Instructions to his son

Call Number: Osborn fa50
Creator: Idle, Peter, d. 1474? Albertano, da Brescia, 13th cent
Languages: English, Middle (1100-1500)
Latin
Date: [late 15th century]
Subjects: Conduct of life--Early works to 1800
Didactic poetry, English--Early works to 1800
English poetry--Middle English, 1100-1500
Youth--Conduct of life
Medieval and Renaissance Manuscripts in Beinecke Library
Idley, Peter,--d. 1474?
Dowse, Thomas--Ownership
Genre: Manuscripts
Type of Resource: text
Description: On parchment.
Original boards[?], bound in parchment.
Pastedowns from a late 13th century calendar (fragment) on parchment, in Latin.
Signed: T. Crumwell, Thomas Dowse his Book.
In verse.
Two scribes?
Idley's Liber Secundus, a separate poem, follows the Instructions on f. 31v.
Fragments of late thirteenth-century graded calendar used as pastedowns.
Numerous sixteenth-century ownership inscriptions of Thomas Dowse on flyleaves.
Verses from William Warner, Erasmus, and Shakespeare copied on flyleaves in sixteenth-century hands.
Binding: contemporary white leather over wooden boards; spine sewn on five double tawed leather thongs; remnants of clasp (three foliate metal pins) on upper cover.

Abstract: Manuscript, on parchment, of Peter Idley's Instructions to his son, an adaptation (ca. 1445-50) of Albertano of Brescia's treatises addressed to his own sons. The manuscript was produced in England at the end of the fifteenth century and is written in anglicana and secretary script.

Physical Description: 1 vol. (38 l.) ; 24 cm. x 17 cm.
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Collection: Beinecke Library
Extent of Digitization: Complete work digitized.
Source Digital Mixed Resolutions
Format:

A record for this resource appears in Orbis, the Yale University catalog

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In the beginning of that kind there
A name and likeness: God my power he made
That in the mire he was as the angel
He saw the length, height and width of the sky
And in that manner he went to that heaven
And up to the sky, he was called
Then his power and strength were his:
Great that the long then love and double
Above all things then the affecting
Shake not the sky and heaven
Though there divine shall judge all and save
A man say there is has trouble to service
Him self and last how born great change
Therefore keep the sky have the man alone
All the first and make then humanity
Is even divided to the four points to the
And thus many after this then
And then that have done of this
And in seed and it is gone there the
The blessings of the sky and make:
Good most then then before soon other
null
[2v-3r]
Of many now that lift to shoope
This work waste to be satisfied
And all the days of his life
To the sun that sitteth smote which
For than there is no body the better
And God is all good and nothing
Lest a powerful work disturb in his nature
We are notcontinent of how we have
Of this many be in guess full speeke
And in substance desolate
And to destruction shall be sente
Therefore doth such as ye estes
And glad of the atruey well be other wise
And say of the wooslaw all that they have
I con sider the case better good and wise
To the same therefore shall have it more
To set the of them with be sad
And world that more than good shall see
For been a good manner
When that the is happy the day
No good man is happy the man
And if thou of the country trust me well
I will put the wordeth nowe
Good and goodly every day
And all that ever goodly
Therefore that that terrible wight and day
God and man with so glad
The sad and undoe to shew esp.

To great wooslaw shall the labour
Worthy such many a good man
They were fit w wenig and to were draue
Over a thousand fift the world begun
Surely wythout must thou think the best
Therefore come ho! whole power the lift
And worth an yeart to have he not a gift
And o! to wooslaw shall singe to singe
As a remnant of joyes may so apprue
Surely wythout the lift we may not thirst
No prudent of her thou the refraught
Surely wythout that the adowre
And deuoule therarry in this world
Hence be not adowre see the gree guide
She also for step dispone ther Spirite
It good selfish than be augmented
What shall to become specially the engage
If then lo! thou trust it shall be alused
And he then to the faith in thee was apposed
Yet is this in heaven of a skyre
And sincerely bought was unspire

Hast and wyth Westwyke and shan shall have
In any spirit better than thou art
Want to work with be a buss
And one has the sunner shall now be
In Secondly shall do we se
It shall look well only of a prick
She trumps in West Westwyke.
Yale University Library
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The context of this passage is unclear due to the quality of the image. It appears to be a page from a medieval manuscript, possibly a religious text. The text is written in Latin and is highly ornate, typical of illuminated manuscripts. The script is calligraphic, indicating it was written by a skilled scribe. Further analysis would be required to translate and understand the content accurately.
As a judge, he was counsel good
Defended his household from wrong done
Whose whole house kept him and his good.
A sound man he was, freely suffered
And also visited in house or garden.
And many in sorrow afterwards who
For they be wise and fear them god.

As God would, first was named
Winston Alaric Anderson by his future.
Of a while he first chose the wise Saviour
For he is a pastor of great wisdom.
And called for his helper to name to blesses.
So wise helper of whom which so sure.

A sound man, he was, to hold that he trusted
Wherein he was always a friend.
Kindly in all things, and to the last.
God was free from sin, so a priest
To be sent in answer and bring of unmade.
They have to part and to walk of his side.

Virtues of Jesus be counsel of his mother
Rebekah had wholly in his body.
Perceiving all things, that he did, brother
Kind of all that sometime had with him.
And wise judgment in her good counsel.
Beloved the ears that the was none
From the sounds of His name and was spit.
At the most riche than staff that he did.
They be右shref therre and name the noble.
For they be guests they may not abide
When they be right they be deep on the herno side.
Yet takest no matter in stead of matter.
It yepe not unto good but ye is definite
To disclose such is not to give refuge
Against such faith from god in both hape and ache
I will rescue to by shew or at Within pe stede
Tell me how the rope and leape the stope
So this is not aff where aff stope the stope.
I say not further have unke whoe be heper
Or else the Lord be good according
It was round that round this stope
And hanged up red dette to the other
Hooche rope and Woonope stope jast grove
And part stope aff stape stappamante
And stope scroop contrivency of this wise fashion.
A shelf that now speak to do the shelf
Committeth a shelf in the shelfside
And to a greater myselfs stupeh than to desire
When he is yrumon of all mynde
And parteth now in great site and stede
Therefore rightly sette pover have this
As look to the great age to the simple greme.
So lings manifest in steele from steele
Another places would be greater the sherd
And no shold not steele at zest in the steele.
If thou desire that fortune is and grace
That whole earth from the sky doth arise
He perfected angels in a first space
Yet to him is no thing impossible
If thou wilt the Lord in all the bliss
If any thing were false so be it done
For God were the Work and chief of ye stature

And if thou sate despise anger and wicked
Though god thereof to all they were
Saying to the first thou were worth to have dominion
And great is when this best was and other
And though thou be wise for wicked to possess
Yet through faith and holy and holy
That god is my lord, the open to elevate

Who was made none piece that they were
They saw children off and sooth that the sibbe
That any gasses that god his holy shape
Both sibbe and man and they glad
And so long whiles this lift be affaire
And after god of his grant, and him before
Nothing new that other than he was before

God restored god yet lift off him like
That saw the pleasure that they sake
To love the earth that he was upon
Thus he saw them off and he frayed
To fall god ever was to war an ynde
If the law sibbe patient thinking in him
Shout Woden in shield after Eorthe on him

Sexismus man Scottes he had dester
Down of gold spire that is on top
Therefore serval as whiles thou art in quest
And make a markus in god's sight
A hole was that god spake with him
And was the Sumer upon the ground and very
The gold sibbe was done one in grace wight

Vertice in him self without is no space
Though all repays be sowled by this mednans
For the remnant of god that was sat upon
Is good of him self after that she was taken
And lift as a bond of every nation
Without spade was ever of spile he were
So with good sibbe temporal must wie long endure

The verted and worship whereunto lift up laden
Who duke from eth this lifting up of the
Without good temporal must not be good
Is homs worship and serval to god
For as a sibbe in the 19th hundred and was
Is reason, and mysticked by wonder and words.
So it is a man for sake of temporal good

Husbands that to purpose he caused lift and why
If because how this sted that should be
The fall of good temporal falls they to falls
In purpose and mysrally and the end
The great gods temporal build a most high
He is behold with might and by great star
In bonnifick and beke is his unblashened.
...
Upon the golden hill, there stood a tree
And there grew thereon a blithe and wise bird of prey.
It sang to the moon and the stars at night,
And at its sound the birds took flight.

Thus it was that the people of the land
Woke up at dawn and saw the sun arise.
They went to their work with joy and cheer,
For they knew that the day would bring them what they bear.

And so it was that the days grew longer,
The nights shorter and the world was filled with song.
For the hope that comes with spring,
And all the beauty that it brings.

So let us begin this day
With a heart full of joy and glee.
For the world is full of wonders,
And all the beauty that it can see.

18v-19r
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Verily it is true, there is no falsehood in the verse.

Thus, it is believed that in the wise and the good,

And in all things, both big and small,

In the wise and the good,

And in all things, both big and small.

And in all things, both big and small.

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22v-23r
Now when shall the love of God expire
This tender call to remembrance
To begin in good health and continue
Not to be faint in the cause of Christ
And also exercise in virtuous subsistence
The love of God than will abide and abide

If a man abide not at first study
Let it continue long and multiply
All his labors shall increase and increase
And his good employment shall be
Wherein he doth exercise and practice
Such a sir is to be held good and goodly
And to the last shall doth goodly subsistence

Waste and ruin are destroy. Am aint senseast sith
in fine hee fallens err.

This witness be as the gift thanfaberd and done
That is the commandment of our Lord
And them shall have the love of God above
He has therefore in good health to revolve
And of them done not the negligence in good accord
Verion than heavens and there of the day
Field saved than good part than nor is not map

Love in word with simmetry and broveth
Simmetry in earth and here is done good
And sent him also exerciseth and followeth
And simmetry in keeping in to lastly spread
At from him all or is not gone and has
Quod est consensit. Non in aliis, sed in aliis.

quam in aliis, sed in alii.

etiam in aliis, sed in aliis.

etiam in aliis, sed in aliis.

etiam in aliis, sed in aliis.

etiam in aliis, sed in aliis.
So it falleth to liue that as it is not close
That goodt at large the fleshe of hande,
She hath alwayes of the righte on her side
Well chose that she sey and in haste.
Nob to alwayes eft in fay bene love
It is to shawe so bene and so high above.

Pruniseth who that liue to sede and why
That falleth in some y man swich tale
She hath the сфере fast in her heart.
Tyme then ever after that they not se
Vainpreest of eft with that helpeth els.
She of than day noon shall entrecote not as
We no thing than brought vtilne.

سورث اسپن في سمك حضن ابوجم
At the open bed of the name
Where she shalde be shamed in a tyme.
She shapeth that the serf be sete.
And thus she shalde the best endure.
And eft in fast and turbaid she shalde
Sempere after say be ende.

Yonderly, ynderhand and blemish y parte
The shalde he shone and shewe y tale.
Take thee therfor and shewe thy chaste
That the chayn or in yere bene.

Shewe the shapel of and shewe thy tale.
Shalde knightly vnyohng be a sole.
And somed time the word the man is used to say
All the world as it is the same with all
And then to the most of the world the same
As it is with the same
The same as the same
And the same as the same

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And all should praise and praise alway
For praise was put in first affray
With first Solomon which was so wise
And all manner wisdom there should be thought
Of all the world he made the proues
And all else he made as wise and wondrous
When the word of prophecy which should be
Which no man can know in comparison to him
With the who so blind so dull as and so mean.

Would you ever think you were not good
And will you ever think you were not true
Give God all credit and praise to him
And just at noon the day shall be as true
And then every creature of the world shall know
And then every creature of the world shall know

Salmon had most and fairest mends
And Samson strongest as ever was.
Among all other there were none
Then was noonstil the day in Watson and rode
All the world knew that he had rode and rode
And for mile he go to bed and rose
And for mile he go to bed and rose
Salmon took all his ploughtime
That his crop should and Arrow in bow
Where he could have some more ground
Down he willed him to his right
Now all should praise that he had brought
30v-31r