

Tener le deuets od la mayn destre  
 Et embracer bealment  
 Et si vous karoler voulez  
 Les mains trop ne mouetz  
 Mais les pedz iohuement  
 Que ceste estone sonent regard  
 De murture nauera iames warde  
 Certeynement

Mir finist lapprise de murture

**H**ere bigynney a notable and a pfi-  
 table tretis techyng vnto diuers statis  
 of man the gouernance and ledyng  
 of his luf in saluacion of his soule.

**F**irst whan thou arisist or fully  
 wakist yenk on ye goodnes of  
 yi lord god yat hors of his myne good-  
 nes and noon oyr neid he made al  
 ping of nouht boye aumyeles and  
 men and al oyr creatures good in  
 hir hynde. **T**he seound tyme  
 yenk on ye gret passion and myful



deye yat crist suffrid for mankynde.  
whan no man myht make satisfac  
cion for ye gilt of adam and of Eue.  
and oyr moode ne no aungele or wyd  
ne myht make a scethe yfore. Than  
crist of his endeles charite suffrid  
so grete passion and peynful dethe  
yat no creature myht suffre so mo  
che. **A**nd penke ye ynd tyme  
how god have saued ye fro deye and  
fro many oyr myscheuys and suf  
frid many thousandis to be lost in  
in water and sum in fire and sum  
vi sodeyn deye and pauenture sum  
dampned wy outen ende. And for  
yis goodnes and merci panke yi  
god yi good lord wy al ym herte  
and prae hym to zife ye grace to  
spende yis daie and euer more al  
yi myztis as good mynde wy re  
son and wil and ye myztis of yi

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bodi as strength berste and yi fy-  
ue wittis in his seruice and his wor-  
schepe and no ping to forfete azenit  
his comandementes but redi to per-  
forme ye werkis of merci and to ze-  
ue good ensample of holy life bove  
in word and in dede to al men abou-  
te. ¶ Ioke aftirward yat you be  
wel occupied and no tyme ydel for  
peril of temptacions. Take mete  
and drynke in mesure not to withi-  
ne likerous and be not to conous-  
ne bishe yere aboute but suche as  
god sendy ye. take it mekely in  
suche mesure yat you be fresher  
in mynde and in wittis to serue  
god and algatis yank hym of suche  
ziftis. ¶ Quer yis loke yat you  
do nzt and equyte to al man bove  
to sonevams to peris and lugetis  
and to ower seruauntis and atere alle

to loue troupe and merci and ver-  
rei pees and charite. And suffer no  
man be at discrecion but acorde  
hem you myght in any good ma-  
nere. ¶ Also you must of al ying-  
is drede god and his wraue and  
you must be fore al ying principal-  
ly loue god and his lawe and his wor-  
schippis and aske nat principally wor-  
dis drede but mal yn herte desire ye  
blisse of heuene vpon ye merci of  
god and yue owne good lyfe. And  
penk moche on ye dredful dome and  
on ye peynes of helle for to kepe ye  
oute of synne and on ye euercles  
gret ioye of heuene for to kepe ye in  
vertues of good hyuyng and after  
yn kunnyng teche oper ye same do-  
yng. And in ye end of ye daie pen-  
ke where you haat offendid god  
and how moche and how ofte and

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verfore hane you enteere sorow and  
amende hit while yat you maist.

**A**nd yinke how god have suffrid  
many a man to perich yat day bi  
many weis and hime pavenure  
be dampned wy oute ende. And how  
graciously he have saued ye not  
for yi deserte but of his owne good-  
nes and mera. And verfore pank  
hym wy al ym herte and praic to  
hym of grace yat you mot dwelle  
and ende in his trewe and cleue ser-  
uise and in verrey lone and charite  
and to teche ower men ye same do-  
yng. **A**nd zif you be a preest  
and namly a curatour lyue in ho-  
lynes. palkyng ower men in holy  
preieres desires and meditation  
in holy spekynge counselyng and  
trewe teching. **A**nd ener yat  
goddis helth and his gospel and

vertuous wordis be in ym mouye  
and dispice hymme for to drawe men  
perfo. And pat ym dedis be ryzful  
pat no man may blame hem w<sup>th</sup>  
relyon but pat ym opyn dedes be  
trewe pat alle fyggetis and lay men  
mowe perby take ensaunple to ser-  
ue god and his bestes to do. ffor ensaum-  
ple of good lif and opyn and lastyng  
lterith more rade men van trewe  
preching. ¶ Se of fewe wordis  
and walle not ym goodes in grette  
festis of riche men ne in gret aray  
but lue a mene lyfe of pore men  
myslaknes bove metyng drynkynge  
and cloynge. And ye remenaunt  
bestowe hit trewly to ye worsche-  
pe of god and special vpon pore  
men pat hane not of here owen  
and mowe not labore for febilnes  
or syknes. ffor you schalt vndr

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stoude pat al ye good yat god haue  
sent to ye it is bitake to ye for to dis-  
pende in good vse and not for to wa-  
st it and wyhold hit. ffor you  
schalt make a rekenyng of ye laste  
feryng. ¶ And zif you be a lord  
take pat yu lufe be a ryzful lufe in yne  
owne plone anemptis god and man  
kepyng ye heestis of god doyng ye wer-  
kis of mercy reuylng wel yu fyue  
wittes and doyng reison in equyte and  
good consaence to al men. ¶ The se-  
conde tyme gouerne wel yu wif  
and yu children and yne homely mey-  
nee in vertues and in good luyng  
astir ye lawe of god and suffre noo  
synne amonge hem neyir in worde  
ne in dede vpon thir myght pat yu mowe  
be ensaunple of holynes and ryzful-  
nesse to al oyr ffor you shalt be damp-  
ned for yur euyl lufe and for yu euyl

sufferaunce but if you amende hit bi  
yi liste after thi myzht. ¶ The pryd  
tyne goiue wel yi tenauntis and  
meyntene hem in ryzt and reson and  
be merciful to hem in her rentis and  
wordly mercementes. And suffre not  
prie officers to done hem wronge  
ne extorciuous and chafale hem yat  
ben rebelle in good manere and na-  
mely yo yat bene azenst goddis hee-  
tis and vertuous luyng more van for  
rebelte azen ym owne cause or yi per-  
sone. ffor ellis you luyft more ym  
owne cause van goddis and yi self  
more van god almyzti. ¶ And lo-  
ke yat you meyntene trewly vpon  
yi künnyng ye laise of god and alle  
hoh church and ye treise seruaun-  
tis perof in rest and in pees. ffor  
bi vis skalle you holdist yi lordship  
of god and 3if you forfete azenst god

you forfettit



you forfeit in ye mynistring of thi  
 lordship bove in body and eke in sou-  
 le. And principali; if you meynthevest  
 heretikes and ypoocrites in her errors  
 azeust ye good lawis of holy arthe  
 and holy ordinaunces ye whiche han  
 ben aproued vial oure holy forme fa-  
 dies. ¶ Also if you be a laborer hyme  
 in mekenes and trewh and wilfully  
 do yi labour yat zif yi lord or yi mai-  
 ster be an hethen man so that bi yi  
 mekenesse and yi wilful seruise y  
 haue no cause forto grucche azeust  
 ye ne sklaunder yi god but rather  
 yat he be shired to com to cristendom.

**A** Also serue not to misten lordis  
 or to maistris wiy grucching ne ou-  
 ly in his presence but trewhly and  
 wilfully in absence not only for  
 wordly drede ne wordly rewarde  
 but for drede of god and for good

conscience and for reward in heu-  
ne. For god put ye in such a seruise  
for he wot what stait is best for ye  
and he wil reward ye more and  
better van aloyer erpeli lordis more  
if you doolt it trewly and wylfully  
for his ordnance. ¶ And in al  
yng be war of grueding azent  
god in ony visitacion wheyir it be  
in grete labour and longe in grete  
synnes in losse of wordly goodis  
or in ony ower diuers distelles. and  
be war of ye wray of god and of  
man. ¶ And yus echi man in yes-  
pre itates owen for to loue prin-  
paly god and to saue hem schyn  
and for to help her euen cristen wy-  
here powere. And yus schal good  
lyfe reste pees and charite be am-  
ong cristen men and pat yei moue  
be saued and heepen men ye somer

conited and magnified gretly in al  
 nations. **T**hat yis may be ful  
 filled wist of his holy and hize myzt  
 gñit vs synful here so to do and lyue  
 in his seruise yat we morse his ho  
 ly heltes and wmaundementis ful  
 fule and to his endeles blys bringe  
 vs alle for his mercy Amen.

**L**cy vous aprent qñt les quatre  
 humurs creissent li saunc crest  
 en ver la colre crest en este. la malen  
 colye crest en aust. la flume crest en  
 yuer. Les iij. humurs vunt p. iij. cõ  
 spiracions en cors de hñme. Le sanc  
 espire p le nees. La colre p les oreille.  
 la malencolye p les oyles. La flume  
 p la bouche. Les quatre humis regnent  
 quatre fois le iour naturel. Le sanc  
 regne de la i<sup>e</sup> heure de myzt ielques  
 ala quarte heure de iour. La colre  
 regne de la tierce heure de iour delques

