



<County: Yorkshire West Riding>

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<Text: Lavenham's treatise on the ten commandments>

<Tranche 1>

<fol. 133va><line 20>Criste that dyed Apon the  
crosse for the saluacyon  
of mannes kynde . grawnte  
vs grace to skape þe sly ensey  
lynge of the fende . That we  
be not for syn loste when we  
schall heuse wende . Two thyn  
ges J am purposyd thorow god  
dys grace to do in thys lytyll  
tretys furste to schewe schortly  
the comyn condycion of the vn  
deedly synnes as by fygure &  
ensampull generall . and aftur  
warde to reherse by processe &  
by ordur what brawnches  
groues owt of thayme . In spe  
ciall os for towchyng the furst  
matur an holy man wrytes in  
hys boke . <lat></lat>

<fol. 133vb><lat></lat>

<lat></lat>

<lat></lat>. The vij dedly synnes he seys  
are lykenes to vij sondry bestes  
os pryde to a lyon . Couetyse to  
a nurchon . Wrathe to a wulfe .  
Envy to a hownde . Slothe to  
a nasse . Glotony to a bere . leche  
ry to a swyne of the whyche

fygures & ensamples J thynke  
 to towche myche of in tho vij  
 dedly synnes be hym-selfe .  
 PRyde is noght ellys bot a  
 badde desyre of hegh wyr  
 schype sent augsten wytnes : <lat></lat>  
 <lat></lat>  
 <lat></lat> . There-fore J lykkyn  
 a prowde man to a lyon . for os  
 the lyon lokys that alle other  
 bestes schulde hym wurschype  
 hyme drede & to hym bowe .  
 ryght so a prowde man thynkes  
 that alle other men schulde hym  
 wurschype hym drede & to hym  
 bow . & therfore that may wele  
 be seyde of a prowde man os it  
 ys wretyn in holy wrytt . <lat></lat>  
 <lat></lat>  
 <lat></lat> . Thys is a syne  
 þat destroes alle *vertues* & moste  
 greues god of alle vyces . Jn to  
 kun where-of þat lucifere *sum*  
 tyme was the fayrest angell in  
 heuen . is now for his pryde be  
 comen the fowleste fende in helle  
 And if þ<sup>u</sup> wyll wytte where-in  
 he schewde hys pryde . J answere  
 & sey Jn þat hee desyred for hys  
 fayrenes to haue bene þere w<sup>t</sup> god .  
 <fol. 134ra>For J sayde be-fore pryd is noght  
 ellys bot a bade desyre of hys  
 wurschype . & thys *maner* desyre  
 mey neuer-more ryse in a mans  
 herte bot by encheson of on off  
 these iij . othyr it ys for the gyftes  
 of kynde or fortune of gyfte of  
 grace . The gyftes of kynde are  
 strenthe bewte cumlenes of *person*

& plente of chyldren . The gyftes  
 of nobulnes is forton of kynre  
 den . Gentylnes of blode auaunce  
 mente of landes Rentes golde  
 syluer tresoure . Catell clothynge  
 horse harnes juels . lordeschype  
 wurschepe and frenschype . The  
 gyftys of grace are sondry *ver*  
 tues þat god gyffes a man os  
 eloquence in spekyng curyosite  
 os in redyng syngyng os in  
 syche othyr . These iij manere of  
 gyftys are oonly case whye a  
 man waxes prowde there hym  
 ow to be meke sent gregor seyth  
<lat></lat>

þat pryde ys rote of alle vyces  
 for þis skylle . for nere the rote  
 of the tre where hyd in the  
 grownde ellys schulde no bra  
 wnnche grofe owt of hytte . ¶  
 Ryght so nere pryde where ro  
 tyd in mannys harte ellys  
 schulde no brawnche of synne  
 spryng owt of hyme . For out  
 of pryde groues viij brawnchys  
 of on kynde þe whyche are her  
 specefyde be name as *presump*  
*cion* . *vaynglore* . *vnbuxumnes*  
*boldnes* . *ypocryce* . *jndignacomm* .  
 <fol. 134rb>schamles and sturdynes . / Pro  
 sumpcyon ys when a man put  
 tys hym-selfe fordyr in presse in  
 presence of pepull then a-nother  
 man dothe wyche þat is als  
 good os he lokyng aftur reuer  
 ence as to syt a-bouen hym &  
 to speke furste & to take wyr  
 schype of þe worlde passyng

alle other demyngge hyme-seluen  
 stronger or more hardye wyser or  
 more wytty or elles bettur or  
 more worthy then any othyr  
 Of these brawnches of pryde  
 spekes sente Austyn . <lat></lat>  
 <lat></lat> . Where  
 he seythe þat it is for the better  
 þat god suffurs oftyn tymes  
 A prowde man wiche þat is  
 presumptuos of hyme-selfe to  
 falle in-to sum grete syne for  
 these skylles be-cause þat Ane  
 man schall suner se <ill><1 char.></ill>s awn  
 sekenes and be radyr euyl  
 payde w<sup>t</sup> hyme-selffe a-nother~  
 tyme that he was so *presump*  
 tuos . And sente Austyn *preues*  
 ensamples in the same place  
 & sayse thus . The cause why  
 that criste suffurde sente Pe  
 tur to forsake was þe grete  
*presumpcon*@ þ<sup>t</sup> petur schewde be  
 fore when he seyde these wor  
 dys. <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> . here sente Petur *pre*  
 sumes hyme to far furthe  
 <fol. 134va>of hyme-selfe demyngge hym-selfe  
 more tresty bettur hartude & more  
 hardy then any of hys felowse  
 Uaynglory is when a man  
 bostys hyme-selfe or elles  
 reioyses hym when any magny  
 fyes hys *person* more then he wer~  
 worthy luffynge flaterers & glo  
 sers that oftun tymes rehersed

hys comendable dedes & haten  
 also those þat in amendment  
 of hys defawtes tellynge hym  
 sothe . Thys brawnche of pryde  
 criste taght hys dissipule to  
 fle by the ensawmpull in the  
 gospell . <lat></lat> . where it  
 ys rehersed þat when criste  
 had helyd ij blynde men and  
 gaffe thayme bodely syghte  
 þen he badde home that thay  
 schulde kepe it *preuye* & speke  
 to no man þere-off : And 3ytt  
 these ij men wente & tolde it  
 alle abowte in the cuntre os  
 thay wente . Now as clerkes  
 sayue þe skylle why þat criste  
 forbade þe men that thaye  
 schulde not telle owt what  
 he hade done to home was to  
 gyffe ensawmpull to all his  
 foloers to fle vaynglore &  
 for to schewe þat a gode cristen  
 man schulde for lesynge off  
 heuen mede not loke to be pra  
 ysed here of hys gode dedys  
*Unbuxumnes* ys when a  
 man w<sup>t</sup>standes þe byd  
 dyng of god & holy kyrke  
 þe byddyng of Fadur & modur  
 <fol. 134vb>þe lawes of þe kynge the ordy  
 nance of hys soferayne *spirituall*  
 & *temperall* wylfull lettyng  
 þat is *commawndyd* & doynge  
 þat ys defendyd as wylfull  
 hauynge rewarde to reson  
 ne to payne þat ys lymyted  
 in þe lawe . Thys brawnche  
 of pryde ys full greuowse os

hyt semys be holy scripture  
 For god bade in the olde lawe  
 þat who so were rebell & vn  
 buxum to þe preste þat was  
 goddys mynester þat he schulde  
 be dede þere-fore the bybyll re  
 herses <lat></lat> . And  
 also what man þat were rebell  
 & vnbuxum to the Fadyr & to  
 the modyr þe fadur & the modur  
 schulde go & compleyne to the  
 dome of hyme & a-non he schuld  
 be stoned to dede therfore as it  
 is rehersyd in þe same boke .  
<lat></lat> . Also that it is  
 perliouse for A man to w<sup>t</sup>stande  
 or to ryse A3eyns hys suffereyn  
 spirituall or temperall os hytt se  
 mes be holy wryte . <lat></lat>  
<lat></lat> . where it ys rehersyd þat  
 þere were in+certen men . þat is  
 to say . Chore Datan And Abyron  
 & for thay w<sup>t</sup>owte assente rose  
 agayne moyses & aaron þerfore  
 god punyschyd hom of thayre  
 pryde . he made þe erthe to opon  
 & to swalo home alle quike &  
 of thys sayse Daid in þe sawter  
 thus . <lat></lat>  
<lat></lat>  
<fol. 135ra><lat></lat>  
<lat></lat> . Thys  
 knewe sente Paule when he wro  
 te to þe Jewes & seyde thus . <lat></lat>  
<lat></lat> ~~<lat></lat>~~  
 Baldnes is when a  
 man synnes of triste off  
 goddis mercy & grace thynkyng  
 þat it ys but lytell perell in his

lyue . Als longe os a-noþer man  
 dothe as ylle os he or wers dre  
 dyngge noþer vengauunce here nor  
 payne in helle bot alwaye do  
 ynge his awne luste in hope  
 to askape ¶ This brawnche of  
 pryde ys perlious os it semys  
 wele be ensamples for seynte  
 Jerome seys þes wordes whych  
 in party are rehersed in þe law  
 of holy chyrche . <lat></lat>  
<lat></lat>  
<lat></lat> . The men he seyse of the cy  
 te of Niniue at þe prechyngge  
 of þe profet jonas dyde pen  
 naunce for þare synnes . And  
 þerefore god toke the cyte to  
 his mercy & to hys grace . bot  
 afterwarde þay turnyde a3eyn  
 to þer olde synnes trowynge pera  
 uenture that þe merce of god  
 was grete & that thay schuld  
 askape als wele afturwarde  
 as thay dyde be-fore . And a  
 none thoro goddys wreche þ<sup>t</sup>  
 same cyte was distroyde be  
 boddelye enmys & so þe bold  
 nes of thayre synnes was  
 þe cause of thayre awne de  
 strucconn . The cyte of Niniue  
 <fol. 135rb>was solemme & ryall so grete  
 & so longe þat it was iij days  
 iurney w<sup>t</sup>in . And þer-in were  
 mo then A C skore thowsand  
 of pepull os the bybull rehersed .

## <Tranche 2>

<fol. 140ra><line 12>Rechleshede is when a man

does not hys diligens  
 vn-to his god warde ne to  
 hys euen-cristen & takes no  
 hede whethyr þat he goo to  
 þe kyrke or not . whedyr þat  
 he here matens or messe or  
 notte . Also he does not hys  
 denyt to knowe how his euen  
 cristen fares ne whethyr that  
 thay farre welle or not hee  
 takys no hede to no creature  
 bot to hyme-selfe . And ther  
 fore syche a man loueth not  
 hys god nor dredes not god  
 And therefore salomon seyse  
 thus . <lat></lat>

Delaynge ys not ellys  
 bot a tarynge þat a man  
 makes at suche tymes os he  
 lyes longe in synne . And a  
 bydes longe or he wille be  
 schreuen or repente hym of  
 hys mysdedes demynge and  
 trowynge þat þer~ is bot a  
 lityll perell or noon in latte  
 repentance here of spekes  
 salamon & sayse thus in hys  
 <fol. 140rb>boke . <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> . Jn thys vice fallen alle tho  
 þat contynewe payre syn fro  
 day to day . fro 3ere to 3ere thyn  
 kynge þat it is no grett perell  
 to thayme if thay may haue  
 thryffte howsull & repentance



in thayre laste ende . Bot in that  
 thay putte home-selffe in grette  
 perell to thayme if thay maye  
 haue schryfte howsull & repen  
 tance in thayre laste end . Bot  
 in that thay putte thayme-selffe  
 in grette perell os Saynt Austyn  
 seyse in þe lawe of Canon . <lat></lat>

<lat></lat>  
<lat></lat> . Where he seyse he  
 darre nott by hette þat man sy  
 kerly to be saued þe whyche con  
 tenud in hys synne Als longe  
 os he myght þerof alle he toke  
 þe sacrament of holy kyrke &  
 dyed w<sup>t</sup> repentaunce cause why  
 he wolde neuyr~ leue hys synne  
 vn-to þe tyme þat seknes off  
 dethe fell vpon hyme . And ther~  
 fore seythe seynt Austynne þ<sup>t</sup>  
 thowe that arte a synfull man  
 & repentys the not of thy mys  
 dede ne does no penaunce ther  
 fore whyls þ<sup>u</sup> hase thy bodely  
 heyle . þen þowe arte lyke to be  
 dampned þere-fore . if thowe  
 repente the what tyme that  
 thow myght no lenger~ synne  
 then thy synnes hathe forsakyn  
 the & not thow thy synnes .

<fol. 140va>Arghnes of drede is when  
 a man leues the good *pur*  
 pose for drede of perell thatt  
 may falle os thus . Sume man  
 thynkythe þat it wer~ medfull  
 for hyme to go *certeyne* pylgre  
 mage bot afturwarde the sa  
 me man demeth & casteth perels  
 þat peraenture he myght falle

in-to sum gret sekenes or ellys  
 dye *in* hys pylgramage goynge  
 wher~-fore he wyll then of bot  
 falles a-way fro hys purpose  
 Also sume men *purposy*the hyme  
 in harte for to gyffe corten *Almus*  
 to poure men for to make thay  
 me to pray for hyme . bot aftur  
 warde þe same man thynkes  
 þat the worlde is herde & þat  
 he may lyghtly be-come poure  
 hyme-selfe . wherefore he fal  
 les away fro hys furste pur  
 pos . Off this vice spekys sala  
 mon & says thus . <lat></lat>  
<lat></lat>  
<lat></lat> ~~<lat></lat>~~  
 Wanhope ys  
 when a man holdys hym  
 selfe so wykkud that he maye  
 not be amendyd thynkyng  
 that his frelete & his febulnes  
 is so grette þat he may with  
 stande no temptacyon bott  
 euyr he demythe hyme-selffe  
 worthy to be dampned . And  
 therfore he suffurs the fende  
 to wurche & to folow alle þe  
 luste of hys flesche & als ofte  
 os is tempyde . hee cryes tem  
 <fol. 140vb>ptacyon bot euyr he demythe  
 hyme-selfe worthy to be damp  
 ned . he wylle not schryue hym  
 hys lyue nor repente hyme of  
 his synne wenyng that it ys  
*impossible* a-3ens Ryghtwysnes  
 of god to gyffe hyme grace  
 & mercy to praye or to faste  
 there-fore or for to do anye

Almes dede alle thys he thyn  
 kes bot folye . Suche men ar~  
 often tymes tempyde to honge  
 or drownynge or to sle thaym  
 selffe . Off thys spekes seynte  
 jerome & says thus . <lat></lat>  
<lat></lat> . Judas he seyde  
 trespasyde more when he han  
 gud hym-selffe then when  
 he be-trayde cryste . And the  
 skylle is thys . For & he had  
 not fallen in wanhope hee  
 schulde neuyr~ haue hangud  
 hym-selfe . then when he be  
 trayde criste þen felle he in  
 wanhope . Nowe endles wan  
 hope it is þe moste syn þat is  
 for hit ys so grette a synne þ<sup>t</sup>  
 os criste recorde the . <lat></lat>  
 þat hit schall neuyr be for  
 geuyn *in* þis world nor *in* non oþer .  
 Heuenes is when a man  
 hathe no lykyng to *serue*  
 god ryght . And if hee seye mo  
 ney bedys 3ett he hathe þer w<sup>t</sup>  
 no deuocyon . As seynte Jerom  
 seythe . <lat></lat>  
<lat></lat>  
<lat></lat>  
<fol. 141ra><lat></lat>  
<lat></lat>  
<lat></lat>  
<lat></lat> . And there  
 fore seyse the prophet in thys  
 wysse . <lat></lat>  
<lat></lat>  
**The synne of Enuy .**  
 Envy is sorow þat os a

man is sorofull in hys  
 herte þat a-nother fares wele  
 or ellys þe gladdys that hee  
 fares ylle . There-fore is the  
 envyous man lykned to A  
 hownde . For ryght os it gre  
 uys a hownde þat a man  
 gose by þe way þoffe þe man  
 do hyme no harme & ellys  
 he wolde not barke vpon  
 hyme . Ryght soo hitt grevose  
 a envyous man þat on oþer  
 gosse be-syde hyme thoffe  
 he þar gothe besyde hyme  
 to hyme no herme . And els  
 wolde the envyous man not  
 bakbyte hys neghburs nor  
 speke euyll of his euen-cri  
 sten . Ther is sume hownd  
 of this condicion þat hee  
 wille whiliste a man is pre  
 sente fawne hyme vppe &  
 denne with his taye . And  
 a-non os a man turnys his  
 bakke þe same hownde wyll  
 byte hyme bye þe helle .  
 Ryght so an Envyous mann  
 in presence of hyme þat he  
 hate the wille speke fayre  
 <fol. 141rb>w<sup>t</sup> þe tonge . Bot alsone os þe  
 same man turnethe his bake  
 þen þe envyous man is redye  
 to bakbyte hyme & to speke  
 euyll of hyme in hys absence  
 And therfore itt is good to  
 fle the compenye of envyous  
 men as salamon cownselyth  
 in hys boke and seythe thus  
 <lat></lat>

<lat></lat> .

Bot here may be askud a  
 question a demawnde how  
 that a man myght skape so  
 hysse lyffe þat no man hade  
 envye at hyme . And thys sa  
 me questyon askud plato of  
 hys mayster socrates as cler  
 kys rehersythe . <lat></lat>

<lat></lat> . And socra  
 tes sayde to hys dyscypuls  
 thes wordes . <lat></lat>

<lat></lat>

<lat></lat> . ¶ Owt of envye spryn  
 ges iiij . brawnches the wyche  
 bene tytylde here be name  
 Gladnes of a-nothyr mannes  
 myscheffe . heuynes of hys  
 booncheffe . Bakbytynge and  
 schewynge of discorde .  
 Gladnes of a mannes mys  
 cheffe is when he sees  
 hys brothyr losse hys goode  
 for go his frendes or falle in  
 sekenes or in angur or in da  
 wnger of lordeschype *in pouerte*  
*in sclawnder* or in any othyr~  
 dysesse & is ther-of glade &  
 joyfull in hys herte of þat

<fol. 141va>man spekys salamon & seys þus

<lat></lat>

<lat></lat> . This

brawnche of Envye hathe a  
 condicion *contrarius* to chari  
 te . For hitt farethe be two men  
 þat luffyn to-gedyr & a-cordes  
 to-gedyr as it does by þe stryn  
 ges of an harpe þat acordyth  
 to-gedyr *in* tone for lette one

strunge of þe harpe be towch  
 yd and a-non a-nothyr stryng  
 þat is consonante a-cordyng  
 w<sup>t</sup> hyme *in* tewne wyll & be  
 menynd at þe towche of his  
 felowe . Ryght so hytt farythe  
 goostly for lette a good cristen  
 man be in bodelye sekenes  
 or *in* othyr myscheffe and a  
 non ther~ is a-nother cristen  
 man steryd ther~-by & hathe  
 there of rewthe & pece *in* his  
 herte . Thus ferde seynte  
 Paule when he seyde thes  
 wordes . <lat></lat>  
<lat></lat> . And this  
 maner of perfeconn he taght oþer  
 men when he seyde thus .  
<lat></lat>  
<lat></lat> .  
 Heuenes is when a man  
 sees his brodyr encesse  
 in vertues *in* good name *in* get  
 tyng of good loue in wyn  
 nyng of worschype or in  
 any other goode happe of  
 fortune & he is heuy *in* hys  
 herte there-offe . And castys  
 a wyle for to hynder hym  
 <fol. 141vb>and to apayre hys name .  
 Off this maner of envye spekys  
 þis wyse man socrates . <lat></lat>  
<lat></lat>  
<lat></lat> . And seys thus . wolde  
 god þat envyous men hadde  
 thayre eyne to see & eynys  
 to here in alle grette cytes  
 & townes that thayre her  
 tys myght be more dysesyde



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& þe more full of care thoro  
herynge & seyng of other  
mennes welfare .