'Bot' begins the sentence as a question, when logically one would expect this sentence to be answering the two rhetorical questions which precede it. The words 'but if' may also mean 'unless', but this would not make sense in this sentence either, and therefore to make any sense at all, the 'yf' has to be dropped. The second 'dwell' in the sentence appears to be scribal mechanical error, possibly an eyeskip as 'bus' and 'þus' are two similar words. A 'mene persone' (line 68) is an intermediary.

79 thyng: this is a Northern form of 'think'.

80 kynnys: another example of a word which would usually end in '-nd' lacking '-d'.

102-104: these lines translate the first clause of MPC doxology, *Qui cum Deo...vivit et regnat*, but 'Goddes Sonne full of mercy' has no source here. Like 'be þe wyrld withowtyn ende', it is a conventional formula or doxology with which to end a religious piece, or a prayer. The original translation of *The Lyrical Meditations* probably ended here, at the end of MPC, as all additions subsequent to this in the MS are translations from chapters of MVC rather than MPC.

105-154 Pe Song of þe Holy Fadurs: this translates and expands, with frequent use of decorative alliteration, the next passage in MVC. MVC does not have the concluding paragraph of MPC, *Qui cum Deo Patre...* to *...gloria sempiterna*, but continues with the rejoicing of the Holy Fathers in the words of the Benedictus and excerpts from Luke 21, Isaiah 52 and Psalm 23. *The Lyrical Meditations* presents the Song of the Holy Fathers as if it is a new chapter, the P of 'Pay' being a large initial, and the title being written in red ink, like the titles of the other chapters. There is no number, not surprisingly since the numbers of the previous chapters follow the numbering scheme of MPC.
107-119 and sayd...euerlastynge dede: these lines are a fairly close translation of MVC from atque dicentes... to ...lætitia magna. At line 112, vinculis has been expanded into 'bandes of dede', and in line 114, portaæ aeternales has been expanded into '3ates of all grace'. Line 119, 'to be vnto be house of euerlastynge dede' is difficult to understand and has no source in MVC. 'To be' makes the passage into a personal address to Christ, which is inconsistent, as it begins in the third person and then continues as if the Fathers are speaking to each other, or to the gates, or to the Princes of Hell, depending on which passage of Scripture is being quoted. The meaning of 'euerlastynge dede' is unclear. Surely Christ came to them to bring them everlasting life?

120-121 And afterwarde...louynge song: the translator extends the Song, amplifying the source by composing another song for the Holy Fathers. The same device is used again lines 140-141, so that the Holy Fathers sing three songs in all. For 'louynge' see note to Privity Line 64 above.

122-139 Blyssed be he...warlde of warldes and 142-149 Lorde Ihesu...bi holy name: these two songs have no direct source in MPC, but are composed of phrases from the Bible, in the same manner as the passage from MVC which has just been translated. The translator was probably influenced by the liturgy for Holy Saturday, when traditionally a Paschal Vigil was held. Many of the prophecies from the Old Testament, especially Isaiah, were read as part of the service, and themes from the first three chapters of 1 Peter were expounded. 1 Peter 3:18-20 is the Bible passage upon which the doctrine of the Harrowing of Hell is based:

Quia et Christus semel pro peccatis nostris mortuus est, iustus pro iniustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu.

-409-
In quo et his, qui in carcere erant, spiritibus veniens praedicavit: qui increduli fuerunt aliquando, quando exspectabant Dei patientiam in diebus Noe, cum fabricaretur arca: in qua pauci, id est octo animae salvae factae sunt per aquam.

This theme of releasing captives from prison dominates the first of the two songs.

122 'Blyssed be he bat comes in be name of God!': this is a quotation from Psalm 118:26, but is also quoted in Matthew 21:9 and Luke 19:38. It is found in the antiphons to the procession hymn for Palm Sunday.

124 helper: God is frequently referred to as a 'helper' in the Old Testament, especially in the Psalms.

125-126 presone harde...fast festende: this appears to be a translation of Psalm 106:10, Sedentes in tenebris et umbra mortis; Vinctos, in mendicitate et ferro. The concept of individuals needing to be released from prison may have been inspired by Luke 4:18-19, (which quotes Isaiah 61:1-2):

Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me. sanare contritos corde, praedicare captivis remissionem, et caecis visum, dimittere confractus in remissionem...

127-129 A bou...lost seruauntes: may be a paraphrase of John 15:13: Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. 'Dou betrayde þi awne sawle to dolefull dede, for to by agayne þi lost seruauntes' presents the sense, if not the vocabulary, of the I Peter 3:18 passage. (see above)

129-130 vs syttyng in dyrknes and in be schadow of dede: this is probably influenced by Isaiah: 42:7, Ut
aperires oculos caecorum, Et educeres de conclusione vinctum, De domo carceris sedentes in tenebris. or Isaiah 9:2, Populos qui ambulabat in tenebris, Vidi lucem magnum; Habitantibus in regione umbrae mortis, Lux orta est eis.

131-133 Deus Godely...brymly brestyn: this may be inspired by Psalm 106:14, Et eduxit eos de tenebris et umbra mortis, Et vincula eorum disrupt.

134-135 bou hase defylyd...lygthly broken: this is probably translating another verse from Psalm 106, verse 16, Quia contrivit portas aerias, Et vectes ferreos confregit. Isaiah 45:2 uses the same words, also speaking of God's restoring his people, Portas aerias conteram, Et vectes ferreos confringam.

135-138 Ihesu gentyll...grett gladsumnes: this sentence makes clear to any mystified readers that the one who does these wonderful things, and who releases the captives, in this case the Holy Fathers from Hell, is Jesus. Once again, it appears that a scribe may have been copying from a damaged MS, as words seem to be missing.

The reference to 'chosen pepull' being in 'grett gladsumnes' echoes I Peter 2:9:

Vos autem genus electum, regale sacerdotium....ut virtutes annuntietis eius qui de tenebris vos vocavit in admirabile lumen suum.

142-143 fro kynderede in to kynderede: this echoes a phrase from the Magnificat, Luke 1:50, Et misericordia eius a progenie in progenies...

143-144 and but...in Hell: this makes clear the point of the Holy Fathers' rejoicing.

145 But bou god Lorde had mynde of vs: this is reminiscent of the words of the thief on the cross in Luke 23:42, Domine, memento mei cum veneris in regnum tuum.

145-146 and raunsone vs with bi precious blode: the
concept of sacrificial blood ransoming God's people is an Old Testament one, but is specifically mentioned in the New Testament in Ephesians 1:7 and Revelation 1:5.

146-147 schewde to vs bi fare face....to se: in the Bible, the showing of his face to his people is frequently mentioned as a sign of God's favour, for example, Psalm 16:15, Ego autem in iustitia apparebo conspectu tuo... There are many pleas in the Psalms for God to 'make his face to shine upon us'.

148-149 syng louyng...to bi holy name: praising God's name is conventional, especially as the ending for a psalm or prayer.

154-163 pen Our Lord Ihesus...gloryfyde: this translates Tunc accipit eos ... to ...reassume illud, the next two sentences of MVC Chapter 85. There is another translation of these two sentences in the next chapter of The Lyrical Meditations. See note at the beginning of the commentary to Chapter XIV. Qui omnes procidentes... to ...affectamus is contracted a little, perhaps because the Holy Fathers have already been described as falling down in line 140.

164-166 Now hase...Deo gracias: this sentence translates the next Latin sentence, omitting the list of people. The Deo gracias is not in the source, but is used to conclude the chapter. The chapter does not finish here in MVC, but continues with a long exegesis of the events just described. MVC begins this exegesis with the explanation:

Verum quia totam passionem Domini tibi sine auctoritatum interpositione transcurri, ne animus ad aliud quam ad ipsam passionem se converteret...

In other words, the commentary is now going to follow. The Lyrical Meditations and Privity omit this; presumably their
intended readership would not have understood the depth of spirituality or the theology. The chapter goes on to quote from Saint Bernard, the Psalms and the gospels.
CHAPTER XIV

From the title of Chapter XIV onwards, The Lyrical Meditations is no longer an independent translation of MVC, but a MS of the same post-resurrection chapters as Privity.

The chapter numbering in the Latin text from this point follows the chapter numbering of MVC (85, 86 etc), according to the Peltier edition. The post-resurrection chapters are given titles, but are not numbered in the MSS of Privity. The numbering of the chapters of Privity from this point is therefore editorial: the sequence of chapter numbers in Privity continues from Privity Chapter XIII, making Chapter 86 of MVC Chapter XIV of Privity.

This chapter begins with a passage from MVC Chapter 85, translated in lines 4-9. MVC Chapter 86, which begins Veniens Dominus Iesus..., is then translated in its entirety. The chapter in Privity takes its title from the title of MVC Chapter 86, with no indication that the opening paragraph is borrowed from Chapter 85. This paragraph from MVC Chapter 85, which begins Chapter XIV of Privity, is also translated in The Lyrical Meditations, lines 154-163. In this MS, then, the same passage is translated by two different translators, and the two translations are separated by only a few lines.

The Peltier edition of MVC is not divided into paragraphs, therefore the division of the text of Privity into paragraphs is editorial.

6-7 Ennok and Hely: Enoch and Elijah were taken straight to Heaven by God, and did not die, therefore they were already there when Christ brought the Holy Fathers into Heaven. cf Hebrews 11:5 and 2 Kings 2:11.

31 for: C rejoins here with a scribal error. The same phrase - '...bis be thyrde day my dere/swete sone...' -
occurs twice, although MVC and the other texts do not repeat it.

51 scho sais: C is the only MS which places 'scho sais' after 'Sone'. BDL all place it before the speech begins, and M has it after 'hou'. The awkwardness of C's reading would make it an obvious target for scribal smoothing. Moreover it is not uncommon in Privity to find instances where 'scho sais' or 'he sais' breaks up reported speech. Examples of this occur in I:715-716; III:357-358; IV:156; VI:140-143; VII:101-102 and 163-164; IX:69-70; and X:12-13 and 63-64. (L frequently emends by placing 'scho saide' or 'he saide' before the reported speech.)
Chapter XV

1-2 How... Sepulcre: the title only translates half of the title of Chapter 87 of MVC. The second half of the title is made the heading for a separate chapter (Chapter XVI).

2 Sepulcre: C's extension of the title appears to have been taken from the first line of the text (see lines 3-4) and may be the product of a scribal eyeskip.

8 where bai knew: C's 'kneled' appears to be a misreading of 'knew'.

29-31 Drede...here: Privity expands the Latin Nolite timere etc, quoting Matthew 28:5-6a. The translator cannot quote beyond 6a because Matthew 6b-8 describes the women as being filled with joy, going to tell the disciples, and meeting Jesus almost immediately afterwards. MVC, being a gospel harmony, chooses not to follow Matthew's account beyond the first few words of the angel. Instead, in MVC, Mary Magdalene alone meets the risen Christ, a scene which is not in Matthew. The Privity translator was either using a Latin text where the Biblical quotations were expanded, or was expanding using his own knowledge of the gospels, but was taking care not to destroy the logic of the narrative he was translating.
CHAPTER XVI

1-2 How...Rynnande: the translator appears to have split the MVC title into two, to provide headings for the two halves of the chapter, as this translates the second part of the title of MVC 87, not translated at the beginning of the chapter. All the MSS agree on some title at this point. This section is too short, in comparison with the rest of the text, to merit being a separately numbered chapter, if the next chapter commences where MVC 88 commences, i.e. with Maria autem remanserunt ibidem.... MVC 88 is entitled Quod Dominus apparuit tribus Mariis, but no MS of the Privity has a title of any sort here. The 'How...rynnande' title was presumably meant to cover the appearance to the Marys as well. Chapter XIV of Privity includes a short section of Chapter 85 of MVC, as well as the whole of 86, and this chapter comprises the second half of Chapter 87, and the first half of chapter 88. Obviously the Privity chapter divisions do not correspond with those of the Peltier edition of MVC.

6 bair herte and bair saule: C's plurals here do not make sense, as Jesus is the heart and soul referred to, and is therefore singular. The C scribe may have thought that this phrase was in some way adverbial, and was describing the running.

7 deuotely: one of the definitions of 'deuotely' given in MED is 'fervently'. It is therefore an accurate rendering of the Latin ferventer. 'Lastandy' in this context probably means 'without stopping', although the original word may well have been 'listandy', meaning 'eagerly', which would have been equally appropriate.

14 Therfore: C's mini-title, written in red, like the other titles, which occurs here instead of 'Therfore' does not appear in any other MSS, nor does it have a source in MVC. It balances the title of the chapter, 'How Petre and
John come til be graue of Oure Lorde rynnande', but there is only one sentence of text which describes Peter and John going away weeping, and that is essentially in the same words.

16 Bot be thre Maryes...: this is the beginning of Chapter 88 in the MVC, but there is no title of any sort at this point in any of the MSS of Privity.

54 Goddes behalfe: Thornton's emendation shifts the emphasis from God to Mary. This reflects an increasing devotion to the Virgin in the fifteenth century.
Chapter XVII

The Latin title of this chapter appears in the Peltier edition of MVC as a sub-title in the margin of Chapter 88.

7 a dronken woman: presumably Thornton's sensibilities were offended by this description of Mary Magdalene, for he has changed it to 'woman full of thoghte'.

19 bus longe: this translates tamdiu. Both words have been omitted from C; and 'longe' has been omitted from M

21-26 But...man: the translator here paraphrases the Latin Dominus vero volens animum suum elevare ad cælestia, ut non quereret eum amodo in terra. MVC's rather vague cælestia, 'heavenly things', become 'heuenly lufe' and 'gostely affeccion'. The theme of the nature of Mary Magdalene's love for Christ is continued: non quereret eum amodo in terra is expanded into 'no more here in erthe seke him be fleschly affeccion, only beholdande his manhede als pure man'. MVC portrays Mary Magdalene as a creature of emotion, therefore the translator is emphasising this aspect of her character, elaborating his source, but not introducing any new idea. The final clause, 'beholdande him as God and man' provides a theological basis for the expansion: the ascended Christ has changed ontologically; he has resumed his godhead.

28-31 als if he saide...noot so: this rather vague explanation as to why Mary Magdalene should not touch Christ, that he is not yet equal to his Father, has no source in the Peltier edition of MVC. Nicolas Love, however, includes a similar explanation at the same point in his Myrrour:

...that is to seyne I am no3t sit lifte vp in thy soule by trewe and perfite bileue that I am euen with the Fader, verray god...
The emphasis is changed slightly; here Mary cannot touch him because she does not believe that he is equal to God. The idea of being 'euen' is, however, the same, and the Gospel account does not mention this idea. Either both Love and the Privity translator were working from a copy of MVC which included this explanation, or both translators were, by some coincidence, quoting from the same gloss or commentary.

47 ful curiously and ful grathly: this doublet translates curiose. All the MSS agree on a doublet here but there is no agreement as to the second adverb. C's 'grathly' was selected, not only because C is the base text, but because of the way in which the word is used in Chapters III and IX. III:17-18 'beholde graybely' translates cerne cum attente, and IX:95-96, 'behalde grathely' translates attende. The meaning is evidently intended to be 'attentively'. MED lists 'earnestly' and 'carefully' among its definitions for 'greithli', so 'attentively' is certainly a possible interpretation. It is also appropriate for the context: Mary Magdalene would have been listening to Christ attentively. D's 'wistly' and B's 'wisely' can also mean 'attentively', according to OED, so the scribes were perhaps translating 'grathly' into their own dialects. M's 'wyttterly' means 'plainly' or 'truly', not such an appropriate adverb, possibly the emendation of a scribe who was trying to make sense of some form of 'wistly' which he did not recognize.

53 handes: there is no translation here of sed dispensative... to ...innuere videtur. This is a theological comment.

57 glade hire: there is no translation of mysterialiter... to ...diligentibus se.

64 mon: this present form of 'mouen', used as an auxiliary, to express futurity, most accurately translates
the Latin *erit*.

66 benefyces and gudnesses: D's reading is nearest the Latin plural. M's 'behofes' is probably a misreading of 'benefyces'. MED records 'bihove', meaning 'duty' or 'responsibility', although this does not make particularly good sense in the context. MED also records an adjective 'bihoveli', meaning 'beneficial', therefore it is possible that 'behofes' was intended to mean 'benefits'.

71-72 be faythful and stabile: this translates *confide et constans esto*. At 1:615-617, the phrase, 'he gyffes him triste and stabilnes' translates *dat eis confidenciam*, and at 1:624-627, 'bes strong and tristi and stabile' translates *confidite*. This is more evidence for the argument that the post-resurrection section is the work of the same translator as the rest of Privity.
Chapter XVIII

The Latin title of this chapter is a sub-title in the margin of Chapter 88 of MVC.

1 How...Maries: Once again, Privity appears to disregard the chapter division of the Peltier edition of MVC. Surprisingly, C does not have this title, or an enlarged capital for 'Perfore'. The unity of the other MSS and their agreement with the Latin in this matter indicate that C's omission was probably scribal.
Chapter XIX

1-2 How...be Lesse: Again the title only translates half of the MVC title, as the appearance to Peter is reserved for another chapter.

13 wowe: this is a Northern spelling of 'vow'.

14 him: L's 'Owre Lorde' is nearer the Latin Dominum, but is probably the result of a scribe's desire to be more explicit.

19: there is no translation of Ista vero refert Hieronymus. The translator is once again excising theological comment in his source.
Chapter XX

15-16 I know wele...before: C's explanatory phrase, 'bat þou sulde forsake me for drede of þe dede' has no source in MVC, and is not supported by any other MS. The Latin et is translated as 'als', and this gives the Middle English sentence the appearance of being unfinished, which would explain C's scribal emendation.

19: there is no translation of Hic ergo similiter fit magnum Pascha. There is no obvious reason for this.

18 for: DB's 'for' is a better rendering of the Latin quia.
Chapter XXI

Chapter 90 of MVC - De reeditu Domini ad Sanctos Patres post resurrectionem - is not translated. This chapter is for the most part another song of praise to Christ, composed of prophetic verses from the Psalms and the prophets, made by the Holy Fathers. The translator may have chosen not to include it as it reiterates sentiments expressed in Chapter XIV.

The translator has been selective in using only certain parts of Chapter 91. The opening sentences, which describe Christ meeting the disciples on the road to Emmaus, are translated. Then a long three point sermon on Christ's goodness is not translated. The penultimate sentence is translated, however, and then Privity goes straight on to the first sentence of Chapter 92 without pausing, or registering the beginning of this new chapter in the Latin with any sort of break or title. Thus Chapter XXI of Privity is composed of parts of Chapter 91 and the whole of Chapter 92 of MVC.

8 spekand togydere: C's 'spekand to baim' and L's 'with them' do not translate conferens as accurately as DBM's reading.

9 be Gospell: C's explanatory 'on Blake Mononday' is probably scribal. 'Black Monday' was the Monday after Easter Sunday.

14 ban: the C scribe appears to be repeating the 'als sone' of the previous sentence.

47 disciplesse: D's reading, which is obviously meant to be feminine (and LM'S which were probably intended to be feminine) render the Latin feminine discipulam most accurately. According to MED, the Wycliffite Bible I refers to Tabitha as a 'disciplesse', translating discipula.
appostelese: all MSS - except M which omits it altogether - agree on this feminine form.

81: here in the text of C, after the word 'day', there is a description of the appearance of Christ to Thomas. The next chapter of the MVC, Chapter 93, deals with precisely this subject, and at first it would appear that the C text has inserted a translation of the first paragraph of this chapter in the 'wrong' place in the text. On closer examination, however, it is apparent that this description of the appearance of Christ to Thomas is a translation, not of MVC, but of the Vulgate, directly from John 20:24-29. MVC follows the gospel account fairly closely here, but Privity follows it exactly. The MVC account changes the order of events from the gospel order: Privity simply gives the gospel passage in Middle English. The C scribe, or a scribe of a MS from which C was descended, remembered that there was another important 'appearance', that to Thomas, and inserted a translation of the gospel passage, quite logically, before the reference to 'bise apparyciones' in the text. It is probably coincidence that the next chapter of MVC dealt with this subject: the scribe probably was unaware of this, because his Middle English text ended at the end of Chapter 92. The passage can be found in Appendix 3.

83-101 Bot perauentre...boght vs: the Privity translator chose an appropriate chapter with which to end his chosen section of MVC. This chapter, ending as it does with practical spiritual instruction and the promise of the reward of 'a new Pasch and a gostely feste' (line 90-91), brings the work to a fitting conclusion. The 'gostely comforth and inly ioy' echoes the 'gostely swetnes and inly ioy.' of Chapter 11:27-28, although this may simply indicate that the two translators of the two halves of Privity were working in the same vernacular devotional tradition. The translator seems to have chosen to end with
Chapter 92 of MVC because of its fitting conclusion, in spite of the fact that the appearance to Thomas has not been recounted.
APPENDIX 1

The Lyrical Meditations:
Chapter VIII: 250-275 in alliterative half lines

A, þou benyng God, þou mercyfull and almygthy God!
How suffers þou þi myschefes Modur,
Merour of meknes, lanturne of lygth,
þe worthest woman of þis warlde,
þe chambur of chastyte, þe seler of sobernes,
þe clothynge of clennes, þus dolefully be dysesede?
A, swete Ihesu, how suffers þou þi myld Modur,
þe meruelus maden, þe rose of rygthwysnes,
þe lilly of lufsumnes, þe grace of godnes,
þe Modur of mercy þus wofully be bygone?
A, lufly Lord Ihesu, why suffers þou
þe bosome of bewte, our bote in bale,
Hope of owre hertes, helpe of our flech,
Curtase in kynd, with a sorofull saule
þus dolefully be dygth?
APPENDIX 2

The Lyrical Meditations:
Chapter X: 184-260 in alliterative half lines

My swete Sonne, my dere darlyng full of dole,
I behold þe dede lying in my lapp.
Þi dolefūl dede has dygth a deveorse
Betwene vs two. A meruelus myrth,
A lufly lykyng, and lyf withowten lakkyng
Wase betwen vs two, withowten wrong or wretch.
Withowten wykkednes we ware emong all oþer,
Þe þou be cruelly kylde, full myschevusly as a mysdoer.
With swete seruyce sekerly I serued þe,
And þou full meldely meked þe to me.
In þi dolefūl dede þi frendes wer few,
And in þi feruent fygth þi foyes wer full fell.
Þi frendly Fadur lete þe alone,
And in þi passyng payne sent þe no socur.
Þi lufly lyfe þou leues for lufe,
And for saluacyon of sawles þou forsakes þiselfe.
And I þi Modur, my myght ys so marrede
Þat fro þi paynefull passyon cowth þe nogth catche.
My mynde ys so mared, so menged with murnyng,
Þat to last any lenger my lyf ys me loth.
3yt somewhat I am plessyde with þi passyon,
For restoryng to rest of synfull saules;
But þi pytuus paynes ere printede in my saule
Of þi wondes wyde and of þi body bloo,
Þat dolefūlly I desyre to dye.
I am a wofull wedow; whedur schall I wende?
Herberynge hafe I none, ne hows of my awne.
My Sonne wase my sekernes and my trw tresour,
My rygth and my ryches, my rent of my rowe.
I walde be beryde with hys body.
I sett my body wharesoever hys body be,
Pat my soule seke aftur my dere lufly lyf.
A, my dere swete sawle!
A petuus partyng, a dolefull deuorce ys betwen vs two.
My care ys comen, my sorow I se,
My lufly lyue lyes on my lappe,
My dere childe ys dolefully dede.
A, what schal I do? I wolde dye, but I may nogth.
A, dereworthy God, whedur schall I go?
Dou wote bou ert my Fadur, my Modur and all my god.
In þe ys my hope and trest. In þe ys all my comforth.
My hoppe ys hyde, my comforth ys cast,
My god ys gone.

Chapter XI: 123-133

Here dyede dulefully my dereworthy derlyng;
Here sufferede my Sone woundes full wyde;
Here blede he hys blode of hys blyssede body;
Here wase hys fare flech rent on þe rode;
Here with a spere þay stongen hys syde;
And here for þe lufe of man he hys lyf lost.
Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus eius fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meum in latus eius, non credam.


52r How bat Oure Lorde Ihesu Appered vnto Thomas of Ynde and to his Discypiles Al Togydere.

For als mykel as Thomas of Ynde was no3t with þe discypils when Our Lorde Ihesu apperede vnto þaim þat i
5 afterwarde said vnto him, 'We hafe sene Our Lorde,' and he saide vnto þaim, 'Bot if þat I may see þe holes of þe nayles in his handes and þat I may putt my
52v fyngere / in þe place þar þe nayles war in, and þat I may putt my hande in his syde, I sal no3t trow it.'

10 And after þe eght day, þe discypils wer agayne in þe same place and Thomas with þaim, Oure Lorde come and stode in þe myddes of þaim (and 3yt þe 3ates wer spered) and sayd vnto þaim, 'Pese be vnto 3ow.' And þan he sayde vnto Thomas, 'Put in þi fyngere hydere, and also se my handes, and put þi hande into my syde, and be no3t vntrowinge, bot trow þis.' Thomas ansuerde and saide, 'My God and my Lorde.' And Ihesus sais, 'Thomas, for þat pou hase me seen, þou has trowed in me. Bot blyssed be þai þat saght it no3t and trowed
20 it.'

4 þai] þan C

The comparable text from MVC Chapter 93 reads:

Adveniente autem die octava resurrectionis, iterum apparuit Dominus Jesus discipulis, ianuis clausis; et erat Thomas cum eis, qui prima die cum eis non fuerat. Et cum alii narrassent ei, quia viderant Dominum, respondit: Nisi videro in manibus ejus fixuram
APPENDIX 4

How the Illustrations in Cambridge Trinity College, MS B.10.12. Relate to the Text of 'The Privity of the Passion'

Margaret Rickert in Painting in Britain: The Middle Ages describes miniatures without borders in a copy of The Desert of Religion in British Library Cotton MS Faustina. She draws particular attention to the 'magnificent heads' of the characters in the drawings. In a note to this she states:

Another manuscript in this style but slightly less fine in quality is Cambridge Trinity B.10.12. The heads are magnificent in these miniatures, but the bodies are usually underdeveloped and misshapen. More colour is used in this manuscript than in the Cotton Faustina, especially for backgrounds.

The illustrations in Cambridge Trinity MS B.10.12. are line drawings, washed with colour. As Margaret Rickert comments, the bodies are not always well drawn, but the heads are finely detailed, and many of the faces of the characters express emotion. The draperies are particularly fine, and the shroud in which the body of Christ is wrapped has been made to appear diaphanous, by the skilful use of white paint or wash. There are forty-four illustrations, and usually the illustration precedes the relevant portion of text. The scribe must have left spaces for the illustrations, as many of them only take up half a page, and some just a quarter. The pages were presumably ruled throughout before writing commenced, and so the

1. M. Rickert, Painting in Britain: The Middle Ages, op. cit., 83.
2. M. Rickert, Painting in Britain: The Middle Ages, op. cit., 249
illustrations are on ruled pages. In some of the illustrations the ruling shows through the colour wash.

L.S. Lawton\textsuperscript{3} cites examples of illustrated Books of Hours, and two illustrated manuscripts of Love's Myrrour (New York, Pierpont Morgan Library MS M648, and National Library of Scotland Advocates MS 18.1.7.) Lawton then analyses the function of the illustrations in Cambridge Trinity B.10.12., commenting that

...the illustrations undoubtedly serve a real, though subordinate, function in helping the reader locate his selected meditation. Though extremely fine stylistically, the illustrations are probably functional rather than purely decorative. The manuscript is not an elaborate one in other ways: there are no lavish borders or decorated initials...

...The illustrations present (the reader) with a series of 'stills', which it is his task to animate mentally with the aid of the words. The reader is thus not only provided with a meditative script, but also spared the task of translating verbal to visual patterns.

Lawton notes that some of the illustrations are faithful to the text, and some are 'well-worn pictorial prototypes', citing as an example of the latter the illustration of the arrest of Christ in Gethsemane, which includes the Malchus Incident, not mentioned in Privity. The frequency of illustrations, and their careful placing in relation to the text, indicate that the illustrations were considered to be an integral part of the material for meditation. I therefore agree with Lawton's 'functional rather than purely decorative' evaluation. The illustrations are line-

\textsuperscript{3} L.S. Lawton, Text and Image in Late Medieval English Vernacular Literary Manuscripts, D.Phil thesis, (University of York, 1982), 231 ff
drawings rather than paintings. Line-drawings were comparatively cheaper to execute than paintings, and this probably meant that the patron could afford to have more of them. The frequency with which the illustrations appear in this fast-moving narrative contribute to the general feeling that things are moving quickly (with the exception of the events from the crucifixion until the resurrection appearances, when time seems to move very slowly, and there is a sequence of three very similar drawings because the protagonists have not changed their positions very much around the body of Christ). The fact that someone chose to spend their money on a manuscript full of fairly cheap illustrations, rather than, perhaps a manuscript with fewer, more expensive illustrations, indicates that the purchaser was interested in the content of the pictures rather than their ornamental value.

It is, however, something of a generalization for Lawton to say that the reader is 'spared the task of translating verbal to visual patterns' entirely, as the illustrations do not depict every scene described in the narrative; moreover, the narrative continually commands the reader to 'beholde', not a set-piece static scene, but a vivid, ever-moving sequence of events, shot through with emotions far more intense than any portrayed even by the 'magnificent heads' in Trinity B.10.12. The illustrations are indeed 'stills', consequently the reader has to use his written text, and therefore his understanding of 'verbal patterns' to animate the scenes. Several of the illustrations are probably 'well-worn pictorial prototypes', and as such, not tailored to the specific needs of the text of Privity. This to some extent devalues them as aids to meditation, as their very familiarity might detract from their effectiveness as thought-provoking material. It is not known how much the reader used the
illustrations in a devotional text as subjects for meditation in themselves. If, however, a diligent reader were to take careful note of the details of the illustrations, he would find that some of them did not tally with the details provided in the text. Moreover, it is not known whether illustrators read the texts which they illustrated, or even if they could read at all. The following description of how the illustrations relate to the text might help to shed some more light on this subject.

Quotations from the text are straight from Cambridge Trinity College, MS B.10. 12., and have not been edited.

Generally speaking, the pictures in the manuscript illustrate the events of the narrative clearly, but not in great detail. It is not practicable to list all the details the illustrator might have included but did not (for example, Saint Martial bringing the water to wash the disciples' feet), therefore comments will be limited to points where the illustrator has included details which are described in the text and seem worthy of note, or details which differ from, or are not mentioned in the text.

The first picture (f.1v) is of Christ speaking to the Twelve in the Upper Room before the Last Supper. Here, all twelve disciples have haloes, but in subsequent pictures, Judas is not nimbed. The text states that Judas sold Christ for thirty pence on the Tuesday, so presumably, he had already fallen from grace and should not have had a halo even at this stage. Judas is identifiable throughout by his red hair, Peter by his bald head and Mary Magdalen - usually - by her long, unveiled hair. These details are not from the text, but are presumably conventional. The
text mentions John's youth (f2r), and he is depicted as beardless. He also has curly hair.

The illustration of the Last Supper (f2v) is closely related to the text. As the narrative dictates, the table is square; three disciples sit down each side; Jesus sits at one corner, with John leaning against him; Judas eats, but Jesus and John do not eat. The table was supposed to be on the ground, and it does seem low, certainly lower than the table portrayed in the Emaus picture ((f49v)).

In the giving of the sacrament to the disciples (f5v) the artist shows Christ giving the host to Peter first, which is not in the text (although if he were going to give communion in order of rank, then Peter would be the obvious leader).

The picture of Christ giving the 'ful fair sermon' appears not before, but in the middle of the relevant text (f8r). Christ gestures as though explaining something.

In the picture of Christ praying in Gethsemane, (f10v) the artist has included Jesus' sweat, and has placed the sleeping disciples at a distance, as the text describes it.

In the portrayal of the arrest of Jesus in Gethsemane (f13v) all the details mentioned in the text are included: a disciple fleeing, Judas just behind Jesus, and a soldier in a helmet. Details of Peter's cutting off the ear of the lantern bearer with his sword are also depicted, a story (from the gospel account but embroidered in Legenda Aurea) which does not feature in Privity.

The text states that Jesus was led away from the garden in only his kirtle, and in the subsequent pictures he wears only a long, white, long-sleeved shift, without the outer mantle which he wore in the earlier pictures.

In the illustration of Christ bound to the pillar and guarded (f15r), one of the soldiers holds what appears to be a standard. Although Privity says that the soldiers
kept Christ awake all night reproving him, it does not mention a standard. This may have been an illustration of part of the legend of the standards, again from *Legenda Aurea*.

Although there are two very similar pictures of Jesus before Pilate, (f16v and f20v) it is interesting that there is no picture of Christ's appearing before Herod, although this is in the narrative. Pilate is depicted in clothes similar to the clothes of the Jews, including the pointed hat, but he is distinguished by a cloak, a sword and a special seat. The second Pilate illustration shows Christ dressed in the same white kirtle as the first, when, according to *Privity*, he should have been in the purple robe. The second Pilate illustration is placed to correspond with the description in the text of the third appearance before Pilate, when Christ is actually condemned.

The account of the scourging of Christ in *Privity* includes a description of the scourges with sharp hooks fastened in them. The tails of the whips in the illustration of this scene (f18v) have little bumps in them, which, although they look more like knots, could be intended to be hooks.

In the illustration of the stripping of Christ (f22v), the Jews pull the garment from him, and his body is spotted with blood, in accordance with the text. Mary ties a cloth around Christ's waist, but still wears her usual headgear. In the text, the cloth she uses is 'be vaile of hir heuede'.

The crucifixion scene (f24r) includes more details than are found in the narrative, for as well as the weeping women and John, a crucified thief turning towards Christ, Christ himself turning his head towards his mother, and the mocking Jews of the narrative, the artist has included the
other thief on the cross with his head turned from Christ, and his tongue sticking out, evidently a sign of his rejection of Jesus. This thief is mentioned in Luke, 23:39, but not in Privity.

In the illustration of the piercing of Christ's side (f28v), Christ is evidently dead, and the Virgin swooning in the arms of Mary Magdalene, according to the text, but the artist has added another detail: the man, Longinus, whose spear apparently pierces Christ's side, is also pointing to his eye. Evidently this artist knew the Longinus story from the Legenda Aurea, in which the blind Longinus is tricked into piercing Christ, and the blood from the wound restores his sight. Longinus is named in Privity, and it is stated that afterwards he was converted, but no more of the legend is reported.

The picture of the Deposition (f30v) does not tally with the text in some details. According to the narrative, there should be two ladders, and Joseph supporting the released body of Christ from his position at the top of the ladder. In the picture, there is only one ladder, and Joseph stands on the ground. Mary, however, does take the hand of Jesus, as in the text.

The Pietà (f31r) where Mary laments over Christ's body, follows the written account, which says, 'Oure Lady takes his heued in hyr skyrte', by showing Mary holding Christ's head in her hands, which rest on her lap as she kneels back. The text, however, states that the others 'standes aboute', but in the picture they kneel or sit, as they do again to wrap the shroud around the body (f32r). Mary Magdalene is portrayed at the feet of the corpse, appropriately, as there is a long account of her wrapping up the feet.

The wrapping of the body in the shroud (f32r), as I have said, closely resembles the Pietà in the arrangement of the figures, and so does the carrying of the body to the
tomb (f33v). The figures stand to carry the body. There are no details in these two illustrations which do not tally with the text.

The depiction of the dialogue between Peter and Mary in the Upper Room (f37r), and that of the three Marys buying ointments from the sympathetic man (f39r) follow the narrative closely. These were not common subjects for illumination, and were therefore unlikely to have been copied from models.

The Harrowing of Hell (f39v) complete with Hell Mouth, Devil and horn and Christ waving his banner is a conventional one: the narrative does not describe Hell, and does not mention Satan. It dwells instead on the joy of the Holy Fathers, but they are represented in the picture only by a rather solemn Adam and Eve.

In the picture of Christ appearing to his Mother (f41r), the background is one of substantial masonry, more suited to the Temple than the Upper Room, which the text describes as a 'lytel house' (f38v).

The two pictures of the angels at the empty tomb (ff42r and 43v) show the heavenly beings hovering in mid-air, while the text states that they sat on the tomb.

The risen Christ appearing to Mary Magdalene (f45r) holds a spade. In the narrative, she mistakes him for the gardener, so the spade goes some way towards explaining why she did not recognize him.

In the picture of Christ releasing Joseph of Arimathea (f47v), the house behind Joseph is heavily fortified. The text describes Joseph imprisoned in a house with the doors securely sealed, when Christ brought him out without breaking any of the seals. The house door in the picture is closed, and Jesus and Joseph stand outside it.

The well-laid table in the illustration of Christ's appearance to James the Less (f48r) shows that the artist
was aware that in Privity, Christ ordered the table to be laid before giving bread to James and his companions.

The picture of Christ giving bread to the disciples at Emaus (f49v), where all three men are wearing large pilgrims' hats, is a conventional one, but appropriate to the text, which states that Jesus appeared 'in lyckenes of a pylgryme'.

The Illustrations in Cambridge Trinity MS B.10.12.

folio

1v....Christ and the Disciples in a paved room
2r....The Last Supper
4r....Washing the Disciples' feet
5v....Christ administering the Eucharist
6v....Judas speaks to the High Priests
8r....Christ teaches the Disciples
9r....Christ leads the Disciples over the brook Kedron
10v...Christ prays in Gethsemane
13r...Christ washes in the brook
13v...The Betrayal and arrest of Christ
14v...Christ before the high priests
15r...Christ bound to a pillar
16r...Christ before Pilate (1)
17r...Christ mocked
18v...Christ scourged
19r...Christ crowned with thorns
20v...Christ before Pilate (2)
21r...Christ carries the cross
22r...Simon of Cyrene carries the cross
22v...Christ stripped
23v...Christ nailed to the cross
24r... The Crucifixion
28v... Christ's side pierced
30r... The Deposition
31r... Pietà
32r... The body is wrapped in the shroud
33v... The body carried to the tomb
35r... Veneration of the cross
37r... Mary counsels Peter in the Upper Room
39r... Buying ointments
39v... The Harrowing of Hell
40v... Appearance to Mary
42r... The Marys at the tomb
43r... Peter and John at the empty tomb
43v... The three Marys look into the empty tomb
45r... Christ appears to Mary Magdalene
47r... Appearance to three Marys
47v... Release of Joseph of Arimathea
48r... Appearance to James the Less
48v... Appearance to Peter
49v... The Supper at Emmaus
50r... Christ in the Upper Room
50v... Christ is offered fish and honeycomb
52r... Appearance to Thomas
This glossary is not a full study of the whole lexicon of the two translations, nor does it record each instance of every word. Its purpose is to define Middle English words which would present difficulties to the ordinary reader, either because they are now obsolete, or because their form or meaning in Middle English is different from the modern form or meaning. In this glossary, y, when it is used as a vowel, is treated as i.

It is important to note that in MS M, -w- is occasionally used as a vowel, for example, 'dwlfully' (M X:19), and -d after a nasal is often omitted, for example, 'woune' (M X:9) or 'kynns' (M XIII:80).

ABAYST, v, destroy confidence, P XVII:56
ABAYST, adj, abashed, distressed, P XII:89 and 94
ABYDANDLY, unceasingly, with perseverance, P 1:105;
   ABYDYNGLY, M II:58
ABODE (WITH) sg v p, stayed with, remained in the service of, M I:13
ABOWNE, above, M III:586; on top of, M V:33
AFFECCONILY, lovingly, M III:30
AFFECUUSLY, zealously, lovingly, M II:57
AGAYNE-BYINGE, redemption, buying back, P XIII:75
AGAYNEWARDE, backwards, back whence (they) came, P XI:120
AGAYNSE, towards, P III:399, AGAYNES, P IX:36, AGAYNE, M IX:42
AY, all the time, for ever, M I:750
AYSEL, vinegar, P VII:103, EYSELL, M VII:80
ALLER, of (them) all, P IV:262
ALGATES, always, or at all times, unceasingly, P III:276
ALL OWT, outright, M VIII:20-21
ALOES, aromatic juice and resin of tree, aloes, often used for embalming, P IX:18, M IX:17
ALTOGYDERE, completely, entirely, P XII:107
AMONEST, sg v p, exhorted, encouraged, P I:604
ANENSE, concerning, regarding, P IV:39,
P I:42, I:321, I:587, I:639, III:98 etc; ANENCE, M IV:37, 38
ANGLEE, corner, P I:158
ANOUN, straightaway, P III:238
APPOSTELESE, female apostle, P XXI:48
AS, has, M III:225, etc
ASAWTE, 'make asawte', make an unlawful attack against a person, M II:133
ASTOYNYDE, pl v p, were confounde, taken by surprise, P I:245
AT, to, P VII:106, P VIII:40, etc
ATE, absorbed, fed upon, M V:32
ATWIX, between, P XIV:20 etc
AUISELY, with careful scrutiny, P IX:27, etc
AUYESE PAIM, let them consider, reflect, P XI:200

BALE, danger, misfortune, 'our bote in bale', relief from suffering, M VIII:271
BEFERDE, dealt with, M VI:41
BEHEST, 'lond of þe behest', promised land, M I:503
BEHETE, v, promised, M XI:202
BENIGNE, gracious, kind, P !:377 etc
BENYNGLY, kindly, graciously, M I:333 etc
BERE PAIMSELF, contain themselves, P I:673
BET, pp, beaten, M V:69, etc
BETAKEN, entrusted, P X:45, PXI:56 etc
BY, buy, redeem, P X:127; BYINGE, redemption, P X:129
BYALDE, imp, observe, pay attention, P !:30, P I:57, etc, BEALDE, P I:641
BYDYN, pp, remained, stayed, M III:230 etc
BYGGEDE, built, M III:260
BYSENES, care, P II:6, P II:39 etc
BYSI, constant, devout, P II:5, BESY, M II:8 etc
BYHYNEDE, later, still to come, P I:20; BEHYNEDE, P III:139, M III:159, BEHYNEDE, M VII:99
BYRSEDE, (from BRISEN), bruised by crushing, P X:24, BRISSED, M V:249
BLASTYNG, panting, gasping, M V:152
BLAWYNG, breathing heavily, M V:152, M V:204
BLO, discoloured, livid, M V:69, M VI:28, BLOO, M VIII:12
BLONES, bruising, bruises, P IV:135, etc
BOFETES v, strikes, M II:129; BUFFETT v. p!, P III:427; BOFET, p, M III:604
BOYTH, bought, M XII:224
BOYS, knaves, urchins, M II:158
BOYSTUSLY, plainly, P III:404; roughly, violently, P VI:25
BONE, favour, prayer, request, M VIII:114
BONERLY, graciously, humbly, M III:100
BOSTOES, huge, sturdy, P VI:79
BOTE, M VIII:271, see BALE above
BRADE, v, pressed on, pushed, M IX:131
BRAYNE-PAN, skull, M IV:230
BREKE, break (human body, bones, etc), P VIII:122 etc
BREKYNG, crushing, M IX:139
BRYM, fierce, fervent, M XII:106; BRYMLY, adv, fiercely, M XIII:133
BRYSTE, burst, break open, P VIII:122
BOUNE, serf, bondman, M V:93
BURDE, board, table, P 1:149; BORDE, M I:136
BUS, (from BIHOVEN), be obliged, compelled to do (something), M II:9, M II:42, M II:56 etc; BUST, M XI:31 (see note in Commentary), BUSTE, M XII:202
HIM BEHOUES, P III:271, YT BEHOUES HYM, M III:351, BEHOUEDE, P II:31
BUXOME, humble, obedient, M I:418

CARPANDE, talking, P XVII:59, KARPANDE, P XXI:5
CAST, adj, scattered, M X:259
CATCH, keep?, prevent? M X:217
CELY, unusual, strange, M XII:141
CERYMONS, rituals, ceremonies, M I:176
CHARGET, adj, laden, burdened, P V:89
CHEKYNGES, chickens, M I:799
CLEDE, adj, dressed, P XXI:67
CLERE, bright, beautiful, M IV:112
CLERETE, magnificence, glory, P I:660, CLERENES, M I:723
CLEUDEDE, held fast to, P I:125; CLEUE, P I:272; CLEUANDE, holding on to, P I:721; CLEUE, stick, M V:34
COMPLEN, last of the canonical hours, P X:4, COMPLYN, M X:2, etc
CONEABULL, suitable, M X:157
CONDICYONS, circumstances, M V:100
CONFORM, 'conform biselfe', make yourself in harmony with, submit your will, M V:98
COUNSELE, 'chaunges his counsele', changes his mind, P I:351
COUERCHEFE, piece of cloth used to cover the head, M X:276
CROSSES, crosses the arms (of a corpse) or makes sign of cross over, P X:178
CUNTREY, region M III:522
CURYUSLY, 'nogth curyusly', carelessly M III:587;
CURIOUSLY, with curiosity, P XVII:47

DAMPNYT, condemned, M II:155; DAMPNE, condemn, P III:423
DEDLY, mortal, P III:305
DEFAYLE, grow feeble, deteriorate, P VII:142
DEFAUTES, accusations, M III:169
DEFAUTY, guilty, M III:171
DEFENDYDE, prohibited, tried to prevent, M I:393
DEFYLYD, trampled on, M XIII:134
DELICES, emotions of delight and joy, P XIV:6
DELYTABILLY, delightfully, P I:700
DERE v, hurt, injure, P VII:102
DIGHTINGE, preparation, especially of food or drink, P I:80
DYGTH, treated, M VIII:275
DISCIPLESSE, female disciple, P XXI:47
DISCRESION, moral discernment, prudent behaviour, P I:291
DISCRETE, wise, well-judging, P X:43
DYSCUSSE, investigate, ponder, M I:738
DYSESSE, suffering, M I:359, M II:151, M II:168; DYSSESYS
   pl, M II:84; DISESES, pl, P III:335 etc
DYSESEDE, injured, M II:166 etc
DYSPYLYS, strips of clothes, M II:131
DISPITES, insults, outrages, injuries, P III:430, etc
DISPITOUSELY, angrily, P III:387; DYSPYTUSLY, M III:677, M
   III:710, DISPITUSLY, P IV:16 etc
DYSPYTUS, fierce, M II:174
DYSPPOSITORY, prepared, M I:8
DYSTURBELDE, alarmed, agitated, frightened, M III:132
DYUERS, different, M V:193
DYUERSE, others, other people, M VI:130
DO AWAY, remove, put a stop to, P III:170-1
DOGTHY adj, bold, M III:370 (See note in Commentary)
DOLE, misery, M X:129 and 186; DWLFULLY, miserably, M X:19
DOLUEN, dug, M III:217
DOME, judgement, P IV:11, M IV:11
DOWBUL, in two different ways, M I:167
DRAWEN, pp, dragged, M III:575, DRAWYN, M V:202;
DRAWYNG, M III:26
DRERYFUL, sorrowful, apprehensive, P VI:55
DRESSEDE, prepared, M II:50, etc
DRESSER, guide, director, M I:502
DUBLERE, plate, platter, P I:167

EFER, always, at all times, M I:203
EKES, increases, P VI:156
EMYDDES, among, M I:187
ENCHERCH, study, search through, seek out, M I:656
ENFORMING, instructing, M I:69
ENSAMPUL, example, model, M I:463 and M I:465
ENTENT, 'gife þine entent', pay attention, take notice,
P I:676
ENTENTIFLY, eagerly, earnestly, with close attention,
P XVIII:7
ENTERMETE, be concerned with, busy oneself with, P I:261;
ENTERMETTE P I:288; ENTERMET M I:273
EUEN, 'euen Cristen', fellow man, neighbour, P I:292
EUEN, equal, P XVII:29
EXCESSIS, n pl, ecstatic visions, raptures, M I:101
EXSPENDE, spend, P XII:119
EXCUSYNGE, plea in extenuation of an offence, P III:472

FAYNE OF, pleased with, P IV:59
FALOWEDE, turned pale, M VII:202
FATHOME, measure of length, about 6 feet, P I:156
FELE, many, M II:158
FELL, fierce, P III:187
FELNES, treachery, or ruthlessness, P I:376

-448-
FELYSHYPE, company, M II:124
FELOWLY, as companions or friends, M III:31
FEST, fasten, bind, P I:511
FERUENLY, ardently, zealously, M I:406
FYNGERES, length or thickness of fingers, P I:156
FORSE, 'what forse?', what does it matter? P IX:110
FRERS, brothers, friends, comrades, M III:644
FREETYNGLY, biting into the flesh, M III:711
FULSOME, sated, M IV:142
FULLSUMNES, spiritual self-satisfaction, M II:61
FULFYL, satisfy, comfort, P X:30

GAYNECOME, n, return, P XIV:40
GAR, makes, compels, P I:306; GARTE p, P III:440,
P IV:7 etc
GARTHE, garden, P XVII:3
GANG, go, M XII:209
GASTE, spirit, P VII:136, GOST, M VII:133, etc
GEDERYDE TOGEDUR, (matter) collected into (a lump etc), M III:748
GEDYNG, getting, earning, M I:326; got, gotten, M IX:138
GETYN, begotten P IX:150,
GIRDIS v, clothes, P I:338, GYRDE, M I:387
GIRDED adj, clothed, P III:404; GYRDE adj, M III:586
GYSERNS, battle axes, M III:503
GNAW, bit into, tormented, M VI:212
GOBYTMELON, piecemeal, M V:42
GODHEDE, divinity, P III:53, M III:59 etc
GODYLY, well-disposed, eager to help, M VIII:58; GODLY,
willingly, M XII:88
GOLETES, mouthfuls, P I:203
GOSTELY, spiritual P II:2, P II:24, P II:27, M II:7, M II:36 etc, ; GASTLY, P I:440, GOSTLY, P I:479 etc
GRAYPELY, attentively, carefully, P III:18; GRATHELY
P IX:96 (see note in Commentary); GRATHLY, P XVII:47

-449-
GRAUEN, buried, P I:134, etc
GROCHYNGE, complaining, P III:433; GRUCKYNGE, P IV:76
GRWGCHTE, complained, M III:460

HAFE AWAY, take away, M III:189
HALEDE HIM FORTH, dragged him along, M V:224
HALFE, side, P XI:187
HALSE, v, embrace, HALSES, P VI:57, etc
HALSYNGE, embrace, P III:382, HALSYNGE, M III:546
HAPELY, perhaps, M VI:261
HARDE SETT, in a predicament, in distress, P VI:131
HARDNESSE, boldness, P XII:85
HARLOTES, rascals, M II:159, HARLOT, M VI:139 etc
HAROW, parchment-maker's frame, with pegs or spikes on which skins were stretched to dry, P VI:108
HASKEDE, asked, M I:232
HELDE imp, 'helde downe', lower, P III:114;
HALDANDE, 'haldande downwarde', lowering, P III:474
HELDANDE DOWNWARDE, P IV:82
HELE, forgiveness of sin, P I:508, M I:581, P III:275,
M III:350, M III:359
HENE, hence, from here, M XI:83
HERBERYNG, lodging, dwelling place, M X:232 etc
HETTE, heed, notice, M I:375; HET, M I:736
HEUEDE n, chapter heading, P III:127
HEUEDE adj, weighed down, P III:110, P III:309
HEUY, v, make depressed, P XVII:56
HEUYNG, scorn, derision, M II:174, HETHYNGE, P IV:283
HYE imp, hasten, hurry, M III:197
HYLLYS, covers, M II:128; HILLE, P III:425; HYLLEDE, M III:604 etc; HILLES, cover over (the grave) P X:204
HYLLYNG, roof, P XI:38
HYTHEN, from this place, away, P XI:82
HOLDE, old, M III:594
HOLPEN, pp, helped, M IX:116, HULPYN, M XII:97
HOMLY, intimate, familiar, P I:243, M I:769, HOMELY, 
P III:28 HAMELY, M III:31 etc; HOMLYEST, P I:721, etc; 
HOMLYLY, adv, familiarly, P I:125 
HOMELYLY, adv, P XVII:53 
HONESTE, respectable, fitting, P XI:77, HONEST, M XI:78 
HOPE v, expect P VI:62, HOPES, P XXI:37 
HOSE, hoarse, P VIII:100, HACE, M VIII:93 
HOUSELLES, administers Eucharist to, P I:466; HOWSELDE, 
P I:529, P I:535 
HUNDYS, hounds, M V:221 etc

ILK (A), each, P XI:183 etc; HILK, P IV:44, ILKONE, 
each one, P I:749, M I:795 etc 
INDURET, hardened, hard-hearted, P I:380 
INSAMPULL, example, M XIII:31 
INSENSIBLE, without feeling, P VII:148 
INFORCE, strive, P I:426 
INTEREELY, completely, earnestly, M III:345, M III:411 
INWARLDELY, interior, in the mind, M V:58, M V:84 
YS, his, M VI:87, M VI:154, etc

KENNE, v, know, M XI:184 
KENNANDE, acknowledging, confessing (a fault) P XXI:22 
KESTEN, planned, intended, plotted, P XIX:8, P XXI:8 
KYNDE, n, nature, M III:620, M III:744, M V:32 etc 
KYNDE adj, well disposed, P I:474 
KYNDLY, 'kyndly drede', natural fear, M III:305 
KYNREDE, kindred, family, M V:65, KYNDERYD, M V:82 
KYRK, church, P I:153, M I:140 
KYRTIL, tunic, P III:405 
KNAWLAGHE, admit, acknowledge, M II:38, KNOWLECHANDE, 
P XXI:22
KOUTH, could, P I:206, P IV:101, etc, KOUTHE, can, is able, P III:544 etc
KUYTTES, cuts, P I:202; KUYT, M I:728

LAYDE TO, directed towards, M II:50
LAYNED, hidden, P XVII:19
LAKKYNG, blame, M X:192
LANGES (TO), is fitting, appropriate for, M III:668
LAPPE, wrap, P X:51 etc
LASTANLY, persistently, enduringly, P II:20, P XVI:7; LASTANDELY, P II:52
LATERANENSE, n, palace of Popes and cathedral church in Rome, P I:154; LATERANE, adj, Lateran, M I:141
LAWES, v, lowers, makes humble, M I:145
LECORNS, unguents? M XII:192
LENDYS, loins, M VI:59
LESE, loose, unbind, P I:511
LETT, stop, pause, P V:18
LETTYNG, hesitation, M IX:141
LETURE, bitter herbs of the Passover meal, P I:187;
LETWES, M I:175
LYFELODE, necessities of life, M I:326
LYNAGE, ancestry, descent, lineage, M I:399, M IV:132, M V:14 etc
LISTE, 'what him liste', whatever he likes, P I:353;
 'at his lyste', as he pleases, P I:507; LYSTE, desire, P XIII:45
LYTH, 'out of lyth', out of joint, M VI:210-211, M VII:252-3
LYTHYR, wicked, M VI:8
LONGGYD, belonged to, concerned, M I:309
LOUEDE, adj, praised, M XIII:97; LOUYNGE, v, praising, P XIII:64, LOUYNGE, adj, of praise, M XIII:121;
 LOUYNG, n, praise, M XIII:148
LOWTYNG, bowing, bending down, M III:683, LOUET, bow, P IX:67 etc
LUFFELY, excellent, admirable, P I:107

MAYNTYNYNG, asserting, persisting in, M III:695; MAYNTENE, M III:704
MANESED, threatened, P I:347
MAN-QWELLER, murderer, M II:144
MANTELL, sleeveless overgarment, cape, P III:403
MARRED, impaired, M X:215; MAREDE, distressed, M X:218
MARTURS, those who suffer tortures or execution for the Christian faith, M XI:212; MERTERS, M XI:238, M XI:248
ME, my, P XII:129
MEKE, helpless, lowly, poor, M IV:161
MEKYLL, much, M I:763, III:622, MYKEL, P I:715, etc
MYKELNES, greatness, P I:674 etc
MEKYNG, chastening, bringing low, M V:90
MENEANDE, remembering, calling to mind, P XII:19
MENE PERSON, intermediary, M XIII:68
MENE3E1, company, P I:467; MENE, M I:537
MENGED, confused. M X:218
MEREDE TO, aimed at, pulled to?, M VI:148
MESELL, leper, M IV:161
METE, 'wer mete vnto', were even with, P VI:93
MYLLERDE, worn, M III:641
MYNDE, will, desire, purpose, P I:32; memory, M I:587; 'hafe mynde', take note, M I:590-591; 'makes mynd', mentions, notes, M X:56-7
MYRKNES, physical darkness or spiritual despair, P XIV:35
MYSCHUES, n pl, misfortunes, M V:184, M V:241
MYSCHEFUS, adj, unfortunate, M VI:219, MYSCHEFES, M VIII:252
MYSDOER, criminal, M III:668, P IV:72, M IV:66
MYSSAYING, abusing, reviling, M III:227; MYSSAYDE, abused, P III:447

-453-
MISTERY, hidden spiritual significance, mystical truth, 
P I: 390
MONASYNG, urging, exhorting, M III: 33
MOT, v, pres, may, P I: 222 etc

NEPES, turnips, P I: 186
NEUERPELATTER, nevertheless, however, M I: 313, etc
NONE, ninth hour of the day, M VII: 144 etc

OBOW, 'standes obow', bowed down, P I: 360
OBRODE, open wide, M VI: 144
OMELYE, homily, sermon, P I: 258; OMELY, M I: 265
ONGETEN, only begotten, P III: 81, P XI: 283 etc
ONHEDE, oneness, unity, M III: 58
ONONE, at once, M XI: 83
OR, earlier than the time when, before, M I: 203
ORDINANCE, instituting, establishing, especially of 
sacraments, P I: 51, ORDENYNGE, M I: 45,
ORDINANS, decree, P I: 274, ORDENANCE, M I: 515
OUERDONESE, drunken, excessive, P IV: 249
OUER PARTY, upper part, M VI: 95
OURHYPYPNG, neglecting, M II: 60
OUTTAKEN, except, P XXI: 16
OWRETRAUELD, distressed, wearied, M III: 295

PAYNTYNG, panting, gasping, M V: 153
PARYCH, perish, M I: 453, PARRYCH, M I: 454
PASCHE n, Passover feast, Last Supper, Easter, celebration 
particularly associated with Christ's post- 
resurrection appearances, P XIV: 71, P XXI: 55, 
P XXI: 90; PASCH, P XVII: 49, P XVIII: 9, P XXI: 80
PASCH adj, paschal, P I: 176
PASSANDLY, briefly, fleetingly, P II: 49 etc
PASSYNG, surpassing, M III:481, M III:706 etc; PASSYNGLY, M VI:227
PENYSE, silver coins, in particular the pieces of silver which Judas received for betraying Christ, P III:169
PERCHDE, pierced, P I:219, M I:209, PERCHED, P I:582, etc
PERTENED, related, P I:769
PYTEWUS, pitiful, M XIII:43
PLENERLY, fully, completely, P I:600: PLENARLYE, P XIII:77
PLUKKES, pulls about, M II:118, PLUKKYDE, M II:164
POPE, strike, P III:426
POTYCARY, apothecary, M XII:213
PRESE, crowd, M V:189
PRYNTYNG, stamping a likeness, M I:775
PRIUEY, secret, M I:304; PRIUY CLOTHES, underclothes, M VI:45; PRIUY MEMBERS, private parts, M VI:61
PRIVETYSE, n pl, mysteries, divine secrets, P I:19; PRIUETYES, P I:761, PRIUYTSES, M II:12; PREUYTE, n sg, M I:298 PRIUETE, P XXI:29 etc
PROPHYTABYLERE, more profitable, more beneficial, M I:563 (see note in Commentary)
PUTTANDE, thrusting, pushing, P I:753; PUTTES, M II:114, M II:136 etc
PUTT AGAYNE, alleged, charged against, imputed to, M III:180
PUT ONE, imputed to, M III:687, PUT ON, M III:692 etc

QWERTE, health, P III:298
QWHYLKE, which, M V:170
QWYKNES, clarity of perception, understanding, M II:45
QWYT, v, reward, M IX:108

REDE, judge, P III:428, M XI:203
REFE, v pres, tear apart, tear off, P VI:69; ROFE, v p, M VI:157
REKLESNES, indifference, lack of interest, P XVI:41
REMYDE, remedy, M I:482
REMLANDE, remainder, rest, M III: 715, M VI:246, etc
REMOUE, move, P VI:116
RENT, n, reward, recompense, M X:237
RENT, adj, torn, M V:49
RENTYNG, n, tearing, M V:164
REPREUES, accusations, rebukes, M II:141, REPREUYS,
   M II:167 etc
RESONE, intellectual power, will, intent, P I:33, P I:678,
   RESON, M III:461
RESTORYNG, replacing mankind in a state of grace, M III:344
REUESHEDE, transported (into ecstasy) M I:283; RAUESCHEDE,
   M I:553
RIBALDE, scoundrel, foul-mouthed person, P VI:73, RYBALDES,
   P VIII:81
RODE, cross, P II:79 etc
ROGG, pull at fiercely, P VI:30
ROWE, rest, repose, peace, M X:237
RUTH, pity, M I:365 M III:467 etc, RWTH, M III:431,
   M III:440, etc

SABOT, sabbath, M VIII:24, SABOYT, P VIII:34, etc
SADNES, seriousness, gravity, P II:56, P II:63
SAGHT, saw, P XIII:29
SAYME, together, P I:728, etc, SAMEN, together,
   P IV:267, etc
SAWS, sees, M III:221
SAWYS, sayings, discourses, M II:77
SAWTER, psalter, M I:60
SCHAMEFULLY, modestly, P III:467; SCHAMFULLY, M III:682
SCHENDE, disgrace, reproach, shame, M II:112
SCHERE, countenance, face, M IX:194
SCHEWYNG, shoving, pushing, M I:801, SCHOWES, M II:115,
   SCHOWEDE, M II:165

-456-
SCHEWUYS n.pl., pushes, M I:809
SCHYLDUR, children, M III:568
SCHOT...FORTH, drove...onwards, P XV:17
SCORT v, grow shorter, M VII:117
SCWEUES, shows, is obvious, P III:457, SCHEWES, M III:665,
    SCHEWEDE, P, P IV:14
SEET IN, imp, plant, establish, M I:349
SEKER, certain, sure, P III:462, etc, SEKERLY, certainly,
    M III:66, M III:671
SEKERNES, security, M X:135
SELER, throne, M VIII:257
SEMLAND, appearance, M I:750, SEMELANDE, P XXI:42 etc
SEN, since, as, P III:524
SENSWALYTE, that part of man's nature concerned with the
    senses, animal instincts, M III:459
SEPULCUR, burying, M XI:3
SERVAGES, services (due from a serf to his lord), M IX:120
SERUES OF, betokens, is of benefit t, P IV:15
SETHE, satisfaction, P III:121; SETH, M III:139
SHEPER, shepherd, M XII:70
SYDE COTE, long tunic, M III:586
SIKERLY, securely, P I:383, SYKERLY, P III:444; SEKERLY,
    certainly, M III:671
SYNGE, token, testimony, P I:16
SYNGLERE, particular, M III:469
SYNNEYS, sinews, M VI:112; SYNNEYSE, P VI:102
SKYLLES, reasons, causes, M III:746; SKYLL, M III:758
SKYLFULLY, with good reason, M III:176, M III:746
SKORNE, scornful, M II:121
SLOKENDE, extinguished, destroyed, quenched, P VII:146,
SMOTE, struck, P III:428, M III:607; SMATE, M III:605
SOBERNES, piety, modesty, M VIII:258
SOFFERS, permits, P I:759; SUFFERS, undergoes, M I:809
SORWGTH, sorrow, M I:641
SOTHFASTNES, truth, certainty, P I:48: SOTHFASTLY, P I:463 etc
SOWKES, extract comfort, information etc from, M II:21
SOWNDANS, governors of a town, M II:153
SOWPED, dined, eaten, P I:393, SOWPYD, M III:724
SPARRES, closes, P XI:220 etc; SPERDE, closed, M XI:253 etc
SPECYALL, 'in specyall', specifically, M II:191
SPECIOUSE, fair, beautiful, P IV:126, P XIV:48
SPEDYFUL, efficacious, M III:10
SPERPELDE, scattered in all directions, P XXI:88
SPERRES, closes, M VII:119; SPERANDE, P VII:121, etc
SPYRIS, puts questions, makes inquiries, P XVIII:7
SQWAT, fell down heavily, M VI:184, SQWTE, M VI:128;
DOUN-SQWATTYNG, falling down, M VI:191
STABILNES, constancy, P I:617; STABLE adj, constant, P I:626
STABULL v, make firm, assure, M VI:180, STABLE, P XX:17 etc
STEYED, ascended, P I:499; STYUYDE, M I:573
STEY VP, ascend, P XVII:31
STERTTANDELY, fitfully, P II:52
STYFLY, strongly, M VI:165, P IV:99, etc
STILL, silent, P III:471, STYLL, M III:683
STYNTYDE, cut short, stopped, M I:227
STONEDE, time, while, M III:374
STONE-CAST, cast of a stone, P III:33-4, M III:36
STONE-KAST, P III:203-4
STORDYNES, harshness, M XII:94
STORUEN, inf, perish, M X:135
STRATTELY, rigorously, P III:420
STRWEDDE, strewn, with rushes etc, M I:56
STRONDE, stream, brook, P I:764, P III:325
STURBELDE, disturbed, distressed, M XII:101
SUDARY, napkin, cloth, P X:175
SUNDERE, 'in sundere', apart, P VI:84-5
SUTHFASTNES, truth, P III:130
SWELK, such, P I: 578, SWYLK, P I: 611, SWILK, P I: 660, SYKE, M I: 724, SLYKE, M IV: 270

TACKED, touched, seized, P VIII: 91
TAKES FOR, pretends, M II: 132
TAKYNG, taken, M I: 478
TAREDE, delayed, M II: 167; TARY, delay, P V: 105, M V: 255
TEME, theme, subject of meditation, M V: 286
TENTE, attention, P III: 108, P III: 116
TEMPERED, mixed, P VII: 104
TEX, text, P I: 601
THYNGE, n, 'be a grete thynge', by quite a distance, P VI: 86-7
THYNGE, imp, think, P V: 116
PIS, last (night) M XI: 289
THRANGE, press, P IV: 54
THRAWYLDOME, slavery, M I: 10
THRETYNG, persuasion, M I: 402
THO3T, meditation, P II: 5, P II: 19, etc, THOGTH, M II: 19, etc
IUSGATES, in this way, P VI: 46, etc
THORLEDE, pierced, M VII: 256
TIL, towards, P III: 475, P III: 488
TY3INGES, news, M III: 743
TO, until, M IV: 85, M VI: 145
TO-RENT, ETC, the to- prefix denotes that something is broken or fragmented in some way, thus TO-RENT signifies 'torn into pieces', or 'torn up'.
TO-FRWSCHEDE, dashed, smashed, M VI: 186
TOKYNG, token, symbol, M II: 70, TAKEN, P III: 371; TOKYNS pl, evidence, signs, M III: 258, TAKENS, P I: 115;
'makes takenynge', gestures, P XI: 159-60
TO-RENT, torn in pieces, M I: 258, M II: 167
TO-RYUENE, ripped, torn in pieces, P I: 253
TOUCHANDE, concerning, P I:432
TOUCHE, mention, P III:9, TOWCH, M III:10
TRAYUELS n.pl, sufferings, P III:133, TRAUAYLE, n sg, M III:153
TRAUYLUS, wearisome, M V:118
TRAUELLES v, torments, afflicts, wearies, M II:118; TRAUEL P III:430; TRAUYLLYD, M III:609; TRAUELDE, P III:464
TROW, believe, P I:686, etc
TURMYTOURS, tormentors, M VI:100
TURNEDE, converted, M VII:134, M VII:150
TWYNNEDE, split, parted, M X:143

VGSUMNES, ugliness, the quality of being loathsome, P V:124
VMFALDES, embraces, P XIV:56
VMLAPPED, surrounded, P VII:138
VMTHYNK, 'vmthynk þe', meditate, P I:434; VMBYTH03T þAIM, remembered, P XV:6
VNDERONE, the third hour of the day, tierce, P II:80; VNDRON, P II:92; VNDROUN P V:3; VNDERON M XI:293
VNDESCRETLY, rudely, M III:677
VNDURGANE, subverted, deceived, M III:183
VNGENTELY, roughly, M I:650
VNHOPYABULL, inestimable, M XIII:127
VNKONYNGLY, unskillfully, ignorantly, M II:40
VNNES, scarcely, M III:423; VNNYS, M III:611; VNNESE, P XII:96, etc
VNSEMELY, not fitting, unsuitable, P I:345, VNSEMELY, M I:395, etc
VNTO, until, P IV:143
VNTROWINGE, not believing, Appendix 3:16
VNWORSCHYPFULLY, dishonourably, M III:678
VPSTYED, risen, ascended, P XVII:27
VSYNG, action of making use of, P XIII:24
VAYTH, Latin vath, M VI:199, (see note in Commentary)
VELANS, villein's M III:113
VENTYNG, draining, bleeding, M V:159
VENERABULL, worthy of veneration, M I:1
VENCEANGE, vengeance, M I:278
VERAY, true, M I:22, M III:676 etc
VYNMENTES, ointments, P XII:177 etc
VYSETE, pp, visited, (in religious sense, in order to comfort, benefit, etc), P XIII:40, 74; VYSET, P XIII:53; VYSETEDE, P XVII:55

WAYGOYNGE, departure, P XIV:41
WAYMENTACYON, lamenting, M III:735
WAYN, dark, unhealthy, M VI:29
WATTIES, watch over, keep watch, P III:340
WARDELY, worldly, P II:6
WATE, v, know, P VIII:199, etc; wote p pl, P VIII:213, etc
WAX, v, become, M VI:105; WAXEN, ppl, become, grown, M V:33 etc
WELE PAYED, well pleased, P IX:112-113, P XVI:53
WENDE, thought, understood, P III:450, M III:655
WENYNG, believing, hoping, M IV:56
WERYED, cursed, P IV:184
WEXEN, adj, waxen, M X:28
WHAY, who, M IV:163
WHASE, v pl, were, M I:85
WHATKENS, what kind of, P XXI:53
WHEREDER, will, P III:519
WHERE, weary, M IV:142
WHYSLY, certainly, M XIII:157
WILANSELY, villainously, P IV:29
WYLKEDE, wicked, (scribal error?) M V:20
WIRSCHIPFUL, honourable, entitled to honour, P I:24 and 25 etc
WYTHSTANYNG, resisting, M III:578, WITHSTANDYNG, M VI:92
WIT, imp, know, P I:629, WITE v, know, P II:102, etc,
WYTEN, known, P I:225
WITNES, bears witness, P I:713
WITTERLY, surely, P III:78 and 209
WYSAGE, visage, face, P III:323
WYTTS, n pl, mental faculties, five senses, M I:341,
    WITTES, P XXI:28 etc
WYT, 'be wytt to hym', laid to his blame, M I:225
WODELY, madly, M II: 137, M III:553
WODMEN, madmen, P VI:75
WONDURLY, adv, to a wonderful extent or degree, M I:240
WONNT, accustomed, M X:141
WORMODE, wormwood, P VII:166
WOUCHESAFE, condescend to give or grant, vouchsafe,
    P VIII:227, P XI:20, etc
WOUNDIRFULL, exciting astonishment, M V:278
WRYCKEDE, wretched, P V:9
WROTH, v p, wrought, made, did, M I:24 etc

3ODE, went P I:71, etc 3EDE, P I:97 etc
3OLDEN, repaid, returned, M III:216
3ELDE, acknowledge, M III:698
3ELDE, reward, P IX:79
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