

<County: Suffolk>

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<Text: Homilies>

### <Tranche 1>

<fol. 4v>nessyth . <lat></lat> And  
 yerfor J lekyn~ a prowde man to y<sup>e</sup> lyon  
 For ryth as y<sup>e</sup> lyon lokyth y<sup>t</sup> al oyere  
 beestys schulde worchyp hym & to hym  
 lowtyn ryth so a prowde man thynkyt  
 y<sup>t</sup> all oyer~ men xuld wurchyp hym  
 drede hym & to hym lowtyn~ . and yer~-for[<?>]  
 y<sup>t</sup> may be weylle sayd of a prowde man  
 as it is wreton in holy scriptur~ <lat></lat>  
 <lat></lat>  
 <lat></lat> Se now seyth y<sup>e</sup> prophete & takeyth  
 heede how he as a lyon . And xall rysyn  
 vp as a lyon of pride Thys is a synne  
 y<sup>t</sup> dystroyt all vertuowus & most  
 greuyt god of all oyer vycys . In tokenyng  
 qwere of lucifer~ y<sup>t</sup> was sumtyme y<sup>e</sup> fay  
 rest aungel of heuyn is now for hys  
 pride be-com y<sup>e</sup> fowlest deuyt in helle . And  
 3ow wylte wetyn qwer~ in he schewyd  
 hys pride . J answer~ & say yus y<sup>t</sup> he desy  
 ryde for hys fayrnesse to ben peer~ wyth  
 god . for as J sayd be-forn . Thanne pride  
 is nowt ellys but a bad desyrr of hey  
 wurchyp . And y<sup>is</sup> maner fo desyrr may  
 not ben in mannys mynde neythyr i manys  
 <fol. 5r>herte . And of thees thyngys on it is the  
 3yfte of kynde . and y<sup>e</sup> nobylnesse of kynred  
 Gentylnes of bloode . Plente of chyldyn

grete of herytage Strength of ~~heryta~~  
 bewte The 3yftys of grace arn yeys .  
 londys . Rentys . Gold . Syluer . Tresowur . The  
 3yftys of grace beyn~ sundry wyttes yat  
 god haue 3evyn~ to man~ . And eloquens  
 in spekyng~ . kunnyng of craft werkyg~ . And  
 sweche oyer yer~ beyn~ qwer~ for~ owyth to  
 ben meke for y<sup>e</sup> vertu y<sup>t</sup> god hath 3euyn~  
 hym to kepe . he turnyt hem to vyces . And yer  
 for hys synn~ is meche y<sup>e</sup> more Seynt  
 gregory seyth <lat></lat>  
 <lat></lat> Pryde he seyth is rote and begynner  
 of all synne & vicys . For ryght as ne  
 wer~ y<sup>e</sup> rote of a tre hyd onder~ y<sup>e</sup> erde xal  
 non bravnche growyn owte yer-of . Ryth soo  
 ne qwer~ pride rotyd in mannys hert yere  
 xuld non~ braunches of synne spryngyn yerr~  
 froo fore Owte of pride growyn~ vij . braun  
 ches of on~ kynde of y<sup>is</sup> synne pride y<sup>e</sup> arn~  
 told her~ be name . Presumpcon~ . Veynglory  
 vnbuxsumnesse . Boldnesse . ypocryce Indig~<?>  
 nacon~ Schameles . Sturdynesse . Presump  
 con~ is qwanne a man puttyt hym selfe  
 <fol. 5v>forderforth in preesse & in presens of pepul  
 yanne a noder~ man doth y<sup>e</sup> qwyche is as  
 goode as he lokyng~ aftyr reuerens to  
 syttyn a-bowyn to spekyn~ fyrst an to take  
 worchyp of y<sup>e</sup> worde passyng~ all oyere  
 demyg~ hym-self parauentur strenger &  
 more hardi wyser or mory<sup>[e]</sup> wordy yanne  
 ony oyer . Off yis bravnche spekyt Seynt  
 Austyn <lat></lat> Qwer~ it is  
 rehersyd for it is for y<sup>e</sup> bettur y<sup>t</sup> god suffyrth  
 of tyme a pravde man y<sup>t</sup> is p<re?>sumptuous .  
 And seynt Austyn~ puttyt her~ to an exam  
 pul . he seyth cause qwy y<sup>t</sup> cryst suffyrd  
 seynt petur to for-sake hym was for no  
 thyg~ ell but for grete presumpcon~ y<sup>t</sup> petyr  
 schewyd qwan he seyde thees woordes <lat></lat>

<lat></lat>

<lat></lat>

<lat></lat> And alle yow apostolus  
 be sclaundyr be y<sup>e</sup> J xalle neuer for-sakyn  
 yine person . her~ seynt petur *presumed*e to  
 for forth of hym-selfe For he *presumed*e  
 hym-self gretely more trewere more  
 trosty better of hert . and mor~ hardy  
 <fol. 6r>yanne ony of hys felawys . Veynglory  
 is qwanne a man bostyth of hym self  
 gretly or ellys r~cordyth qwanne odyr  
 men moor~ yanne he qwer~ worthy lo  
 wyng~ flateryg~ & glosyg~ y<sup>t</sup> oft tyme  
 wyll rehersyn~ hys commendabyll wordes  
 or dedes and hatyng~ yo y<sup>t</sup> for a-mendyg~  
 of hys defautys tellyg~ hym y<sup>e</sup> sothe .  
 Thys bravnche of pride crist techyd hys  
 folowars to fle be exampyll in the gospel  
 Math i<sup>o</sup> Qwer~ it is rehersyd yat  
 qwanne cryst helyd ij . blynd men and  
 3affe hem bodyly syte . he bad hem  
 y<sup>t</sup> yei xuld kepyn yat thyg~ prevy . &  
 that yei xuld spekyn~ to no man~ yer~  
 of and 3yt yeis men wentyn~ and  
 told owte alle abowtyn~ in y<sup>e</sup> cuntre as  
 yei wentyn~ . Now as clerkys schewyn~  
 the skylle qwy y<sup>t</sup> cryst for-bad yeis  
 men yat yei xuld nowte telleyn~ owte  
 qwat he had doon~ to hem was to 3e  
 vynne exampyl to al hys folowars  
 yis is to fleen veynglory and to sche  
 wyn~ y<sup>t</sup> a goode crystyn~ man ow+nowt  
 <fol. 6v>for lesyng~ of heuyn mede xuld not de  
 syer to be preysed her~ of hys goode dede  
 Onbuxsumnes is qwan~ a man wyth-standyth  
 y<sup>e</sup> behest of god & holy chyrche y<sup>e</sup> byddyg~  
 of Fader & Moder y<sup>e</sup> laue of hys kyng~  
 y<sup>e</sup> ordynavns of hys souerens spirituall  
 & temperall or wykfully lettyth y<sup>t</sup> is com

avndyd & doth y<sup>t</sup> is defendyd . and hathe  
 no wylle to reson ne rewarde to y<sup>e</sup> pey  
 ne yat is lymtyd in y<sup>e</sup> lawe Thys  
 bravnche of pryde is grewows as it  
 semyth be exampul of holy scriptur~  
 For god in y<sup>e</sup> elde lawe y<sup>t</sup> ho so were  
 rebell & onbuxsum to y<sup>e</sup> prestes y<sup>t</sup> wer~  
 goddes mynystyrs y<sup>ei</sup> xuldon be dede yer  
 for~ as y<sup>e</sup> bybyl rehersyth <lat></lat>  
 Also qwanne 3e be rebell or vnbuxum  
 to y<sup>e</sup> byddyg~ of hys fader or to hys  
 moder the Fader & y<sup>e</sup> moder xuld pleyne~  
 hem a-non to y<sup>e</sup> dome and a-non he  
 xuld be stonyd to y<sup>e</sup> deth as it is re  
 hersyd in y<sup>e</sup> same boke . and y<sup>e</sup> same  
 schappe tyl al so y<sup>t</sup> is perlus to a man  
 yat wythstandyth or resystyth a .  
 <fol. 7r>3ens hys souerens temperal or spirituall  
 it semyth be holy wrytte . <lat></lat>  
 Qwer~ it is rehersyd y<sup>t</sup> yer~ wer~ iij . men  
 yat is to sey Ghore Datan and abiron  
 And for yei w<sup>t</sup> on~ a-sent resyn a-3ens  
 Moyses & aaron . yer-for god ponysed  
 hem of her~ pride . Made y<sup>e</sup> erth to opyn  
 and swelowd hem alle qweke . And  
 yer~-of spekyth dauyd in y<sup>e</sup> sawter~ and  
 seyth yus <lat></lat>  
 <lat></lat> yei  
 tened hem seyth Moyses & aaron y<sup>t</sup> holy  
 man~ in her~ leggynges and yer-for~ y<sup>e</sup> erth  
 was openyd & swelowd in-to hym yat  
 man Datan~ and hyllyd hym & hem .  
 Also y<sup>t</sup> wer~ gadyryt wyth abiron . y<sup>i</sup>s  
 knew wele seynt powel qwan~ he wrot  
 to y<sup>e</sup> Jewis and to vs <lat></lat>  
 <lat></lat> Be 3e obe  
 dyent to 3owur souereyns . Boldnesse is qwan  
 a man synnyt vp trost of goddes mercy  
 yinkyg~ y<sup>t</sup> ther~ is but lytyl parel in hys

lyf as long~ as *oyere* men als ille as  
 he or wers not dredyg~ *neyyer veniauns*  
 <fol. 7v>here ne peyne in helle butte alwey do  
 yng~ hyse owene lust in hoope to a-schape  
 yis *braunche* of *pride* is *perlus* as it semyth  
 well be ensaumpyll For Seyt~ *Jerom* seyye  
 and hyse woordes be rehersyd in party in  
 ye lawe of holy chyrche . <lat></lat>  
 <lat></lat> he seyth  
 yt men of ye Cite of Niniue at *prechyg*~  
 of ye *prophete* Jonas yei dede penauns for  
 here synnys and god tok yt Cite to hyse  
*mercy* and grace But aftyrward they  
 turnyd a-3en to her~ olde synnys trowyg~  
 yt ye *mercy* of god was grete & yt yei  
 schuld a-skape as yei dede a-forn~ And  
 a-non 3 your ye wrethe of god yat same  
 Cyte was distroyed be bodyly enmys  
 And so ye boldnesse of her~ synne was  
 cause of her~ destruxion . The cyte of  
 nynyue was solempne & ryall so grete  
 and so howge yat it was of iij . dayys  
 Jorne wt-ine . And yere wer~ mor~ yan  
 an hunderid skor~ yowsand of pepul as  
 ye bybyll recordyth yer-of Jone iij<sup>o</sup> and iiij<sup>o</sup>  
 ca<sup>o</sup> . Ypocryse is qwan a man~ schewit  
 <fol. 8r>lessyd of hise disese as hastyleche as he  
 wold a-3ens yis vice spekyt seynt powell  
 and seyye yus . <lat></lat>  
 <lat></lat>  
 <lat></lat> lat al maner of wreth  
 heuynesse Indignacon~ & blasphemyg~  
 be put a-wey fro 3ow .  
 ENvye is qwan~ a man~ hath sorow  
 in hert of a-noyer mannys welfar~  
 Or ell qwan~ a man~ hath gladnesse  
 yt a-noyer man faryt yuele . yerfor is the  
 enuyous man lykned to ye hound . For  
 rith as it greuyt ye hound yt a man

goth be y<sup>e</sup> wey yow y<sup>t</sup> a man do hym  
 no harme and ell he wold not berk  
 at hym . Rith so it greuyt an enuyus man  
 y<sup>t</sup> a-noyer goth be-syde hym yow he y<sup>t</sup> goth  
 be-syde hym doye hym non harme And  
 ell wold not y<sup>e</sup> enuyous man bak-byte  
 hyse euen-cristeyne and speke euel of  
 hyse neybour . Ther~ is su@ hownd of thys  
 condycon~ y<sup>t</sup> he wylle qwylys a man is  
 present fawne hym w<sup>t</sup> hyse tayle . But  
 a-non as y<sup>e</sup> man turnyt hyse bak y<sup>e</sup>  
 same hound wyl byte hym be y<sup>e</sup> hele  
 Rith so an enuyous man~ in presense of hym

## <Tranche 2>

<fol. 14r><lat></lat> Betere he seyy<sup>e</sup> is y<sup>e</sup> seyyng  
 of y<sup>e</sup> vij psalmys w<sup>t</sup> clenness of herte and  
 a goostly gladnesse yer-w<sup>t</sup> yan y<sup>e</sup> seyyg~ of an  
 hole sawter w<sup>t</sup> heuynesse of herte and car~  
 Also yerfor seyy<sup>e</sup> y<sup>e</sup> prophete . <lat></lat>  
 <lat></lat> Haue y<sup>u</sup> lykyg~  
 in our~ lord god And he schal 3eue y<sup>e</sup> askyg~  
 of yine herte  
 Glotonye is a talent w<sup>t</sup>-oute tempere &  
 mesour~ to mete or drynke A gloton~  
 is lykned to y<sup>e</sup> ber~ for ij skelys on is yis . y<sup>e</sup>  
 beer~ hath alwey a talent in hise tunge to  
 serchyn~ metys yat he louith And y<sup>t</sup> mak<sup>t</sup>  
 hym ofte to lykke hise tonge as experiens sche  
 wyt at eye Rith so a gloton~ hath alwey a  
 talent in hyse tungge to tast metys y<sup>t</sup> arn  
 tender~ and deyte A-noyer skele is y<sup>i</sup>s y<sup>e</sup> ber~  
 hath so gret delyte to hony y<sup>t</sup> he wele come  
 to a place qwer~ he gessith to fynde a swarm~  
 of beene and lyke a-wey her~ hony y<sup>t</sup> yei  
 haue trauayled a-boute as y<sup>e</sup> mayster of  
 propirtes rehersith . <lat></lat>  
 <lat></lat> Rith so a gloton~ delyt hym so

gretly *in* swete metys & drynkys y<sup>t</sup> he is  
 not a-schamed to goo qwer~ he may deuour~  
 y<sup>t</sup> oyere men haue sor~ trauayled for~ . But  
 <fol. 14v>he may be asked a questyon & is y<sup>i</sup>s . Qwedyr  
 it is only synne to a *cristen* man to ete deynty  
 metys and drynk deynte drynkys . To y<sup>i</sup>s *question*  
 answerith seynt Gregorie <lat></lat>  
 <lat></lat> and seyye<sup>e</sup> nay For qwy he seyye<sup>e</sup> *yus* do we  
 manye tymys wit-outyn synne And if yere  
 were only treespace as towchyng~ y<sup>i</sup>s mater it  
 lyye not in y<sup>e</sup> mete ne in y<sup>e</sup> drynke but *in* y<sup>e</sup> appe  
 appetite and in y<sup>e</sup> talent of *hym* y<sup>t</sup> delityt to  
 moche *in* swethe metes & drynkys . And seynt  
 gregorie specifieth *in* y<sup>e</sup> same place . v maners  
 qwerby a man may falle *in* to glotonye . Fyrst  
 is . 3if a man byde not r~sonable tyme but  
 sunner etith *yan* he schuld . y<sup>e</sup> secunde is 3if a man  
 coueyte to mekyl to haue metys y<sup>t</sup> be deyntes  
 y<sup>e</sup> iij . is if A+man~ ordeynne y<sup>t</sup> hise mete be  
 ouyr delicatly di3th . y<sup>e</sup> iiij . is if A+man be ouer  
 gredy *in* etyng~ . y<sup>e</sup> v . is if he passe ouer *mesoure*  
 in mete takyng~ And y<sup>e</sup> v . maner~ may be  
 brou3th and *comprehendyd* in iiij . braunchys yat  
 growyn~ oute of glotonye qwech y<sup>t</sup> ben her~  
 entyteled . lustyhed . Surfet in etyg~ & dryn~  
 kyng~ and coryoushede of cury Gredynesse is  
 qwan~ a man etith or drykyt ouer hastily  
 and wele not mesur~ hym-self Jn y<sup>i</sup>s vice  
 falle y<sup>o</sup> y<sup>t</sup> on fastyg~ dayys wyl not a-byde  
 <fol. 15r>y<sup>e</sup> our~ of none And syt lenger~ at mete and  
 etith mor~ at y<sup>e</sup> mele *yan* y<sup>e</sup>i wold ellys . Sumtyme  
 yay engrotye hem-self so ful ouyr euen for  
 dred of hungryr on y<sup>e</sup> worwe~ and brake y<sup>e</sup> fastes  
 y<sup>t</sup> owe to be holden~ as apostelys euyn~ys vigi  
 lijs embirdays and all y<sup>e</sup> frydays of y<sup>e</sup> 3er~ y<sup>e</sup>  
 aduent & ye lentone . yai also quenche her~ *honger*  
 w<sup>t</sup> spices and counfetys or ell w<sup>t</sup> *crostyng*e of  
 brede and ouer-moche drynkke qwan yei schuld  
 faste A3en y<sup>i</sup>s vice spekit salamon~ And seithe



yus <lat></lat>

<lat></lat> wele y<sup>u</sup> not he seyy<sup>e</sup> be gredy in euery  
 mele . Lustyed is qwan a man settith hyse herte  
 al to-geder~ in delytys and hath no ioie but  
 qwan he herith telle of welfar~ and ben *serued*  
 w<sup>t</sup> deyntes and delicat metys & drynkys carynge  
 at euery mele how lustily he may far~ at y<sup>e</sup> nexte  
 sparynge for no cost ne lettynge no good so wele  
 spent as on der~ metys & drynkys . And it fa  
 rith be y<sup>o</sup> men y<sup>t</sup> 3euen hem to lustihede as it  
 dede be a certeyn secte of philosfr~s . Ferst  
 seynt Austyn~ tellith . <lat></lat>  
 <lat></lat> y<sup>t</sup> yere wer~ ij . sectys of phi  
 losofers in y<sup>e</sup> Cite of Athenis be-twix hom  
 was a grette altercacon~ & debate for dyuerse  
 opynyouns . y<sup>o</sup> of y<sup>e</sup> ferst secte wer~ clepid  
 <fol. 15v not transcribed; reproduction not available>  
 <fol. 16r>he spekit a-3ens reson~ In y<sup>i</sup>s vice falle all y<sup>o</sup>  
 y<sup>t</sup> in riot and in rer~ soperis wast mor~ yanne  
 nede wer~ oute of tyme & oute of mesour~  
 dystroyg~ vetaylys & cristenmenys lyf-lode be  
 qweche many a por~ man mi3te be r~fr~sched  
 Of y<sup>i</sup>s vice spekit Jon~ Crisoston~ <lat></lat>  
 <lat></lat>  
 <lat></lat> and seyy<sup>e</sup> yus <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> Surfet of metys wastit & rotit  
 a manys body and pynyit it w<sup>t</sup> log~ seke  
 nesse and aftyrward it bryngit hym to a  
 styllle deth and yerfor seynt powel conseylit  
 vs for y<sup>e</sup> bettere & sey-y<sup>e</sup> yus . <lat></lat>  
 <lat></lat>  
 <lat></lat> walkeith 3e now  
 as in the dais your honest lyuyng And not  
 in surfete of mete and drynkke . Curiosite  
 of curye is y<sup>e</sup> ferst braunche of glotonye  
 yis is qwan a man ordeynyth many cury  
 ouse metes eche dyuerse from oyer to a-grege



hise appetite yan to a quenche hise hunger And  
 can not hold him payd w<sup>t</sup> esie far~ & comon  
 maner~ of *seruyse* In y<sup>i</sup>s falle yo men y<sup>t</sup>  
 <fol. 16v>wast her~ goodes in etyng~ and drynkyng~  
 And in grete festes makyg~ of y<sup>i</sup>s vice spekith  
a grete clerke <lat></lat>  
 <lat></lat> qwer~ he seyy<sup>e</sup> yus  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> y<sup>i</sup>s clerk r~preuith  
 sweche wast in metes & seyy<sup>e</sup> yus Mene maner  
 of metys he seyy<sup>e</sup> in *seruice* bene dispised .  
 And surfet is coueytyd and broute up in diuerse  
 of metys and variacon~ of sauourres . Gredy  
 nesse can no mesur~ yerfor he seyy<sup>e</sup> it is yat y<sup>e</sup>  
 stomak is greued and disesed w<sup>t</sup> sturbelyd  
 and vndirstuntyd and oppressed her~ of he seyy<sup>e</sup>  
 com<sup>t</sup> no helthe but sor~ seknesse & deth And  
 yerfor seyde salamon~ in hise boke Be y<sup>u</sup> not  
 gredy in eche mele ne schet not oute vp-on  
 eche mete y<sup>t</sup> y<sup>u</sup> seest For many metes schal  
 be cause of manye seknesses And for sweche  
 <fol. 17r>surfetes many men haue deyed a-forne y<sup>i</sup>s tyme  
 LEcherie is an vnleful lust y<sup>t</sup> comyt  
 of the frelte of y<sup>e</sup> flesche and defou  
 lyth y<sup>e</sup> soule yat is yer-to knet . A lecherous  
 man is lykened to the hog~ For rith as y<sup>e</sup>  
 hog~ is a beest y<sup>t</sup> louith wele to in foule place  
 Rith so a . lecherous man louith to be in cumpanye  
 y<sup>t</sup> is disonest and in bad place qwer~ he  
 may fulfyllle hise fowle lust yerfor it is  
 rehersed in y<sup>e</sup> boke of filosofris prouerbyis

yat *yer* was a . man yat was lecherous yat  
 spake to y<sup>e</sup> philosofr~ pictogoras And seide  
 yat hym you3t meryer to be conuersaunt w<sup>t</sup>  
 wommen yan w<sup>t</sup> clerkys & filosofrys . And  
 y<sup>e</sup> goode man answerd ~~and~~ a-3en ful+wy  
 sely and seyde *in* y<sup>i</sup>s manere yis ~~he~~ is he seyth  
 to me no wondir~ For a sowe or an hog hath  
 leuere to walwen in a foule sloth yan to wasche~  
 hym in a fayr~ watyr . Oute of lecherye  
 spryngit viij . braunchis qweche arn~ entyte  
 led her~ be-nethe as symple Fornicacon~  
 Spousebreche . Inceste . Rauyschyg~ of wommen  
 from her~ housbondes Violacon~ of maydenhod  
 Abicon~ . Pollucon~ . Synne a-geyne keende  
 Sympyl fornicacon~ is a trespas be-twyxe  
 sengylgyl man and sengyl womman~ you3 it  
 <fol. 17v>be y<sup>e</sup> leste braunche of lecheris 3it it ow<sup>t</sup> to be  
 echewed for y<sup>i</sup>s skele for as a certeyn~ clerk  
seyye <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat>  
 <lat></lat> Alle oyer symmys  
 he seyye defoulith but only y<sup>e</sup> soule but for  
 nicacon~ & lecherie hath of hym-self to de  
 foule bothe body & soule . Spousebr~che is  
 a trespasse *in* the wedded+man y<sup>t</sup> takyt a-noyer  
 yan hise owene wyf or ell *in* a weddyd wyf  
 yat tak<sup>t</sup> a-noyer yan her~ housbonde y<sup>i</sup>s braunche  
 of lecher~ is greuous for as moche as god  
 made wedlok *in* hye paradyse qwan he schope  
 y<sup>e</sup> womman and made hir~ of one of y<sup>e</sup> manys  
 bonys and knet yere a knot be-twene hem  
 y<sup>t</sup> he wold not eft-sonys vnknet yan is  
 it a perlious yig~ to breke yat knot y<sup>t</sup> god him  
 selfe made And wold neuer haue it vnknet  
 Of y<sup>i</sup>s braunche of lecherie J fynd a . dred  
 ful+woord And it is putte *in* y<sup>e</sup> lawe canon .  
 <lat></lat>



qwer~ it is rehersed how y<sup>t</sup> Boneface y<sup>e</sup>  
martir wrot to the kyng~ of yngelond  
& seyde yus it is puplished to us *in* fraunce