

<County: Yorkshire West Riding>

<Code: L0406>

<MS reference: San Marino, Huntington Library, HM 148>

<Text: Rolle, Commentary on the Psalter>

### <Tranche 1>

<fol. 24ra> <lat><7 lines></lat> ¶ Jn y<sup>is</sup>  
 psalme frist he spekes of crist and of  
 his folueris blaundisand till vs het  
 and blisfulhed till ryghtwis+men~ sit  
 hen~ spekys of wengiaunce of wikked  
 menne y<sup>t</sup> yai dred pyne sythen yay well  
 not luf ioy he beginnes at ye god man  
 and saise ¶ Blysful man ye whilk  
 a-way 3od noght in consell of wykkid  
 and in ye way of synfull stode noght  
 and in chair~ of pestelans he noght satt~  
 He is blisfull to wham all yinge co  
 mes y<sup>t</sup> he couaites or has alle y<sup>t</sup> he well  
 and wille no thing y<sup>t</sup> is ille and as  
 sant@ austyn sais fiue thingis fales to  
 blisfull-hed ¶ ye frist is to haue y<sup>t</sup> he  
 well ye toyer y<sup>t</sup> he wille noght bod gode  
 ye thrid y<sup>t</sup> hys gode be ay lastand ye  
 ferth is sekernes neuer to lose y<sup>t</sup> gude / ye  
 fyft is y<sup>t</sup> it be my3tti to fylle his desir~  
 yese are nour~ planerly bot in heuen  
 Jn erth a party we ar~ blisfull in als  
 mykell als we ioy in god and hatis  
 synne and er~ fullfilled of gastly vertus  
 Jn als mikill as we sinne and deli  
 tes vs in any thynges bot in gode or  
 suffers pinne<?> a-gaine our~ welle we  
 ar~ wriches / he is man y<sup>t</sup> is fast and

stabill a-gainese anguische wham no  
 welthe of is worlde hegher in-to *pride*  
 ne no *tribulaciun*~ bringe<exp>g</exp><sup>[s]</sup> in-to gruching  
 or vntholle-mudnes ¶ Ye whilk  
 3od not a-way fro god sinand in  
 thocht / For ill thoghtes departes  
 <fol. 24rb> men fro god yof he war~ sett in ye coun  
 salle of wyked men y<sup>t</sup> is of wicked y<sup>t</sup> rede  
 him to ille yese wicked he calles ye deuell  
 y<sup>t</sup> redes ye flech to lust & ye flesch y<sup>t</sup> redes  
 ye saule y<sup>t</sup> assentes to ye deuell & till ye  
 flesche . ye deuil thorw his reded gettes  
 to him dede of body and saule . ye flesche  
 for delite deserues fir~ y<sup>t</sup> no thyng may  
 sloken~ ye saule thorow assent gettes  
 ye worme y<sup>t</sup> neuer sall di yis is a-wa  
 ride counsell ¶ Bot ye rightwis+man  
 gose not yere-in ¶ And he stud not in ye  
 way of synfull y<sup>t</sup> is he festid not fote  
 of his luf in likyng & ioy of yis world  
 y<sup>t</sup> is ye waie yat ledes synfull menn to  
 helle for yai stand yar~-in ¶ Bot ye ri3twis  
 men passes y<sup>t</sup> way suiftli as he y<sup>t</sup> gos  
 on wikked grauell y<sup>t</sup> wold gar~ hym synk  
 if he stand yera-on~ . ye intent is yis y<sup>t</sup>  
 ye blisfull mann synned noght in thayh<?>  
 couettand delites or riches ne delitte  
 him not in yaim als he dos y<sup>t</sup> standes  
 and be-haldes a thinges wytterly bot  
 he hastyd hym till heuen~ as he dos y<sup>t</sup> has  
 so gret hyghe on his way y<sup>t</sup> he settes his  
 eghe <exp>no</exp> on nothyng~ y<sup>t</sup> he sees till he  
 cum yair~ he well be and he satte noght  
 in ye chiaer~ of pestelans Pestilans  
 is an yuille rechand o lenghe and  
 bred y<sup>t</sup> alle or ner~hand all<exp>d</exp><sup>[s]</sup> vmbe  
 lap.<sup>[p]</sup>es y<sup>t</sup> ye floke calles mormor man  
 qualme . y<sup>t</sup> bitokyns luf of lordschip  
 and appetitte of dignite . y<sup>t</sup> nerhand

corumpes all men als y<sup>t</sup> iuelle dos  
 when~ it comes ¶ Bot in yis chaier~  
 satte not crist for he fled be *hym* one in  
 till ye hille when*n* yai wold hafe  
 made *him* kyng & his *verray* luffers folow  
 hes *hym* fleand onour~s and louyng  
 in erth & noght luffand vainglory  
 <fol. 24va> <lat></lat>

<lat></lat>

¶ Bot in lawe of lord yai wille of *him*  
 and in his lawe he sal yunke day &  
 nyght ¶ his wille is in goddes lawe  
 y<sup>t</sup> kepis it gladly and for luffe not  
 for drede him serues so y<sup>t</sup> he has no noy  
 of *trauaile* in goddes seruice and y<sup>t</sup> wille  
 is not ydylle no schortly bot he salle yink  
 in his lawe noght out *yere*-of as olle  
 men dos day and nyght y<sup>t</sup> is assiduely  
 in welle and woo Or ay when he  
 sall yinke he sall yinke yar~-in noght  
 onely in ye *letres* of ye law bot in ye ha  
 lynes of stabulle purpois in *cristes* lufe  
 for y<sup>i</sup>s yoght of his lawe is lastand ke  
 pyng of holynes <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> ¶ And he sall be as  
 a+tree y<sup>t</sup> is sett biside ye stremes of watirs  
 ye wylk sall gyff his frute in his tyme  
 ¶ Alowhoo saie he sall not onli be gude  
 in *hym*-self bot he sall be als a tree y<sup>t</sup> is  
 prophetabill to many and noyand to <exp>nay</exp>  
 nane y<sup>t</sup> has ay wetting of ye watirs  
 of grace & hali lar~ Jf a tree be laied  
 till ye fir~ it is kindild in it-self and gif  
 fis lyght till oyer . Also in rightwis man  
 br<sup>i</sup>nnes in luf of god in his *herte* & schines  
 till men~ w<sup>t</sup>-outin~ and geys li3t of gude  
 liffing and fa<sup>[e]</sup>rr~ y<sup>t</sup> giffes his frutte y<sup>t</sup>

is gude warkes in ensaumpell and gude  
 dedis in helpe ¶ He selles yaim not for fa  
 uour~ & louing of men bot he giffes yaim  
 for ye louing of god whites ane hundreth  
 folde / And y<sup>t</sup> in his time / For all yinges  
 y<sup>t</sup> gude ar~ askes time and discreciune  
 And yis is a-gaines self willed menn  
 ye whilk giffes ensaumpill to fast when  
 <fol. 24vb> time were to ete and to wake when  
 time war~ to slepe ¶ For-yi yai may not  
 fast ne waike when time is and so yay  
 scham yair~ state / And also yis time  
 is a-gains couetuse men~ and chinchis  
 y<sup>t</sup> <exp>e</exp> giffes no frute bot qwhen~ it is rotin  
 and out of time Or if yai oght sall giff  
 it is w<sup>t</sup> so mykyll delaynge and+so wro  
 thely y<sup>t</sup> it is noght worth y<sup>t</sup> yai doo for god  
 luffes welle cherituse gifferes suilk trees  
 ar~ wicked y<sup>t</sup> for elde in syn~ beres no gude  
 frute & for yi yai sall be smitten~ don~e  
 & custin~ till ye fier~ of helle <lat></lat>  
 <lat></lat> ¶ And ye lefe of him sall  
 not donne renne & alle yinges y<sup>t</sup> he sall doo  
 aye salle esely fare ¶ ye rightwise man  
 dose in time his dede & also his lefe y<sup>t</sup>  
 is his worde sale not be a-boute erthly  
 yinges no ydyll no dissayuabill no leoynge  
 for suilke wordes rennes doune in-to synne  
 bot it salle be not fully lerand ye way tille  
 heuen And so renne vpwarde and alle yinges  
 y<sup>t</sup> he sall do wethir~ y<sup>t</sup> yai be werkes or  
 wordes ny salle esely fair~ ¶ y<sup>t</sup> is yai sall  
 turne hym to prow and oyer y<sup>t</sup> are edyfyede  
 in hym . he y<sup>t</sup> synnes not in his tonge he is  
 a+perfit man y<sup>t</sup> is his lefe sall not renne  
 doune <lat></lat>  
 <lat></lat>  
 ¶ Noght so wicked noght so bot als ye

duste ye whilk ye wynd farr~ castes fro  
 ye face of ye erth ¶ her~ he depertes ille men  
 ¶ And sais noght so wicked boghsome till  
 god noght so festid in gods lawe bot as  
 dust y<sup>t</sup> is yai ar~ drye wiht-uten~ wetyng  
 of grace and light to assentt tille ilk temp  
 tacione ye whilke w<sup><exp>e</exp></sup>nd y<sup>t</sup> is pride y<sup>t</sup> heg  
 hes and bolnes yaim as wynd dust rynes  
 <fol. 25ra> fra ye face of ye erthe y<sup>t</sup> is fro ye presence of  
 endeles stabillnes y<sup>t</sup> nures our~ saule  
 <lat></lat>  
 <lat></lat> ¶ Fro yi  
 wicked rises not in+dome ne synfull in  
 connsele of rightwis ¶ For yi y<sup>t</sup> yai ar~  
 diuen~ yo.<sup>[ro]</sup>w pride fra god in-till ye deuils  
 seruis yai rise noght in dome y<sup>t</sup> is to  
 deme yaim-selfe in gastly rysyng fra synne  
 yorow pennanncce no yai rise not in rede  
 of reghtwise y<sup>t</sup> is yai will not sett gods  
 wille be-fore yair~ will ne make amen  
 dis to yaim y<sup>t</sup> yaim haue done wrang y<sup>t</sup>  
 rightwise men redis Jf we speke of  
 ye last day of dome . wicked sall not rise  
 in dome for to deme bot fore to be demed  
 and dampnede ¶ And vndyrstand y<sup>t</sup> in  
 ye dome salle be four~ ordres One sall  
 be y<sup>t</sup> salle deme and no3t be demed as  
 postels and oyer perfit.<sup>[est]</sup>+men ¶ ye toyere sall  
 non+yere deme ne be demed als hethen  
 men~ for yere dampnaciunne is knawen  
 till all haly kerke for he y<sup>t</sup> t troues not  
 now . he is demed and yai y<sup>t</sup> synnes w<sup>t</sup>  
 owten lawe yai sall parysche w<sup>t</sup>-outen  
 lawe // ye thrid salle be demed and be  
 sawf as yo y<sup>t</sup> ar~ gud weddid men~ and  
 byes yaim heuen w<sup>t</sup> almes dede and oyere  
 y<sup>t</sup> dose pennanncce for yair~ syn~ bot yai  
 canne not cum into perfite life ¶ ye firthe  
 salle be demed and dampnede als fals

cristin~ men~ y<sup>t</sup> has ye trouthe of ihesu criste  
 wiht-uten~ loufe and gode warke //  
 yai sall greuoulier~ be dampned yan  
 haiyen men~ ¶ For ye vpbraydyng  
 of criste y<sup>t</sup> yai walde not luffe hym y<sup>t</sup> so  
 mykyll godnes dide to yaim sall gre  
 ue yaim more yen any man may tell  
 thynke ¶ Bot haiyen men sall wiler~  
 be <ill><2 chars, ?da></ill>mpned . for wt-uten~ domme

## <Tranche 2>

<fol. 132ra><line 7> ¶ ye grundes of it in holy  
 hilles : lord luffes ye 3atis of syon~ . a  
 bouen all ye tabernacles of iacob ¶ ye  
 prophete cytisyn of ye gostly cyte . as he had  
 in hym-selfe yoght . yar~-of he brestes in  
 voice and sayis ye grundes of it . y<sup>t</sup> is  
 holy kyrke . ar~ in holy hilles . y<sup>t</sup> is in  
 apostils and prophettis . for yai ar~ grundid  
 in ihesu criste . And so ar~ we . for our~ lord  
 luffes ye 3ates . y<sup>t</sup> is ye same y<sup>t</sup> ye grun  
 des of syon ¶ his gostly cyte . y<sup>t</sup> is al right  
 wis+men . abouen al ye tabernacles of iacob .  
 y<sup>t</sup> is more yai <for yan?> al ye figures of ye old laghe .  
 <lat></lat>  
 <lat></lat> ¶ Glorouse yinges ar~ sayd of  
 ye ; cytee of god . ¶ you godes cyte holy+kirke  
 many ioyfull yinges ar~ sayde of ye . fro  
 god yurght prophetes . whilke yo gloriuse yinges  
 be god schewes and says . <lat></lat>  
 <lat></lat>  
 ¶ Mynnand J sall be of raab and of babi  
 lon~ : yurgh wittand me ¶ In y<sup>t</sup> cyte  
 J sall be mynnand of raab and of babi  
 lone . y<sup>t</sup> is of synfull men y<sup>t</sup> gos by ye brode  
 way till helle in luste and wickidnes .  
 yurght wittand me . y<sup>t</sup> is yurgh holy men  
 y<sup>t</sup> wotte moste of my pryete . and yai

resayue synfull men . y<sup>t</sup> wille turne to  
 me .

For lo alyens and tyrus and ye folk of ethi  
 opens ; yai war~ yore ¶ For lo alienes whilk  
 was far~ fro god . And tyrus . y<sup>t</sup> is yo y<sup>t</sup> war~  
 strayte in couatys . and ye folke of ethio  
 <fol. 132rb> pons . y<sup>t</sup> is blake in glutery and lychery yo  
 calde til god . war~ yore . y<sup>t</sup> is yai ar~ made  
 cytisayns of gods cyte .

¶ wether~ til syon sall say man : and man  
 is borne yar~-in . and he hegheste grundid it  
 ¶ wether~ any man sal say til syon . y<sup>t</sup> a  
 man ihesu criste is borne yere-in . as who say  
 yof it be sayd till ye rewes yai trowe  
 it not ¶ And we say y<sup>t</sup> man is borne  
 of yaim . bot he is god hegheste . y<sup>t</sup> grundid ye  
 cyte . And y<sup>t</sup> we wotte . for .

tell in writynges of folke . And of yair~ prin  
 ces . ye whilke was yar~-in ¶ yis wri  
 tynges ar~ giffen till ye folke . and made of  
 princes . moyses and prophetes . and apostils  
 whilke was in y<sup>t</sup> cyte princes noght out yere  
 of

<lat> ¶ As of all ioyand : wonnynge  
 is in ye . As who say suilke ioye in yi won  
 nyng salt you haue . whatkyn~ ioy we hafe  
 not knawen . for-yi we may not telle it . Materia

Lord god of my hele : in day J  
 cryed . and in nyght by-fore ye ¶ lord god  
 of my hele : giffer~ and wirker~ . in day . y<sup>t</sup>  
 is in ese J cried in ye whilke many slepes  
 in yair~ lustes . bot J stird my will till yi

luffe in wele . And in nyght y<sup>t</sup> is in woo .  
 J desired ye . be-fore ye . not couaitande  
 to seme gloryouse be-fore men for yi . <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 ¶ Jn go in yi syght my prayer : helde  
 yine er~ till my bede . ¶ Jngangynge of  
 prayer~ is ye her~ynge yere-of  
 <fol. 132va> <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ For fild is of illes my saule ;  
 & my lyffe neghed til helle ¶ y<sup>t</sup> is J am  
 full of wrechednes and pynes of yis war~  
 lde . And suffrand my body als so my saulle  
 suffres . ye flesche may not thole pynne w<sup>t</sup>  
 outen ye saule . bot ye saule may w<sup>t</sup>-outen  
 ye flesche . and my liffe y<sup>t</sup> was giffen til  
 ye lustes of erth . neghande was till helle .  
 ar~ J war~ turned til gode . and 3et <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 ¶ J am wenyd w<sup>t</sup> lightand in ye lak :  
 mad J am as man w<sup>t</sup>-outen helpe a-mange  
 ded fre . ¶ y<sup>t</sup> is J am haldyn w<sup>t</sup> yaim y<sup>t</sup>  
 demes ouere arly suilke as yai ar~ y<sup>t</sup> fals  
 in ye lake of dampnacion~ . and J am  
 as man w<sup>t</sup>-outen helpe : y<sup>t</sup> is yai deme  
 me . vnworthyly to be helpid . not fore  
 yi amange ded men in saule yurght ded  
 ly syn~ . J ame fre yurght yi grace . for  
 J fele ye y<sup>t</sup> is liffe of mi saule liffand  
 in me . <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ As wondid sle  
 pand in graues of ye whilke you art  
 no more mynand : and yai oute of y<sup>i</sup>  
 hand ar~ putte ¶ As wondid w<sup>t</sup> synnes



slepand . y<sup>t</sup> is restand . in graues . y<sup>t</sup>  
 is grauen in yair~ lustes and stynkand .  
 whome it semes as you had qwicly  
 forgetyn~ . and yai ar~ pute oute of yi  
 hand in-to ye deuils pauste . <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 ¶ yai sett me in ye neyer~ lake . in merk  
 stedis : and schadow of ded . ¶ y<sup>t</sup> is  
 <fol. 132vb> did me till most wrechidnes y<sup>t</sup> yai  
 myght . in merke stedis . y<sup>t</sup> is w<sup>t</sup> ypocry  
 tes yai held me worthy to be . fore yai  
 in mirke dose ille dedes . And in schadow  
 of ded . y<sup>t</sup> is in dede of wickednes . ///  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ On me con  
 formed is y brethe ; and all yi strem  
 mes you broght on me . ¶ y<sup>t</sup> is vn  
 payabill semes yi wreth . for J suf  
 fer~ so mykyll anguys . And yi stre  
 mes . y<sup>t</sup> is stormes of *persecucion*~ . yo<sup>u</sup>  
 broght on me till ekyng of my woo  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ For~ you didde  
 fro me <gap>wen ; yai sett me wla  
 thyng til yaim . ¶ y<sup>t</sup> is my frendis of  
 whome J wend y<sup>t</sup> J had bene luffede  
 you suffred yaim to depart for me . y<sup>t</sup> is fro  
 my will and myn entent . and yaim had  
 me as wlathynge . for J agayne said yaim  
 in yair~ werkis and yair~ wordes  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ Gyffen J am and J not out  
 3ed ; for ned myn eghen lange wiste  
 ¶ J am giffen til missagh . y<sup>t</sup> is yai  
 weride me and vpbraydid me . and J

not out 3ed fro charite . y<sup>t</sup> is J gaffe not  
 a bannyge for a-noyere . bot J prayde  
 for yaim .For myn eghen of my hertes an  
 gwisce . y<sup>t</sup> is had sorow . For <ill><rest of line></ill>  
 y<sup>t</sup> yai tharued gostly vertue . <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ J til y<sup>e</sup>  
 lord cried ; al day J spred my hend till  
 ye ¶ yai did ill til me . and J cried  
 till ye for yair~ hele . al day till my ded  
 <fol. 133ra> J spred to ye my hand . y<sup>t</sup> is J ekyd my wer  
 kis til louynge . bot all y<sup>t</sup> prophettes noght  
 til ded men . for . <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ Wether~ til ded you sall do won  
 dres ; or lechis sall raise and yai sall schri  
 ue till ye . ¶ Wether~ you will schew  
 wondres till yaim y<sup>t</sup> vndirstandes not  
 and ar~ ded in hert <?> or sall leches . y<sup>t</sup> is  
 prestis gude or ille rais synfull men . y<sup>t</sup>  
 yai raiside schrifte til ye . as who say  
 none may raise bot you <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ Wether any in graue sal  
 tell yi mercy ; and yi suthfastnes in tynsyl .  
 wether~ any . y<sup>t</sup> is in graue of wickednes .  
 wonnand sal tel yi mercy til synfull men  
 y<sup>t</sup> yai be turned and he knawes it not .  
 and yi suthfastnes y<sup>t</sup> you 3eldes til ill  
 men as yai haue deseruyde . he y<sup>t</sup> is in tyn  
 sil of his saulle <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ Whether~ in merknes sall  
 be knawen yi wondris ; and yi rightwis  
 nes in land of forgetynge . Mirknes  
 ar~ ye yoghtes y<sup>t</sup> ar~ blindid in ignorance .

land of for-getyng is in yo . y<sup>t</sup> vmyin  
 kes not y<sup>t</sup> yai sall be demed rightwisly .  
 bot liffes in delitis and lustes w<sup>t</sup>-outen  
 dred . <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ And J till ye lord cried : and at  
 morne my prayer~ sal come before ye ¶ And  
 J not takyn w<sup>t</sup> yair~ arrour~ cried till ye  
 w<sup>t</sup> all ye 3ernynge of my herte . And at  
 morne . y<sup>t</sup> is in light of charyte . my pray  
 er~ byfore come w<sup>t</sup> yi mercy sall before  
 <fol. 133rb> cume ye . y<sup>t</sup> is yi dome . y<sup>t</sup> J be+not damp  
 nede <lat></lat>  
 <lat></lat>  
 <lat></lat> ¶ Why lord agayne-puttes you  
 my prayer~ ; you turnes away yi face fro  
 me . ¶ Jt semes y<sup>t</sup> god putes our~ prayer~  
 agayn~ . when he giffes not y<sup>t</sup> we aske as  
 sone as we wolde . bot y<sup>t</sup> he dose y<sup>t</sup> he be  
 mad more brennand and our~ merite be  
 ye more fore our~ langer~ trauaile .