

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

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## ABSTRACT

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.

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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

### 1: 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 Meditaciones de Passione Christi (MPC). The Privy of the Passion (Privy) 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 sæcularia, 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 præparares, 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 proccupation with particularly Franciscan concerns, such as the active and contemplative lives, the humanity of Christ, devotion to the Virgin and reverence for Lady Poverty.<sup>1</sup> 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.)<sup>2</sup>

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'Maonaigh, in his very useful survey of scholarship on MVC<sup>3</sup>, 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,
3. C.O'Maonaigh, ed., Smaointe Beatha Chríost (Dublin, 1944), 328-338.

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.<sup>4</sup> 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.<sup>5</sup> 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

4. E.Colledge, 'Dominus cuidam devotae suae: A source for Pseudo-Bonaventure', Franciscan Studies 36, Annual XIV (1976) 105-107.

5. J.M.Cowper, ed., Meditations on the Supper of our Lord and the Hours of the Passion, E.E.T.S. O.S. 60 (London, 1875).

Opera Omnia, together with Bonelli's treatise, in 1868.<sup>6</sup> 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<sup>7</sup>. 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.<sup>8</sup>

In 1932, C. Fischer found Bonelli's evidence insufficient, and attributed the work to an unknown Tuscan Franciscan<sup>9</sup>. 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

6. A.C.Peltier, ed., Bonaventure Opera Omnia (Paris:Ludovicus Vives, 1868) XII, 509-630.

7. L.Oliger, 'Le Meditationes Vitae Christi del Pseudo-Bonaventure', Studi Franciscani 7 (1921), 143-183.

8. Ó'Maonaigh, Smaointe Beatha Chríost, 336.

9. C.Fischer, 'Die "Meditationes Vitae Christi" ihre handschriftliche Ueberlieferung und die Verfasserfrage', Archivum Franciscanum Historicum, 25 (1932), 3-35, 175-209, 305-48.

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 Vitae<sup>10</sup>. (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<sup>11</sup>. 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.

10. E.Salter, Nicholas Love's Myrrour of the Blessed Lyf of Jesu Christ, Analecta Cartusiana, 10 (Salzburg, 1974), 41.

11. M.J.Stallings, O.S.F., Meditaciones de Passione Christi olim Sancto Bonaventurae attributae, The Catholic University of American Studies in Medieval and Renaissance Latin Language and Literature XXV (Washington, D.C., 1965), 10ff.

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 aliud 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'.<sup>12</sup>

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.

12. Stallings, Meditaciones de Passione Christi, 17.



## 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<sup>13</sup>, 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

13. J.M.Cowper, Meditations on the Supper of Our Lord, op. cit.

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:

Þey kast where she herboored shulde be,  
Eche of hem seyde, "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 seyde, "a, sone! a, sone!  
Where ys now alle þat werk become,  
þat þou were wunt to werche with þys honde,

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 yn me,  
 Why fadest þou? no fylþe yn þe ys founde,  
 A! mannes synne dere hast þou bozt,  
 With a gretter prys myst hyt neuer be bozt." (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<sup>14</sup>. 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.

14. J.Coleman, English Literature in History 1350-1400 (London, 1981), 23.

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:<sup>15</sup>

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 Salter<sup>16</sup> as a southern

16. This list of other translations of MPC/MVC is derived largely from the list compiled by Dr. A.I.Doyle and Professor Elizabeth Salter in E.Salter, 'The Manuscripts of Nicholas Love's Myrrour of the Blessed Lyf of Jesu Christ and related texts' in Middle English Prose: Essays on Bibliographical Problems, ed. A.S.G.Edwards and D.A.Pearsall (Cambridge, 1981), 115-127.

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.<sup>17</sup> Elizabeth Salter believed that Nicholas Love was influenced by MEMPC when translating his Myrrour.<sup>18</sup>

#### 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

17 J.Reakes, 'The Middle English Prose Translations of the Meditationes Vitae Christi and its links with MSS of Love's Myrrour' Notes and Queries 27, 3 (1980), 199-202.

18. E.Salter, 'Continuity and Change in Middle English Versions of the Meditationes Vitae Christi', Medium Aevum, 26 (1956), 25-31.

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.<sup>19</sup> Although he referred to Privity in his Introduction,<sup>20</sup> 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.<sup>21</sup>

#### 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

19. J.B.Jenks, A Critical Edition of the Meditations on the Passion Michigan State College MS No. 1 unpublished Ph.D. thesis, Michigan State University, 1956.

20. *ibid.*, vii-ix.

21. This MS is described in more detail in Section 3 of this Introduction.

translation, 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 'Myrroure of the Blessed Lyf of Jesu Christ'

The only Middle English translation of the whole of MVC is Nicholas Love's Myrroure of the Blessed Lyf of Jesu Christ (Myrroure). There is a twentieth-century edition of this translation, based on Oxford, Brasenose College, MS e. ix<sup>22</sup>, and it has been the subject of much detailed research by the late Elizabeth Salter<sup>23</sup>. 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.<sup>24</sup>

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 Myrroure 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 'Myrroure of the Blessed Lyf of Jesu Christ', op. cit.

24. E.Salter, 'The Manuscripts of Nicholas Love's Myrroure of the Blessed Lyf of Jesu Christ and related texts', op. cit., 125-126, provides a list of the MSS of Love's Myrroure



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: *...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<sup>25</sup>, 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 Myrroure. Agreement between the two translations, at points where they both differ from the Peltier text, lead him to state,

...in many important respects the Mirroure and the Life, and therefore their Latin sources, agree with one another in diverging from the Peltier version.....Whenever the text of the Mirroure differs

25. P.F.O'Connell, 'Love's Mirroure and the Meditationes Vitae Christi', Analecta Cartusiana, 82:2, (Salzburg, 1980), 3-44.

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 Mirroure has customarily been compared.<sup>26</sup>

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,<sup>27</sup> but three of O'Connell's examples of minor

26. *ibid.*, 14-15.

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 Privity:

i. MVC 76 (MPC IV)

Myrrour and Life expand *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. 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 *ipsis genuflectibus* is expanded in Myrrour with the clause, 'and saluede hym in scorne' 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 *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 Myrrou 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 Myrrou 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<sup>28</sup>, who has produced convincing evidence that the Life is an eighteenth-century modernisation or adaptation of Love's Myrrou, 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

28. I.R.Johnson, 'The Late-Medieval Theory and Practice of Translation with Special Reference to Some Middle English Lives of Christ', unpublished Ph.D. thesis, University of Bristol (1989), Appendix 1, 396-408. Also, I.R.Johnson, 'The Latin source of Nicholas Love's Mirrou of the Blessed Lyf of Jesu Christ: a Reconsideration', Notes and Queries, NS (1986) 157-60.

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 I:274-286). Until such time as a new edition of MVC appears, with a comprehensive presentation of variants<sup>29</sup>, 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...

M.Sargent, 'Bonaventura English: A Survey of the Middle English Prose Translations of Early Franciscan Literature', Spätmittelalterliche Geistliche Literatur in der Nationalsprache, Analecta Cartusiana 106:2 (Salzburg, 1984), 158.

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 Myrroure gives 49 complete texts, 9 MSS containing fragments or extracts and two MSS containing composite texts, incorporating Love's Myrroure 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 Myrroure, to illustrate the work's popularity among the upper and middle classes.<sup>30</sup> 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 Myrroure, 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 Myrroure 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;

30. J. Hughes, Pastors and Visionaries: Religious and Secular Life in Late Medieval Yorkshire, op. cit., 106-7.

- 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.<sup>31</sup>

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.<sup>32</sup> (Thomas Fishlake, the translator of Hilton's Scale of Perfection was a member of this convent before his ordination in 1358.<sup>33</sup>) The Franciscans,<sup>34</sup> and most probably the Dominicans,<sup>35</sup> also had houses in Doncaster. There was a cult of the Virgin at Doncaster, which made it an important centre for pilgrimage.<sup>36</sup> Even if the manuscript is not the product of a religious house, the enthusiasm for affective devotion in the area in the late

31. M.Rickert, Painting in Britain: The Middle Ages, (Harmondsworth, 1954) 183 and 249.

32. D.Knowles and R.N.Hadcock, Medieval Religious Houses: England and Wales (London, 1953) 197.

33. J.Hughes, Pastors and Visionaries op. cit., 85.

34. Knowles and Hadcock, Medieval Religious Houses, op. cit., 191.

35. *ibid.* 188.

36. J.Hughes, Pastors and Visionaries op. cit., 183.



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,<sup>37</sup> 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 7¼" x 5¼". 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-e<sup>8</sup>, f<sup>8</sup> (wants 1), g<sup>8</sup> (wants 1), h<sup>8</sup>, i<sup>8</sup> (wants f<sup>8</sup> 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 vgly synnes þou me forgyfe'....(IMEV 1732, p.273).

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

37. M.R. James, The Western Manuscripts in the Library of Trinity College Cambridge (Cambridge, 1900), 307-315.

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 Myrrour.<sup>38</sup>

56r-67r.....Gaytryk'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 transferrred to writing it out as verse<sup>39</sup>. 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.<sup>40</sup> 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

38. These lyrics have been analysed in F.A.Patterson, The Middle English Penitential Lyric (New York, 1966), 75-80 and 134. They are also found in: F.J.Furnivall, ed., Political, Religious and Love Poems, E.E.T.S. O.S. 15, (London, 1866; repr. 1962) 139-40, and Carleton Brown, ed., Religious Lyrics of the Fifteenth Century (Oxford, 1939) 227-9.

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.<sup>41</sup> It also includes a short passage describing the appearance of Christ to Thomas.<sup>42</sup> 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.*

*Et post dies octo, iterum erant discipuli eius intus: et Thomas cum eis. Venit Iesus ianuis clausis, et stetit in medio, et dixit: Pax vobis.*

MVC

*...et mittam digitum, etcætera, ut in Evangelio continetur, 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 nozt 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 3yt þe gates wer spered) and sayd vnto þaim, 'Pese be vnto 3ow.'

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 nozt 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.<sup>43</sup>

## 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,<sup>44</sup> Benedictines,<sup>45</sup> Austin friars,<sup>46</sup> Carmelites,<sup>47</sup> Dominicans<sup>48</sup> and Franciscans<sup>49</sup> in King's Lynn and a convent of Augustinian canonesses at Crabhouse.<sup>50</sup> 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

43. E. Salter, Nicholas Love's Myrroure, op. cit. 325-327. She provides examples of interpolations of sentences from Luke 1, Luke 2 and Matthew 1.

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.

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

Collation: a-g<sup>8</sup>, h 12(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.<sup>51</sup>

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:

51. The MS is described in T. Rudd, Catalogue of the Library of Durham Cathedral, Surtees Society, 7 (London, 1838), 136-91.

52. H.Kane, ed., Walter Hilton: The Prickynge of Love, Elizabethan and Renaissance Studies 92:10 (Salzburg, 1983).

A modernised text, from the Vernon MS, was published by C.Kirchberger, ed., The Goad of Love (London, 1952).

*<iste?> liber primo fuit compositus in latino sermone per quendam fratrem <min>orem cardinalem nobilem doctorem Bonaventuram nomine postea trans<lat>us est in linguam anglicanam pro minoribus latinum non intelligentibus quendam canonicum walterum hilton nomine in amore dei valde <deuo>tum.*

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, abneget 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.

3: Yale University Library, MS Beinecke 660[B]

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.<sup>53</sup>

Material: vellum. The binding is modern.

Size and ruling: 5½" x 8". 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: a<sup>8</sup> (wants 1), b-f<sup>8</sup>, g<sup>2</sup>, h-j<sup>8</sup>, k<sup>8</sup> (missing), l<sup>8</sup>, m<sup>6</sup> (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, l, 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 Prickyng 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*

*Anglicanam pro minoribus latinum non intelligentibus  
per quendam Canonicum Walterum hilton nomine in Amore  
dei Valde deuotum professorum in theologia.*

It would appear that this scribe was copying from a manuscript which, like MS D, contained both Privity and The Prickyng 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-Bonaventuran works, and thus the ascription was transferred from The Prickyng 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.<sup>54</sup>

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 saule' (XI:284-285) or B's reading 'nyght', which should be 'day' (XII:120).

55. M.J.Arn, 'The Bute MS of *The Privity of the Passion*, op. cit., 177-89.

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<sup>56</sup> 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 Privity has been closely analysed by Angus McIntosh.<sup>57</sup> Privity and the alliterative 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 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 Privity, however, does not suggest this: in other words, the manuscript from which he copied Privity was in a dialect quite similar to his own. The text of Privity in MS L is found in LALME, page 98, where the dialect is given as that of Norfolk.

Ownership: The words *R.Thornton dictus qui scripsit 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.

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

57. A. McIntosh, 'The Textual Transmission of the alliterative *Morte Arthure*', English and Medieval Studies presented to J.R.R.Tolkien, ed. N.Davis and C.L.Wrenn (London, 1962), 231-240.

Size and Ruling: 11½"x8¼". 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:<sup>58</sup>

a<sup>24</sup> (wants 1-4, 23), b<sup>24</sup> (wants 1),  
c<sup>18</sup> (11-18 cancelled), d<sup>16</sup>, e<sup>18</sup>, f<sup>16</sup>, g<sup>22</sup> (wants 1, 22),  
h<sup>22</sup> (12 is a stub), i<sup>20</sup>, j<sup>16</sup> (wants 16), k<sup>20</sup>, l<sup>20</sup>, m<sup>24</sup>,  
n<sup>18</sup> (wants 1, 16-18), o<sup>18</sup> (wants 1),  
p<sup>30</sup> (wants 1, 10-12 cancelled),  
q<sup>36</sup> 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,<sup>59</sup> 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<sup>60</sup>. What is

58. D.Brewer and A.E.B.Owen, ed., The Thornton Manuscript op. cit., xiii.

59. G.Guddat-Figge, ed., Catalogue of Manuscripts Containing Middle English Romances (Munich, 1976), 135.

60. G.R.Keiser, 'To Knawe God Almyghtyn: Robert Thornton's Devotional Book', Spätmittelalterliche Geistliche Literatur in der Nationalsprache, Analecta Cartusiana 106 (Salzburg, 1984), 109.

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.....	<u>The Prose Life of Alexander</u>
f50r-51v.....	<u>Prognostications of the Weather</u>
f52r-53v.....	<u>Lamentacio Peccatoris</u>
f53r-98r.....	<u>Morte Arthure</u>
f98v-108v...	<u>The Romance of Octovyane</u>
f109r-114r..	<u>The Romance of Sir Ysambrace</u>
f114v-122r..	<u>The Romance of Dioclicyane</u>
f122v-129v..	<u>Vita Sancti Christophori</u>
f130r-138r..	<u>Sir Degrevante</u>
f138v-146v..	<u>Sir Eglamour</u>
f147r-147v..	<u>De Miraculo Beate Marie</u>
f148r.....	<u>Lyarde</u>
f149v-153v..	<u>Thomas of Ersseldoune</u>
f154r-160v..	<u>The Awentyrs of Arthure at the Terne Wathelyne</u>
f161r-175v..	<u>The Romance of Sir Percyvelle of Gales</u>
f176r-176r..	<u>Three Charms for the Toothache</u>
f176v-177r..	<u>Epistola Sancti Saluatoris</u>
f177v.....	<u>A Prayer off the Fyue Joys of Our Lady</u>
f178r-178v..	<u>Fyue Prayers</u>
f179r-189r..	<u>The Preuite off the Passioun</u>
f189r-189v..	<u>Tractatus Willelmi Nassynqton...de Trinitate</u>
f190r-192r..	<u>Four Poems in English by Richard Rolle</u>
f192r-193r..	<u>Rolle's 'Of the Vertus of the Holy Name of</u> <u>Ihesu'</u>
f193v.....	<u>A Tale pat Richard Hermet</u>
f193v.....	<u>A Prayer pat Richard Hermet made</u>
f193v.....	<u>Ympnus quem composuit Sanctus Ambrosius</u>
f194r.....	<u>Rolle's 'De Imperfecta Contricione'</u>

f194r.....Moralia Richardi hermite de natura apis  
 f194v.....Rolle's 'De vita cuiusdam puelle'  
 f194v.....Richardus hermyta  
 f195r.....Item inferius idem Richardus  
 f195v.....A notabill Tretys off the Ten Comandemantys  
 f196r.....Item idem de septem donis spiritus sancti  
 f196v.....Item idem de dilectatione in deo  
 f197r-209r..Speculum Sancti Edmundi Cantuariensis  
 f209v-210r..Tractatus de dominica oracione  
 f211r.....Hymn to Jesus  
 f211v.....Hymn to the Trinity, the Virgin and Jesus  
 f212r.....A Prayer  
 f212r.....A Medytacione of the Fyue woundes of Oure Lorde  
 f212v.....A Medytacion of the Crosse of Criste  
 f213r.....When Adam dalfe  
 f213v-218v..A Sermon þat dan Iohn Gaytrige made  
 f219r.....Ihesu thi swetnes  
 f219v-221v..Of Angels' Song  
 f222r-222v..þi Ioy be ilke a dele  
 f223r-228r..Of Mixed Life  
 f229v-230v..An Epistle of Saluation  
 f231r-233r..Of Sayne Iohn Euangelist  
 f233v-236v..On Prayer  
 f237r-239v..Six things are to wit in prayer  
 f240r-242v..De Gracia Dei  
 f243r-250r..Our Daily Work  
 f250v-257v..Quedam Revelacio  
 f258r.....Miserere  
 f258r.....Veni Creator  
 f258v.....Saint Jerome's Psalter  
 f269v-270v..Five Latin Prayers  
 f271r-275v..The Abbey of the Holy Ghost  
 f276v-277r..The Prick of Conscience (extract)  
 f277v.....Oracio de VII Gaudia  
 f278r.....Anoper Salutacioun til Our Lady

f278r-278v..Prayers and Anthems

f279r-279v..Earth to Earth

f280r.....Liber de Diversis Medicinis

J.J.Thompson's research<sup>61</sup> 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 l). 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<sup>62</sup> 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 II 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<sup>63</sup>. He concludes from this research

61. J.J.Thompson, 'The Compiler in action: Robert Thornton', Manuscripts and Readers in Fifteenth-Century England: The Literary Implications of Manuscript Study, ed., D.Pearsall (Cambridge, 1983), 117.

62. R.Hanna III, 'The Growth of Robert Thornton's Books', Studies in Bibliography 40, (1987), 51-61.

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 Hampole<sup>64</sup>, and by Geraldine Hodgson in Some Minor Works of Richard Rolle<sup>65</sup>. 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.<sup>66</sup> 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.

64. C.Horstmann, ed., Yorkshire Writers: Richard Rolle of Hampole I (London, 1895), 198-218.

65. G. Hodgson, ed. and transl., Some Minor Works of Richard Rolle with the Privity of the Passion by S. Bonaventura (London, 1923).

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,<sup>67</sup> 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

67. J.B.Jenks, A Critical Edition of Meditations on the Passion, Michigan State College MS No.1, unpublished Ph. D. thesis (Michigan State University, 1956), vvi-xvii.

hand c. 1430'.<sup>68</sup>

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.'<sup>69</sup>

8. N.Denholm-Young, Handwriting in England and Wales (Cardiff, 1954), plate 22.

69. E.Salter, 'Alliterative Modes and Affiliations in the Fourteenth Century', Neuphilologische Mitteilungen, 79 (1978), 34-35.

## 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.<sup>70</sup>) 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.

	<u>C</u>	<u>D</u>	<u>M</u>
<i>these</i>	ɸise	ɸeise	ɸies
<i>those</i>	ɸose	ɸoo	ɸo
<i>she</i>	scho	sche	schee, sche
<i>her</i>	hire, hir	hir, hire	hyre, hyr
<i>it</i>	it	it	yt
<i>they</i>	ɸai	ɸei	ɸey, (ɸai)
<i>such</i>	swilk, swylk	swilk	slyke

70. A. McIntosh, 'The Textual Transmission of the Alliterative *Morte Arthure*', op. cit..

	<u>C</u>	<u>D</u>	<u>M</u>
<i>which</i>	be-whilk, whilk	qwhilk, qwilk	whylke
<i>each</i>	ilke-a, ilk-a, ilkon, ilke	ilk, ilk-a, ylk-a	ylkon(e), ylk(e)
<i>many</i>	many	many	many
<i>much</i>	mykel	mekel,	mekyll
<i>are</i>	er, ar	ar(e), arn	er, ere, (ar)
<i>were</i>	war	were, wer, (weren, war(e))	were, (wer), (ware, where)
<i>is</i>	is	is	ys, (es, is)
<i>was</i>	was	was	wase, was, whase
<i>shall</i> (sg)	sal	schal	schall (sall)
<i>shall</i> (pl)	sal	schal, schul	schall (sall)
<i>should</i> (sg)	sulde	schulde, schuld	schulde, schuld (sulde)
<i>will</i> (sg, pl)	wil	wil	wyll, (wyl, wylle)
<i>would</i> (sg, pl)	walde	wolde	wolde, (wold)
<i>from</i>	fro, fra	fro, (from)	fro
<i>though</i>	þof-al	þof, (þof-al), (þof-allenges)	þof, þofe, þow
<i>as</i>	als	as	as
<i>wh-</i>	wh-, (qw-), (w-)	qwh-, (qw-, wh-)	wh-, (qwh-)
<i>world</i>	worlde	werd, werld	warlde
<i>strength</i>	strenghe	strengthe	strength
<i>sb pl</i>	-es	-es, (-is) (-ys, -es)	-es, -ys

	<u>C</u>	<u>D</u>	<u>M</u>
<i>pres.</i>	-ande	-ande, (-and)	-and, -yng,
<i>part.</i>		(-ynge, -enge)	(-ande)
<i>pres.</i>			
<i>3 sg.</i>	-es, (-is)	-eth	-s
<i>pres.</i>			
<i>pl</i>	-es, (-is)	-en, -yn	-e
<i>weak</i>			
<i>pt</i>	-ed, (-ede)	-ed, (-yd, -id)	-yd
<i>weak</i>			
<i>ppl</i>	-ed, -ede	-ed, (-yd, -id)	-d, -de, -t
<i>strong</i>			
<i>ppl</i>	-en, (-yn)	-en, (-yn)	-en, -e
<i>church</i>	kyrk	kirke	kyrk
<i>could</i>	kouthe, kouth	coude, covde	cowth
<i>father</i>	fader	fader, (fadir, fadyr)	fadur
<i>give</i>	gyfe, gife	gif	gyf
<i>gave</i>	gafe, gaf	gaf	gafe
<i>given</i>	geuen, gyfen	gife, souen	gefyn
<i>holy</i>	haly	holy (holi)	holy
<i>love</i>	lufe, (luf)	luf, loue (luffe, lof)	lufe
<i>mother</i>	modere	moder, (modir)	modur
<i>own</i>	aghen	owen, (owe)	awyn
<i>thou</i>	þou, þow	þou, þov, (þow)	þou, (þow)
<i>thy</i>	þi	þi	þi, (thy)
<i>-ship</i>	-schip, -schype	-schipe, -schepe	-schype

All three MSS exhibit similar Northern forms of these words:

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

'pai', 'pei' or 'pey' for 'they', with no MS containing any h- forms which are all Southern or South-West Midlands;

'swilk' and 'slyke' for 'such';

'mykel', 'mekel' and 'mekyll' 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 words 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.



#### 4: The Shapes of the Translations

##### 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, I:28-37 and II: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:

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

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

'deuocion' appears in I:35 and II: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 II:64.

Later in Chapter I, I:477-8, *ignire* is rendered 'fyre of Iuf', and *inebriare*, 479-80, 'dronkun thurgh gostly

gladnes'. The translator has taken care to show that these are spiritual, not physical states. II:24 speaks of 'gostely comforth' for *consolaciones*, and II:26-27 of 'a new astat of gostely swetnes' for *novum...statum*. In II: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 I, 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 II: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 Myrrour 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 þof' 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 þat 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:

XIV: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 tuæ.*

Privity 'Noȝt ȝisterday, bot before ȝistereday, was þat ill day, þat bitter day, þat wretchede day, þe day of sorue and of myrknes, þe day of departynge of þe fro me, and of þi bitter dede.'

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 'ȝistereday' 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 'þe day...', deliberate anaphora.

XIV:39-42

MVC: *Consoletur me tuus reditus, quam sic contristavit discessus*

Privity: 'I praye þe þat þi gaynecome myght comforth me, whome þi waygoynge made so soruful. Glade me now with þi presence, whame þien 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 nozt elles thynke, nozt elles speke ne nozt elles here bot of Ihesu hir Lorde.'

The translator has utilised anacoluthon here, beginning all three clauses with 'nozt 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 þarfore standes scho forth withouten þe graue, wepande eft and 3it eft lokeande into þe graue, for euere scho wende hafe seen him þare whore 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 þe Song of þe 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.

þe Song of þe Holy Fadurs, XIII:105-166, is based upon selected paragraphs of MVC Chapter 85. MPC ends half way through MVC 85, but þe Song of þe Holy Fadurs is taken from the remainder of the chapter, not included in MPC. Although the section is entitled þe Song of þe Holy Fadurs, after the song of praise there is also a translation of a section of MVC 85 (*Tunc accepit to reassume illud*, 'þen 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 þe 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 pe Song of pe 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 accepit 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 pe Song of pe 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.<sup>71</sup>

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.

71. J.D.Burnley, 'Late Medieval English Translation: Types and Reflections', The Medieval Translator: The Theory and Practice of Translation in the Middle Ages, ed., R.Ellis (Cambridge, 1989).

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.<sup>72</sup> 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.<sup>73</sup>

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.<sup>74</sup> The second

72. R. Copeland, in Rhetoric, Hermeneutics and Translation in the Middle Ages (Cambridge, 1991), 51-52, outlines the descent of theories of translation of sacred Scripture from Jerome to the Wycliffite translators.

73. R. Ellis, The Medieval Translator, op. cit., 12.

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.<sup>75</sup> 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

<sup>75</sup> *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:

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

I: 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'*.

I: 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.

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

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

II:2-7 *gloriarī* is changed to 'fynd comforth and gostely gladnes', and 'al oper wardely bysenes sett at nozt' 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 thoht 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 'þe vsyng of þe 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: I: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.<sup>76</sup>

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,<sup>77</sup> 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 loffer. Forsoth þou ert a trew lofer for þou lufede þame so farforth þat when þou wase put in grett dysse, 3yt þou ordande þam to rest whyles þiselfe kepyt þe wakkyng. A, þou euerlastyng trew lufer, what thynkys þou to do? Þi tendur lufe wyll nogth sesse in 3ongth 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 reioyng in hys saule', (II:28-29), and 'gostely blysse' (II:36).

## 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);<sup>78</sup> and John Purvey, to whom is attributed the General Prologue to the Wycliffite Bible (c.1395).<sup>79</sup>

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 ryst fey of holy churche mot be tauzt and ypreched to Englyschmen þat conneth no Latyn. Þanne þe gospel and prophecy and þe ryst fey of holy cherche mot be told ham an Englysch, and þat ys nozt 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

78. An edition of Trevisa's prefaces is found in R.Waldron, 'Trevisa's Original Prefaces on Translition: a Critical Edition', Medieval English Studies Presented to George Kane, ed. E.Kennedy, R.Waldron and J.S.Wittig (Wolfboro, New Hampshire and Woodbridge, 1988), 285-299. All quotations are from this edition.

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 'þe ryst 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.' (II.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:

Panne God graunte grace greipliche to gynne, wyt and wysdom wysly to wyrche, myzt and muynde of ryst menyng to make translacion trysty and truwe, plesyng to þe Trynyte...(II.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.'<sup>80</sup>

In 'Alliterative Modes and Affiliations'<sup>81</sup>, 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

80. M. Denley, 'Elementary Teaching Techniques and Middle English Religious Didactic Writing', in Lanquand, the Mystics and the Medieval English Religious Tradition, ed., H. Phillips (Cambridge, 1990), 237.

81. E. Salter, 'Alliterative Modes and Affiliations in the Fourteenth Century', op. cit., 28ff.

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.<sup>82</sup>

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 ryzt 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 azenward. And yn som place Y mot sette a reson vor a word to telle what hyt menep. Bote vor al such chaungyng, þe menyng schal stonde and nozt be ychanged.

Trevisa evidently subscribed to the Ciceronian theory, passed down to medieval scholars through the works of Jerome,<sup>83</sup> 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 þe best translating is, out of Latyn into English, to translate aftir þe sentence and not oneli aftir þe wordis, so þat þe sentence be as opin either openere in English as in Latyn, and go not fer fro þe lettre; and if þe lettre mai not be suid in þe translating, let þe sentence euere be hool and open, for þe wordis owen to serue to þe entent and sentence, and ellis þe wordis ben superflu either false.<sup>84</sup>

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.<sup>85</sup> 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 þat' 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.<sup>86</sup> 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

86. S.K.Workman, Fifteenth-Century Translation as an Influence on English Prose (Princeton, 1940), Chapter 5.



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 þe office aboute þe byryng of his Maister and his Lorde Ihesu Cryste, he ordande him for to go home into þe 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 þe byryng 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

'þan...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 capud suum reclinet.*

Privity: 'How grete compassion is þis, þat þe Qween of heuen has no3t 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 gracias agens, respondit se esse commissam Iohannis.*

Privity: 'þan scho lowtes mekely doune, thankand þaim of þair gude will, and sais scho is betaken onto Saynt Ion, and þat scho may no3t do bot at his ordenance.'

The present participle *inclinans* is changed into 'lowtes', but *gracias 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 no3t 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 þe.'

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 facta 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 þi swete Sone sett! I

throw 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 sobyng, 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 bloody, 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 nost 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 Ioseph redire in civitatem post officium sic completum, dicit Domine...*

The Lyrical Meditations: 'Then þe sepulcur of Crist wase endede, and Ioseph wolde turne agayne to þe 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 gracias agens, respondit se esse commissam Iohanni*

The Lyrical Meditations: 'þen schee lowtede hyre hede mekly to Ioseph and sayde þat 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: *Illi vero inclinantes se Domine, et adorantes sepulcrum, recesserunt*

The Lyrical Meditations: 'þay þen boyth toke þer leue of our blyssyd Lady, wurschypeyng also þe sepulcur, and þus þay went to þe Cyte.'

*recesserunt* has been made more specific; 'into þe 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, 'wyrshypeyng'. 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 þe Cyte' is subsequent to the other activities.

XI: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.

XI:199-202

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

The Lyrical Meditations: 'Yt ys more semly þat we go to þe 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 feruently 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 raper al to-ryue þe skyn fro þe body þan yt schuld be getyn away. Þen beholde what payne, 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,



þat rathyr þe cloth wyll all to-ryue þan yt wolde  
away. Take heyd how yt cleuyth so faste þat when þay  
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, 3a, 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 bloody, raw, rent and slayn: to a  
spyryt þat ys wele dysposyde, a full rwthfull sygth.

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...þat...', 'when...þen...' 'Behold  
how...and how...', and 'rather...þan...', but many  
subordinate clauses tend to be connected to the main clause  
by 'þat'. The final sentence, with its accumulation of  
descriptive clauses all beginning with 'how' (anaphora),  
builds up to a somewhat understated climax; 'to a spyryt  
þat 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 'Myrroure'

In 1956, Elizabeth Salter wrote an article entitled, 'Continuity and Change in Middle English Versions of the Meditationes Vitae Christi'<sup>87</sup>, in which she contended that Nicholas Love was influenced by the earlier independent translation, now known as MEMPC, when he translated the Myrroure. Having provided some examples of verbal similarities between MEMPC and Myrroure (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 Myrroure. 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...*

Myrroure: '...and so long beten and scourged with wounde vppon wounde and brisour vppon brisour til bothe the lokeres and þe smysters were wery...'

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

2. MPC: *O Domina, quid est quod agitis? Ad pedes nephandissimorum statis? Ibi oratis inexorabiles? Pietate creditis flectere crudelissimos et impiissimos, et humilitate superbos? 'Abominacio est superbis humilitas': incassum laboratis.*

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

87. E. Salter, 'Continuity and Change in Middle English Versions of the Meditationes Vitae Christi', Medium Aevum, 26 (1956), 25-31.

haue abhominacioun of mekenesse: wherefore 3e trauaile in veyne.'

Privity VIII:130-143: 'A, dere Lady, what do 3e? What do 3e, swete 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. For meknes is abhominable to prowde men, and þarfore, dere Lady, 3e trauayle 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, 3it 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.<sup>88</sup> 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<sup>89</sup> 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.<sup>90</sup>

The books most commonly bequeathed in wills were

88. N.Orme, English Schools in the Middle Ages (London, 1973), 41-50.

89. E.Salter, Fourteenth-Century English Poetry (Oxford, 1983) 37-38.

90. J.B.Friedman, 'Books, Owners and Makers in Fifteenth-Century Yorkshire: The Evidence from Some Wills and Extant Manuscripts', in Latin and Vernacular, ed. A.J.Minnis (1989) 111-127.

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<sup>91</sup>, and a shift from verse to prose as the preferred medium for works of piety in the vernacular.<sup>92</sup> 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.

91. R. Ellis, 'The Choices of the Translator in the Late Middle English Period', in The Medieval Mystical Tradition in England, ed. M. Glasscoe (Exeter, 1982), 18.

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.<sup>93</sup> 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

93. J.B.Friedman, 'Books, Owners and Makers', op. cit., 115-119.

to verse. Thoresby's Register of 1357, which provides the 'authentic copy' of the work,<sup>94</sup> 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.<sup>95</sup> 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.<sup>96</sup> 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 Prickyng 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,<sup>97</sup> 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*.

96. N.F.Blake, Middle English Religious Prose (London, 1972), 73ff

97. H.Kane believes the ascription to Hilton may be spurious: H.Kane, ed., The Pryckyng of Love, op.cit., xxii.

degree. The aims, methods and rewards of contemplation are given in greater detail in The Prickyng 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 Prickyng of Love elaborates upon the response of the believer to the Passion, leading him further in the way of contemplation. The Prickyng 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.<sup>98</sup> Even if The Prickyng 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.

98. W.Riehle, The Middle English Mystics (London, 1981), 16-17.



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.'<sup>99</sup> 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 Myrroure in the text.<sup>100</sup> 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:

...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.<sup>101</sup>

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.<sup>102</sup> Keiser speculates that

99. D.Pearsall, Old English and Middle English Poetry (London, 1977) 236.

100. J.A.Lauritis, A Critical Edition of John Lydgate's Life of Our Lady (Pittsburg, 1961), 87ff.

101. G.R.Keiser, 'Lincoln Cathedral Library MS 91: Life and Milieu of the Scribe', Studies in Bibliography 32 (1979), 164.

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.<sup>103</sup> 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 þat dan Iohn 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 Nassyngton'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

oursue 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.'<sup>104</sup> Thornton, moreover, was not unusual in his interest in collecting works of religious literature: Keiser's research

104. R.Hanna III, 'The Growth of Robert Thornton's Books', op. cit., 61.

shows that the Pikeryng family of Oswaldkirk<sup>105</sup> and an Elizabeth, widow of William Sywardby<sup>106</sup>, 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 preface 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

105. G.R.Keiser, 'More Light on the Life and Milieu of Robert Thornton', Studies in Bibliography 36 (1982), 114.

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<sup>107</sup> 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 blessyd face, and namely in hys lyppes....tho þat 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 coloure 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 defadede.  
(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, II. 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, II. 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 II in Privity promises the reader 'a new estat of gostely swetnes and inly ioy', (II:25-28), and the parallel passage in The Lyrical Meditations promises 'a new state in þi saule, and a new begynnyng of perfeccyon; þe whylk schall seme to þe a gret party here of gostely blysse' (II: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 I: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 unspecified.



### 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'<sup>108</sup>. 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 Iewys puttyng a cloth beforn owr Lordys eyne, betyng hym and bofetyng hym in þe heuyd and bobyng hym beforn hys swete mowth, caryng ful cruelly vnto hym, "Tell vs now how smet þe..." (page 190)

#### Privity:

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

108. S.B.Meech and H.E.Allen, eds., The Book of Margery Kempe, E.E.T.S. (London, 1940), 143. All the extracts refer to page numbering from this edition.

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 dreuyn 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 ronnyng down wyth reuerys of blood on euey syde...(page 192)

Privity:

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

...þan rynnys oute fro him on ilke a (L: euey) 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 away al þe hyde and al þe skyn of hys blissyng body and

renewyd hys preciows wowndys and mad þe blod to renne  
down al abowte on euery 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 altogeder 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? Þe blode of þe rynnes doune to þe grounde for me; and I for þe synning þat I hafe donne may vnnes wepe a tere. A, mercyfull Lorde, enspyre þou me with þi grace and pete, and sett me in a waschyng well with bytter teres of my eyn, þat I may be clenysde of my synn, and afturwarde 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 answeyng to þi fal[s]nes þat ys put on þe; and I lye bunden in synn, falsnes contynually mayntyng. Þerfore, 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 þou answere nogth to þe falsnes þat wase put on  
þe, 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<sup>109</sup>, 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:

Bote largesce is lutel wurth ther wisdom wantes, and  
yif that I wile ani mon lueve 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 wisdom hid as te bok  
witnesses. (II.52-56)

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

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,<sup>110</sup> 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<sup>111</sup> 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.<sup>112</sup> 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:

And yit, swet Ihesu, þy body is lyk to a medew ful of  
swete flours and holsome herbes: so is þy body fulle

110. D.Gray, ed., The Oxford Book of Late Medieval Verse and Prose (Oxford, 1985), 111.

111. S.J.Ogilvie-Thomson, ed., Richard Rolle: Prose and Verse (Oxford, 1988), 50-63.

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

### i.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.'<sup>113</sup>

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.<sup>114</sup> 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

113. J.J.McGann, A Critique of Modern Textual Criticism (Chicago, 1983) 23-24

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: þan his Moder fell; 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 þat he bore þat was þe 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.<sup>115</sup>

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'.<sup>116</sup> Using this method, the editor collates the MSS, constructs a stemma, according to the principles established by P. Maas,<sup>117</sup> 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<sup>118</sup>. 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

115. R. Allen, 'The Editing of *The Awntyrs*', 13.

116. A.C.Hudson, 'Middle English', in Editing Medieval Texts English, French and Latin Written in England, ed. A.G.Rigg (New York and London, 1977), 40-42.

117. P. Maas, Textual Criticism (Oxford, 1958), transl. B.Flower.

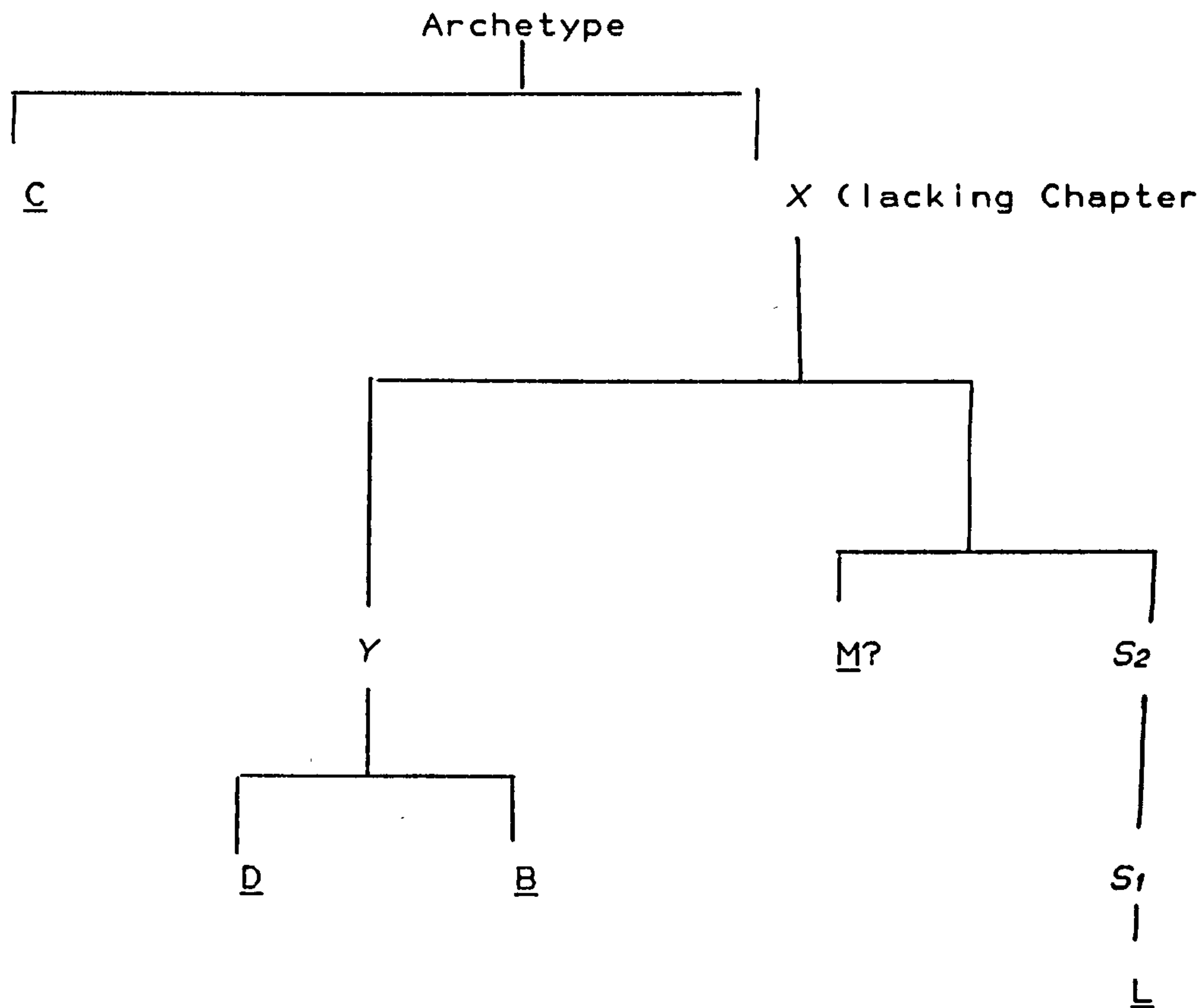
118. G. Kane and E.T. Donaldson, eds, Piers Plowman: the B Version (London, 1975).

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.

119. P.F.O'Connell, 'Love's Mirroure and the Meditationes Vitae Christi', Analecta Cartusiana 82:2 (Salzburg, 1980), 3-44.

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.



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.

S<sub>1</sub> and S<sub>2</sub> 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

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.<sup>120</sup> Any witness, therefore, may potentially provide a valid variant if necessary, and the copy-text be emended accordingly.

120. P. Maas, Textual Criticism op. cit., 2.

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.'<sup>121</sup> 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.'<sup>122</sup> (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 pan...'. Here it is impossible to judge which would be the original reading.

121. Denton Fox, The Poems of Robert Henryson (Oxford, 1981), lxxiii

122. G.T.Tanselle, 'Classical, Biblical and Medieval Textual Critics and Modern Editing', Studies in Bibliography 36 (1983), 21-68.

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 -ll 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 compleret misteria que restabant.

1r /When tyme was comen of  
forgifnes and merrecies of  
Our Lorde in whilk he had  
ordenede to safe mankynde  
5 þat was lost thurgh  
syne, and for to by hym  
agayne to lyfe, not with  
corruptybyl golde and  
siluer þat sone wil rote  
10 and wast away, bot  
with his oghen precios  
blud, and walde mayk a  
sopper with his dicipilis  
or he passed fro þaim  
15 thurgh bodely dede, in  
synge and tokene of a  
reconseilynge mayde betwys  
God and man, and also for  
to fulfille þe priuetyse  
20 þat waer byhynde,  
nost fulfilled of his  
blystful manhed.

/Off þe venerabull p1  
soper þat Owre Lor<de>  
Ihesu made with hys  
dyscypules or he w<as>  
betrayde to þe Iues. 5  
When þe tyme of owre  
merciful Lorde Ihesu  
[come] þat he dyspossyd  
hym for to bye owt of  
thrawyldome manes sawle, 10  
nogth with corruptibul  
gold nor syluer, but with  
his awne precyus blode, he  
made a soper notabull  
with hys dyscypulles or he 15  
passyd fro þam owte of þis  
world. In þe whylke soper  
he left with þam [an]  
euerlastyng memorial in  
mynde of hys presens, 20  
þe whylke whase hys awne  
precyus and veray body.

8 come] om M

18 an] om M

Fuit autem hec cena magna valde, et magna sunt qui fecit ibi Dominus Iesus. Ad que intuenda te cum summa attencione 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:

<p>25 30 35 40 45</p>	<p>Pis was a ful grett supper and a wirschipful, and heghe and wirschipful things dide Our Lorde Ihesu at pis supper. And at þou 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 deuocion, þat þou may be als þou had bene þer bodely, for if þou do þus worthely and bysely, Our curtas Lorde wil nost suffer þe go away fastande. Als anense þis supper þou sal bealde foure thynges pryncypally þat ware opunly done þare:</p>	<p>Bot in þis soper Owre Lorde Ihesus wroth fowre grett thynges, of þe whylke, yf þou wyll take gud intent, and make þi spyryte thu&lt;rgth&gt; contemplacyon to be þer present. I dare wele say þat fro þat gloryus soper þou schalt not passe away fastyng. Wharefore in þis forsayde soper, lat fowre notabull thynges fall in þi mynde:</p>	<p>25 30 35</p>
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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 Iovis, advesperante die, civitatem intravit et ad ipsum locum ivit.

<p>fyrst is þe selfe sopper þat was þare bodely in sothfastnes; þe secunde is þe waschinge of hise 50 discypils fette; þe thirde is þe ordinance of þe haly sacrament of his precios flesch and blode; and þe ferth is þe makinge 55 of ful faer sermon to his discypils. And of þese foure sal we bealde more clerely by ordyr.</p> <p>Se þarfor now first 60 bysely how Petyr and Iohn 2r at þe byd/dynge of Our Lorde Ihesu went til one of his frendes into þe Monte of Sion, wore was 65 redyed a grete supper place, for to aray for Pasch, and how Our Lorde Ihesu with his othere dicipilis on Chere 70 Thursday agayne euene come into þe cyte and 3ode into þe place whore he maide his supper.</p>	<p>be fyrst ys of Crist and of hys dyscypulles] 40 bodely etyng; þe secunde ys of Cryst and hys dyscypules mekly weschyng per feet; þe thurde of hys precyus body of þe worthi sacrament ordenynge; 45 and þe forte of þe swete sermon of Cristys awne makinge.</p> <p>As anence þe fyrste, / p2 take hede how Petur 50 and Iohn thurgth commawndment of Owre Lorde went to a frynde of Cristys, to þe Mownte of Syon, whare þer whase 55 a gret hall strwede all redy, in þe whylke þay made redy þer Ester. And Ouere Lorde Ihesus with hys oper dyscypulles 60 on þe Thursday att nygth enterde into þe Cyte of Ierusalem and come into þe place.</p>
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39 dyscypulles] dyscypull

M

45 ordenynge] ordenynges M

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 solícite 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,

<p>Behalde him now wele, how  75 he standes by þe to  syde of þe house spekande  with his dicipiles, and  touchande to þaim heful  thynges whils þe supper  80 was in dightinge/ 1v be  sum of þe seuenti and two  discipils, als it is  writyn in þe legende of  Saynt Marcial, for he was  85 þaer with other of þe  seuenti dicipiles, and  ministerde til Our Lorde  Ihesu and to þe twelf  apostlis at þe supper, and  90 he broght þe water to  Our Lorde Ihesu when he  weschede his discipils  fete.</p> <p>þan when al thynges  95 was redy, Saynt Iohn,  þe darlyng of Our Lorde,  þe whilk sede bysely  aboute to see and helpe  þat al wer redy, come til  100 Our Lorde Ihesu and  said til him, 'Lorde, 3e  may go to supper when 3e  wil, for al thynges ar  redy. 'Behalde now wele  105 and abydandy al þat  ar sayde and done,</p>	<p>Beholde and see þen in 65  þi sawle gostely Owre  Lorde Ihesu in a cornere  of þe howse spekyng with  hys dyscypulles, enforming  þam in godenes and in 70  swetnes, whils Ion and  Petur and some of hys two  and seuenti dyscypulles  made þe howse and þer  soper redy. For yt 75  es sayd in þe lyfe of  S&lt;a&gt;nt Mercyall þat Sant  Mercyall with some of [þe]  two and seuenti  dyscypulles] seruede 80  Crist þat nygth þat he  wasch hys dyscypulles  feet.</p> <p>Bot when all thynges  whase redy þat longed 85  to þat soper, þan swet  Cristes darlyng Iohn, þe  whylke whase full besy for  to make redy þis soper,  come to Owre Lorde 90  Ihesu and sayde, 'Lorde,  ye may suppe when 3e  wyll, for 3our soper ys  redy.' Take hede now well  and swtely in þi 95  sawle</p>
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78 þe] om M  
80 dyscypulles] dyscypull  
M

quia viscerosa sunt valde; nec abbrevianda sunt sicut cetera Domini Iesu facta, sed potius dilatanda. In hoc enim est maxima vis omnium meditationum 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.

<p>for þai ar ful luffely, and nozt for to pasce fra hastely, bot rather to be 110 maide more large. In þis matere sal be þi most force of contemplacione of Our Lorde for þe passande takens of lufe þat wer 115 schewed in þis supper. þan rase vp Our Lorde Ihesu with his discipils and zode to þe supper, and Saynt Iohn 120 sett himselfe next bysyde Our Lorde, and afterwarde he departede nozt fro hym. For þer war none þat so trowly ne 125 so homlyly cleuede to Our Lorde Ihesu als dide Saynt Iohn. For [when] Ihesu was taken, he went with him into Annas 130 and Cayphas halles, and nowther when he was done opon þe crosse ne in his dying ne after his dede vntil he was grauen, 135 he left him nozt. And þarfore in þis supper he sat next him þof al he were songer þan other.</p>	<p>for in þis soper ys a gret strength of all þe medytacyons/ þat be [of] p3 Owre Lord Ihesu for þe 100 excessis and passyng tokyns of luf þe whylk where schewede in þis forsayde soper. Take hede [how] Owre Lorde 105 Ihesus and hys dyscypulles þat were with hym myldely went vnto þe soper, and Iohn hys awne derlyng sate 110 fast be hym. For þer whase none of hys dyscypulles þat so trwly, so stedfastly abode with Crist as Iohn dyd. For when Crist whase 115 takyng, Iohn whent with hym into þe Princes hall of Prestes, and noþer in hys dying nor in hys naylyng on þe crosse 120 ne aftur hys dede, he left hym neuer, to hys body whase putt to þe sepulcur. In þis soper þan Iohn sate 125 nere hym þow he were songest of all þe aposteles.</p>
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128 when] om C

99 of] om M

105 how] om M



Intrant autem cenaculum omnes, lavant manus, et circumstantes mensam devotissime benedicunt. Aspice bene per singula.

Scire autem debes, quod ipsa mensa erat in terra, et more antiquorum in terra sederunt ad cenam. Erat autem mensa quadra, ut creditur, de pluribus tamen tabulis, quam ego vidi Rome in ecclesia Lateranensi, et eam egomet mensuravi. Est autem in uno quadro duorum brachiorum, et trium digitorum vel plurium, vel circa: ita quod, licet arte, tamen in quolibet quadro, ut creditur, tres discipuli sedebant, et Dominus Iesus humiliter in quodam angulo; ita quod omnes in uno chatino comedere poterant. Et propterea non intellexerunt eum discipuli quando dixit: Qui intingit mecum manum in parapside, hic me tradet, quia omnes pariter intingebant.

140	Now come þai into þe supper place. þai wesche þair handes and standes and blissis þe Lorde. Behald wele ilke a	Behold besely in þi sawle all thynges þat long to þe soper, for þou salt 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 sqware, made of many smale bordes, þe whylke I saw myselfe att Rome in þe kyrke Laterane, and I myselfe mesewerde yt, and yt whase in euery sqware thryse my armys length and thre fyngers owre, so þat in euery sqwre sate thre apostylles, and Our/ Lorde Ihesus mekely in a corner þat þay mygth ete euerylkone of mese and of on vesyll. And þerfor his dyscypules vndurstode hym nogth when he sayde, 'He þat puttes hys hande with me in þis plater, he schall betray me.'	130
2v	poynte./		
145	þou sal vndirstande þat þis tabil was on þe erthe and on þe olde maner þai satt on þe erthe at þe supper. þis burde, als men supposes, was four sqware, maide of diuerse burdes als it is seyn at Rome in þe kyrk of Lateranense, and þe mesure of ilke a sqware was a fathome and two fyngeres or þaer aboute, so þat in ilke a anglee sat thre discipils, and Our Lorde Ihesu satte mekly in a corner so þat þai al myght ete of a disch. And/ þerfore vndirstode nozt his discipiles when he saide, 'He þat puttis his hande with me in þe dublere, he sal betray me,' for qwy þay al puttid þair handes in þe dische.		
150			
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3r			
165			
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Benediccionē 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 sedeant, sicut dixi; alio modo, ut stent 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 aliter 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 comedendum confortat.

<p>175 180 185 190 195 200</p>	<p>When Our Lorde had þus blissed þe tabele, þai sett þaim doune about þe burde and Saynt Iohn satt next Our Lorde. Pan þe Pasch lambe was broght forth before þaim. Bot se now þat we may here forme our meditacion of two maneres: o manere þat þai satt doun als I saide before; another maner þat þai stode vpright with stafes in pair handes, ettande a lambe with wilde nepes or letuse and so þai keped þe bidding of þe lawe. Neuerþelese þou may thenke þat afterwardes þai hade other mette and sat and ette: for Saynt Iohn myst nozt haf restede opon þe breste of Ihesu bot syttande. When þis pasch lambe was brozt rostede before þaim, þe sothfast lambe withouten filth, Our Lord Ihesu þat was amanges his discipils als a seruande, kuyttes it sunder in goletes and lais to his discipils for to ete.</p>	<p>Bot when þay were sett, and Iohn besyde Crist, Cryst with hys rygth hande blyssyde þe mete þat whase brogth befor hym, þe whylke whase a lambe rostede aftur þe Iues law. Beholde here and see þat þou muste haue dowbul meditacyon: on ys as I sayd þat þay sate etyng on þe grownde mekly some othyr metys þan þe lambe; anothis ys þat þay stode vprygth with stafes in þer handys, etyng þis lambe with letwese and with oper cerymons þat wer contenede in þe Iues law. And aftur þay sate downe, for Iohn mygth not rest hym in Cristes lap but yf þay hade þer syttē. But when þis lambe whase brogth befor þame for to ete, þat mylde lambe Our Lorde Ihesus, þe whylke whase emyddes hys dyscypules as þow he wer þer seruant, partyde þis lambe emange hys dyscypules, gyfyng þame comforde to ete.</p>	<p>160 165 170 175 180 185 190</p>
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Ipsi vero comedebant; sed alacritatem non capiebant, semper pavidi, 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 cessaverunt, aspicientes seipsos invicem et dicentes: numquid ego sum, Domine? Aspice nunc bene ipsos, et compatere tam Domino Iesu, quam eis, quia in magno dolore sunt positi. Ipse autem proditor, ne viderentur hec verba pertinere ad ipsum, comedere non cessavit.

<p>205 þai toke and ete, bot þai kouth noght be meri, for þai war ay afferde þat any new thinge sulde fal to þair Lorde. 210 Whils þai sat at þe soper, Our Lorde Ihesu schewede to þaim more openly what sulde fal, and sayde amange opere, 'I 215 haue desyred gretely for to ete þis Pasch with 3ow before my pascion, bot one of 3ow sal betray me.' Pis worde perchede 220 þair hertes more scharpely þan any swerde, and þai mot no more ete, bot lokete ilkon opon other, and saide to 225 þaimselfe wheþere it 3v be I? Beholde/ þaim now wele and hafe pite both of Our Lorde Ihesu and of þaim, for þai ar al set 230 now in ful gret soru. Bot Iudas, þat fals tratur, cesed nozt of etynge, als who say, 'Pise wordes er not sayde of 235 me.'</p>	<p>Pay [were] etyng þam euerylkone, bot pay were 195 sore adrede þat some desese/ schulde fall to p5 Our Lorde whylles þay [were] etyng. 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.' Pis worde þan of Crist whase as yt hade bene a scharpe spere perchede hys dyscypulles hertes. For sorow þay 210 mygth no longer ete. Ylkone on oper lokyd to Crist on þis wyse, sayng, 'Lorde ys yt I?' Beholde and see in þi sawle 215 þen euerylkon, and haue a grett compassyon both of Our Lorde Ihesu, and of hys trew apostylles, in how mekyll care þer 220 hartes 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 oper trew dyscypulles dyde.</p>
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194 were] om M

199 were] om M

Iohannes vero, ad instanciam Petri, quesivit et dixit: Domine, quis est qui tradet te? Et Dominus Iesus tanquam singulariter dilecto familiariter ei aperuit. Iohannes vero stupefactus, et cordialiter gladius, versus eum se inclinavit et super pectus eius recubuit. Petro autem Dominus non dixit, quia, ut dicit Augustinus, si ipsum scivisset, dentibus proditorem illum discerpisset. Sed per Petrum figurantur activi, per Iohannem contemplativi, ut dicit Augustinus in eadem omelia Evangelii, quod legitur in festo sancti Iohannis.

<p>240 245 250 255</p>	<p>Pan Saynt Iohn, at 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 Austen says, and Peter had wyten whilk þe traytor had bene, he walde hafe al to-ryuene hym. Be Peter ar actyue men betokende and be Saynt Iohn contemplatyue men, als Saynt Austyne says in ane omelye.</p>	<p>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 Iohne hymselfe wondurly meruelyde, and 240 as hys hert hade bene perchede with a swerde, full sorowgthfully he stodyd, bowyng hys hede in Cristys lappe, in 245 hymselfe þer þe spiritt of compassyon and of rwth hauuyng, and in Crist brest þe spiritt of euerlastyng/ þo luf 250 encressyng. Bot to Petur Crist sayde none of þies wordes, as Saynt Austyn says, for and Petur had 255 wyst who þis traytour hade bene, he wold with hys teth all to-rent hym, as says þe Doctour. Wharefore be Petur 260 ys vndurstande men þat lyfe in actyfe lyfe, and be Ione men þat lyfe in contemplacyon as schewes Saynt Austyn in þe omely þat ys rede on 265 Saynt Ione þe Euangylyste eftur þe vse of þe Court of Rome.</p>
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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 disposicioni 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.

Wharefore þou may see  
 260 here þat a contemplatife  
 man sal nozt entermete  
 him of outwarde  
 doynges, ne aske no  
 vengeans of oper menes  
 265 trespas, ne zit of þe  
 offense of God, bot he  
 sal sorow and mourne  
 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 þis is to vnderstande  
 when a man is in  
 hegh contemplatyue life,  
 and hase plente of  
 his spose thurgh plenteuos  
 280 felynge of gostly gladnes  
 and brennande lufe in  
 beoldinge of Ihesu, þof  
 al sumtyme in þe tyme of  
 contemplacion for þe zele  
 285 of God and lufe of  
 his brother, he sal go  
 forthe and preche and  
 teche and entermette him  
 4r for a tyme in vtwarde/  
 290 thynges, after þat  
 discrecion askes and  
 charite of his euen  
 Cristen. See also þat,  
 als Saynt Iohn telled nozt  
 295 Peter who it was þat  
 sulde betray Our Lorde  
 Ihesu, þofe al he asked it  
 at his request,

Wharefore þou hase  
 her[e] ane argument þat 270  
 a man þat ys in  
 contemplacyon schuld nogth  
 entermet hym of þe dedys  
 þat be downe owtewarde,  
 for Sayn Ione her[lyng] 275  
 of þe thynges þat Gode  
 whas wroyth with, toke  
 no vengeange, bot he  
 made a hygth soro in hys  
 sawle and be prayers 280  
 turnyde hym to God, thorow  
 þe whylke he whase  
 reueshede fro þe dedys þat  
 be done outewarde, all  
 sych thynges leuyng 285  
 to Allmygthy Goddes  
 dysposysion. Þen here þou  
 hast, as wolde Saynt  
 Austyn, þat Ione tolde  
 nogth Petur, þow Ione 290  
 thorow þe praere of  
 Petur askyd þis qwestyon  
 of Crist.

276 heryng] here M

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.

<p>300 no more aght a contemplatyfe man to schew þe priuete of Our Lorde, bot if it so be þat þe zele of hele of his bruther saule, or elles 305 steringe of heuenly reuelacion gar hym schew it, als we rede þat Saynt Fraunsas dide. Beolde now bisely þe grette benignite 310 of Our Lorde, how hee [haldes] his dere derlynge Iohn on his brest.</p> <p>311 haldes] <u>om</u> C</p>	<p>Of whylke wordys þou may vndurstonde þat a 295 man þat ys in contemplacyon schall nogth tell þer preuyte ne þe reuelacions þat God schewys hym withowte 300 bedyng specyall/ of God, p7 for yt ys rede in þe lyfe of Saynt Fraunces þat þe priuey reuelacyon þe whylke God schewede 305 hym by hymselfe and by þe seraffe, he tolde þam neuer outwarde, nogth bot þo þat longgyd þe hele of his breþer and of 310 mannys sawle, or els þo þat God bad hym schew owtwarde. Neuerþelatter þe lyf of contemplacyon menged with actyfe 315 lyfe es oftymes more profyte þan ys contemplacyon be hymselfe, þe whilke menged lyfe Crist usyd hymselfe 320 here in erth, and hys apostels: for oper whyle þay ware prayng in hygth contemplacyon; oper whyle þay were prechyng abowt, 325 þer lyfelode gedyng, þe whylk ere warkes of actyfe lyfe. Bot now turne agayn to þe purpase and beholde myldely and 330 gostely þe myldenes of Crist, how swetly, how benyngly he resauyd and sufferde hys dereworthi dyscipull to lay hys 335 hede in hys lappe.</p>
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309 þe] þer M

O quam tenerime se ad invicem diligebant! Conspice  
 etiam alios discipulos multum mestos ad hanc Domini  
 vocem, non comedentes, sed se invicem aspicientes, et  
 super hiis consilium capere nescientes. Hec de primo  
 articulo sufficientiant.

A, what! þai sitte and  
 315 noght ete, bot ilkon  
 luke on opere and wote  
 nozt what þaim is beste to  
 do. And þis is sayd of þe  
 320 firste artikyl of þis  
 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,  
 falsly and wekkedely hasse  
 trespass 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 rwth 350  
 and pete of þe, þat  
 my sawle may with Saynt  
 Ione sawle tast þe swetnes  
 owt of þi brest, þe whylk  
 ys a well/ p8 of all 355  
 gudeness and euerlastyng  
 plentuosnes. And also for  
 þe lufe of þi dyscypull,  
 [þe] whylk for þi dysesse  
 [was] brogth into a 360  
 bytter care, so þou  
 encerche 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 þe] þi M  
 360 was] were M

Circa secundum vero diligenter attende. Hiis namque sic se habentibus, surgit Dominus Iesus a cena; surgunt statim et discipuli, ignorantes quo ire velit. Ipse autem descendit cum eis in locum alium inferius in eadem domo, ut dicunt qui locum viderunt, et ibi omnes sedere fecit, aquam iubet sibi afferi, ponit vestimenta sua, lintheo se precingit, et aquam mittit in pelvim lapideam, ut lavaret ipsorum pedes. Recusat Petrus, et totus stupefactus rem suo iudicio sic indecentem declinat. Sed audita Christi comminatione, sapienter consilium mutat in melius.

<p>4v /Als anense þe secunde          article, þou sal bisely          beholde þat when þai hade          don þus, Our Lorde Ihesu          325 rase vp fra þe          supper and al his          discipils rise fast after          him, for þai wat noȝt          whider he wil go. þan he          330 gos on til ano[þ]er          place beneth in þe saym          hose, also þai þat has          sene þe place say, and þer          he mayd þaim to sitt          335 doune. He byddes          brynge water. He laies          doune his clothes besyde          and girdis him with a          towel, and puttes water in          340 a basin of stone for          to wesch þair fette. He          comes to Peter, and Peter          is als astonned and          wil[le] noȝt suffer his          345 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          350 blys of heuen, þan wysely          he chaunges his counsele,          and suffers Our Lorde do          what him liste.</p> <p>330 anoþer] a oþer C          344 wille] wilde C</p>	<p>þe secunde artykyll of 370          þis soper þat þou          schalt haue in mynde ys          how Crist wech hys          dyscypulles feet. Now          take wee hette in 375          god intent how mekly Crist          Ihesus and hys dyscypulles          rose vp fro þe soper and          þay knew nogth wheder          he wolde goo. þan 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 385          all to sytt, and he          hymselfe gyrde 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 vnsemely 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 thretyng          he sufferde wysely Crist          to do ys wyll.</p>
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Considera nunc bene singulos actus, et cum admiracione 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,

<p>355 Beholde now wele here al his doynge with wonderinge and deuocion. 360 þe heghe maieste of God and þe maister of meknes knels doune to þe fischers fete. He standes obow and knelande before þaim sittande. He wesches with his awn handes and wipis and kysses al þair 365 fete. 3a, and þat is moste meknes, he dose þe same til his tratur. Bot a, þou wicked herte, and more þan al hardnes of 370 herte, þat meltis nost at so gret meknes of þi Lorde,</p>	<p>Beholde and see 405 feruenly þe thynges þat Crist dyde here; he weschyde þem euerylkone by þamselþe. Hafe in þi mynde how þat hys 410 maiesty, God and King of all þe warlde, / wolde meke p9 hymselfe so law; how he þat ys mayster of all mygthys moste, lawes 415 hymselfe mekly to wesch a fyschers feet; how he stoupyde with hys buxome bake, knylyng on hys knees whyles all hys dyscy- 420 pules sayte, weschyng þer fowle feet with þe handys þat neuer dyde synne, with þe towell also wypyng, and with hys 425 swete moth also kyssyng all þer feet abowte. Take hede also þat one thyng þat Crist dede now passys in veray 430 meknys all þat he dyde here before. For he dyde seruys to Iudas when he weschede þe traytours feet. But alase, þat 435 cursyde Iudas, þou hase a wekyd harte in all maner of hardnes, harder þan þe stone, for þou, for all þis mekenys þat mylde 440 Ihesu schewde to þe, þi hert whase neuer þe mylder.</p>
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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,

<p>375 pat dreddes nozt þi Lorde God of Maieste, þat so lastes in hardnes and cruelte and felnes to him þat is so benigne and so innocent to þe! Bot wo is þou wreche, for þou ert 380 so induret þat þou wil nozt cese of þi wickednes þou hase 5r conceifed, / bot sikerly þou sal perische, and 385 nozt hee. A, Ihesu, þis is a wunderful meckne[s] of Our Lorde, and vnspekabile gudnes.</p> <p>When he had fulfillid 390 þis mistery, he comes agayne to þe place whare þai sowped and settes him downe [and] biddes þaim folue exampil 395 of his meknes. And think here how Our Lorde Ihesu commendis til vs in þis supper exampile of many gret vertues: first 400 of gret meknes, als it is before said in weschyng of his discipiles fete; also of vnmesurable charite in 405 giffinge of þe sacrament of his blissede body; and in þe sermon þat he made til his discipils</p>	<p>þus þou drede nogth þat hygth lorde of maieste. þus hym þat ys kynde 445 to þe and mylde and meke also, þou ert abowte for to slee. A, euerlastyng woo be to þe, cursyde wrech Iudas, for þi 450 hert ys harder in all malys þan þe stone. He schall nogth parych, bot þou schall parrych. þus þou may meruell of 455 Judas cursede and harde hert, and þer agayn may þou reioy þus in wondurfull mekenes of Our Lorde Crist Ihesu. 460 þou may also thynke how Owre Lorde Ihesus in þis soper gafe þe ensampul of gret vertwes: for he gafe þe ensampull of 465 meknes in weschyng of hys/ discypulles feet; of charyte in þe gyfyng of þe worthi sacrament of hys awne precyus body; 470 and þe sermon þat he made</p>
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386 mecknes] meckne C  
393 and] om C

qui est monitis caritatis plenus; paciencie in sustendo proditorem suum, et multa obprobria quando fuit captus et ductus ut latro; obediencie, 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.

<p>whilk is ful of charite  410 and lufly biddyns,  also of vnspeckabil  paciens in sufferinge of  his fals trature, and many  gret reprocues when he was  415 taken and lede als a  thefe; also of wonderful  obediens in goinge to his  passion and to his bitter  dede for þe obedience of  420 his Fader; also of prayer  in pray[inge] th[r]ise  in þe erthe til his Fader  pat þe bitternes of dede  myght passe away fro him.  425 And þerfore in þis  vertues sal we inforce vs  to folue him in al our  myght. And þus may  þou think of þe  430 secunde article of þis  supper.</p> <p>5v /Als touchande þe  thirde article of þis  supper, if þou wil vmthynk  435 þe, þou may wonder  most of þe dere meknes and  most derworthi charite of  Our Lorde Ihesu thurgh þe  whilk he gafe himself to  440 vs in gastly fode  for to duel and be with vs  onto þe werldes ende.</p> <p>421 prayinge thrise] pray  thise C</p>	<p>þe whylke whase full of  charyte as I schall schew  aftur; of pacyens of  sufferyng of hys 475  tratour and in sufferyng  many oþer repreuys when he  whase takyng and lede as  [a] thefe; of obedyens in  goyng to hys passyon 480  and to his dede; a gret  remyde agane dedely synn  of praers when he prayde  in þe gardyn thryse. Þis  vertues printe wele 485  in þi mynde and þou may  kepe þe well fro dedely  synn.</p> <p>Forþermore hafe  mynde of þe thryde 490  artykyl, how Crist  ordande þe worthi  sacrament of his awne  body, and thynke and  meruell in þi sawle how 495  Crist thorough hys gloryus  godnes and bly[r]nyng  charyte pat he schewede to  vs, left hys blyscyde  body with vs for to 500  be owre leder and our  dresser to þe heuyn of þe  londe of þe behest, þe  whylke is þe Londe of þe  Kyngdome of Heuyn. 505</p> <p>479 a] <u>om</u> M  497 byrnyng] beryng M</p>
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Cum ergo lotis discipulorum pedibus iterum recubisset, volens finem dare legalibus institutis sacrificiis 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  
 wesched his discipils fete  
 445 and was sett doune  
 agayne for to mak ende to  
 þe law, and for to begyne  
 þe Newe Testament, he  
 mayd himselfe a newe  
 450 sacrafice, and tok  
 6r /brede and lyfted vp his  
 eghen to his Fader and  
 made þe haly sacrament of  
 his blyssed body and gaf  
 455 it to his discipils  
 and said, 'Þis is my body  
 þat sal be geuen for 3ow.'  
 Also he toke a chalice  
 and said, 'Þis is my blude  
 460 þat sal be schede  
 for 3ow.' Beholde now  
 wele for Goddes sake how  
 bysely, how sothfastly and  
 how deuoutly he dose þis,  
 465 and with his awne  
 handes he houselles þat  
 blyssed menezei.

For when Crist hade  
 weschyn hys dyscypulles  
 feete, he come agane to þe  
 place þer he suppyde 510  
 before, and þer with  
 hys dyscypuls he sett hym  
 done. In þe whylk tyme  
 and place he made of þe  
 sermones, sacrifice and 515  
 ordenance of þe olde  
 lawe an ende, begynnyng  
 þer þe New Testament,  
 gyfying 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 p11  
 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

Et tandem in amoris recordacionem subiungit, dicens: Hoc facite in meam commemoracionem. Hoc est illud memoriale quod animam gratam, cum ipsum suscipit manducando, vel fideliter meditando, deberet totam ignire et inebriare, et in ipsum Dominum pre amoris et devocionis vehemencia totaliter transformare. Nichil enim maius, carius, dulcius vel utilius nobis relinquere poterat quam seipsum. Ipse 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 þe last in rememerance of inwarde lufe, he sais to þaim þus, 'Dose þis in mynde of me.' Þis memorial aght to mak a kynde saule þat recefes 470 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 480 hognes and gretnes of deuocion and lufe, to be transformede al holy in Our Lorde. For a gretter 485 thyng, a more swete thinge and derrer thyng, ne a more profitable thinge myght he noght haf left vs þan himselfe. 490 For þat þou takes in þe sacrament of þe auter is he þat same þat was borne of þe Uirgyne Mary and on þe crose 495 sufferd dede for þe, and me and vs al, and haryed hell, and rase fra dede on þe thrid day, and gloriosly steyed til 500 Heuen, and now syttis at his Fader right hande.

And afturwarde in 540 remembrance of lufe he sayd, 'Do þis in mynde of me.' Þis remeberaunce and mynde of byrnyng lufe schulde euer kynde 545 sawle hafe in resayuyng of hys blyssyd body thorwgth þe whylke he schulde byrne as a bronde brygth in byrnyng lufe and charyte, 550 þat he mygth be transformede and raueschede into Crist blode; and Crist body into hym thrwgth þe 555 passyng swetnes of deuocyon þat he schulde hafe in þis blyssyde body. For þer whase noo thyng so dereworthy to 560 mankynde, more swetter, more better, prophytabylere þan ys þis, þat he wolde lefe hymselfe here with 565 mankynde. For þis body þat wee take ys þat same body þat wondrously toke flesch and blode and borne whase of þat meke 570 maydyn Mary, þe whylke dyede for vs, and rose fro dede to lyfe and styuyde vp into Heuyn.

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 pessimo Iuda, secundum Augustinum, proximo Christo, licet secundum aliquos non fuerit in communicacione, dicit ipsi Iude Dominus Iesus: Quod facis, fac ciclus.

<p>505 He it is þat mayd heuen and erthe and hell and al thynges of nozt, and rewles þaim and gouernes þaim at his lyst. He it is in whame al þi hele hanges, in whase wil and 510 power it lise to lese or to fest þe. Þis same is he þat is offerd in swylk a litel hoste, 6v and gyfen to þe, Our/ 515 Ihesu Crist wham we speke of now, þe sone of God almyghty; and þis suffice als for þe thrid meditacion of þis supper. 520 Als for þe ferthe meditacion, þow may beholde and se many mo heghe thynges of inwarde lufe. He makes to his 525 discipils a ful fair sermon ful of gostly swetnes and al brynnand with þe fyre of luf. When he had howselde his 530 apostels, als I sayde befor, and also wicked Iudas, - neuerþe lese sum men say þat Iudas was nozt 535 howselde/ 7r with þame - þan sais Our Lorde Ihesu til Iudas, 'þat þou sal do, do it sone.'</p>	<p>þis ys he þat made 575 heuynd and erth and all þat ys in þam, be þe whylke all thyng ys gouernede and mesurde. Þis ys/ he in p12 whome ys all our 580 hele, in whos wyll and powre ys for to gyf þe ioy of euerlastyng blysse. Þis ys he þat lyfes here with þe in a lytyl 585 hoste, manys mete gostely, lefte in mynde of Crist and of hys myracules, most meruelus in making. Forþermore hafe 590 mynde of þe fourte [artykyll], how he made a swete sermon to hys dyscypules, full of swetnes and byrnyng 595 lufe; for when he weschede hys dyscypulles fete, and Iudas þe traytour also, as says Saynt Austyn opon þe tent psalme 600 in þe sawtur, þan sayd Crist to Iudas, 'þat þou ert about to do, do it sone.'</p> <p>584 lyfes] ys lyfes M 592 artykyll] <u>om</u> M</p>
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Ille autem infelix egrediens, iuit ad principes sacerdotum, quibuscum precedenti 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 discessum suum confortat eos. Dicebat namque: Adhuc modicum vobiscum sum, sed non relinquam orphanos. Vado et venio ad vos. Iterum autem videbo vos et gaudebit cor vestrum.

<p>540 And anon þat vnhappi wreche gos forth til þe princes of þe prestes of þe lawe, to whame he had salde Our Lorde on þe Tyseday before for thertti 545 penyse, and askede of þam a compeny for to take Our Lorde. And in þis mene tyme, Our Lorde made þis forsaid sermon to 550 his discipils, of þe whilk sermon we may pryncipally beholde fyfe thynges. þe first is how he 555 telles þaim before how he sal depart fro þaim, and comforthes þaim sayand, 'I sal nozt be with 3ow in my bodely 560 presence bot a lytil while, bot I sal nozt forsake 3ow faderlese childere, þat has forsaken both fadere and modere and 565 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 570 saule, bot I sal come sone agayn to 3ow, for on þe thride day sal I vprise fro dede, and þan sal I see 3ow eftsones, 575 and 3our hertes sal be comforted and gladded of my presence.'</p>	<p>þan he þat vnhappe 605 man went to þe princes of þe prestes, to þe whylke princes he hade solde Crist on þe Wendensday before for thyrty 610 penys, haskyng of þam a company for to take Our Lorde Ihesu. Bot þis menwhyle Crist made a sermon to hys dyscypulles, 615 in þe whylk profytabull and worschypfull sermon fyue thynges princypally þou schall take in þi meditacyon. 620 Furst, how he tolde þam of hys dede, and þer agane he comforde þame, sayng on þis wyse, '3yt haue I bene but a 625 lytyll whyle with 3ow, bot I schall not lefe 3ow fadurlys chyldur. I goo, and cume agane to 3ow. For 3yt I schall 630 see 3ow agane, and þan see schall be full ioyfull.'</p>
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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 discipuli mei estis, si dileccionem habueritis ad invicem."

<p>580 585 590 595</p>	<p>Pese and swelk opere wordes spak he to þaim, whilk I passe ouer schortly now, þe whilk wordes al thoruly perched þair hertes, for þai myzt nothinge suffer ne bere þat sownde of his departtyng fro þaim. Als anense þe secunde poynt of his sermon, þow sal beholde how hertly and how bysely he informes þaim of luf and charite, sayand to þaim oft tymmes þus, 'Þis is my biddyng þat 3e luf togedere, and in þat sal men know þat 3e er my discipils if 3e luf togiddere.'</p>	<p>Þis and many oper he sayde to þam, þe wyke I passe owre schortly, þat/ bytterly perchede hys dyscypulles hertys, for of hys passyng away fro þam þay mygth nogth here withowtyn grett sorwgh, for þe grett byrnyng luf þat þay hade to hym. A, swete Ihesu, þi mercy and þi pete I hask, for how oft has þou passyde away fro me for synn þat I have done; and nogth onely passede away, but I, Lorde, vngentely, vncurtasely, 3a, cursedly and traytourly, I have put þe away. Þerfore swete Ihesu, of þi mercy and þi pete I pray þe þat þou encherch my sawle and perch my hert bytterly with sorow for my synnes, so þat afterwarde I may lufe þe þat þou neuer pase fro me. Þe secunde in þis sermon þat þou schall have meditacyon in [y]s [how] hartely, how besyly, how stedfastly he tagth þam to byrnyng lufe and charyte, sayng on þis wyse, 'Þis ys my commawment þat 3ee lufe togedur; and in þis men schall knaw þat 3ee er my dyscypulles yf þat 3ee lufe togedur.'</p>	<p>635 p13 640 645 650 655 660 665 670</p>
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664 ys how] os M



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

Quarto circa sermonem mediteris, qualiter dat eis confidenciam contra tribulaciones quas eis predicat 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 swilk opere  
 wordes, þe whilk þou may  
 600 fynde more plenerly  
 in þe tex of þe gospele.  
 þe thride thinge þou sal  
 beholde aboute þis sermon  
 is how he amonest þaim  
 605 for to kep his  
 commamentes and on þis  
 wise, 'If [3]e luf me,  
 kepes my byddynges; and if  
 3e kepe my commandementes,  
 610 3e sal duell in my  
 lufe. And many swylik  
 opere wordes spak he to  
 þame als þe gospel telles.  
 In þe ferth thyng þou  
 615 sal beholde how he  
 gyffes þaim triste and  
 stabilnes agayns  
 tribulacions and angers of  
 þis worlde, whilk he  
 620 telles þaim before  
 sayande, 'in þis worlde sal  
 3e haue angers and  
 diseses, tribulacions and  
 persecucions, bot bes  
 625 strong and tristi  
 and stabile in 3our  
 beleue, for I haue  
 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 thyng  
 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.

þe fowrte ys how he  
 comforde þem with 685  
 stedfastnes agane  
 tribulacyons, þe whylke he  
 sayd schulde fall to þam  
 on þis wyse, 'In þis  
 warlde 3ee schall/ p14 690  
 haue oppressyng and grett  
 dyssese, care, sorow and  
 woo enwgh, bot be 3ee  
 stedfast, for I haue  
 ouercomyne þe warlde,' 695  
 and now, 'þe warlde  
 ha[t]le[s] 3ow: haue 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, conserva istos quos dedisti michi. Cum essem cum eis, ego servabam eos. Nunc autem venio ad te. Pater sancte, ego pro eis rogo, non pro mundo; et non pro hiis tantum, sed pro eis omnibus qui in me credituri sunt per eos. Pater, quos dedisti michi, volo ut ubi ego sum, et illi sint mecum, ut videant claritatem meam. Et alia huiusmodi, que vere erant corda scindencia.

<p>635 heuynes sal be torned into gret ioy and endles comforth.' And swilk oper wordes of comforth he spake to þaim. Als anense þe fyfth article of þis sermon, þou sal bealde how Our Lorde Ihesu lyfted up his eghen to Heuen and tornes him til his Fadere, sayand, 'Fadere, kepe þose þat þou hase gyfen to me. When I was with þaim I kepede þaim, bot now I come to þe.</p> <p>645 Haly Fadere I pray for þaim and nozt for þe worlde, and nozt for þaim allone, bot for al þose þat sal trow in me thorow þaim. Haly Fadere, whore þat I am, I wil þai be whilk þou hase gyfen me, and þat þai be with me and see my ioy and my clerete. And many swilk comfortable wordes he</p> <p>655 8r spake, / whilk worthely myght wownde þair hertes with brennande lufe. And nocht anely þaires þat þat tyme herde þaim, bot also opere hertes þat rede þaim and heres þaim onto þe werldes ende.</p>	<p>þe warlde schall 700 make grett ioy and see schall be full sorowfull, bot þour sorow at þe last schall turne to ioy.' þe fyfte ys how Our Lorde 705 swete Ihesu lyft vp hys eyn to Heuyn and to hys Fadur, sayde, 'Fadur Almygthy, kepe þou þies whylke þou hase gefyn 710 to me, for whyles I whase with þame, Almygthy Fadur, I kepyt þam, bot now I come to þe, holy Fadur. I pray for þame, 715 nogth for þe warlde, and nogth for þise onely, bot for all þat schall lyfe and trow in me be þam. I wyll, Fadur, 720 wharesoeuer I be, þat þay be with me, þat þay may see þi clerenes and þi euerlastyng ioy. Syke [were] many oper 725 wordes of Criste, þe whylke schuld verly perse and kuyt manes hert.</p> <p>725 were] <u>om</u> M</p>
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632 be] om C

Mirum certe quomodo discipuli, qui tam vehementer Dominum Iesum amabant, ad hec verba subsistere potuerunt. Si ergo que in hoc sermone dicta sunt attente discuteris et meditando ruminaveris diligenter, et in eorum dulcedine requieveris, merito inardescere poteris ad tantam dignacionem, benignitatem, providenciam, diligenciam et caritatem, et eciam ad alia per eum hoc sero facta.

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

- |     |  |  |     |
|-----|--|--|-----|
| 670 | I wondere if his<br>discipils þat so feruently<br>luffed Our Lorde Ihesu<br>myght bere þaimselfe for<br>mykelnes of lufe. And  | Perfor for soyth wondur yt<br>whase how þat Criste<br>dyscypulles, þe whylke<br>hade to hym a hygth<br>byrnyng lufe, how þay<br>mygth forsoyth abyde þise<br>swete wordes. Þen yf<br>þou wyll take het what<br>Crist sayd in þis sermon<br>and dyscusse yt besely in<br>þ[i] meditacyon, þou<br>schall [byrne with] a<br>feruent lufe in þi saule<br>with passyng reioysyng of<br>swetnes. | 730 |
| 675 | perfore if þou wil<br>bysely gife þine entent<br>and deply discusse in þi<br>resone and deuoutly thynke<br>in þi myende thurght  | Beholde and see<br>forþermore when Crist<br>spake, how prophitabull,<br>how deuotly, how swtly, he<br>perchede hys dyscypules/<br>hertes, and fedes þam with<br>gladenes of hys semland<br>of hys mylde wordes.  | 735 |
| 680 | vnderstandyng al þat<br>ware saide in þis<br>sermon, þou sal<br>delitabilly and io[y]fully<br>reste in þe wonderful<br>swettnes of þaim.   | 738 dyscusse] dyscussed M<br>739 þi] þe M<br>740 byrne with] <u>om</u> M<br>750 gladenes] ay gladenes M  | 740 |
| 685 | And I trow þat al þe<br>hardnes and dulnes of þi<br>hert sal be brent and<br>molten and wast away at so<br>hoge a worthines and<br>vnspeckabile charite, at<br>so vnmesurable gudnes of<br>Our Lord Ihesu, at his<br>wisdame, his diligens and |  | 745 |
| 690 | al opere þat he did<br>at þis endyng.  |  | p15 |
| 8v  | /Beholde him þarfore<br>bisely, how frutefully,<br>how deuoutly and how<br>delytabilly he spekes<br>til his discipils, and<br>þou sal be fedd<br>thurgh the gladnes of his<br>chere and with swettnese   |  | 750 |
| 700 | of his wordes.   |  |     |
| 705 | of his wordes.   |  |     |

683 io[y]fully] iofully C

Conspice eciam discipulos quomodo stant mesti, capitibus inclinatis, lacrimantes et suspiria magnas dantes, pleni sunt tristitia usque ad summum, ut de hoc ipsa Veritas fert testimonium, dicens: Quia hec dixi vobis, tristitia implevit cor vestrum. Inter alios autem conspice Iohannem eidem familiarius coherentem, qualiter attente et diligenter aspicit hunc Dilectum suum, et tenerius anxius 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 deberent,

710	Beholde also his discipils, how heuely þai stande lokande doun to þe groundewarde, wepande and syghande, ful of mornynge and heuynes vnto al þe ful; and þis witnes Our Lorde himselfe, sayande to þaim,	Beholde and see hys dyscypulles, how þai stande full heuely, þer hedys for sorowe	755
715	'For als mykel,' he sais, 'als I haue talde sow what sal befall of me, heuynes has filde sour hertes.' Bot amange opere	lowtyng, wepyng and grett sorow making to þe vtterest poynt of sorow þat þai mygth with þer lyfe haue; for hereof Crist hymselfe berys wytnes sayng on þis wyse, 'For as mekyl as I haue tolde sow þis, sour hertes her fylde	760
720	beholde Saynt Iohn, homlyest, cleuande til Our Lorde Ihesu, how ententtily 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	full of sorow.' Fryndes, emong all oper, beholde Ione Euangylyst moste homly drawyng to Crist, how dilygently, [how] hertely, how besyly beholdes hys Lorde Ihesu Crist with a passyng sorow and a tendur lufe, pryntyng in hys sawle all þis forsayde wordys, for he onely emong all oper [of] Crist dyscypulles wrote þis wordes to vs. But þan emonge oper	765
725	wrote þis blistful sermon and take it til vs. And amange opere Our Lorde Ihesu sais to þaim, 'Ryse vp, go we hithen.'	wordes Criste sayde, 'Ryse vp and go wee hens.' And how grett drede and sorow þer hertes þan were in for þai knew nogth whedur	770
730	Ihesu, what drede come on þaim, þai wat nozt whidere ne how to go,	þai schulde go,	775
735			780
			785

770 how2] om M  
778 of] om M

et de ipsius separacione plurimum formidantes.  
Nichilominus postea locutus est eis complendo sermonem  
illius in alio 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 audiendi 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.

740	and most ferdnese and sorow þai hade of þair master departyng fro þaim. Neuerþe after he spake with þaim, and endide his sermone in sum opere place als þai 745 wente by þe way. Beholde now his disciples, som goande behynde him, and sum before him, lokande ilkone 750 how þai myghe moste come nere Our Lorde als maner is of chykens þat follows a henne, puttande and scholderande him, now 755 one, now anopere for grett desyre þai hade to come nere him and here his wordes, and he gladly soffers þis of þaim. At 760 þe last, when he had 9r /fulfild al his priuetyes of his supper and his sermone, he gos with his discipils ouer þe stronde 765 of Cedrone, and þore he abides his tratour þat come with force and armys for to take him. Al þat fel afterward pertened til 770 his blissede pascione, and þerfore we speke no more of þaim at þis tyme til we come þore.	and of hys partyng away fro þam full sore þay drede. Neuerþelatter, 790 afturwarde he spake to þam an ende of hys sermon goyng by þe way. Beholde now hys dyscypulles goyng aftur 795 hym, sekyng ilkone oper whylke mygth most go nygth hym, flokkyng togedur as þay had bene lambes, or chekynges þat 800 folow a henne, now ane schewyng one þe tane syde, anoper on þe oper, for gret/ desyre þat þay p16 hade in heryng of hys 805 swete wordes. And he as a hen lykens hymselfe, or els to a mylde lame [and] gladely suffers þer schewuyns. 810 But þan at þe laste, when þis dedys were done, he gose with þame into a garthyn bezonde þe waytur of Cedron, þer abydyng hys 815 tratour and hys enmys armyde. 808 and] <u>om</u> M
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II MEDITACIO PASSIONIS IESU CHRISTI IN GENERALI

Occurrit 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, cuius 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 passion and  
in þe croise of Our Lorde  
9v Ihesu Cryste, him /nedes  
5 with bysi thost duell  
in it, al opere wardely  
bysenes sett at nost. And  
suthly I suppose fully þat  
who so walde bysely with  
10 al his herte and al  
his mynd vmthynke him  
of þis glorius passione,  
and of thynges þat war  
doyne about it; it sulde  
15 bryn[gle] þaim and  
chaunge þaim intil a new  
stat of lyfyng.

A medytacyon of Cristes  
Passyon in Generall:  
Capitulum Secundum.

Whoo so in passyon of  
Criste and in þe 5  
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 mygthes  
and strengthes of hys 15  
mynde - into a new stat  
þay wyll hym bryng.

1 CD have no title]  
Prologus B; Here begynnes  
the Previte off the  
Passione of Oure Lorde  
Ihesu L  
1 to CL] for to DB  
4 Cryste CDB] om L  
5 bysi C] a besy DBL  
5 duell CD] to dwell;  
fforto duell L  
6 in it CDL] theryn B  
6 al CD] and all BL  
6 wardely C] om DBL  
7 bysenes CBL] besynesses  
D  
7 sett C] forgetyn and set  
DBL  
8 suthly CDL] sothys B  
8 suppose CDB] trowe L  
9 bysely CDB] besy hym L  
10 al CDL] om B  
11 vmthynke C] bethynk DB;  
and vmbethynke L

13 of...14 doyne C] of  
alle thynges þat wer done  
DB; all þe circumstance L  
14 about it CDB] thare off  
L  
15 brynge DBL] brynne C  
15 þaim C] him DL; om B  
16 þaim C] hym DBL  
16 intil C] into DBL  
17 stat CL] 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 þat enserches it  
 with depe thoght and with  
 20 al his herte I[a]stanly  
 sal fynde ful many thynges  
 sterande him til new  
 compassion, new lufe and  
 new gostely comforth, and  
 25 so sal he be brozt  
 intil a new astat of  
 gostely swetnes and inly  
 ioy. Bot for to gett þis  
 new state of swetnes þat I  
 30 speke of, I trow þat  
 a man behouede for to rase  
 vp al þe sharpnes of his  
 mynde, and open wyede þe  
 inwarde eghen of his saule  
 35 into beholdynge of [þis]  
 blyssed passioun, and  
 forgete and keste behynde  
 for þe tyme al utwarde  
 besynes:

19 depe CDL] a depe B  
 20 Iastanly CDL] Iystandly  
 B  
 21 sal CD] he shall BL  
 21 ful CDL] om B  
 22 sterande] CDB tharein  
 styrande L  
 22 til C] to DBL  
 23 and CDB] om L  
 26 intil C] into DBL  
 26 astat of DB] felynge of  
 C; om L  
 27 and...29 swetnes CDB]

For he þat ys in a depe  
 thoght - and in all þe  
 20 swetnes of hys hert  
 sekis, sowkes and  
 inserches Cristes passyon  
 - many partys he schall  
 fynde þerin; thorow þe  
 25 whylke in euer parte  
 he schall persaue a new  
 compassyon, a new lufe, a  
 new comforth and a new  
 reioyng in hys saule of  
 deuocyon; of þe whylk  
 30 schall feloy a new state  
 in þi saule, and a new  
 begynnyng of perfeccyon;  
 þe whylk schall seme to þe  
 a gret party here of  
 35 gostely blysse. Þis maner  
 of medytacyon or deuocyon  
 for to felow, I knowlaghe  
 myselfe boyth vnworthy and  
 40 vnkonyngly;

om L  
 27 and...28 ioy CD] and  
 inwardely joy B  
 30 speke CBL] spak D  
 34 inwarde CB] innere DL  
 35 beholdynge CDL] þe  
 beholdeyng B  
 35 þis DBL] his C  
 37 behynde CDB] behynd hym  
 L  
 38 utwarde CDB] oper  
 ocupacyouns and L  
 39 besynes CBL] besynesses  
 D

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 tedio vel per saltus. Te  
igitur orton, ut si vigilanter attendisti premissa que  
de ipsius vita dicta sunt,

<p>40 and at he make  himselfe present in his  thot als if he saughe it  fully with his bodely eghe  al pose thynges þat befell  45 about þe crosce and  þe passioun of Our Lorde  and his crucifienge, and  þat nozt schortly and  passandly, bot luffandely  50 and bysely, longly  and lastandely; nozt  sterttandely and with  dulnes and heuynes of  spryte. For þofe ilke  55 man aght with gret  reuerence and sadnes thynk  on al þe lyfyng and þe  dedese þat Our Lorde Ihesu  didde in erthe for  60 Mankynde,</p>	<p>For whosoeuer/ wylle haue p17  þis deuocyon, hym bus with  all þe mygth of hys  spyrytte, with all þe  qwyknes 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 50  a byrnyng contemplacyon.  For he þat wyl make hys  sawle present to þo  thynges þat Crist sufferde  in hys passyon, hym 55  bus be in hys medytacyon  affectuusly, besyly,  stedfastely and abydyngly,  not to turne away  noþer be ourhyppyng, 60  fullsumnes nor be werynes.  Perfor I commawnde þe þat  yf þou take gud hede to do  thynges þat he dyde in hys  lyfe, 65</p>
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41 his CDL] þis B  
42 if CDL] though B  
42 it...43 fully CB] fully  
DL  
43 eghe CL] eghne DB  
44 þose C] þes D; þe BL  
46 passioun CDB] glorious  
passione L  
46 Lorde CD] lorde Ihesu  
criste B; Lorde Ihesu L  
47 and...crucifienge CDB]  
om L  
50 and CDB] om L  
50 and CDB] om L  
50 longly CDB] habunandly  
L  
52 sterttandely CDB]  
sturdandly L

52 and CDB] ne L  
54 For CDB] om L  
54 ilke CDB] euery L  
56 thynk CDB] to thynk L  
57 þei CDL] ys B  
57 lyfyng CDB] louyng L  
57 þez CDB] om L  
58 þat CDB] of L  
59 didde CDB] þat he  
wroghte L  
60 Mankynde CDL] man B



hic multum vigilancius totum apponas animum, totamque virtutem: quia hic maxime apparet 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

<p>neuerpelese mykel more          bysely with al maner of          sadnes, reuerence 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.</p> <p>And þerfore set          þiself, þat is þi mynde,          75 hider al holy, and          beholde nost onely þe          pynful crucifyenge of Our          Lorde Ihesu when he was          doyn on þe rode in þe          80 houre of vnderone,</p>	<p>mekyl more now take gode          hede what he sufferde for          vs in hys dying. For in          hys dede he schewes þe          vtterest tokyng of 70          lufe þat mygth be          Wharefore in þis wark I          thynk nogth to say ne to          afferme any oper thyng þan          ys wryttyn in Holy 75          Wrytt, or ellis Holy          Doctours sawys approuyde          of Holy Kyrke.</p> <p>Me thynke þat nogth          onely þat petuusly doyng 80          on þe crose of Owre Lorde          Ihesu,</p>
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62 al...of C] al maner DB;  
 mekill L  
 63 reuerence CDB] om L  
 64 deuocion CDB] deuocyons  
 L  
 65 saule CDB] herte L  
 66 his myght CBL] D  
damaged  
 66 þe C] þis DBL  
 68 þerin C] herin DBL  
 68 schewde he C] he  
 schewed DBL  
 69 lufe and CBL] lufande D

69 moste CDB] om L  
 70 ontil C] vnto DB; to L  
 70 whilk CDL] which love B  
 71 al DB] om CL  
 71 our CDB] all oure L  
 72 lufe CDL] þe speciall  
 love B  
 72 of CDB] to L  
 72 him DBL] him if we were  
 kynde C  
 74 is CDL] is to sey B  
 75 hider CB] D damaged;  
 þerto L  
 75 holy CDL] hole B  
 77 pynful CD] peyn of þe  
 B; payne and L  
 77 Our CDB] thy L  
 78 when he CBL] D damaged

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, obprobiis, illusionibus et tormentis?

<p>bot also fro þe begynnyng of his passiounes whilk er ful of mater of sorue and of grett compassione. How 85 mykel compassione I pray þe is it for to thynke and to beholde how Our Lorde Ihesu himselfe, þat is God aboue al thyng 90 most blyssed, fro þe houre of his takynge at euen vnto vndron of þe morne in þe whilk he was done on þe rode, was in 95 continuel batel, in hoge soroues, in reprofynges and scornynge and in vnmesurabyll tormentynge.</p>	<p>but petusnes and dyssessys þat he sufferde or he whase done on 85 þe crose ere of houge compascion of petusnes and of rwth. For what ys yt for to thynk þat Owre Lorde Ihesus, abowue 90 all thyng blyssyde God, fro þe owre of þe nygth þat he whase takyn vnto þe sext howre of hys doying on þe crose, he whase 95 euermore contynually in bytter batyll, with gret repreue and sorow, scornynge and turmentes withowtyn nowmber. 100</p>
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81 þe CDB] om L  
82 passiounes C] passiou  
DB; blisside passion L  
82 whilk er CDB] that es L  
83 sorue CDB] pete L  
84 of grett C] D damaged;  
om BL  
85 mykel CDL] moche B  
86 for...87 beholde C] for  
to thinke and beholde DB;  
to beholde and thynke L  
88 Lorde CDL] om B  
88 himselfe...89 is CDB]  
þat es L  
89 God...90 blyssed CDB]  
bothe verray Gode and man  
L  
90 fro CL] D damaged;

that fro B  
92 euen CDB] þe euen L  
92 vndron CDB] hye vndron  
L  
93 morne CL] morwe DB  
93 in þe C] D damaged; om  
BL  
93 whilk C] whilk houre  
DB; when L  
94 on CBL] vn D  
95 in CDB] and L  
96 hoge CBL] D damaged  
96 soroues CDB] sorowe L  
96 in ...97 and CDB] and  
bittire reprevynges in  
many L  
98 in...99 tormentynge  
CDB] vnresonabyll  
turmentes L

Non enim sibi datur vel modica requies. Sed in quali erat bello et conflictu, audi et vide. Alius ipsum dulcem, mitem et piū Iesum apprehendit; alius ligat; alius insurgit; et alius exclamat; alius inpellit, alius blasphemat; alius expuit in eum, et vexat; alius circumvolvit, alius interrogat; alius contra eum falsos testes inquit, et alius inquirentes associat; alius contra eum falsum testimonium dicit, aliusque accusat; alius deludit, et alius oculos eius velat;

<p>100 þai sufferde him          haue no ryste. Bot wolde          þou wite in whatkyns a          batel þi Lorde Ihesu was          in, herken and I sal tell          105 now þe.</p>	<p>In all þis whyle he hade          no rest, but euermore          whase in bytter batayle.          Beholde and see how one          turmentes Owre Lorde 105          Ihesu; how anoþer in hys          takyng dyspytusly pulles          hym on syde; anoþer          schowues hym; anoþer          byndys hym; anoþer ryse[s] 110          agane hym for to          schende; anoþer cryse          hedusly opon hym; [anoþer]          puttes hym on þe one syde;          anoþer schowes hym on 115          þe oþer syde; anoþer          dyspysesse hym; anoþer          trauelles and plukkes hym          forth; anoþer turnes hym          abowte; anoþer hasekes 120          [of hym] skorne          qwestyons; [anoþer] sekis          fals wyttnes; anoþer          berys [hym] felyschype;          anoþer agane hym 125          says fals wyttnes; anoþer          falsyly accusys hym;          anoþer hyllys hys eyn;</p>
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100 þai...him CDB] om L  
 101 haue...ryste CD] to  
 have. no reste B;  
 withowttyn any ryste or  
 cessyng L  
 101 wolde...105 þe CDB]  
 Ihesu mercy Amen L  
 101 wolde...102 wite C]  
 wile þou wete D; if wil  
 wit B

102 whatkyns CD] what  
 maner B  
 104 herken CD] listen B  
 105 now C] om DB  
Chapter II in Privity ends  
 here.

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

The Lyrical Meditations only:

alius faciem eius pulcherimam cedit, alius colaphizat; alius eum ad columpnam ligat; alius in eum impetum facit, alius flagellat; alius eum purpura in contumeliam vestit, et alius spinis eum coronat; alius arundinem in manu eius ponit; alius furibunde reaccipit ut spinosum capud percuciat; alius nugatorie genuflectit, alius deridet; alii et plurima ei intulerunt. Ducitur et reducitur; spuitur, et reprobatur; volvitur et circumflectitur, huc atque illuc tanquam stultus, et stultissime imbecillis; sed et tanquam latro et impiissimus 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 sentenciatur ut crucifigatur.

anoper smytes hys visage full of bewte; anoper bofetes  
pat blyssfull hede; anoper ledys hym to a pelour; 130  
anoper dyspylys hym; anoper, whyles he ys lede, smytys  
hym; anoper takes for to torment hym; anoper byndys  
hym to a pyllour; anoper makes asawte to hym as þay  
wolde sle hym; anoper scorges hym; anoper for dyspyte  
clothes hym in purpour; anoper cronos/p19 hym with 135  
thornes; anoper for dyspyte puttes hym a rede in hys  
hande; anoper wodely pulles þe rede owt of hys hande  
for to smyte þe hede whylke whase all to-rent with  
thornes; anoper with a rede presses downe þe crowne þat  
þe thornes went thoruth þe brane; anoper makes a 140  
songe for scorne of hym; and many oper repreue[s] were  
done to hym. For he ys lede and brogth agane; he ys  
lede and brogth hedur and thedur as þow he ware a very  
fole, or els a thefe or a man-qweller; 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  
þus wykkedly tretede. A, Lorde Ihesu, what ys þis? Ys  
not þis ful harde to þe? Ys [not] þis full bytter to  
þe, Lorde? þi lufe cane haue noo mesure. Lorde, lat  
þi lufe sum tyme say how. But abyde a lytyll whyle, 150  
and f[u]ll grett dysesse þou sall see. Pare standes  
before hym stedfastly accusyng hym þe Princes of þe  
Prestes, þe Pharysens and Sowndans of þe pepull crying  
all att ons, 'Nayle hym on þe crosse!' Anoyne þe justys  
assentydd and dampnyt hym on þe crosse 155

141 repreues] repreue M

148 not2] om M

151 full] fall M

Crux humeris iam fractis et laceratis inponitur, in qua crucifigitur; concurrunt undique cives et advene, tam maiores quam ribaldi vinique potatores, non ad compaciendum sed vilissime 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. Inpellitur et anxietur, 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, quousque perventum 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, terribiles, fortes et feroces, et consilium malignancium eum obsedit, qui dire et ut gladius bis acutus exaceruerunt in eum et linguas et manus.

pe heuy crosse ys lade on hys schuldurs, pe whylke where/ all torede, rent before with scornynge. Pan p20  
 come straungeres many, and fele yunge 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 pe goters and of pe heyway.  
 Agane hym pay spake pat sate in pe gates, and pay songe  
 of hym pat sate at pe wyne. He ys plukkyde and  
 schowede here and per in pe fylth, with hys dereworthy 165  
 fette dysesede, drawen and faste [t]yed. pus  
 schurgede, pus all to-rent, pus tarede in repreuys,  
 fulfyllyde of sorow and of dysesse to pe utter poynt of  
 hys lyfe, he ys nogth sufferde for to rest. Vnes he  
 mygth ese ys spyrytt or draw hys breth to pat he 170  
 come to pe place of Caluery; as pofe he hade bene pe  
 most fylth, pe most cursede, pat euer went on erth.  
 All pis pay dyde with hugge dyspyte, whodnes and  
 heuyng. Here may see see whatt he sufferde to pe sext  
 howre of pe 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 pe 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 summatim 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 þou see schortly þe passyon/p21 þat Criste 180  
sufferde fro þe tyme þat he whase takyng tyll þe howre  
of vndron þat he was done on þe crose. But þe hugge  
bytternes and so grett a payne of Our Lorde Ihesu  
schulde nogth be so lygthly tretede. Befor beholde  
with gostly eyn, as þou were in hys passyon þer 185  
present; for þer leues mekyll more in hys passyon  
whylke wyll draw into hugge compunccon and into a  
grett swetnes of contemplacyon. Wherefore þis þat ys  
rehersyde before of hys passyon ys sayde of hym in  
generall; but þis þat felows eftur ys sayde of 190  
hys passyon in specyall, hauyng of euere our fro þe  
howre of Thursday at nygth þat he went into þe  
garthyn, to þe nygth of Saturday afturwarde. Perfore  
lat nogth þies meditacions be yrksum to þe, for þe  
sorrow þat Crist soferde was all togedur for þe. 195

III MEDITACIO PASSIONIS IESU CHRISTI IN MATUTINIS

Reassume igitur meditationes istas a principio passionis et proseguere 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 exiens, sermone completo, in ortum cum discipulis suis vadit.

A Meditation of Crystes Passione for the Hour of Matense

Begyne now þi meditacion  
 5 at þe begynnyng of  
 Crystis passione, and  
 persue it feruently onto  
 þe last endyng, of þe  
 whilke I sal touche vnto  
 10 þe a lytill as me  
 thynke; bot þou may vse  
 þaim more largely after  
 þat God sal gyfe þe grace.  
 Beholde now þerfore bysely  
 15 to ilk a poynte als  
 if þou ware bodely  
 present, and beholde  
 grayþely how he ryses vp  
 fro his supper, when he  
 20 had endyde his sermon  
 with his discipils, and  
 10v sede with þaim intil/ a  
 serde whider he was oft  
 wont for to go with þaim.

A Medytacion of Crist  
 in þe Nygth: Capitulum  
 Tertium.

Take agayne þan þies  
 meditacions fro þe 5  
 begynnyng of þis passyon  
 and felow þam þe ordur  
 tyll þe ende of þe whylke,  
 as me thynke þe most  
 spedyfull, I schall towch 10  
 as God wyll gyf me  
 grace. But yf yt plese þe  
 for to wade depper in  
 deuocyon, þou may do as  
 God of hys godnes has 15  
 graunt þe grace. Þen take  
 hede to euer parte of  
 Cristes passyon þe  
 hymselfe as þou were þer  
 present, and beholde 20  
 besyly how he made a ende  
 of hys sermon goyng þe  
 way, tyll he come in  
 garthyn as yt wase  
 rehersyde before. 25

1 A...3 matense C] om DL;  
 Of þe takyng of Oure Lorde  
 Ihesu Crist and how he  
 praied to his fader of  
 heven B  
 8 endyng C] ende DBL  
 10 as...11 thynke CDB] om  
 L  
 11 þou CDL] om B  
 12 þaim CDL] it B  
 13 sal gyfe CD] will yeve  
 B; gyffes L  
 13 þe CDL] to þe B

14 þerfore CDB] om L  
 15 ilk a CD] eche a B;  
 euery L  
 16-17 bodely present CDB]  
 there bodyly L  
 18 grayþely CDL] gladly B  
 18 how CDB] as L  
 18 ryses CDB] rase L  
 19 supper CL] Last Soper  
 DB  
 24 for CD] om BL

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.

<p>25 Go þou now amonges 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 gos fro þaim as it were a stone- caste and mekely and 35 reuerrently kneles doune and prayes vnto his Fadere. Abyde now [here] a lytil and beholde þe wondrese of þi Lorde God. 40 Now þi Lorde Ihesu prayes. We rede oft þat 11r he prayed, /bot þan he prayed for vs als our Aduocate, bot now he 45 prayes for himselfe.</p>	<p>But now enter with Criste[s] / dyscypuls p22 gostely into þe garthyn as þou ware þer bodely, and take hede how affeccionily, 30 [how] felowly, how hamely 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 hys Fadur. Here abyd a 40 lytyll whyle in þe wondurs of Our Lorde God, [and] with a mylde thoght enserch besyly. For now prayes Owre Lorde Ihesus: 45 but here before wee haue rede þat he hase prayd for oper; but now he prayes for hymselfe.</p>
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25 now C] om DBL  
25 amonges 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

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27 Cristes J Criste M  
31 how; ] om M  
42 and ] 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 obedienciam. Quid enim orat? Certe orat Patrem ut hora mortis ab eo transferatur; habet hoc expedire negocium ut non moretur si ei placeret; et tamen non exauditur a Patre,

<p>Haue þou compassion and          pite, and wondere þe huge          meknes of him. For þof al          [be] it sothe þat he is          50 both God and man, euen          vnto þe Fadere of Heuen,          neuerþelese he forgetes          als it war his godhede and          prayes mekly als a man.          55 He standes als it war          anopere synner prayande          God. Beholde also in him          þe moste perfite obediens.          What prayes þi Lorde          60 Ihesu? Sothly, he          prayes his Fader þat þe          houre of dede myght passe          away fro him. He coueites          nozt for to dye if it war          65 plesynge to þe Fader          of Heuen, and 3ite          neuerþelese his aghen          Fader wil nozt here him.</p>	<p>Perfor haue compassyon 50          and rwth and wondur          of þe meruelus meknys          of Owre Lorde Ihesu.          For sethen þe secunde          persone of Trinite, Crist, 55          hase bene euer one          with þe Fadur of          euerlastyng onhede of þe          blyssede Godhede, yt semys          nowe þat he forgetes 60          hys godhede; for he prayes          as a man, he knelys as a          man prayng to God. Take          heyde of þis perfyte          obedyence and beholde 65          þat he prayes sekerly to          hys Fadur þat þe owre of          hys passyon schulde pase          away fro hym, yf mankynde          mygth be so wele 70          restorede withowtyn þe          dede of hym. Bot          neuerþelatter he ys not          harde of hys mercyfull          Fadur 75</p>
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46 þou CDB] therefore L  
 46 compassion...47 pite  
 CDB]pete and compassyoun L  
 47 þe CDB] of L  
 47 huge DB] huges C;  
 vnmesurabill L  
 48 þof CD] 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 CB] 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 3ite CDB] om L  
 68 wil CDB] wolde L

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71 restorede] be restorede  
 M

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

70 þis I say after sum wil  
þat was in Cryste,  
for þou sal vnderstand þat  
[þere] war diuerse and  
many willes in him, as  
doctours say. And here  
75 also haue þou pite and  
compassion of þi Lorde  
Ihesu, for his Fader wil  
witterly þat he dye for  
manse gilte, and þof al he  
80 be his [owne] onely and  
ongeten son,

69 þis DBL] in þis C  
69 I CDL] is B  
72 þere DBL] om C  
72 -73 diuerse and many  
willes CD] dyuers and many  
B; many and dyuerse willis  
L  
74 say.] See commentary  
for passage in L at this  
point in the text  
75 also CDB] sall þou L  
75 þou CDB ] oure L

after a maner of wyll þat  
wase in Crist, for þer  
were in Crist dyuerse  
maners of wyll, as  
I schall schew afturwarde. 80  
Here þou schall haue  
compassyon and rwth of  
þi Lord Ihesu, for yt  
ys hys Fader wyll/ þat <sup>p23</sup>  
he schall dye for mankynde. 85  
And þof all he were hys  
dereworthy son, 3yt he  
sparede nogth hym,

76 of...77 Ihesu CDB] om L  
79 manse CDB] oure L  
79 gilte CDL] gilte and  
trespace B  
79 þof al CD] þough B; of  
all L  
80 owne BL] om CD  
80 onely CDB] om L  
81 and ongeten CD] begoten  
BL

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

3 it he wil nozt 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  
 90 dede. And þan Our  
 Lorde Ihesu takes mekly  
 þis obediencie and  
 fulfills it reuerently.  
 Her may þou now see þe  
 95 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 worschype and lufe.

82 he wil nozt CDB] will  
 he not L  
 83 gafe CDB] gyffes L  
 88 his rawnsom CD] þe  
 Rawnsoun B; redempcione of  
 mans sawle L  
 90 þan CDL] om B  
 92 reuerently CDB] mekly  
 and reuerently L  
 98 anense...99 worthi CDB]  
 Therefore 3eld we agayne L  
 99 all maner CD] al B; om  
 L  
 99 and CDB] om L

bot for vs he wolde þat he  
 schulde dy for gode. þe 90  
 Fatur of Heuyn so meklyl]  
 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 obedyent vnto hys  
 Fatur, how he reseuyes hys  
 beddyng bonerly, and 100  
 worthyly performes hys  
 Fatur wyll for luf of  
 mankynde. Beholde  
 [perfor] more gostely and  
 se interely þe passyng 105  
 lufe þat no twng may  
 worthyly tell, boyth of þe  
 Fatur and of þe Sone; how  
 grett a rwth, how gret a  
 compassyon an how 110  
 hwge a worschype þay  
 schewede to vs, when Crist  
 toke and sufferde a velans  
 dede for manes sake.

101 worschype...lufe CDB]  
 luffe and wirchyppe L

91 mekyl] mekly M  
 104 perfor] 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 anxius est in me spiritus meus,  
 et in me turbatum est cor meum. Inclina ergo ad me  
 aurem tuam, et intende voci deprecationis mee. Tibi,  
 Pater, placuit me in mundum mittere ut pro iniuria  
 nobis ab homine facta satisfacerem. Et statim cum  
 voluisti, dixi: Ecce vado.

Our Lorde Ihesu prayes  
 his Fader a longe while  
 and sais, 'My moste  
 105 mercyful Fadere, / 11v I  
 beseke þe þat þou here my  
 prayer and despice nozt my  
 orisoun. Gife tente to me  
 and here me, for I am  
 110 heuede in my trayuall  
 and my sprete is  
 greuede in me, and my  
 herte is trubled in  
 myselfe, and þerfore helde  
 115 downe þien ere vnto  
 me and tak tente vnto þe  
 voice of my besekenge. It  
 was likyng to þe, Fadere,  
 for to sende me intil þis  
 120 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,  
 125 'I go'.

Also beholde 115  
 forþermore, how Owre Lorde  
 knelede on hys knees,  
 prayng to hys Fatur on  
 þis wyse, sayng, 'My  
 dereworthy Fatur 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  
 Fatur, well of grace,  
 here me, for [I] am  
 dysspyssede in besynes of  
 my passyon, 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, Fatur, 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 [I]  
 schulde goe, I sade anone  
 þat I wolde go;

102 prayes CDB] prayede L  
 104 sais CDB] said L  
 107 despice CBL] despice  
 þou D  
 108 orisoun CDB] prayere L  
 108 tente CDB] hede L  
 108 me CDB] me dere fadire  
 L  
 109 me CDL] om B  
 114 helde C] bowe DBL  
 116 tak...vnto CD] take  
 entent vnto B; here L

116-7 þe voice of CDL] my  
 voice and B  
 118 likyng CDL] liked B  
 118 þe CDB] sow L  
 119 me CBL] om D  
 122 gilte and CDB] om L  
 122 þat DBL] om C  
 123 als CDL] as so B  
 124 walde CDB] said L

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128 I] om M  
 141 I] om M

Et sicut in capite libri scriptum est de me, ut facerem voluntatem tuam, sic volui. Veritatem tuam et salutare tuum annunciaui. 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.

<p>And als it is writene in          þe heuede of þe boke of          me, þat I sulde fulfill þi          will my God so wolde I and          130 þi suthfastnes and          þi hele I hafe schewede to          þe worlde. I hafe bene          pore and in trayuels fro          my sowthede and I hafe          135 fulfillede al þi wil          and donne al thynges þat          þou hase bydden me: and          also þose þat er sit          behynde I am redy to          140 fulfyl. Neuerþelese,          gude Fadere, if it be          plesande to þe, [take fro          me] þis hoge bytternes of          passion þat my enmyse          145 [ordeyn] for me.</p>	<p>as yt ys wrytyn in þe          princypall place of þe 145          boke of me, þat I          schulde performe þi          wyll. Lord Fadur full          of pete, as þou knawes          I wolde, þi trwth 150          and þi hele I haue          schewede; in grett pouert          I haue bene and trauayle          fro my sowth, performyng          þi wyll and all thynges 155          þat euer þou bade me          do. And I am redy to          performe þos þat 3yt          ere left behynde. Bot          neuerþelatter, my 160          swete Fadur, yf yt may,          [do] away þis hugge          bytternes þat my          aduersarys haue ordande          for me. 165</p>
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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 I...fulfillede CL]  
 I fulfillyd D; fulfilled B  
 136 donne CL] haue donn DB  
 137 me CDB] me do L  
 138-9 þose...behynde CDB]  
 what thyng þat es sit for  
 to do L

139 redy CBL] set redi D  
 140 fulfyl CD] 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

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162 do] done M

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 dilectione mea, et discipulum meum corruerunt, et suum ducem ad me perdendum fecerunt,

<p>150 155 160 12r 165</p>	<p>Pow sees wele, my dere Fadere, how gret illes þai ymagyne agaynes me, and how many and how gret falsenes þai put opon me; and al þair consele is for to do me to dede. Bot holy Fadere, þou knowes wele þat I dide neuere none of þise thynges [þat] þai put opon me, and þat þar is no wickednes in my handes; bot I haue euere donne þat was plesande to þe. And þai do to me il for gude and haetreden for gret lufe þat I haue schewde to þaim; / and my discipule þai haue corrupt for to be þair leder to [lose] me;</p>	<p>þou seys, Fadur, what þa[y] haue agayne me, what wykkednes and how fell defautes þay put opone me. Yf I haue bene fune in any of þam defauty, yf any wykkednes ha[s]e bene fune in my handys, yf I hade done yll to þam þat hade done me wele, lat me fall skylfully into my enmys handes. I haue done þay thynges þat were plessyng to þe. þay haue putt agayne me yll for my gudnes, hatred for my lufe, and þay haue vndurgane my dyscypull, makyng hym þer leder for to dystroy me.</p>	<p>170 175 180 185</p>
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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  
154 I...156 þat CDL] om B  
156 þat DL] om C  
157 þar...159 bot CDL] in  
my handes þer is no  
wikkednesse. And B  
160 plesande CDL] plesance  
B  
161 þai...162 gude C] þei  
do to me wykke for good D;  
for my godenesse they  
dispise me and done to me  
wikkednesse B; þai do me

ill agayne gude L  
163 gret CDL] the grete B  
163 haue CDB] om L  
167 to lose me L] to take  
me C; om DB

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167 þay] þat M  
172 hase] haue M

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 exurge,  
 Pater, in adiutorium meum, festina ut me adiuves. Dato  
 enim, dulcissime Pater, quod me nescierunt Filium tuum,  
 quia innocentem vita cum eis duxi, et multa bona eis  
 contuli, non deberent, Pater, sic michi esse crudeles.

and þai hafe boght me for  
 thritty penyse; and  
 170 þerfore I pray þe,  
 my dere Fadere, þat þou do  
 away þis passioun.  
 Neuerþelese, if it be  
 oþerwise plesynge to þe,  
 175 þi wil be fulfylde.  
 Ryse vp now Fadere, I pray  
 þe, and helpe me. Fo[r]  
 certes, dere Fader, þof al  
 it ware so þat þai knew me  
 180 noght for þi Sonn,  
 neuerþelese for als mykel  
 as I hafe lyfede amange  
 þaim withouten any trespas  
 or gilte, and for many guyd  
 185 dedes þat I haue  
 donne to þaim, þai ast  
 nost for to be so fell and  
 cruel agaynse me.

þay hafe boght me for  
 thyrtty penys. Wharefor I  
 pray þe, Fadur, þat þou  
 hafe away fro me þis  
 chalis of my passyon, 190  
 and gyf yt oþerwyse  
 yf yt lyke þe; þi  
 wyll and nogth myne I  
 schall gladely [performe].  
 But ryse vp, Fadur of 195  
 myghtes / most, in p25  
 helpyng of me, hye þe  
 done, for wele þou wote my  
 socour ys in þe. For  
 þofe yt were so 200  
 perauentur þat þay knew me  
 nogth for þi Sone, 3yt for  
 þe lyf of þe innocentes  
 þat I hafe lede befor þam  
 and þe gode dedys 205  
 and myracules þat I hafe  
 schewed emong þam, þay  
 schuld nogth be so crwele  
 to ymagyn to me so  
 synfull a dede. 210

168 and ...hafe C] and DB;  
 and haue L  
 169 penyse CDB] plates L  
 171 my dere CDL] om B  
 171 do CDB] take L  
 172 passioun CDB] bitter  
 passione L  
 174 plesynge CDB]  
 plesaunce B  
 177 For DBL] Fo C  
 178 dere Fader CDB] om L  
 179 it...þat CDB] om L  
 179 knew CDB] know L  
 181 neuerþelese CDB]  
 noghte for thy L  
 183 any CDL] om B  
 186 donne CBL] to do D  
 186 þai CDB] þem L

187 for...agaynse ] B  
damaged; top half of f.79  
torn across diagonally  
 187 for to be C] be D; to  
 be L

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194 performe] om M

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."

190 Bot I beseke þe, Fader, be þou nozt far fra me; for why my tribulacion is neghe and þer is none wil help me.'

Haue mynde þat [I] haue stande in þi sygth for to speke gode of þam, for to put þi indignacyon away fro þam. Bot now þay 215 haue 3olden yll for gode. Þay haue doluen a dyk to my saule, and þay haue ordande to me a synfull and a fowle 220 dede. Þou says þis, Lord, go nogth fro me, for my trybulacyon ys nere, and þer ys none þat wyll helpe me. Bot behold þay ere 225 nere in þi sygth þat dysturbyll me, myssaying my saule, nygth and day reprouyng. My herte has bydyn full of sorow, 230 care and woe, and þi wyll, Fader, I wolde euermore doo.'

189 beseke...205 fra] B 211 I] om M  
damaged

189 beseke CD] pray L  
190 þou CD] om L  
191 my...192 is] B damaged  
192 wil CDB] þat will L

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Et rediens Dominus Iesus ad discipulos suos, excitans eos et de orando confortat. Et iterum secundo et tercio ad oracionem rediit; in tribus scilicet diversis locis distantibus ab invicem per iactum lapidis, non quantum quis excuciens brachium proicere 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.

195 And when Our Lord  
 Ihesu had þus prayede,  
 he come agayne to  
 his disciples and fande  
 þaim slepande; bot he  
 wakende þaim and bad  
 200 þat þai sulde praye,  
 comforthande þaim.  
 He sede eft agayne fro  
 þaim als it were a stone-  
 kast,

þen when Crist hade  
 made ane ende of hys 235  
 prayer, he come agane to  
 hys dyscypules and wakede  
 þame owt of þer slepe,  
 comforyng þame to praer  
 and sayng, 'Wakes now 240  
 and pray, for 3our  
 enemy þe Wykkyde Spyrte ys  
 now full redy, and 3our  
 flech ys boyth frele and  
 febull.' And when he 245  
 hade/ sayd þies wordes, p26  
 he turnede agane þe  
 secunde tym, and þe thyrde  
 to þe petuus prayer[s]  
 whylke were done in 250  
 dyuerse places, one as fer  
 fro anoper as a man mygth  
 cast a small stone, as yt  
 wase tolde me of trew  
 men þat þies places as 255  
 seyn with þer eyn. And  
 3yt to þis tyme ere left  
 certayne tokyns of þe  
 kyrkes þat þer were  
 byggede. 260

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 preyn 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 sede 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 þe] to þe M  
 249 prayers] prayer M

Rediens ergo ad oracionem, ut dixi, secundo et tercio eundem sermonem oravit, et addidit: "Pater iuste, si sic decrevisti, ut penitus crucis patibulum subeam, fiat voluntas tua. Sed recomendo tibi dulcissimam matrem meam, et discipulos meos, quos hucusque servavi cum essem cum eis.

<p>205 and [preyed] þe          secunde tyme and þe thirde          tyme þe same orison and          said, 'Rightwyise Fader,          sen þou has witterly          210 ordeynde þat I sal          suffer dede on þe crose          for mans saule, þi wil be          donne. But I recomme          vnto þe my dere Modere and          215 my discipils whilk I hafe          keped vnto [þis tyme].          Whiles I was with þaim, I          keped þaim.</p>	<p>þen to þi[e]s places he          went, and prayede þe same          prayere þat whase          rehersyde before with          certayne addycyons þerto 265          sayng on þis wyse,          'My Fader rygthfull, yf          þou ha[s]e þus ordande          þat I schall take dede          on þe crose þi wyl Fader 270          schall be fulfyllid; but I          recomme to þe my          dereworthy Modur and my          dyscypuls euerylkone, þe          wylke I hafe kepede þem 275          fro yll.</p>
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205 preyed D] om C; seid B; mad L  
 205 þe...206 tyme CD] om B; the secunde prayere L  
 206 and...207 tyme CDL] om B  
 207 and...209 þou] B damaged  
 209 has CDB] om L  
 209 witterly C] vtterly DBL  
 210 þat...211 þe] B damaged  
 212 wil...213 But] B damaged  
 213 recomme CL] recomende and betake DB  
 214 þe...my] B damaged  
 214 þe C] sov DL  
 214 dere CDL] om B  
 215 my CDL] 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

217 I...218 þaim C] om DL  
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 anime sue angustia.

And, gude Fadere, kepe þow  
220 þaim now fro al il '  
And se how in þis tyme of  
his prayer his haly blode  
rynnes downe fro his haly  
body als sweth abundantly  
225 to þe erth for grete  
12vangwise/ and drede þat he  
had of his bitter dede.

And beholde now here  
ententyfly in how gret  
230 angwise and tribulacion  
þi Lorde Ihesu is set in  
þis houre.

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 droppes 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 ronys  
fro a manes body when he  
ys owretraueled with hete. 295

219 And gude CDB] Bot holy  
L

219 þow C] se DB; om L

220 il CL] euele D; B  
damaged

221 And...þis CD] And se  
thow now howe in þis B;  
Beholde in L

222 his CDB] þis L

222 haly CDB] precyous L

223 rynnes CDB] rane L

223 haly CDB] blessyde L

224 sweth CDB] watire L

224 abundantly CL]

plentetously DB

225 erth CDB] grownde L

231 is CDB] was L

Sed et hic illud animadvertite contra impacientiam nostram, quia Dominus tribus vicibus oravit antequam a Patre responsionem acciperet.

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

235 And se also þat Our Lorde  
Ihesu prayede thryse ar he  
hade any answe; and  
þarfore þou sal [suffre]  
patiently þof all þou be  
nought herde anon als þou  
coueytes.

240 And when Our  
Lorde Ihesu had þus  
prayede, and was in grete  
angwise, þe aungel of Our  
Lorde, Saynt Michael  
245 Prynce of þe Heuenly  
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 Goddede 300  
of Cryst come and schawede  
to Crist sawle all þe  
paynes and dyspytes/ þat p27  
Crist afturwarde sufferde,  
þerfore þe sawle of  
Crist, for kyndly drede 305  
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 afturwarde ylike  
one aftur oper, wherefore  
þis wase a passyng payne.  
Beholde also [and] 315  
take hede agayne owre  
impacyens, for Owre Lorde  
Ihesu thrys he praede or  
he had answe fro hys  
Fadur. 320

But when Our Lorde  
Ihesus þus [praede], þe  
angell of God, Mychael,  
Prince of Knygthode of  
þe H[o]st of Heuyn 325  
apperede to Crist  
comfortyng hym and sayng,

233 se CDB] beholde L  
233 þat...234 Ihesu CDB]  
how he L  
236 þou sal suffre] þou  
sal C; suffre þou DBL  
237 þof all C] þof it so  
be þat DB; all þoff L  
238herde CL]herd of God DB  
238 als...239 coueytes  
CDB] om L  
241 Ihesu CDB] om L  
241-2 þus prayede CLB]

praied þus D  
242 was CDB] was þus L  
242 grete CDB] þis grett L  
243 of...244 Lorde CD] of  
Oure Lord Ihesu B; om L  
245 þe CBL] om D  
246 til C] vnto B; to L

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297 of] om M  
315 and] om M  
322 praede] om M  
325 Host] Hest M

"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 Iesus, 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 bloody  
swetyng I haue offerde it  
vnto 3oure Fadere in þe  
255 syght of al þe Heuenly  
Courte, and we al  
fel doune on knees,  
besekande hym þat he walde  
take away fro 3ow þis  
harde passioun. And 3oure  
260 Fadere answerde and  
sayde, 'Mi dere Sonn  
Ihesus knowes wele þat þe  
rawnson and þe saluacion  
of mankynde whilk we al so  
265 gretly desyre may  
noght so semly be done and  
made withouten scheddyng  
of his blode:

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

'Gretyng be to 3ow, my  
Lorde Ihesus, 3our  
prayours and 3our blod[y] 330  
swete I haue offerde  
befor 3our Fadur and in þe  
sygth of all þe gloryus  
Cowrte of Heuyn; and þay  
all fell done at 335  
ones prayng 3our  
worschypfull Fadur þat he  
wolde put away fro 3ow þis  
bytter and paynefull  
passyon. Þen 3our Fadur 340  
answerde and sayde, 'My  
dereworthy son Ihesus  
knowys wele enogth þat þe  
restoryng of mankynde,  
þat wee so interely 345  
desyre, withowtyn  
scheddyng of hys blode may  
noght semly be done:

266 done...268 of] B  
damaged  
268 blode CDB] blyssede  
blode L

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330 bloody] 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 potius 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.

<p>270 and þarfore if it so be þat [h]e wil mans saule be safe, him behoues dy þarfore.' þan answerde Our Lorde Ihesu to þe aungel, 275 'þe hele of mans saule algates coueyte I, and þarfor rather I chese for to dye þat mans saule [may be saued, þan not for 280 to die and mans soule] to be noght sauede. And þarfore þe wil of My Fadere be fulfyllede.' And þan þe aungel said til 285 him, 'Beese [þerfore] of gude comforthe, and doys manly,</p>	<p>and þerfore and he dyssyre hele of manes sawle, 350 yt behoues hym for mankynd to suffer bytter dede.' / p28 And þen þe angell sayde to Crist, 'What thynkes 3ee, 355 my Lorde Ihesu?' Owre Lorde Ihesus answerde and sayde, 'For soth, hele of manes sawle abowue all 360 thynges I desyre, and þerfore I schall rather dy þan manes sawle schulde noght be boght. My Fadur wyll I schall performe.' 365 þan þe angell answerde agayne, 'Lord, take comferte to 3ow, and do mygthyly as a [knygth], dogthy dedes 370 to do and bytter scornes to byde.</p>
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269 þarfore...270 mans] B  
damaged  
269 þarfore CL] þer D  
270 he DL] we C  
270 mans C] þat mans DL  
271 safe CDL] saued B  
271 him...272 þarfore] B  
damaged  
272 dy C] to deie DL  
272 þarfore CD] for it L  
273 our...274 aungel] B  
damaged  
275 hele CDL] helth B  
276 coueyte I D] coueytes  
I C; I couette L  
276 I...278 saule] B  
damaged  
277 rather...chese CD] B  
damaged; I seche rathere L  
279 may...281 sauede D] be

noght sauede C; <may> be  
saued B; myghte be safe  
þan nott to dye if mans  
saule solde be loste.L  
279 þan...283 Fadere] B  
damaged  
284 And...said CD] And the.  
B; þen said þe angell L  
284 aungel...285 him] B  
damaged  
284 til C] to DL  
286 Beese CDB] Be 3e L  
286 þerfore DBL] om C  
287 comforthe...doys] B  
damaged  
287 doys CD] suffire L

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370 knygth] om M

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

<p>for sonne sal pas al pyene and desese, and 3e sall 290 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 295 Modere and al 3our discipils and 3elde þaim to 3ow safe and in gude qwerte.' And þan our mek Lorde receyfes mekli and 300 reuerently þis comforthinge of one of his creaturs, knowand wele þat he was made a lytel lesse þan aungels thurght 305 takynge of our dedly body</p>	<p>þerfore soffer a lytyll stonde, and paynful thynges schall pase 375 away, and euerlastyng ioy schall felow aftur. 3our Fadur says þat he is euerlastyngly with 3our 380 Modur, and 3our dyscypules he wele kepe. And þat meke Lorde worschypfully and mekely takynge comfortyng of 385 hys awne creature, hafyng consyderacyon of hys selfe þat wase made lawere in kynde of manhede þan wase angelys kynde,</p>
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288 for CL] and DB  
288 al...289 desese] B  
damaged  
288 pyene...289 desese  
CDB] disesse and payne L  
290-1 and endeles] B  
damaged  
291 eses...blise C] ese D;  
<.se B>; blise L  
292 sais...308 he C] seyth  
he DB; om L  
293 3ow, and] B damaged  
294 þat...sal CDB] he L  
297 and...298 qwerte CD]  
and yelden hem to yow save  
and quarte B; om L  
298 þan CDL] om B  
298-9 mek lorde CD] lorde  
B; lorde Ihesu L  
299 receyfes...300  
reuerently CD] mekely  
resceyved and reuerently  
B; mekly and reuerently  
receyuede L

301 one...302 creaturs  
CDB] þe angell L  
302 wele þat CDB] how  
thurghre takynge of owre  
dedlynes L  
304 aungels CDB] angell L  
304 thurght...306 body  
CDB] om L

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,

whils he was in þis dale  
of teres. And ryght als  
he was heuede als a  
310 man, ryght so was he  
comforthede of þe aungels  
wordes as a man, prayand  
þe aungel for to commende  
him to his Fadere and  
315 til al þe Heuenly  
Courte. And þan þe aungel  
toke his leue and went  
agayne til Heuen. Pan Our  
Lorde Ihesu ryses vp  
320 þe thyrde tyme fro  
prayinge al wete with  
blode. Behold him now  
bysely wyband his wysage  
or els weschande him in þe  
325 stronde of Cedron,

whyle he wase in þis 390  
vale of sorow, of care and  
of dyrknes. Perfore he  
sorowede as a man, and  
wase comfortede of angelis  
as of a man, and 395  
takyng hys leyfe of an  
awngell as a man, praying  
hym þat he wyllde  
recommende hym to hys  
blysfull Fadur, and to 400  
all þe gloryus Court of  
Heuyn. Pus þan Owre Lorde  
Ihesus ryses vpe þe thyrde  
tyme fro hys prayer, all  
hys clothys and hys body 405  
wete with hys dropes p29  
of blode. Beholde þen how  
þat he wetys hym all  
abowte or els wesches in  
þe broke. 410

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 ryses CD] rose BL  
321 prayinge CDB] his  
prayere L

321 wete CDL] swet B  
322 blode CDB] bloody swete  
L  
323 wyband CDB] how he  
wypis L  
324 weschande 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  
Iudeis, qui de sua morte sevissima perdebantur.

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

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

Alas, Alas, Lorde  
Ihesu, what schall I do?  
þe blode of þe rynnes  
doune to þe grounde 420  
for me; and I for þe  
synyng þat I hafe donne  
may vnnes wepe a tere. A,  
mercyfull Lorde, enspyre  
þou me with þi grace 425  
and pete, and sett me in a  
waschyng well with bytter  
teres of my eyn, þat I may  
be clensyde of my synn,  
and afturwarde 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 lwes þe  
whylke schulde be  
dystroyde befor hys dede,  
prayde þus to hys Fadur,  
as yt ys rehersed 445  
before.

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

331 hoge CDB] grett L

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414-5 an inwardly] a  
inwarly M

The Lyrical Meditations only:

Non enim ipsi occidere eum debebant, quia ex ipsis erat, et in lege eorum continebatur, et tanta eis beneficia impendebat, unde orabat Patrem pro salute Iudeorum, et dicebat: "Ut credat multitudo gentium, non recuso passionem. Si vero Iudei excecandi sunt ut alii videant, non mea voluntas, sed tua fiat." Fuit enim in Christo tunc quadruplex voluntas, scilicet voluntas carnis, et hec nullo modo volebat pati; voluntas sensualitatis, et hec remurmurabat, et timebat; voluntas rationis, et hec obediebat, et consenciebat, nam iuxta Isaiam dicitur: oblatus est quia ipse voluit. Et fuit in eo voluntas divinitatis, et hec temperabat et sententiam ipsa dictabat. Igitur quia verus erat homo, ut homo in magna angustia positus.

Perfore þay schulde nogth hafe slayne hym, for as mekyl 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 450 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 rygth beleue, I forsake nogth/ my passyon; p30 and yf yt be so þat Iewes schuld stand styll in 455 mysbeleue, nogth my wyll, bot þine, Fadur, be performede. Wefore 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 obedyent 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 mekyl as he wase a veray man, and as a man wase put in grett angwys, 465

Et ideo intime compatere ei, et considera et vide diligenter omnes actus et singulas affectiones Domini Dei tui. Venit autem ad discipulos suos dicens: Dormite iam, et requiescite, quia ibi aliquantulum dormierunt. Bonus autem Pastor vigilat super custodiam gregis sui pusilli. O grandis amor! vere in finem dilexit eos, cum in tanta positus agonia eorum procurat quietem.

<p>13v 335 340 345</p>	<p>Behold and see diligently al þe doynge/ and al þe diseases of þi Lorde Ihesu. Pan he comes til his discipils and biddes þaim slepe and take þair riste. And he wakes and waittes als a gude hirdeman ouer his floke. A, þe grete lufe of Ihesu! Sothly he lufed his onto þe last ende: when he himselþe was set in so grete a[n] agony, 3it he [is] byse of þair riste.</p>	<p>þerfore hafe þou a[n] inwardly ruth of hym, and take hede and see besyly all þe dedys and synglere affeccions of Owre Lorde 470 Ihesu; and take he[d]le how he come myldly to hys dyscypuls, sayng, 'Slepe now and rest 3ow.' In þe whylke place þay 475 slepe 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 wase put in grett 485 dysseste, 3yt þou ordande þam to rest whyles þiselfe kepyt þe wakkyng. A, þou euerlastyng trew lufer, what thynkys þou to 490 do? þi tendur lufe wyll nogth sesse in 3oughth nor in age, in wele nor in woo, in lyfe nor in dede./ p31</p>
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333 diligently CDB] besyli  
L  
335 þe diseases D] þe  
disease C; diseases B;  
dissime L  
336 Pan CDB] how L  
336 til C] to DBL  
337 biddes CDB] bad L  
339 wakes...340 waittes C]  
waketh and wecheth DB;  
wakede and watchede L  
342 þe CDB] full L  
342 Ihesu CDB]Oure Lorde L

343 lufed CDB] all L  
343 onto CDB] in L  
344 ende CDB] Ende of his  
lyfe L  
344 he CDB] om L  
346 an D] a C; om BL  
346 agony CDB] angre L  
347 is DBL] his C  
347 of CD] for B; abowte L

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466 an] a M  
471 hede] hete M  
479 flok] folk M  
494 dede] dede nor dede M

Videbat autem a longe adversarios suos venientes cum facibus et armis, nec tamen discipulos excitavit nisi cum prope et iuxta eos fuerunt. Tunc dixit eis: "Sufficit, satis dormistis, ecce qui me tradet appropinquat"

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

350 He saw his enemyes come  
fro fer with lanternes and  
armes for to take  
him, and sit he walde nozt  
waken [his discipils], but  
sufferde þaim slepe til  
355 his enemyes ware neer at  
him. þan wakkende he  
his discipils and bad  
[þem] ryse, 'for he,' he  
sayde, 'þat sal betray me  
is now comen.'  
360 And þan come Iudas  
before, þat had betrayede  
him, and kyssed Ihesu.  
14r[For]/ it was þe custom  
of Our Lorde,

Afturward, when hys 495  
dyscypules hade slepyd a  
lytyll whyle, Cryst saw  
hys aduersarys cummyng on  
forth in gret haste, with  
lanturnes lygth and 500  
brondes byrnyng, with  
swerdes, staues and  
gyserns and many oþer  
wapyns; and 3yt þis trew  
lufer woke nozt hys 505  
dyscypules vntyll Iudas  
whase nere and hys enmys  
also. And þan he sayde to  
hys dyscypuls, 'Aryse vp,  
3ee hafe slepede 510  
enwght. Lo, he ys nygth  
þat schall betray me.'  
Anone tyll Crist spake  
þis 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

348 He saw CDB] Then said  
he L  
349-50 lanternes and armes  
CD] 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] om L  
352 his discipils L] þam  
CD  
353 til CD] to L  
356 his discipils CD] þem  
L

357 þem DL] om C  
357-8 he2 sayde CD] om L  
358 sal betray CD] has  
betrayede L  
361 before...362 him CD]  
om L  
363 For L] om CD  
364 Lorde CL] Lord Ihesu D

discipulos quos emittebat, in osculo recipere redeuntes; et propterea proditor ille in signum osculum tradidit, et precedens alios cum osculo rediit, quasi diceret: "Non sum ego cum istis armatis, sed rediens more solito, te osculor 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.

<p>365 when he hade ovrwhere sentt forth any of his discipils, for to kysse þem [at þe comyng agayne]. And þarfore Iudas 370 gafe þe Iewis þat taken þat whameso he kyssede, him þai sulde take and halde. Bot Iudas come before als who say, 375 'I am no3t with þiese armede menn, bot kyse þe and sa[y], Haile Maystere.' Beholde now Our Lord Ihesu, and se how 380 paciently and how benyngly he resauese þe halsyng and þe kyssyng of his wickede traytore</p>	<p>when he hade sent hys dyscypuls into any cuntrey away fro hym, in þer cummyng agayne resauyde þem with a kysse. 525 Wherefore þis cursyde tratour kyssyng wase a token to þe Iwes of treson, wherethrugth þay mygth take Crist. But 530 þis tratour, when he come into þe place þer Crist wase in, he went nogth with hys cumpany, but he whent before 535 þame for to kysse Crist. And þan he turnede away fro þam, as þofe he hade bene nogth ane of þat cumpany. Beholde þan 540 wele in þi sawle rygthfully folowyng Owre Lorde Ihesu, how/ p32 paciently, how mekly, he takes þis tratour kysyng 545 and halsyng, whose fete he wesche a lytyll before, and fede hym with hys precyus body.</p>
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365 hade...367 discipils  
CD] sent his disciples in  
any place L  
367 for...369 agayne L]  
when þai come hame agayne  
for to kysse þaim CD  
372 þai sulde CD] sulde  
þey L  
373 and CL] om D  
376 menn CD] men nor of  
theire knowyng L

377 kyse C] I kisse DL  
377 þe...say DL] þe. And  
sais C  
378 now CD] here nowe L  
381 resauese CD] resayuede  
L  
383 his wickede CD] þe L

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 suspiria dabant, velut orphani et timore perteriti recedebant, et magis ac magis eorum augebatur dolor, cum videbant Magistrum et Dominum suum sic viliter trahi, et canes illos trahentes eum ad victimam et illum quasi agnum mansuetissimum sine resistencia ipsos sequi.

<p>385 and how he suffers himselpe to be taiken, bonden and beten, and dispitousely to be ledde, [or] als a misdoer and of non powere for to 390 helpe himselpe; and how he has more pyte and compassion of his discipils þat fleise away for ferde þan he has of 395 himselpe.</p>	<p>And how he suffer[is] 550 hymselfe to be take, to be bonden, to be smyttyn, and wodely to be lede as þof he had bene a mysdoer and vnmygthy to defende 555 hymselfe. Beholde and see forþermore, how he have rwth of hys dyscypules when þay flede away fro hym, staryng as þay 560 hade bene bestes for ferde. And beholde also þe grett dyssesse; in how grete sorow, in sobyng, in sygthyng and in 565 wepyng þay were, as þay hade bene fadurlys schyldur full of drede; also how þay went away and how þer sorow 570 encresyde more and more when þay saw before þame þer Mayster, þer Fadur and þer Lorde so vylansly drawen with þe cursyde 575 houndes, and as a mylde lambe he felowde þam withowtyn wythstanyng.</p>
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384 suffers CD] suffirde L  
 385 himselpe CL] him D  
 385 to CL] om D  
 386 bonden and beten C]  
 and bounden and betyn D;  
 and betyn and dispoyllede  
 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

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550 suffers] suffer M

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

Beholde him 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 brogh[t] before þe Princes of þe Prestes.

When he was presented til þe Prynces [and] þe 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

Beholde hym rwfully, how he ys lede of þe mysdoers fro þe waytur of Cedron vp into Ierusalem with grett haste and in grett dyssesse, hys handes bunden behynde in a syde cote; gyrde abowne nogth curyusly, bare hede, bare fote and stowpyng for þe grett hast þat þay made hym to haf in hys way. But when he wase presentede to þe Princes of Prestes, and to þe holde men of þe law, þay made/p33 a grett ioy as dose þe lyon when he hase takyn ys pray.

413 til þe C] to þe D;  
 befor Cayphas and oþer L  
 413 and þe D] of þe C; and  
 L  
 414 and...men CD] om L  
 416 ioy and gladnes CD]  
 myrthe and ioy L

ipsum examinant, falsos procurant testes, condemnant et expuunt in eius sacratissimam faciem, oculos velant, colophizant, et alapis cedunt, dicentes: Prophetiza, quis est qui te percussit? Et multis obprobiis eum vexant; et in omnibus se patienter habebat. Et hic in singulis eum conspice et compatere.

<p>420 Pai strattely; false him, pai despise spittes in his face. 425 Pai hille eghen, pai buffett him and rede with many dispites 15r him hogely, / he suffers withouten here deuotly and compassioun of him.</p>	<p>examynde procure witnes dampne him and blyssede pope him, and bidde who smote him, and many reprocuynges and t[r]aueil him hogely, / and al he suffers patiently withouten grochyng. And here beholde pou him deuoedly and haue compassioun of him.</p>	<p>Pay brogth agayne condempnede spytede of hys vysage, and hys eyn pay hyllede. Pay bofet hym, pay smate hym, pay sayde, 'Prophycy now to vs who he ys pat smote þe þus.' With many repreuys pay traulyd hym and he sufferde full pacyently vnnys any word answeyng. And here in all þis sorow beholde hym, and haue in þi sawle of hym a inwarde and compassyon. For yf þou saw a man with þi bodely eyn for hys mysdede þus done to as Crist whas, 3yt be way of kynde þou schulde haue rwth of hym, mekyll more compassyon schulde þou haue of þi Lorde God when þou seys hym with þi gostely eyn þis schamful turmentes suffer withowtyn any gylt of hym.</p>	<p>600 605 610 615 620 625</p>
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419 Pai CD] They lede hym into þeire chapetere hous and L  
 420 procure CD] procurede L  
 421 witnes...422 him; CL] witnes D  
 422 dampne CD] dampnede L  
 423 pai despise C] despisen D; despysede L  
 424 spittes C] spitte DL  
 424 blyssede CD] faire L  
 425 hille CD] hillide L  
 426 pai; CD] and L  
 426 pope C] bobben D;

bobbyd L  
 426 þai;...428 him CD]om L  
 429 reprocuynges...430 dispites CD] dispysynges and repreuynge L  
 430 traueil] tauel C; trauielen D; traueilde L  
 432 suffers CD] suffirde L  
 434 pou him C] him pou D; hym L  
 435 deuotly CD] wele L  
 435 haue CD] haue thow L

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614 haue] haue hym M



Tandem illi maiores recesserunt, mittentes eum in quendam carcerem ibi subtus solarium, qui adhuc videri potest vel eius vestigium; et ligaverunt eum ad quendam columpnam lapideam, cuius pars postea comminuta est, et adhuc apparet, ut habeo a fratre nostro qui vidit. Dimiserunt nichilominus aliquos armatos ad tuciozem custodiam, qui eum per totam noctem residuam vexaverunt derisionibus et maledictis vacantes. Intuere igitur qualiter illi audaces et pessimi conviciantur eidem, dicentes: "Credebas tu melior et sapiencior esse principibus et sapientibus nostris:

At þe last, when þai were wery for turmentynge of hym, þai wente home and  
 440 garte put him in a preson and bande him til a piller of stane. Þai left with him armed men for to kepe him sykerly þat  
 445 he sulde nogh[t] pase away; þe whilk al nyght myssayde him, reproued him, scorned him and  
 15v despisede him, and/ saide  
 450 to him, 'Þou wende þat þou hade bene better and wyser þan our Princes:

Beholde also ferþer- more, þat when þies 630 princes and þies grett men had long dyspysyde hym, þay went away, and sent hym downe into a prisone þat was beneue þe 635 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 640 party ys myllerde away, but 3yt þer ys left sum þerof, as 3yt wase tolde me of frers þat hafe bene þer and sene yt with 645 þer eyne. And þer þay left armede men þe remelande of þe nygth for to kepe hym, þe whylke trauelede hym with 650 scornes and dyspytes, haldyng hym alway wakyng. Beholde now how þies cursede men / reprehende p34 hym, sayng, 'Þou wende 655 for to hafe bene better, wyser and more perfyte þan our Princes and owre wysmen,

439 wente...440 garte CD] om L  
 440 garte C] dede D  
 441 and...442 piller CD] om L  
 441 til C] to DL  
 442 þai C] and DL  
 443 for CD] om L  
 445 noght DL] nogh C

446 þe whilk C] qwhilk armed men D; and L  
 446 al CD] all þe L  
 447 him CD] om L  
 447reproued CD]repreuyng L  
 448 scorned...450 him CD] on þis manere L  
 451 þat CD] om L  
 451-2 better and CD] om L

que stulticia erat tua! Non debebas aperire os tuum contra eos: quomodo fuisti ausus sic facere? Sed nunc apparet sapientia tua, ut stas modo sicut tuis convenit paribus. Dignus proculdubio 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 indiscrete et irreverenter eum insultant. Intuere nunc Dominum verecunde et patienter tacentem ad omnia,

<p>455 What foly was þis! þou aghte nozt hafe opende þi mouthe agaynes þaim: how durst þou du þus? Bot now scweues wele þi foly. Now standes þou als þou has deseruede. þou ert 460 worthi to be dede and withouten doute þou sal be seker þarof.' And þus al þe nyght þai trauelde him, now one, now 465 another. Beholde now þi Lorde Ihesu, schamefully standande and patiently sufferande what so þai say. He answers 470 nozt agayne, bot standes ay still withouten any excusynge</p>	<p>þe whylke ys now 660 turnede to foly. þou schuld nogth hafe spoken agayne þam. How was þou so bolde to do þus? Now þi wysdome schewes 665 what yt ys. þer þou standes bunden as yt langes to a mysdoer. þou ert withowtyn dowte worhthy to be dede, 670 and full sekerly so þou schall. þus all þe nyght now one, now anoþer, þay repreue hym with wordes, with dedes, þies 675 veray wreches, velansly, vndescretly, dyspytusly and vnworschypfully. Beholde also Owre Lorde, swete Ihesus, how 680 myldely, how pacyently, howe schamfully he standes styll, lowtyng with his hede, nothyng answereyng,</p>
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454 nozt CD] noghte ones L  
456 du þus CD] þe so hardy  
L  
461 þou CD] so þou L  
463 al...464 him C] al þe  
nyght þei travaile him D;  
they trauelede hym all þat  
nyghte L  
464 one DL] one and C  
466 Ihesu CD] Gode L  
467 schamefully standande  
C] schamefastly stondynge  
D; how mekly he stode L  
468 what...469 say CD] all  
þat þey dide L

469 He CD] and L  
470 agayne CD] om L  
471 standes...still C]  
standes still D; stode  
still L

tanquam in culpa deprehensum, vultu in terram demisso,  
 et sibi compatere vehementer. O Domine, ad quorum  
 manus venisti! quanta est paciencia tua! Vere ista  
 est hora tenebrarum.

Et sic stetit rectus ad illam columpnam ligatus  
 usque ad mane.

475 als if he were guilty,  
 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  
 480 commen! A, how gret  
 is þi pacience!

And þus stode he al þe  
 nyght vpryght bonden ontill  
 a piller vntill it was  
 485 morne.

as þofe he were 685  
 culpabyll in all þat þay  
 put one hym. And haue on  
 hym in þi sawle a grett  
 rwth. A, Lorde Ihesus,  
 þou standes bune, 690  
 nogth answereng to þi  
 fal[s]nes þat ys put on  
 þe; and I lye bunden in  
 synn, falsnes contynually  
 mayntyng. Perfore, 695  
 Lorde I pray þe in my  
 hert, lat þi grace grow  
 þat I may zeide me  
 culpabull of þe synnes þat  
 I haue done; and as 700  
 þou answeere nogth to þe  
 falsnes þat wase put on  
 þe, so lat me neuer my  
 falsnese mayntene, swete  
 Ihesu I pray þe. A, 705  
 swete Ihesu, how passyng  
 ys þi pacyens! A, Lord  
 Ihesu, how swete ys þi  
 myldnes, for þou wase  
 betyn dyspytusly. þou 710  
 wase bune ful fretyngly  
 with knotty cordes on/ p35  
 þi tendur fleche of  
 maneskynde all þe  
 remlande of þe nygth 715  
 þus bunden.

473 als...were CD] and he  
 hade bene L  
 474 haldande...475 grounde  
 CD] mekly enclynande his  
 eghne downwarde L  
 476 þou CD] here L  
 477 pite and CD] om L  
 479 ert...480 commen CD]  
 ware 3e taken L  
 480 A CD] and L  
 481 is þi CD] was 3oure L  
 482 þe CL] om D

483 vpryght CD] om L  
 483 ontill C] vnto D; to L  
 484 vntill it was CD] to þe  
 L

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692 falsnes] falnes M

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

<p>And in þis mene tyme Saynt Iohn 3ode vntil Our Laydy and til her felaghes whare þai ware togedir in 490 Mari Magdalenes house, and tolde þaim al thinges þat wer fallen vnto Ihesu and his disciplis. Þan was þair 495 vnspekable sorow, wepyng and cryng and murnnyng withouten measure. Beholde þaim with grete compassioun, for þai 500 er sett now in grett angwysche and in ful hoge sorow for þair lufly Lorde Ihesu. For now þai see 16r and trowes/ wele þat he 505 sal be dede.</p>	<p>But þis menewhyle, whyllys Crist wase cast þus in presone, Saynt Iohn, with a sorowfull 720 hert, went to Cristes blyssede Modur, þe whylke with hyre systers had sowpyd in Mary Magdalenes howse; and 725 þer he tolde þem ty[3]nges of þis sorowful case, in what dysese Crist wase in, and also hys dyscypules. But what 730 sorow þay were in! Forsoth, noo tunge may tell how petusly a crye, how hydusly a sorow, how grett a waymentacyon 735 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,</p>
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486 And CD] om L  
486 mene CD] om L  
487 3ode vntil CD] went to  
L  
488 til C] to D  
488 whare CD] þer L  
492 thinges CD] om L  
492 wer fallen CD] was  
done L  
493 Ihesu CD] þeire Lorde  
Ihesu L  
493 his CD] þeire L  
495 sorow CD] sorowes L  
wepyng CD] wepynges L  
496 cryng CD] crynges L  
497 murnnyng CD]  
wryngyng of hondes and  
murnnynges L

499-500 þai er CD] þeire L  
500 now C] om DL  
501 hoge CD] mekill L  
503 now CD] om L  
503 see...504 trowes CD]  
knew L  
505 sal CD] sulde L

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727 ty[3]nges] tynges M

The Lyrical Meditations only:

and namely þat meke mayden Cristes Modur, for to here  
þis tyzinges of hyre dereworthy sone; for euer yf any  
woman be way of kynde hade any entere lufe to hyre  
chylde, 3yt þis blyssyde Modur passede all moders 745  
skylfully for thre skylles: þe fyrst for he ys hyre  
awne chylde, consauyde withowtyn man of hyre blyssyde  
blode gederyde togedur thorow þe mygth of þe Holy Gost  
instede of maneskynde, of þe whylk blode Crist precyus  
body wase made, but in conceuyng of oper chyldur 750  
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 mygth be way  
of kynde so lufe hyre chylde; þe secunde ys for schee  
hade þat lufe þat langes to kynde passyngly as I sayde 755  
before and 3yt moreouer schee hade be inspyracyon / I p36  
dare wele say þer wase neuer woman þat so tendurly  
lufede hyre sone; þe thyrde skylle ys for þe passyng  
lufe þat schee hade to hyre Gode - for hyr chylde þat  
schee saw so bytterly turmentyd wase boyth God 760  
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 mekylly payne and sorow in partyng fro  
hyre sone as þis blyssyde maydyn and modur hade. 765  
Perfore 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, recomendo vobis Filium meum dulcissimum. Non sitis ei crudelis, qui cunctis estis benignus. Pater eterne, morieturne Filius meus Iesus? Nichil enim mali fecit. Sed, Pater iuste, si redempcionem vultis generis humani, per alium modum, obsecro, faciatis; omnia possibilis sunt vobis. Rogo vos, Pater sanctissime, si placet vobis, non moriatur Filius meus Iesus;

pan Our Lady turnes hir to  
 þe wall, prayande þe  
 Fadere of Heuen for hir  
 dere son Ihesu, sayande  
 510 þus, 'Worschipful Fadere  
 of Heuen, Fader of  
 al mercy and of pite, I  
 recomende onto 3ow my  
 moste dere sone Ihesu. I  
 515 beseke 3ow þat 3e be  
 not cruell til him þat are  
 til al opere benigne and  
 mercyful. A, endelesse  
 Fadere, whedere my dere  
 520 sonn Ihesu sal be  
 dede? Sothely he dide  
 neuere ill to be dede  
 fore. Bot, ryghtwise  
 Fadere of Heuen, sen 3e  
 525 wil þe redempcion  
 and safyng of Manskynde,  
 I besek 3ow Lorde, þat 3e  
 wolde ordane it on anoper  
 maner þan þis. For al  
 530 thyng is possible  
 to 3ow. I pray 3ow Haly  
 Fadere, if it be lykyng  
 to 3ow, [þat] my dere sone  
 Ihesus dye noght;

Beholde also forþermore  
 how þis blyssyde maden  
 fell downe in a corner 770  
 of þe howse in hyre  
 prayer, sayng to þe Fadur  
 of Heuyn, 'Worschypfull  
 Fadur, Mygthfull Fadur,  
 Mercyfull Fadur, I 775  
 recomende to þe my swete  
 son Ihesus. Be nogth  
 crwell to hym, for he ys  
 meke to euery man.  
 Euerlastyng Fadur, schall 780  
 my Sone Ihesus dye?  
 What yll hase he done?  
 Rygthfull Fadur, yf þou  
 couet þe restoryng of  
 Maneskynde, lat yt be 785  
 on anoper wyse, I pray  
 þe. For all thyngys ys  
 possybull to 3ow.  
 Wherefore, Haly Fadur, I  
 pray þe þat my Sone 790  
 Ihesus dye nogth;

506 turnes CD] turnede L  
 509 dere CD] om L  
 509-10 sayande þus CD] And  
 saide L  
 512 al C] om D  
 513 onto 3ow CD] into  
 soure handes and soure  
 kepyng L  
 514 I CD] And I L  
 515 þat CD] for 3e L  
 516 til C] to DL  
 518 A C] A þou D; O L

519 my...520 Ihesu CD]  
 Ihesu my dere Sone L  
 520 sal CD] sall now L  
 522 ill CL] ivelle D  
 526 and...Manskynde CD] of  
 manes saulle L  
 533 þat DL] om C  
 534 dye noght CD] be nott  
 don to dede L

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

<p>535 [but] delyueres him          fro þe handes of synneres          and gyf [me him] agayne.          Thurgh he, for obedience          and reuerence of 3ow,          540 helpes noght hymselfe,          bot forsakes hymselfe          vtterly als a man þat          nowþere myght helpe          hymselfe, ne kouthē.          545 Wherfore, dere Lorde,          I praye 3ow, if 3e          like, þat 3e walde helpe          him.' Þus, 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          555 herte. And þerfore          haf þou pyte and          compassioun of hire, whome          þou sees þus in grete          tribulacion and angwysche          560 for hire dere Sone          Ihesu.</p>	<p>delyuer hym fro synfull          mens handes, and, swete          Fadur, gyf hym me. For          3our obedyence, for 795          3our reuerence, he helpes          noght hymselfe, but he          hase forsakyn hymselfe.          Perfore, swete Fadur, at          þis tyme helpe hym.' 800          Þies and many oper/ þis p37          blyssyde lady prayde.          Perfore hafe þou a gret          rwth of hyre. Þus þou          may þan hafe þi 805          meditacyons of all þe          nygth of Cristes passyon          to howre prime.</p>
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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 noþer 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

552 al þe CD] om L  
 553 saule CD] herte L  
 554-5 of herte CD] om L  
 556 þou CD] now L  
 557 whome...558 þus C] awhom  
 þou ses in þus D; þat was in  
 þat L  
 559 and angwysche CD] om L

IV · MEDITACIO PASSIONIS CHRISTI HORA PRIMA

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 sapientia tua apparebit." Et ducebant eum ad Pilatum; et ipse tanquam innocens sequebatur eos, cum esset Agnus innocentissimus. Cum autem Mater eius et Iohannes et socie, nam et ipse summo mane exierunt foras, ut venirent ad eum,

16v A Meditation for þe  
houre of Prime./

5 Arly at morne com  
agayne þe Princes and þe  
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  
sacrific[e]. When his  
Modere and Saynt Iohn and  
þair felowese tymely at  
25 morne com forth for to se  
him,

1 A...2 Prime D] A swet  
meditation for þe houre of  
Prime 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

þe medytacyon of Cristes  
passyon in þe howre of  
Prime: Capitulum Quartum.

5 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,  
10 'Cum with vs, thefe, cum  
to þe do[m]e. Þis day  
schall be made an ende of  
þi wykkednes; now þi wys-  
dome schall be schewede.  
15 And þen pay lod hym to  
Pylote, and he as a mylde  
lambe folowede þem full of  
innocentrye. But when hys  
blyssyde Modur and Saynt  
Ione and oþer Maryes  
20 ful arly in þe mornyng

20 sacrifice DL] sacrifics  
C  
20 war CL] was D  
23 tymely...24 for CD]  
come tymely at morne L  
25 him CD] Ihesu

---

11 dome] donne M



occurerunt ei in bivio, videntes eum sic vituperabiliter et sic enormiter a tanta multitudine 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 intuere diligenter per singulaque: sunt multum, imo permaxime compassiva.

<p>30 35 40 45</p>	<p>pai mett him in þe way, and when pai saghe him so dispitosly and so wilansely ledd, with so gret a multitude, no tonge may tell þe wo ne þe soroue pai had. For in þis metynge togedere was hoge soroue on both þe parties; for Our Lorde had gret sorow for compassioun whilk he had til al his, and principally [anense] his dere Modere, for he knewe wele þat þair sorow was vnspeckable for him. Beholde þairfore besyly to hilk a poynt, for pai er ful of mater of soroue and bytter compassioun.</p>	<p>met with hym in a corner þer two ways mete, seyng hym so dyspytusly, so cruelly of so gret a pepull drawyng and led[ying] hym. How grett a sorow trowes þou þay were in. Trwly yt may not be tolde, for in þe sygth betwene þam boyth þer wase a passyng sorow in boyth partys. For owre swete Ihesus wase hugely turmentyde with a grett compassyon þat he hade anence hys frendys, and most anence hys Modur, for he wyst wele enogth þat þay hade for hym so grett a sorow to þe partyng of þe body and of þe sawle. Beholde now and take intent besyly, for þis þat folowes aftur ys a grett compassyon.</p>	<p>25  30  35  40  45</p>
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28 dispitosly ...29  
wilansely C] dispitosly  
and velaynli D;  
vnlawefully and so  
dispetously L  
30 a CD] om L  
30 no...31 may CD] þare  
myghte no tonge L  
31 ne CD] om L  
32 pai 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

38 til C] to D; of L  
39 anense D] til C; to L  
41 þair CD] hire L  
42 for CD] as towchyng L  
44 hilk a CD] euery L  
45 mater of CD] om L

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27 ledyng] lede M

Ducitur igitur ad Pilatum; et ille mulieres a longe sequuntur quia appropinquare non possunt. Accusatur 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 qualiter non solum malefactor sed et stultus est ab omnibus illis reputatus:

50        þus [þai] ledd him  
 forth to Pilayte; and þise  
 wymen þat luffed him  
 so tenderely fouloude him  
 o ferr, for þai mygh[t]e  
 nozt come nere him for  
 thrange of folke. þe  
 55        lowes accusede him  
 falsely in many thinges,  
 and Pilayte sen[t] Ihesu  
 vnto Herode, and Herode  
 was fayne of him, because  
 60        þat he coueited for  
 to se sum of his myracles;  
 bot he myghte nopere gete  
 of him myracle ne worde.  
 And þairfore Herode helde  
 65        him for a foile, and  
 in derysione and scornynge  
 cledde him in a white  
 clothe als a foile, and  
 sent him agayne vnto  
 70        Pilate. /17v And þan  
 forwarde þai helde him  
 nocht onely a mysdoer, bot  
 also a foile.

48 þai DL] om C  
 51 foloude him CD] þey  
 come all L  
 52 myghte DL] myghe C  
 53 for CL] to D  
 54 thrange CL] thronge and  
 crode D  
 54 folke CD] þe Iewes L  
 54 þe CD] Than þe L  
 56 thinges CD] poyntes L  
 57 and CL] and þan D  
 57 sent DL] sende C  
 57 Ihesu CD] hym L  
 60 coueited CD] couet o  
 long tym L

He ys lede to Pylote  
 howys. [Hys] Modur and  
 oper women felowede hym  
 full fare: þay mygth nogth 50  
 / cum nygth hym for grett p38  
 prese of pepull. [N]ow he  
 ys accusede falsly and  
 sent to Kyng Herowde, þe  
 55        whylke had dyssyrede many  
 day to see hym, wenyng to  
 hafe on hym sum myracle.  
 But myracull hade he none,  
 ne worde neuerþemore,  
 wherefore he demyde hym a 60  
 fole. He clothyde hym in  
 whytt and sent hym to  
 Pylate agayne. And þus  
 see gostely þat nogth  
 onely as he hade bene a 65  
 mysdoer, but as a fole of  
 þem all he wase halden.

60 for CD] om L  
 61 sum...myracles CD] hym  
 wirke some wondirs L  
 62 myghte...63 worde CD]  
 ne myghte gete no meracle  
 nor worde of him L  
 66 scornynge CD] skorne L  
 67 cledde CD] he clopede L  
 67 a...68 clothe CD] in  
 whytte L  
 71 forwarde CD] fro þat  
 tym forwarde L

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48 Hys] om M  
 52 Now] How M

ipse autem omnia patientissime tolerabat. Intuere  
 eciam hic eum, dum ducitur et reducitur, demisso vultu,  
 et verecunde incedentem, et omnium clamores, et  
 convicia et subsannaciones audientem, et forte lapidum  
 percussiones et immundiciarum aliarum fetores  
 suscipientem, Et eciam Matrem et suos intuere  
 discipulos cum indicibili merore a longe stantes et  
 inde ipsum sequentes.

75	But he sufferd al þis ful patiently withouten any gruckyng. Beholde him now here for Goddes sayke whilles he is lede toward and frowarde, how 80 shamefully and how mekly he gos, with his visage heldande downward, herande with gret stilnes of herte al þair krienges, 85 þair reproues and þair scornes, and 18r peraventure takande / many smerte buffetis and al maner of vnclennes of 90 þaim. Se also how his Modere and al his frendes stand on ferre, [folwande] him with vnspeckable morenyng and 95 sorow.	And he alway full pacyently sufferde all þer scornynge. Behalde 70 also hym, how he es lede to Herowde and brogth agayne, with lowtyng of hys hede and heuy semblande, full schamfully 75 gayng, all þe clamours, dyspytes and repreues her- yng - and happyly smytyng with stones and with oper fylthes of þe stretys - 80 and beholdyng hys Modur and dyscypules with pass- yng sorow, standyng on fer and fro þene feloyng hym
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77 him CD] om L  
 77 for...78 sayke CD] thow  
 that wilde be Goddes  
 luffere L  
 78 whilles CD] how L  
 80 shamefully CL]  
 schamefastli D  
 81 with...82 downward C]  
 with his visage heldende  
 and bowende downward D;  
 his face enclynede to þe  
 erthewarde L  
 83 herande CD] and herand  
 L  
 84 al CD] om L  
 85 þair reproues CD] all  
 þeire repreuynges L  
 86 scornes CD] betynges L  
 86 and...88 buffetis CD]  
om L  
 88 smerte C] harde D

89 of 1 CD] om L  
 89-90 of2 þaim CD] om L  
 90 Se CD] Beholde L  
 92 on ferre C] on ferre  
 and D; all o ferre L  
 93 folwande D] soruande  
 for C; lokande and  
 folowande L  
 93 him CD] þem L  
 94 vnspeckable CD] mekyll  
 L  
 95 sorow CD] hertly sorowe  
 L

Reducto autem eo ad Pilatum, illi canes cum audacia magna atque constancia prosequuntur suas accusaciones: sed Pilatus, causam mortis non inueniens in eum, ipsum dimittere nitebatur. Dixit ergo: "Ipsum corripiam, et dimittam." O Pilate! O Pilate! tu Dominum tuum castigas? nescis quid agis, quia nec mortem, nec flagella meretur. Reccius ageres si te ad suum nutum corrigeres. Iussit autem eum durissime flagellari.

Spoliatur igitur Dominus et ad columpnam ligatur et diversimode flagellatur.

<p>When þai had broght him          agayne to Pilate, þise          fell hundes þai accused          him styffly withouten          100 sesynge, bot Pilate,          when he kouth fynde no          cause of dede in him, was          aboutewarde to delyuer          him, and sayde to þaim, 'I          105 sal chastyse him and          late him go.' þan [he]          commandede þat he sulde          bitterly be scourgete.          18v /þus dispitusly þai          110 spoyle Our Lorde          Ihesu and nakynse him,          byndis him harde til a          piller, and scourges him          with felle scourges a          115 lange tyme.</p>	<p>to [he] was broght to 85          Pylote. And þan þe cursyde          hundes, þe Princes of þe          Iwes law, with a gret          baldnes and stedfastnes          þay purswede þer 90          accusacyon. Bot Pylote          fonde no cause in hym, and          perfor he sayde, 'I schall          schastys hym and late hym          go.' A, þou Pylote, wyll 95          þou schastys þi Lorde God?          Þou waytys nozt what þou          doys. For he deseruede          neuer to dye nor to be          chastede. Of þe better 100          þou schuld do yf þou          wolde chasty and amende          þiselfe at hys bedyng.          þan Pylote commawnde / p39          þat Crist schuld be 105          despytus[ly] scurgede.</p>
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97 þise...98 hundes CD]  
 þis fell pepyll L  
 99 styffly...100 sesynge  
 CD] felly vnacesynge L  
 100 bot...101 he CD] Bot  
 when Pilate L  
 102 in him CD] om L  
 102 was...103 delyuer CD]  
 he wolde haue delyuerede L  
 106 þan he D] and þan C;  
 Then Pilate L  
 107 commandede CD]  
 comandede theym L  
 108 bitterly be D] be  
 bitterly C; be L  
 108 scourgete D] scourgete  
 with fell scourges C;  
 betyn and schorugede L  
 109 þus dispitusly þai C]

Than þei dispitously D;  
 Then þey L  
 110 spoyle CD]dispoylede L  
 110-11 Lorde Ihesu CD]  
 Lorde, dispitously  
 withouten any pete L  
 111 nakynse him CD] made  
 hym nakyde L  
 112 byndis him harde CD]  
 and bande hys handis by-  
 hynde hym and feste hym L  
 112 til CL] to D  
 113 scourges...114 felle  
 CD] and bett hym withe  
 scharpe knotty L  
 115 tyme CD] whyle L

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85 he] om M  
 106 despytusly]despytuus M

Stat nudus coram omnibus iuuenis elegans et verecundus,  
speciosus forma pre filiis hominum, suscipit  
spurcissimorum flagella dura et dolorosa caro illa,  
innocentissima et tenerima, mundissima et pulcherima;  
flos omnis carnis et tocus humane nature, repletur  
livoribus et fracturis.

And als sum men says þair  
scourges was knyte with  
harde knottes and scharpe  
hokes festnede in þaym so  
120 þat in ilke a stroke  
þai raue his tendere  
flesche. He standes naked  
before þaim al, a fayre  
songe mane and a semely,  
125 [schamefast], and  
speciouse in schape and in  
bewte passande al erthly  
men. He takes þese harde  
and sorowful betyng[es] of  
130 þose wykede men in  
his fayrest, his tenderest  
and clenest flesche;  
flower of al flesche and  
al mankynde [is]  
135 fulfillede with blones and  
brystynges.

Behold now enterly how  
Crist standes nakede 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  
perfyte proporcyon, and 115  
in schape of body most of  
bewte þat euer wase of  
mankynde. How he sufferde  
bytter strokkes and  
sorofull of fowle men and 120  
vnclene, boyth in body and  
in sawle, how þat flech so  
tendur, how þat skyn so  
whyte, so cleyn, so full  
of bewte, þe flowre of 125  
flech of all mankynde, ys  
fylde full of wondes and  
brystyng with hedows  
strokkes and scorgynges.

116 als CL] om D  
116 men CD] doctours L  
116 þair...119 so CD] one  
euery knott was a scharpe  
hok of irynn L  
120 in ilk a CD] with  
euery 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 brystynges CD] bloody  
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 cruoris ostendit, sicut in historiis continetur. Hic igitur eum diligenter considera per longam moram, et si hic ei non compaciaris, cor lapideum reputa te habere.

<p>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          145 wery, and þan þai          vnlesed him. Beholde him          here bysily and longe, and          if þou here no pite kan          hafe, [no] compassion of          150 þi Lorde, know þou [þat]          þien herte is harder þan          þe stone.</p>	<p>þan rynnnes doune þe 130          blyssyd blode of kynde of          kynges lynage f[ro] euery          party of hys body. Þay          cane nogth sese of þer          scorgyng, but tur[n]le 135          to þe place þer þe          blode ys colde and          cloterd, to gyfyng hym          wounde opon wounde and          brysyng opon brysyng, so 140          long þat þay þat behelde          yt where fulsome and where          of þe syght, and þe          tourmentours 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 hym besyly and a          long whyle, and yf þou          hafe noo compassyon of          hym, I deme þat þou hase a          hert of stone. 155</p>
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137 ilk a CD] euery L  
 137 floues out CD] stremys  
 doun L  
 138 bloede CD] blode of  
 heuenn L  
 138 ilk a CD] euery L  
 140 bett<sub>1</sub>...bett<sub>2</sub> 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 habondandy 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 D] know  
 þou C; Ihesu wete þou wele  
 L

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132 fro] for M  
 135 turne] ture M

Tunc impletum est quod ait Isaias propheta: Vidimus, inquit, eum, et non erat aspectus, et reputavimus eum quasi leprosum et humiliatum a Deo. O Domine Iesu! quis fuit ille tam audax et temerarius, qui te spoliavit? Et qui illi audaciores qui te ligaverunt? Sed et qui illi audacissimi qui te tam durissime flagellaverunt? Sed tu Sol iusticie tuos radios subtraxisti, et ideo sunt tenebre ac tenebrarum potestas. Omnes sunt te potenciores.

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

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 noper 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] 3it C  
 166 bynde þe CD] bynde þe  
 so faste L

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 presumptuus, þat  
 bonde þe, and most 165  
 presumptuus of all, þat  
 cruelly scorged þe? But,  
 þe Sune of Rygthwysnes, þi  
 bemes of þi godhed of  
 brygthnes þou hase 170  
 withdrawen, and þis er  
 dyrknes, and þer powre ys  
 dyrknes. And 3yt all er  
 myghthyer þan þou.

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 myrknesses 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 columpna, 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.

- |   |   |
|---|---|
| <p>175 A, Lorde Ihesu, what<br/>makes þe for to suffer al<br/>þis harde turmentynges and<br/>pyne? Sothly þien<br/>vnmesurable lufe, þe whilk<br/>180 þat þou hade til vs,<br/>and oure hoge wickednes<br/>þat myght nozt be done<br/>away withouten so bitter a<br/>dede. A, weryed mot be<br/>185 þat grete wyckednes<br/>for þe whilk þou ert [so]<br/>felly bett and<br/>tourmenttyde.<br/>When þai had lesede<br/>190 him fro þe piller,<br/>þai lede him abowt in þe<br/>house al nakede, [sekande]<br/>his clothes þat war kasten<br/>here and þore in þe house<br/>195 when he was fyrst<br/>nakkende. Beholde him now<br/>wele þusgates beten and<br/>tremelande for colde, for<br/>als þe Gospell telles, þe<br/>200 weder was calde.</p> | <p>þi lufe and our wekkydnes 175<br/>has made þe þus febyll,<br/>but cursede be þat<br/>wekkydnes þat þou ert þus<br/>turment fore.<br/>When Owre Lorde 180<br/>Ihesus wase vnnbunden fro<br/>þe pyler, þay lede hym þus<br/>nakede, þus scorgede, all<br/>aboute þe howse to seke<br/>hys clothys þe whylke, 185<br/>when he wase spoledede, ware<br/>castyn abowte þe howse.<br/>Beholde hym now þus<br/>turmenttyde and quakyng<br/>full sore for colde, for 190<br/>þan yt wase colde as þe<br/>Gospell says.</p> |
|---|---|

176 makes CD] made L  
177 turmentynges CD]  
penance, tourmentez L  
178 pyne CD] paynez L  
179 þe whilk C] qwyk D;  
þat L  
180 til C] to DL  
180 vs CL] alle vs D  
181 hoge CD] grett L  
182 done...184 dede CD]  
weschenne awaye bot with  
þe precyouse licoure of þi  
precyouse blode L  
184 A CD] A Lord Ihesu L  
184 mot be C] mot D; be L  
186 for þe whilk CD] þat  
was þe cause þat L

186 ert CD] was L  
186 so L] om CD  
187 bett and CD] om L  
189 hade lesede CD] losid  
L  
191 þai...192 nakede CD]  
he 3ode abowte L  
192 sekande L] for to seke  
CD  
194 in þe house CD] om L  
195 when CD] where L  
196 now...197 þusgates CD]  
here besyly þus L  
198 tremelande CD] all  
tremlyng 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 afflictionibus suis, quia omnia facit et sustinet que et ipsi volunt.

Bot when he sulde hafe  
 cledde him agayne with his  
 oghen clothes, þai wolde  
 nocht suffer him, bot þai  
 205 lede him al nakede  
 before Pilat and saide to  
 him, 'Sire, he þis  
 trayture mayde hymselfe a  
 kynge, and þarfore lete vs  
 210 clethe him on kynges  
 maner and croroune hym.'  
 19v /And þan þai toke a rede  
 mantel of silke olde and  
 foule and mesechapyne, and  
 215 cledde him þerwith,  
 and toke [a] garlande of  
 scharpe thornes instede of  
 a croroune, and th[r]ysted  
 it opon his blyssed  
 220 heuede, and gaf him  
 a sceptre in his hande.  
 Beholde him now in al his  
 doynge and al his  
 tourmentynges, for he dos  
 225 al as þai bidde him  
 and suffers whatsoeuere  
 þai do vnto him.

204 þai CD] om L  
 205 him CD] hym furthe L  
 207 Sire CL] Sire þei seye  
 D  
 208 he CD] om L  
 209 lete CD] behoues L  
 211 croroune C] coroune DL  
 212 And CD] om L  
 212 a rede CD] ane olde  
 rede L  
 213 of...and CD] om L  
 216 a DL] om C  
 217 croroune C] croune DL  
 218 thrysted D] thysted C;  
 threste L  
 219 it CD] om L  
 219 blyssed CD] om L

But when he wolde hafe  
 done on his clothys, þay  
 stryue amonge þam, sayng 195  
 to Pylote, 'Syr, he þis  
 makes hymselfe a kyng.  
 Perfor lat hym [be]  
 crounde and clothede as a  
 kyng.' Þan þay toke a 200  
 cloth of sylke, colour of  
 rede purpur, and þerin þay  
 clothede hys body and  
 crounde hys hede with a  
 croune of thornes. 205  
 Beholde hym besyly in all  
 hys deddys, in all hys  
 turmentyngys þat he doys,  
 and suffers all at hys  
 awne wyll: 210

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  
 3itt did he L  
 225 as...bidde CD] þat þey  
 bade L  
 226 whatsoeuere CD] all  
 þat L

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198 be] om M

Purpuram suscipit, super capud spineam coronam portat, arundinem manu tollit, et ipsis genuflectentibus et ut regem salutantibus, tacet et pacientissime obmutescit. Cerne nunc in amaritudine cordis, et maxime capud ipsius plenum spinis arundine sepe percutitur. Et vide quomodo, depresso collo, cum dolore tam magno acerbos ictus tunc suscipit. Perforabant namque capud eius sacratissimum acerbissime ille spine, ac totum madere faciebant sanguine.

<p>20r 230 235 240 245</p>	<p>He takes þe purpur, he beres þe coroune / [of thorn] opon his heuede, and takes þe sceptre in his hande, and þai knele before him and scornes him and kall hym kyng, and he suffers and is still. Se him now with grett compassioun and bitternes of herte, and pryncipally when þou sees his heuede prykkede ful [of] scharpe thornes thurghtoute his blyssed brayne; and oft tymes smytene aboue with þe sceptre for scorne and dispyete. And beholde his blyssed face al rynnynge with rede blode.</p>	<p>and a cloth of purpur he takes, a croune of thornes he berys, a rode in hys handys [he haldes]. Þay knele befor hym, / p41 þay callyd hym kyng, þay halse hym, and [he] haldes hys pese full pacyently. Beholde now also, and make grett sorow with þi hert, how hys gloryus hede ys prykkede full of thornes, and with a grett rode he ys dyspytusly smytyn, and how he lowtes with his neke, how he resaues þe byttur strokkes with þe roddys, and how þe byttur thornes perchede hys blyssyde brayne þan and made hym wete all abowte with hys blode.</p>	<p>215 220 225 230</p>
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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 D] om C; with L

242 thurghtoute CD]  
thurghe L  
243 brayne CL] hefd and  
brayn D  
244 smytene aboue C]  
smyten abouen vpon his  
hefd D; þey smote hym L  
245 sceptre CD] septure  
one þe heuede L  
247 blyssed C] blissful D;  
wirchipfull L

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214 he haldes] om M  
217 he] om M

O miserii 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 illum, et portantem spineam coronam et purpureum vestimentum.

<p>250 A, 3e ouerdonese blynde wryches, how dredeful and ferdeful sal þat blyssed kynges heuede, þe whilk 3e 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 kyng 260 and myght noght. And al þis he suffers als he war þaire aller seruaunt, and 3it þ[em] thoght nozt þis enoght, 265 bot for more scornynge and reprofe, þai gedere samen al þe multytude [of Iewes] and brynges him forthe openly 270 þusgates scorned, and berande a crown of thornes, and ledes him before Pylate.</p>	<p>Now [I]at þi eyn wepe for hym, þat boyth wepe 235 for þe, and blede hys blode for þe. A, 3ee wreches, how ferdful sall þis kynges hede be to 240 [3]lou, þe whylke 3ee smyte now dyspytusly. þay scornede hym as þof he wolde a regnede and mygth noyth. All þis he sufferde 245 and þan þer cruelnes wold nogth sese, for þem thoght þai hade nogth turment hym enough among þam all. Bot for a gret spyte þay 250 brogth hym befor Pylote þus clothede, þus turmentyd, and befor þe pepull with þe croune of thornes on hys hede.</p>
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253 þe C] om DL  
 253 whilk...254 dispitusly  
 CD] om L  
 255 vnto 3ow CD] agayne L  
 256 ryghtful...dredeful  
 CD] ryghtwyse L  
 257 dome CD] dome, þat 3e  
 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 patiently 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

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234 Iat] 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 sapientiores eo fuerint; et quasi modo appareat quod ipse se insipienter habuerit contra principes et Phariseos, qui sic eum aptari fecerunt, et ad talem finem perducunt. Et sic non solum dolores et penas, sed eciam obprobria, suscipiebat ab eis.

<p>275 Se now for Goddes lufe how he standes al aschamede, lokkande downwarde before so grete a multitude of folke r[or]lande and cryande, 280 'Do him on þe crose! Do him on þe crose!' 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 broght him vnto þis plyght. And so he sufferde noght only of þaim s[lorwe] and bodely pyne, bot also many 295 reprocues, scornynge and dispytes.</p>	<p>Beholde now for Godes 255 lufe how he standes schamfully, lowtyng with hys hede before so grett a multytute of pepull 3ellyng and crying, 'Nayle 260 hym on þe crose!' Also þe pepull scornede hym and dyspysede hym, sayng, 'Now whare ys þi wysdame? Now yt ys schewede indede 265 þat owre Princes er wyser þan þou. Folely þou hase borne þe agayne owre Scrybys and Pharysees, þerfor to slyke an 270 ende þou ert brogth.' And þus noght only turmentes, sorowes and / paynes he p42 sufferde in hys blyssyde body, but many a repreue 275 and scornes he sufferde also in hys sawle.</p>
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274 Se CD] Beholde L  
274 Goddes lufe C]  
Goddesake D; tendirly L  
275 standes CD] stode L  
276-7 lokkande downwarde  
CD] mekly bowynge his  
heuede L  
279 rorande DL] renande C  
280 Do2...281 crose CD] om  
L  
281 and CD] om L  
282 him...284 he CD] as he  
hade bene a fole L  
283 hethynge C] scorne D  
286 and...287 agaynse CD]  
before to þe L  
290 thus L] om CD

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 reprocues, scornynge  
CD] repreuynges L

V MEDITACIO PASSIONIS CHRISTI HORA TERCIA

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

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

5 þan al þe multytude of þe Iewes kryes with grete voice þat he sulde be crucyfyede, and þus is he dampnede withouten gylte of þe wryckede domesman  
10 Pilate. þai hafe no mynde of his benefyces and his gude dedes þat he has donne vnto þaim, ne þai er nozt sterde vnto  
15 pite for al his innocenttcy and clene leuyng, ne þai wil noght lett for al þe pynes and turmentes [þat] þai hafe  
20 donne to him before, bot þai make ioye and myrthe þat þair entente and þair wickede wil is fulfyllede.

1 A...2 Hour CD] The Meditacion L  
4 þan 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] benefetez L  
12 and...dedes CD] om L  
13 has CD] had L

þe Medytacyon of Cristes Passyon in þe Thyrdde Howre.

Then askede all þe pepull at ones þat he schulde be naylede on þe crose. þus he ys dampnede of þe wrechede domysman Pylote, for þay hade no mynde of all hys gode  
10 dedys, nogth of hys innocentry, ne þay were nothyng meuede to myldnes noþer for hys lynage, ne  
15 for all þe payne þat þay hym suffer befor. But þe grett Princes of þe prestys made grett ioy þat þay mygth performe þer  
20 wylkede entent.

15 for...16 innocenttcy C] 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	pai	scorne	him	and	pay	lwgth	þen	and	scornede			
	despytes	him	and	hasties	hym	þat	was	veray	God			
	his	dede	als	mykel	as	þai	euerlastyng,	and	þay			
	may.	þan	þai	brynge	hym	hastede	hys	dede	as	þay		
30	purpure.	and	he	standes	nakede	before	þaim	mygth.	And	þan	þay	25
								lede	hym	agayne,	and	
								þay	spolede	hym	of	
								purpure.				

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

28 þan DL] þus C  
 28 Brynge CD] broghte L  
 29 dispoiles...of CD]  
 nakynd hym of his L  
 31 standes CD] stode L  
 31 before CD] amonge L

The Lyrical Meditations only:

But here abyde a lytyll whyle and feruently  
beholde, and yf þou wyll be dysposyde in þi hert 30  
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 raper al to-ryue þe skyn fro þe body þan yt 35  
schuld be getyn away. þen beholde what payne, what  
myschefe he had in þe drawyng of þis clothes. Behald  
how on drawes on þe ton syde, / anoper on oper syde, and p43  
how þe blode ys dryed and cloterd togedur in þe cloth,  
þat rathyr þe cloth wyll all to-ryue þan yt wolde 40  
away . Take heyd how yt cleuyth so faste þat when þay  
drawyn of, yt teryth; how þay drawyne yt of gobymelon;  
how þe skyn þat was all to-rent byfor terythe away  
gobymelon as þe cloyth es pullede away. Beholde now  
how hys turment ys resauede agayne, 3a, I dare 45  
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 bloody, raw, rent and slayn: to a spyryt þat ys  
wele dysposyde, a full rwthfull sygth. 50

Attende 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 sekas his aghen  
 clothes here and þore  
 whore 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 opere  
 and forsaken of God.

Beholde þis besyly, and  
 hafe consideracyoun of hys  
 lufly stature in euer  
 party of hys body fro þe  
 hede to þe fett, þou 55  
 schall nogth fynde a hole  
 party. Wharefore hafe on  
 hym a inwarldly rwth, and  
 turne away a lytyll whyle  
 with þi gostely eyn 60  
 fro hys goddede, and hafe  
 a consyderacyon þat he ys  
 a veray man, and þou  
 schall see a fare song man  
 of nobyll kynrede, 65  
 full of innocentry, all  
 to-scorgede, all to-rent  
 with wandys, nayles and  
 strypes, bet, blo and wan,  
 all to-flowede with 70  
 blode, now stanyng naked  
 befor all hys enmys. When  
 þis purple / wase pulled p44  
 of, and aftur, beholde hym  
 how he stowpys aftur 75  
 hys clothys, þe whylke  
 were cast abrode in þe  
 howse, and with a maner of  
 scham mekly he clothys  
 hys selfe, as he hade 80  
 bene þe lawest man in  
 kynderyd, and forsakun of  
 God and all manes helpe.

32 sekas CD] soghte L  
 33 here...36 on CD] þat  
 were thrown aboute and  
 clede hym L  
 36 dos C] he doth D  
 37 schamfulnes...reuerence  
 CD] schame L

38 scornande CD] þat scorn  
 L  
 39 if CD] om L  
 40 loghest...opere CD]  
 vileste of all men L



The Lyrical Meditations only:

Intuere eciam eum diligenter, et pietate ac compassione movearis: nam modo colligit unam, modo aliam, 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 inclinantem 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 cloyth and now anoper befor þem, and clothede hym agayne. 85

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, [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 boune, and vndur þer lordeschyp, and how þen for sum trespase þus correcked and chastede. 90 95

91 and gederyng] om M

Intuere eciam nunc eum diligenter et humilitatem eius admirare, et eidem conforma teipsum eisdem eciam consideracionibus compaciens; intueri potes eundem cum ad columpnam ligatus sic enormiter flagellatur. Et eo reuestito 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 ducitur et acceleratur et obprobriis saturatur, ut supra in principio tactum fuit.

Beholde him bysely and  
wondere of his gret meknes  
and pacyence, and conforme  
45 þe þarto, and folow  
him als mykel als þou may.  
When he had þusgates cledd  
him, þai lede him forthe  
with grett haste vnto his  
50 ded, /21v and [leyn] on his  
bake al sore and ful of  
woundes þe worschifful tre  
of þe crose, whilk was  
both lange and grett and  
55 heuy, and he als a meke  
lambe paciently takes it  
and beres it [forth] with  
mykel angwis and pyne.

Beholde hym now besyly and  
meruele gretly of hys  
meknes. Conform þen  
þiselfe to hym, to all  
þies condicyons, hafyng 100  
ruth and compassyon  
of hym. Beholde hym also,  
how he ys vnbune fro þe  
pelur and clothede 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 p45  
schuldurs, .and he as a  
innocent lambe pacyently  
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 hastyde 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; laid L  
51 al sore CD] þat was so  
L  
51 ful CD] all full L

52 worschifful...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.

60 And þai led him forthe  
betwix two thefes,  
and þis was his  
felyghchipe. A, gude  
Ihesu, how grett schame  
and vilany do þai to 3ow,  
65 þies cursed Iowes þat  
makes 3ow felaghe to  
thefes; and 3it more þai  
do to 3ow þan to thefes:  
for þai gar 3ow bere  
70 3oure oghen crose,  
and þat we rede noght of  
thefes.

þus 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, Lorde, noght only  
as Ysay þe prophet says, 135  
þat þou wase ordande to dy  
with wy[k]kyd men, but,  
Lorde, of enmys þat er  
halden wers þan wykkyde  
men. And þat þay 140  
schewede indede whan þay  
chese þe lyfe of Baraban  
and hangede þe on crose.  
Wherefore, Lorde Ihesu,  
3our pacyence may noo 145  
tunge tell.

61 þis CD] þat L  
62 A, gude CD] O god L  
63 grett CD] mekyll L  
64 do CD] did L  
64-5 3ow þies CD] þe the L  
66 makes 3ow CD] mad þe  
kyng of trewehe L  
67 3it...68 to 2 CD] more  
schame hade and more  
reprefe þen þe L  
69 gar C] do D; did L  
71 and CL] om D  
71 we rede CD] rede we L  
72 thefes CD] þe thefes L

124 hys] om M  
137 wykkyd] wylkyd M

Cerne igitur hic eum bene, quomodo vadit curvus  
subtus crucem et vehementer anelat. Compatere igitur  
ei, quantum potes, in tot angustiis et ludibriorum  
renovacionibus posito.

Beholde now him with  
grett sorow and  
75 compassioun of herte,  
how he gase cruked and  
pantande vndernethe [pat]  
heuy byrthen.

Beholde here wele, how  
he goys, stopyng and  
crokyng vndur þe heuy  
crose, for þe bytter 150  
burthen þat he berys,  
blawyng, 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  
pullyng of of þe purple;  
for þe cronyng of hys hede  
with thornes; and / for þe p46  
rentyng of hys schuldurs  
with þe gret tre of 165  
þe crose, þe wylke before  
were rent with scorges,  
and with drawyng of of hys  
clothes of purple, þe  
qwhyke nogth only 170  
þe schuldurs, bot all hys  
body yt rent and made yt  
to ryne on rede blode;  
þerfore yt wase no woundur  
þof he ware wery and 175  
febull, bot yt wase  
gretter woundur þat he  
mygth 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 cruked...77 pantande C]  
bobande and pantande D;  
stowpande L  
77 vndernethe CD] with L  
77 þat DL] þe C

78 heuy CD] gret hevuy 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, iuit per aliam viam breviorum 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,

80 Bot for als mykel als his  
 sorueful Modere myzt  
 nozt come nere him for þe  
 grett multitude of folk,  
 scho went by another,  
 schortere way with Saynt  
 85 Iohn and hir othere  
 felaghes, and met him  
 comeande forwarde out of  
 þe cyte, and when scho  
 saghe him þus charget with  
 90 þis heuy burthen, scho  
 diede nerehande for sorow.

Beholde also enterly with  
 þi gostyly eyn, how in hys  
 myscheues, hys Modur full  
 of mornynge, full of 185  
 sorow and woo, wolde go to  
 hyre swete Sonne, and  
 schee mygth nogth for gret  
 prese. Wherfore schee and  
 Iohn and Mary 190  
 Magdalene and þer systers  
 turnede doune be anoþer  
 strete þer dyuers ways  
 met. Schee saw hyre dere  
 Sonne in how grett 195  
 turment he wase, bot þis  
 was withowtyn þe gates of  
 Ierusalem. And when schee  
 come to þe place and saw  
 hyre sonne so 200  
 turment, so rent, so  
 drawyn, beryng þe grett  
 crose on hys schuldurs,  
 stowpyng, blawynge and  
 pantynge, and þerwith 205  
 for faynt hys crosse doune  
 fallyng, schee for sorow  
 fell doune as dede, and  
 hyre herte almost brast  
 for sorow and 210  
 angwys.

81 nere CD] to L  
 81 þe C] om DL  
 82 multitude CD] pepull L  
 84 schortere way C] weye  
 þat was schortere D; waye  
 nerehand and schortere L  
 85 othere CD] om L  
 86 him CD] hire sone L  
 87 forwarde CD] om L  
 89 him CD] hir childe L  
 90 burthen CD] birden and  
 he runne al ouere with  
 blode L

91 diede nerehande CD]  
 fell in swunynge and  
 nerehand was dede L

---

186 wolde] and wolde M

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 Ierusalem, 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 facte fuerunt in memoriam horam, ut habui a fratre nostro qui vidit. Qui etiam dicit, quod mons Calvarie, ubi fuit Christus crucifixus, distabat a porta civitatis, quantum locus noster a porta Sancti Germani. Unde nimis longa portacio crucis erat.

Scho myght nozt spek til  
 him a worde, ne he til  
 hire, so was he hastyede  
 95 with þase wickede men  
 þat lede him til his dede.

Schee mygth speke no worde  
 long tyme aftur hyre  
 systers brogth hyre owt of  
 hyre swonyng, ne Our 215  
 Lord Ihesus, what for  
 faynt and grett compassyon  
 of hys Modur, mygth speke  
 no worde to hys Modur. / p47  
 þen þies cursyd 220  
 hundys pullede hym vp fro  
 þe grounde and cast þe  
 crosse on hys schuldres  
 and halede hym forth in  
 gret haste. I dare 225  
 wele say þat þis wase ane  
 of þe gret panys þat þis  
 glorius Maden hade.  
 But Owre Lord wase  
 lede forþer. More and 230  
 dyuerse women folowde hym  
 full sor[e] wepyng. þan  
 Crist sayde to þam,  
 'Dowgthturs of Ierusalem,  
 wepe nogth of me, bot 235  
 on 3our awne selfe and  
 on 3our chyldur.' þerfor  
 in þies two places þer  
 Crist fell doune, and Our  
 Lady also, in mynde 240  
 of þayre boyth myschefes  
 were byggede afturwarde  
 two kyrkkes; and 3yt to  
 þis day ys lyfte some  
 tokyn of þam. 245

92 Scho .CD] For cho L

92 til C] to DL

95 with...96 him CD] om L

96 til C] to D

232 sore] soroi M

Cum ergo ulterius processisset, et ita esset fatigatus et confractus, quod amplius portare non posset, crucem deposuit. Illi autem pessimi differre nolentes mortem suam, timentes ne Pilatus sententiam eius revocaret, quia ostendebat voluntatem dimittendi eum, cogerunt quendam crucem portare, ipsum autem sic exoneratum, ut latronem ligatum, ad Calvarie locum duxerunt. Nonne igitur hec que in matutinali, prima et tertia hora passus est, videntur tibi

Bot when he had borne  
 forthe þis heuy crose a  
 grett whyle, so þat for  
 100 wyrenes and for sare  
 woundes and sorenes he  
 myght no langar bere it,  
 22r [he] layd it doune. / And  
 þan þai, for þai wolde  
 105 noght tary his dede for  
 ferde of chaungeyng of  
 Pilat sentence - for he  
 lete als he walde hafe  
 delyuerde him - þai garte  
 110 one Symonde Cyriney  
 take vpe his crose and  
 bere it forthe. And  
 Ihesu, bunden als a thefe,  
 þai led forth til þe  
 115 Mownte of Caluery.  
 Thyng þe nozt þat ne al  
 þis þat he sufferde in þe  
 houre of matynse, of pryme  
 and of vndroune,

Bot when Crist had gone a  
 lytyll forþermore, he wase  
 so faynt, so wery, so  
 bryssed with þe hedus tre,  
 þat he mygth noo 250  
 longer bere yt, and þer he  
 fell doune with þe tree  
 eftsones. Bot þan þies  
 cursede men, for þay wolde  
 255 noght tary of his  
 dede, dredyng þat Pylote  
 wolde hafe reuoke hys  
 sentence - for as mekyll  
 he hade schewede befor  
 þat he wolde nozt a 260  
 dampnede hym - þerfore þay  
 compellede anoper man for  
 to bere þe holy crose.  
 And Crist þay pullede vp  
 265 fro þe grounde and  
 lede hym to þe Mount of  
 Caluery as he had bene a  
 thefe. Trowes þou noght  
 þen þat he sufferde þies  
 270 deseses in þe nygth  
 befor hys passyon, and in  
 þe mornyng in þe owre of  
 prime and so forth

97 Bot CD] and L  
 98 forthe CD] om L  
 98 þis CD] þat L  
 100 for CD] and L  
 100 sare...101 sorenes L]  
 sare smartyng of his  
 woundes and hoge sorenes  
 C; woundes and sornesse D  
 103 he DL] and C  
 103 And...104 þai; C] and  
 þei D; and L  
 109 garte C] dede D; made  
 L

110 Symonde Cyriney CD] om  
 L  
 111 vpe C] om DL  
 111 his CD] þe L  
 113 Ihesu CD] lede Ihesu L  
 114 þai...forth CD] om L  
 114 til C] to DL  
 116 nozt CL] not nov D  
 116 ne C] om DL  
 117 sufferde CL] suffres D  
 118 of 2 CD] om L  
 119 of CD] om L

sine aliqua crucifixione vehementissimi dolores esse et amarissimi et horrores valde stupendi? Certe sic puto, et ad compassionem facienda motiva, valde inferencia passionem. Sic completa videntur que de hiis tribus dicenda sunt ad presens. Videamus ergo nunc que contigerunt in crucifixione et morte, scilicet hora sexta et nona: postea videbimus de hiis, que contigerunt post mortem, scilicet hora vespertina et completorii.

<p>120 withouten any othere  22v doynge on þe / crose, had  bene hoge sorow inoghe and  angwyse and bitternes and  vgsumnes to here? Certes  125 I trow 3is, and  mykel stirrynge to  compassion, 3a and  bryngande intil tendere  lufeand hertes gret  130 passioun. And þus  it semes þat we hafe sayde  what befell in þis thre  houres. Lat vs now se  what befell in his doynge  135 on þe crose in þe  houre of mydday, of none,  of euensange and of  compleyne.</p>	<p>to he wase donne on þe  crose, were nogth 275  passyng sorowes, bytter, / p48  dyspytus, horrybyll and  woundirfull dyseses? 3is,  forsoyth, and þay er also  styrynges for to bryng 280  into þi hert sorow  and compassyoun of dyseses  þat he [and] hys blyssyd  Modur sufferde þis  menewhyle. Wherefore 285  of þis teme I say  no more at þis tyme.  Se we forþermore what  befell in hys doynge and  dying on þe crose in 290  þe howre of vndurone and  of none, and afturwarde we  schall se what befell  aftur hys dede and in  howres of euensong 295  and of compleyne.</p>
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120 withouten CL] with D  
120 othere CD] more L  
122 hoge...117 inoghe C] inow of huge sorwe D; sorowe and payne inoghe L  
122 and...123 bitternes CD] bitternes, sorowe and angwyse L  
123 and vgsumnes C] om DL  
124 here CD] hire L  
127 compassion CD] petouse compassione L  
128 intil C] into DL

128 tendere CD] tendir and L  
130 passioun D] passioun and meke teres of lufe C; matere of pacience L  
131 it...þat CD] om L  
132 befell DL] befell in his doynge on þe crose C  
133 Lat...138 compleyne CD] om L  
134 befell C] fel D

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283 and] in M



VI MEDITACIO PASSIONIS CHRISTI HORA SEXTA

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 que 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.

<p>A Meditacione [of þe Passioun] of Our Lorde Ihesu in þe Hour of Mydday</p> <p>Perfore when Our Lord</p> <p>5 Ihesu was þus vylansly broght ontill þat stynkande</p> <p>23r place of Caluare, / þow may beholde wicked werkers on ilke a syede wirke gret</p> <p>10 wickednes. Beholde þarfore bysely, and loke þou stande beside þaim and se with þi eghen of þi thozt how sūm makes redy</p> <p>15 þe crose, sum ordanse þe nayles and hammeres, and opere brynges forth ledderes and opere instrumentes þat þai had</p> <p>20 ordande for to do him on þe crose with.</p>	<p>þe Medytacyon of Cristes Passyon at þe Vnduron Howre.</p> <p>Abowt vndurone, Owre Lorde Ihesus wase</p> <p>5 broght to þe stynkyn place of Caluery þer þou may se lythyr and cursede warkmen in full gret hast wyrkyn. Beholde þam besyly</p> <p>10 and with all þi mygthys of þi saule. Make þiselfe þer present, beholdyng Crist, and þan with þi gostely eyn how some</p> <p>15 sett þe crose in þe erte, some sett forth nayles and some bryngyng hamers, some make redy ledders and</p> <p>20 oper enstrementes, some sett oper on werke, some spoyle hym on hys clothes;</p>
<p>1 A CD] The L</p> <p>1 of...3 Hour CD] <u>om</u> L</p> <p>1 of...2 Passioun D] <u>om</u> C</p> <p>6 ontill C] vnto D; to L</p> <p>8 werkers CD] workes L</p> <p>9 wirke...10 wickednes C] werke wykkednesse D; <u>om</u> L</p> <p>11 þarfore bysely CD] <u>om</u> L</p> <p>11 and...12 þou C] <u>om</u> DL</p> <p>12 stande...þaim CD] them pat stande beside L</p> <p>13 se CD] <u>om</u> L</p> <p>13 þi2 CL] þe D</p> <p>13 eghen...14 thozt CD] gostely eghe beholde L</p> <p>14.redy...15 crose CD] þe crosse redy L</p>	<p>15 ordanse CD] ordeynede L</p> <p>16 þe CL] <u>om</u> D</p> <p>16 hammeres CD] some þe hamers L</p> <p>16-17 and opere C] another D; oper some L</p> <p>17 brynges CL] bryngeth D</p> <p>21 crose CD] rode L</p>
	<p><u>4 Sentence here transposed to end of Chapter V: see Commentary.</u></p>

Spoliatur 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.

<p>25 Pan eftsonse þe thryde          tyme þai nakken him before          al þe multitude, and          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          40 him, now it is          altogeder rente of, and          cleues to his clathes.          Bot what sorow and wo          trowis þou þat his Modere          45 had when scho saghe          him þusgates faren          withall?</p>	<p>and wase in þe thyrde tyme          þat he was spoledde of hys          clothes befor þe 25          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] mygth nogth gett          þam of but yf þay rent          with þe clothes þe drye 35          blode /þat þe woundes were p49          stoppede withall. Beholde          now also how hys blyssyde          Modur with a inwarldly          soro behelde hyre 40          dere chylde þus beferde          withall,</p>
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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 CL] om D  
 29 precious CD] blyssede L  
 30 rogg...ryfes CD] drew L  
 31 skyne...32 togydere C]  
 skyn and flesche togiddre  
 D; flesche and þe skyne L  
 32 withouten CL] with D  
 33 mercy or CD] om L

33 certys CD] sekerly L  
 34 a hydose C] an hidous D; a  
 gret L  
 35 ane CD] a L  
 36 now are CD] there they L  
 38 drye CL] dere D  
 38 his C] þe DL  
 39 was before CD] before was L  
 40 now it is C] nov is it D;  
 þen was it L  
 42 cleues to C] clefeth be D;  
 cleuyde by L  
 43 Bot CD] O L  
 46 þusgates CD] thus L  
 47 withall CD] with L

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33 pay] 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, utique 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 Iewis left him  
 noght als mykel als his  
 pryue clothes; and  
 55 þairfore his dreryful  
 Modere hyes onto hir dere  
 sone and [halses] him and  
 hilles him with þe vaile  
 of hir heuede. A, Lorde,  
 60 in how grett soroue  
 and bitternes is now hir  
 herte. I hope þat scho  
 23v myght nozt 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.

þus spoled þat þay left  
 nogth opone hym as mekyll  
 as hys priuy clothes. 45  
 Pus hys flech wase all to-  
 rent and stremyng doune on  
 blode. A, blyssyde Lady,  
 how mekyll ys þi sorow!  
 Forsoyth, þou suffers 50  
 yt, but tell yt þou mygth  
 nogth. Whan þat mylde  
 Maden and Modur, in a  
 fer[v]our of hyr spyryt,  
 schee went bodely to 55  
 hyre Sone, schee halsyd  
 hym in hyr armys and with  
 þe kercheffe of hyre hede,  
 schee bounde hys lendys  
 about for to hyde hys 60  
 priuy members. A, gloryus  
 Maden and Modur, in how  
 passyng a sorow ys þi  
 swete Sone sett! I trow  
 þou mygth no more 65  
 hafe donne, for yf þou  
 mygth, I wote wele þou  
 wolde, but þou mygth no  
 more helpe hym.

48 has CD] had L  
 50 sees CD] saw L  
 51 þusgates CD] thus L  
 51 al CD] stande L  
 53 als...als CD] so mekill  
 one hym as L  
 55 dreryful C] sorwful DL  
 56 hyes onto C] hasteth  
 hire vnto D; wente in gret  
 haste L  
 56 dere CD] om L  
 57 halses...and D] om CL  
 59 A, Lorde CD] O, Lorde  
 Ihesu L  
 60 in CD] om L  
 60 grett CD] mekill L

61 bitternes C] wofulnesse  
 and bitternesse D; pete L  
 61 is now CD] was thane in  
 L  
 62 þat CD] om L  
 63 a...64 him C] a word to  
 him D; to hym a worde L  
 64 angwise CD] sorowe L  
 67 helpe C] help him DL  
 69 þis CD] þat cho coverde  
 his preue membirs L

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54 feruour] fer bour M

Eripitur enim Filius suus de manibus eius furibunde ad pedem crucis.

Hic modum crucifixionis diligenter attende. Ponuntur due 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 debebant pedes figi. Conspice 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.

70	Pan þai refe him fro 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.	70
		Beholde besyly þis maner doyng on þe crose: how þay sett two ledders to þe crose, one behynde, anoper before, on for þe rygth arme, anoper for þe left arme; and how þay hye þerselfe vp with nayles and with hamers. Per is sett also a lytyll ledder before þe crose, rechyng to þe place þat ys fete schuld be fest to. And þan Owre Lorde wase 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.	75 80 85 90 95 100
69	pan CD] for L refe C] take D; refte L	71 indignacione CD] indignacione and enviously and as wode men L	

The Lyrical Meditations only:

Aspicit in celum, Patri dicens: "Ecce hic sum, Pater mi! Usque ad crucem me humiliari voluisti pro amore et salute generis humani: placet, accepto, et pro eis me tibi offero quos michi fratres esse voluisti. Accepta igitur et tu, Pater, et deinceps placibilis esto mei amore et omnem maculam veterem absterge et elonga ab eis: pro eis me tibi offero, Pater." Qui autem retro crucem est, accipit manum eius dexteram et eam fortiter cruci affigit. Quo facto, ille qui est in latere sinistro accipit manum sinistram, et trahit quantum potest et extendit, et alium clavum immittit, percutit et configit. Descendunt post hec de scalis, et removentur omnes scale. Pendet Dominus ex gravedine deorsum trahentis, solum clavis infixis manibus sustentatur. Nichilominus occurrit et alius, et per pedes quantum potest eum trahit, et eo sic extento, alius configit eius pedes clavo durissimo.

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 crose. 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 hereaftur, and euer be mercyfull  
to þam, and þer ald syn wesch away fro þam. For þam I  
offer me to þe, Fadur.' Pen he þat wase byhynde þe  
crose on þe ledder takes hys rygth hande, and 110  
with a scharpe nayle he perched þe tendur flech and  
synners, and dryues þe nayle depe into þe tre. And  
when þis was doyn, he þat wase on anoþer ledder on þe  
todur syde on þe crose, takes þe left arme and drawys  
yt and strenys yt with all hys mygth and with 115  
anoþer nayle he perchyd yt and drafe þe nayle depe into  
þe tree. 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 dreuyn  
thorghth hys handys. Pen sone aftur þer come 120  
anoþyr and toke hym by þe fete, drawyng with all hys  
mygth, and he also toke a nayle and drafe yt  
dyspytuusly thorghth hys fett depe into þe tre. Behold  
here and meruayle gretly in þi sawle how hys tendur  
handys mygth byde þe wegth of hys body, and þe 125  
pullyng of þes cursyde men. Wondur yt wase 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.

116 þe] þe þe M

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 intueri, quos traxerunt violentissime potuerunt.

<p>and als he ware a vile ribalde, þai kaste him wide open opon þe crose, 75 als wodmen, stren[ing] oute his armes with hoge violence on ayther side, and smytes hym thurght 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 nozt reche þaim be a grete thyng, and þan þai take cordes and strang rapes and festede to his 90 fete and with gret violence þai drow out his bodi and his fete vntil þai wer mete vnto þe holes.</p>	<p>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 þis 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 merkede to þe nayles. Pay strenyde hym with all þer mygth as 150 vyolently</p>
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72 and...73 ribalde C] om  
L  
73 ribalde C] ribalde or  
an harlot D  
73 kaste CD] threw L  
75 als wodmen CD] om L  
75 strenyng] strenes C;  
and streyning D; strenede  
L  
76 hoge CD] gret L  
77 ayther CD] euery L  
78 smytes CD] smote L  
78 þe CD] bothe þe L  
79 with...80 crose CD] to  
þe crose with gret nayles  
L  
79 bostoes C] om D  
81 þusgates C] þus D; so L

84-5 in sundere CD] om L  
87 thyng CL] space D  
88 cordes...89 rapes C]  
cordes D; rapes L  
89 festede...90 and CD] om  
L  
91 þai CL] om D  
92 vntil C] til D; to L  
93 þai CD] þeire L

Ecce crucifixus est Dominus Iesus, et sic in cruce  
 extensus, quod dinumerari omnia ossa eius possent sicut  
 ipse conqueritur per Prophetam. Fluunt undique  
 sacratissimi sanguinis rivuli ex illis magnis  
 scissuris. Sicque angustiatus est, quod movere non  
 potest nisi in capite.

<p>95 Pan þus þai set vp          þe crose on ende als many          als mygth lay hande þaron,          24v and lete it fal down /          with grett strenght intil          100 a mortayse ordaynde          þerfore. And in þis heuy          fallynge, al þe synneyse          of his blyssed body brast          in sundere. And [when] he          105 was þusgates sprede on          [þe] crose, more strayte          þan a parchemyn [s]kyne is          sprede on þe harow, so þat          [men] mygth nomber al þe          110 bones of his blyssed          body, þan rynnes oute fro          him on ilke a side gret          stremes of blode oute of          his blyssed wondes. And          115 he is set so straitte          þat he ne may remoue ne          styre no lyme, bot onely          his blyssed heuede.</p>	<p>þat þay mygth nowmber all          hys bones as he makes hys          complaynt by ys prophyte.          Þen þe woundes þat 155          were stoppyde agayne with          drye blode, þay rofe and          ranne / on blode þat all p52          hys body wase bloody, and          þat made þe vyolent 160          drawng on brode of hys          blyssyd body. Þe streymys          of þis blyssyde blode of          þe rawe flech þat wase          all to-rent styfly 165          stremede downe to þe          grownde. Þus he ys          turment þat he may nogth          meue but hys hede.</p>
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95 Pan þus C] and after  
 þis D; and aftere þat L  
 95 set C] reisyd DL  
 97 þaron C] þervpon D; one  
 L  
 99 with...strenght CD] om  
 L  
 100 mortayse CD] mortase  
 of stone was L  
 102 synneyse CD] ioyntes  
 and cennowes L  
 104 when DL] om C  
 106 on CD] obrode on L  
 106 þe DL] om C  
 107 a C] any DL  
 107 skyne DL] kyne C  
 109 men L] om C; þou D  
 109 nomber C] novmbre and  
 telle D; tell L  
 109 þe C] om D; þe  
 blyssyde L

110 blyssed CD] om L  
 111 rynnes oute CD] rane  
 fro L  
 112 ilke a CD] euery L  
 112 gret CD] om L  
 114.And...115 straitte CD]  
 for he was sett so  
 straytly L  
 116 ne may CD] myghte nott  
 L  
 116-17 ne styre CD] om L  
 117 no lyme CD] nor hande  
 nor lyme of hym L  
 117 onely CD] om L

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

120 þis thre nales sustene  
and bare al þe weght  
of his blyssed body. He  
suffers huge sorues and  
paynes, 3a, more þan any  
125 herte may thynke or tonge  
may tell. He hanges  
betwyx two thefes als he  
ware a mastere thefe. On  
ilke a syde er reprocues,  
on ilke a syde pynes,

119 þis C] These DL  
119 sustene...120 bare D]  
sustenede and bare C; bare  
vpe and sustente L  
121 blyssed C] om DL  
122 suffers CD] sufferde L  
122 huge...123 paynes CD]  
mekill payne L  
123 any C] om DL

þis thre nayles and 170  
hys tendur handys bere þe  
burthen of hys blyssyde  
body. Ful bytter sorow he  
sufferde: he hange betwen  
two thefes; on euerly] 175  
syde ys payne; on euey  
syde ys repreue; on euey  
syde ys dyspyte.

125 may CD] om L  
125 hanges CD] hanged L  
127 ware...thefe CD] þat  
hade bene fawty L  
128 ilke a CD] euey L  
128 er...129 pynes CD] was  
repreues and pynes L

---

175 euey] euer M



The Lyrical Meditations only:

Behold full rfwfully how þis crose with his body ys  
left vp and sett in hys place; how sum stabull yt 180  
with cordes; sum with leddurs; sum with speres and oper  
instrementes; how oper bere yt beneue; and how when þay  
come to þe morteyes, or to þe hole þer þe crose schuld  
be sett in, þay suffer þe heuy crose and hys body sqwat  
doune all at ones with a grett swyng into þe 185  
morteyes, wharethrogth ys body wase all to-frwschede and  
hys ioyntes 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 190  
to þe grounde. Now at þe doune-sqwattyng of þis crose,  
þe drye cloterred 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 destruis templum Dei; alii vero: Seipsum non potest salvum facere; et alia multa dicunt convicia: Si Filius Dei est, descendat de cruce, ut credamus ei. Sed et milites qui crucifixerunt eum, diviserunt sibi vestimenta eius in ipsius presencia.

<p>130 and 3it when he is          þus harde sett, þai wil          nozt cese of dispysynge          and reprouynge. Sum          blaspheme him, sayande,          135 'Fye on h[ym] þat          distroies þe Temple.' Ane          opere sais þat opere men          he mayde safe, and now he          may nozt safe hymselfe.          140 'If he be Goddes          Sone,' þai sai, 'late him          come doune of þe crose,          and we sal trowe in him.'          And on many vthere wyse          145 þai reproue him al          þe day. Also þe knyghtes          þat crucifyede him          departede amanges þaim his          clothes before his eghen.</p>	<p>Neuerþelatter, þof 195          he were þus turment, þus          pynede, 3yt þay sesede not          of þer dyspyte. Some          cried, 'Vayth'; sum          200 sayd, 'He hase sauede          oper, and now he may not          safe hymselfe. Yf þou be          Goddys son, cum doune of          þe crose þat wee may trow          in þe.' Behold also how 205          euer[y] þuschyng, euey          stroke þat wase about þe          crose fote, wase to hym a          passyng payne, for þe          210 lymes þat were owt          of lyth at euey stroke          gnawe full sore. Also          knyghthys þat dyde hym on          þe crose departyde hys          215 clothys in hys awne          presence.</p>
--	---

130 3it CL] 3e D  
 130-1 is þus CD] was so L  
 131 þai wil CD] 3itt 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 hymselfe 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 reproue CD] repreued L

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

---

206 euey; ] euer M

Et hec omnia dicuntur et fiunt presente Matre sua mestissima: cuius compassio multum augmentat Filio passionem, et e contrario. Ipsa cum Filio pendeat in cruce; et potius elegit mori cum ipso quam amplius vivere.

150 And al þis þai dide  
 in presence of his  
 sorouful Modere, whase  
 compassion gretly  
 incresede þe passion of  
 155 hir / 25r Sone, and þe  
 Sonns passione ekes þe  
 Modere sorue. For his  
 Modere hange in þe crose  
 with hir Sone, and rather  
 160 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 220  
 murnyng. Crystes passyon  
 þat he had of hys Modur  
 encressede hugely hys  
 passyon, and þe grett  
 compassyon þat 225  
 Cristes Modur and Maydyn  
 had of hym passyngly  
 encressed hyre payne, for  
 sche, with hyre soule  
 hy[n]gyng on þe crose 230  
 with hyre Sone, and rather  
 sche chase for to dye with  
 hym þan for to lyfe any  
 longer.

153 compassion CD] sorow  
 and compassione L  
 153-4 gretly encresede CD]  
 was gretly þe cause of  
 encressyng L  
 154 þe...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

---

230 hyngyng] hygyng M

The Lyrical Meditations only:

Undique sunt angustie, et tormenta sentiri potuerunt; narrari vero nullatenus potuerunt. Stabat Mater iuxta crucem eius inter crucem eius et crucem latronis. Non avertibat oculos a Filio angustiabatur ut ipse, et toto corde orabat ad Patrem dicens: "Pater et Deus eterne, placuit vobis, ut Filius meus crucifigeretur; non est tempus ut a vobis repetam. Sed videtis in quanta angustia est nunc anima sua; rogo ut mitigetis ei penam si placet. Pater, recomendo vobis Filium meum." Et Filius similiter orat Patrem pro ea, et tacite intra se dicebat: "Pater mi, vides quomodo affligitur Mater mea. Ego debeo crucifigi, non ipsa; sed mecum est in cruce. Sufficit crucifixio mea, qui totius populi porto peccata; ipsa nichil meretur. Vides eam desolatam, tota die merore conflictam. Recomendo eam tibi: dolores eius tolerabiles facias."

On ylke a syde ys sorow and angwys, sorow and 235  
reproues, turmentes and paynes. Fele þem þay may;  
tell þem þay may nogth. Hys Modur stode betwys þe  
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. 240  
Sche prayde and sayd to þe Fadur of Heuyn, 'Fadur  
euerlastyng God, yt ys plesyng, I wote wele, / to 3ow p54  
þat my Sone þus be hangede on þe crose. Yt ys now no  
tyme þat I haske hym of yow, bot, swete Fadur, take  
he[d]le in how grett payne he ys, and releue yt yf yt be 245  
plesyng to 3our wyll, Fadur. I recomawnde to 3ou 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 swlde be hangede alone on  
þe crose, and nogth schee, bot sche in hyre sawle 250  
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. Þerfore Fadur I recomawnde hyre to 3ow,  
þat hyr sorowes may be sufferabull.' 255

245 hede] hete M

Erant autem iuxta crucem cum Domina Iohannes et Magdalena et due sorores Domine, scilicet Maria Iacobi et Salome, et forte eciam alie, sed de hiis simus contenti in isto nostro tractatu. Que omnes, et maxime Magdalena dilecta Iesu discipula, vehementer flebant, nec de suo Domino dilecto ac Magistro poterant consolari, compaciebantur Domino et Domine et sibi ipsis. Sepe renovabatur dolor, quia semper eis renovabatur compassio, vel in conviciis vel in factis suo Domino nova passio addebatur.

Par war also with Oure  
Laydy by þe crose Saynt  
Iohn Euangelyst and Mary  
165 Magdaleyne, and bothe  
þe sisters of Our  
Lady, and peraventure  
opere mo. And al þise,  
and namely Mary Magdaleyne  
170 þe luffed disciple  
of Ihesu, wepede ful  
bytterly for þair moste  
lufed Lorde and Maistere  
Ihesu. Þai had grett  
175 sorow and compassioun,  
both of Our Lorde  
and of Our Lady. And  
as oft was þair sorue  
renewede als any new  
180 passioune, myssaynge,  
dispyte or reprove  
was donne to þair  
dere Lorde and Maistere  
Ihesu.

162 war...163 crose CD]  
was also besyd þe crosse  
standyng by our lady L  
163 Saynt CD] om L  
164 and CD] om L  
165 bothe CD] om L  
166 þe C] om DL  
166 sisters...167 Lady CD]  
oper two Maries our lady  
systers L  
167 and...168 mo CD] om L  
169 and...171 Ihesu CD] om  
L  
170 þe C] and þe D  
171 wepede CL] wepys D  
172 bytterly CD] tenderly  
L

Per were also with Our  
Lady Saynt Ione and Mary  
Magdalene and two systers  
of Our Lady, Mary Iacoby  
and Mary Salome and 260  
hapely dyuerse oper, þe  
whylike all, and namly Iohn  
and Mary Magdalene full  
sorofully þay wepe.  
Comforth couth þay 265  
nane take, for þe gret  
compassyon þat þay had on  
swete Ihesu, and of hys  
blyssyd Modur. For when  
Crist sufferde any 270  
new payne, þan wase hyr  
sorow renewede, and euery  
payne to þem, so þat Crist  
passyon wase a new passyon  
to þam, thorough þe 275  
gret compassyon þat þay  
had of hym in þer saule.

172 pair...173 Maistere  
CD] our lorde L  
175 sorow and CD] om L  
176 both CD] om L  
176 Lorde CD] lorde Ihesu  
L  
177 of...Lady CD] also of  
his modire L  
180 myssaynge CD]  
myssaynges L  
181 dispyte or CD] om L  
182 pair...184 Maistere  
CD] oure lorde L

VII MEDITACIO PASSIONIS CHRISTI HORA NONA

Dominus autem in cruce pendens usque ad exitum spiritus non fuit ociosus, sed faciebat et docebat utilia pro nobis. Unde dixit septem verba, que scripta reperiuntur 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 paciencie magnique amoris indicium prestat,

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

Oure Lorde Ihesu,  
whils he hange on þe rode  
vnto þe houre of his dede,  
10 he was nozt idel, bot  
he wrought and techede  
grete profet for vs. For  
he spake seuen wordes  
whilke we rede in þe  
15 Gospell.

Fyrst was when he  
prayed for þaim þat  
dide him on þe  
rode, sayande, 'Fadere,  
20 forgyfe þaim þaire  
tryspase, for þai  
wate nozt what þai do.'  
Whilke worde was  
taken of ful huge  
25 paciencie and  
schewynge of grete  
lufe,

1 þe...3 of; C] Oure  
Lordes passion in þe houre  
of D; om L  
3 and...6 Rode CD] om L  
4 þe C] om D  
6 tre C] om DL  
8 rode CD] crosse L  
11 wrought...techede CD]  
taughte L  
12 profet...vs CD]  
perfeccione L

þe Medytacyon of Crist  
in þe Howre of None:  
Capitulum Septimum. / p55  
Owre Lorde Ihesus  
hangede þus on þe 5  
crose to hys spyryt sulde  
passe away, wase nogth  
ydyll, but he dyd. and  
tagth thynges prophetabull  
to mankynde. Wherefor 10  
hangyng on þe crosse  
he sayd vii wordes,  
whylke er wrytyn in þe  
Gospell.

The fyrst ys þat in 15  
hys doying on þe crosse he  
prayd, for þo þat dyd yt,  
to hys Fadur, and sayd.  
'Fadur, forgyf yt þam, for  
þay wayt neuer what 20  
þay do. þe whylke wase a  
worde of gret pacyence,

12 For CD] om L  
14 whilke CD] the wilke L  
16 Fyrst C] The frest DL  
18 on...19 rode C] on þe  
cross D; to dede L  
23 Whilke...was CD] thise  
wordes were L  
24 ful huge CD] gret L  
25 and...27 lufe CD]  
perfite lufe and charite 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	and	a	passyng	token	of	
of	pite,	myldenes	and	luf.				
30	vnmesurable	charite.		þe	secunde	wase	to	25
	þe	secunde	worde	was				
	when	he	saide	til	his			
25v	Modere	of	/	Saynt	Iohn,			
	'Woman,	lo,	here	þi	sone.'			
35	He	calles	hir	noz	t			
	Modere,	bot	woman,	þat				30
	scho	sulde	noz	t	for			
	tendirnes	of	gret	lufe				
40	hafe	more	sorow	ne				
	[disese].							

28 example CD] schewenge  
of ensampill L

29 pite, myldenes C] pite  
and myldnesse D; grette  
myldnes and pete L

29 and..30 charite CD] om  
L

31 worde CL] om D

32 saide CD] spake L

32 til C] to DL

33 Iohn CD] Iohn and said L

34 lo, here CD] beholde L

35 calles CD] called L

35 hir nozt CL] not hir D

38 gret CD] om L

40 disese DL] defaile C

---

32 had for] sayd M

and	a	passyng	token	of	
luf.					
þe	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	encressyd,	and	35	
in	þat	sorow	hyre	hert	
schuld	hafe	brestyn.			

Tercium 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 þe thefe  
hangande on þe crose, 'þis  
day sal þou be with me in  
45 Paradyse,' in token þat  
no man sulde despaire  
for mykelnes or vglynes of  
syne, als lange as he is  
in þis lyfe, when he þat  
50 was a thefe and a  
misdoer al his lyfe onto  
þe last houre of dede, and  
þan, for he forthoght his  
synne, and belefede in  
55 Oure Lord Ihesu, Oure  
Lorde Ihesu saide onto him  
þe worde beforsaide, 'þis  
day sal þou be with me in  
Paradyse.'  
60 Pe ferde worde was  
þis: 'Hely, Hely,  
lamazabatani?.' þat is to  
say, 'My God, My God, whi  
has þou forsaken me?' als  
65 if he had saide, 'My  
Fadere, þou has lufede þis  
worlde so mykel þat þou  
hase gyfen me til þe dede  
for it, and so semes it  
70 þat þou has forsaken  
me.'

41 thirde CD] thryde worde  
L  
42 sayde CD] spake L  
43 hangande CD] þat hange  
besyde hym L  
43 þis CD] 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 C] schal D  
47 mykelnes C] meknesse D  
52 dede CD] his dede L  
55 Oure2...59 Paradyse CD]

Pe iii worde wase to  
þe thefe when he sayd,  
'Forsoyth, þis day 40  
schall þou be with me in  
Paradyse.' Whilk wase a  
word to synfull of gret  
comforth.  
Pe fort wase, 'Hely, 45  
Hely, lamazabatany?' þat  
ys as mekyll for to say,  
'My God, My God, why have  
þou forsaken me?' Pe  
whilk is þus 50  
vndurstand: 'Fadur, þou  
hase so mekyll lufed  
manskynde þat me for hym  
þus þou suffers be taken  
as þofe þou hade me 55  
forsaken.'

had forgyfnes. Now Lorde  
loued myght þou be.L  
61 þis CD] om L  
64 me CD] om L  
64.als...65 saide CD] as  
who saye L  
66 has...67 mykel CD]  
loues so mekill þe saule  
of mane L  
68 til þe C] 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 etiam arefactus.

Pe fyft worde was, 'I  
 thyrst', or 'me thyrstes.'  
 Pis was a bytter worde and  
 75 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  
 comforth and gret gladnes:  
 for þof al it was soth  
 þat he thyrstede gretly þe  
 85 hele of man[es] soule,  
 neuerþelese in sothfastnes  
 he threstede bodely, and  
 þat was no wondere, for  
 thurghe þe scheddyng of  
 90 his blis/sede 26r blode so  
 habundedandely, and for  
 gret sorue and angwyse þat  
 he sufferde withouten  
 cesyng, fro þe Thursday  
 95 at euen vnto þe morne  
 at heghe none, he was al  
 inwardely drye and  
 thyrsty.

73 or...thyrstes CD] om L  
 76 and CD] om L  
 76 til C] to DL  
 77 til C] to DL  
 77 his...78 Iohn CD] seynt  
 Iohn and to all his  
 frendis L  
 77 his CL] hire D  
 79 ful CD] om L  
 80 þose...81 rybaldes C]  
 þeise wikked ribaddes D;  
 vnpeteuose Iewes L  
 81 a...of CD] om L  
 83 al...was CD] it were L  
 83-84 soth þat CD] so þat  
 L  
 84 he CD] hym L  
 84 gretly CD] for L

Pe fyft worde was  
 when he sayde, 'I am  
 athyrst,' in þe whylk  
 worde þer was a gret 60  
 compassyon in Our Lady and  
 Saynt Ione and in oþer  
 Marys / þat were þer, and p56  
 to hys enmys a gret  
 reioyng. Þof þis worde 65  
 mygth be expoundede þat  
 he thyrstede þe hele of  
 manes saule as Holy  
 Doctours say, neuerþe-  
 latter in verey trwth he 70  
 was full sore athyrst, for  
 he was waxen wondur drye,  
 for þe gret plente þat  
 wase sched of hys blode.

85 manes DL] man C  
 87 he CD] hym L  
 90 blissede C] om D;  
 precyouse L  
 92 sorue and CD] om L  
 95 morne C] 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.

Sextum verbum fuit: "Consummatum est;" quasi diceret: "Pater, obedienciam quam michi dedisti, perfecte complevi. Adhuc, Pater, eciam quidquid vis, michi Filio tuo precipe: paratus sum quidquid restat ulterius adimplere. Ego enim in flagella paratus sum.

<p>100 And when þise wickede fendes lymmes had vmbethost þaim in what thyng þai myght most dere him, þai toke aysel and gal and tempered þaim 105 togedere and gafe him at drynke.</p> <p>þe 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 fulfyllid it, and sit if þar be any more þat þou 115 wil bidd vnto þi Sone to do, I am redy to fulfyl it.'</p>	<p>And when þies cursyde 75 men cowth thynke no more on wyse þay mygth desese hym, þay toke a cawse to preue hym more, when þay gafe hym eysell 80 mengede with gall. Cursed be þer cruelnes, for as mekyll as þay mygth, þay desesyde hym.</p> <p>þe sexte worde þat 85 he spake wase, 'Consummatum est,' þe whyk ys to say, 'Now yt ys made a ende,' as þof he had sayd to hys 90 Fadur, 'Fadur, þe obedyence þat þou gaf me I hafe perfytely performed yt, 3yt, Fadur, whatsoeuer þou wyll byd me, I am 95 redy for to do yt, and what þou wyll, Fadur, more of anythyng þat ys behynde, I am redy to do, and fulfyll þi 100 wyll.' I am redy agayne to be scorgede,</p>
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99 wickede...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 seyde 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 languere cepit more 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  
 120 of dyeande, now  
 sperande his eghen, and  
 now openande þaim, now  
 heldande his heuede on þat  
 o syed, now on þat opere,  
 125 and his strenghe and  
 al his myghtes began to  
 fayle.

And þan sayd he þe  
 130 a grete voce and a  
 mighty, with teres,  
 'Fader, I commende my  
 sprete into þi handes.'  
 And when he had said þis  
 135 worde, he zelded þe  
 gaste.

bot all thyng þat ys  
 wrytyn of me yt ys made a  
 ende: þerfor yf yt 105  
 plese þe, Fadir, call me  
 agayne to þe.' And hys  
 Fadir sayde to hym, 'Come  
 to me my dere Sone; all my  
 110 wyll ys donne. I  
 wyll nogth þat þou be no  
 lenger trauelde, þerfor  
 come, my swete Sone, for  
 with my armys I schall  
 115 resaeue þe.' And fro  
 þat tyme hys breth began  
 to scort alles a mans dose  
 when he schall dye. And  
 now he sperres hys eyn,  
 120 and now / p57 he opens  
 þem; and he bowes hys hede  
 to þe syde, and now to þe  
 toþer, all hys myghtes  
 falyng hym.

þen he sayd þe last 125  
 worde with wepyng teres,  
 and with a huge cry, sayng  
 to hys Fadir, 'Pater in  
 manus tuas etc. Fadir in  
 þi handes I commawnde 130  
 my spyryt.'

119 als CD] as þe L  
 120 dyeande C] þe deyande  
 D; agayne þe dede L  
 123 heldande CD] bowynge L  
 123 heuede CD] heuede  
 downe L  
 123-4 þat o CD] þe to L  
 124 now CD] and now L  
 125 þat opere CD] þe toþer  
 L

125 his C] alle his DL  
 125strenghe CD] strenghes L  
 126 myghtes CD] myghte L  
 130 grete CD] hye L  
 131 with CD] and with L  
 131 teres CD] teres wepyng  
 sayeand L  
 132 commende CL] comende  
 and betake D  
 134 when CD] than when L  
 135 worde CD] wordes L

The Lyrical Meditations only:

inclinato capite super pectus versus Patrem quasi  
gracias 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 rygth  
syde and to hys Fadur he zeldede þe gost. For þis cry  
þe knyght Centurio wase turnede and leuede on Crist,  
when he sade, 'Forsoyth he þis wase Goddes Sone,' 135  
for oper men when þay dy, and namly when þay blede owt  
þer blode, by þe way of kynde þay mygth 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 lygth. Yt wase all dyrke fro vndrone to none  
generally throgth all warlde as yt ys in a dyrk 145  
nygth. Þe stones clafe; þe vale of þe Tempull braste  
in two; þe erth qwoke; þe bodys of holy men þat were  
many zeres dede befor ryse owt of þer grafes and come  
into Ierusalem and apperede to many men. Pen many þat  
saw þis wonndurs were turnede, and for drede 150  
qwok þer brestes.

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 quidem multo magis quam cum obviavit ei crucem portanti.

<p>140 when scho saghe hir dere Son so pynfully defayle, langwysch and wepe and dulefully dye! I 145 angwysch, scho was al slokende In sorow, and 26v insensible and als / scho ware halfe dede, mykel 150 more now þan whan scho met him in þe way berande þe crose.</p>	<p>In how gret a payne trowes þou þe þat sorowfull 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 160 trow for soyth þat 160 for þe gret bytternes and multitude of angwys þat sche hade, schee wase so grettly reuyschede in 165 sorow, þat schee 165 mygth nothyng se, nothyng here, nothyng fele, but a sche had bene dede. With hyre Sone schee fell done to þe grounde. For 170 yf sche made a passyng sorow when schee mete with hyre Sone when he bare þe crose and fell down for 175 febull with þe 175 crose, mekyll more soro hardely schee made, when schee saw hyre dere Sone dy with so hedus a crye.</p>
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137 A, dere C] A, D; O,  
dere L  
137 God, what CD] frende L  
140 scho CL] 3e D  
142 langwysch...143 wepe  
CD] om L  
143 dulefully CL] dolful D  
144 multitude of CD]  
mekill payne and L  
148 insensible CL]  
vnsensible, vnfelable D  
148 scho CD] it L  
150 now CD] om L  
152 þe CD] 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;

<p>And what trowes þou þat          Mari Magdalene dyde, þat          155 so mykel lufede Oure          Lorde God Ihesu? And what          dide Saynt Ion, most lufed          of Ihesu and passande al          opere discipiles, and what          160 trowes þou þat þe          toperre two sisteres of          Oure Laydi dide? Bot what          myght þai do? Þai ware          filde with bitternes,          165 slokende in sorow,          made dronken with wormode,          and al þai wepede          withouten mesure. Behalde          now how þi Lorde Ihesu          170 hanges dede on þe          crose for lufe of þe.</p>	<p>3a, and what dyd 180          þan Mary Magdalene þe trw          lufer of Crist, what Saynt          Iohn þat wase best          belufede of Crist passyng          any oper of hys 185          dyscypules, what dyd also          two Marys, Cristys awntes,          and Mary his Modur syster?          Lorde, what mygth þay do?          þay were so full of 190          bytternes, so full of          sorow and so full of          desese, þat þay wyst nogth          what þay schuld do, bot          crying, wepyng and 195          wamentyng, þay were in a          passyng wo. Behold          forþermore how swete          Ihesus hang dede on þe          crose, how all hys 200          feturs, so fayre before,          now b[oy]th falowede and          fadede; [h]ow hys lyppys          rody and chekes also now          ere waxen boyth wan 205          and blo; how hys colour ys          chaungede and hys chyn          falne and how þe bewte of          hys body with turmentys ys          all defadede. 210</p>
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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 opere  
 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] hongre L  
 171 lufe of þe CD] þi lufe  
 L

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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 rehabere et sepelire tunc valeant. Et tu, si contemplatus bene fueris Dominum tuum,

<p>All þe multitude of folke are gane hame, and anely Oure Lady with hir foure 175 felawes dwelles behynde by þe crose. þai sett þaim þan doune by þe crosse, and oft þai loke 180 opon þair lufede, and abydes helpe of God how þai mai take doune and byrye him. And now, if þou wil wele and auyself beholde þi Lorde Ihesu,</p>	<p>Beholde also how þe 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 crose, þer beholdyng þer dereworthy luf, þay crye on 220 almygthy God for helpe with sobyng, sygthyng and wepyng, for þay wyst nogth how þay schuld do. Per mygthys falede þam 225 for soro, and for to take doune hys body, instrumentes had þay none. Pen yf þou wyll þus haf a contemplacyon of þis 230 howre, syt done gostely by þe crose, beholdyng þis blystful body, Cristes Modur, Ione, Mary Magdalene and oper 235 Marys also with a inwardly sorow and compassyon of þi hert;</p>
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172 folke CD] þe folke L  
173 are CD] where þen L  
173 and CD] bot L  
174 with...175 felawes CD]  
and hir systers and Saynt  
Iohn L  
175 dwelles...176 crose  
CD] they duellide and L  
176 þai CD] om L  
177 þan CD] om L  
177 by CD] besyde L  
178 loke CD] lokede L  
179 lufede CD] lufe L  
179-80 and abydes CD]  
abydand L  
180 of God CD] om L

181 mai C] myth DL  
181 take C] take him DL  
182 And...if CD] Now and L  
182 wil CD] 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.

<p>185 þou may fynde þat fro þe sole of þe feet vnto þe crowne of þe heuede þere is none hale spote left on him, in no 190 lyme ne in no partye of his blyssede body þat ne it is ful of payne and passion, wo and angwyse and sorowe.</p>	<p>þen 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 245 remlande of hys body, blo, bytterly betyn, hys woundys wyde and wan, hys blyssyde blode about 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[aly] þat 260 were with hyre, and þer þou sall se full sore sobyng, full sorofull sygthyng, full carefull crying, full 265 meruelus mornyng, full wofull wepyng, and handes wryngyng throgth whylk þou may bryng into þi saule a inwardly ruth of 270 Cristes compassyon. / p60</p>
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186 sole...188 heuede CD] crown of þe heuede to þe sole of his fete L  
188 is CD] was L  
189 in no C] ne DL  
190 ne in no C] ne DL  
192 is CD] was L  
192 and CD] om L  
193 and CD] om L

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        þou has now rehersede of þe manere of his  
crucyfyinge, his passioun and his bitter dede, whilk he  
sufferde in þe houres of vndrone and of none, after my  
lytilnes of wrytyng for styrynge of þi deuocione at þis  
27r tyme. / And þarfore studye þou deuotly, trewly and  
200 bysely for to cleue til it and take example of it  
als mykel als in þe is, thurgh Godes grace, and folow  
þarafter. And now I sal þe say schortely of þat þat  
befell after his dede.

195 rehersede of C] here  
rehersyd of D; herde me  
reherse here L

196 bitter CD] bitternes  
and his rewefull L

197 houres CD] heure L

197 my...198 of CD] þis  
littill L

198 þi CD] om L

199 trewly CD] mekly L

200 til it C] perto DL

200 of it CD] þarof L

201 Godes grace CD] þe  
helpe of þe mercy of Ihesu  
L

202 þarafter C] schal I D;  
I will L

202 þe say C] seye D;  
reherse the L

202 of þat þat CD] what L

203 his CD] þat he was L

VIII MEDITATIO PASSIONIS IESU CHRISTI POST NONAM:  
DE APERCIONE LATERIS

Comorantibus igitur et sedentibus reverenda Domina nostra Maria atque Iohanne, 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,

<p>A meditacione of þe thynges þat befell after þe dede of Ihesu, and of þe openyng of his syde 5 betwyx none and euensange.</p> <p>After þe houre of none, þe wirchypful Modere of Ihesu, Oure Lady Saynt 10 Mary, and Saynt Iohn, Mary Magdalene and [þe] two systemes of Oure Laydy dwelde styl and satt on þe to syde of þe crose, 15 beholdande withouten sesynge Our Lorde Ihesu so hyngande betwyx two thefes so nakede, so hogely wounded, so bytterly 20 tourmentyd, so slayne and so forsaken of al men. And als þei sitte þus togedyr, þai se comande fro þe Cytewarde a grete 25 company of armede men</p>	<p>þe Medytacyon of Crist in þe Howre of None: Capitulum Octavum.</p> <p>The menewhyle þat Mary þe Modur of Crist with Saynt Ione, Mary Magdalene and systers sate dolfully murnyng by þe crose. Beholde Cristes body so blyssyde, so hangede 10 betwen two theues, so naked, so bloo, so wan, so turmentyde, so dolefully dede. Þay behold comyng 15 fro Ierusalem a compony of armyde men.</p>	<p>5</p> <p>10</p> <p>15</p>
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1 A...6 euensange CD] at þe houre of none. also at none L  
1 þe C] þoo D  
3 of 2 C] om D  
8 wirchypful CD] petefull L  
10 and CD] om L  
11 þe DL] om C  
13 dwelde...satt CD] þey satt styl abyddyng and L  
13-14 þe to C] þat o D; om L  
14 syde...crose CD] om L

18 so nakede CD] nakede and L  
18 hogely C] vgly D; petously L  
20 slayne CD] schamfully done to dede L  
21 so CD] vtterly L  
22 sitte CD] satte L  
23 se comande CD] sawe come L  
24 Cyteward CD] Cete L

qui mittebantur ut ipsis crucifixis crura frangerent, occiderent eos ac sepelirent, ne corpora in cruce pependencia in magno die sabbati remanerent. Tunc Domina et omnes surgunt et aspiciunt, 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:

<p>pat war sente fro þe Prince[s] of [þe] lowes for to breke þe thees of þe thefes þat hange on [þe] crose, and to take þaim doun and byrye þaim, so þat þaire bodys sulde no3t hange on þe crose in þaire Saboyte day. Pan 35 Our Lady and al hir company ryses vpe, and beholdes þaim, and wat ne[ue]re wat þaire comynge may bemene. Pan begynnes 40 þair sorow at wax al newe, and drede and ferdnes waxis on þaim. 27v / [and] scho wote no3t 45 what scho may do. Pan scho turnes hir til hir sone whore he hanges dede on þe roede, and says til him,</p>	<p>þay were sent to þe Mount of Caluery to breke þer schynnes þat were left on lyfe to sle þam all 20 owt, and to bery þer bodys sumwere in a dyke, for þe reuerence of þer grett Sabot, þe whylke schuld be on þe morne. Pen 25 rose vp þe sorofull Moder, and all þay ryse with hyre, and behelde and loked on fer and woundur what þis company 30 wase. Per soro wase renewyd agayne, and þer drede, [and þer dysese incresede,] þat schee wyst nogth what 35 schee mygth do. Pen sche spake to hyr sone as he had bene lyuyng.</p>
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27 Princes of þe DL] prynce of C  
 28 breke...29 thefes C] breke þe theyes of þeim D; take þem down L  
 30 þe DL] om C  
 30 and...31 doun CD] om L  
 32 so...bodys CD] That they L  
 33-34 in þaire CD] one þe L  
 35 al C] om DL  
 36 ryses CD] rose L  
 37 beholdes C] behelden D; beholde L  
 37 and...39 bemene CD] om L  
 38 neuere D] nere C  
 39 Pan begynnes CD] For then begane L

40 at wax C] om DL  
 40 al CL] om D  
 41 and<sub>2</sub> CD] om L  
 42 waxis on þaim CD] to begyne L  
 43 is now CD] was þan L  
 44 and DL] om C  
 44 scho wote CD] couthe L  
 45 what... do CD] om L  
 45 Pan...46 turnes CD] bot turnede L  
 46 til C] to DL  
 47 whore...hanges CD] as he hange L  
 48 says CD] said L  
 48 til C] to DL

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32 and...34 incresede] þer drede þer dysese and incresede hyre M

"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."

50 'My dere Sone, whareto  
 come [pise] agayen?  
 What wil þai more do til  
 þe? Hafe þai noht slayne  
 þe, my dere sonne? I  
 55 wende, my dere sonne,  
 þat þai had fulfillyd al  
 þair wil of þe, bot als me  
 thynke þai sese noht for  
 to persue þe ded. Mi dere  
 60 sonne, I wate neuere  
 what I sal do, for nowþere  
 I myst safe þe whils þou  
 lyfede, ne I may noht  
 defende þe dede, bot I sal  
 65 come and stande  
 besyde þe crose at þi  
 feete, my dere sonne. And  
 I beseke þi Fadere in  
 Heuen þat he make þaim to  
 70 hafe mercy and pite  
 of þe, and sothely I sal  
 do þat I may'

51 pise D] þai þus C; pise  
 men L  
 52 more...53 þe C] donne  
 more to þe D; do to þe  
 more L  
 53-54 slayne þe CD] done  
 þe to ded L  
 55 my...56 þat CD] om L  
 57 als CD] om L  
 58 sese noht CD] will not  
 cesse L  
 59 þe dede D] þe to þe ded  
 C; dede L  
 62 safe...63 lyfede CD]  
 haue þe leuyng L  
 64 ded DL] now stark and  
 calde dede C  
 68 I CL] om D  
 68 Fadere...69 Heuen CD]  
 dere fadire L

'My dere Sone, swetyst of  
 all chyldur, why come 40  
 enmys now agayne? What  
 may þay more do to þe?  
 Dere Sone, hafe [þay]  
 nogth slayne þe vylansly?  
 I wende þay had bene 45  
 full of turmentyng of þe,  
 but now I se þat þay pursu  
 þe as wele dede as on  
 lyfe. My dere [Sone],  
 what sall I do? I mygth 50  
 not defende þe fro þe  
 dede. I schall go and  
 stande befor þi feete  
 befor þe crose. More may  
 I nogth helpe þe. I 55  
 schall also [pray] þi  
 Almygthy Fadur þat þay to  
 me may be godyly, and I  
 also schall do þat I may.'

69 he CL] om D  
 70 mercy...71 þe CD] mercy  
 on þe and pete L  
 71 and...72 may CD] om L

---

43 þay] om M  
 49 Sone] om M  
 56 pray] om M

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 proliciunt. 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 innatam.

And þan þai al [fyue]  
 kneles doune togydere  
 75 before þe crose of  
 Ihesu, ful sare wepande.  
 Pan comes þise wycked  
 tourmentours, and when þai  
 saghe þe two thefes þat  
 80 hange by Oure Lorde  
 zyt Iyuande, þai brake  
 þair theys and sloghe  
 þaim, and toke þaim doune  
 and kested þaim vilancely  
 85 intil a dyke. And  
 when þai come agayne til  
 Oure Lorde Ihesu, Oure  
 Lady his Modere, dredande  
 þat þai walde do on þe  
 90 same manere with hir  
 dere son Ihesu, tacked  
 with inwarde soroue of  
 hert, rynnes to hire  
 28r /armes, þat is at say, til  
 95 mekenes,

73 fyue DL] samen C  
 74 kneles C] kneleden DL  
 74 togydere CL] om D  
 76 ful C] om DL  
 78 tourmentours CD] Iewes  
 L  
 79 þe CD] þise L  
 81 zit Iyuande CD] one  
 lyfe L  
 83 þaim<sub>1</sub> CD] them all owte  
 L  
 83 and...doune CD] om L  
 85 intil C] into DL  
 85 dyke DL] dyke or a pitt  
 C  
 86 agayne CD] om L

And þan þis 60  
 sorofull company went  
 wepyng and stode befor þe  
 crose / of Our Lord Ihesu. p61  
 Anone come þis col[m]pany  
 of armyd men with a gret 65  
 noyse and with a grett  
 despytusnes and wodenes.  
 Pen þay behelde þe theues  
 zyt lefyng. Pay brake þer  
 theys and pullede þem 70  
 done, and slong þem in a  
 dyke, and afturwarde þay  
 come to Our Lorde Ihesus.  
 Pen hys blyssyde Modur  
 wase full sore aferde 75  
 þat þay schuld hafe broken  
 hys theys as þay dyd þe  
 theues. Schee þen with a  
 passyng inwarldly sorow of  
 hert, sche thoght þat 80  
 schee wyld hafe recours to  
 hyre gostyly armes, þe  
 whylk wase þe dyp ground  
 and passyng vertu of  
 85 meknes.

86 til C] to DL  
 87 dredande 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

Et genibus positis et brachiis cancellatis, vultu lacrimabili et voce rauca, sic eos alloquitur, dicens: "Viri fratres, rogo vos propter Deum altissimum, ne amplius vexare velitis in dilectissimo 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 þe woice a[ll]	and þan þer schee fell downe on boyth hyre knes and hyre armys sche cast on crose wyse, þe tone	
100	hose for sorue, and sais to þaim, 'Brethire,' scho sais, 'I pray 3ow for Goddess sake Almyghty þat 3e wil no more do to my	ouer þe toper, with wepung teres, with a sorofull semlande and with a hache voce, schee sayd to þam, 'My brether, I pray 3ow for þe lufe of	90
105	dere Sonne. I am here his sorofull Modere, and 3e know wele þat I neuere greuede 3ow, ne tryspaste agaynse 3ow, and	allmygthy God þat 3ee trauale 3ow no more on my dere Sone Ihesus. I am hys Modur full of soro, and 3ee, breþer,	95
110	þof al my dere Sone semede contrayus vnto 3ow, 3e hafe now slayne him, and I sal forgyfe 3ow al þe tryspas and þe wrange	know wele þat I neuer greuede 3ow, ne neuer dyde wrong agaynse 3ow, and yf he were euer contraryus agaynse 3ow, now	100
115	3e hafe donne, 3a, and my dere Sonne dede,	3ee haf made an ende of hym. Now he ys dede, what wyll 3ee more? I forgyf 3ow all þis wreth, and all þe dede of my dereworthy Sone,	105 110

96 and falles CD] Scho  
fell L  
96 knees CD] hire knees L  
97 haldes CD] helde L  
98 and...99 chere C] with  
a wepyng chere D; tendirly  
wepyng L  
98 and...100 sorue CD] om  
L  
99 þe C] om D  
99 al D] a C  
101 sais...þaim CD] and  
said L  
102 scho sais CD] om L  
103 sake CD] lufe L  
103 Almyghty CD] om L

104 wil...do C] wel donne  
no more D; do no more L  
105 dere CD] om L  
108 neuere...3ow CD]  
greued 3ow neuer L  
110 al CL] allynges es D  
110 dere C] om DL  
113 sal CD] will L  
113 al CD] om L  
114 þei...wrange C] alle  
wrong and trespas þat D;  
þe wronge and þe trespas  
þat L  
115 3a CD] om L  
116 dede CL] dide D

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."

Iohannes vero et Magdalena et sorores Matris Domini, stabant genuflexi cum ea et amarissime omnes flebant. O Domina, quid est quod agitis? Ad pedes nephandissimorum statis? Ibi oratis inexorabiles? Pietate creditis flectere crudelissimos et impiissimos, et humilitate superbos?

<p>120 if 3e wil onely do þis mercy onto me, þat 3e breke him noght, þat I may at þe last grave him hale. It nedys nozt þat 3e [breke] his theys, for 3e se wele þat he is dede and passed forth ane houre 125 sythene.'</p> <p>Saynt Ion also and Mary Magdalene and Oure Lady systers satt knelande with hir al sore wepande. 130 A, dere Lady, what do 3e? What do 3e, swete Lady? 3e knele at þe feete of wicked men, and praies þaim þat no prayer 135 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.</p>	<p>yf þat 3ee wyll haf mercy of me and graunt me my bone. I pray 3ow, dere breþer, breke noght 115 hys theys. 3e se þat he ys dede now; yt ys a howre sene he dyede.' / p62</p> <p>Sant Ione also and Mary Magdalene and 120 þe two Marys Our Lady systers fell done on knes with hyre, full bytterly [wepyng], and sayd, 'A, blyssyd Lady, what 125 do 3ee? 3e fall on knes befor þe fete of wykkyde men. 3ee pray þam þat wyll here noo prayer. 130 With ruth and pete 3ee wene to ouercome þer wykkednes, and with 3our meknes þer pride. Nay, blyssyd lady, yt wyl not be, 135</p>
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117 if...þis CD] so þat 3e do L  
118 onto C] to D; with L  
119 him noght CD] not his lymmes L  
120 at...last CD] om L  
120 grave...121 hale C] berye him hool D; Iye hym hole in his graue L  
122 breke DL] bryste C  
122 theys CD] lymmes L  
123 þat CD] om L  
124 ane...125 sythene CD] om L  
126 Saynt...129 wepande CD] om L

130 Lady CD] om L  
131 What...132 Lady C] Qwhat do 3e, dere Lady D; why do 3e knele, swete Lady of Heuen L  
134 praies CD] 3e pray L  
135 take...here C] take D; here L  
136 tourne CD] bow L  
136 mercy...138 meke CD] þe mercy of creuell, wikkede and L  
139 Nay CD] Nay, Lady L

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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.

<p>140 For meknes is          abhominable to prowde men,          and þarfore, dere Lady, 3e          28v trauayl al in vayne./ And          þan, ane of þaim þat hight          145 Longyius, þat tyme          prowde and wycked, bot          afterwarde he was          conuertede and was [an]          haly martyr, toke a          150 longe spere, and          desp[is]ande al hir meke          prayer and besekynges,          opende þe ryght syde of          Our Lorde Ihesu with a          155 grewous wounde, and          onone come out blode and          watere. Pan his Moder fel          in swone betwyx Mary          Magdalene armes.</p>	<p>for mekenes ys pride to          prowde men, and godnes and          pyte ys abhomynacyon to          wycked men and to cruell          men, þerfore Lady, 140          see trauale in vayne. Þen          a knyght þat wase calde          Longeus, þen boyth wyckyd          and prowde, bot afturwarde          for Crist a glorius 145          marter and saynt, styrtes          forth befor hys felawes,          dyspysyng] 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 sumewhat 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 þay          wende schee had bene 165          dede.</p>
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142 dere CD] om L  
 143 al C] om DL  
 145 tyme CD] tym whas L  
 148 an D] om C; a L  
 149 toke CD] he tuke L  
 151 despisande DL]  
 despyzed C  
 151 al hir CD] Oure Lady L  
 151 meke CD] om L  
 152 and besekynges C] om  
 DL  
 153 opende...154 with CD]  
 and with a fell herte he

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

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148 dyspysyng] dyspysyde M  
 153 þat] om M



Iohannes vero, dolore urgente, assumpto vigore, insurgit contra illos, dicens: "Viri nequissimi, quare hanc impietatem facitis? Nonne videtis quod mortuus est? Vultis etiam Matrem eius mestissimam occidere? Discedatis, quia nos eum sepeliemus." Tunc illi, sicut Domino placuit, discesserunt. Excitatur autem Domina, surgens quasi evigilans, querens quid sit de dilecto Filio suo.

<p>160 And þan Saynt Ion, for 29r gretnes / of sorow, tuke hert to him, and reprofede þaim, sayande, '3e wycke men,' he sayde, 'whi do 3e 165 þus? Se 3e no3t wele þat he is dede? Wil 3e also slae his soriful Modere? Go home,' he sais, 'for we sal bery him 170 ourselfe.' Pan as God wolde, þai went home. Pan þai comfort Oure Lady, and settys hir vp, and scho asks what þai hafe 175 done til hir Sone,</p>	<p>þen Saynt Ione, seyng Cristes Modur in so mekyll myschefe, þe wyk 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 þes 175 crwell men he sayd, '3ee men full of cursydnes and of wykkydnes, why do 3ee þis orybull dede? Se 3ee nogth now how he ys 180 dede? Wyll 3ee sla also hys sorowful Modur? Thynke 3ee nogth enugh þat 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 þen as God wolde, þay went away, and Our Lady with mekyll sorow vnnes wase restorede to lyfe, and long aftur when 195 schee had hyre wyttes, with a grett waymentyng schee askyd what wase donne with hyre Sonne.</p>
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160 And C] om DL  
160 Saynt CD] om L  
162 hert CL] hir D  
162 and...163 sayande CD]  
and saide L  
164 he sayde CD] om L  
168-169 he sais CD] om L  
169 for...sal CD] and late  
vs L  
170 Pan CD] and þan L

172 comfort DJ comforted  
CL  
174 scho asks CD] þan  
askede scho þem L  
174 hafe CD] had L  
175 til C] to DL

Respondent ei, nichil esse factum de eo. Postea suspirat et anxiat, et respicit Filium suum vulneratum, doloreque mortis atteritur. Vides quociens mortua est hodie? Tociens certe, quociens contra Filium suum videbat fieri novitatem. Unde vere impletum est in ea, quod sibi dixerat Simeon: Tuam, inquit, ipsius animam pertransibit gladius. Sed nunc vere Filii corpus et Matris animam, huius lancee gladius perforavit.

<p>and þai say, 'No more þan          3e saghe.' þan scho          syghes and beholdes [hir          Sone] so dispitously          180 wonedede and          nerehande scho dies for          sorow. 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          vntil hire dere Sone; and          190 þerfor is now          sothfastly fulfilllyde þe          prophecy of haly Symeon,          saiand vntyl hire þus,          'Þine oghen saule þe          195 swerde thurghe sal          passe.'</p>	<p>And þay answerde and 200          sayde þat aftur þe tyme          þat schee fell doune þay          dyd no more to hym. Þen          schee cast hyre eyn on          205 hyr Sonne. Schee          sygthede and sorowede,          schee wepyde ful sore.          With sorow of dede schee          ys all to-drawen. Behold          210 how schee wase dede          today as a stone as schee          saw any new turment abowte          hyre Sonne. Werefors now          yt wase performede þat          215 Symon sayde before,          þat þe swerte of sorow          suld passe throgth hyre          saule. But now trwly          Cristes body and hys Modur          220 saule þis bytter spere          hase perchede.</p>
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176 say CD] said L  
 177 3e C] sche DL  
 177-8 scho syghes CD]  
 syghede scho L  
 178 beholdes CD] behelde L  
 178-9 hir Sone DL] him C  
 181 nerehande...dies CD]  
 than dyede scho neghe L  
 182 sithes CD] om L  
 184 þis day CD] om L  
 185 sufferes C] suffred DL  
 188 paynes C] peyne DL  
 189 vntil C] vnto D; to L  
 189 dere Sone D] sone dere  
 Ihesu C; sonne L  
 190 is...191 sothfastly  
 CD] was L  
 192 of CL] and D

193 saiand...þus CD]  
 seiande vnto hir þus D;  
 þat said L  
 194 þine...196 passe C]  
 þin owen sowle schal þe  
 swerd thurghe passe D; þe  
 swerde of sorowe suld  
 thurghe perse hir herte L

The Lyrical Meditations only:

Perfore as þe saule of Crist when he swete blode and  
waytur wase hugely dysturbelyde with payne, rygth so  
Cristes Modur saule in all þe paynes þat Crist  
sufferde, wase hugely turment with payne. And 225  
rygth / euene as þe saule of Crist schewede before p64  
throgth þe mygth of hys godehede to hys body all þe  
paynes þat he schuld suffer aftur, rygth so þe sygth of  
Cristes paynes þat hys blyssyd Modur saw, schewede to  
hyre saule all þe paynes þat Crist suffer[de], 230  
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.

<p>200 Pan þai sett þaim doune eftsonse besyde þe crose and wate nozt what þai may do. þai may nozt take doune his blyssed body and bery it, for þai hafe no myght ne strenght parto, and also þai hafe 205 no instrumentes to take him doune with, and away dar þai nozt go, and he hangande on þe crose, and þare may þai nozt 210 lange dwel, for þe nyght comes on þaim. And þus þai are sett in gret perplexite, and wote 29v neuere what þai / may do.</p>	<p>Beholde forþermore how þay all agayne syt doune by þe crose, and what þay 235 schuld do þay wyst neuer, for to take doune hys body and bery yt, þay were vnmygthy, and instrumentes hade þay none. And 240 for to gay agayne and leue þe body þer þay mygth nogth for luf, and for to dwell lenger þer yt was also herde, for yt 245 wase drawyng nygth toward. Behalde þem and se in how grett desesse þay were.</p>
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197 þai sett CD] sett they  
L  
198 eftsonse CD] om L  
198 crose CD] crosse  
agayne L  
199 wate CD] wiste L  
199 may CD] myghte L  
200 þai CD] For they L  
200 may CD] myghte L  
201 his blyssed CD] þat L  
202 and...for CD] om L  
203 hafe CD] had L  
203 ne strenght CD] om L  
204 and...206 him CD] om L  
MS B rejoins here  
206 down with CDB] om L  
206 and CDB] Ne L  
207 dar þai CD] thay dar  
B; durste þey L  
208 he hangande CD] he  
hangede B; leue hym L  
208 crose CDL] crosse  
stille B  
209 may þai CD] they mowe  
B; myghte they L

210 lange dwel CDB] abyde  
long L  
210 þe C] om DBL  
212 þai are CDB] were þey  
L  
213-24 wote neuere CD]  
wote not B; dowte L  
214 þai...do CDB] them was  
beste to do L

O Deus benigne, quomodo permittis vestram ex omnibus electam, mundi speculum et reclinatorium vestrum, sic tribulari? Tempus autem esset ut aliquantulum respirasset.

<p>215 A mercyful God, how may 3e suffere 3our aghen dere Modere, whilke 3e chose before al wymen of pe werlde for to be a 220 myrrour to pe werlde, and for to be 3our aghen rystynge place, be þus trubulede, [peynyd, tormentyd] and disesed? 225 It ware tyme þat scho had sum ryste and comforth if 3e wolde wouchesafe.</p>	<p>A, þou benyng God, 250 þou mercyfull and almygthy God, how suffers þou þi myschefes Modur, merour of meknes, lanturne of lygth, pe worthest woman of 255 þis warlde, pe chambur of chastyte, pe seler of sobernes, pe clothyng of clennes, þus dolefully be dysesede? A, swete 260 Ihesu, how suffers þou þi myld Modur, pe meruelus maden, pe rose of rygthwysnes, pe lilly of lufsumnes, pe grace 265 of godnes, pe Modur of mercy þus wofully be bygone? A, lufly Lord Ihesu, why suffers þou pe bosome / p65 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 dygth? 275</p>
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215 God CDB] Ihesu L  
216 may CDB] myghte L  
216-7 aghen dere C] owne  
DL; om B  
218 before CDB] of L  
218 al CDB] al pe L  
219 a...221 werlde CD] om  
B; myrrour and example to  
pe werlde L  
222-3 be þus CD] And þus  
to be B; to be þus L  
223 trubulede...224  
disesed D] trubulede and  
disesed C; troubled,  
peyned and diseased B;  
pyned, trobulde, turment  
and disessed L  
225 ware tyme C] were B;  
es tym L  
226 and comforth CDB] om L

227 wolde wouchesafe CDL]  
wouched safe B

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272 hertes] om M

IX MEDITACIO PASSIONIS IESU CHRISTI HORA VESPERARUM

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 myrrhe et aloes, et veniebant ad sepeliendum Dominum.

A Meditation of þe Takyng Doune of þe Body of Our Lorde Ihesu fra þe crose in þe Houre of Euensange.

5 Eftsons þai behelde and saw mo come fro þe Cyte til þaim wardes, bot þis was Ioseph of Aramathye 10 and Nychodeme, and opere men with þaim, bryngande instrumentes þat þai myght take doune þe blissed body of Ihesu 15 [of] þe cross; and þai brynge also with þaim als it war a hundreth punde of myrr and of aloes and come for to bery þair Lorde.

1 A...2 doune CDB] om L  
2 of...body CD] om BL  
3 of...Ihesu CB] of Ihesu D; om L  
3 fra...4 crose C] of þe cross D; om BL  
4 in CDB] at L  
5 Euensange CDL] Euensong of þe crosce B  
6 Eftsons CDB] Anoper tym L  
6 behelde...7 saw C] beholde and se DB; lokede and saw L  
7 mo CD] om BL  
8 til þaim C] to þeim DB; om L  
8 wardes CD] warde a grete meynye B; warde a company L  
8 þis CD] þat B; it L

þe Medytacyon at Euensong of Cristes Body Doyng Done of þe Crose: Capitulum Nonum.

Afturwarde, þis 5 sorofull company saw come fro þe Cyte of Ierusalem anoper company, þe whylk were Ioseph Abaramathy and Nychodemus, and 10 dyuerse oper, bryngyng ledders and instrumentes for to hafe doune Cristes body. Also þay brogth 15 with þam a hundreth punde of myrre and of aloes for to anoynt hys precyus body when he schuld be berede.

10 and...þaim CD] and other men come with hem B; om L  
12 bryngande CDB] þat come with L  
12 þat...13 myght CDB] to L  
13 doune CDB] doune with C  
14 Ihesu CD] Oure Lord Ihesu BL  
15 of...cross DB] fra þe 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

Tunc surgunt omnes cum timore magno. O Deus, quanta est ista afflictio hodie! Circumspiciens autem Iohannes dicit: "Ego cognosco ibi Ioseph et Nichodemum." Tunc Domina, resumptis viribus, dicit, "Benedictus Deus noster, qui mittit nobis auxilium; memor fuit nostri et non dereliquit nos. Fili, occurras eis, quia ipsi in auxilium nostrum veniunt."

20	Pan Our Lady and hir company ryces vp with grete drede and ferdnes þat it be any opere newe thyng. A, dere God,	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	20
25	how gret is þair trybulacion þis day! Pan Saynt Ion lokes auisely and sais, 'I see sonder Ioseph and Nychodeme.'	body. A, Lord God, how grett affliccyon hase þi Modur þis day! But Saynt Ione lokyde wytterly about hym and sayde, 'I	25
30	Pan Our Lady was mykel comforthed, and thankes God þat has thozt on þaim, and sent þaim helpe and comforth, and	knew þar Ioseph and Nychodem.' Pen Owre Lady toke hyre spyrytes agayne and sayd, 'Blyssyde be God	30
35	byddes Saynt Ion, 'Gos [agaynes þaim and kepe þaim.]'	Almygthy þat vs hase sent helpe, þe wylike has of hys godenes mynde of hys seruanes, and in a grett dysese hase nogth forsaken vs.'	35
			40

21 ryces 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 thyng 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...3onder CDB] 3ondire  
 comes L  
 29 Nychodeme CBL]  
 Nichodeme he seyth D  
 Than CDB] and þan L  
 31 mykel CDB] gretly L  
 32 thankes CD] thanked BL  
 32 has CDB] had L

32 has CDB] had L  
 34 comforth CDB] socoure L  
 35 byddes CDB] om L  
 35 Saynt CDB] om L  
 35 Gos C] þat he go DB;  
 þat he sulde goo L  
 36 agaynes...37 þaim DBL]  
om C

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35 Almygthy] Almygthy God  
 M

Vadit ergo Iohannes eis obuius 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 aliis discipulis. Dicit illi Iohannes illas que ibi sunt.

<p>40 [Pan Saynt Ion gos] in grett haste and metes þaim and þai haulse þa[im] togedere with grett wepyng and sorue. Þai 30r may / [speke] no word of longe whyle for tendernes 45 of compassion and mykelnes of wementyng and wepyng. Pan Ioseph askes whore Oure Laydy is, and who is with hire, and what 50 al þe oper disciples of Ihesu dos. Pan Saynt Ion tellis [hym] of Oure Lady and hir company,</p>	<p>Pan Saynt Ione full mekly gose qwykly agayne þam, and when þay mett togedur þay halsed togedur þer armys, and for 45 tendurnes of hert none of þam mygth speke a worde to oper. Per þai wepe with so grett a sorow, þat þay sobbede and syghede, 50 / þay wroung þer haundes, p66 þay mygth speke noo worde togedur a grett whyle. Pus togedur þay went with a waymentacyon, no 55 worde spekyng, full sore sorowyng a grett whyle. But afturwarde when he come in þe Mount, þen Ioseph haskede how yt 60 wase with Our Lady Cristes Modur and hys oper dyscypules. Ione answerde and sayd Our Lady wase besyde þe crose, 65</p>
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38 Pan...gos DB] om C; and  
Iohn L  
39 metes CDB] mette L  
40 þai haulse CB] þei also  
D; ilkone haylseste L  
40 þaim D] þan C; om BL  
41 togedere CDB] oper L  
42 sorue CDB] murnyng L  
42-3 Þai may CD] so þat  
they may B; for þer myghte  
L  
43 speke...of DB] no worde  
of C; none speke with oper  
a L  
44 whyle CDL] tyme B  
46 mykelnes...wementyng  
CD] mekenesse of  
wamentyng B; mekilnes of  
sorowe L

47 askes CD] axed B; spake  
and askede L  
48 is CDB] was L  
49 is CDB] was L  
50 þe CD] om B; þat L  
51 of Ihesu CL] om DB  
51 dos CDB] did L  
51 Saynt CDB] om L  
52 tellis CDB] tolde L  
52 hym B] om C; þem DL  
53 hir CD] 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.

<p>55 bot of þe opere discypyls he sais he wate neuere what þai do, for he saghe none of þaim þis day. þan when þai come 60 neghe þe crose, þai fell doune on knees and wyrchypede Our Lorde. And Oure Lady and hir felaghes kneeles doune and receyfes þaim with 65 grete reuerence and wyrchype. And þai knele and louet agayne.</p>	<p>and oper of Crist dyscypules he cowth nogth tell. þen asked forþermore Ioseph what paynes and what 70 dysese Crist hade in hys passyon, and lone told hym all togedur. But afturward, when þay come nere þe crosce, þay 75 fell all doune on knes, wepyng, waly[ng] and sygthyng, and in þat place þay worschype Crist body. þen Owre Lady 80 worschypfully thankede þam, knelyng on hyre knes, and all þe women þat werre with hyre, also for þe grett yoy þat þay had 85 þat Cristes body suld be beryyde. Also Ioseph and hys company fell don on þer knes with a passyng sorrow, wepyng, in so 90 mekyll þat þay stode and knelede a howre togedur,</p>
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54 of CDB] of Peter and of  
all L  
55 sais...56 do CDB]  
couthe nott tell L  
57 saghe none CDB] had not  
herde tell L  
57 þis CD] that B; of all  
þat L  
58 þan CDB] and L  
59 neghe CDB] nere at L  
59 þai CDB] onone þey L  
62 And CDB] and þen L  
62 Lady CDL] om B  
63 felaghes CDB] company L  
63 kneeles CD] kneled BL

64 receyfes þaim CD]  
resceyued hem B; om L  
65-6 and wyrchype CDB]  
resayued þem and  
wyrchypede þem L  
66 knele CD] in ful humble  
wise knele B; knelyd L  
67 and louet CDB] om L

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77 walyng] waly M

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 retribuatur." Et illi: "Dolemus ex toto corde nostro de hiis omnibus que contra eum facta sunt;

<p>70 Pan Oure Lady says to          þaim, '3e do wele,' scho          sais, 'þat 3e hafe          mynde of 3oure Lorde and          3oure Master, for he          lofede 3ow ful mykel; and          I tel 3ow þat I hafe ful          75 mykel comforth of          3oure comynge, for we          wyste neuere before what          we myght do. And þarfore          God 3elde 3ow.' Pan say          80 þai, 'We sorou with          al oure herte of al þat is          donne agayns hym,</p>	<p>wepyng and sobbyng allway          or þay layde any handes to          take doune Cristes 95          body. Þen at þe last, Our          Lady spake and sayd,          'Blyssyde mygth 3ee be of          God, for 3ee 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 lygth spryng in          my sawle, for wyst 105          wee neuer what wee schulde          do. Perfore Almygthy God          qwyt 3ow þis gode dede.'          And þan þay an[s]werde          agayne and sayde, 110          'Our hert, Lady, ys full          of sorow þat wee se þus          Our Mayster trefyd here.</p>
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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 þei  
 DB; they ansuerde and  
 saide L  
 80 sorou...herte CD] ar  
 full sorowfull and heuy in  
 our hertes B; sorowe and  
 murne with all oure hertes

81 of al CB] of þat D; for  
 all L  
 82 agayns CDB] to L

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109 answerde] anwerde M

prevaluerunt impii contra iustum. Libenter eripuissemus eum de tanta iniusticia si potuissemus. Saltem hoc modicum obsequium Domino et Magistro nostro prestabimus." Surgentes igitur, paraverunt se ad deponendum eum.

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.

<p>and gladly we walde hafe helped him, bot we myghte nozt, for wyckednes has ouerecomen ryghtwysnes. Neuerepelese pis lytyll seruyce sal we gladely do til Oure Lorde.' / 30v Pan þai ryse vp and ordanes þaim for to take him doune of þe crose.</p> <p>Stande þou bysely and deuotely and behalde grathely how þai take him doune. Pan Ioseph settes vp a leddere on to þe ryght syde, and drawes out þe naile of his ryght hande with gret trauayle, for it was ful harde fest in þe tre, and þe naile was bostose, ruyde and gret, and þerfore it myzt nozt be geten oute withouten gret bryssynge of / Oure Lordes hand.</p>	<p>Wykkednes hase ourcome rygthwysnes. Full 115 gladely wee wolde a holpen hym owt of hys desese yf our powre hade rechede so fer. Neuerpelatter þis seruag[els] wee wyll 120 do, for he wase owre Mayster.'</p> <p>Pen þay toke ledders and sett vnto þe crosce, on opone þe tone 125 syde, and oper on þe toper syde. Ioseph sede vp on þe ledder þat wase sett on þe thyrde syde, and þer he pullede with hys 130 pynsours and brade fast at þe nayle, bot yt wase full harde for to gett vnto, for yt wase a gret nayle and a longe, and 135 depli dreuen into þe tre, þe whylke mygth nogth be gedying owt withowtyn brekyng of Cristes hande.</p>
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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 C] to DBL  
90 þai ryse CDB]rose þey L  
91 ordanes þaim CDB] mad þem redy L  
92 of...93 crose CDB] om L  
96 grathely C] stedfastly

DB  
97 settes CDB] sett L  
99 drawes CDB] drew L  
103 harde fest CDB] faste dreuen L  
105 ruyde C] om DB; of itselfe L  
105 and...113 payed CDB] om L

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120 seruages] seruagus M

Sed non est vis, quia fideliter facit et Dominus totum acceptat. Evulso illo, Iohannes annuit Ioseph, dictum clavum sibi porrigi, ne ipsum Domina videat. Deinde Nichodemus alium extraxit manus sinistre, et clavum similiter dat Iohanni. Descendit Nichodemus et ivit ad clavum pedis. Ioseph sustentabat corpus Domini;

110	Bot what forse? His seruan[t] dos sothfastely [and] Oure Lorde is wele payed. Nichodeme þan gos vp on þe left syde and	Bot þer wase noo lettyng, for he dyd yt in a gode entent, and God accept hys wyll. And when þis nayle wase pullede owt,	140
115	takes oute þe nayle and takes þe nayles til Ion and byddes him þat Oure Lady see þaim nozt for ferde of swonyng.	Saynt Ione prayd Ioseph þat he wolde take hym þat nayle for Our Lady schuld nogth see yt, les yt had inressede hyre payne.	145
120	Pan Nichodeme comes doune and gos til þe feet, and Ioseph beres vp þe body of Our Lorde.	Nychodemus went vp on þe toper ledder and pullede owt þe secund nayle, and toke yt Ione also. And aftur he come doune on þe ledder, and went and pullede owt þe thyrde nayle of Cristes fete. / Bot þis mene whyle Ioseph stode styll on þe leder, sustenyng and haldyng Crist body in hys armys.	150 155 160

111 seruant DB] seruandes C  
 112 and DB] om C  
 113 Nichodeme þan C] Than Nichodeme DBL  
 113 gos CDB] wente L  
 115 takes CDB] toke L  
 115 þe CDB] þat L  
 116 and...117 Ion CD] om B; and betuke it to Iohn L  
 116 til C] to DL  
 117 him CDL] om B  
 118 see...nozt CDB] sulde noghte see it L  
 120 comes CDB] com L  
 121 gos CDB] went L  
 121 til C] to DBL  
 122 beres CDB] bare L  
 123 Our Lorde CDB] Ihesu L

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.

125 A, Lorde, Ioseph, wele is  
 þe, þat so may halse  
 þe blyssed body of Our  
 Lord Ihesu! þan Oure Lady  
 takes þe ton hande þat  
 hanges dounwardes with  
 130 gret reuerence, and  
 puttes it til hir face,  
 and beholdes it and kysses  
 it with many teres and  
 gret syghþings. When þe  
 135 nayle of þe feet was oute,  
 Ioseph comes so[f]tely  
 dounwardes, and þan þai al  
 take his blissede body and  
 layes it doune on þe  
 140 erthe.

A, Ioseph, ioyfull may þou  
 be, for to toch þat 165  
 blysfyl body and halse yt  
 in þi armys! A, wold God,  
 Ioseph, þat I mygth t[alk]  
 yt gostely as þou dose  
 bodely! þen schuld 170  
 I loke on hys wounds wyde,  
 on hys body boyth bloody  
 and bloo, full bytterly  
 beten. Behold forþermore  
 on Crist rygth arme, 175  
 þat hange doune 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 sygthynges.  
 But when þe nayle of hys  
 fete was pullede owt,  
 þen Ioseph come 185  
 dounewardes with þe body.

124 Lorde CDB] om L  
 124 is CDB] was L  
 125 so may CD] mayste B;  
 so myghte L  
 125 halse CDB] holde L  
 126 Our...127 Ihesu CB] þi  
 Lord Ihesu D; Ihesu L  
 127 þan...128 takes CD]  
 And Oure Lady taketh B;  
 Than tuke Oure Lady L  
 128 þe ton C] þat on DBL  
 129 hanges CDB] hange L  
 131 puttes CDB] putt L  
 131 til CL] to DB  
 132 kysses CDB] kyssed L  
 134 gret CDB] sore L  
 136 oute CDB] pullyd owte  
 L  
 136 softely DBL] sotely C  
 137 þan CBL] þair D

138 take CDB] toke L  
 139 layes CDB] laide L  
 140 erthe CDB] grownde L

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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  
 145 mykel grace. Al  
 opere standes aboute him  
 and makes mykel  
 waymentynge; and pai al  
 wepe opon him als he ware  
 150 þair aghen chylde.

Owre Lady toke hys hede  
 and lade yt in hyre lape,  
 and Mary Magdalene toke  
 hys feet for to wpe 190  
 þem, for at þem schee hade  
 some tym boyth mercy and  
 grace: oper standyng  
 abowte with a sorowfull  
 schere, wepyng, waylyng 195  
 and waymentynge on þe  
 blyssyde body.

141 Oure CDB] and our L  
 141 takes CDB] tuke L  
 142 skyrte CDB] kne L  
 143 whore CL] qwhere as DB  
 144 fande CDB] hade fune L  
 144 sum CDB] before L  
 146 opere CDB] pe toper L  
 146 standes CB] stoden D;  
 om L  
 147 makes CDB] made L  
 148 waymentynge CDB] mone,  
 waymentyng and wepyng L  
 148 and...him CDB] om L  
 149 opon CD] for B  
 149 als he ware C] as for  
 DB; as it hade bene L  
 150 aghen CDB] ownne getyn  
 L

waymentynge] waymentynges  
 M

X MEDITACIO PASSIONIS CHRISTI HORA COMPLETORII

Post aliquam morulam, cum nox appropinquaret, 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 Meditacion of þe Beryinge of Our Lorde Ihesu in þe Hour of Complen.

5           When þai had standen þus wepande a grete while, Ioseph comes til Oure Lady and prayes hir þat scho wil soffere  
10 þaim dyght þe body and berye it. þan sais Oure Lady, 'Nay, gude frendes,' scho sais, 'takes nozt my Sone so  
15 sonne fro me, or elles graue me with him.' Scho weped withouten comforthe. Scho beholdes þe woundes of his hende  
20 and of his syde, now one and now anopere.

þe Meditacyon at Complyn: Capitulum Decimum.

A lytyll whyll afterwarde, when yt 5 wase at nygth, Ioseph prayde Our Lady þat schee wolde suffer Cristes body to be woune in clyn cloth and afturwarde to be 10 beryde. þen Our Lady with a sorowfull chere sayd to Ioseph and to oper þat stode besyde, '[My] frendes, tak nogth away 15 / my lyfe, my ioy, my dereworthy Sonne, but rather bery me with hym.' Schee behelde dwlfully þe woundes of his 20 handes, þe hedus wounde of hys syde, now schee lokede on one, now on oper.

1 A...of CDB] Att L  
3 Ihesu CB] om D  
5 When CDB] Aftire 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 þaim CDL] hym B  
10 dyght CD] to dight B  
11 sais CDB] saide L  
13 scho sais CD] om BL  
14 takes CDL] 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 comfote B  
18 beholdes C] beheld DBL  
19 of his CDB] fete and L

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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 autem 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 posset probari.

Scho behelde his lofely  
face defouled with  
spyttyng and byrsede  
25 blode baken þarwith, [his]  
heued pricked ful of  
scharpe thornes. Þar was  
þan nopere wepyng ne  
beholdyng ne kyssyng  
30 myght fulfyl hir.

Schee behelde hys  
semblande and hys 25  
vysage boyth wan, bloody  
and bloo, for betyn þe  
rede chekes were wexen;  
all hys feturs were  
all defadede. Schee 30  
behelde hys hede all to-  
rent and prykyde with  
thornes, þe here of hys  
berde al to-pullede, hys  
blyssyde vysage al 35  
to-spytetyde, defylde and  
with cloterde blode, hys  
hede clyppyde of scorne  
with scherys. Of þis  
sygth and of þis 40  
wepyng and of þis sorou  
schee cowth nogth sece. I  
haue rede in scripture þat  
Owre Lorde Ihesu schewede  
reuelacyon to a holy 45  
man þat hys hede was  
clyppyde and þe here of  
hys berde pullede away.  
bot þe Euangelist wrytes  
nogth all Cristes 50  
passyon. Neuerþelatter  
þat he was þer clyppede I  
can nogth schew be holy  
scripture, but þat hys  
berde was pullede, 55  
Ysay þe prophet makes  
mynd.

25 baken þarwith C] om DBL  
25 his DBL] om C  
26 ful of CDB] with L  
28 þan CL] om DB  
28 nopere C] no DBL  
29 beholdyng...kyssyng  
CDL] kissing no beholdeyng  
B

30 myght CD] þat myght BL  
30 fulfyl C] fill DBL



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 Iudeis." Ad hanc vocem tanquam grata et discreta

Pan when þe tyme passed  
 faste away and it broght  
 faste to þe nyght, Saynt  
 Ion spekes til Oure Lady  
 35 þat scho soffere  
 Ioseph and Nichodeme dyght  
 þe body of Oure Lorde  
 Ihesu and graue it, for  
 þay may lyghtly, he sais,  
 40 if þay dwel ouere  
 longe, soffere disese of  
 þe Iewes. Pan scho als a  
 wyse lady and discrete,

Wharefore in þe person of  
 Crist he sayde, 'I hafe  
 gyfne my body to 60  
 smytyng and my chekes to  
 pullyng.' Wharefore our  
 blyssyde Lady þies  
 tormentes behelde. Schee  
 behelde with a 65  
 passyng sorow and a gret  
 dysese, tarryng hys  
 blyssyde body fro beryng.  
 Pan at þe laste, Saynt  
 Ione sayde myldely to 70  
 Cristes Moder Mary, 'Lady,  
 / assent to Ioseph and to p70  
 Nychodeme, and suffers to  
 aray our Maysters body to  
 hys sepultere'; for 75  
 throgth þis grett taryng  
 þay mygth of Iwes suffer  
 some grett dysese. Tyll  
 Ione þan þis sorowfull  
 Modur assentyd, 80

31 Pan...32 away CDB] om L  
 32 and CDB] bot L  
 32 broght...33 þe 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 CL] 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

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67 hys] hys hys M

et cogitans quod ipsi Iohanni commissa est per Filium, noluit amplius contendere, et signans et benedicens eum, permisit aptari ut voluit. Tunc Ioseph\* et Nichodemus et alii ceperunt involvere corpus, et aptare cum lintheaminibus, ut mos erat Iudeis. Domina tamen semper tenebat capud ipsius in gremio suo, quod sibi reservavit aptandum, et Magdalena pedes. Cum ergo venerunt ad crura prope pedes, dicit Magdalena: "Rogo vos ut permittatis me aptare pedes, apud quos sum misericordiam consecuta."

\*Ioseph] Stallings reads Iohannes, but Ioseph is a variant.

<p>45 betaken til þe 32r kepyng / of Saynt Ion, blyssed hir Sonn, and soffers þaim do what þai wil. þan Ioseph and 50 Nichodeme and opere also began for to lappe his body in scheetes als manere is of þe Iewes to be beryed. Bot Our Lady 55 haldes styl his heuede in hir skyrte for to dyght þat hirselfe, and Mary Magdaleyne þe feete. [When þai come for to 60 dyght þe feete, Mary Magdaleyne] praied þaim 32v þat / scho myght dight þaim, 'whare,' scho says, 'I fande mercy.'</p>	<p>hafyng consyderacyon 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 Iues maner. Bot Our Lady allgate helde 90 hys hede in hyr lape, þe whyk schee kepyde for to aray hyreselfe, and Mary Magdalene þe feete, for when þay come to hys 95 legges, Mary Magdalene sayde, 'I pray 3ow enterly for þe luf of Allmygthy God þat 3ee suffer me for to aray my Maysters 100 feete,' before whyk schee had of boyth mercy and grace.</p>
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<p>44 thynkyng CDB] vmbethoghte hire L 45 til C] to DBL 46 Saynt CDB] <u>om</u> L 47 blyssed CDL] than she blissed 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] <u>om</u> L 51 lappe CL] wynde DB 52 his body CDB] hym L 52 scheetes CDB] sendell L 53 manere...þe C] it is</p>	<p>maner of D; it is þe maner of B; þe manere was of L 55 haldes CDB] held L56 skyrte CDB] lape L 57 þat CDB] it L 58 þe CDB] his L 59 When...61 Magdaleyne DB] <u>om</u> CL 59 for D] forth B 61 praied 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</p>
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Quibus permittentibus, illa pedes ipsos tenebat et videbatur deficere pre dolore. Et quos alias lacrimas compunccionis rigavit, nunc multo magis undis lacrimarum doloris et compassionis largiter lavit. Aspiciebat 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.

<p>65 Pan scho t[akes] þe feete and haldes þaim and fayles nerehande for soroue. And þe whylke scho before waschede 70 with teres of compunccione, now mekyl more scho weschese þaim with water of teres of bytter soroue and tender 75 compassion. Scho saghe his feete so wounded thurght, so dryede and baken with blode, and þarfore scho wepede ful 80 bytterly.</p>	<p>þay all þan at on acorde asentyde þerto. Þen 105 schee toke þe feete full tendurly in hyre handys. Schee semyde as schee wolde hafe dyde for sorow. Here before schee 110 weschyde þies feete with teres of sorow and of compunccyon, but now schee wesche þem more tendurly with teres of sorow 115 and of compassyon. Schee behelde hys feete þus woundede, þus perschede, þus cloterede with blode; schee wepe[d] ful 120 bytterly, and naymly in þis last seruyce þat schee schewed to hyre Mayster Crist þus turmentyde, þus woundede, þus dede, 125 þus brogth to nogth,</p>
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65 takes DB] toke CL  
65 þe CDB] his L  
66 haldes CDB] helde L  
67 fayles CDB] swounnede L  
68 þe whylke C] qwhilk D;  
while B; fete þat L  
69 before waschede CD]  
wassheth hem B; weschede  
before L  
71 compunccione CDL] hir  
eeyne B  
71 now...72 more CD] om B;  
aftywardes L  
72 weschese þaim CD] and  
B; weschede þem wel better  
L  
73 water of CD] om BL  
73 teres of CDL] om B

74 bytter...tender CDB]  
dulfullye woundede L  
77 so...78 with CDB] and  
drye baken in L  
78 blode CL] clodred blood  
DB  
78 and C] om DB  
78 and C] om DB; þat L  
79 wepede CDL] wepeth B  
80 bytterly CDB] tendirlye  
L

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120 weped] wepe M

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.

<p>Scho coueytede for to dy for soroue, bot scho myght nozt. Scho walde fayne hafe waschen al his body, 85 and hafe anoynted it and hafe lapped it and dyght it, bot scho myght noght.</p>	<p>vnes / hyre hert mygth p71 abyde in hyr body for þe gret dole and sorow þat schee hade in hyre 130 saule. Hyre payne may wele be thoht, þof yt may nozt be spoken, for schee wolde full fayne for soro storuen befor hyr 135 Mayster Cristes feete. Schee saw no remedy in all hyre sorow, þerfore of sorow schee wolde noght sese. Ne schee wase 140 not wonnt on þis wyse to serufe Cristes body; þis wase a new seruys to hyre, and þe last þat euer schee seruede hyre Lorde, 145 and in þis seruys hyre sawle wase fylled with sorow. Schee sesed not of sygthyng, schee wase wofull in wepyng and 150 sorofull in sobbyng. Schee mygth not performe [þe] thyng þat schee most desyre[d], for schee wolde hafe noynt þat also, 155 bot þer wase noþer tyme ne place coneabull.</p>
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81 coueytede CDB] desyrede  
L  
82-3 myght nozt CDB] ne  
myghte L  
84 waschen CDB] anoyntede  
L  
85 and...it C] and  
anoynted it D; om BL  
86 and...it CD] om B; and  
lappede it L

86 and 2...87 it CD] om BL  
87 scho...88 noght CD] om  
B; scho had no powere  
perto L

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136 Cristes feete] feete  
Cristes M  
153 þe] om M  
154 desyred] desyre M

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

<p>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 heued, and  al begynne þai newe at  wepe. Pan Oure Lady  105 s[ee]s þat þai may no  langer tary.</p>	<p>Schee mygth do no more  þen schee dyde; schee dyde  what schee mygth. 160  With wepyng schee wet hys  blody feet: þe tendur  teres stremede doune.  Schee worthyly wypede þam,  schee deuotly dygth 165  þam, schee curtasly lappyd  þam in clene clothys as  trwly, as tendurly, as  mekly, as myldly, as  frendly and as 170  feruently as schee cowth  or mygth.  On þis wyse þan, þe  remelande of þe body wase  lappyd in lyn cloth. 175  þay lokede all to Oure  Lady when schee wold make  an ende. Pen schee saw / p72  þat schee mygth no lenger  tary. 180</p>
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90 Scho...91 do DB] om CL  
91 Scho...92 may CDB] om  
L  
92 weschese CDB] weschede  
L  
93 teres CDB] teres of hir  
eghne L  
93-4 scho wypis CDB] and  
wyped L  
94 þaim CDB] them with hir  
here; L  
94 halses CDB] halsede L  
95 scho kysses CDB] and  
kissed L  
95-6 and lappes C] and  
wyndeth DB; lapped L  
96 dyghtes CDB] dyghte L  
98 scho C] þat scho DBL

98 kan...may CDB] couthe L  
100 loek CDB] lokede L  
101 til C] to DBL  
102 dyght CDL] haue dight  
B  
103 al...104 wepe CDB] þan  
begane they to wepe all  
newe L  
105 sees DB] sais C; sawe  
L  
105 may CDB] ne myghte L

ponit vultum suum super faciem dulcissimi Filii sui, et dicit: "Fili 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 Fili mi, ut nocens sis modo occisus. Fideliter, Fili 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 departyng of  
 of dede! Mirye and gladsum  
 was oure lyfyng togedyre  
 115 withouten greuyng or  
 offendyng of any [oper]  
 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 rufully  
 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 dygth a  
 deuorse betwene vs two. A  
 meruelus m[yl]rth, a 190  
 lufly lykyng, and lyf  
 withowten lakkyng wase  
 betwen vs two, withowten  
 wrong or wreth. Withowten  
 wykkednes we ware 195  
 emong all oper, þofe þou  
 be cruelly kylde full  
 myschevusly as a mysdoer.  
 With swete seruyce sekerly  
 I ser[uede] 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 C] to DBL  
 110 I...now CD] I hold the  
 B; now holde I þe L  
 111 on...113 dede CDL] om  
 B  
 112 þe CL] om D  
 113 dede CD] þe and me L  
 113 gladsum CD] glad son  
 B; ioyefull L  
 114 lyfyng CDB] lyfe L  
 115 greuyng CD] greueance  
 BL  
 116 offendyng C] offens  
 DBL  
 116-17 oper mane] mane  
 CDB; oper L  
 117 al CL] allenges DB

117 þow CDL] om B  
 117 now...Sonne CDB] om L  
 118-19 þusgates be C] 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

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190 myrth] mygth M  
 200 seruede] seruffe M  
 201 þou] om M

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,

<p>bot in þis soruful batell                  þi Fader walde nozt helpe                  [þe], ne I myght noght.                  125 And þou forsuke þiselfe                  for lufe of mankynde whilk                  þou walde by. A, how                  harde, how pynful and how                  byttere is þi[s] byinge.                  130 I am fayne for þe hele                  of man, bot for þi sorowe                  and þi bytter dede I am                  pyned withouten mesure,                  for I knewe wele, my dere                  135 Sonne, þat þou                  synned neuere ne tryspast                  agaynes God ne man,</p>	<p>In þi dolefull dede þi                  frendes wer few, and in þi                  feruent fygth þi 205                  foyes wer full fell. þi                  frendly Fatur lete þe                  alone, and in þi passyng                  payne sent þe no socur.                  þi lufly lyfe þou 210                  leues for lufe, and for                  saluacyon of sawles þou                  forsakes þiselfe. And I                  þi Modur, my mygth ys so                  marrede þat fro þi 215                  paynefull passyon cowth þe                  nogth catche. My mynde ys                  so marede, so menged with                  murnyng, þat to last any                  lenger my lyf ys me 220                  loth. 3yt somewhat I am                  plessyde with þi passyon,                  for restoryng to rest of                  synfull saules; but þi                  pytuus paynes ere 225                  printede in my saule of þi                  wondes wyde and of þi body                  bloo, þat dolefully I                  desyre to dye.</p>
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122 soruful CDB] om L  
 124 þe DB] om CL  
 124 ne CDB] and L  
 124 noght CDB] not in no  
 kynde L  
 125 forsuke CDB] spylte L  
 126 lufe of CDB] om L  
 126 whilk...127 by CDB] om  
 L  
 127 A CDB] O dere lorde L  
 128 how ; CDB] and L  
 128 and...129 is CDB] was  
 L  
 129 þis DB] þi C; þat L  
 130 fayne CDL] feyn and  
 wele pleased B  
 130 hele CDB] lufe L

131 man CDB] mans saule L  
 131 þi CDB] þe L  
 132 am CDB] om L  
 134 knewe CL] knowe DB  
 134 wele my CDB] om L  
 136 synned neuere CD]  
 neuer did synne B; neuere  
 synned L  
 136 tryspast CDL] neuer  
 trespassed B  
 137 God ne CDB] om L

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 etiam 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,

<p>and withouten cause þou          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 departyde 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 nozt be          byryed with þe in body, my          saule sal I laye in þe          grafe with þe.</p>	<p>I am a wofull wedow; 230          whedur schall I wende?          Herberying hafe I none, /ne p73          hows of my awne. My Sonne          wase my sekernes and my          trw tresour, my 235          rygth 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.</p>
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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...a] 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] oure feliship is B  
 143 twynnede CDL] departed B  
 144 be departyde 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; bered with the B  
 157 byryed C] graven DBL  
 158 sal I laye CD] I shall lay B; sall I leue L  
 159 þe C] om DBL

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238 I walde] me to M



eam tibi commendo. O Fili mi, quam anxia est separacio ista."

Et iterum, ex habundancia lacrimarum, multo melius lavit faciem Filii 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 þis departyng of þe and me!	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 schall I do? 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 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.'	245
165	And þus with habundance of teres scho wesches þe face of hir swet, dere Sonne Ihesu, mekil better and clenner		250
170	þan Magdaleyn dide þe feete. Scho wypese his face, scho kysses his mouth and his eghen,		255
			260
		þe tendur terys brast owt of hyre eyne. þe stremes of waytur wesches Cristes hede so petuusly þat all hys face wase wet with terys. Schee wesch with hyre wepyng Cristes blody vysage, mekly more þan Magdalene dyd Cristes feet. Sche wypyde hys vysage, sche kyssyde hys moyth, sche lade doun hys eyn,	265
			270

160 Itt CD] my saule B; om L  
160 I betake CDB] om L  
160 þe CB] to þe D; om L  
160 I...161 itt C] It I komende to þe D; and commende it to þe B; I comende it to þe L  
163 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 clenner C] om DBL  
170 þan CBL] þat D  
170 Magdaleyn CDL] Mary Maudeleyn B  
171 þe CDB] his L  
171 wypese CDB] wypede L  
172 scho kysses CDB] and kissede L

in quodam sudario capud eius involvit et diligenter aptavit. Tandem iterum benedixit et signavit eum. Et tunc omnes adorantes eum flexis genibus, et pedes eius deosculantes, accipiunt et portant ad monumentum. Domina tenebat capud et Magdalena pedes: reliqui vero stabant in medio.

<p>175 and wynddes his blyssede 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 wyrchypes 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 opere gose in myddes and beres vp þe body,</p>	<p>schee lappyde hys 275 hede into a couerchefe. Sche blyssyd hys body, wepyng full sore. When þis [wase] donne þay fell doune all on knees, 280 wyrchypeyng þis blyssyde body, kyssyng hys feete, laying hys body in þe sepulcur. Owre Lady layde hys hede, and Magdalene 285 hys / [feete], and oper p74 helde hys body,</p>
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174 wynddes CDB] wonde L  
175 heuede DBL] heuede þat  
was so doelfully dyght and  
so ful of þe poynttes of  
scharpe thornes styckande  
within þe flesche C  
175 in a CDL] on B  
176 dyghtes CDB] dighte L  
177 And C] om DBL  
178 crosses CDB] crossede  
L  
179 blysses CDB] blyssed L  
180 ryses CDB] rose L  
181 kneles CDB] knelide L  
181-2 and wyrchypes CDB]  
honourede L  
182 kyses CDB] kyssede L  
183 and CDL] and after B  
183 takes CD] toke BL  
184 his CBL] þe D  
184 beres CD] bare BL  
185 þe CDB] his L  
186 haldes CDB] helde vp L  
188 opere CD] þe othere BL  
188 gose CDB] went L  
188 myddes CDL] þe myddis  
B

188 and...189 þe C] and  
bere þe DB; beryng vp his  
L

---

279 wase] om M  
286 feete] om M

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.

<p>190 for þe graue was þore  34r / fast besyde þe place  whore he was crucyfyede.  In þe whilk þai beryed  him, knelande with grett  195 reuerence, with many  bytter teres, with sadd  sobbynges and soriful  syghinges. And when he  was þusgate layed in  200 grafe, his Modere  eftsons blyssed him, scho  halses him, scho falles  opon hir dere Sonne, bot  þay lyft hir vp and hilles  205 þe graue with a gret  stone.</p>	<p>þus laying hym in þe  sepulcur, knelyng on þer  knees, with sorofull 290  sobbyng 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.</p>
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190 graue...192 whore CD] grave was there faste beside where B; place was not ferre fro þe graue þat L  
193 whilk CDB] wilke place L  
194 knelande...195 reuerence CDB] with grett reuerence kneland gretande L  
196 with CDB] om L  
200 grafe CDB] his graue L  
201 eftsons CDB] om L  
201-202 scho halses CDB] and halssede L  
202 scho falles CDB] and fell L  
203 bot CDB] and þen L  
204 þay lyft CDB] Iohn and hir sisters lyftede L  
204 hilles CD] hilled B; couerde L

XI POST COMPLETORIUM

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  
þat war done after his  
Beryinge, and of þair  
5 Goyng Home þat Beryed  
Hyme.  
Pan [I]oseph of  
Aramathye, when he had  
fulfyllid þe office aboute  
10 þe byryng of his  
Maister and his Lorde  
Ihesu Cryste, he ordande  
him for to go home into þe  
cyte, and sayde to Our  
15 Lady, 'I pray 3ow for  
Goddes sayke, and for þe  
lufe of 3owr dere Sonne  
Ihesu, my Lorde and my  
Maister, þat 3e walde  
20 wouchesafe to come  
home onto my howse. I  
know wele, Lady, þat 3e  
hafe no house of 3oure  
aghen, and þarfore takes  
25 [myne] als 3oure aghen,  
and al þat I hafe sal be  
3oures.'

þe Medytacyon aftur  
Complyn of þe Goyng Home.  
Then þe sepulcur of  
Crist wase endede, and  
Ioseph wolde turne 5  
agayne to þe cyte of  
Ierusalem. He prayd Our  
Lady and sayd, 'My  
dereworthy Lady, I pray  
3ow for þe luf of 10  
Allmygthy God, and for þe  
luf of 3our Sonne, my  
Mayster, yf yt be to 3our  
plesyng, þat 3ee turne to  
my howse; for 3ee 15  
hafe none of 3our awne,  
þerfor, blyssyd Lady, take  
my howse as 3our awne, for  
whyles þat I lyf, all þat  
euer ys myne schall 20  
be 3ours at 3our awne  
wyll.'

1 after CDB] off L  
2 of pose C] of þe DB; and  
oper 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] whan BL  
7 Ioseph DBL] Ioseph 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 DB] 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 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 erat ei Filius et Sponsus, Pater et Mater, et omne Bonum; et omnia simul, eo mortuo, perdidit. Vere vidua est et derelicta,

And on þe saym manere  
 prayde Nychodeme hir. A  
 30 Ihesu! How grete  
 compassion is þis, þat þe  
 Qween of Heuen has nozt  
 whore scho may putt hir  
 hede inne. And þis  
 35 sorueful dayes of hir  
 wydowhede hir byhoues lede  
 hir lyfe vnder opere  
 menese hillynge. And wele  
 may þese be calde dayes of  
 40 [hir] wydowhede til  
 hir, for hir dere Sone,  
 Oure Lorde Ihesu was to  
 hir both spouse and sonne,  
 fadere and brothere and al  
 45 opere gude. And  
 þarfore, when [scho loste  
 him, scho loste also al  
 opere gude with him, and  
 þarfore sothly] scho is  
 50 now a wydowe

28 on...saym C] on þe  
 selfe DB; om L  
 28 manere...29 hir CDB]  
 Nichodeme prayede hir on  
 þe same manere L  
 30 Ihesu CDB] Lorde Ihesu  
 L  
 31 þat C] om DBL  
 33 whore...34 inne CD]  
 whereyn she may put hir  
 hede B; so mekill to be  
 herberde in o nyghte L  
 34 þis CD] there B; all  
 þe L  
 36 lede...37 lyfe C] to  
 lede D; to abide B; to ly  
 L  
 39 dayes CDL] the daies B  
 40 hir DBL] om C  
 40 til C] vnto D; to L  
 44 and; brothere CDB] om L

Also on þe same wyse sayd  
 Nychodeme. A, how gret a  
 compasyon wase þat of 25  
 þe Qween of Heuyn. Schee  
 hade nogth wherein schee  
 mygth lay hyre hede; and  
 in þis days of sorow and  
 of wedowhede, hyre 30  
 bust be restede vndur  
 anoþer mans rofe.  
 Forsoyth þis were days of  
 hyre wedowede, for Our  
 Lorde Ihesu was hyr 35  
 sonn, hyre husbande, hyre  
 fadur and hyre modur, and  
 all hyre gode, and all  
 hyre ryches; and when h[e]  
 wase dede, all þes 40  
 dyede with hym. Forsoyth  
 schee wase a verray wedow.

46 scho DBL] om C  
 46 loste B] om C; left D;  
 forzode L  
 47 him...loste DB] om C;  
 hym scho forzode L  
 47 also DL] om CB  
 47 al...49 þarfore DBL] om  
 C  
 49 sothly DB] om C  
 49 scho...50 wydowe CDB]  
 was scho thane in wedowede  
 sothefastely L

---

39 he] hys M

et, quo divertat, non habet. Tunc ipsa se inclinans humiliter, et gratias agens, respondit se esse commissam Iohanni. Quibus Iohannes, 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] þaim of þair  
 55 gude will, and sais scho  
 is betaken onto Saynt Ion,  
 and þat scho may nozt do  
 bot at his ordenance. And  
 þan Saynt Ion answerde þat  
 60 he walde leede hir  
 into þe Mownte of Syon  
 onto þe house whare Ihesu  
 sowped with his dyscipils  
 sistere nyght. Pan Ioseph  
 65 and Nychodeme toke  
 þair lefe at Oure  
 Laydy and wyrchyped  
 þe sepulcur and 3ode  
 home.

51 hase CDB] had L  
 52 turene til C] turne to  
 DB; come too L  
 53 lowtes CDB] enclynede L  
 53 mekely doune CD] down  
 and mekely B; mekely to  
 þem L  
 54 thankand L] and thanks  
 CD; thanks 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

A þou gode God, why sufers  
 þou þi wofull weedow,  
 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 Ione  
 wolde, for schee wase of  
 hyre awne Sonne 55  
 commawndede to hym. Pan  
 Ioseph and Nychodeme  
 prayede to Ione þat he  
 wolde graunt þer haskyng.  
 And Ione sayde þat schee 60  
 schulde [turne] to þe  
 howse þat Crist sowpyde in  
 þe nygth before, þe whylke  
 wase in þe Mount of Syon.  
 Þay þen boyth toke 65  
 þer leue of our blyssyd  
 Lady, wyrchypeyng also þe  
 sepulcur, and þus þay went  
 to þe Cyte.

58 his CDB] Iohnes L  
 59 Saynt CDB] om L  
 59 answerde CDB] answerde  
 and saide L  
 61 into CD] 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  
 disciples L

---

61 turne] om M

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 amplexatur 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  
75 draghe to night, Ion  
said onto Our Lady, 'It is  
nozte honeste þat we dwele  
here ouere longe, or þat  
we come into þe Cyte be  
80 nyght. And þarfore  
if it like to sow, go we  
hythen.' Þan Our Lady  
ryses vp and þai bothe  
knele doune togydere at þe  
85 sepulcre. Our Lady  
halses þe sepulcre and  
blysses it, and sais, 'My  
dere Sonne, I may no  
lengere be here with þe.

But Cristes Modur 70  
with Ione and thre Mares,  
as þe Gospell says, sate  
abowte þe sepulcur.

And when yt wase nere  
nygth, Ione sayde to 75  
Cristes Modur, 'My  
dereworthy Lady and Modur,  
yt ys nogth honest to vs  
for to dwell lenger here,  
or for to enter be 80  
nygth into [þe] Cyte.  
Wharefore I pray sow þat  
we may go hene onone þat  
ys as gode as nygth. Þen  
þat mernyng Cristes 85  
Modur rose vppe and  
knelede before þe  
sepulcur. Schee halsyde  
yt full carefully, schee  
kyssede yt full 90  
kyndely, and sayd, 'My  
dere Sonne, my derlyng  
dere, my lufly lyfe to  
loke on, I may no longer  
abyde with þe; nygth 95  
ys nere. For soro I  
sygth, for woo I wepe full  
wofull.

70 Our...71 Ion CDB] Iohn  
and Oure Lady L  
71 als...72 telles CDB] om  
L  
72 dwelles CB] dwelled D;  
bode L  
75 Ion CL] Seint Iohn DB  
78 ouere CDL] ouerdone B  
79 into CDB] to L  
81 like to CD] like B; be  
lykyng to L  
82 hythen CD] hens BL  
83 ryises CDB] rose L  
84 knele CDB] knelyd L

85 Oure C] and our DB; þen  
oure L  
86 halses CDB] halsede L  
87 blysses CDB] blysett L  
87 it CDL] om B  
87 sais CDB] said L  
89 be here CDB] duelle now  
L

---

81 þe] om M

ego recomendo te Patri tuo." Sublevatis eciam oculis in celum, dicit cum lacrimis et affectu magno: 'Pater eterne, recomendo vobis Filium meum et meam animam, quam dimitto.' Et recedere tunc ceperunt. Cum autem venerunt ad crucem, ibi genuflexit ipsa et adoravit crucem, dicens:

<p>90 I recomende þe vnto þi Fadere.' þan scho lyftede vp hir eghen til Heuen, and sayde to þe Fadere of Heuen þus, 95 'Endeles Fadere, I recomende vnto 3ow my dere swete Sone Ihesu, and my saule, whilke I leue here with him,' and þan þai 100 began to go. / 35r When þai come at þe crose, scho kneled doune on hir knees and wyrchyped þe crose and saide,</p>	<p>I wende away, recommaundyng þi blyssyde 100 body to þi Fadur of Heuen. / Schee cast full p76 carefully hyre eyn vp to Heuyn, and sayd, 'Euerlastyng lufer 105 and Fader of Heuen, I recommawnde to 3our reuerence my swete Sonne, my kynde chylde, my sorofull sawle, þe 110 whylke I lefe with my Sonnes body to be beryde in þe sepulcur'. Þies 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 wyrschypeyng þat and sayde,</p>
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90 þe CDL] me B  
92 til C] to DBL  
93 Heuen CDB] þe  
Heuenwarde L  
93 sayde CDB] prayede L  
94 of Heuen CDB] om L  
94 þus CDB] sayande L  
97 swete C] om DBL  
97 my CDB] myn aghen L  
98 whilke CDB] þe wilke L  
99 þai...100 go C] began  
þei to go DB; begane þay  
two L  
101 þai C] sche DBL  
101 at CDB] forgayne L  
103 wyrchyped CDB]  
honoured L

111 lefe] lefne M



'Hic requieuit Filius 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 Filium suum adoravit. Exinde recedunt versus civitatem, et per viam se sepe vertebat retrospecticiens.

<p>105 'Here diede my dere Sonn, and here was his moeste precieuse bloed spylte and schede oute,' and also [on þe same 110 maner] dide al opere. Here þou may thynke þ[at] scho was þe fyrste þat honourde and wyrchyped þe crose, ryght [als] scho 115 was þe fyrste þat wyrchyped hir Sonn when he was borne. Þann go þai forthe towarde þe Cyte, 35v and ofte in þe way / þai 120 turne þaim agaynewarde and beholdes þe crose and þe sepulcre of Our Lorde.</p>	<p>'Here dyede dulefully my dereworthy derlyng; here suffer[ede] my Sone 125 woundes full wyde; here blede he hys blode of hys blyssede body; here wase hys fare flech rent on þe rode; here with a 130 spere þay stongen hys syde; and here for þe lufe of man he hys lyf lost.' Here also sche wepyde full soryly, knelyng on 135 hyre knees before þe croce of Crist. Þen þay fell on knees euerylkon and worschypyt þe crose. Rygth as sche wase 140 fyrst þat wyrchyp þe croce, rygth as sche wase fyrst þat worschype hyre Sonne when he was borne. Fro þeyn þay went 145 toward þe Cyte, and be þe way as þay went oftymes schee lokyde agayne toward þe sepulcur wepyng full sore. 150</p>
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105 dere CBL] om D  
 107 moeste CDB] om L  
 108 spylte and C] om DBL  
 108 oute C] om DBL  
 109 also...110 maner] also  
 CD; on the same maner B;  
 so L  
 111 þou may C] may þou DBL  
 111 þat DBL] þou C  
 112 scho C] Oure Lady DBL  
 112 fyrste CDB] fyrste  
 body L  
 113 honourde and C] om DBL  
 114 als DBL] also C  
 115 þat...117 borne CDB]  
 tellyng and rehersyng of  
 þe wordes and dedis of

þeire swete Lorde Ihesu L.  
Chapter XI ends here in L  
 118 ofte CD] oft tymes B  
 119 þai...120 þaim C]  
 turne þem D; turne they B  
 120 agaynewarde CD] ageyn  
 B

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125 sufferede] 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:

<p>125 And when þai come whare þai myght no more se þe crose, Oure Lady turnes hir agayne and kneles doune, and moste deuowtely wyrchypes it, and so dide þai al.</p> <p>130 When þai come neghe þe Cyte, Oure Lady systemes wympil hir and hilled [al] hir fayer wysage in manere of a 135 wydowe, and [þai] went before hir, and Our Lady gos betwyx Ion and Magdaleyne so hilled. When þai come at þe Cyte, 140 Magdaleyne walde take þe way til hir house, and led þaim al þidere, and comes til Our Lady and sais,</p>	<p>Bot when þay were at þe vtterest place, þat aftur þay mygth no more see þe sepulcur nor þe croce, þer Owre Lady turnede 155 agayne, schee lowtede, schee knelede, and full dolefully / wurschyp[ed] p77 boyth þe sepulcur and þe croce, and þus dyd 160 euerylkone.</p> <p>Afturwarde, when þay come at þe zattes of þe Cyte, þe two Marys, Our Lady systemes, layde 165 a vayle ouer Our Lady vysage and hylyde hyre hede as schee hade bene a veray wedow. þay went before hyre; Our 170 Lady felowde aftur as a wedow wobegone betwene Ione and Magdalene. When þay were enterde on þis wyse to þe Cyte, 175 Mary Magdalene sade to Cristes Modur,</p>
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126 agayne C] om DB  
 129 þai al CD] all þey B  
 132 wympil C] wympiled DB  
 133 al DB] om C  
 133 fayer C] om DB  
 134 in manere CD] as þe  
 maner is B  
 134-5 a wydowe CD] wedowes  
 B  
 135 þai B] Mary Magdalene  
 C; om D  
 137 gos CD] went B

138 so hilled CD] folowed  
 B  
 141 til hir C] to hir D;  
 to hir owen B  
 142 comes CD] she cometh B  
 143 til C] to DB

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158 wurschyped] wurschype  
 M

"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: "Decencius est ut eamus versus montem Syon, et maxime, quia sic respondebamus amicis nostris;

<p>145 'Dere Lady, I beseke 3ow for þe lufe of my dere Mayster, 3ower swete Sonn, þat 3e walde come with me vnto my house and þair sal we be moste 150 sikere. 3e know how gladly 3oure Sonne was wonte to come þidere, and it is 3oure aghen, and al þat I haue ar 3oures. And 155 þarfore I pray 3ow þat 3e walde come.' And here begyne þai al samen for to wepe. Bot Our Lady standes stil and makes 160 takeny[n]ge toward Saynt Ion, for scho wil no thyng do withouten his consente. Lo here ane vnmesurable meknes. Pan 165 þe Magdaleyne prayes Saynt Ion þat he walde lede hir þidere, and he answeres þat, 'It is more semely þat we go onto þe 170 Mownte of Syon, and 36r namely / sen we talde so vnto Nichodeme and Ioseph oure frendes.</p>	<p>'My Lady I pray 3ow for þe lufe of my Mayster 3oure dereworthy Sonne þat 180 3ee wyll goo into my howse þe whylk ys 3our awne whyles my lyf lastes. 3ee kene wele þat 3our swete Sonne my mylde 185 Mayster chase þer oft hys restyng place. Wherefore I pray 3ow hartely þat 3our rest be vndur my rofe.' Here þay 190 wayment and wepe a lytyll whyle, bot Our Lady helde hyre pese and answerde no worde to Magdalene, for schee wylde nogth do 195 bot as Ione wolde. Þen Magdalene mekly prayed Ion, and he answerde and sayde, 'Yt [ys] more semly þat wee go to þe 200 Mount of Syon as wee haue behete our frendes.</p>
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146 swete C] om DB  
148 vnto my C] into myn DB  
152 wonte CB] wone D  
154 ar CD] is B  
157 al...158 wepe C] for  
to wepe alle togydere DB  
160 takenyng D] takenyge  
C; token B  
160 toward C] to DB  
161 wil C] wilt D; wolde B  
161 no...162 do CD] do no  
thyng B

163 consente C]  
consentenge DB  
163 Lo CD] Lo se B  
165 þe C] om D; Mary B  
168 It CD] om B  
171-2 so vnto CD] om B  
173 frendes CD] frendes so  
B

---

199 ys] om M

tu pocius venias cum ea." Tunc Magdalena respondit:  
 "Bene scis quod veniam cum ea quocumque ierit et  
 nunquam dimittam eam." Intransibus 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 eidem per quos transibant,  
 et movebantur ad fletum, dicentes: "Certe magna  
 iniusticia facta est hodie per principes nostros contra  
 Filium istius Domine, et Deus pro eo magna signa  
 ostendit; caveant quid fecerint."

<p>175 Bot come þou with hir          rather.' Magdaleyne          answerde, 'Wele wot þou          þat I wil go with hir          whydersoeuere scho gose,          ne I sal neuere lefe hyr.'</p> <p>180 þan, when þai come          [in]to þe Cyte, þere come          rynnande aboute þaim on          ilke a syde maydence and          gude wymen for to bere          felaghschype, and          comforthe þaim be þe way,          and on ilk a halfe is          grete wamentynge and          sorue. And also gude men          190 þat þai wente by war          styrde to compassion and          wepyng, sayande togedere,          'Certes grete wrong and          vnryghtwysnes is donne þis          195 day agaynes þis          Ladys Sonne be our          Princes. And God has          donne and schewede many          tokenese and wonderes for          200 him: bot auyese þaim          þat dide itt.'</p>	<p>Wharefor I rede þou go          with vs.' Þen Magdalene          answerde and sayde, 205          '3ee wote wele enugh þat          whedursoeuer Our Lady go,          I schall go with hyre, for          sekerly I schall neuer          forsake hyre.' Bot 210          when þay were enterde into          þe Cyte, / nobyll marturs p78          and virgyns, as sone as          þay mygth perseyue Our          Lady, ful dolefully 215          þay went with hyre,          comforthynge hyre be þe          stretes on euerylk a syde.          Of þis lofly Lady wase          made mekyll murnyng, 220          sorow, waymentacyon and          wepyng; and gode men þat          saw þis sorow, þay were          meuede to pety and wepyt          full sore, sayng, 225          'In þis day ys donne a          gret vnrygth of our          Princes of our Law agaynes          þis nobull woman Sone, for          God throgth hym hase 230          schewed grett wounders and          merueles myracules: auyse          þam what þay hafe donne.'</p>
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174 þou CD] you B  
 174 with...175 rather CD]  
 rather with hir B  
 179 I sal CB] schal I D  
 181 into DB] to C  
 183 ilke a CD] euery B  
 184 bere C] bere þem DB  
 186 comforthe C] comforted  
 DB

187 ilk a C] ilk D; iche B  
 189 sorue C] gret sorwe DB  
 193 grete C] huge DB  
 198 donne and CD] om B

Cum autem venerunt ad domum, tunc ipsa se vertens versus dominas, et gracias agens, devotissime inclinavit. Ipse vero inclinantes se et genuflectentes omnes ceperunt facere planctum magnum. Intravit ergo Domina domum, et Magdalena et due sorores sue. Iohannes 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 circumspiciens, sic dicebat: "Fili mi dulcissime, ubi es, quia hic te non video? O Iohannes, ubi est Filius meus? O Magdalena, ubi est Pater tuus, qui te sic tenere diligebat?"

When þai come at þe  
house where þai sulde be,  
Our Lady turnes hir til  
205 þaies wymen and  
lawly loutes vnto þaim and  
deuowtly thankes þaim of  
þair company and gude  
comforthynge. Þan þai al  
210 loute togydere and  
kneles samen and mak[es]  
grete waymentynge. Oure  
Lady gos into þe hows and  
Magdaleyne and hir two  
215 sisters with hir.  
And Ion abydes behynde and  
prayes þaim al þat þai  
walde go home, for it is  
late, and thankes þaim  
220 mykel and sparres þe  
dore and comes inne. Þan  
Our Lady lokes aboute hir  
in þe house, and sayde  
þus, 'A my swete Sonne,  
225 whare ert þou þat I se þe  
nozt here? A Ion, whore  
36v / is my dere Sonn? [A]  
Magdaleyne, whore is my  
dere Sonn þi Maystere, þat  
230 so mykel lufede þe?

204 til...205 wymen C] to  
þe ladies B  
207 thankes CD] thanked B  
211 samen CD] om B  
211 makes] makand C; maken  
D; make B  
218 walde CD] om B  
219 thankes CD] he  
thanketh B

Afturwarde, when Our  
Lady come to þe 235  
Mount of Syon, schee  
bowede hyre body mekly and  
lowtede law to þe marters  
and virgyns, thankyn þam  
hertely of þer grett 240  
comforth. Þay also  
lowtede agayne mekly with  
a gret soro. Owre Lady  
þan, and Magdalene and  
hyre systers also, 245  
enterde into þe howse and  
Saynt Ione stode att þe  
dore, praying þe marters  
and þe pepul þat þay wold  
go home to þer rest, 250  
thankyn þam of þer grett  
comforth. When þis was  
donne, he sperde þe dore  
and come to Our Lady. Þen  
Owre Lady lokyde 255  
about þe howse and sayde,  
'My swete Sone, were er  
3ee now? I see 3ow nogth.  
A, Ione, were ys my Sone?  
A, Magdalene, were ys 260  
[þ]i Mayster, where ys þi  
Fadur, my dere Sone, þat  
so tendurly lofyd þe?

222 aboute C] al abovte DB  
223 þe CB] þis D  
227 A DB] om C  
229 dere C] om BD

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261 þi] my M

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 michi auget dolorem, quia recessit totus afflicto, 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 adiuuare; et quam cito facta sunt ista, vos vidistis. Cuius unquam vel sceleratissimi hominis fuit sic accelerata et fulminata dampnatio?

235 A, my dere sisters, where  
is our Sonn? Now is he  
gone fra vs, our Ioye, our  
Swetnes and Light of our  
eghen. 3a, he is  
gone fro vs with grete  
angwys and sorue, as 3e  
wele saghe. And þat is it  
240 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  
245 and vilansly  
oppressede, and we myght  
in no thyngge helpe him.  
Al men forsoke him, and  
his aghen Fadere, God  
250 Almighty, wolde nozt  
helpe him; and how sodanly  
and sone al þis was done,  
3e saghe 3oursele. Was  
þere neuere none so  
255 wyckede a mane whase  
dede and dampnacion was so  
hastyede and broght to  
ende?

231 dere CD] om B  
232 Sonn CD] dere Son B  
232 he C] om DB  
237 3e...238 saghe CD]  
sawe wele youreself B  
238 And...239 þat CD] And  
it B  
239 most increses CD]  
encreseth moost B  
242 al C] and DB  
243 and DB] om C  
247 thyngge CD] wise B

A, my dere systers, where  
ys my dereworthy Sonne, 265  
owre lofely lygth, our  
gostely grace, / our lyf p79  
euerlastyng, our ioy, our  
swetnes and our socur?  
Our wele ys went, 270  
our care ys comen, my  
Sonne ys slayn. He went  
away with a gret angwys as  
3e saw euerylkon, and  
þefore yt encreses] more 275  
my sorow þat he went so  
[a]way al to-tourment, al  
to-torne, al to-desesede  
and thrysty, constrenyde,  
opprest vyolently, 280  
and also in hys soro I  
mygth nogth helpe, and hys  
dede in a lytyll whyle.  
þer wase neuere none so  
wykkyd þat hys dede 285  
wase so hugely hastyd, and  
so sonne made an ende as  
wase my dere chylde.

248 Al...251 him CD] om B  
251 and CB] A D  
252 sone C] how soone DB  
254 none CD] om B  
258 ende C] an ende DB

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275 encreses...276 my]  
encrese more more M  
277 away] way M

O Fili, hac nocte captus fuisti, perfide traditus; mane in tercia condempnatus, et in sexta crucifixus, et ita mortuus es. O Fili, quam amara est ista separacio tua, et memoria turpissime mortis tue!

<p>260 A, my dere Son, 3ystere nyght was þou taken and wyckedly betrayede, and þis day at morne ledd before þe Domesman, at vndrone dampnede, at 265 mydday done on roede, and at none dede. A, dere Son, how bytter is þis departynge and þe mynde of þi pynful and 270 moste dispytous dede!</p>	<p>þis nygth he wase taken, in þe mornyng brogth 290 before Pylote, in þe howre of prime dampnede 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!</p>
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260 was C] were DB  
262 morne CD] morowe B  
263 Domesman CD] Domesman  
Pilate B  
265 on C] vpon þe DB  
268 þe C] om DB

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297 paynfull] paynfull  
dede M  
298 þe] þi M

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 benedictione a Domina et a singulis aliis suscepta, discedas.

275	Pan Ion prayes hir þat scho wil cese of hir waymentynge, and comforthes hir þat scho walde a lytel ete, for to take agayne hir myghtes, for þe swerde of sorue and wepyng had nerehand slayne hire. 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 felyng. Iohn also comforthes þaim al for to ete, for þai were all sit fastande for mete or drynke.	Pan Saynt Ione spake ful mekly and prayde Our Lady to sese of hyre sorow, and comforth hyre as wele as he cowyth. Beholde þem besyly [in] all þis sorow, and sett þiself in þi saule to be þer present for to serufe þis blyssyde body and for to comforth þem, beholdyng afturwarde how þay were sett to soper, how febully þay ete, how ylkane comforth oper, / for to þis tyme þay wer fastyng. And þan afturwarde with þe blyssyng of Our Lady þay may go to rest.	305 310 315 320
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272 þat...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 praied hir to cese of hir wamentyng 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

311 in] om M



XII MEDITACIO DE DOMINA ET SOCIABUS IN DIE SABBATO

Mane autem sabbati, stabant in domo, ianuis clausis, Domina et alie socie, 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 þai dide on þe Seterday, and of þe Sorue of Peter  
5 for Denyinge of Ihesu his Lorde.

On þe morne in þe Seterday, þai ware in þe house and þe gates sperede  
10 opon þaim, Oure Lady and hir felaghes and Saynt  
37v Ion, / al angwyschede and pyende, full of mornynge and tribulacione [als]  
15 fadereles chyldere, sytande togedere, and ilkone lokande on opere, nost spekande, bot meneande als it falles to  
20 þaim þat er oppressede and ouerelayde with grete heuynes and sorue. And als þai sit þus togedere, þai here one  
25 knoke at þe dore,

2 what...3 dide C] om DB  
3 þe CB] om D  
4 Peter C] Seint Petyr DB  
5 Denyinge C] þe denyenge DB  
5 Ihesu...6 Lorde C] his maister D; his maister Ihesu B  
7 On...in C] In þe morwen in D; At morowe on B  
12 angwyschede...13 pyende CD] full of angwyssh and peyn B  
14 als DB] and C  
16 and CD] om B

A Medytacyon in þe Saturday of Our Lady and Felyschype: Capitulum Duodecimum.

Arly in þe mornynge 5  
of þe Sabot, þat ys as mekyll for to say as Saturday, Our Lady and Iohn and oper thre Marys were in þe same howse 10  
in þe Mount of Syon, þe whylke dores were sperede styll as þay were ouer euen in gret desese and mekyll sorow and gret 15  
care and woo, nothyng spekyng, but thynkyng, felly raweste in soro, ylkeon lokede on opere.  
20 þis menewhyle on knokyde at dore,

19 it CD] om B  
19 falles...20 þaim C] befalleth to þem D; befalleth hem to be B  
24 here CD] harde B

et timebant, quia omnia timuerunt; securitas autem eorum discesserat. Tamen Iohannes ibat ad ostium, et aspiciens cognovit Petrum et dixit: "Petrus est." Et Domina: "Aperias ei." Ingreditur igitur Petrus verecunde cum singultibus magnis et fletibus; et tunc omnes plorare ceperunt, nec verbum loqui poterant pre merore. Postea successive veniunt et alii discipuli eciam plorantes. Tandem, cessantes a fletu, incipiunt de Domino suo loqui. Dicit ergo Petrus: "Ego verecundor et confundor in meipso, nec deberem in conspectu vestro loqui vel hominibus apparere,

<p>and þai were ferde þat any          newe chance had befallen,          and now is all þair          sikernes gone. Þan Saynt          30 Ion comes to þe dore          and sees Petre þore. He          comes and telles Our Ladi          þat it es Petre, and scho          byddes, 'Lete him com          35 inne.' Þan comes          Petre inne al schamede,          with gret sobbynges and          wepynges, and þan begyn          þai al to gret. Þai may          40 nozt speke a worde          for sorue. Afterwardes          come opere discypils          wepeande and soruande, and          als sone as þai may cese          45 of wepynge, þai          begyne for to speke of          þair Lorde. Þan sais          Petre, 'I am confusede and          aschamede in myselfe, ne          50 me aghe nozt for to          speke in 3our presence, ne          sulde nocht appere before          men,</p>	<p>and þan þay waxede all          ferde, for þay were adrede          of all thyng, why, for þer          comfort, þer solas 25          and þer sekernes wase          dolefully dede.          Neuerþelatter, Iohn went          vnto þe dore, and þer he          saw Petur and sayde, 30          'Petur ys here.' And Owre          Lady sayde, 'Sone, opyn          hym dore.' Petur þan come          in, full schamefull with          sayd sobyng, with 35          sore sygthyng, and wofull          wepyng. Þen þay brast all          on weppyng, þat for soro          þay mygth speke no worde a          long tyme. Aftur 40          come þer of Cristes          dyscypuls ylke on aftur          oper, full sore weppyng.          But long afturwarde, when          þay had sessede of 45          þer weppyng, þay          begane to speke of þer          Mayster Cryst Ihesu. And          Petur spake fyrst of          all and sayde, 'I ame 50          /aschamede and confoundede p81          in myself. I wote wele I          schuld not speke in 3our          presence. No, to apere          before any man 55</p>
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27 chance CD] chaunces B  
 29 Saynt C] om DB  
 31 He C] and D; and he B  
 32 comes CD] cometh ayeyn B  
 34 com CD] om B  
 38 begyn C] began DB

39 gret CD] wepe B  
 43 and2...44 sone C] al so  
 D; As B  
 44-45 cese of CD] leue B  
 51 3our CD] þeire B  
 52 sulde C] 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 relinquerant.

Tunc dicit Domina: "Magister bonus et Pastor fidelis recessit a nobis et nos remanemus velud orphani; sed spero firmiter quod cito rehabebimus eum: et vos scitis quia benignus est Filius meus et multum vos diligebat.

<p>for I forsuke and denyede          55 my Lorde þat so mykel          lufed me.' And on þe same          maner say al þe toþere          discyples with gret          wryngynge of handes and          60 many bytter teres,          reþroueande þaimselfe þat          þai had so vnkyndely left          and forsakyn þair Lorde.          Pan sais Our Lady,          65 'Oure gode Master and          our trow Keper is goyne          fro vs, and we ar lefte          38r behynde as fadereles /          childer, bot I trow          70 stedfastly þat we sal          sone hafe him agayne, and          3e know wele how gode and          benynge my Son is -          blissed mot he be - for          75 mykel lufed he 3ow.</p>	<p>of my Lorde þat lofede me          so mekyll, I agth nogth.          I hafe forsakede and          denyed, þat I am nogth          worthy to lyf any lengar.' 60          Also oþer dyscypules with          wryngyng of handys, with          knokyng of brestes, wepyng          full sore teres, reþreueng          þemselfe, þat þay þus 65          forsoke þer Lorde and þer          Mayster Ihesu.          Pan answerde Owre Lady          and sayde, 'A gode          70 Mayster, a trw sheper          ys goyn away fro vs, and          wee in þis wekkede world          ar lyft styll as fadurles          childur withowt comforth,          bot I hope full 75          sekerly þat wee schall see          owre Mayster agane. And          3ee know wele enogth þat          my Sonne ys boyth          mercyfull and mylde, 80          and þat he loues 3ow full          well.</p>
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57 say...toþere CD] it  
 semed þat all þe other  
 seiden which þat were his  
 B

59 wryngynge CD] wepeyng  
 and grete wryngyng B

59 and CD] and with B

62 had CD] om B

63 Lorde CD] Maister and  
 her Lord B

66 trow CD] goode B

67 we CD] om B

69 trow CD] beleue B

71 sone CD] om B

73 benynge CD] 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 prevaluit malorum audacia, quod non potuissetis eum iuvare, eciam existentes cum eo: et ideo nolite turbari.' Respondit Petrus: "Vere, Domina mea, ita est ut dicitis; nam et ego, qui tantum inicia 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 þarefore hafe 3e no  
doute þat he ne wile ful  
wele be reconciled onto  
3ow, and gladly forgyfe  
80 3ow al 3oure tryspas,  
for thurght þe sufferynge  
of þe Fader of Heuen, þe  
malyce and þe wodenes of  
his enmyes was so gret,  
85 and þair hardnesse  
so strange, þat þai þat  
ware with him myght noght  
helpe him, and þarfore  
beese nothyng abayste.'  
90 þan answerde Petre,  
'Sothly Lady, so is it als  
3e say. For I þat saghe  
onely þe begynnyng was so  
ferde and so abayste in þe  
95 halle of Cayphas, þat  
vnnesse I trowed for to  
eschape away, and þarfore  
denyed I him for drede of  
dede. Ne I had no mynde  
100 on his wordes how [he]  
talde me þat before, vnto  
þe tyme he loked opon me.'

Be 3ee no thyng adowte,  
for he ys petuus and  
merciful, and sone 85  
reconselde agane, þerfore  
be noght adrede, for he  
wyll full godly forgyf 3ow  
3our trespase. For  
thorghth sufferans of 90  
hys Fader, þer wase so  
mekyll wodenes and  
crwelnes abowte hym, and  
so mekyll stordynes of  
wykkyde men, þat had 95  
myster of hym, þat [3ow]  
mygth noght haf hulpyn  
hym, þof þat [3ow] had  
bene þer with hym. þerfor  
be 3ee no thyng 100  
sturbelede.' þen Petur  
answerd and sayde,  
'Forsogth my dereworthy  
Lady, yt ys as 3ee say; / p82  
for I þat wase so 105  
brym and so stedfast at þe  
begynnyng, as me thogth,  
anone as I wase in  
Cayphase howse, I wase so  
sore aferde þat I 110  
wende myselfe neuer to a  
scapede. þer I denyed þer  
my Lorde, and had no mynde  
of hys wordes þat he sayde  
befor to me tyll þat 115  
he lokede on me.'

81 þe sufferyng CD] om B  
85 hardnesse] harness C;  
hardynesse D; hardenes B  
89 nothyng CD] not B  
90 Petre CD] Petre and  
seide B  
91 is...92 3e CD] it is

as B  
100 on C] of DB  
100 he DB] om C  
102 tyme CD] tyme þat B

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96 3ow] om M  
98 3ow] he M

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 aliis que fecerat Dominus Iesus cum eis, narrant ad invicem, modo unus, modo alius, et sic totam diem de ipso sermocinando percurrunt. O quam attente auscultabat Magdalena, sed multum attentius Domina!

<p>105 Pan Magdaleyne ware; and of his telles and sayd 110 at passioun. Lady, 115 Peter til Ion And pan telles 120 day 38v anopere, 125 Magdalene, more</p>	<p>askes þe what wordes þa and Petre sayd denyinge, and þaim altogydere, þat [he] had many mo thynges of his Our Lady, 'I walde fayn here what my Sonn sayde and dide at his supper.' And makes taken þat he sulde tell. and þai expende al þe and tell- yng, [now] one and now of þe wordes / and þe dedes of Ihesu. A, lystenede þe bot mykel Our Lady!</p>	<p>Pen askede Mary Magdalyn, 'W[hat] Crist had told þe before?' And Petur answerde and 120 tolde how Crist sayde þat he schulde forsake hym, and how Crist tolde þam of hys passyon. And þen sayd Cristes Modur, 'I 125 wolde full gladly here tell how he dud and sayd in hys soper.' Petur þen sayde to Iohn þat he schulde tell. Iohn 130 begane and tolde what Crist dyd, nogth onely in þe soper, but also what he dyd in dyuers oper places, and when Iohn left, 135 anoper tolde of þe godenys of þer Lorde as yt fell to þer mynde. And þus þay dyd ylkone aftur oper, spending all þat day 140 in slyke cely talkyng, with a passyng rwth and a grett compassyon. A how besyly trowes þou þat Mary Magdalen lystynges 145 þer wordes, 3a, mekyll more besyly lystende þat blyssyde Lady þe worthy wordes of hyre dere Sonne!</p>
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108 he DB] om C  
 108 had C] om DB  
 119 expende CD] expent B  
 120 day C] nyght DB  
 121 now DB] om C  
 123 þe C] om DB

124 þe C] om DB

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118 What] with M

O quociens in ipsa die dicebat in narratione gestorum:  
 "Benedictus sit Filius meus Iesus! " Intuere igitur  
 diligenter eos et compatere, quia sunt in affliccine  
 magna, imo permaxima, hodie constituti. Quid enim est  
 videre quod Domina celi et terre, et principes  
 Ecclesiarum et omnium populorum et duces tocus 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 þou scho  
 saide in þat tellynge,  
 'Blyssed be me dere Sone  
 130 Ihesu!' Beholde  
 þaim besily, and hafe pyte  
 and compassioun of þaim,  
 for þai er sett þis day in  
 ful grett tribulacion and  
 135 angwis. What is it  
 for to se, I pray þe, þat  
 þe Qwhene of Heuen and of  
 Erthe, and þe Prynces of  
 [al Holy Kyrke and] al þe  
 140 worlde, and Du[k]les and  
 Ledere[s] of al þe Hoste  
 of Our Lorde, stande ful  
 of drede and drerynes,  
 sperede in a lytel house,  
 145 and wat nozt what  
 [þai] may do, bot þat þai  
 comforth þaimselfe  
 togedere thurght swilke  
 tellyng and rehersyng of  
 150 þe wordes and þe  
 dedes of þair swete Lord  
 Ihesu?

A how oft trowes þou 150  
 þat day schee sade in þis  
 talkyng, 'Blyssyde be my  
 Sone Ihesus!' Beholde þen  
 bysyly, and haf grett rwth  
 of þem, for þay er 155  
 sett þis day in grett  
 sorow. What trowes þou yt  
 be for to see þat þe Lady  
 of Heuyn and of Erth, þe  
 Prynces also of Holy 160  
 Kyrke, þe Leders and Dukes  
 of Cristes / pepull, stand p83  
 now full dolfully, closede  
 in a howse, þe menewhyle  
 comforthyng þemselfe 165  
 togedur with spekyng of þe  
 dedys of Our Lorde Ihesu.

131 þaim CD] hem nowe B  
 134 ful CD] om B  
 136 for...þat CD] I pray  
 þe for to se B  
 137-138 of Erthe DB] þe  
 Lady of Erthe C  
 138 þe C] om DB  
 138 Prynces B] Prynces of  
 hell and C; Pryncesse D  
 139 al...140 Dukes D] al  
 þe worlde and Duches C; þe  
 Duches of all þe worlde B  
 141 Lederes DB] Ledere C  
 142 stande DB] standes C

146 þai; DB] scho C  
 148 thurght CD] by B  
 150 þe2 C] om BD

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 propterea dies sabbati specialiter attribuitur ei. Non tamen poterat ipsa Domina gaudenter stare propter mortem filii sui dulcissimi Iesu Christi.

<p>Oure Lady was euere in restful and peseful mynde: 155 for scho had certan hope of [þe] vprysynge of hir Sonn, and in þat Setterday was al þe fayth of Haly Kyrke onely in 160 Oure Lady Saynt Mary; and þarfore is þe Setterday specyally gyffen to Oure Lady. Neuerþelese scho myght nozt be 165 glade and mery because of þe mynde of þe bytter dede of hir dere Sone swete Ihesu Criste.</p>	<p>Bot Our Lady al[ll] 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 Saturday all þe 175 fayth of Holy Kyrke in hyre stode alone, þerfor þe Saturday befor all oþer days ys ordande to hyre. Neuerþelatter schee 180 mygth nogth hafe no perfyte ioy ne myrth in hyre saule for þe passyon of hyre Sone euermore rane into hyre mynde. 185</p>
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153 L rejoins here  
153 in CDB] more L  
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

168 all] als M  
178 all oþer] all oþer all  
oþer M

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, incedentes mestis vultibus more viduarum, et applicantes ad aliquam apothecam alicuius forte devoti Domini, eis compacientis

170	/ 39r At euen after þe sone settinge, when it was leful for to wyrke, Mary Magdaleyne and Mary Iacobi and Salome, [þe]	Afturwarde, when þe sone wase doune, and yt wase lefull be þer law þat þay mygth wyrke, Mary Magdalen and þies	190
175	systeme[s] of Our Lady, went for to buy spicery for to make vynmentes of. Beholde þaim besily, how þai go with heuy chere in	oper Marys went for to by certan lecorns and spyces for to make anoyntment to embawme Cristes body, for þe Fryday at nygth,	195
180	manere of wydowes, and come til a schoppe of sum manse parauentoure þat was deuoite vnto þair Lorde,	when þay come fro þe sepulcur of Cryst, þay began for to make reddy þer anoyntmentes, and on þat morne þai sesyd, þe whylke was þer Sabot, þe whylk þem buste kepe fro all bodely warkes fro þe sune goyng downe on þe Fryday at þe nygth	200
		to þe sune goyng [downe] on þe Saturday at nygth. Beholde þen besyly, how þay gang with a sorofull sembelande and heuy chere, as þay had bene wedows, and how þay come to a devoyte potycary þat had rwth and compassyon of þem,	205
			210
			215

170 after CDL] at B  
 173 and CDB] om L  
 174 Salome CDB] Marie Salome L  
 174 þe...175 Lady DB] systeme of Our Lady C; Oure Lady systyrs L  
 177 vynmentes CDB] oynement L  
 178 þaim...179 go CDB] þen

nowe how besyly þey wente L  
 181 til CD] to BL  
 181 a...of CDB] om L  
 181-2 sum manse CD] a certeyn B; a man L  
 182 parauentoure CDB] om L  
 183 deuoite CDB] wele willy L

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206 downe] om M



et libenter satisfaciendis voluntati earum. Ipse vero postulant aromata, et eligunt quantum possunt meliora, et precio soluto redeunt, parantes se ad facienda unguenta. Conspice igitur diligenter quomodo devote et fideliter laborant pro Domino suo, cum lacrimis magnis et suspiriis intimis.

185	pat gladly and redely fulfyller	pe whylk also wolde / p84 gladly performe per wyll.	
39v	desyre. Pai aske of him spiceryes and cheses of pe / beste pat pai kan fynde,	Per pay askede thyngys necessary pat longede to per anoyntmentes. Pay	220
190	and payes parfore, and pan comes home agayne, ordayn[ande] paim for to make pis vynment. Beholde	chose as farforth as pay mygth of pe best. Pay payde redely for all thynges pat pay boyth.	225
195	now pis wymmen, how trowely, how bysely, how faytfully, how	Pay turnede agane to Our Lady for to make per in hyre precense pe	
200	lufely and how deuotely, on pe best wyse pai kan, pai trauel for pair Lord with many teres and inward syghynges.	anoyntmentes with pe whylike pay wolde Crist body anoynt. Beholde pem besyly: how trwly, how kyndely, how deuotly, and how frendely pay trauelde for par Lorde, with tendur teres euer emong and sore sygthynges .	230 235

184 pat CDB] and L  
184 redely CDB] willyly L  
185 fulfyller CD]  
fulfilled BL  
186 Pai aske CDB] and pey  
boghte L  
187 spiceryes CDL] spycery  
B  
187 and...188 beste CDB]  
om L  
188 pat CB] om DL  
188 pai...fynde CDB] om L  
189 payes CDB] payede hym  
L  
189 pan C] om DBL  
190 agayne CD] om BL  
191 ordaynande D] and  
ordaynt CBL  
191 paim...192 make CDB]  
om L  
192 pis CDL] pe B  
193 now CDB] besyly L  
194 how1 CDB] and L

194 how2...196 lufely C]  
om DBL  
196 and CDB] om L  
197 wyse CDB] maner L  
197 pai CD] pat they BL  
198 for...Lord CDB] in  
theire Lordes servyse L  
199 inward DB] inwardely  
soroue C; sore L

Domina vero et apostoli aspiciunt et forte adiuuant;  
quibus factis, nocte siluerunt. Et hec quidem est  
meditacio die sabbati de Domina, sociabus et  
discipulis.

Oure Lady and þe Apostels  
standes and behaldes þaim  
and perauenture helpes  
þaim for to make þose  
205 vynmentes, and þis  
nyght þai reste þaim at  
home. And þis is a swete  
meditacion for þe  
Setterday of Our Lady and  
210 of hir felaghes and  
of þe dyscipils of Our  
Lorde Ihesu Cryste.

Behold forþermore how Our  
Lady and þe apposteles  
beheld þem besyly 240  
and happely þay helpyd  
þam, and as feruently and  
deuotly as þay cowth and  
mygth. Lo, when þe  
enoyntmentes ware 245  
made, þay rest þam þe  
rembeland of þe nygth to  
þat wase nere day. Þis ys  
þe medytacyon of þe  
Saturday þat þou 250  
schall haf of Owre Lady  
and of Crist apposteles.

202 standes...behaldes  
CDB] stode all and behelde  
L  
203 and...helpes CDB] om L  
204 þaim...205 vynmentes  
C] þem for to make hem B;  
þaim B; om L  
205 þis CDB] all þat L  
206 reste þaim CDB] abode  
L  
207 And...212 Criste C] om BL  
207 swete C] om D  
210 of C] om D  
211 Our...212 Cryste C]  
Ihesu D

XIII: MEDITACIO DE IESU DESCENDENTE AD INFEROS  
DIE SABBATI

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.

40r / A Meditacion of þe  
Goyng Doune of Our Lorde  
Ihesu vnto Hell, sone  
after his Dede, in Saule  
5 and Godhede.

10 Pow may beholde now  
what Oure Lorde Ihesu dyde  
on þ[at] Setterday. Als  
sone as he was dede he  
went downen vnto Hell  
15 til þe Haly Faderes, and  
þair was he with þaim in  
Lymbo vntil þe tyme of his  
vprysyng. And þan war  
þai al in grett ioye,  
for þe syght of God is  
perfyett ioye.

A Medytacyon of þe  
Goyng Done of Our Lorde  
Ihesu vnto Hell aftur his  
Dede: Capitulum Tredecim.

Now yt comes to 5  
mynde also what Crist dyd  
þe Saturday anone aftur he  
wase dede. Wharefore þou  
schall vnderstande þat  
10 Cryst saule with hys  
godhede went downe to  
Hell, þe whilk hell es  
callede Abraham bosum, in  
þe whylke wase none  
15 bot Holy Fadurs,  
Patriarkes and Prophetes  
and oper holy men þat  
beleuede in þar days þat  
20 Cryst schuld be borne and  
restore mankynde, as  
wee beleue now þat he ys  
borne, and hase restorede  
mankynde. / And þer in p85  
Hell he stode with þem to  
þe tyme of hys 25  
resurreccyon. And anone  
as þay hade a sygth of  
hym, þer dyrknes vanyst  
away and þay were in  
perfyte blyse for þe 30  
gostly sygth 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 C] anon DB; fyrste  
L  
4 in...5 Godhede C] in þe  
crois D; on þe crosse B;  
om L  
6 Pow may CDB] om L

8 þat D] þe CBL  
11 til þe C] to þe D; to  
oure BL  
11 and...12 þaim CDB] þat  
ware L  
13 vntil C] vnto DB; to L  
14 vprysyng CDB]  
resurreccione L  
16 for...17 ioye CL] om DB

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 Paradyse,' [for]  
 Paradyse here is kalde þe  
 vsyng of þe sygh[t]le of  
 25 God. For als sone after  
 þe passion of Our Lorde  
 als wele þat thefe als  
 opere [Holy] Faderes þat  
 war in Lymbo saght þe ioy  
 30 of God be ful beinge.

Behold now here besyly  
 how mykel was þe mercy and  
 þe gudeness of Oure Lorde  
 Ihesu for to descende  
 35 [doun] to Hell, and how  
 mykel charyte and mekenes  
 he schewede in þis doynge.  
 He myght hafe sente one of  
 his angeles to þaim [to]  
 40 hafe vysete his  
 seruantes, and taken þaim  
 oute of Hell, and made  
 þaim to hafe bene  
 presentede til him whore  
 45 his lystre had bene;

18 also CDL] om B  
 19 Ihesu CDB] om L  
 19 said...20 crosse CDB]  
 hangyng on þe crosse said  
 thus to L  
 22 for DBL] and C  
 23 here CDB] om L  
 23 þe...24 of CDB] om L  
 24 syghte DBL] syghe C  
 27-8 alsz opere CDB] and  
 all þe L  
 28 Holy DBL] om C  
 30 be...beinge CDB] as he  
 es L  
 31 besyly CDB] om L  
 32 how...was CDB] þe  
 mekill L  
 34 for to CDB] þat wolde L

Behold þen here besyly and  
 se gostely Cristes 35  
 passyng pety þat he hade  
 of hys seruautes; and  
 also hys more meruelus  
 meknes and myldnes for to  
 go downe to Hell to 40  
 þe Presune of Dyrknes; and  
 also þe grett charyte for  
 to vysett þer þe pytewus  
 presoners. For he mygth a  
 sent on of hys 45  
 awngeles to delyuer all  
 hys seruandys at hys awyn  
 wyll, and haf present þem  
 all to hym wheresoeuer he  
 wolde in Heuen or 50  
 Erth;

35 doun DBL] om C  
 35-36 how mykel CDB] þe  
 vnmesurabil L  
 37 he CDB] þat he L  
 37 þis doynge C] his  
 doenge D; his deyng BL  
 39 toz] and CDBL  
 42 made...44 presentede  
 CDB] presente them L  
 44 til C] to DBL  
 45 his...bene C] hym had  
 listed DB; hym had lykede  
 L

sed hoc non sustinisset 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 dominicam  
prope auroram.

bot his gret lufe and his  
vnspekable meknes and  
mercy myght nozt suffere  
him. And þarfore he wentt  
50 doun onto þaim in his  
aghen proper person,  
Master and Lord of al, and  
vyset þaim, nozt als his  
seruayntes, bot als his  
55 frendes, and was þare with  
40v þaim / vnto þe Sonunday  
nerehand at morne.

but hys meknes and hys trw  
luf wolde nogth suffer  
þis.

A, gracious God, a, 55  
curtas Crist, a,  
Euerlastyng Luffer! Ys yt  
nogth enogth to þe for to  
dye for synfull saulys?  
Ys yt nogth [enogth] to 60  
þe for to blede þi  
blyssede blode, for to dye  
so dolefull a dede for þe  
saluacyon of synfull  
saules? Bot þou, 65  
aftur þi dede, þou bus  
dwel þi awne selfe withowt  
mene persone þus, in a  
place of preson, and þus  
vyset þi seruauntes. 70  
But Lorde, presone wase  
þer none in þi presence,  
bot perfyte ioy and blys.

Wherefore Lorde, þou  
schewede here þat 3ow 75  
vyset þem nogth as þi  
seruauntes, bot as þi  
frendes.

46 lufe CDB] charite L  
47 vnspekable C]  
vnmesurable DB; om L  
47-48 and mercy C] 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 C] om DBL  
52 al CDB] all thynges L  
53 þaim CDL] hem hymself B  
53 his CDB] om L  
57 nerehande CDB] om L

56 Criste] Cristes M  
60 Ys yt] Yt ys M  
60 enogth] om M  
65 þou] yf þou M  
68 þus] þus dwell M

Cogita bene de hiis, et admirari ei imitari coneris. Iubilaverunt 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; similiter et animam illam beatissimam Domini nostri Iesu Christi.

Cum ergo presenserunt eius saluberrimum adventum, occurrerunt ei gaudentes, seipsos exhortantes atque dicentes: Benedictus Dominus Deus Israel, quia visitavit et fecit redemptionem plebis sue.

<p>60 Pan þe Haly Faderes made vnspekable ioy in his commyng, and were fulfillede with vnmesurabil gladnes, and ware þai in contynuel gladnes and louyng in 65 hymnes and gostly sanges.</p> <p>70 When þai felte þusgates his moste heleful comyng, þai ran agaynes him ioyand and sterande þaimselfe and sayand, 'Blyssed be Oure Lorde God of Israel, for 75 he has vysete and maide agayne-byinge of his folke.'</p>	<p>Perfor thyng on þis grett kynnys of Crist, and þerfore tak insampull to luf hym and to be kynde agayne to hym, for þe lufe and þe kyndnes þat he schewed to þe.</p> <p>Bot when our Holy Fadurs knew of Crist / cumyng, þay went agayne hym with gret ioy, prayssyng hym, wyrshypeyng and thankyng hym with swet songes, with myrth and melody as far forth as þay cowth and mygth, syngyng and sayng, 'A, [b]lesede be þou and louede, Lorde and gracyus God, for þou vyset þi pepull þat þou hase bogth with þi precius blode.'</p>	<p>80</p> <p>85</p> <p>p86</p> <p>90</p> <p>95</p> <p>100</p>
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59 vnspekable CDB] mekill  
L  
59 in CDB] of L  
60 and...62 and CDB] om L  
64 gladnes...in C]  
thankynges, preysynges and  
DB; loueyng in L  
68 þusgates CD] thus B; om  
L  
68 moste CDL] om B  
70 ioyand CDL] om B  
70 and...71 þaimselfe CD]  
sterand hymself B; om L  
74 vysete CDB] vesette vs  
L

74 made...75 byinge CDB]  
boght L  
76 folke CD] peple BL

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96 blesede] plesede M

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 perducatur ipse idem Deus et Dominus noster  
Iesus Christus, natus de Virgine gloriosa 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

(MVC Chapter 85) ...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, portæ æternales, et introibit Rex gloriæ. Adoremus te, Christe, et benedicimus tibi, amantissime Deus noster. Et procidentes adoraverunt eum, cum gaudio et lætitia magna.*

þe Song of þe Holy Fadurs þat were in Hell 105  
agayne Cristes Comyng.

þay were mery and glade, amonesyng ilkon oþer and  
sayd,

'Lyft vp 3our hedys, for 3our raunson ys comen.  
Ryse vp, Ierusalem, ryse vp and lese þe bandys 110  
of þi nek. Lo, our Sauyore ys comen to lese vs fro  
all þe bandes of dede.

A, 3ee Princes of Hell, do away 3our 3ates of dede;  
and 3ee euerlastyng 3ates of all grace bese now rasede  
vp. 115

And so schall 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 afturwarde þay rose vp and contynued þer 120  
louyng song,

'Blyssede be he þat comes in þe name of God, Owre Lorde and Owre Sauysowre.

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 / p87 of dede. 130

þus Godely þou hase vyset vs, now hase chasede away myrknes fro vs, and our bandes and fetters hase þou brymly brestyn.

þ[ou] hase defylyd þe brasyn gates, and barres of yren hase þou lygthly brokyn. Ihesu gentyll þou ert he 135  
þat [ys comen to] lese [vs] bunden in presone with gret strength; and [has brogth] þi chosen pepull in grett gladsumnes. Perfor wyrchep we 3e into þe warlde of warldes.'

And þay anone fell downe wurschypande 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 wurschype þe and syng louyng to þe, and say a psalme, Lorde, to þi holy name.'

134 þou] þi M

136 ys...vs] lese M

137 has brogth] om M

et in hujusmodi laudibus, et canticis, et jubilationibus steterunt in limbo, usque prope auroram diei dominici, in conspectu etiam multitudinis angelorum ibidem existentium, et cum eis jubilantium. Tunc accepit eos Dominus educens ab inferis in exultatione; et ante eos gloriose precedens, posuit ipsos in paradiso deliciarum. Aliqua vero morula facta, cum eis jucunde, et cum Elia et Enoch eum recognoscentibus, dixit eis: Tempus est ut excitem corpus meum; vadam, et reassume illud. Qui omnes procidentes, dixerunt: Ite, Domine, Rex gloriæ, et cito redite, si placet: quia gloriosissimum corpus vestrum videre plurimum affectamus.

Habes ergo, quæ circa Dominum Jesum, et matrem ejus, et discipulos, et sanctos patres meditari possis in die sabbati, ante resurrectionem.

And so fallyng downe with grett ioy and gladnes 150  
þay honerde hym [with] slyk louyng songes and  
iubilacyons. Þay were in Hell vnto þe mornyng of þe  
Sunday. 3a, also in þe sygth of angeles be multitudes  
euen þer beand, and with þem meruelus ioyand. Þen Our  
Lord Ihesus toke þem with hym and lede þem owt of 155  
Hell with grett ioy and glorously goande befor þem, set  
þem sekerly in Paradyse of Delyces. Þer whysly made he  
a lytyll taryng with þem and with Ennok and Hely,  
knowyng and wurschpyng 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 thynke 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 nozt plenar[ly]e contenede in þe  
Gospell, neuerþelese, als þe Gospell wytnes, Oure Lorde  
Ihesu did many wonderes and takense þat þe Euangelistes  
80 wrate nocht. Þou may also thynges 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 swetely he spake  
with hir and halsed hir in his armes and lufely kyssed  
85 hire, comforthand hir drery and soriful goste.  
Thynke als abydandely and besyly how mykel sorue scho  
hade before of þe dede of hir Sonn, and how gret ioy  
scho has now of him lyfynges agayne, f[or] scho saghe  
him rysen fra dede. And afterwardes he blysse hir and  
90 gose and schowes him to opere als þe Gospell telles.

In swilke meditacion after þe grete compassionone þat  
þou hadde of his ded and his bitter passioun, schal þi  
soule be fed with wonderful swetnesse of his glorious  
resurreccioun so þat þou schalt altogiddre be slokned in  
95 þe loue of þi Lord Ihesu þat liueth and regneth  
withouten ende. Amen.

77 þis CDB] þese wordes L

77 plenarlye B] plenarye C; plener D; pleynly L

78 wytnes C] wittnessith DB; beris witnessse þat L

79 wonderes...takense CDB] thynges L

80 how CDB] þat L

81 fyrst appered CDB] aperid firste L

82 Saynt Marye CDB] om L

82 most...90 telles CDB] om L

84 with CD] vnto B

84 lufely DB] lufely myldely and homely C

85 drery...goste C] and refreschand hire dreri gost D;  
hir and refresshand hir heuy spirit B

88 of...agayne L] lyfynges of him agayne C; of his  
liueng DB

88 for DB] Fro C

90 telles DB] says and telles C

91 In C] And in DBL

91 meditacion CDB] meditaciones L

91 compassionone DL] compassionone and sorue C; passioun B

92 þou] after this word - the final word of the  
catchphrase at the foot of f40v - C missing a folio,  
therefore D is used as base text until C rejoins.

92 of DL] after B

93 wonderful DB] om L

94 altogiddre be slokned D] alltotedre be slosed B;  
turnede L

94 in...95 loue D] in þe lyf B; into lufe B

95 Ihesu DB] Ihesu Cryste L

PRIVITY CHAPTER XIV: DE RESURRECTIONE DOMINI,  
ET QUOMODO PRIMO APPARUIT MATRI 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 recognoscentibus, dixit eos: Tempus est ut excitem corpus meum; vadam, et reassumam illud.

(MVC Chapter 86) Veniens Dominus Jesus cum honorabili multitudine angelorum ad monumentum die dominico summo mane, et reaccipiens corpus istud sanctissimum, et ipso monumento clauso, processit propria virtute resurgendo.

XIV: A Meditacioun of þe Vprisenge of Oure Lord Ihesu and how he Apered First to his Owen [Moder] Oure Lady Seynt Mary.

Whan Oure Lord Ihesu hadde dispoilled Helle, and  
5 led forth Adam and Eue and all þe tothere 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 blissed body and rise [it] ageyn  
to liue.

10 Than he cometh with a worschepful multitude of  
aungeles vnto þe graue on þe Soneday erli at morwe, and  
taketh ageyn his holy body out of þe graue and wente  
forthe thurghe his aghen myght.

- 1 A meditacioun of DBM] om L  
1 Vprisenge DBM] rysyng vp L  
2 Apered First DL] appered B; fyrst apperede M  
2 Owen Moder B] owen D; Modire L  
3 Mary DBM] Mary Amen L  
5 led forth DBM] taken L  
5 þe 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 DBM] 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 aungeles DBM] gret haste L  
11 þe1 DBM] his L  
11 on...12 graue DLM] om B  
11 þe2 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  
 15 Iacobi and Salome asked first leve of Oure Lady  
 and þan 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, '3e knowe wele þat my  
 20 Sone is ded and was hanged atwix to thefes, and I  
 beried hym with my owen handes. I knowe wel, Lord, þat  
 3e are of myght and power for to restore hym ageyn to  
 me hol and sound, and þerfore be 3e mercyful to me. I  
 beseke 3oure heye Mageste þat 3e wold gif hym ageyn to  
 25 me. [A, Lorde, where is he? Why tarieth he so  
 long to come to me?]

14 This DBM] þat L

14 erly...morwe DL] at morow B; om M

14 and DLM] om B

14 Mary...15 Salome DBM] hir two sisters L

15 asked DBL] toke M

15 first DB] om LM

15 of DB] at LM

16 þan...go DB] went L; began for to goo M

17 towarde þe grafe DB] to þe sepulcrewarde L; to þe  
 graue M

17 dwelled DBM] bod styll L

19 of DBM] om L

19 sche seith DB] om LM

20 was DBL] þat he whase M

20 hanged DBM] schamfully hangede L

20 to DM] tweyn B; om L

20 and2 DBL] om M

21 beried DB] helpede to bery L; grofe M

21 owen DBM] om L

21 Lord DBM] om L

22 and DL] and of BM

22-23 to me DBL] om M

23 be...to DBM] haue mercy of L

24 hym...25 me DBM] me hym agayne L

25 A...he2 BLM] om D

25 so...26 me BM] om D; thus longe fro me L

*Remitte, obsecro, eum mihi, quia non quiescit anima mea, nisi videam ipsum. O fili mi dulcissime, quid est de te? quid agis? quid moram contrahis? Rogo te, ne amplius differas venire ad me; tu enim dixisti: Tertia die resurgam. Nonne, fili mi, est hodie tertia dies? 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 tuæ. Ergo, fili mi, est hodie tertia dies. Exurge, ergo, gloria mea, et omne bonum meum, et redi.*

Send hym to me, I prey 30v, for my soule may no reste haue til I see hym. A, my dere swete Sone, what is comyn of þe? What dost þou? Whi taries þou so longe?  
 30 I prey þe, Sone, dwelle no lengere fro me or þou come  
 41r to me, / [for] þou sayde þiselfe, 'þe thyrde day sal I ryse agayne'. 'Is not þis þe thyrde day, my [dere] Sonne? Nozt 3isterday, bot before 3istereday, was þat ill day, þat bytter day, þat wrechede day, þe day of  
 35 sorue and of myrknes, þe day of departyng of þe fro me, [and] of þi bitter dede. Parfore my dere Sonne, þis day is þe thyrde day. Parfore ryse vpe now, my ioye and al my gude, and come agayne to me:

27 no...28 haue DB] noghte ryste L; haue no rest M  
 28 til DB] to LM  
 28 see DBM] haue L  
 28 dere swete DL] swete dere BM  
 29 of DBM] one L  
 30 Sone DBM] my dere Sone L  
 30 dwelle DBL] tary M  
 30 or...31 me DB] om LM  
 31 me] after this word, C rejoins (f41r)  
 31 for DBLM] þis þe thyrde day my dere Sonne. And C  
 31 þe...32 agayne CDBM] þou sulde ryse þe thyrde daye L  
 32 Is...þis CDBM] and þis es L  
 32 my...33 Sonne DLM] my swete Sonne C; om B  
 33 3istereday CDLM] yesterday my dere Son B  
 33 þat ill CDL] þe evel B; þat ylk M  
 34 þat<sub>1</sub> CDLM] the B  
 34 þat<sub>2</sub> CDLM] þe B  
 35 myrknes CDBL] myrnys M  
 35 departyng CDB] twynnyng L; partyng M  
 35 of<sub>3</sub>...me C] om DBLM  
 36 and... bitter D] þe day of þi bitter passion and C;  
 and of bitter deth BLM  
 37 day<sub>1</sub> CDBL] om M  
 37 now CDBL] om M  
 38 gude CDBM] comforthe L  
 38 and CDLM] om B

Super omnia desidero te videre. Consoletur me tuus  
reditus, quam sic contristavit discessus. Revertere  
ergo, dilecte mi; veni, Domine Jesu, veni spes mea  
unica, veni ad me, fili 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 þe. I praye  
40 þe þat þi gaynecome myght comforth me, whome þi  
waygoynge made so soruful. Glade me now with þi  
presence, whame þien absceunce made mowrnyng. Turne  
agayne now þarfore þou my lufede. Come Lorde Ihesu.  
Come þou onely my hope. Come to me myne aghen dere  
45 childe.' / 41v Whiles scho þusgates prayes with swete  
teres, lo, sodanly comes Oure Lorde Ihesu in clothes  
whyte als snawe, with bryst face als þe sonn, [all]  
speciouse, all gloriouse, al ioyande, and sais til hir,

39 abouue CDBM] ouer L

39 thynges CDB] thyng ; oþer thyng M

40 gaynecome CM] ageyn komyng DB; agayne come L

40 myght comforth CD] may comforte B; comforth M; glade  
L

41 waygoynge C] away goende DB; departyng L; goyng M

41 made...soruful CDB] hase me myscomforthed L; so  
gretly myscomforth M

41 Glade...now CDB] and solace me L; Glade me M

41 þi CDBM] blissede L

42 absceunce CDBL] presens M

42 made mowrnyng CDBM] hase mekill heuyde L

42 Turne CDBM] Come L

43 now...þou CD] now therfore B; now þou L; þerfor M

43 lufede CD] welebeloued BL; lufe M

43 Come...Ihesu CDB] Come my lorde Ihesu L; om M

44 þou CDBL] om M

44 hope DBLM] hope and my hele C

44 aghen dere C] dere DLM; owne B

45 whiles CDB] and whylles L; whyles þat M

45 þusgates prayes CDM] thus praied B; prayed thus L

45 swete CDB] louely LM

46 lo CDB] om LM

46 clothes CBLM] clothe D

47 whyte als<sub>1</sub> CDB] whyte as any L; whytter þan þe M

47 with...als<sub>2</sub> CDB] his face schynyng as L; with  
brygther face þan M

47 al DBLM] als C

48 speciouse CDBL] precyus M

48 al ioyande CB] and ioyande D; and all full of ioye  
L; and all ioyande M

48 sais til C] seith to DB; said to LM

48 hir CDBM] his Modere L

*Salve, sancta parens. At illa statim se vertens: Es tu, inquit, filius meus Jesus? Et genuflexit adorans. Cui filius: Mater mea dulcissima, ego sum, resurrexi, at adhuc tecum sum. Eis autem surgentibus, ipsa cum lacrymis præ gaudio amplexans eum, et vultum vultui applicans fortiter stringebat, requiescens totaliter super eum, et eam alacriter sustentabat.*

'Salve sancta parens. Haile holy Modere,' and als  
50 smartly scho turnes hir. 'Art þou my dere Sone,'  
scho sais, 'Ihesu?' And with þat scho kneles doune and  
wyrshyppes 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.' Þan 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 Salve...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  
doune 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 3our 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 curiose intuetur eundem in vultu et cicatricibus manuum, et per totum quærens, 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 cætero inde aliquid sentiam. Et illa: Benedictus sit Pater tuus, qui te mihi reddidit;*

Afterwardes þai sitt doune togydere, and bysely and curyosly scho beholdes 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. Pan sais he, '3a, wyrchypful Modere, al pyne and disese is gone, for I hafe ouercommen dede, and sorue and al angwysch, and I sal  
 65 no more fele of þese, bot be in ioye and blyse withouten ende.' Þen says Oure Lady, 'Blyssed be þi Fadere, Sone, þat þusgates has gyfen þe agayne to me.

58 sitt doune CDBM] stode L  
 58 bysely...59 beholdes CDBM] euer scho behelde L  
 59 him in<sub>1</sub> CDBM] one L  
 59 in<sub>2</sub> CDBM] om L  
 59 þe CDBL] his M  
 60 of<sub>1</sub>...handes CDB] in his heuede L; hys handes M  
 60 and<sub>1</sub> CDBM] in L  
 60 of<sub>2</sub> CDB] aftire one L; om M  
 61 blyssed CDBL] and askede M  
 61 sorue...62 be CDB] payne and his disesse were LM  
 62 away CDBL] om M  
 62 sais CDBM] said L  
 62 wyrchypful CDB] my dere L; my wurschypfull M  
 63 al...is CDBM] om L  
 63 gone DBM] gone fro me C; om L  
 63 for CDBM] om L  
 64 dede and<sub>1</sub> CDB] om L; dede M  
 64 al angwysch CBM] alle angwisches D; wo L  
 64 I CDL] om BM  
 65 þese CDB] þerof L; of þem M  
 65 be...66 ende CDBM] I am and sall be in endlesse ioye and blysse L  
 66 says CDB] said LM  
 66 Blyssed be CDB] Now blyssede be L; blyssyde M  
 67 Sone CDBM] my dere sone L  
 67 þusgates...gyfen CDB] hase þus gefen L; hase gyfne M  
 67 agayne CDBM] om L

*exaltatum et laudatum sit nomen ejus, et magnificatum in sæcula. Stant ergo et colloquuntur ad invicem gaudentes, et Pascha ducentes delectabiliter et amanter. Et narrat ei Dominus Jesus, qualiter populum suum liberavit de inferno, et omnia quæ fecit in isto triduo. Ecce nunc ergo magnum Pascha.*

Enheghede and magnifyed and loued be his [holy] name in worlde of worldes withouten ende.' Pan stande þai  
70 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 magnifyed and loued C] preisid and mad gret DB;  
prayssede and magnifiede L; louede and magnifyede M  
68 holy DBLM] om C  
68 in CDLM] in þe B  
69 ende CDBM] ende Amen L  
69 Pan...þai 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  
MARIÆ 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 poenas 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 opere tuo Maryes come arly at  
morne vnto þe sepulcure with þair vntmentes als I  
5 before saide. When þai were withouten þe gate of  
þe Cyte, þai vmbythost þaim 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 kneland and kyssande þe grounde,

1 How...and C] om D; Of þe come yng of Mary Maudleyn and B; How Maudeleyn and M

1 Other...Maryes CM] 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 opere CD] þe othere BLM

4 þair CDLM] om B

4 als...5 saide CDB] as I said before L; om M

5 When...were CDB] om L; when þay come M

5 gate DBM] gates CL

6 vmbythost CL] bethout DB; vmthynk M

6 paynse...7 affliccyones C] peynes and turmentes and afflicciounes 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 ilke a CDBM] euery 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 deposuit 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.*

gyfeande waymentyng[e]s] and syghynges, and sayande  
 togydere, 'Here met we him with þe crose on his bake  
 when his Modere swoned for wo: and here turned he him  
 agayne til þe women: and here layde he doune þe crose  
 15 for werynes, and opon þis stone lened he him a lytel:  
 and here was it þere þai so cruelly [and so] felly  
 schot hym furth and spyttede in his face and gart him  
 go faste nerehande to rynne: here despoiled þai him,  
 and here nakkende þai him; and here festend þai him on  
 20 þe crose.'

11 gyfeande DB] and gyfeande C; om LM

11 waymentynges DB] waymentyng C; sorowyng L;  
 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] beryng 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 þe women DB; to þe women of  
 Ierusalem L; om M

14 and CDBL] om M

14 layde CBLM] lord D

14 þe2 CM] his DBL

15 opon DBLM] here opon C

15 lened he DBLM] he lened C

16 and1...þere C] There was it þat D; There was it  
 where B; and here was it þat L; þere wase he þat day M

16 þai CDL] om BM

16 so1...felly DB] so felly cruelly C; om L; so crwelly  
 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  
 of þe Iues M

17 and spyttede CDL] spittand B; spyt M

17 gart CL] dide DB; made M

18 go faste CDB] hye so fast L; to go fast M

18 nerehande...rynn CDBM] om L

19 and1 here1 C] here DBM; om L

19 þai1 CDBM] om L

19 and2 here2 CDBL] þar M

19 festend CDBM] did L

*Et tunc cum magno clamore, et inundatione lacrymarum, procidentēs in facies suas adoraverunt crucem, et osculatæ sunt eam, pretioso adhuc Domini sanguine rubricatam. Deinde surgentes, et euntes versus sepulcrum, dicebant: Quis revolvēt nobis lapidem ab ostio monumenti? Et aspicientes, viderunt revolutum lapidem, et angelum Domini sedentem super eum, qui dicit eis: Nolite timere, etc, ut in Evangelio continetur.*

And þan with grete cryinge and weymentyng and with  
gret watteringe of teres þai fell doune in þair faces  
and wyrchipe þe crose and kyssed it, for it was 3it  
25 rede of þe precious blode of þair dere Lord. þan þai  
ryse vp and gose towarde þe sepulcre, and þai said  
togydre, 'Who sal remoue vs þe stane fra þe dore of þe  
43r 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 3e nozt,' he sais, '3e  
30 seke Ihesu of Nazareth crucyfyed. He is rysen; he is  
nozt here.'

21 cryinge...weymentyng CDB] wepyng and sorowyng L;  
sorow and murnyng M  
21 and2...22 teres CDB] om M  
22 doune...faces CDB] to þe grownde L; doune in þer  
face M  
23 wyrchipe CDBL] wyrshype M  
23 3it CDBM] all L  
24 of1 þe CDBL] with hys M  
24 of2...Lord C] of here Lorde DB; of oure Lorde Ihesu  
L; om M  
24 þan CDB] aftir þat L; And þen M  
25 ryse CDB] rose LM  
25 gose toward CDB] wente to L; 3ede to M  
25 and2...26 togydre CDB] and said to þemselfe L;  
sayand ylkon to oþer M  
26 vs þe CDB] vs þis L; þe M  
26 fra þe dore CDLM] 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 CDB] ane angell L; a angell M  
28 opon it CDB] þereon L; þerapon M  
29 whilk CDBM] þat L  
29 sais CDBM] saide L  
30 crucyfyed CDBM] þat was crucyfyede L

*Illæ autem fraudatæ spe sua, quia putabant corpus Domini invenire, non attendentes ad verba angeli, conterritæ redeunt ad discipulos, dicentes, corpus Domini esse sublatum.*

And þai, seande þat þai ware deceyfedede 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  
35 afrayede til þe discypils, sayande þat þair Lordes  
body is taken away.

32 þat CDBM] om L

32 hope CDBM] purpos L

33 hafe funden CDB] to hafe found L; to funn M

33 þe...Lorde DB] þe body of Oure Lorde þar in þe  
sepulcre C; þe body of Ihesu L; Our Lordes body M

34 gafe...tente CDM] 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 CDB] and tolde þem L; telland M

36 is CDB] was LM

PRIVITY CHAPTER XVI: DE CURSU  
PETRI ET IOHANNIS (MVC 87b)

*Tunc ergo Petrus et Iohannes concurrerunt 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 / þan Petre and Ion rynne vnto þe graue als Saynt Luc  
telles. Beholde þaim wele: þai rynne, and Magdaleyne  
5 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 C] Petir and Iohn kome to þe grafe  
D; Howe Petre and Iohn come vnto þe sepulcure B;  
Rynnyng to þe graue L; How Petur and Iohn come to þe  
grauē 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 C] om DBLM

7 and CDB] om LM

7 ful besyly CDBL] om M

*Cum autem pervenerunt ad monumentum, respicientes in ipso non invenerunt corpus, sed viderunt linteamina et sudarium, et recesserunt. Compatere ipsis, quia in afflictione magna sunt. Quærunt Dominum suum, et non inveniunt, et nesciunt ubi amplius quærere debeant: ergo dolentes et flentes discesserunt.*

When þai come þair, þai loke into þe graue, but þai  
 fynde nozt 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  
 thozt for þair Lorde. Þai seke him, bot þai fynde him  
 nozt, and þai wate nozt whether þai sal any more seke  
 44r him or none. [Therefore] /Petre and Ion with sorue and  
 15 wepyngge gos home agayne.

8 þair CDBM] at þe graue L  
 8 þai2...but CDBM] om L  
 8 loke into CB] loke to D; lokede into M  
 9 fynde CDBM] fonde L  
 9 þe1...and CDBM] om L  
 9 þai sagh CD] they fynde B; onely M  
 10 sudarye CDBM] sudarye and þe clothes L  
 10 he...wonden CDBL] þe body was bundyn M  
 10 þou CDB] now L; here M  
 11 er CDBM] were L  
 11 gret CDBM] full gret L  
 12 Þai...13 nozt CDML] om B  
 12 seke CDM] soghte L  
 12 fynde CDM] fonde L  
 13 and CD] om B; ne M  
 13 wate nozt CDBM] wiste neuer L  
 13 whether...more CDB] what they myghte doo L; where  
 þay shall any more M  
 13 seke...14 none CD] see hym or not B; om L; see hym M  
 14 Therefore DBLM] How Petre and Iohn gos home wepande C  
 14 with...15 agayne CD] gone home ageyn with B B lacks  
a folio after this word, after f87 ; went home sore  
 wepyng agayne for sorowe L; went home agayne soroande  
 and wepand M



QUOD DOMINUS APPARUIT TRIBUS MARIIS (MVC 88a)

*Mariæ autem remanserunt ibidem, et respicientes in monumentum, viderunt duos angelos, stantes in albis, qui dicunt eis: Quem quæritis, viventem cum mortuis? Illæ autem nec tunc attenderunt ad verba eorum, nec aliquam consolationem acceperunt de visione angelorum, quia non quærebant angelos, sed Dominum angelorum. Iterum duæ Mariæ conterritæ, et quasi absorptæ, elongaverunt se inde aliquantulum, et sedebant dolentes.*

Bot þe thre Maryes dwell stil þore 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[li] say, 'seke 3e 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 nozt aungels, bot þe Lorde of aungels. Þan þai two Maryes withdrowe þaim a lytil abake and sat o fare, wepande.

16 þe CDL] þai M

16 dwell CD] bode L; dwellyd M.

16 þore CDM] at þe graue L

16 als...17 telles CDM] om L

17 agayne CDM] om L

17 lokede CDM] loke D

18 saghe C] sen D; þey sawe L; see M

18 stoles CD] clothes LM

18 whilke...19 þaim CD] þat said to þem L; and to þam sayde M

19 þai say] þa say C; seiden þei D; om LM

19 þe CLM] om D

19 lyfande CDL] lyf M

20 gafe...tente CD] toke no kepe L; toke no tent M

20 til C] to DLM

20 þair CDM] þe angells L

21 ne...þe CD] nor to no L; to þe M

21 vision...aungeles CD] visyone of þe angells L; angyll sygth M

22 for...aungels CDM] om L

22 for CD] for why M

22 aungels CM] þe aungeles D

22 bot CDM] bot of L

23 þai C] þe DM; om L

23 abake CD] om LM

23 sat CDM] satt down L

24 o fare CDM] om L

*Magdalena vero nesciens quid aliud facere deberet, et quia sine Magistro suo vivere non poterat, et ibi eum non inveniebat, et ubi eum quæreret, ignorabat, stabat ad monumentum foris plorans. Iterum ergo respiciens in monumentum, quia semper sperabat ibi eum revidere, ubi eum sepelierat, vidit ipsos angelos sedentes, qui dicunt ei: Mulier, quid ploras? quem quæris? Et illa: Tulerunt Dominum meum, et nescio ubi posuerunt eum.*

25 Bot Marye Magdalene, als Saynt Ion telles,  
wiste neuere what scho myght do, for withouten hir  
Maister scho myst nozt lyfe, and þore couthe scho nozt  
fynde him, ne [scho] wist neuere whore scho sulde seke  
him, and þarfore standes scho forth withouten þe graue  
30 wepande eft and 3it eft lokeande into þe graue,  
for euere scho wende hafe seen him þare whore scho had  
grauen [hym]. And eft scho saghe aungels syttande on  
þe graue and sayande to hir, 'Woman,' þai say, 'what  
wepes þou? What sekis þou?' And scho þan ansueres,  
35 'þai hafe taken my Lorde away, and I wayt nozt whare  
hafe laide him.'

25 als...telles CD] om LM  
26 neuere CDM] not L  
27 scho<sub>1</sub> myst CDM] myght scho L  
27 couthe scho<sub>2</sub> CDL] schee cowgth M  
28 scho<sub>1</sub> DLM] om C  
28 scho<sub>2</sub> sulde CDM] to L  
29 standes CD] stode LM  
29 forth withouten CDM] styll at L  
30 eft<sub>1</sub> CDL] oft M  
30 3it CDM] om L  
31 hafe seen CDL] to a funden M  
31-32 had grauen C] had beried D; beryed L; layde M  
32 hym DLM] are C  
32 eft CDL] oft M  
32 saghe CDL] seys M  
32 syttande on C] 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 sekis CDL] weppis M  
34 þan ansueres C] answereth D; ansuerde and said L;  
says M  
35 þai CDM] neuer L  
35 nozt CDM] neuer L  
36 laide CD] 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] wyrkyng of lufe. A lytil before scho herde þe aungel say þat he was rysen, and  
 44v afterwarde scho herde of other two þat he lyfede, / and  
 40 3it has scho no mynde of þis, bot sais, 'I wayt neuere whare þai hafe laide him.' All þis reklesnes of al outwarde thynges, and also [of] þe wordes of þe aungele, was caused of þe gret lufe þat scho had vnto hir Maystere and hir Lorde Ihesu. For als Orygene  
 45 sais, hire saule ne hir mynde wer no3t whore hirselve was, bot þair hir Maistere and hir Lorde Ihesu was. Scho couthe no3t elles thynke, no3t elles speke ne no3t elles here bot of Ihesu hir Lorde.

37 wonderful DLM] wonder C  
 38 scho herde C] herd sche DL; here M  
 38 say CDL] sayde M  
 38 was CDL] ys M  
 39 afterwarde CD] efte L; om M  
 39 scho herde CD] om L; seyn M  
 39 two DLM] two angeles C  
 40 has CDM] had L  
 40 þis CDM] all þis L  
 40 sais CDM] said L  
 41 laide CDM] don L  
 41 of...43 aungele CDL] om M  
 42 of; DL] om C  
 42 wordes...43 aungele C] wordes of þe aungeles D; angell wordes L  
 43 was caused CD] was cause L; ys cause M  
 43 þe gret CL] gret D; gretnes of M  
 43 lufe CDM] loue and desyre L  
 43 þat...44 and CDL] of M  
 44 Lorde DLM] swete Lorde C  
 44 als...45 sais CD] om LM  
 45 hire...47 was CD] with hyselve M  
 46 þair...47 was C] wher hir Maister Ihesu was D; yt wase with hyre Mayster Ihesu M  
 47 thynke...speke CD] speke L; thynk M  
 48 ne...here C] not elles here DM; here ne thynke L  
 48 of...Lorde C] of Ihesu D; of Oure Lorde Ihesu L; Ihesu M

*Cum autem 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; quæ hoc multum acceptat, et dicit: Fili mi benedicte, vade in pace, et consolaberis 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 tuke no tent vnto þe  
 50 aungeles, 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 wil 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 þou come sone  
 agayne to me. Pan halses he his Modere and gos forth  
 his waye.

49 þusgates CD] had thus a long tym L; þus M  
 49 tent CDM] kepe L  
 50 lufe...hir CDL] lufly M  
 51 him CDM] hym fro hire L  
 51 Pan...Ihesu CDL] but M  
 51 telles...52 þis CD] said L; telles M  
 52 Modere DL] dere Modere C; Modur all hyre doying M  
 52 and; þat CD] þat L; and says M  
 52 wil...and2 C] wele go DM; wolde go to L  
 53 is CDM] was L  
 54 þarof CDL] om M  
 54 sais...him C] seith to hym D; said L; bydys hym M  
 54 my...and CDL] om M  
 54 Goddes behalfe CD] my blyssyng L  
 55 þe; CDL] om M  
 56 and CDL] om M  
 56-57 þi herde C] þi DM; the and for thy L  
 57 and luke CD] I pray the L; bot loke M  
 57 þat CDL] om M  
 58 Pan...59 waye CDM] om L  
 58 halses he C] he halseth DM  
 59 his waye C] om DM

PRIVITY CHAPTER XVII: DOMINUS APPARUIT  
MARIÆ MAGDALENÆ IN HORTO (MVC 88b)

*Venit ergo ad monumentum in horto ubi erat Magdalena, et dicit ei: Mulier, quem quæris? quid ploras? Et illa eum non cognoscens adhuc ut ebria, respondit, dicens: Domine, si tu sustulisti eum, dicit mihi, ubi posuisti eum; et ego eum tollam. Conspice bene eam, quomodo lacrymabili vultu, suppliciter et devote eum exorat, ut doceat eam illum, quem quærit: semper enim sperabat audire aliqua nova de suo dilecto.*

XVII: How Oure Lorde Ihesu appered to Marye Magdaleyne in þe Garthe.

45r /þan Our Lorde Ihesu comes in þe garthe whare [his] graue was, til Mary Magdaleyne, and says to hir,  
5 'Woman,' he sais, 'whi wepes þou?' And 3it scho kn[e]w[e] him nozt, 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 sai take him.' Behold  
10 hir wele with how wepande a chere, how lowly  
45v / and how deuoutely scho prayes him for to tel hire to him þat scho sekas. Scho hopede euere for to here sum new tythynges of hir luffede.

1 Oure...Ihesu CL] Oure Lord D; Ihesu M  
1 Marye CDM] om L  
2 in...Garthe C] in þe 3erd D; om L; in þe garthyn M  
3 Pan CD] om L; When M  
3 comes CDM] come L  
3 in...garthe C] in þe 3erd D; þen to þe gardyne L; into þe garthyn M  
3 his DLM] þe C  
4 til C] to DM; and mett þare with L  
4 says CD] said L; he says M  
5 he sais CD] om LM  
6 knewe DLM] know C  
6 þat CD] om LM  
7 a...woman CDM] woman full of thoghte L  
7 ansuers CDM] answerde L  
8 Sir...sais CD] and said Sir L; for schee says M  
9 done CDM] hyde L  
10 wele...chere CD] here how wepandy L; wele without wepande chere M  
10 lowly CDM] mekly L  
11 prayes CDM] prayed L  
12 sekas CDM] soghte L  
12 Scho...euere CDL] for euer schee hopes M  
13 tythynges CL] tydyng D; thyngys M  
13 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 quærebam; quare tamdiu vos mihi celastis? Et currens ad pedes osculari volebat. Dominus vero volens animum suum elevare ad cœlestia, ut non quæreret eum amodo in terra, dixit:*

pan Oure Lorde calles hir be hir name and sais,  
 15 'Maria'. Pan scho wakens at pis 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 3e [þus longe] layned 3ourselþe 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,

14 Oure Lorde CDL] he M  
 14 calles CDM] calde L  
 14 name CDM] name hamly L  
 14 sais CDM] said L  
 15 Maria CDM] Mari L  
 15 Pan...voice CD] Than wakynd scho at his voyce L; at  
 pis voce schee wakyns M  
 15 out CDL] om M  
 15 wakens DLM] wakekens C  
 16 gret CDM] ded L  
 16 knowande...voice CDL] om M  
 17 vnspekable CD] gret L; a vnspekeabull M  
 17 sais CDM] saide L  
 18 sais CDM] said L  
 18 he whame C] he þat DL; whom M  
 19 þus longe DL] om C; þus M  
 19 layned 3ourselþe CLM] hid 3ov D  
 20 ranne CD] rane and ffell down L; rynnes M  
 20 til C] to DM; at L  
 21 walde...22 lufe CM] wolde reise vp hir luf D;  
 rayssede hir vp to heuenly lufe and gostely L  
 22 no...23 him C] seke him here in erthe DLM  
 23 be CDM] om L  
 23 affeccion CDL] affeccyon as schee dyd before M. B  
rejoins here  
 23 beholdande DLM] beholde C  
 24 man CDM] man only L  
 25 beholdande DLM] beholde C  
 26 and CBM] in DL  
 26 sais CDBM] said L  
 26 vnto CB] to DL; tyll M

*Noli me tangere, nondum enim ascendi ad Patrem meum; sed dic fratribus meis: Ascendo ad Patrem meum, et Patrem vestrum, etc. Et addidit: Nonne prædixi tibi, quod tertia die resurgerem? quomodo igitur me in sepulcro quærebas? Et illa: Dico vobis, Magister, quod tantus dolor de acerbitate passionis et mortis vestræ cor meum repleverat,*

'Marye, touche me nozt, for 3it I am nozt vpstyed vnto my Fader,' als if he saide, 'In þis forme of man whilke þou sees now with þi bodely eghe am I nozt euen to my  
30 Fadere, bot lesse þan he, and þarfore touche me nozt 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 sekis þou me now in  
35 my graue?' þan ansuerde scho, 'Sothly, I tell 3ow  
46r 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] styed 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 M  
31 and CDBM] om L  
31 I CDBM] þat I L  
31 stey vp CDB] stye L; stegth vp M  
32 to1 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 ansuerde CBLM] answereth B  
35 I...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

*quod omnium oblita, de nihilo recordabar, nisi de corpore vestro mortuo, et de loco, ubi sepeliveram ipsum: et ideo unguentum hoc mane detuleram. Benedicta sit magnificentia vestra, quæ resurgere et ad nos redire dignata est. Stant ergo simul dilecti cum jucunditate et gaudio magno. Ipsa vero curiose aspicit eum, et interrogat de singulis, et responsum alacritatis recipit.*

pat I had forgetyn al thynges and thought on nothyng  
40 bot onely on soure body þat was dede, and of þe  
place þat I beryed 3ow in. And þarfore ordand I þis  
vynmentes þis mornynge for to anoynte soure body with.  
Blyssed be soure heghe worthinesse þat wouches safe for  
to ryse agayne and come til vs.'  
45 Pan stande þai togeder, Ihesu and his dere  
lofede, with grete ioy and gladenes. Scho beholdes him  
ful curyously and ful grathly, and askes him of ilke a  
thyng, and he answeres hir gladly til al hir askynges.

39 had...thynges CDBM] om L  
39 and CDB] om LM  
39 thought...nothyng CD] thought of nothyng BM; om L  
40 onely on C] 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 C] 3e vouche saf D; vouched saf BL;  
wostayfe M  
43-44 for to CDLM] thus B  
44 til C] 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 curyously CDB] verreyly L; worthyly M  
47 ful grathly C] ful wistly D; full wisely B; besyly  
L; wytterly M  
47 askes CDB] askede LM  
47-48 ilke a thyng CDBM] many thynges L  
48 answeres hir CD] answerd BL; answeres M  
48 gladly CDL] godely B; om M  
48 til C] 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 discederet, 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 cœlestia, secundum quod Bernardus innuere videtur. Pie namque credi potest, quod quam sic amanter et singulariter, ante omnes qui scripti reperiuntur, visitabat, ad lætificandam eam, non turbandam 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 þof al Oure  
 50 Lorde at þe begynnyng answeres hir þat scho sulde  
 noȝt touch him, neuerþelese, I may noȝt trowe þat ne  
 scho afterwarde touchede him ful homelyly or scho ȝode,  
 both kysande his feete and his handes. For it is ful  
 lyke þat hir whome he so lufandely and so singularly  
 55 vysetede before al othere þat we rede of, þat he  
 come noȝt for to abayst and for to heuy hire, bot  
 rather for to comforth and glade hire.

49 Here...also CDB] thare was þen L; Here ys now M  
 49 ful...Pasch CM] a gret pasch DB; a ioyefull standyng  
 L  
 49 þof al CM] allenges þof D; all be it so þat B; if  
 all L  
 50 Lorde DBLM] Lorde Ihesu C  
 50 at...begynnyng CDB] om L; at bygynyng M  
 50 answeres...þat C] answerd hire þat D; bad hir þat B;  
 bad hyr LM  
 51 neuerþelese CDBM] om L  
 51 trowe CDLM] beleve B  
 51 þat...52 afterwarde C] but þat sche afterwarde DBL;  
 but afturwarde M  
 52 touchede CDBL] 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...singularly C] lufly and so singular D;  
 loweley and so singerly B; lufly and so syngulerly M  
 55 vysetede CDB] vyset M  
 55 þat2 CDB] om M  
 56 for1...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 þai had standen a while togydere þusgates  
carpande, Oure Lorde begynnes for to go fro hir, and  
60 sais þat him behoues for to go vysite and comforth  
46v opere mo of his frendes. Pan chaunges al hir / chere,  
for scho walde neuere hafe gone fro hym, and scho sais  
to hym, 'Lorde,' scho sais, 'als me thynke, 3our  
lyfeynge mon no more be with vs als it hase bene, bot I  
65 praye 3ow þat 3ow forget nozt me. Hafe mynde, Lorde,  
of al [þe] benefyce[s] and gudnes[ses þat] 3e hafe  
done to me, þat þai 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 behoues CDBM] burde L  
60 for...comforth CDB] goo and comforth M  
61 opere CDM] om BL  
61 frendes CDBM] brethire and frendes L  
61 Pan 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 3ow; CDBM] 3owe dere Lorde L  
65 þat CDBL] om M  
65 nozt me CM] me not DBL  
65 Lorde CDBM] om L  
66 þe...þat D] benefyce and gudnes C; benefices and  
godenesse 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

*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 discedente, venit ad socias, et nuntiat hoc eis. Illæ vero de resurrectione Domini gaudentes, sed quod non viderant eum dolentes, recedunt cum ea.*

and also thenkes of þe grett homelynes of þe mykel and faythful lufe 3e hafe had onto me, and vmythynk 3ow of  
70 me, my Lorde and my God.' And þan he byddes hir þat scho sal nozt drede hir, 'Bot be faythful and stabile,' he sais, 'for I sal eueremore be with þe.' Þan scho toke his blyssynge, and Oure Lorde Ihesu 3ode forth.

75 And scho comes til hir felaghes, and telles þaim al þat scho had harde and seen. Pan þai war glad of þe vprysynge of Our Lorde, bot because þat þai had nozt seen him, þai went away soruande and wepeande with hir.

68 and...69 me CDBL] om M  
68 and...thenkes C] and thynk DBL  
68 of<sub>1</sub> CD] on B; om L  
68 homelynes CDB] holynesse L  
68 of<sub>2</sub>...69 faythful C] and DBL  
69 3e CD] þat 3e BL  
69 and...70 God CDBM] om L  
69 vmythynk C] bethynketh DB; vmthynkes M  
70 God DBM] God and al my desyre C  
70 þan CDBL] om M  
70 byddes CDBM] bad L  
70 hir CDBL] om M  
71 sal...hir CDM] drede hir not B; suld nott drede L  
71 be CDL] þat she be B; be 3ow M  
72 stabile DBLM] stabile Mary C  
72 he sais CDBM] om L  
73 toke CDBL] takys M  
73 and...3ode CDB] and he went L; he gose M  
74 forth DBLM] forth his waye C  
75 And CDBL] Pan M  
75 comes CDBM] come L  
75 til C] vnto DB; to LM  
75 telles CDBM] tolde L  
76 þat...seen CDBL] togedur M  
76 Pan...war CD] And þan they were B; thane were þey L; and þay M  
77 þe...Lorde C] þe vprisenge of here Lord DB; his vprysesyng L; his rysyng M  
77 because þat CD] because BL; for þay M  
78 went...79 hir C] wenten away sorwande with hire DB; went with hir murnynge L; 3ede wepande away with hyre M

PRIVITY CHAPTER XVIII: DOMINUS APPARUIT TRIBUS MARIIS  
IN VIA PARITER PERGENTIBUS (MVC 88c)

*Cum ergo istæ tres Mariæ insimul pergerent, antequam venirent ad civitatem, apparuit eis Dominus Jesus dicens: Avete. Illæ vero ultra quam dici posset exhilaratæ, procidentes tenuerunt pedes ejus. Hic ergo similiter et quærunt et aspiciunt, et faciunt magnum Pascha.*

47r XVIII: [How Oure Lord Apered vnto þe Thre Maries]  
/ Perfore als þe[ise] thre Maryes went togedere  
toward þe Cyte, are þai come at þe Cyte, Oure Lorde  
Ihesu apered to þaim and said, 'Haile.' Pan þai  
5 wer fulfilled with vnspekable ioy, and fell doune to  
þe grounde and helde his feett. Pan 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] 3ede 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 3e L  
4 þai...5 vnspekable CDBM] made they mekill Ioye L  
5 to...6 grounde CDBM] om L  
6 helde CBM] holden D; hilled L  
6 Pan...behelde CM] Than þei beholden D; And þan þai  
behelde B; than behelde they L  
7 ententifly CDL] intently B; tenturly M  
7 spyris of CDB] askede of L; spyr M  
7 besyly CDBM] dyuerse thynges L  
7 receyfes...answeres CDB] reserued of hym L; receyues  
answers of hym M  
8 of1...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: Dicitte fratribus meis, ut veniant in Galilæam; ibi me videbunt, sicut prædixi 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 þan byddes Oure Lorde Ihesu þat þai / 47v sal go vnto  
his brether and byd þaim go into Galylee, 'for þar sal  
þai se me als I hafe before said vnto þaim.' Behold  
here þat þe Maister of Meknes calles his discypils his  
brethere. Pis 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 3it 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...þaim CDB] he tolde þaim before L; befor behyghth  
to þem M

13 here þat CDBL] now here M

13 calles CDB] calde L; takes M

13 his<sub>2</sub> CDBM] om L

14 lefte...neuere CDM] loste he neuer B; dwelles euer  
more with hym L

15 þou...wil CD] if þou wilt BL; yf yow M

15 comforth CDB] gostely comforthe L; comfortyng M

16 þe behoues CDM] it behoueth þe B; the nedis L

16 make...als CDBM] to be L

17 ilke...dede C] ilk a stede and ilk a dede DM; iche  
a dede and iche a stede B; euery stede and euery dede L

18 if CDBL] om M

18 þare...present CDB] there sothefastely 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 sall say L; in þat þat ys say M

PRIVITY CHAPTER XIX: QUOD DOMINUS APPARUIT  
JOSEPH, JACOBO MINORI, ET PETRO (MVC 89a)

*Discedens ergo Dominus Jesus ab eis, apparuit Joseph, qui eum sepelierat. Captus enim erat propterea a Judæis, et reclusus in quodam cubiculo diligenter sigillato, et post sabbatum eum interficere volebant. Apparuit ergo ei Dominus Jesus, et faciem ejus extersit; et osculum dedit, et inde salvis sigillis in propriam domum reportavit. Apparuit etiam Dominus Jesus Jacobo minori, qui voverat se non comesturum, nisi videret Dominum resuscitatum.*

48r XIX: How Our Lorde Ihesu Appered to Ioseph of Aramathye / [and Saynt Iame þe Lesse].

When Oure Lorde Ihesu was gonne fro þe thre Maryes beforesaide, 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 nozt pase 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 Aramathye and brake no sele of þe dores.

48v /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 beforesaide CDL] om BM  
6 sperred CDLM] sperped B  
6 selande CDBM] and selled L  
7 dores sikerly CDM] dore sekerly B; dores with grete besynes L  
8 þe Setterday CDBM] þeire sabot 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 his;...him; CDBM] om L  
11 brake...dore 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 þan saide Oure Lorde Ihesu til him and til opere þat war with him, þat þai sulde sette þe borde, and [he] toke brede and blyssed it and gafe þaim say[an]de, 'Ettas 3e now my dere breþer, for [þe] Son of Man is rysen fro dede.'

15 saide CDBL] says M

15 til<sub>1</sub> and til<sub>2</sub> CL] to DBM

15 þat...16 him CDBM] om L

16 þe CDBM] a L

16 he DBLM] om C

17 sayande DBLM] and saide C

18 Ettas 3e C] Goth 3e D; Eteth B; Etes LM

18 breþer CDBM] brethire and make 3e mery L

18 þe DBLM] om C

PRIVITY CHAPTER XX:  
QUOD DOMINUS APPARUIT PETRO (MVC 89b)

*Cum autem Magdalena et sociæ redeunt domum, et narrant discipulis resurrexisse Dominum, Petrus mœrens quod Dominum suum non viderat, nec quiescere valens propter amoris vehementiam, discessit 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:*

49r 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  
5 had nocht seene his Lord, and [for] gre[t]nes of luf he  
myght no langer ryst, bot zode away fro þaim al[one]  
towarde þe sepulcre, 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.' Pan  
10 Petre knocked [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 til 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 mekylnes 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...sepulcre CDB] to þe sepulcrewarde L;  
towarde þe graue M  
7 for...neuere CDBL] and wyst nogth M  
7-8 he sulde CDBM] to L  
10 knocked CDBM] bett L  
10 hymself DBLM] om C  
10 his] hi C; þe DBLM  
10 fel CDLM] fells B



*Domine, dico meam culpam, quia te dereliqui, et pluries negavi. Et osculatus est pedes ejus. Dominus autem ipsum erigens, osculatus est eum, dicens: Pax tibi, noli timere, omnia peccata sunt tibi dimissa: ego bene sciebam, et prædixi tibi. Nunc ergo vade, et confirma fratres tuos, et confide, quia mortem, et omnes inimicos vestros et adversarios devici. Hic ergo similiter fit magnum Pascha. Stant et colloquuntur ad invicem, et diligenter Petrus aspicit eum, et singula notat.*

'Lorde, I know my tryspas, for I forsoke þe, and oft tymes denyed þe,' and kyssede Our Lorde feet. Bot Our Lorde toke him vp, sayande, 'Pese be to þe. Drede þe  
 15 nozt, 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.' Þai stande now and spekes togyder. And  
 20 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 kyssede L  
 14 toke CDB] mercyfully toke L; takes M  
 14 sayande...þei CDB] and bad hym L; and says M  
 14 þe2 CDBM] hym L  
 15 nozt 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 þou sulde forsake me for drede of þe dede C  
 16 þou CDBM] om L  
 17 stable CDLM] make stable B  
 17 brethere CDBM] felawes and thi brepire L  
 18 for DB] þat CLM  
 18 þe C] om DBLM  
 18 and...19 togyder CDBM] om L  
 18 other...our C] oure enemyes 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 Dominæ nihil continetur in Evangelio: ideo autem ipsam posui, et ante præmisi, quia de ipsa videtur tenere Ecclesia, ut in legenda de resurrectione Domini plenius habetur.*

pan he toke Our Lorde blysyng and come agayne  
til Our Lady and þe discypils and talde þaim  
al togydere. þou sal vnderstande þat of þe  
25 apparicion made vntil Our Lady is nowhare wryten in  
49v þe Gospell, and þarfore I set it before / al þe toþere  
apparicions, and so semes it þat Haly Kyrke haldes, als  
it is more fully contenede in þe Legende of his  
Resurreccione.

22 þan CDB] and fell down to þe grownde and wepid full  
tendirly. Bot L; Aftur M  
22 he toke CD] he B; owre lorde toke hym vp and  
comforthed hym and gafe hym L; he takes M  
22 come CDB] partede fro hym and Petir come L; gose M  
23 til C] to DBLM  
23 and þe C] and D; and to the BL; and oper M  
23 talde CDL] telleth BM  
24 of...25 apparicion CD] þe B; þe apparecione L: how  
he apperede M  
25 made vntil C] mad vnto DB; made to L; to M  
25 nowhare CDB] noghte L; neuerwhare M  
26 þe...27 apparicions C] othere appariciounes DB; oper  
L; oper apperynges M  
27 haldes CDB] holdes it LM  
27 als CDBL] om M  
28 fully contenede CDBM] schewede L  
28 Legende CDBL] lengyng M

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 quæ 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 þe Castel of Emaus.

Als two of þe disciples of Ihesu went to þe Kastel of Emause, al desperate of þair Maister and heuy for 5 thynges þat wer fallen, als þai sede / 50r karpande togyder, Our Lorde Ihesu come and felaghschyped with þaim in lyknes 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,

- 1 Oure Lorde CDB] owre L; om M  
1 til C] to DBLM  
1 two of his CB] two DL; þe two M  
2 of Emaus CDBL] om M  
3 of þe CDBM] om L  
3 to DBLM] in to C  
4 desperate of CDB] dismayed for L; in dyspare of M  
4 heuy CDLM] full hevy B  
5 thynges CDBM] chaunces L  
5 als CD] and als B; om LM  
5 þai...6 togyder CDB] om LM  
6 Ihesu CDBM] om L  
6 come...7 pylgryme CD] come and felishipt with hem in þe liknesse of a pilgryme B; apperide to þem in liknes of a pylgrym L; comes in lyknes of a pylgrime and felawschypes with þam M  
7 and...þaim<sub>2</sub> CDB] and sede L; om M  
8 askande þaim<sub>1</sub> CDB] om L; askand M  
8 and<sub>1</sub> answerande CDBM] om L  
8 þaim<sub>2</sub> CD] om BLM  
8 and<sub>2</sub> CDBM] om L  
8 togydere DBM] to þaim C; with them L  
9 þou redes CL] is red D; it is red B; þay may rede M  
9 þe Gospell L] þe Gospell on Blake Mononday C; story of þe Gospel DM; þe story of þe Gospell B  
10 At...laste CDBL] When þay come at þe Castell M  
10 garte CLM] dide DB

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 prædicti duo discipuli statim in Hierusalem, et inuenientes alios discipulos congregatos, absente 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 brekyng of brede, and als sone he vanishede away fro þaim.

15 And [þan] þise two discipils come agayne into Ierusalem [þe same houre], and [fond] all [þe] discypils 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 sede to L

15 þe...houre M] om CDBL

15 fond...16 togydere DBM] talde al þat had befallen to þaim til his discypils, 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 oper 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...waye DBL] als þai sede in þe waye C; be þe way 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

*Tunc Dominus Jesus intrans ad januis clausis, stetit in medio eorum, et dixit eis: Pax vobis. Discipuli vero procidentibus in terram, et suam culpam dicentes, quod sic eum dereliquerant, ipsum alacriter susceperunt. Dominus ergo: Surgite, inquit, fratres mei, quia omnia peccata sunt vobis dimissa. Stat ergo familiariter inter eos, et ostendit eis manus et latus, et aperit eis sensum, ut intelligant Scripturas, et cognoscant resurrectionem suam.*

50v / Als þai 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[nowledge]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 3ore synnes ar forgyfen 3ow.' He standes hamely 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 Oure Lorde to þem L  
 24 Ryse vp CDBM] Ryse 3e vp L  
 25 he sais CD] om BLM  
 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

*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 lætitia. Gavisi sunt ergo discipuli viso Domino; lætanter 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 askes he þaim if þai hafe oght for to ette,  
and þai brynge furth before him a peece of a roste  
fysche and a honykambe. He blowes [in] þaim and gyfes  
þaim þe Holy Gost. Beholde how al þise thynges ar ful  
of ioye and gladnes. Pan war þe discypils glade þat  
35 þai had seen Oure Lorde. Now make þai myrthe and  
ioy befor him þat are war sary and dredeful. A, with  
how glad chere hopes þou þai layde before him for to  
ete! How trowly and faythfully þai serue him, [how  
ioyfully and myrily þai stande before him!]

30 askes he CDB] askede he L; he haskede M  
30 hafe...ette CDB] had any mete LM  
31 brynge CDB] broghte LM  
31 before him CDBL] om M  
31 a...roste C] a peece of rosted DBM; om L  
32 blowes CDBM] blew L  
32 in DBM] on CL  
32 gyfes CDBM] gafe L  
33 Beholde...34 gladnes CDBM] om L  
34 Pan CDLM] for than B  
34 þe discypils CDBL] þay M  
34 glade CDB] glad and fayne L; fayne M  
35 Oure CDBL] þer M  
35 Now make CDBM] þen 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 before...38 ete CM] mete beforn 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 þai serue CDM] serve they B; þey serued 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

*Conspice etiam Dominam ibidem esse, quia discipuli congregabant se ad eam. Vide ergo eam indicibili gaudio ista conspiceret, et iuxta filium familiariter sedere, et sicut expedit servire alacriter. Dominus etiam Jesus libenter suscipit omne servitium de manibus ejus, et eam reverenter honorat coram discipulis. Non autem omittas Magdalenam dilectam discipulam, et apostolorum apostolam. Conspice etiam, qualiter more solito sedet ad pedes Magistri sui, diligenter audit verba ejus,*

40 See also Our Lady þar, for al þe 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 seruyce of  
45 hir handes, and worchipes hir reuerently before  
his discypils. Leue nozt behynde, I praye þe, Mary  
Magdaleyne, þe lufed discip[lesse] of Ihesu and  
apostelese of al aposteles, how scho on hir olde  
manere syttes at hir Lordes and hir Maysters feete,  
50 besily herande his wordes,

40 See CDBM] Beholde L  
41 til C] togiddre to DM; togedre there to B; to L  
41 for...comforthe CDBL] om M  
42 þarfor CDB] now L; om M  
42 a glade CDB] glade L; how glade a M  
42 seande CDB] sayng L; schee seys M  
42 and...43 syttand CDBL] how homly schee syttys M  
43 besyde hir CDB] by hir dere L; be hyre M  
43 and also CDB] and L; om M  
43 seruand CDBL] sufand M  
44 gladly CDB] full loueandly L; full gladly M  
44 Oure...Ihesu CDBL] and M  
44 also...takes C] also taketh DB; toke gladely L;  
reseues reuerently M  
45 worchipes...reuerently CB] worschepeth reuerently  
hir D; wirchipped hyre reuerently L; wurschypes hyre M  
46 Leue...þe CDB] I pray þe forgett nott L; Forget  
nogth I pray þe M  
47 þe lufed CDM] þat welbeloued BL  
47 disciplesse D] discipile CB; discypulas L;  
dyscypules M  
47-48 and apostelese CDBL] om M  
49 of...aposteles C] of apostles DB; of all þe  
apostles L; om M  
49 syttes CDBM] satt L  
49 Lordes...Maysters CD] maister and dere lordes B;  
lordes L; mayster M  
50 besily CDBM] deuoutli L  
50 herande CDBL] herkeande M

*et si quid potest etiam ipsa, gaudiose ac toto affectu eidem ministrat. O qualis tunc est domuncula ista, et quam gratiosum habitare in ea! Nonne tibi videtur etiam nunc esse magnum Pascha, si aliquid devotionis habes? Puto quod sic. Sed parum stetit tunc Dominus cum eis, quia jam erat quasi sero. Tamen forte etiam ipsi coegerunt eum aliquantulum plus stare, rogantes ne sic cito recederet.*

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 ioyful is it now to dwel in it! Thynke þe noght now here a grete  
55 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 peraventure þai garte him sumwhat langare abyde,  
60 prayande him þat he sulde nozt so sone go away fro þaim.

51 what...may CDBM] þat scho myght L

51 also CDB] om LM

51 dos...him CD] dothe BM; dide L

52 al...þe CB] and D; with all þe L; and all þe M

53 whatkens...is CD] what maner thyng is B; how blysseful was L; whatkyns ys M

53 now...lytil CDBM] þen þat L

53 A...54 it CDBM] in the whylike satt bothe god and man with his modire qwhene of heuen and all his oper dere derlynges. Gret ioye was þen to be with þem L

54 A CDB] and M

53-54 is it CDB] yt ys M

54 þe CDBL] þou M

54 noght...here CDB] nott here LM

55 Pasche CDBM] comforthe L

55 fele...56 affeccion CDB] hafe any lufe or deuocione L; fele any affeccyon or deuocyon M

57 Ihesu CDM] om BL

57 was here CDBM] duelte nott L

57 bot...58 þaim CDBL] om M

59 peraventure CDBM] I trow L

59 garte CM] dide DB; prayede L

59 sumwhat...60 him CDBM] om L

59 langare abyde CDB] tary lenger M

60 sulde CDBL] om M

60 nozt...away CB] not sone go away D; not so sone go L; go nogth so sone away M



*Annon credis quod Magdalena, sedens ad pedes iuxta eum, teneret per pannos eum confidenter, et cum reverenti audacia, ne discederet ita cito. Erat enim indutus vestimentis albissimis, vestibus gloriæ suæ. 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 nozt þat Mary Magdaleyne, þat satt at his fette, helde him nozt be þe clothes trystely and with a reuerente hardenes þat he sulde nozt 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 nozt presumptously, bot trystfully, so lufeande him and so lufede of him, and þarfore scho  
70 dyspleased him nozt. For Oure Lorde wil be halden als he schewede vnto þe two discypils goande into þe Kastell of Emause, whilk helde him and garte him come in with þaim, and þerfore he schewede himselfe to þaim.

62 Whethere...trow CDM] But trowest thou B; hopes þou L  
62 þat2...63 fette CDBM] om M  
63 clothes CDBM] skyrte L  
63 trystely and CDBM] full tristily L  
64 a CM] om DB; a gret L  
64 go...65 sone C] go so sone away D; so sone goo away B; so sune go LM  
65 standes CDBM] stode L  
66 al CDB] om LM  
66 in CDBM] with L  
66 clothes CDB] clothes of glory bryghtere thane þe sonne L; clothys all M  
66 whyter DBLM] whyteter C  
66 of...67 ioye CDB] om LM  
67 Bot...73 þaim2 CDBM ] om L  
67 him CDM] om B  
67 hafe sayde C] seye DBM  
68 nozt presumptously C] for no presumpcioun D; in no presumpcioun B; nogth presumptuously and prouedly M  
68 trystfully CD] trustly B; mekly and traysfully M  
68 so...69 of CDB] and so lufyd M  
69 him CDB] om M  
70 Oure Lorde CDB] Ihesu M  
71 vnto C] in DB; to M  
71 into CD] to BM  
72 garte CM] did DB  
73 and þerfore CM] om DB  
73 he schewede C] om DB; schewede he M  
73 himselfe...þaim2 CM] om DB

*Tandem Dominus reverentia matri exhibita, similiter et ab ea recepta licentia, benedicens omnes, recessit ab eis; ipsi vero procidentes, de cita reversione rogaverunt eundem. Remanserunt autem famelici et sitibundi de Domino, de quo tantam copiam habere consueverant, cum sæpe suspiriis et desideriiis revocantes. Vidisti quoties hodie habuisti Pascha:*

At þe laste Our Lorde Ihesu takes lefe at his Modere  
 75 and scho also at him, and he blysses þaim al, and  
 wendes forthe, and þai fal al down on knees prayande  
 him of his sone comynge agayne. And so þai dwelled in  
 gret desyre and longynge of þair Lordes comynge  
 agayne, whame þai wer so mykel wont to hafe at þair  
 80 wil. þou may se now how oft þou [hast] had Pasch þis  
 52r day, for al þise apparycions were done / in þe 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 fal 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 reuerence and desyre L; om M  
 77 his CDBL] þe M  
 77 comynge agayne CDBM] agayne comyng L  
 77 dwelled CDBL] dwell M  
 78 and longynge CDBM] om L  
 78 of...Lordes CD] of hir B; aftire þeire 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 mekill B; wonnte so  
 mekill before to haue 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 þis CDB] þis 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 haberes unitam, et non sparsam ad sæcularia, vel superflua, vel curiosa, in qualibet vice sentires Pascha.*

[Bot] perauentur þou has herde sum of þise appary-  
ciones, bot þou has nocht felede no ioy ne comforth in  
85 þaim. For perauenture þou hade before no compassion of  
his passione. I trow sothfastely if þou couthe hafe  
pyte and compassione of his passione, and had þi mynde  
gederde samen, and nozt sperpelde aboute in þe werlde  
aboute erthly thynges and other fantasies, þou sulde  
90 now fele in ilkone of þiese apparycions a new Pasche  
and a gostely feste.

83 Bot DBLM] om C

83 sum...84 apparycions 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 comforth 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] soythly 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 CDM] sparblid B; distracte abowte L

88 in...89 aboute CDBL] om M

89 erthly...fantasies CDB] oper thynges and oper  
fantassies L; worldly fantysys and vayne emagynacions M

89 þou...90 now CDM] 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 pręparares, maxime dicente Apostolo: Si fuerimus socii passionum, erimus et consolationum.*

And ilk a Sonunday sulde þou [moue] s[lo], if þou couth in þe Fryday and Seterday before, with hole mynde and inwarde deuocion hafe sorow and pyte of Crystes  
95 passionē: For als þe / 53r Apostel sais, 'If we kan be felaghes of Crystes passiones, sofferande sorue, compassione and disese with him, on þe same manere sal we be felaghes of gostely comforth and inly ioy whilke he has ordande for al þat hertly lufes him.' Whilke  
100 ioy and comforth he grawnt vs þat with his precious blode boght vs.

92 ilk a CDB] euery L; ylk M  
92 sulde CDBL] mygth M  
92 moue so] mowe so DB; se C; hafe so L; hafe þe same M  
92 couth CDBM] wolde L  
93 in þe CDB] one L; on þe M  
93 and Seterday CDB] om L; or on þe Saturday M  
94 inwarde CDBM] feruent L  
94 and pyte CDBL] om M  
95 passionē DBL] passiones C; passyon and sufferynges M  
95 For...97 him CDBL] om M  
95 als CDB] om L  
95 kan CDB] om L  
96 passiones C] passionē DBL  
96 sofferande...96 compassione CDB] haueuyng pete and compassione of his pyne L  
97 with him CDB] þat he sufferde here for vs Than L  
98 felaghes CDBL] felaws with him M  
98 comforth CDBL] comforthynge M  
98 inly CD] inwardly B; endles L; þe ylike M  
98 whilke CDB] the wilke L; þat M  
99 for...þat CD] for all þo þat B; to all þo þat here L; for þem þat M  
99 hertly CDBL] hertely and enterely M  
99 him CDBM] hym with all þeire myghte þe L  
101 vs C] Ihesus Christus qui cum patre etc Amen DB; Ihesus Christus Amen Amen Amen par charite Explicit Bonaventure de misteriiis passionis Ihesus Christi Of all thinge it is the best Ihesu in herte fast to fest And lufe hym ower all thyngē L; Ihesus Christus qui cum patre et spiritu sancto vivit et regnat deus per omnia saecula saeculorum Amen. M

## TEXTUAL COMMENTARY

### 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 pou...per bodely: the clause, *Ad que intuenda te cum summa attentione 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<sup>1</sup>, 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 pis tabil: there is no translation of *mensam*, which would not matter if there were not a reference to 'pis tabil' 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 þe 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

1. H. Thurston and D. Attwater, eds., Butler's Lives of the Saints (London, 1956), Vol. II, 675.

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 dispositioni 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...*<sup>2</sup> (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 hase 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 Canticatorum:

*Sciens ergo sponsa voluntatem sponsi zelantis animarum salutem, exit ad tempus, videlicet cum est necessarium ad ipsam operandum, et postea redit ad ipsam contemplationem.*<sup>3</sup>

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..euen Cristen: there is no obvious source for this, although it is similar in sense to the sentence about Saint Francis, which follows shortly

2. I. Ragusa and R.B.Green, Meditationes Vitae Christi, op. cit., 312.

3. J.M.Stallings, Meditaciones de Passione Christi, op. cit., 138.



afterwards in MPC, especially the words *fraternesalutis*. Preaching and teaching are not mentioned in MPC here, but The Lyrical Meditations: 325-328 also mentions preaching at this point: '...þay were prechyng abowt, þer lyfelode gedying, þe 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...enclayne/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 'mystery'.

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 'þe 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 þe swetnes of Ihesu' at line 765. He also wrote a short treatise entitled Ghostly Gladness<sup>4</sup>. 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 deuocion 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 þat 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

4. S.J.Ogilvie-Thomson, ed., Richard Rolle: Prose and Verse (Oxford, 1988), 5, 22, 41.

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 swilk...to paim: this sentence has no source in MPC, but repeats the sense of lines 599-601, translating *Et alia huiusmodi que in textu plenius 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 nocht...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 I

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 'pat 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...Iues 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 Iues law' is not in MPC.

194-199 þay were etyng...were etyng: 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; 'þay ware prayng' and 'þay were prechyng', so this slip is unusual. Secondly, 'whylles þay were etyng' is not a translation of the Latin, and is stylistically clumsy, as it repeats the wording of the beginning of the sentence.

275 Sayn Ione: the *contemplativus* of the Latin becomes 'Sayn Ione'.

281: MPC's *et forcius ei per contemplacionem approximans, eique inherens*, is not translated.

281-284 thorow þe whylke he whase reueschede fro þe dedys þat be done outwarde: The Lyrical Meditations appears to contract the Latin *Nam aliquando...* to *de...vita 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 dispositioni committit* comes before the sentence about the *animarum exterius*, but here it is placed after it.

306-307 by hymselfe and by þe 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 þus...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 þi 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 þe lufe

of þi dyscypull, þe whilk for þi dysesse was brogth 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 þat 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 þi 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 mygthys 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 raueschede' - 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 Iudas þe 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...manes 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 pou schall 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 Previte 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 misteriiis passionis Ihesu Christi*. Horstman abbreviated it to The Privity of the Passion, and used it in his transcription of the text in Yorkshire Writers<sup>5</sup>. 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 I: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 Myrroure. 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 I: *Que autem sequuntur ad passionem pertinent...*, and therefore may have been considered unnecessary.

1-3 to fynd comforth and gostely gladnes: this translates *gloriar*. 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 Prickyng 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 opere wardely bysenes sett at nozt: 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 *gloriarum*.

12 bis glorius passione: this is a rendering of *mysteria*. 'Privities' or 'mysteries' would have been a more accurate translation of MPC here. In Chapter 1:19, *mysteria* 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 thozt...bodely eqhe: 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: 'anoper schowues hym'.

113 anoper sene: The word 'sene' does not make sense here.

123-124 anoper 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 inquirat, 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: 'anoper sekes fals wyttnes', but then the next 'anoper' appears to have been omitted, therefore I have added 'anoper'. 'Berys felyschype' translates *associat*, and so the conjectural emendation makes sense. It does not, however, solve the problem of 'pat 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 pi 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 afturwarde: 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 be...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 rationis, 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 obedyent and consentande to dye; ther was also in hym þe will of

þe Godhede, and þat commandyd and ordaynede hym to dye.

Love, however, also translates this passage at this point in the Myrroure, 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 Myrroure, 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 Myrroure. 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 Myrroure<sup>6</sup>, which might explain the positioning of this borrowed paragraph in the Privity. Patrick O'Connell's article on Love's Myrroure<sup>7</sup> (see Introduction, Section 2) suggests that Love's text of the Myrroure 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 down' as to lower (one's head).

217-218 I...paim: 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

6. G.R.Keiser, 'More Light on the Life and Milieu', op. cit., 117

7. P.F.O'Connell, 'Love's Myrroure and the Meditationes Vitae Christi', op. cit. 3-44.

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 pis dale of teres: Stallings notes that some Latin MSS read '*lacrimarum* for *tenebrarum*. The Lyrical Meditations's version, 'pis 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 waittes: 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 preson and 442 piller 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 prayes...: 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 Wharefore...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 'þi 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'.

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, *Columna 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 pe...telles: the detail of Christ's bloody footprints is not in MPC.

168 pe: there might be a case for emending this to 'pou', since the Latin is *tu*. The text, however, still

makes sense with 'pe', 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 pe: this sentence has no source in MPC. The MS reading 'pat' 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 meke teres of lufe' appears to be straightforward scribal expansion.

#### The Lyrical Meditations, Chapter V

29-50 But here abyde...rwthfull syqth: 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 'vnbune' 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 þe...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 þe'. 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 þis 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 clathes: 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 cricifixionis 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 Myrrour 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.*<sup>8</sup>

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*).<sup>9</sup>

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

9. S.Wenzel, Fasciculus Morum: A Fourteenth-Century Preacher's Handbook (Pennsylvania, 1989) 213.

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 pe tre: in the MS, three lines have been deleted after this phrase. The scribe's eye had skipped to the next 'depe into pe 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 þe drye clotered 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: 'þe blode ys dryed and cloterd togedur in þe 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 Paradyse: 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 þat 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 Pe sone...per 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 þou...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 þe 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' seems grammatically 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 forgyf...119 breke him nocht: 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 *contempnens*.

172-173 Pan pai 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 asks'.

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 impletum est...etc* in the previous sentence.

223-224 trubulede, peynynd, 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 wylt 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 Privity, 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 sych 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 be 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 noqth...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 swounynq.: 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, pou benynq God...dolefully 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 'pou mercyfull and almygthy God'), the second and third addressing Jesus. The first two questions then continue with 'how suffers pou pi 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: 'þus dolefully be dysesed'; 'þus wofully be bygone'; and 'þus 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 Pan 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 pai...sorowynq 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 pay...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 fulfil 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 *Legitur 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 coueytede...myght nozt: 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 Myrroure 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, 'betyn' means 'beating'. To this scribe -en/yn and -yng endings were interchangeable. See I:116 and I:478, 'takyng' for 'taken'; IX:138 'gedyng' for 'gotten'.

67-68 tarryng...berying: 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 'deotly dygth'. 'Lappyd' translates *involvit*, and

the translator has to add 'in clene clothys' to alliterate with the adverb 'curtasly'.

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 þe 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 fygth' renders *pugna*.

206-209 'þi frendly 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 nimis 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 the pain of the passion, rather than the hardness and pain themselves (although 'wondes wyde' and

'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 '...þi 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 schall 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, '...þat 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

10. G.C.Taylor, 'The English *Planctus Mariae*', Modern Philology IV (1907) 605-637

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 pou 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 pat...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 bi Maystere: both MVC and MPC read *Pater* here, and both MEMPC and The Lyrical Meditations read 'bi 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 pat scho walde a lytel ete: see below note to lines 281-292.

277-288 for to take aqayne...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 'pat' 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 pat scho walde a lytel ete', (lines 275-276) and used again in 289-90, 'comforthes paim al for to ete'. 290-292, 'for pai were all 3it 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 pou...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 '3ee 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 pou 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 myzte thinke and vndirstande 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 nygth 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 Privy of the Passion, Chapter XII

138-146 Prynces...pai2: 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 'pai1' (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 'pai'2 (line 146) is plural.

177: there is no translation of *Sero eciam precedenti...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 how2...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 oper: 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 Pen 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 þe 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 þar was also...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, 'þe vsyng of þe 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 pof...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 I 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...loy 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 'pus' 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 warlde 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 þe 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 þ of 'þay' 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...euerlastyng 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, *portæ æternales* has been expanded into 'gates of all grace'. Line 119, 'to þe vnto þe houre of euerlastyng dede' is difficult to understand and has no source in MVC. 'To þe' 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 'euerlastyng dede' is unclear. Surely Christ came to them to bring them everlasting life?

120-121 And afturwarde...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...þi 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 I Peter were expounded. I 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.*

*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 þat comes in þe 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; Vincetos, 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 þou...lost seruauntes: may be a paraphrase of John 15:13: *Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis.* 'Þou 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 þe 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, Vidit lucem magnam; Habitantibus in regione umbrae mortis, Lux orta est eis.*

131-133 *pūs Godely...brymly brestyn*: this may be inspired by Psalm 106:14, *Et eduxit eos de tenebris et umbra mortis, Et vincula eorum dirupit.*

134-135 *pou hase defylyd...lyqthly broken*: this is probably translating another verse from Psalm 106, verse 16, *Quia contrivit portas aereas, Et vectes ferreos confregit..* Isaiah 45:2 uses the same words, also speaking of God's restoring his people, *Portas aereas conteram, Et vectes ferreos confringam.*

135-138 *Ihesu qentyll...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 pou 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 þi 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 pi 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 synq louynq...to pi 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 accepit 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 - '...þis þe 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 'pou'. 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; VIII: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 wher pai 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 *Mariæ 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 pair herte and pair 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 *feruenter*. 'Lastandly' in this context probably means 'without stopping', although the original word may well have been 'listandly', meaning 'eagerly', which would have been equally appropriate.

14 Therefore: C's mini-title, written in red, like the other titles, which occurs here instead of 'Therefore' 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 þe 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 þe 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 drunken 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 caelestia, ut non quæreret eum amodo in terra*. MVC's rather vague *caelestia*, 'heavenly things', become 'heuenly lufe' and 'gostely affeccion'. The theme of the nature of Mary Magdalene's love for Christ is continued: *non quæreret 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...nozt 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 nozt 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 'wytterly' 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 qlade 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 I:615-617, the phrase, 'he gyffes þaim triste and stabilnes' translates *dat eis confidenciam*, and at I: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...pe 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, 'þat 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 reditu 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 paim' and L's 'with them' do not translate *conferens* as accurately as DBM's reading.

9 þe Gospell: C's explanatory 'on Blake Mononday' is probably scribal. 'Black Monday' was the Monday after Easter Sunday.

14 þan: 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 1 refers to Tabitha as a 'disciplesse', translating *discipula*.

48 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 'þise 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 peraventure...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 II: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 wortheft woman of þis warlde,  
Þe chambur of chastyte, þe seler of sobernes,  
Þe clothyng of clenness, 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 dolefull dede has dygth a deuorse  
Betwene vs two. A meruelus myrth,  
A lufly lykyng, and lyf withowten lakkyng  
Wase betwen vs two, withowten wrong or wreth.  
Withowten wykkednes we ware emong all oþer,  
þofe þou be cruelly kylde, full myschevusly as a mysdoer.  
With swete seruyce sekerly I seruede þe,  
And þou full meldely meked þe to me.  
In þi dolefull 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 mygth ys so marrede  
þat fro þi paynefull passyon cowth þe nogth catche.  
My mynde ys so marede, 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 dolefully I desyre to dye.  
I am a wofull wedow; whedur schall I wende?  
Herberyng 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 wharesoeuer 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 schall I do? 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 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.

APPENDIX 3

C only, from XXI:81. ff52r - 52v in C. :

VULGATE: JOHN 20:24-29

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.

Et post dies octo, iterum erant discipuli eius intus: et Thomas cum eis. Venit Iesus ianuis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus et Deus meus. Dixit ei Iesus: Quia vidisti me Thoma, credidisti: beati qui non viderunt, et crediderunt.

52r How þat Oure Lorde Ihesu Appered vnto Thomas of Ynde and to his Discyples Al Togydere.

For als mykel as Thomas of Ynde was nozt with þe discypils when Our Lorde Ihesu apperede vnto þaim þa[i] 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 nozt 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 syt þe gates wer spered) and sayd vnto þaim, 'Pese be vnto 3ow.' And þan he sayde vnto Thomas, 'Put in þi fyngere hydere, 15 and also se my handes, and put þi hande into my syde, and be nozt vntrowinge, bot trow þis.' 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 nozt and trowed 20 it.'

4 þa[i] þan C

The comparable text from MVC Chapter 93 reads:

*Adveniente autem die octava resurrectionis, iterum apparuit Dominus Jesus discipulis, januis 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*



*clavorum, et mittam digitum, etcætera, ut in Evangelio continetur, non credam. Dicit ergo Pastor bonus, et de pusillo suo grege sollicitus: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum, et noli esse incredulus, sed fidelis. Tunc Thomas procidens, tetigit cicatrices Domini, et dixit: Dominus meus et Deus meus.*

#### 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<sup>1</sup> 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.<sup>2</sup>

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<sup>3</sup> 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-

3. L.S.Lawton, Text and Image in Late Mediæval 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 generalisation 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 'þe 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 lyknes 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

## GLOSSARY

### Abbreviations:

<i>n</i> .....	noun
<i>v</i> .....	verb
<i>adj</i> .....	adjective
<i>sg</i> .....	singular
<i>pl</i> .....	plural
<i>inf</i> .....	infinitive
<i>p</i> .....	perfect tense
<i>imp</i> .....	imperative
<i>pp</i> .....	past participle
<i>pres</i> .....	present tense
<i>P</i> .....	<u>The Privity of the Passion</u>
<i>M</i> .....	<u>The Lyrical Meditations</u>

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 'kynnys' (M XIII:80).

ABAYST, *v*, destroy confidence, P XVII:56

ABAYST, *adj*, abashed, distressed, P XII:89 and 94

ABYDANDLY, unceasingly, with perseverance, P I: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  
 AFFECTUOUSLY, 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  
 ASTOYNED, *pl v p*, were confounded, 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, 'londe of þe behest', promised land, M I:503  
 BEHETE, v, promised, M XI:202  
 BENIGNE, gracious, kind, P I:377 etc  
 BENYNGLY, kindly, graciously, M I:333 etc  
 BERE þAIMSELFE, 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 I: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  
 BYHYNDE, later, still to come, P I:20; BEHYNDE, P III:139,  
     M III:159, BEHYNDE, 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. *pl*, 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 *n*, serf, bondman, M V:93

BURDE, board, table, P I: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

CATCHE, 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

CLEUEDE, 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 þiselfe', 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 cûryusly' , carelessly M III:587;  
     CURYOUSLY, 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  
 DIGTINGE, 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; DYSESSES  
     *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  
 DYSSOSSYD, 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 pine 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

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  
 FRETYNGLY, 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

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,; HALSYNG, 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  
 INTERELY, 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  
  
 KENE, 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

LECORNIS, 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

LETUSE, bitter herbs of the Passover meal, P I:187;

LETWESE, 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; LYTE, 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

MENE3EI, company, P I:467; MENE, M I:537

MENGED, confused. M X:218

MERKEDE 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

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

OURHYPPYNG, 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

PERCHEDE, 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, PRIUYTES, 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  
 SAYS, 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 *v*, 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

SCHEWUYNS *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,  
     P VII:165, P XI:285, SLOKNED, P XIII:94  
 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

SOTHFASSTNES, truth, certainty, P I:48: SOTHFASSTLY, 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; STABILE *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  
 STONDE, 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  
 STRWEDE, 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 thyng', 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

THO<sub>3</sub>T, meditation, P II:5, P II:19, etc, THOGTH, M II:19,  
etc

PUSGATES, in this way, P VI:46, etc

THORLEDE, pierced, M VII:256

TIL, towards, P III:475, P III:488

TY<sub>3</sub>INGES, 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-FRWSCHUDE, 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; VMBYTHO3T 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  
VNDURGANÉ, subverted, deceived, M III:183  
VNGENTELY, roughly, M I:650  
VNHOPYABULL, inestimable, M XIII:127  
VNKONYNGLY, unskilfully, 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, VNSEMLY,  
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  
 VENGEANGE, 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  
 WAITTES, 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  
 WHEDERE, 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  
WYTTES, *n pl*, mental faculties, five senses, M I:341,  
    WITTES, P XXI:28 etc  
WYTT, '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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