



<County: Warwickshire>

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<Text: Prick of Conscience>

<Tranche 1>

<fol. 5v>He sayth þenk lord how thow madest me  
of fowle erthe and clay here for to be  
Ryght so schal y aʒen 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 haþ on him his holy goste  
<lat></lat>

He sayth thenk man that askys thu art now  
and at the laste to askes torne aʒen schalt thow  
Than this scholde eche man haue in mynde  
and knowe þe wrecchidnesse of his owne kynde  
For al mannes lyf may icast be  
pryncypaly in þese partyes thre  
The whiche beþ þese to our vndurstondyng  
bygynnyng . mydward . and endyng  
Thes thre parties beth spaces y-tolde  
of the lif of eche man ʒong and olde  
<ill><smudge, c. 1 word></ill> bigynnyng of mannes lif .  
The bygynnyng of mannes lif that ferst ys  
conteyneth many wrecchidnessys ywys  
Terfore y wol or y forther passe  
schewe what eche a+man in his bygynnyng wasse  
Man was byʒete as it is well knowe  
of foul sede al wyth synne sowe  
And he wel synfully conceyuyd was  
wyth-ynne his modur wombe in a priue plas  
And thus his herburgh was there y-dyght  
As dauyd wetnessyt it .<sup>[in]</sup> hys book aryth

<lat><1 line></lat>

Lo dauid sayth what a mannys kynde ys  
 in wrecchidnesse y am conceyuyd y-wys  
 And my modur hap conceyued me  
 in many synnes and meche caytyste  
 For there dwelleþ a+man in a derk dungeon  
 and in a foul stede full of corypcyon  
 Wherynne he hadde non oþur fode  
 but wlatsum 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  
 <fol. 6r>he hadde on him nothur strenkþe no myght  
 Neythur for to go nothur for to stonde  
 neþur to crepe on fote no on honde  
 Than hath a+man lasse myght than a beste  
 Whan þat he is bore and semeþ leste  
 For whan a best ys y-bore it may go  
 and doþ his kynde for euer-mo  
 Ac man hap no myght in his 3onghede  
 he not whedur to go but as me doþ 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 cryeþ as it were forlore  
 And by that ylke cry summe man knowe can  
 whethur it be a+man or a womman  
 For whan it ys ybore it cryeþ wa  
 and so 3if if be a+man it seyth . a .  
 That is the ferst letter 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 letter 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  
 <lat><1 line></lat>  
 He seyþ alle the that comeþ owt of Eue

ne may by no way thes letteres leue  
 Whan þei bep y-bore what so thei be  
 they sey ferst . a . oþur 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 hidur 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 & bryngþ wyth him no thyng  
 Bote a+reyme that ys fowle and all wlatson  
 that ys his garnament whan he schal forthe com  
 And that nys but a bloody skyn swyþe 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 *trauayle* aryght  
 as *euery* fowle ys y-made by+kynde to his flyght  
 Lytyl reste he haþ in his lif y-wys  
 but in his *trauail* 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 bygynnyng ys full of sorowe and schonde

**Here bigynneþ þe mydward of mannes lif**

That othur partye of the lif that men calleþ  
 ys the mydward that aftur 3owþe sone falleþ  
 The whiche ys fram the ferste bygynnyng  
 <fol. 7r><ill><2 words></ill> lif in-to the laste endyng  
 so <ill><c. 2 words></ill> þi afterward fowl bycome  
 <ill><c. 3 words></ill> in a resoun that he haþ 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 wlatom 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>

<ill><c. 5 words></ill> wythynne ywys  
 <ill><th?/m?></ill>ow he holde him <ill><1 word></ill> of a<?> grete pris  
 For he <ill><3 words></ill> here and se  
 <ill><c. 2-3 chars></ill> at he was and is nowē and aftyr schall be  
 <ill><c. 2 words></ill> prowde<?> man of <ill><1 word></ill> takeþ none hede  
 For him wantē resoun that ryght schulde hym lede  
 whan he is 3ong and leueth <ill><3-4 chars></ill>yngē  
 or haþ ese and <ill><3 words></ill> his lykyngē  
 Or 3if he be brouw3t in grete wurschipe eke  
 What hym-self ys than taketh he no kepe  
 For hym-self thañne he knowē leste  
 and fareth as doþ an vnresonable beste  
 <fol. 7v>That his owne folowēþ and nat ellys  
 as dauid ther-of in the sauter bok tellys  
 <lat><2 lines></lat>  
 he saith whan man ys in wurschipe y-brou3t  
 ryght good vndyrstondyng haþ he nou3t  
 Therfore he may be lykned in flesch and bon  
 to bestes that reson ne wyt konneth non  
 Therfore 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  
 Boþe fram aboue and fram byneþe also  
 al<?> manere of felþede rennyngē euer mo  
 And how fowl he is to mannes syght  
 seint bernard telluþ to vs owtryght  
 <lat><2 lines></lat>  
 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 stynche strong  
 And al ys wlatsonnesse and no thing elles

as innocent the pope in a boke telles

<lat><5 lines></lat>

This grete clerk thus telluth in his boke

man he saith be-holde and loke

Herbes and trees that doth sprynge

and take 3eme what thei forþbrynge

Herbes forth bryngeþ floures and Maketh hem sede

<fol. 8r>And trees bryngeth fruit and maketh hem sprede

and thu bryngeþ of thi-self here

nytes and luyes and othur vermyn euerywhere

Of herbes and trees spryngeþ bawm good

and oyle and wyn in help of mannus food

Ac of the man thing that fowl doþ stynke

as fen and vryn and fowle spattyng of drynke

Of herbes and trees cometh swete souour

ac of the man cometh stynkyng 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 stondesth somdel hard

of wham the crop is turnyd al downward

And the rote is turnyd toward the firmament

as saiþe in his boke the grete clerk innocent

<lat><4 lines></lat>

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 þerto bylongeþ

as thilk here that on the hed hongep

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<sup>t</sup> þ<sup>u</sup> vpon stondes

The branches men may by reson calle

the toes of the feet and the fingres alle

That is the lef that hangeþ nat faste

for hem wene away 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  
 In a boke of right gret filosofye  
 the whiche is clepud Veritas theologie  
 Heere to 3owe y haue many meters red  
 and þe furþe party of þis boke isped  
 In 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 euer 3are  
 our soules fram synne euer 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 tokenes men schul þenke hard  
 as 3e may ihere sone here afturward  
 And hoso wol hym right wel auyse  
 he may eche day se in many a+wyse  
 Toknes where þorow he may haue vndurstondynge  
 þat þe day of dome is faste comynge  
 For wondres þat schul falle as y-wene  
 a3ens þe worldes ende beþ now wel isene  
 Thorow þe wondres that god let sende  
 men knoweþ þat þe world ys ny þe ende  
 Wherefore we scholde vs euer redy make



the laste daies comynge w<sup>t</sup>-out drede take  
 Ccrystes discyples that coueytyd to haue knowynge  
 of some tokenes a3enst his laste comynge  
 Thus spaken to cryst as 3e may ihure heere  
 as þe gospel witnesseth ryght in þis manere  
 <lat><1 line></lat>  
 Sey now to vs quap 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 answeyd 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 bygynnyng of hard  
 of sorow and care that schal come afturward  
 Thanne schal wykkednesse wexe many-fold  
 and the charyte of many schal bicomme cold  
 These toknes to his disciples tolde he  
 þe whiche a3enst þe worldes ende schal be  
 Ac some of þese tokenes beþ to ende ibrought  
 and some of hem 3ut schewed hem nought  
 Bot of þe tokenes that 3ut schulleþ come  
 3if 3e wolleþ i+wul telle 3ow some  
 Ac first of antecryst now wul y speke  
 the whiche afore domesday schal out breke  
 <ill><1 word></ill> þulke tyme þ<sup>t</sup> distrucyon 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 suggettys 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 dystrucon~  
 <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 ylke 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 obedyent ben ibounde  
 Ac now me may se the empyre that so myghti was  
 ys destruyd and bare ymade in many a+plas  
 Bot as y sayde er it schal be destruyd 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-about  
 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 þ<sup>t</sup> þere schal be  
 and most of alle kynges and man of gret pouste  
 The whiche schal wel manteyne his astat  
 and al his empire w<sup>t</sup>-oute any debat  
 And it gouerne 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 septr of Rome lete  
 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 afturward schal antecryst come  
 As clerkes seyep þat haueþ vndyrstondynge  
 <fol. 44r>of seynt poules and danielles sey3ynge

### **Of þe lyf of Anticrist .**

Thanne schal antecristes tyme bigynne  
 þat seynt poule calleþ the man of synne  
 For they he be man 3ut neuer the lesse  
 he schal be the welle of wikydnesse  
 And þe deueles sone he schal be itold  
 ac good kynde men schul now3t so hym hold  
 Ac þorow his tornynge *fram* the good into ylle  
 for he schal euer the deuels wyl fulfulle  
 And in al 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 apolonye 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 *trinyte*  
 Whom alle creatours that euer weren in kynde  
 by skile scholden honoure and hym haue in mynde  
 Wel synful schal be his bigynnynge  
 ac more wondurful schal be his endynge  
 For to a+ssodayn 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 persecucion  
 That vnneþe schal any man 3iue graunt  
 that he is of crystes lore or his *seruaunt*  
 For more persecucion schal thanne be iwonne  
 than euer was supþe þe world was bigonne  
 For antecryst ys thus mychul forto segge  
 as he that wole euer a3en goddes lawes alegge  
 <fol. 44v>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 w<sup>t</sup>-oute pyte  
 that euer was or that euer schal be  
 And ho so wole a+lytyl while dwelle  
 a+party of hym y wole openly telle  
 Of the maners of his bigynnyng  
 and of his lyf and of his fowle endyng  
 ¶ He schal be by3ete as y well telle can  
 by-twixe a synful man and a womman  
 And aftur the tyme tht he conseyued 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 þus of hym spekeþ the holy *profecye*  
 <lat><4 lines></lat>  
 The dan he saiþ schal þe adder be  
 syttyng in the wey that men mowen se  
 He schal byte þe hors by þe houe hard  
 and make þe vpstyere 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 rightfulnessse  
 And hem sle thorow wikked venym  
 þorow þe malice that schal come of hym  
 <fol. 45r>And 3ut he schal ben icircumcised  
 and also aftur þe olde lawe be dysgised  
 To make his malyce the more ihud  
 as ho seyþ 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><1 word></ill> good angel schal fram hym wende  
 and bileue hym in þe kepynge of þe fende  
 And he schal ben ilerned as the deueles seruaunt  
 and lengest dwelle ther-ynne and be most conseruaunt  
 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 w<sup>t</sup> othur mo  
 and <ill><1 word></ill> spak to þese citees thus  
 as here the gospel telleþ vs  
 <lat><1 line></lat>