



<County: Suffolk>

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<Text: Prick of Conscience>

<Tranche 1>

<fol. 3r>Sin þe creaturis þat skil han naan
loin him in þe kynde þ^t þey han taan
than auhtte man . þat haþ skil & mynde .
to loue his creature in his kynde .
And nouht to be of werse condiciun .
than creaturis wiþ-oute resun .
Mannis kynde is to doo goddes wille .
And all hise maundementes to fulfille .
For of al þat god made more & les .
Man most *principal* creature es .
And al þat he made for man was done .
As 3e schul here aftirward soone .
God to mankynde had gret loue .
qwan he ordaynid for mannⁱs be-houe
heuene holliche & þis world brad .
Al midlerd & man last he maad .
to his licknesse in fayr stature .
And made him most digne creature .
Be-forn all creaturis of kynde
he 3af him wit skil & mynde .
For to knowe boþ^e good & ille .
And als he 3af him a fre wille .
For to chese & for to holde .
good or euil qweþir he wolde .
And as he ordeynid man for to dwelle .
And him in erthe in flesch & felle .
to knowe his werkis & him wurchepe .
And his *commaundmentes* for to kepe .

And 3if he be to god buxome
 to endles blisse þan schal he come .
 <fol. 3v>And 3if he wrongly in þis world wende .
 to payne of helle wiþ-outin ende .
 God made to his owin licknesse .
 Iche man þat here liuiþ more & lesse .
 To qwom he hap 3ouin wit & skille .
 For to knowe boþe good & ille .
 And wil to chese als þey vouche-saue .
 good or euil qweþir þey wil haue .
 He þat his wil to good wil set .
 gret mede þerfore may he get .
 And he þat to wickidnesse set his wille .
 Schal haue gret peyne as it is skille .
 And for-thy man is holdin for wood .
 that chesip þe euil & leuith þe good .
 Sitthin god mad man of most dignete .
 Of alle creaturis and most Fre .
 And mad *him* til his owin licknesse .
 In fayr stature as be-forn seyde esse .
 And most is 3ouin & 3it þer-to .
 Heuene blisse 3if he wel doo .
 And 3it qwan he had doon amis .
 And þurh sinne was *priuid* of blis .
 God took mankynde for his sake .
 And for his loue þe ded gan take .
 And wiþ his blood bouht *him* ageyn .
 to þat blis fro endles peyn .
 Thus gret loue god to man kid .
 And many benefyces to him did .
 For-thy iche man lerid & lewid .
 Schuld thynke on þ^e loue þ^t he *him* schewid .
 <fol. 4r>And hise benefysis holde in mynde
 That he þus dide to mankynde
 And loue *him* & þank him as he kan .
 And ells is he an vnkynde man .
 And serue him boþe day & nyht .
 And þat he hap 3ouin *him* vse it ryht .
 And spende his wit in goddis seruyse .

For soþe ellis he is nouht wyse .
 And knowe kyndly qwat god es .
 And qwat man self is þat is les .
 How weyk man is in soule & body .
 And how stalwurthy god is & myhtty .
 How man god greuiþ þ' doþ nouht wele
 And qwat man is wurthy þerfore to fele .
 How mercyful & gracious god is .
 And how ful of goodnes he is .
 How ryhtwys he is & how stedfast .
 And qwat he haþ doon & schal atte+last .
 And iche day dooþ to mannys kynde
 this schulde iche man haue *in* mynde .
 For the ryht waye þat lyþ to þe blis .
 And lede man may thedir is this / .
 The weye of meknesse *principaly* .
 And of drede & loue of god almyhtty .
 That may be cald þe weye of dome .
 Jn to þe qwiche weye no+man may kome .
 wiþ-owtin knowyng of god here .
 of his myhttes & of his werkis sere . <mrg>diuerse</mrg>
 But or he may to þat knowyng winne .
 Him be-houiþ to knowe *him* self wiþ-inne .
 ellis getiþ he be noo knowyng to come .
 Jn to þe forsayde weye of wisdom .
 <fol. 4v>Summe han wit to vndirstande .
 And 3it þey arn ful vnkunnande .
 And of sum thyng þey han no knowyng .
 that myht stire hem to good liuyng .
 Swiche men haddin nede to lere iche day .
 Of oþre men þat kun more þan þay .
 to knowe þat myht *hem* stire & lede .
 to meknesse & to loue and drede .
 the qwiche is weye & good wissyng .
 that vnto heuene may vs bryng .
 Jn gret peryl of soule is þat man .
 that haþ wit & mynde & noo good kan .
 And wil nouht lere for to knawe .
 the werkis of god & goddes lawe .

Ne knowe *him* self that is leste .
 but liuip as an vnskilful beste .
 that neythir haþ skil wit ne mynde .
 that man liuip a-geyn his kynde .
 For nouht excusiþ a+man his vnkunnyng .
 that his wit vsiþ nouht in leryng
 Namely in þat *him* falliþ to ko knowe .
 that myht meke his herte & make it lowe .
 But he þat kan nouht schuld haue wille .
 to lere & knowe good and ille .
 And he þat kan owht schuld lere mare .
 to knowe al þat him nedful ware .
 For an vnkunnand man þurh leryng .
 Man be brouht to vndirstandyng .
 Of manye þyngis to know & see .
 that haþ ben and is and schal be .
 <fol. 5r>That to mekenesse myht stire his wille .
 And to loue & drede & leue al ille .
 Ma+men han lykyng triflis to here .
 And vaniteis wiln gladly leere .
 And arn besy in wurd & thouht .
 to lere þat þe soule helpiþ nouht .
 But þat hem nedful were to knawe .
 to listin & here þey arn ful slawe .
 For-thy þey kan nouht knowe ne see .
 the perylis þat þey schuld drede & Fle .
 Or qwat weye þat þey schuld take .
 Ne qwiche weye þey schuld for-sake .
 But noo wundir is þauh þey goo wrang .
 In mirknesse of vnknowyng þey gang .
 wiþ-outin lyht of vndirstandyng .
 Of þat þat falliþ to Ryht knawyng .
 For-thy iche cristen man & wumman .
 that wit & wisdom mochil kan .
 that þe perylis þat wysmen flese .
 they schuld be buxom ay and besy .
 to here & lere of hem namely .
 that vndirstandiþ & knowiþ be skille .
 qwiche weye is good & qwiche is ille .

He þat ryht weye of liuyng wil loke .
 Schuld þus be-ginne as seyþ þe boke .
 to knowe first qwat him-self es .
 So may he sonest kome to mekenes .
 that is þe grownd of alle vertuis atte+laste .
 On qwiche alle vertuis mow *ben* set faste .
 <fol. 5v>For he þat knowiþ wel & kan see .
 qwat he is was and schal bee .
 wysere man he may be teld .
 qweþir he be 3ung man or eld .
 than he þat kan al opir þyng .
 And of him-self haþ noo knowyng .
 For he may nouht knowe god ne fele .
 but 3if he first knowe *him-self* ryht wele .
 Therfore a+man schuld first leere .
 to knowin *him-self* propirly here .
 For 3if he knowe *him-self* kyndly .
 than may he knowe god almyhtty .
 And of his endyng þynke schuld he .
 And of þe laste day þat schal be .
 He schuld knowe qwat þis world es .
 that is ful of pompe & lletcherousnes .
 And lere to knowe & þenk wiþ alle
 qwat schal aftir þis lyf be-falle .
 <add>Knowyng of al þis þan schuld *him* lede .</add><on erasure, perhaps by another hand>
 to haue mynde of mekenesse & drede .
 So may he come to good liuyng .
 And qwan he of þis world schal wende .
 be brouht to blis wiþ-outin ende .
 The beginnyng of þis *proces*
 Ryht knowyng of a+man *himself* es .
 But sum+man haþ gret lettyng .
 that þey may haue noo ryht knowyng .
 Of hem-self þat þey schuld first knawe .
 that First to mekenesse schuld *hem* drawe .
 therof Foure thyngis J fynde
 that makip a+mannis wit ofte blynde .

<Tranche 2>

<fol. 15r>3it are þer moo þan J now tolde .
 That falliþ to man qwan he wexiþ olde .
 Thus may men see þat hem knowe kan .
 qwat þe maneris arn of an eld man .
 <lat></lat>
 The last ende of mannis lyf is hard .
 That is qwan he drawiþ to dedward .
 Qwan he is syk and down lys .
 And so febil þat he may nouht rys .
 Than arn elde men as vncerteyn .
 qweþir he schal deye or couere a-geyn .
 But 3it kan sum+men þat arn sly
 wite 3if he schal of þat euil dy .
 Be certeyn toknis as 3e schal here .
 that be-fallin qwan ded is nere .
 His frount be-ginniþ þan downward to falle .
 And his browis heldin down w^t alle .
 The lefte eye of him þ^t semiþ lesse .
 And narwere þan þe ryht eye esse
 His nose at þe poynt is scharp & smal .
 thanne be-ginniþ his chin to fal .
 His poucis arn stille w^t-oute stirynges .
 His feet waxe colde his body clynges .
 And 3if ded be neer as to a 3ung man .
 he walkiþ & may nouht slepe þan .
 And an eld man to ded drawende .
 May nouht wake but ay is slepende .
 Men seyn þat alle þese toknis seere .
 Arn of a man þat ded is neere .
 qwil a+man liuiþ he is lyk a man .
 qwan he is ded qwat is he þan .
 <fol. 15v>Thanne may men her licknesse see .
 Chaungid as it had neuir ben hee .
 qwan mannis lyf is brouht to ende .
 On þe same wyse schal he hethe wende .
 Pore & nakid as he kam here .
 the firste day fro his modir dere .

<lat></lat>

<lat></lat>

Noo thyng he brouht w^t *him* þat day .

No thyng schal he bere hethin away .

But a wyndyng-cloþ only .

that in schal be lappid his body .

And þus wrecchidly endiþ þe lyf of man .

And 3if we be-helde qwat is he þan .

Qwan þe lyf is passid a-way .

than is he nouht but erthe & clay .

that turniþ to more corrupciun .

than any stynkande careynis doon .

For þe corrupciun of his body .

3if it schuld longe a-boue erþe ly .

It myht þe eyr so corrupt make .

that men þer of her ded myht take .

So is it vyl and violent .

therfore þe gret clerk Innocent .

Telliþ in his book ful opinly .

Of þe wretchidnesse of mannis body .

<lat></lat>

<lat></lat>

He sayþ qwat þyng foulere may be .

than mannis careyn þat is to see .

Or qwat is more horrible in stede .

<fol. 16r>Than mannis body qwan it is dede .

As qwo sayþ nothyng is so vgly .

As here is a mannis ded body .

And qwanne it is in erthe leyd lawe

wirmis schal it al to-gnawe .

Til þe flesch be fro þe bonis bitin .

For-thy in bokis þus fynd we writin .

<lat></lat>

<lat></lat>

The book seyþ þat qwan a man .

Js ded þer schal come to *him* þan .

wirmis & neddris vgly in syht .

to qwom mannis flesch falliþ wyht .

For-thy in erthe man schal slepe .

Among wirmis þat on *him* schuln crepe .
 And gnawe on þat stynkand carkays .
 As is writin in a book þat says .
 <lat></lat>
 <lat></lat>
 He sayþ in poudir schal slepe iche man .
 And wirmis schuln alle couere *him* þan .
 For in þis world is noon so witty .
 So wyht so fayr ne soo myhtty .
 Emperour duk ne kaysere .
 Ne othre þat berin gret staat here .
 Ne lerid ne lewid bonde ne fre .
 Ne riche ne pore qwat so he be .
 That he ne schal turne at his last day .
 To erþe & poudir al o-way .
 And wirmis schuln ryue *him* al o-sundir .
 And þerfore hauy mochil wundir .
 <fol. 16v>That vnnethis any man wil see .
 Qwat he was and qwat he schal be .
 But qwo so wolde in herte caste .
 qwat he was & schal be atte laste .
 And qwat he is qwils he liuiþ here .
 He schuld haue ful lytil matere .
 For to make ioye qwil he here duellip .
 As a vercifour Jn his metre tellip .
 <lat></lat>
 <lat></lat>
 He sayþ qwo soo wold fele and see .
 qweþin he come & qwidir schal hee .
 Schuld he neuere be blithe but ioye for-sake .
 And euere wepe & gret dool make .
 Qwer to is a+man þan here so mery .
 And so tendre ouir his body .
 That schal be gnawe wiþ wirmis kene .
 And ek so vgly is to be sene .
 Qwo so of him þanne had a syht .
 Qwan þe wirmis *him* so han dyht .
 Qwan he is bare in to þe boon .
 So grisly syht sawh he neuer noon .

As he myht see of þat carkays
 qwy seynt bernard in his metre says .
 <lat></lat>
 <lat></lat>
 Aftir man he seyþ wirmis es .
 And aftir vermyn styng & vglynes .
 And so schal iche man turnid be than .
 Fro a+man Jn-to noo man .
 This may iche man *in* this partye see .
 qwat he was and qwat he schal bee .
 <fol. 17r>And qwat he is qwil he here liuip .
 And qwat maner frut his kynde giuip .
 Here men may see as writin es .
 Mochil of mannis wretchidnes .
 And mochil more 3it may men telle .
 But goo ferþermore & loke .
 to þe secunde partie of þis boke .
 Jn þe qwiche men may haue vndirstandyng
 Of þe world & of worldly lykyng . <blank line>
 <lat></lat>
 <lat></lat>
 Al this world boþe wyd & brad .
 Owr lord only for man hap mad .
 And alle þyngis as clerkis kan proue .
 Arn maad vn-to mannis be-houe .
 Sithen he þe world & al þyng wrouht .
 To mannis be-houe þan auht man nouht .
 To loue þe world and his body .
 More þan owr lord god almyhty .
 Ne 3it so mochil & þat is les .
 And qwo so dooþ vnkynde he es .
 For god were more wurþy to be loid .
 Than any creature and so be-houid .
 Sitthin he is makere of al thyng
 And of alle creaturis þe be-ginnyng .
 This seye J be men þat 3iuin *hem* to mikil
 To þis wretchid world þat is so fikil .
 And louin al thyng þat to it fallip .
 Swiche men worldly men men callip .

<fol. 17v>That her loue on þe world most settiþ .
 The qwicke þe loue of god most lettiþ .
 And þerfore schuld a man *him* kepe .
 Fro worldliche loue & veyn wurchepe .
 For þurh þe loue of þis world & vanite .
 A man atte laste for-barrid may be .
 Of þe blissid world þere al ioye es .
 Qwere þe lyf of man schal be endles .
 That doþ to god here þat *him* falliþ .
 that þe world of worldis richesse calliþ .
 Be al þe world þat god wold make .
 To mannīs be-houe þat J of spake .
 Al 3if it generaly be taan .
 It may ben vndirstandin moo worldlis þan an .
 A gret clerk þat hattīþ bartilmew .
 Seyþ þer are two worldis to schew .
 that þe elementis and all þe heuenis .
 Conteyniþ al þat clerk in bok neuenis .
 And alle creaturis þat god wrouht .
 Soo þat wiþ-outin hem Are nouht .
 The toon is gostly inuisible & clene .
 The toþir is bodyly & may be seene .
 The gostly world þat men may nouht see
 Js heuene qwere god sittīþ *in* trinite .
 And þe nyne ordriis of aungellis .
 And holy spiritis þat þer-inne duellis .
 Thidir schul we come & liue ay .
 3if we thidir holde þe ryht way .
 That world was mad for mannīs wonyng
 Among aungellis in lykyng .
 <fol. 18r>Euir more þer-inne to dwelle .
 As men may here þese clerkes telle .
 Her on wul J noo lengere stonde .
 For aftirward comiþ þe materye to hoonde .
 The toþir world þat men may see
 In two partijs diuysid may be .
 The qwicke bodily þyng may be-halde .
 And eythir partye may be a world cald
 And boþe may men see and knowe .



But þe ton is hey & þe toþir is lowe .
The heyere is fro þe mone euene .
Jn-to þe heyest sterris of heuene .
That world is boþe bryht & fayr .
Ther is noo corrupciun but cler ayr
wiþ sterris & planetis schynende .
And sundry sygnis & nouht ellis wonende .
And þe world þat lowere may falle .
Conteyniþ holiche þe elementis alle .
That on erthe and aboute it standis .
Qwere sundry manere of men wonin *in* sundry landis .
And in þis world is bothe wele and woo .
And chaungyngis ofte boþe two & froo .
That to summe is softe & to summe is hard .
As men may here aftirward .
This world as it is goddis wille .
was mad to man for certeyn skille .
The heyest world þat paciþ al thyng .
was mad to mannis endles wonyng .
For iche man schal haue þere a place .
And wone in ioie 3if he haue grace .
that world was mad to owr *avauntage* .
And also it is owr ryht erytage .