A machine-readable edition of the text of the *Speculum Vitae* as attested in British Library MS. Additional 33995, with introduction, glossary and an investigation of claims for the common authorship of the *Speculum Vitae* and the *Prick of Conscience*.

by

Christine Mary Robinson

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University of Edinburgh

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Abstract

This thesis contains a machine-readable edition of the text of the *Speculum Vitae* as attested in British Library MS. Additional 33995, with introduction and glossary. Claims for the possible common authorship of the *Prick of Conscience* and the *Speculum Vitae* are investigated firstly by Positional Stylometry, which provides no useful information. Many lines in the two poems are found to be similar, but a study of the similar lines casts doubt on their significance as an indication of common authorship. The study of similar lines leads to an attempt to define and isolate formulas. Differences between the poems are found in the use of formulas. Finally, the metre of the poems is examined and found to be more regular than previously supposed. Differences are shown in the metrical qualities of the poems. Although it cannot be shown conclusively that the *Prick of Conscience* and the *Speculum Vitae* are by two different authors, the arguments for common authorship are shown to be groundless.
Acknowledgements

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In Memory

of

My Father,

Archibald James Clerk
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DESCRIPTION OF MANUSCRIPT


This manuscript consists of 157 leaves, according to the present foliation, although the final leaf, from a 13th century Latin legal treatise, is not part of the original manuscript and might be better described as a fly leaf. The binding title reads "Religious Poems in English."

The contents are as follows:

1. Folios 1Ra-96Rb
   The Speculum Vitae (IMEV 245 no. 29)
   Incipit:
   
   <PATER NOSTER QUI ES IN CELIS
   SANTIFICETUR NOMEN TUUM
   ADVENIAT REGNUM TUUM ETCETERA
   Almyghty Godde in Trynyte
   In wham anely er persons thre> 

   Explicit:
   
   <To whilk blisse he vs alle brynge
   Yat on ye croyce for vs walde hyng
   AMEN
   SCUTUM FIDEI TRINITATIS>

2. Folios 96V-101V
   Stimulus Conscientie Minor (IMEV 244 no. 7)
   Incipit:
   
   <Almyghty Godde in Trinyte
   Fader and Sone and ye Haly Gast>

   Explicit:
   
   <He graunt vs lyf yat last sal ay
   In heuen yar ioy es ay inowe
   AMEN
   FINITO LIBRO REDDATUR GLORIA CHRISTO>

3. Folios 102Ra-155Ra
   The Pricke of Conscience (IMEV 3428 no. 2)
   Incipit:
   
   <Ye might of ye Fadir allermighty
   Ye witte of ye Son alle witty>

   Explicit:
<Til whilk place he vs alle bryng
Yat for vs vouched saue on rode to hyng
AMEN
EXPLICIT TRACTATUS QUI DICITUR STIMULUS
CONSCIENCIE
Here endes ye tretice yat called Pryke Of Conscience>

4. Folios 155Rb-156Vb
Tractatus de Trinitate et Unitate (IMEV 11 no. 1)
Incipit:

<A Louerd God of might mast
Fader and Son and Haly Gast>

Although there is no heading within the body of the text, above the column where this poem begins is written: <Yis tretiye es called Ye Bande of Louyng>

Explicit:

<Louerd Ihesu Crist yhit thank I ye
Yat alle yis and mar has done for me>

All these items appear to be complete except for the last, which ends imperfectly at line 328. In the Thorton Manuscript, Lincoln Cathedral Library MS. 91, the poem runs to a total of 432 lines.

The manuscript is of parchment with a 19th century binding of paste-boards full covered with brown tanned leather, blind stamped with a sheaf-like design. The title and the press mark "British Museum 33,995" appear in gold on red on the spine. The single end papers front and back are modern. The parchment leaves are of varying thickness. Apart from folio 157, which is of poor quality, there are few flaws in the parchment. It is quite regularly cut. The average size of the leaves is 308mm x 200mm with very little variation. Folio 101 has been torn across the top with the loss of lines 651, 652, 727 and 728 of the Stimulus Conscientie Minor. Folios 127 and 129 have been torn and repaired by stitching. There are stitches in the outer margin at irregular intervals. Each stitch is made from 6 threads: 2 green, 2 black and 2 beige. These threads are too regularly spaced to be for the purpose of marking passages in the text. Furthermore, they do not correspond to any divisions in the text. They are too irregular and of unsuitable construction to be for the purpose of securing the outer edge of the leaves.

Foliation, in pencil, in Arabic numerals is present in the top right corner of each leaf, including the parchment flyleaf. The foliation is modern (1891) since the hand is the same as that which has inscribed details of the contents and purchase of the manuscript on the front paste-down and has written on the back end paper:
Gatherings 1-8 are of 12 leaves. The ninth gathering has nine leaves with the stub of a cancel after the ninth (between fol. 105 and 106). There are eight conjoint leaves but the leaf formerly conjugate with fol. 97 has been cut off. This gathering probably originally consisted of 9 leaves because the \textit{Stimulus Conscientie Minor} ends on the verso side of a leaf (fol 101) bearing the signature \textit{ij} and the \textit{Pricke of Conscience} begins on the following leaf with no loss of text and with the string of the binding intervening in the gutter. Gatherings 10-12 are each made up of twelve leaves. The final gathering was originally of sixteen leaves and now lacks the last leaf, the stub of which appears after fol. 156. Where signatures occur the letters are miniscule and followed by Roman numerals. They are situated in the bottom left corner of the recto side of the leaf and are contemporary with the body of the text. Catchwords are used throughout the manuscript but more consistently in the \textit{Speculum Vitae}. They are situated in the bottom left corner of the verso side of the last leaf in the gathering. The inks and hands are the same as in the main body of the text. When they are framed, the frame is in red. Paraffs, where they occur, are also in red.

No pricking in visible in the margins. The \textit{Speculum Vitae} is written in double columns. The ruling of writing lines is not visible and the number of lines per column is variable, usually between 40 and 45. The total size of the frame, ruled in pencil, is 245mm x 148mm with some slight variation. The space between the columns is around 12-13mm.

The \textit{Stimulus Conscientie Minor} is written with two consecutive lines of verse written continuously across the page, separated only by a red virgula. Again, the writing lines are not ruled and the number of lines per page varies between 36 and 39. The pencilled frame measures approximately 247mm x 146mm.

The \textit{Pricke of Conscience} and the \textit{Bande of Louyng} are both written in double columns. The ruling of writing lines is not visible and there is considerable variation in the number of lines to the column which may be as high as 50. The overall frame size is about 247mm x 147mm. The ruling of the frame is very faded.

The manuscript is the work of two scribes. The first has been responsible for the \textit{Speculum Vitae} and the \textit{Stimulus Conscientie Minor} (fol. 1Ra-101V) and the second for the \textit{Pricke of Conscience} and the \textit{Bande of Louyng}. Both hands
probably belong to the late fourteenth century. In both cases anglicana script is used. There is no evidence of collaboration between the two scribes.

Scribe 1 has a clear fluid hand, regular but with a tendency to vary in size which increases as his pen requires attention. His letters are rounded and upright. He uses abbreviations freely, in particular reducing <and> to <ad> <with> to <wt> and <yat> to <yt>. He used a superscribed horizontal line to indicate the abbreviation of nasals. Abbreviation of final -e is common and sometimes difficult to distinguish from a flourish. Abbreviations are also used for per-, pre-, pro-, par-, pri-, -er-, -er, -ra-, -ri-, -ro-, -ur, -or-, qua- and quod. There is some use of punctuation but this tends to be erratic. He uses the punctus elevatus, sometimes with a point underneath.

In the Speculum Vitae, the Latin headings are framed in red, the frame extending the full width of the column and any space being taken up with crude strapwork in black ink with red on top. The initials of these headings have also red penwork superimposed. Running titles may appear in the top margin. These are written in black ink but framed in red. There may be, in addition to the main running title, in the middle of the top margin, two subsidiary running titles, placed in the top margin above the relevant column. Marginalia in Latin, in the same hand, sometimes framed in red and heavily abbreviated reflect the content of the main text. There is a considerable amount of underlining, freehand, lightly drawn in black ink and couplets are linked with lightly drawn black lines. Amen is used to mark the end of each section, each letter being separated by strapwork drawn in black with red superimposed.

Left hands pointing at the text, drawn in black with red cuffs appear on folios 19,27,52,69 and 84. A grotesque depicting a head appears between the columns on folio 51. The drawing is in black with some red on the cheek, the neck and the front of the chest. A happier-looking version of the same appears on folio 65.

The Stimulus Conscientie Minor has no headings but there is much underlining and sets of 4 lines (8 lines of verse) are linked together by red lines in the right hand margin. Decoration is minimal. Paraphs and versals are red. Larger initials are also red.

The main piece of decoration is the Scutum Fidei Trinitatis, at the end of the Speculum Vitae. It is 7.9mm high and 7mm wide at the widest point. The lettering, in Lombardic capitals, is in black and the outline in red.
Scribe 2 has a more laboured hand than scribe 1. It is also rounded, upright and regular. Scribe 2 abbreviates to a lesser extent than scribe 1. The reduction of <and> to <ad> and the abbreviation of final -e are absent. Otherwise he uses abbreviations as scribe 1 does. This scribe omits any punctuation. Headings, written in a slightly larger letters are washed with red brushwork. This applies also to paragraph markers and versals. Larger initials are filled in with red brushwork rather more carefully.

There are running titles in the top margin above the second column on the recto pages. On the verso sides, Roman numerals indicate the numbers of the books of the Prick of Conscience.

The hands and language indicate that the manuscript originated in the North of England in the second half of the fourteenth century. Little is known of its subsequent history. <Recoll anglois> written between the columns of folio 1ra in a later hand suggest that the manuscript was in the possession of the English Recollects (i.e. The Reformed Franciscans of the English Province in Belgium in the second half of the seventeenth century). Dr. A. I. Doyle, of Durham University, suggests Douai as a possible location, this being the first English Franciscan house as well as being a house of study in a university town with several other British colleges and convents. An English hand of the seventeenth century has written "An Exposition of the Lords Prayer in Inglishe" across the top of folio 1r. Nothing definite is known until the manuscript was located in the collection of William Horatio Crawford of Lakelands, Cork, whose bookplate appears on the paste-down inside the front cover. It was from this source that the manuscript was purchased at the Crawford sale (lot 1728) at Sotheby’s on March 18th 1894. A press mark, perhaps Crawford’s, CSCH 17581 appears on the front paste-down. Another press mark, 453d, is deleted and 399c written above.

No published edition of any item in this manuscript is at present available although Nelson mentions a critical edition of lines 3358-7322 of The Speculum Vitae in "The Vernon and Simeon Copies of the Speculum Vitae." The Stimulus Conscientie Minor from British Library MS. Royal 17. B. xvii has been edited by Horstmann (Yorkshire Writers, Vol II, pp 36-45). Morris relied on British Library MS. Cotton Galba E. ix and British Library MS. Harley 4196 for his edition of the Prick of Conscience. An edition of the Bande of Louyng has been made by Perry (EETS 26, pp 63-75) from The Thornton Manuscript, Lincoln Cathedral Library MS. 91. Editions of the Speculum Vitae have been produced by Agnes Gunn.

Oxford, Bodleian Library MS. 3938) and John Smeltz (British Library MS. Royal 17. C. vii). V. Nelson quotes about 100 lines in “Cotton Tiberius vii: a Manuscript of The Speculum Vitae.” Other editions as listed in IMEV are: Cambridge University Library MS. LI. 1. 8, Ullman, Englsiche Studien vii. 468–72, (vv.1–370 only); British Library MS. Sloane 1785, Rel. Ant. II 38–9 (vv. 50 only); Marlborough Vicarage (fragment), Fischer Englsiche Studien LX. 258–61 and Surtees Soc. CXXII. 165–7; Nottingham University Library MS. Mi. LM. 9, Hist. MSS. Comm. Report 1911. The Speculum Vitae is found in the following manuscripts:

1. Bodl. 1885, f. 47a;
2. Bodl. 2685, f. 1a;
3. Bodl. 3815, f. 1a (about last third of the poem);
4. Bodl. 3938, f. 231b;
5. Bodl. 4109, f. 2a (vv. 1–63 wanting);
6. Bodl. 4110, f. 3a;
7. Bodl. 127218, f. 1a (vv. 1–391; ends imperfectly);
8. Bodl. 12724, f. 1a (ends imperfectly);
9. Bodl. 31040, f. 1a;
10. Camb. Un. Ff. 49, f. 1a;
11. Camb. Un. Gg. 1. 7, f. 1a (about 670 vv. wanting at the beginning);
12. Camb. Un. Gg. 1. 14, f. 1a (vv 1–68 wanting; 12 leaves missing at end);
13. Camb. Un. Li. 1. 36, f. 1a;
14. Camb. Un. Li. 1. 8, f. 1a;
15. Camb. Un. Add. 2823, f. 1a (ends imperfectly);
16. Caius Camb. 160, f. 1a;
17. Trinity Camb. 593, f. 3a;
18. Trinity Camb. 603, f. 1a (vv. 1–608 wanting; also lacunae in text and ends imperfectly);
19. Fitzwilliam, McClean 130, f. 1a (vv. 1–76 wanting);
20. Cotton Tib. E. vii, f. 1a (begins imperfectly);
21. Harley 435, f. 1a;
22. Harley 2260, f. 1a (several leaves wanting at the beginning);
23. Royal 17. C. viii, f. 2a;
24. Sloane 1785, f. 30a (vv. 1–265 wanting; ends imperfectly);
25. Stowe 951, f. 32a;
26. BL. Add. 8151, f. 1a;
27. BL. Add. 22283, f. 33a (begins imperfectly; wants leaves in various places);
28. BL. Add. 22558, f. 1a (begins and ends imperfectly);
29. BL. Add. 33995, f. 1a;
30. Hunterian 89, f. 1a (begins and ends imperfectly);
31. Marlborough Vicarage (fragment);
32. Nat. Lib. Wales, Peniarth 395, p. 1;
33. Trinity Dublin 76, ff. 1a–4a (fragment);
34. Trinity Dublin 423, f. 1a;
35. Liverpool Un. (olim Gower, olim Quaritch Sale Cat. 328, Item 577), f. 1a;
36. Bodl. Lyell 28, ff. 79 (imperfect at beginning and end);
37. Nottingham Un. Mi LM 9 (olim Wollaton Hall), f. 1a ;
38. Harley 5977, f90 (a single leaf);
39. Robert Taylor (Princeton) (olim Petre, olim Sotheby Sale 10 March 1952, Lot 143, olim Quaritch Sale Cat. 704, item 350, olim Laurence Witten);
40. Takamiya 15.
PREFACE

The following edition has been transcribed from British Library MS. Add. 33995. No punctuation has been added but upper case letters have been used in accordance with modern practice.

The orthography of the first hand in British Library MS Add. 33995 and the condition of the manuscript present few problems in transliteration and typography. One problem was the similarity between c and £. These letters are frequently indistinguishable and, apart from the standardisation of -cio(u)n, have been treated on an ad hoc basis. The letter thorn is indistinguishable from y. I have therefore used y rather than introduce a distinction which the scribe does not make.

Expansions of abbreviations are shown in italics. Abbreviations of nasal consonants, with yat final -e and and have been expanded silently since they occur with such frequency that to italicise the expansions would have rendered the text uncomfortable to read. Abbreviations in Latin have all been expanded silently.

Word division follows, for the most part, that of the OED. Exceptions are

1. Where the OED hyphenates, I have made a complete division. This was for the purpose of keeping word counts as simple and consistent as possible. For example, vouch saue is hyphenated in the OED but occurs with noght separating the two parts in this text. I have therefore not treated this word as a hyphenated compound.

2. There are certain inconsistencies in the OED, such as the practice which its editors follow in compounds of over-. Where I felt there was any doubt as to whether over- should be regarded as part of a compound, I elected to keep over as a separate word.

Inevitably, some inconsistencies remain, such as where an unacceptable spelling would be produced. For example, als so is given as two words beside the more usual form also.

There seem to be very few scribal errors in this MS. Where I have felt confident that such an error has occurred, after comparison with Royal 15C viii., I have made such corrections as were necessary. These corrections are bracketed ('). All these errors are of a very minor nature. The only one which merits further explanation is that at line 1889 where the scribe has written gyues or gynes. It is clear that the word intended is the third person singular present of gyen. I have amended this edition to read gy(es), where Royal C15
viii reads *gysa*. Because the author's intention is not obvious, I have made no alteration to the repetition of *es* in lines 2447-8. The unusual usage of *has* in line 5590 (*what we has sayde*) has been allowed to stand. The reading of the manuscript is quite clearly a short *a*.

Where the manuscript is illegible, reconstructions of the text are bracketed `<>`.
Almyghty Godde in Trynyte
In wham anely er persons thre
Fader and Sone and Haly Gast
Yat er a Godde als we trowe mast
Spede vs now at yis bygynnyng
And graunt vs alle gode endyng
And gif me grace swilk wordes to say
Yat may be mast Godde to pay
And to hym louyng and worschepe
And to ye fende shame and shenship
And to yhow yat me heres alswa
Hele of saul and til alle ya
Yat has ned of gode cousaylle
And mede to me for my trauaylle
Prayes alle now par charite
Specially yat it swa be
And yareto ilk man with godewille
Bidde a Pater Noster stille
Gode men and wymmen I yhou pray
Takes gode kepe to yat I say
And takes no rewarde to my dedes
Al if I be synful yat redes
Ne to my persoun ne to my body
Yat I hald feble and vnworthy
For al if I be of ille maners
Ye wordes I rede er neuer ye wers
For alle gode wordes men suld prayse
And noght lacke ne loue yat yam says
Yarefore takes na rewarde to me
Wethir I am gode or ille to se
Bot to my wordes anely takes kepe
And whyle I speke kepe yhou fra slepe
And on alle yat heres me right
Ye benysoun of God mot lyght
I warne yhow first at ye bygynnynge
I wil make na vayne carpynge
Of dedes of armes ne of amours
Als dose mynstraylles and iestours
Yat mas carpynge in many place
Of Octouayne and Isambrase
And of many othir iestes
And namely whan yai cum to festes
Ne of ye lyf of Beuis of Hamptoun
Yat was a knyght of grete renoun
Ne of Sir Gye of Warwyke
Al if it myght sum men lyke
I thynk my carpynge sal noght be
For I hald yat noght bot vanyte
Bot yis salbe my carpynge
To carp of mast nedefull thynge
Yat sykirest es for saul and lyf
To man and womman mayden and wyf
Yarefore gode men yat er here
Listens me and yhe may lere
How yhe sal rewell here yhour lyf
And gouerne wele yhour wyttes fyue
How yhe sal folow Goddes wille
And knaw bathe gode and ille
And what yhe sal chese and what forsake
And what way yhe sal to heuen take
In Inglische tunge I sal yhow telle
If yhe so lange with me wil dwelle
Na Latyne wil I speke ne wast
Bot Inglische yat men vses mast
For yat es yhour kynde langage
Yat yhe haf mast here of vsage
Yat can ilk man vnderstande
Yat es borne in Ingelande
For yat langage es mast shewed
Als wele amonge lered als lewed
Latyne als I trowe can nane
Bot ya yat has it of skole tane
Summe can Frankische and na Latyne
Yat vsed has court and dwelled yarin
And som can of Latyne aparty
Yat can Frankys bot febilly
And som vnderstandes Inglische
Yat nouthish can Latyn ne Frankische
Bot lered and lawed alde and yhunge
Alle vnderstandes Inglische tunge
Yarefore I hald it mast siker yan
To shewe ye langage yat ilk man can
And al for lewed men namely
Yat can na manere of clergy
To kenne yam war mast nede
For clerkes can bathe se and rede
In sere bokes of haly writte
How yai sal lif if yai loke itt
Yarefore I wil me haly halde
To yat langage yat Inglisch es called
Gode men vnderstandes me now
Ye right way I sal kenne yhow
Yat yhe may halde whyle yhe lif
And swilk a lessoun I sal yhow gyf
Yat Mirour of Lyf to yhow may be
In whilk yhe may al yhour lyf se
First wil I speke of ye grete prouyte
Of ye Pater Noster yat comes of it
And of ye fruyt and ye dignyte
Of yat prayere als men may se
And specially of ye seuen askynges
Yat on ye Pater Noster hynges
And of ye seuen giftes of ye Haly Gast
Yat ye seuen askynges may to vs hast
And of seuen syns yat mast may smert
Yat ye seuen giftes puttes out of hert
And specially of vertus seuen
Yat may be sette in yair stede euen
And of ye seuen blissedhedes
To whilk ye seuen vertus vs ledes
And of ye seuen medes alle
Yat to ya blissedhedes suld falle
Of alle yise poynthes I thynk to say
Whaso wil here yam alle he may
Ye Pater Noster first men leres
For it es heued of alle prayers
It es a prayere mast sufficiaunt
Til alle ya yat it will haunt
And mast siker whareso yai ga
For yis lyf and ye tothir alswa
Wharefore ilk man yat has tane
Ye trouth of baptym at ye funt stane
Yat prayere suld lere and tent
Thurgh Halykirkes commaundement
And ya yat wil noght lere ne knawe
Yat prayere dispyses Goddis lawe
Yarefore ye manere es yis to loke
When first a chylde es sette to boke
Ye *Pater Noster* he sal first lere
For it es mast precious prayere
Yat lessoun Godde almyghty
Taght his discyples specially
Yarefore may it be right callede
Goddes prayere als we it halde
Wharefore yai yat vnderstand wille
Yis lessoun als yai suld thurgh skille
Yai suld become bathe meke and mylde
And debonere als a chylde
Swilk er ye verray skolers right
Of our wyse mayster Godde of myght
Yat of his wisdome oft yam leres
And teches yam als his awen skolers
Bot we may fynde many a man
Yat ye naked lettre anely can
Of yis prayere yat Cryst wroght
Bot ye vnderstandynge can yai noght
Yarefore thynk yam it sauourles
For yarein fele yai na swettenes
Ful litell deuocioun haue yai
In yat prayere when yai it say
Bot whaso vnderstandes it wele
A swete prayere yai may it fele
Yis prayere suld be praysed ay
Byfore alle ye prayers yat we say
For it es priuyleged als we se
By ye resoun of thynges thre
Ane es dignyte yat heghthe es
Anothir thyng es shortenes
Ye thridde thyng es grete proflyte
Yat on many wyse comes of it
First yis prayere may be called
A prayere of dignyte als I halde
For Cryst made it first to say
And taght his disciples so to pray
A prayere of shortnes we it calle
For in short wordes Cryst made italle
A prayere of prolyte it es right
For thurgh it we ask of Godde of myght
Al yat es nedeful for yis lyf here
And for ye tothir yat es more clere
Yis prayere es short in worde wroght
It es in sentence lange in thoght
It es light to say prayande
It es sutill to vnderstande
Short in worde es yis prayere
For men it suld lyghtlyar lere
And thurgh shortnes of it by kynde
Haf it ye titter in yair mynde
In sentence it es lange to se
For ye mare devocioun yarein suld be
For ye naked lettre yat es noght heuy
Men suld say by mouth anely
And alle ye sentence of it
Vnderstande and in hert knytt
It es also light to say
For men suld thurgh it ofter pray
Sutill to vnderstande es it
For men suld mare sette yair witte
On ye sentence of it namely
Thurgh grete bisynes and study
Yis bede puttes alle ille oway
And alle yat gode es wynnes vs ay
It festens in vs alle gode to last
And mas our hert to Godde stedefast
In yis prayere er askynge seuen
Whilk yai er I sal yam neuen
Of whilk seuen I fynde thurgh skille
Thre yat dose away alle ille
I fynde also thre othir askynges
Yat alle yat gode es to vs brynges
Yhete es yare ane als I can telle
Yat festens our hert in alle gode to dwell
So yat ilkane of ya askynges seere
Has sere offices als yhe sal here
First thre dose away alle ille
Yat oft falles loude or stille
For alle manere of ille we calle
Outhir yat was or es or yat may falle
For ye ille yat has bene done
Yus we say to fordo it sone
Et dimitte nobis debita nostra sicut et nos
dimittimus debitoribus nostris
In yis we ask to cleren our thoght
Forgifnes of yat we haf wroght
For ille yat men may after do
Yus say we als falles yarto
Et ne nos inducas in temptacionem
In yis we ask sum sleght to se
Agayne alle ille yat may be
For ye ille yat we do ilka day
We say yus to put it away
Sed libera nos a malo
In yis we ask rywght abstynence
Of alle ille yat fyles our conscience
Yhete es yare othir askynges thre
For allekyn gode yat may be
For alle manere of gode othir bodily es
Or gastly gode or gode endeles
For bodily gode here to haue
Our sustinaunce yus we craue
Panem nostrum cotidianum da nobis hodie
In yis we ask strength and myght
For to sustayne our lyf here right
For gastly gode here to stir vs
To luf Godde we say yus
*Fiat voluntas tua sicut in celo et in terra*
In yis we ask nyght and day
Stedfast wille Godde to serue ay
For gode to haue withouten end
We say yus whareso we wende
*Adveniat regnum tuum*
In yis ye blisse of heuen we craue
And grace to be worthy it to haue
For festenyng of our hertes to stande
In gode yus say we prayande
*Sanctificetur nomen tuum*
In yis we ask wille stedefast
Withouten faylyng in gode to last
Swilk maner of askynges bene
In yis haly prayer sene
Bot yis prayer bygynnes right
With four wordes of grete myght
On whylk at ye bygynnynge hynges
Al ye spede of ye seuen askynges
Thurgh four wordes yat may we fele
If we vnderstande yam wele
How we sal rewel vs by skille
To do yat mast es Goddis wille
Yarefore first byhoues vs nede
If we sal of our askynges spede
Yise four wordes vnderstande
And lede our lyf als yai commande
Elles er we noght worthy
To be herde of Godde almyghty
Yise er ya four wordes to here
Yat er ye entre of yis prayere
*Pater noster qui es in celis*
Yise er on Inglische yus to neuen
Fader our yat es in heuen
Yise four mykell mater byndes
Als clerkes in yair bokes fyndes
PATER

Ye first worde es Pater right
Yat es a worde of grete myght
For it may make vs sone to spede
Of our askynge when we haf nede
Als we may bathe se and fele
If we vnderstande yat worde wele
For Saynt Bernard says yat ye prayere
Yat bygynnes right in yis manere
With yis swete name to neuen
Yat es called Fader of heuen
Gyues ane hope to purchase
Al yat we ask here of grace
Yis worde Fader to vndirstande
Yat makes swete al ye remenande
Shewes vs what we sal trowe
And what we sal do here and howe
It shewes ye lengthe of Goddes beynge

Yat es ay withouten endyng
For Godde withouten bigynnyng es
And his lastynge es endeles
He es bigynnyng withouten bygynnyng
And he es ende withouten endyng
Yat ordayned yam yat his ware
To lif with hym for euermare
For yhe sal wele vnderstande yan
Yat first when Godde maked man
Ilk man to gode destayned he

Bot he wist what ilk man wald be
Wha wald be gode wha wald be ille
For he gaf ilk man a free wille
For to chese or for to halde
Gode or ille whethir yai walde
Yhete Pater stirs vs to knawe euen
Thre thynges in Godde Fader of heuen
And thre thynges in his sons to se
Yat lufts ye Fader with hert fre
First in Godde ye Fader es myght

And yarewith wisdome and godenes right
In Godde ye Fader er alle yise thre
For he es a Godde in Trynyte
Might es ay in hym anely
For he es Godde Fader almighty
Mayster and Lorde als clerkes can telle
Of heuen and erthe and of helle
And of alle thynge maker he es
And bigynnyng of alle godenes
Swa men may als I vnderstande

Knaue his myght yat es ay lastande
In Godde ye Fader es wisdome
Yat of hymself anely byhoues come
Thurgh whilk he his menyhe ledes
And gouernes yam wysely and spedes
And namely his childer yat he wroght
Yat lufs hym wele in hert and thoght
So may men knawe whaso wille
His wisdome by kyndely skille
In Godde ye Fader es bounte

Yat es ye thridde thynge to se
For Godde ye Fader his childer loues
And somtyme here he yam proues
And when he sese yat yai do wronge
He betes and chastyes yam amonge
And if yai forsake hym for certayne
And sithen wil turne til hym agayne
He yam resayues debonerly
And fayne es of yaire cumpany
So may men knawe ye godenes

Yat in Godde ye Fader es
Yarefore suld his childer alle
Als oft als yai Fader calle
Knaue in hym yise thynges thre
Might wisdome and bounte
Yhete in his childer men may knaue
Thre thynges to telle here on rawe
Yat yai haf of ye Fader mast
Als I wil shewe yhou in hast
Ye twa bene nobillesce and ritches
Ye thridde es beute als I gesce
Nobillesce first es als I wene
In yam yat Goddis childer bene
For mare nobillesce may na man se
Yan it es Goddis childer to be
Yat es so heghe ane emperour
And kynge of alle kynges of honour
Ritches also to yam falles
Yat men Goddis childer calles
For mare ritches may na man haue

Yan Godde on his childer vouches saue
For Godde mas yam his heyres right
Of ye kyngedome of heuen bright
Yar alkynt riches yat may falle
Er sene and alkynt delyces withalle
Beute in Goddis childer es
For Godde yam made to his liknes
And after his shappe yat es so fayre
He made yair saullles of ye ayre
Mare beute myght neuer be sene

Yan in his lickenes es als I wene
For so grete beute als es yarin
Na hert may thynk na imagyn
Yarefore his childer suld thynk ay
Als oftsithe als yai Fader say
Of yise thre thynges yat yai haue
Of ye Fader yat wele vouches saue
Swilk thynges on yam for yair byhoue
Yarefore yam awe wele yair Fader luf
Also yis worde yat Fader es called

Askes of vs sex thynges to halde
Yat I wil recken here on rawe
Yis sex suld his childer knawe
Luf and drede and obedience
Seruyse honour and renuerence
Ye first thyngge yat Godde askes of vs
Es luf yat we luf hym yus
With al our hert in body wroght
With al our saul with al our thoght
With al our hert yat es to say
Yat we on nathynge nyght ne day
Sette our hert to luf mare
Yan on Godde hou so we fare
Na in nathynge yat man may neuen
Haf mare delyte yan in Godde of heuen
With al our saul we suld hym luf
Yat es to say if we wil proue
We suld titter thole if we war wis
Our lyues be parted fra our bodys
Yan fra Godde departed be

Yat es our Fader ful of pyte
Yat es we suld ye dede are take
Ar we suld our Fader forsake
We suld hym luf with al our thoght
Yat es to say yat we suld noght
Our wytte ne our vnderstandynge
Ne our thoght thurgh imagynynge
About nathynge mare occupy
Yan in Godde Fader almyghty
Ye secund thyng es drede alswa
To haue in hert whareso we ga
Yat we Godde drede with al our myght
Thurgh sones drede yan do we right
And noght thurgh drede yat men calles
Carls drede yat oft falles
For carls dredes yair louerdes thurgh awe
And noght for luf als men may knawe
Ye gode sons thurgh luf has drede
To wreth yair fader in worde or dede
Yis may wele be sones drede called
Swilk drede in hert suld we halde
And drede ay mare Goddis greuaunce
Yan payne of helle or his vengeaunce
For drede of payne anely to se
Es drede withouten charyte
Al yat men dose in swilk a drede
Sal turne yam to litell mede
Bot first thurgh ferdnes may drede bygyn
Anely for vengeaunce of synne
Thurgh whilk men may bygynne do wele
And afterward a swete luf fele
Yat ye Haly Gast with drede sal knyt
In yair hertes to stable yair witte
Drede mas a man synne forsake
And luf mas a man gode vertus take
Yai yat yise twa in hert wil halde
Goddes sonnes may right be called
Ya sonnes may calle here baldely
Godde yair Fader almyghty
Ye thridde thynge obedeyence es
Yat es to say bouxsomnes
Yat we be bouxsom to do Goddis wille
And alle his commaundements to fulfille
For ye sonnes suld be obedyent
To do ye Fadirs commandement
His commandements whaso wil loke
He may fynde yam aftir in yis boke
Ye ferth thynge es seruyse
For we er halden of office
To serue Godde our Fader to pay
With al ye bisynes yat we may
And al our hert and our wille gif
To do yat hym es mast lieue
Swilk seruyse may mast ly
In alle ye werkes of mercy
Als men may fynde in yis boke
Aftirward whaso wil loke
Ye fift thynge es honour tolde
Yat we suld alle yhunge and olde
Loue Godde with grete talent
Of alle godes yat he has vs sent
On whilk gode we suld take kepe
And spende yam in his worshepe
And in na ryots ne in folys
And if we do we er noght wys
For vs byhounes acount to gif
Of yat we do whyle we here lif
And of alle yat Godde here wil vs sende
And shew how we haf yam spend
And of alle ye folys yat we do
And of ilkan hour and tyme yarto
Yarefore we suld Godde honour
Ilka tyme and ilkan hour
Outhir in worde or in dede
Or in thoght hym honour bede
And thank hym oft and loue hym ay
Of yat he dose vs nyght and day
So suld ye gode sonnes by skille
Honour ye Fader yat es his wille
Reuerence es ye sext and ye last
For we suld with hert stedefast
Do Godde alle maner of reuerence
And namely here in his presence
In kirk and in stedes withoute
Yar his body es borne about
We suld thurgh reuerence knele doun
Be it in felde or be it in toun
His presence here es ouer alle
Yar we may speke to hym or calle
Bot Halykirk his hous I halde
Yat es mast stede of prayer called
Yare suld we hym mast reuerence do
With deuocioun yat falles yarto
For when we speke to Godde or pray
We suld do hym reuerence ay
Yat es to say lout or knele
With vncouerd heued yan do we wele
And when we noght knele we suld stande
If we may wele yat war semand
And noght sitte yare with couerd hede
To speke with Godde in haly stede
Ne in kirk yat falles his hous to be
We suld noght speke of vanyte
For lesse reuerence we do hym yan
Yan we wald do ane erthely man
For if we war als I vnderstand
In ye kynges chaumbre of Ingelande
To pray ye kynge of his grace
How wald we bere vs in yat place
Wald we noght yare in his sight
Do hym reuercence with al our myght
And kepe vs so yat we nathyng
Suld say yat myght displesse ye kynge
Mikell mare reuercence yan suld falle
To Godde yat es mast kynge of alle
For he es kynge of alle kynges
Of wham al grace and godenes springes
Yarefore to Godde yat we to pray
We suld do ye reuercence yat we may
So may we al our askyng haue

If it be skilfull yat we craue
Swilk reuercence to ye Fader falles
Of his childer yat on hym calles
Yarefore we suld nyght and day
When we ye *Pater Noster* say
Als meke childer and bouxsom be
To our Fader ful of pyte
Als we wil yat he be to vs
A gode Fader and a gracious
And if we wil his gode childer be
Vs byhoues alle folys fle
And loke yat we be clene within
When we sal *Pater Noster* bygynne

*NOSTER*
In yis worde ligges a questyoun
At ye bygynnyng of yis oresoun
Why a man our Fader says ay
And may noght als wele my Fader say
And wha falles felaw with hym be
When he says gif vs and noght gif me
At yis may men answer sone
And telle skill why it es done
Thurgh skill suld none my Fader say
Bot he yat es Goddis sone verray
Thurgh kynde withouten bigynnyng
And withouten ende and faylyng
Bot thurgh kynde his sonnes er we noght
Bot in als mykell als we er wroght
To his lickenes als es sene
Als bathe leus and Sarzynes bene
Bot we bene his childer thurgh grace
And thurgh his chesyng to folow his trace
Als men may fynde in som lande
Swilk a law als I vnderstande
Yat he yat es a riche man knawen
Yat here has na childe his awen
May chese a pouer mans chylde yat es fayre
And make it his sone and his ayre
Yis grace vs dide Godde Fader of myght
Als says Saynt Paul ye apostel right
When he made vs thurgh yat grace com
To right trouth and to cristendome
Yat war first pouer and naked to telle
And childer of wreth and of helle
Wharefore when yat we say yus
Our Fader and say gif vs
We gader to vs our brethir alle
Yat to grace of baptym God wald calle
Yat ye childer of Halykirk bene
Thurgh trouth of baptym yat es clene
Yis worde Noster vs shewes yarby
Ye largesce and ye curtaysy
Of Godde yat tittar inoghe gyues
Yan lytell to yam yat here lyues
And soner to many yan to ane
Yat here has ye right trouth tane
For Saynt Gregor spekes on yis manere
And says yat a right prayere
Ye mare yat men it comon mase
Ye mare it es worth and vertu has
Als a candell es brighter to kenne
Yat serves til an halle ful of men
Yan ye candell yat serves of light
Noght bot anely to a mans sight
Yis worde Noster vs biddes alswa
Loue Godde our Fader whareso we ga
And with al our hert thank hym sone
Of ye grace yat he haues vs done
Thurgh whilk we bene his childer fre
And his heyres ordayned to be
And yat we luf byfore alle othir
Ihesu Cryst our eldest brothir
Yat in yis grete grace vouched saue
Vs his awen brethir to haue
Yis worde Noster vs commaundes yhete
Yat we right kepe with al our witte
In our hertes ye Haly Gast
Yat es wytnes here to vs mast
Of ye grace of chesyng of vs
Yat may thurgh skille be called yus
Als a wede yat es mast to prayse
Als Saynt Paul ye apostell says
Thurgh whilk we er siker bi right
To haf ye heritage yat es vs dight
Of Godde our Fader yat es rightwys
Yat es ye blisse of paradys
Yhete on yis worde Noster hynges
Amange alle othir twa thynges
Yat we suld hald in hert ay
Als oft als we ye Pater Noster say
Ane es luf of brothirhede
Anothir es syker hope to spede
Luf suld we thurgh yis worde fele
Yat ilkane of vs luf othir wele
For we er alle bathe heghe and lawe
Brethir als ilka man suld knawe
Of a fader and a moder right
Our fader es Godde mast of myght
And our moder es Halykirk
Aftir wham vs bihoues wirk
Ilkane suld luf als syyster and brothir
Bot nane of vs suld dispyse othir
Bot ilkane othir suld honour
And help in nede and socour
Als dose ye lyms of a body
Ilkane helps othir kyndely
Lyms of a body er we alle
Yat body Halykirk we calle
Of whilk body Godde es ye hede
Yarefore suld ilkane othir rede
And ilkane here for othir pray
Als men may here Saynt lame say
For yat prayere may to alle avayle
Yat dose Halykirkes counsaylle
For he yat mase hys prayere comoun
With gode hert and deuocioun
He mase hym felawe of ye commonyng
Of alle Halykirk in alle thynge
And for ilka Pater Noster yat he says
Night or day when so he prays
He wynnes hym als I vnderstande
Part of ane hundreth thousand
Yis worde Noster yat es myghty
Vs kennes to hate thre synnes namely
Ane es a synne yat men pryde calles
Anothir es hatred yat oft falles
Ye thridde thynge es auaryce
Ouer many men hauntes yat vyce
Pride yat yhernes to haf maystry
Puttes a man out of cumpany
For when a man to pryde drawes
He wald be oboun alle his felawes
Yat man war noght here worthy
To dwelle langar in cumpany
For pryde oft brekes felawshepe
And puttes a man vnto shenshepe
Als Lucifer for pryde was
Casten to helle for his trespas
He was putt out als clerkes telles
Of ye cumpany of aungels
Hatred yat felaws persayue can
Out of cumpany puttes a man
For if a man his felaw hate
And fondes to fordo his state
Al ye felawshepe greues he
In cumpany suuld he noght be
Auaryce puttes a man I wene
Out of cumpany yat es clene
For when a man noght comon wille
With his felaw aftir skille
Ne with yam part of yat he has
Bot yat he wynnes his awen it mas
Swilk a man methynk suld sone
Out of cumpany be done
Yarefore to swilk Godde vouches noght saue
Yat yai part of ye *Pater Noster* haue
Yis worde *Noster* vs shewes by skille
Yat Godde es our awen if we will
With ye Fader and ye Sone and ye Haly Gast
Als we thurgh right trouthe may tast
If we hym loue and worshepe
And hys commandements kepe
Als Godde says to vs ilkane
In ye goddespell of Saynt Ione
Certayne hope we suuld haue ay
When we ye *Pater Noster* say
For yis worde yat Noster es called
Wille yat we hope in hert halde
To spede of yat we aske and craue
If it be skilfull yat we wald haue
For he es our gode Fader of myght
And we er his awen childer right
Yarefore we hope better by skille
Yat he our askynge wil fulfille
Sen he es our Fader and we er his
We hope of yat we sal noght misse
*QUI ES*
Yis worde *qui es* shewes what God es
And ye ground of his sothfastnes
For our Fader als clerkes telle can
Es verray Godde and verray man
A substaunce in Trinite  
And none othir Godde es bot he  
Thurgh wham alle manere of thing es wroght  
Withouten wham ne may be noght  
Yarefore es synne in haly writte  
Called noght for Godde neuer made itte  
Men fyndes written als clerkes can knawe  
In ye secund boke of ye alde lawe  
Yat Godde apered in a mountayne  
Vnto Moyses and yat was certayne  
And sayde to hym yus you sal go  

Into Egipt to Kynge Pharao  
And bidde hym deliuer in quert and hele  
My folk ye chilnder of Iraell  
Yat he in seruage haldes thurgh myght  
Say I sent ye to hym right  
Louerd quod Moyses if men ask me  
Yi name what sal myne answer be  
Yan sayde he if men ask my name  
You sal say I Am Yat Am  
Yus saltou say and noght it hele  
Vnto ye chilnder of Iraele  
He Yat Es has me sent  
Hider on yhou to take tent  
Yarefore says yis noble clerkes  
And haly men of haly werkes  
Yat amange alle ye heghe names to neuen  
Yat es sayde of Godde of heuen  
Ye first and ye proprest es yis  
Yat mast bi skille may vs wisse  
And kenne to knawe what Godde es  
Thurgh knawyng of sothfastnes  
For alle othir names yat may be  
Als when men spekes of his bounte  
Or of his wisdome or of his myght  
Als we here clerkes yus calle hym right  
Ye Right Gode Ye Right Fayre and Semely  
Ye Right Wys or Ye Right Myghty  
And many othir wordes men says
Of hym when men wil hym prayse
Yat says noght properly to herynge
Ye righte sothe of Goddis beinge
Bot we yat rude er and vnsleghe
To speke of swilk thing so heghe
Speke we of Godde als we can
Als we speke of ane erthely man
Of wham we knawe noght ye name
Yan er we noght mykell to blame
Men says a man es a kynge of myght
He es an erle he es a knyght
He es gode he es curtays

And many swilk wordes men says
Thurgh whilk he may bi worthynes
Knawe a man whatso he es
Al if we knawe noght his name
So may we speke of Godde ye same
Many a worde fynde we may
Yat shewes what war of hym to say
Bot yare may na worde so proper be
Als yis worde Es yat we here se
Yat neuens ye name so properly

And so shortly of Godde almyghty
In als mykell als we vndirstande
He es anely Godde alweldande
He es al ane ay lastandely
And withouten bigynnyng ye same myghty
And so he es withouten endynge
Yat may men say of nane other thinge
He es sothfastly ay to last
For he es verray and stedefast
Ouer alle thing he wroght thurgh myght

Ya yat er his creatures right
Alle his creatures als men sese
War noght elles bot vanytese
Als Salamon says yat was witty
And to regarde of Godde anely
And alle suld turne vnto noght
Warne Godde yam sustayned yat yam wroght
Thurgh his grace and his vertu
And so he dose al for our pru
He es al ane sothfastly and fast
For he es ye same ane ay to last
And ay in ye same poynct of festenynge
Withouten any maner of lousyne
And withouten chaungyng of powere
And withouten stirynge in any manere
Als says Saynt lamed ye haly man
Yise wordes als l shewe yhou can
Alle othir thynges may stired be
Of what kynde so yai er bot he
Wharefore als haly writte beres wyttenes
He es called proprely He Yat Es
For he es sothfastly to se
Withouten any vanyte
He es stedefastly in alle thynge
Withouten any stirynge
He es ay lastandely to dwelle
Withouten any ende to telle
Withouten was withouten salbe
For na passyng es of hym to se
Now may yhe vnderstande wele
Yat nathynge may be better to fele
Yan to knawe yat yat Godde es
In wham we fynde allekyn godenes
Bot nathinge so harde es to knawe right
Als knawe what Godde es and his myght
Yarefore ilk man be war thurgh witte
And muse noght ouermykell on it
For men myght so erre and wrange wirke
Agayne ye trouth of Halykirke
It es inoghe to ilka man
Yat ye Pater Noster can
To say our Fader yat es in heuen
Yat aywhare yar men may hym neuen
In erthe on lande and in ye se
In helle and in heuen es he
Ouer al men may fele his myght
Al if men may noght se hym right
Bot we may se in many stede
His blissed body in fourme of brede
Bot face to face we se hym noght
Til we be til heuen blisse broght
Yare sal he be mast proprely sene
And honured with yam yat yare bene
He es als so gastly to say
In haly mens hertes nyght and day
Yat heghe er als ye heuen es sene
And er ay clere als heuen and clene
For in swilk hertes es Godde ay cledde
And yarein sene lufd and dredde
And louned ay and worshiped wele
For swilk hertes may hym fele
Yis worde qui es yhete vs calles
To twa thynes specially yat falles
Ane es right trouth yat vs sal saue
Anothir es drede in hert to haue
First ye trouth we suld halde right
Yat we trowe here with al our might
Specially in yise twa thinges
On whilk al our trouth here hinges
In ye sothfastnes of Godde to wirk
And in ye powere of Halykirke
In ye sothfastnes of Godde trowe we
Yat he es a Godde in Trynyte
Fader and Sone and ye Haly Gast
Yat er a Godde thurgh trouth to tast
For he es a Godde in threhede
And he es thre in anehede
And if yhe wil wyte hou yat may be
Bihald ye sonne and yhe may se
Whareby Godde vndirstanden es
For he es called Sonne of Rightwysnes
In ye sonne yat shynes bright
Yhe may se thre thynge right
Ane es fayrnes als fyre grete
Anothir es brightnes ye thridde es hete
And none of alle yise thynges thre
May fra ye othir departed be
If men did away ye brightnes
Yan bihoued men be sonneles
Or if men did ye hete yarefra

Yan bihoued men ye sonne forga
For whare ane es yare bihoues be alle
It may nane othir wise bifalle
In ye fayrnes als of fyre semand
Ye Fader first we vndirstande
In ye brightnes yat comes of it
Ye Sone we vndirstand thurgh witte
In ye hete of ye sonne to tast
We vnnderstand ye Haly Gast
Yise thre persones er alle ane

And nane may be fra othir tane
Ye TrinYTE men yise thre calles
And to yise thre thre thinges falles
To ye Fader first falles myght
And to ye Sone wisdome right
And to ye Haly Gast godenes
Alle falles to a Godde yat es
To wase liknes we er wroght
In sawll als we may se thurgh thoght
Bi thre thinges yat mase it like

To Godde yat es in heuenrike
Ya thre bene mynde and vnnderstandyng
And wille or luf withouten fayllyng
Thurgh mynde suld we thynk right
On Godde ye Fader ful of myght
Yat thurgh his myght alle thing made
Heuen and erthe and ye werld brade
And ilka thynge in right kynde
So may his might cum to our mynde
Thurgh vnnderstandyng may we se

Godde ye Sone yat boght vs fre
And ordaynes alle thyng thurgh wisdom
Yat may to our vndirstandyng com
Thurgh wille or luf we may fele
Godde ye Haly Gast right wele
Yat alle godenes in hym has
To wham our wille and luf gase
Yus we may in our saul se
All ye haly Trinyte
Of yise thre mans saul made es
Aftir Goddis image and his lickenes
For aftir ye Sone we er made right
Yat ye image es of ye Fader of myght
Yarefore we se ye Fader lickenes
Bi ye Sone yat his image es
If yat we wille trowe ay yus
Godde thurgh trouth es yan in vs
Forwhy als ye apostell telles
Cryst in ye trouth ay dwelles
And ye trouth es in ye thought
And ye thought in ye hert es broght
And ye hert es in ye brest
And ye body about it nest
Yat es ye warde of ye castell
Of ye hert yar ye trouth sal dwell
Bot we suld on yis manere wirk
 Thurgh ye trouth and be noght irk
We suld thynk on hym yat vs wroght
And honure hym yat vs alle boght
And hym habyde yat vs wil saue
And yherne ye blisse yat we walde haue
And knawe wele thurgh trouth yat Godde es
Ful of mercy and rightwisnes
Whaso yus dose he trowes right
In ye sothfastnes of Godde of myght
In ye powere of Halikirk alswa
We suld trowe whareso we ga
Ilke a kirke es Goddis hous
Bot al Halykirke es Goddis spouse
Yat we suld our Moder halde
Als Godde es our Fader called
For of Halykirk we er borne
Thurgh baptem elles war we lorne
Thurgh Halykirke vs bihoues be ledde
And with haly writte vs bihoues be fedde
For als a womman thurgh kynde knawen
Norishes a childe yat es hir awen
With ye mylk yat comes out
Of hir pappes yat sho beres about
Right so Halykirk our Modir dere
Norishes vs on ye same manere
And vs sustaynes and fedes alswa
With ye mylk of hir pappes twa
Yat gifs many stremes of mylk
In haly writte men may fynde swilk
Of ye ta pappe springes stremes ten
And of ye tothir twelf to kenne
Yat mylk whaso vnderstandes it
Es called bi skille haly writte
Ye twa pappes er yat I talde
Ye new testament and ye alde
Ye ten stremes yat out sprentes
Er called ye ten commandementes
Bi twelf stremes yat er springande
Of ye tothir pappe I vnderstande
Twelf articles of ye trouth right
Yat we suld kepe bathe day and night
Yus sustaynes vs Halykirke
And teches vs gode werkes to wirke
Thurgh haly writte yat es so swete
950
Yat mas vs with gode vertus mete
It es gadered for it es trewe
Bathe of ye alde law and of ye newe
Ye twa lawes togider er gode
Of yam comes al our saul fode
For of ye alde lawe als es knawen
Er ye ten commaundementes drawen
And of ye newe lawe bi it ane
Er twelf articles of ye trouth tane
Yise er ye commaundementes ten
960
Yat byndes here alle cristen men
Ye first es yis withouten errour
You sal na fals goddis honour
Anothir es yis yat es certayne
You sal noght take Goddis name in vayne
Ye thridde es ye haly day you kepe
Ye ferth es fader and moder you worshepe
Ye fift es sla na man willefully
Ye sext es with na womman you foly
Ye seuent stele noght yat outhir mens es
Ye aghtned bere na fals writtenes
Ye neghent es loke you couayte noght
Yi neghpur wyf thurgh wille na thoght
Ye tende couayte noght waresso you gase
Nathinge yat yi neghpur has
Yise ten commandementes on rawe
Er alle taken of ye alde lawe
Yat Godde gaf first to Moyses
Yat he for his prophete chese
Opon ye Mount of Synay

Yar Godde spake with hym apertly
Yise commandementes er na fables
Forwhy Godde wrate yam in twa tables
With his fynger als clerkes knawes
And ya bitokens ye twa lawes
In ye tane er commandementes thre
Yat bene onentes ye Triinite
In ye tothir seuen bene
Onentes our neghpur als I wene
Ye first es yis withouten doute
You sal na fals goddes lout
Bot men suld Godde almighty honour
And hym ane serue thurgh gode labour
And sette yair luf and yair lykynge
In yat Godde biforn alle thinge
Thurgh yis commandement to fele
Ilk man may bithynke hym wele
If he haf leelly Godde honured ay
If he haf serued hym wele to pay
If he haf lufd Godde ouser alle thynge
If he haf done withouten grochyng
Ye seruyse yat he aght thurgh right
To Godde yat es mast of myght
If he haf fulfilled here
Al his penaunce on right manere
If he haf to Godde done right
Al yat he in baptem hight
Al may he se if he take tent
Bi yis first commandement
Yis vs forbedes alle mysbileues
And alle outrages yat Godde greues
Yis commaundement ordaynes euen
A man to Godde ye Fader of heuen
Ye secund commaundement folwand
Es yis als I vnderstande 7ra
You sal noght take Goddis name in vayne
Yis commaundment falles to ordayne
A man to Godde ye Sone yat es
Yat says yus I am sothfastnes
Whaso wil kepe yis commandement
Bihoues be war and take gode tent
And with al his myght hym forbere
Yat he na maner of ath swere
Bot in tyme when it war nede
To trye a soth yat es in drede
Ye thridde es halugh wele yi haly day
Yat es yus mykell for to say
You sal kepe ye Sonendas clene
And alle ye solempne festes yat bene
Yat es ordayned thurgh Halykirke
Fra alle werk of seruage to wirke
Yat es to say fra werkes of body
And fra werkes of syn and of foly
For synne es a wretche thralledome
Yat som men hauntes of custome
Yis commaundemente ordaynes mast
A man to Godde ye Haly Gast
Yise thre commaundementes to fele
Kennes hym yat vnderstandes yam wele
How he sal haue hym yat he be
Acordande to ye Trinite
Ye othir seuen may a man kenne
How he sal haue hym onence alle men
Yat here his euen crysten bene
And onence himself to kepe him clene
Ye first es fader and moder honour
So suld men do and yam socour
And als wele yam yat gastly bene
Als ya yat er bodily sene
And on twa maner whaso tas kepe

Men suld fader and moder worshepe
Ane es to yam men suld be bousom
And do yam reuerence of coustom
Anothir es als clerkes can rede
Men suld yam helpe in yaire nede
And in alle thinge counsaylle yam right
With al yair conyng and yaire myght
So yat yai may lengar lyue
Opon erth and noght Godde greue
To honour yam men suld vouche saue
Thurgh wham yai yair lyf here haue
For he yat wil noght thurgh bouxsomnes
Worship yam thurgh wham he es
It is noght right yat he lange be
Yat yat he es here to se
Anothir es you sal noght sla
Ilk man be war he do noght swa
For thre maners of slaghter bene
Fra whilk man suld kepe him clene
A slaghter es thurgh hande smert
Anothir thurgh tunge ye thriddre thurgh hert
Thurgh hande es slaghter when men strikes
With any wapan yat men likes
Thurgh tunge also may be sone
Slaghter on twa maners done
Ane es thurgh commaundement namely
Of a man yat es myghty
For whasoeuer ye slaghter mas
He yat comaundes it he slaas
Anothir es thurgh suggestyoun
Of a man yat mas hym boun
To wrye a man or to gif rede
Wharethurgh he may be done to dede
Whaso yus a man wil dere
He may be halden a manslaere
Thurgh hert also may slagher be
On twa maners als men may se
Ane es when a man thurgh thoght
Wald anothir to dede war broght
In als mykell als his wille es yan

He es slaer of yat man
Anothir manere es certayne
He yat tholes a man be slayne
And may hym sokour and noght wille
He yat es manslaer thurgh skille
And als bodily slagher es right swa
Men may gastly a man yus sla
Yat es when a man thurgh enuye
Anothir hates in hert dedely
Or hym backebytes arely or late

Or hym sclaunderers his loos to abate
Thurgh attray wordes and felle sawes
Or fra ya yat nede has withdrawes
Ye lyflade yat yair lyf suld halde
A manslaer he may be called
Ye thridde commandement es yis yan
You sal noght foly with woman
In yis commandement Godde forbedes
Alle manere of fleschely dedes
Yat falles bitwene man and womman

Als clerkes teches yat best can
To saue ye dede of sposaylle
Yat es thurgh Halykirkes counsaylle
Leeffull and lawefull to fullfille
If it be done als ye lawe wille
Alle fleschely dedes bot yat anely
May be called dedes of litchory
Yat er werkes of grete vnclennes
Yat drawes a man to payne endeles
Bot whaso yhernes to be sene
In heuen bliss with a lyf clene
He suld kepe hym here haally
Fra alle corrupciouns of body
Ye ferth es you sal noght stele
If you wil be halden leele
In yis commandement namely
Es theft forbidden and robbery
Okir als and extorsyouns
And alle vnleffull raunsiouns
Fals marchaundys and gylery
And sacrilege and simony
And alle vnleffull takynges
Alle withhaldynges and wrange hidynges
Of othir mens gode withhalden stille
Agayne yair wytynge and yair wille
And whaso may be funden gilty
In any of yise he es noght worthy
To haf ye lyf yat es ay certayne
Bot he al yhelde haally agayne
Yat es wrange tane if he be mighty

Or elles aftir his might aparty
For he yat yhernes to haf ye lyf
Yat ay sal last withouten stryf
He suld fra na man take with wrange
Ne yat he has tane withhalde ouer lange
Na mare yan he wald war tane
Or withhalden fra himself alane
For elles yis commandement brekes he
And es out of right charite
Ye fift you sal bere na fals wytyttenes

Ne nathynge say yat fals es
Agayne yi neghpur thurgh ille wille
Yat him may dere or greue ille
Ilka man here suld haf grete drede
To leghe or to say falshede
To greue his neghpur namely
And if he do he es worthy
Ye blisse of heuen for to tyne
And in helle to haue endeles pyne
For yise twa yan dispyses he
Sothfastnes and charyte
And whaso thurgh hymself wil noght
Greue a man thurgh malyce soght
When othir men hym harme wil do
He suld nane wyse assent yarto
In yis commaundement to loke
Es forboden als says ye boke
Alle manere of leghe and lesynge
Alle fals falaces and forswerynge
Alle maner of false losengeryse
And alle fals conspiracyse
Ye sext you sal noght by yi lyf
Couayt here yi neghpur wyf
Yat es to say a man suld noght
Yherne his neghpur wyf in thoght
Ne yhete nane othir womman
Suld man couayte yat witte can
Ne a womman a man in folly
Anely thurgh likynge of body
A man suld noght couayte to haue
His neghpur mayden ne his knaue
Ne his ox ne his asse yat gasse
Ne na moble yat he hase
Nouthir robes ne vessele
Ne siluer ne gold ne mele
Yise men may fynde yat gifs tent
Contende in yis commaundement
Ye seuent of yis last seuen
And ye last of ye ten to neuen
Es yis you sal noght thurgh langynge
Couayt to haue yi neghpur thyngs
Nouthir his hous ne his lande
Ne nathyng als I vnderstande
Yat haally may noght lifted be
Fra ye ground als men may se
In yis commaundement last sene
Es forbidden als I wene
Alle manere of couatyse
Yat es vnskilfull and wrangwyse
Yise twa commaundements to fele
To twa biforme acordes wele
Yat es to say you sal noght fleschely
Synne with na wommans body
Ne you sal na mans gode stele
Ne othir mens gode hyde ne hele
For he yat has in hert ille wille
Or if his entencioun be ille
He may noght lange als says yis clerkes
Kepe hym wele fra wicked werkes
Yarefore methink wele if a man
Or a woman yat right skille can
Wille na dede of litchery do
He suld noght yan assent yarto
Ne to yam in yair foly
Yat has wille to do litchery
And if a man wil noght stele
Bot wald be halden gode and leele
He suld noght couayt in hert lange
Othir mens gode to haue with wrange
Yise er ye commaundements ten
Of wilk falles ye thre to kenne
Vnto ye luf of Godde of heuen
And to ye luf of our neghpur euen
Yise commaundements er now talde
Bathe ye newe lawe and ye alde
Ye whilk Goddis childer thurgh right
Suld knawe and kepe with al yair might
For he yat ye trouth in hert wil haue
Suld kepe yise commaundements and saue
On ye tothir syde shewes ye new lawe
Twelf articles of ye trouth to knawe
Ye whilk ye twelf apostels made
Yat ye grace of ye Haly Gast habade
For ilk apostell by and by
Of ye crede made a party
And ilka parte an article es called
And in ye crede er twelf to halde
For after ye noumbr yeat was sene
Of twelf apostels twelf articles bene
Yat ilka man here bihoues haue
And halde in hert yat wil be saue
Bot ye ground of ye trouth bihoues be
To trowe trewely yus in ye Trinite
Yat ye Fader and ye Son and ye Hali Gast
Er a Godde in thre persones to tast
Ye twelf articles I shewe yhou sal
And yair names yat made yam alle
Ye first article es yis to rede
Of ye twelf yat er in ye crede
To trowe in Godde Fader almyghty
Yat heuen and erth made craftyly
And alle thing als says ye boke
Petre first yis article toke
Anothir es to trow with mynde
In Ihesu Cryst his Sone thurgh kynde
Yat a lorde es mast rightwys
Of heuen and erth and paradyse
For a man suld trowe with al his myght
Yat ye Sone es lyke to ye Fader right
And euen with hym als clerkes may rede
In al yat falles to his Goddehede
And ye same es to vndirstandynge
Yat ye Fader es in alle thyng
Bot yat ye Fader of rightwisnes
Es othir persone yan ye Sone es
Als yis clerkes in boke can shewe
Yis article toke Saynt Andrewe
Ye thridde article nest folwande
Es to trowe and to vnderstande
Yat Ihesu Cryst of myght mast
Conceyued was of ye Haly Gast
And of ye Virgyne Mary borne
Elles had we bene alle forlorne
Yat es to say specially
Yat Crist conceyued was in Mary
Thurgh vertu of ye Haly Gast right
And noght thurgh werk of mans myght
And yat sho bifiore ye birth was
Clene mayden withouten trespass
And in ye birth was mayden clene
And after ye birth and ay has bene
Yis article falles whaso tas hede
To ye Sone onence his manhede
Yis article ordayned nane othir
Bot Saynt Iame Saynt Iohan brothir
Ye ferthe es to trowe als clerkes wate
Yat Cryst tholed vndir Pounce Pilate
Mikell reprowe and vilanye
Yat to hym was done thurgh envye
For Pilate was in Ierusalem yan

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1280
A iustys and a domesman
Thurgh wham Cryst was demed to dede
Falsely after ye lewes rede
And his body on ye croyce done
And dede was and biryed sone
In a seepulcre wroght of stone
Yis article made Saynt Ione
Ye fift es als clerkes can telle
To trowe yat Cryst went doun til helle
Aftir his dede ful gode spede

1290
In saul anely with his Goddehede
To delyuer ye saules fra care
Of ye haly faders yat war yare
Yat es to say of ilka man
Yat yan was dede fra ye werlde bigan
In verray trouthe and hope certayne
Yat yai suld be delyuerd fra payne
And thurgh Cryst Goddis Sone boght
And to ye blisse of heuen be broght
Yarefaire als sone als Cryst was dede

1300
He went doun right to yat stede
Yar ye haly faders ware
And broght yam out of sorow and care
Bot to depe helle went he noght.  
To take yam out yat yider war broght.  
For yai trowed noght in his comynge.  
Yarefore yare es ay yair wonynge.  
And afterward on ye thriddle day.  
He rase fra dede als we here say.  
Alle haly writte to fulfille.  

1320  
Als it was his swete wille.  
And sone yareafter apperred he.  
To his disciples als yai myght se.  
And for he wald proue his vpperysyng.  
Yhete made he here lengar dwellynge.  
Fourty days after he rase.  
Yis article made Saynt Thomas.  
Ye sext article als so to neuen.  
Es to trowe yat he stey to heuen.  
Ye fourtyde day of his vprysynge.  

1330  
Withouten any manere of lettyng.  
Alle his disciples yat seande.  
And sittes on his Fadir right hande.  
Yis article bihoues vs alle wit.  
For Saynt Iacob ordayned it.  
Ye seuent article es alswa.  
To trowe right whareso we ga.  
Yat Godde sal com at domesday.  
To deme ilk man yat es to say.  
Bathe quicke and dede als says yis clerkes.  

1340  
And gode and ille after yair werkes.  
Ye gode to ioy ye ille to/payne.  
Yis sal we tровe yat es certayne.  
Yis article made Saynt Philippe.  
Yarefore we wil it noght ouerhippe.  
Ye aghtned article in hert to tast.  
Es to trowe in ye Haly Gast.  
Yat es to trowe thurgh stedfastnes.  
Yat ye Haly Gast sothfastly es.  
Ye gift and ye luf of ye Fader and ye Sone.  

1350  
Als yai in heuen togider won.  
Of wham comes alle godes of grace.  

9ra
In seuen giftes to purchase
Yat for our saulles best suld be
Als ye sal after here and se
And yat ye Haly Gast es right
Ye same Godde ay ful of myght
And ye same Lorde in sothfastnes
Yat ye Fader and ye Sone ay es
Bot yat ye person we othir halde

1360
Yan of ye Fader and ye Sone es called
Yis article yat I yus shewe
Ordayned first Saynt Berthelmewe
Ye neghent article yat I shew now
Es in Halykirke to trowe
And also in ye comonynge
Of alle haly mens lifynge
For Halykirk als men may kenne
Es gaderyng of alle cristen men
Yat in ye trouth of Cryst has bene
And chosen for gode men and clene
And yat er yhete whareso yai wende
And yat salbe to ye werldes ende
Alle sal yai be in a company
In heuen with ioye and melody
And we sal trowe if we vs kepe
To comon with yat felawshepe
On yis article yat men to tentes
Hinges ye seuen sacramentes
In ye whilk ilka man suld trowe
And ya sal I shewe yhow nowe
Baptem yat first es halde I ane
Yat falles at ye funt be tane
Anothir es to vndirstande
Confermyng of bischop hande
Ye thridde es penaunce mare or lesse
Ye ferth ye sacrament of ye auter es
Ye fift es order of grete myght
Ye sext es matrimoigne right
Ye seuent es last enoyntyng

1390
Yise seuen in our trouth suld hyng
Baptem clenses a man withinne
Of ye grete originall synne
Yat he of our formatst fader tas
And thurgh yat baptem grace has
Confermynge of bishopp at ye last
Festes ye Haly Gast fast
In hym yat baptized es right
To strengthe him agayne ye fendes might
Penaunce fordoose als clerkes wate wele
Bathe dedely synne and venyele
Ye sacrament of ye auter dight
Es a thynge of grete myght
Yat es Goddis awen flesshe and blode
Yat of brede es made to saul fode
Yat sacrament may fest and knytte
Grace in hym yat receyues itte
Yat repentaunt es and clene withinne
Yat he falle noght agayne in synne
And may recounsaylle hym agayne
And in gode werkes hym sustayne
Order gils power to wirk
Ye sacramentes of Halykirke
Matrimoigne es grete and mighty
For it fordose synne dedely
Of dede bitwene man and womman
If yair entent be skilfull yan
Last enoynytng yat oft es done
To seke men may alegge sone
Bathe body and saul of payn withinne
And clense a man of venyall synne
Yis article yat I yus rede
Saynt Mathewe sette in ye crede
Ye tende article yareaftir es
To trowe to haf forgifnes
Of alle synnes to whilk men tentes
Thurgh vertu of ye sacramentes
Yis article made Saynt Symon
Alle our hele hynges yareon
Ye elleuent article folwande
Es yis namely to vnderstande
And to trowe withouten fayntyse
Yat alle men sal at domesday ryse
Out of yair graues in fleshe and felle
And body and saul togider sal dwelle
Euermare withouten ende
Whether yai to ioye or payne wende
Yis article amange alle othir
Made Iudas Saynt Simons brothir
Ye twelft article and ye last
Es to trowe with hert stedefast
Yat ye gode men yat salbe saue
Endeles lyf yan sal haue
In heuen with ye Trinite
Yar ioye and blisse sal euermare be
Bot ye wicked sal wende yat day
To ye fire of helle yat lastes ay
For yan salbe shewed na mercy
Ilka man sal haue als he es worthy
Yis article yat es sette shortly
In ye crede made Saynt Mathy
Yise er ye twelf articles knawen
Yat of ye <ne>we lawe er drawen
Yhete yis worde when we it rede
Qui es stirs vs to haue drede
For al if we Godde our Fader halde
And we be here his childer called
He es rightwys and sothfast
And wil yhelde vs at ye last
Aftir our dedes and yat es skille
Be yai gode or be yai ille
And yat salbe at domesday sene
Wele es hym yat yan es clene
For yan wil Godde rewarde sone
To ilka man after he has done
Yarefore we suld ay haf drede
To do ille thurgh worde or dede
For we sal gif acount yat day
IN CELIS

Yis worde *in celis* es wele semand
To yam yat wil it vnderstand
Bot bi yis worde yat yus es tane
It semes yar er ma heuvenes yan ane
And yat es sothe to prove bi skille
Whaso vnderstande it wille
For yare es na heuen of sikernes
Bot anely yare yar Godde es
And whareso Godde vouches saue to dwelle
Yare men may heuen bi skille telle
In many places Godde may be

Alle at a tyme als men may se
By a mirour on yis wyse
Yat es erased in sere partyse
In ilka pece grete and smale
Man may se ay a thynge hale
Alle at anes in ye mirour bright
And alle may be a thynge in sight
So shewes Godde him in many place
Al at a tyme thurgh myght and grace
In heuen and in erthe he es sene

And in haly mens hertes clene
And ilka hert yat Godde may halde
Bi skille may be heuen called
For als ye heuen es clene and clere
So er yair hertes on ye same manere
Yair hertes er ay ful of blisse
Gastly men suld vnderstande yis
For in Godde anely es al yair thoght
On othir thynge ne think yai noght
Bot in ye luf of Ihesu Crist

Er alle yair hertes thurgh thoght rauyst
In yat yai haue so grete delite
Yat yai it think a ioy parfyte
Thurgh thoght in hert yan may yai se
Ye mast blisse yat in heuen may be
Yat es ye sight of Godde almyghty
Yat yai may se in hert gastly
Yarefore es heuen bi yis skille best
In ilka place yar Godde wil rest
Yat es in ye hertes of haly men

1510
Yat in erthe mast wille hym kenne
Bot in heghe heuen als es proued
He es mast worshiped and loued
With alle ye halughs yat yare bene
Of wham he es yare bodily sene
For alle yat comes to yat place
Sal se him yare face to face
And yat sight es yair souerayne blisse
Wa es hym yat yat sal mysse
Yis worde in celis vs stirs to se

1520
Ye heght of Goddis maieste
For he es so heghe yat al wroght
Yat obown hym may be noght
Bot vnder hym es alle thinge
Yat euer had any bigynnynge
And whaso yhernes to cum so heghe
Hym bihoues clym vp bi a steghe
Yat suld be made als says yis clerkes
Of harde penaunce and haly werkes
For yider comes na man to hym

1530
Bot he wil bi yis steghe clym
Bot whaso wille his syn forsake
Bigynnes yan yis steghe to make
And ya yat of na penaunce irkes
Ne of almus dede yis steghe wirkes
Yis worde in celis vs askes thre thinges
Yat tittest a man to heuen brings
Ane es called verray mekenes
Strengthe of wille anothir es
Pruesce of hert es ye thridde

1540
With yise thre men suld be ledde
For yare may na man to heuen com
Bot he be meke here and bouxsom
For Godde says yus als clerkes knawes
He salbe heghed yat hym lawes
And he yat hymself here heghe wille
He salbe lawed and yat es skille
Yarefore we suld thynk and knawe
How heghe Godde es and we so lawe
And yat we haue noght yat gode es
Of ourself bot wickednes
For al yat we haue of grace and witte
Al comes of Godde yat sendes vs itte
Yarefore if we wil wisdome seke
We haf grete mater to be meke
For so heghe to heuen wynne we noght
Bot we thurgh mekenes yider be broght
We may noght cum on heght so fer
Bot verray mekenes vs vp bere
Verray mekenes als falles to be

1550

Shewes it in yise thinges thre
In hert in mouthe and in werke
Ilkane of ya may be a merke
Als I sal reckon yam here on rawe
Thurgh whilk men may mekenes knawe
Mekenes falles in herte to dwelle
Thurgh yise four thynges yat I sal telle
Thurgh oft bithinkynge vp and doun
And thurgh verray contriscioun
Thurgh gode suffraunce withouten grochyng
Thurgh haly delyte withouten chaungyng
Thurgh oft bithinking may mekenes com
And make a man meke and bouxsom
Yat him bithinkes of his wrechednes
And what Godde has done hym mare and lesse
For if he lat his thoght noght passe
And hym bithynk what he first was
And whethen he come if he right se
And what he es and whare es he
And what he salbe at ye ende
And whiderward he sal yan wende
He may fynde skilles and knawe
Wharethurgh he suld him meke and lawe
He suld think he was first noght
And sithen conceyued in syn wroght

1560

1570

1580
Of a porcioun of foul matere
Yat es a wlatson thing to here
Fra a foul herber he yan came
Yat was fra his moder wame
What he es he suld think
For he es noght bot filth and stynke
Na fruyt of himself may com
Bot filth and stynk yat es wlatson
To alle wickednes he es heldande
Bot in alle godenes he es fayllande
Of himself withouten ne withinne
Comes noght bot filthe and synne
He es here in a mirke vallay
Yar dole and anger es night and day
Yat ful es of drede and trauaylle
And of vanyte yat sal faylle
And of perils yat oft here falles
Yat vallay men yis werlde calles
Yat to ye se may lickened be
For it ebbes and flowes als dose ye se
With grete waghes yat lang lastes
Yat vppe and doun a man ay castes
Yarefore whaso traystes on it
It sal desceyf him ar he wit
And when ye werled has him faylled
And ye dede him has assaylled
Yan sal his body noght elles be
Bot wormes mete and erthe to se
His body men sal in a pitte lay
And ye saul sal wende anothir way
Whethir it wende to ioye or payne
Na man wate here for certayne
Bot after ye endyng yat he sal make
He sal his right iugement take
Be it gode or be it ille
He salbe demed yaraftir thurgh skille
Also if he wald bithynk hym sone
What godenes Godde haues hym done
And what gode he dose him night and day
And what he sal do hym and do may
He suld luf him and drede in thoght
Mare yan anythyngge yet es wroght
And luf and drede in alle thinge
May sonest a man to mekenes bringe
He suld think ay wele in thoght
How Godde made him first of noght
Aftir his image and his lickenes
And ordayneed him to ioye endeles
And gaf hym witte to knawe and skille
What es gode and what es ille
And how he boght hym agayne
When he was damped to helle payne
Thurgh our formost fader synne
Yat made first Godde and vs to twynne
And what payne he tholed and reproene

And how he dyed for our luf
Al tholed he mekely yat might greue
Ensaumple of mekenes vs to gieue
Also he suld think when he may
What Godde him dose night and day
He sendes hym ilk day his sustinaunce
He saues hym here fra alle meschaunce
He helps him when he has nede
He strengthes him in alle gode dede
Witte and strengthe he hym sendes
And fra ye fende he hym fendes
He spares him ay in his foly
And to forgif him he es ay redy
Al if he him greuax greue
When he askes mercy he wil forgif
And ay when he to hym turne wille
Did he neuer so mykil ille
He wil receyf him als his sone
And ordayne him in blisse to won
Bot he yat here vouches noght saue

To turne hym to hym and mercy craye
After yis lyf he sal wende
To payne of helle withouten ende
Of swilk thoght comes luf and drede
Yat may a man to mekenes lede
Also thurgh verry contriscioun
Meken es it shewes in hert boun
For when sorow in a mans hert rynnes
When he bithinkes him of his synnes
And of ye vnkyndenes yat he has wroght

to Godde yat hym so dere has boght
Yan tenders his hert for hys synne
And mekenes lightens sone withinne
Thurgh gode suffraunce also we se
Meken es falles in hert to be
For when a man tholes with godewille
Angers yat er sharp and ille
Be it sekenes or be it pouert
Meken es shewes it yan in hert

Yhete fynde I yat thurgh halie delyte
Meken es shewes it in hert tyte
For when a man his hert settes right
To luf Godde with al his myght
Lastandly withouten faylynyng
And has delyte in nane othir thing
In ye hert yar swilk delyte es
Schewes it verry mekenes
In mouth mekenes shewes it ay
Thurgh yise four thynges yat I now say
Thurgh oft wregheyng in shrift of ille

Thurgh deuoute prayere loud or stille
Thurgh hertly continuele louynge
Thurgh gode shewyng and techynge
First thurgh oft wregheyng in shrift
Yat ye saul toward Godde may lif
Meken es amange alle othir thewes
Openly in ye mouthe it shewes
For when a man es ay redy
To wreghe hymself in shrift namely
Of alle ye synnes yat he has wroght

In worde in dede and in thoght
And namely of ye hede synnes seuen
Yat er mast principall to neuen
Yat es to say pryde and envye
Ire and slewhth and litchery
Glotony and couatyse
If he war gilty on yis wyse
And mare walde say if he couthe
Yan shewes mekenes it in mouthe
Yhete thurgh deuoute prayere semes

1710

Mekenes in mouth als men demes
For when a man prayes deuoutly
To our Louerd Godde almyghty
With al ye wille yat in hym es
Yan semes in his mouth mekenes
 Thurgh continuele louynge bi sight
Mekenes shewes it in mouth right
For when a man louses Godde ay
And thankes hym bathe nyght and day
Of alle gode yat he has hym done

1720

Yan shewes it mekenes in mouth sone
Thurgh teching and shewyng of lare
Mekenes shewes it openly yare
For when a man es bisy to kenne
And to shewe gode lare to alle men
It semes wele bi his mouth fre
Yat mekenes suld in hym be
In werke mekenes may be sene
Thurgh yise four things yat here bene
Thurgh qwytynge of al yat dette es
Thurgh leel bodily bouxsomnes
Thurgh wirkyng of gode werkes namely
Thurgh harde lyf ye flesshe to chasty
First thurgh quytinge of alle dett
Mekenes in werk es right sette
For when a man wil right knawe
Alle manere of dette yat he awe
Bathe to Godde yat es ful of myght
And to his euen cristen right
And mase asseth to Godde and man
Mekenes shewes it in werk yan

1730

11rb

53
Thurgh bouxsomnes als I wene
Mekenes may in werk be sene
For when a man with al his myght
Es bouxsom bathe day and nyght
Vnto Godde and to Halykirke
Yair commaundmentes leelly to wirk
And to his soueraynes aftir skille
Es bouxsom to folow yair wille
In hym semes mekenes ay redy
Yat shewes it yan in werk apertly
Thurgh wirkynge of gode werkes in sight
Mekenes in werk shewes it right
For when a man es bisy ay
To do al ye gode yat he may
And namely ye werkes of mercy
Yat ouer alle othir er mast worthy
Yan may men mekenes se and fele
Yat in werke shewes it wele
Thurgh sharpnes of harde lyf to lede
Mekenes shewes it in werk and dede
For when a man in penaunce lifes
And thurgh penaunce his flesshe greues
And flees delytz and kepes him chast
And forsakes yat his flesshe yhernes mast
To chasty it and to putte it lawe
Yan may men mekenes in werke knawe
Now haf I shewed here twelf thinges
On whilk verray mekenes hynges
Yat mas yair cours bi thre ways
Als ye boke before right says
Ye twelf skils yat yhe herd me neuen
Ledes verray mekenes euen
Bi thre partys and mase it light
In hert in mouth and in werk right
Withouten ya twelf in yise thre
Verray mekenes may noght be
Yis worde in celis with gode skille
Askes of vs strengthe of wille
Forwhy ye way yat we oft layte
To heuen es so narow and strayte
Yat na man may passe yarby
Withouten gastly strengthe namely
Yat es to vndirstande yus
Bot he be als ye boke says vs
With haly werkes strengthened wele
And gode vertus yat he suild fele
And namely with yise vertus seuen
Yat I wil now specially neuen
Yat es trouth hope and charyte

Sleght yat thurgh witte bihous be
Methfulnes strengthe and rightwisnes
Thurgh whilk ilk gode man gouerned es
Ye thre first dyuyne vertus men calles
And ye four after cardynalles
Dynynes men calles ye first thre
Trouth and hope and charyte
For yise thre ordaynes specially
Al ye hert to Godde almyghty
First trouthe als says Saynt Austyn
Yat es ye first vertu dyuyne
Puttes vs here vnder Goddis lawe
And makes vs yat Lorde to knawe
Of wham we halde als he vouches saue
Alle ye godes yat we here haue
Right trouth als says yis clerkes
Es bigynnyng of alle gode werkes
Trouth withouten gode werk es dede
For of alle gode werkes it es hede
Thurgh werkes anely na man may
Withouten trouth Godde wele pay
Hope es a siker habdyynge
Of gastly gode aftir our endynge
Thurgh ye godenes of Godde almyghty
And thurgh our gode dedes apartye
For to com when we hethen wende
Vnto ye blisse yat neuer sal ende
And noght anely in ouer grete trayst
Of Goddis godenes yat men may frayst
Ne al anely als witte vs ledes
In trayst of our awen gode dedes
Bot in trayst of yam yat faylles noght
When yai er bathe samen broght
For nouthir we sal so fer fallé
Intil wanhope mast synne of alle
Yat we ne sal trayst to haf blisse
If we wele do and leue our mysse
Ne we ne sal so fer com
Intil ouerhope thurgh our awen dome
Yat we sal trayst als men witteles
So mykell in Goddis godenes
Yat we sal hope yat blisse to haue
Withouten gode dedes and be saue
Hope als Saynt Austyn says
Vs may to Godde vplift and rayse
And mas vs stalward and myghty
And smert and wight and hardy
To vndirtake for hym in right
Yat yat passes here mans myght
Charyte of ye thre es last
Yat enioynes vs to Godde fast
For charyte es nane othir thinge
Bot dere anehede with hert lykyng
Charyte wil yat we Godde luf
Ouer alle thyng als men may proue
And our euen crysten luf suld we
Als ourseluen with hert fre
We suld luf Godde for hymself anely
And our euen cristen for God almyghty
For ye tane may noght als I fele
Withouten ye tothir be lufs wele
Als Saynt lone in his pistell says
Whase sawes er mykell for to prays
Yat commaundement he says we haue
Of Godde namely als he vouches saue
Yat whaso lufs Godde als he can
He lufs his euen crysten yan
For he yat lufs noght with hert fre
His brothir wham he may se
How suld he luf in hert right
Godde of wham he has na sight
Charyte yat es right tane
Mas ye hert and Godde al ane
Als says Saynt Paul trouth yar it es
In Godde sees souerayne sothfastnes
Hope his souerayne heght may se
And charyte his souerayne bounte
Yise thre vertus departed bene
Thurgh thre degrees of luf clene
Forwhy for thre thynges fynde I can
1860
1870
Yat men specially lufs a man
Outhir forthy yat men has herde
Grete gode of hym yat he wele ferde
Or forthy yat men bides to haue
Grete gode of him als he vouches saue
Or forthi yat men has had namely
Grete gode of hym of curtaysy
Bot yise thre maners of luf clene
In yise thre first vertus er sene
For luf of trouth heres and wirkes
1880
And of gode werk neuermare irkes
Luf of hope yat alle gode waytes
Feles ye right sauour and baytes
Luf of charyte resayues at ye last
And sees and tastes and haldes fast
Ye four lattar vertus to halde
Er ye vertus cardynals called
Of whilk spekes yair auyse
Yis philosofers yat war wys
Bot ye Haly Gast gy(es) yam wele
1890
Ane hundrethfalde better to fele
Als Salamon says in ye boke
Of wisdome als clerkes may loke
Ane es warnes als I right halde
Anothir es methefulnes called
Strengthe also ye thridde vertu es
And ye feth es rightwisnes
Yise four vertus men comonly calles
By skille ye vertus cardynalles
Forwhy yai er als men may se
Mast principalle aftir ye first thre
For thurgh yise four vertus sere
A man may gyen himselen here
Als ye pape thurgh his cardynals
Gouernes Halykirk als falles
And als ye herre gouernes ye dore
And beres it vp fra ye flore

Right so yai may a man right kepe
Yat he falles noght down ouer depe
Warnes vs wisses ay war to be
And ye wathes of yis werld to fle
For it kennes vs to knawe bi skille
Whilk es gode and whilk es ille
And also to sundre haally
Ye tane fra ye tothir party
And ye ille ay to forsake
And ye gode anely to take
And of twa gode to chese ye bettir
Yat to ye saul may be swettir
Warnes kepes ay wele a man

Yat his witte right rewell can
Yat he be noght deceyued namely
Thurgh wicked wyles of ye enemy
Methe kepes yat he be noght
Corrupmed thurgh fals luf in thoght
Strengthe him kepes yat he noght be
Ouercommen thurgh drede or aduersyte
Rightwisnes him settes thurgh myght
In order and in state right
Onence alle othir mare and lesse

For it kepes to ilk man yat his es
Yise four vertus yat er dyuers
Er als four tours in four corners
Of ye haly mans hous so fre
Yat mas ye hous siker to be
Warnes it kepes thurgh purueaunce
Toward ye est fra perils and chaunce
Methe it kepes toward ye southe
Agayne wicked hetes vncouthe
Strenght toward ye north es sette
Agayne ye wicked coldes to lette
And rightwisnes westward socours
Agayne ye wicked rayne shours
Yise four vertus has offyces sere
Yat salbe kepèd on sere manere
Als a philosofir says yat ight
Placius in a boke right
Yat he made of yise four vertus
And parted yam slegely and sayd yus
Yat warnes has offices thre
Forwhy thurgh him als men may se
Al yat euer a man sal do
Or say in alle yat falles yarto
Alle ordaynes he and ledes at wille
And rewels bi ye lyne of skille
And nathing wil do day ne nyght
Bot yat yat es resoun and right
And in alle his werkes mare and lesse
He puruays hym als sikerest es
Aftir ye ordynaunce and ye wille
Of Godde yat alle gode wil fulfille
A grete lorde he may be called
Yat has yis vertu and may it halde
And gyes hym in yise thre things
Thurgh yis vertu yar grete myght hinges
Methe also has offices thre
For ye hert yat has yat vertu fre
Nouthir couaytes ne has talent
To do thinge yat him may repent
In nathynge he passes forby
Ne ouer skille vnamesurabilly
And vnder ye yhock of resoun right
He settes and dredes day and nyght
Al ye couatyse yat regnes mykell
In yis werlde yat es ful fykell
Yat es to say whaso has
Yis vertu whareso he gase
He kepes hym yat he be noght
Corrupted nouthir in wille ne thoght
Thurgh thre thynge als Saynt Ion says

1980
Yat man confoundes and Godde myspays
Yat es lust of flesshe and pryde of hert
And couatyse of ye werlde so smert
Strengthe also has als I wene
Thre offices als here es sene
For ye hert yat has yis vertu right
Rayses itseluen on heght thurgh myght
Oboun alle perilis yat may be
In yis werlde yat we here se
He dredes nathinge bot vilany

1990
And angre and welthe he bers sadly
And suffirs euenly wo and wele
Welth or angre whethir he fele
So yat his hert es neuermare
Over heghe here for na welefare
Ne over laghe here on ye tothir syde
For nane illefare yat may bityde
Bot stifly withouten fayntyse
Standes agayne alle his enemyse
Whethir yat yai bodily be
Or gastly yat men may noght se
So yat na foul temptacioun
Make him lightly to falle doun
A gode knyght he suld be talde
And ane hardy bachilere and a balde
Yat in yise thre thinges to fele
War appertly proued and wele
Yise thre vertus armes a man
And ordayneis hym sikerly yan
And saues him ay in gode quert

2000
When he has yise thre thinges in hert
Als yai ly in brede and lengthe
Yat es resoun luf and strengthe
Warnes right kepes ye resoun
Yat it be noght deceyued thurgh tresoun
Methe kepes ye luf ay fre
Yat it noght corrumped be
Strengthe kepes ye strengthe right
Yat it be noght ouercomen thurgh myght
Rightwisnes right wille may gif

Til a man ordaynely to lif
Onence ilk man bathe mare and lesse
To do to yam al yat right es
For als ye philosophre says wele
Yis es ye vertu als men may fele
Yat mas a man do yat hym awe
Onence ilk man bathe heghe and lawe
For it yheldes reuerence als es sene
To yam yat oboun hym bene
And lufrede on gode manere

To yam yat bene euun with hym here
And grace to yam with hert fre
Yat vnder hym falles to be
Thurgh yise four vertus yat I prays
Als ye wys philosophre says
A man es worthy thurgh fauour
Yat he be made right gouernour
First of hymself als es mast nede
And aftirward of othir to lede
In yise four vertus yat I sayde last
Yis olde philosophres studied fast
And to forsake ye werlde vouched saue
Vertu and wisdome for to haue
Yarefore yai war here right called
Philosophres yat lif yus wald
For philosophye als we se
Es a worde of grete dignyte
And es yus mykell for to say
Als luf of wisdome yat lykes ay
And philosophre es noght elles

Bot luf er of wisdom als clerkes telles
Lorde how vs aght to drede sare
Yat ya yat sumtyme paens ware
And war withouten certayne lawe
And ye grace of Godde couth noght knawe
Ne ye gift of ye Haly Gast
Bot folwes yair awen witte mast
And yhete yai climned in ye mountayne
Of parfytenes of lyf certayne
Yus yai did als I shewe yhow
Anely thurgh yair awen vertu
And yam deyned na mare to loke
To ye werlde yat yai forsoke
And we yat cristen men er called
And has ye verryay trouth to halde
And knawes Goddis commandements mast
And has ye grace of ye Haly Gast
Yat in a day anely if we wille
We may mare profyte loude or stille
Thurgh ye grace yat we haue here

Yan yai may in al a yhere
We weltre here als swyne vnclene
In ye sloghes of yis werlde here sene
Yarefore says Saynt Paul right wele
Als clerkes may fynde in boke and fele
Yat ye paens yat has na lawe
And dose ye lawe yat yai noght knawe
At domesday sal vs deme
Yat ye lawe has and noght wil it yheme
Bot forthy yat yai haf noght here

Ye right trouth in ye hert clere
Ne ye grace of ye Haly Gast
Alle yair vertus er dede and wast
For yai haf na quyk vertu of myght
Semed it neuer so fayr in sight
For als men may se in som stede
Bitwene a quyk cole and a dede
Or a dede man and a lifande
Yus es ye vertu to vndirstande
Yat withouten brightnes es

And ye vertu yat has brightnes
Yat es ye valu and ye bounte
And ye lyf of othir vertus to se
Wharefore Saynt Austyn als I fynde yus
When he spekes of yis four vertus
He yam departes for our bihoue
Properly thurgh four manere of luf
And also thurgh four thynges yarto
Yat verray luf here may fordo
He says first yat ye vertu of warnes
Bi skille ye luf of ye hert es
Thurgh whilk ye hert forsakes ay
Alle thing yat lette or harne him may
And cheses aftir he can se and fele
Alle thing yat may help him wele
To haft yat he lufs namely
Yat es our Lorde Godde almyghty
Ye vertu of methe als he says
Es luf of hert yat Godde payse
Thurgh whilk he gisf him with wille chast
2100
To Godde anely yat he lufs mast
Ye vertu of strengthe es luf of hert
Thurgh whilk he tholes al yat may smert
Stalwardely withouten fayllynge
To haue yat he lufs ouer alle thing
Ye vertu of rightwisnes may be
Bi skille ye luf of hert fre
Thurgh whilk he servses yat he mast lufs
Yat es Godde yat ye hert proues
2110
Varefore vnderfote he settes
Alle othir thinge yat swilk luf lettes
Wharefore rightwisnes settes wele
A man in his right state to fele
Yat es abowen alle thinge soght
And bynethen Godde yat alle thing wroght
Withouten yise four vertus clene
Na man may clym wele als I wene
Into ye mountayne of parfytenes
2120
Yat ye right way to heuen es
For whaso wil clymbe so heghe
He suld flee welth and angre dreghe

63
Forwhy na man comes to yat place
Bot he first folow here Goddis trace
He suld haf warnes on alle wyse
Yat may make him yis werld dispyse
And him bihoues haf strengthe withalle
Elles he myght here ful sone falle
Yat gifs him grace to vndirtake
Yat yat strayte es for Goddis sake
He suld haf methe als we se

2140
Yat he noght ouercharged be
Rightwisnes he suld haf ay
Yat him may lede bi ye right way
And him shewe to se gastly
Ye kingedome of God almyghty
Als God to Iacob did thurgh myght
Als ye boke of wisdome says right
He yat had yise vertus alle
A parfyte man men myght him calle
For he war blissed in yis werlde here

2150
And in ye tothir yat es mare clere
Forwhy he suld be in gode quert
And ay in rest and pees of hert
And in gastly ioy and delyte dwelle
Als men may here yis clerkes telle
Hym suld faylle here nathynge
Yat gode ware to his lifynge
And at ye last he suld wende
To ye delitz withouten ende
Now haf I talde yhow als I can

2160
Ye vertus yat mast strengthens a man
With gode werkes yat specially springes
Of twa maners of right lifynges
Ane es called right actyue lyue
Anothir es lyf contemplatyue
Actyue lyf als says yis clerkes
Es lyf of trauaylle in gode werkes
For he yat hauntes yat lyf es bisy
To do ay ye werkes of mercy
Yat es ye hungry and ye thristy to fede
To lene and frist yam yat has nede
To clethe yat naked bene and bare
To viset ye seke yat feles sare
To herber in house with gode hert
Pouer men yat comes ouerthwert
To help yat in prisoun er bunden
To biry yat yat dede er funden
To counsaylle yam yat er redeles
To teche vnconande al yat gode es
to amende misdoars and chasty

To comfort yam yat bene sary
To forgif with godewille sone
Trespas and wranges yat es done
To rewe on yam yat angre has
To pray for frendes and for faas
To acorde yam yat bene at debate
to do penaunce arely and late
Werkes of mercy alle yise men calles
Swilk werkes to lyf actyue falles
Contemplatyue lyf es yis

Haally study about heuen blisse
Contemplatyue lyf hauntes he
Yat lifs in clene charyte
And settes his hert in Godde anly
And leues ye werlde yat mase men bisy
Contemplatyue lyf withouten semes
A lyf of rest als men oft demes
Bot he yat ledes yat lyf rightly
He es in hert in thre thynges bisy
Yat es to say in redynge

In prayinge and in bithynkynge
In redynge has he grete delyte
Of lyfs of haly men parfyte
And of haly wrytte yat clerkes lokes
Yat es wryten in dyuers bokes
Yhete haly ensaamples wil he rede
to rewell his lyf bi yam and lede
In prayinge es he bisy and boun
With alle manere of deuocioun
He es ay prayand loude or stille
And shewes to Godde al his wille
His prayere ful of yhernyng es
To com to blisse yat es endeles
He prays also whareso he wendes
For his faas and for his frendes
When he prayes his hert es broght
Clene out of alle idell thoght
And bot he praye on yis manere
Godde wil noght here his prayere
In bithynkyng ful bisy he es
When he thinkes of his wretchednes
Bathe of saul and of body
And of ye godenes and ye curtaysy
Yat Godde has done him and dose ilk day
Als yhe haf herde me before say
Yus may contemplatyue lyf be
Reweled in yise thinges thre
Bot contemplatyue lyf es noght clene
Bot actyue lyf yarewith be sene
Of yise twa lyues als says yis clerkes
Comes alle vertus and alle gode werkes
Yis worde in celis yat we say yus
Pruesce of hert askes of vs
For heuen es swilk a kingedome
Yat na man may yider come
To bere ye coroun of blisse yareinne
Bot he here it appertly wynne
Thurgh pruesce and thurgh victory
To ouercom yise thre faas namely
Ye werlde his fleshe and ye fende
Yat hym assaylles and wald shende
Ye werlde assaylles on aythir syde
A man yat wil it here habyde
On ye right syde als I gesce
It assaylles thurgh welth and ritches
And on ye left syde alswa
It assaylles thurgh angre and wa
Bot ay when it a man assaylles
Thurgh welthe and ritches yat oft faylles
It may sone ouercommen be
Thurgh willeful pouert als we se
And when it assaylles thurgh angre a man
It may lightly be ouercommen yan
Thurgh stedefast suffraunce of hert
Be ye angre neuer so smert
Ye flesshe assaylles a man egrely
Thurgh grete lust lykyng of body
Yat may be ouercommen thurgh skille
Thurgh abstinence of fre wille
Ye fende assaylles a man sleghely
Thurgh pryde of hert and vayneglory
And he may thurgh verray mekenes
Be ouercommen and made myghtles
Yarefore whaso may on yis wyse
Ouercom yise thre fals enemyse
He sal noght yan of heuen mysse
Yar he sal haue ye coroun of blisse
Yat may he chalange rightwisly
When he of yam has ye victory
Now haf I talde ye vndirstandynge
Of yise four wordes at ye bigynnynge
Pater noster qui es in celis
Whaso wil yise four wordes halde
Goddis sone he may be called
Yat es to say if he folow wille
Ye vnderstandynge of yam bi skille
Ye whilk men may lightly bere
If yai it in yair hert sper
Ye first worde shewes to our knawing
Ye lengthe of Goddis ay lastyng
And thurgh kynde of ye Faderhede
He askes of vs luf and drede
Bouxsomnes and honour to do
Seruyse and reuerence yarto
Ye secund worde vs shewes to se
Ye largesce of Goddis charyte
And askes of vs when we it rede
Luf yat falles to brothirhede  
And hope withouten dout to haue  
Alle yat we rightwisly craue  
Ye thridde vs shewes als writen es  
Ye depnes of his sothfastnes  
And askes of vs trouth stedefast  
And drede of ye dome yat salbe last  
Ye feth worde shewes als falles to be  
Ye heght of Goddis maieste  
And askes of vs namely thre thinges  
Ane es mekenes yat in hert springes  
Anothir strengthe of wille suld be  
Ye thridde es pruesce of hert fre  
Yus may men vndirstande shortly  

Ye thridde  
Yise four wordes with lytell study  
And whaso vndirstandes yam right  
And aftir yam dose with al his might  
And fulfille ay Goddis wille  
He es his gode sone thurgh skille  
Whatso he of ye Fader wil craue  
Yat skilful es he sal yan haue  
And he yat wirkes yareagayne  
He says his Pater Noster in vayne  
After yise four wordes at ye bigynnyng  

Folwes euen ye first askynge  
And if we ya four fest in vs  
Yan may we say sikerly yus  
Sanctificetur nomen tuum  
Yise four wordes er ye prologue called  
Of ye Pater Noster als I halde  
Yat es right als ane entree  
Of a toun or of a cyte  
Into a cyte na man may  
Com bot bi ane entre of way  
So sal we com on ye same manere  

Bi yis prologue to right prayere  
After yat folwes seuen askinges  
Yat purchaces and to vs bringses  
Ye seuen giftes of ye Haly Gast
Yat to clene lifyng vs may hast
Ye whilk out of ye hert drawes
Ye seuen hede synnes yat within gnawes
And settes seuen maner of vertus
Instede of yam yat men suld vse
Ye whilk a man euen ledes

2330
To seuen manere of blissedhedes
Of yise seuen askynges ye first thre
Mase a man here haly to be
And ye four yat aftir lys
Mase a man here rightwys
Forwhy al ye halynes of a man
Als yis clerkes shewe vs can
Yat es made right lyke to be
To ye image of ye Trynyte
Aftir thre thynges yat er sene

2340
In ye saul yat yise thre bene
Mynde vndirstandyng and wille
Yat es in yise thre thinges thurgh skille
In yat yat ye saul in ye body
Be clensed in ye wille parfytely
Of allekyns maner of fylynge
And lightend wele in ye vndirstandyng
And parfytely confermed in ye mynde
In Godde and with Godde yat toke man kynde
And ye mare largely yat ye saul fre

2350
Resayues of Godde yise giftes thre
Ye mare proprely it neghes nere
To his kynde beute yat es clere
Yat es to ye beute yat come mast
Of ye Fader and ye Sone and ye Hali Gast
Yat es when Godde ye Fader fre
Confermes in mans hert mynde to be
Godde ye Sone withouten lettyng
Lightens his vndirstandyng
And Godde ye Haly Gast to fele

2360
His wille at ye last clenses wele
Yise thre thynges yat we suld haue
We aske ilk day here and craue
Thurgh ye first thre askinges
Yat in ye Pater Noster hynges

DE PRIMA PETICIONE SCILICET SANCTIFICETUR ET CETERA

First we suld bigynne to pray
At ye heghest when we yus say
Sanctificetur nomen tuum

Here shewe we at ye biginnyng
To our Fader our mast yhernynyge
Yat we suld in hert haf ay

While we wonen here nyght and day
Yat es shortly to say yus
Yat his name be halwed in vs

Yus we say for thing mast certayne
Lorde yis es our yhernynyg souerayne
Ouer alle thinge yis aske we
Yat halwed mot yi name be
Yat es yi knawyng and yi trouth right

Be festend in vs day and nyght
Yarefore in yis first askynge

Ye first gift of ye Haly Gast
Yat es ye gift of wisdome to tast
Ye whilk festes ye hert ay fast
In Godde ye Fader ay to last
And ioynes and knyttes it to him so
Yat it may noght depart him fro
Wisdom es sayde of sauour

Of thinge yat swete es and noght sour
For when a man es bouxsom
To resayue ye gift of wisdome
He tastes ye sauour what it es
And feles of Godde ye swetnes
Als he yat wil and may tast wele
Ye swetnes of gode licour and fele
Bi ye mouthe if he tast right
Better yan he may bi ye sight
And forthy yat ya yat er vnconande
Suld ye better ynderstande
Yis askynge yat we say yus
Yi name mot be halwed in vs
Men suld knawe and right halde
Yat yis worde yat haly es called
Es als mykell to say als clene
Als withouten erthe to be sene
Als halwed to Goddis seruyse
And to alle werkes yat bene rightwys
Als litted in blode ay to last

Als confermed and festened fast
On yise thre wyse ye gast of wisdome
Halwes ye hert yat es bouxsome
First he clenses and fynes it right
Als fyre fynes gold yat es bright
Aftirward I fynde alswa
He puttes away alle erthe yarfra
Yat es to say als clerkes can proue
He dose away al erthely luf
And alkyn flessheley affeccioun

Yat reues a man deuocioun
And mase it bicom fade to ye sight
Al yat bifoire semed clere and bright
Als water semes fade in shewyng
To hym yat to gode wyne has lyking
Afterward he halwes it euen
To ye seruyse of Godde of heuen
And puttes it fra alle bisynes
Of thoght and of yat vanyte es
And mase it to think on Godde ay

And to luf Godde wele and serue to pay
Als ye kirke es on ye same wyse
Halwed here to Goddis seruyse
So yat men sal nathinge wirke
Bot Goddis seruyse in Halykirke
Also he littes ye hert in blode
Yat precius es and clene and gode
For he puttes it als I vnderstande
In swilk a grete luf brynnande
And in swilk deuociion namely

Yat when he thinkes vp and doun
On Cryst and on his passyoun

It es thurgh litted in ye blode
Yat Cryst shedde for hym on rode
Als a soppe es of warme brede
Yat es dipped in wyne rede
So es ye hert yat es clene to fele
In ye blode of Cryst es litted wele
Yis es a newe baptyme sene
To make ye hert bright and clene
For als ye boke beres wittenes
Lyttynge and baptyme al ane es

Yarefore he festes ye hert right
In Godde yat es mast of myght
So yat it may noght fra God wynne
For nathinge may yam sundre ne twynne
Yan may we say yis worde yus
Yi name mot be halwed in vs
Yat es to say on yis manere

Graunt vs ye gast of wisdom here
Wharethurgh we be fyned clene
And clensed of alle filthes yat bene
Wharethurgh we be so filled of yi luf
Yat swetttest es of alle thing to proue
Yat alle othir swetnes may be
To vs ay bitter yus aske we
Wharethurgh we may so on all wyse
Vs gif to ye and to yi seruyse
Yat we alle othir seruyse forsake

And to yi seruyse anely vs take
Wharethurgh we be noght anely
Wasshen bot litted in grayne yarby
And renoueld thurgh grace and myght
And eft baptyzed and wasshen right
In Crystes blode precious to proue
Thurgh deuocioun and fast luf
Wharethugh ye name of our Fader fre
Mot in vs so fast festened be
Yat he be our gode Fader of myght
And we his childer and his ayres right
So festened fast yat nathinge
May greue na louse yat festnynge
A grete grace es yis at ye last
When ye hert in Godde es so rotefast
Yat ye wille and ye deuocioun
May noght be loused thurgh temptacioun
And so fulfilled in ye luf anely
Of ye swetnes of Godde almyghty
Yat it ne may na solace gette
Of ye swetnes of Godde almyghty
Yat it ne may na solace gette
Bot of Godde yar ye thoght es sette
Yan es ye hert yat yis may fele
Fested in Godde parflytely and wele
On yis manere aske we ay
Als oftsythe als we yus say
Sanctificetur nomen tuum
Yat es to say shortly yus
Fader halow yi name in vs
Yat er yi childer here thurgh skille
Yat we do noght agayne yi wille
Bot yat we mot here in alle thing
Bouxsomly do al yi bidynge

DE SECUNDA PETICIONE SCILICET ADVENIAT ET CETERA
And forthi yat we er noght mighty
To do Goddis wille here parflytely
Whyle we dwell in yis werld here
Yarefore we say on yis manere
Adveniat regnum tuum
Yat es to say yi kyngedome
Hastily mot to vs come
Our Lorde says yus in ye godespell
To his discyplies als I now tell
Ye kyngedom of God es within yhou
Yat it may so be vnderstandes now
When God gyfs a grace thurgh myght

73
In mans hert yat es called right
Ye haly gift of vnderstandyng
Yat may a man to clene lyf bringe
For als ye sonne puttes away
Ye mirkenes of night and mas day
And wastes ye cloudes yat myrk bene
And ye mornynyg mistes yat er sene
Right so yis gift yat men tastes
Al ye mirkenes of ye hert wastes
And shewes his syns thurgh clerenes
And alle his defautes mare and lesse
So yat he yat wenes he es clene
Sal fynde in ye hert als I wene
So mykil poudre yarein dwelle
Of synne withouten noumbre to tell
Als ye sonnebeem shewes right
Poudre and motes yar it shines bright
Yareafter he shewes thurgh his clerenes
Noght anely yat yat withinne es
Bot yat yat es withouten to telle
And yat es bynethen him in helle
And yat es obowen in heuen
And yat es abouten him euen
Yat es to say ye fayre creatures
Yat Godde ay loues and honures
And witneses here sothfastly
How wys Godde es and how mighty
How mykell how gode and hou debonere
How swete how luflly of chere
And ye mare clere he sees thurgh sight
Ye creatures yat Godde made right
Ye mare he es yhernand in thoght
To se yat Lorde yat yam wroght
Bot he sees wele yat vnclene es he
And vnworthy yat Lorde to se
Yan chaufes he ye hert thurgh maystry
And waxes wrathe to himself anely
Yan tase he a picke sharp and smert
And grubbes and mynes about ye hert

2520
2530
2540
2550

16rb
74
Ay til he withinne ye hert be
Yar he may alle his defautes se
And when he has myned and es within
Yan fyndes he yare so mykell syn
And so many vyces of vnclennes
And so many defautes mare and lesse
And so mykell poudre yat his sight spilles
Of wicked thoghtes and of illewilles
Yat he mas dole and has grete tene
For swilk filth es in ye hert sene
Yan biginnes he alle filth out cast
And mas ye hert clene at ye last
Of alkyn thing yat lettes ye sight
Of Godde our Fader mast of myght
And yat dose he thurgh tunge swift
When he wryes himself in shrift
Bot when he has lang grubbed about
And al ye filth has casten out
Yan fyndes he in ye hert thurgh grace
Pese and rest ioy and solace
So mykell and so grete to telle
Yat him think yis werld noght bot helle
To regarde of yat clerenes
And of pees yat yan in ye hert es
And yis aske we bathe nyght and day
Thurgh yis askyng when we it say
Adveniat regnum tuum
Yat es to say Fader of pyte
Graunt vs here if yi wille be
Yat ye Haly Gast vs light within
And clense our hert of al filth of syn
So yat we may here worthy be
In our hertes ye ay to se
And you vouche saue to com
And wone in vs with yi kyngedom
Als kynge and lorde and gouernour
Als chief mayster and comandour
So yat our hert be al yine awen
And you kyng yarof to vs ay knawen
So yat we may of ye haf sight
In our hert bathe day and nyght
Yis es ye lyf yat we mast craue
Ye kingedome of Godde in vs to haue
Yarefore says Godde on yis manere
In ye gospell als men may here
Godde es als a tresour kidde
Yat in a felde es priuyly hidde
Yat es in ye hert ful of clennes
Yat es mare yan al yis werlde es
Yus in ye Pater Noster aske we

Thurgh yis askynge als yhe may se
Adventiat regnum tuum
Yat may be shortly sayde yus
Lorde thurgh grace here regne in vs
Yat we thurgh blisse may regne in ye
In ye tothir werld yat ay salbe
Fiat voluntas tua sicut in celo et in terra
And yis same say we comonly
For yam yat er in purgatory
DE TERTIA PETICIONE SCILICET FIAT VOLUNTAS TUA
ET CETERA
And forthy yat we may noght haue
Blisse in heuen yat we craue
Bot we in erthe here do his wille
Yarefore we say yus thurgh skille
Fiat voluntas tua sicut in celo et in terra
Yat es to say on yis wyse sone
Fader yi wille in vs be done
In erthe als es in heuen sene
Yat es als in aungels yat yare bene
Yat er so lighted and fested fast
In Godde thurgh blisse yat ay sal last
Yat yai may yherne nane othir thing
Bot yat yat es to yi likynge
Yis askyng may noght auaylle
Withouten ye gift of counsaylle
Yat es a gift of ye Haly Gast
Yat teches vs here Goddis wille mast

76
And turnes our wille to his likynge
And so to do his wille in alle thinge
Yat na self wille ne witte in vs rest
Bot his wille anely yat es best
Yat it be huswyf and lauedy
Of al ye hert withinne haally
And gouerne it with resoun and skille
And do in vs whatso it wille
Als it dose and es done right
In ye aungels of heuen bright
And dose Gods wille in alle thinge
Withouten any agayne standyng
Al yis in our askynge lyes
When we say yus on yis wyse
*Fiat voluntas tua sicut in celo et in terra*
Yat es shortly yi wille be done
In erthe als in heuen sone
Yat es yus mykell for to say
Graunt vs myght and grace here ay
To do ay here with gode talent
Alle yat es yi commandement
And yat you forbedes to leue sone
In erthe als es in heuen done
Yise er ye first askynge thre
Yat we in ye *Pater Noster se*
Yat of alle ye tothir heghest bene
And ye mast worthy als es sene
In ye first we ask als childer bouxsom
Of our Fader ye gift of wisdome
We aske in ye secunde askynge
Ye heghe gift of vnderstandynge
And in ye thridde yat may vs vaylle
We aske ye haly gift of counsaylle
Yise thre we noght anely craue
For we yam suld here parflytely haue
Bot we shewe our Fader our yhernyngs
Yat specially on our hert hynges
Yat bene or suld be in yat sone
Yat yise thre askynge war in vs done
And confermed in vs and fested fast
And fulfilled in ye luf yat ay sal last
In ye tothyr four yat after lyse
We say to our Fader on yis wyse
Graunt vs forgif vs and kepe vs
Delyuer vs ya four shew we yus
And bot we yise four askynge haue
We may noght wele our lyf here saue
Forwhy yise four ful nedeful bene

In yis lyf yat here es sene

**DE QUARTA PETICIONE SCILICET PANEM NOSTRUM ET CETERA**

And forthy yat we may noght fulfille
Whyle we lif here al Goddis wille
Bot we haf sustynaunce of body
Yarefore we say yus specially

_Panem nostrum cotidianum da nobis hodie_

Yat es to say shortly yus
Our ilk day brede today gif vs
Our gode mayster vs kennes hereby
Mekely to speke and wysely
When he kennes vs yus to say

Our ilke day brede graunt vs today
What may ye sone better craue
Or aske of ye Fader here to haue
Yan brede anely withouten mare
For ye day als nedeful ware
He askes nane outrage yarby
Nouthir fishe ne flesshe bot brede anely
And yat askes he noght for yhere ne woke
Bot for ye day als says ye boke
Now semes yis a lytell thynge

Yat we craue in yis askynge
Bot a grete thing may he it fele
Yat can vnderstonde it wele
When a man wil ane abbot praye
And hym aske ye brede of his abbay
He askes after his entent

Ye brothirhede of ye couent
And part of yair lyf religious
And of alle ye gode dedes of ye hous
Swa askes he Godde yat says yus
Lorde our ilke day brede today graunt vs
In yis he asks for his mast nede
Ye company and ye brothirhede
And part and right in ye godes alle
Yat in hege heuenryke may falle
Yis es ye brede of yat blissee ful couent
Ye brede of heuen yat he sal hent
Ye brede of aungels profytable
Ye brede mast delyczius and delytable
Ye brede of mast sikernes

Ye brede of lyf yat es endeles
For a siker lyf mas yat brede
And kepes ye saul fra gastly dede
Yat brede may be talde right
Fode of grete vertu and myght
For it may staunche wele and fille
Al ye hunger of ye werlde bi skille
And so may do nane othir fode
Bot yat brede anely yat es so gode
Yat brede men resayues right

To sacrament of ye auter dight
Hastyly men suld ay ete it
And gredily als says haly writte
Als ye gredy man dose gode mete
Yat so gredily wil it ete
Yat ye gode morsels yat er smale
Withouten chewyng swalowes hale
Swa suld men with a brynnand luf
Resayue yat mete for ye saul bihoue
And swelow it withouten chewyng

With grete luf of hert and lykyng
Yat es men suld trowe sothfastly
Yat yis mete es ye blissed body
Of Ihesu Cryst vs to fede
With ye saul of his Godhede
Alletogider gastly to se

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Withouten musyng how yat may be
Forwhy mare may Godde do alweldand
Yan any man may vnderstande
Afterward of yat blissed mete
Men suld ett als dose ye nete
Yat eftsons chewes ye gresse
Yat he has eten als his kynde es
With lytell and litell als he shewes
And yat es when he ye cude chewes
Swa suld a man thurgh deuocioun
Think when he has swelwed yat mete doun
And recorde of(t) in hert and thoght
Ye gode yat God has for him wroght
And how grete payne our Lorde Iesus

Suffred here in erthe for vs
Yan fyndes he ye sauour right
Of yat mete of so grete myght
And conceyues also and tastes yarby
A brynnand luf in God almyghty
And a grete yhernyng nyght and day
To thole for hym al yat he may
And al yis mase ye grete vertu
Of yis blissed brede of valu
Forwhy yat brede als men may fele
Strengthes and confortes ye hert wele
To yat yat it be stalward to proue
And to suffre mykell for Goddis luf
Bot yat may noght be bot if it tast
Ye fierth gift of ye Haly Gast
Yat es ye gift of strengthe talde
Yat armes and mas Goddis knyghtes bald
And mas yam rynne to martirdome
And lagh when yai in torments come
And yarefore when we yis brede craue

We aske ye gift of strengthe to haue
For als ye brede yat here es bodily
Sustaynes and strengthes ye body
Right so ye gift of strengthe may make
Ye hert stalwarde to vndirtake
And thole ane harde thing to ye body
For ye luf of Godde almyghty
Yis brede we calle our brede mast
Forwhy it was made of our past
It es our brede thurgh right tryed
For it was for vs sothen and fryed
Sothen it was in ye wambe namely
Of ye blissefull mayden Mary
Fryed it was al in blode
On ye croyce anely for our gode
For he vouched saue to do yus
In yat brynnand luf he had to vs
Yis brede of whilk I spake bifoer
Es ye siker warnystore
Yat ay lastes and neuer fayles

Wharewith he ye shippe vitaylles
Yat Halykirk es to vnderstande
To passe ye see of ye werlde flowande
It es our brede thurgh vnderstandyng
For Godde at his last leue takynge
Left vs in his last testament
Ye body of Ihesu Cryst to tent
Als ye mast and ye derrest tresore
Yat he might leue vs here in store
And gaf vs it while we here lif

Als ye best iewell yat he might gif
Yat we suld kepe whyle we haf witte
For ye luf of hym yat left vs itte
And vse it ay when we er worthy
In remembraunce of hym anely
It es our for nathing bi skille
May reue vs it agayne our wille
For it es a distribucioun
Yat es ane ilk day warisoun
Yat Godde gifs til his chanouns
Ilke day instede of yair comouns
Yat his seruyse here dose right
And synges his werkes day and nyght
His chanouns er called hertes clene
Yat meke to Godde and bouxsom bene
Yat er bisy to do ilka day
Alle ye gode werkes yat God may pay
Thurgh verray luf and deuocioun
In remembraunce of his passyoun
Our ilk day brede men calles it yus

2820
For it es nedefull ilk day to vs
And ilka day if we do wele
We suld resayue it and fele
Worthily in ye sacrament
Of ye aueter with gode entent
Als dose ye prest thurgh wham it es dight
Or gastyly thurgh trouth take it right
Yis brede ful noble and precious es
And ful of myght and sothfastnes
It es a mete real and clene

2830
In whilk ilk manner of delyces bene
For alle gode sauours yareof may com
Als ye boke says yus of wisdome
Yis es na mete for knaues and pages
Ne to hors ne cherles for yair wages
Bot to ye hertes yat here er curtays
Clene and gentell and noble to prays
Yat er ye hertes yat in alle place
Er curtays and gentell thurgh grace
And noble thurgh gode lyf to se

2840
And clene wasshen thurgh shrift pryue
Of ye vertu of yat brede
Saynt lone spekes in a stede
And calles yat blissed brede to fele
Ouer alle thinge substanciele
Yat es to say for mast sustinaunce
It passes obown alle othir substance
And alle creatures mare and lesse
In vertu and in worthynes
Yar may na man in yis lyue

2850
Bettir yis blisseful brede discryue
Yan calle it als it semes wele
Ouer alle thinge substancyele
Men says substanciele es yat mete
In whilk es mayne and substaunce grete
Mete of substaunce we say yan
Es mete of grete norisshyng to man
And ye mare ye mete es norisshande
Ye mare substanciele it es semande
Yarefore es vertu and norisshynge
In yis brede ouer alle thinge
Mare yan any man knawe here may
Or think with hert or with tunge say
For ye vertu of yis brede may passe
Alle ye mens wytte yat euer was
Yis brede we ask of our Fader ay
And pray hym graunt it vs today
Yat es to say you it vs gif
Als lange als we sal here lif
Yat we mot here gode iourne make
And gastly habyde our hire to take
Yat es ye peny of blisse to kenne
Yat Godde giis to his werkemen
Yat in his vyneyherde trauaylle wille
Als ye gospell telles bi skille
For he comes at euen and mas yair pay
Yat es ye ende of yis lyf to say
Yarefore ye brede yat best es for vs
Aske we ay when we say yus
Panem nostrum cotidianum da nobis hodie
Yat may be sayde yus shortly and wele
Graunt vs today our brede to fele
Yat es strengthe and hele namely
Bathe of saul and of body
Thre manere of brede here aske we
Thurgh yis askynge als yhe may se
Ane es bodyly brede of substaunce
Yat es our nedefull sustinaunce
Anothir es gastly yat es wytte
To vnderstande haly writte
Ye thridde es brede of ye eukarist
Yat es ye blissefull body of Cryst
Yat comfortes thurgh grace namely
Ye kynde of ye saul and of ye body

*DE QUINTA PETICIONE SCILICET ET DIMITTE ET CETERA*

And for we er na gode worthy
Whiles we here in synne ly
Yarefore we aske of our Fader dere
Forgifnes and says on yis manere

*Et dimitte nobis debita nostra sicut et nos dimittimus*

nobis debitoribus nostris

In yis askynge yat we here say
Our Fader of heuen yus we pray
Yat he wil forgif vs sone
Our mysdedes yat we haf done
Als we forgif with godewille
To yam yat has done vs ille
Yis salbe our vnderstandynge
Ay when we sal say yis askynge

*Et dimitte nobis debita nostra sicut et nos dimittimus*

nobis debitoribus nostris

Yat es to say specially yus
Fader our dettes forgif vs
Als we alle dettes forgif clene
Til alle yat our dettours bene
Our dettes er our synnes ilkane

Yat we haf here to frest tane
And sette our saules for yam to halde
Yat es ye best wedde of ye hous calde
Forwhy a man yat es girty
Of a synne yat es dedely
For yat a synne yat comes so tyte
Als onence ye dede and ye delyte
To so grete oker bonden es he

Yat it may neuer thurgh him quitte be
For he has nouther powere na myght

To make assethe yarfore bi right
Yat vsure to vnderstande es
Ye payne of helle yat es endeles
Also to Godde almyghty he awe
Yat he has wreted and broken his lawe
So grete amendes forsothe to say
Yat he es of na powere to pay
For in al his lyf while he lifs here
If he lifd ane hundreth yhere
Or mare if he so lange lyued

And he had anes Godde dedely greued
He myght noght penaunce inoghe do
For yat a synne als fel yarto
If Godde wald vse yat mercyfull es
Ye grete reddure of rightwisnes
Yarefore bihoued hym specially
Rynne to ye courte of mercy
And cry mercy som grace to wynne
And ask forgifnes of his synne
Forwhy thurgh right als written es

In ye court anely of rightwisnes
Ye synful man suld dam Nepned be
To endeles dede withouten pyte
Yarefore our Lorde Godde swete Iesus
For our recouerere kennes vs
To aske hertly when we haf nede
Forgifnes of al our misdede
Bot ilk man suld take kepe yat prays
To Godde our Fader when he yus says

*Et dimite nobis debita nostra sicut et nos dimittimus*
*debitoribus nostris*

Lorde forgif vs our misse yat ders
Als we forgif our mysdoers
God wil noght forgif vs our folys
Bot we forgif on ye same wys
Als clerkes may here himself telle
Openly in ye godspelle
Wharefore he yat ye Pater Noster says
And of forgifnes ye Fader prays
And rankour in hert haldes or envye
Or ire or hatred or felonye
He prays agayne himseluen ay

When he ye Pater Noster sal say
For he prays yat God forgif him noght
Ye dedes yat he has wrange wroght
When he says forgif me myne ille
Als I othir men forgif wille
And yarefore ilke tyme yat a man
His Pater Noster says als he can
Bfore Godde in pryuyte
Yat knawes his hert and may it se
And persayues al hys entent
He suld forgif al maутalent
And wreth out of his hert sone cast
And rancour so yat it noght last
And elles his prayere als we se
Sal mare agayne hym yan for him be
And if he think it harde and greue
His mawtalent here to forgif
To yam yat wil hym any ille
Or has mysdone him agayne skille
Yan suld he think als I hym rede
2970
Yat our Lorde forgaf his dede
To yam yat hym did on ye rode
To gif vs here ensaumple gode
To forgif alle trespas sone
To yam yat has hym misdone
And yhete mare for yam to praye
And in yair nede to helpe yam ay
Forwhy als ye gospell right says
It es na grete thinge to prays
Ne grete desert onence God to rose
2980
To do yam gode yat vs gode dose
Ne to luf yam anely yat here lufs vs
Forwhy Iewes and Sarzyns dose yus
Bot we yat er Goddis childer fre
Thurgh trouth and grace als falles to be
And has ye name of Cryst to halde
And Crysten men thurgh trouth er cald
And er heyrs with Cryst so rightwys
Of ye herytage of paradys
We suld forgif ilkane othir

19rb
And luf samen als syster and brothir
And luf our ennys here namely
Yat to vs has here envye
Yat es to say we suld luf ay
Yair personses and for yam pray
And helpe yam when yai haf nede
Yan war we worthy to haf mede
Forwhy yus Godde vs commandes
In ye godspell als clerkes ynderstandes
Wharefore we suld anely hate

Yair synnes yat appayres yair state
And luf yair sawles in hert and thoght
Yat aftir Goddis image er wroght
Als a lym lufs of ye body
And forberes anothir lym kyndely
If ye tane hurt ye tothir sare
Ye tothir venges hym neuer ye mare
We er in Cryst alle a body
Als says ye apostell openly
And yarefore we suld here luf right

Ilkane othir with al our myght
And he yat lufts noght yus I halde
Yat he may manslaer be cald
Yat dampnes hymself to payne endeles
Als haly writte beres wittenes
Yat says he yat wil his brothir dere
Or in hert hates he es mansslaere
Yarefore parchaunce swilk wil say
Ye Pater Noster when yai pray
Yat better war als semes bi skille

Yai lete it be and helde yam stille
Forwhy yai moue yair awen iugement
Agayne yamself aftir yair entent
Bot neueryelesse yai suld say
Ye Pater Noster ay when yai may
And leue it noght al if yai be
In synne and out of charyte
For yat prayere es so precious
And so haly and so vertuous
Yat thurgh vertu of it and thurgh myght
Some grace sal yair hertes light
To do yam se al yair foly
And repent yam and aske mercy
For als I sayd first and es sene
In yat prayer seuen askynges bene
And ilkane askynge may purchace
Of ye Haly Gast a speciall grace
Yat ye synful mans hert may fele
Al be his askynge condicionele
For in ye Pater Noster we pray
On condicioun when we yus say
*Et dimitte nobis debita nostra sicut et nos dimittimus nobis debitoribus nostris*
Fader forgif vs our folys
Als we forgif on ye same wyse
Als wha say if we forgif noght
Forgif vs noght yat we haf wroght
In yis askyng yat we charge mast
We ask a gift of ye Haly Gast
Yat es called ye gift of knawyng
Yat mase a man knaw his lifyng
Yis gift abates a mans felnes
For it shewes a man what he es
And whare he es if he wil se
And in what perill here es he
And whethen he come and whider he sal
And his misdedes he shewes hym al
And what he has tane of frest vnqwitte
And how mykell he awe it mas him wit
And when he sees yat he es so sette
Yat he has noght to quyte his dette
Yan sal ye Haly Gast of knawyng
Bringe him til a grete forthinkyng
And make him grete and sare sigh ay
And cry God mercy and yus say
Lorde forgif me here my dettes
Yat er my synnes yat my mede lettes
Forwhy I am als you may se
Gretly endetted onence ye
Thurgh my wickednes yat I haf wroght
In worde in werk in wille in thoght
And for ye gode yat I haf left to do
And yat I haf forgotten yarto
Yat I suld haf done thurgh skille
And myght haf done and had na wille
And for ye gode yat you dose me
And ye vertus yat I haf of ye
Yat I vse wrange with my body
And serues ye vnbouxsomly
And for I may noght yis dette quyte
Lorde yat I awe forgif me tyte
And when ye gift of knawynge
Has made hym swilk a shewynge
Yat he may knawe al his wickednes
And alle his defautes mare and lesse
Yan mas yis gift hym at ye last
Alle rancour out of ye hert cast
And to forgif al maualent
And alle wranges yat he has hent
And gifs hym wille to forgif tyte
To yam yat has hym done dispyte
Yan faylles he noght of his yhernyng
When he shewes yis askynge

Et dimitte nobis debita nostra sicut et nos dimittimus
nobis debitoribus nostris
Yat es to say on yis manere
Fader forgif vs our synnes here
Yat we haf agayne ye wroght
In worde in dede or in thoght
Right als we forgif here wille
To yam yat has done vs ille

DE SEXTA PETICIONE SCILICET ET NE NOS ET CETERA
And forthy yat we er noght worthy
To haf forgifnes of our foly
Bot we vs kepe forwarde fra synne

Yat we falle noght agayne yarinne
Yarefore we pray for drede of fallynge
To God of help thurgh yis askynge

*Et ne nos inducas in temptacione*

Yat es to say yus shortly

Swete Fader God almyghty

Lede vs noght withinne temptacioun

Yat we na mare to synne be boun

Yat es to say thurgh vnderstandyng

Lat vs noght be ledde in fondyng

Nouthir of ye werlde ne of ye fende

Ne of our flesshe yat ye saul may shende

Ye fende yat es ay felle and balde

Principall tempter may be talde

And ye flesshe and ye werlde he settes

For his seruauntes and his sugettes

Thurgh whom he may men tittest bring

To flesshe lust and werlde lykynge

And to alle maner of wicked vyce

Forwhy yat es his kynde oflyce

Whareof he serues in Goddis hostelle

To proue yhung knyghtes yat with him dwelle

And if fondynge war noght profytheable

To gode men here of hert stable

Godde yat alle thinge dose wele

Suld noght thole men so mykil it fele

Bot when he yat temptes says Saynt Bernard

On our backes strykes harde

He foreges vs corouns of blisse

Yat Godde graunts to yam yat er his

For he yat strykes fast thurgh might

On ye backe of a gode knyght

He forges him loos and worshepe

Al if he yat strykes take na kepe

Bot ye fende thurgh wyles yat he can

To yat anely he temptes a man

Yat he myght draghe him sleghely

Fra ye luf of Godde almyghty

Yarefore Saynt Paul yat mykel grace had

His disciples prayed and badde

Yat yai suld sadly grounded be
Als a tour yat es stronge to se
And als a tre roted fast
In clene charyte ay to last
So yat na temptacioun
Might stryke yair hertes vp ne doun
Yarefor in yis askynge ask we
Helpe of God and ye gift of pyte
Yat es a grace yat fresshes ye hert wele
And mas it swete and pitous to fele
And mas it florisshe als says yis clerkes

And bere fruyt inoghe of gode werkes
And festes his rotes in ye lande
Yar men sal ay be lyfande
Yis grace whaso tas gode tent
May be lickend to ye gode syment
With whilk men mas als men says
Ye strange walles Sarzynays
Yat na man vnnethes breke yam may
So harde and so strange er yai
Right so ye gift of pyte festes

And stables ye hert yar it restes
Yarefore yis worde yus say we
Yat falles in ye Pater Noster to be
Et ne nos inducas in temptacionem
Yat es to say to vnderstande
Swete Fader God alweldande
Make our hertes stable and fast
In alle fondynges ay to last
Thurgh grace to fele als may be
Of ye haly gift of pyte
Yat thurgh na blast of temptacioun

Our hertes be stird nouthir vp ne doun
Bot we pray noght on yis manere
Yat we be noght tempted here
For yis war a foly to pray
And a shameful thinge to vs to say
Right als a mans sone of grete might
Yat war made a new knyght
Prayed his fader on yis wyse
Thurgh faynt hert and cowardyse
Gode fader he says I pray ye
Kepe me wele and forbere me
Yat I neuer to tournament ga
Na to bataylle bot kepe me yarfra
Swilk a knyght es noght worthy
To haf loos als he yat es doughty
We suld ay yherne fondyngs to fele
So yat we agayne stande it wele
For fondyng for our prow may be
On many manere als yhe may se
Forwhy we may be thurgh fondyng

Made mare meke in alle thynge
And mare dredefull and mare wys
In alle maners and mare of prys
And mare doughty and mare proued
And of Godde our Fader mare loued
For als Salamon says yareby
Yat was a wyse man and a wytty
He yat neuer was fanded yhete
He may noght rightly a thinge witte
Bot als men has vnderstandyng
t

Of ye bataylle of Troy thurgh heresaying
Forwhy he may knawe ne gesce
His awen strengthe ne his feblesce
Ne ye strengthe of his enemys
Ne ye sotiltees yat in yam lyse
Ne howe leel Godde es to help in nede
His awen frende yat es in drede
Ne fra how many shenshipes
And synnes and perils he him kepes
And for alle yise skils als I proue

He suld noght cun Godde right luf
Ne thank him of his godenes here
Warne he war fonded on som manere
Bot in ye Pater Noster we praye
Yat he our hertes kepe nyght and day
Yat no fondynges yam fordo
Yat es yat we noght assent yarto
Forwhy of ourself here er we
  So feble yat we haf na pouste
To thole assautes of ye fende strænge
  Withouten helpe of Godde amange
  And what tyme yat he vs faylles
We falle when ye fende vs assaylles
  Bot ay when God helps vs right
Thurgh his grace and thurgh his myght
  We fight agayne ye fende fast
  And ouercomes hym at ye last
Yarefore we aske in yis askynge
  Our Fader helpe in alle fondynge
  *Et ne nos inducas in temptacionem*
Yat es to say yus shortly

*Swete Fader Godde almyghty*
Lede vs noght in fondynge of synne
Yat es lat vs noght entre yarinne
Thurgh wicked consentynge of hert
  Or likynges yat comes ouerthwert
  *DE SEPTIMA PETICIONE SCILICET SED LIBERA ET CETERA*
And forthy yat when God vouches saue
Yat we ye godes yat we aske haue
  We er noght siker to halde yam stille
Bot he deuyuer vs of alle ille
Yarefore we say yis yarto
  *Sed libera nos a malo*
Saynt Austyn says yat som vyces
Chaces our wille here and entyces
To do mykell mare ille yarto
  And to leue ye gode yat we suld do
For al yat men has done wele
Thurgh ye gift of grace yat men may fele
Pryde yat es of alle synnes mast
Eghtels to fordo and and wast
Yarefore yise clerkes yat wisdom can

*Yarefore yise clerkes yat wisdom can*
Says yat when God has gyuen a man
Yat he has asked and after prayed
In ye sex askynge bifoire sayde
Yan war grete nede methinke bi skille
Yat he delyuerd ware of al ille
Yarefore yis askynge last we fynde
Als ye rerawarde yat comes bihynde
*Sed libera nos a malo*
Yat es to say Fader almyghty
Delyuer vs of alle ille haally
Yat es of our faa ye fende

3270
And of his wyles yat may vs shende
Yat we thurgh pryde ya godes noght tyne
Yat you has gyuen vs here of yine
In yis askynge aske we yus
Yat he ye gift of drede graunt vs
Wharethurgh we be delyuerd wele
Of alle ille yat men may fele
Yat es of alle synnes namely
And of perils of saul and of body
In yis werlde and in ye tothir ay

3280
And yareto falles vs *amen* say
Yat es to say swa mot it be
Alle our prayere yus afferme we
Bot forthy yat our Lorde Iesus
In ye gospell says vs yus
Whatso yhe aske my Fader or craue
In my name here yhe sal hane
Yarefore it war gode whaso wille
At ye ende to say yise wordes yartille
*Per Dominum nostrum Ihesum Cristum*
*filium tuum qui tecum vivit et regnat in*
*unitate spiritui sancto deo per omnia secula secorum amen*
Yat es to say on yis manere

3290
In Inglysshe tunge als yhe may here
Thurgh our Louerd yat es ful of myght
Ihesu Cryst yi sone thurgh right
Yat with ye lifs and regnes mast
In anehede with ye Haly Gast
Yat es ye same Godde almyghty
In alle werldes of werldes to say shortly
Yan at ye first may be here sayde
Amen after we haf yus prayde
Now haf yhe herde ye vnderstandyng
Of ye Pater Noster to ye endynge
Ye whilk God teches in ye gospelle
Als men may here yise clerkes telle
Bot vnderstandes yhe sal noght say
Als wryten es here when yhe pray
Bot yhe sal say by mouthe anely
Ye naked lettre and think yareby
In yhour hertes on yis manere
Als I haf tolde on ilk worde here
And hast yhow noght when yhe sal pray

Many Pater Nosters to say
For bettir it es als I right fele
To say a Pater Noster wele
With a right vnderstandynge
And with deuocioun and likynge
Yan a thousand to say ouerthwert
Withouten deuocioun of hert
For Saynt Paul says yus leuer had I
Haf fyue wordes sayde deuoutly
With hert and vnderstandyng right

Yan fyue thousand sayde with tung light
Withouten hert and deuoute thoght
And vnderstandyng rightly soght
And yarefore when we sal here pray
To Godde our Fader nyght or day
Our hert suld on our prayere be
Withouten thoght of vanyte
And bot we pray with hert certayne
Our tung trauaylles al in vayne
For prayer of tung Godde myspays

Withouten ye hert of hym yat prays
Yarefore when we sal to God pray
Ye hert bihoues think and ye tung say
So yat ye tunge ye hert ay fele
And with ye hert acorde wele
Elles auaylles noght yat ye tung may do
For Godde taas na rewarde yarto
Bot he can bathe fele and tast
What our hertes yhernes mast
If we aske oght with hert fre
Yat suld to vs nedefull be
To graunt vs it he vouches saue
And mare yareto yan we can craue
For we can noght als wele se
Of what we haf nede als can he
Yarefore we suld first aske and seke
Ye kyngdome of God with hert meke
Ilk day ar we did othir dede
Yan sal we of our askynge spede
And haf al yat nedefull ware yarby
3350
Bathe for ye saul and for ye body
Yat aske we and aftir it pray
In yis haly prayere yat we say
Yat we our Pater Noster calle
Ye whilk Cryst made for help of vs alle
And sette Pater at ye bigynnynge
For we suld yareinne haf mare likynge
Yis prayer yat vs falles to bigynne
Has seuen siker askinges withinne
Als yhe haf herde me before telle
3360
And mare wil say if yhe wil dwelle
Yise seuen vs wynnes and mas vs tast
Ye seuen gifts of ye Haly Gast
Yat puttes out of ye hert euen
Ye principall dedely synnes seuen
With alle yair braunches yat may be sene
And mas ye hert of alle synnes clene
And in yair stede withinne settes right
Seuen manere of vertus of myght
Ye whilk vertus a man right ledes
3370
Vnto ye seuen blissedhedes
And to seuen medes yat to yam lys
Als I sal shewe yhow on sere wyse
Ye first askyng of ye seuen
In ye Pater Noster es yis to neuen
Sanctificetur nomen tuum
Yat mas a grace in ye hert to com
Yat es called ye gift of wisdom
Ye whilk drawes out hally
Of ye hert ye synne of glotony
And settes yis in yat stede yat es

3380
Ye vertu of mesure and sobrenesse
Yat a man brings to ye blissedhede
Of paysebilnes and to his mede
Yat es yat he sal in heuen wone
And be called ay Goddis sone
Als Godde says blissed be yai
Yat er paysebil in yis lyf ay
For yai sal Goddis childer be called
And for his childer he sal yam halde
Ye secund of ya askynge sere

3390
In ye Pater Noster es yis to here
Adveniat regnum tuum
Yis askynge may to vs brynge
Ye haly gift of vnderstandyng
Yat puttes out of ye hert namely
Ye filthe of ye synne of licchery
And settes in yat stede to se
Ye clene vertu of chastite
Yat may brynge a man thurgh myght
Yat kepes it wele day and nyght
To ye blissedhede als clerkes says

3400
Of clennes of hert yat God pays
And to ye mede yarefore ay lastand
Yat es sight of Godde alweldande
Als Godde calles yam blissed yat bene
Namely in hert honest and clene
For yai sal Godde appertely se
In ye gospell yus says he
Ye thridde askyng es yis to say
In ye Pater Noster when we pray
Fiat voluntas tua sicut in celo et in terra
Yis askynge may vs mykell auaylle

3410
It wynnes vs ye gift of counsayl
And puttes out of ye hert a vyce
Yat es ye synne of auaryce
And instede of yat ye hert to light
Settes ye vertu of mercy right
And brings a man specially
Vnto ye blissedhede of mercy
And afterwarde vnto ye mede
Yat es mercy when he has nede
Als Godde says blissed be yai
Yat here mercyable er ay
For yai sal fully mercy haue
When yai haf nede yat sal yam saue
Ye ferth askynge als we se
In ye Pater Noster sal yis be
Panem nostrum cotidianum da nobis hodie
Yis wynnes vs als clerkes wate wele
Ye haly gift of strengthe to fele
Yat drawes ye synne of slawnes
Out of ye hert yare it es
And euen instede of it to gesce
Settes ye vertu of pruesce
Ye whilk may a man right lede
And bringe him to ye blissedhede
Of hungre and thirst of rightwisnes
And to ye mede yat yarefore es
Yat es to say gastly fillynge
Of endeles ioy and likynge
Als Godde says yus mast of myght
Blissed be ya yat hungres right
And thrustes aftir rightwisnes
For yai sal filled be als right es
Ye fift askynge men yis calles
Yat in ye Pater Noster falles
Et dimitte nobis debita nostra sicut et nos dimittimus
nobis debitoribus nostris
Yis askynge may to vs brynge
Ye haly gift of knawyng
Yat out of ye hert smertly drawes
Ye synne of wreth als yis clerkes knawes
And instede of it als falles to be
Settes ye vertu of equyte
Ye whilk may a man sone bringe
To ye blissedhede of gretynge
And to ye mede yarefore thurgh grace
Yat es comfort and solace
Als Godde says right on yis manere
Blisseed be yai yat sorow has here
For yai salbe conforted wele
Yare yai sal endeles ioy fele
Ye sext askyng to telle on rawe
In ye Pater Noster es yis to knawe
Et ne nos inducas in temptacionem
Yis wynnes vs als men may se

Ye haly gift of pyte
Yat puttes out thurgh maystory
Of ye hert ye synne of envye
And instede of yat for to kepe
Settes ye vertu of frenshepe
Yat ledes a man in wham luf es
Vnto ye blissedhede of mildenes
And to ye mede yat yarefore salbe
Yat es ye lande of mast plente
Als Godde says blissed er alle ya
Yat here er mylde whareso yai ga
For yai sal haue ye lande of blisse
And of ioy yat yai sal neuer mysse
Ye seuent askyng last of alle
Of ye Pater Noster we yis calle
Sed libera nos a malo
Yis askyng when we haf neste
May make vs haue ye gift of drede
Yat puttes ye synne of pryde out
Of ye hert yat es heghe and stout
And instede of it plantes and settes

Mekenese yat pryde mast lettes
Yat may a man here lightly lede
Vnto ye parfyte blissedhede
Yat es to say of gastly pouert
Yat comes of a parfyte hert
And to ye mede yarefore thurgh right
Yat es ye kyngedome of heuen bright
Als Godde says in ye gospell mast
Blissed be ye pouer in gast
For yairs es ye kyngdome of heuen

Yar mare ioy es yan man may neuen

_Amen_ comes biynde at ye last

Yat festens al our prayere fast
Bot al if we first aske ye mast
And ye heghest gift of ye Haly Gast
And ilkane after othir euen
After order of ye askynges seuen
Til we come at ye lawest of alle
Yat we ye gift of drede calle
At ye lawest vs bihoues bigynne

Ar we may to ye heghest wynne
Yat es to say ye gift of drede
Ye whilk vs may to wisdom lede
For ye prophete yat Dauid hight
Says yus in ye sauter right
Yat drede of Godde in hert to halde
Es ye bigynnynge of wisdom called
For ye gift of drede yat we aske last
Ye first and ye mast synne may cast
Out of ye hert yar it es inne

Yat es pryde rote of al synne
For pryde yat comes of hert and thought
Was ye first syn yat euer was wroght
Pryde was bigynnynge of al ille
Pryde es contrarius to alle skille
Pryde brake first ye company
And ye ordre in heuen yat was semly
When Lucifer for his beute
Obowen alle othir aungels wald be
And euen with Godde mast of myght

Yat hym made so fayre and bright
Yarefore fra heuen doun he felle
And bicome ye foulest deuell of helle
And alle yat war of his assent
Out of heuen with hym doun went
And bicomendes yat war auungelles
Of whilk som in ye ayr yhete dwelles
Bot Lucifer yat so heghe wald sitt
Fell deppest doun into helle pitte
To wham men may lickien bi skille

3530
Yise proude men of hert and wille
Yat brekes and fordose al yat yai can
Ye company and ye order of man
When yai yhere to be myghty
Oboun alle othir and haue maystry
And mare praised wald be ay
Yan othir yat er bettir yan yai
Yis synne of prude ful perillous es
Of wham springes al wickednes
For it blyndes a man and reues him sight

3540
Yat he knawes noght himseluen right
Pryde yhete may be lickinged wele
To ye fended awen wyne to fele
Yat semes gode and delitious
And es ful strange and perillous
Thurgh whilk ye fende als he can
Mase drunken here many a man
Yat bene wys riche and myghty
And noble and wight balde and hardy
And comonly to vnderstand

3550
Alle maner of men here lifande
Bot specially yise men of myght
Yat knawes noght yairseluen right
Ne yair deuates here noght sees
Ne yair folys ne yair nycetees
Bot folwes ay yair awen wille
Al yair lykynge to fulfille
Wharefore I hald yis synne namely
Ye mast perillous malady
Yat any man may fele or se

3560
Of alle othir yat may be
For in grete perill es yat man
Yat na man thurgh medyczne hele can
To wham alle medycyne yat felle to hym
And alle treacle turns til venym
So dose techynge of alle godenes
And chastynge to hym yat proude es
For ay ye mare yat men blame him wille
And chasty bi right lawe and skille
Ye mare he es wrethfull and hasty
And ye mare defendes he his foly
Pryde yat rote es of alle wickednes
Ye fendes eldest doghter es
Yat has parte of his herytage
Ye whilk falles to hir maryage
And he yat wedde hir vouches saue
Yat part with hir he sal haue
Pride agayne Godde werrays
And agayne his godes als clerkes says
And Godde werrays agayne pryde

And abates hir myght on ilka syde
Pryde es quene of alle vices
Yat to alle wickednes vs entyces
Pryde es ye gredy lyonesce
Yat alle gode swelwes als I gesce
Pryde alle grace fordose and vertus
In alle gode werkes yat a man dose
Forwhy pryde mas of vertu vyce
Of almus synne yis es hire office
And of al gode yat man may neuen

Wharethugh men myght here wynne heuen
Sho mas a man to wynne helle sone
And wastes alle gode yat he has done
Pryde es ye first yat assaylles fast
Goddis knyght and yat leues him last
For when he has ouercommon right
Alle othir synnes thurgh grace and myght
Yan comes pryde aftir yat victory
And assaylles hym mast stalwardely
Pryde mas men heghe state couayte

And maystry ouer alle othir men layt
Bot pryde als clerkes in boke can rede

3570
3580
3590
3600

23ra
May be fordone thurgh ye gift of drede

*DE DONO TIMORIS DOMINI*

Ye gift of drede es a grace
Yat vs bihoues first purchace
Bifor alle ye tothir for to haue
Al if we it yus last craue
Thurgh ye last askynge of alle
Yat in ye *Pater Noster* may falle
Yis gift es ye last in askynge

3610
Bot it suld be ye first in hauynge
For it es a bigynnynge to fele
Of ye tothir als clerkes wate wele
Yarefore at yis we suld bigynne
Elles may we noght to ye tothir wynne
Als men biginnes yat wil clym heghe
At ye lawest degre of ye steghe
For na man at ye heghest may be
Bot he bygynne at ye lawest degre
Ye seuen giftes has sere offices

3620
To voyde ye hert of alle vyces
And to sette in yair stede agayne
Alle vertus yat er certayne
Bot ye gift of drede first out shotes
Of ye hert pryde with alle his rotes
And with alle his braunches mare and lesse
And instede of pryde settes mekenes
Als I sal shewe yhow if yhe habyde
Bot first I wil speke of pryde
Pryde had speciall rotes seuen

3630
Whilk yai er I sal yam neuen
Ye first rote als wryten es
Es *properly* vnfaithfulnes
Ye secund es dispyte yareby
Ye thridde men calles surquidry
Ye ferth es als yis clerkes wate
Couaytynge of heghe state
Ye fift men calles vayneglory
And ye sext es ipocrysy
Ye seuent es folke shame to hide
Yise er seuen smale rotes of pryde
Men may bi skille calle yam rotes
For many braunches out of yam shotes
Vnfaythfulnes proprely es
To Godde and man vnkyndenes
Vnfaythfulnes has braunches thre
Vilany ye first may be
Yat es forgetyng yat a man
Yat right witte and gode skille can
To thank Godde forgetes sone
Of al ye gode yat he has him done
Ye tothir may be wodenes talde
When a man to spende es balde
His tyme wrange of yhouth and elde
And wate him bihoues acount yhelde
Fals renayinge es ye thridde
When a man with ye fende es ledde
So yat he his Lorde forsake
And to his Lordes enemy him take
A renayed man men comonly calles
Hym yat in dedely synne falles
Bot specially to our knawynge
In thre thinges may be renayinge
Yat es when any crysten wight
Forsakes and haldes noght ye trouth right
Or thurgh athe ye trouth forsweres
Or trowes in oght yat fals trought beres
Ye secund rote es dispyte
Yat in thre partys spredes tyte
Ane es when a manprayse ne wille
Othir in hert als falles bi skille
Bot of yam has grete dedeyne
Al if yai fals continaunce feyne
When men wil noght for homure dwelle
To do ye reverence yat men felle
Or when men wil noght bouxsomly do
To yam yat men suld bowe vnto
For vnboxsomnes first springs
Out of dispyte yat on pryde hinges
Vnbouxsomens som wil noght layne
Agayne Godde and his souerayne
Vnto Godde men suld do ay
Al ye worshepe yat men may
And to his halowes reuerence
And to yair souerayne obedience
And whaso dose noght he es to wyte
Methink he has in hert dispyte
Bot comonly na man synnes
Yat ne he it thurgh dispyte bigynnes
For ilka dedely synne es wroght
Thurgh dispyte in dede or thoght
Ye thridde rote es surquydry
Yat shewed it oft appertly
In som men yat wald be sene
When yai wrange of yamself wene
For yai gesce yam of mare prys
Yan yai ere or othir als wys
Yis es ye largest rote of ye seuen
Yat sex braunches shotes out euen
Ye first braunche syngulerte es
Yat es to say self willefulnes
Anothir es thurgh pomp and outrage
A folae vndirtakynge of costage
Fole mayntenaunce es ye thridde
Of motynges and strifes yat wyde er spredde
Ye ferthe braunche es folae vauntyng
Ye fift I halde es skornynge
Ye sext frawardnes es called
Yat many men in hert wil halde
First singuler<te> es yis bi skille
When a man folwes his awen wille
And noght wil do als wyser dose
Bot his awen wille for pompe and rose
Anothir es folae vndirtakynge
Of outrageous dispendyng
When a man mas grete outrage
And lettes for na grete costage
Foryi yat men suld thurgh yat skille
Hym halde mare large and fre of wille
Ye thridde braunche es mayntenaunce
Of motynges and striues yat falle ochaunce
For Salamon says yat motynge and strif
Amange proude men es ay ful rif
Vauntynges es aftir ye ferth talde
Yat es when a man waxes so balde
To avaunce him of his noblesce
Of his witte or of his ritches
Or of his vertus or of his foly
Or of his myght or his maystry
Or of oght yat neuer was sene
And mas men bi hym so to wene
Forthy yat men suld him noble halde
For pomp and loos yat he haf walde
Or to losengeours yat can make dyn
Gyues giftes for loos yareby to wyn
Ye fift braunche after es skornynge
Yat es when a man mas hethyng
Of othir men thurgh grete nycete
Yat has noght vertus als has he
And of gode men of gode renoun
For yat yai do yair deuocioun
Ye sext braunche nest folwand
Es frawardnes to vnderstande
Yat es als I wil yhow telle
When a man es fraward and felle
And wrath als men hym did vilany
When men hym snybbes of his foly
Bot he es ful seke liggand on couche
Yat may thole na man him touche
And strange sekenes es in hym
When treacle turnes hym to venym
Ye ferthe rote als clerkes wate
Es yhernynge namely of heghe state
Yat bi twa partys shewes his myght
Bathe bi ye left syde and bi ye right
On ye right syde it passes sleghely
Thurgh giftes and spenses and losengery
Als when a man couaytes baylly
To haue powere and maystry
He dose alle yat he may do
Thurgh procuryng to com yarto
On ye left syde yus may it hynge
Thurgh falsede and backebytyng
Als when a man anothir deres
Yat office or power beres
And es bisy to brynge hym doun
Thurgh falsede or thurgh tresoun
For he couaytes oboun hym be
And to haue here mare powere yan he
Ye fift rote es vayneglory

Yat in mans hert springes lightly
Vayneglory es nane othir thinge
Bot in hert a vayne lykyng
Of thinge thurgh whilk men may loos wyn
Bot som men charges litell yat syn
Men may him rightly a folo calle
For he reues Godde yat him suld falle
To Godde falles louynge and worshepe
For ye godes yat we of hym kepe
And to vs falles ye auantage

He yat yhernes mare dose outrage
Bot bi som skille can I fynde
Yat vayneglory may be called a wynde
Yat blawes alle maner of men doun
Bathe men of ye werlde and of religyoun
With vayneglory felled es he
Yat has likynge of vanyte
And whaso loos yhernes for gode dede
He sal neuer haf othir mede
Thurgh vayneglory to vndirstande

Ye fende bicomes a marchande
Yat he haldes his mone of prys
Thurgh whilke he mas his marchandy
He wendes about on ilka syde
Thurgh ye fayr of yis werlde wyde
Ye druryse of ilka man to bie
With ye mone of vayneglory
Ya drurys bene mens gode dedes
Wharefore ye fende yat mone bedes
A grete foly methinke dose he
Yat selles his godes for yat mone
Forthi many men aght to be sory
Yat lufs yat mone of vayneglory
On thre maners als I telle can
Vayneglory deceuyes a man
Ane es when he es gladde in thoght
Of gode dedes yat he has wroght
And thinkes hym pryuyer yan he es
With Godde anely for his godenes
Anothir es when a man heres
Yat men prayses his maners
And has a lykyng in hert yan
For men hym haldes a gode man
Ye thridde es when a man him spedes
With al his myght to do gode dedes
Forthi yat he suld praysed be
With alle yat his dedes may se
Ye sext rote es ipocrysy
Yat shewes som men ouer comonly
For when a man shewes halynes
Mare withouten yan withinne es
And wers withinne es yan he semes
Als ipocryte men hym right demes
Bot I fynde wryten apertly
Thre maner of ipocrysy
Ane es foul yat semes ille
Anothir fole ye thridde sutille
Foul ipocrisy may yis be
When a man in priuite
Dose foul synne and rekes neuer when
And semes clene bifoare alle men
Fole ipocrisy es yis called right
When a man with al his myght
Dose gode dedes for men suld wene
Yat he war a gode man and a clene
Suttill ipocrisy als I halde
Es when a man wynne wald
Outhir dignite or benefyce
Or baylif or any office
He beres hym wele and mekely

To make men wene he war worthy
Swilk a grete state for to take
Als man yat es withouten lake
Bot when he to yat state may wynne
Yan he shewes what he es withinne
He waxes yan bathe felle and stout
And puttes fast his venym out
In pryde and in othir wickednes
Yan may men knawe what he es
First als a shepe he mas him be sene

And yareafter he semes a wolf kene
Bot men may knawe bi ye fruyt yat springes
What ye tree es yat it forth bringses
Ye seuent rote es folke shame
Wharethughe a man es worthy blame
Yat lettes to do any gode dede
In sight of men for shame or drede
For when a man in mens sight
Lettes for shame to do yat es right
Or any dede yat to Godde may pay

For any speche yat men may say
Yan dose he noght Goddis wille
Bot pleises ye werlde he dose ille
I halde hym ya(n) na bettir yan wode
Yat leues for shame to do gode
For yat seruaunt es worthy haf blame
Yat lettes to serue his lorde for shame
Bot som es ouer balde and hardy
To haunt yair synne ay apertely
And nouthir has here shame na drede

To do in sight a wicked dede
Yat may men calle folkehardynes
Yat a part of ye seuent rote es
Yise seuen rotes spredes wyde
Yat comes out of ye stock of pryde
Ye whilk stocke with alle his rotes
Ye gift of drede out of ye hert shotes
And settes mekenes in yat stede
Yat es of alle vertus ye hede
Of yis vertu I wil yhow telle

Aparty if yat yhe wil dwelle

DE VIRTUTE HUMILITATIS
Mekenes has seuen degrees
And seuen braunches yat men suld chese
Bot first I wil ye degrees neuen
And afterwarde ye braunches seuen
Ye first degre may be yis
Yat when a man knawes his mysse
And his defautes and his freilte
Yan bigynnes he meke to be
Als Saynt Bernard beres wittenes
Mekenes he says swilk a vertu es
Yat it mas a man himseluen dispyse
When he knawes what in him lyse
Bot som wate yair defautes wele-
Bot yai can noght yam pleyne fele
Yarefore ye secund degree suld falle
Yat a man suld fele his defautes alle
For he yat feles sare hym mekes
And blethely til a gode leche sekes
When he feles filthes within him byte

He wald fayne it cast out tyte
Yarefore ye thridde degre es yis
Yat he suld shryue hym of his mysse
Bot som yam shryues and sighes sare
Bot yai wald nane wist how ille yai ware
Yarefore ye ferthe es yis bi skille
Yat a man suld yherne to be halden ille
Bot som feles wele yair foly
And says na man es so ille als I
Bot if ane say ful sothe saystow

He wald be wrathe als I trow
Yarefore ye fift es on yis manere
A man suld blethely his defautes here
For Saynt Bernard yat Godde oft payde
Says yus als I here bifoire sayde
Yat ye verray meke man wald be
Halden vyle yat men myght se
And noght be prayed als ye meke
Forwhy he wil na loos seke
Yarefore ye sext comes aftir tyte
Yat ye meke suld suffre dispyte
Als Dauid did yat was king of myght
Yat tholed his seruaunt yat Semay ight
Reuyle him fouly and at him cast
And al suffird he with hert stedfast
Yarefore es yis ye seuent degré
Yat ye verray meke with hert fre
Suld yherne ay withouten fayntyse
Yat men hym reuyle and dispysë
Yis may men calle right als it es
Ye heght mast of parfytenes
Yat es verray mekenes of hert
Ye whilk es called gastly pouert
Yarefore sayd Godde of myght mast
Blissed be ye pouere in gast
Here haf I tolde ye degrees seuen
Now wil I ye seuen braunches neuen
Yat springes out of mekenes right
Yat we suld haunt bathe day and night
Ane es to honure Godde anely
Bathe with hert and with body
Anothir es to prayse ilk man
Ye thridde es to lack ourself yan
Ye ferthe to luf pouert bi skille
Ye fift es to serue with godeewille
Ye sext to fle of alle loos ye cry
Ye seuent to trayst in Godde anely
Wele es hym yat lufts to wirke
Yise seuen payntes and es noght irke
Ye first braunchë es als I tolde right
To honure Godde mast of myght
Bot men may on thre maneres
Honure Godde als ye boke vs leres
Ane es thurgh symple trowyng
Anothir may be thurgh leel louynge
Ye thridde es thurgh deuout prayere
Yise thre maners er gode to lere
Thurgh symple trowyng whaso wil
May honure Godde yus bi skille
Yat es if he trowe sympilly

Ye wordes of Godde almyghty
Withouten sekynge of skils to se
How Goddis worde myght so be
Als dose a chylde yat es yhunye
Yat trowes wele his mayster tunge
Thurgh leel louynge yhete men may
Honure Godde yat es to say
When a man with symple mode'
Loues and thankes God of al gode
Yat he has done hym and vouches saue

And yat he hopes yhete to haue
Als ye pouer yat in pouert lifs
Es fayne when men him almus gifs
With al his might he thankes yam sone
Yat hym any gode has done
Men may thurgh deuoute prayere
Honure Godde on ye thridde manere
Als when a man him think vnworthy
And prayes to Godde right hertly
With teres of eghe and hert sare

For he hym feles of godenes bare
Als a chylde yat naked standes
Bifore his mayster and dredeshis handes
Forthy yat he can noght his lessoun
Ful hertly prayand kneles he doun
On yis wyse honures he God yan
Yat es ye verray meke man
Ye secund braunche als ye boke says
Es when a man alle othir wil prayse
Bot ye meke may prayse in yise thre
In hert in mouth and in dede to se
In hert he may withouten fayntys
Alle othir men prayse on yis wise
He trowes othir mens witte vnknawen
Wele mare yan he dose his awen
He wil yat othir mens wille
Be mare done yan his awen in skille
In othir mens vertu mare he traystes
Yan in his awen yat he oft traystes
In mouth als so ye meke man

On thre wyse othir men prayse can
Alle othir mens godenes he liftes heghe
And puttes yam bifore his eghe
He hydes and excuses ilk mans lacke
And puttes yam ay bihynde his backe
And alle yat may seme gode a ille
To ye mast gode he turnes bi skille
In dede ye meke prayses othir ay
On yise thre wyse yat es to say
He worshepes othir with godewille

And dose yam reverence bi skille
He serves yam als falles yarto
And dose yam ye gode yat he may do
He puttes othir bifore hym tyte
Til alle worshepe and profyte
Ye thridde braunche yat mekenes rayses
Es when a man himself mysprayses
Bot ye meke man on ye same wyse
Als heprayses othir himself dispysse
To dispysse himself he has na drede

In hert in mouth and in dede
In hert ye meke wil blethely
Halde hymself vyle and vnworthy
And noght knawe ye gode yat he has done
Bot bihinde his back puttes it sone
Of his wickednes he thinkes a y right
And puttes yam bifor him in his sight
In mouth ye meke himself reproues
Of alle his mysse yat in hert hones
He snybbes his werkes and his dedes
His wordes his thoughtes yat he dredes
He wreyes hymself thurgh tung swift
Of alle his mysdede oft in shrift
In dede he hym mysprays wille
He yheldes yat he awes and dose skille
He dose penaunce for saul bote
And puttes his flesshe vndirfote
Almus dede he dose blethely
And alle ye werkes of mercy
Ye ferthe braunche als men may proue
Es when a man wil pouert luf
So dose ye verray meke in hert
On four maners he luft pouert
He lufts pouer mens company
And haldes ye maners of yam haly
He tholes for Goddis luf and assaye
Hungre and colde and othir mysays
He begges prayers whareso he wendes
Of gode men yat bene Goddis frendes
Ritchesce he forsakes right
And flees yam with al his myght
Ritchesce suld men hate and fle
For thre skils als yhe may se
For perils yat in ritches hynges
For ye godes yat of pouert springs
For Godde himself wald pouert fele
Yarefore suld men luf it wele
Ye fift braunche es to serve blethly
Als when a man es ay redy
To serve ye nedefull als he can
So dose ye verray meke man
To serve and helpe him es right lief
Alle yat has nede and meschief
Ye meke als wele wil hym hast
To serve ye leste als ye mast
Als Godde did yat sympilly lete
When he wesshe his disciples fete
He gaf vs ensaumle to knawe
To be bouxsom and bere vs lawe
Bot mekenes ye meke man leres
To bowe and serue in agh maners
Ye meke him boghes to serue redily
And sympilly with al his body
And clely and wele in alle thinge
And trewely withouten fayllynge
And comonly with al his myght
And wightly with gode hert and light
And stalwardely whareso he wende
And lastandely to his lyues ende
Ye meke him lawes to serue redily
Als ye shipman yat es ay redy
When he has nede to rynne and skippe
Als he war wode to gouerne ye shippe
Ye meke hym lawes to serue sympilly
Als dose ye shepe yat es noght wyly
Yat mekely gase withouten stryue
Whiderso ye hirde hym wil dryue
Ye meke hym lawes to serue clenely
Bathe with hert and with al his body
For he hates nathinge here so mykill
Als to plese ye werlde yat es fikill
Ye meke him lawes to serue trewely
Als dose ye gode bouxsom lauded
Yat in foly wil na man plese
Bot to hir lorde anely for his ese
Ye meke hym lawes to serue comonly
Als dose ye asse yat beres oft heuy
Yat beres als blethely barly als whete
And als fast for smale gase als for grete
And als blethely beres stanes als brede
And lede or iren als golde rede
Ye meke him lawes to serue wightly
Als he yat es light and semy
When bouxsomnes him ledes in state
And Goddis wille with his prelate
Ye meke him lawes to serue stalwardly
Als he yat es strange and myghty
Yat al his strengethe thurgh mekenes
To Goddis strengethe chaunges yat mast es
Ye meke him lawes to serue lastandly
4110 Als he yat es neuer wery
To boghe hym ay vnto mekenes
And na mare wery yan ye sonne es
Yat euer ye mare he ryses on lengthe
Ay ye mare gaders his strengethe
Ye sext braunche es yis to se
Als when a man wil loos fle
Als dose ye man yat mekenes ledes
For twa things yat he dredes
For ye wynde of vayneglory shille
4120 And for ye tempest of tung yat es ille
First for ye wynde of vayneglory
Ye meke man flees loos sleghely
Als God did when he ye folk had fedde
And hel(e)d ye seke fra yam he fledde
And til a mountayne droghe him nere
For he wald na loos yan here
In orysouns yare wald he be
To teche vs how we suld loos fle
For tempest of tunge ye meke man
4130 Also flees loos als he can
Als dose a mayden in hir flours
Yat lufs a man paramours
Shames alstyte als sho may witt
Yat any man persayues itte
So dose ye meke when he heres
Yat men spekes of his maners
Yan sekes he to places pryue
And to hirnes loos for to fle
Yare may he be in pees and rest
4140 And speke with his twa frendes best
With Godde and with himself anely
And yan has he a siker company
Yare may he dresce him to Godde right soght
And Godde to hym thurgh haly thoght
Yare fyndes he swetnes of solace
Yat Godde him giis in priue place
Ye seuent braunche es yis to frayst
Ouer alle thinge in Godde to trayst
So dose ye meke in wham hope hinges

4150
He traystes in Godde thurgh twa thinges
Thurgh haly conscience to se
And thurgh hardynes of hert fre
He traysteth thurgh haly conscience
When he thinkes on Goddis presence
And es rauyst to heuen heghe
Thurgh haly thought with gastly eghe
Yan seese he ye werlde lytell yat tyde
Vnto regarde of heuen so wyde
He sees it foul thurgh ye ayre

4160
To regarde of heuen so fayre
Ful vgly semes it to his sight
To regarde of heuen so bright
And al voyde semes ye werlde to be
To regarde of ye grete plente
Yat he sees in heuenryke
Of allekyn gode yat ye hert may like
Yan bigynnes he ye werlde dispyse
For him think it noght bot fayntyse
Yan hates he alle ye ritchesce

4170
Of ye werlde and alle ye nobillesce
For when he sees it al sammen
Hym think it noght bot a barne gammen
Or als a dreme in his slepe
Yan forsakes he ye werldes worshepe
Thurgh hardynes of hert stable
He traystes in Godde so mercyable
When he dar habyde so wele
Ye angres of ye werlde and fele
And allekyns noyes thole and proue

4180
Or take ye dede for Goddis luf
Ye seuen braunches now haf I redde
Yat in ye meke mans hert er spredde
Alle yai spryngge bathe mare and lesse
Out of ye vertu of mekenes
Yat ledes a man bi ye right way
To ye blissedhede yat es to say
Of gastly pouert yat God pays
And to his mede als God yus says
Blissed be ye pouer in gast
For heuenryke yairs es mast
Here may men se whaso tas hede
Whareof serues ye gift of drede
It es ye last yat we craue
Bot it es ye first yat we suld haue
Yat gift may ye seuent askynge
Of ye Pater Noster to vs brynge
Yat may vs fra alle ille defende
Ye whilk gift Ihesu Cryst vs sende
AMEN

DE DONO PIETATIS
Anothir gift yhete may we gette
Als here in yis boke es sette
Yat after ye gift of drede suld be
And yat es ye gift of pyte
Ye whilk ye sext askyng may wyn vs
In ye Pater Noster so precius
Yis gift of pyte es swilke a grace
Yat to charyte it may vs chace
And our hertes so strengthe and fest fast
Yat na fandyng vs may doun cast
Yis gift of pyte es ful myghty
It puttes away ye synne of envye
Out of ye hert yar it es inne
And settes frenship instede of yat synne

DE PECCATO INVIDIE
Envye in thre partys may sprede
In hert in mouth and in dede
In hert it spredes thurgh thre thinges
Yat in ye envyous mans hert hynges
A fals demyng ye first thynge es
Ye tothir es a wicked gladdenes
Ye thrido es a fole forthinkynge

Yise thre out of envie may springe
A fals demyng may yis wele be
When ye envyus may here or se
Ye godenes of anothir man
And in hert demes hym falsely yan
A wicked gladdenes yis men calles
When ioy in a mans hert falles
Of othir mens noye or greuaunce
Or of any harme yat comes thurgh chaunce
A fole forthynkyng es yis called
When a man in hert wil halde
Outhir murnynge dole or care
For any othir mens welefare
Envye also spredes in mouthe
Thurgh thre thinges yat er couthe
Thurgh myssayinge and bitternes
Thurgh backbytyngye yat ye thridde es
For at ye defill men may knawe
What likour es in ye tunne to drawe
Missayinge of mouth first es yis
When a man spakes oght amysse
Of any othir mens godenes
And paynes hym to make it lesse
Bitternes es yis bi skille
When a man heres of othir men ille
He ekes it and maas it mare
And dose it be knawen wyde whare
Backebytyngye es yis to say
When a man spakes ille ay
And turnes al yat he may here
Of othir men to ye werst manere
In dede spredes also envye
Thurgh thre thinges specially
Thurgh restreynyng of gode bigunne
Thurgh fordoynge of gode yat es wonne
Thurgh dressyng of wycked wyles
At yise thre ye fende oft smyles
Restreynyng may be yis to lacke
When ye envyous puttes obacke
A man yat has gode bigynnynge
And wil do wele in alle thynge
Bathe to Godde and to ilke a man
Hym lettes ye envyous als he can
A fordoinge men may yis telle
When he yat es envious and felle
Distroys anothir man thurgh myght
Yat to Godde and man dose right
Dressynge of wyles yat er wycke
Yat in ye envyous man may stycke
Agayne gode men yat es to abate

Yair gode name and yair state
Ye whilk ye envyous nyght and day
Waytes to fordo in al yat he may
Men may licken ye envyous
Vntill a worme yat es venemous
Yat clerkes calles on Latyn yus
Als ye boke says Basiliscus
Ye whilk distroys als men has sene
Ye gresse yat growes when it es grene
And namely a thinge als we se

Yat es ye corne yat has states thre
First ye corne semes a gresse
Yat waxes ay mare and noght lesse
Sithen it spyres and florisches fayr
Thurgh vertu and thurgh kynde of ye ayre
Yareafter bicomes it corne rype
Bathe for to bery and for to stryype
Ye gresse bitokens yat first suld springe
A man yat has gode bigynnynge
To do wele als his hert es sette

And yat wil ye envyous man lette
Als dose ye worme withinne a stound
Yat lettes ye gresse yat growes on ground
Ye florisshynge to se and fele
Bitokens a man yat dose here wele
Agayne hym es ye envyous boun
To distroy hym and brynge hym doun
Als ye worme dose thurgh his myght
Yat distroys ye grysse yat florisshes right
Ye rype corne yat es in sesoun
Bitokens gode men of renoun
Agayne yam ye envious man
Sekes alle ye wyles yat he can
To fordo here yair gode fame
And to brynge yam til a werldes shame
For ye mare yat gode men dose wele
Ye mare sorow ye envious may fele
Ye synne of envye es so perillous
Yat vnnethes may ye envous
Come to right repentaunce

It brings him til swilk ane encombraunce
For it es a synne yat Godde hates mast
It es contrarious vnto ye Haly Gast
Yat es of alle godenes ye welle
For Godde says yus in ye godspelle
Yat whaso synnes and dose ille
Agayne ye Hali Gast thurgh wille
In yis werlde getes he na mercy
Ne in ye tothir of yat foly
For he yat dose swilk a vyce

He synnes thurgh wille and malyce
Bot men sal sauely vndirstande
And noght be ouermykell dredande
Yat it ne es nane so grete synne done
Yat ne Godde wil forgif it sone
If a man hym wil repent
In yis lyf with gode talent
Bot vnnethes wil a man bigynne
To repent hym of swilk a synne
Bot sex synnes fynde l speciele

Agayne ye Haly Gast to fele
Ane es presumpcioun of hert balde
Yat es ouerhope in Inglishe talde
Wanhope es ye secund synne
Waa es hym yat endes yareinne
Ye thridde es hardnes of hert
Ye ferthe es dispYTE of penaunce smert
Ye fift es wereyinge in othir men
Of ye grace of ye Haly Gast to ken
Ye sext synne yareaftir es
Wereying agayne sothfastnes
Ouerhope proprely may be yis
When a man ledes his inwitte mysse
Yat wil noght leue his foly
Bot traystes al in Goddis mercy
Here mas he Goddis mercy ouer large
Yis es a synne gretly to charge
For al if he lifd ay als a swyne
He wenes yat Godde wil noght him tyne
Yare haldes he Godde vrnrightwys
And his rightwisnes of lytel prys
So Goddis mercy ouer large men mas
And his rightwysnes ouer skars tase
And thurgh yat men may so lange synne
Yat mercy of Godde sal yai neuer wynne
Anothir synne es wanhope called
Yat es yis proprely to halde
When a man es so ful of foly
Yat he traystes noght in Goddis mercy
He wenes and hopes yat God may noght
Forgif hym ye synne yat he has wroght
So mas wanhope Goddis mercy lesse
Als ouerhope dose his rightwisnesse
Bot it es nane yat mercy wil haue
Yat he ne may haue it if he it craue
Yat es if he wil folow yarto
And shryue hym wele and penaunce do
And make amendes of alle his ille
And turne hym after Goddis wille
And elles he es noght worthy
To haf forgifnes and mercy
For Godde says yus in ye gospelle
Als yhe may here yis clerkes telle
Alle sal noght he says yat says yus
Lorde Lorde haf mercy on vs
To ye kingdome of heuen wende
To lif in ioye withouten ende
Bot ya anely yat wil fulfille
In alle thinge my Faders wille
Hardnes of hert es ye thridde
4380
Yat es when a man es so stedde
Yat he es hardened in his synne
Yat na man may him out wynne
For he wil for nathynge him amende
Yat men may warne hym or defende
Ye ferthe es dispyte of penaunce
When a man thurgh wicked encumbrance
Es neuer in wille ne in entent
Of his synne hym to repent
Ye fift es wereynge agayne grace
4390
Of ye Haly Gast yat we purchace
Als when a man wald fordo and wast
Men yat ledde er thurgh ye Haly Gast
For ye envious waldayne fordo
Yat ye Haly Gast puttes yam to
Ye sext synne and ye last yis es
Wereying agayne sothfastnes
Pryncipally of ye trouth right
Als when a man with al his myght
Wy tandly haldes yareagayne
4400
Yan getes he na mercy certayne
For whaso haldes agayne ye faythe
He dose heresy yat synne es layth
Yise sex synnes semes ye mast
Yat er agayne ye Haly Gast
So stronge yay er and so fast yai bynde
Yat vnnethes l may a man fynde
Yat wil in shryft ya synnes graunt
Or for yam wil be repentaunt
Yarefore ful seldom may men se
4410
Yat yise synnes forguyen may be
On yis wyse ye gift of pyte may
Ye synne of enuye putte away
Out of ye hert yar it es knytte
And sette frenship instede of itte

DE VIRTUTE AMICITIE

123
Frenship mas a mans hert fre
And brynges hym to right charyte
Yis vertu has seuen degrees
And seuen braunches als clerkes seys
Ye seuen degrees er als I proue
Seuen maners of skils of luf
Why ilk man suld kyndely luf othir
And help hym wele als his awen brothir
Ye first skille es yis to neuen
For we haf alle a Fader in heuen
Yat made vs alle mare and lesse
After his shappe and his lickenes
Ye tothir skille es foryi
Yat we er crystened alle haally
In a baptyme and maked fre
And thurgh a prys boght and a mone
Ye thridde es foryi yat we haue
Alle a.trouth yat sal vs saue
And er bunden alle with a lawe
Yat to ye luf of Godde sal vs drawe
Ye ferto es forthi yat we alle
Haf a Lorde yat we to calle
Yat haldes vs alle vnder his sheld
Body and saul and al yat we welde
Ye fift es als ilke man knawes
Foryi yat we er alle felawes
In Goddis oste yat ilk day fightes
Als his soudours and his kynghtes
And alle habyde we a warysoun
Yat es of blisse ye coroun
Ye sext skille es yis to wit
For we bene alle of a spyrit
To lif gasty als we lif right
Alle bodyly here of an ayre bright
Thurgh yat spirit chosen er we
Goddis childer our Fader so fre
Ye seuent skill yhete es forthy
Yat we er alle lyms of a body
Yat body Halykirke we calle
And Godde es ye hede of alle
And we lyf here alle with a fode
Yat es Goddis flesshe and blode
Yise er ye seuen skilles to prowe
Yat stirs a mans hert to luf
Yat he suld fest in hert and knytte

With seuen braunches yat springe of it
Ye whilk we frayst als seuen vertus
Als ye lyms of ye body dose
Yat es to say innocence
Debonerte and obedience
Charyte pyte and rightwisnes
And parfyte luf ye seuent es
Innocence thurgh vnderstandynge
Yat es to say vnderynge
Yat es yat nane othir sal dere

Bot ilk man suld othir forbere
Als ye lymes dose of ye body
Ilkane forberes othir kyndely
And nane of yam wil othir greue
For ilkane es to othir leue
By ye lyms yat er so lufand
Innocence we vnderstande
We er als lyms of a body cald
Yarefore we suld yat vertu halde
Debonerte may vs lere

To be mure and debonere
To suffre and noght seke vengeaunce
On yam yat vs dose here greuaunce
Ne to hald na wreth in hert
For na greuaunce yat vs may smert
Als ilka lym lesse and mare
Tholes othir yat it hurtes sare
And noght it venges ne smytes agayne
Felle it neuer so mykell payne
Yus by ye lyms men may se

Ye vertu of debonerte
Yat has thre speciele degrees
Yat ye debonere man suld chees
Ane es yis yat he venge him noght
For na harme yat to hym es wroght
Anothir es yat he hald noght lange
Wethe in hert for na wrange
Ye thridde es yat he kepe him wele
Yat he na stiryng of hatred fele
Agayne his neghpur nyght ne day
For noght yat he may do or say
Obedyence of luf may com
Yat es when a man es bouxsom
To his souerayne with hert fre
So bouxsom suld we alle be
Als ye lyms bene yat er in quert
To yair souerayne yat es ye hert
For alle ye lyms has grete talent
To do ye hertes commandement
Als lange als yai may dreghe
After ye wissyng of ye eghe
In yis we knawe obedience right
To wham luf and charyte gifs myght
Charyte es a vertu to fele
Yat we suld halde and kepe wele
Yat mase vs helpe othir right
And serue yam with al our myght
Als we wald yai did vs in nede
Withouten any gift or mede
Als a lym dose yat es fayne
To helpe anothir yat has payne
And ese it on ye best manere
Withouten couatyse or daungere
In yis we may knawe and se
Ye grete vertu of charyte
Wharefore ilk man suld bi skille
Helpe othir with godewille
Yat has defaute or mischief
And withouten helpe may noght lif
Ilk man suld do to othir sone
Als he wald to hymself war done
And lat nane othir of helpe faylle
When he may yam helpe or vaylle
Bot ilkane counsaylle othir and kenne
And to yam yat nede has gif and lenne
For Goddis luf and for noght elles
Forwhy charyte yis men telles
Pyte es a vertu called
Yat we suld ay in hert halde
Yat opens ilk mans hert to fele
When othir fares ille or wele
Pitee yar it es verray
Puttes a man in a gode way
It mas a man to sighe sare
For othir mens here illefare
And to haue ioye and solace
Of othir mens happe and grace
Als ilk lym feles what othir aylles
When oght it greues or auaylles
And ilk lym til hymselfen taas

Bathe gode and ille yat othir hase
For if men smyte outhir fote or the
Ye mouthe says you hurtes me
By ye lyms of ye body
We may knawe pyte verryly
Yat vertu it shewes in twa thinges
Withinne ye hert yare it springes
Ane es ioy withouten rose
Of gode yat he has or dose
Anothir es sorow yat som of irkes

Of ille yat othir feles or wirkes
Rightwisnes es a vertu of myght
Yat mas our hertes boun to do right
And to haue compassyoun and mercy
On alle yat seke er and sary
For ilk man after his state es
Suld rewe of othir yat has sekenes
And helpe to brynge hym out of bale
And tent to hym til he war hale
Als alle ye lyms lesse and mare

Eses a lym yat es sare
And helps it at yair powere
Til it be made hale and fere
By yis vnderstande we wele
Ye sothe of rightwysnes to fele
Thurgh whilk men suld ay be bisy
Ye misdoers for to chastly
And yair suggets yat dose ille
Men suld punysshe bi lawe and skille
And thole his neghpur noght be shent

4580
Bot brynge hym til amendement
For ilk man suld othir saue
For luf yat he suld to hym haue
Parfyte luf of swilk myght es talde
Yat it mas a man boun and balde
To putte hymself in grete perill
To saue anothir man fra ille
Als a lym helps anothir in nede
And puttes it for hym in drede
For when a fote bigynnes to skrythe

4590
Ye tothir kepes and sokours it swithe
And if men at ye heued wil smyte
Ye hande wil kepe ye strake tyte
Yus may a man when he had nede
Knawe his frende yat hym luf wil bede
By ye lyms als we proue
Vnderstande we parfyte luf
Thurgh whilk ilke man here suld for othir
In perille hym putte to saue his brothir
Als Godde gaf vs ensaumple ryf

4600
When he wald for vs gif his lyf
Yise er ye seuen braunches of luf
Yat ye hert of man may oft moue
Yai sprede in vs if we yam kepe
Thurgh ye vertu of frendshepe
Yat brings a man in wham it es
To ye blissedhede of myldenes
And to ye mede yat yarefore falles
Yat es ye lande yat men heuen calles
Als yhe myght here me bifore telle
4610 How Godde says yus in ye godspelle
Blissed be bathe yhunge and alde
Yat er mylde yai may be balde
For yai sal haue when yai hethen wende
Ye lande yat lastes withouten ende
Here men may se yat tentes yarto
What ye gift of pyte vs may do
Ye whilk es a speciall grace
Yat ye sext askynge may purchace
Yat we in ye Pater Noster neuen

4620 Yat gift vs graunt ye Kynge of heuen
AMEN
DE DONO SCIENCIE
Ye gift of knawyng may we haue 29rb
After pyte if we it craue
Thurgh ye fift askynge with hert clene
Yat in ye Pater Noster es sene
Ye gift of knawyng shewes vs right
What we er and what es our myght
And in what perilie we er alle
And whethen we come and whider we sall
And what folys we haf done

4630 And mas vs forsake our synne sone
Yat gift out of ye hert drawes clene
Ire yat mas men felle and kene
DE PECCATO IRE
Ire es a synne yat wyde spredes
And bi four partys a man ledes
Ane es agayne God of heuen
Anothir agayne a man self euen
Ye thridde agayne his awen meyne
Agayne his neghpur ye ferthe may be
Ire a mans hert grettely moues

4640 Agayne Godde oft als ye boke proues
When a man grotches or mas ille chere
Agayn Godde or his halowes dere
If he yam sclaundre or says vilany
Or says Godde dose noght rightwisly
For Godde wil noght fulfille his wille
Or for he feles oght yat es ille
He synnes greelly and maas God wrathe
For he hym greues and his halowes bathe
Alle yis comes of ye synne of ire
Yat ledes a man til helle fyre
Ire may stir a man also
Agayne hymself and do hym wo
Als when a man yat es brathe
Agayne himseluen es so wrathe
Yat he may nouthir ete na drynke
Ne comfort in his hert may synke
Bot falles parchaunce in sekenes sone
For his wille may noght be done
Yat wretthe may nane bot himself dere
Of himself he may be manslaere
Ire stirs a man agayne his menyhe
For ouer yam he has mast pouste
His menyhe wyf and barnes men calles
And his seruaunts yat serue hym falles
Bot when a man es moued thurgh ire
Agayne yam yan he fares als fyre
He bannes and betes and lays on yan
And fares als he war a wode man
What vessaylle he brekes he gifs neuer tale
Bathe pottes and coppes he leues nane hale
He fares als he war in wodnes
And so semes it wele yat he es
Ire mas a man felle and hasty
Agayne his neghepur yat wones him by
When ire ryeses bitwene twa
In seuen thinges it wil forth ga
Ane es stryf thurgh wordes smert
Anothir es rancour in hert
Ye thridde es hatred priue
Ye fertye may be called medle
Ye fift es yhernynge of vengeaunce
Ye sext es slaignter thurgh myschaunce
Ye seuent es were yat yan falles sone
Thurgh whilk many men er fordone
For when were ryses or debate
Bytwene twa men of grete state
Mikell blode es yan sene spilt
And many men dede withouten gilt
Toouns brende and landes distroyed
And many men on sere wyse noyed
Som er disherite and som flemed
And som er in strayt prisoun yhemed
And som er raymed and raunsound
And som has many sare wounde
And many othir harmes er done
Yat many may noght be amended sone
Ire es ye enchesoun of al yis
Yat mas a man tyne heuen blisse
Yus may of ire com mykell waa
Yat es moued bitwene twa
How may a man yan yat es gilty
Make amendes of swilke foly
And bot he mendes make of swilk thinge
I drede yat he in helle mon hynge
Yis synne of ire withouten dout
Ye gift of knawyng puttes out
Of ye hert and settes yareinne
A vertu instede of yat synne
Yat es ye vertu of euenhede
Ye whilk a mans resoun suld lede
DE VIRTUTE EQUITATIS
Euenhede es a vertu of skille
Yat acordes resoun with wille
Resoun falles be in four thinges
Yat to rightwisnes a man bringes
Ane es enqueryng anothir demynge
And ye thridde es right bithinkynge
Ye ferthe es shewing of tunge fre
In yise four falles resoun to be
Resoun mas a man to enquere
And ye sothe of gode men lere
Whethen a thinge comes and how
Ar he it sal certaynly trowe
Resoun suld a man wele yheme
Yat falles anythinge to deme
Yat he afferme noght in vayne
Til he be of ye sothe certayne
Resoun mase a mans witte stable
To think yat may be profitable
Resoun wil in ye hert knytte
Thre partys of ye sleght of witte
A party to thynk ay sone
Of ye thinges yat es done
Anothir es to vndirstande
And to se ye thynge yat es semande
Ye thridde es to puruay and ordayne
Thinge yat sal byfalle certayne
Resoun mas a man take hede
How he sal his tunge right lede
When he sal speke and when be stille
Yat he na wordes in vayne spille
Yus may men se whaso can
How resoun suld rewell a man
Bot wille suld be with resoun ay
For euenhed ledes yam bathe a way
Wille falles to be with resoun
In four thinges for som enchesoun
Yise er ye four luf and drede
Ioye and sorow in hert to sprede
First a man suld nathinge luf
Bot thinge yat war for his awen saule bihof
And nane othir thing suld he drede
Bot thing yat tene him myght to saul mede
And of noght elles haf ioy ne delyte
Bot of thinge yat myght make him parfyte
Ne haf sorow in hert loude ne stille
Bot for thinge yat es agayne Goddis wille
Ye right vertu of euenhede
Shewes it als men may in boke rede
In seuen degrees on ilka syde
And seuen braunches yat spredes wyde
Ye seuen degrees er nathinge elles
Als I fynde and als clerkes telles
Bot seuen maners of clere sight
Yat teches a man ye way right
Ye first sight es yis to bygynne
Yat a man suld se himself withinne
Anothir es yat a man sal se
To ye thynge yat falles vnder him be
Ye thridde sight mas a man sleghe
To se yat es bifor his eghe
Ye ferthe mas a mans eghe glyde
To se clerely on ye right syde
Ye fift a mans eghe may lede
On ye left syde to loke and take hede
Ye sext sight als says ye boke
Mas a man bihynde hym loke
Ye seuent mas a man thurgh sleght
Loke oboun his heued on heght
First suld a man withinne himself se
His consciens yat es pryue
And ransake it wele yat tyde
And examyne on ilka syde
Ilka thoght and ilka wille
Whilk es gode and whilk es ille
And ordayne al his entencioun
After ye rewarde of resoun
So yat resoun and ye wille fre
May bathe at ane accorde be
A man suld loke thurgh clere sight
To thinge yat es vnder him right
Yat es his body yat yhernes likynge
Of whilk him falles to haue ye kepynge
For in yat party war grete nede
To halde ye lyne of euenhede
And ye right mesure yat it noght faylle
Als in clethynge and in apparylle
In mete and drynk and othir thynge
Yat ye body askes thurgh yhernynge
For ye body yhernes albeit pouer
Wel oftner outrage yan mesure
Bot a man bihoues lede warly
Ye fyue wyttes of his body
Thurgh ye lyne of equyte
So yat na witte passe his degre
And rewell yam so in yair office
So yat yai turne fra alle vyces
Als ye eghen to se ye eres to here
Ye nese to smelle sauours sere
Ye mouth to tast and to speke wele

4810
Ye handes and al ye body to fele
Yise er ye yhates of ye saul namely
And ye wyndous of ye body
Thurgh whilk ye ded entren may
Vnto ye saul by ye neste way
A man suld lokethurgh sight clere
To thynge yat es byfore him here
Yat es to say als men may gesce
Werldely godes and ricchesce
Yat may deseyf a man mast
And ye saul distroy and wast
Yarefore a man suld hym avyse
For to do yat yat es rightwyse
And passe noght ye lyne of eqite
For na gode yat he may se
A man suld loke clerely on ye right syde
And lat nathing his sight hyde
And yat sight sal him teche and kenne
So to take kepe to gode men
Yat he of yam may witte fele
And ensaumple take to do wele

4820
So yat his dedes be reweld bi skille
Als ye vertu of euenhede wille
On ye left syde als says ye boke
Suld a man thurgh clere sight loke
Yat es a man suld bihalde
Miskoars yat foles er called
Yat yair foly can noght hyde
Yai er als on ye left syde
To yam a man suld bi twa skils
Take rewarde for alle perilles
Ane es men suld haue compassioun
Of yair wicked condycioun
Anothir es men suld be bisy
To fle yair synne and yair foly
A man also suld be sleghe
And haue bihynd hym a clere eghe
Yat es to say yat he take kepe
Of ye fende to fle his felawshepe
Yat standes bihynd him waytand ay
Thurgh wyles to wynne him to his pray
Bot him thar noght his wyles drede
Yat folowes ye lyne of euenehede
A man suld loke in ilka stede
Thurgh clere sight obown his hede
For he suld be of his sight sleghe
To haf ay Godde before his eghe
Yat es to say in yis condicioun
So yat alle his entencioun
Of his hert be symple and clene
In alle his dedes als may be sene
For withouten right entencioun
Als knawes clerkes of discrescioun
Almus dede synne may oft be
And vertu vyce als we oft se
Right entencioun es yis
Als clerkes can vs teche and wisse
When a man alanely wil proue
To do gode werkes for Goddis luf
Yise seuen maneres of sightes to rede
Er ye seuen degrees of euenehede
Yat haues seuen braunches to telle
Als I sal shewe yhow if yhe wil dwelle
For yhe may vndirstande yam yus
Ye seuen braunches er ye seuen vertus
Agayne ye dedely synnes seuen
Als men may fynde yam sette ful euen
Ane es mekenes agayne pryde
Yat spredes ouer alle ye werlde wyde
Anothir es luf agayne envy
eyat ouercomes yat synne lightly
ye thridde es debonerte
ye skomfites ire and dose him fle
ye ferthe braunche pruesce es
ye may putte away slawenes
ye fift es chastyte of body
ye standes agayne licchery
ye sext es sobrenes to knawe
ye glotony may doun drawe
ye seuent es largesce so fre

4890

Yat mas auaryce away to fle
yise er ye seuen vertus to tast
yat ye seuen dedely synnes may wast
yis seuen vertus ful wyde spredes
For ye gift of knawyng yam ledes
Ilka vertu after his degre
By ye right way of equyte
yat shewes it when men wele dose
In alle ye werkes of othir vertus
For withouten euenhed to hald

4900

Na vertu may be vertu called
Bot it tynees of vertu ye name
And bcomes vyce to mykell blame
Bot whaso wil his defautes se
In yise seuen poyntes of equyte
Iniquite sal he oft fynde
Yare ar equite es left byhynde
yat es to say he may fynde amange
Oftner wyckednes and wrange
Yan he may fynde euenhede

4910

Outhir in worde or in dede
Yan sal he wepe and make murnyng
Thurgh ye haly gift of knawyng
Yan es he blissed als God gun telle
Til his disciples in ye godspelle
For he called yam blissed yat gretes fast
For yai salbe comforted at ye last
For ye yat here has receyued right
Ye gift of knawyng yat es of myght
May haue in yis werlde na dwellynge
Withouten sorow and gretynge
Bot sex maners of gretynges sere
Parfyte men has in yis werlde here
Yat thurgh ye gift of knawyng springes
In a mans hert for sex things
Ane es foryi yat he feles euen
Yat he has wretthed God of heuen
Anothir es for ye drede to telle
Yat he has of ye payne of helle
Ye thridde es for ye angres sere
Yat he sees gode men suffre here
Ye ferthe es for synnes and folys
Yat foles haunt yat er noght wys
Ye fift es for yis wrecched lyf
Yat we fele here with angers and strif
And for ye tothir lyf yat es comande
Yat es fra vs so lange taryande
Ye sext comes of deuocioun
And of mynde of Crystes passyoun
And of ye grete plente of blisse
Yat God has graunted til alle his
And of ye felynge yat men may tast
Of ye grace of ye Haly Gast
He yat yus gretes als I haf talde
Men may hym right blissed halde
For gretly comforted sal he be
Als clerkes in haly writte may se
For Godde says yus thurgh wordes swete
Blissed be yai alle yat grete
For yai salbe comforted wele
Thurgh joy and blisse in heuen to fele
Vnto yat siker blissedhede
Ye vertu of euenhede may vs lede
Yat comes of ye gift of knawyng
Ye whilk we wynne thurgh ye fift askynge
Yat in ye haly Pater Noster es
Als ye boke beres wyttenes
Yusgate shewes yis gift his myght
Godde graunt it in our hertes to light
AMEN

DE DONO FORTITUDINIS
After yat gift als clerkes wate wele

4960 Ye gift of strengthe we may fele
Yat gift amange alle othir thynge
We aske thurgh ye ferthe askynge
Of ye Pater Noster when we pray
If we yat bede bouxsomly say
Yat gift may make a mans hert
Stalwarde and hardy and smert
And balde to vndirtake and proue
A grete thynge here for Goddis luf
For it may arme ye hert so wele

4970 Yat it na hurt of angre fele
Yat gift out of ye hert drawes
Ye synne of accyde als clerkes knawes

DE PECCATO ACCIDIE
Accyde es sleuthe in Goddis seruyce
In whilke I fynde many a vice
For when yat synne in hert es knytte
Aghtene vices may sprynge of itte
Of whilk aghtene sex er ful ryl
Yat lettes bigynnynge of gode lyf
And sex fordose gode amendement
And puttes a man til appayrement
And othir sex may sone brynge
A man til a wicked endynge
First er sex mikell in vse
Yat gode bigynnynge of lyf fordose
Ane es dasednes of hert anely
Anothir es tendernes of body
Ye thridde idelnes of man in quert
Ye ferthe es heuynes of hert
Ye fift lithernes of hert wythinne

4990 Ye sext es arghnes gode to bigynne
Dasednes of hert als clerkes proues
Es when a man Godde dasedly loues
And slawy his luf in Godde settes
Swilk luf gode bigynnyng of lyf lettes
Bot whaso wil gode lyf bigynne
And kepe him here clene fra synne
He suld luf Godde with al his myght
Brennandely bathe day and nyght
And parfytely in hert and thoght
Ouer alle thinge yat euer was wroght
And yat luf mas a ground lastande
On whilk clene lyf may fast stande
Tenderness of fleshe als I fynde
Haldes a man mykell byhynde
Yat may here na penaunce here
Ne thole nathinge his body to dere
Forwhy he may na harde thing touche
He may be called ye fendes couche
Yat to ye fende es ful soft
On whilk he sittes and lenes him oft
And says til hym on yis manere
With a fals flaterand chere
You hast bene norisshed tenderly
Yarefore tent wele to yi body
And putte ye til na penaunce I rede
For parchaunce it myght be yi dede
Forwhy you may na penaunce bere
Als othir yat er stalwardere
You ert of a wayke conpleccioun
Penaunce myght some brynge ye doun
It war to ye a foul meschaunce
To fordo yiself thurgh penaunce
Yus can ye fende a man shryue
And lette his bigynnynge of gode lyf
Idelnes als yise clerkes says
Es a synne yat ye fende pays
For when ye fende fyndes a man
Idell he comes to hym yan
And occupyes hym in his nedes
And puttes hym to synful dedes
For he dose hym thinke yan on foly
On pryde and on licchery
On glotony and othir folys
On whilk thurgh ye fende he studys
After yat he has na drede
To fulfille yam alle in dede
Yus ye fende thurgh idelnes can
Lette ye gode lyf of a man
Heuynes of ye hert es to drede

Yat fordose sauour of gode dede
For when a man in hert es heuy
Hym list noght do bot sitte or ly
Or slepe outhir naked or cledde
And lathe to ryse out of his bedde
Ne hym list noght go to kirke
Ne na haly werkes to wirke
He wald are tyne four messes or ma
Ar he a slepe walde forga
Or a swete in a mornynge

For yarto has he oft likyng
He vneses hym noght nyght ne day
Bot tas al ye esement yat he may
Bot somtyme he es ful wakande
And ful bisily trauayllande
Obout ye werldes nedes to wende
And to serue his flesshe and ye fende
Bot when he suld God worshepe
Yan list hym best ly and slepe
Al hys tyme yan he tynes
And alle his gode dedes away dwynes
Lythernes of hert withinne
Es when a man ligges in synne
And feles ye fondynge of ye fende
And of his flesshe yat wil him shende
And thurgh lythernes and ye fendes rede
Wil noght anes lift vp his hede
Vnto Godde ne haf repentauance
Ne shryue hym ne do penaunce
He wil noght his synne forsake

Ne nane amendes wil he make
Men may him licken als men can
Vntill a lyther forworthen man
Yat had leuer ly rotande
In a prisoun yat es stynkande
Yan hym war any penaunce thole
Of clymynge out of yat hole
Methinke here es grete lithernes
Whare na bigynnynge of gode lyf es
Arghnes also methink es harde

For yat mas a man a cowarde
Yat may be called littelhede
Of trayst of helpe in gode dede
For he yat falles in yat synne
He dar na gode werke bygynne
Yat suld til saul hele auaylle
For he dredes yat Godde wil him faylle
He has mykell trauaylle in thoght
For he has grete drede of noght
He may be lickened als we rede

Til a man yat of his dreem has drede
And til a man yat es so ferde
Yat dar noght entre ye kirkeyherde
For ye snaylle yat crepes about
Yat agayne him puttes his hornes out
Bot als a chylde he es herteles
Yat dar noght so arghe he es
Passe by ye way at his ese
For he sees ye goos at hym whese
Yise er sex vyces knawen ryf

Yat lettes bigynnynge of gode lyf
Othir sex er here on rawe sette
Yat amendement of lyf may lette
Als taryinge and reckelesnes
Forgetynge and slawenes
Latches also and fayllynge
Yise sex mas a grete lettynge
Ye first es taryinge yat es ille
Als when Godde sendes a man wille
To amende his lyf and wele to do
5110
And he hym spede noght tyte yarto
Yan comes ye fende to hym yat tyde
And biddes hym yhete a whyle habyde
And says al by tyme yhete you may
Amende ye and serue Godde vntil pay
For you ert yhunge and hale of hert
And you semes stalward and smert
Bathe to ryde yhete and to gange
And be you siker you sal lyf lange
Sen you of lyf has lange space

5120
Whyle you ert yhunge take yi solace
For when you ert ane alde man
Of alle you may amende ye yan
For when you becomes a papillarde
Of ye sal na man take rewarde
Yis es ye fendes compasment
Yat lettes a mans amendement
After yat comes reckeneses
Yat vyce amange many man es
For he yat taryes gode dede

5130
He es a reckeses man in nede
He es reckeses and vnredy
Yat list noght in hert be bisy
To amende hym and fle al ille
And to do yat es Goddis wille
For reckesenes ofsythe dose skathe
To body and saul and shendes yam bathe
After yat comes forgetynge
To whilk reckesenes a man may bringe
For whaso es reckeses and gifs na tale

5140
Forgetes bathe grete synnes and smale
Yat to shewe in shrift nedeful ware
On whilk he may think na mare.
Bot reckesenes and forgetynge
Mas til a man a grete lettynge
Hys synnes and his defautes to fele
Yarefore he can noght shryue him wele
And yat es a grete perill to drede
When a man forgetes his mysdede

142
Of whilk to prest he suld him shryue
While he had space and war on lyue
For if he think noght what his syn es
Whareof sal he asker forgifnes
And bot he graunt what he has wroght
Forgifnes of yat ne getes he noght
For it es nane yat synne can fele
If he grape his conscience wele
Yat ne he may fynde inoghe ilk day
Of his defautes in shrift to say
Bot recklesnes als clerkes fyndes
And forgetyng ye synful blyndes
So yat he may nathinge se
Yat in his conscience suld be
Slawenes es a perillous vyce
To whilk ye flesche a man wil tyce
Yat vyce comes of a faynt hert
Yat feble es and noght in quert
And of a wicked coustom
Yat to ye saul es vnhaalsom
For whaso wones him to be slawe
Yat wone fra alle gode wil him drawe
And his wille so bynde and lede
Yat vnneneths hym list do a gode dede
Bot somtyme he wil thurgh foly
Swik hardnes do til his body
Thurgh grete fastynge ouer myght
And thurgh wakyng day and night
And othir penaunce ouer mesure
Yat he falles in grete langure
And yarto in a grete sekenes
And yan es he made so myghtles
Yat he ne may on nane wyse
Trauaylle in Goddis seruyse
Ne hym loue ne hym honoure
Ne of deuocioun haue sauour
Ne of matyns houres ne orysounes
Ne of messes ne of sarmounes
Yus men may fynde slawenes
Redy yar a laynt hert es
After yat comes latchese
And puttes a man to swilk febllesce
Yat ilk day after othir yat dawes
His wille fra Godde somewhat drawes
So es he ilk day apayrande
Til he be made al recreande
Faylllyng ye sext vyce may be
Als men may oft in seruauntes se
For first to serue yai er bouxsom
And sithen fraward ar yair terme com
Bot he es worthy to be hyreles
Yat serues noght als ye couenaut es
So serues men Godde yat we to calle
For we suld be his seruauntes alle
Som bigynnes wele Godde to pay
And faylles lange ar yair terme day
Bot he es vvnworthy to haf mede
Yat wele bigynnes and faylles in nede
Yise sex vyces lettes amendement
And mas a mans saull for to be shent
Othir sex yhete fynde I can
Yat til ille endynge brings a man
Yis er ya sex yat er noght gode
Vnbouxsomnes and vntholemode
Grochynge also and drerynes
Langure and wanhope yat werst es
Vnbouxsomnes first puttes obacke
A man yat wil noght blethely take
Penaunce yat ye prest him bedes
In shrift anely for his misdedes
Yis vice mas a mans hert harde
And vnbouxsom and frawarde
Vnto Godde and to Halykirke
Yair commaundementes for to wirke
Or to hym yat es his souerayne
To do aftir yat he wil ordayne
Vntholemodenes wrange wil lere
A man yat wil noght blethely here
What he es worthy for his synne
And ye perille yat he es inne
Yis vyce puttes a man fra skille
To thole yat yat es agayne his wille
Grochynge comes yan yat es yis
When men says a man yat he dose mysse
He groches yarewith and greues him tyte
And thinkes men dose it for dispyte
Yareafter comes a drerynes
In ye whilk som men fallen es
Swilk men we may oft se
Yat ful gretyly greued wild be
Of allekyn thinge yat men yam says
Or men yam dose yat yam noght pays
After yat may com langure
Yat es murnyng euere mesure
Yat comes in a mans hert sone
For som dedes yat he has done
For so mykell sorow may he tast
Yat hym irkes with his lyf mast
And yhernes oft his awen dede
And yat comes of ye fendes rede
Wanhope comes yan alderlast
In whilk ye fende haldes a man fast
For when a man in wanhope es broght
In Goddis mercy ne traystes he noght
For hym thinke so mykell his mysse
Yat he may neuer haf heuen blisse
And in yat he may parchaunce
Sla hymself thurgh ye fendes combraunce
Yus may yise sex vyces brynge
A man vntil ane ille endynghe
Yise er ye aghtene vyces to knawe
In whilk men falles yat er slawe
Alle yai sprynge on ilka syde
Out of ye synne of accyde
Yis synne ye gift of strengthe out drawes
Of ye hert als yis clerkes knawes
And in yat stede euen to gesce
Settes ye vertu of pruesce

*DE VIRTUTE PROBITATIS*

Pruesce es a vertu of prys
Yat mas a man hardy and wys
Thurgh whilk he may ouercom thurgh grace

Alle vyces and vertus purchace
Seuen degrees has yat vertu
And seuen braunches of grete valu
Yise er ye degrees first to knawe
Als yai er sette here on rawe
Nobillesce of hert in ilka chaunce
Traystynge sikernes and suffraunce
Stedfastnes yat mykell may vaylle
And lastandnes withouten faylle
Hunger and thirst of rightwisnes

And ilkane of yise a vertu es
Nobillesce of hert yar godewille lyse
Shewes it wele in twa partyse
On ye ta syde to dispyse and fle
Ye werlde yat es noght bot vanyte
For Saynt Austyn says als I gesce
Yat yis es verryay pruesce
When a mans hert dispyses here
Thinge yat es noght in his powere
Yat es thinge yat hym bihoues mysse

And tyne foreuer mawgre hisse
Whaso has yat vertu right
Dispyses ye werlde bathe day and nyght
And al ye welth yat yareinne es
Hym think it noght bot wrechednes
Nobillesce on ye tothir syde
Mas a man balde to habyde
And a grete thynge to vndertake
And to chese for Goddis sake
Als ye wys philosofre says

Yat nobillesce of hert yat God pays
Es a skilfull vndertakynge
Of a right heghe dredeful thynge
For he yat es at lyf parlyte
Bot he be war he may falle tyte
Bot ye vertu yat I bifore talde
Mas a man hardy and balde
To vndirtake with hert boun
Ye right way of parfeccioun
And to chese with stable hert

Ye lyf yat semes here sharp and smert
Traystynge settes a mans hert fast
And mase it stable and strange to last
For he yat wil vndirtake
A gode way for Goddis sake
So fast he suld his hert sette
On his purpose yat noght it lette
And of nathinge be abayst
Bot sikerly in Godde ay trayst
To fulfille with al his myght

Yat yat he has bigunnen right
Sykernes a mans hert ledes
So yat he na perille dredes
Ne na wickednes ne na payne
Yat men may here ordayne
For ye gift of strength mas him smert
And gifis hym a noble hert
To vndirtake a grete thinge
Withouten any fayllynge
Afterward it gyues hym luf

And wille yat thing for to proue
And to folwe it a yhernynge
And trouthe to ye ende it to brynge
After yat it gyues hym myght
And mas him siker als a gode knyght
Yat he dredes noght perill ne payne
Ne yhete ye dede yat es certayne
Bot yhernes angres and to yam tentes
Als ye gode knyght dose turnamentes
And als ye haly martirs did

Yair turmentes yat felle war kidde
Suffraunce helps a man in case
To ouercom his mast faas
Ya er his flesshe ye werld ye fende
Yat nyght and day waytes him to shende
For suffraunce may be right tolde
Til a man a shelde of golde
Yat for Goddis luf noy dar byde
Yat shelde him couers on ilka syde
So yat na strake of tribulacioun

5350
May him sare hurt ne stryke doun
For na man may haue victory
Withouten suffraunce ne maystry
Ne nane may com to parfeccioun
Bot he suffre tribulacioun
Stedfastnes es profitable
Yat festes ye hert and mas it stable
Als a tour yat ground has tane
Opon a harde roche of stane
And als a tre in erthe rotefast

5360
Yat na wynde ne stormes may doun cast
So suld a man yat has wytte
Stedfastly his hert knytte
So yat na chaunce gode ne ille
It may reuin ne turne his wille
For na man may haue victory
Withouten stedfastnes namely
Lastandnes es ay ilyke newe
Yat vertu comes of hert trewe
Thurgh whilk a man suld ay be boun

5370
To take ye way of parfeccioun
And in yat way to be ay lastande
And neuer for wele ne wa faylland
Vntil he com til his lyues ende
When he sal out of yis werlde wende
Hungre and thirst of rightwisnes
Ane hertyly yhernyng of gode yat es
For a man suld yherne day and nyght
To yhelde and do yat at es right
Bathe to Godde and to ilka man

5380
After yat he may do and can
And on hym his luf vouche saue
Yat for hym his awen lyf gau
And if he be somtyme myghtles
Yat he may noght do yat right es
Bot puttes his myght to Goddis wille
Yan wil Godde yat fayles fulfille
For Godde sayd noght yus als I wene
Blissed be ya yat rightwys bene
Bot he sayde yus mare curtaysly

5390
Als he yat es ful of mercy
Blissed be alle ya mare and lesse
Yat yhernes to do ay rightwisnes
Yise er called ye seuen degrees
Of pruesce yat a man suld chese
Yat may hym lede ye right way
To ye heghe lyf yat lastes ay
Bot seuen braunches er yare yhitte
Yat men calles and haldes thurgh wytte
Seuen victorys yat here auaylles
Of seuen manere of bataylles
Thurgh whilk a man may noght mysse
Of ye seuen corounnes of blisse
Ye first bataylle to bygynne
Es ye bataylle of dedely synne
Anothir es of penaunce harde
Ye thridde es of flesshe so frawarde
Ye fertyhe and ye fift of ye werld er twa
Ye tane of welthe ye tothir of wa
Ye sext of wicked men and felle

5400
And ye seuent of ye fende of helle
Dedely synne es ye first bataylle
Yat bigynnes a man to assaylle
Agayne yat bataylle bihoues him fight
Or flee it fast with al his myght
Bot he yat flees may noght al leese
For he fightes wele yat wele fleese
For whaso assentes noght to synne
He overcomes withouten dynne
Bot whaso es felled in yat stour

5410
May noght ryse withouten sokour

34ra
He has mare nede with help to mete
Yan he yat standes opon his fete
Bot Godde thurgh grace most take his hand
Ar he may ryse agayne and stande
And arme hym agayne yat chaunce
With ye stronge armure of penaunce
Ye whilk ye Haly Gast hym brynges
And yat byhoues be of thre thinges
Ane es repentauce called of hert

5430
Anothir es shrift of mouth appert
Ye thridde amendes thurgh wille fre
He suld be armed with yise thre
Repentaunce of hert es yis
When a man wil knawe his mysse
And has sorow for yat labour
Yat he has wretched his creatour
And ye mare yat he has wroght als fole
Ye mare in hert suld be his dole
For whaso es synnefull and ille
Yise thre names beres thurgh skille
Goddis theef and theues fere
Murthere of his doghter dere
And Goddis traytour yus men calles
Ye synnefull man yat in synne falles
First Goddis thief he may be knawen
For he wastes yat es noght his awen
Yat Godde hym toke to kepe and welde
Of whilk hym bihoues acount yhelde
Murtherer he hymseluen mas

5440
Yat thurgh synne his saul slaas
Ye whilk Godde made to his lickenes
Yat thurgh grace his doghter es
Goddis traytour he es bi resoun
For he dose Godde a grete tresoun
When he yheldes to ye fende haally
Yat es Goddis mast enmy
Ye castell of his hert so queme
Ye whilk Godde toke hym for to yheme
Ye secund thynge es shrift of mouthe

34rb

5450

150
Yat mas a man to Godde ful couthe
Ye whilk has sex condiciouns
Als men has herde in sere sarmouns
First shrift suld be wysely done
And also hastly and sone
Appertly and bisily ay
Haally and mekely and oft to assay
First suld shrift be made wysely
For a man suld make him bfore redy
And of allekyn synne bithynk him wele

Bathe of dedely and of venyele
Yat he has wrought als unbouxsom
Ar yat he bfore ye prest com
Yhete suld he loke ar he hym shryue
What he es yat sal here his lyue
If he be conande his shrift to here
And to assoylle hym has powere
Shrift suld be done hastly
For many skilles to telle why
For taryinge of shrift in yis lyue

Es perillous for skilles fyue
Ane es for ye condicioun
Of synne yat es a confusyoun
For synne es als telles yis clerkes
A brynnande fyre yat wastes gode werkes
Yat may on nane wyse sleckened be
Withouten teres in shrift pryue
Anothir es for ye sekenes of synne
To whilk shrift es ye medecyn
For he yat sekes noght to be hale

Of his hele he gifts neuer tale
Ye thridde skille es for ye dede
Yat waytes a man in ilka stede
Forwhy ye dede es so sodayne
Yat na man may be certayne
Of ye tym e yat may noght faylle
When ye dede sal hym assaylle
Ye ferthe es for godes yat es done
Yat a man thrugh synne may tyne sone
Yat es al yat he has done wele
Wharethurgh he suld heuen blisse fele
And al his tyme yat myght auaylle
Thurgh his synne sal hym faylle
Bot al may he recouer agayne
Thurgh verray shrift yat es certayne
Ye fift skille and ye last es yis
For forgetynge of his mysse
For whaso late his shryft bigynnes
He may forgete many of his synnes
Of whilk he may neuermare mene

How suld he yan shryue hym clene
Ye thridde condicioun of shrift es
Als ye boke here beres wyttenes
Yat a man suld shryue hym appertly
And for his synne in hert be sory
Yat es to say he suld shewe sone
Certayne synnes yat he has done
And al ye entencioun and ye wille
Yat he had to do yat ille
Ye ferthe es a man suld be redy

To shryue him wele and bisily
Yat es to say a man suld sone
Telle his synne als it es done
And when and whare and ye cause why
And how oft he did yat foly
And ye manere how he did yat synne
And how lange he has lyen yarinne
Ye fift condicioun es yat a man
Suld shryue him haally als he can
Til a prest yat has powere

Al his lyf haally to here
And noght depart his shrift in twa
To com fra ane and til anothir ga
For if he at ane his shrift bigynne
And telle til anothir anothir synne
Or any synne in shrift layne
I telle yat shrift done in vayne
Bot he yat wil make his shrift haale
Suld telle alle his synnes grete and smale
Til ane yat hym may gif penaunce
And telle hym alle ye circumference
Yat ekes ye synne als I talde are
Yat es how he did when and whare
How oft and why and ye dwellyng yarinne
And what he es yat didde ye synne
Whethir he lered or lawed be
And what state he has and what degre
And of what state he es kydde
With wham he or sho ye synne didde
For a synne in a persone may be

Mare yan in othir twa or thre
And in som stede mare and in som stede lesse
After men sees yat ye stede es
And mare may a synne in a hege tyme de<re>
Yan in anothir yat es lawer
And mare es a synne done on som wyse
Yan in anothir manere thryse
And ye oftner yat he dose a synne
And ye lengar yat he dwelles yarinne
Ye mare penaunce he es worthy

Yat suld weghe agayne yat foly
And ye wers yat ye cause es
Wharethurgh he dose a wickednes
Ye mare penaunce bihoues hym do
For yat synne als falles yarto
Yarefore ilk man lered and lewed
Suld shryue him yus als I haf shewed
And shewe haally withouten dyn
Al ye circumference of ye synne
Bot whaso wele wil shryuen be

Hym byhoues parte himself hin thre
First at ye hert he sal bigynne
And sithen at ye mouth and ye tunge withinne
And aftirwarde at al ye body
Til he haf ransaked ilka party
For ilkane mas his cours euen
Thurgh alle ye dedely synnes seuen
First suld he telle his thoghtes ouerthwert
And ye wicked yhernynes of his hert
And yareafter his wordes ilkane

Yat out of his mouth wrange has gane
And afterward he suld telle sone
Alle ye ille werkes yat he has done
And so may he if he be wys
Putte out in shrift alle his folys
For alle synnes yat on conscience hynges
Comes specially of yise thre things
Of hert of mouthe and of werke
By yise thre may we take our merke
To shewe in shrift what we haf thoght

What we has sayde what we haf wroght
And ouer yat may we knawe sone
Ye synnes of leuynge of gode vndone
Bot first I wil telle yhow som
Of ye synnes yat of ye hert may com

PECCATA CORDIS
Ye synnes of ye hert er yise bi skille
Thoght delyte consentynge and wille
Yhernyngge and vnfaithfulnes
Slewth dulhede and vndeuoutenes
Wrange hope ouerhope and wrange wenyng

Wanhope yat werst es and vntraystyng
Fole luf yat es ille brynnande
Drede yat es ay ille lawande
Assocynge and folse affectioun
Vayne gessynge and suspicioun
Wrethe hatrede and lytherhede
Rancour envye and carles drede
Ioye of othir mens angre and care
Sorow of othir mens welefare

Dedeyne murnynge yat ye hert shendes
And flesshely affectioun of frendes
Treichery and vnconable gladnes
Vnsuffraunce and werldely drerynes
Vayne dole perplexte and pryde
Irkyngge of gode and accyde
Couatyse and auaryce
Hardnes of hert and maly(c)e
Vnstedfastnes and forgetynge
Forthinkynge of penaunce doynge
Studyinge of ille to bigynne

5620
Ioye yat a man has of his synne
And sorow yat he na mare ille did
Ipocrisy yar ye synne es hidde
Luf to plese a man agayne skille
Drede to disples hym yat dose ille
Shame to do any gode dede
In sight of men when it war nede
Hardynes and baldenes in synne
Argnes of gode dede to bigynne
Singulere witte and luf pryue

5630
Yhernynge of state or of dignyte
Vayneglory and vayne likynge
Yat of thre maners of gode may springe
Of godes of kynde of happe of grace
Yat Godde vs gyues for our solace
Laynynge of sothe in hert hidde
Shame of frendes yat pouer er kidde
Despyte of bidynge of souerayne
Vnrewith of yam yat feles payne
Misburye in hert to halde

5640
Alle yise er synnes of ye hert called
PECCATA ORIS
Ye synnes of ye mouth er vayne spekyng
And oft swerynge and forswerynge
Sclaunderynge of Godde almyghty
Takynge of his name vnreuerently
Threpying agayne rightwisnes
To telle oght yat errour es
Houres vnreuerently to say
Withouten deuocioun to pray
Backebytyng leghes and losenger<y>

5650
And reprouynge of vylany
Stryfs missayinge and bannyainge
Sclaundre vpbraydynge and chetynge
Lackynge and louynge agayne conscience
Agayne sayinge of obedyence
Pynchynge at luf and at charyte
And lettynge of luf yar luf suld be
Fals pleynyng of men yat er giltles
And folke berynge of fals wyttene
False flateryng to mayster or to lorde
Wreghynge and sawynge of discorde
Tellynge of vayne trewflies with tung
Skornynge outhir of alde or yhunge
Eggynge and counsayllynyng agayn skille
Misturnynge of gode vnto ille
Discurynge of mens priynte
Yat thurgh right layned suld be
In kirke to plede yat halwed has bene
To stir a man to ire and tene
To threpe on men yat yai noght did
To agayne say yat sothe es kidde
Of whilk ye reprouer es gilty
Mikell speche and oft iangelynge
Fole speche and vayne vauntynge
Excusynge and defendynge of syn
Skrykyng crying and vayne dyn
Grochynge agayne Godde and man
Blawyng of bost yat som men can
To snybbe and sette men to resoun
Agayne skille withouten enchesoun
To mote in causes vnrightwys
To lere a man to greue his enmys
Fals demynge of othir mens dedes
Fals endytynge yat men dredes
Laghinge grynnynge and vayn likenyng
Dispytous blerynge and mowe makynge
To synge sanges of iolyte
To rede on bokes of vanyte
To shewe wordes of herlotry
To speke foul wordes of vilany
To study mare in voice brekyng
In kyrke yan in deuote syngyng
To dispute and argu in vayne
To shew fallaces vncertayne
To aske on hethyng or wrange to answer
To yam yat men suld forbere
To spire how a thinge may be
Yat es Goddis awen priuite
Yise er ye synnes of ye mouthe
Yhete er yare ma whaso yam couthe

5700

PECCATA OPERIS
Ye synnes yat comes of werk and ded<e>
Of ye body er yise to rede
Drunkennes and glotony
And manslaughte and litchery
Sacrylege theft and raunyn
And symony yat I hald grete syn
Oker yat grety Godde myspayse
Brekyng of dere haly dayse
Brekyng of vowes yat men maas

5710

Forsakyng of order yat men taas
Takyng of housil vnworthily
Vnreuerence vnto Goddis body
Bisynes about vayne reuerys
Faylyng thurgh fayntys in Goddis seruy<s>
Ille ensaumple in dede to gif
To othir men yat suld wele lyf
Or any werke to haunt or wirke
Yat may be sclaundre to Halykirke
To hurt a man in his persoun

5720

In his godes or in his renoun
Tresoun falshede and gilry
And wichecraft and tregetry
Extorsyouns yat er laweles
Sellyng of lawe and of rightwisnes
Fals marchandyse and folle sleghites
Hauntyng of fals mesures and weghtes
Plays iapes als men oft sees
Yat er noght bot vanytees
Hauntyng of carols and of daunce
Feynynge of folc contynance
To gif ioglours and mynstrales
Giftes for iapes and for vayn tales
To drawe fra a mans awen body
His nedful fode yat he suld lif by
Or ouermykell to take and vse
In outrage als som men dose
To vndirtake with a grete wille
To do mare yan men may fulfille
Offyce to halde and to haunt
To whilk a man es noght sufficiaunt
Or offyce or craft to bigynne
Yat may noght be withouten synne
Agayne to turne and to haunt eft
Ye synne yat a man has left
Custom to synne yat es harde to breke
Bataylle to mayntene or conteke
To smyte or to assayle on som wyse
To fynde and to vse nouaylleryse
Sturdynges of men yat I hate
Agyane othir men of mare state
Hardnes yat som dose yat may
To men yat er meyner yan yai
To trespas in vnderstandynge
In sight in heryng or in felyng
In smellynge in tastynge with mouthe
In kyssynge yat es a taken couthe
In halsynge or in vndertaking
In beckenyng and in signes makyng
In wrestelyng yat es play of strengthe
In ekyng and lessynge of brede and lengthe
In gifinge or takynge of giftes
After yat men yair handes skiftes
In any of Goddis commandementes
Or in haly writte yat men to tentes
Ye circumstaunce of synne to take
Yat ye synne ful greef may make
Als tyme stede manere and tale
Person dwellyng elde and witte haale
Ye whilk er declared in yis boke
A lytell bfore yar men may loke
And when a man him puttes to synne
Bfore ar fondynges bigynne
Or paynes hym to synne mare
With his body yan myster ware
Yise er ye synnes to telle shortly
Yat comes of werk and dede of body
PECCATA OMISSIONIS SUNT
Ye synnes of leuyng of gode vnwroght
Es to haue noght Godde in thoght
To luf him noght ne to drede
To thank him noght of al gode dede
To halde noght done thurgh Goddis myght
Ye dedes yat a man dose right
For synnes here na sorow to make
Als a man suld do for Goddis sake
To make him noght ay redy and able
Grace to resayue yat es profitable
To vse noght grace ne to kepe wele
Yat men has getyn and may fele
To turne him noght ne hym hast
To ye enspyrynge of ye Haly Gast
To confourme noght his wille haally
Vnto ye wille of Godde almyghty
To ga noght to ye kirk ne to pray
Ne ye houres of ye day to say
To leue thing vndone thurgh necligence
To whilk he es halden of obedyence
To do noght his offyce ne to hald vowe
To fader or moder noght to bowe
To resayue noght anes in ye yhere
Housill and shrift with conscience clere
To knaw noght himself ne his state
To reproue noght his synnes ne hate
His conscience noght right to lede
Nouthir in worde ne in dede
To tary and to do noght sone
Thinge yat felle be tyte done
To have no joy nor solace
Of other men's welfare and grace
Or to have no sorrow nor care
Of other men's anger and illfare
To release no night to forgive
Wranges all if yai might greatly grieve
To keep no night trouthe nor lye aoute
To other men als falles to be
To answer noight to ye gode deed
Yat other men has done in need
Also to do noight blethely
Als falles ye werkis of mercy
To chastis noght yam yat mysdose
To snybbe yam noght yat syn wil vse
To make noght pees als falles bi skille
Yare yar stryf es and ille wilis
To tecche noght vnconande men
Ye whilk men er halden to kenne
To comfort yam noght sadderly
Yat has angre and er sary
To do noght after gode mens rede
To be noght deuout in haly bede
Here men may se and kawe

Many synnes wryten on rawe
He yat lokes yam ouer graythely
May wyte of what syn he es gilty
Swa may he ransake al his lyf
And kawe of what he sal him shryue
Ye sext condicioun es yareby
Yat a man suld shryue him mekely
For he yat in shrift his hert lawes
Spekes to Godde yat it wele kawes
For ye preste yat es of shrift herer

In shrift he es tolde Goddis avener
And al yat es shewed hym yan
He heres als Godde and noght als man
Yarefore ye synful suld thurgh right
In shrift him meke with al his myght
Als he war before Godde of heuen
And with dole and drede his synnes neuen
Ye seuent condycioun es yis to se
Yat a man suld oft shryuen be
Of wicked dedes and thoghtes and willes
And yat war nedeful for sex skilles
Ane es for mare grace to wynne
And to be made mare clene withinne
Anothir es for synnes venyele
Yat men may ilk day newe fele
For yat at oft fyled es sene
Oft bihoues be wasshed clene
And thinge yat oft comes yat dere may
Men bihoues oft do it away
Als dose ye shipman yat ye shippe kepes
Ay when ye water withinne crepes
Als oft als it comes in fast
Als oft bihoues hym out it cast
And bot he do ye shippe sal synke
Thurgh weight of ye water als methynk
So fares a mans saul withinne
In wham comes ilk day newe synne
Yat him bihoues in shrift roun
And elles it suld his saul weghe doun
For als many smale cornes may make
A grete charge til ane hors backe
Right so may many synnes smale
Make a grete dedely synne hale
Ye thridde skille es to chace ye fende
Fra him away yat wald hym shende
Ye ferthe skille es for to lere
To shryue him wele while he es here
Ye fift skille es to telle foryi
Yat he ne wate neuer certaynely
If he war euer shryuen clene
Of alle his synnes yat he may mene
Ye sext es to be ye mare meke
And for ye mare mede to seke
Bot fyue thinges shrift mast lettes
Yat ye fende in mans hert settes
Ane es shame in hert ful euen
Yat a man has his synnes to neuen
Anothir es wicked drede yarto
Yat a man has penaunce to do
Ye thridde es wicked luf to telle
Yat a man has in syn to dwelle
Ye ferte es wrange hope of hert
Yat a man has of lange lyf in quert
Ye fift es wanhope worst of alle
In whilk ye fende mas a man falle
Ye thridde thynge es amendes to make
Yat man suld to ye armure take
For a man suld be ay redy
To make amendes of his foly
And penaunce do yat ye saul auaylles
Als his shrift fader him counsaylles
Yat amendes in shryft demes
After ye perille of his synne semes
Ye secund bataylle es of penaunce
Yat puttes a man oft fra suffraunce
For when a man hym sal repent
Of ye synne yat hym has shent
Yan at first comes ouerthwert
A new stryf vntill his hert
Yat mas a man so vnstedefast
So yat his purpose may noght last
Ful chaungeable es his thought
Forwhy certayne of wille es he noght
To what penaunce he suld him spede
And what lyf he myght here lede
For som bigynnnes penaunce to haunt
Yat in yat bataylle er recreaunt
Bot aftir ye wedircocke lyf yai
Yat with alle wyndes turnes ay
So lightly chaunges a mans thought
Now he wille and now he wil noght
Bot when a man yat God walde pay
Settes his hert in swilk a way
To do penaunce and it fulfille
So yat nathynge chaunge his wille  
Ne in his penaunce wil noght faylle  
Yan ouercomes he yat bataylle  
Ye thridde bataylle es ay fresshe  
Yat es ye bataylle of his flesshe  
Yat bataylle es bathe kene and felle  
And langest with a man wil dwelle  
For when ye flesshe penaunce beres  
Or any hardnes yat it deres  
It groches yarewith and pleynes it oft  
For it lufs wele alle thing yat es soft  
And alle eses and alle delyces  
Yat ledes a man to many vices  
And if ye flesshe haf al ye wille  
It ouercomes a man thurgh skille  
Bot I wil licken after I can

5930

Ye flesshe vntill ane ille womman  
Of whom ye maners er noght to prayse  
Als Salamon ye wyse man says  
For euer ye mare men folwes hir wille  
Ye mare fraward sho es and ille  
And ye mare felle and ye mare kene  
Als was in Sampson ye forte sene  
Yat of a womman ouercommen was  
For hir wyles his strengthe gun passe  
For in his hare was al his strengthe

5940

Yat semely was of brede and lengthe  
Al yat was haally fra hym reft  
So yat na strengthe was with him left  
Yan felle he in ye handes of his enmys  
Al was thurgh a wommans quayntys  
Forsothe right so oft it fares  
Of a mans flesshe whaso it spares  
If he lat it hym ouercom  
It castes hym intill a thralledom  
For it maas him to synne ful boun

5950

When it bicomes wylde and wantoun  
Bot it war gode for ye saul bote  
To halde ye flesshe ay vndirfote

5960
And lat it haue na delyte
Yan may lightly it skomfyte
For whaso overcomes yat bataylle
Godde him hetes withouten faylle
Ye whyte robe of his luyere
Yat es ye robe of chastyte
Ye ferth and ye fift bataylle yan
Ye werlde brynges to assaylle a man
And Dame Fortune with hir whele
Yat turnes about als men may fele
Ye werlde a man here assaylles
On aythir syde with twa bataylles
Ye tane es ye ferthe to neuen
And ye tothir ye fift of ye seuen
Ye ta bataylle es als I gesce
Of honours delices and ritchesce
Ye whilk ye werlde profirs in sight

Yat assaylles a man on ye syde right
Ye tothir bataylle es ful smert
Yat es angre iuel and pouert
Yat Godde sendes for ye saul bihoue
Som to chasty and som to proue
Yat assaylles fast on ye left syde
Yat bataylle suld a man habyde
And stand stalwardely in yat stour
For Godde wil helpe him and sokour
Bot whaso flees werldes likynge

And bides angres withouten grochyng
He overcomes ye bataylles bathe
And passes away withouten skathe
For ye first bataylle God hetes him yis
Worhepe and lykinge in heuen blisse
For Godde sal sette him with him right
In his trone so richely dight
Als Saynt Iohan beres wittenes
In ye Apocalips als wryten es
And for ye tothir Godde rightwys

Hetes hym ye delyces of paradys
Ye whilk he grauntes alle ya at ye last
Yat in yat bataylle standes fast
And ouercomes with gode chere
Ye angres of yis werlde here
Ye sext bataylle yat I wil telle
Es of wicked men and felle
Ye whilk er lyrms of Antecryst
Yat ye fende of helle has noryst
Yai noy ya yat gode men er kidde
Als wicked tyrauntes martirs didde
And als Antecryst sal do to som
In ye ende of ye werld yat sal com
For yai yat wil noght to hym assent
Salbe done to swilke tourment
Yat vnnethes sal any lif yan
Yat dar hym clayme for cristen man
Bot he yat in yis werlde leues
Ye whilk wicked men oft greues
If he take alle his greuaunce
Als lob did with gode suffraunce
And trayst in Godde mast of myght
He ouercomes yat bataylle right
Til hym yat dose onon yis wyse
Godde hetes power ouer his enmyse
Ye seuent bataylle and ye last
Aftirward assaylles vs fast
Yat es ye bataylle of ye fende
Yat assaylles a man ay at ye last ende
Forwhy ye fende es so wyly
And til a man he has swilke enuy
Yat when he has ouercommen thurgh myght
Ye sex bataylles yat I touched right
And es clommen vp on ye mountayne
Of parfytenes of lyf certayne
Yan comes ye fende vnto yat man
With sleghtes to ouercom hym yan
And assaylles hym to stryke him doun
Thurgh vayneglory and presumpcioun
For when he has wele ouercommen
Ye sex bataylles and es heghe clomen
Hym think hym yan mare worthy
Yan othir er and mare haly
And with Godde of heuen mare priue
Yan any othir man sulde be
For him think yai haf noght so wele done
So mas ye fende hym falle sone
And als lawe to ye sight of eghe
Als him thought before he was heghe
Als Lucifer did in a short tyde

6050
Yat felle fra heuen til helle for pryde
Yarefore methink it war grete nede
Til hym yat wil parfyte lyf lede
Yat of ya bataylles has victory
To defende hym fra vayneglory
And fra presumpcioun alswa
For ye fende about ledes yise twa
Als ye rerewarde yat comes bihynde
To assayle gode men yat he may fynde
And to overcom yam and doun cast

6060
Yat clymmes heghe and standes noght fast
For thurgh yat rerewarde parchaunce
A man may falle oft in combraunce
Als a shippe may tittar perisshed be
Nere ye hauen yan in myddes ye se
Right so a man als clerkes knawes
Yat to ye hauen of hele drawes
Thurgh ye fende es tempted mare
Yan he fer fra ye hauen ware
For ye fende a man mast waytes

6070
Yat parfyte lyf and saul hele laytes
Bot a man sulde sette his hert haally
And his luf in Godde almyghty
And hungre after rightwisnes
And yherne to do yat Goddis wille es
And to defende hym be ay redy
Fra presumpcion and vayneglory
So may he yat bataylle skomfyte
And do ye fende a grete dispyte
And he yat ouercommes yat bataylle
Sal haue ye mede yat neuer sal faylle
For Saynt lone says als yis clerkes sees
In ye boke of priytyees
Yar Godde says yus mast of myght
Til hym yat ouercomes right
I sal ye gif at ete withouten strif
Of ye fruyte of ye tre of lyf
Yat es in midward paradyse
Yat fruyt passes als fruyt of pryse
Whaso wille ye fende ouercom

Of yat fruyt yan getes he som
Yise seuen bataylles er seuen degrees
Of pruesce yat gode men suld cheats
Ye whilk vertu a man may lede
Euen vnto ye blissedhede
Of hungre and thrist of rightwisnes
And to ye mede yat yarefore es
Yat es ye blisseful fillynge
Of ioy and gasly lykyng
Als Godde says yat es ful of myght

Blissed be yay yat hungre right
And thrist alter rightwisnes
For yai salbe filled of ioy endeles
To whilk pruesce yat anely springes
Of ye gift of strengthe a man bringes
Yan may men wyte yat tentes yarto
What ye gift of strengthe may do
Yat ye ferth askynge yat we say
In ye Pater Noster wynne vs may
In whilk namely yis gift we craue

Godde graunt vs yat we may it haue ign.  AMEN

DE DONO CONSLUM
Anothir gift may mykill auaylle
Yat es ye gift of counsaylle
Yat teches vs wele Goddis wille
And mas our wille acorde yartille
Yat gift amange alle othir thyngue
We aske in ye thridde askynge
Of ye Pater Noster yat we bidde
Yat mast haly prayere es kydde
Yat gift out puttes of ye hert a vice
Yat yise clerkes calles auaryce
ign. DE PECCATO AUARICIE
Auaryce shewes it in thinges thre
Bisy wynnynge ane may be
Strayt haldynge anothir es
Ye thridde es spendynge of skarsnes
For auaryce es swilk a synne
Yat mas a man be bisy to wynne
Werldely godes yat bihoues faylle
And in yat has he grete trauaylle
Auaryce a mans hert settes
To halde straytly yat he gettes
And in yat has he grete drede
For he wenes ay he sal haf nede
Auaryce makes a man so skarse
Yat he noght spendes bot ay spars
And mas hym haue at ye departynge
Of ya godes dole and myslykyng
And parchaunce Payne withouten ende
For yam when he sal heten wende
Yus has a man in ye wynnynge
Trauaylle and drede in ye haldynge
And ye departynge sorow and wo
And parchaunce endeles Payne also
Auaryse may be tolde bi skille
Bigynnynge and rote of alle ille
Yat es a craft yat ye fende leres
To yam yat wil be his skolers
Auaryce men may bi skille calle
A tre yat growes and spredes ouer alle
Of whilk springs braunches ten
Yat spredes amange alle maner of men
Ane es oker first to bygynne
Anothir es theft ye thridde raunya
Ye ferth es chalenge in falshede
Ye fift es sacrilege to drede
Ye sext braunch symony es
Ye seuent braunch es wickednes
Ye aghtned es fals marshaundyse
Yat som men hauntes on many wyse
Ye neghent es craft of foly
And also offyce of vylany
Ye tende may be called folc play
Yat foles vses and nane bot yai
Okir thurgh sleght of okereres
Shewes it on many maneres
Ye first es when men freastes a thing
And takes oght for ye freestyng
Thurgh ye couenaunt biforn yat men mas
Alle es oker yat men swa tase
Yis may be halden commonly

Okir withouten curtaysy
And it bihoues him yhelde agayne
Or elles he sal haue helle payne
Anothir manere of okir es
Yat es yis bot it es lesse
Als when a man of his wille fre
Lenes siluer or gold in mone
And takes oght for ye freestyng
Of curtaysy withouten hetyng
Yhete es yat okir als men says
Bot he yat tase it es curtays
Yat bihoues hym stoppe in ye dette
Or elles wretch of Godde sal he gette
For ilk man suld for Goddis sake
Til othir frest and noght yarefore take
Yan wil Godde for yat dede
Specially graunt him his mede
Ye thridde maner of okir kidde
Es yis yat es here mykell hidde
Als when a man weles a thinge

Yat his frendes wan with okeryng
And yai be passed out of yis lyf
Be it fader moder or wyf
He suld noght halde it in store
Bot he wald make assethe yarfore
Yat es to say if he may witt
How his frendes had wonnen it
And if he do he es gilty
Als he yat first didde yat foly
Ye ferthe manere es chargeand
Yat es yis to vndirstande
Als when a man a seruaunt has
Yat okir til his vse tase
If he yareof payde hym halde
He may be mayster okerer cald
Ye fift manere of okir es yis
Yat som men vses yat lifs mysse
Als whan a man for okir lens
Ye siluer yat es othir mens
Yat he in kepyng has to saue
With yat yus wil he okir haue
Or if he borow in pruine
For okir siluer or othir mone
To lene to othir for to haue
Mare okir yan he yarefor gaue
He yat es disciple okerere
Yat manere sal he bye ful dere
Bot he yarfor amendes make
Ar ye dede hym hethen take
Ye sext es yis when a man selles
Corne or beste or oght elles
And frestes it til a terme day
And selles derrer for frest of ye pay
In ye dette if he do wele
He suld allowe it ilka dele
Yat he has mare als I vnderstande
Yan he wald first haf tane in hande
And bot he do he mon be shent
When he es of yis werlde went
Ye seuent maner of okir soght
Es yis yat som men charges noght
Als when a man selles a thing namely
Til him yat nede has it to bye
For he sees wele and can wit
Yat he yat byes may noght tharne it
Yan selles he it for double prys
He takes ouermykell on yat wyse
Na mare he suld take of hym yan
Yan it war worth til anothir man
For al yat he yat tymte tas mare
Yan ye worth him sal rewe sare
For on ya(t) wyse dose he noght
Als he wald til hym war wroght
Yarefore sal he aresounded be
For he dose agayne charite
Ye aghned manere es yis to drede
When a man sees anothir haf nede
To selle corne catell or fee
Bifore ye tymte yat fell to be
Yan byes he it for a light prys
Til his auauntage on yis wyse
So yat he make bifore ye pay
And ye corne habide til a day
For he has na dout yat ne ye corn salbe
At ye day mar worth yan yat payed he
Yus may ye corne be sald and boght
So yat ye byer has half for noght
For at ye day may falle swa
Yat ye corne es worth swilke twa
Yarefore he suld when he it tas
Pay hym mare als ye corne yan gase
And if he rewarde hym with na mare
Yan tase he oker als I sayde are
Ye neghent maner of okir I fynde
Yat mas som mens conscience blynde
Yat es when a man for auauntage
Lenes siluer for rent in mortgage
And tase ye profete of ye rent
Ouer ye siluer yat es lent
Of al ye tymte vntill ye day
Yat es sette to take ye pay
Bot he ye profyte to prys sette
And allowe it in ye dette
His saul salbe in grete daungere
Als he yat es ane okere
Ye tende manere of oker may be
In yis case yat men may oft se
Als when a man withhaldes for ay
A wedde yat layde es til a day
For he has noght ye pay of ye dette
Namely at ye day yat es sette
Al if ye couenaunt swilke ware
Yhete of ye wedde war worth mare
Yan ye dette amount myght
Hym bihoued yhelde agayne thurgh right
Or elles he sal haue ane harde fitte
When he sal out of yis werlde fitte
Or if a man a wedde yat es layde
Were vntill ye dette be payde
If it be appayred als I trowe
In ye pay hym bihoues allowe
And stoppe als mykell and na lesse
Als ye wedde appayred yan es
And bot he do I warne him wele
He mon yarefore harde payne fele
Ye ellesent manere fynde I now
Yat es yis yat dar I avowe
When a man tase til a marchande
Siluer or gold bi yis couenande
Yat he haf half yat wynnynge es
And his awen siluer neuer ye lesse
If he take half wynnynge fre
Withouten oker may yat noght be
For he wil haue ay half wynnyng
And noght allowe al if yare be tynyn
Bot if he make first swilk couenand
Yat he to perille of losse wil stande
And allowe als falles alle costage
Yan may he take half auauntage
Leeffully als ye couenand wille
Withouten okir and yat es skille
And ye same maner in catell lys
Yat to half es laten on yis wyse
When a man lates catelle or fee
To half if swilk couenaunt be
Yat he half ye auauntlet haue
Yat yareof comes and his awen saue
So yat if yat catelle be lost
He wil haue haally yat it cost
Ne yhete allowe na costage

6320
Yan hald I okir al his auauntage
Ye twelft manere of okir es ille
Yat es yis yat som men vse wille
Als when a man wil frest or len
Siluer or corne til symple men
Or othir thinge yat myght yam auaylle
Yan puttes he yam vnto trauaylle
In his werkes yat he wald war wroght
And elles wald he frest yam noght
Or if yai may noght ye dette pay

6330
Als yai er halden at ye day
Yan mas he with yam couenand
To wirke his werkes with fote or hand
For yat dette yat yai hym awe
And yareto he byndes yam with ye lawe
He wil for ilk peny of ye dette
Thre peny worth of werke sette
Yis es a synfull bargayne
Yarefore he mon haf mykell payne
Now haf I shewed yhou on sere wyse

6340
Ye cases in whilk okir lyse
Ye secund braunch of auaryce
Es theft yat es a wicked vyce
Bot fyue maners of theft I fynde
In whilk couatys mas men blynde
For if yai yat men here theues calles
Couthe se what dome to theues falles
Thurgh lawe of lande and Goddis lawe
To stele oght yai suld haf awe
A maner of theft es theft appert

173
Anothir pryue ye thridde couert
Ye ferthe es lytell theft to knawe
Ye fift es theft of thef felawe
Appert theft dose he yat man
Yat thurgh sleght appertly stele can
And hauntes olt yat foly
To sustayne him and his yarby
He war worthy als l vndirstande
Be tane and hanged thurgh law of lande
A pryue theft dose he yis

Yat takes oght yat es noght his
And haldes it priuyly als his awen
And yhete es he for trewe man knawen
Bot whethir he take mare or lesse
A priue theef he yat es
Bot al if he be here for trewe kidde
Fra Godde may noght yat theft be hidde
And yoghe he skape here ye lawe of land
To Goddis lawe hym bihoues stande
For when his saul es hetthen flemed

Thurgh Goddis lawe he salbe demed
And parchaunce to endeles payne
Bot he yhelde it here agayne
A couert theft dose he in case
Yat kepynge of his lordees godes hase
Als bayllif seruaunt othir grayue
Yat falles his lordees rentes resayue
And in his acount reckenes lesse
Ye receytes yan ye spens es
So sleghely he can his acount sette

Ye receytes yan ye spens es
So sleghely steles he his lordees rent
Methink he war worthy be shent
Yhete thurgh colour of his offyce
He hauntes couertly yis vyce
Anauantage of othir men to take
With fals sleghetes yat he can make
Yus can he couertly stele
And yhete he semes als he war lele
Bot if he wist what he war worthy
For swilk dedes hym aght be sory
Also a wyf suld vnderstande
Yat takes ye godes of hir husbande
Agayne his leue or his wille
Sho steles ya godes and dose ful ille
Or he yat es man religious
Yat takes ye godes of his hous
Withouten leue of his souerayne
He steles ya godes for certayne
For wyf ne man of religyoun
Of ye godes yat es comoun
Has na manere of proprete
Ye lawe wil yat it so be
Yarefore yai may noght selle ne gif
Withouten yair soueraynes leef
Also yat wyf dose grete foly
Yat has a chylde in auouterie
If it be to hir lorde vnknawen
And he wenes ye chylde es his awen
Ye whilk als heyre beres herytage
Agayne ye lawe of maryage
And his awen yat heyr suld be
Es disherite yat es pyte
Thurgh hir foly yat es so hidde
A couert theef sho may be kidde
Yat sal sho somtyme bye ful dere
Bot if sho may make amendes here
Ye litell theft es mykell in vse
Yat oft a mans seruaunt dose
Yat steles oft when hym best thinke
Withinne house bathe mete and drinke
Hennes chikens and swilk smale store
And no mare thinkes to pay yarfore
Yhete ye seruaunt gyues neuer tale
To stele othir thinges yat er smale
Hym think it a common custom
Of his mayster godes to stele som
Yhete he has lytell drede in thoght
To take his hyre and serve it noght
For if he serve noght leelly
To have hyre he es noght worthy
And al yat he oght takes mare
Yan he has serued or worthy ware
He suld yhelde agayne in yis case
For al he steles yat he mare tase
And bot he do I warne hym wele
Ful harde payne sal he fele
Yat lastes parchaunce withouten ende
When he out of yis werld sal wende
Yhete a chylde at frendes fyndynge
Yat tas of yairs anythinge
Withouten leue agayne yair wille
He steles it he dose right ille
Or if his frendes him fynde to skole
And he haunt ryots als a folle
And spendes his tyme on ille manere
And his frendes gode and wil noght lere
Be he neuer his frendes so leef

Onence Godde he es a theef
And yat he sal ful dere habye
Bot he amende here yat foly
Yat es to say if he haf skille
And witte to knawe bathe gode and ille
Yhete he yat fyndes a thing of cost
In any stede yat som has lost
And wil noght be ye thing oknawen
Bot haldes it stille als his awen
And fra him yat awe it ye thing seles

Certaynely he ya(n) it steles
Theft of hym yat es theef felawe
Es when a man a theef may knawe
And wil take of him of gift or bye
Yat he wate es stolne theefly
Or wytandely a theef recettes
Or oght yat he thurgh theft gettes
Whaso dose on yis manere
He may be called theues fere
For he es yan als wele gilty

Als he yat did ye felony
For swilk a common worde men has
Als gode es he yat haldes als flaas
And ye same dome may he drede
Yat him falles haue yat dose ye dede
Also a baylyf yat attachen may
A theef and lates him skape away
Or iustyse yat ye lawe suld lede
Yat saues a theef for gift or mede
Or quest yat thurgh gift anely

Yat says a theef es noght gilty
Or he yat procurs a theef to saue
For any auauntage yat he may haue
Or he yat mase hym right bisy
To bye a theef fra ye withy
Yise manere of men als I vnderstande
Vnto yair theft er assentande
For swilk men als I haf here talde
Mayntenes theues and maas yam balde
And warne yai ware als I wene

Swa many theues suld noght be sene
Als now er yat som men knowes
Yarefore yai er als theues felawes
And onence Godde yai er als gilty
Als theues yat dose ye felony
For yai make yat theues er balde
And er noght chastyde als ye lawe walde
Yarefore harde payne sal yai fele
Bot yai here amende yam wele
Ye thridde braunches es rauyn

Yat es tolde a grete synne
Bot sex manere of rauyn to kenne
Er yat vses sex maner of men
A maner of men er comon robbours
Anothir es fals executours
Ye thridde es fals dettours sene
Ye ferthe lordes yat couatous bene
Ye fift es prelates of Halykirke
Yat thurgh couatyse wrang wil wirke
Ye sext es als ye boke telles

Officials denes and bedelles
And also baylifs and shirreues
Yat many men falsely greues
Common robbours may yai be called
Yat men sees comoun paase halde
Yat robbes and reues bi wode and strete
Alle manere of men yat yai with mete
Som robbes on watir and som on lande
And nouthir spars pilgrym ne marchand
Yai sal bye swilk dedes ful dere

Outhir in ye tothir werlde or here
Fals executours may bi skille
Be called robbours for yai do ille
Yai suld thurgh Halykirke rede
Mynistre leelly ye godes of ye dede
For thurgh athe yai er bunden yarto
And with ye dede godes leelly to do
If yai ya godes to yamself take
And wil noght leel mynystracioun make
Bot spendes yam in yair awen vse

Yai robbe ye dede yat so dose
Bot yai agayne yhelde yat tresor
Yai sal haf harde payne yarfo re
Fals detours er mykell to wyte
Yat mykill borwes and noght wil quyte
Or fra seruauntes yat serued has lange
Withhaldes yair hire and dose yam wrange
Yai er robbours thurgh Goddis lawe
Yat wrange withhaldes yat yai awe
Yarefore harde payne mon yai gette

Bot yai here quyte leelly yair dette
Lordes yat ay bene couaytous
Ledes a lyf yat es perillous
For yai rayme pouer men and pille
And takes yair godes agayne yair wille
Fra yam yat er yair bondemen knawen
Yai take yair godes als yair awen
And alle yair tenauntes dose outrage
Thurgh taxinge and thurgh tallyage
And take thurgh lordechip and maystry

Yair godes yat yai suld lyf by
Yai er als robbours and so yai seme
He mon yam quyte yat al sal deme
Prelates of Halykirke to se
Thurgh myght of yair auctoryte
Dose yair sogettes grete outrage
And puttes yam to grette costage
When yai yam visyte yat make maystryes
And rayses of yam grete procuracyes
And what yai aske yam bihoues pay

For yai dar noght agayne yam say
Ya yat dose yus out of course
Yai may be called als robbours
Officyals and denes bathe
Som dose lytell gode bot skathe
Oft yair chapiters yai wil sette
To gadir al yat yai may gette
Yai take bathe of grete and smale
Yohe yai do wrange yai gif neuer tale
For yai haf mare affeccion
To siluer yan to correccyoun
And yhete yai do noght so grete reddure
To riche men als yai do to pouer
For riche men for mede yai forbere
And pouer men wrangwisly yai dere
Til saul hele ne tent yai noght
Bot in wynnynge es al yair thoght
Alle with maystry oft yai wirke
Thurgh cursynege and doinge out of kirke
With swilk manere of ordinauce

Yai chace men vnto penaunce
Ay til yai make redempcioun
Yat may be called extorsyoun
And al yat yai on yis wyse wynne
Semes a manere of rauyn
Yhete somonours and bedelles
Yat vndir yam in office dwelles
Wil for na conscience lette
Yat yai ne take al yat yai may gette
Shirrefs and baylifs yhete dose duresce

6590
Yai put men oft to grete distresce
Yat leel bene withouten blame
Yai prisone yam and dose yam shame
And fettres yam and dose yam pyne
Til yai haf made to yam a fyne
Na sewet gete yai of persoun
Til yai gif a grete raunsoun
Bot pouer men yat may noght gif
Sal haf na mare eise yan a theef
Yogh yai be leel men and trewe

6600
Yai wil neuer ye mare on yam rewe
Swilk hardnes do yai and malyce
Thurgh colour of yair offyce
Alle yat yai take yus wrangwisly
Semes a manere of robbery
Ye ferthe braunche chalenge men calles
Yat in aght maner of men falles
Yat of Godde here standes nane awe
And falshed vses agayne ye lawe
Ane es fals playntif motande

6610
Anothir es fals defendande
Ye thridde fals wittenes and sisour
Ye ferth fals auoket and pledour
Ye fift fals procuratour and attourne
Ye sext fals notere and clerk of fee
Ye seuent false iuge and iustyse
Ye aghnted es assesour wrangwyse
Fals playntif als methink es he
Lered or lawed whethir he be
Yat sekes a false enchescoun

6620
To mote a man agayne resoun
And a fals acciouen feynes
And thurgh a fals colour him pleyes
To putte a man thurgh ille conscience
To traualle and til grete spens
Ne of yat wrange wil noght seese
Til he be fayne to make his peese
Yus he dose for he wald wynne
Bot he mon by ful dere yat synne
Ye fals defendand als men says
Es he yat sekes fals delays
When a man him motes thurgh right
He him defendes with al his myght
Thurgh delays and fals cauteles
Foryi yat he him gilty feles
Bot he yat motes be wele war
Ye defendand wil him forbarre
Of yat yat he askes hym bi lawe
Yat he wil nourthir graunt ne knawe
For he wil ay ye lawe fle

At ye lawe wil he noght be
Bot he yat flees here rightwisnes
Of Goddis mercy salbe partlesse
Fals wittenes I hald a legher
Yat on ye boke wil him forswere
Yat in causes beres fals wittenes
And namly yare yar matrimoyne es
For yat es a bande for terme of lyf
Yat byndes a man vnto his wyf
Yar yat band thurgh God es knytte

It falles to na man to louse itte
And whaso dose yar it es certayne
He beres fals wittenes yar agayne
And wrethes God and dose grete skathe
To his awen saul and to othirs bathe
Also ye fals sissour es prest
To gange opon a fals enquest
Yat puttes a man fra his right tyte
Thurgh shewyng of a fals verdyte
Als fals witnes fals tales yai telle

Bot yai yam mend yai sal haf helle
A fals auoket es he bi skille
Yat a fals cause mayntene wille
For al if he allege lawes amange
He can turne right into wrange
Thurgh sutell cauteles yat he can
Yarefore som haldes hym a wyse man
Bot he es a fole and a fals auokett
Yat in causes ye right can lette
A fals pledour wil noght forsake
A fals plee to vndirtake
For he can shape a wrange delay
And fourme an enquest wrange to say
He charges noght his conscience
To shewe a fals euydence
His falshed may men noght wele knawe
For he can couer it with ye lawe
Yarefore in wrange he es mare balde
A false pledour he may be talde
A fals procuratour noght dredes
To folow and procur a fals nedes
Ne he lettes noght to do falshede
Ay til he may yat nedes spede
He studyes after wrenkes and wiles
Many a man yus he bygyles
Ye same manere yhete dose he
Yat es a fals attourne
For he folwes with al his myght
Als wele a wrang ple als a right
And yhete he wil be of ye assent
To thole his mayster nedes be shent
He yat dose so he es a traytour
Be he attourne or be he procuratour
A fals notere hym men telles
Yat mas fals lettres or libelles
Or fals actes or instrumentes
In any nedes yat he to tentes
He war worthy als I vndirstande
For yat falshede to lese ye hande
Bot if he attaynt war of yat vyce
He suld be suspende of his offyce
Or he yat clerke es of ye coroun
Of kynges court or of court baroun
Yat mas any fals recorde
Or dose falshe to his lorde
Shewes his counsaylle or falses his seele
Or his lordes auauntage stele
Methink he war worthy be drawen
Als a traytour if it war knawen
And sithen <be> hinged bi ye hals
If he war attaynt so fals
Bot al if he skape ye payne here
His saul mon by yat falsed dere
A fals domesman es to drede
Yat dose mare wrange yan euenhede
For when he sittes in iugement
Til his auauntage wil he tent
And to yat party yat greses his hande
He wil thurgh fauour be heldande
And yhete may it so bityde
Yat he wil take on aytir syde
Bot he yat on hym mast vouches saue
Mast fauour of hym sal haue
And a dome giuen in yat case
For him yat na right hase
Yus dose fals iuge of Halikirke
And right so wil fals iustys wirke
Also yhete ye fals assisour
Yat es ye domesman consayllour
And als his felawe syttes him by

Yhete heldes he to ye ta party
For gift yat he taas amange
He counsaylles him to do wrange
Parchaunce to gif a fals iugement
Or tary ye right bi his assent
Yarefore somtyme yam sal sare rewe
Yat euer yai any lawe knewe
Bot undirstandes als I yhow ken
Yat I speke anely of fals men
Yat in falshede er sleghe and balde
Als I haf shewed bifoare and talde
And noght of yam yat treweyly dose
Yat gode conscience and trewhil vse
Als gode saythe and ye lawe wille
And til ilk man do resoun and skille
Als yai wald men to yam didde
Of what state so yai er kidde
What craft so yai haunt or faculte
Or what of fycce yai hau or dignyte
If yai yair conscience right lede
After ye lyne of euenhede
And rightwisnes do to ilk man
Grete mede er yai worthy yan
For yai may yan be als parlyte
Als any frere es or hermyte
Sacrilege ye fift braunch es
Yat mas a man ay graceles
Yat synne als I sal shewe sone
On many maners may be done
First a man may sacrilege wirke
Yat brekes or brynnes Halykirke
Outhir wyndous dores or walles
Or houses yat to Halykirk falles
Or boke or chalyce or vestyment
Or any outhirournament
Or vilany in any place dose
Yat es apropred to Halykirk vse
Or entres within withouten leue
Any harms to do or greue
Of grete cursynge he es noght quyte
For Halykirke he dose dispyte
Sacrilege also he wirkes
Yat steles oght of Halykirkes
Or oght withouten wyse mens rede
Beres out of any halwed stede
Or out of vnhalwed yat es lesse
Beres anythinge yat halwed es
Vestyment boke or chalyce
If he wil do it thurgh malyce
He yat dose swilk foly
To be cursed he es worthy
Sacrilege yhete may yis be called
When a man wil withhalde
Agayne right with maystry
Thynge yat falles to sayntwary
Outhir lande or tenement
Or oght yat falles be payde als rent
Or teendes yat men right dette telles
Or offerandes or anythinge elles
Whaso wrange withhaldes swilk thinge
Rynnes in ye sentence of cursynge
Sacrilege agayne conscience
Dose he yat dose yat vyolence
In halwed stede or sheddes blode
Or litchery dose hym hald I wode
For when halwed stede es so fyled
Yan bihous it be recounciled
Sacrilege may yis be neste
Als when a man smytes a prest
Or any clerke yat has tane croun
Or man or womman of religyoun
Or a womman yat es religyous
Drawes with force out of hire hous
Agayne hir wille if it so be
Appert sacrilege yan dose he
For swilk er lyms of Halykirke
And Goddes seruauntes his werkes to wirke
He yat dose yus him aght haf drede
For he es cursed of yat dede
Yhete dose he sacrylege and dose ille
Yat drawes a man agayne his wille
Out of kirke or halwed stede
To whilke he flees for drede of dede
Halikirkes grith for sokour to haue
Als lange als ye law vouches saue
And he yat dose hym yat greuaunce
Withdrawes fra hym his sustinaunce
Or dose any payne yarewith
To do hym forsake his grith
Or lettes hym ye way gangande
Or puttes him out on any wyse
He brekes Halykirkes fraunchyse
Cursed es he yat so wil do
And alle yat assentes yarto
Sacrilege also dose he
Yat has godes of Halykirke fre
Als prelate persoun or vykere
Yat spendes ya godes on ille manere
Of yat he mon be accused

Als he yat sacrilege has vsed
Sacrilege yhete clerkes calles
Spouse breke yat oft falles
For sposaylle es a sacrament
Of Halykirk yat men suld tent
Yat here es mast nedefull to neuen
Of alle ye sacramentes seuen
He yat thurgh any counsaylle
Dose any dispyte vnto sposaylle
Or brekes ye vowe of chastyte

Yat es solempne or yhete priue
Of religious or seculere
Yat haly order beres here
He dose dispyte to Halykirke
And yus he may sacrilege wirke
Sacrilege he dose men says
Yat kepes noght ye haly days
Yat Halykirke commandes haly
He yat yam brekes dose vylany
To Halykirke yat vs forbedes

To do oght yan bot haly dedes
Yat tymse suld men haunte ye kirke
And werkes of halynes yan wirke
For haly tymse has his fraunchyse
Als haly stede has on ye same wyse
Ye sext braunche es simony
Yat es vsed ouer comonly
And namely amange lered men
Yat ye perille mast suld ken
Thurgh symony lered men wil wirke
Yat es made stiwarde of Halykirke
For yai yat wil haue benefyce
Bihouses com in thurgh his offyce
Yarefore men of sere nacioun
Sekes to hym for warysoun
And alle yat him sekes spede may
Yat siluer or gold has for to pay
Symony als som clerkes says
Openly shewes him by sex ways
Ane es in order als I wene
6860
Yare symony es oft sene
For when a man wald ordayne be
Of bisshop hande in any degre
Parchaunce vunethes sal he spede
Withouten grete prayere or mede
Anothir es yar I fynde a vyce
Yat es in gift of benefyce
For he yat may a benefyce giene
On whilk a clereke may godely lieue
Kirke prouendre or vikery
6870
Fre chapell or chauntrey
He thinkes noght gif it in wast
He gyues it him yat gyues him mast
Or to hym to wham he dette awe
Or for frensheip of som felawe
Or for othir cause yat may be
And noght anely for charyte
6880
In chaunge of benefyce ye thridde es
To chaunge a mare for a lesse
For when twa auauanced men assentes
To chaunge yair auauancementes
He yat ye leste has sal bote take
Forthy yat he ye chaunge sal make
Swilk manere of chaunge es oft done
Bot rightwys chaunge makes ful done
Ye ferth may in eleccioun be
6890
Of prelacy or of dignyte
For when a college or a couent
Sal chese a prelate thurgh assent
To dignyte or prelacy

Yai chese ane yat es vnworthy
In swilk eleccioun yai acorde
Thurgh prayere or procurment of lorde
Yus er chosen thurgh swilk fauour
Bishop abbot and pryour
Yarefore thurgh swilke eleccioun
Halykirk gase nere doun
Ye fift way es in comynge
Of religioun thurgh procurynge
For fone for yair condicioun

Er resayued intil religyoun
Amange possessioners namely
Yat has rentes to lyf by
Withouten prayere or procurment
Or a pitance vnto ye couent
Yhete freres yat has nathinge
To lif by bot of begynge
Yai vse oft swilk a manere
Yai wil resayue nane to frere
Bot he can do yam auaantage

Or for hope of helpe of his lynage
Yus do yai for yair awen prow
Yis cause methink es noght at allow
Bot yis suld yair entent be
Yai suld anely for charyte
Resayue a man for his awen mede
Yat religyous lyf wald lede
Ye sext es shewynge of Goddis worde
And mynsterynge of Goddis borde
For he yat falles to preche or telle

Haly writte and ye godspelle
And wil noght blethely sarmon make
Bot he oght for his trauaylle take
I hald yat prechour nerehande wode
Yat selles Goddis worde for erthly gode
Or he yat preste es and wil noght
Syngle a messe bot it be boght
Or wil noght here a mans shrift
Ne housill hym bot he haf gift
Or oght takes bi yat entent

For any othir sacrament
Na better may he be talde
Yan Iudas was yat Cryst salde
With clerkes es symony mast vsed
Bot lewed men bees noght excused
Of yat vyce yat assentes yarto
Or helpes in yat yai may do
Ye seuent braunch wickednes we calle
Yat in sex thinges oft may falle
Ane es renaying of Crystes lawe
Anothir es wichecraft to knawe

Ye thridde es procuryng of mans dede
Ye ferthe distroying of toun or stede
Ye fift es raysonge of discorde
Ye sext es wrange wryng to lorde
Renaying es als men says
When a man Godde renays
And his lawe and waxes vntrewe
And bcomes Sarzyne or Iewe
And so es made ye fendes man

Forthy yat he suld be ryche yan
For countys of werldes ritchesce
Yis may be called a grete wickednes
Wichecraft suld na man vse
Ne charmes for whoso it dose
Or to wichecraft assentes
Or to vnleefull experimentes
Or mas wrange conjuryssounes
Or rayses ye fende to wyte resounes
Mawmetry yan yai wirke

Agayne ye trouthe of Halykirke
Procuryng of mans dede es ille
Whethir it be done loude or stille
For he yat manslaughter wil do
Or procures or assentes yarto
Or hyres men to do yat dede
Helle yarefore mon be his mede
For he semes withouten pyte
A grete wickednes may yis be
Distroyinge of toun or of manere
Es a grete wickednes to here
For he yat distroys or brynnes
Toun or stede wickedly he synnes
Or procurs othir to do yat ille
Bot he be excused thurgh skille
Parchaunce he mon haf yarefore helle
For it es a grete wickednes to telle
Makynge of discorde also es
Bitwene men a grete wickednes
For he yat about wendes
To make discorde bitwene frendes
Or bitwene man and his wyf
Mas any debate or stryf
Or rayses wreth yar luf suld be
A grete wickednes dose he
Fals wreghyinge als I halde
A wickedenes it may be called
Yat baylifs and bedels oft vses
And pouer men falsely accuses
To yair lordes and yair soueraynes
Yat yam in offyces ordaynes
To do yam lesen yair werldes gode
Yat yai haf wonnen to yair lyues fode
Yhete er som men yat wil assent
To make a fals endyteement
To endyte a man vngilty
Outhir of trespase or felony
Whaso it dose or procures yarto
He wald fayne yat man fordo
In als mykell als in hym es
Yis may be tolde a grete wickednes
And swilk wickednes als men may se
Mas many men dampened to be
Ye aghtned braunche of couatyse
May be called fals marchaundyse
Yat es vsed amange marchaundes
Ye whilk yise fyue maners hauntes
A manere es in lither bargaynynge
Anothir es leghyng and forswerynge
Ye thridde es hauntynge of weghtes vntrewe
Or fals mesures olde or newe
Ye firth es fals shewyng to sight
Ye fift es laynynge of ye sothe right

First es lyther barganynge
Vnskilfulle byinge and sellynge
For som men yat sal oght by
Bargaynes with men vnskilfully
Yat thurgh myschief has nede to selle
Corne or beste or othir catelle
He sees ye sellar es noght wys

He byes ye thinge at a vyle prys
So yat when it es salde and boght
He has ye thinge nere half for noght
Also to selle yus es hym leef
Til hym yat byes at meschief
Yus wynnes he mykell lightly
Whethir he selle or he by
Leghes and fals athes amange
In marchandyse dose mykell wrange
For som man when he sal selle oght
Leghes and athes spares he noght
He says ye thinge es better yan it es
So leghes he agayne sothfastnes
He sweres yat he has yareon lost
And yat it cost mare yan it cost
Yan bihoues hym forsworne be
Yusgates his marchandyse mas he
And als he selles so can he bye
Thurgh leghes and athes and gilry
For yat thinge yat he bye wille

He lacks it gretely agayne skille
And telles defautes yar nane er sene
And sweres it es noght gode ne clene
He lakkes it falsly on yis wyse
Yat he myght haf it for lytell pryse
Hauntyng of fals mesures and weightes
Es oft in marchandyse thurgh sleghtes
For som hauntes bath riche and pore
Double weight and double mesure
And vses bathe thurgh lithernes
Byes with ye mare and selles with ye lesse
Or if ye weight or mesure be leele
And seled with ye kynges seele
Yhete he can in a short whyle
In weghyng or metyng do gyle
In sellyng he can ye mette scarce sette
And in byinge haf mare yan ye mette
Yis manere of marchandyse es ille
For yat es agayne lawe and skille
Fals shewynge als I wene
In som marchandyse es sene
For som man his ware can dight
To make it seme plesand in sight
Or shewe it in stede of dymnes
Yar it semes bettir yan it es
So dose som draper yat es lathe
In mykell light to shew his clathe
Yis manere semes na lewe
Fals marchaundyse may yis be
Laynynge of sothe yat es hidde
Mas fals marchaundyse be kidde
For som can selle a thinge to wynne
Yat has pryne defaute withinne
Yat withouten may noght be sene
Yhete semes it to sight gode and clene
Als yis fals cosours dose
Yat can yair horse falsely rose
Alle yair defautes knaw yai wele
Bot yai layne yam ilka dele
Yai wille noght ye sothe telle
For yai suld yam ye derrer selle
Whaso selles on yis wyse
Methink he mas fals marchaundyse
Ye nyeghent braunche als vndirstand I
Es offyce or craft of foly
Yat hauntes seuen manere of men
Whilk yai er I sal yhow kenne
Common wymmen hald I ane
Yat to ye bordell has yam tane
Anothir es called iogelours

Ye thridde may be called faytours
Ye ferthe men calles sneckedrawers
Yat er halden als ille or wers
Ye fift er herlotes with yair gaudes
And ye sext men calles haraudes
Ye seuent also er champiouns
Ye aghned er tollers of market touns
Ye neghent er hyngemen of offyce
Yis craftes er alle ful of vyce
In swilk craftes na man may wynne

Yair sustinaunce withouten synne
Common wymmen yair bodys selles
For yair lyflade yai do noght elles
Yai werne na man with yam to rage
Of wham yai may haue auauntage
With synne yai wynne yair sustinaunce
Yai do nane othir cheuissaunce
A synnefull craft methinke es yis
Yat dose yam tyne heuen blisse
Iogelours grete auauntage gettes

Thurgh fals iapes and tregettes
And leges yat yai make amange
Whaso hauntes swilk craft lyues wrange
Faytours wynnes mete and mone
Of yam yat has mercy and pyte
For lithir wyles can yai fynde
To make yam seme crokid or blynde
Or seke or mysays to mens sight
So can yai yair lysms sight
For men suld yam mysays deme
Bot yai er noght swilk als yai seme
Mikell gode wynne yai yus
Methink yis manere es perillus
Sneckedrawers men may kenne
Som men calles yam Robertmen
At many a dore yai drawe ye snecke
And opens bathe ye dore and ye hecke
If yai ye husband at hame fynde
Yai say alle yair godes er brynde
Or yat yai war amange theues stadde

And er robbed of al yat yai hadde
Riche men yai say yai ware
And now yai er pouer and bare
Som also telles and says
Yat yai haf lost hors and hernays
And yair armour and othir gere
Thurgh myschief in lande of were
Som says yair rentes and yair landes
Er alle in othir mens handes
And er weddesette til a day
And alle er leghes yat yai say
Yhete yai say yai er of gentill blode
For yat men suld do yam mare gode
When yai haf leghed yan yai craue
Bot yai ga noght til yai haue
And if yai fynde ye husband out
Yan yai cast yair sight about
And sees ye wyf has na socour
Parchaunce yai folow hir into ye bour
Al yat yai aske sho wil yam take

For drede of yam swilk boste yai make
Ye grace of Godde methink yam wantes
Yat ledes yair lyf with swilk trantes
Herlotes walkes thurgh many tounes
With specked mantels and burdouns
And at ilk mans hous ga yai in
Yare yai hope oght for to wynne
Bot herlotes men calles comonly
Alle yat hauntes herlotry
Herlotes falles to stand on ye flore
And play somtyme at ye spore
At ye bene and ye catte
A foul play hald I yat
And yareagayne may yai noght be
When men biddes yam for yaire fee
For ye rewell of yair religyoun
Es swilk thurgh yair professyoun
Yis es a poynt of yair rewell ilk tyme
To licken men yare yai com in ryme
Yhete haunt yai oft othir iapes
Som ledes heres and som ledes apes
Yat mas sautes and solaces als men yat sese
Alle yise er folyes and nycetese
Haroudes of armes oft er sene
In stede yar grete lordynges bene
Bot at ye dede of armes wil yai be
To deme to wham suld falle ye gre
Be it in iustynge or turnament
Yai wil take ful gode entent
To wyte wham falles haue a prys
For yan sal yair auantage ryse
Yai halwe his name thurgh grete cry
Varefore yai haue gifts of curtaysy
Riche robes or othir Ritcheses
Bot yam bihoues crye a largesce
Yus wynne yai pompe to mayntene
Yis manere of wynnynge es noght clene
Champions with lordes dwelles
To fight for yam in yair querelles
For thing yat es in debate
Yat may be termyned nane othir gate
And whaso may othir overcome
Wynnes ye right thurgh coustome
Yarefore yai wille take grete wage
Or bouche of court with auantage
Methink swilk men lifes noght wele
And yat mon yai hereafter fele
Tollers office yhete es ille
For yai tak tolle oft agayne skille
Of diuers men yat falles nane gieue
And many man ful oft yai greue
For mykell tolle yat yai take
Es thurgh escresce yat yai make
For it was neuer tolle gaderere
Yat he ne wald greue men and dere
Swilk offyce I rede he flee
Yat wil out of perille be
Forwhy we fynde wryten in boke
Yat Cryst Mathew yarefra toke
For ye perille yat es yareinne
For men vses it noght withouten synne
Hynger of men prayse I lest
For yat offyce es mast vnhonest
For yai er fayne withouten pite
Hynge many men for yair fee
Yai recke neuer how many yai hinge
If yai may haue gode wynnynge
Ne how many heueds yai of smyte
If men wil yam yair traualille quyte
Al haf yai leue thurgh lawe of land
Yai synne yhete als I vnderstande
Yat of offyce bihoues nedely be
Withouten reuth and pyt
Yam war bettir thigge yair mete
Yan any gode on yat wyse gete
Yis es an offyce of grete wrecchednes
Als ilkane of ye tothir es
Ye tende brancche may men calle
Fole play yat es last of alle
Yat es play of tables or of dyce
Of whilk comes neghen manere of vyce
Ane es couatyse yat wyde es spredde
Anothir es rauyn and okir ye thridde
Ye ferth es multiplying of leghes
And idell speche yat fra ye mouth fleghes
Ye fift es sclaundre of Godde of heuen
And of his halwes yat we oft geen
Ye sext es ille ensaumple to tast
Ye seuent spendynge of tyme in wast
Ye aghtned es corrupcioun called
In yam yat vses swilk plays to bihald
Ye neghent es vnbouxsomnes to wirke
Agayne ye defense of Halykirke
Couatyse I fynde yareinne
For he yat plays couaytes to wynne
Sen he of wynnyng settes his thoght
Withouten couatyse ne es he noght
Rauyne yare es als men may knawe
For he yat playes spoylles his felawe
To take of hym he wil noght lette
Al yat euer he may gette
And yat he getes withhaldes stille
Yis may be called rauyn bi skille
Okir also men may yare kenne
For he tas for neghen shillynges ten
Noght for a moneth to pay
Bot for an houre anely of ye day
Sen he tas so mykell fre
Appert oker may yis be
Multiplyinge of wordes in vayne
And athes and leghes vncertayne
Er mykell vsed at yat gammen
When twa or thre playes samen
Bot alle ya wordes vndirstande I
Er noght withouten synne and foly
Yhete sclaundre yai Godde als I wene
And his halowes yat with him bene
For when yair chaunce comes noght tyte
Yai flyte with Godde and al hym wyte
And his halowes yai mysprayse
And says yai er alle vncurtayse
Yai say Godde and his halowes bathe
Helpes yam noght bot dose yam skathe
A grete sclaundre to Godde es yis
And til his halwes with him in blisse
Ille ensaumple methink yai gyf
Til othir men yat suld wele lyf
For som yan gifys yair willes yarto
To do right als yai se yam do
Thurgh ille ensaumple men may make

Foles yat wille aftir it take
Yhete spende yai yair tymel noght wele
Bot yai lese it ilka dele
And ye gode yat yai suld do to whyles
And vses folyes yat yair saulles fyles

Swilk spendynge of tymel in vayne
Mon putte yair saulles to mykell payne
Corrupcion to yam may be
Yat vses of custom it to se
For many lufs nyght and day

To stande or sitte to se yat play
Methink yat yat manere es vnhaalsom
To yam yat vses it of custom
Yhete methink vnbourxom er yai
Til Halykirke yat vses yat play
For Halykirke defendes swilk werkes
And namely to prestes and to clerkes
Alle ya yat dose yareagayne
Suld be chastyde thurgh yair souerayne
Bot whaso any wynnynge hentes

In play of dyce or in turnamentes
Be it in town or be it in felde
Yam bihoues it agayne yhelde
Or to pouer men it alle dele
For yat wynnynge es noght leele
Here haf I shewed on sere wyse
Ye ten braunches of couatyse
Yat ye gift of counsaylle drawes
Out of ye hert yat it lawes
And settes yareinne instede of yat

A vertu yat mercy hatt
DE VIRTUTE MISERICORDIE
Mercy may wele lickened be
By gode skille vntill a tre
Yat men sees bathe growe and sprede
Bathe on heght and also on brede
Seuen degrees of yat tree er sene
And out of it springes braunches fourtene
Of whilk bene seuen to telle yam eft
On ye right syde and seuen on ye left
Ye first degree es kynde right
Anothir es grace for vs dight
Ye thridde es yat rewels our witte
Ye commaundement of haly writte
Ye ferthe es honour to Godde of heuen
Ye fift largesce of Godde to neuen
Ye sext es drede of ye dome namely
Ye seuent es ye fruyt of mercy
Yise seuen degrees er seuen skilles
Yat our hertes to mercy tilles
First kynde suld vs to mercy lede
To helpe our euen crysten in nede
Foryi yat we er alle mare and lesse
Of a kynde and a lickenes
In kynde of bestes may we fynde
Ensampler yat vs to mercy sulde bynde
Yat som foule thurgh kynde wil lette
Of fleshe of ye same kynde to ette
And yhete a meer thurgh kynde wil thole
Souke hir anothir meeres folle
And wolfes als we fynde in iestes
Has kepded childer fra othir bestes
Wele mare sulde we be mercyable
Yan bestes yat er vnresonable
Thurgh kynde to helpe othir and saue
Yat we se our lickenes haue
Grace sulde vs to mercy drawe
To help yat nede has for Goddis awe
For we er alle lyms thurgh grace to wirke
Of a body yat es Halykirke
And thurgh grace Godde rightwyse
Boght vs alle with a pryse
Yat was his awen precious blode
Yat he shedde for vs on ye rode
For mercy he had of mans kynde
Yat aght vs ay to haue in mynde
And forthy we er alle brethir fre
And a fader and a moder haf we
Our Fader es Godde yat sendes solace
And Halykirk our Moder thurgh grace
Sen ilkane of vs es othir brothir
Ilkane suld we haf mercy on othir
Ye commandement of haly writte
Suld our hertes to mercy knytte
For haly writte vs biddes be bisy
To do ye werkes of mercy
Ya werkes passes alle othir vertus
Yai kyndell ye luf of Godde in vs
For als oyle yat ye laump has withinne
Passes oboun al lykour thynne
So passes mercy yat es clene
Oboun alle othir vertus yat bene
And als ye oylle in a laumpe bright
Maas ye fyre yareinne to brynne light
So ye oylle of mercy to proue
Norisshes in hert ye fyre of luf
And als ye fyre out wil ga
When ye oylle withdrawes yarfra
And to ye light noght auaylles
When ye oylle in ye laump faylles
So faylles luf of Godde first knawen
When mercy faylles and es withdrawen
Mercy als yise clerkes says
Es ye vertu yat mast Godde pays
And ye fende of helle mast deres
For it es ye armes yat mast him feres
Yarfore yai yat wil wele spede
Haue mercy of yam yat has nede
And help yam in yair mischief
So yat yai may ye better lief
For yat yai gif es halden als store
Yai mon haf heuen blisse yarfore
And ya yat ye pouer help wil warne
In yair mast nede help mon yai tharne
Honour to Godde almyghty
Suld stir vs sone vnto mercy
For yai do Godde grete honour
Yat ye pouer wil help and sokour
For yat men dose to ye pouer yat es nedy
Men dose it vnto Godde almyghty
Als Godde himseluen beres wyttenes
In ye godspelle yat sothe es
He says yhe yat haf done to myne
Yhe did it to me yat sal yhe noght tyne
Ye pouer men yat here er sene
Goddis awen menyhe bene
Whaso thurgh mercy yam sokours
Or worshepes he Godde honours
For he yat worshepes ye menyhe
Honour to ye Lorde dose he
And he yat to ye menyhe dose shame
45vb
Vnto ye Lorde he dose ye same
A fayre ensaumple of yat we haue
Of Saynt Martyne yat vouched saue
For Goddis luf to parte his mantell
And to ye pouer man gaf a cantell
And sone yareafter his sight was ledde
Yar he sagh Godde yarewith cledde
And herdde him to his aungelles say
Lo how Martyn cledde me today
Largesce of Godde yat es large of gift
Suld our hertes to mercy lift
For Godde gyues to ilk man largely
After he es of his curtaysy
Sen Godde giues largely we suld gief
Largely to yam yat has myschief
For Godde biddes vs mercyable be
Als ye fader yat es ful of pyte
Goddis sones als ye boke yam leres
Suld folow ye gode faders maneres
Yarefore ye wyse man biddes vs
Be merciable to do alms
And helpe ya yat nede has here
So may we be Goddis sones dere
Drede of ye dome at ye last day
Suld stir our hertes to mercy ay
For alle yat here has na pyte
Withouten mercy demed salbe
Als says ye haly man appertly
Iugement withouten mercy
Salbe gyuen agayne ilka wight

7450
Yat ye werkes of mercy dose noght right
And yai yat ye werkes of mercy has done
Yat day yai sal haf mercy sone
Bot alle yat mercy here wil warne
Mercy of Godde yai sal yan tharn
For Godde turnes yam ye deef ere yan
Yat turnes ye deef ere to ye pouer man
Of yat we may ensaumple telle
Yat Godde shewes in ye godspelle
Of ye riche man and es wryten yus

7460
Yat warned ye lazar his almus
Yarefore Godde warned him yareagayne
A drope of water to slocken his payne
When he in ye fyre of helle was
And brinned hate for his trespas
And ye folfe maydens how yai war stadde
Yat in yair laumpes nane oylle hadde
Yarefore Godde yat al synne hates
At ye bridale sperred ye yhates
Agayne yam for yai nane oylle broght
And sayde to yam I knaw yhow noght
Right so ye yhates of paradyse
Salbe sperred on ye same wyse
Agayne alle ya men namely
Yat has in hert here na mercy
And withouten mercy be yan
In helle als was ye riche man
Ye fruyt of ye tree yat mercy es called
Suld make vs mercy in hert halde
For mercy als ye boke vs leres

202
Shewes his fruyt on many maners
First mercy thurgh grace to vs wynnes
Forgifnes of alle our synnes
Mercy saues vs fra alle mischaunce
And wynnes vs here our sustinaunce
Mercy vs may fra ye fende saue
And multiplyes ye gode yat we haue
Als we may fynde and proue itte
By many ensaumles in haly writte
Mercy es ye gode marchande

Yat ay wynnes and neuer es tyynande
Als says Saynt Paul thurgh short shewyng
Mercy es worth to alle thynge
For yat stane es ful precious
Yat to alle thinges es vertuous
Yat es mercy yat wynne vs may
Alle manere of gode yat es to say
Bathe werldely gode and gastly to neuen
And endeles gode yat es ye blisse of heuen
Of werldely godes yat Godde lenes vs

Salamon spekes and says yus
With yi ritches you Godde honour
And with yi gode ye pouer sokour
And Godde sal fulfille yi gerners
Of corne and with wyne yi celers
Bot vndirstande with al yi witte
Yis worde als Salamon says itte
He says of yi gode and yi ritchesce
And noght of yat yat othir mens es
Als som yat wil yair almus make

Of othir mens gode yat yai take
Thurgh okir or theft or rauyn
Or thurgh gilry if yai it so wynne
For swilk almus gete yai na mede
Yai do mare synne yan almus dede
Swilk almus es made in vayne
For Godde wil yat yai it yhelde agayne
And almus do thurgh mercy
Of yat yat yai haf wonnen leelly
Mercy may be to our prue
Lickened to sede of grete vertu
Yat growes after ye kynde of yat
Better in lene erthe yan in fatte
For mercy shewes his frute sone
When it es to ye nedefull done
Mercy fordose ye fendas rede
And saues vs fra alle manere of dede
Fra dede of helle yat es endeles
Fra dede of synne yat gastly es
Fra bodily dede yat alle bihounes fele

Bathe gode and ille als clerkes wate wele
For men may fynde ensaumples in boke
Of haly mens lyfs whaso wil loke
Yat men fra dede has bene raysed
Thurgh werkes of mercy yat mast es prayed
Yarefore mercy mykell auaylles
It es ye tresour yat neuer faylles
Thurgh mercy grace here wynne we may
And aftir yis lyf blisse for ay
Yise er ye degrees of mercy seuen
And now I wil ye braunches neuen
Ye braunches bene werkes of mercy
Yat bene bath bodyly and gastly
Out of mercy als says yis clerkes
On aythir side growes seuen werkes
On ye right syde seuen gastly springes
And on ye left syde seuen bodily hinges
Ye gastly werkes bene yise to knawe
Ye whilk I wil reckon here on rawe
Ye first of ye gastly werkes yis es

To counsaylle yam yat bene redeles
Anothir es als I vndirstande
To teche yam yat bene vnconande
Ye thridde werk also es yis
To chasty yam yat done amisse
Ye fethre es yis in ilka case
To comfort yam yat angre has
Ye fift also to forgif
Alle wranges and trespas yat may greue
Ye sext es to haue in hert pyte
Of yam yat we in angre se
Ye seuent es withouten fayntyse
To pray ilk day for our enemyse
Ye first werk es counsaylle to bede
To yam yat has of counsaylle nede
For Goddis luf when yai it craue
And noght for werldely wynnyng to haue
Als pledours dose and auokettes
Yat yair hertes on wynnyng settes
Bot som of yam als men vndirstandes
Wynnes and takes on bathe handes
Yai gif na counsaylle bot for mede
Or for fauvour or for drede
For Goddis luf wil yai nane gieue
For yat tranaylle wald yam greue
Bot yair counsaylle mast auaylles
Yat bisily and wele counsaylles
Synfull men to leue yair synne
And men of gode lyf to dwelle yarinne
Als dose prelates and confessours
And othir gode counsayllours
Yai wirk right yat werke gastly
Yis es ye first braunche of mercy
Ye secund werk es to kenne
And to teche vnconande men
And yat suld yai namely do
Yat er helden and bunden yarto
Als prelates yair suggettes to preche
Als maysters yair disciples to teche
Als fader and moder to chastys
And to teche yair childer curtaysy
Prelates suld yair suggettes wisse
And teche yam ye way to blisse
And kenne yam how yai sal forsake
Synne and to gode lyf yam take
And teche yam whilk es Goddis lawe
And how yai sal his wille knawe
Thurgh gode ensaumple of haly writte
To make yair hertes fra synne flitte
And how yai suld luf Godde and drede
And gif yam gode ensaumple in dede
For ilka prelate es ensaumplere
Til his suggettes yat he suld lere
For al say he wele and dose noght so
He gifs yam ensaumple ille to do
And als many paynes he worthy es
Als he gifs ensaumple of wickednes
Maysters to teche sulb bisy be
Yair discyplies in som faculte
Of science craft or mistere

Yat yai er halden yam to lere
So yat na tyme of lerynge faylle
In defaute of ye maysters trauaylle
For if yai spende yair tyme in waste
Yair maysters yat er to wyte maste
Of al yat tyme yat wrangle es vsed
Sal bifore Godde be accused
When alle dedes salbe shewed
Bathe of lered men and of lewed
Fader and moder suld teche right

Yair childer with al yair myght
And norishe yam in gode thewes
And kepe yam fra company of shrewes
And fra swerynge of grete athe
And fra leghyng ye oft dose skathe
And chasty yam when yai do wrange
And spare yam noght yarefro ouer lange
For als we se men settes a shoo
On a last yat es mete yarto
Ye shappe it tase when it sittes fast

Shal halde whyles ye sho may last
And als a colt a tetche ay hauntes
Yat he tase first when men him dauntes
So haldes a chylde thurgh hande and tunge
Ye tetche for ay yat he takes yhunge
Yarefae men suld when yai leste couthe
Kenne yam gode thewes in yair yhouthe
For ye fader and ye moder salbe
Accused bifor Godde so wil he
Of alle ille tetches in worde and dede
Yat yair childer takes in barnhede
Thurgh ye defaute at ye bigynnynge
Of yair faders and moderes techynge
Ye thridde werk of mercy es yis
To chasty yam yat dose amysse
Yat falles til prelates specially
And til kynges and lordes yat bene myghty
Yai suld chasty with al yair myght
Yair suggettes yat dose noght right
For if yai suffir thurgh reckelesnes
Or thurgh fauour any wickednes
Yat yai thurgh lawe may amende here
Of yat synne er yai partenere
Yarefore nouthir prince ne prelate
Suld suffre na synne yat yai wate
Bot yai yareinne amendement sette
And nouthir for luf ne fauour lette
For if so falle yat yare be
With a lorde wicked menyhe
And ye lorde yair wickednes knawe
And wil noght sette yam in awe
A grete taken may men se yan
Yat ye lorde es na gode man
For swilk a worde es in ilka cuntre
Yat men says swilk lorde swilk menyhe
Bot thurgh ille menyhe als es sene
Lordes with wrange oft slaundred bene
Yarefore yise lordes suld take kepe
And nouthir for luf lette ne frendshepe
To chasty yair menyhe or suggettes
Of yair folys yat gode lyf lettes
For yai suld drede Godde mare yan man
And luf hym mare after yai can
Men suld luf wele mens persounes
And hate yair fol e condiciounes
Therefore prelates and princes of ye lande
And othir lordes suld vnderstande
Yat vnknowynge yam noght excuses
Of folys yat yair suggettes vses
For yai er halden thugh ye lawe
To enquire ye defautes and knawe
Thugh men yat bene gode and leele
Yat ye sothe wil noght concele
For wyte yai wele at domesday
Yai be noght excused for to say
Lorde swilk defautes knewe we noght
Yare sal yai se what yai haf wroght
Ye ferthe werke es of mercy
To comfort yam yat er sary
Als seke men yat beddered lyse
Or ya yat er in othir anguyse
Men suld yam comfort in alle yair bales
Thugh gode ensaamples and fayre tales
To brynge yam out of wrange thoght
So yat yair hertes faylle yam noght
Als Saynt Paul says yhe yat has quert
Comforte yam yat er feble of hert
And Salamon says and beres wyttenes
Yat he yat at malese of hert es
Suld haue conforte and wax light
Thugh gode wordes yat men says him right
For als ye hert yat has grete lykynge
In gode sawors thugh smellynge
So feles ye saul swetnes yat vaylles
In gode wordes and gode counsaylles
If a sothfast frende him counsaylle swa
Yat lufs hym bathe in wele and wa
For a man may fele and se in dede
Wha es his frende when he has nede
Four thingses may men shewe yat can
Yat in alle angres confortes a man
If he his thoght on ya four sette
Alle his angres he sal forgette
Ane es to think on ye paynes of helle
Yat er mare yan tunge may telle
Anothir to think withouten fayntyse
On ye grete ioye of paradyse
Ye thridde es with gode devocioun
To think on Crystes passyoun
Ye ferthe to think what godes and grace

Angres and noyes may purchace
To yam yat tholes it with godewille
Als men may shewe bi sere skille
First suld he think yat in angre es
On ye payne of helle yat es endeles
Yat synful men yat dwelles yareinne
Sal thole eueremare for yair synne
Ye paynes er so hidous to here
Yat alle ye clerkes fer and nere
Yat euer was or yat lyues yhete

Couthe noght imagyne a payne thurgh witte
Ya paynes bene so sharp and felle
Yat alle ye angres yat men may telle
Or persecution or anguys
Yat men tholes here on any wyse
Er noght bot als ane oyntyng ware
To regarde of ye paynes yare
Whaso thinkes what ya paynes ere
Angres him sal here lytell dere
Yat he tholes in his lyf dayse

Als Saynt Austyne to Godde yus says
Lorde lat britten me here and broylle me
Yat I to helle noght damned be
Methink it es ane eesy thinge
To suffre ye wande of chastyinge
To skape ye glayue yat strikes sare
And yat slaas ye saull for euermare
Yat es ye sharp dede of helle
Yat neuer has ende als clerkes can telle
Godde shewes a man grete semblant of luf

When he sendes angre him here to proue
Als Godde says yat es ful of mercy
Yam yat I luf I wille chasty
Ye ox yat men wil slaa in sesoun
Men fedes fatte for yat enchesoun
Bot ye ox yat sal noght be slayne
Men puttes to yhock in plogh or wayne
Swa it es a signe of dampancyoun
Til hym yat here has na tribulacioun
Bot allekyn welthes and delyces has here

To wax fatte to ye fendas lardere
Als says Saynt Austyne and may wele be
Yat whaso has of welthe plente
And continuele hele a token it es
Of dampancioun yat es endeles
Bot he yat Godde haldes to his store
Him most thole here angres yarefore
A token of luf shewes ye emperour
To yat man and dose him grete honour
To wham he sendes als him gode think

His awen coppe yareof to drynk
Ye coppe es angre yat here es ryf
And persecuion of yis lyf
Yat es ye first saus to sette
With whilk men suld swilk mete ette
Yat es angre of bitter tast
Yat bitternes may sour saus wast
Yat saus I calle of mynde a mees
Of ye payne of helle yat neuer sal sees
Yat calle I vynegre yat es soure

Yat dose away al ya sauour
Of ye wyne of werldely delitz
Yat mas men falle in many a vyce
Als ye vynegre dose men tyne
Ye sauour and ye tast of gode wyne
Ye secund thinge to thynk es yis
Of ye grete ioye and ye grete blisse
Of paradyse yat lastes ay
Als men has herde haly men say
So mykell ioye yare es to telle

Yat alle ye delitz here yar we dwelle
Es noght bot sorow trowe ilk man yis
To regarde of yat grete blisse
Yat blisse sal yai haue at ye last
Yat here tholes angre with hert stedfast
Bot na man getes yat warysoun
Bot he thole here tribulacioun
Yarefore ne suld na man sryue
With ye angres of yis lyue
Bot yherne oft with yam to mete
For al seme yai bittir yai er swete
For thinge yat bitter to ye body es
To ye saul es grete swetenes
Yarefore he suld nane angre drede
Yat wald yarefore haf blisse to mede
For angre suld litell dere him yan
Als Saynt Gregor says ye haly man
Trayst of mede yat may noght faylle
Alleges mykell a mans traualie
Ye thridde thinge es in tribulacioun
7800
To think ay on Crystes passioun
Yat he tholed for mans trespase
Whaso thinkes how harde it was
First how he had many sare buffet
And sithen naked with scourges bette
Yat his body ran al ouer blode
And sithen nailled was on ye rode
And yareon he dyed and yhelde ye gast
And al tholed he for our luf mast
So harde payne had neuer man
7810
Als Cryst for vs suffred yan
Ne harder payne myght neuer be
For he spake yis worde of grete pyte
Thurgh jeremye ye prophete
Yhe men he sayde yat passes bi ye strete
Habyde a whyle ar yat yhe ga
And bihalde my payne and my wa
If euer was any sorow or payne
So harde and bittir als es myne
Mynde of yis suld do vs grete
7820
And make our angres to vs swete
Nathinge to vs here may be better
Na noght may make our angres swetter
Als I fynde wryten in haly writte
Ensaumple yar men may rede it
How ye childer of Iraell
Yat Moyses ledde Goddis profyte leele
Come til a water yat yai soght
Bot drynk yareof ne myght yai noght
For ye water was bitter to fele
Bot afterward God payed yam wele
He bad Moyses lay yareinne a tre
And al ye water suld swete be
Moyses did als Godde hym sayde
And it was swete yar ye tre was layde
Ye bitter water als I halde
Ye angres of yis werlde es called
Ye tree yat made it swete sone
Es ye croyce on whilk Godd was done
Wharefore whaso in hert has mynde
What Payne yat Cryst had for mankynde
On ye croyce als was his wille
Hym suld think here nane angre ille
For it ne es payne ne aduersyte
Ne angre yat in yis werlde may be
Yat ne ye mynde of Goddis passyoun
Suld make it swete thurgh deuocioun
Ye ferthe thinge es to think in thoght
When we er in anger broght
What godes yat angre wynne may
Til him yat mekely suffirs it ay
First angre proues Goddis knyght
To loke how hardy he es and wight
A knyght may noght his strength fele
Til he in stoure be proued wele
For Saynt Paul says als I fynde can
Yat pacience mast proues a man
And als ye aungell spak yarby
And sayde yis worde vnto Thoby
For you paied Godde it bihoued
Yat yi fondynge had ye proued
Angre yogh it be greef to sight
It clenses ye saul and mase it bright
Right als fyre mas golde fyne
And als ye fyle dose ye iren to shyne
And als ye flaylle ye corne dinges
Out of ye caffe yat on it hynges
Als Saynt Gregor telles and says
In a boke yat es mykell to prayse
Yat angres bene medycynes leele

Ye grete sekenes of synnes to hele
For als ye boke openly shewes vs
Yare we may fynde wryten yus
Yat sekenes ye saul sobre maas
Yat synne oftsythe couerd haas
Yarefore says yus Saynt Gregor
You suld noght think hard yarfore
Yat you feles here malady
Withouten ye on yi body
If you be heled clene withinne

Of allekyn sekenes of synne
Also thurgh tribulacioun
Men wynnes of blisse ye coroun
For Saynt Iame says yat blissed es he
Yat tholes fandyng and aduersyte
Als ye gode knyght yat in stour takes
And endures many harde strakes
Forthy ye heghe coroun of blisse
When he es proued salbe hisse
Yise four things ye I haf talde
We suld in our hertes falde
And think on yam nyght and day
In alle angres yat greue vs may
For nathinge vs may comfort mare
Yan mynde of yam when we er in care
Ye fift braunche es of ye tree of mercy
To forgif alle wranges hally
Forwhy Saynt Gregor says yus
Yat he yat gyues his almus
To nedefull men yat poverly lifs
And wranges done him noght forgifs
Bot haldes rancour in his thoght
His almus dede auaylles him noght
For Godde payse noght ye gift of ye hande
While rancour es in ye hert dwelland
Godde weghes ye gift on his manere
Altir ye wille es of ye gifere
Als Godde says in ye godspelle
On yis wyse als I sal yhow telle
If yat yhe wil noght forgif

Ilkane othir whyle yhe here lif
Ye Fader of heuen ne wil noght
Forgif yhow yat yhe wrange haf wroght
Forthy methink he dose ful ille
Yat othir here forgif noght wille
For agayne himself als oft he prays
Als he ye Pater Noster says
Yar we pray Godde forgif vs sone
Als we do yam yat vs has mysdone
If we forgif noght yan say we yus

Ilkane suld fele othir malady
And alle othir angres and waa
And haf rewthe in hert whareso yai ga
Thurgh kynde a lym suld fele and bere
Ye sekenes yat anothir may dere
Als says Saynt Paul wha has sekenes
And I noght seke als he es
And Saynt Gregor also says
In a boke he made in his days
Yat euer ye mare a man es parlyte
Ye mare he suffres angre and dispyte
Ye seuent braunches es to pray
For our enemies nyght and day
And for men yat in synne lyse
Yat God gif yam grace to ryse
Als Godde himself commandes vs
In ye godspell yare he says yus
Prayes for yam with godewille
Yat yhow harme dose loude or stille
Yan sal yhe be Goddis sones right
And his heyres in heuen bright
Whaso dose noght yus I halde
Goddis sone sal noght be called
And yai yat er noght Goddis sonnes

Getes na parte yar Godde wonnes
Of his herytage yat falles
Till yam yat he his sones calles
Yise er ye braunches of mercy
Yat bene ye seuen werkes vastly
Yat springes fra mercy on ye right syde
And amange gode mercy spredes wyde
On ye left syde springe othir seuen
Yat er ye bodily werkes to neuen
Ane es hungry and thristy to fede

With mete and drynk yat has nede
Anothir es ay when nede ware
To clethe yam yat er naked and bare
Ye thridde es to frest yam for Goddis sake
Yat has grete nede of frest to take
And of ye dette to gif respyte
And yam forgif yat may noght quyte
Ye ferthe es als men vndirstandes
To visyte yat liggen in Goddis bandes
Ye fift es pouer men to herber

And pouer pilgrimes yat walkes fer
Ye sext es als in boke es funden
To visite yam yat er in prisoun bunden
Ye seuent es to biry ye dede
Yise seuen werkes stand mykell in stede
Ye sex of yam er of ye gospell
Als men may here yis clerkes telle
Bot ye seuent werke of mercy
Ordayned ye haly man Thoby
First we suld fede ye hungry

And gif a drynk vnto ye thrysty
So biddes haly writte vs do
In many stedes yat accordes yarto
First gifs Thoby swilk a rede
And says you sal ete yi brede
With ye nedefull yat poverly gase
Yat deaut of mete and drynk has
And yus says Salamon ye wyse
If you se any of yine enmyse
Haf deauta and hungre grete

For Goddes luf gif you yam mete
If him thryst lette for na swynke
For Godds luf to gif hym drynke
Also in ye gospelle men may lere
How Godde says on yis manere
When you mas feste yus saltou do
Calle feble and blynde and croked yarto
Yan saltow be talde blissed tyte
For yai may noght it ye quyte
Bot Godde sal yhelde ye on his wyse
When alle men sal at domesday ryse
Yis es agayne ye riche men right
Yat mas grete outrage in sight
For pompe and pryde of ye werlde to se
And of ye pouere has na pyte
Bot yam agh haue grete drede alle
Yat it suld swa with yam bifalle
Als with ye riche gloton bifelle
Of whilk Godde spekes in ye godspelle
Yat alle his lyf in delycles ledde

And with delicious metes hym fedde
And lete ye lazer of pover state
For hungre perisshe at his yhate
Bot when yai bathe thurgh dede gun passe
Ye chaunce of ye dyce chaunged was
For ye lazer was borne vp euen
With aungels to ye blisse of heuen
And ye riche man was biryed in helle
Als wryten es in ye godspelle
Yat nede had of a drope of watir

8030
Yar he brynned neuer thinge hatter
For if al ye water of ye see myght rynne
Opon his tunge oboun his chynne
Al yat water myght noght him kele
So grete hete gan he yare fele
Of brynnand fyre yat lastes ay
Yat nane kyns thinge slecken may
Yarefore it es gode als methink
To fede ye pouer with mete and drynk
For yat may men fra helle lette

8040
And make yam ye blisse of heuen gette
Als men in ye gospelle here may
How Godde sal yus at ye grete dome say
Comes yhe blissed alle bidene
Yat my fader childer has bene
In to his kyngedome with me
Yar ioye and blisse sal euermare be
For when I hunger and threst hadde
With mete and drynk yhe made me gladde
Wharefore ye pouer er my menyhe

8050
Yat yhe yam didde yhe didde to me
Anothir bodily werk es tolde
Yat es to couer ye naked fra colde
For we suld of our clathes gieue
To yam yat colde mast may greue
And also gif yam yat nede has
Hose and shone yat barfote gas
So fynde we wryten of Thoby
Yat taght his sone yus specially
Ye naked he sayde you honour

8060
With yi robes and yam sokour
And Isaye says you sal take kepe
Of ye naked and yam worshepe
Saynt Petir yat was and es so haly
Thurgh swilk a noble werke of mercy
Raysed a womman yat ight Dorcas
Fra dede to lyue yat dede was
For sho helped pouer yat was helpeles
Als haly writte beres wittenes
Anothir ensaumple fynde I can

8070
Of Martyne yat cledde ye pouer man
Of whase werke Godde was payed
Als I tolde bifoire and sayde
Bot ye clath yat gyuen es
To ye pouer man yat es clatheles
A grete menynge to hym may be
Ay when ye pouer yareon may se
To pray for hym yat he mede haue
Yat ye clathe on hym vouched saue
Ye thridde braunche es to frest and len

8080
To yam yat nede has yat er trew men
And if yai may noght ye dette pay
To forgif it yam whaso may
For almus es noght anely to deele
Bot it es almus to frest ye leele
Sympilly for Goddis sake
Withouten any oker to take
And for Goddis luf ye dette forgieue
To yam yat er at grete myschief
And to wham yat yai er in dette broght
To pay for yam yar yai may noght
Als Godde commanded in ye alde lawe
Yar he sayd yus whoso wil knawe
If yi brothir in pouert be broght
Agayne hym you ne sal noght
Make yine herte harde to stande
Ne fra hym withdrawe yi hande
Bot you sal worshepe pouer men
And whatso yam nedes yam len
For Godde in ye godspell yat we rede

8090

Biddes yhow frest yam yat has nede
Withouten hope of werlde wyynyng
To haue ouer ye dette for ye frestynge
And Godde yat yheldes al gode dede
Sal yhelde yhow yarefore yhour mede
Yis es agayne yis okerers
Yat pouer men oft greues and deres
When yai yam fret yai do outrage
For yai take for ye fret auauntage
In siluer or seruys or trauaylle

8110
Or in othir thinge yat may auaylle
Bot Godde biddes yhou for ye pouer bihoue
Frest yam yat nede has for his luf
And Godde sal yhelde yhou with vsure
For al yat yhe do to ye pouer
And if yhe may persayue or knawe
Yat ye pouer yat yhou dette awe
May noght ye paye of ye dette make
Yhe sal forgif it for Goddes sake
For yus says Godde ful of myght

8120
In ye godspell als wryten es right
If yhe forgif noght ilkane othir
Sen ilkane es othir brothir
Godde yhou forgif wil noght
Yat yhe haf agayne him wroght
Of yisensaumple es to vndirstand
Ye Godde shewed of ye ille seruand
To wham his lorde forgylene hadde
Alle his dette and made hym gladde
Bot for yat seruaunt wald noght lette

8130
To greue anothir yat aght hym dette
And wald noght forgif hym sone
Als his lorde to hym had done
He come before his lorde agayne
And was done to distresce and payne
Als his lorde commanded and badde
Til he al his dette yholden hadde
So sal Godde do to yam thurgh skille
Yat wil noght forgif with godewille
Ye ferthe braunche es to visite ye seke

8140
Yis werke our mede mast may eke
For yis es a werke yat Godde may plese
To comfort yam yat er at malese

219
And wele mare to our made auaylles
Yan dose fastyng or othir traaylles
For men may fynde yhete in a boke
In *Vitis Patrum* whaso wil loke
Yat an hermyte of grete deuocioun
Asked swilk a manere of questyoun
At ane of ye haly faders fre
Yat war wyse and with Godde prue
Whethir his lyf war mare to prayse
Yat ilk woke fasted sex dayse
And yarewith traaylled with al his myght
Or his lyf yat seke men serues right
And whethir ware of bettir lifynge
Yis was ye hermetes askynge
Ye gode man answerd and sayd yus
Als ye boke openly shewes vs
Yat he suld haue mare mede bi skille
Yat serues seke men with godewille
And helps yam he mare Godde payse
Yan he yat fastes so many dayse
Swilk werk of mercy to bigynne
Es mykell worth to fordo synne
For swilk a werke es yareagayne
A grete remedy yat es certayne
For lob says yus you yat hale es
You sal vysyte yine awen lickenes
Yat es hym yat you vnderstandes

Es seke and liggis in Goddis bandes
He es like ye als yi brothir
For he es a man als you ert anothir
So saltow lightly synne flee
Thurgh swilk a werke of charyte
For Godde sal ye fra synne kepe
For swilk a werke of frenshepe
And Saynt Iame says yus als I wene
Yat it es a religyoun clene
Byfore Godde to vysyte blethely

Seke men yat has grete malady
And to yat I wil telle als I can
A tale of a synnefull man
Yat putted him a seruaunt to be
In a spitell biyhonde ye see
Ye seke men to serue and tent
Thurgh grace yat Godde had him sent
Opon a day wasshe hym felle
A seke mans fote yat was meselle
Als he yam wesshe vppe and doun
He had grete abhominacioun
Yarefore he had himself in despyte
And toke and drank yat water alstyte
Agayne his hert he drank fast
Bot he feled it at ye last
So swete likour and sauory
Als it war ful of spycery
Yat was a token yat his trespase
And al his synne forgyuen was
Thurgh yat werke yat he wroght
For he hadde mercy yat he had soght
Also swilk werke may men brynge
To parfytenes of haly lifynge
For ye wyse man says if you be meke
Groche noght to visyte ye seke
For thurgh yat werk you sal at ye last
In ye luf of Godde be rotefast
Thurgh yat werke men bydes grete mede
Yat yai sal haue for yat gode dede
Yat es ioye and blisse endeles
Als ye godspelle beres wittenes
Men telles of a lauedy yat hight
Mary Torgan yat lyued right
And was ane haly womman and wyf
Scho turned hir lorde vnto gode lyf
Yai bathe left al yat yai hadde
Als scho counsaylled hir lorde and badde
And putted yam bathe als men telles
To serue seke men yat war meselles
Thurgh whilk seruyse yat yai had soght
To parfyte lyf yai war bathe broght
Yare come a voyce til hir on ye nyght
And sayde to hir yise wordes right
Yi lorde yat has bene felaw with ye
To serve seke men so meke wald be
Salbe with ye yi felawe euen
In ye heghe kynge dom of heuen
Yhete grete ensaumple Godde gifs vs
In ye godspelle yat witteneses yus
Yat Cryst ye meselles touched bare
And of yair sekenes heled yai ware
Yarefore ye seruaunt ne suld noght
Think dedeye ne shame in thoght
To visite and serve ye seke at hame
When ye Lorde of heuen did ye same
He come fra heuen doun right
Into erthe thurgh his myght
In his awen seruaunt likenes
Als Saynt Paul beres wittenes
To serve vs and vs hele withinne
Yat war in grete sekenes of synne
Ye fift braunche of mercy es
To herber pouer yat er herberles
And pouer pilgrymes yat about wendes
Yat in yis werlde has fone frendes
Yis es a werke yat Godde wele payse
Als haly wrytte proues and says
And many ensaumples may we fynde
Yat suld our hertes to yat werke bynde
First of Abrahm yat vouched saue
To herber alle yat herber wald haue
In lickenes of pilgryms come angels
Yat he herbard als ye boke telles
Yarefore yai hight him for certayne
Yat Sarre his wyf yat was barayne
Suld conceyf a childe sone
For yat yat he hadde yam done
And Loth yat helde hospitalite
Herber ye pouer blethely wald he
Yare come in lickenes of pouer men
Aungels yat he myght noght kenne
Yarefore ye aungels yat to him come
Hym saued fra perille of Sodome
For when ye cyte suld synk for synne
Yai badde he suld noght dwelle yarinne
Yarefore Saynt Paul says I bidde ye
Yat you leue noght hospytalyte
Thurgh whilk men has God oft plesed
And aungels instede of pouer men eesed
And yat es na ferly if swilk men

Resayf aungels yat yai noght ken
For Godde yai herber yat mare es
Als ye godspelle beres wittenes
For Godde says yus til his menythe
Whaso resayues yhow resayues me
Alle yat men dose to ye pouer sone
Als Godde says til hym es done
Of Saynt Gregor ensaumple we se
Yat was a man of grete pyte
He reseyued ay of costom

Alle ye pouer men yat wald com
And himself when he suld yam fede
Wald yam watir to yair handes bede
On a day he did his almus
Resayued pouer men in his hous
And when he wende haf gyuen right
Water to wasshe til a pouer wight
Yat he sawe yare yat day
Whyle he hym turned he was away
Ye gode man yan awondred was

How he suld so away passe
Ye nyght after our Lorde Iesus
Appered to hym and sayde him yus
You has oft resayued me wele
In my lyms als I myght fele
And yis day hastow after yi myght
In my persone resayued me right
Swilk werkethurgh right conscience
Halde I better yan abstinence
And mare mede yareof may cum
Als I fynde in \textit{Vitis Patrum}  
A tale yat men suld noght ouerhippe  
Of ane haly man in Egipt  
Yat herberd ay in alle tymes  
Passand men and pouer pilgrymes  
In his hous and made yam gladde  
And gaf yam swilk gode als he hadde  
On a day come a pouer pilgryme  
Yat he hadde herberd with hym  
Yat was of grete abstinence  

And satte at ye mete in his presence  
He wald noght ete na drynke yat day  
For noght yat ye gode men myght say  
Yan sayde ye gode man to hym yus  
Brothir go we bathe to prowe vs  
In ye yherde vnder yhone tre  
Yat growes fayre als you may se  
And pray we Godde yat ye tre in hast  
Bowe to hym yat payes Godde mast  
Yai went forth and yat prayere made  

And als yai stode a whyle and bade  
Ye tree boghed doun til hym yan  
Yat hadde resayued ye pouer man  
Bot it boghed noght to himward  
Yat thurgh abstynence lyfd harde  
So semes it yat hospitalyte  
Es mare yan abstinence may be  
Many ma ensaumples has bene  
Of hospitalyte ful oft sene  
Bot I may noght so lang dwelle  

Alle ya ensaumples now to telle  
Ye sext braunche es yat we be boun  
To visite yam yat er in prisoun  
And to comfort yam nyght and day  
And helpe yam out if yat we may  
For alle er we halden to do yus  
Als Saynt Petir commandes vs  
Yat says think ay on yam and mene
Yat in prisoun bunden er sene
Als you war bunden with yam yarinne
And wald be out if you myght wynne
Yat es to say you yam visyte
And yam conforte with grete deyte
Yat lys in prisoun nyght and day
Bunden and may noght wynne away
Als you wald if you lay yare
Men comforted ye in yi care
So dyd Thoby yat ay was boun
To visite alle yat war in prisoun
And comforted yam als he couthe
With gode wordes of his mouthe
Als Salamon says yus in a stede
Delyuer yam yat men ledes to dede
Als Danyell somtyme right didde
Yat was a gode prophete kidde
Yat fra dede delyuerd Sussan
And als Godde delyuedr ye womman
Yat staned suld haf bene forthy
Yat sho was tane in avoutry
Als ye lawe wald yat yan was
Bot Godde made hir harmeles passe
Bot Godde did noght swa bi yat skille
Yat men suld noght ye lawe fulfille
Of mysdoars yat hauntes synne
Yat er funden gilty yarinne
Bot thurgh yat dede he wald kenne
What yai suld be yat er domesmen
And how yai suld ye lawe yheme
And how yai suld othir men deme
Wharefore Godde teches vs four thinges
Yat on yat ensaumple hynges
Yat ilka domesman suld wele tent
And kepe yat sittes in iugement
Ane es yat mykell may auaylle
Gode auysement and gode counsaylle
For lob says in causes yat I noght knawe
I sal mare bisily seke ye lawe
Yis may we vndirstand yareinne
Yar sho was accused of synne
Our Lorde yat al wist and wate

8380
With his fynger in ye erthe wrate
In yat wrytynge with fynger of hande
Discrecioun we sal vnderstande
And yarewith grete avysement
For Godde gaf noght al styte iugement
Ye secund es right entencioun
Yat men suld haue with discrescioun
For yai suld noght be fletchand
For na prayer ne gift in hande
Ne for luf of man ne drede namely

8390
Yat vndirstande we hereby
Yat our Lorde Godde mast of myght
When he had wryten stode vpright
Ye thridde thing es gode lyf and clene
Yat in ye domesman suld be sene
For he yat demes and gifs sentence
Suld be man of gode conscience
Elles may he in grete drede dwelle
Thurgh ye sentence of ye godspelle
Yat says als yhe deme othir now

8400
Swilk dome salbe gyuen to yhow
And Saynt Paul says on yis manere
Vnto ye wicked domesman here
In yat yat you demes othir wrange
You dampnes yiself to paynes strange
For you dose ye thinge yat wrange semes
Wharefore you othir men oft demes
Yarethre Godde sayde when he vp stode
He yat es clene of synne and gode
Cast at hir ye first stane

8410
Yat yus es in avoutry tane
And when ye lewes him herd yus say
For shame yai skulked alle away
Ilkane after othir sone
For yai saw wryten yat yai had done
Yai thoght yam ar yai away gun passe
Marë synnefull yan ye womman was
Ye ferthe thinge suld in hert be
Yat es compassyoun and pyte
Yat ye domesman yat deme can
Suld haue when he demes a man
For he suld be mare merciable
And thurgh mercy mare favoralbe
And haf pyte of mankynde amange
So yat he do ye lawe na wrange
Yan be ouer felle and fauourlesse
Thurgh redzure of rightwysnes
For rightwysnes withouten mercy
Es cruelte yat greues gretele
And mercy withouten rightwisnes

8420
Es halden foly and latches
Yarefore yai er togider ay
And nouther es fra othir away
Bot somtyme als proues haly wrytte
Ye tane es hidde ye tothir shewes it
Bot mercy es oftner sene
Yan rightwisnes es als I wene
Saynt lohan says with ye gilden mouth
Yat mykell of haly wrytte couthe
Yat better it es resounes to yhelde

8430
At domesday of yhouthe and elde
To do mercy yat sikerest es
Yan to do redzure of rightwysnes
And Saynt Iame says yhete openly
Yat iugement withouten mercy
Sal on hym yat day be gyuen sone
Yat na mercy here has done
Yarefore our Lorde God alweldande
When he had dressed him vp to stande
He bowed eft to ye ertheward yan
And sone after deleyued ye womman
For ye domesman suld heldand be
Thurgh compassyoun and pyte
To ye man yat he suld deme
With a grete drede to seme

8440

8450

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And als it war agaynes his wille
He suld hym deme and ye lawe fulfille
Forwhy if he deme and do wrange
He salbe demed to paynes strange
At ye day of tremblynge and drede
8460
When ilka man sal se his awen dede
Now se we it es a grete almus
To visite prisounes als Godde biddles vs
Forwhi hymself went to helle doun
To delyuer out of yat prisoune
Ye haly men yat hym luft best
And broght yam vnto ioye and rest
Ye seuent braunche and ye last namely
Es ye dede in erthe to biry
For swilk werke als says haly writte
8470
Was Thoby loued yat oft did it
He left his mete oft for yat dede
To biry ye dede when it was nede
And Godde loued ye Magdelayne
For ye oynement sho did ordayne
Yat sho somtyme on hym had layde
Godde wyst what yat tokened and sayde
Yat sho did it in right mesure
In tokenynge of his sepulture
And Ioseph asked Crystes body
8480
And when it was graunted him frely
He toke it of ye croyce doun
And biryed it with deuocioun
Men in olde tyme amange yam straue
For yaire sepulture yat yai wald haue
For yai had rewarde als wryten es
To yair fadirys halynes
Yarefore yai wald after yair dede
Be biryed in ye same stede
By yair faders yar yai lay
8490
Yis maner in ye olde tyme vsed yai
Wharefore Iacob sayde yus right
Til his sone yat Ioseph hight
In Egipt ne biry noght me
Bot by my fader yare wald I be
Yarefore war gode when a man es dede
To lygge in a religious stede
Amange gode men of relygioun
Yat lifs in contemplacioun
To haf parte of yair prayers
And of yair gode dedes als parteners
Thurgh kynd ilke man in honest stede
Suld biry othir yat er dede
We fynde in ye see a maner of fisses
Yat ye water thurgh kynde norisshes
When a fisshe es dede and fordone
Ye tothir yam gaders togider sone
And beres it to ye ground of ye se
Als in boke of kynde of bestes fynde we
And in ye erth of ye <ground> lays itte

8510
Yair kynde kennes yam swilk a witte
Yhete lewes and Sarzynes wil so do
For kynde and pite yam stirs yarto
Wele mare suld kynde and pyte yam ken
Yat thurgh right trouthe er cristen men
To biry here ye dede bodys
Yat with ye saulles vp sal ryse
At domesday and togider wende
To joy and blisse withouten ende
And yarefore whaso lufs leelly
His neghpur saull he lufs his body
Yan suld he do hym at his dede day
Alle ye kyndenes yat he may
Now haf yhe herd ye werkes of mercy
Bathe bodily werkes and gastly
Alle er yai werkes of grete almus
Yat to grete mede may brynge vs
Bot forthy yat many er sene
Tyne yair almus als I wene
And many gode dedes yarto

8530
For yai do noght als yai suld do
Yarefore I wil shew yhou ye manere
How yhe suld do yhour almus here
Yat mast suld pay Godde almyghty
And yat I sal yhow shewe shortly
Whaso almusfull here wil be
He sal take kepe of thinges thre
Ane es als ye boke shewes vs
Of what he sal make his almus
Anothir es to wham he sal it take
Ye thridde how he sal his almus make
First suld ilk man take kepe and se
Of what his almus here suld be
For he suld make it of his awen
And noght of othir mens gode knawen
Bot of yat yat he myght leelly wynne
And noght of yat yat he wan with synne
For ye almus yat es done here
Of yat yat es geten on ille manere
Als of thet rauyn or othir wrang taking
Okir gilry or wrange withhaldyng
Noght auaylles ne to God pays
Bot wele mare greues him als clerkes says
For haly writte als clerkes tas kepe
Says you sal noght of ox ne shepe
Vnto Godde make sacrafyce
If yare be any wemme of vyce
For swilk offerand es vnconable
And vnto Godde abhomynable
Yhte ouer yat says haly writte
Als yis clerkes vndirstandes it
Yat he yat any sacrafyse mas
Of godes yat he fra pouer men tas
Dose als he yat with maystry and myght
Slaas ye sone in ye fader sight
And Saynt Austyn yus spekes and says
Whatkyn gift es yis to prayse
Of yat yat ane taas with gladde sembland
Yar anothir it tharnes gretande
Therefore ilk man suld gode kepe take
Whareof he suld his almus make
Anothir yat he suld take kepe to
To wham he suld his almus do
For haly writte says on yis manere
Loke to wham you sal do gode here
Do gode to gode yat suld be he
Yat you wenes wele yat gode be
And noght to wicked yat wyckednes can
And take na kepe to ye synful man
Yat es to say you sal noght gif
8580

To yam yat you sees with syn lif
For resoun of yair synne anely
Yat yai vse als herlotry
Als som men dose yat oft dotes
Yat gifs to iogelours and herlotes
And to othir mynystrales
Yat vses lesynges and vayne tales
To yam men gifs for iapes makynge
And elles men wald gif yam nathing
And yat es synne yat worthy es payne
8590
And spendynge of ye tyme in vayne
Bot whaso haues pyte in hert
And compassioun of yair pouert
Or of yair wyues or of yair barnes
Or of fader or moder yat fode tharnes
And gifs yam oght for yat skille
Or to withdrawe yam fra ille
And noght by resoun of yair foly
He dose wele (als) he yat es witty
Wharefore men suld almus bede
8600
Vnto ye pouer man yat has nede
And mare to ye verray pouer by skille
Yat er ay pouer of hert and wille
Yat has left al yat yai hadde
For ye luf of Godde als he badde
Yan to yam yat er in pouert
Agayne yair wille and agayn yair hert
Bot always suld men blethely gif
To alle yat men sees pouerly lif
And namely to pouer yat shamefoul bene
8610
And to yam yat feble and alde er sene
And to alle yat nede has men suld do
Almus yat er of myght yarto
And if yat men be halden yus
To do to strange pouer yair almus
Men er halden to fader and moder
To helpe yam here bifoire alle othir
And sustayne yam and yair lyf saue
Yat es to say if yai nede haue
And swa teches kynde in alle landes

8620
And Godde in ye godspell so commandes
Men redes als es wryten right
Of a manere of foull of flight
Yat fader and moder wil noght faylle
When yai for elde may noght tranaylle
Bot fyndes yam yair sustinaunce
Of yat yai gete thurgh cheuissaunce
Yus do yai als yai thurgh kynde can
Right so thurgh kynde suld ilka man
Helpe yair fader and moder in nede

8630
With a godewille yam cleth and fede
And whaso dose noght hym I halde
Unkynde so may he right be called
For he synnes agayne kynde euen
And agayne our Lorde Godde of heuen
Yat commaundes vs here to honoure
Fader and moder and yam sokour
Yarefore methink it es grete skille
Yat he yat vnkyndely dose and ille
To fader and moder haf myschaunce

8640
Thurgh synne and ye tendes combraunce
Als has oft fallen bathe mare and lesse
For swilk manere of vnkyndenes
Ye thridde men suld for saul hele
Knew hou men suld almus dele
And ye manere of gIFYNG of it
Men yat gifts almus suld wit
Four condicions men may rede
Yat falles namely to almus dede
Ane es yat he yat gifts almus here
8650 Suld gif it with godewille and gode cher
Anothir es yat almus suld be done
To ye pouer hastyly and sone
Ye thridde it suld be done largely
After ye gifar es myghty
And ye ferth condicion es
Yat it suld be done with mekenes
First men suld do yair almus
With gladde chere ye boke says yus
For Godde tas kepe als I vnderstande

8660 Mare to ye hert yan to ye hande
Forwhy Saynt Gregor says openly
Yat our Lorde Godde almyghty
Taas na kepe how grete thinge
Men wil to yair offerand bringe
Bot to ye hert he tase mast kepe
Of hym yat dose hym any worshepe
Of yat ensaumple telle I can
In ye godspell of ye pouer womman
Yat of hir awen na mare had fre

8670 Bot twa mytes of yat mone
Yat sho offred with godewille
Vnto ye temple als hir thoght skille
Wharefore our Lorde yan sayd sone
Yat yat pouer womman had mare done
Of yat offerand yat sho made yare
Yan alle ye tothir yat had done mare
For mare pays Godde somtyme here
Ane halpeny on yis manere
Yat a pouer man gifs gladdely

8680 For ye luf of Godde almyghty
Yan a riche man gaf with hande
Ane hundreth mark with hert grochand
And yarefore says ye wyse man yus
In haly wrytte als ye boke shewes vs
Make gode chiere he says while you lifes
In alle yi giftes yat you.gifs
For Godde lufs als Saynt Paul says
A blithe gifar and a curtays
Bot it er som yat faylles nurture
Yat er oft vilaynes vnto ye pouer
For when yai any almus craue
Yai by it dere ar yai oght haue
For vilaynesly yai yam reprove
Ar yai gif oght for Goddis luf
Yai calle yam faytours and trowans
Theues mythars and lurdans
So yat when yai sal haf oght
Yair almus salbe ouer dere boght
Swilk almus dedes with reproues

Our Lorde hates mare yan lufs
Yarefore ye wyse man of grete wytte
Yusgates says in haly wrytte
To ye pouer helde yine ere
And to hym debonerly answere
Ye secund condicioun to rede
Yat falles vnto almus dede
Es yat a man yat es myghty
Suld do his almus hastily
For Salamon teches and says yus
Als ye boke of wisdom shewes vs
You sal noght if you be of powere
Say to yi frende on yis manere
Ga and come to morné agayne
And I sal gif ye for certayne
When you alstyte gif hym may
Withouten any lengar delay
In anothir stede yus says he
Lat noght yi gift taryed be
Fra pouer yat you sees nede haue

If you yair lyues here wil saue
Yat es to say lat yam noght hone
When you may gif yam als sone
Yis es agayne riche men namely
Yat lates pouer men ay on yam crye
Yat of yair helpe has grete nede
And taryes yam lange ar yai spede
For so lange bihoues yam pray and craue

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Ar yai may spede or oght haue
So yat wen yai do yam oght
Yan es yat dede ful dere boght
For Senek says on yis manere
Nathinge here es boght so dere
Als yat thinge yat men of gift tas
Thurgh grete prayere yat men mas
For men says commonly yis worde soght
He byes ouer dere yat askes oght
Yarefore suld ilk man here gode do
Alstyte while he es of myght yarto
Forwhy yus says ye wyse man

In haly writte yat yis clerkes can
Tyte do yiself gode for Goddis sake
If you haue whareof to take
And offir with yine awen handes
Vnto Godde worthy offerandes
Whyle you lifes and may wele gange
For ye dede sal noght tary lange
And in anothir stede says he
On yis manere als men may se
Do gode he says vnto yi frende

Byfore yi dede and yi lyues ende
Yat es to ye saul als I halde
Yat bi skille yi frende es called
To wham you suld thurgh gode rede
Do ay gode bfore yi dede
Or to yi frende yat es best to neuen
Yat es our Lorde Godde of heuen
To wham you suld do gode ay
Bfore yi dede here whyle you may
And almus dede do for his luf

To pouer men for yair byhoue
For yat men dose to pouer mens vse
To Godde almyghty yat men dose
Wharefor almus yat a man gifs
Whyle he here in yis werld lifes
Sal mykell mare stand him in stede
Yan yat yat gifn es aftir his dede
Als ye lanterne yat borne es
Bifore a man in grete myrkenes
Wisses him bettir ye way to take
Yan ye light borne bihynde his backe
Yarefore Saynt Paul biddes vs ay
Do gode in yis lyf whyle we may
And while we haue ye tym to tent
Yat our Lorde Godde here has vs lent
When a riche man mas him boun
To com to a cyte or to a toun
His forayres bifore sendes he
To take his inne yare he suld be
Forayres yat taas on yis wyse
Innes to riche men in paradyse
Er ye almous yat yai gif
Whyle yai in yis werldelif
For almus yat after a man es dede
For hym es done hym standes in stede
Als dose ye seruaunt yat bifore gaas
Yat ouer late his lordes innes taas
So yat his Lorde somtyme es
Ille herberd thurgh his latchesce
Ye thridde condicioun yat suld be
In almus dede es yis to se
To gif to pouer yat pouerly gaas
Largely aftir a man haas
For ye wyse man says yus in a boke
Als clerkes may se yat wil it loke
Gif God he says with hert fre
After yat he has gyuen ye
And Thoby says yus aftir yi myght
Be mercyable til ilka wight
If you haf mykell and es myghty
Gif of yi godes here largely
If you haf lytell and knawes skille
Gif curtaysely and with godewille
Forwhy ilk man als clerkes wate
Suld gif blethely aftir yair state
And after yat Godde has vouched saue
To gif ilk man yat yai haue
We rede of a ryche kynge yarby
Yat a pouer man asked a peny
Ye kynge answerd yat so littell thinge
Ne felle noght be gift of a kynge
And of Kynge Alisaundre rede we
Yat gaf his seruaunt a cyte
And ye seruaunt gun it forsake
For him thoght ye gift ouer grete to take
Yan sayde ye kynge I take na kepe
What falles to ye bot to my worshepe
Ye ferthe condycioun yat we rede
Es to do here almous dede
With grete mekenes and deuocioun
And with a gode entencioun
For whaso dose it suld be meke
So yat he na vayneglory seke
Ne to ye pouer be dispitous
To wham he suld gif his almous
Ne haf presupcioun yarby
If he be in synne dedely
Yat he es worthy for yat dede
To haue of Godde special mede
It er some men yat almus dose
Appertly for men suld yam rose
Bot ye wyse man says on yis manere
Yat men suld with a gode chere
Putte yair almous aftir yai can
In ye bosom of ye pouer man
For Saynt Gregor says yarto
It es inoghe to ye to do
Almus so yat he se yat dede
Of wham you thinkes to haf mede
Yarefore Godde says in ye godspell yus
When you sal do yine almus
Lat noght yi left hand wyte na fele
What ye right hand dose yan dose yow wele
So yat yine almus dede done be
In hidels yar na man may it se
And ye Fader of heuen heghe
Yat al yat hidde es sees with eghe
Sal yhelde it ye als you sal fele
Yus sayd Godde als clerkes wate wele
Yat es when you sal almus do

8850
Loke vayne glory be noght yarto
For vayne glory yat es fayllande
Es vnderstanded bi ye left hande
Bot when you gifis almus in sight
Loke yat yine entencioun be right
Yat es to vndirstande shortly
By ye right hande of ye body
Bot I say nought yat ne men may
Do gode dedes bath nyght and day
Appertly in ilk mans sight

8860
Gode ensaumple to gif right
Wharethburgh Godde als he es worthy
May be ye mare loued yarby
For Godde says yus in ye godspelle
Yat we suld do our werkes smelle
Amange men yat yai yam fele
Foryi yat Godde suld be loued wele
And noght for loos of ye werlde yat wytes
Als dose yis fals ipocrytes
Ye gode seruaunt suld na shame haue

8870
To serue his lorde his menske to saue
Bifore men wharesoeuer he com
And in his seruyse to be ay bousom
Forwhy God says yis worde yat byndes
Als clerkes in ye godspell fyndes
He yat shames he says with me
Bifore ye men yat may him se
Me sal shame with him in his nede
Bifore aungels at ye day of drede
Yis worde es agayne yam right

8880
Yat leues to do gode in sight
For drede yat men suld yam halde
Ipocrytes and so be called
Yarefore says Saynt Gregor right
Yat he yat sal do gode in sight
He sal his werkes so bigynne
Yat his entent be right withinne
Ouer yat whaso wil almus do
To pouer men yis falles yarto
Yat it be done wele on yat wyse
So yat ye pouer he noght dispysye
Als ye prophete says on yis manere
Dispyse you noght yine awen flesshe here
Yat es ye pouer yat you may se
Yat thurgh shappe es like to ye
And of ye same kynde als you sees now
Of flesshe and blode of whilk ertow
And of ye same maters and likenes
Of whilk you ert ye pouer man es
It bene som men yat er myghty
Yat settes bi ye pouer ouer lightly
How ille yai fare yay noght recke
And deynes noght with yam to speke
And if yai speke yai speke ouerthwert
Dispitously thurgh pr?/de of hert
Of swilk men Godde es noght payde
Bot lobe did noght yus yat sayde
He neuer dispysed arely ne late
Men yat war in pouer state
Foryi yat he somtyme had nede
Bot he wald yaim bathe clathe and fede
Ane haly man of clene lyfyng
Al if he war grete lorde and kyng
Of ye pouer him thought na shame
Als som lorde dose yat beres grete name
Yat grete almus dedes dose
On yair manere yat yai vse
Bot always for yair pouert
Yai haf yaim in despyte of hert
And if yai ware rightly meke
And na losengery wald seke
Yai suld luf mare ye company
Of gode men yat lifes here pouerly
For ye luf of God yat yam couthe
Edyfe thurgh gode wordes of mouthe
Yan of many riche men of myght
Yat er about yam day and nyght
Yar men may noght bot flateryng se
And couatyse and vanyte
Yat mas yis lorde oft do wrange

Thurgh yair wicked counsaylles amange
And mykell gode gers yam leue sone
Yat warne yai ware suld be done
Also it er som men lifande
Yat gifs oft almus with yair hande
Bot to synne dedely es ay yair thoght
Yat almus dede sal saue yam noght
For if yai dyed in yat state
Yair almus dedes als clerkes wate
Might noght yam saue fra payne of helle

For yair synne yat yai in dwelle
Swilk men may right lickened be
Til hym yat bigges an hous of tre
Yat on ye ta syde to bigge es boun
And ay on ye tothir syde drawes doun
Yarefore haly wrytte yus says right
If you wil paye Godde mast of myght
Haf first pyte and mercy
Of yine awen saulle principally
For he yat to hymself dose ille

Til wham suld he be gode thurgh skille
He may noght leelle to othir be
Yat to hymseluen dose na lewete
And yarefore says Saynt Austyn yus
Whoso ordaynely dose almus
He suld first withouten dyn
At his awen saul bygynne
For he suld luf mare his saul in body
Yan any othir man saue Godde anely
By skille may na man say yat he

Es ful of mercy and of pyte
Whase hert pyte may noght meke

54va
To his moder yat es pouer and seke
War he neuer so ful of mercy
Yat he had done til othir many
On ye same wyse I ne hald him noght
Pitefull in hert and thought
Yat has na pite ne na mercy
Of his awen saul in his body
When he wate what state it es inne
Yat es seke thurgh dedely synne
Now haf I shewed yhou openly
Ye vertu of ye tree of mercy
And specially ye degrees seuen
And ye fourtene braunches yat spredes euen
And ye fruyt yat comes of it
Als es funden in haly wrytte
Of ye fruyt of yis tre to fele
Spekes Dauyd in ye sauter wele
Yar he yus says blissed es he
Yat to ye pouer wil tent and se
Yat es to say yat he byde noght
Til yat ye pouer wil aske him oght
Bot gif hym tyte withouten askynge
First ar he aske hym anythynge
For yus says a prouerbe yat we haue
He byes ouer dere yat bihoues craue
For gode hert to gif has noght he
Yat gifes noght ar ane askynge be
Bot he dose wele and noght ille
Yat gifes ye pouer yat aske him wille
Bot he dose bettir to Goddis lykynge
Yat gifes ye pouer withouten askynge
And by hym Dauyd yis worde toke
Als es wryten in ye sauter boke
Yat says blissed es he for yat dede
Yat tentes to ye pouer yat has nede
For him sal delyuer Godde rightwys
At ye ille day of his enemyse
Yat es ye day of dome yat bi skille
Til wicked men salbe ful ille
Yat damped salbe for yai had noght
Ye werkes of mercy here right wroght
Wherefore ye domesman sal say
Ane hidous worde to yam yat day
Yhe weryed wightes fra me wende
Into ye fyre of helle yat has nane ende
To dwelle yareinne for euermare
With alle ye fends yat sal dwelle yare
Forwhy when I had hunger grete
Yhe vouched saue on me na mete
When me thristed na drynk yhe me bedde
When I was naked yhe me noght cledde
When I was seke ye visite me noght
To me in prisoun noght yhe soght
And also when I herberles was
Withouten herber yhe lete me passe
Yan sal he reproue yam straytely
Yat has noght done ye werkes of mercy
And yarefore yai sal deluyerd be
To yair enemys yat yai sal se
Yat es to ye deuelles of helle
Euermare with yam to dwelle
Fra wham yai yat pitefull bene
And yat tentes to yam yat pouer er sene
Salbe deluyerd yat day euen
And be broght to ye kyngdom of heuen
Als our Lorde Godde almyghty
In ye godspell says appertly
For he sal say yan to yam sone
Yat ye werkes of mercy here has done
Comes to me yhe yat bene here
Mi Fader blissed childer dere
And resayues ye kyngedome right
Of heuen yat to yhow es dight
Fra first tyme yat ye werld bigan
When heuen and erthe was made and man
For yat yhe did in my name
To ye pouere to me yhe did ye same
Godde sal yan do grete worshepe
Til al yat blissed felawshepe
And thank yam yan ful swetely
For yat yai didde ye werkes of mercy
And he sal gif yam for yair gode dede
Ye lyf yat ay sal last to mede
Yarefore says Godde yus als I wene
Blissed er yai yat mercyfull bene
For yai sal fully mercy haue
For yai helped pouer mens lyues to saue
Whiles yai lifd thurgh yair almus

Blissed er alle yat haues done yus
It es gode right yat Godde yam gif
Ye lyf withouten ende to lif
And foryi yat yai had pyte
Of yam yat Goddis lyms suild be
And yam had comforted and sustend wele
In grete myschief yat yai gun fele
It es skille sen yai war stedfast
Yat he do yam mercy at ye last
And yat he delyuer yam of meschiefes

And of alle angres yat yam greues
And so sal he do for yai er hisse
For he sal gif yam ye coroun of blisse
In his kyngdome yar he es kyng
To whilk mercy he sal yam brynge
Thurgh yis vertu men comes lightly
To ye blissethedede of mercy
And to ye grete mede to haue
Yat es mercy als Godde vouches saue
Als Godde sayde yat alle thing stables

Blissed er ye mercyables
For yai sal noght of mercy faylle
At ye last for yair traualle
Now may men se yat tentes yarto
What ye gift of counsaylle may do
Yat ye thridde askyng wynne vs may
In ye Pater Noster yat we say
Yat gift mas men bouxsom and balde
To do mercy als I haf talde
And ye synne of auaryce to fle
Godde graunt yat gift in our hertes to be

*AMEN*

*DE DONO INTELLECTUS*

After ye gift of counsaylle falles
Anothir gift yat clerkes calles
Ye gastly gift of vndirstandyng
Yat we wynne thurgh ye secund askyng
Of ye principalle askynges seuen
Yat we in ye *Pater Noster* neuen
Yat gift out puttes yar it wil wirk
Alle yat mase ye hert myrke
Right als ye sunne puttes away

Ye myrkenes yat lettes ye day
And ye mystes of ye mornynge
So dose ye gift of vnderstandyng
It lightens ye hert so of a man
Yat he may se appertly yan
Allekyns thynge yat es withinne
And al ye filthe of his synne
And alle yat es bynethen him lawe
Als in helle he may it knawe
And al yat es oboun hym heghe

Als in heuen thurgh gastly eghe
And al yat es about hym here
Als Goddis awen creatures sere
Al may he se and knawe wele
Yat yis gift in hert may fele
So may it brynge a man bi skille
Til a grete ythernynge and a wille
Godde almyghty for to se
And euermare with hym to be
Yan puttes he out of hym sone

Al ye synne yat he has done
Thurgh shrift of mouth and penaunce smert
And of alle synne clenses ye hert
So yat he may Godde gastly se
And won with Godde and with him be
Yis gift puttes out of ye hert namely
Thurgh myght ye synne of licchery
And in yat stede als falles to be
Settes ye vertu of chastyte

DE PECCATO LUXURIE
Litchery es an outrageous luf
In flesshely lykyng als clerkes can proue
In whilk ye fende can a man lede
Thurgh four thynges vnto ye dede
A thinge es folle sight of eghe
Anothir es speche of wordes sleghe
Ye thridde es folle touchyng with hande
Ye ferthe es kyssyng neste folwand
And sone ye litcherous dede folwes yan
To whilk ye fende yus ledes a man
For right als ye fisshe with ye hoke
May be sone tane als proues ye boke
So may a man be tane bi skille
In ille tyme thurgh litcherous wille
Als ye fissher yat ye fisshe wil wayte
Couers his hoke first with ye bayte
And when ye fisshe ye bayt may se
At yat mete fayne wald he be
Ye fisshe drawes nere and bi it houes
And of yat bayt first bytes and proues
And sethen he swelwes it at ye last

Yan es it tane with ye hoke fast
Right so ye fende latches a man
Thurgh sleghtes and wyles yat he can
First he shewes a thinge of likynge
Thurgh whilk comes a folle bihaldyng
And of yat bihaldyng specially
Comes a folle speche of litchery
And of yat speche als I vnderstande
Comes a folle handelynge of hande
And of yat handelyng comes alswa

A folle kyssynge bitwene twa
And after yat kyssyng comes tyte
A flesshely dede of folle delyte
Yus can ye fende a man lede
Al sleghely vnto a litcherous dede
Bot we suld fra his sleght kepe vs
Als kennes ye prophete yat says yus
Turne yine eghe away says he
Yat it bihalde na vanye
eyarent he yat wil na foly do
Bihalde noght yat yat es lyke yarto
Forwhy ye eghe yat wysses ye body
Es ye first messangere of foly
Litchery als ye boke says
Departes itself in twa ways
And bathe ya ways may litchery be
Als yis clerkes in boke can se
Ane es litchery of hert thurgh thought
Anothir es litchery of body wroght
Litchery of hert yat es vnclene
Has four degrees als I wene
Ane es thought anothir es delyte
Yat may falle in ye hert tyte
Ye thridde es consentyng of skille
Ye ferthe es yhernyng to do yat ille
For ye wicked gast yat ay es bisy
To kyndell ye fyre of litchery
Withinne ye hert whareso he may
Entre thurgh sleght by any way
A fole thought first he puttes yarinne
And yat es noght yhete bot venyele synne
Bot when he has done it think on ille
He dose it dwelle in yat thought stille
And of yat thought men may fele tyte
Ye secund degre yat es delyte
And yat may be dedely synne
If a man dwelle lange yareinne
Ye thridde degre comes of folle wille
Yat es consentyng e of skille
Yat es when skille consentes to litchery
And yat consentyng es synne dedely
Ye ferthe degre after consentyng
Yat es to say a brynnand yhernyng
Yat a man has til a lithcerous dede
Es dedely synne yat men suld drede
Al if he faylle of yat dede of litchery
Ye grete yhernyng es synne dedely
And thurgh swilk yhernyng many men may
Synne dedely oftsythes on a day
Parauenture neghen sithes or ten

Thurgh ye sight of som wymmen
Ladys or othir quayntely dight
Yat dightes yam quayntely to mens sight
Swilk quaynt tyffyng yai oft vse
To do ye foles opon yam muse
And yhete yai wene yai do noght ille
For yai assent noght to swilk foles wille
Bot certes ful greefly synne yai
Als men may here wyse clerkes say
For thurgh ye enchesoun of yam yar
Ye saulles er lorne of many a man
Yat yhernes to synne flessely thurgh sight
With yam yat er so quayntely dight
For ye womman yat dightes hir quayntely
Outhir on heued or on body
To make men oft hir bihalde
Ye fended snare sho may be called
Many a man in yat snare bande
Es tane and broght to ye fended hand
And Salamon spekes and says yhete mare

Yat ilk lym of hir es ye fended snare
Wharefore at ye last day of dome
When alle men sal bifor Cryst com
In grete drede sal sho answer yan
And resoun yhelde of ilka man
Of wham ye saul dampned es
Thurgh hir dightyng and hir gaynesse
Al if sho seme of gode condicioun
If swilk be hir entencioun
Yat men yat bihelde hir heued and body

Had yhernyngge with hir to foly
Sho sal noght be excused bi resoun
Yat sho ne es of yaire synne enchesoun
Litchery of body on som wyse
Departes it oft in sere partyse
Als in litchery of eghen lokande
Of eres of mouth and of hande
And of alle ye wittes of ye body
And specially in vilayne litchery
To whilk synne may falle alle thinge
Yat stirs ye flesshe to haue lykynge
Als fayre robes yat men yhernes oft
And beddyng yat es fayre and soft
And in alle maner delices of body
Ouer mesure al yat es litchery
Litchery of body als men may here
It shewes in fourtene braunches sere
After ye state es mare and lesse
Of yam yat dose swilk writchednes
Ya braunches springes and waxes vpward
Fra wicke to wers yat ye saul feles hard
Ye first es ye deede als I shewe can
Bytwene sengle man and womman
Yat er noght bunden bi lawe to bowe
Thurgh bande of maryage ne of vowe
Ne of order ne of professioun
Ne of na state of religyoun
Yis flesshely deede es synne dedely
Yat es ye first braunche of litchery
Ye secund braunche may ye deede be
Bitwene a sengle man yat es fre
And a common womman of bordell
Yat bedes hir body oft to selle
Yis es a synne yat es mare greef
And to ye fende of helle mare leef
For yis es halden mare vyle
And mare it may ye saul fyle
Forwhy swilk wymmen of lyf vneclene
Parchaunce er wedded als oft es sene
Or er wymmen of releygioun

Yat has forsaken yair professyoun
And soiournes in gode touns namely
Yar yai vse ye craft of bordelry
And forsakes name of al a kyn
Yat has wille with yam to synne
Fader ne sone ne cosyne ne brothir
Yis synne es mare greef yan ye tothir
Ye thridde es ye dede als I trowe
Bytwene a man and a wydow
Yat has avowed chastythe

9280

A mare greef synne yhete may yis be
Ye fether ye dede es als I wene
Bytwene a man and a mayden clene
For to ye state of maydenhede
Yat clene es keped falles mast mede
Yarefore whaso fyles yat state
Synnes greefly als clerkes wele wate
Ye fift braunche es mykell to drede
Of litchery yat es ye dede
Bytwene a man of vnclene lyf

9290

And anothir mans wedded wyf
Whethir ye man be wedded or noght
Avoutry es bitwene yam wroght
And yat es halden a ful greef synne
Yat shendes yam yat lifs yarinne
For wedded man or wyf namely
Yat brekes sposaylle on outhir party
He synnes greefly bi twa ways
Als ye boke appertly says
Ane es brekyng of ye fayth so fre
Yat falles thurgh law of mariage be
Bytwene a man and a wyf thurgh luf
Yat ye tane suld kepe to ye tothir bihoue
Anothir es sacrilege to wirke
Agayne ye sacrament of Halykirke
And agayne ye athe of maryage
Yat oft es broken thurgh outrage
By yise twa wayes men synnes greefly
In ye synne of avoutry
Thurgh whilk synne yat oft es done

9300
Many perilles may falle ful sone
For thurgh yat synne als I vndirstande
Er made many fals ayres of lande
And yarewith many fole maryage
And right ayre putted fra ye herytage
Also thurgh ye fendes combraunce
Yat synne a man brynges to myschaunce
His body to be confounden or slayne
And his saul dampned to helle payne
Yhete yis synne yat I last talde
Es somtyme turned twyfalde
Bitwen a man yat has a wyf
And a wedded woman of fole lyf
Yat has also anothir husbande
Yan es yis synne wele mare weghand
For it es yan double avoutry
Yat tittest fordose saul and body
Ye sext braunche of litchery es ille
Yat es when a man thurgh fole wille
With his awen wyf a dede wil wirke
Yat es forboden thurgh Halykirke
Or vnkyndely dose any outrage
Agayne ye order of maryage
A ful greef synne yan dose he
Thurgh whilk he may dampned be
For als a man yat hates his lyf
May sla himself with his awen knyf
Right so a man thurgh lust of body
With his awen wyf may synne dedely
Yarefore men suld do nane outrage
Bot folwe ye order of maryage
And fare noght als a beste thurgh wille
Yat knawes nouthir wytte ne skille
Wharefore a man yat wedded es
Suld kepe hym ay in clennes
And na dede vnordaynely wirke
Agayne ye sacrament of Halykirke
Yat yis clerkes matrimoyne calles
Bot yat yat to yat order falles
For in matrimoyne swilk vertu es
And swilk myght and halynesse
Yat kepes a flesshely werk right wrught
Fra dedely synne yat it greue noght
Ye seuend braunche to vndirstande
Es a synne yat es ful chargeande
Yat es a dede on yis manere
Bitwene a man and his comere
Or bitwene his awen sone fre
Or his doghter whether it be
And ye childer of yam yat yam houe
Yis es a ful greef synne to proue
For ilkane of yam er sibbe til othir
Gastly als sister and brothir
Yarefore Halykirke has forbedde
Yat any of yam othir wedde
And if yai did yai did grete synne
Bot Halykirke bihoued yam twynne
Swilk sibred thurgh baptym falles
Yat men gastly sibred calles
Ye same sibred es to vndirstande
Thurgh confermynge of bisshop hande
Ye aghned braunche to shew yhou sone
Es flesshely dede yat may be done
Bytwene aye ille man or a gode
And his sibbe womman of blode
Yat dede men haldes a grete synne
For yai er bathe of a kynne
And yat synne may be mare and lesse
Aftir yat ye sibbered es
Ye neghent braunche a dede may be
In ye sibbered of affinyte
Bitwene a man of wantoun lyf
And a womman yat es sibbe his wyf
Or bitwene a wyf of fole semblande
And a man yat sibbe es hir husbande
Yis synne es greef and perillous
Als ye boke openly shewes vs
For when a man thurgh lust of body
Has knawen a womman flesshely
Ye lawe yan has him forbedde
Any of hir cosynes to wedde
Yat hir es sibbe if sho be
Sibbe withinne ye fift degre
For ye sibbered yat es tane
In ye fift degre es halden als nane
Bot ye sibbered als ye lawe settes
Withinne yat degre sposaylle lettes
For in ye ferthe degre and withinne
Men may noght wedde withouten synne
Na in yat sibbered may na bande
9400
Of matrimoyne thurgh ye law stande
For ye band of sposayll may noght hald
Bot it be done als ye lawe walde
And if a man a womman wedde
To be his fere at borde and bedde
And he yareaftir knawe in synne
Thurgh flesshely dede hir cosynne
Yan tynes he for al his lyf
Ye right yat he has of his wyf
Yat he ne may noght thurgh ye lawe
His awen wyf withouten syn knawe
By way of dette his wil to haue
Bot when sho wille hir dette craue
Yan bihoues him hir dette fulfille
With dole of hert als ye lawe wille
Ye tende braunche es a flesshely werke
Bytwene a womman and a clerke
Yat ye haly order beres
Yat synne ye saul ful gretyly deres
Bot yat synne may be mare and lesse
9410
After ye degre and ye order es
For deken has lesse degre yan preste
And subdeken lesse yan deken yat es neste
Ye elleuent braunche als I haf soght
Es flesshely dede yat es wroght
Bytwene a seculere mans persoun
And a womman of religyoun
Or bitwene a man of religious lyf
And a seculere womman wenche or wyf
Yis synne mast deres in ilka stede
For ye tane onence ye werlde es dede
Ye twelth braunch ende folwandle
Es a flesshely dede to vndirstand
Bitwene a man and a womman
Yat religious state bathe has tane
Yis synne es greef als ye boke says
And to ye fende of helle mast pays
For yai er als dede fra ye werld namely
And lyf to serue to Godde almyghty
Ye thrystened braunch ende men may calle

A flesshely dede yat oft may falle
Bytwene a womman and a prelate
Yat beres dignyte and grete state
Yat synne es mare yan othir tre
Thurgh ye heghe state and ye dignyte
For he es ensaumplere to othir men
Yat he es halden to chasty and kenne
Ye fourtene braunch als falles in mynde
Es a foul synne mast agayne kynde
Ye whilk es ful watsom to neuen

Yat gretly greues Godde of heuen
For yat synne Godde had vengeaunce tane
When he did rayne fyre and brunstane
Opon Sodom and on Gomor
Yat war brent and fordone yarfore
And fyue cytees als clerkes can telle
For yat synne sank doun til helle
Yarefore men cales it syn sodomyk
For it es to nane othir synne lyke
Yat synne ye fende teches and leres

To men and wymmen on sere maners
Bot for it es so foul and watsom
Yat ye fende think shame to com
Nere yam yat he puttes yarto
So foul it es when yai it do
Yarefore for som skille wil I noght
Shewe yhou how yat syn es wroght
Bot if any man fele him gilty
Of yat synne yat es so vnkyndely
I rede he shew it in shrift sone
And telle it right als it was done
For ye shame he has to telle yat chaunce
Es a grete parte of his penaunce
Now haf I spoken of litchery
Bathe of hert and of body
Of whilk ye gift of vnderstandynge
Delyuers ye hert at his comynge
And in yat stede als clerkes can se
Settes ye vertu of chastyte
Als yhe haf herde me before telle
And may here mare if yhe wil dwelle
Now wil I speke als in boke es sene
Of chastyte yat vertu clene
*DE VIRTUTE CASTITATIS*
Chastite may be called right
A tree of grete vertu and myght
Ye whilk has seuen degrees sere
And seuen braunches als yhe sal here
Ye first degree es yis to bygynne
Clene conscience of hert withinne
Ye secund degre falles to be couthe
Ye thridde es kepynge of ye wittes fyue
Ye ferthe es hardenes of strayt lyue
Ye fift es fleyng of fole company
And ye enchesouns of fole
Ye sext es gode occupacioun
Ye seuent es prayere of deuocioun
First of yis tree of chastyte
Ye rote clen conscience may be
For withouten conscience clene
Nathinge payse Godde yat may be sene
For clene conscience yar it es soght
Kepes ye hert fra wicked thoght
And fra ille willes and ille yhernynges
Yat out of wycked thoughtes springes
So yat ye hert thurgh na wicked wille
May be assentand vntil ille
For he yat assentes to ille thought
Albeit yat he ye dede do noght
For yat ille wille yat he es inne
He may damnéd be als for dedely synne
Bot thre thinges als men may fele
Kepes clene conscience of hert wele
Ane es godewille oft to here
Goddis worde and sarmouns sere
Anothir es shrift and contricioun
Ye thridde es mynde of Cristes passioun
Yise thre thinges als in boke es sene
Kepes conscience of hert clene
Godewille to here Goddis worde be talde
In alle gode mas a man balde
And argh and dredefull ought to wirk
Yat Godde forbedes and Halykirke
Forwhy God says yus in ye godspell
Til his discyple als I yhow telle
Yhe er he says clene made nowe
Thurgh wordes yat I hav shewed yhow
Goddis worde of ye mouth of prechour
Es als it war a clere mirour
In ye whilk men may wele se
Ye spottes of ye hert yat er priue
Ye secund thinge yat clenses ye hert
Es verray shrift and penaunce smert
Yat mas conscience clere and bright
For shrift of mouth may be called right
Als a labour yat hynges or standes
At whilk men washes oft yair handes
In ye boke of kynges es wryten yus
Yat ye prophete Holyseus
Commanded als I yhow telle
Vnto Naaman yat was meselle
Yat he suld wende and washe him swythe
In ye flum Iordan seuen sythe
To clense hym of yat malady
Yat he hadde on his body
He wesshe hym als ye prophete badde
And when he hym so wasshen hadde
Yan was he made al hale and clene
Of yat euell yat bifoire was sene
Ye flumme Iordan als I shewe yhou may

9550
Es here yus mykell for to say
Right als a ryuere of jugement
Als yhe sal here if yhe gif tent
And bitokens shrift whaso tase yheme
Yare a man suld himself right deme
With grete sorow in hert and thoght
For his synnes yat he has wroght
So yat a ryuere of teres bigynne
And thurgh ye cundite of ye eghen ryn
And also in yat yat ye prophete hight

9560
Yat ye mesell so foull in sight
Sulde be hale and clene hym fele
If he wesshe him seuen sithes wele
Yat es to say of alle synne bidene
With shrift he sulde be wasshen clene
Yarfore says Saynt Bernard yus
Whase wordes er leryng vntil vs
Luf shrift he says yat may ye saue
If you wil fayred in ye haue
For verray shrift may noght be

9570
Withouten clennes and bewte
Ye thridde thinge es mynde certayne
Of Crystes passyoun and his payne
Yat es ye wepen als clerkes redes
Yat ye fende of helle mast dredes
Thurgh whilk he was overcommen sone
And his mast powere here fordone
And of yat haf we in haly wrytte
Ensaumple whaso wil here itte
Of ye nedder of brasse wroght

9580
Yat Moyses on a rodde broght
Agayne whilk nedders yat yan ware

256
Yat venymed ye folk and stynged sare
He helde vp heghe ye nedder of brasse
Als our Louerd commandment wasse
Yat al ye cunte myght it se
Ye venymous nedders yan gun fle
And alle war waryst yat it bihelde
Yat styngyng of ye nedders felde
Ye nedder yat was made of brasse
Yat on ye rodde hynged was
Bytokens ye blissed body
Of Ihesu Cryst Godde almyghty
Yat was hinged on ye croyce hey
And for vs vouched saaf to dye
He was ye neddir withouten venym
Alle treacle of hele come of hym
Yarefore whaso feles hym biten
Or venymde or with tange smyten
Of ye nedders of helle yat sare stynes
Als fentes yat smytes men with fondynges
Bihalde he yan ye nedder of brasse
With verray trouthe how he hynged was
Yat es yat he of ye payne haf mynde
Yat Cryst tholed for mankynde
And alstyte ye fentes sal fie
And yan sal he deleyuerd be
Of alle fondynges yat he feles byte
So may he best ye fende skomfyte
Ye secund degree of chastyte
Als ye boke says falles yis to be
Kepyng of mouth and tunge withinne
Fra vilayne speche yat kyndels syn
For swilk manere of wynde namely
Oft stirs ye synne of litchery
Wharefore yus says haly writte
Als yis clerkes vnderstandes it
Yat ye worde of a fole womman
Brynnes als fire whaso fele can
And Saynt Paul in a boke shewes
Yat vilayne speche appayres gode thewes

257
And yarefore whaso wil chast be
And ye synne of litchery fle
And spende his tyme in Goddis worshpe
Fra vilaynes wordes he suld him kepe
For he yat wil speke blethely
Wordes yat falles to herlotry
Or any wordes wil blethely here
Yat es shewed on vilayne manere
And in swilk speche ye tyme wil wast
It semes wele yat he es noght chast
For out of ye tunne may noght rynne
Bot swilk likour als es yareinne
For if ye speche be foul yat es spoken
Yan semes it wele appert token
Yat in ye hert vilany es
And likynge of swilk wretchednes
For of ye gaderynge yat es in ye hert
Ye mouth spekes oft ouerthwert
Ye thridde degre of chast lyf
Es kepynge of ye wyttes fyue
Als sight of eghe yat opens and speres
Smellyng of neese heryng with eres
Tastyng of mouth touchyng of hande
Yise er fyue wyttes to vnderstande
Thurgh whilk our lyf es reweld mast
Ya suld he kepe yat wille be chast
First bihoued him with al his myght
Kepe ye eghe fra folle sight
Of thinge yat noght es bot vanyte
Yat to his flesshe likand may be
And ye eres kepe fra folle herynge
Of folle wordes and backebytyng
Ye mouthe fra ille speche and tast
Of mete and drynk yat lykes him mast
Ye nese fra swete sauours to fele
Yat ye flesshe lykes oft wele
Ye handes and alle ye lyms of ye body
Fra alle ille touchynges of foly
Yise er fyue wyttes to kepe right

9630

9640

9650
Yat er ye yhates of ye hert dight
Thurgh whilk ye fende has entree
Into ye hert yar he wald be
Yise er ye fyue wyndous of ye hous
Thurgh whilk ye dede yat es perillous
Withinne ye hert entren may
Als men may here ye prophete say
Forwhy many men has oft bene
Ouercommen and tane als has bene sene
Foryi yat yai sperred noght als wyse

Ye yhates agayne yair enemyse
And if yhe wille ensaumple se
I sal shewe yhow twa or thre
Wha was strongar yan was Sampson
Wha was wyser yan was Salamon
Wha was halyar yan Daviud was
Al if he didde somtyme trespas
Yhete war yai alle on sere wyse
Ouercommen thurgh wymmens quayntyse
Bot certes had yai keped right

Ye yhates of yair hert thurgh myght
And yam agayne yair enemys stoken
Swa strangehaldes had yai noght broken
For Saynt Ierom says yat ye tour
Of ye hert yat has gode sokour
May noght be wonnen ne tane lightly
Nouthir thurgh strengthe ne thurgh mayst<ry>
Bot if ye yhates war on som wyse
Opend wyde agayne ye enmyse
Wharefore I fynde als I haf redde

Yat yis alde philosofres fledde
Fer into wildernes to dwelle
Yar nouthir toun was ne castelle
In swilk wildernes som wald be
Whare yai myght nouthir here na se
Nathyng ye yar war delytable
Yat myght make yair hert vnstable
And turne yam to swilk vanytese
Wharethurgh yai myght yair chastitie lese
And som philosophirs als I fynde
Fordidde yair sight and made yam blynde
Forthy yat yai suld nathinge knawe
Ne se yat myght yair hertes withdraw<e>
Fra yair grete contemplacioun
Swilk was yair entencioun
Ye wittes of a man yat es idell
Fares als a horse withouten brydell
Yat rynnes ay on heued fast
And castes his mayster at ye last
Bot ye chaste hert of godewille

Restreynes ye wittes with ye brydell of skille
Ye ferthe degre of chastyte es
Hardenes of lyf and straytenes
For he yat wille fra litchery drawe
Suld halde his flesshe vndirfote lawe
Yat es ay rebelle vnto ye saul
Als ye apostell says Saynt Paul
Forwhy he yat wille thurgh maystry
Abate ye fyre of litchery
Bhioues withdrawe alle thinge away

Yat ye fyre oght norisshe may
Yat er eses and delyces of body
Yat kyndels ye fyre of litchery
And fordose chastyte of hert
And elles es noght ye saul in quert
For Saynt Bernarde says in a tretycye
Yat chastyte perisshes in delyces
And yarefore whaso will haally
Hym kepe fra brynnynge of litchery
Hym bhioues withdrawe and abate

Alle thinge yat makes ye fyre brynne hate
And slocken it at ye bigynnynge
Thurgh abstynence and harde lyuynge
Yan sal he noght be brent of itte
Forwhy we fynde in haly wrytte
Yat ye childer yat harde war ledde
And with grete metes norisshed and fedde
And na delycious mete wald haue
War in ye fyre of Babiloyne saue

9740
By Babiloyne I vnderstande
Ye fyre of litchery brennande
Yat may be slekkend with short strif
Thurgh abstinence and harde lyf
Bot metes of delicious saour
And stawarde wynes of fayre colour
Mase litchery to brynne hate and light
Als grese dose ye fyre brynne bright
Ye fift degre yat chast men kepes
Es fleynge of fole felawshipes
And of alle ille encheshones of synne

9750
Thurgh whilk litchery may bigynne
For many men falles in litchery
By resoun of fole company
Elles suld yai noght falle so sare
Warne wicked company ware
For als ye leuayne yat es sour
Drawes therf daghe to yat saour
And als an appill yat roten es
Rotes othir thurgh yat moystnesse
And als a quicke cole yat fyre es inne

9760
May make an heepe of coles to brenne
Right so may a fole company
Drawe a man vnto litchery
Yarefore ye sauter says yus yarby
You salbe haly with ye haly
Yat es to say if you wil be
Gode and haly and luf chastyte
You sal gif ye als I ye kenne
Vnto ye company of gode men
For if you luf or folow wille

9770
Mens company yat er ille
And wil noght leue when you may
Als ille saltow be als er yai
For he yat lufs ye company
Of foles yat gifs yam to foly
Hym bihoues nedely be a fole
After ye manere of yair skole
And yat says ye wyse man in his boke
Als yis clerkes may fynde and loke
Also ye man yat wil chast be

Bihoues ye enchesouns of synne fle
Als pryue speche of man with womman
In suspicous stedde by yam ane
For yat gifs enchesoun synne to do
When yai haf tyme and stedde yarto
Wharefore we rede in ye boke of kynges
Yat accordes to many sayinges
Yat Damon yat was Dauid sone
Yat with his awen sister wald wone
Als yai in chaumbre by yam ane ware

Yai synned togider fleschely yare
And ye lauedy yat Josephe fande
In hir chaumbre alane standande
Wald haf done him with hir synne
Bot he wald noght yat foly bigynne
He agayne sayde hir als ye wyse
Yarefore gun sho hym dispyse
Wharefore Saynt Paul biddes vs be boun
To fle ay fornycacioun
Yat es to say ye enchesoun of foly

Yat tilles a man vnto litchery
Forwhy men may na bettir bigynne
To ouercom yat fleschely synne
Ne to kepe rightly chastyte
In clennes als it falles to be
Yan to flee fole companyse
And ye enchesouns of folyse
Wharefore ye aungell to Loth come
And badde him wende out of Sodome
And out of alle ye marches about

For ye grete vengeaunce yat was to dout
By Sodom may we vndirstande
Synne of litchery yat es likande
Ye marches of Sodom we may calle
Enchesouns of synne yat mas men falle
For it es noght inoghe to kepe
A man fra synne ne folle felawshepe
Bot he flee alle enchesouns of synne
Yat mase a man ye synne to bigynne
For men says on alde Inglishe
A comon worde opon yis wyse
Swa lang ye potte to ye water gase
Yat at ye last it es broken in case
And so lange fleghes ye buttirfleghe
About ye fyre lawe and heghe
Yat at ye last it falles yarinne
And yan bihoues it nedely brynne
Right so a man sekes so lange
Ye enchesouns of synne amange
Yat at ye last hym bihoues falle
In yat synne and be brenth withalle
Yarefore whaso dredes fallyng
And wil kepe him fra swilk brennyng
He suld fra yat fyre withdrawe him fer
So yat ye fyre may him noght dere
Ye sext degre als says yis clerkes
Es occupacioun of gode werkes
For ye fende of helle yat wakes ay
And neuer slepes nyght ne day
Bot on ilka syde es ay waytande
Wham he may wynne vnto his hande
And when he fyndes a man idelle
And slawe he puttes on him a bridell
And occupyes him in his nedes
Yat er wicked thoughe and ille dedes
And ledes him so with ye brydel of synne
Yat vnnethes may he fra him wynne
Yus may a man yat idell es
Be putted lightly to wickednes
Idelnes als haly writte says
Es recklesnes yat ye fende payse
And slawnes of hert wele to do
Es maystresce of alle ille yarto
Yarefore Saynt Paul says wysely
Gif na rowme he says to ye enemy
Yat es yus mykell for to say
Ne bees noght idell nyght ne day
So yat ye fende may na tyme fynde
To skulk on yhow byfore na biynnde
For to fande yhow with dedely synne
For yarto he wald yhou fayne wynne
Forwhye in boke yus redes yis clerkes
Yat he yat idell es of gode werkes
Vnto ye fende gyfs rowme and stede
To fanden hym thurgh wycked rede
Yarefore Saynt Ierombiddes
Gode werkes ay and be noght irke
So yat ye fende fynde vs ay
Bysy in gode werkes nyght and day
For ye idell man yat list do noght
Thurgh heuynes of hert and thoght
He may noght wele halde him lange
Yat he ne sal falle in synne yat es strange
Forwhye ye prophete says in a stede
Yat grete pryde and plente of brede
And idelnes also was ye synne
Of Sodom yat men vsed yarinne
Yat es to say yai wald noght swynk
Ne noght elles do bot ete and drynk
Wharefore ful greelly yai sone felle
In yat synne yat es noght to telle
On yis wyse many men dose
Yat spendes yair tyme in wicked vse
For alle ye tyme forsothe yai lese
Yat yai spends in vanyteese
Or in outrages thurgh hert lykyng
Of metes and drynkes or othir thynge
Or in playes of folc contynance
Or in iolytees of sanges and daunce
Swilk outrages and reueryse
Puttes men oft here to folyse
Thurgh lykynge yat yai haf withalle
And yarefore oft lightly yai falle
In many foull synnes to telle
And afterwarde in ye pitte of helle
For lob in a boke yus says
Yai leden yair lis in myrthes and plays
And in solaces and in sere delyces
Yat stirs men oft to foul vyces
And at a poynyt yai sal wende
To ye fyre of helle withouten ende
And yat es in ye poynyt of ye dede
Whare na man may yam wisse na rede
Ye seuent and ye last degre
Yat falles vnto chastyte
Es deuout prayere of ye hert bouxsom
Yat mykill auaylles synne to overcom
And namely ye synne of litchery
Yat wastes bathe saul and body
Wharefore Saynt Ambros says yis skille

Yat prayere yat comes of godewille
Es a siker shelde in hande
And agayne ye fendes darters brynnand
And Isider also says wysely
Yat it es a grete remedy
To rynne to ye prayer of custom
Yat may ye fende sone overcom
For ay when he ye hert assaylles
Agayne him prayere mast auaylles
For prayere whaso it hauntes thurgh <vse>

Alle ye assautes of synne fordose
Prayere yat es made right hertly
Onence Godde es ful myghty
If it be sette on four pileres
Yat er four thynges yat it vp beres
Ye first es stedfast trouth to telle
For Godde says yus in ye godspelle
In alle yat yhe aske or craue
In yhour prayere loke yat yhe haue
Trouth in Godde and in his myght
And yhe sal haue yat yhe aske right
Yus biddles Saynt Iame yat we sal do
For he says yis yat acordes yarto

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Men suld Godde aske when yai haf nede
In trouth withouten dout to spede
For he yat doutes may lickend be
Til a flote yat fletes in ye see
Yat ye wynde and ye water togider
Ledes aboute hider and yider
Yarefore he yat askes Godde a thinge
And doutes to spede of his askynge
He sal noght spede als ye boke says
Onence Godde of yat yat he prays
Ye secund thinge yat sal vphald
Prayere certayne hope es called
To haue yat es asked bi skille
If it be asked with godewille
Wharefore ye sautere says yus yarby
Haf gode hope in Godde almyghty
And he sal yan do to ye

Yat you askes with herte fre
And yarefore says yhete ye sautere
In anothir stede on yis manere
Louerd Godde haf mercy on me
For my hert traystes al in ye
He gifs vs hope to aske him oght
Yat hetes wele and desceyues vs noght
When our Lorde says in ye godspell
On yis manere als I yhow tell
He yat askes tase ar he ga
And he yat sekes he fyndes alswa
And he yat rynges and calles fast
Godde opens and lates hym in at ye last
Yat es to say to ye vndirstandyng
He yat askes wysely a thinge
And sekes bisily als falles
And dwellandely rynges and calles
When yise thre thinges er rightly soght
In ye prayere with stedfast thoght
Wytte bisines and dwellandnes

Alstyte Godde heres what ye prayere es
Bot many men askes commonly
Yat er noght herde of Godde almyghty
Al if yai pray neuer so lange
Forwhy yai fourme yair askyng wrang
Wharefore Saynt lame ye apostel says
To yam yat vnwysely prays
Yhe aske he says Godde oft som thing
And wynnes noght by yat askynge
Foryi yat yhe can noght wele
Aske yat fel to yhow to fele
Som askes hegger thinge to haue
Yan felle to yam to aske or craue
Als didde Iohans moder and lame
Scho asked of Godde in yair name
Yat bathe hir sones myght sitte euyn
On aythir syde by him in heuen
Yis askynge wanted discrecioun
Bot it semed a presumpiouiyn
Yat es noght elles bot wrange wenynge
Yat men has of yamself in demynge
And yarefore our Lorde was noght payed
Y(h)e wate noght what yhe ask he sayde
Wharefore he yat wil wysely pray
Suld kepe him fra presumpioun ay
Yat he noght wene of himself anely
Yat he war mykell thinge worthy
Als Godde telles by ye pharysene
Yat helde himself gode and clene
And himself in his prayere rosed
And othir dispysed and accused
Bot he yat prayes suld pray mekely
Bifore oure Lorde Godde almyghty
Yat sees our hertes and knawes yat greues
And our defautes wate and myscheues
And wate what es nedeful to our state
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Better yan we ourself wate
Yarefore take kepe he yat sal pray
To seke men yat sittes bi ye way
How yai in sight shewes yair sare
And alle yair defautes lesse and mare
To stir ye men yat yam may se
To have rewithe of yam and pyte
Swa suld a man with al his myght
Do to Godde if he didde right
And mekely shew his defautes withinne
And recorder yare wele al his synne
To purchase hym forgifnes
Of Godde yat ful of mercy es
Som men er yat ye werlde counsaylles
Yat can noght aske yat mast auaylles
Bot things yat er lytell and vyle
Als werldely godes yam to bigyle
Bot Godde yat es so large and curtays
Gifs yat thinge yat es mare to prayse
He wil gif yhow als he es rightwyse
Ye thinge yat es of mast pryse
Yat lastes ay withouten fayllyng
Bot he wil noght with a lytell thing
Pay yhow als men lightly may
With an appil a chylde pay
Godde wil ye aske with hert stable
Grete things yat er profytable
To saul hele pryncipally
And noght anely vnto ye body
Yat es his grace and his blisse
Ye whilk yai sal haue yat er hisse
For he yat askes of Godde ritchesce
Or any werldely thinge to gesce
Or honours or dede of enemy
To be herde he es noght worthy
For swilk prayers er wrange soght
And yarefore Godde ne heres yam noght
Forty says yus Saynt Austyn
Als clerekes fyndes in Latyn
He says he haldes noght grete thinges
Ye godes on whilk som mens hertes hing<es>
Yat Godde als wele to wicked men gifs
Als to gode men yat clenely lifes
He wil say yat men suld noght
Halde ne gesce in yair thoght
For grete things yat er ay lastand
Ye godes of ye werlde yat er passand
Yat Godde gifs oft when he wille
Als wele and mare to men yat er ille
Yan to men yat er gode and clene
Yat in gode lyf lange has bene
Bot for yis skille als I yhow kenne
Godde gifs yam mast to wicked men
For gode men suld dispyne in wille
Yat yat he gifs to men yat er ille
And swilk godes er noght mast to prayse
Als Saynt Austyn openly says
Also Saynt Ambros says yarby
When you prays he says God almyghty
Aske grete things he says with hert stedfast
Yat may withouten ende last
And noght swilk things yat passes tyte
For of swilk prayere God think dispyte
Bot our gode mayster Godde almyghty
Teches vs wele to aske wysely
And fourmes our askyng right to vs
When he says in ye godspelle yus
If yhe wil ask anythinge free
Of my Fader in ye name of me
Whether yhe aske loude or stille
He sal graunt yhow it bi skille
And he askes in ye name to neuen
Of Ihesu Cryst Goddis Sone of heuen
Yat askes with gode hert and leel
Thinge yat falles to saul hele
For Ihesu es yus mykell to say
Als Hele or Helar ya(t) helen vs may
And what we sal ask he teches vs
In ye godspell when he says yus
Sekes first he says Goddis kyngdom
And his rightwisnes whareso yhe com
And alle thinge yhe sal haue redy
Yat nedefull es to saul and body
For als men says men suld yam spede
Ay first to yat yat war mast nede
Twa thinges er nedefull to our fode
Gastly gode and bodyly gode
Bot of gastly gode we haf mast nede
Yarefore we suld if we wil spede
Aske first yat gode principally
And our Lorde yat es almyghty
Sal gif vs it and auauantage do
And gif vs bodily godes yarto
Yat our bodys may here sustayne
Bot yat gode es noght so certayne
Als gastly gode yat lastes ay
For al werldely gode passes away
We suld noght make godes principall
Of swilk secund godes so smale
Als som men dose yat lifs mysse
Yat sekes nane othir lyf bot yis
Ye whilke to ende may sone be broght
And faylles yam whethir yai wil or noght
Bot ye kinglydom of Godde so sothfast
Yat es ye lyf yat ay sal last
We suld first seke als teches yis clerkes
Thurgh prayere and thurgh gode werkes
And yat es yat Godde biddes vs
Yar he says in ye godspell yus
First sekes ye kinglydom of Godde wele
And his rightwysnes to fele
Yat es to say we suld wirke right
Gode werkes ay with al our myght
Wharethurgh we may com thurgh tranaylle
Vnto ye kinglydom yat neuer sal faylle
Whaso yus askes and sekes yarto
Godde wille hym mare auauantage do
For he wil gif hym suffisauntly
Yat falles to sustynaunce of body
Forwhy nathinge yat may auaylle
To lyf or saul sal hym defaylle
Yat in hert Godde dredes and lufs
Als haly wrytte says and proues
Bot couatous men of yis lyue
Yat with ye werlde wil ay stryue
Euer ye mare yai haue at wille
Ye mare nede yai haue bi yis skille
For ye mare a man has of meyne
Ye mare nede of fode to yam has he
And he yat mast of hors haues
Mast has nede of stables and knaues
And Saynt lerom says on yis wyse
Yat he yat ful es of couatyse
Has grete defaut al vsoght

Of yat he has and yat he has noght
And yarefore he yat wil Godde pray
And aske oght yat auaylle him may
He suld aske wysely if he pray right
And bisily with al his myght
And lastandly withouten faylyng
Yan sal he spede of his askynge
And Godde sal gif him on yis manere
Al yat es nedeful to haue here
For hele of saul soueraynely

And for sustinaunce of his body
Ye thridde thing yat suld vphalde
Prayere es deuocioun called
Yat liftes a mans hert vp euen
Vnto our Lorde Godde of heuen
Withouten thoght of anythinge
Yat to deuocioun war lettynge
For Godde says yus als I yhou say
When you he says sal Godde pray
Wende into yi hous in quert

Yat es to say withinne yi hert
And sperre ye dore opon ye fast
Yat es to say you sal out cast
Alle willes and thoghtes of vanyte
Yat werldely or flesshely may be
And yan pray ye Fader of heuen
In priuyte with a mylde steuen
And Saynt <Ciprayne> says yarby
Yat alle werldely thoghtes and flesshely
Suld depart fra ye hert sone
Of hym yat prays Godde of a bone
So yat ye hert nathinge thinke may
Bot on yat thinge yat he sal pray
Wenestow yat Godde heres ye he says
When you heres noght yiself yat prays
And Isider says ye wyse man
Yat we pray sothfastly yan
When we think on nane othir thinge
Bot anely on our askynge
And Saynt Austyn says als clerkes proues
What auaylles he says yat ye lippe moues
And betes togider ay of custom
When ye hert of ye man es al dom
Swilk difference als es sene
Bitwene ye caffe and ye corne clene
And ye branne yat es smal or grete
And ye clene flour of ye whete
And ye beste and ye bestes hyde
Swilk difference es on ye tothir syde
Bitwene ye prayer made ouerthwert
And ye deuocioun of ye hert
Godde es na hare yar he dwelles
To be fedde with leeues and noght elles
Godde weryed ye tree growand
Yar he nathinge bot leeues fande
Right so ye prayere es vnynghty
Yat es in leeues of wordes anely
Withouten hertly deuocioun
It payes noght Godde yat orysoun
Bot he turnes ye ere yarefra away
And wil noght here it nyght na day
He vndirstandes noght swilk langage
Foryi yareof comes nane auuantage
He yat withouten deuocioun prayse
He prayse als he yat spekes and says
Half Inglisshe and half Frankisshe
A nyce manere of speche es yis
He prayse with mouth by vsage
Bot ye herte spekes anothir langage
When he thinkes on othir thinges
Yat hym to vayne lykynge brings
Wharefore it semes als ye boke says
Yat swilk men yat Godde so prays
Walde hym skorne al yat whyle
Als he yat wil a man bigyle
Yat es deef and doumbe alswa
Yat stirs his lippes to and fra
And mas anely of speche semblaund
And nathing says to vnderstande
To swilk maner of mens prayere

Our Louerd turnes ye deef ere
Bot yat prayere yat comes anely
Of ye hert heres Godde almyghty
For als he says in ye godspelle right
Godde es a gast of mykell myght
And yarefore whaso herde wil be
Of Godde yat es ful of pyte
Hym bihoues pray als best es
In gast and in sothfastnes
Wharefore ye prophete yat was wytty
Vs teches to pray Godde deuoutely
In ye sauter als yhe may here
Yare he says yus on yis manere
Louerd my prayere in yi sight
Als ensense mot ga vp right
For when ye ensense als men may fele
Es in ye fyre it flayres wele
So dose prayere to vnderstande
Yat comes of ye hert brynnande
Of ye luf of Godde almyghty
Flayres ful swete to Godde namely
And bot it flayre on yis manere
Godde wil noght ye prayer here
A messangere yat to court wendes
And has yare na knawyng of frendes
Ne wille na lettres with him brynge
He may noght com bifor ye kynge
Right so prayere and orysoun
Withouten luf and deuocioun
Als clerkes says es na bettir

Yan messanger withouten lettre
Prayere es yat men here mase
Als a messangere yat to ye court gase
deuocioun es als lettre with seele
Yat prayere beres als messanger leele
And whaso sendes swilk messangere
Vnto ye court on wrange manere
Withouten lettre pryue to rede
He sal noght wele his erand spede
For men says yus als oft bytydes

He yat folle sendes he folle habydes
And folle wendes and folle comes hame
Bot he yat sendes es mast to blame
Yus falles by prayere yat men mas
Yat na deuocioun with it has
Bot whaso wille pray sothfastly
With hert suld pray yus God almyghty
Als Dauid did yat yus sayde
In ye sauter when he prayde
Lorde you here ye voyce of me

With al my hert I crye to ye
Crye of hert es brynnand luf
Als clerkes may here Saynt Austyn proue
Swilk crye and swilk voyce namely
Es lykand vnto Godde almyghty
And noght ye noyse of wordes soght
To whilk ye hert acordes noght
Wherefore Saynt Gregor says right wele
Als clerkes may rede in boke and fele
Yat sothfastly to pray and fast

Es bitter sighynges to Godde to cast
With compunctioun ay ouerthwert
Yat es repentaunce with dole of hert
And thurgh sadde wordes to pray mekely
And na polist wordes to multiply
Swilk crye chaces helle theues away
Fendes yat waytes vs nyght and day
For to robbe vs of alle godenes
And to lede vs to al yat ille es
Yarefore we suld oft to Godde calle
Yat we noght in ya theues handes falle
And crye to hym withouten fayntyse
Agayne ye fyre of couatyse
And agayne ye fyre of litchery
Yat brynnes bathe saul and body
Yat he vs graunt ye water of teres
To sleken swilk fyre yat vs deres
Yat it noght our hertes vmlappe
Ne of our saulles fordo ye shappe
Also we suld crye fast and calle
To Godde yat Louerd es ouer alle
Agayne ye grete flowand flode
Of idell thoughtes yat er noght gode
Yat in ye hert springes on sere wyse
Yat thurgh consentyng we noght perise
Yarefore cryed Davuid when he prayde
To Godde in ye sauter and yus sayde
Saue me Godde fra perils smert
For waters has entred vnto my hert
And our Lorde disciples with him pryue
When yai war in ye myddes ye see
And sawe ye tempestes fast ryse
And war in poynt yan to peryse
Yai cryed for fered and sayd yus
Lorde in yis perill saue vs
For yise thynges yat I tolde last
Suld we ay to Godde crye fast
To saue vs fra yis perils pryue
Yat we thurgh yam noght perissed be
Yat es to say of ye theues of helle
Yat er vgly fendes and felle
And of ye fyre of couatyse
And of litchery yat oft wil ryse
And of ye flode of ille thoghtes amange
And of alle corrupcions so strange
Now vnderstandes als I yhow say
Yat men suld to Godde ay pray
In alle tymes and in alle stedes
Yar men has wille to say yair bedes
Bot specially if yhe did right
10330
Yhe suld pray with al yhour myght
And mare deuoutly als ye boke telles
In Halykirke yan overwhare elles
For yat es called hous of prayere
Yar ye fende has leste powere
Whare our deuocioun suld be ay
Yarefore we suld yare mast pray
And namely on Sonendays so dere
And on othir haly days sere
Yat er ordayned thurgh Halykirk
10340
Haly werkes yan for to wirke
Als to serue Godde and loue and pray
And to worshepe hym al yat we may
Yarefore men seses of werldely werkes
On swilk dere days als teches yis clerkes
And tentes yan for al ye woke
To gastly werkes als biddes ye boke
Yat es to loue Godde and honour
And to pray hym ay of sokour
Sen Godde commanded yat es myghty
10350
In ye alde lawe so straytly
To kepe ye sabate and to halde
Yat ilkan haly day may be called
And sethen als ye peple myght se
Godde did a man to staned be
For he gaderd by ye way
A fone stickes on ye sabat day
What sal he do on yam namely
Yat dose grete synnes and vilany
On Sonendays and othir festes
10360
Forwhy yai folowyair wille als bestes
And wastes ye tyme als men may se
In folys and in vanyte
And on swilke days mare ille duse
Yan yai on ye werke days vse
Certaynely yan may yhe se
Yat yai sal mare punyst be
In ye tothir werlde yat lastes ay
Yan Iewes yat brekes yair sabbat day
For ye Sonenday mare haly es
Yan ye sabbat day yat es lesse
Pryncipall festes of ye yhere
Er ordayned heghe days and dere
Thurgh Halykirke to halugh and kepe
Godde to loue and to worshepe
And to thanke him of his godenes
Yat he has done vs mare and lesse
Als Halykirke recordes namely
Of ye festes thurgh sere story
First at Yhole of Goddis birthe
With grete solemnyte and myrthe
Es mencioun made euen and mornor
How he was of a mayden borne
At Paskes also yat comes and gase
How he fra dede to lyue rase
At Haly Thursday es redde right
How Godde steghe vp to heuen bright
And at Wytonenday es made mynde mast
How Godde sent doun ye Haly Gast
Til his apostels yat he lufd
Als es thurgh Halykirke proued
Also es ordayned thurgh ye lawe
In Halykirk yat we suld knawe
Festes of halughs yat er in heuen
Als men may here in kirk oft neuen
Ya festes suld men halugh and kepe
And in yair name Godde worshepe
And loue hym bathe lered and lewed
Of myrakils yat he has shewed
In yam thurgh myght of ye Haly Gast
For to conferme our trouthe mast

10370
10380
10390
10400
Therefore yeir festes we sulde kepe clene
Yat in Halykirke ordayned bene
And pray yam yat yai be our sokour
Onence Godde yat dose yam honour
Bathe in erthe and in heuen bright
Als Halykirke wytteneases right
Wharefore he dose grete synne to fele
Yat kepes noght ya festes wele
For he agayne ye commandement wirkes

Of Godde and agayne Halykirkes
Bot some may answer yus and say
Sir we may noght al day pray
Ne ilka day bene at ye kirke
We most somtyme othir thinge wirk
What ille or foly suld yis be
If I yhede somtyme to play me
For som solace and myrth to make
Why suld Godde yat to ille take
For whyles I bourde and play in skille

I do na synne ne think nane ille
To yat wil I now answer ye
Shortly als you sal here and se
Alle ye tymes and alle ye dayse
Yat you despendes in idell playse
In reuerys or in vanyteses
Yat to Godde es noght ordayned you leses
For I wil you vnderstande and wytte
Yat whethir you gange stande or sytte
Alle ye tyme yat you thinkes noght

On Godde yat you suld haf in thoght
Al salbe reckend als tynt for ay
Als men may here yis clerkes say
Yat may yus vnderstanden be
When you thinkes noght bot on vanyte
And on nathyng yeat ordayned es
To Godde and to his rightwisnes
Certes a grete thinge he leses
Yat spendes his tyme in vanyteses
And yat says Senek on yis manere
Yat he tynes in yis werlde here
Alle ye godes yat he suld do
And al ye mede yat falles yarto
Of al ye tyme so spended in vayne
Whilk he sal neuer wynne agayne
Bot grete syn als methink he dose
Yat spendes ye tyme in ille vse
Wharefore Godde at ye day of dome
When alle men sal bifor hym come
Sal aske of vs resouns certayne
Of al ye tyme we spende in vayne
Als Saynt Anselyne says in a boke
Yar clerkes may yis mater loke
Yarefore we suld ye tyme wele spende
Whyle we lif here til our lyues ende
For ye tyme es short of our lyf days
And vncertayne als ye boke says
For it es na man yat can se
How lange hys tyme here salbe
Na so wys es nane ne so slegh
Yat wate whenne ne whare he sal degh
And yarefore he yat wil right kepe
Ye haly days to Goddis worshepe
His wille he suld to nathinge gif
Yat Godde or his halughs myght greue
Bot do alle thinge yat es Goddis wille
And in gode werkes ye tyme fulfille
And loue Godde ay in ilka place
And thank hym oft of his grace
And of alle othir gode namely
And pray oft Godde of his mercy
And sarmons here with gode talent
And yat tyme to alle gode werkes tent
Also when men es at ye kirke
Of gode prayer men suld noght irke
Bot men suld kepe yam yare fra dyn
Honestly while yai er yarinne
And do Godde honour and reuerence
And his halughs in his presence
For ye stede es clene and haly
And ordayne to serve God almyghty
And noght to iangle als men oft dose
Ne lagh ne bourde ne trofles vse
Forwhy Godde says on yis manere
Mi hous es cald hous of prayere
Yarefore men suld in kirke noght do
Bot thynge yat it es ordayne to
Als haly prayere and Goddis servyse
Als says Saynt Austyn ye doctour wyse
Whaso come als I vnderstande

Byfore ye kynge of Ingelande
In his chaumbre to purchace
A thinge yat es of special grace
He wald hym kepe yat he sayd nathing
Yat lightly myght displese ye kynge
With mare skille he suld kepe him ay
Yat comes in Goddis chaumbre to pray
Yat es heghe kynge ouer alle kynges
And cheef gouernour of alle thinges
Yat es to say in Halykirke

Whare men suld haly werkes wirke
Ye whilk es Goddis chaumbre priue
And his awen hous als says he
Yar he says yus mi hous es
Hous of prayere and of clennes
So yat he yare do ne say nathing
Yat myght displese yat almyghty kynge
Godde wil noght yat men make ne sette
Of his hous bothe ne markette
Yarefore Godde alle ya dryue walde

Out of ye temple yat boght and salde
For he wald noght yat men made dyn
Ne did na werldely dedes yarinne
He wald men tented til hym anely
To pray hym of helpe and of mercy
And to loue him ay with godewille
And thank him bathe loude and stille
Of alle gode yat he has yam done
Yan wil Godde here yair prayer sone
Yare suld a man putte out of his hert
Alle idell thoghtes yat comes ouerthwert
And sette stedfastly al his thoght
On Godde anely yat hym made of noght
And fra helle boght with his blode
And think wele on alle othir gode
Yat he has done of his curtaysy
And ilk day dose contynuelly
And recorde his synnes yat he has done
And bifore Godde yare meke hym sone
And pray hym oft of forgifnes

Of alle his synnes mare and lesse
And yat he gif hym grace forwarde
To kepe hym fra synne yat byndes harde
And gif hym wille to do alle thynge
Yat es mast to Goddis likynge
And mast shendship vnto ye fende
And wele to lyf and wele to ende
Yare suld yis grete lordes and ladys
Forgete yair noblay if yai war wys
And yair dignyte and yair heghenes

And yair powere yat so grete es
And thynk anely yat yai er yan
Byfore yair Lorde and yair domesman
Yat at ye dredeful day of dome
When alle men sal bifore hym come
Sal resounes ask of yam sone
Of al ye gode yat he has yam done
Of yair heghenes and of yair state
How yai it vsed arely and late
And yan sal he yhelde rightwysly

To ille and gode als yai er worthy
Yarefore yai suld at ye kirke yam lawe
To Godde bathe thurgh luf and awe
And noght yam enpryde for yair heghnes
Of yair apparaylle and yair ritchesce
Bot takeensaumple of ye lifynge
Of Dauid yat was a riche kynge
Yat had forgotten his dignyte
When he prayde to Godde with hert fre
And dispysed himself when he prayde
And bifor Godde on yis wyse sayde
I am na man yat men worshepes
Bot a worme yat naked crepes
In yis al his feblesce knewe he
His pouert and his vanyte
For als a worme es of na prys
And lytell and vyle to dispysse
And comes crepand naked and bare
Out of ye erth and es bredde yare
Right so a man es a vyle thinge
And lytell and pouer at his bigynnyne
For when he comes with sorowful chere
Into ye exile of yis werlde here
He brynges noght with hym yat day
And noght sal he bere with him away
Al naked he comes hider and bare
And al naked sal he hethen fare
Wharefore Saynt Bernard sayde sumtyme
Yat a man es noght bot a foul slyme
And a secke yat es ful of fen
Yat stynkes foul vnto alle men
And wormes mete yam to fede
Yat thurgh kynde of ye erth may brede
When man es geten thurgh kynde of man
He es noght bot a foul slyme yan
And als lange als he es here lifand
He es a secke ful of fen stynkande
And when he es dede and layde in graue
Yan es he fode yat wormes wald haue
Also yis grete ladys of myght
Yat comes so apparyllled and dight
With siluer and perels and golde rede
And precious stanes opon yair hede
With riche robes to ye kirke namely
Bifore our Lorde Godde almyghty
Suld take ensaumple als was sene
By Hester yat was so ryche a quene
Yat did hir riche appraylle away
When sho biforn Godde come to pray
And ful mekely lawed hir in hert

10600
And knewe biforn Godde hir pouert
And sayde to hym yus Lorde you wate
Yat ye tokenyng of pryde I hate
Agayne yis wreched werldes consaylle
For I haf na lykyng in riche appraylle
Of precious stanes ne of gold rede
Nouthir on body ne on hede
Bot it es to me abhomynable
For it may make mens hertes vnstable
Certes right so to Godde may be

10610
Grete abhominacioun to se
Of yam yat has in swilk thinge
Grete pryde and grete lykyng
And dightes yam quayntly to be sene
Vnto yair sight yat foles bene
Of swilk appraylle Godde tase na kepe
Al if yai it vse for worshepe
In ye kirk in his presence
Bot of ye meke hert and clene conscience
Godde almyghty mast after yat lokes

10620
Als clerkes may fynde in sere bokes
Saynt Paul ye apostell teches right
How gode wymmen suld yam dight
When yai suld to ye kirke wende
To pray to Godde our sikerest frende
Yai suld haue he says thurgh skille
Habyte after yair state wille
Yat war honest withouten outraged
Yat war noght of ouermykell costage
Yat es to vndirstande namely

10630
After yai er of state worthy
For yat yat es mesure till ane
Til anothir may be at outrage tane
Wele mare falles vntill a quene
Yan til a countays als I wene
And mare til a countays body
Yan to anothir symple lady
And mare til hir yat men lady calles
Yan to a symple woman falles
Also Saynt Paul teches yam right
How yai suld be symple of sight
Yat es to say shameful and meke
And na quayntyse to yair hedes seke
Als tressurs and bilets yai suld nane vse
Als fole wymmen commonly duse
Yat strekes ye neckes out als ye hert
Als als a hors of prys lokes ouerthwert
And yhete Saynt Paul als teches he
Wil noght yat yai ouer bisy be
Ne ouer curyous yair heuedes to dight
Nouthir with siluer ne with gold bright
He wil yai haue als he counsaylles
Yair heuedes couerd with clene vaylles
And when yai er at ye kirke namely
Bifor our Lorde Godde almyghty
So yat na man yare tempted be
Thurgh sight of yam when yai yam se
Als gode wymmen yai suld yam dight
Yat godenes of yair hert shewes right
Saynt Ambros says yus he yat wille
Yat Godde his prayere fulfille
He suld do away and hyde
Alle manere of tokenynge of pryde
And bowe to Godde thurgh mekenes namly
For to stir hym to haue mercy
For proude apparylle quayntly wroght
Onence Godde may purchace noght
Bot gifs enchesoun to deme ille
Of hym or hir yat it vse wille
Now haf I shewed thinges thre
Yat specially in prayere suld be
Trouth hope and deuocioun
Of whilk I haf made menciou
Bot to prayere als I vnderstande
If it suld be to Godde lykande
And worthy to be herde sone
Ye ferthe thing bihoued be done
Yat es to ye prayere men suld do
Twa wenges yat falles yarto
Thurgh whilk it may flegh vp euen
Before our Louerd Godde of heuen
Yat es fastynge and almus dede
Yis twa ye prayere may euen vp lede
Wharefore ye aungel spake to Toby
And sayd hym yus appertly
Prayere es a siker thynge
With almus dede and fastynge
Withouten yise twa it may noght flegh
To Godde yat sittes in heuen so hege
Forwhy als an haly man says
Gode lyf yat es mykell to prayse
Makes prayere to flegh e ful swiftly
To Godde with yise twa wenges yarby
Bot synne als yis clerkes knawes
When it wald flegh agayne it draw<es>
For men may wele wyte whaso wil lok<e>
Als Isidere says in a boke
Yat on twa maners for to neuen
Prayere es letted to flegh to heuen
Outhir forthy yat a man for drede
Wil noght lette of synneful dede
Or forthi yat he wil noght ye trespase
Forgif to yam yat greued hym hase
For als nathinge may hele a wounde
Yare yar iren ligges in ye grounde
Nouthir oynement ne medycyne
Als lange als iren ligges withinne
Right so his prayere helpes him noght
Yat haldes ille wille in hert or thoght
It es noght herde als ye boke telles
Als lange als ille wille in ye hert dwelles
And yarefore says yus ye prophete
Whase wordes to rede and here er swete
Lift we he says our hertes vp even
And our handes to Godde of heuen
He liftes his hert rightwysly
And his handes to Godde almyghty
Yat prayer lift sheghe to be sene
Thurgh gode werkes and conscience clene
Also ye apostoyll vs biddles and teches
Als yis prechours says yat oft preches
Yat we clene handes lift vp ay
In alle our prayers when we sal pray
Clene handes er called here clene werk<es>
Of clene conscience als says yis clerkes
For Godde wille noght here als I wene
Prayer yat comes of hert vnclene
Yat has ye conscience withinne
Foul and ful of filthe of synne
Wharefore our Lorde Godde spekes to vs
Thurgh ye prophete yat says yus
When yhe make many prayers sere
I wil nane of yam blethely here
Forwhy yhour handes er al blody
Yus es wryten in ye prophecy
Blody handes ya men has
Yat ye pouer men pilles and flaas
Yat vndir yam bene and with maystry
Reues yam yat yat yai suld lif by
Swik men has blody handes and rede
Of ye blode of pouer men yat yai shede
For yai wald yam lyflles make
When yair lyflade wald fra yam take
Thurgh couatyse and rauyne
Yis methynk es ful grete synne
Swik men mykill outrage duse
For yai so blody morsels vse
Wharefore yai sal make an harde pay
When yai passe fra yis lyf away
If haly writte yat ye boke shewes vs
Be sothe yat telles and says yus
Yat our Lorde Godde almyghty
At domesday sal aske straytely
Ye blode of men yat pouerly gaase
Of yam yat ye handes blody has
Wharefore whaso wrange wil oght take
Of yat bihoues hym amendes make
And yhelde agayne al wrange tane thing
To yam yat awe it or in helle hynge
And yarefore our Lorde God wil noght
Yair prayer here yat yus has wroght
Bot yai yam amende of yat foly
To be herde yai er noght worthy
Whaso wil comme in Goddis sight
Hym to pray and wald be herde right
With drawen swerde he suld noght com
Ne with blody handes ne handes tome
Yat es to say in wille to synne
Ne vnclesed of foly withinne
Ne tome hande of gode dede
And if he do he sal noght spede
For Godde says yus in haly wrytte
Als ye boke witteneses it
You sal noght als he says come
In my sight with handes tome
Bifore Godde comes he tome hande
Yat askes hym any bone prayande
Withouten present of gode werkes
He sal noght spede als says yis clerkes
Agayne hym sperres Godde ye yhate
Als yis clerkes wele it wate
Yat prays hym here of anythinge
And wil na presente with him brynge
Of yat we haf ensaumple to telle
Als es wryten in ye godspelle
How ye yhates war sperred fast
Agayne ye fol e maydens yat come last
Yat yair laumpes tome with yam broght
Yarefore Godde sayde I knaw yhou noght
Wharefore Godde wil knaw na man
Bot yam yat serues him als yai can
And in yair laumpes has oylle of prys
Als had ye maydens yat war wys
Yat er als vnderstooded may be
Ya yat ye hertes has ful of pyte
And shewes it outwith thurgh gode werkes
Swilk men Godde heres yus says yis clerkes
To swilk men Godde opens ye yhate
Yat comes noght tome hand ne ouer late
When yai pray and aske a bone

He resayues yair prayer sone
Now haf I shewed how ye prayere
Yat yise four pilers suld vp bere
Trouth devocioun hope to spede
And fastynge with almus dede
Ye whilk yhe herde me before neuen
Es myghty onence Godde of heuen
Forwhy it wynnes of him lightly
Alle yat es nedeful vnto ye body
And to ye saul yat sikerrest es

Als haly wrytte beres wyttenes
Wharefore Saynt Iame says in a boke
Als clerkes may se it yat wil it loke
Yat rightwis mans prayer in skille
Es mykell worth yat Godde here wille
For it helpes and warisshes wele
Alle euels yat a man may fele
Of body and saul yat gretyly greues
And yat yai mast drede yat here leues
Wharefore Godde says als in boke es sene

Yat ye prayere yat comes of hert clene
Heles men withouten and withinne
And purchaces forgifnes of alle synne
We fynde wryten in ye alde lawe
In a boke yat clerkes suld knawe
Yat Moyses ouercome appertly
Amaloch Goddis enemy
And al his oste yat come on were
Noght thurgh bataylle bot thurgh prayer
And also an haly man yus say
Yat a rightwis man when he prays
May mare auayle to Godde prayande
Yan may ten thousand men fightande
Ye prayere here of a gode man
Thirls heuen and entres yan
Suld it noght yan ouercom clene
Ye enemys yat in erthe er sene
A gode man prayand mare wynne may
Of heuen in ane hour of ye day
Yan a thousand knyghtes suld wyn of lande

In lange tyme thurgh dynt of hande
Yarefore war gode als I yhou kenne
To purchace ye prayers of gode men
Yat gifs yam to deuocioun
And namely of men of religyoun
Yat wone togider in company
For to serve Godde specially
And to pray for alle yat dose yam gode
Yat helps yam to yair lyfs fode
Forwhy if a gode mans beede

Onence Godde may stande in stede
Wele mare auaylles als es oft sene
Prayere of many gode men and clene
For als ye haly man namely says
When many gode men togider prayse
It may noght faylle on na manere
Yat ne Godde wille yair prayer here
And if ane war a fole or twa
Of a company alle er noght swa
Als in case may falle ful lightly

And so felle in Goddis cumpany
Of his apostels ludas was ane
Yat him bytrayst and made be tane
Bot ye tothir war gode and wele did
Al if he war a shrewe kidde
Ye prayere of al a couent
Yat es haally of ane assent
Salbe of ye abbot herde mare
Yan sal a munk whilkso he ware
Right so Godde heres tittar yair bede
Yat dwelles togider in haly stede
To serue Godde and hym to worshepe
Yan of ane of ye felawshepe
Wharefore Godde says in ye godspelle
In yis manere als I now telle
If twa of yhow with hert fre
Accorden togider with me
Whatso yhe of my Fader craue
Withouten dout yhe sal it haue
Here now haf yhe herde me neuen
In yis boke ye degrees seuen
Yat falles proprely vnto ye tre
Of ye vertu of chastyte
Now wille I shewe aftir my wytte
Ye seuen braunches yat comes of it
Yat seuen manere of states er sere
Of men yat liis in yis werlde here
Ane es of maydens yat wil fle
Flesshely dede til yay maryed be
Anothir es of anelepy
Yat has bene fyled and leues yair foly
Ye thridde es of ya yat wedded bene
Ye ferthe state es of widous clene
Ye fift state es of mayden sly
Yat thinkes be chast vntil yai dy
Ye sext state of clerkes may be
Yat er ordayned in haly degre
Ye seuent als ye boke mas mencioun
Es of men of religyoun
Ye first state es of maydens namly
Yat kepes yam clene of body
And saues wele yair maydenhede
Fra alle filth of litcherous dede
Bot so vnbounden er yai and fre
Yat yai may leeffully wedded be
In swilk a state men suld kepe
Chastyte to Goddis worshepe
Yat es clennes of ye body
And of ye hert withouten foly
Ye secund state to kepe clene
Es of yam yat fyled has bene
Thurgh ye filth of litcherous dede
And has lost yair maydenhede
Als man and womman aneley
Yat neuer was wedded swilk er many
Na neuer so bounden to chastyte
Yat yai ne may maried be
And has bene shryuen and dose penaunce
And in yair hertes has repentaunce
Of alle yair synnes mare and lesse

And kepes yam forwarde in clennes
In swilk state men suld kepe ryght
Chastyte with al yair myght
For he yat es here in yat state
He suld be bisy arely and late
Alle ye enchesouns of synne to fle
In swilke purpos he suld ay be
And so may he kepe his body chast
And on yat manere plese Godde mast
To saue he may for certayne skille

Mary hym what tyme so he wille
Bot whaso wille kepe hym for mede
Clene and chast of litcherous dede
Hym bihoues his flesshe chasty
With harde penaunce of body
For hym bihoues fast and wake
And yat his flesshe lykes forsake
And yus he may his flesshe doun halde
Fra foly ay when it ryse walde
Ye thridde state es of yam to knawe

Yat wedded ere thurgh Goddis lawe
In yat state men suld thurgh right
Kepe castyte bathe day and nyght
To saue men suld for certayne skille
Ye werke of sposaylle fulfille
For a man and his wedded wyf
Suld luf togider withouten stryf
And aythir of yam suld yam kepe
Leel til othir for Goddis worshepe
And nothir of yam do othir wrange
Bot yat yat right es do ay amange
Yis es Halykirkes counsaylle
And yus wille ye lawe of sposaylle
Thurgh whilk aythir has othir tane
And als a body er bathe ane
For yai er bathe togider knytte
In Goddis yhock als says haly writte
And yarefore aythir suld othir luf
Leelly for yair sulles bihoue
For als yai er bathe a body by skille
So suld yai be a hert thurgh wille
In certayne fayth and luf stedefast
Yat to yair lyues ende suld last
And na twynnynng make Godde to greue
Of body ne hert whyles yai lif
For yus es wryten in haly wrytte
Men suld noght lese yat Godde has knytte
Wharefore yai suld kepe yam fra synne
After ye state yat yai lif inne
Sauve yat yai may ye werke wirke
Of sposaylle thurgh ye lawe of Halykirke
Yarefore Saynt Paul says yus to proue
Yat wyammen suld yair lordes luf
And vnnder Godde yam worshepe mast
And ay amange be sobre and chast
Chast to kepe yam clene of body
Fra alle othir bot yair lordes anely
Sobre in mete and in drynk
And on yair state yai suld ay think
For grete outrage als ye boke shewes
Of mete and drynk appayres gode thewes
And kyndels ye fyre of litchery
And stirs men oft to grete foly
Also a man suld kepe hym right
Chast and clene with al his myght
Fra alle wyammen bot fra his wyf
Yat hym byhoues halde to terme of lyf
Sposaylle es a state to worshepe
Yat men suld ay clenely kepe
And halyly after Goddis lawe

10990
For many skils yat men suld knawe
For sposaylle es als men may se
A state of grete auctoryte
Of dignyte and of halynesse
Thurgh yise thre sposaylle stabled es
Of grete auctoryte es it
Als beres wittenes haly writte
Forwhy our Lorde Godde rightwys
It stabled first in paradyse
In ye state of obeidyence

11000
Ar euer men synned thurgh necligence
Yarefore men suld with al yair myght
Yat state clene kepe bathe day and nyght
Als teches and biddes haly wrytte
By resoun of Godde yat first stabled it
And bi resoune of ye stede clene
Yare it was first stabled and sene
Also sposaylle es a hege state
Of grete dignyte als clerkes wate
Forwhy our Lorde wald borne be

11010
Of a wedded womman yat was fre
Yat was bliseful Mary mayden clene
Yat Ioseph wedded hir to mayntene
Goddis sone biforn ye hege message
Made hir ye mantell of marryage
And wald be vndir yat mantell hemme
Conceyued and borne withouten wemme
Vndir yat mantell als clerkes can telle
Was hidde fra ye deuell of helle
Ye counsaylle of our saluacioun

11020
And ye pryuyte of our raunsoun
Yarefore men suld yat state worshepe
And honestly and clene it kepe
It es also yar it es wemmeles
A state of grete halynes
For it es ane of ye sacramentes
Yat Halykirke mykell to tentes
And bytokens ye sposaylle
Yat es knytte and neuer sal faylle
Bytwene Ihesu Cryst and Halykirke
Thurgh whase counsaylle vs bihouses wirke
And bitwene Godde on ye same manere
And mans saul yat he boght dere
Wharefore ye state of maryage
Yat clene es keped fra outrage
Es so haly and so myghty
Yat a flesshely dede wroght rightly
In sposaylle als it falles to be
Withouten dedely synne es fre
And noght anely withouten synne

Bot it may of Godde grete mede wynne
Yat es to say if it be wroght
Als Goddis lawe wald and elles noght
Wharefore yhe sal underrande yarby
Yat in thre case specially
Men may ye dede of sposaylle saue
Fra synne and mede for yat dede haue
Ye first case here to shewe yhou sone
Es yar ye dede es anely done
In yis entent for childer getynge
To serve Godde and for nane othir thinge
For swilke entent mast to auaylle
Was ordayned ye dede of sposaylle
Ye secund case es yis to witte
Yat when twa er togider knytte
In weddelayke if nathinge it lette
Ye tane sal yhelde ye tothir his dette
When ye tane askses leeffully
Ye tothir to yhelde suld be redy
For yareto stirs yam rightwysnes

Yat yhelde to ilk man yat his right es
Wharefore if ye tane als ye lawe wille
Askes ye dette othir loude or stille
By mouthe appertly or parchaunce
Thurgh som tokenyng of cuntynaunce
Als shamefull wymmen yat walde fayne haue
Yair dette and dar noght for shame it craue
By mouthe als it asked suld be
Bot thurgh som contynance priue

Whethir of yam so wil forsake
Ye dette to yhelde vnto his make
He gifs ye tothir enchesoun
To be of ille condycioun
And synnes agayne rightwisnes
For he dose noght yat yat right es
He synnes agayne his wedded fere
For he dose hir wrange on yis manere
Forwhy ye tane has lawefully
Powere of ye tothirs body
Bot he dose wele after Goddis lawe

Yat yheldes ye tothir yat he awe
And if he so do treuely in dede
In yat entent he es worthy mede
For rightwysnes him stirs yarto
And noght his litchery so to do
Ye thridde case after of ya thre
Es when a man in pryuyte
Bedes his wyf to hir lykyng
Yat derne dede withouten askynge
So yat his entent be swilk wythinne

Anely to kepe hir fra synne
And namely if sho be in thought
So shameful yat sho dar noght
Aske hir louerd swilk a thinge
By mouth ne by na takenyng
And he hoped yat sho walde lightly
Falle in synne and in foly
If he bedde hir noght yat dede
Yan synnes he noght bot serues mede
In yis case men suld yus do

For pyt suld stir men yarto
In yise thre case men may wirke
Leeffully thurgh ye lawe of Halykirke

295
Ye werke of weddelayk withouten synne
After ye entent yat men er inne
Bot on som case men may synne sone
Yar ye dede of sposaylle suld be done
Outhir dedely after ye dede es
Or venyally yat es yhete lesse
And specially in thre caase
11110
Men may in yat dede trespase
Ye first case es als ye boke telles
When a man sekes noght elles
In yat dede bot to fullfille
His lust and his litcherous wille
He synnes yus thurgh litchery
Outhir dedely or venyally
Venially als when ye delyte
Yat may ouercom a mans skille tyte
Passes noght thurgh grete outrage
11120
Ye right boundes of maryage
Yat es when ye delyte with wille
Es bouxsom and sogette vnto skille
So yat he yat es in yat state
If he dedely synne right hate
For nathyng wald swilk a dede do
Bot with his wyf ne assent yarto
Bot when his delyte and lust amange
Es to his wyf so grete and strange
And so blynded es yan his skille
11130
Yat he wald als wele his lust fulfille
With hir and neuer ye mare hir spare
Al if sho noght his wyf ware
In yis case I halde yat dede
Dedely synne yat men suld drede
For his delyte has ouer grete rayke
And passes ye boundes of weddelayke
Wharefore our Lorde Godde es oft wrathe
To swilk men and wymmen bathe
And to ye fende gifs grete powere
11140
To trauylle yam and noy yam here
Als men may fynde wryten and knawe
In a boke of ye alde lawe
Of Raguell doghter yat ight Sare
Yat Toby wyf was yus fynde I yare
Yat had sometyme seuen husbandes
Alle war yai slayne thurgh ye fendes handes
Ye first nyght when yai wald ly
By hir thurgh lust of litchery
Wharefore ye aungell to Thoby spake
Yat he suld hir to wyf take
Yan sayde Toby yus to ye aungell
I ne dar noght for ye case yat felle
Of hir seuen husbandes yat war slayne
Yan ye aungell answerd agayne
I sal quod ye aungell telle ye
In whilk men ye fende has pouste
In swilk men he has mast powere
To trauaylle yam and greue yam here
Yat puttes Godde out of yair thoght
When ye werke of weddelayk suld be wroght
And tentes to nane othir thinge
Bot to yair litcherous lykynge
And yair foul lust for to fullije
Als doze a beste yat has na skille
Yarefore somtyme Godde vouches noght saue
Yat swilk men fruyt of engendrure haue
Als so a man with his wedded fere
May synne dedely on othir manere
Yat es to say when he oght dose
With his wyf agayne kyndely vse
His wille othirwyse to fullije
Yan ye lawe of weddelayke and kynde wille
S威尔k men yhete may synne mare
Yan othir yat I spake of are
Bot yai yat in ye state of sposaylle
Wirkes thurgh Halykirkes counsaylle
And dredes ay Godde almyghty
And kepes yat state here clenely
Als ordayned es and als ye boke says
S威尔k men our Louerd mykell payse
Ye secund case yar men synne may
Dedely in wedlayke es yis to say
Als when a man has na drede
With his wyf to do ye dede
Thurgh delyte and lust yat may falle sone
In tyme when it suld nought be done
Yat es when sho has a malady
Yat som wymmyn has comonly
He yat his wyf yat tyme nought spares

If he knew first hou sho fares
And in what state sho es of body
Forsothe he synnes yan dedely
Forwhy our Lorde Godde forbedes
Yat any man yat perille dredes
With his wyf dele when he wate
Yat sho es properly in swilk a state
For perils yat er yan to drede
Yat myght falle to ye fruyt of ye dede
For Saynt Ierom shewes and telles

In swilk tyme er geten meselles
And som yat has na shappe of man
And foles yat neuermare witte can
And halt and lame croked and blynde
And domb and deef swilk men may fynde
Wharefore ye womman yat wedded es
And feles hir in swilk sekenes
Suld nought fra hir lorde it hele
If he yat tyme wald with hir dele
Bot if sho layne and haldes hir stille
And lates him with hir do his wille
If he knawe nought yat priyyte
Sho synnes dedely and nought he
Also yai bathe suld kepe yam clene
And fra swilk dede yam abstene
In haly tymes yat er dere
Als at ye heghe festes of ye yhere
And do nought elles ya tymes namely
Bot tente to our Lorde Godde almyghty
His seruyse yat tyme to fulfile
For ye tyme es ordayned for yat skille
Also yai suld in tyme of fastynge
Abstene yam fra swilke lykynge
Noght anely for yat it es synne
Bot foyi yat yai myght titter wynne
Thinge yat yai aske of Godde yan
Als says Saynt Austyn ye haly man
Also yai suld abstene yam right
Fra yat dede with al yair myght
Al ye tyme if yai be wyse

When ye womman in gisyne lyse
Or when yai haf certayne knawynge
Yat hir tyme es nere of chyldynge
Yai suld na tyme arely ne late
Dele togider in yat state
Bot abstene yam for honeste
And for drede of perils yat myght be
And also fra ye dede yam spare
Fra tyme yat sho with quyck childe ware
And if ye dede in yat state be wroght
Withouten synne es it noght
We fynde wryten in a boke
Of kynde of bestes als men may loke
Yat ye olyfaunt wil forsake
Ye felawship of his awen make
Alle tyme while sho with folke es
And of yis beres ye boke wyttenes
Yan think me yat a man suld be
Mare ledde with skille and attempre
Yan a beste yat can na skille
Yat folwes after kynde his wille
Yarefore a man suld him abstene
When his wyf in yat state es sene
Bot always I wil noght say
Yat he synnes in yat dede ay
If he swilk tyme ye dede wil do
With his wyf yat assentes yarto
By gode cause and entencion right
Yat can Godde deme yat es ful of myght
Ye thridde case yar dedely syn may be
In ye dede of sposaylle so pryue
Es when a man thurgh his awen rede
Deles with his wyf in haly stede
Als kirke halwed and kirkeyharde
Of whilk men suld take gode rewarde
For it es appropred anely
To serue our Lorde Godde almyghty
Yare suld na man swilk dede do
With his wyf yogh scho assent yarto
Bot abstene hym if he haf grace

For reuerence of ye haly place
And whoso wil noght hym abstene
Ne kepe yat haly stede clene
He synnes and dose grete vylany
Vnto ye stede yat es so haly
For ye werk of weddelayke yat es fre
In haly stede grete synne may be
And in haly tyme when it es wroght
Yat in othir stede or tyme deres noght
Ye ferthe state yat suld be clene

Es of yam yat wedded has bene
Yar ye dede yat spares right nane
Has twynned twa and hent ye tane
Bot whethir of yam yat leues olyue
Be it ye man or be it ye wyue
Suld his lyf chastly lede
While he es in state of wydouhede
Yat es a state mykell toprayse
Als Saynt Paul ye apostell says
He counsaylles yam yat wydous er called

Yat yai yam in yat state halde
And if yat state yam noght pay
He biddes yam wedde yam when yay may
For better it es als says he
A man hym wedde yan brent to be
Yat man hym brynnes thurgh foly
Yat assentes vnto litchery
For he puttes his hert in ye fyre
Of litchery thurgh folke desyre
And better it war hym to wedde
Yan to yat fyre to brynne be ledde
Yis es to vnderstande anely
Als yhe haf herde in yis party
Of yam yat suld yair lyf lede
In ye state of symple wydouhede
Bot noght of ya als I wele trowe
Yat to yat state er bounden thurgh vowe
So yat yai may noght yam mary
Withouten synne yat es dedely
After ye vowe es made to last

For yat byndes yam vnto Godde fast
And if yai it breke agayne Goddis wille
Yai departe yamself fra Godde thurgh skille
Bot if ye vowe al pryuy be
And symple withouten solempnyte
Albeit yat he synne dedely
If he yareafter hym mary
When he es wedded al do he ille
In yat state he may dwelle stille
Bot ye man or womman yat so dose

For yat vow broken suld penaunce vse
Bot when ye vowe es made lastande
Solempnely thurgh prelates hande
Or thurgh ye makynge of professyoun
Yat falles vnto relygioun
Or thurgh haly order yat men taas
Yat suddeken deken or prest has
In yis case es ye maryage noght
For agayne ye lawe it es wroght
Bot yam bihoues departed be

Yat marys yam in swilk degre
For yai be noght saue als says ye boke
Bot yai kepe yat state yat yai first toke
Bot to ye state of wydowhede
I fynde swilk ensaumple to rede
In a boke of bestes kynde
Yat wydous suld oft haf in mynde

301
Of ye turtell yat tynes hir make
Yat neuer after wil othir take
Bot flees alle othir company
And dwelles in wildernes anely
Bot thre things falles als I wene
To yam yat in yat state er sene
Ye first es als clerkes wate
Yat whaso es in wydow state
Suld hald him priuylly in his inne
And vse scilence withouten dyn
And noght folow straunge company
Ne about ye werlde be ouer bysy
Of yat ensaumple fynde I can

11340

Of Ludith ye noble womman
Yat was fayre of hide and hewe
And a clene widow was and a trewe
Of wham yan spekes haly wrytte
Als says yis clerkes yat knawes it
Yat fra hir chaumbre sho wald noght passe
Ne fra hir maydens yat with hir was
Bot helde hir priuylly in cloose
Fra sight of men and werldes loose
Wharefore Saynt Paul mykell reproues

11350

Yis wydous yat idelnes loues
And yhunge wymmen quayntly dyght
Yat shewes yam mykell to mens sight
And er ouermykell iangelande
Yis es to wydous noght semande
Bot ya yat wydous right er called
Withinne yair cloos suld yam halde
And kepe yam fra mens speche and fle
Alle werldely sightes of vanyte
And yam occupye in gode dede

11360

Yis falles to ye state of wydouhede
Ye secund thinge es oft to pray
And to servue Godde bathe nyght and day
And blethely to be at ye kirke
And werkes of deuocioun to wirke
Als we fynde wryten in boke
In ye godspelle of saynt Luke
Yat spekes of a noble womman
Yat was wydow and hight Anne
Yat wald noght fra ye temple passe
Bot dwelled ay yare als hir wille was
And payned hir with al hir myght
To serue Godde bathe day and nyght
In devoute prayers and fastynge
And blethely didde his bidynges
Ye thridde thinges es als methinke
To vse ay strayte mete and drynke
For whaso wil halde yam chast
Bihoues vse grete metes mast
And noght deliciyous dayntees
Yat makes many chastyte lees
For Saynt Paul says and beres witnes
Yat a womman yat widow es
Yat in delyces hir lyf ledes
Es dede thurgh synne yat men dredes
And Bernard says yat spekes of vyces
Yat chastyte perisseshes in delyces
Yat es als he yat perisseshes sone
In ye water and es fordone
Yat vnder ye water haldes his hede
He may so drunken and be dede
Wharefore na man may ouer lange halde
His heued yat es his hert called
In ye water of werldely delyces
Yat stirs many men to vyces
And brynges many to helle pyne
Yat he ne sal ye lyf tyne
Yat es grace of ye Haly Gast
Thurgh whilk ye lyf lyues in God mast
Also to wydous yat here er trewe
Falles meke clethynge of symple hewe
And noght of gay colours starande
Ne of quaynt shappe yat es gay semande
Bot wydous suld ensaumple take
Of Judith yat left for Goddis sake
Hir riche robes yat syde gun traylle
And alle hir othir gay apparylle
Yat felle bathe to body and hede
Sho left alle when hir lorde was dede
And toke ye habite of wydouhede
And in yat meke habite sho yhede
Yat was taken mare of dole namely
Yan of ioy or of vayneglory
And foryi yat sho lufd chastyte
And wald ye enchescouns of syn fle
Sho left ye apparylle yat was fayre
And al hir lyf wered ye hayre
And fasted alle ye days of ye yhere
Bot ya yat war haly and dere
And yhete sho was ryche fayre and yhung
And wyse of dede and of speche of tung
Bot ye godenes of hir hert and thoght
And luf of chastyte yat sho soght
Yat sho oft shewed and noght hidde
Made hir to do al yat sho didde
Right so suld wydous yair lyf lede
And kepe ye state of wydowhede
In chastyte and in clennes
Fra filth of synne yat cleuand es
Namely ya yat er bounden to be
Chast thurgh vowe of chastyte
Othir yat er noght bunden yartille
May maryen yam if yat yai wille
Ye fift state es of clene virgyns
Yat ye victory of yair flesshe wynnes
Ye whilk er chast and ay has bene
And thynkes ay forward kepe yam clene
Fra alle corrupciouns of body
For ye luf of Godde almyghty
Yis state es mykell for to prayse
For thre thynges als ye boke says
Yat es to say for ye dygnyte
For ye bewete and for ye bounte
First men suld kepe yat state
For ye dignyte als yis clerkes wate
Forwhy yat state es of swilk myght
Yat it mas yam yat kepes it right
Euen lyke vnto Goddis aungels
Als ye haly man in boke telles
Bot a clene virgyne yat es leel

Has yhete mare yan has an aungell
Forwhy ye aungell lyfs gastly
Als gaste withouten flesshe of body
And virgynes yair flesshe about heres
Yat temptes yam oft here and deres
Bot virgyns has ye victory
Of yair bodys and yat es ferly
Yat yai may kepe so febell castelle
Als yair bodys er to telle
Agayne so stalward enemy

Als ye fende es yat es so wyly
Yat sekes ay alle maner of gynne
Wharethurgh he may yat castell wynne
For right fayne dispoylle it wald he
Of ye tresour of virginyte
Yat tresore es mykell to prayse
Of whilk Godde in ye godspell says
Yat ye heghe kyngedome of heuen
To yat tresour es lickened euen

Yat priuyly in ye felde es hidde
Yat precious and riche es kydde
Yis tresour hidde in felde namely
Es maydenhede hidde in body
Yat es als a felde thurgh skille
Yat men suld thurgh penaunce tille
Als ye boundes lys and ye merkes
And sawe it with trauaylles and gode werkes
Yis ryche tresour may be lyke
By gode skille vntill heuenryke

Vnto ye kyngedome of heuen bright
Yat es vntill aungels lyf
In heuen whare alle ioy es ryf
Wharefore Godde says in ye godspelle
Als yhe may here yis clerkes telle
Yat at ye vprysynge generale
When alle men in flesshe vprysye sal
Yan sal noght be swilk maryage
Als men mas here thurgh vsage
Bot yai salbe als aungels yan

11500
Alle yat bees saue man and womman
And yair bodys yat now has dyynnes
Sal shyne als bright als now ye son es
Also yis state falles to be
Gretly praysed for ye beawte
For maydenhede yat keped es clene
Es ye fayrest state in erthe sene
Wharefore Salomon says ye wyse
In ye boke of wysdome yar clergy lyse
Haa he says how fayre it es

11510
Chast engendrure with clerenes
Ful fayre it es als says he
Clerenes namely with chastyte
Forwhy yan es chastyte bright
And maydenhede vnto Goddis sight
When it es thurgh gode lyf and fayre
And clere if nathinge it appayre
Right als ye clerenes of ye sonne
Makes fayre day here yar we wonne
Right so ye clerenes of clere lyfynge

11520
And of grace yat es ye bigynnynge
Makes maydenhede fayre and bright
And plesaunt vnto Goddis sight
Wharefore Saynt Ierom says yus
Yat before alle othir vertus
Maydenhede es clere and fayre
If na spotte of synne it appayre
So yat ye body ne ye hert withinne
Be nanewyse corrumped with synne
For he yat chast es ay of body

11530
And corrumped es in hert anely
He als ye boke beres wyttenes

69va
306
Es als a graue yat paynted es
Yat es whyte withouten and fayre
And withinne foul als roten layre
And roten erthe bathe wate and drye
With ye carayne of ye body
Maydenhede if men clene it halde
May be bi skille ye whyte robe called
Yar foul spottes may be mare sene
Yan on any othir robe yat es clene
Yis whyte robe suld keped be
Fra fyllynge of yise thinges thre
Yat es mudde of erthe and blode
And fyre yat may do skathe and gode
Yise thre thinges may gretly fyle
Ye whyte robe and make it vyle
Ye mudde of ye erthe yat fyles som wyse
May be called werldely couatyse
Fra whilk yai suld kepe yam ay

11540
Yat in virgyne state wil Godde pay
Forwhy na man may kyndely
Pay bathe Godde and his enemy
Ye tane of yam hym bihoues dispysse
Als Ierom says ye doctour wyse
And he semes noght Goddis frende
Yat pleses ye werlde and ye fende
For ye werlde es halden Goddis enmy
Wharefore Saynt Ione says appertly
Yat he suld enemy to Godde be

11550
Yat to ye werld es frende priue
And Saynt Paul says yus if I wald
Plesse yam yat of ye werld er called
I ne suld noght be leel seruand
To Ihesu Cryst Godde alweldande
A tok<n> n yat men ye werlde wil plesse
Yat puttes men oft fra rest and ese
When ye hert on Godde es noght sette alle
To wham we suld crye mast and calle
Es ye curyouste namely

11560
Of gay attyre about ye body

307
For a man wald noght so bisy be
To seke ay swilk cyrouste
Of fayre robes and apparylle clene
Warne he wald of men be sene
Bot whaso mast es aboute
To make ye body fayre withoute
May tittest tyne thurgh filth of synne
Ye fayrenes of ye saul wythinne
Yat beaute suld plese Godde mast
Bot beaute withouten es in wast
Wharefore Saynt Bernard yat oft sayde
Wordes of whilk Godde was payde
Spekes namely to wymmen yus
Yat sekes ay robes precious
And othir noble apparylle
To plese ye werlde yat sal faylle
And to shewe yam in mens sight
To lat men se hou fayre yai er dight
Ye doghters of Babyloyne he yam calles
Yat es shenship in whilk som falles
For yair lyf es als a wynde blast
Yat sal turne yam at ye last
To shame and endele shenshepe
Bot if yai of yair lyf take kepe
Yai clethe yam rychely on sere wyse
With rych clathyng and pelour of pryse
And vnder ya robes with pelure
Yai er in saull nakede and pouer
Yai shyne without als men may se
With gold and siluer and rych perre
Als falles vnto werldes blisse
Yat yam bihoues at ye last mysse
Bot yai er foul in saull withinne
For yai er mykell fyled with synne
Thurgh yair maners vnconable
Yat er to Godde abhomynable
Bot Saynt Bernarde spekes openly
Of wymmen yat er so bisy
To apparylle yam fra fote to croun
In swilk a fole entencioun
Yat es to say for to be sene
And yherned of yam yat foles bene
And yhete do yai mare yan yair state wille
Ya wymmen methinke dose ille
For bifoire Godde yai sal yhelde resoun
Of ilk men yat yai gif enchesoun
To yherne with yam to do foly
Thurgh swilk continance of body
Bot alle ye likyng withouten yis

Yat ye kynges doghter has of blisse
Als Dauid says es wythinne
In gode vertus withouten synne
And in conscience yat es clene
Yar na synne may yan be sene
Ne na poynct of conatyse
Bot plese Godde withouten fayntyse
And yus ye filth of mudde so vyle
Ye whyte robe ne may noght fyle
Also men suld kepe yat robe clene

Fra spottes of blode yat sone er sene
Yat es fra ille thoghtes and lykynges
And fra fole flesshely yhernynges
Wharefore we may in boke rede
Als Ierom says yat mayenhede
Es sacrafysse and offerande
To our Lorde Godde alweldande
Yat es noght fyled in hert thoght
Ne in body thurgh litchery wroght
Forwhy he says yus certaynely

Yat ye maydenhede of body
Es noght worth and es medelesse
Yar corrupcioun of hert es
Als ye fruyt ne es noght gode
And es noght worth to mans fode
Yat semes hale when it es goten
Withouten and es withinne roten
Right so es maydenhede yat es sene
Hale withouten and withinne noght clene
Also men suld in yat state
Kepe ye robe clene fra fyre hate
Ye fyre yat brynnes yat whyte wede
Of chastyte and of maydenhede
Es to here or say with lykande wille
Wordes yat may stir men to ille
For Saynt Paul says yat Godde wele payde
And als I haf bifore sayde
Yat vilayne wordes yat men shewes
May sone corrumpn gode thewes
And yarefore says Senek right

Kepe ye he says with al yi myght
Fra foul wordes bathe nyght and day
Yat er noght gode to here ne say
For if he bigynne to speke or here
Foul wordes and vses yat manere
He waxes sone balde yareinne
And falles ye lightlyer in synne
And yarefore whaaso clene wil kepe
Fra vylany and fra shendshepe
Ye whyte robe of maydenhede

To whilk falles right mykell mede
Hym bihoues hym kepe nyght and day
Yat he nouthir here ne say
Wordes yat may sone kyndell synne
Thurgh whilk he may be brent withinne
For als ye catte yat es pryue
Brynnes hir hippines als men may se
Bot ye wylde catte dose noght swa
Yat rynnes in ye wode to and fra
Right so a man may be brent lightly

Yat vses to speke or here vilany
Bot he yat swilk speche wil ay fle
In saul thar hym neuer brenned be
Maydenhede and chastyte
May to ye lily lickened be
Yat es a flour whyte and fayre
Yat growes on heght thurgh kynd of ye ayre
Wharefore Godde says in haly wrytte

70rb 310
Thurgh Salamon ye wyse of witte
My lief es als ye lyly sene

11690
Amange ye thornes yat er kene
Goddis derlynge als clerkes may rede
Es ye saul yat kepes maydenhede
For yat es swilk a vertu to prayse
Thurgh whilk ye saul als clerkes says
May purchase mast specially
Ye luf of Godde almyghty
Wharefore Saynt Ione ye wangelist
Amange alle ye apostels of Cryst
To Cryst mast hamely was and es

11700
And Cryst hym shewed mast hamelynes
And mast verray tokenynges of luf
Als men may in ye godspell proue
And so was he amange ye tothir called
Crystes disciple yat he luf walde
And neureyelesse yhete lufd he ye tothir
For he made ilkane othir brothir
Bot hym mast specially lufd he
For his maydenhede and chastyte
Yis lily flour als clerkes wele wate

11710
Kepes hir beaunte and hir state
Amange sharpe thornes yat springes
Of diuerse flessheley fondynges
For ye flesshe es als a middynge
Yat of itself forthe brings nathinge
Bot sharpe thornes and netles kene
And breres and thistels als es oft sene
Yat er folo styrynge of delyte
Yat oft prickes sarre ye spiryte
Bot ye flour of maydenhede

11720
Of swilk thornes thar haf na drede
When it es roted sikerly
In ye luf of Godde almyghty
Yat ay defendes it and weres
Fra thornes of fondynges yat deres
To yis flour yat clerkes calles
Flour of maydenhede sex leues falles
And thre greyns endored withinne
Yis flour falles to ilka virgynne
Ye first leef of yis flour es
Halenes of body yat es wemmeles
Yat es to say yat ye body be
Hale and clene thurgh chastyte
Withouten wemme of litchery
Yat ye flesshe yhernes specially
For if a mayden yat men suld spare
Agayne hir wille corrumped ware
Sho shuld noght yarefore tyne ye mede
Yat falles to clene maydenhede
Wharefore Saynt Lucy sayd yus
Vnto ye tyrant so malicious
Al if I now sho sayde thurgh ye
Agayne my wille corrumpnd be
My chastnes bees doubled thurgh yis
Onence ye ryche coroun of blisse
Ye secund leef als it es soght
Es clennes of hert and of thoght
For als Saynt Ierom ye haly man
Says yus als I shewe yhow can
It es noght worth to haue anely
Clene maydenhede of body
To yam yat to wedde yam has wille
And thinkes yair purpos to fulfille
Bot he spekes of yam whatso yai be
Yat has avowed chastyte
For whaso vowes to kepe for mede
Chastyte or maydenhede
He suld kepe chastly his hert
Fra fole willes yat comes ouerthwert
Ye thridle leef es mekenes called
Yat ilka mayden in hert suld halde
For proude mayden in hert namely
May noght pay Godde almyghty
And yarefore says Saynt Bernard wele
Yat a fayre thinge it es to fele
Maydenhede with mekenes right
Yat mykell pleses Godde ful of myght
Yam lufs Godde of wham gifis mekenes
Loos to maydenhede yat clene es
And maydenhede yat es clene

11770
Mekenes mas fayre to be sene
And yus proues he afterwarde
I dar wele say says Saynt Bernarde
Yat our Leuedy Mary mayden clene
Warne hir grete mekenes had bene
Ne had noght payed Godde almyghty
Thurgh hir maydenhede anely
Ye ferthe leef of yat flour es
Drede of Godde and shamefulnes
For ya yat verray maydens bene

11780
Dredefull and shamefull er oft sene
And yat es lytell wonder to se
If yai dredefull and shameful be
For yai bere ful precious tresore
In a febill vessaylle yarfore
Wharefore our Leuedy Mayden Mary
Was in priue place anely
And dredeful was and sympely lete
When ye aungell come hir to grete
Bot drede of Godde als yhe may here

11790
May be called ye tresorere
Yat kepes ay als es grete nede
Ye ryche tresore of maydenhede
Yat ye fende of helle on nane wyse
May it stele thurgh his quayntyse
For drede of Godde als clerkes can telle
Kepes ye yhates of ye castelle
Yar closed es ye ryche tresore
Yat es ful siker warnistore
Ye right yhates of ye castelle

11800
Of ye hert yar yat tresore suld dwelle
Of clene maydenhede namely
Er ye fyue wyttes of ye body
Yat ye drede of Godde kepes ay
So yat ye enemy noght entre may

313
Thurgh vayne curyouste to se
Or to here or to speke vanyte
Forwhy vayne curyouste to here
Or to se on som manere
Vanytees of ye werlde namely

Es way to ye synne of litchery
For sight es first enchesoun of it
Wharefore men redes in haly writte
Yat Iacob doghter yat Dyna hight
Was corrumpnd thurgh curyous sight
For when sho went for to se
Vnkouthe wymmen of ye cuntra
And yhete sho went yam for nane ille
Sho was rauyst agayne hir wille
Thurgh ye prynces sone of ye cyte

Yat did hir at his wille to be
And so tynt sho hir maydenhede
For sho to se ye wymmen yhede
And yarefore mayden yat clene wil kepe
Hir maydenhede to Goddis worshpe
Hir bihoues kepe hir wittes right
And withdrawe yam fra vayne curious sight
And yat dose men principally
Thurgh haly drede of Godde almyghty

Yat er ya yat haues ay drede
To wreth Godde in worde or dede
And yat es ye wytte and ye quayntyse
Of ye fyue maydens yat war wyse
Of whilke spekes ye godspelle
On yis wyse als I wille yhow telle
Yat our Lorde says yat heuenryke
To ten maydens with laumpes es lyke
Of whilk ye fyue war wys to prayse
And fyue war foles als ye boke says
He calles ye kyngedome of heuen bright

Als yis clerkes vnderstandes right
Halykirke thurgh ye trouth ane
Yat it has in baptyme tane
Ye fyue wyse maydens bitokens right
Yai yat kepes with al yair myght
Ye fyue wyttes of ye body
Of whilk I spake bfore aparty
Ye fyue foles bitokens thurgh skille
Yai yat kepes ye fyue wyttes ille
Ye fift leef es sharpenes of lyf

11850

Yat with ye flesshe byhoues stryf
For whoso kepe wille maydenhede
His flesshe hym bihoues sharply lede
And ay it chasty and halde in aye
And putte it oft vnderfote lawe
Thurgh fastynge wakyng and prayere
And harde liggynge yat may it dere
And grete trauaylle with lytell rest
Yus may men kepe yat state best
And whaso folwes his flesshe wille

11860

Ye state of maydenhede sal he spille
Sharpenes of lyf yat es right soght
Es als ane hegge staldwardely wroght
For to kepe ye yharde of ye hert
Yat nane ille beste com in ouerthwert
Yat er called ye fendes of helle
Our enemys yat er false and felle
Yat eghtles ay if yai may spede
To stele ye tresore of maydenhede
And yarefore yat tresore so ryche kidde

11870

Suld be sikerly closed and hidde
And wele keped nyght and day
So yat it be noght tynt for ay
For whaso tynes it for certayne
He recouers it neuer agayne
Na mare yan ye laumpe of glasse
When it es broken yat first hale was
May be made on any wyse
Hale agayne thurgh mans quayntyse
Ye sext leef bi vnderstandygne

11880

Es lastandnes withouten faylyng
Yat es fast purpos to kepe right
Yat yat men has to Godde hight
Whareof Saynt Austyn yat we of rede
Says in ye boke of maydenhede
And spakes to maydens yat Godde pays
Folow yhe ay ye Lambe he says
Yat es Cryst bees fast kepande
Yat yhe haf hight to Godde alweldande
And do yhe he says so hardily ay
And bere yhow so ay whyle yhe may
Yat ye tresore of maydenhede soght
In ye name of yhow ne perisshe noght
For if yhe it tyne yhe may noght do
Wharethurgh yhe myght com yarto
Ne thurgh na sleght agayne it gette
Als I ensaumple by ye laumpe sette
And Saynt Bernard says yus yarby
In lastandnes yhe suld study
For yat anely thurgh helpe of grace
Ye coroun of blisse may purchace
Yise sex leues before sayde
Of whilk Godde almyghty es payde
Ye lyly of maydenhede mas fayre
If na corrupcioun it appayre
Bot yat flour suld haf in myddes right
Thre graynes endored fayre to ye sight
Ye whilke bytokens specially
Thre maners to luf Godde almyghty
For maydenhede withouten luf
Yat falles to Godde als I may proue
Es als a laumpe of glasse clene
Withouten oyle als es oft sene
Wharefore ye maydens yat foles ware
Ye whilke yair laumpes tume bare
And forthy yat yai filled noght
Yair laumpes yat yai with yam broght
With clene oyle bot gaf neuer tale
Yai war sperred out fra ye bridale
And ye wyse maydens with godewille
Of yat oylle yair laumpes gun fille
With yair spouse yai in went
Vnto ye brydale als was yair entent
Thre maners sothfastly to neuen
To luf and servc Godde of heuen
Er bitokend to telle yarby
Thurgh ye thre graynes of ye lily
Ye whilk Saynt Austyne teches vs
When he says you sal luf yus
Godde with al yine vnderstandynge

Withouten errour of knawyng
You sal luf hym with al yi wille
Withouten gaynsayinge loud or stille
You sal hym luf with al yi mynde
Withouten forgetynge yan ertow kynde
In yis manere als clerkes shewe can
Es Goddis image sette in man
After ye grete dignytees thre
Yat falles in ye saul to be
Yat es to say mynde thurgh skille

And vnderstandynge with wille
When yise thre thinges specially
Ere wele ordayned to Godde almyghty
In thre maners yat er to prayse
Als Saynt Austyne teches and says
Yan er ye graynes of ye lily ale thre
Endored with ye gold of charyte
Yat gifs ay vnto vertu
Beaute bounte and valu
For withouten yat gold so bright
Na vertu es fayre in Goddis sight
Als Saynt Bernarde spekes wysely
Of ye manere to luf Godde almyghty
And says on yis wyse openly yan
You yat es kidde crysten man
And in Goddis name es baptyst
Lere hou you sal luf Cryst
Lere to luf Godde almyghty
Wysely swetely and fastly
Wysely so yat you noght be

Deceyued thurgh na vanyte
Swetely so yat you neuer ye mare
Be stirde thurgh welth and welefare
Fastly so yat you ouercommen be noght
Thurgh nane angre of hert ne thoght
Yus es ye lyly of maydenhede
Right fayre yar yat flour wil sprede
When it es swilk als I haf sayde
Yan es Godde yareof wele payde
For yat flour es yan semely

11970
And yis es ye secund skille why
Yat maydenhede yus suld mare be
Praysed for ye grete beaute
Ye thridde skille why men suld it prayse
Als ye boke proues and says
Es for ye bounte and ye profyte
Yat worthyly may come of it
For maydenhede yat es wemmeles
Of so grete a valu it es
Yat it ne may on nane wyse

11980
Be praysed vnto certayne pryse
Wharefore haly wrytte says yus
Yat nathinge es so precius
Ne so worthy yat men may tast
Yat may be weghed agayne hert chast
Forwhi it es ay mast worthy
And es to vnderstande namely
Of ye chastnes of maydenhede
Yat falles in heuen to haf mast mede
For maydenhede yat es clene

11990
Ouer alle othir states yat bene
Beres als I vnderstande
Mast fruyt vnto ye saul lykande
For yai yat lif in maryage
And kepes it clene fra alle outrage
Als I haf here bifore talde
Sal yare haf fruyte thrittyfalde
And yai yat kepes clene widowhede
Sal haue sixtyfalde fruyte to mede
Bot yai yat kepe maydenhede wele

72rb
Ane hundrethfalde fruyte sal fele
Wharefore our Louerd ful of myght
In ye godspelle says yus right
To yam yat he til hym calles
Yat ye sede yat in ye erthe falles
Sal gif fruyte at ye right tyde
Thrittyfalde on som a syde
And on anothir syde sexty
And ane hundreth of ye thridde party
Yise thre partis yat I yus neuen

Thritty sexty ane hundreth euen
To yise thre states falles to rede
Sposaylle widouhede and maydenhede
Ye tale of thritty thrys ten I halde
Yat es of ten and of thre called
For thrys ten of thritty may noght faylle
Yat falles to ye state of sposaylle
For in yat state Godde to worshepe
Men suld ye ten commandements kepe
Trewely als yam felle to be

In ye trouthe of ye Trynyte
Ye tale of sixty mare amountes
Of ten and sex yus men acountes
For sex sithes ten mas sexty to rede
Yat falles to ye state of wydowhede
For in yat state men suld kepe right
Ye ten commandements with al yair myght
And yarewith men suld bisily
Do ye sex werkes of mercy
Bot ye noumbr of a hundreth hale

Yat of ye tothir es mast tale
For it representes a lytell figure
Yat es rounde aboute in mesure
Ye whilk es mast fayre and semely
Amange alle othir figures yarby
Yat falles to ye state of maydenhed
Yar men suld yheme in worde and dede
Ye ten commandements with hert fre
In ye trouthe of ye Trynyte
And ouer yat als falles yarto
Ye sex werkes of mercy do
For als ye rounde figure es
Yar men sees ye roundnes
Ye last ende with agayne crokynge
Turnes agayne vnto ye bigynnynge
And mas yat figure to seme right
Als a coroun to mans sight
Right so ye noumbre and ye tale
Of ane hundredth yat es hale
Kyndely with his cours may brynge

Ye last ende vnto ye bigynnynge
For ten sithe ten an hundreth mas
Als yat noumbre in course gas
Yat bitokens ye ryche coroun
Yat ye wyse maydens had to warysoun
Bot albeit so yat thurgh trauaylle
In ye state of clene sposaylle
And in ye state of wydowhede
Men may wynne yat serues mede
Ye coroun of blisse als Godde vouches saue

And onence Godde mare meryte haue
Yan may maydens yat chast has bene
And kepes yair maydenhede clene
For many er in paradyse
Yat has lifd clene on yis wyse
In weddelayke and in widouhede clene
And er nerre Godde yan som virgyns bene
Bot always has yis maydens chast
A speciall coroun to prayse mast
Oboun ye comon coroun of blisse

Yat Godde has graunted til alle his
Forthy yat maydens specially
Has wonnen here ye victory
Of yair fleshe yat yam oft assaylles
Thurgh harde lifynge and gode trauaylles
Wharefore yai folow ye Lambes pase
Whiderwarde so euer he gase
To wham yai er wedded als fere
And has left flesshely brydals here
For to be with Godde rotefast
12080
At ye brydale yat euuer sal last
Yai sal yare apparylled be
With grete worshepe and solempnyte
In riche apparylle fayre and clene
So riche apparylle was neuer sene
Ne so fayre to any mans sight
Couthe neuer yhete man descryue it right
Wharefore I wil now na mare say
Bot yat yat haly wrytte proue may
Yat spekes of swilk fayre apparylle
12090
Yat maydens has for yair trauaylle
Yat es mare speciele als clerkes wate
Yan yat any has of othir state
Yhete says haly writte yis thinge
Yat yai sal a newe sange synge
Withouten trauaylle and study
And make yareinne grete melody
So delytable yai sal synge yan
Yat so swete noyse herde neuer man
Yat nane othir sal synge I wene
12100
Bot yai yat kepes yat state clene
Yis newe sange yat yai sal synge
Bytokens a newe ioy of lykynge
And a speciall mede to haue
Yat Ihesu Cryst in yam vouches saue
Foryi yat yai with luf and drede
Keped wele yair state of maydenhede
Yis es ye fift braunch of ye tre
Of ye vertu of chastyte
Ye sext state yan es of clerkes
12110
Yat er ordayne to haly werkes
Als suddeken yat beres haly state
And deken and preste and prelate
Yat has heghe order and dignyte
Alle suld yai kepe wele chastyte
For many skils yat I can say
Whaso wil yam here he may
First to ye order yat haly es
Yat askes noght bot halynes
Forwhy ye sacrament es so haly
And so heghe and so worthy
Yat yai yat has yat state so fre
Er oblyst to kepe chastyte
Yat yai may mary yam to nane
After yai yat office haf tane
For yai er appropred thurgh myght
To serue Godde in his temple right
And at his haly aouter to stande
And haly things to handell with hande
Als chalyce corporals and vestymentes

And othir haly ornamentes
And yhete yat thinge yat es mast woryi
Yat es Ihesu Cristes awen body
Yat ye preste in haly stede
At ye messe sacres in fourme of brede
And hymself oft receyues it
And gifs til othir yat haly bitte
Yan suld yai be haly and chast
Bi resoun of yair Louerd mast
To wham yai serue yat knawes alle states
And clennes lufs and alle filthe hates
Yarefore Godde says yus appertly
Be yhe haly for haly am I
Forwhy swilke als ye lorde wil be
Swilk suld be alle his menyhe
Also yay suld kepe thurgh wyse men rede
Chastyte by resoun of ye stede
Yar yai serue yat so haly es
And halde it in allekyns clennes
Yat es ye kirke yat es haly

And halwed to serue Godde almyghty
I haf sene wryten als me menes
Yat prestes amange ye paens
Yat in yair temples serues and singes
Kepes chastyte in alle fondynges
And fra othir yam twynnes als men sese
For yai yair chastyte suld nought lese
Wele mare bi skille yai suld chast be
Yat er prestes of cristyante
Yat falles to serue and singe messe
In Goddis temple yat halwed es
And apropried to his seruyse
Bot yai be chast yai er nought wyse
Yhete suld yai ye mare clene be
And ye mare kepe chastyte
And be mare haly in dede and worde
Foryi yat yai serue at Goddis borde
Of his coupe and of his brede
And also of his wyne so rede
Yat es his awen flesshe and blode
Ye whilk es our gastly fode
Mikill halynes suld yai vse
Yat swilk seruyse vnto Godde duse
For Saynt Paul says als clerkes can se
Yat bisshops thurgh yair dignite
And othir yat haly werkes suld wirke
Als mynystres of Halykirke
Suld be chast and chastyte kepe
For yan yai do yair state worshepe
Yis chastyte yat yai suld knawe
Es assigned in ye new lawe
Yar Godde commanded als ye law es sette
To yam yat of ye Lambe suld ette
Ye whilk bytokens specyally
Ihesu Crystes awen body
Yat yai suld belt yair lendes wele
When yai flesshey fondynges fele
Ye belt yat Goddis mynistres fre
Suld belten yam with es chastyte
Yat litchery of flesshe restreynes
And yair state to Godde ordaynes
Wharefore our Lorde Aaron badde
Yat preste state and dignyte badde
Yat he and alle his childer bathe
Suld be cladde in lynnen clathe
And belted yareafter oboun tyte  
With a lynnen belt yat war whyte  
Aaron and his childer dere  
For to telle yhow shortly here  
Bytokens clene werkes to wirke  

12200  
And ye minystres of Halykyrke  
Yat suld ay clennely cledde be  
With ye lynne cote of chastyte  
Yat yai suld fast halde and noght tyne  
Yat es bytokened by ye whyte lyne  
For als ye lynne webbe narow or brade  
When it sal clene and whyte be made  
Men suld bete and wasshe oft  
Til it war made whyte and soft  
Right so yai suld yair flesshe dynge  

12210  
With discyplynes and harde lyuynge  
Yat ye flesshe may yarewith smert  
And also oftsythe wasse ye hert  
Of alle ye folke thoughtes and yhernynges  
And wicked willes and lykynges  
Thurgh verray shift and repentaunce  
Yis war a siker ordynaunce  
For to haue of Goddis lyuere  
Ye whyte cote of chastyte  
Bot yis cote suld about it haue  

12220  
A whyte belt ye cote to saue  
Yat es to say yat chastyte  
Suld wele and straytely kepeth be  
And thurgh abstinaunce right restreyned  
And thurgh resoun wele ordayned  
Ye whilk it suld mast vphalde  
Yat es ye bocke of ye belt cald  
On othir wyse yhete shewe I may  
What ye cote and ye belt es to say  
First ye lynne cote bitokens wele  

12230  
Chastyte of herte to fele  
Ye belt oboun to telle shortly  
Bytokens chastyte of body  
Yat may restreyne ye flesshe fra syn
And kepe chastite of ye saul within
Ye same es bytokend to do
By ye aube and ye belt yarto
Yat ye minysters of Halykirke
Er cledde inne haly werkes to wirke
When yai sal serue at ye autere
Thurgh ye order yat yai bere
For yai suld be chast within namely
In hert and withouten in body
Litchery es so foule a synne
Yat it fyles body and saul withinne
And ye hertes of men makes ful myrke
And namely of men of Halykirke
For yai er called ye eghe bright
Of Halykirke yat suld loke right
For als ye eghe wisses ye body
And shewes it ye way kyndely
To what stede so it wil ga
Whethir it wil wende to or fra
Right so suld yis prelates wirke
And othir mynystres of Halykyrke
Yai suld shewe if yai war lele
Til othir men ye way of hele
Wharefore als a spotte yat es blacke
Yat commonly men will lacke
Semes mare foulle in ye eghe namely
Yan in anothir lym of ye body
Right so methink in gode faythe
Ye spotte of litchery es mare laythe
And mare perillous ay to kenne
In clerkes yan in lewed men
Also yai er by skille called mirour
Of Halykirke yat es our sokour
Whare ye lewed men yat na clergy hase
Byhaldes and ensaumple tase
Bot when ye mirour es spotty
A man may se yan appertly
Ye filthe (yat) in yat mirour es
Bot noght his awen lickenes
Ye spottes of filthe may he nought se
On hymself if yare any be
For ye mirour es yan so dym
Yat he may nought se ye filth on hym
Bot when ye mirour es made bright
Yan may he knawe his filthe bi sight
Forsotho methinke it fares right swa
By prelates and bi othir ma
Yat minystres bene of Halykirke
Als fares bi yi mirour yat es myrke
When yai thurgh syn er foul and spotty
And namely thurgh ye synne of litchery
Ful ille ensaumple yan yai gif
Til othir men wele for to lif
Bot som tas swilk ensaumple yarby
Yat yai to synne er mare hardy
Yarefore says ye boke yus wele
12290
Yat yai er worthy for to fele
Als many specyel paynes thurgh skille
Als yai gif ensaumple of ille
Bot when yai kepe yam clene and chast
And lifes to Goddis lykynge mast
Yan may men by yair lyf thurgh sight
Take ensaumple to lyf right
Yan er yai worthy to haue mede
Yat gode ensaumple shewes in dede
Also methinke yai suld be clene
12300
So yat na synne war in yam sene
For whaso es foul in conscience
He may nought othir men wele clense
Yat es to say to haue meryte
Yus men sal vnderstande it
Forwhy ye haly sacrament
Yat es made thurgh right entent
Or mynsterd als I vnderstande
Thurgh ane ille ministers hande
Es neuer ye wers of valu
12310
Na neuer ye lesse of vertu
To halow and to gif yam right
74ra
326
Yat receyues yat sacrament dight
Yat to yam yat it tase kneande
At a gode mynystre hande
For ye wickednes of an ille man
May noght appaye ye sacrament yan
Ne godenes of hym yat gode es
May noght amende it to worthynes
Bot ay ye wickednes of wille

Of a ministre yat es ille
May othir enpayre als es oft sene
Thurgh ille ensaumple of lyf vnclene
Bot als men may se a candel stand
To othir mens profyte brynnand
And to harme of itself brynnes ay
For it wastes itself away
Right so ye wicked ministre mas
Ye sacrament yat ye office has
And til othir men mynistres it

To yair saul helo and grete profyte
And to othir mens saluacioun
And to yair awen rampnacioun
Yarefore sen yam falles yat office
To halwe othir and clense of vice
Yar yai mynystre thurgh right entent
Yis Halykirke sacrament
Yai suld be mare haly and clene
Yan othir yat er in lesse state sene
For if yai be ille yai sal mare be
Punyst yan othir of lesse degre
Yis es ye sext state right called
Of chastyte yat clerkes suld halde
And ye sext braunche of ye seuen
Yat springes out of yat tre euen
Ye seuent state es of religioun
Yat es stabled thurgh professioun
For yai yat er in swilk a state
Has hight Godde yat alle thing wate
And made a vowe to hym yarby

Yat yai sal lif here chastly
Wharefore yai er als I say yhow
Obliged thurgh swilk a vowe
So yat yai mai neuer yam mary
After yai er profest namely
And if yai after mary yam walde
Yat mariage ne suld noght halde
And yarefore yai suld with al yair myght
Kepe chastyte als yai haf hight
For resoun of yair state yat es
Haly and parfyte in halynes
For ay ye halyer yat yai suld be
Ye fouller es yair synne to se
Als a spotte es whaso right demes
Til ilk mans sight mare foul semes
On a whyte robe yat es newe
Yan on anothir of othir hewe
And ye ferrer fra heght falles a man
Ye sarer es his falle yan
Also yai suld kepe chastyte right
For to ouercom ye fendes myght
Yat thurgh grete temptacioun
Assayles men of religioun
And has mare ioy when he may
To wynne ane of yam vnto his pray
Yan to wynne als yis clerkes wate
Many othir of othir state
For als ye aungels of heuen has
Mikell ioy and grete myrth mas
Of a synfull yat hym repentes
And to verray penaunce tentes
Right so ye fende has grete ioy yan
When he ouercomes a gode man
Yat of beghe and haly state es
And mast parfyte in halynes
And als ye fissher has in hert hale
Mare ioy to take grete fisshes yan smale
Right so ye fende thurgh his wyle
Has mare ioy a man to bygyle
Yat es haly of parfyte lyf
Yan of othir twenty and fyue
Men fyndes wryyten in a boke
Of *Vitis Patrum* yat wil it loke
Yat a munk yat lifd parfytyely
Talde how he bicone munk and why
And wharefore he walde ye werld shone
And sayde he was a paen sone
Yat was ye preste of mawmetryse
And kepar of alle yair sacrafyse
He talde when he was in chyldehede

In ye temple a tyme he yhede
With his fader priuely
He sawe yan a grete company
Of foul fendes yat war yare
So grisly a sight sawe he neuer are
He saw a fende site in a sete
Yat was ugly huge and grete
And many fendes hym aboute
And ane come and bigan him to loute
Yat at first spake he yat

Yat on ye sete so grisly satte
And asked hym whethen he come
And what he didde sen he went fro home
Ye tothir answerde in his degre
And sayde he come fra a cunte
Whare he had rayersd grete were
Amange alle ya yat he myght dere
And swilk cunteck made and stryf
So yat many yare had tynt ye lyf
Yan asked ye mayster wham he gan loute

How lange he hadde bene yare aboute
Yan answerd he to hym yat satte
Yat in thritty days he had done yat
Yan sayd ye mayster to hym sone
So lange tyme hasstow lytel done
Yan commanded he to bete hym fast
With harde babils whyle yai myght last
Yan come anothir yat ofyce bare
And louted to ye mayster yare
Ye mayster when he hym had sene
Asked hym whare he had bene
Ye tothir sayde he come fra ye se
Whare he had fordone grete naue
Sunken shippes and ryuen in sunder
Thurgh wynde stormes and dyntes of thund<er>
And drunkened men yat war yarinne
Yat war combred in dedely synne
Ye mayster hym asked yat loude yhelled
How lange he had about yat dwelled
Ye tothir answerde and sayde sone

Yat in twenty days al yat was done
Yan badde ye mayster yam bete him sere
For he so lange tyme didde na mare
After hym yan come ye thridde
Ye mayster asked how he had spedde
And whare he was and whethen he come
And what he didde sen he went fro home
Ye tothir answerde als best myght be
And sayde he come fra a cyte
Whare he was at a brydale
And yare he wroght mykill bale
He made swilk conteck in yat stede
Yat many men was yare dede
And yhete ye brydegome yan was slayne
And yareof he sayde he was ful fayne
Yan asked ye mayster halfe on hethynge
How lange tyme was yat in spedynge
Ye tothir answerd and sayde yus yan
Yat in ten days fra he bygan
Ye mayster commanded his menyhe

Yat he suld smertly beted be
And yat nane of yam suld hym spare
For he so lange tyme did na mare
Yare come ye ferthe at ye last
Yat day and nyght had trauaylled fast
About a man of religyoun
To brynge hym vnto his bandoun
And ye mayster honourde he
Yare he sat heghe in his see
Ye mayster hym asked wheyen he come
And how lange he had bene fro home
And al yat tymewhat he had done
Ye tothir spake and answerde sone
Yat he come fra an hermytage
Yar he had dwelled for auaunntage
Fourty yhere contynuelly
To fonde a munke with litchery
And he myght hym neuer are wynne
Til yat nyght to do yat synne
And now he sayde he had so wroght
Yat he vnto yat synne was broght
Yan vp stirte ye mayster swythe
For yat dede made hym mast blythe
And in his armes he hym hent
And kissed hym with grete talent
And hight hym for yat a warysoun
And of his heued he toke his coroun
And on tothirs heued he sette itte
And didde hysmelen sitte
And sayde he war worthy grete mede
For he did swilk a dughty dede
Ye haly man sayde yat when he had herd
And sene how yis fendes ferde
He thoght it was an heghe thinge
Ye state of munk in clene lyuynge
And yarefore he had deuocioun
To bicom man of relygyoun
And yat state of munk he yan toke
Als it es funden wryten in ye boke
Bi yis tale yus men may se
Yat ye fende has ioy so fayne es he
When he may thurgh sleght wynne
A man of religyoun vnto synne
And namely vnto litchery
Yat wastes bathe saul and body
For when a man thurgh deuocioun
Entres into religyoun
He es als he yat men sees wende
Into ye felde to fight with ye fende
Wharefore our Lorde blissed be he
When he of ye fende fanded wald be
He went into ye desert to dwell
Als es wryten in ye godspelle
For ye dishert of relygyoun
Es a felde of temptacioun
Religioun yat gode men suld halde
May bi skille diserte be cald
For als diserte es comonly sene
In sharpe stede yer na delyces bene
And yhete fer fra men diserte es

Yarefore men calles it wildernes
Right so ye state of relygioun
Yat falles to lyf of parfeccioun
Suld be sharpe and strayte in alle thing
Thurgh sharpnes of strayte lyuynge
Yat es a thorne heghe to telle
Agayne ye wicked bestes of helle
With whilk ye hert es closed about
To halde ye wicked bestes out
It es a wapen stalwarde and light

Agayne ye enemy for to fight
Thurgh whilk men may hym skonfyte
And do hym fle away ful tyte
Yat es a siker remedy
Agayne ye fyre of litchery
For he yat wil sleeken wele
Yat fyre of litchery ilka dele
He suld sleeken with sleght of witte
Alle ye sparkes yat comes of it
Yat er called flesshely delyces

Yat brings forthe oft grete vyces
Ye whilk ye gode religious man
Suld putte fra his flesshe ay yan
Thurgh wakynge fastyng and disciplyns
And hard werynge yat ye flesshe pynes
Whaso wille wynne a cyte
Or a castelle whethir it be
He suld in al yat he may lette
Yat yai yat haldes it suld noght gette
Vitaylles ne water on nane wyse

And so myght he yam sone enfamyse
And yan may yai noght halde lange
Ye castelle war it neuer so strange
For yan haf yai na langar powere
To halde it agayne yair aduersere
Right so ye castelle of ye body
Yat es ye strengthe of ye flesshe yarby
May noght thurgh na fless hely delyte
Be halden agayne ye spiryte
When it es famyste with penaunce

Thurgh abstynence of sustynaunce
Also ye state of religyoun
Suld be thurgh right entencioun
Ferre fra ye werlde als ye boke telles
Als in diserte yar na man dwelles
So yat he yat yis state kepes wele
Ye maners of ye werlde noght fele
Forwhy he yat es in yat state
He es als yis clerkes wele wate
Dede als onence ye werlde namly

And lifes in Godde almyghty
Als says Saynt Paul in a stede
For als a man yat es dede
Bodily thurgh dedes dynt
Has alle his body wittes tynt
Yat es to say sight and smellyng
Herynge speche and felynge
Right so <syl> ye religious man
Als to ye werlde be dede yan
Yat he fele nathinge withinne

Yat suld falle til any synne
Bot he als dede in yat party
So yat he myght say sothfastly
Yis worde yat es mykell to prayse
Ye whilk Saynt Paul ye apostell yus sayse
Ye werde es vylly hynged to me
And I to ye werlde yus says he
Yat es he helde ye werlde dispysable
And hym to it abhomynable
Als men dose an hinged man

12590
Yat es a thief or a lurdan
Right so he helde ye werlde for vyle
Yat es ful of falsed and of gyle
Als men dose hym yat hynged es
For his trespase and his wickednes
Right so he suld thurgh right entencioun
Yat es in ye state of relygioun
Ye werlde for ay hate and fle
Yat es so ful of vanyte
Yat es to say ye couatyse

12600
Of ye werlde and othir folyse
Yat he yareof fele nathinge
Nouthir thurgh luf na thurgh yhernynge
So yat his conuersacioun be
In heuen bifo re ye Trynyte
Als Saynt Paul of hymseluen telles
And of yam yat in yat state dwelles
Our conuersacioun he says
Es in heuen Goddis palays
For al if ye body in erthe be right
Ye hert es heghe in heuen bright
Thurgh hertly yhernynge and thurgh luf
Als men may by skilles proue
Ye gode religyous suld nathinge haue
Propre in erthe for hymself to saue
Bot he suld do al his tresore
In heuen yat es sikerest yarfore
Als says Saynt lone ye ewangelyst
If you wil be parfyte in Cryst
He says ga selle al yat you has

12610
And gif it to pouer yat about gase
Swa may you yan y tre sour saue
And in heuen it fynde and haue
Ye tresour of a man religious

334
Es clene pouert yat es precious
If it com of a gode wille
And withouten grochynge loude or stille
Als says ye haly man yarby
In Vitis Patrum specially
For pouert to ye mone es like
Thurgh whilk men may bye heuenryke
Wharefore Godde says yus blissed er yai
Yat pouer er in gast nyght and day
For yairs es als falles thurgh right
Ye kyngedome of heuen bright
Forsathe whaso es pouer in gast
Yat es of wille thurgh grace to tast
He sekes nught in yis werlde here
Nouthir grete worsheps ne powere
Ne Ritches ne delycys to proue

Bot forgetes al yat for Goddis luf
Right so suld do ye man of religyoun
Yat clymb wil on ye hille of parfeccioun
Als ye aungell sayd yat to Loth come
When he was went out of Sodome
Stande nught he sayde ouer nere yat stede
Yat you has left thurgh my rede
Bot saue yiself in ye heghe mountayne
Yan may you be siker and certayne
For he yat es went thurgh deuocioun

Out of ye werldes conversacioun
He sal nught nere ye werlde him halde
Thurgh yhernynge yat werldely es calde
Bot he suld drawe hym fer away
Fra ye werlde in al yat he may
Til he be with right entencioun
On ye hille of parfeccioun
Yare suld he tent to his hele souerayne
And noght bihynde hym loke agayne
For Loth wyf when sho with him come

Out of ye cyte of Sodome
Byhynde hir agayne sho lokede
To ye cyte yat brynned and smoked
And yarefore sho was for yat outrage
Turned into a salte image
By Loth wyf m(a)y wele bitaken
Ya yat after yai haf forsaken
Ye werlde withouten condicioun
And er entred into religyoun
And lokes agayn to ye werld thurgh wille

\[12670\]
Methink yat yai kepe yair state ful ille
Yat in cloystre has ye body
And ye hert to ye werlde haally
Yai er lyke ye salt image yan
Yat has noght bot a fourme of man
And es harde and calde als ye stane
Right swa er yai yat has tane
Ye state yat es religyous talde
Yai er in ye luf of Godde calde
And harde ay withouten pyte

\[12680\]
And deuocioun yat felle to be
Wharefore yai haf noght of parfeccioun
Bot ye habite of religyoun
Ye salt image als clerkes expounes it
And als es founden in haly writte
Bytokens witte and discrecioun
Yat men suld haue in parfeccioun
For als ye salt sauour gyues
Vnto ye mete yat men with lyues
And in his sauour ye mete may saue

\[12690\]
Right so a man suld wisdome haue
And discrecioun als telles yise clerkes
In his wordes and in his werkes
Yis salt image thurgh right shewyng
Suld gif witte and vnderstandynge
And right ensaumple als ye boke telles
To men yat in relygyoun dwelles
Yat has left ye werlde haally
For ye luf of Godde almyghty
Yat yai noght turne to yat agayne

\[12700\]
Yat yai haf left als vncertayne
And yarefore Godde says in ye godspelle
To his disciples als I yhow telle
Thinkes ay he says I yhow bidde
Of Loth wyf what hir bitidde
Yat es to say als says ye boke
Yhe sal noght he says agayne loke
Namely to ye thinge of vanyte
Yat yhe haf left for ye luf of me
So yat yhe thurgh yat tyne noght
Grace and blisse yat yhe haf soght
Als did somtyme Lothes wyf
Yat of hir body tynt ye lyf
Foryi yat sho wald agayne loke
Til yat yat sho first left and forsoke
Wharefore ye godspelle says to vndirstand
Yat whaso to ye plogh lays hande
And bihynde lokes agayne langely
Ye kyngedome of Godde he es noght worthi
Forwhy als he yat ye plogh ledes
Lokes bfore ay how he spedes
And paynes hym with al his myght
To lede ye plogh in ye fur right
Right so he suld do for alle chaunce
Yat ledes ye lyf of penance
Or haldes ye state of relygioun
To clymb on ye hille of parfeccioun
For in yat state yai suld haue ay
Ye eghen of ye hert yat es to say
Wille and vndirstandyngye right
To yat yat es bfore in sight
And noght to yat yat es bihynde
Yat passes away sone als ye wynde
Yat es to say to godes ay lastande
Yat ay bfore ye hert suld stande
Yat er ye grete ritches of heuen
Yat er mare worth yan man may neuen
And noght werldely godes yat we here se
Yat bihynde falles ay to be
For ya suld fra ye hert be hidde
Als Saynt Paul ye apostell didde
Yat yus sayde yat forgeten had he
Yat yat bihynde hym felle to be
Yat was ye werlde ful of fauntyse
And al ye werldes counyte
Ye whilk he wald on nanewyse preyse
Bot dispysye als ye boke says
For he had ay ye entencioun right
And his yhernynge to heuen bright
Bot many men of religioun

Thurgh a wrange entencioun
Puttes ye plugh bathe heghe and laghe
Bifore ye oxen yat it suld draghe
For whaso sekes thurgh yhernynge
Mare werldely gode yan gastly thing
Yai sette bifore als dose ye blynde
Yat yat suld be ay bihynde
Bodily gode yat passes away
Bifore gastly gode yat lastes ay
Swilk men of religioun

Er in ye way of dampnacioun
For of yat state yat es parfyte
Yai haue right noght bot ye habyte
Yat to religioun falles bi skille
And yat state yai kepe right ille
Men says yat habyte munk mas noght
Bot haly lyf yat right es soght
Bot ye religious yat lufs his Saul
Suld take ensaumple at Saynt Paul
And als he did ye werlde forgette

And al yat may religioun lette
And leue haally bihynde hym ay
Alle werldely godes yat wytes away
And endeles godes yat er heghe
He suld haue ay bifore his eghe
And leue ya noght bihynde hym
Bot ay fra vertu to vertu clym
Til he com on yat mountayne
Yar endeles ioy es souerayne
Yare sal he se ay clerely
Our Louerd Cryst Godde almyghty
And he sal loue parfytyely yare
And haf hym yan for euermare
Yis es ye blissedhede of lyfynge
Yat ye gift of vnderstandynge
Yam ledes to yat kepes bisly
Clennes of herte and of body
Of whilk Godde es ay wele payed
Als I haf here before sayde
And yarefore Godde says blissed er yai

Yat kepes yam clene of hert ay
For yai sal se yat blissedhede
Yat here es bigunnen for grete mede
For yai er clensed of ye mirkenes
Of allekyns thinge yat error es
Als to ye vndirstandynghe withinne
And to ye wille of filthe of synne
By yat yat yai se Godde what he es
Thurgh ye trouthe of ye light of brightnes
Yat comes thurgh gracious shynynghe

Of ye gift of vnderstandynge
Thurgh whilk a man knawes gastly
His creature Godde almyghty
And alle yat specially falles
To yat yat men saul hele calles
Withouten doute or varyinge
In ye trouthe of Cryst heuen kynge
Whare yai er so ioyned at ye last
And so grunded and rotefast
Yat yai may noght thurgh skille certayne

Departed be thurgh dede ne payne
And yarefore yai er als I wene
Blisshed yat er of herte clene
For yai haue ye eghen of ye hert
Clere and hale and in gode quert
And ye wille and ye vndirstandynghe
So clere and so clene to right knawynghe
Yat yai may se Godde mast souerayne
And trowe thurgh trouthe yat es mast certayne
Wharefore our Lorde sayde als es proued
Yat Saynt Thomas yat he wele luued
Foryi he sayde yat you thurgh sight
Has me sene you has trowed right
And yhete sayde Godde yise wordes alswa
Blissed he sayde be alle ya
Yat has noght sene me in body
And has trowed wele and stedefastly
Bot yis blissedhede yat here es
Salbe fulfilled in ye lyf endeles
Yar ye clene men of herte clere

Thurgh stedefast trouth may se him here
And yhete al dym yat sight bihous es be
Bot yare sal yai hym appertly se
Face to face thurgh right clere sight
Als says Saynt Paul ye apostell right
Yis es ye blissedhede of aungels
And of halwes yat in heuen dwelles
Yat ay may Godde in hys face se
And a Godde knawe in persones thre
And bihalde clerely thurgh grete lykynge

In ye mirour yat brightes alle thinge
Yar ye aungels and ye halwes haally
Yam lokes and meruaylles yam yareby
And may neuermare filled be
Of bihaldynge of ye Trynytie
For yare es alle bountees ay newe
And alle beautes of allekyn hewe
Ye welle of lyf yat lastes ay
And alle delycys yat herte think may
Forwhy men fyndes in halys writte
Als clerkes may se yat lokes it

Wharefore Saynt Anselyne to ye saul says
You saul he says lift vp and rayse
Obouen ye al yine vnderstandynge
And whyles you may think on yis thing
How mykell and how profytable
And how fayre and how delytable
Ye godes bene yat may contene
Ioy and delyte of alle godes here sene
And noght swilk ioy yat short whyle dures
Als men may fynde in creatures
Bot als mykell mare yar it es soght
Als ye maker es yat yam wroght
Haa man how es yi herte sette
Wharto gastow dotande to gette
Dyuerse godes vnto yi body

Luf a godde specially
Yat alle manere of godes contenes
Yat godde es mare yan any man wenes
Yat neuermare faylles na endes
And yat has Godde dight to his frendes
Yat es hymself to vnderstande
And yat es souerayne gode ay lastande
Of wham alle othir godes to telle
Comes als strandes dose of a welle
Certes says Saynt Austyne right

He salbe blissed yat thurgh clere sight
Withouten couerd face to se
Ye blisse of Godde in his maieste
And be shaped als ane of hisse
Into ye image of his blisse
Yar he sal se Godde als he es
Yat sight es coroun yat es endeles
And alle ye mede yat men may neuen
Yat ye halwes has in heuen
Yis salbe als ye haly man says

Alle ye mast blisse of man to prayse
To se ye man yat alle men made
And heuen and erthe yat es so brade
For yarefore Godde almyghty walde
Bycom man and our manhede halde
Yat made alle men in hym anely
Blissed in saul and in body
For yat yat man has sene him right
In his manhede thurgh bodily sight
And his saul has sene in his godhede
Thurgh gastery eghe yat ye saul can lede
Swa yat he fande swetenes and sauour
And grete delyte in his creatour
Bathe withinne and without
Yat es certayne withouten dout
Withinne als in his godhede
And withouten in his manhede
Yis salbe ye blisse of man
Ye whilk na clerke discryue wele can
Yis salbe his ioye parfyte

In heuenryke and his delyte
And his lyf withouten ende right
And yat salbe yat blissed sight
Yat blissedhede yai bide namely
Yat kepes clennes of herte and body
To whilk ye vertu of chastyte
Brynges a man yat wil chast be
And to ye mede yat Godde hight
Yat es of Godde ye verray sight
Als Godde says blissed er alle ya

Yat of hert er clene whareso yai ga
For yai sal Godde appertly se
Yar he sittes in Trynyte
Now may yhe se and haf knawyng
What ye gift dose of vndirstandyng
Yat ye secund askynge wynne vs may
In ye Pater Noster when we pray
Als I bifore haf talde yhow right
Ye whilk Godde graunt in our hertes to light
AMEN
DE DONO SAPIENCIE
Anothir gift of ye Haly Gast
Es neste abouen yat es mast
Ye whilk men calles ye gift of wisdom
Yat specially may to vs com
Thurgh ye first askynge yat we say

77vb
In ye *Pater Noster* when we pray
Yis es ye heghest gift and ye mast
Yat mas a man to fele and tast
Ye grete swetenes and ye sauour
Of Godde almyghty his creatour
So yat hym think yat nathing erthely

12940
Es so swete na yhete so sauoury
Yan he settes alle his lykynge
Anely in Godde ouer alle thinge
Yis gift of wisdome specially
Drawes ye synne of glotony
Out of ye herte yar it wrotes
With alle ye braunches and ye rotes
And instede of yat synne settes right
A vertu yat es of grete myght
Yat es ye vertu of sobrenesse

12950
And of mesure yat haalsom es
First yis gift byhoues bygynne
To drawe out of ye hert yat synne
Forwhy yat vertu may noght elles
Com in ye hert yar yat synne dwelles
Yat synne has many man bygyled
And many saulles it has fyled
To ye body yat synne es couthe
For it es called a synne of ye mouthe
Forwhy ye mouth has twa offyces

12960
Of whilk comes right many vyces
Ane offyce falles to ye throte mast
Als in etynge and drynkynge thurgh tast
Anothir falles to ye tung by skille
Als in spekynge of gode or ille
If synne in outhir of yise twa falle
Synne of mouth men may it calle
Yat it departes in twa partyse
Als I sal shewe yhow on sere wyse
Ane es ye synne of glotony

12970
Yat falles to ye throte and ye bely
Als in etynge and drynkynge mare
Agayne mesure yan mystre ware
Anothir es also in ye synne
Of ye ille tung of ye mouth withinne
Als in ille speche yat oft es shewed
Bathe amange lered and lewed
First I wille speke of glotomy
Yat corrumpns bathe saul and body
And to nane othir harme dose
Bot to yam anely yat it wille vse
I wille yareafter als I can
Speke of ye wyked tung of man
Yat othir men mykill mare deres
Yan hymself yat it about beres
For ye wicked tung als clerkes wate
May appayre many mens state

DE PECCATO GULE
Glotomy als yis clerkes proves
Es a synne yat ye bely luues
Ye whilke thre thinges of a man wastes
Yat mete and drynk in outrage tastes
First it wastes ye saul withinne
For it es a dedely synne
It wastes ye body and forduse
Thurgh vnkynde outrageous vse
It wastes his godes thurgh outrage
Of ouer grete dispens and costage
Here men may bi skille wele se
How glotomy wastes yise thre
Glotomy es swilk a synne to telle
Ye mykill payse ye fende of helle
And myspaye grety Godde of heuen
By many skils yat I can neuen
Thurgh yis synne als I fynde can
Ye fende has grete powere in man
For men fyndes wryten in ye godspelle
Yat Godde gaf leue to ye fendes of helle
To entre namely into swyne
To torment yam and do yam pyne
And when yai entred ye swyne ran wode
And drunken yam in ye sees flode
In tokenynge of yam namely
Yat glotouns bene of yair bely
Yat ledes yair lyf als swyne vnclene
And swilk er many in yis werlde sene
In yam ye fendes has leue to dwelle
And to drunken yam in ye see of helle
And to do yam so mykill ete
Yat yai brest nere of yat mete
And so mykill to drynke and so fast
13020
Yat yai drunken yamself at ye last
When a champyoun yat es strange
Has foghten with his felaw lange
And has had hym doun at ye last
And haldes hym by ye throte fast
It es to hym grete noy and payne
To couer vp and ryse agayne
Right swa it es of a man withinne
Yat ye fende haldes in yis synne
For ye fende sekes blithely
13030
Vnto ye throte of a mans body
Als to ye shepe sekes wolf or hounde
It to wirghe and to confounde
And als he dyd thurgh quayntyse
To Adam and Eue in paradise
He hente yam yare bi ye throte
When yai bathe on ye appell bote
Yis es ye fissher of helle lake
Yat bi ye throte ya fisshes can take
And brynges yam hame vnto his inne
13040
Yat es saulles to helle thurgh yat synne
Yis synne myspayse Godde almyghty
For glotouns hym dose grete vilany
When yai make yair godde thurgh hande
Of a sekke ful of fen stynkande
Yat es of ye fouille bely
Yat yai luf mare yan Godde almyghty
In yat som trowes and traystes ay
And worshepes it bathe nyght and day
Godde biddes a man fast for mede
Ye bely says nay yat war na nede
Bot you sal ete and drynk saddely
And fede ye wele to strengthe yi body
Godde biddes hym arely out of bedde ryse
And ga to ye kirke to Goddis seruyse
Ye bely answers yan alsone
And says yus yat bees noght done
I am so fulle he says of mete
Me bhoues slepe and take a swete
Ye kirke he says es nane hare

It habydes til I com yare
And when he ryse he bygynnes
His prayers or his matyns
Yan bygynnes he to aske and say
Lorde what sal we ete today
Whethir we may fynde today or gete
Any gode thynge yat we may ete
After matyns als falles to be
Comes ye laudes and yan says he
Lorde what we hadde yhistereuens gode wyne

And gode mete yarewith in plenyne
Afterwarde he gretes sone
For his synnes yat he has done
And says I am als heuy als lede
I haf bene tonygth nere dede
Ye wyne of yhistereuens was ful strange
My heued es disy and has werked lange
I be noght at ese to ryde ne ga
Til I haf drunken a draght or twa
Yis man lifes ful perillously

Yat maas his godde of his bely
Yis synne brynges a man to shame
And reues a man his gode name
For first bicomes he tauernere
And afterwarde a dyce playere
And yareafter bycomes harlote
And vses many vilaynes note
And aftir yat he bicomes litchour
And sethen a theat and a robbour
And at ye last for theft he es tane
And es hanged by ye necke bane
Yis es ye skotte yat he yus payse
Yat es ledde by yise sex wayse
Glotony departes it euen
In fyue braunches yat I wil neuen
For Saynt Gregor says als men heres
Yat men may synne in fyue maneres
In etynge and in drynkynge namely
Als in fyue maners of glotony
And if ye wille yam lere and knawe
I sal yhou recken yam here on rawe
Yus may men synne in glotony
Outhir to ete or drynk ouer tymely
Or ouer outrageously thurgh wille
Or ouer hastly agayne skille
Or ouer daynteously thurgh talent
Or ouer bisily oboute mete tent
Ye first braunche es als men may se
To ete and drynk ar right tyme be
A foul manere it es to a man
Yat has elde and his wytte can
When he may on nane wyse habyte
Ye tyme of etynge and ye tyde
Of grete lust and litchery
Comes yis braunche of glotony
Yat a man yat es hale and fere
And stalwarde and of lightsom chere
Byfore tyme he sekes to ye mete
Als dose an hors or elles a nete
Withouten nedeful enchesoun
Methynke yat man folwes na resoun
Yarefore many synnes may com
Of swilk vncomly coustom
For som men says he may noght wele
Fast ne nane othir penaunce fele
Ne haunt ye kirke ne bidde na bede
For he says he has ane ille hede
Bot methink ful sothe says he
For he has made it so to be
And yarewith he has an ille hert
And dose hym oft breke his fast
Yat sal he bye dere at ye last
And yhete he wille haue company
Yat dose als he dose comonly
Ye whilk he drawes fra gode dedes
And intil helle with hym yam ledes
For he mas yam oft to breke yair fast
And to do glotony at ye last
Fra whilk yai myght yam kepe euermare
Warne swilk wicked felawship ware
For yis glotouns and yise litchours
Yis drynkers and yis ryotours
Yat lufs ryots and tentes yarto
Amange alle ye folys yat yai do
Yai do a synne als I gesce
Yat es called ye fendes maystresce
Yat es when yai withdrawe away
Alle ya fra godenes yat yai may
Yai say yai may fast on nane wyse
Yai leghe yat es noght bot fayntyse
For defaut of luf of Godde of heuen
Mas yam oft swilk wordes neuen
For if yai lufd with hert stedfast
Als mykell ye blisse yat ay sal last
Als yai luf here yis werldes blisse
Yat yam bihoues at ye last mysse
Yai wald fast yan als blethely
For ye luf of Godde almyghty
And also for ye saul bihuf
Als yai wald for ye werldes luf
Bot som men may til euen fast
For werldely godes yat faylles at ye last
Bot yai may noght til none of ye day
Fast for ye godes yat lastes ay
Som men er als childer vnconande
Yat wil haf brede ay in ye hande
And yhe sal wele vn dristande yis
Yat als a man yat tempres hym myss
May synne in ouer arely dyneres

So may he synne in ouer late soperes
Wharefore yis men yat lifs noght right
Yat lufs mykell to wake on ye nyght
And dispendes ye tyme in nyctees
In idelnes and in vanytees
And late to bedde gase and late ryse
Swilk men synnes on many wyse
First in yat yat yai ye tyme waste
In grete ryots yat yai luf mast
And thurgh ryots and herlotry

Misturnes ye tyme vnkyndely
For when yai make ye day of ye nyght
And ye nyght of ye day yai do noght right
Swilk men aght make dole and grete
For Godde yam waryes thurgh ye prophete
Bot men suld do wele on ye day
And on ye nyght loue Godde and pray
And he yat in ye bedde yan lys
When tyme ware yat he suld ryse
And wil slepe when he suld wake

And his prayers to Godde make
And loue Godde and here his seruyse
Methink yat yat man es noght wyse
For he tynes here al ye tyme right
Bathe of ye day and of ye nyght
Also in swilk wakynges men dose
Many vanytees thurgh vse
Als in plays of chesse and tables
And in tellyng of trewfles and fables
And leghes and lesynges ay amange

And yus he spendes his tyme wrangle
And alle his godes yus may he waste
And wrethes Godde yat charges maste
And greues noght yhete Godde anely
Bot he greues his saul and his body
Ye secund braunch of glotony
To ete or drynk outrageously
Yat es to say withouten mesure
He yat dose so shewes foul nurture
Bi skille yai may be proprely called
Glotouns yat swilk maners wil halde
Bot it es a grete wytte to fele
To halde and kepe ay mesure wele
In etynge and drynkynge namely
Yat es a grete hele vnto ye body
For many a man thurgh swilk custom
Hastes his dede ar his tyme com
Yat es to say thurgh outrageusnes
Of etynge and of drynkynge nedeles
And yat a man vnto his dede hyes
For yareof comes sere maladyse
Bot whaso mesure lere wille
He sal vnderstande thurgh skille
Yat it er many maners sere
Of lyfynge in yis werlde here
Som lyfs after yair flesshe es
And som after yair iolyfnes
And som after yair ipocrysy
Yat I halde a couert foly
Som lifs after yair auaryce
Ye whilk men halde a grete vyce
And som lyfs after yair fysyke
Yat to nane othir lyuynge es lyke
And som lyfs after honestee
A skilfull lyfynge semes yat to be
And som lyfs yat has done ille
After yat yat yair synne wille
And som lyfs after yair gaste
And after ye luf of Godde maste
First ya yat lyfs after yair flesshe
Yat es ay freill tender and nesshe
Yai sla yair awen saul gastly
For yai make yair godde of yair bely
Yai halde nouthir mesure na skille
Bot folwes yair awen flesshely wille
Yarefore yai sal haf endeles payne
Withouten any mesure certayne
Ya yat lifs after yair iolyfte
Yat lufs riots and vanyte
And hauntes oft fole felawshepe

Nouthir yai can ne wille mesure kepe
Yai yat thurgh sleght couerly
Lifs after yair ipocrasy
Yat bene ye fendes maysters cald
Twa maners of mesures yai halde
Forwhy ye twa wicked spirytes
Yat tormentes yise ipocrytes
Er ayther to othir contrary
And yat methink es grete ferly
Ye tane says yus ete fast says he

So yat you may fayre and fatte be
Ye tothir says yus yat spekes last
You sal noght do so you sal fast
Til you be lene and pale and wan
Yan saltow seme a gasty man
Now yam bihoues yat wil lif swa
Halde and haunt yise mesures twa
Ye tane es lytell and skars to kenne
Yat wil he vse in sight of men
Ye tothir es large and better to chese

Swik men haldes noght als I se
Right mesure yat best suld be
Ya yat lifs here in body
After yair auaryce anely
Haldes na mesure after skille
Bot vses it als ye purs wille
Yat lauedy es yar it sal dwelle
And commaundresce of ye hostelle
Bot bitwene ye bely of ye glotoun

And ye purs es grete disputysoun
Yar ye glotoun es skars and nyce
Thurgh commandement of auaryce
Ye bely says als it can think
I wald be full of mete and drynke
Ye purs says yareagayne
Nay you sal noght spende in vayne
Bot I wil yat you restreyne ye ay
And spare and kepe al yat you may
Yus er yise twa ay at stryf

13290
What saltoo do yan caytyf
Yat es thralle and vnderloute
To swilk twa lordes yat er so stout
Yat biddes ye hald als yai commande
Twa mesures of weght fayllande
Ye mesure of ye bely to charge
In othir mens house es gode and large
And ye mesure of ye purs es skars
In his awen hous and droupes and dares
Ya yat lifes after fysyke

13300
And hauntes mykell yat practyke
Ye mesure of Ipocrase yai halde
Yat es lytell and strayte calde
And oft men has sene with eghe
Yat he yat haldes him wyse and sleghe
Yat thurgh fysyke his lyf can cast
Thurgh fysyke dyes at ye last
Ya yat will with herte fre
Lif after yair honeste
Yai halde mast mesure of resoun

13310
Yat methinke es mast in sesoun
Yai lyf honurabiblly ay
Yat bydes ye tyme of ye day
And taas with godewille and gode chere
Curtaysly whatso yai haf here
Yai yat lifes in manere of skille
After yat ye charge of yair syn wille
Haldes swilk mesure thurgh contynaunce
Als yai er charged in penaunce
Ya yat lifes after yair spirite

13320
Er yai yat etes with grete delyte
In ye luf of Godde of myghtes mast
And yam teches ye Haly Gast
To halde order mesure and resoun
For yise thre er mykill in sesoun
Ya men has ye right lوردshepe
Of yair body yat yai suld kepe
Yat es so taught thurgh right vsage
So yat it askes here nane outrage
And dose yat es ye spirites bidynge
Withouten gaynsaying or grochynge
Now may yhe bathe se and lere
Thurgh yat yat I haue sayd yhow here
Yat ye fende has ay many wyles
Thurgh whilk he many men bygyles
And hentes yam in ye wirgh at ye last
And by ye throte haldes yam fast
First shewes he to bygyle ye yus
Ye gode wyne and ye metes delicius
Als he ye appeall didde to Eue
80ra

13340
Yat sho toke withouten leue
And if yat hym noght auaylles
He biddes ye yan and counsaylles
To ete and drynk als othir dose
For ye bhones felawship vse
Wiltow he says fra now forwarde
Yat men halde ye a papillarde
And wonder on ye and speke ouerthwert
And say you has a narow hert
And es so harde and so skars

13350
Yat you noght spendes bot spars
And dar noght inoghe ete ne drynk
Yus wil men say of ye and think
Or he says you suld be bysy
To kepe ye hele of yi body
Yat it noght out of quert be broght
For he yat has na hele has noght
Be noght he says manslaer
Of yiself ne man murtherere
For you may so fast yi purs spare

13360
Yat you may sone yi body forfare
You awei thurgh right pursaunc
To yi body ye sustynaunce
Or he says yus bithink ye sone
And take kepe what gode you has done
And dose and may do yat es mare
Yan mete or drynk fra ye spare
Or he says yus you etes noght anely
For ye grete delyte of yi body
Bot for to make ye on ye best wyse

13370
Stalwarde to last in Goddis seruyse
He says you awe yi strengthe to kepe
Anely to Godde for his worshepe
Yus ye fende a man oft tilles
To glotony thurgh swilk skilles
For his skilles to vnderstande
Er ay so sutille semande
Yat it ne es nane so haly man
Ne so wyse yat wisdom can
Yat he ne hym somtyme bigyles

13380
Thurgh swilk skilles and swilk wyles
Ye thridde braunche of glotony
Es to ete ouer hastily
A foul manere methink es it
Til a man yat has right witte
To ete his mete thurgh a foul vse
Ouer hastily als an hound dose
When he es on a caryoun
He yat so dose semes a glotoun
And ye mare gredily yat he etes

13390
Ye mare he synnes and Godde f<or>getes
For als I fynde yat it na synne es
To haue godes here and ritches
Bot it es grete synne to proue
Ritches ouermykell for to luf
Right so it es na synne to ete
Gode mete whaso it may gete
Bot for to ete ouer hastily
Yat es synne and vilany
Alle maner of mete yat es mans fode

13400
Es gode to yam yat er gode
And specially to yam yat wille
Vse yam with mesure and with skille
And ete yam with ye saus namely
Of ye drede of Godde almyghty
For men suld ay haf drede in thoght
Yat yai in outrage vse yam noght
And loue Godde with gode talent
And thank hym of al yat he has sent
And by yat mete yat filles right

Men suld think bathe day and nyght
Ye sweetenes of Godde so gode to fele
And ye fode yat filles ye hert wele
And yarefore men vses of custom
Yis manere thurgh alle crystendom
In houses of religyoun
To rede at ye mete a lessoun
Wharefore when ye body yat tyde
Receyues ye fode on ye ta syde
Ye hert on ye tothir syde may fele

Ye fode yat to it sauours wele
Ye ferthe braunch e a synne of body
Of yam yat etes ouer daynteously
For yai spende on a day and spille
Mare yan men myght with fille
Ane hundreth pouer men and fede
Suffisauntly yat has nede
Swilk men synnes on many maneres
Als ye boke says on whilk men leres
First yai synne in ye grete outrage
Of grete dispense and grete costage
Also yai synne in ye mete vsynge
Thurgh ouer grete lust and lykynge
Yai synne also in vayneglory
Yat yai yareof haf specially
Forwhy it es noght anely synne
Ye litchery of ye throte withinne
Bot it es oft for pompe here
Yat yai seke mete of dayntees dere
And so many courses multyplies
Of whilk may falle many folyse
Ye fift braunche es ye curyouste
Of glotouns yat wil bisy be
To seke gode mete and it to taste
In whilk yai yam delyte maste
Yise men yat er ay so bisy
May be called litchours proprely
Yat thinkes on nane othir notes
Bot on yair belys and on yair throtes
In thre things als I yhow kenne

Lys ye synne of swilk men
First in bysynes at ye bigynnynge
In getynge of mete and in dightynge
Afterwarde in ye delyte grete
In ye vsynge of yat mete
And sethen in vayneglory to fele
When yai recorde how yai er fedde wele
And wha may telle als felle yarto
What bisynes yai in yat do
Yat yair metes be wele dight
And ilk mete in his sauour right
And how yai of a thinge of prys
May make sere metes on dyuerse gyse
Anely for yair awen delyte
And noght for yair mast proyte
And when ye metes yat er so dight
Comes ilkane after othir right
In sere courses and on sere wyse
After ye manere of seruyse
Yan wil yai haue when yai er at eese
Troefles and bourdes to ye entremees
And so ye tyme he ouersettes
And ye caytyf himself forgettes
Ye resoun slepes yat suld wake
Yan cryes and says yus ye stomache
Throte you slaas me thurgh maystry
I brest nerehande so ful am I
Ye throte yat es ay lookerous
Answers agayne and says yus
And al if you sal brest in twa
Yis mees sal noght fra me ga
After swilk litchery in yat mete
Comes vayneeglory and likyng grete
Yat es to recorde and to thynk
How yai war serued of mete and drynke
Now haf yhe herde specially
Ye synnes yat comes of glotomy
And foryi yat oft alle swilk synnes
In tauerne comonly bigynnes
Yat es of glotomy called ye welle

Yarefore I wille aparty telle
Of ye synnes yat som men duse
In ye tauerne when yai it vse
Ye tauerne norisshes many a folle
Ye whilk may be called ye fendes skole
Yar his discyplles in his sight
Studys bathe day and nyght
Also bi skils yat I can telle
It may be called his awen chapelle
Yar men hym serues thurgh ille thewes
And yar he his myrakils shewes
Swilk als to ye fende many falle
Som sal I shewe yhow bot noght alle
In kirke Godde shewes his vertus
And his myracles yare he duse
Yat mas ye blynde to haue ye sight
And ye croked to gange right
He gif to yam yair right wytte
Yat er wode and wants it
He mas ye domb haf graythe spekynghe
And to ye deef men yair right herynghe
Bot ye fende dose comonly
In ye tauerne ye contrary
For when ye glotoun yider gase
He gaas right eu en with fayr paas
Bot hym wantes bi he wende agayne
His fete to bere hym and to sustayne
When he gaas yider he has sight
Spekynge with tunge and heryng right
And vnderstandyng and right mynde
And witte and bodily strengthe of kynde
Bot when he comes agayne yarefra
He has haally tynt alle ya
Als he yat wantes his eghen sight
Yat es blynde and sees na light
And wantes his speche and his herynge
And witte and mynde and vndirstandynge
Swilk myracles als I yhow telle
In tauerne dose ye fende of helle
Bot what lessoun in skole redes he
13530
To yam yat wille his skolers be
Yai lere of hym to do vilany
Glotony and litchery
To swere and forswere and leghe ay
To sklaunder and backebyte and myssay
To skorne and flyte and to dispyre
To be ay fals and wrangewyse
To manace and to make barette
To mayntene wrange and right to lette
To controue gyle and trechery
13540
To renay Godde almyghty
And many maners of othir synnes
Yat in ye tauerne first bigynnes
Als contekes strys and melles withalle
And manslaghters yat oft may falle
To stele and reue yai lere fast
And by ye necke to hynte at ye last
Yise er ye fendes propre lessouns
Ye whilk he teches his glotouns
Yat hauntes ye tauerne comonly
13550
Yat es called ye skole of glotony
Here haf I shewed yhow als I couthe
On ye ta syde ye synne of ye mouthe
Yat men ye synne of glotony calles
Ye whilke to ye throte mast falles
DE MALA LINGUA
Now wille I shewe and noght hyde
81rb
Ye synne opon ye tothir syde
Yat synne of ye mouthe es called bi skille
And falles to ye tunge yat es ille
Bot whoso wille auyse hym wele
And knawe ye synne of ye tunge and fele
He suld wege and counterpayse
With skille ilka worde yat he says
What it es and whethen comes it
And what ille it duse he suld witte
For ye worde may be synne bi skille
In itself for yat it es ille
It may be synne for it comes namely
Of ye wicked hert in ye body
And ay ye last it may so be

Yat ye worde als men may se
Es grete synne for ye wicked vse
Foryi yat it grete ille dose
Ye whilk may greue sone and appayre
Al if it seme polyst and fayre
Bot yhe sal vnderstande and se
Yat ye wicked tung es ye tre
Yat our Lorde Godde alweldande
Weryed als I vnderstande
Foryi yat yat he fonde noght elles
Bot leefs als ye boke telles
By leefs in haly writte thurgh skille
Er vnderstanded wordes ille
And stronge it es to telle bi tale
Alle leefs of ye tre grete and smale
So es it stronge to telle ye synnes
Yat of ye ille tunge first bigynnes
Bot men may ten braunches knawe
Yat on yis tre growes heghe and lawe
And ya ten may be called bi skille

Yis ten synnes yat I neuen wille
Idell speche and vayne vauntyng
Losengery and bakkebytynge
Leghinge and forsweryng thurgh athe
Stryuyng also and grochyng bathe
Frawardnes and sclauondre to neuen
To Godde and to his halwes in heuen
First he yat wille ouer mykill vse
Idell speche als iangelars duse
May hent grete harme and losse yarby
And yat persayues he noght lightly
Forwhy he synnes and leses yarto
Ye godes yat he myght gete or suld do
And ye tresour of ye hert he lese
And agayne filles it with vanytese
Idell speche yat oftsithes falles
Idell wordes men proprely calles
Bot alle idell yhete er yai noght.
For thurgh yam mykill ille es wroght.
For idell wordes yat comes onerthwert.

Of alle godenes voydes ye hert
And filles it agayne of vanyte
Wharefore yai sal aresoned be
And yhelde resouns on domesday
Of ilkan idel worde yat yai say
And so says Godde in ye godspelle
Yis es noght idell thinge to telle
Wharefore yai sal for certayne chesouns
In so heghe court yhelde resouns
Als bifoire Godde first to neuen

And alle ye barnage of heuen
In swilk idell speche to say
On fyue maners synne men may
Forwhy it er som mens wordes in vayn
Yat er outrage and vncertayne
Of whilk yair tunges so ful I fynde
Yat yai speke bathe bifoire and byhynde
Als ye milne clappe yai er bi skille
Yat may noght bi itseluen be stille
It er som mens wordes curyous to here
Als of men yat bene of gode chere
Yat ouer blytheley telles tythynges
Ye whilk mens hertes to diseese brings
Yat manere mas yis iangeleres
Be halden fals and leghers
It er som wordes quaynt and sutilly
Of men yat has fayre speche at wille
Yai can shewe wordes sutilly
Bot yare es mykell vayneglory
To plese ye herars at ye last
And to make yam lagh fast
It er som wordes yat of tung springes
Yat er ful of filthe and of lesynges
Als bourdes and troefles yat oft falles
And alle ya idell wordes men calles
Bot alle idelle er yai noght semande
For yai oft dere and er stynkande
Also of ye tunghe som wordes skapes
Yat er ful of skornes and iapes
Ye whilk skorners yat er vncurtyays
To yam yat er gode men oft says
And to alle men yat wele dose
For yai wald drawe yam fra yat vse
Alle swilk er idell wordes called
Bot I wil noght yam idell halde
Forwhy yat man es a manslaer
Yat thurgh his tunghe a man wil dere
Or drawe hym fra gode to ille
And fra gode purpos turne his wille
Na mare thank cunnes Godde him yan
Yan ye kynge wald cun a man
Yat had his sone slayne and lorne
And stolne his tresour and away borne
After yat of ye tunghe may springe
Anothir synne yat es vauntyng
Yat synne es bathe grete and vilayns
After yat ye tunghe it sustayns
For whoso vauntes him openly
He es a theef to Godde almyghty
And withdrawes fra him yat es his
Yat es to say worshepe and blisse
Yat hym awe yhelde ay to Godde sone
For ye gode yat he has hym done
Als I here before haf talde
Yarefore yis vaunters er ouer balde
A greef synne methink yis es
And yat hauntes it es witteles
Forwhy ye godes wharethurgh he myght
Wynne heuenryke yat es so bright
He gifs ay for a lytell wynde
Of vayneglory yat sal he fynde
In yis braunche fyue leefs hynges
Yat er fyue maners of vauntynges
Ane es of thinge yat has bene
Anothir of thing yat es now sene
Ye thridde thing yat salbe thurgh wille
Ye ferthe es couert ye sift sutil
Ye first es yis to shewe yhou sone
Vauntynge of thing yat has bene done
And yat es of yam yat shones noght
To reherce dedes yat yai haf wroght
And says swilk dedes and yus we didde
For yai wald fayne be dughty kydde
And yat men yair pruesce knewe
For werldely loos to haue ay newe
Anothir maner of vauntyng es
Of thinge yat men duse thurgh lithernes
Yat es ye synne of yam to fele
Yat wille noght payne yam to do wele
Ne say wele als felle to be
Bot when men may yam here or se
Swik men vses mykell vauntynge
Bathe in saying and in doinge
And in othir thinges yat falles yarto
And selles for noght al yat yai do
Hereto falles als I vnderstande
Ye synne of yam appert semande
Yat of yair godes yam vauntes ay
Yat yai haue yat es to say
Of yair ritchesce and yair nobillesce
Or of yair strengthe or yair pruesce
Yai fare als ye cukkuk bi lickenyng
Yat can noght bot of himseluen synge
Ye thridde es whaso knawes it
Of thinge yat may be and es noght yhit
Yat es a synne als I wene
Of yam yat surquidrous er sene
Som says I sal make yis and yat
For men suld bi hym ye mare lat
He says he sal make touns and palays
Bot he wille noght do alle als he says
Ye ferthe also to telle on rawe
Es couert vauntynge to knawe
Yat es of yam yat couertly duse
And dar noght for shame yamself ruse
Bot al yat yat othir dose or says
Yai wil dispysy and mysprayse
Right als yai couthe do and say
Mikell better yan euer couthe yai
Ye fift manere of vauntynge

Es sutill to mens vnderstandynge
Yat es of yam yat blethely walde
Yat men yam prayed and gode men cald
And dar noght vaunt yam appertly
For perceuyynge of surquidery
Bot als yai meke ware yai sutilly say
Yat yare er nane so ilie als yay
Foryi yat men suld yam meke halde
And prayse yam wele aftir yai walde
Allas allas says Saynt Bernarde

Yis es a doeleful vauntyng outwarde
Yai make yam deuels and noght elles
For men suld hald yam als aungels
Yai make yam ille als men yat er wode
Foryi yat men suld halde yam gode
Bot I trowe yat yai walde be ille payde
If men answerd yam and sayde
On yis manere certes sothe say yhe
Wers yan yhe er may nane be
Here to ye synne of yam falles

Yat seken othir yat men calles
Als auokettes yam for to prayse
And yair pomp and loos hege to rayse
Yat es yair nobillesce for to cry
Thurgh wham yai speke mare hardyly
Ye thridde braunch es losengery
Yat som men hauntes ouer comonly
Ye whilk losengers men may halde
Yat ye fendes noryces er called
Ye whilk his childer at souke gifs
And with glosynge yam fedes yat greues
And mas yam in yair synne ly lange
Thurgh yair fikell flaterand sange
Yai enoynt with swete hony
Ye way to helle for yam namely
Foryi yat yai suld hardylyer ga
By yat way yat enoynte es swa
Als men dose yat ye beere taas
Yai enoynt his way yar he gaas
With hony to tillen hym to a pitte
Yar he falles in ar euer he witte
And swa he es sleghely tane
Thurgh yat way yat he has gane
Right so yis losengeours duse
Yat losengery wille comonly vse
Yai lede men thurgh yair losengery
Into ye way of vayneglory
Ye whilk may eu en a man lede
To helle pit yat es mast to drede
Yis synne yat yus in ye tung lyse
Departes it in fyue partys
Yat out of yis thridde braunch springes
Als fyue leefs yat on it hinges
Ye first party es a synne yat deres
Yat es ye synne of yis flateres
Yat when yai se wham yai wil glose
Yat specially yhernes to haue loose
If he haue wele sayde or wele done
Yai telle it to hymseluen sone
Foryi yat he suld haue vayneglory
Bot yai wille noght telle hym his foly
Ye secunde es als I vnderstande
Ye synne of yam yat gloses leghande
Yat when a man dose or says
Litell gode yat es lytell to prayse
Yai make it mare and dose yarto
Swilk twa als he can say or do
So yat lesynges make yai ma
Yan sothe saynges yha swilk twa
And yarefore yai er in haly writte

called fals wyttenes yat spekes of it
Ye thridde ye synne of yam es
Als ye boke here beres writtenes
Yat makes a man to vnderstande
Thurgh sleghe sayinge and fayr semblande
Yat he has in hymself alane
Vertus and grace of whilk he has nane
And yarefore haly writte yam calles
Charmers yat name to yam falles
For yai charme so sleghely a man
Thurgh sleghe wordes yat yai speke can
So yat he trowes mare yair sawes
Yan himself yat he best knawes
And better trowes yat a thinge may be
Yat he heres yan yat he may se
And yat yai say of hym so wele
Yan yat yat he may se or fele
Ye ferthe es ye synne of yam also
Yat synges commonly *placebo*
Yat es to say sir sothe say yhe

Or yhe do wele als falles to be
And turnes to ye gode and wil prayse
Alle yat a man dose or sayse
Whethir yat it be gode or ille
Yai say it es gode to folow his wille
And yarefore yai yat pleses men so
Er called in haly writte eccho
Yat es ye soune yat reboundes agayne
When men spakes at a heghe mountayne
Yat says after ye same worde ay
Als oft als men wil oght say
Whethir it be gode or ille to knawe
Be it lesynge or sothe sawe
It acordes ay wele to itte
Als men may vnderstande thurgh witte
Ye fift es a synne yat charge beres
Ye whilk yai haunt yat er flaterers
Yat oft defendes and excuses
And couers ye vyces yat som men vses
And ye synnes of yam namely

Yat yai wil flater thurgh losengery
And yarefore er yai taylles called
In haly writte yat we sothe halde
For yai couer ye filthe of synne
Of riche men yat yai lif inne
Outhir for luf or for drede
Or for werldely proflyte or mede
And yai may be lickened namely
Vnto ye fox taylle for yair trechery
Ye ferthe braunche yat may springe

Of ye ille tunge es backebytynge
Yat many men thurgh envye
Hauntes here ouer commonly
Bot losengers and backbyters
Er of a skole ye fendes skolers
Of whilk ye tane may lickened be
To a meruayllous beste in ye see
And ye tothir als I vnderstande
Til a venymous beste on ye lande
Yise twa men may fynde in a boke

Of kynde of bestes whaso wil loke
Ye tane es ye mermayden called
Yat es a meruayllous beste to bihalde
Yat has ye body als a woman
And ye taylle of fisshie yat swym can
And naylles als ye iren sho has redy
And synges in ye see so myryly
Yat makes ye shipmen sone slepe
And drunkens yam in ye see so depe
Yis meruayllous beste on ye see
Methink yis losengers may be
Yat thurgh yair sange yat losengery es
Makes men slepe in yair wickednes
And haldes yam so lange yarinne
Til yai be drunkened in yair synne
Ye tothir beste on ye lande es sene
And es a nedder yat es ful kene
Yat rynnes bi kynde and thurgh vse
Swifter on erthe yan a horse duse
And to rynne lange he may wele dreghe

13870
And somtyme wil it with wenges fleghe
And has venyme so strange to say
Yat na treacle overcom it may
For ye dede may are com of it
Ar a man may right fele ye bitte
Yis nedder yat es so felle and kene
Er backebyters yat bytand bene
For Salamon says yat yai byte
And als ye nedder with tange yai smyte
And venymes yat yai ouertake

13880
And strykes and slaas thre at a strake
Ane es hymself yat es backebytar
Anothir es he yat es ye herer
Ye thridde es he wham he backebytes
Yise thre to dede at anes he smytes
On yis braunche fyue leefs may hynge
Yat es fyue manere of backebytyng
Ye first es als ye boke proues
When ye backebytar controues
Any wickednes or lesynges

13890
Yat othir men in blame brynges
Ye secund leef es yis to lere
When yai ille of othir men here
Yai telle it forthe in many a stede
And says mare ay on yair aven hede
Ye thridde es when yai sette at noght
Ye gode yat a man has wroght
And mas hym ille be halden yan
Yus ete yai al hale a man
Ye ferthe leef es als may falle
When yai a man ete noght alle
Bot bytes a pece of hym away
Thurgh som worde yat yai can say
And if yai durst byte mare yai walde
Backebytyng yis es proprely called
For als men may appertly knawe
Yai of smyte and away drawe
Of othir mens godenes aparty
Yat yai here spoken of yam namely
For when a man any gode says
Of anothir yat he wil prayse
Ye backebyter afferme it wille
Bot he says a botte yat es ille
Certainly yus says he yan
Sothe it es he es a gode man
And I luf hym right faythfully
Bathe in saul and in body
Bot a defaut methynk has he
Yat es yis and yat forthinkes me
And thurgh a priue enuye shewes it
And yus bytes he of hym a bit
He es ye scorpyoun venemous
Yat with ye face fawens yus
And venymes with ye taylle bihynde
Als I in boke wryten fynde
Ye fift leef of ye braunchc es yis
When he turnes anything mysse
Yat es to say to ye wers party
Alle yat he heres or sees namely
Ye whilk men may thurgh kyndely skille
Turne bathe to gode and vnto ille
And yarefore he es called by resoun
A fals domesman for yat encheshoun
Ye fift braunchc es als shewes ye tung
Leghyng yat hauntes bath alde and yhung
Leghyng falses a man yat es leel
Als men may falsen ye kynges seed
Or ye kynges monee yat es wroght
Or ye papes bulle thurgh falsed soght
And right als he yat falses ye mone
Or ye kynges sele whethir it be
Salbe demed thurgh ye lawe here
To bere iewes als falsere
Right so a man yat thurgh lesynge
Falses hymself in anythinge
Yat es Goddis prente and his licknes
And says agayne sothfastnes
He salbe demed on domesday
Als falsere to payne yat lastes ay
Ye legher es amange othir men
Als ye fals peny to kenne
Amange othir yat es gode and trewe
Whethir it be alde monee or newe
And als es ye caffe yat es oft sene
Amange ye corne yat es gode and clene
Ye legher es lyke thurgh lickenes
Vnto ye fende yat his fader es
And so says Godde in ye godspelle
Als men may here yis clerkes telle
For ye fende ye chief legher es
And fader of leghes and of wickednes
Als he yat first forged lesynge
And yhete foorges thurgh controuyng
Ye fende yat lettes ay gode thewes
In many shappes he hym shewes
And transfigures hym in many gyses
To deceyue men on sere wyseyes
And right so he yat es a legher
Deceyues men on ye same maner
Wharefore he may right lickened be
To a fowell in som cuntre
Ye whilk men camalyon calles
Yat lifs of ye aye als his kynde falles
And has nathinge in his entraylles
Bot wynde anely yat some saylles
And to ilka manere of colour knawen
Yat he sees he moues his awen
On yis braunche als I vnderstande
Thre specyall leefs er hyngande
Yat er ye thre maners of lesynges
Ye whilk fra ye ille tunge springes
For a maner of leghe es brynnande
Anothir manere es plesande
Ye thridde es noyande als yhe may se
And synne es in ilkane of yise thre
For Saynt Austyne ye haly man
Says yus als I shew yhow can
Yat howsoeuer a man gode dose
To othir thurgh leghes yat he can vse
Always his awen harme dose he

Wharefore brynnand leghes synne may be
Bot ye leghes of yis losengers
Of yis truffeurs and yis leghers
Yat bourdes and lesynges oft telles
For mans solace and for noght elles
Er proprely synne thurgh ye likynge
Bathe in sayinge and in herynge
Bot leghes yat noyes er synne dedely
When a man yam shewes namely
Thurgh wytynge and thurgh wille bathe

To greue othir men and to skathe
Out of yis braunche springes and spredes
Alle fallaces and alle falsedes
And alle ye gyles yat men can
For to deceyue or greue a man
Outhir in saul or in body
Or in godes or in loos falsely
Ye sext braunche es a perillous thing
Yat es ye synne of forsweryng
Ille it es to be a legher

Bot wers it es a man him forswere
And perillous and dredefull bathe
Es to swere and to haunt athe
And yarefore I fynde als clerkes redes
Yat our Lorde swerynge forbedes
Noght for yat yat men may noght swere
Withouten synne yat ye saul may dere
Bot foryi yat he yat oft sweres
And seldom vayne athes forberes
To forswere hym oft hym wil falle

And synnes oftsythe yare withalle
For thurgh athe yat men sweres and heres
Men may synne in seuen maneres
Ye wilk yis clerkes seuen leefs calles
Yat to yis braunchc specially falles
Ye first to shewe in yis party
Es when a man sweres right hertly
And right blethely yis es despyte
For it semes he has yaireinne delyte
Yarefore swerynge forbedes Saynt lame

Als Godde duse yat forbedes ye same
Noght to swere when it es nede
Bot likynge to swere yai forbede
Anothir es when men swere wille
Lightly for noght withouten skille
Yat es defended als men may knawe
In ye commandementes of ye olde lawe
Yat Godde first with his fynger wrate
In tables of stane als clerkes wele wate
Ye thridde es when men sweres thurgh vse

Coustomabilly als som men duse
Als at ilka worde yat yai speke
And how yai swere yai neuer reck
For it er som so vylaynes ay
Yat withouten athe can noght say
Ya men er gretly to wyte
And Godde has yam in dispyte
When yai coustomabely for noght
Calles hym to wyttenes yat yam wroght
Ful grete bihoued be yat querele

And skilful and sothfast and right leel
Yar men dar calle to wyttenes
So heghe a lorde als our Lorde es
Or his moder yat we oft neuen
Or any of his halughs in heuen
Bot men suld na grete athe swere
Bot when nede ware wyttennes to bere
For Godde in ye godspell biddes vs
Yat we swere nane athe bot yus
When we sal swere he biddes vs say
Noght elles bot yha yha nay nay
Ye ferte the manere yat grete charge beres
Yat es when a man folyly sweres
Appertly or in pryuyte
And yat may in many maners be
Als when men sweres thurgh ire ouer sone
And repentes yam when yai haf done
Or when men sweres oght to bigynne
Yat men may noght hald withouten syn
For if men it helde it wald do skathe
Yarefore men suld breke swilk an athe
Bot yair penaunce bihoued yam take
Yat swilk a foie athe wil make
Or when men certaynely swere wille
For anythinge be it gode or ille
Of whilk men has na certaynte
Yhete synne yai al if it sothe be
Or when men hetes anythinge
Certaynely withouten fayllynge
Yat yai ne wate ne knawes noght right
If yai may halde yat yai haf hight
Or when men sweres for oght or noght
Bi ye creatures yat Godde has wroght
Als som men sweres and says yus right
By ye sonne yat shynes bright
Or bi yis fyre or bi my hede
Or by my fader saul yat es dede
Or by my moder saul alswa
Or by swilk othir creatures ma
Swilk athes our Lorde Godde forbedes
Als yis clerkes in ye godspelle redes
Yarefore to yat yat thurgh worde or thoght
Men wil conferme men suld noght
Drawe to wittenes by na party
Bot souerayne sothfastnes anely
Yat es our Louerd Godde alweldande
Yat made alle thing on water and lande
Forwhy it es agayne Goddis lawe
Yat any man to wittenes drawe
Pouer creatures yat er noght elles
Bot vanyte als ye boke telles
And when a man has talent
To swere by yam thurgh anyusement
He dose to yam yat er vnworthy
Ye honour yat falles to Godde anely
Bot when men sweres by ye boke
Or bi ye godspelle yat men may loke
Yai swere by Godde yat dyed for synne
Whase wordes er wryten withinne
And when men sweres bi thing worthy
Als by ye relikes yat er so haly
Or by ye halughs yat er in heuen
Yat Halykirke bihoues oft neuen
Yai swere by yam and bi Godde bathe
Yat wones in yam yat es yair athe
Ye fift yhete greues Godde almyghty
Yat es when men sweres vlaynesly
Outhir bi Godde or by his myght
Or bi his halughs in heuen bright
Or bi his saul or by his hert
Or by his payne yat sare gun smert
Or by his flesshe or by his blode
Or by his dede yat he tholed on rode
By his fete or by his handes twa
Or by his naylles of fynger or ta
Or by his body or by his banes
Or by alle his lymys neuend at anes
Here es many a vylayne athe
Ye leste athe of alle mas Godde ful wrath
Grete vilany to Godde men duse
Yat swilk vilaynes athes wil vse
And if Godde be wrathe it es na wonder
For yai hym ryue with athes isunder
Yai er wers and mare vnkynde
Yan ye leus yat hym a day pynede
And beted hym bathe body and hede
And didde hym noght bot anes to dede
And ya yat sweres swilk maner of athe
It semes yai do Godde mare skathe
For ilk day yai do hym on rode
And ilka day yay shede his blode
With sharp athes in body and hede
And ilka day yai newe his dede
In als mykell als in yam es
Thurgh yair athes and yair wickednes
In yis synne er crysten men
Wers yan er sarzynes to kenne
Yat wil noght swere on na manere
Ne sweryng of nane othir here
By Ihesu Cryst so vlaynesly

14150
Als crysten men duse yat er mare woryi
Cristend men er mare felle kidde
Yan ye leus yat hym on croyce didde
For yhete yai brake na bane of hym
Bot crysten men brekes ilka lym
And breitens hym bathe backe and body
Als a swyne es in ye bouchery
Swilk men suld nathing aske here
Of Godde ne of his moder dere
For yai yam so vlaynesly dispyse

14160
And alle his halughes on yis wyse
Yat it es a wonder to mans wytte
How crystyante may suffre it
Ye sext es thurgh vnderstandyng
When men sweres falsely for a thinge
Or when men fals wyttenes beres
Or at yair wytyng falsely sweres
Swilk men als methink dose ille
Howso yai swere yus agayne skille
Be it appertly or couertly
Thurgh fallace or thurgh sophistry
For als haly writte says and proues
Symplese and sothfastnes God lunes
In swilk witte Godde reseyues ye athe
And vnderstandes ye worde bathe
Als he yat perceyues na gilery
Bot vnderstandes ye athe sympilly
Mikell methink es ye godenes
Of Godde yat ay so curtays es
When swilk men sweres thurgh cautele
Yat es noght sothe als he wate wele
Or hetes a thinge of yair awen wille
Yat yai wil noght halde ne fulfille
Yat ye fende of helle for yat dispyte
Ne strangles yam noght alstyte
For when a man sweres whatso he be
And says yus als Godde saue me
Or als Godde helpe me in my nede
And he leghe yan hym aght haf drede
For he puttes hym thurgh swilk leghyng
Fra Goddis helpe and his kepynge
Yan es he worthy to tyne yarfoire
By right his witte and his memore
His godes his saul and his body
And al yat he has of Godde anely
Ye seuent leef and ye last
Yat hynges on yis braunch fast
Es when a man thurgh his fole wille
Brekes his trouth or kepes it ille
For yat he hetes and grauntes bathe
Thurgh trouthe als wele als thurgh athe
Bot he fulfille it he es forsworne
And his saul in poynt to be lorne
For ye trouthe vnkeped yat es tane
And athe broken er bathe ane
Ye seuent braunche also men calles
Stryuyng yat amange som men falles
Als when men flytes and myssays
Yis es a synne yat ye fende pays
For Saynt Austyn says yat nathinge
Payse mare ye fende yan stryuynge
By yis we may knawe and fele
Yat none othir synne hym pays so wele
And yis synne may Godde mast displesse
For he lufs best acorde and peese
Yis braunche it shewes in seuen thinges
And er seuen leefs yat of it springes
Ye first es stryf anothir flytynge
Ye thridde dedeyne ye ferthe myssayinge
Ye fift es reproue of grete wille
Ye sext es manace of yat yat es ille
Bot ye seuent mast greues our Lorde
Yat es raysyng of grete discorde
When ye fende sees luf and pees
Amange gode men yat wald Godde pleese
Ful mykill sorow has he yan
And dose alle yat he may and can
To make yam at discorde to be
And makes yam stryue for yat lufs he
With ye fyre of ire he yam enbraces
And stirs yair hertes to ire and chaces
Wharefoare after stryf comonly
Comes flytynge with noys and cry
And right als fyre reke vp kestes
And after ye reke lowe out brestes
Right so after ire and ille wille
Comes stryf and conteky by yat skille
And when ale til anothir says
Whethir he lacke a thynge or prayse
It es he says swa als I say
Ye tothir says agayne hym nay
Ye tane says I say swa was it
Ye tothir says it was noght yhit
Yis es stryf at ye bygynnynge
And after stryf comes flytynge
For when twa sal bigynne to flyte
Ye tane leghes ye tothir alstyte
After flytynge commes dedeyne
Yat es a lynke of ye fendes cheyne
Als when ye tane ye tothir wil pricke
With felonnes wordes yat er wycke
Whase tunges er mare sharpe bytande
Yan any rasour in barbours hande
And mare sharpe and swift thurgh strengthe
Yan an arowe yat fleghes on lengthe
And mare percheand thurgh felnes
Yan an elfyne poynt yat sharp es
Swilk men whaso yam wil bihalde
Er lyke til a beste yat es called
Porkedespyne yat in Ynde es bredde
Yat es with sharpe hornen pynnes cledde
Yat beste es felle and sone es wrathe
And when he es greued he wil do skathe
For when hym tenes he launces out felly
Ya sharp pynnes on his body
And strykes fast with al his myght
Bathe on ye left syde and on ye right
Also vnto a felle dogge lyke er yai
Yat berkes and bytes ay when he may
After dedeye yat es oft sene

Comes missayinge felle and kene
Als when ye tane with noys and dyn
Missays ye tothir yat es grete synne
For haly wrytte says if men it loke
Als it es wryten in som boke
Yat whaso wille his neghpur banne
Of Godde weryed es yat man
And Saynt Paul says yai may noght haue
Ye kyngryte of Godde and be saue
And Salamon says to vndistrande

Yair mouthes er als a potte wellande
Yar som hate dropes sprentes out
And skaldes yam yat er aboute
After missayinge comes reprouyng
Yat es mare synne yam es bannya
Als when men reproues vilaynesly
A man of any defaute of body
Or of any foly or of synne
Or of pouert yat he es inne
Or of ye state of his pouer frendes

Yis es noght Goddis wille bot ye fendes
After reprovees commes manaces
Yat mens hertes to grete ire chaces
So yat mellees bigynnes and were
Amange yamself after yair powere
And yai seese noght in swilk melle
Til ye tane of ye tothir venged be
Bot ouer alle ye synnes yat er neuend
Passes a synne yat es ye seuend
Of whilk yis boke spekes aparty

Yat es ye synne of yam namely
Yat discorde rayses and moues
Bytwene twa frendes yat togider luues
And fordose pees and rayses were
Thurgh yair ille tunges yat yai bere
And yareof may com mykell skathe
Vnto yamself and to othir bathe
Swilk men yat makes swilk debates
Als haly wrytte says Godde hates
Ye aghtned braunche of ye tung men calles

Ye synne of grochyng yat oft falles
Thurgh som men and wymmen bathe
Yat noght dar answer when yai er wrath
For oft it falles yat when a man
Es greued he dar noght answer yan
Whethir he thurgh Godde or man be
Greued he hym beres als pruyue
Bot he groches ay pryuely
And momels with ye tethe aparty
And yarefore ye synne of grochyng

Es sette after ye synne of struyung
Ye whilk es grete and gretly greuande
To yam yat er commonly grochande
Godde for yat synne vengeaunce toke
On sere manere als says ye boke
First Godde for yat syn thurgh his myght
Didde ye erthe here open right
To swelghye Abiron and Nathan
Yat doun to helle al quyck felle yan
Also for yis synne yat I neuen
Godde sent a fyre doun fra heuen
Yat brynned Thore and of his company
With hym twa hundreth and fyfty
Of ye grettest yat goddis oste was
In wildernes for yat trespas
For yis synne ye lewes had tynt right
Ye lande of Heste yat yam was hight
Swa yat of sex hundreth thousand
Yat our Lorde Godde alweldande
Had casten fra ye servage haally

Of ye kyng of Egipt so myghty
And yat he sustayned in wildernes
Fourty wynter and na lesse
With mete of heuen so swete and gode
Ye whilk men calles aungels fode
Nane entred into ye haly lande
Bot twa als I vnderstande
Yat Caleph and Iosue hight
Bot dyed for sorow ilka wight
And alle was for yis synne alane

Yat swilk a vengeaunce was tane
Yis braunch ye tung sustaynes
Yat es a grochynge has twa graynes
Ye whilk in ye twa partys springes
Yat er twa maners of grochinges
Ane es agayne Godde almyghty
Ye tothir es agayne man namely
First agayne Godde alweldande
For many skils men er grochand
For a man yat es of ille conscience
And has tynt grace and pacience
He wil always thurgh maystry
Be oboun Godde almyghty
So yat whatso Godde wil fulfille
If he it do noght after his wille
He groches and thinkes Godde dose wrange
And yan he synges ye fendes sange
For als ye Haly Gaste thurgh techynge
Makes haly men in yair hertes syng
Ye deltytable sange of heuen

14380
Yat es Deo Gracias to neuen
Of al yat Godde dose thurgh his myght
Or whatso he sendes day or nyght
Right so ye ille gaste shortly to telle
Mas his men syng ye sange of helle
Yat es ye hidous sange of grochyng
Yat ye synfull sal ay in helle syng
Yat sange sal last euermare
Amange yam yat dwelles yare
Certes methink swilk men er wode

14390
And proprely foles yat can na gode
Yat wil yat Godde yam resouns yhelde
Of yat he dose in yair yhouthe or elde
For if he yam sende angre in herte
Or any sekenes or any pouert
Stormes of weders wate or drye
Fayllyng of fruyt yat men lis by
Dere yheres als falles thurgh chaunce
Skarsenes of mans sustynaunce
And if he wille a man riche make
And fra anothir his godes take
Bot al be done at yaire deuys
Yai say Godde es nought rightwys
Yan groche yai agayn heym sone
And blames hym for yat he has done
And what wonder war it yan to se
If Godde of swilk wald venged be
Yat fra hym wald take his worshepe
His wisdome and his lordeshepe
Yus groches bathe yhung and alde

14400
Agayne Godde als I haf talde
And synges ye sange of grochyng
When Godde duse oght agayne yair lykyng
Agayn man als swa yhete groches som
And vses yat synne of custom
Als seruauntes agayne yair lordes duse
Or agayne yair maysters thurgh ille vse
Als maydens agayne yair ladys
Als childer yat er noght ay wys
Agayne yair faders or moder dere

Als pouer men agayne ryche men here
Als cherles yat falles in thraldom be
Agayne knyghtes or lordes of fe
Als lewed men of diuerse dere
Agayne clerkes and prelates
Als men of religyoun
Bathe frere munk and chanoun
Agayne yair abbottes or priours
Or othir yat er yair governours
In alle yise states bathe mare and lesse

Ye synne of grochyng vsed es
Outhir thurgh wille yat es frawarde
Foryi yat yam think ful harde
To do yat men biddes yam do
When yai haf na wille yarto
Or thurgh slawenes of hert anely
Foryi yat yai er dulle and heuy
Or thurgh vnsuffraunce agayne skille
Foryi yat men dose noght yair wille
Or thurgh envye and felony

For yat men auaunces specially
Som mare yan othir of ye menyhe
Yat er of ye same state and degree
And thurgh many othir resouns
Yat of yat synne er ille enchesouns
Ye neghent braunch of ye ille tung es
Proprely ye synne of frawardnes
Ille es ye grochyng of yis grochers
Bot yhete es frawardnes wele wers
Frawardnes first comes of ye hert

Bot ye tung it shewes thurgh speche ouerthwert
For whaso es frawarde thurgh ille wille
He folwes nouthir resoun ne skille
Bot he wald yat allekyns thinge
War ay done at his lykynge
He wald alle men pleseyd hym yan
And he wille pay nane othir man
His hert es harde and contrarius
Of whilk Salamon spakes yus
And says yat he ne may for nathinge

14460 Faylle at ye last of ille endynge
And als grochynge of yam yat witte can
Es agayne Godde and agayne man
Right so swilk hertes yat er harde
Agayne Godde and man er frawarde
Yis synne yat ye tung so sustaynes
Als I fynde has four graynes
And departes it in four partys
And ilka party on sere wyse
Ye first es when ye hertes er sturdy

14470 And frawarde and ille willy
And harde and styf and wil noght bowe
To Goddes counsaylle for to trowe
Anothir es when yam wantes wille
Goddis commaundements to fulfille
Ye thridd es when yai wille noght mekely
Thole chastying als yai er worthy
Ye ferthe es when yai resoun forsake
And wil noght lerynge mekely take
If any frende yam wille counsaylle
In anythinge yat may yam vaylle
Or shewe yam oght for yair profyte
Yai take it alle in grete dispyte
And wille nathinge do yarby
Bot mare blethely dose ye contrary
To Goddis counsaylle er yai rebelle
If men yam counsaylle to saul hele
Yai wil yarefore do nathinge
Bot make skorne and hethynge
Also yai er fraward of hert

14490 And contrarious of wille ouerthwert
Goddis commaundementes to do
Ye whilk yai er mast halden to
And swilk assoynes ye fende yam settes
Outhir of feblenes yat yam lettes
Or of elde or elles of yhouthe
Or of othir resouns vncouthe
Yarefore yair saul hele yai do noght
And yus may yai to helle be broght
Also when a man yam wille chasty
Or snybbe yam wele of yayr foly
Yai it defend and excuse yam yan
With all ye skilles yat yai can
So yat yai wille on nane wyse
Yair synnes knawe ne yair folyse
And ay ye mare yat yai excuse
Yair folyys yat yai oft vse
Ye mare yai encrese here yair synne
And ye faster yai er bunden yarinne
Also when our Lorde Godde almyghty

14510
Yam wille bete or chasty
To yat yai wille noght bousom be
Bot cunnes hym yarefore grete maugre
And says maugre haue he or sho
Yat me wille greue or elles mysdo
Dere Godde he says what hafI wroght
Yat I am yus angred for noght
Yis es a grete frawardenes
Bot yus duse a folle yat es witteles
So yat yat treacle war to hym

14520
Turnes hym alle to pure venym
And medecyne yat suld for hele be done
Hastes hym vnto ye dede sone
Alswa it er som maner of men
Yat er of sere wyttes to kenne
Yat wille noght knawe gode techinge
Bot ay defendes yair vnderstandynge
And mayntenes a wrange yare withalle
So yat yai sone in errour falle
And in fals opynyouns many

14530
And in mysbileue and heresy
Ye tende braunche of ye ille tung to neuen
Es sclaunder of Godde of heuen
Or of his halwes yat men to calles
Or of oght elles yat to yam falles
Sclaunderyng of Godde yat hym myspays
Es yis als Saynt Austyn says
When men trowes thurgh wrange trowyng
And says of Godde a wrange thinge
Yat men suld nouthir trowe ne halde
Blasfem in clergy yat es called
Yat es sclaundryng of Godde in Inglys
Yat may be done on many wyse
Sclaunderyng of Godde es specially
When wrange es sayde of God almyghty
Or of any halwes in heuen
Yat men suld in Goddis worship neuen
Or spekes by wrange auysement
Agayne Halykirkes sacrament
Als dose men of mysbyleue

For thing yat may auaylle or greue
Whethir it be for couatyse
Of wynnynge yat es vnskilwyse
Als som dose yat er charmers
And witches yat er als ille or wers
Or when yai say oght thurgh despyte
Or thurgh ire yat kyndels in hert tyte
Als yis swerers duse yat vilaynesly
Dispyses Ihesu Crystes body
And so vilaynesly thurgh athe swerand

Missays of Godde alweldande
And of his blessed moder dere
Yat it es an hidous thinge to here
Yai er als wode hundes yat gnawes
And bytes and yair lorde noght knawes
Yis es a synne yat Godde almyghty
Punyst somtyme al openy
Als I haf spoken before and sayde
Of ye wicked Iues yat Godde myspayd
Of yis synne says Godde in ye godspell
On yis manere als I wille telle
Yat it sal neuer forguyuen be
In yis werlde yat we here se
Ne in ye tothir yat es comande
Yat es yus to vnderstande
Yat vnnethes sal it so bifalle
Yat it salbe forguyuen alle
For it es agayne ye Haly Gast
And swilk a synne men suld drede mast
And Godde says whaso thurgh ille wille

Agayne ye Haly Gast dose ille
Yat synne sal neuer forguyuen be
Here ne in ye tothir werlde to se
Bot yhete it es na synne yat es done
Yat ne Godde wille forgif it sone
If a man hym wille repent
And mekely com til amendement
Bot vnnethes any man bigynnes
To repent hym yat swa synnes
Namely agayne ye Haly Gast

Yarefore men aght to charge yat syn mast
Now haf I talde yhow als I couthe
Specially of ye synne of ye mouthe
And first of ye synne yat men calles
Glotony yat to ye throte falles
And sethen on ye tothir party
Of ye wyck tung yat es yarby
And of ye ten braunches yat of it springes
And of ye leefs yat on yam hynges
Yat es ye vyces and ye synnes

Yat of ye ille tung first bygynnes
Bot bathe glotony and wicked sawes
Ye gift of wisdom haly drawes
Out of ye hert and yareinne settes
A vertu yat swilk synne ay lettes
Yat es ye vertu of sobrenes
And of temperaunce yat nedefull es

DE SOBRIETATE ET TEMPERANCIA
Sobrenes and attemperaunce
Es a vertu agayne alle chaunce
Of outrage namely in alle thing
Yat falles vnto a mans lifynge
Ye whilk may noght in ye hert com
Withouten ye gift of wisdom
Yis gift of wisdome es ye mast
And ye heghest of ye Haly Gast
And ye heghest to purchase
And yat es a speciall grace
Yat ye Haly Gast to yam gifs
Yat in contemplacioun lifes
Thurgh whilk ye hert es fulfilled namly

Of ye brynnand luf of God almyghty
So yat it sekes noght thurgh langyng
Ne desyres here nane othir thinge
Bot anely Godde to taste and se
And hym to haue and with hym be
Yis es ye heght of parfeccioun
And ye ende of contemplacioun
Ye haly gift of vnderstandyng
Of whilk I haf sayde byfore sumthynge
Makes ye hert to knawe Godde right
And gastly thinges thurgh gastly sight
Bot ye gift of wisdom yat es mast
Mas it to knawe and to fele and tast
For wisdom es nane othir thinge
Bot a swete sauory knawyng
Yat es to say yat sauoures wele
Yat ye hert with grete delyte may fele
Forwhy a man knawes better ye wyne
If it be right gode and fyne
When he it drynkes and tastes right

Yan he yat noght knawes it bot by sight
Many philosophers couthe knawe
Godde thurgh ye creatures yat yai sawe
Als it war thurgh a mirour
Bot of hym yai had na right sauour
Yai sawe yare thurgh vnderstandyng
And thurgh resoun withouten fayllyng
His beaute his bounte and his myght
And his wisdom thurgh yair sight
Of ye creatures yat Godde wroght
So fayre and so gode yat first war noght
And so wele war ordayneed thurgh skille
To our bihoue after his wille
Wharefore yai knewe wele his myght
Thurgh kyndely way and symple sight
Of resoun and vnderstandynge
Thurgh whilk yai hadde anely knawyng
Bot of ye luf of Godde ne feled yai noght
Thurgh taste ne thurgh deuocioun soght
Right so it er som crystend men
Als wele lered als lawed to kenne
Yat knawes Godde wele thurgh haly writte
And thurgh trouth als yai vndersta(n)d it
Bot foryi yat yai haue withinne
Ye taste al englaymed thurgh synne
Yai may na mare of Godde fele
Na of his luf yat sauours so wele
Yan ye seke man may fele sauour
In gode mete or in gode lycour
Yis gift of wisdom so gracius
Yat ye Haly Gast gyues vs
Parfytely clenses ye hert withinne
And mas it clene of alle filth of synne
And liftes ye spirite so of a man
Yat he it ioynes fast to Godde yan
Thurgh a luf yat es hertely tane
So yat with Godde it es al ane
Yare he hym fedes wele and greses
Yare he hym sustaynes and eses
Yare he delytes hym and hym kepes
And yare he ligges restes and slepes
Yare forgetes he alle werldely thynges
And his trauaylles and his yhernynges
Yat er flesshely and also erthely
And alle hymself onence his body
So yat he thinkes on nathing elles
Bot on thinge on whilk his luf dwelles
Yat es anely on Godde of heuen
Yat es his maste comforte to neuen
Ye last degree and ye heghest yis es
Of ye steghe of parfytenes
Yat Iacob sawe with gastly eghe
Ye whilk reched to heuen so heghe
Yar aungels vppe and doun went
Als Godde almyghty had yam sent
Ye degrees of yis steghe to heuen
Er ye giftes of ye Haly Gast seuen
Yat mas ye bandes of synne be broken
Of whilk I haf bifore spoken
By seuen degrees als ye boke telles
Clymbes vppe ye gode aungels
Yat er ya als clerkes redes
Yat aungels lyf in erthe ledes
In clennes and thurgh gode lifynge
And has ye hertes in heuen thurgh yhernyng
When yai wende here ay parfytynde
Fra vertu to vertu vp clymmande
Vntill yai Godde appertly se
Thurgh luf in parfyte charyte
Bot when yai er clommen so heghe
Vntill ye heghest degre of ye steghe
Yan suld yai in yat parfeccioun
Somtyme thurgh mekenes cum doun
For ye mare yat a man parfyte es
Ye mare he has of mekenes
And ye mare yat he es in charyte
Ye lesse prys by hymseluen settes he
Wharefore men says yat prouerbes knawes
Yat he yat best es mast hym lawes
Wharefore he yat es parfyte and clene
Suld be als a tree yat es grene
Yat on ilk syde es charged wele
With fayre fruyte and gode to fele
And ye mare yat it es als men trowes
Charged with fruyt ye mare it bowes
On othir wyse men may vnderstande
Yat ye aungels er doun comande
Forwhy men yat aungels lyf ledes
Here in erthe thurgh haly dedes
When yai er clommen thurgh deuocioun
In ye heghe dege of contemplacioun
Yar ye gift of wisdom wones right
Yat es ioynt to Godde ful of myght
So yat yay forgete here clene
Al yat vnder Godde es sene
For yat swetenes yat sauours wele
Yat ye hert may tast and fele
Yat es so rauyst in Godde almyghty
Yat passes alle othir delyces haally
Fra yat heghe contemplacioun
Byhous oftsythe com doun
And fra yat swetenes and yat rest
And yat delyte yat yam think best
Ye whilk yai fele of ye pappes swete
Of comfort when yai with yam mete
Yat Godde to yam luflily bedes
And yam gifs at souke and fedes
In swilk a lyf contemplatyf
Vntill ye werkes of actyue lyf
Of whilk I haue spoken bifore
Yat parfyte men of gode memor
Suld haue vnderstandyng yarby
For yair awen profyte gaslty
Anothir resoun yhethe yare es
Als ye boke beres wyttenes
Thurgh whilk yam bihoues cum doun
Of yat dege of contemplacioun
Yar ye gast of wisdom dwelles
Als ye boke before right telles
For ye corrupcioun of ye flesche
Yat es so tender and so neshe
So freyll es yat ye spiryte
Yat yhernes after gaslty delyte
Ne may noght als yis clerkes can telle
In yis dedely lyf lange dwelle
In so heghe state and degree
Als of contemplacioun may be
And yare fele so grete sweetenes
Yat passes alle ye delyte yat es
In yis werlde yat men may fele
Als men wate yat has proued wele
Forwhy ye flesshe of ye body
Es so contraryus and so heuy
Yat it drawes ye gast oft to ille
Whethir it wille or it noght wille
And yarefore yis grete sweetenes
Yat so gode and so delicious es
Ye whilk ye hert contemplatyf
Feles here in yis dedely lyf
Thurgh ye haly gift of wisdom
Yat mas men gode meke and bouxsom
Ne es nathinge bot a lytell tast
Thurgh whilk men feles ye sauour mast
Of Godde yat es so swete and soft
Als men dose yat tastes oft
Ye gode wyne by ye sauour
Ar yai ful draght drynk of yat likour
Bot when men comes in ye grete tauerne
Yat men heres yis haly men yherne
Yar ye tunnes er ful of blissed drynk
Yat es mare swete yan herte may think
Yat es ye blisse withouten ende
To whilk we hope yat we sal wende
Yar ye Godde of luf of ioy and peese
And of solace yat neuer sal seese
So redy salbe til alle his
Yat yai sal alle be filled with blisse
When alle yair yhernynges mare and lesse
Salbe fulfilled with swetenes
Als men may fynde in ye sauter boke
In som stede wryten whaso wil loke
When Godde sal do com on his frendes
A floode of pees yat neuer endes
Yus ye prophete appertly says
Whase wordes er mykell to prayse
Wharefore yai sal drynk so fast
Of yat pees yat euer sal last
Yat yai sal drunken be of yat flode
Yat es so delycious and so gode
Of yis blissefull drunkennes

14810
Yat ful of peese and of ioy es
Spekes Dauid on yis wyse
Of ye blisse of paradyse
And says Lorde alle sal yai be
Drunken of ye grete plente
Yat in yi hous es so gode
And ya yat filled er of ye flode
Of yi delyte yat swete bihoues be
For ye welle of lyf es with ye
Yis es ye welle of lyf endeles

14820
Yat euermare springand es
Yar neuer es nyght bot euer day
Yat es Godde hymself yat lastes ay
And yat es ye welle of lyf so heghe
Yat euermare may faylle ne dieghe
Of whilk springes and rynnes clene
On alle ye halwes yat er sene
In paradyse and yat salbe
A blisseful flode of grete plente
Of ioy and delyte and pees

14830
And of rest yat neuer sal sees
So grete yat al yat drynkkes of yis
Salbe drunken of ioy and blisse
Yis es ye pees and ye blissedhede
Yat parfyte men sal haf to mede
In ye werlde yat es to com
Thurgh ye heghe gift of wisdom
For whilk pees to haue and fele
Men suld sobrely lif and wele
In yis werlde whoso witte can

14840
Als Saynt Austyn says ye haly man
For nane may drynk yat has thirst
Of yis ryuere of pees and rest
Ne nathynge yareof taste ne fele
Bot ya yat kepes sobrenes wele
Yis es ye vertu yat synne lettes
Ye whilk ye gift of wisdom settes
In ye herte agayne glotony
Yat som men vses ouer comonly
For wisdome teches vs sobrenes

Als Salamon says and als proued es
Sobrenes may be a tree called
Yat ful precious es to bihalde
For it kepes ye hele specially
Bathe of ye saul and of ye body
Als men may fynde in haly writte
Whoso rightly lokes it
Of glotony and of outrage
In etyng and drynkyng thurgh vsage
Comes many manere of sekenes

And oft ye dede yat harder es
Forwhy thurgh ouermykell etyng
Or thurgh ouermykell drynkynge
Many dyes al sodaynely tane
And so yai er yair awen bane
Right als ye fisshe yat es vncouthe
Es tane with ye morsell in ye mouthe
Yis vertu men suld kepe right
Ouer alle thinge bathe day and nyght
For ye godes yat it ay dose

To hym yat wille it kepe and vse
First sobrenes at ye bigynyng
Kepes to skille and vnderstandyng
Yair fraunchis thurgh skilful vse
Yat drunkenes oftaythe forduse
For he yat es drunken es so tane
With wyne or ale yat skille has he nane
Bot leses thurgh outrage of drynkynge
Bathe resoun and vnderstandyng
And alle his wittes hym bihoues tyne

Als he yat es drunken in wyne
And when he wenes als he thinkes
Drynk ye wyne ye wyne hym drynkes
Ye secund gode yat sobrenes
Dose til a man namely yis es
It helpes and delyuers hym haally
Of ye vyle thralledom of ye bely
For yise glotouns yat outrage taas
Of yair bely yair godde maas
Yat yai honure and na godde elles
Als Saynt Paull ye apostell telles
Certes yat man gretly reuyles
Hymself and fouly his saul fyles
Yat serues with gretie bisynes
Swik a lorde als his bely es
Fra whilk lorde nathing may com
Bot stynk and filth yat es wlatson
Bot sobrenes a man may kepe
In right state and in his lordshepe
For ye gast suld ay haue maystry
And be lorde and sire of ye body
And ye body suld serue ye gast
Yis order kepes sobrenes mast
Ye thridde gode yat sobrenes dose
Es yis whoso wille it vse
It kepes wele ye yhate of ye castelle
Agayne ye oste of ye fende of helle
Yat es ye mouthe yat standes ouerthwert
Ye whilk es mayster yhate of ye hert
Yat ye fende yat ay traunaylles
With al his myght ful oft assaylles
Bot sobrenes so weres ye yhate
Yat he may noght entre by na gate
And when ye yhate of ye mouthe of man
Es wyde open and vnkeped yan
Ye oste of synnes by yat party
Entres withinne yan ful lightly
And fightes yare with othir synnes
Yan gase ye tung and noght blynnes
Bot whaso has yis vertu haally
He has lordeshepe of his body
And may it mayster at his wille
And lede bathe with resoun and skille
Als men may an horse maystry
With a brydell in ye mouthe namely
Sobrenes at ye first bataylle
In ye oste of vertus thurgh trauaylle
Othir vertus kepes and weres
Agayne synnes yat ye saul deres
Wharefore ye fende yat first ille couthe
First tempted Godde onence ye mouthe
He badde hym make brede of a stane
If he war Goddis Sone alane
He assayled also ye first man
Onence ye mouthe and overcome him yan
For he opend hym sone ye yhate
Of ye castelle and gaf hym gate
For he assented to yat fondynge
Withouten any agayne standynge
Thre thinges namely and na lesse
Teches vs to kepe wele sobrenes
Ane es kynde to lede with skille
Anothir es haly writte to fulfille
Ye thridde es ilka creature right
Yat Godde has made thurgh his myght
First kynde vs teches wele to kepe
Sobrenes to Goddis worshepe
For amange alle bestes man kyndely
Has leste mouthe after his body
Also man has in comon sight
Othir lyms yat er doubled right
Als twa eres for to here
And twa eghen of sight clere
Yat ledes ye wittes yat he has tane
Bot he has na mouthe bot ane
Yhete teches kynde vs als methink
Yat we suld in mesure ete and drynk
For kynde has so lytell vphaldyng
Yat outrage may it sone doun bryng
Haly wrytte yat ay certayne es
Teches vs to kepe sobrenes
In many maners als falles to be
And thurgh ensaumiples als men may se
Yat can it vnderstande in bokes
And oft ye lyues of haly men lokes
Als swa vs teches ilka creature
To kepe sobrenes and mesure
For in ilka creature Godde luues
Right mesure als Salamon proues
For sobrenes es noght elles
Bot to kepe right mesure als he telles
Yat es ye mydward bitwene
Ouermykell and ouer lyttell sene
After yat yat resoun and skille
Lightes thurgh grace and teches ye wille
Forwhy oft yus falles on som party
Onence ye godes yat er werldely
Yat thinge yat ouer mykell semes
To ane es ouer lytell als men demes
Til anothir swilk may he be
Yus falles oft als we may se
Yat yat to a poure es outrage
To a ryche war ouer lytell wage
Bot sobrenes and attemperaunce
Settes mesure agayne ilka chaunce
Also on anothir party
In ye godes yat er gastly
Als in fastyng and in wakyng
And in harde disciplynes takynge
And in othir werkes of vertus
Yat for God and for ye saul men duse
Settes temperaunce and sobrenes
Right mesure als resoun es
Yis vertu yat es profytable
Haldes mesure ay resonable
Noght anely in etyng and drynking
Bot in vsyng of alle othir thing
And namely of alle gode vertus

395
Yat parfyte men here wille vse
Als Saynt Bernard in som stede says
Yat we here yis clerkes oft prays
For yis vertu settes ilka thoght
And ilka wille yat es soght
And alle ye witte of ye body
And alle stirynge of ye hert namely
Vnder ye lordshepe of resoun right
Als ye wyse man says yat Tullus hight
So yat resoun yat es lightend wele
Thurgh ye gift of wisdom for to fele
Haldes in pees and in quert
15000

His lordshepe of body and hert
Yis es ye ende and ye intencioun
Of alle vertus thurgh denocioun
So yat ye hert and ye body
Be wele ordayned to Godde almyghty
So yat Godde yat al can ordayne
Anely be Louerd and souerayne
On swilk wyse thurgh his dignyte
Yat alle his obedyence be
Als to ye right kyngedom haally
15010

Of ye saul and of ye body
And yat mas anely sobre luf
Of Godde als yis clerkes can pruf
Yat settes ye hert with right skille
Alle haally in Goddes awen wille
Wharefore Saynt Austyn als men may here
Spekes and says on yis manere
Yat ye vertu of sobrenes
And of attemperaunce proproly es
A luf yat kepes itself wele
15020

And haly to Godde als men may fele
Withouten any corrupcioun
And vs drawes fra luf of here doun
Yat es of luf yat comes ouerthwert
Of yis werlde yat trobles ye hert
Of ilka man yat here werldely es
Yat puttes hym to vayne bisynes
15030
And fordose ye knawyng right
Of hymself and of Godde ye sight
Right als men sees nought clerely
In trobled water yat es drouy
Bot ye luf of Godde yat es clene
Of weridely luf yat here es sene
And of flesshely affeccioun
Wynnes a gastly warysoun
And maas ye hert here wele at eese
And settes it in gode rest and pees
For it settes ye hert in his awen stede
Yat es in Godde our alderhede
Yar it may rest and wele fare
For na rest na pees es bot yare
Wharefore our Lorde swete Ihesus
In ye haly godspelle says yus
Yhe sal in yis werlde be thrungen fast
Bot in me yhe sal fynde pees stedefast
And Saynt Austyn says Lorde my hert
Ne may noght be in pees and quert
Til yat it may rest in ye
Yar pees and rest anely bihoues be
Na swilk luf fra erthely thinges
Out of ye myres of yis werlde springes
Bot out of ye heghe roche of stane
Yat es our Lorde Godde alane
On whilk ye grete citee standes
Of paradyse oboun alle landes
And Halykirke yat gode cyte
Yat es Ihesu Cryst blissed be he
On whilk thurgh trowthe es sette fast
Ye strange castels yat ay sal last
Yat er ye haly hertes to fele
Of gode men yat lifes wele
Of yis heghe roche comes ye welle
Of parfyte luf in ye herte to dwelle
Yat es clensed and clene made
Of ye luf of yis werlde brade
Yis welle es so clere and bryght
Yat ye hert may se thurgh gasly sight
In it yat es so clere of colour
And knawe hymself and his creatour
Right als a man sees thurgh ye ayre
Hymself in a welle clere and fayre
On yis welle ye hert it restes
Yat after ye luf of Godde thristes
After ye trauaylle of gode werkes
Als in boke wryten fyndes yis clerkes
Yat Ihesu Cryst Godde almyghty
When he had gane yat he was very
He sette hym doun a while to dwelle
And rested hym opon a welle
Opon ye whilk ye nobell hert

15080

Yat wille hym kepe in gasly quert
Settes itself and takes his rest
In ye luf of Godde yat es best
Yis welle es so swete and sauory
Yat whaso drynkes yareof blethely
Alle othir swetenes he forgetes
And alle sauours yat yat luf lettes
Yis welle feles on na manere
Nouthir erthe ne mudde of yis werlde here
And yarefore it es swete to drynk
And sauory als yis gode men think
For ener ye lesse yat a kynde welle
Has of ye erthe sauour and smelle
Ye mare haalsom it es to a man
And wele ye better to drynk yan
Yis es ye siker welle of witte
And of wisdome als clerkes calles it
For he yat wil drynk of it wele
He may knawe and thurgh skille fele
Ye sauour and ye swetenes

15090

Yat in Godde almyghty es
And yis es ye souerayne wytte
Of man here als yis clerkes proues it
To knawe his creature and fele
And with alle his hert to luf him wele

15100

Yat in Godde almyghty es
And yis es ye souerayne wytte
Of man here als yis clerkes proues it
To knawe his creature and fele
And with alle his hert to luf him wele
For withouten yis philosophy
Alle othir witte es noght bot foly
Yis witte settes ye haly gaste
In ye herte God for to tast
When he ye gift of wisdom bedes
Yat ye hert with gastly ioy fedes
Yis gastly witte yat comes anely
Of parfyte luf of Godde almyghty
Maas ye hert so attempree
And so sobre als it falles to be
And specially so wele it brynges
To ryght mesure in alle thinges
So yat ye hert als yis clerkes wate
Yat es broght rightly in yat state
Es in rest and pees withouten stryf
Als pees may be in yis dedely lyf
Forwhy in yis werlde na man may
Lif in pees nyght ne day
Withouten turnament and fightyng
Ne withouten bataylle of fondyng
Yat Godde sendes thurgh grete luf
His awen knyghtes here to pruf
And foryi yat yai suld cun vse right
Ye armes of vertu and cun fight
For elles may yai noght be talde
Goddis knyghtes dughty and balde
Wharefore men yat to armes tentes
In tyme of pees maas turnamentes
Bot when ye gode knyght venquid has
Ye turnament away he gaas
And turns hame and fightes na mare
And at his eese restes hym yare
Right so ye gode hert als dose ye knyght
When it has foghten and venquyd right
Ye sharp turnamentes of fondynges
Yat men assaylles and to synne brynges
He comes after to hymself agayne
And hym restes in Godde mast certayne
Yat for nathynge wille hym faylle
Bot confortes hym after yat traauaylle
So yat he forgetes yare sone
Alle ye traauaylles yat he has done
And thinkes on Godde yat he laytes
Yare fyndes he yat he mast couaytes
Yis es ye fruyt yat es defaultes.

15160  Yat ye tree beres of sobrenes
Ye whilk als I haf talde may com
Anely of ye gift of wisdom
Sobrenes and attemperaunce
Maas ye hert of clene cuntynaunce
And es noght elles when it springes
Bot kepyng of mesure in alle thinges
Bot specially in thinges seuen
Men suld kepe mesure euuen
Yat er seuen degrees and na lesse

15170  Of attemperaunce and sobrenes
Yat seuen maners of mesure
Yat falles to crysten creatures
And namely in seuen thinges to loke
Als here es wyten in yis boke
Ane es mesure in vndirstandyng
Of ye trouthe biforn alle othir thinge
Anothir es in yhernyng and wille
And in ye appetyte to fulfille
Yat thurgh ye flesshe and ye werld bathe

15180  Vnto ye saul may oft do skathe
Ye thridde es in speche of tung fre
And in wordes whatso yai be
Ye ferthe es in listenyng with eres
Of othir mens wordes yat charge beres
Ye fift es in clethynge of sere gyse
And in othir apparylle of pryse
Ye sext es mesure in ye manere
Of cuntynaunce of sight and chere
And in hauyng and in berynge

15190  Namely of body in alle thinge
Ye seuent es for hele of ye body
In etynge and drynynge namely
Ye first degree yat mesure es called
Es yat a man suld mesure hald
In ye vnderstandyng sympilly
Of ye trouthe thurgh symple study
And in alle ye articles of it
Withouten any musyng of wytte
Forwhy mesure he passes yat wille
Thurgh musyng seke any kynde skille
In yat yat es so heghe a thinge
Oboun mans skille and vndirstandynge
Als mystrowand men dose namely
Yat ye trouthe mesure es in som party
After yair vndirstandyng mast
And yat trauaylle of witte yai wast
Bot yai suld mesure after Goddis w<ille>
Yair vndisterdayng and yair skille
To ye mesure of ye trouthe verray
Als gode crysten men dose ay
Als Saynt Paul says yus by skille
Be na man mare wys yan right trouthe wille
Bot lede his witte thurgh sobrenes
After yat ye mesure of ye trouth es
Yat Godde has gyuen vs to kepe
To our hele and his worshepe
And Salamon to his sone says yhete
Swete sone he says mesure yi witte
Yat es to say als clerkes can se
Yat you noght of swa self wytte be
Ne so fetched in yi surquydry
Yat you ne be bouxsom yarby
For to trowe to al gode counsaylle
Yat bathe to lyf and saul may auaylle
And yat you leue yi self wytte and bowe
To yam yat er mare wys yan yow
And specially thurgh gasly myght
In ye articles of ye trouthe right
Men suld leue yair self wytte and wille
And yair self vnderstandyng and skille
And put yam in ye seruage
Of ye trouthe for mast auauntage
Als says Saynt Paul and noght yhern to se
Resoun kyndely yar nane may be
Als yis curyous men oft dose
Yat of ye trouthe ouermykill wil muse
Bot whaso wille his saul saue
And ye blisse of heuen wille haue
Hym bhioues after right trouthe wirke
And trowe als trowes Halykirke
Ye secund degree of sobrenes
Yat ye secund manere of mesure es
Es when men right mesure settes
Yat alle manere of outrage lettes
In ye wille namely of yhernyngge
And in ye appetyte of likynge
Wharethurgh men may so ordayne
A bridell to halde ye wille agayne
Yat es to say ye brydell of skille
With whilk men suld lede ye wille
Yat it may noght rynne ouer tyte
To flessheley yhernynges ne to delyte
Ne to vanytees ne couatyse
Of ye werlde yar mast perille lyse
Wharefore ye wyse man of grete witte
Says yus openly in haly writte
It es noght inoghe says he
Ye couatyse of vanyte
Ne ye yhernyngge of yi hert light
Bot yat you restrayne yi wille right
So yat you nane wyse it fulfille
And yareto gifs he a gode skille
Forwhy if you to yi herte wil do
Al yat it wille and assent yarto
You mas grete ioy to yine enemyse
Yat er ye fendes yat ye ay spyes
Als a man dose on ye same manere
Yat mas ioy to his aduersere
Agayne wham he suld fight in felde
When he to hym wille hym yhelde
Yat man yheldes hym to ye fende right
Als he yat es overcommen in fight
Yat assentes to flesshely lykynges
Or to any wicked yhernynges
Yarefore Saynt Petir yat Godde wele luued
Says yus als yis clerkes has proued
I bidde yhow he says in Goddis name
Yat yhe yat er here fer fra hame
Als vncothe men and pilgrymes

Kepe yhow wele here als Goddis lymes
Fra yhernynges of flesshe yat ay fightes
Agayne ye saul bathe days and nyghtes
He yat es pilgryme als yhe may se
And commes in a straunge cuntre
Yar many theues and robbours bene
Als es in many cuntrees sene
Yat pilgrymes yat passes by ye strete
Spyes and waytes with yam to mete
To robbe yam and fra yam reue

Al yat yai haue and noght yam leue
He may hym kepe fra yai theues alle
Yat he noght in yair handes falle
Yat thinkes and castes with grete study
How he may passe mast sikerly
Alle ye gode men of yis werlde here
Er straunge men to proue on yis manere
For yai er out of yair cuntre
Yat es paradyse yar yai wald be
Yat es ye lande and ye herytage

Of gode men yat flees outrage
Yai er gode pylgryms als ye boke telles
Forwhy yai think here nathing elles
Bot make yair iournes day and nyght
Til yai com to yair cuntre right
Yar yair right herytage lys
Yat es ye citee of paradyss
Ye whilk Goddis pilgrymes by right ways
Sekes ay here als Saynt Paul sayes
Yat wille noght for werldely auauntage
In yis werlde here haue herytage
Swilk pilgrymes yat wille passe sikerly
Puttes yam in gode cumpany
Yat ledes yam right als men may proue
And sikerly in trouthe and luf
Trouthe to pilgrymes shewes ye way
And luf yam beres nyght and day
Til yai be broght to yat cuntre
Yar yair right herytage suld be
On whilk yai sette so fast yair thoghth
Yat ye way yider deres yam noght
He yat hym to swilk company gifs
Thar noght drede robbours ne theues
Yat waytes ye stretes yar men wendes
Als I haf tolde ya er ye fendes
Yat robbes and taas alle ya namely
Yat has noght with yam gode cumpany
Als yaas yat thurgh sere fandynges
Fulfilles here yair wicked yhernynges
Yat puttes yam in ye fendes handes
And in his snares and in his bandes
Trouthe and luf of Godde almyghty
Withhaldes ye hert stedfastly
And withdrawes it fra alle wicked thoghth
And fra fole wille yat it assent noght
To na synne yat comes ouerthwert
Yus trouthe and luf withhaldes ye hert
Right als men dose with ye faukoun
Yat to fleghes es oft boun
With ye iesse men haldes hym stille
Yat he fleghes noght after his wille
Ye hert es als ye faukoun to flight
Yat fayne wald fleghes if yat it myght
Yat men may halde als men may proue
With ye iesses of trouthe and luf
Ye hert oft fleghes perillously
So yat it perisshes itself yarby
And falles sone als I yhou telle
In ye foghelers gilders of helle
Yat es ye fende yat waytes ay
To take yat foghell if he may
Yarefore ye gode men yat er wys
Restraynes yair willes fra folys
And yair yhernynges fra al yat ille es
Thurgh attemperaunce and sobrenes
Wharefore Senek yat was a wyse man
Says yus als I shewe yhow can
If you lufs wele says he
To be sobre and attempre
Restreyne yi yhernynges fra folys
And putte a bridell to yi couatyse
For als men haldes ye hors agayne
With a bridell yat wald rynne fayne
Yat he ne ga noght at his wille
Right swa men may hald ye hert stille
With ye bridell of sobrenes
And of attemperaunce yat siker es
Yat it ne may on nane wyse
Gif it to werdely couatyse
Ne til nane othir vanyte
Swa suld ye hert restrayned be
Ye thridde degree yat men suld halde
Es mesure in wordes and speche called
For Salamon says yat ye wyse man
And ye wele lered yat wisdom can
Mesures alle his wordes right
And tempres his speche with al his myght
And Saynt Ierom says ye gode techer
Yus als ye boke may wittenes bere
Yat bi ye weght of wordes to neuen
Es common lyf attempred euen
Yat es to say and to vnderstande
After ye wordes of ye tung stirande
Men may knawe whaso can
Ye witte or ye foly of ye man
Als men may knawe a swyne and se
By ye tung if yat it hale be
And yarefore ye wyse man of wytte
Spekes yus and says in haly wrytte
Yat ye wordes yat wyse men neuen
In balaunce er weghe ful euen
Yat es to say yat he yat es wise
His wordes weghe withouten fayntyse
In ye balaunce of resoun and skille
And of discrescioun and noght of wille
Swa yat ye wordes in shewynge
Hald right mesure in alle thinge
It bene som men of swilk wille
Yat can noght halde yair tung stille
Bot lates ye tung ga whyle it may
And gifs na kepe what yai say
Be it gode be it ille yat yai speck
Or sothe or leghe noght yai reck
Ya men may wele lickened be
Vntill a milne als men may se
Yat es withouten flode yhate
Yar ye water to ye millne has gate
Yat ye clowes of ye milne es called
Yat ye water fra ye whele may hald
Yat turns about and noght blynnes
Ay als ye cours of ye water rynnes
Right so commes to yair tungen by vse
Ille wordes als water to ye milne duse
Bot ye wyse man of gode condycioun
Settes ye clowes of discrescioun
To kepe and halde ye water agayne
Of fole wordes and speche in vayne
Yat yai passe noght by na party
Thurgh ye milne of ye tung namely
And yarefore says ye wyse man yus
In haly wrytte als ye boke shewes vs
Lat noght ye water ga he says
Yat es to say withhalde always
Yi wordes of ille entencioun
At ye clowes of discrescioun
Forwhy Salamon says alswa
He yat lates yat water ga
Ouer hastyly agayne skille
He es oft cause of mykill ille
Of motes of strysf and othir thinges
Yat of ye wicked tung oft springes
Als I sayd ar yar I mast talde
Of ye wicked tung yat es so balde
And yarefore says ye wyse man wele
In haly wrytte als men may fele
Sette yi wordes he says in balaunce
And weghe yam euen for alle chaunce
And in yi mouthe a brydell withalle
And take gode kepe yat you noght falle
Thurgh yi tung bifoire yi faas

Yat spyes ye whareso you gaas
Whaso wille noght when he may
Weghe his wordes ar he yam say
In ye balaunce of discrescyoun
Als yis boke yareof makes mencioun
Ne his tung halde with ye brydell of skille
Yat suld kepe ye tung fra ille
He falles in ye handes of his enemys
Yat er ye fendes yat hym ay spyes
When ye enemys yat wille dwelle
On were til yai haf tane ye castelle
Fyndes ye yhares open wyde
Yai entre lightly on yat syde
Right swa ye fendes yat waytes to wynne
Ye castell of ye herte withinne
When yai fynde open ye mayster yhaete
Yat es ye mouthe yar yai haf gate
Yai entre yan into ye castelle
Yat yai wil halde while yai yare dwelle
Yarefore says ye prophete Davy

In ye sauter yus openly
I haf sette he says als I couthe
Gode kepynge vnto my mouthe
Agayne myne enemy yat es agayne me
Yat es ye fende yat I may noght se
Ye kepyng of ye mouthe es yis
Als David sayd yat was of his Discrecioun and skille to fele Yat examynes ye wordes wele Byfore yai passe als ye boke telles

15470 Out of ye mouthe yar ye tung dwelles Yis es ye balaunce to mesure dight Of whilk ye wyse man spekes right Yar ye wordes suld be euen layde And weghed bifore ar yai war sayde Men suld knawe yat sothfastnes Haldes y(e) balaunce yat so euen es For sothfastnes accorde may Ye entencioun of ye hert ay And ye wordes of ye mouthe fre

15480 Alletogider als falles to be So yat ye mouthe ne say noght elles Bot sothfastnes als ye herte telles Yise balaunce suld ay euen hyngge Withouten any wrange heldynge Vnto ye left syde or to ye right Yan hynges it wele to Goddis sight For men suld for na mans luf Ne for werldely gode yat men may pruf Ne for fauour ne for hatred

15490 Ne yhete for na drede of dede Leue to folwe sothfastnes And to say sothe when myster es Ne men suld say na lesyng yan Ne falsed in worde for na man Ye ferthe degree als ye boke says Of sobrenes yat es to prays Es a maner of mesure called In heryng yat men suld halde For als men suld mesure kepe

15500 In spekyng to Goddis worshepe Right so men suld kepe mesure right In heryng with alle yair myght For als men may synne in ille spekyng So men may synne in ille heryng
Wharefore he yat wille blethely here
Ille of othir es partenere
And felaw whareso he dwelles
Of ye synne of hym yat it telles
Forwhy na man wald say blethely
Ille of othir ne vilany
Yat yair gode loos myght abate
Namely bifore a man of state
If he ne wened yat he myght pay
To hym yat heres hym vilany say
Wharefore yus says ye haly man
And so says yis clerkes yat clergy can
Yat na man suld be ille speker
Warne he fande som ille herer
And if na herar war of ille
Nane ille speker suld be by skille
Yise men of grete state if yai war wys
Suld take gode kepe and yam avyse
What yai suld here and what yai suld t<rowe>
Als I sal afterwarde shewe yhow
Bot flaterynge leghes and losengery
Er grete chepe in yair courtes namely
Ye mast derthe of anything yat es
Obout yam yare es sothfastnes
And yarefore yai er comonly
Deceyued thurgh swilk losengery
For yai here blethely yat men yam says
And trowes lightly yat yat yam pays
Senek says nathing yat charge beres
To grete men fayles bot sothesayers
For it er grete chepe of leghers
Of losengers and of flateres
Men suld yair eres haf open ay
To here blethely yat es to say
Gode wordes of gode men and leele
Yat mykell auaylles to saul hele
And yair eres yai suld ay sper
Agayne fole wordes yat may der
Wharefore ye wyse man says yus
In haly writte als ye boke shewes vs
Stoppe he says yine eres wele
With thornes yat er sharp to fede
And ye ille tung listen you noght
Yat brynges a man in ille thought
Ye ille tung es als I yhow telle

Ye tung of ye nedder of helle
Yat yai bere about yat spekes ille
Yat venyms yam yat listen yam wille
Agayne swilk tungen yat gretly deres
Men suld fille and stoppe yair eres
With sharpe thornes specially
Of ye drede of Godde almyghty
Or with ye thornes thurgh whilk God was
Corowned anely for mans trespas
Yat es mynde of Crystes passyoun

Yat vs broght fra ye fendes bandoun
For whaso wild haue parfytely
Drede of our Lorde Godde almyghty
And of his passyoun right mynde
Als he suld haue if he war kynde
He suld noght here blethely by skille
Yis flateres ne spekers of ille
Ne fole wordes ne vnhonest
Bot som men er ya(t) charges yam lest
Also men may in othir manere

Vnderstande als yhe may here
Yis worde yat grete charge beres
Stoppe wele with thornes yine eres
Thornes yat er sharpe semande
Bytokens sharpe wordes and prickande
Thurgh whilk ya yat spekes oft ille
Men suld snybbe and make yam be stille
And shewe yam swilk semblaunt and chere
Als men wald noght yam blethely here
Men has a manere of nedder sene

Yat es ful venemous and kene
Yat es in Latyne called *aspis*
Ye kynde of yat nedder es yis
Alstyte als sho may se a man
Yat sho wenes charme hir can
Scho stoppes hir ane ere with erthe fast
And ye tothir with hir taylle at ye last
Yat scho ye charmer may noght here
Ne ye charme be he neuer so nere
Ye nedder yat can hir eres yus ditte
Vs teches to stoppe our eres thurgh wytte
Yat we ne listen noght yis charmers
Yat er flaterers and leghers
Yat fals flateryng mykill hauntes
And charmes ye ryche men and enchauntes
Bot whaso stoppes his eres ay
Als dose ye nedder yat es to say
Ye tane with erthe yat it noght faylle
And ye tothir ere with his taylle
Hym thar haue na warde ne drede
If he his witte wil right lede
Of na charmes whareso he wendes
Of wicked tunges ne of ye fendes
He stoppes right ye tane of his eres
With erthe als ye boke wyttenes heres
Yat bithinkes hym yat he es noght
Bot erthe and to erthe salbe broght
And thinkes alswa of his wrechednes
How pouer how vyle how feble he es
Wharefore he suld hym meke yarby
And halde hym noght worth of body
Ye tothir ere he suld stoppe fast
With his taylle yat byhynde commes last
Yat es to say by vnderstandyng
He suld ay think on his endynge
And on ye dede yat he sal drye
And wate neuer when he sal dye
Ne how ne whare ne in what stede
Ne whider he sal when he es dede
He yat couthe stoppe on yis manere
His eres he suld noght blethely here
Nathing be spoken to him ne sayde
Of whilk our Lorde suld be myspayde
And on yis wyse a man may be
Right mesured and attempere
Ye sift degree als men may fele
Of sobrenes es to kepe wele
Right mesure withouten fayllyng
In ryche apparyyle and in clethyng
Yar men passes oft mesure right
And maas grete outrage in mens sight
And foryi yat swilk outrage
Of curiouste and grete costage
Yat men maas about ye body
Es halden grete synne and foly
And enchesouns of synne may be
In othir men als men may se
Men suld ay right mesure kepe
In swilk thinges to Goddis worshepe
For if swilk apparylle ryche and gay
War noght swilk synne als I now say
Godde had noght spoken so sharply yan
In ye godspell agayne ye riche man
Yat in riche purpre cledde hym oft
And in bys yat was so soft
Of whase lyuyng God was noght payd
Als I haf here biforn sayde
A grete fole es a man or a womman
And als a chylde es yat na wytte can
Ne skille has ne vnderstandynges
Yat enprydes hym of his clethyng
I suld wele a man a fole halde
And a fole he may right be called
Yat enprydes hym here gretly
Of ye garment opoon his body
Yat suld be nane othir thinge
Bot a token and a menynge
Of ye shame yat was wyde knawen
Of his first fader and of his awen
Yis vsage yat we vse of clethyng
Was funden first for yis thinge
For our formast fader synne
Yat dampped hymself and al his kyn
To couer his shame and ours to hyde
Why suld we yan in yat haf pryde
When men sees a beer fayr dight
And couerd with fayr cloathes of sight
Yat es a token to know yeary
Yat withinne lyse a dede body
If ye pacok of his fayre taylle

Enpryde hym it es na meruaylle
Ne if ye koc yat crawes loude
Of his creste in hert be proude
For kynde mas hym swa to be
And als his kynde wille so dose he
Sen he has nouthir witte ne skille
After his kynde he dose his wille
Bot man or womman whethir so it be
Yat had witte and skille and wille fre
And wate wele withouten faylle

Yat kynde hym gifs na ryche apparylle
He suld noght enpryde hym namely
Of ye apparylle on his body
Ne of ye quayntyse on ye hede
For swilk pryde makes ye saul dede
Yarefore says yus ye wyse man
In haly wrytte als I fynde can
In fayre robes he says enpryde ye noght
Ne of yam haf na ioye in thoght
And Saynt Paul als swa says yus right

Yat yis wymmen suld yam dight
And yam apparylle in sobrenes
And namely after yair state es
Yat es to say in mesure mast
Withouten outrage done in wast
After yat yat ye state wille
Of ye persone and after skille
Certes methink yis may noght be
Withouten grete outrage to se
Yat a persone sal haue anely
For ye vse of his awen body
So many robes in a yhere
Of riche clathe of colour sere
Thurgh whilk many powr men myght be
Sustayned and so wald charyte
And als es done about a body
Yat es grete outrage and foly
And if ya robes and yat clethyng
War gyuen at his last endyng
For Goddes luf anely yhete suld yat
Vnto his saul helpe somewhat
Bot yai er gyuen specyally
Til herlotes for yair herlotry
And til mynstralles for yair dyn
And yis es als I proue grete syn
For he yat any gode gifs
Til ya(t) man yat synfully lis
Yat vses iapes and herlotrys
Vnto ye fende he mas sacrafyse
Foryi men suld kepe in swilk things
Mesure yat of sobrenes springs
After yat yat ye state wald
Of ye persone als I haf talde
Ye sext degree of sobrenes
And of temperaunce namely yis es
Yat ilk man after his powere
Suld mesure kepe on gode manere
In beryng and in cuntynaunce
After ye wyse mans ordynaunce
Wharefore Senek says if you be
Rightly sobre and attempre
Take gode kepe and be war yarby
Yat ye stirynges of yi body
And of yi hert be noght vnclene
Ne vnconable in beryng sene
For of disordynaunce of ye hert
When ye saul es noght in quert
Comes als es sene comonly
Ye disordynaunce of ye body
It er som yat er chyldisshe and nyce
And knawes noght yair awen vyce
Yat mas men thurgh yair folys
Halde yam foles and noght wys
It falles wele til a man of valu
Yat he be ledde thurgh ye vertu
Of attemperaunce and sobrenes
Yat tholes nane outrage yar it es
And mesured wele als teches yis clerkes
In alle his wordes and in alle his werkes
And of so fayre contynaunce be

Byfore alle men yai may hym se
Swa yat na man may of his beryng
Take ille ensaumple or of his luyynge
Ne yat he be noght halden vnwys
Als a chylde or fole yat shewes folys
Forwhy a philosophre yus shewes
Yat a chylde of elde and a chylde of thewes
And a chylde of wytte er alle ane
Yus may ye name of chylde be tane
And haly wrytte also says yus
Als yis clerkes has oft shewed vs
Yat a chylde of ane hundreth yhere
Es weryed als yhe may here
Yat es to say yat he or sho
Yat has elde and na gode wil do
Bot lifs als a chylde in foly
He es weryed of Godde almyghty
Wherefore Saynt Paul says yus
Of hymself als ye boke shewes vs
When I was he says a chylde
Als chylde I wroght and was ful wylde
Bot when I come to elde of man
I left al my childehede yan
For whaso haldes a man of elde
A chylde yat na wytte can welde
He haldes hym als ye manere es
A fole yan yat es witteles
Yarefore I rede als teches haly wrytte
Yat nane of yhow be chylde of wytte
Bot bese in beryng meke and mylde
And lytell in malyce als a chylde
Now es yis a fayre thyng yan
And worshepefull to man and womman
And namely til men of worshepe
To halde sikerly and to kepe
Certayne mesure withouten fayllyng
In cuntynaunce and in berynge
Ye seuent degre and ye last
Es to kepe wele with hert stedfast
Mesure yat men skillefull calles

In etyng and drynkyng als falles
For outrage yat we se men vse
In mete and drynk grete harme duse
Bathe to ye saul and to ye body
Als I haf talde bifoire openly
Yarefore says Godde in ye godspelle
Yus als men heres yis clerkes telle
Takes kepe I bidde yhow says he
Yat yhour hertes noght greued be
Ne ouercharged with glotony

Ne of drunkennes of body
Yat es to say and to vndirstande
Yus als es to our witte semande
Yat yhe ne do for nathinge
Outrage in etyng ne in drynkyng
Sobrenes kepes mesure clene
In etyng and drynkyng als es sene
Yat men do here nane outrage
Forwhy it turnes to nane auauantage
Of outrage about ye bely

Outrage in etynge and drynkyng namely
Yat stirs a man oft vnto vyce
Inoghe es spoken in yis tretyce
Yare I haf spoken openly
Of ye synne of glotony
To whilk ye vertu of sobrenes
Yat I of spake contrairyous es
Yarefore I wille speke na mare now
Of yat synne yat I haf shewed yhowe
Now haf yhe herde me here neuen
Openly ye degrees seuen
Of ye tree of sobrenes
Yat shewes alle fruyt yat gode es
And if yhe blethely wil se
And knawe ye braunches of yis tre
Byhalde alle othir vertus and loke
Yat er contented in yis boke
Swa sal yhe fynde als may falle
Yis vertu commonly ouer alle
Forwhy als I haf byfore talde
And shewed to yam yat me here wald
Yis vertu yat alle vyces lettes
In alle vertus right mesure settes
Wharefore I say yat alle vertus
Er braunches of yis yar men wele duse
For yis vertu hym right shewes
In alle othir vertus and thewes
Wharefore I wil noght here sette
Nane outhir braunche yat vyce may le<tte>
Bot alle ye vertus yat men may loke
And fynde wryten in yis boke
I halde yam alle mare and lesse
Braunches of ye tree of sobrenes
Yis tree beres mykill faire fruyte
Yat es speciall saul bote
Yat es pees of hert thurgh gastly my<ght>
Als I byfore haf talde yhow right
For he yat has yis vertu wele
He has ye herte als he may fele
So twynned fra luf yat es weridely
And swa knytted to Godde almyghty
Thurgh charyte als men may rede
Yat es parfyte luf and anehede
And so fast in hym his luf he settes
Yat he alle othir thinges forgettes
Namely yat er noght ordayne right
To Godde yat es ful of myght
And on yis wyse als I yhow say
Ye hert it restes in Godde ay
Yar he may alle comfort fele
And delyte and ioy yat hym lykes wele
Ye whilk may passe als I wene
Alle othir delytes yat here er sene
Yis comfort and yis ioy to tast
And yis delyte settes ye Haly Gast
In ye hert yat parfyte es
In ye vertu of sobrenes
Yat men may fele specially com
Of ye haly gift of wisdom
Certes whaso myght fele best

Swilk pees of hert yat wald hym rest
In Godde of wham alle gode springes
Yat es fulfillyng of his yhernynges
He suld be blissed in yis werlde here
And in ye tothir yat es mare clere
For he suld wynne yat blissedhede
Yat Godde als we in ye godspell rede
Hight to yam ouer alle othir thinge
Yat pees wille kepe withouten brekyng
When he says yus blissed be yai

Yat payseble er in hert ay
For yai salbe called Goddis sonnes
And wonne with hym yar he wonnes
Yise er ye paysebles to prayse
Als Saynt Austyne openly says
Yat ordaynes and settes day and nyght
Alle ye stirynges of yair hertes right
Vnder ye lordshepe of right skille
And of ye gaste als resoun wille
Yise er bi right Goddis sonnes called

For pees yai kepe wele and halde
Forwhy yai bere ye right lickenes
Of yair Fader yat Godde es
And Lorde of pees and of luf
Als Saynt Paul says yis may men proue
Wharefore pees and luf parfyte
Es a thinge of gastyly delyte
Yat mas a man mast kyndely
Lyke to our Lorde Godde almyghty
And contrary to ye fende of helle
Goddis enemy yat es fals and felle
Also yai may Goddis sonnes be called
Thurgh anothir skille to halde
For yai folwe yair Fader ay nerre
Yan othir yat er fra hym ferre
For pees and luf yat es hym dere
Hym folwes and haldes mare nere
Yan any othir vertu yat es
Als haly writte beres wyttenes
Also yai wirke yair Faders werkes
After his wille als says yis clerkes
For Godde come noght at ye bigynnyng
Into yis werlde for nane othir thing
Bot for to make here pees and luf
Bytwene Godde and man for mans bihuf
And bitwene man and aungell bright
And bitwene man and hymself right
Wharefore when Godde was borne als man
Ye aungels sang for ye pees yan
Yat Godde hadde into erthe broght
Amange mankynde yat he had wroght
Yan yai sange als yam felle to do
Gloria in excelsis deo
Et in terra pax hominibus
Yat es blisse to Godde and pees to vs
Als to men yat in erthe dwelles
Yat er of godewille and to nane elles
And foryi yat thurgh na yhernynge
Ye paisebles sekes nane othir thing
Bot pees and pees purchaces ay
Onence Godde in al yat yai may
And onence yair neghpur here
And in yamself on gode manere
Yai may be called specially
Ye childer of Godde almyghty
For yair Faders werk yai wirk
And of his werkes yai er noght irke
And foryi yat men calles yam ay
Goddis childer blissed er yai
In yis werlde thurgh special grace
When yai pees of hert purchace
Bot yis blissedhede salbe parfyte
When yai salbe with grete delyte
Als ye boke mas here mencyoun
In right paiseble possessyoun
Of yair Faders herytage fre
Yat passes alle thing yat may be
Yat men can in yis werlde neuen
Ye whilk es ye kyngedom of heuen
Yare yai salbe in siker pees
And parfyte ioy yat neuer sal sees
Yar alle yair willes and yair yhernynges
Salbe fulfilled in alle things
Yare na mare of ille may be
Ne dole ne defaute ne aduersyte
Bot plente of alle thing yat gode es
And ioy and blisse yat es endeles
Yis salbe pees mast profytable
Pees mast honourable and delytable
Pees mast siker and mast stedfast
Pees mast parfyte yat ay sal last
Pees yat sal surmount and passe
Alle mens witte yat euer was
Or salbe in alle mens lyf dayse
Als Saynt Paull ye apostell says
And sen it passes alle wytte of man
Als wordes of man it passes yan
Forwhy na hert of man think it may
Ne ere yhete here ne tung say
Ne eghe myght neuer se thurgh sight
War it neuer so clere and bright
What ioy it es yat neuer endes
Yis pees yat God has hight his frendes
Yis es ye blissedhede for to take
Of paysebilnes yat I of spake
To whilk ye vertu of sobrenes
Brynges a man yat sobre es
And to ye mede yat anely falles
To yam yat men paysebill calles
Yat es to be called Goddis sonnes
And wonne with hym yat he wonnes
Als men may here yis clerkes telle
How Godde says in ye godspelle
Blissed be yai yus says he
Yat er paysebill als yai suld be
For yai salbe called thurgh right
Goddis childer yat es ful of myght
Now may yhe se here openly
And lightly knawe thurgh short study
What gode ye gift dose of wisdome
In ye herte yat it may com
What vice it out drawes and what synne
And what vertu it settes withinne
Alle may men fynde in yis boke rety
And by many skilles proued appertly
Ye whilk gift withouten fayllyng
Men may wynne thurgh ye first askyng
Of ye Pater Noster yat we bidde
For it es mast and heghest kidde
It es ye first yat we craue
Bot it es ye last to wynne and haue
For we most first at ye lawest bigynne
Ar we may to ye heghest wynne
Ye lawest es drede of Godde of heuen
And wisdom es ye heghest of ye seuen
And bot we first bigynne at drede
We may noght wele of wisdom spede
Forwhy drede of Godde when it wil com
It es ye bigynnyng of wisdom
Als ye wyse man in boke shewes vs
And als I first talde yat says yus
Initium sapientie est timor dei
Yise twa giftes haldes ye tothir fast
Goddes sende vs bathe ye first and ye last
Yan er we siker whareso we ga
Of alle ye tothir bitwene ya twa
Yan may we of grace haue grete plente
Godde graunt vs yat it so mot be
AMEN
Here es ye ende of yis tretysce
Yat spekes of many maner of vyce
And of vertus many and sere
And of alle yat nedefull war to lere
And to knawe what es Goddis wille
And what es gode and what es ille
What Godde greues and what hym payse
Als yis boke here openly says
First to shewe als I had delyte
Ye dignyte and ye grete profyte
Of ye Pater Noster specially
And ye vnderstandyngge yarby
Yareafter I tolde for lewed men mast
Ye seuen giftes of ye Haly Gast
And what es mast yair office
And what es vertu and what es vyce
Alswa men myght here me neuen
Ye heued dedely synnes seuen
With yair braunches and yair rotes
Yat in ye hert of men oft shotes
And seuen special vertus
Yat alle ya seuen synnes forduse
And yair braunches and yair degrees
Yat lettes alle vyces and vanytees
And of ye seuen blissedhedes
I haf touched and of yair medes
Alle es wryten here on yis boke
Whaso wil rede it ouer and loke
It es na vertu vnnethes ne synne
Yat he ne sal fynde it wryten yarinne
Yan may he knawe and se yarby
Of what synne he es mast gilty
And what remedy es yareagayne
Or vertu yat es mast certayne
Swa may a man knawe and se
What he es and what he suld be
For a man may noght him wele shryue
Ne fra synne hym kepe in yis lyue
Bot if he can knawe what es synne
And what perilte it es to dwelle yarinne
Ne a man may noght kepe Goddis lawe
Bot he can right vertus knawe
For it es noght inoghe to a man
To kepe hym fra synne al if he can
Bot if he vse als teches yis clerkes
Gode vertus and do gode werkes
Yarefore lewed men has grete nede
Yis boke oft to here or rede
Yat Mirour may be called bi skille
Yar men may se bathe gode and ille
For he yat has hym yareinne sene
May wyte whethir he be foul or clene
Now haf I yus to ende broght
Alle ye maters yat I haf sought
Ye whilk men suld oft here and loke
Als here es wryten in yis boke
For whaso wille oft yam here or rede
He sal noght faylle yat he ne sal spede
Of speciall grace yat hym sal wisse
Ye redy way to heuen blisse
At yis tyme wille I na mare say
Bot yhe yat haf herde yis I yhow pray
Yat yhe pray for hym bathe alde and yhung
Yat turned yis boke to Inglisshe tung
Whareso he be and in what stede
Whethir he lif or he be dede
Yat Godde almyghty graunt hym mede
In heuen blisse for yis dede
And yhe sal noght tyne yhour trauaylle
Of mede yarefore sal yhe noght faylle
Forwhy ye boke appertely says
Yat whaso here for othir prayse
For hymself yan trauaylles he
For yat es a token of charyte
Bot Godde yat alle gode may gif
Graunt yhow grace so here to lif
Yat yhe may com when yhe hethen wende
To ye blisse yat es withouten ende
To whilk blisse he vs alle brynge
Yat on ye croyce for vs wald hynge

AMEN