

<County: Suffolk>

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<Text: Lavenham's treatise on the seven deadly sins>

<Tranche 1>

<fol. 244r>hym-self knowe . And be þ^e rather evyl-payde wyth hym-self
 a-noper tyme þat he was so *presumptuous* . And seynt Austyn
 puttyth her~of ensaunple in þ^e same place and seyth thus
 The cause why þat crist sufferyd seynt petir to for-sake
 hym . was for no-thing elles but for þ^e grete *presumpcion*~
 þat petir schewyd a-forhande *quan* he seyde þ^e wurdys to *crist* .

<lat></lat>

<lat></lat>

<lat></lat> And þanne þou3 alle 1 word opere apostelys he seyde to be dyscla
 underyd by encheson~ of þ^e . J xal neuyr be slaunderyd and 3if
 it falle me to dey w^t þ^e . schal J neuer . þⁱ persone for-sake Seynt
 Petir *presumyd* to forforth of hym-self . For he demyd hym
 self more trewe and mor~ trosty bettyr hertyd and mor~ hardy
 than any of hys felawschepe . <gap> **Vaynglorie** .

UAynglorie is *quan* a+man bostyth of hym-self gretely or
 elles reioysyth hym *quan* <exp>a+man</exp> oder men magnyfye
 hys persone more þan were wurthy *preysyng* . Flatereris and
 gloserys þat wyl ofte rehers her comendabyll dedys . and
 hatyth alle þ^o þat in amending of her defawtys telle hem
 þ^e soþ^e . This braunche of *pride* cryst tawte hys folwerys to flee
 by þ^e ensaunple in þ^e gospels . <lat></lat> wher~ it is
 rehersyd . þat *quanne* cryst had helyd . ij . blynde men and 3oue hem
 bodely sy3t . he bad hem þat þei xuld kepe þat thyng *preuy* and
 speke to no man *per-of* . and 3it þ^s men went and told+yt abowte
 in þ^e cuntre as þei went . Now as clerkys seyn . þ^e skyl why
 þat cryst for-bad þoo men þat þei~ xuld not telle owt what
 he had done to hem was to 3eue exsaunple to 1 letter alle hys
 folwerys to flee veynglorye . and to schewe þat a gode *cristen*

man owyth . not to lesyn heuyn mede . lokyng to be preisyd
 her . ^[by] hys gode dedys <gap> **Vnbuxsummesse**
 VNbuxummesse is *quan* a+ma~ wythstondeþ þ^e hest of god And
 <fol. 244v>of holy chyrch . þ^e byddyng of fader and moder . þ^e lawys of
 hys kyng . þ^e ordynauns of hys souereynnesse *temperal* and
spiritual wylfully lettyng þat is comaundyte . And doyng þ^t
 ys defendyd and wylfully hauyng no rewarde to reson .
 ne to payne þat ys lemytyd in lawe This braunche of *pride*
 is ful *grevous* . As it semyth by ensaunple of holy *scripture* . For
 god in þ^e old lawe seyde þat who þat were rebelle and vn
 buxu~ to þ^e prest þat is goddys mynystr~ he xuld be dede
 þirr~fore . . As þ^e byble rehersyth . <lat></lat> Also what
 man were rebelle and vnbuxon~ a-3en þ^e byddyng of fader
 and moder . þ^e fader ~~xuld~~ and . ^[þ^e] moder xuld playne vppon
 him to þ^e dome and anon he xuld . <mrg>be</mrg> stonyd to þ^e deth as it is
 rehersyd in þ^e same book <lat></lat> Also þat it be *perlyous*
 to a man to wyth-stonde oþer to aryse a-gayn his souerayn~
temperal . or *spirituel* hyt semyth by holy wrytte . <lat></lat>
 <lat></lat> wher~ hit is rehersyd . þat þer were . iij certeyn men . þat
 is to sayne . Core . Datan . & Abiron and for þey wyth on assent
 aresyn a-3ens moyses & Aaron~ . þerfore god in ponyschyng
 of here <exp>~~synne~~</exp> *pride* made þ^e erthe to opyn and swelwed hem yn
 al wheke . and her~of spekyth dauid in þ^e sauterboke . and
 sayth þus . <lat></lat>
 <lat></lat> þei angryd he sayth moyses and aron þat holy
 man in heer loggynges . and þerfore þ^e erthe was openyd
 and swelwyd in-to hem þat ilke man Datan . And helyd hem
 Also . <mrg>þey</mrg> þat were gaderyd w^t Abiron þis wel knowe saynge seynte
 poule whan he wrote to þ^e Jewys . And seyde þus <lat></lat>
 <lat></lat> be 3e obeysaunt to 3our souereynes **Boldnesse**
 BOLDnesse . ys *quan* a+man synnyth
 vp trust of goddys *mercy* thenkyng þat yt+is but lytel
 perelle in hys lyue as long as oþer men don als evyl as he or
 <fol. 245r>rather wers Dredyng neyther vengeauns here . ne paynes
 in helle but alwey doyng hys owyn lust in hope to askape
 This braunche of *pride* is *perlyous* as . it semyth wel by ensaun~
 ple . For seynt Jerom~ seyth . And hys wordys ben rehersyd
 in party in þ^e lawe of holy chyrche . <lat></lat>

<lat></lat> The men he sayeth of Niniue at þ^e *prechyng*
 of þ^e *profite* . Jonas dedyn pennauns for here synnys . and .
 god toke þat cite to hys *mercy* & to hys *grace* / <exp>but after-ward</exp>
 but after-ward þei~ turnyd a3en to her olde synnes trowyng
per-aventure þat þ^e *mercy* of god was grete And þ^t þei xuld a
 scape as wele afterward as þei dedyn be-fore . and a-non þrow
 þ^e *wrath* of god þat same cytye was distroyed by bodelyche
 enmyes . And þ^e *boldnesse* of here synne . was cause of her~ owyn
 distruccon@ . þ^e cite of niniue was solempne . and ryal so grete & so howge þat it was of . iij . dayes
iourney w^t-inne . And þer were
 in mo . þan an hunderyd score thowsand of peple as þ^e byble
 recordyth . <lat></lat> . **Ypocrysie** .

YPocrisye is whanne a man schewyth hym-self holyer
 trewer~ and betyr owteward þan . ^[he be] inward . Spekyng of
 chastite . and clenness tretyng of deuocion~ and holynesse to
 hyden hys owyn evyl ~~wyl~~ lyue throw lackyng ad dyspisyng
 of synne . 3euyng almes . fastyng . And vsyng prayer~ and
 penauns in *presence* of men in entente to be hold good and to
 be praysed of þ^e peple . And of siche folke spekyth Seynt Grigor~
 <lat></lat> Wher~ he lykenyth an ypocrite & a+po
 pholi man to an arayne . For ry3t as an arayne whan he
 hath sorere *trayuele* abowte weuyng of his webbe . þan þer ca@
 a lytel puf of wynde and blowyth a-vey alto-gydder . Ry3t
 so *quan* an ypocrite hath sore trauelyd abowte hys body wyth
 penaunce þan comyth an lytel wynde of a *mannys* mowthe
 þat is not+elles but preysyng and thankyng and blowyth a
 <fol. 245v>wey alto-gydder as wynde al hys mede . And of þ^s braunch
 speketh crist in þ^e gospels And sayth þus <lat></lat>

<lat></lat> Quan 3e fastyn seyth crist doth
 nowt as ypoc~ þat schewyn hem-self sorowful in chere **Jndignacion@**
 INdignacon@ is qwanne a+man
 hath dysdayne and dyspyte of simple folk and lyste
 not to speke to hys ~~to-hys~~ pore euen-crysten . but it be
 scornefully and dysdeynly . and 3et mor~-ouyr he faryth
 fowle wyth his *seruauntys* and sudgetteth and haraiously
 takyth wyth crystis pore peple Thys braunche of *pride* is
 cause of gret mys-chyf and it may be schewyd by a+prosses
 of þ^e byble . <lat></lat> wher~ it ys rehersyd in
 þ^e dayes of kyng dauid . þat þer was a gret hungre in þ^e

lond of israel whyche enduryd . iij . 3er~ to-gydder continually
 And þan qwan~ kyng dauid had enquired of god why this
 hungre was falle in þe londe god almyȝty answerd and
 seyde þat þe cause was for kyng saul . and men of hys
 howsold hadde go & oppressyd of here indignacon~ and slay
 ne pore men þat were seruawntes in þat londe whyche was
 clepyd gabaonites and qua~ dauid þe kyng herde þer-of he
 went and dede remedy þer a-geyns þe se gabaonites were
 folk of a certeyn cuntr~ þat comyn and 3ulden hem-self to þe
 iewes . & wer~ made comyn laborerys and seruauntis among
 hem . and 3et many of þe iewys had of hem grete dysdayne
 & gret dyspyte as þe byble rehersyth . <lat></lat> And
 so þs pore men whyche þt sore dysdayne wer~ oppressyd
 myȝt wel haue these wordys þat ben wretyn in þe sawter
 bok . <lat></lat>

For oure lyf ys ful myche wo . And oure care cryeth vp to cloude
 þefore we ben reprof to hem þat ben plentyuous . And dyspy
 te to hem þat ben prowde

<fol. 246r> Schameleshede is qua~ a+man a+vauntyth hym-self of
 his harlotrye . and delytyth hym to speke of synne &
 of wretchednesse in audience of oder men sparyng noþer for
 schame of þe werld ne for drede of god and to eche man þt
 þus doth it may be seyde in refreyng of hys synnys as dauid
 seyth in þe sauter boke <lat></lat>

<lat></lat> Why art þu glad in þi schrewydnesse þat arte
 myȝty in wyckydnesse . And seynt poule sayth in hys pystel
 <lat></lat>

<lat></lat> lete not fylth he sayth Fylthe or spekyng
 of foly or harlatrye be nemyd a-mong 3ow Sturdynesse
 STurdynesse ys qwanne a man doth opynly amys
 & excusyth his defawtys and wole not bowe and
 be vnder-nome þer-of of hys souereyne and þs is on of þe werst
 werst brawnchys of pride as seynt austin seyth <lat></lat>
 <lat></lat>

<lat></lat>

<lat></lat> þat who þat wole þan be in blys & also
 byen sowle bote lyȝtely borowe . þe se braunches broken he
 mote for pride is þe fyrst sede of sorowe . Couetyse
 COuetyse is nowte ellys but a+mys-lad loue vn-to catel

of þ^e wo.^[r]ld þat comely growyt in a+man of vntriste þat
 he hath vn-to good for drede of pouerte And þer-fore a couetouse m<ill><1 char></ill>
 is lykened to þ^e Jrchon ^[b^t] goth wyth hys scharp pryckys and gad
 deryth to-geder a gret hoorde of appelys in 3ough gessyng
 peraventur~ þat hys leuyng xuld falyen hym <exp>but</exp> but he
 had so gret an hepe gadderyd to-gyddr~ at onys Ry3t so þ^e
 couetouse man goth w^t many sleytes and sotellys and gadderyth
 to-geder an hoorde of erdely catelle to-gyddr~ wenyng þat
 boþ^e god & þ^e werld xuld faylyen hym . but he hadde a gret
 sum of catelle þat be gadderyd to-gedr~ in þ^s manere beth pera
 vnteire in þ^e fendys lord-schepe and to hym þis couetouse <ill><1 word></ill>
 þat he gadderyd þer-of ben *seruaunt* as it semyth by a clerkys sawe

<Tranche 2>

<fol. 256r><line 17> This clerk reprouyth syche waste in metys & sayth thus .
 Many manere of *seruyce* in metys is dyspendyd & surfet
 ys browt vp in dyuersyte of metys and varyacon~ of sauours
 gredynesse can no mesur~ her~ for he sayth it ys þat the
 stomak ys dysheesyd . and wytte dystrublyd & vnderston
 dyng ys oppressyd . her~-of he sayth comyth *non* help but
 sore sekenesse & deth and þerfor~ seyth Salomon þ^e wyse
 man in his boke be þ^u not gredy in eche mele ne fede
 not thy-self on eche mete þ^t þou sest for many metys
 xul be cause of many sekenesse & for syche surfete men
 haue deyed by-fore þ^s tyme <gap> **Lecherye**
 LEcherye ys an vnleful synne and lust þat comyth
 of frelte of flesche and defouley þ^e soule whyche
 ys knytte þer-to . A lecherous man ys lyckenyd to an hogge
 oper to a swyne . For ry3t as an hogge is a best þat louep
 <fol. 256v>wel to be in <exp>fowl</exp> fowle placys . Ry3t so a lechrous man
 louep to be w^t company þat is not honeste in badde place
 wher~ he may fulfyllen vp his foule lust . þerfor~ yt ys reher
 syd in þ^e boke of phylosofres *prouerbes* pittagoras and sayde
 þat hym þoute myrier to be conuersaunt w^t women þan
 w^t clerkys & filosofres . and þ^e gode ma~ ansueryth a3en
 ful wysely & sayde in þ^s manere . þis ys he sayde to me no
 wonder . For a sowe or an hogge hath leuere to walwe in
 a foule sloght þan to walwe in a fayr~ reuer~ Out of le

cherye springen . viij . braunches whyche ben her~ entytelyd
 by name as symple fornycacon~ . spouse breche . Incest Ra
 ueschyng of women . Violacion~ of maydenhode Ambucion~
 & pollucion~ Synne a3en kynde **Fornycacion@**
 Symple fornycacion~ is trespas be-twene sengle+men
 and sengle women . And þough þ^s be the lest braunch
 of lecherye 3it it owyt to be oft chenyd for y^s skylle . For
 a certeyn clerk sayth <lat></lat>

<lat></lat>

<lat></lat>

Alle oþer synnes he sayth dyffouleþ al only þ^e ~~body~~ soule .
 but fornicacon~ and lecherye haue of hym-self to defou
 le bothe body and sowle <gap> **Spoubreche**

SPousebreche ys a trespas in þ^e weddyd man þat takyth
 a-noþer þan his weddyd wyf or ellys a weddyd woman þat
 takyth an-oder man þer þan her~ husbond . This braunche of leche
 rye is greuous . for as meche as god made wedlok a-boue in hey
 paradyse whan he schope the woman & mad her of mannys
 rybbes and knyht þer a knot by-twene hem . whyche þat he wold
 not eftesones vn-knyttten Of þ^s braunche of lecherye J fynde a
 dredful worde . and it ys put in þ^e lawe canon~ <lat></lat>
 <lat></lat> wher~ it ys rehersyd how þat

bonyface the marter wrotte to þ^e kyng of ynglond & sayth
 <fol. 257r>thus . it ys publyschede to vs in fraunce by maner~ of þ^e prophete
 that 3if englysche men breke þ^e knotte of wedlok and folwe
 horedam and lecherye þat þer xal spryng of hem a wycked sede
 in tyme þat ys comyng . þe sede xal nout els be but chylderyn
 þat þei xul spryng forth in leccherye whyche xal multyplye
 so forth in þ^e lond þat þ^e peple xal not be stronge in batayle
 ne stable in f.^{le}y3t of holy chyrche . and so þei xal haue no woursche
 pe of name to þ^e werldward . and also god xal hate hem and
 nout loue hem as it xal be schewyd be þ^e wrath þat xal come . **Incest**

INcest is trespas be-twene hem þat
 ben fleschely sybbe . as fader & dou3ter broþer and suster
 cosyng & cossyng any maner of kynder~ alyed wⁱinne þ^e fort
 degre of sybrede the same synne Also ys vnder-stondyn in eche
 degre of gostly sybberede . as be-twene god-fader & goddou3ter
 god-moder & godsone or any of here chylderyn . Jn þ^s forsayde
 braunche of leccherye many a ma@ & woma@ trespasse in too

degreis on ys in wylle an^oper in dede . In wylle trespas he or
sche þat forsettyth his herte uppon loue þat is vn-lawful .
and summe for loue wexey ry3t seke makyng songes of pera
mor~ wrytyng letres sendyng 3iftes wowyng w^t fayr~ wourdys
daunsyng syngyng . & makyng holy ther~ in gay apperayle and
gay dysgysyng to seme plesyng & amyable Also 3if a woma@
make her-self þer-to curious attyre and beeute of crafte to some
fayrer and frescher þan kynde hath grawntyd her~ w^t nyse
cher of lokyng of goyng & delectable wordys drawyng men
nys hertys to foly and to synne . In dede men traspas whan
þe lust ys fulfellyd . and so it semyth & soth it ys þat þe wylle
and þe wyschyng þe spekyng & þe lokyng þe clippyng & kyssyng
halsyng & handelyng . talkyng & touchyng & myche chere in
entent of lecherye may make boþe man & woma@ worthi to be
dampned & for a dedly synne <gap> **Rauesschyng**
RAueschyng ys whan~ a man ledyth a-way a-no^oper mannys
<fol. 257v>dowter wyth-out his wetyng and his wylle for swyche defaute
he ys wurthy to haue deth . As by lawe emperial . neu^erþeles holy
chyrch may saue hym fro þe deth as þe lawe canon~ rehersyth
<lat></lat> and her~of spekyth þe byble <lat></lat>
<lat></lat> wher~ it is rehersyd how a serteyn man þat hyte
sy Siche3 cast his loue to lyes dou3ter . and for he rauesched her~
& traspassed wyth her~ . god suffrede hym to be slayen & deed þer-fore <gap> **Violacion~**
UJolacion~ of maydenhode
ys quan a+man by-nemyth a woman þe flour of her~ mayden-hede
be sche relygious or nout . and þs is a gret synne . as by goddes lawe
For-why seynt Austen sayth in <lat>libro . de sancta virginitate</lat> . þat þe stat
of wedloke ys gode . þe state of wedewhode it bettr~ . but þe state
of mayden-hode ys alþer best . þis lore is grounded vp-on þe postell
wher~ he sayth þus <lat></lat>
<lat></lat>
<lat></lat>
<lat></lat> He þat maryeth
not doth betyr . and þan spekyng of wyfes and of wedewys he
sayth þus . a woman is bounde to her husbond as h long as he leueþ
but quan he is dede þan is sche fre fro þe lawe of wedlok 3if
sche wole þan be weddyd a3en wele ys . but sche . he sayth xal
be mor~ spede-ful to dwelle styll in wydowhode after my counsaile

ABucion~ ys knouynge of woman vnmanerly a-3ens þ^e orde
 naunce & þ^e . cours þat is lemyted in þ^e lawe of kynde & in
 þ^e lawe of god . as 3if a+ma~ vse . his wyfe as sche wer~ his concu
 byne or if sche vse and entyse þ^e man as he wer~ her~ lemman of
 vnkendely manere oþer passyng skylful . mesure . mor~ to performe lust
 þan to multiplie frute and enforsyng þ^e frelte of þ^e flesch to
 lykkyng w^t hote metys & drynkys wyth spyces & medycines w^t
 ydelnessys & ese touchyng & kyssyng and cher~ þat is vn-chast
 Also 3if þat ilke lust be not for-bore in tyme of naturel sekenesse
 and fro þ^e chylde . ^[q]whyckenynge to þ^e purificacon~ and siche dayes
 <fol. 258r> & ny3tes as owe to be fasted or halwyd by þ^e lawe on þis
 manere & many mo may a man wyth his wyfe be venyaly
 and deedly fallen in-to synne <gap> **Pollucion**

POLLucion~ is dremyng and illucion~ of lecherye þat fal
 lyth uppon a+man or woma~ slepyng wyth an vnlefully
 lekyng as þou3 it wer~ in dede Of þis synne spekyth bede <lat></lat>
 <lat>De gestys anglorum</lat> wher~ he rehersyth how seynt Austen apostle
 of ynglond seyde . ^[to] Seynt Gregor~ For to be enformyd of þ^e perloust
 of þ^s synne And seynt Gregor~ wrote to hym þ^s sentence þat
 illucion~ þat falleþ to a+ma~ Dremynge comeþ somtyme of super
 fluite of mater oþer of sekenesse and þan it ys not for to drede
 for it is þanne no synne . Somtyme it falleth of þ^e deuelys dis
 seyte . for enuye þat he hath to a chast man or woman and þa~
 it ys a venyal synne . and somtyme it comyth of to meche mete
 and drynk & of to meche slepe & ese and þan it is a deedly synne
 SInne a-gens kynde is schortely al+maner of leccherye þat
 wommen doþ wyth-oute man oþere man w^toute woman
 Of þ^s . iij . manere of last synnys spekyth seynt Austen & sayth
 þat they be so foule & so horryble þat crist hym-self for scha
 me hereof was in poynte to haue lefted his in-carnacion~ . ne
 uere to a-take flesch ne blood in saluacion~ of mankende . Also
 Innocent in <lat></lat> sayth þat for þ^ese
 synnes god hath drenchyd . v . cytees of whyche the byble
 spekyth . and for þ^{is} synnes were so horryble & odyous to hym
 he ne wold commytte þ^e poneschyng of hem to no creatur~ but
 reseruyd hit to hym-self . Fro þ^ese synnys & from alle oder
 Criste kepe vs throu3e his grace & take our~ soules after our
 deth to hys blyssful place Amen.