He sayth þenk lord how thow madest me
of fowle erthe and clay here for to be
Ryght so schal y aþen turne at my laste ende
to erthe and poudur and al to nawht wende
Than sayth our lord of alle myghtes moste
to eche man that hap on him his holy goste

He sayth thynk man that askys thu art now
and at the laste to askes torne aþen schalt show
Than this scholde eche man haue in mynde
and knowe þe wrecchidnesse of his owne kynde
For al mannes lyf may icast be
princypaly in þese partyes thre
The whiche beþ þese to our vndurstondynge
bygynnynge . mydward . and endynge
Thes thre parties beth spaces y-tolde
of the lif of eche man 3ong and olde

The bygynnynge of mannes lif that ferst ys
conteyneth many wrecchidnessys ywys
Terfore y wol or y forther passe
schewe what eche þaþ man in his bygynnynge wasse
Man was byȝete as it is well knowe
of foule sede al wyth synne sowe
And he wel synfully conceuyyd was
wyth-ynne his modur wombe in a priue plas
And thus his herburgh was there y-dyght
As dauyd wetnessyt it . [inl] hys book aryth
Lo dauid sayth what a manmys kynde ys
in wrecchidnesse y am conceuyyd y-wys
And my modur hap conseyued me
in many synnes and meche cayyste
For there dwelleþ aþman in a derk dungeon
and in a foul stede full of Corypsyon
Wherynne he hadde non oþur fode
but wlatsume glet and fulthede of blode
Aftirward whan he was owt y-brought al bare
fram that dongeon his modur wombe wyth care
And was y-bore into this worlde lyght
he hadde on him noþur strenkþe no myght
Neythur for to go noþur for to stonde
neþur to crepe on fote no on honde
Than hath aþman lasse myght than a beste
Whan þat he is bore and semeþ lest
For whan a best ys y-bore it may go
and dop his kynde for euer-mo
Ac man hap no myght in his 3onghede
he not whedur to go but as me dop him lede
For thanne he ne may noþur go no crepe
but lygge and sprawle and crye and wepe
For vnneþe ys a child fullyche y-bore
that it ne cryþ as it were forlore
And by that ylke cry summe man knowe can
whether it be aþman or a womman
For whan it ys ybore it cryþ wa
and so 3if if be aþman it seyth . a .
That is the ferst lett of the name
of our fadur adam that putte vs in blame
And 3if it of wommanes kynde be
whan it is ybore it sayþ E . E .
E ys the ferst lett who so takeþ hede
of the name om eue þat brought vs alle in drede
Therefore a clerk made in his manere
a vers that is Wryte of that matere
He seþ alle the that comeþ owt of Eue
ne may by no way thes letteres leue
Whan þei beþ y-bore what so thei be
they sey ferst . a . ofur for sothe E
This ys in this lyf all our bygynnyng
after our burþ sorowe and wepyng
To the whiche our wrecchidnesse steryþ vs
and þerfore Innocent <ill><smudged or erased></ill> seyþ thus
<lat><1 line></lat>
He sayþ we be ferst y-bore euerychone
makyng sorowe and meche rewlyche mone
For to schewe thulke grete wrecchidnesse
of our kynde that ys full of febulnesse
Naked we come hidar and all bare
<fol. 6v>and ryght so we schulle hennys fare
On thes tymes þenketh who any good kan
for thus sayth iob the wayse man
<lat><1 line></lat>
naked he sayth in-to this world y cam
and so of her wombe my modur me nam
And naked y schall hennys tornen away
and so schull we alle at the laste day
Thus ys a+man at hys ferst comynge
al naked & bryngeþ wyth him no thynge
Bote a+reyme that ys fowle and all wlatsom
that ys his garnament when he schal forth the com
And that nys but a blody skyn swyþ þynne
Where-wyþ he is ybore and y-wrappyd ynne
Whan he in his modur wombe lay
me thinkeþ he was tho of cold aray
Thus ys a+man made as 3e mowe se
in mychel wrecchednesse and caytyfite
And ther-to he schal leue but a fewe dayes
and seint iob to vs thus opynly sayes
<lat><1 line></lat>
Seint iob sayth the man that ys bore of womman
leueþ but a schort tyme and sone bycomeþ wan
Also eche man ys y-bore to no thyng ellys
but to trayuaile and tene as thes clerkes tellys
<lat><1 line></lat>
he saith man is maad to trauyle aryght
as euery fowle ys y-made by+kynde to his flyght
Lytyl reste he hap in his lif y-wys
but in his traual euere best he ys
3ut is a+man whan he is ybore
þe fendys childe and fram god y-lore
Euere for to he be thorowe grace y-nome
and to holy baptysme þerafter come
Therfore it ys good that eche man vndyrstonde
that all his bygynnynge ys full of sorowe and schonde

Here bigynneþ þe mydward of mannes lif
That othur partye of the lif that men callep
ys the mydward that aftur 3owþe sone falleþ
The whiche ys fram the ferste bygynnynge
<fol. 7r><ill><2 words></ill> lif in-to the laste endyng
so <ill><c. 2 words></ill> þi aiftyrward fowl bycome
<ill><c. 3 words></ill> in a resoun that he hap ynome
<lat><1 line></lat>
seint bernard seyth as the boke vs tellys
<ill><c. 1 word></ill> a+man in his lyf ys no thing ellys
Bote fowl slym wlatsom to alle men
and a foul sak full of stynkyng fen
And wormes fode that thei schullen haue
whan he ys dede and y-leid in graue
Ac som men and wemmen fayre thei semeþ
to syght wyth-oute as many man demeþ
And thei scheweþ nou3t but the white skyn
<ill><c. 3 words></ill> openly hem se whith-yn .
<ill><c. 2 words></ill> careyne myght neuer non be
<ill><c. 3 words></ill> me scholde sone on hem see
Therfore he that had a scharp <ill><2-3 chars></ill>syght
and all so clere eyen and all so bryght
As a best that me linx calles
that may se thorowh nyne stone <ill><walles?></ill>
<ill><2 lines></ill>
Then<?> myght he <ill><1 word></ill> wyth-oute ene<?> dowte<?>
as wel wyth-ynne as he may wyth-oute
And 3if a+man syc<?> h<?> wyth-ynne aryght
<ill><1 line></ill>
wythynne ywys
ow he holde him of a grete pris
For he here and se at he was and is nowe and aftyr schall be
prowd man of takeþ none hede
For him wanteþ resoun that ryght schulde hym lede
whan he is 3ong and leueth ynge
or haþ ese and his lykyng
Or 3if he be brouw3t in grete wurschipe eke
What hym-self ys than taketh he no kepe
For hym-self thanne he knoweþ lestes
and fareth as doeþ an vnresonable beste
That his owne foloweþ and nat ellys
as dauid ther-of in the sauter bok tellys
he saith whan man ys in wurschipe y-brou3t
tyght good vndyrstondyng haþ he nou3t
Therefore he may be lykned in flesch and bon
to bestes that reson ne wyt konneth non
Therefore eche man that haþ wyt and mynde
schulde thenken y-wys on his wrecchid kynde
And that he is wyth wrecchidnesse y-nome
as al day he may se fram his body come
Bøþe fram aboue and fram byneþe also
al manere of felpede rennyng euer mo
And how fowl he is to mannys syght
seint bernard telluþ to vs owtryght
He saith 3if thow man wylt bysyliche yse
and biholde wyturly what thing comeþ of the
What þorow mowþe and nose contynuelly
and þorow othur yssues of thi body
A fowler matere sye thu neuer non
than ys man that ys maner of flesch and bon
For in all the tyme that a+man here lyueth
his kynde neuere good fruyt 3eueth
Wheþur that he lyue schort wyle or long
but thing that ys fowl and of synche strong
And al ys wlatsonnesse and no thing elles
as innocent the pope in a boke telles

This grete clerk thus telluth in his boke
man he saith be-holde and loke
Herbes and trees that doth spryngge
and take 3eme what thei forgrynge
Herbes forth bryngeþ floures and Maketh hem sede
And trees bryngeth fruit and maketh hem sprede

nytes and luys and othur vermyn euerywhere
Of herbes and trees spryngþ bawm good
and oyle and wyn in help of manus food

Ac of the man thing that fowl dop styynke
as fen and vryn and fowle spattyng of drynke
Of herbes and trees cometh swete souour

ac of the man cometh styknkyng breþ and sour
Suche as the tres beþ wyth the bowes
suche is the fruit that þeron growes

For a+man ys as a tre that stondeth somdel hard
of wham the crop is turnyd al downward
And the rote is turnyd toward the firmament
as siþpe in his boke the grete clerk innocent

He saiþ what is a+man in schap but as a tre
torned vp that schuld be down as men may se
Of the whiche the rote is þat þereto bylongeþ
as thilk here that on the hed hongeþ
Than ys the stok next the rote growynge
Wyche is the heued wyth the nekke folowynge
The body of thilk tre that is y-set ther-to
ys the brest with the wombe also
The bowes beþ þe armes wyth the hondes
and the legges wyth þe feet þ þu vpon stondes
The branches men may by reson calle
the toes of the feet and the finges alle
That is the lef that hangeþ nat faste
for hem wene awaye may a wyndes blaste
For a+man that ys bothe 3ong and lyght
ne be he neuer so stalwurthe in fyght
And comely of schap and louely of chere
3it angres and euels mowe him sore a-fere
And his fayrnesse and his strenkþ abate
and than him brynge into a feble state
And sone change his fayr colour

<Tranche 2>

<fol. 42v>of this mater and of oþur mo
Jn a boke of right gret philosofye
the whiche is clepud Veritas theologe
Heere to 3owe y haue many meters red
and þe furþe party of þis boke isped
Jn þe whiche 3e haueþ iherd me specifie
alle condycyouns of purgatorye
And nowe i+wole to þe fyfþe party wende
and þe maters þerof telle into þe ende
That spekeþ holly of þe day of dome
and of þe toknes þat schal bifore come
Here vs to warne þat we beþ eu er 3are
our soules fram synne eu er to spare
Here bigynneþ þe fifþe party of this book .
In this party me may of ten thynges rede
the whiche towcheþ þe grete day of drede
And somme schulleþ afore that day be
and somme at þat day as men may se
Also bifore that day dyuerse toknes schul come
of þe whiche men may here fynde some
The whiche tokens men schul þenke hard
as 3e may ihere sone here afturward
And hosþe wol hym right wel auyse
he may eche day se in many a+wysy
Toknes where þorow he may haue vndarstondynge
þat þe day of dome is faste comynge
For wondres þat schul falle as y-wene
aþens þe worldes ende þe þow now wel isene
Thorow þe wondres that god let sende
men knowþ þat þe world ys ny þe ende
Wherfore we scholde vs eu er redy make
the laste daies comynge w'out drede take
cryste discyple that coueyd to have knowynge
of some tokenes a3enst his laste comynge
Thus spaken to cryst as 3e may ihure heere
as þe gospel witnesseþ ryght in þis manere
<lat><1 line></lat>
Sey now to vs quaþ þey of thi comynge at þe laste
and howe thu wolt an ende of þe world caste
<lat><1 line></lat>
<fol. 43r><lat><five lines></lat>
Than answeryd cryst and seyde to hem þis
loke that no man desceyue 3ow amys
For many schullen come in my name
and seye þus y am cryst god and lord of fame
and<-> wel many thei schullen bigyle
ac they schul regne bot a+lytyl while
And kyngdom a3enst kyngdom in þe same wyse
and men a3ent men schullen aryse
also pestilences and hongres schul be
also erþe mynynges in many contre
<ill><3 words></ill> shal be þe bygynnynge of hard
of sorow and care that schal come afterward
Thanne schal wykkednesse wexe many-fold
and the charyte of many schal bicom cold
These toknes to his disciples tolde he
þe whiche a3enst þe worldes ende schal be
Ac some of þese tokens beþ to ende ibrought
and some of hem 3ut schewed hem nought
Bot of þe tokens that 3ut schulleþ come
3if 3e wolþe i+wul telle 3ow some
Ac ferst of antecryst now wul y speke
the whiche afore domesday schal out breke
<ill><1 word></ill> þulke tyme þþ distruccyon schal be
of the empire~ of Rome that 3ut is fre
For s<ill><1 char></ill>m tyme al þe londes of þe world aboute
were suggetys to Rome and most þerto aloute
And scolde 3yue ther-to trew age
<ill><3 words></ill> ne than was and þe vsage
That ylke custome most alle the londes do
as seyn powle sayþ this matere ther-to
<lat><2 lines></lat>
he sayþ that bot 3if ferst distencyon come
þat ys alle londes holde a3enst Rome
So that it be iput to dystruccon~
<fol. 43v>of hem that were ferst in subieccyon
Antecryst er that tyme schall nat come
no þo day of dome schal nat arst bynome
That ylyke destruccion holy wryt seyþ schal be
ac þe tyme þerof men schal nau3t 3ut ise
For in thilke tyme schal no lond in no syde
in subieccion of Rome no lengour abyde
Ne schal no man buxn ben ifounde
ne to the cherche of Rome obedient ben ibounde
Ac now me may se the empyre that so myghti was
ys destruuyd and bare ymade in many a+plas
Bot as y sayde er it schal be destruuyd at þe laste
and þe moste party of þe lond me schal ouer-kaste
Ac þe dignyte that þerto scholde falle
schal nawt in that tyme be y-mad þralle
For it stonde schal and dwelle with-oute doute
in al maner regions that stondeþ þer-aboute
Thus schal the ferst token at Rome bigynne
þat ys hed of crystendom to make her atwynne
For whan it is pult to destruccion~
al holy cherche schal be pult adon~
As some clerkes seyeth that on schal come
to holde þe empire al and some
And holly it haue and the corowne bere
Jn<?> ful pes that no lond schal hym dere
For he schal be þe laste emperour þþere schal be
and most of alle kynges and man of gret pouste
The whiche schal wel manteyne his astat
and al his empire w'–oute any debat
And it gourner thorow lawe and good reson~
for no man scholde do no treson~
Bote aftyrward at the laste ende
forþ into ierusalem he schal wende
Vp-on þe hie mount of olyuete
there he schal the septre of Rome let
And his corone he schal legge adown also
and leue hem there and gon hem fro
Thus schal the dignyte of Rome away be nome
and sone afterward schal antecryst come
As clerkes seyeþ þat haueþ vndyrstondynge
<fol. 44r>of seynt poules and danieles seyʒynge

Of þe lyf of Anticrist .
Thanne schal antecristes tyme bigynne
þat seynt poule calleþ the man of synne
For they he be man ʒut neuer the lesse
he schal be the welle of wikkynesse
And þe deueles sone he schal be itold
ac good kynde men schul nowʒt so hym hold
Ac þorow his tornynge fram the good into ylle
for he schal euere the deuels wyl fulfulle
And in þe power of the deuel of helle
And al his wyt with hym schal dwelle
And in hym al maner treson and malyce
schal ben ihud fram all othur vice
he schal to our lord cryst contrarious be
and to alle his lymes that he may se
And he schal make hym-self hie þorow pride
and ben as god in al this world wyde
And holde hym-self most in all thinge
and the fals godes make his vndurlynge
That is to seye Jubyter and mercurye
and the grete aponolye and erculye
And nat only to ben aboue thes planetys alle
þe whiche þe paynemes her godes doþ calle
But he schal hym sette in gret dignyte
and make hym to ben aboue the trinity
Whom alle creatorus that euer weren in kynde
by skile scholden honoure and hym haue in mynde
Wel synful schal be his bigynnynge
ac more wonduerful schal be his endynge
For to aþsodayn ende he schal drawe
and þorow the myght of god he schal ben islawe
Ac in his tyme schal be so muchel tribulacyon
and so muchel anguys and persecucyson
That vnethe schal any man 3iue graunt
that he is of crystes lore or his seruaunt
For more persecucion schal thanne be iwonne
than euer was sulpe þe world was bigonne
For antecryst ys thus mychul forto segge
as he that wolde euer a3en goddes lawes alegge
Than mowen al these antecrystes ben itold
þat a3enst crystes lawes wurcheþ many-fold
Ac many suche men me may forþ drawe
that muchel wurcheþ a3enst godes lawe
Bot antecryst as the boke sayth this
schal come at the laste that kam nat 3ut iwys
As he that is most tyraunt w4-oute pyte
that euer was or that euer schal be
And ho so wolde a+ltyyl while dwelle
a+party of hym y wolde openly telle
Of the maners of his bigynnynge
and of his lyf and of his fowle endynge
¶ He schal be by3ete as y well telle can
by-twixe a synful man and a womman
And aftur the tyme tht he conseuyed be
þe fend schal euer thorow his pouste
Wiþ-ynne his moders wombe brede
for so seyen clerkes as y in bok rede
Thorow whos myght he schal be forþ brought
and wondres þorow hym schulleþ ben iwrought
He schal ben iclepud the child for-lore
and in coro3aym<?, he schal ben ibore
Of a womman of the kynrede of dan
bot of crystendom he schal be wan
And he schal be malicious and ful of enuye
for pus of hym spekeþ the holy profeceye
The dan he saiþ schal þe adder be
syttyn in the wey that men mowen se
He schal byte þe hors by þe houe hard
and make þe vpystyre falle bakward
And þat is þus mychel to seye in good fey
þat antichrist as an adder schal sytte bi þe wey
And smyten hem boþe more and lasse
þat walken þe weies of rightfulnesse
And hem sle thorow wikked venym
þorow þe malice that schal come of hym
<span>&lt;fol. 45r&gt;And 3ut he schal icircumcised</span>
and also aftur þe olde lawe be dysgised
to make his malyce the more ihud
as ho seþ þat godes sone i+wol be cud
Also to hym than schal assignyd be
a good angel the whiche he schal nat se
Aftur his burþe in his bygynnyge
the whiche of hym schal haue the kepynge
Ac for he <gap> is a3enst al goodnesse
he schal be harded in al wykydnesse
<ill>&lt;1 word&gt;/ill&gt; good angel schal fram hym wende
and bileue hym in þe kepynge of þe fende
And he schal ben ilearned as the deuiles seruaunt
and lengest dwelle ther-ynne and be most conservaunt
in þe cite of bethsaida and there his murþes make
An in capharnaum he schal his regne take
The whiche capharnaum and bethsaida þerto
and coro3aym god acursid wî oþur mo
and &lt;ill&gt;&lt;1 word&gt;&lt;/ill&gt; spak to þese citees thus
as here the gospel telleþ vs
&lt;lat&gt;&lt;1 line&gt;&lt;/lat&gt;