

# The Book of Margery Kempe:

## A Reader's Edition in Middle English

**Note:** This edition is intended for students and others with a basic understanding of Middle English. The majority of the word forms here are easily understood by modern readers, particularly if they can relax their view of spellings that come from a period before those spellings were standardized. To aid in that relaxation, the appended **Glossary** offers definitions for many words whose main difficulty is their spellings. A second aid to comprehension is that a few features of Middle English have been “normalized”:

1. the medieval English character thorn [þ] has been replaced with modern equivalent “th” and the medieval English character yogh [ȝ] has been replaced with modern equivalent “y”
2. Middle English “u” when used in spellings that now use “v” have been replaced with a “v” without modernizing the word’s spelling otherwise: “heuyn” [modern “heaven”] becomes “hevyn”
3. Middle English “v” when used in spellings that now use “u” have been replaced with a “v” without modernizing the word’s spelling otherwise: “vndirstondyng” [modern “understanding”] becomes “undirstondyng”
4. Occasional letters or words that appear to be missing in the manuscript have been supplied within brackets: “werdly” becomes “wer[l]dly”
5. Middle English abbreviations have been expanded
6. Paragraph breaks and modern punctuation have been added
7. Capitalization follows the text, except for sentence heads

Those who want to encounter the text directly in its first surviving form, can investigate the [online facsimile and transcription of the sole manuscript of Margery’s Book](#). Otherwise, enjoy the discovery of *The Book of the Margery Kempe* in its original language!

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### Prologue 1

Here begynnyth a schort tretys and a comfortabyl for synful wrecchys, wher in thei may have gret solas and comfort to hem, and undyrstondyn the hy & unspecabyl mercy of ower sovereyn Savyowr cryst Ihesu, whos name be worschepd and magnifyed with owten ende, that now in ower days to us unworthy deyneth to exercysen hys nobeley & hys goodnesse. Alle the werkys of ower Saviowr ben for ower exampyl & instruccyon, and what grace that he werkylth in any creatur is ower profyth yf lak of charyte be not ower hynderawnce. And ther for be the leve of ower merciful lord cryst Ihesu to the magnifyng of hys holy name Ihc this lytyl tretys schal tretyn sumdeel in parcel of hys wonderful werkys, how mercyfully, how benyngly, & how charytefully he meded & stered a synful caytyf un to hys love, which synful caytyf many yerys was in wyl and in purpose, thorw steryng of the Holy Gost, to folwyn [oure] savyour, makyng gret behestys of fastyngys, wyth many other dedys of penawns.

And evyr sche was turned a yen a bak in tym of temptacyon, lech un to the reed spyer, which boweth wyth every wynd & nevyr

is stable, les than no wynd bloweth, un to the tyme that ower mercyfulle lord, cryst Ihesu, havynge pety & compassion of hys handwerke & hys creatur, turnyd helth in to sekenesse, prosperyte in to adversyte, worshep in to repref & love in to hatered. Thus alle this thyngys turnyng up so down, this creatur whych many yerys had gon wil & ever ben unstable, was perfythly drawen & steryd to entren the wey of hys perfeccyon, which parfyth wey cryst ower Savyowr in hys propyr persooone examplyd. Sadly he trad it, & dewly he went it be forn.

Than this creatur of whom thys tretys, thorw the mercy of Ihesu, schal schewen in party the levyng [was] towched be the hand of owyr lord wyth grett bodyly sekenesse, wher thorw sche lost reson & her wyttes a long tym, tyl ower lord be grace restoryd her a geyn, as it schal mor openly be schewed aftyrward. Her wer[l]dly goodis, which wer plentyvows & abundawnt at that day, in lytyl whyle after wer ful bareyn & bare. Than was pompe & pryde cast down & leyd on syd, thei that be forn had worshepd her sythen ful scharply reprevyd her, her kynred & thei that had ben frendys wer now hyr most enmys.

Than sche, consyderyng this wondirful chawngyng, sekyng socowr undir the wengys of hyr gostly modyr holy church, went & obeyd hyr to hyr gostly fadyr, accusyng hyr self of her mysdedys, & sythen ded gret bodyly penawns. And in schort tyme ower merciful lord vysytyd this creatur wyth plentyvows teerys of contricyon day

be day, in so mech that sum men seyden sche mygth wepen whan sche wold & slawndered the werk of god. Sche was so usyd to be slawndred & repreved, to be cheden & rebuked of the world, for grace & vertu with which sche was indued thorw the strength of the holy gost, that it was to her in a maner of solas & comfort whan sche sufferyd any dysese for the lofe of god, & for the grace that God wrowht in hyr. For evyr the mor slawnder & repref that sche sufferyd, the mor sche incresyd in grace & in devocyon of holy medytacyon, of hy contemplacyon, & of wonderful spechys & dalyawns which owr lord spak and dalyid to hyr sowle, techyng hyr how sche schuld be despysed for hys lofe, how sche schuld han pacyens, setting all hyr trost, alle hyr lofe, and alle hyr affeccyon in hym only.

Sche knew & undyrstod many secret & prevy thyngys which schuld befallen aftirward be inspiracyon of the Holy Gost. And often tymes, whel sche was kept wyth swech holy spechys & dalyawns, sche schuld so wepyn & sobbyn that many men wer gretly a wondyr, for thei wysten ful lytyl how homly ower lord was in hyr sowle. Ne hyr self coud nevyr telle the grace that sche felt it was so hevenly, so hy a bovvn hyr reson & hyr bodyly wyttys, and hyr body so febyl in tym of the presens of grace that sche myth never expressyn it wyth her word lych as sche felt it in hyr sowle. Than had this creatur mech drede for illusions & deceytys of hyr gostly enmys than went sche be the byddyng of the holy gost to many

worshepful clerkys, bothe archebyssshopys & bysshoppys, doctors of dyvynyte & bachelers also.

Sche spak also wyth many ankrys and schewed hem hyr maner of levyng, & swech grace as the holy gost of hys goodnesse wrowt in hyr mende and in hyr sowle as her wytt wold serven hyr to expressyn it. And thei alle that sche schewed hyr secretys un to seyde sche was mech bownde to loven ower lord for the grace that he schewyd un to hyr, and counseld hyr to folwyn hyr mevynggys & hyr steringgys & trustly, belevyn it weren of the holy gost & of noon evyl spyryt. Summe of these worthy & worshepful clerkys tokyn it in perel of her sowle and as thei wold answer to god that this creatur was inspyred wyth the holy gost, and bodyn hyr that sche schuld don hem wryten & makyn a booke of hyr felyngys & hir revelacyons. Sum proferyd hir to wrytyn hyr felyngys wyth her owen handys & sche wold not consentyn in no wey, for sche was comawndyd in hir sowle that sche schuld not wrytyn so soone. & so it was xx yer & mor fro that tym this creatur had fyrst felyngys & revelacyons er than sche dede any wryten.

Aftrward whan it plesyd ower lord, he comawnded hyr & chargyd hir that sche xuld don wryten hyr felyngys & revelacyons & the forme of her levyng, that hys goodnesse myght be knowyn to alle the world. Than had the creatur no wryter that wold fulfyllyn hyr desyr, ne yeve credens to hir felingys, un to the tym that a man dwellyng in dewchland, which was an englyschman in hys byrth &

sythen weddyd in dewchland & had ther bothe a wyf & a child, havyn good knowlach of this creatur & of hir desyr, meved I trost thorw the holy gost, cam in to yngland wyth hys wyfe & hys goodys, & dwellyd wyth the forseyd creatur tyl he had wretyn as mech as sche wold tellyn hym for the tym that thei wer to gydder. And sythen he deyde.

Than was ther a prest which this creatur had gret affeccyon to, & so sche comownd wyth hym of this mater & browt hym the boke to redyn. The booke was so evel wretyn that he coud lytyl skylle ther on, for it was neithyr good englysch ne dewch, ne the lettyr was not schapyn ne formyd as other letters ben. Ther for the prest leved fully ther schuld nevyr man redyn it but it wer special grace. Nevyr the lesse, he behyte hir that if he coud redyn it he wolde copyn it owt & wrytyn it betyr wyth good wylle. Than was ther so evel spekyng of this creatur & of hir wepyng that the prest durst not for cowardyse speke wyth her but seldom, ne not wold wryten as he had be hestyd un to the forseyd creatur. & so he voyded & deferryd the wrytyng of this boke wel on to a iiij yer or ellys mor, not withstanding the creatur cryed often on hym therfor. At the last he seyde on to hir that he coud not redyn it wher for he wold not do it. He wold not, he seyde, put hym in perel ther of. Than he counseld hir to gon to a good man which had ben mech conversawnt wyth hym that wrot fyrst the booke, supposyng that he schuld cun best rede the booke for he had sum tym red letters of the other mannys

wrytyng sent fro be yonden the see whyl he was in Dewchland. And so sche went to that man, preyng hym to wrytyn this booke & nevyr to be wreyn it as long as sche leved, grawntyng hym a grett summe of good for hys labowr. And this good man wrot a bowt a leef & yet it was lytyl to the purpose for he coud not wel fare therwyth, the boke was so evel sett & so unreasonably wretyn.

Than the prest was vexyd in his consciens, for he had behestyd hyr to wrytyn this boke, yyf he mygth com to the redyng therof, & dede not hys part as wel as he mygth ado, and preyd this creatur to getyn a geyn the booke yf sche myth goodly. Than sche gat a geyn the book & browt it to the preste wyth rygth glad cher, preyng hym to do hys good wyl. And sche schuld prey to God for hym & purchasyn hym grace to reden it & wrytyn it also. The preste, trustyng in hire prayers, be gan to redyn this booke & it was mych mor esy as hym thowt than it was be forn tym. & so he red it ovyr be forn this creatur every word, sche sum tym helpyng where ony difficulte was.

Thys boke is not wretyn in ordyr every thyng aftyr other as it wer don, but lych as the mater cam to the creatur in mend whan it schuld be wretyn, for it was so long er it was wretyn that sche had for getyn the tyme & the ordyr whan thyngys befellyn. And ther for sche dede no thing wryten but that sche knew rygth wel for very trewth. Whan the prest began first to wryten on this booke hys eyn myssyd so that he mygth not se to make hys lettyr, ne mygth not se

to mend hys penne. Alle other thyng he mygth se wel a now. He sett a peyr [of] spectacles on hys nose & than wast wel wers than it was be for. He compleyned to the creatur of hys dysese. Sche seyde hys enmy had envye at hys good dede & wold lett hym yf he mygth, & bad hym do as wel as god wold yeve hym grace & not levyn. Whan he cam a geyn to hys booke, he myth se as wel hym thowt as evyr he dede be for be day lyth & be candellygth bothe. & for this cause whan he had wretyn a qwayr he addyd a leef ther to, and than wrot he this proym to expressyn mor openly than doth the next folwyng which was wretyn er than this. Anno domini mlo, cccc, xxxvj.

## **Prologue 2**

A Schort tretys of a creature sett in grett pompe & pride of the world wech sythen was drawyn to ower lord be gret povvrte sekenes, schamis, & gret reprevys in many divers contres & places, of wech tribulacyons sum schal ben schewed aftyr not in ordyr as it fellyn but as the creatur coud han mend of hem whan it wer wretyn. For it was xx yer & mor fro tym this creatur had forsake the world and besyly clef on to ower lord or this boke was wretyn, not wythstondyng this creatur had greet cownsel for to don wryten hir tribulacyons & hir felingys. And a whyte frer proferyd hir to wryten frely yf sche wold. And sche was warnyd in hyr spyrit that sche xuld not wryte so sone. And many yerys aftyr sche was bodyn in hyr

spyrityt for to wrytyn. And than yet it was wretyn fyrst be a man  
whech cowd neithyr wel wryten englysch ne duch, so it was un able  
for to be red but only be specyall grace. For ther was so mech  
obloquie & slawndyr of this creatur that ther wold fewe men beleve  
this creatur.

And so at the last a preste was sor mevyd for to wrytin this  
tretys & he cowd not wel redyn it of a iiii yere to gedyr. & sythen be  
the request of this creatur & compelyng of hys owyn consciens he  
asayd a gayn for to rede it & it was mech mor esy than it was a for  
tyme. And so he gan to wryten in the yer of owr lord a M CCCC  
xxxvi on the day next after Mary Maudelyn after the informacyon  
of this creatur.

## Book One

### Chapter 1

Whan this creatur was xx yer of age or sumdele mor sche was  
maryed to a worschepful Burgeys and was wyth chylde wyth in  
schort tyme as kynde wolde. And after that sche had conceyved sche  
was labowrd with grett accessys tyl the chylde was born. & than what  
for labowr sche had in chyldyng & for sekenesse goyng be for sche  
dyspered of hyr lyfe, wenyng sche mygth notlevyn. And than sche  
sent for hyr gostly fadyr, for sche had a thyng in conscyens whech  
sche had nevyr schewyd be for that tyme in alle hyr lyfe. For sche

was evyr lettyd be hyr enmy, the devel evyr mor seyng to hyr whyl  
sche was in good heele hir nedyd no confession, but don penawns  
be hir self a loone & all schuld be for yovyn, for god is merciful i  
now. And ther for this creatur oftyn tymes dede greet penawns in  
fastyng bred & watyr & other dedys of almes wyth devowt preyers,  
saf sche wold not schewyn it in confession. And whan sche was any  
tyme seke or dysesyde the devyl seyde in her mende that sche schuld  
be dampnyd, for sche was not schrevyn of that defawt.

Wherfor after that hir child was born sche, not trostyng hir  
lyfe, sent for hir gostly fadyr as I seyde be for, in ful wyl to be  
schrevyn of alle hir lyfe tyme as ner as sche cowed. & whan sche cam  
to the poynt for to seyn that thing whech sche had so long conselyd  
hir confessowr was a lytyl to hastye, & he gan scharly to  
undyrnemyn hir er than sche had fully seyde hir entent. & so sche  
wold no mor seyn for nowt he mygth do. And a noon for drede sche  
had of dampnacyon on the to syde, & hys scharp reprevyng on that  
other side, this creatur went owt of hir mende & was wondyrlye  
vexid & labowryd wyth spyritys half yer, viii wekys, & odde days.  
And in this tyme sche seyde, as hir thowt, develys opyn her mowthys  
al inflaumyd wyth brennyng lowys of fyr as thei schuld a swalwyd  
hyr in: sum tyme rampyng at hyr, sum tyme thretyng her sum tyme  
pullyng hyr & halyng hir bothe nygth & day duryng the forseyd  
tyme. And also the develys cryed up on hir wyth greet thretyngys &  
bodyn hir sche schuld forsake hir crystendame, hir feyth, and denyin

hir god, hys modyr, & alle the seyntys in hevyn, hyr goode werkys & alle good vertues, hir fadyr, hyr modyr, & alle hire frendys.

And so sche dede. Sche slawndred hir husband, hir frendys, and her owyn self. Sche spak many a reprevows worde and many a schrewyd worde. Sche knew no vertu ne goodnesse. Sche desyryd all wykkydnesse. Lych as the spyrytys temptyd hir to sey & do so sche seyde & dede. Sche wold a fordon hir self many a tym at her steryngys & a ben damnyd wyth hem in helle. & in to wytnesse ther of sche bot hir owen hand so violently that it was seen al hir lyfe after. And also sche roof hir skyn on hir body a yen hir hert wyth hir nayles spetowsly, for sche had noon other instrumentys. & wers sche wold a don saf sche was bowndyn & kept wyth strength bothe day & nyght that sche mygth not have hir wylle.

& whan sche had long ben labowrd in thes & many other temptacyons, that men wend sche schuld nevyr a skapyd ne levyd, than on a tym as sche lay a loone and hir kepars wer fro hir owyr merciful lord crist Ihesu—evyr to be trostyde, worshypd be hys name, nevyr forsakyng hys servawnt in tyme of need—aperyd to thys creatur whych had forsakyn hym in lyknesse of a man most semly, most bewtyvows, & most amyable that evyr mygth be seen wyth mannys eye, clad in a mantyl of purpyl sylke, syttyng up on hir beddys syde, lokyng up on hir wyth so blyssyd a chere that sche was strengthyd in alle hir spyritys, seyde to hir thes wordys: “Dowtyr, why hast thou forsakyn me and I forsoke nevyr the?”

And a noon as he had seyde thes wordys sche saw veryly how the eyr openyd as bryght as ony levyn, & he stey up in to the eyr: not rygth hastyli & qwykly, but fayr & esly that sche mygth wel be holdyn hym in the eyr tyl it was closyd a geyn. And a noon the creature was stablyd in hir wyttys & in hir reson as wel as evyr sche was be forn, and preyde hir husbond as so soon as he cam to hir that sche mygth have the keys of the Botery to takyn hir mete & drynke as sche had don be forn. Hyr maydens & hir kepars counseld hym he xulde delyvyr hir no keys, for thei seyde sche wold but yeve away swech good as ther was for sche wist not what sche seyde, as thei wende. Nevyr the lesse hir husband, evyr havyng tendyrnes & compassion of hir, comawndyd thei xulde delyvyr to hyr the keys. And toke hyr mete & drynke as hir bodily strength wold servyn hir, & knew hir frendys, & hir meny, & all other that cam to hir to se how owyr lord Ihesu cryst had wrowt hys grace in hir, so blyssyd mot he be that evyr is ner in tribulacyon whan men wenyn he wer. For fro hem he is ful nere be hys grace. Sythen this creatur dede alle other ocupacyons as fel for hir to do wysly & sadly i now, saf sche knew not veryli the drawt of owyr lord.

## **Chapter 2**

And whan this creatur was thus gracyowsly comen a geyn to hir mende, sche thougt sche was bowndyn to god & that sche wold ben

his servawnt. Nevyr the lesse, sche wold not leevyn hir pride ne hir pompows array that sche had usyd be for tym, neithyr for hyr husbond ne for noon other mannys counsel. And yet sche wist ful wel that men seyden hir ful mech velany, for sche weryd gold pypys on hir hevye & hir hodys wyth the tygettys were daggyd. Hir clokys also wer daggyd, & leyd wyth dyvers colowrs be twen the daggys, that it schuld be the mor staryng to mennys sygh and hir self the mor ben worshepd. And whan hir husbond wold speke to hir for to levyn hir pride sche answeryd schrewydly & schortly, & seyde that sche was comyn of worthy kenred hym semyd nevyr for to a weddyd hir, for hir ffadyr was sum tyme meyr of the town N, and sythyn he was alderman of the hey gylde of the Trinite in N. And ther for sche wold savyn the worschyp of hir kynred what so evyr ony man seyde. Sche had ful greet envye at hir neybowrs that thei schuld ben arayd so wel as sche. Alle hir desyr was for to be worshepd of the pepul. Sche wold not be war be onys chastysyng, ne be content wyth the goodys that God had sent hire, as hir husbond was, but evyr desyryd mor & mor.

And than for pure coveytyse & for to maynten hir pride sche began to brewyn & was on of the grettest brewers in the town N a iiij yer or iiij tyl sche lost mech good, for sche had nevyr ure ther to. For thow sche had nevyr so good servawntys & cunnyng in brewing, yet it wold nevyr prevyn wyth hem. For whan the ale was as fayr standyng undyr berm as any man mygh se, sodenly the Berm wold

fallyn down that alle the ale was lost, every brewyng aftyr other, that hir servawntys weryn a schamyd & wold not dwellyn wyth hir. Than this creatur thowt how god had punched hir be for tyme, & sche coud not be war, and now eftsons be lesyng of hir goodys. & than sche left & brewyd no mor. And than sche askyd hir husbond mercy, for sche wold not folwyn hys counsel a for tyme. And sche seyde that hir pride and synne was cause of alle her punschyng, and sche wold amend that sche had trespasyd wyth good wyl, but yet sche left not the world al hol.

For now sche be thowt hir of a newe huswyfre. Sche had an horsmille. Sche gat hire tweyn good hors & a man to gryndyn mennys corne, & thus sche trostyd to getyn hir levyng. This provysion duryd not longe, for in schort tyme aftyr on corpus xristi evyn fel this merveyll. Thys man, being in good heele of body, & hys tweyn hors craske & lykand that wel haddyn drawyn in the mylle be for tyme. As now he toke on of this hors & put hym in the mylle as he had don be for, & this hors wold drawe no drawt in the mylle for no thing the man mygh do. The man was sory, & asayd wyth al hys wyttys how he schuld don this hors drawyn. Sum tyme he led hym be the heed, sum tyme he beet hym, & sum tyme he chershyd hym. And alle availed not, for he wold rather gon bakward than forward. Than this man sett a scharp peyr sporis on hys helys & rood on the hors bak for to don hym drawyn, & it was nevyr the bettyr. Whan this man saw it wold be in no wey, than het sett up this hors a geyn

in the stabyl and yafe hym mete, & he ete weel & freschly. & sythen he toke the other hors & put hym in the mylle and lech as hys felaw dede so dede he, for he wold not drawe for any thing that the man mygth do. And than this man forsoke hys servyse & wold no lengar abyden wyth the forn seyde creatur.

A noon, as it was noysed a bowt the town of N that ther wold neythr man ne best don servyse to the seyde creatur, than summe seyden sche was a cursyd. Sum seyden god toke opyn veniawns up on hir. Sum seyde on & sum seyde an other. And sum wyse men, whos mende was mor growndyd in the lofe of owyr lord, seyde it was the hey mercy of our lord Ihesu cryst clepyd & kallyd hir fro the pride and vanyte of the wretthyd world. And than this creatur, seyng alle this adversytes comyng on every syde, thowt it weryn the skowrges of owyr lord that wold chastyse hir for hir synne. Than sche askyd God mercy, & forsoke hir pride hir covetyse & desyr that sche had of the worshepyng of the world, & dede grett bodyly penawnce, & gan to entyr the wey of evyr lestyng lyfe as schal be seyde aftyr.

### Chapter 3

ON a nygth as this creatur lay in hir bedde wyth hir husband sche herd a sownd of melodye so swet & delectable hir thowt as sche had ben in paradise. & ther wyth sche styrt owt of hir bedde & seyde: “Alas that evyr I dede synne! It is ful mery in hevyn.” Thys melody

was so swete that it passyd alle the melodye that evyr mygth be herd in this world wyth owtyn ony comparison, & caused this creatur whan sche herd ony myrth or melodye aftyrward for to have ful plentyvows & habundawnt teerys of hy devocyon wyth greet sobbyngys & syhyngys aftyr the blysse of Heven, not dredyng the schamys & the spytys of the wretchyd world. & evyr aftyr this drawt sche had in hir mende the myrth & the melodye that was in heven, so mech that sche coud not wyl restreyn hyr self fro the spekyng therof. For wher sche was in ony cumpanye sche wold sey oftyn tyme: “It is ful mery in hevyn.”

& thei that knew hir governawnce be for tyme & now herd hir spekyn so mech of the blysse of hevyn seyde un to hir: “Why speke ye so of the myrth that is in hevyn? Ye know it not, & ye have not be ther no mor than we,” & wer wroth wyth hir, for sche wold not her no speke of wordly thyngys as thei dedyn & as sche dede be forn tyme. And aftyr this tyme sche had nevyr desyr to komown fleschly wyth hyre husbonde, for the dette of matrimony was so abhominabyl to hir that sche had levar, hir thowt, have etyn or drynkyn the wose, the mukke in the chanel, than to consentyn to any fleschly comownyng saf only for obedyens.

& so sche seyde to hir husband: “I may not deny yow my body, but the lofe of myn hert & myn affeccyon is drawyn fro alle erdly creaturys & sett only in god.” He wold have hys wylle, & sche obeyde wyth greet wepyng & sorwyng for that sche mygth not levyn

chast. & oftyn tymys this creatur counseld hir husbond to levyn chast, & seyde that thei oftyn tymes, sche wist wel, had dysplesyd god be hir inordynat love & the gret delectacyon that thei haddyn, eyther of hem in usyng of other. & now it wer good that thei schuld, be her bothins wyll & consentyng of hem bothyn, punschyn & chastysyn hem self wyllfully be absteynyng fro her lust of her bodyes. Hir husbond seyde it wer good to don so but he myght not yet: he xuld whan god wold. And so he usyd her as he had do be for—he wold not spar. And evyr sche preyde to god that sche myght levyn chast. & iij or iiij yer aftyr whan it plesyd ower lord he made a vow of chastyte, as schal be wretyn aftyr be the leve of Ihesu.

And also, aftyr this creatur herd this heavenly melody sche dede gret bodyly penawnce. Sche was schrevyn sum tyme twyes or thryes on the day, & in specyall of that synne which sche so long had had conselyd & curyd, as it is wretyn in the begynnyng of the boke. Sche yaf hir to gret fastyng & to gret waking. Sche roos at ij or iij of the clok, & went to church, & was ther in hir prayers on to tyme of noon and also al the aftyr noon. & than was sche slawnderyd & reprevyd of meche pepul, for sche kept so streyt a levyng. Than sche gat hir an hayr of a kylne swech as men dryen on malt, & leyde it in hir kyrtylle as sotyllych & prevylich as sche myght, that hir husbond xuld not aspye it. Ne no more he dede, & yet sche lay be hym every nyght in his bedde, & weryd the hayr every day, & bar chylderyn in the tyme. Than sche had iij yer of gret labowr wyth temptacyons,

which sche bar as mekely as sche cowed, thankyng ower Lord of alle his yeftys, & was as mery whan sche was reprevyd, skornyd, or japyd for ower lordys love & mych more mery than sche was be for tyme in the worshepyng of the world. For sche wist ryght wel sche had synned gretly a yens god, & was worthy more schame & sorwe than any man coud don to hir. & dyspite of the world was the ryght way to hevyn ward, sythen cryst hym self ches that way. Alle his apostlys, martyres, confessorys, & virgynes, and alle that evyr comyn to hevyn, passed be the way of tribulacyon. And sche desyryd no thyng so meche as hevyn.

Than was sche glad in hir consciens whan sche belevyd that sche was entryng the way which wold leden hir to the place that sche most desired. And this creatur had contricion & gret compuncyon, wyth plentyvows teerys and many boystows sobbyngys for hir synnes & for hir unkyndnesse a geyns hir maker. Sche bethowt hir fro hir chyldhod for hir unkyndnes, as ower lord wold put it in hir mende, ful many a tyme. And than, sche beheldyng hir owyn wykkednes, sche myght but sorwyn and wepyng & evyr preyn for mercy & foryevenes. Hir wepyng was so plentyvows and so contwynyng that meche pepul wend that sche myght wepyng & levyn whan sche wold. And ther for many men seyde sche was a fals ypocryte, & wept for the world for socowr & for wordly good. & than ful many forsokyn hir that loved hir be for whyl sche was in

the world, & wold not knowyn hir. & evyr sche thankyd God of alle, no thing desyryng but mercy and foryefnes of synne.

#### **Chapter 4**

The fyrst ii yer whan this creatur was thus drawyn to owyr lord sche had gret qwiete of spyryt as for ony temptacyons. Sche mygth wel dure to fastyn; it grevyd hir not. Sche hatyd the joys of the world. Sche felt no rebellyon in hyr flesch. Sche was strong, as hir thowt, that sche dred no devylle in helle for sche dede so gret bodyly penawnce. Sche thowt that sche lovyd god mor than he hir. Sche was smet wyth the dedly wownd of veynglory & felt it not, for sche desyryd many tymes that the crucifix xuld losyn hys handys fro the crosse & halsyn hir in tokyn of lofe.

Ower merciful lord crist Ihesu, seying this creaturys presumpcyon, sent hir (as is wrete befor) iij yer of greet temptacyon, of the which on of the hardest i purpos to wrytyn, for exampyl, of hem that com aftyr that thei schuld not trostyn on her owyn self ne have no joy in hem self as this creatur had. For no drede, owyr gostly enemy slepyth not but he ful besyly sergyth ovr complexions & owyr dysposycionys. & wher that he fyndyth us most freel ther, be owyr lordys sufferawns, he leyth hys snar which may no man skathe be hys owyn power. And so he leyd be forn this creatur the snar of lechery whan sche wend that all fleschly lust had al hol ben

qwenchyd in hir, & so long sche was temptyd wyth the syn of lechery for owt that sche coud do. & yet sche was oftyn schrevyn. Sche weryd the hayr, & dede gret bodily penawns, & wept many a byttyr teer, & preyd ful oftyn to owyr lord that he schuld preserve hir & kethe hir that sche schuld not fallyn in to temptacyon. For sche thowt sche had levar ben deed than consentyn ther to. & in al this tyme sche had no lust to comown wyth hir husband, but it was very peynful & horrybyl un to hir.

In the secunde yer of hir temptacyons yt fel so that a man which sche lovyd wel seyde on to hir, on seynt margaretys evyn be for evynsong, that for any thyng he wold ly be hir & have hys lust of hys body & sche xuld not wythstond hym. For yf he mygth not have hys wyl that tyme he seyde he xuld ellys have it a nother tyme: sche xuld not chese. And he dede it for to preve hir what sche wold do. But sche wend that he had ment ful ernest as that tyme, and seyde but lytyl ther to. So they partyd asondyr as than & wentyn bothen for to here evensong, for her chere was of seynt Margaret. This woman was so labowrd wyth the mannys wordys that sche mygth not heryn hir evynsong, ne sey hir pater noster, er thynkyn any other good thowt, but was mor labowrd than evyr sche was befor. The devyl put in hir mende that god had forsakyn hir, and ellys xuld sche not so ben temptyd. She levyd the develys suasyons & began to consentyn for be cause sche cowde thynkyn no good thowt. Ther for wend sche that God had forsake hir.

And whan evensong was do sche went to the man befor seyde that he xuld have hys lust, as sche wend that he had desired. But he made swech simulacyon that sche coud not knowe hys entent. & so thei partyd a sondyr for that nyght. This creatur was so labowrd & vexyd al that nyght that sche wist nevyr what sche myght do. Sche lay be hir husband, & for to comown wyth hym it was so abhomynabyll on to hir that sche myght not duren it. & yet was it leful on to hir in leful tyme yf sche had wold. But evyr sche was labowrd wyth the other man for to syn wyth hym, in as mech as he had spoke to hir. At the last, thorw inoportunyte of temptacyon & lakkyng of dyscrecyon, sche was ovyr comyn & consentyd in hir mend & went to the man to wetyn yf he wold than consentyn to hire. And he seyde he ne wold for al the good in this world; he had levar ben hewyn as smal as flesch to the pott. Sche went a way al schamyd & confusyd in hir self.

Seyng hys stabylnes & hir owyn unstabylnes, than thowt sche of the grace that god had yovyn hire befor tyme, how sche had ij yer of gret qwyet in sowle: repentawns of hir synne, wyth many byttyr teerys of compuncyon & parfyt wyl nevyr to turne a geyn to hir synn, but rathar to be deed hir thowt. & now sche saw how sche had consentyd in hir wyl for to don synne. Than fel sche half in dyspeyr. Sche thowt sche wold a ben in helle for the sorw that sche had. Sche thowt sche was worthy no mercy, for hir consentyng was so wylfully do ne nevyr worthy to don hym servyse for sche was so

fals un to hym. Nevyr the lesse sche was schrevyn many tymes & oftyn, and dede hir penawns what so evyr hir confessowr wold in ioynen hir to do, & was governd aftyr the rewelys of the churche. That grace god yafe this creatur, blyssyd mot he be, but he wythdrowe not hir temptacyon but rathar incresyd it as hir thowt. And therefore wend sche that he had forsakyn hir & durst not trostyn to hys mercy, but was labowrd wyth horrybyll temptacyons of lettherye & of dyspeyr ny al the next yer folwyng, save owyr lord of hys mercy (as sche seyde hir self) yaf hir ech day for the most party too owerys of compuncyon for hir synnys wyth many byttyr teerys.

& sythen sche was labowrd wyth temptacyons of dyspeyr as sche was befor, and was as for fro felyng of grace as thei that nevyr felt noon. & that myght sche not beryn. & ther for al wey sche dyspeyrd. Safe for the tyme that sche felt grace, hir labowrs wer so wondyrful that sche coud evel far wyth hem, but evyr mornyn & sorwyn as thow god had forsakyn hir.

## Chapter 5

Than on a fryday befor crystmes day, as this creatur knelyng in a chapel of seynt iohn wythinne a cherch of seynt margrete in N wept wondir sore, askyng mercy & forgyfnes of hir synnes & hir trespass, owyr mercyful lord cryst ihesu, blyssyd mot he be, ravysched hir spyryt & seyde on to hir: "Dowtyr, why wepyst thou so sor? I am

comyn to the, Ihesu cryst that deyde on the crosse sufferynge byttyr peynes & passyons for the. I, the same god, foryefe the thi synnes to the utterest point. And thou schalt never com in helle ne in purgatorye, but whan thou schalt passyn owte of this world. Wyth in the twynkelyng of an eye thou schalt have the blysse of hevyn. For I am the same god that have browt thi synnes to thi mend & mad the to be schreve ther of. And I grawt the contrysyon in to thi lyves ende. Ther for I bydde the & comawnde the boldly: clepe me Ihesu thi love, for I am thi love & schal be thi love wyth owte ende. And, dowtyr, thou hast an hayr up on thi bakke; I wyl thou do it a way, & I schal yive the an hayr in thin hert that schal lyke me mych bettyr than alle the hayres in the world.

Also, my derworthy dowtyr, thou must forsake that thou lovyst best in this world, & that is etyng of flesch. And in stede of that flesch thou schalt etyn my flesch & my blod, that is the very body of crist in the sacrament of the Awter. Thys is my wyl, dowtyr, that thou receyve my body every sonday. And I schal flowe so mych grace in the that alle the world xal mervelyn ther of. Thou xalt ben etyn & knowyn of the pepul of the world as any raton knowyth the stokfysch.

“Drede the nowt, dowtyr, for thou schalt have the vyctory of al thin enmys. I schal yeve the grace i now to answer every clerke in the love of god. I swer to the be my mageste that I schal never forsakyn the in wel ne in woo. I schal helpyn the & kepyn the that

ther schal never devyl in helle parte the fro me, ne Awngel in hevyn, ne man in erthe. For develys in helle now not, ne Awngels in hevyn wyl not, ne man in erthe schal not. And, dowtyr, I wyl thou leve thi byddyng of many bedys and thynk swych thowtys as I wyl putt in thi mend. I schal yeven the leve to byddyn tyl sex of the cloke to sey what thou wyld. Than schalt thou ly styll & speke to me be thowt, & I schal yefe to the hey medytacyon and very contemplacyon. & I byd the gon to the ankyr at the Frer prechowrys, & schew hym my prevytees & my counsels which I schewe to the. And werk aftyr his counsel, for my spyrit xal speke in hym to the.”

Than this creatur went forth to the Ankyr as sche was comawndyd, & schewyd hym the revelacyons swech as wer schewyd to hir. Than the Ankyr, wyth gret reverens & wepyng thankynge god, seyde: “Dowtyr, ye sowkyn evyn on crystys brest, and ye han an earnest peny of Hevyn. I charge yow receyveth swech thowtys, whan god wyl yeve hem, as mekely & as devoutly as ye kan. & comyth to me and tellyth me what thei be & I schal, wyth the leve of owre lord Ihesu cryst, telle yow whethyr thei ben of the holy gost or ellys of yowr enemy the Devyl.”

## Chapter 6

An other day this creatur schul yeve hir to medytacyon, as sche was bodyn be for, & sche lay styll nowt knowynge what sche mygth best

thynke. Than sche seyde to ower lord Ihesu crist: "Ihesu, what schal I thynke?"

Ower lord Ihesu answeryd to hir mende: "Dowtyr, thynke on my modyr, for sche is cause of alle the grace that thow hast."

And than a noon sche saw seynt Anne gret wyth chylde. And than sche preyde seynt Anne to be hir mayden & hir servawnt. & anon ower lady was born. & than sche besyde hir to take the chylde to hir, & kethe it tyl it wer twelve ther of age wyth good mete & drynke, wyth fayr whyte clothys & whyte kerchys. And than sche seyde to the blyssed child: "Lady, ye schal be the modyr of god."

The blyssed chylde answeryd, & seyde: "I wold I wer worthy to be the handmayden of hir that xuld conseive the sone of god."

The creatur seyde: "I pray yow, lady, yf that grace falle yow forsake not my servyse."

The blyssful chylde passyd away for a certeyn tyme, the creatur being styll in contemplacyon, and sythen cam a geyn and seyde: "Dowtyr, now am I be come the modyr of god."

& than the creatur fel down on hir kneys wyth gret reverens & gret wepyng, and seyde: "I am not worthy, lady, to do yow servyse."

"Yys, dowtyr," sche seyde, "folwe thow me. Thi servyse lykyth me wel."

Than went sche forth wyth owyr lady & wyth Iosep, beryng wyth hir a potel of pyment & spycys ther to. Than went thei forth to elysabeth, seynt Iohn Baptystys modir. & whan thei mettyn to gyder eythyr of hem worshepyd other. & so thei wonyd to gedyr wyth gret grace and gladnesse xij wokys. & than seynt Iohn was bor. & owyr lady toke hym up fro the erthe wyth al maner reverens & yaf hym to hys modyr, seyng of hym that he schuld be an holy man, and blyssed hym. Sythen thei toke her leve eythyr of other wyth compassyf terys. And than the creatur fel down on kneys to seynt elysabeth & preyde hir sche wold prey for hir to owyr lady that sche mygth do hir servyse & plesawns.

"Dowtyr, me semyth," seyde elysabeth, "thu dost ryght wel thi dever."

And than went the creatur forth wyth owyr lady to bedlem & purchasyd hir herborwe every nyght wyth gret reverens. & owyr lady was receyved with glad cher. Also, sche beggyd owyr lady fayr whyte clothys & kerchys for to swathyn in hir sone whan he wer born. And whan Ihesu was born sche ordeyned beddyng for owyr lady to lyg in wyth hir blyssed sone, and sythen sche beggyd mete for owyr lady & hir blyssyd child. Aftyrward sche swathyd hym wyth byttyr teerys of compassion, havyng mend of the scharp deth that he schuld suffyr for the lofe of synful men, seyng to hym: "Lord, I schal fare fayr wyth yow. I schal not byndyn yow soor. I pray yow beth not dysplesyd wyth me."

## **Chapter 7**

And aftyr, on the xii day, whan iij kyngys comyn wyth her yyftys & worschepyd owyr lord Ihesu crist, being in hys moderys lappe, this creatur, owyr ladys hand mayden, beheldyng al the processe in contemplacyon wept wondyr sor. And whan sche saw that thei wold take her leve to gon hom a yen in to her cuntre, sche mygth not suffyre that they schuld go fro the presens of owyr lord. And for wondyr that thei wold gon away sche cryed wondyr sore. & soon aftyr cam an awngel, & bad owyr lady & Iosep gon fro the cuntre ob bedlem in to Egypt. Than went this creatur forth wyth owyr lady, day be day purveyng hir herborw wyth gret reverens, wyth many swet thowtys & hy medytacyons, & also hy contemplacyons sumtyme duryng in wepyng ij owyres & oftyn lengar in the mend of owyr lordys passion wyth owtyn sesyng: sumtyme for hir owyn synne; sumtyme for the synne of the pepyl; sumtyme for the sowlys in purgatory; sumtyme for hem that arn in povvrte er in any dysese. For sche desyred to comfort hem alle.

Sumtyme sche wept ful plentevowsly & ful boystowsly for desyr of the blys of hevyn, & for sche was so long dyfferryd ther fro. Than this creatur coveyted gretly to be delyveryd owt of this wretchyd world. Ower lord Ihesu crist seyde to hir mende sche schuld abyden & languren in lofe: “For I have ordeyned the to knele be for the Trynyte for to prey for al the world, for many hundryd thowsand

sowlys schal be savyd be thi prayers. And therfor, dowtyr, aske what thou wilt & I xal grawnt the thyn asking.”

This creatur seyde: “Lord, I aske mercy & preservyng fro evyr lestyng dampnacyon for me & for all the world, chastyse us her how thou wilt & in purgatory, & kepe us fro dampnacyon for thin hy mercy.”

## **Chapter 8**

Another tyme as this creatur lay in hir prayer the modyr of mercy, a peryng to hir, seyde: “A, dowtyr, blyssyd may thou be. Thi sete is mad in hevyn be for my sonys kne, & whom thou wilt have wyth the.

Than askyd hyr blyssed sone: “Dowtyr, whom wilt thou han felaw wyth the?” “My derworthy lord, I aske my gostly fadyr maystyr R.”

“Why askyst thou mor hym than thyn owyn fadyr er thin husband?”

“For I may nevyr qwyte hym the goodnesse that he hath don to me & the gracyows labowrys that he hath had a bowt me in heryng of my confession.”

“I grawnt the thi desyr of hym, & yet schal thi fadyr ben savyd & thi husband also & alle thi chylideryn.”

Than this creatur seyde: "Lord, sythen thou hast foryovyn me my synne I make the myn executor of alle the god werkys that thou werkyst in me in prayng, in thynkyng, in wepyng, in pilgrimage goyng, in fastyng, er in any good word spekyng. It is fully my wyl that thou yeve maystyr R halfyndel to encres of hys meryte as yf he dede hem hys owyn self. And the other halvendel, lord, sprede on thi frendys & thi enmys, & on my frendys & myn enmys. For I wyl have but thi self for my mede."

"Dowtyr, I xal be a trew executor to the & fulfyllyn all thi wylle. & for thi gret charyte that thou hast to comfortyn thin even cristen thu schalt have dubbyl reward in hevyn."

## Chapter 9

Another tyme, as this creatur prayd to God that sche myt levyn chast be leve of hir husband, Cryst seyde to hir mende: "Thou must fastyn the fryday, bothen fro mete & drynke, and thou schalt have thi desyr er whitsonday. For I schal sodeynly sle thin husbonde."

Than on the wednysday in estern woke, aftyr, hyr husbond wold have had knowlach of hir as he was wone be for. & whan he gan neygh hir sche seyde: "Ihesu crist help me!" & he had no power to towche hir at that tyme in that wyse, ne nevyr aftyr wyth no fleschly knowyng.

It be fel on a fryday be for whytson evyn as this creatur was in a cherch of seynt margarete at N, heryng hir messe, sche herd a gret noyse & a dredful. Sche was sore a stoynd for dredyng the voys of the pepyl, wheeh seyde god schuld take veniawns up on hir. Sche knelyd up on hir kneys, heldyng down hir hed and hir boke in hir hand, prayng owyr lord crist Ihesu for grace and for mercy. Sodeynly fel down fro the heyest party of the cherch vowte fro undyr the fote of the sparre, on hir hed & on hir bakke, a ston which weyd iij pownd & a schort ende of a tre weyng vj pownd, that hir thowt hir bakke brakke a sundry. And sche ferd as sehe had be deed a lytyl whyle. Soone aftyr sche cryed: "Ihesu, mercy!" & a noon hir peyn was gon.

A good man which hygth Iohn of Wyreham, seyng this wondyr cas & supposyng that sche ben gretly dysesyde, cam & pullyd hir be the sleve & seyde "Dame, how far ye?" The creatur, al hol & sownd, thankyd hym of hys cher & hys charyte, mech merveylyng & gretly a wonderyd that sche felt no peyn & had felt so mech a lytyl be for. Ne xij wekys aftyr sche felt no peyne.

Than the spiryt of god seyde to hir sowle: "Helde this for a gret miracle, & yf the pepyl wyl not levyn this I schal werkyn meche mor." A worschepful doctowr of dyvynite wych hygth maystyr Aleyn, a whyte frer, heryng of this wondyrful werk inqwired of this creature alle the forme of this processe. He, desyryng the werk of god to be magnyfyed, gat hym the same ston

that fel up on hir bakke & way it. & sythen he gat hym the treys ende that fel up on hir hed, which oon of the kepars of the cherch had leyd in the fyre to bren it. And this worshepful doctowr seyde it was a gret miracle, & ower lord was heyly to be magnyfyed for the preservyng of this creatur a yen the malyce of hir enmy, and teld to it mech pepyl. & mych pepyl magnyfyed mech god in this creatur, and also mech pepyl wold not levyn it but rathar levyd it was a tokyn of wreth & veniawns than thei wold levyn it was any token of mercy er quemfulnes.

## Chapter 10

Sone aftyr this creatur was mevyd in hir sowle to go vysyten certeyn places for gostly helth, in as mech as sche was cured & mygth not wyth owtyng consentyng of hir husband. Sche requyred hir husband to grawtyn hir leve. & he, fully trostyng it was the wyl of god sone consenting, thei went to gedyr to swech place as sche was mevyd. & than owyr lord cryst Ihesu seyde to hir: “My servawntys desyryn gretly to se the.” Than was sche wolcomyd & mech mad of in dyvers placys, wher for sche had gret dred of veynglory & mech was a ferde.

Owyr mercyful lord cryst, Ihesu worshepd be hys name, seyde to hir: “Drede the not, dowtyr. I xal take veynglory fro the. For thei that worshep the, thei worshep me; thei that despysyn the, thei

despysen me, & I schal chastysen hem ther for. I am in the and thow in me. And thei that heryn the thei heryn the voys of god. Dowtyr, ther is no so synful man in erth levying yf he wyl forsake hys synne & don aftyr thi counsel. Swech grace as thu behestyst hym I wyl confermyng for thi lofe.” Than hir husbond & sche went forth to yorke & to other dyvers placys.

## Chapter 11

IT befel up on a fryday on mydsomyr evyn in rygth hot wedyr as this creatur was komyng fro yorke ward, beryng a botel wyth bere in hir hand & hir husbond a cake in hys bosom, he askyd hys wyfe this qwestyon: “Margery, yf her come a man wyth a swerd & wold smyte of myn hed les than I schulde comown kindly wyth yow as I have do be for, seyth me trewth of yowr conscienc—for ye sey ye wyl not lye—whethyr wold ye suffyr myn hed to be smet of er ellys suffyr me to medele wyth yow a yen as I dede sum tyme.”

“Alas, ser,” sche seyde, “why meve ye this mater & have we ben chast this viij wekys?”

“For I wyl wete the trewth of yowr hert.”

And than sche seyde wyth gret sorwe: “Forsothe, I had levar se yow be slayn than we schuld turne a yen to owyr unclennesse.”

And he seyde a yen: “Ye arn no good wife.”

& than sche askyd hir husbond what was the cawse that he had not medelyd wyth hir viii wekys be for, sythen sche lay wyth hym every nygth in hys bedde. And he seyde he was so made a ferde whan he wold a towchyd hir that he durst no mor don.

“Now, good ser, amend yow & aske God mercy. For I teld yow ner iii yer sythen that ye schuld be slayn sodeynly, & now is this the thryd yer & yet I hope I schal han my desyr. Good sere, I pray yow grawnt me that I schal askyn & I schal pray for yow that ye schul be savyd thorw the mercy of owyr lord Ihesu cryst. And ye schul have mor mede in hevyn than yyf ye weryd an hayr or an haburgon. I pray yow suffer me to make a vow of chastyte in what bysshopys hand that god wele.”

“Nay,” he seyde, “that wyl I not grawnt yow. For now may I usyn yow with owtyn dedly synne & than mygth I not so.”

Than sche seyde a yen “Yyf it be the wyl of the holy gost to fulfyllyn that I have seyde I pray god ye mote consent ther to. And yf it be not the wyl of the holy gost I pray god ye nevyr consent ther to.”

Than went thei forth to brydlyngton ward in rygth hoot wedyr, the forn seyde creatur havynge gret sorwe & gret dred for hyr chastite. And as thei cam be a cros hyr husbond sett hym down undyr the cros, clepyng hys wyfe un to hym & seyng this wordys on to hir: “Margery, grawnt me my desyr & I schal grawnt yow yowr desyr. My fyrst desyr is that we xallyn styлле to gedyr in o bed as we han

do be for; the secunde that ye schal pay my dettys er ye go to Iherusalem; & the thrydde that ye schal etyn & drynkyn wyth me on the fryday as ye wer wont to don.”

“Nay, ser,” sche seyde. “To breke the fryday I wyl nevyr grawnt yow whyl I leve.”

“Wel, he seyde, “than schal I medyl yow a geyn.”

Sche prayde hym that he wold yeve hir leve to make hyr praerys & he grawntyd it goodlych. Than sche knelyd down be syden a cros in the feld and preyde in this maner wyth gret habundawns of teerys: “Lord god, thou knowyst al thing. Thou knowyst what sorwe I have had to be chast in my body to the al this iij yer, & now mygth I han my wylle & I dar not for lofe of the. For yyf I wold brekyn that maner of fastyng wech thou comawndyst me to kepyn on the fryday wyth owtyn mete or drynk I xuld now han my desyr. But, blyssyd Lord, thou knowyst I wyl not contraryen thi wyl. And mekyl now is my sorwe les than I fynde comfort in the. Now, blyssed Ihesu, make thi wyl knowyn to me unworthy that I may folwyn ther after, & fulfyllyn it wyth al my myghtys.”

And than owyr lord Ihesu cryst wyth gret swetnesse spak to this creatur, comawndyng hir to gon a yen to hir husbond & prayn hym to grawntyn hir that sche desired & he xal han that he desyreth: “For, my derworthy dowtyr, this was the cawse that I bad the fastyn for thou schuldyst the sonar opteyn & getyn thi desyr. & now it is

grawntyd the I wyl no lengar thow fast. Ther for I byd the in the name of Ihesu ete & drynk as thyn husbond doth.”

Than this creatur thankyd owyr lord Ihesu cryst of hys grace & hys goodness, sythen ros up & went to hir husband, seyng un to hym: “Sere, yf it lyke yow, ye schal grawnt me my desyr & ye schal have yowr desyr. Grawntyth me that ye schal not komyn in my bed & I grawnt yow to qwyte yowr dettys er I go to Ierusalem. & makyth my body fre to God so that ye nevyr make no chalengyng in me to askyn no dett of matrimony aftyr this day whyl ye levyn & I schal etyn & drynkyn on the fryday at yowr byddyng.”

Than seyde hir husbond ayen to hir: “As fre mot yowr body ben to god as it hath ben to me.” Thys creatur thankyd god gretly, enioyng that sche had hir desyr, preying hir husbond that thei schuld sey iij pater noster in the worshep of the trinyte for the gret grace that he had grawntyd hem. & so they ded, knelyng undyr a cros, & sythen thei etyn & dronkyn to gedyr in gret gladnes of spyryt. This was on a fryday on mydsomyr evyn.

Than went thei forth to brydlyngton ward, and also to many other contres, & spokyn wyth goddys servawntys: bothen Ankrys & reclusys & many other of owyr lordys loverys; wyth many worthy clerkys, doctorys of dyvynyte, & bachelers also in many dyvers placys. & this creatur to dyvers of hem schewed hir felyngys & hyr contemplacyons as sche was comawndyd for to don, to wetyn yf any disseyt were in hir felyngys.

## Chapter 12

Thys creatur was sent of owyr lord to divers placys of relygyon. & among on sche cam to a place of monkys wher sche was rygth wolcom for owyr lordys lofe, save ther was a monk which bar gret offyce in that place despysed hir & set hir at nowt. Nevyr the lesse, sche was sett at mete wyth the abbot, & many tymes of the mete sche seyde many good wordys as god wold hem puttyn in hir mende, the same monke which had so dyspysed hir beyng present & many other to heryng what sche wold sey. & thorw hir dalyawns hys affeccyon began gretly enclyne to hir ward, & gan to have gret savowr in hir wordys, so that aftyrward the forseyd monk cam to hir & seyde, sche beyng in cherch & he also as that tyme: “Damsel, I her seyn god spekyth on to the. I pray the telle me whethyr I schal be savyd or nowt, and in what synnes I have most dysplesyd god. For I wyl not levyn the but thow con telle me my synne.”

The creatur seyde to the monke: “Goth to yowr messe, & yyf I may wepe for yow I hope to han grace for yow.”

He folwyd hir counsel & went to hys messe. Sche wept wondyrly for hys synnes. Whan messe was endyd the creatur seyde to owyr lord cryst Ihesu: “Blyssed lord, what answer schal I yeve to this man?”

“My derworthy dowtyr, sey in the name of Ihesu that he hath synned in letthery, in dyspeyr, & in wordly goodys kepyng.”

“A, gracyows lord, this is hard for me to sey. He schal do me mech schame yf I telle hym any lesyng.”

“Drede the not, but speke boldly in my name in the name of Ihesu. For thei arn no leesyngys.”

And than sche seyde a yen to owyr lord Ihesu crist “Good lord, schal he be savyd?”

“Ya,” seyde owyr lord Ihesu, “yf he wyl forsakyn hys synne & don aftyr thi counsel. Charge hym that he forsake hys synne & be schreve ther of, & also hys offyce that he hath wyth owtyn forth.”

Than cam the monk a yen. “Margery, telle me my synnes.”

Sche seyde: “I pray yow, ser, askyth not ther aftyr. For I undyrtake for yowr sowle ye schal ben savyd yf ye wyl do aftyr my counsel.

“Forsothe, I wyl not levyn yow but yf ye tellen me my synne.”

“Syr, I undyrstond that ye han synned in letchery, in dyspeyr, & in kepyng of wordly good.”

Than stod the monke style, sumdel abaschyde, & sythen he seyde: “Whethyr have I synned, wyth wyfes er wyth sengyl women?”

“Ser, wyth wyfes.”

Than seyde he: “Schal I be savyd?”

“Ya, syr, yf ye wyl do aftyr my counsel. Sorwyth for yowr synne & I xal help yow to sorwyn. Beth schrevyn ther of & forsake it wyllfully. Levyth the offyce that ye han with owtyn forth & god

schal yeve yow grace for my lofe.” The monke toke hir be the hand & led hir in to a fayr hows of office, made hir a gret dyner, & sythen yaf hir gold to prey for hym. And so sche toke hir leve at that tyme.

Another tyme, whan the creatur cam a geyn to the same place, the fornseyd monke had forsakyn hys offyce at hir counsel & was turnyd fro hys synne & was made Suppriowr of the place—a wel governyd man & wel dysposyd, thankyd be god—& made this creatur gret cher, & hyly blyssed God that evyr he saw hir.

### **Chapter 13**

On a tyme as this creatur was at cawntyrbury, in the cherech a mong the monkys, sche was gretly despysed & reprevyd for cawse sche wept so fast bothyn of the monkys, & prestys, & of seculer men ner al a day bothe a for noon & aftyr noon, also in so mech that hir husbond went away fro hir as he had not a knowyn hir & left hir a loon a mong hem, cheys hir as sche cowed, for other comfort had sche noon of hym as that day. So an eld monk which had ben tresowrer wyth the qwen whyl he was in seculer clothing, a riche man & gretly dred of the mech pepyl, toke hir be the hand, seying un to hir: “What kanst thou seyn of god?”

“Ser,” sche seyth, “I wyl bothe speke of hym & heryn of hym,” rehersyng the monk a story of scriptur.

The munke seyde: "I wold [th]o[w] wer closyd in an hows of ston that ther schuld no man speke wyth the."

"A, ser," sche seyde, "ye schuld meynteyn goddys servawntys & ye arn the fyrst that heldyn a yens hem, owyr lord amend yow."

Than a yong monke seyde to this creatur: "Eythyr thow hast the holy gost or ellys thow hast a devyl wyth in the. For that thu spekest her to us it is holy wrytte, and that hast thu not of thiself."

Than seyde this creatur: "I pray yow, ser, yeve me leve to tellyn yow a tale."

Than the pepyl seyde to the monke: "Late hir sey what sche wyl."

And than sche seyde: "Ther was onys a man that had synned gretly a yens god. & whan he was schrevyn hys confessowr injoynd hym in party of penawnce that he schuld o yer hyer men to chide hym & repreve hym for hys synnes, & he xuld yeven hem sylver for her labowr. & on a day he cam a mong many gret men as now ben her, god saue yow alle, and stod a mong hem as I do now a mong yow, despysyng hym as ye do me, the man lawhyng er smylyng & havyng good game at here wordys. The grettest maystyr of hem seyde to the man: 'Why lawhyst thu, brothel, & art thow gretly despised?'

'A, ser, I have a gret cause to lawh. For I have many days put sylver owt of my purse & hyred men to chide me for remysyon of my synne. & this day I may kepe my sylver in my purs. I thank yow alle.'

"Rygth so I sey to yow, worshipful serys. Whyl I was at hom in myn owyn contre day be day wyth gret wepyng & mornyng I sorwyd for I had no schame, skorne, & despyte as I was worthy. I thank yow alle, serys, heylly what fore noon & aftyr noon I have had resonably this day, blyssed be god therof."

Than sche went owt of the monastery, thei folwyng & crying up on hir: "Thow xalt be brent, fals lollare! Her is a cartful of thornys redy for the & a tonne to bren the wyth." And the creatur stod wythowtyn the yatys at Cawntyrbury, for it was in the evenyng, mech pepyl wonderyng on hir.

Than seyde the pepyl: "Tak & bren hir!" And the creatur stod style, tremelyng & whakyng ful sor in hir flesch wythowtyn ony erdly comfort, & wist not wher hyr husbond was be come.

Than prayde sche in hir hert to owyr lord, thynkyng on this maner: "Hedyr cam I, lord, for thi lofe. Blyssed lord, help me & have mercy on me."

And a non, aftyr sche had mad hir prayerys in hir hert to owyr lord, ther komyn tweyn fayr yong men & seyde to hir: "Damsel, art thow non eretyke ne no loller?"

And sche seyde: "No serys, I am neythyr eretyke ne loller." Than thei askyd hir wher was hir in. Sche seyde sche wist nevyr in what street. Nevyr the lesse, it schuld be at a dewchmannys hows. Than this tweyn yong men browgt hir hom to hir ostel & made hir gret cher, preyng hir to pray for hem. & ther fond sche hyr husband.

And mech pepyl in N had seyde evyl of hir whyl sche was owte, & slawndryd hir in many thyngys that sche schuld a don whyl sche was in the contre.

Than aftyr this sche was in gret rest of sowle a gret whyle, & had hy contemplacyon day be day & many holy spech & dalyawns of owyr lord Ihesu cryst, bothe a for noon & aftyr noon, wyth many swet terys of hy devocyon so plentyvowsly & contynualy that it was mervayle that hir eyne enduryd er how hir hert mygth lestyn that it was not consumyd wyth ardowr of lofe whych was kyndelyd wyth the holy dalyawns of owyr lord ihesu whan he seyde to hir many tymes: “Derworthy dowtyr, lofe thow me wyth al thin hert. For I love the with al myn hert & wyth al the mygth of my godhed. For thow wer a chosyn sowle wyth owt begynnyng in my syghte and a peler of holy church. My mercyful eyne arn evyr up on the. It wer unpossibyl to the to suffyr the scornys & despytes that thow schalt have ne were only my grace supportyng the.”

## Chapter 14

Than thys creatur thowt it was ful mery to be reprevyd for Goddys lofe. It was to hir gret solas & cowmfort whan sche was chedyn & fletyn for the lofe of Ihesu, for reprevyng of synne, for spekyng of vertu, for comownyng in scriptur whech sche lernyd in sermownys & be comownyng wyth clerkys. Sche ymagyned in hir self what deth

sche mygth deyn for Crystys sake. Hyr thowt sche wold a be slayn for goddys lofe but for dred for the poynt of deth. & therfor sche ymagyned hyr self the most soft deth as hir thowt, for dred of inpacyens, that was to be bowndyn hyr hed & hir fet to a stokke & hir hed to be smet of wyth a scharp ex for goddys lofe.

Than seyde owyr lord in hir mende: “I thank the, dowtyr, that thow woldyst [suffer deth] for my lofe. For as oftyn as thow thynkyst, so thow schalt have the same mede in hevyn as thow thu suffredyst the same deth. & yet schal no man sle the, ne fyer bren the, ne watyr drynch the, ne wynd deryn the. For I may not for yetyn the, how thow art wretyn in myn handys & my fete. It lykyn me wel the peynes that I have sufferyd for the. I xal nevyr ben wroth wyth the, but I xal lovyn the wyth owtyn ende thow al the worlde be a yens the. Drede the not, for thei cun no skyl of the. I swer to thi mend, & it wer possybyl me to suffyr peyn a yeyn as I have do be forn, me wer levar to suffyr as mech peyn as evyr I dede for thi sowle alon rather than thow schuldyst partyn fro me wyth owtyn end. & ther for, dowtyr, rygth as thow seyst the prest take the chyld at the funt ston & dyppe it in the watyr fro & wasch it fro oryiginal synne, rygth so xal I wasch the in my precyows blod fro alle thi synne. And thow I wythdrawe sumtyme the felyng of grace fro the, eythyr of spech er of wepyng, drede the not ther of. For I am an hyd god in the that thu schuldyst have no veynglory, & that thu schuldyst knowyn wele thow mayst not han terys ne swych dalyawns but whan

god wyl send hem the. For it arn the fre yyftys of god wyth owtyne thi meryte, & he may yeve hem to whom he wyl & don the no wrong.

“And therfor take hem mekely & thankynghly whan I wyl send hem, & suffyr pacyently whan I wythdrawe hem, & seke besyly tyl thou mayst getyn hem. For terys of compuccyon, devocyon, & compassyon arn the heyest & sekerest yyftys that I yeve in erde. And what schuld I don mor for the les than I toke thi sowle owt of thi body & put it in hevyn, & that wyl I not yet. Nevyr the les, wherso evyr god is hevyn is. & god is in thi sowle, & many an awngel is abowte thi sowle to kepe it bothe nygh & day. For whan thou gost to chyrch I go wyth the. Whan thou syttest at thi mete I sytte wyth the. Whan thou gost to thi bed I go wyth the. & whan thou gost owt of towne I go wyth the.

“Dowtyr, ther was nevyr chyld so buxom to the fadyr as I wyl be to the, to help the and kepe the. I far sum tyme wyth my grace to the as I do wyth the sunne: sum tyme thou wetyst wel the sunne schynyth al abrod that many man may se it, & sum tyme it is hyd undyr a clowde that men may not se it, & yet is the sunne nevyr the lesse in hys hete ne in hys brytnesse. And rygh so far I be the & be my chosyn sowlis. Th[owgh] it be so that thou wepe not alwey at thi lyst, my grace is nevyr the lesse in the. Ther for I preve that thou art a very dowtyr to me & a modyr also, a syster, a wife, & a spowse, wytnessyng the gospel wher owyr lord seyth to hys dyscyples: ‘He that doth the wyl of my fadyr in hevyn, he is bothyn modyr, brothyr,

& syster un to me.’ Whan thou stodyst to plese me, than art thou a very dowtyr. Whan thou wepyst & mornyst for my peyn & for my passion, than art thou a very modyr to have compassyon of hyr child. Whan thou wepyst for other mennys synnes and for adversytes than art thou a very syster; and whan thou sorwyst for thou art so long fro the blysse of hevyn than art thou a very spowse & a wife. For it longyth to the wyfe to be wyth hir husbond & no very joy to han tyl sche come to hys presens.”

## Chapter 15

Thys creatur whan owyr lord had foryovyn hir hir synne, as is wrete be forn, had a desyr to se tho placys wher he was born & wher he sufferyd hys passyon & wher he deyed, wyth other holy placys wher he was in hys lyve & also aftyr hys Resurrexyon. As sche was in these desyres owyr lord bad hir in hir mend ij yer er than sche went that sche schuld gon to Rome to Iherusalem & to seynt Iamys, for sche wold fayn a gon but sche had no good to go wyth. & than sche seyde to owyr lord: “Wher schal I han good to go wyth to thes holy placys?”

Ower lord seyde a yen to hir: “I schal send the frendys a nowwe in dyvers contreys of ynglond to help the. And, dowtyr, I xal go wyth the in every contre & ordeyn for the. I xal ledyn the thyder & brynge the a geyn in safte, & noon englysch man schal deyn in the schyp

that thou art in. I xal kepe the fro alle wykked mennys power. And, dowtyr, I sey to the I wyl that thou were clothys of whyte & non other colowr, for thou xal ben arayd aftyr my wyl.”

“A, der lord, yf I go arayd on other maner than other chast women don I drede that the pepyl wyl slawndyr me. Thei wyl sey I am an ypocryt & wondryn up on me.”

“Ya, dowtyr, the mor wondryng that thou hast for my lofe the mor thou plesyst me.”

Than this creatur durst non other wyse do than sche was comawndyd in hir sowle. And so sche went forth wyth hir husbond in to the cuntre, for he was evyr a good man & an esy man to hir thow that he sumtyme for veyn dred lete hir a lone for a tyme. Yet he resortyd evyr mor a geyn to hir, & had compassion of hir, & spak for hir as he durst for dred of the pepyl. But alle other that went wyth hir forsokyn hir & ful falsly thei accusyd hir, thorw temptacyon of the devil, of thyngys that sche was nevyr gylty in. & so dede o man which sche trostyde gretly on & proferyd hym self to gon wyth hir in to the contre, wherthorw sche was rygth glad, trostyng he wold wel supportyn hir & helpyn hir whan sche had need. For he had ben dwellyng long tyme wyth an Ankyr, commensowr in dyvinyte & an holy man, & that Ankyr was this womans confessor. & so hys servawnt toke leve be hys owyn steryng to gon wyth this creatur in to the contre. & hir owyn mayden went wyth hir also long as thei ferd wel & no man seyde no thyng a geys hem. But as sone as the

pepyl, thorw entysyng of owyr gostly enmy & be the sufferawns of owyr lord, spak a geyn this creatur for sche wept so sor, & seyde sche was a fals ypocryte & falsly decyved the pepyl & thretyd hir to be brent, than the forseide man [that] was holdyn so holy a man & that sche trustyd so meche up on uttyrly reprevyd hir and fowely despysed hir & wold no forther gon wyth hir. Hir mayden, seyng dysese on every syde, wex boystows a yens hir maystres. Sche wold not obeyn ne folwyn hir counsel. Sche let hir gon a lone in many good townys & wold not gon wyth hir.

And evyr hir husbond was redy whan alle other fayled, & went wyth hir wher owyr lord wold sende hir, allwey trostyng that al was for the best & xuld comyn to good ende whan god wold. & at this tyme he led hir to spekyn wyth the Byssshop of lynkoln, which hygth philyp, and a bod iij wekys er thei mygth speke wyth hym, for he was not at hom at hys paleys. Whan the Byssshop was comyn hom & herd seyn how swech a woman had abedyn hym so long to speke wyth hym, a non he sent for hir in gret hast to wetyn hir wylle. & than sche cam to hys presens & salutyd hym. & he derly wolcomyd hir, & seyde he had long desyred to speke wyth hir & he was rygth glad of hir coming.

And so sche prayde hym that sche mygth speke wyth hym in counsel & schewyn hym the secretys of hir sowle. & he lymyt hir a tyme conueinyent ther to. Whan the tyme cam sche schewyd hym hyr medytacyons & hyr contemplacyons & other secret thyngys,

bothe of qwyk & of ded, as owyr lord schewyd to hir sowle. He was rygth glad to heryn hem & suffryd hir benyngly to sey what hir lysted, & commendyd gretly hir felyngys & hir contemplacyons, seyyng thei wer hy maters & ful devowt maters & enspyred of the holy gost, cownseling hir sadly that hir felyngys schuld be wretyn. & sche seyde that it was not goddys wyl that thei schuld be wretyn so soon; ne thei wer wretyn xx yer aftyr & mor.

And than sche seyde: "Ferther mor, my lord, yf it lyke yow, I am comawndyd in my sowle that ye schal yyue me the mantyl & the ryng & clothyn me al in whygth clothys. And yf ye clothyn me in erth owyr lord Ihesu cryst xal clothyn yow in hevyn, as I undyrstond be revelacyon."

Than the Bysshop seyde to hir: "I wyl fulffyllen yowr desyr yyf yowr husbond wyl consentyn therto."

Than sche seyde to the bysshop: "I prey yow late myn husbond come to yowr presens & ye xal heryn what he wyl sey."

& so hyr husbond cam before the Bysshop, and the Bysshop askyd hym: "Iohn, is it yowr wyl that yowr wyf xal take the mantyl & the ryng & levyn chast, & ye bothen?"

"Ya, my lord," he seyde. "& in tokyn that we bothen vowyn to leve chast, her I offyr myn handys in to yowyr." & he put hys handys be twen the Bysshoppys handys. & the bysshop dede no mor to us at that day, save he mad us rygth good cher and seyde we wer rygth wolcom.

An other day this creatur cam to mete at the request of the bysshop, and sche saw hym yevyn wyth hys handys er he set hym to mete to xiij powyr men xiij pens & xiij lovys, wyth other mete. & so he dede every day. This creatur was steryd to hy devocyon wyth this sygth & yaf god preysyng & worshepyng that he yaf the bysshop grace to don thes good dedys wyth plentyvows wepyng, in so mych that alle the bysshopys meny wer gretly mervelyng what hyr eyled. And sythen sche was set to mete with many worthy clerkys & prestys & swyers of the bysshoppys, and the bysshop hym self sent hir ful gentlylly of hys owyn mees. The clerkys askyd this creatur many hard qwestyons, the wych sche be the grace of Ihesu resolvyd so that hir answerys lykyd the Bysshop rygth wel. And the clerkys had ful gret mervayl of hir that sche answeryd so redyly & pregnawntly.

Whan the bysshop had etyn he sent for this creatur in to hys chawmbyr, seying to hir: "Margery, ye & yowr husbond spak to me for to yyfe yow the mantyl & the ryng, for whech cause I have take my cownsel. & my cownsel wyl not yyf me to professe yow in so synguler a clothyng wyth owtyn bettyr avysement. And ye sey be the grace of god ye wyl go to Ierusalem. Ther for prayth to god that it may abyden tyl ye come fro Ierusalem that ye be bettyr prevyd & knowyn."

On the next day this creatur went to chirch & prayde to god wyth alle hyr spyritys that sche mygth han knowlach how sche xuld

ben governd in this mater, and what answer sche mygth gife to the byssshop. Owyr lord Ihesu crist answeyrd to hir mend in this maner: “Dowtyr, sey the byssshop that he dredyth mor the schamys of the world than the parfyt lofe of god. Sey hym I xuld as wel han excusyd hym yyf he had fulfyllyd thi wyl, as I dede the chyldren of Israel whan I bad hem borwe the goodys of the pepyl of egypt & gon a wey therwyth. Ther for, dowtyr, sey hym thow he wyl not don it now it xal be don an other tyme whan god wyl. & so sche dede hir massage to the byssshop of lyncolne as sche had in comawndment. Than he preyd hyre to gon to the Archbusshop of Cawntyrbery Arundel. “& preyn hym to grawntyn leve to me, Byssshop of lyncoln,” for to yevyn hir the mentyl & the ryng, in as mech as sche was not of hys dyocyse. This cawse he feyned thorw counsel of hys clerkys, for thei lovyd not this creatur.

Sche seyde: “Ser, I wyl go to my lord of cawtyrbery with rygth good wyl for other cawsys & materys which I have to schewe to hys reverens. As for this cawse I xal not gon, for god wyl not I aske hym ther aftyr.” Than sche toke hir leve of the byssshop of lyncolne, & he yaf hir xxvj schelyngys & viij d to byen hyr clothyng wyth & for to prey for hym.

## Chapter 16

Than went this creatur forth to london wyth hir husband un to

lambhyth, ther the Erchebisshop lay at that tyme. And as thei comyn in-to the halle at aftyr noon ther wer many of the Erchebysshoppys clerkys & other rekles men, bothe swyers & yemen, which sworyn many gret othis & spokyn many rekles wordys. & this creatur boldly undyrname hem & seyde thei schuld ben dampnyd, but thei left her sweryng & other synnes that thei usyd. & wyth that cam forth a woman of the same town in a pylche & al for schod this creatur, bannyd hir, & seyde ful cursydly to hir in this maner: “I wold thu wer in smythfeld & I wold beryn a fagot to bren the with. It is pety that thow levyst.”

This creatur stod styll & answeyrd not. & hir husbond suffred wyth gret peyn & was ful sory to heryn hys wyfe so rebukyd. Than the Erchbusshop sent for this creatur in to hys gardeyn. Whan sche cam to hys presens sche salutyd hym as sche coud, prayng hym of hys gracyows lordshyp to grawnt hir auctoryte of chesyng hyr confessowr & to be howselyd every sonday, yyf god wold dysposen hir therto, undyr hys lettyr and hys seel thorw al hys provynce. & he grawnt it her ful benyngly all hir desyr wyth owtyn any sylver er gold, ne he wold latyn hys clerkys takyn anything for wrytyn ne for seelyng of the lettyr. Whan this creatur fond this grace in hys sygth sche was wel comfortyd & strengthyd in hir sowle. & so sche schewyd this worshipful lord hir maner of levying & swech grace as god wrowt in hyr mende & in hir sowle, to wetyn what he wold sey therto yyf he fond any defawte eythyr in hyre contemplacyon er in

hir wepyng. & sche teld hym also the cawse of hyr wepyng and the maner of dalya[wns] that owyr lord dalyid to hyr sowle. And he fond no defawt therin, but a prevyd hir maner of levyng & was rygth glad that owyr merciful lord cryst Ihesu schewyd swech grace in owyr days, blyssed mot he be.

Than this creatur boldly spak to hym for the correccyon of hys meny, seying wyth reverens: “My lord, owyr alderes lord al myty god hath not yon yow yowyr benefys & gret goodys of the world to mayten wyth hys tretowrys & hem that slen hym every day be gret othys sweryng. Ye schal answer for hem les than ye correctyn hem, or ellys put hem owt of yowr servyse.” Ful benyngly & mekely he suffred hir to sey hir entent & yaf a fayr answer, hir supposyng it xuld ben the bettyr. & so her dalyawns contynuyd tyl sterrys apperyd in the firmament. Than sche toke hir leve & hyr husbond also.

Sythen thei comyn a yen to london & many worthy men desyred to heryn hir dalyawns & hir comunycacyon, for hir communycacion was so mech in the lofe of god that the herars wer oftyn tyme steryd ther thorw to wepyn ryt sadly. & so sche had ther rygth gret cher, & hir husbond be cawse of hir, as long as thei wold abyden in the cyte. Aftyrward thei comyn a geyn to lenne. & than went this creatur to the Ankyr at the frer prechowrys in lenne & teld hym what cher sche had had, and how sche had sped whyl sche was in the contre. And he was rygth glad of hir comyng hom, & held it

was gret myracle hir comyng & hir goyng to & fro. And he seyde to hir: “I have herd mych evyl langwage of yow syth ye went owt, & I have ben sor counseld to leve yow & no mor to medyl wyth yow. & ther is behyte me gret frenschepys wyth condycyon yf I leve yow. And I answeyrd for yow thus: ‘yyf ye wer in the same plyte that ye wer whan we partyd a sundyr I durst wel say ye wer a good woman, a love of god & hyly inspyred wyth the holy gost. And I wyl not forsake hyr for no lady in this reme for to speke wyth the lady & levyn hir. For rathar I schuld leve the lady & speke wyth hir yyf I mygth not don bothen than I xuld don the contrarye.’” Rede fyrst the xxi chapetr & than this chapetre aftyr that.

## **Chapter 17**

**ON** a day long befor this tyme, whyl thys creatur was beryng chylder & sche was newly delyveryd of a child, owyr lord cryst Ihesu seyde to hir sche xuld no mor ehyl dren beryn. & ther for he bad hyr gon to Norwych. & sche seyde: “A, der lord, how xal I gon? I am bothe feynt & feble.”

“Drede the not. I xal make the strong i now. I byd the gon to the vykary of seynt Stefenys and sey that I gret hym wel, & that he is an hey chosyn sowle of myn. & telle hym he plesyth me mech wyth hys prechyng, & schew hym thy prevytes & myn counselys swech as I schewe the.”

Than sche toke hyr wey to Norwych ward & cam in to hys cherch on a thursday a lytyl be for noon. And the vykary went up & down wyth a nother prest which was hys gostly fadyr that levyd whan this boke was mad. & this creatur was clad in blak clothyng that tyme. Sche salutyd the vykary, preyng hym that sche mygth speke wyth hym an owyr or ellys tweyn owyrs at aftyr none whan he had etyn in the lofe of god. He, lyftyng up hys handys & blyssyng hym, seyde: “Benedicite! What coud a woman ocupyn an owyr er tweyn owyrs in the lofe of owyr lord? I xal nevyr ete mete tyl I wete what ye kan sey of owyr lord god the tyme of on owyr.” Than he sett hym down in the chirche. Sche, syttyng a lytyl be syde, schewyd hym all the wordys which god had revelyd to hyr in hyr so[wle]. Sythen sche schewyd hym al hyr maner of levyng fro hyr chyldhod, as ny as it wolde come to hir mende, how unkynd sche had ben a geyn owyr lord Ihesu crist, how prowde & veyne sche had ben in hir aport, how obstynat a geys the lawes of god, & how envyows a geyn hir evyn christen. Sythen, whan it plesyd owyr lord crist Ihesu, how sche was chastysed wyth many tribulacyons & horrybyl temptacyons. & afterward how sche was fed and comfortyd wyth holy medytacyons, & specyal in the mende of owyr lordys passion. & whyl sche dalyed in the passyon of owyr lord Ihesu crist sche herd so hedows a melodye that sche mygth not ber it, than this creatur fel down as yf sche had lost hir bodyly strength & lay styлле a gret whyle, desyryng to put it away & sche mygth not. Than knew sche

wel be hir feyth that ther was gret joye in hevyn, wher the lest poynt of blys wyth owtyng any comparyson passeth al the joye that evyr myt be thowt er felt in this lyfe.

Sche was gretly strengthyd in hir feyth & mor bold to tellyn the vykary her felyngys which sche had be revelacyons, bothen of qwyk & of ded & of hys owyn self. Sche teld hym how sum tyme the Fadyr of hevyn dalyd to hir sowle as pleynly and as veryly as o frend spekyth to a nother be bodyly speech. Sum tyme the secunde persone in trinite, sum tyme alle thre personys in trinite & o substawns in godhede dalyd to hir sowle & informyd hir in hir feyth & in hys lofe how sche xuld lofe hym, worshepyn hym, & dredyn hym so excellently that sche herd nevyr boke, neythyr hyltons boke, ne pridis boke, ne Stimulus amoris, ne incendium amoris, ne non other that evyr sche herd redyn that spak so hyly of lofe of god but that sche felt as hyly in werkyng in hir sowle yf sche coud or ellys mygth a schewyd as sche felt. Sumtyme owyr lady spak to hir mend, [sumty]me seynt petyr, sumtyme seynt powyl, sumtym seynt katern, er what seynt in Hevyn sche had devocyon to aperyng to hir sowle & tawt hir how sche xuld lovyn owyr lord & how sche xuld plesyn hym. Her dalyawns was so swet, so holy & so devowt, that this creatur myt not oftyn tymes beryn it, but fel down & wrestyd wyth hir body & mad wondyrful cher & contenawns wyth boystows sobbyngys & gret plente of terys, sumtyme seyng: “Ihesu mercy,” sum tyme: “I dey!” & ther for mech pepyl slawndryd hir, not levyng

it was the werke of god, but that sum evyl spyrit vexid hir in hir body  
er ellys that sche had sum bodyly sekenesse.

Notwithstandyng the rumowr & grutchyng of the pepyl a  
yen hir, this holy man vykary of seynt Stefenys chyrch of norwych,  
whom God hath exaltid & thorw mervelyows werkys schewyd &  
prevyd for holy, evyr held with hir & supportyd hir ayen hir enmys  
in to hys powyr. Aftyr the tyme that sche, be the byddyng of god,  
had schewyd hym hir maner of govemawns & levyng. For he trustly  
belevyd that sche was wel lernyd in the lawe of god & indued wyth  
grace of the holy gost, to whom it longyth to enspyr wher he wyl. &  
thow hys voys be herd it is not wyst of the werld fro when it comyth,  
er whedyr it goth. Thys holy vykary aftyr this tyme was confessowr  
to this creatur al wey whan sche cam to norwych, & howsyld hir  
wyth hys owyn handys. & whan sche was on a tyme moneschyd to  
aper be for certeyn offycerys of the Byssshop, to answer to certeyn  
artyculys which xuld be put a geyn hir be the steryng of envyows  
pepyl, the good vykar—preferryng the lofe of god be for any schame  
of the world—went wyth hir to her hir examynacyon & delyveryd  
hir fro the malys of hyr enmys. & than was it revelyd to this creatur  
that the good vykary xuld levyn sevyn yer aftyr & than he sculd  
passyn hens wyth gret grace. And he dede as sche [had ?]

## Chapter 18

Thys creatur was chargyd & comawndyd in hir sowle that sche  
schuld go to a whyte frer in the same Cyte of norwych, which hyte  
Wyllyam Sowthfeld, a good man and an holy levar, to schewyn hym  
the grace that god wrowt in hir as sche had don to the good vykary  
be forn. Sche dede as sche was comawndyd & cam to the frere on a  
for-noon, & was wyth hym in a chapel a long tyme, & schewyd hym  
hir meditacyons & swech as god wrowt in hir sowle to wetyn yf sche  
wer dysceyved be any illusyons or not. Thys good man the white  
frer evyr whyl sche teld hir felyngys, heldyng up hys handys, seyde:  
“Ihesu mercy & gremery! Syster,” he seyde, “dredyth ye not of yowr  
maner of levyng, for it is the holy gost werkyng plentyvowsly hys  
grace in yowr sowle. Thankyth hym heyly of hys goodness. For we  
alle be bowndyn to thankyn hym for yow, that now in owyr days  
wel inspir hys grace in yow to the help & comfort of us alle which  
arn supportyd be yowr preyers & be swech other as ye ben. And we  
arn preservyd fro many myschevys & dysesyngs which we schuld  
sufferyn & worthily for owyr trespass, ne wer swech good creaturys  
a mong us, blyssed be al myty god for hys goodness. And therfor,  
syster, I cownsel yow that ye dyspose yow to receyvyn the yyftys of  
god as lowly & mekely as ye kan, & put non obstakyl ne obieccyon  
a yen the goodnes of the holy gost. For he may yevyn hys yyftys  
wher he wyl & of unworthy he makyth worthy, of synful he makyth

rygtful. Hys mercy is evyr redy un to us, les than the fawt be in owyr self. For he dwellyth not in a body soget to syn. He fleth al fals feynyng & falshede. He askyth of us a lowe, a meke, & a contryte hert wyth a good wyl. Owyr lord seyth hym self: 'My spyrit schal restyn up on a meke man, a contryte man, & dredyng my wordys.' Syster, I trost to owyr lord ye han these condicyons eythyr in yowr wyl, or in yowr affeccyon, er ellys in bothyn. & I [held]e not that owyr lord suffryth hem to be dysceyved endlessly that settyn al here trost in hym & no thyng sekyn ne desyryn but hym only, as I hope that ye don. And therfor belevyth fully that owyr lord lovyth yow & werkyth hys grace in yow. I prey god increse it & continu it to hys evyr lestyng worshep for hys mercy."

The beforn seyde creatur was mech comfortyd bothe in body & in sowle be this good mannys wordys, & gretly strengthyd in hir feyth. & than sche was bodyn be owyr lord for to gon to an ankres in the same cyte whych hyte dame Ielyan. & so sche dede, & schewyd hir the grace that god put in hir sowle of compunccyon, contricyon, swetnesse, & devocyon, compassyon with holy meditacyon & hy contemplacyon, & ful many holy spechys & dalyawns that owyr lord spak to hir sowle, and many wondirful revelacyons whych sche schewyd to the Ankres to wetyn yf ther wer any deceyte in hem, for the Ankres was expert in swech thyngys & good counsel coud yevyn. The Ankres, heryng the mervelyows goodnes of owyr lord, hyly thankyd god wyth al hir hert for hys

visitacyon, counselyng this creatur to be obedyent to the wyl of owyr lord god & fulfyllyn wyth al hir mygthys what evyr he put in hir sowle, yf it wer not a geyn the worshep of god & profyte of hir evyn christen. For yf it wer, than it wer nowt the mevyng of a good spyryte but rathar of an evyl spyrit.

"The holy gost mevyth nevyr a thing a geyn charite. & yf he dede he wer contraryows to hys owyn self, for he is al charite. Also he mevyth a sowle to al chastnesse, for chast levars be clepyd the temple of the holy gost & the holy gost makyth a sowle stabyl & stedfast in the rygth feyth & the rygth beleve. And a dubbyl man in sowle is evyr unstabyl & unstedfast in al hys weys. He that is evyr mor dowtyng is lyke to the flood of the see, the which is mevyd & born a bowte wyth the wynd, & that man is not lyche to receyven the yyftys of god. What creatur that hath thes tokenys he m[uste] stedfastlych belevyn that the holy gost dwellyth in hys sowle. And mech mor whan god visyteth a creatur wyth terys of contrisyon, devosyon, er compassion: he may & owyth to levyn that the holy gost is in hys sowle. Seynt powyl seyth that the holy gost askyth for us wyth mornynggys & wepyngys unspekable, that is to seyn he makyth us to askyn & preyn wyth mornynggys & wepyngys so plentivowsly that the terys may not be nowmeryd. Ther may non evyl spyrit yevyn thes tokenys, for Ierom seyth that terys turmentyn mor the devylle than don the peynes of helle. God & the devyl ben evyrmor contraryows, & thei xal nevyr dwellyn to gedyr in on place,

& the Devyl hath no powyr in a mannys sowle.

“Holy wryt seyth that the sowle of a rytful man is the sete of god. & so I trust, syster, that ye ben. I prey god grawnt yow perseverawns. Settyth al yowr trust in god, & feryth not the langage of the world. For the mor despite, schame, & repref that ye have in the world the mor is yowr meryte in the sygth of God. Pacyens is necessary un to yow, for in that schal ye kepyn yowr sowle.”

Mych was the holy dalyawns that the Ankres & this creatur haddyn be comownyng in the lofe of owyr lord Ihesu crist many days that thei were to gedyr. Thys creatur schewyd hyr maner of levyng to many a worthy clerke, to worshepful doctorys of divinyte, bothe religiows men & other of seculer abyte. & thei seyden that god wrowt gret grace wyth hir, & bodyn sche xuld not ben aferde: ther was no disseyte in hir maner of levyng. Thei cownselde hir to be perseverawnt, for here most dred was that sche xuld turnyn & not kepyn hir perfeccyon. Sche had so many enmys & so mech slawndyr that hem semyd sche myte not beryn it wyth owtyng gret grace & a mygty feyth. Other which had no knowlach of hir maner of governawns save only be sygth owtforth, er ellys be iangelyng of other personys pertyng the dom of trewth, seyde ful evyl of hir & causyd hir to have mech enemyte & mech dysese, mor than sche xuld have ellys had had her evyl langage ne ben.

Nevyr the lesse, the Ankyr of the frer prechowrys in lenn, which was principal gostly fadyr to this creatur as is wretyn be forn,

toke it on charge of hys sowle that hir felyngys wer good & sekyr & that ther was no disseyt in hem. And he, be the spiryt of prophecy, teld hir whan sche xuld gon to Ierusalem ward sche xuld have mech tribulacyon wyth hir mayden, and how owyr lord xuld asayn hir scharly & prevyn hir ful streytly. Than seyde sche a geyn: “A, good ser, what xal I than do whan I am fer fro hom & in strawnge cuntreys & my mayden be a yens me? Than is my bodily comfort a go, & gostly comfort of any confessowr as ye beth wot I not wher to have.”

“Dowtyr, drede ye nowt, for owyr lord schal comfort yow hys owyn self, hoose comfort passyth alle otheris. & whan al yowr frendys han forsakyn yow owyr lord schal makyn a brokyn bak man to lede yow forth wher ye wyl be.” & so it be fel as the Ankyr had prophecyed in every point, and as I trust xal be wretyn more pleyntly afterward.

Than this creatur, in a maner compleynyng, seyde to the Ankyr: “Good ser, what xal I do? He that is my confessowr in yowr absens is rygth scharp un to me. He wyl not belevyn my felyngys. He settyth nowt by hem. He heldyth hem but tryfelys & japys, & that is a gret peyn un to me. For I lofe hym wele & I wold fawyn folwyn hys cownsel.”

The Ankyr, answeyng a yen to hir, seyde: “It is no wondyr, dowtyr, yf he kan nowt belevyn in yowr felyngys so sone. He knowyth wel ye han ben a synful woman, & therfor he wenyth that god wold not ben homly wyth yow in so schort tyme after yowr

conversyon. I wold not for al this world ben so scharp to yow as he is. God, for yowr meryte, hath ordeynd hym to be yowr scorge & faryth wyth yow as a smyth wyth a fyle that makyth the yron to be bryte & cler to the sygth wech be-forn aperyed rusty, dyrke, [&] evyl colowryd. The mor scharp that he is to yow [the mor] clerly schinyth yowr sowle in the sygth of god. & god hath ordeyned meto be yowr norych & yowr comfort. Beth ye lowe & meke, & thanke god bothe of on & of other.”

On a tyme be forn this creatur went to hir praerys for to wetyn what answer sche xuld yevyn to the widow, sche was comawndyd in hir spyryt to byddyn the wedow levyn hir confessowr that was that tyme, yf sche wold plesyn god, and gon to the Ankyr at the ffrer prechowrys in lenn & schewyn hym hir lyfe. Whan this creatur dede this massage the wedow wold not levyn hir wordys ne hir gostly fadyr neythy, les than god wold yevyn hir the same grace that he yaf this creatur. And sche chargyd this creatur that sche xuld no mor comyn in hir place & for this creatur teld hir that sche had to fele lofe of affecyon to hir gostly fadyr. Ther for the wedow seyde it had ben good to this creatur that hir lofe & hir affeccyon wer set as hir was. Than owyr lord bad this creatur don wryen a lettyr & send it hir. A maystyr of dyvynite wrot a lettyr at the request of this creatur & sent to the wedow wyth these clawsys that folwyn. On clause was that the wedow xuld nevyr han the grace that this creatur had. A nother was thow this creatur come nevyr in hir howse it

plesyd god ryt wel.

Owyr lord seyde eftsonys to this creatur: “It wer bettyr to hir than al this world & hir lofe wer sett as thyn is. & I byd the gon to hir gostly fadyr & telle hym, for he wyl not belevyn thi wordys thei schal be departyd a sundyr er than he be war. & thei that ben not of hir cownsel xal knowyn it er than he, whethyr he wyl or not. Lo, dowtyr, her mayst thow se how hard it is to departyn a man fro hys owyn wyl.” & all this processe was fulfyllyd in trewth, as the creatur had seyde be forn, twelve yer afterward. Than this creatur suffryd mech tribulacyon & gret hevynesse for sche seyde these wordys as owyr lord bad hir sey. & evyr sche encresyd in the lofe of god & was mor bold than sche was be forn.

## **Chapter 19**

**BE** forn this creatur went to Ierusalem owyr lord sent hir to a worshipful lady, that sche xuld spekyn wyth hir in cownsel & do hys eraend un to hir. The lady wold not speke wyth hir les than hir gostly fadyr wer present, & sche seyde sche was wel plesyd. & than whan the ladys gostly fadyr was comyn thei wentyn in to a chapel al thre to gedyr. And than this creatur seyde wyth gret reverens & many teerys: “Madam, owyr lord Ihesu crist bad me telle yow that yowr husbond is in purgatory & that ye schal ben savyd, but it schal be long er he come to hevyn.”

And than the lady was dysplesyd & seyde hir husbond was a good man. Sche leved not that he was in purgatory. Hir gostly fadyr held wyth this creatur & seyde it mygth rygth wel ben so as sche seyde, & confermyd hir wordys wyth many holy talys. And than this lady sent hir dowtyr, wyth other meny wyth hir, to the Ankyr whiche was principall confessour to this creatur that he schuld forsakyn hir & ellys he xuld lesyn hir frendshyp. The Ankyr seyde to the massangerys that he wold not forsakyn this creatur for no man in erthe. For to swech creaturys as wold inqwyrn of hym hir maner of governaunce & how he held of hir, he seyde sche was goddis owyn servaunt. And also he seyde sche was the tabernakyl of god. And the Ankyr seyde unto hir owyn persone, for to strengthyn hir in hir feyth: "Thow god toke fro yow al teerys & dalyaunce, belevyth never the les that god loveth yow & that ye schal be ryt seker of hevyn for that ye have had be for tyme. For teerys wyth love is the grettest yefte that god may yeven in erth, & al men that loveyn god owyn to thankyn hym for yow."

Also, ther was a wedow preyde this creatur to preyen for hir husbond & wete yf he had any nede of help. & as this creatur preyde for hym sche was answered that his soule xuld be xxx yer in purgatory les than he had bettyr frendys in erthe. Thus sche teld the wedow & seyde: "Yy[f ye] wyl don almes for hym iij pound er iiij in m[essys] & almes-yeving to powyr folke ye schal hyly plesyn god & don the soule gret esse." The wedow toke lytyl hede at hir

wordys & let it passyn forth. Than this creatur went to the Ankyr & teld hym how sche had felt. & he seyde the felynge was of god & the dede in the self was good, thow the soule had no nede ther of, & counseld it xuld be fulfilled. Than this creatur teld this mater to hir gostly fadyr that he xuld speke to the widow. & so it was long tyme that this creatur herd no mo of this mater.

Afterward owyr lord Ihesu crist seyde to this creatur: "That thyng I bad xuld a be don for the soule, it is not don. Aske now thi gostly fadyr." & so sche dede & he seyde it was not don.

Sche seyde a yen: "My lord Ihesu crist teld me so rygth now."

## **Chapter 20**

**ON** a day as this creatur was heryng hir messe a yong man and a good prest, heldyng up the sacrament in his handys ovyr his hed, the sacrament schok & flekeryd to & fro as a dowe flekeryth wyth hir wengys. & whan he held up the chalys wyth the precyous sacrament the chalys mevyd to & fro as it xuld a fallyn owt of his handys. Whan the sacre was don this creatur had gret merveyle of the steryng & mevyng of the blyssed sacrament. desyryng to se mor sacreys & lokyng yf it wold don so ayen. Than seyde owyr lord Ihesu crist to the creatur: "Thow xalt no mor sen it in this maner. Therfor thank god that thow hast seyn. My dowtyr bryde say me never in this wys."

Than seyde this creatur in hir thowt: "Lord, what betokenyth

this?"

"It betokenyth veniawnce."

"A, good lord, what veniawnce?"

Than seyð owyr lord a yen to hir: "Ther xal be an erdene. Tel it whom thou wylt in the name of Ihesu. For I telle the forsothe, rygth as I spak to seynt Bryde ryte so I speke to the, dowtyr. & I telle the trewly, it is trewe every word that is wretyn in brides boke & be the it xal be knowyn for very trewth. And thou xalt faryn wel, dowtyr, in spyte of alle thyn enmys. The mor envye thei han to the for my [gr]acel the bettyr xal I lofe the. I wer not rygthful god but [I lovy]d the, for I knowe the bettyr than thou dost thi self what [that evyr men] seyn of the. Thou seyst I have gret paciens in the syn of the pepyl, and thou seyst soth. But yf thou sey the synne of the pepyl as I do thou xuldyst have mech more mervayle in my pacyens & mech mor sorwe in the synne of the pepyl than thou hast."

Than the creatur seyð: "Alas, derworthy lord, what xal I do for the pepyl?"

Owyr lord answeyd: "It is inow to the to don as thou dost."

Than sche preyed: "Mercyful lord crist Ihesu, in the is al mercy & grace & goodness. Have mercy, pyte, & compassyon of hem. Schew thi mercy & thy goodnes up on hem, help hem, send hem very contricyon, & late hem nevyr deyn in her synne."

Owyr mercyful lord seyde: "I may no mor, dowtyr, of my rytfulnesse do for hem than I do. I send hem prechyng & techyng.

pestylens & bataylys, hungyr and famynyng, losse of her goodys wyth gret sekenesse, & many other tribulacyons. & thei wyl not levyn my wordys, ne thei wyl not knowe my vysitacyon. & ther for I xal sey to hem that I made my servawntys to prey for yow & ye despysed her werkys & her levying.

## Chapter 21

IN the tyme that this creatur had revelacyons owyr lord seyð to hir: "Dowtyr, thou art wyth childe."

Sche seyð a-yen: "A, lord, how xal I than do for kepyng of my chylde?"

Owir lord seyð: "Dowtyr, drede the not I xal ordeyn for an kepar."

"Lord, I am not worthy to heryn the spekyn & thus to comown wyth myn husband, ner the lesse it is to me gret peyn & gret dysese.

"Ther for is it no synne to the, dowtyr, for it is to the rathar mede & meryte. & thou xalt have nevyr the lesse grace, for I wyl that thou bryng me forth mor frwte."

Than seyð the creatur: "Lord Ihesu, this maner of levying longyth to thy holy maydens."

"Ya, dowtyr, trow thou rygth wel that I lofe wyfes also, and specyal tho wyfys which woldyn levyn chast yyf thei mygtyn have

her wyl & don her besynes to plesyn me as thow dost. For thow the state of maydenhode be mor parfyte & mor holy wedlake, yet, dowtyr, I lofe the as wel as any mayden in the world. Ther may no man let me to lofe whom I wele & as mech as I wyl. For lofe, dowtyr, qwenchith al synne. & ther for aske of me the yyftys of lofe. Ther is no yyft so holy as is the yyft of lofe, ne no thing to be so mech desyred as lofe, for lofe may purchasyn what it can desyren. & ther for, dowtyr, thow mayst no bettyr plesyn god than contynuly to thinkyn on hys lofe.”

Than this creatur askyd owyr lord Ihesu how sche xuld best lovyn hym. And owyr lord seyde: “Have mende of thi wykdyriesse & thynk on my goodness.”

Sche seyde a geyn: “I am the most unworthi creatur that evyr thow schewedyst grace un to in erth.”

“A, dowtyr,” seyde owyr lord, “fere the nowt. I take non hede what a man hath ben, but I take hede what he wyl ben. Dowtyr, thow hast despysed thi self, therfor thow xalt nevyr be despysed of god. Have mend, dowtyr, what mary mawdelyn was, mary Eypcyan, Seynt powyl, & many other seyntys that arn now in hevyn. For of unworthy I make worthy & of synful I make rytful, & so have I mad the worthy to me. Onys lovyd & evyrmor lovyd wyth me, ther is no seynt in hevyn that thow wylt speke wyth but he xal com to the. Whom that god lovyth, thei lovyn. Whan thu plesyst god thow plesyst hys modyr & al the seyntys in hevyn. Dowtyr, I take

wytnesse of my modyr, of alle the Awngelys in hevyn, & of alle the seyntys in hevyn that I love the wyth all myn hert & I may not forbryn thi lofe.”

Owyr lord seyde than to hys blysfyl modyr: “Blyssed modyr, telle ye my dowtyr of the gretnesse of love I have un to hir.” Than this creatur lay styll al in wepyng & sobbyng as hir hert xuld a brostyn for the swetnesse of spech that owyr Lord spak on to hir sowle.

A swythe aftyr, the qwen of mercy, goddys modyr, dalyed to the sowle of this creatur, seying: “My derworthy dowtyr, I bryng the sekyr tydyngys, wytnessyng my swet sone Ihesu wyth alle Awngelys & alle seyntys in hevyn wech lovyn the ful hily. Dowtyr, I am thy modyr, thi lady, and thy maystres for to teche the in al wyse how thu schalt plese god best.” Sche tawt this creatur & informyd hir so wondyrfully that sche was abaschyd to speke it or telle it to any, the maters wer so hy & so holy, saf only to the Ankyr wech was hir princypal confessowr. For he cowde most skyl in swech thyngys, & he chargyd this maater be vertu of obedyens to tellyn hym what that evyr sche felt & so sche dede.

## **Chapter 22**

AS this creatur lay in contemplacyon, sor wepyng in hir spirit, sche seyde to owyr lord Ihesu cryst: “A, lord, maydenys dawnyn now

meryly in Hevyn. Xal not I don so for be cawse I am no mayden? Lak of maydenhed is to me now gret sorwe. Me thynkyth I wolde I had ben slayn whan I was takyn fro the funt ston, that I xuld nevyr a dysplesyd the. & than xuldyst thu, blyssed lorde, an had my maydenhed wyth owtyn ende. A, der god, I have not lovyd the alle the days of my lyve, & that sor rewyth me. I have ronnyng a wey fro the & thow hast ronnyng aftyr me. I wold fallyn in dyspeyr & thu woldyst not suffer me.”

“A, dowtyr, how oftyng tymes have I teld the that thy synnes arn foryove the, & that we ben onyd to gedyr wyth owtyn ende? Thu art to me a synguler lofe, dowtyr. & ther for I behote the, thu schalt have a synguler grace in hevyn, dowtyr. & I be hest the that I shal come to thin ende at thi deyng wyth my blyssed modyr, & myn holy awngelys, & twelve athostelys, Seynt kateryne, seynt margarete, seynt mary mawdelyn, & many other seyntys that ben in hevyn whych yevyn gret worshep to me for the grace that I yeve to the, god & thi lord Ihesu. Thow thart drede no grevows peynes in thi deyng, for thu xalt have thy desire: that is to have mor mynde of my passyon than on thin owyn peyne. Thu xalt not dredyn the devyl of helle, for he hath no powyr in the. He dredyth the mor than thow dost hym. he is wroth wyth the, for thu turmentyst hym mor wyth thi wepyng than doth al the fyer in helle. Thu wynnyst many sowlys fro hym wyth thi wepyng, & I have be hygth the that thu xuldyst noon other purgatory han than slawndyr & speche of the world. For I have

chastysed the my self as I wolde, be many gret dredys & turmentrijs that thu hast had wyth evyl spyritys bothin slepyng & wakyng many yerys. & ther for I schal preservyn the at thin ende thorw my mercy, that thei schal no powyr have ovyr the neythyr in body ne in sowle. It is gret grace & myracle that thu hast thy bodyly wyttys for the vexacyon that thu hast had wyth hem a for tyme. I have also, dowtyr, chastised the wyth the drede of my godhead. & many tymes have I feryd the wyth gret tempestys of wyndys, that thu wendyst veniawns xuld a fallyn on the for synne. I have prevyd the be many tribulacyons, many gret hevynes, & many grevows sekenes, in so mech that thu hast ben a noyted for deed. & al thorw my grace hast thu skapyd.

“Ther for drede the nowt, dowtyr, for wyth myn owyn handys wech wer nayled to the crosse I xal take thi sowle fro thi body wyth gret myrthe & melodye, wyth swet smellys & good odowrys, & offyr it to my fadyr in hevyn. Ther thu xalt se hym face to face wonyng wyth hym wyth owtyn ende. Dowtyr, thu xalt be ryte wolcome to my fadyr, & to my modyr, & to alle my seyntys in hevyn, for thu hast yovyn hem drynkyn ful many tymes wyth teerys of thyn eyne. Alle myn holy seyntys xal enioyen of thi comyng hom. Thu xalt be fulfyllid of al maner lofe that thu coveytyst. Than xalt thu blysse the tyme that thu wer wrowte, & the body that the hath bowte he xal ioyen in the & thu in hym wyth owtyn ende. Dowtyr, I be hote the the same grace that I be hyte seynt kateryne, seynt

margarete, seynt Barbara, & seynt powle, in so mech that what creatur in erth un to the day of dom aske the any bone & belevyth that god lovyth the he xal have hys bone & er ellys a bettyr thing.

“Ther for thei that belevyn that god lovyth the, thei xal ben blyssed wyth owtyn ende. The sowlis in purgatory xal joyn in thi comyng hom, for thei knowyn wel that god lovyth the specyaly. & men in erth schal joyn in god for the, for he xal werkyn meche grace for the and makyn al the world to knowyn that god lovyth the. Thu hast be despysed for my lofe, & ther for thu xalt be worshepyd for my lofe. Dowtyr, whan thu art in hevyn thu xalt mown askyn what thu wylt & I xal grawnte the al thi desyr. I have telde the be for tyme that thu art a synguler lover, & ther for thu xalt have a synguler love in hevyn, a synguler reward, & a synguler worship. & for as mech as thu art a mayden in thi sowle I xal take the be the on hand in hevyn & my modyr be the other hand. & so xalt thu dawnsyn in hevyn wyth other holy maydens & virgynes, for I may clepyn the dere a bowte & myn owyn derworthy derlyng. I xal sey to the, myn owyn blyssed spowse, ‘Welcome to me wyth al maner of joye & gladness, her to dwellyn wyth me & nevyr to departyn fro me wyth owtyn ende, but evyr to dwcllyn wyth me in ioy & blysse which non eye may se ne eer heryn ne tunge telle ne non hert thynkyn.’ That I have ordeynd for the & for alle my servawntys the which desyryn to lofe me & plesyn me as thu dost.”

## Chapter 23

Ther cam onys a vykary to this creatur preyng hir to prey for hym & wetyn whedyr he xuld mor plese god to levyn hys cure & hys benefice, or to kepe it style, for hym thowt he profyted not a mong hys parysshonys. The creatur, beyng in hir preyers havynge mende of this mater, crist seyde un to hir spyrite: “Bydde the vykary kepyn styllle hys cure & hys benefice, & don hys diligence in prechyng & techyng of hem hys owyn persone, & sumtyme procuryn other to teche hem my lawys & my comawndmentys so that ther be no defawte in hys parte. & yyf thei do nevyr the bettyr hys mede xal nevyr be the lesse.” & so sche dede hir massage & sche was comawndyd, & the vykary kept styllle hys cur.

As this creatur was in a cherch of seynt margarete in the qwer wher a cors was present, & he that was husbond of the same cors whyl sche levyd was ther in good heale for to offeryn hir messe peny aftyr the custom of the place, owyr lord seyde to the forseyd creatur: “Lo, dowtyr, the sowle of this cors is in purgatory & he that was hir husbond is now in good heale. & yet he xal ben ded in schort tyme.” & so it be-fel as sche felt be revelacyon.

Also as this creatur lay in the qwer in hir preyers a prest cam to hir & preyde hir to prey for a woman which lay in poynt of deth. As this creatur gan to prey for hir owyr lord seyde to hir: “Dowtyr, it is gret nede to prey for hir, for sche hath ben a wykkyd woman &

sche xal be ded.”

& sche seyde a-ye: “Lord, as thu lovyst me save hir sowle fro dampnacyon.” & than sche wept wyth plentyvows teerys for that sowle & owyr lord grawntyd hir mercy for the sowle, comawndyng hir to prey for hir. Thys creaturys gostly fadyr cam to hir, mevyng hir to prey for a woman which lay in point of deth to mannys sygthe. & a non owyr lord seyde sche xuld levyn & faryn wel. & so sche dcde.

A good man which was a gret frend to this creatur, & an helply to the powyr pepyl, was strongly seke many wekys togedyr & mech mone was mad for hym. For men wend he xuld nevyr a levyd, hys peyn was so wondyrful in alle hys ioyntys & in al hys body. Owyr lord Ihesu seyde to hir spirite: “Dowtyr, be not abaschyde, for this man he schal levyn & faryn rygth wel.” & so he levyd many yerys aftyr in good helth & prosperte. An other good man which was a lyster lay seke also. & whan this creature preyde for hym it was answeryd to hir mende that he xulde languryn a whyle, & sythen he xuld ben ded wyth that same sekenesse. & so he was in schort tyme aftyr.

Also, a worshepful woman &, as men levyd, an holy woman which was a specyal frende to this creatur was ryte seke & mech pepyl wend sche xuld a be ded. Than, this creatur preyng for hyr, owyr lord seyde “Sche xal not deyn this x yer, for ye schal aftyr this makyn ful mery to gedyr & han ful good comunycacyon as ye han

had be for. & so it was in trewth. This holy woman levyd many yerys aftyr.

Many mo swech revelacyons this creatur had in felyng. Hem alle for to wryten it xuld be letting, peraventur, of mor profyte. Thes be wretyn for to schewyn the homlynes & the goodlynes of owyr merciful lord crist Ihesu, & for no commendacyon of the creatur. Thes felyngys & swech other many mo than be wretyn, bothe of levying & of deyng, of summe to be savyd, of summe to be dammyd, weryn to this creatur gret peyn & ponyschyng. Sche had levar a sufferyd any bodyly penawns than thes felyngys, & sche mygth a put hem a wey for the dred that sche had of illusyons & deceytys of hir gostly enmys. Sche had sumtyme so gret trubbyl wyth swech felyngys whan it fel not trewe to hir undyrstandyng that hir confessowr feryd that sche xuld a fallyn in dyspeyr therwyth. And than, aftyr hir turbele & hir gret fere, it xuld ben schewyd un to hir sowle how the felyngys xuld ben undyrstondyn.

## **Chapter 24**

The prest which wrot this boke, for to prevyn this creaturys felyngys many tymes & dyvers tymes he askyd hir qwestyons & demawndys of thyngys that wer forto komyn, un sekyr & uncerteyn as that tyme to any creatur what xuld be the ende, preyng hir that sche wer loth & not wyllly to do swech thyngys. For to prey to god, therfor, &

wetyn whan owyr lord wold visiten hir wyth devocyon what xuld be the ende, and trewly wyth owtyn any feynyng tellyn hym how sche felt, & ellys wold he not gladlych a wretyn the boke. And so this creatur, sumdel for drede that he wold ellys [not] a folwyd hir entent for to wryten this boke, compellyd, dede as he preyd hir & telde hym hir felyngys: what xuld be fallyn in swech materys as he askyd hir; yyf hir felyngys wer trewth. & thus he prevyd hem for very trewth. & yet he wold not alwey yevyn credens to hir wordys, & that hyndryd hym in this maner that folwyth.

It be fel on a tyme that ther cam a yong man to this prest, which yong man the preste nevyr sey be forn, compleynyng to the preste of poverte & disese which he was fallyn in be infortunte, expleynting the cawse of infortunte, seying also he [had] i takyn holy orderys for to be a preste. For a lytil hastynes hym self defending, as he mygth not chesyn les than he wold a be ded thorw pursute of hys enmys, he smet a man or ellys tweyn wher thorw as he seyde wer ded or ellys lyche for to be ded. & so he was fallyn in to irregularite & mygth not executyn hys orderys wyth owtyn dispensacyon of the cowrt of Rome. & for this cawse he fled fro hys frendys & durst not comyn in hys contre for drede to be takyn for her deth. The forseyd preste, yevyng credens to the yong mannys wordys in as mech as he was an amyabyll persone, fayr feturyd, wel faveryd in cher & in cuntenawns, sad in hys langage and dalyawns, prestly in hys gestur & vestur, havynng compassyon of hys disese,

purposyng to getyn hym frendys in to hys relevyng & comfort, went to a worshepful burgeys in len—a meyr's pere & a mercyful man which lay in gret seknes. & long tyme had don compleynyng to hym & to hys wife, a ful good woman, of the myschef of this yong man, trustyng to have fayr almes as he oftyn tyme had for other that he askyd for.

It happyd the creatur of whom this boke is wretyn to ben ther present & herd how the preste compleyned for the yong man, & how the preste preysed hym. & sche was sor mevyd in hir spiryt a geyns that yong man & seyde thei haddyn many powyr neybowrys which thei knewyn wei a now hadyn gret nede to ben holpyn & relevyd. & it was mor almes to helpyn hem that thei knewyn wel for wel dysposyd folke & her owyn neybowrys than other strawngerys which thei knew not. For many spekyn & schewyn ful fayr owtward to the sygth of the pepyl; god knowyth what thei arn in her sowlys. The good man & hys wife thowtyn that sche seyde rygth wel, & therfor thei woldyn grawntyn hym non almes.

At that tyme the preste was evyl plesyd wyth this creatur. & whan he mett wyth hir a lone he rehersyd how sche had lettyd hym that he mygth non almes getyn for the yong man which was [a] wel dysposyd man as hym thowt, & commendyd mech hys governawns. The creatur seyde: “Sere, god knowyth what hys governawns is, for that I wot of I sey hym nevyr. & yet I have undyrstondyng what hys governawns xuld be. & therfor, ser, yf ye wyl do be my counsel &

aftyr that I fele: lathyth hym chesyn & helpyn hym selfe as wel as he can & medyl ye not wyth hym, for he xal dysceyve yow at the last.”

The yong man resortyd alwey to the preste, flateryn hym & seyng that he hath good frendys in other placys which xuld helpyn hym yyf thei wysten wher he wer, & that in schort tyme & also thei woldyn thankyn tho personys that had supportyd hym in hys dysese. The preste, trustyng it xuld be as this yong man teld hym, lent hym sylver wyth good wyl to helpyn hym wyth. The yong man preyed the preste to have hym excused if he sey hym not of too days er thre, for he xuld gon a lytyl wey & comyn a geyn in schort tyme & bryng hym a yen hys sylver rygth wel & trewly. The preste, havyngh confidens in hys promysse, was wel content, grawntyng hym good lofe & leve un to the day which he had promysed to come a geyn. Whan he was gon the forseide creatur, havyngh undyrstondyngh be felyng in hir sowle as owyr lord wold schewyn that he was an untrew man & no mor wold come a-geyn, sche—for to preve whethyr hir felyng was trewe or fals—askyd the preste whethyr the yong man was that he had preysed so mech. The preste seyde he walkyd a lytil way, & trustyd that he wold come a-geyn. Sche seyde sche supposyd that he wold no mor se hym. Ne no mor he dede nevyr aftyr. & than he repentyd hym that he had not don aftyr hir counsel.

In schort tyme aftyr this was passyd comyth an other fals schrewe, an elde man, to the same preste & proferyd hym a portose,

a good lytyl boke, for to selle. The preste went to the forseide creatur, preyng hir to preye for hym & wetyn whedyr god wolde he xulde by the boke er not. & whyl sche preyde he cheryd the man as wel as he cowed. & sythen he cam a geyn to this creatur & askyd how sche felt. “Syr,” sche seyde, “byith no boke of hym, for he is not to trustyn up on. & that xal ye wel knowyn yyf ye medyl wyth hy[m].”

Than the preste preyde the man that he myght se this boke. The man seyde he hath it not up on hym. The preste askyd how he cam ther by. He seyde he was executor to a preste which was of hys kynred, & he chargyd hym to sellyn it & dysposyn it for hym. “Fadyr,” seyde the preste, “be cawse of reverens why profyr ye me this boke rathar than other men or other prestys whan ther arn many mo thrifty are richare prestys in this cherch than I am? & I wel wot ye had nevyr no knowlache of me be fore this tyme.”

“For sothe, syr,” he seyde, “no mor I had. Nevyr the les, I have good wyl wyth yowr persone. & also it was hys wyl that awt it be, for that yef I knew any yong preste that me thowt sad & wel dysposyd, that he xuld han this boke be fore any other man & for lesse prys than any other man, that he myt prey for hym. & these cawsys mevyn me to come to yow rather than to an other man.”

The preste askyd wher was hys dwelling. “Ser,” he seyde, “but fyve myle fro this place in penteney Abbey.”

“Ther have I ben,” seyde the preste, “& I have not sey yow.”

“No, ser,” seyde he a geyn. “I have be ther but lytyl whyle. &

now have I ther a livery, thankyd be god.”

The preste preyd hym that he mygth have a sygth of the boke, & lokyn yf thei mygth acordyn. He seyde: Sere, I hope to be her a geyn the next woke & bryng it wyth me. &, ser, I be hote yow ye schal have it before any other man yyf yow lyke it.” The preste thankyd hym for hys good wyl, & so they partyd a sundry. But the man wold nevyr comyn at the preste aftyr, & than the preste knew wel that the forseyd creaturys felyng was trewe.

## Chapter 25

FErthermore, her folwyth a rygth notabyl matere of the creaturys felyng. & it is wretyn her for convenyens, in as mech as it is in felyng leche to the materys that ben wretyn be-forn, not wythstondyng it befel long aftyr the materys which folwyn. It happyd in a worshepful town wher was o parysch cherch & tweyn chapelys annexid, the chapellys havyng & mynystryng alle sacramentys except only cristenyng & purificacyons thorw sufferawns of the person, which was a monke of Seynt [be]netys ordyr sent fro the hows of norwych kepyng resydens wyth iij of hys bretheryn in the worshepful town be forn wretyn. Thorw summe of the parischenys desyryng to make the chapelys lych to the parysch church, pursuyng a bulle fro the cowrt of Rome, fel gret ple & gret hevynes be twen the priowr (which was her person & curat) & the forseyd

paryschenys that desyred to have funtys & purificacyons in the chapelys lych as weryn in the parysch church. & specyaly in the on chapel which was the grettar & the fayrare thei wold have a funte. Ther was pursuyd a bulle in the which was grawntyd a funte to the chapel so it wer no derogacyon to the parysch church. The bulle was put in ple, & divers days wer kept be forme of lawe to prevyn whethyr the funte—yyf it wer had—xuld ben derogacyon to the parysch chyrch or nowt. The paryschenys which pursuyd weryn rygth strong & haddyn gret help of lordship. & also, the most of alle thei wer ryche me—worshipful marchawntys—& haddyn gold a now, which may spede in every need. & that is rewth that mede xuld spede er than trewth.

Nevyr the lesse the priowr, which was her person thei he wer powyr, manfully he wythstod hem thorw the help of summe of hys paryschenys which wer hys frendys & lovedyn the worshep of her parysch chyrch. So long this mater was in ple that it be gan yrkyn hem on bothe sydes, & it was nevyr the nerar an ende. Than was the mater put in myn lord of norwych Alnewyk to say if he mygth be tetry bryng it to an ende, laboryd this mater diligently. & for to settyn rest & pes he proferyd the forseyd paryschenys mych of her desyre wyth certeyn condycyons, in so mech that thei that heldyn wyth the person & wyth her parysch chyrche weryn ful sory, dredyng gretly that thei that suyd for to have a funte xuld obteyn & getyn her intent & so makyn the chapel equal to the parysch church.

Than the preste which afterward wrot this boke went to the creatur of whom this tretys makyth mencyon, as he had don be for in the tyme of ple, & askyd hir how sche felt in hir sowle in this mater, whethyr thei xuld have a funte in the chapel or nowt. "Syr," seyde the creatur, "drede ye not. For I undyrstond in my sowle thow thei woldyn yev[en hem] a buschel of Nobelys thei xuld not have it."

"A, modyr," seyde the preste, "my lord of Norwych hath proferyd it hem wyth certeyn condycyons. & thei have a tyme of avysement for to sey nay or ya whethyr thei wyl. And therfor I am a ferd thei wyl not deny it but be ryt glad to have it." Thys creatur preyde to god that hys wyl myt be fulfyllyd. & for as mech as sche had be revelacyon that thei xuld not have it, sche was the mor bold to preyn owyr lord to wythstonde her intent & to slakyn her bost. And so as owyr lord wolde thei obeyd not, ne lyked not, the menys which wer proferyd hem, for thei trostyde fully to han her entent be lordshyp & be proces of lawe. & as god wolde thei wer decyvyd of her entent. And for thei wold han al thei lost al. And so, blyssed mot god ben, the parysch cherch stod styll in her worshep & hyr degre as sche had don ij hundryd yer befor & mor. And the inspiracyon of owyr lord was be experiens prevyde for very sothfast & sekyr in the forseyd creatur.

## Chapter 26

Whan tyme cam that this creatur xuld vysiten tho holy placys wher owyr lord was whyk & ded, as sche had be revelacyon yerys a for, sche preyde the parysch preste of the town ther sche was dwellyng to sey for hir in the pulpyt that yf any man er woman that cleymyd any dette of hir husband or of hir, thei xuld come & speke wyth hir er sche went. & sche wyth the help of god xulde makyn a seth to ech of hem that thei schuldyn heldyn hem content. & so sche dede. Sythen sche toke hir at hir husband, & of the holy ankyr which had teld hir befor the process of hir goyng, & mech dysese that sche xuld sufferyn be the wey, and, whan alle hir felaschep forsoke hir, how a broke bakkyd man xuld ledyn hire forth in safte thorw the help of owyr lord. & so it be fel in dede, as it xal be wretyn afterwarde.

Than sche toke hir leve of maystyr Robert & preyde hym of hys blyssyng, & so forth of other frendys. & than sche went forth to norwych and offeryd at the Trinite. & sythen sche went to yermowth & offeryd at an ymage of owyr lady. & ther sche toke hir schyp. & the next day thei cam to a gret town hyte Seryce, wher owyr lord of hys hey goodnesse vysited this creatur wyth abundawnt teerys of contricyon for hir owyn synnes and sumtyme for other mennys synnes also. And specyaly sche had teerys of compassion in the mende of owyr lordys passion. And sche was howselyd eche Sonday, wher that tyme was & place convenient therto, wyth gret

wepyngys & boystows sobbyngys that many men merveyled & wonderyd of the gret grace that god wrowt in hys creatur. Thys creatur had etyn no flesch ne drunkyn no wyn iiij yere er sche went owt of ynglond. And as now hyr gostly fadyr chargyd hir be vertu of obediens that sche xulde bothyn etyn flesch & drynkyn wyn. & so sche dede a lytyl whyle. Sythen sche preyd hir confessowr he wolde heldyn hir excused thow sche ete no fleschl, and suffred hir to do as sche wold for a tyme as hym lykyd. And sone aftyr, thorw mevyng of summe of her company, hyr confessowr was dysplesyd for sche ete no flesch, & so was mech of alle the company. And thei wer most displesyd for sche wepyd so mech & spak alwey of the lofe & goodness of owyr lord, as wel at the tabyl as in other place. & ther for schamfully thei reprevyd hir & al to chedyn hir, & seyden thei wold not suffren hir as hir husbond dede whan sche was at hom & in Inglond. And sche seyde meekly a geyn unto hem: “Owyr lord, almygty god, is as gret a lord her as in Inglond. & as gret cawse have I to lofe hym her as ther, blyssed mot he be.” For thes wordys hir felaschep was wrothar than thei wer be forn, whose wreth & kyndnesse to this creatur was mater of gret hevynes. For thei wer holdyn ryt good men & sche desyred gr[etly] her lofe, yf sche myth an had it to the plesawns [of god].

& than sche seyde to oon of hem specyaly: “Ye do me meche schame & gret grevawns.”

He answeyde ageyn anon: “I prey god that the develys deth

mote ovyr go the sone & rathe.” & many mo cruel wordys he seyde to hir than sche cowde rehersyn. And sone aftyr summe of the cumpany on which sche trostyd best, & hir owyn mayden also, seyden sche xuld no lengar gon in her felaschep. & thei seyden thei woldyn han a wey hyr mayden fro hir that sche xuld no strumpet be in hyr company. & than on of hem—he had hir gold in kepyng—left hir a nobyl wyth gret angyr & tene to go wher sche wolde, & helpyn hir self as wel as sche myth. For wyth hem, thei seyden, sche xuld no lengar abyde & forsokyn hir that nygth.

Than on the next morwyn ther com to hir on of her company, a man which lovyd hir wel, preyng hir that sche wold go to hys felaws & mekyn hir on to hem, & preyn hem that sche myth go styлле in her cumpany tyl sche come at Constawns. & so sche dede, & went forth wyth hem tyl sche cam at Constawns wyth gret dissesse & gret turbyl. For thei dedyn hir mech shame & mech reprefe as thei wenty in dyvers placys. They cuttyd hir gown so schort that it come but lytil be nethyn hir kne, & dedyn hir don on a whyte canwas in maner of a sekkyn gelle for sche xuld ben holdyn a fool & the pepyl xuld not makyn of hir ne han hir in reputacyon. Thei madyn hir to syttyn at the tabelys ende be nethyn alle other that sche durst ful evyl spekyn a word. & not wythstondyng al her malice, sche was had in mor worshep than thei wher that evyr thei comyn. & the good man of the hows ther thei wer hostellyd, thow sche sat lowest at the tabyls ende wold alwey cheryn hir be for hem alle as he cowde & myth, &

sent hir of hys owyn mees of swech servyse as he had. & that grevyd hir felawshep ful evyl.

As thei went be the wey [to] Constawns ward it was teld hem thei xuldyn ben [harmyd] & han gret disese les than thei had gret grace. Than this creatur cam be a cherch & went in to make hir prayer. & sche preyde wyth al hir hert, wyth gret wepyng & many teerys, for help & socowr ageyn her enmys. A noon owyr lord seyde to hir mende: “Drede the nowt, dowtyr. Thi felawshep xal non harm han whyl thu art in her company.” And so, blyssed mote owyr lord ben in alle hys werkys, thei wentyn forth in safte to constawns.

## **Chapter 27**

Uhan this creatur & hir felawshep was come to constawns sche herd tellyn of an englysch frer, a maystyr of divinite & the Popys legat was in that Cite. Than sche went to that worshepful man & schewyd hym hire lyfe fro the begynnyng un to that owyr, as ny as sche mygth in confession, be cause he was the Popys legat & a worshepful clerk. & aftyr sche teld hym what disese sche had wyth hir felawshep. Sche teld hym also what grace god yaf hir of contricyon & compuncyon, of swetnes & devocyon, & of many dyvers revelacyons which owyr lord had revelyd unto hir, & the dred that sche had of illusyons & deceytys of hir gostly enmys. Wher for sche levyd in gret drede, desyryng to putte hem away & non for to felyn

yyf sche myth wythstonde hem. & whan sche had seyde, the worshepful clerke yaf hir wordys of gret comfort & seyde it was the werke of the holy gost, comawndyng & charyng hir to obey hem & recyve hem whan god wold yeve hem. & no dowt han, for the devyl hath no powyr to werkyn swech grace in a sowle. & also he seyde he wold supportyn hir ayen the evyl wyl of hir felawshep. Aftyrward whan it lykyd hir felawshep thei preyde this worthy doctowr to dyner. And the doctowr teld so the forseide creatur, warnyng hir to syttyn at the mete in hys presens as sche dede in hys absens, & kepyn the same maner of governawns that sche kept whan he was not ther.

Whan tyme was comyn that thei schulde syttyn at mete every man toke hys place as hym liked. The worshipful legat & doctowr fyrst sett, & sythen other, & at the last the seyde creatur at the bordys ende syttyn[g] & no word spekyng, as sche was won to do whan the legat was not ther. Than the legat seyde unto hir: “Why ar ye no myryar?” & sche sat styll & answeyde not as hym self had comawndyd hir to do. Whan thei had etyn the company mad gret compleynt up on this creatur to the legat & uttyrly sche xulde no lengar be in her company les than he wolde comawndyn hir to etyn flesch as thei dedyn & levyn hir wepyng, & that sche xulde not speke so mech of holynes.

Than the worshepful doctowr seyde: “Nay, serys, I wyl not don hir etyn flesch whyl sche may absteine hir & ben the bettyr

disposyd to lovyn owyr Lord. Of whech of yow alle that mad avowe to gon to Rome barfote I wolde not dispense wyth hym of hys vow whyl he myth fulfillyn it. Ne I wyl not byddyn hir etyn flesch whyl owyr lord yevyth hir strength to absteyne. As for hyr wepyng, it is not in my power to restreyn it, for it is the yyft of the holy gost. As for hir spekyng, I wyl prey hir to sesyn tyl sche comyth ther men wyl her hir wyth bettyr wyl than ye wyl do.”

The company was wroth & in gret angyr. Thei yovyn hir ovyr to the legate & seyden uttyrly thei woldyn no mor medyl wyth hir. He ful benyngly & goodly recyved hir as thow sche had ben hys modyr, & recyved hir golde: abowte xx pownd. & yet on of hem wythhelde wrongfully abowte xvj pownd. & thei wythheldyn also hir mayden & wolde not letyn hir gon wyth hir maystres, not wythstondyng sche had behestyd hir maystres & sekyrd hir that sche xulde not forsake hir for no need. And the legate ordeyned for this creatur, & made hir chawnge as sche had ben hys modyr.

Than this creatur went into a cherche & preyd owyr lorde to ordeyn hir a ledar. & a non owyr lord spak to hir & seyde: “Thu xalt have rygth good help & a good ledar.”

& a swythe aftyr ther cam to hir an olde man wyth a whyte berde—he was of devynschir—and he seyde: “Damsel wyl ye prey me, for goddys lofe & for owyr ladys, to gon wyth yow & ben yowr [gy]de, for yowr cuntremen han forsake yow?”

Sche askyd what was hys name. He seyde: “My name is

willyam wever.” Sche preyd hym at the reverens of god & of owyr lady that he wolde helpyn hir at hir need, & sche xulde wel rewardyn hym for hys labowre. & so thei wer acordyd. Than went sche to the legate & telde hym how wel owyr lord had ordeynd for hir, & toke hir leve of hym & of hir cumpany that so ungoodly had refusyd hir, & also of hir mayden whech was bowndyn to a gon wyth hir. Sche toke hir leve wyth ful hevvy cher & rewfyl, havyng gret hevynes in as meche as sche was in strawnge cuntre & cowde no langage—ne the man that xuld ledyn hir neythyr.

& so the man & sche went forth togydder in gret drede & hevynes. As thei went to gydder the man seyde unto hir: “I am aferde thu xalt be take fro me, & I xal be betyn for the & forbryn my tabbarde.”

Sche seyde: “Willyam, dredyth yow not. God xal kepyn us rygth wel.” And this creatur had every day mend of the gospel whech tellyth of the woman whech was takyn in a vowtre & browt be forn owyr lord. & than sche preyed: “Lord, as thow dreve a wey hir enmys so dryfe a wey myn enmys. & kepe wei my chastite that I vowyd to the, & late me nevyr be defowlyd. For yyf I be, lord, I make myn avow I wyl nevyr come in Inglonde whil I leve.”

Than went thei forth day be day & met wyth many joly men. & thei seyde non evyl worde to this creatur, but yovyn hir & hyr man mete & drynke. & the good wyvys ther thei weryn at inne leyden hir in her owyn beddys, for goddys lofe, in many placys ther thei come.

& owyr lord vysite hir wyth gret grace of gostly comfort as sche went be the wey. & so god browt hir forth tyl sche cam to boleyne de grace. & aftyr that sche was come thedyr cam hir other felawshyp thedyr also wech had forsakyn hir befor.

& whan thei herdyn sey that sche was come to boleyne er than thei, than had thei gret wondyr. & on of her felawshyp cam to hir, preyng hir to gon to hys felaschep & asayn yyf thei woldyn recyven hir ageyn into her felawshyp. & so sche dede. “Yyf ye wyl gon in owyr felawshyp ye must makyn a new comenawnt, & that is this: ye schal not [speke] of the gospel wher we come, but ye schal sytten styll & makyn mery as we don bothyn at mete & at soper.” Sche consentyd, & was recyvvyd a geyn in to hir felawshyp.

Than went thei forth to Venyce, & thei dwellyd ther xiii wekys. & this creatur was howselyd every sonday in a gret hows of nunnys, & had gret cher a mong hem wher owyr mercyful lord cryst Ihesu visite this creatur wyth gret devocyon & plentyvows terys that the good ladijs of the place wer mech a merveylyd ther of. Sythyn it happyd, as this creatur sat at mete wyth hir felawshyp, that sche rehersyd a text of a gospel lych as sche had leryd be for tyme, wyth other goode wordys. And anon hir felawshyp seyde sche had brokyn comenawnt. & sche seyde: “Ya, serys, forsothe I may no lengar hold yow comenawnt. For I must nedys speke of my lord Ihesu crist thow al this world had forbodyn it me.” & than sche toke hir chawmbre & ete alone vij wokys, un to the tyme that owyr lord mad hir so seke

that sche wend to a be ded. & sythyn sodeynly he mad hir hool ayen. & al the tyme hir mayden let hir alone, & mad the cumpanyes mete, & wesche her clothys, & to hir maystres whom sche had behestyd servyse sche wolde no dele attende.

## Chapter 28

Also this company, wech had putt the forseyd creatur fro her tabyl that sche xulde no lengar etyn among hem, ordeynd a schip for hemself to seylyn in. Thei bowtyn vessellys for her wyn, & ordeynd hem beddyng for hemselfe but nothyng for hir. Than sche, seyng ‘her unkyndnesse, went to that same man wher thei haddyn ben & purveyd for hyr beddyng as thei had don, & cam ther thei weryn and schewyd hem how sche had don, purposyng to seylyn wyth hem in that schip wech thei had ordeynd. Sithyn, as this creatur was in contemplacyon, owyr lord warnyd hir in hir mende that sche xuld not seylyn in that schip. & he assyngned hir an other schip—a galey—that sche xulde seylyn in. Than sche told this summe of the company, & thei teld it forth to her felawshyp. & [th]an thei durst not seyl in the schip which thei had ordeynd. & so thei seldyn away her vessellys wech thei had ordeynd for her wynys, & wer ryth fayn to comyn to the galey ther sche was. & so, tho it wer a geyn her wyl, sche went forth wyth hem in her company, for thei durst non otherwyse don.

Whan it was tyme to makyn her beddys thei lokyd up her clothis, & a preste wech was in her cumpany toke away a schete fro the forseyd creatur & seyde it was hys. Sche toke god to wytnesse that it was hire schete. Than the preste swor a gret othe, & be the boke in hys hand, that sche was as fals as sche mygth be, & dispysed hir & al to rebukyd hir. & so sche had evyr mech tribulacyon tyl sche cam to Iherusalem. & er sche cam ther sche seyde to hem that sche supposyd thei weryn grevyd wyth hir. "I prey yow, serys, beth in charite wyth me, for I am in charite wyth yow. & foryevyth me that I have grevyd yow be the wey. & yyf any of yow hath any thing trespassyd a yens me, god foryeve it yow & I do."

& so thei went forth in to the holy lond tyl thei myth se Ierusalem. And whan this creatur saw Ierusalem, rydyng on an asse, sche thankyd god wyth al hir hert, preying hym for hys mercy that, lych as he had browt hir to se this erdly cyte Ierusalem, he wold grawntyn hir grace to se the blysfyl cite Ierusalem abovyn: the cyte of hevyn. Owyr lord Ihesu cryst, answeyng to hyr thowt, grawntyd hir to have hir desyr. Than, for joy that sche had & the swetnes that sche felt in the dalyawnce of owyr lord, sche was in poynt to a fallyn of hir asse. For sche myth not beryn the swetnesse & grace that god wrowt in hir sowle. Than tweyn pylgrymys of duchemen went to hir & kept hir fro fallyn of, wech the on was a preste. And he put spycys in hir mowth to comfort hir, wenyng sche had ben seke. & so thei holpyn hir forth to Ierusalem. And whan sche cam ther sche

seyde: "Serys, I prey yow beth nowt displesyd thow I wepe sore in this holy place wher owyr lord Ihesu crist was qwyk & ded."

Than went thei to the tempyl in Ierusalem. & thei wer latyn in on the to day at evynsong tyme, & abydyn therin til the next day at evynsong tyme. Than the Frerys lyftyd up a cros, & led the pylgrimys abowte fro [on] place to an other wher owyr lord had sufferyd hys [peynys] and hys passions, every man & woman beryng a wax candel in her hand. & the frerys, alwey as thei went abowte, told hem what owyr lord sufferyd in every place. & the forseyd creatur wept & sobbyd so plentyvowsly as thow sche had seyn owyr lord wyth hir bodyly ey, sufferyng hys passyon at that tyme. Befor hir in hyr sowle sche saw hym verily be contemplacyon, & that cawsyd hir to have compassion. & whan thei cam up on to the mownt of Caluarye sche fel down, that sche mygth not stondyn ne knelyn, but walwyd & wrestyd wyth hir body, spredynghir armys abroad, & cryed wyth a lowde voys as thow hir hert xulde a brostyn asundyr. For in the Cite of hir sowle sche saw veryly & freschly how owyr lord was crucified. Befor hir face sche herd and saw in hir gostly sygth the mornyngh of owyr lady, of sen Iohn & mary mawdelyn, and of many other that lovyd owyr lord. & sche had so gret compassyon & so gret peyn to se owyr lordys peyn that sche myt not kepe hir self fro kryng & roryng, thow sche xuld a be ded ther for. And this was the fyrst cry that evyr sche cryed in any contemplacyon.

And this maner of crying enduryd many yerys aftyr this tyme for owt that any man myt do, & ther for sufferyd sche mych despite & mech reprefe. The cryeng was so lowde & so wondyrful that it made the pepyl astoynd, les than thei had herd it befor & er elly[s] that thei knew the cawse of the crying. & sche had hem so oftyn tymes that thei madyn hir ryth weyke in hir bodyly myghtys, & namely yf sche herd of owyr lordys passion. & sumtyme whan sche saw the crucifyx, er yf sche sey a man had a wownde er a best whethyr it wer, er yyf a man bett a childe be for hir, er smet an hors er an other best wyth a whippe: yyf sche myth sen it er heryn it, hir thowt sche saw owyr lord be betyn er wowndyd lyk as sche saw in the man er in the best, as wel in the feld as in the town, & be hir selfe [alon]e as wel as a mong the pepyl.

Fyrst whan sche had hir cryingys at Ierusalem sche had hem oftyn tymes, & in Rome also. & whan sche come hom into Inglonde, fyrst at hir comyng hom it comyn but seldom, as it wer onys in a moneth sythen onys in the weke, aftyrward cotidianly. & onys sche had xiiij on o day, & an other day sche had vij. & so as god wolde visiten hir: sumtyme in the church, sumtyme in the street, sumtym in the chawmbre, sumtyme in the felde—whan god wold sendyn hem. For sche knew nevyr tyme ne owyr whan thei xulde come, & thei come nevyr wythowtyn passyng gret swetnesse of devocyon & hey contemplacyon. & as sone as sche parceyvyd that sche xulde crye, sche wolde kepyn it in as mech as sche myth that the pepyl

xulde not an herd it for noyng of hem. For summe seyde it was a wikkyd spiryt vexid hir; sum seyde it was a sekenes; sum seyde sche had dronkyn to mech wyn. Sum bannyd hir; sum wisshed sche had ben in the havyn; sum wolde sche had ben in the se in a bottumles boyt. And so ich man as hym thowte. Other gostly men lovye hir & favowrd hir the mor. Sum gret clerkys seyden owyr lady cryed nevyr so, ne no seynt in hevyn. But thei knewyn ful lytyl what sche felt, ne thei wolde not belevyn but that sche myth an absteynid hir fro crying yf sche had wold. And ther for, whan sche knew that sche xulde cryen sche kept it in as long as sche mygth, & dede al that sche cowed to withstond it er ellys to put it away til sche wex as blo as any leed. & evyr it xuld labowryn in hir mende mor and mor, into the tyme that it broke owte. & whan the body myth ne lengar enduryng the gostly labowr, but was ovyr come wyth the unspekabyl lofe that wrowt so fervently in the sowle, than fel sche down & cryed wondyr lowed. & the mor that sche wolde labowryn to kepe it in er to put it a wey, mech the mor xulde sche cryen & the mor lower.

And thus sche dede in the mownt of calvarye, as it is wretyn befor. Sche had so very contemplacyon in the sygth of hir s[owle] as yf crist had hangyn be for hir bodily eye in hys manhode. & whan, thorw dispensacyon of the hy mercy of owyr sovvreyn savyowr crist Ihesu, it was grawntyd this creatur to beholdyn so verily hys precyows tendyr body al to rent & toryn wyth scorgys mor ful of wowndys than evyr was duffehows of holys hangyng up on the cros

wyth the corown of thorn upon hys hevyd, hys blysfyl handys, hys tendyr fete nayled to the hard tre, the reverys of blood flowyng owt plentevowsly of every member, the gresly & grevows wounde in hys precyows syd schedyng owt blood & watyr for hir lofe & hir salvacyon: than sche fel down & cryed wyth lowde voys wondyrfully, turnyng & wrestyng hir body on every syde, spredyng hir armys abrode as yyf sche xulde a deyde, & not cowde kepyn hir fro crying and these bodily mevyngys, for the fyre of lofe that brent so fervently in hir sowle wyth pur pyte & compassion.

It is nowt to be merveyled yyf this creatur cryed & made wondirful cher & cuntenawns whan we may se eche day at eye bothe men and women: summe for los of werdly good, sum for affeccyon of her kynred er for werdly frenshepys thorw ovyr fele stody & erdly affeccyon, & most of alle for inordinat lofe & fleschly affeccyon yyf her frendys er partyn fro hem: thei wyl cryen & roryn and wryngyn her handys as yyf thei had no wytte ne non mende. & yet wetyn thei wel i now that thei displesyn god. & yyf a man counsel hem to leevyn er seesyn of her wepyng er crying, thei wyl seyn that thei may not. Thei lovyd her frend so meche, & he was so gentyl & so kende to hem that thei may be no wey foryetyn hym. How meche mor myth thei wepyn cryen & roryn yyf her most belovyd frendys wer wyth vyolens takyn in her sygh, & wyth al maner of reprefe browt be for the juge wrongfully condemnyd to the deth—and namely so spyteful a deth as owr mercyful lord suffyrd for owyr sake: how

schuld thei suf[fyr y]t? No dowt but thei xulde bothe cry & rore & wrekyng hem yyf thei myth, & ellys men wold sey thei wer no frendys. Alas, alas for sorwe that the deth of a creatur which hat oftyn synned & trespassyd ageyn her maker xal be so unmesurably mornyd & sorwyd. & it is offens to god & hyndryng to the sowlys on eche side. And the compassyfe deth of owyr savyowr, be the which we arn alle restoryd to lyfe, is not had in mende of us unworthy & unkende wretchys. Ne not we wylle supportyn owyr lordys owyn secretariis which he hath indued wyth lofe, but rather detractyn hem & hyndryn hem in as mech as thei may.

## **Chapter 29**

Whan this creatur wyth hir felawshyp cam to the grave wher owyr lord was beriid, a non as sche entryd that holy place sche fel down wyth hir candel in hir hand as sche xuld a deyde for sorwe. & sythen sche ros up a geyn wyth gret wepyng & sobbyng, as thow sche had seyn owyr lord beriid even befor hir. Than sche thowt sche saw owyr lady in hir sowle, how sche mornyd & how sche wept hir sonys deth. & than was owyr ladiis sorwe hir sorwe. & so ovyr al wher that evyr the frerys led hem in that holy place sche alwey wept & sobbyd wondyrfully, and specialy whan sche cam ther owyr lord was nayled on the cros. Ther cryed sche & wept wythowtyn mesur, that sche myth not restreyn hir self. Also thei comyn to a ston of marbyl that

owyr lord was leyd on whan he was takyn down of the cros. & ther sche wept wyth gret compassion, havynge mend of owyr lordys passion. Aftyr wardys sche was howselyd on the mownt of calvarye. & than sche wept, sche sobbyd, sche cryed so lowde that it wondyr to heryn it. Sche was so ful of holy thowtys & medytacyons, & holy contemplacyons in the passyon of owyr lord Ihesu crist, & holy dalyawns, that owyr lord Ihesu crist dalyed to hir sowle that sche cowde nevyr expressyn hem aftyr, so hy & so holy thei weryn.

Meche was the grace that owyr lord schewyd to this creatur whyl sche iij wekys was in Ierusalem. An other day erly in the morwenyng thei went a geyn[es to] gret hyllys. & her gydes teld wher owyr lord bare the cros on hys bakke, & wher hys modyr met wyth hym, & how sche swownyd & how sche fel down, & he fel down also. & so thei went forth al the for noone tyl thei cam to the mownt Syon. And evyr this creatur wept abundawntly, al the wey that sche went, for compassyon of owyr lordys passion. In the mownt syon is a place wher owyr lord wesch hys disciplys fete, & a lityl ther fro he mad hys mawnde wyth hys disciplys. And ther for this creatur had gret desyr to be howselyd in that holy place wher owyr merciful lord crist Ihesu fyrst sacryd hys precyows body in the forme of bred & yaf it to hys disciplys. And so sche was wyth gret devocyon, wyth plentevows teerys, & wyth boystows sobbyngys. For in this place is plenyr remyssyon, & so is in other iiij placys in the tempyl: on is in the mownt of calvarye; an other at

the grave wher owyr Lord was beriid; the thridde is at the marbyl ston that hys preciows body was leyd on whan it was takyn of the cros; the ferd is ther the holy cros was beriid; & in many other placys of Ierusalem. And whan this creatur cam in to the place ther the apostelys recyved the holy gost owyr lord yaf hir gret devocyon.

Aftyrward sche went to the place ther owyr lady was beriid. & as sche knelyd on hyr knes the tyme of tweyn messys heryng, owyr lord Ihesu crist seyde unto hir: "Thu comyst not hedyr, dowtyr, for no need but for meryte & for mede, for thy synnes wer for yovyn the er thou come her. & ther for thou comyst hedyr for incresyng of thi mede & of thi meryte. & I am wel plesyd wyth the, dowtyr, for thou stondist undyr obedyens of holy church & that thou wylt obey thi confessowr & folwyn hys counsel, which thorow auctorite of holy church hath asoyld the of thi synnes & dispensyd wyth the that thou schuldest not go to Rome ne to seynt Iamys, les than thou wylt thin owyn selfe. Not wythstandyng al this I comawnde the in the name of Ihesu, dowtyr, that thou go vysite thes holy placys & do [a]s I byd the. For I am above al holy church, & I xal gon [wyth the] & kepyn the ryght wel."

Than owyr lady spak to hir sowle on this maner, seying: "Dowtyr, wel art thou blyssed, for my Sone Ihesu xal flowyn so meche grace in the that al the world xal wondryn of the. Be not aschamyd, my derworthy dowtyr, to recyve the yyftys which my Sone xal yevyn the. For I telle the in trewth thei xal be gret yyftys that he xal

yeve the. & ther fore, my derworthy dowtyr, be not aschamyd of hym that is thi God, thi Lord, & thi lofe, no mor than I was whan I saw hym hangyn on the Cros, my swete Sone Ihesu, for to cryen & to wepyn for the peyn of my swete Sone Ihesu Crist. Ne Mary Mawdelyn was not aschamyd to cryen & wepyn for my Sonys lofe. And ther for, dowtyr, yf thu wylt be partabyl in owyr joye thu must be partabil in owyr sorwe." Thes swet spech & dalyawns had this creatur at owyr Ladijs grave, & mech mor than sche cowde evyr rehersyn.

Aftrward sche rood on an asse to Bedlem. & whan sche cam to the tempyl & to the crybbe wher owyr Lord was born sche had gret devocyon, mech speech & dalyawns in hyr sowle, & hy gostly comfort wyth mech wepyng & sobbyng, so that hir felaws wold not latyn hir etyn in her company. & ther for sche ete hir mete be hirselfe alone. And than the grey frerys, wech had led hir fro place to place, recyved hir into hem & sett hir wyth hem at the mete, that sche xuld not etyn alone. And on of the frerys askyd on of hir felawschep yf that wer the woman of Inglond the which thei had herd seyde spak wyth God. & whan this cam to hir knowlache sche wist wel that it was trewth that owyr Lord seyde to hir er sche went owt of Inglond: "Dowtyr, I xal makyn al the werld to wondryn of the. & many man & many woman xal spekyn of me for lofe of the, & worshepyn me in the."

### Chapter 30

AN other tyme this creaturys felawschep wold gon to flod of Iurdon, & wold not letyn h[ir g[on] wyth hem. Than this creature preyde owyr l[ord Ihesu] that sche myght gon wyth hem. & he bad that sche xuld go wyth hem whethyr thei wold er not. And than sche went forth be the grace of god, & askyd hem no leve. Whan sche cam to the flood of Iurdon the wedyr was so hoot that sche wende hir feet schuld abrent for the hete that sche felt. Sithyn sche went forth wyth hir felawschep to the Mownt Qwarentyne ther owyr Lord fastyd fowrty days. & ther sche preyde hir felawschep to helpyn hir up onto the Mownt & thei seyde nay, for thei coud not wel helpyn himself. Than had sche mekyl sorwe, for sche myght not comyn on the hille. And anon happyde a Sarayn, a wel faryng man, to comyn by hir. & sche put a grote in hys hand, makyng to hym a token for to bryng hir onto the Mownt. & as swythe the Sarayn toke hir undyr hys arme & led hir up onto the hey Mownt wher owyr Lord fastyd fowrty days. Than was sche sorathryste & had no comfort of hir felashyp. Than god of hys hey goodnes mevyde the grey Frerys wyth compassion, & thei comfortyd hir whan hir cuntremen wolde not knowyn hir.

& so sche was evyrmor strengthyd in the lofe of owyr Lord, & the mor bold to suffyr shamys & reprevys for hys sake in every place ther sche cam for the grace that God wroght in hir of wepyng, sobbyng, and crying, the which grace sche myght not wythstonde

whan God wold send it. & evyr sche prevyd hir felyngys trewe. & tho behestys that God had behyte hir whil she was in Inglond, and in other placys also, thei fellyn to hir in effect lych as sche had felt befor. & ther for sche durst the bettyr recyven swech spechys & dalyawns, & the mor boldly werkyn theraftyr.

Sithyn, whan this creatur was comyn down of the mownt as god wold, sche went forth to the place ther seynt Ion Baptyst was born. & sythyn sche went to betanye ther Mary & Martha dwellyd, & to the grave [ther lazer] was beriid & reysed fro deth into lyfe. And sche [was also] in the chapel ther owyr blyssed lord aperyd to hys blysfyl modyr on estern day at Morwyn fyrst of alle other. & sche stode in the same place ther Mary Mawdelyn stode whan Crist seyde to hir: "Mary, why wepyst thou?" And so sche was in many mo placys than be wretyn, for sche was iij wekys in Ierusalem & in the cuntreys ther abowtyn. & sche had ever gret devocyon as long as sche was in that cuntre. And the frerys of the tempyl mad hir gret cher and yovyn hir many gret relykys, desiryng that sche schuld a dwellyd stille amongs hem yf sche had wold for the feyth thei had in hir. Also the Sarazines mad mych of hir & conveyd hir, & leddyn hir abowtyn in the cuntre wher sche wold gon. & sche fond alle pepyl good onto hir & gentyl, saf only hir owyn cuntremen.

And as sche cam fro Ierusalem ward unto Rafnys, than wold sche a turnyd ageyne to Ierusalem for the gret grace & gostly comfort that sche felt whan sche was ther, & for to purchasyn hir

mor pardon. And than owyr Lord comawndyd hir for to gon to Rome & so forth hom into Inglond, & seyde unto hir: "Dowtyr, as oftyn tymes as thu seyst or thynkyst 'Worshepyd be alle tho holy placys in Ierusalem that Crist suffyrde bittyr peyn & passyon in,' thu schalt have the same pardon as yf thu wer ther wyth thi bodily presens, bothyn to thiself & to alle tho that thu wylt yevyn it to."

And as sche went forth unto venyce mych of hir felaschep was ryth seke. & evyr owyr lord seyde to hir: "Drede the not, dowtyr. Ther schal no man deyin in the schip that thu art in." & sche fond hir felyligys ryth trewe. And whan owyr lord had browt hem ageyn to venyce in safte hir cuntremen forsokyn hir & went away fro hir, levyng hir alone. & summe of hem seyden that thei wold not go wyth hir for an hundryd pownd. And whan thei wer gon away fro hir than owyr lord Ihesu crist, that evyr helpyth at nede & nevyr forsakyth hys servaw[nt that] trewly trostith to hys mercy, seyde to hys creatur: "D[rede] the not, dowtyr. For I xal ordeyn for the ryth wel, & br[ying the] in safte to Rome & hom ageyn into Inglond, wythowtyn ony velany of thi body yf thou wilt be clad in white clothys & weryn hem, as I seyde to the whil thu wer in Inglond."

Than this creatur, beyng in gret hevynes & gret diswer, answeryd ayen in hir mende: "Yf thu be the spiryt of god that spekyt in my sowle, & I may prevyn the for a trew spiryt wyth counsel of the chirche, I xal obey thi wille. And yf thu bryng me to Rome in safte I xal weryn white clothys thou alle the world

schuld wondyr on me for thi lofe."

"Go forth, dowtyr, in the name of Ihesu. For I am the spirit of God, the which xal helpyn the at al thy need, gon wyth the, & supportyn the in every place. & ther for mystrost me not. Thu fondist me nevyr deceyvabyl. Ne I bid the nothyng do but that which is worshep to god & profyte to thy sowle yf thu wilt do ther after, and I xal flowyn on the gret plente of grace."

Than anon, as sche lokyd on the on syde, sche sey a powyr man sittyngh which had a gret cowche on hys bakke. Hys clothis wer al forclowtyd & he semyd a man of L wyntyr age. Than sche went to hym & seyde: "Gode man, what eyleth yowr bak?"

He seyde: "Damsel, it was brokyn in a sekene." Sche askyd what was hys name & what cuntreman he was. He seyde hys name was Richard, & he was of Erlond. Than thowt sche of hir confessorys wordys, which was an holy ankyr as is wretyn befor, that seyde to hir whil sche was in Ingland in this maner: "Dowtyr, whan yowr owyn felawshap hath forsakyn yow god xal ordeyn a brokebakkyd man to lede yow forth ther ye wil be."

Than sche, wyth a glad spirit, seyde unto hym: "Good Richard, ledith me to Rome & ye xal be rewardyd for yowr labowr."

"Nay, damsel," he seyde, "I wot wel thi cuntre men han forsakyn the, & ther for it wer hard to me to ledyn the. [For t]hy cuntre men han bothyn bowys & arwys, wyth the [whec]h thei myth defendyn bothyn the & hemself and [I have] no wepyn save a cloke

ful of clowtys. & yet I drede me that myn enmys xul robbyn me, & peraventur takyn the away fro me & defowlyn thy body. & therfor I dar not ledyn the, for I wold not for an hundryd thownd that thu haddyst a vylany in my cumpany."

& than sche seyde ayen: "Richard, dredith yow not. God xal kepyn us bothen ryth wel, & I xal yeve yow too noblys for yowr labowr." Than he consentyd & went forth wyth hir.

Sone after ther cam too grey Frerys, & a woman that cam wyth hem fro Ierusalem. & sche had wyth hir an asse, the which bar a chyst & an ymage therein mad after our lord. And than seyde Richard to the forseyd creatur: "Thu xalt go forth wyth thes too men & woman, & I xal metyn wyth the at morwyn & at evyn. For I must gon on my purchase & beggyn my levyng." & so sche dede after hys counsel, & went forth wyth the frerys & the woman. & non of hem cowde undirstand hir langage, & yet thei ordeyned for hir every day mete, drynke, & herborwe as wel as he dedyn for hemselfe & rathar bettyr, that sche was evyr bownden to prey for hem. & every evyn & morwyn Richard wyth the broke bak cam & comfortyd hir as he had promised.

And the woman the which had the ymage in the chist, whan thei comyn in good citeys sche toke owt the ymage owt of hir chist & scett it in worshipful wyfys lappys. & thei wold puttyn schirtys thereupon & kyssyn it as thei it had ben god hymselfe. & whan the creatur seyde the worshep & the reverens that thei dedyn to the ymage

sche was takyn wyth swet devocyon & swet meditacyons, that sche wept wyth gret sobbyng & lowed crying. & sche was mevyd in so mych the mor as whil sche was in Ingland. Sche had hy meditacyons in the byrth & the childhode of Crist. & sche thankyd God for as mech as sche saw thes creaturys han so gret feyth, in that sche sey wyth hir bodily eye lych as sche had befor wyth hir gostly eye. Whan thes good women seyn this creatur wepyn sobbyn & cryen so wondirfully & mythytyly that sche was nerhand ovyrcomyn, therwyth than thei ordeyned a good soft bed & leyd hir ther up on & comfortyd hir as mech as thei myth for owyr lordys lofe, blyssed mot he ben.

### Chapter 31

The forseyd creatur had a ryng, the which owyr lord had comawndyd hir to do makyn whil she was at hom in Ingland & dede hir gravyn ther up on "Ihesu crist est amor meus." Sche had mech thowt how sche xulde kepe this ryng fro thevys & stelyng as sche went be the cuntreys, for sche thowt sche wold not a lost the ryng for a thowsand pownde & meche mor because that sche dede it makyn be the byddyng of God. & also sche weryd it be hys byddyng, for sche purposyd befor tyme, er than sche had it be revelacyon, nevyr to a weryd ryng. And as it happyd hir to be herberwyd in a good mannys hows, & many neyborwys comyn in to cheryn hir for

hirn perfeccyon & hir holynes. & sche yaf hem the mett of cristys grave, the which thei recyved ful goodly having gret joy therof & thankyd hir hyly therefore. Sithen this creatur went to hir chawmbre, & let hir ryng hang be hir purs stryng which sche bar at hir brest. In the morwenyng on the next day, whan sche wold a takyn hir ryng, it was go: sche myth not fyndyn it. Than had sche mekyl hevynes & compleyned to the good wyfe of the hows, seying in this wyse: "Madam, my bone maryd ryng to Ihesu crist as ho seyth, it is awaye." The good wife, undirstondyng what sche ment, preyde hir to prey for hir. And sche chongyd hir cher & hir cuntenawns wondyrly, as thow sche had ben gylty. Than this creatur toke a candel in hir hand & sowt al abowtyn hir bed ther sche had leyn al nygth. And the good wyfe of the hows toke another candel in hir hand & bisyed hir to sekyn also abowte the bed. & at the last sche fonde the ryng undyr the bed on the bordys, and wyth gret joye sche telde the good wyfe that sche had fownden hir ryng. Than the good wife, obeyng hir, preyd this creatur of foryevenes as sche cowed: "bone cristian prey pur me."

Aftrward this creatur cam to Assyse. & ther sche met wyth a frer menowr, an Englyschman, & a solempne clerke he was holdyn. Sche tolde hym of hir maner levyng, of hir felingys of hir revelacyons, & of the grace that god wrowt in hir sowle be holy inspiracyons & hy contemplacyons, & how owyr lord dalyed to hir sowle in a maner of spekyng. Than the worshepful clerke seyde that

sche was mech beholdyn to god. For he seyde he had nevyr herd of non sweche in this worlde levying for to be so homly wyth god be lofe & homly dalyawnce as sche was, thankyd be god of hys yyftys for it is hys goodnes & no mannys meryte.

Up on a tyme, as this creatur was in cherche at Assyse, ther was schewyd owyr ladys kerche wher sche weryd her in erth wyth gret lygth & gret reverens. Than this creatur had gret devocyon. Sche wept, sche sobbyd, sche cryed wyth gret plente of teerys & many holy thowtys. Sche was ther also on lammes day, whan ther is gret pardon of plenyr remyssyon for to purchasyn grace, mercy, & foryevenes for hirself, for alle hir frendys, for alle hir enmys, & for alle the sowlys in Purgatory. & ther was a lady was comyn fro Rome to purchasyn hir pardon. Hir name was Margaret florentyne, & sche had wyth hir many knyghtys of roodys, many gentylwomen, & mekyl good caryage. Than Richard the brokebakkyd man went to hir, preyng hir that this creatur mygth gon wyth hir to Rome, & hymself also, for to be kept fro perel of thevys. And than that worshipful lady recyved hem into hir cumpanye & let hem gon wyth hir to Rome as God wolde.

Whan the forseyd creatur was comyn into Rome, & thei that weryn hir felaws befor tyme & put hir owt of her company weryn in Rome also & herd tellyn of swech a woman was come thedyr, thei had gret wondir ho[w] sche cam ther in safte. And than sche went & ordeynd hir white clothys, & was clad al in white liche as sche was

comawndyd for to do yerys befor in hir sowle be revelacyon. & now it was fulfild in effect. Than was this creatur recyved into the hospital of Seynt Thomas of Cawntyrbury in Rome. & ther was sche howselyd every Sonday wyth gret wepyng, boistows sobbyng, & lowde crying, & was hyly belovyd wyth the Maystyr of the hospital & wyth alle hys brethyr. And than, thorw steryng of hyr gostly enmy, ther cam a preste that was holdyn an holy man in the Hospital & also in other placys of Rome, the wher was on of hir felaws & on of hir owyn cuntremen. & not wythstandyng hys holynes he spak so evyl of this creatur & slawndryd so hir name in the hospital, that thorw hys evyl langage ache was put owte of the hospital that sche myth no lengar be schrevyn ne howselyd therin.

## **Chapter 32**

Whan this creatur seyde sche was forsakyn & put fro among the good men sche was ful hevvy, most for sche had no confessowr ne myth not be schrevyn than as sche wolde. Than preyde sche owyr lord of hys mercy that he wolde disposyn for hir as was most plesawns unto hym wyth gret plente of teerys. & sithyn sche clepyd onto hir the forseyd Richard wyth the broke bak, preyng hym to go ovyr to a cherch ayen the hospital & enformyn the person of the chyrche of hir maner of governawnce, & what sorwe sche had, & how sche wept for sche myth not be schrevyn ne howselyd, & what

compunccyon and contricyon sche had for hir synnes. Than Richard went to the person & enformyd hym of this creatur, & how owyr lord yaf hir contricyon & compunccyon wyth gret plente of teerys, & how sche desired to be howseld every Sonday yyf sche myth & sche had no preste to be schrevyn to. And than the person, heryng of hir contricyon & compunccyon, was ryth glad & bad sche xulde come to hym in the name [of] Ihesu & say hir confiteor, & he xulde howseln hire hys owyn self, for he cowde not undyrstond non Englysch.

Than owyr lord sent Seynt John the evangelyst to heryn hir confessyon & sche seyde “Benedicite.” & he seyde “Dominus” verily in hir sowle, that sche saw hym & herd hym in hire gostly undirstondyng as sche xuld a do another preste be hir bodily wittys. Than sche teld hym alle hir synnes, & al hir hevynes, wyth many swemful teerys. & he herd hir ful mekely & benyngly. & sythyn he enioyned hir penawns that sche xuld do for hir trespass, & asoyled hir of hir synnes wyth swet wordys & meke wordys, hylly strengthyng hir to trostyn in the mercy of owyr lord Ihesu crist, & bad hir that sche xulde recyven the sacrament of the awter in the name of Ihesu. & sithyn he passyd away fro hir.

Whan he was go sche preyde wyth al hir hert alle the tyme as sche herd hir messe: “Lord, as wistly as thou art not wroth wyth me, grawnt me a welle of teerys wherthorw I may recyve thi precyows body wyth al maner terys of devocyon to thi worshep & encresyng

of my meryte. For thou art my loye, Lord, my blysse, my comfort. & alle the tresor that I have in this world, for other werdlys joye coveyt I non but only the. & ther for my derworthy lord & my god, forsake me not.”

Than owyr blyssful lord crist Ihesu answerde to hir sowle, & seyde: “My derworthy dowtyr, I swer be myn hy mageste that I xal nevyr forsakyn the. &, dowtyr, the more schame, despite, & reprefe that thou sufferyst for my love the bettyr I love the. For I farliche a man that loveth wel his wife. The more envye that men han to hir, the bettyr he wyl arayn hir in despite of his enmys. & ryth so, dowtyr, xal I faryn wyth the. In no thyng that thou dost, dowtyr, ne seyst, thou mayst no bettyr plesyn god than belevyn that he loveth the. For yyf it were possybyl that I myth wepyn wyth the I wold wepyn wyth the, dowtyr, for the compassion that I have of the. Tyme xal come whan thou xalt holdyn the ryth wel plesyd. For it schal be verified in the comown proverbe that men seyn: ‘He is wel blyssed that may sytten on his wel stool, & tellyn of his wo stool.’ & so xalt thou don, dowtyr. & al thi wepyng & thi sorwe xal turnyn into joy & blysse, the which thou xalt nevyr mysse.”

### Chapter 33

AN other tyme, as this creatur was at seynt Ionys churche lateranens, befor the awter heryng the messe, hir thougt that the preste which

seyd messe semyd a good man & devowte. Sche was sor mevyd in spiryt to speke wyth hym. Than sche preyd hir man wyth the brokyn bak for to gon to the preste & preyn hym to spekyn wyth hir. Than the preste undirstod non englysch, ne wist not what sche seyde, & sche cowde non other langage than englich. & ther for thei spokyn be an interpretowr, a man that telde her eythyr what other seyde. Than sche preyd the preste in the name of Ihesu that he wolde makyn hys preyeris to the blyful Trinite, to owir lady, & to alle the hlissed seyntys in hevyn, also steryn other that lovedyn owir lord to preyn for hym that he myth han grace to undirstondyn hir langage & hir speche in swech thyngys as sche, thorw the grace of god, wold seyn & schewyn unto hym. The preste was a good man. & of hys birth he was a Dewcheman, a good clerke & a wel lernyd man, hily belovyd, wel cherschyd & myche trostyd in Rome, and had on of the grettest office of any preste in Rome. Desyryng to plesse god, [he] folwyd the counsel of this creatur & mad hys praerys to god devowtly as he cowde every day that he myth han grace to undirstandyn what the forseyd creatur wolde seyn to hym. & also he mad other loverys of owyr lord to prey for hym.

Thus thei preyd therten day[s]. & aftyr therten days the preste cam ageyn to hir to prevyn the effect of her preyerys. & than he undirstod what sche seyde in englysch to hym, & sche undirstod what that he seyde. & yet he undirstod not Englisch that other men spokyn, thow thei spokyn the same wordys that sche spak. Yet he

undirstod hem not, les than sche spak hirselfe. Than was sche confessyd to this preste of alle hir synnes, as ner as hir mende wold servyn hir, fro hir childhode unto that owre, & recyved hir penawns ful joyfully. & sithyn sche schewyd hym the secret thyngys of revelacyonys, & of hey contemplacyons, & how sche had swech mend in hys passyon & so gret compassyon whan god wolde yeve it that sche fel down therwyth & myth not beryn it. Than sche wept bittyrly, sche sobbyd boistowsly, & cryed ful lowde & horybly that the pepil was oftyn tymes aferd & gretly astoynd, demyng sche had ben vexyd wyth sum evyl spirit, not levyng it was the werk of god but rathar sum evyl spirit, er a sodeyn sekenes, er ellys simulacyon & ypocrisy falsly feyned of hir owyn self. The preste had gret trost that it was the werk of god. & whan he wolde mystrostyn, owyr lord sent hym swech tokenys be the forseyd creatur of hys owyn mys-governawns & hys levyng, the whech no man knew but god & he, as owyr lord schewyd to hir be revelacyon & bad hir tellyn hym that he wist wel therby hir felyngys wer trewe. & than this preste recyved hir ful mekely & reverently as for hys modyr & for hys syster, & seyde he wolde supportyn hir a yen hir enmys. & so he dede as long as sche was in Rome, & sufferd many evyl wordys & meche tnbulacyon. & also he forsoke hys office, becawse that he wolde supportyn hir in hir sobbyng & in hir crying whan alle hir cuntremen had forsakyn hir. For thei weryn evyr hir most enmys, & cawsyd hir mych hevynes in every place ther they comyn. For thei wold that

sche schuld neythyr a sobbyd ne cryed. & sche myth nowt chesyn, but that wolde thei not belevyn. & ther thei wer evyr ageyn hir, & ageyn the good man wech supportyd hir.

& than this good man, seying this woman so wondirfully sobbyn & cryin—and specialy on Sundays, whan sche xuld ben howselde among alle the pepyl—purposyd hym to prevyn whethyr it wer the yyfte of god as sche seyde, er ellys hir owyn feynyng by ypocrisy as the pepyl seyde, & toke hir alone another Sunday into another chirche whan mes was don & alle the pepyl was hom, no man wetyng ther of saf hymself & the clerk only. & whan he schulde howselyn hir sche wept so plentyvowsly, & sobbyd & cryed so lowed, that he was astoynd himself. For it semyd to hys heryng that sche cryed nevyr so lowde befor that tyme. & than he belevyd fully that it was the werkyng of the holy gost, & neithyr feynyng ne ypocrise of hir owyn self. & than afterward he was not abasshyd to heldyn wyth hir, & to spekyn ayens hem that wolde defamyn hir & spekyn evyl of hir, tyl he was detractyd of the enmys of vertu nerhand as mech as sche. & that lykyd hym wel to suffir tribulacyon for goddys cawse. & meche pepyl in Rome that wer disposyd to vertu lovyd hym meche the mor, & hir also, & oftyntymes preyd hir to mete & madyn hir ryth gret cher, preying hir to prey for hem. & evyr hir owyn cuntremen wer obstynat, & specyaly a preste that was a monx hem. He steryd meche pepyl a yen hir, & seyde mech evyl of hir, for sche weryd white clothynge mor than other dedyn wech wer

holyar & bettyr than evyr was sche, as hym thowt. The cawse of hys malyce was for sche wold not obeyn hym, & sche wist wel it was ageyn the helth of hir sowle for to obeyn hym as he wolde that sche xulde a don.

### Chapter 34

Than the good man, the Duche preste that sche was schrevyn onto thorw the steryng of the Englysch preste wech was hir enmye, askyd hir yf sche wolde be obedient unto hym er not. And sche seyde: “Ya, syr.”

“Wyl ye don, than, as I schal byd yow don?”

“Wyth ryth good wyl, sire.”

“I charge yow, than, that ye leve yowr white clothys & weryth ageyn yowr blak clothys.” & sche dede hys comawndment. & than had sche felyng that sche plesyd god wyth hir obediens. Than suffyrd sche many scornys of wyfys of Rome. Thei askyd hir yf malendrynes had robbyd hir, & sche seyde: “Nay, madame.”

Sythen, as sche went on pilgrimage, it happyd hir to metyn wyth the preste that was hir enmye. & he enjoyyd gretly that sche was put fro hir wille, & seyde unto hir: “I am glad that ye gon in blak clothynge as ye wer wont to do.”

And sche seyde ayen to hym: “Ser, owyr lord wer not displesyd thow I weryd whyte clothys, for he wyl that I do so.”

Than the preste seyde to hir ayen: "Now wote I wel that thou hast a devil wythinne the, for I her hym spekyn in the to me."

"A, good ser, I pray yow dryvyth hym away fro me. For god knowyth I wolde ryth fawyn don wel & plesyn hym yf I cowde." And than he was ryth wroth, & seyde ful many schrewyd wordys. & sche seyde to hym: "Ser, I hope I have no devyl wythinne me. For yf I had a devyl wythin me, wetyth wel I schuld ben wroth wyth yow. &, sir, me thynkyth that I am no thyng wroth wyth yow for no thyng that ye can don onto me." And than the preste paryd away fro hir wyth hevvy cher.

And than owyr lord spak to this creatur in hir sowle & seyde: "Dowtyr, drede the not what that evyr he sey onto the. For thow he renne every yer to Ierusalem I have no deynte of hym. For as long as he spekyth ageyns the he spekyth ageyns me, for I am in the & thou art in me. & herby mayst thou knowyn that I suffyr many schrewyd wordys. For I have oftyn tymes seyde to the that I schuld be newe crucifyed in the be schrewyd wordys, for thou schalt non other wyse ben slayn than be schrewyd wordys sufferynge. For this preste that is thyn enmy he is but an ypocryte."

Than the good preste hir confessowr bad hir, be vertu of obediens & also in party of penawns, that sche xulde servyn an hold woman that was a poure creatur in Rome. & sche dede so sex wekys. Sche servyd hir as sche wolde a don owyr lady. & sche had no bed to lyn in, ne no clothys to be cured wyth saf hir owyn mentyl. & than

was sche ful of vermin, & suffyrde gret peyn therwyth. Also, sche fet hom watyr & stykkys in hir nekke for the poure woman, and beggyd mete and wyn bothyn for hir. And whan the pour womans wyn was sowr this creatur hirself drank that sowr wyn & yaf the powr woman good wyn that sche had bowt for hir owyn selfe.

### **Chapter 35**

AS this creatur was in the postelys cherch at Rome on seynt katernes day the fadyr of hevyn seyde to hir: "Dowtyr, I am wel plesyd wyth the, in as meche as thou belevyst in alle the sacramentys of holy chirche, & in al feyth that longith therto, & specially for that thou belevyst in manhode of my sone & for the gret compassyon that thou hast of hys bittyr passyon." Also the fadyr seyde to this creatur: "Dowtyr, I wil han the weddyd to my godhede. For I schal schewyn the my prevyneys & my counsels, for thou xalt wonyn wyth me wythowtyn ende."

Than the creatur kept sylens in hir sowle & answeryd not ther to, for sche was ful sor aferd of the godhed & sche cowed no skylle of the dalyawns of the godhead. For al hir lofe & al hir affeccyon was set in the manhode of crist. & therof cowde sche good skylle, & sche wolde for nothyng a partyd ther fro. Sche was so meche affectyd to the manhode of crist that whan sche sey women in Rome beryn children in her armys, yf sche myth wetyn that thei

wer ony men children, sche schuld than cryin roryn & wepyn as thei sche had seyn crist in hys childhode. And yf sche myth an had hir wille, oftyn tymes sche wolde a takyn the childeryn owt of the moderys armys & a kissed hem in the stede of criste. And yyf sche sey a semly man sche had gret peyn to lokyn on hym, les than sche myth a seyn hym that was bothe god & man. & ther for sche cryed many tymes, & oftyn whan sche met a semly man & wept & sobbyd ful sor in the manhod of crist as sche went in the stretys at Rome, that thei that seyn hir wondryd ful mych on hir, for thei knew not the cawse. & ther for it was no wondyr yyf sche wer stille, & answeyrd not the ffadyr of hevyn whan he teld hir that sche xuld be weddyd to hys godhed.

Than seyde the secunde persone, crist Ihesu, whoys manhode sche lovyd so meche, to hir: "What seyst thu, Margery dowtyr, to my fadyr of thes wordys that he spekyth to the? Art thu wel plesyd that it be so?" And than sche wold not answeyn the secunde persone but wept wondir sor, desiryng to have stille hymselfe & in no wyse to be departyd fro hym. Than the secunde persone in Trinite answeyrd to hys fadyr for hir & seyde: :Fadyr, have hir excused. For sche is yet but yong, & not fully lernyd how sche xulde answeyn."

And than the fadyr toke hir be the hand in hir sowle befor the sone, & the holy gost, & the modyr of Ihesu, and alle the xij apostelys, & seynt Kateryn, & seynt Margarete, & many other seyntys & holy virgynes, wyth gret multitude of awngelys seying to

hir sowle: "I take the, Margery, for my weddyd wife, for fayrar for fowelar, for richar for powerar, so that thu be buxom & bonyr to do what I byd the do. For, dowtyr, ther was nevyr childe so buxom to the modyr as I xal be to the, bothe in wel & in wo to help the and comfort the. And therto I make the suyrte." And than the modyr of god & alle the seyntys that wer ther present in hir sowle preyde that thei myth have mech joy togedyr.

And than the creatur wyth hy devocyon, wyth gret plente of terys, thankyd god of this gostly comfort, heldyng herself in hir owyn felyng ryth unworthy to any swech grace as sche felt. For sche felt many gret comfortys, bothe gostly comfortys & bodily comfortys. Sumtyme sche felt swet smellys wyth hir nose. It wer swettar, hir thowt, than evyr was ony swet erdly thyng that sche smellyd befor. Ne sche myth nevyr tellyn how swet it wern, for hir thowt sche myth a levyd therby yyf they wolde a lestyde. Sumtyme sche herd wyth hir bodily erys sweche sowndys & melodiis that sche myth not wel heryn what a man seyde to hir in that tyme, les he spoke the lowder. Thes sowndys & melodiis had sche herd nyhand every day the terme of xxv yere whan this boke was wretyn, & specialy whan sche was in devowt prayer; also many tymes whil sche was at Rome & in Ingland bothe.

Sche sey wyth hir bodily eyne many white thyngys flying al abowte hir on every syde, as thykke in a maner as motys in the sunne. It weryn ryth sotyl & comfortabl. & the brygtare that the

sunne schyned, the bettyr sche myth se hem. Sche sey hem many dyvers tymes & in many dyvers placys, bothe in chirche & in hir chawmbre, at hir mete & in hir praerys, in felde & in towne bothyn goyng & syttyng. And many tymes sche was aferde what thei myth be, for sche sey hem as wel on nytys in dyrkenes as on day lygth. Than, whan sche was aferde of hem, owir lord seyde unto hir: "Be this tokyn, dowtyr, believe it is god that spekyth in the. For wherso god is, hevyn is. & wher that god is, ther be many awngelys. & god is in the & thu art in hym. & ther for be not aferde, dowtyr. For thes betokyn that thu hast many awngelys abowte the to kepyn the, bothe day & nygth, that no devyl xal han power ovyr the, ne non evyl man to der the."

Than, fro that tyme forwarde sche usyd to seyn whan sche saw hem comyn: "Benedictus qui venit in nomine domini."

Also, owr lord yaf hir an other tokne, the which enduryd abowtyn xvj yer. & it encresyd evyr mor & mor, & that was a flawme of fyer wondir hoot & delectabl & ryth comfortably, nowt wastyng but evyr incresyng of lowe. For thow the wedyr wer nevyr so colde, sche felt the hete brennyng in hir brest & at hir hert as verily as a man schuld felyn the material fyer yyf he put hys hand or hys fynger ther in. Whan sche felt fyrst the fyer of love brennyng in her brest sche was aferd ther of. & than owr lord answeyde to hir mend & seyde: "Dowtyr, be not aferd. For this hete is the hete of the holy gost, the which schal bren away alle thi synnes. For the fyer of

lofe qwenchith alle synnes. And thu xalt undirstondyn be this tokyn the holy gost is in the. And thu wost wel wher that evyr the holy gost is, ther is the fadir. & wher the fadyr is, ther is the sone. And so thu hast fully in thi sowle al the holy trinite. Ther for thow hast gret cawse to lovyn me ryth wel. & yet thu xalt han grettar cawse than evyr thu haddyst to lovyn me. For thu xalt heryn that thu nevyr herdyst, & thu xalt se that thu nevyr sey, & thu xalt felyn that thu nevyr feltist. For, dowtyr, thu art as sekyr of the lofe of god as god is god. Thy sowle is mor sekyr of the lofe of god than of thin owyn body. For thi sowle xal partyn fro thy body but god xal nevyr partyn fro thi sowle, for thei ben onyd togedyr wythowtyn ende. Ther for, dowtyr, thu hast as gret cawse to be mery as any lady in this werld.

"Yyf thu knew, dowtyr, how meche thu plesyst me whan thu suffyrst me wilfully to spekyn in the, thu schuldist nevyr do otherwise. For this is an holy lyfe, & the tyme is ryth wel spent. For, dowtyr, this lyfe plesyth me mor than weryng of haburion, or of the hayr, or fastyng of bred & watyr. For yyf thu seydest every day a thowsand pater noster, thu xuldist not plesyn me so wel as thu dost whan thu art in silens & sufferyst me to speke in thy sowle."

## Chapter 36

"**F**Astyng, dowtyr, is good for yong begynnars & discrete penawns, namly that her gostly fadyr yevyth hem er inioyneth hem for to do.

And for to byddyn many bedys it is good to hem that can no bettyr do. & yet it is not parfyte, but it is a good wey to perfeccyon ward. For I telle the, dowtyr, thei that arn gret fastarys & gret doers of penawnce, thei wold that it schuld ben holdyn the best lyfe. Also, thei that yevyn hem to sey many devocyons, thei wold han that the best lyfe. And thei that yevyn mech almes, thei wold that that wer holdyn the best lyfe. And I have oftyn tymes, dowtyr, teld the that thynkyng, wepyng, & hy contemplacyon is the best lyfe in erthe. And thu xalt have mor meryte in hevyn for o yer of thynkyng in thi mende than for an hundryd yer of preyng wyth thi mowth. & yet thu wylt not levyn me, for thu wilt byddyn many bedys whedyr I wil or not. And yet, dowtyr, I wyl not be displesyd wyth the whedir thu thynke, sey, or speke, for I am alwey plesyd wyth the. And yyf I wer in erde as bodily as I was er I deyed on the cros, I schuld not ben aschamyd of the as many other men ben. For I schuld take the be the hand amongs the pepil & make the gret cher, that thei schuldyn wel knowyn that I lovyd the ryth wel. For it is convenient the wyf to be homly wyth hir husband. Be he nevyr so gret a lorde, & sche so powr a woman whan he weddyth hir, yet thei must ly togedir & rest togedir in joy & pes. Ryght so mot it be twyx the & me. For I take non hed what thu hast be, but what thu woldist be.

And oftyn tymes have I telde the that I have clene foryove the alle thy synnes. Ther fore most I nedys be homly wyth the, & lyn in thi bed wyth the. Dowtyr, thow desyrest gretly to se me. &

thu mayst boldly, whan thu art in thi bed, take me to the as for thi weddyd husband, as thy derworthy derlyng, & as for thy swete sone. For I wyl be lovyd as a sone schuld be lovyd wyth the modyr, & wil that thu love me, dowtyr, as a good [wife] owyth to love hir busbonde. & ther for thu mayst boldly take me in the armys of thi sowle, & kyssen my mowth, myn hed, & my fete as swetly as thow wylt. & as oftyn tymes as thu thynkyst on me er woldyst don any good dede to me, thu schalt have the same mede in hevyn as yyf thu dedist it to myn owyn precyows body whech is in hevyn. For I aske no mor of the but thin hert, for to lovyn that lovyth the. For my lofe is evyr redy to the.” Than sche yaf thankyng & preysing to owr lord Ihesu crist for the hy grace & mercy that he schewyd unto hir, unworthy wrech.

Thys creatur had divers tokenys in hir bodily heryng. On was a maner of sownde, as it had ben a peyr of belwys blowyng in hir ere. Sche, beyng abasshed ther of, was warnyd in hir sowle no fer to have, for it was the sownd of the holy gost. & than owyr lord turnyd that sownde into the voys of a dowe. & sithyn he turnyd it into the voys of a lityl bryd which is callyd a reedbreast, that song ful merily oftyntymes in hir ryght ere. & than schuld sche evyr mor han gret grace aftyr that sche herd swech a tokyn. And sche had been used to swech tokenys abowt xxv yer at the writyng of this boke. Than seyde owr lord Ihesu crist to hys creatur: “Be thes tokenys mayst thu wei wetyn that I love the. For thu art to me a very modir, & to al the

world, for that gret charite that is in the. & yet I am cawse of that charite myself. & thu xalt have gret mede therfor in hevyn.”

### Chapter 37

“Dowtyr, for thu art so buxom to my wille, & clevyst as sore onto me as the skyn of stokfysche clevyth to a mannys handys whan it is sothyn, & wilt not forsake me for no schame that any man can don to the; & thu seyst also that thow I stod befor the myn owyn persone, & seyde to the that thu xuldist nevyr han my lofe, ne nevyr comyn in hevyn, ne nevyr sen my face: yet seist thu, dowtyr, that thu woldist nevyr forsake me in erthe, ne nevyr lofe me the lesse, ne nevyr do the lesse besynes to plesse me, thow thu xuldyst ly in helle wythowtyn ende. For thu maist not forber my lofe in erthe, ne thu can han non other comforth but me only, wech am I thi god & am al joy & al blysse to the. Ther fore I sey to the, derworthy dowtyr, it is unpossybyl that any swech sowle schuld be dampnyd or departyd fro me which hath so gret meknes & charite to me. & ther for, dowtyr, drede the nevyr. For alle the gret behestys that I have behite to the, & to alle thyn, & to alle thy gostly faderys xal ever be trewe & trewly fulfilled whan tyme comyth. Have no dowl ther of.”

Another tyme, whil sche was in Rome a lityl befor cristemes, owr lord Ihesu criste comawndyd hir to gon to hir gostly fadyr—wenslawe be name—and byddyn hym yevyn hir leve to weryn ageyn

hir white clothys. For he had put hir ther fro be vertu of obediens, as is wretyn befor. & whan sche teld hym the wyl of owr lord he durst not onys sey nay. & so weryd sche white clothys evyr aftyr. Than owr lord bad hir that sche xuld at cristemes gon hom ageyn to hir ostys howse, ther sche was at hostel befor tyme.

And than sche went to a powr woman wech sche servyd at that tyme be the byddyng of hir confessor, as is befor wretyn, & telde the powr woman how sche must gon fro hir. & than the powr woman was ryth sory & mad gret mone for hir departing. & than this creatur teld hir how it was the wil of God that it schuld be so, & than sche toke it the mor esily.

Aftyrward, as this creatur was in Rome, owr lord bad hir yevyn away al hir good & makyn hir bar for hys lofe. & anon sche, wyth a fervent desyr to plesyn God, yaf away swech good as sche had & sweche as sche had borwyd also of the brokebakkyd man that went wyth hir. Whan he wist how that sche had yovyn away hys good he was gretly mevyd & evyl plesyd for sche yaf away hys good, & spak ryth scharply to hir. & than sche seyde unto hym: “Richard, be the grace of god we xal comyn hom into Ingland ryth wel. & ye schal come to me in brystowe in the Whitsunwoke, & ther xal I pay yow ryth wel & trewly be the grace of God. For I trust ryth wel that he that bad me yevyn it away for hys lofe wil help me to payn it ageyn.” & so he dede.

### Chapter 38

Afyr that this creatur had thus yovyn away hir good, & had neyther peny ne halfpeny to helpyn himself wyth, as sche lay in seynt Marcellys chirche in Rome thynkyng & stodyng wher sche xuld han hir levyng in as mech as sche had no sylver to cheys hir wyth thal, owr lord answeyrd to hir mende & seyde: “Dowtyr, thou art not yet so powr as I was whan I heng nakyd on the cros for thy lofe. For thou hast clothys on thy body, & I had non. And thou hast counseld other men to ben powr for my sake, & ther for thou must folwyn thyn owyn counsel. But drede the not, dowtyr, for ther is gold to the ward. & I have hyte the be for tyme that I wolde nevyr fayl the, & I xal preyn myn owyn modir to beggyn for the. For thou hast many tymes beggyd for me, & for my modir also. & ther for drede the not. I have frendys in every cuntre, & xal make my frendys to comfort the.”

Whan owr lord had thus swetly dalyed to hir sowle sche thankyd hym of this gret comforte, havyn good trost it xuld be as he seyde. Sythen sche, risynge up, went forth in the strete & met casuall wyth a good man. & so they fellyn in good comunicacyon as thei went to gedir be the wey, to whom sche had many good talys & many good exhortacyonys tyl god visited hym wyth terys of devocyon & of compunccyon, to his hey comfort & consolacyon. & than he yaf hir mony, be the which sche was wel relevyd &

comfortyd a good while.

Than on a nyth sche say in vision how owyr lady, hir thowt, sat at the mete wyth many worshepful personys & askyd mete for hir. And than thowt this creatur that owr lordys wordys wer fulfilled gostly in that vision, for he behestyd this creatur a lityl befom that he xuld preyn his modir to beggyn for hir. & in schort tyme afyr this visyon sche met wyth a worshepful lady, dame Margarete fflorentyn, the same lady that browt hir fro Assyse into Rome. & neithyr of hem cowd wel understand other but be synngys er tokenys, & in fewe comown wordys. And than the lady seyde unto hir: “Margerya in poverté?”

Sche, undirstondynge what the lady ment, seyde ayen: “Ya, grawnt poverté, Madam.” Than the lady comawndyd hir to etyn wyth hir every sonday, & set hir at hir owen tabil abovyn herself & leyde hir mete wyth hir owyn handys. Than this creatur sat & wept ful sor, thankynge owr lord that sche was so cheryd & cherished for his lofe of hem that cowd not undirstond hir langage. Whan thei had etyn the good lady used to takyn hir an hamper, wyth other stufte that sche myght makyn hir potage ther wyth, as meche as wolde servyn hir for a too days mete, & filled hir botel wyth good wyn. And sum tyme sche yaf hir an viij bolendyns ther to. And than another man in Rome, which was clepyd Marcelle, bad hir to mete ij days in the woke, whos wyfe was gret wyth childe, hyly desirynge to have had this creatur to godmodyr to hir childe whan it had ben

born. & sche abood not so long in Rome. & also ther was an holy mayden yaf this creatur hir mete on the Wednysday. Other days whan sche was not purveyd sche beggyd hir mete fro dor to dore.

### Chapter 39

An other tyme, ryth as sche cam be a powr womanys hows, the powr woman clepyd hir into hir hows & dede hir sytten be hir lytyl fyer, yevyng hir wyn to drynke in a cuppe of ston. & sche had a lytel manchylde sowkyng on hir brest, the whech sowkyd o while on the moderys brest. Another while it ran to this creatur, the modyr syttyng ful of sorwe & sadness. Than this creatur brast al into wepyng, as thei sche had seyn owr lady & hir sone in tyme of hys passion, & had so many of holy thowtys that sche myth nevyr tellyn the halvendel, but evyr sat & wept plentyvowsly a long tyme that the powr woman, havng compassyon of hir wepyng, preyd hir to sesyn, not knowyng why sche wept. Than owr lord Ihesu crist seyde to the creatur: “Thys place is holy.” And than sche ros up & went forth in Rome, & sey meche poverte among the pepyl. & than sche thankyd god hyly of the poverte that sche was in, trostyng ther thorw to be partynyr wyth hem in meryte.

Than was ther a gret lentywoman in Rome preyng thys creatur to be godmodyr of hir childe, & namyd it after Seynt Brigyt, for they haddyn knowlach of hir in hir lyvetye. & so sche

dede. Sithyn god yaf hir grace to hane gret lofe in Rome, bothyn of men & of women, & gret favowr among the pepyl. Whan the Maystyr & brothyr of the hospital of seynt Thomas, wher sche was refusyd befortyme—as is wretyn befor, herd tellyn what lofe & what favowr sche had in the cyte, they preyd hir that sche wolde come ageyn to hem & sche xulde be wolcomear than evyr sche was befor, for thei weryn ryth sory that thei had put hir away fro hem. & sche thankyd hem for her charite, & dede her comawndment. & whan sche was comyn ayen to hem, thei madyn hir ryth good cher & weryn rith glad of hir comyng. Than fond sche ther hir that was hir mayden befor tyme, & wyth ryght schulde a be so, styлле dwellyng in the hospital in meche welth & prosperyte, for sche was kepar of her wyn. And this creatur went sum tyme to hir for cawse of mekenes, & preyd hir of mete & drynke. & the mayden yaf hir wyth good wyl, & sum tyme a grote therto. Than sche compleyned to hir mayden, & seyde that sche thowt gret swem of her departyng & what slawndir & evyl wordys men seyde of hir for thei wer asundyr. But wold sche nevyr the rathar be a geyn wyth hir.

Afterward this creatur spak wyth seynt brydys mayden in Rome, but sche coud not undirstondyn what sche seyde. Than had sche a man that cowde undirstondyn hir langage. & that man tolde Seynt Brygiptys mayden what this creatur seyde, & how sche askyd after Seynt Brigyt hir lady. Than the mayden seyde that hir lady, seynt Brigyt, was goodly & meke to every creatur, & that sche had

a lawhyng cher. And also, the good man wher this creatur was at hoste telde hir that he knew hir hys owyn selfe, but he wend lityl that sche had ben so holy a woman as sche was, for sche was evyr homly & goodly to alle creaturys that woldyn spekyn wyth hir. Sche was in the chawmbre that seynt Brigypyt deyd in, & herd a dewche preste prechyn of hir ther in, & of hir revelaeyonys & of hir maner of levyng. & sche knelyd also on the ston, on the whech owr lord aperyd to Seynt Brigypyte and telde hir what day sche xuld deyn on. & this was on of seynt Brigypytys days that this creatur was in hir chapel, whech befor tyme was hir chawmbre that sche deyd in. Owr lord sent swech tempestys of wyndys & reynes, & dyvers impressyons of eyrs, that thei that wer in the feldys & in her labowrys wythowtyn forth wer compellyd to entyr howsys in socowryng of her bodijs to enchewyn dyvers perellys. Thorw swech tokenys this creatur supposyd that owr lord wold hys holy seyntys day xulde ben halwyd, & the seynt had in mor worshep than sche was at that tyme.

And sumtyme whan this creatur wolde a gon the stacyownys our lord warnyd hir on the nyght, being in hir bed, that sche xulde not gon owte fer fro hir ostel, for he xulde sendyn gret tempestys that day of levenys & thundersys. & so it was in dede. Ther wer so gret tempestys that yer of thundersys & levenys, of gret reynes & dyvers wederyngys, that ryth elde men that tyme dwellyng in Rome seydyn thei had nevyr seyn swech be forn. The levenys wer so

plentyvows, & so brygth schynynge wyth inne her howsys, that thei wendyn verily it xulde a brent her howsys wyth contentys. Than cryed thei up on the forseyd creatur to prey for hem, fully trustyng that sche was the servawnt of al myghty god & thorw hir prayerys thei xuldyn ben holpyn & socowryd. This creatur, at her request preying owr lord of mercy, he answeyrd in hir sowle, seying: “Dowtyr, be not a ferd, for ther xal no wedyr ne tempest noyin the. & ther for mystrost me not, for I xal nevyr disceyven the.” And owr merciful lord cryst Ihesu, as it plesyd hym, wythdrow the tempestys, preservyng the pepyl fro alle myschevys.

#### **Chapter 40**

Than, thorw the provysyon of owr mercyful lord crist Ihesu, ther was comyn a preste, a good man owte of Ingland in to Rome wyth other felawshep, speryng & inqweryng diligently aftyr the seyde creatur whom he had nevyr seyn be forn, ne sche hym. But whil he was in Ingland he herd tellyn of swech a woman was at Rome, wyth the whech he longyd hyly to spekyn yyf god wolde grawntyn hym grace. Wher for whyl he was in hys owyn lond he, purposyng to se this creatur whan he thorw the sufferawns of owr lord myght come ther sche was, purveyd golde to bryng hir in relevyng of hir yyf sche had need. Than be inqweryng he cam in to the place wher that sche was, & ful humbely & mekely he clepyd hir modyr, preying hir for

charite to recyven hym as hir sone. Sche seyde that he was wolcom to god & to hir as to hys owyn modyr. So, be holy dalyawns & communycacyon, sche felt wel he was a good man. & than sche, discuryng the prevyde of hert, revelyde what grace god wrowt in in hir sowle thorw hys holy inspiracyon, & sumwhat of hir maner of levyng. Than wolde he no lengar suffyr hir to beggyn hir mete fro dore to dore, but preyde hir to eten wyth hym & hys felawschep, les than good men & women be the wey of charite & for gostly comfort wolde preyn hir to mete. Than he wolde that he xulde take it in the name of ovr lord, and ellys sche ete wyth hym & wyth hys felawschep every day, & yaf hir golde sufficiently to come hom wyth in to Ingland.

And than was fulfilled that ovr lord seyde to hir a lityl be for: "Gold is to the warde." & so it was in dede, thankyd be alle myghty god.

Than summe of hir felaws which sche had ben wyth at Ierusalem comyth to this good preste newly come to Rome, compleynyng of hir, & seyde that sche was schrevyn at a preste which cowde not undirstondyn hir langage ne hir confessyown. Than this good preste, trostyng to hir as to hys modyr, desyryng the helth of hir sowle, askyd of hir yf hir confessowr undirstod hir whan sche spak to hym er not. "Good sone, I beseche yow preyth hym to dyne wyth yow & wyth yowr felawys. & late me be present, & than xal ye knowyn the trewth."

Hir confessowr was preyde to mete, & whan tyme cam sett

& servyd wyth this good preste & hys felaschep, the seyde creatur beyng present, the good preste of Inglande dalyng & comownyng in her owyn langage englysch. The duche preste, a worthy clerke as is wretyn be for, confessowr to the seyde creatur, satt al stille in a maner of hevynes for cawse he undirstod not what thei seyden in englysch les than thei spokyn latyn. & thei dede it in purpose hys unwetyng to prevyn yf he undirstod englysch er not. At the last, the seyde creatur seyng & wel undirstondyng that hir confessowr undirstod not her langage & that was tediows to hym, than in party to comfort hym & in party er ellys meche mor to prevyn the werk of god, sche telde in hir owyn langage in englysch a story of holy writte which as sche had lernyd of clerkys whil sche was at hom in Ingland, for sche wolde spekyn of no vanyte ne of no fantasiis. Than thei askyd hir confessowr yf he undirstod that sche had seyde. & he a non in latyn telde hem the same wordys that sche seyde be for in englich. for he cowde neythyr speke englysch ne undirstondyn englich save only aftyr hir tunge. & than thei had gret mervayle, for thei wist wel that he undirstod what sche seyde & sche undirstod what he seyde, & he cowde undirstonde non other englysch man. So blyssed mote god ben that mad an Alyon to undirstondyn hir whan hir owyn cunter men had forsakyn hir & wolde not heryn hir confession, les than sche wolde a left hir wepyng & spekyng of holynes.

& yet sche myght not wepyn but whan god yaf it hir. & oftyn

tymes he yaf it so plentyvowsly that sche cowde not wythstonde it. But the mor that sche wolde a wyth stonde it er put it a wey, the mor strongly it wrowt in hir sowle wyth so holy thowtys that sche xulde not sesyn. Sche xulde sobbyn & cryen ful lowd al a geyn hir wyl, that many man & woman also wondryd on hir therefore.

## Chapter 41

Sum tyme, whan the forseyd creatur was at sermownys wher duchemen & other men prechyd, techyng the lawys of god, sodeyn sorwe & hevynes occupying hir hert cawsyd hir to compleyn wyth mornyng cher for lak of undirstondyng, desyryng to be refreschyd wyth sum crumme of gostly undirstondyng un to hir most trustyd & entyrllest belovyd sovvreyn crist Ihesu, whos melydiows voys swetest of alle savowrys, softly sowndyng in hir sowle, seyde: "I xal preche the & teche the my selfe, for thi wyl & thy desyr is acceptabyl un to me." Than was hir sowle so delectabely fed wyth the swet dalyawns of owr lorde, & so fulfilled of hys lofe, that as a drunkyn man sche turnyd hir fyrst on the o syde & sithyn on the other wyth gret wepyng & gret sobbyng, un mythy to kepyn hir selfe in stabilnes for the unqwenchabyl fyer of lofe, which brent ful sor in hir sowle.

Than meche pepyl wonderyd up on hir, askyng hir what sche eyled. To whom sche, as a creatur al wowndyd wyth lofe & as reson had fayled, cryed wyth lowde voys: "The passyon of crist sleth me!"

The good women, havyngh compassyon of hir sorwe & gretly mervelyng of hir wepyng & of hir crying, meche the mor thei lovyd hir. & ther for thei, desiryng to make hir solas & comfort aftyr hir gostly labowr be sygnys & tokenys—for sche undirstod not her speche—preyid hir and in a maner compellyd hir to comyn hom to hem, willyng that sche xulde not gon fro hem. Than owr lord sent hyr grace to han gret lofe & gret favowr of many personys in Rome, bothyn of Religyows men & other.

Sum religyows comyn to swech personys of hyr cuntremen as lovyd hir & seyden: "This woman hath sowyn meche good seed in Rome sithyn sche cam hydir, that is to sey schewyd good exampyl to the pepyl wher thorw thei lovyn god mor than thei dede be forn."

On a tyme, as this creatur was in a chirche at Rome wher the body of seynt Ierom lyth biriid [whech was myraculosly translatyd fro Bedlem in to that place, & ther now is had in gret worshep be syden the place wher seynt laverawnce lyth beriid], to this creaturys gostly sygth aperyng seynt Ierom seyde to hir sowle: "Blissed art thou, dowtyr, in the wepyng that thou wepyst for the pepyls synnes, for many xal be savyd ther by And, dowtyr, drede the nowt. For it is a synguler & a specyal yyft that god hath yovyn the, a welle of teerys the whech xal nevyr man take fro the." Wyth swech maner of dalyawns he hily comfortyd hir spiritys. & also he made gret preysyng & thankyng to god for the grace that he wrowt in hir sowle. For les than sche had an had sweche gostly comfortys it had ben

unpossybyl hir to a boryn the schamys & wonderyngys, the which sche suffyrd pacyently & mekely for the grace that god schewyd in hyr.

## Chapter 42

Whan tyme of estern er ellys paske was come & go this creatur, wyth hir felawschep purposyng to gon a geyn in to her owyn natyf lond, it was telde hem that ther wer many thevys be the wey which wolde spoyl hem of her goodys & theraventur slen hem. Than the seyde creatur, wyth many a bittyr teer of hir eye, preyde to owr lord Ihesu crist, seying: "Crist Ihesu, in whom is al my trost, as thou hast be hyte me many tymes befor that ther xulde no man be disesyde in my cumpanye, & I was nevyr deceyved ne defrawd in thi promysse as long as I fully & trewly trostyd on to the, so here the preyerys of thin unworthy servawnt, al holy trustyng in thi mercy, & grawnt that I & myn felawschep wythowtyn hyndryng of body er of catel, for of owr sowlys, lord, have thei no powr, may gon hom a geyn in to owr lond lych as we come hedyr for thi lofe. & late nevyr owr enmiis have no powr ovyr us, lord, yf it plese the. As thou wilt, so mot it be."

Than owr lord Ihesu crist seyde to hir mende: "Drede the not, dowtyr. For thou & alle that ben in thy cumpany xal gon as safe as yf thei wer in seynt petrys church." Than thankyd sche god wyth

alle hir spiritys & was bold a now to go wher god wolde, & toke hir leve of hir frendys in Rome & most specyaly of hir gostly ffadyr, which for owr lordys lofe had supportyd hir & socowrd hir ful tenderly a geyn the wykked wyndys of hir invyows enmyis, whos departyng was ful lamentably, as wytnessyd wel the pur watyr dropys rennyng down be her chekys. Sche, fallyng on hyr knes, recyved the benefys of hys blyssyng. & so departyd a sundyr whom charite ioyned bothyn in oon, thorw the which thei trostyd to metyn a geyn, whan owr lord wolde, in her kindly cuntre whan thei wer passyd this wretchyd wordelys exile. And thus sche & hir felaschep passyd forth in to Ingland ward.

And whan thei wer a lityl wey owte of Rome & the good preste, which as is beforn wretyn this creatur had recyved as for hir owyn sone, had mekyl drede of enmyis, wher for he seyde on to hir: "Modyr, I drede me to be deed & slayn wyth enmyis."

Sche seyde: "Nay, sone, ye schal far ryth wel & gon saf be the grace of god." & he was wel comfortyd wyth hyr wordys, for he trustyd meche in hir felyngys, and mad hir as good cher be the wey as yf he had ben hir owyn sone born of hir body. & so thei cam forth to medylborgh. & than hir felaschep wolde takyn her iurne in to Ingland ward on the Sunday. Than the good preyste cam to hir, seying: "Modyr, wyl ye gon wyth yowr felaschep er not on this good day?"

& sche seyde: "Nay, sone. It is not my lordys wille that I

xulde gon so sone hens.” & so sche abood styлле wyth the good preste & summe other of the felaschyp tyl the satyrday aftyr, and mech of her felaschep went to schip on the sonday.

On the fryday aftyr, as this creatur went to sportyn hir in the felde & men of hir owyn nacyon wyth hir, the which sche informyd in the lawys of god as wel as sche cowde & scharply sche spak a geyns hem, for thei sworyn gret othys & brokyn the comawndment of owr lord god. & as sche went thus dalyng wyth hem, owr lord Ihesu crist bad hir gon hom in haste to hir hostel, for ther schulde come gret wederyng & perlyows. Than sche hyed hir homwardys wyth hir felaschep. & as sone as thei come hom to her hostel the wederyng fel as sche felt be revelacyon. And many tymes as sche went be the wey & in the feldys ther fel gret levenys wyth hedows thundersys, gresely & grevows, that sche feryd hir that it xulde a smet hir to deth, & many gret reynes which cawsyd in hir gret drede & hevynes. Than owr lord Ihesu crist seyde to hir: “Why art thou a ferd whil I am wyth the? I am as mythy to kepyn the her in the felde as in the strengest chirche in alle this worlde.” & aftyr that tyme sche was not so gretly a ferd as sche was be forn. For evyr sche had gret trust in hys mercy, blyssed mote he be that comfortyd hir in every sorwe. And sithyn it happyd an englysch man to come to this creatur & swor a gret oth. Sche, heryng that oth, wept, mornyd, & sorwyd wyth owtyn mesur, not of powr to restreyn hir selfe fro wepyng & sorwyng, for as meche as sche sey hir brothyr offendyn owr lord god

al mygthy, & lityl heed wold takyn to hys owyn defawte.

### **Chapter 43**

On the next day be tymes come to this creatur the good preste which was as hir sone, & seyde: “Modyr, good tydyngys! We have good wynd, thankyd be god.” & a non sche yaf preysyng to owr lord, & preyd hym of hys mercy to grawntyn hem good perseverawns of wynde & wederyng that thei myth come hom in safte. And it was answeryd & comawndyd in hir sowle that thei xuld gon her wey in the name of Ihesu.

Whan the preste knew that sche wolde al gatys gon forth he seyde: “Modyr, her is no schip. Her is but a lityl hecke.”

Sche answeryd a geyn: “Sone, god is as mythy in a lityl schip as in a gret schip, for I wyl go therin be the leve of god.” And whan thei wer in the lityl schip it be gan to waxin gret tempestys & dyrke wedyr. Than thei cryed to god for grace & mercy, & a non the tempestys sesyd. & thei had fayr wedyr & seyled al the nygth on ende & the next day tyl evyn song tyme, & than thei cam to londe. & whan thei wer on the londe the forseyd creatur fel downe on hir knes, kyssyng the grownde, hyly thankyng god that had browt hem hom in safte.

Than had this creatur neithyr peny ne halfpeny in hir purse. & so thei happyd to meten wyth other pilgrimys which yovyn hir iii

halfpenys, in as meche as sche had in comownyng telde hem good talys. & than was sche rygth glad & mery, for sche had sum good that sche myght offeryn in the worshep of the Trinite whan sche come to Norwych, as sche dede whan sche went owt of Ingland ward. & so whan sche cam ther sche offeryd wyth rygth good wylle. & sithyn went sche wyth hir felaschep to the vykary of seynt Stevenys, Maistyr Richard castyr, which levyd that tyme. & he led hem wyth hym to the place ther he went to boorde & mad hem ryth good cher. & he seyde to the forseyd creatur: “Margery, I merveyll how ye can be so mery & han had so gret labowr, & ben so fer hens.”

“Syr, for I have gret cawse to ben mery and to ioyn in owr lorde, that hath holpyn me & socowryd me & browt me a geyn in safte, blyssed & worshepyd mot he be.” & so thei dalyed in owr lord a good while & had ful goodly cher, & than thei tokyn her leve.

& sche went to an Ankyr which was a Monke of a fer cuntre & dwellyd in the chapel of the felde. He bar a name of gret perfeccyon, & be for tyme had lovyd this creatur ryth meche. And sithyn, thorw evyl langage that he herd of hir, he turnyd al a yens hir. & ther for sche went to hym in purpose to mekyn hyr selfe & drawyn hym to charite yyf sche myth. Whan sche was come to hym he wolcomyd hir hom schortly, & askyd wher sche had don hir chylde, the which was begotyn & born whil sche was owte as he had herd seyde. And sche seyde: “Ser, the same childe that god hath sent me I have browt hom. For god knowyth I dede nevyr sithyn I

went owte wher thorw I xulde have a childe.” & wolde he not levyn hir for nowt that sche cowde sey. And nevyr the lesse, yet sche lowly & mekely schewyd hym, for trust that sche had in hym, how it was owr lordys wyl that sche xulde be clad in white clothing. & he seyde god forbede it, for sche xulde than make al the world to wondyr on hir. And sche seyde a yen: “Ser, I make no fors so that god be plesyd ther wyth.” Than he bad hir comyn a yen to hym, & be governyd be hym & be a good preste hite ser Edward. & sche seyde sche xulde wete first yyf it wer the wil of god er not. & therwyth sche toke hir leve at that tyme.

& as sche went fro hym ward, be the wey owr lord seyde to hir sowle: “I wil not that thu be governyd be hym.” & sche sent hym worde what answer sche had of god.

## **Chapter 44**

And than preyid sche to god, seying: “As mostly, lorde, as it is thy wille that I xulde be clad in white, as mostly grawnt me a tokne of levyn, thundyr, & reyn—so that it hyndir ne noy no thing—that I unworthy may the rathar fulfillyn thy wil.”

Than owr lord answeyde, & seyde un to hys unworthy servawnt: “Dowtyr, dowte it not hu xalt have that tokyn be the thryd day.” & so it was on the fryday next folwyng, erly in the morwenyng as sche lay in hir bed, sche sey gret levyn; sche herd gret thundyr, &

gret reyn folwyng. & as swythe it passyd a wey & was fayr wedir a geyn. & than sche purposyd hir fullych to weryn white clothis, saf sche had neithyr gold ne sylver to byen wyth hir clothing. And than owr lord seyde to hir sowle: "I xal ordeyn for the."

Than went sche forth to a worshepful man in Norwich, to whom sche was ryth wolcome & had gret chere. And as thei sat to gedyr tellyng good talys, evyr owr lord seyde in hir sowle: "Speke to this man! Speke to this man."

Than sche seyde to that worshepful man: "Wolde god, ser, that I myth fyndyn a good man which wolde lendyn me ii nobelys tyl I myth payn hym a geyn, to byen me clothys ther wyth."

And he seyde: "That wil I do, damsel, gladly. What clothys wil ye weryn?"

"Ser," sche seyde, "white clothis, wyth the leve of god." So this good man bowt white cloth & dede makyn hir a gowne ther of, & an hood, a kyrtyl, & a cloke. And on the satyrday, which was the next day, at evyn he browt hir this clothynge & yaf it hir for goddys lofe, & meche mor goodnes dede to hir for owr lordys lofe, crist Ihesu be hys reward & have mercy up on hys sowle & on alle christen. And on the Trinite sunday next folwyng sche was howselyd al in white. & sithen hath sche sufferyd meche despite & meche schame in many dyvers cuntreys, Cyteys, & townys, thankyd be god of alle.

And sone after hir husbond cam fro lynne un to Norwych to

se how sche ferd, & how sche had sped. & so went thei hom to gedyr to lynne. And sche in schort tyme after fel in gret sekenes, in so mech that sche was anoyntyd for dowe of deth. & sche desired yf it wer the wil of god that sche myth sekyn seynt Iamys er sche deyd, & suffyr mor schame for hys lofe, as he had hyte hir befor that sche xuld do. And than owr lord Ihesu crist seyde to hir in hir sowle that sche xuld [not] dey yet. And sche wend hir selfe that sche xulde not a levyd, for hir peyn was so gret. And hastily afterwarde sche was heyl & hoyl.

& than it drow in to wyntyr warde, and sche had so meche colde that sche wist not what sche myth do. For sche was powr & had no mony, & also sche was in gret dette. Than suffyrd sche schamys & reprevys for weryng of hir white clothys, & for sche cryed so lowde whan owr lord yaf hyr mende of hys passion, and for the compassion that sche had of owr lordys passyon sche cryed so wondyr lowed. & thei had nevyr herd hir cryed be fore tyme, & it was the more merveyll on to hem, for sche had hir fyrst cry at Ierusalem, as is wretyn be for. And many seyde ther was nevyr seynt in hevyn that cryed so as sche dede. Wherfor thei woldyn concludyn that sche had a devyl wythinne hir which cawsyd that crying. & so thei seyden pleynly & meche mor evyl. And al sche toke pacyently for owr lordys lofe. For sche wist wel that the Iewys seyde meche wers of hys owyn persone than men dede of hir. & ther for sche toke it the mor mekely. Sum seyde that sche had the fallyng evyl, for sche

wyth the crying wrestyd hir body, turnyng fro, the o syde in to the other, & wex al blew & al blo as it had ben colowr of leed. & than folke spitted at hir for horrowr of the sekenes. & sum scornyd hir and seyde that sche howlyd as it ben a dogge, & bannyd hir & cursyd hir, & seyde that sche dede meche harm a mong the pepyl. And than thei that be forn tyme had yovyn hir bothyn mete & drynke for goddys lofe, now thei put hir a wey & bodyn hir that sche xulde not come in her placys, for the schrewyd talys that thei herd of hir.

And afterward, whan tyme cam that sche wolde gon to seynt Iamys, sche went to the best frendys that sche had in lynne & telde hem hir entent: how sche purposyd to gon to seynt Iamys yf sche myght han good to gon wyth, but sche was powr and awt meche dette. And hir frendys seyden to hir: "Why have ye yovyn a wey yowr good?" & other mennys also: "Wher schal ye now have so meche good as ye owe?"

And sche seyde a yen: "Owr lord god schal helpyn ryth wel, for he fayld me nevyr in no cuntre. & therfor I trust hym ryth wel."

And sodeynly cam a good man, & yaf hir fowrty pens. & wyth sum ther of sche bowt hir a pylche. & evyr owr lord seyde to hir: "Dowtyr, stody thow for no good, for I xal ordeyn for the. But evyr stody thow to love me & kepe thi mende on me. For I schal go wyth the wher thow gost as I have hite the be forn."

And afterwarde ther cam a woman, a good frend to this creatur, & yaf hyr vii marke for sche xulde prey for hir whan that

sche come to seynt Iamys. & than sche toke hir leve at hir frendys in lynne, purposyng hir forward in al the hast that sche myght. & than was it seyde in lynne that ther wer many thevys be the wey. Than had sche gret drede that thei xulde robbyn hir & takyn hir golde a wey fro hir. And owr mercyful lord, comfortyng hir, seyde on to hir: "Go forth, dowtyr, in the name of Ihesu. Ther xal no thef han powyr ovyr the." Than went sche forth & cam to Bristowe on the Wednesday in Whitson weke. And ther fond sche redy a broke bakkyd man which had ben wyth hir at Rome, whom sche left in Rome whan sche cam thens too yer befor this tyme. & whil they wer in Rome sche borwyd certeyn golde of hym, & be the byddyng of god sche yaf a wey to powr pepyl al the mony that sche had & that sche had borwyd of hym also, as is wretyn be forn. & than whil sche was in Rome sche hite hym to payn hym a geyn in Bristowe at this tyme. & so was he come thedyr for hys payment. And owr lord Ihesu crist had so ordeyned for hir as sche went to Bristowe ward that ther was yovyn hir so meche mony that sche myght wel payn the forseyd man al that sche awt hym. & so sche dede, blissed be owr lord ther for.

And than sche lay stille in bristowe be the byddyng of god for to a byden schepying vii wokys, in as mech as ther wer non englich schepys that myght seilen thedyr for thei wer a restyd & takyn up for the kyng. And other pilgrymes that wer at Bristowe, desiryng to spedyn her iurne, went a bowte fro port to port & sped nevyr the mor. & so thei cam a geyn to Bristowe, whyl sche lay stille

& sped bettyr than they for al her labowr. And whil sche was thus stille in Bristowe after the byddyng of god, owr mercyful lord crist Ihesu visityd hys creatur wyth many holy meditacyons, & many hy contemplacyonys, & many swet comfortys. & ther was sche howselyd every sonday wyth plentyvows terys & boystows sobbyngys, wyth lowde cryingys and schille schrykyngys. & ther for many man & many woman wondyrd up on hir, skornyd hir & despised hir, bannyd hir & cursyd hir, seyde meche evyl of hir, slawndryd hir, & born hyr on hande that sche xulde a seyde thyng wech that sche seyde nevyr. & than wept sche ful sor for hir synne, preyng god of mercy & foryevenes for hem, seying to owr lord: “Lord, as thu seydyst hangyng on the cros for thi crucyfyerys ‘Fadyr, foryeve hem. Thei wite not what thei don.’ So I beseche the: foryeve the pepyl al scorne & slawndrys, & al that thei han trespassyd, yyf it be thy wille. For I have deservyd meche mor & meche more am I worthy.”

## Chapter 45

ON corpus xristi day after, as the prestys born the sacrament a bowte the town wyth solempne procession, wyth meche lyth & gret solempnyte as was worthy to be do, the forseyd creatur folwyd: ful of terys & devocyon, wyth holy thowtys & meditacyon, sor wepyng & boystows sobbyng. & than ther cam a good woman be this creatur

& seyde: “Damsel, god yef us grace to folwyn the steppys of owr lord Ihesu crist.” Than that worde wrowt so sor in hir herte & in hir mende that sche myht not beryn it, that sche was fawyn to takyn an hows. & ther sche cryed: “I dey! I dey!” & roryd also wondirfully that the pepyl wonderyd up on hir, havyn gret merveyl what hir eyled. And yet owr lord mad summe to lofe hir & cherschyn hir ryth meche, & haddyn hir hom bothe to mete & to drynke, & haddyn ful gret gladnes to heryn hir dalyin in owre lord.

And so ther was a man of newe Castel—hys name was Thomas Marchale—wech ofte tymes bad this creatur to mete for to heryn hir dalyawns. & he was so drawyn be the good wordys that god put in hir to sey of contricyon & compunccyon, of swetnes & of devocyon, that he was al mevyd as he had ben a newe man wyth terys of contricyon & compunccyon, bothe days & nyghtys as owr lord wolde visiten hys hert wyth grace, that sum tyme whan he went in the feldys he wept so sor for hys synnes & hys trespass that he fel down & myht not beryn it, & telde the forseyd creatur that he had ben a ful rekles man & mys governyd. & that sore rewyd hym, thankyd be god. And than he blyssed the tyme that he knew this creatur, & purposyd hym fully to be a good man. Also he seyde to the seyde creatur: “Modyr, I have her x marke. I pray yow that it be yowr, as yowr owyn, for I wil helpyn yow to seynt Iamys wyth goddys grace. And what that ye byd me yevyn to any powr man er woman I wyl do yowr byddyng, Al wey o peny for yow an other for my

selfe.”

Than as it plesyd owr lord he sent a schip owte of Breteyn in to Bristowe, which schip was mad redy & arayd for to seylen to seynt Iamys. And than the seyde Thomas Marchale went & payd the maystyr for hym selfe & for the seyde creatur. Than was ther [a] Richeman of Bristowe which wolde not late the seyde creatur seylen in that schip, for he held hir no good woman. And than sche seyde to that Rycheman: “Syr, yf ye put me owt of the schip my lord Ihesu xal put yow owt of hevyn. For I telle yow, ser, owr lord Ihesu hath no deynte of a ryche man les than he wil be a good man & a meke man.” & so sche seyde many scharp wordys on to hym wyth owtyn any glosyng er flaterynge.

& than owr lord seyde to hir in hir sowle: “Thow xalt han thy wylle, & gon to seynt Iamys at thi desyr.”

And a non aftyr sche was putt up befor the Bischop of Worcetyr, that lay iii myle beyondyn bristowe, & moneschid to aper be for hym ther he lay. Sche ros up erly on the next day & went to the place wher he lay, hym selfe yet beyng in bedde, & happyd to metyn on of hys worschepfulest men in the town. & so thei dalyid of god. & whan he had herd hir dalyid a good while he preyde hir to mete. & sithyn he browt hir in to the Bischopys halle. & whan sche cam in to the halle sche saw many of the Bischopys men al to raggyd & al to daggyd in her clothys. Sche, lyftyng up hir hande, blissed hir. & than thei seyde to hir: “What devyl eyleth the?”

Sche seyde a yen: “Whos men be ye?”

Thei answerde a yen: “The bischopys men.”

And than sche seyde: “Nay, forsothe, ye am lykar the develys men.” Than thei weryn wroth, & chedyn hir & spokyn angrily un to hir. & sche suffryd hem wel & mekely. & sithyn sche spak so sadly a geyn syn & her mysghovernawns that thei wer in sylens & held hem wel plesyd wyth hyr dalyawns, thankyd be god, er than sche left. And than sche went in to the churche and a boode the comyng of the bischop.

& whan he cam sche knelyd down, & askyd what was hys wille & why sche was somownde to come be for hym. It was to hir gret noye & hynderawns, in as meche as sche was a pilgryme purposyng be the grace of god to seynt Iamys warde. Than the Bischop seyde: “Margery, I have not somownd the. For I knowe wel i now thu art Iohn of Burnamys dowtyr of lynne. I pray the be not wroth, but far fayr wyth me & I xal far fayr wyth the, for thu xalt etyn wyth me this day.”

“Syr,” sche seyde, “I prey yow have me excusyd, for I have behestyd a good man in town to etyn with hym to day.”

And than he seyde: “Thu xalt etyn wyth me & he bothyn.” & so sche a boode wyth hym tyl god sent wynde that sche myght seylen, & had gret cher of hym & of hys meny also. & sithyn sche was schrevyn to the Bischop. & than he preyde hir to prey for hym that he myght deyn in charite, for it was warnyd hym be an holy man which

had be revelacyon that this bischop xulde be ded wyth inne the terme of ii yer. & it fel so in dede. And ther for he compleynynd to this creatur, & preyde hir to prey for hym that he myth deyin in charite. At the last sche toke hir leve of hym, & he yaf hir golde & hys blyssyng, & comawndyd hys mene to lede hir forth in hir wey. And also he preyd hir whan sche come fro seynt Iamys a geyn that sche wolde come un to hym.

And so sche went forth to hir schip. Be for that sche entryd the schip sche mad hir preyerys that god xulde kepe hem & preserve hem fro veniawns, tempestys, & perellys in the se, that thei myth go & come in safte. For it was telde hir yyf thei haddyn any tempest thei woldyn castyn hyr in the se for thei seyde it was for hir, & thei seyde the schip was the wers for sche was therin. And ther for sche in hir preyer seyde on this maner: "Al mythy god, crist Ihesu, I beseche the for thi mercy: yyf thu wilt chastisyn me, spar me tyl I come a geyn in to Ingland. & whan I come a geyn chastyse me ryth as thu wilt." & than ovr lord grawntyd hir hir bone.

& so sche toke hir schip in the name of Ihesu & seylyd forth wyth hir felaschip, whom god sent fayr wynde & wedyr so that thei comyn to seynt Iamys on the sevenyth day. And than thei that weryn ayen hir whan thei wer at Bristowe, now thei made hir good cher. & so thei abedyn ther xiiii days in that lond. & ther had sche gret cher, bothyn bodily & gostly, hy devocyon & many gret cryes in the mende of ovr lordys passion, wyth plentyvows terys of compasyon.

& sithyn thei come hom a geyn to bristowe in v days. & sche abood not long ther but went forth to the blod of hayles, & ther was schrevyn & had lowde cryes & boystows wepyngys. & than the religiows men had hir in a mongse hem & mad hir good cher, saf thei sworyn many gret othys & horrible. & sche undyrname hem ther of aftyr the gospel. & ther of had thei gret wondyr. Nevyr the lesse summe wer ryth wel plesyd, thankyd be god of his goodnesse.

## Chapter 46

Sythyn yed sche forth to leycetyr & a good man also: Thomas Marchale, of whom is wretyn be forn. And ther sche cam in to a fayr cherch wher sche behelde a crucifyx was, petowsly poyntyd & lamentabyl to be heldyn, thorw which beheldyng the passyon of ovr lord entryd hir mende, wher thorw sche gan meltyn & al to relentyn be terys of pyte & compassyown. Than the fyer of lofe kyndelyd so yern in hir hert that sche myth not kepyn it prevy. For whedyr sche wolde er not, it cawsyd hir to brekyn owte wyth a lowde voys & cryen mervaylowslyche, & wepyn & sobbyn ful hedowslyche, that many a man and woman wondryd on hir ther for. Whan it was ovyr comyn, sche goyng owt at the chirche dore, a man toke hir be the sleve & seyde: "Damsel why wepist thou so sor?"

"Ser," sche seyde, "it is not yow to telle." & so sche & the good man Thomas Marchale went forth & toke hir hostel, & ther

etyn her mete. Whan thei had etyn, sche preyd Thomas Marchale to writyn a lettyr & sendyn to hir husbond that he myht fettyn hir hom. & wyl the lettyr was in wrytyng the Osteler cam up to hir chawmbyr in gret hast & toke a wey hir scrippe, & bad hyr comyn yerne and spekyn wyth the Meyr. & so sche dede.

Than the Meyr askyd hir of what cuntre sche was & whos dowtyr sche was. "Syr," sche seyde, "I am of lynne, in Norfolke, a good mannys dowtyr of the same lynne, which hath ben Meyr fyve tymes of that worshepful burwgh and aldyrman also many yerys. & I have a good man also, a Burgeys of the seyde town lynne, to myn husband."

"A," seyde the Meyr, "Seynt kateryn telde what kynred sche cam of, & yet ar ye not lyche. For thu art a fals strumpet, a fals loller, & a fals decyver of the pepyl. & therfor I xal have the in preson."

And sche seyde a geyn: "I am as redy, ser, to gon to preson for goddis lofe as ye am redy to gon to chirche." Whan the Meyr had long chedyn hir & seyde many evyl & horybyl wordys on to hir, & sche be the grace of Ihesu had resonably answeyde hym to al that he cowde seyn, than he comawndyd the Iaylerys man to ledyn hir to preson.

The Iaylerys man, havynge compassyon of hir, wyth wepyng terys seyde to the Meyr: "Ser, I have non hows to put hir inne les than I putte hir a mong men."

Than sche, mevyd wyth compassyon of [the] man which had

compassyon of hir, preyng for grace & mercy to that man as to hir owyn sowle, seyde to the meyr: "I prey yow, ser, put me not a mong men, that I may kepyn my chastite & my bond of wedlak to myn husbond as I am bowndyn to do."

& than seyde the Iayler hys owyn selfe to the Meyr: "Ser, I will be bowndyn to kepe this woman in saf warde tyl ye wyl have hir a geyn."

Than was ther a man of Boston, & seyde to the good wyfe ther sche was at Ostel: "Forsothe," he seyth, "in Boston this woman is holdyn an holy woman & a blissed woman." Than the Gayler toke hir in to hys a warde, & led hyr hom in to hys owyn hows & put hir in a fayr chawmbyr, schetyng the dor wyth a key & comendynge hys wyfe the key to kepyn. Nevyr the lesse, he lete hir gon to chirche whan sche wolde, & dede hir etyn at hys owyn tabyl, & mad hir ryght good cher for ovr lordys lofe, thankyd be almygthy god therof.

## **Chapter 47**

Than the styward of leycetyr, a semly man, sent for the seyde creatur to the Gaylerys wife. & sche, for hir husbond was not at hom, wolde not late hir gon to no man, styward ne other. Whan the gayler knew ther of he cam hys propyr persone & browt hir befor the stywarde. The Styward, a non as he sey hir, spak latyn un to hir, many prestys

standyng a bowtyn to here what sche xulde say & other pepyl also. Sche seyde to the stywarde: “Spekyth englysch yf yow lyketh, for I undyrstonde not what ye sey.”

The Styward seyde un to hir: “Thu lvest falsly in pleyn englysch.”

Than seyde sche un to hym a yen: “Syr, askyth what qwestyon ye wil in englysch, & thorw the grace of my lord Ihesu cryst I xal answeyn yow resonabely ther to.” And than askyd he many qwestyonys, to the wher sche answeyde redily & resonabely, that he cowde getyn no cawse a geyn hir. Than the Stywarde toke hir be the hand & led hir in to hys chawmbyr, & spak many fowyl rebawdy wordys un to hir, purposyng & desyryng, as it semyd hir, to oppressyn hir & for lyn hir.

& than had sche meche drede & meche sorwe. Crying hym mercy sche seyde: “Ser, for the reverens of al mythy god sparyth me, for I am a mannys wife.”

And than seyde the stywarde: “Thu xalt telle me whethyr thu hast this speche of god er of the devil, er ellys thu xalt gon to preson.”

“Ser,” sche seyde, “for to gon to preson I am not a ferd for my lordys lofe, the wher meche mor suffyrd for my lofe than I may for hys. I pray yow doth as yow thynkyth the beste.”

The stiwarde, seyng hir boldenes that sche dred no presonyng, he strobelyd wyth hir, schewyng un clene tokenys &

ungoodly cuntenawns. Wher thorw he frayde hir so meche that sche telde hym how sche had hyr speche & hir dalyawns of the holy gost, & not of hir owyn cunning. And than he, al a stoyned of hir wordys, left hys besynes & hys lewydnes, seying to hir as many man had do be forn: “Eythyr thu art a ryth good woman, er ellys a ryth wikked woman,” & delyveryd hir a geyn to hir gayler. & he led hyr hom a geyn wyth hym.

Sithyn thei tokyn ii of hyr felaws that went wyth hyr on pilgrimage—the on was Thomas Marchale be forn seyde, the other a man of Wisbeche—& put hem bothyn in preson for cawse of hyr. Than was sche hevy & sory for ther distress, & preyde to god for ther delyverawns. And than our mercyful lord crist Ihesu seyde to hys creatur: “Dowtyr, I xal for thy love so disposyn for hem that the pepyl xal be ryth fayn to letyn hem gon, & not longe kepyn hem.” And on the next day folwyng our lord sent sweche wederyng of levenys, thunders, & reynes contynuyng that al the pepyl in the town wer so afraid thei wist not what to do. Thei dreddyn hem it was for thei had put the pylgrimys in preson. & than the governours of the town went in gret hast & toke owt tho tweyn pilgrimys wher had leyn in preson al the nyth be forn, ledyng hem to the gylde halle, ther to be examynyde be for the Meyr & the worschepful men of the town, compellyng hem to sweryn yf the forseide creatur wer a woman of the ryth feyth & ryth believe, continent & clene of hir body, er not. As fer as thei knewyn, thei sworyn as wittyrly god

xulde help hem at the day of dome, that sche was a good woman of the ryth feyth & ryth believe, clene & chaste in al hir governawns, as fer as thei cowde knowyn in cher, cuntenawns, in worde, & in werke. And than the Meyr let hem gon whedyr thei wolde. And a non the tempest sesyd & it was fayr wedir, worschepyd be owre lord god. The pilgrimys thei wer glad that thei wer delyveryd & durst no lengar abydyn in leycetyr, but went x myle thens & abood ther, that thei myth have knowlach what xulde be do wyth the seyde creatur. For whan thei bothyn wer put in preson thei had telde hyr hem selfe that thei supposyd yyf the Meyr myth han hys wil he wolde don hir be brent.

## Chapter 48

ON a Wednysday the seyde creatur was browt in to a chirch of alle halwyn in leycetyr, in which place be for the hy awter was sett the Abbot of leycetyr wyth summe of hys chanownys, [and] the den of leicetyr, a worthy clerke. Ther wer also many Frerys & preystys, also the Meyr of the same town wyth mech other of lay pepyl. Ther was so meche pepyl that thei stodyn up on stolys for to beheldyn hir & wonderyn up on hir. The sayd creatur lay on hir knes, makyng hir prayerys to al mythy god that sche myth han grace, wytte, & wysdam so to answeyn that day as myth ben most plesawns & worschep to hym, most profyth to hir sowle, & best exampyl to the

pepyl. Than ther cam a preste to hir & toke hir be the hand, & browt hir be for the Abbot & hys assessowrys syttyng at the Awter. The wheche dedyn hir sweryn on a boke that sche xulde answeyn trewly to the Artyculys of the feyth lych as sche felt in hem. & fyrst thei rehersyd the blysfyl sacrament of the Awter, charyng hir to seyn ryth as sche belevyd therin.

Than sche seyde: “Serys, I beleve in the sacrament of the awter on this wyse: that what man hath takyn the ordyr of presthode, be he nevyr so vicyows a man in hys levyng, yyf he sey dewly tho wordys ovyr the bred that owr lord Ihesu criste seyde whan he mad hys mawnde a mong hys disciplys ther he sat at the soper, I be leve that it is hys very flesch & hys blood & no material bred, ne nevyr may be unseyd be it onys seyde.” & so sche answeyd forth to alle the artycles, as many as thei wolde askyn hir, that thei wer wel plesyd.

The Meyr, which was hir dedly enmy, he seyde: “In faith, sche menyth not wyth hir hert as sche seyth with hir mowthe.”

And the clerkys seyden to hym: “Sir, sche answeyth ryth wel to us.” Than the Meyr al to rebukyd hir & rehersyd many reprevows wordys & ungodly, the whiche is mor expedient to be concelyd than expressyd.

“Sir,” sche seyde, “I take wnesse of my lord Ihesu crist, whos body is her present in the sacrament of the Awter, that I nevyr had part of mannys body in this worlde in actual dede be wey of

synne but of myn husbondys body, whom I am bowndyn to be the lawe of matrimony & be whom I have born xiiii childeryn. For I do yow to wetyn, ser, that ther is no man in this worlde that I lofe so meche as god, for I lofe hym a bovyn al thyng. &, ser, I telle yow trewly I lofe al men in god & for god.” Also ferthermor sche seyde pleyntly to hys owyn persone: “Sir, ye arn not worthy to ben a Meyr, & that xal I prevyn be holy writte. For owr lord god seyde hym self er he wolde takyn veniawnce on the cyteys ‘I xal comyn down & seen.’ & yet he knew al thing. & that was not ellys, sir, but for to schewe men as ye ben that ye schulde don non executyon in ponischyng but yyf ye had knowing be forn that it wer worthy for to be don. &, syr, ye han do al the contrary to me this day. For, syr, ye han cawsyd me myche despite for thyng that I am not guilty in. I pray god for yeve yow it.”

Than the Meyr seyde to hir: “I wil wetyn why thow gost in white clothys. For I trowe thow art comyn hedyr to han a wey owr wyvys fro us, & ledyn hem wyth the.”

“Syr,” sche seyth, “ye xal not wetyn of my mowth why I go in white clothys. Ye arn not worthy to wetyn it. But, ser, I wil tellyn it to thes worthy clerkys wyth good wil be the maner of confession. Avyse hem yyf thei wyl telle it yow.” Than the clerkys preyde the meyr to gon down fro hem wyth the other pepyl. And whan thei weryn gon sche knelyd on hir knes be for the Abbot & the den of leycetyr, & a frer prechour—a worschiful clerke, & telde thes iii

clerkys how owr lord be revelacyon warnyd hir & bad hir weryn white clothys er sche cam at Ierusalem. “And so have I tolde my gostly faderys. And ther for thei han chargyd me that I xulde gon thus, for thei dar not don a geyn my felyngys for dred of god. And yyf thei durste thei wolde ful gladlych. And ther for, serys, yyf the Meyr wil wetyn why I go in whyte ye may seye yyf yow likyth that my gostly faderys byddyn me gon so. & than xal ye make no lesynggys, ne he xal not knowe the trewth.”

So the clerkys clepyd up a yen the Meyr, & teldyn hym in counsel that hir gostly faderys had chargyd hir to weryn white clothis & sche had bowndyn hir to her obediens. Than the Meyr clepyd hir to hym seying: “I wil not letyn the gon hens for thyng that thow canst seyn, les than thu wil gon to my lord of lynkoln for a lettyr, in as meche as thu art in hys Iurisdiccyon, that I may be dischargyd of the.”

Sche seyde: “Ser, I dar speke to my lord of lyncolne ryth wel, for I have had of hym rith good cher a for this tyme.” And than other men askyd hir yyf sche wer in charite with the Meyr. & sche seyde: “Ya, & with alle creaturys.” And than sche, obeyng hir to the Meir, preyde hym to ben in charite wyth hyr wyth wepyng terys, & foryevyn hir any thyng that sche had displesyd hym. And he yaf hir goodly wordys for a while, that sche wend al had ben wel & he had ben hir good frende. But afterward sche wist wel it was not so. & thus she had leve of the Meir for to gon to my lord of lyncolne &

fettyn a lettyr be the whech the Meyr schulde be excusyd.

## Chapter 49

SO sche went fyrst to the Abbey of leycetyr in to the chirche. And as sone as the Abbot had aspyed hir he, of hys goodnes, wyth many of hys brethyr cam for wolcomyn hir. Whan sche sey hem comyn, a non in hir sowle sche beheld owr lord comyng wyth hys apostelys. & sche was so raveschyd in to contemplacyon wyth swetnes & devocyon that sche myth [not] stondyn a geyns her comyng as curtesy wolde, but lenyd hir to a peler in the chirche & held hir strongly ther by for dred of fallyng. For sche wold a stondyn & sche myth not for plente of devocyon, which was cawse that sche cryed & wept ful sor.

Whan hir crying was ovyr comyn the Abbot preyd hys brethyr to have hir in wyth hem & comfortyn hir. And so thei yovyn hir ryth good wyn & madyn hir ryth good cher.

Than sche gat hir a lettyr of the Abbot to my lord of lyncolne in to record what conversacyon sche had ben the tyme that sche was in leicetyr. And the deen of leicetyr was redy to recordyn & witnessyn wyth hir also, for he had gret confidens that owre lord lovyyd hir & ther for he cheryd hir ful hily in hys owyn place. And so sche toke leve of hir sayd sone, purposyng forth to lyncoln ward wyth a man whech hite patryk that had ben wyth hir at seynt Iamys be for tyme.

And as this tyme he was sent be Thomas Marchale befor seyde fro Melton Mowmbray to leycetyr for to inqwir & se how it stod wyth the same creatur. For the forseyd Thomas Marchal feryd meche that sche xuld a be brent, & ther for he sent this man patryk to prevyn the trewth.

& so sche & Patryk, wyth many good folke of leicetyr comyn to cheryn hir, thankyng god that had preservyd hir & yovyn hir the victory of hir enmyis, wentyn forth owt at the townys ende & madyn hir ryth good cher, behestyng hir yf evyr sche come a geyn sche xuld han bettyr cher a mong hem than evyr sche had be forn. Than had sche foryetyn & left in the towne a staf of a Moyses yerde which sche had browt fro Ierusalem, & sche wold not a lost it for xl schillingys. Than went patryk a yen in to the towne for hir staffe & hir scrippe, & happyd to metyn wyth the Meyr, and the Meir wolde a putte hym in preson. So at the last he scapyd of hard, & left ther hir scrippe. Than the forseyd creatur a bood this man in a blynd womanys hows in gret hevynes, dredyng what was fallyn of hym for he was so long.

At the last this man cam rydyng forby ther that sche was. Whan sche sey hym sche cryed: "Patryk, sone! Wher ha ye ben so long fro me?"

"Ya, ya, modyr," seyde he. "I have ben in gret peril for yow. I was in poynt to a ben put in preson for yow, & the meyr hath gretly turmentyd me for yow, & he hath takyn a wey yowr scrippe fro me."

“A, good patryk, seyde sche, “be not displesyd. For I xal prey for yow, & god xal rewardyn yowr labowr ryth wel. It is al for the best.” Than patryk set hir up on hys hors & browt hir hom in to melton mowmbray, in to hys owyn hows wher was Thomas Marchale be for wretyn, & toke hir down of the hors, hyly thankynge god that sche was not brent. So thei enioyed in ovr lord al that nyth.

And aftyrward sche went forth to the byschop of lyncolne ther he lay that tyme. Sche, not verily knowyng wher he was, met a worschepful man wyth a furryd hood, a worthy officer of the bischopys which seyde un to hir: “Damsel, knowyst thu not me?”

“No, sir, sche seyde, “forsothe.”

“& yet thow wer beholdyn,” he seyde, “for I have sumtyme mad the good cher.”

“Sir, I trust that ye dedyn ye dedyn for goddys lofe, & therfor I hope he xal ryth wel rewardyn yow. And I prey yow heldyth me excusyd, for I take lytil heed of a mannys bewte er of hys face, & ther for I foryete hym meche tha sonar.” And than he teld hir goodly wher sche xulde have the Bisshop. And so sche gat hir a lettyr of the Bisshop to the Meyr of leycetyr, monyschyng hym that he xulde not vexynhir ne lettyn hir to gon & comyn whan sche wolde. Than ther fellyn gret thunders & levenys & many reynes, that the pepil demyd it was for veniawns of the sayd creatur, gretly desyryng that she had ben owt of that cuntre. & sche wolde in no wise gon thens tyl that sche had hir scrippe a geyn. Whan the seyde Meyr recyved

the forseyd lettyr he sent hir hir skryppe & leet hir gon in safte wher sche wolde. iii wokys sche was lettyn of hir iurney be the Meyr of leycetyr er he wold lettyn hyr gon owt that Cooste. Than sche hyrde the forseyd man patryk to gon wyth hir in the cuntre. & so went thei forth to yorke.

## **Chapter 50**

Whan sche was com in to yorke sche went to an Ancres wheche had lovyd hir wel er sche went to Ierusalem, to han knowlache of hyr gostly encres, also desyryng for mor gostly communicacyon to etyn wyth the ancores that day no thyng ellys but bred & watyr, for it was on ovr ladiis evyn. And the Ancres wolde not recyven hir, for sche had herd telde so meche evyl telde of hir. So sche went forth to other fremd folk, & thei made hir rith good cher for ovr lordys lofe.

On a day as sche sat in a chirche of yorke ovr lord Ihesu crist seyde in hir sowle: “Dowtyr, ther is meche tribulacyon to the warde.” Sche was sumdel hevye & abaschyd ther of, & ther for sche, syttyng stille, answeyde not. Than seyde ovr blissed Lord a yen: “What, dowtyr, art thu evyl payd for to suftyre mor tribulacyon for my lofe? Yyf thu wilt no mor suffyre I xal take it a wey fro the.”

And than seyde sche a yen: “Nay, good lord, late me be at thi wille, & make me mythy & strong for to suffyre al that evyr thu wilt that I suffyre. And grawnt me mekenes & pacyens ther wyth.” And

so fro that tyme forwarde that sche knew it was owr lordys wille that sche xulde suffyr mor tribulacyon, sche recyved it goodly whan owr lorde wolde send it & thankyd hym hily ther of, beyng ryth glad & mery that day that sche suffryd any disese. And be processe of tyme, that day whech sche suffyrd no tribulacyon sche was not mery ne glad as that day whan sche suffyrd tribulacyon.

Sithyn, as sche was in the Mynster at yorke forseyd, a clerk cam to hir, seying: “Damsel, how long wil ye a bydyn her?”

“Ser,” sche seyde, “I purpose to abyden thes xiiii days.” & so sche dede. & in that tyme many good men & women preyd hir to mete, & madyn hir ryth good cher, & weryn ryth glad to heryn hyr dalyawns, havynge gret merveyle of hir speche for it was fruteful.

& also sche bad many enmyis whech slawndryd hir. scornyd hir, & despysed hir, of whech o prest cam to hir whil sche was in the seyde Mynstyr. & takynge hir be the coler of the gowne seyde: “Thou wolf! What is this cloth that thou hast on?”

Sche stod styll & not wolde answeryn in hir owyn cawse. Childer of the Monastery goynge be syde seyde to the preste: “Ser, it is wulle.” The preste was a noyed, for sche wolde not answer, & gan to sweryn many gret othis.

Than sche gan to spekyn for goddys cawse: sche was not a ferd. Sche seyde: “Ser, ye xulde kepe the comawndmentys of god & not sweryn so necgligently as ye do.”

The preste askyd hir: “Hoo kept the comawndmentys?”

Sche seyde: “Ser, thei that kepyn hem.

Than seyde he: “Kepyst thou hem?”

Sche seyde a geyn: “Syr, it is my wille to kepyn hem. For I am bownde ther to, & so ar ye & every man that wil be savvyd.” At the last, whan he had long iangelyd wyth hir, he went a wey prevyly er sche was war that sche wist not wher he be cam.

## Chapter 51

An other tyme ther cam a gret clerke on to hir, askynge thes wordys how thei xuld ben undirstondyn: “Crescite & multiplicamini.” Sche, answerynge, seyde: “Ser, thes wordys ben not undirstondyn only of begetynge of chyldren bodily, but also be purchasyng of vertu, whech is frute gostly, as be heryng of the wordys of god, be good exampyl yevynge, be mekenes & paciens, charite & chastite, & swech other. For pacyens is more worthy than myraclys werkyng.” And sche, thorw the grace of god, answeryd so that clerke that he was wel plesyd.

And owr lord, of hys mercy, evyr he mad sum men to lovyn hir & supportyn hir. & so in this cite of yorke ther was a doctowr of divinite, Maistyr Iohn Aclom; also a chanown of the mynstyr, Syr Iohn kendale; & an other preste whech song be the bischopys grave. Thes wer hir good frendys of the spiritual te. So sche dwellyd stille in that cite xiiii days, as sche had seyde be for, & sumdel mor. & on the sundays sche was howseld in the Mynster wyth gret wepyng,

boistows sobbyng, & lowde crying, that many man merveyled ful meche what hir eyled.

So afterward ther cam a preste, a worschepful clerke he semyd, & seyde un to hir: "Damsel, thu seydest whan thu come first hedyr that thu woldyst abydyn her but xiiii Days."

"Ya, ser. Wyth yowr leve I seyde that I wolde abydyn her xiiii days, but I seyde not that I xulde neithyr abydyn mor her ne les. But as now, ser, I telle yow trewly I go not yet." Than he sett hir a day, comawndyng hir for to aperyng befor hym in the chapelhowes. And sche seyde that sche wolde obey hys monycyon wyth a good wil. Sche went than to Maistryr Iohn Aclom, the forseide doctor, preyng hym to be ther on hir party. & so he was & he toke gret favowr a mongys hem alle. Also, an other maistryr of divinite had behestyd hir to a ben ther wyth hir, but he drow on bakke tyl he knew how the cawse xulde gon, whedyr wyth hir or a yen hir.

Ther was meche pepil that day in the chapelhowes of the Mynstyr to her & se what xulde ben seyde er do to the forseide creatur. Whan the day cam sche was al redy in the Mynstyr to come to hir answer. Than cam hir frendys to hir & bodyn hir ben of good cher. Sche, thankyng hem, seyde so sche xulde. And a swythe cam a preste ful goodly & toke hir be the arme for to helpyn hir thorw the prees of the pepil, & browte hir be for a worschepful doctor, the which had monyschyde hir be for to aperyng befor hym in the chapelhowes as this day in yorke Mynstyr. And wyth this doctowr setyn

many other clerkys ful reverende & worschepful, of the which clerkys summe lovyd the sayde creatur ryth wel. Than seyde the worschepful doctowr to hir: "Woman, what dost thu her in this cuntre?"

"Syr, I come on pilgrimage to offyr her at seynt William."

Than seyde he a yen: "Hast thu an husband?"

Sche seyde: "Ya."

"Hast thu any lettyr of recorde?"

"Sir, sche seyde, "myn husbond yaf me leve wyth hys owyn mowthe. Why fare ye thus wyth me mor than ye don wyth other pilgrimys that ben her wheche han no lettyr, no mor than I have? Syr, them ye latyn gon in peys & qwyet, & in reste, & I may no rest have a mongys yow. And, syr, yf her be any clerke a mongys yow alle that can prevyn that I have seyde any worde other wise than I awt for to do I am redy for to amende it wyth good wille. I wil neithyr meyntheyn errowr ne heresy, for it is my ful wil to holdyn as holy chirche holdith & fully to plesyn god."

Than the clerkys examyned hir in the articles of the feyth & in many other poyntys as hem likyde, to the which sche answered wel & trewly that thei myght have non occasyon in hir wordys for to diseyn hir, thankyd be god. And than the doctowr which satt ther as Iuge somownd hir to apere be for the Erchebischope of yorke, & telde hir what day at a towne hite Cowoode, comawndyng hir to be kept in preson tyl the day of hir aperyng come. Than the secular

pepil answeyrd for hir & seyde sche xulde not comyn in preson, for thei woldyn hem self undirtakyn for hir & gon to the Erchebischof wyth hir. & so the clerkys seyde no mor to hir at that tyme, for thei resyn up & went wher thei wolde & letyn hir gon wher sche wolde, worschip to Ihesu.

And sone after ther cam a clerke un to hir, on of the same that had sotyn ageyn hir, & seyde: “Damsel, I prey the be not displeyd wyth me thow I sat wyth the doctowr a geyns the. He cryed so up on me that I durst non other wise don.”

And sche seyde: “Ser, I am not displeyd wyth yow ther for.”

Than seyde he: “I pray yow than preyth for me.”

“Sir,” sche seyde, “I wil al redy.”

## Chapter 52

Ther was a monke xuld prechyn in yorke, the which had herd meche slawndyr & meche evyl langage of the sayd creatur. & whan he xulde prechyn ther was meche multitude of pepil to heryn hym, & sche present wyth hem. & so whan he was in hys sermown he rehersed many materys so openly that the pepil conceyved wel it was for cawse of hir. Wher for hir frendys that loved hir wel wer ful sory & hevvy therof. & sche was meche the more mery, for sche had mater to prevyn hyr paciens & hir charite wher thorw sche trostyde to plesyn owr lord crist Ihesu. Whan the sermown was don, a

doctowr of dyvynyte which loved hir wel, wyth many other also, come to hir & seyde: “Margery, how have ye don this day?”

“Sir,” sche seyde, “ryth wel, blyssed be god. I have cawse to be ryth mery & glad in my sowle that I may any thyng suffyr for hys lofe, for he suffryde meche more for me.”

A non after cam a man which loved hir with wel of good wil, wyth hys wife & other mo, and led hir vii myle thens to the Erchebischof of yorke, & browt hir in to a fayr chawbyr wher cam a good clerke seying to the goodman which had browt hir thedyr: “Sir, why have ye & yowr wife browt this woman hedyr? Sche xal stelyn a wey fro yow & than xal ye han a velany of hir.”

The good man seyde: “I dar wel say sche wil a bydyn & ben at hir answer wyth good wille.”

On the next day sche was browt in to the Erchebischofys chapel. & ther comyn many of the Erchebischofys meny despisyng hir, callyng hir loller & heretyke, & sworyn many an horrybyl othe that sche xulde be brent. And sche, thorw the strength of Ihesu, seyde a yen to hem: “Serys, I drede me ye xul be brent in helle wyth owtyn ende les than ye amende yow of yowr othys sweryng, for ye kepe not the comawndementys of god. I wolde not sweryn as ye don for al the good of this worlde.” Than thei yedyn a wey as thei had ben a schamyd. Sche than, makyng hir prayer in hir mende, askyd grace so to be demenyd that day as was most plesawns to god, & profyte to hir owyn sowle, & good exampyl to hir evyn christen. Owr lord,

answeryng hir, seyde it xulde be ryth wel.

At the last the seyde Erchebisshop cam in to the Chapel wyth hys clerkys, & scharply he seyde to hir: “Why gost thu in white? Art thu a mayden?”

Sche, knelyng on hir knes be for hym, seyde: “Nay, ser, I am no mayden. I am a wife.” He comawndyd hys mene to fettyn a peyr of feterys & seyde sche xulde ben feteryd, for sche was a fals heretyke. & than sche seyde: “I am non heretyke ne ye xal non preve me.”

The Erchebisshop went a wey & let hir stondyn a lone. Than sche mad hir prayers to owr lord god al mythy for to helpyn hir & socowryn hir ageyn alle hir enmyis, gostly & bodily, a long while. & hir flesch tremelyd & whakyd wondirly, that sche was fayn to puttyn hir handys undyr hir clothis that it schulde not ben aspyed. Sythyn the Erchebisshop cam a geyn in to the chapel wyth many worthy clerkys, a mongys wech was the same doctowr wech had examynd hir be forn and the Monke that had prechyd a geyn hir a lityl tyme be forn in yorke. Sum of the pepil askyd whedyr sche wer a cristen woman er a Iewe; sum seyde sche was a good woman; & sum seyde nay.

Than the Erchebisshop toke hys see & hys clerkys also, iche of hem in hys degree, meche pepil beyng present. And in the tyme whil the pepil was gaderyng to gedyr & the Erchebisshop takyn hys see the seyde creatur stod al behyndyn, makynng hir preyerys for help

& socowr ageyn hir enmiis wyth hy devocyon so long that sche meltyd al in to teerys. & at the last sche cryed lowde ther with that the Erchebisshop & his clerkys & meche pepil had gret wondyr of hir, for thei had not herd swech crying be forn. Whan hir crying was passyd sche cam be forn the Erchebisshop & fel down on hir kneys, the Erchebisshop seying ful boystowsly un to hir: “Why wepist thu so, woman?”

Sche, answering, seyde: “Syr, ye xal welyn sum day that ye had wept as sor as I.” And than a non aftyr the Erchebisshop put to hir the Articles of owr feyth, to the wech god yaf hir grace to answeyn wel & trewly & redily, wyth owtyn any gret stody, so that he myth not blamyn hir.

Than he seyde to the clerkys: “Sche knowith hir feyth wel a now. What xal I don wyth hir?”

The clerkys seyden: “We knowyn wel that sche can the articles of the faith, but we wil not suffyr hir to dwellyn a mong us, for the pepil hath gret feyth in hir dalyawnce. And peraventur sche myth pervertyn summe of hem.”

Than the Erchebisshop seyde un to hir: “I am evyl enformyd of the. I her seyn thu art a ryth wikked woman.”

And sche seyde a geyn: “Ser, so I her seyn that ye arn a wikkyd man. And yyf ye ben as wikkyd as men seyn ye xal nevyr come in hevyn, les than ye amende yow whil ye ben her.”

Than seyde he ful boistowsly: “Why, thow, what sey men of

me?”

Sche answeryd: “Other men, syr, can telle yow wel a now.”

Than seyde a gret clerke wyth a furred hood: “Pes! Thu speke of thi self & late hym ben.”

Sithyn seyde the Erchebischope to hir: “Ley thin hand on the boke her be for me & swer that thu xalt gon owt of my diocysse as sone as thu may.”

“Nay, syr,” sche sayde. “I praye yow yeve me leve to gon ageyn in to yorke to take my leve of my frendys.” Than he yaf hir leve for on day er too. Sche thowt i[t] was to schort a tyme, wherfor sche seyde ayen: “Sir, I may not gon owt of this diocysse so hastily, for I must teryn & spekyn wyth good men er I go. & I must, ser, wyth yowr leve gon to Brydlyngton & spekyn wyth my confessor, a good man the which was the good priowrys confessor that is now canonysed.”

Than seyde the Erchebischope to hir: “Thow schalt sweryn that thu xalt techyn ne chalengyn the pepil in my diocysse.”

“Nay, syr, I xal not sweryn,” sche seyde, “for I xal spekyn of god & undirnemyn hem that sweryn gret othys wher so evyr I go un to the tyme that the pope & holy chirche hath ordeyned that no man schal be so hardy to spekyn of god. For god al mythy forbedith not, ser, that we xal speke of hym. And also the gospel makyth mencyon that whan the woman had herd owr lord prechyd, sche cam be for hym wyth a lowde voys & seyde ‘Blyssed be the wombe that the bar

& the tetys that yaf the sowkyn!’ Than owr lord seyde a yen to hir ‘Forsothe, so ar thei blissed that heryn the word of god and kepyn it.’ And ther for, sir, me thynkyth that the gospel yevyth me leve to spekyn of god.”

“A, ser,” seyde the clerkys, “her wot we wel that sche hath a devyl wyth inne hir, for sche spekyth of the gospel.” As swythe a gret clerke browt forth a boke & leyde seynt powyl for hys party a geyns hir that no woman xulde prechyn.

Sche, answeryng ther to, seyde: “I preche not, ser. I come in no pulpytt. I use but comownycacyon & good wordys & that wil I do whil I leve.”

Than seyde a doctowr which had examynd hir be for tyme: “Syr, sche telde me the werst talys of prestys that evyr I herde.” The Bischope comawndyd hir to tellyn that tale.

“Sir, wyth yowr reverens, I spak but of o preste be the maner of exampyl, the which, as I have lernyd, went wil in a wode thorw the sufferawns of god for the profite of hys sowle, tyl the nyght cam up on hym. He, destytute of hys herborwe, fond a fayr Erber in the which he restyd that nyght, havynge a fayr pertre in the myddys al floreschyd wyth flowerys & belschyd, and blomys ful delectabil to hys syght. Wher cam a bere gret & boistows, hogely to beheldyn, schakyng the pertre & fellyng down the flowerys. Gredily this grevows best ete & devowryd tho fayr flowerys. & whan he had etyn hem, turnyng hys tayl ende in the prestys presens, voydyd hem owt

ageyn at the hymyr party.

The preste, havynge gret abhominacyon of that lothly syght, conceyving gret hevynes for dowte what it myght mene, on the next day he wandrid forth in his way all heavy & pensive. Whom it fortunyd to metyn wyth a semly agydd man lych to a palmyr er a pilgrim, the whiche enqwiryd of the preste the cause of his hevynes. The preste, rehersyng the matter be fore writyn, seyde he conceyvyd gret drede & hevynes whan he beheld that lothly best defowlyn & devowryn so fayr flowerys & blomys, & afterward so horribely to devoydyn hem be for hym at his tyme ende, & he not understondyng what this myght mene. Than the palmyr, schewyng hym selfe the Massanger of god, thus answered hym: 'Preste, thou thyself art the portre: sumdel florischyng & floweryng thorw thy servyse seying & the sacramentys ministryng, thou thou do undevowtly. For thou takyst full litle heed how thou seyst thy matenes & thy servyse so it be blaberyd to an ende. Than gost thou to thy messe wyth owtyng devocyon. & for thy synne hast thou full litle contricyon. Thou receyvyst ther the frute of ever lestyng lyfe, the sacrament of the awter, in full feble disposicyon. Sithyn all the day after thou myssependist thy tyme. Thou yevist the to bying & selling, choppyng & chongyng, as it were a man of the world. Thou sittyst at the ale yevyng the to glotonye & excesse, to lust of thy body thorw lechery & uncleynesse. Thou brekyst the comawndmentys of god thorw sweryng, lying, detraccon & bakbytyng, & swech other synnes

using. Thus be thy mys-governawns, lych on to the lothly beere thou devowryst & destroyest the flowerys & blomys of vertuous living, to thy endless dampnacyon & many mannis hindryng, lesse than thou have grace of repentawns & amending.'"

Than the Erchebisshop likyd well the tale & comendyd it, seying it was a good tale. & the clerk which had examynd hir be for tyme in the absens of the Erchebisshop seyde: "Ser, this tale smytyth me to the hert."

The forseyd creatur seyde to the clerk: "A, worshipful doctowr, Ser, in place where my dwelling is most is a worthy clerk, a good precher, which boldly spekyth agayn the mys-governawns of the pepyl & wil flatter no man. He seyth many tymes in the pulpit: 'Yf any man be evyl plesyd wyth my prechyng note hym well, for he is gilty.' And ryth so, Ser," seyde sche to the clerk, "far ye be me. God foryeve it yow." The clerk wist not well what he myght sey to hir. Afterward the same clerk cam to hir & preyid hir of foryefnes that he had so ben agayn hir. Also he preyid hir specially to prey for hym.

And than anon after the Erchebisshop seyde: "Where schal I have a man that myght ledyn this woman from me?"

As swythe ther styrt up many yong men. & every man seyde of hem: "My lord, I wyl gon wyth hir."

The Erchebisshop answeryd: "Ye ben to yong; I wil not have yow." Than a good sad man of the Erchebisshopys meny askyd his

lord what he wolde yevyn hym & he xulde ledyn hir. The Erchebischof proferyd hym v schillyngys, and the man askyd a nobly. The Erchebischof, answeyng, seyde: "I wil not waryn so mech on hir body."

"Yys, good Ser," seyde the sayd creatur. "Our lord schal rewardyn yow ryth wel a yen."

Than the Erchebischof seyde to the man: "Se, her is v schillyngys, & lede hir fast owt of this cuntre." Sche, knelyng down on hir kneys, askyd hys blissynge. He, preyng hir to preye for hym, blissed hir & let hir go. Than sche, goyng a yen to yorke, was receyved of mech pepil & of ful worthy clerkys which enioyed in owr lord that had yovyn hir, not lettryd, witte & wisdom to answeyn so many lernyd men wyth owtyn velani or blame, thankynge be to god.

### **Chapter 53**

Sithyn that good man which was hir ledar browte hir owt of the town. & than went thei forth to brydelyngton to hir confessor, which hite sleytham, and spak wyth hym & wyth many other good men which had cheryd hir befor tyme & don meche for hir. Than sche wolde not abydyn ther but toke hir leve for to walke forth in hir Iurne. & than hir confessowr askyd hir yyf sche durst not abydyn for the Erchebischof of yorke. & sche seyde: "No, forsothe." Than the

good man yaf hir sylver, besechyng hir to prey for hym.

And so sche yed forth un to hulle. & ther, on a tyme as thei went in procession, a gret woman al to despysed hir & sche seyde no word ther to. Many other folke seyde that sche xulde be sett in preson, & madyn gret thretyng. And, not wythstondyng al her malice, yet a good man cam & preyde hir to mete & mad hir ryth good cher. Than the malicyows pepil, the which had despysed hir be forn, cam to this good man & bad hym that he xulde do hir no good, for thei helde that sche was no good woman. On the next day at morwyn hir hoste led hir owt at the townys ende for [h]e durst no lengar kepyn hir. & so sche went to hesyl & wolde a gon ovyr the watyr at humbyr. Than happyd sche to fyndyn ther too frer prechowrys and ii yemen of the duke of Bedforthis. The frerys telde the yemen that woman sche was, & the yemen arestyd hir as sche wolde a takyn hir boot & restyd a man that went wyth hir also. "For owr lord," thei seyde, "the Duke of Bedforth hath sent for the. And thu art holdyn the grettest loller in al this cuntre er a bowte london eythyr. & we han sowt the in many a cuntre, & we xal han an hundryd pownde for to bryng the be forn owr lord."

Sche seyde to hem wyth good wil: "Serys, I xal gon wyth yow wher ye wil ledyn me."

Than thei browt hir a yen in to hesyl. & ther men callyd hir loller & women cam rennyng owt of her howsys wyth her rokkys, cryng to the pepil: "Brennyth this fals heretyk!"

So as sche went forth to Beverleward wyth the seyd yemen & the frerys be forn seyde, thei mettyn many tymes wyth men of the cuntre which seyde un to hir: “Damsel, forsake this lyfe that thou hast & go spyne & carde as other women don, & suffyr not so meche schame & so meche woo. We wolde not suffyr so meche for no good in erthe.”

Than sche seyde to hem: “I suffyr not so meche sorwe as I wolde do for our lordys love. For I suffyr but schrewyd wordys. & our merciful lord crist Ihesu, worshepyd be his name, suffyrd hard storkys, bittyr scorgyngys, & schamful deth at the last for me and for al mankynde, blyssed mot he be. & ther for it is ryth nowt that I suffyr in regarde to that he suffyrd.”

And so as sche went wyth the forseyd men sche telde hem good talys tyl on of the dukys men which had a restyd hir seyde un to hir: “Me ovyr thynkyth that I met wyth the, for me semyth that thou seyst ryth good wordys.”

Than seyde sche un to hym: “Ser, ovyrthynkyth ne repentith yow not that ye met wyth me. Doth your lordys wille & I trust al schal be for the best, for I am ryth wel plesyd that ye met wyth me.”

He seyde a yen: “Damsel, yf evyr thou be seynt in hevyn prey for me.”

Sche answeryd, seying to hym a yen: “Sir, I hope ye shal be a seynt your selfe, & every man that shal come to hevyn.”

So thei yedyn forth til thei comyn in to Beverle, wher

dwellyd on of the mennys wifys that had arestyde hir. & thedyr thei leddyn hir, & tokyn a wey fro hir purs & hir ryng. Thei ordeynd hir a fayr chambyr & an honest bed ther in, wyth the necessarys, lokkyng the dor wyth the key & beryng a wey the key wyth hem. Sithyn thei tokyn the man whom thei arestyde wyth hir, wheche was the Erchebischopeys man of yorke, & put hym in preson. & sone aftyr that same day cam tydyngys that the Erchebischope was comyn in to the town wher his man was put in preson. It was telde the Erchebischope of his mannys presonyng, & anon he dede hym be latyn owte.

Than that man went to the sayd creatur wyth angry cher, seying: “Alas that evyr knew I the! I have ben presonyd for the.”

Sche, comfortyng hym, seyde a yen: “Havyth mekenes & pacyens & ye shal have gret mede in hevyn ther for.” So yede he a wey fro hir.

Than stode sche lokyng owt at a wyndown, tellyng many good talys to hem that wolde heryn hir, in so meche that women wept sor & seyde wyth gret hevynes of her hertys: “Alas, woman! Why shalt thou be brent?” Than sche preyde the good wyfe of the hows to yevyn hir drynke, for sche was evyl for thyrste. And the good wyfe seyde hir husbond had born a wey the key, wher for sche myght not comyn to hir ne yevyn hir drynke. And than the women tokyn a leddyre & set up to the wyndown, & yovyn hir a pynte of wyn in a potte & toke hir a pece, besechyng hir to settyn a wey the potte

prevyly & the pece, that whan the good man come he myth not aspye it.

## Chapter 54

The seyde creatur, lying in hir bed the next nyth folwyng, herd wyth hir bodily erys a lowde voys clepyng: “Margery!” Wyth that voys sche woke. Gretly a feryd & lying stille in sylens, sche mad hir preyerys as devoutly as sche cowde for the tyme.

& sone owr Merciful lord ovyrall present, comfortyng hys unworthy servawnt, seyde un to hir: “Dowtyr, it is mor plesyng un to me that thu suffyr despitys & scornys, schamys & reprevys, wrongys & disesys, than yif thin hed wer smet of thre tymes on the day every day in sevyn yer. And ther for, dowtyr, fere the nowt what any man can seyn on to the. But in myn goodnes & in thy sorwys that thu hast suffryd ther in hast thu gret cawse to Ioyn. For whan thu comyst hom in to hevyn, than xal every sorwe turnyn the to Ioye.”

On the next day sche was browte in to the chapetyl hows of Beverle. & ther was the erchebischop of yorke & many gret clerkys wyth hym: prestys, chanowns, & seculer men. Than seyde the Erchebischop to the seid creatur: “What, woman! Art thu come a yen? I wolde fayn be delyveryd of the.” And than a preste browt hir forth be for hym. And the Erchebischop seyde alle that wer present heryng: “Serys, I had this woman be for me at Cowode. & ther I

wyth my clerkys examynd hir in hir feyth & fond no defawte in hir. Forther mor, serys, I have sithyn that tyme spokyn wyth good men wech holdyn hir a parfyte woman & a good woman. Not wythstandyng al this, I yaf on of my men v schillyngys to ledyn hir owt of this cuntre for qwietyng of the pepil. And as thei wer goyng in her Iurne they wer takyn & arestyde, my man put in preson for hir. Also, hir gold & hir sylver was takyn a wey fro hir, wyth hir bedys & hir ryng. And sche is browt her a yen be for me. Is her any man can sey any thyng a yen hir?”

Than other men seyde: “Her is a frer can meche thing a yens hir.”

The frer cam forth & seyde that sche dispravyd alle men of holy chirche, & mech ylle langage he uttryd that tyme of hir. Also, he seyde that sche xulde a be brent at lynne had hys ordyr that was frer prechowrys ne be. “And, syr, sche seyde that sche may wepyn & han contricyon whan sche wil.” Than cam tho too men wech had arestyde hir, seyng wyth the frer that sche was combomis dowtyr & was sent to beryn lettrys abowtyn the cuntre. And thei seydyn sche [ne] had ben at Ierusalem ne in the holy lond ne on other pilgrimage, liche as sche had ben in trewth. Thei denyed al trewth & meyntheyned the wrong as many other had don be forn.

Whan thei had seyde i now, a gret while & a long tyme, thei wer in pes. Than seyde the Erchebischop to hir woman: “What seyst thu her to?”

Sche seyde: "My lorde, save yowr reverens, it arn lesyngys alle the wordys that thei sey."

Than seyde the Erchebischop to the frer: "Frer, the wordys arn non heresye. Thei arn slawnderows wordys & erroneows."

"My lord," seyde the frer, "sche can hir feyth wel i now. Nevyr the lesse, my lord of Bedforthe is wroth wyth hir & he wyl han hir."

"Wel, frer," seyde the Erchebischop, "& thu xalt ledyn hir to hym."

"Nay, ser," seyde the frer. "It fallyth not for a frer to ledyn a woman a bowtyn."

"And I wille not," seyde the Erchebischop "that the duke of Bedforde be wroth wyth me for hir." Than seyde the Erchebischop to hys men: "Takyth hede to the frer tyl I wyl have hym a yen," and comawndyd an other man to kepyn the seyde creatur also tyl he wolde have hir ayen an other tyme whan he lykyde. The sayd creatur preyde hym of hys lordschip that sche xulde not be putte a mongs men, for sche was a mannys wife. And the Erchebischop seyde: "Nay, thu xalt non harm han."

Than he that was chargyd wyth hir toke hir be the hand & led hir hom to hys hows, & dede hir sittyn wyth hym at mete & drynke, schewyng hir goodly cher. Thedyr comyn many prestys & other men eft sonys to se hir & spekyn wyth hir. & meche pepil had gret compassyon that sche was so evyl ferd wyth.

In schort tyme aftyr, the Erchebischop sent for hir & sche cam in to hys halle. Hys meny was at mete & sche was ledde in to hys chawmbyr evyn to hys beddys syde. Than sche, obeyng, thankyd hym of hys gracyows lordschip that he had schewyd to hir be for tyme. "Ya, ya," seyde the Erchebischop. "I am wers enformyd of the than evyr I was be forn."

Sche seyde: "My lord, yyf it lyke yow to examyn me I xal ben a knowe the trewth. And yf I be fowndyn gylty I wyl abeyn yowr correccyon."

Than cam forth a frer prechowr which was suffragan wyth the Erchebischop, to whom the erchebischop seyde: "Now, ser, as ye seyde to me whan sche was not present sey now whil sche is present."

"Schal I so?" seyde the suffragan.

"Ya," seyde the Erchebischop.

Than seyde the suffragan to the seyde creatur: "Damsel, thu wer at my lady Westmorlond."

"Whan, sir?" seyde sche.

"At estern," seyde the suffragan.

Sche, not replying, seyde: "Wel, ser?"

Than seyde he: "My lady hir owyn persone was wel plesyd wyth the, & lykyd wel thy wordys. But thu cownseledyst My lady greystokke to forsakyn hir husbonde. That is a Barownys wife, & dowtyr to my Lady of Westmorlond. & now hast seyde inow to be

brent for." And so he multiplyed many schrewyd wordys be for the Erchebischof; it is not expedient to rehersyn hem.

At the last sche seyde to the Erchebischof: "My lord, yf it be yowr Wille, I saw not My lady Westmorlond this too yer & mor. Sir, sche sent for me er I went to Ierusalem. & yf it lyke yow I wyl gon a geyn to hir for recorde that I mevyd no sweche mater."

"Nay," seyde thei that stodyn a bowtyn. "Late hir be putte in preson & we xal sendyn a lettyr to the worshepful lady. & yf it be trewth that sche seyth late hir go qwite wyth owtyn dawnger." & sche seyde sche was ryth wel a payd that it wer so.

Than seyde a gret clerke which stood a lytyl besyden the Erchebischof: "Putte hir xl days in preson & sche xal lovyn God the bettyr whyl sche levyth."

The Erchebischof askyd hir what tale it was that sche telde the lady of Westmorlonde whan sche spak wyth hir. Sche seyde: "I telde hir a good tale of a lady that was dampmyd for sche wolde not lovyn hir enmiis, & of a Baly that was savyd for he lovyd hys enmys & foryaf that thei had trespasyd a yen hym, & yet he was heldyn an evyl man." The Erchebischof seyd it was a good tale.

Than seyd hys styward & many mo wyth hym, crying wyth a lowde voys to the Erchebischof: "Lord, we prey yow, late hir go hens at this tyme. & yf evyr sche come ageyn we xal bren hyre owr self."

The Erchebischof seyde: "Leve ther was nevyr woman in

Ingland so ferd wyth thal as sche is & hath ben." Than he seyde to the sayde creatur: "I wote not what I xal don wyth the."

Sche seyde: "My lord, I pray yow late me have yowr lettyr & yowr seyl in to recorde that I have excusyd me a geyn myn enmys & no thyng is attyd ageyns me, neithyr herrowr ne heresy that may ben prevyd up on me, thankyd be owr lord, and Iohn yowr man a yen to bryngyn me ovyr the watyr." & the Erchebischof ful goodly grawntyd hir al hir desyr, owr lord rewarde hym hys mede, & delveryd hyr purs wyth hir ryng & hir bedys which the dukys men of Bedforth had takyn fro hir befor. The Erchebischof had gret mervyl wher sche had good to gon wyth a bowtyn the cuntre. And sche seyde good men yaf it hir for sche xulde prey for hem.

Than sche, knelyng down, receyved hys blissyng & toke hir leve wyth ryth glad cher, goyng owt of hys chambyr. And the Erchebischof mene preyd hir to prey for hem. But the styward was wroth for sche lowgh & made good cher, seying to hir: "Holy folke xulde not lawghe."

Sche seyd: "Ser, I have gret cawse for to lawghe. For the mor schame I suffyr & despite, the meryar may I ben in owr lord Ihesu crist." Than sche cam down in to the halle and ther stood the Frere prechowr that had cawsyd hir al that woo. And so sche passyd forth wyth a man of the Erchebischof beryng the lettyr, which the Erchebischof had grawntyd hir for a recorde. & he browt hir to the watyr of humbyr. & ther he toke hys leve of hir, returnyng to hys

lord & beryng the sayd lettyr wyth hym a yen. So was sche left a lone wythowtyn knowlache of the pepyl. Al the forseyd disese fel hir on a fryday, thankyd be God of alle.

## Chapter 55

Whan sche was passyd the watyr of humbyr a non sche was arestyed for a loller & ledde to preson warde, ther happyd to be a person whech had seyn hir be forn the Erchebischof of yorke, & gate hir leve to gon wher sche wolde, & excusyd hir a yen the baly, & undirtoke for hir that sche was no loller. & so sche scapyd a wey in the name of Ihesu.

Than met sche wyth a man of London, & hys wife wyth hym. & so went sche forth wyth hem tyl sche cam to lyncolne. & ther sufferd sche many scornys & many noyful wordys, answeyng a yen in goddys cawse wyth owtyn any letting, wysly & discretly, that many men merveyled of hir cunning. Ther wer men of lawe seyde un to hir: "We han gon to scole many yerys, & yet arn we not sufficient to answeyn as thu dost. Of whom hast thu this cunning?"

& sche seyde: "Of the holy gost."

Than askyd thei: "Hast thu the holy gost?"

"Ya serys," seyde sche. "Ther may no man sey a good worde wyth owtyn the yyft of the holy gost. For owr lord Ihesu crist seyde to hys disciplys 'Stody not what ye schal sey. For it schal not be

yowr spiryt that schal spekyn in yow, but it schal be the spiryt of the holy gost.'" And thus owr lord yaf hir grace to answer hem, worschepyd mote he be.

An other tyme ther cam gret lordys men un to hir, & thei sworyn many gret othys, seying: "It is don us to wetyn that thu canst tellyn us whethyr we schal be savyd er damnyd."

Sche seyde: "Ya, forsothe can I. For as long as ye sweryn swech horrybyl othis & brekyn the comawndment of god wetyngly as ye do, and wil not levyn yowr synne, I dar wel say ye schal be damnyd. And yyf ye wil be contrite & schrevyn of yowr synne willfully, don penawnce & levyn it whil ye may, in wil no mor to turne ayen ther to, I dar wel say ye schal be savyd."

"What, canst thu noon otherwise tellyn us but thus?"

"Serys," sche seyde, "this is ryth good me thynkyth." & than thei went a wey fro hir.

Aftr this sche cam homward a yen til sche cam at west lynne. Whan sche was ther sche sent aftr hir husbonde in to lynne Bischof, aftr Maystyr Robert hir confessor, & aftr Maistyr Aleyn, a doctowr of dyvinite, & telde hem in parcel of hyr tribulacyon. & sithyn sche telde hem that sche myth not comyn at hom at lynne bischof un to the tyme that sche had ben at the Erchebischof of Cawntyrbery for hys lettyr & hys seel. "For whan I was befor the erchebischof of yorke," sche seyde, "he wolde yeve no credens to my wordys in as meche as I had not my lordys lettyr & seel of

Cawntyrbery. And so I behestyd hym that I schulde not comyn in lynne bischop tyl I had my lordys lettyr & the seel of Cawntyrbury.” & than sche toke hir leve of the sayd clerkys, askyng her blissyng, & passyd forth wyth hir husbonde to London.

Whan sche cam ther sche was sped of hir lettyr a non of the Erchebischof of Cawntirbury. & so sche dwellyd in the cite of london a long tyme, and had ryth good cher of many worthy men. Sithyn sche cam un to Ely warde for to a comyn hom in to Lynne. And sche was iii myle fro Ely ther cam a man rydyng aftyr a gret spede, & arestyd hir husbond & hir also, purposyng to ledyn hem bothyn in to preson. He cruely rebukyd hem & al to revylyd hem, rehersyng many reprevows wordys. & at the last sche preyde hir husbonde to schewyn hym my lordys lettyr of Cawntirbery. Whan the man had redde the lettyr than he spak fayr & goodly un to hem, seying: “Why schewyd me not yowr lettyr be forn?” & so thei partyd away fro hym & than comyn in to Ely & fro thens hom in to lynne, wher sche suffryd meche despite, meche reprefe, many a scorne, many a slawndyr, many a bannyng & many a cursing.

And on a tyme a rekles man, litil chargyng hys owyn schame, wyth wil & wyth purpose kest a bolful of watyr on hir hevyd comyng in the street. Sche, no thyng mevyd, therwyth seyde: “God make yow a good man,” heyly thankyng god ther of as sche dede of many mo other tymes.

## Chapter 56

Afftyrward god ponyschyd hir wyth many gret & divers sekenes. Sche had the flyx a long tyme tyl sche was anoyntyd, wenyng to a be deed. Sche was so febyl that sche myth not heldyn a spon in hir hand. Than ovr lord Ihesu crist spak to hir in hir sowle, & seyde that sche xulde not dey yet. Than sche recuryd ayen a lytyl while. And a non aftyr sche had a gret sekenes in hir hevyd, and sithyn in hir bakke, that sche feryd to a lost hir witte ther thorw.

Aftyward, whan sche was recuryd of alle thes sekenessys, in schort tyme folwyd an other sekenes which was sett in hir ryth syde duryng the terme of viii yer, saf viii wokys be divers tymes. Sumtyme sche had it onys in a weke contunyng, sum tyme xxx owrys, sumtyme xx, sumtyme x, sumtyme viii, sumtyme iiii, & sumtyme ii, so hard & so scharp that sche must voydyn that was in hir stomak as bittyr as it had ben galle, neythyr etyng ne drynkyng whil the sekenes enduryd but evyr gronyng tyl it was gon. Than wolde sche sey to ovr lorde: “A, blysfyl lord, why woldist thu be comyn man & suffyr so meche peyne for my synnes, & for alle mennys synnes that xal be savyd & we arn so unkende, lord, to the, & I, most unworthy, can not suffyr this lityl peyne? A, lord, for thy gret peyn have mercy on my lityl peyne. For the gret peyne that thu suffredyst yef me not so meche as I am worthy, for I may not beryn so meche as I am worthy. And yyf thu wylte, lord, that I ber it sende

me pacyens, for ellys I may not suffyr it. A, blisful lord, I had levyr suffyr alle the schrewyd wordys that men myth seyn of me & alle clekys to prechyn a yens me for thy lofe, so it were no hyndryng to no mannys sowle, than this peyne that I have. For schrewyd wordys to suffyr for thi lofe it hirte me ryth nowt, lord. And the werlde may takyn no thyng fro me but worschep & worldly good, & be the worschep of the werlde I sett ryth nowt. & alle maner of goodys & worschepys, & alle maner of lovys in erthe I prey the, lord, forbede me: namely alle tho lovys & goodys of any erdly thyng which schulde discred my lofe a yens the, er lesse my meryte in hevyn. & alle maner of lovys & goodys which thu knowist in thy godheed xulde encresyn my love to the I prey the grawnt me for thy mercy, to thin evyrlestyng worschep.”

Sumtyme, not wythstandyng the sayd creatur had gret bodily sekenes, yet the passyon of owr merciful lord crist Ihesu wrowt so in hir sowle that for the tyme sche felt not hir owyn sekenes, but wept & sobbyd in the mend of owr lordys passyon as thow sche seyn hym wyth hir bodily eye sufferyng peyne & passyon be forn hir. Sithyn, whan viii yer wer passyd, hir sekenes scapyd that it cam not weke be weke as it dede be forn, but than encresyd hir cryes & hir wepyngys in so meche that prestys durst not howselyn hir opynly in the chirche, but prevyly in the priowrys chapel at lenne fro the peplys audiens. And in that chapel sche had so hy contemplacyon & so meche dalyawns of owr lord, in as meche as sche was putte owt

of chirche for hys lofe, that sche cryed what tyme sche schulde ben howselyd, as yyf hir sowle & hir body xulde a partyd a sundry, so that tweyn men heldyn hir in her armys tyl hir cryng was cesyd. For sche myth not beryn the habundawns of lofe that sche felt in the precyows sacrament, wech sche stedfastly belevyd was very god & man in the forme of breed. Than owr blisful lord seyde un to hir mende: “Dowtyr, I wil not han my grace hyd that I yeve the. For the mor besy that the pepil is to hyndryn it & lette it, the mor schal I spredyn it a brood & makyn it knowyn to alle the worlde.”

## **Chapter 57**

THan it happyd ther cam an other monke to lynne at the tyme of remownyng, as custom was a mongys hem which lovyd not the sayd creatur ne wolde suffryn hir to comyn in ther chapel as sche had do be for that he cam thedir. Than the priowr of lynne, Dawn Thomas hevyngham, metyng wyth the sayd creatur & Maistyr Robert Spryngolde, wech was hir confessor, that tyme preyd hem to holdyn hym excusyd thei sche wer no mor howselyd in hys chapel. “For ther is comyn,” he seyde, “a newe brothyr of myn wech wil not comyn in owr chapel as long as sche is ther in. And ther for provydith yow an other place, I pray yow.”

Maistyr Robert answeyde: “Syr, we must than howselyn hir in the chirche. We may not chesyn for sche hath my lordys lettyr of

Cawntyrbery & hys seel, in the whech we arn comawndyd be vertu of obedyens to heryn hir confessyon & ministryn to hir the sacrament as oftyn as we ben reqwiryd.” Than was sche howselyd aftyr this tyme at the hy awter in seynt Margaretys chirche. & owr lord visited hir wyth so gret grace whan sche xulde ben howselyd, that sche cryed so lowde that it myth ben herd al a bowte the chirche & owte of the chirche as sche xulde a deyid therwyth that sche myth not receyvyn the sacrament of the prestys handys. The preyst, turnyng hym a geyn to the awter wyth the preciows sacrament til hir crying was cesyd, and than he turnyng a geyn to hir xulde minystyr hir as hym awte to do. And thus it happyd many a tyme whan sche xulde ben howselyd. & sum tyme sche xulde wepyn ful softly & stilly in receyvyng of the preciows sacrament, wyth owtyn any boystowsnes as owr lord wolde visityn hir wyth hys grace.

On a good fryday, as the sayd creatur behelde preystys knelyng on her kneys & other worschepful men wyth torchys brennyng in her handys be for the sepulcre devowtly representyng the lamentabyl deth and doolful beryng of owr lord Ihesu crist aftyr the good custom of holy church, the mende of owr ladiis sorwys which sche suffryd whan sche behelde hys precyows body hangyng on the crosse & sithyn beriid be for hir syght sodeynly occupiid the hert of this creatur, drawyng hir mende al holy in to the passyon of owr lord crist Ihesu, whom sche behelde wyth hir gostly eye in the syght of hir sowle as verily as thei sche had seyn hys precyows body

betyng scorgyd & crucified wyth hir bodily eye, whech syght & gostly beheldyng wrowt be grace so feustly in hir mende, wowndyng hir wyth pite & compassion, that sche sobbyd, roryd, & cryed, and spredyng hir armys a brood seyde wyth lowde voys: “I dey! I dey!” that many man on hir wonderyd & merveyeld what hir eyled. And the mor sche besiid hir to kepyn hir fro crying, the lowdar sche cryed. For it was not in hir powyr to take it ne levyn it but as god wolde send it. Than a preyst toke hir in hys armys & bar hir in to the priowrys cloistyr for to latyn hir takyn the eyr, supposyng sche schulde not ellys han enduryd, hir labowr was so greet. Than wex sche al blew as it had ben leed & swet ful sor.

And this maner of crying enduryd the terme of x yer, as it is wretyn be forn. And every good friday in alle the forseyd yerys sche was wepyng & sobbyng v er vi owrys to gedyr, & therwyth cryed ful lowde many tymes so that sche myth not restreyn hir ther fro, whech madyn hir ful febyl & weyke in hir bodily mytys. Sum tyme sche wept on good fryday an owr for the synne of the pepil, havyng mor sorwe for ther synnys than for hir owyn in as meche as owr lorde for yaf hir hir owyn synne er sche went to Ierusalem. Nevyr the lesse, sche wept for hir owyn synnes ful plentyvowsly whan it plesyd owr lord to visityn hir wyth hys grace. Sum tyme sche wept an other owr for the sowlys in purgatory; an other owr for hem that weryn in myschefe, in povvrte, er in any disese; an other owr for Iewys, sarayinys, & alle fals heretikys that god for hys gret goodnes

xulde puttyn a wey her blyndnes that thei myth thorw hys grace be turnyd to the feyth of holy chirche & ben children of salvacyon.

Many tymes whan this creatur xulde makyn hir preyerys owr lord seyð un to hir: “Dowtyr, aske what thu wylt & thu schalt have it.”

Sche seyð: “I aske ryth nowt, lord, but that thu mayst wel yevyn me & that is mercy which I aske for the pepil synnys. Thu seyst oftyn tymes in the yer to me that thu hast foryovyn me my synnes. Ther for I aske now mercy for the synne of the pepil as I wolde don for myn owyn for, lord, thu art alle charite. & charite browt the in to this wretchyd worlde & cawsyd the to suffyr ful harde peynys for owr synnys. Why xulde I not than han charite to the pepyl & desiryn foryevenes of her synnes, blyssed lorde? Me thynkyth that thu hast schewyd ryth gret charite to me, unworthy wrech. Thu art as gracyows to me as thei I wer as clene a mayden as any is in this worlde, & as thow I had nevyr synned. Ther for, lorde, I wolde I had a welle of teerys to constreyn the wyth that thu schuldist not takyn uttyr veniawns of mannys sowle for to partyn hym fro the wyth owtyn ende. For it is an hard thyng to thynkyn that any erdly man xulde evyr do any synne wher thorw he xulde be departyd fro thi gloryows face wyth owtyn ende.

“Yyf I myth as wel, lorde, yevyn the pepyl contricyon & wepyng as thu yevyst me for myn owyn synnes & other mennys synnys also, & as wel as I myth yevyn a peny owt of my purse, sone

xulde I fulfille mennys hertys wyth contricyon that thei myth sesyn of her synne. I have gret merveyl in myn hert, lord, that I which have ben so synful a woman & the most unworthy creatur that evyr thu schewedist thi mercy on to in alle this werlde that I have so gret charite to myn evyn cristen sowlis, that me thynkyth th[ow] thei had ordeynd for me the most schamful deth that evyr myth any man suffyr in erde, yet wolde I foryevyn it hem for thi lofe, lord, & han her sowlis savyd fro evyr lestyng dampnacyon. And ther for, lord, I schal not sesyn whan I may wepyn for to wepyn for hem plentyvowsly, spede yyf I may. And yyf thu wylt, lord, that I sese of wepyng I prey the take me owt of this world. What xulde I don ther in but yyf I myth profityn? For thowgh it wer possibyl that al this world myth be savyd thorw the teerys of myn eyne, I wer no thank worthy ther for: alle presyng, al honowr, al worshep mot ben to the lord. Yyf it wer thy wille, lord, I wolde for thi lofe & for magnyfying of thi name ben hewyn as smal as flesch to the potte.”

## **Chapter 58**

**ON** a tyme as the forseyd creatur was in hir contemplacyon sche hungryd ryth sor aftyr goddys word & seyð: “Alas, lord! As many clerkys as thu hast in this world, that thu ne woldyst sendyn me on of hem that myth fulfyllyn my sowle wyth thi word & wyth redyng of holy scriptur, for alle the clerkys that prechyn may not fulfyllyn

it. For me thynkyth that my sowle is evyr a lych hungry. Yyf I had gold i now I wolde yevyn every day a nobyl for to have every day a sermow, for thi word is mor worthy to me than alle the good in this werld. & therfor, blyssed lord, rewe on me. For thu hast takyn a wey the Ankyr fro me which was to me synguler solas & comforte, & many tymes refreschyd me wyth thin holy worde.”

Than answeyrd owr lord Ihesu cryst in hir sowle, seying: “Ther xal come on fro fer that xal fulfillyn thi desyr. So, many day aftyr this answer ther cam a preste newly to lynne which had nevyr knowyn hir be forn. & whan he sey hir gon in the stretys he was gretly mevyd to speke wyth hir, & speryd of other folke what maner woman sche was. Thei seydyn thei trustyd to god that sche was a ryth good woman. Aftyrward the preyst sent for hir, preying hir to come & spekyn wyth hym & wyth hys modyr. For he had hiryd a chawmbyr for hys modyr & for hym, & so they dwellyd to gedyr. Than the sayd creatur cam to wetyn hys wille, & spak wyth hys modyr & wyth hym, & had ryth good cher of hem bothyn. Than the preyste toke a boke & red therin how owr lord, seying the cite of Ierusalem, wept ther up on, rehersyng the myschevys & sorwys that xulde comyn ther to for sche knew not the tyme of hyr visitacyon. Whan the sayd creatur herd redyn how owr lord wept than wept sche sor & cryed lowed, the preyste ne hys modyr knowyng no cawse of hyr wepyng. Whan hir crying & hir wepyng was cesyd thei ioyyd & wer ryth mery in owr lord. Sithyn sche toke hir leve & partyd fro

hem at that tyme.

Whan sche was gon the preste seyde to hys modyr: “Me mervelyth mech of this woman, why sche wepith & cryith so. Nevyr the les me thynkyth sche is a good woman, & I desyre gretly to spekyn mor wyth hir.” Hys modyr was wel plesyd, & counselyd that he xulde don so. And aftyrwardys the same preyste lovyd hir & trustyd hir ful meche, & blissed the tyme that evyr he knew hir. For he fond gret gostly comfort in hir, & cawsyd hym to lokyn meche good scriptur & many a good doctowr, which he wolde not a lokyd at that tyme had sche ne be. He red to hir many a good boke of hy contemplacyon & other bokys, as the bybyl wyth doctowrys ther up on, Seynt Brydys boke, hyltons boke, bone ventur, Stimulus amoris, Incendium amoris, & swech other. & than wist sche what it was: a spirit sent of god which seyde to hir, as is wretyn a lityl be forn whan sche compleynyde for defawte of redyng thes wordys: “Ther schal come on fro fer that xal fulfillyn thi desyr.” & thus sche knewe be experiens that it was a ryth trewe spirit.

The forseyd preste red hir bokys the most part of vii yer er viii yer, to gret encres of hys cunnyng & of hys meryte. And he suffryd many an evyl worde for hyr lofe, in as meche as he red hir so many bokys & supportyd hir in hir wepyng & hir crying. Aftyrwardys he wex benefysyd & had gret cur of sowle. & than lykyd hym ful wel that he had redde so meche be forn.

## Chapter 59

Thus, thorw heryng of holy bokys & thorw heryng of holy sermownys, sche evyr encresyd in contemplacyon & holy meditacyon. It wer in maner un possibyll to writyn al the holy thowtys, holy spechys, and the hy revelacyons which owr lord schewyd un to hir, bothyn of hir selfe & of other men & women, also of many sowlys, sum for to ben savyd & sum for to ben dampnyd, & was to hir a gret ponyschyng & a scharp chastising. For to knowyn of tho that xulde be savyd sche was ful glad & ioyful, for sche desyred in as meche as sche durst alle men to be savyd. And whan owr lord schewyd to hir of any that xulde be dampnyd sche had gret peyn. Sche wolde not heryn it ne belevyn it that it was god that schewyd hir swech thyngys, & put it owt of hir mende as mech as sche myth. Owr lord blamyd hir ther for, & badde hir belevyn that it was hys hy mercy & hys goodnesse to schewyn hir hys prevy cownselys seying to hir mende: “Dowtyr, thu must as wel heryn of the dampnyd as of the savyd.” Sche wolde yevyn no credens to the cownsel of god, but rathar levyd it was sum evyl spiryt for to deceyvyn hir.

Than for hir frowardnes & hir unbeleve owr lord drow fro hir alle good thowtys, & alle good mendys of holy spechys & dalyawns, & the hy contemplacyon which sche had ben usyd to be for tyme, & suffyrd hir to have as many evyl thowtys as sche had be

forn of good thowtys. And this vexacyon enduryd xii days to gedyr. And lyche as be for tyme sche had iiij owrys of the for noon in holy spechys & dalyawns wyth owr lord, so had sche now as many owrys of fowle thowtys & fowle mendys of letchery & alle unclennes as thow sche xulde a be comown to al maner of pepyl. & so the devyl bar hyr on hande, dalying un to hir wyth cursyd thowtys liche as owr lord dalyd to hir be forn tyme with holy thowtys. And as sche be forn had many gloryows visyonys & hy contemplacyon in the manhod of owr lord, in owr lady, & in many other holy seyntys, ryth evyn so had sche now horybyl syghtys & abhominabyll, for any thyng that sche cowde do, of beheldyng of mennys membrys & swech other abhominacyons. Sche sey, as hir thowt, veryly dyvers men of religyon—preystys & many other, bothyn hethyn & christen—comyn be for hir syght that sche myth not enchewyn hem ne puttyn hem owt of hir syght, schewyng her bar membrys un to hir. & ther wyth the devyl bad hir in hir mende chesyn whom sche wolde han fyrst of hem alle, & sche must be comown to hem alle. & he seyde sche lykyd bettyr summe on of hem than alle the other. Hir thowt that he seyde trewth: sche cowde not sey nay & sche must nedys don hys byddyng. & yet wolde sche not a don it for alle this worlde. But yet hir thowt that it xulde be don, & hir thowt that thes horrybyl syghtys & cursyd mendys wer delectabyll to hir a geyn hir wille. Wher sche went er what so sche dede, thes cursyd mendys abedyn wyth hir. Whan sche xulde se the sacrament makyn hir

prayerys er don any other good dede, evyr swech cursydnes was putte in hir mende. Sche was schrevyn & dede al that sche myth, but sche fonde no relesyng tyl sche was ner at dispeyr. It can not be wretyn that peyn that sche felt & the sorwe that sche was inne.

Than sche seyde: “Alas, lord! Thu hast seyde be for tyme that thu schuldyst nevyr forsake me. Wher is now the sothfastnes of thy word?”

And a non aftyr cam hir good Awngel un to hir, seying: “Dowtyr, god hath not forsakyn the, ne nevyr schal forsake the as he hath behyte the, but for thu belevyst not that it is the spiryt of god that spekyth in thi sowle & schewyth the hys prevy counsels of summe that xul ben savyd & summe that xal ben dampnyd. Ther for god chastisyd the on this wise & maner. & this chastisyng schal endurn xii days, tyl thu wyl belevyn that it is god which spekyth to the & no devil.”

Than sche seyde to hir awngel: “A, I prey the prey for me to my lord Ihesu crist, that he wyl vowchesafe to takyn fro me thes cursyd thowtys & spekyn to me as he dede be for tyme. And I xal makyn a behest to god that I schal belevyn that it is god which that hath spokyn to me a for tyme. For I may no lengar duryn this gret peyne.”

Hyr Awngel seyde a geyn to hir: “Dowtyr, my lord Ihesu wyl not take it a wey fro the tyl thu have suffryd it xii days. For he wyl that thu knowe therby whethyr it is bettyr that god speke to the er

the devil. And my lord crist Ihesu is nevyr the wrothar wyth the thei he suffyr the to felyn this peyne.”

So sche suffryd that peyn tyl xii days wer passyd. And than had sche as holy thowtys as holy mendys & as holy desyrys as holy spechys & dalyawns of ovr lord Ihesu crist as evyr sche had be forn, ovr lord seying to hir: “Dowtyr, beleve now wel that I am no devil.”

Than was sche fylled wyth ioie, for sche herd ovr lord spekyn to hir as he was wone to don. Ther for sche seyde: “I xal belevyn that every good thowt is the speche of god, blyssed mote thu, lord, be, that thu deynyst not to comfortyn me a geyn. I wold not, lord, for al this world suffryn swech an other peyne as I have suffryd thes xii days. For me thowt I was in helle, blyssed mote thu be that it is passyd. Ther for, lord, now wyl I lyn stille & be buxom to thi wille. I pray the, lord, speke in me what that is most plesawns to the.”

## **Chapter 60**

THE good preste of whom it is wretyn be forn, the wheche was hir lystere, fel in gret sekenes & sche was steryd in hir sowle for to kepyn hym in goddys stede. & whan sche faylde swech as was nedful for hym sche went abowtyn to good men & good women & gate swech thyng as was necessary un to hym. He was so seke that men trustyd no thyng to hys lyfe, & hys sekenes was long

contunynge. Than on a tyme as sche was in the chirche heryng hir messe & preyid for the same preste, ovr lord seyde to hir that he xulde levyn & faryn ryth wel. Than was sche steryd to gon to Norwych to seynt Stefenys chirche, wher is beriid the good vicary which deyde but lityl be for that tyme, for whom god schewyd hy mercy to hys pepil & thankyn hym for recuryng of this preyste.

Sche toke leve of hir confessor, goyng forth to Norwich. Whan sche cam in the churche yerd of Seynt Stefyn sche cryed, sche roryd, sche wept, sche fel down to the grownd, so feustly the fyre of love brent in hir hert. Sithyn sche rose up a yen & went forth wepyng in to the chirche to the hy awter. & ther sche fel down with boistows sobbyngys, wepyngys, & lowde cryes be syden the grave of the good vicary, al ravyschyd wyth gostly comfort in the goodnes of ovr lord that wrowt so gret grace for hys servawnt, which had ben hir confessour & many tymes herd hir confessyon of al hir levynge & ministryd to hir the precyows sacrament of the Awter divers tymes. & in so meche was hir devocyon the more incresyd that sche sey ovr lord werkyn so special grace for swech a creatur as sche had ben conversawnt wyth in hys lyfe tyme. Sche had so holy thowtys & so holy mendys that sche myght not mesuryn hir wepyng ne hir crying. And ther for the pepil had gret merveyl of hir, supposyng that sche had wept for sum fleschly erdly affeccyon, & seyde un to hir: "What eylyth the, woman? Why faryst thus wyth thi self? We knew hym as wel as thu." Than were prestys in the same place which

knew hir maner of werkynge. & thei ful charitefully led hir to a tavern, & dede hir drynkyn, & made hir ful hy & goodly cher.

Also, ther was a lady desyred to have the sayde creatur to mete. & ther for, as honeste wolde, sche went to the cherch ther the lady herd hir serveyse, wher this creatur sey a fayr ymage of ovr lady clepyd a pyte. And thorow the beholding of that pete hir mende was al holy occupyed in the passyon of ovr lord Ihesu crist, & in the compassyon of ovr lady seynt mary, be which sche was compellyd to cryyn ful lowde & wepyn ful sor, as thei sche xulde a deyde. Than cam to hir the ladys preste, seying: "Damsel, Ihesu is dede long sithyn."

Whan hir crying was cesyd sche seyde to the preste: "Sir, hys deeth is as fresch to me as he had deyde this same day. & so me thynkyth it awt to be to yow & to alle cristen pepil. We awt evyr to han mende of hys kendnes & evyr thynkyn of the dolful deeth that he deyde for us."

Than the good lady, heryng her communicacyon, seyde: "Ser, it is a good exampyl to me & to other men, also the grace that god werketh in hir sowle." & so the good lady was hir avoket and answeryd for hir. Sithyn sche had hir hom wyth hir to mete, & schewyd hir ful glad & goodly chere as long as sche wold abydyn ther. & sone after sche cam hom a geyn to lenne. & the forseyd preyste for whom sche went most specialy to Norwich, which had

redde hir a bowte vii yer, recuryd & went a bowte wher hym lykyde, thankyd be al mythy god for hys goodness.

## Chapter 61

Than cam ther a frer to lenne which was holdyn an holy man & a good prechowr. Hys name & hys perfeccyon of prechyng spred & sprong wondyr wyde. Ther cam good men to the sayd creatur of good charite & seyde: "Margery, now xal ye han prechyng a now. For ther is comyn on of the most famows frerys in Ingland to this towne for to be her in conent." Than was sche mery & glad, & thankyd god wyth al hir hert that so good a man was comyn to dwellyn a mongys hem.

In schort tyme aftyr he seyde a sermown in a chapel of seynt Iamys in lenne, wher was meche pepyl gadyrd to heryn the sermown. & er the frer went to the pulpit the parisch preste of the same place wher he xulde prechyn went to hym & seyde: "Ser, I prey yow beth not displesyd. Her xal comyn a woman to yowr sermown the which oftyn tymes whan sche herith of the passyon of owr lord, er of any hy devocyon, sche wepith, sobbith, & cryeth, but it lestith not longe. & ther for, good ser, yyf sche make any noyse at yowr sermown suffyr it paciently & beth not a baschyde ther of." The good frer went forth to sey the sermown & seyde ful holily & ful devowtly, & spak meche of owr lordys passion, that the seyde creatur myth no

lengar beryn it. Sche kept hir fro crying as long as sche myth. And than at the last sche brast owte wyth a gret cry & cryid wondyr sor. The good frere suffyrd it paciently & seyde no word ther to at that tyme.

In schort tyme aftyr he prechyde a geyn in the same place, the seyde creatur beyng present & beheldyng how fast the pepyl cam rennyng to heryn the sermown, sche had gret ioy in hir sowle, thynkyng in hir mende: "A, lord Ihesu, I trowe and thu wer here to prechyn thin owyn persone the pepyl xulde han gret ioy to heryn the. I prey the lorde make thi holy word to sattelyn in her sowlys as I wolde that it xulde don in myn, & as many micht be turnyd be hys voys as xulde ben be thy voys yyf thu prechedist thy selfe." & wyth swech holy thowtys & holy mendys sche askyd grace for the pepyl that tyme.

& sithyn, what thorw the holy sermown & what thorw hir meditacyon, grace of devocyon wrowt so sor in hir mende that sche fel in a boystows wepyng. Than seyde the good frer: "I wolde this woman wer owte of the chirche. Sche noyith the pepil."

Summe that weryn hir frendys answeyde a yen: "Sir, have hir excusyd. Sche may not withstand it." Than meche pepil turnyd a yen hir, & wer ful glad that the good frer held a yen hir. Than seyde summe men that sche had a devyl wythinne hir. & so had thei seyde many tymys be forn, but now thei wer mor bolde. For hem thowt that her opinyon was wel strengthyd er ellys fortified be this good

frer. Ne he wolde not suffyr hir to her hys sermown les than sche wolde levyn hir sobbyng & hir crying.

Ther was than a good preyste which had red to hir mech good scriptur & knew the cawse of hir crying. He spak to an other good preyste, the which had knowyn hir many yerys, & telde hym hys conseyt how he was purposyd to gon to the good frer & assayn yyf he myth mekyn hys hert. The other good preyste seyde he wolde wyth good wyl gon wyth hym to getyn grace yyf he myth. So thei went, bothe preystys to gedyr, & preyid the good frer as enterly as thei cowde that he wolde suffyr the sayd creatur quyetyly to comyn to hys sermown & suffyr hir paciently yyf sche happyd to sobbyn er cryen as other good men had suffyrd hir be fore. He seyde shortly a yen yyf sche come in any cherch wher he xulde prechyn & sche made any noyse as sche was wone to do he xulde speke scharply a geyn hir. He wolde not suffyrn hir to crye in no wyse.

Sithyn a worshepful doctowr of divinite, a White frer, a solem clerk & elde doctowr & a wel a prevyd, which had knowyn the sayd creatur many yerys of hir lyfe & belevyd the grace that god wrowt in hir, toke wyth hym a worthy man, a Bachelor of lawe, a wel growndyd man in scriptur & long exercisyd which was confessowr to the sayd creatur, & wentyn to the sayd frer as the good preystys dedyn be forn, & sentyn for wyne to cheryn hym wyth preyng hym of hys charite to favyr the werkys of owr lord in the sayd creatur & grawntyn hir hys benevolens in supportyng of hir yyf

it happyd hir to cryen er sobbyn whyl he wer in hys sermown. & thes worthy clerkys telde hym that it was a yyft of god, & that sche cowde not have it but whan god wolde yeve it. Ne sche myth not wythstande it whan god wolde send it & god xulde wythdrawe it whan he wilde. For that had sche be revelacyon, & that was unknowyn to the frer. Than he, neythyr yevyng credens to the doctowrys wordys ne the Bachelerys trustyng mech in the favowr of the pepil, seyde he wolde not favowr hir in hir crying for nowt that any man myth sey er do. For he wolde not levyn that it was a yyft of god, but he seyde yyf sche myth not wythstond it whan it cam he levyd it was a cardiakyl er sum other sekenesse. & yyf sche wolde be so a knowyn, he seyde, he wold have compassyon of hir & steryn the pepil to prey for hir. And undyr this condicion he wolde han paciens in hir & suffyr hir to cryen a now, that sche xulde sey that it was a kendly seknes. & hir self knew wel be revelacyon & be experiens of werkyng it was no sekenes. & ther for sche wolde not for al this world sey otherwyse than sche felt. And ther for thei myth not a cordyn. Than the worschepful doctowr & hir confessowr counselyd hir that sche xulde not come at hys sermown, & that was to hir a gret peyne.

Than went an other man, a worschepful Burgeys the which in fewe yerys aftyr was meyr of lenne, & preyde hym as the worthy clerkys had don be forn. & he was answeyrd as thei worn. Than was sche chargyd be hir confessowr that sche xulde not comyn ther he

prechyd, but whan he prechyd in o chirche sche xulde gon in to an other. Sche had so mech sorwe that sche wist not what sche myth do. For sche was putte fro the sermown wech was to hir the hiest comfort in erth whan sche myth heryn it. & ryth so the contrary was to hir the grettest peyne in erthe whan sche myth not heryn it. Whan sche was a lone be hir self in on cherch & he prechyng the pepil in an other sche had as lowde & as mervelyows cryis as whan sche was a mongys the pepil. It was yerys that sche myth not be suffyrd to come at hys sermown for that sche cryed so whan it plesyd owr lord to yyfe hir mende & very beholdyng of hys bittyr passion. But sche was not excludyd fro non other clerkys prechyng, but only fro the good frerys, as is seyde be for, not wythstandyng in the mene tyme ther prechyd many worschepful doctorys & other worthy clerkys, bothyn religyows & seculerys, at whoys sermownys sche cryid ful lowde & sobbyd ful boystowsly many tymes & ofte. & yet thei suffyrd it ful paciently. & summe wech had spokyn wyth hir be for & haddyn knowlach of hir maner of levyng excusyd hir to the pepil whan thei herdyn any rumowr er grutchyng a yens hir.

## Chapter 62

Afftyr, on seynt Iamys day, the good frere prechyd in seynt Iamys chapel yerd at lenne (he was as that tyme neythyr bachelor ne doctowr of divinyte), wher was meche pepil & gret audiens. For he

had an holy name & gret favowr of the pepyl in so meche that summe men, yyf thei wiste that he schulde prechyn in the cuntre, thei wolde go wyth hym er ellys folwyn hym fro town to town, so gret delite thei had to heryn hym. & so, blissed mote god ben, he prechyd ful holily & ful devowtly. Nevyr the lesse as this day he prechyd meche a geyn the seyde crentur, not expressyng hir name. But so he expletyd hys conseytys that men undirstod wel that he ment hir. Than was ther mech remowr a mong the pepil, for many men & many women trustyd hir & lovyd hir ryth wel, & wer ryth hevye & sorweful for he spak so meche a geyn hir as he dede, desiryng that thei had not an herd hym that day. Whan he herd the murmowr & grutchyng of the pepil, supposyng to be geyn seyde an other day of hem that weryn hir frendys, he, smytyng hys hand on the pulpit, seyde: “Yyf I here any mor thes materys rehersyd I xal so smytyn the nayl on the hed,” he seyde, “that it schal schamyn alle hyr mayntenowrys.” And than many of hem that pretendyd hir frenschep turnyd a bakke for a lytyl veyn drede that thei haddyn of hys wordys, & durst not wel spekyn wyth hir.

Of the wech the same preyste was on that aftirward wrot this boke, & was in purpose nevyr to a belevyd hir felyngys aftyr. & yet owr lord drow hym a yen in schort tyme, blissed mote he ben, that he lovyd hir mor & trustyd mor to hir wepyng & hir crying than evyr he dede be for. For aftirward he red of a woman clepyd Maria de Oegines & of hir maner of levyng, of the wondirful swetnesse

that sche had in the word of god heryng, of the wondirful compassyon that sche had in hys passyon thynkyng, & of the plentyvows teerys that sche wept the which made hir so febyl & so weyke that sche myth not endur to beheldyn the crosse ne heryn owr lordys passyon rehersyd so sche was resolvyd in to terys of pyte & compassion. Of the plentyvows grace of hir teerys he tretyth specyaly in the boke beforn wretyn, the xviii capitulo, that begynnyth "Bonus es domine sperantibus in te." And also in the xix capitulo, wher he tellyth how sche at the request of a preyste, that he xulde not be turbelyd ne distrawt in hys messe wyth hir wepyng & hir sobbyng, went owt at the chirche dor wyth a lowde voys crying, that sche myth not restreyn hir ther fro. & owr lord also visityd the preyste, beyng at messe, wyth swech grace & wyth sweche devocyon whan he xulde redyn the holy gospel that he wept wondirly so that he wett hys vestiment & ornamentys of the awter, & myth not mesuryng hys wepyng ne hys sobbyng, it was so habundawnt, ne he myth not restreyn it ne wel stande ther wyth at the awter. Than he levyd wel that the good woman which he had be forn lityl affeccyon to myth not restreyn hir wepyng hir sobbyng ne hir cryyng, which felt meche mor plente of grace than evyr dede he wyth owtyn any comparison. Than knew he wel that god yaf hys grace to whom he wolde. Whan the preste which wrot this tretys, thorw steryng of a worshepful clerk, a bacheler of divinite, had seyn & red the mater be forn wretyn meche mor seryowslech &

expressiowslech than it is wretyn in this tretys (for her is but a lityl of the effect ther of, for he had not ryth cler mende of the sayd mater whan he wrot this tretys, & ther for he wrot the lesse ther of, than he drow a geyn & inclined mor sadly to the sayd creatur whom he had fled & enchevyd thorw the frerys prechyng, as is be forn wretyn.

Also, the same preyste red aftyr ward in a tretys which is clepyd the prykke of lofe, the ii chapitulo, that bone Aventur wrot of hym selfe thes wordys folwyng: "A, lord, what xal I mor noysen er cryen? Thu lettyst & thu comyst not. & I, wery & ovyr come thorw desyr, begynne for to maddyn. For lofe governyth me & not reson. I renne wyth hasty cowers. Wher that evyr thu wylte I bowe, lord. Thei that se me irkyn and rewyn, not knowyng me drunkyn wyth thi lofe, lord, thei seyn 'Lo, yen wood man cryeth in the stretys.' But how meche is the desyr of myn hert thei parceyve not." & capitulo stimulo amoris & capitulo ut supra he red also, of Richurd hampol hermyte in Incendio amoris, leche mater that mevyd hym to yevyn credens to the sayd creatur. Also, Eliyabeth of hungry cryed wyth lowde voys, as is wretyn in hir tretys.

& many other which had forsakyn hir thorw the frerys prechyng repentyd hem & turnyd a yen un to hir be processe of tyme, not withstandyng the frer kept hys opinyon & al wey he wolde in hys sermown have a parte a geyn hir, whethyr sche wer ther er not, & cawsyd mech pepil to demyn wol evyl of hir many day & long. For summe seyde that sche had a devyl wyth inne hir, & summe

seyd to hir owyn mowth that the frer xulde a drevyn to develys owt of hir. Thus was sche slawnderyd, etyn, & knawyn of the pepil for the grace that god wrowt in hir of contricyon, of devocyon, & of compassyon, thorw the yyft of wech gracys sche wept sobbyd & cryid ful sor a geyn hir wyl. Sche myth not chesyn, for sche had levar a wept softly & prevyly than opynly yyf it had ben in hir power.

### Chapter 63

THan summe of hir frendys cam to hir & seyde it wer mor ese to hir to gon owt of the town than a bydyn ther in, so meche pepyl was a geyn hir. And sche seyde sche xulde a bydyn ther as long as god wolde for her. Sche seyde: "In this town have I synned. Therf or it is worthy that I suffyr sorwe in this town ther a geyn. & yet have I not so meche sorwe ne schame as I have deservyd, for I have trespassyd a yens god. I thank al mythy god what that evyr he sendith me. And I pray god that al maner of wikkydnes that any man xal seyn of me in this world may stonde in to remission of my synnyng. And any goodnesse that any man xal seyn of the grace that god werkyth in me may turnyn god to worschep & to preysyng & magnifyng of hys holy name wyth owtyn ende. For al maner of worschep longith to hym & al despite, schame, & reprefe longyth to me. & that have I wel deservyd."

An other tyme hyr confessowr cam to hir in to a chapel of owr lady clepyd the Iegyne, seying "Margery, what xal ye now do? Ther is no mor a yen yow but the Mone & vii sterrys. An ethe is ther any man that heldith wyth yow but I a lone?"

Sche seyde to hir confessowr "Ser, beth of a good comforte, for it xal ben ryth wel at the last. & I telle yow trewly my lord Ihesu yevyth me gret comforte in my sowle & ellys xulde I fallyn in dispeyr. My blisful lord crist Ihesu wil not latyn me dyspeyryn for noon holy name that the good frer hath. For my lord tellyth me that he is wroth wyth hym, & he seyth to me it wer bettyr he wer nevyr born, for he despisith hys werkys in me. Also, owr lord seyde to hir: "Dowtyr, yyf he be a preyste that despisith the, knowyng wel wher for thu wepist & cryist, he is a cursyd."

And on a tyme as sche was in the priowrys cloystyr & durst not a bydyn in the cherch for inqwetyng of the pepil wyth hir crying, owr lord seyde un to hir, beyng in gret hevynes: "Dowtyr, I bydde the gon a geyn in to cherch. For I xal takyn a wey fro the thy cryng, that thu xalt no mor cryin so lowde ne on that maner wyse as thu hast don be forn, thei thu woldist."

Sche dede the comandawndment of owr lord & telde hir confessowr lich as sche felt. & it fel in trewth as sche felt. Sche cryed no mor aftyr so lowde, ne on that maner as sche had don be forn, but sche sobbyd wondirly aftyr & wept as sor as evyr sche dede be forn: sumtyme lowde & sumtyme stille, as god wolde mesur it hys selfe.

Than meche pepil levyd that sche durst no lengar cryen for the good frer prechyd so a geyn hir, & wold not suffyr hir in no maner. Than thei heldyn hym an holy man & hir a fals feynyd ypocrite. & as summe spoke evyl of hir a forn for sche cryed so, sum spoke now evyl of hir for sche cryid not. & so slawndir & bodily angwisch fel to hir on every syde, & al was encresyng of hir gostly comfort.

Than owr mercyful lord seyde un to hys unworthy servawnt: "Dowtyr, I must nedys comfortyn the, for now thou hast the ryth way to hevyn. Be this way cam I to hevyn, & alle my disciplys. For now thou shalt knowe the bettyr what sorwe & schame I suffyrd for thy lofe. And thou shalt have the more compassyon whan thou thynkyst on my passyon. Dowtyr, I have telde the many tymys that the frer schulde seyn evyl of the. Therfor I warne the that thou telle hym not of the prevy counsel which I have schewyd to the, for I wille not that he here it of thy mowth. And, dowtyr, I telle the for sothe he shall be chastiyed scharply. As hys name is now it shall ben throwyn down, & thin schal ben reysed up. & I shall makyn as many men to lofe the for my lofe as han despysyd the for my lofe. Dowtyr, thou shalt be in cherch whan he shall be wyth owtyr. In this chirche thou hast suffyrd meche schame & reprefe for the yyftys that I halle yovyn the, & for the grace & goodnes that I have wrowt in the. And therfore in this cherche & in this place I shall ben worschepyd in the. Many a man & woman shall seyn it is wel sene that god lovyyd hir wel. Dowtyr, I shall werkyn so meche grace for the that all the werld shall wondryn &

merveylyn of my goodnes."

Than the sayd creatur seyde un to ower lord wyth gret reverens: "I am not worthy that thou xuldist schewyn sweche grace for me. Lord, it is a now to me that thou save my sowle fro endles dampnacyon be thy gret mercy."

"It is my worschep, dowtyr, that I shall do. And therfore I wil that thou have no wyl but my wyl. The lesse prise that thou settyst be thy selfe, the more prise set I be the, & the bettyr wil I lovyn the. Dowtyr, loke thou have no sorwe for erdly good. I have a sayd the in poverté & I have chastiyed the as I wole my selfe, bothe wythinne forth in thy sowle & wyth owte forth thorw slawndyr of the pepil. Lo, dowtyr, I have grawntyde the thin owyn desyr, for thou xuldist non other purgatory han but in this werld only. Dowtyr, thou seyst oftyn to me in thy mende that riche men han gret cawse to lovyn me wel, & thou seyst ryth soth. For thou seyst I have yovyn hem meche good wher wyth they may servyn me & lovyn me. But, good dowtyr, I prey the love thou me wyth all thy hert & I shall yevyn the good a now to lovyn me wyth. For hevyn & erde xulde rather faylyn than I xulde faylyn the. And yif other men faylyn thou shalt not faylyn. And thou alle thy frendys forsake the I shall never forsakyn the. Thou madist me onys stiward of thin howsholde & executor of alle thy good werkys, & I shall be a trewe styward & a trewe executor un to the fulfillyng of all thy wil & all thy desyr. And I shall ordeyn for the, dowtyr, as for myn owyn modyr & as for myn owyn wyfe."

## Chapter 64

The creatur seyde un to hir lord crist Ihesu: "A, blisful lord! I wolde I knew wher in I myght best love the & plesyn the, & that my love were as swete to the as me thykyth that thy love is un to me."

Than our swete lord Ihesu crist, answering his creatur, seyde: "Dowtyr, yf thou knew how swete thy love is un to me thou schuldest never do other thing but love me with all thy heart. And therfore believe wel, dowtyr, that my love is not so swete to the as thy love is to me. Dowtyr, thou knowest not how meche I love the, for it may not be known in this world how meche it is ne be felt as it is. For thou schuldest faylyn & brestyn & never endure it for the joye that thou schuldest fele. & therfore I mesure it as I wil to thy most ease & comfort. But, dowtyr, thou shalt wel know in another world how meche I loved the in erde. For then thou shalt have great cause to thankyn me. Then thou shalt see withowtyn ende every good day that ever I was in earth of contemplacyon, of devocyon, & of all the great charity that I have given to the to the profyte of thyne evyn cristen. For this shall be thy mete when thou comest home in to hevyn. There is no clerk in all this world that can, dowtyr, lerne the better than I can do. And yf thou wilt be buxom to my will I shall be buxom to thy will. Where is a better token of [charite] than to wepe for thy lordys love? Thou wost wel, dowtyr, that the devyl hath no charity. For he is full of wrath with the, & he myght owte hurtyn the, but he shall

not deserve the so fast a litle in this world for to make the afeard sum tyme, that thou schuldest prayn the myghtilier to me for grace & steryn thy charity the more to me ward. There is no clerk can speke of the life which I teche the. & yf he do he is not goddis clerk, he is the devyls clerk. I telle the right forsothe that there is no man in this world yf he wolde suffer as meche despite for my love wilfully as thou hast done, & cleveyn as sore un to me, not wyllynge for any thing that may be done er seyde a yene hym forsakyn me but I shall far right prayn with hym & be right graciously un to hym both in this world & in the other."

Than seyde the creatur: "A, my derworthy lord, this life xuldest thou schewyn to Religious men & to preistys."

Our lord seyde a yene to hir: "Nay, nay, dowtyr, for that thing that I love best thei love not & that is schamys, despitys, scomys, & reprevys of the peple. & therfore shall thei not have this grace. For, dowtyr, I telle the: he that dredith the schamys of the world may not parfytely love god. And, dowtyr, under the abyte of holynes is curyd meche wykkednes. Dowtyr, yf thou sey the wykkednes that is growen in the world as I do thou schuldest have great wonder that I take not utter veniaunce on hem but, dowtyr, I spare for thy love. Thou wepest so every day for mercy that I must nedys graunte it the, & wil not the peple belevyn the goodnes that I werke in the for hem. Never the lesse, dowtyr, then shall come a tyme when thei shall be right fayne to belevyn the grace that I have given the for hem. And I shall sey

to hem whan thei arn passyd owt of this world 'Lo, I ordeynd hir to wepyn for hir synnes. & ye had hir in gret despite, but hir charite wolde nevyr sesen for yow.' And ther for, dowtyr, thei that arn good sowlis xal hyly thank me for the grace & goodnes that I have yove the. & thei that arn wikkyd xal grutchyn & han gret peyn to suffyr the grace that I schewe to the. And ther for I xal chastisyn hem as it wer for my self."

Sche preyd: "Nay, derworthy lord Ihesu! Chastise no creatur for me. Thu wost wel, lord, that I desyr no veniawns, but I aske mercy & grace for alle men yyf it be thy wille to grawnt it. Nevyr the lesse, lord, rather than thei xulde ben departyd fro the wythowtyn ende chastise hem as thu wilt thi selfe. It semyth, lord, in my sowle that thu art ful of charite, for thu seyst thu wilt not the deth of a synful man. And thu seyst also thu wilt alle men ben savyd. Than, lord, syn thu woldist alle men xulde ben savyd I must wyl the same. & thu seyst thy self that I must lovyn myn evyn cristen as myn owyn self. &, lord, thu knowist that I have wept & sorwyd many yerys or I wolde be savyd, & so must I do for myn evyn cristen."

## Chapter 65

OWr lord Ihesu crist seyde un to the sayd creatur: "Dowtyr, thu xal wel seen whan thu art in hevyn wyth me that ther is no man dampnyd but he that is wel worthy to be dampnyd. & thu xalt holdyn the wel

plesyd wyth alle my werkys. And ther for, dowtyr, thank me hyly of this gret charite that I werke in thyn hert. For it is my self, al mythy god, that make the to wepyn every day for thyn owyn synnes for the gret compassyon that I yeve the of my bittyr passyon, & for the sorwys that my modyr had her in erde: for the Angwischys that sche suffryd, & for the teerys that sche wept. Also, dowtyr, for the holy Martyres in hevyn: whan thu heryst of hem thu yevist me thankyngys wyth crying & wepyng for the grace that I have schewyd to hem. And whan thu seest any layerys thu hast gret compassyon of hem, yeldyngme thankyngys & preysyngys that I am mor favorabyl to the than I am to hem, And also, dowtyr, for the gret sorwe that thu hast for al this world, that thu mythtyst helpyn hem as wel as thu woldist helpyn thi self, bothe gostly & bodily. & forther mor for the sorwys that thu hast for the sowlis in purgatory, that thu woldist so gladly that thei wer owt of her peyn that thei mythyn preysyn me wyth owtyn ende. And al this is myn owyn goodnes that I yeve to the, wher for thu art meche bowndyn to thankyn me. And nevyr the lesse, yet I thank the for the gret lofe thu hast to me, & for thu hast so gret wyl & so gret desyr that alle men & women xulde lovyn me ryth wel. For as thu thynkyst, holy & unholy alle thei wolde have good to levyn wyth as is leful to hem. But alle wyl not besyn hem to love me as thei do to geten hem temperal goodys.

"Also, dowtyr, I thank the for thu thynkyst so long that thu art owt of my blyssed presens. Forther mor I thank the, dowtyr,

specyaly, for thou mayst suffyr no man to breke my comawndementys ne to sweryn be me but yf it be a gret peyne to the, and for thou art al wey redy to undyr nemyn hem of her sweryng for my lofe. & ther for hast thou suffyrd many a schrewyd word & many a repref, & thou xalt ther for han many a loy in hevyn. Dowtyr, I sent onys seynt powyl un to the for to strengthyn the & comfortyn the, that thou schuldist boldly spekyn in my name fro that day forward. And seynt powle seyde un to the that thou haddyst suffyrd mech tribulacyon for cawse of hys wrytyng. & he behyte the that thou xuldist han as meche grace ther a yens for hys lofe as evyr thou haddist schame er reprefe for hys lofe. He telde the also of many loys of hevyn & of the gret lofe that I had to the.

“And, dowtyr, I have oftyen tymes seyde to the that ther is no seynt in hevyn but yf thou wilt speke wyth hym he is redy to the to comfortyn the & spekyn to the in my name. Myn Awngelys arn redy to offyrn thyn holy thowtys & thi preyerys to me, & the terys of thyn eyne also, for thi terys arn Awngelys drynk & it arn very pyment to hem. Ther for, my derworthy dowtyr, be not yrke of me in erde to syttyn a lone be thi self & thynkyn of my lofe. For I am not yrke of the, & my mercyful eye is evyr up on the. Dowtyr, thou mayst boldly seyn to me 'Ihesu crist est amor meus,' that is to seyn 'Ihesu is my lofe.' Ther for, dowtyr, late me be al thy lofe & al the loy of thyn hert. Dowtyr, yf thou wilt bethynk the wel thou hast rith gret cawse to lofe me a bovyn al thyng for the gret yyftys that I have yovyn the

be for tyme. & yet thou hast an other gret cawse to lovyn me, for thou hast thi wil of chastite as thou wer a wedow, thyn husbond levyng in good hele. Dowtyr, I have drawe the lofe of thin hert fro alle mennys hertys in to myn hert. Sum tyme, dowtyr, thou thowtyst it had ben in a maner unpossybyl for to ben so, & that tyme suffyrdyst thou ful gret peyne in thin hert wyth fleschly affeccyons. & than cowdyst thou wel cryen to me, seying 'Lord, for alle thi wondys smert drawe al the lofe of myn hert in to thyn hert.' Dowtyr, for alle thes cawsys, & many other cawsys & benefetyngs which I have schewyd for the on this half the see & on yon half the see, thou hast gret cawse to lovyn me.”

## Chapter 66

“Now, dowtyr, I wyl that thou ete flesch a yen as thou wer won to don, & that thou be buxom & bonowr to my wil & to my byddyng & leve thyn owyn wyl. And bydde thy gostly fadyrs that thei latyn the don aftyr my wyl. & thou xalt have nevyr the lesse grace but so meche the mor, for thou xalt han the same mede in hevyn as thou fastydyst stille aftyr thin owyn wyl. Dowtyr, I badde the fyrst that thou xuldist leevyn flesch mete & non etyn, & thou hast obeyed my wyl many yerys & absteynd the aftyr my counsel. Ther for now I bydde the that thou resort a geyn to flesch mete.”

The sayd creatur with reverent drede seyde: “A, blisful lord,

the pepil that hath knowyn of myn abstinens so many yerys & seeth me now retornyn & etyn flesch mete, thei wil have gret merveyl and, as I suppose, despisyn me & scornyn me ther for.”

Owr lord seyde to hir a yen: “Thu xalt non heed takyn of her scornys, but late every man sey what he wyl.”

Than went sche to hir gostly fadyr & teld hem what owr lord had seyde un to hir. Whan hir gostly faderys knew the wyl of god, thei chargyd hir be vertu of obediens to etyn flesch mete as sche had don many yerys be forn. Than had sche many a scorne & meche reprefe for sche eete flesch a geyn. Also sche had mad a vow to fastyn o day in the weke for worschep of owr lady whyl sche had levyd, which vow sche kept many yerys. Owr lady, aperyng to hir sowle, bad hir gon to hir confessowr & seyn that sche wolde han hir dischargyd of hir vow, that sche xulde ben mythy to beryn hir gostly labowrys, for wyth owtyn bodily strength it mytyn not ben enduryd. Than hir confessor, seyng be the eye of discrecyon it was expedient to be do, comawndyd hir be the vertu of obediens to etyn as other creaturys dedyn, mesurably wher god wolde sche had hir fode. And hir grace was not discrecyd, but rathar encresyd, for sche had levar a fastyd than an etyn yf it had ben the wyl of god.

Forthermor owr lady seyde to hir: “Dowtyr, thu art weyke i now of wepyng & of crying, for tho makyn the febyl & weyke a now. & I kan the mor thank to etyn thi mete for my lofe than to fastyn, that thu mayst enduryn thy perfeccyon of wepyng.”

## **Chapter 67**

On a tyme ther happyd to be a gret fyre in lynne bischop, which fyre brent up the gylde halle of the Trinite, & in the same town an hydows fyre & grevows ful lekely to a brent the parysch cherch dedicate in the honowr of seynt Margarete, a solempne place & rychely honowryd. & also al the town ne had grace ne myracle ne ben. The seyde creatur beyng ther present, & seyng the perel & myschef of al the town, cryed ful lowde many tymes that day & wept ful habundawntly, preyng for grace & mercy to alle the pepil. & not wythstondyng in other tymes thei myht not enduryn hir to cryen & wepyn, for the plentyvows grace that owr lord wrowt in hir as this day for enchevyng of her bodily perel thei myht suffyr hir to cryen & wepyn as mech as evyr sche wolde. & no man wolde byddyn hir cesyn but rathar preyn hir of continuacyon, ful trustyng & belevyng that thorw hir crying & wepyng owr lord wolde takynhem to mercy.

Than cam hir confessowr to hir & askyd yf it wer best to beryn the sacrament to the fyre er not. Sche seyde: “Yys, ser, yys, for owr lord Ihesu crist telde me it xal be ryth wel.” So hir confessor, parisch preste of seynt Margarety's cherche, toke the precyows sacrament & went be forn the fyre as devowtly as he cowde & sithyn browt it in a geyn to the cherche. & the sparkys of the fyre fleyn a bowte the church. The seyde creatur, desiryng to folwyn the precyows sacrament to the fyre, went owt at the cherch dor. & as

sone as sche beheld the hedows flawme of the fyr: “A, non!” sche cryed wyth lowde voys & gret wepyng, “good lorde, make it wel!” Thes wordys wrowt in hir mende in as meche as owr lord had seyde to hir be for that he xulde makyn it wel. & ther for sche cryed: “Good lord, make it wel! & sende down sum reyn er sum wedyr that may thorw thi mercy qwenchyn this fyre & esyn myn hert.”

Sithyn sche went a geyne in to the church. & than sche beheld how the sparkys comyn in to the qwer thorw the lantern of the church. Than had sche a newe sorwe, & cryed ful lowed a geyn for grace & mercy wyth gret plente of terys. Sone aftyr comyn in to hir iii worschepful men wyth whyte snow on her clothys, seying un to hir: “Lo, Margery, god hath wrowt gret grace for us & sent us a fayr snowe to qwenchyn wyth the fyr! Beth now of good cher & thankyth god ther for.” And with a gret cry sche yaf preysyng & thankyng to god for hys gret mercy & hys goodness, & specyaly for he had seyde to hir be for that it xulde be ryth wel whan it was ful un lykely to ben wel, saf only thorw myrakyl & specyall grace. And now sche saw it was wel in dede. Hir thowt that sche had gret cawse to thankyn owr lord. Than cam hir gostly fadyr un to hir, & seyde he belevyd that god grawntyd hem for hir preyerys to be delyveryd owt of her gret perellys. For it myght not be wyth owtyn devowt preyerys that the eyr, beyng bryght & cler, xulde be so sone chongyd in to clowdis & derkys & sendyn down gret flakys of snow thorw the whech the fyr was lettyd of hys kindly werkyng, blyssed mote owr lord ben,

not wythstondyng the grace that he schewyd for hir.

Yet whan the perelys wer sesyd sum men slawndyrd hir for sche cryed. & sum seyden to hir that owr lady cried nevyr: “Why crye ye on this maner?” And sche seyde for sche myght non otherwise do. Than sche fled the pepil, that sche xulde yeve hem non occasion, in to the priowrys cloistyr. Whan sche was ther sche had so gret mende of the passyon of owr lord Ihesu crist, & of hys precyows wowndys & how dere he bowt hir, that sche cryed & roryd wondirfully so that sche myght be herd a gret wey, & myght not restreyne hyr self ther fro. Than had sche gret wondyr how owr lady myght suffyr er dur to see hys precyows body ben scorgyd & hangyd on the crosse.

Also it cam to hir mende how men had seyde to hir self be for that owr lady, cristys owyn modyr, cryed not as sche dede. & that cawsyd hir to seyn in hir crying: “Lord, I am not thi modir. Take a wey this peyn fro me, for I may not beryn it. Thi passyon wil sle me!”

So ther cam a worschepful clerk forby hir, a doctowr of divinite, [who said]: “I had levyr than xx pownde that I myght han swech a sorwe for owr lordys passion.” Than the sayd doctowr sent for hir ther he was, to come & speke with hym. & sche wyth good wyl went to hym wyth wepyng terys to hys chambyr. The worthy and worschepful clerk dede hir drynkyn & made hir ryth good cher. Sithyn he ledde hir to an Awter & askyd what was the skylle that

sche cryed & wept so sor. Than sche teld hym many gret cawsys of hir wepyng, & yet sche teld hym of no revelacyon. & he seyde sche was meche boundyn to lovyn owr lord for the tokenys of lofe that he schewyd to hir in divers wysys.

Afyrward ther cam a persun that had takyn degre in scole, wheche xuld prechyn bothe for non & afyr non. And as he prechyd ful holily & devowtly the sayd creatur was mevyd be devocyon in hys sermown. & at the last sche brast owt wyth a crye & the pepil be gan to grutchyn wyth hir crying, for it was in the tyme that the good frer prechyd a geyn hir, as is wretyn be forn, & also er than owr lord toke hir crying fro hir. For thow the mater be wretyn be forn this, nevyr the lesse it fel afyr this. Than the persun cesyd a lityl of hys prechyng & seyde to the pepil: "Frendys, beth stille & grutchith not wyth this woman. For iche of yow may synne deedly in hir & sche is nowt the cawse, but yowr owyn demyng. For thow this maner of werkyng may seme bothe good & ylle, yet awt ye for to demyn the best in yowr hertys & I dowt it not it is ryth wel. Also, I dar wel say it is a ryth gracyows yyft of god, blissed mote he be." Than the pepil blissyd hym for hys goodly wordys and wer the more steryd to belevyn hys holy werkys.

Afyrward, whan the sermown was endyd, a good frend of the seyde creatur met wyth the frer which had prechyd so sor ageyn hir & askyd how hym thowt be hir. The frer, answeryng scharply a geyn, seyde sche hath a devyl wythinne hir: no thyng mevyd fro hys

opynyon but rather defendyng hys errowr.

## **Chapter 68**

SOne afyr ther was at lynne holdyn the chapetyl of the frer prechowrys. & thedir comyn many worschepful clerkys of that holy ordyr of which it longyth on to seyn a sermown in the parisch church. And ther was come, a mongys other to the sayd chapetyl, a worschepful doctowr which hite Maistyr Custawns & he had knowyn the forseide creatur many yerys be forn. Whan the creatur herd seyn that he was comyn thedyr sche went to hym & schewyd hym why sche cryed & wept so sor, to wetyn yyf he myght fyndyn any defawte in hir crying er in hir wepyng. The worschepful doctowr seyde to hir: "Margery, I have red of an holy woman whom god had yovyn gret grace of wepyng & crying as he hath don on to yow."

In the cherch ther sche dwellyd was a preyste which had no conseyt in hir wepyng & cawsyd hir thorw hys steryng to gon owte of the cherche. Whan sche was in the cherch yerd sche preyde god that the preyst myght have felyng of the grace that sche felt, as wistly as it lay not in hir powyr to cryen ne wepyn but whan god wolde. And so sodeynly owr lord sent hym devocyon at hys messe that he myght not mesurin hym self. & than wolde he no more despisyn hir afyr that, but rather comfortyn hir. Thus the sayde doctor, confermyng hir crying & hir wepyng, seyde it was a gracyows & a

specyally of god, & god was hyly to bemagnified in hys yyft. And than the same doctowr went to an other doctowr of divinite which was assygned to prechyn in the parissh cherche be for al the pepil, prayng hym that yyf the sayd creatur cryid er wept at hys sermown that he wolde suffyr it mekely & no thyng ben a baschyd ther of, ne not spekyn ther a geyns.

So aftirward whan the worschepful doctowr xulde prechyn & worthily was browt to the pulpit, as he be gan to prechyn ful holily & devowtly of owr ladiis Assumpsyon the sayd creatur, lyftyd up in hir mende be hy swetnesse & devocyon, brast owt wyth a lowde voys & cryid ful lowde & wept ful sor. The worschepful doctowr stod stille & suffyrd wol mekely tyl it was cesyd, and sithyn seyde forth hys sermowne to an ende. At aftyr noon he sent for the same creatur in to place ther he was and mad hir rith glad cher. Than sche thankyd hym for hys mekenes & hys charite that he schewyd in supportacyon of hir crying & hir wepyng be for noon at hys sermown. The worschepful doctowr seyde a geyn to hir: "Margery, I wold not a spokyn a geyn yow thow ye had cryid tyl evyn. And ye wolde comyn to Norwich ye schal be rith wolcom & han swech cher as I can make yow." Thus god sent hir good maystyschep of this worthy doctowr to strengthyn hir a geyn hir detractours, worschepid be hys name.

Aftirward, in lenton prechyd a good clerk, a frer Austyn in hys owyn hows at lynne, & had a gret audiens wher that tyme was

the sayd creatur present. And god of hys goodnes enspired the frer to prechyn mekely of hys passyon so compassyfly & so devowtly, that sche myght not beryn it. Than fel sche down wepyng & crying so sor that meche of the pepil wondryd on hir, & bannyd & cursyd hir ful sor, supposyng that sche myght a left hir crying yyf sche had wolde, in as mekely as the good frer had so prechyd ther a geyn, as is beforn wretyn. And than this good man that prechyd as now at this tyme seyde to the pepil: "Frendys, beth stille. Ye wote ful lityl what sche felyth." & so the pepil cesyd & was stille, & herd up the sermown wyth qwyet & rest of body & sowl.

## Chapter 69

Also on a good fryday at seynt Margarety's church the priowr of the same place & the same town, lynne, xuld prechyn, & he toke to hys teme "Ihesu is ded." Than the sayd creatur, al wondrously wyth pite & compassion, cryid & wept as yyf sche had seyn owr lord ded wyth hir bodily eye. The worschepful priowr & doctowr of divinite suffyrd hir ful mekely, & no thyng mevyd a geyn hir. An other tyme Bischop Wakeryng, bischop of Norwich, prechyd at lynne in the seyde church of Seynt Margarete. & the forseide creatur cryid and wept ful boystowsly in the tyme of hys sermown & he suffyrdit ful mekely & paciently, & so dede many a worthy clerk bothyn reguler & seculer. For ther was never clerk prechyd opynly a geyn hir crying

but the grey frer, as is wretyn be forn.

So owr lord of hys mercy, liche as he had promysyd the seyde creatur that he xulde evyr provydyn for hir, steryng the spiritys of tweyn good clerkys, the which longe & many yerys had knowyn hir conversacyon and al hir perfeccyon, made hem mythy & bolde to spekyn for hys party in excusyng the seyde creatur bothyn in the pulpit & be syden wher thei herd any thyng mevyd a yen hir, strengthnyng her skyllys be auctoriteys of holy scriptur sufficiently, of which clerkys on was a white frer, a doctowr of divinite. The other clerk was a bachelor of lawe canon, a wel labowrd man in scriptur. And than sum envyows personys compleynyde to the provyncyal of the white frerys that the sayde doctowr was to conversawnt wyth the sayde creatur for as mech as he supportyd hir in hir wepyng & in hir crying, & also enformyd hir in qwestyons of scriptur whan sche wolde any askyn hym. Than was he monischyd be vertu of obediens that he xulde no mor spekyn wyth hir ne enformyn hir in no textys of scriptur. & that was to hym ful peynful. For as he seyde to sum personys, he had levar a lost an hundryd pownde (yyf he had an had it) than hir communicacyon, it was so gostly & fruteful.

Whan hir confessowr perceyvyd how the worthy doctowr was chargyd be obediens that he xulde not spekyn ne comownyn wyth hir than he, for to excludyn al occasion, warnyd hir also be vertu of obediens that sche xulde no mor gon to the frerys, ne spekyn

wyth the sayde doctor, ne askyn hymno qwestyons as sche had don befor. And than thowt sche ful gret sweme & hevynes, for sche was put fro mech gostly comfort. Sche had levar a lost any erdly good than hys comunycacyon, for it was to hir gret encres of vertu. than long afterward it happyd, hir goyng in the street, to metyn wyth the seyde doctor, & non of hem spak o word to other. & than sche had a gret cry wyth many teerys. After, whan sche cam to hir meditacyon, sche seyde in hir mende to owr lord Ihesu crist: "Alas. Lord! Why may I no comfort han of this worschepful clerk, the which hath knowyn me so many yerys & oftyn tymes strengthyd me in thi lofe? Now hast thou, lord, takyn fro me the Ankyr I trust to thi mercy, the most special & synguler comforte that evyr I had in erde. For he evyr lovyd me for thy lofe, & wold nevyr forsakyn me for nowt that any man coud do er seye whylys he levyd. & Maistyr Aleyn is putt fro me & I fro hym. Syr Thomas Andrew & syr Iohn Amy arn benefysed & owt of town. Maistyr Robert dar un ethys spekyn wyth me. Now have I in a maner no comfort, neyther of man ne of childe."

Owr merciful lord crist Ihesu, answeyng in hir mende, seyde: "Dowtyr, I am mor worthy to thy sowle than evyr was the Ankyr & alle tho which thou hast rehersed er alle the world may be. & I xal comfortyn the myself, for I wolde spekyn to the oftynar than thou wilt latyn me. And, dowtyr, I do the to wetyn that thou xalt spekyn to maistyr Aleyn a geyn as thou hast don be forn." And than owr lord sent be provysyon of the priowr of lynne a preste to ben kepar of a

chapel of owr lady, clepyd the Iesyn, wyth inne the cherch of seynt Margarete, wech preyst many tymes herd hir confessyon in the absens of hyr principal confessor. & to this preyst sche schewyd al hir lyfe as ner as sche cowde fro hir yong age, bothe hir synnes, hyr labowrys, hir vexacyons, hir contemplacyons & also hir revelacyons, & swech grace as god wrowt in hir thorw hys mercy. & so that preyste trustyd ryth wel that god wrowt ryth gret grace in hir.

## Chapter 70

ON a tyme god visited the forseyd doctor, Maystyr Aleyn, wyth gret sekenes that no man hith hym no lyffe that saw hym. And so it was teld the sayd creatur of hys sekenes. Than sche was ful hevy for hym, & specially for as meche as sche had be revelacyon that sche xulde spekyn wyth hym a geyn as sche had don be forn. & yyf he had deyd of this sekenes hir felyng had not ben trewe. Ther for sche ran in to the qwer at seynt Margaretys chirche, knelyng down be forn the sacrament & seying on this wise: “A, Lord, I prey the, for alle goodnes that thu hast schewyd to me & as wistly as thu lovyst me, late this worthy clerk nevyr deyin tyl I may spekyn wyth hym as thu hast behite me that I xulde do. And thu, gloriows qwen of mercy, have mende what he was wone to seyn of the in hys sermownys. He was won wone to seyin, lady, that he was wel blissyd that had yow

to hys frend. For whan ye preyid, alle the cumpany of hevyn preyd wyth yow. Now, for the blisful lofe that I ye had to yowr sone, late hym levyn tyl the tyme that he hath leve to speke wyth me & I wyth hym. For now we am thut asundyr be obediens.”

Than sche had answer in hir sowle that he xulde not dey be for the tyme that sche had leve to speke wyth hym & he wyth hir, as thei had don yerys be forn. And as owr lord wolde, in schort tyme aftyr the worthy clerk recuryd, & went a bowtyn heyl & hool, & had leve of hys sovereyn to spekyn wyth the sayd creatur. And sche had leve of hir confessowr to spekyn wyth hym. So it happyd the forseyd doctowr xulde dinyn in towne wyth a worschipful woman wech had takyn the mentyl & the ryng. & he sent for the sayd creatur to comyn & spekyn wyth hym. Sche, having gret merveyll ther of, toke leve & went to hym. Whan sche cam in to the place wher he was sche myth not spekyn for wepyng & for ioi that sche had in owr lord, in as meche as sche fonde hir felyng trewe & not deceyvabyll that he had leve to spekyn to hir & sche to hym.

Than the worschepful doctowr seyde to hir: “Margery, ye ar wolcome to me, for I have long be kept fro yow. & now hath owr lord sent yow hedyr that I may spekyn wyth yow, blissed mote he be.” Ther was a dyner of gret ioi & gladnes, meche mor gostly than bodily, for it was sawcyd & sawryd wyth talys of holy scriptur. And than he yaf the sayd creatur a peyr of knyvyys, in tokyn that he wolde standyn wyth hir in goddys cawse as he had don be forn tyme.

## Chapter 71

ON a day ther cam a preyst to the sayd creatur which had gret trust in hir felyngys & in hir revelacyons, desyryng to prevyn hem in divers tymes, and preyid hir to prey to owr lord that sche myth have undirstondyng yyf the priowr of lynne, which was good Maistyr to the sayd preyst, xulde be remownyd er not, & as sche felt makyn hym trewe relacyon. Sche preyd for the forseyd mater. & whan sche had answer ther of sche telde the preyste that the priowr of lynne, hys Maistyr, xulde be clepyd hom to Norwich & an other of hys brepyr xulde besent to lynne in hys stede. & so it was in dede. But he that was sent to lynne abood ther but a lityl whithe er than he was clepyd hom to Norwich a geyn, & he that had ben priowr of lynne be forn was sent a geyn to lynne & dwellyd ther wel a bowtyn iiii yer tyl he deyde. And in mene tyme the seyde creatur had oftyn felyng that he, the which was last clepyd hom to Norwich & a bood but lityl whithe at lynne, xulde yet ben priowr of lynne a yen. Sche wolde yeve no credens ther to, in as meche as he had ben ther & was in lityl tyme clepyd hom a geyn.

Than, as sche went on a tyme in the white frerys cherch at lynne up & down, sche felt a wondyr swet savowr & an hevynly, that hir thowt sche myth a levyd therby wyth owtyn mete or drynke yyf it wolde a contynuyd. & in that tyme owr lord seyde un to hir: “Dowtyr, be this swet smel thu mayst wel knowyn that ther schal in

schort tyme be a newe priowr in lynne, & that xal ben he which was last remownd thens.” & sone aftyr the elde priowr deyde. And than owr lord seyde to hir as sche lay in hir bed: “Dowtyr, as loth as thu art to levyn my steryngys yet schal thu se hym of whom I schewyd the be forn, priowr of lynne, er this day sevenyth. & so owr lord rehersed hir this mater ech day the sevenyth tyl sche sey it was so in dede. & than was sche ful glad & ioyful that hir felyng was trew.

Sithyn, whan this worshepful man was comyn to lynne & had dwellyd ther but lytil while, which was a wol worshepful clerk, a doctowr of divinite, he was poyntyd for to gon ovyr the see to the kyng in to frawnce, and other clerkys also of the worthyest in ynglond. Than a preyste that had an offyce undyr the sayd priowr cam to the forseyd creatur & beseched hir to have this mater in mende whan god wolde mynystyr hys holy dalyawnce to hir sowle, & wetyn in this mater whethyr the priowr xulde gon ovyr the se er not. And so sche preyid to have undirstondyng of this mater. And sche had answer that he xulde not gon. Nevyr the lesse he wend hym self to a gon & was al purveyd ther for & wyth gret hevynes had takyn leve of hys frendys, supposyng nevyr to a comyn ageyn, for he was a ful weyk man & a febyl of complexion. & in the mene tyme the kyng deyde, & the priowr bood at hom. & so hir felyng was trewe wyth owtyn any deceyte. Also it was voysyd that the Bischop of Wynchestyr was ded. & notwithstandyng sche had felyng that he levyd, & so it was in trewth. And so had sche felyng of many mo

than be wretyn, wech ovr lord of hys mercy revelyd to hir undirstondyng thow sche wer unworthy of hir meritys.

## Chapter 72

SO, be processe of tyme, hir mende & hir thowt was so ioynyed to god that sche nevyr foryate hym, but contynually had mende of hym & behelde hym in alle creaturys. & evyr the mor that sche encresyd in lofe & in devocyon the mor sche encresyd in sorwe & in contrycyon, in lownes in mekenes, & in the holy dreed of ovr lord & in knowlach of hir owyn frelte, that yyf sche sey a creatur be ponischyd er scharply chastisyd sche xulde thynkyn that sche had ben mor worthy to be chastisyd than that creatur was for hir unkyndnes a geys god. Than xulde sche cryen wepyn & sobbyn for hir owyn synne, and for the compassyon of the creatur that sche sey so ben ponyschyd & scharply chastisyd. Yyf sche sey a prince a prelat, er a worthy man of state & degre whom men worschepyd & reverensyd wyth lownes & mekenes, a non hir mende was refreschyd in to ovr lord, thynkyng: "What Ioy. what blysse, what worschep & reverens he had in hevyn a mongys hys blyssyd seyntys syn a deedly man had so gret worschep in erth." And most of alle whan sche sey the precyows sacrament born a bowte the town wyth lyte & reverens, the pepil knelyng on her kneys, than had sche many holy thowtys & meditacyonys. And than oftyen tymys xulde sche

cryin & roryn as thow sche xulde a brostyn, for the feyth & the trost that sche had in the precyows sacrament.

Also the sayd creatur was desiryd of mech pepil to be wyth hem at her deyng & zto prey for hem. For thow thei lovyd not hir wepyng ne hir crying in her lyfe tyme, thei de[si]ryd that sche xulde bothyn wepyn & cryin whan thei xulde deyin. & so sche dede. Whan sche sey folke be a noyntyd sche had many holy thowtys, many holy meditacyons. & yyf sche saw hem deyin hir thowt sche saw ovr lord deyin, & sum tyme ovr lady, as ovr god wolde illumyn hir gostly syth of undirstondyng. Than xulde sche cryin, wepyn, & sobbyn ful wondirfully as sche had ben heldyn ovr lord in hys deyng, er ovr lady in hir deyng. & sche thowt in hir mende that god toke many owt of this worlde wech wolde a levyd ful fawyn. "And I, lord," thowt sche, "wolde ful fawyn comyn to the, & aftyr me thu hast no yernyng." And swech thowtys encresyd hir wepyng & hir sobbyng.

On a tyme a worschepful lady sent for hir for cawse of comownyng. & as thei weryn in her comunycacyon the lady yaf to hir a maner of worschip & preysyng, & it was to hir gret peyne to have any preysyng. Nevyr the lesse a noon sche offryd it up to ovr lord, for sche desyrid no preysyng but hys only, wyth a gret cry & many devowt terys. So ther was neithyr worschep ne preysyng, lofe ne lakkyng, schame ne despite that myth drawyn hir lofe fro god but aftyr the sentens of Seynt powle: "To hem that lovyn god al thyng turnyth in to goodnes." So it ferd wyth hir. What that evyr sche sey

er herd al wey hir lofe & hir gostly affeccyon encresyd to owr lord ward, blissyd mot he ben, that wrowt swech grace in hir for many mannys profyte.

An other tyme ther sent for hir an other worschepful lady that had meche meny a bowtyn hir, & gret worschep & gret reverens was don un to hir. Whan the sayd creatur behelde alle hir mene a bowtyn hir, & the gret reverens & worschep that was don hir, sche fel on a gret wepyng & cryid therwyth rith sadly. Ther was a preyst herd how sche cryid & how sche wept, & he was a man [not] to savowryng gostly thyngys, bannyd hir ful fast, seying un to hir: “What devyl eylyth the? Why wepist so? God yeve the sorwe.” Sche sat stille & answeyrd no word.

Than the lady had hir in to a gardeyn be hem self a loone, & preyd hir to tellyn why sche cryid so sor. And than sche, supposyng it was expedient for to do, telde hir in parcel of the cawse. Than the lady was ille plesyd wyth hir preyste that had so spokyn a geys hir & lovyd hir ryth wel, desiryng & preying hir to abydyn stille wyth hir. Than sche excusyd hir & seyde sche myght not a cordin wyth the aray & the governawns that sche sayd ther a mong hir mene.

### Chapter 73

ON the holy Thursday, as the sayd creatur went processyon wyth other pepil, sche saw in hir sowle owr lady, Seynt Mary Mawdelyn,

& the xii apostelys. And than sche be held wyth hir gostly eye how owr [lady] toke hir leve of hir blysfyl sone crist Ihesu, how he kyssed hir, & alle hys Apostelys, & also hys trewe lover Mary Mawdelyn. Than hir thowt it was a swemful partyng & also a ioyful partyng. Whan sche beheld this sygth in hir sowle sche fel down in the feld a mong the pepil. Sche cryid, sche roryd, sche wept as thow sche xulde a brostyn ther with. Sche myght not mesuryn hir self ne rewlyn hir selfe, but cryid & roryd that many man on hir wonderyd. But sche toke non heed what ony man seyde ne dede, for hir mende was occupyd in owr lord. Sche felt many an holy thowt in that tyme which sche cowde never [tell] after sche had foryetyn alle erdly thyngys & only ententyd to gostly thyngys. Hir thowt that al hir ioy was a go. Sche seyde hyr lord steyn up in to hevyn for sche cowde not forberyn hym in erde. Therfor sche desiryd to a gon wyth hym, for al hir ioy & al hir blysse was in hym. And sche knew wel that sche xulde never han ioy ne blys tyl sche come to hym. Swech holy thowtys & swech holy desirys cawsyd hir to wepyn, & the pepil wist not what hir eylyd.

An other tyme the seyde creatur beheld how owr lady was, hir thowt, in deyng, & alle the Apostelys knelyng be for hir & askyng grace. Than sche cryid & wept sor. The Apostelys comawndyd hir to cesyn & be stille. The creatur answeyrd to the Apostelys: “Wolde ye I xulde see the modyr of god deyn & I xulde not wepyn? It may not be, for I am so ful of sorwe that I may not wythstonde it. I must

nedys cryin & wepyn.” And than sche seyde in hir sowle to owr lady: “A, blyssyd lady, prey for me to yowr sone, that I may come to yow & no lengar be teriid fro yow. For, lady, this is al to gret a sorwe for to be bothe at yowr sonyd dethe & at yowr deth, & not deyin wyth yow but levyn stille a lone, & no comfort han wyth me.”

Than owr gracyows lady answeryd to hir sowle, behestyng hir to prey for hir to hir sone, & seyde: “Dowtyr, alle thes sorwys that thu hast had for me & for my blissyd sone xal turne the to gret Ioye & blys in hevyn wyth owtyn ende. & dowe the not, dowtyr, that thu xalt comyn to us ryth wel & be ryth wolcome whan thu comyst. But thu mayst not comyn yet, for thu xalt comyn in ryth good tyme. And, dowtyr, wete thu wel thu xalt fyndyn me a very modyr to the to helpyn the and socowr the as a modyr owyth to don hir dowtyr, & purchasyn to the grace & vertu & the same pardon that was grawntyd the be for tyme. It was confermyd on Seynt Nicholas day, that is to seyn plenowr remissyon. And it is not only grawntyd to the, but also to alle tho that belevyn & to alle tho that xul belevyn in to the worldys ende that god lovyth the & xal thankyn god for the, yyf thei wyl forsakyn her synne & ben in ful wyll no more to turnyn a geyn ther to, but ben sory & hevy for that thei have do & wil don dew penawnce. Ther for thei xal have the same pardon that is grawntyd to thi selfe. And that is alle the pardon that is in Ierusalem, as was grawntyd the whan thu wer at Rafnys, as is be forn wretyn.”

## Chapter 74

The sayd creatur on a day, heryng hir messe & revolvyng in hir mende the tyme of hir deth, sor syhyng & sorwyng for it was so long delayd, seyde on this maner: “Alasse, lord! How long xal I thus wepyn & mornyn for thy lofe & for desyr of thy presens?”

Owr lord answeryd in hir sowle & seyde: “Al this xv yer.”

Than seyde sche: “A, lord, I schal thynkyn many thowsend yerys.”

Owr lord answeryd to hir: “Dowtyr, thu must bethynkyn the of my blissyd modyr that levyd aftyr me in erth xv yer, also seynt Iohn the Evangelyst & Mary Mawdelyn, the which lovyd me rith hyly.”

“A, blysfyl lord,” seyde sche, “I wolde I wer as worthy to ben sekyr of thy lofe as Mary Mawdelyn was.”

Than seyde owr lord: “Trewly, dowtyr, I love the as wel. & the same pes that I yaf to hir the same pes I yeve to the. For, dowtyr, ther is no seynt in hevyn displesyd thow I love a creatur in erde as mech as I do hem. Ther for thei wil non otherwyse than I wil.”

Thus owr mercyful lord crist Ihesu drow hys creatur un to hys lofe & to mynde of hys passion, that sche myth not duryn to beheldyn a layer er an other seke man, specialy yyf he had any wowndys aperyng on hym. So sche cryid & so sche wept as yyf sche had sen owr lord Ihesu crist wyth hys wowndys bledyng. & so sche dede in

the syght of hir sowle, for thorw the beheldyng of the seke man hir mende was al takyn in to owr lord Ihesu crist. Than had sche gret mornyng & sorwyng, for sche myth not kyssyn the layerys whan sche sey hem er met wyth hem in the stretys, for the lofe of Ihesu.

Now gan sche to lovyn that sche had most hatyd be for tyme. For ther was no thyng mor lothful ne mor abhomynabyll to hir whil sche was in the yerys of werldly prosperite than to seen er beheldyn a layer, whom now thorw owr lordys mercy sche desyryd to halsyn & kyssyn for the lofe of Ihesu whan sche had tyme & place convenient. Than sche teld hir confessowr how gret desyre sche had to kyssyn layerys. & he warnyd hir that sche xulde kyssyn no men, but yyf sche wolde al gatys kyssyn sche xuld kyssyn women. than was sche glad, for sche had leve to kyssyn the seke women, & went to a place wher seke women dwellyd wech wer ryth ful of the sekenes, & fel down on hir kneys be forn hem preyng hem that sche myth kyssyn her mowth for the lofe of Ihesu. & so sche kyssyd ther ii seke women with many an holy thowt & many a devowt teer. & whan sche had kyssyd hem, & telde hem ful many good wordys, & steryd hem to mekenes & pacyens that thei xulde not grutchyn wyth her sekenes but hyly thankyn god ther for & thei xulde han gret blysse in hevyn thorw the mercy of owr lord Ihesu crist, than the oo woman had so many temptacyons that sche wist not how sche myth best be governyd. Sche was so labowryd wyth hir gostly enmy that sche durst not blissyn hir ne do no worschep to god, for dreed that

the devyl xuld a slayn hir. And sche was labowryd wyth many fowle & horibyl thowtys, many mo than sche cowde tellyn. & as sche seyde sche was a mayde, ther for the sayd creatur went to hir many tymys to comfortyn hir & preyd for hir also, ful specially that god xulde strength hir a geyn hir enmye. & it is to belevyn that he dede so, blissyd mote he ben.

## **Chapter 75**

AS the sayd creatur was in a chirch of Seynt Margaret to sey hir devocyons ther cam a man knelyng at hir bak, wryngyng hys handys & schewyng tokenys of gret hevynes. Sche, parceyvyng hys hevynes, askyd what hym eylyd. He seyde it stod ryth hard wyth hym, for hys wyfe was newly delyveryd of a childe & sche was owt hir mende. “&, dame,” he seyth, “sche knowyth not me ne non of hir neyborwys. Sche roryth & cryith so that sche makith folk evyl a feerd. Sche wyl bothe smytyn & bityn. & ther for is sche manykyld on hir wristys.” Than askyd sche the man yyf he wolde that sche went wyth hym & sawe hir. & he seyde: “Ya, dame, for goddys lofe.”

So sche went forth wyth hym to se the woman. & whan sche cam in to the hows, as sone as the seke woman that was alienyd of hir witte saw hir, sche spak to hir sadly & goodly, & seyde sche was ryth wolcome to hir, & sche was ryth glad of hir comyng and gretly comfortyd be hir presens. “For ye arn” sche seyde, “a ryth good

woman. & I behelde many fayr awngelys a bowte yow. & ther for I pray yow goth not fro me, for I am gretly comfortyd be yow.” And whan other folke cam to hir sche cryid & gapyd as sche wolde an etyn hem, & seyde that sche saw many devel a bowtyn hem. Sche wolde not suffyrn hem to towchyn hir be hyr good wyl. Sche roryd & cryid so bothe nyth & day for the most part, that men wolde not suffyr hir to dwellyn a mongys hem, sche was so tediows to hem.

Than was sche had to the forthest ende of the town, in to a chambyr, that the pepil xulde not heryn hir cryin. & ther was sche bowndyn handys and feet wyth chenys of yron, that sche xulde smytyn no body. And the sayd creatur went to hir iche day onys er twyis at the lest wey. And whyl sche was wyth hir sche was meke a now, & herd hir spekyn & dalyin wyth good wil wyth owtyn any roryng er crying. And the sayd creatur preyid for this woman every day that god xulde, yf it were hys wille, restoryn hir to hir wittys a geyn. And owr lord answeyde in hir sowle & seyde sche xulde faryn ryth wel. Than was sche mor bolde to preyin for hir recuryng than sche was be forn & iche day, wepyng & sorwyng, preyid for hir recur tyl god yaf hir hir witte & hir mende a yen. And than wassche browt to chirche & purifiid as other women be, blyssed mote god ben. It was, as hem thowt that knewyn it, a ryth gret myrakyl. For he that wrot this boke had nevyr be for that tyme sey man ne woman, as hym thowt, so fer owt of hir self as this woman was, ne so evyl to rewlyn ne to governyn. & sithyn he sey hir sad & sobyr a now.

Worschip & preysyng be to owr lord wyth owtyn ende for hys hy mercy & hys goodness, that evyr helpith at need.

## **Chapter 76**

IT happyd on a tyme that the husbonde of the sayd creatur, a man in gret age passyng thre scor yer, as he wolde a comyn down of hys chambyr bar foot & bar legge he slederyd er ellys faylyd of hys fotyng & fel down to the grownd fro the gresys, & hys hevyd undyr hym grevowsly brokyn & bresyd, in so meche that he had in hys hevyd v teyntys many days. Whil hys hevyd was in holing, & as god wold, it was knowyn to summe of hys neybowrys how he was fallyn downe of the gresys, peraventur thorw the dene & the luschyng of hys fallyng. & so thei comyn to hym & fowndyn hym lying wyt[h] hys hevyd undir hym, half on lyfe, al rowyd wyth blood, nevyr lyke to a spokyn wyth preyst ne with clerk but thorw hy grace & miracle.

Than the sayd creatur, hys wife, was sent for & so sche cam to hym. Than was he takyn up & hys hevyd was sowyd. & he was seke a long tyme aftyr, that men wend that he xulde a be deed. And than the pepil seyde yf he deyde hys wyfe was worthy to ben hangyn for hys deth, for as meche as sche myth a kept hym & dede not. They dwellyd not togedyr ne thei lay not to gedyr. For as is wretyn be forn thei bothyn, wyth on assent & wyth fre wil of her eithyr, haddyn mad avow to levyn chast & ther for to enchewyn alle perellys. Thei

dwellyd & soiwryd in divers placys wher no suspicyon xulde ben had of her incontynens. For first thei dwellyd to gedir aftyr that thei had mad her vow, & than the pepil slawndryd hem & seyde thei usyd her lust & her likyng as thei dedyn be forn her vow making. And whan thei wentyn owt on pilgrimage er to se & spekyn wyth other gostly creaturys, many evyl folke whos tongys wer her owyn, faylyng the drede & lofe of owr lord Ihesu crist, demtyn & seydyn that thei went rathar to woodys grovys er valeys to usyn the lust of her bodiis, that the pepil xuld not aspyin it ne wetyn it. They, havynng knowlache how prone the pepil was to demyn evyl of hem, desirynng to avoydyn al occasyon in as mech as thei myght goodly be her good wil, & her bothins consenting, thei partyd a sundyr as towchyng to her boord & to her chambrys & wentyn to boord in divers placys. & this was the cawse that sche was not wyth hym, & also that sche xulde not be lettyd fro hir contemplacyon. And ther for whan he had fallyn & grevowsly was hurt, as is seyde be forn, the pepil seyde yf he deyde it was worthy that sche xulde answeryn for hys deth.

Than sche preyde to owr lord that hir husbond myght levyn a yer & sche to be deliveryd owt slawndyr, yf it wer hys plesawns. Owr lord seyde to hir mende: “Dowtyr, thou shalt have thi bone, for he shall levyn. & I have wrowt a gret myrakyl for the that he was not ded. And I bydde the take hym hom & kepe hym for my lofe.”

Sche seyde: “Nay, good lord, for I shall than not tendyn to the as I do now.”

“Yys, dowtyr,” seyde owr lord, “thou shalt have as meche mede for to kepyn hym & helpyn hym in hys nede at hom as yf thou wer in chirche to makyn thi preyerys. And thou hast seyde many tymys that thou woldest fawyn kepyn me. I prey the now kepe hym for the lofe of me. For he hath sum tyme fullyllyd thi wil & my wil bothe. And he hath mad thi body fre to me, that thou xuldest servyn me & levyn chaste & clene. And ther for I wil that thou be fre to helpyn hym at hys nede in my name.”

“A, lord,” seyde sche, “for thi mercy grawnt me grace to obeyn thi wil & fulfille thi wil. & late never my gostly enmys han no powyr to lett me fro fullyllyng of thi wil.” Than sche toke hom hir husbond to hir & kept hym yerys aftyr, as long as he levde, & had ful meche labowr wyth hym. For in hys last days he turnyd childisch a yen & lakkyd reson, that he coud not don hys owyn esement to gon to a sege er ellys he wolde not, but as a childe voydyd his natural digestyon in hys lynyn clothys. Ther he sat be the fyre er at the tabil; whethyr it wer he wolde sparyn no place. And ther for was hir labowr meche the more in waschyng & wryngyng, & hir costage in fyryng, & lettyd hir ful meche fro hir contemplacyon that many tymys sche xuld an yrkyd hir labowr, saf sche bethowt hir how sche in hir yong age had ful many delectabyl thowtys, fleschly lustys, & inordinat lovys to hys persone. & ther for sche was glad to be ponischyd wyth the same persone, & toke it meche the more esily,

& servyd hym & helpyd hym as hir thowt as sche wolde a don crist hym self.

## Chapter 77

Whan the seyd creatur had first hyr wondirful cryis, & on a tyme was in gostly dalyawns wyth hir sovereyn lord crist Ihesu, sche seyde: “Lord, why wilt thou yyf me swech crying that the pepil wondryth on me ther for & thei seyn that I am in gret perel? For as thei seyn, I am cawse that many men synne on me. And thou knowist, lord, that I wolde yevyn no man cawse ne occasyon of synne yyf I myth. For I had levar, lord, ben in a preson of ten fadom depe, ther to cryin & wepyn for my synne & for alle mennys synnys & specially for thy lofe al my lyf tyme, than I xulde yevyn the pepil occasyon to synnyn on me willfully. Lord, the worlde may not suffyr me to do thy wil, ne to folwyn aftyr thi steryng. & ther for I prey the, yyf it be thy wil, take thes cryingys fro me in the tyme of sermownys, that I cry not at thin holy prechyng. & late me havyn hem be my self alone, so that I be not putt fro heryng of thin holy prechyng & of thin holy wordys. For grettar peyn may I not suffyr in this worlde than be put fro thi holy worde heryng. And yyf I wer in preson my most peyn xulde be the forberying of thin holy wordys & of thin holy sermownys. And, good lord, yyf thou wilt al gate that I crye I prey the yeve me it alone in my chambyr as meche as evyr thou wilt, & spar me amongys the

pepil, yyf it plese the.”

Owr merciful lord crist Ihesu, answeyng to hir mende, seyde: “Dowtyr, prey not ther for. Thou xalt not han thy desyr in this thow my modyr & alle the seyntyngs in hevyn preye for the. For I xal make the buxom to my wil that thou xalt criyn whan I wil & wher I wil, bothyn lowde & still. For I teld the, dowtyr, thou art myn & I am thyn. & so xalt thou be wyth owtyn ende. Dowtyr, thou seist how the planetys ar buxom to my wil, that sum tyme ther cum gret thundirkrakkys & makyn the pepil ful sor a feerd. And sum tyme, dowtyr, thou seest how I sende gret levenys that brennyng chirchys & howsys. Also sum tyme thou seest that I sende gret wyndys that blowyn down stepelys, howsys, & trees owt of the erde, & doth meche harm in many placys. And yet may not the wynd be seyn but it may wel be felt. & ryth so, dowtyr, I fare wyth the myth of my godheed. It may not be seyn wyth mannys eye & yyt it may wel be felt in a sympil sowle.

“Wher [me] likyth to werkyn grace as I do in thi sowle, & as sodeynly as the levyn comith fro hevyn, so sodeynly come I in to thy sowle & illumyn it wyth the lyght of grace & of undir standing, & sett it al on fyr wyth lofe, & make the fyr of lofe to brenn ther in & purgyn it ful elene fro alle erdly filth. & sum tyme, dowtyr, I make erde denys for to feryn the pepil that thei xulde dredyn me. And so, dowtyr, gostly have I don wyth the & wyth other chosyn sowlis that xal ben savyd. For I turne the erthe of her hertys up so down & make

hem sore a feerd, that thei dredyn veniawnce xulde fallyn on hem for her synnys. & so dedist thou, dowtyr, whan thou turnedist fyrst to me. & it is nedful that yong be gynnarys do so.

“But now, dowtyr, thou hast gret cawse to lovyn me wel. For the parfyte charite that I yyf the puttyth a way al drede fro the. And thow other men settyn lityl be the, I sett but the mor prys be the. As sekyr as thou art of the sunne whan thou seest it schynyn brightly, ryth so sekyr art thou of the lofe of god at al tymes. Also, dowtyr, thou wost wel that I send sum tyme many gret reynys & scharp schowerys, & sum tyme but smale & softe dropis. & ryth so I far wyth the, dowtyr, whan it likyth me to spekyn in thi sowle. I yyf the sum tyme smale wepyngys & soft teerys for a tokyn that I lofe the. & sum tyme I yeve the gret cryis and roryngys for to makyn the pepil a ferd wyth the grace that I putte in the in to a tokyn, that I wil that my modrys sorwe be knowyn by the, that men & women myth have the mor compassyon of hir sorwe that sche suffyrd for me. And the thryd tokyn is this, dowtyr, that what creatur wil takyn as mech sorwe for my passyon as thou hast don many a tyme, & wil sesyn of her synnys, that thei xal have the blys of hevyn wythowtyn ende. The ferth tokyn is this, that any creatur in erthe, haf he be nevyr so horrybyl a sinner, he thar nevyr fallyn in dispeyr yyf he wyl takyn exampil of thy levyng & werkyn sumwhat ther aftyr as he may do. Also, dowtyr, the fifte tokyn is that I wil thou knowe in thi self, be the gret peyne that thou felist in thyn hert whan thou cryist so sor for

my lofe, that it xal be cawse thou xalt no peyn felyn whan thou art comyn owt of this worlde, & also that thou xalt have the lesse peyn in thy deying. For thou hast so gret compassyon of my flesche I must nede have compassyon of thi flesh. And ther for, dowtyr, suffyr the pepil to sey what thei wil of thi crying. For thou art no thyng cawse of her synne. Dowtyr, the pepil synnyd on me & yet was I not cawse of her synne.”

Than sche seyde: “A, lord, blissyd mote thou be! For me thynkyth thou dost thiself al that thou biddist me don. In holy writte, lord, thou byddyst me lovyn myn enmys. & I wot wel that in al this world was nevyr so gret an enmye to me as I have ben to the. Ther for, lord, thei I wer slayn an hundryd sithys on a day, yyf it wer possibly, for thy love, yet cowde I nevyr yeldyn the the goodnes that thou hast schewyd to me.”

Than answeryd our lord to hir & seyde: “I prey the, dowtyr, yeve me not ellys but lofe. Thou maist nevyr plesyn me bettyr than havyn me evyr in thi lofe, ne thou xalt nevyr in no penawns that thou mayst do in erth plesyn me so meche as for to lovyn me. And, dowtyr, yyf thou wilt ben hey in hevyn wyth me kepe me al wey in thi mende as meche as thou mayst. & foryete me not at thi mete, but thynk alwey that I sitte in thin hert & knowe every thowt that is therin bothe good & ylle, & that I parceyve the lest thynkyng and twynkelyng of thyn eye.”

Sche seyde a yen to our lord: “Now trewly, lord, I wolde I

cowde lovyn the as mych as thu mythist makyn me to lovyn the. Yyf it wer possibyl I wolde lovyn the as wel as alle the seyntys in hevyn lovyn the, & as wel as alle the creaturys in erth myth lovyn the. And I wolde, lord, for thi lofe be leyd nakyd on an hyrdil, alle men to wonderyn on me for thi love, so it wer no perel to her sowlys, & thei to castyn slory & slugge on me, & be drawyn fro town to town every day my lyfe tyme, yyf thu wer plesyd therby & no mannys sowle hyndryd. Thi wil mote be fulfillyd & not myn.”

## Chapter 78

MAny yerys on palme sonday, as this creatur was at the processyon wyth other good pepyl in the chirch yerd & beheld how the preystys dedyn her observawnce—how thei knelyd to the sacrament & the pepil also—it semyd to hir gostly sygth as thei sche had ben that tyme in Ierusalem & seen owr lord in hys manhood, receyvyd of the pepil, as he was whil he went her in erth. Than had sche so meche swetnes & devocyon that sche myth not beryn it, but cryid, wept, & sobbyd ful boistowsly. Sche had many an holy thowt of owr lordys passion, & beheld hym in hir gostly syght as verily as he had ben a forn hir in hir bodily sight. Ther for myth sche not wythstondyn wepyng & sobbyng, but sche must nedys wepyn, cryin, & sobbyn whan sche be held hir savyowr suffyr so gret peynys for hir lofe. Than xulde sche preyn for al the pepil that was levyng in erth, that

thei myth do owr lord dew worschep & reverens that tymys & al tymys, & that thei myth ben worthy to heryn & undirstondyn the holy wordys & lawys of god & mekely obeyn & trewly fulfillyn hem up on her powyr.

& it was custom in the place ther sche was dwellyng to have a sermown on that day. & than, as a worschepful doctowr of divinite was in the pulpit & seyde the sermown, he rehersyd oftyn tyme thes wordys: “Owr lord Ihesu langurith for lofe.” Tho wordys wrowt so in hir mende whan sche herd spekyn of the parfyte lof that owr lord Ihesu crist had to mankynde, & how der he bowt us wyth hys bittyr passion, schedyng hys hert blood for owr redempcyon, & suffyrd so schamful a deth for owr salvacyon. Than sche myth no lengar kepyn the fir of lofe clos wyth inne hir brest, but whethyr sche wolde er not it wolde aperyng wyth owte forth swech as was closyd wythinne forth. & so sche cryed ful lowde & wept & sobbyd ful sor, as thow sche xulde a brostyn for pite & compassyon that sche had of owr lordys passion. & sum tyme sche was al on a watyr wyth the labowr of the crying, it was so lowde & so boistows. & mech pepil wondryd on hir & bannyd hir ful fast, supposyng that sche had feynyd hir self for to cryin.

And sone aftyr owr lord seyde on to hir: “Dowtyr, this plesith me rith wel. For the mor schame & mor despite that thu hast for my lofe, the mor ioy schalt thou have wyth me in hevyn. And it is rithful that it be so.”

Sum tyme sche herd gret sowndys & gret melodiis wyth hir bodily crys. & than sche thowt it was ful mery in hevyn, & had ful gret languryng & ful gret longyng thedyr ward wyth many a stille morning. And than many tymys owr lord Ihesu crist wolde sey to hir: “Dowtyr, her is this day a fayr pepil. And many of hem xal ben ded er this day twelmonyth,” & telde hir be forn whan pestilens xulde fallyn. & sche fonde it in dede as sche had felt be forn, & that strengthyd hir mech in the lofe of god. Owr lord wolde seyn also: “Dowtyr, thei that wil not belevyn the goodnes & the grace that I schewe on to the in this lyfe I xal make hem to knowe the trewth whan thei arn dede & owt of this world. Dowtyr, thou hast a good zeale of charite in that thou woldist alle men wer savyd. & so wolde I. & thei seyn that so wolde thei. But thou maist wel se that thei wol not hem self be savyd, for alle thei wil sumtyme heryn the word of god but thei wil not alwey don ther aftyr. & thei wil not sorwyn hem self for her synnys, ne thei wil suffyr non other to suffir for hem. Nevyr the lesse, dowtyr, I have ordeynd the to be a merowr a mongys hem for to han gret sorwe, that thei xulde takyn exampil by the for to have sum lital sorwe in her hertys for her synnys, that thei myth ther thorw be savyd. But thei lovyn not to heryn of sorwe ne of contricyon. But, good dowtyr, do thou thi dever & prey for hem whil thou art in this world, & thou shalt have the same mede & reward in hevyn as yf al the werlde wer savyd be thi good wil & thi prayer. Dowtyr, I have many tymys seyde to the that many thousand sowlis

shal be savyd thorw thi preyerys. & sum that lyn in poynt of deth shal han grace thorw thi meritys & thi preyerys. For thi terys & thi preyerys arn ful swet & acceptabil un to me.”

Than sche seyde in hir mende to owr lord Ihesu crist: “A, Ihesu, blissyd mote thou be wythowtyn ende! For I have many a gret cawse to thank the & lofe the wyth al myn hert. For it semith to me, lord, that thou art alle charite to the profyte & helth of mannys sowle. A, lord, I beleve that he shal be ryth wikked that shal be partyd fro the wythowtyn ende. He shal neyther welyn good, ne do good, ne desiryn good. & ther for, lord, I thanke the for al goodnes that thou hast schewyd on to me, ryth unworthy wretch.”

And than on the same sonday, whan the preyste toke the crosse staf & smet on the chirche dor, & the dor openyd a geyn hym & than the preyst entryd wyth the sacrament, & al the pepil folwyng in to chirche, than thowt sche that owr lord spak to the devyl & openyd helle yatys, confowndyng hym & alle hys Oste. & what grace & goodnes he schewyd to tho sowlis, delyveryng hem fro evyr lestyng preson mawgre the devyl & alle hys. Sche had many an holy thowt & many an holy desyr whech sche cowde nevyr tellyn ne rehersyn, ne hir tunge myth nevyr expressyn the habundawnce of grace that sche felt, blissyd be owr lord of alle hys yyftys, whan thei wer comynin to the cherch & sche beheld the preystys knelyng be forn the crucifixe. And as thei songyn, the preyste whech executyd the servyse that day drow up a cloth be for the crucifixe thre tymys,

every tyme heyar than other, that the pepil xulde se the crucifixe.

Than was hir mende al holy takyn owt of al erdly thyngys & set al in gostly thyngys, preying & desyryng that sche myth at the last han the ful syght of hym in hevyn wech is bothin god & man in oo persone. And than xulde sche, al the messe tyme aftyr, wepyn & sobbyn ful plentyvowsly, & sum tyme among cryin rith feustly. For hir thowt that sche saw owr lord crist Ihesu as verily in hir sowle wyth hir gostly eye as sche had seyn be forn the crucifixe wyth hir bodily eye.

## **Chapter 79**

Than sche beheld in the syght of hir sowle owr blissful lord crist Ihesu comyng to hys passyon ward. & er he went he knelyd down & toke hys moderys blissyng. Than sche saw hys modyr fallyng down in swownyng befor hir sone, seyng un to hym: "Alas, my der sone! How schal I suffyr this sorwe & have no ioi in al this werlde but the a lone? A, der sone, yyf thu wilt al gatys dey late me deye befor the & late me nevyr suffyr this day of sorwe. For I may nevyr beryn this sorwe that I xal han for thi deth. I wolde, sone, that I myth suffir deth for the so that thu xuldist not deyn, yyf mannys sowle myth so be savyd. Now, der sone, yyf thu have no rewth of thi self have rewth of thi modyr. For thu wost ful wel ther can no man in al this worlde comfortyn me but thu a lone."

Than owr lord toke up hys modyr in hys armys & kissyd hir ful sweetly, & seyde to hyr: "A, blissyd modyr, beth of a good cher & of a good comforte. For I have tel yow ful oftyn that I must nedys suffyr deth & ellys schulde no man be savyd ne nevyr comyn in blisse. &, modir, it is my fadyrs wil that it be so, & ther for I preye yow late it be yowr wil also. For my deth xal turne me to gret worschep, & yow & al man kynde to gret Ioye & profyte wech that trustyn in my passyon & werkyn ther aftyr. And ther for, blissyd modir, ye must abydyn her aftyr me. For in yow schal restyn al the feith of holy chirch, & be yowr feith holy chirch xal encresyn in hir faith. And ther for I prey yow, derworthy modyr, cesyth of yowr sorweng. For I xal not levyn yow comfortlees. I schal levyn her wyth yow Iohn my cosyn to comfort yow in stede of me, I xal send myn holy Awngelys to comfor yow in erth, & I xal comfortyn yow in yowr sowle myn owyn self. For, modir, ye wote wel I have behyte yow the blys of hevyn, & that ye ar sekyl ther of. A, derworthy modyr, what wolde ye bettyr than ther I am kyng, ye for to be qwen, & alle Awngelys & seyntys xal be buxom to yowr wil. & what grace ye aske me I xal not denye yowr desyr. I xal yevyn yow powyr ovyr the develys, that thei xal be aferd of yow and ye not of hem. And also, my blissyd modyr, I have seyde to yow be for tyme that I xal comyn for yow myn owyn self, whan ye xal passyn owt of this world, wyth alle myn Awngelys & alle myn seyntys that arn in hevyn, & bryng yow be for my fadyr wyth al maner of musyk,

melody, & ioy. & ther xal I sett yow in gret pees & rest wyth owtyn ende. And ther xal ye be corownyd as for qwen of hevyn, as for lady of al the worlde, & as for empres of helle. & ther for, my derworthy modyr, I pray yow blissyth me & late me go do my fadrys wille. For ther for I cam in to this worlde & toke flesch & blood of yow.”

Whan the sayd creatur beheld this gloriows syght in hir sowle & saw how he blissyd hys modyr, & hys modyr hym, & than hys blissyd modyr myth not spekyn o word mor to hym but fel down to the grownde, & so thei partyd a sundry, hys modyr lying stille as sche had ben ded—than the sayd creatur thowt sche toke owr lord Ihesu crist be the clothys & fel down at hys feet, preying hym to blissyn hir. & ther wyth sche cryid ful lowde & wept rith sor, seying in hir mende: “A, lord, wher schal I be come? I had wel levar that thu woldist sle me than latyn me abydyn in the worlde wyth owtyn the. For wyth owtyn the I may not abydyn her, lord.”

Than answeyrd owr lord to hir: “Be stille, dowtyr, & rest wyth my modyr her & comfort the in hir. For sche that is myn owyn modyr must suffyr this sorwe. But I xal come a geyn, dowtyr, to my modyr, & comfortyn hir & the bothyn, & turnyn al yowr sorwe in to ioie.”

And than hir thowt owr lord went forth hys wey. & sche went to owr lady & seyde: “A, blissyd lady, risith up & late us folwe yowr blissyd sone as long as we may se hym, that I may lokyn i now up on hym er he deye. A, der lady, how may yowr hert lestyn & se yowr

blisful sone se al this wo? Lady, I may not dur it, & yyt am I not hys modyr.”

Than owr lady answeyrd & seyde: “Dowtyr, thu herist wel. It wil non otherwise be. & ther for I must nedys suffyr it for my sonys lofe.” And than hir thowt that thei folwyd forth aftyr owr lord, & sey how he mad hys preyeris to hys fadyr in the mownt of Olyvete, & herdyn the goodly answer that cam fro hys fadyr & the goodly answer that he yaf hys fadyr a geyn. Than sche sey how owr lord went to hys discipulys & bad hem wakyn: hys enmys wer ner. And than com a gret multitude of pepil wyth mech lyght & many armyd men wyth stavys, swerdys, & polexis to sekyn owr lord Ihesu crist. Owr merciful lord as a meke lombe, seying on to hem: “Whom seke ye?”

Thei answeyrd wyth a scharp spiryt: “Ihesu of Nayareth.”

Owr lord seyde: “Ego sum.” And than sche sey the Iewys fallyn down on the grownde: thei mowt not stondyn for drede. But a non thei resun a geyn & sowtyn as thei had don be forn. And owr lord askyd: “Whom seke ye?”

And thei seyde a geyn: “Ihesu of Nayareth.”

Owr lord answeyrd: “I it am.”

And than a non sche sey Iudas come & kyssyn owr lord, & the Iewys leyde handys up on hym ful violentlyche. Than had owr lady & sche meche sorwe & gret peyn to se the lombe of innocencye so contemptibly be haldyn & drawyn wyth hys owyn pepil that he

was specialy sent un to. And a swithe the sayd creatur beheld wyth hir gostly eye the Iewys puttyng a cloth be forn owr lordys eyne, betyng hym, & bofetyng hym in the hevyd, & bobyng hym be forn hys swete mowth, cying ful cruelly un to hym: “Telle us now how smet the.” Thei sparid not to spittyn in hys face in the most schamful wise that thei cowed. And than owr lady & sche, hyr unworthy hand maydyn for the tyme, wept & syhyd ful sor for the Iewys ferd so fowle & so venowslych wyth hir blisful lord. & thei wolde not spare to luggen hys blisful erys & drawyn the her of hys berd. And a non after sche saw hem drawyn of hys clothys & makyn hym al nakyd, & sithyn drewyn hym forth a forn hem as it ben the most malefactowr in al the worlde. & [he] went forth ful mekely a forn hem al, modyr nakyd as he was born, to a peler of ston & spak no worde a geyn hem, but leet hem do & sey what thei wolde. And ther thei bowndyn hym to the peler as streyt as thei cowed, & beetyn hym on hys fayr white body wyth baleys, wyth whippis, & wyth scorgys.

& than hir thowt owr lady wept wondir sor. And ther for the sayd creatur must nedys wepyn & cryin whan sche sey swech gostly syytys in hir sowle as freschly & as verily as yyf it had ben don in dede in hir bodily sight. And hir thowt that owr lady & sche wer al wey to gedyr to se owr lordys peynys. Swech gostly syghtys had sche every palme sonday, & every good fryday, & in many other wise bothe many yerys to gedyr. And ther for cryid sche, & wept ful

sor, & suffyrd ful myche despite & repref in many a cuntre. And than owr lord seyde to in hir sowle: “Dowtyr, thes sorwys & many mo suffyrd I for thi lofe, & divers peynys mo than any man can tellyn in erth. Ther for, dowtyr, thu hast gret cawse to lovyn me ryght wel, for I have bowt thi lofe ful der.”

## Chapter 80

AN other tyme sche saw in hyr contemplacyon owr lord Ihesu crist bowndyn to a peler, & hys handys wer bowndyn a bovyn hys hevyd. And than sche sey sextene men wyth sextene scorgys, & eche scorge had viii babelys of leed on the ende, & every babyl was ful of scharp prekelys as it had ben the rowelys of a spor. & tho men wyth the scorgys madyn co[v]enawnt that ich of hem xulde yevyn owr lord xl strokys. Whan sche saw this petows syght sche wept & cryid ryth lowde as yyf sche xulde a brostyn for sorwe & peyne. And whan owr lord was al to betyn & scorgyd, the Iewys losyd hym fro the peler & tokyn hym hys crosse for to beryn on hys schuldyr. And than hir thowt that owr lady & sche went be an other wey for to metyn wyth hym. & whan thei mettyn wyth hym thei sey hym beryn the hevy crosse wyth gret peyne. It was so hevy & so boystows that unethe he myth bere it. & than owr lady seyde un to hym: “A, my swete sone, late me help to ber that hevy crosse.” & sche was so weyke that sche myth not, but fel down & swownyd & lay stille as

it had ben a ded woman.

Than the creatur say owr lord fallyn down by hys modyr & comfortyn hir as he myth wyth many swete wordys. Whan sche herd the wordys & sey the compassyon that the modyr had of the sone & the sone of hys modyr, than sche wept sobbyd & cryd as thow sche xulde a deyid for pite & compassyon that sche had of that petows sight, & the holy thowtys that sche had in the mene tyme, the which wer so sotyl & hevynly that sche cowde nevyr tellen hem aftyr so as sche had hem in felyng.

Sithyn sche went forth in contemplacyon thorw the mercy of owr lord Ihesu crist to the place ther he was naylyd to the crosse. And than sche sey the Iewys wyth gret violens rendyn of owr lordys precyows body a cloth of sylke, the which was clevyn & hardyd so sadly & streitly to owr lordys body wyth hys precyows blood that it drow a wey al the hyde & al the skyn of hys blissyd body, & renewyd hys preciows wowndys, & mad the blod to renne down al a bowtyn on every syde, than that precyows body aperyd to hir syght as rawe as a thyng that wer newe flayn owt of the skyn, ful petows & rewfyl to be holdyn. And so had sche a newe sorwe, that sche wept & cryd ryth sor.

& a non aftyr sche beheld how the cruel Iewys leydyn hys precyows body to the crosse, & sithyn tokyn a long nayle, a row, & a boistews, & sett to hys on hand. & wyth gret violens & cruelnes thei drevyn it thorw hys hande, hys blisful modyr beheldyng & this

creatur how hys precyows body schrynkyd & drow to gedyr wyth alle senwys & veynys in that precyows body for peyne that it suffyrd & felt. Thei sorwyd and mornyd & syhyd ful sor. Than sey sche wyth hyr gostly eye how the Iewys festenyd ropis on the other hand, for the senwys & veynys wer so schrynkyn wyth peyne that it myth not come to the hole that thei had morkyn ther for, & drowyn ther on to makyn it mete wyth the hole. & so her peyne & hir sorwe evyr encresyd. And sithyn thei drowyn hys blisful feet on the same maner.

& than hir thowt in hir sowle sche herd owr lady seyn to the Iewys: "Alas, ye cruel Iewys! Why far ye so wyth my swete sone & dede he yow nevyr non harm? Ye fille myn hert ful of sorwe." And than hir thowt the Iewys spokyn a geyn boystowsly to owr lady & put hir a way fro hir sone.

Than the forseyd creatur thowt that sche cryd owt of the Iewys & seyde: "Ye cursyd Iewys! Why sle ye my lord Ihesu crist? Sle me rathar & late hym gon!" And than sche wept & cryd passyngly sor, that myche of the pepil in the chirche wondryd on hir body. & a non sche sey hem takyn up the crosse wyth owr lordys body hangyng ther on, & madyn gret noyse & gret crye, & lyftyd it up fro the erthe a certeyn distawnce, & sithyn letyn the crosse fallyn down in to the morteys. & than owr lordys body schakyd & schoderyd. & alle the ioyntys of that blisful body brostyn & wentyn a sundry, & hys precyows wowndys ronnyng down wyth reverys of

blood on every syde. & so sche had evyr mor cawse of mor wepyng & sorwyng.

And than sche herd owr lord, hangyng on the crosse, seyn thes wordys to hys modyr: "Woman, se thy sone of seynt Iohn the Evangelist." Than hir thowt owr lady fel down & swownyd. & seynt Iohn toke hir up in hys armys & comfortyd hir wyth swete wordys as wel as he cowde er myth.

The creatur seyde than to owr lord, as hir semyd: "Alas, lord, thu leevyst her a careful modyr. What xal we now don & how xal we beryn this gret sorwe that we xal han for thy lofe?"

And than sche herd the too thevys spekyng to owr lord. And owr lord seyde to the on thefe: "This day thu xalt ben wyth me in paradys." Than was sche glad of that answer, & preiyd owr lord for hys mercy that he wolde ben as gracyows to hir sowle whan sche xulde passyn owt of this worlde as he was to the thef. For sche was wers, hir thowt, than any thef. And than hir thowt owr lord comendyd hys spiryt in to hys fadrys handys & ther wyth he deyid. Than hir thowt sche sey owr lady swownyn & fallyn down & lyn stille as sche had ben ded. than the creatur thowt that sche ran al a bowte the place as it had ben a mad woman, crying & roryng.

& sithyn sche cam to owr lady & fel down on hir kneys be for hir, seying to hir: "I prey yow, lady, cesyth of yowr sorwyng, or yowr sone is ded & owt of peyne, for me thynkyth ye han sorwyd a now. &, lady, I wil sorwe for yow, for yowr sorwe is my sorwe."

Than hir thowt sche sey Ioseph ab Armathy takyn down owr lordys body of the crosse & leyde it be for owr lady on a marbil ston. Owr lady had than a maner of ioie whan hir dere sone was takyn down of the crosse & leyde on the ston be for hir. And than owr blisful lady bowyd down to hir sonys body, & kyssyd hys mowth, & wept so plentyvowsly ovyr hys blissyd face that sche wesche a wey the blod of hys face wyth the terys of hir eyne.

And than the creatur thowt sche herd Mary Mawdelyn seyn to owr lady: "I pray yow, lady, yyf me leve to handelyn & kissyn hys feet, for at thes get I grace." Anon owr lady yaf leve to hir & alle tho that wer ther a bowte to do what worschip & reverens thei wolde to that precyows body. And a non Mary Mawdelyn toke owr lordys feet & owr ladiis sisterys toke hys handys, the on syster on hand & the other sister an other hand, & wept ful sor in kysying of tho handys & of tho precyows feet. And the sayd creatur thowt that sche ran evyr to & fro as it had be a woman wyth owtyn reson, gretly desyryng to an had the precyows body be hir self a lone, that sche myth a wept a now in presens of that precyows body. Or hir thowt that sche wolde a deyid wyth wepyng & mornyng in hys deth for love that sche had to hym.

And as swythe sche saw seynt Iohn the Evangelist, Ioseph of Aramathye, & other frendys of owr lord comyn & woldyn beryn owr lordys body, & preide owr lady that sche wolde suffyr hem to beriin that precyows body. Owr dolful lady seyde to hem: "Serys, wolde ye

takyn a wey fro me my sonys body? I myth nevyr lokyn up on hym i now whil he levyd. I pray yow late me han hym now he is ded, & partith not my sone & me asondyr. And yyf ye welyn alगतys beryin hym I prey yow berith me wyth hym, for I may not levyn wyth owtyn hym. And the creatur thowt that thei preyid ovr lady so fayr til at the last ovr lady leet hem beryin hir der sone wyth gret worschep & wyth gret reverens as longyth to hem to do.

## Chapter 81

Whan ovr lord was beriid ovr lady fel down in swownyng as sche xulde a comyn fro the grave. & seynt Iohn toke hir up in hys armys, & Mary Mawdelyn went on the other syde to supportyn & comfortyn ovr lady in as meche as thei cowde er myth. Than the sayd creatur, desiryng to a bydyn stille be the grave of ovr lord, mornyd, wept, & sorwyd wyth lowde crying for tendyrnes & compassyon that sche had of ovr lordys deth, & many a lamentabyl desyr that god put in hir mende for the tyme. Wherfor the pepil wondryd up on hir, havyn gret merveyll, what hir eylyd. For thei knewe ful litil the cawse. Hir thowt sche wolde nevyr a partyd thens, but desiryd to a deyde ther & ben beriid wyth ovr lord. Sithyn the creatur thowt sche sey ovr lady gon homward a geyn. & as sche went ther comyn many good women a geyn hir & seyde: "Lady, us is wo that yowr sone is ded & that ovr pepil han don hym so meche

despite." And than ovr lady, bowyng down hir hevyd, thankyd hem ful mekely wyth cher & wyth contenawnce. For sche myth not spekyn: hir hert was so ful of hevynes.

Than the creatur thowt, whan ovr lady was comyn hom & was leyde down on a bed, than sche [~~mad for ovr lady a good cawdel & browt it hir to comfortyn hir And than ovr lady seyde on to hir do it a wey dowtyr yeve me no mete but myn owyn childe the creatur~~] seyde a yen: "A, blissyd lady, ye must nedys comfortyn yowr self & cesyn of yowr sorwyng."

"A, dowtyr, wher xulde I gon er wher xulde I dwellyn wyth owtyn sorwe? I telle the certeyn, was ther nevyr woman in erth had so gret cawse to sorwyn as I have. For ther was nevyr woman in this world bar a bettyr childe ne a mekar to hys modyr than my sone was to me." And hir thowt sche herd ovr lady cryin a non wyth a lamentabyl voys & seyde: "Iohn, wher is my sone Ihesu crist?"

& seynt Iohn answeyde a yen & seyde: "Der lady, ye wetyn wel that he is ded."

"A, Iohn," sche seyde, "that is to me a careful reed." The creatur herd as clerly this answer in the undirstondyng of hir sowle as sche xulde undirstondyn o man spekyn to an other.

And anon the creatur herd seynt petyr knockyng at the dor. & seynt Iohn askyd who was ther. Petyr answeyde: "I, synful petyr, that hath forsakyn my lord Ihesu crist." Seynt Iohn wolde a don hym comyn in & petyr wolde not tyl ovr lady bad hym comyn in. And

than Petyr seyde: "Lady, I am not worthy to comyn in to yow," & was stille wyth owtyne the dor. Than seynt Ion went to owre lady & tolde hir that petyr was so abaschyde that he durst not comyn in. Oure lady bad seynt Iohn gon a geyn yere to seynt Petyr & bid hym comyn in to hir. And than the creatur in hyr gostly syght beheld seynt petir comyn be fore owre lady & fallyn downe on his knees wyth gret wepyng & sobbyng, & seyde: "Lady, I crye yow mercy! For I have forsakyn yowre derworthy sone & my swete maistryr, that hath lovyd me ful wel. & ther fore, lady, I am never worthy to lokyn on hym, ne yow neithyr, but up yowre gret mercy."

"A, petyr," seyde owre lady, "dredde the not. For thou thou have forsakyn my swete sone he forsoke never the, petir. & he xal comyn a geyn & comfortyn us alle ryth wel. For he behite me, petir, that he wolde comyn a geyn on the thryd day & comfortyn me. A, petyr," seyde owre lady, "ful long tyme xal I thynke tyll that day comyth that I may se his blissyd face." Than owre lady lay stille on hir bed & herd how that the frendys of Ihesu madyn her compleynt of the sorwe that thei haddyn. & evyr owre lady lay stille, mornyng & wepyng wyth hevye cher. & at the last Mary Mawdelyn & owre ladys sisterys tokyn her leve of owre lady for to go byin onyment that thei myght a noyntyn ther wyth owre lordys body.

Than the creatur left stille wyth owre lady & thougt a thousand yer tyl the thryd day cam. & that day sche was [wyth] owre lady in a chapel of owre lord. Ihesu crist aperyd un to hir & seyde:

"Salve sancta parens."

And than the creatur thougt in hir soule that owre lady seyde: "Art thou my swete sone Ihesu?"

& he seyde: "Ya, my blissyd modyr. I am yowre owyn sone Ihesu." Than he toke up his blissyd modyr & kysyd hir ful sweetly. And than the creatur thougt that sche say owre lady felyn and tastyn owre lordys body al a bowtyne, & his handys & his feet, yif ther wer ony sorhed er any peyne. And sche herd owre lord seyn to his modyr: "Der modyr, my peyne is al a goo & now xal I levyn for evyr mo. And, modyr, so schal yowre peyne & yowre sorwe be turnyd in to ful gret ioie. Modyr, aske what ye wole & I xal tellyn yow." And whan he had suffyrd his modyr to aske what sche wolde, & had answeryd to hir questyons, than he seyde: "Modir, be yowre leve I must go spekyn wyth mary Mawdelyn."

Oure lady seyde: "It is wel don. For, sone, sche hath ful meche sorwe for yowre absens. And I prey yow, beth not long fro me."

Thes gostly syghtys & undirstondyngys cawsed the creatur to wepyne to sobbyn, & to cryyn ful lowed, that sche myght not mesuryn hir self ne restreyn hir ther fro on estern day & other days whan owre lord wolde visityn hir wyth his grace, blissyd & worschepyd mote he ben. And a non aftyr, the creatur was in hir contemplacyon wyth Mary Mawdelyn, mornyng & sekyng owre lord at the grave, & herd & sey how owre lord Ihesu crist aperyd to hir in lekenes of a gardener, seying: "Woman, why wepist thou?"

Mary, not knowyng what he was al inflawmyd wyth the fyre of lofe, seyde to hym a geyn: "Sir, yyf thu has a wey my lord telle me, & I xal takyn hym a yen."

Than owr merciful lord, havyng pite & compassyon of hir, seyde: "Mary."

And wyth that word sche, knowyng owr lord, fel down at hys feet & wolde a kyssyd hys feet, seying: "Maistryr."

Owr lord seyde to hir: "Towche me not."

Than the creatur thowt that Mary Mawdelyn seyde to owr lord: "A, lord, I se wel ye wil not that I be so homly wyth yow as I have ben a forn," & mad hevycher.

"Yys, Mary," seyde owr lord, "I xal nevyr forsake the, but I xal evyr be wyth the wyth owtynde." And than owr lord seyde to Mary Mawdelyn: "Go telle my bretheryn & petyr that I am up reson."

And than the creatur thowt that Mary went forth wyth gret ioie. & that was gret merveyll to hir that Mary enioyde. For yyf owr lord had seyde to hir as he dede to Mary hir thowt sche cowde nevyr a ben mery. That was whan sche wolde a kyssyd hys feet & he seyde: "Towche me not." The creatur had so gret swem & hevynes in that worde that evyr whan sche herd it in any sermown, as sche dede many tymys, sche wept, sorwyd, & cryde as sche xulde a deyde for lofe & desir that sche had to ben wyth owr lord.

## **Chapter 82**

ON the purificacyon day er ellys candilmesse, whan the sayd creatur be held the pepil wyth her candelys in church, hir mende was raveschyd in to beholdyng of owr lady offeryng hyr blisful sone, owr savyowr, to the preyst Simeon in the tempyl, as verily to hir gostly undirstondyng as yyf sche had be ther in hir bodily presens for to an offeryd wyth owr ladys owyn persone, than was sche so comfortyd be the contemplacyon in hir sowle that sche had in the beholdyng of owr lord Ihesu crist & of hys blissyd modyr, of Simeon the preyste, of Ioseph & of other personys that ther weryn whan owr lady was purifyid, & of the hevynly songys that hir thowt sche herd whan owr blisful lord was offeryd up to Symeon, that sche myght ful evyl beryn up hir owyn candel to the preyst as other folke dedyn at the tyme of offering, but went wavering on eche syde as it had ben a dronkyn woman wepyng & sobbyng so sor that un ethe sche myght stondyn on hir feet for the fervowr of lofe & devocyon that god putte in hir sowle thorw hy contemplacyon. & sum tyme sche myght not stondyn, but fel downe a monge the pepil & cryde ful lowed, that many man on hir wonderyd & merveylyd what hir eyled. For the fervowr of the spiryt was so meche that the body fayld & myght not endur it.

Sche had swech holy thowtys & meditacyons many tymes whan sche saw women ben purifyid of her childeryn. Sche thowt in

hir sowle that sche saw owr lady ben purified, & had hy contemplacyon in the beheldyng of the women wheche comyn to offeryn wyth the women that weryn purified. Hir mende was al drawyn fro the erdly thowtys & erdly syghtys, & sett al to gedyr in gostly syghtys which wer so delectabyl & so devowt that sche myth not in the tyme of fervowr wythstondyn hir wepyng, hir sobbyng, ne hir crying. & ther for suffyrde sche ful mech wondering, many a iape, & many a scorne. Also whan sche sey weddyngys, men & women ben ioyned to gedyr aftyr the lawe of the chirche, a non sche had in meditacyon how owr lady was ioynyd to Ioseph, & of the gostly ioynyng of mannys sowle to Ihesu crist, preying to owr lord that hir lofe & hir affeccyon myth ben ioynyd to hym only wyth owtyn end, and that sche myth han grace to obeyn hym, lovyn & dredyn hym, worschepyn & preysyn hym, & no thyng to lovyn but that he lovyth, ne no thyng to welyn but that he wolde, & evyr to be redy to fulfillyn hys wil bothyn nyght & day wyth owtyn grutchyng er hevynes, wyth al gladnes of spirit, & many mo holy thowtys than sche evyr cowde rehersyn. For sche had hem not of hir owyn stody ne of hir owyn witte, but of hys yyfte whos wisdom is incomprehensibyl to alle creaturys saf only to hem that he chesith & illuminyth mor er lesse as he wil hys owyn selfe. For hys wil may not be constreyned: it is in hys owyn fre disposicyon.

Sche had thes myndys & thes desyrys wyth profownde teerys, syhyngys, & sobbyngys, & sumtyme wyth gret boistows

cryingys as god wolde sende it, & sumtyme soft teerys & prevy wyth owtyn any boistowsnesse. Sche myth neythyr wepyn lowde ne stille but whan god wolde sende it hir. For sche was sumtyme so bareyn fro teerys, a day er sumtyme half a day, & had so gret peyne for desyr that sche had of hem, that sche wold a yovyn al this worlde, yyf it had ben hir, for a fewe teerys, er a suffyrde ryth gret bodily peyne for to a gotyn hem wyth. And than whan sche was so bareyn sche cowde fynde no ioeye ne no comforte in mete, ne drynke, ne dalyawns, but evyr was hevy in cher & in cuntenawnce tyl god wolde send hem to hir a geyn. & than was sche mery a now. And thei so wer that owr lord wythdrow fro hir sumtyme the habundawnce of teerys, yet he wythdrowe not fro hir holy mendys ne desyrys of yerys to gedyr. For evyr hir mynde & hir desyr was to owr lord. But hir thowt it was no savowr ne swetnesse but whan sche myth wepyn, for than sche thowt that sche cowde preyin.

### **Chapter 83**

TWeyn preistys which had gret trost in hir maner of crying & wepyng, nevyr the lesse thei wer sumtyme in gret dowte whedyr it wer deceyvabyl er not for as meche as sche cryid & wept in the syght of the pepil. Thei had a prevy conseyt, hir unwetyng, that thei wolde prevyn whedyr sche cryid for the pepil xulde heryn hir er not. & on a day the preistys cam to hir & askyd yyf sche wolde gon too myle

fro then sche dwellyd, on pilgrimage to a church, stod in the feld a good party distawnce fro any other hows, wech was dedicate in the honowr of god & seynt Michael Archawngyl. & sche seyde sche wolde gon wyth hem wyth good wil. Thei toke wyth hem a childe er tweyn & went to the seyde place al in fere. Whan thei had a while made her preyerys the sayde creatur had so meche swetnes & devocyon that sche myght not kepyn it preyre but brast owt in boistows wepyng, & sobbyng, & cryed as lowde er ellys lowder as sche dede whan sche was a mongys the pepil at hom. & sche cowde not restreyn hir selfe ther fro, ne no personys beyng ther present than the tweyn preistys & a childe er tweyn wyth hem merveld. And than as thei cam homward a geyn thei mett women wyth childeryn in her armys. & the forseide creatur askyd yf ther wer any man childe a mongys hem & the women seyde nay. Than was the mende so raveschyd in to the childhod of crist for desir that sche had for to see hym that sche myght not beryn it, but fel downe & wept & cryed so sor that it was merveyl to her it. Than the preistys haddyn the more trust that it was ryth wel wyth hir whan thei herd hir cryin in preyre place as wel as in opyn place, & in the feld as in the town.

Also ther wer nunnys desiryd to have knowlache of the creatur & that thei xulde the more be steryd to devocyon. Sche was in her chirch at mydde nyght to heryn her mateyns. & our lord sent hir so hy devocyon & so hy meditacyon & sweche gostly comfortys that sche was al inflawmyd wyth the fire of love, the weche encresyd

so sor that it brast owt wyth lowde voys & gret crying, that our lordys name was the more magnified amongys his servawntys: tho that weryn good, meke, & sympil sowlis & wolde belevyn the goodnes of our lord Ihesu crist that yevith his grace to whom he wole, & specially to hem that dowtyn not ne mystrosten not in her asking. Hir crying gretly profited to encreas of merite & of vertu. To hem that litil trostyd & litil beleved peraventur was litil encreas of vertu & of merite. But whethir the pepil beleved in hir crying er not hir grace was never the lesse, but evyr encreasyd.

& as wel & as goodly our lord visited hir on nyght as on day whan he wolde, & how he wolde, & wher he wolde. For sche lacked no grace but whan sche dowtyd er mistrosted the goodnes of god, supposyng er dredyng that it was the wyle of hir gostly enemy to enformyn hir er techyn hir otherwyse than wer to hir gostly hele. Whan sche supposyd thus er consentyd to any sweche thowtys, thorw steryng of any man er thorw any evyl spiryt in hir mende, that wolde many a tyme a don hir left of hir good purpos had the myghty hand of our lordys mercy not withstande his gret malice. Than lacked sche grace & devocyon, & alle good thowtys & alle good mendys, tyl sche was, thorw the mercy of our lord Ihesu crist, compellyd to belevyn stedfastly wyth owtyn any dowtyng that it was god spak in hir & wolde be magnified in hir for his owyn goodness, & hir profyte, & for the profyte of many other. And whan sche beleved that it was god & no evyl spiryt that yaf hir so meche grace of

devocyon, contricyon, & holy contemplacyon, than had sche so many holy thowtys, holy spechys, and dalyawns in hir sowle, techyng hir how sche xulde lovyn god, how sche xulde worschepyn hym & servyn hym, that sche cowde nevyr rehersyn but fewe of hem. It wer so holy & so hy that sche was abaschyd to tellyn hem to any creatur. & also it weryn so hy a bovyn hir bodily wittys that sche myth nevyr expressyn hem wyth hir bodily tunge liche as sche felt hem. Sche undirstod hem bettyr in hir sowle than sche cowde uttyr hem. Yyf on of hir confessowrys come to hir whan sche ros up newly fro hir contemplacyon er ellys fro hir meditacyon, sche cowde a telde hym meche thyng of the dalyawnce that owr lord dalyid to hir sowle. & in a schort tyme after sche had foryetyn the most party ther of & ny every deel.

## Chapter 84

The Abbas of denney, an hows of nunnys, oftyn tymys sent for the sayd creatur that sche xulde come to speke wyth hir & wyth hir sisterys. The creatur thowt sche wolde not gon tyl an other yer, for sche myth evyl duryn the labowr than as sche was in hir meditacyon, & had gret swetnes & devocyon. Owr lord comawndyd hir to gon to denney & comfortyn the ladiis that desyryd to comownyn wyth hir, seying on this maner to hir sowle: “Dowtyr, go forth to the hows of denney in the name of Ihesu, for I wole that thu comfort hem.” Sche

was loth to gon, for it was pestylens tyme & hir thowt that sche wolde for no good a deyde ther. Owr lord seyde to hir mende a yen: “Dowtyr, thu xalt go saf & come saf a yen.”

Sche went than to a worschepful Burgeys wife, the which lovyd hir & trostyd hir ryth mech, whos husbond lay in gret sekenes, & teld the worschepful wife that sche xulde go to denney. The worthy woman wolde that sche xulde not a gon and seyde: “I wolde not,” sche seyde, “that myn husbond deyde whil ye wer owt for xl schyngys.”

And sche seyde a yen: “Yyf ye wolde yeve me an hundryd pownde I wolde not a bydyn at hom.” For whan sche was bodyn in hir sowle for to gon sche wolde in no wey wythstond it, but for any thyng sche wolde forth what that evyr fel. & whan sche was bodyn ben at hom sche wolde for no thyng gon owte.

And than owr lord telde hir that the forseyd Burgeys xulde not dey. Than yede sche a geyn to the worthy wife & bad hir ben of good comforte for hir husbond xulde levyn & faryn ryth wel, & that he xulde not dey yet. The good wife was ryth glad & seyde a yen to hir: “Now gospel mote it ben in yowr mowth.”

Sithyn the creatur wolde a sped hir forth as sche was comawndyd. & whan sche cam to the watrys syde alle the botys weryn forth to Cambrygge ward er than sche cam. Than had sche mech hevynes how sche xulde fulfillyn owr lordys biddynge. And a non sche was bodyn in hir sowle that sche xulde not ben sory ne

hevy, for sche xulde ben ordeynd for wel a now, & sche xulde gon safe & come saf a yen. & it fel so in dede.

Than owr lord mad a maner of thankyng to hir for as meche as sche, in contemplacyon & in meditacyon, had ben hys modys maydyn & holpyn to kepyn hym in hys childhod & so forth in to the tyme of hys deth, & seyde un to hir: “Dowtyr, thou xalt han as gret mede & as gret reward wyth me in hevyn for thi good serveyse, & the good dedys that thou hast don in thi mynde & meditacyon, as yf thou haddyst don the same dedys wyth thy bodily wittys wyth owtyr forth. And also, dowtyr, whan thou dost any serveyse to the, & to thin husbond in mete or drynke, er any other thyng that is nedful to yow to thi gostly fadirs er to any other that thou receyvyst in my name, thou xalt han the same mede in hevyn as thou thou dedist it to myn owyn persone er to my blissyd modyr. & I xal thankyn the ther for. Dowtyr, thou seyst that it is to me a good name to be callyd al good. & thou xalt fyndyn that name is al good to the. And also, dowtyr, thou seyst it is wel worthy that I be callyd al lofe. & thou xalt wel fyndyn that I am al lofe to the. For I knowe every thouwt of thyn hert.

“And I knowe wel, dowtyr, that thou hast many tymys thouwt yf thou haddist an had many chirchys ful of nobelys thou woldist a yovyn hem in my name. And also thou hast thouwt that thou woldist, yf thou haddist had good a now, a made many Abbeys for my lofe for religiows men & women to dwellyn in, & a yovyn iche of hem hundryd powndys be yer for to ben my servawntys. And thou hast

many preistys in the town of lynne that myth syngyn & redyn nyght & day for to servyn me, worschepyn me, & preysyn & thankyn me for the goodnes that I have don to the in erthe. & ther for, dowtyr, I behote the, thou xalt have the same mede & reward in hevyn for this good willys & thes good desyrys as yf thou haddist don hem in dede. Dowtyr, I knowe alle the thouwts of thin hert that thou hast to alle maner men & women, to alle layerys, & to alle presonerys. & as mech good as thou woldist yevyn hem be yer to serve me wyth I take it as yf it wer don in dede. &, dowtyr, I thanke the for the charite that thou hast to alle lecherows men & women. For thou preyst for hem & wepist many a teer for hem, desyryng that I xulde delyvyr hem owt of synne & ben as gracyows to hem as I was to Mary Mawdelyn, & that thei myth han as gret lofe to me as Mary Mawdelyn had. And wyth this condicyon thou woldist that every of hem xulde have xx pownde be yer to lovyn me & preysyn me. And, dowtyr, this gret charite that thou hast in thi preier to hem plesyth me ryth wel.

“And also, dowtyr, I thanke the for the charite that thou hast in thi preyer. Whan thou preyist for alle Iewys, & Sarayenys, & alle hethyn pepil, that thei xulde comyn to cristen feith that my name myth be magnyfiid in hem, & for the holy teerys & wepyngys that thou hast wept for hem, preying & desyryng that yf any preyer myth bryngyn hem to grace or to cristyn dom that I xulde heryn thi preyer for hem yf it wer my wille. Forthermor, dowtyr, I thanke the for the general charite that thou hast to alle the pepil that is now in this

worlde levying, & to alle tho that arn for to come in to this worldys ende, that thu woldist ben hakkyd as smal as flesche to the potte for her lofe so that I wolde, be thi deth, savyn hem alle fro dampnacyon yyf it plesyd me. For thu seyst oftyn in thy thowt that ther arn I nowe in helle, & thu woldist that ther xulde nevyr mo men deservyn for to comyn therin. And ther for, dowtyr, for alle thes good willys & desyrys thu xalt han ful hy mede & rewarde in hevyn, beleve it ryth wel & dowl it nevyr a deel. For alle thes gracys ar my gracys, & I werke hem in the my self for thu xuldist han the mor mede in hevyn.

“And I telle the trewly, dowtyr, every good thowt & every good desyr that thu hast in thi sowle is the speche of god, al yf it be so that thu her me not spekyn to the sumtyme as I do sumtyme to thi cler undirstondyng. And ther for, dowtyr, I am as an hyd god in thi sowle. And I wythdrawe sum tyme thi teerys & thi devocyon, that thu xuldist thynkyn in thy self that thu hast no goodnes of thi self, but al goodnes comyth of me. And also thu xuldist verily wetyn what peyn it is for to forbere me, & how swet it is for to fele me, & that thu xuldist be the mor besy for to sekyn me a yen. Also, dowtyr, for thu xuldist knowyn what peyne other men han that wolde felyn me & may not. For ther is many a man in erth that yf he had but oo day in al hys lyve tyme of swech as thu hast many days, he wolde evyr lovyn me the bettyr & thankyn me for that oo day. And thu maist not, dowtyr, forberyn me oo day wyth owtyng gret peyne.

“Ther for, dowtyr, thu hast gret cawse to lovyn me ryth wel.

For it is for no wrech, dowtyr, that I wythdrawe sum tyme fro the the felyng of grace & the fervowr of devocyon, but that thu xuldist knowyn ryth wel that thu maist be no ypocrite for no wepyng, for no crying, for no swetnes, for no devocyon, for no mynd of myn passion, ne for non other gostly grace that I yeve er send to the. For thes arn not the develys yyftys, but thei arn my gracys & my yyftys. And thes arn myn owyn special yyftys that I yeve to myn owyn chosyn sowlys, the whech I knew wyth owtyng be gynnyng xulde come to grace & dwellyn wyth me withowtyng ending. For in alle other thyngys thu maist ben an ypocrite yf thu wilt, that is to sey in undirstandyng, in many bedys byddyng, in gret fastyng, in gret penawnce doing, wyth owtyng forth that men may se it, er in gret almes dedys doying wyth thin handys, er in good wordys spekyng wyth thi mowth. In alle thes, dowtyr, thu maist ben an ypocrite yf thu wylte. And thu maist also don hem wel & holily yf thu wilt thi selfe. Lo, dowtyr, I have yove the swech a lofe that thu xalt non ypocrite be ther in.

“And, dowtyr, thu xalt nevyr lesyn tyme whil thu art ocupiid ther in. For ho so thynkyth wel, he may not synnyng for the tyme. & the devyl knowith not the holy thowtys that I yeve the, ne no man in erde knowyth how wel & holily thu art ocupiid wyth me, ne thi self can not tellyn the gret grace & goodnes that thu felist in me. And ther for, dowtyr, thu begilst bothe the devyl & the worlde wyth thin holy thowtys. And it is ryth gret foly to the pepil of the worlde for

to demyn thin hert that no man may knowyn but god a lone. & ther for, dowtyr, I telle the trewly thu hast as gret cawse to enioyin & ben mery in thi sowle as lady er maydyn in this world. My lofe is so mech to the that I may not drawyn it fro the. For, dowtyr, ther may non hert thynke ne tunge telle the gret love that I have to the, and that I take witnes of my blissyd modyr, of myn holy Awngelys, & of alle the seyntys in hevyn. For thei alle worschep me for thi lofe in hevyn, & so schal I ben worschepyd in erth for thi love, dowtyr. For I wyl have the grace that I have schewyd to the in erth knowyn to the worlde, that the pepil may wonderyn in my goodnes & merveylyn of my gret goodnes that I have schewyd to the that hast ben sinful. & be cawse that I have be so gracyows & mercyful to the, thei that ben in the worlde xal not dispeyrin, be thei nevyr so sinful, for thei may han mercy & grace yyf thei wil hem self."

## Chapter 85

ON a tyme, as the sayd creatur was knelyng be forn an Awter of the cros & seying on an orison, hir eyne wer evyr to gedirward as thow sche xulde a slept. & at the last sche myth not chesyn: sche fel in a lityl slomeryng. & a non aperyd verily to hir syght an Awngel al clothyd in White, as mech as it had ben a lityl childe, beryng an howge boke be forn hym. Than seyde the creatur to the childe er ellys to the Awngel: "A," sche seyde, "this is the boke of lyfe." And sche

saw in the boke the trinite & al in gold. Than seyde sche to the childe: "Wher is my name?"

The childe answeyde & seyde: "Her is thi name at the trinyte foot wretyn." & ther wyth he was a go, sche wist not how.

And a non aftyr, ovr lord Ihesu crist spak un to hir & seyde: "Dowtyr, loke that thu be now trewe & stedfast & have a good faith, for thi name is wretyn in hevyn in the boke of lyfe. And this was an Awngel that yaf the comfort. And ther for, dowtyr, thu must be ryth mery. For I am ryth besy bothe for none & aftyr none to drawe thin hert in to myn hert. For thu xuldist kepyn thi mende al to gedyr on me, & xal most encresyn thi love to god. For, dowtyr, yyf thu wilt drawyn aftyr goddys cownsel thu maist not don a mys. For goddys cownsel is to be meke, pacient in charite & in chastite."

An other tyme, as the creatur lay in hir contemplacyon in a chapel of ovr lady, hir mynde was occupiid in the passyon of ovr lord Ihesu crist. & hyr thowt verily that [she] saw ovr lord aperyng to hir gostly syght in hys manhood, with hys wowndys bledyng as fresch as thow he had ben scorgyd be forn hir. & than sche wept & cryid wyth alle the myghtys of hir body. For yyf hir sorwe wer gret befor this gostly sight, yet it was wel grettar aftyr than it was be forn, & hir love was mor encresyd to ovr lord ward. & than had sche gret wondyr that ovr lord wolde be comyn man & suffyr so grevows peynys for hir that was so unkynde a creatur to hym.

An other tyme, as sche was in a chirch of Seynt Margarete

in the qwer, beyng in gret swetnes & devocyon wyth gret plente of teerys, sche askyd owr lord Ihesu crist how sche myght best plesyn hym. & he answeyrd to hyr sowle, seying: “Dowtyr, have mynde of thi wykkydnes & thynk on my goodness.” Than sche preyd many tymys and oftyn thes wordys: “Lord, for thy gret goodnes have mercy on al my wykkydnes. As wistly as I was nevyr so wykkyd as thu art good, ne nevyr may be, thow I wolde. For thu art so good that thu mayst no bettyr be. & ther for it is gret wondyr that evyr ony man xulde be departyd fro the wyth owtyn ende.” Than as sche lay stille in the qwer, wepyng & mornyng for hir synnys, sodeynly sche was in a maner of slep. & a non sche saw wyth hir gostly eye owr lordys body lying be forn hir & hys hevdyd, as hir thowt, fast be hir wyth hys blissyd face upward, the semeliest man that evyr myht be seen er thowt. And than cam on wyth a baselard knyfe to hir syght & kytt that precyows body al on long in the brest. And a non sche wept wondyr sor, havynge more mynde, pite, & compassyon of the passyon of owr lord Ihesu crist than sche had befor. & so every day encresyd hir mynde & hir lofe to owr lord, blissyd mote he ben. & the mor that hir love encresyd the mor was hir sorwe for synne of the pepil.

An other tyme the seyde creatur, beyng in a chapel of owr lady, sor wepyng in the mynde of owr lordys passyon & swech other gracys & goodnes as owr lord ministryd to hir mynde, & sodeynly, sche wist not how sone, sche was in a maner of slep. & a non in the

syght of hir sowle sche sey owr lord standyng ryght up ovyr hir soner, that hir thowt sche toke hys toos in hir hand & felt hem. & to hir felyng it weryn as it had ben very flesch & bon. & than sche thankyd god of al. For thorw thes gostly sytys hir affeccyon was al drawyn in to the manhod of crist & in to the mynde of hys passion, un to that tyme that it plesyd owr lord to yevyn hir undirstondyng of hys in undirstondabyl godhed, as is wretyn be forn. The maner of visyons & felyngys sche had sone aftyr hir conversion, whan sche was fully set & purposyd to servyn god wyth al hir hert in to hir power, & had fully left the worlde, & kept the chirche bothe for none & aftyr none & most specially in lent tyme, whan sche wyth gret instawns & mech preyer had leve of hir husbond to levyn chast & clene, & dede gret bodily penawns er sche went to Ierusalem. But aftyrwardys, whan hir husbond & sche wyth on assent had mad a vow of chastite, as is be forn wretyn, & sche had ben at Rome and Ierusalem & suffyrd mech despite & repref for hir wepyng & hir crying, owr lord of hys hy mercy drow hir affeccyon in to hys godhed. & that was mor feust in lofe & desyr, & mor sotyl in undirstondyng than was the manhood. And nevyr the lesse the fyr of love encresyd in hir, & hir undirstandyng was mor illumynyed, & hir devocyon mor feust than it was be for whyl sche had hir meditacyon & hir contemplacyon only in hys manhood. Yet had sche not that maner of werkyng in crying as sche had be for, but it was mor sotyl, & mor softe, & mor esy to hir spiryt to beryn, & plentyvows in

teerys, as evyr it was be forn.

An other tyme, as this creatur was in an hows of the frer prechowrys wyth inne a chapel of owr lady, stondyng in hir preyerys, hir ey ledys went a lityl to gedyr wyth a maner of slep. & sodeynly sche sey, hir thowt, owr lady in the fayrest syght that evyr sche say, holdyng a fayr white kerche in hir hand & seying to hir: “Dowtyr, wilt thou se my sone?” & a non forth wyth, sche say owr lady han hyr blissyd sone in hir handys & swathyd hym ful lytely in the white kerche, that sche myth wel be holdyn how sche dede. The creatur had than a newe gostly Ioye & a newe gostly comfort wheche was so mervelyows that sche cowde nevyr tellyn it as sche felt it.

## **Chapter 86**

ON a tyme owre lord spak to the sayd creatur whan it plesyd hym, seying to hyr gostly undirstondyng: “Dowtyr, for as many tymys as thou hast receyvyd the blissyd sacrament of the Awter wyth many holy thowtys, mo than thou canst rehersyn, for so many tymys shalt thou be rewardyd in hevyn wyth newe ioyis & new comfortys. And, dowtyr, in hevyn shalt thou be knowyn to the how many days thou hast had of hy contemplacyon thorw my yyft in erth. And of alle that, it so be that it be my yyftys & my gracys whiche I have yovyn the. Yet shalt thou have the same grace & reward in hevyn as yyf it were

of thyne owyn merytys, for frely I have yovyn hem to the. But hyly I thanke the, dowtyr, that thou hast suffyrd me to werkyn my wil in the & that thou woldist latyn me be so homly wyth the. For in no thing, dowtyr, that thou myghtyst do in erth, thou myghtyst no bettyr plesyn me than suffyryn me speke to the in thi sowle. For that tyme thou undirstondyst my wyl & I undirstond thi wyl. And also, dowtyr, thou clepist my modyr for to comyn in to thi sowle, & takyn me in hir armys, & leyn me to hir brestys, & yevyn me sokyn. Also, dowtyr, I knowe the holy thowtys & the good desyrys that thou hast whan thou receyvyst me, & the good charite that thou hast to me in the tyme that thou receyvyst my precyows body in to thi sowle, and also how thou clepist Mary Mawdelyn in to thi sowle to wolcomyn me. For, dowtyr, I wot wel a now what thou thynkyst. Thou thynkyst that sche is worthiest in thi sowle, & most thou trustyst in hir preyerys next my Modyr. & so thou maist ryth wel, dowtyr, for sche is a ryth gret mene to me for the in the blysse of hevyn.

“& sumtyme, dowtyr, thou thynkyst thi sowle so large & so wyde that thou clepist al the court of hevyn in to thi sowle for to wolcomyn me. I wot ryth wel, dowtyr, what thou seist. Comyth alle xii Apostelys, that were so wel beloved of god in erde, & receyvyth your lord in my sowle. Also thou preyist Kateryn, Margarete, & alle holy virginys to wolcomyn me in thi sowle. And than thou preyist my blissyd modyr, Mary Mawdelyn, alle Apostelys, Martirys, confessowrys, Kateryne, Margaret, & alle holy virginys that thei

xulde arayne the chawmbre of thi sowle wyth many fayr flowerys & wyth many swete spicys, that I myth restyn ther in.

“Ferthermor, thu thynkist sumtyme, dowtyr, as thow thu haddist a cuschyn of gold, an other of red velvet, the thryd of white sylke in thy sowle. And thu thynkist that my fadyr sittyth on the cuschyn of golde, for to hym is a propyrd myght & power. And thu thynkist that I, the secunde persone, thi love & thi ioy, sytte on the red cuschyn of velvet. For on me is al thi thowte be cawse I bowt the so der. & thu thynkyst that thu kanst nevyr a qwityn me the lofe that I have schewyd the, thei thu wer slayn a thowsend tymys on the day, yyf it wer possibyl, for my lof. Thus thu thynkist, dowtyr, in thi sowle that I am worthy to syttyn on a red cuschyn in rememorawns of the red blood that I schad for the. Mor ovyr, thu thinkist that the holy gost sittyth on a white cuschyn. For thu thynkist that he is ful of lofe & clenness, & ther for it semyth hym to sittyn on a white cuschyn. For he is yever of alle holy thowtys & chastite.

“And yet I wot wel i now, dowtyr, that thu thynkyst thu maist not worschepyn the fadyr but thu worschep the sone, ne thu may not worschep the sone but thu worschep the holy gost. And also thu thynkyst sumtyme, dowtyr, that the fadyr is al mighty, & al witty, & al grace & goodness. & thu thynkyst the same of the sone, that he is al mighty, & al witty, & al grace & goodness. And thu thynkyst that the holy gost hath the same propirteys evyn wyth the fadyr & the sone, procedyng of hem bothyn. Also thu thynkyst that eche of the

iii personys in trinite hath that other hath in her godhed. & so thu belevyst verily, dowtyr, in thy sowle that ther be iii dyvers personys & oo god in substawnce, & that eche knowyth that other knowyth, & ech may that other may, & eche wil that other wil. And, dowtyr, this is a very feith & a ryght feyth. And this feith hast thou only of my yifte.

“And ther for, dowtyr, yf thou wilt be thynk the wel thou hast gret cawse to lovyn me ryth wel & to yevyn me al holy thin hert, that I may fully restyn ther in as I wil my self. For yyf thou suffyr me, dowtyr, to restyn in thi sowle in erthe beleve it ryght wel that thou schalt restyn wyth me in hevyn wyth owtynde. And ther for, dowtyr, have thou no wondyr thow thou wepe sor whan thou art howselyd & receyvyst my blissyd body in forme of breed. For thou preyist to me a forn er thou be howselyd, seying to me in thy mende: ‘As wistly, lord, as thou lovyst me make me clene fro al synne. & yeve me grace to receyve thi precyows body worthily, wyth al maner of worschep & reverens.’ &, dowtyr, wete thou wel I her thi preyer. For a bettyr word maist thou not sey to my lykyng than as mostly as ‘I love the.’ For than I fulfille my grace in the & yeve the many an holy thowt. It is unpossibyl to the tellyn hem alle. And for the gret homlynys that I schewe to the that tyme that thou art mekyl, the boldar to askyn me grace for thi selfe, for thin husband, & for thi childryn. & thou makyst every cristen man & woman thi childe in thi sowle for the tyme, & woldist han as meche grace for hem as for thin owyn

childeryn.

“Also thu askyst mercy for thyn husbonde. & thu thynkyst that thu art meche beholdyn to me that I have yovyn the swech a man that wolde suffryn the levyn chast, he beyng on lyve & in good hele of body. Forsothe, dowtyr, thu thynkist ful trewe. & ther fore hast thu gret cawse to lovyn me ryth wel. Dowtyr, yyf thu knew how many wifys ther arn in this worlde that wolde lovyn me & servyn me ryth wel & dewly yyf thei myght be as frely fro her husbondys as thu art fro thyn, thu woldist seyn that thu wer ryght meche beheldyn on to me. & yet ar thei putt fro her wyl & suffyr ful gret peyne. & ther for xal thei have ryght gret reward in hevyn, for I receyve every good wyl as for dede.

“Sum tyme, dowtyr, I make the to have gret sorwe for thi gostly fadyrs synnys in special, that he xulde have as ful foryevenes of hys synnys as thu woldist have of thyn. And sumtyme whan thu receyvyst the precyows sacrament I make the to prey for thy gostly fadyr on this wyse, that as many men & women myth be turnyd be hys prechyng as thu woldist that wer turnyd be the teerys of thyn eyne, & that myn holy wordys myght sattelyn as sor in her hertys as thu woldist that thei schulde sattelyn in thyn hert. And also thu askyst the same grace for alle good men that prechyn my word in erth, that thei myght profityn to alle resonabyll creaturys. & oftyntymys that day that thu receyvyst my precyows body thu askyst grace & mercy for alle thi frendys, & for alle thin enmyis that evyr

dede the schame er repref, eythyr scornyd the er iapyd the for the grace that I werke in the, & for al this world bothe yong & elde, wyth many teerys sore wepyng & sobbyng. Thu hast suffyrd mech schame & meche repref, & ther for xalt thu han ful mech blys in hevyn.

“Dowtyr, be not aschamyd to receyvyn my grace whan I wil yeven it the. For I schal not ben a schamyd of the that thu xalt ben receyvvd in to the blys of hevyn, ther to be rewardyd for every good thowt. for every good word, & for every good dede, & for every day of contemplacyon, & for alle good desyrys that thu hast had her in this world, wyth me evyrlestyngly as my derworthy derlyng, as my blissyd spowse, & as myn holy wife. And ther for drede the not, dowtyr, thow the pepyl wondyr why thu wepist so sor whan thu receyvyst me. For yyf thei knew what grace I putte in the that tyme, thei xulde rathar wondyr that thin hert brost not a sundry. & so it xulde yyf I mesuryd not that grace my self. But thu seest wel, dowtyr, thi self that whan thu hast receyvid me in to thy sowle thu art in pees & in qwyete, & sobbist no lengar. & ther of the pepil hath gret wondyr, but it thar no wondyr be to the.

“For thu wost wel that I far lyke an husbond that schulde weddyn a wife. What tyme that he had weddyd hir, hym thynkyth that he is sekyr a now of hir & that no man xal partyn hem a sundry. For than, dowtyr, may thei gon to bedde to gedyr wyth owtyn any schame er dred of the pepil, & slepyr in rest & pees yyf thei wil.

And thus, dowtyr, it farith be twix the & me. For thu hast every weke, specially on the Sunday, gret feer & drede in thy sowle how thu maist best be sekyr of my lofe, & wyth gret reverens & holy drede how thu maist best receyvyn me to the salvacyon of thy sowle wyth al maner of mekenes lownes & charite, as any lady in this werld is besy to receyve hir husbond whan he comyth hom & hath be long fro hir. My derworthy dowtyr, I thank the hily for alle men that thu hast kept seke in my name, & for al the goodnes & servyse that thu hast don to hem in any degree. For thu schalt havyn the same mede wyth me in hevyn as thow thu haddist kept myn owyn self whil I was her in erde.

“Also, dowtyr, I thanke the for as many tymys as thu hast bathyd me in thi sowle at hom in thi chamber, as thow I had be ther present in my manhood. For I knowe wel, dowtyr, alle the holy thowtys that thu hast schewyd to me in thi mende. And also, dowtyr, I thank the for alle the tymys that thu hast herberwyd me & my blissyd gostly modyr in thi bed. For thes, & for alle other good thowtys & good dedys that thu hast thowt in my name & wrowt for my lofe, thu xalt have wyth me & wyth my modyr; wyth myn holy Awngelys; wyth myn apostelys; wyth myn Martirys, Confessowris, and virginys; & wyth alle myn holy seyntys al maner loye & blysse, lestyng wythowtyn ende.”

## Chapter 87

The sayd creatur lay ful stille in the chirch, heryng & undirstondyng this swet dalyawnce in hir sowle as clerly as on frende xulde spekyn to an other. And whan sche herd the gret behestys that owr lord Ihesu crist behite hir, than sche thankyd hym wyth gret wepyngys & sobbyngys, & wyth many holy & reverent thowtys, seying in hir mende: “Lord Ihesu, blissyd mote thu be, for this deservyd I nevyr of the. But I wolde I wer in that place ther I xulde nevyr displese the fro this tyme forward.” Wyth swech maner of thowtys & many mo than I cowde evyr writyn sche worschepyd & magnified owr lord Ihesu crist for hys holy visitacyon & hys comfort. And in swech maner visitacyons & holy contemplacyonis as arn beforn wretyn, mech mor sotyl & mor hy wythowtyn comparison than be wretyn, the sayd creatur had continuyd hir lyfe thorw the preservyng of owr savyowr crist Ihesu mor than xxv yer. Whan this tretys was wretyn weke be weke & day be day, les than sche wer occupiid wyth seke folke er ellys wer lettyd wyth other nedful occupasyon as was necessary un to hir er to hir evyn crystyn. Than it was wythdrawyn sum tyme, for it wil be had but in gret qwyet of sowle thorw long excersyse.

Of this maner speche and dalyawnce sche was mad mythy & strong in the lofe of owr lord, & gretly stablyd in hir faith, & encresyd in mekenes & charite wyth other good vertuys. & sche

stably & stedfastly belevyd that it was god that spak in hir sowle & non evyl spirit. For in hys speche sche had most strength, & most comfort, & most encresyng of vertu, blissyd be god. Dyvers tymys whan the creatur was so seke that sche wend to a ben ded & other folke wende the same, it was answeyrd in hir sowle that sche xulde not deyin but sche xulde levyn & far wel. & so sche dede. Sum tyme owr lady spak to hir & comfortyd hir in hir sekenes; sum tyme seynt Petyr er seynt powle; sum tyme seynt Mary Mawdelyn, seynt kateryne, seynt Margaret, er what seynt in hevyn that sche cowde thynke on thorw the wil & sufferawns of god. Thei spokyn to the undirstondyng of hir sowle, & enformyd hir how sche xulde lovyn god & how sche xulde best plesyn hym, & answeyrd to what that sche wolde askyn of hem & sche cowde undirstond be her maner of dalyawns whech of hem it was that spak un to hir & comfortyd hir.

Owr lord of hys hy mercy visityd hir so mech & so plentevowsly wyth hys holy spechys & hys holy dalyawnce that sche wist not many tymys how the day went. Sche supposyd sum tyme of v owrys er vi owrys it had not ben the space of an owr. It was so swet & so devowt that it ferd as sche had ben in an hevyn. Sche thowt nevyr long ther of ne sche was nevyr irke ther of. The tyme went a wey sche wist not how. Sche had levar a servyd god, yyf sche myght a levyd so long, an hundryd yer in this maner of lyfe than oo day as sche be gan first. And oftyn tymys sche seyde to owr lord Ihesu: “A, lord Ihesu, syn it is so swet to wepyn for thi lofe in

erth I wote wel it xal be ryght ioyful to be wyth the in hevyn. Ther for, lord, I prey the late me nevyr han other ioy in erthe but mornynge & wepyng for thy lofe. For me thynkith, lord, thou I wer in helle yyf I myth wepyn ther & mornyn for thi lofe as I do her, helle xulde not noyin me but it xulde be a maner of hevyn. For thy lofe puttyth a wey al maner of drede of owr gostly enmye. For I had levar ben ther as long as thou woldist & plesyn the than ben in this worlde & displesyn the. Ther for, lord, as thou wilt so mote it be.”

## **Chapter 88**

Whan this booke was first in wrytyng the sayd creatur was mor at hom in hir chambre wyth hir writer, & seyde fewer bedys for sped of wrytyng than sche had don yerys be forn. & whan sche cam to chirche & xulde heryn messe, purposyng to seyn hir mateyns & swech other devocyons as sche had usyd a for tyme, hir hert was drawyn a wey fro the seying & set mech on meditacyon. Sche beyng aferd of displesawns of owr lord, he seyde to hir sowle: “Drede the not, dowtyr. For as many bedys as thou woldist seyn I accepte hem as thou thou seydist hem. & thi stody that thou stodiist for to do writyn the grace that I have schewyd to the plesith me right meche & he that writith bothe. For thou ye wer in the chirche & wept bothyn to gedyr as sore as evyr thou dedist, yet xulde ye not plesyn me mor than ye don wyth yowr writing. For, dowtyr, be this boke many a man

xal be turnyd to me & belevyn ther in.

“Dowtyr, wher is a bettyr preyer be thyn owyn reson than to preyin to me wyth thin hert er thyn thowt? Dowtyr, whan thu preyist be thowt thu undirstondist thi selfe what thu askyst of me, & thu undirstondist also what I sey to the, & thu undirstondist what I behote the to the & to thin & to alle thi gostly fadyrs. And as for Maistyr Robert, thi confessor, I have grawntyd the that thu hast desiryd, & he xulde han halfe thy teerys & half the good werkys that I have wrowt in the. Ther for he schal trewly be rewardyd for thy wepyng as thow he had wept hym selfe. & beleve wel, dowtyr, that ye xal be ful mery in hevyn to gedyr at the last, and xal blyssyn the tyme that evyr yowr on knew yowr other. And, dowtyr, thu xalt blissyn me wyth owtynde that evyr I yaf the so trewe a gostly fadyr. For thow he hath be scharp to the sum tyme it hath ben gretly to thy profyte, for thu woldist ellys an had to gret affeccyon to hys persone. & whan he was scharp to the than thu ronny wyth al thy mynde to me, seying: ‘Lord, ther is no trost but in the alone.’ & than thu crydist to me wyth al thin hert: ‘Lord, for thi wowndys smerte drawe alle my lofe in to thyn hert.’ &, dowtyr, so have I do.

“Thow thynkyst oftyn tymys that I have do ryght meche for the, & thu thynkyst that it is a gret myracle that I have drawyn al thyn affeccyon to me. For sum tyme thu wer so affectyd to sum synguler persone that thu wendist that tyme it had ben in a maner impossibyl to a wythdrawyn thyn affeccyon fro hym. And sithyn thu

hast desyryd, yf it had plesyd me, that the same persone xulde a forsakyn the for my lofe. For yf he had not supportyd the, fewe men wolde a sett any prise by the as the semyd. And thu thowtist yf he had a forsakyn the it had be the grettest repref that evyr cam to the as a yens the pepil. & ther for thu woldist a suffyrd that repref wyth good wil for my lofe, yf it had lykyd me. And thus wyth swech dolful thowtys thu encresyst thi lofe to me ward. & ther for, dowtyr, I receyve thi desirys as yf thei wer don in dede. & I knowe ryth wel that thu hast ryth trewe love to that same persone. & I have oftyn seyde to the that he xulde be ryth fawyn to lovyn the, and that he xulde belevyn it is god that spekith in the & no devil. Also, dowtyr, that persone hath plesyd me ryth wel, for he hath oftyn in hys sermownys excusyd thy wepyng & thi crying. And so hath Maistyr Aleyn don bothyn. And ther for thei schal have ful gret mede in hevyn. Dowtyr, I have telde the many tymys that I xulde maynteyn thi wepyng & thy crying be sermownys & prechyng.

“Also, dowtyr, I telle the that Maistyr Robert, thi gostly fadyr, plesyth me ful meche whan he byddyth the belevyn that I love the. And I knowe wel that thu hast gret feyth in hys wordys, & so thu maist ryth wel, for he wil not flatyr the. And also, dowtyr, I am hyly plesyd wyth hym, for he biddith the that thu xuldist sittyn stille, & yevyn thyn hert to meditacyon, & thynkyn swech holy thowtys as god wyl puttyn in thi mende. And I have oftyn tymys bodyn the so my self, & yet thu wilt not don ther aftyr but wyth meche grutchyng.

& yet am I not displesyd wyth the. For, dowtyr, I have oftyn seyde on to the that whethyr thu preyist wyth thi mowth er thynkist wyth thyn hert, whethyr thu redist er herist redyng, I wil be plesyd wyth the. & yet, dowtyr, I telle the, yf thu woldist levyn me, that thynkyng is the best for the & most xal incresyn thy lofe to me. & the mor homly that thu suffyr me to be in thi sowle in erthe, it is worthy & rythful that I be the mor homly wyth thi sowle in hevyn. And ther for, dowtyr, yf thu wilt not don aftyr my counsel do aftyr the counsel of thi gostly fadyr, for he biddith the do the same that I bidde the do.

“Dowtyr, whan thi gostly fadyr seith to the: ‘Thu displesyst god,’ thu levyst hym ryth wel. & than takist thu meche sorwe & gret hevynes, & wepist ful fast tyl thu hast gotyn grace a geyn. & than I come oftyn tymys to the my self & comfort the. For, dowtyr, I may not suffyr the to have peyne any while but that I must do remedy. And ther for, dowtyr, I come to the, & make the sekyr of my lofe, & telle the wyth myn owyn mowth that thu art as sekyr of my lofe as god is god & that no thyng is so sekyr to the in erthe that thu maist se wyth thi bodily eye. & ther for, blissyd dowtyr, love hym that lovyth the. & for yete me not dowtyr, for I foryete not the. For my merciful eye is evyr up on the. & that wote my merciful modyr ful wel, dowtyr. For sche hath oftyn tymys telde the so, and many other seyntys bothyn. & ther for, dowtyr, thu hast gret cawse tolovyn me ryth wel & to yevyn me al thyn hool hert wyth alle thyn affeccyonis,

for that I desyr & no thyng ellys of the. And I schal yevyn the ther a geyn al myn hert. And yf thu wilt be buxom to my wil I xal be buxom to thi wil, dowtyr, beleve it ryth wel.”

## **Chapter 89**

ALso whil the forseyd creatur was ocupiid a bowte the writyng of this tretys sche had many holy teerys & wepingys. & oftyn tymys ther cam a flawme of fyer a bowte hir brest, ful hoot & delectably. And also he that was hir writer cowde not sumtyme kepyn hym self fro wepyng. & oftyn in the mene tyme, whan the creatur was in cherche, owr lord Ihesu crist, wyth hys gloryows modyr & many seyntys, also comyn in to hir sowle & thankyd hir, seying that thei wer wel plesyd wyth the writyng of this boke. And also sche herd many tymys a voys of a swet brydde syngyn in hir ere. And oftyn tymys sche herd swet sowndys & melodiis that passyd hir witte for to tellyn hem. And sche was many tyme seke whyl this tretys was in writing. And as sone as sche wolde gon a bowte the writyng of this tretys sche was heil & hoole sodeynly in a maner. And oftyn sche was comawndyd to makyn hir redy in al hast. And on a tyme, as sche lay in hir preyeris in the chirche the tyme of Advent befor cristmes, sche thowt in hir hert sche wolde that god of hys goodnes wolde makyn Maistyr Aleyn to seyin a sermown as wel as he cowed. & as swithe as sche had thowt, thus sche [herd] owr sovereyn lord

crist Ihesu seyin in hir sowle: "Dowtyr, I wot ryth wel what thu thynkist now of Maistryr Aleyn. & I telle the trewly that he xal seyin a rith holy sermowne. & loke that thu beleve stedfastly the wordys that he xal prechyn as thow I prechyd hem my selfe. For thei schal be wordys of gret solas & comfort to the, for I schal spekyn in hym."

Whan sche had herd this answer sche went & telde it hir confessowr & other tweyn preistys that sche trustyd mech on. And whan sche had telde hem hir felyng sche was ful sory, for dreded whethyr he schulde sey so wel as sche had felt er not. For revelacyons be hard sum tyme to undirstondyn. & sum tyme tho that men wenyn wer revelacyonis it arn deceytys & illusyons. & ther for it is not expedient to yevyn redily credens to every steryng, but sadly abydyn & prevyn yf thei be sent of god. Nevyr the lesse as to this felyng of this creatur it was very trewth schewyd in experiens. & hir dred & hir hevynes turnyd in to gret gostly comforte & gladnes.

Sum tyme sche was in gret hevynes for hir felyngys, whan sche knew not how thei schulde ben undirstondyn many days togedyr for drede that sche had of deceytys & illusyons, that hir thowt sche wolde that hir hed had be smet fro the body tyl god of hys goodnesse declaryd hem to hir mende. For sum tyme that sche undirstod bodily it was to ben undirstondyn gostly. & the drede that sche had of hir felyngys was the grettest scorge that sche had in erde, & specialy whan sche had hir fyrst felyngys. & that drede made hir ful meke. For sche had no ioie in the felyng tyl sche knew be

experiens whethyr it was trewe er not. But evyr blissyd mote god ben, for he mad hir al wey mor myty & mor strong in hys love & in hys drede, & yaf hir ences of vertu wyth perseverawns.

Her endith this tretys, for god toke hym to hys mercy that wrot the copy of this boke. & thow that he wrot not clerly ne opynly to owr maner of spekyng, he in hys maner of wrytyng & spellyng mad trewe sentens. The which, thorw the help of god & of hir selfe that had al this tretys in felyng & werkyng, is trewly drawyn owt of the copy in to this lityl boke.

## **Book 2 and Prayers**

### **Chapter 1**

Afftyr that ovr sovereyn savyowr had take the persone which wrot first the tretys afor seyde to hys many fold mercy, and the preiste of whom is be for wretyn had copiied the same tretys aftyr hys sympyl cunning, he held it expedient, to honowr of the blisful trinite, that hys holy werkys xulde be notifyd & declaryd to the pepil whan it plesyd hym to the worschip of hys holy name. And than he gan to writyn in the yer of ovr lord Mlo cccc xxxviii, in the fest of Seynt Vital martyr, sweche grace as ovr lord wrowt in hys sympyl creatur, yerys that sche levyd aftyr: not alle but summe of hem aftyr hyr owyn tunge. And first her is a notabyl mater, the which is not wretyn in the forseyd tretys.

It befel sone aftyr that the creatur be for wretyn had forsakyn the occupasyon of the worlde & was ioynyd in hir mende to god as meche as frelte wolde suffyr. The seyde creatur had a sone, a tal yong man, dwellyng wyth a worschepful Burgeys in lynne, usyng Marchawndyse, & seylyng ovyr the see, whom sche desyryd to a drawyn owt of the perellys of this wretchyd & unstabyl worlde yyf hir power myth a teynyde ther to. Nevyr the lesse, sche dede as meche as in hir was. & whan sche myth metyn wyth hym at leyser, many tymys sche counselyd hym to leevyn the worlde & folwyn

crist, in so meche that he fled hyr cumpany & wolde not gladlych metyn wyth hir.

So on a tyme it happyd the modyr to metyn wyth hir sone, thei it wer a geys hys wille & hys entent as that tyme. And as sche had don be for tyme, so now sche spak to hym a geyn that he xulde fle the perellys of this world & not settyn hys stody ne hys besynes so mech ther up on as he dede. He, not consentyng but scharply answeyng a geyn, sche, sum del mevyd wyth scharpnes of spirit, seyde: “Now sithyn thu wil not leevyn the world at my counsel, I charge the at my blissyng kepe thi body klene at the lest fro womanys feleschep tyl thu take a wyfe aftyr the lawe of the chirche. And yyf thu do not, I pray god chastise the & ponysch the.”

Ther for thei partyd a sundyr. & sone aftyr, the same yong man passyd ovyr the see in wey of Marchawndyse. & than, what thorw evyl entisyng of other personys & foly of hys owyn governawnce, he fel in to the synne of letchery. Sone aftyr hys colowr chawngyd. Hys face wex ful of whelys & bloberys as it had ben a lepyr. Than he cam hom a geyn in to lynne to hys Maistyr wyth which he had ben dwellyng be for tyme. Hys maistyr put hym owt of hys servyse for no defawte he fond wyth hym, but peraventur supposyng he had ben a layer, as it schewyd be hys visage. The yong man telde wher hym likyd how hys modyr had bannyd hym wher thorw, as he supposyd, god so grevowsly ponyschyd hym. Sum persone havynge knowlache of hys compleynt & compassyon of hys

disease cam to hys modyr, seying sche had don ryth evyl. For thorw hir prayer god had takyn veniawns on hir owyn childe. Sche, takyng lityl heed of her wordys, let it passyn forth as sche had mad no fors tyl he wolde comyn & preyin for grace hys self.

So at the last whan he sey non other bote he cam to hys modyr, tellyng hir of hys mys governawns, promittyng he xulde ben obedient to god & to hir, & to a mende hys defawte thorw the help of god, enchewyng al mys governawnce fro that tyme forward up on hys power. He preyid hys modyr of hir blissyng, & specially he preyd hir to prey for hym that owr lord of hys hy mercy wolde foryevyn hym that he had trespasyd, & takyn a wey that gret sekenes for which men fleddyn hys company & hys felaschep as for a lepyr. For he supposyd be hir preyeris owr lord sent hym that ponischyng. & ther for he trustyd be hir preyeris to be deliveryd ther of yyf sche wolde of hir charite preyin for hym. Than sche, havyn trust of hys a mendyng & compassyon of hys infirmyte, wyth scharp wordys of correpcyon promysyd to fulfillyn hys entent yyf god wolde grawntyn it. Whan sche cam to hir meditacyon, not foryetyng the frute of hir wombe, [sche] askyd foryevenes of hys synne & relesyng of the sekenes that owr lord had yovyn hym, yyf it wer hys plesawns & profite to hys sowle. So longe sche preyid that he was clene delyveryd of the sekenes and levyd many yerys aftyr, & had a wife & a childe, blissyd mote god ben, for he weddyd hys wife in pruce in dewchelonde.

Whan tydyngys cam to hys modyr fro ovyr the see that hir sone had weddyd, sche was ryth glad & thankyd god wyth al hir hert, supposyng & trustyng he xulde levyn clene & chast as the lawe of matrimony askith. Sithyn, whan god wolde, hys wife had a childe, a fayr mayde child. Than he sent tydingys to hys modyr in to Ingland how gracyowsly god had visityd hym & hys wife. Hys modyr, being in a chapel of owr lady thankyng god of the grace & goodnes that he schewyd to hir sone, & havyn desyr to sen hem yyf sche myth, a non it was answeyrd to hir mende that sche xulde seen hem alle er than sche deyd. Sche had wondyr of this felynge how it xulde be so as sche felt, in as meche as thei weryn be yowndyn the see & sche on this halfe the see, nevyr purposyng to passyn the see whil sche levyd. Nevyr the lesse, sche wiste wel to god was no thyng impossibly. Ther for sche trustyd it schulde be so as sche had felyng whan god wolde.

## **Chapter 2**

IN fewe yerys aftyr that this yong man had weddyd, he cam hom in to Ingland to hys fadyr & hys modyr al chongyd in hys aray & hys condicyonis. For a for tyme hys clothys wer al daggyd & hys langage al vanyte. Now he weryd no daggys & hys dalyawns was ful of vertu. Hys modyr, havyn gret merveyll of this sodeyn chongyng, seyde un to hym: “Benedicite, sone. How is it wyth the

that thu art so chongyd?"

"Modyr," he seyde, "I hope that thorw yowr preyerys owr lord hath drawyn me. And I purpose, be the grace of god, to folwyn yowr counsel mor than I have don be forn."

Than hys modyr, seying this mervelyows drawte of owr lord, thankyd god as sche cowed, takyng good heed of hys governawns for dred of symulacyon. The lengar that sche beheld hys governawns the mor sadde sche thowt he was, & the mor reverent to owr lord ward. Whan sche knew it was the drawt of owr lordys mercy, than sche was ful ioyful, thankyng god ful many timys for hys grace & hys goodness. Sithyn, for he xulde be the mor diligent & the mor besy to folwyn owr lordys drawing. sche openyd hir hert to hym, schewyng hym & enformyng how owr lord had drawyn hir thorw hys mercy, & be what menys. Also how meche grace he had schewyd for hir the which, he seyde, he was unworthy to heryn. Than he went many pilgrimagys to Rome & to many other holy placys to purchasyn hym pardon, resortyng a geyn to hys wife & hys childe as he was bowndyn to do. He enformyd hys wife of hys modyr, in so meche that sche wolde leevyn hir fadyr & hir modyr & hir owyn cuntre for to comyn in to Inglonde & seen hys modyr. He was ful glad ther of, & sent word in to Ingland to hys modyr to certifyn hir of hys wyfys desyr, & to wetyn whedyr hys modyr wolde counselyn hym to comyn be lond er be watyr. For he trustyd meche in hys moderys counsel, levyng it was of the holy gost.

Hys modyr, whan sche had [a] lettyr fro hym & knew hys desyr, went to hir preyer to knowyn owr lordys counsel & owr lordys wyl. And as sche preyid for the sayd mater it was answeyrd to hir sowle that whedyr hir sone come be lond er be watyr he xulde comyn in saf warde. Than wrot sche letterys to hym, seying that whedyr he come be londe er be watyr he schulde come in safte, be the grace of god. Whan he was certifiid of hys moderys counsel he speryd whan schippys xulde come in to Ingland & hiryd a schip, er ellys a part of a schip, in wech he putt hys good, hys wife, hys childe, & hys owyn self, purposyng alle to comyn in to Ingland to gedyr. Whan thei weryn in the schip ther resyn swech tempestys that thei durstyn not takyn the see. & so thei comyn on lond a geyn, bothyn he, hys wife, & her childe. Than thei left her childe in pruce wyth her frendys, & he & hys wife comyn in to Ingland be lond wey to hys fadyr & to hys modyr.

Whan thei wer come thedir hys modir ful meche enioiied in owr lord that hir felyng was trewe. For sche had felyng in hir sowle, as is wretyn be forn, that whedyr thei come be lond er be watyr thei schulde comyn be safte. & so it was in dede, blissyd mote god ben. Thei come hom on the satyrday in good heele. & on the next day that was the sonday, whil thei wer at mete at noon with other good frendys he fel in gret sekenes that he ros fro the tabyl & leyde hym on a bed, wech sekenes & infirmite ocupiid hym a bowte a monyth. & than in good life & ryth beleve he passyd to the mercy of owr

lord. So gostly & bodily, it myth wel ben verified, he xal comyn hom in safte not only in to this dedly lond but also in to the lond of levying men wher deth xal nevyr aperyn.

In schort tyme aftyr the fadyr of the sayd persone folwyd the sone the wey which every man must gon. Than levyd stille the modyr of the sayd persone, of whom this tretys specyaly makyth mencyon, and sche that was hys wife, a dewche woman dwellyng wyth hys modyr a yer & an halfe un to the tyme that hir frendys which wer in duchelond, desyryng to have hir hom, wretyn lettrys to hir & steryd hir to resortyn to hir owyn cuntre. And so sche, desyryng the benevolens of hir frendys, utteryd hir conseyte to hir eldmodyr, declaryng to hir the desyr of hir frendys preying hir of good lofe & leve that sche myth resortyn to hir owyn cuntre. And so, thorw hir eldmodrys consenting, sche purveyid hir to gon as sone as any schippys wentyn in to that lond. So thei speryd a schip of that same lond & hir owyn cuntre men xulde seylyn thedyr. And hem thowt it was goodly that sche xulde rathar seylyn wyth hem in her schip than wyth other men.

Than sche went to hir confessowr for to be schrevyn. & whil sche was in the schryvyng the sayd creatur, hir eldmodir, went up & down in the qwer, thynkyng in hir mende: "Lord, yyf it wer thi wille I wolde takyn leve of my confessowr & gon wyth hir ovyr the see."

Owr lord answeryd to hyr thowt, seying: "Dowtyr, I wote wel yf I bode the gon thu woldist gon al redy. Ther for I wyl that thu

speke no word to hym of this mater." Than was sche ryth glad & mery, trusting sche xulde not gon ovyr the see. For sche had ben in gret perell on the see a for tyme, & was in purpos nevyr to comyn theron mor be hir owyn wille.

Whan hir dowtyr in lawe was schrevyn, the good man which was confessowr to hem bothyn as that tyme cam to hir & seyde: "Hoschal gon wyth yowr dowtyr to the see syde tyl sche come at hir schip? It is not goodly that sche xulde gon so fer wyth a yong man a lone in strawnge cuntre wher her neithyr is knowyn." For a strawnge man was come for hir, & her neithyr was but lityl knowyn in this cuntre, wher for hir confessowr had the mor compassyon of hir.

Than the sayd creatur seyde a geyn: "Syr, yyf ye wele biddyn me I xal gon wyth hir my self tyl sche come at yepiswech. Ther lyth the schip & hir owyn cuntre men that xal ledyn hir ovyr the see."

Hir confessowr seyde: "How xulde ye gon wyth hir? Ye hirtyd but late yowr foote, & ye ar not yet al hool. & also ye arn an elde woman. Ye may not gon."

"Sir," sche seyde, "god, as I trust, xal helpyn me ryth wel." Than he askyd ho xulde gon wyth hir & brynge hir hom a geyn. And sche seyde: "Ser, her is longyng to this chirch an ermyte, a yong man. I hope he wil, for owr lordys lofe, gon & comyn wyth me yef ye wil yevyn me leve." So sche had leve to brynge hir dowtyr to yepiswich & than comyn a geyn to lynne.

Thus thei passyd forth in her iurne in tyme of lenton. And whan thei weryn v er vi myle fro lynne thei comyn forby a church. & so thei turnyd in for to heryn messe. And as thei wer in the chirche the forseyd creatur, desiryng teerys of devocyon, non myth purchasyn at that tyme but evyr was comawndyd in hir hert for to gon ovyr the see wyth hir dowtyr. Sche wolde a putt it owt of hir mende & evyr it cam a geyn so fast that sche myth not rest ne qwiet han in hir mende, but evyr was labowryd & comawndyd to gon ovyr the see. Sche thowt it was hevy to hir to takyn sweche labowr up on hir & excusyd hir self to owr lord in hir mende, seying "Lord, thu wost wel I have no leve of my gostly fadyr & I am bowndyn to obediens. Ther for I may not do thus wyth owtyn hys wil & hys consenting."

It was answeyrd a geyn to hir thowt: "I bydde the gon in my name, Ihesu. For I am a bovyn thy gostly fadyr & I xal excusyn the, & ledyn the, & bryngyn the a geyn in safte."

Sche wolde yet excusyn hir yf sche myth in any wey. & therfor sche seyde: "I am not purveyd of gold ne of sylver sufficiently for to gon wyth as I awt to be. And thow I wer & wolde gon I wote wel my dowtyr had levar I wer at hom. & peraventur the schip Maistrys xulde not receyvyn me in to her vessel for to gon wyth hem."

Owr lord seyde a geyn: "Yf I be wyth the, ho schal ben a geyns the? I xal purveyin for the, & getyn the frendys to helpyn the

do as I bydde the. & ther schal no man of the schip sey nay un to the."

The creatur say ther was non other help, but forth sche must at the comawndyng of god. Sche thowt that sche wolde fyrst gon to Walsyngham & offeryn in worschep of owr lady. & as sche was in the wey thedir ward sche herd tellyn that a frer schuld seyn a sermown in a lityl village a lityl owt of hir wey. Sche turnyd in to the cherch wher the frer seyde the sermown, a famows man, & a gret audiens had at hys sermown. And many tymys he seyde thes wordys: "Yyf god be wyth us ho schal be a geyns us?" thorw the wech wordys sche was the mor steryd to obeyn the wil of god & parformyn hir entent.

So sche went forth to Walsingham & sithyn to Norwich wyth hir dowtyr in lawe, & the Ermyte wyth hem. Whan thei cam at Norwich sche mett a grey frer, a worschepful clerk, a doctowr of divinyte, wech had herd of hir levyng & hir felyngys be for tyme. The doctowr schewyd hir gret cher & dalyd wyth hir as he had don be for tyme. Sche, many tymys syhyng, was hevy in cher & in cuntenawnce. The doctowr askyd what hir eylyd. "Sir," sche seyde, "whan I cam owte of lynne wyth the leve of my confessowr I purposyd to ledyn my dowtyr to yepisweche wher is a schip in the wech sche, be the grace of god, xal seylyn to deuchelond, & I than to turnyn hom a geyn, as sone as I myth goodly, to lynne wyth an Ermyte wech cam wyth me for the same entent, to ledyn me hom

a geyn. & he wenyn fully that I xulde don so. And, ser, whan I was a bowtyn vi myle owt of lynne in a chirch to makyn my preyeris I was comawndyd in my sowle that I schulde gon ovyr the see wyth my dowtyr. & I wote wel sche wolde I wer at hom. & so wolde I, yf I durst. Thus was I mevyd in my sowle, & no rest myth han in my spiryt ne devocyon tyl I was consentyd to do as I was mevyd in my spirit. & this is to me gret drede & hevynes.”

The worschiful clerk seyde un to hir: “Ye schal obey the wil of god, for I leve it is the holy gost that spekyth in yow. & ther for folwyth the mevyng of yowr spirit, in the name of Ihesu.” Sche was meche comfortyd wyth hys wordys & toke hir leve, goyng forth to the see syde wyth hir felaschip.

Whan thei were comyn thedir the schip was redy to seilyn. Than sche preyid the maistyr that sche myth seilyn wyth hem in to duchelond. & he goodly receyvyd hir, & thei that weryn in the schip seyde not onys nay. Ther was non so meche a geyn hir as was hir dowtyr, that awt most to a ben wyth hir. Than sche toke hir leve of the Ermyte that was come thedyr wyth hir, rewardyng hym sum deel for hys labowr & preying hym to excusyn hir to hir confessowr & to hir other frendys whan he come hom to lynne. For it was not hir wetyng ne hir entent whan sche partyd fro hem to a passyd the see, nevyr whil sche had levyd. But sche seyde: “I must a beyn the wil of god.”

The ermyte partyd fro hir wyth hevy cher & cam hom a geyn

to lynne, excusyng hir to hir confessowr & to other frendys, tellyng hem of her sodeyn & wondirful partyng & how it was not hys knowyng that thei xulde a partyd so sodeynly a sundry. The pepil that herd ther of had gret wondyr & seydin as thei woldyn. Sum seyde it was a womanys witte & a gret foly for the lofe of hir dowtyr in lawe to putte hir self, a woman in gret age, to perellys of the see, & for to gon in to a strawnge cuntre wher sche had not ben be forne ne not wist how sche xulde come a geyn. Summe heldyn it was a dede of gret charite, for as meche as hir dowtyr had be forne tyme left hir frendys & hir cuntre & cam wyth hir husbond to visityn hir in this cuntre, that sche wolde now halpyn hir dowtyr hom a geyn in to the cuntre that sche cam fro. Other, whiche knewe more of the creaturys levyng, supposyd & trustyd that it was the wille & the werkyng of al mythy god to the magnifying of hys owyn name.

### Chapter 3

The sayd creatur & hir felawschipe entryd her schip on the thursday in passyon weke, & god sent hem fayr wynde & wedyr that day & the fryday. But on the satirday owr lord, turnyng hys hand as hym likyd, & the palme sonday also, prevyng her feith & her pacyens, wyth the ii nyghtys sent hem swech stormys & tempestys that thei wendyn alle to a ben perischyd. The tempestys weryn so grevows & hedows that thei myth not rewlyn ne governe her schip. Thei cowde

no bettyr chefsyawns than comendyn hem self & her schip to the governawns of owr lord. Thei left her craft & her cunning, & leet owr lord dryvyn hem wher he wolde. The sayd creatur had sorwe & care i now. Hir thowt sche had nevyr so mech be forn.

Sche cryid to owr lord for mercy, & preservyng of hir & alle hir felaschep. Sche thowt in hir mende: “A, lord, for thi lofe cam I hedyr. & thu hast oftyn tyme behite me that I schulde nevyr perischyn neithyr on londe, ne in watyr, ne wyth no tempest. The pepil hath many tyme bannyd me, cursyd me, & wariid me for the grace that thu hast wrowt in me, desiryng that I schulde deyin in myschef & gret disease. & now, lord, it is lyke that her bannyng comyth to effect. & I, unworthy wretche, am deceyvyd and defrawd of the promys that thu hast mad many tyme on to me, wech have evyr trostyd in thi mercy & thi goodnesse. Lesse than thu the sonar wythdrawe thes tempestys & schewe us mercy, now may myn enmyis enyoyin, & I may sorwyn, yf thei have her intent & I be deceyvyd. Now, blisful Ihesu, have mende of thy many fold mercy & fulfille thi behestys that thu hast behite me. Schewe thu art sothfast god & non evyl spiryte that hast browte me hedyr in to the perellys of the see, whoys cownsel I have trustyd & folwyd many yerys & xal don, thorw thi mercy, yf thu delyvyr us owt of this grevows perellys. Help us & socowr us, lord, er than we perischyn er dispeyryn. For we may not long enduryn this sorw that we ben in wyth owtyn thi mercy & thi socowr.”

Owr merciful lord, spekyng in hir mende, blamyd hir of hyr feerdnes, seying: “Why dredist the? Why art thu so aferd? I am as mythy her in the see as on the londe. Why wilt thu mistrostyn me? Al that I have hite the I xal trewly fulfillyn, & I xal nevyr deceyvyn the. Suffyr paciently a while & have trost in my mercy. Wavyr nowt in thy faith, for wyth owtyn feith thu maist nowt plesyn me yf thu woldist verily trostyn in me & no thing. Dowtyr, thu maist han gret comfort in thi self & mythist comfortyn al thy felaschep, wher ye ben now alle in gret drede & hevynes.”

Wyth swech maner of dalyawns, & meche mor hy & holy than evyr I cowde writyn, owr lord comfortyd hys creatur blissyd mote he ben. Holy seyntys wech sche preyid on to daliid un to hir sowle be the sufferawns of owr lord, yevyng hir wordys of gret comfort. At the last cam owr lady & seyde: “Dowtyr, be of a good comfort. Thu hast evyr fowndyn my tydingys trewe, & ther for be no lengar a ferd. For I telle the trewly, thes wyndys & tempestys xal sone sesyn & ye xal han rith fayr wedyr.”

And so, blissyd mote god ben, it was in schort tyme aftyr her schip was drevyn in to Norway coost. & ther thei londyd on good fryday & abedyn ther Estern evyn, & Estern day, & the Monday aftyr Estern. And on that monday thei weryn howselyd wyth inne the schip alle that longyd to the schip. On Estern day the maistyr of the schip & the sayd creatur & other, for the most partye of the schip gyng, went on lond & herdyn her servyse at the chirche aftyr the

use of the cuntere. The cros was reisyd on estern day a bowte noon tyme, & sche had hir meditacyon & hir devocyon wyth wepyng & sobbyng as wel as yf sche had ben at hom. God drow not hys grace fro hir neithyr in church, ne in schip, ne in the see, ne in no place that sche cam to, for evyr sche had hym in hir sowle.

Whan thei had receyvyd the sacrament on Estern Monday, as is wretyn be forn, owr lord sent hem a fayr wynde that browte hem owt of that cuntere & drofe hem hom in to duchelond as thei desiryd. The forseyd creatur fond swech grace in the Maistyr of the schip that he ordeynd for hir mete & drynke, & al that was necessary un to hir as long as sche was wyth inne the schip, and was as tendyr to hir as sche had ben hys modyr. He curyd hir in the schip wyth hys owyn clothys, for ellys sche myth a deyde for colde. Sche was not purveyd as other weryn. Sche went at the biddynge of owr lord & ther for hyr Maistyr which bad hir gon purveyid for hir so that sche ferd as wel as any of hir felawschep, worschep & preysyng be to owr lord ther for.

#### Chapter 4

The seyde creatur a boode in danske in duchelond a bowte v er vi wekys & had ryth good cher of meche pepil for owr lordys lofe. Ther was non so meche a geyn hir as was hir dowytyr in lawe, the which was most bowndyn & beholdyn to a comfortyd hir yf sche had ben

kende. Than the creatur enyoyid in owr lord that sche had so gret cher for hys lofe, & purposyd to a bydyn ther the lengar tyme. Owr lord, spekyng to hir thowt, monischyd hir to gon owt of the cuntere. Sche was than in gret hevynes & diswer how sche xulde do the byddyng of god, which sche wolde in no wey wythstondyn, & had neithyr man ne woman to gon wyth hir in felawschep be the watyr, wolde sche not gon as ny as sche myth, for sche was so afrayd on the see as sche cam thedirward. And be lond wey sche myth not gon esyly, for ther was werr in the cuntere that sche xulde passyn by. So what thorw o cawse & other sche was in gret hevynesse, not wetyng how sche xuld be relevyd.

Sche went in to a chirche & mad hir preyerys that owr lord, liche as he comawndyd hir for to gon, he schulde sendyn hir help & felaschep wyth the which sche myth gon. And sodeynly a man comyng to hir askyd yf sche wolde gon on pilgrimage a fer cuntere fro thens to a place clepyd Wilsnak, wher is worschepyd the precyows blod of owr lord Ihesu crist, which be miracle cam of thre Oostys the sacrament of the awter, the which iii Oostys & precyows blood ben ther on to this day had in gret worschep & reverens, & sowt fro many a cuntere. Sche, wyth glad cher, seyde that sche wolde gon thedyr yf sche had good felaschep & yf sche wist of any honest man that myth sithyn bryng hir in to Ingland. & he behestyd hir that he wolde gon on pilgrimage wyth hir to the forseyd place on hys owyn cost & sithyn, yf sche wolde al qwyte hys coste, in to Ingland

he xulde comyn wyth hir tyl sche wer in the costys of Inglond, that sche myth han good felaschep of hir nacyon. He purveyd an heeke, a lityl schip, in the which thei xulde seylyn to the holy place warde. And than myth sche han no leve to gon owt of that lond, for sche was an englisch woman. & so had sche gret vexacyon & meche lettyng er sche myth getyn leve of on of the heerys of pruce for to gon thens.

At the last, thorw the steryng of owr lord, ther was a marchawnt of lynne herd tellyn ther of. & he cam to hir & comfortyd hir, behestyng hir that he xulde helpyn hir fro thens eythyr prevyly er apertly. And this good man, thorw gret labowr, gate hir leve to gon wher sche wolde. Than sche, wyth the man which had provydyd for hir, tokyn her vessel. & god sent hem calm wynde, the which wynde plesyd hir ryth wel for ther ros no wawe on the watyr. Hir felaschep thowt thei sped no wey, & weryn hevy & grutchyng. Sche preyid to owr lord & he sent hem wynde a now that thei seylyd a gret cowrse & the wawys resyn sor. Hyr felaschep was glad & mery, and sche was hevy & sory for dred of the wawys. Whan sche lokyd up on hem sche was evyr feryd. Owr lord, spekyng to hir spirit, bad hir leyn down hir hevyd that sche xulde not seen the wawys. & sche dede so, but evyr sche was a feerd. & ther for was sche oftyn tymys blamyd. & so they seylyd forth to a place which is clepyd strawissownd. Yf the namys of the placys be not ryth wretyn late no man merveylyn. For sche stodyd mor a bowte contemplacyon than

the namys of the placys, & he that wrot hem had nevyr seyn hem. & ther for have hym excusyd.

## **Chapter 5**

Whan thei wer comyn to strawissownd thei toke the lond. & so the sayd creatur, wyth the forseyd man, went toward Wilsnak in gret drede & passyd many perellys. The man, the which was hir gyde, was evyr aferd & wold evyr a forsakyn hir company. Many tymys sche spak as fayr to hym as sche cowed, that he xulde not forsakyn hir in tho strawnge cuntreys & in myddys of hir enmyis. For ther was opyn werr be twix the Englisch & tho cuntreys. Ther for hir drede was meche the mor. & evyr a mong owr lord spak to hir mende: “Why dredist the? Ther schal no man don non harm to the ne to non that thu gost wyth. Ther for comforte thi man & telle hym ther xal no man hurte hym ne harmyn hym whil that he is in thi company. Dowtyr, thu wist wel a woman that hath a fayr man & a semly to hir husbonde, yyf sche love hym sche wyl gon wyth hym wher evyr he wil. And, dowtyr, ther is non so fayr & so semly ne so good as I. Ther for yf thu love me thu xalt not dredyn to gon wyth me wher that evyr I wil havyn the. Dowtyr, I browte the hedyr & I xal bryngyn the hom a geyn in to Inglond in saf warde. Dowte it not but leve it ryth wel.”

Swech holy dalyawns & spechys in hir sowle cawsyd hir to

sobbyn ryth boistowsly & wepyn ful plentyvowsly. The mor sche wept the yrkar was hir man of hir company, & the rathar besyn hym to gon fro hir & leevyn hir a lone. He went so fast that sche myth not folwyn wyth owtyn gret labowr & gret disese. He seyde that he was a ferd of enmyis & of thevys, that thei xulde takyn hir a wey fro hym peraventur, & betyn hym & robbyn ther to. Sche comfortyd hym as wel as sche cowed, & seyde sche durst undirtakyn that ther schulde no man neythyr betyn hem, ne robbyn hem, ne seyn non evyl worde to hem.

And sone aftyr her dalyawns ther cam a man owt of a wode a tall man wyth good wepyn & wel a rayd for to fyten as hem semyd. Than hir man, beyng in gret drede, seyde to hir: “Lo, what seyst thu now?”

Sche seyde: “Trust in owr lord god & drede no man.” The man cam by hem & seyde non evyl worde to hem.

So thei passyd forth to Wilsnak ward wyth gret labowr. Sche myth not enduryn so gret Iurneys as the man myth, & he had no compassyon of hir ne not wolde a bydyn for hir. And ther for sche labowryd as long as sche myth tyl that sche fel in sekenes and myth no ferther. It was gret mervyl & myracle that a woman dys ewsyd of goyng, & also abowtyn iii scor yer of age, xuld enduryn cotidianly to kepyn hir iurney & hir pase wyth a man fryke & lusty to gon.

On corpus xristi evyn it lukkyd hem to comyn to a lityl ostage fer fro any towne. & ther myth thei getyn no beddyng but a

lityl strawe. & the sayd creatur restyd hir ther up on that nyght & the next day tyl it was a geyn evyn. Owr lord sent leevyn, thundyr, & reyne ny al the tyme, that thei durst not labowryn owtward. Sche was ful glad ther of, for sche was ryth seke. & sche wist wel yf it had ben fayr wedyr the man that went wyth hir wolde not abedyn hir, he wolde a gon fro hir. Ther for sche thankyd god, that yaf hym occasyon of a bydyng thow it wer a geyns hys wille. & in the mene tyme, becawse of hir sekenes ther was ordeynd a wayne. & so sche was cariid forth to the holy blood of Wilsnak wyth gret penawns & gret disese. The women in the cuntre as thei wentyn, havyngh compassion, seydyn many tymys to the forseyd man that he was worthy gret blame. For he labowryd hir so sor, he desiryng to be delyveryd of hir, chargyd not what thei seydyn ne nevyr sparyd hir the mor.

Thus, what wyth wel & wyth woo, thorw the help of owr lord sche was browt to Wilsnak & saw that precyows blood which be myracle cam owt of the blissful sacrament of the Awtere.

## Chapter 6

They beed not long in the sayd place but in schort tyme thei tokyn her wey to Akun ward, ryding in waynys, tyl thei comyn to a watyr wher was meche concowrs of pepil, sum to Akun ward & sum to other placys, a mong which was a Monke, a ful rekles man & evyl

governyd. & in hys cumpany weryn yong men, chapmen. The monke & the chapmen knewyn wel the man that was gyde to the sayd creatur & clepyd hym be hys name, schewyng hym rith glad cher.

Whan thei wer passyd the watyr & went on the lond, the monke wyth the chapmen & the seyde creatur wyth hir man, alle in felaschep to gedyr in waynys, thei comyn forby an hows of frer Menowrys. Havyng mech thrist, thei bodyn than the seyde creatur gon in to the frerys & getyn hem sum wyne. Sche seyde: "Serys, ye xal have me excusyd. For yf it wer an hows of nunnys I wolde al redy gon. But for as meche thei arn men I xal not gon, be yowr leve." So went on of the chapmen & fette to hem a potel of wyne. Than cam frerys to hem, & preyid hem that thei wolde comyn & seen the blisful sacrament in here chirche, for it was wyth inne the utas of Corpus xristi & it stod opyn in a cristal, that men myht se it yf thei wolde. The monke & the men went wyth the frerys to seen the precyows sacrament.

The sayd creatur thowt sche wolde se it as wel as thei & folwyd aftyr, thow it wer a yens hir wille. & whan sche beheld the preciows sacrament owr lord yaf hir so mech swetnes & devocyon that sche wept and sobbyd wondyr sor, & not myht restreyn hir self ther fro. The monke was wroth, & al hir felaschip, for sche wept so sor. & whan thei wer comyn a geyn to her waynys thei chedyn hir & rebukyd hir, clepyng hir ypocrite, & seyde many an evyl worde un

to hir. Sche, for to excusyn hir selfe, leyde scriptur a geyn hem, versys of the sawter: "Qui seminant in lacrimis" & cetera, "Euntes ibant & flebant" & cetera, & swech other. Than wer thei wel wrothar, & seyde that sche xulde no lengar gon in her company, & procuryd hir man to forsakyn hir. Sche mekely & benyngly preyid hem that thei wolde, for goddys lofe, suffyr hir to gon forth in her cumpanye & not letyn hir a lone wher sche knew no man, ne no man hir, whidyr sche xulde gon.

Wyth gret preyer & instawns sche went forth wyth hem tyl thei comyn at a good town in the utas of Corpus xristi. And ther thei seydyn uttiryly for no thyng sche xulde no lengar gon wyth hem. He that was hir gyde & had behite hir to a browt hir in to Ingland forsoke hir, deliveryng hir gold & swech thyng as he had of hir in kepyng, & proferyd to a lent hir mor gold yf sche had wolde. Sche seyde to hym: "Iohn, I desiryd not yowr gold. I had levar yowr felaschep in these strawnge cuntreys than al the good ye han. And I leve ye xulde mor plesyn god to gon wyth me as ye hite me at Dansk than yf ye went to Rome on yowr feet." Thus thei putt hir owt of her cumpany & leet hir gon wher sche wolde. Sche seyde than to hym that had ben hir gyde: "Iohn, ye forsakyn me for non other cawse but for I wepe whan I se the sacrament & whan I thynke on owr lordys passion. And sithyn I am forsakyn for goddys cawse I beleve that god xal ordeyn for me & bryngyn me forth as he wole hym selfe. For he deceyvyd me nevyr, blissyde mote he be."

So thei went her wey & letyn hir ther stille. The nyght fel up on & sche was ryth hevy, for sche was a lone. Sche wist not wyth whom sche myth reston that nyght, ne wyth whom sche xulde gon the next day. Ther cam preistys to hir, ther sche was at Oste, of that cuntre. Thei clepyd hir Englisch sterte, & spokyn many lewyd wordys un to hir, schewyng un clenly cher & cuntenawns, proferyng to ledyn hir a bowtyn yf sche wolde. Sche had mech drede for hir chastite & was in gret hevynes. Than went sche to the good wife of the hows, preying hir to han sum of hir maydenys that myth lyn wyth hir that nyght. The good wife assygnyd tweyn maydenys, the which weryn wyth hir al that nyght, yet durst sche not slepyn for dred of defiling. Sche woke & preyid ny al that nyght that sche myth be preservyd fro al unclennes & metyn wyth sum good felaschep that myth helpyn hir forth to Akun. Sodeynly sche was comawndyd in hir sowle for to gon to chirche be tymys on the next day & ther schuld sche metyn wyth felaschep.

On the next day be tyme sche payd for hir lodgyng, speryng at hir Oostys yf thei knewe of any felaschep to Akun ward. Thei seyde nay. Sche, takyng hir leve of hem, went to the chirche for to felyn & prevyn yf hir felyng wer trewe er not. Whan sche cam ther sche saw a cumpany of powr folke. Than went sche to on of hem, speryng whidyr thei wer purposyd to gon. He seyde: "To Akun." Sche preyid hym that he wolde suffyr hir to gon in her company. "Why, dame," he seyde, "hast thou no man to gon wyth the?"

"No," sche seyde, "my man is gon fro me." So sche was receyvyd in to a cumpany of powr folke. & whan thei comyn to any towne sche bowte hir mete & hir felaschep went on beggyng. Whan thei wer wyth owtyn the townys hir felaschep dedyn of her clothys, & sittyng nakyd pykyd hem. Nede compellyd hir to abydyn hem, & prolongyn hir iurne, & ben at meche mor cost than sche xulde ellys a ben. Thys creatur was a bavyd to putte of hir clothis as hyr felawys dedyn. & ther for sche, thorw hir comownyng, had part of her vermin, & was betyn & stongyn ful evyl bothe day & nyght tyl god sent hir other felaschep. Sche kept forth hir felaschep wyth gret Angwisch & disese & meche lettyng un to the tyme that thei comyn to Akun.

## **Chapter 7**

Whan thei wer come to Akun the seyde creatur met wyth a Monke of Ingland, the which was to Rome ward. Than was sche mech comfortyd, in as mech as sche had a man that sche cowde undirstonden. And so thei abedyn ther to gedyr x er ellys xi days for to seen owr ladys smokke & other holy reliqwiiis which wer schewyd on seynt Margaretys day. And in the mene tyme that thei abedyn ther it lukkyd that a worschepful woman cam fro London, a wedow wyth meche meny wyth hir, to seen & worschepyn the holy relikys. The sayde creatur cam to this worthy woman, compleynyng

that sche had no felaschep to gon wyth hir hom in to Ingland. The worthy woman grawntyd hir al hir desyr, & dede hir etyn & drynkyn wyth hir, & made hir ryth good cher.

Whan seynt Margaretys day was comyn & gon, & thei had seyn the holy relikys, the worschepful woman sped hir fast owt of Akun wyth alle hir mene. The seyde creatur, wenyng to a gon wyth hir & thus defrawd of hir purpose, was in gret hevynes. Sche toke hir leve of the Monke, which was to Rome ward as is wretyn be for, & sithyn gate hir a wayne wyth other pilgrimys & pursuyd aftyr the forseyd worthi woman as fast as sche myth, to lokyn yf sche cowde ovyr takyn hir, but it wolde not be.

Than it happyd hir to metyn wyth tweyn men of london goyng to london ward. Sche preyid hem to gon in her company. Thei seydyn yf sche myth duryn to gon as yerne as thei sche xulde be welcome, but thei myth not han no gret letting. Nevyr the lesse, thei wolde helpyn hir forth in hir iurne wyth good wyl. So sche folwyd aftyr hem wyth gret labowr tyl thei comyn at a good town wher thei mettyn pilgrimys of Ingland wer comyn fro the cowrt of Rome & xulde gon hom a geyn in to Ingland. Sche preyid hem that sche myth go wyth hem. And thei seydyn schortly that thei woldyn not lettyn her iurne for hir, for thei weryn robbyd & haddyn but lityl mony to bryng hem hom, wher for thei must nedys makyn the scharpar iurneys. And ther for yf sche myth duryn to gon as yern as thei sche xulde be welcome, & ellys not. Sche saw non other socowr than to

abydyn wyth hem as long as sche myth, & so left tho other tweyn men & abood stille wyth this men.

Than thei wentyn to her mete and madyn mery. The sayde creatur lokyd a lityl be syden hir, & sey a man lyn & restyn hym on a benchys ende. Sche enqwiryd what man that was. Thei seydyn it was a frer on of her felaschep: "Why etith he not wyth yow?"

"For we wer robbyd, as wel as he. & ther fore ych man must help hym self as wel as he may."

"Wel," seyde sche, "he xal have part of swech good as god sendith me." Sche trustyd wel that owr lord xuld ordeyn for hem bothyn as wer nedful to hem. Sche dede hym etyn & drynkyn, & comfortyd hym ryth meche. Sithyn thei wentyn alle in fer to gedyr. The sayde creatur cam sone behyndyn. Sche was to agyd & to weyke to holdyn foot wyth hem. Sche ran & lept as fast as sche myth, tyl hir myghtys failyd. Than sche spak wyth the powr frer whom sche had cheryd be for, proferyng to a qwityn hys costys tyl he come at Caleys yf he wolde abydyn wyth hir & latyn hir gon wyth hym tyl thei comyn ther, & yet yevyn hym reward be syden for hys labowr. He was wel content & consentyd to hir desyr.

So thei letyn her felaschep gon forth. & thei tweyn folwyd softly as thei myght enduryn. The frer, beyng evyl for thyrst, seyde to the creatur: "I knowe thes cuntreys wel a now, for I have oftyn tymys gon thus to Romeward. & I wote wel ther is a place of recreacyon a lityl hens. Late us gon thedyr & drynkyn." Sche was

wel plesyd, & folwyd hym. Whan thei cam ther the good wife of the hows, havynge compassyon of the creaturys labowr, counselyd that sche xulde takyn a wayne wyth other thilgrimys & not gon so wyth a man a lone. Sche seyde that sche was purposyd & fully trustyd for to a gon wyth a worschepful woman of London, & sche was deceyvyd.

Be than that thei had restyd hem a while & dalyid wyth the good wife of the hows, ther cam a wayn forby wyth pilgrimys, the good wife havynge knowlache of the pilgrimys in the wayne. Whan thei wer passyd hir hows sche clepyd hem a geyn, besechyng hem that this creatur myght rydyn wyth hem in her wayne for the more speed of hir iurne. Thei, goodly consenting, receyvyd hir in to her wayn, rydyng alle togedyr tyl he comyn at a good towne wher the sayd creatur parceyvyd the worschepful woman of London, of whom is beforne seyde. Than sche preyid the pilgrimys that weryn in the wayne thei xulde heldyn hir excusyd, & latyn hir payn for the tyme that sche had ben wyth hem as hem lykyd, for sche wolde gon to a worschepful woman of hir nacyon that sche parceyvyd was in the towne, wyth the which sche had mad forward whan sche was at Akun for to gon hom wyth hir in to Ingland. Sche had good love & leve, & partyd fro hem.

Thei redyn forth & sche went to the worschepful woman, wenyng to a be receyvyd wyth a rith glad cher. & it was evyn rith contrary. Sche fonde rith schort cher & had rith scharp langage, the

worschepful woman seying to hir: "What, wenyst thou for to gon wyth me? Nay, I do the wel to wetyn I wyl not medelyn wyth the." The creatur was so rebukyd that sche wist not what to do. Sche knew no man ther, ne no man knew hir. Sche wist not whedir to go. Sche wist not wher the frere was which xulde a ben hit gyde, ne whedir he xulde comyn that wey er no. Sche was in gret diswer & hevynes, the grettest, as hir thowt, that sche had suffyrd syn sche was comyn owt of Ingland. Nevyr the lesse, sche trustyd in our lordys promysse & a boode stille in the towne tyl god wolde sendyn hir sum comfort.

And whan it was ny evyn sche saw the frere comyng in to the towne ward. Sche hyde hir to spekyn wyth hym, compleynyng how sche was deceyvyd & refusyd of the good woman that sche trustyd so meche to. The frere seyde: "Thei xulde don as wel as god wolde yevyn hem grace," & comfortyd hir in to his power. But he seyde he wolde not abydyn in that towne that nyth, for he wost wel it was a perlyows pepil. Than went thei forth togedyr owt of the towne a geyn the evyn wyth gret drede & hevynes, mornyng be the wey wher thei xuldyn han herborwe that nyth. Thei happyd to comyn undyr a wodys syde, bisily beheldyng yf thei myght spyyn any place wher in thei myght restyn. & as our lord wolde thei parceyvyd an hows er tweyn, & in hast thedir thei drowyn. Ther was dwellyng a good man wyth his wife & tweyn childeryn. Than heldyn thei non hostel ne not wolde receivyn gestys to her herborw. The seyde creatur saw an hepe of brakys in an hows, & wyth gret instawns sche purchasyd

grace to restyn hir on the brakys that nyth. The frer wyth gret preyer was leyd in a berne. & hem thowt thei wer wel esyd that thei haddyn the hows ovyr hem.

On the next day thei made a seth for her lodging, takyng the wey to Caleysward, goyng wery weys & grevows in dep sondys hillys & valeys tweyn days er thei comyn thedyr, sufferyng gret thrist & gret penawns. For ther wer fewe townys be the wey that thei went & ful febyl herberwe. And on nyghtys had sche most dreed oftyn tymys, & peraventur it was of hir gostly enmy. For sche was evyr a ferd to a be ravischyd er defilyd. Sche durst trustyn on no man. Whedir sche had cawse er non sche was evyr a ferd. Sche durst ful evyl slepyn any nyth, for sche wend men wolde a defylyd hir. Ther for sche went to bedde gladlich no nyth, les than sche had a woman er tweyn wyth hir, for that grace god sent hir. Wher so sche cam, for the most party, Maidenys wolde wyth good cher lyn be hir & that was to hir gret comfort. Sche was so wery & so ovyrcomyn wyth labowr to Caleysward that hir thowt hir spiryt xulde a departyd fro hir body as sche went in the wey. Thus wyth gret labowrys sche cam to Caleys & the good frer wyth hir, the which ful goodly & honestly had ben governyd to hir ward the tyme that thei went to gedyr. And ther for sche yaf hym reward as sche myth a teyn, so that he was wel plesyd & content, & departyd a sundry.

## Chapter 8

IN Caleys this creatur had good cher of divers personys, bothyn of men & of women which had nevyr seen hir be forn. Ther was a good woman had hir hom to hir hows, the which wesche hir ful clenly, & dede hir on a newe smok, & comfortyd hir rith mech. Other good personys had hir to mete & to drynke whil sche was ther abydyng schepying iii or iiij days. Sche met ther wyth dyvers personys which had knowyn hir befor that spokyn fayr to hir & yovyn hir goodly langwage. Oher thyng thei yaf hir non, the which personys abedyn schepying as sche dede. Sche, desiryng to seylyn wyth hem to dovyr, nowt thei wolde helpyn hir ne latyn hir wetyn what schip thei purposyd to seylyn in.

Sche speryd & spyid as diligently as sche cowed, & evyr sche had knowlach of her intent o wey er other tyl sche was schepyd wyth hem. & whan sche had boryn hir thyng in to the schip wher thei wer supposyng thei xulde a seylyd in hast, sche wist not how sone, thei purveyd hem an other schip redy to seilyn. What the cawse was sche wist nevyr. Thorw grace sche, havynge knowyng of heer purpos how redy thei wer to seylyn, left al hir thyng in the vessel that sche was in & went to the schip ther thei weryn. & thorw owr lordys help sche was receyvyd in to the schip. & ther was the worschepful woman of london that had refusyd hir, as is be forn wretyn. & so thei seilyd alle to gedyr to dovyr. The seyd creatur, parceyvyng thorw her cher

& cuntenawnce that thei had lityl affeccyon to hir persone, preyid to owr lord that he wolde grawntyn hir grace to holdyn hir hevyn up & preservyn hir fro voidyng of unclene mater in her presens, so that sche schulde cawsyn hem non abhominacyon. Hir desyr was fulfilld so that, other in the schip voydyng & castyng ful boistowsly & unclenly, sche, her alderys mervelyng, myth helpyn hem & do what sche wolde And specialy the woman of london had most of that passyon & that infirmite, to whom this creatur was most besy to helpyn & comfortyn for owr lordys love & be charite. Other cawse had sche non.

So thei seilyd forth tyl thei comyn at Dovyr. & than eche on of that cumpany gat hym felaschep to gon wyth yf hym likyd, safe sche only, for sche myth getyn no felawe to hir ese. Ther for sche toke hir wey to Cawntyrbury ward be hir self a lone, sory & hevyn in maner that sche had no felaschep ne that sche knew not the wey. Sche was up be tymys in the morwenyng & cam to a powr mannys hows, knockyng at the dor. The good powr man, hogelyd in hys clothys un sperd & un botenyd, cam to the dor to wetyn hir wille. Sche preyid hym yf he had any hors that he wolde helpyn hir to Cawntyrbury & sche xulde aqwityn hys labowr. He, desiryng to do hir plesawnce in owr lordys name, fulfilld hir intent, ledyng hir to Cawntyrbury. Sche had gret ioy in owr lord that sent hir help & socowr in every need, & thankyd hym wyth many a devowt teer, wyth meche sobbyng & wepyng ny hand in every place that sche

cam in. Of al that it be not wretyn as wel on yen half the see as on this halfe, on the watyr as on the lond, blissyd mote god ben.

## **Chapter 9**

**F**Ro then sche went to london clad in a cloth of Canvas, as it wer a sekkyn gelle, as sche had gon be yondyn the se. Whan sche was comyn in to london mech pepil knew hir wel a now, in as mech as sche was not clad as sche wold a ben for defawte of mony. Sche, desiryng to a gon un knowyn in to the tyme that sche myth a made sum Chefsyawns, bar a kerche be for hir face Not wythstondyng sche dede so, sum dissolute personys, supposyng it was Mar[gery] kempe of lynne, seydyn that sche myth esily heryn thes wordys in to repref: “A, thu fals flesch! Thu xalt no good mete etyn.” Sche, not answering, passyd forth as sche had not an herd. The forseyd wordys wer nevyr of hir spekyng, neythyr of god ne of good man, thow so wer that it wer leyd to hir. And sche many tymys & in many placys had gret repref ther by. Thei wer fowndyn of the devil, fadyr of lesyngys, favowryd, maynteynd, and born forth of hys membrys: fals invyows pepil, havynge indignacyon at hir vertuows levyng, not of powyr to hyndryn hir but thorw her fals tungys. Ther was nevyr man ne woman that evyr myth prevyn that sche seyde swech wordys. But evyr thei madyn other lyars her autorys, seying in excusyng of hem self that other men telde hem so.

On this maner wer thes fals wordys fowndyn thorw the develys suggestion. Sum on person er ellys mo personys, deceyvyd be her gostly enmy, contrivyd this tale not long aftyr the conversyon of the sayd creatur, seying that sche, sitting at the mete on a fisch day at a good mannys tabyl, servyd wyth divers of fyschys as reed heryng & good pyke & sweche other, thus sche xulde a seyde as thei reportyd: "A, thu fals flesch! Thu woldist now etyn reed heryng but thu xalt not han thi wille." & ther wyth sche sett a wey the reed heryng & ete the good pike & swech other. Thus sche xuld a seyde, as thei seydyn. & thus it sprong in to a maner of proverbe a yen hir that summe seydyn: "Fals flesch, thu xalt ete non heryng." And sum seydyn the wordys the which arn be forn wretyn & al was fals, but yet wer thei not foryetyn. Thei wer rehersyd in many a place wher sche was nevyr kyd ne knowyn.

Sche went forth to a worschepful wedows hows in London, wher sche was goodly receyvyd & had gret cher for ovr lordys lofe. & in many placys of london sche hily was cheryd in ovr lordys name, god rewarde hem alle. Ther was on worschepful woman which specialy schewyd hir hy charite, bothyn in mete & drynke & other rewardys yevyng, in whoys place on a tyme, sche beyng at the mete wyth other dyvers personys of divers condicyons, sche unknowyn on to hem & thei un to hir, of the whiche summe wer of the Cardenalys hows, as sche had be relacyon of other, thei haddyn a gret fest & ferdyn ryth wel. & whan thei wer in her myrthys sum

rehersyd the wordys be forn wretyn er other liche, that is to seyn: "Thu fals flesch! Thu xalt non etyn of this good mete." Sche was stille & suffyrd a good while. Ech of hem iangelyd to other, havyn gret game of the imperfeccon of the persone that thes wordys wer seyde of.

Whan thei had wel sportyd hem wyth thes wordys sche askyd hem yf thei had any knowlache of the persone which xulde a seyde thes wordys. Thei seyde: "Nay, for sothe. But we have herd telde that ther is swech a fals feynyd ypocrite in lynne which seyth sweche wordys. & leevyng of gret metys, sche etith the most delicowys & delectabyl metys that comyn on the tabyl."

"Lo, serys," sche seyde, "ye awt to seyn no wers than ye knowyn & yet not so evyl as ye knowyn. Nevyr the lesse her ye seyn wers than ye knowyn, god for yeve it yow. For I am that same persone to whom thes wordys ben arectyd, which oftyn tyme suffir gret schame & repref, & am not gylty in this mater, god I take to record." Whan thei beheldyn hir not mevyd in this mater, no thyng reprevyng hem, desiryng thorw the spirit of charite her correccyon, wer rebukyd of her owyn honeste, obeyng hem to a seeth making. Sche spak boldly & mytily wher so sche cam in london a geyn swerars, bannars, lyars, & swech other viciows pepil; a geyn the pompows aray bothin of men & of women. Sche sparyd hem not. Sche flateryd hem not neithyr for her yiftys, ne for her mete, no for her drynke. Hir spekyng profityd rith meche in many personys.

Ther for whan sche cam in to chirch to hir contemplacyon owr lord sent hir ful hy devocyon, thankynge hir that sche was not aferd to reprevyn synne in hys name, & for sche suffyrd scornys & reprevys for hys sake, behestyng hir ful meche grace in this lyfe & after this lyfe to havyn ioy & blysse wyth owtyn ende. Sche was so comfortyd in the swet dalyawns of owr lord that sche myght not mesurin hirself, ne governe hir spirit after hyr owyn wyl ne after discrecyon of other men, but after that owr lord wolde ledyn it & mesurin it hys self in sobbyng ful boistowsly & wepyng ful plentevowsly. Wher for sche suffyrd ful meche slawndyr & repref, specyally of the curatys & preistys of the churche in London. Thei wold not suffyr hir to abydyn in her churcheys. & ther for sche went fro on churche to an other, that sche xulde not ben tediows on to hem. Meche of the comown pepil magnified god in hir, havynge good trost that it was the goodnes of god which wroght that hy grace in hir sowle.

## Chapter 10

Fro london sche went to schene, a iii days be fore lammas day, for to purchasyn hir pardon thorow the mercy of owr lord. & whan sche was in the churche at schene sche had gret devocyon & ful hy contemplacyon. Sche had plentivows teyres of compuncyon & of compassyon in the remembrance of the bitter peynys & passyons

which owr merciful lord Ihesu crist suffyrd in hys blissyd manhood. Thei that seyn hir wepyng & herdyn hir so boistowsly sobbyn were takyn wyth gret mervyl & wonder what was the ocupacyon of hir sowle.

A yong man, which beheld hir cher & hir countenawns mevyd thorow the holy gost, went to hir whan he myght goodly be hym self a lone, wyth feust desir to have understondynge what myght be the cause of hir wepyng, to whom he seyde: “Modir, yf it lyke you I pray you to schewyn me the occasyon of your wepyng, for I have not seyn a persone so plentevows in teyres as ye be, & specially I have not herd be fore any persone so boistows in sobbyng as ye be. &, modir, thou I be yong my desir is to plesyn my lord Ihesu crist, & so to folwyn hym as I kan & may. & I purpose me be the grace of god to takyn the Abite of this holy religion. & ther for I pray you, be both not strangen to me. Schewith modirly & goodly your conceit un to me as I trust un to you.”

Sche, benyngly & mekely, wyth gladnes of spirit, as hir thought it expedient, comendyd hym in hys entent & schewyd to hym in parcel that cause of hir wepyng & sobbyng was hir gret unkednes a yens hir maker, wher thorow sche had many tymys offendyd hys goodness. & the gret abhominacyon that sche had of hir synnyng causyd hir to sobbyn & wepyng. Also, the gret excellent charite of hir redemptour be the which, thorow the vertu of hys passyon sufferynge & hys precyous blod shedyng, sche was redemyd fro

evyr lestyng peyne, trustyng to ben an eyr of ioy & blisse, mevyd hir to sobbyn & wepyn as no merveyl was. Sche teld hym many good wordys of gostly comfort, thorw the which he was steryd to gret vertu. And afterward he ete & dranke wyth hir in the tyme that sche was ther, & was ful glad to ben in hir company.

On lammes day was the principal day of pardon. & as the sayd creatur went in the chirch of schene sche had a syght of the Ermite which led hir owt of lynne whan sche went to the se ward wyth hir dowtyr in lawe, as is wretyn be forn. A non, wyth gret ioy of spirit sche offeryd hir self to hys presens, wolcomyng hym wyth alle the myghtys of hir sowle, seying un to hym: “A, Reynald, ye am welcome! I trust owr lord sent yow hedyr. For now I hope as ye led me owt of lynne, ye xal bryng me hom a geyn to lynne.”

The Ermyte schewyd schort cher & hevy contenawnce, neythyr in wil ne in purpos to bryng hir hom to lynne as sche desiryd. He, answeyng ful schortly, seyde: “I do yow wel to wetyn yowr confessowr hath forsakyn yow, for ye wentyn ovyr the see & wolde telle hym no word ther of. Ye toke leve to brynge yowr dowtyr to the see syde. Ye askyd no leve no ferther. Ther was no frend ye haddyn that knew of yowr counsel. Ther for I suppose ye xal fyndyn but lityl frenschep whan ye come ther. I pray yow getith yow felaschep wher ye can, for I was blamyd for yowr defawte whan I led yow last. I wil no mor.”

Sche spak fayr & preyd for goddys lofe that he wolde not be

displesyd. For thei that lovyd hir for god er sche went owte, thei wolde lovyn hir for god whan sche come hom. Sche proferyd hym to aqwityn hys costys be the wey homeward. So at the last he, consenting, browt hir a geyn to london & sithyn hom to lynne, to the hy worschep of god & to gret meryte of her botherys sowlys.

Whan sche was come hom to lynne sche obeyd hir to hir confessor. He yaf hir ful scharp wordys, for sche was hys obediencer & had takyn up on hir swech a iurne wyth owtyn hys wetyng. Ther for he was mevyd the mor a geyn hir. But owr lord halpe hir, so that sche had as good love of hym & of other frendys after as sche had be forn, worschepyd be god. Amen.

## Prayers

THys creatur, of whom is tetryd be forn, usyd many yerys to be gynnyn hir preyerys on this maner. First whan sche cam to chirche, knelyng be forn the sacrament in the worschep of the blissyd Trinite fadir, sone, & holy gost, oo god & iii personys, of that gloryows virgine qwen of mercy owr lady seynt Mary, & of the xii Apostelys, sche seyde this holy ympne: “Veni creator spiritus” wyth alle the versys longyng ther to, that god xulde illumynyn hir sowle as he dede hys Apostelys on pentecost day & induyn hir wyth the yyftys of the holy gost, that sche myth han grace to undirstondyn hys wil

& parformyn it in werkyng, & that sche myth han grace to wythstondyn the temptacyons of hir gostly enmiis & enchewyn al maner synne & wikkydnes.

Whan sche had seyde “veni creator spiritus” wyth the versys, sche seyde on this maner: “The holy gost I take to witnesse, our lady seynt Mary the modyr of god, al holy cowrte of hevyn, & alle my gostly faderys her in erth, that thou it wer possibyl that I myth han al knowing & undirstondyng of the prevytees of god be the tellyng of any devyl of helle I wolde not, and as wistly not knowyn, heryn, seen, felyn, ne undirstondyn in my sowle in this lyfe mor than is the wil of god that I xulde knowyn. So wistly god mote helpyn me in alle my werkys, in alle my thowtys, & in alle my spechys, etyng & drynkyng, slepyng & waking, as wistly as it is not my wil ne myn entent to worschepyn no fals devyl for my god, ne no fals feith ne fals believe for to han. So wistly I defye the Devyl & al hys fals counsel, and al that evyr I have don, seyde, er thougt after the counsel of the Devyl, wenyng it had be the counsel of god & inspiracyon of the holy gost yf it hath not ben so.

“God, that art inseare & knowar of the prevyte of alle mennys hertys, have mercy of me ther for & grawnte me in this lyfe a welle of teerys spryngyng plentevowsly, wyth the which I may waschyn away my synnys thorw thi mercy & thi goodness. And, lord, for thi hy mercy alle the teerys that may encresyn my love to the & moryn my meryte in Hevyn, & helpyn & profityn myn evyn

cristen sowlis lyvys er dedys, visite me wyth her in erth. Good lord, spar no mor the eyne in myn hed than thou dedist the blood in thi body, wech thou scheddist plentevowsly for synful mannys sowle. And grawnt me so meche payne & sorwe in this world that I be not lettyd fro thi blisse & the beholdyng of thi gloryows face whan I xal passyn hens.

“As for my crying, my sobbyng, & my wepyng, lord god al mythy, as wistly as thou knowist what scornys, what schamys, what despitys, & what reprevys I have had, ther for, & as wistly as it is not in my power to wepyn neythyr lowde ne stille for no devocyon ne for no swetnes, but only of the yyfte of the holy gost, so wistly, lord, excuse me a geyn al this world to knowyn & to trowyn that it is thi werke & thi yyfte for magnifyng of thi name & for encresyng of other mennys love to the Ihesu. And I prey the, sovereyn lord crist Ihesu, that as many men mote be turnyd be my crying & my wepyng as me han scornyd ther for, er xal scornyn in to the werdys ende, & many mo, yf it be yowr wille. And as a nemst any erdly mannys love as wistly as I wolde no love han but god, to lovyn a bove al thinge & alle other creaturs lovyn, for god & in god. Al so wistly qwenche in me al fleschly lust, & in alle tho that I have beholdyn thi blisful body in. And yeve us thin holy drede in our hertys for thi wowndys smert. Lord, make my gostly faders for to dredyn the in me, & for to lovyn the in me. & make al the world for to han the mor sorwe for her owyn synnys for the sorwe that thou hast yovyn me for other

mennys synnys. Good Ihesu, make my wil thi wyl & thi wil my wil, that I may no wil han but thi wil only.

“Now, good lord crist Ihesu, I crye yow mercy for alle the statys that ben in holy chirche, for the Pope & alle hys Cardinalys, for alle Erchebisshopys & bisshopys, & for al the ordir of presthoode, for alle men & women of Religyon, & specialy for hem that arn besy to savyn & defendyn the feith of holy chirch. Lord, for thi mercy, blisse hem & grawnt hem the victory of alle her enmiis & spede hem in alle that thei gon abowtyn to thi worschep. For alle that arn in grace this tyme god send hem perseverawns in to her lyvys ende. & make me worthy to be partabyll of her preyerys, & hem of myn, & eche of us of otheris. I cry the mercy, blisful lord, for the kyng of Ingland & for alle cristen kyngys, & for alle lordys & ladiis that arn in this world. God sett hem in sweche governawnce as thei may most plesyn hym, & ben lordys & ladys in hevyn wyth owtyn ende.

“I cry the mercy, lord, for the riche men in this worlde that han thi goodys in welding. Yeve hem grace for to spendyn hem to thi plesyng. I cry the mercy, lord, for Iewys, & sarayinys, & alle hethen pepil. Good lord, have mende that ther is many a seynt in hevyn wech sum tyme was hethen in erde. & as thu hast spred thi mercy to hem that arn in erthe, lord, thu seist thi self ther xal no man comyn to the wyth owtyn the, ne no man be drawyn wyth owtyn thu drawe hym. And ther for, lord, yf ther be any man undrawyn I prey

the drawe hym aftyr the. Me hast thu drawyn, lord, & I deservyd nevyr for to ben drawyn, but aftyr thi gret mercy thu hast drawyn me. Yf al this world knew al my wikkydnes as thu dost, thei wolde merveylyn & wonderyn of the gret goodnes that thu hast schewyd me. I wolde that al this worlde wer worthy to thankyn the for me. & as thu hast mad of unworthi creaturys worthy, so make al this world worthi to thankyn the & preisyn the.

“I cry the mercy, lord, for alle fals heretikys & for alle mys belevarys; for alle fals titharys, thevys, vowtererys, & alle comown women; & for alle myschevows levarys. Lord, for thi mercy, have mercy up on hem yf it be thi wille & bryng hem owt of her mys governawnce the sonar for my preyerys.

“I cry the mercy, lord, for alle tho that arn temptyd & vexid wyth her gostly enmiis, that thu of thi mercy yefe hem grace to withstondyn her temptacyons & delyvyr hem ther of whan it is thi most plesawns.

“I cry the mercy, lord, for alle my gostly faderys, that thu vochesaf to spredyn as mech grace in her sowlys as I wolde that thu dedist in myn.

“I cry the mercy, lord, for alle my childeryn gostly & bodily, & for al the pepil in this world that thu make her synnys to me be very contricyon as it wermyn owyn synnys. & for yeve hem as I wolde that thu foryove me.

I cry the mercy, lord, for alle my frendys & for alle myn

enmiis; for alle that arn seke, specialy for alle layerys; for alle bedred men & women; for alle that arn in preson; & for alle creaturys that in this world han spokyn of me eythyr good er ylle, & er xal don in to the worldys ende. Have mercy up on hem & be as gracyows to her sowlis as I wolde that thu wer to myn. And thei that han seyde any evyl of me, for thi hy mercy foryefe it hem. & thei that han seyde wel I pray the, lord, rewarde hem, for that is thorw here charite & not thorw my merytis. For thow thu suffredist al this world to vengyn the on me, & to hatyn me for I have displesyd the, thu dedist me no wrong.

“I cry the mercy, lord, for alle the sowlis that arn in peynys of purgatory, ther abydyng thi mercy & the preyeris of holy chirche. As wistly, lord, as thei arn thin owyn chosyn sowlis be as gracyows to hem as I wolde that thu wer to myn yf it wer in the same peyne that thei arn in.

“Lord crist Ihesu, I thank the for al helth & al welth, for al riches & al poverté, for seeknes and alle scornys, for alle spitys & alle wrongys, & for alle divers tribulacyons that han fallyn er xal fallyn to me as long as I leve. Heily I thank the that thu woldist letyn me sufiryn any in this world in remissyon of my synnys & morynge of my meryte in hevyn. As wistly as I have gret cawse to thanke the, here my preyeris. For thow I had as many hertys & sowlis cloydyd in my sowle as god knew wytho[wtyn] begynnyng, how many xulde dwellyn in hevyn wytho[wtyn] ende, & as ther arn dropys of watyr,

fres and salt, chesely[s] of gravel, stonys smale & grete, gresys growyng in al erthe; kyrnellys of corn, fischys, fowelys, bestys, & leevys up on treys whan most plente ben; fedir of fowle er her of best; seed that growith in erbe er in wede, in flowyr, in lond er in watyr whan most growyn; & as many creaturys as in erth han ben & arn, er xal ben & myth ben be thi myth; and as ther arn sterrys & Awngelys in thi sight; er other kynnes good that growyth up on erthe, & eche wer a sowle as holy as evyr was ovr lady seynt Mary that bar Ihesu ovr savyowr. And yf it wer possibyl that eche cowde thynkyn & spekyn al so gret reverens & worschep as evyr dede ovr lady seynt Mary her in erthe, & now doth in hevyn, & xal don wythowtyn ende, I may rith wel thynkyn in myn hert & spekyn it wyth my mowth as this tyme in worschep of the trinite & of al the cowrt of hevyn to gret schame & schenschepe of Sathanas, that fel fro goddys face, & of alle hys wikkyd spiritys: that alle thes hertys ne sowlis cowde nevyr thankyn god ne ful preysyn hym, ful blissyn hym, ne ful worschepyn hym; ful lovyn hym ne fully yevyn lawdacyon, preisyng, & reverens to hym as he were worthy to han. For the gret mercy that he hath schewyd to me in erth, that I can not don ne may don.

“I prey my lady, which that is only the modyr of god, the welle of grace, flower & fairest of alle women that evyr god wrowt in erth; the most worthiest in hys sight; the most leef, der, & derworthy un to hym; best worthy to ben herd of god, & the heyest

that hath deservyd it in this lyfe: benyngne lady, meke lady, chariteful lady, wyth al the reverens that is in hevyn & wyth alle yowr holy seyntys I pray yow, lady, offyr ye thankys & preysyngys to the blisful Trinite for love of me; askyng mercy & grace for me & for alle my gostly fadrys; & perseverawns in to owr lyvys ende in that life [we] may most plesyn god in.

“I blisse my god in my sowle [&] yow alle that arn in hevyn. Blissyd mote god ben in yow [all]e & ye alle in god. Blissyd be thu, lord, for alle thi merciis that thu [h]ast schewyd to alle that arn in hevyn & in erth. And specyaly I blisse the, lord, for Mary Mawdelyn, for Mary Egipcyan, for seynt powle, & for seynt Awstyn. And as thu hast schewyd thi mercy to hem, so schewe thi mercy to me & to alle that askyn the mercy of hert. The pees & the rest that thu hast be qwothyn to thi discipulys & to thi lovars, the same pees & rest mote thu be qwethyn to me in erth & in hevyn wyth owtyn ende.

“Have mend, lord, of the woman that was takyn in the vowtre & browt be forn the. And as thu dreve a wey alle hir enmyis fro hir & sche stod a lone by the, so verily mot thu dryvyn a wey alle myn enmiis fro me, bothin bodily and gostly, that I may stondyn a lone by the. & make my sowle ded to alle the ioyis of this world, & qwyk & gredy to hy contemplacyon in god.

“Hafe mend, lord, of lazer, that lay iiii days ded in hys grave. & as I have ben in that holy stede ther thi body was qwik, & ded, &

crucifiid for mannys synne; & ther lazer was reisyd fro deth to lyfe; as wistly, lord, yf any man er woman be ded in this owr be dedly synne, yf any prayer may helpyn hem, here my preyerys for hem & make hem to levyn wythowtyn ende.

“Gra mercy, lord, for alle tho synnys that thu hast kept me fro whеч I have not do. And gra mercy, lord, for al the sorwe that thu hast yovyn me for tho that I have do.

“For thes gracys, & for alle other gracys whеч arn nedful to me & to alle the creaturys in erth, and for alle tho that feithyn & trustyn er xul feithyn & trustyn in my prayerys in to the worldys ende, sweche grace as thei desiryn gostly er bodily to the profite of her sowlis I pray the, lord, grawnt hem for the multitude of thi mercy.”

Ihesu mercy quod Salthows .;

## Glossary

Each entry for this glossary consists of four parts:

1. Main entries in bold—e.g. “**abeyden**.”
2. Parts of speech and (in many cases) the relevant headword in the [online Middle English Dictionary](#) in italics—e.g. “v. *abyden*”
3. Definitions in modern English in plain text—e.g. “to wait, be patient; to remain (in a place); stay, live, dwell; to wait for”. In cases where more than one definition is offered, the definitions are separated by a semicolon. Definitions separated by commas represent possible small variations for each definition. Occasional helpful editorial additions appear in brackets—e.g. “attacks [of illness]”. A few definitions that remain doubtful are followed by an editorial question mark—e.g. “[?]”
4. Middle English verb forms, plurals, and spelling variants different from the main entry in plain text within parentheses—e.g. “(abod, abood)”.

**n. b.** This glossary owes much to the Meech and Allen edition of 1940 and much more to the [online Middle English Dictionary](#). All definitions were produced by the editor after checking extensively each word as used in *The Book of Margery Kempe* (for which the Meech and Allen edition was particularly helpful). Any errors are entirely the responsibility of the editor.

A

**abeyden:** v. *abyden* to wait, be patient; to remain (in a place); stay, live, dwell; to wait for (abod, abood)  
**abeyn:** v. *obeien* obey, be obedient to (obeyd)  
**abovyn:** prep. *abouen* above, higher in precedence at the table  
**abowte:** v. *abien* bought, redeemed; endure (torment) or suffer [someone's anger]  
**aboutyn:** prep. or adv. *about(e)* about (abowte, abowt)  
**abyden:** v. *abiden* wait, be patient, stay, sojourn (abeyden, abedyn, abyde, abyden, abydyng, abod, abood)  
**abyte:** n. habit, clothing (abite)  
**accessys:** n. *acc(es)se* attacks [of illness]  
**affectyd:** ppl. adj. *affecten* disposed, inclined  
**afor:** adv. or prep. before  
**after:** adv. or prep. or conj. after, according to  
**agoo:** v. *agon* gone  
**ayen:** adv. again, in reply; prep. opposite, against, (ageyn)  
**ayens:** prep. against, towards (ageyns)  
**aknowyn:** v. *aknouen* to confess, to avow, to acknowledge (aknowe, ben aknowyn)  
**al:** adv. or adj. all, every, entirely  
**alasse:** interj. alas (alas)  
**alienyd of witte:** v. *alienen* irrational, deranged  
**alle:** n. all (pl. *alderys*, *alders*)  
**almes:** n. alms  
**almesyeving:** ger. alms-giving  
**al to betyn:** v. *beten* beaten severely  
**al to chedyn:** v. *chiden* chided harshly; see **chedyn**  
**al to daggyd:** v. *daggen* dressed in clothes decorated with **dagges**: ornamental points or incisions along the edges; see **dagges**  
**al to raggyd:** adj. clothes made ragged by **dagges**; see **dagges**  
**al to relentyn:** v. *relenten* melt, thaw, soften, dissolve utterly  
**al to rent:** ppl. adj. *renden* severely torn  
**alych:** adv. equally  
**alyon:** n. *alien* foreigner, alien  
**a mervelyd:** pp. *amerveilled* astonished, filled with wonder  
**ever among:** adv. again and again

**among:** *prep.* among (amonge, amongs, amongse, amongst, amonx)  
**anemst:** *prep.* *anent* near, close to  
**anethe:** *adv.* *unethe* scarcely, hardly, with difficulty  
**ankres:** *n.* *ankeresse* anchoress, female Christian reclused from the world and devoted to spiritual practice  
**ankyr:** *n.* *ancree* male Christian reclused from the world and devoted to spiritual practice  
**annexid:** *ppl. adj.* *an(n)exen* annexed  
**anoon:** *adv.* *anon* at once, immediately  
**anow:** see **inow**  
**anyntyn:** *v.* *enointen* anoint (anoyntyd)  
**apayd:** *ppl. adj.* *apainen* satisfied, pleased  
**apertly:** *adv.* *aperteli* openly, plainly, obviously  
**aport:** *n.* *ap(p)ort* deportment, behavior  
**apropyrd:** *v.* *appropren* given as a property or endowment  
**aqwityn:** *v.* *aquiten* repay, pay for  
**aray:** *n.* dress  
**arayn:** *v.* *arraien* array, put things in order  
**arectyd:** *v.* *arreten* imputed, attributed to  
**aresond:** *v.* *aresounen* addressed, received a request  
**arn, art:** see **ben**  
**arwys:** *n.* arrows  
**asayn:** *v.* *assaen* assay, test the qualities of (asayd, assayn)  
**aseeth:** *n.* *aseth* compensation, satisfaction, reparation (aseth)  
**asoyled:** *v.* *assoilen* absolved of sin (assoyld)  
**aspyin:** *v.* *aspien* find out, discover, detect (aspye, aspyed, espy)  
**asse:** *n.* ass, donkey  
**assessowrys:** *n.* *assessour* assessors, advisors [to the archbishop]  
**as than:** for the time being  
**aswythe:** *adv.* quickly (aswythe); also see **swythe**  
**astoynd:** *ppl. adj.* *astonen* stunned, bewildered, dismayed, astonished (astoyned)  
**asundyr:** *adv.* *asonder* asunder, apart (asondyr)  
**ateyn:** *v.* *attain* achieve, succeed in  
**athryste:** *adv.* *athurst* overcome with thirst  
**attyd:** *pp.* of a charge: admissible or admitted as evidence[?]

**auctoryte:** *n.* authority (auctorite, auctoriteys)  
**audiens:** *n.* audience hearing, audience  
**avoket:** *n.* *advocat, advoket* advocate, mediator, intercessor  
**austyn:** *adj.* Augustinian  
**autorys:** *n.* *auctor* authorities, sources of authoritative information  
**avowtre:** *n.* *avoutrie* adultery  
**avysement:** *n.* *avisement* advisement  
**awarde:** *n.* award custody, keeping, care  
**awngel:** *n.* angel (awngelys)  
**awt:** *v.* *ouen* owed, owned, ought (awte); see **owyth**  
**awter:** *n.* *auter\_altar* (awtere)

## B

**babyl:** *n.* *babel* a scourge or lash with spiked balls on thongs (babelys)  
**bad, bade:** see **byddyn**  
**bak:** *n.* back (bakke); **on bakke:** *adj.* aback  
**baleys:** *n.* rods, or flicks for flogging, scourges  
**balei:** *n.* *bailiff* an official of the English Crown, king's officer in a county (baly)  
**bannars:** *n.* *banner* those who curse, anathematize, vituperate  
**bar:** *adj.* bare (bare)  
**bar, bare:** *ppl.* bore see **beryn**  
**bareyn:** *adj.* *barain(e)* barren  
**barownys:** *n.* baron's  
**baselard knyfe:** *n.* short straight sword or dagger  
**bataylys:** *n.* battles  
**bathyd:** *v.* bathen took a bath, bathed  
**be:** *prep.* by  
**be:** see **ben**  
**becawse:** *adv.* *bicause* because (for becawse, because that)  
**becomyn:** *v.* *bicomen* become, come to (become)  
**bedred:** *adj.* *bedrede(n)* bedridden  
**bedys:** *n.* *bed(e)* prayers, supplications  
**beed:** *v.* *biden* remained; also see **bood**  
**beet, beetyn:** *v.* *beten* flogged, beaten; also see **betyn**

**befallyn:** *v. bifallen* come to pass, happen, befall (befallen, befel, befellyn)

**beforn:** *adv., prep., conj.* before (be for, be fore)

**befornseyd:** *pp., ppl. adj. seien* spoken before, aforesaid, (beforseyd)

**beforntyme:** *adv. bifore-time* before the present time (beforntym, befortyme, befortym)

**befornwretyn:** *ppl. adj. writen* written before (beforwretyn)

**begetyng:** *ger. biyeten* begetting, procreation (begotyn)

**beggyn:** *v. beggen* ask for, beg, (beggyd, beggyng, begging)

**begilyst:** *v. bigilen* beguile (beguilest)

**begynnarys:** *n.* beginners (begynnars)

**beyonden:** *prep.* beyond (beyondyn)

**beheldyn:** *ppl. adj. biholden* beholden

**beheldyn:** *v. biholden* behold, look or gaze upon (beheld, beheldyng, beholdyn, beholdyng)

**behest:** *n. bihest(e)* promise or pledge (behestyd, behestyst, behestyng)

**behote:** *v. bihoten* promise (behite, behyte, behyghth, behyte)

**behyndyn:** *adv.* behind

**beleve:** *n.* belief

**belevyn:** *v. bileven* believe (beleve, belevyd, belevyn, belevyst, belevyth)

**belshyd:** *ppl. adj. belshen* beautified, decorated, embellished

**belwys:** *n. beli* bellows

**ben:** *v.* be (am, arn, art, be, ben, beth, being, beyng, is, was, wast, wer, were, weren, wern, weryn, worn)

**benchys:** *n.* bench's

**benedicite:** *interj. [Latin]* bless you

**benefetys:** *n.* benefits

**benefys:** *n.* benefice, an ecclesiastical living or position (benefysd, benefyse, benefysed)

**benethyn:** *prep.* beneath

**beqwethyn:** *v. biquethen* bequeathe, assign property, rights, etc. by formal will (beqwothyn)

**ber:** *n.* bear; *n.* beer

**berm:** *n. berm(e)* brewer's yeast, barm

**berne:** *n.* barn

**beryin:** *v. birien* bury (beriid, beriin, berith, biriid, berying)

**beryn:** *v. beren* endure, carry, bear (children) (bar, bare, ber, beryng, bor, born, boryn)

**beseche:** *v. bisechen* beg, entreat, beseech (besechyd, besechyng)

**beseemed:** see **semyth**

**best:** *n.* beast (bestys); *n.* best; *adv. superl.* best

**besy:** *adj. bisi* busy, engaged in an activity

**besyden:** *adv. biside(s)* in addition, besides; to one side (besyde); *prep.* beside

**besyly:** *adv.* busily (bisily)

**besyn:** *v. bisien* be busy, engage in an activity (besiid, besyde, biseyd)

**besynes:** *n.* business

**beth:** see **ben**

**betyn:** *v. beten* beat, strike (betyng, beet, beetyn, bett)

**bewreyn:** *v. bewreien* divulge a confidential matter

**bewte:** *n.* beauty

**bewtyuows:** *adj.* beauteous

**being:** see **ben**

**bischop:** *n.* bishop (bischopys, bysshop)

**bityn:** *v. biten* bite (betyng, bot)

**blaberid:** *v. blaberen* babbled

**bledyng:** *v. bleden* losing blood, bleeding

**blo:** *adj.* dark, discolored, leaden-coloured

**blod:** *n.* blood (blood)

**bloberys:** *n. blober* pimples, pustules

**blomys:** *n.* blooms

**bobyng:** *v. bobben* striking, buffeting

**bode:** see **byddan**

**bofetyng:** *v. buffeten* striking, buffeting

**bolendyns:** *n.* coins of Bologna

**bolful:** *n.* bowlful

**bone:** *n. bon* petition or request; *adj.* good

**bonyr:** *adj. bonair(e)* gentle; obedient, submissive (bonowr)

**bood:** *v. boden* dwelled in place, abode, remained (beed)  
**boorde:** *n. bord* table (boord, bordys)  
**bordys:** *n. bord* floorboards  
**boot:** *n. bot* boat (botys, boyt)  
**bor, born:** see **beryn**  
**borwe:** *v. borwen* borrow (borwyd)  
**boryn:** see **beryn**  
**bost:** *n.* boast; arrogance, presumption  
**bote:** *n. bot* remedy, deliverance  
**botel:** *n.* bottle  
**botery:** *n. boteri(e)* storeroom for wines and other liquors, butlery, buttery  
**bothe:** *conj.* both (bothen, bothin, bothyn)  
**bothyn:** *pron.* both (bothe, bothins botherys)  
**bowe:** *v. bouen* bow, kneel, or prostrate oneself (boweth, bowyd, bowyng)  
**bowndyn:** see **byndyn**  
**bowte, bowtyn:** see **byen**  
**boystows:** *adj. boistous* loud or violent in sound, rude or disrespectful (boistews, boistows, boistowsly, boystowsly)  
**boystowsnes:** *n.* loudness or violence (boistowsnesse)  
**brakys:** *n. brake(n)* ferns, thicket of ferns  
**brast:** see **brestyn**  
**breed:** *n.* bread (bred)  
**brekyn:** *v. breken* break (brakke, breke, brekyst, broke, brokyn)  
**brenn:** *v. brennen* burn (bren, brennyn, brennyng, brennyth, brent)  
**brete:** *n.* breast (brestys)  
**breteyn:** *v. bresten* break, shatter, burst (brast, brost, brostyn)  
**bresyd:** *v. brisen* bruised  
**brethyr, bretheryn:** see **brothyr**  
**brewyn:** *v. breuen* brew (brewyd)  
**broke:** see **brekyn**  
**brokebakkyd:** *adj.* broken-backed  
**brostyn:** see **brestyn**  
**brothel:** *n.* wretch, scoundrel, rascal  
**brothyr:** *n.* brother brother (brethyr, bretheryn)

**browgt, browt, browte:** see **bryngyn**  
**bryd:** *n. brid* bird (brydde)  
**brygtare:** *adv.* brighter  
**brygth:** *adj. bright* bright (bryte)  
**bryngyn:** *v. bringen* bring (bring, bring, bring, brynge, browgt, browt, browte)  
**brytnesse:** *n.* brightness  
**bulle:** *n.* papal or episcopal edict  
**burgeys:** *n. burgeis* a free man or citizen of the town with full rights and privileges  
**but:** *adv.* only; *prep.* except; *conj.* unless  
**buxom:** *adj.* humble, gentle, kind, obedient  
**bybyl:** *n.* Bible  
**byddyn:** *v. bidden* plead, request, pray; command (bad, badde, bidde, biddist, biddith, byd, bydde, byddyn, byddyst, byddyth)  
**byddyng:** *ger.* bidding request, plea; prayer; command (biddyng)  
**byen:** *v. bien* purchase, buy (bowte, bowtyn, byin, bying, byith)  
**byndyn:** *v. binden* bind, tie, tie up (bowndyn)  
**byrth:** *n.* birth (birth)  
**byssshop:** *n.* bishop (bisshop, bisshopys, byssshopys)  
**byttyr:** *adj.* bitter, (bittyr)

## C

**cam:** see **comyn**  
**can:** see **cun**  
**canon:** *adj.* clergyman under canon law, or a clergyman serving in a church or cathedral; canon (chanown, chanownys)  
**canst:** see **cun**  
**canwas:** *n.* canvas (canvas)  
**carde:** *v. carden* comb wool for spinning  
**cardenalys:** *n. gen.* cardinal's; *n. pl.* cardinalys  
**cardiakyl:** *n.* heart disease  
**careful:** *adj.* deeply concerned; sad, sorrowful; miserable, wretched  
**cariid:** *v. carien* transported, carried  
**caryage:** *n.* means of transportation [collectively]  
**cas:** *n.* state of affairs, circumstances, case

**castyng:** *v. casten* vomiting,  
**casualy:** *adv. casualli* by chance, accidentally  
**catel:** *n.* property of any kind, goods  
**cawdel:** *n. caudel* a pudding, meat loaf, or something similar  
**cawse:** *n.* cause (cause, cawsys)  
**cawsyn:** *v. causen* (caused, cawsyd)  
**caytyf:** *n. caitif* captive, prisoner, slave  
**certeyn:** *adj.* certain; *adv.* certainly  
**certifyn:** *v. certifiē* assure, convince (certified)  
**cesyd, cesyn, cesyth:** see **sesyn**  
**chalengyn:** *v. chalengen* accuse, reprove, call to account  
**chalengyng:** *ger.* challenge demanding, claiming a right to  
**chalys:** *n.* chalice cup or goblet for administering sacred wine of eucharist  
**chanel:** *n.* gutter, drain, ditch  
**chanowns, chanownys:** see **canons**  
**chapel:** *n. chapele* place of Christian worship other than a parish church or cathedral; an oratory; sanctuary for private worship or prayers attached to a palace, convent, college, residence; oratory situated within the confines of or inside a large church.  
**chapetre:** *n. chapitre* division in a piece of writing; chapter [of a book]  
**chapetyl:** *n. chapitle* chapter or assembly [of Dominicans]  
**chapetylhow:** *n. chapitle-hous* meeting-place for an assembly of church dignitaries, chapterhouse  
**chapmen:** *n. chapman* merchants, traders  
**charge:** *n.* charge, duty, responsibility; *v. chargin* order, request, direct (chargyd, chargyng); trouble oneself  
**chariteful:** *adj.* charitable  
**charyte:** *n.* charity (charite)  
**charytefully:** *adv.* charitably (charitefully)  
**chast:** *adj.* chaste  
**chastnesse:** *n.* spiritual purity, chastity  
**chastysyn:** *v. chastisen* reprove or reprimand, chastise (chastise, chastised, chastysyd, chastisyn, chastisyng, chastyse, chastysen, chastysyng)

**chastyte:** *n. chastite* virtue of sexual purity as defined in Christian teachings, chastity (chastite)  
**chawmyr:** *n. chaumbre* room or apartment for personal use, chamber (chawmbre, chambrys)  
**chawnge:** *n.* exchange, conversion of money[?]  
**chawngyd:** *v. chaungen* changed (chawngyng, chongyd, chowngyng)  
**cheden, chedyn:** see **chyde**  
**chefsawns:** *n. chevisaunce* borrowing or lending of money with interest  
**chekys:** *n.* cheeks  
**chenys:** *n.* chains  
**cherch:** *n.* church (holy cherch, chirch, chirche, chirchys, chirchis, chyrch)  
**cherchvowte:** *n.* church vault  
**chere:** *n.* face expressing emotion; display of emotion; kindness, hospitality (cher)  
**cherschyn:** *v. cherishen* hold dear; hold in high regard (cherished, chershyd)  
**cheryn:** *v. cheren* comfort; entertain, treat hospitably (cheryd)  
**chesely[s]:** *n.* mass of pebbles, gravel  
**chesyn:** *v. chesen* choose (ches, chese, chesith, cheys, chesyng)  
**childe, childer, childeryn, childryn:** see **chylde**  
**childhod, childhode:** see **chylthod**  
**chist:** see **chyst**  
**chongyd, chongyng:** see **chawngyd**  
**choppyn & chongyng:** *ger.* bartering, buying and selling  
**chosyn:** *ppl. adj. chesen* chosen, selected (chossyn)  
**chyde:** *v. chiden* speak in irritation or anger, scold, nag (cheden, chedyn)  
**chylde:** *n.* child (childer, chylde, chylder, chylderyn, chyldren childryn)  
**chylthyng:** *ger. children* childbirth, pregnancy[?]  
**chyrych:** see **cherch**  
**chyst:** *n. chest(e)* trunk, chest, box (chist)  
**cite, citeys:** see **cyte**

**clad:** see **clothen**

**clause:** *n.* sentence or clause, individual statement (clawsys)

**clef:** see **cleuy**

**clene:** *adv.* entirely, completely; also see **klene:** *adj.*

**clennesse:** *n.* spiritual or moral purity

**clepyn:** *v.* *clepen* speak, call (clepe, clepist, clepyd, clepyng)

**cler:** *adj.* clear

**clerke:** *n.* clerk, ecclesiastic, learned man (clerkys)

**clerly:** *adv.* clearly

**clewyn:** *v.* *cleven* cleave to, be obedient or devoted to (clef, clevyst)

**cleymyd:** *v.* *claimen* had a valid claim to, deserved

**clok:** *n.* *clok(ke)* clock (cloke)

**cloke:** *n.* cloak (clokys)

**clos:** *adv.* securely; secretly

**closyd:** *v.* *clösen* confined, shut up; enclosed

**clothyn:** *v.* *clothen* put clothing on (clad)

**clowtys:** *n.* *clout* patches of cloth or leather

**cloystyr:** *n.* *cloistre* monastic precinct; monastery or convent (cloistyr)

**coler:** *n.* collar, border at neck of a garment

**colowr:** *n.* *colour* color (colowrs)

**colowryd:** *adj.* colored

**comenawnt:** *n.* *covenaunt* compact or agreement between parties, covenant (comnawnt)

**comendyn:** *v.* *commenden* entrust for safekeeping (comendyd, comendyng, commendyd)

**comfortabyl:** *adj.* consoling, comforting

**comfortlees:** *adj.* comfortless

**comfortyn:** *v.* *comforten* comfort; spiritually inspire with courage (comfort, comforte, comfortyd, comfortyng)

**commensowr in dyvinyte:** *n.* *commencer* one granted the status of doctor or master of divinity

**communycacyon:** *n.* *communicacioun* conversation (communycacion, communicacyon, comownycacyon, comunicacyon, comunycacyon)

**comown:** *adj.* common

**comownyn:** *v.* *communen* talk with; have associations with; have sexual intercourse (comown, comownd, comownyng, komown)

**compassyf:** *adj.* *compassif*, *-ive* affectionate, compassionate; piteous (compassyfe)

**compassyfly:** *adv.* compassionately

**compleicion:** *n.* *complexioun* physical constitution or character (compleicions)

**compunccyon:** *n.* remorse, contrition, repentance

**con:** see **cun**

**concelyd:** *v.* *concelen* concealed (conselyd)

**concowrs:** *n.* *concoures* gathering or crowd

**confessowr:** *n.* *confessor* priest who hears confession, prescribes penance, and grants absolution (confessor, confessorys, confessowris, confessowrys)

**confiteor:** *n.* prayer which begins with the Latin phrase “Confiteor domino meo” [I confess to almighty God] said by a person making a confession of sins

**conseive:** *v.* *conceiven* become pregnant, conceive a child (conceyved)

**conselyd:** see **concelyd**

**conseyt:** *n.* *conceit(e)* concept or thought; favorable opinion or reputation; conception of plan (conseyte, conseytys)

**contenawns:** *n.* *contenaunce* behavior, bearing, conduct; facial expression, gesture (contenawnce, cuntenawnce, cuntenawns)

**contraryen:** *v.* *contrarien* oppose, counteract, resist

**contraryows:** *adj.* contrarious contrary to; opposed to.

**contre, contras, contreys:** see **cuntre**

**contrycyon:** *n.* *contricioun* remorse, contrition (contricyon, contrisyon, contrycion)

**contrite:** *adj.* *contrit* remorseful, contrite

**contwnyng:** see **contynuyng**

**contynuacyon:** *n.* *continuacioun* persistence, continuation

**contynuyng:** *adj.* continuing (contunying, contwnyng)

**conuersawnt:** *ppl.* *conversaunt* associate or be intimate [with]

**cooste:** *n.* *coste* part of a region, district, (costys)

**cors:** *n.* dead body, corpse

**costage:** *n.* expenses  
**coste:** *n.* expenses, cost (costys)  
**costys:** see **cooste**  
**cosyn:** *n.* cousin  
**cotidianly:** *adv.* *cotidianli* daily, day after day  
**coveyt:** *v.* *coveiten* covet, desire strongly (coueyted, coueytyst)  
**coveytyse:** *n.* *coveitise* covetousness (coveytyse)  
**cowche:** *n.* *couche* hump, hunch  
**cowd, cowde, cowdyst:** see **cun**  
**cows:** *n.* course  
**cowrt:** *n.* court  
**craske:** *adj.* strong, stout  
**credens:** *n.* *credence* belief, faith, trust  
**cristmes:** *n.* Christmas (cristemes, crystmes day)  
**criyd, criyn, crying, crying:** see **cryyn**  
**crosse staf:** *n.* staff to which the crucifix or a banner is attached for a procession  
**crucifyerys:** *n.* crucifiers  
**crucifyx:** *n.* crucifix (crucifix, crucifixe, crucyfixe)  
**crumme:** *n.* *crome* crumb  
**cryyn:** *v.* *crien* cry (criyd, criyn, cryng, cry, crydist, crye, cryed, cryen, cryeng, cryid, cryin, crying, cryist, cryith, cryyng, cryynges, crying)  
**cun:** *v.* *connen* be able to; know how to (can, canst, con, cowd, cowde, cowdyst, cun, kan, kanst)  
**cunnyng:** *ger.* *conninge* ability or skill; ability to understand, intelligence, wisdom  
**cuntre:** *n.* *contre(e)* any geographic area whatever its size (contre, contres, contreys, cuntreys)  
**curat:** *n.* ecclesiastic [including parish priests, priors] responsible for spiritual welfare, curate (curatys)  
**cure:** *n.* spiritual duty or responsibility (cur)  
**curtesy:** *n.* *courteisie* politeness, manners  
**curyd:** *v.* *coveren* covered; hidden  
**cuschyn:** *n.* *quishin* cushion  
**cuttyd:** see **kytt**

**cyte:** *n.* *cite* city (cite, citeys, cyteys)

## D

**daggdy:** *ppl. adj.* *daggen* edges of garment ornamented with points or incisions.  
**daggys:** *n.* *dagge* ornamental points or incisions on the edges of a garment  
**dalyawns:** *n.* *daliaunce* intimate conversation; (dalyawnce)  
**dalyin:** *v.* *dalien* converse politely or intimately (daliid, dalyd, dalyed, dalyid, dalying)  
**dame:** *n.* woman of rank  
**damsel:** *n.* *damisele* young woman or girl  
**dar:** *v.* *durren* have the courage to (do), dare (durst, durstyn)  
**dawnger:** *n.* *daunger* objection, reservation  
**dawnsyn:** *v.* *dauncen* dance  
**dawtyr:** see **dowtyr**  
**deceyte:** *n.* *deceit(e)* trickery, deceit, lying (deceytys)  
**deceyvabyl:** *adj.* *deceivable* deceitful, lying, treacherous  
**deceyvyn:** *v.* *deceiven* deceive, lie to, defraud (deceyvvd, deceyved)  
**ded:** *n.* dead; the dead  
**ded, dede:** see **don**  
**dede:** *n.* deed, action (dedys)  
**dedicate:** *adj.* dedicated  
**dedist, dedyn:** see **don**  
**dedly:** *adj.* *dedli* death-giving  
**dedys:** *adv.* dead  
**deed:** *adj.* dead  
**deedly:** *adj.* *dedli* subject to death; *adv.* mortally  
**deel, dele:** *n.* **no dele** not at all; **neuer a deel** never a bit  
**defamyn:** *v.* *defamen* damage the reputation of, dishonor, defame  
**defawte:** *n.* *defaut(e)* lack, insufficiency; fault, sin  
**defilyng:** *ger.* *defiling* rape  
**defowlyn:** *v.* *defoulen* rape, defoul (defowlyd)  
**degre:** *n.* rank, position  
**dele:** see **deel**

**delectacyon:** *n. delectacioun* sensual pleasure  
**demenyd:** *ppl. adj. demeinen* [be] governed, guided, or controlled  
**demyn:** *v. demen* assume; presume, think, believe (demtyn, demyd, demyng)  
**dene:** *n. dine* loud noise, clamor, din  
**denyin:** *v. denien* deny, refuse to believe (deny, denye, denied)  
**departyn:** *v. departen* divide, separate, break up (departyd)  
**der:** *adv.* at a high cost; affectionately, tenderly (dere)  
**derkys:** *n. derk* darknesses; also see **dyrke**  
**derly:** *adv. dereli* affectionately, tenderly, kindly  
**derlyng:** *n. dereling* beloved person, darling  
**derogacyon:** *n. derogacioun* infringement or impairment [of a law or right]  
**derworthy:** *adj. dere-worth(e)* excellent, worthy; beloved, dear  
**deryn:** *v. deren* harm, injure, damage (der)  
**despite:** *n. despit* humiliation, insult (despite, despitys, despytes, dyspite)  
**destroist:** *v. destroyen* ravage, devastate, ruin (destroyest)  
**deth:** *n.* death  
**detraccyon:** *n. detraccioun* belittling, defaming, slandering  
**detractorys:** *n.* detractors  
**detractyn:** *v. detracten* disparage, defame, slander (detractyd)  
**dette of matrimony:** *n.* obligation of sexual intercourse in matrimony (dett, dettys)  
**dever:** *n. dever* duty  
**devowryn:** *v. devouren* devour, eat greedily (devowryd, devowryst)  
**devoydyn:** *v. devoiden* expel (excrement)  
**dew:** *adj. du(e)* proper, moral (actions)  
**dewch:** *n.* German language (duch)  
**dewche:** *adj.* German, (duche)  
**dewcheman:** *n.* German man (dewchmannys, duchamen)  
**dewly:** *adv. deuli(e)* justly, rightfully, duly  
**deyn:** *v. dien* cease living, die (dey, deyd, deye, deyid, deyin, deyng)  
**deyneth:** *v. deinen* consider (something) suited to one's worth, deign  
**deynte:** *n. deinte* esteem (for), respect (for)

**digestyon:** *n.* excrement  
**disceyuen:** *v. deceiven* deceive, defraud (dysceyue, dysceyued)  
**discre:** *v. discresen* decline in quality or intensity (discretyd)  
**discrete:** *adj.* judicious  
**discuryng:** *v. discoveren* expose, reveal to view, disclose  
**dise:** see **dysese**  
**disesyn:** *v. disesen* make unhappy, distress, trouble, disturb, harm (disesyd, dysesynd)  
**dispeyrin:** see **dyspeyrin**  
**displeasawns:** *n. displeasaunce* displeasure, discontent  
**displesyn:** *v. displesen* displease (displese, displesyd, displesyn, dysplesyd, displesyst)  
**dispravyd:** *v. depraven* find fault, condemn  
**dispysed:** see **despisyn**  
**disse:** see **dysese**  
**disseyte:** see **dysseyt**  
**diswer:** *n. diswere* doubt, uncertainty  
**divers:** see **dyvers**  
**divinite, divinyte:** see **dyvynyte**  
**doctowr:** *n. doctour* theologian or learned clergyman, particularly one who has been awarded the title "doctor of divinity" (doctorys, doctowrs, doctowrys)  
**dom:** *n.* judgement; the Last Judgment (dome)  
**don:** *v. don* perform an action, do; cause, make happen (ded, dede, dedist, dedyn, do, dost, doth)  
**doolful:** *adj. dolful* sorrowful, sad, doleful (dolful)  
**dore:** *n.* door (dor)  
**dowe:** *n.* dove  
**dowtyn:** *v. douten* fear, be frightened (dowt, dowte, dowtyd, dowtyn, dowtyng)  
**dowtyr:** *n. doughter* daughter  
**drank, dranke:** see **drynkyn**  
**drawt:** *n. draught* spiritual call or attraction; physical pulling (drawte)  
**drawyn:** *v. drauen* draw (drawe, drawen, drawyn, drawyng, drewyn, drow, drowyn)

**drawyng:** *n.* spiritual call or attraction  
**dred:** *ppl. adj. dreden* dreaded  
**dredyn:** *v. dreden* become frightened, dread (dred, dreddyn, drede, dredist, dredith, dredyn, dredyng, dredys, dredyth) **no drede:** doubtless  
**dreve, drevyn:** see **dryvyn**  
**drewyn:** see **drawyn**  
**drofe:** see **dryvyn**  
**dronkyn:** see **drynkyn**  
**drow, drowyn:** see **drawyn**  
**drunkyn:** *ppl. dronken* intoxicated, drunken (dronkyn); also see **drynken**  
**dryen:** *v. drien* make dry, dry  
**drynch:** *v. drinchen* drown  
**drynkyn:** *v. drinken* drink, take a drink (drank, dranke, dronkyn, drunkyn, drynk, drynkyng)  
**dryvyn:** *v. driven* chase, drive, (dreve, drevyn, drofe, dryfe, dryvyth)  
**dubbyl:** *adj.* double  
**duffehows:** *n. douve hous* dovecot  
**durst, durstyn:** see **dar**  
**duryn:** *v. duren* endure, bear up under (dur, dure, duren, duryd, duryng)  
**duryng:** *prep.* during  
**dyfferryd:** *pp. differren* withhold [from], keep [somebody] from having  
**dyocyse:** *n.* diocese (diocyse)  
**dyrke:** *adj.* dark  
**dysceyve, dysceyved:** see **disceyven**  
**dysese:** *n. disese* discomfort, suffering; disability (disese, dissese, dysesyys)  
**dysesyd:** see **disesyn**  
**dysewsyd:** *ppl. adj. disusen* become accustomed to  
**dyspeyr:** *n.* despair  
**dyspeyrin:** *v. despeiren* despair (dispeyrin, dyspered, dyspeyrd)  
**dyspite:** see **despyte**

**dysplesyd:** see **displesyn**  
**dysposycionys:** see **disposicyon**  
**dysposyn:** *v. disposen* assign, apply, dispose of (disposyn, dyspose, dysposen)  
**dyspysed:** see **despisyn**  
**dyseyt:** *n.* deceit (disseyte)  
**dyvers:** *adj. divers(e)* different in kind or character, diverse (divers)  
**dyvynyte:** *n.* divinity (divinite, divinyte, dyvinyte, dyvynite); **commensowr in dyvinyte:** *n. commencer* one granted the status of doctor or master of divinity

## E

**ech:** *pron. and adj.* each (eche, iche, ych)  
**eete:** see **etyn**  
**eftsonys:** *adv. eftsones* again, another time (eftsons)  
**eld:** *adj.* old (elde, hold)  
**eldmodyr:** *n. elde-moder* mother-in-law (eldmodir, eldmodrys)  
**ellys:** *adv.* else  
**enchewyn:** *v. encheuen* avoid, eschew (enchewyd, enchewyng)  
**encline:** *v. enclinen* dispose or incline favorably (inclined)  
**encres:** *n.* increase  
**encresyn:** *v. encresen* increase (encresyd, encresyng, increas, increasyd, increсын, increсыng)  
**enformyn:** *v. enfourmen* report or tell, inform (enformyd, enformyng, informyd)  
**enioyyn:** *v. enjoien* rejoice, be glad (enioiid, enioyed, enioyen, enioyid, enyoyid, enyoyin, enioyng)  
**enioyned:** see **inioyne**  
**enmy:** *n.* enemi enemy, adversary of God (enmiis, enmye, enmyis, enmys)  
**enmyte:** *n.* enmity  
**entent:** *n. entente* will, wish, desire: **saien...entent:** speak one's mind  
**ententyd:** *v. ententen* gave heed, paid attention  
**enterly:** *adv. enterli* wholeheartedly; most (entyrlyest)  
**entren:** *v. entren* enter (entyr, entryd, entry[n]g)

**entysyng:** *ger.* enticing inciting or tempting (to sin), enticing (entisyng)

**er:** *conj.* earlier than the time when, before; *conj.* or

**er:** see **euyr**

**erbe:** *n.* *herbe* non-woody plant, herb

**erber:** *n.* *herber* pleasure garden

**erchebisshop:** *n.* archbishop (archbusshop, archebysahopys, erchebisshop, erchbusshop, erchebisshopys, erchebysshoppys)

**erde:** *n.* earth

**erdene:** *n.* *erd dine* dene earthquake (erdedenyys)

**erdly:** *adj.* earthly

**ermyte:** *n.* *heremit(e)* male Christian recluse, hermit (ermite, hermyte)

**erdest:** *adv.* earnestly

**erdest-peny:** *n.* a penny received as a pledge or security

**erthe:** *n.* earth (erth)

**erys:** see **eer**

**ese:** *n.* ease (esse)

**esement:** *n.* easement of the bowels

**esyn:** *v.* *esen* provide comfort, ease (esynd)

**etyn:** *v.* *eten* eat (eete, ete, eten, etith, etyn, etyng)

**ever among:** *adv.* again and again

**everydeel:** *n.* *everi-del* everything

**evyl:** *n.* *ivel* moral evil, wickedness; **fallyng evyl:** *n.* epilepsy

**evyl:** *adj.* *ivel* evil; miserable, wretched (evel)

**evyl:** *adv.* *ivel(e)* evilly (evel)

**evyn:** *n.* *eve(n)* evening

**evyn:** *adv.* as an emphatic, in fact, indeed (even)

**evyncrystyn:** *n.* fellow Christian (evencristen, evyncristen)

**evynsong:** *n.* *eve(n)-song* evensong, vespers, service held at the sixth canonical hour

**evynsongtyme:** *n.* evensong-time (evynsongtyme)

**evyrlestyng:** *adj.* everlasting

**ex:** *n.* *ax(e)* ax

**expleyntyng:** *ger.* explaining (expleyted)

**expressiowslech:** *adv.* *expressiousli* in detail, fully

**eyledys:** *n.* eyelids

**eylith:** *v.* *eilen* trouble, afflict, harm (eyled, eyleth)

**eypcyn:** *n.* Egyptian

**eyr:** *n.* air (eyrs); heir

## F

**fadom:** *n.* fathoms

**fagot:** *n.* bundle of firewood or kindling

**fallyng evyl:** *n.* epilepsy

**famynyng:** *n.* famine

**faryn:** *v.* *faren* conduct oneself, carry on; behave or act [toward someone] (far, fard, fare, farith, faryst, faryth, ferd)

**fast:** *adj.* close (to)

**fastyn:** *v.* *fasten* abstain voluntarily from food and drink (fast, fastyd, fastydyst)

**fawt:** *n.* fault

**fawyn:** *adv.* fain gladly, willingly

**faylyn:** *v.* *failen* fail (failyd, fayl, fayld, faylde, fayled, faylyd, faylyng)

**fayn:** see **fawyn**

**fayth:** see **feyth**

**fedir:** *n.* feather

**feerdnes:** *n.* fearfulness

**feith:** see **feyth**

**feithyn:** *v.* *feithen* have faith, believe

**feld:** *n.* field (felde, feldys)

**fele:** *adj.* much

**felyn:** *v.* *felen* feel

**fer:** *n.* fear; *adj.* far

**fer, fere:** see **in fere**

**ferd:** *adj.* fourth (ferth)

**ferd:** see **faryn**

**feryn:** *v.* *feren* be afraid (ferd, fere, feryd, feryth)

**festenyd:** *n.* fastened

**fet, fete:** see **foot**

**feteryd:** *ppl.* *feteren* bound, fettered

**feterys:** *n. feter* shackles, fetters  
**fettyn:** *v. fetten* go get [something], fetch (fet, fette)  
**feynynd:** *v. feinen* dissemble, make false pretenses (feyned, feynyng)  
**fifte:** *adj.* fifth  
**fischday:** *n. fish (dai)* religious fast day on which fish is eaten  
**fischys:** see **fyschys**  
**flawme:** *n.* flame  
**flayn:** *v. flen* strip the skin [from someone], flay  
**fle:** *v. flen* run away, flee (fled, fleddyn, fleth)  
**flekeryth:** *v. flikeren* flutter or beat wings (flekeryd)  
**fleschly:** *adj. fleshli(che)* carnal; *adv.* fleshly[che] carnally; sexually  
**fletyn:** *v. fliten* scolded, reproached  
**floreschyd:** *v. flouren* adorned with flowers  
**flowyn:** *v. flouen* flow (flowe, flowyng)  
**flyx:** *n. flux* dysentery[?]; diarrhea[?]  
**fode:** *n.* food  
**foly:** *n.* folly  
**fond, fonde, fondist:** see **fyndyn**  
**for:** *prep.* for; in spite of; *conj.* for, because  
**forasmech:** *adv.* seeing that, because, forasmuch (forasmeche);  
*conj.* in view of the fact that, forasmuch as  
**forberyn:** *v. forberen* abstain from, forego (forber, forbere)  
**forby:** *adv. forbi* past (in space), by; *prep.* by  
**forclowtyd:** *v. clouten* much patched  
**fordon:** *v. fordon* kill  
**foryefe:** *v. foryeven* forgive (foryeve, foryevyth, foryove, foryovyn)  
**foryetyn:** *v. foryeten* fail to remember, forget (forgetyn, foryate, foryete, foryetyn, foryetyng)  
**foryevenes:** *n.* forgiveness (foryefnes, foryefnes)  
**forlyn:** *v. forlien* have intimate sexual relations with; rape  
**forme:** *n.* manner, mode  
**fornone:** *adv. afor(e)non* in the morning (fornon, forenoon); *n.* morning (fornoon, fornoone)  
**fornseyd:** *ppl. afor((e)-seid* mentioned or stated before or earlier (forseyd, forseyde)  
**fors:** *n. force* heed, care: **I make no fors:** it does not matter to me

**forsakyn:** *v. forsaken* forsake (forsake, forsakyn, forsakyng, forsakyth, forsoke, forsokyn)  
**forschod:** *v. forsheden* attacked[?], reviled[?]  
**forsothe:** *adv. forsoth* for a truth or fact, truthfully  
**fortunynd:** *v. fortunen* happened  
**forward:** *n. foreward* compact, agreement; *adv.* forward (forwarde)  
**foryefe:** *v. foryeven* forgive (foryeve, foryevyth, foryove, foryovyn)  
**foryetyn:** *v. foryeten* fail to remember, forget (forgetyn, foryate, foryete, foryetyn, foryetyng)  
**foryevenes:** *n.* forgiveness (foryefnes, foryefnes)  
**fowely:** *adv.* foully (fowel)  
**fowle:** *n.* bird (fowelys)  
**fownden, fowndyn:** see **fyndyn**  
**fowtyn:** see **fyten**  
**fowyl:** *adj. foul* dirty, filthy, soiled (fowelar, fowle)  
**frayd:** *v. fraien* frightened, terrified  
**fre:** *adj.* free  
**freel:** *adj. frel(e)* easily broken, fragile, frail  
**frelte:** *n. frelete* physical weakness, frailty  
**frely:** *adv.* freely  
**fremd:** *adj. fremed* strange, unfamiliar  
**Frer Prechowrys:** Dominican order of mendicant friars  
**fro:** *prep.* from  
**fryke:** *adj. frik(e)* vigorous, brisk  
**ful:** *adj.* entire; *adv.* very  
**funte:** *n. font* baptismal font (funtys)  
**funtston:** *n.* baptismal font in hollowed stone  
**furryd:** *ppl. furren* furred  
**fyle:** *n.* file  
**fyndyn:** *v. finden* find (fond, fonde, fondist, fownden, fowndyn, fynde, fyndyth)  
**fyryng:** *ger.* fuel for maintaining a fire  
**fyschys:** *n.* fish (fischys)  
**fyten:** *v. figheten* fight (fowtyn)

## G

**gaderyng:** *ger. gaderinge* assembling of people, gathering (gadyrd)  
**galey:** *n. galei(e)* seagoing vessel with sails and oars, galley  
**galle:** *n.* secretion of the gall bladder, [bitter as] gall  
**game:** *n.* amusement, joke  
**gan:** *v. ginnen* began  
**gapyd:** *v. gapen* stared open-mouthed, gaped  
**gat, gate:** see **getyn**  
**gayler:** see **iayler**  
**gelle:** *n.* coarse garment  
**gestur:** *n.* gesture deportment, bearing  
**gestys:** *n. gest* guests  
**getyn** *v. geten* acquire, get (gat, gate, get, getith, gotyn)  
**geynseyd:** *pp. yensein* spoken to in opposition, gainsaid  
**gilty:** see **gylty**  
**glosyng:** *ppl. glosen* flattery, blandishment  
**glotonye:** *n. glotoni(e)* intemperate appetite for food and drink; the deadly sin of gluttony  
**go:** see **gon**  
**gold:** *n.* gold used in writing and book decoration; cloth of gold: *adj.* golden  
**gon:** *v. gon* walk, go (go, gost, goth, goyng)  
**good:** *n.* money, material possessions; virtuous or good (words) (goodys)  
**good:** *adj.* good, (god, goode)  
**gost:** see **gon**  
**gostly:** *adj. gostli* spiritual [topics or emotions]; devout and/or immortal [beings]  
**gostly:** *adv. gostli* through the powers of the spirit  
**goth:** see **gon**  
**gotyn:** see **getyn**  
**governawns:** *n. governaunce* conduct, behavior (governawnce)  
**governe:** *v. governen* govern (governd, governyd, governyth)  
**governorys:** *n.* governors  
**gowne:** *n. goune* outer garment, robe, gown (gown)  
**goyng:** see **gon**

**gramercy:** *interj. gramerci* expression of gratitude thanks (gremercy)  
**gravel:** *n.* gravel  
**gravyn:** *v. graven* carve or engrave  
**grawnt:** *adj. gret* large in size or quantity, great  
**grawntyn:** *v. graunten* permit, allow, grant (grawnt, grawnte, grawntyd, grawntyng, grawntyth)  
**gredily:** *adv.* greedily  
**greedy:** *adj.* greedy  
**gremercy:** see **gramercy**  
**gresely:** *adj. grisli* horrible, terrible, grisly (gresly)  
**gresys:** *n. gres* steps; *n. gras* grasses  
**gret:** *v. greten* greet  
**grevawns:** *n. grevaunce* injury, damage  
**grevows:** *adj. grevous* deadly, grievous (grevows, *adv.* grevowsly)  
**grevyd:** *v. greven* be painful to (grevyd)  
**grote:** *n. grot* English silver coin equivalent to four pennies, groat  
**grovy:** *n. grove* small thickets or woods, groves  
**growyn:** *v. grouen* grow (growith, growyng, growyth)  
**grutchyn:** *v. grucchen* grumble, complain (grutchith)  
**grutchyng:** *ger. grudging; adj. grudging*  
**gryndyn:** *v. grinden* break into small particles, grind  
**gyde:** *n. gide* guide (gydes)  
**gynnyng:** *n. ginning(e)* starting point in time, beginning

## H

**habundawns:** *n. aboundaunce* great quantity, abundance  
**habundawnt:** *adj. aboundaunt* abundant (abundawnt)  
**habundawntly:** *adv.* abundantly (abundawntly)  
**haburgon:** *n. habergeoun* garment of chain mail worn next to the skin for penance (haburion)  
**had, haddist, haddyn, haddyst, hadyn, haf, hafe:** see **haue**  
**hakkyd:** *v. hakken* chopped, hacked  
**haldyn:** see **heldyn**  
**halfpeny:** *n. hal-peni* English coin worth half a penny, halfpenny (halfpenys)

**halfyndel:** *n.* *halven-del(e)* half (halvendel)  
**halpe, halpyn:** see **helpyn**  
**halsyn:** *v.* *halsen* embrace, caress  
**halwyd:** *v.* *halwen* made sacred, hallowed  
**haling:** *ger.* pulling or drawing  
**hamper:** *n.* basket for carrying foodstuffs, hamper  
**han:** see **have**  
**handelyn:** *v.* *hondlen* touch with the hands, handle  
**handmaydyn:** *n.* *honde* female servant, handmaiden (handmayden)  
**handwerke:** *n.* handiwork  
**hangyn:** *v.* *hongen* suspend from an elevated point, hang (hang, hangen, hangyd, hangyng, heng)  
**happyd:** *v.* *happen* came to pass, happened  
**[of] hard:** *prep., n.* with difficulty  
**hardyd:** *v.* *harden* made hard, hardened  
**hat:** see **have**  
**hatered:** *n.* hatred  
**hatyn:** *v.* *haten* feel hatred for, hate (hatyd)  
**have:** *v.* *haven* have (an, had, haddist, haddyn, haddyst, hadyn, haf, hafe, han, hast, hat, hath, have, havyng, havyth)  
**havyn:** *n.* haven  
**hayr:** *n.* *her(e)* stiff cloth made of hair, haircloth; item of clothing made of haircloth (hayres)  
**hecke:** *n.* *heke* a small ship (heeke)  
**hedows:** *adj.* *hidous* terrifying, horrible, dreadful (hydows)  
**hedowslyche:** *adv.* hideously  
**hedyr:** *adv.* *hider* to or toward this place, hither (hydir)  
**heed:** *n.* *hed* head (hed, heuyd, hevyd); *n.* *hed* attention, notice, heed (hed, hede, heede)  
**heele:** *n.* *hele* health, physical and/or mental (hele)  
**heerys:** *n.* *here* bands of armed men, army  
**heldyn:** *v.* *holden* take hold of, hold (haldyn, held, helde, heldith, heldyn, heldyng, heldyth, hold, holdith, holdyn, holdyng); **holdyn**  
**foot wyth:** keep up with  
**helply:** *adj.* helpful

**helpyn:** *v.* *helpen* help (halpe, halpyn, help, helpith, helpyd, helpyng, helpyth, holpyn)  
**helth:** *n.* health  
**helys:** *n.* heels  
**himself:** *pron.* themselves (hemselfe)  
**heng:** see **hangyn**  
**hens:** *adv.* *hennes* away, hence  
**hep:** *n.* heap  
**her:** *n.* hair; *adv.* here (here); also see **sche**  
**herars:** *n.* *herer(e)* ones who listen, hearers  
**herberwyd:** *v.* *herberwen* be lodged, have shelter  
**herborwe:** *n.* *herberwe* temporary dwelling, lodging, shelter (herberwe, herborw)  
**hermyte:** see **ermyte**  
**herto:** *adv.* to this, concerning this, hereto  
**heryn:** *v.* *heren* hear (her, herd, herdist, herdyn, here, herist, herith, heryn, heryng)  
**heryng:** *n.* *hering* herring; *ger.* *hering(e)* hearing  
**hete:** *n.* heat  
**hethyn:** *adj.* not Christian or Jewish, pagan, heathen (hethen)  
**hevy:** *adj.* *hevi* troubled, vexed  
**heved:** see **heed**  
**hevynesse:** *n.* sorrow, depression (hevynes)  
**hevynly:** *adj.* heavenly (hevenly)  
**hevyd:** see **heed**  
**hewyn:** *v.* *heuen* hewn  
**hey:** *adj.* high, elevated (heyest, hy, hyst)  
**heyar:** *adv.* higher  
**heyl:** *adj.* *heil* free from infirmity, healthy, hale (heil)  
**heyly:** *adj.* highly (heily, hily, hyly)  
**hily:** see **heyly**  
**hirte, hirtyd:** see **hurtyn**  
**hiryd:** see **hyer**  
**hite, hith:** see **hygth**  
**ho:** see **hoo**  
**hodys:** see **hood**

**hogely:** *adj.* *ugli* terrifying, dreadful, ugly  
**hogelyd:** *ppl.* *hogeled* dressed in a disorderly fashion, huddled[?]  
**hol:** *adv.* wholly; also see **hool**  
**hold:** see **eld**  
**hold, holdith, holdyn, holding:** see **heldyn**  
**holdyn foot wyth:** keep up with  
**holpyn:** see **helpyn**  
**holy:** *adj.* holy; *adv.* wholly,  
**holyng:** *ger.* *heling(e)* healing  
**homly:** *adj.* *homli* at home, familiar; sexually intimate  
**homward:** *adv.* homeward (homwardys)  
**honest:** *adj.* beautiful, excellent  
**honeste:** *n.* honorableness of conduct  
**hoo:** *pron.* who (ho, how, hoose, whom, whos, whoys)  
**hood:** *n.* hood (hodys)  
**hool:** *adj.* whole, well, in good health (hol, hoole, hoyl)  
**hoot:** *adj.* hot  
**horsmille:** *n.* mill operated by horsepower  
**hoste:** *n.* eucharistic wafer before or after consecration, host, (oostys)  
**hostel:** see **ostel**  
**hostellyd:** *ppl.* *hostelen* lodged  
**how:** *adv.* how; also see **hoo**  
**howge:** *adj.* huge  
**howse:** *n.* house (howsys)  
**howselyn:** *v.* *houselen* administer holy communion (howseld, howselde, howseln, howselyd, howsyld)  
**howsholde:** *n.* household  
**hoyl:** see **hool**  
**hurtyn:** *v.* *hurten* injure, wound, hurt, (hirte, hirtyd, hurte)  
**huswyfre:** *n.* *hus-wifri(e)* occupation or activity of a housewife  
**hy:** see **hey**  
**hyd:** *ppl.* and *ger.* hidden  
**hyde:** *n.* human skin  
**hydir:** see **hedyr**  
**hydows:** see **hedows**

**hyer:** *v.* *hiren* hire to work for wages (hiryd, hyred, hyryd)  
**hyest:** see **hey**  
**hygth:** *v.* *hoten* be called; be promised (hite, hith, hyte)  
**hyid:** *v.* *hien* went quickly, travelled rapidly (hied, hyed)  
**hyllys:** see **hille**  
**hyly:** see **heyly**  
**hymyr=hynder?:** *adj.* *hinder* in the back or rear [part][?]  
**hynderawns:** *n.* hindrance (hynderawnce)  
**hyndryn:** *v.* *hindren* cause harm; slander; impede, obstruct, hinder (hyndir, hyndryd)  
**hyndryng:** *ger.* obstructing, hindering  
**hyrdil:** *n.* *hirdel* sledge on which criminals are transported for execution  
**hyte:** see **hygth**

## I

**iangelyd:** *v.* *janglen* chattered, talked idly; disputed, argued (iangelyng)  
**iape:** *n.* *jape* insult, mock, jibe; trifling matter (iapyd, iapys)  
**iayer:** *n.* jailer (gayler)  
**iche:** see **ech**  
**ientylwoman:** *n.* gentlewoman (gentylwomen)  
**illumynyn:** *v.* *illuminen* enlighten spiritually (illumyn, illumynynd, illuminyth)  
**illusyons:** *n.* *illusioun* deceptions of the senses  
**I make no fors:** it does not matter to me  
**impressyons (of eyrs):** *n.* any of various atmospheric phenomena  
**inasmuch:** *adv.* in as much as, as far as, as much as (inasmeche)  
**inclined:** see **enclyne**  
**incontinens:** *n.* *incontinence* inability to restrain sexual desire  
**incres, incresyd, incresyn, incresyng:** see **encresyn**  
**induyn:** *v.* *endeuen* endow [with spiritual gifts] (indued)  
**in fere:** *adv.* together (in fer)  
**infirmyte:** *n.* *infirmite* disease, sickness, infirmity (infirmite)  
**informyd:** see **enformyn**  
**infortunyte:** *n.* *infortunite* misfortune

**inioyne:** *v. enjoinen* prescribe or impose (penance) (enioyned, inioyneth, inyoined)  
**innocencye:** *n.* innocence  
**inoportunyte:** trouble[?]; error for **importunite**[?]  
**inordynat:** *adj. inordinate(e)* uncontrolled, immoral (inordinate)  
**inow:** *n.* enough; *adj.* enough (anow, anowe)  
**inpacyens:** *n. impacience* inability or unwillingness to bear adversities  
**inqwietyng:** *ger. inquieting* disturbing  
**inqwiryng:** *v. enqueren* ask, inquire (enqwiryd, inqwir, inqwired, inqwiryng)  
**inseare:** *n. inseer* one who looks in, examiner  
**inspir, inspyred:** see **enspyr**  
**instawns:** *n. instaunce* insistence, urging  
**intent:** see **entent**  
**in undirstondabyl:** *adj. inunderstondable* incomprehensible  
**invyows:** *adj.* envious (envyows)  
**ioyen:** *v. joien* delight in; exult (ioyn, ioyyd)  
**irke:** see **yrke**  
**irkyn:** see **yrkyn**  
**iseyd:** see **seyin**  
**iuge:** *n.* judge  
**iurisdiccyon:** *n.* jurisdiction  
**iurney:** *n.* journey (iurne, iurneys)

## K

**kallyd:** see **callyd**  
**kan, kanst:** see **cun**  
**kende:** *adj. kind(e)* benevolent, affectionate, kind; natural  
**kendly:** *adj. kindeli* natural  
**kendly:** *adv. kindeli* according to the course of nature  
**kendnes:** *n.* kindness  
**kenred:** *n. kinrede* kindred, blood relations (kynred)  
**kepar:** *n. keper(e)* keeper, guardian (kepars)  
**kepyn:** *v. kepen* keep, guard, defend, protect (kepe, kept, kepyng, kepyst)

**kerche:** *n.* woman's headcloth or veil, kerchief (kerchys)  
**kest:** see **castyn**  
**kissyd, kissyn:** see **kyssyn**  
**klene:** *adj.* pure;  
**knawyn:** *v. gnauen* gnaw, bite, chew (knawyth)  
**kne:** *n.* knee (knes, kneys)  
**knelyn:** *v. knelen* kneel, genuflect (knele, knelyd, knelyng)  
**knowlach:** *n. knoulech(e)* knowledge; carnal knowledge, sexual intercourse (knowlache)  
**knowyn:** *v. knouen* know; acknowledge (knew, knewe, knewyn, knowe, knowist, knowith, knowyn, knowyng, knowyst, knowyth)  
**knowyng:** *ger.* carnal knowledge, sexual intercourse; knowing  
**knyvys:** *n. knif* knives  
**komown:** see **comownyn**  
**komyn, komyng:** see **comyn**  
**kryng:** see **cryng**  
**kyd:** *adj. kith(e)* known  
**kylne:** *n. kilne* furnace for baking or drying, kiln  
**kynde:** *n. kinde* natural order of things  
**kyndelyd:** *v. kindelen* kindled, set fire to  
**kynnes:** *n. kin* kinds (of earthly inhabitants)  
**kynred:** see **kenred**  
**kyrtyl:** *n. kirtel* outer garment, kirtle (kyrtylle)  
**kyt:** *v. cutten* cut (i cuttyd)

## L

**labowr:** *n.* work; labor in childbirth; affliction (labowre)  
**labowryn:** *v. labouren* perform work; seek expression of suppressed emotion; afflict, vex, harass (laboryd, labowrd, labowryd)  
**layer:** *n. laser* leper (layerys)  
**lak, lakking:** *n.* lack  
**lakkyd:** *v. lakken* to be lacking  
**lamentabyl:** *adj.* lamentable  
**languryn:** *v. langouren* be in failing health; languish with religious ardor (langour, languren, langurith, languryng)

**langwage:** *n.* language (langage)  
**lantern:** *n.* lantern tower that admits light into a church  
**lappe:** *n.* person's lap (lappys)  
**late:** *adv.* lately  
**latyn:** *n.* Latin language  
**latyn:** *v.* *leten* let, allow (late, latyn, lathyth, leet, let, letyn)  
**lawdacyon:** *n.* *laudacioun* praise  
**lawghe:** *v.* *laughen* laugh, (lawh, lawhyng, lawhyst, lowgh)  
**lawhyng:** *ppl. adj.* laughing  
**lay:** *adj.* not belonging to the clergy, lay  
**lay:** see **lyn**  
**lech, leche:** see **lych**  
**lecherows:** *adj.* lecherous  
**ledar:** *n.* guide, escort  
**leddyr:** *n.* ladder  
**ledyn:** *v.* *leden* conduct, lead, (led, ledde, leddyn, lede, leden, ledith, ledyng)  
**leed:** *n.* the metal lead; darkness or dullness of color  
**leef:** *n.* leaf of a book, leaf of a tree (leevys)  
**leef:** *adj.* *lef* esteemed in love or affection, dear  
**leet:** see **latyn**  
**leevyn:** *n.* *leven* lightning (levenys, levyn, levyn)  
**leevyn:** *v.* *leven* abandon; relinquish; cease; depart (leevyn, leevyng, leevyst, left, levyn, levyng, levyth)  
**left:** see **leevyn**  
**leful:** *adj.* permitted, sanctioned, moral  
**legat:** *n.* ecclesiastic vested with papal authority, papal legate (legate)  
**lekely:** *adj.* likely  
**lekenes:** *n.* likeness  
**lendyn:** *v.* *lenen* lend (lent)  
**lengar:** see **long, longe**  
**lenton:** *n.* Lent  
**lenyd:** *v.* *lenen* leaned  
**lept:** *v.* *lepen* rushed, hurried  
**lepyr:** *n.* leper

**lernyd:** *v.* *lernen* learn about, get knowledge of; *ppl. adj.* educated, cultivated, learned  
**leryn:** *v.* *leren* teach, give instruction to (leryd)  
**lest:** *n.* least; *adj.* least  
**les than:** *conj.* unless  
**lestyn:** *v.* *lesten* survive, continue (lestyd, lestyng)  
**lesyn:** *v.* *lesen* lose  
**lesyng:** *ger.* *lesing(e)* lie, telling of a lie (leesyngys, lesynggys, lesyngys)  
**lesyng:** *ger.* act of losing  
**let, lete, letyn:** see **latyn**  
**letchery:** *n.* lechery (letchory, letthery, lettherye)  
**lettryd:** *adj.* *lettred* literate, able to read Latin, educated  
**lettyn:** *v.* *letten* hinder, impede, delay (let, lett, lette, lettyd, lettyst)  
**lettyng:** *ger.* hindering, hindrance  
**lettyr:** *n.* *lettre* letter of the alphabet; personal or private written letter (letters, letterys, lettrys)  
**levar:** *n.* *liver(e)* human liver (levars, levarys)  
**levar:** *adv.* *lef* rather, as soon as (levyr)  
**leve:** *n.* *leve* permission, leave; farewell  
**leve, levenys:** see **leevyn**  
**levyn:** *v.* *leven* believe, have faith in (leue, leued, leuyd, leuyng, levyd, levyn)  
**levyn:** *v.* *liven* live, be alive (leve, leved, levyd, levyn, levyng, levyst, levyth)  
**levyn:** see **leevyn**  
**levyng:** *ger.* life, manner of living (levyng)  
**levyng:** *ppl. adj.* living  
**levyng, levyth, levyn:** see **leevyn**  
**lewyd:** *adj.* *leued* uneducated, ignorant  
**lewydnes:** *n.* *leuednes(se)* ignorance; crudeness  
**leyn:** see **lyn**  
**leyser:** *n.* *leiser* opportune time  
**leyth:** *v.* *leien* put, place, lay (ley, leyd, leyden, leydyn)  
**lich, liche:** see **lych**  
**life:** see **lyfe**

**likyd:** see **lyke**  
**likyng:** see **lykyng**  
**likyth:** see **lyke**  
**litol, lityl:** see **lytyl**  
**lo:** *interj. particle* emphasizing a statement: surely, indeed, certainly  
**lofe:** *n. lof* praise  
**lofe:** see **love**  
**lokkyng:** *pr. ppl. loken* locking (lokyd)  
**lokyn:** *v. loken* look: look at; examine (loke, lokyd, lokyng)  
**lollare:** *n. Lollard, heretic* (loller)  
**lombe:** *n. lamb*  
**lond:** *n. land* (londe)  
**long:** *n. a long time; adj. long* (lengar)  
**longe:** *adv. for a long time* (lengar, long)  
**longyng:** *ger. longing; ppl. adj. belonging*  
**longyth:** *v. longen* is the function or duty (to) (longith, longyd)  
**lordschip:** *n. lordship(e)* authority of a person of high rank (lordshyp, lordshep)  
**lothful:** *adj. loathsome*  
**lothly:** *adj. loathsome*  
**love:** *n. beloved* (lofe, love, lovys)  
**lovere:** *n. lover* (lovars, lover, lovery)  
**lovyn:** *v. loven* feel affection for, love (lofe, love, lovedyn, loven, lovyd, lovyn, lovyst, lovyth)  
**lovys:** *n. lof* loaves  
**lowe:** *n. loue* fire, flame (lowys)  
**lowe:** *adj. lowly*  
**luggen:** *v. luggen* pull  
**lukkyd:** *v. lukken* happened, chanced  
**luschyng:** *ger. lushing* crashing noise  
**lyars:** *n. liars*  
**lych:** *adj. like; likely* (lech, leche, liche, lyche, lykar, lyke)  
**lych as, lyke:** *conj. as* (lech as, lich as, liche, lyche as, lyk as)  
**lye:** *v. lien* tell a lie, deceive (lyest)  
**lyfe:** *n. life* (life, lyffe, lyve, lyves, lyvys); **on lyfe, lyve:** alive  
**lyftyd, lyftyng:** *v. liften* raise from the ground, lift

**lyght:** *n. light* (lygth, lyte, lyth)  
**lyth:** see **lych**  
**lykand:** *adj. liking(e)* in good condition, healthy, vigorous  
**lyke:** *v. liken* give pleasure to, please; care for (likyd, likyde, likyth, lyke, lykyd, lykyde, lyked, lyketh, lykyd, lykyn, lykyth)  
**lyke:** see **lych**  
**lymyt:** *v. limiten* fix a date  
**lyn:** *v. lien* lie down; stay (lay, leyn, ly, lye, lyg, lying, lyth)  
**lynyn:** *adj. linen*  
**lyst:** *n. list* desire, wish  
**lysted:** *v. listen* desired  
**lyster:** *n. littester(e)* dyer  
**lystere:** *n. lister* clerical reader (lector) who may also explain or gloss passages  
**lytely:** *adv. litelli* lightly, gradually[?]  
**lyve, lyves, lyvys:** see **lyfe**  
**lyvery:** *n. livere* sustenance for life granted by a monastic institution  
**lyvys:** *adv. alive*

## M

**mad:** see **makyn**  
**maddyn:** *v. madden* be mad  
**made, madist, madyn:** see **makyn**  
**mageste:** *n. majesty*  
**maist:** see **mown**  
**makyn:** *v. maken* make, create (mad, made, madist, madyn, make, makith, makyng, makyth)  
**malefactowr:** *n. criminal, malefactor*  
**malendrynes:** *n. malandrin* highwaymen, brigands  
**man:** *n. man* (mannys, men, mennys)  
**mantyl:** *n. robe; cleric or nun's mantle; mantyl & the ryng:* symbol of vow of chastity (mentyl)  
**manyfold:** *adj. abundant, manifold*  
**manykyld:** *v. maniclen* shackled with handcuffs or chains, manacled  
**marbilston:** *n. marble*

**marbyl:** *n.* marble  
**marchawndyse:** *n.* *marchaundise* trading, commerce  
**marchawnt:** *n.* merchant (marchawntys)  
**martirys:** *n.* martyrs (martyres)  
**massage:** *n.* message  
**mateynes:** *n.* matins, the first canonical hour (mateyns)  
**mawgre:** *prep.* in spite of  
**mawnde:** *n.* *maunde* Maundy, Maundy Thursday, Last Supper  
**may:** see **mown**  
**mayde:** *n.* *maid(e)* virgin  
**mayden:** *n.* female attendant or servant (maydenys, maidenys)  
**maydenhed:** *n.* *maidenhede* maidenhood (maydenhode)  
**mayntenowrys:** *n.* *maintenour* supporter, upholder, helper  
**maynteyn:** *v.* *mainten* help, support (maynten, meynteyn, maynteynd, meynteyned)  
**mayst:** see **mown**  
**maystres:** *n.* mistress  
**maystyr:** *n.* master (maistyr)  
**maystyschep:** *n.* *maistership* patronage, good offices  
**mech:** *n.* much (mych, myche); *adj.* much (mekyl, mych); *adv.* much (meche, mych)  
**mede:** *n.* spiritual reward  
**medelyn:** *v.* *medlen* have to do [with]; associate [with]; have sexual intercourse [with] (medele, medelyd, medyl)  
**medytacyon:** *n.* *meditation* (meditacyon, meditacyons, meditacyonys, medytacyons)  
**mees:** *n.* mess  
**meke:** *adj.* meek (mekar)  
**mekely:** *adv.* meekly  
**meknes:** *n.* meekness  
**mekyl:** see **mech**  
**mekyn:** *v.* *meken* be deferential to, express respect  
**melodye:** *n.* melody (melodiis)  
**melty:** *v.* *melten* melt  
**melydiows:** *adj.* melodious  
**member:** *n.* member; genitals (membrys)

**mende:** *n.* mind; memory; thought (mend, mendys, mynd, mynde, myndys)  
**mene:** *n.* course of action, method, way (menys)  
**mene:** *v.* *menen* intend to say, mean (ment, menyth)  
**mennys:** see **man**  
**menowr:** *adj.* *menour* Franciscan friar, Minorite  
**mentyl:** see **mantyl**  
**meny:** *n.* *meine* household, household servants and officers (mene)  
**merowr:** *n.* mirror  
**mervelyows:** *adj.* marvelous  
**merveyle:** *n.* miraculous event; wonder, astonishment (mervayl, mervayle, merveyl)  
**merveylowslyche:** *adv.* marvelously  
**merveylyn:** *v.* *merveilen* be filled with wonder or surprise, marvel (merveyl, merveyled, mervelvn, merveylyng, merveylyth)  
**mery:** *adj.* merry, (meryar, myryar)  
**meryly:** *adv.* merrily (merily)  
**meryte:** *n.* merit (merytys)  
**messe:** *n.* Catholic mass (messys)  
**messepeny:** *n.* *messe-peni* a penny given at mass  
**messetye:** *n.* time of the Mass  
**mesur:** *n.* *mesure* restraint  
**mesurably:** *adv.* measurably  
**mesuryn:** *v.* *mesuren* measure, control (mesur, mesuryd)  
**mete:** *n.* sustenance, food; meal  
**mett:** *n.* measure  
**metyn:** *v.* *meten* encounter, meet (met, mete, meten, mett, mettyng, metyng)  
**mevyng:** *ger.* moving, influence (mevyng, mevynggys, mevyngys)  
**mevyth:** *v.* *meven* move, (meve, meved, mevyd, mevyn, mevyng, mevyth)  
**meyr:** *n.* mayor (meyrs)  
**mict:** *v.* *mouen* mown  
**ministryn:** *v.* *ministren* be of service, render service or aid (ministering, ministryd, ministryng, minystyr, mynystryng, mynystyr)

**mistrostyð, mistrostyn:** see **mystrostyn**

**mo:** *n.* more; *adv.* more

**modirly:** *adv.* in a motherly way

**modyr:** *n.* mother (moderys, modir, modrys, modyrs)

**modyr nakyd:** *adj.* mother-naked, entirely naked

**mone:** *n.* *mon* moaning, lamentation, weeping

**mony:** *n.* *moonei(e)* money

**monycyon:** *n.* *monicioun* bidding, injunction, command

**monyschyð:** *v.* *monesten* (moneschid, moneschyd, monischyd, monyschyð, monyschyng)

**monyth:** *n.* month (moneth)

**morkyn:** *v.* *marken* marked

**mornyn:** *v.* *mornen* grieve, sorrow, mourn, (mornyð, mornyng, mornyst)

**mornyng:** *ger.* and *adj.* mourning (mornynggys)

**morteys:** *n.* *morteis(e)* mortise, in this case the hole into which Christ's cross was inserted

**morwenyng:** *n.* *morning(e)* morning

**morwyn:** *n.* *morning(e)* morning

**moryn:** *v.* *moren* increase (moryng)

**mot:** *v.* *moten* be allowed, be permitted, may (mote, must)

**motys:** *n.* *mot* specks, particles, motes

**mown:** *v.* *mouen* be able (maist, may, mict, mow, mowt, mygt, mygth, mygtyn, myghtyst, myt, myte, myth, mythist, mytyn, mythtyst, mythyn)

**mownt:** *n.* mount

**mowt:** see **mown**

**mowth:** *n.* mouth (mowthe, mowthys)

**moyses yerde:** see **yerde**

**mukke:** *n.* muck

**munke:** *n.* monk

**murmowr:** *n.* murmuring

**must:** see **mot**

**mych, myche:** see **mech**

**myddenyght:** *n.* midnight

**myddys:** *n.* midst

**myghtilier:** see **mythtyly**

**myghtys:** see **myth**

**myghtyst, mygt, mygth:** see **mown**

**mygthys:** see **myth**

**mygty:** see **mythy**

**mygtyn:** see **mown**

**myle:** *n.* miles

**mylle:** *n.* mill

**mynd, mynde, myndys:** see **mende**

**mynystyr, mynystryng:** see **ministryn**

**myracle:** *n.* miracle (myrakyl, myraclys)

**myraculosly:** *adv.* miraculously

**myrth:** *n.* mirth (myrthe, myrthys)

**myryar:** see **mery**

**mysbeleuaries:** *n.* misbelievers

**myschef:** *n.* *mischef* misfortune, trouble, problem (myschefe, myscheuys, myschevys)

**myscheuows:** *adj.* mischievous

**mysdedys:** *n.* misdeeds

**mysgovernawns:** *n.* *misgovernaunce* misconduct, wrongdoing, misgovernance (mysgouernawnce)

**mysgovernyd:** *ppl. adj.* misgoverned

**mystrostyn:** *v.* *mistrusten* lack faith, confidence, or hope; mistrust (mistrostyð, mistrostyn, mystrost, mystrostyn)

**myt, myte, myth, mythist:** see **mown**

**myth:** *n.* *might* power, might (myghtys, mytys)

**mythtyly:** *adv.* mightily (myghtilier, mytily)

**mythtyst:** see **mown**

**mythy:** *adj.* mighty (mygty, myty)

**mythyn, mytyn:** see **mown**

## N

**nacyon:** *n.* nation.

**natyf:** *adj.* native

**nayle:** *n.* nail

**nayles:** *n.* fingernails

**ne:** *adv.* nor; not  
**nekke:** *n.* neck  
**ner:** *adj.* near (nere, nerar); *adv.* nearly  
**nerhand:** *adv.* nearly  
**nevyr:** *adv.* never  
**nevyrtheles:** *adv.* nevertheless (nevyrthelesse, nerthelesse)  
**newe:** *adj.* new; *adv.* anew, newly  
**neybowrys:** *n.* neighbors (neyborwys, neybowrys)  
**neygh:** *v.* *neighen* come near, approach  
**neythyr:** *conj.* neither (neithyr, neyther)  
**no:** *adj.* no; *conj.* nor  
**nobeley:** *n.* *noblei(e)* high rank or birth, nobility  
**nobyl:** *n.* *noble* English gold coin usually equivalent to 6 shillings 8 pennies (nobelys, noblys)  
**noon:** *n.* noon; *pron.* none; *adj.* no (non)  
**norych:** *n.* *norice* foster father; tutor  
**notabyl:** *adj.* notable  
**nothyng:** *n.* nothing; *adv.* not at all  
**nowmeryd:** *pp.* numbered  
**nowt:** *n.* nought; *adv.* nought, not  
**noye:** *n.* harm, annoyance  
**noyful:** *adj.* annoying  
**noyin:** *v.* *noien* harm, annoy (noy, noyith)  
**noyng:** *ger.* annoying  
**noysen:** *v.* *noisen* make noise (noysed); report or spread rumor  
**nunnys:** *n.* nuns  
**ny:** *adv.* *neigh* nearly  
**nyght:** *n.* night (nygth, nyghtys, nytys)  
**nyhand:** *adv.* almost

## O

**o:** see **oon**  
**obediencer:** *n.* person who vows obedience, obedientiary  
**obeyn:** *v.* *obeien* carry out commands, obey (abeyn, obey, obeyd, obeyng)  
**obieccyon:** *n.* objection

**obloquie:** *n.* derogatory remarks, calumny  
**obseruawnce:** *n.* religious observance  
**obteyn:** *v.* *obteien* get or acquire, obtain (opteyn)  
**occasyon:** *n.* occasion for offence  
**ocupyn:** *v.* *occupien* occupy, (ocupiid, occupyed, occupyid, occupying)  
**odde:** *adj.* odd  
**odowrys:** *n.* odors  
**of:** *adv.* off; *prep.* of; by; about; for; from  
**offendyn:** *v.* *offenden* sin against, displease, offend  
**offens:** *n.* offence  
**offeryn:** *v.* *offren* offer (offeryd, offryd, offyr, offyrn)  
**on bakke:** *adj.* aback  
**on lyfe:** *adj.* alive  
**ony:** *adj.* *ani* any  
**onyd:** *ppl. adj.* *onen* united [spiritually]  
**onys:** *adv.* once  
**oon:** *n. and adj.* one (on, oo, o, a)  
**oostys:** *n.* *host(e)* consecrated wafers  
**oostys:** see **hoste**  
**opressyn:** *v.* *oppressen* overcome, subdue, violate  
**opteyn:** see **obteyn**  
**opyn:** *adj.* open, *v.* *openen* open (openyd)  
**or:** *adv.* ever, ere; *conj.* or  
**oryson:** *n.* *orisoun* prayer; act of prayer  
**ostage, oste, ostel:** *n.* hostel  
**osteler:** *n.* innkeeper  
**othe:** *n.* oath (othis, othys)  
**outward:** *adv.* outwardly  
**ovyr:** *adv.* over  
**ovyrall:** *adv.* everywhere, all over  
**ovyrcomyn:** *v.* *overcomen* overcome (ovyrcome)  
**ovyrgo:** *v.* *overgon* overtake, overcome  
**ovyrtakyn:** *v.* *overtaken* overtake  
**ovyrthynkyth:** *v.* *overthynken* regret, repent  
**ower, owir:** see **we**  
**owt:** *pron.* *ought* anything; *adv.* out, away (owte); *prep.* out, out of

**owtforth:** *adv.* outwardly  
**owtward:** *adv.* outdoors  
**owyn:** *adj.* on [one's] own, (owen)  
**owyr:** *n.* *houre* hour (owerys, owr, owre, owrys, owyres, owyrs)  
**owyr:** see **we**  
**owyth:** *v.* *ouen* owe, ought, supposed to (do); owned (awt, awte, owe, owyn)

## P

**pacient:** *adj.* patient  
**pacyens:** *n.* patience (paciens)  
**paleys:** *n.* palace  
**palmyr:** *n.* palmer, pilgrim [to the Holy Land]  
**parcel:** *n.* part  
**parceyve:** *v.* *perceiven* perceive, notice, observe (parceyve, parceyvdy, parceyvyng)  
**parformyn:** *v.* *performen* complete, finish, perform  
**parfyte:** *adj.* perfect (parfyte, parfyth)  
**parfytely:** *adv.* perfectly (parfythly)  
**partabyl:** *adj.* *partable* capable of sharing or partaking (partabil)  
**party:** *n.* part (parte, partye)  
**partyn:** *v.* *parten* divide, part; separate, take partyn, (parting, partith, partyd, partyng)  
**partynyr:** *n.* partner  
**paryschenys:** *n.* parishioners (parischenys, parysshonys)  
**pase:** *n.* pace  
**passyn:** *v.* *passen* move, advance, pass; surpass (passeth, passyd, pasyn, passyth)  
**passyng, passyngly:** *adv.* exceedingly, very  
**passyon:** *n.* *passioun* the sufferings and death of Christ; passion; malady  
**passyon weke:** *n.* the fifth week in Lent beginning with Passion Sunday  
**pater noster:** *n.* Lord's Prayer  
**payd:** *ppl. adj.* *paien* pleased  
**payn:** *v.* *paien* pay, render in payment (pay, payd)

**payn:** see **peyne**  
**pece:** *n.* drinking vessel, wine-cup  
**pees:** *n.* peace (pes, peys)  
**peler:** *n.* pillar  
**penawns:** *n.* sacrament of penance, repentance (penawnce)  
**penne:** *n.* pen  
**pensife:** *adj.* pensive  
**peny:** *n.* penny (pens)  
**pepyl:** *n.* people (pepil, peplys, pepul)  
**perauentur:** *adv.* perhaps  
**pere:** *n.* peer  
**perel:** *n.* peril (perell, perellys, perelvs, peril)  
**perfeccyon:** *n.* perfection  
**perischyn:** *v.* *perishen* perish (perischyd)  
**perlyows:** *adj.* perilous dangerous, perilous  
**perseverawns:** *n.* perseverance  
**perseverawnt:** *adj.* *perseveraunt* constant, persevering  
**persoone:** *n.* person (parson, person, persone, personys, persun)  
**pertre:** *n.* pear-tree  
**pervertyn:** *v.* *perverten* pervert, distort (pervertyng)  
**pes:** *interj.* peace; also see **pees**  
**pestylens:** *n.* *pestilence* plague, pestilence (pestilens)  
**pete:** *n.* *pite* Piéta, image of the Virgin Mary and Christ after the deposition  
**petows:** *adj.* *pitous* pitiful  
**petowsly:** *adv.* *pitousli* compassionately, piteously  
**pety:** *n.* *pite* pity; (pite, pyte)  
**peyne:** *n.* pain (payn, peyn, peynes)  
**peynful:** *adj.* painful  
**peyr:** *n.* pair  
**peys:** see **pees**  
**pike:** see **pyke**  
**pite:** see **pety**  
**place:** *n.* place (places, placys)  
**planetys:** *n.* planets  
**ple:** *n.* legal action or case

**plente:** *n.* plenty  
**plentyvows:** *adj.* *plenteuous* abundant, plentiful (plentevows, plentevows, plentivows)  
**plentyvowsly:** *adv.* abundantly, plenteously (plentevowsly, plentyvowsly)  
**plenyr:** *adj.* *plener(e)* plenary, complete [remission of sins] (plenowr)  
**plesawns:** *n.* plesaunce desire, satisfaction (plesawnce)  
**plesyn:** *v.* *plesen* please, satisfy, gratify (plese, plesith, plesyd, plesyst, plesyth)  
**plesyng:** *adj.* pleasing  
**pleyn:** *adj.* plain  
**pleynly:** *adv.* plainly  
**plyte:** *n.* *plight* state, condition, plight  
**polexis:** *n.* pol-ax pole-axes, battle-axes  
**pompe:** *n.* ostentatious display, pomp  
**pompows:** *adj.* full of pomp  
**ponysch:** *v.* *punishen* punish (ponischyd, ponyschyd, punched, punschyn)  
**ponyschyng:** *ger.* punishment, punishing (ponischyng, punschyng)  
**port:** *n.* harbor, port  
**portose:** *n.* *port-hors* portable breviary  
**potel:** *n.* *potel(le)* vessel or measure for two quarts  
**pott:** *n.* pot (potte)  
**pouerte:** *n.* poverty  
**powndys:** *n.* *pound(e)* English monetary unit, pounds sterling (pownd, pownde)  
**powyr:** *n.* power (power); *adj.* *povre* poor (pour, poure, powr)  
**powerar:** *adj.* poorer  
**poynt:** *n.* point (poyntys)  
**poyntyd:** *v.* *pointen* appointed; *ppl. adj.* devised  
**praerys:** see **preyer**  
**pray, prayd, praye, prayn:** see **preyin**  
**prayer, prayers, prayerys:** see **preyer**  
**prayng:** *ger.* praying  
**prayng, prayth:** see **preyin**

**prechowr:** *n.* preacher (prechar); **Frer Prechowrys:** Dominican order of mendicant friars  
**prechyn:** *v.* *prechen* deliver a sermon, preach (preche, prechedist, prechyd)  
**prechyng:** *ger.* preaching  
**precyows:** *adj.* precious  
**prees:** *n.* *presse* crowd, throng, press  
**preiste, preistys:** see **prest**  
**prekelys:** *n.* prickles  
**prelat:** *n.* *prelat(e)* ecclesiastic of high rank; superior of a religious house, prelate  
**presens:** *n.* presence  
**preservyn:** *v.* *preserven* protect or preserve (preserve, preservyd, preservyng)  
**preservyng:** *ger.* preservation  
**preson:** *n.* prison  
**presonerys:** *n.* prisoners  
**presonyd:** *v.* *prisounen* imprisoned  
**presonyng:** *ger.* imprisonment  
**prest:** *n.* priest (preste, preiste, preistys, prestys, preyst, preyste, preystys)  
**prethoode:** *n.* priesthood (presthode)  
**prestly:** *adj.* priestly  
**presumpcyon:** *n.* arrogance, overconfidence, presumption  
**prevy:** *adj.* *prive* mysterious, mystic, privy  
**prevyly:** *adv.* secretly, not openly (prevylich)  
**prevyn:** *v.* *preven* thrive, succeed; prove (preve, prevyd, prevyng)  
**prevyte:** *n.* *privete* secret; secrecy; sacred mystery (prevytes, prevyteys)  
**preyer:** *n.* prayer (praerys, prayer, prayers, prayerys, preier, preyeris, preyers, preyerys)  
**preyin:** *v.* *preien* say a prayer, pray (pray, prayd, praye, prayn, prayng, prayth, preiyd, prey, preyd, preyde, preye, preyed, preyid, preyide, preying, preyist, preyn, preyng, preyst, preyth)  
**preyst, preyste, preystys:** see **prest**

**preysyn:** *v. preisen* praise; praise [God or other sacred figure] (preisyn, preysed)  
**preysyng:** *ger. praising* (preysyng, preysyngys)  
**pride:** see **pryde**  
**priowr:** *n. priour* head of a monastery, house of mendicants, or house of canons (priowrys)  
**prise:** see **prys**  
**processe:** *n. due process* [of law]  
**procession:** *n. procession*  
**procuryn:** *v. procuren* induce, persuade (procuryd)  
**professe:** *v. professen* to administer or receive a vow  
**profityn:** *v. profiten* benefit spiritually (profityd, profited)  
**profownde:** *adj. profound*  
**profyr:** *v. profren* offer {somebody something} (proferyd, proferyng, proffer)  
**profyte:** *n. profit* (profite, profyth)  
**prolongyn:** *v. prolongen* lengthen, prolong  
**promittyng:** *ger. promise*,  
**promys:** *n. promise* (promysse)  
**prone:** *adj. inclined, disposed to, prone*  
**prophecyed:** *v. prophecien* spoke by divine inspiration, prophesied  
**propirteys:** *n. properties*  
**propyr:** *adj. propre* [one's] own  
**prosperyte:** *n. prosperity* (prosperite)  
**proverbe:** *n. proverb*  
**provydyn:** *v. providen* provide; make provision, provide [for] (provydith, provydyd)  
**provynce:** *n. province*  
**provysyon:** *n. provisioun* arrangement, provision (provision)  
**proym:** *n. proheme* introduction, preface, prologue, proem  
**pryde:** *n. pride* (pride)  
**prys:** *n. price, value; esteem*  
**punched, pnnschyn:** see **ponysch**  
**punschyng:** see **ponyschyng**  
**pur:** *adj. pure* (pure); *prep. for*  
**purchase:** *n. [occupation of] begging*

**purchasyn:** *v. purchasen* acquire, obtain (purchasyd)  
**purchasyng:** *ger. acquiring*  
**purgyn:** *v. purgen* purify, purge  
**purificacyons:** *n. purifications*  
**purifyd:** *v. purifien* purified (purified)  
**pursute:** *n. pursuit*  
**pursuyd:** *v. pursuen* followed, pursued (pursuyng)  
**purveyin:** *v. purveien* provide for, supply purvey (purveyd, purveyid, purveyng)  
**puttyn:** *v. putten* move, send (put, putt, putte, puttyng, puttyth); **putt vp befor:** summoned before  
**pyke:** *n. pike* [fish], (pike)  
**pylche:** *n. an outer garment of animal skin or fur*  
**pylgrimage:** *n. pilgrimage* (pilgrimage, pilgrimagys)  
**pymment:** *n. piment* sweetened, spiced wine  
**pynte:** *n. pint*  
**pypys:** *n. pipe* [gold] threads or wires used to decorate a woman's hair  
**pyte:** see **pety**

## Q

**quemfulnes:** *n. graciousness, propitiousness*  
**quyetly:** *adv. quietly*  
**qwayr:** *n. quaier* gathering of manuscript leaves, quire  
**qwenchyn:** *v. quenchen* extinguish, quench; expunge (qwenche, qwenchith, qwenchyd)  
**qwer:** *n. choir*  
**qwhite:** *adj. quite* excused, exempt, free  
**qwyete:** *n. quiet* (qwiet, qwiete, qwyet)  
**qwyk:** *adj. alive, living* (qwik, whyk)  
**qwykly:** *adv. quickly*  
**qwyte:** *v. quiten* pay for; repay (qwhite)

## R

**rampyng:** *v. raumpen* attacking in the manner of a rampant animal  
**ran:** see **renne**

**raton:** *n.* rat  
**rathe:** *adv.* immediately, quickly  
**rather:** *adv. compar.* rather [than] (rather)  
**rauyschyd:** *v.* *ravishen* raped; enraptured, transported (raueschyd, rauischyd)  
**rawe:** *adj.* raw  
**rebawdy:** *adj. ribaudi* ribald, bawdy  
**receyvyn:** *v.* *receiven* receive (receivyn, receyve, receyved, receyven, receyveth, receyvid, receyvdy, receyvyst, receyvyth)  
**receyvynge:** *ger.* receiving  
**reclusys:** *n.* those who separate themselves from secular life, recluses  
**recordyn:** *v.* *recorden* bear witness, testify  
**recreacyon:** *n.* refreshing oneself with food, drink, sleep, etc.  
**recur:** *n.* recovery or relief from illness, distress, etc.  
**recuryd:** *v.* *recuren* recovered [from a malady]  
**recuryng:** *ger.* recovery  
**redemptowr:** *n.* redeemer  
**redemyd:** *v.* *redemen* redeemed  
**redy:** *adj.* ready; *adv.* readily  
**redyly:** *adv.* readily (redily)  
**redyn:** *v.* *reden* engage in reading, read (red, rede, redde, reden, redist, redyn)  
**redyn:** see **rydyn**  
**redyng:** *ger.* reading  
**reed:** *n.* piece of advice; *adj.* red (red)  
**reedbreast:** *n.* European robin, [robin] redbreast  
**reedspyr:** *n.* reed-stalk  
**refreschyd:** *v.* *refreschen* comforted, strengthened, refreshed  
**refusyd:** *v.* *refusen* refused  
**regarde:** *n.* [in] comparison [with]  
**regaler:** *adj.* regular  
**rehersyn:** *v.* *rehersen* narrate, report, tell (rehersyd, rehersyng)  
**reisyd:** *v.* *reisen* raised (reysed)  
**rekles:** *adj.* reckless  
**relacyon:** *n.* narration, telling

**relesyng:** *ger.* release  
**relevyd:** *v.* *releven* relieved  
**relevyng:** *ger.* relieving (relevyng)  
**religyows:** *n.* those bound by monastic vows; *adj.* bound by monastic vows (religiows)  
**relygyon:** *n.* religion (religion)  
**relykys:** *n.* *relik* relics, parts of bodies of Christian saints or other objects of veneration (relikys, reliqwiis)  
**reme:** *n.* *reaume* domain under a sovereign, realm  
**rememorawns:** *n.* memory  
**remownyd:** *v.* *remounen* removed (remownd)  
**remownyng:** *ger.* removing  
**remowr:** see **rumowr**  
**remysyon:** *n.* forgiveness, remission of sin (remissyon)  
**rendyn:** *v.* *renden* tear, rip, rend  
**renne:** *v.* *rennen* run, move quickly (ran, rennyng, ronnyng)  
**repentawns:** *n.* repentance  
**repentyd;** *v.* *repenten* repented  
**repref:** *n.* *repreve* blame, condemnation, reproof (reprefe, reprevys)  
**reprevows:** *adj.* *reprevous* vituperative[?], reproving[?]  
**reprevyn:** *v.* *repreven* deliver a rebuke, reprove (reprevyd, reprevyng)  
**reprevyng:** *ger.* reproving  
**reputacyon:** *n.* reputation  
**reqwired:** *v.* *requeren* requested, required (reqwiryd)  
**resolvdyd:** *v.* *resolven* dissolved [into tears], wept copiously  
**reson:** *n.* reason  
**resortyn:** *v.* *resorten* return [to] (resort, resortyd, resorting)  
**reste:** *n.* tranquillity, peace (rest)  
**restoryn:** *v.* *restoren* restore (restoryd)  
**restreyn:** *v.* control, keep in check, restrain (restreyn)  
**restyd:** *v.* *resten* captured, arrested  
**restyn:** *v.* *resten* take repose, rest (rest, reston, restyd)  
**resun:** see **risith**  
**resurrexyon:** *n.* *resurreccioun* resurrection of Christ after crucifixion

**resydens:** *n.* residence  
**resyn:** see **risith**  
**retornyn:** *v.* *returnen* come back, return (returning)  
**revelacyon:** *n.* revelation (revelacyonis, revelacyons, revelacyonys)  
**revelyd:** *v.* *revelen* disclosed, revealed  
**reverende:** *adj.* inspiring respect or reverence  
**reverens:** *n.* reverence  
**reverensyd:** *v.* *reverencen* treated with respect, looked upon with devotion  
**revery:** *n.* rivers  
**revolvyn;** *pr. ppl.* revolving, considering  
**rewardyn:** *v.* *rewarden* give a reward (rewarde, rewardyd, rewardyng)  
**rewelys:** *n.* rules  
**rewful:** *adj.* doleful, piteous rueful  
**rewlyn:** *v.* *reulen* govern, rule; manage  
**rewth:** *n.* *reuth(e)* pity, compassion, ruth  
**rewyth:** *v.* *reuen* regret (rewe, rewyd, rewyn)  
**reyn:** *n.* rain (reyne, reynes, reynys)  
**reysed:** see **reisyd**  
**richar, richare, riche:** see **ryche**  
**risith:** *v.* *risen* rise (resun, resyn, risyng, roos, ros)  
**rithful:** *adj.* right  
**robbyn:** *v.* *robben* rob, plunder (robbyd)  
**rokkys:** *n.* distaffs  
**ronnyn:** see **renne**  
**rood:** see **rydyn**  
**roof:** *v.* *riven* torn  
**roos:** see **risith**  
**ropis:** *n.* ropes  
**roryn:** *v.* *roren* cry out loudly, wail in pain (rore, roryd, roryth)  
**roryng:** *ger.* loud cry  
**ros:** see **risith**  
**row:** *adj.* *rough(e)* rough  
**rowelys:** *n.* *rouel* on spurs small wheels with external points, rowels  
**rowyd:** *v.* *rouen* streaked, raked[?]

**rumowr:** *n.* outcry of protest or disapproval (remowr)  
**ryche:** *adj.* rich, powerful (riche; compar. richar, richare)  
**rychely:** *adv.* richly  
**rydyn:** *v.* *riden* ride (redyn, rood, ryding, rydyng)  
**ryght:** *n.* right  
**ryght:** *adv.* very, just (rith, rygth, ryt, ryte, ryth)  
**rygth:** *adj.* right  
**rygthful:** *adj.* righteous (rygtful, rythful, rytful)  
**rytful:** *n.* righteous  
**rytfulnesse:** *n.* righteousness

## S

**sacre:** *n.* consecration of bread and wine during mass (sacreys)  
**sacryd:** *v.* *sacren* consecrated  
**sad:** *adj.* well behaved, sober  
**sadly:** *adv.* seriously, soberly, gravely  
**sadnes:** *n.* seriousness  
**saf:** *conj.* except that (save, safe); also see **save**  
**saf for:** *prep.* except for (safe for)  
**safe:** *adj.* safe  
**safte:** *n.* safety  
**safwarde:** *n.* safe-keeping, safety  
**saïen:** see **seyin**  
**salvacyon:** *n.* salvation  
**satt:** see **syttyn**  
**sattelyn:** *v.* *setlen* settle [in the soul]  
**save:** *conj.* except; also see **saf** and **safe**  
**savowr:** *n.* savor, delight (savowrys)  
**savowryng:** *pr. ppl.* savoring  
**savowrys:** see **savowr**  
**savyd:** *n.* those saved from damnation, destined for heaven  
**savyn:** *v.* *saven* save, retain; deliver from damnation (safe, save, savyd)  
**savyowr:** *n.* saviour, Christ (saviowr)  
**saw, sawe:** see **sen**  
**sawcyd:** *pp.* *saucen* sauced

**sawryd:** *pp. savouren* savored  
**sawter:** *n.* Book of Psalms, Psalter  
**say:** see **sen** and **seyin**  
**sayd:** *ppl. adj.* said (sayde)  
**scapyd:** see **skape**  
**schad:** see **scheddist**  
**schaked:** see **schok**  
**schakyng:** *v. shaken* shaking  
**schal:** *v. shulen* shall (schalt, schul, schuld, schulde, schuldist, schuldyn, schuldyst, sculd, xal, xalt, xuld, xulde, xuldist, xuldyn, xuldyst)  
**schame:** *n.* shame (schamis, schamys)  
**schamfully:** *adv.* shamefully  
**schamyn:** *v. shamen* shame (schamyd)  
**schapyn:** *v. shapen* shaped  
**sharp:** *adj.* sharp, severe, painful; *compar.* sharper  
**sharpnes:** *n.* sharpness  
**sche:** *pron.* she (her, hir, hire, hyr, hyre)  
**scheddist:** *v. sheden* shed (schad, scheddist, schedyng)  
**schelyngys:** *n.* shilling shillings, after Norman conquest worth 12 pence or one-twentieth of a pound  
**schenschep:** *n.* disgrace, ignominy  
**schepyd:** *pp.* shipped  
**schepyng:** *ger.* shipping  
**schepys:** see **schyp**  
**schete:** *n.* sheet  
**schetyng:** *pr. ppl.* shutting  
**schewyn:** *v. sheuen* exhibit, show (schew, schewe, schewed, schewedist, schewedyst, schewen, schewith, schewyd, schewyn, schewyng)  
**schille:** *adj.* loud; shrill  
**schip:** see **schyp**  
**shipgyng:** *n.* ship's company  
**shipmaistrs:** *n.* shipmasters  
**schippys:** see **schyp**  
**schirtys:** *n.* shirts

**schoderyd:** *v. shoderen* trembled, quaked, shuddered  
**schok:** *v. shaken* trembled, shook (schakyd)  
**schort:** *adj.* short  
**schortly:** *adv.* rudely  
**showerys:** *n.* showers  
**schreve:** *v. shriven* *pp.* make confession and be absolved of sin (schrevyn)  
**schrewe:** *n.* rascal, villain  
**schrewyd:** *adj. shreued* wicked, evil, malicious  
**schrewydly:** *adv.* harshly, sharply  
**schrykyngys:** *ger.* shriekings  
**schrynkyn:** *v. shrinken* wither, shrink (shrank, schrynkyd)  
**schryvyng:** *ger. shriving* making confession; hearing confession  
**scholdyr:** *n.* shoulder  
**schynyn:** *v. shinen* send forth light, shine (schinyth, sehyned, schynyth)  
**schynyng:** *adj.* shining  
**schyp:** *n.* ship (schepys, schip, schippys)  
**scole:** *n.* school  
**scor:** *adj.* measure of quantity equal to twenty units, score  
**scorge:** *n. scourge* whip used on Christ during the passion, scourge (scorgys, skowrges)  
**scorgyd:** *pp.* scourged  
**scorgyngys:** *ger.* scourgings  
**scorne:** *n. scorn* scorn (skorne, scornys)  
**scornyn:** *v. scornen* scorn (scornyd, skornyd)  
**scriptur** and **holy scriptur:** *n.* Christian Bible  
**scrippe:** *n. scrip(pe)* bag, pilgrim's wallet; (scrippe, skryppe)  
**scold:** see **schal**  
**se:** see **sen**  
**secretariis:** *n.* those entrusted with secrets of God  
**secretys:** *n.* secrets  
**secoler:** *adj.* concerned with worldly life rather than spiritual life, secular  
**seculerys:** *n.* members of the laity as opposed to ecclesiastics  
**secunde:** *adj.* second

**see:** *n.* sea (ssee); *n.* seat  
**seeknes:** see *sekenesse*  
**seel:** *n.* seal (seyl)  
**seelyng:** *ger.* sealing [a letter]  
**seen:** see **sen**  
**seest:** see **seyin**  
**seesyde:** *n.* seaside  
**seesyn:** see **sesyn**  
**seeth:** see **sen**  
**sege:** *n.* privy, latrine; chamber pot  
**seilyd, seilyn:** see **seylyn**  
**seist, seith:** see **seyin**  
**seke:** *adj.* sick  
**sekenesse:** *n.* sickness (seeknes, sekenes, sekenessys, seknes)  
**sekkyn:** *adj.* *sakken* made of sackcloth, a coarsely woven fabric  
**sekyn:** *v.* *sechen* look for, seek (seke, sekyng, sowt, sowtyn)  
**sekyr:** *adj.* secure, certain; *superl.* **sekerest**  
**sekyrd:** *pp.* assured  
**sellyn:** *v.* *sellen* sell, engage in selling (selle, seldyn)  
**sellyng:** *ger.* selling  
**semly:** *adj.* *semeli* beautiful, attractive; *superl.* **semeliest**  
**semyth:** *v.* *semen* appears to be, seems (semith, semyd, beseemed)  
**sen:** *v.* *sen* see (saw, sawe, say, se, seen, seeth, sene, sey, seyn, seyng, seyst,  
**sendyn:** *v.* *senden* dispatch, send (send, sende, sendith, sent, sentyn)  
**sengyl:** *adj.* single, unmarried  
**sentens:** *n.* *sentence* authoritative teaching; way of thinking  
**senwys:** *n.* *sineu* tendons or ligaments, sinews  
**sepulcre:** *n.* Easter sepulcher, structure in church for the burial of the host (sometimes also the Cross) from Maundy Thursday to Easter Sunday  
**sere:** *n.* sir (ser, serys, syr)  
**sergyth:** *v.* *serchen* searches  
**sermown:** *n.* sermon (sermowne, sermownys)  
**servawnt:** *n.* servant [of God]; [domestic] servant (servawntys)  
**servyn:** *v.* serve (serven, servyd)

**servyse:** *n.* service; church service  
**seryowslech:** *adv.* seriously  
**sesyn:** *v.* *cesen* cease or desist (cesyd, cesyn, cesyth, seesyn, sese, sesen, sesyd)  
**sesyng:** *ger.* ceasing  
**sete:** *n.* seat  
**settyn:** *v.* *setten* set (set, sett, settyn, setting, settyst, settyth)  
**setyn:** see **syttyn**  
**sevenyth:** *n.* *seven-night* week, seven nights; *adj.* seventh  
**sevyn:** *num. adj.* seven  
**sex:** *num.* six  
**sextene:** *num. adj.* sixteen  
**sey:** see **sen**  
**seyin:** *v.* *seien* say (say, seest, seist, seith, sey, seyde, seyden, seydin, seydist, seydyn, seydyt, seye, seyest, saying, seyn, seyst, seyth, seyng); **saien...entent:** speak one's mind  
**seyl:** see **seel**  
**seylyn:** *v.* *seilen* sail (seilyd, seilyn, seyl, seyled, seylen, seylyd, seylyng)  
**seyn:** see **sen**  
**seynt:** *n.* saint (seyntys); *adj.* saint  
**seyst:** see **sen**  
**seyyng:** *ger.* speech, statement, saying  
**silens:** see **sylens**  
**sithyn:** see **sythyn**  
**sithys:** *n.* *sith* repeated instances, times  
**sitte, sittyn, sitting, sittyth:** see **syttyn**  
**skape:** *v.* *scapen* escape (scapyd); went away (skapyd)  
**skorne:** see **score**  
**skornyde:** see **scornyn**  
**skowrges:** see **scorge**  
**skryppe:** see **scryppe**  
**skyl:** *n.* *skil* knowledge, reason, logical argument (skyll, skylle, skyllys)  
**skyn:** *n.* skin  
**slakyn:** *v.* *slaken* cause to loosen or release

**slawnderows:** *adj.* slanderous  
**slawndyr:** *n.* slander (slawnder, slawndir, slawndrys)  
**slaw[n]dyr:** *v.* *sclaundren* slander (slawndered, slawnderyd, slawndred, slawndryd)  
**slederyd:** *v.* *slideren* slipped  
**slen:** *v.* kill, slay (slayn, sle, sleth)  
**slep:** *n.* sleep  
**slepyn:** *v.* *slepen* sleep (slept, slepyng, slepyth)  
**sleve:** *n.* sleeve  
**slomeryng:** *ger.* slumbering  
**slory:** *n.* *slori* slurry, mud, slime  
**slugge:** *n.* sludge, mud, slime  
**smal:** *adv.* small  
**smale:** *adj.* small  
**smellyd:** *v.* *smellen* smelled, inhaled the odor of  
**smellys:** *n.* smells  
**smert:** *adj.* painful (smerte)  
**smok:** *n.* women's undergarment; chemise [of the Virgin Mary] (smokke)  
**smylng:** *v.* *smilen.* smiling  
**smyth:** *n.* blacksmith  
**smytyn:** *v.* *smiten* deal a blow, strike, beat (. smet, smityng, smyte, smytyth)  
**snar:** *n.* snare  
**sobbyn:** *v.* *sobben* weep, sob (sobbist, sobbith, sobbyd)  
**sobbyng:** *ger.* sobbing (sobbyngys)  
**sobyr:** *adj.* sober  
**socowr:** *n.* aid, help, support, succour  
**socowryn:** *v.* *socouren* assist, provide aid, succour (socowr, socowrd, socowryd)  
**socowryng:** *ger.* assistance, provision of aid  
**sodeynly:** *adv.* suddenly (sodenly)  
**softe:** *adj.* soft, easy, painless  
**soget:** *adj.* subject  
**soiowryd:** *v.* *sojouirnen* stayed in, dwelled  
**sokyn:** see **sowkyn**

**solas:** *n.* solace  
**solempne:** *adj.* solemn (solem)  
**solempnyte:** *n.* solemnity  
**somownd:** *v.* *sommen* summoned (somownd, somownde)  
**sonday:** *n.* Sunday  
**sondys:** *n.* sands  
**sone:** *n.* son (sonys)  
**song, songyn;** see **syngyn**  
**soone:** *adv.* soon (sone, soon); *compar.* **sonar**  
**soper:** *n.* supper  
**sore:** *adv.* sorely (soor, sor)  
**sorhed:** *n.* soreness  
**sorwe:** *n.* sorrow (*sorw*)  
**sorweful:** *adj.* sorrowful  
**sorwyn:** *v.* *sorwen* feel sorrow, grieve (sorwyd, sorwyng, sorwyst, sorwyth)  
**sorwyng:** *ger.* state of grieving, sorrowing  
**sory:** *adj.* sorry  
**soth:** *n.* truth  
**sothfast:** *adj.* spiritually faithful  
**sothfastnes:** *n.* truth  
**sothyn:** *v.* *sethen* heated to a boil, seethed  
**sotyl:** *adj.* delicate, diaphanous  
**sotyllych:** *adv.* subtly  
**sovereyn:** *n.* *soverain* sovereign ruler; *adj.* all-powerful, supreme, sovereign  
**sowkyn:** *v.* *souken* feed at the breast (sokyn, sowkyd, sowkyn, sowkyng)  
**sowle:** *n.* soul (sowlys)  
**sownd:** *n.* *sound(e)* safe, unharmed (sownde, sowndys); *adj.* *sound(e)* safe, unharmed  
**sowndyng:** *v.* *sounen* making a sound, sounding  
**sowr:** *adj.* sour  
**sowt, sowtyn:** see **sekyn**  
**sowyd:** *v.* *seuen* sewed  
**sowyn:** *v.* *souen* sown

**spak:** see **spekyn**  
**sparkys:** *n.* sparks  
**sparre:** *n.* rafter  
**sparyn:** *v.* *sparen* leave unharmed; cease from an activity, spare (spar, spare, sparid, sparyd, sparyth)  
**speche:** *n.* speech (spech, spechys)  
**specyal:** *adj.* special (special); *adv.* especially; **in specyal:** especially  
**specyaly:** *adv.* especially (specialy)  
**spede:** *n.* rapidity, speed (sped)  
**spede:** *v.* *speden* accomplish one's goals, be successful; help (sped)  
**spekyn:** *v.* *speken* speak (spak, speke, spekith, spekyn, spekyng, spekyst, spekyth, spoke, spokyn)  
**spekyng:** *ger.* speaking  
**spellyng:** *ger.* spelling  
**spendyn:** *v.* *spenden* spend (spent)  
**speryd:** *v.* *spiren* asked, made inquiries (speryng)  
**spetowsly:** *adv.* *spitousli* contemptuously, scornfully  
**spicys:** see **spycys**  
**spirit, spirite, spiryte:** see **spyryt**  
**spiritualte:** *n.* clergy, body of ecclesiastics  
**spittyn:** *v.* *spitten* spit (spitted)  
**spitys:** see **spyte**  
**spoke, spokyn:** see **spekyn**  
**spon:** *n.* spoon  
**spor:** *n.* spur (sporys)  
**sportyn:** *v.* *sporten* enjoy oneself, disport oneself (sportyd)  
**spowse:** *n.* spouse  
**spoyl:** *v.* *spoilten* rob, dispossess, despoil  
**spredyn:** *v.* *spreden* spread (spred, sprede, spredyng)  
**spyin:** *v.* *spien* look for (spyid)  
**stable:** *adj.* stable  
**stabyl:** *n.* stable  
**stabyled:** *v.* *stabilen* made stable  
**stabylnes:** *n.* steadfastness, stability (stabilnes)  
**staryng:** *adj.* ostentatious, conspicuous

**stelyn away:** *v.* *stelen* go away stealthily  
**steppys:** *n.* steps  
**sterrys:** *n.* stars  
**sterre:** *n.* derogatory and probably salacious term for an Englishwoman  
**steryn:** *v.* *stiren* stir (stered, steryd, steryng)  
**steryng:** *n.* stirring (steringgys, steryngys)  
**steyn:** *v.* *stien* ascend, rise up  
**stody:** *n.* devotion, affection, application  
**stody:** *v.* *studien* study, strive, endeavor (stodiist, stodyid, stodying, stodyst,)  
**stockfysch:** *n.* stockfish, cod  
**stokke:** *n.* piece of timber  
**stolys:** *n.* stools  
**stondyn:** *v.* *stonden* stand (stande, standyng, stod, stode, stodyn, stondist, stondyn, stondyng)  
**streyt:** *adj.* strict, stringent; *adv.* strictly  
**strogel:** *v.* *strogelen* struggle (stro[g]elyd)  
**styklys:** *n.* sticks  
**style:** *adv.* still, quietly (stille)  
**styrt:** *v.* *sterten* rush [up]  
**suasyons:** *n.* persuasions  
**sufferyn:** *v.* *sufferen* undergo distress, suffer; bear, endure (suffer, sufferd, sufferyng, sufferyd, sufferyst, suffir, suffred, suffredyst, suffren, suffryd, suffryth, suffyr, suffyrd, suffyrde, suffyrdyst, suffyre, suffyrn, suffyrst)  
**sumdeel:** *adv.* to some extent, somewhat (sumdel, sumdele)  
**sumtyme:** *adv.* at one time  
**supportacion:** *n.* support  
**suppriowr:** *n.* subprior, monastic official ranking immediately below the prior  
**suyd:** *v.* *seuen* strived [to obtain]  
**suyrte:** *n.* *seurte* guarantee, promise, pledge, surety  
**swalwyd:** *n.* swallowed  
**swathyn:** *v.* *swathen* wrap an infant, swaddle (swathyd)  
**sweche:** *pron.* such

**swem:** *n.* sorrow, grief, despair (sweme)  
**swemful:** *adj.* sorrowful  
**swerars:** *n.* those who curse and/or blaspheme  
**sword:** *n.* sword  
**sweryn:** *v.* *sweren* utter an oath; curse and/or blaspheme (swer, sweryng, swor, sworyn)  
**swet:** *v.* *sweten* perspire, sweat  
**swete:** *adj.* sweet (swet) *compar.* **swettar**; *super.* **swettest**  
**swownyn:** *v.* *suownen* faint, swoon (swowynd, swownyng)  
**swyers:** *n.* squires  
**syghte:** *n.* sight (syght, syghtys, sygth, sygthe, sytys, syytys)  
**syhyng:** *ger.* sighing (syhyngys)  
**sylens:** *n.* silence  
**syn:** *conj.* Since  
**syngyn:** *v.* *singen* sing (song, songyn)  
**synne:** *n.* commit a sin (syn, synnes, synnys)  
**synner:** *n.* sinner  
**synnyn:** *v.* *sinnen* sin (syn, synne, synned)  
**syr:** see **sere**  
**syster:** *n.* sister; female member of a religious order (sister, sisterys)  
**syth:** *conj.* since  
**sythen:** *conj.* since, because  
**sythyn:** *adv.* afterward, then (sithyn, sythen)  
**syttyn:** *v.* *sitten* sit, be seated (satt, setyn, sitte, sitting, sittyth, syttest, sittyn, sytte, sytten, sytting)

## T

**tabbarde:** *n.* tabard, outer garment  
**tabernakyl:** *n.* spiritual dwelling place [of God]  
**tabyl:** *n.* table (tabelys, tabil, tablys)  
**takyn:** *v.* *taken* take, take hold (tak, take, takist, takyn, takyst, takyth, toke, tokyn)  
**tal:** *adj.* valiant, stalwart  
**tale:** *n.* tale (talys)  
**tastyn:** *v.* *tasten* touch, examine by touch  
**taverne:** *n.* tavern

**tawt:** see **teche**  
**tayl ende:** *n.* rump, backside; buttocks  
**teche:** *v.* *techen* teach (tawt, teche, techyng)  
**techyng:** *ger.* teaching  
**tediows:** *adj.* tedious  
**teer:** *n.* tear, water from eyes (teerys, terys)  
**tellyn:** *v.* *tellen* speak, talk; tell (teld, telde, telle, tellyng, tellyth, tolde)  
**tellyng:** *ger.* act of speaking, telling  
**teme:** *n.* theme  
**temperal:** *adj.* lasting a short time, fleeting; earthly, worldly  
**tendyn:** *v.* *tenden* tend to, incline toward  
**tendyr:** *adj.* tender  
**tendyrnes:** *n.* tenderness  
**terme:** *n.* term  
**teryin:** *v.* *tarien* delay in action, tarry (teriid)  
**tetys:** *n.* nipples, teats; breasts  
**teyntys:** *n.* rolls of soft material placed in or near wounds to keep them open during healing  
**teynynd:** *pp.* *teinen* attained  
**than:** *adv.* then; **as than:** for the time being  
**than:** *conj.* than  
**thankyngly:** *adv.* thankfully  
**thar:** *v.* *tharnen* lack, need (thart)  
**that:** *rel. pron.* who; whom; which; in which  
**that:** *conj.* that  
**the:** *def. art.* the  
**the:** see **thow**  
**thedyr:** *adv.* *thider* to that place, thither (thedir, thedyr, thyder)  
**thedyr ward:** *adv.* toward that place (thedirward)  
**thef:** *n.* thief (thefe, thevys)  
**thei:** see **thow**  
**then, thens:** *adv.* *thennes* from that place, thence  
**ther:** *adv.* there (ther)  
**ther:** see **they**  
**ther abowtyn:** *adv.* thereabout (ther abowte)

**theraftery:** *adv.* thereafter  
**therageyn:** *adv.* in return  
**therageyns:** *adv.* *ther-ayenes* in opposition [to something], there against  
**therby:** *adv.* thereby  
**therfor:** *adv.* therefore  
**therfro:** *adv.* therefrom  
**therin:** *adv.* therein  
**therof:** *adv.* thereof  
**theron:** *adv.* thereon  
**therten:** *num. adj.* thirteen  
**therthorw:** *adv.* there through, thereby  
**therto:** *adv.* thereto  
**thereupon:** *adv.* thereupon  
**therwyth:** *adv.* therewith  
**thes, these:** see **thys**  
**they:** *pers. pron.* they (he, heer, hem, her, here, thei, ther)  
**thin:** see **thow**  
**thiself:** *refl. pron.* thyself (thyselpe)  
**tho:** *demons. adj.* those  
**thorw:** *prep.* through  
**thow:** *pers. pron.* thou (the, thi, thu, thin, thy, thyn)  
**thow:** *conj.* although (thei)  
**thowsand:** *num. adj.* thousand (thowsend)  
**thowt:** *n.* thought (thowtys)  
**thowt, thowte, thowtist, thowtyst:** see **thynkyn**  
**thre:** *num.* three  
**thretyd:** *v.* *threten* made threats  
**thretyng:** *ger.* threat, menace (thretyngys); *pr. ppl.* threatening  
**throwyn:** *v.* *throwen* thrown  
**thrydde:** *num. adj.* third (thridde, thryd)  
**thryes:** *adv.* three times, thrice  
**thryftyare:** *compar. adj.* more prosperous  
**thrust:** *n.* thirst (thrist, thryste)  
**thu:** see **thow**  
**thundirkrakkys:** *n.* claps of thunder

**thundyr:** *n.* thunder (thunderys)  
**thy:** see **thow**  
**thyder:** see **thedyr**  
**thykke:** *adv.* thickly  
**thyn:** see **thow**  
**thyng:** *n.* thing (thing, thinge, thyngys)  
**thynkyn:** *v.* *thinken* think (thinkist, thinkyn, thynk, thynke, thynkist, thynkyng, thynkyst, thowt, thowtist, thowtyst)  
**thynkyng:** *ger.* act of thinking, thought  
**thynkyth:** *v.* *thinken* [it] appears, seems (thynkith, thowt, thowte)  
**thys:** *demons. adj.* this (thes, these, this)  
**til:** see **tyl**  
**titharys:** *n.* *tither(e)* payers of tithes  
**to:** *adv.* too; *prep.* to; for, as  
**to:** see **oon**; also see **too**  
**togedirward:** *adv.* *togederward* together, so as to be closed [eyes]  
**togedyr:** *adv.* together (togedir, togydder, togyder)  
**toke, tokyn:** see **takyn**  
**tokyn:** *n.* token (token, tokenys, tokne)  
**tolde:** see **tellyn**  
**tonne:** *n.* tun, large barrel  
**too:** *num. adj.* two (to)  
**toos:** *n.* toes  
**torchys:** *n.* torches  
**toryn:** *adj.* torn  
**to [...] ward:** *adv.* toward [e.g. **to Brydlyngtonward, to hirward**]  
**towchyn:** *v.* *touchen* touch towche, towched, towchyd)  
**towchyng to:** *prep.* touching on, concerning  
**trad:** *v.* *treden* walked on, trod  
**tre:** *n.* piece of wood; cross (trees, treys)  
**tremelyng:** *v.* *tremblen.* trembling (tremelyd)  
**tresor:** *n.* treasure  
**trespas:** *n.* violation of law or morality, trespass  
**trespasyd:** *v.* *trespassen* done wrongfully  
**tretowrys:** *n.* traitors  
**tretyn:** *v.* *treten* engage in consideration of, treat (tetryd, tetryth)

**tretys:** *n.* treatise  
**trewe:** *adj.* true (trew)  
**trewly:** *adv.* truly  
**trewth:** *n.* truth  
**tribulacyon:** *n.* tribulation (tribulacyons)  
**trinite:** *n.* [Holy]Trinity (trinyte, trynyte); **trinite sunday:** Sunday after Whitsunday [holiday of Pentecost]  
**trost:** *n.* trust (trust)  
**trostydy:** *adj.* trusted (trustyd)  
**trostyn:** *v.* *trusten* trust, have confident expectations (trost, trostith, trostydy, trostyng, trust, trustyd, trustyn, trustyng, trustyst)  
**trowyn:** *v.* *trouen* believe, (trow, trowe)  
**trubbyl:** see **turbyl**  
**trustly:** *adv.* with faith  
**tryfelys:** *n.* trifles  
**trynyte:** see **trinite**  
**tunge:** *n.* tongue (tongys, tungys)  
**turbelyd:** *pp.* troubled  
**turbyl:** *n.* trouble (trubbyl, turbele)  
**turmentriis:** *n.* torments  
**turmentyn:** *v.* *tormenten* inflict pain, torment (tormentest, turmentyd, turmentyn, turmentyst)  
**turnyn:** *v.* *turnen* turn (turne, turned, turnedist, turnyd, turnyng, turnyth)  
**XII [twelfth] day:** Epiphany  
**twelmonyth:** *n.* year  
**twelve:** *num. adj.* twelve  
**tweyn:** *num. adj.* two  
**twyis:** *adv.* twice (twyes)  
**twynkelyng:** *n.* twinkling  
**twyx:** *prep.* between  
**tydyngys:** *n.* piece of information, tidings  
**tyl:** *prep.* until (til); *conj.* till  
**tyme:** *n.* time (tym, tymes, tymys)  
**typettys:** *n.* *tippet* ornamental piece of cloth worn on shoulders or as a hood

## U

**unbeleve:** *n.* *unbileve* lack of faith, skepticism  
**unbotenyd:** *ppl. adj.* unbuttoned  
**uncerteyn:** *adj.* uncertain  
**unclene:** *adj.* morally blemished, sinful  
**unclenly:** *adj.* *unclenli* sinful, immoral, impure  
**unclennesse:** *n.* immoral urge, lust (unclennes)  
**undevowtly:** *adv.* without religious ardor or due reverence  
**undirstondyng:** *ger.* understanding (undirstandyng, undirstondyngys)  
**undirtakyn:** *v.* *undertaken* give assurance [that]; vouch [for] (undyrtake, undirtoke)  
**undrawyn:** *ppl. adj.* *undrauen* not spiritually attracted or drawn to God  
**undyr:** *prep.* under  
**undyrnemyn:** *v.* *undernimen* deliver a rebuke, reprove (undirnemyn, undyrname)  
**undyrstondyn:** *v.* understand (undirstand, undirstandyn, undirstod, undirstond, undirstonde, undirstonden, undirstondist, undirstondyst, undirstondyn, undirstondyng, undyrstod, undyrstond, undyrstonde, undyrstondyn)  
**ungoodly:** *adj.* *ungodli* malicious; discourteous  
**unkende:** *adj.* unnatural, contrary to natural moral law (unkynd, unkynde)  
**unke[n]dnes:** *n.* lack of natural reverence or love for God (unkyndnes, unkyndnesse)  
**unknowyn:** *adj.* unknown  
**unmesurably:** *adv.* beyond measure  
**unmythy:** *adj.* unable, incapable  
**unpossybyl:** *adj.* impossible (unpossibyl)  
**unqwenchabyl:** *adj.* unquenchable  
**unsekyr:** *adj.* undetermined, uncertain  
**unseyd:** *pp.* unsaid  
**unspekabyl:** *adj.* unspeakable (unspecabyl, unspekable)  
**unsperd:** *ppl. adj.* unfastened

**unstabyl:** *adj.* unstable (unstable)  
**unstabylnes:** *n.* instability  
**unstedfast:** *adj.* not steadfast  
**untrewe:** *adj.* untrue  
**unwetyng:** *ppl. adj.* unwitting  
**up:** *adv.* up; *prep.* upon  
**upreson:** *pp.* *uprisen* uprisen  
**up so down:** *adv.* upside down  
**ure:** *n.* custom, habit, experience or practice  
**use:** *n.* customary behavior, custom  
**usyd:** *ppl. adj.* used, accustomed (used)  
**usyn:** *v.* *usen* use (a person) sexually (use, usyd, usyng)  
**usyd:** *ppl. adj.* affected  
**usyng:** *ger.* using [sexually]  
**utas:** *n.* eight days following a feast day, counting the day itself  
**uttyr:** *adj.* utter; *superl.* **utterest:** uttermost  
**uttyr:** *v.* *outren* speak, utter (utteryd, uttryd)  
**uttyrly:** *adv.* utterly

## V

**valeys:** *n.* valleys  
**vanyte:** *n.* vanity  
**velany:** *n.* *vileini(e)* [speak] slanderously; disgrace, shame (velani, vylany)  
**vengyn:** *v.* *vengen* take vengeance, avenge  
**veniawns:** *n.* vengeance (veniawnce)  
**ven[ym]owslych:** *adv.* venomously  
**verifiid:** *v.* *verifien* verified (verified)  
**vermin:** *n.* noxious and/or parasitic worms and insects  
**versys:** *n.* verses  
**vertu:** *n.* virtue (vertues, vertuys)  
**vertuows:** *adj.* virtuous  
**very:** *adj.* actual, true  
**veryly:** *adv.* *verreili* truly, verily (verily, veryli)  
**vessel:** *n.* container [for wine]; ship or other large watercraft (vessellys)

**vestment:** *n.* *vestment* liturgical garment, vestment[s]  
**vestur:** *n.* garment[s], clothing  
**vexacyon:** *n.* vexation (vexacyons)  
**vexyn:** *v.* *vexen* afflict, vex, trouble (vexid, vexyd)  
**veyn:** *adj.* vain (veyne)  
**veynglorv:** *n.* *vein-glorie* meaningless honor  
**veynys:** *n.* veins  
**vicary:** see **vykary**  
**vicyows:** *adj.* vicious (viciows)  
**violens:** see **vyolens**  
**virgine:** *n.* Virgin Mary, mother of Jesus; **virginys:** holy virgins [virgin martyrs, etc.] (virgynes)  
**visage:** *n.* face  
**visitacyon, visitacyons:** see **vysitacyon**  
**visityn:** *v.* *visiten* go see, pay a call, visit (visite, visiten, visyteth, visityd, vysite, vysited, vysiten, vysyten, vysytyd)  
**visyon:** *n.* *visioun.* supernatural manifestation, vision (vision, visyons, visyonys)  
**voidyng:** *ger.* vomiting  
**vowchesafe:** *v. phr.* *vouchen safe.* grant (vochesaf)  
**vowtererys:** *n.* *voutrer* adulterers  
**vowtre:** *n.* *voutrie* adultery  
**vowyn:** *v.* *vouen* make a solemn promise, vow (vowyd)  
**voydyn:** *v.* *voiden* expel from the body [vomit, excrement] (voydyd, voydyng); avoid (voyded)  
**voys:** *n.* voice  
**voysd:** *pp.* said, rumored  
**vykar[y]:** *n.* *vicar(e)* parish priest appointed permanently (vicary)  
**vyolens:** *n.* violence (violens)  
**violently:** *adv.* violently (violentlyche)  
**vysitacyon:** *n.* *visitacioun* act of a supernatural being visiting in spirit a human (visitacyon, visitacyons)  
**vysite, vysited, vysiten, vysyten, vysytyd:** see **visityn**

## W

**wakyn:** *v.* *waken* be awake, wake up (wakyng, woke)

**wakyng:** *ger.* remaining awake for religious devotion, keeping vigil  
**walke:** *v.* *walken* walk (walkyd)  
**walwyd:** *v.* *walwen* writhed about, wallowed  
**wandrid:** *v.* *wandren* wandered  
**war:** *adj.* made aware  
**wariid:** *v.* *warien* cursed  
**warne:** *v.* *warnen* warn (warnyd, warnyng)  
**waryn:** *v.* *waren* spend [money]  
**was:** see **ben**  
**waschyn:** *v.* *washen* wash (wesch)  
**waschyng:** *ger.* washing  
**wast:** see **ben**  
**wasting:** *ppl. adj.* lessening  
**watyr:** *n.* water (watyrs)  
**watyr dropys:** *n.* water drops  
**wavyr:** *v.* *waveren* move back and forth, waver (waveryng)  
**wawe:** *n.* wave (wawys)  
**waxin:** *v.* *waxen* grow, increase; increasingly become (wex)  
**way:** see **weyng**  
**wayn:** *n.* *wain* cart, wagon (wayne, waynys)  
**we:** *pers. pron.* we (ower, owir, owr, owyr, us)  
**wech:** see **wech**  
**weddyn:** *v.* *wedden* marry, wed (weddyd, weddyth)  
**weddyngys:** *n.* weddings  
**wede:** *n.* uncultivated plant, weed  
**wederyng:** *ger.* stormy weather (wederyngys)  
**wedewhode:** *n.* widowhood  
**wedlak:** *n.* wedlock (wedlake)  
**wednysday:** *n.* Wednesday  
**wedow:** *n.* widow (wedows)  
**wedyr:** *n.* weather (wedir)  
**weel:** see **wel**  
**weke, wekys:** see **woke**  
**wel:** *n.* welfare  
**wel:** *adj.* well; *adv.* well (weel, wele, wyl); *interj.* well  
**welcome, welcomear:** see **wolcome**

**welding:** *ger.* [under their] control  
**welfaryng:** *ppl. adj.* good-looking, comely  
**welle of teerys:** *n.* fountain of tears  
**wel stool:** *n.* stool of prosperity  
**welth:** *n.* wealth  
**welyn:** *v.* *willen* have desire for; will [do something] (wel, wele, welyn, wille, willyng, wilt, wilte, wold, wolde, woldist, woldyn, woldyst, wole, wyl, wyld, wylle, wylt)  
**wengys:** *n.* wings  
**went:** *v.* *wenden* [past tense supplied for *gon*] went (wentyn)  
**wenyst:** *v.* *wenen* believe, suppose (weenest, wend, wende, wendist, wendyn, wendyst, wenyn, wenyth, wenyng)  
**wepyn:** *n.* weapon  
**wepyn:** *v.* *wepen* shed tears, weep (wepe, wepen, wepist, wepith, wept, wepyd, wepyng, wepyst)  
**wepying:** *ger.* outpouring of tears, weeping (wepingys, wepyngys): *ppl. adj.* weeping  
**wer, were, weren, wern::** see **ben**  
**werdly:** *adj.* worldly  
**werdlys, werdys:** see **worlde**  
**werk:** *n.* work (werke, werkys)  
**werkyn:** *v.* *werken* work (werk, werke, werkyng, werkyst, werkyth, wrowht, wrowt, wrowt, wrowte)  
**werkyng:** *ger.* [God's creative] power or influence; [manner of mystical] practice  
**werld, werlde:** see **worlde**  
**werr:** *n.* war  
**wers:** *n.* worse; *adj. compar.* worse; *superl.* **werst:** worst (werst, worst); *adv.* worse  
**wery:** *adj.* weary  
**weryn:** *v.* *weren* wear (were, weryd, weryth)  
**weryn:** see **ben**  
**wett:** *v.* *weten* make wet, wet  
**wetyn:** *v.* *witen* to ascertain, to know (wete, wetyn, wetyng, wetyst, wetyth, wist, wiste, wite, wost, wot, wyst, wysten)  
**wetyng:** *ger.* knowing

**wetyngly:** *adv.* *witingli* with full awareness, knowingly

**wey:** *n.* way (way, ways)

**weyk:** *adj.* weak (weyke)

**weyng:** *v.* *weien* weighing (way)

**whakyng:** *v.* *quacken* trembling, quaking (whakyd)

**whan:** *conj.* when

**what:** *rel. pron.* what; *adj.* what, whatever; *adv.* what

**whatevyr:** *indef. pron.* whatever

**what so evyr:** *indef. pron.* whatsoever

**what that evyr:** *indef. pron.* whatever

**wech:** *rel. pron.* which; who; whom (wech, whych, wych); *adj.* which

**whedyr:** *conj.* whether (whedir, whethyr)

**whel:** see **whyl**

**whelys:** *n.* *whelke* pimples, pustules

**when:** *adv.* whence

**wher:** *adv.* where (where)

**wher evyr:** *adv.* wherever

**wher for:** *adv.* wherefore

**wher in:** *adv.* wherein

**whersoever:** *adv.* wheresoever

**wher that evyr:** *adv.* wherever

**wher thorw:** *adv.* by which means

**wher wyth:** *adv.* by means of which, through which

**whethyr:** *pron.* which; also see **whedyr**

**whidyr:** *adv.* to what place, whither

**whippe:** *n.* whip (whippis)

**whitsonday:** *n.* Whitsunday, Christian holy day of Pentecost; also

**whyton evyn:** night before Pentecost day; **whitson weke:** week of feast of Pentecost (whitson woke)

**whom, whos, whoys:** see **hoo**

**whyh:** see **wech**

**whyk:** see **qwyk**

**whyl:** *conj.* while (whel, whylys)

**whyle:** *n.* while

**whyte:** *n.* white (white, whygth)

**wife, wifys:** see **wyf**

**wikke:** *adj.* morally perverse, bad

**wikked, wikkyd:** see **wykke**

**wikkydnes:** see **wykkydnesse**

**wil:** see **wyl** and **wylle**

**wilde:** see **wyl**

**wilfully:** see **wylfully**

**wille:** see **welyn** and **wylle**

**willyng, wile:** see **welyn**

**wisdom:** see **wysdam**

**wissed:** *v.* *wishen* eagerly desired, wished

**wist, wiste:** see **wetyn**

**wistly:** *adv.* certainly, truly

**wite:** see **wetyn**

**withstande, withstond, withstondyn:** see **wythstondyn**

**witnesse:** see **wytnesse**

**witnessyn:** *v.* *witnessen* testify to; proclaim [the works of God]; demonstrate (wytnessyd, wytnessyng)

**witte:** see **wytt**

**witty:** *adj.* *witti* wise

**wittyrly:** *adv.* certainly, truly

**wittys:** see **wytt**

**wode:** *n.* wood (wodys, woodys)

**woke:** *n.* week (wekys, wokys)

**wolcome:** *adj.* welcome (welcome, wolcom); *compar.* **wolcomear:** more welcome

**wolcomyn:** *v.* *welcomen* welcome (wolcomyd, wolcomyng)

**wold, wolde, woldist, woldyn, woldyst, wole:** see **welyn**

**wombe:** *n.* womb

**won:** *adj.* accustomed, wont (wone)

**wonderyn:** *v.* *wondren* wonder (wonderyd, wonderyng, wondryd, wondryn, wondryth, wondyr)

**wondryng:** *ger.* wondering (wonderyngys)

**wondyr:** *n.* wonder (wonder); *adj.* wondrous; *adv.* wondrously (wonder)

**wondyrful:** *adj.* divine; dreadful, horrible (wonderful, wondirful)

**wondyrfully:** *adv.* wonderfully (wondirfully)  
**wondyrlye:** *adv.* wondrously (wondirly, wondyrly)  
**wonyn:** *v.* *wonen* live, reside, dwell (wonyd, wonyng)  
**woo:** *n.* woe (wo)  
**woodys:** see **wode**  
**word:** *n.* word (worde, wordys)  
**worlde:** *n.* world (werld, werlde, werdlys, werdys, world, wordelys)  
**worldly:** *adj.* worldly (wordly)  
**worn:** see **ben**  
**worschep:** *n.* honor, dignity, esteem (worschepys, worschip, worschyp, worship)  
**worschepful:** *adj.* worshipful (worschipful, worshepful,); *superl.*  
**worschepfulest:** most worshipful  
**worschepyn:** *v.* *worshipen* worship, honor, hold in esteem (worshep, worschepd, worschepid, worschepyd, worshepyn, worshypd)  
**worshepyng:** *ger.* worshipping  
**wose:** *n.* glutinous mud, slime, ooze  
**wost:** see **wetyn**  
**wostly:** *adv.* certainly, truly  
**wo stool:** *n.* stool of woe  
**wot, wote:** see **wetyn**  
**wownde:** *n.* wound (wownd, wowndys)  
**wrekyn:** *v.* *wreken* avenge  
**wrestyng:** *v.* *wresten* twisting, writhing (wrestyd)  
**wretche:** *n.* wretch (wrecchys, wrech, wretchys)  
**wrete:** see **wrytyn**  
**wreth:** *n.* wrath  
**wretthyd:** *adj.* wretched (wretchyd)  
**wretyn:** see **wrytyn**  
**wristys:** *n.* wrists  
**writer:** see **wryter**  
**writith, writyn:** see **wrytyn**  
**wrytyng:** see **wrytyng**  
**wrongys:** *n.* wrongs  
**wrot:** see **wrytyn**

**wroth:** *adj.* angry, irate; *compar.* **wrothar**  
**wrowht, wrowt, wrowte:** see **werkyn**  
**wryngyn:** *v.* *wringen* twist and squeeze, wring (wryngyng)  
**wryngyng:** *ger.* wringing  
**wryter:** *n.* writer  
**wrytte, holy:** *n.* *holi writ* Christian scriptures or writings (writ, writte, wryt)  
**wrytyn:** *v.* *writen* write (wrete, wretyn, writith, writyn, wrot, wryte, wryten, wrytin)  
**wrytyng:** *ger.* writing (wrytyng, wrytyn)  
**wulle:** *n.* wool  
**wych:** see **whetch**  
**wyde:** *adv.* widely  
**wyf:** *n.* wife (wife, wifys, wyfe, wyfes, wyfys, wyvys)  
**wykked:** *adj.* wicked (wikked, wikkyd)  
**wykkydnesse:** *n.* wickedness (wykkednes, wykkydnes, wykydnesse)  
**wyl:** *adj.* wandering, straying (wil); also see **wel**  
**wyl:** *v.* *willen* require [something to be done], ordain (wilde)  
**wyle:** *n.* act of deceit, deception, wile  
**wylfully:** *adv.* voluntarily (wilfully)  
**wylle:** *n.* intention, will (wil, wille, willys, wyl); also see **welyn**  
**wylly:** *adj.* willing  
**wylt:** see **welyn**  
**wyn:** *n.* wine (wyne, wynys)  
**wynd:** *n.* **wind** (wynde, wyndys)  
**wyndown:** *n.* window  
**wynnyst:** *v.* *winnen* gain, win  
**wyntyr:** *n.* [*pl.*] winters  
**wysdam:** *n.* wisdom (wisdom)  
**wyse:** *n.* manner, fashion; *adj.* possessed of good judgment, wise  
**wysly:** *adv.* wisely  
**wyst, wysten:** see **wetyn**  
**wyth:** *prep.* with  
**wythdrawe:** *v.* *withdrauen* depart from, withdraw (wythdrawe, wythdrawyn, wythdrow, wythdrowe)

**wythhelde:** *v. withhelden* retained, withheld (wythheldyn)

**wyth in:** *prep.* within (wythinne)

**wythinne forth:** *adv.* within

**wyhowtyn:** *prep.* devoid of, without; outside (wyth owt, wyhowten)

**wyhowtynforth:** *adv.* without, outside; outwardly (wyth owte forth)

**wythstondyn:** *v. withstonden* offer resistance, withstand (withstand, withstande, wythstande, wythstod, wythstond, wythstonde, withstondyn)

**wyth thal:** *adv.* fully, completely

**wytnesse:** *n.* witness (witness)

**wytnessyd, wytnessyng:** see **witnessyn**

**wytt:** *n.* *wit* mind as the seat of thought; human reason (witte, wittys, wytte, wyttes, wyttys)

## X

**xal, xalt:** see **schal**

**xuld, xulde, xuldist, xuldyn, xuldyst:** see **schal**

## Y

**ya:** *interj.* yes

**yaf, yafe:** see **yevyn**

**yatys:** *n.* gates

**ych:** see **ech**

**ye:** *pers. pron.* you (ye, yow, yowr, yowyr)

**yed:** *v. yeden* went (yedyn)

**yefe:** see **yevyn**

**yeft:** *n.* gift (yeftys, yyft, yyfte, yyftys)

**yeldyn,** *v. yelden* give up, yield (yeldyng)

**yemen:** *n.* yeomen

**yen:** see **yon**

**yer:** *n.* year (yer, yere, yerys)

**yerde:** *n.* limb from some kind of tree[?]

**yerne:** *adv.* quickly (yern)

**yernyng:** *ger.* yearning

**yevar:** *n.* giver

**yevyn:** *v. yeven* give (gife, yaf, yafe, yefe, yeve, yeven, yevist, yevith, yevyd, yevyn, yevyng,

yevyth, yive, yove, yovyn, yyf, yyfe)

**yevyng:** *ger.* giving

**yf:** *conj.* if (if, yyf)

**yive:** see **yevyn**

**ylle:** *n.* ill; *adj.* ill; also see **ille:** *adv.*

**ymage:** *n.* image

**ymagyned:** *v. imanginen* visualized, imagined

**ympne:** *n.* hymn

**yon:** *adj.* yonder (yen); also see **yevyn**

**yong:** *adj.* young

**yove, yovyn:** see **yevyn**

**yow, yowr, yowyr:** see **ye**

**ypocrisy;** *n.* hypocrisy (ypocrise)

**ypocryte:** *n.* hypocrite (ypocrite, ypocrypt)

**yrke:** *adj.* weary, troubled (irke); *compar.* yrkar

**yrkyn:** *v. irken* be weary; be discontented; dislike (irk, yrkyd)

**yron:** *n.* iron

**yyf:** see **yf**

**yyf, yyfe:** see **yevyn**

**yyft, yyfte, yyftys:** see **yeft**

**yys:** *adv.* yes

## Z

**zele:** *n.* zeal