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Nauicula siue speculum fatuoru[m] Prestantissimi sacraru[m] literaru[m]

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Argentorati, 24. Jan. 1513

96 Pigro[rum] (ful narre[n]) Nole. Tepiditas/ mollities/ somnole[n]tia/ ociositas/ dilatio/ tarditas/ neglige[n]tia/ inco[n]sum[m]atio/ remissio/ dissolutio/ incuria/ ignauia/ ariditas/ tristitia in ...

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Sexta nola eſt: malitioſa aſtutia donū denegare. Sub qua nola fu
it Antigonus: q̄ Cynico petēti talentū dixit plus eſſe q̄ȝ Cynic⁹ debe
at petere. Petēti vo nūmū/rn̄dit min⁹ eſſe q̄ȝ regē oporteat dare. Ec
ce malitioſe negabat: nā poſſȝ dare talētū/qꝛ ipe rex erat: vel nūmū/q̄a
ille Cynic⁹. Tales multi ſunt/q̄ ſic paupibꝫ denegāt ⁊ abigūt varijs re
ſpōſionibꝫ. Nō ſic Alexāder: q̄ nihil niſi grādi aīo ꝯcipiēs cuidā vrbeȝ
donabat. Et cū ille refugiſſȝ mun⁹/dicēs illud nō ꝯuenire fortune ſue:
Nō q̄ro (inq̄t) q̄ntū te accipe deceat/ſed q̄d me dare.

E Septima nola eſt: de ingrato q̄relā facere ⁊ ꝑnia duci (gerūwē) Si
q̄s ingrat⁹ eſt cui bn̄facis/noli facere q̄relā. Tum p̄mo: qꝛ meliorē eum
facis ferēdo: peiorē aūt ꝯq̄rendo. Nā ingrat⁹ eſt ad vnū bn̄ficiū/aduer
ſus alteꝝ nō erit: duoꝝ oblit⁹ eſt: tertiū in coꝝ q̄ exciderāt memoriā re
ducit. Tum ſcd̄o/ne fiat inimic⁹ tu⁹: q̄ eī rō eſt exacerbare euȝ in quē
magna ꝯtuleris/ vt ex amico fiat inimic⁹. Tū tertio: ꝑ h̄ eris deo ſilis.
Si deū imitaris (ait Sen.) da etiā ingratis: nā ⁊ ſceleratis ſol oritur.
Cōformiter ad illud Chr̄i: q̄ facit ſolē ſuū oriri ⁊c̄. Eſtote ꝑfecti ſicut
pr̄ ⁊c̄. Tū q̄rto: qꝛ ꝑ h̄/officiū tuū facis. Jtaqꝫ dic cū Sene. Ego bn̄fi
cio meo cū darē/vſus ſum: iō nec pigri⁹ dabo/ſȝ diligētius. Tū q̄nto:
qꝛ ſic bn̄ficiū ꝑditū recupabit̄: nā q̄d in h̄ ꝑdidiſti/in alijs recipies: erit
eī ali⁹ q̄ſpiā prudēs ⁊ grat⁹ q̄ reddet. Tū ſexto/qꝛ etiā vt ⁊ h̄ ingrat⁹
grat⁹ efficiat̄ facies. Dic cū Sene. Etiā huicipi bn̄ficiū dabo: bn̄ficio
igit̄ tāq̄ȝ bon⁹ agricola cura cultuqꝫ ſterilitatē ſoli vincā. Nō ē magni
animi bn̄ficiū dare ⁊ ꝑdere: h̄ ē magni animi/ꝑdere ⁊ dare ⁊c̄. Hec ad
elemoſynas paupibꝫ p̄ſtādas iugiter applicari poſſent. Hec ex ſumma
Lugdu. de ꝟtutibꝫ ti. de gratia.

Sabbato poſt Oculi. ix. Martij.

Stultoꝝ infinitus eſt numerus. Ecc̄s. j. Euangelium.

F Nonageſimaſexta ſtultoꝝ turma eſt pigroꝝ (Faul narren)
Contrarij plane dn̄o Jeſu chr̄o: q̄ ꝓpinquās paſſioni/ala
crior fuit p̄dicādo/mane veniēs impigre ad tēplū. Sed et
ꝑpl's veniebat ⁊ diligētiſſime audiebat: diſſil'es pigris/qui
in lectis iacēt mō laſciuiētes/⁊ ſe ꝟtentes ſicut oſtiū in cardine: ſe aſſa
turā diaboli ad ignē ꝯcupiſcētie ⁊ libidinis ꝑ malas cogitatōes ⁊ affe
ctōes girātes/ vt fiāt delectabilis eſca diaboli: vel ſi huc venerint/dor
miunt int̄ p̄dicādū. Pn̄t hi dinoſci. xvj. nolis ex ſum. vitioꝝ ſumptis.

Prima nola eſt tepiditas (lowheit oder lewe) Jp̄a eſt ꝑuus amor
boni: ⁊ plane oīs pigritie radix ⁊ ſequentium nolaꝝ p̄nceps: deo mirū
immodū diſplicēs ⁊ ei vomitū ꝓuocans. Utinā calidus eſſes aut fri
gidus: ſed qꝛ tepidus es euomam te: Apoca. iij. Ubi hanc nolam vide
rit diabolus/audacter accedit: vt muſce ad ollā tepidā ⁊ pulmētū cui
inſidēt. Jgni feruoris nō accedit neqꝫ inſidet; olle feruēti muſce nō in

ſident.Tollē hanc nolam:ſerui deo ꝓpter ſe/ꝛ cetere omnes deciderit.

Secūda nola eſt:mollicies(weichheit/zartheit)Jpa ē impatiētia du re rerum ꝓx cū in ope inchoato durꝝ occurrit/ab ope deſiſtūt homies ni uei:ad ignē tribulatōis liq̄ſiunt/ad nihilūq; redigūt(Zartē geiſt)in oī ſuauitate.Hec eſt culcitra(kutterlin)in q̄ diabolꝰ in hoīe q̄eſcit.Finis durus his mollibꝫ.Deutero.xxviij.

Tertia nola eſt ſomnolentia.Jmmittit pigredo ſoporē.Prou.xix. (Schleffrikeit)p̄cipue in orōne ꝛ p̄dicatōe.Vigilate in orōnibꝫ.j.Pe tri.iiij.Facit diabolus vt inter orādū dormiāt.Exēplū de lapide in ſpeculo exēploꝝ diſt.vj.exēplo.xxxviij.ꝛ.xxxvij.de ſerpēte:ea recita ſi libuerit.Deinde in p̄dicatōe.Ecci.xxij.Cum dormiēte loq̄r q̄ narrat B ſtulto ſapiam.Si ſtultꝰ nō habuiſſet volūtatē dormiēdi p̄ duos dies/ tū tp̄e lectōis vel ſmonis dormiret.Itē in ſpe.exē.diſt.ij.exēplo.cxlvij. Nolūt q̄dē excitari:iraſcunt:vtinā haberēt nolas in peplis/q̄bꝫ q̄ſſati excitarent.Porro mane nō ē tp̄s dormiēdi/ſed vigilādi:q2 aptum ſtu dio ꝛ orōni/diuine laudi/dei ꝯſolatōi:p̄cipue aūt in p̄dicatiōe/ſiue eo tp̄e q̄ v̄bum dei debet audiri:qd̄ nō minus ē q̄ȝ corpus chriſti:ſm Au guſt.j.q.j.interrogo.

Quarta nola eſt ocioſitas(muoſ)Oīm vitioꝝ receptaculū(ſpuol zuber/wotſack)oīm tentationū ꝛ cogitationū malaꝝ ꝛ inutiliū ſentina eſt ociū:p̄cipue luxurie/v̄boſitatis/curioſitatis/nugaꝝ/ſuperbie.Ps. Jn labore hoīm nō ſunt:ideo tenuit eos ſupbia.Bernar.Ocioſitas ē mater nugaꝝ/nouerca v̄tutū.Paulꝰ.j.Timo.v.Adoleſcentiores ꝛc. v̄boſe ꝛ curioſe loquētes.Ezech.xvj.Hec fuit iniq̄tas Zodome.Da uid.ij.Reg.xj.adulter factus.

Quinta nola eſt dilatio.Nunq̄ȝ incipe/ſp̄ differre(vffſchlag)ꝯuerſi onis aut ꝯfeſſionis.Corui nigri dicētes cras cras:ſedentes ſup̄ cada ueribꝫ:p̄ctōres nigri mortalibꝫ p̄ctis ſedētes ſup̄ delectatōibꝫ cadaue ribꝫ huius mūdi/clamāt:cras ꝯuertar ꝛ ꝯfitebor:ſemp̄ differētes(graſ graſ)Sed p̄uſq̄ȝ hoc(graſ)gramen creſcat/mortuꝰ eſt(groman)equꝰ Priuſq̄ȝ creſcat gramen tibi placitū ꝛ ſapidū vt ꝯuertaris ad ipum:o ſenex(groman)plane aīi morieris:hūc(meyen)in quo illud gramē cre ſcit/non ſuperuiues.

Sexta nola eſt tarditas(langſamkeit/gemechlich/hernaber/vnuer fancklich/lond ynen nit lingen:allgemach das ſie das miltz nit ſtech.) Sunt q̄ etſi incipiāt opus/tū tarde ꝓcedūt in ope:ſicut q̄ cū bobꝫ nitit feſtinare(als der mit ochſen rennt.Nō ſic o frater(laſ dir lingē/biſ wol endlich)Tp̄s trāſit ꝛ breue:expectat te dn̄s:noli ſibi fieri vt acetū dēti bus:noli eum offendere tua tarditate.Sicut eīn acetū dentibꝫ ꝛ fumꝰ oculis:ſic piger his qui miſerunt eum in via.Redi ad deum a quo ex iſti:vide q̄ȝ ſtrenue ad malum currant mali;tu ſaltem ad bonū ꝛ ſum mum bonum curras.

Septima noīa eſt negligentia(nit recht machen/ vnfleiſſlich/lieder⸗
lich)Aliter accipit vbū negligētie in.ij.ij.b.Tho.Si dederit tibi dñs
grām ꝙ ſtrenue ⁊ velociter oparis opa dñi:fac ne pfunctorie facias ne
gligēter ⁊ fraudulēter.Sūt plane q̄ nō curāt qualr̄ opus inchoatū fa
ciant/vtꝝ bñ vel male:ſed ſolmū h̄ curāt/vt ab onere laboris incohati
ſe expediāt.Non ſic erit inter vos:ſed diligenter fac/acſi tota tua ſalus
illic pēderet:qꝛ maledict⁹ q̄ facit opus dei fraudulēter:vel negligēter
ſm aliā literā.Hiere.xlviij.

H Octaua eſt incōſummatio/impfectio(nūt vßbereitē:vel anfahen/
nūt vßmachen)Sic in vita ſpūali multi multa incipiūt/ſꝫ pauci pfici
unt.Nō ſic Chrs:qđ incepit in cruce pfecit:neqꝫ ad voces:Deſcēde de
cruce dicentiū/deſcēdit.Et tu fac ſilr̄ manēdo in cruce pnie:imitare
deum cuius pfecta ſunt opera,Et Chriſtus ait:Cibus meus eſt vt p
ficiam opus ⁊c̄.

Nona eſt remiſſio(hengē/nachlaſſen)quotidie deterioꝛ fieri.Sunt
q̄ inchoāt aliqđ opus:pmoqꝫ die aliquātulū ſtrenue opanť/ſcđo min⁹
ad vltimū nihil.Caue ab hac relaxatōe animi:qꝛ eā pculdubio ſeqtur
fractio.Aliud ē de arcu ⁊ aliud de aīa:nam vt Sen.ait:Arcū frangit
intētio/aīm remiſſio.Si vtiqꝫ itercipiēdū tibi fuerit/caue ne dimitta
ris:diſce in ſacco tritici/quē ſurſum fune trahētes laborāt:⁊ ſi feſſi q̄
ſcere voluerint/ſaccū in eodē loco retinēt/nō dimittūt.Sic tu facito:
nam eadē diligētia optet vtutes retinere q̄ fuerūt acq̄ſite.Nō dico eo
dē laboꝛe:nā minoꝛi laboꝛe retineť ſacc⁹ ſurſum q̄ꝫ ſurſum trahať:non
tñ minoꝛi diligētia retineť q̄ꝫ ſurſum trahiť.

Decima eſt diſſolutio(verloſſenheit)Diſſoluti ſunt inuenietes diffi
cultatem in ſui regimine/ſe dimittūt oīno abſqꝫ gubernatōe:efficiūtur
qꝫ q̄ſi ſopit⁹ gubernatoꝛ amiſſo clauo.Ipē ē q̄ aīm ſuū nō recolligit/ſꝫ
diſpſus ⁊ diuiſus ē adeo ꝙ nō tenet de ſeipō vnū fruſtū cū alio:ſed ſi
cut vas(das in tuben leyt)doliū nō ligatū/cuius oēs aſſeres ſunt diſp
ſi/neqꝫ circulis ꝯcluſi.De his Eccī.xxij.Qui docet fatuū q̄ſi q̄ ꝯgluti
nat teſtā.Teſta in minutas ptes ꝯfracta nō defacili ꝯglutinať:nec ani
mus hoīs diſſoluti defacili recolligiť:eſt eñ tanq̄ꝫ puluis quē pijcit vē
tus a facie terre ⁊c̄.

Undecima eſt incuria(vnſoꝛgſamkeit)Sūt q̄ nullā gerūt de ſuis re
bus curam.Nam ſua nō excolūt:culta non colligūt:collecta nō cuſto
diunt:cum tñ ſapia ꝯſeruandi non minus valeat ad hoc ꝙ aliq̄s dite
tur ⁊ abūdet/q̄ꝫ ſapia acq̄rendi.Unde Ouidi.Non minoꝛ eſt vtus q̄ꝫ
q̄rere parta tueri.

J Duodecima:ignauia(Fulheit)Ita ignauus(alſo fuil)ꝙſi iaceret in
luto (im kot)⁊ circa ſe haberet lectū floꝛidū/p̄ ignauia ſe nō poſſet vte
re ⁊ ī lectū illū reuoluere.Qui ſi iaceret ſub ſtillicidio/p̄ ignauia poti⁹
ſufferret excecatōem oculoꝝ q̄ꝫ ſe ſubtraheret de ſtillicidio.Qui potiꝫ

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uꝫ exuſtionē toleraret/q̄ꝫ de pede carbonē extruderet. Et(vt vno vbo
dicā)potius pateret̃ q̄ꝫ diobolus eum ad patibulū inferni portaret/q̄ꝫ
ſe cruce ſignaret. O dicis/nemo tam ignauus eſt. Sunt plane multi.
Quot putas ſunt q̄ a demonibꝫ ad infernū trahunt̃/ꝛ tñ ſe cruce pn̄e
vt ab eis liberent̃ ſignare negligūt? O quot iacēt iam in lectis hac ho
ra:et eleuatis oculis vſus celamen patiunt̃ ſtillicidiū prauaꝝ cogitati
onū cadere ſuꝑ oculos cordis:ꝛ ꝓ nimia pigritia oculū ꝯſiderationis
nō auertūt/ſꝫ corrumpi ꝑmittūt. Sic de igne ꝛ carbone deſiderij:queꝫ
ſentiūt cadere ſuꝑ pedē affectus/ꝛ tñ potius eligunt ſibi exuri pedē q̄ꝫ
excutiēdi laborē ſuſtinere. In luto iacēt pctōꝝ ꝛ ſentibꝫ/nolētes ꝑ ſolā
ꝯuerſionē ad deū ſe reponere in lectū floridū vtuū ſue ꝯſcie:ꝛ illic ſua
uiſſime requieſcere.

Tredecima eſt:ariditas ſpūalis(dürre)indeuotio. Anima mea ſicut
terra ſine aq̄ tibi. Clamat Ps̄. Procedit hec aliqñ ex ſuꝑbia:q̄ vtiqꝫ ē
mons Gelboe:in q̄ nec ros nec pluuia deſcēdit. Aliqñ ex alijs multis
cauſis/etiā ex dei miſcdia:ſicut deducit Gerſon in de practica myſtice.
Ariditas hec aliqñ ex alijs cauſis ꝓcedit:ꝛ tūc nō eſt pctm̄/ſed pena ꝓ
pter deum ſufferēda:queadmodū idem Gerſon in de practica myſti-
ce/ꝛ in tractatu de puſillanimitate dr̃:ꝛ ſeqn̄ti ſermone dicet̃ feria ſecū
da poſt Letare. Sed de ea loquamur q̄ ex acedia ꝓcedit. Cum em̄ ce
tere creature ex ocio impinguent̃/ꝛ ex labore extenuent̃:anima huma-
na ecōtrario ex labore impinguat̃:q꞉ oꝑa bona cibi ſunt eius/q̄ ei faci-
unt vñ vita ſpūalis ſuſtentat̃ ꝛ roborat̃. Sunt hi aridi inſtar aridoꝝ:
duri ſunt ad ea q̄ ſunt pietatis/ꝛ inflexibiles ad obediētiā. Hi aridi ſi K
ad ignē tribulatōis ponant̃/nihil ſpūalis piguedinis emittūt:q꞉ nec
gaudēt nec gr̄as agūt/ſed ſtatim ardēt ꝛ exurunt̃ ꝑ impatiētiā:ad mo
dicū flatū tētatōis igne pctī ſuccendūt̃:ad bona oꝑa ſunt ſteriles. Que
alijs facilia ſunt vel etiā iocūda/ videt̃ eis importabilia:ſicut panis ari
dus quandoqꝫ tranſglutiri non poteſt/q̄ tamen adiutorio liquoris de-
lectabilis efficitur.

Decimaquarta nola eſt:triſticia in diuino officio. Male valde ſo-
nat hec nola in auribꝫ dei. Hilarē em̄ datorē diligit deꝰ:ecōtrario tri-
ſtem datorē odit deus:eſt em̄ triſticia hec quaſi abſinthiū in eſca dei.
Mira res q̄uo tāto dn̄o cui ſeruire regnare eſt:ꝛ tātam ſuis famulis
largit̃ mercedē:cū triſticia ſeruimus:ꝛ diabolo ſuꝑ modū placemus.
Non em̄ eſt qd̄ magis diabolo q̄ꝫ leticia ſpūalis diſpliceat. Unica em̄
rō vincēdi inimicū eſt leticia ſpūalis:ait Anthonius. Sed ꝛ grāde no
cumentū hoī affert hec triſticia:ſicut em̄ tinea veſtimento ꝛ vermis li-
gno/ſic triſticia nocet cordi.

Decimaqn̄ta eſt:tediū vite. Nō q̄dem qd̄ ꝓuenit ex deſiderio celeſtꝭ
patrie/aut ex ꝯſideratōe maloꝝ q̄bꝫ mūdus plenus eſt:aut ex tribulati
onū vehemētia:ſed qd̄ ꝓuenit ex lōga triſticia in diuino ſeruitio. Poſt

q̃ʒ eſſe aliqs triſticiā patit/paulatim corruit: adeo vt nō ſolū diſpliceat ei deo ſeruire/ſed etiā viuere. Cuius figurā gerit Helias.iij.Reg.xix. q̄ petijt anime ſue vt moreret.

Decimaſexta nola eſt deſpatio. Caue ab hac grādi nola deſpatōe: q̄ vtiq3 ſolʒ puenire aliqñ ex nimia triſtitia. Cui hec nola pulſat/de eo factū eſt: qua Iude ad patibulū pulſatū eſt. Caue a p̄ma nola puula tepiditatis: ⁊ hāc vitabis: q2 paulatim ab illa ad hāc puenit. Mihi videtur fundamētalis rō oīs deſpatōis eſſe amor ſui nimius/affectio ꝯmodi: q̄ nimis timet infern⁹/⁊ celū deſiderat. Claude oculos a talibus: ⁊ ſerui deo libere ꝑp̄ ſe deū: q2 dign⁹ eſt ⁊c. Ponit has nolas ⁊ plēs Nyder in p̄ceptorio de acedia. Ecce nolas ſedecim. Et q̄d facerem⁹ inqs/ vt totā illā cū nolis ſuis cappā exutere poſſemus: Audi frater ꝯſiliū. In p̄mis fac tibi diſcretū viuēdi ordinē: ⁊ hūc obſerua diligētiſſime. Hoc docuit Anthoniū Angel⁹. Scdo cogita C hri feruorē ⁊ ſctōꝝ ſuorum: cogita picula in q̄b⁹ verſaris aq̄ ignis ⁊ hoſtiū/q̄ merito te a ſomno pigritie excitare deberēt: cogita p̄mia ⁊ penas: quēadmodū docuit q̄dā pater eremita. Tertio elige tibi ſocietatē alacrem/q̄ te ſupportent. Sic Moyſen/Aaron ⁊ Hur. Et in his oib⁹ inuoca deum ꝑ gratia. Hec eſt efficaciſſima medicina. Rogemus dn̄m.

Dn̄ica Letare.x.Martij

Stultoꝝ infinitus eſt numerus. Eccs.j. Euangelium.

Turba de acedia potuiſſet hic ſuo debito loco ꝑmāſiſſe: cū hec dominica ſit de letitia ꝯtraria triſticie acedie. Sʒ ꝓpter populū placuit ſic p̄poſterare.

2 Nonageſimaſeptima turba ſtultoꝝ eſt: violantiū feſta (Feyrnarren) q̄ violāt dies feſtos ab eccīa inſtitutos. Et p̄nt breuiter duab⁹ gn̄alib⁹ dinoſci nol'/q̄s dn̄s inuit in p̄cepto ſuo. Memēto iḡt vt diē ſabbati ſctifices: vna no.ñ facies oē op⁹ i eo

Prima nola eſt: facere opus ſeruile in ſabbato. ⁊ q̄d eſt inqs opus ſeruile? Rn̄deo ꝙ opus ſeruile in ꝓpoſito eſt op⁹ pcti mortalis/aut op⁹ corpale debitū nō dn̄is ſed ſeruis. Opus ſeruile eſt pctm̄ mortale: q̄lecūq3 ſiue cuiuſcūq3 gn̄is ſit/ſiue ſupbie/ſiue auaritie/luxurie ⁊c. Pri-

j mo cū die feſto mane te ornas añ ſpeculū/polis ⁊ fucas/rides ⁊ ꝯponis vt placeas ⁊ irrites in tui ꝯcupiſcētiā viros: ⁊ q̄dē fere horā abſumis: ⁊ vix ad mediā miſſam venis: ſermonē negligis: ſcias q2 op⁹ ſerui

2 le feciſti/⁊ feſtū violaſti. Cū die feſto ꝑp̄ lucꝝ ludis/ludos ꝓhibitos/ ad vſurā mutuas/fraudas/mētiris/in ꝯtractib⁹ peieras/furaris/rapi-

3 nā ꝯmittis: ſeruile op⁹ feciſti/⁊ feſtū violaſti. Cū die feſto fornicaris/

M adulteraris/aut immūdicias alias ⁊ innoīabiles in te vel aliū ꝯmittis te aut aliū libidinoſe tāgis: ad chorcā/ad eccam/vel ad publicū vt ꝯcu