

<County: Staffordshire>

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<Text: Prick of Conscience>

<Tranche 1>

<fol. 3r><line 1>perfore vche cristen mon and wommon .

þat wit and wisdom any con .

þat con þe righte weye not sen .

Nor fle þe periles þat wise flen .

Schulde buxom be and bisy .

To heren and leren of hem namely

þat vndurstonden and knowen skil .

weche weye is good & weche is il .

He þat wole righte weye of lyuyng loke .

Schal þus bigynne seith þe boke .

To knowe first what hym-self is .

So may he come to mekenys

þat ground of alle *vertues* is last

On weche alle *vertues* may be stedefast .

He þat knoweth wel and con se .

What he is . was . and schal be .

A wisere man may be told .

whethur he be 3ong or old

þen he þat con al other thyng

And of hym-self hath no knowyng .

He may no good knowe ny fele .

Bot he furst knowe hym-seluen wele

perfore a mon schulde first lere .

To knowe hym-self propurly here .

For 3if he knewe hym-self kyndely .

þen may he knowe god al-myghty .

And on his endyng thynke schulde he .

And on þe laste day . þat schal be .

Knowe schulde he what þis world es .
 Ful of pompe and lecherousnes .
 And lerne to knowe & thynke with-alle ;
 what schal aftur þis lyf bifalle .
 Knowyng of þis schulde hym lede .
 To mete with mekenes & with drede .
 <fol. 3v>So may he come to good lyuyng
 and atte laste to good endyng
 And when he of þis world schal wende .
 Be brought to blis with-outen ende .
 þe bigynnyng of þis proces .
 Right knowyng of a mon hym-self hit es .
 Bot somme men han gret lettyng .
 þat þei may haue no right knowyng .
 Of hem-self þat þei schulde first knawe .
 þat first to mekenes schulde hem drawe .
 þer-of foure thyngus J fynde .
 þat monnes wit makuth ofte blynde .
 And knowyng of hym-self hit lettuth .
 wherfore he hym-self for3etuth .
 To þis witnes Bernard answers ;
 And þo foure are writen in þes vers .
 <lat></lat>
 <lat></lat>
 þat is þe fauour of folk . & þe feyrnes ;
 And cours of 3outhe and riches .
 Reueth a mon skil and mynde ;
 To knowe what he is of kynde .
 þese foure reueth hym insyght ;
 þat he knoweth hym-self not right
 And makuth his herte ful hauteyne .
 And froward als to his souereyne .
 þes foure norischen pompe and pride .
 And other vices þat men schulde hide
 In whom any of þese foure es .
 Js selden seyen any mekenes .
 þei lette mon þat he not ses ;
 Periles of þis world and vanites .
 Ny thynke not on þe tyme to come ;

Of þe deth . ny on þe day of dome .
 <fol. 4r>vndurstonde con he not nor se .
 þe peynes þat aftur þis lyf schule be .
 To synful þat here vse foly
 Ne þe blis þat goode ben worthy .
 Bot in delitus setten hem faste .
 As þis lyf schulde euere laste .
 And 3yueth hym al to vanite
 And thenke what may most likyng be .
 Suche men be not ladde bi skille .
 Bot worchen aftur hore owen wille .
 To no thyng ellus take þey hede .
 Merueil is non þough þey not drede .
 what þey schulde drede knowe þei nought .
 þefore of drede haue þey no thought .
 Al is for faute of knowyng .
 þat schulde hem to drede brynge .
 And somme wole not vndurstonde .
 þat myght make hem be dredonde .
 þey wolde not here bot þat hem payuth .
 þefore þe prophete in þe sauter sayuth
 <lat>¶ **Noluit intelligere . ut bene ageret .**</lat>
 He seith he hath no wille to fele
 Ny vndurstonde to do wele .
 þes wordus bi hem seith he here .
 þat wole not vndurstonde nor lere .
 To drede god and do his wille .
 Bot folewen hore folys to fulfille .
 Somme vndurstonde as þey here telle ;
 Bot no drede in hore herte may dwelle .
 For defaute of trouthe may hit be .
 For þey leue not bot þat þey se .
 þei grucche when þei of drede here .
 þe prophete þefore seith on þis manere .
 <lat>¶ **Non crediderunt . set murumrauerunt .**</lat>
 <fol. 4v>þe prophete seith þey leuede nought .
 Bot grucched and motered in thought .
 þes be men þat leue no thyng .
 þat men seye a3eyn hore likyng

Bot grucchen and waxen froward
 when men sey þat hem thynke hard
 Somme con þis in bokus rede .
 Bot lightnes of herte reueth hem drede .
 So þat he may not with hem dwelle .
 Of hem spekuth god in þe gospelle .
 <lat>¶ **Quia in tempore credunt ;
 et in tempore temptaconnis recedunt .**</lat>
 Other while he seith somme trowen a thyng
 And passen a-vey in tyme of temptyng
 þus seith also þe prophete dauid .
 In a salme þat accorduth þer-with .
 <lat>¶ **Et crediderunt in verbis eius . & laudanerunt
 laudem eius . cito fecerunt obliti sunt operum eius .**</lat>
 In his wordus he seith trowed þey .
 And preysud his los as þey coude sey .
 Sone hadde þey done and for3at
 his werkus and thought no+more on þat
 Suche be so vn-stedefaste
 þat no drede may with hem laste .
 þey ben so wylde when þei haue quert .
 þat þey con holde no drede in hert .
 Forto haue drede a mon may lere .
 þat þis tretis wole rede or here .
 3if þei hit rede or here to . ende .
 þe maters þat ben þer-yn contende .
 And vndurstonde and in hem trowe .
 J hope hore hertus schul sum-what bowe .
 For drede schal þey haue þerby .
 To thonke god and fle foly .
 <fol. 4br>þerfore is þis bok out blowen .
 Of sere maters þat be vnknownen .
 To lewed mon vn-konnonde .
 þat con no latyn vndurstonde .
 To make hem hem-self to knawe .
 And from synne hem forto drawe .
 And forto do hem god to drede
 when þei þis bok here rede .
 þat schal prikke hore soules with-Jnne .

And of þat drede may loue bigynne .
 Thorrou counfort of ioyes in heuen sere .
 As 3e afturward may here .
 þis bok hit-self beruth witnes .
 In seuene parties dyuised hit es .
 þe furst partie to haue in mynde
 Js of þe wrecchednes of monkynde .
 þe secounde is of condicions sere .
 And of þe vnstabulnes of þis world here .
 þe thridde part is right to rede .
 Of deth whi he is to drede .
 þe ferthe part is of purgatory
 þer soules be clensud of hore foly
 þe fifthe part is of þe day of dome
 And of toknes bifore schule come .
 þe sexte part of peynes in helle
 þere dampned soules schule euere dwelle
 þe seuenth part of þe ioyes of heuene .
 þus is þis bok in parties seuene .
 In vche partie fynde men may .
 Diuerse maters forto say .
 Go we to þe furst þat is ;
 To speke of monnes wrecchidnys .
 For al þat is writen to loke .
 Js bot as an entre of a boke .
 <fol. 4bv>when god made al thyng of nought .
 Of þe foulest mater mon he wrought .
 þat is of erthe for two skilles to holde .
 þe ton is for god wolde .
 Make hym of foul mater in dispite .
 Of lucifer þat fel so tite .
 To helle for his synne of pride
 And of alle þat hym fel bside .
 For þey schulde haue þe more schenschepe .
 And more sorrou when þey toke kepe .
 þat mon of suche mater schulde dwel .
 In þat place þat þey fro fel .
 þe tother skile is þus to se .
 For mon schulde here þe meker be .

Ay when he seth or thynkuth in thought
 Of hou foul mater he is wrought .
 God of his goodnes and his myght
 Say þat place in heuene bright
 was made voyde bi synne of pride .
 And wolde hit fille on euery side .
 Thorrou þe vertue of mekenes .
 þat euen contrary to pride es .
 þen may no+mon þidur come .
 Bot he þat meke is and buxome
 þis telluth þe gospel vnto vs .
 Hou god seyde to his þus
 <lat>¶ **Nisi efficamini sicut paruulus iste .**
non intrabitis in regnum celorum .</lat>
 He seith bot 3e be meke and mylde .
 þat is to seye as þis chylde .
 3e schal not entre bi no way .
 To heuene blisse þat lastuth ay .
 þen bihoueth a mon here seke
 <fol. 5r>what may sonest make hym meke
 And no thyng may meke hym more
 þen thynke ofte as J seyde ore .
 <rbd><add>Hou he is made</add></rbd> of foul matere
 þat is not ellus bot erthe here .
 þus seith a clerk as J nowe sey
 what is mon bot erthe and cley
 And poudur þat wynd brekuth
 þerfore Job þus to god spekuth .
 <lat>¶ **Memento queso quod sicut lutum feceris me .**
et in puluerem deduces me .</lat>
 Lord thenk he seith hou þou made me .
 Foul erthe and cley here forto be .
 Right so þou schalt turne me a3eyn .
 To erthe and poudur in certeyn .
 þen seith oure lord god al-mygthy .
 A3eyn to mon ful sotilly
 <lat>¶ **Memento homo quod ciuis es**
et in ciuerem reuerteris .</lat>
 Thenk mon he seith askus art þou now .

And into askus turne schalt þou .
 þen is a mon nought ellus to sey .
 Bot askus poudur erthe and cley
 Of þis schulde vche mon haue mynde
 And knowe þe wrecchednes of his kynde
 þat may be sen as J schewe con .
 In alle parties of lyuyng mon .
 þe lyf of mon casten may be .
 Principally in thyngus thre .
 þat are to oure vndurstondyng
 Bigynnyng myddeward & endyng
 þis may thre spaces be told
 Of vche monnes lyf 3ong & old .
 <lat>¶ **Ecce principium humane originis** .</lat>

<Tranche 2>

<fol. 17r>Now is hit day . now is hit nyght
 Now is hit derk . now is hit light .
 Now is hit colde . now is hit hete .
 Now is dri3e . now is wete .
 Now is snow . now is reyn .
 Now feyr now is foul a3eyn .
 Now is wedur bright schynonde .
 Now is dym droubelonde .
 Now is bright . cleer and feyr
 Now is myst and cloudy eyr .
 Alle þes toknes to vndurstonde .
 Be toknes of þe world varionde .
 And 3it þer be mo toknes sere .
 Of vnstablens of þis lyf here .
 Now is myrthe . and now mornyng .
 Now laughter and now wepyng
 Now is wele . and now is wo .
 Now is frend & now is fo .
 Now is mon light . and now heuy .
 Now is he glad . and now sory .
 Now is ioye . and now is pyne ;
 Now we wyne . & now we tyne .

Now is mon riche now is he pore .
 Now to litul now passuth mesore .
 Now is mon big . now is he bare ;
 Now is he hool now sor in care .
 Now is reste . and now trauayle .
 Now is force . & now is fayle
 Now are we smart . and now slowe .
 Now are we hy . now are we lowe .
 Now haue we pees . now haue we were .
 Now helpuh a thyng now wol hit dere .
 Now is saughtlyng now is stryf.
 þes are maners of mornnes lyf .
 <fol. 17v>And toknes of vnstablenes .
 Of þis world þat chaungeable es .
 And <rbd><1 char></rbd> as þis lif is ay passonde .
 So is þis world ay peyronde .
 For to endeward faste hit draweth .
 As clerkus bi mony tokne^s knoweth .
 þis world þat we se þus helde
 Is not bot þis worldus elde .
 Two erthely worldus . ^[to] þis lyf falleth .
 Bi kyndely skile as clerkus calleth .
 þe more world of þe erthe . & þe les .
 and ful chaungeable eythur es .
 þe more is cald þis ilke slade
 þe les is mon þer Jnne made .
 As þe more world round is set .
 So is mon round to go to met .
 For þe brede of mon is contende .
 Fro on þe right hond þe lengust fyngur ende .
 And bothe his armes out spreadonde .
 To þe same fyngur ende on þe left honde .
 Also fro þe haterel of þe croun .
 To þe sole of þe foot þer down .
 3if mon his armes so out sprede
 No+more is lengthe . þen is brede .
 þen is a mon to mete with-oute
 As a compas rounde aboute .
 þus hath þe lasse world þat mon es .

Schap of þe more world and lyknes .
 Bothe þes worldus J . dar wel seye .
 Schule fayle and faste a-weye .
 For euere þe more elde þat þei bere .
 þe more þey peyre & febler ere .
 As men may se þat to hem tent .
 And þerfore þus seith Innocent .
 <fol. 18r><lat></lat>
 <lat></lat>
 <lat></lat>
 <lat></lat>
 He seith as is in latyn tolde
 Bothe þes worldus waxen olde .
 And þe lengur hore tyme is sought .
 And þe elde of eythur forth is brought .
 þe more in malys and febulnes .
 þe kynde of eythur troubled es .
 In bothe þese outrage we se .
 Of pompe pride and vanite .
 And selcouth maners & sere gises
 þat now ben vsud on mony wises .
 In worldus hauyng and beryng
 In veyn apareil and weryng .
 þat takuth myche veyn costage .
 And turneth al to gret outrage .
 For suche degises & suche maneres .
 As 3onge men now vses and leres .
 And comenly vche day are sene .
 Bifore þis tyme han not bene .
 For 3onge men calle now curtesie
 þat men huld som tyme vilenye .
 And villenye þey wole hit holde
 þat som tyme curtesie was tolde .
 Now may men se often chaungyng .
 In diuerse maner of clethyng .
 Somtyme schort . & somtyme side .
 Somtyme narow . & somtyme wide .
 Somme hem were hongyng as stole .
 And somme fiturud lik to a fole .

Somme go waggyng to and fro .
 And somme go hippyng as a co .
 <fol. 18v>þus vse men a newe gette .
 And þis world akeward sette .
 Thorrou suche vn-kynde pompe & pride .
 þat þey vsen on euery side .
 So myche pride as now is sene .
 Bifore þis tyme hath not bene .
 Ny suche as men may now se .
 Bot J trowe þey toknes be .
 Of grete myscheues J vndurstonde .
 þat vnto mon are ny comonde .
 þerfore in hore gises schul þey falle ;
 For þei wratthe god þat seth alle .
 and þis world schal with hem mete .
 þus seith dauid þe prophete .
 <lat>¶ **Et irritanerunt eum in adinuencionib3 suis ;**
et multiplicata est in eiis ruina .</lat>
 and þey stered god seith he .
 Jn hore newe fyndyngus of vanite .
 Jn hom is fallyng mony-fold .
 And al thorrou pride þat J of told
 þis may be . þe bok proueth
 Bi hem þat newe gises controueth .
 For þey do so þe world to plese
 More for pride þen for hore ese .
 þey þat with þes gises god greues
 Schule falle in mony myscheues .
 For þey wole not be lad with skille .
 A while god letuth hem haue hore wille .
 Bot aftur god wole on hem sende .
 Newe vengeaunce but 3if þey amende .
 þus most þey schewe som wrake
 þat god hath hem al forsake .
 þes be þus knowe bi diuerse gise .
 þerfore seith dauid on þis wise .
 <fol. 19r><lat></lat>
 <lat></lat>
 J lafte hem he seith out of couerte .

Aftur þe desyr of hore herte .
 Jn hore newe fyndyngys als þei go
 þis may be seyð bi alle þo .
 þat to þis world here make hem gay .
 And turne hem fro god a-way
 þey schul for hore synnes wende .
 Aftur to peyne with-outen ende .
 Bot þey suche vanites forsake .
 And bi tyme amendus make .
 3it hath þe world as men heres .
 Mo other contrarious maneres .
 For now is vertu turned to vice .
 And pley and bourde to malice .
 Now is deuocioun on som side .
 Turnd into pompe and pride
 Now is wisdom holden folie .
 And turnd al to trecherie .
 Folye is now holden wisdom .
 With proude men and vnbuxome .
 Now is loue turnd to lechery .
 And rightwisnes to tirauntry .
 þus is hit turned vp so down .
 vnto monnes dampnacioun .
 Miche pyne schal be hore mede .
 And deol þerfore hem owe to drede .
 Jn hore wittus J holde hem wode .
 þat holde good thyng euel . & euel goode .
 wo schal hem be as clerkus telle
 þus seith crist in þe gospelle
 <lat>¶ **Ve qui dictis bonum malum .**
et malum bonum</lat>
 <fol. 19v>wo to hem he seith . þat sey with wille .
 þat euel is good . and good is ille .
 þat is to seye hem schal be wo .
 þat here mys-turnen hore lyf so .
 þus is þe world . and þe lif þer-Jnne .
 Ful of vanite and synne .
 Bot men louen þis world to mykel .
 And þis lif þat is so fikul .



And also worldus vanite .
þey wolde non other world schuld be .
þei wolde not knowe þo periles alle .
Of þis lif what shulde bifalle .
Bot for þey lyue in solaces sere .
þey holde non heuene bot only here .
Bot 3it schal hore lif here stynte .
And al hore ioie be fro hem tynte .
Bot wolde mon vndurstonde wele .
what is þe world . & what he schal fele .
when he schal wende fro hit away .
hym schulde not luste nyght nor day .
Myrthe ny solace non to make .
Bot al þis worldus welthe forsake .
and lyue in penaunce and in pouert .
For drede þat he schulde haue in hert .
3if he wole knowe and leue how hard .
þat he schulde suffre afturward .
Bot 3it a3eyn þat drede myght he .
Thorrou hope of herte counfortud be .
when he thenkuth on heuen bright .
where he schal wone 3if he do right .
þus may eche mon do and thynke .
Jn whos herte grace of god may synke .
And he þat wole not thenke on þis .
Ny keputh to haue non othur blis .