

The Illustration of the Song of Songs in the Middle Ages

Jeffrey F. Hamburger



Girolamo Mazzola Bedoli
Virgin & Child in Landscape, ca. 1540
 HAM 1972.22

Wallerant Vaillant
 after Girolamo Mazzola Bedoli
Virgin & Child in Landscape
 HAM M21954





Girolamo Mazzola Bedoli
Virgin & Child in Landscape, ca. 1540
 HAM 1972.22



Bedoli, *Madonna with St. Bruno*
 Parma, ca. 1635
 Munich, Alte Pinakotek

Canticum canticorum 5:2
 Ego dorm, sed cor meum vigilat.
 I sleep, but my heart waketh.



Parmigianino, *Madonna of the Long Neck*, ca. 1535–1540
Florence, Uffizi



Correggio, *Deposition*
Parma, ca. 1524



Orazio Gentileschi
Virgin with Sleeping Christ Child, ca. 1610
HAM 1976.10

Raphael
*Madonna with the
Blue Diadem*
ca. 1510–1512
Paris, Louvre



Orazio Gentileschi
Virgin with Sleeping Christ Child, ca. 1610
HAM 1976.10



Lavinia Fontana (1552–1614), *Virgin Adoring the Sleeping Christ Child*, ca. 1605–1610
Boston, MFA 1986.514



Giorgione/Titian, *Sleeping Venus*, 1510
Dresden, Gemäldegalerie Alte Meister



Sleeping Ariadne
Roman copy (Hadrianic) of Hellenistic (Pergamene) original, 2nd C BCE
Vatican Museums



Titian, *Bacchanal of the Adrians*, 1523–1528. Madrid, Prado, P00148





Correggio, *Venus & Cupid with Satyr*, ca. 1528
Paris, Louvre



Florentine (Foggini), mid-17th century.
Pistoia,, Museo Civico



Pellegrino dal Colle after Giovanni Battista Mengardi
London, BM, 1951,0741.213

Gn 49:9–12: Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him. The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk.



Emmanuel Panselinos (?), Christ Anapeson, ca. 1290
Karyes, Mount Athos, Proaton



Christ Anapeson. Monastery of Saint John the Forerunner, Serres, 1358–1364

Richard Rolle (ca. 1300–1349), *Ego Dormio*

Ego dormio et cor meum vigilat. You who desire love, [open your ears] and hear of love. In the Song of Love I find the expression [...] : "I sleep but my heart is awake." Great love is demonstrated by someone who is never halfhearted in loving, but unremittingly, whether standing, sitting, walking or performing any other activity, is constantly meditating on his love, and frequently even dreaming of it. Because I love you, I am courting you in order to have you exactly as I would wish -- not for myself, but for my lord! I want to become a go-between to lead you to the bed of the one who has set you up and paid for you, Christ, son of the king of heaven, because he is eager to marry you if you are willing to give him your love. He is not asking anything more of you than your love; and you are doing what I want if you love him. Christ desires [the beauty of your soul, wanting you to give him your whole heart, and I'm not persuading] you to do anything except what he wants, just that you try very hard night and day to abandon all human affection and attraction which hinder you from praising Jesus Christ properly; because while your heart clings to the love of any physical thing, you cannot be perfectly united to God.

a pastore uno; **H**is amplius
fili mi pe requiras; Faciendi plu
res liberos; pullus ē finis; Frequen
moderato; carnis afflictio est;
me loquendi; omis parte audiam;
Om tunc; & mandata illius ob
serua; hoc ē enim omnis homo;
Et cuncta que fiunt adducet
ds in iudicium pro omni errato
sue bonum sue malum sit;

EXPLE LIB ECCLESIASTES. V. DECC.
INCIP CANTICV CANTICORV QD DR
HEBR

SIRASTRION



**OSCULO I
ORIS SUI;
APOSTROFA
AD SPONSU;**

Quia meliora sunt ubera
tui uino; fragrantia unguentis
opimis; Oleu effusu uoni tui
iduo adolescentulus dilexerit te;
Vox ecclesie ad xpm;
Tabe me post te; curremus in
odore unguentorum tuorum;
Vox sponsi ad adolescentulas;

Introdux me rex in cellaria sua;
Sponsus ad sponsam;
Exultabim & letabimur in te;
mentores; libertum tuorum; super
unum rectu diligunt te;

Ecclesia de suis pressuris;
Nigra tu sed formosa filius hierlm;
sic tabernacula cedat; sicut pellis
Salomonis; Nolite me considera
re quod fusca fu; quia decolorauit
me sol; **Vox synagogae;**

Fili matris meę pugnauerunt
contra me; posuerit me custode
in unis; uineam meam non col
todum; **Vox eccle ad xpm;**

Indica mihi que diligis anima
mea; ubi pascis; ubi cubas; in men
die; ne uagari incipia; perges
sodalium tuorum; **Vox xpi ad ecclesiam;**

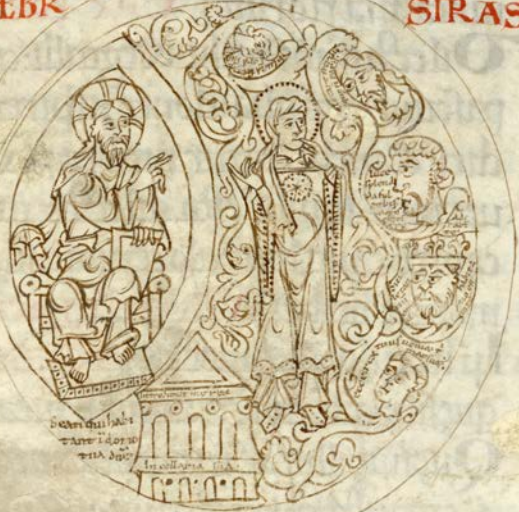
Signoras te o pulchra in te mu
lier; egredere & abi post uesti
ga gregu; & pascē hedos tuos;
iuxta tabernacula pastoy; Equi
tatu meo in currib; pharaonis;

assimilau te amica mea; Pulchre
sunt genę tui; sic curant; collu
tui sicut monilia; **Vox amicos;**

Merculaf auraf facien; ab
uermiculaf argenteo; **Vox eccle;**
Dū ēē rex in accubitu di xpi;
suo; iardus mea dedit odore suu;
Fasciculus myrrę dilectus meus
mihi; in te ubera mea comorab;

Betrus cypr; dilectus nū mihi
in unis; cingidi; **Vox xpi;**

huc bonum huc malum sit;
EXPLE LIB ECCLESIASTES. V. DECC.
INCIP CANTICV CANTICORV QD DR
HEBR **SIRASTRION**



**OSCULO I
ORIS SUI;
APOSTROFA
AD SPONSU;**

Quia meliora sunt ubera

Christ and the Church (Song of Songs),
Bible, eastern France (Reims?), early 12th century
Reims, BM, ms. 21, fol. 161r

Ps 83:5 (beneath Christ's feet):
"Beati qui habitant in domo tua,
domine."

Song 1:3 (Temple): "Introduxit me
rex in cellaria sua."

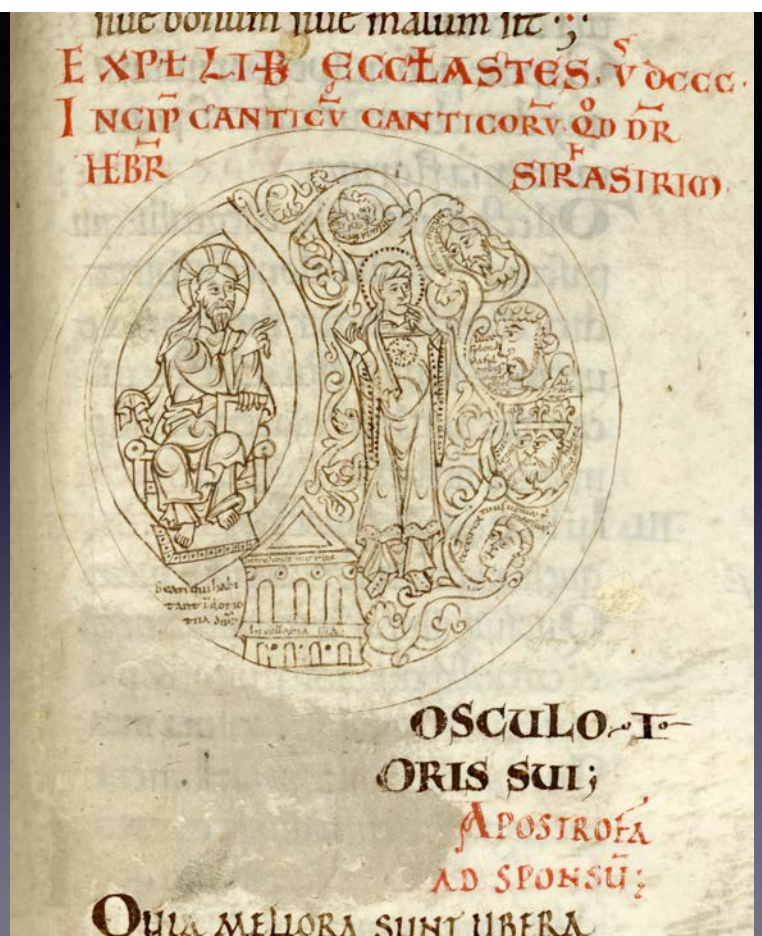
2 Kings 5:25 (David): "But he went
in, and stood before his master."

Gal. 4:27: Rejoice, thou barren, that
bearest not."

Tob 13:13: "Thou shalt shine with a
glorious light: and all the ends of
the earth shall worship thee."

Ps 86:7: "The dwelling in thee is as
it were of all rejoicing."

Matt. 21:5: Behold thy king cometh
to thee, meek."





Gregory the Great, from Gregory the Great (ca. 540–604) and Robert of Tombelaine (d. ca. 1090), *Commentaries on the Song of Songs* Burgundy (Cîteaux?), late 12th century Troyes, BM, ms. 1869, fol. 1r

sancti uiri in scriptura sua fraude
demonum perspicunt. ex descripti
one quam uident. quasi ex umbra ho
tem cognoscunt. dumque se quilibet
scripte ex toto addicunt. ut uidel
nich agant nisi quod ex responso scripta
rum audiunt. quasi in aqua se pic
entel hosti illudunt. Quae fluentia
plenissima esse dicunt. quia de quibus
cumque scriptis in scriptis consilium
querit sine minoratione de omnibus
ad plenum inuenit. Sequitur.



E i per oculos
ne predicato
res design
nant. bene per genera
illi ipsi figantur. quia

Gn 5:24: "Enoch walked with God; and he was not, for God took him."

2 Kings 2:11: "Elijah went up to heaven in a whirlwind"

Rev 11:3 "And I will give unto my two witnesses, and they shall prophesy
a thousand two hundred sixty days, clothed in sackcloth."

querit sine m
ad plenum inuen



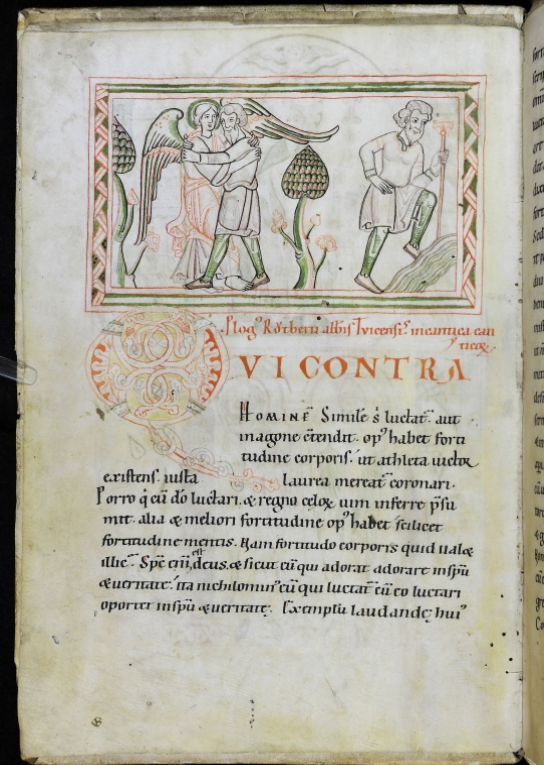
nundum pcepto
moxque s. henoc et elijah



partes scilicet
tunc sicut



Visions of Rupert of Deutz; Mary as Ecclesia; Saint Altmann and Rupert of Deutz
 Rupert of Deutz, *Commentary on the Song of Songs*, Göttingen, ca. 1160–1170
 Göttingen, Stiftsbibliothek, Cod. 49 (rot) / 43 (schwarz), fols. 1v–2r



Gn 32:21 And rising early he took his two wives, and his two handmaids, with his eleven sons, and passed over the ford of Jaboc
 Gn 32:23: And when all things were brought over that belonged to him. He remained alone: and behold a man wrestled with him till morning. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

historie siue regeste aliquid ponere fundamentū.
 et sup illud magnū quod sub istis uocib cōtinet sup edifi-
 cat mysteriū. tunc cū expositio mystica firmat.
 neq; fluere pmitat. si sup historia ceterū tempus. uel
 rei demonstrabilis rationabiliter sup edificata cōtinet.
 labor magnus et difficilis; exinde spci solatiū ē. quia
 sermo di talis ē qui scdm similitudinē uiri sup dicit qui luc-
 tabat cū iacob posite uinci. si cōluctat. inquisitor a leg-
 itime luctari nouerit. Quid ē legittime luctari. humerū
 fortitudine uti uere. et cō humilitate in precib et lacrimis.
 Sic et cū ille iacob sup auit. testat alia scptā in qua posite
 sps scs de illo dicit. In fortitudine sua dirigit eū ange-
 lo. et in ualuit ad angeli. sicut et rogauit eū. Igit hūi
 fortitudine tribuat dñs uirtutē. et uiciora dulcis gratiā
 subsequet duellū.

EXPLICIT LOCVS.
 EXPLANATIO FIDE.

In Cantica canticorū De Incar-
 natione dñi.

SCVLET

ORIS. SVI.

Que ē ista exclamatio tam
 magna tam repentina



fortitudine tribuat dñs uirtutē. et
 subsequet duellū.

EXPLICIT

EXPLICIT

In Cantica
 natione

S

O

O R

Que ē ista

magna ta



The Bride and Bridegroom Embracing
 Rupert of Deutz, Commentary on the Song of Songs, Götting, ca. 1160–1170
 Götting, Stiftsbibliothek, Cod. 49 (rot) / 43 (schwarz), fol. 5r



Rupert of Deutz Presenting His Work to Abbot Cuno of Siegburg
 Rupert of Deutz, *Liber de divinis officiis*, Deutz, ca. 1127,
 or Regensburg-Prüfening, ca. 1140–1150
 Munich, BSB, Clm 14355, fol. 1r



Rupert of Deutz Writing His Work
 Rupert of Deutz, *Liber de divinis officiis*, Deutz, ca. 1127,
 or Regensburg-Prüfening, ca. 1140–1150
 Munich, BSB, Clm 14355, fol. 1v



Virgin and Child; The Virgin Appears to Rupert of Deutz, Rupert of Deutz, *Commentary on the Song of Songs* Admont, ca. 1150. Admont, Stiftsbibliothek, Cod. 549, fol. 4v



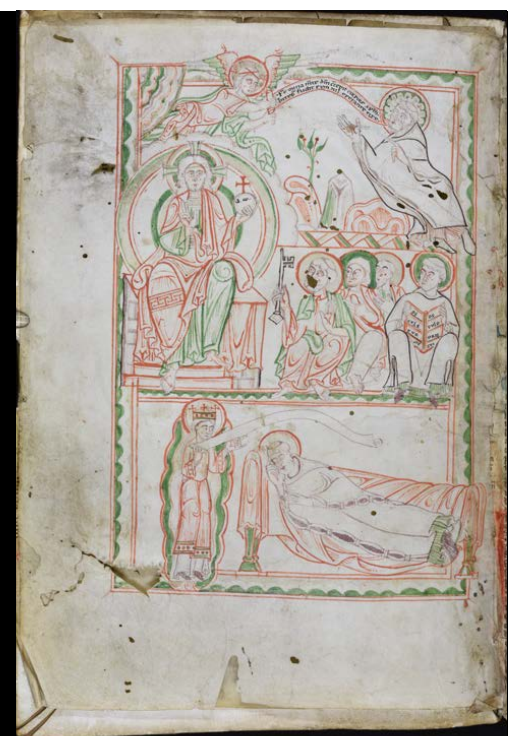
IN
EC
CLE
SIAS
TICA
HISTO
RIA
BEA
TVO
IOHAN
NE OP

A DOMICIANO IMPULSIMO CESARE IN PARMISIO INSULA RELEGATI. CRISTO
DEPORTATI. METALLO DAMPNATI. OB INSUPERABILEM EUANGELII PREDICATIO
NE. UT IBI FORSITAN SECRETA MARMORA VEL TERRA FODERET. AUT HIS SIMI
LIBI PCEPIS DESERVIRE IMPERIALIBI. SICUT LEGIMUS FACTUM IN PASSIONE
BUS SEC. MARTYRIUM. VBI QUANTOMAGIS PUTABAT VINCERE CUSTODIA
HUMANANA. TANTOMAGIS METUS HUMANITATIS TRANSCENDENS MERUIT
VIDERE CELESTIA. & CUI NEQUIBANTUR CERTA SPACIA TERRARUM EXCEDERE. SE
CRETA SUNT CONCESSA PENETRARE CELESTIA. & QUANTOMAGIS DEBITUS
HUMANO SOLATIO. TANTO EI AFFUIT DIUINI. IBIQUE MERUIT VIDERE HANC
PPHETIAM DE STATU PRESENTIS & FUTURI ECCLESIE. QUE INTER RELIQUOS NOVI
TESTAMENTI LIBROS PPHETIA NOMINATUR. SICUT IN SEQUENTIBI DICITUR.
BEATUS QUI LEGIT VERBA PPHETIE LIBRI HUIUS. SED TANTA DISTANTIA E
ST HANC PPHETIAM & CUI QUE REVELATA E. ANTE ADVENTUM DOMINI. QUANTA
DISTANTIA EST INTER SERVUM & DOMINUM. INTER LEGEM & EUANGELIUM. INTER DOMINUM & HO
MINEM. QUIA QUOD ILLI CERNEBANT A LONGE VICINUM. HOC ISTE TAM PROPE
MAXIMA PARTE FACTUM. & IN PRESENTI FACIENDUM OSTENDIT. NAM SIC BEA
TUS IOHANNES BAPTISTA IDEO MAIOR HABET OMNIBUS PPHETIS. QUIA QUE

Angel with Measure of Reed of Gold Speaking to John the Evangelist (Apoc. 21.15);
Christ in Majesty Instructing John to Write (Apoc. 21.5); Tree of Life with the Lamb of God on
Both Sides of the River (Apoc. 22.2); John Adoring the Angel (Apoc. 22.8);
Christ in Majesty Flanked by Angels; The Monk Mattheus Presenting the Book to John the Evangelist.
Haimo of Auxerre, Commentary on the Apocalypse, St. Blasien (?), Germany, 1100–1125
Oxford, Bodleian Library, Bod. 352, fols. 13v–14r



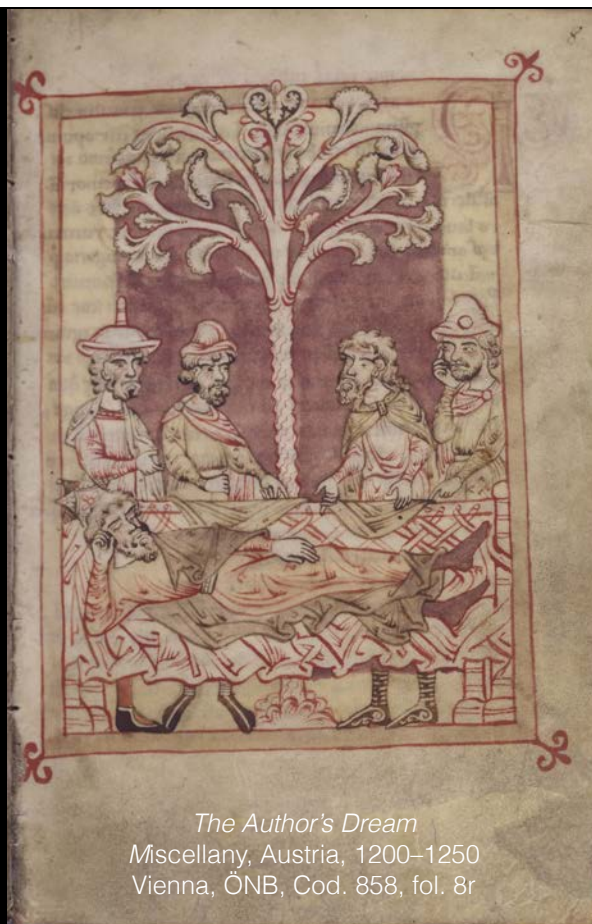
Sleeping Apostle, from the Wolfenbüttel Musterbuch
Lower Saxony, 1230s
Wolfenbüttel, Herzog August Bibliothek
Cod. Guelf. 61.2 Aug. 4^o fol. 92r



Boethius's Vision of Lady Fortune
 Boethius, *The Consolation of Philosophy*
 with *accessus* and glosses
 Heiligenkreuz, 1150–1200
 Heiligenkreuz, Zistersienerstift, Cod. 130, 1r.



Boethius's Vision of Lady Philosophy & the 9 Muses
 Boethius, *The Consolation of Philosophy*
 with *accessus* and glosses
 Heiligenkreuz, 1150–1200.
 Cod. 130, 5r



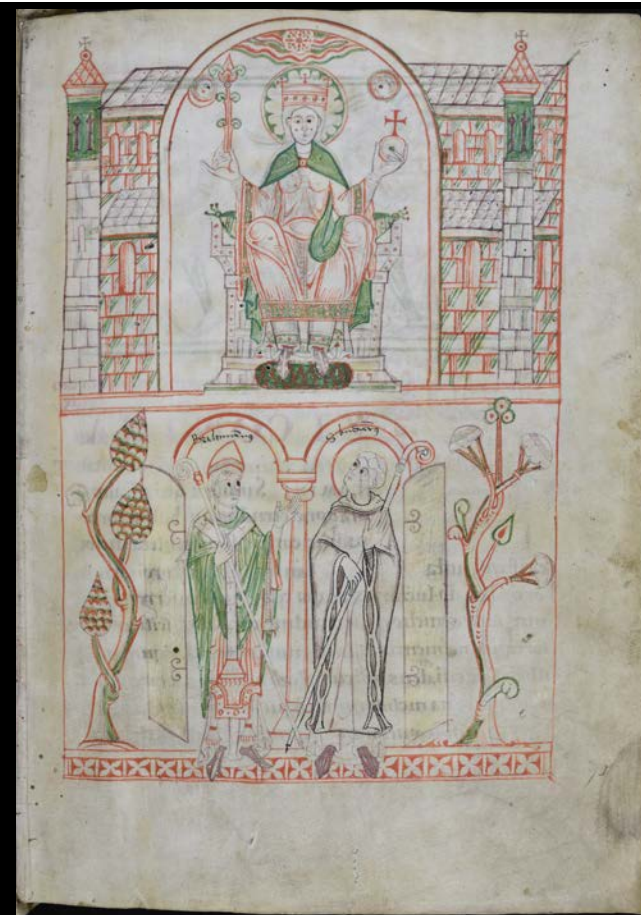
et principio ante omnia secula deus dei uerbum ego existim. et quod tu
 puer uirgo sis nati semper. iuxta quod theobryli propheta dictum
 fuit. quia porta hec semper clausa erit. Post istas et omnes cum
 emissiones tuas tempore tuum erit. ut cum anima tua facia id
 quod sumope desiderans dicis. ueniat dilectus meus in ortu su
 u. ut comedat fructum pomorum suorum. *Explicit Lani. Incipit L.*



BEATA MARIA voce sponsi iam dudum
 audierunt non solum amice uerum etiam adolesecen
 tiale quoniam plurimum pulchritudine tua laudamus.
 et dicimus. quia tota pulchra es. et adhuc adhec
 absque eo quod intus secus latet. *Et est hoc illud quod latet*
intus. in optimis intentionibus siue essentibus thesauris. Hoc enim
 fere omnes nos latet dum legimus. quia tu religionis et fidei magis
 tra cum beatis apostolis conuersata es. cum hominibus et fere uirtutes
 uisita es. Iuxta enim potius in abscondito te tenuisti. Iuxta enim confirmasti
 et secretum contemplationis. Iuxta enim aliquos mortalium uisus
 et magis te assumpsisse pennas sic columbe. et uolaret et reser
 uet. ut elongaret fugiens et maneret in solitudine. Hoc enim mul
 ti fecerunt. non solum helias siue helysaeus. uerum etiam quoniam plures filii p
 prophete. *Et est.* In obsequium nam et tu similiter siue amplius cum populo
 si abscondisti hominibus pulchritudinis tue margaritam. *Pr*
mo hoc et est factum dignum. et ecce iam inuenimus et uidemus non quod
 omnino sicut est. sed quod per speculum. In speculo uice ad causam ist
 tam confidendum habemus maxime hec scriptura locum. hec pulch
 rima dicta carmine tuorum. quod sic incipiunt. Igo dormio. et
 cor meum uigilat. *Verba dilecti mei pulsantis. Apri in sermone*



Mary as Ecclesia
 Rupert of Deutz, Commentary on the Song of Songs
 Götting, ca. 1160–1170
 Götting, Stiftsbibliothek, Cod. 49 (rot) / 43 (schwarz), fol. 67v



Ecclesia Enthroned with the Four Evangelists
Choir vault, St George's, Prüfening Abbey, Regensburg, 1125–1150



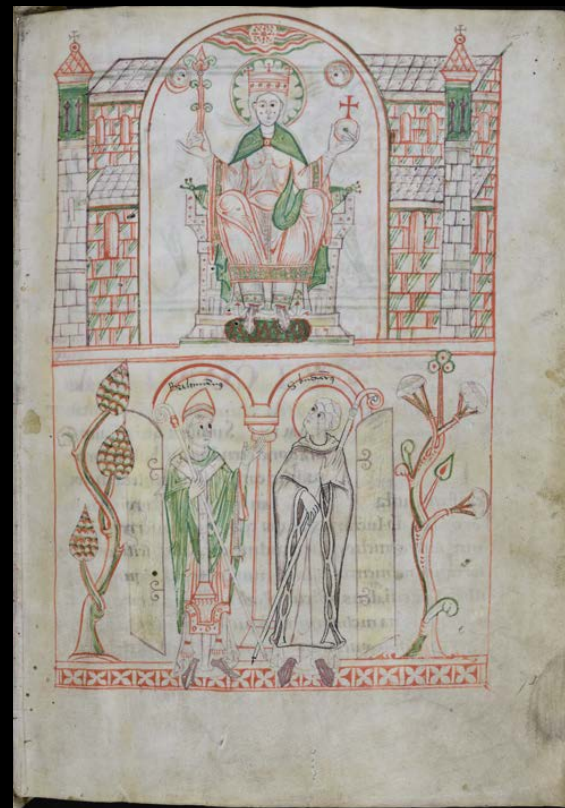
Ecclesia Enthroned
 Lectionary, Passau, ca. 1170–1180
 Munich, BSB, Clm 16002, fol. 39v





Saint Altmann with the Abbey of Göttweig; Two Abbots; Pentecost
 Nicetas Remesianensis, *Commentary on the Creed*, and Origen, *Homilies*
 Göttweig, 1150–1175. Göttweig, Stiftsbibliothek, Cod. 97 (rot) / 27 (schwarz), fols. 1r–1v

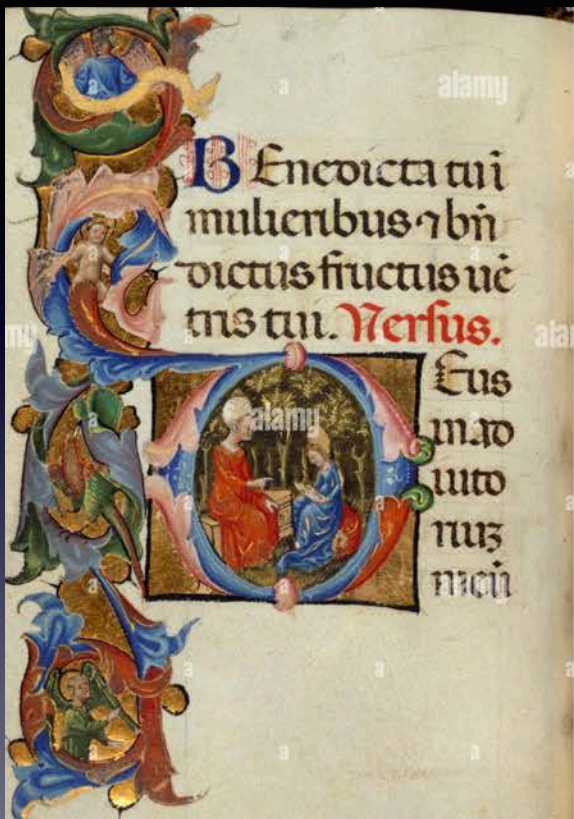
John the Evangelist Pointing to
 Christ Standing in the Open Door in Heaven (Apoc. 4:1)
 Rupert of Deutz, Commentary on the Apocalypse
 Heiligenkreuz, 1150–1175
 Heiligenkreuz, Stiftsbibliothek, Cod. 83, fol. 38r







Hugh of St.-Cher, *Commentary on Song of Songs* (excerpts)
 Venice or Padua, ca. 1425. Houghton Library, Typ 139



London, British Library, Add. MS 22569

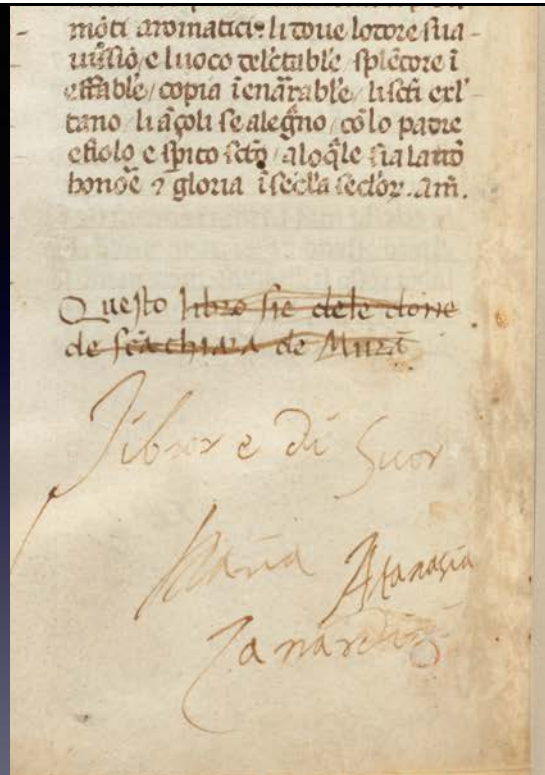


Hugh of St.-Cher, *Commentary on Song of Songs* (excerpts)
Venice or Padua, ca. 1425. Houghton Library, Typ 139

como pacifica mente debono conuer-
sare i nel mondo ? astenuse l'alma

suo spore ch e segno te perfectio amo-
re. Quattro sono li amori. lo primo e





'Questo libro sie de le done de Sancta Chiara de Mura(no)
Maria Atanasia Zanardi[ni?]



4:12 My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

2:2 As the lily among thorns, so is my love among the daughters.

Di chomo lo giglio in fra le spi
ne così lamica mia infra le
filie



17



Lo sposo lodato se. dapo
lauda la sposa in po che la
lauda de la sposa in esso sposo

18

le robe epalla euegna amicho
tute le ignozite eli cori de la
presente iuta. Sono ueti unbre
tuti li sepoli. li fidi senza cha
ritate. uamj senza uenire ob
senza senza punitate. li quali a
dolo stano cetti p supbia. ma
mel de ad uenire si indueza
no i etno soto lo peso de li sup
plici. eno aduano aluaze la
faga sua al celo de quete pa
zole dice nob copiano le iube
le unbre. Yrrore gregorio li
unbre le unbre sue doue geno
qn li peccati cu puezilade
se defendeno segta.

Retorna simile el dilecto mio
ale capre eli fioli picoli de licor
ui sopra el mote debethel



Mistice. Questa sie uoce d
tuta la edesia la quale ce
de eterne ch lo suo spolo xpo
corporal mte fia aloi i uelo
ethel deba zionare. auoica
ze luy e mozi questo torna
da la spola. nipo ch lo spolo
ta libezza da omij scuitut

de corruptione i a libezza la
gloria de li fioli deo. dice la
spola zionna al uolito dilecto
mio fetu sei andato i a zion
one longinqua atone aiato le
igno tuo. cio ti pego spolo to
cullino che tu zionij amy psto
simile ale capre eli fioli de
li ceui. ch tu zionij lo quale
stai sopra lo mote de bethel
coe sopra la moltitudine de
le multie celestiale. i le qua
le sie ati iocida zionna habi
tatione. bethel coe cura re
dio moral mte. Deueto la
la spola plo molto amoro de
la contemplatione. lafaze lofi
cio de la predicatione. ede fli
one scito che dice ista. li pi
ualy tomadano el pane. eno
eza chi lo zoppe. ato esse no e
chi faga uolito zion uolita.

Retorna dilecto mio coe la
tua presena el tua suauita
de subta amy apoch lo abra
cameto de la tua suauitate. e
lo aspetto tuo iochoto no mi
zapila me iso eme zeuochada
la solitudine de li mei fioli al
tuo me auolta ete no zetra
ze da me al tutto. da sei simj
le ale capre eli humnoli coe
li fioli de li ceui iqualy aque
li ch li ofendeno coe licacitoz
ezano da po se. Retorna sopra
li mote de bethel coe. ale alti
geli ecusi dice i lulemo. fuge
dilecto mio alimigliata de le
capre. eboli humnoli de li ceui

se defendeno segta.

Retorna simile el dilecto mio
ale capre eli fioli picoli de licor
ui sopra el mote debethel



Mistice. Questa sie uoce d
tuta la edesia la quale ce

4:6 Till the day break, and the shadows retire,
I will go to the mountain of myrrh, and to the hill of frankincense..



Rothschild Canticles
Flanders, ca. 1300
Beinecke Library, Yale University, MS 404





Quaere me post te current in
adore unguentorum tuorum



ascendat ad pal
mam et apprehenda
fructus eius. **Q**ua
siste ad me omnes
qui commiserunt
se et a genera
tionibus meis ad

implemini. quia enim mihi dulcis
et hereditas mea super mellis et fa
uilli. qui edunt me adhuc esuri
unt et qui bibunt me adhuc si
tiant qui credunt in me non con



fundantur et qui
operantur in me
non peccabunt.
Creatura est enim qui
cum patre deo

diuino. Velle est aliter bonum uelle et uult
uelle



F. 14V ASCENT OF THE WISE VIRGINS (F. 15R)

Trahe me post te, curremus in
adore¹ unguentorum tuorum. /
ascendam ad pal-
mam² et apprehendam
fructus eius. / Trahe
me ad me omnes
qui con³ concupiscitis
me et a genera-
tionibus meis ad-
implemini. spiritus enim meus dulcis
et hereditas mea super mel et fa-
uum. / qui edunt me adhuc esuri-
ent et qui bibunt me adhuc si-
tiant; qui credunt in me non con-
fundantur⁴ et qui
operantur in me
non peccabunt. /
Creatura est esse quando
cum participat de esse
diuino. Uelle est alteri bonum uelle et illud
uelle.

1. odorem 2. in palmam 3. The con in concupiscitis
is repeated. 4. confunduntur

Ant. 5170^a
Cf. Song 1.3 and 4.10
Song 7.8

Ecclus. 24.26

Cf. Ecclus. 24.29–30

Unidentified

a. Assumptio S. Mariae (Trahe me post te, in odorem cur-
remus unguentorum tuorum: oleum effusum nomen tuum).

1.3: Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.
4:10: How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.
7:8: I will go up into the palm tree, and will take hold of the fruit thereof.







F. 17V SONG OF SONGS (FF. 18R-19V)

Osculetur me osculo
oris sui. meliora
sunt ubera tua su-
per uinum. / recti diligit
te. /
Leua eius sub ca-
pite meo et dextera
illius amplexabitur me. /
Sto ad ostium et pulso si quis appe-
ruerit michi introibo et senabo cum illo et
ille mecum. / Vulnerasti cor meum,
soror mea, sponsa mea, in uno oculorum
tuorum et in uno crine colle tui. / Demon
antiquum serpentem / pater omnipotens ha-
mo deceptus quando ad mortem illius
unigenitum filium incarnatum misericordia
in quo et caro passibilis uideri posset
et diuinitas impassibilis uideri non
posset.

Cf. Song 1.1

Cf. Song 1.3

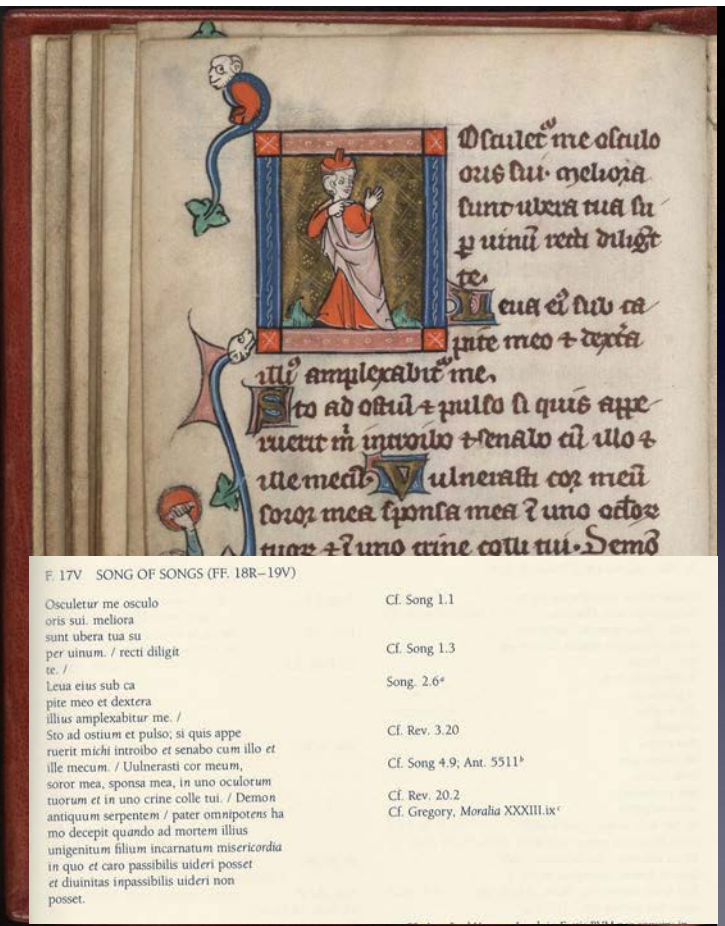
Song. 2.6*

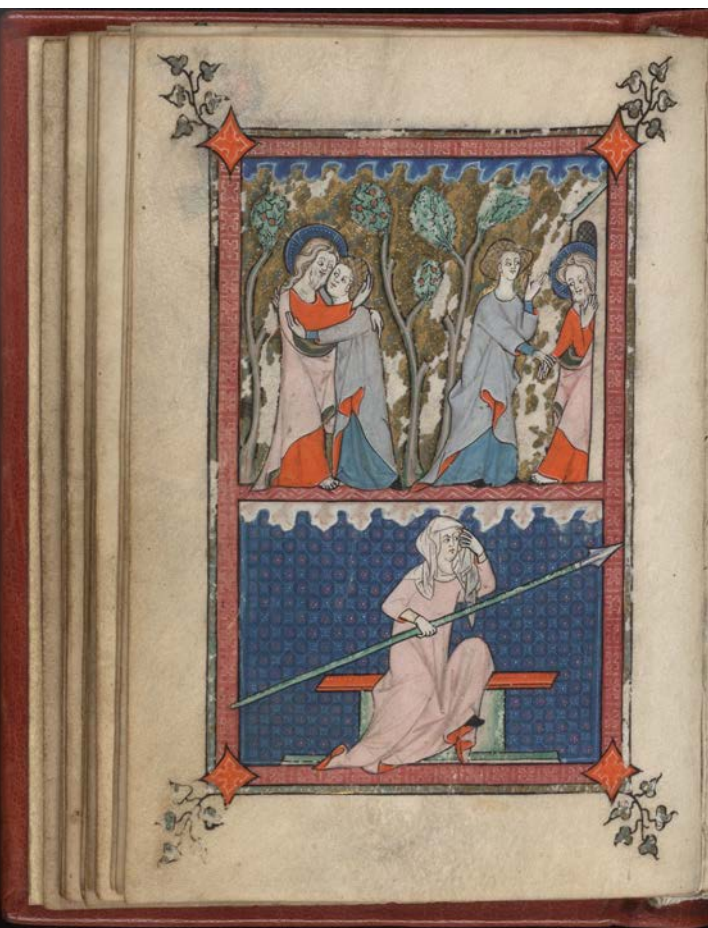
Cf. Rev. 3.20

Cf. Song 4.9; Ant. 5511^b

Cf. Rev. 20.2

Cf. Gregory, Moralia XXXIII. ix*





1:1 Let him kiss me with the kiss of his mouth:
for thy breasts are better than wine.

1.3: Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

2:6: His left hand is under my head, and his right hand shall embrace me.

4.9: Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

the fourme metres mngi mndmnd
+ Take me post te. ✠ colle.



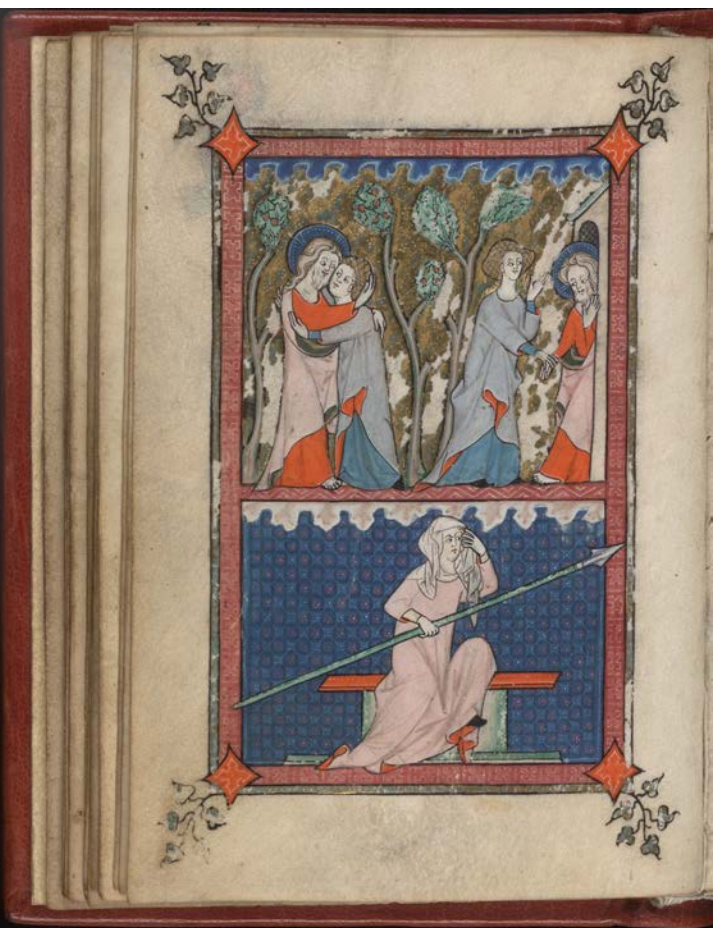
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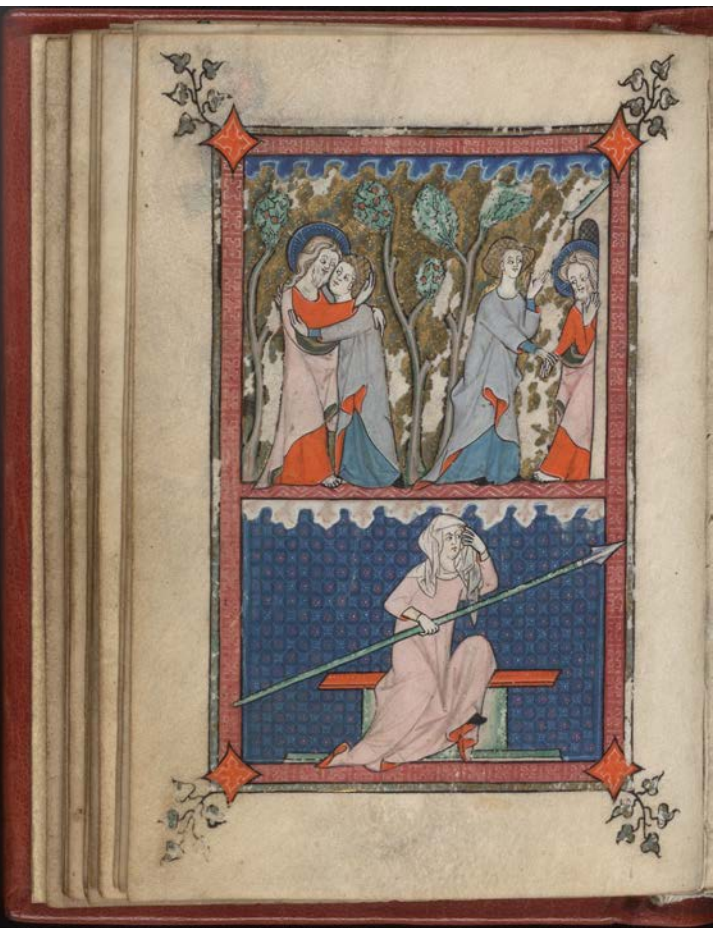
abbraccia me . . .



Edendo la f... ..

1:3 Draw me: we will run after thee to the odour of thy ointments. 2:6: His left hand is under my head, and his right hand shall embrace me.





Wienhausen, ca. 1300

Quā pulare s' gressus tui in
caltigantibus tuis. filia prin-
cipis. **O**ya sapientie soror mea
es et prudentia uocauit amica me-



Pedes
eorū pedes recti
et planta pe-
dis ut plan-
ta uituli.

Pax eterna
ab eterno pax
huius domui
pax phennis
uerbū patris

sic pax huius domui pax puius
consolator huius prester domui.

Nichi adherere deo bonū est po-
nere in dño deo meo spem meā

Erit in dñs in deū et lapis iste
uocabitur domus dei dilectus
meus in et ego illi.



F. 20V SONG OF SONGS (F. 21R)

Quam pulcre¹ sunt gressus tui in
calciamentis tuis, filia prin-
cipis. / Dixi sapientie,² soror mea
es et prudentiam uocaui amicam me-
am.³ / Pedes
eorum pedes recti
et planta pe-
dis ut plan-
ta uituli. /
Pax eterna
ab eterno pax
huic domui.
pax perhennis
uerbum patris
sit pax huic domui. pacem pius
consolator huic prestat domui. /
Michi adherere⁴ deo bonum est, po-
nere in domino deo spem meam. /
Erit michi dominus in deum, et lapis iste
uocabitur domus dei. / Dilectus
meus michi et ego illi.⁵

Song 7.1

Prov. 7.4

Cf. Ezek. 1.7

Ant. 4252^a

Ps. 72.28

Ant. 2672^b

Cf. Gen. 28.21–22

Song 2.16

1. Quam pulchri 2. Dic sapientiae 3. voca amicam
tuam 4. Michi autem adherere 5. Song 2.16 probably
was added by another scribe. The majuscule D of *Dilectus* dif-
fers from the D of *Demon* on f. 17v.

a. In Dedicatione ecclesiae (Pax aeterna ab aeterno Patre huic
domui. Pax perennis Verbum Patris sit pax huic domui. Pacem
pius Consolator huic praestet domui). b. In Dedicatione
ecclesiae (Erit michi Dominus in Deum, et lapis iste vocabitur
domus Dei).

7.1: What shalt thou see in the Sulamitess but the companies of
camps? How beautiful are thy steps in shoes, O prince's daughter!
The joints of thy thighs are like jewels, that are made by the hand of
a skilful workman.

2.16: My beloved to me, and I to him who feedeth among the lilies.



alto guarda tu bene il cielo e terra. 10
LO mio diletto come uno fascete
lo dimora e dimora in meco de le mie
manille.



LA spora se a recordata de lo i
bificio de la incarnatioe como

Song of Songs 1:6 A bundle of myrrh is my beloved to me,
he shall abide between my breasts



Descendi i oru meu ut uide
 re poma aduallu et inlpi
 cere si florent uinee + gami
 nassent mala pumica reuertere re
 uertere luna
 matris reuere
 ut adueamur
 te. **A**quitur
 xpc suis alit
 mldus
Quom oblat
 ratu est auru
 mutatus est
 color optimi dispis lapidibz scu
 ary i medio plateaz. **E**gressa est
 omis decore eius a filia syon. **P**i
 nica mea fixiosissima placui
 te quom pilla es i amaritudine
 denigrata est sup carbone facies
 tua.



F. 22V SONG OF SONGS (F. 23R)

Descendi in ortum meum ut uide
rem poma conuallium et inspi
cerem si florissent uinee et germi
nassent mala punica. reuertere, re
uertere, suna
mitis, reuertere
ut inducamur¹
te. / Loquitur
christus suis aliter
mundus. /
Quomodo obscu
ratum est aurum,
mutatus est
color optimus; dispersis lapidibus sanctu
arii in medio platearum. / Egressa est
omnis decor eius a filia syon. / Ui
ne mea speciosissima plantaui
te, quomodo peruersa es in amaritudinem /
denigrata est super carbones facies
tua.²

Ant. 2155^a
Cf. Song 6.10 and 6.12

Unidentified

Cf. Lam. 4.1

Cf. Lam. 1.6
Cf. Varia 8453^b; Resp. 7887

Lam. 4.8

6.10: I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.
6.12: Return, return, O Sulamitess: return, return that we may behold to thee.



E Io sono nig^a en son bella o fiore de
ierlm.



E Queste parole dice l'aspora⁵
le fiore de ierlm p'ercitanle/a



En iste stat post parietē respici
ens p̄ fenestras prospiciens p̄
cancellōs. mihi p̄ foramen manū
suam ⁊ uenter meus cōueniunt
ad tactū eius.



Dilectus m̄s
loquit michi
surge ap̄er̄ mi
hi soror mea
sponsa mea for
mosa mea co
lumba mea ⁊
maculata mea

Veni ingrediamur in agrū. u
ideamus si flores fructus per
curreret ⁊ si floruerit mala p̄mi
ta un dabo tibi ulexa mea sicut
malus int̄ ligna siluay sicut di
lectus m̄s inter filios dilectus m̄s
michi ⁊ ego illi q̄ palat int̄ lilia.



F. 24V SONG OF SONGS (F. 25R)

En iste stat post parietem respici
ens per fenestras prospiciens per
cancellos. / misit per foramen manum
suam, et uenter meus contremuit¹
ad tactum eius. /
Dilectus meus
loquitur michi:
surge, aperi mi
chi, soror mea,
sponsa mea, for
mosa mea, co
lumba mea, im
macualta mea. /
Ueni, ingrediamur in agrum, ui
deamus si flores fructus per
currierunt, et si floruerunt mala puni
ca. ibi dabo tibi ubera mea. / sicut
malus² inter ligna siluarum, sicut di
lectus meus inter filios. / dilectus meus
michi et ego illi qui pascitur inter lilia.

Cf. Song 2.9

Song 5.4

Cf. Song 2.10

Cf. Ant. 4436^a
Song 7.11–12

Song 2.3; Ant. 4940^b

Song 2.16

2.9: My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.
5.4: My beloved put his hand through the key hole, and my bowels were moved at his touch.
2.10: Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.
7.11–12: Come, my beloved, let us go forth into the field, let us abide in the villages. Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.
2.16: My beloved to me, and I to him who feedeth among the lilies.





homo imēso se fece pazuulo
Echo questo sta da poi lopa
ziete nō guarda p le finestre
e guarda p la gelosia.



30



26

Lancelot du Lac, Saint-Quentin (?), 1310–1315



Houghton, MS Richardson 39



Posuerunt me custode in vineis
 uinea mea non custodiui.
 Soror mea parua est et uetera non
 habet; quid faciemus ei in die illa quando
 ad alloquenda
 est? **N**oti pos
 sident in p[ro]p[ri]etate
 sed uade et am
 bula in terra ui
 da. **S**imul
 adolecentia
 tua et alula
 in uis uisitatione
 Capite nobis uulpes puulos qui
 demoliunt uineas nam uinea
 nostra floruit. Capite enim puulos
 uulpes quia modicum de fermento
 totam massam confundit.
Fiat sapiens



F. 54V THE LITTLE FOXES
IN THE VINEYARD (F. 55R)

Posuerunt me custodem in uineis;
uinea mea non custodiui. /
Soror nostra parua est et ubera non
habet; quid faciemus ei in die illa quan-
do alloquenda
est. / Noli pos-
sidere in presidio
sed uade et am-
bula in terra iu-
da. / Simitte¹
adulescentiam
tuam et ambula
in uis iustitie. /
Capite nobis uulpes paruulos² que
demolliuntur uineas nam uinea
nostra floruit. / Capite nobis paruulos
uulpes quia modicum de fermento
totam massam confundit. /
Sittit sapiens.

Song 1.5

Cf. Song 8.8

Unidentified

Cf. Prov. 8.20

Song 2.15

Cf. Song 2.15; 1 Cor. 5.6

Unidentified

1.5: Do not consider me that I am brown, because the sun hath altered my color: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept. 8.8: Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to? 2.15: Catch us the little foxes that destroy the vines: for our vineyard hath flourished.



...la poma de a me a me. ...
 . Josi sono posto guadiano ileuig.



Stauto lo bto Gregorio. le uigi
 nre dleqle noi hano posto



Capite plate anuy le uolpe
picole



DOn le recte te le toctue
e predicatione nō anoi
fet anuy a honore z gloria

2:15: Catch us the little foxes that destroy the vines:
for our vineyard hath flourished.



Quali palma exaltata sum
 i lybano et q̄i cypressus i
 monte syon quali oliua spenosa
 i campis et q̄li plantanus exal
 tata sit iuxta
 aquas i pla
 teis. sicut cy
 namomū +
 balsamū au
 matizans o
 dorem dedi. q̄
 si mirra elec
 ta dedi suau
 tate odoris.
Viderūt eam filie syon et beatis
 sima p̄dicauerunt + regine lau
 dauerūt eam. **V**erba eorū saluta
 re disseminauerūt scientiā op̄
 scū dignū b̄ndictōe plenū.



to dice lo lecto nro florito. lequaz.
L A tigna dela casa nra se cedu
 na. laqueana cypresina.



S i como delopra uinto la ipo
 ra lo spox ala quiete celo i



Unus est altissimus creator
omniū dñe deus om̃p̃e in
dicatione tua cuncta sunt posita ⁊
non est qui possit resistere uolūta



ti tue tu enī
fecisti om̃ia q̃
celi ⁊ terra a
lūtu continēt
dñs uniuersorū
tuos.

Si mun⁹ est
faciam⁹ ei q̃
pugnaciā ar

gentes circūdamus sup̃ eā mu
rū. **S**tabant uisū ī magna cō
stantia adūsus eos qui se an
gustauerūt ⁊ q̃ abstulerūt la
bores eorū.



F. 58V THE SPONSA IN THE FORTRESS
OF THE SONG OF SONGS 8.9 (F. 59R)

Unus et altissimus creator
omnium / domine deus omnipotens in
ditione tua cuncta sunt posita, et
non est qui possit resistere uolunta
ti tue; tu enim
fecisti omnia que
celi et terra am
bitu continentur;
dominus uniuersorum
tu es. /
Si murus est
faciamus ei pro
pugnacula ar
gentea; circumdamus super eam mu
rum. / Stabunt iusti in magna con
stantia aduersos eos qui se an
gustauerunt et qui abstulerunt la
bores eorum.

Cf., e.g., Hymn 8292^a
Cf. Esther 13.9–11

Cf. Song 8.9

Wisd. 5.1; Ant. 5012^b

8.9: If she be a wall: let us build upon it bulwarks of silver:
if she be a door, let us join it together with boards or cedar.



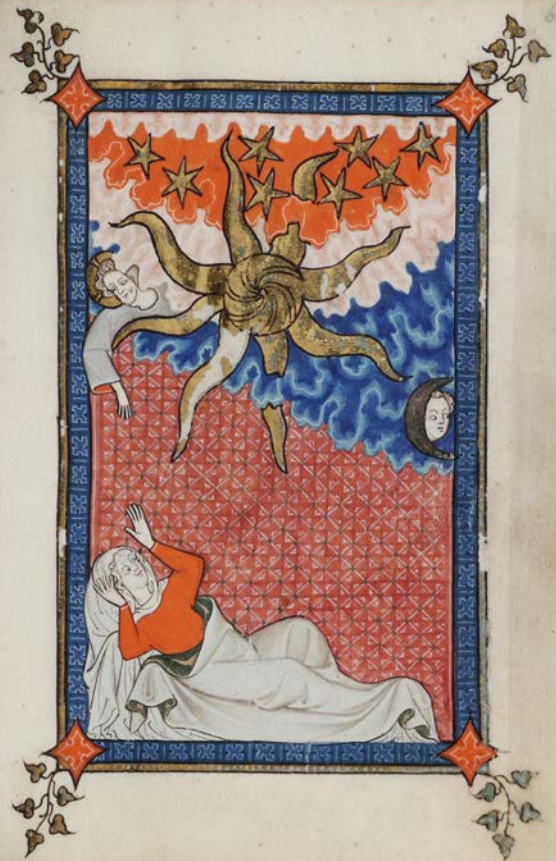
opere. seguita.
 Si chomo lo pomo granare
 zoto cosi le tue guange spola
 dolcissima.



Le guance de la spola sono
 due p' dopia patietia. la



Deus a lybano uenit ⁊ sēs d
 monte iū brolo ⁊ qdēdo
 nit tēpus tuū tēpus amantiū
 ubi pascis ubi ayes nūq̃ in me
 ridie. **I**n uocā
 te deus mēs in
 aīam meā q̃
 pparas ad ca
 piendum te.
 ex desiderio q̃
 ei inspiras.
Fuge dīcē mī
 ex quo loquū
 es īpeditōris līgūe fās sū. **F**u
 ge dīcē mī dñs q̃t memōia te
 nere n̄ possū. **E**go cōsiderabo
 ⁊ q̃lctā in luce meridiādo ⁊ in
 nūbe roris mellis. **N**ia satiata
 calcabit famē.



F. 65V CONNUBIUM SPIRITUALE (F. 66R)

Deus a lybano uenit et sanctus de
monte umbroso et condenso. / Ue
nit tempus tuum, tempus amantium. /
ubi pascis, ubi cupes nisi in me
ridie. / Inuoco
te deus meus in
animam meam, quam
preparas ad ca
piendum te
ex desiderio que
ei inspiras. /
Fuge, dilecte mi /
ex quo locutus
es impeditoris lingue factus sum. Fu
ge, dilecte mi dominis quot memoria te
nere non possimus. / Ego considerabo
et quiescam in luce meridiano et in
nube roris messis. / Anima satiata
calcabit famen.

Resp. 7660, Vers. A^a
Cf. Ezek. 16.8

Song 1.6
Augustine, *Confessions* XIII.1^b

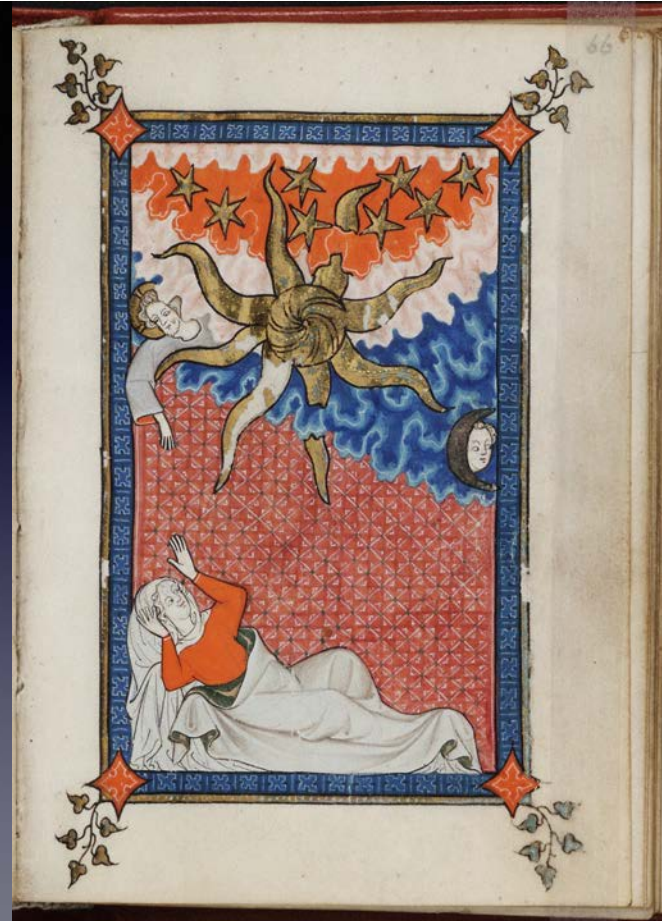
Song 8.14
Unidentified

Cf. Isa. 18.4

Cf. Prov. 27.7

1.6: Shew me, O thou whom my soul loveth, where
thou feedest, where thou liest in
the midday, lest I begin to wander after the flocks
of thy companions. .

8.14: Flee away, O my beloved, and be like to the
roe, and to the young hart upon the
mountains of aromatical spices.



ma tu dio suplund. sequitur.

I Ntegnami ame q̄lo ch̄ ama lai-
ma mia/ tunc p̄sde/ tunc torna iel
meco di.



Que i el p̄lẽtore d̄la tua v̄gtio
ne ilo ar̄cẽ d̄la tua d̄lctione



sopra li mōti azomatici segt
 In lo lecto mio per la nocte
 euo archando quello che ama
 l'anima mia



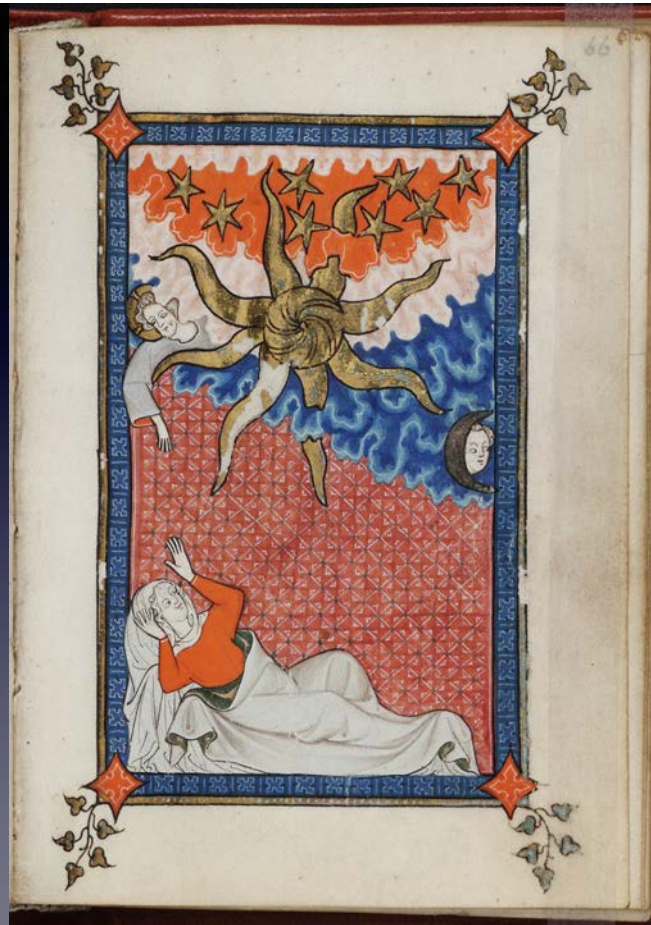
O Vesta he uoce de tuta la
 edesia laquale sia lo cerna-
 culo il altera de la plebe lo

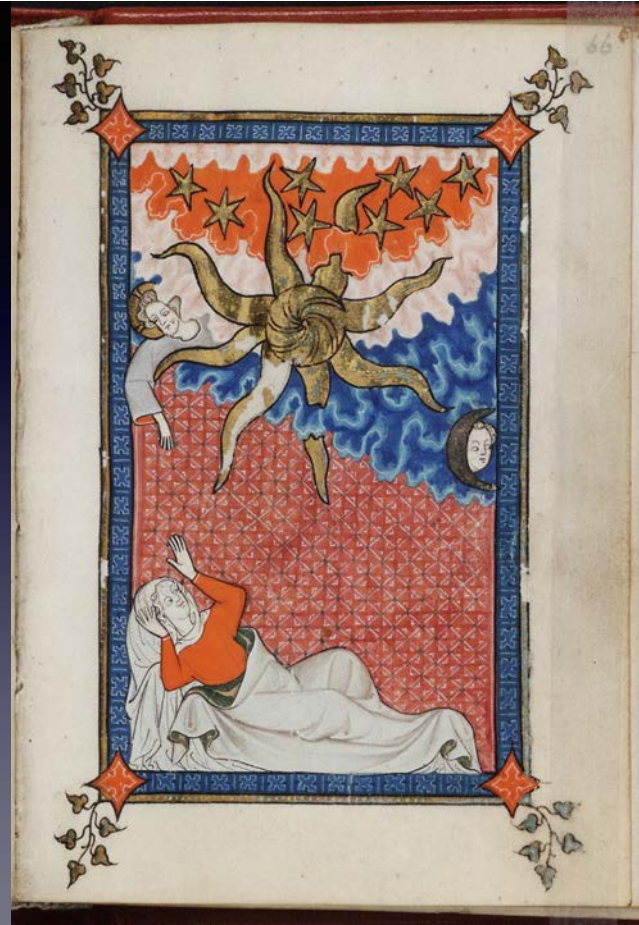
3:1 In my bed by night I sought him whom my soul loveth:
 I sought him, and found him not





Burckhardt-Wilde Apocalypse
York, ca. 1280





Fulcite me floribus; stipate me
 malis quia amore languisco
Surge aquilon et ueni aufer per
 Ha omni meum ut fulgent aroma-
 ta illi. **M**onde
 platia quippe
 est mices fidei
 cui mercedi per
 fide corda mul-
 dantur sicut
 scriptum est
 mundans fide
 corda eorum illa
 est ergo spes que rapit omne ani-
 ma rationalem desiderio sui tanto
 ardentior quanto mundior et tanto
 mundior quanto ad spiritualia resur-
 gente tanto autem ad carnalia resur-
 ge quanto a carnalibus morientem.
 Introduce me rex in cellam vinariam



F. 67V THE VINEYARD AND
THE WINE CELLAR (F. 68R)

Fulsite me floribus, stipate me
malis quia amore langueo /
Surge aquilon et ueni auster; per
fla ortum meum, ut fulgent¹ aroma
ta illius. / Montem
platio² quippe
est merces fidei
cui mercedi per
fidem corda mun
dantur sicut
scriptum est:
mundans fide
corda eorum. / illa
est ergo sapientes que rapit omnem ani
mam rationalem desiderio sui tanto
ardentiorum quanto mundiorum, et tanto
mundiorum quanto ad spiritualia resur
gentem, tanto autem ad spiritualia resurgen
tem quanto a carnalibus morientem. /
Introduxit me rex in cellam uinariam.

Song 2.5

Song 4.16; Ant. 5070^a

De Trin. I.viii.17^b

Cf. Acts 15.9
Unidentified

Song 2.4

2.5: Stay me up with flowers, compass me about with
apples: because I languish with love.
2.4: He brought me into the cellar of wine, he set in order
charity in me.



in el lecteguolo intramo.
T Il pzo che lo nostro lecteguolo
 e fiorito / e locuto / e amabile.



E pero e tegno a celebrare le
 sancte copule / et abracamen-
 ti et in a amamentis...



2:3: As the apple tree among the trees of the woods,
so is my beloved among the sons.

Si como lo pomo itz le le
gne de la silua cosi lo dilec
to meo tra li fioli.



19



Questa fue uoce de la sposa.
ale fue couenete cōpagnie/

20

ge et dice

Soto lombra sua la quale de
sideraui eio sedí elo suo fructo
et dolce al mio gusto



Lombra del sposo sū la lege²¹
intexa secundo latezra. So
to lūbra sua soto lo peso te le
figure te la lege laquale tēfite
55

2:3: I sat down under his shadow, whom I desired:
and his fruit was sweet to my palate.

to. sequitur.
 Introducime lo re in la cella
 uinaria.



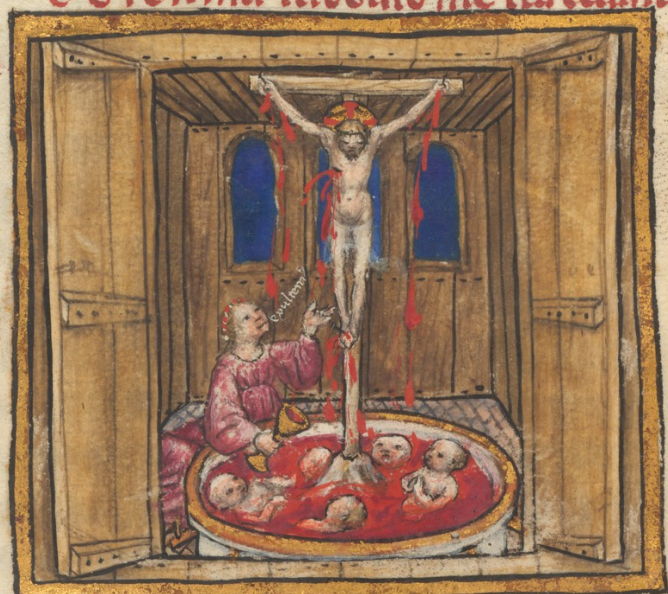
Que in la cogitatione d
 li supni gaudy. in li qli

22



68

e parloato c'falo dicese aliferno. Ma
 quato ascese i cielo molti meno cōfesso.
L O re si ma itroduto me ila cella sua.



L Assora amena iuitato lesue
 conenete a correre da plosso
 ro ilo dore teli suoi uicuenti ma



Exultans filia syon iubilans
 filia ierlm ecce rex tuus uenit
 iustus et saluator. cōsurge cōsur-
 ge induere fortitudinē brachium



dn̄i.
 Mirabilis facta
 est scia tua ex
 me q̄ fortata
 est et nō potero
 ad eā
 Sicut tetigisti
 me et exarsti in
 pace tuā sc̄p̄

Sicut tetigisti me et exarsti in
 pace tuā sc̄p̄
 te amavi pulcritudo cū antiqua
 pulcritudo tā tā noua sc̄p̄ te amavi
 et paulo post hys formis deformis
 ueniebā. adiuro uos filie ierlm p̄
 capreas ceruos q̄ capre ne reluti
 tetis neq̄ uigulare faciāt dūcām
 meam q̄uisq̄ ip̄a uelit



F. 69V THE GAZELLES AND
THE HINDS OF THE FIELD (F. 70R)

Exulta satis, filia syon, iubila
filia ierusalem; ecce, rex tuus uenit¹
tibi, iustus et saluator. / consurge, consur
ge, induere fortitudinem brachium
domini. /

Mirabilis facta
est scientia tua ex
me, confortata
est et non potero
ad eam. /

Sitio; tetigisti
me, et exarsi in
pacem tuam. sero
te amaui pulcritudo cum antiqua
pulcritudo tantam noua, sero te amaui,
et paulo post hiis formis deformis
irrueram. / adiuro uos, filie ierusalem, per
capreas ceruosque camporum, ne resusci
tetis neque uigilare faciatis dilectam
meam quoadusque ipsa uelit.

1. ueniet

Zech. 9.9^a

Ant. 1904^b
Cf. Isa. 52.1

Ps. 138.6

Cf. Confessions X.xxvii.38^c

Cf. Song 2.7; Ant. 1277^d

a. CS: Offertorium in Sabb. Quat. Temp. Adventus. b. Dom.
I Adventus; Dom. III Adventus; Fer. III Hebd. III Adv.; Dom.
IV Adventus; Fer. CI ante Nat. Domini; Vigila Nat. Domini
(Consurge, consurge, induere fortitudinem brachium Do
mini). c. Sero te amaui, pulchritudo tam antiqua et tam
nova, sero te amaui. Et ecce intus eras et ego foris et ibi te
quaerebam et in ista formosa, quae fecisti, deformis iruebam.
Mecum eras, et tecum non eram. Ea me tenebant longe a te,
quae si in te non essent, non essent. Vocasti et clamasti et
rupisti surditatem meam, coruicasti, splenduisti et fugasti
caecitatem meam, flagrasti, et duxi spiritum et anhelum tibi,
gustavi et esurio et sitio, tetigisti me, et exarsi in pacem tuam.
d. Assumptio S. Mariae; Nativitas S. Mariae (Adjuro uos, filiae
Ierusalem, si inueneris dilectum meum, ut annutiatis ei quia
amore languo).



2.7: I adjure you, O ye daughters of Jerusalem, by the roes,
and the harts of the fields, that you stir not up, nor make the
beloved to awake, till she please.



tutta la tua possellione ⁊ ripillo. legar.

E tu nò te cognosca o bella infina
le femine partite d'alo searto dela cò-
tèplacione. done lo tuo spoxo solamè
te cognosca et te medesima còsidera
⁊ cògna ⁊ uada poi le uestigie dli tuoi
arrai.



Que attende ale ope ⁊ allo affecto
che a le bone persone ecclesiast-

1.7: If thou know not thyself, O fairest among women, go forth,
and follow after the steps of the flocks, and feed thy kids
beside the tents of the shepherds.



tene seguit.

Simile e el dilecto mio ale
capre eli fioli deli arui.



Lo spō¹⁰ e cōparado ouero a
simigliato ale capre. In po
la uerba contra mōte omni

2:9 My beloved is like a roe, or a young hart.



Tota pulchra es amica mea et
macula non est in te fauos
distillans labia tua odor unguen-
torum tuorum super omnia aromata iam



enim hyemem
transiit ymber
alio et recessit
flores et parue-
rit vinee flave-
res odore delecti
et uox turturis
audita est et c.

Beatus qui ha-
bitat cum muliere

re sensata mulier gratia inuenit
gloriam. **Q**ua pulchra es et decora ta-
rissima in deliciis tuis statua tua
assimulata est palme et uides tua
horris caput tuum ut carmel collum
tuum sicut turris eburnea.



F. 72V CORONATION OF THE SPONSA (F. 73R)

Tota pulchra es, amica mea, et
macula non est in te; fauos
distillans labia tua, odor unguen-
torum tuorum super omnia aromata; iam
enim hyemps
transiit, ymber
abiit et recessit,
flores aparue-
runt, uinee floren-
tes odorem dederit,
et uox turturis
audita est et cetera. /
Beatus qui ha-
bitat cum mulie-
re sensata. / mulier gratiosa inuenit
gloriam. / Quam pulchra es et quam decora, ca-
rissima, in deliciis tuis; statura tua
assimilata est palme, et ubera tua
botris; caput tuum ut carmelus, collum
tuum sicut turris eburnea.

Ant. 5162^a
Cf. Song 2.11–13, 4.7, 4.10–11

Ecclus. 25.11

Prov. 11.16
Ant. 4436^a
Cf. Song 7.4–7

a. Assumptio S. Mariae; Nativitas S. Mariae (Tota pulchra es, amica mea, et macula non est in te; fauos distillans labia tua, mel et lac sub lingua tua, odor unguentorum tuorum super omnia aromata; jam enim hiems transiit, imber abiit et recessit, flores apparuerunt, vineae florentes odorem dederunt, et vox turturis audita est in terra nostra: Surge, propera, amica mea; veni de Libano, veni coronaberis). b. Ad Processionem de Beata (Quam pulchra es et quam decora, carissime, in deliciis; statura tua assimilata est palme, et ubera tua botris; caput tuum ut Carmelus, collum tuum sicut turris eburnea . . . ibi dabo tibi ubera mea [the second half of the antiphon is cited on f. 24v]).

4.7: Thou art all fair, O my love, and there is not a spot in thee.
4.10–11: How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatic spices. 4.11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense. 2.11–13: For winter is now past, the rain is over and gone. 2:12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: 2:13 The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come.





2:6: His left hand is under my head, and his right hand shall embrace me.



da la spira sua tolcantia z bella z suaua,
O Quāto sono belle letue ✠. 7 di
 golte como tortora o lo tuo collo sie or-
 nato de perle / 7 te priete p cuore.



10

1:9: Thy cheeks are beautiful as the turtledove's, thy neck as jewels.



le io amo ile facta amie edice
 Leua suso presto amicha mia



Ele compagne coueneted
 la sposa dicenò doue spo
 se tuo dilecto como atum

2:10: Behold my beloved speaketh to me:
 Arise, make haste, my love, my dove, my beautiful one, and come.



le se induza in corruptione. segt
 La uoce de la tortora audita
 e i la terra nostra



Torturo edito lo spirito
 Santo inpo che fa nuy
 comare lo spirito Santo nella

2:12 The flowers have appeared in our land,
 the time of pruning is come: the voice of the turtle is heard in our land.

