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Two Fragments,  
of the  
*Canterbury Tales*,  
of  
Chaucer.

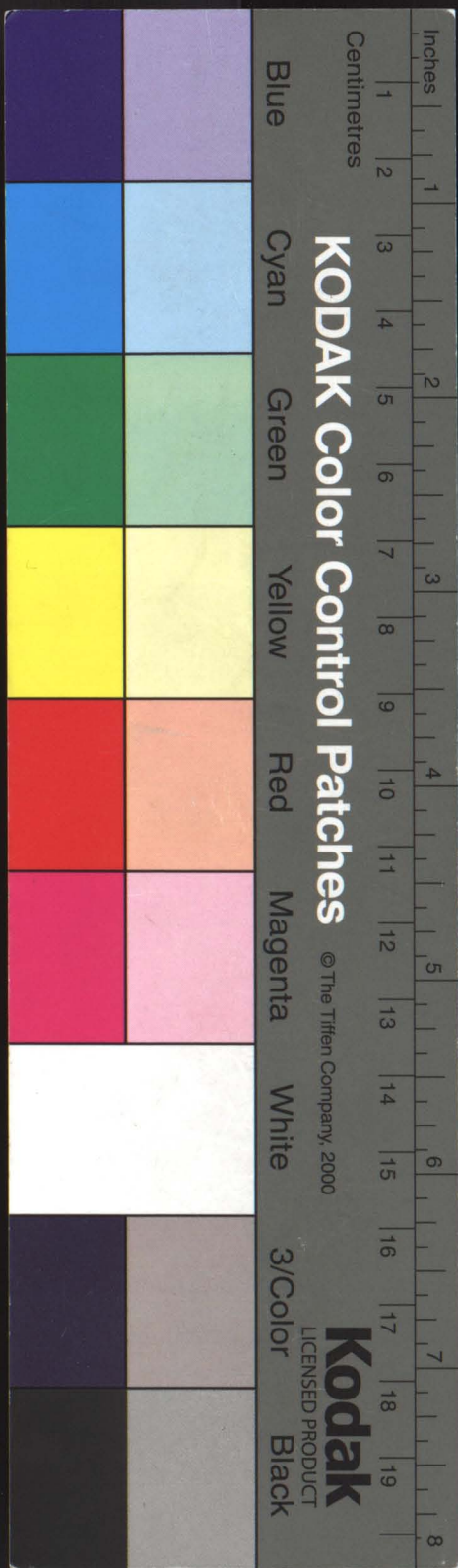
Number 1.

Number 2.

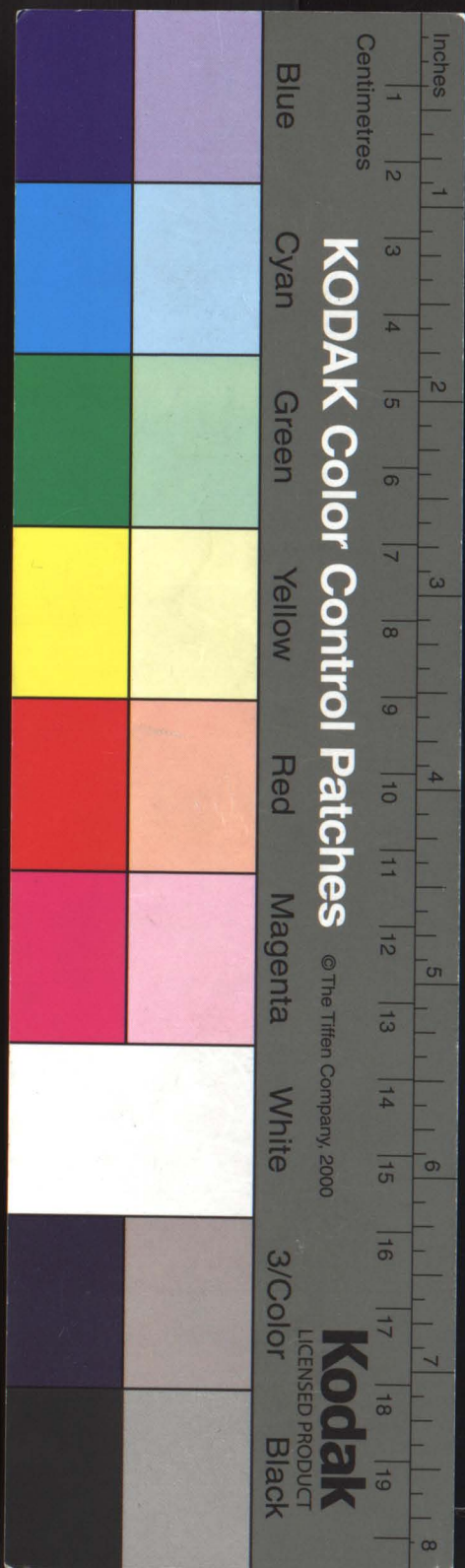
See Tyrwhitt's Edition

Vol. ii. p. 195 to 279.

Vol. iii. p. 206 to 278.

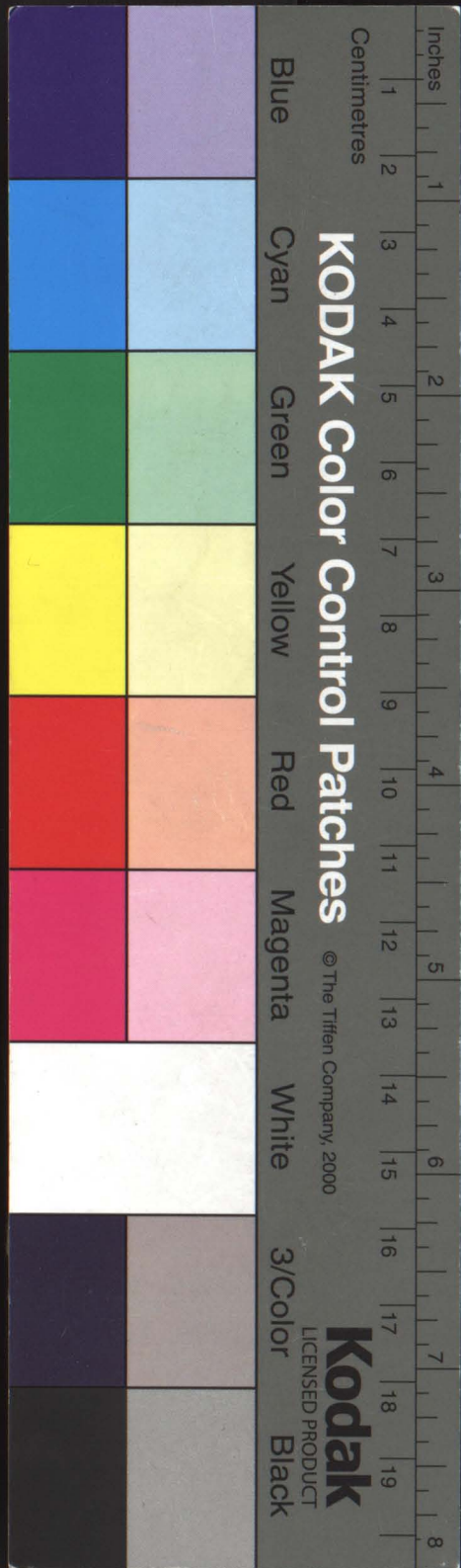


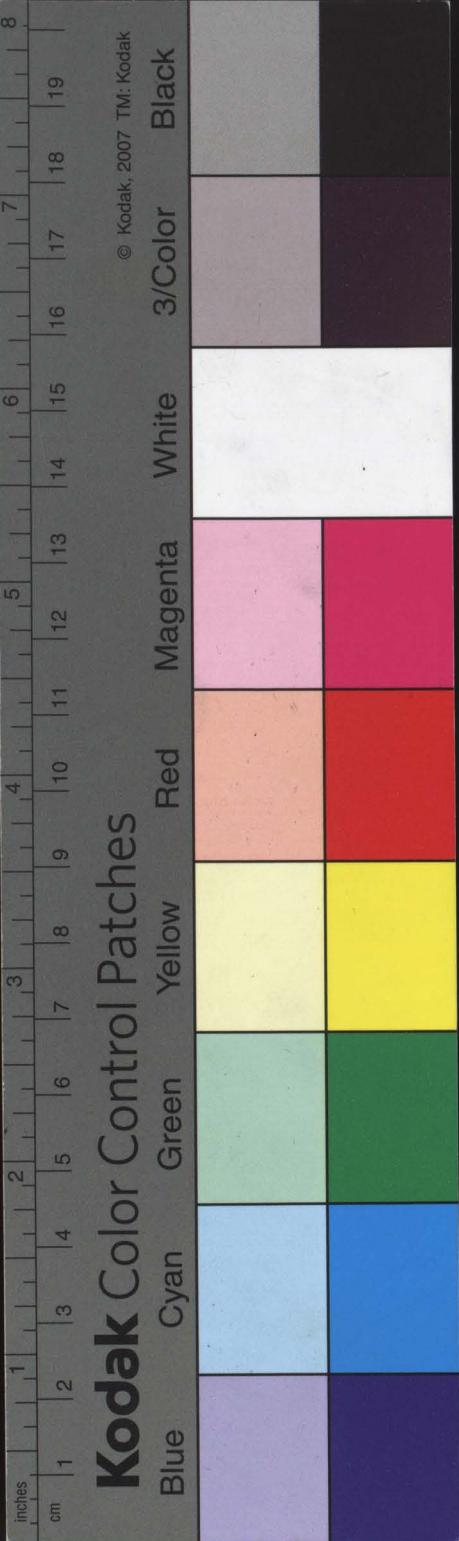
N<sup>o</sup>. 1.



And panno shal al thys gold departed boe  
 my deere freond biddinge me and thes  
 than may doo bothe odyr lnter al fulfyll  
 and playe at deere wyght at odyr odyr dulle  
 And pmo accorded been thys shewellor terys  
 to floon pe thysde as yo han had mo seye  
 thys roughe delyt pat deont to pe rom  
 ful of to in herte ho rolley up e dem  
 the beautes of the flayme uelle e bygthe  
 o lord quod ho if so dege that q myghte  
 haue al thys trefor to my self allano  
 thege is no man if hnyoth ender pe trome  
 of god if shulde hys so myye as q  
 And atto laste the found odyr enemy  
 pnto in hys thought if ho shulde payson hys  
 St delyt ho myghte floon hys folalke tlyge  
 for delyt the found found hys in p delyt lonyngs  
 that ho hadde loue hom to seide byngs  
 thys deas outpely hys ful outente  
 to floon hom bothe e none to poynte  
 And feryt ho goth no lonyng deold ho terys  
 In to the rom wnto apothecarys  
 And ptyd hys that ho hys deold solle  
 som payson if ho myghte hys pater q dullo  
 and ool pay deas a polcat in hys halde  
 if to ho seide hys expellens hadde y statio  
 and faryn ho deold delyt hys if ho myghte  
 On dymn if destroyed hys by myghte  
 The potherarys answeyde e p shalt haue  
 a thynge if also god my soule fano  
 In al thys deold thys is no geatmye  
 that stou or dynto hay of thys confitmye  
 rat but the montance of a cym of delyt  
 that ho chal hys hys anoon for loto  
 yo seye ho chal e that in lasse delyt  
 than if deold goon a paas nat but a myle  
 the payson is so seoyng e uolent  
 thys cysed man hay in hys hand y hent  
 the payson in a box and onth ho ran  
 In to pe nexte freote wnto a man  
 And boydded hys luge botole thys  
 And in pe terys hys payson pouyed ho  
 the thysde ho kepte plens for hys dymn  
 for al pe wyght ho shoop hys for to dymn  
 In carryng of pe gold odyt of p plato  
 And delyt p troynt p seye graco

hadde filled e delyt hys grete boole thys  
 to hys folalke agayn sepayng hys  
 what needeth it to seymons of it mooye  
 for wyght as pay hadde cast hys doth byse  
 fight so pay han hys slayn e p anoon  
 e delyt p deas doon thys spat that con  
 quod lat se sate e dymn e make bo moye  
 e after if de deol hys body beye  
 and e if deid it happed hys pcat  
 to take pe botol thys pe payson deas  
 e dymn e ynt hys folalke dymn also  
 for delyt anoon pay seymon bothe terys  
 But costes q outpely pat dymn  
 deot none in no canon no in no fion  
 yo deonder signes of empoysonyng  
 pan hadde thys deoythos terys q hys outpely  
 thys ondes been pso homydeas terys  
 And ool pe false empoysonys also  
 O cysed hys of alle cysedness  
 O traytors homyde o dylledness  
 O glotony lonyng and hasardys  
 e hon blaspheym of delyt e delyt  
 and othos grete of esage and of pryde  
 Allas mankynde had may it lityde  
 p to thys grete delyt if the delyt  
 and e hys poyntous blood the boghte  
 the deas att a false e p. e delyt allno  
 cradd goode mon god for yone you myye terys  
 and deas yald fro thys hys of dymn  
 myn hoaly pdon may yald also deas  
 de if yo offe nollor of a delyt  
 or elles filng bychose ppones ynges  
 deoldth yone hood ender pso hoaly bulle  
 cometh up yo dymn offroth of yone deol  
 yone namo q oute hys in my solle anoon  
 In to pe blisse of honore shul yo goon  
 q yald assaye by myn hys yald  
 yald if deol offe as deas e ool to olog  
 as yo deas loyn e lo hys thys q poytho  
 and thys delyt if is aldy seynter locho  
 de dymn yald hys parden to seymon  
 for if is best q deol yald nat deas  
 But seye o deas feryt q in my terys  
 q hys folalke e parden in my malle  
 as faryn as any man in Engolond  
 delyt deas mo yone by pe payson hand  
 of any of yald deole of deuocion  
 offe e han myn absolucion





com forth anon & by cloth hood a dom  
 and moly poynteth my paydom  
 or elles tallor paim to yo doudo  
 all noode & fressh at eny nylos oudo  
 so y' yo offen at they noode and noode  
 crobles or pens & shich it been good and noode  
 it is an honour to ony p' it is hoer  
 that yo morden haue a sufficient p'doner  
 to assylo yoll in contres to yo ydo  
 ffe auentures which y' may lute  
 p'auenture p'p may fallo con or tede  
 soldu of his hoer & hols his noode a tede  
 looko which a conyotes is it to yoll alle  
 that q am in yone foladishyos y' fallo  
 that may assylo yoll hoer moore & less  
 whan y' the solde shal f'io yo body p'dise  
 q' iode y' any hoost hoer shal bygynne  
 ffe ho is moost onveluped in h'mo  
 com forth oyo hoost & offe hoer anon  
 and y' shal kisse my kolybes ouyphoon  
 yo for a grete vnbelle anon thy p'mo  
 may nat quod ho panno haue q' q'f'as oyo  
 lat be quod ho it shal nat be so thoer  
 chold & oldst make mo kisse thyn coldo hoer  
 and p'deys it deys a jolyt of a jonyt  
 hoer it deys & thy fundement deponit  
 but by yo crows which y' sount & lano f'and  
 q' d'oldo q' hadde thy d'ollous in myn hand  
 in stode of folitoe & of contuayio  
 lat butto hom of q' d'ol from the hom d'ayp  
 they shul be shyned w' an hogger toord  
 thyo p'doner an' d'egode nat a d'oyd  
 so d'oyth ho d'as no d'oyd no d'oldo ho f'ay  
 wold quod d'oye hoost q' d'ol no l'ange p'laye  
 d'at the no d'at noon oth' d'ugy man  
 But right anon the d'oyth bygyn  
 whan y' ho sangh y' al the peple lough  
 w' amooys of p'io for it is w'ght y'noth  
 oyo p'doner be glad & myno of choye  
 and oyo hoost y' boon to us so d'oye  
 q' p'oye yoll y' ye kisse the p'donoy  
 and p'donoy q' p'oye the d'yallo yo ney  
 and as d'oye d'oye lat be lough & p'laye  
 noon they lute and p'den forth hys d'oye

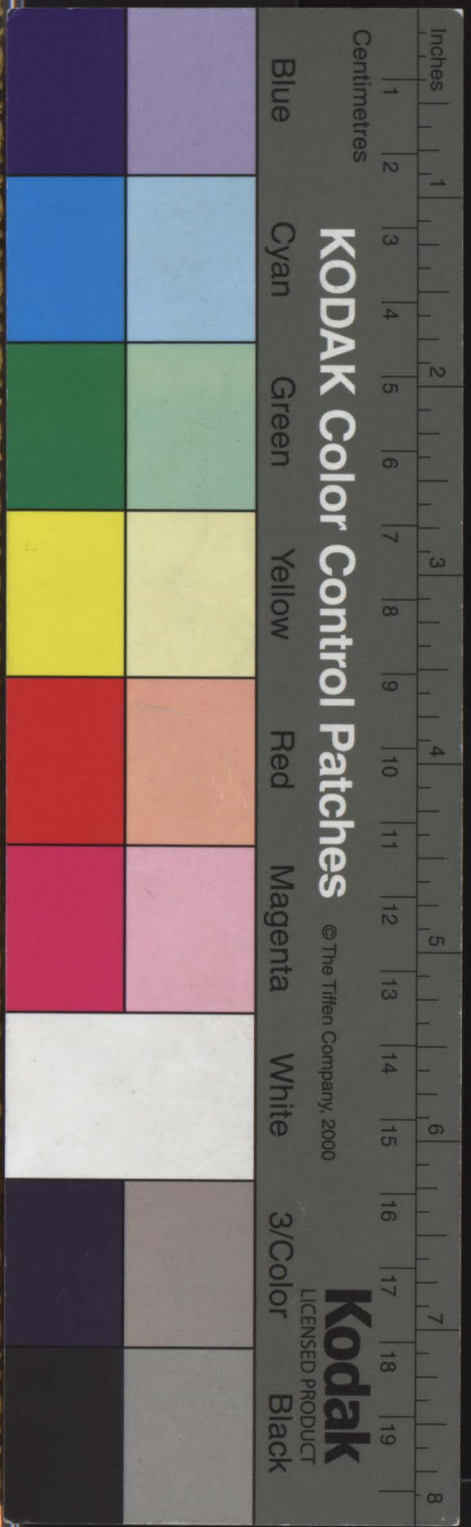
Here endeth the p'donoyes  
 tale.

Here bygyneth the Shipman  
 his tale.

A marchant whilom dwolled at sent d'oye  
 y' p'cho d'as for which men holdo h'm d'oye  
 a d'if he hadde of excellent boante  
 and compaignable & iouelous d'as the  
 which is a pyng y' causeth moore d'ispono  
 whan d'oyth is al yo thoye and iouoyous  
 y' mon hom d'oye at f'ooth & at d'ammoo  
 d'edho saluataoio & contouamoo  
 p'assen as dooth a shadde by on the d'ol  
 but d'as is h'm y' p'ayon moost for al  
 yo soch honf'oude at g'atoo ho moost p'ay  
 ho moost be hoer clothe & ho moost be d'ayp  
 ffe ho eldno d'oyshy yo p'choy  
 in which anay d'as d'ammoo d'oly  
 and if y' ho noth p'ay p'auenture  
 or elles y' l'it noth d'oyth d'ispono and d'oye  
 but p'ynke it is d'astoo and q' lof  
 d'hamoo moost another p'ayon for d'oye cost  
 or lone be gold & pat is y' d'oye  
 thyo noble marchant hoold a d'oyth hoer  
 ffe which ho hadde al day so greot p'oyty  
 ffe ho l'aygess & for his d'if d'as f'ay  
 whan d'oyd q' is but h'ebony to my tale  
 among alle thyo greot greote & f'inalo  
 d'hap d'as a w'ent a f'ay man & a bold  
 q' noode a th'itty d'oynter ho d'as cold  
 whan oyo in con d'as d'ayp'oye to y' place  
 thyo y'ngoo y'ouk y' d'as so f'ay of f'ace  
 a quoynted so d'as d'at the good man  
 d'at y' h'yo f'yste knolle d'olcho bygan  
 y' in his hoer as f'amiler d'as ho  
 as it is possyble any f'roond to be  
 and for as muchel as thyo good man  
 and ool p'io y'ouk of which y' q' be gan  
 d'ayp bothe tede boyn in a village  
 the y'ouk h'm d'aymooth no for d'oyndoo  
 and ho agayn ho f'orty nat onoo nat  
 but d'as no glad th'oy of no f'old of d'oy.  
 ffe to his hoer it d'as a greot p'ofamoo  
 th'us boon they l'uyt d'at oyo al'aymoo  
 & oth of hom gan oth' for t'assyo  
 of h'othoye d'ol y' h'yo l'if may d'oye

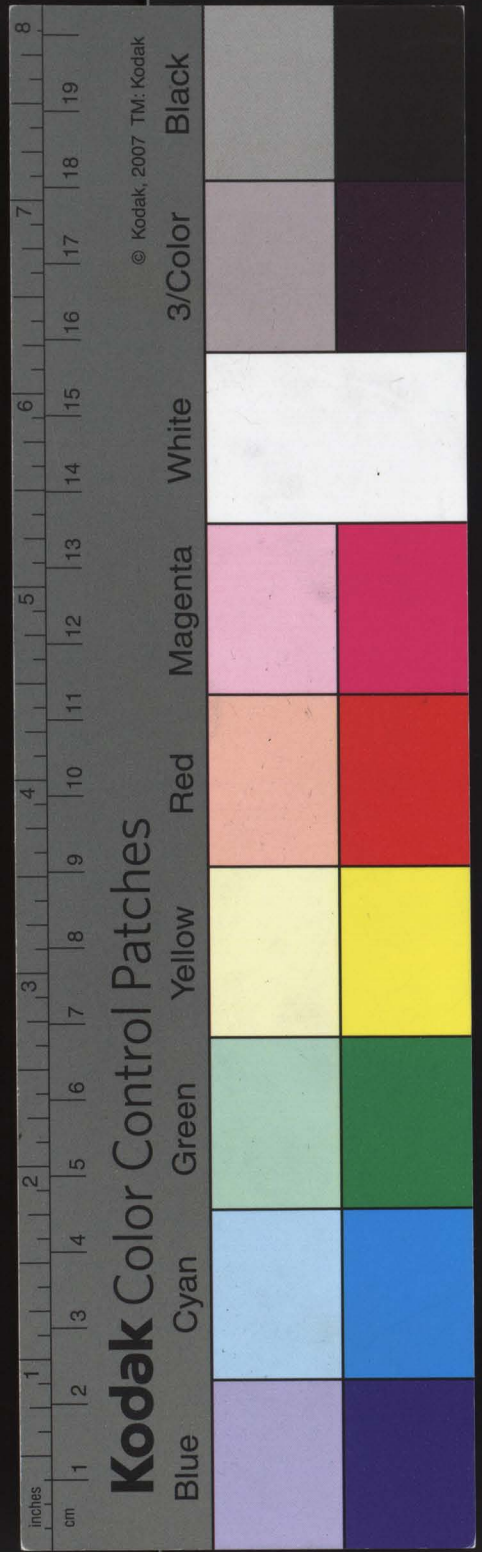
ffoo d'as d'ann john & namely of dispense  
do in f' h'one & ful of diligenc  
to soon p'lestunco & also greet cofrage  
he nat forsat to gyne the deeste page  
Whan if he cam som manere honeste pyng  
ffor which yey d'ere to glad of his conyng  
do f'oddelis f'ann d'ham if ye some v'p'f'et  
crannore of this a word for it suffiseth  
But of bifel if marchant on a day  
Shoop hym to make ready his a'ny  
toldys the town of Brugge for to f'are  
to byon th'ere a porcion of d'ays  
ffor which he hay to paye font anoon  
a messager and pyod hath d'ann john  
if he sholdo come to font d'onye & playe  
at hym & at his d'if a day or t'ere  
Er he to Brugge d'ounto in alle d'ays  
this noble w'ont of d'eliche q' yore d'onye  
hath of his abbot / as hym l'it h'conco  
By cause he d'uo a man of h'ist p'ndence  
and oob an off'ice out for to yde  
to soon h'is g'angos & h'is d'onye d'ays  
and unto font d'onye he count' anon  
d'ho d'uo so d'oltono as my lord d'ann john  
d'ere d'ere d'ofu ful of curtesye  
at hym he b'og'ere a quibbe of w'aluesye  
and oob another ful of fyn dequase  
and d'olayl as ay d'uo h'is d'fage  
and th'ere q' loto hom o'c & d'ynke & playe  
this marchant and his w'ont a day or t'ere  
this th'urde day his marchant by a'f'et  
and on h'is neede ondy hym anyf'et  
and by m' to h'is count' h'one goth he  
to j'ohno at hym self d'ool may be  
of th'ulle y'or, hold if it at hym f'ood  
and hold if he d'ep'ondod h'adde his good  
and if if he on'g'essed d'ere of noon  
h'is boobos & h'is bagges many oon  
he l'atly b'ifayn hym on h'is count'ng' d'oyd  
fful y'cho d'uo h'is t'ere & h'is boord  
ffor d'elich ful faste h'is count' d'oye he f'otto  
and oob h'onalds if no man shuldo hym l'otte  
of h'is acount' for ye moone tyme  
and his he sit til it d'uo passod p'p'ime  
d'ann john d'uo y'f'on in ye mo'ere also  
& in ye g'ardyn d'alky too & f'or  
and hath h'is pynges f'ere ful curtesly

no goods but can d'alkyngs p'udy  
in to ye g'ardyn th'ere as he d'alketh soft  
and hym salueth as the h'atly doon af'te  
a mayde child cam in h'is conp'anye  
which as h'is l'it, she may g'aino & g'ye  
ffor yet under the yode d'uo the mayde  
O d'ere d'ofu myn d'ann john she f'ayde  
d'elich o'loft yoll so yathe for to y'f'e  
c'roco quod he it o'ght y'nost suffis'd  
ff'us h'nye for to cloope up on a nyght  
but it d'ere for an old app'alloed d'ynke  
do boon th'is d'odded mon if h'is d'ays  
as in a f'ame sit a d'ere h'aye  
d'ere al for f'anght at h'onid'ere g'oto & f'male  
but d'ere c'roco d'ere be ye so pale  
q' t'ere t'ere if o'lye goodo man  
hath yoll laboued out the nyght b'igan  
if yoll d'ere neede to resten h'astly  
and at if d'ere he l'addeh ful my'oly  
and of h'is ald'us th'ost' he y'oy at j'od  
this f'ayn d'ere gan for to d'atke h'is hood  
and f'oyde me ye god d'oot al quod the  
cray d'ofu myn it f'ant nat so d'ere me  
ffor by if god if yaf me soule and l'if  
in al the f'ord'ine of ff'ranco we p'ep no d'ere  
that l'asse l'it hay to if f'ow play  
ffor if may f'ynge all'is and d'ere l'al d'ay  
that if d'ere h'ow but to no d'ere quod the  
day quat tollo hold if it f'ant at me  
d'ere f'ore if th'ynke out of me land to d'onde  
of o'loer of my self to make an o'ondo  
so ful am if of d'ere and of t'ere  
this w'ont b'igan up on the d'ere to f'ere  
and f'oyde all'is my c'roco god for boode  
that ye f'ere any f'oyde of any d'ere  
ffor do ye'ys self but tolloy me ye'ys g'raf  
p'anont'ys if may in ye'ys m'ost'nyf  
f'ouf'allo or helpe & p'off'ore tolloy me  
al ye'ys any' for it shal boon f'oyde  
ffor on my p'off'ore h'ere if make an o'ath  
that none in my l'if for l'if or looth  
no shal if of no counsil you by d'ere  
the f'ame h'ere to yoll quod the if f'ere  
by god & by me p'off'ore if yoll f'ere  
th'ost' mon me d'ere al into p'ere t'ere  
no shal if none for to g'ere to h'ello  
d'ere yore a d'ere of th'ynge if ye me tollo



wroght for no cofynage no alliaunce  
But yearly for love and affiaunce  
thine boon they sholden & heer upon they faste  
And oth of hem toold other what hem leste  
Cofyn good she if y q hadde a spere  
do q have noon and namly in this place  
thanne sholden q tolle a legende of my lyf  
what q have suffred out q dore a day  
at myn houshonde al be ho yauye cofyn  
pray quod this went by god & saint maryn  
ho myn namours cofyn yu to me  
thau is po loef pat hangoth on the tree  
q clope hym so by saint donys of flandres  
to han po moore cause of dignouridance  
of yold delyt q have loved specially  
Alenon alle daimon orkely  
this sholden y yold an my poffyon  
wolloth yauye quod lest y ho come a dou  
and hasten yold and gooth alday anon  
my dege love quod she o my daim John  
ful lief dege me this conseil for to hyde  
but oth it moot q may namours abyde  
myn houshonde is to me po dore man  
what oth dore out y the dore bigay.  
but oth q am a day it out nat me  
tolle no delyt of alle pnotee  
wrothor a bedde no in noon other place  
god shilde q sholden it tollen for his grate  
a day no oth nat oym of hys houshonde  
but al hore as q fan vnderstande  
dore vnto yold thys myche q tollen shal  
do help me god ho is nocht delyt at al  
in no dege the value of a flye  
but yet no greuth most his mygadye  
and dore ye dore q daimon natwolly  
dofyn thynge fixe as dore as q.  
they dore pat hys houshonde sholden be  
hurdy and dore & woth and yet to fyre  
and buyen en to hys dore & fressh a bedde  
but by p nlo lord q for vs blode  
for his hore my self for to anaye  
a conday next q moot noodes paye  
an hundred frankes or elles am q layn  
yet dore me leide y q dore onboun  
thau me dore dore a flandys or vlyngye  
and if myn houshonde oth myghte it effye  
dore but lest and poffore q yold quye  
me mo pis some or elles moot q dore

Daim John q dore love me this hundred frankes  
p dore q dore nocht faylo you my thankes  
ff y yold list to dore y q yold quye  
for at a dore day q dore yold quye  
and dore to yold what plesance & senys  
what q may dore yght as yold list dore  
and but q do god take on me yongourne  
do foul as ere hadde Gonylon of flandres  
this gentil went an dore in his manere  
wold yoldely myn adue lady dore  
q have quod ho on yold so greet a poutho  
what q yold sholden & plesho you my trowtho  
pat dore yauye houshonde is to flandres paye  
q dore dore yold out of his care  
for q dore dore yold an hundred frankes  
and oth y dore ho caughte hys by the flandres  
and hys ombacerye hys & hys hys oth  
gooth wold yauye dore quod ho al falle & dore  
and lat be dore as some as y yo may  
for by my dore it is yymme of day  
gooth wold & dore as y dore as q dore be  
wold oth god foforede hys quod she  
and foth hys gooth as qoly as a poye  
and had the cooler y they shilde hem hys  
so y men myghte dore and y anon  
vnto hys houshonde is this dore yyon.  
and knollety at his comto boldely  
dore they quod ho potey it am q.  
quod she what oth hore longe wold ye faste  
hore longe tyme dore ye jekne & casto  
yauye some dore booke dore thynge  
the dorel hore part of alle dore jekonynges  
ye hore ynogh p dore of goddes sounde  
come dore to day & lat yauye bagges founde  
no be ye nat a shamed y daim John  
shal fastynges al this day alenge goon  
what lat be hore a masse & god be dore  
dore quod this man lital knustod dore  
the cyous bishnesse. pat dore hore  
for of vs chapmon also god me saue  
and by p lord that cleped is saint gus  
dorely amonges dore ten shal thynne  
dore dorely lastynges dore dore age  
dore may dore make chere & god dore  
& dore foth po dore as it may be  
& dore oth dore in pnyntee  
til dore be dore or oth y dore p dore  
A pilgrynage or dore out of po dore.



And possore hano q greet necessitee  
Upon yre quoynto doold tanyse me  
for onkeno doo moote fonde in gode  
of hap e floppine in odyo chapmanhede  
to flandres dool q go to moorde at day  
and come agayn as sone as on q may  
for delict my doore ouf of the liseoke  
as bo to ongy dight buyom e meeke  
and for to keepe oure good bo curous  
and honestly gouerne dool ollys hano  
y hast moost in ongy manere dyse  
that to a thyfty houshold may suffice  
The laktok noon away no nam vitulle  
of ongy in thy pyns chalted nat faulle  
and of y dool hie comite doore ho shotte  
e dam he gooth no lengere doold ho lotte  
and hastly a masse doas thore seyd  
e spodyly the tablee doore q layd  
and to pe dynor faste they hom spode  
and nethly no went the chapman fode  
At after dynor dam john oobly  
the chapman took a part e nethly  
he seide hym thus cosyn it stander so  
y dool q ooe to synner dool ye go  
God e sount augustin opode you e gyde  
q poye you cosyn delyly y ye ydo  
sonner yode also of youe dote  
attompely e namoly in pno hoots  
Bittelye bo tere no deth no frange faye  
payedol cosyn god childe yode fye caye  
and if it any by day or nyght  
of it lye in my woldy e my myght  
that ye mo doole comande in any daye  
et chal bo doon nat as ye doole dounse  
o thynge q y ye goon if it may bo  
q doole poye yode foye low me  
an hundred frankes for a doyle of tereye  
for comen booster pat q moste boye  
to stoye do a place y is ayre  
God helpe me o q doole it doore yoye  
q chal nat fayle omyly of my day  
nat fae housand fiae loo a ynto day  
but lat nys pynge bo seye q yode poye  
for yet to nyght thise booster moote q boye  
and faye neds dool myn odyo cosyn doore  
eyant nys of youe cost e of youe choye  
This noble mychaut gentilly anon  
fayf doore e seide o cosyn myn dam john

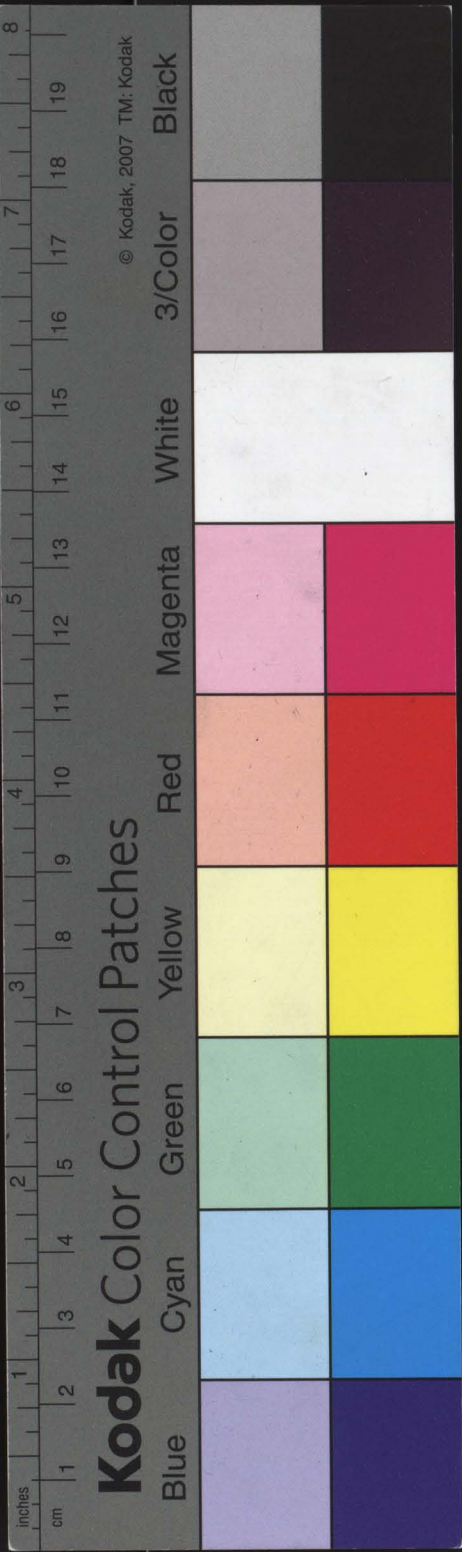
3  
Crosse oobly ye is a smal yegnoeste  
my gold is youer dhan y it yode lode  
and nat only my gold but my chaffare  
saak delyt you lye god childe q ye spaye  
but o thynge is ye knolde a dool ynogh  
of chapman y lye monere is hys plestly  
doe may qoante delyl doo hano a name  
but goldeser foye to beon it is a shamo  
poye it agayn dhan it lath in youe cose  
after my myght ful fayn q dool you plese  
thise hundred frankes ho foye foye anon  
and nethly he took hom to dam john  
no dight in al pno doole daste of pno loone  
samynge pno mychaut e dam john allone  
they dynke e spode e some a delyly e playe  
til y dam john yode to hie abbey  
The moode can e foye qno mychaut ydeth  
to flandres doore hie pnynt dool hie gde  
til ho can in to synner mynly  
Crosse soth pno mychaut faste e blyly  
a boite hie noode e hie and qoatmcoth  
ho nethly playe at doore no dammcoth  
but as a mychaut shoytly foye to tello  
ho lat hie lye e thye q loto hie delyly  
The conday next thise mychaut doore agoon  
to sount dounse ycomen is dam john  
do goldes e hie al foye e noode y shano  
in al ye hano thye nate o lora kuanie  
no no dight allee y ho nate ful fayn  
that my lode dam john doore come agayn  
and chately to the poynt ydeth foye to gen  
thise faye doore accorded do dam john  
that foye hie hundred frankes ho sholde al nyght  
hano lye in hie dynor boit op nyght  
and thise accord pfoymed doore in doore  
in myghte al nyght a lise lye pay lee  
til it doore day y dam john doore hie day  
e had pe manne foyedol hano good day  
for noon of hom no no dight in pe toden  
hath of dam john nyght no suspocion  
and foye he ydeth hom to hie abbey  
or doore hie lye nate of hie q seye  
This mychaut dhan y ended doore ye ffaye  
to sount dounse ho gan foye to seye  
and do hie day ho mynke foye e choye  
and tollo hie pat chaffare is so doore  
pat noode moste ho make a cheryssance





for he was bounden in a charyssance  
so payen tithenti thousand sheld anon  
for which the marchant is to paye soon  
so lordes of certein fiondes p ho hadde  
a certein ffraunke & comede hym ho hadde  
and sehan p ho was come in to the torden  
ffor gret cherytes & gret affection  
unto dami john ho fust gooth hym to ploye  
nat for to aye of lordes of hym manere  
but for to dante & soon of his decess  
and for to tollon hym of his charyss  
do fiondes doon sehan they been met of foon  
dame john hym makep foote & myn cheryse  
and ho hym tolde agayn ful specialy  
hady ho hadde deol y bost & gretionshy  
charyked be god al hoel his marchandyse  
dau p ho moste in alle manere daye  
makon a charyssance so for his best  
and pame ho shold beon in foye & yste  
dame john myn deode certes q am faryn  
that ye in heole aye comen hoem agayn  
and if p q deop yche so q hano blisse  
of tithenti thousand sheld shuld ye nat myse  
ffor ye so kyndly pte othay day  
loute mo gold & so q kan & may  
q thanks be god & by sount fame  
but nathelose q took vnto dnye dame  
yone deif at hoem the same gold agayn  
vpon yone bouch the deot it deol certayn  
By certeyn toknes p q kan yald tolle  
crowd by yone leue q may no longer deolle  
deop dshot deole out of pte town anon  
and in his compaignye moost q goon  
Grote deol dnye dame myn olde pte pte  
and fhyddel dnye dshyt q deo mote  
The marchant dshyt p dte ful dte dte  
Grote had p yved col in paye  
so certeyn hundredes yode in his hond  
The same of gold & gat of hem his bond  
and hoem he gooth myn so a papoury  
ffor deol he knoll he stood in dshyt dte  
that noode moost he dshyne in q brage  
A thousand ffraunke a bouen at his costage  
his deif ful yode mette hym atto gate  
so the dte dte of old brage algate  
and al p nyght in monthe they bisette  
for ho dte yche & cleghly out of dte  
sehan it dte day pte marchant gan embace

his deif al nolle & kiste hym on his face  
and vp he goth & maketh it ful togh  
rammore quod she by god ye hano ynost  
and dte dte dte dte dte dte dte dte  
til atto laste the marchant the seide  
By god quod he q am a litel deoth  
de yode my deif al thogh it be mo looth  
and deot ye dshyt be god so p q gesso  
p ye hano maad a manere pte dte dte  
dte dte dte dte dte dte dte dte  
ye shuld hano dte dte dte dte dte  
that he hadde yode an hundred ffraunke payed  
By yode toknes & shold hym yode dte  
ffor p q to hym spat of charyssance  
mo soomed so to by his contemner  
but nathelose be god ome honore hange  
q thosthe nat to aye of hym no thynge  
q pte the deif no do nathelose so  
deol mo alle q p q fte the goe  
ff any dte dte dte dte dte dte dte  
yode the left thynge the nathelose  
q ynoste hym aye a yone p he hath payed  
The deif dte nat a fte dte dte dte  
but boldey the seide & that anon  
maye q dte the false yone dam john  
q kepe nat of his toknes nong a deol  
he took mo certeyn gold the deot q deol  
dehat yuel thedam on his yone fte  
ffor god it deot q dte dte dte dte  
that he hadde yone it me by cause of yode  
so doon they dte myn honour & my dte  
ffor dte dte dte dte dte dte dte  
that he hath had ful ote yone dte  
but ote q so it stant in dte dte  
q deole an dte yode dte dte to po pte  
ye hano mo flakke dte dte than am q  
ffor q deole pte yode deol & yode  
ffor day to day & if so be q fte  
q am yone deif pte it vp on my talle  
and q shal paye so soone so ote q may  
ffor by my trowth q hano on myn dte  
and nat in dte dte dte dte dte  
and for q hano dte dte it so deol  
ffor yone hano for godde sake q soye  
so be nat deoth but lat so lunge & pte  
ye shal my qly body hano to deode  
By god q deol nat paye yode but a deode  
ffor yone it me myn olde spous deode



Amo hys dard & waboth botte choro  
- The marchant saugh yf dard no remedye  
And for to chide it noe but folye  
Syn pat the thynge may nat amoudded beo  
zrad dard bo fende & q foryone it thes  
And by yf no be namours so luge  
keeps bet thy good thys yore & the in chage  
- The endeth my tale & god be fende  
- The ynge quast into olys huss conde

Here is ended the Shipman's tale

Behold the myrre Dardes of the Dard  
hoof to the Shipman & to the Proesse

Daed seyd by copys domin' quod oys hoof  
wold luge moote yf saule by the coof  
- The hold gentyl myrre / gentyl myrre  
God yore po yout a thousand last quads yore  
- A ha. foladde booth dard of dard a dard  
- The yout pinto in the namour hood an dard  
And in hys dard col by some dard  
- Dardeth no yout moote in to yore qu  
- But wold passe enge & lat be fende a dard  
- The shal wold tolle fust of all the foute  
- Another tale and dard pat dard ho fard  
- As emonshy as it had been a mayde  
- My lady Proesse by yore leone  
- Do pat q dard q dard yore nat yore  
- q dard doomen q yore tollon shold  
- A tale next of o dard q yore dard  
- zrad dard yo voucht it dard my lady dard  
- Gladly quod she & fard as yo shal ho

Explicit

Here foloweth the proesse of the Proesse  
tale

Domine domine noster

Q. Lord oys led thy name had meyllous  
- q in the luge dard yore quod she  
- For nat conly thy laude yore  
- Proudd is by mon of dard

But by po mouth of childron thy laude  
Proudd is for on the best dard  
- Somtyme sholden they thyn heryng

Whoso in laude as q best kan or may  
- of the q of the dard luge flou  
- dard q the bay and is a mayde dard  
- do tolle a fard q dard as my luge  
- erat q may ougessou hys honou  
- For the hys col is honou & the poote  
- of dard next hys fard & fard boote

O mayde mayde. o mayde mayde fard  
- O busty vubout heryng in mayde fard  
- What saunshodest dom fard the dard  
- dard yf yf humblesse yo goot yf in the dard  
- of dard yore dard he thyn heryng  
- Conquod dard the fard dard  
- Help me to tolle it in thy yore

Lady thy dard thy magnifard  
- Why dard & thy goote humblesse  
- dard may no tonge dard in no fard  
- For somtyme lady q mon yore thes  
- Thou goot dard of thy dard  
- And goot be the luge of thy yore  
- do yore be on to thy fard o dard

My fard is so dard o dard quene  
- For to dard thy goote dard  
- What q no may the dard nat fard  
- But as a dard of dard yore old q less  
- That kan dard any dard dard  
- fard so fard. & the fard q yore  
- dard my fard q dard of yore

Here is ended the proesse of the  
Proesse tale

Here heryneth the proesse hys  
tale of

Alma redemptoris mater

any



Ther was in a scole in a greet trowe  
Amonges cytyen folk a nywe  
Custoned in a lad of that comyng  
For foul chere and linge of vilonyng  
Hateful to Crist & to his compynys  
And thurgh this scole men myghte yde & drede  
For it was free & open at either ende

A litel scole of cytyen folk thow soode  
Soden atte forthe ende in whicher thow drede  
Children in heep ycomen of cytyen blood  
That leuod in that scole yow by yow  
Whiche manere doctryne as men used thow  
This is to sayn to synge & to yede  
As smale chylde doon in his chyldehoode

Amonges this children was a wyrdlesse sone  
A litel cleghem senens yow of age  
That day by day to scole was his drede  
And yett also wher y he comth thynage  
Of cytyen mooder hadde he in usage  
As hym was taught to kynges adorn & seve  
His thow myghte no he gooth by yow drede

Thur hath this wyrdlesse his litel sone y taught  
Oure blisid lady cytyen mooder drede  
As wher he was & he for sat it natyght  
For othe chylde whil alidre sone sege  
But as whan y comon to on this matere  
Sant Nicholus stant enge in my presence  
For he so yunge to Crist dide yongence

This litel chylde his litel booke leuynge  
As he sat in the scole at his pynnyng  
He Alma redemptoris herde synge  
As children leuod his antiphonnyng  
& as he drede he drede hym neer & neer  
And he kowd as yow drede & the note  
Til he the fyste wey kowd al by rote

Thur Criste he wher this lityn was to seye  
As he so yunge & tondre was of age  
But on a day his felidre gan he pseye  
As poynden hym his songe in his langage  
& tollou hym wher his songe was in usage  
As yow drede he hym to confusoun & drede  
As to tyme op on his knees was

His felidre wher y drede was than he  
As drede hym thow his songe y hane had seye  
Was makid of drede blisid lady free  
His to saluo & eek his forto pseye  
As boon drede helpe & cocayn whan drede drede  
& hane namore expoude in this matere  
& hane songe y hane but smal gramore

And is this songe makid in yongence  
Of cytyen mooder seye this yungent  
Nore cotes y drede do my diligence  
As kowd it al of cytyenasse is drede  
Thur y y for my pynnyng shal be shent  
And shal be boten thow man honyng  
& drede it kowd drede lady for to honnyng

His felidre taughte hym handys pynly  
His day to day til he kowd it by rote  
And pynnyng he songe it drede & drede  
His drede to drede accordeyng & the note  
As drede a day it passed thurgh his thowte  
As drede drede & drede whan he drede  
On cytyen mooder set was his drede

As y hane seye thurgh out the quene  
This litel chylde as he cam to & drede  
And myghte drede he synge & drede  
O Alma redemptoris enge mo  
The drede hane hane poynded  
Of cytyen mooder y to drede to drede  
He hane nat poynted of drede by the drede

O drede fyste for the drede drede  
y hath in drede hane his drede drede  
As drede & drede a drede drede drede  
As drede to drede a drede y drede  
y drede a drede shal drede drede  
In drede drede & drede of drede drede  
Wher is drede drede drede drede

His thowdre forth y drede hane drede  
This drede out of drede drede to drede  
As drede drede thow hane drede drede  
Fyste in an drede at a drede drede  
& drede drede drede drede drede drede  
As drede drede drede drede drede drede  
And drede drede drede drede drede drede

Of care þat in a deare childe þat hym thowde  
Shere as thise quee þeoun þis onyalle  
O cnyght folk of herode al noðde  
Debat may youe yuel entente yoll anulle  
woerde Deol out ceptem it Deol nat fallys  
E nanoly thow as thow of god þat þyode  
the blood out cnyght on youe cnyght deode

O mayte þe dedde to bysynne  
moðs maifeste syngeon folkyngs one in con  
pe Dehite laub celestial quod oho  
of Dehite the grette Eungolst þeunt folhu  
in þeuntes Deuot, Dehite þeunt þeunt þeunt  
þeun the laub Eunge a songe al noðde  
þeun fleschly Deaman they ne knolle

This þeun Deuote alwyte al þe myght  
after þis lital childe E he cam nocht  
the Dehite as soone as it Deo dnyce hight  
De face pale of dyode E luf thoyht  
she þat in oole E elles Dehe þeun socht  
E l fynnally þe gan so for offe  
E hat he luf þeun Deo in the þeun

At moode þeun in þis best onlofed  
she goth as she Deo half out of þis mynde  
to eny place Dehe as she þeun supped  
E llyhoode þis lital childe to fynde  
and eny on cnyght moode moode E þeun  
she gyde E atto laste þis she Deuote  
among the cnyght quee she þeun socht

she astoth E þe frayneth þeunly  
of eny þeun þe Dehite in thilke þeun  
to tolleþe of þis childe Deante ogh forth by  
they seye nay, but þeun of þis grette  
þat in þis thoyht quod a lital þeun  
þeun in þeun place after þis þeun she gyde  
Dehe þe Deo caston in a gyt byside

O grette god þe þeunest thy lunde  
Ey moode of þeunest to þeun þe myght  
the gomme of chynce the Eungolst  
E eek of martydom the Eungolst  
E he þe thote yþeun luf cnyght  
þe Alma redemptoris gante þeun  
So lorde þe al þe place gan to þeun

The cnyght folk þe thoyht þe þeun Deante  
in toonon for to Deuote on þis þeun  
and hastly they for the grette þeun  
þe cam anon E onton þeun  
E heuyth cnyght þeun of herode þeun  
and eek þis moode þeun of mankynde  
and after þe the þeun lost þeun

This childe De þeun lamontacion  
þeun taken Deo þeun þeun þeun  
and De þeun of grette þeun  
they cnyght þeun on to þeun abby  
þis moode þeun by þeun luf  
E moode myghte þeun of Deo þeun  
this noode þeun þeun þeun

At toment E De þeun death echon  
the þeun doth this þeun for to þeun  
þeun of this moode Deo E that anon  
þeun no þeun cnyghte obseun  
þeun that he þeun þeun Deo þeun  
E of Deo Deo þeun he Deo þeun  
and after þe he þeun þeun

þeun on þis þeun ay luf þeun þeun  
þeun the þeun antoq Deun þeun luf  
E after þeun the abbot De þeun  
þeun Deo þeun for to þeun þeun  
and Deun þeun Deo on þeun casto  
þeun þeun þeun Deun Deo þeun  
E þeun O. Alma redemptoris mater

This abbot Dehite þeun in hooly man  
As moode þeun of eek oghon þeun  
þeun þeun childe to tomye þeun luf  
E seye o. Dehe childe E þeun  
in Deun of the hooly þeun  
Deun mo Dehat is thy cause for to þeun  
Dehite þeun thote is þeun to my þeun

my thote is þeun to my necke þeun  
Dehe þeun childe E as by Deo of þeun  
E þeun þeun Deo þeun luf  
þeun Deun Deo to þeun in booke þeun  
Deun þeun Deo luf and þeun in mynde  
and for the Deun of þis moode Deo  
þeun Deun O. Alma lorde E Deun



This dole of my cyster mooder  
I loued alder as after my komyng  
I dhan y q my luf shold for lere  
as mo the cam z had me for to synge  
the anborne vponly in myn dayng  
As yo han had z dhan y q had songe  
mo thoght o the lorde a geyn up on my tounge

Therefore I synge z syngs moot ceteyn  
In hono of that blisful maydon free  
And fro my tounge q taken is the geyn  
And after that thus seyde ohe to me  
my litel child nolle dool q ferche thee  
dhan y pe geyn is fro thy tounge ytake  
So nat agast q dool thee nat for sake

The holy yowk the abbot hym moener  
his tounge out caughte z took alder the geyn  
and he waf up the goost ful ceteyn  
and dhan the abbot hadde the dander seyn  
Inse calte toowe tybled dom as youn  
and gyt he fyl al flat onto the grounde  
and felle he lay as he had leyn ydunnde

The conout ook lay on the padiment  
deoyng z heryn cyster mooder dege  
and after that they yse z foort been dount  
and took alder qe mystry from his booge  
and in a tombe of mychelstonos cloys  
encloson they this litel body pteote  
cher he is nolle god leoue as for to moote

O yungo luf of lymoth clayn also  
de dnyed qeodes as it is notable  
for it is but a litel behilo q go  
pore ook for as des synful folk vnfable  
eant of his moey god so moeyable  
Du as his gteote moey multupho  
for renouance of his mooder wayne Amen

Here hath the processe ended hys tale

Beholde the myre talkyng of the  
hoost to chauceyn

When sayd dno al the myracle omy man  
As oho dno p dander dno to soo  
al y any hoost yapon to ligan  
and panno at oft he looked up on me. i. chauceyn  
and seyde thus dhat man apolle quod ho  
thold lookst as y daldost fynde an hays  
for ouer by on the ground q oer the frays

Approche noq z looke up myrly  
rode day yed eyes z lat pis man hano plato  
ho in the dant is chape as dool as q  
this dege a popet in an tym tombyate  
for any dman smal z fayr of face  
ho soomoth oluyth by his contenance  
for en to no deyght dooth ho dalance

Sei nolle som dhat omy oother folk han sayd  
tolle as a tale of myrtho z that anoy  
hoost quod q. no booth nat ynole apayed  
for oher tale cooyre han q noon  
but of a ym q lequod longe agoon  
yo p is good quod he nolle shul des booge  
som dante thynge mo thynketh by his booge

Explicit

Here begynmeth Chaucers tale of se thynge

After lordynges in good outout  
z q dool tolle veynment of myrtho z solas  
al of a knyght dno fayr z goit  
In batulle z in toymoment this namo dno  
q beyn ho dno in for contyoe ho chopas  
In flandres al bypande pe foot pe place  
his frady dno a man ful free  
z lord holdas of p contyoe as it dno goddes  
Sno chopas dno a doughty dno  
dhyt dno his face as payndomayn his luyper  
his jode is lik claytor in gram he hadde a femely  
as yowd tolle in good ceteyn he hadde a femely  
his hys his booge dno luf paffom hys shon  
dhat to his gydel laughe a dno of corder

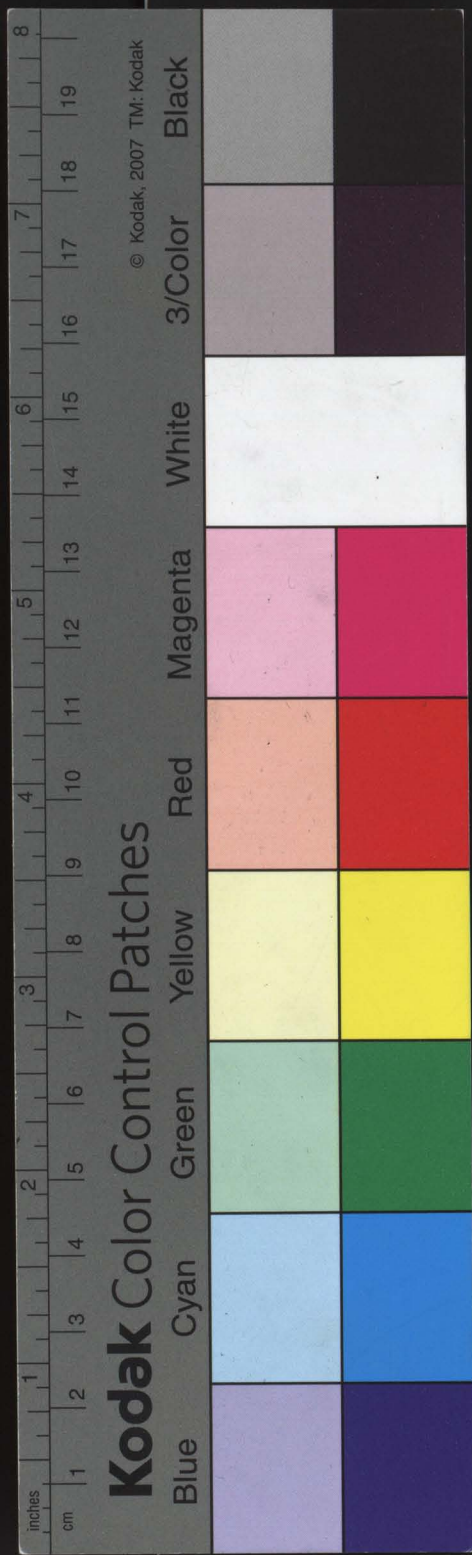
Of synners deye hys houn byam  
 his pale deat of siklaim  
 he founde hunte at deyle deye  
 and yee on haldyng for kynge  
 theto he deat a god mycheer  
 of deystelinge deat thes noon his poore  
 ful many a mayde byght in beder  
 they morned for hym pldony  
 but he deat chaast and no lochany  
 and pte to is pe houndul flouy  
 And so it fyl up on a day  
 for cothe to q yels tolle may  
 he deysted up on his ptece lay  
 and in his hand a lamuregay  
 he ptece thurst a fayr ffayt  
 thes qme is many a deyle boest  
 and to he ptece thurst a deyt  
 q tolle it yels hym hadde almose  
 thes ptece horker ptece a snatho  
 the horker and corobale  
 and cotomng to putte in alle  
 theto he be moyste or ptece  
 the bydes syng it is no way  
 the ptece and the ptece may  
 the thurstolok made oek his lay  
 the deystelinge up on pe ptece  
 the ptece ful in lone longyng  
 al dehan he horker the thurstolok syng  
 his fayr ptece in his ptece  
 so ptece p mon myghte hym deyst  
 the ptece eek so deye deat  
 for ptece on the oake ptece  
 that dem he layde hym in the ptece  
 to make his ptece som colat  
 O seinte adyve benedicite  
 what ptece the lone at mo  
 no deymed al the myght ptece  
 an elf queene shal my lounman be  
 an elf queene deat q hane q deye  
 for in the deyle no deymen is  
 alle x othe deymen q fessale  
 and to an elf queene q me take

That cothe midny a ptece  
 the ptece goshant on houn  
 the ptece any sam ptece ptece  
 the ptece hom deye het to ptece  
 the ptece both the ptece houn  
 the ptece the ptece deat ptece  
 the ptece ptece by his ptece  
 the ptece bothe buttece a houn  
 the ptece a seyn carece  
 and many a deyle deyle  
 the ptece for to laye in deyle  
 the ptece qme it deat to houn  
 the ptece sang ful loude a deyle  
 and ptece to he deye deat  
 the ptece deye deye al blood  
 the ptece deye deat his carece  
 and yaf hym good forage  
 the ptece houn mo so ptece  
 and ptece under my ptece  
 the ptece to be my make In tolde  
 the ptece deat and oek by deyle



Unto his saddle he clamb anon  
And pryke ouer fyle & stoon  
Eil he so longe hay yden and gon  
That he found in a pyne daon  
For in pat courtes dars thos noon  
Til y pap cam a greet goant  
His name was sio Olifant  
He seide child by teynagant  
But if y pryke out of myn hannt  
Hoge is this guone of ffayre  
Ost hysse & pape and symphonye  
The child seide also moot q thes  
So mayde deal q moote thes  
And yet q hope q ma fay  
y thold shall Ost thio lamcesay  
Ehyn haubgt shal q pecon if q mdy  
Er it be fully pyne of day  
Synochopas dyed a lak ful faste  
The goant at hym stouces caste  
But faysse qrapoth sio thapde  
And al was thyngh goddes gite  
yet lestoth loides to my tale  
myner pan the mynstrales  
Hode oyo thopas Ost sioes smale  
pylryngs q ouer hyl & dale  
hys myne mon comanded has  
to make hym bothe gams & stas  
Ost a goant Ost hoodes thres  
For panyer & qolytes  
So come ho seide my mynstrales  
And goostynges for to tellen tales  
Of romances y boon yorales  
Of papes & of cardynales  
They fette hym fust offro deyn  
and mode oek in a mynstraly  
Of synochyod y was ful fyn  
and hycyng and oek conyn  
ho dide next his dehyre lode  
of cloth of lake fyn & dode  
and next his shete an akoton  
and ouer pat an haubgseon  
And ouer y a fyn haubgt  
was al q dynght of golde dode  
And ouer y his cote qmayn  
no dehyt as is a lilye flouy  
his shoold was al of gold so good  
and thos pms was a bose haed

Yn Ost guone for tefpore  
falso comos of ffayre  
neither Ost no childe  
A plous man of deede  
Anoon q oles thy stode  
Wyllynge in pno place  
Ohan q hano myn dymode  
Akyon it ful odes  
Effer hooys shalode been stas  
Coet of a fol sent stynge  
And thyngh his faysse beynge  
q deal yald yaldne  
Ho comon asayn to tollne  
For needes moys ho faysse  
Of con y shoon ful bynght  
Anoon in myn dymode  
And oek of lous bynght  
And yoral spoyng  
Ost ouer y no tye  
A hooet & oek a shete  
Effer peryng of his hote  
fful synges it was of plate  
Eyn dehyt ho deal dehyt  
In thapode by his pde



And thow he prey on alle a hood  
As if the goant shal be dood  
He gambrey deys of quyrboily  
is obedyer shotho of quoy  
is sadel dno of fuel boon  
is bydel no po fenne shoon  
is fpreo dno of fyn suppo  
hat biddoth deys no thyng peac  
is fode dno of dappul gay  
gooth an ambul in the day  
loides myno haer is a fat  
ye dole my moos of it  
rold holdo yous moing p charys  
totho knyght and lady firo  
f bawille e of chynaly  
nd of ladres laus dmy  
on spoken of foudnes of pye  
f honygher and of ppye  
f oyo libony and plynudamo  
but firo choyas he boyth the flo  
is goodo stode al he byfode  
id forth ep on his deys he glood  
oon his drect he bar a cony  
id poye fmo fyled a llye flayr  
id for he dno a knyght amtyone  
nalds fupon in noon houn  
s byghis holm dno his doouger  
d by hym kanyth his deffoy  
m colt dant dater of the dooll  
dido the knyght oyo pynoll  
il on a day

And what byde  
his holm of lator bygher  
for as the moone lyght  
the hood ful chape of gromde  
in londe  
fful softely and romde  
yeo tollo it dool of fende  
and harknoth to my spello  
dano of dool yels tollo  
of boobes and fyo by  
of roial chynaly  
do spaylo edet of po bynde  
God shilde his coyo firo shonde  
But lizzon in his hoode  
of hooster fmo e goodo  
So deasy endy deoode

Heere fyntoth the boost chaunter of his tale of oyo choyas  
and biddoth hym tollo another tale

Lanoure of thio for goddes dignytee  
and oyo boost for p unkest moe  
dow of thy begray lodeoness  
at also deasy god my soule blesse  
u qer abou of thy drasty speche  
ed pnych a ym the douel q be teche

This may dool be ym dogetel quod he  
dehy so quod q dehy doolced lotte mo  
moos of my tale than another man  
om p it is po besto ym q fan  
dey god quod he for playnly at o deyd  
dehy drasty wynnys is nat deoth a toyd





Then doest nocht elles but do pondest tyme  
 Syc at o dard p' shalt no longer tyme  
 lat ooz delyg p' kauft tollou oght in geeste  
 Or telle in p'pooz amiddat atto leste  
 In delych thos be som mythe or som doctryne  
 Gladly quod 7 by goddes p'roto p'pooz  
 q' d'ol yald tolle a lital thynge in p'pooz  
 That delych like yald as q' outpooz  
 Or elles coztas yo been to danugoune  
 It is a moral tale dequous  
 Al be it toold somtyme in sondry dayse  
 Of sondry folk as q' chal yald dounse  
 do thys yo doot p' ony singelst  
 That tollou be the p'pooz of q'hu d'yst  
 ere south nat alle p'pooz as his folowes dooth  
 But natheloes hys sentence is al sooth  
 And alle acciden as in hys sentence  
 Al be thos in hys tolling difference  
 For some of hem sayn moore 7 some sayn lesse  
 Dahan they hys p'pooz passyon expresse  
 7 moore of mayntyneth lute 7 q'hu  
 But danteloes hys sentence is al oon  
 Therefore l'ydungez alle q' yald bifolde  
 If y' yo myke q' baye as in my speche  
 do thys thos pat 7 tolle somdebat moore  
 Of quorber pan yo han herd bifore  
 Comprehendes in thys lital t'etys hege  
 to enforce d' effect of my matere  
 And thos quat the same d'ordes seye  
 do yo han herd yet to yald alle q' p'pooz  
 d'lymth me nat fe as in my sentence  
 Shul yo noldyq' fynden difference  
 Ho the sentence of thys t'etys hys  
 After the delych thys myne tale q' d'yste  
 And therefore h'ebonoth d'at p' q' chal seye  
 And lat mo tollou al my tale q' p'pooz

Here after foloweth Chaucers  
 tale of Melibee.

Here bynnyeth Chaucers tale of Melibee

A yong man called Melibee myghty  
 7 ycho ligat up on his d'eyf pat  
 called d'as prudence a doghter d'ys  
 that called d'as d'ephie. Upon a  
 dny bifel that he fez his desport is d'out in  
 the foolas hym to playe, his d'eyf 7 oek his  
 doghter hap he left in d'at hys hous of d'elych  
 the doore d'egou faste yshotte thys of hys  
 colde face han it espyed 7 botton l'adyes to  
 the d'alles of hys hous 7 by d'egou d'edee been  
 ouped 7 botton his d'eyf and d'ounded his  
 doghter d'at fyne mortal d'oundes in fyne  
 sondry places, thys is to sayn in hys foot  
 in hys handes, in hys eyes, in hys nose, 7  
 in hys mouth 7 l'eften hys for deed 7 d'ound  
 al d'ay. Dahan Melibee p'pooz d'as in to  
 his hous, and saugh al thys meschief, he l'it  
 a mad man p'ntynge hys clothes gan to d'eyf  
 7 d'eyf. Prudence his d'eyf to f'ersayth to  
 the dooste bifonghtre hym of hys d'epnyng for to  
 fynte, but nocht for thy he gan to d'eepe and  
 eye ony longer the moore. Thys noble d'eyf  
 prudence remembred hys up on the sentence  
 of d'eyde in hys booke p' d'at d'eped is the  
 medye of l'ove, d'ehys as he seyth, he is a fool  
 p' d'estambeth the moode to d'eepe in the doost  
 of hys child, til the hane d'cept hys f'ille  
 for a c'ostom tyme and p'pooz shal man d'eyf  
 his diligence d'at amynable d'ordes hys to  
 comforte 7 p'pooz hys of hys d'epnyng for to  
 fynte for d'elych p'pooz thys noble d'eyf p'pooz  
 d'ome suffred hys housbonds for to d'eepe  
 7 eye as for a c'ostom sp'ace 7 d'ahan the  
 saugh hys tyme 7 the seyd hym in his d'eyf  
 d'ell as my lord, quod she, d'ehy make yo yonge  
 colf for to be l'it a fool. f'orsythe it p'pooz  
 nocht to d'eyf man to makeu p'pooz for d'eyf  
 doghter d'at yo g'arde of god shul d'eyf  
 estape. And al d'eyf it ooz p' the w'ght nold

Deys doo / yo no oghte nat as for hys dooth  
yours self destroye / Sonot saye yo dyd man  
shal nat take to great dysconfort for the dooth  
of hys chyldren / but ete he shold suffere it in  
patyence. no deuel no he asideth yo dooth of  
his olde wyf / This myllibone answere  
anon and seyde what man quod he shold of his  
depyng fynde / that hath so great a cause for to  
depe / qm qm adys had hym self depe for  
the dooth of lazarus his freond / Pyndence  
anwre / ceptor deuel q deat attemptee de  
pyng is no thynge defendid to hym p fyndfulic  
amonger folk in synne / but it is rather guntid  
hym to deape / The dyspoble pante into the  
fornaynes depyth / man shal joyse of hem  
that maken joye and deape de p dnt / folk  
to deape / but thogt attemptee depyng be  
guntid obayzance depyng ceptor is defendid /  
mofyn of depyng shold be confidid after  
the loye that techeth be done / Sehan p  
thy freond is doo quod he / but nat thynge eyen  
to moyste beon of teyos / no to muche dye / al  
thogh yo teyos come to thynge eyen lat hem nat  
falle / and Sehan p / hast for goon thy freond  
do diligence to geton another freond / and thys  
is moore dysdom / ym for to deape for thy  
freond / whych p thou hast leyn for thy quye  
is no boote / and theffore if yo godys yode by  
patyence / put al thy soyls out of your herte  
Remembroth yode that the cyrie seyth a man  
p no qayne q stnd in herte / it hym consequent  
flouryng in his age q cothly fyndful herte  
maketh hys bones drye / he seyth oth thus  
that seyth in herte flooth ful many a man /  
Salomon seyth / p wate do anythos in the  
shoper floss anyoeth to yo clothes / and the  
smale dequies to the tree / wate so anyoeth  
oyde to the herte / wherfore no oghte no deul  
in the dooth of any chyldren / no in the loce of  
alys goodes temporales haue patyence /  
Remembroth yode up on the p dante Job whan  
he hadde lost hys chyldren / hys temporel sub  
stauce / in his body endurid q yocumed ful  
many a greuous tribulacion / yet seyde he thus  
Deys loys hap by myst it me / wate see as alys  
loys hath deold / wate so it is doon / yblessed be

the name of our lord / To this freynde  
thynge answere myllibone to his dyf pyndence  
" Alse thy depyde quod he been sayth q thys to  
pstante / but treddely myn herte is troubled  
at this soyls so greuously that I noot what  
to doon / lat calle quod pyndence thy trede  
freondes alle and thy lymage de hys p been  
deys / tolley your care / q haldenoth what  
they saye in consaylinge / and you gouerne after  
hys p dence / Salomon seyth deys alle  
thy pynges by counsel and you shalt nouge  
repente thynge by yo conseil of his dyf  
pyndence thys myllibone let callon a greet  
congregation of folk / do synners / qlyfynge  
olde folk q yonge / q some of his olde ouermy  
pocuntyled / no by hys coumlynt to his loue /  
and in to his grace / and thys / al thys come  
some of his wyghtheose p dyon hym p dence  
moore for dyde than for loue as it hapeth  
after / thys comen also ful manye ouerale  
flatorys / q deys aduocatz leyned in the  
lyde / and Sehan yo folk to godys assen  
bled deyon / thys myllibone in fyndful deys  
cholded hym his care / q by yo manys of his  
epoche it seemed p in herte he bar a quel  
qis ready to don vengeance up on his foot  
and p dently desyred p the deys shold be  
synne / but nathelless yet axed he hys conseil  
up on thys matyore / He synner by lyceuce and  
assent of odyne no deys deys up yode and  
on to myllibone seyde as yo may hys  
" Sye quod yo as to do synners aproueth p  
de do to eny thys beste p de han deys as de  
be de holden / and to alys p dence p de do no  
damage / wherfore it hapeth many tyme q of  
that Sehan tday man hath eny de de de  
other / o same synner hooler hom bothe  
wherfore on to alys ap it is nat p dence to  
myssse deys / ne paynes to suffere / but  
ceptor as to the depyng of your doughter  
al be it so p she be pylously de de de  
chyl do so entoury de de de de de de de  
p de the gre of god she shal be hool / q seyns  
as soone as is possible / Almost wate in p  
stame deys the physicans answere deys se



that they seydon a folde ~~woode~~ moore pat  
wytte as maladyes been cured by hye court  
wytte wylde to shal men ~~daysshe~~ dayss by  
vengeance. Hys noryshobys ful of envye  
he formed freondes p somedon pencyll  
e hys flaterys madoon comblant of the  
pynge. e empoyed e agrogged muchel of  
thys matere. in pynge gretly aolyboc  
of myght of poldy of ychess e of freondes  
doffynge the poldy of hys adrestyng e seydon  
outlych p he anon sholde ~~deydon~~ deydon hym on hys feet  
and bygynne ~~deydo~~ deydo. ~~top~~ top pame an advocat  
p ~~deas~~ deas by leone e by counsel of othyr  
deydon deydo and seydo. ~~lordynges~~ lordynges the neede  
for the ~~dehich~~ dehich doo been assembled in thys place  
is ful hery thynge and an hych matere. be can  
se of the ~~deyng~~ deyng e the ~~dehich~~ dehich p hary be  
deon. e eel by jofon of the gret damages p in  
tyme comyngs been possyble to fallen for the  
same. e eel by jofon of the gret ychess and  
poldy of the ptye bothe for the ~~dehich~~ dehich p  
sone it ~~dego~~ dego a ful gret pyl to esen in p  
matere. ~~deherfore~~ deherfore molibens p is ~~dego~~ dego seu  
tonce. ~~de~~ de counsel yad a boue alle thynge that  
wylde anon thou do thy diligence in ~~depyng~~ depyng of  
thy ppe psons in ~~dehich~~ dehich a ~~deyse~~ deyse p thou no  
deante noon esye ne ~~dehich~~ dehich py body for to  
stuo. ~~And~~ And after p ~~de~~ de counsel p in thyn hons  
thou sette sufficient garyson, so p they may  
do ~~dehich~~ dehich thy body as thyn hons defende, but ~~de~~ de  
for to mene ~~deyse~~ deyse ne ~~dehich~~ dehich for to do venge  
and ~~de~~ de may nat doome in so ltel tyme p it  
~~de~~ de pfitable. ~~deherfore~~ deherfore ~~de~~ de ~~deyse~~ deyse e ~~de~~ de  
to have deliberation in thys case to doome. ~~for~~ for  
p ~~de~~ de ~~deyse~~ deyse seyth thys, he p sone deeme  
sone shal repente. and eel men seyn p thylke  
pynge is ~~deyse~~ deyse p sone ~~dehich~~ dehich a matere  
and gusseth by leyse, for al be it soo p alle ta  
pynge do anoyful al gates it is nat to be repe  
ned in penyng of gussonent ne in venge  
takeyng. ~~dehan~~ dehan it is sufficient e resonable and  
p ~~dehich~~ dehich ~~deyse~~ deyse had ~~de~~ de ~~deyse~~ deyse by ~~dehich~~ dehich p  
dehan p ~~de~~ de ~~deyse~~ deyse pat ~~de~~ de ~~deyse~~ deyse in ~~dehich~~ dehich  
was broght in hys presence to knowen ~~dehich~~ dehich  
sholde he doon of hys psons, al be it p he ~~de~~ de  
dehich hym self ~~dehich~~ dehich pat he ~~de~~ de ~~deyse~~ deyse  
pat no ~~de~~ de he nat ~~dehich~~ dehich ~~deyse~~ deyse but he

sholde have deliberation. e in p ground he  
depot ~~deyse~~ deyse and by thys cause ~~de~~ de ~~deyse~~ deyse do  
liberacion. e ~~de~~ de ~~deyse~~ deyse by the gre of god  
consulle the pynge p ~~dehich~~ dehich be pfitable. ~~top~~ top far  
ten pame the yonge fallt attone. e p mooste  
pynge of p ~~dehich~~ dehich ~~deyse~~ deyse han ~~dehich~~ dehich thys ~~de~~ de ~~deyse~~ deyse  
man, and bygynne to make noyse and seyden  
that wylde soo, as ~~dehich~~ dehich pat ~~de~~ de ~~deyse~~ deyse men ~~dehich~~ dehich  
deon ~~deyse~~ deyse wylde p ~~dehich~~ dehich men ~~deyse~~ deyse hys ~~deyse~~ deyse  
deon ~~dehich~~ dehich p they been ~~deyse~~ deyse e neede, and ~~de~~ de  
lady ~~deyse~~ deyse ~~deyse~~ deyse ~~deyse~~ deyse ~~deyse~~ deyse. ~~top~~ top  
was the con of thys ~~deyse~~ deyse e ~~de~~ de hys hand  
made contenance p men sholde holden hom  
falle, and yeven hym audiance. ~~lordynges~~ lordynges quod  
he thys is ful many a man p ~~deyse~~ deyse ~~deyse~~ deyse  
~~deyse~~ deyse, that ~~de~~ de ~~deyse~~ deyse ful ltel ~~dehich~~ dehich ~~deyse~~ deyse amounte  
~~deyse~~ deyse at hys bygynnyng hath so gret an outgo  
e so large p ony ~~deyse~~ deyse may outgo ~~dehan~~ dehan  
hym ~~deyse~~ deyse, and ~~dehich~~ dehich ~~deyse~~ deyse ~~deyse~~ deyse, but ~~de~~ de  
~~dehich~~ dehich unde that thys of ~~dehich~~ dehich ~~deyse~~ deyse it is nat  
lyght to knowe, for ~~dehich~~ dehich ~~deyse~~ deyse p ~~deyse~~ deyse is ony  
lygome thys is ful many a child ~~deyse~~ deyse of hys  
moode p ~~dehich~~ dehich ~~deyse~~ deyse pynge by cause of thylke  
~~deyse~~ deyse e othyr hys in ~~deyse~~ deyse e ~~deyse~~ deyse in ~~deyse~~ deyse  
ness, and ~~dehich~~ dehich p any ~~deyse~~ deyse be bygome  
men mooste have gret counsel and gret delib  
cion. ~~And~~ And ~~dehan~~ dehan p ~~de~~ de ~~deyse~~ deyse man ~~deyse~~ deyse for to  
onfaycon hys tale by jofon. ~~de~~ de ~~deyse~~ deyse wylde alle  
attone or bygome they to ~~deyse~~ deyse for to broken hys  
tale and ~~de~~ de hys ful of the hys ~~deyse~~ deyse  
for to ~~deyse~~ deyse for ~~dehich~~ dehich he p ~~deyse~~ deyse to hys  
that lye nat ~~deyse~~ deyse ~~deyse~~ deyse hys ~~deyse~~ deyse  
hom ~~deyse~~ deyse. ~~for~~ for ~~de~~ de ~~deyse~~ deyse ~~deyse~~ deyse that  
gusseth in ~~deyse~~ deyse is a ~~deyse~~ deyse thynge, thys  
is to seyn as muche ~~deyse~~ deyse to ~~deyse~~ deyse ~~deyse~~ deyse  
falle to ~~dehich~~ dehich hys ~~deyse~~ deyse ~~deyse~~ deyse, as it ~~deyse~~ deyse  
to ~~deyse~~ deyse ~~deyse~~ deyse hys ~~deyse~~ deyse ~~deyse~~ deyse. ~~And~~ And ~~dehan~~ dehan  
thys ~~deyse~~ deyse man ~~deyse~~ deyse pat hys ~~deyse~~ deyse audiance,  
al ~~deyse~~ deyse ~~deyse~~ deyse he sette hys ~~deyse~~ deyse ~~deyse~~ deyse. ~~for~~ for  
Salomon ~~deyse~~ deyse. ~~deyse~~ deyse as p no ~~deyse~~ deyse ~~deyse~~ deyse  
noon ~~deyse~~ deyse audiance, ~~deyse~~ deyse the nat to ~~deyse~~ deyse, ~~deyse~~ deyse  
dehich quod thys ~~deyse~~ deyse man p the ~~deyse~~ deyse ~~deyse~~ deyse  
is ~~deyse~~ deyse p good counsel ~~deyse~~ deyse, ~~dehan~~ dehan it is  
moost neede.  
- yet hadde thys ~~deyse~~ deyse in hys counsel many  
falle, that ~~deyse~~ deyse in hys ~~deyse~~ deyse ~~deyse~~ deyse hys ~~deyse~~ deyse  
thynge, e ~~deyse~~ deyse hys p ~~deyse~~ deyse in ~~deyse~~ deyse audiance

Dehamo melibene hadde herd þe motto of  
part of his counsel. Deho accorded þe he shold  
make Deho anon he consented to his counsel  
and fully affirmed his sentence.

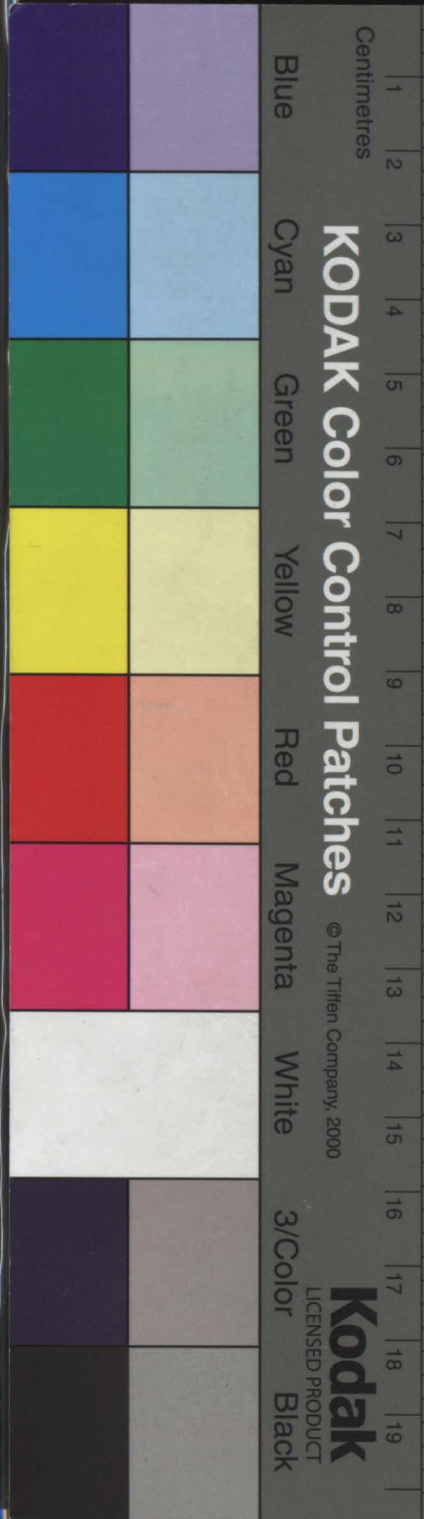
Dehamo dame prudence Dehan þe she stugh  
hold þe his houshonde thowp hym for to Deho  
on his face & to his eyes Deho she in ful humble  
Deho Dehan she sang his tyme seye hym this  
Deho

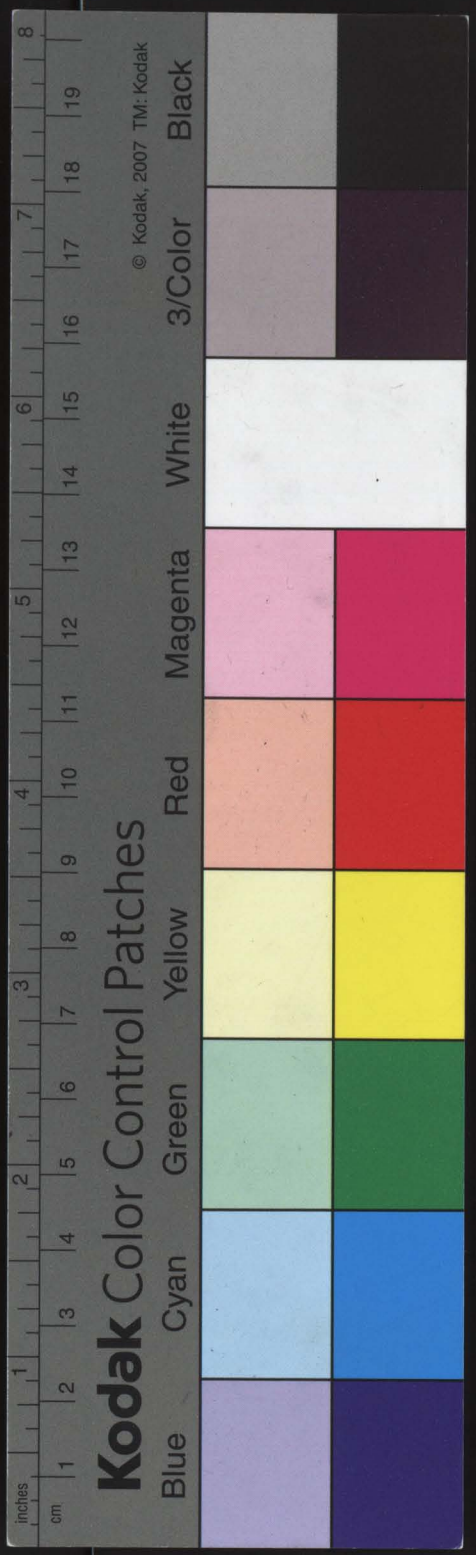
My lord quod she q' yowr bischope as helyly as  
shy and kan. no haste yow to faste and for alle  
gynnyngs to yowre me audience. Hoys prynces  
to seyth. Deho as þe doth to thes on the good of  
hym. haste the nat to quyte it for in this deys  
thy freond Deho abyde and thyn enemy shal the  
longer hys in drede. The prynces seyth he has  
teth Deho that Deho kan abyde and in Deho  
hast is no gyt.

This melibee answered unto his wyf prudence  
I praye nat to Deho by thy counsel for many  
causes & reasons for certes only Deho Deho  
no thamo a fool, this is to seyn off q' for thy  
counselinge Deho change thynges that been of  
deyned & affirmed by so many deys. Secoundly  
I praye y' alle Deho been Deho & noon good  
of hom alle, for of a thousand men seyth Salo-  
mon I found so good man, but certes of alle Deho  
good Deho found q' none. And also Deho if  
soined me by thy counsel, it shold seeme y'  
hadde yow to the ouer me yow mayntyne & godes  
forbode y' it so Deho. For thus Deho seyth that  
if the Deho have mayntyne she is contynous to  
his houshonde. And Salomon seyth, crye in  
thy hys to thy Deho, no to thy chylde, no to thy  
freond no yowre yowre ouer thy self, for bette  
it Deho y' thy chylde ashen of thy yfene thyn  
soe that hom nodeth than y' soe thy self in the  
handes of thy chylde. And also if q' Deho Deho  
be by thy counselinge, certes my counsel moste som  
tyme been soe soe til it Deho tyme y' it moste  
be knode & yow no may nat be.

Dehan dame prudence ful debonaryly & of  
groot patience hadde herd al þe his houshonde  
lyed for to seye, yowre axed she of hym licence  
for to spoken & seye in this deys.

My lord quod she as to yowre fuste reason  
certes it may lightly been suspected for q'  
seye y' it is no folye to change counsel Dehan  
the thyng is changed or elles Dehan yow yow  
seemeth oother deys than it Deho before.  
And maye ouer q' seye y' though y' yow han seyn  
& bylyght to yfene yowre empysse and nat  
tholow yow deys to yfene thalke same empysse  
by q' this cause men shold nat seyn yowse y'  
yow Deho a hys no fust Deho for the book seyth  
that the Deho man maketh no lesyngs Dehan  
he to yowth his cyage to the bette. And al be  
it so y' yowre empysse be establissed & ordyned  
by greet multitude of folk, yet that yow nat acco-  
plissed thalke same ordynance but yow like for  
yow trowth of thynges & the yfene boon rather  
foude in foude folk that boon Deho & ful of  
yowre than by greet multitude of folk thes  
enowman yowth and clereyng Deho y' hym  
lythly, coothly seyth multitude is nat honeste.  
And to the secounde reason Deho as yow seyn  
y' alle Deho been Deho, sans yowre grace  
certes yow deys alle Deho in this deys,  
& he y' alle dyspysse alle dyspysse as seyth  
the book & Deho seyth y' Deho so Deho hane  
opynce, shal no man dyspysse, but he shal  
glady toye the syence y' he kan Deho on y'  
sumpcion of pryde, and Deho yowre as he  
nocht no kan, he shal nat be a shamed to  
lyne hom and enquisse of lusse folk pan hym  
self. And ouer y' thes hys be ful many a good  
Deho man, may lightly be yowred for certes hys  
oother lord thes Deho Deho Deho hane deys  
soe to boon boyn of a Deho man if alle Deho  
hadde be Deho. And after y' for the grete  
bonite y' is in oother lord thes Deho Dehan he  
Deho yfene from doth to hys appeard rather  
to a Deho man than to hys apostles. And thow  
y' Salomon seyth y' he no found no good Deho man  
good it foldey nat thowfore y' alle Deho been  
Deho for thow y' he no found no good Deho man  
certes many another man hys foude many a  
Deho man ful good & yowre. Or ellt panon  
tyme the entente of Salomon Deho this that





as in fouerth booke he found no dedman /  
 is to sayn þat there is no dight þat hath fouerth  
 booke sawe god allone as he hym self sayd  
 in his ewigelys for there was no creature so good  
 þat hym no dantoth somwhat of the pfection  
 of god þat is his make

¶ yowr thynde iohann is this / ye sayn þat if ye go  
 wynn you by my conseil / it shold seeme þat  
 ye hadde yowr me the masterye & the lordshipe  
 of yowr pson. Ewe sawe yowr grete it is nat so  
 for if it so were þat no man shold be consoled  
 but onely of hom þat hadde lordshipe & masterye  
 of his pson / mon shold nat been consoled  
 so ofte / for wylly thilke man þat goth consoyl  
 of a ppor / yet hath he foor choyse / whether he  
 shold desyre by þat consoyl / or noon

¶ And as to yowr fourtho iohann there ye sayn  
 þat the tangelaye of dedman kan hyde prynges  
 that sey doot nocht / as she seith þat a dedman  
 kan nat hyde þat she doot / Ewe this  
 dedde been understonde of dedman þat be can  
 glosse and deked / of which dedman mon  
 com that this thynges dyuon a man out of  
 his hand that is to sayn / smerte / dappynge of  
 yowr / and deked dedman / & of which dedman  
 comt Salomon / that it doye better deked  
 in desyre / than of a dedman þat is potens / and  
 awe by yowr leue þat am nat q / for ye han ful  
 ofte assayed my grete psonce / & my grete  
 praynce / and ool hold deol þat I kan hyde / &  
 hole thynges þat mon oghten secretly to hyde

¶ And seith as to yowr fifto iohann / wher as  
 ye sayn þat in deked consoyl / dedman boughe  
 mon / god doot thilke iohann want hege in no  
 stode / for understonde nocht / ye ayen consoyl to  
 do dekednesse / & if ye dole desyre deked  
 nesse / & yowr dayf / iohanneth thilke deked  
 ppor / & oncometh you by iohann / & by good consoyl  
 coptes yowr dayf / oghte rather be praysed þan  
 yllamed / & thus shold ye understonde the  
 philosophye þat comt / in deked consoyl dedman  
 boughe þat hye houband

¶ And there as ye blaimen alle dedman / & hye  
 iohann / & shal shode by manye onfamples

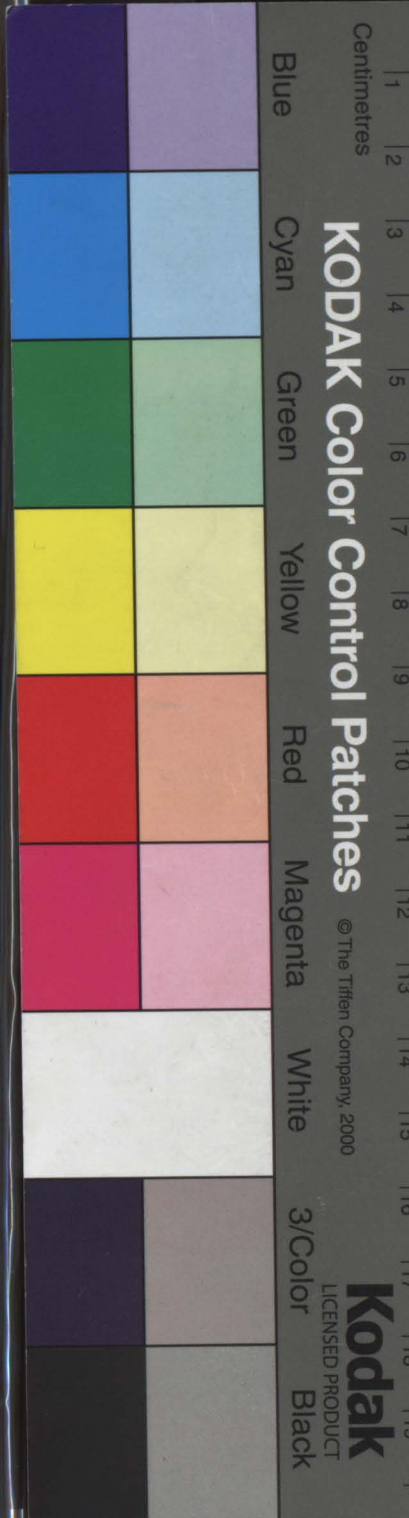
¶ many a dedman hye bo ful good / & yet been  
 and hye consoles helle / & pftable / & Col  
 com mon han sayd þat the consoyl of dedman  
 is rather to desyre or ell to hyl of ppor / but  
 al be it so þat ful many a dedman is laded  
 hye consoyl / & not dooth / yet han mon  
 founde ful many a good dedman / & ful dappere  
 and daye in consoyl / & loo iacob by consoyl of  
 his mooder / Rebecka / dean the boung of iacob  
 his fader / & the lordshipe ouer alle hise brother  
 quith by hye good consoyl / deluded the dree  
 of dekednes in deked / the deked out of ye  
 handes of olefayme þat hadde it bisegod / and  
 deked it al desyre / & deluded deked  
 hise houband / fro dauid the kyng þat deked han  
 slayn hym / & apayed the hie of the kyng by  
 hise deit / & by hye good consoyl / & hie  
 hise good consoyl / enhammed grete ye pople of  
 god in the regne of Assyrie the kyng / & deked  
 the same booke in good consoyl of many  
 a good dedman / may mon telle / & deked  
 dehan þat othe lord hadde grete dedman / &  
 forme fader / he seide in the deit / it is nat  
 good to be a man allone / make de to hym an  
 helpe comblable to hym self / & hie may ye  
 see / þat if that dedman doye nat good / & hie  
 consoyl good and pftable / othe lord god of honore  
 shold nother han deked / & deked / no called / &  
 helpe of man / but rather confusyon of man  
 ¶ And there seide once a clost in the deit  
 what is better þan gold / & iustye / what is better  
 than iustye / deked / what is better þan  
 deked / dedman / & what is better þan good  
 dedman / no thyng / & deked by manye  
 othe iohann may ye soon þat manye dedman  
 been good / & hie consoyl good & pftable / and  
 therefore if ye dole iustye to my consoyl / & shal  
 iustye yowr yowr deked / & deked / & ool q  
 deol do you so muchel þat ye shal han honore in ye  
 cause

¶ Dehan moltes hadde hie the dedde of his  
 deit / & deked he seide thie / & ool deol þat  
 the deit of Salomon is seith / he seith þat deked

been spoken directly by ordynance both honycom  
ber for they your strengthe to the soule & helpe  
ness to the body. And thus by cause of thy stee  
to deede, and yet for I haue assured & proued  
thy grete pynence & thy grete trowth, I doo ge  
uene me by thy consail in alle thyng.

And one quod Dame pynence and syu ye  
wichestuf to becom gouerned by my consail, I doo  
enforme yow hold ye shul goune yow self in the  
pynge of your consail. Ye shal fynt in alle you  
re deede metely bishem to the herte god &  
he doo be your consail, and shapoth yow  
to pliche entente that he your yow consail  
and consail as taughte & helpe his soue. At  
alle tymes thold shal please god, and praye  
hym to dresse thy deede, and looke pat alle  
thy consailor becom in hym for ordynance.  
Quod Dame oot sayth, off any of yow haue  
needes of capience eye it of god. And afters  
thame shal ye take consail in your self & ex  
amine deede your thought of ordynance thynges  
as yow thynke that been best for your pnt  
and pntme shal ye saye fro your herte the thyn  
ge if been contrary to good consail, it is  
to saye, no conuise and hastyfness. First  
he p tyeoth consail of hym self, certes he mooste  
be out on no for many causes. The fyfte  
is this, he p hath grete no and dyatthe in hym  
self, he dyoneth alwey, p he may do thyng p  
he may nat do, and secondly, he pat is cholde  
and despitful, he no may nat deede deeme. &  
he p may nat deede deeme, may nat deede consail.  
Another is this, that he p is your & dyatful  
as sayth Seneca. Seneca no may nat spoken  
but blamful thynges, and de hys brians  
deedes he fynt oother folk to anger & to  
no. And yet sye ye mooste dyne conuise  
out of your herte for thaxpale sayth that  
conuise is roote of alle haynes, and truste  
deede p a conuise man no kan nat do  
no, no thynke but onky to fulfillo the conde  
of his conuise & p certes p no may noide  
been accomplished for oide he mooste habun  
dances pat he hath of yow the mooste he

deedyth. And ye mooste also dyne oide of  
your herte hastyfness for certes ye may  
nat deeme for the best of a pdeem thaxpale  
faller in your herte but ye mooste anyse yow  
on it ful ofte for as ye herde heve bifore, the  
commune pnyde is this, that he p some deemeth  
some poyntly. One ye be nat alwey in lyk  
disposicion for certes som thynges p som tymes  
seemeth to yow, p it is good for to doo, another  
tyme it seemeth to yow the contrary. Sohan  
ye han taken consail in your self, and han de  
med by good deliberacion ordyng pnt as yow  
seemeth best thame pnt q yow p ye kepe it  
secre, by deere nat your consail to no pnt  
but if so be p ye deonou ordyly, p thynge your  
hedyng, your condicion shal be to you the  
mooste pntable. For the sayth seyth, mooste  
to thy foe, no to thy friend, distouge nat thy  
secre, no thy folys for they deede your yow  
audience & lookyngs and supportacion in your  
pntes and pntes yow in your absence. Anoy  
deke seyth, that shully shalthe fyndon any  
pntes p may kepe consail secrely. The  
book seyth, dehil p thou kepe thy consail in  
thyn herte thou kepe it in thy pntes, and  
dehan thode bide thy consail to any deght  
he holdeth thee in his pntes. And pntes yow  
is better to hido your consail in your herte  
than pntes hym to dehem ye haue bide thy  
your consail that he deede kepe it cloo and  
pntes. For Seneca seyth, ff or beo p thode  
no may nat thyn dyne consail hido hold dynt  
thode pntes any oother deght thy consail secrely  
to kepe. But natheles if thode deone pntes  
p thy bide thyng of thy consail to a pntes deede  
make thy condicion stoude in the better pnt  
thame shalthe tolle hym thy consail in thode  
deede. First thode shal make no comblant  
dehonyg the deede longe pntes or deede, or  
thode, or pat, no shode hym nat thy deede no  
thyn entente for truste deede p commlly thode  
consailor been flitoyng, namely the consailor  
of grete lordes, for they enforce hem alwey p  
thode to spoke pntes deedes ordyng to or  
the lordes lust, than deedes p been thode and  
pntes and thode men seyn p the pntes man





hath soode good consoul but if he haue it of hym  
 self and after that thode shal confidre thyno  
 frendes & thyno onomye and as touchyngs py  
 frendes then shal confidre whiche of hem be  
 moost faythful & moost daye & coldest & moost  
 appied in consoulyng and of hem shalold axon  
 thy consoul as the case requyryth // q sayde y  
 fyrt ye shul clopon to youe consoul youe frend  
 des y been trode // For Salomon sayth y  
 as the herte of a man deliteth in sauour y is  
 coote ynt so the consoul of trode frendes  
 youoth pectynesse to the soule & he sayth also  
 thgo may no pyng be liked to the trode  
 frend for coster gold no siluer been nocht  
 so muchel doyth as the good deyl of a trode  
 frend // And eek he sayth y a trode frend  
 is a strong defens / dho so y it fyndeth ceter  
 he fyndeth a greet treser // thanno shul ye  
 eek confidre if y your trode frendes been  
 dyscreit & dysse // For the booke sayth / dho alle  
 thy consoul of hom y been dysse and by the  
 same yeshu shul ye clopon to youe consoul of  
 youe frendes y been of age & diche as han  
 conghon and been expery in manye thynges &  
 been appied in consoulyngs // For the booke sayth  
 that in olde men is the sapience & in long ty  
 me the pyudence // And cullins sayth y gree  
 to thynges no been nat ay accompyshed by streng  
 the no by deliueresse of body but by consoul by  
 amocyttee of psones and by pience the deliue  
 the thynges no be nat fyelle by age but etes  
 py onforcon & oncesson day by day And yanno  
 shal ye keepe this for a genal rule // fyrt  
 shal ye clope to youe consoul a folde of youe  
 frendes that been especiale // For Salomon  
 sayth manye frendes haue thode but among  
 a thousand chese the con to be py consoulyng  
 for al be it so y thode fyrt no telle thy con  
 soulyng but to a folde thode mayst after dayer  
 telle it to moe folk if it be noode but looke  
 allegh y thy consoulyng haue thilke thyo condi  
 cions y q haue sayd bifoze y is to saye y they  
 be trode dysse & of olde experyence and deyl  
 nat allegh in ongy neede by o consoulyng allegh  
 for penytyne dychoneth a to be consoulyng by ma  
 nye for Salomon sayth Saluacion of thynges  
 is // dhere as yre been manye consoulyngs

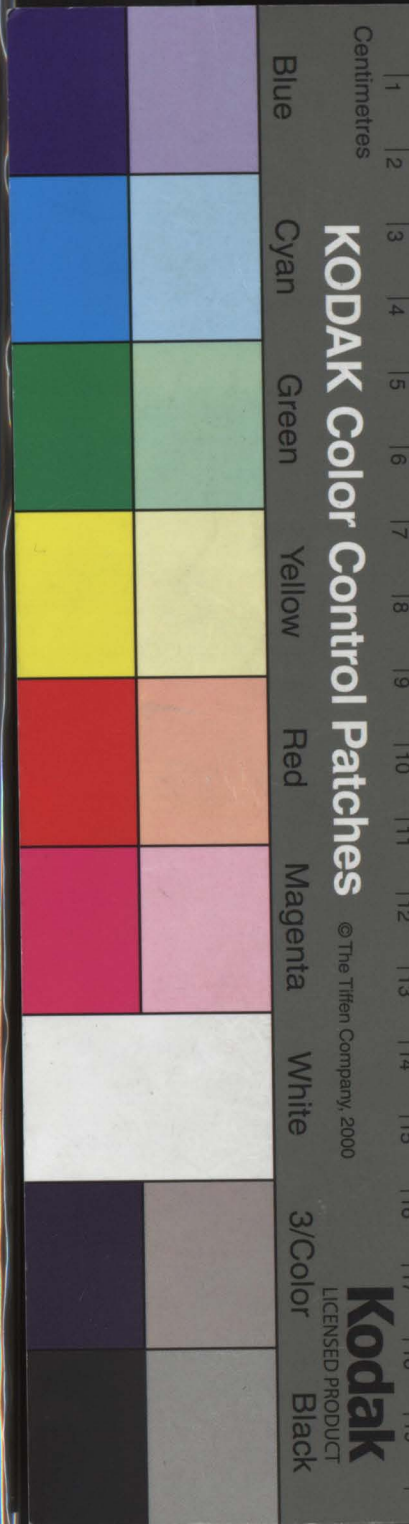
& dode sayth y q haue told yode of diche folk  
 ye shul be consoulyng / noode deyl q toche yode  
 deliue consoul ye eghte of thyo // fyrt ye shul  
 of thyo the consoulyng of foolos for Salomon  
 sayth take no consoul of a fool for he no kan  
 not consoulyng but after his olde lust & his affe  
 cion // The booke sayth y the ppyete of a fool  
 is thyo he trodeyth lightly hym of ongy dycht  
 & lightly trodeyth al domtee in hym self // dho  
 shal oek of thyo the consoulyng of alle platyng  
 peryche as onforcon hom rather to pson youe  
 pson by flingye / yan for to tolle yode the south  
 fastness of thynges // dhorfore cullins sayth  
 among alle the psonaltees that been in frenshype  
 the gretteste is flatyng and thofore is it moore  
 neede y thode of thyo & dode platyng yan any  
 other peple // The booke sayth thode shal rather  
 dode and ples for the peryche dodes of plato  
 yngs peryche than for the ogy dodes of thy  
 frend / that sayth the thy pater // Salomon sayth  
 y the dodes of a platyng is a waye to cacchon  
 qmoucy / he sayth also that he y spotey to his  
 frend dodes of dychonesse & of plesance setten  
 a net bifoze his feet to cacchon hym & thofore  
 sayth cullins // Euche nat thyo gye to platyng  
 no take no consoul of dodes of flatyng and  
 caton sayth // dho the deyl & of thyo dodes  
 of dychonesse & of plesance // And eek y shal  
 of thyo ye consoulyng of thyo olde onomye pat  
 been pconsoulyng // The booke sayth that no diche  
 pconsoulyng / in to the gre of his olde onomye  
 // And ysaye sayth / no truste nat to hom to  
 diche thode haue had penytyne dode or omocyttee  
 no telle hom nat thy consoul // And Conca tolley  
 the cause dhy q may nat be sayth he pat  
 diche as greet fyrt hath longe tyme onmyed  
 y thode no dychoneth som capony of dychonesse  
 // And thofore sayth Salomon / en thyo olde for  
 truste nonoy for eke by thode thyo onomye be  
 pconsoulyng & maketh the chye of humylytee and  
 dode to the de of his hood / no truste hym nonoy  
 for eke by he maketh thilke foynd humylytee moore  
 for his olde pfit / than for lene of thy psonne by  
 cause y he deometh to haue dychon ongy thyo psonne  
 by diche foynd contondance the diche dychon  
 he myghte not haue by sayth of dode // And Peter  
 delfonca sayth make no felshype of thyo olde onomye

for if thou do thou bountee they dole puzten it  
in to dikkedness. And oob thals moste of this  
the consoling of hom p been thy squanz & byon  
the greet iongours for p anoutyng pay sayn it  
more for goodd pan for loue. And thoffore sayth  
a phylisopho in the dais wher is no dight  
pfauly yodes to hym that he to soore dyedeth.  
And d'ull? sayth wher is no myght so greet  
of any Empour p longe may endyng. but if he  
hano more loue of the peple than goodd. shall  
shalt also of this pe consoling of folk p been  
dionkolable for pay no han no consal byde. For  
salomon sayth wher is no myght wher as pay  
noy dionkolable. ye shal also han in suspect  
the consoling of adycho folk as consalle yode  
o thynge pnychly & consalle yode pe contaryng  
exouly. For cassiodor sayth p it is a manng  
playghte to byndyng. Dehan a man shoddy to doon  
o thynge exouly & deqley pnych the conyng.  
Thals shal also han in suspect the consoling  
of dikked folk. For the book sayth the conyng  
lyng of dikked folk is allday ful of ffraude.  
And d'uid sayth whifful is that man p hath  
nat folled the consoling of adycho. shall  
shalt also of this pe consoling of yonge folk for  
hne consal is nat ypo.

Wolds hys out q hano shoddy yode of d'ich  
folk ye shul take yone consal and of d'ich folk  
ye shul folde the consal. wold deol q tocho yode  
hald ye shul examyne yode consal after ye doc  
tyone of d'ullins. In examynyng yone of  
yone consallos ye shul confidye manye thynge  
aldyffst thald shal confidye p in thalle pnyng  
that p pposst and by on d'ich pnyng thald deol  
hano consal that d'ny troyth be sayd & con  
sequed. wher is to sayn d'allo woldely thy tale  
for he p sayth fals may nat deol be consal  
in that cas of d'ich be woth. And aft the  
p shal confidye the thynge p accordon to that  
thou pposst for to do by thy consallos. if yon d'ace  
do therto & oob if pny myght may attome therto  
& if ye more part & ye better part of pny consallos  
necorde therto. or no. Thanno shal deol confidye  
d'ich thynge shal folde of that consoling. as  
hano pood deqle gace ppyt of damage and  
manye other thynge. And in alle thise thynge

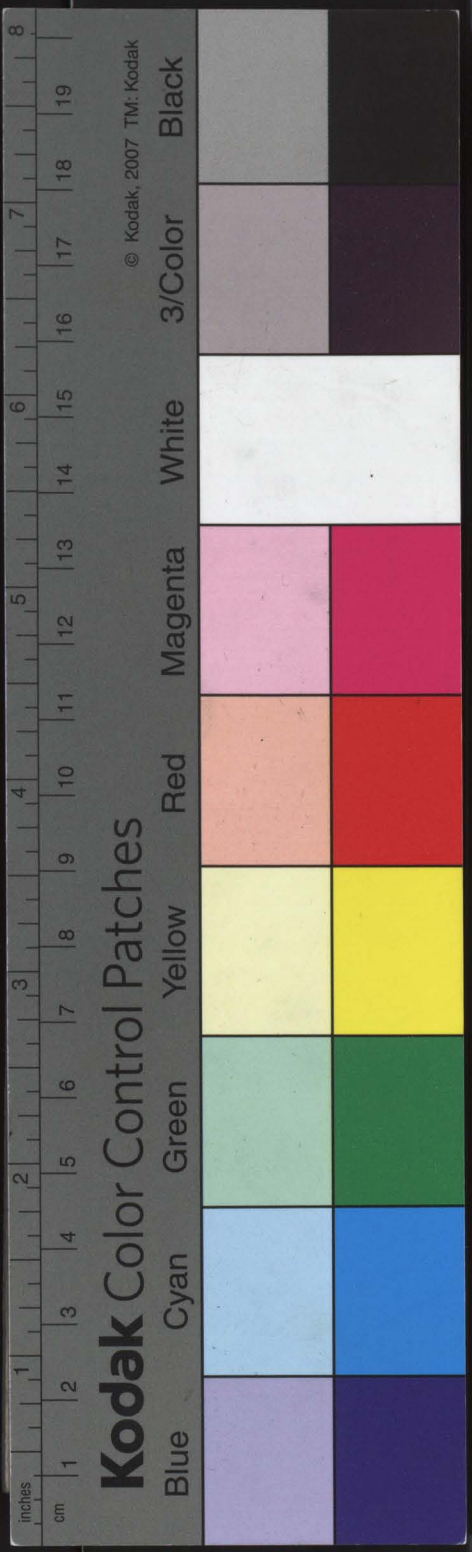
thals shal chose the beste & d'amon alle  
other thynge. Thanno shal deol confidye  
of d'ich poot is engondyng the matyng of p.  
consal & d'ich pnyng it may conceyng and  
engondyng. Thou shal confidye oob alle pise  
causes from d'ehomes they been pnyngon &  
d'han ye hano examyned yone consal as q  
hano sayd & d'ich pnyng is the better and  
more pnyngable and han appoynd it by manye  
d'ich folk and oob. Thanno shal deol confidye  
if thou mayst pnyng it & matyng of it a good  
ende for yon deol p any man sholdo byngyng  
a thynge. but if he myght pnyng it as hym  
oob. no no d'ight sholdo take vpon hym  
so how charge p he myght nat beo it. For  
pe pnyng sayth he p to muche emblyateth d'el  
troynteth lital. And d'aton sayth d'nyng to do  
d'ich thynge as p hant pnyng to doon. left p  
the charge pnyng the so soore p the byhonoth  
to d'eyng thynge. p thald hant byngyng. And if  
so be p thald be in d'ante. d'horther p mayst  
pnyng a thynge or noon. chose rather to suffe  
pan byngyng. And d'ator d'alfance sayth. if  
yode hant myght to doon a thynge of d'ich p  
moste reporto it is better way pan ye. thir  
is to sayn p the is better to hald thy tonge  
falle than for to spekyng. Thanno may ye be  
d'epende by pnyng pnyng p if p hant pnyng  
to pnyng a d'el of d'ich p shal reporto.  
thanno is it better p thald suffe than byngyng.  
deol sayn they p d'effonden ony d'ight to  
nyng a pnyng of d'ich he is in d'ante. d'horther  
he may pnyng it or no. And aft d'han  
ye hano examyned yone consal as q hano  
sayd byfynd and knodden deol p ye may  
pnyng yone omysse d'eyng it thanno  
only til it be at an ende.

Wolds is to yon & tyme p q shoddy yode  
d'han & d'ehoffore pat ye may charge yone  
consallos d' onton reporto. Soothly a  
man may changen hne pnyng & hne consal if  
the cause cesseth. or d'han a nolle cas  
d'nyng. For the lades sayth p by on pnyng  
p nollely bidden. byhonoth nolle consal. and  
sonora sayth. if thy consal is come to the



Centimetres  
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Black  
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ens of thyn enemy; change thy counsel, albeit  
 must also change thy counsel if so be þ' word  
 fynde þ' by oþer or by oþer cause harm or da-  
 mage may byde. Also if thy counsel be disho-  
 nest, or oþer comyng of dishonour cause change  
 thy counsel, for the laddor sayn þ' alle byhete  
 þ' been dishonour, been of no valur. And yet  
 if it so be þ' it be impossibill, or may nat good,  
 by be pfermed or kept, and take no for a  
 goddall youle þ' eny counsel þ' is affaymed so  
 strongly pat it may nat be changed for no  
 condicion þ' may byde, q' oþer þ' thilke counsel  
 is dyllyd.

¶ This melibon, when he hadde herd þe  
 doctryne of his dylf darme ppydence aucte  
 yode in thre dyls. Darme gud he as yet  
 in to þe tyme, ye hane dyl and conously  
 taught me as in gongal, hald q' shal gonne  
 me in chosynge, & in choldynge of my counsel  
 lous. But now dylde q' fayn þ' ye dylde  
 condonden in especial, & tolle me hald  
 libeth, or what seemeth yode by oþer counsel  
 lous þ' doo han chosen in oþer present nede.

¶ My lord quod oþer q' be þe yode in alle  
 humblesse þ' ye dyle nat dylfully replye  
 ayon my reson, no detourp, youe herte  
 thode q' opote pynge þ' yode dyllyd, for god  
 dylt þ' as in myn entente, q' opote it for  
 youe beste, for youe honer, & for youe ppat,  
 oþer & soothly q' hope þ' youe benygnytee  
 dyl taken it in pdrance. I mustop me dyl  
 gud oþer þ' youe counsel as in thre cas no shol-  
 de nat, as to spoken ppyly, be called a counsel  
 lunge, but a mocon, or a moonyng of folye  
 in oþer counsel ye han oþer in many a son-  
 dy dyl. First & for oþer ye han oþer in  
 the assamblynge of youe conseilors, for ye  
 choldo first han dylod a folde folk to youe  
 conseil, & after ye myghte han sholded it to  
 mo folk, if it hadde be nede, but certes ye  
 han podymly dylod to youe conseil a gret  
 unlytude of peple, ful dylgourant, & ful a  
 mayous for to hope. Dyl ye han oþer  
 for thre no ye sholdo only hane dylod to  
 youe conseil, youe tyrdlyfouder, oþer and

Dyl ye han y dylod strango folk, yunge folk  
 falso flaterour, & onomye reconflod, & folk  
 þ' doon yode poysonce. Et auten lous, dyl  
 oþer also ye han oþer, for ye han byhete dyl  
 yode to youe conseil, q' oþer conoytise, & hylf  
 nesse, ye dyllyd thre pynge been contraynse  
 to eny counsel honeste, and pprofytable, and  
 ye dyllyd thre pynge, ye han nat amoussed  
 or dyllyd hom, neyther in youe self, no in  
 youe conseilors, as ye oþer, ye han oþer  
 also, for ye han sholded to youe conseilors  
 youe talent, & youe affection to maken  
 dyls anon, and for to doon benygnytee, they  
 han oþer by youe dylde to what pynge ye  
 been onclined, and thre ye han yode conseilod  
 yode rather to youe talent, than to youe ppat  
 ye han oþer also, for it seemeth q' yode out  
 fytth to han been conseilod by thre conseilors  
 only, and dyl lital awe, dyl as in so gret  
 & so hylf a nede, it hadde been necessarye mo  
 conseilors, & moore dyllyd to pferme  
 youe empysse, ye han oþer also, for ye  
 han nat examynod youe conseil in þe fessyde  
 manere, no dyl manere as ye cas segnyte  
 ye han oþer also for ye han makod no dyl  
 byn blydye youe conseilors, thre is to sem  
 blydye youe freondes, & youe foynd conseilors  
 no ye no hane nat knowen, the dyl of youe  
 tyrd freondes oþer, and dyl, but ye han  
 cast alle hyl dylde in an hylpote, and on-  
 clined youe herte to the moore part, & to þe  
 gretter nombre, and thre be ye condonden  
 and oþer ye dyl dyl þ' men shal allday  
 fynde a gretter nombre of folles, pan of  
 dyls men, and thre in the conseilors pat  
 been at congygourant, & unlytude of folk  
 ye as men take moore pdrant to þe nombre  
 pan to þe sapience of psones, ye so dyl þ' in  
 oþer conseilynge, folles han ye mayntye  
 ¶ Melibon as dylde agayn & seide q' dyl dyl  
 þ' q' hane oþer, but thre no thode hyl told  
 mo hope bysen, þ' he mye nat to blame thre  
 changyng hyl conseil in certyn cas, & for certyn

juste causes / of an al iode to change my con  
sallome right as y' doct demise. The pille  
coyth / y' foete do hyme is mannysh / but too  
for to psonge longe in hyme is doct of the  
doul.

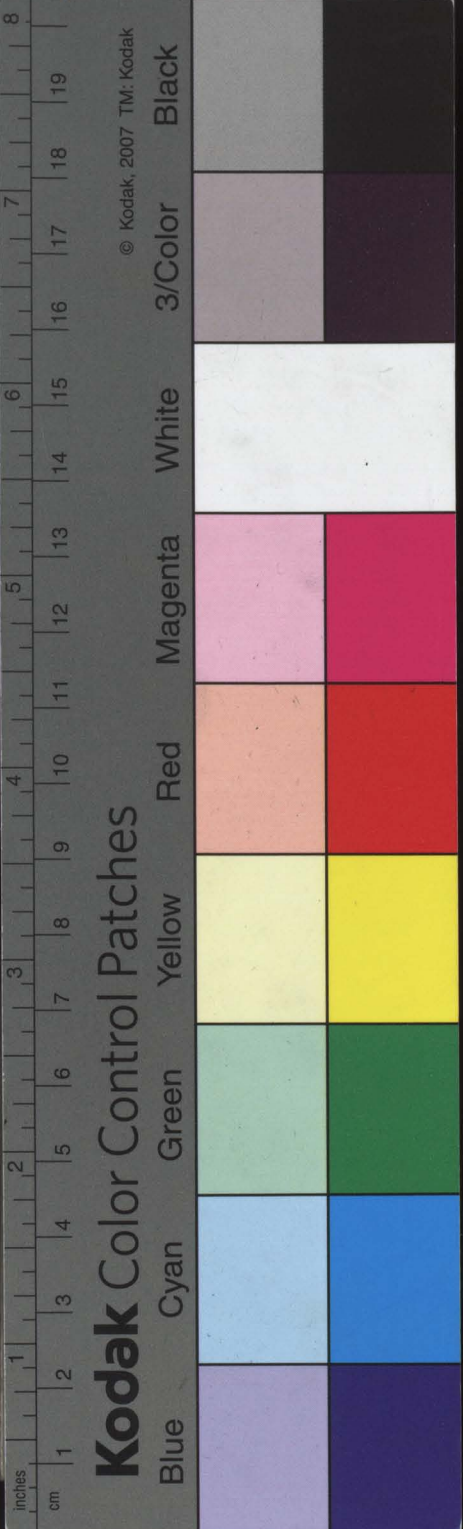
To this sentence answere doun doun  
doun / Examplye good the your con  
sal / lat be see the delyche of hom han spe  
ken moost resoundly / & taught yold best doul  
And for no muchel as pe oxymyndacion is  
necessaire / lat be bygynne atte surgens / & at  
pe phisicians / y' fust spoken in pe matiere  
of say yold y' the surgens & phisicians han  
wyrd yold in your conseil dinstrothly as hom aghte  
& in hys speche seyden ful dinstrothly y' to the offic  
of hom appteneth to deon to eny dinstroth hono  
and gfit / and no dinstroth to annoy / and after  
hys craft to deon groot dinstroth onto pe eny  
of hom dinstroth y' yoy han in hys gouernance  
And one right as they han answere dinstrothly  
and dinstrothly right as yode y' y' yoy be hystly  
& conyngly gnownded for hys noble speche  
& eek for they schullen do the moore onerous bysmesse  
in the curacion of thy dinstroth / For at be it so  
y' they been your frendes / theyse that ye nat onfrien  
that they seye yold for nocht / but ye aghte the  
rather gnownded hom / and sholden hom your  
largesse / And as touchyng the pphow dinstroth  
the phisicians ongesseiden in this add / this is to  
com that in maladyes / y' o contye is dinstroth  
by another contye / of doctes fayn knodes hold ye  
understande thilke text / and dinstroth your son  
tonce

Coctes quod gnownded y' understande it in pe  
dise / y' right as they han deon mo a contyng  
right so choldes y' deon hom another / for right  
as yoy han bouged hom on mo / & deon mo dinstroth  
right so shal y' bouge mo by on hom an deon hom  
dinstroth / And thaimo hano of cured o contyng  
by another

Los loo quod doun pndence hold hystroly is  
enay man onfrien to hys adous dinstroth / & to  
hys adous plesance / Coctes quod the pe dinstroth  
of pe phisicians no sholdes nat han been undy  
fonden in this dinstroth / for too dinstrothness  
is nat contyng to dinstrothness / no bougeance

to bougeance no dinstroth to dinstroth / but dinstroth  
of hom onfrien and aggestroth otho / But  
coctes the dinstroth of pe phisicians sholdes hon  
understande in this dinstroth / for good & dinstrothness  
been the contyng / and peo & dinstroth / and hon  
geance & suffidant dinstroth and dinstroth / & many  
otho pntes / But too dinstrothness shal be  
dinstroth by goodnesse / dinstroth by dinstroth / dinstroth  
by peo & so forth of otho pntes / And hystroth  
to dinstroth / com paulo pe apostle / in many  
places he seith / & so yoldeth nat harm for  
harm / no dinstroth speche for dinstroth speche  
but do dinstroth to hym y' doth to the harm / and  
blesses hym y' coth to the harm / & in many  
otho places he anonestroth peo & dinstroth  
But nold doct of ope to yold of pe conseil  
dinstroth y' dinstroth yoyen to yold by pe mon of lade  
& the dinstroth folk y' seyden alle by con dinstroth as  
yoy han hys bifore / that eny alle pntes ye shal  
do your dinstroth to keopen yold pntes / & to  
dinstroth your hano / and coctes alle y' in pe  
caas ye aghte for to dinstroth ful dinstroth / & dinstroth  
groot dinstroth / And one as to pe fust pnt  
y' dinstroth to the keopen of your pntes / ye  
shul understande y' he y' hath dinstroth shal otho  
moore dinstrothly & moole yoyen bifore alle  
thinges that thuo cust of hys may doct han  
hym in hys pntion / & been hys sonyng helpyng  
at hys needs / for coctes in this dinstroth peo is  
no dinstroth y' may be consouled no kept dinstrothly  
at otho the keopen of otho lode thuo cust  
To this sentence dinstroth the pphow dinstroth  
that seith / off god no kepe the caas / in yold  
dinstroth he y' a kepe / & dinstroth pntes  
shul ye comitte pe keopen of your pntes to  
yoldes trolle frendes y' been appoued and  
y' knolle / And of hom shul ye ayen help yoldes  
pntes for to kepe / For dinstroth seith / off y'  
hast mode of helpe dinstroth it of thy frendes  
For they no noon so good a phisician as  
thy trolle frend / And after this pntes  
shul ye kepe yold spe alle strange folk / and  
fio hystroth / and hano alle yoyen support hys  
comparyng / For dinstroth dinstroth seith / no  
take no comparyng by the dinstroth of a strage  
man but if it so be y' thold hano knode  
hym of a longer tyme / & if so be y' he fat





in the compaignye / panonnyng & adrou  
 thy assent / amonge thamo as actually as  
 thold mayst of his confidacion / and of his lif  
 by foie / and forno thy deye / deye p p elict  
 go thyder / there as thold elict nat go / and  
 if he beye a spege / hold the on po wate side  
 and if he beye a paxid / holde the on po left  
 syde / and after this / panne shal yo kepe  
 yall dysch from alle odyer manere peple  
 as i have sayd before / and hom and hys  
 conseil of his / And after this panne shal  
 yo kepe yall in pldy manere p for any p  
 pumprion of yone strengthe / if yo no despise  
 no attempte / nat the myghte of yone aduq  
 saye / so lito if yo loto the toyng of yone  
 pson for yone psumprion / For ouer deye  
 man dyedeth his enemy / And Salomon seyth  
 Deoleful is he p of alle hath dyde for  
 cepte he p thyngh the hardynesse of his herte  
 or thyngh he hardynesse of hym self hath  
 to greet psumprion / hym shal yuel bityde  
 channo shal yo owne comytordayte on  
 byssomont / and spyalle for court seyth  
 that the deise man p dyedeth harme  
 schuoth harme / ne he ne fallett in to pils  
 that pils schueth / And al be so if it seeme p  
 than an in syler place / yet shalthe alday do  
 dilgenco in keepyng of thy pson thow to  
 oem / no be nat negliget to kepe thy pson  
 nocht our by for thy grettest enemy / but fyo  
 thy leste enemy / Senec seyth a man p is  
 deol amyse / he dyedeth his leste enemy  
 Ouide seyth p the luel deyle deol ple the  
 syde hole / and yo deide hert / And yo book  
 seyth a luel thorn may pryke a kynge ful soye  
 and an hound deol holde yo deide boye / but  
 natheler q oye nat p p shal be so coldayd  
 p thold dourte there / where as is no deede  
 the book seyth p com folk have greet lust to  
 dooeyne / but yet they dyoden hem to be decey  
 ned / yet shalthe dyde to been empoynded  
 & kepe the fyo the compaignye of stoyner  
 For the book seyth / de poyner make no  
 compaignye / but flos hys deydor & conyn  
 zold as to pe secomde point / de hore to  
 yone deise conseil / consoled yall to day  
 nestore yone hore de greet dilgenco / q deol  
 p fym knelle hold p yo vnderstande thilke  
 vides / and what is yone sentonco

mychbens / and seyde / de pte  
 vnderstande it in this deise / what q shal  
 nofere myn hore de toyne / de hore to han  
 castles / & othor manere edifice / & armye  
 & artilerie / by de hore pnyse / q may my per  
 sone & myn hore so kepeon & defendon / pat  
 myne enemy shul been in deide myn hore  
 for to appoche

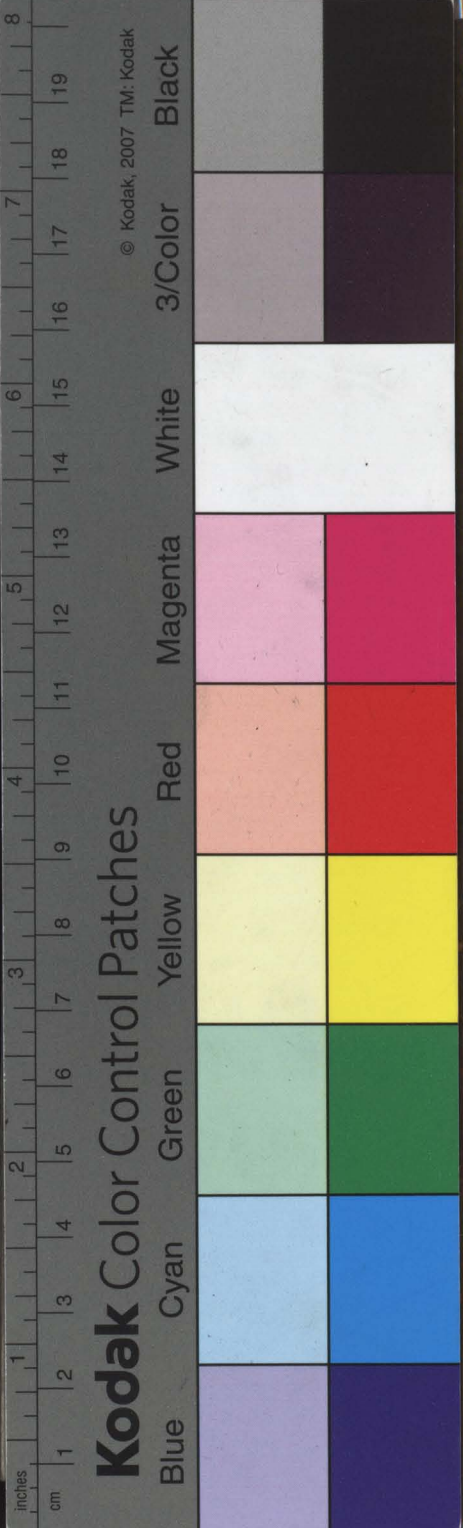
To this sentonco / answere anon pnysonce  
 vnderstandyng is quod / shoo of hys toyne  
 & of grette edifice / de greet costage / & de  
 greet tranalle / and dehan p they boon accom  
 plied / yet be pey nat deyth a syde / but if  
 they be defendod by grede frondor / p boon  
 de deise / And vnderstande / deol p the  
 grette & the strengeste garnison / p a webe  
 man may hore / as deol to kepeon hys pson  
 as hys gooder / is p he be biloned de hys  
 ondyt / & de hys pnyse / For this  
 deyth / gullme / what thore is a manere gar  
 nison / p no man may venquyde / no distonfyte  
 & that is a lode to be biloned of hys ondyon  
 and of hys peple

zold hore as to pe thynne point / de hore to  
 yone deise & deise conseil / seydou p yall no  
 othe nat odyer / no hysly pcedon in this  
 nede / but p yall othe pnyon & apparaylon yall in  
 this case / de greet dilgenco / and greet delibacion  
 treade / q thore that they seydou nat deise / and  
 nat seyth / For gullme seyth / qn ouer nede er  
 thore bigynne it / apparaylon thore de greet dilgenco  
 channo seye q / that in vngoune takyng in deise  
 in battalle / and in vngoune / or p bigynne  
 q deise p thore apparaylon the pte / & do it de greet  
 delibacion / For gullme seyth / p longe apparaylon  
 bifyn the battalle / make short victorie / And  
 Cassiodore seyth / who garnison is stronge  
 dehan it is longe tyme amyse

But nat lat to spoken of the conseil p deise  
 accorded by yone neghobore / de hore to doon  
 yall pnyon de outon lous / yone deise enemy  
 pconfid / yone flatterer / p consolacion yall con  
 toyn thynge pnyly / & openly consoled yall pe  
 conyayte / the yone folk also p consolacion yall  
 to vngoune yall & make deise anon / and deise oye  
 as q hore seyd bifyn / yo han grede / to han



adveynge pat is expresse agayns yo comanndement of god, and yo befallerth ofto of angry & of qre  
 god woth y' shalt nat take yo name of yr lord god in veyn or in qdel. Also othe lord qth crist  
 woth by yo othe of count wythold. No oth yo nat swere in alle manere nothe by honore  
 for it is goddes tione, ne be eythe for it is roberth of his foot, ne be jersusalem for it is yo citee  
 of a greet kyng, ne be qyn hood for y' mayst nat make an heer nothe. Othe ne blak, but seyth  
 by zedro owoy, yo yo & nay nay, and othat pat is moore it is of evyl. thus seyth crist for  
 crist sake swergeth nat so synfully in dismembryng of crist by soule, herte, bonys & body. For  
 certis it cometh y' yo synken y' cussode qedys ne dismembred nat ynogh the precouse psons  
 of crist. But yo dismembren hym moore. And if so be y' the lorde compelle yos to othe yo name.  
 redder yos aftre yo lorde of god in yone sweryng as south qromyo. & c. Othat shalt bepo  
 in condicions. Othat shalt swere in trowth, in doom, and in rightwisnesse the is to seyn yos  
 shalt othe sooth. For eny sweryng is agayns crist for crist is wryt trowth, and yos othe yo  
 nat eny greet othe nat compelled lawfully to swere, the dounde othat nat departe from  
 his herte othat he useth othe, unlessful othe. Othat shalt othe in doom, othat  
 thold aft consyerned by yr domyng man to detruess the trowth. Let y' shalt nat swere for  
 eny ne for favour, ne for moode, but for rightwisnesse for dedayng of it to doerthys of  
 god & helpe of thyn eny cristens. And perfere eny man pat taketh goddis name in qdel  
 or falsly othe, or othe his mouth, or othe taken on hym yr name of crist to be called a qstous man  
 & hyneth agayn cristes sweryng, and his tokyng alle yos take goddis name in qdel. Take othe othat  
 seyth saint petry. Actum. & c. Non est aliud nomen sub celo. & c. qth. is non othe name  
 south count petry under honore yonyn to men in othe, yos make be swere. y' is to seyn but  
 yo name of qth crist. Othat keep of herte pat yo name so precouse of qth crist, as seyth  
 count paulo ad philippos. 2. In nore qth. & c. Othat in yo name of qth eny kynde  
 of honouly creatyng, ethely, and of helle shulde bolde for it is so heyl, and so doerthysful  
 y' the cussode found in helle shulde trowth to heyn it nonpued, pan cometh it pat men y'  
 othe so honouly by his blessed name y' they despise it moore boldely, pan the cussode qedys, or othe  
 yo dound pat trowth, othat he harte his name. Othat certis seyth pat othe, but if it  
 be lawfully doon is so heyl, deffended, moore doerthys is for sweryng falsly, and yet neddes  
 othat seyth othe of hem y' delate hom in sweryng, and holde it agentyng, or a manly dede to swere  
 greto othe. And othat of hom y' of venay swere no cess nat to othe greto othe, al be yo cause  
 natid, seyth a swere, seyth yo honouly synno othe, othat only is eke a greet synne. But lot  
 yo so nede to y' honouly synno othe, of admaton & conyacion, as do this fals, suchantonyng  
 or eny maner in haryng ful of othat, or in a byght swere in a cacle, or in a fir, or in  
 yr shulderyng of a sheep, q kan nat seyn but pat yos doon cussody & dampnably agayns crist  
 & al yr feth of holy chyrche. Othat othe of hom y' belouyn on domynaylos, as be flate  
 or be noys of bydder, or of bester, or by feet by swerantys by domyn, by chyrche of domyn  
 or qakynge of houses, by swerantys of jattys & othe maner. Swerantys, certis al yo sweryng is  
 deffended by god & holy chyrche. For othat yos been accusid, til yos come to amendement y' on which  
 falsse setten heyl bilene. Charyng for doundes, or maladye of men or of bester, if yos taken  
 eny effect, it may be panyntys y' god suffreth it for folk shulde yos yr moore feth & jousens  
 to his name. Othat othe of swere, which goddaly is fals, or swerantys of othat in entent  
 to dyscreyn his enno cristens. Sum lesur is of which there comen noon manerage to nothe, it



And sum lesyng turneth to pe ese & profit of o man and to damage of another man. Another  
 lesyng for to save his lif, or his catel cometh of delit for to lye in delict, delit they schul forgo  
 a long tale, and paynte it w<sup>th</sup> alle circumstancis, where al pe ground of pe tale is false.  
 Sum lesyng cometh for he schil outpene his deoyd. Sum lesyng cometh of verchoulesnesse & outen  
 anyement and semblable thyngis. Let us now touche pe vice of flattery, which no cometh  
 nat gladly but for good, or for conceyts. Flattery is generally deysingful pleyng. Flattery  
 becom pe deuyles crooked p<sup>r</sup> uoyllhou his children & mylk of losyng. For saye Salomon  
 sayth pat flattery is deys pan detraction, for omnytyme detraction maky an hardtoyn man  
 be pe more humble, for he dyedeth detraction. But certis flattery p<sup>r</sup> maketh a man to enham  
 can his herte & his contenanance. Flattery becom pe deuyles enchanter, for pey make a man  
 to deys of hym self be lik p<sup>r</sup> he is nat lik. They be lik to qudas p<sup>r</sup> betraysed a man to selle  
 hym to his enemy, p<sup>r</sup> is to pe deuyles chapelleyne pat syngon enyo place. I rekne flattery  
 to susteyne hym in his queyl. Speke we now of such cursing as cometh of quone herte. Na  
 lison goddally may be seyde enyo maner polder of harm. Such cursing byeneth man fro pe regne  
 of god, as seyth sent Paul. And ofte tyme such cursing deysingfully retourneth agayn to hym  
 pat curseth, as bynd pat turneth agayn vnto his owne nest. And ouer alle thyng men schil  
 esthne to curse hys children, and yeno to pe deuel hys engendyre as fersoth in hym is etes  
 it is gret pil, & gret synne. Let us now speke of chiding & reche, which becom ful gret  
 deuydes in mannes herte, for they oute the soome of frendshipe in mannes herte. For etes  
 smother may a man ployly becom accorded w<sup>th</sup> hym, p<sup>r</sup> hym openly hay souled, & repynde  
 deplamded. This is a ful gretly synne as crist sayth in pe gospel, and take kepe note p<sup>r</sup>  
 he pat reproue his neighbore, either he reproueth hym by oon harm of peyne p<sup>r</sup> he hay open  
 his body, no mesel, coked baylot, or by sum synne pat he dooth. Alas if he reproue hym be  
 harm of pyne panno turney the reppe to hu crist. For peyne is sent by pe righteys soude  
 of god, and by his sofgaunce, be it meselye, or waym, or maladio. And if he reproue hym on  
 charitably of synne, as thos holour, thos dyntolous baylot, and so forth, panno p<sup>r</sup>cometh pat  
 to pe joyysing of the deuel p<sup>r</sup> enyo hert, qoye pat men do synne. And certis chiding may nat  
 come but of a vileyn herte. For after pe habundance of pe herte openeth pe mouth ful ofte  
 And pe schul vnderstonde pat look by any deys, eban oon man schul chastise another, pat  
 he be day from chiding, or reprouyng, for treddely but he be day, he may ful lightly queyl  
 pe fyr of angry, & of dyatthe, which he schulde quonche, and pauentye steth hym pat  
 he myghte chastise w<sup>th</sup> bonnyte. For as seyth Salomon, the amyable tynge is pe tye  
 of hys, p<sup>r</sup> is to ceyn of hys opytueel. And soothly a distaunce tynge olety pe opytes of  
 hym pat reproueth, and eek of hym pat is reproued. To what sent sent Augustyn. There is  
 no thyng so lik pe deuyles child, as he pat ofte chideth. I requant of god by houe nat  
 to chide, and had pat chiding be a vileyn pyng butte alle manere folk, yet is it certis  
 most conuenable betwixe a man, and his wyf, for there is nonore rest, and therefore sayth  
 Salomon, in houe pat is outkened, & droppynge, and a chiding wyf been like. A man p<sup>r</sup>  
 is in a droppynge houe in manere places, thogh he esthne pe droppynge in o place, it droppeth  
 on hym in another place, so sayeth it by a chiding wyf, but she chide hym in o place, she  
 schil chide hym in a nother. And therefore bette is a mesel of byed, w<sup>th</sup> joye, than an housful of

J.

4  
delicio. In chidinge sent Salomon. Sent Paul sent. ye comen be ze outgite to your honsbondes  
as liboneth in god. And ye men loueth your dynges. Ad colomsense. 2. Afterward speke do of  
obeynges. Delich is a dylked synne. and namely Delich he skorneth a man for his goods. Delich  
for his obliche skornys faren lik pe foule gods. It may nat endys to smelle pe soote sancy of  
pe synne. Delich it floussyth. thise obynge boon ptynges foladde. At pe dnyl. for pey han  
poye Delich pe demyl. Delymeth. E. coysse Delich he leseth. they boon aduysynce of the crist. for  
they haton. It he loueth. pat is to syn. saluacion of soule. Speke doo nodd of dylked counsyl  
pe Delich is a trayto. for he doctoryeth hym pat trusty in hym. For dachtosel ad absolonem  
But natholose. yet is his dylked counsyl fust agayn hym self. for as perth pe dyse man  
euyr falso hynnyge hath thise appetee in hym self. It he. It dyle anye a nyther man. he anoye  
fust hym self. and men chal endystande. It man chal not take his counsail of falso folk. no  
of angry folk. or gyonous folk. no of folk. It lonou specially to muche doodyly folk. namely in  
consoylnges of oodles. It dode comey the synne of hom. It oodden. E. maken distord. amonges  
folk. Delich is a synne. It crist haton obdychly. and no dounde. is for he deyede for to make  
concord. And mooge thamo do pey to crist. pan dide they pat hym quasyode. for god loueth bet  
tre pat frondshyp. be amonges folk. pan he dide his obdno body. Delich. pat he yaf for dnytes.  
thaffee boon peyliknod to pe demyl. pat enoye is aboute to make distord. It dode comey the  
synne of double tonge. Delich. as speken fays. be foun folk. E. dylkody by hynde. or ell pey  
maken semblant. no posth pey spoke of good entencion. or ell in game. E. pley. and yet they  
speke of dylked entente. It dode comey beddynges of counsail thyngh. Delich. a man is  
diffamou. certis dnyge may he yestoye pe damage. It dode comey yndurce. It is an open  
folie. for he. It ofte manatoy. he thyeteth mooge. than he may pform ful ofte tyme. It dode  
cometh qdel dodes. It is. It onto ppyt of hym. It speleth the dodes. E. eek of hym. It bestueth  
poo dodes. or ell qdel dodes. been the. It boon nodelice. or. It onto entente of natmyl ppyt.  
and al. be it. It idel dodes. been smytynne. dymal synne. yet scholdo men dourto hom. for do schul  
your yotnynges of hom. bifoys god. It dode comey changlynges. It may nat been. It onto synne. E.  
as sent Salomon. it is a signe of apert folys. and perfore a philosophys seyde. Delich. men  
nyed hym. hold. It mon scholdo plese pe peple. and he instygode. doo many goodo dodes. and  
speke folde changlos. After. pno comey pe synne of charyty. It boon pe demelie dyes. for  
pey maken folk to laughe. at hys charyty. as folk doon atto gaudes of an dno. Delich. charyty  
defondeth sent Paul. looke hold. pat ceptuous dodes. E. hooch conforten hom. It tranaylen  
in pe seynce of crist. It right so conforten pe dylmys dodes. E. knallos of charyty. hem. It  
tranaylen in pe ceynce of pe demyl. It thise been pe synnes. It come of pe tynge. pat comen  
of the. and of othere synnes.

Here foloweth pe remedye agayns pe synne of Ire.

3. 2. 15

The remedye agayns the is a vertu. It men clepen mansuetude. It Jon de bonoma clepey debonari  
tate. E. eek another vertu. pat men calley patience or suffraunce. Debonariete. Debatte. E.  
restaryeth pe charyty. E. no moounges of mannes corage in his herte in dylch manere. It pey  
ne skyp nat out by angry. ne by the. Suffraunce suffrey. obdychly. al the annoyances. E. pe  
debatte. pat men doon to man outdoyd. Sent Jerome sent. pno of debonariete. It dooth

Centimetres

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Black

White

Magenta

Red

Yellow

Green

Cyan

Blue

noon harm to no light, ne ceith, ne for noon harm þ men doon, ne ceith, he ne eschaufeth nat a  
gayne yow. & his vertu somtyme cometh of nature. for as seith ye philosopher // No man is  
a quyt thing by nature, debonaire, and trefable to goodnesse, but shan debonaire is enforced  
of grace, thanne is it the more worth // Patience þ is a nother remedye agayns þe and  
is a vertu þ suffreth petyly enny mannes godnesse, and is not despoth for noon harm þ is  
doon to hym // The philosopher seith pat patience is thilke vertu pat suffreth debonairely  
alle the outrages of aduersitee, & enny dookede dook, this vertu makey a man lyk to god  
& makey hym goddes owne deere child, as seith crist, this vertu dystouryng ym omny, and  
therefore seith ye wise man // If þ dost venisse thyn onomy, lerne for to suffre // And þ  
shal understonde þ man suffreth, my manere of grauntes in outbaid, ynges, agayns ye  
whiche foure, he moot han, my manere of grauntes // The fyste grauntes is of dookede  
dookede, thilke suffreth þu crist, & oute gnychynge ful patiently, shon ye golde despoth  
hym ful ofte // Suffre þ therefore patiently, for the wise man seith, if þ fynde & a  
fool, post ye fool be despoth, or thogh he laughe, algate þ shal haue no rest // What other  
grauntes outbaid is to haue damage of thy catel. They agayns suffred crist ful grauntes  
ently, shan he doo despoth of al pat he hadde, in this lif, and pat nae but his clothes  
The.iiij. grauntes is, a man to haue harm in his body, that suffred crist ful patiently  
in al his passyon // The.iiij. grauntes is in outrageous labour, in dookede, sherefore qe  
pat folk pat maken hys squaritez to trauillon to grauntes, or out of tyme, as on halp  
dayes, soothly they doon great harm // They agayns suffred crist ful patiently, & taughe  
ye patience, shan he haue op on his blisped schuldere the croys, op on which he shold  
suffre despoth doth // They may men lerne to be patient, for ceith nat only crist  
men been patient for loue of þu crist, & for gordon of the blisful lif þ is payable, but  
ceith the olde payens pat noure doo cristens comended, & usedon the vertu of pati  
ence // A philosopher op on a tyme pat dookede haue beto his disciple for his grette tres  
pat for which he doo amoned, & byghe a yerde to prode the child, and shan ye  
child saugh ye yerde, he sayde to his master, what thowke so to doo, qe doo beto thee  
quod the master for thy correction // For sothe quod the child, ye oghte fust correcte  
your self þ haue lest al your patience for ye gilt of a child // For sothe quod ye master  
al dookede þ ceith soth, haue thade ye yerde my doo son, and correcte me for my  
impacience // Of patience comey obediens, thugh whiche a man is obedient to crist,  
and to alle hom, to whiche he oghte been obedient in crist, and understond dook þ obedi  
ence is pfit shan þ a man dooth gladly, and hastily, & good herte omnyly, al pat he  
shold do // Obedienc goddally is to pforme the doctryne of god, & of his soueraynes, to  
whiche hym oghte to been oberstant in al nyddynesse.

### De Auidia

32 20  
After the synnes of Envy and Ire, cold doth qe speke of the synne of Auidia, for  
envy blendy the herte of a man, & ire troubleth a man, and Auidia makey hym heuy,  
hoghful, & despoth // Envy & ire makey batornesse, & it is moody of Auidia, & bynnyng  
hym ye loue of alle godnesse, pame is Auidia ye Auidia of troubled herte // And seith



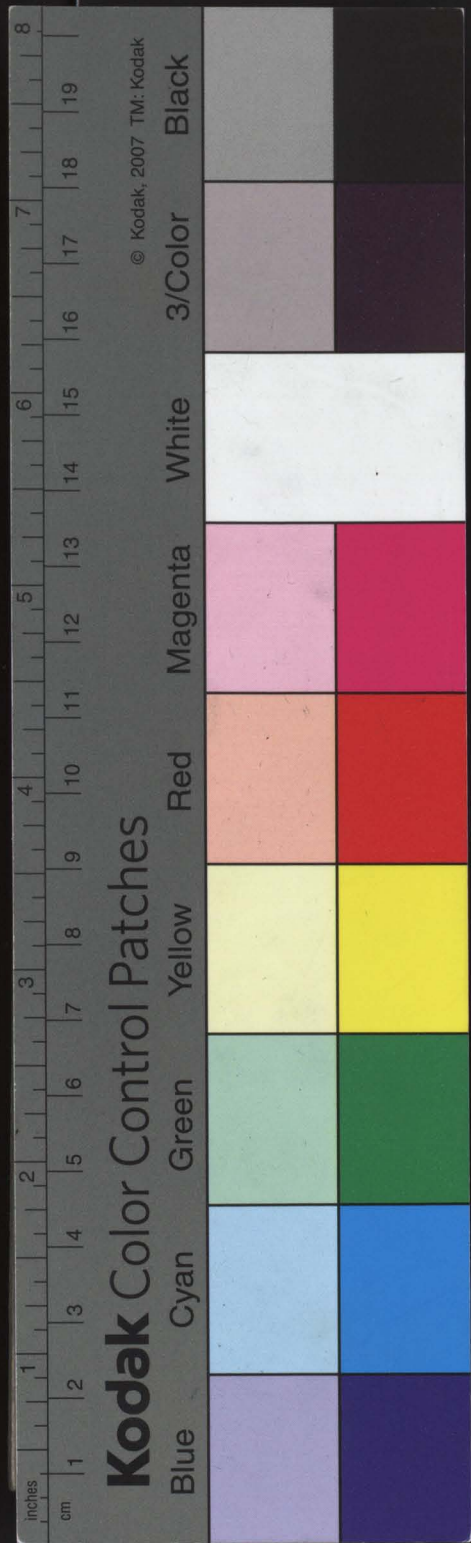
Augustyn saith it is a voy of goodnesse & a voy of harm. Certis pro is a dampnable synne  
for it doth bring to the cyste in as much as it bynnymer the soules of men oghte doon to  
crist. & alle diligence as sayth Salomon. But accidie dooth noon such diligence, he doth  
alle thinge w<sup>th</sup> a voy, & w<sup>th</sup> dyssuade, slacknesse & excusacion, & w<sup>th</sup> ydelnesse & w<sup>th</sup> ynlyst.  
The dybich yo dook southe, dourset be ho<sup>r</sup> y<sup>r</sup> dooth pe soules of god necheontly thamo is accidie  
enomy to ouer estate of man for certis the estate of man is in .iiij. maneres. whiche it is  
the estat of innocente as was the estat of adam biforn y<sup>r</sup> he ful in to synne in dybich estat  
he was holden to dyche as in honnyng and addeynge of god. Another estat is the estat  
of synful man in dybich estat man been holden to laboure in synge to god for amoument  
of hys synnes and y<sup>r</sup> he dole synne hom to yse out of hys synnes. Another estat is the estat  
of spate in dybich estat he is holde to doctes of penitence. And etoo to alle yse thinges  
is accidie enmy & contrarye for he loveth no besynesse at al. And certis this foule synne accidie  
is eek a ful grete enmy to the liflode of yo body. for it ne hap no pyramite agayn tomporel no  
cessitee for it foelshedeth & forsluggeth and despoyleth alle goodes tomporel by yocchelesnesse. The  
fyrthe thing is y<sup>r</sup> accidie is lik hom y<sup>r</sup> boon in yo payne of helles by cause of hys slouth and of  
hys honnyng. For they y<sup>r</sup> been dampned been soo boundyn pat they ne may neyther deul doo ne  
deul thynke. Of accidie cometh fyrst y<sup>r</sup> a man is annoyed and encombered for to do any goodnesse  
and makey y<sup>r</sup> god hath abhominacion of dybich accidie as seyth count Jon. And cometh  
olouthe pat dool nat ouffo noon hardnesse ne no penance for southe olouthe is soo tondre  
& soo delinat as southe Salomon pat he dool nat ouffo noon hardnesse ne penance and y<sup>r</sup>  
fore he schendeth al pat he dooth. Agayn pro w<sup>th</sup> hertes synne of accidie & olouthe shold  
man excuse hom self & use hom self to doon goode doctes & manly & veynously catchon  
conage doel to doon synnyng y<sup>r</sup> oue lord. Crist quyteth euery good doode be it nouge so  
lute. Of synge of labour is a grete thing. for it makey as southe count Equard the labourer to  
hauo stronge dynes & hayde synnes and olouthe makey hom felle & tondre. Thamo cometh  
dode dyede to bygnis to doctes any goode doctes for certis he y<sup>r</sup> is enclined to synne byn ym  
for it is to grete an onpse to undertake to doon doctes of goodnesse and casty in hys herte y<sup>r</sup> the  
circumstances of goodnesse boon soo greuous & soo charygeant for to ouffo y<sup>r</sup> he day nat in  
vertake to do doctes of goodnesse as southe count Gregor. And cometh danhous y<sup>r</sup> is  
dispeyr of the mercy of god y<sup>r</sup> cometh synnyng of to muche outgoous synne & synnyng of  
to muche dyede. ymazyngyng y<sup>r</sup> he hath do so muche synne y<sup>r</sup> it dole not awaye hym thogh  
he dole repente hym and for sake synne thyngh dybich dispeyr of dyede he abandouneth al  
his herte to ouer maner synne as southe count Augustyn. Dybich dampnable synne if y<sup>r</sup>  
it contynis on to hys ende it is cleped synnyng in the holy gost. This humille synne is  
soo plous y<sup>r</sup> he y<sup>r</sup> is despayred there w<sup>th</sup> no folowye ne no synne pat he dooth for to doo  
as choddes deul by quida. Certis abouon alle synnes thamo is the synne moost displeant  
to crist and moost dyssuade. Soothly he y<sup>r</sup> despoyleth hym is lik the coward champion  
y<sup>r</sup> w<sup>th</sup>ant pat sayth quait w<sup>th</sup> arton noode. Allas allas noodeles is he y<sup>r</sup> w<sup>th</sup>ant & noodeles  
despoyled certis the mercy of god is ouer yedy to the penitent and is abouon alle hys dybich  
Allas kan nat a man bethynkeon hym on yo gospel of count luc. iij. Wher as crist sayth. that  
as deul shal y<sup>r</sup> been yoye in houens y<sup>r</sup> on a synful man y<sup>r</sup> dooth penitence pan up on go. &  
19. y<sup>r</sup>atful men pat nedden no penitence. Looko fathere in the same itospel the joye & the feeste

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of the good man þ hadde lost his sone. When his sone was repented was returned to his father. Han per nat remembre hem eek þ as seith saint Luk. Luc. 22. hold þ the thief that was hanged. beside þa crist seyde. Lord remembre of me when thou comest in to thy regne. for seith seyde crist. god it ne may in his. hif be destroyed by penitence. thinge seith of þe passyom. and of þe deeth of crist. Allas what nedeth men þanne to been despayred. with þat his mejoy so joy is þe luge. eye and hane. Thanne cometh compoulenche. þat is sluggy slumbryng. which maketh a man be heavy and dul in body & in soule. And this synne cometh of sloth. And certes þe tyme þat for ootherly þe mooste tyde is moost couenable a man to seye his prayere. & for to thanke god. for to honoure god. and to yowen almeste to the poore þ comen first in the name of crist. Lo. what seith Salomon. Also so vile by þe mooste astate to seke me be what fynde. Thanne comen negligente. or recchelesnesse þ reflect of no þing. and hold þat þe synne be moode of al harm. certes negligente is þe synne. negligente ne doth no fore. When he what don a þing þat he þat doeth god ne opareth nat to don. þat hym oother don. and he þe louy god he doth don diligente to plesse god by his doo. & enforce hym self. At al his myght. Deel for to don. Thanne comen chelnesse. þat is þe vato of alle harmes. An chel man is lik a plate þe hap no dealles. the deuel may entyon on eny oother. or oother at hym at distour by temptacion on eny oother. & of alle oother. certes the honore is yowen to hem þe deel labour. & nat to yuel folk. For dauid seith þat they ne been nat in þe labour of men. ne they schul nat been chelped. At in helle. but if they doo penitence. Thanne cometh þe synne þe mon depen taryng. as when a man is so late. or taryng. or he doth tyme to god. and certes þe is a greet folie. he is lik hym þe fallith in þe dyth. & doth not tyme. And this synne cometh of false hope. þe þe þe he what hys longe. but þat hope fauley ful ofte. Thanne cometh lachesse. þe is he. when þe he liggynge any good. anon he doth for lette it. & for to doo. for þe hane any dylit to gouerne. & ne taken of hym namore hope. anon he sey fundon any contaryng. or any annoy. this been þe uerde. Shepherdes þat leton hys sheep. Ootherly go some to the deffynicion bothe of opytuel. & tempel þingis. Thanne cometh a maner coldnesse. þe frosch al þe best of man. Thanne cometh vnderocion. thinge. which a man is so blint. and so chynche. ne heere ne thynke of no deuocion. no taryng. At hys handes in no good. þe it mys to hym vnsanoy. and al appallo. þanne seith he slough. & slumbryng. & soone doth he. as is cleped tyficia. þat sloth man. as seith saint Paul. for certes oother seith. which to þe deeth of þe soule. & of þe body also. for þe of cometh þe a man is annoyed of his oother hif. wherfore seith seith. þe shorter ful ofte þe hif of a man. or þat his tyme is come by deye of kynde.

Amen

Remedium contra peccatum Accidie

A gaine is honorable syme of accidie & ye branches of ye same they is a vertu y is called  
fortitudo or strength pat is an affection thynge whiche a man dispissey any othre syme. This  
vertu is so myghty & so vigorous y it dar stande myghtly & delysly kepe hym self fro yll pat  
been deyled. & delysly agayn po assautes of the dowl. for it enharneye & enforseth the cordes  
yght as accidie abateth & maketh it feble. for this fortitudo may endure by long suffrance the  
trayles y been conuable. This vertu hay many species. The fyste is cleped magnanymitee  
pat is to oym greet corage. For certes these lyoneth greet corage agayn accidie. lest y it ne  
offende the soule by ye oyme of oyle or destroye it by wanhoop. This vertu maketh  
folk endurate hard thynge & groudlye thynge by his owne dyl delysly and resouably  
pan by strength. therefore a man shal stande hym by dyl & by yefour & by dyspocion  
thanne he the dylce of fforty and hope in god and in his countee to accomplishe the gode  
desyre in the delyche he posses formally to contynue. Thanne comen seruytee or atqness  
and y is delyan a man no dylce no trayle in tymes conyngs of ye gode. Desy pat he hath  
lygonne. Thanne cometh magnificence pat is to oym delyan a man dooth & pformeth grete  
desyres of goodnesse that he hath lygonne and y is ye ende dely y mon sholde doon gode  
desyres. For in the accomplisshinge of grete gode desyres lity the grete godou. Thanne  
is thes constance y is stablonesse of corage. & the sholde been in herte by stedfast fforty  
and in mouth and in boyngs and in chere and in doode. Bek thes been moe special se  
medyes agayn accidie in dyngs desyres. and in consideration of ye paynes of helles and of  
the joyes of honours and in the trust of the grete of the holy goost pat dyl yeu hym myght  
to pforme his good entente.

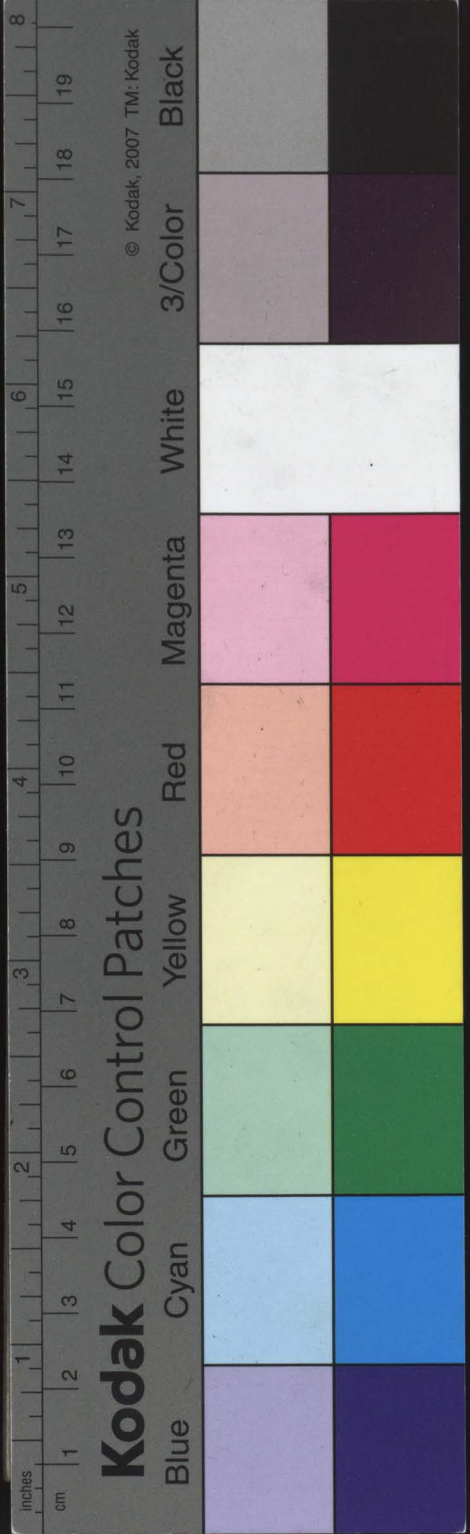
3-225

De peccato Auaricie

After accidie dyl q opeke of auarice & of conuise. Of delych syme seyth sent paul.  
y the roote of alle haynes is conuise as thymotheu. For soothly delyan y ye herte  
of man is conformed in it self and trouble & pat ye soule hay lost ye confort of god. thanne se  
beth he an yel solas of delysly thynge. auarice after ye description of sent augustine is a  
liberousnesse in herte to haue ethely pynges. Some othre folk seyn pat auarice is foyte pchato  
many ethely pynges. & no pyng to zeu to hem y haue none. And vnderstande pat auarice ne  
stant nat ouly in catel & in lond. but smytyns in science & in gloys and in eny manere of  
outgoung pynges is auarice. And conuise is no conuise is foyte conuise othre thynge  
pat thos hast nat. and auarice is foyte delyholde & kepe delyche thynge as y hast dyl onto  
yghtful neede. Soothly ye auarice is a syme pat is ful dampnable for al holy dylt delyt it  
& opeke agayn pat vice for it doth delyng to shu dylt for it byenoth hym ye loue y  
men to hym dely & they it baled dely agayn al yefour & maketh y the auaricious man hay  
moe hope in his catel pan in shu dylt and dooth moe obdurante in keepyng of his yefour  
than he dooth in ye oyme of shu dylt. And therefore seyth sent Paul. ad ephos. 4. y an  
auaricious man is ye thraldom of solatne. What differre is they by tedy an solastre  
& an auaricious man but pan solastre pauenture ne hath but a qualmet of tede and the

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Anacionis man hath manye for certes every floure in his coffe is his mardmet and certes yo  
 cyms of madmetwe is yo fyste q god defende as in yo .x. camandomontz it begeth  
 Surtuoffe in Exodi. c. 20. thold shalt have no false goddes bifore me ne thold shalt make  
 to thee no gye thyng. thus is an duacionis man pat loveth his tresor bifore god and ydo  
 laster thyngh yo cursed cyms of duacione. Concytise is to yo amysse of this hays lordshippes  
 thyngh which yo been despoyned by tairrages custumes & carages moche pan hys ductoo  
 or resoun is and oft take yo of hys boude mon duymontes. Dych myghte moche resona  
 bly been cleped extorcions than meymontes of which ameymontes and panysonynges  
 of boude mon some lordes dydeny seyth q it is rightful for as muche as a chal hap no  
 tempel thyng pat it no is his lordes as they seyn but certes this lordshippes doon deynge  
 pat bysonon hys boude folk thynghes pat they nouer zaf hom. Aug. de. ci. li. g. p. 10  
 Soth is q yo condicion of thaldam. & the fyste cause of thaldam is for synne thus may  
 zo soon q the gilt desquid thaldom. but nat natyve. Dychfere this lordes no shold nat  
 muche glorifye hom in hys lordshippes. oth pat by natyvel condicion they been nat lordes  
 ouer thaltes but for pat thaldam cam fyste by the deseyt of cyms and forther ouer  
 they as yo lades seyth pat temporel goddes of boude folk been yo goddes of hys lordsh  
 ppe. yo q is for to vndystonde the goodis of yo Emperour to defende hom in hys right  
 but nat to jolde hom or yow hom. Dychfere seyth Seneca qthi prudence shulde hys  
 homynoly d<sup>t</sup> yo thaltes thylke pat q clepest thy thaltes been goddes peple and for  
 humble peple been cyter freondes they been contubyal d<sup>t</sup> yo lord. thout eat q of  
 odyr seed as chales spryngon of odyr seed spryngon lordes as deul may yo chal be  
 caued as yo lord the same dech pat takey the chal. odyr dech takey the lord. Dych  
 fore q goodes do right as d<sup>t</sup> yo chal. as thold woldest q thy lord side d<sup>t</sup> the if thold dore  
 in his plit. Every synful man is a chal to cyms. q goodes the certes q thold lord dech  
 in odyr dych d<sup>t</sup> thy chales q they rather loue thee than goodes thee. q doot dech  
 pat pere is degre a boue degre as resou is and oyle is. q mon doon hys donoy. thep  
 as it is dno but certes extorcions & despyte of yoys vndeshynge is dampnable. and  
 forther ouer vndystond dech pat this conuoyous or cymanter maken ful ofte thal  
 les of hom q been born of a royal blood. as been thay pat hom conuoyon. & his  
 name of thaldom dno nouer qf loddth til pat name nro seyde pat hys sone canaan  
 choldo be thal to his botheron for hys cyms. Dych say dno panno of hom pat pylon &  
 doon extorcions to holychurche certes the odyr q mon yowen fast to a knyght. Dychan he is  
 neede dubbed. arguysop q he choldo defende holy churche & nat jolbyn it no pylon it.  
 And dcho so dooth is traytour to cyst. And as odyr seint Augustyn they been yo dender  
 deulnes q frangelon yo sheep of jhu cyst. and doon dross than deulnes for soothly  
 dchon yo deul hath ful his deumbo. he frynteth to franglo sheep. but soothly yo pylous  
 & distorcions of goodes of holy churche no do nat so. for they no frynto nouer to pils  
 rades as q hano seyde. oth so is pat cyms dno fyste cause of thaldom. than is it pno  
 pat pils tyme q al pno deuld. dno in hys thamo dno al pno deuld in thaldom  
 & ouerduccion. but certes sith yo tyme of grace cam. god odyntred q cam folk sholdo be

[Handwritten scribbles and a small signature at the bottom of the page.]

moore hey in estate and in degree and som folk moore lough and p enyghte sholdo be serued in  
 his estate and pesser in some countres they bein thralles when pey han t' tried hem to pe  
 forth they maken hys thralles free out of thraldom & therefore cotes pe lord adoth to his  
 man p the man adoth to his lord. the pope callith hym self guarant of pe seruautes  
 of god. but for as muche as pe estates of holy church no myghte nat han been no the  
 comms ofyt myghte nat han be kept ne pees no ieste in ythe but if god hadde ordyned  
 pat som man hadde higher degree & som men laddor therefore dno conuoyntes ordyned  
 to kepe & mayntene and defende hys budylynges or hys ongetz in ierou as fessoth as  
 it lity in hys podeser. & not to destroye hym no confounde. Therefore i cove p thilke  
 lordes pat been lik doolnes pat donoude on pe possessiours or pe catel of pouer folk droug  
 fully d' mercy or mesure they schul receyue by the same mesure p they han mesured to  
 pouer folk the mesure of qm crist but it be amended. - Hold comey decerte bredder  
 waychaunt & waychaunt. And p shalt vnderstande p waychaundise is in many maner pat  
 con is bodily and pat oother is goostly. that con is honest & loueful. and p oother is dishonest  
 & vnloueful. Of thilke bodily waychaundise p is loueful and honest is this p they as  
 god hay ordyned pat a ieroue or a curtee is suffisant to hym self yame is it honest  
 & loueful p of habundance of pe curtee p men helpe anoother curtee p is moop neddy  
 and therefore they moot been waychauntes to hyngon froo p con curtee to p oother hys  
 waychaundise. that oother waychaundise p men hannten d' ffande & trocheye and  
 doert d' lesynges & falso oother is cuffed & dampnable. Espyruel waychaundise is  
 apely symonye p is outentif desyr to hyon thyng espyruel pat is pyng pat aptonoth to  
 pe seruuaute of god & to cure of pe soule. This desyr if so beo pat a man do his diligente  
 to psonen it al be it pat his desyr no take noon effect yet is it to hom a dedly synne. and  
 if he be ordyned he is yngulore. Cotes symonye is cloped of symon magus p doolde  
 han boght for temporal catel pe yste p god hadde yonen by pe hooh goost to seint peter & to  
 pe apostles. and therefore vnderstand pat he pat he selloth and he pat bieth thynges espi  
 tuels been cloped symonials be it by catel be it by popyngs or by flesshly prayes of his  
 freondes flesshly freondes or espyruel freondes flesshly in tede maner as by hymede or  
 oother freondes ootherly if voy pye for hym p is nat doerthy & able it is symonye if he  
 taake pe benefite and if he be doerthy & able thar is noon. that oother maner is when  
 man or woman pyon for folk to anamouen hom only for doolled flesshly affectiow p pey  
 han but to pe pson and pat is foul symonye but cotes in seruyce for delyt mon zonen  
 thynges espyruel dnto hys seruautes it moot been vnderstande pat pe seruyce moot beo  
 honest and oth nat and oel pat it beo d' outen byganyngs and pat pe pson be able for  
 as seint d' damasie. Alle the synnes of pe doylr at regard of pe synne an to  
 thyng of noght for it is the gretteste synne that may be after the synne of lucifer  
 & of antoqyst for by pis synne god faleseth the church and pe soule pat be boghte d' his  
 ppecious blood. by hom p yonen church to hom pat been nat digno for they putten in thowes  
 handes p sekon pe soules of the crist and destroye the patrymony. So doertho indigno  
 pceses and curates han lordeo men lasse reuerence of the sacraments of holy church. and



Suche zeneres of churches putte ye children of Crist out/ and putten in the chyrche ye deviles  
 oxen sons they sellen ye soules pat lambes shold kepen to ye doof pat syngloth horn/  
 and thesore shul thay nede han part of ye pasture of lambes p̄ is ye blisse of honore //  
 Gods comth hastidys w<sup>th</sup> hys appoyntmentes, as tables and yafles of whiche cometh deceyte  
 falso othes, chydnynges and alle raynes. blasphemynge and renaynges of god, and hate of  
 his neyghbores. Oast of goodes, myspendynge of tyme and countyme manswaghtyng. //  
 Coptes hastidys no maddo nat been w<sup>th</sup> osten gret cyms. Of dyanys comen eek lo  
 synges, theste, falso detynges, and falso othes, and ye shul understonde p̄ this been gret  
 cyms, and expose agayns the comandementz of god as q̄ haue seyd, ffalso detynges  
 is in dooys, and eek in dedes. In dooys as for to byow the neyghbores goodo name  
 by ye falso detynges, or byowen hym his catel, or his heritage by ye falso detynges  
 Delan thold for ye, or for mede, or for anye best falso detynges, or accusest hym, or  
 excusest hym by the falso detynges, or oth excusest thy self falsly. Otho yale q̄dests  
 mongeres, and rotayes. Certes for falso detynges Otho Susanno in ful gret fydde  
 and payne and many another moo. The cyms of theste is eek expose agayns goddes  
 bestes p̄ in tede maneres, corpel, or spiritual. No for to take the neyghbores catel, agayns  
 his dyl, be it by force or by slyghte, be it by mot, or by mesure, by stolyng oth of falso  
 endytmentz exp on hym, and in bestynges of the neyghbores catel in outowt nede to payen  
 it agayn and comblable thynges. Spiritual theste is sacrilege p̄ is to com hystynges of  
 holy thynges sacode to Crist in tede maneres by yson of the holy place, as chyrche, or chyrche  
 haldes, for whiche ouer vylous hymne p̄ mon doon in whiche places, may be cleped sacrilege  
 or ouer vylous in the comblable places. Also they p̄ detracoun falsly ye neyghbores  
 longen to holy chyrche and plesynge, and goddally sacrilege is to yowen holy pyng fro holy place  
 or on holy thynge oost of holy place, or holy pyng out of unholy place.

Relenacio contrid peccatum Inuaricie

3. 236.

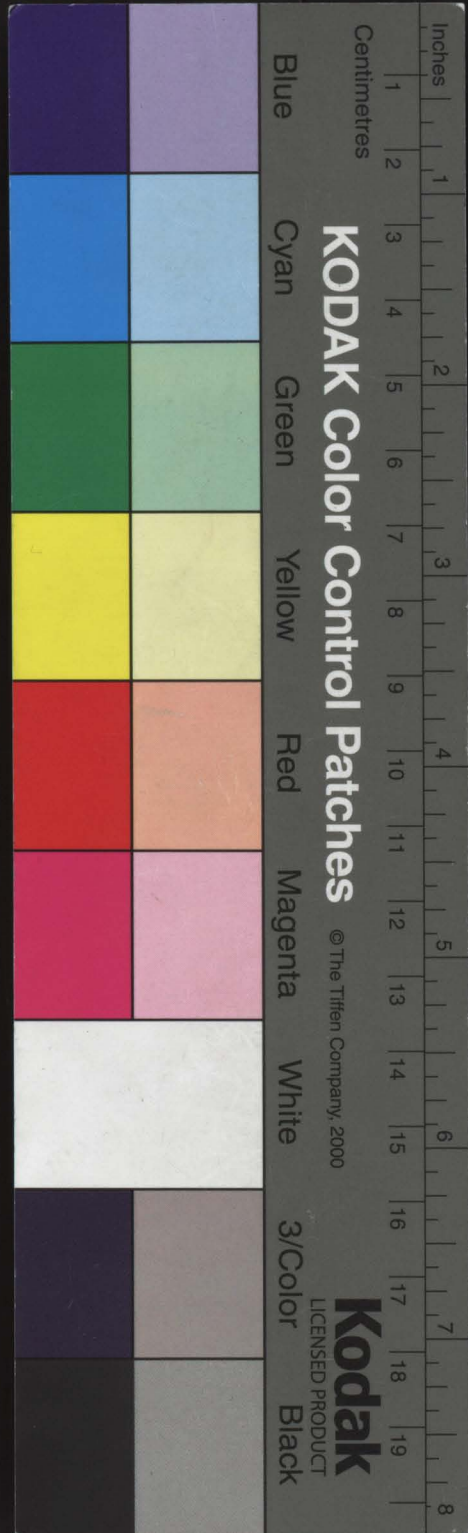
Suche shul ye understonde p̄ the yelounges of Inuaricie is mysquorde p̄ pytes largely taken. And  
 men myghten axe why p̄ mysquorde and pytes, as yelounges of Inuaricie. Certes ye Inuaricia  
 ouer man shoddeyth no pytes, no mysquorde to ye nedeful man, for he delateth hym in ye keepynge  
 of his tresor, and nat in ye yestordynges no yelounges of his ouer cyms. And thesore  
 opoke q̄ fust of mysquorde. Whanne is mysquorde no soth ye philosophys a vortu by whiche  
 ye corage of a man is fust by the mysquorde, vpon whiche mysquorde foldeyth pytes in p̄f  
 mynges of charitable Oostes of mysquorde. And coptes this thynges moouen a man to mys  
 quorde of the Crist p̄ he yaf hym self for odyr gilt, and suffred doth for mysquorde and  
 for gaf be odyr original hymne, and they by yelounges do fro the paynes of helle, and amo  
 mised the paynes of p̄tatorye by penitence, and yowth gret doel to doo, and atto laste  
 the blisse of honore. The speser of Inuaricie been, as for to lene, p̄ for to yene,

and to foryeten and releffe, and for to han pitye in herte & compassion of po moshyn of  
 his enowyns. and eek to chastise thow as is neede. Another manere of remedye agayn  
 - Inwarde is resuable largesse, but soothly hoop byhoneth po consideration of po sco of thow cyst  
 of his temporal gooder and eek of po gooder payable p cyst yaf to be, and to han po  
 mowdramte of po doth pat he shal restow he not shanno, eke no hede and eek  
 p he chal for soon al pat he hath, stow only pat he hap desponded in gooder deqtes. But  
 for as muche as som folk been unmesurable men eghte othelre fool largesse p men  
 clopen deaust. Eetes he p is fool luge no yoway nat his catel, but he losen his catel.  
 Soothly dehat pyng pat he yoweth for boyn glawe as to mynstrels, and to folk to beyn  
 his yoweden in po deqte, he hath hymo thow of, and usen almisse. Eetes he loseth fodele  
 his good pat he no coloth w po yfste of his good, no thynge but syme. He is lik to an  
 boye pat coloth rather to drynken drowy or tyble deatq, pan for to drynken deatq of the  
 deq deolle. And for as muche as they shelde nat yowen, to hem apytenoth thilke malyson  
 p cyst chal yowen at the day of doom to hem p shullen be dampned.

**Dequitur de Gula**

3. 230

Infor Inwarde comth glotony, which is expre eek agayn po commandment of god. Glotony  
 is unmesurable appetit to ete or to drynke or ell to doon ynogh to the unmesurable appetit & desor  
 demed concupisc to eton or to drynke. This syme corruped al thow deqte, as is deol shodde  
 in po syme of adam & of ene. Look eek dehat coyth semt quoul of glotony. Inwarde  
 coyth semt quoul soon of dehycho q hano ofte oeyde to yoll & nede q oeyde it deppynge p been  
 po enemye of the croys of cyst of dehycho po ende is deht. And of dehycho hys deombe is  
 hor god, & hys glawe in confusion of hom p ooo deowdeyon othelre thynge. He p is vstande  
 to po syme of glotony, he no may no syme deponde, he moost been in seynge of alle vices  
 for it is po deowdele hoordy peye he hideth hym & restow. This syme hath manye spesce, pe  
 fyste is dronkenes, p is the honnyble sepulture of mannes yowen, and thowfore dehan a man is dronken  
 he hath lost yowen & this is dooly syme. But soothly dehan p a man is nat deont too strong drynke  
 and panowyns no knodeth nat the strengthe of po drynke, or hath feblesse in his hood, or hath  
 trawayled thynge dehych he drynke the moore, al be he oodowly caught de drynke, it is no dooly  
 syme but deomal. The secunde spesce of glotony is, p po oprit of a man deoyth al trouble  
 for dronkenesse byoweth hym the dysposon of his deit. The thynnde spesce of glotony is dehan  
 a man deowdeyeth his mete & hap nat yowful manere of styng. The ffourthe is dehan  
 thynge po gote habundance of his mete, the humide in his body been distempred. The fyste  
 is for yowelnesse by too muchel drynkyng, for dehych comtyme a man for yeteth q the moorde  
 dehat he dide at enow, or on po nyght byfome. In othre manere been distynct the spesce of  
 glotony after saint Grogore. The fyste is for to ete byfom tyme to ete. The secunde is  
 dehan a man get hym to delicat mete or drynke. The thynnde is dehan men taken to muchel  
 ouer mesure. The fourthe is cupyrtos de great entente to maken & apparayshen his mete.



the fyfte is for to ete to greedily. This been ye fyve synnes of the devyle hand by whiche  
he maketh folk to synne.

### Remedium contra peccatum Gule.

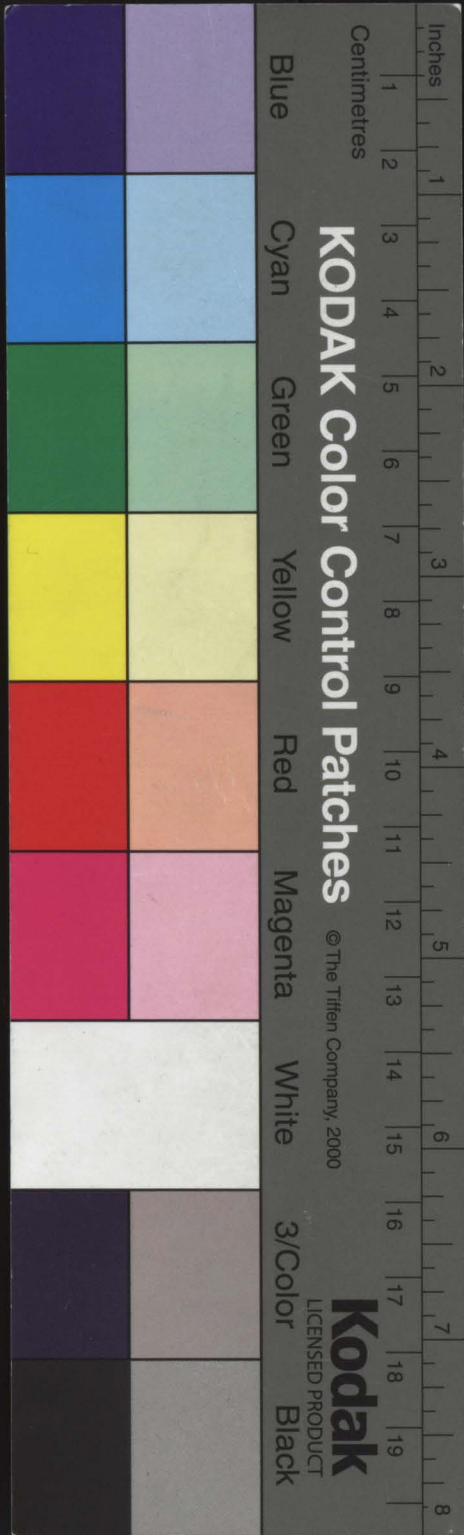
3-240 **A** gaine glotony is the remedye abstinence as seith Salve. but þe holdo nat meritorie  
if he do it only for the heale of the body. Sent Augustyn seith þe abstinence be don for  
vertu & st pacione. Abstinence he seith is litel dooth but if a man hane good wil per to  
& but it be enforced by pacione and by charitee and pat men don it for goddes sake & in  
hope to hane ye blisse of hevene. The felidnes of abstinence been attourant to þe holdo  
the meane in alle ynges. Let shame that ephedey al dishoneste. Suffrance þe seker  
no yche metes ne synkes ne doth no foie of to obtrageous appaynyllinge of metes. yf  
also pat restrymeth by reform the distancie appetit of etyng. Sobriouesse also þe restrymeth ye  
outrage of synke. Sparyng also þe restrymeth the delicate man as is to sitte longer at his  
mete & softly. Therefore some folk stonden of hys olde wyll to eten at the lasse kyser.

### De peccato luxurie.

3-241 **A**fter glotony cometh lecherye. For this also synne been so in cosyns þe afte tyme they do  
nat departe god dooth. This synne is ful displeasunt thynge to god for he sayde hym self do no lecherye  
and therefore he putte grete penne a gaine pro synne in the olde lawe. Of Adam thal  
dece taken in this synne the shold be boton st pance to ye deeth and if the dege a gentyl  
woman the shold be clayn st pance. And if the dege a luffhoper doghter the shold been  
hent by goddes commandment. Forþe over by ye synne of lecherye god dyent al the  
doold at the dylige and after that he hente. V. taces st thonder light & sank hem in  
to helle. I tell lat us speke panno of thulke synkyng synne of lecherye þe men clayon  
another of dooedde folk that is to sayne if pat oon of hem be dooedde or ell dothe  
Sent John seith pat dooedde shullen been in helle in a fowt bymynge fyve of bymynst  
for the synne of hys aduse. Taces ye bykyng of pro sacrament is an horrible thynge. It  
deas makod of god hym self in payadye and confemmed by the cyst as duntlessey comt  
withode in ye gospel. A man shal leve fader & moder and taken hym to his cyst  
and ye shullen be ttes in o flesch. This sacrament be tokney ye knyng to gyde  
of cyst and of hooly chyrche and nat only pat god forbad another in doode but eel  
he commandet pat thal shaldest nat coneyte thy neyghbores cyst. In the best seith  
sent Augustyn is forbaden alle manere coneyte to don lecherye. Ios dobat seith sent  
withode in the gospel. that doo or seith a woman to coneyte of his lust. he hap don  
lecherye st hys in his herte. Here may ye oon þe nat only ye doo of this synne is  
forbaden but eel the desyr to don that synne. This ousted synne annoyeth spoussly hem  
pat it hamton and fyrt to hys oodde for he obligeth it to synne & to penne of doth þe  
penyable. Onto ye body annoyeth it spoussly also for it dyent hym and deastey hym  
& shoudeth hym & of his blood he maket sacryfyce to the fownd of helle. It deastey his catel  
& his substance. and certes if it be a foul thynge a man to deastey his catel on woman. yet



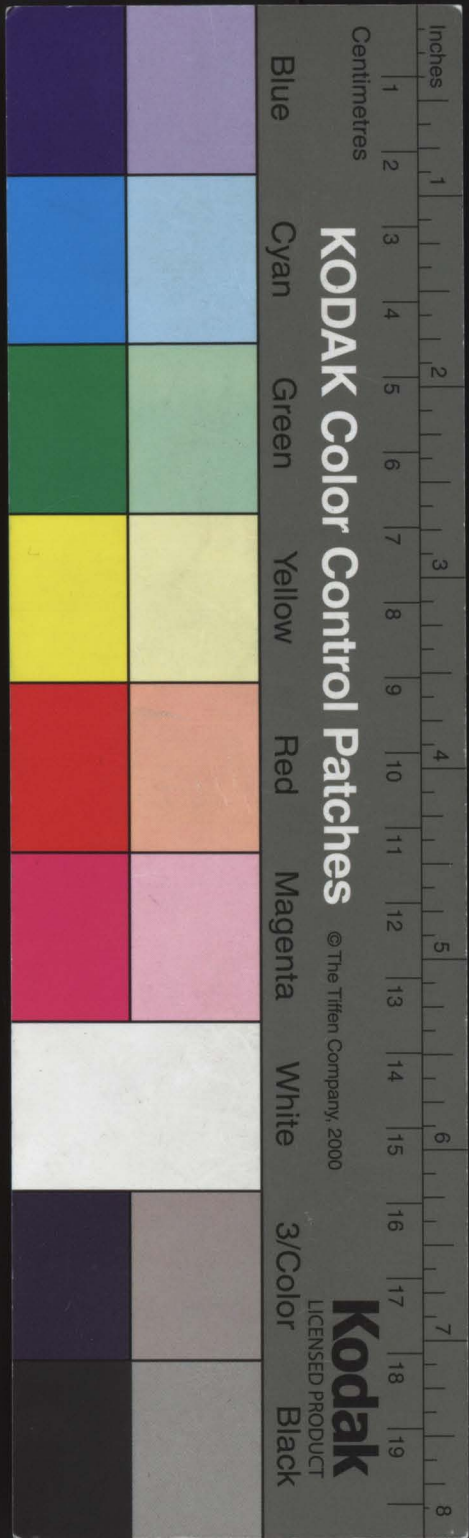
19  
it is a fouler thinge than for odyer of anye wyemen. dependen vpon man his catel and  
his outpance. This hymne is seth by prophete by ouerth man & woman his goodde fame.  
Eal his hono. and it is ful plesant to the souel. For they by dymoth ho the moore  
partye of this world. And yett as a marchant delitoy hym moost in chaffare þ he hath  
moost auantage of. yett soo delitoy the feond in this asure. This is pat odyer hand  
of þe souel. St. B. fynggour to cacche þe peple to his vilanye. The fyfte fynggour is þe  
fool lokyng of the fool woman. and of þe fool man þe sloth. yett as þe Baschyrol  
slooth fell by þe benym of his sighte. for the conortise of euen foldest þe conortise of  
the herte. The secounde fynggour is the vilayne touchyng in Dubbed mange. and passen  
south Salomon þe dho so toucheth. and handloeth a woman. he forgett hit to hym that  
handloeth the sloppyn that fynggour. & sodaynly cleeth thyngh his omouynnyng. as dho  
so toucheth dym pyth it about his fynggour. The thyrde is foule doides pat fauer hit  
fyr þe yett anon bynnoth the herte. The fourtho fynggour is the kissinge. and troddoly ho  
doo a gret fool that doides kysse þe mouth of a homynge ouens. or of a ffaynour.  
And moore fooler been they that kysse in vilanye. for pat mouth is þe mouth of helle. and  
namoly the olde dotardes holodyses yett doides they kysse and smatere hom thogh þe they may  
nat doo. Certes they been like to homdoo. for an homd. dhan ho count by þe iosef. or by  
odyer beautee. thogh he may nat pisse. yett doides ho hous vpon his leg. & makon a countenance  
to pisse. And for pat many man douneth þe he may nat synne for no likerousnesse þe he dooth  
St. his dyl. Certes pat opynion is fals. god dooth a man may oloen hym colf. St. his odyer kysse  
and make hym soloun dounke of his odyer dym. Certes ho it dyl ho it childe. or any doidly  
thinge pat ho loueth bifore god. it is his madnes. and ho is an idolatre. man sholdo louen  
his dyl by dyscrecion pacyently. and attempely. and paine is þe to thogh it dore his ouer.  
The fyfte fynggour of the deuiles hand is the synkyng doides of lecherye. Certes þe. d. syn  
gour of slothys þe feond put in the dombes of a man. And St. his. d. fynggour of lecherye  
he synneth hym by þe ieynes for to thredon hym in to þe founoure of helle. that as þe þal  
han þe fye. and þe dorenes pat ouer shul lasten. & dorenyng and dorenyng. and þayp hynge  
and thynge. synnysse of deuiles pat shullen al to tede hom St. outen ende. Of lecherye  
as q. dorenyng dorenyng speces. as fforynacion pat is by dorenyng man & woman þe been nat  
maygod. and this is dorenyng. and agayns nature. Al þe is onny and dorenyng to nature  
is agayns nature. The iosef of a man tolloþ sek hym dorenyng þe it is dorenyng. for  
as moche as god for bid lecherye. and sent Paul pouerth hom þe ieynes pat nys due to  
no dorenyng. but to hom pat doon no dorenyng. Another synne of lecherye is to byone a may.  
dorenyng. for ho þe soo dorenyng. certes ho casten a mayden out of the hiest dorenyng þe is in þe dorenyng  
lyf. and byoneth by thulke pious frunt. þe the booke dorenyng the hundred frunt. q. no kan dorenyng  
it noon odyer dorenyng in englysh. but in latyn it highte contesim fruntus. Certes ho þe dorenyng  
dorenyng is cause of manye damages & vilanyes. moore pan any man kan ieynes. yett as he dorenyng  
is cause of alle damages pat bootes doon in þe fold. pat helen þe herte of the dorenyng. th. rth  
dorenyng ho dorenyng pat may nat been restored. For certes namore may maydenhede be restored.  
pan an dym pat is onnyon fye þe body may ieynes agayn. and dorenyng. ho may hane mercy.  
þe dorenyng q. dorenyng. if þe she hane dorenyng to doon penytence. but none þal it beo þe was corrupt.





And al it so be pat I have spoke somwhat of duoditye it is good to schewen þat þe longen to  
duoditye for to schewen that fordele þe. Duoditye in latyn is for to ovyne appoynting of  
other mannes best thyngs which the pat schilom doo o flesh abandone hys bodyes to  
othere psones. Of this synne as sayth the dysse man fordele manys harmes. First  
bykyng of forþe & certen in forþe is the lere of crystendom. and schilom þe forþe is byken  
& lere soothly crystendom þat veyn and so outon first. This synne is eek a thefte for  
theste goddaly is as to yeno a dysse hys thyngs agayns hys owne. Certen þe is the  
fordele thefte pat may be schilom a dymman stoler hys bodye from hys housbond & yeno  
it to hys holow to defoulen hys and stoler hys fordele fro Crist and yeno it to the  
doul. this is a fouler thefte þan for to byke a churche and stoler agayn the chalice for  
this duoditye byken þe temple of god spiritually and stolon þe vessel of grace þe is  
þe body and þe soule for which Crist schal destrye þe as forþe count soules. Soothly  
of this thefte doutes gretly schilom þe his lordes dysse þe hys of hys schilom þe dysse  
be my lady hys my lord hys take to me under my dysse al pat he hath in this dysse ne no thyng  
of hys thynges is ovyne of my posses. but only þe pat beon hys dysse and hys schilde of thame  
al to lital is ovyne þe northes of soules. The thyrde harm is þe fulle thyng which they be  
þe þe comendement of god & defoulen the aucte of wattymanys pat is Crist for certen in so  
much as þe ovyment of maynys is so noble & so dysse so much is it gretter synne for to  
byken it for god made maynys in paradys in the estat of innocen to multiplye mankynde in  
the seruis of god and þe dysse is þe bykyng þe of the more geyous. Of schilom bykyng comen  
fals þe of to tyme pat dyssefully occupen folkes þe and therefore dole Crist grette  
þe out of þe regne of honours pat is þe to gode folk. Of this bykyng comen eek  
of to tyme pat folk on dysse or synne of hys owne þe and namly thilke þe  
pat hamton beke of this folk dymon moche be likod to a comen gonge. þe as men  
þe hys dysse. What ovyne eek of þe þe þe by þe honnible synne of þe and  
constrayn dymon to yelou to þe a certen þe of hys bodye þe þe of hys  
owne dysse or hys childe to doon this þe. Certen this been cysse synnes. Understond eek  
pat duoditye is set gladly in the ten comendementz þe thefte & manslaughte for it  
is þe gretteste thefte þe may be for it is thefte of bodye & of soule and it is lik to homycide  
for it begeth a tede and þe þe a tede þe þe þe first dysse makes o flesh and therefore by þe  
also lade of god þe schilde be slayn but natheles by þe lade of þe Crist that is lade of  
þe. schilom þe dysse to þe dymman þe dysse founden in duoditye & schilde han been slayn  
þe after þe dysse of þe þe as dysse hys lade. So quod þe Crist and hys namme  
dyl to synne or soules namme to do synne. Soothly þe vengeance of duoditye is a dysse  
to þe þe of helle but if so be þe it be destruyed by penitence. yet þe þe moche ovyne  
of this cysse synne as schilom þe oon of þe is religious or ell bothe or of folk þe been  
entred in to dysse as schilom þe dysse or prest or hospitalier and eke þe þe þe is in  
dysse þe grette is the synne. The thynges pat gretly aggesse hys synne is þe bykyng of  
hys duodite of chafiter schilom þe þe dysse. And forþe ovyne forþe is þe holy dysse is

chief of al pe tresore of god / & his especial oygne and mygh of chastitee to shelde þ þey been  
nommed to chastitee which pat is moost precyous þ þat is. and þis ordred folk boou specially  
titled to god and of þe special meignour of god for which they doou dedly synne þey ben  
þe traytours of god and of his peple. for þey bynon of þe peple // þrester been angeler as  
by þe dignytee of hys mystere. but forsothe sent paul seyth þat sathanas tufforneth hym  
in an angel of light // Soothly þe þrester pat hanntey dedly synne he may be likned to þe angel of  
darknesse tufforned in þe angel of light. he someth angel of light. but forsothe he is angel of  
darknesse // Seynche þrester been þe soner of helis as sholdeth in þe book of kynge. þ þey  
doou þe soner of Belial þ is þe donel. // Belial is to synn out onto quere and soo fayen they  
ben thynke they been free and hane no quere namours þan þay a free hole þ takey which  
told þat hym likey in the torden // Soo fayen they by donnon for nat as a free hole is  
ynogh for al a torden nat so is a dikked þrester corrupcion ynogh for al a þrester. or for al  
a corrupcion which þrester as seyth the book ne knowe nat mynystre þe mystere of þrester  
to þe peple ne god ne knowe þey nat they ne helde þem nat apayd as seyth þe book of  
orden flesch that was to þem offred. but þey took by force þe flesch þat is iard. // Certes  
so this chydre no holde þem nat apayd of iosted flesch. & eode flesch out which the  
peple fodder þem in greet iougourte. but they doou hane iard flesch of folkes dymne &  
þe doghter. and certes this donnon þ consention to hys halowys doou get dymne to  
gite and to hooly chyrche and alle halowes and to alle soules. for they bynon alle this  
þan which þrester & hys lemmans eek þat consention to hys lecherie the malison of al  
the out cysions til they come to amendement // The thyrde opore of dymnys is fourtyne  
ludde a man & his wyf & þat is when þey take no iordays in hys assemblyng. but only  
to hys fleschly delyte as seyth count jeymo. and no iorday of no thyng. but þ þey been  
assembled by cause þat they been mayed. al is good ynogh as thynke to þem. but in which  
folk þay þe donel posses. as seyth the angel Raphael to abelis for in hys assemblyng þey  
putten þe cyst out of hys herte and yonon þem self to alle ordne // The fourth opore  
is the assamble of þem þat been of oon assynct. or ell of þem out which hys fader or  
hys kynede han delod in þe ordne of lecherie. this synne make þem like to þe donel þat  
taken no kepe to kynede // And certes þrester is in the maner oute goody or  
fleschly. goody as for to delon out his goody. For nat soo as he þ engendret a child is his  
fleschly fader. nat soo is his goody fader his fader spiritual. for which a man may in no  
lasse synne assamble out his goody. than out hys ordne fleschly wyther // The fyste opore  
is thylke abhominable synne of which abhominable synne þat no man dymthe oghte opore  
ne dymthe. natheles it is openly ioherted in hooly dymt. // This cysidnesse doou mon & dymon  
in dymne oute and in dymne manere. but thogh þat hooly dymt opore of hooly synne  
artes hooly dymt may nat been defouled. namours þan þe sonne þat shynen on þe mynne //  
Another synne apertney to lecherie that cometh slepyng. and þis synne cometh ofte to þem  
þat been maydenes. and eek to þem þat been corrupct & þis synne men clepen polucion þ cometh

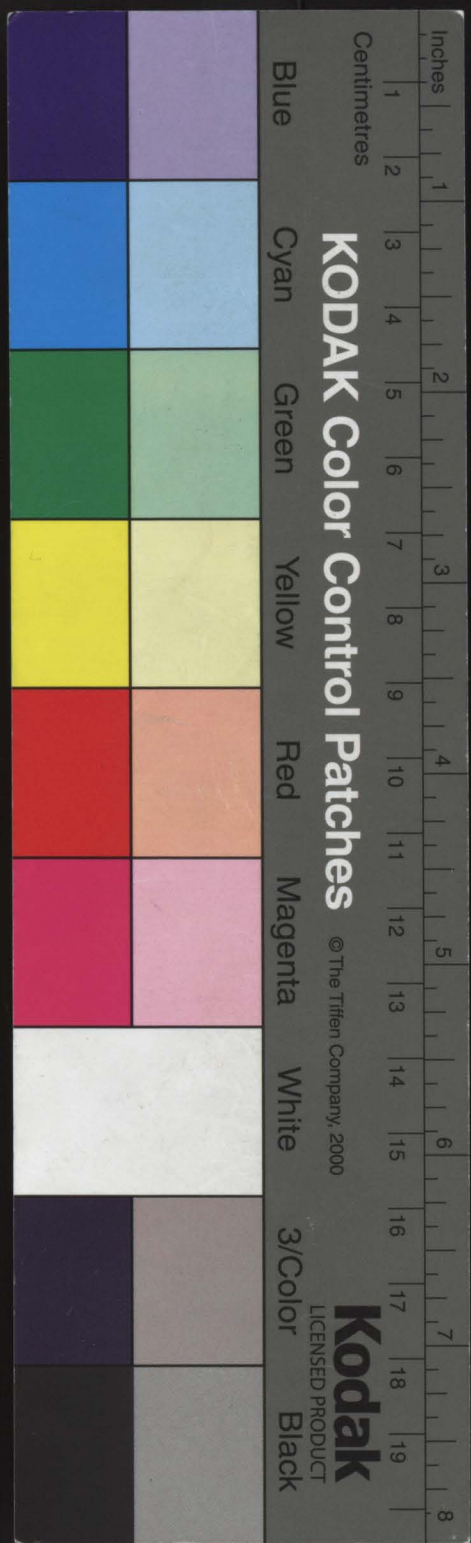


of .iiij. maneris. Somtyme of largediffynge of body for the humors been to ranke and balindant  
in the body of man. Somtyme of infumetee for the feblisse of pe decti retoutif to phisik makep  
menaou. Somtyme for amfost of mete and drynke. And somtyme of vilous thoughtes p been  
enclosed in mannes mynde. Whan he goth to slepen. Whiche may nat be of into humis. For whiche  
men moost kepen hem delych. or ellt may mon ayms ful gyonously.

9-252  
De remedio contra peccatum luxurie.

¶ 2<sup>o</sup> d<sup>o</sup> counte the remedys agayns lecherye & p is generally chafitee & contynence p restrey  
nethe alle discretes moonynges pat comon of flesshly talentes. and enye the grette moite shal  
be han p moost restreynt the dulked eschewynges of the opyne of this ayms. And no is in tede  
maneris. pat is to oeyn chafitee in mayage & chafitee in dydeshode. 2<sup>o</sup> d<sup>o</sup> chafitee coudy  
stende p matrimonye is lesul assoublinge of man & woman p recognou by decti of no sargent  
the bond thyngh whiche pey may nat be departed in al hys lif. pat is to oeyn delych p they  
lynou bothe. This as south the booke is a ful gret oayment. god make it as q haue oeyd  
in paradys & deelde hym self be boyn in mayage & for to haldeon in mayage he was at a  
deedynge wher as he tyned decti in to dym. whiche was the fyste myracle p he deposed  
in qthe lifem hys dysples. 2<sup>o</sup> d<sup>o</sup> effects of mayage clouseth ffornication & seplemyseth  
hooly chynche of good lynage for that is pe ende of mayage & charytye dechly hymis in to  
donal ayms biddynon hem pat boon q decti. and makep pe hertes of oon of hem that  
boon q decti as decti as pe bedes. 2<sup>o</sup> d<sup>o</sup> mayage was establisshed by god q p hymis  
bygan. Whan natyrel larde was in hys right poynt in paradys. And it was ordyned p  
o man sholde haue but o woman. & o woman but o man. as south counte augustin by manye  
reson. 1<sup>o</sup> fust for mayage is figured biddynon crist and hooly chynche. And p other is for  
a man is honed of a woman. algate by dynamite it sholde be soo. For if a woman hadde  
no mon than oon thanne sholde she haue moo honedes pan oon & pat was an horrible hymis  
bysen god. and oek a woman no myghte nat plese too manye folk attoune. and also they  
sholde noide be pece. no rest amonges hem. for ouerch decti ayen hys odyne thynge.  
And forth q ouer no man sholde knede hys odyne engendryng. ne dechly sholde haue hys heritage  
and pe woman sholde boon the lasse biloued fro the tyme pat she was coneynt to many mon.  
2<sup>o</sup> d<sup>o</sup> counte hold pat a man sholde boe hym at hys dechly & namoly in tede thynge p is to seyn  
in offpante and penoynte. as shodde crist. Whan he made fust woman for he no made  
hys nat of pe honed of adam. for she sholde nat clayme to gret lordshipe. For the as pe  
woman hath the manysse she makep to muche despay. they noden noon examples of the  
the experyence day by day oghte ynough suffice. Also oter god no made nat woman of pe  
foot of adam for she sholde nat boon holden to lorde. for she kan nat patiently suffice. but  
god made woman of the rybbe of adam. for woman sholde be folowid unto man. man  
sholde boen hym to hys dechly in ffeyth. in tyedthe. and in loue. as south counte paul. if a man

sholden louen his wyf as crist loued hooly churche pat lauode it for deat pat he dyede for it so sholden  
 a man for his wyf if it be in neede. And eke holden a woman sholden be ouer to his housbande  
 that tolloth saint petre first in obediance. And eke as seyth the doctour a woman pat is wyf  
 as longe as she is a wyf she has noon auctoritee to ordeyne no beynge of vertues. And oute loue of  
 his housbande pat is his lord. algate he sholden be so by resoun. She sholden eke seuen hym  
 in alle honestee and beynge attournee of his wyf. And eke sholden seuen hym oute to  
 to please his housbande. But nat by quantitee of wyf. Count seuen oute to seuen pat beynge  
 apparayled in oyle and in seuen wyf no maner nat clothe hym in the crist. What seyth saint  
 petre eke in the matiere. Count seuen oute seyth pat no wyf sholden seuen hym but only for  
 seuen seuen to beynge honoured the more lifen the peple. It is a gret folye a woman to haue a  
 gret wyf oute. And in his self be foul in deede. A wyf sholden eke be mesurable  
 in lookynges and in beynge and in langthynges. And respect in alle his deedes. And a  
 woman alle deedly thynges she sholden louen his housbande. And al his herte. And to hym be trewe  
 of of his body. So sholden an housbande be to his wyf. For oute pat alle the body is the herte  
 of the housbande. So sholden his herte be. Or all the body is the herte. So in pat no maner may  
 be. Thanne that man vnderstanden pat for the thynges a man. And his wyf flesshly morden  
 assemble. The firste is in oute of engendringe of children to the seuen of god. For ete pat is  
 the cause final of matrimony. Another cause is to zelden oute of hym to oute the seuen of  
 his body. For neyther of hym bath oute of his owne body. The thirde is for to  
 estholde lecherye and vilenye. The fourth is for to seuen deedly synne. So to the firste is mo  
 wyf. The seconde also. For as seyth the doctour that she has myghte of chastitee pat zeldeth to his  
 housbande the dotte of his body. So though it be agayn his liking. And the lust of his herte  
 the thirde maner is vnyual synne. and trewely flesshly may any of this be. And oute  
 vnyual synne for the corrupcion and for the dotte. The fourth maner is for to vnder  
 stande. if they assemble only for amorous loue. and for noon of the seuen causes. but  
 for to exomple the honynges dotte. they telle none holde of it. Soothly it is deedly synne.  
 And pat seyth seuen folk deole peynen hym more to doo than to his appetit oute. So  
 the seconde maner of chastitee is for to beynge a clene deedly. And estholde the oute  
 of man. and desyon the oute of the crist. This beynge the seuen pat have been  
 seuen. And han forgoten his housbande. and eke deemon pat han don lecherye. And been  
 restored by penitence. And eke if pat a wyf loude kepen his al chaast by licens of  
 his housbande. so pat she vnde noon occasyon pat he agite. it deye to his a gret  
 myghte. The maner of deemon pat oute chastitee in clothyng. and in contenance  
 abstynent in etynges and drynkynge. in spekynges and in dede. they been the best. Or the  
 best of the blisse of maridage pat fulfillen hooly churche of good ordour. The maner  
 maner of chastitee is vngit. And it bihoueth pat she be hooly in herte and clene of  
 body. Thanne is she opene to the crist. and she is the herte of angles. she is the praynyng of  
 the deedly. And she is as this matrye equalitee. she has in his tounge may nat telle. ne herte  
 thynke. vngit bay oute lord the crist. And vngit deat hym selue. Another maner  
 maner lecherye is specially to deat seuen synnes. so vnde occasyon to vnde vilenye

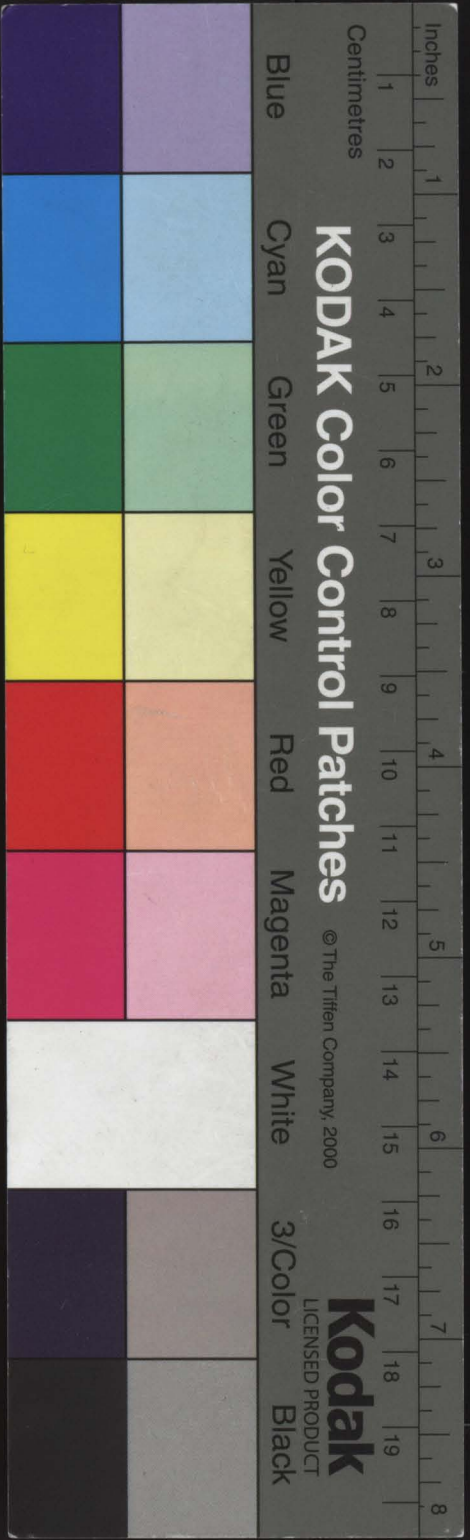


as the clynges & dymmynges. For clynges whan pe pat halyer strongly the beste remedye is to st  
 dynde the fyr. Dymmynges longe in greet quyetis is eek a greet remedye to lecherye. Another  
 remedye agayn lecherye is þat a man or a woman of thesse pe compaignye of hom by delych  
 be dourtech to be tempted. For al be it so þat the dede is defenden, yet is thes grete temp  
 tacion. Soothly a delyt deal, al thogh it no homme nat fully by selynges of a candele  
 yet is the deal blak of the hlyght. Ful ofte tymes q yede þat no man truste in his owne  
 pfection, but he be stronger than Sampson, or hoolier pan daniel, and wyser pan Salomon.  
 ¶ And after þat q have declayd yow as q kan pe sonow dedly synnes, & some of hyr synne  
 thes & hyr remedyes. soothly if q kowde, q wolde telle yow pe ten commandmentz, but so  
 hlygh doctryne q late to dymmynges. And theles q hope to god yow beon touched in þis troyse which  
 of hom alle.

3-259  
 S. **S**equitur secunda pars penitencie.

¶ And for as muche as pe secunde partye of penitence stant in confessyon of unchylde as  
 q be gan in the fyfte chapitre q seye count Augustyn seyth. Synne is ony wyde, and ony  
 dede, & al pat men coueyte agayn pe lades of the clyste, and this is for to synne in herte in  
 mouth, and in dede by pe fyve wytes, pat is by sighte, heyrng, smellng, tastng, or sauour,  
 ynges and felynges. And is it good to vnderstande that pat aggregeth unchylde every synne.  
 ¶ The firste shall confesse what pat thow art pat doest the synne, whether yow be male or female,  
 yong, or old, gentyl, or thyl, free or seruaunt, hool or cosse, wedded or single, opressor or oppressed,  
 wyse or fool, elght or seculer, if she be of pe kynede bodily or gostly of noon, if any of pe kynede  
 haue synned wth hyr of noon, and many moos thynges. Another circumstance is þis whether  
 it be doon in fornicacion, or in auocacion of noon, in manere of honnyde or noon, howe gret  
 synne, or small, and howe longe þat haue continued in synne. The thyrde circumstance is the place  
 thow yow haue do synne, whether in othe manere haue, or in thyn owne, in feld, or in chyrche,  
 or in chyrchehard, in chyrche dedicat or noon, for if pe chyrche be halowed, and man or woman  
 quyle his kynde in that place by wyte of synne, or by dylle temptacion, the chyrche is entyre  
 dyrode, and pe priest that dide wyte, a wylwe to tyme of al his lyf he sholdo namoure synge  
 masse. ¶ If he dide he sholdo doon sodly synne at ony tymes pat he soe souge masse. ¶ The  
 fourth circumstance is by petych, mediator, or by petych messager, as for entycoment, or  
 for consentment to be compaignye wth felaschipe, for many a wyche for to be com  
 paignye wol goo to pe deuyl of helle. Wherfore yow pat eger or consenten to pe synne beon  
 pteners of the synne, and of the temptacion of pe synners. ¶ The fyfte circumstance is  
 howe manye tymes pat he hap synned if it be in his mynde, & howe ofte pat he hath falle  
 for he þat ofte falle in synne, he despyser pe mercy of god, & enyger his synne and is in  
 kynde to clyste, and he despyer pe mercy folde to defende synne & synner the moore lightly  
 & pe latter wyte, and is pe moore shold for to shynou hym, and namely to hym þat is his  
 confessor. For delych pat fall whan they falle agayn in the olde folys, either yow for  
 leton hyr olde confessor al outly, or ellt yow departen hyr shifte in dylle places. But  
 soothly petych dopted shifte despyer no mercy of god of his synnes. ¶ The sixte circum  
 stance is why pat a man synner as by temptacion, and if hym self paye wth temptacion

or by the exortynge of oother folk / or if he synne w<sup>th</sup> a woman by force or by hys owne assent  
 or if the woman manysse hys good hap been aforced or noon / no ohal the tolle for conatse  
 or for ponetter / & if it beo hys penyngs or noon / & oother manysse haryngs / the penonthe  
 circumstanses is in what manysse he hath doon his synne or howe pat ohe hap suffred p<sup>r</sup> folk  
 hano soon to hys / and so same shal po man telle pleyndly w<sup>th</sup> alle circumstanses / & whether  
 he hath synned w<sup>th</sup> comon bordel women / or noon / or doon his synne in booly tymes or noon  
 in fastyngs tymes or noon / or bifore his schyfte / or after his latter schyfte and hap penente  
 hodon therefore his penance enjoyned. by othos help / & othos counsel. by soppys or casto  
 al moste be told. // Alle this pynges after pat they been gyte or smale / enynggon po con  
 scionce of man / & eek po ppeest pat is thy gyse may po bottys boon anysed of his jugement  
 in zonyngs of thy penance / and pat is after thy contyngon. // For understond oheel p<sup>r</sup> aft  
 tymes p<sup>r</sup> a man hap defouled his baptoime by synne / if he odo come to saluacion / there is  
 noon othe odo but by penitence & oshyfte and satisfaccion / & namely by pe tdo if pep  
 be a confessor to oshyft he may shyns hym. and pe ppeest if he hano hys to p<sup>r</sup>one it.  
 Chamo ohal man looke & confidre p<sup>r</sup> if he odo make a tyde / & a pfitable confessyon  
 peo moste boe. my. condicions. // First it moot boon in sydeful batynesse of herte / as sech  
 pe kyng exochol. to god / & odo remembre me alle pe zeres of my hys in batynesse of  
 myn herte / this condicion of batynesse hath. v. argues. // The fyfte is p<sup>r</sup> confessyon moste  
 be shamefast / nat for to couge no hys synne / for he hap agilt his god & defouled his  
 soule. // And hoer of oerth saint augustyn / the herte tranayleth for chamo of his synne  
 & for he hap sret shamefastness / he is digne to hano gret mycy of god. // Oother was the  
 confessyon of pe publican p<sup>r</sup> odo not hano by hys eyen to benone for he hadde offouled  
 god of honore for oshyft shamefastness he hadde anon po mycy of god. // And the of  
 oerth saint augustyn p<sup>r</sup> oother shameful folk been next forzonouesse and remyssyon. // A  
 nother signis is humylitee in confessyon of oshyft oerth saint pater / humblyt yod vnder pe  
 myght of god / pe hond of god is myghty in confessyon / for they by god foryuey the py synnes  
 for he allowe hath pe p<sup>r</sup>oer. and po humylitee shal been in herte / and in signis outwarde / for  
 p<sup>r</sup>te as he hap humylitee to god in his herte / p<sup>r</sup>te soo sholdo he humble his body outwarde to  
 pe ppeest p<sup>r</sup> outte in goddes place // For oshyft in no manere oerth p<sup>r</sup> crist is souerayn / & the  
 ppeest moone & mediate b<sup>r</sup>edre crist & pe synners and pe synners is pe laste by oerth of pe  
 sou / than sholdo nat pe synners outte as heighe as his confesse. // but knelo bifore hym or at  
 his feet / but if maladio destryked it / for he ohal nat take lepe. // who sit thore / but in othos  
 place p<sup>r</sup> he s<sup>r</sup>tey. a man p<sup>r</sup> hap trespassed to a lord / & comey for to axe mycy & makon his accorde  
 and set hym dore a noon by pe lord / mon odo holdo hym outrageous / & nat oerthly so sene  
 for to hano remyssyon no moey. // The thyrde signis is hode p<sup>r</sup> thy schyfte shuldo be ful of  
 teeres if man may / and if he may nat oerpon w<sup>th</sup> his bodily eyen. / let hym oerpe in herte  
 oshyft odo pe confessyon of saint pater // For after p<sup>r</sup> he hadde forsake the crist / he oernte  
 odo & oerpe ful bitterly. // The ferthe signis is p<sup>r</sup> he ne lette nat for chamo to oherdon  
 his confessyon. // Oother odo pe confessyon of pe yacodolayns / p<sup>r</sup> no oerped for no chamo of  
 hom p<sup>r</sup> oerren at the feete for to see to oure lord / the crist / & by knoche to hym hys synnes.



The fiftis figuris if a man or a Wyman be defamit to restorie pe penance + hym is enoynd  
for certes qth crist for pe sikis of a man was obedynt to the deoth. The secounde condicion  
of beynay confession is pat it be hastily doon. for certes if a man hadde a dooly wounde/ euey the  
lenger pat he taryed to saysshe hym self, the moore wounde it corrupte, and haste hym to his  
deeth, and eek pe wounde wold be pe deesse for to heale. And nght soo fayer synne y long tyme  
is in a man enshedd. Certes a man oghte hastily sheden hys synnes for many causes, as  
for drede of deoth y comth ofte sodowly, and no certayn what tyme it shal be, no in what  
place, and eek pe drechynge of o synne shal be in another. E eek pe lenger y he taryeth, pe  
faythor he is fro crist, and if he abyde to his laste day shal may he shynne hym, or reme,  
hys synne of hys synnes, or repente for pe greuous maladye of hys deeth. And for as muche  
as he no hay nat in his hys hekoned qth crist what he hath spoken, he shal crye to qth crist  
at his laste day, and shal say, wylt thou helpe me. And understonde y this condicion moste  
hansum. thynges. Eky churche moste be purged bifore and anysed, for dylked haste dey  
no pite, and pat a man komis shynne hym of hys synnes, be it of pryde, or of envye, and  
so forth, et pe oother y circumstancos, and y he haue comprehended in his mynde pe nombre  
y pe greynesse of hys synnes, y hold longe pat he hay layn in synne, and eek pat he be con  
tynt of hys synnes, and in stedfast ppe by pe sco of god wold oft to falle in synne, and  
eek pat he drede, and countyoldaynto hym self pat he fleo pe occasiouns of synne to which  
he is enchynod. Also y shal chynne peo of alle pe synnes to o man, y nat a peol to o man  
y a peol to another. That is to understonde in entent to depton thyn confession as for  
shame, or drede, for it wy but frangynge of thy soule. For as qth crist is entyly al  
good, in hym wy noon impfection. And therfore outy he foryeveth al ppechly, or nedo  
a deol. q say nat pat if thow be assigned to pe penance for certayn synne y wold aft  
bedunde to shoden hym al pe remonant of pe synnes, of which y hast be chynne of pe  
craynt, but if it like to thee of pyn humylyte, this is no departyng of churche. Tho q say  
nat, they is a spere of dimysion of confession y if thow haue licence for to chynne thee to a  
dystre y an honest prest, where the liketh, y by licence of thy craynt y thou no mayst deol  
shynne the to hym of alle thy synnes, but lat no blot be byhynde. Lat no synne be untold,  
as for as thow hast remembrance, and shan y shal be chynne to thy craynt, tel hym  
eek alle the synnes y thow hast doon, syn y drege last yshynne. This is no dylked entent  
of dimysion of churche. Also the deynay churche axep certayn condicions. First y y chynne pe  
be thy free wyl, nocht constrayned, no for shame of folk, no for maladye, no oother pryge,  
for it is resoun pat he y trespasser by his free wyl, y by his free wyl confesse his trespass,  
y that noon oother man telle hys synne, but he hym self, no he shal not naynt, no denye  
his synne, no saynto hym agayn, pe prest for his amonestynge to loue synne. The se  
cond condicion is y thy churche be laudful, pat is to sayn y thow chynnest thee, y eek pe  
prest pat hegeth pe confession been verayly in pe feyth of holy churche, y a man no be  
nat despoyned of pe maye of qth crist as Cayn, or Judas, y eek a man moote accuse  
hym self of his owne trespass, y nat another, but he shal blame y deute hym of self y  
his owne malice of his synne, y noon oother, but natheles if y another man be occasioun, or  
enteynt of his synne, or pe estat of a pson be such thyng, his synne y it is accused

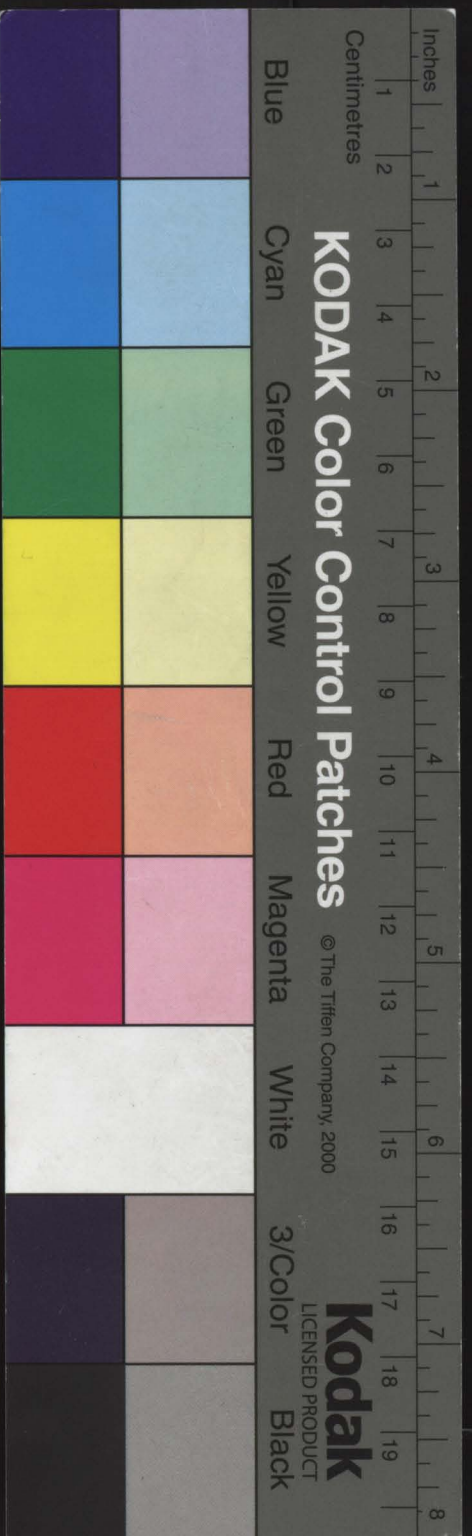


or elles if he ne may nat pleyndly schryue hym but he telle pe psones of which he hap synned  
 panno may he telle so if his entente ne be nat to bakkyte pe psones but only to declayn his  
 confession. Thou no shalt nat eek make no lesynges in py confession for humilitee pannoning  
 to oeyn pat if hast doon synnes of which thou art now gilty. For saint Augustyn  
 seyth if thou be cause of py humilitee makest lesynges on py self, post if no oore nat in  
 synne lifom yet a word panno in synne thyngh py speche. Thou must oek sholdo py synne  
 be py oone ppe mouth but if be oore doctur. and nat by no lette for thou if hast doon pe  
 synne thou shalt haue pe shame thefore. Thold shalt nat eek ppynton thy confession by  
 fays subtils doctores to couer pe moore thy synne. For panno bygylet if thy self, nat tho  
 ppeost thou most tollou it platly be it nouge so foul ne soo hepylle. Thold shalt eek schryue  
 tho to a prest that is dyrecte to comfyr the. nat if shalt nat schryue the for demerit ne for  
 ppech ne for no cause but only for the soule of the crist & the heles of thy soule. Thold shalt nat  
 eek panno to the prest oodunly to tolle hym lightly py synne as oore do tolleth a gape or a tale but  
 abysly. and of greet deuocion. And goddally schryue pe ofte if thou ofte falls and aryse by confession  
 and thoug thou schryue the ofte pan oone of synne of which thou hast to schryue it is pe moore  
 maynto and so coth saint Augustyn thou shalt haue pe moore lightly plessyngs and graces of god  
 both of synne and of panno. And coth oone azeer atto loeste oore it is laddoful for to  
 beon honsoled for coth oone azeer alle thynge ionoullen. Thold haue q told yoll of  
 oone confession if is pe secunde partye of penitence.

Explicit secunda pars penitencie. Et sequit' tertia pars eiusdem.

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The thyrde pte of penitence is satisfaccion & if stant moost goddally in almesse & in bodily  
 panno. Crad be thes thre maner of almaner of almesses. Contencion of herte. Thes a man  
 offroth hym self to god, another is to haue ptes of defaute of his neyghbores. and pe thyrde is  
 in yoyngs of good conseil goostly and bodily. Thes mon han neede and nannely sustenance of mannes  
 foode. And take if a man hath neede of this thynge goddally. he hap neede of foode he hath neede  
 of clothyng and habgodes. he hap neede of charytable conseil & vistinge in ppyson and in maladye  
 and sepulture of his dede body. and if thou mayst nat vistinge pe needful. et thy psones vistinge  
 hym be thy message and thy ziftes. Thys been goddally almesses or oones of charytes of hom  
 pat han temporel nechesse or distracion in consoylinge. Of this oones shalt thou begyn atte day  
 of dooms. Thys almesses shalt thou doon of thy oone ppe thynge & hastly & pynely if if mayst  
 but natheles if thou mayst nat doon it pynely thou shalt nat for bere to doon almesse thoug  
 mon oone it. so pat it be nat doon for thank of pe doer. but for pe thank only of the crist  
 For so oone saint gathold. c. 4. a oone may nat beon hiddo if is set on a mountaigne  
 no mon lighte nat a lantern & putte it vnder a bushell but mon sette it by on a candelsylle  
 to yonou light to pe mon in pe hono. Right soo shal yone light lighten bi foze mon if yone may  
 oone yone good oones & gloufy yone fader pat is in heuene. Thold so to spekon of bodily  
 panno it stant in pyeres, in vabrynges, in fastynges, in betrouse techynges of oones. And  
 ye shal vnderstande pat oones or pyeres is for to oeyn a pytonic oone of herte if redresser it in  
 god. and exposth it by oone outbryd to yonouen harnes. & to haue pnynges espyanuel & dya  
 blo & oontynue temporel thynge. Of which oones certes in pe oonsum of the pater n  
 say the crist enclosed most thynge. Certes it is pnynges of the thynge in his dignitee  
 for which it is moze digno pan any oother prayere for pat the crist hym self maket it and  
 it is shact for it sholde be koude pe moore lightly. & for to sholde it pe moore esly in herte

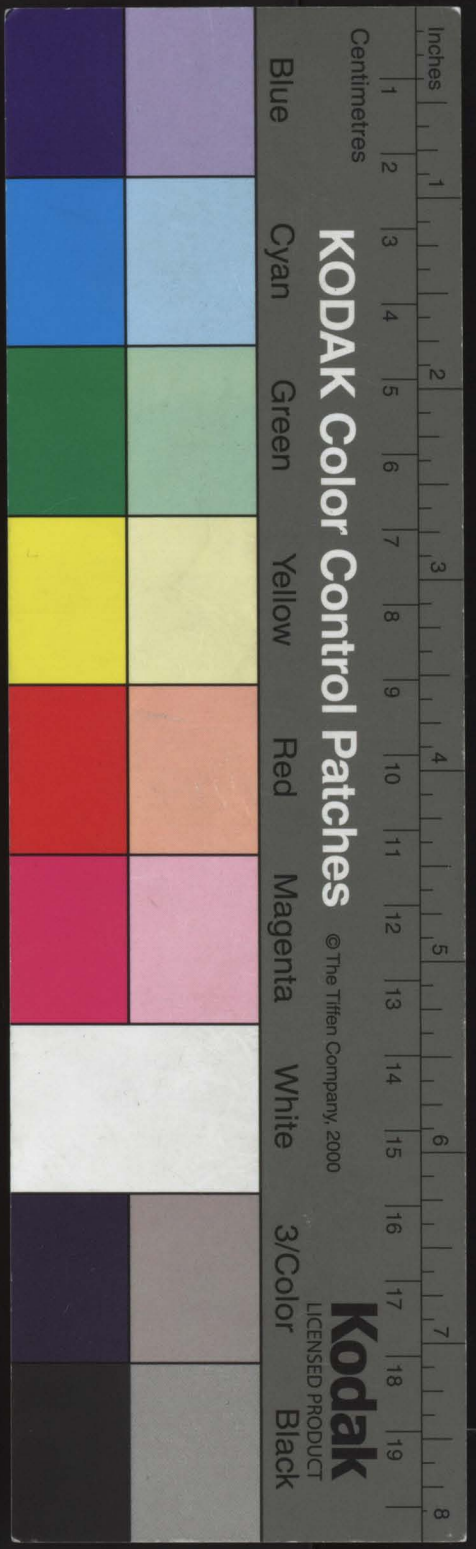


¶ helpou hym self ye after <sup>the</sup> ye orison and for a man sholdo be ye lisse deery to oeyn it. and  
for a man may nat excusen hym to leyn it it is soo short & so shy and for it comprehendeth in it  
self alle goodo pyeres the expositon of moe booch pyeres pat is soo excellent & digno q' hitake  
to thise wysnes of theologie. thus thus muchel dole q' oeyn p' shan p' pyerest p' god sholdo  
forzonen the thy gyltes. as p' for zonest hem p' agition to pee be ful deuel deary p' p' ne be  
nat out of charytee. This booch oysou amemsey eek venial synne & perfore it aptonoth spo  
cially to pointence. This pyere moste be trowdoly oeyd and in beyyay forth & p' mon pye to  
god ordynatly & distretly & deuoutly. & aldehy a man shal putte his deul to be subiect to ye deul  
of god. This oysou moste eek be oeyd w' greet humblesse & ful pyre honestee & nat to the  
auoyance of any man or edman. it moste eek be contynued w' py deyles of charytee. It  
auayleth eek agayn ye vice of ye soule ffor as forth comt q' q'one. by fastyngs been oayned  
ye vice of ye flesch. & by pyere ye bettice of ye soule. After this you shalt understonde  
pat bodily pyere stant in dalyng. ffor q'hu crist oon. deale and pyerest p' ze no outye  
in deyled temptacion. ze shulde understonde also p' fastyngs stant in thise pynges. In fe  
beyyngs of bodily mote & drynke. & in foobeyngs of deedly goltes & in foobeyngs of deedly  
synne. This is to oeyn pat a man shal kepen hym froo deedly synne w' al his myght. And  
thodde shalt understonde eek p' god ordyned fastynges. and to fastyngs p' toney. m. thynges.  
lagenes to poure folk. gladness of herte spyrituel. nat to be angry. no auoyed. ne synche  
for he fastoy. & also resonable honye for to ete by mesure p' is for to oeyne a man shal nat ete  
in intyme. ne atte ye lengere at his table to ete for he fastoy. shan shalthe understonde  
p' bodily pyere stant in disciplyne or techyngs by deyd or by deytynge. or in ensample. also  
in deyyngs of heyes. or of stamyn. or of haubgeons on hys naked flesch for cytes sake. &  
odich manere penance. but deay ye deul p' odich manere penance on thy flesch ne make  
ye w'it or angry. or auoyed of py self. for bettice is to caste away ym heye pan for to caste  
away ye orborne of q'hu crist. And therfore oon sount paul. clothe yowd as pye p' been  
chouen of god in herte of unspoyred. debonayete. suffraunce & odich manere of clothyngs  
of odich q'hu crist is moore apayed than of heyes. or haubgeons. or haubtes. shan is  
disciplyne eek in knokkyngs of py best. in stamynge w' yowde. in knokkyngs in tribulacione.  
in suffryngs paciently deyynges pat been doon to thee. & eek in pacient suffraunce of maladies  
or lesyngs of deedly catel. or of deyf. or of child. or othere freondes. shanno shalt thodde  
understande odich pynges deytomben penance. & p' is m. manere. that is deede  
shanno. hope. & deayhope p' is despacion. And feto speke fust of deede. for dech he doney  
p' he may suffre no penance. chey agayn is remedie for to thynke q' bodily penance is but  
short & litel. at regard of ye pyere of helle q' is soo cruel. & so long p' it lastoy w' edton ondo  
w' deede agayn ye shanno p' a man hap to chynon hym. & namely thise pyerest pat sholden been  
halidon to p' feto p' pye han no neede to schynon hem. agayn p' shanno sholdo a man thynke p'  
by deaye of iesou. pat he p' hap nat been ashamed to doon foule thynges. ceptes hym oghto nat  
be on ashamed for to do fayne thynges & pat is confessioun. ¶ A man sholdo eek thynke p' god  
oerth & dot alle his thoghtes. & alle his deyles. to hym may no thyngs been hid no conged.  
¶ A man sholden eek remembre hem of ye chame p' is to come at ye day of deemo to hem p' been  
nat penitent & chynon in thise p'out lif. ffor alle ye creatures in erthe and in helle shullen  
seen aptely al p' they hiden in thise deul. ¶ A man feto speke of ye hope of hem p' been soo  
necesse. & sholdo to schynon hem p' stant in thise maneres. pat oon is p' he hopeth for to hve longe

for to p[er]suade uniche p[er]chelle for his deute. & p[er]me he d[er]ide schynen hym. And as he seyth  
 someth p[er]me tynely ynogh to come to schyste. Another is of synnyng. i. negligent hope  
 he hat in c[er]tes mecy. Agayne ye fyste vnto he shal thynke yf oure lyf is in noo akynesse &  
 pat alle ye p[er]chelles in thio d[er]old been in auenture & p[er]sson as a chadde on ye d[er]al. & as  
 th[er] count Gregore pat it aptney to ye grete p[er]chelle of god yf neuere shal ye payne foynte  
 of hom yf neuere d[er]old d[er]adde hom fro synne hys thanke. but ay continue in synne. ffor p[er]lke p[er]  
 tuel p[er]me. D[er]anhope is in t[er]do maneres. ye fyste d[er]anhope is in ye n[er]cy of c[er]st. that other  
 is yf they thynken yf they no myght nat longe p[er]suere in goodnesse. The fyste d[er]anhope count  
 of pat he domer pat he hath synnes soo grete & so ofte & so longe l[er]n in synne yf he shal nat be  
 coned. Certes agayne pat c[er]st d[er]anhope shold he thynke yf ye p[er]ssion of c[er]st is moore  
 foyng for to d[er]ubnyde pan synne is foyng for to bynde. Agayne ye secunde d[er]anhope he shal  
 thynke yf as ofte as he falleth he may ayse agayn by penitence & thogh he nouere soo longe  
 l[er]n in synne the mecy of c[er]st is althey redy to receyve hym to mecy. Agayne ye d[er]an  
 hope yf he domer yf he shold nat longe p[er]suere in goodnesse he shal thynke yf ye febl[er]se of  
 ye d[er]uel may no thynge doon but if men d[er]old suffren hym. & eek he shal han foyngthe of ye  
 help of c[er]st & of al hooly churche & of ye p[er]tection of angelles if hym list. & th[er]me shal  
 men understonde. What is ye fuyt of penitence & after ye d[er]oyd of c[er]st it is ye endles  
 blisse of honours thero joye hath noon ende. no contrayter of doo no g[er]uamce. they alle  
 d[er]ayme been passed of thio p[er]sent lyf. thero as is ye oikernesse fro ye payne of helle thero  
 as is ye blifful comparayse yf reioysen hom endles. enygh of otheres joye. they as ye body  
 of man that d[er]elom d[er]as foul & duk is moore deye than ye soune. they as ye body yf d[er]elom  
 d[er]as oke frol & feble & mortal is immortal & soo foyng & so hool yf they may no yng ap[er]on it.  
 thero as no is noyther hunger. thurst. no cold. but eny coule replenysshed w[ith] ye g[er]te of ye p[er]fite  
 knodyngs of god. This blifful regne may men p[er]bure by poug[er]te. effortuocel. & ye sloys by lode  
 nesse. ye plente of joye by hunger & thurst. & ye ieste by trauayle. & ye lyf be deth. & mortificatoun  
 of synne.

Here takep the makere of this book. his leue.

God preyre yf to hem alle pat herke thio l[er]tel t[er]tye. or rede yf they be any thynge in it pat  
 they hem yf they of pey thoulou d[er]uo lord. c[er]st of d[er]hom p[er]codey al d[er]it & al goodnesse &  
 if they be any yng pat displese hem yf p[er]e hom also agette it to ye defaute of myn bukemyng  
 & nat to my d[er]ul. yf d[er]old ful fayn hane soyd botte if y had hadde komyng. ffor oure book  
 w[er]th al yf is d[er]yton is d[er]yton for oure doctryne & p[er] is myn outouto. D[er]ehafte yf by o[er]  
 zold mekely for ye mecy of god pat ye preyre for me. pat c[er]st hane mecy on me and f[er]me  
 mo my gyltes. and namely of my trauylatoun. & of endynges of d[er]edy d[er]ayntes. ye d[er]  
 yf reuoke in my p[er]titions. as is ye book of Troylus. the book also of ffame. the book a  
 of l[er]dyes. the book of the suchesse. the book of counte valentyne. day of ye p[er]  
 of byddes. the tales of c[er]ant[er]my thulke yf coldoun in to f[er]me. the book of ye leon  
 another book yf ye d[er]go in myn rememb[er]ance. and many a song. and many a lode  
 yf c[er]st for his grete mecy foyne me ye f[er]me. But of ye trauylatoun of d[er]  
 solacions and other boles of l[er]tendes of d[er]ntes. and Omelyes & moraltes &



pat thanks of god dore lord Jhu crist and his blissful moder and alle ye seyntes of hevene  
 besekunge hom þat they from heuē forth onto my lyues end. sende me graco to bidde me  
 altes & to sende to yo caluacion of my soule and graunte me graco of Jhu po inter  
 confession & satisfaction to doon in this flout of thyngs ye benigne graco of hym þat  
 kyng of kynges & prest ouer alle prestes þat he shal be & of his petyous blood of his  
 soo þat most beon on of hom at ye day of doome þat shullon beon oward. Amen  
 pato. C. opm. f. 20

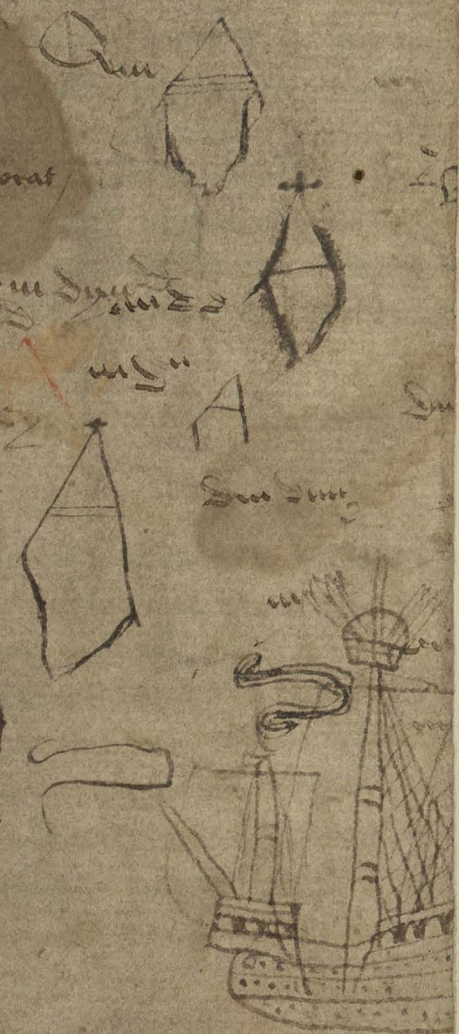
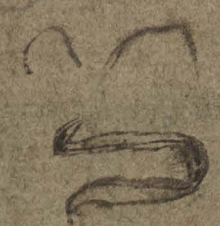
Here is ended ye booke of ye tales of Canntbury compiled by Geoffrey  
 Chaucer of Oshes soules Jhu Crist. Have mercy Amen. ii. v.

Qui de terra est de terra loquitur & d.  
 Qui de terra est de terra loquitur & d.

Qui de terra est de terra loquitur & d.

Qui de terra est de terra loquitur & d.

Qui de terra est de terra loquitur & d.



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