



<County: Yorkshire West Riding>

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<Text: The Holy Boke Gratia Dei>

<Tranche 1>

<fol. 2va><line 3> <lat></lat> Ye thrid *grace* is most

special for it is <sup>[not]</sup> gefen vn-to ilk

synfull creature bot onely vnto

yos yat receyues y<sup>e</sup> secunde

*grace* and with *yer* fre will filles

it in dede . and may say by yai

selfe als seynt paule saide .

<lat></lat> yat

is to say gods *grace* is not vnnayt

in me ; And saynt Austen sais

yat god w<sup>t</sup> hus wirkand fulfilles

yat he thurgh *grace* stirand

be-gan *in* huse for nouthur w<sup>t</sup>outen

hym stirande our~ wil

to y<sup>e</sup> gode ; ne with-outen hym

helpand may we do god to ourselfe

ne to pay hym . and y<sup>t</sup>

be-houes god be thoght before

For god sais hym-selfe . <lat></lat>

<lat></lat> withouten~

helpe of my *grace* 3e may

noght spede ne do ; gods *grace* stirande

gos be-for god will and

stirs hym to do y<sup>e</sup> god and leue

ys synne & ken~ what *grace* dose

when he visettes man~ saule . Grace

when~ he first comes to viset

mans saule . he wakkens hy

als of a slomfryng . yat lang hase  
 liggen~ in syne . and spirs at  
 hym w<sup>t</sup> thre wordes saiande  
 whore art you he sais when  
 commes you ; and whethir~ wendes  
 you . First he sais whore  
 art you als who say vmbethynke  
 y<sup>e</sup> vn-happe werche  
 how foule you art doune  
 casten and qwat perill y<sup>u</sup> art  
 jinne ; For thurgh yi syne y<sup>u</sup>  
 art casten~ in-to yine enmys<?>  
 handes ; yat ouer all thynk oonantes  
 to wirke y<sup>e</sup> woo ; and  
 noght may helpe to deliuer  
 y<sup>e</sup> out of yi foos hands bot allmyghty  
 god yat gud lord yat  
 you has for-saken . sethen~  
 he spirs and sais when~ commes  
 <fol. 2vb> when comes you . Als he to y<sup>e</sup>  
 saide you wrech be-halde all yi  
 lyfe ; how you has wasted it in  
 syns you comes fro ye fendes  
 tauerne of hell whore are all y<sup>e</sup>  
 godes god has y<sup>e</sup> gifuen to helpe  
 y<sup>e</sup> and to worschippe hym with ;  
 sorouly y<sup>u</sup> has yai lost ; so riche  
 als yi lorde y<sup>e</sup> made . and now  
 y<sup>u</sup> art be-comen a pure wriche  
 sythen he spirs whidir~ he we<n?>des  
 . y<sup>u</sup> wofull wrych he sais  
 you wendes to yat aghfull dome  
 ; y<sup>e</sup> domesman~ rightfull y<sup>u</sup>  
 sall fynd . For als you has serued  
 right so sall you fynde be  
 demed so aghfull þer to you sal  
 gode se yat you be for ferde out  
 of yi witt and to ye mo<n?>tayns &  
 hilles y<sup>u</sup> salt cry ; with a grymly

voice and pray yai yat yai  
 on y<sup>e</sup> fall & hyde y<sup>e</sup> yat you  
 noght on hym~ se . wofull  
 wrech you wendes to hell  
 and you do furth als hase begune  
 whore you sall fynde  
 fire so hot brenand And so wodely  
 . yat all y<sup>e</sup> watur in y<sup>e</sup> see  
 yoff it yurght ranne ; ye lest  
 spark of yat fire it myght neuer  
 sloken~ . for you stynkes her~  
 to god for yi foul syn~es yerfore  
 you sall fele foule stynke yor  
 lastand for euer . For y<sup>u</sup> lofed  
 her~<?> merkenes in syne . yer sal .  
 you fynde merkenes yat you  
 may it groppe . For you re<sup>li</sup>o<exp>r</exp>sed  
 y<sup>e</sup> her~ in ~~her~~ syne agayns gods  
 will . y<sup>e</sup>r sall y<sup>u</sup> weppe  
 many gloand ters ; mo yen  
 you myght her~ sowm . jn+thowsande  
 yer~ paynes sall y<sup>u</sup> thole  
 ; euer payne after payne to  
 new yi payne when~ god grace  
 has stird man~ and wakende  
 hym w<sup>t</sup> yer~ t<?>re . And has  
 mad hym~ to knaw y<sup>e</sup> peril  
 yat he is jn yan~ he consaues  
 <fol. 3ra> a-ferdnes of gods aghfull dome  
 and yer thurgh he bygynes to  
 sorow yat euer he did amysse  
 And yhernes to amend hym  
 thurgh gods grace ; yat stirres  
 hym to fle y<sup>e</sup> ill and gyfe hym  
 to y<sup>e</sup> god . yen comes grace foloand  
 to helpe y<sup>e</sup> to gud will of  
 man~ . to fulfill it in dede . For yoff  
 y<sup>e</sup> man haue a god will to do  
 y<sup>e</sup> god thurgh grace befor stirrand

y<sup>e</sup> god will may you noght do  
 in ded w<sup>t</sup>outen *grace* feloand &  
 helpand . and yis y<sup>e</sup> apostil afermes  
 by hy-selfe & sais : <lat></lat>  
 <lat></lat> y<sup>e</sup> gud  
 j do j do it noght . bot gods *grace*  
 dose it w<sup>t</sup> me . As if j saide . no  
 gud may j do bot if gods *grace* me  
 helpe ; yen is it gods gud yat  
 we do yat first thurgh *grace* stirres  
 oure wille to do . And sythen  
 yurgh *grace* feloand to werk  
 y<sup>e</sup> gud you has yat *grace* yat gose  
 be-fore gud will and gud will  
 is als handmayden to *grace* to wirke  
 all hir will . Gods *grace* wore he is  
 will noght be vnnayte bot euer he  
 wirkand he is waxand ay more &  
 more to mak mykel y<sup>e</sup> mede . Foryi  
 of yis helpande *grace* . saynt paule  
 says : <lat></lat>  
 Gods *grace* is noght vnnayte in me  
 Note we yis *grace* yat god hus sendes  
 yat god for-thynke hym noght of  
 y<sup>e</sup> sonde . and we abyte hit euer in  
 pyne for we note hit noght . For  
 yi do we als y<sup>e</sup> apostile redes .  
 <lat></lat>  
 <lat></lat> . j pray receyue  
 noght yow he sais & byddes  
 yow all my brethir~ in god yat 3e  
 receyue noght gods *grace* in vayne  
 yat notes noght in god ; when~ god  
 to hym hit sendes . For percase if y<sup>u</sup>  
 it w<sup>t</sup> scape and it tyne ; you sall  
 neuer after yer-to wyne . For ysidere  
 telles of a litill flee yat called  
 saura and yis flee betokyns *grace*  
 <fol. 3rb> be-stirand whos kynde it is yat

he is enmy to all wormes of ve<?>m  
 <?> . so yat wore he sees any  
 worme toward man to tang  
 hym . yor he slepes in wildernes  
 or in woddess he flees before to y<sup>e</sup>  
 man or to y<sup>e</sup> woman or y<sup>e</sup> worme  
 hym tang & light opon y<sup>e</sup> slepand  
 face and bytes hym a+litill and  
 yer thurgh he wakyngs hym or y<sup>e</sup> yat<?>  
 come yat he may be ware or he  
 be tanged . By yis saure is vnderstand  
 grace yat god sendes  
 to man agayne fondyng of y<sup>e</sup> fende  
 yat of<?> venumosly tange he cryes  
 opon y<sup>e</sup> als y<sup>e</sup> apostil wetnes  
 in his wordes . <lat></lat>  
 <lat></lat>  
 <lat></lat> he <ill><c. 3 words></ill> you yat  
 slepys so fast of yi syne wak<?>  
 & rise fro yi ded and crist sall helpe  
 y<sup>e</sup> thurgh his <ill><2 words></ill> bot  
 ye wa.<sup>[u<?>]</sup>kynd dose agayne yis *grace* ;  
 and for-dose it w<sup>t</sup> all ; als virgill  
 did w<sup>t</sup> yis litil flee ; yat  
 before of spake yat saued hym  
 fro y<sup>e</sup> ded he yis virgill als  
 he slepide a nedder come to  
 hym warde for+to tang hym als  
 hit es kynde . Bot yis litill flee  
 saura yat saght yis nedder~ . flegh  
 be-fore and lyghtid in his  
 forhed and priked hym a litil  
 and yer-w<sup>t</sup> he wakende als y<sup>e</sup>  
 worme come . By yis virgill  
 in his wakeng he feld his for  
 he smert he se not hym-selfe in  
 y<sup>e</sup> fronte and he slogh y<sup>e</sup> flee  
 and yus he quyt hym his se<?>  
 yat sauyd his life . For yi for-do

you noght gods *grace* whe<n?> he  
 to y<sup>e</sup> comes to warnie<third minim possibly expuncted> y<sup>e</sup> of yi  
 harme and stire y<sup>e</sup> to y<sup>e</sup> gode .  
 fayne aght a+man~ to be of gods  
*grace* when god sendes it to hym  
 and so rich a gyft of god warly  
 to keppe . For bot man hafe gods  
*grace* in his dedly lyfe and reule  
 hym yer after wel better it wer<~?>  
 to hym yat he wer vn-borne  
 <fol. 3va> lyfe w<sup>t</sup>-outen gre . *Grace* is erls<?>  
 of endeles ioy yat is to come  
 als y<sup>e</sup> apostill sais <lat></lat>  
 <lat></lat> . *Grace* is als he sais  
 helpe & way yat ledys to to lyfe .  
 For yi he settis his gre before  
 als way yat ledis to lastande  
 lyfe & ioy ; and als a wede if  
 we hit wole kepe to make  
 in hit sykernes of endles ioy  
 to welde . Als y<sup>e</sup> apostell sais  
 <lat></lat>  
 <lat></lat> . God has gyfen vn-to hus  
 y<sup>e</sup> haly-gaste als a wede her~ *in*  
 hus to welde of yat endeles  
 ioye . halde we yen yis heuely  
 wede & notte it wele in weke  
 . And schappe oure lyfe yer  
 after in what so we will do .  
 For wele is hus in yis lyfe whils  
 gods *grace* hus ledis . For  
 when *grace* hus leuues wele  
 fall of yat wele for-yi for-do  
 we in hus thurgh helpe of  
*grace* ; all yat is agayne *grace*  
 what-so-euer so it be lesse ore  
 more . yat oure skilfull inwitte  
 sais is agaynes gods  
 will yat is yat we for-do all

yose synnes or yat may for  
 to synne with forthinkyng  
 of hert & schrifte of mouth  
 and with-standyng . will neuer  
 to tourne agayne . Thre  
 thinges er~ nedfull to ilke  
 man of what state so he be  
 to mekele is mede thurgh  
 gods *grace* helpande ; als abouen  
 is saide . yat *hym* sall  
 lede . y<sup>e</sup> firste yat man~ be  
 in honest werke w<sup>t</sup>-outen lettyng  
 of his tyme . ye secunde  
 yat he his werke do w<sup>t</sup> a fredome  
 of spirit in stede jn  
 tyme als to ilke werke falles  
 y<sup>e</sup> thridde yat is vtter  
 beryng whore so he comes  
 honest be and fair~ yat may  
 be louyng to god in stiryng

## <Tranche 2>

<fol. 6va> werke jdelschippe jdel thoghts  
 and foule vn-nayte wordes &  
 othire vanytes yat man~ litis hy  
 jn he may sothly vnderstande  
 & fynde yof he olde be of 3eres  
 yat lital tyme he has lyfede ;  
 yat is for to say of y<sup>e</sup> maner yat he  
 sulde haue lyfede and he wele  
 vmbethynk hym for he lifede  
 noght to his *prophet* ne wane *hym*  
 no mede als he sulde haue don  
 Bot *perauntre* wane *hym* paye  
 for lossyng of his tyme . wondre  
 thing it were yat man yat gyfe  
 hym to y<sup>e</sup> besenes of y<sup>e</sup> werlde

more yen nedes ; had no letyng  
 in y<sup>e</sup> lykyng of *prayer*~ in rest of  
 hert in sothfastnes of worde in  
*perfeccion*~ of gud werkes in lufe  
 to gode & to all *cristen*~ men j trow  
 yat who so w<sup>t</sup> a clene hert yaire  
 wille charge ; many lettis may he  
 fynde yat oft tymes wille lett hy  
 god to jerne wele to pay . For yi  
 holy men~ before yis tyme yat  
 yees lettyngs knw . yai flede  
 y<sup>e</sup> werld w<sup>t</sup> all vanites right als  
 it were cursed . For yai thoght y<sup>t</sup>  
 yai might no rightwys lyfe lede  
*yer* in For yai went yai to *wildernes*  
 for yer~ yai trowed yat yai might  
 better serue yer~ lorde to pay . For  
 seneke y<sup>e</sup> wys sais . . <lat></lat>  
 <lat></lat>  
 <lat></lat> . . More auerus j am  
 sais seneke and more couatis &  
 more kene and lesse maner yat j  
 haue dwelled amang men~  
 Thre maner of occupacions is  
 out w<sup>t</sup> als in sere janglyngs  
 & mikell & out-w<sup>t</sup> raikyng and  
 mikell trauaylyng about werdely  
 thynges . . First many taris  
 yaim-selfe in mikele janglyng  
 and agaynes yis salamon~ sais ;  
 <lat></lat> .  
 he yat lettis out y<sup>e</sup> water he is  
 heued of stryuyng late y<sup>e</sup> water  
 out ; he late y<sup>e</sup> tung flete out  
 in janglyng als many <?> vnnat  
 wordes and jdell os man~  
 <fol. 6vb> spekes . Als many sithes he latis  
 <?> out . For to ye knawyng of  
 god ne of his-selfe may non wyn



yat lettis his hert flete out w<sup>t</sup>  
 mikele vnayt speche for he makis  
 vay to y<sup>e</sup> fende his foo i hymselfe  
 : For whi suilk likke<?>ns : Salamon  
 to y<sup>e</sup> cite yat is w<sup>t</sup>-outen  
 wall yer he sais : . <lat></lat>  
 <lat></lat>  
 <lat></lat> . who  
 so noght refreynes his tung fro  
 mikele speche he es als a cite w<sup>t</sup>outen  
 wall ; yere oft men may  
 enter ouer all y<sup>e</sup> fende of hell with  
 all his oste gos yurght yat mouth  
 yat euer open w<sup>t</sup> idell spech . Jn <lat>vitis  
 patrum</lat> hit is tolde yat y<sup>e</sup> holy  
 man saide whe<n?> men~ praised a  
 felischippe of brethir~ yat he hade  
 herde of mikele spech . <lat></lat>  
 <lat></lat>  
 <lat></lat> . Gode quod he yai  
 are bot yaire wonyng has <sup>[no]</sup> 3ates  
 who so will may go jn ; and lede forth  
 y<sup>e</sup> asse yat es yaire vnwitty  
 saule . For yi sais Saynt jame //  
 <lat><3 lines></lat>  
 yat is for to say if any wenys yat  
 he is religious and bridels noght  
 his tunge his religious is vayne  
 Begyls his hert he sais swth . he  
 bridels noght his mouth . A bridel  
 is noght onely in yus hors mouth for  
 some is aboute y<sup>e</sup> eghen . And som  
 aboute y<sup>e</sup> eres . For all thre is  
 mikele nede yat y<sup>e</sup> bridel be in  
 y<sup>e</sup> mouth lygges heuy jren on  
 y<sup>e</sup> light tunge for it is most nede  
 to halde . Oft we thing when we  
 begyne to speke for to spek litell  
 and sett wordes bot y<sup>e</sup> tunge is

sliper for it wades *in* wete and glides  
 forth lightly fro feue to many  
 Fro god to some euill fro soth to  
 lesse and yen . Als salamon~ sais  
 <lat></lat>  
 <fol. 7ra> Mykele speche begyns it neuer so  
 wele may noght be w<sup>t</sup>-outen symne  
 Fro soth hit stirs vnto fals out of god  
 vn-to ill Fro mesure vnto ouer-mikel  
 And als of a drope water & a+drop waxis  
 waxis a mykell flode yat drounkens  
 y<sup>e</sup> saule . For w<sup>t</sup> a fletande  
 worde fletis y<sup>e</sup> herte out yat lange  
 yer after may it noght gedir to-gedir  
 <lat><3 lines></lat>  
 yer are saynt Gregor wordes in  
 dialogs als nere als oure mouth  
 is to werdly spech als fere hit is fro  
 god when~ he to hym spekes & prayes  
 hym of oght yerfore is yat we call on~  
 hym and he w<sup>t</sup>-drayes hy<m?> agayne a  
 fro oure steuen . for he will noght it  
 here . For we styng to hym ; als of idel  
 spech ans jdell janglyng yat us has  
 filed . For yi who will yat god her~  
 be nere his mouth when~ he to hym  
 prayes . do a-way his hert fro y<sup>e</sup> werlde  
 elles may he lang cry or god  
 will hym here als he yhurght . jsay  
 y<sup>e</sup> prophet sais . <lat></lat>  
 <lat></lat>  
 <lat></lat> . yat es when  
 y<sup>e</sup> mak mony folde prayers to me  
 yhe yat playes w<sup>t</sup> y<sup>e</sup> werlde j  
 here yhow noght yat while  
 and j sall turne myn~ eghen~ away  
 when~ 3e 3oure handes lyfs  
 to me for so mykell lettyng of

god y<sup>e</sup> philosephurs sees in mykel  
 spekyng yai bynde yaire disciples  
 w<sup>t</sup> licence ; yaire first fyue  
 yhere . Als Saynt Ambrose sais  
 & wryten~ hit is be a+holy man~  
 abbot yat hight agathon~ yat  
 thre 3ere he bare a+ston~ in his mouth  
 to lere to hald hym still // ye  
 toyir~ is yose yat kan haue no rest  
 bot euer es rakand aboute fro sted  
 to sted . For no noyer~ cheson~ bot  
 for to fede yer wyttis w<sup>t</sup> vanytes  
 and lustes suilk os ye flees  
 yhernes . Fle y<sup>e</sup> werlde & his  
 <fol. 7rb> yhernyngs . And y<sup>e</sup> in rest and  
 bridel yi tung yat he ne<ill><rest of word></ill> out<?>  
 flete nouthir~ in jangleying ne  
 in jdell spech . yer thre y<sup>e</sup> aungel  
 lerde y<sup>e</sup> holy Abote . Ar  
 senius yat yaim suld kepe . For whor  
 yer thre are halden yat y<sup>e</sup> aungell  
 lers yer is vay to god an w<sup>t</sup>draghyng  
 fro ill ; hit telles of y<sup>e</sup>  
 Abbot yat fully twenty yhere satt  
 in his sell yat neuer lelfe<?> vp his  
 hed to see ye sell rofe . yer thre  
 is of yo yat wastis yaire tyme  
 w<sup>t</sup> trauaile in couetisse to-gedir  
 werdly thynges more yen~ yai<m?>  
 nedes . / Off suilk spekes Salamon  
 y<sup>e</sup> wys & telles what prophetes  
 to yaim risse for all yaire gret  
 swynk be yaim he sais . / <lat></lat>  
 <lat></lat>  
 <lat></lat> . vayn is yer hope he sais and  
 yaire trauaile w<sup>t</sup>-outen~ mede .  
 <lat></lat>  
 <lat></lat> . Nothyng w<sup>t</sup> hym he beres  
 when he hethin wyndes of all

yat he has won~ w<sup>t</sup> kare & swynk ;  
 yis is ilk day sene be yose yat are  
 dede yat noght w<sup>t</sup> yaim beres  
 to yaire longe home of all y<sup>e</sup>  
 godes yai hade . were yai neuer  
 so riche ; bot a+litell clout to  
 hill yair~ body w<sup>t</sup> no+more y<sup>e</sup>  
 werlde vochede safe on yaim  
 yat yai loued so mykell . here  
 of suld y<sup>e</sup> riche man~ here thynk  
 yat plaies yaim w<sup>t</sup> y<sup>e</sup> werlde  
 and yere couatus men yat y<sup>e</sup>  
 pore pilles yat rakes holy togedir  
 yat yai may gete . Rek  
 yai neuer of whome be he pore  
 or riche takes he no kepe bot  
 one yat he haue . All is bot fanton  
 and dreme yat yai w<sup>t</sup> dele .  
 Right so is it be a+rich man~ y<sup>t</sup> her~  
 his lykyng has of gold & of siluer~ ;  
 and of oþer flessly lykyng whar~  
 w<sup>t</sup> als an vnworthy wreche  
 y<sup>e</sup> werlde hþm desauies . // Als be  
 a+pore man~ yat hugres sore &  
 so sore thrystes y<sup>t</sup> all mostes  
 <fol. 7va> he dies after hungre he lange  
 he falles on slepe and he dremes  
 yat he is biden to a fest and  
 heght sett on des and all dayntes  
 his hert may thynk sett befor  
 hy wyne in pyment in faire  
 coppes ; he etes & drynkes at his  
 will and makes hym right glade  
 and all yat about standes are  
 fayne to do his will . After he as  
 etyn yat hym gud thynke y<sup>e</sup> cloth  
 is draghen and he w<sup>t</sup> mykele noblaye  
 to chambre is lede yer hy  
 thynke he etes spices and drinkes

wyne . and siþe to bed he is broght  
 and lappede w<sup>t</sup> riche robes opon  
 hym jnowe wele furred w<sup>t</sup> rich  
 furrer . bot when yis wrech wakens  
 he feles his legges are colde  
 he thinges of yat noblay hy thoght  
 he was in ; and of all yat rich noblay  
 hym thoght was a-bout his  
 body he gropes about hym if he myght  
 oght fynde of yos rich clothes  
 he wende wore on *him* bot yen he  
 feles noght els bot tatirs & ragges  
 . And more hym hungres and  
 thristis yen hym did be-for ; yen knawes  
 he soþly hit was bot a dreme  
 yat fals fantome made hym  
 to trow yat hit was fest . Thus gate  
 fals riches of yis werlde taris y<sup>e</sup>  
 riche and make yaim to wen yat  
 yis is oght yat fantome yaim lighes  
 and so wittles riches yai makes  
 yat yai for-get yai-selfe and hethyng  
 makes be oyer~ and settis yaim  
 light y<sup>t</sup> suilke riches wantis yai  
 makes feste of yo godes yai pill fro  
 pure men and ilk man for dred fayne  
 to do yair~ will . Bot when~  
 ded sall yaim wakyn of yat balefull  
 drem . yen fynde yai bot fantome  
 all yat yai wene were soþe