The Pilgrimage of the Life of Man.

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The Pilgrimage of the Life of Man,

ENGLISH BY
JOHN LYDGATE, A.D. 1426,
FROM THE FRENCH OF
GUILLAUME DE DEGUILEVILLE, A.D. 1330, 1355.

THE TEXT EDITED BY
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WITH INTRODUCTION, NOTES, GLOSSARY AND INDEXES
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PREFACE.

The text of Lydgate's Pilgrimage of the Life of Man, published in 1899, was edited by Dr. Furnivall, having been copied by the late Mr. William Wood, partly side-noted by Mr. J. Meadows Cowper, and more or less revised by the late Mr. G. N. Currie, M.A. Lond. In 1903 I undertook to write Introduction, Notes and Glossary to the poem, and now submit my work, with some diffidence, to the Members of the E. E. T. S.

I have thought it unnecessary to add anything to what has been already written upon the life and character of Lydgate, or to treat of the subject of his grammar. My principal aim in the Introduction has rather been to discuss the relation of the poem to its original, to indicate the character of that original, and to consider the question of Bunyan's suggested debt to Lydgate. It has seemed desirable to offer a few notes concerning Lydgate's Metre, Language and Style, although on these subjects I can hardly hope to supplement materially the researches of previous editors.

The Bibliography is not intended to be exhaustive, my main object in drawing it up having merely been to give the completest possible list of MSS. and old printed books existing in France and England. I have, however, mentioned all the known MSS. of De Guileville's second recension, from which Lydgate's poem was translated. For the information in the Bibliography I am indebted to Professor Stürzinger's edition of De Guileville's first recension, to Dr. Aldis Wright's edition of the Camb. MS. Ff. 5.30, and to the list in The Ancient Poem of Guillaume de Guileville, supplemented by my own investigations at the British Museum and the Bodleian Library.

The Table of Contents has been adapted and enlarged from that given in Verard's edition.

Owing to the extreme length of the poem, I have felt it necessary to exercise a strict moderation in writing the notes, and have therefore aimed at little more than the clearing up of the more obscure
allusions, a task in which, I regret to say, I have not always been successful.

It only remains for me to express my sincere thanks to those who have assisted me in the work:—to Dr. Skeat, Dr. Murray, the Rev. H. Parkinson, Dom John Chapman, O.S.B., Dr. Furnivall and Lord Aldenham for help in the Notes,—to the last two for various criticisms and suggestions; to Mr. Madan and Mr. Stanley Jones for aid in identifying MSS.; to Miss Batty, of Oxford, for clerical assistance, and to my friend and former tutor, Miss Margaret L. Lee, whose candid criticism and ready help have at once impelled and encouraged me in the execution of my task.

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77, Banbury Road, Oxford,
Dec. 1904.
INTRODUCTION.

I. The relation of De Guileville's poem to the Romance of the Rose.

In the colophon to the first version of the Pelerinage de la Vie Humaine De Guileville tells us that his poem was founded upon the Romance of the Rose.

"Chi fine li romans du moisne
Du pelerinage de vie humaine,
Qui est pour le bon pelerin
Qui en che monde tel chemin
Veult tenir qui voise a bon aport
Et quil ait du ciel le deport,
Prins sur le roman de la rose
On lart damours est toute enclose.
Pries pour celui qui le fist,
Qui la fait faire, et qui lescripst."

If we only consider the fact that the Romance of the Rose is an allegory on the art of love, and that the Pelerinage is an allegory of man's spiritual journey from birth to death, the relation between the two does not appear to be very close; but although the subjects and general aims of the two poems are very different, there are some striking correspondences, both of plan, manner and detail.

The Romance of the Rose is too well known for more than a very brief sketch of its general plan to be necessary.

The first part, by Guillaume de Lorris, is a straightforward and simple allegory, in which are described the efforts of a lover to gain his belovéd, symbolized by a rosebud. The other characters, who help or hinder the lover, are all allegorical and bear such names as Love, Idleness, Mirth, Largesse, Danger, Jealousy, Malebouche and the like. Besides these, certain evil qualities are described, which are supposed to be painted upon the outside of the wall of the garden in which the Rose is to be found. Among these we may notice Hate, Covetousness, Avarice, Envy.

The spirit of this part of the poem is the spirit of the mediaeval
Courts of Love. It is, indeed, just what the author calls it in his introduction:

"li Rommanz de la Rose
Où l'art d'Amors est tote enclose." (ll. 37–8.)

It is of love and the art of love that Guillaume de Lorris writes; and the connection between this part of the poem and De Guileville's *Pelerinage* can only be traced in so far as both are in allegorical form, both describe personified abstractions, and both make use of similar details of description and allegorical conventions. A few specimens of these latter may be given.

In the description of Idleness, G. de Lorris tells us that

"por garder que ses mains blanches
Ne halaissent, ot uns blans gans." (ll. 565–6.)

—and in De Guileville's first version we read that Idleness

"un gant
Tenoit dont se aloit jouant,
Entour son doi le demenoit,
Et le tournoit et retournoit."

(Stürzinger, 6525–28.)

Reason, in the *R. de la R.* is spoken of in the following terms:

"La dame de la haulte garde
Qui de sa tour aval regarde,
C'est raison ainsi appelée,
Or est de sa tour devallée
Et tout droit vers moi est venue."

while by De Guileville we are told

"Tantost vers eus une pucelle
Descendit d'une tournelle,
Raison apeler se faisoit." (Stürzinger, 573–5.)

In the account of Envy in the *R. de la R.* we read:

"que s'ele cognoissoit
Tot le plus prodome qui soit
Ne deça mer, ne delà mer,
Si le vorroit ele blasmer." (ll. 269–72.)

With this may be compared the confession of Envy's daughter Detraction in the *Pelerinage*:

"Je nuis qui sont de sainte vie,
Comme a ceuz qui ne le sont mie.
Se Saint Jehan en terre estoit,
Encor de mon glaive il aroit."

(Stürzinger, 8669–72.)
Introduction. I. De Guileville and the Romance of the Rose. xi*

There are other correspondences of a similar character, one or two of which have been indicated in the notes; but when we have made the most of the allegorical form, and of such similarities of detail, we must feel that, if this were all that De Guileville owed to the authors of the Romance of the Rose, a comparison of the two poems need not detain us long.

But this was far from all.

In his second recension De Guileville, in the person of the Pilgrim, says to Venus:

"Pour quoy, dis ie, reputes tien
Le rommant qu'as dit, que scay bien
Qui le fist, et comment ot nom." (Ver. f. 51.)

These lines are interpreted by Lydgate as meaning that De Guileville knew the author personally, in which case the man he knew must, of course, have been Jean de Meun, not Guillaume de Lorris, who is supposed to have died in 1240, long before De Guileville was born.

Jean de Meun himself died about 1320 when De Guileville was some twenty-five years of age. Thus the acquaintance of the two must needs have covered a period of De Guileville's life when he would be most open to influences, and most likely to be affected by the character and conversation of such a man of the world as the witty, daring and satirical Jean de Meun.

No doubt he had read and studied Jean de Meun's continuation of Guillaume de Lorris's romance. Perhaps the author himself had read it to him, and they had discussed together the many questions in religion, sociology and science with which the poem deals.

Jean de Meun was a reformer and a democrat, an outspoken opponent of the abuses to be found in Church and Society, a man of philosophical mind and practical energy. He was as far as possible removed from the romantic, chivalrous, courtly character of Guillaume de Lorris; and though he adopted the framework of his predecessor's poem he filled it up with all the varied detail of an encyclopædic erudition, piling up, one upon another, discussions on alchemy, astrology, and the operations of Nature, on economical and social problems, on religion and hypocrisy, on the duty of mankind, on communistic ideas, on prodigality, the Age of Gold, jealous husbands, Youth and Age, friendship, and many another topic, interspersing all with examples and illustrations drawn from classical tales and recent history. It is in this connec-
tion, above all, that we trace his influence upon De Guileville. We can hardly fail to conclude that the latter adopted from the R. de la R. not merely the allegorical framework, the figures of Idleness, Youth, Fortune, Reason, Avarice and the rest, and certain details of description, but also the pose and manner of the man of miscellaneous information and liberal opinions, and that it was in imitation of Jean de Meun that he included in his poem discussions and attacks on matters covering the widest range—astrology and incantations, Nature, abuses in religious orders, social science, usury, fashions in dress—illustrating them as occasion and his education served, with examples from the Scriptures, from the lives of saints, or from current fables and romances.

Of course we must not press the parallel too far. We do not find in the Pelerinage the same force and talent that we recognize in the R. de la R.—even though De Guileville is not lacking in energy or effectiveness when he attacks those religious abuses which personal experience had brought to his knowledge, or treats of the occupations and social questions with which he must have been familiar in his youth. Nor can we be blind to a very marked difference in the points of view of the two men. De Guileville, after all, was a monk, a man under authority, with all the reverence of such a man for the teaching of his superiors. His views on some theological points—such as progressive revelation and the spiritual character of future retribution and reward—were liberal and advanced in tone, but, for all that, he was capable of flights,—such as that on the putting of men's eyes into their ears,—which would have excited the independent-minded Jean Clopinol to an unholy mirth. On the other hand, the passage in which De Guileville blames the evil-speaking of his predecessor proves that Jean de Meun's tone was often far from congenial to him. Yet in their common love of miscellaneous information and in their opposition, according to their lights, to some of the abuses of the day, their minds clearly held some kinship,—a kinship which, in spite of many differences, is not obscurely indicated in the literary form and occasional tone of the poem we are now considering.

II. The different Versions of the Poem.

The Pelerinage de la Vie Humaine has appeared under many forms, as reference to the list of MSS. will show. The three French versions are—The first and second recensions
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of De Guileville, and the prose transcription made at the request of Jehanne de Laval, Queen of Naples, by Jean Gallopes, dean of the church of St. Louis de la Saulsoye.

There were also several English versions, the first recension of De Guileville's poem having apparently been translated into English prose more than once. Of these versions the MS. in St. John's College, Cambridge, is northern in dialect, and differs considerably from the MS. in the University Library, edited for the Roxburghe Club by Dr. Aldis Wright. The other prose MSS. have not yet been collated, but in a note written in the catalogue of the Laud collection, the opinion is expressed that Laud 740 also differs from the Roxburghe edition, an opinion in which a collation of a few passages enables me to concur.

A condensed English prose version, a copy of which exists in the University Library, Cambridge (Ff. 6. 30), was circulated in the seventeenth century, and Dr. Wright thinks it possible that this version may have been seen by Bunyan.

The most important of the English versions is, of course, the verse translation by Lydgate, which represents De Guileville's second recension. It is in 24,832 lines as compared with the 18,123 lines of the French (Petit's edition). With the exception of Lydgate's Prologue, 184 lines in length, the note on the fanciful derivation of Glaive, the illustration from Aristotle's Elenchus, two or three other passages indicated in the margin as Verba Translatoris and the tribute to Chaucer (p. 527) which are due to Lydgate alone, this excess of between 7000 and 8000 lines is not produced by important additions to the matter, but by amplification in the wording, by the introduction of details and explanations, and by the use of certain literary devices which will be indicated more fully in the chapter on Language and Style.

Several passages of the original French have been given for purposes of comparison in Vols. I. and II. It will be as well however to quote other passages here, alongside the English, in order to render comparison more convenient.

A typical passage is that in which the heavenly Jerusalem is described, in 36 lines in the French, in 45 by Lydgate.

En lan que iay dit par denant, The seydë yer (ho lyst take kepe
Auis me fut en mon dormant, I was avysed in my slepe
Que daler iestoye excite Exeorted eke, and that a-noon,
En iherusalem la cite, To Jerusalem for to goon,
La ou estoit tout mon couraige. Gretly meved in my corage
Dy faire le pelerinaige
Fichie du tout entierement
La cause estoit et monumement
Pour que la cite veoie
En ung beau miroer quanoye,

Qui de loing la representoioet
Dedens luy, et la me monstroit.

Il nest nulle cite si belle,
Ne qui de rien lui soit pareille ;
Masson en fut seulement dieu,

Nul autre ne feront tel lieu.

Car les chemins et les alices,
Dor fin estoient toutes paves,

En hault assis son fundement

Estoit, et son massonnement
De vives pierres fait estoit,
Et hault mur entour la clooit,

Dessus lesquelz anges estoient
Qui tout temps le guet y faisoient
Et gardoient tres bien que lentree
Nullement fut abandonnee,
Fors au pelerins seulement
Qui y vemoient deoutement.

Leans anoit moult de mansions,
De lieux et habitacions ;
Illec estoit toute lieze
Et toute loye sans tristesse.
La pour men passer brieffement

Anoit chascun communement
De tous biens plus que demander
Jamais ne pourroit ne penser.

ffor to do my pilgrimage
And her-to steryd inwardly.
And to tell the cause why
Was, ffor me thouht I hadde a syht
With-Inne a merour large & bryht,
Off that hevenly flayr cite
Wych representerde unto me
Ther-of holy the manere
With Inne the glas ful bryht & cler
And werryaly, as thouhtë me
yt excelldye of bewte
Al other in comparson ;
ffor God hym self was the masown,
wych mad yt tayr, at ys devys.
ffor werkman was ther noon so wys,
yt to conceyve in his entent ;
ffor al the wayys & paument
Wer ypayvd all off gold.
And in the swater yt ys told,
How the flyrst fundacyon,
On hyllys off devocyon
The masonery wrought ful clene,
Of quyke stony bryht and schene
Wyth a closour rovnd a-bowte
Off enmyes, ther was no dowte
ffor Aungelles the wach y-kepte
The wych, day nor nyht ne slepte,
Keyng so strongly the entre
That no wyht kam in that cyte
But pilgrimes, day nor nyht,
That thyder wentyn evene ryht.
And ther were meny mansyovns
Placyys, and habytacyovns ;
And ther was also al gladnesse,
loye with-oute henwysses.
And pleynly, who that hadde grace
ffor to etren in that place,
ffond, uto hys pleassavnce
Off loye al maner suffysavnce
That eny hertë kan devyse.

To give a few more examples. Deguileville's Prologue in Verard's edition consists of 103 lines. In Lydgate it is 123 lines. The first 18 lines of Verard, corresponding to the first 25 of Lydgate, deal with the subject of dreams. There is no diversity of matter in the two versions, but Lydgate's rendering is rather a paraphrase of Deguileville than a translation, as the following extract will show

"Souventes foys il aduient bien,
Quant on a sôge quelque rien,
Quon y pense sur lesueiller ;
Et sil ne souuient au premier
De tout le sone proprement,
Bien aduient que son y entent"
Quapres a plain il en souuient.
Et tout a memoire reuient,
Au leuer on est sommeilleux
Et sont les sens si pareceux
Que son songe point on nentent
Si non en groz sommiereement;
Mais quant on sest bien aduise
Et on ya apres pense,
Lors en souuient il plus a plain
Mais qu’on nactende au lendemain,
Car trop actendre le feroit
Oblier et nen souuierdot.

The description of Spring in the French, which will be given later, is 22 lines long, while in Lydgate it occupies 47 lines, but this is rather an unusual amplification. Certain lines, such as ll. 3456–3461, have no counterpart in the French original, the revivifying power of Spring is described with much greater detail, while the reference to Solomon which in the French only takes up two lines, occupies ll. 3486–3492 in Lydgate. With reference to this passage it must be remembered, however, that phrases descriptive of Spring were the current coin of the fourteenth and early fifteenth century poets, and that no writer of that age could control his pen when he came to write on this subject. Youth’s description of herself occupies 52 lines in the French and 80 in Lydgate. The middle portion of this description from l. 11151 to l. 11177 keeps fairly close to the French, though it is in parts slightly amplified, and in others slightly compressed, but the first ten French lines are represented by 17 English (ll. 11133–11150), which, while they contain the same idea, contain also various developments and alterations of expression as well as inversions of order:

11133–34 “Jeunesse iay nom la legiere,
11140 La giberesse, la coursier,
11144 La sauterelle, la saillant,
11142 Qui tout dangier ne prise ung gant.
11146 Je vois, ie viens, ie saulx, ie vole,
11147 Jesperlingue, tourne et carolle,
11147 Je trepe et cours et danse et bale
11148 Et si vois a la Vitefale ;
11141 Je luyte et saulx fossez pieds ioinct
11150 Et iecte la pierre au plus loings.” (fol. xiii, back.)

As nearly as I can make out, the lines whose numbers I have given correspond to the French, but there still remain eight lines in PILGRIMAGE.
Introduction. II. Different versions of the Poem.

the English which have no French equivalent, and add a touch or two to the character of Youth, such as:

"And I kan wynse ageyn the prykke,
As wylde coltyes in Arras,
Or as bayard out off the tras,
Tyl I a lassh haue off the whyppe."

The account of the games played by Youth is very much amplified in the English. Deguileville mentions only seven sports.

"Ung estenf me faust pour iouer
Et une croce pour soler,
Autre croce nauray ie mye,
Si ce nest past trop grant folie,
Car tenir ie ne men pourroye
De voletcr, ne me Vouloye;
Et encor ne suis ie pas soule
De maler iouer a la boule,
Daler quiller, daler biller
Et de iouer au marciller."

In Lydgate's 18 corresponding lines (11181–98), however, there are seventeen different kinds of game or amusement mentioned, including fishing, hunting, card games, and the reading of fables.

We must not forget, however, that sometimes Lydgate omits details which are given by De Guileville, or only touches upon points which De Guileville deals with at some length. A good example of this is the description of the various fashions in dress due to Pride. In Lydgate this only takes up six lines (ll. 14081–14086).

"I ffond up fyrst, devyses newe,
Rayës of many sondry hewe;
Off short, off long, I ffond the guyse;
Now streight, now large, I kan devyse,
That men sholde, for syngulerte
Beholde and lokyn upon me."

In Verard's version this runs as follows:

"Nouvelletez se font par moy;
A mon sens seullement ie croy.
Je fais chaperons pourfiletz,
De soye et dor entrelacez,
Chapeaulx, huppes, coquuz loquuz,
A marmousez platz ou crestuz,
Estroictes cottes par les flans,
Manches a panonceaulx pendantz;
A blanc surcot fais rouge manche,
A col et a poictrine blanche

Pride makes embroidered
hats and caps, high crests,
hanging sleeves, and colourful coats.
III. The Relation of De Guileville’s two Versions to one another.

We may now turn to the question as to how the second recension of De Guileville’s poem is related to the first.

For the purposes of this comparison I have made use of Stürzinger’s edition of the first version (Roxb. Club), and Verard’s edition of the second, published in Paris in 1511.

The main features distinguishing the second version from the first may be placed in four categories.

A. The actual additions of arguments, episodes, characters, or other elements.

B. The amplification and elaboration of passages or ideas.

C. The absence of certain details mentioned in the first version.

D. Differences in the sequence of episodes which occur in both versions, and certain differences of detail.

A. The principal additions are as follows:

1. The discourse on dreams in the Prologue (Lydgate, l. 185–209), the description of the loss and re-writing of the poem (227–273), and the envoy to the poem (274–302).

In the second French the Prologue takes up 94 lines, but in the first version it only occupies 34 lines as follows:

“A ceuz de ceste region
Qui point n’i ont de mansion
Ains y sont tous com dit Saint Pol,
Riche, povere, sage et fol,
Soient roys, soient roynes,
Pelerins et pelerines,
Une vision veul nuncier
Qui en dormant m'avint l'autrier.
En veillant avoie lieu,
Considere et bien veu
Le biau roumans de la Rose.
Bien croy que ce fu la chose
Qui plus m'esmut a ce songier
Que ci apres vous vueil nuncier.
Or (i) viengiient pres et se arroutent
Toute gent et bien escoutent,
Ne soit nul et ne soit nule
Qui arriere point recule;
Avant se doivent touz bouter,
Touz asseoir et escouter.
Grans et petits la vision
Touche sans point de excepcion.
En francoise toute mise l'ai
A ce que l'entendent li lai.
La pourra chascun aprentre
La quel voie on doit prendre,
La quel guerpir et delessier.
C'est chose qui a bien mestier
A ceuz qui pelerinage
Font en cest monde sauvage.
Or entendez la vision
Qui m'avint en religion
A l'abbaye de Chaalit,
Si com jestoie en mon lit." (Stürzinger's ed.)

2. The description of the pains of the martyrs who desired to enter Jerusalem, and of the manner in which they must enter (Ver. fol. ii, back; Lyd. II. 365–466).

3. The discussion on baptism and original sin (Ver. fol. iv, back, f.; Lyd. 967–1290), the mention of the Pilgrim’s godfather Guyllyam and of the black bird that escapes from the Pilgrim’s breast (Ver. fol. vi, back; Lyd. 1291–1344).

4. The Story on the Peril of Cursing (Ver. x, back; Lyd. 2561–2602).

5. The passage containing the Pilgrim’s assertion that some who have no subjects yet bear the sword, and Reason’s explanation concerning the delegation of power (Ver. xii; Lyd. 3072–3230).

6. The Testament of Jesus Christ, containing the bequest of His Soul and Body; of His Mother to St. John, together with the
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virtue of Perseverance; of His Blood and Wounds for Salvation, and of His Word and Laws (Ver. xvii, back; Lyd. 4782–4869).

This is all absent from the first version which only contains the bequest of peace.

7. The dialogue between Grace Dieu and the Pilgrim concerning the five senses and the transfer of eyes to ears (Ver. xxii, f.; Lyd. 6241–6581).


9. The explanation of why no armour for the legs is given to the Pilgrim (Ver. xxxiv; Lyd. 11. 8073–8100).

10. The gift of the stones and sling of David to the Pilgrim, and the meaning of the stones (Ver. xxxv, f.; Lyd. 8423–8686).

11. The discourse of Moral Virtue, who shows the Pilgrim the gate and posterns and speaks of virtues and their attendant vices (Ver. xlv, back, f.; Lyd. 11737–11954).

12. A long passage, containing the interview of the Pilgrim with Mortification of the Body, and the vision of the Wheel of Lust, with an account of the movements of the planets (Ver. xlvi, f.; Lyd. 11955–12673).

13. The Pilgrim's conversation with Venus concerning the Romance of the Rose (Ver. li, f.; Lyd. 13200–13292), and the episode of the Stranger maltreated by Venus (Ver. lll, back; Lyd. 13545–13651).

14. The Prayer to the Virgin (Ver. lxiii, back, f.; Lyd. pp. 437–456). This prayer, which in Verard's edition is given in Latin, replaces a short prayer to God which takes up 26 lines in Stürzinger.

15. Necromancy and her Messenger and the discussion between the Pilgrim and the Messenger concerning the invocation of spirits (Ver. lxxii, back, f.; Lyd. 18471–18924).

16. In Stürzinger, the five perils in the sea, Cyrrtes, Charybdis, Scilla, Bythalassus, and Sirena, are described in ll. 11887–11970. In Verard and Lydgate all these are personified, and we find long accounts, with many incidents, details and arguments, of Fortune and her Wheel, representing Charybdis (Ver. lxxvi, back, f.; Lyd. 19423–19676): of Astrology and her scholars, representing Cyrrtes (Ver. lxxx, f.; Lyd. 19989–20810): of Sorcery, with her face Physiognomy and her hand Chiromancy, who represents Bythalassus
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(Ver. lxxxiv, back, f.; Lyd. 21047–21312): of Conspiracy and her hounds, representing Scilla (Ver. lxxxvi, f.; Lyd. 21328–21458): and of Worldly Gladness, with his revolving tower, who represents Sirena (Ver. lxxxvi, back, f.; Lyd. 21473–21670). These are followed by a lamentation and prayer of the Pilgrim (Ver. lxxxvii, back; Lyd. 21671–21716).

17. The character of Impatient Poverty (Ver. xciii, f.; Lyd. 22715–22772).

18. The assault of Envy and her daughters on the convent, the Pilgrim's lamentation after the attack, the attempt of Ovid to comfort him, the Pilgrim's complaint, in the form of an acrostic on his name, and the return and proclamation of the King (Ver. xcv, f.; Lyd. 23037–23359). This passage, however, includes the incident of the horse Good Renown (Ver. xcvi; Lyd. 23067–23150), which occurs in the first version on the occasion of the first fight of the Pilgrim with Envy and her daughters (Stürz. l. 8685, f.).

19. The Pilgrim's visit to convents, where he sees many abuses (Ver. xcviii, f.; Lyd. ll. 23360–23996).

20. The character of Apostasy (Ver. ci, f.; Lyd. 24002–24126).

21. The coming of Prayer and Alms to show the Pilgrim the way to Jerusalem (Ver. civ, back, f.; Lyd. 24558–24700), which passage includes the story of the King who only reigned for one year.

22. Besides these passages, the dove of Grace Dieu, which at various times brings comfort or help to the Pilgrim, is found only in the second recension.

B. The amplification and elaboration of incidents and ideas is very marked throughout the whole poem, although we do occasionally find passages which are almost identical in the two French versions. It would, of course, be impossible to mention every passage that has been enlarged, but I have drawn up a list of some of the principal ones, and have also made a few extracts from the two French versions in order to give a general idea of the relation of the second recension to the first in those passages where no serious alterations or extensions have been made. Such a passage is the one on Spring, which I will give in parallel columns, with figures indicating the relation of the second recension to Lydgate's paraphrase.

<table>
<thead>
<tr>
<th>1st Version (Stürzinger)</th>
<th>2nd Version (Verard)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1567–1580</td>
<td>Lydgate</td>
</tr>
<tr>
<td>Nouvelles choses faiz venir</td>
<td>Nouvelles choses faiz venir 3449</td>
</tr>
<tr>
<td>Et les viez choses départir</td>
<td>Et vielles choses départir 3450</td>
</tr>
</tbody>
</table>
The description of the Heavenly Jerusalem, taken from Verard, has already been given (p. xiii*), and it may be interesting to compare with it the description in the first version:

"Avis m'ert si com dormoie
Que je pelerin estoie
Qui d'aler estoie excite
En Jherusalem la cite.
En un mirour, ce me sembloit,
Qui sanz mesure grans estoit
Celle cite aparecue
Avoie de loing et vene.
Mont me sembloit de grant atour
Celle cite ens et entour,
Les chemins et les alees
D'or en estoient pavees,
En haut assis son fondement
Estoit et son maconnement
De vives pierres fait estoit
Et haut mur entour la clooit.
Mont i avoit de mansions,
De liens et d'abitacions.
La estoit toute leece,
Toute joie sans tristece.
Illuec, pour passer m'en briefment,
Avoit chasceun generalment
De tout bien plus que demander
Jamais ne sceust ne penser."  (II. 35-58.)

We may now turn to the more important amplifications, which are fairly numerous. Among the chief of these are:
1. The extension of the incident of the marriage of two Pilgrims. In the first French this only occupies 17 lines (802-818), but the second French and Lydgate relate at some length the approach of the two, their request to the official, and his advice to them, the whole incident taking up ll. 1905-1979 in Lydgate, and 40 lines in Verard (fol. viii, back).

2. The complaint of the Pilgrim because Grace Dieu is given to others. In Stürzinger this only consists of a few words:

"Quant celle parole je ouy
Cournoucie fu et esbahy.
En disant 'ha las!' que feray
S'ainsi Grace Dieu perdue ay?
Donnee l'a ce consmaus
A ces nouvius officius
Asses miex amass estre mort
Que point m'en eust fait tel tort."

(ll. 1021-1028.)

In Lydgate this is expanded into 38 lines, which contain the expression of the Pilgrim's first astonishment, his fear that no one would now give him a scrip and staff, and his address to Grace Dieu (ll. 2296-2332). In Verard the passage contains the same elements, but only consists of 20 lines (fol. x).

3. The passage about the blood-drops on the scrip is much extended, especially that part in which Grace Dieu laments that now-a-days there are none to put themselves in jeopardy for the faith, although there are some who boast that they are ready to do so. This passage is represented in Stürzinger by a few lines:

"Et bien te di que, se nouvelles
Fussent les gouttes, a bien belles
Les tenisses, mais lonc tens a
Que de son sanc nul n'i sema.
Les saignues si sont passees."

(ll. 3635-3639.)

In the second French this passage is 40 lines in length. It is given here as a good example of the way in which De Guileville amplified his first recension, as well as for purposes of comparison with Lydgate.

"Ceste escharpe est de verd couleur,
Car tout ainsi que la verdour
Reconforte lueil et la veue
Et lesioyst moult et lague
Aussi fait foy bon pelerin;
Car la ne sera en chemin

As green comforts the eye, so faith comforts the pilgrim.
Se bien regarde sa verdeur.
Quen luy nait plus forte vigueur.
Mesmement car elle est semee
De sang tres vermeil et goutee,
Et ny a goute si petite
Qui trop mieux dune marguerite
Ne vaille et qui plus preciose
Ne soit et trop plus vertueuse.
Tres grant vigueur verdeur luy donne;
The blood incites the
De prendre cueur et faire ainsi
Pilgrims to do as did
Que les glorieux martirs, qui
the glorious
Trop mieux amerten a respondre
martyrs who
Leur sang pour leur foy fort deffendre,
died for their
Quaucunement leur feust ostee
faith,
Pour sa vertu quanoient goustee:
and gives him
Cest pour te donner exemplaire
an example that he should
Que se tu trounes qui soustraire,
suffer himself
La te vueille point ne oster
to be killed
Auant occire et decouper
rather than
Te laisses plus tost que ten voyes
try to escape
Descharpey, car trop y perdroies.
by giving up
Bien scay que pieca les saignees
the scrip of
Sen font en ales et passees,
faith.
Car cherubin, comme tu vis,
Cherubin
A son glaieue ou fourreau remis.
lets martyrs
Nul ne se veult plus opposer
enter heaven
Aux tirans, pour la foy garder.
freely.
Bien dient les aucunes quilz yront
Now none
Quant leur ventre remply bien ont
will oppose
Et iurent et se font croiser,
tyrants for
Mais quant ce vient a lexploicter
faith's sake.
Nest rien si froit, tout est perdu,
People pre-
Plus ne deuroit tel estre creu."
tend to be
(Ver. fol. xxiii, back.)
Christians,
act as such.

4. Sloth's two ropes, Sloth and Negligence, and her five cords—
1. Hope of Long Life, 2. Foolish Fear, 3. Shame, 4. Hypocrisy, 5. Despair—are described in Lydgate in a passage extending from l. 13857 to l. 13948. In Verard (fol. liii, back, f.) a similar description is given, but in Stürzinger only three cords are mentioned and described, viz. Negligence, Laschete or Fetardie (ll. 7208–7210), and Desperation (l. 7230.)

5. In the description of Avarice's hand, Treachery, there are various developments. Putting aside those due merely to extra wordiness, the most important is the short passage on the baptism of dead children and the trickery to which the priest resorts, which
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has no counterpart in Stürzinger. The account of this practice, however, has not been translated by Lydgate. The whole description of the hand, which takes up 70 lines in Stürzinger (9905-9974), extends to 92 lines in Verard, and to just over 100 in Lydgate.

This list contains some of the most important enlargements of the first version, but there are, of course, many other passages which bear a similar character.

C. Passages and details which are present in Stürzinger, but which are absent or much shorter in the second French and in Lydgate. The number of these is not very large. We may mention first:

1. Nature’s assertion that she is necessary to Grace Dieu and Grace Dieu’s answer. This precedes Nature’s submission in Stürzinger, so we might expect to find it after l. 3935 in Lydgate. However, Nature’s argument is altogether absent, both from the second French and from Lydgate, though part of Grace Dieu’s answer is absorbed into her long speech about her power, which extends from p. 97 to p. 104, in the English poem.

A few lines of Nature’s argument may be quoted:

"Comme ne peut ouvrer,
Ne maison bonne edefier.
Le charpentier sans sa congnie,
Tout aussi ne deuez vous mie
Nulle chose sans moi faire
Se vous ne voulez me faire."

(Stürzinger, 1877-1881.)

2. The complaint of the Pilgrim that his staff is not tipped with iron and Grace Dieu's answer:

"Toutveuies me deplaisoit
Du bourdon, que ferre n'estoit.
Dame, dis j'ë a Grace Dieu,
Je ne me puis tenir, par Dieu.
Que ne vous die mon pense
De ce bourdon qu'il n'est pas ferre ;
Bien m'en desplaisist, se sachiez vous,
Pour autres que voi ferrez tous ;
Si me dites, se vous voulez,
Pour quoi tel baillie le m'avez!"

(Stürzinger, 3753-3762.)

To this Grace Dieu answers that the pommels will hold him up, and that a staff with an iron point is heavier and is liable to stick fast in marshy places. The Pilgrim replies that he needs it for
defence, and Grace Dieu tells him that the staff is to lean on, not to fight with, and that she will give him armour for defence.

3. "Tel Continence ainsi doublee
   D'aucuns Gaignepains est nommee,
   Qua par li est gaignie le pain
   Par qui rempli est cuer humain;
   Et ce fu figure piec'a
   Ou pain que David demanda,
   Qua Achimelech ottroier
   Ne lui veut onques ne baillier
   Devant quil sceu que engantez
   Des Gaignepains fust et armez."

   (Stürzinger, 4213–4222.)

This passage, which comes in the account of the Gloves of Continence, has nothing corresponding to it in the second French and in Lydgate.

There are several other differences in the two accounts of the armour. For instance, the description of the girdle has less detail in Verard and Lydgate, and the Pilgrim’s unwillingness to have the scabbard and girdle is not mentioned.

4. The refusal of the Pilgrim to wear armour, and Grace Dieu’s rebuke and explanation of the difference between his case and that of David (Stürzinger, pp. 140–147). All the latter part of this is absent from Verard and from Lydgate’s version, in which Grace Dieu consents to allow the Pilgrim to use the stones and sling of David, instead of wearing armour all the time.

5. In the argument between Reason and Rude Entendement, Reason scorns the latter and tells him:

   "Je tenoie une opinion
   Que n'est pas un moi et mon non,
   Qua de mon non se puet parer
   Chascon larron qui va embler;
   Et pour ce' aussi de vous cuidoie
   Qua pas apris encor n'avoie
   Que vous et Rude Entendement
   Fussiez tout un conjointement;
   Mais or voi bien, sans soupecon,
   Qu'estes un sans distinction.
   Vos exemples le m'ont apris
   Et vos dis qui sont si soultis;
   Par vos paroles proprement
   Sai qu'estes Rude Entendement."
This jeer is not represented in Verard and in Lydgate, although, in the course of the conversation Reason addresses Rude Entendement in a sarcastic manner, but in different terms. (Lyd. 10713-10723.)

6. In Stürzinger (6694-6735) there is a short conversation between the Pilgrim and his body, in which the latter advises him not to listen to Labour's counsel to take the right-hand path, but to choose instead the path of Idleness, and answers the Pilgrim's objections by telling him that the dividing hedge will easily be passed when he wishes. In Verard and Lydgate it is Youth, not Body, who turns the Pilgrim aside (Ver. xliv, back ; Lyd. 11549-11574), the Pilgrim makes no objections, and nothing is said about getting through the hedge.

7. Body's Counsel is discussed by Idleness and the Pilgrim (Stürzinger, 6769-6826). This conversation is also absent from Verard and Lydgate.

8. Grace Dieu rebukes the Pilgrim for listening to Idleness and for going on the wrong side of the hedge (Stürzinger, 6905-6992). In Verard and Lydgate the interview of the Pilgrim with Idleness is followed by the long episodes of Moral Virtue and Mortification of the Body, and the rebuke is absent.

9. The short prayer made by the Pilgrim after the attack of Tribulation, which begins:

```
"Merci, dis je, douz createur!
En ma tristee, en ma douleur,
Defaillant ne me soiez mie!
Se par Jeunece ai ma vie
Une piece use follement." (Stürzinger, 12283, f.)
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—is absent from Lydgate, and is replaced by the prayer according to St. Bernard. In Verard's edition this is given in full, in Latin, but in Petit's it is abbreviated.

10. In Stürzinger (12623-12632) the Pilgrim is struck by the Porter, Fear of God, on entering the monastery, in order that he may find

```
"equipollence
De la haie de Penitance." (Stürzinger, 12607-8.)
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—as Grace Dieu has promised him. In Verard and Lydgate the Porter lets him in freely, on hearing that his intent "is to do servyse to the Kyng." (Lyd. 22178.)

Lydgate does not translate the last lines of the poem, in which the poet describes how he wakes from his dream, and begs his readers to correct anything they may find amiss in his work. This passage, however, is present in De Guileville's second version, and is printed by Dr. Furnivall at the end of Lydgate's poem.

D. Under this head are included differences in the sequence of episodes and differences of detail.

1. The Pilgrim's protests against wearing armour precede the giving of the armour in the second version (Ver. xxx, back; Lyd. 7237–7248 and 7267–7270). In Stürzinger there are no objections beforehand.

2. Grace Dieu's rebuke to the Pilgrim for refusing to wear armour occurs in Stürzinger before the coming of the armour-bearer, Memory, and before the actual removal of the armour (p. 142). In the second version the rebuke is inserted in two places, just before the Pilgrim casts off the armour (Ver. xxxiv, back, f.; Lyd. 8283–8296), and after the coming of Memory (Ver. xxxvi, back; Lyd. pp. 246–247). There is, however, considerable difference of detail in the different versions, and, in fact, that passage in Lydgate in which Grace Dieu accuses the Pilgrim of unmanliness and cowardice has no exact counterpart in Stürzinger, and is much shorter in Verard.

3. In the first version the armour-bearer, Memory, is given to the Pilgrim immediately after Grace Dieu's rebuke to him for removing his armour (Stürzinger, p. 149 f.), but in the second Grace Dieu first brings him the stones and sling of David, and only then presents Memory to him (Ver. xxxvi; Lyd. p. 242).

4. In Verard and Lydgate these episodes are followed by a long conversation between Grace Dieu and the Pilgrim on Body and Soul and their mutual enmity, and by the release of the Pilgrim from his body for a season (Ver. xxxvii f.; Lyd. pp. 248–281). In Stürzinger (p. 179) this conversation takes place between the Pilgrim and Reason, and, moreover, the whole episode is placed after the meeting with Rude Entendement, instead of just before, as in the second version.

5. After leaving Rude Entendement, the meeting with Youth follows in the second version (Ver. xliii; Lyd. pp. 303–307), after which comes the episode of the two paths divided by the hedge of
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Penitence. In Stürzinger (p. 203 f.) this episode follows on the discourse about Body and Soul, and Youth is not introduced until much later (p. 368 f.), just after the description of Satan the hunter, and before the enumeration of the five perils in the sea.

There are some other slight differences in this part,—for instance, in the second version it is Youth that makes the Pilgrim turn towards the wrong path, while in the first it is Body. Also, in the second, Idleness tells him that Penance planted the hedge (Ver. xlv; Lyd. ll. 11689-11723), whereas in Stürzinger (p. 217) Grace Dieu tells him this, after he has started on the wrong path.

6. The episode of the horse, Good Renown, has already been referred to. In the first version it forms a part of the passage describing the first attack of Envy (Stürzinger, p. 270), in the second of the passage describing the attack of Envy on the monastery (Ver. xcv f.; Lyd. pp. 616-617).

7. In Stürzinger the threats of Wrath (p. 273-278) are followed by Memory's rebuke to the Pilgrim for not wearing his armour, and by the coming of Avarice (p. 282 f.), while in the second version Memory's rebuke is absent and Wrath's attack is followed by the coming of Tribulation (Ver. lxii f.; Lyd. pp. 425-436), by St. Bernard's Prayer, and then by the meeting with Avarice (Ver. lxvii f.; Lyd. pp. 460-493).

8. In Stürzinger (pp. 318 f.), after the episode of Avarice, the Pilgrim is attacked by Gluttony and Venus, and robbed of his staff. He laments, and Grace Dieu appears to him in a cloud and restores it to him, afterwards giving him a "scripture" which contains an A B C poem to the Virgin. In the second version Gluttony and Venus attack him much earlier, immediately before the coming of Sloth, and after the vision of the Wheel of Sensuality (Ver. xlix, back f.; Lyd. pp. 346-367). There is no loss of the staff, and the A B C comes between the incident of Fortune and her Wheel and the appearance of Astronomy-Astrology (Ver. lxxviii f.; Lyd. pp. 526-533).

9. Following on the A B C comes the bath of Repentance in Stürzinger (p. 351 f.). In the second version this comes after the appearance of the Ship of Grace Dieu (Ver. lxxxviii, back f.; Lyd. pp. 582-585).

10. Next come in Stürzinger (p. 357 f.) the description of the sea of the world and of the hunter Satan, the appearance of Heresy and Grace Dieu's explanation of the meaning of the sea of the world and the hunter. (In Verard and Lydgate Satan himself gives this expla-
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In the second version, after the interview with Avarice, we find the episode of the Messenger of Necromancy (absent from Stürzinger), the appearance of Heresy, the description of the sea of the world, of the Hunter and of Fortune's Wheel, the Pilgrim's lament and the ABC. (Ver. lxxii-lxxxix, back; Lyd. pp. 494-533.)

11. As before said, the episode of Youth is inserted at p. 368 f. in Stürzinger, and is followed by the enumeration of the five perils in the sea (pp. 371-374). In Ver. (lxxx-lxxxvii, back) and Lydgate (pp. 534-578) we find the descriptions of four of the perils, that of Fortune, or Charybdis, having already been given.

12. Next in Stürzinger (pp. 374-380) comes Tribulation, and a short prayer of the Pilgrim to God. In the second version Tribulation, and St. Bernard's Prayer, replacing the short prayer, come between Wrath and Avarice (Ver. lvii-lxvi; Lyd. pp. 425-458).

13. Tribulation's departure is followed in Stürzinger (p. 388 f.) by the arrival of the Ship of Grace Dieu. This comes in the second version after the peril of the Syren or Worldly Gladness, and is combined with the episode of the Bath of Penitence (Ver. lxxxviii-lxxxix, back; Lyd. pp. 579-590).

14. Here, once more, the two versions begin to run more closely together.

The Pilgrim enters the monastery and meets various ladies, who are described, though their number and the order in which they are introduced differs a little. In Stürzinger we read of Obedience, Decepline, Voluntaire, Povreté, Chastité, Leçon, Abstinence, Oroison and Latria, and in Lydgate and Verard of Lesson, Hagiology, Obedience, Abstinence, Willing Poverty, Impatient Poverty, Chastity, Prayer and Latria.

After this there are in the second recension certain episodes which are absent from the first, but such as exist in both versions follow the same order, with the exception of the incident of the horse, Good Renown.

These four categories include most of the important differences between the two versions and many of the minor ones; and we may judge from the list that De Guileville did not spare trouble in rewriting his poem. As will be noticed, the interpolations of new matter are scattered with tolerable regularity throughout the poem, but variations in the sequence of events are practically absent from the first third, while they become more and more numerous as the narrative progresses, until, after the middle of the book has been
passed, hardly three episodes will be found coming in the same order in the two versions. It is a matter for doubt whether De Guileville always improved his poem by his rearrangements and additions. We admit that the introduction of Impatient Poverty adds point to the picture of Wilful Poverty, and certainly it is better that Youth should appear at an early stage of the narrative than three-quarters of the way through, as in the first version. The additions to the Testament of Jesus Christ are appropriate, and the personification of the Perils in the sea certainly adds interest to that part of the allegory. The coming of Prayer and Alms to act as messengers for the Pilgrim is a good touch, and the five stones of David,—Memory of Christ's Death, of Mary, of Heaven's bliss, of Hell-fire and Holy Writ, which are the sole defences of the Pilgrim who neglects to wear the armour of Righteousness,—supply a want.

On the whole, however, the additions and alterations tend towards tediousness and confusion. The long Latin poems on the articles of the Creed, on God in Trinity and on the Virgin Mary, are an interruption to the narrative, as are also the long prayer which De Guileville has adapted from the writings of St. Bernard, and the verses in alternate French and Latin lines which set forth De Guileville's name in an acrostic. Possibly the inserted discussions on original sin, free will, the senses, influence of the stars, etc., appealed to the public for which De Guileville wrote; and even to the reader of the present-day parts of them are by no means uninteresting. But these discussions are woefully long, and seriously interfere with the unity of the narrative.

The additions to the later part of the allegory, viz. the attack of Envy on the convent, the visits the Pilgrim pays to other monasteries, and the abuses he sees there, evidently reflect some personal experience of the author's. The latter episode is specially interesting as showing that the monastic abuses, of which we hear so much in England at this period, were evidently not confined to that country. Despite its interest, however, it is a very evident insertion, and has not much to do with the general allegory.

Not much fault can be found with the episode of Necromancy's messenger. Necromancy was a burning question of the day, and involved a real temptation to many people, and the introduction of this figure has no other effect upon the course of the narrative than to add to it so many more pages. But the appearance of Moral Virtue with her gate and two posterns, the episode of Mortification of
the Body, and the vision of the Wheel of Sensuality are different. The Pilgrim, having definitely entered upon the road to the Heavenly City, having been armed, having overcome Rude Entendement by means of Reason, and having been led by Youth to take the path of Idleness rather than that of Labour, is at once confronted by grave moral questions. Moral Virtue, as opposed to the recklessness and thoughtlessness of Youth, asserts herself, and this awaking to consciousness of the more serious side of the Pilgrim's character is at once followed by new temptations and new conflicts, Lust fighting on the side of Youth and Idleness, and Mortification of the Body on the side of Moral Virtue and Labour. The extra emphasis thus laid on the choice that the Pilgrim has to make is certainly desirable, and adds to the interest of this portion of the work. But as usual the additions are far too long and discursive. The introduction of Moral Virtue and her gates is most clumsily managed, and one gets into a hopeless maze among all the different paths that are mentioned. We are told that the main gate of Moral Virtue is set across the path of Idleness (Lyd. 11732–11744), whereas not long after we find that the Pilgrim is on the other side of the hedge, and that Youth takes him on her back and flies with him over the hedge back to the path of Idleness (12729–12734). Yet we are not told in the interval that he has passed from Idleness to Labour, but only that he has begun to consider which of Moral Virtue's posterns (against which she had been warning him) he shall pass through (11951–11957). The vision of the Wheel of Sensuality is also a somewhat clumsy expedient.

Speaking generally, we may say that De Guileville's first recension reads more closely, and forms a better artistic whole than the second version, but that some of the later additions distinctly add to the interest of the poem, though not invariably to its excellence as an allegory.

IV. Lydgate's Metre.

Before discussing the metre of the Pilgrimage it is necessary to consider in some detail the question of Lydgate's treatment of final e.

Roughly speaking, we may say that he follows the same general rules as Chaucer.

(1) Final e is sounded before a consonant when it is the remnant of a grammatical inflection or of a stronger vowel.

PILGRIMAGE.
Introduction. IV. Lydgate's Metre.

835 "Lo, her ys al: avysè the."
2950 "They mustè fflylè bothè two."
19002 "An hurtè stoodî with his horne."

(2) It is sounded in many Romance words, as in French verse.
115 "I mene the book Pilgrimagi de Mounde."
808 "Humblè, benigne, & debonayre."
19 "Fortune is ladye with her doublè facè."

But—
4500 "And verray iustè confessioun."

(3) Final e, that would, according to the foregoing rules, be pronounced, is silent when immediately followed by a vowel.
4529 "I make hem fastè, preye and wake."

(4) It is silent before h in such slightly stressed words as hem, hyr, han, hath, etc., but is otherwise pronounced before h.
57 "To holde hys cours as ledeth hym the streem."
1519 "Softè handle the soor to seke."

(5) It is generally silent in the personal pronouns youre, hyre, etc., from want of stress.
46 "That yowrè lyff her ys but a pylgrimage."

To the foregoing rules we may add these others:

(6) Lydgate very commonly does not sound the final e when it immediately precedes the caesura. On this point, however, he allows himself considerable freedom.
14 "That kam with Ioyè / departeth ay with sorwe."
72 "Wherefore I rede / lat euery whyht a-mend."
22 "And off al Ioyè / that ys transytorye."
63 "Ytakyn innè / so as they dysserve."

(7) Final e preceded and followed by a dental is generally not sounded.
822 "With-oute that I thy guydè be."
1840 "That kepte the entre and the paas."
11080 "Me sempè thyss mayden of folye."

(8) Polysyllables often, though not always, lose final e, but most of the examples of this are doubtful, as usually some other law also comes into operation. Ten Brink says that the sounding is optional, and it seems to be the case that it rarely takes place when the preceding syllable is weak.
12348 "To the heuene callyd mobyle."

I will now analyze Lydgate's usage with regard to final e in the
italicized words of the following passage, indicating in each case by which of the preceding rules it is influenced.

806 “And by thys *dowe* / wych thow dost se,
807 Wych I *bere* / with wynge's fayre,
808 *Humble, benigne, & debonayre,*  
809 I am tookenyd, / who lyst seke,
810 With hyr goodly eyen meke.
807 Wych I here / with wyngis fayre,
808 Humble, benigne, & debonayre,
809 I am tookenyd, / who lyst seke,
810 With hyr goodly eyen meke.
808 "And by thys *dowe* / wych thow dost se,
807 Wych I *bere* / with wynge's fayre,
808 *Humble, benigne, & debonayre,*  
809 I am tookenyd, / who lyst seke,
810 With hyr goodly eyen meke.

811 And so thow shalt me call in dede
812 Whan thow hast on-to me nede,—
813 And that shall be full ofte *sythe*
814 That I may my power kytlie
815 *Telpe* the in thy pilgrymaje.
816 *ffor* fynaly in thy vyage
817 As thow gost to that eyte,
818 Thow shalt hawe *offte* adnersyte . . .
821 Wych thow mayst nat in no degre
822 *Passe* nor *endure* with-outë me,
823 Nor that *cyté* never atteyne
824 (Thogh thow euer do thy peyne,)
825 *With-outë* that I thy guyde be.”

In *dowe* (l. 806) the *e* is not organic and is therefore not pronounced. In various other passages we find *dowh* written instead of *dowe*.

In *bere* (807), though according to rule 1 the *e* would be sounded, it is mute because it immediately precedes the cæsura.

*Humble* (808) has the *e* sounded according to rule 2.

*benigne* (808). The *e* is mute before a following vowel.

*offte* (813) is the plural form of an adjective vowel, the *e* is therefore sounded according to rule 1.

*Telpê* (815). The *e* representing the Infinit. ending is sounded according to rule 1.

*offte* (818). The *e* is silent before a vowel.

*endure* (822). The *e* is mute before the cæsura.

*With-outë* (822). The *e* is sounded before a consonant according to rule 1.

*cyté* (823). The *e* is accented in French.

*With-outë* (825). The next word is *that*, and the *e* is elided between two dentals.

*guydë* (825). Sounded according to rule 2.

There remains one word *passe* in 1. 822, which falls under none of these rules, and for the mute *e* in which no reason can be adduced.

In the first seventy lines of the poem the greater number of the final *e*’s follow the above rules. There are, however, a few lines in which the reasons for sounding or non-sounding seem doubtful.
Introduction. IV. Lydgate's Metre.

7 "Nor the tresocrē / wych that ye possede."

The sounding of the e (it is neither written nor pronounced in l. 17) must be explained by the liberty that Lydgate allows himself before the cæsura, or by the fact that tresôvre is a polysyllable with the accent on the second syllable.

11 "Whan folk lost wene / and noon hede ne take."

This certainly seems to be the most natural way of reading the line, and we must put down the sounding of the e in wene before a vowel to the fact that it occurs at the cæsura. The final e in hede is only added to show length and therefore it is properly mute.

15 "An thyng ywonne / with Ioyē and gladnesse."

Properly speaking, the e in Ioyē should be mute before and, and it seems to be sounded here for metrical reasons only. The e in ywonne is silent, according to ten Brink's rule that final e is not sounded in strong participles of short-syllabed verbs, when the n is lost. The observance of this rule seems to be common both to Chaucer and Lydgate.

25 "And hyr sugre [ys] vnder-spreynt wyth galle."

We should not sound the e in sugre if we considered only rule 4. It is best to read the line as one with missing auftakt, unless this is a case of cæsura licence.

From these examples we may draw the conclusion that though Lydgate generally followed the same rules as Chaucer he allowed himself more liberty. Especially was this the case with regard to polysyllabic words, in which he was accustomed to sound or elide the final e according to the requirements of the metre, irrespective of other consideration. When a final e preceded the cæsura he allowed himself an equal amount of liberty, and when it occurred in this position would frequently sound an e that, according to other rules, should have been silent, or omit to sound one which we should have expected him to pronounce.

The freedom he allowed himself in these respects was occasionally extended to other words in other positions, and we thus see the beginning of the N.E. pronunciation more clearly indicated in Lydgate than in Chaucer.

We may now turn to the question of metre.

The Pilgrimage of the Life of Man is written in rimed, octosyllabic couplets, the measure employed being iambic. Lydgate's Prologue, however—184 lines in length—is written in decasyllabic couplets.
The various types of Lydgate's 5-beat iambic line have been given by Schick, and I have nothing to add to his conclusions. Of the general features of his verse a few examples may be given.

Lydgate employed alliteration freely.

2551 "Nouther salue, That soor to sownde."
3350 "Sturdyly she sette a syde."
3352 "Brennyng bryht as any glede."
40 "Peplys to puttē in subicceyon."
3596 "Off boundys & off botaylle."
3711 "Unto the wylde swyn savage,
3712 Wych that renneth in hys rage."

But though these alliterative lines are fairly numerous they are employed with considerable self-restraint. For instance, in the 'Testament of Jesus Christ' (ll. 4773—5029) there are but 33 alliterative lines. In the description of Youth (ll. 11068—11212) there are but 22. Therefore the alliteration in Lydgate's verse never becomes burdensome, but rather tends to give it a little of the variety that it so much needs.

Elision is common and is responsible for what constitutes a very marked feature of this text, viz. the habit of combining the preposition to with the next word when it begins with a vowel or unstressed h.

Examples are:

1019 "Talyved euere, thys no lesyng."
1766 "Lyk tamyghty champyoun."
1967 "So tenduren al your lyff."
2385 "In ta pulpet that ther stood."
6302 "Taparceynwy, in thys matere."
6996 "And tapoynte yt ffetysly."
6999 "In travers wyse, yt tenbrasse."

The, this, that and there are often combined with the following word in the same way.

127 "In thenpryses wych he hath undertake."
7583 "Thascaut off brygauntys nylt & day."
7758 "Tharmare of thy handys twyne."
10869 "Theychesoun & mutaciouns."
2701 "Thys to seyne, in your werkyng."
3053 "Thys he that haueth pleyn power."
2496-7 "And thus departyd ys your land
In double party (thys no doute)."
Introduction. IV. Lydgate's Metre.

Sometimes this combination injures the metre, and restoring the *to* would mend it. This is the case in ll. 1766 and 2385 given above, and also in l. 7778:

"Tarme a man in chastyte."

It may be noticed that in the 1403 lines of the *Temple of Glas* there are but five examples of this characteristic.

449 "I shal, baspectes of my benygne face,
450 Make him teschewe euere synne & vice."
517 "Rišt so bensaemple, for wele or for wo."
660 "For whan þat hope were likli me tanaunce."
827 "But pis theeffecte of my mater finalle."

We may imagine that this was a habit likely to increase with use, and in fixing the relative chronology of Lydgate's works it might be worth while to pay some attention to this point.

Cases of elision, not indicated by the spelling, and of syncope are also fairly common:

189 "Tyl effte agayn yt com(y)th to mynde."
344 "That thyder wentyn ev(e)ne ryht."
359 "As any ffyr, evene at the gate."
483 "By vertu of crystys gret suffraunce."
2724 "Yiff ye list to have knowelichyng."
3114 "Thorgh nat(u)rel Inclynaciouns."
3813 "Or fostre your sedys blosnie or greyn."
10851 "The word(y)s that thow dost specefye."

The cæsura in the octosyllabic verse is occasionally very varied. Its regular place is after the fourth syllable and second accent, but in the first few lines of the Prologue we find it falling with quite a pleasing irregularity.

"Full offte hyt happeth / in certeyn
Of dremys-/ the wych that men ha seyn
I nightys-/ after, whan they wake,
fful lytel heed / there-of they take
Tyl effte agayn / yt comyth to mynde
That they / the veray trouth the fynde,
O euery thyng / they saw to-forn
ffor / of remembrancé the thorn
Pryketh here myndes / with hys poynct."

This passage perhaps contains greater irregularities than most, though some of them are only apparent and are due to the fact that the line is acephalous. But throughout the poem it may be noticed
that Lydgate often places the caesura in the middle of a foot, so that the number of syllables on each side of the pause is odd although the number of accents may be correct.

In his Introduction to the _Temple of Glas_ Schick points out that the rime "is, in general, pure and skilfully handled," and that "the principles followed by Lydgate are much the same as those of Chaucer." He then proceeds to point out some peculiarities, to which I may add a few from the present text.

I have found no example of -ye riming with -y in the first 4000 lines of the poem.

As both Schick and Sieper point out, Lydgate shares with Chaucer an indifferance as to whether sounds are close or open. Thus in l. 233 we find _brode_ (O.E. brād) riming with _stood_ (O.E. stōd).

Words are occasionally rimed irrespective of length. In l. 231–2 _wrāte_ rimes with _not_ (= no wot), and in l. 2615 _dele_ rimes with _wel_. This last example however is rather an uncertain one, as in the expression _never-a-dele_, _dele_ often lost its length through want of stress and was written _del_. So it is possible that Lydgate may have pronounced it short.

The riming of a word with itself or with another word of similar spelling occasionally takes place.

Ex. _poyn_... _poyn_ 1381–2; _beheld_... _held_ 1395–6; _wyse_... _wyse_ 2523–4; _yeeyn_... _seyn_ 3291–2.

The infrequency of double rimes may be noticed. In the portion of the text that I have examined for this purpose I have found that (putting aside those formed by final _e_) they are of the most ordinary character and confined to a small range of words. Thus we find such rimes as _morwe_... _sorewe, glorye_... _transytorye, doubl_... _trouble, vctorye_... _transytorye, nevre_... _dyssweure_ repeated fairly often, and occasionally come across less obvious ones, such as _boundlys_... _founde ys_ 3337–8, but much more frequently the rime is confined to the last syllable, and sometimes even when that syllable is a weak one.

Ex. _dever_... _power_ 3558–9; _gelonye_... _malencolye_ 1561–2.

In such rimes as _rippyn_... _gadryng_ 1269-70 the accent was probably on the last syllable.

At intervals we come on rimes like _borne_... _to-form_ 1207–8; _pray_... _seye_ 1214–5; _kepe_... _shep_ 2159–60; _bed_... _drede_ 1697–8; _crowne_... _down_ 1997–8; _sprynge_... _werkyng_ 2924–5;
Some of these may perhaps be put down to the copyist, but when all allowances are made we cannot help looking upon the frequency with which they occur as some proof of the extent to which Lydgate allowed himself to drop sonant e when convenient. Skyle . . . wyl is a specially good example, since the word skyle occurs also at ll. 2694 and 2741, and in both these lines it is essential that the e should be sounded. In l. 2681 it is found again, before the caesura, with the e mute.

Lydgate is not strict in his use of the octosyllabic line, and several distinct types can be found.

According to Sieper these are:
(a) The normal line of 8 syllables and 4 accents (usually iambic).
(b) The headless line of 7 syllables (which is often partially or wholly trochaic in metre).
(c) The 7-syllabled line in which the first thesis after the caesura is wanting.

The passage descriptive of the heavenly Jerusalem displays much variety in the line, so it may be well to analyze it as regards its metre.

Ll. 309–11 are regular.

312 "To Jerusalem / for to goon"
can be read as regular if Jerúšalém be accented on the first and penultimate syllables. As Lydgate allowed himself some licence in the accentuation of names this is perhaps possible.

Otherwise the line must be read as acephalous with elision in Jerusalem.

313 "Gretlý méved / in my côräge"
must be regarded as an acephalous line with extra weak syllable before the caesura, unless we can suppose that the e in the -ed of méved was syncopated.

314 "sôr to dô / my pylgrymage,"
and

316 "And to têll / the càuse whý"
are both acephalous and belong to type B.

317 "Was, sôr me thouht I hadde a syht"
belongs to type A, but may perhaps be read with an inverted first foot.

319 "Ôf that hevenly / flâyr cýtô"
i an acephalous line with resolution of the two syllables of heven.
Introduction. IV. Lydgate's Metre.

321 Also belongs to B.
324 "Ýt excéliyde / ôff bêtë"
may be read as above accented or with syncopation of the y and sounding of the final e of excéli(y)de. In either case it belongs to type B.

326 "ffôr Gôd hûm seîf / wâs thê màsöwn"
belongs to type A, but with exceptional inversion of the first foot in the caesura. Inversion of the first foot of the line is more common and occurs in

329 "Ýt tô ênceyve / in hûs entênct"
as well as in 346 and 348.

330 to 334 belong alternately to types A and B.
335 "Thê màsûnryû / wrôught fûl cleene"
is an example of type C, what Schick calls "the peculiarly Lydghtian type, in which the thesis is wanting in the caesura, so that two accented syllables clash together."

340 "Thê wych / dây nôr nîht nê slêpte"
is another example of the same, but is rather exceptional because of the position of the caesura.

341 "Kêpûng so strûngly / thê eûtrê"
belongs to type A, and contains an example of the accentuation of the ending of the present participle, unless we read it with a trochaic first foot. Sieper however considers that the accentuation of the -îng may almost be regarded, as a rule, with present participles. This line also contains an example of unnatural accentuation on the.

344 belongs to type A with syncopation in ev(e)ne.
351 "ffond, / onto hys pleasaunce"
does not at once conform to any of the types. We may perhaps say that it is acephalous, with a light syllable missing before the caesura.

354 "Aûd yêt thê êntre ôn swych wîse."
Accented in this way this is a regular line of type A. We may notice however that in l. 341, cited above, the accent is on the second syllable of êntre, and this is also the case in l. 430.

"Tô whôm theûtrê wâs nôt ffôrbôre."
Therefore it is possible that 354 should be read as an example of type C.

"Aûd yêt thê êntre / ôn swych wîse."
In l. 1840 however the accent seems to be êntre.
"Havyng a swerd, flawmyng as cler," depends for its accentuation on the question of the accentuation of present participles. To my ears it reads best when accentuated as alternate trochees and iambics, but this may not have been so with Lydgate.

"Aş ánŷ ffŷr, / ēvene āt thē gâte" belongs to type A with elision.

"Añd whō thāt wōld / ḣrf y oř lāte" must surely have, like l. 326, inversion of the first foot of the caesura.

"Ne bet helpe, / ne bet refut" must probably be explained in the same way as l. 313.

The remaining lines of the passage are regular examples of types A and B.

Other examples of type C are:

3979 "Añd Möysēs ēk / dŷnēd hādde."
3981 "Hē māde Ā-nōōn / thŷs, the cheff."

Lines with redundant syllables are rare, but l. 2159 may be taken as such, unless we prefer to read it as a decasyllabic line.

"Your shepperde, / that taketh of yow kepe."

There are also, of course, a few lines which cannot be assigned to either of the types, such as:

1504 "With-outen eny flatrye."
2034 "Al the whyl that I dwelle,"

and perhaps l. 351, cited above, but they are wonderfully few in number. Altogether, Lydgate's own words in the Troy Book:

"And trouthe of metre I sette also a-syde; For of that art I hadde as tho no guyde Me to reduce, when I went a-wronge: I toke none hede nouther of short nor lange"— are rather more severe than the case demands, and many lines, apparently irregular, may be normalized by syncopation, elision or by the uncertainty of word-accent common to both Chaucer and Lydgate. For a discussion on this last point I will refer the reader to the Introduction of Reason and Sensuality, in which the whole question of Lydgate's metre is treated with much detail.
V. Lydgate's Language and Style.

In his tribute to Chaucer on p. 527 of the Pilgrimage Lydgate speaks of him as

"my mayster Chaucer . . . .
That was the ffyrste in any age
That amendeode our langage"—

affording thus an interesting proof that even as soon after his death as 1426 the writers of the period had a clear recognition of the debt that the English literary language owed to Chaucer. Lydgate was one of those who were most influenced in this respect, and indeed, as Schick points out, he was even more modern in language than Chaucer himself. In phonology and inflexion, it is true, there is little difference between them, but Lydgate dropped many old English words which were retained by Chaucer and are now obsolete, and used instead words of Romance or classical origin which may be easily understood by us even if we do not actually use them. Both Chaucer and Lydgate belonged to the East Midland district, and, as we know, the dialect of this district was much more cosmopolitan than that of the others, both on account of its intermediate position and because of the fact that it was the dialect of London, and therefore more open to foreign influences than the dialects of more provincial districts.

An intimate acquaintance with French was, of course, at this time common among all men with any pretensions to education, but both Chaucer and Lydgate travelled in France, and there is even a tradition, which Schick however discredits, that Lydgate was educated in Paris. However this may be, it is practically certain, as Schick points out in his chapter on the chronology of Lydgate's writings, that Lydgate was in Paris about 1426, that is to say, about the time when the Pilgrimage was begun.

These things being so, we are not surprised that the Pilgrimage should contain a very large proportion of French words, especially when we consider two other points,—firstly, that it was a translation from the French, and therefore its author would naturally tend to use words of French rather than of Teutonic origin; and secondly, that it was largely concerned with questions of ecclesiastical interest, which, owing to the general use of Latin in matters of Church and Religion, would tend to increase the number of words of classical origin used by the author. That these last two considerations are
of considerable weight will be more evident if we study Chaucer's own translations from the French.

The deduction from the accompanying table, in which is shown the proportion of foreign words in passages chosen from the Pilgrimage and from various portions of Chaucer's writings, seems to be that in Lydgate the number of Romance or classical words is nearly 1 in 5, while in Chaucer it is about 1 in 8. The passages chosen from Chaucer are various in character and drawn from his original works; those from the Pilgrimage have been selected so as to cover a considerable variety of subjects in order that the influence of subject on vocabulary might be minimized.

**Pilgrimage.**

<table>
<thead>
<tr>
<th>Lines</th>
<th>Words.</th>
<th>Fr. or class. words.</th>
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<tbody>
<tr>
<td>1–50</td>
<td>Decasyll. 354</td>
<td>67</td>
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<td>309–359</td>
<td>Octosyll. 279</td>
<td>52</td>
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<tr>
<td>3436–3485</td>
<td>„</td>
<td>294</td>
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<tr>
<td>7301–7350</td>
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<td>„</td>
<td>256</td>
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<td>18799–18849</td>
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<td>291</td>
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<td>20031–20080</td>
<td>„</td>
<td>267</td>
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<td>2000</td>
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<td>381</td>
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**Chaucer.**

| Cant. Tales. Prol. | Decasyll. 361 | 43                   |
| Knight's Tale.     | Decasyll. 349 | 66                   |
| Nonne Prieste's Tale. | Decasyll. 370 | 38                   |
| Hous of Fame.       | Octosyll. 280 | 37                   |
| Book of the Duchess. | „        | 324                  |
|                     | Octosyll. 316 | 20                   |
|                     |             | 2000                 |
|                     |             | 243                  |

But if we take a poem translated by Chaucer from the French, the result is different. Thus in the first five verses of the A B C Prayer to the Virgin there are 306 words, 62 of which are of Romance origin,—a proportion of about 1 in 5, as in the Pilgrimage,
Introduction. v. Lydgate's Language and Style. xliii*

while in the first 300 words of the translation from Boethius the proportion is 1 in 6.

On the other hand, in Lydgate's Temple of Glas, which is not a translation from the French, the proportion of French words in the first 50 lines is only about 1 in 8, and in the first 6 verses of the Complaint to Venus in the same poem the proportion is about 1 in 7.

From these examples we may draw the conclusion that the great preponderance of words of Romance origin in the Pilgrimage is largely due to the fact that it is a translation from the French. But while we make allowances for this fact in comparing Lydgate and Chaucer, we must admit that even in those cases where the proportion of French words is not very different, the number of concrete words of Teutonic origin used by Lydgate is much smaller than is the case with Chaucer, while those used are, with comparatively few exceptions, such as may be easily understood even by the reader who has not studied the early forms of his native tongue.

Lydgate is, in fact, very easy to read, though there are a certain number of words employed by him which we seek for in vain in the works of Chaucer or his other English contemporaries. Some of these are Latinisms lifted bodily from any text he might be engaged in translating or paraphrasing. Such are porrect (448/16709) and procelle (456/16995), both occurring in his adaptation of St. Bernard's Homily. Certain other forms, such as swyd 350/12882, srace 569/21339, and torched 597/22356, are possibly scribal errors, but there remain a few, such as besellys 306/11191, botexaunt 492/18427, devaunt 492/18428, stoupaille (for stoppel) 646/24110, treypobet 317/11623, and turneys 146/5569, which, as far as I can discover, seem to be peculiar to him. Skouren also (106/4011) is used in an unusual sense.

The question of Lydgate's grammar and inflexions has been so thoroughly treated already that I do not propose to enter upon it, but will pass on to the question of his literary style.

With regard to this he was himself as modest as other writers were laudatory.

"On makyng I ha no suffysaunce"
he says in the prologue to the Pilgrimage, and again:

"I am bareyn of all eloquence.
Therfor I pray, what so that be seyde,
Off gentyllesse not to be evel apayde"
And my rudnesse helpyn to excuse,  
ffor in metre I ha with me no muse:  
Noon of the nyne that on Parnase duelle,  
Nor she that ys the lady of the welle,  
Calliope, be syde cytheron,  
Gaff to my penne, plente nor fuson  
Of hyr licevr, whan thyss work was begonne.  
Nor I drank no-wer of the sugeryd tonne  
Off Iubiter, couchyd in his celer,  
So strange I fonde to me hys boteler  
Off poeys icaullyd Ganymede.  
But to my labour now I woll me spede,  
Prayng ecli reder me to recon forte,  
Benignely my rudenesse to supports.”

Other examples are given by Schick in his chapter on the style of the Temple of Glas, and on reading his works one cannot escape from the conviction that Lydgate was justified in his modesty.

Some of the principal points to be noted in considering Lydgate’s style are his immense prolixity and love of circumlocutions, and of conventional phrases. He is entirely deficient in that essential mark of the stylist—the knowledge when to stop. In fact, he sees no reason for stopping at all. His words, his lines flow forth in a steady stream at a steady pace. They come apparently with little difficulty, and when difficulties do arise they may always be met by the reduplication of a sentence in slightly different form or by the interpolation of some conventional phrase.

These conventional phrases, very frequent in all of Lydgate’s works, abound in the Pilgrimage to a ridiculous extent. Here are a few examples of them:

3541 Nor grucche (in myn oppynyoun)  
3765 As a chamberere (in sothnese)  
4303 And on thyss worm (yiff ye lyst se)  
4553 And sothly (yiff I shal nat fynen)  
4564 And told the cause (yiff ye be wys)  
4567 And sette me ek (yt ys no fable)  
6115 Consydred how (in sothfastnesse)  
6123 As she that ys (shortly to fynen)  
6947 Yet, by ther chymyng (in substauance)  
19413 f. Many a perel (I 3ou ensure)  
And many a straungé aventure.  
19417 And many a tempeste (in certeyn)  
15439 f. Thys secounde cours (yt ys no dred)  
Doth gret good unto hyr bed.
These expletive phrases put in to fill up a line or for the sake of rime, make up no inconsiderable proportion of some passages. Opening the book almost at random I find that in the hundred lines between 13200 and 13300 there are no fewer than 22 lines finished in this manner.

13207 (yiff thou lyst se) 13217 (in conclusioun)
13219 (when al ys do) 13223 (yiff thow kanst se)
13225 (yt ys no doute) 13229 (yt ys no dred)
13237 (who kan ffiele) 13239 (yt ys no nay)
13241 (who haue a syht) 13257 (as to myn entent)
13260 (as ye shal here) 13265 (by couenaunt)
13268 (and lyst nat spare) 13268 (yt ys no lye)
13276 (as ye may se) 13279 (who kan se)
13283 (est and south) 13285 (who that touche)
13289 (voyde of al ffavour) 13293 (who taketh hed ther-to)
13399 (yt ys no drede) 13300 (in verray dede)

In the hundred lines between 15650 and 15750 there are 19 of these phrases; between 17700 and 17800 there are 16; between 20370–20470 there are 14;—indeed it is hardly possible to open a page without finding two or three and often many more. It is not necessary to expatiate on the poverty of the verse which has to be eked out by such devices, for, as a study of any of the above-mentioned passages will show, not one in ten of these phrases has any real connection with the subject-matter of the lines, or throws any further light upon what the writer is saying. No, they are padding pure and simple, usually inserted for the sake of rime, or to piece out an idea which will not naturally extend to the length of a couplet.

In most cases these phrases occupy the second half of a line. More rarely, but yet very often, one is found covering a whole line, as in the following examples:

13232 f. But to declare the trouthé pleyn,
   He dyde nat so, no thyng at al,
   In strauuge feklys, for he yt stal,
   (Al be yt by fful gret lak)
   He put al in hys owne sak.
2005 (Lyk as I shal yow dëvysë,
2901 (As clerkys wel rehersë kan).
3073 (Yiff ye lyst to herë me).
3171 (Who that kan the trouthé seke).
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3203 (To seyn shortly, and nat tarye)
3235 (As I be-held tho douteles)
3539 (To spoken in espeyal).

Very occasionally the expletive phrase occurs in the first half of the line. I have only been able to discover three examples of this in Part I. of the Pilgrimage, viz.:

6474 f. Lokyng, with wych men do se,
Unto the Eye ys porter
(As thow well wost) and massager.

7199 f. The tyme ys good and couenable,
(As I ha sayd), and acceptable.

8344 f. But Græcæ Dien was nat wel plesyed
(Shortly) of my gouernaunce.

Examples of these inanities might be multiplied indefinitely, and it will be enough to note that the greater proportion of them may be arranged in five classes.

1) Those which make some appeal to or assertion of the good judgment and intelligence of either the reader or of the poet himself.

As thow well wost, 6476; who so understondë kan, 4158; who kan se, 13279; who can discerne, 20711; who lyst to se, 20618; to thyn entent, 9759; yiff ye lyst to wyte, 219; who can conceyue, 18683; by cler inspeccioun, 15013; as to myn entent, 13257; off entenciouu, 15745; by good avys, 20097; yiff they be wys, 12095; who consydreth al, 11331; who lyst taken kep, 8697; who lyst loke wel, 21922; yiff thow konn? espye, 13302; yiff yt be souht, 12436; to myn oppynyoun, 17301; me semeth so, 17303.

2) Phrases that are strongly affirmative or confirmative of some preceding point. Such are: yt ys no nay, 10809; yt ys no drede, 12117; yt ys no doute, 12209; I the ensure, 12217; wythoute doute, 12238; wythoute gesse, 11443; of verray soth, And off no lape, 21135; in certyn, 12223; douteles, 21883; I dar undertake, 21903; of verray ryght, 2556; yiff I shal not lye, 3333; in sothnesse, 3925; yt ys no fayl, 4015; be wel certeyn, 5395; yt ys no fable, 2158; yt ys no jape, 12119; and many other similar expressions. To these also may be added phrases like the following:

9286 I wolde abyde (& not remewe).
21583 In thylke dyrke ffyr (nat bryht).
21723 I sawh a crosstonde (and nat flytte).

3) Those that contain reference to authority, such as:
444 f. ffor, by record off Seyn Matthew,
The hevene (as by hys sentence,) Wonnén is by vyolence.

621 As the phylisofre seyth.
2901 As clerkys wel rehersē kan.
14447 As the byble kan wel tel.
14453 In hooly wryt, as yt ys ryff.
21885 the byble seyth apert.
13635 as I ha told.
12043 thus seyth he.
11457 As clerkys wryte that be sad.
9968 As I kan reporte.
18355 As clerkys tecle.

(4) Such expressions as 'in substaunce,' 21871; 'for to dyffyne,' 17537; 'at a word,' 21591; 'to rehersyn euery del,' 21913; 'fynally,' 21595; 'shortely to specefyte,' 21621; 'for short conclusioun,' 20931; 'shortly to telle,' 17403; 'in conclu-ioun,' 15703; 'thus I begynne,' 11441; 'in wordys fewe,' 9119; 'wythoutē more,' 20941—which have reference to the form in which the poet puts his assertions, and to the progress of his work.

(5) Certain adverbal expressions of place or time which are meant to give additional weight and detail to the circumstance mentioned by the poet.

6507 f. The Messagerys (erly and late) Conveye yt by the samē gate.
9899 f. Retrussen hym, and ek recharge (Bothe in streyth & ek in large.)
12027 f. To kepe me bothē ffer and ner) ffrom al pereyl and all daunger.
12079 f. myn enmyes many tyme, (Bothe at eue and ek at prime.)
21988 f. Nauffragus fful long l-be, And suffred (bothe este and weste) Many perel and greet tempeste.

Besides these there are a certain number of phrases which can hardly be classed, and which appear to be inserted quite irrelevantly, such as 'lych myn entent,' 17749; 'wythoute grace,' 17754; 'in espeycal,' 17177; 'off entente,' 17405; 'in sentence,' 14431.

The question of the reduplication of expressions has been treated at some length by Sieper, but as this is a very marked characteristic of the Pilgrimage I may give a few more examples here.
Examples of the reduplication of an idea by the employment of synonymous or almost synonymous adjectives, adverbs or nouns will be found on nearly every page. For instance:

1324 After the custom and usaunce
1421 f. And Receyvede ther by Ryht
1551 f. Debonayre and mercyable,
1584 For punyshyne and Correccioun.
1646 Thogh thyn hornys be sharp & kene,
1647 Was humble, meke, & debonayre,
1687 Portreye or peynte
1752 f. And longe held her posessyon
1780 Maugre hys myght & his powste.
1823 Whan thow fyndest or dost espye.
1844 Kepte the fredam and fraunchyse
2012 Ben yclyped and yshane
2058 Proud of your port, & ek ellat.
1540 f. For they mynystre ther oynement

But Lydgate is not content with merely reduplicating epithets or single words in this manner, for very frequently we find whole sentences repeated, with some difference in wording but practically none in idea.

5 f. ffor shortly herë yovre posessyon
ys yove to yow but for a schort sesoun
Nor the tresovrii wych that ye possede
Ys but thyng lent ho so kan takë hede.

14 f. That kam wyth Ioye departeth aye wyth sorwe ;
And thyng ywonne wyth Ioyë and gladnesse,
Ay dysseuereth wyth wo and bevynesse.

2135 f. Thys worldys veyn pleysaunce
Wych ys so ful off varyaunce,
So ful of chang and dovbylnes.

2529 f. Yiff he be proud or obstynat,
Dysobeyyuge or ellaat,
Hys trespace to amende
And ne lyst nat to entende
To be redressed by mecknesse,
And, thorgh pryde or Frowardnesse,
Wyl takë no correccion.
Introduction. v. Lydgate's Language and Style. xlix*

2579 f. Of wych thyng he wex al sad
And in hys herté no thyng glad.

3771 f. The boundys cônstreyne your party;
  But, for al that, I go frely
  Wher that me lyst, at lyberete:
  They boundé yow, & no thyng me;
  Close yow out, that ye nat passe;
  But I go fre in euery place.

We may also notice a few examples of the reduplication of an idea produced by a negative statement following an affirmative one. Such are ll. 9286, 21583 and 21723 quoted on p. xlvi* as well as l. 14917:

"Yt maketh me glad, and nothyng dul."

Without multiplying examples, which would only be tedious, I may point out that in some cases the parallelism persists throughout quite long passages. For instance, in the passage on page 68 on the punishment of the proud, from which a few lines have been quoted, nearly every sentence is reduplicated, and much the same is the case with the description of Fortune in the Prologue.

Sieper has pointed out that "wide indeed though the gulf is which separates his vapid verse, betraying in every line the traces of decadence, from the inimitable creations of Israel's golden youth, Lydgate is, in point of fact, not so far removed from a mere parallelism such as meets us in the poetry of the Hebrews," and if we compare with some of the examples given above the following verses from the 18th Psalm, it will be evident that as far as technical construction goes there is a strong resemblance between Lydgate's parallelisms and those of the Psalmist.

"He rode upon the cherubims, and did fly:
  He came flying upon the wings of the wind.
  He made darkness his secret place:
    His pavilion round about him with dark water,
    And thick clouds to cover him."

... He sent out his arrows, and scattered them:
  He cast forth lightnings, and destroyed them."

"... With the holy thou shalt be holy:
  And with a perfect man thou shalt be perfect."

Remnants of parallelism are also found in some of the Old English poems, arising, it is supposed, from the same cause that produced it among the Hebrews, viz. the construction of poems in
Introductio. v. Lydgate's Language and Style.

trope and antistrophe for the voices of alternating choirs. We have not much reason however for thinking that Lydgate was influenced by Old English poetry in his choice of this style. It is more likely that he observed its use in the Psalms, with which, as a monk, he must have been very familiar. In any case, it is a construction which would appeal greatly to any one with such an extensive vocabulary and such a love of prolixity and diffuseness as Lydgate, and, as Sieper points out, it was with him "a principle of art consciously employed and systematically carried through."

In fact, all through the poem Lydgate gives one the impression that he is striving with all his might to express himself with the utmost effectiveness combined with the utmost truth, but that as he has no infallible command of the "mot juste" and lacks the art to represent the whole by depicting only the essential lines, he seeks to attain his end by the employment of conscientious and laborious detail and by a free use of epithet and paraphrase. Other characteristics of his verse are the great length of his sentences and the freedom with which he employs the parenthesis. The result of this is that he often loses sight of the main current of his idea and produces a passage which is a mere conglomeration of sentences and phrases, without a shape or centre, and sometimes united by a faulty syntactical construction. He often gives the impression that he is afraid of forgetting some point that has struck him, and so writes it down directly it comes into his mind, careless whether or no it interferes with the course of his sentence. His verse is still further complicated by the use of the various devices of which examples have already been given, and the general impression we gather as we read is that it is not so much composed as strung together. We must remember, however, that in this poem at least De Guileville as well as Lydgate must bear the responsibility for some of the defects. The general construction, the monotonous manner of introducing the characters, the insertion of long arguments and descriptions are primarily due to him, as are even some of the expletive phrases and repetitions. Take for instance these lines:

"Quant dieu, dist elle, adam, ton pere,
Eut cre et eue, ta mere,
Il leur first si grant courtoisie,
Et leur donna tele franchise
Quilz pouoiuent viure san languir,
Sans necessite de mourir;
This passage, represented in Lydgate by ll. 1011-1037, contains, as we may see, fully as many parallelisms as Lydgate was accustomed to employ, although we cannot deny that in some cases Lydgate would take one single idea of De Guileville’s and express it under two or three forms.

“Car, a leur dieu ilz desobeirent,
Et perdirent lauctorite
De quoy dessus ie tay parle;” (fol. iv. back.)

In Lydgate we find (ll. 1055-1061):

“But whan they gan to God trespace,
They lost ther fredam and ther grace,
Lyff also, and liberte
And hooly ther auctoryte,
Off wych thou hast herd me seye.”

Again we read in the French:

“Mais a quelle fin ien vendroie
Encor pas bien pense nauoye.” (fol. x.)

Lydgate represents this by:

“This juntasye fyl in my thouht;
But, Got wot, I wyste nouht,
Nor knewe ful lytel (at the lest)
What was the flyn of my requeste,
Nor took but lytel heed ther-to.” (2813-17.)

In these extracts I have italicized those portions that have no exact counterpart in the French.

There is not much to be said for the style of the Pilgrimage, but the little that there is it would be ungracious to omit. We must therefore observe that in a few passages Lydgate really seems to take considerable pleasure in what he is describing and expresses his feelings with some vigour, freshness and poetic feeling. The best examples of this are the description of the heavenly Jerusalem.
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(ll. 323–53), the account of Youth (ll. 11133–11212), and especially the passage on the revivifying power of Nature (ll. 3434–3523).

The whole question of Lydgate's style has been treated with so much detail and so many examples in the Introduction to Reason and Sensuality that it seems unnecessary to expatiate further upon its peculiarities. I will therefore conclude this study by giving one more parallel passage which illustrates in a marked degree many of the characteristics referred to above, especially Lydgate's love of amplification, explanation, and parallelism.

C'est une main qui introduit
En la maison de iesu christ

"And fyrst thow shalt wel understand
That by falsnes of this hond
most horryble and odious
was brought fyrst in-to christis hous
the falsé vye of symonye
and by his feyned trecherye,
by his sleyte, and by his gyn,
at the dore he cam not in ;
but at some travas, lych a theffe,
wher he dothe full gret myschefe ;
for wher so evar he dothe aproache
with this staffe he can a-cröhe
the herts of folks by covetyse
and ordeynythe in full cursyd wyse
shappards to kepè christis shepe
whiche of theyr offyse toke no kepe.
An ierdman is [y]sayd, in dede,
only for he shuld[e] fede
his shepe with spirituall doctryn ;
but they draw by an othar lyn :
they may be callyd, for ther werkynge,
pastours only of fedynge,
They fede them selli with haboundance,
and let ther shepe go to myschaunce ;
I trow it is full well ysene,
them selfe be fatt, ther shepe be lene
I trow, the most[e] part of all,
men shuld them rather wolv[e]s call
than trwè herd[e]s ; yong and old
they come to robb[e] christis fold ;
they shuld ther shepe from wolv[e]s
were ;
the wool, the mylke, away they bere.
I can not se whier-of they serne,
that lat ther shepe at meschele starne,
and put them selfe in gret defame.
And they would eké mäki lame
græce diæn of cursydueness,
lyke as I shall a-non expresse,
from the trone of hir mageste
by cyfte of temporalitie :
his fals office I can well tell ;
he can now byen, he can now sell,
By boundlys of collusyon
and all comythe in by syr symon.
(II. 17965–99.)
VI. Lydgate and Bunyan.

An edition of Bunyan's works, edited by Dr. George Offor and published in 1853, contains, as an appendix, a defence of Bunyan's originality, upon which doubts had been thrown by various authors, some of them of high repute.

Dr. Dibdin in *Typographical Antiquities*, speaking of the *Pilgrimage of the Soul*, says: "This extraordinary production, rather than Bernard's *Isle of Man*, laid the foundation of John Bunyan's *Pilgrim's Progress.*" Dr. Adam Clarke, as he states in a postscript to a *Life of Bunyan*, considered that either Bernard's *Isle of Man*, or Spencer's *Faery Queen*, "if not both, gave birth to the *Pilgrim's Progress.*" Mr. Montgomery thought that the print and verses called *The Pilgrim* in Witney's *Emblems* suggested the idea of the book. Mr. Chambers, of Edinburgh, considered that Bunyan could not have been ignorant of Gavin Douglas's *Palace of Honour.* D'Israeli, in his *Amenities of Literature*, made the tentative suggestion that there was some connection between Bunyan's masterpiece and *Piers Plowman*.

These ideas are briefly and in most cases effectively disposed of by Dr. Offor, who (after his study and analysis of these and many other allegorical works) had come to the sincere conclusion that not a sentence in the *Pilgrim's Progress* could be proved to have any other origin than the Bible or Bunyan's own mind.

Amongst the allegories cited by him we find the *Pilgrimage of the Life of Man*, of which he gives a somewhat insufficient analysis. No one had so far asserted that Bunyan owed any debt to this particular work; but only a few years after Offor's edition of the *Pilgrim's Progress* was published just such a suggestion appeared.

In 1858 was published by Basil Montagu Pickering *The Ancient Poem of Guillaume de Guillelve, entitled le Pelerinage de l'Homme, compared with the Pilgrim's Progress of John Bunyan*.

This book was compiled from notes collected by the late Mr. Nathaniel Hill, and contained a comparison of various passages from Bunyan and from the second version of de Guillelve's poem, as well as an appendix consisting of long extracts from Lydgate's version and a prose synopsis of many parts not thus quoted.

Nathaniel Hill's argument takes the following course. He first points out the prevalence of allegorical writing for more than three centuries before Bunyan, and then indicates the sources from which
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De Guileville and Bunyan "drew and embellished their compositions," viz. the Bible, chivalrous literature, and the traditional literature of the people, such as ballads, chap-books, and the popular romances of Guy of Warwick, etc.

After a dissertation on the great extent to which writers of genius have made use of already existing literary material, Nathaniel Hill goes on to bring forward evidences of the popularity of De Guileville’s Dream in England, such as Chaucer’s translation of the A B C poem to the Virgin, his imitation of the final passage in the Book of the Duchess, and the numerous translations of it which exist, both in prose and verse.

He gives a list of these versions, among which he includes, however, several MSS. and one printed edition of the Pilgrimage of the Soul. To these I have not had access, but most probably they are translations of the second portion of De Guileville’s great poem, that of the pilgrimage "de lame separée du corps."

Next, "in order still further to show the concurrence—at least of ideas, if not of diction—between De Guileville and Bunyan" Hill quotes a large number of passages from the French of De Guileville and from Bunyan’s Pilgrim’s Progress, and concludes with various extracts from other poets—such as Langland, Walter Mapes, Hampole, Dunbar and Hawes—by means of which he designs to illustrate some traditional forms of expression common in the 14th and 15th centuries, and also used by Bunyan.

The general trend of his argument is, of course, to show that Bunyan was acquainted with De Guileville’s Pilgrimage and was influenced by it to a considerable extent in writing his Pilgrim’s Progress. As his editors point out, "The late Mr. Nathaniel Hill intended to have made the following Papers the groundwork of a larger publication on the Pilgrim’s Progress of Bunyan, in which he proposed showing that Bunyan had been indebted, for many portions of his story, to some of the early mediaeval Romances."

His death prevented the carrying out of this design; but as it was on De Guileville’s poem that Mr. Hill’s views were principally founded, this is the less to be regretted.

The question now to be considered is how far Mr. Hill proved his case, and how far Bunyan appears really to have been influenced by mediaeval writers, and especially by De Guileville.

That there are undoubted correspondences between the two pilgrimages may be at once admitted.
Each is in the similitude of a dream and describes the journey of a pilgrim to the Celestial City. In each case a heavenly guide to point out the way, to rebuke or to encourage, is given to the pilgrim; in Christian’s case Evangelist, in De Guileville’s Grace Dieu. Each pilgrim also receives a mark of consecration, though De Guileville is “crossyd” at his baptism, and Christian’s mark in his forehead is not given him until he stands before the Cross of Christ. Each is beset in his path by difficulties and adversaries. Christian meets with Worldly Wiseman, Apollyon, Vanity Fair and its inhabitants, Demas who tempts him to turn aside for money, Giant Despair who catches him as he wanders in By-Path meadow, the Flatterer, Atheist and Ignorance. In De Guileville we get figures corresponding to all or nearly all of these. Beside Ignorance we may place Rude Entendement. For Apollyon we have Satan the Hunter, for Demas, Avarice with her golden idol. Giant Despair catches the pilgrim who seeks easy going in a by-path, the cord of Desperation is ready for him who is overcome by Sloth.

For Vanity Fair we have the Sea of the World; and for Envy, Superstition, Lord Casual Delight, Lord Desire-of-Vain-Glory, Mr. Malice, Mr. Love-Lust and the others we find Envy, Astrology, Fortune, Conspiracy and Worldly Gladness, who possess between them nearly all the amiable characteristics Bunyan has personified in his description of the inhabitants of Vanity Fair.

Instead of Worldly Wiseman we have Reason and Nature, who resent the doings of Grace Dieu as Worldly Wiseman scorns the counsel of Evangelist.

The house of Grace Dieu in which the Pilgrim sees the wonders of the ointments, the sword and keys and the sacramental change, and hears the explanations of these things from Reason and Grace Dieu, is represented in Bunyan by the Interpreter’s House, in which Christian is taught many profitable things; and the “chaumbré ful secré” into which Grace Dieu leads the Pilgrim to receive his armour stands perhaps for the House Beautiful in which Christian is similarly endowed. The meaning of the armour is the same in each narrative, and it even seems to me that I can perceive some concurrence of idea in the fact that Grace Dieu suffers the Pilgrim to go unarmed, save for sling and stone, while Faithful also passes on his pilgrimage without visiting the House Beautiful or receiving the armour.

There are other correspondences of a more or less doubtful
character. The wicket-gate, placed by Bunyan at the beginning of the
path, is mentioned by De Guileville as the actual entry to the Celestial
City, while either Moral Virtue's gate or the river of baptism cor-
responds more nearly to Bunyan's wicket. (Nathaniel Hill compares
this river with the Slough of Despond.)

Christian and Faithful receive certificates on starting, which are
to be given in at the gate of the city when they arrive. De
Guileville's Pilgrim is presented with a scrip and staff "wych al
pilgrymes ouhte to have," and which they leave outside the gate on
entering.

Christian receives a roll of promise after the sight of Christ's
Cross has freed him from his burden. De Guileville's Pilgrim also
receives rolls at various times for his instruction or comfort, such as
the poems on the Creed and the Trinity, and the bill of Grace Dieu
containing the A B C, which is brought to him after he is cast off
by Fortune. In more close correspondence with Christian's roll,
however, is the Testament of Christ in which the gift of peace is
bequeathed to man.

But, close though some of these resemblances may seem to be,
the differences, and especially the implicit ones, are far more striking.
Thus, though both Christian and De Guileville's Pilgrim, are moved
by powerful impulses to go on pilgrimage, the manner of the incite-
ment is sharply contrasted, since in Christian's case the moving
cause is fear of judgment, while in De Guileville's it is the vision
of celestial happiness.

It must be noticed, however, that as Christian walks with
Pliable towards the wicket-gate, he discourses to him concerning the
Heavenly Kingdom in terms which bear some resemblance to those
of De Guileville's vision. (Lyd. 345-438.)

"There is an endless kingdom to be inhabited, and everlasting
life to be given us, that we may inhabit that kingdom for ever. . . .
There are crowns of glory to be given us; and garments that will
make us shine like the sun in the firmament of heaven. . . . There
shall be no more crying nor sorrow; for He that is owner of the
place will wipe all tears from our eyes. . . . There we shall be
with seraphims and cherubims, creatures that will dazzle your eyes
to look on them. There also you shall meet with thousands and ten
thousands that have gone before us to that place. None of them
are hurtful, but loving and holy, every one walking in the sight of
God, and standing in his presence with acceptance for ever. In a
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word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bore to the Lord of the place, all well, and clothed with immortality as with a garment."

Very marked is the difference between the ways in which the two Pilgrims are freed from the burden of sin. To begin with, Christian is conscious of the burden; its presence is terrible to him and he seeks earnestly to be rid of it. De Guileville's Pilgrim has apparently no sense of sin:

"What nedyth yt to wasshō me,
Or bathē, when yt ys no nede ;
for I am clenē washe in dede
ffrom al felth and uncleanness." (ll. 970–973.)

—and even after Grace Dieu's long explanation of the doctrine of original sin, he does not appear to be inwardly convicted so much as convinced of the hopelessness of rebelling against authority:

"Thanne me sempte yt was but veyn,
More for me to speke a-geyn,
Or makē replycacioun
Ageynys her oppynyoun." (ll. 1291–1294.)

The Pilgrim is freed from this original sin by the washing of baptism, but Christian bears his burden long after he has entered upon the strait path, nor does he leave it in the Interpreter's House (which, as above said, may be taken to correspond to the Church, or house of Grace Dieu), but only before the Cross of Christ.

There is, however, a passage further on in the Pilgrimage, in which the Pilgrim admits his inability to return to innocence through his own efforts, and is directed by Grace Dieu to look for help to the four parts of Christ's Cross (12441–12673), which may be compared with the loosing of Christian's burden before the Cross.

Another point of difference is that De Guileville's allegory is a pilgrimage of the life of man, and follows the Pilgrim from birth to death (see ll. 643–651 and l. 975)—though the device by which an infant is made to discuss the doctrine of original sin seems somewhat lacking in even allegorical fitness,—while the Pilgrim's Progress only begins when Christian is first awakened to the sense of sin, and deals purely with his spiritual experiences. The Pilgrimage also is chiefly concerned with spiritual experiences, but when we
reach the part at which the Pilgrim enters the monastery, the allegory frequently fails, and we are treated to long descriptions which, though symbolical in a way, are yet distinct deviations from the original path of the allegory, and represent rather objective occurrences than the personal experiences of the soul.

But the greatest difference of all consists in the fact that De Guileville's poem is to a great degree an exposition and enforcement of the chief doctrines of the Roman Church, and the experiences through which the Pilgrim passes are such as would best throw into relief the powers and prerogatives of that Church. Thus all the preparation which the Pilgrim receives for his journey is Church preparation. He is baptized, he is instructed in the Sacraments, and in the points of priestly dominion, he is taught (by the extraordinary episode of the placing of his eyes in his ears) to rely upon authority only, he is warned against too great reliance on reason, he is presented with the

"articles off our creame, . . . .
The wych wer mad (with-outé stryff)
(6911–6914) In hooly cherché prayntyff."

And then, finally, when he has passed through the various incidents of his progress, and with stained conscience cries to God for help, it is to penance and the discipline of the Church, as exercised in monasteries, that Grace Dieu bids him resort in order to defend himself

(22111) "Ageyne the ffende and alle his myght."

We see therefore that the spirit pervading the *Pilgrimage of the Life of Man* is, in spite of many resemblances of detail, very different from that which animates the *Pilgrim's Progress*. This, however, would not in itself be enough to prove that Bunyan was not influenced by the older work, for we might well suppose that if he were acquainted with the allegory he might adopt the general idea and such details as pleased him, and throw them into a form accordant with his Puritan theology, while rejecting all those parts which were an offence to him.

But there are other arguments against this theory.

First we may notice that Bunyan is not at all likely to have had any acquaintance with the *Pilgrimage*. Lydgate's poem had never been printed, only three copies of it are known, and therefore its circulation must have been comparatively small; nor can we suppose that Bunyan, an unlearned man of low rank, would be likely to
have access to such a manuscript, or that he would be able to read it even if he had come across it.\(^1\)

We have what seems to be a fairly trustworthy record of the meagreness of Bunyan's library. He was put to school as a boy and taught to read and write, "the which I also attained, according to the rate of other poor men's children, though to my shame I confess I did soon lose that I had learned even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul."

We see, from this passage, that Bunyan cannot have read much prior to his conversion. Serious books we know he avoided, for he tells us that "when I have seen some read in those books that concerned Christian piety, it would be, as it were, a prison to me."

Books of a more worldly type were perhaps occasionally read by him if we may take as embodying personal experience the passage in *Sighs from Hell* where a lost sinner confesses to Abraham the manner in which he treated the Scriptures. "The Scriptures," thought I, "what are they? . . . . Give me a ballad, a news-book, George on Horseback, or Bevis of Southampton." But it is not likely that such books were a great temptation to him, or we should surely have had detailed reference to them, along with the other temptations of his youth, in *Grace Abounding*.

It is expressly recorded that at his marriage his wife brought him two books, *The Plain Man's Pathway to Heaven* and the *Practice of Piety*, and that these he sometimes read. Foxe's *Book of Martyrs* was one of his most cherished possessions, and Luther's *Commentary on Galatians*, which he happened to come across in a time of conflict and darkness, drew from him the testimony that he preferred it before all the books that ever he had seen, excepting the Holy Bible, as most fit for a wounded conscience.

So far, then, as we can gather from existing records these few books, together with the Bible, formed his library. Of course it is possible that there may have been others, but it is unprofitable to speculate on the point since in one Book alone—the Bible—supple-

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\(^1\) It is however true, as has been before noted, that a condensed English prose version of De Guileville's poem, a copy of which is found in St. John's Library, Cambridge, existed in the seventeenth century; and though it is not very likely that Bunyan saw even this, it is possible that the story may have been told to him by one who had done so.
mented by Bunyan's own experience, we may trace all the influences necessary for the production of the *Pilgrim's Progress.*

As the numerous marginal references show, the very passage on the Heavenly Jerusalem, which has been compared above with Lydgate's description of the same, is drawn in almost every particular, and sometimes word for word, from the Bible. Christian's armour is the armour of God described in Ephesians vi. 11–17. The fight with Apollyon is an amplification of the text "Resist the devil and he will flee from you" (James iv. 7). The description of the Valley of the Shadow of Death is drawn from various passages in the Psalms and in Job; the origin of the idea of Vanity Fair is indicated by many references,—to the kingdoms of this world shown to our Lord by the Tempter (Matt. iv. 8; Luke iv. 5, 6, 7); to the necessity for passing through the temptations of the world (1 Cor. v. 10); to the lamentations over the vanity of transitory things in Ecclesiastes. All through the book the language of the Bible is employed; the figures and symbols used are those drawn from Holy Writ; the doctrines insisted upon are supported by scriptural reference after reference.

And what of the general course of the allegory and the personages represented in it? In almost every point it may be brought into line with Bunyan's own experiences. The course of his early religious life—his first awakening, his attempts to attain righteousness by the deeds of the law, his despair when he discovered the shallowness of this reformation, the instruction he received from the Baptist minister, Mr. Gifford—are all faithfully reflected in the experiences of Christian as he travels towards the wicket-gate, in his acceptance of the arguments of Worldly Wiseman, in his struggles in the Slough of Despond, in the character and words of Evangelist.

It was a sermon on the love of Christ which opened the wicket-gate to Bunyan's soul, and revealed to him the mind of that One who was "willing with all his heart" to let him in. In the character and house of the Interpreter we may trace again the figure of Mr. Gifford and the religious assembly over which he presided; in the terrible picture of the Valley of the Shadow of Death we may follow the experience of those months of conflict during which Bunyan was so tormented by spiritual temptations and by the influence of his early sins, that nothing but the grace of God can have preserved the balance of his reason. It
was at this point that he came upon Luther's *Commentary on Galatians*; and, as Dr. Cheever points out, this may be "the original of just that beautiful incident recorded in the progress of Christian through the Valley of the Shadow of Death, where, when Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man as going before him, saying, 'Though I walk through the Valley of the Shadow of Death, I will fear no ill, for Thou art with me.' This, doubtless, was Luther's voice; and by it Bunyan perceived that some others who feared God might be in this valley as well as himself, and that God was with them."

Nor can we fail to trace in the other personages of the allegory a resemblance to many he must have met, especially in such characters as Pliable, Talkative, Little Faith, Worldly Wiseman, and the Judge and Jury in *Vanity Fair*, all of them types likely to be produced by the political and religious conditions which prevailed at the time when the *Pilgrim's Progress* was written.

It is unnecessary to pursue this line of argument further, and I will conclude with Bunyan's own testimony to the originality of his work.

"The Bible and the Concordance," he says in one place, "are my only library in my writings, and I never fished in other men's waters."

Again, in the poetical preface to the *Holy War*, writing to defend himself against the assertion that the *Pilgrim's Progress* was not his, he says:

"It came from mine own heart, so to my head,  
And thence into my fingers tricklèd;  
Then to my pen, from whence immediately  
On paper I did dribble it daintily.  
Manner and matter, too, was all mine own,  
Nor was it unto any mortal known  
Till I had done it; nor did any then  
By books, by wits, by tongues, or hand, or pen,  
Add five words to it, or wrote half a line  
Thereof; the whole, and every whit, is mine."

In *The Author's Apology for his Book* prefixed to the *Pilgrim's Progress* there is further evidence to the same effect. This apology contains Bunyan's reasons for writing in the allegorical style, a style which he defends by reference to the symbols and parables of Holy
Introduction. VI. Lydgate and Bunyan.

Writ, and he gives also an account of the inception and beginning of the Pilgrim's Progress.

"When at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another, which when almost done,
Before I was aware, I thus begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things, which I set down;
This done, I twenty more had in my crown;
And they began again to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove ad infinitum, and eat out
The book that I already am about."

These extracts make it evident that Bunyan (even though further on he declares that for the practice of using figures and similitudes he has

"Examples, too, and that from them that have
God better pleased by their words or ways
Than any man that breatheth now-a-days,"

was certainly not aware of being affected by any external influences. Of course it is possible that there may have been literary influences at work of which he was not conscious, and that the idea of the dream, the journey from this world to the next, and perhaps a few minor details may have been due to such. But it has been pointed out that there is no necessity to resort to the theory, nor are the correspondences between Lydgate's Pilgrimage and Bunyan's Pilgrim's Progress sufficiently unmistakable to counterbalance the improbability of the assumption that the younger writer should ever have come across the work of the elder.
BIBLIOGRAPHY.

MANUSCRIPTS.

First Recension of Deguileville’s “Pélerinage de vie humaine.”

PARIS. Bibl. Nat. MS. Fonds, franc. Nos. 376, 823, 824, 1139, 1647, 1818, and many others. A complete list is given in the Roxburghe edition of Deguileville’s first recension (Stürzinger).


Lib. of Lord Aldenham. The three Pilgrimages.

Lib. of A. H. Huth, Esq. The three Pilgrimages.

Ashburnham Place. Lib. of Earl of Ash.

Coll. Barrois, 488. The first and second Pilgrimages.

Coll. Barrois, 74. The first Pilgrimage.

Cheltenham. Lib. of late Sir T. Phillipps. 3655. The first Pilgrimage.

Second Recension of Deguileville’s “Pélerinage.”


Bibl. de l’Arsenal, 3646.

Bibl. de l’Institut, 20.

Cherbourg. 42.


Haigh Hall. Lib. of Earl of Crawford. Fr. 4.

London. Brit. Mus. The Pilgrimage of the Life of Man, by Lydgate, from the second recension of Deguileville’s Pélerinage. Three MSS. exist, viz.—


This must be the Stowe MS. 952, as Speght says it is “in the custodie of” John Stowe.

PILGRIMAGE.
Introduction. Bibliography.

PROSE.


Ditto, in Lord Aldenham’s Library. According to the armorial bearings therein, this copy belonged to René de Laval, cousin of Jeanne de Laval, third wife of King René of Naples.

OXFORD. Bodl. The Pilgrimage of Man. (Laud Misc. 740.) Univ. Coll. and Corpus Christi. (These last two MSS. have not yet been collated, but are believed to be both of the same version.)


Univ. Lib. (Ff. 6. 30.) The Pilgrime, or the Pilgrimage of Man in this World. Wherin ye Author doth plainly & truly sett forth ye wretchednes of mans life in this World, without Grace, our sole Protectour. Written in ye yeare of X. 1331.

Colophon. “Written according to ye first copy. The originall being in St. John’s College in Oxford (now in Bodleian), and thither given by Will. Laud, Archbp. of Canterbury, who had it of Will. Baspoole, who before he gave to ye Archbp. the originall, did copy it out. By which it was verbatim written by Walter Parker, 1645, and frô thence transcribed by G. G. 1649. And frô thence by W. A. 1655.”

St. John’s College. (G. 21.) Northern dialect.

Magdalene College. MS. Pepys 2258.—Same title as Ff. 6. 30. Univ. Lib.

The colophon runs:—“Heere ends the Romance of the Monke which he wrote of the Pilgrimage of the life of the manhooode, which he made for the good pilgrims of this world that they may know such way as may bring them to ye joyes of Heaven. Pray for him yt made it & gratis¹ writ it for the love of good Christians in the yeare one thousand three hundred thirty & one.”

Folio, illustrated with coloured drawings.

GLASGOW. Hunterian Museum. Q. 2. 25.

PRINTED EDITIONS.


Le pelerin de vie humaine tres utile et profitable pour cognoistre soymesmes. Known to be by Jean Gallopes, though he does not give his name. This version was made by order of “Dame Jehâne de Lanal royne de Iherusalem et de Secille, duchesse danion et de Bar contesse de Pronence.” Printed at Lyon by Claude Nourry in 1504. (Douce, P. 339.)

Delft Edition. “Die is dat boeck vanden pelgrim weelk boeck muttich ende profitelick is allen kersten menschen te leren den wech weleken wech men sculidich is te ghaen ofte laten, die haer pelgrimagie doen moeten in deser warelt tot de ewighē leuen.” (Douce, 46.)

¹ Should this be gort = caused, as in another copy?
Introduction. Bibliography.

Colophon. “Hier eyndt dat boeck vanden pelgrym. En is gheprincte Delf in Hollant. By ni heynrick Eckert van Homberch, Intiuer ons heeren mccc xvii. den vusten dach van april.” The Royal Library at the Hague contains another edition of this book, printed at Haarlem, similar to the Delft edition in illustrations and text, except that a few words, relating how the author awoke from his dream, are added at the end, and that there are some variations in spelling.

“The Ancient Poem of Guillaume de Guillevalle, entitled Le Pelerinage de l’Homme, compared with the Pilgrim’s Progress of John Bunyan, edited by notes collected by the late Mr. Nathaniel Hill,” 1858.

A modern prose Translation (that is, Abstract) of... The Pelerinage of Man. Lond. 1859. Isabella K. Cust.

Pilgrimage of the Lyf of the Manhode. Ed. by W. Aldis Wright. Roxburghe Club publication 1869. (From the MS. Ff. 5. 30, in the University Library, Cambridge.)


“The Peregrination of Mannes Lyfe,” enumerated by Skelton as among his prose works. Warton (Hist. of Eng. Poetry, III, 163, ed. 1824) thinks this may have been a translation “from the French, perhaps of Guillaume, prior of Chaulis.” (Not extant.)

On the fly-leaf of Verard’s edition is the following MS. note: “This Romance had been printed in the Castilian language as early as 1480 under the following title—‘El peregrinage de la vida humana compuesto por Fray Guillermo de Gralleville Abad de Senlis, traduzido en volgar Castillano por Fray Vincentio Mazuello en Tolosa por Henrique Aleman, 1480, in folio. V. Marchand, hist. de l’imprimerie.’”

The book in Queen’s College Library, Oxford, called in the catalogue “The booke of the pilgrymage of Man. (Translated into English metre, by an anonymous writer, from a prose version by William Hendred, Prior of Leominster, of the French work of Guillaume de Guillerville.) London. Richard Faques (about 1525?)” is not a translation of the Pilgrimage of the Life of Man, but is quite a different poem.

As above noted, the second recension of Deguileville’s poem, which is the version afterwards put into English by Lydgate, exists in England in MS. in Lord Crawford’s Library, and in print in the Brit. Mus., in the Bodleian Library, Oxford, and in the library of Mr. Alfred Huth. In both the Brit. Mus. and the Bodleian we find two editions.

(1) Le roman des trois Pelerinaiges. Le premier pelerinaige est de l’homme durat quest en vie.

Le second de lame separee du corps.

Le tiers est de nostresseigir iessus en forme de monotesseron: cest a sauoir les quatre enaigles mise en une: et le tout magistrallement cointemet et si utilenent pour le salut de lame quon ne pourront mieux dire ne escreire, fait et compose p^2 frere guillaume de deguilleville en son vivat moyne de chaaliz de lordre de cisteaux.

This edition was printed in Paris by B. Rembolt for Bartholode and Johan Petit. It bears no date, but is ascribed by Stürzinger to about the year 1500.

(2) Le pelerinage de l’homme. nonellemenöt imprime a paris. Le qua-

trisesme iour dauril mil cinq cens et onze deuät Pasques. Pour
anthoine Verard demourant en ladicte Ville Et a le roy nostre sire donne an dit Verard lettres de privilege et terme de trois ans pour Vendre et distribuer ses ditz liures affin destre rembourse de ses fraiz et mises et def fend le dit seigneur a tous libraires / imprimeurs et autres de ce royaumme de imprimer ce present liure insques apres trois ans du iour de la date cy dessus mise sur peine de confiscation des ditz liures. This edition (which contains only the first of the three pilgrimages) is slightly different from that of B. and J. Petit. The differences, in most cases, are verbal variations not affecting the sense, though in a few places the wording of as many as four or five lines is distinct. The prose prayer according to St. Bernard is present in Verard, but in Petit is replaced by about a page of De Guileville's verse.

The other differences are editorial. Verard contains a table of contents according to the chapters,—Petit has an alphabetical table. Each contains a Prologue du Correcteur, identical as to the earlier verses. In the last verse, however, there is a variation, according as the publication of the book had to be ascribed to Bertholde (Petit) or to Anthoine Verard, and Petit's Prologue contains two extra verses, which explain that the Jerusalem spoken of in the poem is the Celestial Jerusalem, and that the contents of the book must be understood "moralement et non pas litteralement."
THE MSS. OF LYDGATE’S POEM.


This MS. belonged to the collection of Sir R. Cotton, and was injured in the fire at his library. It has been burnt and torn at the top, with the result that the script in this part of the pages is frequently illegible. Otherwise, however, it is in good condition, and, with the exception of fol. 1, the ink has kept its colour well.

The script, which is fifteenth century in character, is small, neat and legible.

The MS. is written in black ink, without illustrations, ornamental capitals or decoration, although spaces for illustrations have been left. Red ink has been used to touch up the initial letters of the lines as far as fol. 155, and red ink headings and phrases are to be found, but in some parts they are written in black, as are also the occasional sidenotes. Here and there the headings have been omitted, and have been put in by another and later hand.

Portions of the cover and fly-leaves remain. The fly-leaf at the end is scribbled over in various hands on one side, and on the reverse is a note:—“Our Ladye’s A. B. C. 50 leafes from the end.” In the MS., however, the A. B. C. does not appear, though there is a blank left for it.

The MS. consists of 311 folios, including fly-leaves, and contains about 21,600 lines of Lydgate’s poem, about 3,200 lines being missing. The principal gaps occur after fol. 253, between the lines—

“I holde thys falsē pardownerys” (l. 17901), and
“And fro my whel when they are falle” (l. 19551).

The next considerable gap comes at fol. 286, between the lines—

“Ma dame then anoon quod I” (l. 21949), and
“How euerych dede in his degrē” (l. 23367),

and after fol. 241—

“That they resowne no maner thyng” (l. 16080), to
“Wych by the ground ful lowē lay” (l. 17062),

which passage includes the whole of the prayer according to St. Bernard.


The volume in which this Lydgate MS. is found contains also some Latin Chronicles and Poems. The fragment of Lydgate’s poem begins at p. 39 of the volume with the conversation between the Pilgrin and Avarice, at l. 18313. “May into heven have none entre,” and consists of rather less than 4000 lines.

The first page is much stained, and at intervals throughout the MS. there are portions scorched or injured by the use of galls, but in most cases the injury is not enough to render the script illegible. At fol. 98 of
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the volume, however, the work of the fire becomes more evident, and as
we go on we find that the MS. becomes illegible in the midst of the
conversation between the Pilgrim and Obedience, and ends with fol. 106
of the volume. After fol. 62 some leaves are missing after the catch-
words, "Or what answere" (l. 19712), until "Thys thoksyns nor thys
bowys grene" (l. 20416), and also after fol. 64, from "And in this world
(bothe fer & ner)" (l. 20557), to "That god wolde helpe me on my weye"
(l. 20812). The fragment ends with l. 23676, "And the fatte away thei
pulle."

The MS., which is on vellum, is beautifully written in a neat and very
legible fifteenth-century hand, and is illustrated with fifty-three coloured
drawings. It is also decorated on several pages with tail-pieces of a
floral design, enclosing catch-words intended to secure the sequence of
the sheets.

The MS. is written in black ink, proper names, some notable phrases,
and the few sidenotes being in red. The capitals are in red and blue,
with elaborate red flourishes, which in some cases extend nearly the whole
length of the page.

The illustrations, although grotesque, are not lacking in a rude impres-
siveness, and the figures often have considerable vigour of action and
expression, in spite of the imperfections of the drawing.

The illustrations represent the following subjects:

(1) Avarice and Death showing their boxes.
(2) The martyrdom of St. Lawrence.
(3) Avarice and Youth.
(4) The Pilgrim and the Messenger of Necromancy.
(5) The pavilion of Necromancy.
(6) The Messenger demonstrates how spirits are raised.
(7) The Duke of Frieseland refuses to be baptized.
(8) Necromancy, the Messenger and the Pilgrim.
(9) Heresy calls to the Pilgrim.
(10) Heresy trying to reshape the Pilgrim's scrip.
(11) Satan and Heresy trying to catch the Pilgrim in nets.
(12) Satan and Heresy casting nets into the sea.
(13) Satan fishing for Pilgrims in the sea.
(14) A hermit, deceived by Satan, kills his own father.
(15) Satan the hunter lamenting.
(16) The Pilgrim swimming in the sea.
(17) The Pilgrim cast on Fortune's Wheel.
(18) Fortune on her Wheel.
(19) A carpenter kneeling before an idol in the house of Idolatry.
(20) An altar-piece of Christ, Apostles, Prophets and Martyrs.
(21) The Pilgrim caught by Sorcery.
(22) The school of Satan, in which Sorcery learnt.
(23) The Pilgrim, on an island, is attacked by Conspiracy.
(24) Two kings, and the treacherous soldiers of one surrendering to the
other.
(25) The Pilgrim on an island in the sea.
(26) The Pilgrim and the flaming tower.
(27) Worldly Gladness, a bird-man, flying to the Pilgrim.
(28) The worldly joys of love and gambling.
(29) Worldly Gladness casts the Pilgrim into the sea.
(30) The Pilgrim lamenting on his island.
(31) The ship of Religion comes to the Pilgrim.
(32) Grace Dieu descends from the ship to meet the Pilgrim.
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(33) Grace Dieu descends from the ship to meet the Pilgrim.
(34) Grace Dieu shows the Pilgrim the bath of Repentance.
(35) The Pilgrim in the bath of Repentance.
(36) Grace Dieu shows the Pilgrim four monasteries.
(37) The Pilgrim before the porter of the monastery of Citeaux.
(38) The refectory at Citeaux.
(39) The Pilgrim meets Lady Lesson in the monastery.
(40) Hagiography shows her books to the Pilgrim.
(41) Hagiography shows her mirrors to the Pilgrim.
(42) A king being deceived by flatterers.
(43) The Pilgrim looking in the mirror of Conscience.
(44) The Pilgrim with Obedience and Abstinence.
(45) The dead serving the living at table in the monastery.
(47) Wilful Poverty speaking to the Pilgrim.
(48) Wilful Poverty shows Impatient Poverty to the Pilgrim.
(49) The Pilgrim and Dame Chastity with her mailed hands.
(50) The Pilgrim and Prayer.
(51) The Pilgrim, Prayer and two skeletons.
(52) The Pilgrim finds the handmaid Latria, blowing a horn.
(53) Abusion with her mason's rule and spoon. (This illustration is not correctly placed in the MS.)


This MS. belonged to John Stowe, the Elizabethan tailor and collector of MSS. and antiquities, and consists of 379 folios in which are contained the whole of Lydgate's poem. The passage from l. 16081 to l. 17062, including the prayer of St. Bernard, is found only in this MS. as is also the case with ll. 17901-18312. Up to fol. 304 the Stowe MS. is written in a late fifteenth-century hand, but the remainder of the poem, beginning at l. 17198, "She held also a gret baluesta," has been copied by Stowe himself from another MS.

At fol. 3 occurs the following note in Stowe's writing: "pilgrimage de monde, ye pilgrimage of ye world, translated out of Frenche into Englyshe by John Lydgate, monke of bery at ye comandement of ye earle of Salisbery."

Following this is a note in another hand: "Thomas Montacute, E. of Sa: in the tyme of H. 6. He was slayne at the siege of Orleans by a bullet of stoue, shot from the enemye's fort as he was looking out at a windowe from a high Tower that overlookd the cittye. He dyed 3 dayes after his wounding, being the 3 of Novemb. 1428 7 H. 6. His bodie was brought into England & buryed in the Abbey of Bristleham or Brickham in Berkshire."

On p. 1 is the name W. Browne, which may possibly indicate that the MS. was originally the property of the author of Britannia's Pastorals.

The hand in which the first two-thirds of the MS. are written is much less compact and neat than that of either Vitell. c. XIII or Tib. A. VII, as the scribe has made much use of flourished capitals and long tails to his letters. It is, however, legible for this style of writing.
GUILLAUME DE GUILEVille.

Of the author of the *Pélerinage de la Vie Humaine* practically nothing is known besides what can be gathered from the poem. From this we learn that DeGuileville was a monk of the Abbey of Chalis, in Valois, near Senlis, founded by St. Louis, and that he wrote there in the years 1330–31 a poem recording a vision which he had had.

"Pourtant le dye car une foiz
L’an mil trois ces dix & trois foiz
Ung songe vy bien merueilleux
Lequel ainsi com sommeilleux
J’escriptz a mon reueillement."  (Ver. fol. i. back.)

In the commission of Reason against Rude Entendement the date 1331 is mentioned.

This first recension of the poem was stolen from him before he had been able to put it into final shape, and after the MS. was stolen it was copied, and copies of the unauthorised version were dispersed throughout France. Displeased at this, Deguileville undertook the immense task of rewriting the poem and issuing the new version to all those places in which copies of the first recension were to be found. This second version was not made until twenty-five or twenty-six years after the first, as we learn from the envoy to his dream:

"Et si soyes loyal messaige
De trestout mon pelerinaige
Disant a tous comment manint
Passe a des ans vingt cinq
Du monastere de chaliz
Qui fut funde par saint loys."  (fol. ii.)

In Lydgate’s version (l. 304) “syx and twenty yer” is the time mentioned.

Besides the Pilgrimage of the Life of Man, De Guileville wrote also the *Pélerinage de l’Âme*, containing an account of the judgment of the soul, and its passage through Purgatory, and the *Pélerinage de Jesus crist*.

We learn from the first recension of the first pilgrimage that De Guileville was thirty-six years of age at the time that it was written. He must therefore have been born about 1294 or 1295. The date of his death is not known, but in the prologue to the *Pélerinage de Jesus crist* there is a mention of the date “Lan mil trois cens cinquante huit,” which proves that he must at least have passed the age of sixty-four.

The name of the poet’s father was Thomas de guileville.

1 “Thou hast nourished him (the body) . . . A get while it is that thou bigunne and neure sithe stindedest Thouh j seide 36ti winter j failede j trowe but litel.”  (Camb.)
Guillaume de Guileville.

"God is thy father took her to
And thou art his son also

for Thomas de guileville
Thou art not son on that party."

(MS. Cott. Vitell. C XIII, fol. 147.)

He was called William after his godfather:

"Guyllyam for-sothly he hyhte
Hys surname I nat ne knew." (Lydgate, l. 1308–9.)

and he had as his patron saint St. William of Chalis, "the abbot of Chalyt, thy good patron seint William."

De Visch speaks of him as a Parisien by birth and as monk and prior of Chalis. Jean Galoppes, the author of the prose version of the Pilgrimage, also speaks of him as "Guillaume prieur de l'abbaye de Chaaliz."

De Guileville remained in the abbey of Chalis for thirty-nine years:

"for taccounte the terme entier
the space of XXXIX yere
I was bound of volunte." (l. 23029–31.)

From these dates we may gather that he was born in 1294, entered the monastery at the age of twenty-two in 1316, wrote the first version of his poem at the age of thirty-six in 1330, and the second version in 1355, after he had been thirty-nine years a monk.

Meyer says "l'auteur tirait son surnom de Digulleville, commune de l'arrondissement de Cherbourg, canton de Beaumont-Hague." The only other fact of Deguileville's life that seems clear is that he was acquainted with Jean de Meun (b. 1250, d. 1322 c.), the author of the second part of the Romance of the Rose:

"I knowe that man ful wel
With every maner cyrcumstaunce,
Wych that madë that Romance."

(Lydgate, p. 358–9, ll. 13214–16.)
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Charity explains her office to the Pilgrim, and reads the Testament of Jesus Christ ... ... ... ... ... ...
The Pilgrims receive the Sacrament ... ... ... ...

Grace Dieu teaches the Pilgrim concerning the change of bread and wine into flesh and blood, and explains how Charity and Sapience made the bread ... ... ... ... ...

Aristotle, sent by Nature, argues with Sapience because one part of the loaf of the Eucharist has the virtue of the whole ...

Sapience tells Aristotle that she did not teach him all her arts, and confutes his arguments ... ... ... ...

Grace Dieu instructs the Pilgrim concerning his five senses. She then shows him the scrip and the bordoun, declaring what the scrip signifies ... ... ... ...

Grace Dieu gives the Pilgrim a Latin writing, which contains the Credo at length ... ... ... ...

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Grace Dieu gives to the Pilgrim the five stones with which David slew Goliath, and suffers his arms to be carried by his chamberer, who is the memory of past times ...

Grace Dieu blames the Pilgrim for refusing to wear armour. She tells him his body is a foe, to be subdued, and explains the difference between body and soul ...

Grace Dieu withdraws from the Pilgrim’s sight, and he finds in his path Rude Entendement, who hinders him ...

Reason displays her commission from Grace Dieu, and delivers the Pilgrim from Rude Entendement ...

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FOREWORDS.

As DeGuileville’s *Pelèrinage*—or some abstract or report of it—was supposed to have been the original of Bunyan’s *Pilgrim’s Progress*,¹ or to have suggested the subject to him, I got one of our copiers, the late William Wood—afterwards a Reader at our printers’, Austins of Hertford—to copy Lydgate’s verse englishing, some 20 years ago, from the only two imperfect MSS. of it then in the British Museum, Vitellius C 13 and Tiberius A 7. Mr. J. Meadows Cowper kindly wrote sidenotes to most of the copy. About six years ago, Mr. G. N. Currie, M.A. Lond., a school-master, undertook to edit it, and sent it to Clays as fit for press. On his sad death two years back, I, as the Society’s man-of-all-work, had to take it up, and, after trying in vain to fill up the burnt parts of the Vitellius MS. in the first four sheets of proof, I luckily came on the Stowe MS. 952 of the poem, with a capital text, which had escaped the notice of our great teacher in MS. Romances, Henry Ward, thro’ not having been fully described in the Stowe catalog of Lord Ashburnham. This MS. has only about two-thirds of Lydgate’s englishing; but that worthy old tailor John Stowe,—whom all MS. folk honour,—hating a vacuum, as Nature does, copied into his MS.² the missing part, from another MS.; and tho’ he modernised the spelling somewhat, and cut off a lot of final es, his text has enabled me to fill up the gaps left by the two

¹ See Miss Isabella K. Cust’s two books: 1. The ancient Poem of Guillaume de Guileville, entitled *Le Pelèrinage de l’Homme*, compared with the *Pilgrim’s Progress* of John Bunyan, London 1858; 2. A Modern prose Translation (that is, Abstract) of .. *The Pyglrymage of Man*, London 1859, &c.

² This MS., Stowe 952, is no doubt the one that Thos. Speght alluded to in his List of Lydgate’s works at the end of his *Siege of Thebes*, Fol. 394, in Chaucer’s *Works*, 1598, ed. Speght. In his ‘Catalogue of translations and poetical devises, in English metre or verse, done by John Lidgate, Monke of Bury, whereof some are extant in Print, the residue in the custodie of him [John Stowe] that some caused this *Siege of Thebes* to be added to those works of G. Chaucer’ [1551], the 3rd entry is ‘Pilgrimage of the world, by commandement of the Earle of Salisbury, 1426.’
Forcivords, and thus secure the Society the complete poem. As his master Chaucer had englisht DeGuileville’s ABC poem to the Virgin, Lydgate left a space for it to be copied in;¹ and this will be filled below by the best of the versions I printed for the Chaucer Society, in my Parallel-Text Minor Poems.

Seeing that the main interest of Lydgate’s poem—supposing his verse to deserve that name—is its supposed relation to Bunyan’s world-known work, I suppose our members will read enough of it to settle, each in his own mind, whether this Pilgrimage had anything to do with the Pilgrim’s Progress. I don’t think it had; for DeGuileville’s main object was to expound and enforce the chief articles of Romanist doctrine by any arguments, however absurd, as where the Pilgrim has to get his eyes taken out and put in his ears (p. 164), so that his hearing may make him believe that bread and wine are turned into Christ’s body and blood, though his sight tells him the substances are unchanged.

The only pretty page in the volume is that on the renewing of Nature by Spring, p. 92. Of the literary quality of the rest of the verse, the less that’s said, the better; but of course the text is of worth for its words, metre, and grammar, and its gauge of religious folks’ minds in the 14th and 15th centuries.² Lydgate (at the bidding of the 7th Lord Salisbury)²) englisht the second and expanded version of DeGuileville’s poem, made A.D. 1335, the first having been written in 1330-1. There is no copy of this second version in the British Museum, MS. or printed; but Mr. Alfred Huth has kindly let me make extracts from his copy of the old print, to show how Lydgate treated his original. In the following sample he englisisht 148 lines of French in 254 of English, which include his definitions of the three words Original, Posterity, Transgression. For another sample, see p. 201-4, after the third Latin poem.

¹ The prose englisher lifts Chaucer’s poem into his text as if it were his own: p. 165-70, Roxb. Club ed. of DeGuileville’s first version.
² Compare the present fuss about ritualism, incense, &c.
³ See Cokayne’s grand Peerage, vii. 36. Lord S. got his death-wound at the Siege of Orleans in 1428. His second wife was Alice, daughter and heir of Thomas Chancer of Ewelme, widow of Sir Jn. Philip. Her third husband was William de la Pole, first Duke of Suffolk. She would no doubt appreciate Lydgate’s praise of her husband’s relative, not father, Geoffrey Chaucer.
1 "Bien vueil, dis ie, quainsi soit fait.  
Mai ce seroit raison et droit [Fo. iii] 968 Le pelerin  
Que ie seusses pourquoy baigner 969  
4 Me fault ycy, et quel mestier 970-1  
En est / quant assez laue suy 972  
Et point ne suis ort ne honny, 973  
Ceste eau est froide / et ie suis net; 976  
8 Et aduis mest, se ie my meet, 977  
Quen tres grant peril ie feray; 978  
Et plus net, estre nen pourray. 979-80  
‡ Or escoute, dist elle lors; 981 grace dieu  
12 Sassez net tu es par dehors, 982  
Si ne les tu mye par dedens, 983  
Pour la cause de tes parens, 987  
Qui, de l'original peche, 986  
16 Tout enlaidy et entache; 985-89  
Duquel estre tu ne pourroies 990  
Bien laue, se yey ne lestoies. 991-2  
Encores que ce ie taidasse, 993-4  
20 Et que le bain sainctifiasse, 995-6  
Se ia nestoit sainctifiez,  
Par ainsi suffiroit assez 997  
Pour toi bien lauer par dedens, 998, 1001  
24 Selon lequel signifiemens  
Test donne leane par dehors. 999  
‡ Chiere dame, respondy lors, 1003 Le pelerin  
Or est ma doubte moult plus grant 1004-5  
28 Quelle nestoit par cy deuant. 1006-7  
Exposez moy ce quauetz dit, 1008-9  
Ou mal en feroye mon profit. 1010  
‡ Quant dieu, dist elle, adam, ton pere, 1011-12 grace dieu  
32 Eut cree / et eue, ta mere, 1012-14  
Il leur fist si grant courtoisie, 1015-17  
Et leur donna tele franchise, 1018  
Quilz pouoient viure sans languir, 1019-21  
36 Sans necessite de mourir; 1022-3  
Et tel grace leur octroya, 1023
Que rectitude leur donna,
Et droiz les fist en liberte,
Pour bien garder en eulx droicure
Selon justice par mesure,
En tel maniere que le corps
Obeissoit a son ame lors ;
Et si rendoient subiection
Les forces basses a raison,
Ce quest bas / a ce que dessus,
Les moins dignes / aux dignes plus.
Et telle ordonnance pouoit
Estre bien dicte, qui vouldroit
Vne justice originel,
Qua tes parens, dieu, pour chatel
Et heritaige aoutoit donne
Pour eulx de leur posterite
Herediter / a tousjours mais,
Se point ne se fussent meffaiz.
Mais saiches que moult se meffirent ;
Car, a leur dieu ilz desobeirent,
Et perdirent luctorite
De quoy dessns ie tay parle ;
Cest, que mourir les conuiendroit,
Et que plus a eulx ne seroit
Lobedience de detant ;
Car cil qui nobleist au plus grant
Qui le serue, trouver ne doit,
Ne qua luy obeisse par droit.
Adam a dieu a desobey :
Bien fut dont raison que celuy
Quil aouoit en subiection,
Aussi lui fist rebellion.
Or te diray comment en va :
Se vng bon fort chastel donne a
Le roy / a vng sien cheualier,
Pourece quil ame, et quil la cher,
Afin que sil est bien feal,
Bien obeissant et bien loyal,
Qua luy et ses hoirs tousjours soit ;
Mais sainsi est qua feal ne soit, 1098
Et le chastel ainsi perdu 1100-1

80 Il ait / ou len luy ait tolu. 1101
Ce nest pas raison / en verite, 1102
Que ses hoirs en soient herite; 1103
Car combien quauant leur feust deu,

84 Ils lont par leux pere perdu. 1105

♀ Aux premiers parens dieu donna [1106-7]
Justice original, dont ia 1 1108
Tay parle, par condition 1116

88 Que sa luy nul rebellion 1115
Ilz ne faisoient / il octroyoit 1117
Quelle fust a trestous par droit
Ceulx qui de leur posterite 2

92 Servient desormais engendre,

♂ Or est que, quant ilz desobeirent 1121-5
Icelle justice perdirent. 1122, 1126
Aux hoirs ne la peurent donner,

96 Et ilz nen peurent heriter.
Mais ne fust la transgression 3
A eulx eust este par raison.
Donc, se tu as entendement,

100 Veoir tu peulx bien apertement,
Que cel original peche
De quoy ie te voz entache, 1143
Que cest carence de iustice

104 Original / en celluy qui / ce
Deusist auoir en verite
Par cause de posterite.

♀ Dame, dis ie moult esbahis, 1149-50 Le pelerin

108 Me faictes, de voz diners dis,
Qui ne sentre-suient de rien;
Et croy que vous le sauez bien.
Vous dictes quil me fault lauer,

112 Pour ma laidure hors icter;
Et vous nommez tele laidure,
‘Tache originale, et ordure’;

1 Lydgate’s definition of Original takes up lines 1109-13.
2 Lydgate’s definition of Posterity takes up lines 1119-21.
3 Lydgate’s definition of Transgression takes up lines 1130-3.
Forewords. Extract from DeGuileville's French.

[Le Pelerin.] Laquelle nest fors que carence 1159-60
116 De ceste justice, et absence. 1160-1
Or me semble que lauement 1162-3
Nest besoing a defaillement. 1164
Ains vaudroit il mieux par raison 1165
120 Aucune restitution. 1166
grace dieu
† Certes, dist elle, il est tout voir, 1167-8
Qui beaulte na / que doit anoir, 1169-70
Nest pas sans vilte et ordure, 1171
124 Voire et si peult estre dordure 1172
Souventesfoys commencement, 1173
Et grant cause et nourricement : 1174
Com, saucun / point de nez nauoit, 1175-6
128 Lequel par raison auoir doit,
A luy ce seroit grant laidure, 1178-9
Et me pourroit estre / quordure 1180-1
Aucune / apres ne sensuiuit, 1182-4
132 Dont, saiches par ce que iay dit,
Se nas justice originel 1185
Quanoir deusses / par laquel bel 1187-8
Feusses / que nes pas sans laidure ; 1189-90
136 Et mesmement quant en ordure 1192
De charnelle concupiscence 1193
Tousiours enchez / sans resistence 1202
Faire, tele comme tu deusses, 1203
140 Se la grant beaulte tu eusses 1204-10
Que te perdirent pere et mere, 1208-9
Quapres eulx tout chacun compere. 1211-12
† Or dictes (dis ie) ie vous pry, 1213-14
Le pelerin
144 Sen se lauement, restably 1215
[Po. v] Et restitution point seroy 1216
De la justice quanoir doy ; 1217
Et se lorde concupiscence 1219
148 Adnullee me sera par ce . . . 1220

Note. Martexes, p. 234, l. 8433.
Et cinq pierres i met petites  Donct puecles as martians genent,
Du rivage de mer eslites, Quant beles et ronde les treuent.

Roman de la Rose 21767—70. iv. 320, Bibl. Elzev.
Joner aux martixes, signifiat lancer des petits cailloux ronds en l’air pour
les recevoir dans l’une et l’autre main, en les faisant choquer. C’est un jeu
analoge à notre jeu d’osselets : ib.—v. 216-7.

Osselets. The game teared Cockall or Hucklebones. 1611 Cotgrave.
The two points that strike me most on reading Lydgate's poem, are, 1. the large number of times in which he has run the preposition to into the next vowel-beginning word, like tave, to have; tal, to all; talyved, to have lived; and 2. the many instances in which a single unemphatic syllable does duty for the first measure of a line, and rarely that of a half-line after the pause.

As examples of (1), take

_Telpe the in thy pylgrymage 22/815_
_Tescape the wawe of euery streem 25/951_
_Talyved1 euere, thys no lesynge 27/1019_
_Neuer tave had necessyte 27/1022_
_Lyk tamyghty champyoun 47/1766_
_In ta pulpet that ther stood 61/2385_
_Tal2 pylgrymes in ther myschef 193/7150_
_The taforce in thy dyffence 217/7769_
_Tarme3 a man in chastyte 217/7778_

As restoring the to sometimes mends the metre, the reader may perhaps put the amalgamation down to Lydgate's scribe. I don't.

As examples of (2), take

_Of / the gate / was cheff / porter 10/357_
_As / yt hadde / only / by grace 23/866_
_As / a placë most / royal 23/871_
_And / to hyr / thus I / abrayde 23/878_
_And / to put / the out / of doute 25/947_
_Of / ther synne / oryg/ynal 33/1255_
_And / tavoyd/en fro / thys place 47/1757_
_Of / ryht, as / he ouht/ë do 81/3052_
_Of / thylkë / muta/cioun 94/3542_
_A/batyd / & set / a-syde 102/3847_
_And / yt wer / abus/youn 102/3852_
_Lych / as wry/teth Y/saye 102/3853_
_And / with hum/ble cher / & face 104/3947_
_Of / the wych / as thon/h/të me 105/3987_
_The / releff / wher as / he stood 134/5115_
_To / be gyrt / for syk/ernesse 201/7205_

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1 Cp. I myghte beter a mendyt yt 7/253 [a = have]
2 To all. Tyl St. Cp. To al pylgrymes in ther way 21/789
3 To arme St.
After the pause I have carelessly noted only

Therof / holy / the / manere 9/321
Thys horn/yd best / and / tenchase 47/1758
Lyst / the wyn / wer / to strong 59/2229

In the second line, the restoration of to would make it normal. But the student will find plenty of irregularities, as he reads. In 55/2047, 'That / ye be / thys / no fable,' thys is emphatic.

In marking the e for the scansion I have occasionally made mistakes, as on p. 138-9, where 'Esau' should have been treated as a 3-syllabled word, since it rhymes with 'vertu,' l. 5299, 5310. Line 5280 I should now scan 'Clad / in E / sa-w/ys wede,' l. 5297 as 'E/sa-u / to sette / abak,' and l. 5300 as 'Took / Iacob / for E/sa-u.' 'Swych / ten / in quantyte,' 136/5205, may want mending to 'Swychë.' I haven't markt all the ee's that need sounding.
"Ladies first" is a good rule, so my Forewords of 1899 to Part I, together with these Afterwords, had better follow Miss Locock's Introduction, etc.

Two mistakes on p. vi have to be corrected.

1. It is only in MSS. of the 2nd version of *De Guileville* that the British Museum is deficient: of prints it has both Petit's (1500) and Verard's (1511) of the 3 pilgrimages, man, the soul, and Jesus Christ. 2. For 'husband's' in the last line of note 3, read 'father's.' No conclusive evidence has yet been produced that Thomas Chaucer was Geoffrey's son.

To the top list on p. xi of to run into its next vowel-beginning word, add—

<table>
<thead>
<tr>
<th>Word</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>tadwellyd, 260/9422,</td>
<td>to have dwelt.</td>
</tr>
<tr>
<td>tassaye, 262/9502,</td>
<td>to assay, try.</td>
</tr>
<tr>
<td>tassaylle, 276/10,059,</td>
<td>to assail.</td>
</tr>
<tr>
<td>Compare (make) maryue, 270/9802,</td>
<td>me arrive.</td>
</tr>
</tbody>
</table>

With regard to the supposed omission in the prose tract on the Virgin as the Consolation of Afflicted Hearts, p. 447, the original Latin in Verard's edition of 'Le pelerinage de l'homme,' Fueillet, lxv, col. 1 at foot, shows that nothing is left out. Lydgate's words at the foot of p. 446 and on p. 447, english and paraphrase this Latin:

"Et ideo tibi possum dicere illud Hieremie xiii1: 'Spes mea tu/ in die afflictionis.' Et hec est prima consolatio mea, que est mentis spes oppresse percipto ad oculum. Tu secunda consolatio mea est, quia cum desinat [col. 2] mundus esse, non desinis in seculum, Tu es. Si visione stelle maris oculum mundi claudente nocturno supercilio gaudent nauigantes in mari / non solum quia micans et rutillans apparat, sed etiam quia semper fixa existes, errantes ipsos diriget, & munquam tendit ad occasum; multomagis ego, in mari hoc magno et spacioso2 positus, in mari utique vbi sunt reptilia quorum non est

1 That is, xvii. 17: ‘Non sis tu mihi formidini, spes mea tu in die afflictionis.'
2 spaciosa, Verard.
numerus in mari, vbi circumquaque vndis tribulationum impetu et perflatu spiritus procellarum concititur cordis mei / gaude et consolari debo, tum cognosco et scio te esse signum directum veniendi ad salutis portum, dum percipio te verissimam stellam maris. Stellam, inquam, a stando dictam.

For l. 16945, etc., the poem on pages 454-5, Verard's edition, Fueillet, lxvi back, col. 1, has:

"Ergo beata miserors, quorum te clausa beaut, Ecce quomodo te iura te vendicare possum, esse refugium meum, Hieremie xvi. [19] "Fortitudo mea et robur meum [et refugium meum] in die tribulationis." Et in hoc consistit quarta consolation mea, quia ius exigit, et necesse esse michi hoc patulum Meum. Et sic te vendico esse illam per quam credo consolari, cum dico 'Tu es refugium meum.' Secundo tibi fatur expresse a quo scio me fugari A tribulatione. [16983 L.] Si dicere vellem quod voluntate spontanea ad te venissem, quod denotione non coacta ad te fugissem, vere et in me veritas nulla esset, et oculos tue circumseptionis latere nunquam posset." .

Supposing that the Latin tract printed by Verard was a copy of that in the MS. which Lydgate used, he has treated it with great freedom, adding to it in many places, and shortening it in others. The French lines that are substituted for it in Petit's edition—which I promist, in the note on p. 624 of the text, to print here, have already been printed by Miss Locock on p. 684.

In mitigation of the general opinion as to the poorness of Lydgate's verse, Prof. Churton Collins urges that credit should be given him for some beautiful lines—one out of more than a hundred poor stanzas—in his Testament, and in other works where he describes the spring and outward nature. The Testament stanza is the 118th and last:

"Tarry no longer toward thy heritage;
Haste on thy way, & be of right good chere;
Go each day onward on thy pilgrimage;
Think how short time thou shalt abiden here!
Thy place is built above the starris clere,
No earthly palace wrought so stately-wise;
Come on my friend, my brother, most entere!
For thee I gave my blood in sacrifice."


1 meo, Verard.
2 Tu es refugium meum a tribulatione.—Ps. xxxi. 7. Fortitudo mea et refugium meum es tu.—Ps. xxx. 4. Firmamentum meum et refugium meum es tu.—Ps. lxx. 3.
Afterwords. Lydgate’s Poetic Worth.

The poet Gray’s praise of him should also be remembered. See “Some Remarks on the Poems of John Lydgate” in Gray’s Works, Aldine edition, 1858, v. 292, etc., or i. 387-409, etc., ed. Gosse, 1884:

p. 397. “To return to Lydgate. I do not pretend to set him on a level with his master, Chaucer, but he certainly comes the nearest to him of any contemporary writer that I am acquainted with. His choice of expression, and the smoothness of his verse, far surpass both Gower and Occleve” [i].

Gray then cites five stanzas on the condemnation to death of Canaco for incest with her brother Macareus, including her appeal for their child:

But welaway! most ángelik of face,
   Our childè, young in his pure innocence,
Shall, agayn right, suffer death’s violence,
   Tender of limbes, God wote, full guiltëless,
The goodly faire, that lieth here speechless.

A mouth he has, but wordis hath he none;
   Cannot complaine, alas! for none outråge,
Nor grutcheth not, but lies here all alone,
   Still as a lambe, most meke of his visåge.
What heart of stele could do to him damåge,
   Or suffer him dye, beholding the manere
And looke benigne of his tweine eyen clere?

*Falle of Princes*, Bk. I, fol. 39.

After other remarks on Lydgate’s pathos, Gray allows “that in images of horror, and in a certain terrible greatness, our author comes far behind Chaucer...yet is there frequently a stiller kind of majesty both in his thought and expression, which makes one of his principal beauties. The following instance of it (I think) approaches even to sublimity:

God hath a thousand handës to chastyse,
   A thousand dartës of punicion,
A thousand bowës made in uncowthe wyse,
   A thousand arblastes bent in his doungeon,
Orderid each one for castigacion;
   But where he fyndes mekenes and répentaunce,
Mercy is mistresse of his ordinaunce.”—Ib., Bk. I, fol. 6.

One is glad to hear pleas in Lydgate’s favour, and to allow that here and there a nugget of ore is found in his acres of clay, but his average work is decidedly below Gower’s, and none of his poems of
the length of Hoccleve's 'Mother of God' is equal to that. He cannot keep on the wing. If he does get a few lines right, now and then, he generally spoils em by setting wrong ones near em:

The remembrance of every famous knight—
   Ground considred built on righteousness,—
Raiz out each quarrel that is not built on right.
Withouté truth, what vaileth high nobléssé?
Laurear of martirs, founded on holynesse:
White was made red, their triumphs to disclose;
The white lily was their chaste cleannesse;
Their bloody sufferance was no summer rose.

1 Prof. W. P. Ker agrees in this.
DE GUILLEVILLE'S PILGRIMAGE OF THE
LIFE OF MAN

(englsih by Lydgate in 1426, from the 2nd recension of De Guille-
ville's Pelerinage de vie humaine, A.D. 1355, pr. about 1500).

Prolog of the Translator, John Lydgate.

MS. Cott. Vitel. c. xiii, leaf 2.

q Vi peregrinatis, hunc per librum docearis
Que bona uel dubia [it fugienda] via. [2 St.]
[y] e worldly folk, avysé yow betymes [3 St.]
Wych in thyss lyff [ne] ben [but as pylgrimes],
Lyk straungerys [sier vi youre Cunte] 4 [4 St.]
Vnfrauenchysed and [voyde of lyberte]; 5 [3 St.]
for schortly herë yowre possessyon
ys yove to yow / but for a schort sesousn,
Nor the tresore 6 wych that ye possede
ys but thyng lent / ho so kan takë hede,
for clerkys seyn / how [that] al 7 erthyng
Stowndëmel, and by vnwar chaugyn,
Whan folk lest wenë / & noon hede ne take,
Her mayster oldë 8 sodeyuly for-sake. [4 oldë St., old C.]
Thyng myn to-day / a-nother hath to-morwe;
That kam wyth Ioye / departeth ay wyth sorwe;
And thyng ywonne wyth Ioyë 9 and gladnesse,
Ay dysssenereth wyth 10 wo and hevynesse.
No tresour here, wyth O man wyl abyde;
Who strengest halt / ther rathest hyt wyl slyde;
ffortune ys lady / with hyr / double face,
Of every thyng 11 that sodeynly doth pace;
Sche pryncesse ys / of al worldly glorye,
And off al Ioyë that ys transytórye;
Sche ys off chere 12 so varuyant & doyble,
Hyr kalm ys euere meynt with wo & trouble,
And hyr sugre [ys] under-spreynt wyth galle:
Thys hyr vsage vn-to estatyss alle,

1 docearis, Stowe MS. 952. The Cott. MS. is burnt and torn at the top all thro; 1st page faint. The Stowe MS. was once in the possession of old John Stowe, the famous tailor and book-collector. Notes in his writing are on lvs. 1, 3, 4, 13, besides the long bit he copied from 303 bk. to the end, 379 bk.
PILGRIMAGE.

B
To schewe fayrest whan¹ sche ys most to drede;
and woe always succeeds to pleasure,
and her gifts always end in confusion.
and every pilgrim draws daily nearer. his end,
To al pylgrymës kynd hath set a lawe,
Lygth so, pylgrymes to-ward Jerusalem
Haste¹⁰ on her way in thys world, & echone [¹⁰ Haste on St.]
To-ward that cyte, or to Babylone. [C. torn] 60
Lyk ther merytes, & lyk to ther degrees,
They be Receyved at on of thys cytees,
Ytakyn innë,¹¹ so as they dysserve; [¹¹ innë St., in C.]
And deth, ay redy with hys dart to kereu,
Lyth in a-wayt, dreadfull off manacys,
To send palmerys to on off thys placys.
A-goyne whas\(^1\) strok\(\hat{e}\), helpeth no medeyyne, [\(1\) whos St.] [leaf 3] Only grace can avall against death
Salue, tryacle / but grace only dyvye, 68

fyllk to conveye to ther desyred place:
And many brygaunt the weye doth manace, No man ys sur hym syluen to diffen; Wherfore I rede, lat evry whylt a-mend; 72
Hys lyff be tymne, whil he hath liberte.
And that folk may the Ryht\(\hat{e}\) weye\(\hat{e}\) se
Best assuryd to-ward\(\hat{e}\)\(^2\) ther passage, [\(2\) warde St., ward C.] so every man should amend In the Pyl-
lawnge, Lat hem be-holde\[n\] in the pylvrymage, 76
In the wych fful notably ys fownde, [\(3\) Which St., Wich C.] In the Pyl-
mynm\(\hat{e}\)s schal the verray trouth\(\hat{e}\)\(^4\) lerne,— [\(4\) troute St., trouth C.] may learn the
yiff they sette ther trewe dylygencce
To understond\(\hat{e}\) clerly the sentence,— 84
What hyt menyth, & the moralyte;
Ther they may, as in a merovr, se
holsom thynges, & thynges fu\(\hat{h}\) notable;
What ys prevyd, & what thyng ys damnable, 88
What ys holsom, the sov\(\hat{e}\) for to save,
Whan the body ys leyd in hys grave.
And to know\(\hat{e}\)\(^5\) wych be eyteseyns, [\(5\) knowe St., know C.] but to learn this, men
Trew\(\hat{e}\) burgeys, & eke\(^6\) framakeleyns, [\(6\) eke St., ek C.] 92
Wych in good lyff and vertu do excelle,
In Jerusaleem perpetually to duelle,
Whan the Iugge & Lov\(\hat{e}\), that lyveth evere,
In hys doom assounder shal dyssenne 96
Hys chos\(\hat{e}\) shep, wasshe in the lambs blood,
Wych for mankynd\(\hat{e}\) starff upon the rood;
And putte the kydes to damppnac\(\hat{e}\)on, [\(\text{st.} \& \text{c.}\)] [leaf 3, back] wych ha noon part of Crystys passyon;
Endlesly there to lyve in peyne,
Where Lucyller lyth bovnden in his cheyne. 100
ffro the wych, God ene\(\hat{y}\) man defende, and some to
And graunte\(^7\) grace\(\hat{e}\), our lyff here to mende, [\(7\) graunte St., graun C.] Lucifer, from which
To-ffir the flyn of ov\(\hat{e}\) pylgrymage.
sfor, save hys grace, we ha noonavauntage,
The repentant are pardoned.

As Lord Salisbury, who fought in France, considered well,
And commanded me to translate it into English,

No thyng is cleyme as be tytle of ryht,
But of mercye, wych ay lyth in hys myght,
Vn-to synynerys, that deye repentaunt,
To yve pardow off hys benynge grant,
[The] Wych ys to hem, vn-to ther refut,
Proteceyon and true sauff-conduit,
Hem to savë, that thay be nat lorn.

And thys book, the wych I speake off-tofforn,
I mene, the book Pylgrymage de Movnde,
MoraH of vertu, of materys ful profovdnde,
Maad & compylyd in the Frenchë tonge,
\( \text{ffuH notáble to be rad & songe.} \)
To every pylgryme, vertuous of lyff,
The mater is / so contemplaff;
In all the book, ys not lost a word.
Thys consydred fuH wysly of my lord'
Of Salysbury, the noble manly knyht,
Wych in Fravnce, for the kyngys Ryht,
In the werre hath meny day contunyd;
Whom God & gracë han ful wel sfoftunyd
In thenpryses wych he hath vndertake;
Lyff and godes, for the kyngys sake,
Knyghtly Inpartyd thys prince vertuous;
Ay in the ende beyng victourious,
Swych grace & Eur, God to hym hath sent,
Thys gaff me flyrst in comavndement
Thys seydë book in Englyssh for to make,
As I koude, [al] only for hys sake.
Be-cause he woldë that men schold[e] se,
In ovre tongue, the grete moralyte
Wych in thys book ys seyde & comprehenyd,
That yt ne mylte (me semyth) be Amenlyd;
The auctour, wych that dyte hyt flyrst compyle,
So vertuously spent ther-on hys whyle.

And to please him I will do so a- truly as
And of entent to do my lord plesaunce,
In hys worscheip, for a remembravnce,
As I am bovnde for to be hys man,
I wyl translate hyt sothly as I kan,
After the lettre, in ordre effectuelly.
Thogh I not folwe the wordës by & by,
Lydgate's Prolog. He began A.D. 1426. His verse is bad.

I schal not fail to teouchyng the substauence, Thogh on makyng I ha no suffysaunce; for my wrytyng, in conclusion, ys al yseyd ynder correction.

And of the tyme playnly, & of the date

When I be-gan thys book to translate, yt was a thousand (by computacion)
After crystys incarnacion), flour hundryd ouer, nouther fer ne nere,
The surples ouer, syxe & twenty yere,
My lord that tymé beyng at Parys,
Wych gaff me charge, by hys dyscrete avys,
As I seyde erst, to settē myn entent

Vp-on thys book to be [ful] dylygent,
And to be-gynne vp-on thys labour,
Allē folkys be-sechyng< of ffavour,
That on thys book after-ward schal rede ;
And that hym lyst nat to taken hede
To the makyng, but to the sentence ;
ffor I am bareyn of aH; eloquence.

Therfor I pray, what so that be seyde,
[Off' gentyll]esse not to be evel apayde,
And my rudnesse helpyn to excuse,
ffor in metre I ha ne with me no muse :
Nov of the nyne that on Parnase duelle,
Nor she that ys [the] lady of the welle,
Calliopé, be sydē cytheron,
Gaff to my penné, plente nor fusōn
Of hyr licovr, whan thys work was [be]gone.
Nor I drank no-wer of the sugryd tonne
Off Iubiter, couychyd in hys celer,
So strange I fonde to me hys boteler,
Off poetys [i]callyd Ganymede.

But to my labour now I wyH me spede,
Prayng ech reder me to reconforte,
Benignēly my rudenesse to supporte.
ffor wherso be my thonk, I lese or wynne,
Wyth yourē grace thus I wyH be-gynne.

Here endyth the prologue off the translatour.
Her be-gynmeth the prologue of the auctour.

fful ofte hyt happeth\(^1\) in certeyn

Off dremys,—the wyche that men ha seyn

I nyhtys,—after, whan they wake,

fful lytel hede ther-of thay take,

Tyl effe agayn yt comyth to mynde,

That they the veray trouthe fynde,

Of every thyng they sawe to-form.

flor, of remembraunce the thorn\(^2\)

Pryketh here myndës with his poynt,

That they hyt se fro poynt to poynt,

And fynde hyt verrayly yn dede,

Thogh a-fore they took noon hede.

Be yt of Ioye, be yt of sorow,

fful ofte a-pon the nexte\(^3\) morow

yt ys go cleene out off her thouht,

Ther-of they ha so lytell rouht,

Tyl after they a-vyse hem wel ;

And then thay fyndyth\(^4\) yt everidel,

Dremys that they had a nyhte,

By maner of a dyrked\(^5\) syhte.

But yiff they makë longë delay,

To putte hem forth fro day to day,

Than,\(^6\) thërogf foryetelnesse,

Thay kan there-of no thyng expressë,

ffor aH ys out of myndë go.

And on A tyme hyt happyd so,

ffro Crystys berth a thousand yer,

Thre hondryd, by a-cowntys cler,

And over\(^6\) Ten, as I toke kepe,

Vp on a nyht I lay & selepe,

Drempte, (yt ye lyst to lere,)\(^7\)

A wonder dreme, in tyme yffere.

The wyeh, a-noon as I a-wook

Vp on the morow, a penne I took,

And wrote yt, yff ye lyst to wyte,\(^8\)

That I schold hyt nat foryetë ;

But freschly yn my mynde yt kepe,

Halff wakyng\(^9\) and halff a-slepe,
That I myght after, by leyser, 224 intending to correct it afterwards.
Correcte hyt when the day were cler, 228
By good avys, whan I took kepe, [leaf 5, back]
By good avys, whan I took kepe, 232
But I lost all I wrote; how I don't know.
Bet a-dawed out of my selepe. [1 Stowe]
And thys consyderyd every dele, 236
Me sempte I hadde do ryht wel, Up to that time I could add or diminish, as I thought good, and mend it.
Yff ther hadde, as tho to me, 240
ffor al the wrytyng† that I wrote
ffor al the wrytyng† that I wrote
Was me be-ruffte, and how I not, 244
Dyscured1 thurgh the world a brode, And yshape of newe entaylle,
As God woot wel, and thus yt stood. 248
Where-of I hadde as tho no shame, But he who took it away did not consider me.
ffor al I hald yt but a game; 252
ffor to that tyme fredam I hadde
To putte away, and eke to adde, 256 And now all is gone, I know not how.
What that me lyst, lyk as I wende. 260 But now I shall do as I like.
ffor ther was myche thyng to mende, 264
To ordeyne, & to correcte,
And bet in order to directe; 268
ffor many a thyng, yt ys no nay,
Mot be pronyned, & kun a-way, 272
And yshape of newe entaylle,
In ordre dresse hyt, & yraylle, 276
As doth enery manere whyht,
That wol make a thyng a-ryht. 280
ffor he that bar my dreme a-way, 284
ffor shortly, as I kan devyse,
I myghte beter a mendyt yt, 288
Lyk as God hadde yeve me wyt, 292
Sool by my sylff, than I may now;
But al ys gone, I wot not how.
And eke yt ys so long a-go, 296
That thys dreem was take me fro,
I haue almost foryete yt al. 300
But not for-thy, yet I schal
Adde, & putte a-way also, 304
Where-as I se yt be to do;
De Guilleville's Prolog. He'll go to Jerusalem.

I shall not leave in my own accord
To put away a-mendement,¹
As yet it cometh to my knowing,
Day be day yet remembryng.

And when that ye a-mendyd ys,
And se that nothing be a mys,
By a lace I shal yt were,
And a-bowte my nekke yt bere,

I shall send it abroad,
And then my dream,
Go forth,
And fail not.

Whether on foot or on horseback thou shouldst have had leave of me.

I intend to take thee to Jerusalem with me.

A law among pilgrims is that each "shall abide other."

Off folkys⁷ in their pilgrimage.

[¹ amendment St.] 264
[² yeche St.] 268
[³ this St.] 272
[⁴ sende St., send C.] 276
[⁵ horse St., hors C.] 288
[⁶ ote St., ovt C.] 292
[⁷ Stowe MS.] 300
In my Dream I saw Jerusalem the Golden.

Doo tellë¹ myn aventure cler,  
How passyd syx and twenty yer,  
Tellë² vn-to on and aH,  
How that yt ys [to] me ffaH,  
In the Abbey off Chaliys,³  
Whylom sroundyd off Seyn Lewyys.  

Here begynneth the pylum.

The seydë yer (ho lyst take kep)  
I was avysed in my slep,  
Excymed eke, and that a-noon,  
To Jerusalem for to goon.  
Gretly moved in my corage  
ffor to do my pylgryme,  
And ther-to steryd inwardly.  
And to tell the causë why,  
Was, ffor me thouht I hadde a syht  
With-Inne a merour large & bryht,  
Off that hevenly sflayr cyte,  
Wych representëd vn-to me  
Ther of holy the manere,  
With Inne the glas ful bryht & cler.

[Rest of page blank in MS. for an Illumination.]

And werryly, as⁴ thouhtë me  
yt excellyde oft bowte  
Al other in comparyson;  
ffor God hym self was the masown,  
wych mad yt sflayr, at ys devys.  
ffor werkman was ther noon so wys,  
yt to conceyve in hys entent;  
ffor al the weyës & paament  
Wer ypavyd all off gold.  
And in the sawter yt ys toli?,  
How the ffyrst sfoundacyon,  
On hyllys off devocyon;  
The masouryn wrought ful clene,  
Off quykë stonys bryht & schene,  
Wyth a closour round a-bowte

¹ Chaali: Roxb. ed., p. 1; 'Chaliic,' Addl. 22,937; 'Calique,' Harl. 4399.
² [2 Telle St., Tel C.]
³ [Camb., Rxb., Cap. ii]
⁴ [as St., as ye se C.]
Jerusalem Gate was guarded by an Angel.

10

An angel guarded it,

and only pilgrims were admitted.

It had many mansions,

Off enmyes, ther was no dowte. [1 Enemyes St.]

ffor Angell these the wach y-kepte,

The wych, day nor nyht ne slepte, 340

Kepyng so strongly the entre,

That no wyht kam in that cyte,

But pylgrymes, day nor nyht,

That thysder wentyn evene ryht. 344

And ther were meny mansyovns,

Placyes, and habytaeyovns;

And ther was also al gladnesse,

Joye with-othen hewynesse.

And pleynly, who that hadde grace

ffor to entren in that place,

ffond, onto hys plesavnce,

Off Angell al maner suffysavnce,

That eny hertede2 kan devyse. [2 herte St., hert C.]

And yet the3 entre on swych wyse 348

Was strongly kepte ffor komyng;

ffor the Anggel cherubin,

Off the gate was cheff porter,

Havyng a sword, fflawmyng as cler [St. & C.]

As any ffyr, evene at the gate;

And who that wold, erly or late,

Passen the wal, he was yslawe.

Ther ne was noon other lawe,

Ne4 bet helpe, ne4 bet refut; [4 No . no St.]

The vengane ay was execut.

In the passage thysder-ward,

The weyde was so streiht & hard,

ffor tyravntys, with ther felonye

And with ther mortel tormentyre, 356

Devyseden on5 ther entent [5 in St.]

fful many wonderful torment,

Lyggyng awayt fro day to day,

To slen pylgrymes in ther way,

[6 lines blank in MS. for an Illumination.]

6 Makyng full grete occysion] 360

6 All this, nearly to l. 533, is omitted in the prose Camb. (Rexb.), or rather, is comprised in a few lines. In this second recension, De Guilleville has here very largely altered and expanded his first.
Many suffered martyrdom.

Some were skinned alive.

Some hewn asunder, some crucified.

Some roasted and salted.

Some boiled in oil and lead.

Some torn asunder by wild horses.

Their sufferings no man can describe.

There is no one who would not pity them.

The Pilgrims suffered Martyrdom and Tortures on the Road.

Off pylgrymes of grete Renevæ,
Off men & wommen both yfere,
Whos martyrdom (as ye schal here,)
Was ful grevous to endure.

ffor somme of hem (I yow ensure,)
Wern out of here Skynnes flawe ;
And sommé, by ful mortal lawe,
Wer hew (as bokys kan Remembre,)
Asonder, partyd every membre,
Cruefeyd, of blood al Red ;
And many other lost hys hed.

Of somme, the bowelys wer out Rent,
And somme on hoti colys bren,
ffetyng salt cast in among ;
ffor to make ther peynys strong ;
Myd the ffyry flawmys reed.

Sommé boylyd in oylle and led,
And sorë bet, that yt was wonder ;
Sommé, sawyd evene assonder ;
Somme, with wyldë hors ydrawe,
In dyffence of crystys lawe,
Thorgh-out the field, her & yonder,
Tyl ther Ioyntës wente a-sonder :
Nerff and bon assonder Rent,
And ther Entraylles afor hem brent.
The fflou?2S wern on hem so felle,
That yt ys pyte for to telle ;
And ther ys no man now a¹ lyve
That kan the peynys halif descryve ;
Nor a sermon¹ ther-off make,
What² they suffredre ffor the sake
Off Cryst Ihese vn-to the deth,
ffor love,³ tyl they yald vp the breth,
Myd ther mortal peynys smerte.
ffor ther ys noon so hard on hert,
So despytous, nor so ffelon¹,
That he [ne] wolde ha compassion¹,
Ben agrysed off pytee ;
And specially ffor to se
That they suffredre for no synne,
The Blessed entered by Wickets above the Gate.

But only off entent to wynne
The love off Cryst; & for hys sake,
AH they han vp-on hem take,
Seyng how, ffor long aforne,
Cryst to suffre was yborn,
And fforbar nat to be ded.
And sythen he that was her hed
Suffrede peynys, deth, & woo,
The membrys wolde endure also,
And ffolwe ther hed on al\(^1\) thyng;
As Seyn Gregoir in hys wretynge
Recordeth pleynly (who taketh hed)
Off allé chose,\(^2\) Cryst ys hed;
ffor wych, the membrys, as was due,
Afther ther hed lyst to sue,
Wych by example wente a-fore,
To whom there was not fforbare.
ffor swych as deydé ffor hys love,
By wyketys entrede in above,
Vp the gate, hihi aloffe,
Thogh ther\(^3\) passage was not soffe;
The porter lyst hem nat to lette.
And ther pencellys vp they sette
On cornerys, wher them thouhté good,
Al steyned with ther ovnë blood.
And whan that I perceyved yt,
I conceyvede yn my wyt,
That who scholdz ther-with-Inne
Entre by fforse, he most yt wynne
By manhood only, and by vertu.
ffor, by record off Seyn Mathew,
The hevene (as by hys sentence,) Wommen ys by vyolence.
Crysostom| Recordeth ek also,—
Who lyst taken hed ther-to,—
That gret vyolence & myght
yt ys, who that loke a-ryht,
A man be born? in erth her downe

4 Camb. cap. iii.: ‘‘j seyh the penselles hangeinge steyned red with blood.’’

\(^{1}\) in alle St.

\(^{2}\) alle Chois St., al chose C.

\(^{3}\) ther was MS.
And Ravisshe, lyk a champyoun, 
The noble hihe hevenly place, 
By vertu only & by grace. 
ffor vertu doth to a man assure 
Thyng denied by nature. 

Thys to seyne, who lyst lere, 
That vertu makyth a man conquere
The hihe hevene in many wyse, 
To wych kynde may not suffysse
To cleymë ther possessioun, 
But she be quyded by Resoun, 
Wych to vertu ys maystresse, 
To lede hyr also, and to dresse
In hyr pylgrymage Ryght
Above the sterrys cler & bryht.
ffor other weye koude I not se,
To entre by in that eyte;  
ffor cherubyn, erly and late, 
Ay awaytynge at the gate, 
Was redy euer, and ther stood, 
Whos swerd? was bloudyd with the blood
Off Crystys holy passyon
Whan he made our Redempcion, 
Mankynde to restore a-gayn.
The wych wey, whan I hadde seyn, 
I was a-stonyd in my sylit. 
But I was comfortyd a-moon Ryht, 
Whan I sawh the swerd mad blont
Off cherubin, the wych was wont
To brenne as any flawmbe bryht.  
But now, the sharpnesse & the lyht
Was queynte, to do no more venganace,
By vertu off crystys gret suffravnce, 
Wych schal no more for man be whet.

Man gains by virtue what 
he is denied by nature,

[4 lines blank in MS. for an Illumination.]

And ther I sawh a smal wyket
loynynge evene vp-on the gate; 
And ther stood on, erly & late,
Lenynge, as I kovde espye, 
Wych power hadde, & maystrye
ffor to opne & to shetke,
To Receyven and to lette, 492
Pylgrymes that kam on ther weye;
And in hys hone? he held a keye,—

Seyn Peter, me thouht by hys cher,—
That had off God pley power 496
To lete in ffolk wych he knew hable.
But ffyrst they most (thys no ffable,)
Dyspoyllen hem, & nakyd be;
ffor noman entrede that cyte
That clothyd was, nor mylyte passe,
Wher he mor, or wer he lasse,
Or gret compact1 in any membre. [1 compact St., compact C.]
And than A-noon I gan Remembe 504
How Cryst sayde, in a certeyn place,
That yt was as hard to passe
In-to the hevene A reche man,—
Lych as he rehersë kan
By record off hys gospel,—
As yt was to a kamel
To passe throug a nedlys Eye;
Wych ys a thynge (ho kan espye,) 512
As yt were an Impossible,
And verrayly Incrëdyble.

After2-ward (yt ys no ffayll) [2 And affer St.]
Me thouht I sawh a gret mervayle:
Vp-on Tours, dyuers estatys
Off doctours and off3 prelatys,
Showyng, as by contenavnsee, [3 off St., om. C.]
By speche, and by dallyavnce,
Techyng pylgrymës to knowe,
That wer yn the valë lowe,
How, with travaylle & peyne,
And how also they shokle atteyne 524
To make hem wyngës ffor to ile
Hih a-loffte to that cyte,
By wynges of examemple good,
Yiff they ther lernyng vnderstood, 528
Wych they tauht hem in ther lyff
[5 lines blank in MS. for an Illumination.]
Among the doctors were Augustines, and other religious orders;

Amongys wych I dede1 se Grete nonnumbre of thys Iacobins,
Off chanovns, & of Awstynys, ffolkys ful diuers of maner,
Both temporal & seculer,
Off clerkys & rulygyous,
And other ordrys vertuous.

Facient sibi pennas & volabant in cellum. and they made themselves wings.

532 536

540

548

552

556

560

564

568

By doctrine contemplatyff,
Outward schewyng, as by cher,
Ther love was to hem ful enter,
Ssnowndyd vp-on charyte.

Among the doctors were Augustines

[prose, p. 2]

[2 were right St.]

[leaf 10, back]

[prose, p. 3]

[Cap. iv]
Benedictines and Franciscans entered by Ladders.

Wych, as I rehearse\(^1\) shal,
ffor to scale that high wal,
That was so myhty & so strong;

who brought
a long ladder,  
With hym brought a ladder long;
In the wych men myhté se
xij. greés\(^2\) off humlyte,
By wych, thor[oghi demecyon],
ffolk off hys relygyon
[leaf 11]
by which men of his religion easily entered. ;

Ascenden vp, gre by gre,
With-ovté lette to that cyte,
And the ryht[uc] weye han take.
Monkys greyé, whyte, & blake,
Ascenden vp with-outé ffeer.

[Cap. v]
St. Francis
also was there,

And Seyn Fravnceys I sawh ek ther,
fful dollygent, and ek bysy,
And (as me thouht) ful ffrendly
To ffolk of hys profession.
And ek in myn avysyon
I sawth ther cordys rovnd & long,
Al yffret with knottys strong,
Hard to sffe, and nothyng soffte.

[prose, p. 3]
who assisted
his friends
over by
means of
knotted cords.

And ffo the valey hihi a-loffte
Vp-on the wal they dede hem caste,
And by the cordys held ham ffast,
Grypyng hem with greté\(^3\) peyne,
Off entent they myghte attenye
To gete vp to that hihe wal,
ffor to kepe hem ffro a ffal,
Alway by the corde hem held;
And many A-nother I be-held,

Others I saw
whose names
are unknown
to me,

Off dyyns ffolkys that vp ran,
Off whom the namys I not kan,
Nor how they dyde hem sylff assure,
Over the wallys to Recure
On eché party Round abovte;
ffor I in soth, that stood with-outé,\(^4\)
Myghte not be-holden al the paas,
But on the party that I was,
Wych was to me gret dyspleasvnce.

But I dar seyen,\(^5\) in substauence,

\(^1\) Rehere se, reheer C.
\(^2\) Twelve grees St.
\(^3\) grete St., gret C.
\(^4\) in doute St.
\(^5\) seye St., seyn C.
That ther was noon off no degree
Wych entre myhtë the cyte,
But lëft with-outë, lowë down,
ffor ali, hys sherpë¹ & bordoun.²

But thentent off hys vyage,
And ffyn ek off hys pplygryme,
Wer set³ of hertë fyntally [³ sette St.] Omsia aguat propter fines.
Ther tabyde perpetuellly 616
With fiyth, hope, & charyte,
To lyve with rest on⁴ that cyte ;
ffor other thyng, in hert & thouht,
To her desyre they woldë nouht. 620
ffor, as the phylisofre seyth,
(To whom men mosten yeven⁵ feyth) [⁵ yevyn St., eyven C.]
That al folk,⁶ wherso they wende,
What they do, ys for som ende. 624

And for that skylë, more & more,
I was steryd wonder sore
ffor to takë my Journee,
Lyk a pplygryme, to that cyte. 628
Off more Loyë I nat kepte ;
And, me thouht ek, as I slepte,
And in my dreem dyde ek mete,
That ellys I myghte ha no quyete. 632
And thus ful pensyff in my guyse,
A-noon I gan me to a-vyse,
And thouht in myn avysion, ²
[Iffailedë a sherpe⁸ & bordon, [⁸ Skrippe St.] 636
Wych al pplygrymes ouhte to have,
In ther wey, hem sylff to save.
And so the pplygrymes hadde echon
In ther vyage, but I allone. 640
They wer echon by-ffore purveyd,
Bet in ther wey to be conveyed
And I roos vp, and that a-noon,
And ffro myn hous gan out gon

² The Roxb. has scrip, the Fr. escharpe, and the picture shows a scrip worn scarf-wise. See also p. 18, I. 655, 664. Escharpe: f. a Scarfe ; a Baudrick. L’escharpe d’un pelerin. The scrip, wallet, or pouch wherein he carries his meat.—Cotgrave. Bourdon: m. a Pilgrims staffe.
⁷ Camb. cap. vi. p. 4, where the pilgrim “failede scrippe and burdoun.” PILGRIMAGE.
Dc Guillcville meets a gracious Lady, Grace Dieu,

Vp-on my wey, off wych I tolde;
Al be that I was long yholde,
Or I myhnte makë my passage
To gynnen vp-on my pylgryme.

Nyne monethes I was kept cloos, 'nyne monethes in his mothers wombe.'—John Stowe.

To gynne?* vp-on my pylgrmage.

Nyne monethes I was kept cloos,
'Tyl at the last I vp Arroos,
Off entent forth to procede.

But than at erst I gan take hede
That, to myn entencoun,
I myghte fynden a bordou
And a sherpe,1 wych of vsage
flok han that gon on pylgryme, 656
Nedful to me & necessarye.
for wych cause I dyde tarye
Or I myghte gynne my Iournée,
To holde my wey to that cyte;
Ifor wych I went cowplaynyng,
Out off my sylff2 tryst & wepyng;
Cerchyng toforn & ek behynde,
Sherpe3 & bordou for to fynde.

And whil I dyde my besynesse,
A lady of ful greet flayrnesse
And greet noblesse, (soth to say,)
Wher-off I hadde loye inowh.
And in herte4 greet gladnesse.

ffor she, as by lyklynesse,
Was douhter of som Emperour,
Somme myghty kyng, or gouvemour;
Or off that lord that guyeth al,
Wych ys of power most royal.

And thys lady graceyous,
Most debonayre, & vertuous,
Was yclad, by greet delyt,
In a surcote al off whyt,
With a Tyssu gyrt off grene.
And Endlong, ful bryht & shene,
She hadde a charbouncele ston,
That Round abowte hyr body shon ;
Was noon so reche,¹ as I was war. ¹ Rych St.]

And on hyr brest A nouche she bar,
I trowe that nowher was no bet.
And in the Awmaylle ther was sette
Passyngly a reche² sterre,

Wych that cast hys bemys ferre
Round abovte al the place,
Ther was swych habouidauwe off grace.
Out of whos bosoom, mylde ynowh,
Ther kam a dowé whyt as snowh,
With hys wyngës splayng⁴ oute,
Planyenge roun⁶ hyr honde aboute.

Thys lady, of whom I ha tolk,
Hadde on hyr hed a crowne of gold³,
Wrouht of sterrys shene & bryht,
That cast aboute a ful cler lyht.
He was ful myghty, (who taketh hede,) ⁴ grete St., grete C.
That sette yt fyrbst vp on hyr hed ; ⁵ C. fyrbst fyrbst
And made yt fyrbst³ by gret Ayys
Off gret Richesse and grete⁵ prys.

[8 lines blank in MS. for an Illumination.]

Thys lady, that I spak of here,
Was curteys & of noble chere,
And wonderly of gret vertu.
And fyrbst she gan me to salue
In goodly wyse, axynge of me,
What maner thynge yt myghte⁶ be, ⁴ grete St., grete C.
Or cæusé why, I sholde hyr lere,
That I made so hevy chere ;
Or why that I was ay wepyng⁵,
fior lak of eny maner thynge⁷.
Wher-of, when I gan takë hede,
I fyll yn-to a manner drede,
fior vnkonnynge and lewdënesse,⁶
That sche, of so gret noblesse,
 Dysdeynde not in hyr degre
To speke to on so pore as me ;
But yiff yt were, so as I gesse,
He wants to go to Jerusalem, but lacks Scrip and Staff.

I remembered beauty and humility go together,

and that the laden apple-tree bows its branches lowest.

Then I told her I wanted to go to Jerusalem,

but lackt a scrip and a staff.

'Follow me,' she said, 'for it is for thy profit thou hast found me.'

'I pray thee,' said I, 'tell me thy name.'

Al only of hyr gentyllesse;

flor gladly, wher ys most beve,

Ther ys grettest hvmylyte,

And that ys verrayly the sygne,

S wych ar most goodly & benygne.

An appyl tre, with fruit most lade,

To folk that stonden in the shade,

Mor lowly doth hys braunchys loute

Than A nother tre with-oute;

Ther ys ay most of mekënesse.

Noon so gret tokene of beute,

As ys parfyt humylyte.

Who wanteth hyr in hys banere,

Hath not vertu hool & entere.

And after thys I gan abrayde,

And to hyrë thus I sayde,

"How to gon, I caste me.

To Ierusaleem the cyte,

ffayllingly (to myn entencion)

Both a sherpe & a bordon,

ffor wych I went, yt ys no doute,

ffor to seke ham Round aboute,

Yff I myhte any fynde or se."

Grace dieu:

' Now vndyrstondë,' than quod she,

' Yff thow lyst hawe of hem tydlying,

Thow mostest, oner alle thyng!

To thyw entent, as thow shalt se,

ffor thy profyt, kom, folwe me.

And yt is gretly to thy provhi

That thow hast me fovndë now,

By whos helpë thow schalt spedë,

To ffynden al that the shal nede.'

The pylgrym:

Than quod I, "my lady dere,

I pray yow thot ye wyl me lere

Your name & your condyciouw,

Your contre, & yovr Regyoun;

ffor yt ful plesaunt wer to me,
Grace Dieu tells De Guilleville how she helps Pilgrims.

To wytë pleyntly what ye be."
And she answered ful mekly,
'Tak hed to me now feythfully:
I am the 1 douther off themperovr,
Wych ys the lord and governour
Off euery lond and regyoun;
And he hath sent me hyder down,
Here in-to this lowh contre,
Off entent, as thow shalt se,
To gete hym frendys, & conquere
Round a-bouten / euery wher:
Nat that he hath to hem no nede,
But only (who kan taken hele,)
That he haveth gret plesauence,
To hauw of folkys acqueyntavnce,
ffor ther profyt, more than for hys;
And thus yt stant & thus yt ys.

'Thou sest my noble ryche array,
And how that I am fresshe & gay,
ful ryally and wel beseyn,
NothyngÆ in wast, nouther in veyn;
Thys charboncle, nor thyss sterrys clere,
fressher wer neuer seyn yfere;
Nor, I trowë, noon so fayre,
Whos bewte may nat apayre.
ffor to pylgrymes, day & nyht,
I enlumyne, & yive lyht
To all pylgrymes in ther way,
As wel in dyrknesse as be day,
So they lyst rewardë me,
And lyst that I her guydë be.
And yiff they erryn in her weye,
Ageyn I kan hem wel conveye;
[I wylle hem guye / and do sokour,
I wyl hem helpen & Redresse;
ffor I am she, in sothfastnesse,
Whom thow owest seke of ryht,
In straungë lond with al thy myght.
'I yive lyht to folk echoï
That out of hyr weyë gon,
And releue hem, on & alle;

[leaf 14]
"I am the daughter of the emperor of every land and region, and I am sent to get him friends."

[leaf 14, back]
"I give light by day and night to pilgrims."

[St., om. C.]
"While they to me have theyr Retour."

[St., om. C.]
"I give light to all who err;"
Leffte vp folkys that be falle,
from al mysheff & from al blame,
And Grace diu, that ys my name,
fiul nedful in ech contre.

‘And by thys dowre wych thow dost se,
Wych I bere with wyngës fayre,
Humble, benygone, & debonayre,
I am tookenyd, who lyst seke,
With hyr goodly Eyen meke.
And so thow shalt me call in dede,
Whan thow hast on-to me nedë,—
And that shal be ful offë syte,
That I may my power kythe,—
Telpe\(^1\) the in thy pylgrymage.
ffor fynaly in thy vyage,
As thow gost to that cyte,
Thow shalt hawe offë aduer syte,
Gret mescheff and encombraunce,
Empechementys & dysturbaunce,
Wych thow mayst nat in no degre
Passe nor endure with-outë me,
Nor that cyte never atteyne,
(Thogh thow euer do thy peyne,)\(^2\)
With-outë that I thy guyde be.
‘ Al-be that in-to that cyte
Thow hast seyn entren meny on,
Nakyd, in-to that cyte gon
Somme by ther sotel engyn,
And somme also by cherubin.
But what so euere they koude don,
Ther was neuer receyved noon
(ffor owtht\(^2\) they koude hem sylff avance,)
But only thorgh thy myn acqueyntance,
Lo, her ys al: avysë the
Yiff thow lyst acqueynted be
With me: tel on thy fantasye,
And the trowthë\(^3\) nat denye.’

\(^1\) To help

The pylgryme:

“Ma dame, for Goddys sake, I praye,
Nat to leue me on the weye
Grace Dieu takes De Guilleville to her house, 1330 years old.

With-oute your helpe & your favour;
for in thys weye, your socour
Ys to me most necessarie
To forthe, that I nat ne tarye;
Thankyng to your hyh goodnesse,
That ye kam of gentellesse,
fyrst vn-to me for my forthryng;
Ther neade me noon other thyng."

[6 lines blank in MS. for an Illumination.]
Tho hyr lyst no lenger byde,
But took me in the samé tyde,
And made me with hyr for to gon
To an hous of hers a-noon,
Wher I sholdé fynde, in dede,
Al thynge that I hadde of nede.

She was hyr sylff (yn sothnesse)
Off thylk hous cheff founderesse,
ffor on hyr word yt was fyyst groundyd,
And by hyr wysdom bylt and fovndyd;
The yerys of the masownry
Thryttene hundred & thrytty.
And ffor the fayrnesse & bewte
I hadde gret wyl that hous to se;
I-baysshed,1 for yt was so fayr;
ffor yt heng hih vp in the hayr:"2
Twen hevene & Erthe stood the place,
As yt hadde (only by grace)
ffrom the hevene descendyd dow.
So stood that hevenly mancyoun,
With steplys & with toures hihie,
ffresshely arrayed to the Eye,
As, a place most royal,
Above al other pryncypal;
Wych stood vp on a fflayr River,
The water ther-of holsom & cler;
But ther nas passage in that place,
Nor shepe3 wherby men myghte passe.

The pylgrym:
ffor wych to Grace Dieu I sayde,
And, to hyr thus I abrayde,
De Guilleville is afraid. Grace Dieu cheers him up.

"Madame, me semeth in my thouht
That we ben in perel brouht,
ffor I kan sen no passage
To passe by, nor avantage."

Grace dieu:
"Off me, dred the never a del,
ffor thow shalt passë fayre & wel.'

The pylgrym:
"I kan not swymmen, yt stondeth so,
Wherfor I not what I may do.
And yiff I entre, I am in doute
But I enuer I shold komen outhe ;
ffor wych, tentrë I stonde in drede,
I have of helpe so gretë nede."

Grace dieu argueth:
"What menyth thys what may thys be,
That thow art now, as semeth me,
So sore a-drad of thyss Ryver,
Wych ys but lytë, smothe & cler ?
Why artow ferful of thyss streem ?
And art toward Ierusaleem,
And mustest of necessyte
Passen ferst the gretë see,
Or thow kome ther. Io, her ys al,
And dredyst now thyss Ryver smal !
And most kouthe ys thyss passage
To chyldre that be yonge of age,
And offter han thyss ryver wonne
Than folk that ben on age roonne.
And the passage ys most kouthe
To chyldren in ther tender youth,
ffor yt, in soth, ys fy rst passage
Off euerych good pylgrymage ;
ffor other weyë ys ther noon
To Ierusaleem by to goon,
But yiff yt be by cherubin.
And yet somme ha ther entryd In,
That wer nat wasshe in thyss Ryuer,
Nor bathydy in the stremys cler.
Wych to the ys not contrárye,
Grace Lieu explains the Need of the Water of Baptism. 25

'But thyss to the ys necessarie,
Consydred (shortly to expresse) The grete⁴ fylth and vnlennesse, [1 grete St., gret C.]
The ordure and the dong also, Off thylke hous thow komë fro,
Wther .ix. monethes thow hast be.
ffor wych yt nedeth vn-to the
To washe the her, yiff thow take hede,
Thys my consayl & my Red:
To passe thys² Ryuer of clennesse [2 thys St., om. C.]
Yt ys to thee³ most sykernesse. [3 the St., om. C.]
And al⁴ I schal the telle A thync⁵:
Ther passede onys her a kying;
ffyrst assuryng the passage
Vn-to euer maner age;
He made the pas hym syllf alone,
And yet in hem was fylthë⁶ non. [5 fylthe St., fylth C.]
To washen hym yt was no nede,
But that hym lyst, of lowlyhede,
Schewe example by hys grace
How other folkys sholde passe
Over by the samë went.
Wherfore tel me thyyn entent,
Yiff thow thys Ryuer lyst atteyne;
And I shal A-noon ordeyne
A sergaunt of myn in specyal;
Wych offycer the helpë shal
ffor to passe the water cler,
And wardeyn ys of the Ryuer.
He shal the washe, he shal the bathe,
And make the passe the morë⁶ rathe. [6 more St., mor C.]
And, to put the out of doute,
He shal crosse the round aboute,
Make the sur, as thow shalt se,
ffrom al tempestys of the se,
Tescape the wawe of euery streem,
And make the wynne Ierusaleem
By conquest; & fynally—
That thow shalt drede noon emny
Wher so thow wende, Est or West—
"I am wel payd that yt be do. 2
Yiff resoun accorde wel ther-to.
But fyrst I wold som causë se,
What nedeth yt to wasshe me,
Or bathe, 3 when yt ys no nede;
ffor I am clene wasshe 4 in dede
ffrom al felth 5 and vnclennesse.
And ouer more, so as I gesse,
I am of yerys no thyng 6 old;
The water also of kyndë 6 cold,
Wych to entre, as semeth me,
I sholde in grete 7 perel be;
And clenner than I am thyss tyde,
I sholde not be vp-on no syde."

Grace dieu speketh:

'Herkene, quod she; 'to voyde al doute,
Though thow be clene ynowh with-oute,
Thow art with-inne no thyng so;
ffor cause I shal the tellë, 1o !
Thow art sooled in especyal
Off the synne orygynal,
Off fader & moder ek also,
Thorgh vnclennesse of bothë two,
Spottyd of nature, as ther hayr; 8
Wher-of thow mayst nat be made fayr,
But thow be wasshe, as I the telle,

2 From here to l. 1346—the long talk on Baptism and Original Sin in this 2nd recension—is absent from the first recension in the Camb. MS. and its original French.
Grace Dieu explains Man's Creation and Innocence.

In thys Ryner or thys welle.
And yet thow most have helpe of me
Yiff thow sholdyst clenë be;
ffor I mot fyrst my sylhen dresse
The bathë1 halwen, & yblesse, [1 bathë St., bath C.]
And than yt shal ynowh suffice
To make the clene in allë2 wyse:
for the washyng3 mad out-ward
Ys but tookene (who taketh Reward)
Off al clennesë forth with-Inne;
At wych fyrst thow most be-gynne.'

The pylgrym:
"Madamë, so hyt nat dysplese,
I can as yet no thyng4 in ese,
And I shal tellë yow wher-fore
My dovte [is]5 now mor than before,
And gretter6 in conclusyom,
But ye make expositio7
And bet declare yt to my mynde,
Or ellys my profyt ys be-hynde.'

Grace dieu: [De justicia & peccato Originali. Later hand.—St.]
"ffyrst, whan God the world be-gan,
And after hadde makyd man,
And woman for to be hys fere,
Thy forme fadrys, as thow shalt lere,
God, of hys gret curteysye,
To hem dydë suyché gentrye
As to the I shal devyse.
He gaff to hem so gret fraurauchyse,
Talyved5 euere, thys no lesyng;
In elthe with-outë languysshynge,
Lusty & fresh in o degre,
Neuer tave6 had necessyte
Off deyyng7; and gaff hem in sothnesse,
Lyberte, & Ryhtwyse7nesse,
ffredam of wy18 & equyte;
And that they sholdë ryghtful be,
And ther-vp-on, ay done her cure
To ben Egal by mesure;
The body to the soule obeye
The body was to obey the soul in all things, as the lower is always obedient to the higher.

In every maner skylful weye, And bern to hym subieccion; So that alway, on-to resoun, fforeyn strengthys her down lowe, Vpward sholdhe her sowerayn knowe, And lest worthy of dygnyte, Obey sholdhe by Reuerence: Thys was of ryght fyrst the sentence; Shewe of lewdnesse ay a sygne, The lasse of prys to the most dygne. 

Off divynë purvyauunce Thys was fyrst the ordynaunce, That man shold euer ha be in blisse, And al that whyle, of no thyngmysse; Euer ha be fre, & never thral. By ryhtwysnesse orygynal, He gave man all the beasts of the earth for his, and his children's for ever.

Yiff they ne hadde her fredom lorn, ffor catel and for ther herytage Ta last in every maner age, Ben herytavnce, fro gre to gre, Off ryht to ther posteryte: Thys to seyne, who kan take hed To al that folwed of ther sed ffor euermore: & soth yt ys, Yiff they hadde not do a-mys. 

But whan they gan to God trespass, They lost ther fredam and ther grace, Lyff also, and liberte, And hooly ther auctoryte, Off wych thou hast herd me seye, ffor wych offencë they most deye: Tho, al thyngys in sentence Drowh fro man obeydence. Who dysobeyth hys sovereyn, Off ryht mot folwen in certeyn That he shal dysobeyd be Off lower thynges of dege, Wych wer soget to hys servyse
Grace Dieu explains how Children suffer for Fathers' Sins.

Or he trespace in any wyse, 
for vnto God, sothly to seye, 
Whan Adam fyrst gan dysobeye, 
Yt was Ryhtful, by kyndly lawe, 
That to hym shold be with-drawe 
AH maner obéyssavnce 
Off thynge vnder his gouernaunce, 
Wych he hadde in subieccyon, 
Only for his rebellyon.

'And, yff thou be Reasonable, 
An exaumple ful notable 
I shal vnto the declare 
Openly, & no thynge spare, 
Yff thou lysten, taken hed ther-t0 :  
I suppose yt falleth so : 
The kyng hath in his court a knyht 
Whom he loueth with al his myht, 
And, for cause that he tryst hym wel, 
He yeveth to hym a fflayr castel,— 
Wallyd strong with hihé tours 
ffrom al assaut of wynd & shours,— 
And to his heyrês, to poessedse ; 
And ther-vp-on maketh hem a dede, 
Eueré by successyon 
Ther-of to have poecessyon 
for eueremoré, to o word, 
Whyl he ys trewé to his lord, 
Voyde of al rebellyon. 
Thys was the condycion: 
But he offendeth, so may falle, 
Than he & his chyldren alle, 
The castel lese with-outé grace 
Thorgh ther fadrys grettrespace : 
The chyldren han the gylt abouht,— 
Al-be that they offendyde nouht— 
Thorgh ther fadrys gylt, allas; 
And thus perauntzer stant the cas: 
And lyk in cas semblable at al, 
Ryhtwysnesse orygynal—

'Orygynal' ys for to seyn

and as he bad disobeyed God, 
all things disobayed him.

Compare this story:

A certain king gave a castle to a knight and his heirs in fee,
so Tltro Adam and Eve's Sin, Mankind became sinful.

Original sin is similar.  
‘Pleunly, yf I shal not feyne, 
A gynnyng wych fro God kam, 
And was fyrst yoven to Adam

[1 And to St.] 
And vn-to Wyche wyss wyff also, 
Wych they loste, bothe two [2 loste bothe St., lost both C.] 
Only for ther Rebellyon,

Adam and Eve lost Paradise, 
Whos rylit was by condycon,

and their posterity suffered for their parents' sin, 
Wherthogh that ther posteryte 
ffully ha lost ther lyberte. 
(Posteryte, playlyn in dede, [St. leaves out Il.1119—1122.] 
Ys folwyngs douu of a kynrede 
Lynealy, fro gre to gre.) 
And thus, touchynyng ther lyberte, 
ffor dysobeyng they ha lorn)

and lost their inheritance 
Off her fadrys hem to-form ;

[leaf 19, back] 
Only throghe ther dysobeiisance 
They ha lost ther enhertyaunce, 
Wych they may not inheryte ; 
Wher-of ther fadrys ben to wyyte.

‘ffor naddel be ther transgressyon, —
3 Transgressyon ys for to say 
A goyng fro the ryght[e] way, 
Or shortly, in sentemente, 
Brekyng off a commaundement3—

Ther chyldren shold, by reson, 
Ha cleyymyd yt of verray ryht.

Thus thou mayest perceive that thou 
Wher-for, yiff thou lefft vp thy syth,4 [4 sight St.] 
And lyst conceyven everydel, 
Thow mayst perceyye fayr & wel 
Thow art spottyd in party 
Off that thy ffadrys wer gylyt ;

by their parents' transgression. 
So that thy fylth ys causyd al

Thus thou mayest perceive that thou 
Only of synne orygynal, 
Wych that clerkys in sentence 
Calle wantyng; or carence 

art spotted with original sin. 
Off orygynal ryhtwysnesse, 
Wych thou oughtest (I dar expresse,) 
Ellys haue hadde of equyte

3—3 These four lines are written at the right-hand side in C. & St.; but with no mark to signify where they ought to be placed.
'By tytle of posteryte.'

The ptylgrym:
"Ma damë, (lyk as ye shal fynde,) I am a-stonyd in my mynde
Off your wordys ful gretly,
Wych ne sue nat kyndely.
ffor fyrst, as ye han told
That I mostë wasshe¹ be,
To casten out myvn vnclennesse,—
The wychë² fylth, as ye expresse
And namen yt in especyal
'Spot or synne orygynal,'
Wych ys only, by your sentence,
No-thyng but wantyng or absence
Off ryhtwysnesse—thus say ye ;
And in good feyth, as semeth me,
Wasshyng no thyng may a-vaylle
To do a-way thyng that doth faylle ;
Yt wer bet cordyng to resov
To make restytucyon.)"

Grace dieu answerd:
'Certys, yt ys soth that ye seye.
But to o thyng take hede, I praye :
Who that haveth not the bewte
Wych he shold han of duete,
Voyde of fylth then ys he nouht ;
The wych, yif yt be truly souht,
May be of felth a be-gynnyng;
Gret cause also, & gret norysshyng.
As by exau?»ple thus I pose :
'Yiff a man ffayllede a noose
Wych he outh³ haue of Resoun,
Yt wer, to myn oppynyouu,
A gret deaute (I the ensure,)
Off bewte ; & a gret ordure
Ther must sue, yt ys no nay :
And yiff the noose wer kut a-way,
The bewte of a manlys⁴ face
Yt wolde gretty yt dyfface.⁵
Semblably, in especyol,
Grace Dieu shows how Folk are begotten in Lust.

So it is you want original righteousness.

‘Yiff Ryhtwynesse oreigynal
Thow wante, wych thow shoeldes haue,
I myghte pryve,¹ so God me save ¹[preve St.] 1188
And conclude with-outë wene,
Off som fylythe thow wer vnclene.
I dar yt seyn, and wel expresse,
Namly whan thow in vnclennesse ¹1192
Off flesshly lust wer fyrst be-gete,
Wych shold not be for-gete;
for flesshly lust (in sentence)
yeallyd ys concupyscence.
As thus consyndre myn entent;
Whan soule and flessh to-garde² asent ²[gyde St.]
To don any gret offence,
Than yt ys concupyscence,
And nouther party by dyffence
Lyst not makë rësistence,
As they shold of eqynte,
Wher-thorgh ther fayrmesse & bewte ¹²[bothe St., both C.]
And euene lyk (in wordys playne)
Thoffencë long³ or thow wer borne,
Off thy fadrys her-to-forn,
Hath lost (yiff thow kondest se)
Thi grete⁴ fredam & bewte; ¹[grete St., gret C.]
And ther trespace, (yiff thow lyst lere),
Ther lynage beyth⁵ yt al to dere.’ ²[beyheth St.] ¹212

The pylgrym: ⁶

“With al myn hertë⁷ now I pray ⁷[hert St., hert C.]
O thynge⁸ that ye wyl me seye:
yff thys wasshynge; with-outë more,
May Restablysshe or restore
The ryhtwynesse wych, day & nyht,
I ouhte haue hadde of verray ryht;
And yiff thys wasshynge⁹ (in sentence)
May A-nulle concupyscence?” ²[Touchyng St.]

Grace dieu:

‘Teuchyng¹⁰ that we have on honde,
Thow must pleynly understonde
A thynge wych I the tellë shal.
"Ryghtvysnesse orygynal, 1224
Thow shalt yt neuer haue A-geyn;  "You can
But truste, & be ryght wel certeyn, never have
That after thow be wasshe clene, original
The fylthe ther-of, (thus I mene) righteousness
Thy wasshyng shal yt sette A-syde, again
But concupyscence shal abyde. 1228

'Take the wordys as I the telle ;
But yiff thow wylt, I shal ay dwelle 1232
With the, to helpe the ay at nede,
That thow mayst in verray dede
Maken myghty resystence
Ageynys thy concupysseence,
Wych shal the derë neveradel
Yiff so be thow bere the wel.
And, but I seye thy wasshyng;
I myhte the helpyyn yn no thyng;
fior the wasshyng (I the ensure)
Doth away al the ordure
Off al that kepem duely
Ther maryage, and feythfully;
fior wych, to the ys profytable
Thys wasshyng, & gretly vayllable.
Thy ffader, thy moder ek also,
Wer wasslyn ther-in, bothë two,
Whan they wer born; & so shalt thow,
Syth yt ys syttyng for thy prow:
That thow hem sue, yt ys Resoun.'

The pylgrym:
"I haue," quod he, "suspeycoun 1252
Off ther wasshyng now sodenly.
Yiff they wer wasshe duely
Off ther synne orygynal,
Me semeth yt sholde folwe in al,
Syth I am gete of1 ther kynrede, 1256
[1 gate in St.]
I sholde go quyt (who taketh hede,) ought I not
Off orygynal in euery thyng;
Thorgh vertu ferst of ther wasshyng;" 1260

Grace dieu:
'Than,' quod she to me a-gayn, 1264
[leaf 21, back]
Grace Dieu insists on the necessity of Baptism.

'Tak hed, whan men sowen greyn,
The huske, the chaff (yt ys no nay,)
Mot fyrst be clenë putt a-way,
Er yt be throwe vp-on the lond,
And sowe a-brood with manbyhs hond,
Naked and pur, yff thow take hede.
And after-ward, whan yt doth seeke,
Vpon the tyme of hys Rypynge
And the seson of gadryng;
Men fynde a-geyn the samë corn,
Huskyd as yt was be-forn,
And ther-to clothyd newe a-geyn.
‘ By wych exampele, in certeyn,
Thogh thy fadyrs were, by grace,
Off ther orygynal trespace
purgyd clene, & frely quyrt,
The caffë and the strowh abyt,
Reneweth ay & euery shal,
Off the synne orygynal,
Vpon the greyn, wych of hem spryngeth,
The huske alway with hem they bryngeth.
Alle folkys, as thow shalt lere,
That kyndely be sowen here
In thys world, fro day to day,
The husk with hem abyt alway,
And seuryth nat in no manere
Tyl they be wasshe in the Ryuere:
Wherfor (by short conclusyouw,) They nede echon purgaeyoun.’

The pylgrym:

Thanne me sempte yt was but veyn,
Mor for me to speke a-geyn,
Or makë rclycayoun
Agéynys her oppynyouw.
Off hevynesse I weptë sore;
ffor tho I koudë do no more,
I was so whapyd & amaat,
Tyl at the last an aduocaat²

² A godfather (after whom Guillaume de De Guilleville was called).
An Advocate helps De Guilleville to cross the River.

Kam to me tho in my nede,  
With-outë gerdoun other nede.  
And, for I hadde of spechë lal,  
Wonderly goodly for me he¹ spak;  
Profrede for to help of grace  
To makë me the Ryuer passe,  
And that I myght ouer gon,  
And that I wer ek washe a-noon,  
In al that euere he coude or myghte;  
And Guyllyam ffór-Sothly² he hyhte:  
Hys surname I nat ne knew.  
And thus he spak to Grace Dieu:

"Myn almesse, with your grace,
I wyl fulfyllen in thys place;
And yiff ye wyl, I callë shal
Off your hous the offyceyal
(ffór yt ys now ryht good sesoun
Aftér your oppynyoun)
That he make, by your byddyng;
Of thys pylgrym the wasshyng,
Wher-of ye han so mych sayd."

Quod she, 'I am ryht wel apayd.'

And ther-wíth-al, benygne of look,
The aduocaat a-noon me took
Of charyte, by gret plesauence,
Aftér the custom & vsauence,
And maddë callë³ fyrist of al
To helpyn hym the offyceyal;
Bad hym also, among hem alle,
After hys namë me to calle,⁴
That he shold ek don hys dever
To helpe me passë the Ryver,
That I wer washen A-noon ryht.
And he so dyde with al hys myght;
And many thynges, as he abrayde,
Over me, me thouhte he sayde;
Wordys that hadde gret vertu,
As he was taulht of Grace Dieu;
Wher-thorgh, me thouht, & that a-noon,

¹ See note to l. 1298.
That I sawh ther, fro me goon,
A foul that was of colour blak;
And in hys lydene¹ thus spak,
Siyyng,² men herd hym every cost,—
'1-wys,' quod he, 'I haue al lost;
And fro me now ys taken al
By thys ylke offycyal.'³

The pylgrym:³
He hath my clothys fro me Rauht,
And thre tyme he hath me kauht,
And in the ryuer plongyd me,
Crossyd, (as men myhte se,) ¹³⁴⁸

Enoyned in the streymes colde,
Lyk as Graccè Dieu me tolde:
I fonde she lyede neuer a del.
And whan that I was fayre & wel,
The Ryuer passyed than A-noon,
And that vocaat ek was gon,
Wych only of gent[e]rye
Haddo don to me gret curteysye
That shall never out of mynde.

Than Graccè Dieu, most good & kynde,
Ladde me forth on⁴ my repayre
To a place ryht inly fayr;
And neuer she madè me to-fore
So goodè⁵ cher syth I was bare,
Nor was so benyagne of hyr port,
Vn-to me to don confort.
'Now syth,' quod she, 'that yt ys sene,
Thow art washe, & made al clene,
And art passyd the ryuer
With-outè perecyl or daunger,
Thyn Emmy fled Out of thy brest,
Wher he afornd hadde made hys nest,
I shal the shewe of gret delyt
ful many thyngs² for thy profyt,
Yff thow ha lust to lerne of me
Thynges⁶ that I shal teche the,

¹-⁴ This line in C. and St. comes after l. 1345.
The Sign of Tau blooded. The Order of Confirmation.

'And vnderstond hem by & by.'

And tho befyl ther sodeynly
A wonder thyng (thus stood the cas,)
Wher-of I astonyed was ;—
And yet for-thy I shal not spare,
Ryht as yt fyl, for to declare,
When I se tyme & best sesoun
Touchyng my sherpe and my bordou : [1 Scrippe St.]
When I ha leyser, trusteth wel,
I shal yow tellyn euely.

But, or I dyde further passe,—
I sawe Amydys of that place
A sygne of Tav wych ther stood,
And yt was al be-spreynt with blood.
[7 lines blank in MS. for an Illumination.]

And ek, as I koude vnderstond,
I sawe be sydes a mayster stondk,
Off ryght gret auctoryte,
And sempté that he sholdë be
Lyk a vyker douteles

Off Aaron & of Moyses.
And pleynly tho (as I be-helk,)
In hys hond a staff he held,
Crooked be-forn (I took good hed ;)
And horneyd also was hys hed.
Hys garnement, by gret deyty,
Was of lyné cloth al whyt,
Off the wych, ful wel I wote,
That the prophete whylom wrot,
Ezechyel, who lyst to look,
The nynthe chapytle off hys book :

Ordre off confyrmacioun
Wych, with the sygne of gret vertu
Markyde manye with Tav
Myd of her forhed, on by on,
And sayde to hem everychon,
'I crosse yow, and confere also
With thys / that ye take hed ther-to,
That ye may be, fro day to day,
Good pylgrymes in your way;
De Guilleville is Confirmed. The Order of the Last Unction.

38

flor thy to yow, tokne & sygne
That God shal be to yow benygne,
That ye shal not venquysshed be
      Off your Enmyes in no degre.'  1416
And with thy sygne of gret vertu
I was markyd off Grace Dieu
Myd my forhede, brede & lengthe,
      Wher-by I kauhte ful gret strengthe, [1 St., om. C.] 1420
And Receyvede ther by Ryht,2
Vertu, force, & gostly myght,
To forthre me in verray dede
      Off al that euere I hadde nede.  1424
Not nede as I hadde be-fore
Thorg the Ryuer or I was bore;
Yt was not so gret necesyte
But covenable congrynte.3 [3 Congrnyte St., Congenyte C.] 1428

Ordre off the laste vnccionu.

Then the master gave ointment to the official,
Off the myaster, wych of Ryht
Made the holsom oynement,
And after took yt of4 entent  [1 off goode St.] 1432
To the sayde offycyal,
And gaff to hym thy thys charg with-al:

[6 lines blank in MS. for an Illumination.]

* Receive three ointments:

`Have her,` quod he, `ful goodly
Thre oynementys most worthy ;
The wych now to the I take
Only for pylgrymes sake,
Swych as in ther oppynyouns
      Wyl be myghty champyounus  1440
ffor to holde strong bataylle
Whan ther Enmyes hem assaylle.

`Thow shold do thy bysy peyne  1443
Tenoynte hem with the fyrist5 twyne, [5 fyrist St., fyrist C.] 1448
And kep the thrydde with-outé more
ffor folkys6 that byth woundyd sore,
And swyche as lyggé languysshynge;
On ther bedyss, almost deyng;
And of ther lyff ha no dysport:
Thow shalt a-noon don hem counfort;
The Ointments for Pilgrims, new Kings, &c.  
The Tail.  

39

"Enoynyte hym in especial
As ther leche spryrytual,
Wher thow sest that yt be nede;
And ffeythfully, (yt thow take hede,)
Pylgrymes that travayH in ther way,
Wych passen her fro day to day,
And often in ther passage erre,
And assaylyd byth with werre;
Yt faylllyth not, sorry or blythe,
But they be wondyd offte sythe,
And grevyd with many aventure,
ffro deth that they may not recure;
And at ther ende, thys no faylle,
Whan that deth doth hem assaylle,
They gretly nede thys oynement;
And for thys skyle, in myn entent
I haue take yt in-to thy ward,
Al syke folkys to Reward,
Tenoynte hem whan they haue nede:
And other oynementys in-dede
I ha reservyd\(^1\) to my kepynge;
Tenoynte with a newe kyng\(^2\)
By the vykerys of Moyses,
The wych yt makë dout[e]les,
At duë tymë certeynyly
By ther power as wel as I.
ffor sykë folkys euerychon,
And for lechys, as thou art on,
Wych sholdest alway be bysy,
 Wel awaytynge & redy,
At the tablys wher we sytte
Whan we etyn, & not flytte;
ffor the tav T, taken hæd,
Wych thow makest in the\(^2\) forhed.
'T But I wyth-holdë to ward me
Off custom & of duëte,
The fynal execucyoun,
The vse & mynystracyoun
Off confermyng in the ende:
Take hed now that thow not offende.'
As they talked,
a maid of humble cheer drew near:
her name was Reason.
[leaf 25, back]

And whil they held ther parlamentys
And spak ek of ther oynementys,
[6 lines blank in MS. for an Illumination.]

Ther kam to hem of gret manere
A maydē mek, & humble of chere,
Wych that of enteneyoun
Descendede from hyr tour a-doun.

Than Grace Dieu spak vn-to me,
‘lo, sestow nat yonder,’ quod she,
‘Resoun, by hyr sylff allone,
Wych cast hyr for to speke A-noon
To thys folk that thow sest here?’
And she, demur and sad of chere,
Sayde to hem hyre fantastye
With-outen eny flatrye

Resoun spak thus: 2

‘Sirs,’ she said, ‘who stand here and speak of your ointments, listen to me,

‘Syrs,’ quod she, in goodly wyse,
‘That stouden here, & thus devyse
Off Enoyntyngu & oynementys,
And ther-of hold your parlamentys,
I pray yow that ye nat dysleyne
To herkne off me wordys tweyne,
Wych to tellyn I purpose,
And a-noon to yow vnclose:
Oynemente ys a soote thyng,
And ryht vertuous in werkyng,
To woundys cloos, & ope also,
Yiff yt be softly leyd therto
Both wyth hand and instrument;
for lechys sholden off entent
Soffte handle the soor to seke,
Yt fyt hem wel to be meke;
To whom a-cordeth no Rudnesse;
They sholde avoydē boystousnese.
Woundyd folk desyren offte

Ointment is a virtuous thing
for certain wounds.

Physicians should be gentle in their treatment;

2 Camb. MS. reads: She bigan to speke to hem, and seye with-oute flateringe, ‘Lordeinges, that thus duiisen and speken of youre oynementes, and holden heere youre parlament of enoyninge of oother folk, understouondeth now two little wordes that j wole soone haue vnclosed yow. Oynement is,’ &c., p. 9.
Reason bids them be gentle and pitiful, not revengeful.

' Rudnesse hem doth mor damage
Then the oynement avauntage; [3 Thanne St.]
Harmeth ofté tymés more
To swyche as that be woundyd sore: [2 as bethe St.] 1528
I calle hem rude, that be felouns,
fiers & cruel as be lyouns;
That wyl, thorugh ther cruelte,
On every thyng a-vengyd be; 1532
Sparë ne for-bere ryht nouht,
They be so vengable in ther thouht.
Swych be no goode surgynes,
Lechys, nor physycyens,
Syké folkys to restore;
for the wounded they hurte more
Thorgh Rudnesse in ther entent;
for they mynystre ther oynement
To boystously, & no thing soffe;
Ther-thorugh they hurte & slen ful ofte,
Wych asfter may nat be amendyd.
And for thys skyle I am descendyd,
Kome to yow in sothfastnesse,
That ye in yow ha no Rudnesse,
Cruelte, nor felonye,
Wych ar douhtrys to envye.
Be pitiful to wounded folk;
Tyl ye han her sorys soundyd,
Debonayre & mercyable,
Soffé, goodly, & tretable.
Thanne, in soth, yt may nat fayH
That your oynementys shal avayH
To syké folke on euer syde,
That for ther hele on yow abyde.
Remembreth yow vp-on thys poynyt,
How ye wer whylom ek enoynyt
To bekome mor debonayre;
Nat to be cruel nor contrayre,
But teschew al ffelonye,
And tavoyde malencolye;
And no venganee for to take,
But forguye for Goddys sake;
for vengeance belongeth unto God,*

The Vicar answered,

'Thou shalt not fayle to han mesecheff.'

Wyl wrestle ageyn yt, this the cheff

[leaf 26, back]

Vengance to his jugement;

And therfore, who that of entent

The Vyker, that sempté wonder olde,

Off whom I tolde yow nat in vayn

Moyses2

Axed of Resoun thus agayn:

'I pray yow that ye nat ne spare,

The truthé clerly to declare,

The moralythe to observe,

Wherof sholde myn hornys serve?

Thys staff ek, with the sharpe poynct,

Telleth me fro poynct to poynct,

Be they nat maad, by good resoun,

For punysshynge and Correccioun;

Myn hornys, for to také wrak1

On shrewés, & to putte abak?

And off my staff ek, with the prykke,

Chastysen folkys that be wykke,

Rather than lyk as ye me tolde

Her a-form, how that I sholde

Enoynte hem with the oynement?

Wher-vp-on seyth your entent.'

Resoun Answereth:

'My fayre frend,' quod tho Resoun,

'Tak hed in thy dysreccioun;

1 Camb. MS. reads: And therfor who so wolde bineme it him, to yuel ende he may come, p. 10.

2 This is a red line, some one answering the preceding speaker. The Camb. MS. goes on: Whan resoun hadde thus spoken, the vicerie of whiche j seide before, anwerde hire and seide, 'Sey me, j praye you, if ye can, whi j have thus myn hed horned and the yerde sharpe at the ende? Is it not for to do punishinge and correccioun of yuel dedes? j trowe j shulde putte and hurtle the yuel folk with myne hornes, and prikke hem,' &c., p. 10.
'Vnderstand me euery del:
I wot1 what thow menest wel,  [1 wote St., wot C.]  1596
And knowē platly thy menyg.  there is moderation in all things.
Mesure ys good in euery thyng:  
Thogh thy hornys & pyk also
Be yowē 2 to the, bothe two,  [2 St., C. burnt]  1600
flor² Punysshynge & for chastysyng:
Off folkys Rebel in werchyng;  [leaf 27]
Yet fyrst thow sholdest hem dyrecte,
And with fayrnesse hem correcte,—  1604
Swych as thow sey, day by day,³  [³ fro day to day St.]
Erryn fro the hih⁴ Rykhte way;—  [⁴ hih om. St.]
And yiff thow foumde hem obstynat,
That⁵ longeth yt to thyn estat  [⁵ ? Than]  1608
To punysshyn hym by thyn offyce,
And vp-on hem don ek justyce
Egally for ther offence:
The lawe yiweth⁶ the lyncence.  [⁶ yeveh St.]  1612

‘But ferst thow sholdest trete hem fayre,
Be goodly ek, and debonayre,
And don alway ful gret labour
To shewe sweetnesse afor Rygour.
And thogh the prykke of Rygour be
ffor chastysyg y-yove to the,
Be alway war, touchyng ryht:
Whan thow chastysest any whyltyt,
Do yt neuer by suych duresse
But yt be meynt ay with suetnesse;
Medle with-al the vnceyoun
Off pyte and compassyoun.

‘In thyh entent to be mor clene,
Thogh thy hornys be sharp & kene
To punysshe folk by ryhtwysnesse,
Thow sholdest ay the poynt so dresse
In thyh Rygour of equyte,
Euere in hert to han pyte
On hem that thow hast iustesyd.
Let mercy with ryht be so alyed,
And thynk how many day to-forn,
Or thow haddest any horn,
"Thow wer Enonynt: thynk ther yp-on" [St. & C.] 1636
Lat yt not fro thy mynde gon
Which thing, whan thou dost aduerthe,
Yt shal nesshe ful wel thy thyn herte
Whan yt is harde or out of Ioynt,
To ponysse or smyte with the poyn, [St. & C.] 1640
Or with thy thyns hornes to hurtle sore:
Ha this in mynde euer more,
To medle mercy with equyte.

'Remembre also ful wel, and se'
That he, of whom thou art vyker,
And chose to be hys offyser,
Was humble, meke, & debonayre,
Charytable, & nat contrayre:
Of whom thou shalt examycle take,
To form² or thow thy domys make.
Hornyd³ he was by apparence, [³ Horndy St., MS. torn C.]
Nat vsyng hem by vyolence:
Thys was that holy Moyses
That ladde al Israel in pee
Myddys thorogh the largé see;
And with hys yerde, thys was he
That passede the floodys rage,
And made hem have good passage.

² Vnderstondeth thisys lessoun,
Ye that han in subieccion
Peplys vnder your prelacye,
To lerne how ye shal hem guye.
Shewe as they wer styff & hard,
Lat hem nat growen in your herte
To make your shep / to soré smerte.
Thogh ye shewe / ont-ward drefdul,
Beth in your hertys mercyful,

¹ Camb. MS. reads: Bithinke thee that thou were enoynted
er thou were horned, and er thou haddest any prikke, and er
thow haddest any yerde or staf, And that ohte michel softe
thee whan thou wolt correcte any wyght. thou shuldest not also
foryete of whom thou dost the vicarishepe, p. 11.

⁵ Camb. MS. reads: And be merciable with-inne, what-enere
thow be with oute; Fallas thou miht make heer-inne with-oute
misoinge, p. 11, omitting all between lines 1671 and 1699.
' Dyssymule, and mak in swych caas
Off Elenchorum a fallaas.

(Elenchus ys a syllogysme, [St. & C.] Verba Transaloris, [C. & St.] 1672

Or by fallaas, a Sophisme,

Thyn'g that hath on Appearance
With-outen eny Existence ;
Or an argument in shewynge
Wych in effect hath no beynge
Affter the thyng that yt doth shewe.)

¶ And thcr-fore, in wordës fewe,
To the purpos vallyable,
An exaumple ful notable
To folk that be not rekkeles,
Putteth Arystotyles :

In Elenchis thow mayst rede
He byddeth for to take in dede
A Boelys galë, & ther-with-al [1 Boelys St.]
On bord, on cloth, or on a wal
Portreye or peynte, as I ha told,
And yt wyl resemble gold
By apparence vn-to the syht,
Yiff yt be vernysshed cler & bryht.
¶ And sothly, who that lokë wel,
Off gold ther ys neuer a del,
But apparenë, to deceyne
folkys that kan not vel² parceyve [2 wel St.]
The feynte colour in hys kynde.
¶ By wych exaumple han in mynde,
Thogh thow be horsyd on thyn hed,
To shewe outward a tooke of drede
Vn-to folk that be contrayre,
Yet ay be inward debonayre.
¶ Tak exaumple off thy staff
Wych Grace Dieu vn-to the gaff :
Thogh the poynt be sharp & kene,
Yt ys vpward, pleyn, smothe & clene ;
The myddys ryht as any lyne,
Abouë, crokyd to enclyne ;
Sygnefyyng vn-to the³

¹ Camb. MS. reads : Dowte not that that [yerde] ne tokeneth
Reason explains the meaning of the Pontiff's Staff,

"1 When thou punysh'st by Equyte [1—1 Stowe MS.] 1708
That th'with-alle thou ha mekenesse
Al-way to drawe by softenesse
Thy shepe that gon out of the way,
Rather by ffayrenesse than affray.

When they retornen home ageyn,
Lat ay thy Charyte be seyn,¹
That yt surmounte thy rygour.

Remembre alle-way at ther Retour
Above al mauer other thyng,
Vp-on ther elthe & ámendyng²;
Schew hem euer of loue a sygne,
And in thy draught be ay benynge,
Voyde of rancour & felonye;
Than dostow trewly occupye
The staff wych thou hast on honde,
That thy shal well understonde
Yt tokeneth (who that kan concerne,)
That thou shalt ther-with governe
The peplys (I dar wel speecye,)
Commýyttyd to thy prælacey;
Mak hem passe (thys thy charge,)
The Ryuer of thys world ful large.
Thy² staff, to ther a-vantage
Shal conduyte³ ther passage;
ffychche the pyk profound & depe
In-to the wawes, hem to kepe.

'And with al thyds, thow most take hede
Off plank or bregge, yiff they nede :
Yiff they ffayH, thow shalt on make,
As thow art boundé for her sake;
And for that cause, folkys alle,
Pontifex they doth the calle,
Makyng a bregge, thyds to seyne,
The passage that they may atteyne.
Vnderstond wel thyds lessoun
Lyke⁴ myn informaciónyn; [⁴ Stowe MS.] 1744

¹ Yet ouermore I shal the teche,
that ther shulde be in the, humblesse, whan thou chastisest by equitee, p. 11.
and tells how he drove out the Horned Beast of Hell.

'Tiff thow take hed to my speche, Touchyng thyn hornys bothë two, Thy staff ek, with the pyk also. 1748

Whylom her ther dydë dwelle Thornyd best wych lyeth in helle, Makynge here hys mansion [St. & C.]

And longe held her¹ poecessyon, 1752

Lordshepe ek & gouernaunce,

Wych was gret dysplesaunce

To Grace Dieu, that he so sholde

Abyden her, as I the tolde.

And Tavoyden fro thys place

Thys hornyd best, and tenchase, She callede the, lyk as I fynde,—

I trow thow haue yt wel in mynde,— 1760

Gaff the hornys in sentence

With hym to stonden at diffence.
The staff also, wych I off telle, Sche took to the, hym to expelle ;

Armede the of entencion

(Lyk tamyghty champyon,) 1764 [to a m.]

With thys hornys that I of spak,

On thys beste to takë wrak,

To make hym fro thys hous to fle, By power that she gaff to the :

The untrewe false enherytour,

That was her lord & gouernour, 1772

And long tyme poecessyowner,

Tyl thow dydest thy dever,²

As Grace Dieu the tauhte a-ryht, To putte hym out by verryay myght, 1776

Thorgh hurtlyng of thyn hornys twayne ; And dys also thy bysy peyne,

With thy staff to make hym flee,

Maugre hys myght & hys powсте. 1780

² Camb. MS. reads : Thow hurtledest him with thine hornes . . . And thow beete him with thi yerde whan thou madest him goon out of the place. The twayne faire labelles hanginge at thine twayne hornes thou conqueredest at the clensinge, and sweepinge, and poorginge of the place, and that was whan thou dediedest, and halwedest, and blissedest the place, p. 12.
Reason says Grace Dieu wishes her House always protected.

1 Thogh he were sorry to departe, Though that Felon so courte, That here he durst[e] nat abyle.

'And eke vpon that other syde, The two Labellys, large and longe,¹

Hangyng by thyn hornys stronge, " 1784

That thou madest on thyne beste, " 1788

And of the Clensynge of thy place, [C. & ST.]

Wasshe & swept only by grace, "

I mene fyrst at² the halwyng, 1792

yt makeyn' hooly by blessyn',

Lyk a myghty champyon

In the dedycacyoun;

Wych for to don, as yt ys skyl,

Off Grace Dieu thyse ys the wyl: 1796

That thou be armyd offte sythe,

As a vyctor, thy myght to kythe,

That thylkë best most contrayre

Be nurer hardy to repayre,

Nor yt tassaylle by no wrong;

Whan he seth thyne armour strong' ;

Wych ar sygnes in substaunce

Ay to be put in remembraunce,

So that all may fear you

and remember how you

vanquished the bog,

and you be ever ready to

defend the mansion of

Grace Dieu.

Grace Dieu wills that you shall be always armed,

so that all may fear you

and remem-ber how you

vanquished the bog,

and you be ever ready to

defend the mansion of

Grace Dieu.

How thow hast venquysshed & fordon² ³ bore down ST.

Thylke vntrewë fals felon',

Bete & oppressyd fynally;

And that thow mayst ben ay redy,

ffresh & newe ay to batayle

Ageyns aH that wyl assaylle,

At alle³ tyme & eeh sesoun, ¹ alle ST., al C.

Off Grace Dieu the mansyoun,

Or yt dyspoylle in any wyse,

Robbe or reue yt in ther guyse,

By⁵ sleythe, falshed, or any whyle, ⁵ Stowe

Grace Dieu ffor to exile ⁶

¹ Camb. MS. reads: And dispoile it of hire goodes bi dymes, and taxes bi violations and by extorciouns. But ther of as j
wot wel of sooth, thou doost not well thi denoir, For thi self grauntest hem, and shewest the wyes to hane hem, the which
thing grace dieu halt no game, p. 12.

⁶ Stowe MS., leaf 36}

¹ 1784

² 1792

³ 1796

⁴ 1800

⁵ 1804

⁶ 1808

⁷ 1812

⁸ 1816
Reason further explains the Pontiff's Horns.

By dyuers extorsyons
Of dymes or Subvencions,
or taylladges [i]foundë newe,
By Exaccions fuft vntrewe:
Yiff thow yt suffre, &fer or ner,
Thow dost not trewly thy deuer,
When thow fyndest or dost espye
Sotyl weyës ffour flatrye
To spoylle of Grace Dieu the hous
By any tytles ravynous,
Thow dost to hyre no plesaunce,
But gret A-noye & dystourbance.
I say, as yt lyth in my thocht,
Platly the trouthe, & spare yt nouht:
Thyn hornys liih vp on thyn hed,
Nor thy staff, (yt ys no dred,
I dar pleylyn specefy'e,
Ar but tooknes of mokerye,
Lych hornys of a lytell snayl,
Wych seruë for noon avayl,
But for a lytell strawli wyl shrynke:
Her- vp- on thow sholdest thynke.

Swych hornys hadde nat Seyn Thomas,
That kepte the entre & the paas
ful myghtyly ageyn the kyng;
And wolde suffre for no thync
Hym to entren in-to thys hous ;
But, as a champyoun vertuous,
Kepte the fredam & fraunchyse,
And suffred in no maner wyse
The house of Grace Dieu at al
ffor to serue, nor to be thral:
Rather he ches to dey & sterue
Than suffre that yt sholdë serue,
Thys holy bysshop Seyn Thomas.

Seynt Ambrose in the samé caas

Camb. MS. reads: Of seint Ambrose also j sey thee that defended his hous ayens emperours and emperises, so that he was lord ther-of alone. 'Yeoure paleys,' quod he, 'ye hauë yeoure toures, yeoure castelles, and yeour citees, with yeoure realnes, with yeoure roynous, and yeoure songs.' Wel ouhte this to suffice yow,' p. 12.
PILGRIMAGE.
St. Ambrose also refused to allow Emperor or Empress to touch the heritage of Christ. 

1 Deffendyld myghtyly also Hys hous, lyk as he sholdē do, Ageyn the sturdy Emperor, By dylygence and grete labour; Tolde hym that he sholdē kepe 

Oonly hys Temperall Lordshepe,1 

Hys paleys & hys mansyonns, Hys cytes, castelles & hys towns; The Revennuies ther-off ytake, And ther-with-al, murye hym make; 

Wych ouhte ynowh to hym suffyyse, And entermet hym in no wyse 

Touchyng Cristys herytage; And sayde, for al hys fellē rage, That he woldē rather deye Than suffre in any maner weye Durynge hys tyme, short or long, 

Hē2 sholde ther-to done any wrong; Thys folk, to myn oppyynyoun, Vsede2 ther hornys by Resouna, As2 I to the ha told ryht now. 

And, by exaemple, so sholdyst thow Bar thyn hornys for dyffence, And suffre that no vyolence Were ydon vn-to thy spouse Wych ys so ffayr & vertuouse, Weddyd to the by iuste weddyng: I take3 record of the ryng; 

On3 thy fynger that thow dost vse; Therfor thow mayst the nat excuse Off the yerde nor the wond. 

Wych thow beryst in thyn hond, To seyn manly to Pharao, (As of ryht thow sholdest do,) To suffre thy folkys to go fre, As they ouht of lyberte; 

Nat to greue hem, nor oppresse, Nor constreyne hem by duresse.4 

\[—\] Reason still expounds the Horns and Staff. 

1—3 Stowe Ms., leaf 37] 

1856 1860 1864 1868 1872 1876 1880 1884 1888 1892
Two Pilgrims come to be married. What is needful. 51

Ryht agreeable by vertu
Vn-to that lady, Grace Dieu,
And of servyse acceptable
To that lady worshipable.' 1896

¶ In thys whyte that dame Resoun
Haddde comunycacyoun
Wyth Moyses, ryht ther with-al
The forseyde offycyal 1900

Ys with hys oynementys gon,
And putte hem in warde a-noon:
That they wer sauff, I dar wel seye,
Closyd vnder look & keye. 1904

Ordre off maryage:
And tho, myn Eye as I vp caste,
I sawe komen1 wonder faste
A pylgrym al sodeynly,
Holdyng hys weye fynally, 1908
(As me thouht in hys entent),
Drawynge in-to the oryent;
And euene in the opposyt.

I sawe ek kome by gret delyt 1912

[5 lines blank in MS. for an Illumination.]

A womman, wych that was also
A pylgrym ek ; & bothë2 two,
Her wey took in especial
To-wardys the offycyal3;
Sayde vn-to hym, they bothe a-noon,
How they wolde to-gyder gon
On pylgrymage in ther degre
To Jerusalem, the Cytee,
'So ye teche vs, and dysserne
How that we shal vs gouerne,' [Stowe, leaf 33, back 1920
'To be sur, in our passage,
To ffulfyle our pylgrymage.'

Thanne anoon Thoffycyal,
When he knew ther menyng' al,
Tolde hem, yiff they woldë gon,

3 Camb. MS. goes on: And eche of hem took him his hand, and he took hem and joyned hem to-gidere, and sithe seide hem, as me thouhte, 'ye tweyne shule be bothe oon, and iche of yow bere trowte to oother,' p. 13.
They most of hertë be al on, 1928
Twene in on, & on in twayne; 1932
Both in Ioye & ek in peyne;
And so to-gyдре ay perseuere,
Tyl that deth make hem dysseuere.
Seyde¹ ek to hem, ‘look that ye
In³ trouthe, & in stablete
Yee¹ lune to-gyдре as ye sholde,
Whether ye be yong¹ or olde;
And that your trouthe on outhe syde
Perpetuelli in on a-byde,
To your last, that yt endure:
¶ And that ye shal to me Assure
Both be feyth & ek by oth;
And beth wel war, for leff or loth,
That ye, for no varyaunce,
Ne brekê nat your assurance;
ffor yiff ye don¹, ye be forsworn; ²
And ek I warnê yow to-forn,
Yiff that ye don² in dede or thouht,
fful lytel shal a-vaylle, or nouht,
Than vn-to yow your vyage,
Your labour, nor your pylgrymage.
Yt wer wel bet, to myn entent,
That ech of yow allonê went,
Sool by hym sylff, and nat trespace,
Than be founde on² any place
Vntrewê to hys companye;
ffor, gret forset & folye
Yt ys, a man for to be founde
Vntrewê to hym that he ys bounde.
¶ But yiff your wyl of both yFFEere
Be parfyt, hool, & ek entere
To gon to-gyдре, (lat now se,)
On pylgrymage to that cyte,
Whyder to gon I caste also,
Ye most suerne her,⁴ bothê two,
On euery part, for old or newe,
That ech to other shal be trewe,
So tenduren, al your lyff,
Folk ask Moses for a Service. He clips their Crowns.

'With-outen were or any stryff;
Off on hert & entenyon,
Neuere to make dyuysyon,
Nor departyng3 causes,
With-oute assent of Moyses.'

After al thys, A-noon ryht
I sawhi hem bothë trouthë plyght,
Hand in hand ybonnde faste;
Eueré, whyl ther lyff may laste,
So to continuen & endure,
Ther feyth by outh they dyde assure,
For evermor: lo her ys al.

And thanne A-noon the officyal
Ys retournyd in certeyn
Hoom to Moyses ageyn,
Wych stood of entencioun
To here the talkyng of Resoun.
Ther-to he sette al hys entent;
But at the last ther parlement
Yendyd ys, for so gret pres1

Kam a-doun to2 Moyses,
Requeryng hym in humble wyse
To graunten hem somme seruyse
In hys hous, off gentyllesse.
And he full goodly gan hym dressé,
As I conceyved with my look,
[4 lines blank in MS. for an Illumination.] [Sacramentum Ordinis St]
And a peyre of sherys took,
Merkede3 hem (I took good heed,)
On foure parteyes of ther hed;
And after that, vp-on the crowne,
To-forn hym as they kneelé doun,
Scyng4 to hem stondyng5 a-part,
That God shal be the hoolié part
Pleynly of ther enherytance,
As4 ther Rychesse & suffysaunce:
Ther-of they may be wel certeyn.'

1 Camb. MS. reads: But as thei weren ... spoken, a gret company of folk maden cesse here parlement anoon. Bifer Moises thei comen, and maden him requeste that sum seruice in his hous he wolde yine hem and graunte hem, p. 13.
Resoun ageyn:

And thatne Resoun effte ageyn,
(Lych as I shal yow devyse,)
1. 'Syrs, taketh hed,' a-noon quod she,
   'Som whyle, as semeth vn-to me,
   Yt ys wysdom, ryht, & no wrong,
   To feynë foly euere a-mong,
   Thogh ye now, also God me saue,
   Ben yclypyd & yshane
   Wp-on your hedy's euerychon,
   Wych thyng ys dempte of many on
   fful gret vnwyt & gret ffolye
   Off malys & malencolye ;
   They demë so malyceously,
   But trewly so do nat I.

2. For as in myn oppynyon
   I deme yt¹ gret dyscreccion,
   And ful gret wyt that ye ha do,
   And for that skyle taketh hede ther-to.
   ¶ To be yourës, of entent,
   Hooly to yow I me present
   As your paramoire entere ;
   And who-so-euere (as ye shal lere,)
   Gruche, or hane envye ther-to,
   Al-way forth I wyl be so.
   ffor trusteth wel, that I am she
   By whom that ye yknowë be
   ffrom other bestys—lo her ys al—
   And seueryd in especyal.
   ¶ And pleynly, ek, I kan yow telle,
   Al the whyl that I dwelle
   With yow, A-mongys hyh & lowe,
   ffor verray men ye shal be knowe,
   Thorgh wysdom & thorgh prouydcence,
   And haue A verray dyfference
   ffrom other bestys to dyscerne
   How ye shal your sylff gouerne.
   Al the whyle that ye me holde
   With yow tabydë, as I tolde,
Reason can’t put up with Sins.

Ye shall be men, & ellys nought; And yiff the trouthe be wel souht, Whan that I am fro yow gon, Ye may avaunte ( & that a-noon,) That ye be (thys, no fable) Bestys & vnresownable, Dyspurveyed of al Resoun, And voyde of al dyscreccoun; For yiff ye wantë shortly me, Yee may neure in no degre (Though yee euere do youre peyne,) Worsheipe, off youre sylff atteyne Nor clymbë to no gret honour But yiff ye haan of me socour ; Thogh ye be lordys of estat, Proud of your port, & eke ellat, Lytel to yow, al may avaylle With-outë me, yt ys no faylle, ffor to make your Ingementys, Syllogysmes, or Argumentys, Or of Wysdam any thyng ; With-outë me, thys no lesyng, Ye shal ha no conclusyon, But fynally confusyon, If ffor wych I castë me to telle How ye shal ha, yiff ye lyst dwelle, The loue of me on euery syde : Ye most ay be, & so abyde, That ye in yow ha sobynesse, And voydë fro yow dronesenesse And hyr suster glotonye, Wraththë, Ire & fielonye ; ffor wher-so-euere that they be, They makë me a-way to fle ; ffor wher they make her mansyoun, I leve that habytacyoun. Venus thenys doth me chase,

1 nought St.] 2044 But if I leave you, you will become as unreasonable beasts,

[2 trouthe St.] 2048

[St. & C.] 2052 and lack all honour,

[St., leaf 41] 2056

[St. & C.] 2060 however high or wise you may seem.

2064

2068 If I am to remain,

2072 Drunkenness, Gluttony and Wrath must be banished.

2076

3 Camb. MS. reads: ye be but as doumbe bestes, and as coltes that ben clothed. With-outë me ye shul neuere haue wurshipe, be ye neuere so grete lordes, p. 14.
Last will drive me away;
as may be seen in the Romance of the Rose.

Wherefore flee all these vices,

for he who does not cannot be my friend.
[Cap. xx]

Your tonsure signifies

that you are to apply your hearts wholly to God,

avoiding all worldly cares.

‘And voyde me out of that place,
As yt ys sayd & told ful wel—
Who lyst loken euerydel,—
With-ouen any maner close,
In the Romane of the Rose.

‘Wherfo I pray yow euerychow,
ffor to kepe yow, on by on,
ffro thys-uyces that I ha told,
And from al other, yong and old;
ffor my lone that ye hem filee,
Yiff ye lysten han frenshepe of me.

‘ffor, but ye yow fro vyes kepe,
Ye shal lesë the frenshepe
Platy of me, as I yow tolde.
And ffynally, I nat ne holde
Hym for my frend, (knowe thys ryht wel,)

That yiveth hys body euerydel
Vu-to vyes, euere in oon.

‘And two wordys, or that ye gon,
Shortly to yow, & nat ne spare,
Openly I wyl declare
Tookne of your crowne, cloos with-Inme,
And at the cercle fyyst begyynne.

I mene the closure fer with-oute
That ys cereyd round a-boute
As A castel or strong doungeoun,
Or lyk a gardyn, wych envyronym
Ys closyd with a myghty wal;
The wych (who consydreth al,)

With-Inme ys ope, to sygnefye,
That ye to God sholdé hool alyye
Your hertys, to hym so enterly
That noon affeccion worldly,
Nor erthly thyng, ha noon entre.
ffor, lerneth thys shortly of me:
Your Cercle round aboute the hed
Sholde kepe (yt ys no dred,)
Off your hertys the closure,
To voyde away al worldly cure
Out of your affeceyon,
And shewen (in conclusyon\(^1\))

That ye have the world for-sake,
And of herte youre-sylle ytake
Holy to God, off wyl entere;
For ye ne may not bothe yffere
Serve God, and the worlde also,
And be trewe in bothē two:
The toon, a-syde most be layd.

‘And thynk also what ye ha sayd.

God ys for our avantage,
Our party, & our heritage,
Whom we ha chose with al our myght
for to servē day & nyght.

By wych word, so God me sane,
Me thynketh ye sholde no Ioye haue
Of thys worldys veyn plesauence,
Wych ys so ful off varyauence,

So ful of chang\(^2\) & dovbylnesse ;
ffor now, to oon he yyveth Rychesse,
Robbeth a-nother, as ye may se,
And cast hym in-to pouerte ;
And somme he yyveth neueradel :
Wherfore loke ye kepē wel
The part off your ellecloyoun.

Off herte & hool entencion,
That ye ha chose, yiff ye be wyse,
Wych ouhte ynowgli to yow suffye ;
ffor, as in comparyson,\(^3\)
Yt passeth al pocessyon.

¶ Lat your tonsurys, round at al
Close your hertys as a wal ;
And that yt go so round aboute
ffor to sette\(^2\) the world with-oute,
And yt dyssuere in al\(^3\) thyng,
And your party so departyng,
That\(^4\) ye be shorn so as ye sholde
As\(^4\) chose shpe of Crystys folde,

\(^1\) Camb. MS. goes on: For from it [the world] ye muste departe, if with your god ye wolde part. Ye mowen not haue bothe twayne to-gideres ; that mown ye wel wite, p. 14.
Reason on the Monk's Duty. Moses appoints his Officers.

Lyk to bestys resonnable.
Thanne of ryght (yt ys no fable)
Your shepperde, that taketh of 1 yow kepe,
Schal receyuen off hys shep 2160
The fleece somwhyle for hys travayle;
But he shal nat so yow assaylle,
To flen yow fro your skyn al bare;
In swych 2 cas he moste spare;
ffor he therto hath no lycence,
To yow to don swych vyolence.
He shal yow shern duely in dede,
Nat out of mesour, but for nede,
Take hys part hym to sustene;
And for that skylë, thus I mene,
That he shal no vengeauunce make:
Therfore he hath the sherys take,
And nat the knyff, to Robbe & slen,
And folk out of her skyn to flen;
But cherysshe hem rather by fanour
Than oppresse hem by Rygour:
Thus sholde everr shepperde do,
Resoun algate techeth so.'

ordre off Colyt:
Made ther requeste to Moyses;
And he, Amongys al the pres
Assygnede sondry offycerys.
And somme off hem he made hussherys,
And somme also he onleyns
To hane offyce off chaumberleyns;
And sergauntys he made also,
To whos offyce yt longeth to,
The Enmy to putte away, 3
Out of bodyes nyht & day, 2192

3 Camb. MS. has, 'for to areste and putte out the enemyes that ben in the bodyes. To oothere he dide gret wurshipe; For to alle he yaf to be rederes of his paleys and to preche goddes lawe,' p. 15.
Moses's Officers lay and cover his Table for Dinner.

Wher that euere by bataylle [St. & C.]
He ys hardly ffor to assaylle. [Stowe MS., leaf 43, back]

Moses eke, who lyst take hede, [St. & C.]
Ordeyned Lystres for to rede, "2196 readers to preach,
Myd the palys for to stonde, "
To makë folke to vnderstonde"
The lawë, by ful gret avys,
As longeth vn-to her offys. 2200
And sommë, as I kan beholde,
He made kandelys for to holde,
And torchys for to yivë lyht;
By ther offyce, as yt was ryht, 2204 to attend his table.
Thay held hem, as I toforn ha sayd,
To-for the table, whan yt was layd;
¶ For some he sholde to dyner gon.
And vnto other he took a-noon 2208
Hys syluer cuppe gylt richëly,
And bad hem maken yt reydy
To seruen hym the samë tyme.
And some also, on ther lyift syde, 2212
Vp-on ther shulderys, he made weere
A Tookne off Cryst, & yt to bere,
That they sholde in especyal 2216 Others were appointed to attend the official
Awayte vp-on thoffyceyal,
As trewe seruauntys off entent,
And be mynystres dylygent,
ffeythful, humble, & covenable
ffor to serue hym at the table.
[8 lines blank in MS. for an Illumination.]

And than they gan, by good avys,
Enerych to don hys owne offys,
And dyden ek ther bysy cure
To leyn the1 boordys, & to cure [1 the St., om. C.] 2224 They pre-

[leaf 36] [Cap. xxii]

With napry ful couenable.
And somme sette vp-on the table
(Lyk ther offyce) wyn & bred ;
And somme also (I took good hed,)
Lyst the wyn wer to strong,
Putte in water ther a-mong:
¶ ffor yt was somewhat passyd pryme,
Grace Dieu takes De Guilleville to Moses.

as it was past prime, and dinner time. (Cp. Chauerc.)

Vp-on the hour off dyner tyme. But Moyses, to-for dyner,
Caste hym fyrst, with ful sad cher,
To delyner hym that abood. [1 hem St.]

And summe that afor hym stood,
He made hem offycerys newe, ffor to serwen and be trewe
With-Inne hys hous, in specyal
To wayte vp-on the offycyal,
And to helpe hym in hys nede;
ffor who that wysly taketh heede,
May se wel that thoffycyal
May nat alone gonern al,
But he haue helpe, swych as hym ouhte.

Now shal I tellë how he wrouhte:

Thys Moyses, among hem all,
ffyrst he gan ful lowde calle
Grace dieu, al be that she
Was fastë by, wych, in hyr se
Sat vp in hyr trone on hyh;
Sehe was nat ffer, but wonder nyh,
And took good heed of euery thynge.
(And al thys whyle beholdyng,
I sat at hyr feet downe lowe.)

And when she sawe & gan knowe
That she was callyd among eehon, [St. & C.]
She taryeth nat, but kam anoon
To Moyses ful evene & ryght;
And vn-to hym, with alle hir myght, [Stowe MS., leaf 41, bk.]
She shewed hir-selff most frendely,
Wher-off he gan waxen hardy
Whan she was kome, and thowhte he was
Myghty & mor strong in thys caas
To fullfyllen hys entent,
Wych I, by good avysement,
Shal vn-to yow shortly here

Camb. MS. adds: When she herde hire clepe, she ros hire up with-oute abidinge, and wente hire to moyses, and with hire she ledde me. And thanne whan moyses sigh hire nyh him, he bi-gan to wexe more hardy, and fulliche dide that that j wole telle yow shortlyche, p. 16.
Moses gives Grace Dieu to the Pilgrims, to help them. 61

Rehersen, yiff ye lyste to here.
And Moyses, A-noon ryght than,
Thus to werkyn he be-gan:

[6 lines blank in MS. for an Illumination.]

Ther handys fyrst, as yeshal lere,
Enoyntede, and closede hem yfere,
‘And took to hem ful cler & bryht
A swerd, the wych, vn-to my syht,
Was thylké same that Cherubyn
Whylom held at Thentryng: In
At Paradys, who lyst to look;
And keyés ek to hem he took,
To kepe hem wel in ther entent.

And al thys whyle was ther present
Grace Dieu, I took good heede,
To helpyn hem the bet to spede.
Whom Moyses took hem also,
And sayde, (I took good hed ther-to,) ‘Syrs,’ quod he, ‘most off vertu,
Seth her to-for yow, Grace Dieu
I gyve hyr yow for moré grace,
That she may, in euery place,
At allé tymês with yow be,
Yiff yt be-falle sothly that ye
Receyue hyre, as ye ouhté do,
With Ioyé & glad herte also,
And kepe hyr with yow day be day,
That she neuere parte a-way.’

‘And when I herde al thys yfere,
I wex abaysshed in my chere;
Seyde vn-to my sylf ryht tho,
“Alas, now, what shal I do?
Grace Dieu, I ha lost al;
ffor I se how Thoffrycal
Hath yowen hyre fro me away
On thys syluë samé day,
Vn-to thys hornyd folk in sothe,²

² Cambr. and Fr. Prose reverse this: “thilke hornede hath given him to these newe officialles.” p. 16.
Grace Dieu explains that Good to All is better than to One.

And with hem, fro me she goth.¹
Wherfore now I kan nat se
Who shal delayueren vnto me
Sherpe² or bordounz to my vyage,
To helpe me in my pylumage,
Wych she me hyhte other day."

But thanne A-noon I took my way
To-wardys hyre lyne Ryght,
And Thoughtē pleynty that I myghte
Seyn to hyre my fantasye,
And my matere specefye;
ffor sythe the tyme, ffer nor ner,
That I was washe in the Ryver
By hyre Aduocat, fayre & wel,
I spak not with hyre neure a del.

And in the tyme off my wasshyng;
The aduocat, by hyr byddying,
Spak for me in goodly wyse,
As ye to-forn han herl devyse.

Wher-fore I thouhte I wolde assaye
To speke to hire, & not delaye:
"Ma dame," quod I, "and yt yow plese,
I am falle in gret dysesse,
And dyscomforde in myn herte,
When I consydrde and aduerte,
That Moyses gaff yow a-way;
Which Gyfft yso thynge to my pay;
For yiff I wante yow, in certeyn
My pylumage ys but in veyn."

Grace Dieu answereth:
Quod Grace Dieu, 'yiff thow take hede,
Thow hast verrayly in dede
fforyete al that I ha the told.
Wostow nat wel, to yong & old,
That³ I wyl profyte what I may
To³ aH that go the ryhtē way;
So that enery pylum shal
At allē⁴ tymes (lo her ys al)

¹ There is nothing in Camb. corresponding to the lines between Nos. 2302 and 2344. p. 110, MS.
Me fynde redy, euere in on, 2344
In ther weye with hem to gon,
To conveye hem, whan they ha nede.
‘What! wenystow me to possede
Thy sylff allonë, quyt & clenë?
Thow art a fool, yiff thow yt wene!
The comoun profyt, fer & ner,
Ys mor than profyt synguler
To be preferryd, as I the telle.
Sestow nat how a comoun welle
Mor avaylleth (who looke wel)
Than doth A-nother seuerel?
ffor, at a commoun welle, of ryht
May fettië water euery whyght,
Her thrust to staunchen & apese,
And drawe yt at her ownë ese.
Wher-as, a wellë cloos aboute,
Wych for-barreth folk with-oute,
That no man neyë dar no ner,
Lyst they fellyn in daunger.
‘And to purpos to expresse,
I am welle of al goodnesse;
Nat holdë cloos vn-to no wyght,
But vn-to alle (of verray ryht)
I am comwne and plentevous,
And to profyte desyrous
To goode pylgrymes euerychon),
To forthre hem wherso they gon). 2368
‘And thogh I be comoun to alle
That vn-to myn helpë calle,
Thow mayst knowe & trustë wel
Thow hast nat lost me neueradel; 2372
ffor ay with the I wyl abyde,
And neure partë fro thy syde:
As longe as thou hast thë cast
To ben a pylgrym stedëfast,
So long thow shalt nat off me faylle
To helpe in what I may avaylle.’
¶ Afther al thys, I confort took,
That Grace Dieu me nat for-sook,
Then Reason mounted the pulpit to preach, and said.

"'Syra,' quod she, 'yt wer ryht good
for your profyt, (yt ys no drede,)"

Off my sarmoun to taken lide.

Ther was a sword, yt ys no nay,
Delyuered yow thyss same d;iy,
fforgyd syth2 go ful longe,
To kepē there structure wonder stronge,
And the passage of Paradise.

At which tyme was noon so wys
That entre myghte, ner comen In,
But yiff it were by Cherubyn,
Which at the gate was cheff porter,
Holdynge that sword ful bryht & cler,
Folkys for to kepene oute.

'And this sword, yt ys no doute,
Was to ffoolys ful peryllous,
Swych as wern malyceous;
ffor they ther-by wer made afferd,
And ypunysshed by that sword.

Lyk ther gylyts & trespace
Thys sword alway dyde hem manace.
The wych sword (who that kan se,)
Ordeyned ys for thynys thre:
To punyssh folk as they dysserue,
Poynt & egge, to hurte & kerue,
And with the platte, among to spare,
That ryht fro mercy be nat bare.

'The poynth yiveth fyyst entendement
That neuere no fyunal Ingemen,
Nor hasty execueyoun,
Be yove with-oute dysceeciuon,
In causys nonther hifi nor lowe

2 Camb.: that no sinnere entrede into the cuntre of which he is lord. Now understondeth what sword it is, how it is perillouse to fooles, p. 17.
Reason orders Caution before taking Vengeance.

Namly wher they be nat knowe:
flor he ys a fool, & fioul harly,
That, off wenyng & surquedy,
Hasty ys, hym sylff tavaunce,
Off Ire for to do vengauHce,
Or demen by suspecyon
With-oute examynacyon).

'Swyche, I dar wel specefye,
Do nat trewly occupye
The swerd of rytghful Ingémente.

Thorgh ygnorauce they be so blent,
And, as a blynde man, so they werke,
Stumblyng ealways in the derke.
Good from evel they kan not chese,
Nor whot nat wher to saue or lese:
Redy to hyndren & to deere,
Swynè sholde no swerys beere,
That kan not knownen evel fro good,
Nor whan ys tyme of letyng blood;
Nor, kan nat dyscerne A-ryght—
ffor ygnorance & lak off syht—
At-wexen helthe & malladye;
Nor, a-twen the meselrye
Grettest, smallest, and the mene;
He kan no dyfference atwene
Newé sykness nor the olde.

'But euer trewé Ingé sholde
Weyen Lustly in ballaunce,
Consydren euer cyrcumstaunce
Off trespacys by avysémente,
Or he yive any Ingémente.

By record off Iauence
(Thys was nat ful yere agon)
In hys book Catholicon

Seyth, Glaye in French, (& wryteth thus,)

3 Mont doit ains le iuge entendre
Les circonstances du meffait,
Que nul jugement en soit fait. p. 35.
4 Camb.: Swerd, as j fynde writen, is clepid departinge of thröte, p. 17.
Derivation of ‘Glaive.’ The Sword’s two Edges.

Reason.

The sword is called a glaive, from gladms, from gula, because somebody’s throat was cut with one.

[leaf 39, back]

Grace Dieu resumes.

Ys in Latyn Guladius,1 Sayd of gula, (as he put,) for that yt a-sonder kutt The throte off a man a two: 2

Thys Iauence recordeth so; for throte yn Ynglyssh, (thys the ffyn,) Ys callyd Gula in Latyn, Wher-off Glavye took hys name.

Grameryens3 sëyn the same, For yt a-sondyr3 doth deuyde The partyes layde on euery syde,4 Wher, save Right, ys3 no refuge.

‘But first, every Right3 ful Iuge Sholde, by3 good avysément, Or he gesse3 eny Ingëment, Discerne3 to-forn) (with al hys myght),

Seke and3 enqueryn out the ryght Off outher3 part in hys presence,

Nat3 ben to hasty off sentence, Nor3 off hys doomyyn in no wyse.

‘ Also3 to yow I shal devyse, Wheroff the tweynë eggys serue, Off thys swerd, that kutte & kerue:

ffor on allonë in no wyse5 By hym sylff may nat suffyse; 6 ffor yiff yowr swerde forgyd off steel Be to-forn) ypoyned wel,

And sharpyd by dysercioun, Ye moste (off ryght & good resoun)

Ther-with al haue ryghtwysnesse, Vyces to reforme and dresse,

On your sogectys (euere among,) 2

2 Glaive, si com truis en escript, 1105 Gnele devisant, si est dit.  p. 35.

4 Camb. : For right that he hath herd alleghe, he shulde do his jugement, and non outher wise, p. 18.

Gula, a gulla, greco dictur / hee gula, le, id est, = anterior para colli; pos- terior dictur Cervix.—C. & St.

1 [Gladius St., Gladius C.]

3 Stowe]

4 For right that he hath herd alleghe, he shulde do his jugement, and non outher wise, p. 18.

5 Stowe]

6 Pour quoi .I. seul pas ne soufist 1115 Et quel enseignement i gist. Se vostre glaive avez pointu Par discretion, et agu.  p. 36.
Reason, on the Relations of the Soul and Body. 67

Hem to correcte whan they do wrong.
for vp-on trespacys & mysdede
Ye ha lyeence (yt ys no drede,)
for to do correcceyon
And couenable punycioun,
Egal, as folk ha dysservyd,
Except casys that be reservyd
And with-holdë (soth to seyne,)
To\(^1\) hym that hath the hornys tweyne:
They be except vn-to hys hand.

'And thus departyd ys your land
In double party, (thys no doute :)
The Ton, the body ys \textit{with-oute},
flleshly, \& redy vn-to synne ;
But the thother man \textit{with-inne}\(^2\)
Ys the soule \& the spyyryt,\(^2\)
Wych in goodnesse hath most delyt.
Thys the land, loke wel therto,
That ye shal departe at\(^3\) two,
Atwyxë bothë, thogh that neuere,
Whyl they lyuë, may dysseuere.

'And to thys tweynë, ansuerynge
Ys thys sword double-kervynge ;
Wher-with ye shal your wyt applye,
Sowle \& body to Iustefye,
Whan ye sen yt be to do ;
As thus tak hed, I menë so :
The Body, \textit{firo} hys synnes grete,
Duely punysshe\(^4\) in cold \& hetë,
Yive hym peyne, and ek penaunce,
Consyrdred euery circumstance :
Travaylle, whan he ys to rage,
Sende hym out on pylgrymage ;
Charge hym \textit{with} fastynge \& wakyng ;
So that alway answerynge
The penaunce be to the trespace,
Off equeyte that yt not passe :
\(\dagger\) Thus ye shal do, yiff ye be wyse.

\(^4\) Camb.: To the bodi for his sinnes ye mown yiuë trauaile, \&c., p. 18.
But in another manner wise

Punyssh the spyrty ye shal also;

As thou : taketh good hed ther-to:

In dyuers caas ye mot consy dre,

And peysen euery thynge to-gy dre:

Yff he be proud or obstynat,

Dysobeyyng or ellaat,

Hys trespace to amende,

And ne lyst nat to entende

To be redressed by meeknesse,

And, thorugh pryde or Frowardnesse,

Wyl takē no correcceon.

Then may yow (in conclusyon)

Tornen (to maken hym afferd,)

The tother party off the sword,

Wych ys sharp, & whet ful kene,

To wonde, & hurte, & parte atwene,

And ful mortally to byte:

Spareth nat ther-with to smyte,

Lyk as ye may, by your power.

Wherfor doth justly your dever

By the sharpe strook of cursyng;

For wounde nor hurte ys noon so fel

Nor noon so mortal nor cruel

Nor nor perylous to be drad;

For Remedy may noone be had,

Nouter salue, That soor to sownde

But by hym that gaff the wounde,

Or by A-nother (in certeyn)

That ys a-bowe, mor souereyn,

Wych hath an hand, power, & myght,

Hym to recure, (of verray ryght,)

Sercehe the soor with-Inne & oute.

Wherfore he solde gretly doute,

Camb.; and wol not amende for ammestinge ye mowne turne
to the kervinge, p. 18.

Sans Riens y aler esparaignant.

Naures, se ponez, mortalment, Par force...

Camb.: Hurtē hym ye mown delliche bi the strok of curs-
inge. And ther is no wounde so cruelle. For with-oute remedye
it is dedlych, etc.; p. 18.
That so ys hurt, as I ha told,
Wherso be he yong or old.

Example off the pereyl off cursyng.¹

And to purpos in especyal:
Yt fyl that oon oficyyal
In-to a gardyn onys wente,
To gadre cheryes off entente,
The fayrest that he koudë se,
And clamb ful hifi vp on A tre.
But shortly, in hys comyng doun,
Yt fylf thus, (in conclusyon),
That a braunchche hys surplys hente,
And the cloth a-sonder Rente,
Wher-of in hert he wex ful wroth;
And, or he any ferther goth,
Thus he seyde vn-to the tre,
"Now," quod he, "cursyd mote thou be!"
And wente hym forth, fer nor ner, [Stowe, leaf 50, back]
Tyl vn-to the nextë yer,
To gadre cheryssh² he kam a-geyn,
And found the tre drye & bareyn.
Off wych thynge he wex al sad,
And in hys hertë no thynge glad,
When he rememberde how that he
Hadde a-forn cursyd that Tre.
Wher-of he repented sore,
And, with-outen any more
He seyde, (or he ferther wente,)
"I the assoylle, in myn entente.
God wot, I mentë no thynge so,
So grete³ vengannee to ha do:
I ha mysdon; for-gyue yt me,
for the dyffante was nat in the.
My-sylff, I may the Rentyng whyte,⁴
I knowe yt wel, & the aqyute."
And after the absolucyon
Yt bar cheryes gret Foysone,⁵

¹ This story is absent from Camb. From l. 2559—2680 (p. 125 MS.) only occupies three lines of Camb. Nor is it in the French of Addit. MS. 22,937, the first version.
Cursing is not a light Matter. Its Sword.

Laden with fruit fynaly,
ffor tweyne, yt bar almost twenty;
And heect\(^1\) hys fullëwith glad cher,
Aftter, euere, fro yer to yer;
And neere forgate, in hys lyvyng,
The sentencë of hys cursyng;
ffor swych thyng,\(^2\) so as semeth me,
Shulde nat lightly\(^3\) forgetyn be.

They are fools who curse without thought.
ffor they be foolys, in certeyn,
That Reklesly of cursyng seyn,
How that a man that cursyd be,
That afferne of skorn, that he
Hath hetyn\(^4\) hys sawle of whyte\(^4\) bres.
Off curs they take so lytel heed,
Havyng no Reward, Thorgh ther synne,
How the soule that ys with-Inne
Ys off gostly frut, certeyn,
Wonder drye, and ek bareyn,
By the sword of curs confoundyld,
And so mortally ywoundyld,
That yt may profyt nener a dele
To bere\(^5\) frut (who lokë wel),
Of vertu, (I yow ensure,)
ffor that yt lakketh moysture
Off grace, wherby, (who kan espye,)
Al vertuës fructefye.

ffor wych, folk sholdë taken hede,
The sword of cursyne for to drede.
I menë as thus speclyally,
Whan ther ys causë instly why,
And he that doth yt, hath power
to execute yt fer & ner,
By ordynarye auctoryte.
But yet to-form (yt semeth me)
He sholde consydren (in hys synth\(^6\))
Whan that he snyte, he snyte of ryht,
And that hys causë be notoble
Or he procede to be vengable.
ffor, I telle yow sykerly,
No man ne Smytheth duelly,
Advice must be used before Punishment.

With the sharpé for to kerue,  
But he to-forn ful wel obserue  
That he fierst with the platte essay,  
In goodly wyse, what he may,  
Al that ys mys,¹ for to redresse:  
ffor by the platte, I ther² expresse  
Off thys swerd, and speeefye,  
Prudent a-wys³ in prelacye,  
With good & trewe avsēement.

¹ And fyrst, that he, in good entent,  
By trewe Ammonycyon⁴  
And fructuous predicacyon,  
Or he smyte by violence,  
To letē passē the sentence,  
The evele to smyten⁵ in sparynge,  
And spare hem also in smytynge.  
Thys was of Ihesu the doctrine,  
In whom lyth al the⁶ medycyne  
Off deth, whan men be woundyd so.

⁶ And taketh alway heed her-to,  
To vse the plattē, nyh & ferre,  
Whan ye se your sogetys erre,  
Alder-fyrst; I menē thus,  
With doctrynē vertuous  
Teche, preche, & so begynne  
ffor to make hem leve ther synne.

⁷ Yiff ye may folkyss so⁷ recure  
That be woundyd, I yow ensure,  
Ther grevous woundys to allege,  
Bet ys the plattē than the egge.  
ffor echē leche that wel kan werche,  
Namly lechys of the cherche,  
That han manhys⁸ sowle in cure  
With plat they sholdē fyrst recure,  
Rather than with the sharpē wouade,⁹

⁶-⁹ The following 16 lines English are 6 French ones of the first cast:
De ce plat vser vous deuez  
Quant vos subsies errer veez:  
Sermouner et bien prescher,  
Fait maintes fois peche laisser:  
S'ainsi les ponez garantir,  
Mieux vault que du tranchant ferir.
By their charge, as they are bound.

′ Now haue ye herde & ye lyst se [Stowe]

How ye shal vse alle thre,

The plat, the sharpe, & eke the poynt,

I haue yow told, fro poynt to poynt;

And rehersyd en also

In divers caes how ye shal do;

Somtyme Iugë by vengauence,

Somme punysshë by penaunce,

Entrete sommë with flaymeresse,

Somme chastysë with sharpenesse,

And for that skyle, the sword, ywys,

Ys y-callyd Versatilis; [Versatile et variable, Add. Gladins versatilis / Genesis (iii. 24). C. & St.]

Wych ys to seyn, (oute of doute,)

A thynge that men mowe torne abowte, [may St.]

Now the platte, (who kan take hede.)

And the sharpe, whan yt ys mede. [Stowe]

′ And for thyss skylës, off resoun

Yt ys yput in your bandoun,

Ay to be redy, (as yt ys skyle,)

ffor to tourne yt at your wyl.

Ther-to ye han power & myght,

As the caas wyl suffre off ryht,

Off verray trouthe & equyte.

′ And for that skylë, sothly ye,

That in yow ther be no blame,

Therfor ye trewly ber the name

5Cherubin, fful of seyence 5—5 Cherubim, plain de science, Et de divine sapience. Add.

And off dyvynë sapyence,

ffor mysterye that ys ther-In.

ffor yiff ye wer nat Cherubin,

Thys to seyne, in your werkyng

Yiff ye ne haue nat ful konnyng,

Ye myghte do ful gret outrage,

Rygth gret harme, & gret damage;

In stede off the platte & pleyn,

Tourmen the sharpe egge in veyn

Correcte a causë grene & newe,

Deme, or ye the trouthe knewe,

Off hast, with-outë good a-vys,
This bright Sword betokens Love. Porters of Paradise. 73

Wych ys contrayre to your offys.
ffor in the hand (yif yt be souht,)
Off a fool that kan ryght nowht,
A sword ne sholdé nat be take,
Ryghtful doomys for to make;
And in the hand off men yrous,
To take a sword ys peryllous.
ffor thys sword (yiff ye také hede.)
Was bryht brennyng as the glede
On euery part & euery syde,
With flawme perpetuely tabyde,
To yow ytake, (take hed ther-to,) 2712
Off Grace Dieu nat longe ago.
And cause why, of the brennyng,
Yiff ye lyst to have knowelichyng,
Was, that ye sholde, lyk your degré
Ben ay in love & charyte;
ffor lour brennyng in your desyr
Ys shewyd by the bryghté fyr;
And so to speke, in wordys fewe,
Ye sholde alway your sylue shewe

Wyth cherysshying fyr of plesaunce;
ffor, yt wer a great meschaunce
Yff Ire, in stede of charyte,
Brent your hertys, (as semeth me.)
Swych ragé fyr (shortly to telle,)
Was kyndlyd fyrst, and kam from helle,
And to your swerd, I dar Recorde,
Noon swych fyr may nat accorde.

Touchyng thys sword euerydel;
Why ye yt bere, & skylé why.
ffor ye be porterys² verrayly
Off the rewme of Paradys,
Lych cherubin, prudent & wys.
And the keyes ye han also
To shette the gatys, & vndo;

² Fr. Portier estes, se ni est aduis, Du Roialme de paradis.
From Camb.: Porteres ye ben, as me thinketh, of the kyngdom of heuene.
Paradise-Porters are St. Peter’s Underlegates.

You are Peter’s Underlegates, and must examine all who enter.

You must search all who come in, wisely considering every circumstance,

striving to discern folk’s guilt, and

opening the gate to those who repent.

With-oute yow ther entreth noon,
Nor may in at the gaatys gon,
With-Inne to haue hys mansyou.

' Seyn Peter (of enteneyoun)
Hath mad yow (yiff ye understonde,)
Hys underlegateys, ther to stonde,
To kepe the passage & entre;
And at the gate for to se
Trussellys, ffardellys, in that place.
Or any marchaunt in may passe,
He muste\(^{1}\) vntrusse hem & vnbynde,
That no thyng be lefft be-hynde.
How sore aforne that they yt close,
ye muste hem make yt to vnclose
By trewe reuelacyon
And enter\(^{2}\) confessyon.

' Wherfor tak kep, & beth ryht wys,
And seth to-forn, by good a-vys,
The swerl, the keyes ek also,
How ye ha take hem bothé two;
And lat noon passë, (loketh wel,)
But he vn closë hys fardel.

And also that ye wel provyde
To cerche hem wel on eueriy syde,
Thys synful folk, with pakkys large.
Beth besy ay, hem to dyscharge;
And weyeth wysly in balauncce,
Consydryng eueriy circumstaunce,
By good delyberacyon
Demynge, in your dyscrecyon,
Your verray name, & what ye hihte.
And consydreth in your sylte,
To dyscerne, in eueriy place,
Affer the gylt & the trespace,
To chargé synnyres, & constreyne,
Mekly for to suffre peyne,
And enioyne hem ther penaunce.

' And whan ye sen ther répentaunce
Ye may to swych, erly & late,
Opne duely the gate
The Pilgrim wants to be Porter of the Castle.

Off Paradys, of verray ryht,
By inste tytle, thorgh your myght.  

1. Lo, her the sygnyfycacion,
And trewé demonstracion.  

Off swend & keyés, bothe yfere,
Shortly, (yiff ye lyst to lere,)  

I ouerpassé & late yt gon,  
By-causé folkys many on
Han her-to-forn (who lokë wel,)
Declaryd the mater euerydel,
And what they tokne in ther wrytyng:
Consydreth thys in eue?'y thyng;  

Looke that ye yow nat excuse  
Your offyce trewly for to vse,
So as ye ouhté dyscretly.'  

[The Pilgrim.]

2. And whan that Resoun fynally
Hadde told hyr tale, I herde al wel,
And consydréd euerydel,
Talent I hadde, & gret desyr
3. To haue that swerdé, bryht as ffyr,
And the keyés eke y-ffere,
Off entent (as ye shal here,)  
That I myghte ben an huissher,  
Or at the gate a porter,
The passage to kepe of ryht
THER-on tawayté day & nyht:  

This fantasye fyl in my thouht;  
But, God wot, I wyste nouht,  
Nor knewe ful lytel (at the leste),
What was the fyn (of my requeste,
Nor took but lytel heed ther-to.

And offté tyme yt falleth so,
That A man hath wyl ta thynge

Reason.

[Stowe, leaf 51]

[1 yow St.]  
2792 The meaning of Sword and Keys I pass over—it has often been declared—

2796 but charge you to use your office discreetly.'

[Cap. xxx]

2804

[leaf 44, back]

2808

Hostiarius

[5 Stowe] 2812

To be a Porter,

2816 not knowing what the end would be.

2 Camb. MS. has: But to what ende j shulde come, ther-of j hadde nowht yit thouht. It is,thing bifallith ofte, p. 20.

3-3 Danoir ce glaive flamboiant,  
Auecques les clefz, pour estre huissier  
Du dit passaige, et portier ;  
Mais ad quel fin de ce venroie,  
Encore pas pensé n'y auoie.

(5 French lines of the 1st cast puft out into 12 English, as usual.)
Wych neuer ys brouht to noon endyng, 2820
As men may offte synthes se.
ffor yff the songys of zebedee
Haddde madd\(^1\) ther askyng ryhtfully
They hadde ben herd ful hastyly:
Off ther askyng, (as ye may lere)
And off al that they gan require,
Yt was ytornyd other wyse
Than they, aforë,\(^2\) gan devyse:
In the gospel ye may yt se
And evene lyk yt ffyl of me,
When I to Moyses gan gon,
Besechyng hym that he, A-noon
Woldë grante,\(^3\) lyk myn askyng,
The sword and keyes to my kepyng,
Off hem frely to haue vsage,
ffor to kepen the passage.
But whan that he had herd me wel,
He fulfylled neuerreadel
Lych the purpos of myn askyng,
Nor thentent off my thynkyng:
The sword\(^4\) he took me in myn hond,
But (as ye shal vnderstond,)
Commytyd so to my depoos
That yt was alway stylle cloos
In the skawberk, as I ha sayd,
Wheroff I was nat wel apayyd,\(^5\)
The keyës also, stronge & wel
Bounce & closyd vnder seel;
And al was don off hih prudence,
That I sholde haue\(^6\) no lyeence
To vsen hem at lyberte,
But yff I hadde auctoryte
ffrom hem that hadden al the charge.
ffor yff I vseed hem at large
Mor than my power ws or ys,
As I was tauht, I dyde amys.
Wher-off I was, ay mor & more
Abaysshed, & astonyd sore,
And speccally (to speke in pleyn,)
That I to forme hadde nat seyn
Som other folk ybounde so,
In cas semblable as I was tho;
Thynkyng (in myn enteneyeoun)
That I wolde to Resoun
Holden my way, off hyre tenquere,
And the causé instyly here
Off al thys thyng, for mor certeyn;
And thus she Answerde me ageyn:

Resoun Answerd:

'My ffayrié frénd,' a-noon quod she,
'Lych as I consydrae & se,
Thy wyte ys blont & dul som del,
That thow mayst nat se ryht wel;
And thogh thow hane at skolé be,
Thow hast nat ther (as semeth me,)
Lernyd gret wyte, nor bore a-way;
And specyaly (I dar wel say,)'
Thow hast nat lernyd, for al thy wyte,
Predicamentum ad aliquid.

ffor thys predicament, sothly,
Hath hys beholdyng (ftyaly)
Vnto som other maner thyng
Than to hym sylff, as in werkyng
Makyng (in conclusion,)
Hys ground & hys fundacyon
Vp-on A-nother grounde, in soth:
Thys predicament alway so doth.
ffor what he hath (tak heed, my brother,)
Nat off hym sylff, but off a-nother
He taketh yt, to be mor strong,
And to no whilte ne doth no wrong.

And bere a-way thyse in thy thouht,
That yt were ytold for nouht,
But he hys power (to speke in pleyn,)
Tooke off A-nother (in certeyn);
ffor hym sylff yt may not be.

Example I wyl now lerné the
That with thyne eynë mor clerly
Thow mayst be-holde yt openly.

'When God Almyghty (yiff yt be souht,)
Al thys world hadde maad off nouht,
(As clerkys wel rehersë kan,)
To-forn or he had makyd man,
(Tak hed & lokë prudently,)
He was ycallyd but God only,
Yiff Genesis ne lyë nouht. dixit deus. Genesis i° capitulo (3, 6, &c.).
But A-noon as man was wrouht,
(Tak hed & markë wel thys word,)
Than was he calllyd God & Lord,
In tookne, (who that kan observe,) 2900
He made a seruauyt hym to serue,
[Stowe, leaf 56]
Tho he was Lord, havynghe lordshepe.
And yet (who that taketh kepe,)
Hys lordshepe was nat mor at al
As ben thys lordys temporal,
Gretter off domynacyon
When they han in subieccyon
Peplys at her lust to-beye:
ffolk ar wont than to seye,
That ther seruauytys & meyne
Yiveth them power & powstee;
So that (in conclusion,)
Ther myght & domynacyon, 2916
Off ther sogettyys fyrst doth sprynge,
And ys engendryd in werkyng.
Yiff ther seruauytys wer put away,
Ther lordshepe (I dar wel say,)
Sholde faylle, & ther power;
And sogettyys, wyeh they haven her
To serven hem, and to obeye, 2924
Sholde ek fayH, I dar wel seye;
flor lordshepe pleynly ther wer noon,
Yiff ther seruauytys wer agon.
The name off servauyt ek also,
Yiff that lordshepe wer ago,
Muste ek faylle, as thou mayst se;
flor nouther party may nat be 2936

Temporal lords are considered greater, [leaf 46]

But as soon as man was made He was called God and Lord,

As fearelynghe, the more people they hold;

and failing subjects, they cannot be lords.

Refere. 2900
The Pilgrim cannot have the Sword bare.

With-oute other (yt ys no drede).

'By wych example (who taketh hede,)

Lordshepe ys sayd especially
Off servancys; & ek trwyly

Servancys also namyd be
Off lordshepe, in ther degre.
And thus ys sayd, (haue thys ther-wyth,)

**Predicamentum ad aliquid.**

ffor eche off other hath gynnyng,
And ys on other dependyng.

When the Ton ys, than ys the tother;
ffor yt ne may nat be noon other;

When the Ton faylleth, ek also
They muste fayllie bothé two.

If Vnderstond wel thys lesson,

How thou\(^1\) art in subieccyon;\(^2\)
Consydren how thow art ysett
Vnder a-nother, and soget
To hym, and mvstest hym obeye
Wych hath also (I dar well saye)
Vpon the(e) Iurediccyon,
Power & domynacyon,

As thy souereyn, what-enere he be.

'But o thyng deceveth the:
Thow hast no sogetys as hath he;
ffor wych thyng (consydre & se,) Thow fayllest & art put a-bak.

And in swych caas, thow hast gret lak [Stowe, leaf 57] 2964
To hane the swerd, bryht and cler,

Conmyttyd vn-to thy power,
Out of the skawberk, yt to vse.

Yt wer but veyn for the to muse 2968
Ther-vp-on, or gruchche ageyn.

'The keyës also in certeyn,
Thow mayst nat han hem, nor possede
But vnder seel, (yt ys no drece.)
The swerd also, (yt ys no devte,)
Yiff that yt wer drawnen oute,

2 Camb. MS. continues: subjecte to oothere and thou hast no subject. Th’ souereyn, what enere he be, p. 21.
The Pilgrim must first learn Self-government.

Thow sholdest ther-with do ryht nouht.
ffor yiff the truthë be wel souht, 2976
Thow hast yt nouht in thy demeyne
No thyng for to part at-weeny,¹
Nonther to keruë nor to smyte.
And shortly, (yiff I shal endyte,) 2980
Bet wer to the, Touchyng swych werk,
To kepe yt cloos in the skauberk
Than folyly thy-syllf to holde,
Out off the skauberk yt to holde ;
ffor fflarks woldë deme off ryht,
Ther-off whan they hadde a syht,
Yt wer no wysdom, but foly,
And a maner Surquedy,
Whan they be-heldë enerydel,
The keyes nat closyd vnder seel,² [² see St., et c.]
Syth thow (with-outen any glose,)
Mayst nouther shettë nor vncluse,
Yt longeth nat to thyn offys.
²ffor wych, lernë to be wys,
And se how they wer taken cloos,
And vnder seel in thy depoos, 2996
Knet & boundë faste & strong,
That thow with hem ne do no wrong.
Thy power ferther doth nat streche,
Wher-off thow sholdest no thyng rechehe, 3000
Yiff thow wer wys, as semeth me.
²²ffor yiff, lernë to be wys,
And Tak also good heed, & se,
Off al that I to-forn ha sayd : 3004
Thow sholdest be ryht wel a-payd
Off thy power, & nat ne stryve,
Thogh thow neuere in al thy lyve
Haddest no lordshepe mor at al.
And for to speke in specyal,
Yt ouhte ynóth to the suffyse,
As I shal to the devyse,
Thy-syllf for to gouerne a ryht, 3008
Dyschargeyd off enery other whylt.
Than artow prudent, douteles ;
And for thy skylë, Moyses,—

¹ in twoyye St.
² see St., et c.
The Sword and Keys are to be used only by Leave. 81

"Wych in hys tyme was wys & old,—
Took hem to the, as I ha told,
To wyn only (to speke in pleyn)
That he, as lord & souereyn,
May, when hym lyst, as thow shalt lere,
Whan that tyme doth yt\(^1\) requere,
The keyes closyd vnder sel,
He may to the vnbyndé wel;
The sword also, by tytle of lawe,
Maké that thow shalt yt drawe
Out of the skauberk, fer nor\(^2\) ner,
Lych as thow hast off hym power,
Sogett alway to hys sentence
And as the caas graunteth lycence.
Hys power he may commytte
To the, ffro wych thow mayst nat flytte.
ffor as I shal to the devyse,
Yiff thow dydst other wyse
Thow sholdest offende ful grelyte,
Pereyl off deth except only,
Wych ys a cause evyldent
That thow mayst wel (& nat be shent,)
The sword ydrowe, (tak hed her-to,)
And the keyes vnbyndé also.
ffor nede & gret neccessyte
Lycence\(^3\) graunted vnto the
Plenteously, & ek vsage,
Consydryd with the surplusage,
Pre-supposyd ther be no whylht
To whom the offyce shold of ryht
Appertene off dute.
I mené thus,—tak hede\(^4\) & se;
Marke yt wel in thyntent,—
That he be\(^5\) nat ther present
Wych halt the sword (now vnderstond,)
Bare & nakyd in hys hond,
And the keyes vnboundé also,
Off ryht, as he ouhté do,
Thys he that haueth pleyn power,
(Who kan looke with eyen cler,)
PILGRIMAGE.
Yet the Mendicants use the Sword and Keys.

And has jurisdiction,

And haneth Inrediceyon
Above, & domynacion,
3056
And ys the ryght ful relatyff,
To whom, with-outé noyse or stryff,
Thow art soget, & vnder put
To hym alone: & trewly, but
3060
Thow hym obeye, thow art Couplable;¹
for yiff thow, in cas semblable,
Haddest sogettys vnder the,
Thow myltest wel (lyk thy degre,) 3064
Don as he doth² in allé thyng,
⁴[³ hath St.]
And fulfyllē in werkyng,
Thanne folwed ye yt a-noon forth-wyth,
Thy power wer Ad aliquid;
3068
But thow hast noon, (as semeth me,)
Whereff thow ouhtest glad to be,
And in thyn herté ful Ioyous.'

The pylgrym argueth:

Ma dame,' quod I, 'most vertuous,
(Yiff ye lyst to herē me,)
I have seyn, & alday se,
3072
Som folkys (in conclusyon)
That hadden in subieccion
3076
Sogetys noon, nor gouernance,
And yet they dyde hem sylff avance,
And wer ther-off no thyng afferd,
Nakyd for to bene the sword,
3080
To whom also yt ys wel founde
That the keyēs wer nat bounde,
But redy enere (beth wel certyn,)
Tvnshteten & to shette ageyn
3084
Lokkys echon (yt ys wel wyst,)
And entrede whan that enere hem lyst.
At allé tyme they be redy,
Shette and vnshette hardyly.
3088
The cause to me vn-knowen ys; ⁴ De mendicantibus loquitur. St.
And yet I dar affermē thyss,
They ha no mor power than I;
ffor wych they han, al sodeynly,
3092
³ From l. 3072 to l. 3230 is absent from Camb. MS.
Earthly things are ruled by heavenly. God is Lord of all.

At which I am astonished.

Resoun Answereth.

Resoun answerde ageyn to me:
'Take heed / and vnderstond,' quod she,
'The Formere off the higli heveiie,
And maker / off the Sterres Sevenc
Hath so ordeyned / allë thynges,
That they shal, in her menynges,
Holden ther cours / swyft or softe,
Lyk as the bodyes hili a-loffe,
Lyst ordeynë, (who kan knowe,)
So that erthly thyngës lowe
Receyyë dysposicyouns
Off hem, & ek impressiouns,
To be gonernyd (in sentence)
Afther the hevenly influence,
 Dyversly, ech in hys kynde,
Who the causys kan out fynde
Off ther dyuers mocoyouns
Thorgh naturel Inclynaciouns.
"¥ Yet for al thyss, yt lettyth nouht,
But that the Lord, wyck al hath wrouht,
Hath lordshipë sovereyne,
What hym lyketh to ordeyne,
As the Lorl most pyncypal
With-outen any mene at al:
In heune, Erthe, or in the se,
So as hym lyst, yt mustë be.
Off hevenly bodyes cyrculer,
He stant no thyng in ther daunger;
But he may do, thys myghty kyng,
What-eue hym lyst, in hys werkyng,
hili a-loffe, & her don lowe,
Thogh the hevene no-thyng knowe
The Influence of hys power,
Wych ys so myghty & enter,
That no whyht may yt compreihende
"God’s chief Vicar, the Pope, delegates his Power"

"How for hys power doth extende," 3132

Was neuer yet noon so greet clerk. 3136

"And thogh the heune, touchyng his wark1

Hadde any maner knowelychyng  [1His wark St., om. C.]

To comprehendyn hys werkyng,

Yt sholde nat so hardly be

To gruchche ageyn hys deyete.

But I2 speke in wordys pleyn,  [2st. to c.]

Humbly with Davyd seyn

Touchyng hys myght wych doth excelle,

‘Lat the heune hys glorie telle,

Hys laude, hys honour, & preysyng,

And yive worshepe to hys werkyng.  Celi enarrant gloriam Dei, St., om. C.

And also (in hys best entent)

Lat also the syrmament

Hys handwerk devoutly preyse,

And day-by-day hys honour Reyse

In laude & prys ful many fold.'

‘But causē why that I ha told

Thys thyng to the thus,3 by & by,  [3thys C., om. St.]

I shal reherse the cause her why. 3152

The hihē hornyd, most holy,

Callyd in erthe comou?dy

Off God the chośe cheff vyker,

And hys placē kepeth 4 her,

And doth yt pleynly occupye,—

The wych, no man wyl denye ; —

Yet thogh thys vyker, aboue echon  [Stowe, leaf 69, back]

Haue power off yore agon,

Aboven euerych other whyght,

And wolde the cours (of verray ryht)

Off hys myghty excellence

Wher5 dowc shad by influence  [5were St.] 3164

To other lowere of degre

Commytted from hys souereyn se,

Whom he ordeyneth her & yonder

By commyssyon to be vnder

6Hys high power by Ordynaunce  [6–5 St. MS., leaf 69, back]

For to haven Governaunce

(Who that kan the truthē seke)
To bere the sword, and keyès eke,
So that by her dyscrecion
And prudent⁶ mediacyon
AH thyng vnder ther myghte
Wer goné nyd wel by Rylit,
Wych to hem dooth¹ apertene
Vnder entent pur & clene,
Afteter the bond off ther offys.

But nat for-thy, yet for al thyss,
Ther ys no causē but that he
Wych that hath the souereyne,
The cheif vyker above echon,
Off verryay ryght, & other noon,
YS curat (in conclusion,
With-oute al mediacyoun,)
Ouer crystys² folkys alle.
Yt may noon other-wysē falle,
Off verryay ryght, I the ensure.
AI-be that he, vnder hys cure
Hane set by hy³ commyssyon,
Somme folkys of relygyon,
Hys offys to excersyce
Vnder hym in sondry wyse;
Hem establysshed, with power large,
ffor to helpe hym ber hys charge;
In hys name, or⁴ elles nouht
ffor what they do, or what ys wrouht,
ffro hym the power ys descendyd,
The wrong by hym mot be amendyd,
Yiff ther be any in ther werkyng.

And therfore, touchyng thys thyng,
(To seyn shortly, & nat tarye,) They be nat but ordynarye,
Commyttyd, ther offys for to do,
Thogh thow sest hem bothē two
B-r sword And keyès in ther hond
Naked & vnelosyd; yet vnderstond,
They ha nat stole hem, fer nor ner,
ffor they haddē pleyn power
Off the vyker pryncypal,
Of the Sacrament of the Altar. Moses dines on

Reason.

'Wych aboue gouerneth al,
That gaff to hem ther power with
Predicamentum ad aliquid.
They tooke yt (who consydereth al)
Off hys gyffe in espeycal;
And whan hym lyst, (yt ys no nay)
He may ageyn take yt away,
[Stowe, leaf 61, back]

Whan that he seth tyme & place.

ffor thyng that grauntyd ys off grace
May be Restreyned\(^1\) efft ageyn
[\(^{1}\) St., restey \ldots \ C.]
In many caes, be wel certeyn.
And thogh thow hane no swych power,
Thow sholdest, with al thyu herte enter,

You should be thankful,

To Ihesu Cryst, in thyn entent,
Thanke of that he hath the sent;

and not meddle with what does not concern you.'

Off the Sacrament off the Awhter:

And whan thys lady, Dame Reson,

Touchyng myu oppynyon,

Hadde declaryd vnto me,

\(^{2}\) Pilgrim.

Ryht forth-\(^{\text{w}th}\) I dydë se,
(As I be-held tho douteles,)
That the hornyd Moyses

Then Moses went to dinner,

Shope hym Ryght as any lyne
To make redy & go dyne,
And hys mete ek redy make.
And tho, good heed I gan take

[leaf50,back]

How hys mete (pleynly to deme,) [C. & st.]
Was other than yt dydë sene;
And off \(\acute{\text{o}}\) thyng, as I took heed, [St., leaf 62]

Ther was no thyng but wyn & bred,

\(^{2}\)

The wych wer nat to hys entent;
ffor tho he haddë gret talent
To etyn fleshe, in hys deylt,
And blood ek in hys appetyt,

which consisted of bread and wine only.

ffor to dyfface the oldë\(^2\) lawe,
[\(^2\) olde St., old C.]
And the Ryytys ther-off with-drawe;
Bread and Wine, which turn into Flesh and Blood. 87

Wych lawe (as I understood,)
Bad men they sholde ete no blood.  
But Moyses—in hys entent,
Contrayre to that comandement,
To helpyn hym Among hem alle,—

[6 lines blank in MS. for an Illumination.]
Grace Dieu be-gan to calle ;
And she kam forth A-noon ryht.
And ther I sawh a wonder syht,
Mor merveyllous than enere aforne
I hadde seyn syth I was born.
For ther I sawh, (as I took heed,)
In-to Rawh flisshe, tornyd bred;
Grace Dieu ordeynede yt so.
And wyn (I took good heed ther-to,)
Was tornyd ek in-to Red blood.
The wych (so as I understood,)
Sempte of a lambe, as thouhte me.
And, as A man curteys & fre,
Hys offycerys he gan calle;  
[Moyses St., ow. C.]  
And bad they sholdé komen alle
Vn-to dyner; & ek hem tolde
The maner hooly how they sholde
Han myght & power enterly
For to maken al redy
The dyner al so wel as he,
At duë tyme, in ther degr.
And as they wreyn at dyner,
To hem he gaff pleyly power
To maken (in conclusion)
That merveyllous mutacion,
Bred in-to flisshe, wyn in-to blood.
And off that fooele (I vnder-stood)
He Gaff to etyn to hem alle
(Wych to-forn he dydë calle,)
Thys newë metë most vnkouth,
Mynystreyn; yt in-to ther mouth.
With hem, hym-sylff he heet also,
And of the blood he drank ther-to.
I sawh yt with myn Eyen cler.
Reason can't understand the Sacramental Change.

But swych a merveyllous dyner
Ne was neuer a-forn yseyn,
Nor neuer (that I herd seyn.)
Ne was no swych mutacyon,
Nor off so wonderfull Renoun.

But when I hadde be-holden al,
I tormede me A-noon with-al
To-ward that lady dame Resoun,
Makynde to hyr thys questyon:

The pylgrym:

Ma dame,' quod I, 'I yow preye
That ye to me lyst to seye:
What semeth yow, telle on pleynly.'

Reason koude nat answere.

Certys,' quod she, 'that wyl not I,
for ther-of I kan no thyng:
Xt passeth myn vnderstandyng,
My wyte also, & ek my mynde.

To sec, myn Eyen ben to blynde;
I se no mor ther-off then thow;
And I am so astonyd now,
Mor than euere I was a-fore,
Syth tymé that I was bore.

for yff that she (I dar wel say)
Hadde ymakyd off an Ay
A bryd with ffethres for the flyght,
Or that she hadde, thorgh hyr myght,
Off a lytel barly greyn
Makyd an Er large & pleyn,
Thys ylkede Ornede Moyses,
I wolde han be styll & in pes,
And ther-off han take noon heed.

But hath mad Fanuw filessh of brel,
Whereof I am falle in rage,
And also of that beueryr,
That hath toruyd wyn to blood,
My sylff beholdyng, ther I stood,
Ageyn the custom of nature.
And tre[w][é]ly, I the ensure,
That I shal no lenger dwelle,
But to Nature the truth telle,
And sendyn hyre to be A-wreke
To Grace Dieu, with hyr to speke,
With cher boystous, wordys nat frayre,
Vnto whom she ys contrayre.
ffor she hath, (yiff I shal not lye,)
Off pryde only, & surquedye,
Lyft the custom & vsage,
And off nature the passage
Transcendyd pleynly, & the boundlys;
And in dede, ek yt founde ys
That she hath, of force & myght,
Broke hyr franchise & hyr ryht.'

The Pylgrym:
And whan Resoun hadde told me thys,
Sche A-noon retournyd ys
In-to hyr tour vp hih ageyn.

And thanne A-noon, vp-on the pleyn
I sawh a lady off gret age,
The wych gan holden hyr passage
Towardys Gracie Dieu in soth,
And off hyr port I-rons & wroth,
And hyr handys ek of pryde
Sturdyly she sette a syde.
Hyr Eyen ek (I took good hede,)
Breanyng bryght as any glede;
Wonder large off hyr feature,²
Trowynge that she was Nature:
And so she was, thyis lady old,
ffor Resoun hadde vn-to me told
Hyr maner and condyciouyn.
And, to myn inspeccioun,
Sche was redy for to stryve,
ffor Anger dyde hyr hercë Ryve
Atwayne, in purpos for to chyde;
Hyr handys set vnder hyr syde.

And vn-to Gracie Dieu A-noon
Thys oldë³ lady ys forth gon;
And Rudly fyrst she gan abrayde,
And vn-to Gracie Dieu she sayde:

[1] trouthe St., trouth C. 3329
[2] Stature St. 3348
[3] oldë St., old C. 3364
[leaf 52] 3340
[St. & C.] 3332
[leaf 52] 3336
Old Dame Nature remonstrates with Grace Dieu.

Nature.

[6 lines blank in MS. for an Illumination.]

1 ‘Dame,’ quod she / Right of Entent /2

As yee stonden / her present,

Wher-so that yee / be leeff1 or loth,

With youre gouernance I am wroth,

That yee be bold, in any wyse

Iff to medle of my franchyse.

And I am kome, as ye may se,

To dyffende my lyberete.

Vn-to yow yt ys nat due

My ordeynanceys to remene.

Record I take off alle wyse,

Yt outhe ynowgh to yow suffyse

The party that ye han ytake,

And no maystryës for to make

In the boundys that I kepe.

‘ffor, thogh ye han3 the lordshepe

Off the heuene & evry spere,

And off the sterrys bryht & clere,

And off the planetys hili a-lofite,

Somme swyffet & sommë soffte

Holdyng ther cours & ther mevyng,

And as ye lyst in allë thyng

They stonden all in your demeyne,

Ther cours, as ye lyst, ordeyne,

Ouer hem ye han the soureceynte ;

And yiff I woldë meide me

Towchyng ther cours, or how they goth,

With me ye woldë be ful wroth,

And my presumeçon despysyse.

And I, ryht in the syluë wyse,

Yiff ye medledye wrongfully

Touchyng the boundys of my party,

Ther to cleyme off me lordshepe,

My fredam I woldë kepe.

Rather than suffren any wrong,

I woldë deye, thogh ye be strong ;

2 Camb. MS. reads: ‘Lady,’ quod she, ‘to yow j come to chide, for to defende myn Owen. Wennes cometh it yow for to remene myne ordeynances?’ Camb., p. 24.
All above the Moon is Reason's; below it, Grace-Dieu's.

'Trusteth thy right well at all.

'And declare to yow I shal,
Now that ye & I be met,' [Stowe, leaf 65]
The trewe boundsys that be set
Atwyxe vs twyne, syth go ful long,
That noon to other do no wrong;
Wych to yow I shal devyse,
And declare the franchise
Off outer part, yiff ye lyst here,
That noon ne medle, fer nor nere,
To have lordshepe off othrys ryht,
Nouther by force nor by myght.

'And yiff ye lyst to lerne yt sone,
The cercle off the coldë moone,
Atwyxen yow & me for evere
The boundsys trewly doth dysseuere,
And yiveth to everyhys party;
Yiff ye lyst look Ryghtfully
As I shall declare now:
The hiher part longeth to yow,
Wher ys your lordshepe & your myght,
And ye may ther (off verray ryght)
Maken thyngës freshe of hewe,
And whan ye lyst, transforme hem newe;
Your power ys so vertuous;
ffor thogh ye madë dame Venus
A best with hornys sharpe & hard,
I wolde ther-to ha no Reward.
And thogh that ye, (yt ys no fayl,) 3
Off Mercuryë made a snayl
I wolde me nat putte in pres
To gruchehe, but kepe me styllle in pes; [St., leaf 65, back]
ffor ther I cleyme no maner ryht.

'But her by-nethe, ys al my myght; 3
Off ellementys I am maystresse, Natura naturata, motu movens.
Lady also & pryncesse
Off wyndys and inpressyouns;
And makë transmutacyouns,
Many wonder vayranye.

2 C.; St. has wrongly 'Incoruptibilitia.'
Nature rules the Elements, and renew the Earth.

Nature, 'for I ha the gouernance
and have the government of fire, air, earth, and sea.

Off fyr, of heyr, (as ye may se,) in primo eolo & mundo
Off erthe, and off the largé se,
Off ther accord & ther debate;
I leue no thynge in on estat,
But maké eche thynge, by deelyn,
for to drawé to hys flyn.

I make abday thynge newe
The olde, refresshing off her hewe.
The erthe I clothé, yer by yer,
And refresshe hym off hys cher
Wyth many colour of delyte,
Blewé1 & grene, Red & whyt,

At pryné tumps, with many a flour.
And al the soyl, thorg my favour
Ys clad of newe; medwe & pleyn

And hillés hili, ek spyce & greyn
I maké to enspyre soote,
And do the bawme, out of the Rote
In-to the crop a-ryse & sprynge.

I make sweet spices to grow,

and the trees to bud and blossom,

causing all ' which winter made old to become young again.

I repair the beauties of the flowers,

[St. & C.]
[St. & C.]
[St. & C.]

1
2

3444
3448
3452
3456
3460
3464
3468
3472
3475
3480

[Stowe, leff 611]
[Stowe, leff 51]
And made hem of ther colour ffeynt, 
for no cost, me lyst not spare,
But ther Rychesse I do repare,—
When hethe off cold hath the victorie,— [1 the ovs. St.]
That Salomon in all hys glorye
Was nat clad (I dar wel sey)
Halff so freschly as ben they;
Nor hys robës wer nat lyche
Off colour to the busses Ryche,
Wyche be clad in my lllyfre,
ffro yer to yer, as ye may se.2 [Stowe, leaf 66, back] 3492

1 And who that taketh ther-to,
Al thyng that men se me do,
I do by leyser, by and by:
I am nat Rakel nor hasty;
I hate, in my no oppynous,
Al sodeyn mutacyoans;
My werkys be the bettre wrouht,
Be cause that I hastë nouht:
I take record of dame Reson).

1 And also ek in no seson
I slepë nouthere day nor nyht;
ffor, of custom & of ryht,
I hate al maner ydelenesse,
Ouer al wher I am maystresse.
I am nat slowh, thorgh-out the yer,
To do my werk & my dever
Affter my power & konnyng;
And I make, with my werkyng,
Man & wooman to speke a-ryht

2 The passage contained in ll. 3451—3492 extends over not quite six lines in Camb. It runs thus: The eerthe is of my robes, and in prime temps alway j clothe it. To the trees j yene clothinge and apparamens ayens somer. And sithe j make dispole hem ayen ayens winter, for to kerue hem oother robes and kootes seemynge alle newe, ther is neither brembel ne broom ne oother tre that j ne clothe ayen. Was neuere Salomon clothed with suich a robe as is a bush, p. 24.
94 Nature complains that Grace Dieu turns Water into Wine.

Nature, serpents to creep, and grain to grow.

And I make ek (as ye may se,) Serpentsys on the ground to krepe;
And all greynes ek I kepe,
Make hem groven in ther guyse, And al ther sesouns I devyse.
And yiff I shal the trouthe expresse,
I am mistress of the earth, but you would diminish my power,
Off al the Erthë, who lyst knowe.

And all the sesou; I devyse.

And ye holden holden lowe My power, (yt ys no doute,)
Yiff ye myghte yt brynge a-boute, ful wrongfully, ageyn al ryht,
And apallen ek my myght
At your fre choyys; thys the flyn;

which surpasses my wit.

Your gouernaunce in thys matere.

'Touchyng' bred, ye shal wel lere, (To speken in especyal,)
I am not so wroth with-al,
Nor gruchche (in myn oppynyoun)
Off thylke mutaciooun,
Be cause that I (who taketh hed,)
Medled neure to maké bred,
Croste nor kromé, al my lyve.
But I dar affirme her blyve,
Thogh I neure madé hooff,
The mater that yt ys made off

whic is made of my grain.

Kometh fro my corn & greyne;
And I delyuerc hem, certeyn, Vn-to Crafft, wyche I assure
Ys soget vn-to Nature.

Thogh she yt made by hyr engyn, The mater flyrst was pleyuly myn, And kam fro me, yt ys no dre'le.

[leaf 55]

[Stowe, Leaf 67, back] 3552
But you have turned bread into flesh,
which I cannot allow again.

I have suffered many wrongs from you,
as the bush on fire, but not consumed;

Moses’ rod turned into a serpent;
water turned into wine at Cana;


95

But that ye han thus turnyd bred
In-to Rawh fliesshe at your dyner,
In preiudyce off my power,
To forbarre me of my ryht,—
Wher hadde ye power outher myght
To werkë so ageyn my lore?
I may suffren yt no more.
I ha forboor yow many day,¹
And suffryd ek (yt ys no nay,)
Wrongys that ye ha do² to me.
I not by whos auctoryte,
That ye, by your gouernau;ys,
My custommys & myn ordynaueys—
Ageyn Resoun and al³ skyl—
Ye han ytournyd at your wyl.
I haue hem wel in Réembrance,
With every maner erceumstaunce.

ffyrst, contrayre to myn entent,
The bushe affyre, & nat brent,
How ye yt made ful longe ago.
And I remembre wel also
Off Aaron & of Moyses,
How that ye, ageyn my pes,
Ther yerdis, bothë⁴ old & drye,
Ye maden, thorgh your maystrye,
The Toon a serpent (ys yt nat so?)
In presence of Kyng Pharaoo;
The tother, ye made wexe al grene
With frut & levys, (thus I mene,)
Buddle and blosme, with many flour,
To myn vnworshpe & dyshonour,
Ageyns nature, at the lest.
And ye toumede, at the feste
Off on callyd Architeclyn,
Water also in-to good wyn.
And also many A-nother thyng,
Thorgh your wonderful werkyng
Ye han ywrouht ageynys kynde.

¹ffyrst, contrayre to myn entent.

But that ye han thus turnyd bred
In-to Rawh fliesshe at your dyner,
In preiudyce off my power,
To forbarre me of my ryht,—
Wher hadde ye power outher myght
To werkë so ageyn my lore?
I may suffren yt no more.
I ha forboor yow many day,¹
And suffryd ek (yt ys no nay,)
Wrongys that ye ha do² to me.
I not by whos auctoryte,
That ye, by your gouernau;ys,
My custommys & myn ordynaueys—
Ageyn Resoun and al³ skyl—
Ye han ytournyd at your wyl.
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The bushe affyre, & nat brent,
How ye yt made ful longe ago.
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The tother, ye made wexe al grene
With frut & levys, (thus I mene,)
Buddle and blosme, with many flour,
To myn vnworshpe & dyshonour,
Ageyns nature, at the lest.
And ye toumede, at the feste
Off on callyd Architeclyn,
Water also in-to good wyn.
And also many A-nother thyng,
Thorgh your wonderful werkyng
Ye han ywrouht ageynys kynde.

¹ffyrst, contrayre to myn entent.

But that ye han thus turnyd bred
In-to Rawh fliesshe at your dyner,
In preiudyce off my power,
To forbarre me of my ryht,—
Wher hadde ye power outher myght
To werkë so ageyn my lore?
I may suffren yt no more.
I ha forboor yow many day,¹
And suffryd ek (yt ys no nay,)
Wrongys that ye ha do² to me.
I not by whos auctoryte,
That ye, by your gouernau;ys,
My custommys & myn ordynaueys—
Ageyn Resoun and al³ skyl—
Ye han ytournyd at your wyl.
I haue hem wel in Réembrance,
With every maner erceumstaunce.

ffyrst, contrayre to myn entent,
The bushe affyre, & nat brent,
How ye yt made ful longe ago.
And I remembre wel also
Off Aaron & of Moyses,
How that ye, ageyn my pes,
Ther yerdis, bothë⁴ old & drye,
Ye maden, thorgh your maystrye,
The Toon a serpent (ys yt nat so?)
In presence of Kyng Pharaoo;
The tother, ye made wexe al grene
With frut & levys, (thus I mene,)
Buddle and blosme, with many flour,
To myn vnworshpe & dyshonour,
Ageyns nature, at the lest.
And ye toumede, at the feste
Off on callyd Architeclyn,
Water also in-to good wyn.
And also many A-nother thyng,
Thorgh your wonderful werkyng
Ye han ywrouht ageynys kynde.

¹ffyrst, contrayre to myn entent.

But that ye han thus turnyd bred
In-to Rawh fliesshe at your dyner,
In preiudyce off my power,
To forbarre me of my ryht,—
Wher hadde ye power outher myght
To werkë so ageyn my lore?
I may suffren yt no more.
I ha forboor yow many day,¹
And suffryd ek (yt ys no nay,)
Wrongys that ye ha do² to me.
I not by whos auctoryte,
That ye, by your gouernau;ys,
My custommys & myn ordynaueys—
Ageyn Resoun and al³ skyl—
Ye han ytournyd at your wyl.
I haue hem wel in Réembrance,
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ffyrst, contrayre to myn entent,
The bushe affyre, & nat brent,
How ye yt made ful longe ago.
And I remembre wel also
Off Aaron & of Moyses,
How that ye, ageyn my pes,
Ther yerdis, bothë⁴ old & drye,
Ye maden, thorgh your maystrye,
The Toon a serpent (ys yt nat so?)
In presence of Kyng Pharaoo;
The tother, ye made wexe al grene
With frut & levys, (thus I mene,)
Buddle and blosme, with many flour,
To myn vnworshpe & dyshonour,
Ageyns nature, at the lest.
And ye toumede, at the feste
Off on callyd Architeclyn,
Water also in-to good wyn.
And also many A-nother thyng,
Thorgh your wonderful werkyng
Ye han ywrouht ageynys kynde.

¹ffyrst, contrayre to myn entent.
Nature complains that Grace Dieu breaks her Laws.

That ye made a mayde elene
To bere a chyld, by your art,
And of man hadde neuer part.

To me ye dide to gret A¹ wrong;
And I ha suffryd al to long
That ye, a-mong thys werkys alle,
Lyst me nat to consayl calle.
Wher-of, whan I dide aduertede,
I haalde gret sorwen yn myn herte;
Though I made no noyse at al,
I gruchchede in especyal
A-geyn your werkys wonder stronge:
A man may suffren al to longe,
As I ha don, or that he speke ;²
And abyde or he be wreke;
Slepe to long, or he a-wake;
Suffren, or he vengaunce take;
And I ha ben to longe in pes,
And in maner Rekkëles
To suffre wrong, & took noon hede
Off al that ye ha done in dede.

And now ye ben ykome ageyn,
Off entent to make in veyn
Newë thynge men may se,
Only to excyte me
Ageyns you, both nyli & ferre,
To be wroth, & gyne a werre,
And to be with yow at debat.
And, ne wer the gret estat
That ye be off, trusteth me wel,
I wolde sparé neuerdal
Yow to werreye & oppresse,
That ye ha swych hardynesse
For to chaunge myn vsages,
And lyst nat, thogh your gret outrages,
Off equyte, to myn avayl,
For to calle me to comsayl,
Wher-off I am rih't wele apayd.'

*[Cap. xliii]*

[1 to gret e.t.]

[Cap. xli]

Seneca. Tenenda est via quas natura prescripsit; nec ab illa declinandum & contra illum qui nititur non alia via est quam contra quos manev magare.

These things have caused me much sorrow,

though I did not seem to heed them,

though I did not seem to heed them.

You excite me to war against you,

because you change my laws,

and do not call me to your counsel.'

*[Cap. xlv]*

⁴ And when Naturë hadde al sayd,
Gracë dieu ful sobyrly,
(That herde hyr talē by and by,) Nat hastyly, but by mesure, Thys Answerldē to Nature:

**Grace Dieu answerde:**

'Ye ben,' *quod* she, 'to cruel, To hasty also, and to fel Ageyns me, in your language. Sfor ye speke by gret outrage Proudly to me, & ha no feere, Lynch solthly as thog¹ ye were In party dronken of your wynes Wych that groweth on² your wynes. Ye resemble by your mood And by your port, as ye wer wood. And for ouht that I kan se, Ye be sottyd (thys³ semeth me) Off newe, & I wot nat how.

'Remembreth what ye spake ryht now, And how ye sayde to me pleylny, 'That ye wer nat to hasty In your werkys, fer nor ner; But that ye wrouht al be leyser, And in your werkys dyde tarye.' And I se now the contrarye In your persone folyly. Sfor ye to me, ful nycely, Al that euere ye dide expresse, Was ysayd off hastynesse, With-outen any gret avys, Lyk as thogh ye wer nat wys; Your wordys nat in ordre set, Rancour, your Resoom hath so let. And, trewly, naddē be That I concevede, & dyde se Your sodeyn Ire & your Rancour, And also for myn owne honour, I hadde yow voyded A-noon ryht, And booden yow gon out of syht. But folkys wych that ben Irous, Hasty & malyncōlyous,
Angry men cannot clearly discern a matter.

"Other folk, that wysë bene,
Mot forbern hem in her tene,
Be-cause they kan hem nat\(^1\) gonerne; [\(1\) nat hem St.]
And ek for they kan nat dyscerne
A thyng clerly in ther entent.
ffor ther trouble, entendement
Ys with Ire ybylyned so, Poet. [St., C. om.] Ira impedit
That they wot nat what they do.
To sen a trouthe, they nat entende,
ffor they kan nat comprehende,
Thorh ther obstynat blynynesse,
No thyng but off wylfulnessse:
It\(^2\) stondeth thus, I dar assure. [\(2\) It St., I C.]

But tell me, Nature, seeing that you blame me,
Touchyng that ye, her in thys place,
Rebukë me off my trespace,
And vndernemen and repreve,
And outrageously your-sylven greue
Off offencyss I scholde ha do ;
And affermen ek also,
Your fraunchysë to avaylle
Off boundys & off botaylle :
I menë thus, of boundys set,
By mesour tryed out & met
A-twyxe the ryht of yow & me,
And sayn, 'A-geyn your lyberte
That I dyde gret offence
To entre, & hadde no lycence,
In-to your gardyn al to sone,
Vnder the cercle off the moone,
Wych to yow allone ys fre.'
I pray yow, answere agyptn to me,
(Say the trouthe, so God the\(^3\) saue !) [\(3\) yow St.]
Off whom holde ye that ye haue,
Your lordshëpe & enery del?
Ye Resemble (who lokë wel,)
Vn-to the wyldë swyn savage,
Wych that renmeth in hys rage
In the woodys large & grene,
And ne kan no ferther sene
Grace Dieu tells Nature she is but her Chambermaid.

'But to the frut that he hath founde,
And the Acornys on the grounde,
ffor to fille[1] hys hongry mawe. [1 Fylle St., felle C.]
ffor he, in hys swynys lawe,
Off hys rudnesse bestyal,
Ne kan no ferther se at al
Toward the hevene, nor the tre
Wher he receyveth hys plente,
That bar the frut for hys repast,
Al that ys from hys myndë past; [Stowe, leaf 70, back] 3724
ffor to the acorn al only,
And to hys ffoode finally
Ys[2] set hys herte & al hys thouht; [2 Yt St., Ys C.]
ffor he in soth ne recchet nouht
Off alle the surplus neueradel.

'And trew[ë]ly ye may ryht wel
Vn-to thys swyn resembled be,
Wych kan not be-holde or se,
Nor of malys, nor dysdeyn,
Lyst nat knownen in certeyn
Off whom ye han al your power
With-Inne your boundys, fer or ner.
With-outë me ye ha no thyng;
Nor al your crafft nor your werkyng,
With-outë me may nat avaylle.
Yovr werkys alle I sowbpowaylle,
And hem supporte, yif ye ha mynde.

'Vndoth your Eyën[3] dyrk & blynde, [3 Eyen St., Eyn C.]
The Eyen of yovr entendëment;
And, by good avysëment,
The lyddys off your Eye vncloweth!
Knoweth wel (and nat supposeth)
I am lady, hool & entere;
And ye be but my chamberere:
Thys shal ye fynde al openly
Yiff ye looke avysëly.
Leve your wordys hih alofte,
And lerneth for to spekke soffte,
And Renowzeth al your rage;
ffor ye sholde me don homage

3716 You are like a swine in the woods,
3720 which sees nothing beyond the acorns on which it feeds,
3728 [leaf 57, back]
Grace Dieu says she is Nature's Mistress.

Grace Dieu.

100

I gave you what you have to keep you from idleness, and to me you must give an account.

[Leaf 58]

The bounds between us confine you, but not me.

Whether you are offended or not, does not concern me.

A mistress must have a servant.

[Cap. xlv]

Without me, you can do nothing.

3756

'(Off Iustye and equyte),
for that ye holde, ye holde of me.
for long agon, a gret partye,
I gaff to yow (of curteysye)
To occupye your sylff alway,
Offentent that, nyht nor day,
That ye sholde nat ydel be,
And that ye sholde, a-geyn to me
Yełde accouytys of every thyng
Touchynge the fyn of your werkyng,
As a chamberere (in sothnesse)
Sholde vnto hire mayst[e]ressse.
And therfore, yiff ye wer wys,
Ye sholdë nat in your avys
Speke of boundys in no degre
Set be-twyxë yow & me.
The boundys conṣtreýne your party;
But, for al that, I go frely
Wer yt offendë yow or greue,
I take of yow no maner leue,
To go & medle wher I shal:
Ye ha no thyng to do with al.
'I do ryht nouht in my werkyng
But as yt ys ryht wel syttyng
Off equyte & ryhtwysnesse.
for she that ys a mayst[e]ressse
Muste haue a seruauté hyr to-beye: 
I trowe ye kan yt not with-seye.
And ye ouht to know ek wel
That ye ha power neueradel
With-outë me, on no wel
That ye ha power neueradel
Vp-on the wordys that ye ha sayd,
So ye wyl nat ben euele apayd.

3760

3764

3768

3772

3776

3780

3784

3788

3792
Ye seyde, 'the mevyng of the hevene
And the planetys alle seuenene
Longen to me pleynly in al;
And how ther cours celestyal,
I haue yt hol in gouernauence;
And how that I, at my plesaunce
Tourne the hevene Round abowte.

'Thanne I axe of yow thys doute:
Yiff I now made a newë pley,
ffor to take the soone away
Doun fro the heuene a-noon ryht,
That no man of hym hadde a sylht
Thys hundryd yer, in no manere,
Nor that hys bryhtë bemys clere
Ne wer nat seyn: answere here-to,
What maner thynges myghte ye do?
Or wheroff sholde ye ha socour,
To brynge forth outher herbe or flour?
Or fostre your sedys, blosme, or greyn?
Or with newë grene a-gayn
Clôthen the busses in ther maner
As ye ar wont fio yer to yer,
By yerly reolociouns?

'And touchyng generaciouns,
What power ha ye ouht to do,
Yiff the sonne wer ago?
Al sholde faylle, yt ys no nay.
And synthë go ful many a day,
The paynym Arystotyles,
Wrot & expressede douteles,
That was so noble & prudent,
Preveth ful wel by argument,
By trouth also, & good Reson,
That all generacyon
Ys susteyned by the sonne.
When the skyês dyrke & dome
Ben devoyded a-way clene,
With hys bemys bryht & shene,
That on erthe wer no bryhtnesse,
I take your clerk vn-to wytnesse,
Grace Dien. ‘Arystotyle, in thys debaat, fför to ben myn aduocaat, A-geyns yow in thys materie. fför your power al yfere Wer lost & gon (shortly to fyne,) Yiff no somne ne dyddè shyne. fför your power wer al shent, Yiff the Roundè¹ fyrmament, The planétys, & ech² spere, And the bryhtë³ sterrys clere, Yiff I hem maade to cesse echon, Than wer your power clene agon, A-batyd, & set a-syde. Wher-up-on, lat be your pryde, And gruchchet nat ageyn[c]s me, Syth I ha⁴ the sovereynyte, Lordshepe, & domynaciouänner. ‘And yt wer abusyoum— Lych as wryteth Ysaye, And in hys book doth specefye, A gret despyt (both fer & ner)— Yiff a-geyn the carpenter The Ex wer bold, by surquedye, fför to holden chauntpartye. Yt wer a thynge ageyn[c]s kynde, In Holy Wryt as ye shal fynde, And a thynge off gret dysdeyne, And yiff the pot sholde also seyn To the potter that hym wrouhte, And hys forme a-boutè brouhte, Yiff he pleynede off⁵ hys makyng, Touchyng hys fason’ and werkyng, Yt wer a thynge nat covenable. ‘And evene lyk in cas semblable Ye argue ageyn[c]s me, Wych in effect nat ellys be (fför al your sotel argument) But myn handwerk & instrument, Wych I ha mad to helpen me, Nat off no necessyte,
'That I off yow (yiff ye take hede,)  
Sholde hauve any maner nede  
Among my gretê werkys alle,  
But only whan me lyst yow calle.  

'And many a thyng I haue ek wrouht,  
To wych I ne callede yow nouht,  
Yt nededat nat the caas so stand:  
And I shal chaungê wyn to blood  
With-outê your counsayl or your red,  
And in-to Rawh flessh, ek whyt bred;  
And brown also, whan that me lyst,  
Thogh off yow yt be nat wyst.  

'The cause yt, [1] in conclusion,  
Off thyss ylke mutacioun,  
At myn owne lust yt dresse;  
And ellys ne wer I no maystresse,  
But yiff I haddê lyberte  
To don al thyng that lyketh me  
With-outê labour at myn ese,  
Wych sholdê yow nat dysplese,  
Thogh I do thyng (tak hed her-to,)  
Wych your-sylff ne may nat do;  
Therof ye sholde ha dysport,  
And in your hertê gret commfort,  
As of the bussh, wych to the syht  
Sempte as yt hadde brent ful bryht,  
And brent nat, as I ha sayd ;  
Wher-of ye sholde be wel apayd,  
And thank me of entencioun  
Only for the savaciouß  
Rather than chyde, or² lowdê crye  
Off rancour & malêncolye,  
Off hast to be so Rekkêles.  

'And off the yrêd of Moyses  
And off Aaron, wher-on ye pleyne;  
And off that Maydê souereyne,  
Mayde & moder in clennesse,  
Off chastyte the cheff pryncesse,  
Wych bar a chylde in verray dede,  
And kept alway hyr maydenhede ;

---

[C. & St.]  
Grace Dieu.  

"  3876  
I have done many things without you,  
and I shall turn wine into blood  
and bread into flesh now without your advice,

"  3880  
Sholde lialue any maner nede  
"  3885  
Consillina mens stabit,  
& omnis voluntas men siét.  
 Yaşe, 16o [10].  

"  3890  
Among my grete werkys alle,  
"  3892  
But only whan me lyst yow calls.  
And many a thyng I haue ek wrouht,  
To wych I ne callede yow nouht.

[1] as St.]  
Off thyss ylke mutacioun,  
At myn owne lust yt dresse;  
And ellys ne wer I no maystresse,  
But yiff I haddê lyberte  
To don al thyng that lyketh me  
With-outê labour at myn ese,  
Wych sholdê yow nat dysplese,  
Thogh I do thyng (tak hed her-to,)  
Wych your-sylff ne may nat do;  
Therof ye sholde ha dysport,  
And in your hertê gret commfort,  
As of the bussh, wych to the syht  
Sempte as yt hadde brent ful bryht,  
And brent nat, as I ha sayd ;  
Wher-of ye sholde be wel apayd,  
And thank me of entencioun  
Only for the savaciouß  
Rather than chyde, or² lowdê crye  
Off rancour & malêncolye,  
Off hast to be so Rekkêles.

[Stowe, leaf 73, back]  
You should take comfort from the wonders wrought by me, as of the bush,
The Common Good must be prefered to the Special.

And off the water tornydyd to wyn
At the fest off Archityclyn:
Al thys I wrouhtë, thorgh my myht,
With-ouyte preiudye of your ryht;
Wher-off ye sholde ha gret gladnesse,
And nat gruchche for hevynesse
Touchyng al thys, in no manere.

A good serv-ant ought to rejoice in the works of her mistress.

The common good must always be preferred.

Nature, knowing she was wrong,

And whan thyss lady, Gracé dieu,

Had al sayd, I yow ensure,
Λ-noon thyss lady, dame Nature,

Whan she had herd hyr tale a long,

Knowyng that she hâdde do wrong,

And hyr compleynyte (to speeefye,)

Was ygrounedyd on folye,
ful humbly in hyr degre

She fyl a-noon vp-on hyr kne.

Nature cryede mercy.

The fyrstî word that she gan seye,

Nature, off mercy gan hyr preye,

And with humble cher & face

She confessede hyr trespass;

And to hyr saylde most mekëly,

‘Ma dame,’ quod she, ‘föul folyly

I have govérynd me to yow,

1 Cap. 1. Caps. xlvií, xlviíi, and xlix of C. are omitted.
Nature begs Grace Dieu to forgive her.

'And ful vngoodly spokè now, And offëdè yow in no manere, So that, of mercy, Ye wyl as now forgyve yt me, That I ha done al outerly; And that ye wyl, so graciously, Off alle that euere me asterte, No thyng reservyn in your herte, But elene forgetë my trespass.'

Grace Dieu answereth:

'Certainly,' said Grace; 'but beware of striving with me,' for I will not permit it.'

When Moses had dined,

'The Pilgrim.'

And bad to yive yt forth ful large To pylgrymes, wych day be day Travyllede forth vp-on her way; Off the wych, as thouhtë me Ther was gret noumbrë & plente. But, or that he gaff any thyng Off the releff in partyng
Two Ladies appear: one with a Hammer and Broom,

The Pilgrim.  

Two ladies appeared  

I saw two ladies come yfer,  

Wych, of port & of manere  

And off womanly plesaunce,  

Hadden ful gret suffysaunce;  

And curtseysly amyd the pres,  

Atwen the peple and Moyses,  

They putten hem, thys ylke two.  

[6 lines blank in MS. for an Illumination.]

And she that wente a-forn ryht tho,  

(As yt sempte vn-to my wyt),  

Held in hyr hand a lytel wryt  

Vn-closyd vn-to my reward,  

As ye shall heryn aftherward,  

Vn-to my syht a thyng vnkoiith,  

That no man wold 2 deme ther-by  

That she was nener the lassë wys.  

But yiff a-ther (to my devys,)  

Haddre holde yt so as dydë she,  

Men wolde ha sayd, she haddë he  

Out of hyr wyt, or ellys falle  

Thys lady wysly dyde abrayde  

To pylgrymes, & thus she sayde:  

(The bysme lette hyr neueradel  

1-1 The same tyme / an hamer held /  
In hyre hande / as I beheide.—Stowe, leaf 75.
who is Dame Penance, and sweeps and hammers-men. 107

But that she myght spekē wel :) 4028

\[Prose.\]
\[Cap. lii\]

\{'Sirs,' quod she, \'{I} wot ryht wel\}

That ye consydren euerydel 4032

My gouernaunce & myn aray.

But I wot wel, (yt ys no nay,) but you do not see what it signifies.

Ye nat aduerten in substaunce

Touchynge al my gouernaunce.

I trowe ye kan nat al espye

What thyng yt doth sygnefye.

But, kometh ner to me echon,

And I shal declare A-noon

To yow the maner by & by,

And yt exponē feythfully,

Off the trouthe my sylff taquyte.

\[Prose.\]
\[Stowe, leaf 76\]

\{'I am the ff'ayre, louyd but lyte;\}

Off my port, demur And sad,

Debonayre, & gretly drad

Off felē folkys that me se.

And trew[ely] I am ek she

Now-a-dayēs lytel preysyd,

And yet ful worthy to be reysed

Off prys, to folkys that be dygne;

Rygerous & ful benygne

To allē that be vertuous;

Happy also, and ryht Eyrows,

The gracyouse, of smal\(^1\) plesaunce, [smeal ... syn al C.]

I am callyd Dame Penaunce.

The cheff wardeyn (who lyst se,)

Off thylkē ylē most secre;

The wych (who espyē kan,) [Verba Translatorys]

Ys yhyd with-Inne a man.

I make yt clene (I yow ensure,)

Off allē fylthe & al ordure,

Or ther-yn entre any whyht.

Therfore I bere, off verray ryht,

Thys bysme; Thys hamer, ek ther-to,

And thys lytel yerde also,

On al felthēs\(^2\) to be wreke.

With thys hamer I brose & breke,

Lyk to my condcyoun

\[leaf 62\]
Penance softens Men's Hearts, and makes them repent.

With anguissh and contricioun,
Hertys that be obstynat
With symnës olde, ek indurat,
And fulflyld with vnclennesse,
I do alway my bysynesse
To make hem souple, nesshe, and tendre,
And off her gretë bollyng, scelender;
Also for to wake and wepe,

Sorwe & pleyne with syhës depe,
for ther symnës waymentynge.

And as a Chylde with betynge
By example (as ye se ofte,)
Maketh his hardë appyl soffte
With offtë smyttyng off hys ffyst,
Tyl yt be tendre as hym lyst,
And that the lycour ysseth oute,
Ryght so fare I, yt ys no doute:
I smytë hertys vp & douz,
And make hem, by contryc'ioun,
Wyth saltë terys (thys the cas,)
To sorwe, crye, & seyn, allass
That they euere dyde Amys!
Ye shal yt fynde, & thus yt ys,
Off ther trespaëys they repente,
And seyn, in al ther beste entente,
'A, Lord God! now, off thy grace,
How shal I han off my trespass
Allegëment, withl-ontë the,
But thow graunte, off thy pyte,
That I may, al outerly,
Off my Gyltës ha mercy,
So that I do no mor Amys?
Now, goodë Lord, thow graunte thys!'
Thus I maken hem cryen offte.

And with thysh hamer I made soffte

Seyn Petrys herte, & yt to-brak,
That yt wente al vu-to wrak,
Wych ffyrst was hard as any ston.
But I made yt nesshe A-noon
When he hys mayster fyyst forsook.
'But whan that I the hamer took, I smet hym so with répentance, And made hym neshë with penance, That the Iews, off hys wepyng Yssede out in complèteynyng Of verray sorwe & bytternesse, He felt ther-off so gret dystresse In hys greuous hertly peyne. 'And also Mary Mawgdeleyne, With thys hamer I smot\(^1\) so That hyr herte I rooff a-two, Wych was ful hard with synnës old. But with strokys manyfold I made hyr tendre, (yt ys no doute,) That the terys yssede oute, Out off hyr brest, so gret plente, That men myghte the lycour se By hyr chekys renne a-down Off verray sorwe, so gret foysown, That, in hyr bytter sorwës kene, She was washe with-al so clene, And so inly purefyëd, That ther was no felthe espyed Off synne with-Inne hyr tendre herte. fför, when the bytter terys smerte Off hyr wepyng wer Romné down Thorgh sorwe & gret contrycioum, I took vn-to hem so gret kepe, That I hem gadrede on an hepe,\(^2\) That ordure leffë noon be-hynde. And I to-gydre dyde ham bynde— Al that euer they wrouhte a-wrong,— And make ther-off a lyë strong, That ther-with-al (I yow ensure,)\(^3\) I washe a-way al ordure. fför who so lyst consydre & se, So gret a synnë may non be, But that the lyce off répentynge Doth yt a-way in wasshynge, And maketh yt clene euerydel,
Penance.

‘Yiff yt ther-in be wasshë wel.
And for thyss skyle, in my wasshyng,
I am vn-to the myghty kyng
Callyd sothly the ‘lavender,’
And also ek hys ‘chamberere,’
In thyss offyces bothë two,
‘Now vnderstondeth ek also,
That thyss hamer I ber with me
for thyss skyle, as ye shal se,’
Yt fareth, by a synful man,
(Who so vnderstondë kan,)
As by A Pot (in sothfastnesse)
That ys ful of vnclennesse,
Verray styntkyng & horrable,
And to smellë ful odyble,
Wych may nat wel devoyded be,
ffor-as-ymyche (as ye wel se)
The fylthe ys hardydy so with-Inne,
That yt wyl not lyhtly twynne,—
Off old gadryng ful indurat,
And in maner obstynat,—
To be made clene in any wyse.
But than anoon I kan devyse
Myn hamer myghtly tavale,¹
And breke the pot in pecys smale;
And on the felthë to be wreke;
On smalë sherlys I it breke.
‘And fyrrst off allë I begynne
To drawe the felthë hyd with-Inne
Out, to make yt shede a-brood,
Wych with-Inne so long a-bood,
And al the ordure ek with-al.
And yiff I broke yt nat so smal
On pecys vp-on euery syde,
The fylthe with-Innë wolde abyde,
And mor & mor ay wexyn hard.

¹to avale, let fall

‘Now vnderstond, & hath reward
To thyss doctrine & thyss lesson
Touchyng verry verry contrycrioun,

Ye that desyre of herte & thouht
Folk must repent with Sobbing and salt Tears. 111

'To lerne yt, & for-gete yt nouht.
Thynketh, ye folkys that be wyse,
That yt doth nat ynowh suffyse
A man, in Groos (as ye shal lere,)
To gadre hys synnēs aH yffere ;
But, lyk the pot, he most hem breke,
And no thyng in the asshes reke.
I mene as thus: conceyveth al,
Thogh that a pot be brokē smal
On sherlys & on pecys ek,
Yet al yt ys nat worth a lek,
But euery sherl be cerchyd1 wel
Touchyng hys ordure euerydel,
And yscrapyd clene a-way,
Ye mot hem breke in gret affray,
That felthē noon ther-in abyde;
for wych ye mostē wel provyde
With sobbyngē & with syhēs depe
And saltē terys that ye wepe,
And other peynys sharpe & smerte;
Thynkyngē thus with-Inne your herte ;
'Thow dyst offende on swych a day,
Where yt Sunday or Monday ;
Than dystow thylkē gretē synne ;
And swych an hour thow dyst begynne,
Havyng off God no dred nor fere.
Thys was gret ; that was grettere.
And thus thow dyst, thylkē tyme,
Wher yt at Eve, wher yt at pryme,
And to don evel, were 2 offē blythe,
And that thow dyst so offē sythe.
And rekne by & by yffere
The cyrcumstauncys & the manere ;
Torne & cast ek, vp so donn,
Wher that thy Temptacioun
Was gret or smal ; acouzte al thys,
And thynkē3 whan thow dyst amys,
Yiff a-forn thy great offence
Thow madest any résystence,
And wher thow wrastlyst any thyng
Penance

To with-stonden in werkyng
Thy temptacioun, gret or smal;
Or wher thow (in especyal)
In thy wrastlyng dist purchace
Thy temptacioun to encheche;
Or wher that thow, for shame or drede,
Lettyst for to do the 1 dede;
Or wher thow settest drede asyde,
And on the dede dist abyde
Tyl thow haddest do thy lust,
And after that lefftyst the rust
To kankren in thy conscience,
In aggreggyng of thy offence:
Al thys mote be of duë ryht
Consyndred wel off euery whyht.
' And thys the maner (who loke wel,)
To breke in 2 pecys euerydel
The vessell off thy gret offence
With-Inne thy 3 ownë conscience:
Smyt yt with the hamer sore,
Tyl yt on pecys mor & more
Be mad by pleyn contricion,
By swych consynderacion
That ther abyde fylthe noon.
' And thus I werke alway in on, 4
With thys hamer that I holde,
Al vnlennesse to vnfolde;
I 5 breke al doux, & sparë nouht
Off no thyng that ys done or thouht,
Tyl that trewe purgacion
Be makyd by contricion.
' But yet a lytel word, I praye
That I mot vn-to yow seye,
Off thys oldë pot texpressë,
Wych ay ys ful of vnlennesse,
Off whos ordure, gadyrd off old,
With-Inne yt sylff, as I ha told,
Engendryd ys a worm (in soth,)
Wych ful grete 6 damage doth
By long processe, yiff yt abyde.
Penance breaks Conscience in bits by Contrition.

With-Inne thys pot ful courtely, That no man may wel espy
Off hys engendryng, fer nor ner; Nor of hys norysslyng the maner.
Thys, the werm of conscience, Wych hath hys teht\(^1\) by vyolence [\(^1\) Tetle St.] Hardere (who that lookæ wel,)
Than outhyr Iron outhyr stel;
Wonder cruel, ay fretyng,
And ryht perillous in percyng,
So fer forth (yt ys no drede,) But he be slayn in verray dede,
Thys mortal werm wyl neuere fyne, Vp-on hys mayster for to myne,
And gnaue vp-on hym day & nyht, [Stowe, leaf 80]
Tyl he ha slay hym thorgh hys myght, Thorg hys dreful vyolence.

But for to makæ résistence,
Ageyn thys werm, hym to with-stand, I ber thys\(^2\) hamer in myn hand, [P an St.] 4288
And smyte a-pon hym ay so sore, To kill it, I lay upon it
And spare hym nat, but mor & more with my hammer.
I ley vpon hym, to be broke.
And thys ys whan the pot ys broke 4292
On pecys smalæ, vp & doun,
By verray trewe contricioun.
ffor yiff yt wer nat broke aright, [C. & St.] [leaf 65, back] 4296
Myn hamer sholdæ ha no myght:
Thys the Fyn, shortly to seye, To slen hym nor\(^3\) to make hym deye. [3 Stowe]
Wherfor ye mostæ\(^4\) suffire wel [\(^4\) ye muste St., . . most C.] 4300
That I breke hym eurydel
On pecys smale, the werm to presse,
Tavoyde away al vnclennesse.
And on thys werm, (yiff ye lyst se,) 4304
Thus I shal avengyd be;
Make hym lowly to obeye,\(^5\) [\(^5\) to beye C., tobeye St.] That he of verray force deye
To-for yow in your oweny sylt.

PILGRIMAGE.
Penance explains what her Besom is.

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'And thus, yiff ye take hede a-ryht,
Thys the sygnfycaçioum
And verray exposicioun
Off thys hamer that ye her se;
The wych ys namyd, ek off me,
(Trewly, in conclusyounu)
(Stowe, leaf 60, back)
My hammer is Contrition.

Nat ellys but contrycioum.

[Cap. lii]
You may now learn concerning my Besom,

'Swynge vp-on, yiff ye lyst here,
Off the bysme ye shall here,
Wych, myd my teth,1 day by day,
(Stowe, leaf 80, back)
With-Inne my mouth I bere alway,
As I to-forn ha told yow here;
And how I am the Chaumberere
Off hym that ys most myghty kyng.
And thys bysme ys wel syttyng
To hyre that ys a chaumberere.
But yt may happè, the manere
Ys vn-to yow a thync vnkouth,
That I yt holde thus in my mouth.
But yiff I madë mencyoun
Off the Exposycioum,
Ye knowë wel, (yt ys no doute,)
That who that2 cuere shal casten ouse
Any felthe or vnclennesse,
Out off a placë, he most dresse
The bysme wysly to and fro,
That he nat be-sydë go;
But that he haue ay in mynde,
That felthë noon be leffte be-hynde,
Lyst, in the purgacionu,
Men myghten han suspecyoun
That any maner vnclennesse,—
Thorgh slouthë or foryetylness,—
Wer lefft be-syden, her or ther,
In any Angle or Corner,
ffor the bysme was nat redy
To swepe clenë by & by.
ffor, by swych occasioun,
Ther myghte, of felthë gret foioun
Be couert, as yt happeth ofte,
Penance's Account of the Five Gates: one of Filth.

On hepsys reysyd hih a-lofte
In som Angle, Est or West,
The wych thynge wer nat honest.

And to purpos off thys materie,
In holy wryt, (as ye shal here,)
I have ye-rad ful yore Agon
Off dyvers gatys mo than on,
And sondry namys, (who taketh hede)
They hadde sothly as I rede,

Gaate off the welle, men dyde on calle;
And-another, A-mong alle,
As the byble kan yow telle,
Namyd was the gate of helle.
And A-nother I kan nevene,
Callyd was the Gate off hevene ;
And-another gate ther was,
That was callyd the gate off bras,
And also ek, to laste long,
Ther was a gate of Iren strong.
But A-mong hem everychon
Neëmye speketh of on,
And callyd ys in scripture
The gate off fylthe & ordure,
To voyden (In conclusioun)
Alle the fylthës of the Toun ;
Out by that gatë, day be day,
Alle the donge to lede away,
That no maner corupeyma

Nengendre nat with-Inne the Toun.
And bet yt ys, as thinke me,
That thylke place defonlyd be,
Than al the cyte wer encombryd
Wyth fylltheis, wych may nat be noumbryd
Wyche nevy day encresse of newe,
And mor & mor ay do renewe.

But wher that I am chaumberere,
And abyde, (as ye shal lere,) for to do my besynesse,

1 penance. or be covered in heaps in holes and corners.

I have read of divers Gates,

Porta inferni as the gate of hell and the gate of heaven,
Porta celi one of brass, another of iron;
Porta Sterquiliniij and one called by Nehemiah the Gate of Filth,
Porta fontis, [1 Gaate St., Graate C.]

[Stowe, leaf 66, back] out of which was carried all that could corrupt the town.

Where I live

p. 35.
And Graceu Dieu ys ek maystresse,
That ther be vj. Gatys large,
Wyche to kepe, ys a gret charge,
As I shal to yow descriue.

"And off thys syxte, ther be fyve
By wyche al maner vnclennesse,
Sylthe, ordure, and wretchedynesse
Entreth in, erly & late.
Off wyche fyve, the fyreste gate
Ys callyd the gate off smellyng,
The tother the gate off heryng,
The tother of Touch, the fourthe of tast,
The flyfftthe (wych I rekne last,)
Callyd ys the gate off syht.
And by thys fyvë, day & nyht,
Entreth in-to that mansioun
Al felthe & al corracyoun
And al ordure (yt ys no doute),
The wych a may nat comen oute
Ageyn by hym in no manere,
And therfore, As a chaumberere,
The syxte gate I stonde & kepe,
And with my lysme fastë swepe,
Do my peyne & besynesse
Tavoyde away al vnclennesse.

"ffor thys syxte gate, in soth,
Gret helthe & gret profyt doth
ffor yt maketh purgacion
Off al maner corracyoun;
And al sylthës round aboute,
By that gate men putten oute.
Who that wyl with-Innë be
Clene off al dishoneste,
To purge hym clene, as he best kan.
Thys gate ys callyd 'the mouth off man,'
Most profytable off euerychon,
for allë sylthës ther-out gon,
Evene as they wer done in dede;
No thynge concelyd for no drede,
But seyd vn-to hys confessour,
With dallygence & gret labour,  
With terys and lamentacion.  

'And I ha most affectiou,  
At thus gate to abyde;  
To make yt fayr on every syde,  
I purge, I swepe, I make yt clene,  
ffor fylthë noon] I may sustene  
Ther tabyde, in no manere.  

And whyl that I am chambrere  
To Grace Dieu, my maystresse,  
I wyl kepen in clennesse  
Hir dwellyng & hyr mansioun  
ffrom al manere corrupcioun.  
And my bysme, that al thus doth,  
Ys myn owne Tonge, in soth,  
Wher-with I swepe & make al wel.  
That felthe abydë neueradel,  
Hiih nor lownh, in no maner,  
I cerche eche Angle & ech corner;  
Euey hoolë, gret & smal,  
I remewe, in especial,  
Clene with-outen & with-Inne,  
The fylthe of euey maner synne;  
Caste hem out, & spare nouht.  
And ther ys no corner vsouht,  
But that I go to euey place;  
Now her, now ther, aboute I trace,  
By verray pleyn confessioun,  
With-oute fraude or decepcioun,  
Ther may no thyng me skapë fro,  
ffor Grace Dieu wyl yt be so.  
ffor she ne wyl no-wher abyde,  
But yt be clene on euey syde;  
Whos chambrre & whos mansioun,  
Dwellyng, & habytacioun  
Ys trewly, (with-oute offence,)  
Verray clene conscience;  
And ther she wyl abyden ay,  
Whan aH fythës be put a-way,  
And that yt be clene & entere.

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With dallygence & gret labour,  
With terys and lamentacioun.  

'And I ha most affectiou,  
At thus gate to abyde;  
To make yt fayr on every syde,  
I purge, I swepe, I make yt clene,  
ffor fylthë noon] I may sustene  
Ther tabyde, in no manere.  

And whyl that I am chambrere  
To Grace Dieu, my maystresse,  
I wyl kepen in clennesse  
Hir dwellyng & hyr mansioun  
ffrom al manere corrupcioun.  
And my bysme, that al thus doth,  
Ys myn owne Tonge, in soth,  
Wher-with I swepe & make al wel.  
That felthe abydë neueradel,  
Hiih nor lownh, in no maner,  
I cerche eche Angle & ech corner;  
Euey hoolë, gret & smal,  
I remewe, in éspecial,  
Clene with-outen & with-Inne,  
The fylthe of euey maner synne;  
Caste hem out, & spare nouht.  
And ther ys no corner vsouht,  
But that I go to euey place;  
Now her, now ther, aboute I trace,  
By verray pleyn confessioun,  
With-oute fraude or decepcioun,  
Ther may no thyng me skapë fro,  
ffor Grace Dieu wyl yt be so.  
ffor she ne wyl no-wher abyde,  
But yt be clene on euey syde;  
Whos chambrre & whos mansioun,  
Dwellyng, & habytacioun  
Ys trewly, (with-oute offence,)  
Verray clene conscience;  
And ther she wyl abyden ay,  
Whan aH fythës be put a-way,  
And that yt be clene & entere.

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Penance.

[i, om. St.] 4428  At this gate  
I abide to make it fair  
[Cap. Iviij] 4432  While I hold my office I will keep all clean.  
[Stowe, leaf 82, back] 4436  The Besom with which I do all this is my Tongue.  
[leaf 67, back] 4440  Nothing can escape my vigilance in Confession.  
[Stowe, leaf 83] 4448  The dwelling of Grace Dieu is Conscience.
Penance's Rods for her Children young and old.

Now, hane I told yow the maner
Off my bysmé verrayly,
And declaryd also, how I\(^1\) [that I st.] 4468
Make ther-with confessyoun
By certeyn exposicioun
As ye han herd her by & by.

But I shall tellis now shortly 4472
Vn-to yow a lytel tale,
Why I bere thys yentlys smale:
If I am off scolys a maystresse,
Chyldren, in ther wantownesse,
After ther gyltys to chastysye,
That wyl not lerné to be wyse;
I mené thus, than they trespáce
Boldely, a-for my face,
Off age thoghe they be xx\(^4\) yer,
Outeuer an hundryd, fer or ner,
Men may ful wel hem 'childre' calle,
Folk that ben in synné falle:
And hooly wryt,—Red Y-saye,
In hys wrytyng,—doth specefye (exc. 20)
A chyld an hundryd wynter old,—
(In hys wrytyng yt ys told,)
Swych a chyld a-cursyd ys;
And therfore, whan they dou Amys,
In a-wayt y lygge alway
To wyten whether, ye or nay,
Myn hamer hem touchyd any thyng,
Or whether they, in ther purgyng,
Vn-to my bysme submyttd be, [Stowe, leaf 83, back] 4496
Off lownesse and humlyyte,
That they be swept clenly at al,
And that the hamer breké smal
fiyrist by trewe contricyoun
And verray inste confessiouyn. 4500
Thanne A-noon myn yerde I take;
And amendys for to make
By répentaunce, in diners wyse,
With my yerde I ham chastysye,
Putte hem to penaunce of entent.
Penance makes Folk go Pilgrimages, fast, and pray.

'To brynge hem to amendement,
And to haue in remembrance
Ther olde synys in substaunc;
And whan they thynke on ther trespas
ful offte sythe to seyn 'allas,
That they so soné dyde assente!'
And than they seyn, 'I me repente,
O, Lord God, of my mysdele,
Off al fals lust & flesshlyhede.
But thow that art my Creatour,
I am A-knowé myn errour,
And axe off the forgyff(e)nesse,
Makyng be-hest in sothënesse1
Neuer her-after for to be
Hardy for toffendë the.'
Thus I make hem, with gret Peyne,
Oon hour to wepyn & complexye;
Another hour, by largesse,
flor to geven gret almesse,
To perë folk that bë nedy.

'Another2 tymë also I
Make hem go on pylgrymage,
Barfoot, by many streiht passage;
I make hem fastë,3 preye, & wake,
And to were (for Crystys sake,)
On ther bodyës ful offte
Sharpë hyrës, no thyng soffte.
And thus my smertë4 yerde I vsc,
Allë synnes to refuse,
And do with-al correccion,
Only off entenicion,
That the remors of noon offence
Abydë in ther conscience,
Nor retournë ther ageyn.
fior I wyl be wel certeyn
That olde synnës5 punysshed be
Off Ryghtwysnesse & equyte;
fior, with-oute punyceyon,
Passeth no transgressioun;
fior, who to synnë doth assente,
Penance is the Fortress of Righteousness.

Penance.

All who sin must repent.

The Red I use is named Satisfaction.

"Moste afté-ward hym repente;
And havé dúé r'épentaunce
And vnderfongyn hys penaunce
ffor hys syméés newe & old.
And ther-fore, thyrs yerde I holde,
Wych namyd ys (of iuste resoun,)
Trewé satysfaccyoun.

"And sothly, (yiff I shal nat feyne,)
Satysfaccyoun ys to seyne,
Asseth that ys mad for synne,
And that a man hane with-Inne
As myche sorwe & r'épentaunce,
As he haddé fyrst plesaunce,
Lyk to hys flesslyh appeltyt,
Or in hys syméé fals delyt.
Off equyte & good resoun.

"Now haue I made yow A sarmoun
Off my name & myn offys,
And told the cause (yiff ye be wys,)
Off my komyng A-mong thys pres,
A-twixé yow & Moyses,
And sette me ek (yt ys no fable,)
Evene Aformé hys owne table,
In myn entent, & thys the cheff,
Be cause ye Axen the releff
Off hys dyner, on & alle
And ther-affter fasté calle,
With wonderful gret bysynesse.

"But vn-to yow I shal expresse
The causé off my stondyng here
Yiff yt lyké yow to lere.
I am my-sylff the porteresse,
(Maad off verray Ryghtwysnesse,) 
Off the releff that ye sen her, 
And the trewé chaunceler,
That noon of hih nor lowh degre,
Kome no ner with-outé me,
ffor thanme ye dydé gret offence.
ffor thyrs releff, in éxistence
Sholde be yové for no thyng.
'To swyche as ben in ther lyvyng, 
foolys nor trwauntys in no wyse;
for, as I shal to yow devyse,
Thys releff ys the trewe ffoode,
Ordeyned for hem that be goode;
Inwardly in ther hertys bront,
And in the lone off God fervent,
To hooly pylgrymes, day be day
That gon the verray ryhtë way,
And off verray travayllynge
Ben also syk & languysshyng,
And3 hunger han to be recuryd.
To3 swych thys releff ys assuryd,
That kan yt1 hetyn denoutly,
To resseyue1 only ther-by
Parfyt Elthe in ther entent,
And gostly ek allegëment,
And2 contynne ther pylgrymage,
Day be day, in ther vyage,
As pylgryme sholdë konne,
The wye³ wych they ha be gome,
Off trewe menyyng, no-thyng feyned:
To swych thys releff was ordeyned
Off Cryst Ihesu at the souper
Whan hys Apostlys sat ful ner.
He brak & partyd yt to ech on,
Wher as they setyn on by on,
The Grete Thursday at hys maundë,
Off hys largesse & gret bountee,
Whan he sat with hem at the cene,
Gostly to swych as he knewe clene.
To swych, he gaff hem alderlast
Hys owne boody for cheff repast,
As the cheff cherysshyngue foode
To allë folkys that be goode.
'And peplys off hih & lowh degre
Thorgh-out the world sustenyd be,
And therby han ther sustenaunce,
In al vertu hem-sylff tavaunce.
The wyche I kepë ful streihtly
Penance ends. Charity tells who she is.

Penance.

‘In myn entent, that fynally
Yt be nat touchyd of no whyt,
But he to-forn (as yt ys right,1)
Be with my yerde2 fyrst chastysed,
And also (as I ha devysed,)
With myn hamer broke a-two,
And with my bysmé swept also;
That he be purgyd al aboute,
Bothe with-Innen & with-oute:
Lat every man be war & wys
To werkyn affter my devys,
Whether that he be yong or old.’

And whan thys lady hadde al told,
And yt3 declaryd (al yfere)
Off hyr offyce the manere,
4632

Then the other lady, Charity,
stood forth, and said:

Charity.

‘Ye han herd at the manere
How thys lady, Dame Penance,
Hath declaryd in subsaunce
To yow hyr offyce by & by.
And, by your lené, now wyl I,—
In hope I may your thank dysscrue,—
Decláre wher-off that I serue,
Off myn offyce & my degre.

‘I wyl ye wyte, that I am she
That neure haddé yet delyt
To haue no persone in despyt,
Hílí nor lowh, in no degre;
ffor al my Ioye, wherso I be,
As fer forth as I ha myght,
Ys to forthren every wyht.
And neure yeit, for no greuance,'
Charity feels for all Folk, and gives to the Poor.

"On no man I took vengance.
Myn Enemyes also I forbere;
And myn Entent ys nat to dere
To no persone nor to no man,
As fer forth as euere I kan.
I am modre off al vertue;
And I am she (as yt ys due,)
That clothe folk wych nakyd be;
And of mercy & of^1 pyte
I made Seyn Martyn, yore agon,
(Al-be that he hadde but on,)
Hys mantel to katte A tweyne,
And dyde al hys bys byyne
To clothe the poore, wych nakyd stood
Myd off the gate, devoyde of good.
I am noryce of al nedy,
And I herberwe comonly
Al pylgrymës in ther nede;
And I am she (yt ys no drede,)
That sfele as mychë harm in me
Off other folkys aduersyte,
As they hem-syllf that yt^ endure.
And al^2 my goodys (I ensure,) Be comoun vnto euery whyht,
Whan they ha nede, as yt ys ryht.
' Seyn Poul sayd ek, in hys wrytyng,
Off vertu he hadde no thynge,
With-outë that he hadde me ;
And that he myghte in no degre
With-outë me do no good dede.
And trew(e)ly (who taketh hede,) No good^3 dede nor good^3 entent
Ys worth, but yiff I be present, Among estatys hili nor lowe.
'And yiff ye lyst my namë knowe,
I am callyd dame Charyte,
That hauë al folk in cherte.^4

1 Camb. MS. reads: I am . . . Thilke that loueth alle folk
with hol herte, with-outë yuel wil; thilke that seecheth no 
vengeance, ne neither showveth ne smyteth; thilke that hath
set hire entente to forbere hire enemies, pp. 36, 37.
Charity visits the Sick, and makes Folk think of Christ.

Certainly, I cherish the despised, 
feel the hungry,
and visit the sick.

I comfort the distressed,
speak well of all men,
and remind them of the mercy of Christ,
who humbled Himself
to suffer and die upon the cross.

"And other, that folk haue in despyt,
Hem to cherysshe, ys my delyt;"
I feedd folk that hongry be,
And parte with hem off my plente;
And vysete hem that lyggen seke,
And dwelle with folkys that be meke;
And for no cost I do not spare,
To be glad off the welfare
Off euery other maner whyht,
As off myn owne of verray ryht.

"I am she that paciently
Kan suffren, & benygnely
Allë sorwës wel apese.
And I am she that kan done ese,
Al hevynesses to recure.
And I am she that set no cure
Off grucchyng nor detraccioun;
ffor thys ys my condicion,
Harm to spekë neweradel,
But, off ech man to sey wel,
Wych I holde a gret vertu.

[Cap. Ixii]
"And yiff he haue off Cryst Ihesu
Any maner Rëmembraunce,
I made hym for to ha plesaunce
Off mercy, as I reherse kan,
ffor louë to be-kome A man,
And taken your humanyte,
And suffren, by humylyte,
Deth for your sake, & passioun;
Made hym fro hevene kome A-doun,
And suffren ek (as yt ys founde,)
To a pyler to be bovnde,
And tendure (that Lord most fre,)
With sharpë thornys crownyd be,
And sprede hys Armys on the rood,
And for your sakë shede hys blood;
And to a croos to be ek nayled,
And doun therby hys blood raylled
To-forn, be-hynde, & euery cost.
And to his Fader yelde hys goste,
He went to hell to fetch thence those bound by the devil.

Before His death Christ made His Testament.

I wrote it, and called it The True Testament of Peace.

I will read it to you, if you will listen.

The testament off Cryst Ihesu.

I, Ihesu, sone of Marye, Wych namyd am (with-outé lye) Trouthe, Sothfast lyff, & weye, Now to-forn or that I deye, The deth off whom ys ful certeyne, And how I shal endure Peyne; But to-forn, of good entent I wyl mak my testament.

'And fyrst off allé, wylfully
Charity.

I bequeathed my soul to God,

for Him to keep while I descend into hell.

My Body I bequeath to the sepulchre for three days, and to true pilgrims,

to sustain them.

My Heart to those who keep My commandments;

My Mother to St. John,

[leaf 72, back]

[1 dyrke St., dyrk C.] 4788

[2 Rereleve St.] 4800

[Stowe, leaf 88, back]

[c. & st.] 4812

[c. & st.] 4820

I be-quethè enterly
My soule vn-to my Fader dere,
That syt above the sterrys clere,
Yt to kepen & conveye,
And to governe yt in the weye
Whan yt shal descendè down
In-to the dyrkè1 mansyoun
Off the soule pyt of helle,
Wher as fendys euere dwelle,
My frendys ther to fette a-way,
Wych ha be ther se many day,
To deleyvere hem out of wo.

'And my body, I quethe also
To the sepulcre, for dayés thre,
Wych Joseph hath mad for me.
Wych Body I leve also
To trewe pylgrymës that her go,
As thyng that most may hem avayle
Hem to releue1 in ther travayle;
As cheff Repast, hem to sustene
In ther vyage ageyn al tene.

Myn herte I quethe (ek of entent,)
To al that my commandëment
Kepe, to ther power feythfully,
And my statutys enterly.

'My Moder, I leue to Seyn Iohan,
To be a-vaytyng euere in on
Vp-on hyre, in al the smerte
That she shal felyn at hyr herte,
Whan she me seth in gret mescheff,
Lad to my deth-ward as a theff;
Wych shal thorgh hyr hertë blyve,
Sharper than any sword y-Ryve,
And maken hyre in Terys drowne,
And offë sythes for to swowne
Off verray moderly pytè:
But than shal Iohan hyr socour be
In hyr lamentaciouns,
for trouble off my passiones,
To cou[n]fute hyre in al hyr wo.
And to Seyn Iohan I leve also,
That he may han persénaunce
To sen me in my gret suffraunce;
ffor, he ys my frend certeyn,
And so am I to hym ageyn
ffrendly, off verray kyndénesse,
Wych ys not meyt with doublynesse.

'My blood, I quethe ek for Raunsoun
To al that haue\(^1\) compassion
Off my deth, & ek of me,
And off the grete aduersyte
That I endure for her sake.
To all swych my blood I take,
That kepe hem clené out off synne,
Therby that they may hevene wynne
A-geyn al persepucyoun
Off the ffendys temptaciouz;
A-geyn hys myght hem to provyde,
The largé wonde vp-on my syde
Al hope,\(^2\) I geue hem to refut.

'To with-stonde hys fellé sut,
As champyouns with hym to stryve,
My wonysys I geue hem alle fyve;
The grete karectys, brood & Reede,
To plete for hem whan they ha nele,
I make ther vocat of my blood;
And thogh ther caúé be nat good,
With synne Apeyred, & trespace,
Ther-by that they may geté\(^3\) grace,
Only of mercy & pyte
Reconcyled ageyn to me,

A-noon, as they ha répentauence,
And Amende hem by penaunce,
And preye to me in ther dystresse,
ffor to graunte hem forgýffnesse.

'And to save hem fro meschaunce,
I\(^5\) maké ek an ordynaunce
Lawés to be rad & songe,
Compyled off myn owne tonge,
Wych I be-quethe to yong & olde,
To plete for hem, & pleës hold [P ples St., ples C.]

To for myn owné Fader dere,
In al ther nedys fer & nere,
Ther to ben her aduocat.
And (tavoyden al debat.)
I shal for hem be swych a mene,
Off synne to putte away the tene, [Stowe, leaf 80, back] 4868
The tenys off eternal wo.

And my pes, I gyue also
To al the world in hâbondaunce,
Wherby they may hem sylff avanuce 4872
And sraunchycsen at the beste,
Therby enere to lyve in reste,
In perfyt Ioyé ay tabomade,
Yiff the sraute be nat founde 4876
In them sylff, for lak off grace
Yt to refuse for ther trespace :
ffor, in pes ay to perscuere,
So sayr a gyffte gaff I neuere, 4880
My sylff except, vn-to no man,
Syth tymé that the world began.
ffor who consyndreth, & loke wcl,
Pes ys the parfyt Iowel
That al Rychessë doth transcende.

Verray pes doth ek amende [C. & St.]

Al vertues that men kan nevène ;
And pes was fyyst wrought in heuene,
Off thylké souereyn Carpenter
That syt aboue the sterry clere,
That forgyd fyyst, (who lyst look,)
With-outen any noyse or strook :
Strook nor noyse maken no pes,
But they yt breké douteles.

Werfore, As semeth vn-to me,
Yt ys good that the examplle be 4896
Off pes yput in Rémembraunce,
Wych ys the ground off al plesaunce.
And off thys pes, by good Reson,
That ther be shewyd a patronv,
To knowe the verray examplerey, [Stowe, leaf 30]
The Last Will and Testament of Jesus Christ.

And tavoyden hys contrayre.
Verryly in portrature
Ye shal sen her the ffygyre.
The portrature off pes to make,
‘ffyrst ye shal a squyre take,
A Squyre off a carpenter;
And ye shal vse thys maner:
ffyrst, to done your bysynesse,
The Ton ende vp-ward to dresse
Hilli a-loftë, ryht as lyne;
And furthermor to détermyne,
The tother endë lower down,
So that (in conclusion)
The Angle corner in your syht,
Wych Ioyneth the Endys lynë ryht;
In wych corner (yiff ye lyst wyte,)
Ther ys in soth An ‘A’ ywryte.
Than lynealy, yiff ye descend
Doun vn-to the lower ende,
Ye shal fyndë wryte A, ‘P,’
And alderhyest ye shal se
In that ende An ‘X’ yset;
And whan thys lettrys ben yknet,
Ioyned in on, who kan espyle,
Parfyt pes they sygnyfye.

[St. & C.] [Stowe, leaf 90, back] [Cap. Ixv]

These three letters are tokens of peace.
[6 lines blank in MS. for an Illumination, no doubt.
The figure here is from the Stowe MS., leaf 90.]

And overmor, thys lettrys thre
Ar tookynys, that in vnyte
He sholde ha verray loue & pes,
With thre thyngës dountëles.
He that hath possession
Off thys Iowel, most off Renoun,
And he to whom Crist hath yt take,
Sholdë kepë for hys sake
Pes with every maner whyht.

PILGRIMAGE.
The Last Will and Testament of Jesus Christ.

Charity.

By A I am signified.

Peace between God and me can never be separated.

Peace restrains men from offending me.

[Leaf 71, back]

Where you see the A that represents the soul of man.

(Definition of Synderesis.)

‘And fyrst above, as yt ys ryht,
Wher as the X. condygnely
Ys set a-lofte, as most worthy;
By wych (yiff yt be espyed,)
I am trewly sygnyfied,
In tookne that noon be rekklees,
ffyrt to hauc parfyte pes
With God & me, wych byth al on,
And may neuere assonder gon;
And also (as I shal devyse,)
That he (in no maner wyse)
Ne do no thyng in no degre
Wych that sholde dysplese me:

And yiff yt happ, off neclygence,
A-geyn me that he do offence,
[Stowe]

To with-drawe hym / and Restreyne
ffrom alle evellys, for my sake
And that he amendys make,
Hys trespasse to ben a-knowe.

And in the corner that stent lowe,

Wher as ye sen An 'A' stonde,
Ther-by pleynly ys vnderstonde
The sowle off man, with whom ech whyght
Sholde ha pes, of verray ryht.
So that in a madlys2 thouht
Synderesis ne gruchche nouht,—

(Synderesys, to speke in pleyn,
Ys as mychc for to seyn,
By notable descripicioyn,
The hiher party of Resoun;
Wherby A man shall best discerne
Hys conscience to governe,)

Thorgh no trespace nor offence,
By no Remors off conscience;
Lat ecery man tak heed her-to,
And with your neyhebour also

1 Alle dedes don ayens my wille ben restraine and amended.
Camb., p. 39.
2 Lines 4963-68 are written on the margin opposite l. 4957.
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'Ye most ha pes & vnyte,
Sych ys ytokenyd by the .p.
And ys yset fyrist off echor.

'And that ye sholdē be al on,
Thexaunple techeth yow ful wel,
(Yiff ye consydren everydel,)
How ye bothen, in O lyne
Stonde, & may yt yt not declyne.
Lyneally, yt ys noon other,
As brother verrayly to brother,
Nature wyl that yt so be,
Hili and lowli, off o degre,
Bothē twyne ymade lyche ;
The porē man & ek the rycbe,
At the gymnyng, as ye shal lere,
Al forgyd wern of O matere,
Touchyng ther fyrsste orygynal,
And bothē twynē be mortal ;
The Ton, the tother, in certeyne
They be but wermēs bothē twyne,
And they ne kan hem sylife nat kepe,
But that they shalH to erthē krepe ;
When that deth doth hem assaylle.

'flor what ys worth, or may avaylle,
A felow herte or hardynesse,
Daunger, despyt or sturdynesse,
Nat may socoure vp-on no syde,
Ther deynous port, ther grete1 pryde,
Yt may hem done noon avanutage,
flor al shal passe By o passage,
And by on hole off grete streihntesse ;
Powerte & ek rychesse,
Al goth O way, bothe grete & smal ;
Excepcioun ys noon at al,
To helpyn in thys streihntē node.

'Wherfor euery man take hede,
Thorgh pryde to be nat rekkēles,
Thys rycbe Iowel callyd pes,
To kepe yt wel, & lese yt nouht.

'And euery man, in herte & thouht
Charity.

‘Do hys dyllygent labour,
To ha pes with hys neihebour,
As roote off al perfeccioum,
Vp to parforme the patroun
Off vnyte & sothfast pes,
Tendure & lasten endëles;
So as yt outh, off inst resoun,
As tookne off the tabellyoun,
With wych, in pes and vnyte,
Al testamentys sholdë be
Synged & markyd comonuly,
And ek confemenyd openly.

‘And toovskyng her thys wryt present,
Callyd of Crist the testament,
With tookne off tabellioun,
I markë off entencyoun
To last in pes & vnyte.’

[leaf 75, back]
[Cap. lvvil, prose.]
When Charity had finished the testament,
she went on to say,

‘And whan thys lady Charyte
Hadde Radd and yovem off Entent
The pes off Cristes Testament
To alë folkys that were there,
Chargyne heni, off herte entere,
After the fformë euerydel,
Al ther lyve off kepe yt wel,—
Anoon a-geyn, as ye shal se,
Thys fayrë lady Charyte
Hyr talë gazele al openly,
Sayynge thus benyngëly.

Charyte speketh hyr ageyn.

‘Syrs,’ quod she, ‘ye haue herd al
By thys lettre (in specyal)
Wych I ha rad in your presence
Openly in audyence,
How Crist Iheau, off hys goodnesse,
And of hys grete kyndënesse,
Out off thys world whan he sholde gon,
Gaff hys pes, to yow echon,

1 Camb. MS. reads: Whan charites hadde al rad this testament, and rested, thanne she bigan ayen hire parlment, and stiche woordes she seye afterward, ‘Lordinges, &c., p. 39.'
Penance and Charity needed for the Lord’s Supper.

With many gyftys off gret prys,
Wych ye shal kepe, yiff ye be wys,
As I ha told in ech estat;
5052
ffor pes devoydeth al debat,
Wher yt abydeth parfytly.

‘But I shal telle the causë why
That I me putë fyrst in pres1
Atwyxë yow & Moyses,
And the table wher as he stood.
ffor me-thouht yt was nat good
That noon off yow, in no degre,
Sholde a-proche with-outë me
To claymë part (thys, the cheff)
At hys table, off the releff
But I my-sylff wer ther present.

‘And ek the saydë testament,
That I ha told off in substanuce,
And yiff ye haue in remembraunce
Dame Penaunce yow toldë so,
Yiff ye took good hed ther-to,
With-outen hyrë, thys the ende2
Ye be nat hable for to wende
To the table off Moyses.
And but ye haue ek parfyt pes
With yow echon, & also me
Wych am ynamyd Charyte,
Ye be vnworthy & vnhable
To ha the releff off hys table.
ffor yt were a presumpcioun,
And a gret transgression,
To neyhen ner, or to be bold,
Or to clayne (as I ha told)
Off that releff most specyal,
Wher-off ech part ys on & al,—
Ther ys ther-in no dyfference;—
And therfor, lat be noon offence
In yow, vp-on no maner syde,
But that aforne ye yow provyde,
As I the charge hane on yow leyde.’

And whan Charyte hadde al sayde,

133

Charity.

1 I will tell you why I am put between you and the table of Moses.
2 [Stowe, leaf 92, back] [Cap. lxviii, prose.]
Moses gives the Leavings of the Supper to all.

Pilgrims.
When Charity had finished the pilgrims pressed forward,

And mad a ful conclusioune
Off hyr speche & hyr sarmoun.
Pylgrymes hem puttē fast in pres
To-ward the table off Moyses;
Conveyed ech in ther degre
With parfyt pes and Charyte.
And with verray répenteauce,
Confessioun, & ek penaunce.
Pylgrymës alle off good entente.
To Moyses they hem presente,
As they myghte hem reddy make,
And, the releff off hym take
ful devoutly off assent.

And Grâce Dieu was ay present [c. & st.]
When they, with greet deuocyoun,
Took yt in ther entencyoun,
And with a clene conscience.
But I saw ther in presence,
Somme pressen to the table
That wer vnworthy & vnhable;
Wych held hem-sylff fer out asyde,
And fro Charyte gan hem hyde.
And fledde also fro dame Penaunce;
And yet hem-sylff they can A-vaunce,
Off boldënesse al shamëles.¹
ffor to receyve off Moyses
The releff, wher as he stood.
The wyché thoughte² nat but good;
ffor he, off clene affecçion,
Gaff yt withoute excepcion
(Off the plente that he hadde,)
To pylgrymës good & laddê,
ffor he noon hede ne dydë take.
But they retournede foul and blake,
I menë, swych that of boldnesse
Takë yt nat in clennesse,
As they ouht ha done off ryht;
Swych wer foul & blake of syht,
Lychë³ to a colyers sak.
ffor in hem-sylff was all the lak

¹ shammes St., shamés C.
² whiche thoughté St., 16. 93; wych thought C.
³ Lychë St., Lydi C.
That they semed so odyble,  
Stynkynge also, & horryble,  
Hungry, thorgh ther gret offence,  
& nedy in ther conscient;  
And, for lak off good entent,  
Wer also ful indygent,  
And voyde ek off al gostly foode.

'But sothly, thylkè that wer good,  
And goostly tooke ther fiedlyng,  
They wer fulfyllèd in aH thynge  
Off that releff most in substau7ce,  
And ther-in hadde al suffysau7ce,  
Replevysshyl in herte & thouht,  
Off other thynge them nede4d nouht.

The goode pylgrymèes thouhtè so,  
That they wer Redy for to go  
(Thorgh suffysau7ce off that repast)  
ffro the table whan they wer past,  
And, to-forn alë, as they koude,  
ffor verray Ioye they seydè loude,  
That they wolde noon other thynge,  
Hem to sustene in ther lyvyng,  
And to defende hem fro damage  
As they wente on pylgrymage  
As pylgrymèes good and sadde.

But mervayl of O thynge I hadde  
With-Inne my sylff, & grete² doute  
That swych A meyne & a route  
As was ther, to putte a² preff,  
Was fulfyllyd off the releff,  
The wych was (as thouhtè me,)  
So verray smal in quantyte.  
Wher-off I gan wondre sore,  
And merveyllè mor & more,  
And thoghè, thogh ther haddè be  
Ten so myche in quantyte  
Off releff lefft at the tahle,  
Me sempte that I hadde³ be hable  
At O dyner, my-sylff ryht wel,  
To have hete yt euerydel,
And yet nat had (to my plesaunce)
Halff A repast of swyche fulsome nesse,
And yet, the pylgrymes euerychon
Sayde & affermede, On by on,

That they fonde swyche fulsome nesse,
And so plentuous largesse
As they yt tooke by good leyser
At that merveylous dyner,
That to euerych (in ther guyse)

Yet each pilgrim had had enough,
and had been made mighty and strong.

I thouhte I had lost my reason,

so I went to Grace Dieu,

' Ma dame,' quod I, 'I ha grete nede
That ye wolde, off goodlyhede,
And off your grete excellencye,
Shewen to me som evyidence
How yt myghte shewyd be,
That so lytel quantyte
Off thys releff (in any wyse)
Myghte of resoun ynowh styffysse
To so manye as ben here?
flor, ma dame, (& ye lyst here,)
At O dyner, to my delyt,
To Fulfylle myn appetyt.'

Grace Dieu answere,
'I leue ryht wel,' quod Grace Dieu,
'Touchyng thys merveillous vertu,
Thow hast greth nedé for to lere;
But herkene now, & ley to here,
I shal the teché verryrayly
The pryvyteéés, by & by,
Bothe by evydence & preff.

'Thys ylké vertuous releff,
Som whyle (who yt vnderstood)
ye ynamyd fleshe & blood,
And som tymé (tak good heed,)
Yt ys yeallyd wyn & bred,
Goostely mete & goostely foode;
To pylgrymés that be gode,
flessh & blood yt ys no donte;
Bred & wyn shewyd with-outé,
Al be yt so (yt ys no dred,) That yt to-forn was wyn and bred,
As thow knowest wel certeyn;¹
But Moyses (no thyng in veyn)
Vp-on hys table (as yt stood)
Hath tournyd yt to flessh & blood.
Thys ys trewe, & verryray soth;
[Stowe, leaf 95, back]
Wher-off nature was ryht wroth;
Anger made hyr herté ryve,
And ther-vp-on gan with me stryve:
She knewe no ferther (thys, the ffyn)
But that yt was ay bred & wyn.

'Thow shalt wel knowé how that she
Sawh nat the greth pryvyte,
for lakkyng of dyseregyoun,
Off thys ylke mutacyoun,
But² I the chargé ther I stonde,
That flessh & blood thow vnderstonde,
And so beleue yt verryrayly,
And lat nat meue the outwardly,
Thogh that yt shewé outwaed so

¹[1 in certeyn St.]
²[2 Stowe]
In touch & sylte bothé two,
Also in tast & in smellynge
Lych bred & wyn Resemb[e]lynge, 5248
Outward, as by apparence;
Trusté shortly in sentence,
Thy fourwé wyttys (lerne of me)
_ffynally deceived be;
Off verray foly they be blent,
That they ha noon Entendémént,
The trouth trewly to conceyve;
Swych dyrknesse hem doth deceyve, 5256
That the ofýce of hem econ
Ys from hem[f] fouré clene agon, [1 hem St., hym C.]
fïor lak, pleunely, of knowelychyng.

But the fyffthe wyt off herwing— 5260
Wych mór clerly in sentence
Haueth full intelligence—
He techyth the wyttys enerychon  [Stowe, leaf 96]
Evidently what they shall do[n],— 5264
The tast, the touch, & ek the sylt,
Smellyng also (off verray ryht,)
When they ha lost ther knowelychyng,
The fffyffthe, that callyd ys Heryng,
Aparceved hath so wel,
That he knoweth enerydel
In thyss matere what shal be don).
And thyss was fyguryd longe a-gon,— 5272
Red the Byble, yiff ye kan,—
In Ysaak, that oldé man,
Whan Esau (to hys entente,)
In-to the feld on huntyng wente, 5276
And hys labour spente in veyn.
ffor longe or that he kam[2] ageyn,
Iacob verrayly in dede,
Claddé[3] in Esáwys wede,  [3 Claddé St., Clad C.] 5280
With her[4] vp-on hys hondys layd
(As hys moder hadde hym sayd,)
To Ysaak heldé[5] hys passage,  [1 heldé St., held C.]
And to hym brouhté the potage 5284
In ryht gret hast, (as he was tauht,)
Hearing, is alone trustworthy, as Isaac's case shows.

And sayde, he hadde hys pray ykault
In venery, amyd the feld.

But, Yssaak no thyng be-held,
ffor he was dyrkyd off hys syght,
And gretly feblyd off hys myght,
ffor Touch & smellyng wer agon;
And Yssaak wende eu're in on,
That Esau hadde be present.
But Rebecca, off entent,
Sent Iacob in hys name;  [Stowe, leaf 96, back]
ffor in hyr herte she hadde a game,
Esau, to settë abak.

But thys oldë man Ysaak— [1 old St., old C.]
The patryark of gret vertu,—
Took Iacob for Esau,
In touch, in tast, & in smellyng,
In syghte also; but hys heryng
Was hym be-lefft, hool & entere.
And thus he sayde, as yeshal here:

The voys of Iacob semeth me;
Off Esau, the handys be;
I here Iacob speken wel;
But the handys that I fel,
The handys ben off Esau.'

Consydreth now how the vertu
Off Touch, & tast, smellyng, & syht
Haddë pleyly lost hys myght;
The force off heryng stylle a-bood;
With Isak, ryht so yt stood.

By this example, tak good heed
ffor profyt off thyn owne speed,
Off thys fygure that I ha told;
Lefft vp thyn eyen & be-hold:
Avaunce the nat, nor mak no bost,
ffor thi .iiiij. wyttys thow hast lost.
Ther myght, ther force, ar fro the weyved;
Yiff thow truste hem, thow art deecyved;
ffor Tast nor touch in no degre,
Nor nó thyng that thow kanst se,
Nor thy smellyng (tak good led,)
Let Hearing guide you. Christ's Flesh and Blood.

*Grace Dieu.*

> Ne shewe to the but wyn & bred;
> By ther engyn, hili nor lowe,
> Thow ne shalt noon other knowe.

5328

'>Thy ffourē wyttys set a-syde,
And lat heryng be thy guyde;
ffor, thys .iij. in sothfastnesse
Kan nor may ber no wyntnesse.

5332

> Wher-for thow mustest, for the beste,
Abyde on heryng, and ther reste;
ffully truste to hys sentence;
Yiff feyth to hym, & ful credence;
ffor heryng shal, with-outē slouthe,
Teche to the, the pleynē trouthe,
Ryght as yt ys, ne doute yt nouht.

5336

'And conceyue wel in thy thouht,
Thys releff (yiff thow kanst take hede,)
Ys pleynly nother wyn nor brek,
But the flessh (yiff feyth to me,)
That heng vp-on the roode tre,
And, by force & verray strengthe,
On the croos was drawe alengthe,
fful streyghtly nayled on the rood;
And thys ys ek the verray blood,
On goode ffryday that he shadde,
Whan Iewës to the deth hym ladde,
Wher-off he was steyned reed.

5340

5344

5348

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5360

5364

It was sent from heaven to feed man.

Wych susteneth (I the ensure,)
Al the world with hys pasture,
And yiveth to hem in substauwce
Verrayly ther sustenaunce.

*He est panis qui de cele descendit.*

*Ther-oft' to han thys language,*
Looke thow take good heed ther-to,
I calle yt bred, & name yt so ;
Wych, for maansiys savacioun,
ffro the heuene kam a-doun,
To ffedë man her verrayly.

*Stowe, leaf 97*
*[Stowe, leaf 97, back]*
*[Stowe, leaf 97]*
*[1 ffoure St.]*
*[2 calle yt St., callud C.]*
*[2 manures St.]*

[leaf 80]

[leaf 80]
Charity sowed the Heaven-brought seed of Christ on Earth.

'Yt ys the bred, ek, trewly
Wher-with Aungelys fedde ybe
In that hevenly souereyn se.
Thys bred, pylgrymes euerychon,
On pylgrymage, (wher they gon,)
Or wher-so-euere that they were,
In ther sherpe they shold yt bere. [1 Scryppe St.] 5372

'And thogh that thow (as semptē the,)
Sey yt but lyte of quantyte,
I chārge the, her a-noon ryght,
Trust in no wysē to thy syht,
Nor to thyν Eyν, wych ar blynde ;
But hane alway wel thy mynde
To thyν heryng; & ther only
Tak thy doctryne fynally ;
ffor, by heryng thow shalt lere
A thynge that I shal the tellyn here : [St. & C.]

'My frend, take good hed, & se.
Thow herdest latē Charyte
Maken to the a good sarmoun,
But (as in conclusioun,)
Thys lady (yiff thow took good hed,)
Spak but lytel off thys bred
In hyr sarmoun (thus stood the caas) ;
And pleylyny, thys the causē was ;
ffor she hyr-sylff the menys souhte,
That she the greyn from hevene brouhte,
And made yt in the erthe lowe
Her be-nethe to be sowe ;
But that erthe, (be wel certeyn,)
Wher as sowē was thys greyn,
Was nat labouryd (trust me wel,)
Mor yheryd neueradel ;
Vnderstonde yt, yiff thow konne.
ffor, by hētē off the somne,
That shyneth fro the heuenē A-loffe
With hys attempbre benys soffe,
And the hevenly dewh most clene,
With hys syluer dropys shene,
(The wyche2 doth no thynge in veyn,) [2 whiche St., wych C.]

Angels feel on it in heaven.
The food seemed little in quantity, but your sight deceived you.'
The Grain of Christ was cut, mild, and baked.

Grave Dieu. 'Made to growen vp thys greyn,
Tyl yt was rype & ful off corn.
'Than Charyte yt hath vp shorn,
And in a placē wonder straunge
She made yt leyn vp in yr graunge,
Tyl the thressherys (with gret hete)
Hadde thys greyn ythrysshe & bete ;
And after fannyd yt so clene
That ther was no chaff ysene,
And the strawh yleyd a-syde ;
ffor ther ne myghte nat a-byde
Husk nor chaff, but puryd greyn,
Nor, no thynge that was in veyn,
Al mad1 nakyd off entent,  [Stowe, leaf 98, back]
Out off hys olde2 vestēment.  [1 Alle made St.]  [2 olde St., old C.] 5420

'And whan yt was so ffer ywrouht,
Thys greyn was to the mellē brouht,
And groundē ther with ful gret peyne
A-twyxe the harde3 stonyys tweyne.  [3 harde St., hard C.]
And yiff I shal the sothē4 telle,
The sēyl-yrles off the melle,
Wych tournedē abouten offte,
Wer chlad in cloth that was not softe.  5428
'Tys5 mellē ek (yiff thow canst espye,)  [5 This St.]
Wyth falsē wynde's off envye,
(Wher as yt stood vp-on the grounde,)
Tournede cuere aboutē Round ;
And the Grynstonyys (that I off spak)
Mad ful hardē for the wrak,
Wer stonyys off derysiouns ;
Off skorn, & fals illusiouns,
The wych two (who kan aduerthe)
Perceden ful nhy the herte.
'And whan no thynge was lefft at al,
But that yt was ygroundē smal,
Charyte gan nevhen ner,
And wolde become a pasteler,
Lych a baker, (yt ys no drede,)
Off that flour to make her bred.
And hyr Ovene was of old
'Verny hote, (& no-thyng cold,)  
Wher-as she caste hyr for to bake.

'And whan she gan hyr past to make,
Al turnede nat vn-to hyr pay,
Wher-off she haddé no desmay,
Off thylké past wych that she wrouhte. [Stowe, leaf 90]  
& A-noon she hyr be-thouhte
(Among, in al1 her besynesse,) [A-monge / alle St.]  
Off on that was a gret maystresse,
So sotyle off dyscrecyoun  
Was nother founde in borgh nor town ;
for what men thouhte, or wolde hane don,
She koude yt brynge about a-noon : [St. & C.]  
Lernyd2 she hadde, in hyr contre,
At scoly's3 ther she haddé be.

Thogh al hyr konnyng wer nat wyst,
She koude haue mad, yiff that hyr lyst,
Al the world so large & Roundé,
And al the compas off the ground,  
[3 to have shut] She would put the world into a box,
ffor tashet3 & closyd al  
With-Inne a sotyl boyst, but smal;
And off An Ey with-Inne the shelle,
She koude also (I dar wel telle,)  
Ha put an Oxé strong & large;
ffor yt was, no maner charge
To hyr gret magnyfycence;
And hyr name was Sapience.

'And, for hyr gret sotyllyte,
Thys lady, callyd Charyte,
Prayede hyr, off goodlyhed,
ffor to helpé4 make thys bred
[1 helpen St.]
Off the flour wych that she brouhte ;
And also lowly hyr be-souhté
To tempre the past so sotylly,
That yt myghté fynally,
Off Resemblanue be but smal ; [Stowe, leaf 90, back]
And that yt myghte suffysce at al
(By vertu, verrayly in deede)
Al thys worlde to fostre & fede,
That ech, off lowh & hili degre,
Wisdom and Charity made the Bread of Christ's Body.

Grace Dieu.

May, off lytel, ha plente.

And for thys causē ryht a-noon

Dame Charyte ys forth gon

Vn-to thys lady Sapience;

And with humble Reuereuce,

As she sat in hyr Royal Se,

Lowly, thys lady Charyte

Prayeſe hyr good heed to take,

To helpē that thys bred wer bake.

And she goode, and that a-noon,

fforth with Sapience ys gon;

And, as she koudē best deuyse,

Temprode yt in swych a2 wyse,

Made yt gret with-outē mesure,

To yive al folkys ther pasturē,

Suffycyent to feden al,

Thogh to thy syht yt was but smal

Outward, as in rēsemblauence,

Yet, by souereyn suffysauence,

Closyd in a lytel space,

Ther was so gret plente of grace

To al the world, in habondauence,

Ther-in to fynde suffysauence.

Tak heed, & be nat neclygent

Off a-nother experymet

That ther was wrought; tak ek good heed,

In the makyng off thys bred,

Yt was ywrouht so sotyly

That in every smal party,

Severyd and ybroke asounder,

And departyd her & yonder,

Grottest & smal, Rekne echon

Wer lych off vertu, & al2 on;

Off O power & O manere

As whan yt was hool and entere.

The wychē3 thyng (I the ensure,) [3 whiche St., wych C.]

Yplesede4 nat to dame Nature; [4 Plesede St.]

ffor she was wroth therfor with me,

And ther-on wolde ha vengyd be.

She knew ther-off no thyng at al,
Aristotle is sent by Nature to reproach Sapience.

'for yt was hydde in especyal
fro the khyr knowyng everydel.
And also ek, ye wyte wel,
Offte sythe Ryot & age
Putte folkys in dotage,
That they may not trouthe se.
And for she doute de hyr off me
To be blamyd in certeyn,
Yif so were she kome a-geyn,
Or put a-bak fro hyr entent,
Therfore she hath hyr clerk now sent,
Aristotyles the wyse,
In dyffence off hyr fraunche,
To thes lady Sapience.

And whan he kam to hyr presence,
As hym thouhte fyrst was due,
Goodly he gan hyr to salue;
Aftter, demeur & sad off chere,
To hyre he sayde in thys manere :

Aristotyles dyde hys massage in thys manere :

'Ma dame,' quod he, 'in-to thys place,
Vnder support off your grace,
Nature hath me hyder sent,
To declare yow (off entent)
Your dyffautés, by & by ;
And to shewe the causé why
Off my komyng, ys1 thys, that ye
Han to-brook (as semeth me)
Off nature the ordynauce,
And don2 to hyrè grete grevaunce,
Wych pleseth me neueradel,
Al be yt so, I love yow wel.

Ye knowe (off your dyscrecyoun,
Off trouthe ek, yt ys no Resoun,
Who so cleerly looke & wel,)
That an hous or a vessel
Sholde be lasse, & her ygynne,3

Grace Diu.

[leaf 82, back]

[Cap. lxxvi, prose.]

PILGRIMAGE.
Aristotle reproaches Sapience for ill-treating Nature.

"Than that thyng wych ys with-Inne.
And yiff I made to your entent,
By apperence off Argument,
As thus, that I woldē preve,
(ffor to makē folk be-leve,)"  
That a paleys huge & large,
Or A menstre off gret charity,
That yt wer but A Turney's smal.
Clerkys wolde (in espeycal)
Seyn yt wer but mekerye,2
Or A maner sophystyre,
Shewyd, as yt wer for game;
And ye your sylff ha do the same.
(Yiff ye lyst to be avysed,)"  
In thys bred wych ys desguysed;
"for the foode & the pasture,
That ys withinne (as ye assure,)"
Gyveth ful repast spyrtytual
To al the world in general,
So ffler the vertu doth extende;
And yet, that thyng to comprehende,
Al the erthe, in no wyse,
Nor the hevene, mowh nat suffye,
That thyng ye (in espeycal)
Han closyd in a cloystre smal,
Who kan mesure yt, or compasse,
And shet yt in a lytel space?"
And swych xiiij.6 (on see or land?)
I myghte wel holden in my hand!
I trowe your sylff kan nat sey nay;
And for no f圝aur I ne may
"Suffre no lenger (in certeyn,)"
But that I mustē yow with-seyn,
And declare, wher as ye fflayle,7
("And yt ys no grete merveylē,
Who-so lyst goode hecel to take)"
Thogh naturē dyde awake,8
"
Aristotle reproaches Sapience. She answers him.

'And ther-vpon gaff yow an hete, [C. & St.] Yow to with-stonde & conterplete, " 5600 Touchyng hyr ryht in speceyal. 
'And thys greneh me most at al, [1 off St.] That my Maxime ápryved,² 5604 Ye in dede han yt reprevyd; [2 apprevyd St.] And (to speke in wordys pleyn,) Neuere in my lyff herde I seyn— In-no selynys, her nor there,— But that "on al" (what euere yt were,) 5608 Mot³ be gretter than hys party. [3 Motte St., Not C.] But ye⁴ han makyd wrongfully, [1 y St.] (I wot nat by what⁵ maner scole,) The part Egal to the hoole, 5612 With-outen any difference! Wych I holde a gret ofence Ageyn nature, in verray soth. And no wonder thogh she be wroth, 5616 And laboure for Amendcement. And for thys skyle she hath me sent To your presence, only to here What yt wyl seyn in thys matere.’ 5620 Sapyence answere. A-noon thys lady Sapience. [Stowe, leaf 102] (Whan she hadde herdë⁶ in sentence [6 herd C., herd St.] The wordys of Arystotyles) She stynte a whyle, & was in pes. 5624 But at the lastë she abrecyd, And vn-to hym ryht thus she seyde:
'My frend,' quod she, 'I do wel se
Off trowthë that thow lovest me,
And dost me calle, off herte entere,
"Thyn onë souereyn lady dere;’"
⁷In wych thow hast ylost no thyng [C. & St.] But yfounde ful grete Fortheryng. " 5632 Wherfor thow shuldest, lyke the wyse,
³ Camb. MS. reads: Thou lonest me, and ther-inne thou hast
no thing lost; For therbi is al good bifalle thee. Wel thou
shuldest avise thee, if thow woldest, and bithinke thee that
tweyne scooles j heeld, &c., p. 45.
Prudently thy-syllf avyse, [C. & St.]  
Thyne afor, & ek beholde, ,  
How that whylom I dyddë holde , 5636  
Two scolys off ful gret Renoun; ,  
And bothen (in conclusiou,)  
Wer vnder my gouernaunce. ,  
I taught her to make all violetts, roses, & flowretts,  
The flour delys, the violettys,  
The rosys also, fresshe off hewe,  
And many other craftys newe, 5656  
As men may se (who taketh hede,)  
Wych to rehearse, yt ys no nede,  
I tauhte hyr al, & thyngës mo. ,  
And as thy-syllf ful wel yt knewe,  
I tauhte hyr many thyngës newe;  
ffyrst, by Crafft off hyr werkynge [Stowe, leaf 102, back]  
To make the freschë flourys spryngye, 5652  
Buddys, greyns, & flourettys,  
And many other craftys newe,  
As men may se (who taketh hede,)  
Wych to rehearse, yt ys no nede,  
I tauhte hyr al, & thyngës mo. ,  
And in my other scole also, 5660  
Wych, thy sylff lyst to sue,  
I tauhte folkys to argue  
Pro & contra, yong & olde, [2 and St.]  
And wych wey they sholden holde 5664  
To preven out the sothfastnesse  
Off every thyng, fro the falsnesse ;  
Betwyxen good & evel dyscerne.  
And I maade ek (who kan concerne) [C. & St.] 5668  
Lawes off Cyville and Canoñ;  
And ther, (in myn Entención)  

3 Camb. MS. reads: And to make canoun and lawe, For therfore was thilke scoole ordeyned; And ther was my wise douhter science, p. 46.
Sapience's Daughter, Science, taught Aristotle.

'Myn eldest douther, moste Enterce, Ther I sette, folk to lere, Wych that callyd ys "Syence," Sotyle, and off gret excellence; And ther she helde hyr parlementys, And formede many argumentys, As she that was denoyle off slouthe. ffor loue off whom (thys the trouthe,) Thow kam to skole; & for hyr sake Nyht & day thow dydest wake, Tyl, for thyn owne Avauntage Ye wer conuam by maryage, Wherby I madë the so wys, That thow be-kam myn aprentys. And thanne, off gret affectyon, I madë reuelaciouw To the, Amongys my werkynges Off naturys secre thynges; To knowe the clerë fro the derke; Nat that thy syluen sholdest werke No thyng that longeth to hyr ar, But that thow sholdest (for thy part) The causes knownen by & by, And ther-on demene fynally The trouthe pleynly, & no more. 'And for that skylë gon ful yore, In guerdon of thy gret labour, I callede the my "paramour."
And syth thow hast, vnder my cure, Dwellyd so longë with Nature, And seyn so many fayrë thynges, And so many vnkouth werkynges With-Inne my scole, of gret faunour, Thogh thow seye in me Errour, Thow sholdest, off thy Curtesy, fflor-bere me more pacyently, Yiff thow lovedest, and wer kynde.

1 Camb. MS. reads: And whan thow and nature thus hauen ben vnder my cure, that han lerned in my scooles bothe faire dedes and faire woordes, thow ye seyen me nowerre, yit ye shulden forbere me, p. 46.
Sapience didn't teach Aristotle all she knew.

'And thou showdest hane in mynde,
And remembren (off good Resoune)
How onys a myghty champyoun,
That koude the crafft off fyhtyng wel,
Tauhte hys konnyng everydel
To a poore man hym besyde,
And lyst ther-off no thynge to hyde;
And for hys mede he took no thynge,
Off curteysye, for hys konnyng.
'But afterward, the case stood so
That they sholde bothe two,—
At Requeste off dukys tweyne,
A certeryng quarll to dareyne,—
Mete in a feeld: & so they mette;
And as they gan vp-on to sette,
Everych other to assaylle,
He that was wysest in batayllie,
Off wysdam & dyscrecyeunu;
I mene the maister Champyoun,
That was avysee, & mor wys—
Sayde A-noon to hys prentys,
"Yt ys no ryht, wher-for I plye,
On, to fyhte ageyns tweyne.
Ye be tweyne, I am but On."
And Thaprentys thanne Anoon,
As he bakward cast hys look,
The tother Rauhte hym swych a strook
That he fyl ded, & al was done:
And thanne the mayster sayde Anoon,
"My prentys hath nat lernyd al,
ffor I kepte2 in especyal
3 A pytnt, tyl that I hadde nede."
'And thus, yiff thow kann taken hede,' 5740
(Quod this Lady Sapience)
'I taughte never al my Science
To the, as I rehearsed shal.
What, wenystow to knowen al?' 5744

3 Camb. MS. reads: It is ende biface thoo to day, whan thou come ayens me. So j sey thee, So god save thee weenest thoo that j hane tauht thee now al my wit and al myn art, p. 46.
She kept back part, about the Sacramental Bread.

' For vn-to the, nat ne syt
ffor to knownen al my wyt;  [C. & St.]
Thow dyst yt neener yet dysserue.
Som-what to me I wyll reserve,
To be mor strong in bataylle,
Lyst thow woldest me assaylle
With thy sotyl sophystrye,
To don to me a vyllonye
With argumentys off fallaas,
Sont out in som1 maner caas,
By fraude or by decepeyou
for lakkyng off dyscrecyoun.

' But tel me now A-noon, I prey,
And the Trouthe nat geyn-seye,
Yiff I gaff a purs to the,
Rygght fayr & ryche vp-on to se,
And wentyst forth with-al A-noon;
And sodeynly, whan thow wer gon,
Par caas thow founde ther-in as blyne
Off gold thre pecys, outher fyve
Outher .vj., whan thow hast souht,
Tel on, as yt lyth in thy thouht,
Wer yt deeceyt or sophystrye,
Or myghtestow off gent(e)rye
Seyn I hadde deceyved the?
Answere ageyn ; tel on ! lat se!'

Arystotylles 2 Answerde :

'Certys,' quod he, 'me lyst nat lye,
Yt were no maner sophystrye,
But A tookne off gentyllesse;
And also (pleynly to expresse,)
A sygne (as I kan devyse,)
Off honour, love, & gret fraunchyse.'

Sapyence speketh:

'Certys,' quod she to hym ryth tho,
'Thys bred I haue ymadd ryth so,
So sotyl ek, yt ys no doute,
But I ha not shewyd with-oute

2 Aristotle, in the Fr. Prose, rightly, and in Camb. MS.—Aldeanham.
'The grete Tresour wych verrayly
Ys shet with-Innē secrely,  
Porē folkys for to fede, 
Ay, whan they ther-off ha nede ;  
And specyally to hem that be 
ffrendys vn-to charyte,
Wych in ther passage, nyht & day
Holden ay the ryhtē¹ way.  
[¹ Righte St., ryht C.] 5788
Allē swych (yt ys no dreed)
Shal be sustenyd with thys bred,
And haue ther ful repast with-Inne,
Swych as be nat infect with synne.  
5792
And Over-mor, (yiff thou take hed,)
Yiff the valu off thys bred
Were yshewyd al with-outē,
Men sholdē nat (yt ys no doute,)  
5796
Haue no maner hardynesse
ffor taproche, in sothfastnesse ;
But rather, for verray feere,
Go, seke her bred ellys where,
To ther sustentacion. 
5800
But her ys no decepceyoun,
But curteisye & gret bountē,
Honour & lyberalyte ;
ffor, to speke in wordys fewe,
But yiff I dyde with-outē shewe
A gretē² thynge by apparence,
[² grete St., gret C.] 5808
The wychē,³ as in existence,
Were nat with-Inne, (who lyst se,)  
[C. & St.]
But verray smal off quantyte,
Thou myyghitest than[œ] me repreve,
And by argumentys preve
Ageyn me (in conclusyoun)
A maner off decepceyoun,
And blamē me in many wyse.
And yet to the I shal devyse
Another Answere, wych to the
Shal suffysse, yiff thou lyst se.
I Holde yt no deceyt at al,
Thogh to the Eye it shewē smal,
'And with-Inne be gret & large.  
Wher-vp-on, her I the charge  
That thow be-leue yt stedefastly,  
And put no doute, but fermély  
Truste ay so, off herte & thouht ;  
And lokë thow denye yt nought,  
But her-on feythfully abyde.  

ffor yiff that I (on any syde)  
Hadde yt mad in other wyse,  
Than thow a-forn hast herd devyse,  
I haddé, thorgh my neclygence,  
Ther-in don ful gret offence.  

'C But tel me now A-noon, I preye,  
And sparé nat, platly to seye  
As thow semest in thyss matere,  
Wych hast repreuyd me so here,  
Off myche 2 thyng, nat yore agon,  
Trowest thow answere A-noon,  
That nat a-cordeth with resoun.  
A vessel, hows, or mansioun  
May be lasse (& her I gynne)  
Thaw the thyng that ys with-Inne.  

'But ffyrst I axe, to voyde al strayf,  
Sawh thow euere, in al thy lyff,  
Off manhys 3 herte the quantyte ?  
Answere A-geyn ; tel on, lat se !'  

Aristotyles Answereth :  
'Certs, y quod he, & that ful blyth,  
'I haue yt seyn ful offë syth.'  

Sapyence axeth :  
'Thanne, y quod she, with-outë slouthe,  
'Declare to me the verray trowthe ;  
Syth thow halst thy sylff so wys,  
How gret ys yt, to thyn avys.'  

Aristotyles answereth :  
'Sothly,' quod he, 'I dar expresse,  
As touchyng the gretnesse,  
Yt ys but smal vn-to the sihte ;  
ffor ther-with-al, vnmethé myghte,  
An hungry kyte (& do no wast,)
"Man's small Heart is not satisfied with the World."

Sapience axeth:

Quod Sapience to hym ageyn,
' Than axe I the (no thyng in veyn,)
Yiff thow knowe ault, answere to me,
The inward gret capaceyte
Off an herte, wych ys so smal;
And yiff yt myghte (to reknen al,)
Be fully fed in any wyse;
Or what thyng myghte to yt suffysye
To appese hys gret delyt,
Or stauche hys gredy appetyt.'

Aristostyles answerd:

'Certys,' quod Aristotiles,
' I dar affermë doubtës,
Ther ys no thyng that I kan se,
That may Gyve ful sawlié
(Who that wysely kan aduerte,)
for to stauche a gredy herte,¹

Nat alle the world, yt to fulfyl,
Thogh yt were hooly at hys wyl.'

Sapience argueth:

Thanne her-vp-on / quod Sapience,
' Yt behoneth in sentence,
That the fulflyyng in substaunce
To the fulle hane suffysaunce ;
Or ellys yt mot nedys be
That the wigar auctoryte,
Wych for thy party thow hast leyd,
Prevyd by argument & seyd,
In al the world, thow toldest me,
Ther may no placë voydë be ;
" Non est dare vacuam."

And yiff that woyle wer any thyng,
Yt sholde folwe, off thy seyyng,
That yt muste fullylled be ;

¹ Camb. MS. reads: Serteyn, quod he, fulfille it, and sailde it, and stamche it, milhte not al the world, thonh al at his wille he hadde it, p. 48.
So the Thing containd can be greater than What contains it. 155

'Or ellys off necessyte
Yt muste algytys voyde a-byde:
Thy sentence me lyst nat hyde.' 1

**Aristotyles Answerde:**

'Touchyng,' *quod* he, 'that I ha sayd,
So ye be nat evele apayd,
I wyl afforme the same yit,
I wendé trewly to my wyt,
ffor to speke in wordlys pleyn,
That O gret Good most souercyn
Sholde (but yff my wyt be dul,)
Make a thyng ffór to be ful.'

**Sapyence speketh:**

'ffór-soth,' *quod* she, 'thow seyst ryht wel,
And ther-in erryst neuerdel.
But yt behoueth (yf thou kanst se,) That yt mot nedyes gretter be
Than al the world ys off gretnesse ;
And than mot folwen in sothnesse,
(Understond, & herkne me,)
That yff that thyng sholde closyd be [C. & St.]
**With-Inne the world, (yt ys no drede,)**
On som party yt muste excede,
(I dar ryht wel the trouth expresse,)
Or overgon yt for gretnesse.'

**Aristotyles:** 2

'[2 St. adds 'Answerd']

'Certys,' *quod* he, 'I may nat wel
In thys with-sey yow neueradel.'

**Sapyence argueth:**

'Than her-vp-on,' a-noon *quod* she, 'In any wyse how myght yt be,
That thys world, so gret in al,
**With[in] an herte that ys so smal**
Myghte be put, or closyd be?
ffor thanñé, off necessyte
Mot nedys folwen, & off Resoun,
The hous or thabitacion
Mot be lasse (a preff to wynne,)
Than the thyng yput with-Inne.
Wther vp[on], conclude I may

---

1 To hyde St.

2 Or answerd.
\textbf{All Rome and Athens can be held}

\textit{Græc Dicti reports Sapience and Aristotle.}

\textit{Cap. ixxxiv, prose.}

\begin{itemize}
\item 'That al thy wordys (yt ys no may,)
\item Be repreuable founde in dede,
\item And verray fals, yiff thou take hede.
\item 'Also to the I shal devyse
\item A preff in a-nother wyse,
\item By open demonstracyouns.
\item Hastow nat ben in thilké towys, Rome, and Athenys ek also,
\item And sojournéd in bothe two,
\item fful many a yer in bothé leyn, The maner & the gretnesse seyn,
\item And be-holde ther gouernauνce?
\item Now yiff thou haue in Rémembrance
\item By cler report off outhier towys,
\item Tel me thyng Oppynyouν?
\item What space of land they do contene,
\item And yiff thy wyth may eke sustene,
\item I charge the that thow me telle
\item What nouνbre off clerkys ther-in duνlle,
\item Off ther estate and ther degres,
\item And the gretnesse of ther cytes.'
\item Arystotyles answerede:
\item 'Certys,' quod he, 'to sey the sothe,
\item They be gret and largé bothe,
\item Round off compass, & ryht wyde,
\item And many sclerlys ther a-byde,
\item And many a-nother craffty man,
\item As I ful wel Remembre kan.'
\item Sapience Axeth:
\item Quod Sapience, 'than pray I the,
\item O thyng that thow tellé me;
\item Touchyng ther makyng and byldynges.
\item Yiff thow hast al thys greté\(^2\) thynes
\item Reportyd wel, on euery syde,
\item Wher hastow put hem to abyde?'
\item Arístotyles answerede:
\item Quod he, 'with support off your grace,
\item I kan telle noon other place,
\end{itemize}

\(^1\) Greece, in Camb. prose.
in a Man's Memory; all his Head in an Eye or Mirror. 157

' (for to speke in wordys pleyne,)
Wher I ha put tho townys tweyne,
So renomyd & flouryng in glorye,
Saue only in my memórye!

Sapyence:
'Now sothly,' *quod* Sapience,
Thow hast shewyd thy sentence
To me ful pleyly & ryht wel;
And declaryd yt euerydel
In wordys wyse, & nat rude.
And her-vp-on thow shalt conclude,
(Yiff prudently thow lyst take heed.)
Yiff thy memórye be in thyn hed,
Thow seyst yt ys in lassè space
(Who so lyst a-ryht compasse,)
Than ys thyn hed, on outhyr syde,
Wher thy Memórye doth a-byde.

Also ek, in wordys fewe,
A-nother eaxmple I wyl shewe,
Wych I to the reherse shal
Off thyn Eyé by the bal:
Yiff thow ther-to kanst loke a-ryht,
Yt ys but smal vn-to th1 syht,
And conteneth lytle space;
And yet the gretnesse off thy face
A-bydeth there, (yiff thow list lere)
Swych as yt ys, hool & entere
In Roundnesse off that lytle bour.

'Tak hed also off A merour,
Or ellys off a lytel glas.
To purpos in the samé cas,
Wher thow mayst ek thy facé se
Off what gretnesse that yt be!

'And yiff thow wylt in bettre wyse,
Vu-to the, that I devyse
To assoyl thyn Argument
ffynally to myn entent,
That seyst I shold ha falshed the,
And repryved thy Maximë,
When I seyde, yiff thow take heed,
So every part of the Sacramental Bread has full Virtue.

Græce Diu
reports
Sapience and
Aristotle.

From these examples
learn that I
spoke truly.

In a broken
mirror each
part retains
the virtues
of the whole.

That every party off thy bread
Off vertu, in especyal,
I make as great as I do al,

And tak Example (for all thyn art)
Off A merour, fyrst hool at al:
Thogh yt be broke on peecys smal,

In ech part and quantifye
Thow mayst as wel thy face se
As toforne, (yiff thou lyst lere)

When yt was fyurst hool and entere

Aristotiles Axeth:

'Now, 1 myne owne lady dere, I pray yow, 2 (towingnyng thyss matere,)
Wych be so sotyl in konnyng,
Telleth me, towching thyss thyng,
Vnderstonde ye "localiter,"
Or ellys "virtualiter?"
Lat thyss thynges ben yset,
To-gydré bouuden & yknet ;
In boundys closyl so strongly
That I ther-on may feythfully
Gyve answere, as yt ys skylle,
Or close my mouth, & so be styllle.'

Sapience Answereth :

'I vnderstonde nat, quod she,
"Localiter," as thow shalt se ;
Thys to seyné, with thy grace.
He occupieth ther no place.
Somme vnderstonde certeynly
That he ys ther vertuously ;
Somme seyn "ymaginatiue,"
And somme "representatiue,"
On ther oppynyonys, as they dwelle.
And this examplys I the telle,
To yive the ful avysment
How thow mayst, in thyentent,
Conceyve, that halst thy syllf so wys,
And to yive the, good avys,
How a cloystre off smal mesure
The Sacramental Bread contains the Greatest Good.

May comprehendæ gret pasture;
And, as gretē thyngēs set.
In smalē bondys may be knet.

And evene so, yiff thow take hed,
Vnder lyknesse off thys bread.
The grettest good most sovereyn
Ys ther closyd in certeyn;
Nat only "ymaginatiue,"
Nouther "Representatiue,"
(Vnderstond now wel my lore,)
Nor "Virtualiter" with-ontē more;
But ther yt ys1 put sothfastly,
(Yiff thow lyst lerne ffeythfully,)
Bothen "Corporaliter"
And also ek "Realiter;"
Bothe "Presencialiter"
And also ek "Veraciter;"
With-ontē al symulaciouw,
Deceyt, or any Ficcioun—
And off thys puttyng, the causē why
I haue declaryd in party.

fryst, yiff thow consydrest al,
ffor an herté that ys smal,
I ha the bred mad smal also,
(Yiff thow take good hed her-to.)
And for hys gret capacyte,
The good that hath most sovereynte,
I haue ther-in put (certeyn)
The good that ys most souereyn:
Gret vnto gret, smal vn-to smal,
Wych ys Answerwyng in al,
And corespondent by mesure.
ffor after that (I the ensure,)
That an herte be gret or smal,
Ryht so, in espeycal,
Answerwyng, by mesure,
Ryght so ys madē2 the pasture;
And that good (tak good hede,)
ffyndeth also smal the bred.

Consydre & se the maner howh:
The Virtues of the Sacramental Bread.

'Yiff he desyre to haue ynowh,¹
He shal ther fynde (Truste me)
Suffsauacē to hys sawle,
Hym to fulfyllen at hys Ese,
And hys desyrys to appese.

And, as I rehearse shal,
Her ys noon offence at al,
Nouther vn-to yong nor old.

'And for thys cause that I ha told,
The hous ys lasse, with-outē wene,
Than thylkē thymg yt doth contene;

And lasse (for short conclusion,)
Ys the habytacyoun
Than the good (I dar wel telle)
Wych with-Inne the hows doth dwelle.

'And I suppose (tak also hed,)
That vn-to the, by lyklyhed
I haddē don, in my werkynge,
Som thyng wych wer nat syttynge,
Off wych thow wer nat plesyd wel.
And ek (to Reknen eyrwydel,)
That I ha told the in substaunce,
Thogh yt wer nat to thy plesaunce,
I ouhte off Reson, nor off skyl,
Answeryng no-thyng but at my wyl,
Off ryht nouht, (as semeth me,)
Nor take no maner hed to² the
Off no-thyng that thow hast me souht.

'And, par cas, yiff I hadde wrouht
Some vnkouth thyng that wer notable
By Aventure, or profytāble
Mor than any other whyht,
Wych wer mervelleous to syght,
I ouhtē nat, as thynketh me,
Off no wyht apechyd be ;
Consydred how (in sothfastnesse)
That I am namyd a "maystresse,"
Wych ouhte suffysen vn-to the :

¹ Camb. MS. reads: If it wole ynowh, it shal fynde with-inne that that may saule it, and fille it and suffice it, p. 49.
Aristotle resolves to go home and let Wisdom alone. 161

'Though gest as now no mor of me:
Tak thys now in especyal.
'As for Answer to the, fynal,
Lo, her ys al, in wordys pleyn:
Go now, & retourne home ageyn
To Nature (in conclusion),
To mak to hyre relacioun,
As she that ys (shortly to fyne,)
A symple seoler clepd off myne;
And also (yif thou lyst to lere,)
But off Grace my chamberere.

'And syker, I wyll that yt be wyst,
I wyl do what-euer me lyst,
Wherso yt plesë outhre greve,
And take off hyre no maner leve;
And don what euere lyketh me,
Only for loue off Charyte;
What euere hyre lyst, that shal be do:
My wyl ys that yt shal be so.
ffor what-so that hyr lyst devyse,
In al my bestë ffeythfull wyse
I shal consente (& tarye nouht,)
To al that euere she wyl ha wrouht,
In specyal & in general.'

And whan that he hadde herknyd al,
Thys Aristotle gan abraide,
And humblely to hyre he seyde:

Aristotle meked hym selfe. [in Ja, Stowe's hand, at side: in St.]

'Sothly,' quod he, 'I se ryht wel
Yt may avaylle neueradel
(ffor ouht that I kan espye,)
With yow to holden chantpartye,
Or Argue al the longë day:
Yt ys best that I go my way.
Do what yow lyst, ffer or ner,
Your myght ys grete, and your power;
What-so ye lyst, ye may weyl don.'

3 Camb. MS. reads: Dooth what euere ye woile; good leene ye haue, p. 50.

PILGRIMAGE.
Grace Dieu. 'And thus thys mayster ys a-gon, [C. & St.]
And dydē ek1 hys bysy cure, [1 alle St.] ,, And ffor to telled to Nature ,, 6156
Off hys exploits and off hys sped., ,, And a-noon, as she took heed,
She gan to gruchen in hyr thouht.; 6159
But whan she sawh yt wayllede2 nought, [Stowe, leaf 112]
Mor to maken résistence,
She suffrede al in paciente.'

When Grace Dieu off hyr bounte,
Thys tæl hadde ytold to me, 6164
To-forn as ye han herd devysed,
With gret desyr I was supprysed
In my thouht & my coráge,
And hungrede for myn ávauntage, 6168
In hope tave had the bettre sped
ffor to hace Etyrn off that bred.

The Pylgrym prayede. [St., om. C.]
" Ma dame," quod he, & gan hym meke,
" Humblely I yow be-seke, 6172
Me to graunte, to myn eneres,
Off the Relleff off Moyses,
My voyded hertë to fulfylle,
Wych so longe (a-geyn my wyle,
As ye wel knowe,) hath voydë be,
And nevère ne hadde hys ful sawlë.3 [3 sawle St.]
ffor, to thys tymë nevère yit
I nat conceyvede in my wyt
Wher-with yt myghte fulfylled be;
ffor wych, I pray yow, graunte th me."

Grace Dieu Answerde [St., om. C.]
' Certys,' quod she, 'thy requeste,
I holde yt ys nat dyshoneste; 6184
ffor thys bred ys necessarye
To allë folk wych lyst nat tarye
To allë folk wych lyst nat tarye
In ther vyage, thus semeth me.
ffor, or thow come to that cyte
ffor thys bred ys necessarye 6188
Whyder thow castest for to gon,
By many wayës no than on,
Theow shalt be troublýd (yt ys no dred)
'Yiff thou hane nat off thys bred,
Al thy sorwes for tapese,
Thow art lyk to haue dysesse,
And in thwy weye\(^1\) gret offence;
ffor wych thow shalt ha lycence
To take thys bred, & ek conge.

'But fyrst, off ryht & equyte,
Toward thys bred or that thow drawe,
(As yt ys wryten in my lawe ;)
Thow must ha fyrst, pocessiouu
Off a sherpe\(^2\) & a bordouw,
As thow to-forn Requeryst me
In lowly wyse to graunte hem the.

'And I answerde the ageyn,
And the be-hihte ek (in certeyn,)
That in myn hows ther was plente
Off bothë tweyne : thus told I the.
And tolde the, on the tother syde,
That I sholde for the provyde,
To shewë the, in my depoos,
Thynes that wer with-Inne cloos,
Wych I ha shewyd but to fewe ;
But vn-to the I shal hem shewe.
And soname off hem secrely
I ha the shewyd in party,
And am ay redy (as I tolde)
Thy couenannts\(^3\) for to holde
With-outen al collusion.

'And towchyng shyrpe\(^3\) & bordoun, \([3\text{ Skyppe St.}]\) 6220
Thow shalt hem hane (as I be-hihte)
Delayered in thyn owñë siglite. \([\text{Stowe, leaf 113}]\)
And after that, (yt ys no drede,) \([\text{Stowe}]\)
Thow shalt nowe put ther-in thy bred
With-Inme thy shryppe,\(^3\) as yt ys ryht ;
And afther that, thow shalt ha myght,
sforth vp-on thy way, by grace,
As A pylgrym for to passe.

The pylgryme answerid: \(^4\) \([\text{The Pylgrym Answerde. St.}]\)
"Ma dame," quod he, with gret meknesse,
\(^4\) In Stowe's hand.
Grace Dieu says she must put my Eyes in my Ears.

The Pilgrim.

"I thanke vn-to your worthynesse;
for my desyr & my wyshlynges
Resten fully in thy thynge.
I wolde, with-outë wordlys mo,
Have hem fayn, & ben ago."

Thanne thythy lady, off hyr grace,
Laddë me in-to a place
In wyche (who kan reportë wel)
Was ful many a fflayr Iowel,
Vp-on wyche myn Eye I leyde;
[Stowe, leaf 113, back]
And Euene thus to me she sayde:

Grace dieu spake: [In Stowe's hand. The Stowe MS. has it.]

'Left vp thy Eye, be-hold & se,\(^1\)
And tak good heed now vn-to me!

'ffyrst, thyss skryppe & thyss bordoun
Haven thyss condycyoun,
That thow in soth may them\(^2\) nat se,
But yff so falle, thyss eyen be
Set ther as thyyn Erys stonde.
And therfor thow shalt vnderstonde,
Yff thow hem seye \(A\)-noon now ryht
With thyyn Eyen cler & bryht,
Wher as they be, now trustë wel
They sholde the plesë neueradel.
Wherfor I shal (yff that I may)
Bothe thyyn Eyen take away,
And hem out off her place fette;
[Stowe, leaf 114, back]
And in thyyn Erys I shal hem sette,\(^3\)
That thow mayst, at lyberte,
Skryppe & bordoun bettre se.'

The pylgryme marvelethe: [The Pylgrym merveylleth. St.]

"Madame," \(quod\) I, "what lyst ye seyn?
Me thynketh that ye speke in veyn:
Ye speke off thyng that me wer loth,
[Stowe, leaf 111]
And make myn hertë wonder wroth,
And yive to me occasioun
To leuë skryppe & ek bordoun,

\(^1\) From l. 6241 to l. 6581 is a dialogue between Grace Dieu and the Pilgrim touching the five senses, and as to the transfer of his eyes to his ears, all which is omitted in the Camb. MS. and in the first French prose.—Aldenham. \(^2\) In Stowe's hand.
"And to for-sakē bothē tweyne.
And syker (yiff I shal nat feyne,)
I hadde leure to do so,
Than to endure so greṭē¹ wo,
for tāperē monstrous,
Or shewe me-syiff so odius;
Or that ye sholde (I yow ensure,)
So me transforme or dysfygure."

grace dieu spake :² [² In Stowe's hand. It is in the Stowe MS.
Grace Dieu.
Gracē Dieu answers me :

Ynderston{'d, 'quod she, 'a lyte
In thys mater, my sylff taquyte,
Off wych I shal the tellē more.

'Yt ys not yet ygon ful yore
(You rememb're & lyst tak hed,)
When thow doustest the off thys bred,
And haddest merveil (ek parde,)
Ly what Resouz yt myghtē be,
When thyn hertē stood in doute
That so mychē folk aboute
Hadde in thys bred ful suffysaunce,
And ful repast to ther plesaunce,
That al thy wyttys, in no wyse
Koudē teche the the guyse
Of thys vnkouthē³ pryvyte ; [³ vnkouthe St., vnkouth C.
And, ne hadde thy Erys be,
(Yiff thow Remembre thē ryht wel,)
Thow haddest knownen neueradel.

'For yiff yt be a-ryht conceyved,
Alle thy wyttys wer deceyved,
And lyde pleynly vn-to the,
What they felte or dydē se,
Sane the trouth (& thus yt stood)
With thyn Eryng style α-bood.

'Wherfore I muste (of verray ryht,)
Translate thyn Eyen & thy syht,
Thyder wher thyn Erys stonde.
And (as thow shalt wel vnderstonde,)
Thyn Erys muste hane Eyēn clere
Taparceywē, in thys mater,
And to conceyven every thyngh.
Grace Dicu explains why my Eyes must go in my Ears.

for you do not see clearly yet.

for thou seyst nat clerly yit;
Thow trustest vp-on fouri blynde.
Out of my house;[leaf115]
Thow art ful blynde, & mayst nat se.

'But yt be-houeth, that clerly
Thow mustest sen, & openly,
Or thow have possession
Outher of skryppe or off bordoun.
Thow shalt hem nat possede,
Nor bern hem out (yt ys no drede,) Out of my hous, in no manere,
(Sherpe¹ or bordoun bothe yfere) [Skrippe St.] 6324

Tyl thow knowe (with-outë slowthe) [C. & St.]
Verrayly the pleyne trouthe
Off al that hath be told to the
Touchyngye thys bred ; now trucste to me,
And wene nat,—in² no maner wyse, [2 in St., nat C.]
As I shal to the devyse,—
That I no-thyng off volunte
Seye thys wordys to temptë the
A-skawnce : I woldë A-geyns ryht
With-drawe that I ha the be-hyht :
To the, my promys I wyl kepe ;
Thow neuer, vakyng³ nor a-slepe,
(As I ryht wel rehersë kan,) [3 wakyng St.] 6336
I deceyved neuer man
Off thynge that longede vn-to me.

'And ther-fore doutë no-thyng the,
That I wyl to no strange fourne,
The diffacen, nor dysfourne ;
Thow platly (in conclusion)
I object to have my Eyes taken out and put into my Ears. 167

"Yt lyth in thy ellesoon,
And in thy fre choys yt shal be, [Stowe, leaf 115, back]
for to chesyn, as for me
To settyn thy euyn her or there.

"And for my party, thow shalt lere
Yiff thow in me have swyché tryst, [1 swyché St., swych C.]
for to Remune hem wher me lyst,
As for onys to assaye,
Yiff I ther-wyld nat the dysmaye,
But do yt for thyn avau?age,
The ther nat pleyne on no damage.'

The pilgrim axithe: [In Stowe's hand. The Pylygym Asketh. St.]

"Wher-off serneth (touchyng thyss thyng)
Clernesse off myn vnderstondlyng,
Wych clerkys calle (in sentement)
Intellect or entendement,
Wych hath Eyen (I dar seyn so,) As manye (or an hundryd mo)
As hadde Argus / of yore agoon,
Yit in hys Erys / hadde he noon,
In bookys olde / ye may we1 se.

"I hope yt stant nat so with me, [C. & St.] 6364
That good avys shal me so faylle,
Nor no Rudnesse so masaylle.
Me thynketh pleyuly (as I tolde)
But that myn vnderstondlyng sholde
Techyn me the trouth al pleyun,
And ther-to hauë no dysdeyne,
Me tenfourme of al thyss thyng,
With-outen any remowyng2
Off the Eyen in myn hed
Into3 myn Eryn (who kan tak hed);
Wych wer in soth An vnkouth syght,
And gret merveyl to enery whyht."

Grace Dieu Answerde 4
Quod grace dien, 'tak hed, & se,
Thyn vnderstondyng (trustë me)
Wolde in soth ha no dysdeyne
To techë the the trouthë pleyun.
But thow mayst trustë me ryht wel:
'He understandeth newravel
Off thys matere that we off talke,
He goth be-syde, & maketh a balke,—
To sen clerly theexcellence,
The valu and the\1 magnyfycence
Off that we holde our parlament,
He ys so feble & indygent
for lak off knowyng (in sothnesse),
He ys [so] fallen in dyrkënesse,\2 [\2 dyrkenesse St., dyrknesse C.]
That he knoweth her-of ryht nouht,
Truste me well, (yiff yt be souht),
The verray trouthe, (so god me saue).

And ther thow seyst, he sholde ek haue
An humdryd eyen, & yet mo,
Thow shalt wel wyte yt ys nat so,
Nor that yt ys a thyng credyble,
Nor off hys lookys wych be posyble,
Wych he hath by successyonus;
I sey nat off thentencyouns;
Wych thow hast in many wyse;
for than (shortly to devyse)
In swych caas thow seydest wel,
And elles platly thow shalt fel
Thow wentyst foule out off the weye.

ffor he hath only but on Eye,
That Symply seth & vnderstondeth,
And thynge wyhe he vnderstondeth
Lyk to hys syht, as they doth\3 deme,
He byt, & kan no fether deme.
Swych thynge as longeth to hym off ryht,
ffor to be demyd by the syht,
He receyveth to hys presence;
And thanne thyn\ Intelligence,
Also ffer as he doth se,
He Gyveth hys doom in that degre:
On thyng nat seyn, he kan nat muse;
But al swych thynge he doth refuse,
And sent yt forth (pleunly to seyn),
Outward, ther as yt kam a-geyn.
ffor lak, he kan no fether se,
Grace Dieu explains the 5 Gates of Penance's Sermon.

The pilgrim axith: "Ma dame," quod I, "ful gladly wolde wyten certeynly, to be jut out of doute, What ys he that wych sendeth oute, And what ys he (ek in certeyn) That Reporthe hem A-geyn Tydynes erly & ek late; And yiff ther be ek any gate A-twen the bryunger / and hym that sent; [C. & St.] I woldi fayn / in myn Entent [Stowe, leaf 117] Off yow / hane Informacyoun, [Stowe] And clerly dyffynycyou." "Certys, quod sche, 'by thyn askyng Thow shalt neuer knowe no thyng As I be-leue, in substantie. 'Thow herdyst whylom, how dame penaunce Made a declaracion Off vj. gatys, in hyr sarmouin. And fyve off hem, she saydé blyue, That they wer the wyttys fyue; By wych gatys she dyde assure, That al fylthés & al ordure Entrede in, in sondry wyse, (As thow herdyst hyre devyse,) Whan they wer open, & nat cloos. The wych gatys, to my purpos I wyl now take in specyal With-outé preidence at al. "Thys gatys I calle "porterys," "Bryngeris-in² & massagerys" Off ech³ thyng, & sayd with-outé, But yiff yt falle with-outé doute, Cerceyn Secretys, wych that be Hyd & ydon in pryvyte. Thys gatys I calle the "passages, Wherby in⁴ passen the massages."

Grace Dieu Answerthe

Grace Dieu refers to the sermon of Dame Penance.

Thow shalt neuer knowe no thyng

As I be-leue, in substantie.

Grace Dieu

Thow shalt neuer knowe no thyng

Grace Dieu refers to the sermon of Dame Penance.

The five gates are the five senses; and these gates are the bringers in and messengers.
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<td>Grace Dieu</td>
<td>'Conceyve my speche everydel :)</td>
<td>6460</td>
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<td>The Eye</td>
<td>Eye ys the gate, looking porter;</td>
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<td>The Nose</td>
<td>Nose, the door &amp; massager</td>
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<td>Who kan parseyve ys smellyng;</td>
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<td>And semblably in every thyng,</td>
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<td>Euen lyk yt doth be-falle</td>
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<td></td>
<td>Off thyn other wyttys alle,</td>
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<td>Thanne whan that lokyng is porter</td>
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<td>Off the Eye, &amp; massager.</td>
<td>[C. &amp; St.] 6468</td>
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<td>'And I wyl here by &amp; by</td>
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<td></td>
<td>Speke off the Eyé specyally,</td>
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<td>And lete the tother passe &amp; gon.</td>
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<td>'Now herkne, &amp; thou shalt here A-noon</td>
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<td>As I sayde rathe vn-to the,</td>
<td>[C. &amp; St.]</td>
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<td>Lokyng, with wych men do se,</td>
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<td>Vn-to the Eye ys porter</td>
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<td>(As thou well wost) &amp; massager;</td>
<td>6476</td>
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<td>And whan that he seth thynge’s newe,</td>
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<td>flaskhe &amp; lusty of ther hewe,</td>
<td>[Stowe, leaf 118]</td>
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<td>ffayr or foul, wher-so yt be,</td>
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<td>He hydeth nat in no degre,</td>
<td>6480</td>
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<td>Nouthre slepeth nor resteth nouth,</td>
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<td>But, as swynf as any thouht,—</td>
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<td>Thorgh hys bysy dylygence,</td>
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<td>A-noon, (as he hath licence</td>
<td>6484</td>
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<td>Off the wyttys callyd commwne,—</td>
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<td>Thanne hys office to continue,)</td>
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<td>He maketh a demonstracioun,</td>
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<td>Report &amp; ful relacyoun,</td>
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<td>ffyrst off aH, to fantasye.</td>
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<td>'Thanne ffantasye doth hyr hye</td>
<td>6. Fastinat St.</td>
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<td>To Go forth to Entendément</td>
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<td>To yive a trewë lügenent</td>
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<td>Off report that he hath brouht,</td>
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<td>Justly to deme, &amp; erré nouht,</td>
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<td>Be yt off thynge’s newe or old.</td>
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<td>'Now telle I the, as I ha told</td>
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<td>Amongys al thy doomys stronge;</td>
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<td>Yiff the thyng vn-to hym longe,</td>
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<td>Thanne he (in conclusione)</td>
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</table>

*Concerning the eye:*

Looking is its Porter

who, when he sees new things,

makes a report of them,

first to Fancy

who goes to Entendeiment,
Pilgrims go to Hearing; he goes to Fancy; she to Intellect. 171

'Wyl yt demyn off Resoun. 6500 Graen Dicen.
And ther vp on ek deternynye, which judges
And in hast hys doomyys fyne, according to
Whan he hath cerchyd yt & sought.
'& yiff to hym yt longeth noyht, 6504 [C. & St.]
By hem that brouhte yt (in certeyn), [leaf 96, back]
In haste he sent yt forth ageyn;
The Messagerys (Erly and late) [Stowe]
Conveye yt by the same gate [St. & C.] 6508
By wych yt kam: lo, her ys al.
'And mor to the l tellé shal;
(Reporte me wel at allé tymes ;)
The skryppe that longeth to pylgrymes,
(I mene, off pylgrymes in specyal,
Wyclifhe as he goodé founde at al,)
Whan they hem skrrippen euerychon,
They fyrst vn-to the gaté gon 6516 Pilgrims go
Off the Ere, & off Eryng;
And ther, with-oute mor taryyng,
Hem sylff redy for to make,
ffyrst, the porter they awake
Yiff that he slepe; and than A-noon,
By thylké gaté, in1 they gon. 6520 and awake
[1 Inme, Stowe, leaf 118, back.]
'Off other gatys (I ensure)
They do no fors, nor ha no cure ;
for heryng ther ys cheff porter;
And he goth forth as massager,
ffyrst to wyttys that be commwe;
And, or that they ther-on commwe,
They make a demonstracyoun
Cler,2 & ful relacioun,
To fantasye, wher as she3 Syt. 6532 [2 Clerc St.]
[3 he St.] to Fantasy;
'And no lenger she abyty,
But to the greté Iuge she goth
(Wherso that he be glad or wroth);
She sheweth platly hyr entent
Vn-to thys Iuge, Entendémente. 6536
And whan that he hath musyd longe [Stowe, leaf 119]
Theron, in hys doomyys stronge,
And he, for lak off knowelychyn,
'fleeth ther-in no maner thynge,
Thanne off Folye, he chek maat,
Awhapyd and dyseconsolat,
Sent yt ageyn (yt stondeth so)
By thylkke gate that yt kam fro;
ffor he (shortly, in sentement)
Konde gyue noon other Iugement,
ffor al hys wyttys wer a-gon,
Saue that Eryng (among echn)
Kam a-noon to hys refuge,
ffor to deme & be a Iuge,
As yt longede off verray ryht.

'The pylgrym answereth:

"What euer," quod I, "that ye han sayd, [Stowe, ff. 119, bk.]
Ther-off I am ryht wel a-payd.
I ha consydered euerydel
That ye to-forn ha seyd ryht wel;
ffor wych, ma dame, (as ye best se,)
I wyle1 that myn Eyen be
With-Inne myn Erys set a-noon,
Or ye any ferther gon.
ffor I ha conceyved in my thouht,
That to me, ful lyte or nouht
My pylgrymage sholde avaylle,
Yiff so that I dyde ffaylle
Grace Dieu moves my Eyes, and gives me Scrip and Staff. 173

In-to myn Eryn, ther they stood.

And for she sawh that yt was good,
An huchche she gan a-noon vn-shette;
And out a-noon ther-off she fette
(Lyk to myn oppynyoun)
Bothe a skryppe & a bordoun.

[Blank in MS. for an Illumination.]

^Off wych thynges, a-noon I
Gan to mervelle ful gretyly,
With myn Erys (as she me tolde)
Whan that I gan hem be-holde: 1
The skryppe mad & shapè clene,
By A gyrdel heng off grene,
The wych was (as I understooed)
Spreynt with dropys off red blood,
Wheroff I was abaisshed sore.

And over that, I sawh yet more:
Upon the samè gyrdle stronge,
Off syluer, smalè bellys honge,
Twelue in nombre, & no mo,
Wel enamellyd; & also
Ech off hem (I yow ensure)
Haddè a dyners Scriperture,
The lettrys large & cutryous;
And in the ffyrste was wryten thus:
"God the ffader," fful wel ywrouht,
That heuene and erthe made off nouht,
And made ek man to hys lyknesse,
Off hys grace & hys goodnesse.

And ferthermor (yiff I shal telle)
Was wryten in the nextê belle:
"God the Sone, off wysdam most."
In the thrydde, "God the Holygost."
And they wer mad so wel, echon,
Semyngge to me they were al on;
And with-Inne I dydè se
A claper that seruede hem all thre.

In the fourthe was wryte & graue,
How godlys sonè, man to saue,

1—1 Not in Camb. prose.—Alkenham.
Cryst ihesu, descended down
from that hevenly mansyoun
In-to the Erthe, & be-kam man;
And (as I rehearse kan,)
Off the holy gost conceyved,
Porely in thys world receyved,
Born off A mayde pur & ffre,
Ay flouryng in vyrgynyte,
Wych allë wommen dyde excelle.

And wryten in the fyffthë belle,
Graine in ordre, by & by,
Was hys grete tormentry,
And ek how he was crucyfyed,
And how that he for man hath dyed,
And suffryd ful gret passion,
To maken hys redempcyoun,
With many woundlys ful terryble,
And rebukys ful penyble,
Mankynde only for to save;
Take fro the croos, put in hys graue,
Aft'er al hys peyne & wo.

And in the .vj. was wryte also,
(Wrouht, yt myghte nat be amendyd,)
How he to hellë ys descendyd,
Hys frendys ther to fette a-way,
Wych hadde be there so many a day
To bryngë hem to paradys.

Was wryte hys resurreccion;
In the viij., hys Ascencioun
Vp to the hihe heuene ageyn,
With hys fader (in certeyn)
To sytten there on the ryht syde,
With hym perpetuely tabyde,
Ther to demean quyk & dede,
Every man aft'er hys dede.
Also (yiff ye lyst to wyte,)
In the nyntliï ther was wryte
(Graue off hym that dyde yt werche.)
Crystys spouse, hooly cherche,
With al hys dyuers paramentys,  
And al the .vij. sacramentys.  
And in the Tenthè, men myhte se  
The Oonyng and the vnyte  
Off seyntys, the commyoun,  
Oredeyned for manlys² refeceyoum,  
And off synnês Indulgence.  
By baptesme & by penytence.  
And in the .xj. (be wel certeyn,)  
Was the Rysyng vp A-geyn  
Off al man-kynde, bothe hih & lowe,  
When gabryel hys horn shal blowe,  
To calle al folkys off entent  
To komë to the Jugëment.  
Body & sowle (as ye shal lere)  
Bothë knet Ageyn yfere,  
Shal ther come to audience,  
for to heryn the sentence ;  
And thyder haven ther Repayr  
To for the Iuge hih in the hayr,  
Goode & badde : thus stant the caas.  
And in the .xj.,² grauen ther was  
Only, off goodë, the guerdoun,  
And off wykked, punyceyou,²  
Swych as dydë no penauce,  
Nor ne hadde no répentaunce  
To make amendys, I jow ensure.  
Loo, her, hooly the scrypiture  
Off the syluer bellys clere,  
And off the namel² ek yfere.  
Now shall I tellen the ffacioum  
And the maner off the bordoun,  
Wych was (yiff ye lust to lere)  
Wrouht & mad in thys manere :  
Yt was ymad bothe strong & lyht,  
Long also, & evene vpyrht ;  
Off dryë wode (yiff yt be souht)  
Wyche neuere ne roteh nouht,  
Nor neuere perisssheth, (in certeyn,)  
Nouther for fyrr, nor flor no reyn.

The 10th, 11th, and 12th Silver Bells. My Staff.  

The Pilgrim.

10. The Communion of Saints.  

11. The Rising of all, to the Last Judgment.

My Staff has a Mirror on the Top, and a Carbuncle below.

The Pilgrim.  

Yt was ywrouht & mad so wel,  
And a-bone, a Round poomel  
Off a merrour, that shon ful bryht,  
And gaff enyrroun a gret lyht,  
In the wych, men myghte se  
ffer ffrom hem al the contre  
Roude aboute hem Envyroun.  
ffer ther ne was no regyoun  
So ffer from yt, by no dystauunce,  
(To Reeken enery cyreumstauunce)  
Bat men myghte sen yt enerydel,  
And beholde yt ffayre & wel.  
And in that myrour dyde I se  
The maner hool off the cyte  
To the wych I was so bent  
ffer to gon, in myn entent.  
[Stowe, leaf 122] 6700

I saw in it  
the City to  
which I was bound.  
ffor wych (in myn oppynyoun)  
I preysede gretly the Bordouw,  
And louyd also wel the bet.  
& lower down ek ther was set  
A-nother poomel, wych off makyng  
Was lasse & Round, (to my seeming,)  
Maad off a charboncle ston,  
The wych as any somne shoon,  
Thorgh al the contre shadde hys lyht  
(Yt was so Oryent and so bryht)  
An hugé compas round a-boute.  
And whan she hadde ytaken oute  
Thys two Iowellys ffayr & ryche,  
I trové nowher wer noon lyche,  
Grace Dieu (fayre mot hyr falle!)  
In goodly wyse gan me calle.  
6708

There was  
another pom-  
mel lower  
down,  
made of carbuncle.  
& lower down ek ther was set  
A-nother poomel, wych off makyng  
Was lasse & Round, (to my seeming,)  
Maad off a charboncle ston,  
The wych as any somne shoon,  
Thorgh al the contre shadde hys lyht  
(Yt was so Oryent and so bryht)  
An hugé compas round a-boute.  
And whan she hadde ytaken oute  
Thys two Iowellys ffayr & ryche,  
I trové nowher wer noon lyche,  
Grace Dieu (fayre mot hyr falle!)  
In goodly wyse gan me calle.  
6712

Grace Dieu calls me, and  
says:  
Grace dieu (fayre mot hyr falle!)  
In goodly wyse gan me calle.  
6716

[Cap xcvi,  
prose.]  
Thys lady goodly spak to me,  
'Kom ner, my sone; tak hed & se;  
Loo her (yiff I shal nat feyne)  
Thylké Ryché Gyfftyys tweyne  
Wych I be-hihte whylom to the;  
And thow shalt nat deceyved be.  
'Loo her A skryppe & a Bordouw,
Grace Dieu gives me a Scrip (cald Faith), and a Staff.

'The wych (off hool entenencyoum) 6736 Grace Dieu.
I gyve to the, now kep hem wel! 6739
[Stowe, leaf 122, back]
I give thee a Scrip and a Staff;
Consider the maner everydel,
How they be ryht necessarye
To forthre the, (thow shalt nat tarye,) 6740
To helpē the in thy vyage,
And to spede thy pylgryme.
Thow shalt off hem have ay gret nede,
Yiff thow lyst thy Iourne spede,
Nedful to pylgrymēs alle;
And "feyth," thy Skryppē thou shalt calle;
Wyth-outē wych, 1 may nat be 6744
[1 yt scratcht out]
Brouht aboutē no Iournee
Nor vyage that may a-vaylle.
Ifor, thy bred & thy vytayll, 
Ther-in thow shalt alway concerve,
And allē tymes thow shalt observe
Thys skryppe wel in thy bandoun, 6752
In every cyte & every Toun,
In al thy mostē feythful wyse,
And also for to auctoryse.

'Touchyng thys Skryppe callyd "ffeyth,"
Herkne what thapostel seyth
In a pystel that he endyteth,
And to the Romayns pleyaly wryteth:
"The ryht-ful man, with-outē stryff,
By thys skryppē lat hys lyff;" 2 6756
Instus ex Fide unit.
Thys to seyne, that ffeyth off ryht
Yiveth lyff to every maner whyht;
As Abachuch that hooly man,
In hys wrytyng rehersē kan,
The seconnd chaptyle off hys book, 3 6760
[Stowe, leaf 123]
Who so lyst lyffet vp hys look.
And thys skryppe (with-outē wene,)
Off hys colour mot be grene;
Wych colour (who so look a-ryht)
Doth gret confort to the syht;

2 § 1. 17, as it is written, 'The just shall live by faith.'
3 Behold, his soul (which) is lifted-up is not upright in him:
but the just shall live by his faith.
The Green of the Scrip is mingled with the Red Blood

Grace Dieu.
Faith makes pilgrims glad and bright,
and comforts them in the way.
as the green colour gives clearness to the sight.
[leaf 100, bk.]

It is of more value, when sprinkled with blood,
than either pearl or margarite,
and has more worth and virtue
than any other rich stone.
The red shows the blood of the martyrs

'Shapeth the Eye, (yt ys no dred,)
And so doth ffeyth, (whio taketh hed ;)
Yt maketh pylgrymes glad & lyht,
With hem abydyng day & nyht ;
And in ther weye (I dar reporte,)
Gretly doth hem Reconforte.

for good⁵ pylgrymes enerychon,
On pylgrymagé wheer they gon,
Only ffeyth doth hem sustene,
By example, as the grene,
The gentyl colour glad & lyht,
Yiveth clernesse to the syht.

When the grene al with-outente
Ys spreynunt with dropys Round aboute
Off red blood (who kan entendye),
Than the syht yt doth amende
fül gretly, 1 dar wel seyn ;
for ther ys dropé² noon certeyn,
But yt ys worth, & off mor prys
To pylgrymés that be wys,
Than outher perle or margaryte.
And (as I dar ryht wel endyte,)
Yt is mor Ryche & precyous,
Mor off valu & vertuous,
The bloody dropys, whan they be spreynunt [St., leaf 123, bk.]
Vp-on the grene, & ymeynt,
To make a man mor strong & lyht,
And taforcé with hys syht,
Than any other Ryche ston
for to rekne hem enywichon,

'The grene ys good in speyval
When the rede ys meynt with-al
Off blood; for pleyuly the Rednesse
Wych that was shad⁴ in clennesse
Off gloryous martyrs longe agon,
That spente her blood, & leffé noon,
But sufrede al the vyolence,
And the mortal ek⁵ sentence
Off Tyrauntys Tyranye,

² From l. 6785 to l. 6859 is omitted in Camb. prose.—Aldenham.
And sparede nat platly to dye,
(Ther legende so wryt & scyth)
ffor to dyffende crystys ffeyth ;
ffor wych, vp-on thys skryppe off grene,
The bloody dropys ther ysene,
Shewyn (in conclusion)
Ther martyrdam, ther passioun,
Off ther ownë volunte,
Only to yiven vn-to the
Verrayly an exaumplayre
(Wherso-ever thou repayre)
To suffre deth for crystys sake,
Rather than thou shust forsake
Thy skryppe in any maner wyse,
Off wych thou hast herd me deveye.

ffor seyntys wych that suffrede so,
I wot ryht wel that they be go
To paradys, & Entryd in ;
ffor the swerd off cherubin,
Wych whilom at the gate stood,
Ys so blontyd with her blood,
That yt ys (I dar wel seyn)
In³ the skawberk yp ageyn.

But now-a-dayes it stant' so,
Hooly seyntys ben aH a-go,
That wer so myghty & so strong,
And draddë nat to suffre a² wrong
ffor the ffeyth, yt to dyffende,
Her lyff, her blood, ther-on to spende ;
Redy they wern, & that a-noon ;
But now, amnethe³ ther ys nat on
That wyl hym putte in Iupartye,
Crystys feyth to magnefye,
Nor makë myghty rësystence
Ageyn Tyramutsys by dyffence.

Yet somme boste & spekke grete
Whan they be famous, ful off heete,
And han yheete & drounke at large,
Her bely stuffyd as a barge :
Than they, for our feythys sake,
Now, folk brag but don't fight for the Faith. 

**Grace Dieu.**

That they will fight for our faith,

that they will fight for our faith,

but their boast is vain.

**[Cap. xcix, prose; cap. xx is omitted.]**

The script had no bells at first,

but when heresies arose,

and men believed on God according to their own opinions,

(of whom some were Arrians, and some Pelagians),

prelates of the church,

but their boast is vain.

Wyl crystys croos vp-on hem take;

And, as champaignes, thanne they seyth

That they wyl fyhtē for our ffeyth.

But whan yt kometh vn-to nede,

Al that they spak touchyng dede,

Yt ys for nouht, I dar wel seyn;

And thus ther bost ys but in veyn;

By ther wordys they wyl nat dwelle. [Stowe, leaf 124, back]

But by old tyme, I shal the telle,

Whan I the skyppe gan fyrst devyse,

Yt was al in a-nuther wyse,

With-outē bellys, symplely; .i. simpliciter St., om. C.

Than suffysede, stedefastly

To lonē god, our créatour,

And hym to serue with gret honour.

**[Stowe, leaf 125]**

But aftter roos vp heresyes,

Oppynyouns & fantayses,

The ffeythē falsy for to greue; [† ffeythē St., ffeyth C.]

And ther gan every man to lene

On god aftter hys ownē lust,

And settē pleynly Al ther trust

Aftter ther ownē ffantayse;

Off wych (yiff I shal nat lye)

Somme wer callyd "Arriens,"

And somme also "pellagyens,"

With ther oppynyouns newe;

And other sectys ful vntrewē,

The ffeyth off cryst for to werreye,

And lyst nat to the cherche obeye,

Thorgh ther false oppynyouns,

Concludyng by collusions

Off falshed shewyng many sygne,

Ageyn thy skryppē to malygne,

Ther-vp-on to be a-wreke;

Off whom me lyst no mor to speke.

[But my speche I wyl restreyne; 6888

for wych cause, folk dyde hyr peyne.

And prelatys off the cherche,

Ageyn ther malys for to werche,

Makyng in espeyal
Councils reformed the Church, and set 12 Articles on Bells. 181

T Synys & comaylles general, Off prouydence & gret avys, For to wythstondé ther malys, And ther errors to putte a-way, That contynuede many a day, To reformé the bewte Off the cherche by vnyte, I mene, by vnyte in substance Off our ffeyth and our creauunce, In ther hool Enteneyoun; To maké Restytucyoun, By ther dylygent labour, Off that was broke by ther Errour, That with-Inné nor with-oute Yt sholde no mor be put in doute.

And for that skyle, & no thyng ellys, They souhten out the .xii. bellys That I off spak, & I the telle: They sette lettres in ech belle, And articles off our creaunce, By thapostolys Ordynauce; The wych wer mad (with-outé stryff) In hooly cherche prymytyff.

And in the Skryppe (tak hed to me) Off wyché now I telle the (Off entente ful pur & clene), The bellys, mad off syluer shene, They hengen hem, as thow mayst se, Wych thow howest (off duéte) Offté synthes here hem Rynge, Off entente only to bryngé Ther sown vn-to thy rémembranue, And how thow shalt, in thy creauunce, Leve in god ay stedefastly.

And for that skyle, contynuelly In thyn Erys the tawake, Thy bellys shall a chymbyng make, Day be day (in sothfastnesse) To teche the the stedefastnesse Off the feyth, thy-sylff to Saue.
And thou shouldst always think upon the scrip called Faith, and what the Apostle writes to the Romans.

Thou shalt first believe in God,

[leaf 103]

and that this wine and this bread are changed into flesh and blood.

Thou shaldest no other clock, day or night, if thou count their strokes truly.

‘And the nedeth nat to haue 6932

Noon other horlege,¹ day nor nyht, [1 Orloge St.]

ffor to smyte thyn hourys ryht,

Yiff thow ther strokys trewly tellys,

.xij. hourys and .xij. bellys; 6936

And ek also graue in the lettre

.xij. Artycles, to go the bettre,

Wych shal echon yfounde be

Wyth-Inne thy skryppe, to teche thie,

And tenforme the wel ynowh.

‘But thow hast be somewhat slowh,

In thyn herte to taken hede,

Ther scripyture for to Rede;

I menë thus, thy syllf to saue,

The Sercyture in the bellys graue;

Yet, by ther chymyng (in substancace),

Thow sholdest ay ha rëmenbraunce 6948

Vp-on thy skryppë callyd “ffeyth,”

‘And think ek what Thapostel seyth:

To the Romeyns he endyteth,

Pleynly seyth, and thus he wryteth: [Stowe, leaf 126] 6952

“Thys thys bellys, in ther chymyne,

And by noyse off ther sownynge,

Parftyly they brynge in feyth  Fides ex auditu. Romanos 10,² St.

To the Erys; and thus he seyth:

“Wher thyi Eyen be set most clere,

The verray trewë sown to here,

Abydyncë, nat transytórye,

To exeyten thy Memórye,

Thy pylgrymage to Acheve,

How thow shalt ffyrst, in god be-leue;

Wych doth nat ynowh suffysse,

Wyth-outë that I shal devyse. 6964

’ffor yt be-houeth ek herto,

That thow mustest beleue also

Stedfastly (yt ys no dred),

That thys wyn & ek thys bred 6968

Be chaungyd in-to flethshe & blood.

² x. 17. So then faith (cometh) by hearing, and hearing by the word of God.
'And her-withe al yt ys ek good,
Belieue O god in Trynyte,
The personys in vnyte.
And, thy ffeyth mor strong to make,
Thow shalt a good examele take
Off thylike sylver bellys thre,
To wych, in Tookne off Vnyte,
A claper serueth in chymyng,
Wych declareth in sownyng,
"Theyr ys but o god, & no mo."

'And tak Alway good hed her-to,
ffro thys, that thy ffeyth nat varye,
Who-ere sowne the contrarye. [Stowe, leaf 126, back]
And truste wel how the partycles
And the Remnaunt off Artydes
Of all the tother, (who kan entende)
Everychon, her-on depende.

'Now take thy Skryppe, & go thy way,
And thynk her-on ryht wel alway;
And forget nat (yong nor old,)
No thynge that I ha the told,
Wryt in thy herte as in a book.'

[The Pilgrim.]

And off hyr hand the Skryppe I took;
But she, only off hyr goodnesse,
The skryppe aboute me gan dresse,—
Thys Grace dieu, ful manerly,—
And Tapoynte yt ffeytysly,
Ouer\(^1\) my shuldere she yt caste,
And be-gan to bookele yt faste,
In travers wyse, yt tenbrasse.
She gan the gerdel to compasse;
Made the pendent, that was long,
To be knet & fastnyd strong,
That the Tonge thorgh gan perce.

And than to me she gan rehearse
A scripiture off ysaye
Remembryd in hys prophesye,

The .ii.\(^2\) chaptyle ye may se,
Grace dieu seyng to me:

---

\(^1\) On St.
\(^2\) Eleventhe St.
Grace Dieu gives me a Girdle, and a Latin Creed.

Grace dieu: ¹

'flyrst, thou shalt haue for Sykernesse [Stowe, leaf 127]

A gyrdel of Rightwysnesse,
To restreyne al lecherye.

And, for to make also dye
Al flesly lustys everychon,
I shal the gyrd ae (& that a-noon.)
Wyth thys skryppe, wych thow shalt bere
The to dyffende (that no thyng dece)
On pylgrymage, wherso thow go.'

And thanne she took a wryt also
Out of hyr huchche, & rauht yt me.

[Blank in MS. for an Illumination.]

'It in thys wryt, thow mayst,' quod she, ⁰

'Be-holdie the descrypeioun,
The maner hool, and the fason
Off the skryppe that I the took;
And offte cast ther-on thy look
ffro day to day, the bet to spede;
And offte sythe that thow yt rede,
The copie pleynly, & scripture,
The wych ys mad (I the ensure)
In latyn only, off entent
To yive to the entendiment,
And to clerkys that kan lettre,
And vnderstonde hem in Scrypture,
That they may, both hih & lowe,
The maner off thy Skryppe knowe,
To folwe the ffeyth off crystys secte;
To hem thys latyn I dyrecte.
A LATIN POEM ON THE ARTICLES OF THE CREED.

(43 Stanza of 12 lines each, ryming aab, aabb, abba.)

(1) c Redo ego catholicus,
Simplex sim uel iherarchicus,
Fide firma & simplici:
Impliciti, si laicus,
Expliciti, si clericius,
Simulolo volo sabici,
A firmamento deci,
Namquam volo nec eifici,
Ut planeta erraticus:
Malo mortem 2 quam infici,
Erröribus heretici,
Legi dei concentricus.

(2) In deum, a quo conditus
Est mundus, credo 3 primitus
Iam lucis orto sidere:
Fidei est introitus,
Vbi, ego nephelicas,
Debo pedem figere.
Parum est deo credere,
Vel deum ni preponere:
Ei velim 4 in corditis:
Nisi ena diligentere,
Velin verbo & opere,
Et toto corde penitus.

(3) Patrem primam magnifico
Eternum, et glorifico,
A quo munus exordium,
Eunm-que sic specifico,
Catholic & explico,
Qui genererit filium,
Eunm-que esse alium,
Non aliud per proprium,
Personale diuidico:
Finem atque principium,
Atque eorum nescium, 5
Ymaginor & indico.

(4) Omnipotenter pariter
Omnia-que suauiter
Dispone dent hume 6 clamito,
Nil frustra, nil inaniter,
Nil-que nisi utiliter,
Operantem recogito;
Si in fide hac hesito,
Si vacillo uel dubito,
Non sum discretus arbiter;
Egeo duci digito,
Quia errans exorbito,
Et relinquobonus iter.

(5) Creatorem hunc fator,
A quo reus ego reor,
Rerum creatas species;
Quem adorare teneor,
De quo dictum confiteor.
Hoc soli tu servies,
Hoc non feli millesies,
Mea culpa & pluries.

(6) Me perditum intueor,
Nisi dict 1 salvus fies!
Tu es mea progenies;
Tui fili misereor.

(7) Et quia patrem credere
Non creditur sufficere,
Ne non esset relacio
Ad articulos vergere.
Me volo, et convertere,
Qui dati sunt de filio,
Cuius est generacio,
Sic miranda-que racio,
Eam nescit exprinere,
Veluti vespertilio,
Stupet 11 solari radio,
Sic nescit ibi cernere.

(8) In hsem Christum,igitur
Mea fides dirigetur.
Ipse est patris filius;
Genitus est, et gignitur.
Et gigni semper creditur,
Sicet a sole radius.
Nil in patre superius,
Nil in nato inferiorius;
In quadrum dens dictur,
Eternum est suum prins,
Eternum-que posterius;
Nullis extremis cleditur.

1 St. Credo Ego Catholicus. (Jn. Stowe adds, "a large number of verses upon ye crede, in bätten, should follow here in this place."
2 Mori male, Print.
3 quo, Pr.
4 velis, Pr.
5 corum fore nescio, Pr.
6 Hum epistemon, Pr.
7 Ms. Maa.
8 plunges, Pr.
9 tenebra, Pr.
10 peccaminum, Pr.
11 Super, Pr.
12 ginnitur, Pr.
13 believe in
14 Father Almighty,
15 Maker of
16 Heaven and
17 Earth,
18 and in Jesus
19 Christ,
A Latin Poem on the Articles of the Creed.

(9)

Filium eius unicum
Per decretum catholicum,
Hunc affirmo & assero;
Sine quo, totum hucirium,
Inane & erratium,
Et carens casu prospero.
Sibi sernum me offero,
Nunc, et quamvis fuero.①
Quamuis sit valde medicum,
Ad eum-que me transfero,
Quandoenique erraucro
Taceam ad pulsum artrium.

(10)

Dominum nostrum dicere
Hunc nos filii dextere
Qui diciunm catholici,
Dehemo, et attollere, ②
Mente, serbo, et opere,
Preconio multiplici,
Poteslas eius deici,③
Numquam potest, nec effici
Minor sine decrescere
Sibi-que debent subici;④
Terrigene & celiici,
Et infernus hunc tremere.

(11)

Qui conceptus est vtero,
Virginali, hoc assero,
Ililhatis visceribus,
Cuius cun perscrutaturo
Modum hecatus ero,
Retensa ⑤ cunctis sensibus,
Hoc fecit raptis visibus,
Et consuetudinibus
Nature, pro me miserro;
Vnde, ex infelicibus
Me repunto hominibus,
Si hce obitus fuero.

(12)

De spiritu sanc/o fuit,
Quem nirgo demum genuit,
De deo patre genitum,
Quem deus carneum induit,
Et verum non horruit;
Liceet sibi insolitum
Iter ⑥ fuit incognitum,
Et nature absconditum
Quia fecit ut voluit:
Plus scrutari est irritum;
Fides valet ad meritum;
Et plus utra non arguit.

(13)

Natus est temporaliiter,
Qui natus eternaliter
De deo patre fuerat.
Ipso nato celeriter
Factus est ⑦ plus arbiter
Pro mundo qui perierat,
Homo enim offenderat,⑧
Deum qui hume cracrerat;
Et sic erat lis igniter.
Vnde esse non poterat
Quia homo qui peccaurerat,
Non puniteretur graniter.

(14)

Ex maria, ergo, pium
Pacis traxit consecrarium,
Nona reparans federa,
Et reddens Arbitragium
Se ⑨ ad patris arbitrium
Obvult, propiter sclera,
Mundi beata viscera
Huius matris, et vbera,
Sumus-que puerperium.
Felix ipsa puerpera,
Serruant ei sydera,
Et totus gres fidellium.

(15)

Virgine ipsa firmiter
Sertante, et ⑩ stabimiter
Sancti pudoris filium ⑪
Sumus, Venus et Iupiter,
Et totum celum pariter
Mirantur puerperium,
Etas quoque vincencium,
Et lumen et semitum,
De hce stupent persecutione.
‘Miror,’ dicit, ‘ingenium,
Et virginitatem filium
Hic studerem inaniter.’

(16)

Passus est ipse filius,
Liceet peculi nescius,
Penas & contumelias,
Factus-que est propicius,
Qui ferus fuerat pristis,
Iam expertus miseri,
Nunciam inuentus alias,
Fuit pater-familias,
Quia contulerit plenius
Suas miscercoelias ⑬
Pro suis, & angustias
Sustinuerit durius.

① visere, Pr. ② de jecsi, Pr. ③ subijeci, Pr. ④ Returnis, Pr. ⑤ Ita, Pr.
⑥ et, Pr. ⑦ 165, col. 2. ⑧ Sed, Pr. ⑨ Serrantique, Pr. ⑩ filium, Pr.
⑪ sermo, Pr. ⑫ de, Pr. ⑬ 163, col. 3.
A Latin Poem on the Articles of the Creed. 187

(17) Sub, qui supra est, ponitur, 193
Et subito subiecit,
Rex celorum altissimus
Coram iudice duxit,
Et in quo sittitur,
Qui sibi est equissimus,
Superior sit infimus,
Et vironum nouissimus,
A suisque reliquit,
De maximo fit minimus,
Et lieet sit sanctissimus,
Reus mortis conditetur

(18) Poncio Pilato, Ferum, 205
Ferrete et motterum
Contra ipsum sentienciam.
In cruce manum dextarem
Affligendum, et alteram 209
Finalit in angriam;
Tuae secundam lereiam
Transmantibus per viam,
Pouit suami asperam
Monstrare contumeliam,
Tlatam per inimidam,
Cum nil egisset perperam.

(19) Crucifixus ille fuit, 217
Et soluit quod non rapuit,
Dans animam in pecuniam.
Sua pena non latuit,
Sanguis fluens edocuit,
Et latus suum pernium,
Anime-que diorcescim,
Quantum grane suppclicium
Pro homine sustinuit!
Suum quoque obprobrum
Factem oculis omnia,
Eundenter hoc imnuit.

(20) Mortuus est, eum tradidit 3 229
Deo patri, et reddidit,
Fuso sanguine, spiritum.
Morien, artem condidi,
Qua sibi mortem subdidit,
Sibi tollens in solitum,
Hostis per hanc depositum
Quod tenebat at liberum.
Conclusus totum perdidit,
Infernus-que dans genitum,
Videns suorum exiimum,
Sibi dolorem addidit.

(21) Et ido dum mortitur, 241 under Po-
Et dum per hoc revinitur,
Fletus miscetur gaudio,
Pro morte fletus oritur,
Cum innocens occiditur,
Pro alieno vicio.
Fit aetem exultacio,
Cum mentali triuio,
Dum per mortem mors vindictur
Pio tamen arbitrio
Videtur-que compassion
Satis in plus intenditur.

(22) Sepultus est per triduum, 253 was crucified,
Vis sopito sensum,
Sicut mortui seculi,
Suum erat iriguum,
Exhaustum atque acorem;
Exhausti omnes ruini,
Deleti erat tituli
Visu vulgaris 4 oculi.
Vincisse fuisse suum,
Fuisse caput Anguli,
Ductor ne rector populi,
Aut deiexercitum.

(23) Descendit eis anima, 265 and buried;
Corporis sancta victima,
Relicta in sudario,
Ad acherontis infima [165, col. 1]
Venit pro dragina decima,
Longo perditae senio,
Non illa que de gaudio
Lapsa est a principio
Ad infernus nouissima.
Sed illa procul dubio,
Que, in primo pomerio,
Rapta est fraude pessima.

(24) Ad inferna, cum lume 277 into Hell;
Veniens, & in numine,
Genius Adam visitantur,
A baratri voragine,
Descentus in caligine,
Suos omnes liberavit,
Ille hostem tuee mactant,
Et mactatum spoliatum
Sua consuetudine.
Ne fuiat in quo pust
Sicet prius, et quo lactit,
Fuso corporis sanguine.

1 subijecit, Pr. 2 Hierusalem. Pr. 3 leaf 165, col. 4.
4 vulgaris, Pr. 5 ? Descensus.
A Latin Poem on the Articles of the Creed.

the third day
He rose again from the dead;

(25) Ternia die redijit, 289
Et tempus non præterijt,
Datum ante divinum,
Regrediens, introijt
Potenter vade exijt
Corporis domicilium,
Lapis magnus ad hostium \(^1\)
Datum in hostiarium \(^1\)
Hunc ingressum non \(^2\) nescijt,
Custodum que astancium
Siclercia \(^3\) et studium
Percepere non nequit.

(26) Resurrexit a mortuis, 301
Resumptis viribus suis,
Vitra morti non subditus,
Clausis venis iriguis
Et tercis plagis profnis,
Impassabilis penitus,
Vita sibi est habitus, \(^{106, col. 2}\)
Prænicio iteritus,
Realiteris mutuis.
Thome testis est digitus,
Vulneribus appositus,
Ex iussu, clausis Iennis.

(27) Ascendit supra sydera, 313
Et supra celi supera,
Rediens de iocolatn,
Transcendo per aera,
Findeis redemptis ethera
Potentissimo volatum.
Tune Rachel, cunct apparatu \(^4\)
Leticie, & ornatu,
Exiens sua camera,
Obiunum tero ploratu,
Mutato-que ciulaty,
Ei venit hymnifera.

(28) Ad celos, sic quando fuit 325
Regressus, et rehahuit
Honoris primi solium,
Quando vinitiam statuit,
Carneum nostrum et possit,
Caput esse celestium ;
Tunc homo in exilium
Datus, & in obprobrium,
Luctum tergere debuit,
Et relevare cilium
Demissum proper vicium,
Regraciando potuit.

(29) Sedet ad dexteram Dei 337
P. tris, coequalis ei.
Homineum sic magnificans,
Tempus sui Jubilei
Cognoscess, et requiei.
Plus se pens s no implicans,
Modus sus est indicans
Quad lam index sit indicans,
Ne presumant nimis rei.
Quodque denotat supplicans,
Cieins que ins vindicans.

(30) Omnipotens filium 349
Potenciae non nesciam,
Hunc anima mea credit ;
Et si quid est contrarium
Potenciae vel obiunum, 353
Huic inesse non consecutis,
Imbecillis si accedit,
Ad enum unumquem recedit,
Non reportaves auxilium,
Totum posse suo credis,
Hec pater, sibi dedis
Regni celi dominium.

(31) Inde venturus, In fine, 361
Cum feriala discipline
Et vlieonis gladio,
Eductis tecto vine
Pro justicie dine
Excrecendo indicio,
Tunae divinace reuni
Hominiun et reiunctio\(^8\)
Erit substantie bone
Omnium \(^9\) que ostensi
Actuum et operac\(^b\)
Absqpe tegmine cortine.

(32) Iudicare cum veniet, 373
Nullus cum effugit,
Nec habebat dilegimum.
Nullus ibi excipiet,
Neque defindere sciet
Se per declinatorium ;
Nechil tum dilatorium
Omnium appellantium
Valebit nel proficiet 381
Immo secondarium proprium
Opus nel exercitatum \(^{106, col. 1}\)
Vnnusquisque recipiet.

1 ostium . . . ostitarium, Pr. 2 Egressum summ, Pr. 3 Sollenfia, Pr.
cies [? MS.].\(^5\)’ 5 Neque, Pr. 6 leaf 106, col. 3. 7 Vindicans, Pr.
8 MS. reuniectio, reuniectio, Pr. 9 Omnium, Pr. 10 apertis, Pr.
### Articles of the Creed

**Vivus & mortuos** seio

Credo, cum precedentibus,

In spiritum sanctum credo,

Sanctam ecclesiam dei

**Sanctorum communionem**

Remissionem fieri,

Pecatorum sic maculas,

**Catholicam**, hanc clamito,

**Sanctorum communionem**

Remissionem fieri,

Pecatorum sic maculas,

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**Sanctorum communionem**

Remissionem fieri,

Pecatorum sic maculas,

**Catholicam**, hanc clamito,
The Resurrection of the body, and the life everlasting.

(41) Carnis resurrectionem, 481
Atque resurrectionem
Inuenturam et ossium
Post vitæ reiunionem,
Ad redendantam rationem 485
Fateor ad indicium,
Ad consequendum premium,
Per actum meritum,
Atque retribucionem 489
Habendum, vel supplicium
Per communium contrarium,
Atque condenpacionem. 492

(42) Vitam eternam firmiter 493
Credo, et hanc finaliter
Dico metan 1 incolatus,
Felix qui vadi taliter,
Qui non perdit summa 2 iter, 497
Sanctus quoque, et beatus
Ibi omnium collocatus, [107, col.3]
Vere est glorificatus,
Et iam vinit feliciter,
Cunctus ibi sit paratus,
Glorie locus, et datus 501
Sine fine perhenniter, 504

Amen.

[The Pilgrim.]

Wyth thys skryppe when I was bounde, 7037
Glad I was, & ful Jocouade;
And than I gan a-noon enquire,
Prayede she wolde vn-to me lere, 7040
(Lyst that ther wer any lak)
Off the gyrdel that she off spak,
That I myghte vnderstonde anyht
The thyng that she hadde me behyht. 7044

Grace dieu:

Quod Grace dieu, 'touchyng al thys,
Off thy gyrdel & my promys,
Thow sholdest (off good entencion)
1st yaxyd 6 A Bordoun, [6 have askt, y axecl St.] 7048
The to sustenè nyht & day,
And supporte the on thy way
Wherso that thow go 7 or walke, [7 goo St.]
And after, I caste me to talke 7052
With the, and pleyonly ek express
Off the gyrdel off ryhtwysnesse.
But fyrst tak hed off the Bordoun,
How yt ys good in ech sesoun,
ior he nat falleth\textsuperscript{1} comounly
That leneth ther on stedefastly.
ior wych thou shalt (as yt ys ryht,)
With al thy force & al thy myght,
Ther-on reste, what so be-falle.
And trewly thou shalt nat falle,
What perillous passage that thou go,
As longe as thou takest hed ther-to,
And, tavoyde\textsuperscript{2} away dyspeyr,
Wherso thou gost in foul or ffayr,
Or what fortunë the be-falle.
"Good hope" alway thou shalt yt calle :
Thys the name off thy Bordoun,
Off trust & trewe affecion,
Wych ys callyd Esperauence,
Afther the speche vsyd in francce,
And the maner off that language.\textsuperscript{3}

'And looke alway, in thy passage,
That thou holde the wel ther-by,
And ther-on restë feythfully
In peryllous pathys wher thou wende.
And by the pomellys at the Ende,
Holde the strongly, I the rede,
ior they shal, in al thy nede
Sustene the, thou\textsuperscript{4} fallë nouht,
'The hiher pomel (yiff yt be souht)
Ys ihesu cryst : hane hym in mynde ;
And in scrypтурte (as thou shalt fynde.)
He ys the morour\textsuperscript{5} cler & bryht,
With-outë spot, (bothe day & nyht,)
In the wyche, a man, by grace,
May beholde hys owenë fface,
In wych merour (as I tolde)
Al the world ouhtë be-holde.
In wych also men may fynde
Alle thynges wrouht be kynde,
Reste vp-on hym with herte and thouht,
And go surly, & dred the nouht ;
And to his help alway calle,
And trusté wel thou shalt nat falle. [Stowe, leaf 128, back]

The tother pomel lower3 doue, [1 lower St.]

Wych (with-oute comparisoun,
Yiff I shal the trouthe telle)

Ys the Mayde that doth excelle
Al other off bowte & bonute;
for she, in hyr vyrgynyte,
Bar a chyld in thys world here,
Mayde & moder bothe yfere,
The Charbouicle most cler off lyht,
Chasynge away dyrknesse off nyht,
And al thys world doth énlwmyne;
The firesshé bemys so clerly shyne.

Al that go mys in ther passáge,
Or erryn in ther pylgymáge;
Or ffolk that gon out off her way,
(As wel be nyhtë as be day,
I dar afferme yt in certeyn)
She maketh hem to resorte ageyn
Vn-to the ryhtë weye a-noon:
for to pylgymés everychon

She ys the trewe Gyderesse;
And ther socour in al dyrknesse;
And yiff they slydre, or fallé doune,
Thys Emperesse off most renoun,
Only off mercy, doth hem releue,
That no thyng ne may hem greue
In ther passáge nyh nor ferre,
For she ys the loode sterre,
With her bryhtë bemys clere,
To al2 pylgymes in thys lyff here, [3 Tal C., Tale St.]
That han to hyre affectyoun. 7127

And for that skyle, in thys bordoun, [Stowe, leaf 129]

In thys pomel (yiff thou kanst knowe)
She ys yset her doune ofowe3 [3 ysette...alowe St., yset lowe C.]
By an Arche ymad off newe:
No charbouicle so bryht off hewe,
Nor noon other preceyous ston,
Reke the xij.4 everychon. [4 twelve]
Virgin Mary is the lower Pommel on the Pilgrim's Staff. 193

'And in thys bordoun, lookē wel
How she ys set for a pomel,
Pylgrymes to sane, they¹ be nat lorn, [¹ that they] in order to save pil-
Wher-as ther was but On to-forn.
' But thys pomel most bryht & shene,
Pylgrymiēs only to sustene,
Ys set in ful goodely wyse;
for ellys myghtē² nat suffys [² myghtē yt St.]
The tother, but she wer ther also,
Hem to supporte, wher-so they go.
for she ys mene, (& that ful offte,) To the pomel līfī a³-loffe:
Thys to seyne, thys heuenely quene,
To hyr sone ys suere a mene;
Countfort most princypal & cheff [¹ To all. Tyl St.]
Tal⁴ pylgrymes in ther myscheff,
Hem to supporte, who taketh hede.
' And therfore whan thou hauest³ nede, [³ haste St.]
Trust on hyre, & neuere varye,
for she ys most necessarye
To holde⁶ hem vp in ther passage, [⁵ To holde St., Tolde C.]
Wher they ben old or yong off age.
Leue on hyre, what so befalle,
& in thy way thou shalt nat falle,
Yiff that thou in eche sesoun
Hauue in hyre affecciou? [Stowe, leaf 129, bk.]
Whan thyss pomellys ben to-gydre ;
She ys the pomel set mor lowe,
By whose helpe, (as thou shalt knowe,
And as I shal the trewly teche,) 7164 [leaf 169, bk.]
To the hiher thou shalt wel reche;
Bothē wrouht off Stonys clere :
And yiff thou loue on bothe yeferc,
Thow mayst trust, thorgh ther myght,
Thow shalt nat falle, but gon vp ryht.
' Wherfor, for thy sanacyoun,
Hold the wel by thys Bordoun 7172
Wych ys mad ful stronge, to laste ;
And therfor, therby hold thé faste ;

PILGRIMAGE.
Grace Dieu.

Trust on yt & nat ne feye;
Ffor thys pomellys both twyne
Ben so noble and ffayr off syht,
So glad, so countorable & bryht,
And lyk thy skryppe (I the ensure,)
Thow shalt ffor ech have a serypyt:
Yiff thow kast hem understond:
Lo, have hem here now in thyn hond;
And consyder & loke hem wel:
The fyrrst toucheth the pomel,
Yset a-loffte most chesfly;
And the tother, wryt ther-by,
(Shortly, for thow shalt nat tarye)
Longeth to the Secondsary.

[St.] Pater Creator Omnium [& cetera, whiche should folowe.
[John Stowe, leaf 109, back]

I. A LATIN POEM ON GOD IN TRINITY.
(37 stanzas, of 12 lines each, ryming aab aabb abba.)

(1) 7176
(2) 7180
(3) 7184
(4) 7188

1. for the top pommel,
2. for the lower one.

For both pommels there is a writing.

2 Another short hymn has the same title:
18. DE SANC TA TRINITATE.

13
17
21
24

(2)(3)(4)

Mundatos a criminibus, 7176
et dona virtutum floribus,
fac jungi cum fidelibus.
Sit laus patri per secula,
agnoque sine macula,
quo mercarium perfrui. Amen!

Monc, Lateinische Hymnen des Mittelalters, i. 25 (1853).

[1 the St.]

A Gap for the first word of every stanza was left blank for the Rubricator to fill in; but he hasnt fill it. I therefore insert the words from the old printed book, ab. 1500.
The first Latin Poem, on God in Trinity.

(3) Qvies Fuisti, et eris; 25
Pater, succurre miseris,
Qui non manemus in idem,
Idem ipsa tu diceris,
Qui nuaquam permutaberis, 29
Manens semper in ibidem,1
Sicut hoc credimus quidem,
Fac, pater, per istam fidem,
Vt noxas nostri scederis, 33
Dimittas nobis totidem,
Quotiens promisit pridem,
Redemptor nostri generis, 36

(4) In celis sursum habitas, 37
Qui in terris nos visitas,
Domines exercitum,
Si non feras aut excitas,
Nos remisses nos suseitas
Ad annum opus stremnum, 41
Ad volandum in arduum,
Et altum messem fructuum,
Alas habens irritas,
Laboramus in vacuo,
Nec habemus irriguum,
Nisi tua det bonitas.

(5) Sanctificetur, dicimus, 49
Nomen tuum, quod colimus
Et quod est ammirabile,2
Sine qua recognoscimus,
Et audacter proferimus 53
Nil sanctum, nil valabile,3
Sed enim non sit hoc facile
Laudare, nec possibile
Eoque non sufficimus.
Tamen, prout optabile4
Cordibus, et, habile,5
Ad laundandum assurgimus. 60

(6) Nomen tibi6 alpha & o, 61
Significans, in secreto,
Finae atque principium,
Tali decet alphabetae,
Nos studere corde leto,
Leccio est credencium,
Theologos hoc studium
Nos facit et ad solin.
De munide arundineto 69
Transport, mutans in gaudium,
Miseritium nunnfrugiam
Quod patimur in hoc flaco.

(7) Tuum pater est proprium, 73
Non annexum per alium,
Misereri et pareare
De te, suum teentorium
Et suum diuersorium, 77
Debent filij facere
Mortem non vis, sed viuere,
Vis omnes qui convicerte
Se volunt per suspicium.
Nuaquam uis tuos perdere,
Nec pullos milus tradere,
Quorum tu es refugium. 84

(8) Adveniat ergo deus, 85
Aliquo inibi libetis,
Nobis datis exilio,
Si quisquam nostrum est reus,
Nec est ibi Machabeus.
Qui foris sit in prelio,7
Non propter hoc intendco
Tua sit ut nos gladio,
Vastet, Golyath, Gethens,8
Semper enim in viro9
Nobis nocet &10 inuo,
Factus seon amorreus.

(9) Regnum tuum, vt dicitur, 97
Rex eterno, viuo patitur,
Violenti11 hoc rapiant,
Virtutibus concutitur,
Penitencia pallitur,
Preces illud effodiunt.
Si ista non sufficuant,
Machinas multi faciunt;
Quibus super ascenditur, 105
Nam quidam se subiciunt,12
Votis quibus obedint,
Ars ista nuaquam fallitur.

(10) Fiat ergo per gratiam, 109
Quia talem violenciae
Permittis illuc iubemus,
Et munord custodiem,
Non des ad resistenciam
Quia nihil tuas possemus,
Artem nec vires habemus,
Vt per horam solam13 stemus,
Nisi tu des constanciam,
Retrocedere solcemus,
Quando adire debemus
Illud regnum et patriam. 120

1 id idem, 2 admirabile, Pr. leaf 116, col. 2, 3 laudabile, Pr.
4 pro vt est habile, Pr. 5 Cordibus et optabile, Pr. 6 tium, Pr.
7 leaf 116, col. 3, 8 Ethens, Pr. 9 viro, Pr. 10 in, Pr. 11 Et violenti, Pr.
12 sufficunt, Pr. 13 Et ... solum, Pr.
The first Latin Poem, on God in Trinity.

(11) Thy will is to save men: help us; we seek Thee alone.

Voluntas tua salutare
Est homines, et iunare
In tribulationibus;
A mari nusque ad mare,
Vniare et congregare
Curatos de nationibus,
Debies cum pauperibus,
Preparatis iam omnibus
Ad cenum tuae vocare, ²
Pusillis uta maioribus,
In opportunitatis
Auxilium ministrame.

196

(12) There, who in Heaven, we worship, weeping.

Sicut, pater, hoc eredimus,
Sicut de hoc confidimus,
Sic nobis auxiliaris,
Aliunde non querimus
Auxilium, nec petimus,
Quia solus tu me deris,
Si non aliquando feris
Pro nostris culpa teris.
Non propter hoc diffidimus,
Seimus enim quia geris
Curam nostri, et nos queris
Quando a te qua recedimus.

(13) We pray Thee, be mindful of us sinners on earth.

In celo, supra sperican
Rotantis mundi fabricam,
Immobilis dominaris,
Sedem tenens teatricam, ⁵
Aeciem tuam bellicam,
De excelso contemplar is,
Nos ecctas, nos hortaris,
Vt sit toga military
Prins tincta per rubricam,
Quam hostis familiaris
Nobis tollat tuis caris
Innocencia tunicam.

(14) We earn our body's bread by sweat; our soul desires the Bread of Thy Son.

Et quia, sine viribus
Et armis spiritualibus,
Accessimus ad duellum,
Quia, nullis verbis
Domatum, ul calcaribus,
Sentimus carnis aseilum.
Ideo, sanctum scabellum,
Quo stas, ad videndum bellum,
Adoramus cum fletibus,
Et ipsum nus met domicellum
Per ydomeu flagelium,
Subiecas supplicibus.  [leaf 111]

(15) In terra, nos te colunum, ¹⁶⁹
Et in celo te patronum [f. MS.]
Animarum cognosceimus,
Et te deum ulciophonum
Esse, et punicionum
In inferno metuimus.
Et ideo requirimus,
Et devote assistimus
Ante tuum sanctum thronum;
Vt nobis, qui peccamus,
Sis, vt de te presumerimus,
Memor miseracionum.

(16) Panem nostrum In sudore
Vescendum, et in labore,
Dedisti a principio,
Vsum modo tali more
Ipse mixto cum merore,⁸
Nuestra fuit recepto;
Sed, ne esset fastidio,
Praudisti de alio,
Longe satis meliore;
Hoc est, de tuo filio,
In quem panis conversio
Fit, ipse institutore.

(17) Quotidianum petimus
Hunc panem, et requirimus,
Cotidie indigentes,
Primum exactor proximus
Secundum petit animus;
Sine ipse morientes,
Primo nionat omnes gentes,
Sed secundo penitentes
Quia panis est azimus,
Ideo, accidentes
Omni fermento carentes,
Debent esse,⁹ vt credeimus,

(18) Da panem istum, domine,
Vtrumque qui pro homine,
Vtroque fuit pensatus, [1112]
Sustentet moderamine,
Vnus vnum, sed minime
Fiet alter sacius,
Si in nobis sit restas, [? MS.]
Per quem nobis sis iatus
Non propter hoc in turbine,
Vindicte sis recordatus;
Sed memor sis, quod nos natus
Tuus redenit sanguine.

¹ hominis, Pr. ² leaf 110, col. 4. ³ nostri nosque, Pr.
⁴ A te quando, Pr. ⁵ theoricam, Pr. ⁶ flacius, C. ⁷ te, Pr., om. C.
⁸ tali more, Pr. ⁹ Esse delect, Pr.
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1 confossus, Pr. 2 Et ex, Pr. 3 Sed, Pr. 4 fac nos, Pr. 5 triduo, Pr. 6 vita nostra, Pr. 7 deilimus, Pr.
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For our iron hearts we need 1. re-
membrance of sin, 2. suf
ferring, 3. love.

We pray Christ for grace to fit us to enter into Glory.

God, fight Thou for us! Nought can we do of ourselves.

The first Latin Poem, on God in Trinity.

(27)

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II. A LATIN HYMN TO THE VIRGIN MARY.

(14 stanzas of 12 lines each, ryming aab aabb abba.)

(1) Ave reclinatio in [MS. torn] 1
Et propiciatorium,
Et captivi spep populi,
Data in duersorium
Reis, et in refugium,
Et in locum latibus,
Que patris ade vetuli,
Et damnatioc seculi
Ere, uc damnatorum,
Pro quodam morsu populi
Aspecti ris in gaudium,
Communasti in gaudium,

(2) Maria, apto nomine,
Presagio, non omnne,
Diceris ab infancia;
Que in noxis caligine;
Pro viario discriminate,
Polo mundi sis media,
Vt gens, per mare denia,
Ad te, sua vestigia
Dirigat viso lumine,
Et a circumferencia,
Pro impetranda gratia,
Circumilderis in cardine.

(3) Gratia tu officieris
Directium itineris
Norma\textsuperscript{10} vite rectissima.
In orbibus sulligeris
Noue legist et veteris,
Stellarem splendissimam,
In prosperis humiliam,
In aedificis\textsuperscript{11} fortissimam,
Semper astans pr\textsuperscript{o miserris,
Electarum dignissimam,
Tam corpore quam anima,
In inferis & superis. [Leaf\textsuperscript{113}]

(4) Plena est tua ylria,
Hausta, celesti gratia,
Puteo sancti spiritus.
Si pulsieris instancia,
Precom, res est notoria,
Quod effundes\textsuperscript{12} et strepitus
Deprecantis, sollicitus
Obtinebit ut penitus.
Deorum stillicidia
Mittas; nec sit prohibit
Camehorum exercitus
Portans peccata grauen.
The second Latin Poem, on the Virgin Mary.

(5) Dominius, ad hoc prouida,
Te repleniit vt placida
Refundendi sis feruida,
Quia sicut in yride.¹

(6) Sic tu, plena et granida,
Signum habes que rorida.
Compassine et fluida.
Sis, tue genti languide
Quonque anima morbida,
Et tua siti arida,
Per te respiret valide.

(7) Tecum a puericia,
Virgo dulcis, clemencia,
Creuit, et miseracio ;
Sic creuit-que celesta
Transcendens aula regia,
Dei sedes² in solio.
Nulla vuquam plantacio
Fuit, uel educatio
Reis sic necessaria ;
Nam licet sit collectio
Eius semper dispando
Caret, et de crescencia.

(8) Benedicta propterea
Omni loco et platea [leaf113, col. 2]
Dicaris ab hominibus,
Quia per hoc est flaminea
Cherubin dira rumpea
Amota suis passibus,
Introitus exulibus
Patet, et viatoribus.
Via celi est lactea,
Que solebat volentibus
Intrare regnum omnibus
Esse sanguine rubea.

(9) In mulieribus tu es
Vnica, que restitues
Hereditatem perditam,
Qui de pecauto arguies
Manuim, sed nulli rennes
Gratiam tuam solitam ;
Immo cumeris gratuata
Ipsum dabis, et placitam.
Quia semper hae afluxes,
Et licet quis per orbitam
Tortam vadet, et vetidam,³
Eum cito non obrues.

(10) Et si dicatur verius
Pro reis, et salubris
Ipsos errantes dirigis,
Ipsos lapsos ⁴inferius,
Et iacentes diuitius [leaf113, col. 3]
Quam oporteret erigit,
Et quandoque hos corrigis,
Ne manes mundi remigi,
Alliquid agat durius,
Signum est quod hos diligis,
Et non dormis nec negligis,
Ne cedant in deteiuris.

(11) Benedictus in seculum
Sit ille, per quem titulum
Telem habes in seculo,
Christus, qui tui clausulum
Vteri sui ⁵bailium
Fecit firmato pessulo.
Qui, moriens pro populo.
Se delit in patibulo
Opprobij spectaculum ;
Et, superato Zabulo,
Fraeto-que suo baculo,
Se suis dat in pabulum.

(12) Fructus est cossetibilis,
Comedentibus vitis,
Dulcis azyme gustui,
Nature ammirabilis, ⁶
Arti indoctrinabilis,
Stupendus intellectui,
Inusitatas vasui,
Vetito quondam fructui ;
In omnibus dissimiilis
Solummodo auditui,
Et non alteri sensui
Fide comprehensibilis.

¹ ydria, Pr. ² sedet ³ vetitam, Pr. ⁴ Lapsos ipsos, Pr. ⁵ suum, Pr. ⁶ admirabilis, Pr.
Hymn to the Virgin. I get the Pilgrim's Scrip and Staff. 201

(13) Ventris tui in orulto, 145 Amen dicit et asserit, [Fo. xxviiij] Christ sprang from thee. Qui tuas laudes aperit, Qui devote se ingerit
Ornato flore primulo, Et te recte magnificat, Sod, ut vultus in speculo Qui devote se ingerit
Representeratur oculo, 149 Ad laudandum vt scierit, Et ad uitem te applicat.
Et speculum non leditur, Qui alter se implicat, Et tuas laudes abdicat,
Sic dum a te recipitur, Et tuas laudes implicat, Et tuas laudes abdicat;
Dum manet, dum egreditur, Sic dum a te recipitur, Sic dum a te recipitur;
Hoc sit illeae clausculo; Ille tibi preindicat, Ille tibi preindicat;
Nulla via reliquitur, Sic dum a te recipitur, Sic dum a te recipitur;
Nil suspectum admittitur; Sic dum a te recipitur, Sic dum a te recipitur;
Fructus habes cum flosculo. Sic dum a te recipitur, Sic dum a te recipitur.

I get the Pilgrim's Scrip and Staff. 201

[The Pilgrim.]

4 After, (shortly to expresse) 7189 [Cap. evii, 'prose.]
Gracie dieu, off hir goodnesse, Grace Dieu gives me the Scrip and Staff.
Off the skryppe and the bordoun [Stowe, leaf 139]
Putte me in possessiouy,
And I thoughte a noon ryht tho
That I was redy for to go
Vp-on my way, but trewe(ey)
I ne was no thyng redy,
Lyk as I wende; sfor vn-to me
Ther as I stood, ryht thus sayde she.

Grace dieu sayd [In Ju. Stowe's hand. The Stowe MS. has it.]

\[ The tyme ys good and couenable
(As I ha sayld), and acceptable
That I my promys and my graunt,
Holde vn-to th\'e, \& my couenauynt,
As I be-hilte: tak hed her-to.
And thow requeryst yt also,
To be gyrt (for sykernesse)
With a gyrdel off ryhtwysnesse,\]

She says that as
7200 [leaf 114]
I ask her for a Girdle of Righteousness,

4 The 44 French lines following are given for Comparison with Lydgate's 82 English lines 7189—7270:—

Pres, entre les mains me mist 7189 Le pelerin
Le bourdon, dont grant joye me fist, (7192-3) grace dieu
Car tresbien prest estre cuidoye
Dé me mestre tout a la voye ;
Mais non estoie ; car lors me dist :

R est le point, comme tay dit,
Que te tiengne mon couenaynt
De ce que tay promys denuant
Et aussi de ce mas requis,
Pour la parolle que tay dis,
Cest, destre de justyce ceiucts,

(7204-5)
Before having a Girdle I must put on a Doublet.

Grâce Dieu.

'Thy reynys strongly for to streyne,
fllessly lustys to refreynye.'

'No man hath power (truste me)
for to gon at liberte,
But he be gyrt ryht myghtyly.
Therfor, (off purpos feythfully),
The tassure in wele and wo,
I wyl the gyrde, or that thou go,
So that thou (in thyn entente)
Off fre wyl lyst to assente,
To be thus gyrt; and ellys nouht,
Now sey, as lyth ryht in thy thouht.'

The Pilgrime: [In Jn. Stowe's hand. The St. MS. has it, f. 130, bk.]

I agree to
everything.

"Ma dame," quod I in lowly wyse,
"Al that enere ye denyse,
I wyl ther-off no thyng refuse,
Nor ther-vp-on no lenger muse;
But off this thyng, with al my myght
I yow requere off verray ryht."

Grace dieu:

She says that
I must have
a purpoynt or
Doublet,

ffyrst, to make thy syluen strong,
To be myghty a-gyn al wrong,
Yt be-houeth, in thy diffence,
for to maké resistance,
That thou haue strong armure.
And ffyrst, (thy syluen to assure,)
Next thy body shal be set

A purpoyntr or a doublet,
On wych thou shalt fful myghtyly
Be gyrt and streyned ryht strongly
I don't like Armour; but Grace Dieu shows me a lot.

'With a gyrdel off Ryhtwysnesse,
Ther-on thyn armure for to dresse.'

The pylegym.

"Certys," quod I, "yiff ye lyst se,
Yt wer contrarye vn-to me
To gon armyd in my vyäge;
Yt woldè lette my pylegymage,
And don to me ful gret grevaunce;
ffor I hadde neuere yet vsaunce
Nor in custom, trustè me,
Al my lyue, armyd to be:
I knewe I ther-off nothyng
To me yt doth ynoiih suffyse,
To be gyrt (in sothfastnesse)
With a gyrdel off ryhtwysnesse."

But than thys lady off gret uertu,
Wych ys callyd Grace Dieu,
In-ta chaumbre ful secro
Entrede; and than she callyd me.

Grace Dieu:²

"Kom ner," quod she, "and ha no drede;
Look vp an3 hih, & tak good heede.
Vpon thys perch, the harneys se,
Wher-with that thow wylt⁴ armyd be,
Pertynent to thy vyäge
And nedful to thy pylegrimage."

[Blank in MS. for an Illumination.]

Ther saw I helmys and haberiouns

Plate and maylle, for champyouns

---

Sur les armes, et bien estrainct.
⃯ Arme, dis ie ; que dictes vous ?
An cneur me donnez grant courroux.
Armey cheminer ne pourroie ;
Armes porter ie ne sauroye ;
Armes ie ne pourroie trouner ;
Ceincture soullist a porter.
⃯ Adone en sa courtine entra,
Et pour y entre mappela.
⃯ Or regardes, dist elle hault,
A ceste perche ne te fault
Pour chercher armes loing aler ;
Assez en voyys pour bien tarmer ;
La sont heaulmes et gambesons,
Gorgerettes et haubergeons,
I must wear Armour against the attacks of Foes.

*The Pilgrim.*

†Gorgetys ageyn al vyolence,
And lakkys stuffyd, off diffence;
Targetys and sheldys, large & longe, ¹
And payys also that wer stronge,²
ffor folk to makë résistence,
Tallë³ that wolde hem don offence.

I ask, Who will attack me?

Than quod I, "as in bataylle,
What enmy shal me assaylle
Or a-geyn me make affray,
To distourle me in my way?"

Grace dieu

`Wenystow thy sylff tassure,
ffor to⁴ gon with-oute armure
To Jerusalem, & nat fynde
Brygauntys to-form And ek be-hynde,
Daungerys grete, & encombrances,
Empechementys & meshaunecys?
Thyvs and mardrerys ay lyggynge
Vp-on the weye, eure espyynge,
Thow shalt fynde, so gret plente,
That thow off hem shalt wery be,
Ther assautys to endure.
Wherfore⁵ the nedeth strong armure,
Myghtyly hem to with-stonde.
And for thy profyt, y wyl ffouldye,
With harneys to arrayen the,
That thow shalt nat afferyd be.'

The pylgrym

"Ma dame," quod I, "syth ye wyl so,
Armyd algatys that I go,
Shew me what armure I shal were,
And what wepenys I shal bere;
And how I shal me armen wel,
And the maner euerydel."

---

Targes, et quanque faillir peut
A cil quil desfendre se veult.
'Qui est, dis ie, qui massandra,
De qui desfendre me faulra!'
†Thanne, off merveylous fasoun,
She took to me a Gambeson,¹
A maner harneys that I knewe nouht:
And behynde, ther-on was wrouht
A ful strong styh² off fynē stel,³
ffor to receuyē strookys wel
Off the hamer, whan euere yt smyte,
That yt shal hurtē but a lyte.

[Blank in MS. for an Illumination.]

Than quod Grace Dieu to me:
‘Thys Gambesoun wych thow dost se,
Ys so wrouht, (who taketh hede,)
ffor ta-woyde⁴ a man fro drede;
That, from cartage in-to Inde,
Men myghtē nat a bettre fynde;
Yiff he hadde on thys garnēment,
And clad ther-in (off good entent),
He myghte nat ouerkomen be,
But fynally, in surete,
With gret worshepe & gret glorie,
Off hys Enmyes han vyectorye.

‘And yet thys garnement, (I dar swere,
Who that euere doth yt were,)
Hath most Ioye & plesanunce
In thyng that ys to folk penaunce,
ffor hys proffyt & avauntage,—
Som folk holde yt gret damage;—
ffor pacience (in conclusioun)
Haueth⁵ thys condicioun,
(ffor to deseryve and spek in pleyn
Off pacience the trewē greyyn.)
I menē, to hys avauntage
ffructefyeth with fforage:

¹ Gambeson, Gabison. A fashion of long and quilted horse-
mans cassocke or coat, used in old time.—Cotgrave.
² Cp. ‘the Styth set at thy bak,’ 209/7478, below.
The Gambeson I am to wear is called Patience.

Tempest fullfylleth hys garnerys,
And pestyleçë hys celerys;
Hys sofftest bedde, (in sothnesse,) Ys ymakyd off hardnesse.
In peyne and wo, ys hys delyt,
And in suffraunce, ys hys respyt;
Hys deyntes stonde in povertie,
Hys solace in aduersyte;
And fastynge (in conclusion)
Ys'hys recreacioun.
He wexeth fat by abstinence,
And gruchcheth for no vyolence;
Peyne and tribulacyou;
Ben to hym consolaciou;
And the mor he feleth peyne
The mor he ys (in certeyne)
Hardy in hertë by constauence,
With the Stel off just suffraunce.

''And for that paciencé, with wo
Ys ypkyked and punysshed, so
By verray trewe examynynge,
As a purpoypnt with sawyng
By long examynacioun,
Therfore thys armure Gambisoun,
(Who consydreth fro poyn to poyn)
Ys ycallyd a purpoypnt
With-outë prykyng (in substantie),
And punysshing, with gret suffraunce,
In mescheff and aduersyte
He taketh al hys dygnyte;
And theroff (in conclusion)
He receyneth hys Renoun,
Thys armure most merceyflous,
In al diffence most gracious.

'And therfor (shortly in sentence)
The name ther-off ys paciencé,
The wych, in every aventure,
Ys ymakyd for tendure,
Peyne and tribulacioun,
Voyde off al reballiou:n:
Christ wore it; and I am to put it next my skin. 207

' Ryht as a styth forgyd off Stel [1 Stythbee St.]
ffeleth the strokys neneradel [2 strokys St., stokys C.]
Off thys fiethris Semothe & soffte,
Thogh men ther-on smyten offte, 7372
So pacynce (in hyr werkyng)
Maketh nener no gruchchyng
Off no thyng she doth endure.

' And therfore, (I yow ensure,) 7376 [Cap. exii, prose.]
With thys Gambisoun, Cryst ihesus,
That paciente lord, most vertuous,
Was yclad (yiff ye lyst se)
When he heng vp-on a tre, 7380
And with hys blood, mankynd he bouht,
Suffreden deth, and gruchchede noth, [Stowe, leaf 133, back] and com-
Nor spak no word in hys penanuce ;
But, thorgh hys myghty gret suffraunce, 7384
He was bete and hamryd wyth,
As a plate vp-on a styth, [3 a St., om. C.] tho he was
The forgyd Monye for Ramsoun
To maken our redempciouns : 7388
The cruel Smythes, off Rancour
Sparede nat for no labour
Til they hadde hym forgyd wel,
Tryed hym out as any stel :
In wych metal ther was no lak ; [Supra dorsum mens
And ay they forgede on hys bak ; fabricaturnat peccatores
And paciently he dede endure ; [leaf 117]
He armyd was in swych armure
Wyth the Armys off pacience.

' And therfore, in thy dyffence,
That thow suffre no dyffame,
Take then this purpoynt of Patience,
Tak a purpoynt off the same, 7400
Wherso thow go, in see or lond :
Have yt here redy to thy thon hond ;
Next thy body, lat yt be set,
In stedé off a strong doublet; [7 stronge St.] 7404
ffor next thy cors yiff thow yt were,
AH thy thyn Armure thow shalt bere
Mor esely ; & ha no wonder,
Yiff pacience be trewly vnder. 7408
I put on the Gambeson, but am too fat for it.

The pylgrym.

A-noon after (by hyr assent) I dyde vp-on thys garnement.

[Blank in MS. for an Illumination.] The wych was hevy for to beere,
And ryht komerous ek to were;
Grevous also, and streith\(^1\) to lace,
And ryht peynful to embracing;
And, for the peyne, I gan abreyde,
And to grace dieu I sayde:
"Ma dame," ques I, "thys purpoynt
Was nat shape fro poynct to poynct
To my plesaunce, I yow ensure;
for I may nat wel endure
To bern yt pleyly at myn ese:
The shap ther-off ne doth nat plese\(^2\)
To me, pleyly; nor the ffasoun
Accordeth to myn offynynoue."

Grace dieu

Quod Gracë dieu, 'thys garnement
Ys wel shape to myn entent,
Thoght yt be nat to thy plesaunce;
for thy body, in substantce
Ys so ffat, so gret\(^3\) and large,
And oeverlade with gretë\(^4\) charge,
That yt may nat be enbrachyd\(^5\)
Aboutë the, nor wel ylacyd,
And yet the faute, to myn entent,
Ys nat in the garnemert,
But only founde in thy gretnesse,
And in thy boystous frowardnesse,
That thow mayst vp-on thy bak
Sustene yt, but thow fynde a lak;
And al the faute ys founde in the,
Off wylyful contrariouste.

"But, thyn errore to reforme,
Thow must thys-sylff mekly confermure.

\(^1\) streyt St.
\(^2\) Sidenote in MS.: Que est enim fortitudo mea vt sustinerem?
\(^3\) fatte / grete St.
\(^4\) grete St., gret C.
\(^5\) ben bracyd St.

[Stowe, leaf 134, back] 7440
I must grow lean and fit myself to the Purpoint, Patience.

'To thys garnement, truste me,
And nat the garnement vn-to the;
And put away the gret outrage,
The fraatenesse and the surplusage
That ys in the, and the gretnesse;
And the contourné by mekenesse\(^1\)
To thys purpoyn, that yt may be
Accordynde\(^2\) & egal vn-to the,
In euyry party wel syttyng.

'And thogh that yt, as in semyng, Be nat, at the pryme fface,
Euenly shapé the tenbrace
Yet after-ward, vn-to thy n ese
Yt schal be syttyng, & wel plese;
ffor thynge that greueth the to-day
Shal be to-morwe\(^3\) vn-to thy pay; \[\text{[tomorwe / be St.]}\]
Yt may so falt, off áventure;

'And therfore al-way\(^4\) the assure
In thys garnement for diffence,
Wych ys callyd pacyence,
With whos power, (now vnderstonde,) AH assautys thow shalt with-stonde.

'ffor wrong despyt & al desdeyn
That any man kan to the seyn,
Outher off pryde or surquedye,
Repreff or any vyllenye,
Venge the nat / nor do no wrak,
But looke a-noon thow tournié bak;
Lawhe and be glad, & sey ryht nouht,
And be nat troublyd in thy thouht.

'And off me thys wysdym here,
Berkyng off houmdys for to here,
Yt may to the, by good suffraunce,
Nonther damage nor do greanaunce.
Ageyn assautys off al swych wrak,
Lat the Styth set\(^5\) at thy bak,
And thy purpoyn off paciencye,
Myghtyly stonde at dyffence:
And with thys tweyné, trusté me,
Al maner off aduersite

PILGRIMAGE.

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\(^1\) [mekenesse St.]
\(^2\) [Accordyng St.]
\(^3\) [tomorwe / be St.]
\(^4\) [all way St., . . way C.]
\(^5\) [sytt St.]

Pilgrimage, 209

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\(\text{Non recto corde es, quia non vis dirigere voluntatem tuae ad voluntatem dei. August.}
\) Grace Dieu.

\(\text{I must fit myself to the garment, not the garment to me,}
\) I must get rid of my fat,

\(\text{and shape myself by meekness to fit the Purpoyn.}
\)
I agree to put on the Purpoint of Patience or Suffering.

Grace Dieu.

By suffering and adversity I shall be crowned,

as were the martyrs,

who, by patience or suffering won the laurel of Victory.

Grace Dieu advises me to put on this purpoint of Patience.

‘Thow shalt venquishe & her down;
And, lyk a myghty champioun,
Thow shalt with laurer crownyd be,
By suffraunce off adweryte.

As by record ful longe a-gon
Wer thys martrys enerychon,
Wych that wer in every poynt
Strongly armyd in the purpoynpt

Off paciencë, to sustene
The strok, when they wer leyd atwene

The hamer and the Styth also,
And a-twyxë bothë two,
The grene laurer off victorie,
And the crowne ek off her glorye,
Yforyd wer, (who taketh hede)
For guerdoun off ther eternal mede.

‘And therfore I consayllë the,
With thys purpoynpt that thow be,—
Wych ys callyd paciencye,—
Armyd ffyrst for thy diffence.
Thys my consayl; & thus I rede,
Be cause only thow shalt ha mede,
As for thy cheff proteccioun
Ageyn al trybulacyoun
Off false bryganztys that shal lye
Vp-on the waye, the tespye.’

The pylgrym.

“Certys,” quod I, “yt stondeth so,
That I wot nat what I may do
Touchynge your consayl, by no waye;

But at the lest, I shal assaye
Me taraye, in my dyffence,
With your purpoynpt off paciencë.”

Grace dieu.

Quod Gracie dieu, “thow must also,
Or thow in armys haue a-do,
Vp-on thy purpoynpt ‘pacyence’

But above it
I must put on the haberionn
of Fortitude,

So inly ffayr, that yt ys wonder;
But above it I must wear the Habergeon of Fortitude. 211

I must wear the Habergeon of Fortitude.

Wyth Deth to fyhte, & his meyne;
Thys to seyne, (yff thow kanst se,)

Ageyn al peyuyys and tourmentys
And hys dreeful tourmentys,
Replevysshed with mortal Rage.

Deth ys a best most saughe;
He chaungeth purpoos and devyses;
And al thys vnkouth sondry guyses,

Wytf for en trent in bataylle,

Hys Maans, & ek hys dreeful spere,
He hurteth nyli, & ek affere,
And spareth noon off no degre

How hifi they syytyyn in her Se,

ffor rhechesse nor for puissance.

But who wyl haven assuranunce
Ageyn deth, as a champyoun,
Lat hym haue on thys haberion;

And off deth, in al hys nede,
He shal ha no maner drede;
Off hys assantys nor hys wrak,
Nor for hym onys tourne abak,
Whil he hath on thys garnement

The wych was forgyd (off entent)

Off the most myghty armvrer,
Wych syt abowe the sterrys cler,
That forgede Souse & mone also,
And made hem in her cours to go.

And no man may be armyd wel
In platè, mayl, nor in stel.

Nor sur for hys savaciouz,
But he awake on thys haberion,
Wych calldys off verray ryht,
ffortitudo most off myght.

ffor, fforce ys calldys thys vertu,
Wyth wych serauntys off cryst iheau
Wer Armyd, the myghty championus
That made hem hardy as lyouns
"Fortitudo" or "Grace of the Virtue of the Habergeon".

"In batayle & in tournementys,
And constaunt evere in ther ententys [Stowe, leaf 136, back]
Vn-to the deth, & no thyng dradde,
Vp-on ther body when they hadde 7564
Thys haberioni yeallyd 'force,'
Whe-ryth they dyde hem-sylliff afforce,
To putte hem forth, & mat with-drawe,
In dyffence off crystys lawe, 7568
Thorgh ther prowesse & hyth renoun.
'And sothfastly thys haberioni,
(Who that enure doth yt were),
Off daggere, dart, Sword nor spere, 7572
Shoot of Arwe nor off quarel,
(Thogh they be groundel sharpe off stel,) 1 gronde St.,
They shal nat perece thorugh the maylle,
ffor the Ryngës (thys no ffaylle)
Wer Rynetted2 so myghtyly 2 Revetted St.
Clenchyd and nayled so strongly;
The yren werke3 was ek so good, 3 werke St., weer C.
Annelyd & tempryd with the blood 7580
That ran out off her wondys kene,
Thys made hem manly to sustene
Thassaut off brygauntys nyht & day,
That lay for pylgryme on the way, 7584
By vertu off thys haberioni. Fortitudo i. Force St.
'And therfore (off entencyoun,)
By my counsayl, sey nat nay
To putte yt on, & yt tassay,5 [hit assay St.] 7588
Aboue thy purpoynt 'pacyence';
ffor, yiff fforce (by my sentence)
Vp-on the tother be wel set,
Thow shalt fyghte wel the bet
(I dar wel seyn) wherso6 thow go:
Now lat se what thow seyst her-to." [Stowe, leaf 137]

"The pylgrym." 7
"Ma dame," (to speke in wordlys ffewe,)
"I pray yow that ye wyl me shewe, 7596
And to do youre6 bysy cure [5 youre St., my C.]
That I may se al the armure7 [7 tharmure St., C.]
Wych I shal were in thys vyage,
My other arms: Helmet, Gorgier, Target, Gloves, & Sword. 213

And yiff I fynédé avaughte
In tharnes ye prayssé so,
I wyl accordé wel ther-to."¹

Thanne she a-noon hath forth brouht
The haberious, fitul wel ywrouht,
Off wych to-forn I ha yow told;
And, to make me strong & bold,
Out off hyr tresour ek she fître.

An Elm, A Gorgier, A Targette,
Glovys off plate, A sword also,

[Blank in MS. for an Illumination.]

And thanne she spak & seydé, loo,

Grace dieu.

'Off thys harneys, take good heede,
And trusté wel thow mustest nede
Haue hem vp-on, (As by my lore,)
Or thow shalt repente sore;
ffor they only to the suffye,
Yiff thow the gouverne lyk the wyse.
And to my doctryne lyst attende,
Lyk a man, the to dyffende
Ageyn hem that wyl do thi wrong.

'And yiff I hadde the froundé strong,
I hadde the yové bet armure;
But I ha don my bysy cure
Yt to conservé, fför the³ prowh
Off folk that be mor strong than thow.

'An helm tavoydé thé fro dred,
Thow shalt ha ffyrst vp-on thyn held,
Thé to preserue, erly and late;
And a gorgier mad off plate;
And after thys [i]forygd ffayre,
Glovys off plate, a myghty payre,
Set vp-on thyn hondys tweyne.
fför ellys (yiff I shal nat ffeyne)
Wyth-outen hem (as thynketh me,)
Thow myghtest nat wel armyd be.

'And, to declaren in substaunçe,
Thyn helm ys callyd 'Attemptraunce';

¹ The Stowe MS. puts the heading 'Grace Dieu' above the next line.
The Virtues of the Helmet: it protects Eyes and Ears.

\[\text{Grace Diu.}\]

This Helmet, Attenerance, will enable me to foresee events;

\[\text{By wych afrom thow shalt wel se,}\]

Herkne and smel, at lyberste,

\[\text{Thynges to-forn or that they fall,}\]

And cast a-born, meschevys alle,

\[\text{That no thyng vnwarly grene,}\]

\(\text{ffor Attemprance} (\text{who lyst preue})\)

Haneth thys condycioum,

\(\text{Only off high}^{1}\ \text{dysereceyoun}\)

Kepeth theye\(^2\) cloos and secre

\[\text{That yt hane no lyberste}\]

To opne, (who-so lyst to lere,)

But whan tyme yt doth requeure,

\[\text{That fooly nor no vanyte}\]

Be nat to largë nor to fre,

\(\text{ffor yiff thys helm be mad a-ryht,}\)

\(\text{Yt shal nat hauce to large a sylt,}\)

\(\text{Lyst som Arwe, sharpe y-grounde,}\)

\(\text{Entre myghte, \& gyne a wounde.}\)

And at the Erys ek also

Thow mustest\(^3\) taken hed therto,

\(\text{That yt be nat to large off space,}\)

\(\text{Lyst that by the samë place}\)

\(\text{Entrede (by collusyoum) .}\)

Som noyse off fals detraccioun,

\(\text{Or som fooltyssh dalyaunce,}\)

Gruchchyng, or noyous perturbaunce.

\(\text{ffor thys helm, surer than Stel,}\)

\(\text{Stoppeth the Erys ay so wel}\)

\(\text{By prudent cyrcumspeceyoun}\)

\(\text{That Dartys}^{4}\ \text{off Detracyoun} (\text{Grounde and fyled for to smerte})\)

\(\text{Hane noon entre to the herte,}\)

\(\text{Wych be gretly for to drede}\)

\(\text{Whan they, off fals neyhebourhede,}\)

\(\text{Ben yforgyd off malys,}\)

\(\text{And ysquaryd by fals devys.}\)

\(\text{ffor ther ys noon mor dreader shouer}\)

\(\text{Than off a shrewede neyhebour;}\)

\(\text{ffor, with ther dartys, swych}\)\(^5\) konne

\(\text{Hurtë wers than bowe or goome.:}\)
Of the Helmet of Salvation, and the Gorgor of Sobriety.

'Ageyn whoe mortal meshane,  
Thys helm callyd 'attemprauance'  
Ys nedful, in thy dyffence,  
for to make résitence

At Nase, at Ere, & at the Syht,  
That yt hem kepe & close a-ryht.

ffor thyse helm, for assurance,  
Wych ys callyd 'attemprauance'  
As worthy & noble off fane,

Seyn poul gaff ther-ton¹ a name,  
And callyd yt (for gret delyht)  
' The helm off helthe & off profyt,'  
And commandede men take hed  
ffor to sette yt on ther hed

As for ther cheff Savacioun.  
'And a Gorger, lower doun,  
He bad (as for mor sykernesse)  
They sholde make off sobyrnesse;  
ffor sobyrnesse, with attemprauance,  
Haueth alway állyuance;  
ffor bothe they ben off on allye,

Ay to refreyne glotonye.  
And trusteth wel, (with-outé faylle,)  
Thys Armure hath a double maylle;  
And ellys (pleynly I ensure,)  
Yt wer to feble to endure.

'And yiff thou lyst the cause espye,  
Ys thyse, only, for glotonye  
Hath in hym sylff, off² frowardnesse,  
A dowble maner off woodnesse;  
Woodnesse off Tast & fals delyt,  
Havynge to mesour no respyt;  
And outrage ek off dalyuance,  
ffor lakkyng off Attemperauance.

'And fyrst, he doth hym sylff most wo,  
And sleth hys neyhébours also,  
Whan the claper ys out Ronge,  
With the venym off hys Tonge,  
Whan he hym teryth & to-rent.

ffor ther ys addere, nor serpente

Grace Dieu.  
This Helmet  
'Attemperance' protects nose, ears, and eyes.

7680  
This helmet 'Attemperance' protects nose, ears, and eyes.

7684  
St. Paul bade men wear it—

7687  
"take the helmet of salvation"—

7692  
The Gorgor of Sobriety

7696  
restrains Gluttony.

7700  
This armour is double mail,

7704  
because Gluttony is doubly mad, in taste and excess.

7712  
It works ruin with the tongue.

7716  
[Stowe, leaf 139]
Grace Dieu.

Neither adder nor serpent is so dreadful as a venomous tongue.

Of the Gorfier of Sobriety, and the Gloves of Continence.

So dreadful, nor malyeyous,
As ys A Tongë venymous;
No tryacle may the venom saue.

Therfore yt ys ful good to have— [1 to have St., tave C.]
Ageyn hys mortal cursyndesse,—
A Gorfier off Sobryness,
The wych Armure ys profytable
To allé2 folkys worshipable. [3 To alle St., Talle C.]

'Lat no man with hys tongë byte,
Nor with hys wordys falsly smyte,
Malyeyously to makë wрак.
Off hys neyhebour, at the3 bak;
ffor who so doth, he ys nat wys.

And Seyn Wylliam off Chalys,—
A man off gret abstynence,
Wych neure dyde offence,
(As hys lyff platly doth teche,)—
In hys Tongë nor in hys speche,—
ffor ay he dyde hys bysy payne,
Wykked tongys to refreyne.
And mys-spekerys, thorgh outrage,
That with her Tongë fyl in rage,
He brydlede hem, & dyde hem wreste,
What-euere they herde, to sey the beste.
Off whom ys good exaumple take,
And off hys lyff a Merour make,
That euere hadde in condyccion
To herë no detraccioum
In hys presencë, nyli nor fere,
Neure to lestene bakbytere.
And therfor, (as I shal devyse,) [Stowe, leaf 132, back]
Arme the in the samë wyse
Tavoyden (shortly in sentence)
Al bakbyterys fro thy presence,
And al manner detraccioum.
Wher thow hast domynaciooum.

'The nexte armure, the to saue,
Vp-on thyu hondys thow shalt haue:
A peyre off glouys forgyd wel,
Sureë than yren outer stel,
The Gloves of Continence, to stop lewd touchings, &c. 217

'Allè vices to restreyne;
Tharmure off thyn handys tweyne,
A-geyn the lust off fals touchynge,
Tast, or any dyshonest thyng
To ffele or touchè, as by wrong.

'flor to make the sylue strong,
Thow shalt thy counsayl take off me,
Vp-on thyn handys, armyd to be
With a peyre off glouys sure.
And the name off that armure,
The thrydd part off attemprauance,
Wych ys callyd in substauence
(The taforce in thy dyffence)
The noble vertu 'contynence,'
Wych vertu, seyd in syngulertc,
Ys egal to pluralyte.

flor thys vertu (yiff yt be souht)
By hym-sylff allone ys nouht
flor honest wyl, consiroynt with dede
In clennesse, ys worthy mede,
A-geyn al flessly shreîte
To arme1 A man in chastyte.

'Nouther off hem (who kan se)
May withouten other be,
No mor than (yiff I shal nat fleyne)
With-oute noumbre off glouys tweyne,
No man ys suryd for2 diffence,
flor to make résistence.

But whan that wyl & tast also
Ben accordyd, bothè two,
Off honeste, nat to trespáce,
Thogh they hadde fredám & space,
And also opportunyte
To don A-mys at lyberte,
Than semeth yt (yiff thow take hede)
He wer worthy ful gret mede;
As was Seyn Bernard, that holy man,
The wych (as I rehersè kan)
Was wel armyd on owther hond,
When he off a-venture fiônd3

Grace Dieu.
to restrain all vices, and prevent improper touchings.

The name of this 3rd part of Attenc-ance
[leaf 122, bk.]
is 'Conti-

This virtue is double,
in will and taste.

[1 To arme St., Tartme C. Stowe puts this line (leaf 110) before the one above it in C.]
[2 for St., for to C.]
[3 homde . fende St.]
The Sword of Righteousness.

'He ther-off no thyng wytyng,'

A womman in hys bedde lygyngynge

Nakyd, ful off lustyhede,

And plesyngynge off hyr port in dede,

Wych gaff hym grete occasioun,

Wyth tokynys off temptacioun,

Thorgh hyr port off whommanhede.

But he thér-off took noon hede;

ffor she ne myghte hym nat excite,

In hyr bewte to delyt;

He took off hyré no reward,

ffor to tourné to hyr ward;

ffor, surere than any stel,

Hys handys wern yarmyd wel,

That, whan he sholde hane A-do,

ffro Touch & Tast he kepte hym so

That she myghte hym nat dyllude.

Wher-vp-on, she gan conclude,

And affermede off hym a-noon,

That ounther off yren or off ston

He was ymad, & lyk no man:

And thus he the palmé wan

Off chastyte ; and she A-noon,

Shamyd & confus, ys a-goon ;

And he with victoire a-bood styyle.

'And therfor (as by my wylle)

Thow shalt thó Armen (& nat feyne)

Wyth swych a payré Glouys twweyne.

'ffor the also I shal prouyde

Tave A swerd ek by thy syde ;

(A bettre was ther neuere founde,

Off stel forgyd, whet nor Grounde,)

Wyché shal ynowh suffysse

Thé to dyffendé many wyse,

Yiff any Emmy thé assaylle

(Onther in skarmussli onther bataylle,) 

I the ensure, in al thy nede,

Whyl thow hast yt, thow shalt nat drede

Off noon Emmy, nor no dystresse,

The name therrest is Righteousness.
The Sword of Righteousness makes the Body obey the Spirit. 219

'A bettre sword was neuere wrouht, [leaf 123, bk.)
Off prince nor off kyng yboult;
ffor the sword off goode Oger,
Off Rowland nor off Olyuer,
Was nat (for to reken al)
Off valu, to thys sword egal,
So trusty nor so vertuous,
To folk in vertu coragons. 7844

ffor thys sword hauneth so gret myht, [Stowe, leaf 111]
To rych and povre for to do ryht,
And thorg thys sword weryng
Yiveth every man hys owne thynge:
A sword mad for an Emperour,
And for every governour,
And al that haun regencie
A-boue other, or 1 maystrye, [3 off St.] 7852
Therby to governe ther meyne
And ther sogetys in equyte,
That noon do to other wrong
(Thogh he be myghty outhre strong,) 7856
By force nor by vyolence,
Hys neyfhoure to don offence.

ffor thys sword, in every place,
All wrongys doth mAnace,
And techeth A manhys body wel, [2 manny's St.] 7860
Not to be stordy nor rebel;
A-geyn the Spyrtyt, no thynge to seye,
But to be soget, and obeye;
And techeth A manhys herte off ryht,
To loue god with al hys myght,
A-boue al other Erthy thynge,
As hym that ys most myghty kyng;
Eschewe ffraude, deceyt & guyle;
And that, by couert off no whyle,
He, in hys affeccion,
Off wyl nor off enteccioun
Ne do no maner tyranye,
Oppressyoune nor robberye;
And chedily, that every maner wyht
Gouerne and rule hym sylff aryht, 7876

It is better than the sword of
Rowland or Oliver, or of
Oger the Dane.
It makes every one do
Right.
It constrains
the body to be subject to
the spirit,
and never oppress or
rob any one.
'Vyces putte in subiecieion, [1 To putte vices / in alle Stowe, leaf 111, back.]
That vertu ha domynacioeu [2 ha his St.]
The flesshē felly to chastye, Yiff yt rebelle in any wyse
To be to sturdy or to bold,
As seyn Benyth 8 dyde off old,
Gyr with the sword off Ryghtwysnesse,
When he dyde hys flessh oppresse
As a myghty champyoun:
With-standyng hys temptациoun.
As regent and gouernour,
He made the spyrtyt Emperour,
Smot the flessh, by gret duresse,
With the sword off Ryhtwysnesse;
Punysshede hym so cruelly,
With-outē respyt or mercy,
Almost euene to the deth,
In poynt to yeldyn vp the breth;
Tyl he, lyk a manly man,
With thys sword the lourer waan.
Hys flesshhe rebēl, he gan to daunte,
And his myght vp-on hym haunte, 4 [1 C. leaves out this line.]
Ther yt was inobedyent.
To ben at hys comaueldement,
So lowly to hym, & so mek.

\[\text{Grace Dieu.} \]
It helps to subdue the flesh,

as St. Benet, girt with this sword, withstood temptation,

and overcame the flesh.

This Sword of Righteousness you must wear on your pilgrim-age,

against your secret self-caused foes.

[Cap. cxxiii, prose.] [leaf 124, bk.] [Stowe, leaf 112] [3 which St., wych C.]

On pylgrymage, wher thou shalt gon,
Ageyn thyn Enmyes euerychon,
Thy preyv enmyes (thus I mene,)
Hard and grousous to sustene;
fiör ther be noon so peryllous,
So dreadful nor so dangerous,

As ben thylke Enmyes in seere, [5 nygh St., nyght C.]
Wych off thy sylff ycausyd be,
And grucehe ageyn thē nyh & ferre,
With the Spyrtyt to holde a werre.

′But or that thow thyres beare fynne,
And or that froward wyl enlyne,
Thyn hertē makē to asente,
Loke thow chaunga thyn cutente,
Symsunlyte to oppresse

With thys sword off Ryghtwysnesse:
Daunte alway hys rebellioune,
And brynge hym to subieccioun;
Lat nat thy flesshe ha the maystyre,
But mak hym lowly bowe & plye.
To the spyrtyt in euerythyng;
And lat thy reson, as lord and kyng,
(By tylte off domynacioun,)
The flesshe hau in subieccioun.
Thyn edeth yt no mor to muse;
Thys sword off ryht thow dost wel vse,
Thy sylff to gounern & to saue.

And thys sword also shal haue
(To kepe yt clene in hys degre)
A skawberk off humylyte,
Wher-iné,1 (for most ávauntage)
Thy sword shal haue hys herbergage;
Only to teche & sygnefy,
That eche good werk (who kan espye),
May lyté2 vaylle, but yiff yt be
Closeyd vnder humylyte. 
[Cap. cxxv, prose.]
Thys sword shall haue hys herbergage;
May lyté vaylle, but yiff yt be
Closyd vnder humylyte. 

Thys skauberke (in especyal)
Ys makyd off A skyn mortal:
Thys to seyne, (who so kan se,)
Al Erthy folkys that her3 be
(Off ech estate both yong & old,)
Shal deyen, as I ha the told.
Ha thys ay in thy mynde & thouht,
And lat thy skauberke ther-off be wrouht;
And ther-vp-on conclude, and se
To namen yt ‘Hamylyte.’

ffor ther ys noon so proud alyue,
A-geyns deth that may wel stryue;
And who that hath ay deth in mynde,
Som whyle I trowé, he shal fynde
To knowe hys owné ffreelte,
A skawberk off humylyte.

And, to purpos, I telé kau
How that onys a pubplycan

\[\text{Grace Dieu.}\]

1 The flesh must bow to the spirit in everything.

2 For the sword of righteousness is kept in the scabbard of humility.

3 This sword of righteousness is kept in the scabbard of humility.
And a pharise also,
Kam to the temple bothc two.
The ton hym syllf gan iustefye,
And off pryde to magnefye, 7960
That he was lyk non other whilht;
And bostede in hys oune syllt,
He was hooly in hili degre:
Thus sayde the proudc pharysee;
And off pryde he fyrtst be-gan1 To despyse the pubplykan;
Sayde, 'he was to hym nat hable
Off meryt, nor comparable
'Off whos pryde, affermc I dar,
That he thys swerd to proudly bar,
Havynge nat (who lyst to se)
The skawberk off humlylyte,
He lyst nat Se, no thyngh at al,
That ha2 was a man mortal;
But off hiles presumptuousnesse [Stowe, leaf 143]
He shewed out hys Ryghtwysnesse,3
Gan to boste, & crye lowde. 7976
[3 And hym syllf / koude nat Redresse. St.]

'And so don al thys folkys proude,
To gehe hem fame by veyn glorye,
And putte her namys in memoreye,
But thow ne shalt no thyngh do so,
But let4 thy Sword (tak hed her-to)5 [4 bye St. (let = leave)]
(The Sword, I mene, of Ryghtwysnesse,
for any maner holynesse,)
Cloes with-Inne (wheh so thow be,)
The skawberk off humlylyte.

Virtue is of no arail without Humility.
'A-vaylleth any perfeccioun—
Abstynaunce, outher penannece,
Or any verta, in substance—
But yiff they ygroundyd be
On6 lownesse and humlylyte,
[6 off St.] 7992
Ground and rote off ech good werk.
And put thy Sword in the skawberk
Off meknesse & lowlyhede.7 [7 Lowlyhede St.]

And after that, tak good heed 7996
' (As a man no thyng afford)
The to gyrdel with thy swerd,
Thys noble swyrd of ryczhtwynnesse
In the skawberk off meknesse.

'T And thy gyrdel ek shall be—
With wych thow shalt ygyrden the—
The gyrdel off 'perseverance';
The Bokle callyd ek 'constaunce';
That whan the tong ys onys Inne,
They shall neuer parte A-twynne,
But perpetuellly endure
To kepe the cloos in thyn Armiure,
That they departe nat assonder.
And yiff they dyde, yt wer gret wonder;
ffor perseveraunce (I dar seye)
Ys the verray parfyty keye
And lok also (I dar assure)
Off perfeccion off armiure.

'And therefore alway do thy peye
ffor to fastne wel thyss twyne,
The gyrdel off perseveraunce
With the Bookle off constaunce;
And than thy Swerd, longe tabyde,
Ys wel gyrt vn-to thy syde:
Ha thyss wel in mynde, I charge.

'Now wy! I spekyn off thy Targe,
The wych in soth (who kan entende,)
Schal thyn Armiure wel A-mende,
And kepe yt, (lyk as yt ys wroult,)
In vertu that yt A-peyre nonht.
The wych vp-on thy brest to-fore,
Off custom enuere shall be bore,
As cheff thyng for thy dyffence:
The name off wych shall be 'prudence';
A Targe most worthy off Renoun.
ffor, whilom, Kyng Salamoun
Bar ay thiss tarse in hys entent,
ffor to do ryhtful Iugement,
Rychere to hym (Erly & late)
Than off gold to .ij.4 homdryd plate,
Of the Target of Prudence, and King Solomon.

'And mor off valu (as yt ys told)
Than al the sheldys mad off gold,
Wych in hys temple (out off doute)
He made hangé round a-boute.

ffor, by thys targé off prudence,
He haddé so gret excellence
Of worshepe, & so gret honour,
As he that was off wysdom flour.

While Solomon was governed by
Prudence his magnyficence lasted.

Hys sheldys off gold, ek everychon,
A dyen¹ whan prudence was a-gon.
ffor prudence, the shyld I calle,
Off fyue hundred the best off alle,
ffor to rekne hym,² on by on;
And, to kepe a man ffom hys fon,
Ys noon so myghty off vertu,
Nor equyualent³ off valu.

'Wherfor,⁴ whil thow art at large,
Looke thow haue vp-on, thys targe,⁵
Wherso thow entre in batayl,
Whan thyn Enemyes the assaylle,
To force⁶ thy quarel & a-mende,
Ber vp, & wel thy-sylff⁷ dyfíende
At alle assantys fer & ner,
In maner off a bokêler.
ffor⁸ gonmys, dartys, & quarel,
Shrowdë the ther-vnder wel;

Be no coward, but wisely bold.

'And now I hauue the pleynly tolde
Off thyn armure, (yiff thow tak heed,)
Wher-off thow shalt haue ay most nede,
With-ounten many wordys mo:
Now be avysed what thow wylt do.'

The pylgrym.

¹⁰'Certs,' quod I, 'ther ys no more;'
¹⁰ Lines 8073—8100 have no counterpart in the Camb. prose, or in its original, the first version of the French prose.
I ask why Armour is not given for my Legs and Feet. 225

"But I am astonyed sore
Off o thynge wych cometh to mynde,
Wych that ye ha lefft be-hynde:
Thys to seyne, off al armure
Ye han me makeyd1 strong & sure,
Saue my leggys & feect also:
Ye haue no thynge yseyn2 ther-to,
Nor ryght nouht for hem ordeyned;
The wych ouht to be compleyned;
for folk off hir dyscrecions
Speak fyrst off Savacions,
Off greevys, & kushewys3 ek also,
Whan that men shal haue a4-doo;
But ye (by short conclusion)
Make ther-off no mencyou.
"But, for to tellē yow my thouht,
for my party, I rechche nouht;
for, in sped off my vyage,
Yt were to me noon ávauntage,
Yiff I sholdē gon at large,
for to bero so gret a charge."

Grace dieu axete5
'Sawah thow enere6 (so god the blesse !)
In forest or in wyldernesse
(Tel on, yiff yt cometh to mynde)
Huntyng for hert outher for ynde,7
Chasyng for Raynedeer or8 for Roo,
Huntyng for buk outher for do?'

The pylgrym answereuth
"Trewly," quod I, "to speke in pleyn,
Somtyme, huntyng haue I seyn."

Grace dieu
"Thanne," quod she, 'I the comaundye,
Answere vn-to thyds demaundye:
Bestys that ben in wyldernesse,
Whan huntyys don ther bessynesse
To chacen hem, and kachche her pray,
What ys that thynge that best may
Helpen bestys in ther defence,
for teschewe the vyolence

PILGRIMAGE.
226 Grace Dieu says Venus & Cupid lie in wait for Pilgrims;

[leaf 127, bk.] ‘Off houndys in swych sodeyn iape, [Rape St.]
frely fro the deth to skape?’ [teskape St.] 8112

The pylgrym

I answer
‘flight.’

Grace dieu

‘Thanne, yiff they hadde vp-on Armure,
On ther legges, (hem sylff tassure)
Outher off platë, maylle, or stel,
ffro byt off houndys to kepe hem wel,
Answere ageyn, shortly to me,
Sholde they be swyfft, away to fle?’

The pylgrym

[Stowe, leaf 145, hack]

Armour
would there-
fore hinder
their flight,

Grace dieu

says that

‘Now her-vp-on tak hed to me,
Conceyue what I shal telli the:
In thy passage, ther thou shalt pace,
Yt ys holde a perylous place;
And I the putte in ful surnesse,
Ther lyth A mortal hunteresse,
In a-wayt to hyndre the,
Wyth gret nombre off hyr meyne,
Gretly to drede, & damagerous;
The name off whom ys dame Venus,
And hyr sone callyd Cupide,
The blyndë lord, waytynghe asyde
With hys Arwes fyled kene,
To the ful dreadful to sustene.
‘And thys lady doth enere espye,
With huntyes in hyr companye,
Most perillous to hurte & wounde,
Al pylgrymes to confouade.
ffor ther ys huntë nor foster
That chaceth ay the wyldë deer,
Nor other bestys that byth Savage,
That may be lykned to the rage
and Flight is their only defence: so my Legs are unarmed. 227

How greatly she ys to drede.
'And yiff thou kanst the trouthe espye,
Venus ys sayd off venerye; Venus dicitur a venandi, om. C.
for she ys the hunteresse Stowe.
Wych euere doth hyr bysynesse 8152
To take pylgrimes by som treyne,
And tenbraacen in hyr cheyne,
And with hyr ffyry brond also
for to don hem peyne & wo,
And ther passagé for tassaylle.
'And fynally, in thys bataylle
Ther gevyneth power noon, nor myht,
Nor other rescus but the flyght,
for flyght ys only best diffence ;
And for to make résistence [1 And St., om. C.]
A-geyn hyr dreadfull mortal were,
The flyght2 with hyre ys best a-ferre. [2 flyght St.] 8164
'for yiff A man be rekkiës
for to putte hym sylff in pres,
forwel dyffence off al Armure!
Ther folwe shal dyscounfyture 8168
On the party that doth a-hyde;
for Venus & hyr some cupyde,
In ther conquest han vyctorye,
And in ther werrys, fials veyn glorye,
Whan folkys at dyffencé stonde
To flyhté with hem hand3 off honde; [3 honde St.]
'And for thys skyle, thow sholdest4 be lyht [9 shust St.]
for to take thé to the flyght;
Whan thow hast nede, (take5 yt in mynde,) [9 hare St.]
Legharneys ys lefft he-hynde,
That thow mayst, at lyberte, [Stowe, leaf 146, back]
Hyr dartys and hyr brondys fle. 8180
'Whan thow hyr seyst,6 mak no dyffence, [9 seeet St.]
Nor noon other résistence,
But eschewé place & sylt,
And alway tak the to the flyght.
Tourne thy bak, & she wyl go;
And yiff thow flest, she fleth also.
I put on all my Armour, and my Sword and Target.

Grace Dieu.

*'A-geyn whos malys and envye, flyyht ys the beste' remedy
Off al other (yiff yt be souht);
Other harneyts the nedeth nouht
Vp-on thy leggys (truste me,) ffor no maner necessyte,
With Venus to holde chaumpartye.'

The Pilgrim.

And when I sawh, & gan espye,

But I dislike the purpoyst;
but lest Grace Dieu should be wroth, I put it on, and the habergeon;
then the gorger
and helmet;
then the gloves and sword;
and lastly, the target.

A-geyn whos malys and envye,
flyyht ys the beste remedy
Off al other (yiff yt be souht);
Other harneyts the nedeth nouht
Vp-on thy leggys (truste me,) ffor no maner necessyte,
With Venus to holde chaumpartye.'

And understood hyr wonder wel
Touchyng the armure euerydel
I gan assaye, and taryede nouht
Me tarné fro poynyt to poynyt;
But me lykede nat my purpoyst:
I fond ther-in so gret a lak,
Yt heng so heuy on my bak,
I woldé fayn haue lett yt be;
But lyst that she were wroth w/th mo,
I suffrede;
And after that, the double Gorger,—
To hyr byddynge I took swych hede;—
And thanne the helm vp-on myn hed,
Mad ful strong, and forgyd wel;
Next, my glovys, flynere than stel,
And gynte me with my swerd ryht tho. [Stowe, leaf 147]
And alderlast, I took also
My targe, that callyd was 'prudence,'
And hengyd yt on in my dyyfence
Round a-boute my nekke a-noon.

And platly, when I hadde al don
Lyk as she bade, with myn harneyts,
I felte ther-off so gret a peys,
That I myghte nat endure
The greuous wheyhte off myn armure,
That for dystresse I a brayde,
And to gracé dieu I sayde:

[Blank in MS. for an Illumination.]

The pylgrym
"Ma dame," quod I, "ne greffe yow nouht. Thogh I dyscure to yow my thouht; And lat yt yow no thyng dysplese, Thogh I declare myn grete vnhesse, And discloze yow my meschiff; Thys armur doth me so grete greffe, So grete annoy & dyspleseauce, That I ne may me nat a-vaine Vp on my way nor my Iourne, Swych hevynesse encombrith me.

"Myn helm hath laat me my syynge And take a-way ek myn heryng; And most off al dyspleseth me, I se nat that I wolde se. And also, (yiff ye lyst to lere,) Thyng that I wolde, I may nat here; And smelle also I may no thyng That shold be to my lykyng.

"Thys gorger (ek as ye may se,) Gret encombrance doth to me, And strangleth me almost vp ryht, That I may nat speke a-ryht, I felle so gret a passion: And (for short conclousioun) Thys armur may me nat profyte, In wych I do me nat delyte.

"Thys golys bynde me so sore, That I may weryn hem no more, With her pynchyng to be bounde, Myn handys ben so tendre and Rounde; And al the remnaunt (I ensure) That ye gaff me, off armurere, Me streyneth so on euery syde, That I may nat ther-wit a-byde.

"I ha to yow told al the caas; I am nat strenger than dauid was, Wych hadde so mychë suffysaunce; But, for cause off dyssaunce In hys youthe whan he was tendre, And off makyng smal & skendre,
I declare that I won't wear Armour when I fight Venus.

"(In the bybly ye may se,)"

Hym lyst nat Armyd for\(^1\) to be

When that he (thus stood the caas,) 8268

Sholdë fyhte with Golyas,

Swych Armure he hath forsake;

Off whom I wyle example take,

for my party, to go lyht,

To ben ay redy to the flyht,

When that Venus (by bataylle,)

On the weye me wyl\(^2\) assaylle,

Al thys armure I wyl leue,

Be-causë that they do\(^3\) me greue,

Off purpos (lyk as ye shal se)

That I may the bettre fle,

Lyst I stode in Iupartye

When Venus me dye\(^4\) espye,

Wych ys the peryllous hunteresse,

Pylgrymes to putten in dystresse."

Grace dieu

‘Yt nedeth her-on no mor to muse,—

By cause thow dost thy sylff excuse,—

How armoure doth to the grevauunce;

ffor he that hath\(^5\) no suffysaunce

Wyth-Inne hym-sylff tendurë peyne,

Off lytel thyng he wyl compleyne,

And a lytel charge refuse.

‘But shortly, yiff thow koudest vse

Thys Armure, yt sholde semë lyht,

And nat lette thë in thy flyht;

ffor thys armure ys nat heuy

To hertys stronge, that be myghty

To endure, and bydë longe

Vp-on heuy chargys stronge.

‘But thow hast excusyd thë,

That thow wylt nat Armyld be,

But go lyht, bothe\(^6\) fer & ner,

And therfore thow shalt han A\(^7\) Somer\(^8\) / Bahu / St., om. C.

To karyen-in\(^9\) thyn harneyes al,\(^8\) 8301

Wych in soth shal be but smal,

\(^8\) These lines are in Cambridge prose, p. 138.
To trusse yt in, when thow hast nede,
And with thy thou shalt yt lede,— 8304
Lyst sodeynly, in bataylle,
Any man the wolde assayyle,—
Lyte and lyte to vse the,
Stow 138, back
Euere a-mong, armyd to be.
8308
' And for thou hast made mencioun,
Off dauyd the noble champeyoun,—
That he wold noon Armys bere,— 8311
Wych slowh the Lyon & the Beere; leonem et vrsam C., om. St.
But touchyng the samë fourme 1 [form fourme C., fourme St.]
Thow mayst the neure to hym confourme,
But yiff thy body thow 2 applye [thow St., now C.]
ffor to fyhte a-geyn Golye
8316
With thy staff & with thy slynge;
And with the also that thow brynge
In thy skryppë stony fuye,
With the gaunt for to stryue,
8320
As dauyd dyde, thorgh lys renoun,
Whan he hym slowh & beet a-doun.'

The pylgrym 3 [Pylgryme St., pylgrm C.]
8324
"Ma dame, certys," tho quod I,
"That ye me graunt so graciously
To be armyd as dauyd was
When he fauht with Golyas,
I thankë yow with al myn myght,
And yow be-sechē / a-noon ryht
That I may be armyd so,
Whan-euere that I shal haue a-do.
Other Armure ne wyl I noon,
On pylgrimage when I shal gon;
8332
But that ye 4 lyst to do your peye
A Somer, fyrst[ë] to ordeyne,
And ther-wyth (as ye haue be-hyht)
Stonys & slynge a-noon ryht.
8336
But fyrst I shal dysArmē me
Off thys Armure, as ye shal Se."
8340
And so I dyde; & castë 5 doun
Purpoyn, helm and haberiouyn,
Glouys & swerd, I yow ensure,
The Pilgrim. And fynally, al myn armure;
[Blank in MS. for an Illumination.]
Wheroff me thouhte I was wel esyd.
But Grace Dieu was nat wel plesyd 8344
(Shortly) off my gouernaunce,
But took yt parcel in greuance,
And fro me she gan declyne, 1
And entrede in, 2 in hyr courtynge.
And disarmyd I a-bood,
And fulle nakyd so I stood, 3
And fyl in-to A maner 4 Rage
Off dysioynt, in my corage.
The lak vpon me 5 sylff I leyde; 6
And thus vn-to my sylff I seyde:
"Alias!" quod I, "what shal I do,
Now grace dieu ys go me fro?
I stonde in gret dysioynt, certeyn,
But vn-to me she kome a-geyn,
Wych armede me ful ryally,
And apparayllyde Richely, 7
Lyk taknyht 8 that sholde assaylle
Hys Enmyes in bataylle. 9
But I was nat worthy ther-to,
That she sholde ha 10 do So,
Off neclygence and fierceite
Now I haue dyspoylled me,
Destytut on euery syde. 11
"And trewly now I most a-byde, [Stowe, leaf 149, back]
As a shepperde (who taketh kep,) 12
With dauyd for to kepé shep,
With staff & slyngr, as dyde he,
I troue yt wyl noon other be. 13
Grace dieu so me be-hyhte
Whan that I stooed 14 in hyr syhte,
Dysarmyd my body, euerydel,
Wher-off she lykede 15 no thynge wel; 16
But pleyuly, off my gouernaunce,
Me sempte she hadde dysplesaunce."
And was brouht vn-to the poyn
t Off heynesse in my corage,
Tryst & mornyng off visage,
Gracë dieu cam a-geyn
And thus she gan vn-to mc^ scyn:
["vnto c., to mc St."]
Grace dieu
Thow shalt no thyng do,' quod she,
But at thyn ownc lyberte :
Thy armure thow hast cast a-way,
And stondyst now in grete affray,
Venquisshed (in conclusiou
With-oute strook yput adoun,
And fallen in grete febylnesse ;
Wher-for behoueth besynesse.
And also ful grete dyllygence.
'S Thy gre3 harmys to Recompense,
Thow must be wasshe & bathyd oftte,
And couychyd in a bed ful soffte,
Ther-in thy suluer to dysporte,
And han a leche, the to caumorte,
Thy synwes harde to mollefy
With oynementys, to make hem plye.
Tel on A-noon ; let for no slouthe ;
Her-off, yff I sey thë the^ trouth.' ["the the St., the C."]
The pytlyrm
"Ma dame," quod I, "yt ys no les ;" 5
Off my peynês to haue reles,
I wold fry the (trusteth me)
Off my disses6 holpen be.
The maner (yiff ye koude espye)
ffor to shape a remedye ;
ffor, be my trouthe, I yow ensure,
That I may no lenger dure
To suffre mor, (taketh7 good hed,) 7 more / take St.
But that I muste pleynly be ded :
With-Inne my-sylf, many wyse,
Off labour I fele so grete feynytse.'
Gracë dieu
Quod Gracë dieu a-noon to mc :
'I haue espyed wel, and Se :"
Grace Dieu has kept David's 5 Stones, and gives me them.

"But I dyde my bysynesse
To taken hed to thy syknesse,
The to helpyn & releue
Off thyng that doth thyng herté greue.
I wot ryht wel (yt ys no nay)
Thow sholdest gon a peryllous way.
"But fyrst tak hed, & be wel war,
The stony wych that dauyd bar,
Wyth the wyche he slewe Golye,
I have long kept the same stony, I ha longe kept he?M bocode wonder stronge
Kept hem bounde wonder stronge
With-Inne a purs (shortly to seye),
Off entent, with hem to pleye
With maydenys wych on me a-byde,
Enere a-waytynge on my syde,
At the martews, the gentyl play
Vsyd in fraunce many day:
The wych stony, the to saue,
I purposé that thow shalt haue,
As dauyd hadde, in hys dyffence,
ffor to makē résistence
A-geyn the gaunt Golyat,
Vn-to hym to seyn 'chek maat,'
Whan that enere in bataylle
He cast hym proudly the tassaylle.'

And a-noon she dyde hyr peyne
To takē with hyr handys tweyne
Out off a pours, stony fyue;
That neuere yet, in al my lyue,
I ne sawh nat to my syht
No maner ston so cler nor bryght.

[Blank in MS. for an Illumination.]
And in al hast, thys lady fre,
Wyth hyr hond she took hem me:
Wych I receyuede ful lowly,

3 Martel s. m. Nom d’un jeu :
Et v. pierres i met petites,
Don puceles aux martewes genent
Quant beles et rondes les trouvent.
(Rose. Richel. 1573, fo. 176 a.)—Godefroi.
And in\(^1\) my skyrppe sykerly,  
I putte hem up, on by on.  
But she to-forn, off euerychon,  
Sche made\(^2\) a declaracion;  
And ful\(^3\) cler exposicion;  
In whos speche ther was no lak;  
And euene thus to me she spak:

**Grace Dieu** \(^4\)

'Throw shalt,' quod she, 'yt ys no fayl,  
Offen entren in\(^5\) bataylle,  
With thy foomen for to stryue,  
And han\(^6\) a werrē al thy lyne  
With the Geauæt Golyas,  
Wych hath be-set ech maner pas  
Wher throw shalt passe in thy vyage,  
As throw gост on pylgrymage.  
Whos Ioyē ys (who kan conceyue,)  
AH pylgrymēs to deceyue;  
Vp-on the wey lyth, hem tespye,  
As doth the hyrayne for the fflye.  
'And as she hyr net kan spynnne,  
Tyl that she the fflyē wynne,  
And by hyr sleyth\(^7\) kan hem take,  
Ryht so hys trappys he doth make,  
Alle pylgrymēs to embrace,  
Wher they walke in any place,  
ffalsly to take on hem vengauunce,  
With hys deceytys off plesauunce,  
And flesshly lustys off delyt  
fful plesauant to the appetyt.  

'With worldly rychesse,\(^8\) & veyn glorye [\(^9\) Richesse St.]  
Off goodys that ben transitorye,  
Off hem he maketh a sotyl net;  
And whan he hath yt vp ful knet,\(^9\)  
Ther-with he doth hys besy peyne,  
Pylgrynes to bryngen in A treyne.  
Hem cachchyng (or they kan espye)  
As the hereyne doth the fflye,  
By apparence ful agréable,  
Thys ffalsē geaunt déceyuable,
The 1st Stone is Memory of Christ's Death, a Ruby.

`Lyk the 1st bacyn that ys breumynge,`
And sheweth sflayr as in shynyng; 8492
Yet nat for-thy, thogh yt be bryght,
The Beere yt reueth off hys syht,
And maketh hym blynd, he may nat se.
`Ryght so, worldly prosperitye,
filessly lust & fals plesaunce,
Causen folk, by deceuyauce,
ffor to be blynd, & lese her syht.
`Wher-for with-stond with al thy myht
8500

The power of thyis proud Golye.
Al filessly lustys ek defye;
And off the world ek, tak noon hede,
Wych deceuyeth a man at nede.
`And yiff thow wylt don after me,
I shal a-noon her 2 techyn the,
Lych a myghty champyoun
To venquysshe al temptacioun 3
Off the world, Golye, & the filessh.
`Looke ffyrst that thow be fressh,
Lyk to dauyd off corage,
Manly off herte, wys & sage
A-geyn thyn Enmyes for to styue;
And euere have redy, 4 stonys ffyue, [4 have rety St., haardy C.]
To caste hem (off entencioun) 8515
A-geyn[8]s al 5 Temptacioua, [3 Ageyus alle manere off St., leaf 152]
Loke thow be redy, euere in on.
`The namé off thy 6 ffyrsté ston
ys the mynde most off 7 vertu,
Ys the mynde most off 7 vertu,
Off the deth off cryst ihesu;
How that he sprad on the rood,
ffor mankynde, hys owné blood;
The peple ther-with to beyn 8 a-geyn,
Wych that Golyans hadde slayn.

The first stone is the memory of Christ's death for mankind.

Thys, the precious ruby Ryche,
In al thyis word ther ys noon lyche;
Wych receyuedes hys rednesse

3 Stowe here awknddly inserts a parenthesis of two lines:
Loke thow be redy / euere in oon,
To fighte with hem as thy fooon.—leaf 151, back.
The 2nd is Remembrance of Mary; 3rd, Heaven's Bliss. 237

'Off crystys blood, & hys rychesse. 8528
'Dye thy n herte (as yt ys good,)
In the sylne samè blood ;
Ha ther-in fethy & stedfastnesse ;
Than artow strong (in sothnesse)
Ageyn golye & al hys myght,
ffor to vengysshe hym by fhlt :
Thy mynde ha ther-on, euere in oon.

'And the nexte 2 Rychè Ston,
In noumbre callyd the seconude,
Wych wyth al grace doth habonuale,
Off vertu hath most suffysauce,
And ys callyd Remembraunce
Off that mayde & moder fre,
Y-chosen off the déyte
fful many hundryd yer to-form,
Or she was off hyr modern born.
Thys, the precyouse margaryte
Off hevenly dewh & dropys whyte,
Sprang in a Cokyl bryht & shene,
ffor tavoyden al our tene,
Whos grace, thorgh the world doth shyne : [St., II. 152, bk.]
Lat hyre thy n hertè enlwmynye,
And a-dewhen with hyr grace ; 8548
And neuere dred the (in no place)
But thow shalt han the maystrye
Off the devel and off golye.

'The thrydde ston ys 'Memorye Off the perdurable glorye,'
And off the hihè blysse in heuene
A-bone the planetys allè senene :
Thys, the blyssyd saphyr 4 trewe,
Al-to-gidre off hevenly hewe,
Wych recomportheth most the syht
Wyth hys comforable lyht :
Kep hyt for thy n owne stoor,
ffor yt saueth euery soor ;
Yt sleth 5 bochches & fielouns,
Destroyeth venym & poysouëns ;
And off colour yt ys ynde :

[2° left St.] 8536
ys second stone, Jn. Stowe.
[leaf 151] The second stone is the Remem-
[2° adewen St.] 8552
[3° saphire St.] 8560
[3° sleethe St.] 8564

Red with the blood of Christ.
The second stone is the Remem-
brace of Christ's mother Mary,
The precious Pearl.
The third stone is the Memory of
the everlasting bliss of Heaven,
The Sapphire.
It destroys venom and
poisons, and
is dark blue.
The 4th Stone, named Albeston, is Memory of Hell-fire.

Grace Dieu.  
I am to azure my heart with it.

The fourth stone is called Albeston.

'That ye never out of thy mind.
'Azure thy heart serenely;  
And love thou especial,
As for thy chief possession;
And thank God (to his affections)

To God only, which only St.  
Hath ordained such a place  
For his chosen children,

The fourth stone is called Albeston.

Memory of the Pains of Hell,  
and its flamy fires, to torment sinners.

'The fourth stone is called 'Mynde'.
Be war that ye be not bynde.
Have ye in thy memory;
Mynde off the penalty of Hell,
Wych ye greatly for to dread,
Wych have flamy fires red
Redy (there ye noon other wente).  
Thys synnyers to torment;  
Eternally, for their penuance,
That deye wyth out repentance;  
'But, off that lord grettest off myght,
Whos mercy ever passeth ryht,  
Off synnyers desyreth nat the deth;  
For he doth mercy or that he sleth;
Loth, synnyers to tormente,
That off herte hem wyl repente.

'But yet haue alway in thy thought,
(And look that thou for-gete yt nouht),
To haue thy mynde, euere among,
Up on thys mortal penalty strong.

And the name of thys dreadful stone
Ye call Albeston,
Wych, when ye receyneth ffyr,
To hete ye hath so gret desyr;

That whan wyth ffyr ye ye myente,
After, never ye wyl be quient.

'Have on thys stone ay moneyyoun,
The 5th is Holy Writ, an Emerald, cleansing impurities. 239

'Thys fyfth stone (I the ensure) the fyfth stone. Jn. Stowe. Quintus lapis, saera scriptura St., om. C. The fifth stone is Holy Writ, which cleanses from all ordure.

Off thy stony's coryously, 3
Wych that ben in noumbre fyue:
Put hem in thy skryppe blyue,
Caste hem ay whan thou hast nede;
And specyally (as I the rede)
Caste hem euere in ech sesoun
A-geyns al temptacyoun,
Ech after other, in thy dyffence;
And mak alway strong résystence,
Spendynge thys 4 stonys, on by on;
And I ensure 5 the a-noon,
Thow shalt nat faylle (yiff thou be wys)
Off vycotrye to gete a prys.'

The pylgrym
Grace Dieu bids me make a Sling to cast the Stones with.

The Pilgrim.

"Nor deuyse, how that I schal [St. & C.] [Stowe, leaf 151]

To casté stony thai-whyth-al, 8648
To helpe1 my sylf ageyn my fion; [1 Stowe. Telpe C.]
ffor custoom hadde I neuer noon,
God knoweth wel, nyh nor ferre, [C. & St.]
Me to goerne in swych a werre.” 8652

Grace dieu.

Quod she, 'Kanstow nat espye?
Who kan wysdom, he kan folye;
And who that knoweth ek goodnesse, 8655
Parcel he knoweth off shrewdnesse;2 [2 shrewdenesse St.]
ffor ryhtwysnesse, & also wrong,
Entermened euere a-mong;
And in an herte (yiff yt be soult)
Ther tourneth many a dyuers thoult,
Lyk a corde (yt ys no doute),
Wyth-Inne yt3 tourneth ofte aboute; [3 Whiche St.]
And off two cordys, they a-corde
Offtë for to make a corde. 8664

'ffor Cordlys be sayd (who kan aduerte,)
Off offtë tournynges4 in an herte; [4 tournynges St.]
And wyth twynnyng, (in certeyne,)
A5 cord ys ymad off tweyne.

And thus thow shalt aboutë brynge,
Off thy thoult to make a slynge,
Ther-in to putté stony sfyue,
Ageyn thyn enmyes for to stryue, 8672
To cast hem in thys mortal werre,
Wer-so thow6 lyketh, nyh or ferre. [6 the St.]

'Tffor, slynge ys noon, (thys no doute,)
That may tourne so offte aboute 8676
As may thy thoult (be wel certeyn); [Stowe, leaf 154, back]
Yt tourneth her, yt tourneth yonder, 8679
So offtë7 sythe, that yt ys wonder, [7 So offte St., Soffte C.]
ffor or ner, ryht at thy lusty,
On whos abood, yt ys no trust. [C. & St.]
But, yit8 I redë, tak good kep [8 yitte St.]
(Lyk thys Erdlys9 that kepe shep) [7 thes herdys St.] 8684
Thy slynge and stony to kepë wel,
And that thow err, neueradel."

**The pylgrym:**

"Alas," quod I, "what may thys be,
That, off my foly nycte,
I am be-kome an Erde\(^1\) man,—
And noon other crafft ne kan,—
A rud shepperde, thorgh my folye,
And ha for-sakë chyualrye,
Armys that longen to a knyht,
Ther-off complyaynynge day & nyht.
And syker, so I may ryht wel,
When I consyldre euerydel
Hou daunyd (who lyst taken kep)
Was fyrst an Erde,\(^2\) & keptë\(^3\) shep ;
But, thorgh hys manly gouernaunce,
Hym-sylff affter he dyde avaunce
To be callyd a myghty kyng,
Thorg hys vertuous lyuynge,
And wyth al thys, a famous knyht.

\textbf{Wherfor, I pray yow anoon ryht,}
Lyk your hest, doth your deuer
To ordeyne me a somer,
Myn harneys ther-in for to karye ;
And her-vp-on that ye nat tarye, [Stowe, leaf 155]
But in al hast that ye me spede,
That whan yt falleth\(^4\) I ha nede,
Myn armure be nat fer me sfo,
Whan that I ha nede ther-to."  

**Grace dieu :**

Quod grace dieu anoon to me,
‘Thow hast abydyngye ay wyth the
A servant and a chaumberere,
Wych in soth, (as thow shalt lere,)
Lesyth hyr tyme, & doth ryht nouht,
A Damyselle :\(^5\) lat hyr be souht,
To trusse thyn harneys euerydel.
ffor yiff hyr lyst, she kan ryht wel
(I haue off hyre no maner doute,)
Trusse, and bern yt ek a-boute,
And folwe the owher\(^6\) so thon go ;

\textbf{PILGRIMAGE.}
Grace Dieu shows me a Servant with Eyes at her back;

Grace Dieu. 'And by my consayl, lat her so,
Syth that she kan do hyr deuer,
Bothe be thy servant & somer.'

The pilgrym:
"Ma dame," (to speke feythfully,)
"I ha noon syweh wyth me," quod I. 8728

Grace dieu:
'Certys,' quod she, 'thou hast syweh on;
I shal hyr shewe to the a-noon,
Yff in thy sylff ther be no lak:
Looke be-hynden at thy bak!' [Stowe, leaf 155, back] 8732

The pilgrym:
And so I dyd,—lyk as she
The samë tyme commaundyd me,—
Be-held bakward, & saw¹ syweh on ; [1 saw on. St.]
Whereoff astonyd I was a-noon,
And fyl in-to a ful gret doute,
Be-cause, whan I be-held aboute,
I sawh that eyen hadde she noon,
Ne² mor than hath a stok or ston ; [² No St.] 8740
Wyth was to me a thyng hydous ;
She semptë, a best monstruous,
Outward, by hyr contenaunce.

But tho I hadde a rémembrance 8744
How Grace dieu hadde don to me
Toucyng myn eyen, wyth wyth wych I se,
Wyth them to make me se the bet,
In myn crys whan they wer set,
By hyr omë puruyance ;
Wher-off havyng a rémembrance,
I gan consydre & lokë wel
Hyr shap & maner euerydel. 8752

Tyl at the laste, I dydë fynde
In hyr haterel, fer be-hynde,
Tweyne Eyen fful cler & bryht ;
Wyth was to me a wonder sylt. 8756

And on thys thyng grethy musyng,
To grace dieu my-sylff tournynghe,
Sodeynly I tho abrayde,
And, astonyd, to hyre I sayde : 8760
who is a Treasurer of Knowledge and Experience.

\[ \text{The pilgrym:}^{1} \]  

[I C. has this heading 4 lines higher.]

"Ma dame," quod I, ("yiff ye lyst lere,"

I ha founde a chamberere,
Me snyng at my bak be-hynde,
Off whom I hadde to-forn no mynde
Nor no maner rémembrance;
And syker, I ha no gret plesaunce
Off hyr ofyce nor hyr sœruise;
Causë why, I shal devyse:
Me semeth she ys vngracyous,
Counterfeet & monstruous:
And as me semeth in my syht,
She ne kan nat, halff a-ryht,
Wyth me trussen myn armure,
Nouther kepe myn harneys sure."

\[ \text{Grace dieu:} \]

'Certys,' quod Gracë dieu ryht tho,
'I wot my sylff yt ys nat so:
She kan hem trussë most trewly,
And beren\(^2\) also sykerly.
Wherfor, in thyn oppynyou?
Tyl thow haue occasion,
Or som cause, dyspreyse hyr nouht;
ffor whan the trouthys clerly souht,
Thow shalt knowë wel that she
Ys ful necessarrye to the,
Yiff thow lyst maken\(^3\) pronyidence
Off any konnyng or seyence,
Yt to concevve wyth-outé lak,
'By cause hyr Eyen stonden bak,
Yt ys a sygne (as thow shalt lere)
That she is a tresourere
Off konnyng & of sciencys,
And off all Experyencys
That be comnyttyd to hyr garde;
Yiff thow konne a-ryht rewarde,
Thyngis passyd, thow shalt fynde
Sché kepeth hem closyd in hyr mynde,
Sorë shet wyth lok & keye,
That they go nat lyhtly awey.

\[ \text{The Pilgrim.} \]

I tell Grace Dieu that

\[ \text{Grace Dieu} \]

I doubt if this monster can truss and keep my armour.

\[ \text{[beren St., bern C.]} \]

assures me she can,

And can also teach me.

\[ \text{[leaf 137, bb.]} \]

Her eyes being in her back,
sow she is a Treasurer of Experiences,

\[ \text{[Stowe, leaf 150, back]} \]

who keeps things past in her mind.
Her name is Memory. To her I entrust my Armour.

Past things she knows,

- Al thynge off antyquyte,
- Storyes that anctorysey be,
- And thynge off Rémembranuce,
- And al the olde gouernance
- Wych a-for thys hath be do,
- She kan devysë, no whyht so,
- Fresshly renewyd in hyr thought.

but not future ones.

- And yet, to-forn, she seth ryht nouht,
- Nor a-parceueth no maner thyng
- Off that shal folwe in hyr seyyng,
- Off wysdams, Armys, nor vyctorye.

Her name is Memory.

- And hyr name ys "memorye";
- And so thow shalt off Rijght hyr calle
- Her-after-ward, what euer falle.

The Pilgrim.

Than quod I to thys chauncberere:

- Wych that han your eyen clere,
- Only be-hynde (yiff yt be souht)
- & to-forn ne se ryht nouht,—

for off thynge that passyd be,

- Ys your charge for to se ;
- And I to-forn shal taken hecle:

- But I stonde in a maner drede,
- In what wyse ye shal sustene
- To remember, (thius I mene,)
- Or so gret a charge to bere,

- Off thynge out off myndé feere,
- Hem to reporte, wyth-outé blame ;

- And, to bere, ben ek couenable,

Strong also & seruysable ;

To yow thys armure I commyte,

Out off your garde that they nat flytte."

[Blank in MS. for an Illumination.]
Moses gives me Bread for my Journey to Jerusalem.

And in hyr tresour vp hem layde.
And Gracè dieu than to me sayde:

**Grace dieu:**

*Quod* she a-noo, 'tak hed her-to!
Now artow redy for to go
As a pylgrym on thy Tournce
To Jerusalem the cyte;
Redy in al (yt ys no drede),
Save off o¹ thyng thow hast nede,
Only off bred, ²(wyth-outé more,)
Ther-wyth thy skryppe to astore:
Off wych bred² I ha the told.

'But I the rede, he nat to bold
To takè noon (in no degre,)
Wyth-outen lyczence or conge
Off the ladyes (in substantce)
Wych ha that bred in gouernaunce.
And alderfyrst: thow ek observe,
That thow konne yt wel dysserve,
And thy sylff, aforn to make
To be worthy yt to take
Off the ladyes, benygne off cherys,
Wych ther be set ffor awmenerys:
With-oute hem, put the nat in pres.'

Thanne wente I to³ Moyses,
Hym be-souhte, to my good sped,
ffor to youe⁴ me off that bred.
And he me gaff yt ful goodly;
And in my skryppe, a-noon I
Putte that bred most off vertu.
Thanne to me spak Gracè dieu:

**Grace dieu:**

*Quod* Gracè dieu to me tho blythe,
' By my coussayl, offè sythe
Lok ther-to that thow tak hede
Whan thow shalt etyn off thyts bred,
Thy syluen gostly to dysporte,
And thyn herte to récourforte,
Therby tarme thy sylff ryht wel,
Bet than in Iren or in stel;
As I wont touch my Armour, Grace Dieu calls me Coward.

Grace Dieu

'Therby to han experience
for to make résistence
Ageyn al thy mortal sson.

But herkene vn-to me A-noon:
Conceyue (for conclusion)

reproaches me
Ye ys a gret\(^1\) confusion
To the (yiff thou livest to lere,)
That she wych ys thy chaumberere
Sohde, after the, thyn armys here;

And thow thy-sylff darst hem nat were,
Nor wyth thy fynger touche hem nouht,
S wyth dref & fer ys in thy thought,
Thow braydest on a koward knyht,
Resembyunge hem that dar nat ffyht:

I holde hem nat goode werryours,
Manly knyhtes, nor conquerours,
That hange her sheldys vp on\(^2\) the wal,
To make a mowstre in specyal,
Outward by, as by apparence,
for to shewe the excellence
Off ther rychesse by fressh array;
And ther bodyes, nyht nor day,
Nor them sylff, dar nat a-vanuce
To handle\(^3\) another sword nor lance;

They pretend
But outward shewyn fressh peyntrys
Off dyuers bestys and fffyrgures,
Lyk to manly chamyonys,
As they wolden slen lyouns
In dyffence off ther contre.
And yet, par cas, yt may so be,

Ther bodyes strongely\(^4\) tassure,
They stuffe her somerys wyth armure,
Wych ay hem folweth at the bak,
That in showyng ther be no lak;
And for al that, (who taketh heed)
And yt komne vn-to the nede,
(I mene, as off a mortal werre,)
They woldē hem sylff holde\(^5\) affierre,
To preue her manhood & hyr myght.

But I holde hym a manly knyght,
The way to Jerusalem is full of foes. I should go armed.

'Wych off hys harnes (fer & ner)
Ys hym syluen the somer,
And bereth hys armure on hys bak,
On hys Ennyses to take wrak;
And in hys harnes, day & nyht
Ys foundë redy, lyk a knyht,
Off pronydence hym sylff to kepe,
And ther-in, day and nyht doth slepe,
Redy to sende hym wyth hys hond,
Namly, whan he ys in a lond
Wher the werre ys ay mortal,
'And truste wel in especyal,
That the land & the contre
Toward Jerusalem the cyte,
Thow mayst nat passe yt, fer nor ner,
Wyth-oute peril & gret daunger.
Yt ys ay ful off Ennemyes,
Off brygauntys, & fals espyes,
And off ffomen fful despytous.
'And in thys passage perillous,
That yt may to the suffyse,
Thy stonys platly, nor thy staff slynge,
(Wych wyth the that thow dost brynge),
But yiff thow do thy deuer,
To haue wyth the thy Somer,
To ber thy armys on thy bak,
Bet than in bowgys or cloth sak.
'Yt\(^1\) wer a gret derysioun
To the, and gret confusion,
Yiff thy chaumberere sholde hem brynge,
And thow, for lak off fforscyngye,
Stood thy sylff disconsolaat,
Dysarmyd, nakyd, & chek-naat,
Consyrd[\(^2\)] that thy chaumberere
Ys lasse off myght & off powere
Than thow thy sylff[\(^e\)] sholdest be,
Yiff thow be gouernyd by equyte.'

\footnotesize
\textsuperscript{1} 'yt\textsuperscript{1} wer a gret derysioun \[1 \text{ 1yt St. Stowe, leaf 150] \text{ and it would be a great derision to you}\]
\textsuperscript{2} Consyrd[\textsuperscript{2}] that thy chaumberere \[2 \text{ Consydre St.}] \text{ to be found unarmed and cheek-mate.}\n
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\footnotesize

\textsuperscript{Grace bien.}

\textsuperscript{8916} The manly knight bears his armour on his back,
\textsuperscript{8920} [leaf 139, bl.] especially when deadly war is going on.
\textsuperscript{8924} The way to Jerusalem is beset with enemies,
Thou I was too fat, I am now fit, but have no Servant.

The Pilgrim.  "But I wolde in espeycyal
Wyten how yt myghte be,
Or wher the faute" wel in me,
The causa platly of thys cas,
That I so son dysarmyd was;
And why I myghte nat endure
The hevnynesse off myn armoure."

Grace dieu:
'Hastow,' *quoed* she, 'no Rémembranuce,
How I the toldé, in substau7ce,
Thow wer to fat, and to lykynge,
To gret and large (as by semynge),
The to putte in aventure
So hevy armure to endure?'

The pylgrym:
"I wel remembre," so ye sayde,
And thys defautys on me ye layde;
And yet ye sayde to me no wrong;
But now I ffele my sylff mor strong
To ben armyd, off good entente,
Yiff so be that ye assente."

Grace dieu:
'Wostow what thow art? ' *quoed* she:
'Yiff thow be On, declare to* me;
Yiff thow be double outher tweyne,
Tel me A-noon & nat ne feyne.
Lat ther be no varyaunce
Wher thow hauié gonernaunce
Off any maner other wyht
Than off thy sylff: tel on now ryht.'

The pylgrym:
"Ma dame," *quoed* I, "yiff ye lyst se,
Off thys thyng ye axé me,
(Yiff ye lyst pleynly to* concern,)  
I haue no mo for to gouerne
But mysylff, nor to comande.
I haue merveyl off your demande;
What ye mene, off this questyoun
Wyth-out a declaracyoun."
Grace Dieu says my Servant is now my Master.

'Yiff vn-to me good audyence,
And also do thy dylygence
Terke1 a-noon what I shal say;
And thy sylff shalt nat seyn nay;
But I shal preue the contraye,
That thou hast an aduersayre,
And On ek off thy mostë foon,
Whom that thow off yore agon
Hast yhad in gouernaunce,
And dost ful bysy attendaunce
ffor to cherysshe day & nyght,
Wyth al thy power, and thy myght;
A dayës, for to fede hym offte,
And a nyht, to leyvn hym soffe;
Wyth metys most delycyous,
And, wyth deynës outragous,2
Thow dost ful besy attendaunce
To ffoestren hym to hys plesaunce.

What euere cost ther-on be spent,
Thow takest noon heed in thyn entent,
But al hys lustys to obeye.

'And yet I dar afferme & seyne,
He was ordeyned for to be
Soget & servaunt vn-to the,
And tabyde in thy servyse.

'But now ys tournyd al that guyse,
Pleyuly, yiff thow lyst to se;
ffor he hath now the souereynte,
Lordshepe & domynacion,
That fyrrst was in subieccioun.
And to conclude, at O word,
Thow art soget, & he ys lord;
And yet he was delyvered the,
Thy servaunt euere to ha be;
But he ys now thy most enmy,
And doth hys power outterly,
Euere in on, the to werreye,
And day & nyght to dysobeye,
And for thy lustys ay to varye,
Vn-to the to be contrarye.
Grace Dieu describes how I pamper my Foe (my Body).

‘Nat-wyth-stondynge the dylygence,
The costys & the gret expense
That thou dost hym for to plese,
And hys Grelynesse tapese : [9032

Thow beyst hym many fressh Iowel,
And sparest nat off thy catel
To beyn hym knyês & tablettys,
Ryche gyrdelys & corsettys, [9036

Clothes off sylk & off skarlet,
Embraywyld, & wyth perlys & fier : [3 pelles St.

You buy him silks and pearls

You bathe him,
lay him on featherbeds,
and give him wines.

You wait on him like a nurse,

And yet he is your deadiest foe

Now he is pampered by you.

You buy him silks and pearls.

You bathe him,
lay him on featherbeds,
and give him wines.

You wait on him like a nurse.

[leaf 111, bk ]

And yet he is your deadliest foe

As a norysshe on hym enfant,
Thow art euere åttendaunt [9052

To ffostren hym, lyk hys delyt,
And to servye hys appyet ;
And shortly, whan thou hast al do,
Thow hast noon so mortal fio ; [9056

ffor the, to trayshe wyth al hys myht, [3 traysshen St.
He lyth a waytyng day & nyht ;
And hys ffamylyaryte
Ys ful noyous vn-to the. [9060

ffor Enmy noon ys so perillous,
So dreadful, nor contagyous,

In al the ethe, fer nor ner,
[6 the St., om. C. Stowe, leaf 161
As an emny ffamylyer,
Familiaris Inimicus St., om. C. 9064
Nor so gretly to be drad7
[7 dradde . . saddle St.

Off ffolkys that be wyse & sad,7

‘And yiff thou lyst to lern off me,
Tak good hed ; for thys ys he [st. & c.] 9068
I ask who my Foe is, that I may kill him and cut him up. 251

"Wych wolde nat suffre the to lere,
Noon Armys nor noon harneyes were,
The to dyffende fro thyn enmyes,
Bryguantys and other false espyes; [C. & St.] 9072

And shortly (yiff I shal nat tarye)
He ys thy greatest aduersarye
That thow hast, & most to drede:
Be war therfor, & tak bet hede.' 9/76

The pylgrym:
"Ma dame," quod I, "yiff ye lyst se,
I merveyile what he sholdé be,
He that ye accuse and blame,
And put on hym so gret dyffame,
How that he sholdé, day & nyht,
Be bysy (as ffer as he hath myght)
To traisshe me, as a fals tractour,
[1 traysshe St.]
And to my worshyple & honour 9084
Don any derogacioun
By swych compassyd fals trasouyn.
"I pray yow for to tellen me
What maner whyht he² sholdé be. [2 that he St.] 9088
Telleth me ek whar he was born,
And warneth me off hym to-forn ;
Telleth hys name & hys fygure,
That I may my sylff assure 9092
Ageyn hys mortal Enemyte,
That I myghte avengyd be.
And, by my trouthe, a-noon I shal
Dysmembren hym on pecys smal,
Quyk on the Erthe, what-euer he be,
And ye hys namé tellen me.
And yet thys vengance, in no wyse
Myghté nat ynowh suffye,
Thogh al quyk (to myn entente)
I dysmembrode hym ther he wente."

Grace dieu:
"Certys,' quod she, 'thow seyst ryht wel:
But, & thow wylt wyten enerydel,
And conceyve ek in thy thouht,
Ne wer thy-sylff, he wer ryht nouht,
"Nor, wyth-outé the, certeyn,
He ne wer nat but in veyn;
ffor ffolkys, nouther yong nor olde,
Sholdé nat on hym be-holde,
But haue hym in despyt, certeyn,
In répréff, & in gret desdeyn,
(Ne wer thy sylff, I the ensure,)
ffor but a lyknesse off ordure,
And a statue off slyym¹ vnclene,
(Understand wel what I mene,)  
Donge & putrefaccioun,
A Kareyn off corrupcyoun:
Thow shalt yt fynde (in wordys fewe,)
As openly I shal the shewe,
Whan thow gynnest thy passage.
And, for thyn owne ávautage,
I wyl go wyth the off entent,
And, holding our² parlement,  
Thow & I, to-gyдрre yffere,
That he ys, I shal the lere.'

The Pilgrim.  

"Go we," quod I / "I am wel payd
Off al that eure ye ha sayd;
But specyaly I yow requere
That ye & I may gon yfere,
And departé⁴ nat our way;
And that ye wyl me goodly say (Lyk to your oppynyon)
The maner & condicioun
Off myn emmy, & off me,
Whil that we⁵ to-gyдрre be,
No whyht but ye & I yfere,—
Excepté that my chaunncbere
Wyth me haveth⁶ myn armure;—
And my syluen mor tassure,
That in hyre ther⁷ be no lak,
Me folweth alway at the bak.''

Grace Dieu.³

"Quod gracé dien, 'ffor to declare
Thyn Emmy pleynuly, & nat spare,"
She describes him: he is Worms-meat. I am his slave.

He ys foul & ek terrible
Lothsom also, & Olyble,
Off condycyoun ful dyuers,
Right contrayr & peruers;

Was engendryd (I dar assure)
And brought forth, as by nature,
Off wormys that in erthe krepe,
And lyggen in the soil ful depe.

He ys a worme, & shal also

Off wormys; tak hed her-to!

Off wormys (in especyal)
He took hys orygynal;

And in-to wormys he shal tourne,
And wyth wormys ek soiourne;

In the erthe putrefye;

And wormys shal hym ek defye,

Torne hym to foul corrupcyoun:

Swych ys hys condyciou.

And nat for-thy (tak hed & se)

Euer ynty he lyth wyth the

A-bedde; and trustë ek trewdly,

Ye partë nueere company.

And vn-to the yt ys gret shame,

And a maner off dyffame

To the, & gret confusioun;

Affter hys replecyoun,

He may nat purge hym on no syde
But thow hym lede, & be hys guyde;

In chaumber, goyng to pryvee,

Hys chaumberleyyn thow mustest be:

Wyth-ouë the (yt stondeth so)

That he sothily may no-thyng do:

Thow art hys pyler & hys potent;

And ellys he were Inpotent,

Blynde, & lamë douëles,

Deff, and also spechëles,

And off no reputaciou.

Ne wer thy supportacion.

'And yet to speke in general,

He kan to the no thank at al:
I mustn't slay my Foe, but must correct him by Penance.

"Ma dame," said I, "all that ye seyn,
I understonde yt wel certyn;
But I merveyll the falsly
That ye lyst nat to me pleynly.

Grace Dieu."

He must do penance.

Hym to chastyse & to redresse:
She shal, off al dyffante & blame,
Refreynen hym, & make hym tame,
Off dyscrecioun wel a-vysed.
And whan she hath hym wel ch styxed,
She shal (as thou shalt understond,)}
Make hym redy to thyn hond,

"Hys froward conversacyoun
Ys off swych conducysioun,'
As A servant, the to serve,
Lyk a seruant, to observe
Lowly, what thou byst\(^1\) hym do,
And nat sey nay, nor go ther-fro,
But be at thy comandement.\(^2\)

Thys sholdest thou, off\(^2\) good entent,
(Lyk vn-to an bestom leche,)
Rather desyre, than any wreche.

ffor (yiff thou look wyth Eyen cler)
He stondeth nat vnder daunger
Off dethe to the, no maner wyse;
ffor thou art boundé to demyse
Hys goostly elthé\(^3\) & wel-ffare;
And ouer thyss, nat for to spare,
(Wheros that he wake or slepe)
ffrom al peryyl\(^4\) hym to kepe,
Wheros that thou be dul or ffressh;
ffor thyss, thy Body & thy fillessh,
He that I mene, the sylui\(^5\) same,
Off hym I kan noon other name.”

The Pylgryme.\(^6\)

"Ma dame," quod I, “what may thyss be?
Whether dreme I, other\(^7\) ellys ye?
ffor (as fer as I kan espye,)
I merveyle off your fantasye,
Or by what weye ye woldé gon.
Ys nat my body & I al on?
I trowè yis; & ellys wonder,
Or how mylté we be assonder?
Ys he a-nother than am I?
I pray yow, tel me ffeythfully,
(And me declareth the sothnesse\(^8\))
Wyth-outen any dowhylnesse,)
What that ye mene verrayly;
ffor her ys no whyht but ye & I,
Except only my chaumberere,
Wych that folweth us\(^9\) ryht here.

“A-noon to me doth sygnefye,
Wher yt be trouth or fayrye
That we shold ben on or tweyne:
"Tel on a noon, & doth nat fflyne."

**Grace Dieu.**

Quod Grace dieu: 'out off my mouth
Wenté neure north nor south,
Est, nor west, nó lesyng, [2] [3 Est and no are emphatic, and each stands for a measure.]
Illusyouz, nor fals dremyng.

Illyouz, nor fals dremyng.
But I axe a questyoun:
Answere ther-to by good resoun:

"Yiff thow were now in a place
ful off merthe & off solace,
Wyth mete & drynke, at good ese,
And wyth al thys, the to plese,
Haddyst thy comauadémentys
Off hallys, chaumbrys, & gaye Tentys,
Soffé beddys, dysport & play,
And euery thyng vn-to thy pay,
Havyng no lak vp-on no syde; [Stowe, leaf 164, back]
Yiff thow myghtest ther abyde
At thy choys ffrely alway,
Woldestow gladly parte a-way,
Or ellys styyle abyde there? [3 Styyle Ellys St.]
Tel on boldly, & ha no ffere.'

**The Pilgrim.** [4 In Stowe's hand. The Pylgryme St.]

"Ma dame," quod I, "dysplese yow nouht;
I sey ryht as lyth in my thouht:
Myn hertys esé for to swe,
I wolde abyde (& nat renewe,) ffor myn ese, euere in on,
Rather than thenyse for to gon ; [5 thens St.]
ffor yt ys profytable tabyde [6] to abyde St.]
Wher that a man, on euery syde
fynbeth vn-to hys plesauce
Soiour, wyth-outé varyauace.' [7 Sokour St.]

**Grace Dieu.** [8 St., om. C.]

"Ys that verrayly,' quod she,
'Soth that thow hast sayd to me?"
The Pilgryme.¹

"Ma dame," quod I, "for my dysport,
Wher I fond esè & comfort,
I wolde abyde a whylè there,
Tyl I sawh tyme & good leyser."

Grace dieu.¹¹

To me she sayde a-noon ryht than:
' O wrëchche! o thow vnhappy man!
Tak hed, & be mor ententyff,
How herë, in thyss mortall lyff,
Thogh that a man renne euermore,
He may neuere hast hym to sore
To kome to tymely to that place.
'I puttë caas, that he ha space
fforth to procedë, day be day,
At good leyser vp-on hys way.
Her-vp-on I axë the,
Yff thow haddyst lyberte,
Ioyë, merthe, & al solåce,
Woldestow fro thylkë place,
Yff thow haddyst fre chois at wylle
Remewen, or a-bydë styyle?'

Yë pilgrime²

"Alias!" quod I, "what may I seyn?
I kan nat wel answere a-geyn.
But o thyng I wot ryht wel;
The cyrcumstancys enerydel
Consydryd vp-on enery syde,
Par cas, rather I sholde abyde,
Than ben to hasty to procede,
Tyl I sawh I mustë nede
Goon forth off necessyte:
In caas than wolde I hastë me."

The Pilgrim.²

I say I'd stay a while.
I say, Yes;
I say I'd stay a while.
I say I'd stay a while.
I say I'd stay a while.
I say I'd stay a while.
I say I'd stay a while.
I say I'd stay a while.
I say I'd stay a while.

Grace Dieu:

Quod Grace dieu thanne vn-to me:
'T By thyng answere, I do wel se
That thyng entencyouz ys trouble,
And thy wyll ys also double;
Thy inward thouht ek veryâble,
Thy purpos dyners & vnstable,
Grace Dieu accuses me of being double-minded, two-willed.

She says, one day I'll go,
Another I'll stay.
I agree.

She'll prove me double-minded.

The Pilgrim:
I agree.

Grace Dieu:

The Pilgrim:
I ask her what I really am.

Conserynd vp-on outhr syde,
How som whyle thow wylt abyde,
And a-nother tyme also,
Thow art in wyl first for to go;
Now in travaylle, now in reste,
And ofte thow thy unsett, for the beste,
Styile in a place to soiourne;
And sodeynly thy wyl2 doth tourne,
ffor to holdë thy passage;
Thy purpos double off vysage,
Constreyned by a dyuers lawe,
Now forth, & now yt doth wylth-drawe;
Selde or neuere off O3 thought;
The toon wyle, & the4 tother nouht."

The Pilgrim:
"Ma dame," quod I, "lyk as ye seyn,
fful trewe I ffel yt, in certeyn."

Grace dieu:

Than quod she; "lat nat the greue
Vp-on thy wordlys; thogh I preue,
And thogh I make an Argument,
That thow art double in thy entent,
Alway nat on,5 in certeyne,
But partyd ofte in-to tweyne.
ffor yt ys knowe, off yore agon,
That two wyllys be nat on,
Wych be seneryd in o thouht,
And off entent acorde nouht.
ffor, how myght thay accurde,
Whan they drawe nat by o6 corde?
Thys knoweth euery maner whyht,
That hath off Resoun any syht."

The Pilgrim:
"Ma dame," quod I / "I yow be-seche,
Clerly7 that ye wyl me teche
What that I am ; wych seyn that I
Am nat the same that my body.
What, am I thanne? thys wolde I se,
Yiff ye lyst enforunme me:
Ther wer no thyng to me so leff,
Self-knowledge the best. Man is the Image of God. 259

"As knowe her-off A trewe preff."

**Grace dieu:**

Quod gracie dieu: 'yt semeth wel, Thow hast nat lernd euerydel
Thyngys nouther hih nor lowe, 9375
Syth thy sylyff thow1 kanst nat knowe; [1 om. St.]
The wych, a-boue al other thyng [Stowe, leaf 166, back]
Ys the bestë2 knowelychiyng [2 best St.]
That man may han in thyss3 lyff here. [2 t hys St.]

'And, yiff thou lyst platly lere,
To knowe thy sylyff ys bet knowyng
Than to be Emperour outher kyng,
Or for to knowen al scyénces,
Practykes, & experyences;
Or to han al the rychesse
Off thyss workë (in sothfastnesse),
Or the tresour euerydel,
But syth thou knowest nat ryht wel
Thy sylyff, as thou sholdst knowe,
(With cyrcumstaunyes hih & lowe,)
Me semeth (as in myn avys,)
Taxe and lernë,4 thow art wys. [4 To axe and lern St.]
And I shal telle the fythfully
In thyss materë, trewelë,5
What that I fele in myn entent
Shortly, as in sentement:

'The Body, fyrst, (be nat in doute,)
Off wych6 I spak closyd wyth-owte, [6 the which St.]
Whan yt ys fro the segreget,
Dysseueryd & separat,
Thanne off the, (I dar wel seyn
And afferne yt in certeyn)
Off god thow art the portrature,
Thymage7 also, and ffygure;
And8 off nouht (yiff thow kanst se)
He ffourmede & he made the,
(That lord9 fyrst, in thy creauwce,)
To hys ownë resemblaunce
You are the image of God.
Most dygne, & worthy off noblesse, [Stowe, leaf 167]
I am the son of God, not of Thomas DeGuillelveyle.

Grace Dieu. 'A prent1 (to speke off dygnyte) [1 Apparent St.]
He myghte nat ha set on 2 the 
Mor worthy, nor mor notable,
Than to hym sylff3 resembleble.
[2 sette in St.] 9412
He gaff to the, off hys goodnesse,
Cler syht off Resoun, & ffayrnesse,4 [4 Fayrenesse St.] 9416
And off nature to be mor lyht
Than any ffoul that fileth in flyht,
[2 selven St.]
And neure to deyen, ek wyth-al,
 ffor he made the Immortal,
Permanent, & euere5 stable. [3 eke St.]
[6 Apparent St.]
And tadwellyl6 Immutable, [6 to have dwellyd St.]
Yiff thow nat haddyst, off entent,
fforfetyd hys comammement;
Than haddystow, thorgh thy Renoun,
[7 to have dwellyd St.]
Excelyd in comparysoun:
Comparysoun myghte noon ha be
To thy noblesse & dygnete,
[leaf 117]
Off hewene nor Erthê, in certeyn,
Nor (to declare & speke in pleyn,)
Bryd, nor other créature,
Except off angelys the nature. 9432
God is your father.
You are God's son,
and not the
son of
Thomas de
Guillelveyle,
and made you
Immortal.

I dar afferme, & seyn trewly, 9440
Who-euere gruchche, or makè stryff [Stowe, leaf 167, back]
That he nat hadde, in al hys lyff,
To seke, in al hys nacyoun,
No sone off swych condycyoun,
Doulter nonther (yt ys no fable,) 9444
Off kynredé7 so notable.
[7 kynrede St.]
But, off Engendrure bodyly,
Wych kam off hym by nature:
The wych body (I kan assure8) [7 dar Ensure St.]
The man's Body is foul, his Soul springs from God.

Thyn Enemy & thy grettest foo, 9452

Ys to the (tak hed her-to,) Thy Enemy & thy greatest foe.

On that party (yiff thou lyst se,) 9456

Roos fyrst the greté Enemyte;
Nature hath yt so ordeyned;
But yt thorgh vertu be restreyned.
For the frut (what-erne yt be)
Bereth the tarage off the tre
That yt kam fro (I dar assure);
for yt were ageyn nature,
A Thorn to bern a Fyggé soote;
The bud hath tarage[1] off the roote,
Lyk as an appyl or a pere,
Thogh yt be born, neuere so fere,
Yt savoureth (whan that al ys do,) Off the Tre that yt kam fro.

And semblably haue in mynde, 9460
Manys body, as be kynde,
As off hym sylff (be wel cercteyn), May ber no frut but foul & veyn
Ordure &[2] corrucioyn,
Slym & putrefaccioum,

But yiff thy gynnyng be wel souht, 9464 [Stowe, leaf 168] But you are
Off swych fylthe thow kome[3] nouht:
For fyrst, in thy creaciou[n] [3 swyche fylthe .. kam St.]
Thow haddyst no producciou[n] (Yiff I shal declare al)
Off no man that was mortal.
Thy makynge may nat be amendyl,
for off god thou art descended;
And pleynly (yiff thou vnderstandys,) 9480
God made neuere wyth hys hondys
Her in erthe (what sholde I feyne[4]) [4 fayne St.]
Off mankyndé mo than tweyne;
Vn-to wyche (wyth-outé wheer)
He commyttede hys power,
And gaff to hem an examplayre,
Other, lyk hem, to maké fayre,
Lyk thexamples in[5] general, [5 the Eusamplis St.]
To hym reseruynge in specyal

[1 Fr. terrage]
[2 and fioall St.]
[3 swyche fylthe .. kam St.]
[4 fayne St.]
[5 the Eusamplis St.]
God set your Soul in your Body, that you might subdue it.

*Grace Dieu.*

the creation of spirits.

Off spyrtyts (in conclusion)

Thordynaunce & the ffasown,

Off wych he weldë (as by skyl)

Noon other medle, by hys wyl.

He put you, your soul,

do to dwell awhile in your body,

The samë lord, he made the

Off hys goodnesse, for thy prowth;

And in the body wher thou art now, [1 they St.]

He the putte (as I dar telle),

Ther a whylë for to dwelle,

[leaf 118]

to try you, and see how you'd behave.

And ther tabyde (thys, the cheff)

For tassayë the by preff ;

And by thy port² also dyscerne [² part St.]

How thow³ sholdest the gouerne [³ thow om. St.] 9504

Prudently, both fer & ner;

And yiff thow dydest thy dever

To⁴ dyffendë thy party, [⁴ For to St.] [Stowe, leaf 168, back]

Yiff he⁵ wolde holde chaunpartye [⁵ he St., ye C.] 9508

Ageyn[ys] the in any wyse.

ffor, (as I shal to the devyse,)

Atwyxë⁶ yow (yt ys no faylle) [⁶ Atwix St.]

Ther ys werre & strong bataylle,

And contynuellly ther shal be,

But so falle, thow yeldë the,

And putte the in subiecioun

Thorgh hys fals colisouë,

By hys deceyt & flaterye⁷ [⁷ Flatterye St., flatry C.]

Evere to hauë the maystrye

Over the (in conclusion)

Whyl he hath domynaciouë.

If you force it down,

But yiff that thow (as yt ys ryht,)

Dyscouñyte hym by verray myghte,

And by forcë her hym doun

Lyk a myghty champyoun,

Than shal-tow (bothë fer & ner,)

Over hym han ful power,

That he shal neuere, for no quarelle,

Ageyn[ys] the, dor rebelle,

To Interruptë thyn entente.

It'll not dare rebel against you.

And trewly, but thy sylff assente
Your Body ever seeks to betray you to your Foes.

'The to wyth-stonde, as I ha told.'  
'He ys Dalyda, thow art Sampson;'  
Thow art strong (as by resoun),  
Sturdy on thy feet to stonde:  
'Suffre hym nat, the to wyth-stonde,'  
'Nor over the to han maystrye  
flor no glysnyng nor flatrye.'  
'And yiff thou take heed ther-to,  
She ne kan nat elles do;  
But wyth flatrye & deceyt,  
Nyht & day lyn in a-wayt;  
And swych wach on the doth make,  
To make thyn enmyes the to take'  
At mesheuff, what they may the fynde.  
And yiff thou wylt, sche shal the bynde.  
'Sher thyn hear whyl thou dost slepe,  
But thow konne thy-syluen kepe.'  
And overmor, I the ensure,  
'Thy counsayl al she wyl dyscure,  
And thy secretys cue richon,'  
'To phylystees that be thy ffoon.'  
'Other frenshepe, trust me,  
She hath pleyly noon to the.'  
'Now ches, & to my speche entende,  
How thow wylt thy syllf dyffende;  
Be nat to thy confusioun  
Deceyued as whylom was Sampson.'

'The pylgrym:
"Ma dame," to grace dieu quod I,  
"I merveyllé ful gretely;"  
flor pleyly (as yt doth me seme)  
Outher I slepë or I dreme  
That ye, a-mong thy wordys alle,  
Lyst a 'Spyryt' me to calle,  
Wych wyth my body do abyde,  
Wher-so that I go or ryde;  
And seyn, I am to cler seyn;  
And me semeth I se no thyng.  
And ek I take good hed her-to,
The Pilgrim: "How ye afferme, & seyn also,
That my body, wych seth so wel,
How that he seth neueradel,
But ys as blind as ys a stone.
And your wordys everychon
Ben so vnkouth & merveyllous,
And to my wyt so-dangerous,
That they faren, whan I hem here,
As a flec were in myn Ere;
I am astonyed so utterly.
I pray you tel me mor clerly,
That I may wyte (by som mene)
Off al thyng, what that ye mene."  

Grace dieu:
'Tak hed,' quod she, 'yiff thow konne,
And se somwhylé how the sonne,
Wyth hys bemyss bright & clere,
Most fressh in hys mydday spere,
The samé tyme, vnder a cloude,
Offtí sythe he doth hym schrowude,
That men may nat be-folde & se
The bryhtenesse off hys bewte.
Wher-vp-on, I the comaunde
To answere to thyngs demaunder:
What causes day when the sun is hid?

The Pilgrim: "To tellé shortly in a clause:
Off day, ther ys noon other cause
But phebus, as I kan espye.
Thogh hys bemyss, vnder skye
Ben hyd, yet yt ys no doute,
Al the lyht that sheweth oute,
Ys yeausyd eueryst.
Off the sonne (who loké wel);
Thorgh a skye hys lyht doth passe,
To shewe yt forth in eueryst place.

And shortly ellys (yt ys no nay)
The Sun is the Soul; the Body is the Cloud darkening it. 265

"Wyth-oute hys lyht, ther wer no day."

Grace dieu:

Quod Gracc dieu: 'answere me;

How maystow pareyue or se,
Or in any wyse espye

Hys bryhte bemys thorgh a skye?'

The pylgrym:

"Ryht so," quod I, "as thorgh a verre,
Men sen hys bemys shyne a-ferre,
Or as men sen off ffyr the lyht,
Thorgh a lanterne cler & bryht."

Grace dieu:

Quod Gracc dieu a-noon to me:

'What thow hast sayd, tak hel,' quod she,

'And vnderstond ffyrst in thy syht,
By the somme that shyneth bryht,

Thy soule cler, in espéeyal,
Wyth-Inne thy body wych ys mortal.
Off thys mater we haue an honde,

Ther-by thy soule I vnderstonde.

'Thy body (yiff thow kanst'espye)
Vs dyrk, as ys a clowdy skye;
And lyk also (who kan dyscerne)
To a smoky, blak lanterne.

And nat for-thy (I dar expresse)
Men may sen, thorgh the bryhtnesse
Off the soule (yt ys no doute),
And the elernesse, fer wyth-oute.

Clerkys recorde yt in ther skolys;
And other wene, that be but ffolys,
In ther foltyssh fals demyng,
That al the cler enlwymynyng

Wher-off that poré skyé (lo,)
Wher-wyth the soule ys shrowdyd so,
Eclypsyd off hys fayr bryhtnesse.
And ne were the gret dyrknesse
Off thys skye (who loke a-ryht),
The soule sholde han so cler a syht
At o look, fro the oryent
To sen in-to the occident.
The Soul's eyes pierce farther when freed from the Body.

The soul has no need of bodily eyes.

The spiritual eyes pierce farther when they are free from the body's darkness.

Thou Tobias was blind in his bodily eyes.

His mind's eyes taught his son, and were clear as a star.
The Soul sees. The Body is blind. The Soul works the Wits. 267

'I how he sholdé hym gouerne,
Wyth-oute the siht\(^1\) wych ys eterne, \quad \text{[Stowe, leaf 171, back]}
I menë, the siht\(^1\) spyrytual,
Wych ys gostly & eterne. \quad \text{[siglite St.]} 9688

'That syhte,\(^1\) by ageë wasteth nouht;
And (yiff the troughë be wel soult,)
Thy bodyly eyen (trustë\(^2\) me,) \quad \text{[2 trust St.]} 9692
Wyth hem thow mayst no thyng yse.
The soule seth al by cler lookyng,
And the body seth nothyng;
Blund wyth-Innen & wyth-oute.
And ner the soule, (yt ys no doute,) 9696
Seyng cler he shold ha noon,
Na mor than hath the\(^3\) coldë ston. \quad \text{[3 a St.]} 9700

'And as yt ys towchyng syht,
Evene so (who looke a-ryht)
Yt ys off al thy wyttys fyue;
ffor who seyth nay, or geyn\(^4\) yt stryue, \quad \text{[1 ageyn St.]} 9704
Everych off hem, in sentement,
Ys but a maner instrument,
The wych, touchyng ther werkyng,
Off thé they recevye every thyng;
ffor, wyth-outen helpe off the,
They no thyng here, they no thyng se,
Nor no thyng thay may reporte.
And yiff thow dyst\(^5\) hem nat supporte, \quad \text{[2 dydest St.]} 9708
And sustenyst wyth thy myghte,
Eryng,\(^6\) Smellyng, Touch & Syht, \quad \text{[6 Heryng St.]} 9711
Thy body wer nat eryndel
But a verray foul dongel,
Impotent, and feble also,
Onther to mevyn or to go.' 9716

The pylgrim:
"Thanne, wyth your supportacioun, \quad \text{[Stowe, leaf 151]} 9720
I axe off you thys questyoun;
And firyst off aH I thus begins :
'How may the sowle that ys wyth-inne,
Ber the body that ys wyth-oute?'
To me assoyleth firyst thys doute;
ffor yt semeth mor Reson,
Grace Dieu explains the relation of Soul and Body.

The Pilgrim.  

"(As to my oppynyou,) 
The body outward (thus I mene) 
Sholde the soule inward sustene. 
Thyng that conteneth, berth the charge, [1 bereth St.] 
And bereth vp al, to myn entent: 
And thyng, wyth-Inne that ys content, 
That thyng ys born, as semeth me. 
And her-vp-on I woldë se, 
A good answerë, by your avys."

Grace dieu: 
Vp-on thy question to conclude 
An answerë, as by symlyttude: 
Conceyue fyrst in thyn entent, 
Thy clothyng & thy vestyment. 
Contene thy boady [2 Body St.]  
Wyth-Inne: yiff thow loke wel,  
Thy body closyd ys wyth-Inne; 
And but yiff thow fro resoun twynne, 
Thow wylt nat geyn-seyn vn-to me, 
Thow beryst thy clothys, & they nat the, 
And fully ben in thy depoos; 
And yet thow art wyth-Inne hem cloos; [Stowe, leaf 172, bk.]  
And, (yiff thow clerly kanst dyscerne,) 
At thy lust dost hem gonerne; 
And (to seyn shortly in substauence,) 
Thow hast off hem the gonermaunce.'

The pylgrym: 
"And ys yt lyk, ma dame," quonl I, 
"In al, off me & my body?"

Grace dieu: 
'To yive the mor cler evydvence, [3 the the St.] 
I putte a maner dyfference; 
Leff the chaff, & tak the corn: 
The soule bereth, & ys born. 
ffor, ffyrst, the sowle pryneyally 
Sustenh & bereth the body; 
And parcel-lyk [1 poele lyke St.] (to thynt entent) 
The body bereth by accident 

Surely the thing (soul) within is borne up by the body without.
How the Soul rules the Body, tho she contains it. 269

Thow mayst a cler examine take,
Yiff thou ever dydest" se
Any shyp a-myd the see,
(Shortly declaryng, at a 3 word)
The maryner wyth-Inne the borg
Ledeth the shyp, (tak hed her-to)
And ys hym sylff ylad also.
Tak here Exaumple, & be wel sad,
But he yt ladde, he 4 wer nat lad.

Semblably, by examble cler,
Thy sowle ys cheff maryner,
Ledere & governeresse
Off thy body, in sothnesse:
She ledeth7 hym ay too & too,
And ys hyr sylff ylad also.
ffor, at hyr lust & hyr talent,
She, by hyr owné fre assent,
Ledeth the body, as yt ys skyl.
ffor the body, but by hyr wyl,
Hath no power, (yt ys no drede)
No syde, the sowle for to lede.

And therfor, do thy besy payne,
Havynge the body in thy deneayne,
To lede hym so, & he ek the,
In thys dresful worldly see,
fful off wyndys & Tempest,
And wawés boyllynge Est & west,
That, by assent, here 6 in your live,
At goode haune ye may aryve,
And at good port, whau cruel deth
Schal make hym yelden vp the breth.

The pyllgrym:
"Ma damë, sothly, I do lere,
By your wordys that I here,
To forthre me, & nat to tarye.
As my Body has darkend my Spirit, she will disembodi me.

The Pilgrim.

"Yt wer to me ryht necessarye, [1 That St., om. C.] 9800
That off your grace ye woldé blyne, [Stowe, leaf 173, back]
Out off my shpy makè maryue ; ² [² to make me aryue St.]
I mené thus, ma dame, that ye
Wolde in al haste dyspoyllé me
Off my body, wych ys greneous,
Hevy, gret, & ponderous,
That I myghte off hym a-noon ryht
Haue knowelychyng & ek a² syht
Mor cler, to make me vnderstonde
The mater that we haue an¹ honde,
To sen hym, how he ys compassyd,
Wych hath so offte to me² trespassyd ; [² to me / so offte St., solle to me C.]
And yet he wyl nat, for myn ese,
Hys Rancour a-geyns me appese.
"But yet I pray yow feythfully,
To don your deuer ffynally,
That I may sen hym (& nat ellys),
Wher he be swych as ye me tellys ;
ffor I nat vnderstond ywys,
What ye ha sayd, nor what he ys."

Grace dieu:

She doesn’t wonder at my blindness:

my body has closed my spiritual eyes.

"I may ryht wel be-leve,’ quod she,
‘Thys thyng so vnkouth & secre,
That thow art dyrkynyd in thy sylt,
Yt to consydrè & sen⁶ a-ryht.
And the cause why thow art let
Ys, for thy body hath so shet
Thy gostly Eyen (in substauucce)
Wyth a clowde off ygnorance,
And dyrked wyth a mysty skye,
That thow mayst nat wel espye
The secrenessé,⁷ yong nor Old.
And as to-forne I ha the told,
Other obstacłe ys ther noonest
But thy body, blynd as a ston ;⁸
He dyrketh so thyu Inward syht.
But for thy sake, a-noon ryht
I schal assayen & provyde,
Thy body for to leyn asyde,
My Body falls from me, and I fly into the Air.

"ffro the\(^1\) take yt, yiff\(^2\) I kan,\nThat thow mayst conceyvē than\nOf hym hooly the gouernance,
And what he ys, as in substauence.
But thow mustest, in certeyn,
After, sone, resorted ageyn
To thy oldē dwellying place,
Tyl that deth, a certeyn space,
Schall the dyspoyle, and makē twyne\(^3\)
ffro the body that thow art Inne.'\n
The Pylgryme:\(^4\)\nAnd Grace dieu a-noon me took,
(I not, wher that\(^5\) I slepte or wook,)\n& made (for short conclusion,)\nMy body for to falle a-doun.
And after that, a-noon ryht
Me semptē that I took my flyht,
And was ravisshed in-to the hyar,
A place delytable & ffayr.

[Blank in MS. for an Illumination.]
And me thouht ek, in my syht,
I was nat hevy, but verray lyht,
And my beholdyng was so cler,
That I sawh bothē fer & ner,
Hih & lowe, & oueral.
And I was ryht glad wyth-al;
Al was wel, to my plesauence,
Save a maner dysplesauence
I hadde off O thyng, in certeyn,
That I muste go dwelle ageyn
Wyth-Inne my body, wych that lay
Lyk an hevy lompe off clay;
Wych to me was no forthryng,
But perturbaunce, & gret lettyng,
Thyder to resorte off newe.
Tho wyst I wel that al was trewe
That gracē dieu hade seyd to me.
And thanne I wentē for to se
Wher the body slepte or nouht.
And whan I hadde longē souht,
The Pilgrim.

Tastyd his pows¹ in certeyne, [¹ tried his pulse]
And gropyd enery nerff & veyne,
And fund in hym no breth at al,
But ded & cold as a ston wal.
And whan I dyde al thys espyle,
Hys gouernance I gan defye.

Grace dieu:
Tho²gracè dieu spak vn-to me,
"Lifft vy thy Eyen, beholde & se,
Yiff thow koumè now clerly ;"²
Knowe in erthe thy gret enmy,
He that wolde nat suffre the bere
Noon Armys, nor noon harneys were,
Causynge, thow myghtest nat endure,
Vp-on thy bak to bere Armure,
The to dyffende fro thy Enmyes,
ffro brygantys & false espyes,
Wych the³ werreyn enermore.
Off hym, I ha the told be fore,
That yt ouhte ynowh suffise ;
Yet, as I shal to the devyse,
Thow mayst nat chesyn, in certeyn,
Wyth-Inmen hym to entre Ageyn,
Retrussen hym, & ek recharge
(Bothe in streyth⁴ & ek in large) [¹ streighte St.] 9900
Bern hym wyth the in thy vyage,
Whyder thow gost on pylgrymage.'

The pvlgrym:
"Ma damè, myn entencione
Was now, & my denoconue,
Off newe to haue Armyd me,
Assayed yiff yt wolde ha be,
That I myghte ha bor Armure,
My sylff the bettre to assure ;
ffor, as now, to my semyng,
They be nat hevy, no maner thynge,
Nor lyk the conceyt off my thouht ;
They weye⁵ but a thynge off nouht." [³ wey St.] 9912

Grace dieu:
"Certys,' quod she, 'no mor they doth; [Stowe, leaf 175, bk.]
re-enter my senseless Body and feel my Joy is gone. 273

'And therfore thou seyst ful soth.
But thou shalt understand me
Yeff thou dost now armen the,
And woldest now a-noon begynne
In the poynt that thou art Inne,
Thy meryte to reknen al,
Nor thy deceit, ne wer but smal;
For thy Armure thou must vse,
And feythfullly yt nat refuse,
When thou art entryd (thys the cheff,)
Thy body that lyth now blynd & deff,
Doom also, and insensyble,
Wych muste wyth the be penyble,
Sustene also, & be suffrable.
For he wyl also be partable
Off thy merytès & guerdous,
As he was off thy passiouns:
Your decertys shall be al on.
Wherfore, enhasté the a-noon,
In-to hym for to retouerne,
Ther a whyli to soiourne
Wyth hym, as thou hast don toforn.
And, that your tymë be nat lorn,
Than off assent & wyl entre,
Wyl he¹ be to-gyдре yffere,
Enarmë yow, & make yow strong
For to wyth/stondyn euery wrong.'

And whan she hadde al to me sayd,
Wher² I was wel or evele a-payd,
I sawh ther was noon other geyn;
I was retrussyd, & a-geyn
Wyth the body that I kam fro;
And cercealy me thouhtë tho,
I was nakyd, and al bare
Off al my Ioye & my wel-fare;
For al was gon in O moment.

And tho I hadde ageyn Talent
(Me sempte yt myghte nat be forbore)
To louë, as I dide affore;
& holy vn-to hys entente,
Me thouhte I gan a-noon assente, flully tokeyen hys plesaunce.

Thus aparceyvnge my woful chaunce,
Clerly sawh wyth-Inne me,
That I sholde deceyved be,
Lyk as I was off yore agon.

And tho I gan to wepe a-noon,
Silke & sorwe, & seyn "allas!
What shal I don now in thys cas?
Or to what party in certeyne
Shal I drawen off thys tweyne?"

Grace dieu:
Quod grace dieu, 'what may thyss be?
Why wepyng & tendre terys grene,
Only to wommen appartene,
Whan sodeynly they falle in rage,
And nat to men off strong corage.'

The pylgrym:
"Certys," quod I / "I may wel wepe; ffors, (yiff ye lyst to taken kepe),
My Ioye, my myrthe & my plesaunce,
Myn Elthe, & al1 my suffysaunce, Sodeynly me han forsake.
I may compleyne, & sorwe make,
ffor, whylom, aboue the skye
I was wont to fle2 ful hihe,
And hadde also ful glad repayre
Wyth bryddys fleynge in the hayr,3
In my most lusty fressh sesoun;
But now I am avaylyd down,
I fynde (by gret aduersyte)
Al that ys contrayre vn-to me.
I am venquisshed, I am bor doubl,
My vertu (in conclusiou) Hath lost hys myht, hys excellence;
ffor now, ther ys no resystence
On my party (as yt ys founde);
"ffor, off the body, wher I am bounde, Ys hool my force, & al my myght, (Wych ys ageyn al skyle & ryht,) And buryed quyk, (yt stondeth so,) I Am in erthe, wher-euere I go ; (Thys verray Ernest, & no Ia-pe,) Cheyned, ryht as ys An Ape, Vn-to a clog, & must yt swe, [1 the Clogge St.] And fro thenys may nat remewe ; ffor my body, gret & large, Ys the Clog that me doth charge, Wych letteth, wyth hys greté wheyhte, That I may nat flen an hyhte; ffor euere, wyth hys mortal lawe, [2 heyghte St.] Down to therthe he doth me drawe. "I trové (shortly in sentence) The word ywrete in yapence Was whilom seyd off me yyws, Who kan take hed ; and yt ys thys : 'A body corrupt (yt ys no nay) Greveth the soule nyht & day, Kepeth hym in captvyyte; [3 body C, St.] Yt may nat gon at lyberte, Nouter wakynge nor a-slepe;' ffor wych, certys, I may wel wepe, And seyn 'allas,' & sory be, Off my grete aduersyte."

Grace diu: 'Than haue in mynde, for any slouthe, That vn-to the I toldé trouthe.'

The pylgrym:
"Your wordlys alle I do aduerte, & thankë you wyth al myn herte. Off hem I am ryht wel apayd ; ffor al that euere yo han sayd Ys verray soth, & no lesyng, "But I be-seche yow off O thyng, Yiff I durste you compelle, O word that ye lyst me telle : What ys the cause (declareth why,) [Stowe, leaf 177, back] and ask her
The Body is bold on his own Dunghill, and must be subdued.

Why I'm not as strong as my body.

"That he ys mor strong than I;  
Or why am I not (tellmeth),  
As strong or myghty as ys he?"

Grace dieu:  

[St., ce Dieu in Stowe's hand, in margin in C.]

'Yiff the rooto be wel out souht,  
Strengere than thow, thät ys he nouht.  
But her-vp-on now herkne me:  
Thow mayst nat, in no degre,  
Hym venquishe (in conclusion),  
Oppressyn hym, & bere hym down  
So myghtyly in hys contre,  
As thow sholdest, yiff that he  
Hadle hys conversacion  
Wher thow hast domynacion.  
' In hys contre he doth now dwelle.  

But he's in his own country,  

and every one is bold on his own dunghill.

In hys contre he doth now dwelle.

What I have to do is to attack him,  

Tak hed in no maner wyse,  
Ne let nat, for no cowardypse,  
Hym tasaayllë ffer nor ner;  
ffor yiff thow konne, at the cheker,  
Thy drawhtys drawë, & wel pleye,  
Make hym lowly to obeye  
Vp-on hys dongel, in hys estat,  

play him at chess,  

[leaf 156]  

and checkmate him;  

keep him low by abstinence,
The Body is to be brought under. The Sandhill and Ant. 277

Voyde hym fro replecyoun,
And governe hym so, by Resoun,
Off mete and drynk, only that he
Ne do no superfluyle.
Lat hym lytel Ete or drynke;
Mak hym labour & ek swyneke;
Lytel slepe, & gret wakyng;
Dyseyplynes¹ & ek betyng;
Yff to hym in many wyse.

'And thus thou shalt hym best chastyle:
Devout wepyng wyth orisouns,
And hooly medytacyouns,
Wyth Instrumentys off penaunce,
Shal off thy causé do vengaunce,
Best iustefyé² thy party;
And they shall make the fynally
(Wyth-outé contradiccione)
To haue hym in subieccioun;
And, for thyne eneres off glorye,
Yiue the renoun & vyttoyre
Whyl thou so dost, nyght & day,
And he shall neuere dor³ seyn nay.

'And to ffurther thyent,
Lat vs tweyne, by assent,
Gon vn-to an hyl off sond,
Wych stant her al-most at the hond:
A soffte pas, lat vs go walke.'

Verba Peregrini⁵:
And as we wenté & gon⁶ talke,
A sondy⁷ hyl she gan me shewe;
And thus she sayde, on wordys feue:

[Grace Dieu]:
Lefte vp thyne eye a-noon,' quod she,
'And fffyrst off al, be-holde & se
How that an Ampté, a best smal,
Wyth herté, body, myght & al,
To nouht elles doth entende,
But on thys hyllé⁸ vp tascende,
And, in hyr paas & clymyng soffte,
She ys bor doux, & let ful offte

¹ Dyssyplyned St.¹
² Interstye St.²
³ dair St.³
⁴ at honde St.⁴
⁵ S. in margin, om. C.⁵
⁶ goane St.⁶
⁷ soleyn St.⁷
⁸ hyle St., hyl C.⁸

The Pilgrim.

Grace Dieu.

grace dieu,

[leaf 156, bk.]

and shows me

an ant

trying to

climb up it.

She is often

swept down,
The Ant, often swept down, reaches the top of the Sandhill.

Grace Dieu. 'Wyth powdry sondys out off noumbre,
Wych hyr passagë so encoumbre,
And hyr desyre\(^1\) ek restreyne,  
[\(^1\) desires St.]  
That she may nat fully atteyne
The hyest party off the hyl,
ffor she ys let ageynu hyr wyl.

[Blank in MS. for an Illumination.]  
And thogh she peyne hyr nyht & day,
Evere the soond lyth in hyr way,
Overwhelmeth, & bereth hyr doun,
Contrayre to hyr entencioun,
Yt ys so sotyl, drye & smal,
And wonder brotyl ek wyth-al,
That, by reuolucione,  
[Stowe, leaf 179]  
Yt rebateth & bereth doun
Thys lytel beste that I off telle.

'But for al that, she wyl nat dwelle
In the valë cast doun lowe,
Ther tabyden any throwe ;

But hyre afforceth a-noon ryht
To remounte wyth al hyr myght,
Hyr sylff afforeynge, newe & newe,
Enere hyr labour to renewe,

(Lyk a myghty champyouna)
Thogh she wer offte avalyd donn.'

The Pilgrim. But at the laste, thorgh hyr labour,
I sawh hyr, lyk a conquerour,
Wyth hyr travaylle renewyd offte
Gete vp on the hyl a-loffte ;
And ne woldë neure lete

And at last reaches the top, and rests there.
Tyl yt was conqueryd in quyete ;
And thaune off ryht, as for hyr\(^2\) beste  
[\(^2\) the St.]
Vp-on the cop\(^3\) she dydë reste.  
[\(^3\) coppe St.]

Grace Dieu\(^4\):  
[\(^4\) St., in Stowe's hand in C.]  
Quod grace dieu tho vn-to me :

'Her, thow mast beholde & se
(Yiff thow lyst to loke a-ryht)
The forcys (platly) & the myght
Bothe off thy body & off the ;
And in\(^5\) a pleyn Exaumple se  
[\(^5\) in C., om. St.]  

This is a pattern of your body and you.
Do like the Ant: when your Body keeps you down, resist it. 279

‘Off thamptē, wych ys down [i]falle
Among the brotyl sondys alle.
Yiff he, at euerly fallynge down, 10147
Haddel lost hys myght & hys renoun [Stowe, leaf 173, back]
ffor to recure the hylle a-geyn,
Thanne al hys labour were in weyn;
But, for on1 dysconfyture [1 A St. Nota St., om. C.]
He wyl nat cessyn to recure 10152
That he hath lost, (as by hys wyl,)
Tyl he be hihe vp on the hyl.
‘And yiff thoug cleerly vnderstond,
Thy body ys the hyl off sond,
The wyche,2 thorg hys brotylinesse,3 [2 whiche St., wych C.]
And powdrys of vnstabylnesse, [3 Brotylinesse St.]
Ys redy (off entenciouw,) 10156 Now your body is the hill of sand
Evere to make the fallē down,
And to dyrken (off entent,) which dark-
The eye off thyu entendēment ens your un-
To kepe the in the valē lowe. derstanding, [leaf 157, bk.]
‘And whan he may espye or kowewe 10164 When it sees
That thow, in any maner wyse, you want to
Woldest on the hyl aryse,
Wyth sondry4 reuoluciouws [4 sondy St.] When it
Off dyuers temptaciouslyus 10168 it tempts you
He travayleth (thys, no tale) to keep down,
Lowe to holde the, in the vale,
Wyth hys sturdy vyolence, 10172 unless you
But thow makē résistence resist at once,
Be tymēs & at prēmē face
Whan he begynneth to manace.
‘And to wythstonde hys fellē5 myghte, [5 fould St.] The ant is
At the gynynge thow must be lyhte, 10176 your best ex-
Mawgre hym, wyth herte & wyl, ample,
ffor to gete vp on the hyl; and get up
And thyourne nat to tarye, the hyl.
Ther ys no bettre exaunmplyare 10180 The ant is
Than thamptē (yiff thow tak hede) your best ex-
Vp-ward the hyl thy sylff to spedē.’ [Stowe, leaf 180] ample.
‘Remembre, in thyu entencyoun Remember
The precept off kyng salomoun, 10184 the precept

[Grace Dieu.]
Take example from the ant.
After every fall, it climbed up again, till it got to the top.

1 A St. Nota St., om. C.
2 whiche St., wych C.
3 Brotylinesse St.
4 sondy St.
5 fould St.
Solomon bade folk imitate the Ant. Avoid Sloth.

Grace Dieu.

who commanded men to go to the ant,
and to avoid Sloth, the mother of all vices.

Solomon had folk imitate the Ant. Avoid Sloth.

Sloth's tricks, and his sands of temptations.

Your body prevents your rising in virtue.

It is a slug, and lies long in bed.
I am never to trust or obey my Body, which is my Foe. 281

'Don't trust your body; never obey it; I am never to trust or obey my Body, which is my Foe. 281

'Srombryne euere, & neclgent,
And contrayre to thy entent,
Ay awaytynge (lyk as espye)
To bryngè the in Iupartye.

Truste hym nat! ne,1 for no chauce,
Have in hym noon affyaunce
ffor no ffavour nor flatrye; 2
ffor I dar pleynly certefye,
Yiff thow obe ye hym nyh 3 or ferre,
Than he wyl be-gynne a werre
A-geyn[y]s the, most peryllous,
Most dredful & contagyous,
(De yt be nyhte, outhre be day)
To disturbance on thy way,
Wyth al hys power he wyl ffonde.
And thus thow mayst wel ynderstonde,
To knowe & wytê fynally
Who ys thy mortal enemey.

'Now go thy way, for yt stant so,
That I mot nedys fro the go;
I may no lengre, on thy weye
Ledyn the, nor mor couveye.
I haue abyden longe ynowh:
I muste, firo the, gon heazys nough;
ffor a gret while (to thy entent)
I haue holde a parlement
Wyth the, & her-to ben thy guyde.
ffarwel! for I may nat abyde.' 10252

The Pylgryme. 4
'Grace Dieu.' 7

"Ma dame," quod I a-noon right5  tho,
"Certys, yiff ye go me fro,
I am but lost; recure6 ys noon,
Al so sone as ye ar gon."

Grace Dieu. 7

Som folk ha feyth, & gret fflyauce 9
In dyuers frendys; & off gret trust,
Sette their hope & hertys lust

[1 nor St.] Don't trust your body;
[2 Flaterye St.]
[3 nygh St.] never obey it;
[4 stowe, leaf 158, bl.]
[5 St. om. C.]
[6 Recover St.]
[7 St., om. C.]
[8 St. om. C.
[9 som St., om. C.]

Grace Dieu bids me farewell.
Grace Dieu bids me farewell.
I declare I am lost if she goes.
I wot that wel.
What I shal8 seyn the in substaunce. 8 shal I St.]

bids me net, like some folk, trust in friends.

Grace Dieu.
Grace Dicius leaves me.  

As they shold hem neuer faylle,
Wych offte ful lytel may avaylle.
They wene ful offte, in ther degre,
By hem for to supportyd be,
Yiff they hadde, in any place,
Other offendyd or do trespace.

I am not to trust in her,
If I offend,
She will not sustain me.

She has a stone which makes her invisible.

Wherthorgh (trewe as any byble,)
I kan me makyn invysible
Whan that me lyst, a-noon ryht,
And hyden me out off thy siht,
And shrowden me, bothe Est & west,
Whan thow wenyst to han me best,
fful ffyr ffrö the, in æventyre:
And therfor, thus in me assure,
Whan thow dost wel, I am present ;
And yiff thow erre in thyu entent,
ffarfel, a-noon I am ago.
And now I muste parte also,
(Wherso thow be glad or lyht,)  
As for a while out off thy siht.'

And ryght a-noon, as she hath sayd.

God wot, I was ful evele apayd
Off hyr departynge ; in myn herte
Yt madë me ful sorë smerte ;
Me lyst nat lawhë neueradel,
ffor me lykede no thyng wel
Hyr departynge nor absence;
They dyde to me so gret offence.
& yet for-thy, yt ys no nay,
fforth I wente vp-on my way
Wych that I afores-began.
And in my mynde a-noon yt ran,
To calle memóyre\(^1\) vn-to me,
That she sholdē reddy be
Tawayte vn-to\(^2\) me, & don hyr cure
To brynge myn harneys & armure;
And bad she sholde for-gete hem nouht:
And after me she hath hem broult,
So as I had lyst in my way,
I fylle in any sodeyn fray;
And trew[e]ly (yt ys no drede)
I hadde off hem inly gret nede;
ffor I fond gret Encou7?ebreretys;
By peryllous weyês & by wentys
I hadde had\(^3\) gret adeursyte,
And offte also in perel be,
Hadde nat myn harneys & armure
Don to me ful gret socour.
Yet offte, thorgh my slouthe, alas,
I stood in many peryllous caas;
But yiff I hadde wel armyd be,
I haddē nat (in no degre)
Suffryd so myche, yt ys no nay.

But tho beffyl vp-on my way,
As I wente a paas forth pleyn,
I mette a cherl, a gret vyleyn,
Wyeh in the way a-gayn me wente,
Wyth hys browhēs\(^4\) fersly bente:
Hys look, hys cher, al for the wrak,
And a gret staff on hys bak,
Clobbyd, & boystous fför to se,
& was y-hewyd\(^5\) out off A tre
Callyd in french A cornowler.\(^6\)
And whan thyss cherl gan neyhen ner,
As yt sempte, by hys passáge,
He wentē nat on\(^7\) pylgymage,
284 The Churl asks who I am, and why I dare go by this place.

Nor was no pylgrym in certeyn.
But when we mette, thus he gan seyn:

[Blank in MS. for an Illumination.]

The rude Cherl.1 [1 Later in margin. 'The rewde churle' in Stowe's hand. 'The Rwde Cherl' St.]

'What may thys be?' quod he a-noon;
'Whyder shal thys pylgrym gon?'
To what cost ys hys vyage?
Or whyther2 goth he on pylgryme?  [2 whedir St.]
ffor he semeth (yt ys no nay)
To ben a pylgrym, by hys array.
But he get no bettre grace,
Or he passe out of thys place;
He shal flýrst (in conclúsiouns)
Answere to3 my questioun.'

The Pilgrim.

I fear he'll attack me,

Wheroff I wex4 abaysshed tho,
When I herde hym spekyn so:
I drædde, by hys fers vysage,
That he, in hys sodeyn rage,
By hys lookys & hys chere
As he gan a-prochen nere,
That he wolde assayllen me:

[Blank in MS. for an Illumination.]

The Pylgrym.5 [5 St., om. C.] [Stowe, leaf 183]

But, lowly, in6 my degre
I axede7 hym what he wold;
And platly vn-to hym I tolde,
(As me sempte no thyng amys,)
I axede no-thyng that was hys.
I seyde, 'I wente on pylgriname;
Prayynge hym that my passage
He sholde nat lette in no degre,
Syth the weye was large & ffire.'

The Rwde Vyleyn.8 [8 St., 'rude vyleyn' in margin, C.]

Thys boystous, sturdy, ffers vyleyn,
To me answerdë thus ageyn,
(Off whom to-forn I ha yow told)
'How artow hardy; how artow bold,
ffor to go for-by thys place,
The lawe and statutys for to passe,9  [9 pace St.]
Or to do swych dysplesaunce.
'Ageyn the kyngys ordynauce; [1 Ageyn St.] [The Chart.
I have offended against the king's ordi-
10380
nance, by

A-geyn the precept & dyffence 10383
Off the kyng, wych yore agou
Bad pylgrymes euerychon,
Nat bern, off no presumpoious,
Nouther skryppê nor bordoun?
And thow, off foly gouernnaunce,
Dost ageyn hys ordynauce;
And thow hast (sothly 3 for to seyne,) [Stowe, leaf 183, back]
Offendyd hym in bothi tweyne. [2 shortly St.] 10388
Wherevp-on, answere to me,
How thow durstest hardy be
ffor to don so gret offence
Ageyn hys royal excellence!
And trewly, in thys sodeyn caas
I gret[ely astonyd was,
And, for fer, be-gan to quake,
What Answere I sholdé make
Vn-to hys vnkouthe opposaylle,
Wych for my party myghte avaylle.
And whyl I stood astonyd so,
At my bak I sawh riht tho
Kome, for my proteccioun,
A lady that callyd was Resoun,
Wych cryede lowdë vn-to me,
And bad 'I sholde in no degre,'
In no wyse, answere ageyn,
ffor my part, to that vyleyn
ffor she was, by commanudëment
Off Gracë dieu, vn-to me sent,
ffor my party to speke & plete,
And answere hym in al hys heete,
To hym that stood thus in my way.'
And she ne madë no delay 10412
Thys lady Resou, but abrayde, [4 Obreyde St.] and answers for me.
And to the cherl right thus she sayde :
Resoun. [5 In Stowe's hand. 'Resoun' St.] [Reason.
'Sey, thow cherl,' a-noon quod she,
'What ys thy charge? declarë me!

'Ageyn the kyngys ordynauce; Or to vsurpe by vyolence
A-geyn the precept & dyffence Off the kyng, wych yore agou
Bad pylgrymes euerychon,
Nat bern, off no presumpoious,
Nouther skryppê nor bordoun?
And thow, off foly gouernnaunce,
Dost ageyn hys ordynauce;
And thow hast (sothly 3 for to seyne,) Offendyd hym in bothi tweyne.
Wherevp-on, answere to me,
How thow durstest hardy be
ffor to don so gret offence
Ageyn hys royal excellence!' And trewly, in thys sodeyn caas
I gret[ely astonyd was,
And, for fer, be-gan to quake,
What Answere I sholdé make
Vn-to hys vnkouthe opposaylle,
Wych for my party myghte avaylle.
And whyl I stood astonyd so,
At my bak I sawh riht tho
Kome, for my proteccioun,
A lady that callyd was Resoun,
Wych cryede lowdë vn-to me,
And bad 'I sholde in no degre,'
In no wyse, answere ageyn,
ffor my part, to that vyleyn
ffor she was, by commanudëment
Off Gracë dieu, vn-to me sent,
ffor my party to speke & plete,
And answere hym in al hys heete,
To hym that stood thus in my way.'
And she ne madë no delay
Thys lady Resou, but abrayde, and answers for me.
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'Sey, thow cherl,' a-noon quod she,
'What ys thy charge? declarë me!

'Ageyn the kyngys ordynauce; Or to vsurpe by vyolence
A-geyn the precept & dyffence Off the kyng, wych yore agou
Bad pylgrymes euerychon,
Nat bern, off no presumpoious,
Nouther skryppê nor bordoun?
And thow, off foly gouernnaunce,
Dost ageyn hys ordynauce;
And thow hast (sothly 3 for to seyne,) Offendyd hym in bothi tweyne.
Wherevp-on, answere to me,
How thow durstest hardy be
ffor to don so gret offence
Ageyn hys royal excellence!' And trewly, in thys sodeyn caas
I gret[ely astonyd was,
And, for fer, be-gan to quake,
What Answere I sholdé make
Vn-to hys vnkouthe opposaylle,
Wych for my party myghte avaylle.
And whyl I stood astonyd so,
At my bak I sawh riht tho
Kome, for my proteccioun,
A lady that callyd was Resoun,
Wych cryede lowdë vn-to me,
And bad 'I sholde in no degre,'
In no wyse, answere ageyn,
ffor my part, to that vyleyn
ffor she was, by commanudëment
Off Gracë dieu, vn-to me sent,
ffor my party to speke & plete,
And answere hym in al hys heete,
To hym that stood thus in my way.'
And she ne madë no delay
Thys lady Resou, but abrayde, and answers for me.
And to the cherl right thus she sayde :
Resoun. [5 In Stowe's hand. 'Resoun' St.] [Reason.
'Sey, thow cherl,' a-noon quod she,
'What ys thy charge? declarë me!
Reason rebukes the Churl. He asks for her Commission.

Reason reproves the Churl. She tells the Churl he looks like a Reaper or Mower, or a false Spy, and she demands his name, and why he has that big Staff on his back.

Thow semyst froward & pervers, Off thy port, strange & dyvers. Thow semyst (as I kan devyse,) A repman, for thy vukouth guyse, Or A mowhere wyth thy sythe; Or, to dyscryvē the now blythe, I trowe thow art som ffales espye; But the trouthē nat denye; Tel me thy namē; sparē nouht! And tel me wher thow hast ek souht The boystous staff vp-on thy bak, Wher-in I ffyndē ful gret lak; ffor yt ys nat accordynge, But ffroward, pleynly, in semynge, As fer as I reherē kan, To euery wel gouēnyd man.'

[Blank in MS. for an Illumination.]

Thys cherl, lenyng vpon hys staff, To resoun, thys answere he gaff: The Cherl.

Thys cherl, by maner off dysdeyne, Vn-to resou?i thus gan seyne: 'I trowe,' quod he, 'by lyklynesse' Thow artchosē som mayresse, Or wexe off newe so fortunat To be som lady off gret estat; But, for al thy presumcioun I wolde se thy cωmmynthesis, (ffor al thy port & strangē guise,) Thy ffredam also, & ffraunchysye; Lyst aftafterward thow falle in blame. Shewe hem to me, & tel thy name; ffor, by noon other menē weye, I wyl no thuyng vn-to the seye, Nor the answerē, trustē me, To lete hym gon at lyberte.'

[Resoun] Thanne,' resoun, nat to hasty, But by leyser ful prudently Toward hym castyng hyr look,
Grace Dieu's Commission to Reason.

'Out off a Coffyn a lettre took;
To hym sayde, & spak but lowe,
I wyl that thow my power knowe:
Hauue her ther-off inspecceyoum,
And se her my commissioun.
And whan thow hast yt rad & seyn,
Thow shalt wel knowen, in certeyn,
Why I am kome, wyth-outë blame,
My power also, & my name.'

The Vyleyn.¹

Quod he, wych koude no curteysye,
'I koude neuere yet² clergye.
And yiff thy power shal be wysst,
Red yt thy sylff, yiff that the lyst.'

And she yt raddë wyth good wylle:
The cherl was coy & stood ful styelle.
And whan that he hyr power seth,
Gruchynghe, he grunte wyth hys teth,
Hys grete malys for to kythe,
And shook hys herd fful offf sythe;
Gan to groynë mor & more,
And off despyt to gruchchë sore,
Whan she hath maad,³ ope & cler,
Al theeffect off hyr power,
ffro poynë to poynë, vp-on a rowe.
And yiff ye lyst pleyndly to knowe,
Loo, her, by declaracioun,
Hyr power & commyssioun:

The Comision of Reason.⁴ ¹ [In Stowe's hand.  'The Comys-
sioun off Reasons.' St.]

'Gracë dieu, by whos gouernaunce,
By whos myght & whos puissaunce,
Kyngës in euery regioun,
Pryneces & lordys off renoun,
Ben gouernyd in ther estatys,
(Bothe Temporal, & ek prelatys,)
To Our cosyñ,⁵ dame Resoun,
Off fame worthy, & off renoun,
Whom al our court doth magnefye
As to the nexte off our allye,—
Eltë,⁶ Ioye, & contynuance,
Reason is to summon the Churl, Rude Entendement.

Grace Dieu's Commission to Reason.

She is to proceed

'Worshippe, & long perséuerance, Wyth power, by our connysion, For to do execuyoun, Redres, & amendement,\textsuperscript{1} [\textsuperscript{1} St. transposes these lines.]

Off fawtys wych in our parlament\textsuperscript{1} [Stowe, leaf 185, back]
Be compleynyd on, day by day,
Off pylgrymes wych passen by the way,
Voyde off guile & al deceyt,—

Off pylgrymes wych passen by the way,

How on\textsuperscript{2} lyth falsly in a-wayt, \textsuperscript{2}oon St.\textsuperscript{2} 10500
Hem to disturbule, robbe & reue,
And in her passage hem to greue;

A cherl sfroward & daungerous,

Off cher & port malcyous,
And ay pervers in hys entent,

Whose name ys 'rud Entendément'

Wych lyth awaytyng, by gret mescheff,
By híhe\textsuperscript{3} weyês, lyk a theff;\textsuperscript{3} bye St.\textsuperscript{3} 10508

Day & nyht, gret wach doth make,
Cely pylgrymes for to take,
To robbe hem (off entencyoune)
Off ther skryppys, & bordoun,

And stuff\textsuperscript{4} that they han wyth hem lad. \textsuperscript{4} Staffe St.\textsuperscript{4} 10504

'And thys cherl, to be mor drad,\textsuperscript{5} \textsuperscript{5}ladde...dradde St.\textsuperscript{5} And supportyd on ech syde,
Hath ytake a maas off pryde,
A staff off fials extorcioun,
Callyd by Rebellioun (Trewly for to specefye)

'The staff off obstynacye,'
Grauntyd off pryde, by assent,

Vn-to rud Entendément.

'And thus thyss .iii.\textsuperscript{6} confederat, \textsuperscript{6}thre St.\textsuperscript{6}
Causen a ful\textsuperscript{7} gret debaat \textsuperscript{7}foule St.\textsuperscript{7} 10524
And a perillous mortal stryff
To pylgrymes in thys present lyff,

Ther weyês, when they ha wyth-set.\textsuperscript{8} \textsuperscript{8}sette...mette St.\textsuperscript{8}

'And trewly now, thyss iii\textsuperscript{9} be met,\textsuperscript{9} \textsuperscript{9}thre thre St.\textsuperscript{9}
I kan no bet\textsuperscript{10} amendément, \textsuperscript{10}better St.\textsuperscript{10} 10530
But that Rud Entendément

Be somownyd to appere,
Reason is to try, and do vengeance on Rude Entendement. 289

‘By som maner offycere
Off youres, ageyn a certeyn day,
Wyth-oute prolongyng or delly.’
And her-vp-on, by maundement,
We haue yoe a comaundement
That thys cherl hym nat excuse,
Nor your maundement nat refuse,
But kome to stonde at Ingémmt,
A day assygned competent.
‘And to don execuciouw,
Lych1 to your commyssiou7i,
Vp-on thys cherl, for hys trespace.
Letteth nat, nor doth no grace,
But yow auengeth on that wrecche,
Lyk as your power forth doth strechche.
for in thys caas most necessarye,
We maké yow our commyssarye,
On our byhalue, wyth al your myght,
To executen & to don rylht
Wher ye sen that most ys nede.
‘Lo her ys al, taketh good heede
To vnderstonden your power.
The daate cou7ityd, a thowsand yer,
Thre hundryd over, thrytty & on;2
Wryte & asselyd nat yore agon;2
And sent by ful commyssiou7i,
Vn-to thys lady dame Resoun.’
The wyché, whan she hadde rad,3
Off contenannee demewr & saud3
She abrayde by good avysémet
And sayde to Rud Entendémet
Resoun: 4
‘By enydence, notable & cler,
Thow hast,’ quod she, ‘herd my power:
I ha declaryd yt vn-to the.
Now gyff answere ageyn to me!
Rude Intendement: 5
‘And what artow,’ a-noon quod he,
‘Touchyng thy power, lat me se!’
Resoun: 6

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1 Lyke St. See l. 10664.
2 oon ... agoon St.
3 Radde . Salde, St.
4 St., om. C.
5 In Stowe’s hand. Entendement St.
6 St., om. C.

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She is to do execution on Rude Entendement,

The commission is of the year 1331.

as the Commissary of Grace Dieu.
Rude Entendement says Reason steals folk's Corn.

Reason says 'Hastow nat herd me Rad\(^1\) yt al, [\[redde\ St.\]
And told ek in especyal,
Record by my commyssioun,
That I am callyd 'dame Resoun'?\[10572\]
I trowe thy wyt ys fer the fro;
Or I deme yt stondeth so
Thow louest somewher paramours,
Or besy art\(^2\) to maken tours [\[2\ threw art\ St.\] 10576
Or castellys, by gret devys,
Therby to geten the A prys.'\["\]

Rude Entendement: \(^3\) [\[St., om. C.\]
'I hauë,' quod he, 'vp & donn
Herknyd thy commyssioun,
And vnderstonde yt everydel; [\[Stowe, leaf 187\]
And therby I se ful wel
That thy name ys ek 'Resoun.'

Reason's name is de-

famed.

So he asks to know her power and might.

Reason. 'But a replicaciooun
I wyl make vp-on thy name,
Wych ys hyndred by dyffame;
ffor that name sykerly
Ys dyffamyd ful gretyl; [\[10588\]
Wherfore I myghte nat for-bere
ffor to axe what thow were,
To knowe thy power & thy myght:
Me sempte her-in I haddë ryht.' [\[10592\]

Resoun: \(^4\) [\[St., om. C.\]
'Seystow,' quod she, 'that my name
Ys a namë off dyffame
Or dysclauydryd? lat me se
How or where that myghtë be.' [\[10596\]

Rude Entendement: \(^5\) [\[St., om. C.\]
'Certys,' quod he, 'yiff thow lyst here,
The placë wel I shal the lere;
I wyl nat spare, but platly telle:
Thow art dyffamyd at the melle,\(^6\) [\[10600\]
And dysclauydryd off flals mesour,
By robberye off mele & flour

\(^6\) Raison est au moulin: Pro. (Belike because Grist is taken in, and delivered out, by measure.)—Cotgrave, 1611.
Raison, (sailor's) ration. 'Ratio, mesure,'—D'Arnis.
Reason admits that a false Mill-Measure is called Reason. 291

The peple present, them be-form,
Stelynge ther greyn & ek ther corn.

Reason: 1

Record off folkys that be sage,
'Sclamandere ys no vasselage,'
And phylosophers ek expresse,
'To sclamandere, ys no worthynesse,
Nor dyffamês, forth to telle.'

'And as touchyng off the melle,
Thow myghtest ther peravventure
Seen & be-holder A mesure
Wych (by folkys oppynyoun,)
Bereth the name off 'Resoun.'
And wyle 2 that folkys so yt calle,
To shrowde hys falsshed, & tapalle, 3
But 4 for al that, (yt ys no drede,
Who that wysly taketh hede,)
Thogh yt bere name off Resoun,
Yt ys but fals decepcioun,
Vnder a colour off fals laude,
ffor to hydeny deceyt & fraude.

'A-Twyxe a name, & éxistence,
Men mvt 5 sette a dyfference;
ffor vnder name off sothfastnesse,
Offte ys wrouht ful gret falsnesse;
And vnder honest couerture,
Offte ys hyd ful gret ordure.
In many a place yt ys ek seyn,
That pompe, pryde, and fals dysleyn,
Courtyned 6 wyth humylyte,
'Assenden to grete 7 dygnyte;
But feyned symptlesse, out off doute,
At the laste yt breketh oute.

Ech vyce ek (in conclusion)
Hameth thys condycyoun,
To shewen out an examntplayre
Off vertu, wych that ys contrayre
To hym by fals apparence,
To yive a maner evyndence
To blynde the peplys, by shewing
Reason asserts her Worth. The Churl denies it.

Reason.

'Off that they sfiayllen in beyng,
That men sholden off hem deme

They wer swych lyk as they seme [Outward were shuche St.]
Outward, as by ther feyned cher.

'But vertu, that stondeth euere cler,
Wyth conceyture off no veyn laude,
Ys nat dyffacyd by no ffraude;
And thoght that vycss, by fals flame,
Off vertu som tyme haue A name,
Cler vertu (who so loke wel) [Clere St.]

Therby ys spottyd neueradel,
But shyneth clere & mor bryht,
That falsnesse may nat cloude hys lyht;
But in hys bryhtnesse doth endure.

And thoght that I, off fals mesure
(To shrowde yt by decepeyoun,
Am I-callyd ther Resoun
At the Melle, by fals diffame,
My sylff ther-off am nat to blame;
But rather sholde, (in many wyse,)
Off prudent folkys that be wyse,
Receyye worshepe & hihe renoun,
Lych my name, callyd Resoun. [Stowe, leaf 188, back]

ffor Resoun, platly, nyhe nor ferre,
By no falsnssë may nat erre.
The name off vertu helpeth nouht
Vertu voyde out off the thouht;
And vertu wyl hym-sylff nat shrowde
Wyth dyrknese off no mysty cloude,
But shewe hym-sylff fforth openly:
My name ys Resoun, & swych am I.'

Rude Intendement: [2 In Stowe's hand. Entendement St.]

'Syker,' quod rude Entendëment,
'Wenyestow I be so blent
That I knowe no maner thyng
Off thy sotyl Argwyng?

'I knowe kanvas, I knowe sylk,
I knowe the flye dreynt in the mylk,
I knowe A mesour, fful & hafff,
I knowe the kowll & ek the kalff,
Rude Entendement declares Reason did steal the Corn. 293

‘Aftter that men by name hem calle,
And dyfferenf off bestys alle.
‘I knowe the name off thys & that,
I knowe an hound, I knowe a caat,
And off bothe I knowe how,
That nouther off hem ys calff nor kow:
I knowe ther namys eueryciou\n:
Ther namys & they ben al on.¹
And² I dar seyn wyth-outé blame,
Gladly euere, aftter the name
ffolweth the condiciou\n.
‘Wherfor I sey thow art Resoun:
And how resoun ys ek thy name,
A namé sclauundryd by dyffame;
And as I told the her-to-forn,
‘Syth that Resoun stal the corn,
Than was the corn stolen by the:
Yt may noon other wysé be,
But euene lyk as I the telle,
That al the water off the melle³
(Wych maketh yt tourne round aboute,)
May nat suffyse (yt ys no doute)
To wasshie away the gret dyffame,
Nor the disclaundre off thy name.
Thow mayst, by fals collusiou\n, ffynde an excusaciou\n.
To putte yt fro the euerydel;
But her-vp-on, trust me ryht wel,
fiir sotylte, nor no queyntyse,
I understonde noon other wyse
Touchyng thy name, nor neuer shal,
Than I ha told: lo, her ys al!’

Resoun:⁴

¹ [alle oone St.] 10688
² [om. St.] Things are what their names say they are.
³ [Mylle St.] 10700
⁴ [St., om. C.] 10715

You are Reason.

You are Reason.

You are Reason.

You are Reason.

Ironically praises the Churl’s argument.

Ironically praises the Churl’s argument.

Ironically praises the Churl’s argument.

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Ironically praises the Churl’s argument.
Reason asks why Rude Entendement robs Pilgrims.

_Reason._

‘Yt were ful hard off the to wynne,
Or to getyn ávauntage;
Thow art so prudent & so sage,
And dost in wysdame so excelle.

‘But I pray the for to telle,
What ys thy name, Est or west,
By wych thow art knowë best:
As I conceyue in my entent,
Artow nat rude Entendëment?’

_Rude Entendement:_

_Qvod rudentendement_² ryht tho,

‘Thogh that men me calle so
By my name, (what so they mene,)
I am nat swych lyk as they wene;
for yt may pleydly so befallë,
That somme off hem that so me calle,
Yiff they consyndre by & by,
They be mór Rud³ than am I,
And mor ek insuffycyent
Off konnyng, as by lugeïment.’

_Resoun:_

_Qvod resoun_ thanne, ful sad off cher,

‘Touchyng that thow hast sayd⁴ her,
Yt doth wynowh to me susvyse;
But, I merveille in what wyse,
Wylly or wharforë, so by deceyt
That thow lyggest in a-wayt
Wypon the weyes (yt ys no faylle)
Pylgrymes only to assaylle,
In cytes, borwes, & in townes,
for to reene hem ther bordouës;
Her skryppes ek to take away,
As they walkë by the way.

‘Tel on platly, & nat spare;
But thy power ffyrst declare,

_and why he thus offends Grace Dieu._

How thow art bold, & hast no ryht
So toffendyn in the silt
Off grceë dieu, (as I ha sayd,)
Wych ys, sothly, evele apayd,
And taketh gretly in greuanée

[Stowe, leaf 180, back]
Because God ordred him to. Reason shows this is alterd. 295

'The maner off thy gouernance.'

Rude Entendement: 1

'Yiff thow wylt a whylë dwelle,
The causë pleyly I shal telle. 10760

In the gospel, yt ys rad 2
How the kyng hym syluen bad, 2 [raddle . baddle St.]
'No man to bern 3 out off hys toun, [r bern St.]
Nouther skryppe nor bordoun.' 10764

And platly, for to kepe hys lawe,
I wyl nat feynë nor wyth-drawe,
But, off hool entencioun,
Be-reuë skryppe & ek 4 bordoun [t & ek C., and St.] 10768
ffro pylgrymès, whey they passe:
They gete off me noon other grace.'

Resoun: 5

'Touchynge thyn oppynyoun
Off the skryppe & the bordoun, 10772
(Yiff yt be clerly comprehendlyd,)
Thogh they somtyyme wer dyffendyd,
That dyffence ys now wyth-drawe,
And they be suffryd by the lawe, 10776
That pylgrymès (nyh & ferre)
In pylgrymages may hem bere,
Hem to sustene in ther walkyng;
ffor noon vnworshpe to a kyng, [Stowe, leaf 190, back]
Thogh somwhyle, syth hé hath myghte,
Chaunge hys lawes off verray ryht.

'And cause off chaungyng (in certeyn)
Off thys lawe I shal the seyn:
Who that hath Achievyd wel
Hys pylgrymagë, euerydel,
Yt nedeth hym nat 6 (who kan se) [n nat hym St.]
Longer a pylgrym for to be.
10788
Therfor (tak good hed to thys !)
A man no lenger pylgrym ys,
Than he hath skryppe & bordoun;
ffor bothen (in conclusioum) 10792
Ne seruë to noon ávaughtage,
Whan men ha don ther pylgrymage.

7 'And Crist Ihesu / ys Termé and Fyne / [7—7 St., om. C.]
Reason shows that Christ bade Pilgrims bear Scrip & Staff.

\(\text{Reason.}\)

\textbf{Christ is the goal of every Pilgrim's pilgrimage.}

\textit{Wheeler} that ewyry / goode Pylgryme / 10796

\textit{Tendyth / in his pylgrymage /} 10797

And who that hath swych avauntage

To kome to hym, he may sey wel

That he hath endyd euerydel 10800

Hys pylgrymage, & fayleth nouht

To kome to that that he hath souht.\(^1\) [1 bought St.]

Thus thapistles, On by on,

Komē to hym euerychon); 10804

Travaylyngē nyht & day:

As parfyt pylgrymes in ther way,

By choys & by elleccioun

And also by vocacio\(\)u 10808

They kam to hym, (yt ys no nay)

And thanne to hem\(^2\) he gan say, \([2\ \text{hem St.}, \text{hym C.}]\)

Bad hem, 'in cyte nor in town,

Nouther ber skryppe nor bordoun.' 10812

And they, in euery maner thyng,

Lowly obeydē hys byddlyng.

‘But to-forn he sholdē deye,

That precept he gan modefy 10816

To hys dysciples, (as I rede,)

ffor he sawh they sholde ha nede,

Afther hys deth, whan he wer gon;

Therfor he bad hem euerychon,

Vn-to her proteccioun 10820

To haue a skryppe & a bordoun.

\textit{Radeth luk the gospeler, Qui habet sacculum, tollat, similiter} \(\dagger\)

& petans / Luce, 2 capitatio. \(\dagger\) silicet St.] 10824

Wher the text ys pleyn & cler:

He byddeth (who kan loke wel)

‘That who that haveth a sachel,\(^3\) [3 Sagelle St.]

Lat hym (to hys dyffencioun,)

Take a skryppe & a bordoun, 10828

And a staff vp-on to reste,

ffor ye shal fynde yt for the beste ;

Swych thynges ben vn-to yow due,

Afther me yiff ye shal sue, 10832

And folwen my gouernaunce;

And ye shal hauen suffysaunce

Off bredē,\(^4\) wherso that ye be, \([4\ \text{brede St.}, \text{bred C.}]\)

and Hē'd give them food.

\(\text{see the gospel of St. Luke, li. 3, —}\)

and told them to take satchel, scrip and staff,
Rude Entendement disputes this. Reason re-affirms it. 297

'Tyl tymë that ye kome to me,
In your nede yow to releue.'

'Ther-vp-on I may wel pruee,
That yt ys at alle tyymes
Permyssyble to pylgrymes
To bern A skryppe & ek a staff;
for ther mayster, lycence hem gaff;
Record the byble, yiff yt be souht.

'Therfor, medle the ryht noulit
Tarest pylgrymes by vyoience,
for they han ther-to lycence,
Mawgre thy malys & thy myghte;
for ther congë shal off ryht
Laste to hem in ther vydge,
Tyl they ha don her pylgrymage.'

Rude Entendement: ²

'The wordys that thow dost specefye,
Ar but wordys off mokarye;
for yiff so stood, thys myghty kyng
Hadde dyffendyd any thyng
That he hadde ordyneyd or ysayd,
Off the textys ² that thow hast layd,
They sholde ha be⁴ (who lyst to look,)
Yracyd clene out off the book,
Lych vn-to hys ordynaunce,
Wyth-outen any varyaunce.'

Resoun⁵:

'That ys nat so,' a-noon quod she,
'ffor, off ryht & equyte,
Ech⁶ thyng (shortly for to ryme,)
Mustë duely⁷ haue hys tyme:—
I dar afferme that yt ys soth,
What men seyn, or what men doth:—
Consydred⁸ wel, by cler seyng,
The Trewe cause off euery thyng,
Thenceous & mutaciouns,
The dedys & narraciouns
Off allë thyng, (who lokë wel);
And cause also why the gospel
Ys mor plesynge to the siht—
To folk that vnderstonde a-ryht—  
Than to swych, wych in ther thouht  
Vnderstonde ther-off ryht nouht;  
Euene lyk (& thus I mene)  
As in A medwe fressh & grene,  
Wher as folkys do repayre,  
The mor that ther be flourys fayre,  
Lusty, soote, & fressh off hewhe,  
Spredlyngue a-brood wyth bawme newe;  
Folkys, the mo1 (I dar endyte)  
To loke ther-on hem-sylff delyte.'  

Rude Entendement:^  
Thys cherl, boystous^ in hys entent,  
Callyd ‘Rud Entendemt,’  
ffroward in hys oppynyouu,  
Abryde a-non vn-to Resoun.  
Quod he felly, to ben a-wreke,  
‘Yt ar but fantasmes that ye speke;  
ffor, pleyly, as thynketh me,  
‘ffalsnesse,’ ye namen now bewte.  
Off trouthe also (yt ys no drede,)  
Ye lyst take no maner hede.  
Do her-vp-on what euer ye can,  
ffor I wyl holde that I be-gan.’  

Resoun^4:  
‘Certys,’ quod Resoun, ‘a-noon ryht tho, [Stowe, K. 122, bk.]  
Thow ne shalt no thyng do so;  
But (for short conclusiouu)  
Thow shalt ley thy staff a-doun;  
Thow hast lenyd ther-on to longe,  
Thorgh oppynyouuus ffals & wronge;  
And folyly, after thy lust,  
Ther-in to mych^5 set thy trust, [5 inne to muche St.]  
ffor by thyss staffes^6 (lyst to me,) [6 staffe St., staff C.]  
In the byble as thow mayst se,  
Nabal & kyng Pharaouu  
Wer brouht vn-to confusiouu:  
They lynede^7 so longe vp-on that staff [7 lenece St.]  
Wych that pryde vn-to hem gaff,  
The staff callyd ‘obstynacye,’
Rude Entendement stoppeth the Jews from turning Christians. 299

That, though ther pompous surquedye, 10912
Ther owne deth (for lack of grace,)
They dydë wylfully purchase;
ffor they were pompous & Ellat,
And in ther hertys indurat,
Ek obstynat in ther entent,
Only for Rud Entendemt;
Was to her gretë dysavayl,
The pryncepal off ther counsayl.

ffor thysh cherl, sffrownd & ffeel,
Made hem for to be rebel,
And voyden (shortly in sentence)
The vertu of obedience;
Ek ouermor (as thou shalt se,)
Yiff Rud Entendement naddë be,
The Jewës (in conclusion)
Hadde lefft1 ther oppynyoun,
And ther heresyse wyth-drawe,
And tournyd hem to crystys lawe;
And, in ther conversion,
Take the skryppe & the bordoun,
And lyk pylgrymës hem gouernyd,
And ful clerly ek dysecernyd,
Wych now he dyrked vnder skye,
Only for ther obstynacye.

That staff, I rede the to ley down,
And leff thy Rude oppynyoun;
And leue ther-on no mor at al,
Lyst at the laste thow haue a ffal.' 10930

Rud Entendement:
Quod Rud entendement to2 Resoun:

Thy proverbys, nor thy sermoun,
Nor al that euere thow dost me rede,
I take ther-off no maner hede,
flor al thy peynted wordys swete,
My staff in soth I wyl nat lete;
But as me thynketh for the beste,
Ther-vp-on I wyl me reste,
Wher-euere I walkë by the weye,
And in ryht nought to the obeye,
'Holden myn owne, as yt ys ryht,
Mawgre thy power & thy myght.'

Resoun:

Quod Resoun; 'thanne I se ful wel,
And apeareyvā'1 eueredel, [1 appeareyve yt St.]
By thy wordys Rude & pleyn, [Stowe, leaf 195, back]
That yt were to me but veyn,
Mor to talke off thys materre
To the, wyth that lyst nat here,2 [Plere St.]
Nor accorde to myn Entent;
But, at the gretē Ingēmēn
Wher tasseses3 shall be holde,
Al courct falsenesse to vnfolde,
I somowne the, ther tappere,
To Answere in thys materre!
Looke thow be ther, thylkē day,
Wyth-oute prolongyng or delay.'

The Pilgrim.

Resoun kam ageyn to me,
And bad me go forth on my way,
And ha no dred,4 nyht nor day [ُdredē St.]
Off thys Rud Entendēm;
(Resoun.)

'ffor fyually, (in sentement,)
Wyth-inne an hevy styth off stel,
A ffethre sholde entre as wel
As any doctrine (yt ys no dred)
Sholde entre in-to hys hed.

As Rude Entendēment's head is hard-
er than stone,

ffor thys Rud entendēment
Ys wyth Rudnesse so yblent,
That dyamaznt, I trowe, ys noon,
Nor noon other maner ston
So indurat, to mollefye,
As he; for ffals obstynaeve
Hath blendyd5 hym by hyr decyt, [5 blynde St.]
That wher he cachcheth a conceyt,
Ther-vp-on he wyl ay holde,
ffor all the skylēs that I tolde;
Nor resoun that I koude seyn,
Al was but lost, and sayd in veyn; [Stowe, leaf 191]
In hys Rudnesse he kepte hym cloos, And wyl nat chaugen hys purpos. 'Werfor go forth, & ha no drede, Nor tak off hym no maner hede; But hold thy weyë forth as blyue; ffor, wyth a cherl to stonde & stryue, Yt wolde nat but lyte avaylle: Lat hym wyth hys wyndes saylle, ffrowardly ageyn the streem, Whil thow gost to Jerusalem. Be off hym no thyng afferd, Thogh he shake on thè hys berd; Lat hym gruchche, & mowhés make, And his Chyn vp-on thè shake, Wexe ek palé for enveye And on hys staff 'obstynacye' Lat hym reste, & stondé stylle: Hold thow thy way / ay forth at wylle!' The pylgrym. "Ma dame," quod I, "yt stondeth so, I wot nat what ys best to do, But ye, off your benygnyte, Lyst for to conveye me And ben my guyde vp-on the way, Me to gouernë nyht & day, Tyl I kome to that cyte Wych I castë for to se. ffor, wyth-outë yow, certeyn My labour ys nat but in veyn : Yt ys so peryllous a passage, That I shal ffynde in my vyage Many anyes, mo than on, I kan nat rekne hem enerychon ; Pereilles that on² the weyë lye ; But yff I haddë companye Off yow, yt wolde ynowh suffysse Me to supporte in many wyse." Resoun: Quod Resoun thanne a-noon to me, 'flul wel I myghtë gon wyth the,
...I go on my way, and meet a Damsel feathered like a Dove.

Reason. "And nat departe out off thy sith;"  
She says she could go, Al the whyle that thow gost ryht,  
but clouds would rise, And holdest forth the evene way;  
and I should lose sight of her. But offstē sithe (yt ys no nay)  
Ther shal a-twēn vs (who espyes,)  
Aysē two sīul vnkouth skyes, [1 vnkouthe St.]  
Wonders blak off ther colours,  
Off smoky mystēs & vapours,  
That somwhyľē, off dyrknesse  
And off the owgly sīoul thyknesse,  
Off sondry chaungenes that shal be,  
Thow shalt lese the sylt off me.  
'And somtyme, ful glad off chere,  
Thow shalt se me fressh & cler,  
Affter the weye that thow dost holde,  
Lyk to-form, as I the tolde.  
ffor thow holdest the weye ryht,  
Thow shalt se me cler & bryht.  
'And somtyme, ful glad off chere,  
Thow shalt se me fressh & cler,  
Affter the weye that thow dost holde,  
Lyk to-form, as I the tolde.  
ffor thow holdest the weye ryht,  
Thow shalt se me cler & bryht.  
She will be with me while I am in the right way:  
otherwise, not.  
When I want her, she'll be with me.

The Pilgrim. Off hyre answere I wex al sad,  
I proceed on my way, Yet forth I wente, as she me bad,  
[leaf 170, bk.] Me to conveye sykerly,  
Wylte-outen any dysturbance,  
To be my guyde, & wysshern me.
ffor to kome to the cyte
Whyder to gon, tho I me caste.
   And forth I went Æ wonder faste,
Wyth my bordoun in myn hond;
And in the weye a-noon I fond
A damysele off queynete array,
Wych me mette vp-on the way.
And lyke a dowue (as thoughte me)\(^1\) featherlke a dove
She was fietheryd for to fle;
And on her leggys bothë two,
Lyk a dowve she was also,
And endownyd softe & ffayr,
Smothe as\(^2\) gossomer in the hayr.
   And trewly (as I koude espype)
Me sempte thys mayden off ffolye,
Now her, now ther, ageyn a wal
That she playede at the bal,
Rennynge alway vp & doun.
   And thanne I hadde affeccicoun
To wyten pleynly & enquere
Hyr name, and what she dyde there.

[Blank in MS. and in St. for an Illumination.]

The pylgrym:
"Damysele," a-noon quod I,
"I merveyllë ful gretly\(^3\)
Off your ffethres ffreshh & shene,
What they tokne or what they mene;
And that ye ben endowned so
Vp-on your leggys bothë two;
ffor, syth tyme that I was born,
I sawhé neuere her-to-fforn
Noon yffetheryd, sauffilly\(^4\) only ye:
ffor, by lyknesse, ye may ffe
Whan that ye lyst, hib & lowe;
And ffayn ther-fore, I woldë knowe,
(Yiff ye lyst to specefye)
What your ffetherys sygnesfye;
And your endowynge, vp & doun,
I woldë ther-off ha som reson;
And or ye any fether go,

\(^1\) [Stowe, leaf 195, back]
\(^2\) as a St.
\(^3\) gretly st.
\(^4\) sauff st.
[leaf 171]
Your name I would write also." 11104

**The Feathered Girl**: 11104

'Certys,' quod she, 'whan thou dost knowe
The cause pleynly (hie & lowe)
Weroff I serve, sothly in dede
Thow shalt off me han ful gret drede.'

**The Pilgrim**: 11112

"Ye ben trewly (as semeth me)
So ffresh and ynkouth for to se,
Se lusty ek off port & chere,
That no man myghte bey to dere,
Off yow to han possession:
And me semeth off resoun,
(By lyklynesse, as I kan ffeel,)
A man myghte nat loue to wel
Your persone, by lyklyhede.
And as touchyng any drede
That men sholde han off you, certeyn,
Me semeth swych drede wer but in veyn."

**The Feathered Girl**: 11120

'Thow seyst fful soth, & ryght trewly:
Who me vseth prudently,
And nat outrageth in no wyse,
But hym gouerneth lyk the wyse,
Swych, fro pereyl may wel eskape.
And trust her-on, (yt ys no jape,)
My gouernaunce (who kan espye),
Ther-in ys founde no ffolye;
And yet off custom, at the laste,
In greté 3 pereyll, ffolk I caste,
(As yt ys fful offte seyn)
And longe or they may ryse ageyn.
'And my name ys ek fful kouthe,
ffor I am yeallyd 'youth';
I passé bothe thorgh thyme & thykke,
And I kan wynse ageyn the prykke,
As wyldé coltyys in Arras,
Or as bayard out off the tras,
Tyl I a lassh hane off the whyppe;
ffor now I renne, & now I skypppe,
Youth trips, sings, climbs trees, and amuses herself.

'And now I lepē Iouy pe1; Now I sterte, & now I file. Selde abydyng in O thouht, Al daungereous2 I sette at nouht, Wyth wyldōnesse I go to scale; Now I srynyge, now I carole; I tryppe, I crye, syngle & daunce, And euere ful off varyauce, And fiul selde abyde in On. I wrastle, & I caste the ston; I brekē bothen hegge & wal, And clymbē trees3 onerall

In gardyns wher the frfur ys good. And who that euere be wroth or wood, I ne take no maner hede.

'Sestow nat wel, in verray dede,
By my ffethrys cler & bryht,
Vp on my ffleet, how I am lyht,
And as swyfft (sothly to tel) As whylom was Asael. 2 Regum 2 Capitulio. St., om. C. 11160
But the byble doth vs lere
He bouhte hys swyfftnesse al to dere;
And offte sythēs, out off noumbre,
To gret swyfftnesse doth encou7/ibre, As oldē storyes tellē kaan;
ffor bet ys yt, on wysēman4 Slowh off ffootē, wyth prudence,
Than ffoure other (in sentence) 11168
Lyht off ffootē, wyth hyr ffolye, Wych hem syluen kan nat guye, Nor by wysdom kan nat werche,
'Wherffor somtyme holy cherche
Whylom made an ordynauence, That no man sholde ha gouernaunce In hys bowndys (yt ys no drede) But yff he haddē ffleet off led, In gret sadnesse to endure.
'But off al thys I do no cure;
I wyl be ffethryd, & go file, And among, go sportē me;
PILGRIMAGE.

11152 She climbs trees and steals fruit.
11156 She is as fleet as Asahel.
11158 But one slow wise man is better than four fast fools.
11172 In spite of Holy Church,
Youth plays Hockey, Dice & Merils, & reads Romances.

Miss Youth

plays hockey,

'Pleye at the cloos, among, I shal,
And somwhyle Renyn at the bal
Wyth a Staff mad lyk an hook;
And I wyl han a kampyng crook;
ffor I desyre, in my depos,
ffor to han noon other croos.

'And among, I wyl nat spare

hunts, fishes,

To hunte for hert, ffor buk & hare;
Somtyme fflysshe, & cachîe fflowlys,
And somtyme pleyen at the bowlys;

shoots at bezils,

[leaf 172, bk.]

Among, shetyn at bessellys,
And affter pleyen at the merellys,
Now at the dees, in my yong age,
Bothe at hassard & passage;
Now at the ches, now at the tablys,
Rede no storyes but on ffabllys,
On thyngh that ys nat worth a lek;
Pleye at the keyles & the quenk;
Somwhyle my wyttyes I appyle
To herî song & menstralye,
And pleye on dyuers Instrumentys:
And the ffyn of myn entent ys
To folwe the lust off my corâge,
And to spende my yonge age
In merthe only, & in solâce,
ffolwe my lustys in ech plâce;
Ther-to hooly I me enelyne,
Rather than to han doctryne
Off ffader, moder, thogh they be wyse,
Al ther techyng I despysye;
And in no thyngh ys set my cure,
But my lustys to procure.'

Miss Youth.

The Pilgrim:

"Trewly," quod I a-noon ryht tho,
"Woldë god yt stoodë so
That ye wer mevyd, & that a-noon,
To passe the way that I shal gon."

Yowthe:

'Whyder-ward (tel on, lat se,)
Wyltow holden thy Iourne?'
Youth goes with me. We see a Damsel playing with a Glove. 307

The pylgrym: [Stowe, leaf 198] The Pilgrim.

"To Jerusalem, the ryhtē way
I wyl holde, yiff that I may."

Yowthe:

"Kan ye techē me a-noon
The ryhte way how I shal gon?"

Yowthe:

I ask Miss Youth the way to Jerusalem.

"Quod yowthe, 'ther ys no mor to seye;
A whylē I wyl the conveye.'

She says we shall find some one to tell it us.

The pylgrym:

"To Jerusalem, the ryhtē way
I wyl holde, yiff that I may."

Yowthe:

"To Jerusalem, the ryhtē way
I wyl holde, yiff that I may."

She says we shall find some one to tell it us.

"Kan ye techē me a-noon
The ryhte way how I shal gon?

And the ryhtē weye vs lere,"

"And whyl that we spak thus yffere,
So as yowthe gan me conveye,"

We come to a forked way, parted by a hedge,

"Me thouthe I sawh a fforkyd weye
Partynge at an heg on twyne,"

We take the left road, and meet a damsel sitting on a stone,

"Thykke and thornyssh in certeyne;
And hadde nat the heg ybe,"

one path going to the right,

"The samē way, as semptē me,
By the which I sholde ha gon,"

and the other to the left.

"Hadde in sothnesse ben but on;
But the heg wych stood atwen,"

We take the left road, and meet a damsel sitting on a stone,

"Departyd yt (men myghtē sen), [
And the passage ek devyde:

[Stowe, leaf 198, back]]

We take the left road, and

"The ton was set on the ryht syde;
The tother path (I gan be-holde)"

one path going to the right,

"On the left party gon holde.
And on the left hand I sawh a-noon"

and the other to the left.

"A damysele sytte on a ston ;"

We take the left road, and meet a damsel sitting on a stone,

"Hyr on\(^1\) hand on hyr brest was layd, [\(^{1}\) oon St.]"

She held a glove wantonly,\(^2\)

And in the tother (as I abrayd)

fingering a glove.

And tournyd yt ffuil ffetysly
And shortly in conclusion, 11252

[Blank in MS. for an Illumination.]

By maner off hyr gouernaunce
We see a Net-Maker (Labour) making and undoing nets.

**The Pilgrim.**

I sawh, & by hyr contenaunce, A woman (as by lyklynnesse) 11256

But off lytel bysynesse, By hyr labour, ouht to wynne: 11256

Hyër lyst nat cardë nouther spymne, Nor, to getyn hyr dyspence, 11260

Do no maner dyllynge.\(^1\)

On whos ryht hand I sawh on sytte Sobyrly, & lyst nat flytte, But kept hym covert in the shade; 11264

And oldë nattys ageyn he made, Wych, ffor no labour woldë spare, 11268

But besy was hem to repare; And off hym thus stood the caas. 11272

fful gretly I astonyd was, Thynkynge hys labour was in\(^2\) veyn; 11276

He made, & hem vmmade ageyn; [Stowe, leaf 190]

Wher-in me sempte a ful gret lak: And ffyrst off al, to hym I spak:

**The pylgrym:**

"My ffrend," quod I, "a-noon ryht here I pray the that thow wost me lere The bestë weye, & most certeyne, 11280

Off thys ilkë weyës tweyne Wych that lyen a-for my fface ; ffor neuere yet I dydë pace 11284

By noon off hem, in al my lyff ; Wherffor tel me (& mak no stryff) 11288

Wych ys the beste & most certeyn."  

**The Natte-makere:**

The natte-makere answerde ageyn : ' Whyder castestow (in thy sytë) ffor to holde thy weyë ryht?' 11292

**The pylgrym:**

"Syker," quod I, "now herkne me I woldë passe the greté se, And oversaylle the saltë strem, 11296

To kome vn-to Jerusalem ; 11296

Off wych cyte, told longe afor,n The byshop was off maydë born."
The Natte-makere:

'Trewly, syr, whyth your grace,' [Stowe, leaf 199, back] Net-Maker, says it's not his business to tell folk the way:
I sytte no thyngh in thy place
Nor, pylglyrmyes to conveye,
Yt ys no parcel off my charge;
But off thyse twyeyné weyés large,
That the weye on the lefft hond,
(And ne lyst nat for to flyttte,)
Ys a passage ful peryllous,
And to pylglrymes éncombrous.
And thyse damyselé queynte,
Off malys doth neuer feynte
To callé pylglyrymes nyht & day,
To make hem go the samé way,
But off thys twyne weyiis large,
As afolk reporte in many lond,
That the weye on the lefft hond,
Wher-as the damysele doth sytte,
(And ne lyst nat to fflyttto,)
YS a passage ful peryllous.
And to pylglyrymes encombrous.
And thys damyselé queynte,
Off malys doth neuer feynte
To callé pylglyrymes nyht & day,
To make hem go the samé way,
But off thys twyne weyiis large,
As afolk reporte in many lond,
That the weye on the lefft hond,
Wher-as the damysele doth sytte,
(And ne lyst nat to fflyttto,)
YS a passage ful peryllous.
And to pylglyrymes encombrous.
But he advises me,
DeGuilleville,
Swych pylglyrymes as be wys,
They thay ben in vertu strong,
Shal lete the way that ly[elect]h wrong,
And tracen in hyr pylglyrmage
On the ryht hand in ther vyage;
The wych, ffyl many on hath take,
And afterward hath yt for-sake,
Brooke thorg the hegg by vyoience,
And ther-in don ffyl gret offence;
Toward the lefft path tournyd bak,
Tyl they ha fallyn on the wrak
Off ffalsé guydés: by the lore
Off me, her-off thou gest1 no more:
Wherso that thou wyne or lese,
Off thys two weyés thay must cheyse.'

The pylum.

"Syre, I pray the off o thyngh:
Touchyng thy labouir inw werchyng,
Tel me the causé (in certeyn)
Why makestow, & yndost ageyn


[1 gest St.] I can choose one of the two.
[2 and St.]
310 Net-Maker Labour says Difference of Ranks must exist.

*The Pilgrim.*

"Thy werk so ofte sythe a day?
The semeth trewly (I may say),
Ther-in (who consyndreth al,)
Thy wyt ys verry dul & smal,
(As to myn oppynyouz)
Ydel, thy n occupacioun:
Xiveth to me an evyndence

Net-Maker, 11332
Zahour says
Difference of Ranks must exist.

The Pilgrim.

"Thy wcrk so offte sythe a day?
Ther-in (who consynderth al,)
Thy wyt ys verry dul & smal,
(As to myn oppynyouz)
Ydel, thy n occupacioun:
Xiveth to me an evyndence
To yiveth to the no credence
To no thyng that thow hast me sayd;
And though that thow be euele apayd, [St. and C.]
I shal seyn trouthe, as semeth me:

I ask why the
Net-Maker makes and unmake his nets,

And though that thow be euele apayd, [St. and C.]
I shal seyn trouthe, as semeth me:

Ydel, thy occupacioun:
To yiveth to me an evyndence
To no thyng that thow hast me sayd;
And though that thow be euele apayd, [St. and C.]
I shal seyn trouthe, as semeth me:

Net-Maker, 11332
Labour, 11336

and am told

Net-Maker, 11340
Labour, 11344

I shal seyn trouthe, as semeth me:

"Thoung my crafft, wych I vse,
To the I may me thus excuse:
Thogh yt be symple, & pore off name,
Therfor thow sholdest me nat blame:
Swych as I kan, swych I acheue:
Thys, no cause me to repreue,
Nor to rebuke off no sfolye.

"Yiff ye aduerten prudently,

Every man 11352
can't make

gold crowns

Every man hath nat a forge,
Crowns off gold, in for to forge;
Nor sfolksys alle,\(^3\) yong nor old, [Stowe, leaf 200, bk.]
Kan nat the crafft to chaunge\(^{2}\) gold;
Nor alle may nat be Iowelerys:
Ech crafft hath yrs offycreys:
Nor alle sfolk may nat noblys telle;
Nor alle sfolk may nat Rubyes selle;
fiir konnyng thanne wer off no prys,
Yiff ech man were alych\(^{2}\) wys.

"Lerne ek off me, thys sentence,
Ther muste be a dyfference
(Pleynly yiff thow lyst to knowe,)

Off EstatyS hih & lowe,
And off crafftys ek also.

There must be diversity

of ranks and crafts.

\(^{1}\)Thee
\(^{2}\)St.,
\(^{3}\)alle St., alle C.
And tak also good heed herto,
Yiff all ffolk in a Regionu
Hadden On¹ occupacioun
In the Rychest craft of alle,
Demë thanne what sholde falle:
Thanne al ylyche (yiff thow tok² hed)
The ffoot as good as ys the hed;
A knaue also, by hys werkyng,
Sholde ben Egal wyth the³ kynge;
The wych (who wysly kan espye,)
Ne wer no maner polycye,
But rather a confusion
In every maner Regionu.
¹ 'Wherfor, in Townys & eytes,
Lat men luyen lyk her deges:
Wysë ffolk that kan dysoerne,
Lat hem by wysdam so governe
That no man ne haue no wrong;
And swyche as myghty ben, & strong,
Wyth myghte lat hem the lond dyffende; ²Stowe, leaf 201
And clerkys to ther studye entende;
And labourerys, lat hem werche;
And spyrytual ffolk off the cherche,
Lat ther occupacioun
Ben in contemplacioun,
In deuocioun & prayere;
Voyde hem ffrom ofyce seculer;
Lat hem go lyuë lyk ther bond;
And swyche⁴ ffolk as tyle the lond, ³swyche St., swych C.
Lat hem do trewly ther labour,
Bothe in drouht & ek in shour;
ffor trewly (yiff I rekne shal)
Carte & plowh, they ber vp al
The clergye & the cheualrye.
⁴ 'And overmor, ffor my partye,
Thogh my crafft (in conclusion)
Be off no reputation,
Swyche as I kan, swych I ha wrouht;
And therefo rebuke me nouht;
ffor crafftys vsyd in pouerte

¹ On
² tok
³ Egal
⁴ swyche
As Rust dulls a Sword, so Idleness, by Vice, ruins the Soul.

Net-Maker,  
Labour.,
Poor crafts are needful.

[leaf 175, bk.]

Net-Maker,  
Labour.,
' May nat alle refusyd be:
Craffys poore be necessarye;
And ffor me, lyst the nat to tarye,
Every craft (& thus I mene)
Mut gouerne other, & sustene,
So yt be don wyth-outé slouthe,
And duely ywrouht in troute;
And thus thow shalt my wordys take.
And thogh that I make & vnmake,
Blame me nat, ffor (in sothnesse)
I do yt to voyden ydelnesse.

If Labour knew other trades, he'd work at em,
and not undo his net.

As a sword sometimes rusts,

The net is made and un-made to avoid idleness.

The Pilgrim.

'Touchyng thyn askyng, in certeyn,
Me to answere, yt wer but weyn;
Thow hast thy sylff (who kan fflf),
The cause ytold, pleylly & wel.'

The Natte-maker:

'So as a sword (I dar expresse,)
Yffadyd ys off hys bryhtnesse,
And off hys clerennes ek also,
Whan men take noon hed ther-to,
But rusteth & ffareth al amys,
Ryght so a man that ydel ys,
& kan hym sylff nat occupye,
(By resemblanneer thow mayst espaye,) In-to hys' sowle (thus I be-gynne) [1 In thy St.]
The rust off yveces or off synne
Doth a-way (wyth-outé gesse)
Off alle' vertu the clereness;
But excercysé (in sentence)
How the World despises the Poor, and holds the Rich wise. 313

'And contynual dyllygence,
Born vp wyth vertuous labour,
Ys bet than any floorbysshour
Ageyn the rust off ydelnesse,
Off vertu to gyne perfyt clernesse.'

The pylgrym: [Stowe, leaf 202]

''Now, gentyl frend,'' a-noon quod I,
'Tel me thy namë trew[ë]ly,
Wych art so wys off answerynge:
Tel on, & mak no mor taryynge.'

The Natte-makere:

'To telle the trouthe vermaryly,
Yt befalleth comously
(As clerkys wryté, that be sad,1)
Whan a man ys fiebly clad,1
And outward hath noon apparence,
Phylsophres (in ther sentence)
And Ek poetys that wer wys,
They seyn swych on ys off no prys
Nor off no reputacioun
Affter the worldys oppynyoun.
And thys comously the language
That thylkë ffolkys be most sage,
And wysest holden (in certeyn),
That be ffresshi, & wel beseyn,
And kan make hem syluen gay
Wyth ryche fforewrys & array,
And devyses most vnkouth,
Swych ffolk, in euery manhys2 mouth,
Be wysest holde in thy world here.

And ouermor, as ye shal lere,
Thogh a man wer neure so wys,
And hadde lernyd at Parys,
Thys thryty yer at scolë be
In that noble vnyuersyte,
And hadde ful experyence
Off euery wysdom & scyence,
& koude exponen euery doute,
And wer but porely clad wyth-outë,
Men woldë deme most comously

Net-Maker, Labour.

[leaf 176]
Work is the best remedy for the ills of Idleness.

[1st manys St.]

when a man is poorly clad, he is little esteemed;

Net-Maker, Labour.

says that

when a man has rich furs and dress,

Net-Maker, Labour.

[leaf 176, bk.]

if he were poorly clad
Net-Maker, Labour,
he would be accounted
a fool.

Philosophy
has left the
universities
and lives in
cities with
welldrest
folk.

Farewell
Knowledge,
if he
has
a
bad
cost!

And yet,
without me,
Adam and
his offspring
had not been,

Or shortly (ellys for to seye) Nota. Nota. St. (later).

Wyt/h folk that wel arrayed be
At the eye, as men may se.

I am he (yt ys no doute,)
Who so lyest to taken hed,)
That yine to alle\(^1\) folk ther bred,  [1 alle St., alle C.] 11508
Or shortly (ellys for to seye)
They sholde ellys for hunger deye,

Wyth-onte anoy or perturbanc/;  [\* werë St., wer C.]

What myghe the gret shyp avaylle
Off Noe (in conclusionu)
Nor al hys generacioun?

\(^{\text{[leaf 177]}}\)

\(^{\text{[c. & St.]}}\)
Labour shows me the right road.  Idleness a pretty Girl.

"Labour & Occupaciouw."  [Nota St. later] 11532

"I rechche nat, whan al ys do,
Wych thow me calle off bothë two;
And folkys alle that stonde in grace,
By me vn-to the cyte pace
The ryhtë way wyth-outë lak.
And for that fffyrst to me thow spak,
The ryhtë way,2 thé to lere,
Off thys two weyes that ben here,
And I ha told the myn avys,
Now ches the beste, syth thow art wys."

"Choose the best."

The pylgrym:

And than a-noon, as ye shal here,  [Stowe, leaf 203, back]
Whyl we spak togydre yffere,  11544
My body (for hys gret plesaunce)
Gat hym wyth youthe áqueyntaunce,
& bothë, voyded off dyscord,
Wher3 yfalle off on accord.  [3 Were St.] 11548

"And Yowthe (off wych aforn I sayde)
Vn-to me thus gan abrayde:
'Yt wer syttynge (as semeth me)
And accordynge to thy degre,
To gon and getyn áqueyntaunce,
And, to haue som dalyaunce,
The bet thy sylff ffor to provyde
Wyth hyr that syt on the lefft syde,
Thylke damysele, I mene,
Which ys so goodly on to sene,
And to hyr doctryne yiue som feyth.
And thow mayst sen how that she leyth
Vnder hyr armole, hyr on hond;
And (yiff thow kanst wel vnderstond)
Miss Youth.

who has a Glove in one hand.

She'll teach me the way better than the Net-maker, Labour.

'In the tother hond (parde)
A Glove she halt, as thow mayst se.
Go to hyre, & do thy cure;
And I trowe, off aventure,
She wyl the teche, & pleynly seyn
The weyé wych ys most certeyn,
Bet than thys cherl that sytteth here,
Swart and owgly off hys chere,
Wych ys a verray tormentour
To putté ffolkys to labour,
And may to the no thyng avaylle,
But vexyn the wyth gret travaylle.'

The Pilgrim.

So I (of course) go
and salute pretty Miss Idleness,
and ask her the way to Jerusalem.

Vn-to hyre a-noon I wente;
And ffyrst, as me thouhte yt due,
I gan hyr goodly to salute.
And she, devoyde off al dysdeyne,
Mekly saluade me ageyn.
And alderffyrst (shortly to seye)
Humblely I gan hyr preye
That she wolde, off costeesye,
Governe me also, & guye,
Teché me, & sey nat nay,
In my vyáge the ryhte way,
By wych pylgrymés euerychon
To Jerusalem wer wont to gon.'

Miss Idleness

says,

'Certys,' quod she, off cher benygne,
'I ne knowe noon other sygne
Nor other tookne, in thys passáge,
Off ffolk that gon on pylgrymage;
But I knowe (be wel certeyn)
Yff I sháll the trouthé seyn,
On hors, on foote, in general,
Thys the weyé most royal,
Callyd the kyngés hihé waye.
And her-wyth-al, I dar wel seye
Yt ys most esy off passáge
To ffolkys old & yong off age,
Smothe & pleyn, (yt ys no nay,)

The damysele:

'Certs,' quod she, off cher benygne,
'I ne knowe noon other sygne
Nor other tookne, in thys passáge,
Off ffolk that gon on pylgrymage;
But I knowe (be wel certeyn)
Yff I sháll the trouthé seyn,
On hors, on foote, in general,
Thys the weyé most royal,
Callyd the kyngés hihé waye.
And her-wyth-al, I dar wel seye
Yt ys most esy off passáge
To ffolkys old & yong off age,
Smothe & pleyn, (yt ys no nay,)
She shows me the Highway to Pleasure, Revels and Games. 317

‘And most ywsyd nyht & day;
And by thys ylkē samē weye,
Gladly ffolkys I conveye,
Swych as louē paramours,
To ward the voode, to gadre fflours,
Soote rosys & yvolettys,
Ther-off to make hem chapelletys, [1 Chapel- St., Chapl- C.] And other fflourys to her plesaunce. [Stowe, leaf 204, back]
‘And in thys weye I teche hem daunce;
And also, ffor ther lady sake,
Endyte lettrys, & songys make
Vp-on the gladē somerys dayes,
Balladys, Roundelayes, vyrelayes.
I teche hem ek, (lyk ther ententys,)
To playe on sondry Instrumentys,
On harpe, lut, & on gyterne, [2 lut St.]
And to revelle at tavērnes,
Wyth al5 merthe & mello dy, [3 alle St.]
On rebube4 and on symphonye; [4 Reubbe St.] 11620
To spendē al the day in ffablys,
Plye at the ches, pley at the tablys,
At treygobet5 & tregetrye, [5 and at Troygobett St.]
In karyyng & in Logolory:
And to al swych maner play,
Thys the verray ryhte way.’

The pylgrym: 11628
“Trew[e]ly, to my plesaunce,
ffor your noble dalyaunce
I wolde (off good entenēoun)
Knowē your condycyouν;
Youre Name also, yiff that ye [Stowe, leaf 204, back] [leaf 178, bk.]
Lyst goodly to telle hem me.” [St. & C.] 11632

The damysele:
‘Yiff thow wylt abyde a throwe,
My name and al,6 thow shalt wel knowe: [5 alle St., om. vel.]
I am a poopet,7 in sothnesse, [7 Poepet St.]
Dowther to Dame Ydelnesse,
Set her,8 by hyr ordynaunce. [8 here St.] [Stowe, leaf 205]
And al my joye & my plesaunce
Ys, by hyr wyl that her8 me sette,
Idleness only combs her hair, reads Romances, & does Folly.

Miss Idleness

't My glovys streythly on to sette:
I take off no-thyng ellës hed,
But, offte a day, kombe myn hed,
PrYe ech hour in a merour,—
God wot, that ys most my labour,—
Wake a nyhtys, slepe a day,
[& Specyally the haly day]
I studye among (thys the caas)
In Elenches off ffallas,
Out to ffynde thyngës newe,
To makë ffablys semë trewe;
And, above al other thynges,
On romanneyes ffondyd on lesynges,
Ther-in ys my studye most.

'And I am ek, in euery cost,
Paramour to thy body,
Yt to cherisshe in al ffolye.
And wherso that thow slepe or wake,
Labour, I makë the forsake;
And by my wyl (ek in certeyne)
Thow shalt dure1 no maner peyne,
But lyon,2 sewen, & make a-vault,
And muryely pleyen the Galawnt.

'I make ffolk, vp-on ther hed,
To were chaplettys off whyht & red,
Pyke her nayllës, wernays take,
And al travayllë to forsake,
[Stowe, leaf 205, back]
Studye ffor to ffynde off newe,
Devyses mad off many an hewe,
ffolk to make hem ffresh & gay,
And hem dysguyse in ther array:
Thys myn offys, yer by yere.

'Now ches a-noon, whyl thow art here,
Wychë weyë thow wylt take;'
[Stowe, leaf 205, back]
And wherso that thow slepe or wake,
Thow shalt lerne a thyng off me:
Thys samë weye wych thow dost se,
Ys large & pleyn, esy to pace;
The tother, streith, & hard to trace,
And ffewë ffolkys go ther-by:
'Thys, mor plesaunt & redy.
Now, syth thow hast dyscrecioun
Mak thy sylff Elleceyoun.'

**The pylum:**

"Trew[œ]ly," quod I a-noon,
"Thys two weyês wer but on,¹
Ne wer only (as ye may sen)
Thys ylkë heegg that stant betwen.
Wherfor I pray that ye nat lette,
To tellë who the hegge her sette."

**Ydelnesse:**

'Touchyng thys heg that stondeth here,
Yt was maad (yiff thow lyst lere,)
Off a grete turmenteresse
Wych doth to folk sful grete dystresse;
And she maketh pylgrymiês alle, [Stowe, leaf 296]
Penytence, hyr sylff to calle.
Who hath wyth hyre Aqueyntaunce,
Muste endurë gret penaunce:
Hatiful she ys off cher & sface
To alle that by thys weyé pace,—
I mene, the weye that I am Inne;—
But who that lyst ffro me to twynne,
And the tother weyes take,
I dar pleynly vnertake,
On leg, on ffoot, on too & hele,
He shal sful sharpe thornys sfele,
Gret prykyng, I the ensure,
And sharpe, wyth-outen al mesure,
ffor they be sharpe, & no-thyng soffe.

'And thys lady kometh sful offfe
(I mene thys lady dame Penauunce
Wyth whom I ha noon áqueyntaunce);
To thys heg she kometh al day,
Maketh yerdy, & goth hyr way,
Besmys also,² sotyl & queynte. [² also St., alle C.]
And day nor nyht she doth nat ffeynte
To make ay newe in hyr werkyng,
Instrumentys ffor chástysynge
Off synnê, by gret ordynaunce,

¹ [oon St.] 11684
² [leaf 179, bk.] 11712

---

I ask who set up the hedge dividing the two paths.

Miss Idleness says the hedge between was set up by a Tormentress.

Penitence or Penance.
Idleness tells me to take the left road, Moral Virtue the right.

Miss Idleness.

Thys same lady, Dame Penance;
And in hyr occupacioun
ffolk haue but smal affeccioun.
I ha the tolde off hyre to-fforn,
Off instrumentys that she hath born),
Off By sme, off hamer, off thynge's mo.'

And thanne I thouhte I woldē go
By the path & by the weye
By wych the man gan me conveye,
That made the nattys in certeyn,
Vnmade & made hem efte ageyn.

And, lyk as tawhtē me my guyde,
I drewh toward the ryhte syde
And in that weyē lyst nat tarye;
But youthe a-noon, to me contrārye,
fful besy was me ffor ta let2;
Seyde the tother way was bet,
Morē3 hawntyd, the passāge,
Off fffolk that gon on pylgrymage.

And fforth the samē weye I helde,
Tyl that a-fforn me I be-held,4
Reysed on hihte, a lytel wal,
Two posternys & a gate smal5;
And mid the gaate a lady stood,
That was bothē ffayr & good,
(I pray god, ffayre6 mot hyr ffalle!)
And vertu moral men hyr calle.
And she A-noon, off hyr goodnesse,
Off bounte and off gentyllesse,
(As she that lyst to be my guyde,)
Bad, I sholde on the tother syde
Declynē nouther to nor ffro,
But by the samē gatē go
Wher as she stoodē,7 luyē ryht,
And I conceyvede in my syht,
And fful clerly gan dysceerne
On owther party a posterne,
Looking dangerous,
So I leave both,

C. & St.}

11720
11728
11732
11736
11740
11744
11748
11752
11756

The Pilgrim.

Folk don't like this Dame Penance.
Moved Virtue the right.

I mean to take the right path,
but Miss Youth persuades me
to take the left.

Then I meet a lady standing at a gate;
her name is Moral, Virtue,
and she bids me take the right path,
thro' her gate,
I see two postern gates,
looking dangerous,
So I leave both,
Moral Virtue tells me to take the Right-hand Road.

And lyncë ryht vn-to the gaate
The weye I held, by hyr byddynge, [Stowe, leaf 297]
Wher as she stood hyr sylff lenyng.

[Blank in MS. for an Illumination.]

The pylgrym:
And lyst she ffounde in me som lak,
Vn-to hyre ryht thus I spak:
“Ma dame,” quod I / “I stonde in wher1
Touchynge thyse weyës that ben her;
I not off hem wych I shal holde.”

And she to me fful goodly tolde
And specyally gan charge me,
The fforeyn2 posternys fflo to ffle;

[Vertu Moral]
‘And do thy power and thy myght
To holde the weye that goth ryht,
The weye (I mene) ryht as lyne,
Wher I stonde, & nat declyne
On nouter party, nyht nor day,
Also ffier ffirth as thow may.’

She sayd ek, as I understood,
That ‘he ys an archer good
Wych fflayleth nat hym-sylff taquyte,
Alway the markë ffro to smyte ;
And no man blamen hym ne may,
Thogh he hytte yt nat alway :
So he do trewly hys deuer,
Wyth hys arme to smyte yt ner
In al hys bestë ffeythfful wyse,
Yt doth ynowh to hym suffysse
That in hys drawyng he nat ffeyne.

And therfor do thy besy peyne
Aform, thy sylff so to provyde,
Teschew the weyes that gon asyde ;
Hold the myd, in especyal.

‘ffor I am callyd ‘vertu moral,
Polytyk, & general’;
And myn offfce her-wyth-al
I contene (as clerkys shewes)
Al3 the pathys to goodë thewes,

PILGRIMAGE.

The Pilgrim.

[1 where St.] I ask Moral Virtue which way I shall take.

[2 Stowe] 11768 [leaf 180, bk.] Moral Virtue says I must keep the right road, where she stands,

Moral Virtue 11764 and not turn out of it.

That in hys drawyng he nat ffeyne.

11780 and is not to be blamed

If he does his best,

so I must go straight,

and keep the middle path.

My teacher’s name is Virtue, Moral, Politic, and General.

She shows the paths to goodness.
The ryhte way, & ther degres;

(Who kan looke on ech a syde,)
The wych I wolde fro me devyde,
As fierfforth as I kan or may
Severyn hem, and caste a-way,
ffor causē they be vycyous
In my syht, & ryht gremous.

ffor thyse extremytees, in soth,
ffarn ryht as a kanker doth,
I mene the worm (who lyst se)
That fireteth the hertē off a tre,
And, wyth hys ffiret & wyth hys rage,
Doth to tymber gret damage.

Yiff thylkē worm (yt ys no nay)
Be nat the rather kut away
And dysseveryd ffrom hys place,
The tre so sore he wyl manace
Vp to the croppē[1] fro the roote, [1}croppe St., crop C.]
That affterward ther ys no bote,
As men may sen in many tres.

And semblaly theextremytes
The posternys that be fforeyne,
Wych that ben in nownbre tweyne,
I haue hem fro me put a-way
Wyth-outē fflauor or2 delay, [2 or uyn Stowe, leaf 26s]
Off entent that, in thys place,
Pylgrymēs noon shal by hem pace,
That wyl ouer the gretē see
To Jerusalem the cyte;
ffor yff they wente by that passage,
Yt wer percyl & gret damage.'

The pylgrym:
"Ma damē, wyth your reuerence,
I woldē se som evydence,
Yff yt wer possyble, me to knowe
By som exaumple (hili or lowe,)
How thys vyces (som or alle,)
Lyk to kanker, ye hem calle."

Vertu moral:
Moral Virtue shows how Virtues have attendant Vices. 323

'Semblably as dyuers tres,
Kankres han in ther degres,
Rylt so vertues (doustles)
Han dyuers extremytes,
Kankres at outhere ende,
That sirete on hem wherso they wende.

'Lo, her, Exampl in especyal!
fforce ys a vertu Cardinal,
The wyth hath a kanker double,
On outhere party hym to tromble,
To dystroye hym nyht & day
Yiff they ne be nat kut a-way
Wonder peryllous to deuyse;
The ton ys calyld 'Cowardyse';
The tother (yiff I shal expresse)
Yeallyd ys 'Foolhardynesse,'
Wych wyth fforce may nat abyde,
They be so sfer set out asyde,
Sfer sfer fforce at two posternys.
But fforce so wysly hym gouernys
That he hath no thyng a-doo
Wyth noon of thys wermys two;
Sfor in myd place (as I yow tolde)
fforce, off custom doth hym holde.

'A-nother examaple ye may se
Touchynge Lyberalyte,
Wych hath also (who kan dyscerne)
Set sfer sferon hym at a posterne
The fialsē werm off coveytyse,
Wych ys yeallyd Auaryse.

'The tother Kanker (who lyst se)
Ys calyld Prodygalyte;
And a-twen thys wermys twyne,
Myddē1 place (sfor mor certeyne) [1 Myddle St., Myd C.]
Halt hym Lyberalyte.
Go, red Ethikes, wher thow shalt se
(Whan-so-euere that thow ha space)
Vertu set ay in myd2 place,
Wher as they most clerly shyne,
And many kankres wych on hem myne.
I confess that I have gone by two wrong roads.

But goodě pylgrymes that ha grace,
Alway by the myddyse pace;
Exaunple\(^1\) off whom b[y] nyht \& day \(^{[1]Bexamplle St., om. by}\)
Hold alway the menē way.
Lat moral vertu be thy guyde;
file posternys that stonde a side,
By whos pereyl (who taketh hede) \(^{[C. \& St.]}\) \(^{[Stowe, leaf 299]}\)
Many a pylgrym hath be ded.

And whyl that youthē (herkne me,)
sresssh and lusty abytt wyth the,
Yiff the to vertu ech hour and space;
ffor, whan youthe a-way doth pace
Wyth-outē vertu (trustē me,)
Yt ys ful hard (who that can se,)
Vertu to wynne, whau youthe ys gon.
Who that in youthe lyst lernē noon,
(As seyn thys oldē folkys sage,)
Wyth-outē\(^2\) labour (thys no nay,)
Ys ful hard to parte away.'

Ma dame," quod I, "so mot I the,
I wende sykerly ta be
In the ryhte weye ywys;
But, certys, I ha gon amys,
ffor I ha chose (and thus yt stood)
Two euele weyes ffór on good:
I not what yt may sygnefye,
That I thus erre thorgh my ffolye."

Ha no merveyl in thy siht;
flor ther ys weye noon so ryht
That yt ne fforketh out asyte
By many pathys that yt devyde,
Wych causé folkys cuere among,
fful offē sythēs to go wrong.

And many on that thow dost sen,
Ys nat ther-foar A Geometryen
Wyth-In a compas (ha thys in mynde)
Thogh he kome out the centre fynde;
Moral Virtue bids me pray to find the right way, 

Yt ys founde out but in O\textsuperscript{1} wyse; 
Yet sfolkys f$\text{fayll}$\text{\o} dyuersly
To flynde yt out by geometry.

An Archer eke, in thynne and thykke,
Faylleth somtyme off the prykke.

Yt ys good, to god to preye.

Yet in prayers, bothe day & night,
The weye goth ut alway ryht,
ffor, bothe in psahnys & in vers
Ther ben pathys ful dyuers,
And also ek in Orysonus,
Out forkyd by enteneiounus;
As thus: who that kan aduerte:
The mouth dyuerseth f$\text{fro}$ the herte;
But herte and mouth be bothen on:
By dyuers pathys, in soth, they gon;
And, (pleynly ffor to speefyc,) Somme prey$\text{e}$, by ypoprcysye,
Off the peple to be seyn,
And ther prayer ys but in veyn;
Somme also prey$\text{e}$ ffor Rychesse,
To wynne worshepe & noblesse,
Tave\textsuperscript{2} encres & in worldly glorye,
And, ffor thynge\textquotesingle s transtorye,
Worldly honour ffor to wynne,
Prayer ek mad\textsuperscript{3} in dedly synne,
ffor crueltie or ffor venganace,
Or, to brynge men to meschaunce:
Swych prayer hath no denocyooun;
Yt ys nat worth a smal botoun,

\textquoteleft Al thys ar\textsuperscript{4} pathys ffor$\text{kyd}$ wrong [* Alle thes arn St.]

To make pylgrymes eueramong
To gon Amy$\text{es}$ in ther pass$\text{\ae}$.

\textquoteleft And syth\textsuperscript{5} thow gost on pylgrymage,\textquotesingle

State super vias, et interroga$\text{\oe}$ de semitybus.\textsuperscript{6} Jeremie Capitulo 6. [16]

Lat, in thyn askyng, be no slouthe
Tyl thow be brouht vn-to the trouthe.'
And so I gan to hyre doctryne  
Myn erys besyly enclyne,  
フル wel avysyng me ryht tho,  
By wych posterne I sholdë go.  
And whyl I gan be-thynkë me,  
To-for my fface I dyldë se  
A body vp on a cross dystreynd,  
And, as me thouhtë, gretly peyned,

[Blank in MS. for an Illumination.]
To-forn, a syde, and at the bak.

And to the body a spyryt spak,
The body crossyd lyk a roode,  
The spyryt in the weyë stood;  
The body ek (as thouhtë me,)  
Myd the hegh, hong on a tre,  
Hys wytiris crossyd, as ye shal here,  
Mouth, handys, Eye & Ere;  
The nase also, for smellyng,  
Was crossyd ek, to my semyng,  
And on the spyryt my look I layde,  
And to hym ryht thus I sayde:

The pyl  
I ask the  
Spirit why  
he's there.

Mortification  
of the Body
says he is a  
pilgrim,

and his Body  
brought him  
into the  
wrong way;
By help of Dame Penance, the Spirit conquerd the Body.  327

'I hadde fionde gret damage,
Hadde nat the grace off god ybe;
And therfor, ffor tavenge me,
I ha the maner wel devysed,\(^1\)
Whereby that he ys her chastysed,
Wyth fflavour and the governaunce
Off a lady callyd Penance,
Wych, wyth hyr hammer (as thou mayst se,)
Smot the nayles in-to the tre,
Enene as I had hyr do.

'And thanne A-noon he was ago: In-to thys hag he took the weye,
And thus I made hym to obeye
To my plesaunce in every thyng,
So that no mater off wynsyng
Ys fionde in hym in flesssh nor bon,
(To seke hys membrys everychon,
Gruchelyng, nor rebellioon,
Nor no contradiccioun.'

The pylgrym:
Thanne in the syluë samë place
He gan A-noon to tourne hys face,
And sayde (as ye shal here and se)
To the body vp on the Tre:

Mortyfycacioun off the body:
'Hastow wel herd what I ha sayd?
Tel on! artow nat wel apayd
Me tobeyë wylfullly
(As Resoun axeth skylfully)
Whan so that me lyst commaunde?
Answere anoon to my demande!'

The body answereth:
'Certys,' quod the body tho,
'Algate now yt standeth so,
I mustë, off\(^2\) necessyte
Yow obeyë, mawgre me.
But yiff I myghtë (thys no lape,) ffor from your boundys wel eskape,
In no thyng (shortly ffor to seye,)
To yow I woldë no mor obeye.'
The Body must be subdined till it obeys the Spirit gladly.

**The Spirit**

declares the body

shall remain on the cross till it is meek and humble,

and shall follow with a cross on its back,

like Christ, who complained not,

The spyryt:

Than *quod* the spyryt, 'syth yt ys so,

To kepe me (bothë fier & ner)

That thouest woldest don to me:

Thow shalt be styylle vp on thys Tre
eynesse, by ffeythful obeysaunce,

'Yet shaltow nat ay her abyde;

And thou shalt (wyth-outë lak)

Wyth a croos vp-on thy bak,

Off hool entent, in¹ al vertu,

That thou mayst swën cryst ihesu,

Wych in hys gospel byt & seyth,

Nor hable for to ffolwe me,

The wych, vp on hys shuldere,

Lyst, off dysdeyn, no croos to² bere.'

He bar yt ffyrst hym sylff, certeyn,

Wyth-outë gruchchnyng or dysdeyn

That affter examle & sygne also,

Crossyd off entencioun,

Remembrype on hys passion.'

**The pilygrym to the spyryt:**

To the spyryt tho *quod* I:

"Tel and declarë ffeythfully,

What nedede yt so many place

I pray the, techë me A-noon,

Or we any fierther gon."

Mortyfycacioun off the body:

'Miff thow kanst vnderstondë wel,

To me was youen a castel

Whan I kam ffyrst to thys contre,
We must bar the Windows (Senses) of our Body against Vices. 329

'Off entent I shold be
Enure ther-in, & nat gon oute,
Te kepe me sur' 
Whyl that I a pylgrym were,
That enmy noon me shold dere
By noon assaut, vp-on no syde,
Yff I koude wysly provyde
ffor my sylff on euery part
fro shot off quarel, or cast off dart,
Or fro shetyng off croos bowes,
Outher at wyketys or wywalowys
Ylefft³ Open reklesly,
Off neclygence or ffooly,
And be nat dyffencyd wel
Wyth barrys off yren nor off stel,
Nor ycloysd by good devys,
Overthewryd wyth no latys;
ffor wych, myn Emymes many tyme,
(Bothe at eve and ek at prime)
When they open haue hem fffounde,
They han me hurt wyth many a wonde,
The wych ffful soré doth me greue.

'But, off entent me to releue,
I haue ordeyned (by Gret avys)
Barrys off yren & latys,
The fenestrallys to Amende
In cross wyse, me to dyffende.

'And eeh pylgrym, in thys world here,
Haddé nedé ffor to lere
The fenestrallys off hys body,
ffor to crosse hem myghtyly,
And hem to kepe in suréte.

'And no dyffence so good maybe,
As in croos⁴ wyse (yiff they be wys)
To close⁵ ther wyndowes wyth latys,
In remembrance (ffor ther goode)
Off hym that heng vp on A roode.

'And, to dyffende vs ffor daunger
Lat vs maken a baner
Off the croos, ffor our dyffence

12064 [1 sure St.]
12065 as a defence
12068 against his enemies;
12072 but he left
his windows open,
12075 and his foes
wounded him
thru them.
12080 and his foes
12084 Now he has
the windows
barred and
latticed.
12088 [leaf 185]
12092 [leaf 212, back]
12095 And every
Pilgrim must
bar the wind-
ows of his
body,
12096 [leaf 212, back]
12100 and make a
Banner of the
Cross.
"Out of our body's windows we must hang Banners of the Cross, as shown in Ezekiel ix. 8-7. All Mint had the mark Tau on their foreheads escaped death."

"How Mortification marks his 5 Senses with the mark Tau."

"'Ageyn the dreadful vyolence And assant off our enmyes. 'And at ech wyket, for Espyes At fenestralys & at cornerys, Lat be hangen out banerys Off the croos, and put hem oute, Our Enmyes to sette in doute; for yt ys a kouthē thynge, Men drede the baner off a kyng; As yt ys ffyguryd wonder wel In the book off Ezechyel, The .ix. capytle (who taketh hede), ix* capitulu. Wher openly ye may rede That, by the tookne off Tau, Memorandum St., om. C. The sygne was off so grete vertu, That they that haulde yt (yt ys no drede) Wel enprented in ther fiorhed, By the vertu (yt ys no jape) ffo the deth they dyde Eskape: They wer dyffencyd by thylke sygne, That no whyht myghte ageyn hem malygne. [I geyn St.] 'And, fior to kepē thys castel, I forgetē neueradel To be mor myghty by vertu, To marke my wyndowēs wyth Tau, The wyndowes off my wyttyes flyue, Ageyn my floomen ffor to stryue, That my floomen spyrytual Entre nat by no fenestral. 'Now, as thow lyst me to commaund, I haue answeryd to thy demaunde; And my name (in conclusioum) Ys callyd Mortificacion. Off the filessh, or chástysyng, Oppression, or ellys dawntyng. 'Ches now, off thys namys alle, By wych thāt thow wylt me calle; And god I praye, wyth al myn herte, To grannte me I may aucte, for wysdom or ffor ffolye,
I weep, and reproach my Body for having injured me. 331

Euere that I may yt mortefye.' [Stowe, leaf 213, back]

Thanne he made no mor delay,
But wente fforth vp-on hys way;
The body after hym gan gon,
And bar hys croos alway in on,
And was with hym ay Crucefyed. [St., C. has a blank line.]

And when I hadde al thys espyed,
[Blank in MS. for an Illumination.]

In myn herte I was full wo,
That I myghte nat do so
As off hem I do reporte;
And gretly gan me dyscomforte;

The pylgrym dysconforted.

And, for thys vnkouth woful caas, I am greatly discomforted;
Vn-to my sylff, in compleynynge, In via Dei non pro-gredi, regredi Ac e'
Wepte, and gan myn hondys wrynge; Bernardus, St., nor. C. [leaf 186]
And, in my dedly mortal wo,
Vn-to my sylff I seyde tho:
"Al that thow wendyst ha be toward, In via Dei non pro-
Ys but a passage that goth bakward.
Thow gost nat as thow sholdest do," [C. & St.] 12161
And to my body I seyde also:
"Allas! why naddestow ybe
Crucifyed vp on a tre?
Crossyd thy-sylff also be-tymes,
To ha go fforth wyth pylgrymes
On pylgrymage? allass the whyle!
Thy greté slouthe wyl me be-gyule,
And don to me ffuul gret offence
Thorgh thy greté neclygence,
Wych, yiff I hadde aforne espyed,
Thow sholdest ha be crucefyed
(Wyth-oute mercy or pyte) [Stowe, leaf 214, putting the next line
Vn-to the deth vp-on A tre,
And born a croos vp-on thy bak."
And whyl that I thus to hym spak,
Constreyneyd wyth ffuul gret dystresse,
Myd off al myn hevynesse,
Sodeynly (as ye shal here)
Grace Dieu bids me subdue my Flesh. I see a Wheel.

Grace Dieu.

I saw Grace dieu appere,
Then Grace Dieu appears.
The wych, in ful goodly wyse
Bad me that I sholde aryse;

[Blank in MS. for an Illumination.]
Sayde to me, off hyr grace,
She says that he goes right who subdues his flesh,
And also (yiff thow lyst take heed,)
Thow hast clerly had a syht
That thys pylgrym goth most right,
And moste dydke hym-sylff avaunce
Thet on hys flësshe tooke vengauance,
I mene hym (yiff thow ha mynde)
The wych vp-on hys bak behynde
Bar hys croos, to do penaunce.
But thow, in al thy gouernaunce,
Art verray slowh, as I wel knowe,
That syttest at the erthë lowe,
And lyst no fferther fForth to gon.

The Pilgrim.

while I am slow to pro-
ced.
Sayde, in al myn hevynesse,
That yt was ffor flëbylnesse,
"I was nat off my wyl at large,
Nor strong to ber so grete a charge
As the pylgrym off whom we spak,
Wych bar hys croos vp-on hys bak."

Grace dieu:

'Lefft3 vp thyn eye, & lookë wel !
Sestow nat;' quod she, 'a whel
Large and round, & off grete myght ?'
And I a-noon lefft vp my syht,
And sawh a whel (yt ys no doute)
By vyolencë tourne aboute
Contynnely to-fnor my face,
Myd the weye I sholdë pace.

The pylgrym:

And I answerd, touchyng thys whel,
"Ma dame," quod I, "I se yt wel."

Grace dieu:

'Wel,' quod she, 'than tak good hed
Within this Wheel is another, both revolving.

'In florthryng off thyn ownë spede.
Thys whel ys (I the ensure)
A lykenesse and A fffyture,
And pleynly (yiff I shal nat tarye)
Vn-to the an exaumplarye,
The to gouerne in thy vyäge,
Yiff thow wylt in thy pylgrymage
Be wel ex-pleyted¹ (in certeyn),
And ellys thy labour ys in veyn,
Lesynge thy travayH enerydel.
'Tak hed,' quod she, 'how in thyys whel
Ther ys wyth-inne (yiff thow kanst se) [Sowce, leaf 215]
A-nother off lasse quantyte,
Tornynge contrayre (by hys syyt)
To-ward the party opposyyt; Versus partem oppositam. St., om. C.
And off tymer, wroulht flul clene,
Hath iiii. spookys yt to sustene,
Set vp-on an Extre large,
Off the sweygh to bere the charge.'
And sothly (as I koude espye)
Haddë nat ben A Boterifye
Ther-on tournyng round aboute,
I wolde ha dempte (wyth-outë donte)
Tournyng ech wyth-Innen other,
That yt haddë be noon other
But the samë syluë whel
Wych whylom Ezechyel
Sawh in hys avysion,
As hooly wryt maketh men ciou

The pylgrym:
And off thyys whel (pleynly to lere),
Off Grace dieu I gan enquere,
That she wolde (in conclusiou?)
Make a declaracioum.

Grace dieu:
Quod gracë dieu to me Anoon,
' Yiff thow remembre, nat yore agon,
How thow off god (I the ensure)
Art thymage and creature.'

The pylgrym:
The Wheel signifies Lust. The Body hinders the Spirit.

"Cerys," *quod* I, "in substance, I ha thy wel in remembrance."

**Grace dieu:**

'Conceyue,' *quod* she, 'than, in thy syht,

Yt muste ffolue, off verray ryht,

Syth thow haddest, in alle1 thyn, [1 alle St., all C.]

Off hym orygynal begynnynge,

And were off hym (yiff yt be souht)

In eueri party maad & wrouht,

To hym, off verray ryht certeyn,

Thow must resorte & tourne ageyn,

As by mevyng natural,

Ageyn to thy orygynal.

'Tak examplple pleyn & cler:

As by mevyng circuler

In hys tournyng by compasse2 [2 compasse St.]

Ageyn resorteth to hys place

That he kam ffo whan he be-gan,

How ffer aboute that he ran;

And Trewly, in no moeyoun

Ys noon so gret perfeccion

As off a spyryt hym to relowe,

Ageyn the body fflor to meue;

The wyck, who lokë verrayly

Ys to the spyryt most enmy;

Wych euere ys bysy, day be day,

To taryen hym vp-on hys3 way, [3 his St., thys C.]

And (I dar wel affirme thys)

Meketh hym offte to gon amys.

And thogh thow go nat alway wel

Yet dyscomforte the neneredel;

Tak euere hed, yong and old,

Off thexaumple I ha the told;

Vp-on wyck, yiff thow ywlt dwelle,

Mor clerly I shal the telle.

'Thys sayde whel (who kan espye)

That I off spak, doth sygnefye

Lust off the body, in hys mevyng,

Wych clerkys calle (in ther wrytyng

And name yt) Sensualyte;
The Spirit is delayd by the Body, as Planets by Retardations, 335

'The wych wyl nat bryled be, But ffroward euero in hys entent, Mevyng toward the occydent, Evere in on, bothe day & nyht, Wyth swych a swegh & swych a myght
That, wher the spryyt gruchche or mourne, He maketh hym offte to retourne Wyth hym ageyn by violence, Mawgre al hys réysistence, Al-thog o the spryyt (in hys entent) Meneth toward the oryent, Wych thenys kam. & yff he sholde Thyder ageyn, fful ffayn he wolde: Toward the Est, in allis thyng, He travaylleth in hys mevyng Wych (be my red) shal neuer tarye, But labour, & be contrayre To the mevyng off the body, And contynue vertuously Bexaunples (as I dyde specifye) To the,) off the boterflye, Wych ay ffro the occident Tourneth toward the orient, In hys labour hym to quyte, Tyl he by vertu, lyte and lyte, So longe ageyn the whel doth go, Tyl the marke that he kam ffro, Wyth gret labour he may atteyne. The seven planétys allë seuene Holde her cours in the heuene, Wych trewly, in ther mevynges, Han fful many gret lettynges By sondry retardaciowzs, And be contrayre mocoyous, Or they may (yt ys no doute) Ther cyrcuyt go round aboute; And yet ther wyl and ther entent Ys ay to-ward the oryent ffro when they kam, (yt ys no fable);
'And thyderward they be moveable,
To thylkke poyn to kome ageyn,
ffro wych they menede ffyrst ceretyn.
Off ther cours, thys thentent;
But the heuene and the ffyrmament
Wych clerkys calle (yff ye lyst se)
In latyn Celum mobile,
Contrayre ffro the Oryent,
Draweth hem to the occident
Wyth hys swyg̊ (yt ys no may,) [1 swyg̊te St.]
And taryeth hem mor in A day
Than they be mevyng cyrener
May recuryn in A yer [2 alle a St.] 12344
Toward the Est in ther mevyng.

'And yet they haue mor lettyng,
(Who the verray trouthe wyste,) ffor, whan they travaylle to resyste
To the heuene callyd 'mobyle,'
In the Epicicles whan they be, [Stowe, leaf 217]
They make hem retrogradyent,
And cause hem in the ffyrmament
Ther tabydé stacionarye,
Out off ther cours ordynarye,
And sette hem in the excentrykes,
Wher thay be callyd Erratykes. 12356
Retournyng nat (shortly to ryme,)
But by processe off long tyme.

'And sythe, thys bodyes celestyal,
In ther mevyng natural,
Ben let thus in ther3 mocyouns, [3 lette., her St.]
And han swych retardacyouns
To ben hyndred in ther labour,
Or they may han ful recour
To the place they kam ffyrst fro;
Merveyile nat thogh yt be so
That thow be let in thy vyage,
And Encoumbryd, in thy passage,
Off Retardaciouns that falle,
Syth 'Mycrocosme,' men the calle;
And microcosme ys a word
Resistance to Sensuality, and Perseverance, win Heaven.

Wych clerkys calle ‘the lassé world.’
And in thy way, haue in mynde;
Epicicles thou shalt ffynde,
‘Off Infortunyes fful dyuers,
Off sodeyn caas, fful peruers;
ffor thy lyff (yt ys no doute,)
Ys lyk a cercle that goth aboute,
Round and swyff as any thouht,
Wych in hys course ne cesset1 nouht [1 cesse the St.] 12380
Yiff he go ryht, and wel compace
Tyl he kome to hys restyng place,
Wych ys in god, yiff he wel2 go [2 wylle St.] 12383
Hys owne place wych he kam ffro. [Stowe, leaf 217, bk.]
But yet, in al hys mocyouz,
He hath noon Exempioum;
ffor Epicicles (who hath reward)
Make the offte go bakward 12388
In thy cours, thë to tarye,
And to make thë stacyonarye,
Excentryked, day be day,
To make thë gon out off the way 12392 making it go westward, not to the east.
Westward, vn-to the occident;
Whan thow sholdest gon to3 thoryent, [3 gon to C., go St.] fful offte sythe thow gost abak.

‘And the planetys that I off spak,
Also ek the Boterlye,
Vn-to thë Exempleye
To don thy labour, and nat ffeyne,
And myghtly thy sylff to peyne
In thy mevyng, that thow nat be
Ylet by sensalyte,
Wych on thy way doth gret greuance,
But yiff thow haue perséueraunce.

‘Yet in thy cours be alway strong:
By processe off tymé long,
Thow shalt retourne ageyn by grace
Vn-to thyu ownë duë place,
Reste in god, and ther ahyde.

‘Thogh that thow be set asyde,
Thyder to atteynë soone,

PILGRIMAGE.

12372 Grace Dieu.
the Less World.
12376 Life is like a circle;
12380 its resting-place is in God:
12383 it meets epeicycles that delay and eccentric it,
12388
12392 The Planets show you that if you’ll not be sensual
12400 [leaf 189, bk.]
12404 and will have perseverance,
12408 you shall return to rest in God.
The Revolutions of the Sun & Planets an example to man.

Take example of the Moon.

The moon returns to his place in a month.

The sun, Saturn, Jupiter.

Saturn, Jupiter.

all run their natural course.

Saturn revolves in thirty years,
[leaf 190]

Jupiter in twelve.

The Pilgrim.

I lament that I am so far behind,

and may not recover one day in thirty years.

Grace Dieu.

'Tak exameple by the moone,

How he ys let ek in hys way,
Somtyne the spacé off A day;
But by hys labour (in certeyn)

He recureth yt ageyn,

Sothly with-Inne A moneth space
To resorte to\textsuperscript{1} hys place.

'And yiff thow lyst tak hed her-to,

The soune recureth ek also,

By his mevyng cyrculer,

Loos off a day with-Inne A yer.

'Satourne, that syt so hyh and sfer,

And the planete Iubbyter,

They také pacyenly\textsuperscript{2} alway;

Thogh they be let som tyme a day,

They dysconforte hem neueradel,

ffor they recure ageyn ffuI wel

(By pacyénCE and abydyng)

Al that they suffre in ther mevyng;

Ther naturel cours (I yow\textsuperscript{3} ensure)

Pacyently they muste endure;

Yt nolde avaylle hem to be wroth;

ffor Satourn, aboute hys cours he goth

In Thrytty yer, and lassé nouht;

And Iubbyter (yiff yt be souht),

By hys mevyng cyrculer,

Hys cours parfornieth in xij yer;

They muste ha ther-to so gre\textsuperscript{4} space

Or they resorte to ther place.'

The pylgrym:

''Ma dame, with your grace and pes,

To me yt semeth doubtëles,

My labour may me nat avaylle;

I do but lese my travaylle:

Los off a day, lyk as ye seen,

I may nat recure ageyn;

I understondë, sfer nor ner,

Almost the space off thrytty yer.

Alias! I am to sfer be-hynde:

What conforte thanzë\textsuperscript{5} sholde I ffynde,
Sensuality. A man may sin mortally in a Moment.

"So great labour to endure,
My place ageyn for to recure.
Thogh day be day (in certeyne)
I dydè dyllygence and peyne
for to resorte, yt wyl nat be;
The cours off sensuality,
To my desyr ys so sfforward,
To makè me to go bakward,
That by revolucious
My tyme I lese, and my sesoun;
for, the mor I me constreyne
To do my labour and my peyne,
The mor to me she ys contrayre,
In my lourne me to tarye;
And trewly I kan nat espye
What al thys doth sygnefye."

Grace dieu:
Quod græc dieu ful sobyrly,
'I speke nat off a day only,
But in an hour (yiff thow kanst se)
Yt may happe so to be,
How that A man in A moment
May slen hym sylff, off entent
Or casuely, on se or lond,
Lese a membre, froot or bond,
Wych he shal, peraventure,
In thrytty yer, nat recure
Ageyn, so myghté ben the cas,
To refourme yt as yt was.
'And semblably to be-guyne,
Yiff thow ha don a deddy syne.
Whereoff the strock the soulié sleyth,
And offte ys cause off cruel deth;
for sword ys noon, nor sporé, founde,
So peryllous to mayme and wonde
As deddy syne, (to rekney al,)
The wych ycallyd ys 'mortal',
Be-cause hys hurtys flynally
Ben in effect verray dedly.
'And yiff thow sle thy-synen so

The Pilgrim.

"Sensuality ever drags me back."


c 12452 12456

"So gret labour to endure, My place ageyn for to recure."

12460

"Thogh day be day (in certeyne) I dydè dyllygence and peyne for to resorte, yt wyl nat be;"

12464

"The cours off sensuality, To my desyr ys so sfforward, To makè me to go bakward, That by revolucious"

12468

"My tyme I lese, and my sesoun; for, the mor I me constreyne To do my labour and my peyne,"

12470

"The mor to me she ys contrayre, In my lourne me to tarye;"

12472

"And trewly I kan nat espye What al thys doth sygnefye."

12476

"Grace dieu:
Quod græc dieu ful sobyrly, ' I speke nat off a day only, But in an hour (yiff thow kanst se) Yt may happe so to be, How that A man in A moment May slen hym sylff, off entent Or casuely, on se or lond, Lese a membre, froot or bond, Wych he shal, peraventure, In thrytty yer, nat recure Ageyn, so myghté ben the cas, To refourme yt as yt was. 'And semblably to be-guyne, Yiff thow ha don a deddy syne. Whereoff the strock the soulié sleyth, And offte ys cause off cruel deth; for sword ys noon, nor sporé, founde, So peryllous to mayme and wonde As deddy syne, (to rekney al,) The wych ycallyd ys 'mortal', Be-cause hys hurtys flynally Ben in effect verray dedly. 'And yiff thow sle thy-synen so"
Christ's Sufferings are Salvation to the Penitent.

Grace Dieu.  

With dedly synne, as somme do,  
And myghtest nat in Thrytty yer  
Ben hool and sownd, but stonde in wher  
Touchyng thy sauacioun,  
Yet, as to myn oppynyoun,  
Thow sholdest nat thy syllf dyspeyre,  
Thy mortal syknesse to aperyre,  
Nor thy syluen dysconforte,  
But inwardly the Reconforte,  
And specialy in O thyng  

Jesus suffered death to save men.  

Lyst suffre dethe 1 ffor thy sake,  
Thy dedly wondys, hool to make;  
With-oute whos dethe, 1 I ensure,  
Thow myghtest nat to lyff recure,  
Nor, thy gretë loos (certeyn),  
With-oute hys dethe 1 wyynge ageyn;  
ffor hys hooly passiouz  
Ys salue and ffil sauacioun  

To ffolk that haven in constauyce  
Off her synnes répentaunce;  
ffor penaunce ys so vertrous  
And acceptable to cryst ihesu,  
That who that doth yt hertyly,  
Off hys synnes hath remedy.'

The Pilgrim:  

To gracé dieu quod I ryht tho,  
"Ma dame, in soth yt stondeth so,  
Your examplexes by rehersaylle  
May to me fful lyte avaylle,  
ffor they be nat (who lookë wel)  
Vn-to purpos neueradel.  
"ffor the planetys hili in heuene,  
In ther mevyng, allë seuen,  
How so they in her cours be let,  
Yet ther Termys ben yset,  
And ther boundys, (in certeyn,)  
What tyme they shal resorte ageyn,  
By terme and 3 lymytacioun,  
With-oute any transgressiouz;  

The planets have their set times,  
and must return to their first position.
"I urge that my Sins prevent my return to Innocence."

"Off ther tyme they may nat erre,
As yt ys set, nyh nor fierre,
But that they shal, at certeyn space,
Retournë to her duë place,
At ther tyme, whan-enure yt be.
"But yt stant nat so with me,
No thyng at al, off my retour;
And cause why, ffor myn Errour
Hath no lymytaciouns;
ffor I, thorgh my transgressioms,
So long1 tyme ther... soiourne,
That I shal neure ageyn Retourne
To entre the place that I kam ffro.
"Touchynge the boterflye also,
Therby, to myn oppynyou^n,
I ha noon informaciou^n
As off hys mevyng on the whel ;
ffor, at hys lust, (who lokë wel)
He may go slowh, he may go lyht,
He hath .iiiij. wyngës ffor the flyht ;
And whan he seth yt may avaylle,
He may chese, in hys travaylle,
At hys lust, abyde and reste
By good leyser, ffor the2 beste :
Al thys consyndred prudently,
I dar wel seyn, so may nat I."

Grace dieu:
'Myn exaamples, trewly,' quod she,
'May to purpos taken be,
Yiff thow aduerë wel ther-to ;
ffor, set thys cas,—that yt be so
That thys planetys, in her mevyng,
May nat erre no maner thyng,
Nonther ffaylle, but in certeyn
To ther places retourne ageyn
ffro whenys they kam, On and alle ;
Yet somme off hem, I sey, may ffalle
As yt be-ffyl, the trouthe wyst,
Whan seyn Iohan the ewangelyst
Sawh, among the sterrys alle,
How On from heuene dydė ffalle—
Lyk a brond off fyr with levene—
Doun to the Erthe ffo the heuene;
The wychė sterre, I dar wel seyn,
Retournede nene re yet ageyn
Thyder ffro whens he dydė ffalle;
And 'Absinthium' men hym calle,
Be causė he doth sygnefye,
Thorgh hys pryte and ffals envye,
The bryhte aungel that ffeł so ffer,— [Stowe, leaf 220, back]

I mene the Aungel Lucyfer—
ffro the heuene in-to dyrknesse;
And he hath ek mor bytternesse
Than any woormood growyng here.
And, Trewly, yiff thou lyst lere,
That he whylom (thus stood the caas,) 
Bryhter than any sterrė was:

Truste me wel, and be certeyn
That he shal nene Returne ageyn
To the place that he kam ffro.

But off thė, yt stant nat so;
And ffyrst, by thys exaumple layd
To conferme that I ha sayd:
Thogh thow a-mong, in thyn entent,
ffalle doun ffro the ffyrmament
Off verray ffeyth, doun ffro so fer
With the Angel lucyfer,
And thy ffal and thy soiourn
Were with-outė mor retourn,
That thow sholdest ay and euere
In thyn errour so persėuere,
And woldest nat thy sylff avaunçe,
Thė tamende by répentanuce,  [1 St., tamemende C.] 12600
Than, thorgh thyn erroure and ffolye,
Thow stoode in grete Impartye  [2 grete St.]
To kome ageyn to thyn degre.

' But yiff thou woldest amende the, Noota St., om. C.
And off herte and hool entente
Resorte ageyn, and thė repente
Off al that euere thow hast mysdo,
Thow sholdest newere haue erryd so,
But that thow sholdest (truste me)
ful wel ageyn receyved be;
And with al thys, only by grace,
Restoryd to thy ffyrst place:
Ther-to thow sholdest ha no let,
Thy terme, thy boundys, ben so set,
And markys ffor thy savacyouu
Only by crystys passion:
Truste me wel, and thus yt ys,
They wyl nat suffre the gon Amys,
Whyl thow thè holdest by resoun
Wyth-Inne thy lymytacioun,
Nat to Erryn, nyh² nor ffer;
But so ne may nat lucyfer,
ffor he muste abyde and dwelle
With-oute Retournë, styH in helle;
He may haue noon other graunt.
And thys Exaemple ys suffysaunt
Off the planetys told off me,
In thy passage tenformen the.

And fferther-more, the to guye
Touchynge also the boterflye,
Off wych Exaemple, in thyn Avys,
Thow settyst ther-off but lytel prys;
But yiff thy wyt, off Resoun soth,
The .iiiij. wynges with wych he fileth,
And hys ffeet ek (tak hed ther-to)
Make hym on the whel to go
At leyser, hym sylff to spede.
By wych exaemple (as I rede)
Thow shalt hym folwe in sondry wyse;
And ffyrst off alle, the avysse
How thys whel hath (yt ys no doute,)
.iij.³ spokys strechchyd oute,
Vp-on wych, ffor thy beste,
Thow mayst wel thyu syluen reste,
And by esë, soffte and soffte
Clymbe tyl thou kome aloffe.

Thys spokys .iiiij.⁴ off most vertu
I'm to look to the 4 parts of Christ's Cross. Miss Youth.

Gracious, Dei.

Ben in the croos off cryst ihesu, 12648
The wyche\(^1\) ben yset full wel \[wych C., whichhe St.\]
With-Inne in the myddel whel,
Off wyche, with\(^2\) hys eyen bryhte,
Ezechiel hadde a syhte:

Ezekiel saw a Wheel (ix. 14)

By semyng hadde .iiiij.\(^3\) flacys, \[\text{Foure St.}\] 12656

Flor to shewyn in ffygyre
Auctorysed by scripture
(\[\text{Yiff thow lyst to hauue in mynde}\]

Flor to shewyn in ffygyre
Auctorysed by scripture
(\[\text{Yiff thow lyst to hauue in mynde}\]

As longe as thou hast a syht
To .iiiij.\(^5\) partyes off crystis cros,
Ne drede the nenere off no los,
Nor off hyndryng in thy vyage.
And looke, in thy pylgrymage,
Wher-so-euere thow repayre,
Ther-off to take thyn eamplayre,
\[\text{Stowe, leaf 222}\]

And whan she hadde sayd me so,
Thys Gracie diu, after a-noon,
Sfarwel, fro me, she was a-gon
Al sodeyuly out off my syht.
But thanne, off cher full glad and lyht,

Youthe

And with hyr fireshë fiethrys ffayre,
Youthe gan to me repayre,
And to me sayde in hyr manere:

Youth' tells me I'm a fool, and mad to believe every tale I hear.

Youth' tells me I'm a fool, and mad to believe every tale I hear.

Youth' tells me I'm a fool, and mad to believe every tale I hear.
Miss Youth persuades me to climb up on her back. 345

Ther-in ys no melody,

Whos song ys euere 'Ocye, occy,'
Wych ys to seyne, whan she hath do,
"Go sle thy sylff!" she meneth so.
Leff al thys thyng, and go with me;
ffor, thys weye wych thow dost se,
Ys penyble and énco姆brous,
Dreadful also, and envyous;
Thy myght, thy power, ben ago;
Thy body ys wery ek also;
The weye wyl maké the to tarye,
ffor yt ys froward and contrúye,
And ffer also ffo thyn entente;
And I ther-to wyl nat asseinte.

'And in fforthryng ek off the
I wyl nat go, but I wyl file;
ffor thow and I shal han repayr,
Nat on the ground, But in the hayr,
Wher thow shalt fynde no maner lak;
ffor I wyl trusse thè on my bak, [Stowe, leaf 222, back]
Ber thè fforth (yt shal nat fflylle)
That thow shalt felé no trawaylle
In thy vygæ, but ful soffte
I shal ber thè hifi a-loffte,
That thow mayst sen abouté Round,
The se, the heyr, and al the ground;
And al that euere ffolkys do,
Thow shalt be-holde and sen also.'

The pylgrym:

"Yst in thy power, answere me,
Thus to ber me, and to tyle?"

Youth:

' Ther-to I haué suffysaunce,
So yt be to thy plesaunce;
And that thow shalt knowe agon,
Skyp on my bak, and lat vs gon,
And in effect thow shalt wel se
How that I shal helpyn the.'

[6 lines blank in MS. for an Illumination.]
And I, with-outé mor aboood,
Clamb on hyr bak wher-as she stood. 12724

To hyre yt was no grevaunce;
ffor, as lyhtly (in substantee)
I was take vp in-to lyte,
12727

As a chykne off1 a kyte, [1 shulde off St.] [Stowe, leaf 225]
Al sodeynly, or I was war;
And on hyr bak, fforth she me bar
Vn-to the hegh, and was my guyde
Stretth2 vn-to the tother syde. [2 Streghte St.] 12732
And to that weye she hath me born)
Wych that I hadde left to-forn,
And held to me ful wel forward; 3 [3 frowarde St.]
But gret encombraunce affterward 12736
Ther-off ys ffallen vn-to me,
And fful gret aduersyte,
Wych I shal tellyn in substantee,
As they kome to rémembrance. 12740

Whan I was passyd the hegh allas,
ffynally thys was the caas:
Yowthe me bouht (and thus yt stood,)
In-to a weye large and brood,
12744
And sayde she wolde, off al that day,
No ferther ber me on my way.
And so, wher yt were4 sour or soote,
She trew5 me doun. I wente on foote [2 throwe C.]
Ay be that hegh, doun costeyynge.
12749

"And, with-outë longë taryynge, [6 longe St.]
In the weye that she me sette,
An Oldë7 wekke a-noon I mette, [7 olde St., Old C.] 12752
Hydous and owgly off hyr look;
And off hyr shap, good hed I took;
Hyr Eyen roylynyng in hyr hed,
Hyr fface colouryd was lyk8 led, [8 lyk was to St.] 12756
Hyr noosë heng doun to hyr chyn,
Hyr mouth fful large, and ek ther-in
With hyr teth (as I beheld,)
A fful large sak she held; 12760
Ther-in a tongue she held also,
And Rampawvnily she gan to go [Stowe, leaf 225, back]
Vn-to me-ward, off cruelte,
Gluttony is mistress of Epicureans, whose God is their Belly. 347

Lych as she wolde ha strangelyd me; 12764 The Pilgrim.

[7 lines blank in MS. for an Illumination.]

Gan hyr handys to me streche,
And felly sayde 'Arrew,\(^1\) thow wreche! 12765 Arrow St.
Thow skapyst nat:' she swor, seyn\(^2\) george. 12766 seyn St.
She wolde me stranglyn by the Gorge:
Thus yt sempte, as by hyr cher;
And I hadde-on no gorger
In my dyffence, but drowh abak,
And vn-to hyre ryht thus I spak:

The pylgrim:

''What artow,'' a-noon quod I,
"That komyst so dyspytously,
Thow Oldé wekké,\(^3\) with meschauunce,
ffroward off look and contynauunce;
and al that euere I se on the,
fful grety dyspleseth me.''

Glottonye:

'I am,' quod she, 'as thow shalt lere,
Off Epicuris chyl dre dere,
Verray moder and maystresse,
And off that sorte gouerneresse:
I gouerne hem, (thus stant the cas,)
Who that euere her ffader was.'

The pylgrim:

'fful ffayn,'' quod I / ''I woldé se
What Epicuriens sholdé be.''

Glottonye:

'They be (for short conclusion)
A sect off thys condicioun,
A sect which holds that
Wych holde, and lerné thys off me,
happiness consists in
That perfyt ffelycyte
indulging your appetite.
Ys, that a man lyk hys delyt,
Their god is
ffoiwe alway hys appetyt;
their belly.
Ther Sak, ther wombe, (I vndertake,)
Off hem ther goddys they do make;
Ther Ioye and al ther bysynesse
Ys only set in lykerousnesse;
They think
ffor, thys Sect alway most thynukes
On dyuers metys and on drynkes:

The old hag tries to strangle me.

I ask her why she's so spiteful.

She says she is the mother and mistress of the followers of Epicurus,

She says she is the mother and mistress of the followers of Epicurus,

A sect which holds that
Wych holde, and lerné thys off me,
The hag Gluttony describes her greedy drinking & eating.

Gluttony.

'To thy Sect yt ys endwed,
With rost 1 somwhyle, and with steywed,
[1 Reste St.] To be servyd, and metys bake,
Now to ffrye, now steykës make,
And many other solteltes.
And dyuers ffoundyn out deynates;
ffor al thyys sect, I the ensure,
Be nat content that nature
Yservyd be with suffysaunce;
But ther Ioye and ther plesaunce
Stant in 2 superfluyte;
And hooly ther ffelycyte
(After ther oppynyoun)
[Stowe, leaf 224, back]

[leaf 195, bk.]
Ys in delectacyoun.'

The pylgrym:
"What ys thy name? tel on," quod I.

Glotonye:

And she Answerd redlyly,
‘To sey trouthe, and nat to lye,
My name in soth ys ‘Glotonye.’
My sak, I fielle vp to the brynke,
And neuere I sparë ffor to drynke,
fful offë when I ha no nede;
And I allone (yt ys no drede)
fful offë sythe, off 3 lykerousnesse,
fyllle my pauwche, off gredynesse,
With as mychë (trewëly)
As .iiij. men myghte lyuë by,
Swyche as hauen indygence;
ffor, in Ryot and dyspence,
In wast, in reuel and outrages,
Spent in gelës and potages,
[4 Geeles St.]
And dyuers drynkës ffor solas,
Romney, clarrë, 5 ypocras,
[5 Clarre and St.]
In malvesyn, and in Osey,
The longë nyht I daunce and pley,
12832
And cessë nat to drynke alway;
Go to bedde whan yt ys day;
And somnië clerkys a-mong alle,
'Castrimargia '6 me calle.'
[6 Castrymagia St.]
Gluttony swallows mussels whole, and eats till she's sick. 349

The Pylgrym:

"Declaré me, and nat ne ffeyne,
What 'castrimagia' yé to seyne."

Glutionye:

"'Castrimagia,' yés plouungyn doun
Off mussellys by submercioun;
Wyth-outé chawyn, doun they launce,
Devouryd hool in-to the pawnche;
And ther they be so depe ydreynt,
In the mawe to-gydre meynt,
That my sak, by submercioun,
Ys offté tournyd vp so douw.
Whan yt ys ffúl and overleyn,
Yt goth out by the gorge ageyn;
Over bord, al goth to wrak;
And thus I voyde among my sak;
The Tempest draweth dou?j the sayl.
'I make tracys, as doth a snayl,
With drawlyng on my mokadour,
And efft ageyn do my labour
(As an vngrý wolff, certoyn,)
ffor to ffylle my pook ageyn.
'I may resemble wel to Bel,
Off whom that speketh Danyel,
The ydole that devourede al:
My bely round, and no thyng smal,
And with my nosé long and round,
I trace afther, as doth an hound,
To ffynde the ffwet wher mete ys good;
And, by the goolet off myn hood
The besté goth; yiff that I may,
Thys lyff I leté nyht and day.'

The pylgrym:

"Yet off a thyngh I pray the, [Stowe, leaf 225, back]
That thow woldest tellyn me:
Yiff thow thè ffyllest (in thyn avys)
Off metys that ben off lytel prys,
As off benys or browné bred,
(Kome ther any in thyn hed,)"
Gluttony is Greediness. Gluttony wants a long Gullet.

"Swych hardë metys in thy pawnche?"

Gluttony:

Quod she, 'thow shalt ful wel espye,
The custom ys off glotonye,
As wel (yiff I shal expresse,)
In gretë metys to don excesse,
(Who the trouthe wel espyes,)
As wel as in delûcayes;
ffor men as wel may dou outrage

With benê bred and swyd¹ potáge,
Excesse and superfluute,
Als wel as in curyoustes:
The mete nat causeth the excesse,
But the firetyng gredynesse,
They² maketh only the Glotou?n,
And nat the mete in no sesoun:
Tast, that ys the prynceupal,
And lust ther-off, that causeth al.'

The Pilgrm:

I ask what Tast is.

Than quod 1 / "I pray the,
What thyng ys 'Tast'? declarë me."

Glotonmy:

'Yiff I to the declarë shal,
Therby inward passeth al;
And ther-in ek myn appetyt
Hath specially al hys delyt;
Yt ys the mouth off my sachel,
Whérby passeth euerydel;
By that golet, large and strong,
Off mesour nat .iiij.³ Enche long;
I wolde, ffor delectacioun,
That yt were (off hys fiacoun,)
Long as ys a kranys nekke;
Thanne I nolde off nothyng wrekke,
But only (yiff I shal telle)
With fattë mussellys yt to fielle,
With lard, and collopys wel yfryed;
How hard they were to be defyed,
I wolde ther wer ffounde no lak
In the stuffyng off my sak,
Gluttony's greedy Eyes. The deadly Tongue in her Mouth.

1 Wych that hath a double mouth,
To receuyé north and sowth,
Al deynte that may be founde;
flatté mussellys large and Rounde,
I threste hem in full lykerously.

1 And yet myn Eyen be mor gredy,
Mor desyrous to do gret wast
Than ys my sak outhyr my tast:
To ther desyre, in no wyse
Nothyng may ynowh suffysse;
Myn Eyen, thorugh none suffysaunce,
Don to my stomak gret grevaunce,
Mor perylous than swyrd or knyff,
ffor to shorte a manhs' lyff;
And fynally, (who that kan se,) [Stowe, leaf 226, back]
Excesse and superfluyte
Slen mo men, nyh and ffere,
Than outhyr sword, dagger or spere.'

The pylgrym:
"Syth excesse and swych outráge
Don to the so gret dámage,
Off mussellys smale and grete,
Why Iystow with hem surfetce,
Syth thow concludest (in sentence)
In surfet ys gret pestylence?"

Glottonye:
'With-Inne my mouth (as thow shalt lere,)
I bere A touch, (yiff thow wylt here,)
A Touch off gret infeccioun
The wyche, by corrupcioun, \[\text{wych C, whiche St.}\]
Wher that euere he haue repeyr,
He infecteth al the hyr,
And sleth mo folk by vyolence
Than any other pestylence.

'That touch, by touchyng redyly,
Ys mad so sharpe and so gredy
By touch off metys delycat,
Thanne he to Resoun obstynat,
Mut, with hys touch, touchyn som whyht, [Stowe, leaf 227]
Or ellys wolde he, a-noon ryht,
Gluttony's Tongue talks evil, and shames its owner.

352

"Wexyn wod," or by outrage [^1 altered from wob C, woode St.]
Sodeynly fialle in-to a rage,
Thè to^2 touche, as yt ys due; [^2 too St.]
The tother touche ay doth hym sue;
And semblably, (who lyst to se,)
Ryht thus ffareth tast by me,
Wych lytel rechchet^3 off my profyt,
So that he haue hys owne deylt.' 12956

The pylgrym:
"Ma dame," quod I, "what euere ffialle,
What shal I thys Touch ycalle?"

Glotonye:
‘Thow shalt calle hym, sfer and ner,
The ffleynge massager,
Off wyngës sweft, wych wyl nat dwelle,
Every thynge out for to telle:
Al that euere ys in the herte,
Ther shal no thynge besyde asterte;
And most, a-mong thys ffolkys alle,
A shrewdë neibbour, men hym calle;
Or a clyket ffial mortal,
Wych opneth and vnclowseth al. [Stowe, leaf 227, back].
‘And hys condicioun ek ys thys,
Gladly euere to seyn Amys;
And most he doth hym sylff applice
ffor to spekke vylleanye,
And ther-vp-on tabydë longe.
Whan he hath dronkë wyne stronge,
And with deyntes sfield hys sak,
Thanne al thynge goth to wrak,
What he touchet, I ensure,
So sfer he goth out of mesure.'

The Pilgrim:
"What ar they, off her tongys large,
That with wyn hem overcharge?" 12980

Glotonye:
‘Ther-in ys most hys appetyt,
And ther-in he hath most deylt.
By hym I am out off mesure
Brouht, that I may nat endure; 12984
Drunkenness robs a man of his Wits, & makes him quarrel. 353

Offt by hym I falle in blame,
In gret dyshonour and dyffame;
for he me gaff (who lokë wel)
Thys sak also, and thys phonel
Wyth wych my wynës I vp tonne.
And whan that I haue onys gonne
To tonnen vp, (as thow mayst se,)
I take ther-off so gret plente,
Swych habou?Klaue and swych foysou7i.
That I lese wyt and resou?,
Dyscreciou7j, wysda??i and mynde,
That I kan no weye^ffynde
To gon vn-to myn ownë hous,
Mad and dronke, as ys A mous.

Than spek I nat but Ribaudye,
Outrage and gret vyllenye;
I haue noon other Elloquence;
ffor than I do no reuercence,
Nouther to god, (in no manere,)
Nor to hys owne moder dere;
ffor yiff I shal the trouthe expresse,
Whan I am falle in drukenesse,2
My tongë than I gyme to3 broche,
That, yiff Resoun wolde aproche,
I bydde hym shortly (thys no nay,)
To take hys leue, and gon hys way.
And also in my drukenesse
I sey the same to Ryhtwysnesse;
ffor thogh prudence and equity,
Sapyence And veryte,
Hadden with me tho to done,
They sholde be put abak fful sone.

With sobyrnesse, nor ãtempraunce,
I wyl haue noon âcqueyntaunce:
They be no thyng off myn allye;
I haue off hem but moquerye; [Stowe, leaf 22S, back]
ffor, wher drukenesse ys guyde,
Ech vertu ys set asyde;
And whan with wyn ful ys myn horn,
I am ffers as an vnycorn;

Gluttony.
It brings its owner into dishonour.

Funnel.
Excess in wine causes loss of reason,
of discretion, and wisdom;
It begets ribaldry, and irreverence to God and the Virgin.

righteousness, equity, and truth;
inoclis.at temperance.
The Glutton, Drunkenness and Greediness.

Gluttony, and quarrels with every one.

Gluttony, ‘for, than bothe, in wrong and ryht,
I wyl sryue with euer whyht,
Tak vp quarellys, and dyffame,
Sette on euer whyht a blame,
And, lyk a bole, (yt ys no dreed,
My[n] Eyen Rollyn in my[n] hed;
Lyk a botore, I haue also
Two wombys whan I haue A-do.’

The Pilgrim:

"Expowni me, and nat ffeyne,
Hastow verrayly wombys tweyne?"

Glotonye:

‘Trewly,’ quod glotonye to me,
'I haue tweyne, as thow mayst se,
Wych ben ful nyh (who kan espye,) 
Off the kynrede and allye
Off Venus; for lykerousnesse
Off welfare, and gret excesse,
Engendre and cause naturally
flesshly lust and lechery.

‘And the ffyrst off thys kynrede
Ys callyd (who that taketh hede) [Stowe, leaf 229] 13044
Off som folkys ‘Dronkenesse,’
And the tother ‘Gredynesse’
Off sondry metys and deyntes;
And bothè two, in ther degres,
Wyl ther placys occupye,
Drynke and ete by envye.

Evere ther glotons appetyt
Ys so ful off ffals deytyt,
So gredy and so vnstaunchable,
Ther Etyk ys so importable;
Now I ete, and now I drynke;
Tyl I be ful vp to the brynke,
I do alway my besy payne.
And trew(e)ly thys wombys tweyne,
Wych al devoure, and neuere slake,
Makè Venus to a-wake
Out off hyr slep, (lyk as I sayde,)
And causeth hyre fful ofte abrayde.
I see old Venus, her face maskt, riding a wild sow. 355

'And for that I am glotonye,
I dar trewly specefye
How Venus (yt ys no ffayl)
Enere me sueth at the tayl;
We departe seld or neuere,
ffor we be to-gydrere enere;
She wyl nat partë, yiff she may.
'And whom that I, be nyht or day,
Areste, or makë to abyde,
Wher-so that he go or ryde,
I brynge hym off entencion
To ben vnder subiectiou
Off Venus; for she and I
Confedryd ben so trew[e]ly,
That sfolkys vnder my demeyne,—
Swych as be lacyd in my cheyne,
Or sesyd, (ther ys no mor to seye,)—
Vn-to hyre they muste obeye.'

The pylgrym:
"I praye, declare a-noon to me,
What thyng thys Venus sholde be."

Glotonye:
Quod glotonye, 'with-outë close,
Thow shalt off hyë (I suppose)
Hyryn tydynges A-noon ryht,
Off hyr power and off hyr myght; [1 off c., om. st.]
And thannë, yiff thow wylt enquere,
What she ys, she wyl the lere.'

And, whyl I stood 2 musyngë thus, [2 stooë st.]
I sawh a-noon wher that Venus
Kam rydnyge on a swyn savâge,
And in hyr hand, a sfâls vysage
I sawh hyr bern, sfâl brood and large,
To-fïrn hyr Eyen, lyk A targe.
And thys Venus trew(e)ly
Was Arrayëd queyntëly ;
ffor hyr clothys and hyr array
Defoulyd wern with donge and clay,
ffor wych (in euery maner place)
She gan shroude and hyde hyr fface
Venus sends a dart into my heart. She hates Virginity.

The Pilgrim.

Venus smites me with a dart,

Vnder hyr hood, so couerly
That no man ne1 myghte espy
[7 lines blank in MS. for an Illumination.]
The maner off hyr gouernance
Outward by hyr contenaunce,
Sfor hyr faccé was nat bare;
And, to me-ward as she gan sfare,
With a sharp dart wych she bar
She smette me, or I was war,
(Longé or I koude aduerce.)
Thorth the Eye vn-to the herte.
Myn Elu was lefft behynde, allass!
My fface bare (thys was the cas);
Ageyn Venus vyolence,
I hadde as tho no bet dyffence.

The pylum:
“O, thow Olde! what hastow do,
Vnwarly me to smyte so?”

Old Venus.

Dame Venus says

‘Reporte off me, and sey ryht thus,
That I am callyd Dame venus.
My dwellyng and my manciouz
(To me Ordeynéd off Resoun)
YS in the Reynys most certeyn,—
Ther wyl no clerk ageyns thys seyn;—
I chace a-way al chastyte,
And, werray2 vyrgynyte:
Vyrgynyte, whylom off ryht,
To the Aungellys cler and bryht
Was suster, and ther neste allye;
But now (yiff I shal nat lye
Touchyng parfyt vyrgynyte,)
Wher that euere she may me se,
She halt hyr nose, and wol3 be go,
Vp-on hyre I styneké so;
To hyre I am so gret Enmy,
That, but4 she hadde sfynally
filed sfor hyr savacyou
Whylom in-to Religion,—
She hadde (with-outé mor refut,)
Virgins must stay at home. Why Venus hates Virginity.

'Be slayn, and dede by my1 pursuit—
Wher the castel ys so strong,
That I may do to hyre no wronge,
Nor the fforteressé wynne,  Nota St.
As longe as she halt hyr with-Inne;
But yff so be (yt ys no doute)
That she go a-brood with-oute [2 diges C. 'qualibet' and a word now lost, follow 'Libam.'
At large, and hau Edward lyberte,—
As Dina wente for to se
Wommen off that reigion,
(As holy wyrt maketh mencion) Genesis 32 capitulo, St., om. C.
Iacobys donther (thys the cas)
And she a-noon dyffoulyd was,
And the slauwdre gret arose,
Be-cause she kepte hyr sylff nat4 cloos. [1 hat C, in St.]

'Ek I ne hau noon ávautage
fior to harme nor do damage—
Nat the valu off An Oystre—
Whyl chastyte kepeth lys cloystro,
And goth nat out in no maner,
Than ffarvel5 al my power.' [5 Harwelwe St.]

The pylumy:
"Tel on a-noon, and nat ne ffeyne,
What ys thoffence off thys twyne,
Off maydenhed or chastyte?
What wrong han6 they don to the,
That thow hem hatest in thy thouht?
Declare in hast, and tarye nouht.'

Venus:
'ffyrst, vnderstonde and herkne me,
That nenere yet Vyrgynyte
Woldé in no place abyde,
But I wer out, and set asyde:
To hyre I am abhomyndable,
Contraryous and dyffamable;
I stycke on hyre, wher euere she be. [Stowe, leaf 231, back]

'And ek hyr suster Chastyte,
Wher euere that she me espy,
She fileth hyr way, and cryeth "ffy!" ffor wher yt thouwe,7 or elles ffresce,
[7 thaw]
Venus has malignd Chastity in the 'Romance of the Rose.'

Leuere she hadde hyr mantel lese, Than abyden in the place Wher that she may se my sface. She madé Ioseph, by grete\(^1\) sryff, fillen firo Putyffarys wyff, [\(^1\)grete St.] Left hys mantel, and also A noon ffrom hyre he was a-go; ffor chastyte (by oppynyou,) Haueth thys condycioun, That she sauff ne wyl nat vouche, In no wysë me to touche. 'And whan that I hyr maner se, That yt wyl noon other be, Than I am besy, be dyffame, ffor to putte on hyre a blame,— By som sclauadre ffalsly ffouade,— Hyr goodë namë to confoundé, By swych ffolk (shortly to telle) That ar wont with me to dwelle, And tabyden in myn hous, Off condicioun vycyous, That ar glad ay to myssaye, And chastyte ffor to werraye, As yt sheweth (with-outë glose) In my Romaunce off the Rose; Make hyr name to ben appallyd, [Stowe, leaf 232] And Faulssemblant to be callyd : In that book by my notarye, Wych to hyr name ys ffluH\(^2\) contrárye. [\(^2\)St., om. C.] And causë why that I do thus Geyn chastyte fful vertuous, Ys ffynally (yiff thow lyst se), She wyl no queyntaunce han with me.'

The pylgrym:

"Wherfor seystow in any wyse, And wrongfully lyst to devyse Mong thyn Errours, on and alle, Thys Romaunce thyn to calle? Thy part ther-off ys neueradel; ffor I knowe that man fful wel
Jean de Meun grafted non-Love things into the Romance. 359

"With every maner circumstanence,
Wych that madë that Romauance."

Venus:

'Thys Romauance (in conclusioun),
I may calle yt off Resoun
Myn ownë book, (whan al ys do,)
And I my sylff made yt also;
And yiff that thow consydre wel,
Gynnynge, ende, and everydel,1
He speketh ther (yiff thow kanst se)
Off nat ellys but off me,
Except only (yt ys no doute)
My clerk, my skryveyn, racele oute
Off strangë feldys as I be-held,
And sewh yt in A-nother feld,
folkys wenynge (yt ys no dread)
That he hadde sowhe2 the samë sed
Vp-on hys ownë lond certeyn.

'But to declare the truthë pleyn,
He dyde nat so, no thyng at al,
In strange feldys, for he yt stal,
(Al be yt so by fful gret lak,)
He put al in hys ownë sak
Be-causë only (who kan fîele)
He caste the truthë to concele;
Off surquedye, (yt ys no nay,)
Wolde ha born yt with hym away,
Al be, sothly, (who haue a syht)
He hadde ther-to no maner ryht;

'But afterward he was ascryed
By a normauwd, and espyed,
Wych loude cryede, and made A souë,
Yt was no ryht nor no Resoun
Off other folkys gadryng
To make hys berthene by stelyng.
But for al that, forth he wente,
Nouht abaysshed in hys entente,
But boldëly, or I was war,
fforth with hym hys stelthe he bar,
Ympyd yt in / in my romauunce,

The Pilgrim,
13216
Old Venus
13220

says the Ro-

for she is the

Rose in hers,

subject of it,

from begin-

ning to end,

[1 Euerdel St., euerdel C.]
[2 sewl St.]
Jean de Meun was exposed by a Norman.

Old Venus.

to her great displeasure.

Jean de Meun was exposed by a Norman. (Stowe, leaf 233)

Sholde ha set in hys wrytyng,

No thyng (as to myn entent,)

But yt wer to me pertynent,

Or accordynge to my matere,

Or at the lest (as ye shal here),

That he hadde set in 1 no mor

But that was off hys owne stor:

He was askryed off hys ffoyle

Off On yborn in Normandy;

ffor wych, neuer affter (by couenaunt)

He lonede neuere no Normandy:

The Romayne kan yt wel declare,

In wych he wrot (and lyst nat spare,)

That Male-bouche (yt ys no lye)

filedde fffyrst out off Normandy;

Wher-off he made a strong lesyng,

Lyede also in hys wrytyng,

Off relygious, euele to speke,

And vp-on hem to ben a-wreke,

To my ffauour (as ye may se)

Be-cause I pursue chastyte.'

The Pilgrim:

"Than may I ryht wel certyn

Afferme, that thow and thy skryveyn

Ben replevysshed (who kan se)

Off malys and inquyte;

ffor who-so, thogh he wer my brother, (Stowe, leaf 238, back)

Wyl gladdly seyn evel off A-nother

I may off hym seyn (Est and south,)

That he haueth no good mouth;

ffor with hys tonge (who that touche,

He may be callyd 'Malë bouche.'

Wherfor trewly thy skryveyn

Hilte ' Malë bouche,' I dar wel seyn, [3 Hathe Sf.]

When he (voyde off al ffavour)

Gan appellë hys neyhbou,

Only for he dyde hym aseyme,

To seyn the trouthe, and lyst nat lye.

Stow, leaf 238, back]
Old Venus says I cannot escape her Dart. She is ugly. 361

"And thou (who taketh heed thereto)
Hast a wykked mouth also,
Wych, off thy lyn Inquyte,
Hast lyed vp-on Chastyte,
To make good folk hyr haate,
And ageyn hyr to debate."

Venus:

'Thou seyst soth, (yt ys no drede,)
But thou shalt wyte (in verray dede)
My condicioun ys to lye;
And pleynly, (yiff thow konne espype)
Be ryht wel war alway off me;
With lyyng I shal deceyue the.'

The pylgrym:

"Tel on to me the causë why;
Why hastow smet me vnwarly?"

Venus:

'What trowestow for to go ffre
Whyl that I am so nyhi by the?
Nay, nay! that may nat be-falle.
Thow knowest nat thassautys alle
Off my werk, nor the manere,
But by processe thou shalt lere;
Wherso-euer that I assaylle,
Off my pray I wyl nat ffaylle;
And wher I hurtë with my darte,
Yt ys ful hard ffor1 to departhe
With-outen harm ffro my daunger,
Whom-euer I markë, fier or ner,
I dar yt swern (in verray sothe)
By myn hed ykempt so smothe.'

The pylgrym:

"Syth thou art kempt so sotlyly
And arrayed so ffresshely,2
As thou sayst in thy language,
Why hydestow thy vysage
That I may nat clerly yt3 se?
ffor som deceyt I trowe yt be."

Venus4:  " [In Stowe's hand, Venus St.] [Stowe, leaf 234, back]
The hideous Face and horrible Haunts of Old Venus.

Because she isn't fair.

She has gay gowns but wrinkled cheeks, and is hideous.

Her face is hidden, because she is not fair, and frequents dark places.

'Trusteth well, I am nat faire;
And yiff I hadde gret fayrneshes,
I wolde nat hyde yt in dyrkneshes.
And thogh that I be kempt ryht wel, [i kept St.]
Yt ne sueth neueradel
That I am fayyr, for in array,
Thogh that I be queynte and gay,
I am ryght foul for to beholde;
My chekys Rymped and ryht Olde,
And ful hydous, (yt ys no nay)
And mor horrrible than I dar say.

And therfor be ryghtwel certeyn,
I hyde me that I be nat seyn,
And holde me enere in placys dyrke,
Go by cornerys that be myrke,
Yff thow knewii my passagens,
Placys off my gret outrages
Wych I vsë, trustë me,
Ther-off thow woldest astonyd be:

'I Ryde vp-on A cursyd hors,
I trowe nowher be no wors;
Yff for placys that be most peryllous,
Most horrrible and most hydous,
Most drefful and most vnsure,
Ther I logge, off nature:
Thys my custom, day be day,
As a sowhe, in donge and clay,
Ther ys my lust most to dwelle;
I am mor fioul than I kan telle:
Ryght foule I am in abstraceto:
But yet mor fioul in Concreto
I am holde, a thousand fioold;
And, therfor, as I ha told,
I ber thyse wonderful peynture,
Thys fialse vysage, thyse figure,
Off entent, in euery place,
Old Venus paints her face. She looks out for Pilgrims.

'ffor to shrowde ther-with my face,
And my ffeturys 'ffor to hyde,
That men espyn in no syde
My scornyng nor my mokerye,—
In ffrench ycallyd 'Fardeyre'—
And in ynglyssh, offf old wrytyng,
y's ynamyd ek 'ffoppyng'—
Wych, whan ffolkys fläH in age,
Maketh Ryvelys in the vysage,
And large ffrowneys I ensure.

'And, also, ageyn nature,
I makë ffolkys ffor to deme
By crafft outward, my sylff to seme
ffayrere than eue?e that I was,
To looke in merour or in glas.

'Also my condicioun
Ys to walkyn vp and doun,
Now in towne, now in the ffeld ; [Stowe, leaf 235, back]
In O place I abyde seld,
But yt be by swych a fortune2
Wher my lust I may parfourme ;
I meni, placeys off dyffame,
Wych, to réherse, ys gret shame;
Wher-off my clerk, off whom I tolde,
Hath yseyd lyk as he wolde,
Spekynge ful outragously,
And gaff Exaumple ffynally
ffor to speke off dyshoneste,
Off entent (as thow mayst se)
Out off my slep me to awake,3
In a-wayt, I sholdë take
Pylgrymes that walkë by the way,
Hem tareste, and make affray,
Off fforcë doun hem bowe hyr chyne,
And tobyë my doctryne.

'He wendë I hadde ben a-slepe;
But the weyës I do kepe
Nyht and day, (yt ys no les;)
And I am nat rekkeses,
Bu)' hem areste in euerý place,
Venus's Officers: Rape, Incest, Adultery, Sodomy.

Old Venus.

None escape her save by flight.

The Pilgrim.

[Cap. iii. 49, prose.]
I ask to see her Officers.

Old Venus.

Ther skapeth noon, day nor nyht; But yiff yt be only by flyght; I may nat flyllë, fier nor ner, Yiff myn offycerys done ther dever.'

Venus:

'ffor sothe, I haue hem her with me, But I wil nat shewe hem the; Yet neuertheles, yiff thow wylt dwelle, The namys off hem I shal telle; The ffyrstë callyd ys 'raptus,' The tother 'stuprum,' And next, 'Incestus,' The ffourthë, 'Adulterium,' The ffyffthë, 'Fornicacioun.'

'Raptus ffor\[e\]-soth (by déseryvyng), [1 in St.]

Ys ycallyd 'Ravysshynge
Off wommen' (who so taketh hede), A Synne gretyly for to drede.

'And stuprum (with-outë wene,) Ys off maydenys that be clene.

'Incestus' ys a synne in dede, A man to taken hys kynrede.

'The ffourthë ys 'avout[e]rye' With wyves by ffoul lecherye.

'Another ther ys, wych for me Shal nat here rehersyd be, Nor told, in no maner wyse, Wych houeth² ynowh to suffyse ; And yt shal nat flor me be wyst, Vnderstond yt as ye² lyst. [² haveth the St.]

'Ech by hym sylff ys vycyous, And to vse, fful perillous; I wyl nat telle hem out at al. But to swych (in especyal) As dwelle with me, yong and old,
'And be with-holde in myn houshold;
Yet I dar make descripциou;
They be ffoul off condiciou,
Off shap, off ffourme, I the ensure,
And ryht lothsom off ffygure.

'With hem I markē many On,
Pylgrymes that by the weye gon;
Thē may skapen on no syde.

'And be ek war, yff thow abyde,
A-mong other, I shal thē Smyte,
In abydyng yff thow delyte;
Or thow must be in thy fflyng,
Swyfft as A tygre in rennyng,
But, for al that, I dar say,
I shal nat fayllen off my pray,
For al thy fflyht. whyl glotonye
Hath power thē for to guye,
Al kommeth to my subiecciou,
Wher she hath domynaciou.'

"I may yive credence wel her-to,
for glotonye me toldē so,
That thow or she, selde or neuere,
Lyst a-sonder to dyssenere.

But, as ffor as I kan lere,
Ye ben to-gydre ay yffere:
She causeth fyrst, in substaunce,
That I off thē haue àcqueyntaunce."

Thame glotonye ffil redyly
Answerdē, that was fastē by,

Glotonye:

'Yiff thow me callē, in sothnesse,
Lyk as I am, A Bocheresse,
Or in ffrench (who lokē wel)
I am called a 'Makerel,'
Whos office (to specefye,)
Ys in ynglysshe 'bauderye;'
And lernē, (ffor conclusion,)
That ys verrayly my surnoun;
for, (the soth yiff I shal telle,)
Gluttony and Venus bind me hand and foot, like a Calf.

Gluttony.

she sells live flesh,
And yet (who understondeth me)
I ha lernyd wel to sle
Mo bestys (in conclusion)
Than .iij. ¹ Bocherys in som toun.
But what flesh euere that I selle,
Mor money at the stalle I telle,—
Double (yiff I shal sey² soth,)—
Than any other bocher doth;
ffor wych, my namè t[o] expresse³
Thow mayst me calle a 'bocheresse'

Or a bawde, and no thyng lye,
That selleth flesh by bauderye.

Gluttony is no fish, tho'
she's calle A 'Mackerel,'
Wych in ffranueé ys a name
Off gret⁴ sclaundre and diffame;
And I shal lerne thè, parcel
Off my crafft to knowe somdel:
I haue abyde in soth to longe,
Thogh my powerys be wonder stronge.'

Venus:⁵ [Blank in MS.] ³ St., om. C.

'Sothly,' quod Venus, 'thow seyst wel;
But ne dred thè neueradels,
ffor, by the wordys that thow hast told,
Wé han ón hym fflul good⁶ hold,
Wych shal tourue to no lape;
ffor he may nat our handys skape,
Nor, out off our daunger gon.'

The Pilgrim:
And by the throte thanme anoon
Glotonye held me so ffaste,
To grounde almost that she me caste.
And Venus gan to neyen ner,
And, fflul dредful off hyr cher,
Gan ley to hand, me to confouade.
And they han me so sore bounde,
Hand and ffoot, and leggys to,
I myghte nat mené, to nor⁷ ffro;
That I dar affermé (and seyn,
They tie me to the tail of Venus's sow, and beat & rob me. 367

Who hadde al the maner seyn,)  
I was lyk (he myghte ha told)  
Tacalff¹ wych sholdë ha be sold¹ [¹ To a calf] 13524  
In som market fístë by,  
On stallys in the bochery.  
In swych dysioynt they laddë me,  
Myn Eyen cloos, I myghte nat se; 13528  
And for they wolde nat off me ffayl,  
They bond me to a swynës tayl,  
I mene, the swyn off dame Venus,  
fful dredful and fful contagous, 13532  

[6 lines blank in MS. for an Illumination.]  
The wychë² (by fful mortal lawe) ² wych C., whiche St.] which drags  
At hys tayl gan me to drawe,  
And to brynge me vp on the wrak,  
Thys ylkë twole that I off spak, 13536  
Venus, and ek Glotonye,  
To shewe on me ther tyrantrye,  
Gan bete on me, and bonchë sore.  
And affter thyss, they dydë more; 13540  
They Robbede me off my treasour;  
And ffor that I ffond no socour  
A-gyyn ther myglit, (as I ha told,)  
Bothe my syluer and my gold; 13544  
And nakyd they wolde ha spoyled me,  
Naddë sothly O thyng be:³ ³ y-be St.  
They sawh on komen fìstë by,  
Vnwar, with a gret company; 13548  
And pleynly (as I koudë deme,)  
A pyclym he dydë seme,  
And a gret lord (yt ys no nay)  
By lyklyhed off hys array. 13552  

Venus: ⁴ [Blank in MS.] ⁴ St., om. C.  
Quod Venus thannë, ¹ by my wylle,  
Lat hym lyn a whylë styyle,  
Tyl we may, from al daunger,  
Spoyllen hym at bet leyser. 13556  
¹ Her kometh on, me semeth now,  
Wych ys mor lykly ffor⁵ our prow, ⁵ to St.  
Wham we tweynë wyl nat ffaylle  

The Pilgrim.  
like a calf,
The Sow drags me thru the mud. The Newcomer is beaten.

while they assail the Newcomer.

The Pilgrim.

[Venus and Gluttony leave me, and the sow draws me through the mud.

And whyl they leaffte me thus in pes, I koude makë no deelyn;
So euere in On the cruel swyn
Me drowh out off the hihë way
Among the donge, among the clay,
At hys tayl, me to confounde,
To wych I was so sorë bounde.

And whil I lay thus in dystresse, [Stowe, leaf 239]
A-noon I gan myn Eyen dresse
To be-holde how thylkë tweyne
Wer dyllygent, and dyde her peyne,
The lord tassaylle, that I off spak;
And made hym fyrst, fro horsë bak,
Maugre hys myght, to lyhte doun;
ffor, mercy nor reynyssyou/i
Ther was noon, on no party;
They hym beete fful cruelly;
And by the throte they hym took,
And pullyd hym so that he shook,
Leyde hym lowë doun to grounde;
And hys Eyen so they bouwde,
That he lostë look and syht,
Hys force, hys power, and hys myght.

And after that, thogh he wer strong,
They gan strecheche hym forth along,
On a barhyde off A Somer,
Lyk a beste off A bocher,
Voyde off pyte and off shame.
And for he was a man off name
(Semynge, by hys contenau7ice,)
Therfor they tookë mor vengauwce
Vp-on hym, and bouwde hym sore;
And Venus swyn, with brustlys hoore,
Drowh hym forth On the bar hyde
Endëlong and ek a-syde,

[6 lines blank in MS. for an Illumination.]

By brookys and by sloos fowlë, [Stowe, leaf 233, back]
A-mong the clay they hym dyffoule;
On hym they werë so cruel,
The bar hyde halp\(^1\) neuéradel;\[1 halpe St.\] \[13600\] The newcomer is ill-treated and rob’d. Nobody helps him. 369
f or thys oldë wekkys twye\nne
Gan hym cerche, and ek constreyne;
In ever\ny place they han hym soult;
They took hys good, they lefft hym noult,
And to hym dydë gret disesse.

And to me yt was noon ese
To beholdyn and to se \[\text{* St. transposes these lines.}\]
Ther tyranye, ther cruelte; \[13608\] The Pilgrim.
And trew(ë)ly\(^2\) yt sat me sore,
That the folk I spak off yore
Halp nat hyr lord, but hym forsook,
And, noon hed off hym\(^3\) they took,
But in hys mescheff left hym sool;
And lyk as he hadde ben a ffool,
They scorned hym, and haddë game,
And gan lawhen at hys shame;
[6 lines blank in MS. for an Illumination.]
They halp hym nouht, but leet hym be
In hys grete aduersyte,
Markede hym in hys mescheff,
Ther he lay bounden as a thief,
Scorny/ige at hys bak behynde.
And swych folkys men may fynde
In many place (yiff yt be souht);
When a man ys to mescheff brouht,
And falle in-to aduersyte,
Iful fewë frendys than hath he;
At mescheff, they hym for-sake,
And but a Tape off hym they make,
Al be yt so, that they beform
Wer supported and vp born
By hys lordshepe, in ther degre.
When he stood in prosperity,
Than they woldë make hem strong,
To stonde with hym in ryht and wrong,
With false behestys (as I ha told,)
In al hys werkyes make hym bold,
PILGRIMAGE. \[BB\]
Thou bound, I try to reach the Hedge on the other side.

The Pilgrim. That they wolde with hym abyde ffor lyff or deth, on every syde; But fynally, whan al ys do, I ha wyt lordys deceyved so 13640
In dyvers contres, mo than on, Whan ther frenshepys wer agon.

Let no man trusten to fortune. Lat no man trust to for-
Wych selde, in on, lyst to contyne. 13644
And thus thys man, brouht to the poyn, Stood alone in swych dysioynt, And in grete mescheff, as dyde I; [Stowe, leaf 210, back] ffor, Venus and Glotony 13648
In swych mescheff hadde hym brouht, That off hys lyff he rouhte nouht, ffor hys grete aduersyte.
But than I gan remembre me 13652

I, bound, remember the hedge, As I lay bounden in the place, I wolde assayen ffor to pace The hegh, that was so thykke and strong, Off wych I tolde, nat go fful long; 13656
And for mor ese and sofftenesse, I thouhte I wolde my sylue dresse To the path on the thoter syde; ffor, wher as tho I dyde abyde, 13660
Me sempte the placé peryllous,
Bothé dредful1 and dotous. [1 Lothe dreedefulle St.]
I gan a-noon to neyhen ner To-ward the hegh, and her and ther 13664
I gan consyдрen in my mynde, Yiff I myghte an hoolé ffynde To pacé by, that wer nat thykke fful off thornys me to prykke. 13668
Al thys I gan consyдрre and se, Swych routhe I hadde, and pyte, A-mong the sharpe bussheys alle, That my body sholdé falle 13672
In any daunger or damáge,
Yiff I passede2 that passáge; [2 passede St., possede C.] Praydé god, for hys pyte,
ffrom swych harm to savcn me; 13676
I am caught and bound. I see a hideous old Hag, Sloth. 371

ffor I stood in fful gret dred,
Lyk a bryd that kan no Red,
Wych, in hyr gret mortal ffer,
Loketh her, and loketh ther,
And for dred begynneth quake,
Whan she ys in the panter take,
Or engluyd with bryd-lym,
Al hyr ffethrys fful off slym,
Or vnwarly, in heth or holt,
Ys y-slayn with arwe or bolt,
Whil she ys besy to escape,
The ffoulere kan hyr so be-fape.

Ryght so fferd I, al out off Ioynt,
Brouht vn-to the samé poynyt;
But ‘who that wyl nat whan he may,
He ys a fool, (yt ys no nay,) And he ne shal nat whan he wolde.’
ffor whyl! I stood and gan be-holde
Now her now ther, and for ffer shake,
Vnwarly, by the fleet ytake,
I was bounden, and forth lad,
That for fer I was nyth mad,
And knew nat what was best to do;
But, amyd off al my wo,
I sawh a wekke,1 Old and hydous,
Off look and cher ryht monstrous,
Pyled and seynt as any kaat,
And moosy2-heryd as a raat.

[6 lines blank in MS. for an Illumination.]

And thys wekke3 (as I was war) [1 Vekke St.] [Stowe,lf. 211, bk.]
Vnder hyr Arm, an Ax she bar,
Lych a bocher that wyl slen
Grete bestys, and after fileen,
And sythen put hem to lardeer.
Lyk swych a womman was hyr cher;
ffor bestys at ther fleet be-hynede,
With a corde she dydée bynde,
And cordys ek (as I was war)
Gret plente, on hyr Arm she bar,
And after, with hyr owné hond,

[Stowe, leaf 211] The Pilgrim.

I am in great fear, like a bird caught with line.

13680
13684
13688
13692
13696
13700
13704
13708
13712

As I stare about,
I am seized and bound.

[C. & St.]
[2 moóy St.]
The hag Sloth seizd me because I cald her 'old!'

**The Pilgrim.**

She binds me by the feet.  
I ask the ugly old thing why she attackt me unawares.

Strongly by the sleet me bond;  
In the knotte ther was no lak;  
And thanne thus to hyr I spak:

**Pilgrym**

"O, thow Oldë Ryvelede whyht!  
fioul and owgly off thy syht!  
Why artow, off thy cruelte,  
Kome vnwarly thus on me,  
ffals, and a traytour in werkyng,  
And spak no word in thy komyng?  
I wot, by tooknes off thy fface,  
Thow kam neure out off no good place,  
Nor, thogh thow haddest the Reuers sworn,  
I wot that thow wer neuer born  
Off no good moder, out off drede.  
And as touchyng thy kynrede,  
Be thyn array (yt semeth wel)  
I shold yt preysen neueradel.  
file fforth thy way, and cast the bondys

**Sloth:**

Quod she, (as in conclusion)

'I am no Gerfawk nor fawcoun,
Nouther sparhawk nor Emerlyoun,
Nor lyk to thyn oppynyoun;
Ches nor belys, nyh nor fiere,
To be bounce I wyl nat bere;
ffor, al ffire, with-outë charge,
My lust ys for to gon at large.'

**Sloth.**

'Trust me wel, bothe hifi and lowe,
By ffeyth that I my ffader howe,' [1]  
Thow shalt nat (whan al ys do,)  
ffro my daunger escapë so;  
But thow shalt, for al thy pryde,  
Ben arestyd, and abyde,  
Be causë thow hast ben so bold
To callë me 'stynkynge and old;'
And causës thus blamyd me,
Wych haue in many a placë be,
Sloth's Master is the Chief Butcher of Hell.

'In somer *awd* in wynter shours,
In chaunbrys off thys Emperours,
Off kynges, dukys, (who lyst sek,) And off grete bysshopys ek,
Off abbotys, pryours, and prelatys,
And many other grete estatys,
Wych neuer was (to ther semyng)
Callyd Oldi (1) nor stynkyng,
Wher-off I wyl avenge me;
But yiff thow the strenger be,
And mor off power, than am I.
I shal the venquysse cruelly.'

The Pylgrym:
Than off hyre I gan enquire,
That she wolde me pleynlly lere,
And declare, by short avys,
Bothe hyr name and hyr offys.

Slouthe:
'The trouthe,' yiff I shal the telle,
'With a mayster I do dwelle.
ffel and vnkouth off hys cher,
And ys off hellë cheff Boocher;
And with thyrs corde (yt ys no drede)
Al pylgrymes to hym I lede,
As thys Bocherys don a beste.
Swych as I may in soth areste,
I bynde hem by the feet echon;
And I ha lad hym many on,
And yet I hopë that I shal,
And thy sylff in especial;
Trustë wel, for haste nor rape,
Thow shalt not fro my damuger skape.

'But ffyrst off aH I shal me spede,
To thylkë placë thë to lede;
ffor I am she (my name ys spronge)
That lye a bedde with folkys yonge,
And make hem tournë to *awd* ffro;
I* close her Eyen bothë two,
I make hem slepë, dreme *awd* slombre,
Yongë folkys out off noumbre;
makes the Mariner sleep till his ship is wrecked.

She makes brambles grow in gardens.

Sloth makes the Mariner sleep till his ship is wrecked.

She makes brambles grow in gardens.

The maner off the Ravenys song, Wych by delay (thys the cas)

She goes by the Raven's crane (to-morrow), and puts everything off.

Her name is Sloth, or Idleness, or Heaviness.

' I make the Maryner fful ffast

Lyn and slepe vnder the mast, Tyl hys vessel, by som cost,

Be ydrownyd and ylost; I brekë al hys gonernaylle,

By costys, wher as he doth saylle; And myd off many strauneg se,

The wrak ys maad only by me. ffor lak, in soth, off governauice,

I cause that al goth to meschauice, Ther loodmanage, ther stuff, ther wynes.

I cause also that, in gardynys, (Who so lyst to looke aboute,)

That brembllys, netlys, fful gret route, Wexe and eneresse round a rowe,

And many weedys that be nat sowe; [1 in many St.] And for tamende hem, day be day,

I putte yt euere in-to delay; 13808 ffor I lernede, syth go fful long, [Stowe, leaf 213, back]

The maner off the Ravenys song, Wych by delay (thys the kas)

Ys wont to synge ay 'craas, craas'; 13812 That song I kepe wel in my thout, Thys lessom, I forgete yt nouht;

My custom ys ek, what I may, Al thyng to puttyn in delay ; 13816 And, myn vsäge off Oldë² daate, [² olde St., old C.] What I shal done, to don yt late;

Wherfor off ryght (to seyn the trouthe) My namë ys yeallyd 'slouthe'; 13820 ffor I am slowh and éncombrows, Haltynge also, and Gotows,

Off my lynës crampysshynge, Maymed ek in my goynge, 13824 Coorbyd,² lyk ffolkys that ben Old, [³ Croobyld St.] And afoundryd ay with cold;

On egh whelyr, I puttë blame, And, ther-fôre, Slouthe ys my name, 13828 Off custom callyd 'Ydelnesse.'

' Thow mayst me calle ek 'hevynesse,'
‘ffor what thyng enuer that I se,
Shortly yt dyspleseth me,                13832
And, ther-off no tale I telle,
ffor, I am the samē Melle
That tourneth ay and pryht ryht nought,
Save waste vp-on myn ownē thouht;
With Enythe my syff I were,
And ther-for, thys ax I bere;
Off wych Ax the name ys ryff,
‘Werynesse off A manhys lyff,’
As thus, for verray slogoardy,
A man for slouthē ys wery.

‘Thys Ax (the byble wyl nat lye)                [C. & St.]
Made the prophetē Helye,
Whan he ffledde out off Bersabee,
Twyēs slumbre vnder a tre
Callyd Innypre,1 when he slep;
But an Auangel (or he took kep)
Pookede hym, and made hym ryse.

‘Wyth thys Ax, in the samē wyse,
Clerkys I do ther restē take
At ther book, whan they sholde wake,
The pelwe to lyn vnder ther hed,
for slouthē hevyere than led,
And ffor they be soget to me,—
The trowthe therolf thow mayst se,— [St., line blank in C.]
Be no ropys mad at Clervaws
(for they wer makyd at Nervaws)
The ton off hem (to seyē2 trouthe)
By namē ys ycallyd ‘Slouthe,’
And the tother (in sentence)
Ys ynamyd ‘Necligence,’
Strong to bynden and embrace,
And ther hertys for to lace;
Wyth wych, throtyts, sore I bynde,
That they ha nouther wyl nor mynde,
But for neclygence spare,

To the prest for to declare
Ther trespace by denocyonu
Lowly in confession.
Sloth's Ropes: 1. Hope of Long Life; 2. Foolish Fear;

I ber ek other cordys fyve;
And ther namys to descryue:

[8 lines blank in MS. for an Illumination.]

I her ek other cordys fyve;
And ther namys to descryue:

The fyrst ys hope off longe life,
That canseth men, for lak off grace,

Wych in thys world ys now full ryff,
That canseth men, for lak off grace,

The second ys foolish dread,
That canseth men, for lak off grace.

Off clerkys callyd foolish dread,
That canseth men, for lak off grace.

They're like birds frightend by a Scarecrow.
They're like birds frightend by a Scarecrow.

Wych dar nat haven ther repayr,
Wych dar nat haven ther repayr,

To tryste that thô shal ha space
To truste that thô shal ha space

The trughte, outward to declare,
The trughte, outward to declare,

Ther synne ek, to ther confessour.
Ther synne ek, to ther confessour.

And they be lyk (I dar ensure)
A Shewelys enarmyd in the field

To bryddys flyeyng in the hayr,
With bowe ay bent, with spere or sheld,

Wych ys but A ded flygure
A Shewelys enarmyd in the field

Wych dar nat haven ther repayr,
Wych dar nat haven ther repayr,

To touchë nonther corn nor greyn,
To touchë nonther corn nor greyn,

Be cause only that they ha seyn
A Shewelys enarmyd in the field

To bryddys flyeyng in the hayr,
Wych dar nat haven ther repayr,

A Shewelys enarmyd in the field
With bowe ay bent, with spere or sheld,

To fileyn hem fro ther pasture,—
To fileyn hem fro ther pasture,—

Wych ys but A ded flygure,
Wych ys but A ded flygure,

An apparence, and noon harm doth;
A Shewelys enarmyd in the field

The wych resembleth wel (in soth)
With bowe ay bent, with spere or sheld,

To a prest, in hys estaat,
To a prest, in hys estaat,

A confessour or a curaat,
A confessour or a curaat,

Swych as han Iurediccioun
Stowe, leaf 217

ffor to here confessiou,;
And trewly, what they here or se,

They muste be mwet and secre,
Ther tonge may tellyn out no thyng;

Ther tonge may tellyn out no thyng;
ffor they be dowmb in ther spekyng,

As an ymage wrouht off Tre or ston;
ffor they be dowmb in ther spekyng,

Ouht to seyn, power ha they noon;
Ouht to seyn, power ha they noon;

They may here, but no thyng declare;
They may here, but no thyng declare;

ffor wych, folk sholdê no-thyng spare
Ther tonge may tellyn out no thyng;

To tellyn out ther synnes and offence
ffor they be dowmb in ther spekyng,

To ther curatys wyth humble reverence,
As an ymage wrouht off Tre or ston;

To ther curatys wyth humble reverence,
Ouht to seyn, power ha they noon;

They may here, but no thyng declare;
ffor they be dowmb in ther spekyng,

'S To shewyn pleyly ther confessioun;  
ffor goode prestys (who so taketh hed)  
In ther kopyng haven greyn and bred,  
Bred off lyff, sed ek off scynece,  
And goostly ffood ek off eloquence,  
Hys sogetys frunctuously to ffede  
With doctrine whan that they ha nede.  

'The thrydde Corde ys ycallyd 'Shame,'  
Causyne A man, he dar nat attame  
To tellyn out hys ffauntys, nor expresse,  
Only for dred and ffor shamfastnesse.  

'The ffourthe corde callyd 'Papyllardie,'  
Wych ys a maner offypoerysie;  
Wolde ben holden mor hooly than he ys,  
Dar nat telle (whan he hath don amys)  
Hys grete ffauntys in confessioune  
Lyst hys curat kauth oppynyon  
Ageyns hym, ffor hys gret offence;  
Vnder colour off feyned Innocence,  
Kepeth cloos, and doth the trouthe spare,  
Tyl he ffalle in the dewellys snare,  
ffor shamfastnesse in confessioune.  

'The ffyftte corde ys 'Desperaciouw':  
Thys the Corde, pleyly, and the laas,  
Wyth wych whilom hangyd was Iudas  
When he hadde traysshed cryst ihesu;  
Wych corde ys ffer ffrom aH vertu,  
Off yvces werst (shortly for to telle);  
ffor he that ys hangeman off helle,  
With the corde off desperacionu  
Hangeth aH (in conclusiou)  
ffolk endurat in ther entente,  
That dysespeyre, and wyl nat repente,  
Neuer in thys world whyl they ben alyve.  

'And with thys cordys, that be in noumibre ffyve,  
I shal don al my besy payne,  
Yiff that I may, thy throte to restreyne,  
Hale the fforth, and no lenger dwelle  
By the way wych ledeth vn-to helle.'
The Pilgrim.

And after thys, by hyr grete sleyhte,
And hyr Ax that was so grete off wheyhte,
Lyk a theff And A ffals ffeloun,
She smot me so that I fyl a-dounz;

[8 lines blank in MS. for an Illumination.]

Sloth binds me with her axe,

ffor I ne hadde power nouther myght,
On my fleet for to stonde vp ryht.

And after that, ful sore she me bond
With the cordys that were in hyr hond:
Over myn throte, fyfyst she gan hem caste,
And knette hem after wonder streight and ffaste;
And ffro the hegh, by hyr mortall lawe,
Cruelly she gan me for to drawe,
Wher-off I felte grete anoy and greff,
Lyk taflalle" in-to gret mescheff" (to have fallen; to fail St.)
And gret dystresse, only nadd be

But a white dove releases me,

A whyght dowhe, wych that I sawh fle
To-ward hegh, wych my cordys brak,
And Ellys hadde I sothly go to wrak;
But she was sent vn-to me by grace,
Me to socoure in the same place.

And when I sawh that I was vnbounde,
The cordys brak, that wer gret and rounde,
Vp on my fleet I gan me for to dresse;
And as I myghte (for verray werynesse),
To-ward the hegh I wende ha gon ful ryht;
But ther I sawh, fful owgly off ther syht,
Two that wern to me ful contrayre,
And to my purpos gretly aduersayre,

And off hyr look (in myne inspecceyoune)
She was lyk to a fflers lyoune,

[Stowe, leaf 246, bk.]

[8 lines blank in MS. for an Illumination.]

And I see two persons,

At the pendant off an hyl downe lowe;
And on off hem (as I koude knowe)
In my beholdyng (lyk as I was war)
Vp on hyr nekke, she the tother bar;
And she that was vp-on the bak yborn),
Was gretly bolle and yswolle aforne,
And in hyr hand she bar a staff fful round,
Wych whilom Grew on A werray" ground. ["warry st.]

[leaf 212, bk.]

one carrying the other
putty one (Pride) on her nek.

Was grete bolle and yswolle aforne,
And in hyr hand she bar a staff fful round,
Wych whilom Grew on A werray" ground. ["warry st.]

[Stowe, leaf 246, bk.]

[8 lines blank in MS. for an Illumination.]

[leaf 210, bk.]

And and begins to pull me away.

and breaks my bonds.

13952
13956
13960
13964
13968
13972
13976
13980
13984
Pride described. She bids me yield to her.

And hornyd ek as an vyncorn;
And in hyr hand also she bar an horn,
And lyk a skrypppe (ek afferne I dar)
A peyre belwys aboute hyr nekke she bar;
And she hadde On (as was hyr délai)
On hyr shuldres, A mantel large off whyt,
A peyre belwys aboute hyr nekke she bar;
She hadde on (as was hyr delyt)
On hyr shuldres, A mantel large off whyt,
A peyre of spores poynted (soth to say)
Lyk the bek off a somer lay,
Shewyng out that she was maystresse
Vn-to hyre that was hyr porteresse,
I mene, tholde that bar hyre on hyr bak,
Whos clothyng was shapyn lyk a sak.

The Pilgrim.
Pride is horned like a unicorn, and has spurs as sharp as a jay's beak.
She's mistress of the woman who carries her,

But she that rood, off whom I tolde,
Maade the tother lede hyr wher she wolde;
And she that bar, (ye shall understonde,) and holds a large mirror in her hand.
Held a large merour in hyr bond,
Hyr owgly ffeturys to beholds and se.

And than I gan a-noon to remembre me,
Seyde, “allas! what hap haue I, or grace! AH they that I mete in thys place,
Ben olde, echon, to-forn and ek be-hynde; and holds a large mirror in her hand.
I am in great dread, as I think they'll kill me.
I am grely astonyd in my mynde; They wyl me slen, thorgh som dysaventure,
[St. & C.] They wyl me slen, thorgh som dysaventure,
[Stowe, leaf 213] Or me Outrage, I shal yt nat recure;”
ffor she that rood vp-on the olde a-forn,
I herde a-ffer, how she blew hyr horn,
And ffaste gan affter me to ryde,
To me sayde, as I stood a syde,

The Olde Pride: 'Yeld the!’ quod she in al hast to me,
Or thow shalt deye; yt wyl noon other bo.” I ask her name and office.

The Pilgrim.

"What artow,” quod I to that olde;
"Wenystow I so sone sholde
Yelde me, and knowë nat thy name,
With-outë mor? in soth I wer to blame;
Thyn offyce ek, and also thy power,
Or that I me yelde prysowner.”

Pride: ‘Vnderstond wel ffyrst, and se,
And wyte yt wel, that I am she off a\nOf olde sothly the eldest:
Whylome, in hevene I hadde a nest;
And ther I was Eyred and yleyd,
And engendryd ek (as yt ys seyd),
Thogh yt be hii, and hennys ffer.

And shortly ek (in conclusion)
With my ffader I was also cast doun,
In-to thys Erth\nful lowe:
To-forn he was a bryd ful cler and bryht,
That my ffader was a-noon dou7J cast
ffrom that hii heavenly mansiouw,
In-to helle cast fflul lowe dou7J:
To-forn he was a bryd ful cler and bryht,
That my ffader was a-noon dou7J cast
ffrom that hii heavenly mansiouw,
In-to helle cast fflul lowe dou7J:
To-forn he was a bryd ful cler and bryht,
That my ffader was a-noon dou7J cast
ffrom that hii heavenly mansiouw,
In-to helle cast fflul lowe dou7J:
To-forn he was a bryd ful cler and bryht,
That my ffader was a-noon dou7J cast
ffrom that hii heavenly mansiouw,
In-to helle cast fflul lowe dou7J:
To-forn he was a bryd ful cler and bryht,
That my ffader was a-noon dou7J cast
ffrom that hii heavenly mansiouw,
In-to helle cast fflul lowe dou7J:
To-forn he was a bryd ful cler and bryht,
Pride breeds Discord, War, Blood-shed. She will rule all. 381

Thus wrouth I ffyrst in my yong age:
And day be day I ne cessede nouht
Tyl I hadde grete harmys wrouht;
ffor yt am I, both nyh and ferre,
That make A-mong grete lonlys, werre;
I cause al dissencious,
Discord and indygnaciouns,
And make hem, by ful grete envye,
Everych other to dyffye;
ffor I am leder and maystresse,
Cheventayne and guyderesse,
Bothe off werre and off bataylle.
I make off platé and of maylle
Many devyses, mo than on;
And to rekne hem everychon,
Yt woldé down but lytel good.
‘I causede ffyrst, shedyng off blood;
I ffond vp fyurst, devyses newe,
Rayés off many sondry hewe;
Off short, off long, I ffond the guyse;
Now straite, now large, I kan devyse,
That men sholde, for syngulerte,
Beholde and lokyn vp-on me.
I wolde be holden ay sanz per,
And by my syluen synguler; [Stowe, leaf 218, back] 14088
I wolde also that, off degre,
Ther wer noon other lyk to me;
Yiff any dydé me resemble,
Myn herté wolde for Ire tremble,
Ryve atwo almost for tene.
‘What euere I sey, I wyl sustene,
Be yt wrong or be yt ryht;
And I wyl ek, off verray myght,
Be cheff mayster aboue echon:
Other doctryne kepe I noon.
‘I hate also, in myn entent,
Good consayl and avysëment,
And overmor, thus ys yt,
I preyse noon other manhys wyt,
But myn owne, what so be-falle,
Pride's Contempt of others, and love of Flattery.

Pride. 'f for that I holdé best off alle; And me semeth that I kan Mor than any other man; Ther-with I am ek best apayd, No thynge ys wel done nor wel sayd, By noon off híh nor lowh degre, But yiff yt be only by me Gouernyd al, to my deylt; And ek I wolde ha gret despyt, 'f for bothe in hopen and in cloos I wolde be preyseyd, and ha the loos; 'f for I wolde no man wer preyseyd, Worshepyd, nor hys honour reysed, But I alloné, mor ne lasse; 'f for I holde ech man an Asse Saue I, wych, a-boue ech on, Am worthy to haue the prys allone. 'And sothly yet, whan men me preyse, Or with laude my honour reysed, Outward I do yt al denye, And say 'yt ys but mokerye That they so lyst my prys avaunce; I say I ha no suffysaunce Lyk to her oppynyoun, To haue swych commendacioun:' And al thys thyngës I expresse, To shewe a maner of meknesse Outward, as by apparence, Thogh ther be noon in existence. I with-seye hem, and swere soore, Off entent that, mor and more They sholde myn honour magnefye To-for the peple by flatterye, [1] Taferme off2 me, bothe for and ner, That my wyt ys synguler. 'And whan I here ther flatrynges, Ther gretë bost, ther whystlynges, 'f for verray Ioy I hoppe and daunce, I ha ther-in so gret plesaunce, That, lyk a bladder, in ech cost
Pride looks fierce & grand; but she's mere Bladder & Foam. 383

'I wex swollë with ther bost,
And thynke my place and my degree
Muste gretly enhanced be,
And thynke yt sytteth well to me
Tave a cheyre off dygnyte,
Lyk as I were a gret pryncesse,
A lady, or A gret duchesse,
Worthy for to were A Crowne.

'And when I se Round envyrroune,
flolk me Obeye on every part,
I resemble a ffers lyppart;
Off port, off2 cher, I-rous and fil,
And off my lookys ryht cruel
I be-holde on hem so rowe,
And gynne to lefften vp the3 browe
Off verray Indygnacioun,

Off contenaunce lyk a lyoun,
As thogh I myghte the skyês bynd:
Al ys but smoke, al ys but wynd,
Lyk a bladdere that ys blowe,
Wych, with-Inne a lytelle throwe,
Pryke yt with a poynt, a-noon,
And ffarwel, al the wynd ys gon,
That men ther-off may no thyng se.

'And lyk as foom amyd the se
Ys reysed hihë with a wawe,
And sodeynly ys eft with-drawe,
Thât men sen ther-off ryht nowhht,
Ryght so the wawës off my thouht,
By pryde reysed hili a-loffe,
With vnwar wynde be chaungyd offfe.

'Ecch manlys fflawtys besyldë me,
Sane myn owne, I kan wel se;
But I parceynë neuerad
Off no thyng that they do wel.

'To allë scornerys, in sothnesse,
I am lady and maystresse;
And off the castel off landown,
That off scornynge hath cheff renoun,
By Oldë4 tym (as men may sen)
Pride's Horn of Cruelty, and Bellows of Vain-glory.

Pride
she was crowned queen;
and cursed by Isaiah.

[leaf 215, bk.]

I was som tyme crownyd quen.
But the prophete ysaye,
When he dydë me espye,
He cursyde (off ful yore ago,)
Bothe my crowne aud me also. Ve Corone Superbio! Tsale 29° Capitudo

My name ys, 'that wyl feynte Enere to be nyce and quynte';
And I am she (yt ys no dred)
That ber an horn in my forhed,
Wych ys yeallyd 'Cruelte,'
To hurtë folk aboutë me:
Off verray surquedy aud pryde,
I smyte and wynse on euery syde;
Prest nor clerk, I wyl noon spare;
And wyth my syluen thus I ffare,
Mor cruel, in my fiellë rage,
Than a Boole wylde and savage,
Wych rent a-dou? bothe roote and rynd.

Her bellows, spurs and staff,
horn, and white mantle.

I ber thys belwes fful off wynd,
I ber thys sporys, I ber thys staff,
Wych that my ffader to me gaff;
I bere thys horn (who lookë wel),
I were also a whyt mantel,
To close ther vnder (vp and down)
Al my guyle and my tresoun.

'Syro tymë long, out off memoyre,
Thys belwes callyd ben 'veyngloyre,'
Ther-with to quyke the fflyr ageyn,
To makë ffolys in certyn,
Thogh they be blak as cole or get,
Off me whan they ha kault an het,
To semyn in ther ownë syht
That they in vertu shynez bryht,
Bryhter than Any other man
That was syth the world be-gan,
Or any that they alyvë knowe.

Thys Belwes I made whilom Blowe
In the forge, with gret bostying,
Off Nabugodonosor the kyng,
That bostede in hys regioun
That the cyte\(^1\) off Babyloun
Wyth al\(^2\) hys gret\(^\prime\) Ryalte,
Wyth al\(^2\) hys fislece\(^\prime\) and lhis bewte,
Was bylt and mad by hym only:
Thys was hys bost; and sfinally
With thys belwes I made a levene,
The filawne touchye nyli the heuene,
But afterward yt gan abate,
Yt lasteth nat by no long date.

'And as gret wynd (who lyst to se)
Smyt al the firnt doun off A tre,
Brawneche and bowhe, and levys fayre,
And ther bewte doth apayre,
Ryght so the wynd off veyn glorye—
Be yt off conquest or vyc\(\acute{e}\)rye,
Or off what vertu that yt be—
Yt bloweth yt doun (as men may se),
Worship, honour, Renoun, flame—
Ther ys in bostynge so gret blame.
For bryddes that fleyn in the hayr,
And hyest make ther repayr,
Thys wynd kan maken hem avale,
Talyhté lowe doun in the vale.

'Hastow, a-for-tyme, nat herd sayd,
How for an Example ys layd,
That a Reuene,\(^3\) Or north or souht,\(^4\)
Bar a chese with-Inne hyr mouht\(^4\)
As she fley ouer a field;
The wyché,\(^5\) whan the fox beheld,
Thoghté that he wolde yt hane;
Sayde, 'Ravene, god yow saue,
And kepó yow fro al meschaunce!
Prayynge yow, for my plesaunce,
That ye lyst, at my prayere,
Wyth your notys fresh\(\prime\) and clere
Syngen som song off gentyllesse,
And your goodly throte vp dresse,
Wych ys so sfful off melodye
And off hevenly Armony;
flor trewly, as I kan dyscerne,

PILGRIMAGE.
Fable of the Fox and Raven. Flattery spoils all virtues.

Pride.

Ther ys harpē nor gyterne,
Symphonyē, nouthē crowde,
Whan ye lyst to syngē lowde,
Ys to me so gracious,
So swete, nor melodius
As ys your song with notys clere;
And I am kōmen ffōr to here,
Off entent, in-to thyss place,
A lytel motet with your grace."

'And whan the Ravene hadde herknyd wel
The ffoxys speche euerydel,—
As she that kould nat espye
Hys tresoun nor hys flatexye,1—
ffōr to syng she dyde hyr peyne,
And gan hyr throtē for to streyne,
And ther-with maade an owgly soun,
Ther whykes the chesē fyl a-doun,
And the ffox, lyk hys entente,
Took the chese, and forth he wente.

'And thys deceyt (yf yt be souht,)
Was only by my bylwes wrouht,
With falsē2 wynd off trecherye,
Thorgh the blast off filaterye,1
The wych, with hys sugryd galle,
Every vertu doth appalle
And bet yt doun on every syde.

'Ther-for lat no man abyde
The wyndes, that ben so peryllous,
Off thyss belwys contagious;
Lat ech man, (in especyal,)
Consydren that he ys mortal,
And thynke3 that swych wynd in-dede [Stowe, leaf 252]
Bloweth But on asshes dede,
That wyl with lytel blast a-ryse,
And dysparpyle in maný wyse;
And after swych dyspersioun
Al goth in-to perdic'ioun.

'Thys belwes ek (yt ys no drede)
Causeth (who-so taketh hede)
Bombardys and cornemusys,
Thys floutys ek, with sotyl musys, [1 floutys St.] 14304 Pride
And thys shallys loudë crye,
And al swych other mestralcye,
With ther blastys off bobbaunce,
Don offte tymë gret grevance;
for, wyth ther wyndës off gret myght,
They quenche, off vertu al the lyht;
They blowe many a blast in veyn,
They seuere the chaff fer fro the greyn.

Thys wynd also, (as ye shal lere,)
Whan yt taboureth in myn Ere, [4 tabourethe St.]
And with hys blast hath ther repayr,
Bereth me An hand that I am fiayr,
Noble also, and ryht myghty,
Curteys, wys, and ful worthy,
With swychë wyndës crying loud.
A-noon I gynne wexen proud;
But whan ther wynd ys ouergon,
frut ther-off ne kometh noon;
Al ys but wynd (yt ys no doute,)
Turnynge as offte sythe aboute
As phanë doth, or wheder-cok.

And my Tayl, lych a pocok,
Offte sythe on heithe I reyse,
With swych wynd, whan men me preyse.
And whan I ha swych prys ywonne,
I swolle, gret as any tonne,
Lyk to brestyn for swollyng;
Ne wer I hadde som àventynge
To makë the wynd fro me twynne,
Wych ys closyd me with-Inne,
Me semeth ellys al wer lorn.

And, therfore I bere thys horm,
Wych that callyd ys ‘bostyng,’
Or voydë pownche, by som lesyng.
And trewly, with myn hydous blast,
AH the bestys I make a-gast,
Off my contre, for verray drede,
Make hem to lefft vp hyr hed.

‘And offte tyme I boste also
Pride's Boasting and Cackling over her doings.

Pride boasts of things she never did, her lineage.

'Off thynge wher neuer I hadde a-do,
My sylf avance, off thys and that,
Off thynges wych I neuer kam at.

'I booste also off my lynage,
That I am korne off hihi parage,
Born in An hons off greet renoun;
That I ha greet poecession,
And that I kan ful many a thynge,
And am aqueynted with the kyng.

'I booste and blowe offte A day,
When that I ha take my pray,
Or whan that I, (lyk myn awys,)
Ha done a thynge off any prys,
Achevyd, by my greet labour,
Thynge resownynge to honoure;
Consayl ther-off I kan noon make;
Up with my tayl, my fethrys shake,
As, whan an hemne hath layd an Ay,
Kakleth affter, al the day;
When I do wel any thynge,
I cesse neuer off kakelyng,
But telle yt forth in every cost;
I blowe my horn, and makë bost;
I sey 'Tru / tru,' and blowe my flame,
As hontys when they fynde game.
Ryht so, whan that I do wel,
Avau3tyng I tell yt euerdele,
And axe also off surquedy,

'Hath any man do so, but I,
Outher off hifi or lowh degre?'

'And, but ech man herkne me,
(Wher yt to hem be leff or loth,)
With hem in soth I am ryht wroth,
Be yt wrong, or be yt ryght.
And I wyl here noon other whyht,
But so be I be herd to-forn,
Whan that enere I blowe myn horn.

'And thus thow mayst wel knowen how

She resembles the cuckoo,
Wych vp-on o1 lay halt so long,
Pride is fond of Argument and Chatters like a Jay.

14384 Pride.

And kan synde noon other song.

And avawntyng (who taketh heed)

Ys sayd off wynd (yt ys no dred)

Wych ys voyde off al prudence

In shewynge out off hys sentence;

And on ech thyng (in hys entent)

He wyl make an Argument,

Sustene hys part and make yt strong,1

Wher that yt be ryht or wrong,1 [?strouge...wronge C.]

Sette a prys and sette A lak,

And preue also that whyht ys blak ;

And who-euere ageyn hym stryue,

He wyl fyhté with hym blyue,

And, holdyng hys oppyunoun,

Make a noyse and a greyc sou7z

fior to supporten hys entent,

Lyk as yt wer a thonder dent.

Somtyme he wyl, off surquedye,

ffastyng, gretly magnefye,

And prechyn ek (by gret bobbaunce)

Off abstynence and off penaunce ;

And yiff hys pwnchê be nat fful,

Wynd and wordys rud and dul [2 Rade St.]

Yssen out fful gret plente,

To make al folkys that hym se,

Vp-on hym to stare and muse

And to here hys Cornemose³:

Swych hornys (who that understooede)

Ar wont to make noon huntys goode ;

Hys hornys he bloweth al the day, [Stowe, leaf 251]

And Iangleth euere lyk a Jay,

A bryd that calydyd ys 'Agaas,' [Agasse, a pie, Flamet, or

Magatapie.—Colgr.]

Wych wyl suffren in no caas

No bryd aboute hyr nest to make,

With noyse she doth hym so a-wake.

Thus allô ffolk that here hys bost

Wyl eschewe (in euey cost)

Off swych a boustour that kan lye,

The daydance and the companye.

And off my spores, to specefye
Pride, Spur of Disobedience and Rebellion.

Of her Spurs, What they tookne or signe fye,
Thow shalt wyte (and thow abyde)
That offte I shapé for to ryde,
And am fal loth, in cold or heat,
For to gon vp-on my ffect,
Yiff that myn hors be fasté by, And al myn harneys be redy.

one is called Disobedience,
The other Rebellion.

The first made Adam eat of the fruit,
Adam to Etyn off the frut
That was forboode to hyyn afforn ;
But thys spore, sharpere than thorn,
Maade hym stedefastly belene
The commysayl and the reed of Eue,
Afore ytake out off hys syde ;
But to the frut she was hys guyde.

The second, King Pharaoh wore,
Vp-on hys Ele, kyng Pharaon,—
Whylom a kyng off gret renoun,
And hadde in hys subiæcçonu
(As the byble kan wel tel)
Al the peple off Israel,
And in thraldam and servage,—
In hys woodnesse and hys rage
Wolde nat grannte hem lyberte
To gon out off hys contre
(In hooly wryt, as yt ys ryff);
And, for thys Pharaoh held stryff
Ageyn mor myghty than he was,
ffynally (thus stood the caas,)
By the spore off Rebellyoun
He was brouht to confusion.

Swech wynsyng, thorgh hys foly,
Ageyn the lord most myghty,
Made hym, that he was atteynt,
And myddes off the see ydreynt.

He was a foole, (yt ys no faylle,) The grete mayster for tassaylle, That ys lord most souerayne;

But pryde that tymé held hys reyne, Off malys and off surquedye, ffor to trusten and affye

In thys spore that I off spak, Tyl he fyl vp-on the wrak.

Now wyl I spoken off the staff Wych that pryde to me gaff,

Bar yt in-stade off a bordoun, And I, to my proteccioun,

Off custoom I lene and reste; And who that wolde yt take a-way,

With hym I woldé maké ffray; I wyl lene yt for no techyng

ffor no counsayl nor no prechyng, But, obstynat in myn entent,

I voyde resoun and argument; ffor with thys staff (who kan entende)

Myn offencys I dyffende.

ffor thys staff, (in sentement,) Whylom Rud entendement,
The cherl, held by rebelliuon,

Whan he dysputede with Resoun, And callyd ys 'Obstynaceye,'

On wyche (the byble wyl nat lye) Lenede whilom kyllg Saul,

Whan he (off Resoun rud aml dul,) Was reprevyd off Samuel,

A prophete in Ysrael,

ffor the grete vnleful pray That he took vp-on a day

In Amalech, most Ryché thynges, As, in the ffyrste book off kynges,

Makyd ys cler meneyoun.

And I, for my rebelliuon,

Hatyd am in many wyse,
<table>
<thead>
<tr>
<th>Pride is hated by wise folk, and drives away God's grace.</th>
</tr>
</thead>
<tbody>
<tr>
<td>She keeps the heathen to their idolatry.</td>
</tr>
</tbody>
</table>

Pride keeps Pagans in idolatry, and damns Jews.

- "Off allé folkys that be wyse; And ek, though myn Inquyte, I am cheff cause, and maké file Gracé dien; to-for my face She may byden in no place:— Wher-as I am, she duelleth nouht."
- "And ek also (yiff yt be souht) I causé paynymes, enerychon, ffrom ther Errour they may nat gon, Ydolatryé to for-sake, And the sleyth of cryst to take, ffrom ther errour hom with-drawe, And to kome to crystys lawe; They be blynded so by me, And Indurat, they may nat se To cónuerte as they sholdé do."
- "And the Iewës ek also I nyl stynte, nor cessé nouht, Tyl off entent I have hom bouht To ther ffnal penalycióunz And to ther dampnacioun : I debarre hem from al grace, That the hegh they may nat pace; The hegh, I mené, off penaunce, Ther-by to kome to répenantaune : I sterte aform hem (in certeyn) And make hem for to tourne ageyn, ffor to wynse and dysobeye, And to tourne A-nother weye."
- "Ek to the, I wyl nat spare, Off my Mantel to declare, Wych ys fayr by apparence, And haueth ek gret excellence, Both off shap and off bewte Owttward (who that lyst to se), ffor couerc (yt ys no doute) Al the fowle that ys wyth-oute, As Snowh (who that lóké wel) Maketh whylht a fioul dongel; And lyk also as fressh peyture

*Stowe, leaf 256*
Pride's Mantle hides her foulness. She's like an Ostrich.

'Maketh fayr a sepulture
On euery party, syde and brynke,
With-Innë thogh yt fOUNE stynke
Off karyen and off rootë boonys;
So thys mantel (for the noonys)
Maketh me (in my repayr)
Outward for to semyn fayr,
Parfyt, and off gret holynesse.

But, yiff Outward my foulnesse
Wer open shewed to the syht,
I sholde be ffoul, and no thyng brylit:
My mantel overspredeth al;
But who that (in especyal)
Inwardly knewë herte and thouht,
Blowh, and he shal fyndë nouht;Souffle; si, muicn. St., ow.c.
Wherfor, by desripciou/i,
I here the sygnyficacioure
In resembled, am am lych
Taffoul¹ callyd an Ostrych,
Off whom the nature euerydel
Ys vnderstonde by my mantel.

'Thys² ffoul hath fethres fressh to se,
ffayrë wynges, and may nat file,
Nor fro the erthe (in hys repayr)
He may nat soore in-to the heyr;
Yet men wolde demyn, off resoum,
And wene in ther oppynyoun,
By apparence, to ther syht,
That he wer hable to the flyht;
But he ffleth nat, whaz al ys do.

And by myn habyt ek also
Men myghtë deme ther-by in al
That I were celestyal,
Goostly and contemplatiff,
Parfyt, and hooly off my lyff,
Hable to fflen vp to heuene,
sier aboue the sterrys seuene;
And how my conversacioun
Wer nat in erthe lowë doun;
But who the trouthë kan wel se,
Pride's Mantle of Hypocrisy. The Fox and the Herrings.

Her mantle is Hypocrisy.

Her mantle's imine is Hypocrisy.

It's lined with foxskin.

Story of the fox feigning himself dead.

A carter flung him into his load of herrings;

and the Fox ate his fill of em and went off.

'I nouthen kan, nor may nat fle;
I ber thys mantel but for firaude,
Off folk outward to hane A laude;
And the name to speeefye,
Callyd ys 'ypocryse,'
Therby outward a prys to wynne.

'And the forour wych ys with-Inne,
Off fox skynnés everydel;
Al be that, outward, my mantel
Ys ywoven (by gret delayt)
Off shepys wollé, soffe and whyt,
I were yt on (soth to seye)
By fawsseblanaun when I preye;
And who lyst knowë verryayl,
Many men vse yt mo than I,
Wrappe hem ther-in, in ther nede,
In hope the bettre for to sped.

'I covere slouthe vnder meknesse,
And grei, ffeel the vnder fayrnosse;
Sey (wan rathest I wyl greue)
Sanctificat in my beleve;

'And as the fox (yt ys no dread)
Maade hym oonys as he wer ded,
And off fals fraude, (yt ys no nay,)
Myddés off the way he lay,
Ded only by ressemblancé
Outward, by cher and contenaunce;
Thus he feynede ful falsly,
Seyuge a carté passé by
ful off haryng (ther yt wente);
And the cartere vp hym hente;
In-to the carte a-non hym threwh,
ffor he in soth noon other knewh.
And whyl the carter forth hym ledde,
On the haryng the fox hym fedde;
He heet hys felle, and wente hys way.

'And euene lyk, fro day to day,
Vnder thys mantel I me wrye,
Wych callyd ys 'ypocryse,'
By wych (erly, and ek ful laat,)
'I ha be broiht to hili estaat
ful offiþ sythe, (as men may se)
And reysed vn-to² hili degre.

'But yiff thys mantel wer asyde,
Vnder wych I do me lyde,
Off folk (that vnderstondë wel)
I shold be preysed neueradel;
For ffolkys wolden at me chace,
Hunte at me in euery place,
Sette on me ful many a lak.

'And she that bereth me on hyr bak,
I shal the maner off hyr telle,
Yiff thow wylt a whylië dwelle.'

The Pilgrym asketh:²
Thanne quod I, or she was war,
Vn-to the olde that hyr bar:
"Certys, in myn oppynyonn,
Off lytel reputacion,
Nor off no prys, thow sholdest be,
Be thyn offyce, (as semeth me,)
To bern A best so cruel,
Vp-on thy bak, Irons and fel."

The Olde Answerde:³
'I am she that ful wel kan
Scorne and mokkë many A man ;
And to myn offyce, yt ys due,
ffolkys lowly to salue.

'Lordys that ben off gret estaat,
On hem I wayte, Erly and late ;
In wrong and ryght, I kan hem plesë,
And pleynly to ther hertys ese,
fful gret plesaunce I kan do ;
My song to hem ys 'placebo,'
And they ful wel vp-on me leve,
I seyë nat that sholde hem grene ; [¹ sey, sey C.]
And thogl they kan me nat espye,
Vn-to hem I kan wel lye.

'And my crafft I thus devyse :
I sey to ffoolys, they be wyse,
And to folk that ben hasty,
Flattery lies to folk, and is most welcome at Courts.

Flattery

'I afferme\(^1\) boldly
They be miserable and sere,
And off ther port full attemptre.
'  'I sey also (off flals entent,)
To sfolkys that be neclygent,
That they in vertu be besey;
And to tyrantys, ful boldely
I afferme, and sey hem thus,
That they off herté be pytous;
I swere yt, for to make hem sure.

'And placys ful off old ordure,
I kan strowhe with Rosshys grene,
That ther ys no fielthë sene.
And I kan sette (or folk take heed)
A Coyffé vp-on a skallyd heed:
Thys myn offyce, and noon other;
'And at the kynges hous, my brother,
I am welkomyd off euery man,
So wel to hem I plesé kan,
for in that court ys no gestour,
I yow ensure, nor tregetour,
That doth to hem so gret plesaunce
As I do with my dailyaunce,
They han in me so gret delyt.

'Yet for al that, myn appetyt
Ys to deceyue hem, grene and rype;
So swetly with my filoute I pyye,
My song ys swettere, hem tagree,
Than off meremaydenys in the se,
Wych, with ther notys that they sowne,
Causé folkys for to drowne
With ther sooë mellodye.

'My ryhté namé ys 'Flatrye,' [= Flaterye]
Callyd 'cosyn to Tresoun,'
And by dyssent off lyné doune
Eldest douther of Falsnesse,
Cheff noryce off Wykkednesse;
And aH thys oldé folk (certeyn)
Her-to-forn that thow hast seyn,
I excepte off hem neuere on,
Flattery the Nurse of Pride. The Mirror & the Unicorn. 397

'I have hem fowstryd everychon
With my mylk, on and alle,
In tast lyk sugre; but the galle
Ys hyd, they may yt nat espye.

'And, with my mylk off filattery
I was noryce, and ek guyde,
In esceyal vn-to Pryde,
Vn-to whom, in sothfastnesse,
I am verray porteresse.

And, that in me ther be no lak,
I bere hyre cuere vp-on my bak,
And ellys she, in sowre and soote,
She sholde shortly gon on² fote.'

The Pylgryni:
Thanne quod I, "answere to me;
Thylke merour wych I se,
Wych thow beryst, ther-in to pryce,
Tel on, what yt doth syngefye!"

Flattery:
'Herdestow neure her-to-forn
Tellyn, how the vnycorn,
Off hys nature, how that he
forgeteth al hys cruelte,
And no maner harm ne doth,
Whan that he be-halt (in soth)
Hys owne hed, and hath a syht
Ther-off, with-Inne a merour bryht?'

The Pylgryni:
"I haue herd¹ sayd," quod I, "ryht wel
Ther-off the maner eyrydel."

Flattery:
Than quod she, 'I wyl nat spare,
Off Resoun, Prydë to compare
To the vnycorn (off ryght),
The wych, whan he hath a syht
Off hym sylff in A merour,
And beholdeth the rygour
Off hys port, he bereth hym ffayre,
And gynneth wexyn debonayre.
And thys merour (in substanee)
Flattery's Mirror of Agreement. The Serpent Envy.

Flattery.

Her mirror is called 'Accordance.'

She always agrees with Pride,

who then is not fierce, and doesn't poke with her horn.

Flattery always agrees with what Pride says; and is the Echo to every one's talk,

whether right or wrong.

The Pilgrim.

While we are talking,

I see an old woman,

with spears in her eyes,

[leaf 223, bk.]

going on the grass like a serpent,

I her with me thysh merour, [1 bere St.] 14752

firo hys sawes nat dyscorde;

What-ene he seyth, I accorde

And assente ay wel ther-to. [Stowe, leaf 260]

'Who vnderstant, I am Echcho

Among the rokky wylde and rage,

Wych answere to everie age:

To yong and old, what so they seyn,

I answere the same ageyn,

And contrarye hem in no thyng.'

[The Pilgrim:]

And whyl that I held companye

And dalyanue with flattrye,

Heryng the maner and the guyse

Off hyr deceyt in many wyse,

I sawh an old on, ful hydous,

Off look and cher ryht outrageous,

Off whom ful sore I draddë me;

And in hyr Eyen I dyde se

Tweynë sperys sharp and kene; [3 sporys St.]

And she good vp-on the grene,

(Me sempte, by good avysémente)

On allë foure, lyk a serpent,

Megre and lene, off chere and look;

And for verray Irec she shook,
The Serpent-Hag, Envy, carries two others on her back. 399

Dreye as a bast, voyde off blood,
Hyre flessh wastyl, (and thus yt stood,) 14780
Men myghte sen bothe nerffe and bon,
And hyr foynites everychon.

Other tweyne (I was wel war,) 14784
I sawh, that on hyr bak she bar,
Wonder dreful and horruble,
And to beholde ful terryle:

[6 lines blank in MS. for an Illumination.]

On off hem (by gret outrage) [Stowe, leaf 260, back] One was veiled,
Veylled was in hyr vysage,
That men ne sholde hyr face se,
Nor hyr port in no degre; 14788
Hyre lokkyes wern ryht Rud and badle;
In hyr ryht hand A knyff she hadde,
And in hyr lyft (as sempté me)
A boyst with oynementys had she; 14792
But hyr knyff, stel1 sharp and kene, [St., ffyl St.]
Was hyd, that no man myghte yt sen,
Be-hynde hyr bak ful couerly.

The tother vekke, that rood on hili, 14796
Hadde in hyr hand aswerd also,
And (as I took good hed ther-to)
Endélong yt was yset,
fful off Eerys, and y-ffret 14800
Off swych folkys as wer wood.

The toon Ende, (thus yt stood,)
She yt held with-Inne hyr mouth, [leaf 224]
Wych was a thyng ful vnkouth. 14804
And ther-with al, she,2 euere in on, [2 she St., the C.]
ffasté gnew vp-on a bon;
And (bette hede3 ek as I took,) [3 hede St., hed C.]
She hadde also a long flessh-hook,
Double-forkyd at the ende,
Sharp and kryked for to rende.

The Pylgrym:4
Thys thynges whan I gan beholde,
Off the wych aforn I tolde, [Stowe, leaf 261]
I abrayd with al my peyne;
And off hyre that bar the tweyne
The Pilgrim. Vp-on hyr bak / I gan enquire, That she lyst me for to lere, 14816 And declare vn-to me Whereoff they senedde allé the, And off that owgly companye They woldhe her namys specfeye. 14820

Envy. Envy Answerde: 1 [Stowe, leaf 261. om. C.] 'I merveyle nat, 'ywys, quod she, 'Thogh [that] thow abaysshed be; ffor the trouthe, yiff I shal seye, We woldhe maké the the deye Or thow sholdest yt espye. 14824 'ffor I am callyd 'Fals Envy,' Doughter to Pryde: whylom I was Conceyved whan that Sathanas By hys cursyd moder lay, Sythë go fflé many a 2 day; [2 a C., om. St.] And trustly, thogh I be nat ffayr, I am hys doughter and hys hyar, Who so lyst seke out the lyne. 14832 "And shortly to determyne, Who so that consydre wel, Ther ys strengthë nor castel, 14836 Nother cyte, borgh nor toun, But that I, by fals tresoun, Haue hem tournyd vp so doue [Stowe, leaf 261, back] By slauhtre and gret occasioun. 14840 And haue her-off thelassë wonder, Whan I devydede hem assonder. 'I am that beste (who taketh kep) That devowrede whilom Ioseph, 14844 ffor whom Iacob, in gret peyne, Gan to sorwen and compleyne, Saydë, in hys mortal rage, 14847 [Genesis 27 Capitula Resta deorum Iosep... St., om. C.]

as Jacob thought. How a bestë most savage Haddhe hys chyld falsly devowryd, Wher-off he myghthe nat be socouryd; He fFelte yt at hys hertë roote. 14852 'And vn-to me ys nothyng soote (The trouthë yiff I shal expresse,)
Envy delights in other folks' grief. She'll never die.

'But other folkys byternessse;
And whan I se tfolk lene and bare,
That ys my norysshynge and welfare;
And thus with me the gamë goth:
Gladest I am, whan folk ar¹ wroth;
Thër meschéff (I yow ensure)
Ys my fedyng and pasture;
[14856] 14860
The mylk off other mezhyss greff,
Off my fostryng ys most cheff;
And yiff I hadde ther-off plente,
I sholde be faat² in my degre,
And for I ha nat myn Entent
Off plente, therfor, I am shent;
I waxe megre, pale and lene,
Dyscolouryd, off verray tene,
As I sholde yelde vp the breth;
[14864] 14868
And no thyng so sone me sleth
At allë tymes, as whan I se
Other folk in prosperyte;
And ther habumławnee in good,
That dryeth and sowketh vp my blood.
(The trouthë, yiff I shal yow teche)
Evene lyk an horsé leche.

And I dar seyn, (in myn avys,) 14876
Yiff that I were in paradys,
I sholdë deye, anl nat abyde,
To beholde, on enery syde,
The løy and the ffelycyte
Off hem that ben in that contre;
To me yt sholde be gretë³ wrong,
sfor to duellyn hem among;
Yt wolde myn herte assender rendre;
And platly, to the worldys ende,
I dar wel conferme and seye,
I, envy, shal neure deye,
Nor in no cas yelde vp the breth;
sfor he that ys ycallyd 'deth,'
Thorg-h out the worldë,⁴ fynnally,
Shal be ded as sone as I.

I am that beste serpentyne,
PILGRIMAGE.

[¹ arm St.] [² flatt St.] [³ grete St., gret C.] [⁴ worlde St., world C.]

Envy.

Nothing is sweet to her but bitterness to other folk.

Their sorrows are her best food.

Were she in Paradise, she'd die at seeing others' joy.

Yet 'Envy' shall never die out of the world.
Envy is a Serpent who hates every one.

She carries two spears in her eyes;

With the first Saul, angry and envious, tried to kill David.

With the other Christ was pierced to the heart by Longius.

‘Wych, off entent, my sylff enclyne,
With allë folkys to debaate;
And allë folkys ek I hante;
I lone no thyng (thys the cas)
Hiih nor lowe, hault nor baas,
In hevne, erthe, nor in the se;
I ha despyn off charyte,
And ek also, in every cost,
I werreye the holy gost;
And with thys sperys (in certeyne)
Set with-Inne Eyen tweyne,
I werreye euery maner whyht;
I taake noon heed off wrong nor ryht,

Reward off no man alyue.

‘And the namys to descrye,
Off thys sperys that I tolde,
Wych that thow dost [in me] beholde: [C. & St.]
The Ton ys namyd (Trusté me)
‘Wrath the off the prosperyte
Off other folkys me besyde,
Wher that euer I go or ryde;’
The tother calydy ys off me,
‘Joye off folkys aduersyte:’
Yt maketh me glad, and nothyng dul;
And with the fyrsté sperce, kyng Saul,
He afforcede hym-sylff ther-with,
sfor taslayn kyng Davyd; [2 to ha slayn St.]
Hanger fret on hym so sore, [3 An hunger St.]
What he herde the prys was more
Off Davyd than off hym-sylff, alas!

With the other Christ was pierced to the heart

Envy

[leaf 225, bk.]

[Stowe, leaf 262, back]

[14896] 14900
[14904] 14908
[14912] 14916
[14920] 14924
[14928] 14932
"Envy's eyes slay like the Basilisk's. Her two Daughters.

' (As the gospel telleth vs)
After hys grevous passion.
' And yet (as in conclusion)
When he drank Eysel and galle,
Scornyng off the Jewës alle,
Ther mowyng and derysioun
Was to hym gretter passion
In hys suffryng, or he was ded,
Than was the sharpe sperys hed,
Wych, A-mong hys Peynes smerte,
Rooff that lord vn-to the herte.
' And thy spers bothë two,
Yplauntyd ben (tak hed her-to)
Myd off myn herte and off my thouhte,
And fro me departë nouht;
And fro myn eyen (yt ys no doute)
Thys two sperys kam fyrst oute;
And ther (yiff I shal nat feyne)
They be set lyk hornës twyney,
And Round abouten envyrwend
They envenyme as poysouen.
' Myn eyen ben off kyndë lyk
The Eyen off a basylyk,
Wych, with a sodeyn look, men slyth,
And maketh hem yeldyn vp the breth;
And who that dwelleth nyh by me,
He deyeth A-noon as I hym se;
Ther may no man hym-sylff for-bere,
But my two douhtres that I bere.
' Yiff thow lyst a whylë dwelle,
At bet leyser they may the telle
Than may I, (on every syde)
Be causë only that they ryde
Vp-on my bak, at ese and reste;
flor they ha leyser at the beste,
(Who taketh hed) mor than haue I;
Therfore oppose hem by and by,
What I am, bothe fer and ner,
And they wyl telle the my maner.'

The Pylgrym: [1 St., om. C.]

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Envy.

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And fyrst off alle, tho I spak
To hyre that sat vp-on the bak
Off Envyce, forreste off alle,
Bytter off look as any galle,
As she haddë ben in rage,
[leaf 226, bk.]
Shrowdyd to-forn al hyr\textsuperscript{1} vysage,
Requerynge hyre nat to spare,
What she was, for to declare.

**Tresoun Answerde:** \textsuperscript{2}

She is called 'Tresoun,'
‘Yiff thow lyst knowe, I am Tresoun;
And yiff that ffolkys knewen me,
My fellashepe they woldë ffe,
Eschewe yt, but he wer a ffool,
Lete me abyde allone, al sool,
Off me, so peryllous ys the suit.
by whom is executed the malice and venom of her mother 'Envy.'

‘ffor thorgh me ys execut,
Off my moder callyd Envyce,
Al the malys (who kan espuye),
Hyr wyl, hyr lust, \textit{and} hyr lykyng,
And hyr venym in enery thyng.
And, for hyr-sylff may nat fulfylle
Al hyr malys at\textsuperscript{3} hyr wylle,
Ther-for, off gret Inyquyte,
Syrst to scole she settë me,
Bad, I sholde myn hertë caste
To practyse and lernë faste,
fiynde a way, by somnië\textsuperscript{4} vyce
Tæcomplysshen hyr malyce,
Hyr cursyd fals affecccioun
To putte in execuciuon.

\textquote{And I wyl tellyn (off entente)}
Syrst wher I to scolë wente;
Off wychë\textsuperscript{5} scolë (thys the caas),
Myn owñë ffader mayster was;
Wych taurhte my suster fyrst to frete,
And the flisshe off men to ete,
As yt werë, for the noonys,
Gnaue and Rounce hem to the boonys.

\textquote{Whan he me sawh the samë whyle,
"Kome ner,' quod he, 'for vn-to guyle
I se (by cler inspecioun)
Ys hool thy dysposicioun;
To lerne and practye in malyce
And in every other vyce,
Thow art off wyt and konyng hable
To be fals and deceyvable.
Be fals inward, and outward sad.
And ther-off I wyl be glad
Whersoeuer that we gon.'

'And with that word he took A-noon
Vn-to me, by gret corage,
Out off a Boyst, a fals vysage,
Took yt me ful courtey.
A knyff ek, wych ffil prevyly
I am wont to bere with me,
Hyd, that ffolk ne may yt se.
'Than my fader gan abrayde,
And to me ryht thus he sayde,
'Douther,' quod he, 'tak good hede:
Yiff the fowlere ay in dede
Shewede hys gynnes and hys snarys
To thrustelys and to ffeldé-ffaarys,
Hys lymtwyggés, hys panterys,
And hys nettys by reverys;
Bryddes, ffor al hys greté peyne,
Ther-to wolde neuer atteyne,
But hem eschewe with al her myght,
Beete her wyngés, take her flyght,
Hys trappés aít, a-noon for-sake;
ffor wych, douther, whan thow wylt make
Any tresou? or compace,
Shew outward an humble face;
Thogh thyn herte be venymous,
And off malys outragous,
(Tak hed her-to, my douther dere,)
Outward, alway shew good chere;
And, to hyde thy vyolence,
Looke thow be, by apperance,
Sootyl off port and off manere,
Treason is to be treacherous like Joab, Judas, Tryphon.

‘And plesaunt alway off thy chere. 
And as doth the scorpyoun,
Wych by symulacioune
Outward (as by résemblaunce)
YS Amyable off contenauce,
And at the bak (or folk take hede,)
With styngynge causeth folk to blode.
‘And ther-for, off entencion,
That thow sue hys condicion,
I ha the yoven (off entent)
A Boyst her, with an oynement.
Vnder couert, to gynne a stryff;
I ha the taken a sharp^1 knyff,
And also, for mor avaunage,
In-to thy hand a fals vysage;
And with thys .iiiij. (who rekné kan) 
Ther hath peryshed many A man ;
ffor in Regun, ye may se
That Ioab (thorgh hys cruelte,
As yt ys kouthe, ageyn al ryht)
Slowh Amasa, A^3 worthy knyht.
‘Ek whilom in the samé caas
Stood the traytour callyd Iudas,
Whan he traysshed cryst iesu
(That blyssyd lord, off most vertu)
To the Iewssyld yore agon. [Stowe, leaf 265, back]
And thow mayst Redyn, off tryphon
The fials tresoun, many weyes,
In the book off Machabeyes.
‘And al thys tresouns^4 wont off Old,
Vn-to the I haue hem told, [¹ alle his Tresouns St.]
To thyn offfyce, as yt ys due,
Off entent that thow hem snc ;
And that thow mayst hem wel reporte,
Thyn owñé moder to couñforte,
ffor to helpyn hyr ffulfylle
The surpsus off hyr owñé wylle,
And lat thy couert venyn byte.

See also
Judas who betrayed
Christ;

and read of
Tryphon’s treachery in
the Macca-
bees (xii. 39—
xiii. 1-34);]

[lead 228]
She is to use
her knife,

‘Sparé nat also to^5 smyte
Wyth thys knyff, cloos ansd scree,
Treason is to blind Lords with Flattery, & then kill them. 407

'When thou hast opportunyte;
And loke that thou be dyllygent,
Wyth thy pleasant vnyment
Tenoynté-wyth thy vysage,
That men sen nat thyng outrage;
Be war that yt be nat apert;
Kep al thy vnyment in covert,
Ellys thoug dost nat worth a lok.

'Show the outward, ay humble and mek,
Contrayre to that thoug art with-Inne,
Whan any tresouy thow wylt gyne;
And loke thou takë hed ful offte,
With thy wordys smothe and soffe,
And with thy speche off filaterye,^2
To blere many a lordys Eye;
ffor, with enoyntyng off swych thynges,
Lordys, prynces, and ek kyynes,
Other many dyuers estatys,
Bothé bysshopys and prelatys,
Ha ben ther-with deceived offte.

'But, for the oynement ys soffe,
They han echon (in ther entent,)
Savour in that oynément;
They desyre, for ther plesaunce,
That ffolkys in ther dallyaunce
Sey no thyng that hem dysplese,
But al that may be to hem ese,
Wher-so that yt be ryht or wrong.

'Ther-for, my douther, euer among,
Sparé nat Ay to be bold;
But that thoug (as I ha told)
In thy speche and thy language,
With a filatryng ffals vysage,
Enoynt hem with thys Oynément.
And whan thoug hast hem ther-with blent,
With tresoun coveryd in thy thouht,
Smyt with the knyff, and sparé nouht,
With swych malys and cruelte,
That they may neuer recuryd be.

'And whan my ffader, gon ful yore,
Treason flatters and stabs; bites and stings to death.

'Treasure' is sent forth upon her mother's back.
She has become a great mistress of her father's lore.

She can bite silently, and use both ointment and knife.

She is like a serpent bid by flowers. [leaf 229]

Her sting is deadly.

She lies in wait to deceive.

Hadde in scolc tauht me thys loore,
Than was I lefft vp on A sak.
Hifi vp on my moder bak,
As thow sest, ther-on to Ryde,
And she ageyn to be my guyde.

'And trewly, yiff I shal expresse,
I am becombe A grest maystresse
ffro poynyt to poynyt, as thow mayst se,
Off that my fflader tauhtë me,
Bothe off speche and language,

And to shewe a fals vysage
Whan that me lyst in myn èntent;
And also with the oynement
Off wych I tolde nat lonege ago,
And with the knyff yhyd also
Vnder my cloke : off fals tresoun
I ha lernyd my lessoun,

And reporte yt in my 1 mynde.

'I kan byte also be-hynde
With my sharpe toth fful wel,
And yet ne berkë neueradel.

I kan Enoynten every Ioynt,
And after, with my knyvës 2 poynyt,

Whan me lyst to makë wrak,
I kan wel smyten at the bak

With my tresoun ffraudulent;
ffor I resemble the serpent,
Wych, vnder herbys fressh and soote,

Ys wont to daren by the roote,
Coueryd with many a lusty flour.

'But ther ne may be no socour
Ageyn my styngyng, in no degre,
Whan I haue opportunyte.

And vnder colour, by deceyt,
I lygge euermor in awayt,
Simple and coy, off 3 port ful lowe,

That men my tresoun may nat knowe,

Who-so-euere kometh or goth. [Stowe, leaf 267]

Men ne knowë alway cloth, 4

Thogh the colour fresshly shynes;
Treason is hidden and artful. Few escape her nets.

‘Nor men ne deme nat alway wynes;[1 nat St., on St.] Thogh they blosme or buddé fayre, [2 Yynes St.] Somy wynr or frrost may yt apayre, Or som tempest with hys rage, [3 somme St.] To-for the tyme off the vantage:

By exaumple, ys ofté sene, Som whilwh ful off levys grene, Wych hath ful many werm with-Inne, That fro the herté wyl nat twynne

Tyl they consume yt everydel,— The trouthe her-off ys prevyd wel,— And I resemble (who kan se) Vn-to the sylué samé Tre.

I am the brygge, the plane also, That vnwarly wyl breke atwo Whan men ther-on han most her tryst;

My tresoun neuer toform ys wyst. ‘To leune on me, yt ys gret ffolye, flof I dar pleylyn specefye,— Tak heed,5 for yt ys no Iape,— Yt ys ful hard a man tescape, Ourther by wyt or by resoun, ffro my nettys off tresoun, As longe as I haue ávantage flof to bere thys ffals vysage With me, off entenciouw, [6 St.; C. burnet.] flof I am callyd dame Tresouw, Wych, by the crafft that I wel kan, Have be-traysshed many a man, What with filatrye and with ffables.

‘I pley nouther at ches nor tables; And yiff yt happé (ffer or ner) That I pley at the cheker, Outher with hih or lowh estat, To hem ful offte I sey ‘chek mat’ Whan they wene (in ther dege) Best assuryd for to be;

flor, by slehyte off my drawyng, I ouerkome bothe Rook and kyng; ffro myn Engyn ther skapeth noon.

She is like the worm in the heart of a willow;

She has be-trayed many a man.

When she plays at chess,

None escape.
Treason

\[\text{\textquoteleft Also, off full yore agon,} \] 15212
\[\text{Thogh thow kunst yt nat espye,} \]
\[\text{My moder, that callyd ys Envye,} \]
\[\text{Hath had to the in thought and dede} \]
\[\text{Gret enmyte and gret hatrede;} \]
\[\text{Wher-vp-on, she hath to me} \]
\[\text{Yove in\textsuperscript{1} charg to tak\texte{e} the,} \]
\[\text{And coman\textsuperscript{2}lyd, by yr leue,} \]
\[\text{Off thye lyff the to be-reue,} \]
\[\text{And to don myn hool entente,} \]
\[\text{Ded, to hyre, the to\textsuperscript{2} presente;} \]
\[\text{And that thys thyng be do in rape.} \]

\[\text{\textquoteleft And therfor thow shalt nat eskape;} \] 15224
\[\text{Thow stondest in so hard a caas} \]
\[\text{That the bysshop seyn Nycholas,} \]
\[\text{fro deth ne shal nat helpyn the,} \]
\[\text{That whilom Reysede clerkys thre} \]
\[\text{fro deth to lyve (men wryten so);} \]
\[\text{But he hath no thyng now a-do,} \]
\[\text{The to socoure in no degre,} \]
\[\text{Ageyn my myght to helpyn the.'} \]

\[\text{\textquoteleft And with that word (yt ys no ffaylle) } \]
\[\text{She be-gan me to assaylle} \]
\[\text{fful mortally off look and cher,} \]
\[\text{And gan aproche and neyhen ner,} \]
\[\text{Made a maner\textsuperscript{3} contenaunce} \]
\[\text{ffor to smyte by ressemblaunce,} \]
\[\text{Tyl the tother ffoul and old} \]
\[\text{That stood be-sydle stout and bold,} \]
\[\text{With-drouth hyr hand, and off fals guyle} \]
\[\text{Bad hyre to abyde a whyle:} \]

\[\text{Detraction\textsuperscript{4}}: \]
\[\text{\textquoteleft Suster, quod she, \textquoteleft be nat hastyff!} \]
\[\text{Lat hym a whyle hane hys lyff,} \]
\[\text{And abyde a lyt\texte{e} throwe} \]
\[\text{Tyl that he my name knowe;} \]
\[\text{And thame ye, and I also,} \]
\[\text{Shal assaylle hym both\texte{e} two} \]
\[\text{So mortally, that he shal deye,} \]
\[\text{And eskape no maner weye.} \]

\[\text{\textsuperscript{1} St.} \]
\[\text{\textsuperscript{2} to St., om. C.} \]
\[\text{\textsuperscript{3} manere off St.} \]
\[\text{\textsuperscript{4} St., om. C.} \]
Pride is to see me die. Detraction and Envy hate me. 411

ffor, but I (in myn entent)
Wher1 at hys deth with you present,[1 Were St.] 15252
Myn herté wolde assonder Ryne.
And ye shal sen (her, as blyue) [Stowe, leaf 265, back]
Our bothen Awnté calyd Pryde, 15256
Off vyces allé lord and guyde:
But yiff he were with vs also,
He sholdé deye for verray wo.
And he hath power most, and myght;
And the cause, off verray ryht 15260
To hym parteneth touchyng deth;
Ter-for, or any man hym sleth,
Lat yt be don bassent2 off Pryde,
And we shal stondé by hys sydce.' 15264
Traysoun:3
Quod traysoun, 'I assenté wel
That we werkyn euerydel
As ye ha sayd to-form, and cast;
But I wolde ha yt done in hast,
That in vs ther wer no lak.'

Than she that sat vp-on the bak,
Ryght hydous off enspeccioun,4 [Stowe, leaf 266]
I mene sothly, Detraccioun 15272
Abraydé, off gret cruelte,
And saydé thus in hast to me:
Detraccioun:5 [St., om. C.]

'How artow,' quod she, 'so hardy
To bern a staff so boldely ?
I haaté stavys enerychon,
Off pylumés, whan they gon [Stowe, leaf 269]
On pylumagé wher they wende,
Whan they be crossyd At the ende.
In hem I fyynde alway som lak,
And berke at hem behynde her bak
Thogh to-form I be plesaunt,
And resemble Faulz-semblaut, 15284 False-Sem- blant and Envy hate me too.
Wych hateth the and other mo;
So doth my moder ek also,
Whos herté doth for Anger ryve.

‘And whyl that thow art her6 alyve [6 here St.] 15288
Detraction is eager to devour me. She likes rotten carrion.

We shall the Etyn, flessh and bon;
Other grace thow getyst noon
Off vs, thogh thow makè styff;
for thow sawh neure, in al thy lyff,
Nor ne kondest yet espye,
Honoulys in the bocherye
Mor gredy, rawh flessh to ete,
Than I am now, the to ñrete;
for my throte ys al blody,
Lyk a wolff that ys gredy,
Shep in a folde for to strangle,
And to devour hem in som Angle.

Stynkynge kareyn, her and ther,
YS my foodë most enter;
In hyllys and in valys lowe,
Lyk a Raven or lyk a crowe,
On swych mosselles most I thyne,
And ha best savour whaz they styneke.
Myn appetyt, yt ys so kene
I loue no flessh whan yt ys clene;
YS mt styken north and south,
Or yt kome with-Inne my mouth;
And al the felthë that men seth,
YS fyrst gnawen in my teth,
And yehawyd vp and down;
My mayster tauhte me thys lessoun,
Whan that I to scelë wente,
To recorde yt in myn entente.

The Pylgryme:
"I troe thow kondest forge a-ryht
Yiff thow foundë day or nyht
Mater or cause to forgë by ;
But I suppose verrayly,
No Smyth ne may forgë wel
An Ax off yren nor off stel ;
But yiff he hadde on off the twyne
Thogh he euere dyde hys peyne,
He sholde nat fynde the maner how ;
No mor (I suppose) ne kanstow."

Detraccioun:
Trewly yiff thow lyst here,
I kan flynde ynowht matere:
I am so prudent and so wys;
Good, I kan tourne in-to malys;
TREW-menving and goodnesse,
I chauce in-to wykkeynesse.

'for me, I make ay som resoun
By fals Interpretaciooun,
What good werk I se men do.
WYN in-to water I chauce also;
I tourne ek by collusisson
Tryacle to venym and poysoun.
Applys ssayre I kan empayre,
Thogh they be bothe good and flayre;
Worship I tourne in-to dyffame;
On folkys goode, I putte ay blame;
Ther goodè name, in halle and boure,
As Rawh flessh I kan devoure.'

The Pylgryme:

"Her-vp-on I pray the,
Thy namè that thow telle me."

Detraction:

'She makes heuyness to malice,
She devours men's good name like raw flesh.
She makes broth of men's flesh,
for 'Envy,' her mother,
Detraction’s Tongue is sharp; her Fleshhook rends fame.

Detraction.

‘Swettere than samoun outher karp,
My tonge ys, that spytë sharp
Wych hath the ofyce and the charge
for to make a woundë large;
Yt kerneth sharpë, and mor narwe
Than anyquarel or hookyd arwe,
Thogh the bowe be strongë bent
firo the place that yt ys sent:

Wyth wych fful many a man ys kut. [1 a C, ow. St.]
‘And on thys spyte, the Erys be put,
Off folk that yiven audyence,
firo to heryn the sentence
And thabomynable sown
by slander and detraction.
Off sklaundre and off detraccioun,
firo to lestene hem fer or ner.
And thus I Am maad hasteler
firo to do my² byssynesse,
To serue my moder in hyr syknesse.’ [2 done my ful St.]

The Pilgrime: ³

“Wherfor,” quod I, “berstow that Crook,
Dowble-forkyd as a fleesh-hook?” 15384

Detraction: ⁴

‘Tak hed,’ quod [s]he, ⁵ and thow shalte se ¹
How that I werke in my degre:
fiyrst off all (yiff thow lyst lere),
When I percyd haue an Ere
Thorgh-out, and fyndë no dyffence,
Thau I do my dyllgyence,
With my fleeshhook to a-proche;
And ther-wiht-al I do aeroche,
Rende away, with som fals blame,
The Renoun and the goodë name
Off folkë, ⁶ thogh ther be no preff;
firo I am wers than ys a them,
Wych day and nyht doth hys labour,
firo men to stelyn ther tresour.
‘But I stole off entencioun
Ther goodë fame andl ther renoun,
Wych (shortly for to specefye)
Ys wors than any robery.’
Detraction is a thief, and cooks men's repute as Soup. 415

The Pylgryme: 1

"Than, record off thyn owne mouth,
Thow art a thief, both north and souht;
for a good name (I dar expresse)
Ys bet than gold or gret rychesse."

Detraccioun: 2

'Thow mayst wel seyn yt off Resoun;
for, as the wysé Salomonour
In hys proverbys bereth wytnesse,
That gold, tresour, and gret Rychesse,
A good name doth wel al surmounte,
Who that lyst a-ryht acounte.

Proverbiae 22° Capitulorum
Melius est nonum bonus
Dumitjs.

And her-vp-on I make A pref,
That ther ys noon so perilous theff
As he that steleth a-way the flame,
The renouw, and the goodé 4 name
Off a man in hys contre,
Off malys and Inyquyte;
for swych A theff (be wel certeyn)
May yt nat restore ageyn;

And with-outé Restitution
ShaH I neuere ha flul pardon;
I shaH be asshamyd sore,
His goodé Namé to Restore,
That I hadde onys sayde certeyn,
For to Revoke my wonde ageyn. 5
Myn Awnte (I wot ryht wel also) 6
Woldé nat accordé ther-to.'

The Pylgrym: 6

"I woldé wyte what thow dost than,
Whan thow hast Robbyd thus A man
Off hys honour and goodé 4 flame:
What dostow thame wiþ hys name?"

Detraccioun: 7

'I wyl answere to thy demanade:
I make a maner of vynaunde
Off that namé doufèles;
And next, after the fyrsté mes,
Wyth swych A Coolys I hyr serue,
Ellys she sholde for hunger sterue:


I call her a Thief,


for, as Solomon shews,

[leaf 232, bk.]

A good name is above riches,

Proverbiae 22° Capitulorum
Melius est nonum bonus
Dumitjs.

And with-outé Restitution

Shall I never have full pardon;
I shall be ashamed sore,
His good name to Restore,
That I had my word certain,
For to Revoke my word again.
My Aunt (I know right well also)
Would not accord therein.'
Detraction is worse than Hell, and hurts holy folk.

Thys secounde cours (yt ys no dred,)  
Doth gret good vn-to hyr hed;[1] [1 drede, grete goode / hede St.]  
Whan she hath sowpyd that potage,  
Off verray custoom and vsage;  
And for hyr mouth, ‘ cheff potager.’ 15444

The Pylgryme: 3  
plots and she makes Detraction her Cook and Potager.

The Pilgrime

says ‘I never saw a worse Beast than you are.’

The Pylgryme:

‘I never saw a worse Beast than you are.’

The Pylgryme:

‘This cheers Envy,  
and she makes Detraction her Cook and Potager.

The Pilgrime

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The Pilgrime

Detraction: 4

[leaf 233]

Hell can only hurt those whom it binds,  
and cannot injure the holy.

Detraction: 4

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Detraction: 4

[leaf 233]

Hell can only hurt those whom it binds,  
and cannot injure the holy.
Detraction's power. I attack her, Envy, and Treason. 417

'S for all his virtues good and fair,
Yet I could his name apayre
By false report, and that full blyue;
'S for there ys noon so good alyve,
Nor never was, in-to thys day,
But that I koude fynde a way,
Hys name and hys virtues alle,
'S for tapeyre hem or apalle,
By som fals wynd reysed alofite;
And so I haue don ful ofte;
Swych ys my condicioun
Wych callyd am 'Detraccioun.'

The Pylgrym:
And when I longe lestnyd hadde,
Gretly in my herte I dradde;
And, to with-stande hys cruelte,
I caste for to armen me,
Lyst that thys thre wolde a-noon,
By assent vp-on me gon,
Affter that Detraccioun
Hadde maade an ende off hyr sarmoun,
With-outen any mor abood;
'S for they round abouti stood,
Echon redy me tassaylle
Mortally, as by 1 bataylle.
Ifyrst I lookede me be-hynde,
And gan enqueryn off my mynde,
To taken me my sword in haste,
Or I eny ferner paste;
Gaff also to hyre in charge,
'S for to taken me my targe;
'S for shortly, leyser hadde I noon,
Other Armure to done vp-on.
And, lyk to my comauadement,
She took hem me off good entent,
In hope they sholdè me avaylle.
And I began hem to asaaylle,
Sette vp-on, to my power.
And they, malcyous off cher,
Scyne I wolde me dyffende
PILGRIMAGE.
The Pilgrim.

Gan Att onys on me descedne
Lykly tahaune had the bet off me,
Haddé nat the whyhte dowre be,
Wych, me to countforte in my dred,
Alyhte adoun vp-on myn hed,

[6 lines blank in MS. for an Illumination.]

And goodly gan me to countforte,
Makyng myn Enmyes to resorte
for verray fier, and stonde asyde,
That they dursté nat abyde
But off maalys eryede out,
And, on me gan make a shout,
Swoor (I hauue yt wel in mynde,)  
Yiff they myghten euere fynde
Me at large, by any way,
Whaz Grace Dieu wer^ gon away  
They woldé (thorgh her cruelte)
Vp-on me avengyd be.
And how yt fyf, I wyl nat spare,
Vn-to yow for to declare.
Off me trewly, thus stood the caas:
When that I delyuercd was
Off my deddy mortal soon,
Yt fyl so, and that a-noon,
The whyte dowre had take hyr flyght.
And was agen out off my syht
Vn-to hyr lady Grace dieu,
Wych that hath so gret vertu.
Thazne off me, thus yt be-fyl.

As I wente toward an hyl,
With on I mette, hydous and wykke,
And al hys body Armyd thykke
With hallys that wer sharp and kene:
And as I koudé deme and sene,
Lyk a skyn off an yrchown
He was arrayéd vp and down,
Ygyrt with a brood fawichon;
In euery hand a callyoun,
Out off wyche (yt ys no doute)
The redé fyr gan sparklyn oute;
Wrath describes himself. His delight is in Vengeance. 419

And yt sempte by hys vysage
That he was ssallyn in A rage;
And in hys mouth A sawe off stel
He bar, that was endentyd wel

[7 lines blank in MS. for an Illumination.]

With teth ffyled for to byte;
And lyk as thogh he woldë smyte,
He caste hys look vn-to me-ward.
And whan I took ther-to Reward,
Aud off hys port gan haue a sylte,
I Axed hym what that he hihte.

_'Tak thys,' quod he, 'in wordys fewe:
I am komë for to shewe
To the (off hol entencioun)
ffully myn occupacioun,
As show shalt wyte with-Inne A throwe.
And yiff thow lyst my namë knowe,
I am the oldë, most owgly,
Skynned rowh and yrchownly;
Myñ heer vntressyd and vndyht,
And in Ordre nat kempt A-ryht,
Douther to that Rowhe yrchoun

Wych euere (in hyr entencioun)
Ys to vertu grettest Enmy ;
With whos prykkës mortally
She hath hyr sylff Enarmyd me,
To shewe outward my cruelte.

And who-euere to me aproche,
A-noon I marke hym with my broche,
Perce hym thorgh, by gret vengauze :
ffor thys my Ioye and most plesauice,
Voyde off mercy and al pyte,
Enere for tavengyd be
On all that do me any wrong ;
ffor off power I am mor strong,
That god only, off hys suffraunce,
Hath in myn hand yput vengaunce
And fully execucioun,
By lettre and by commyssioun :
Wrath’s name is ‘Touch me not.’ He makes folk bestial.

ffor wych I am (in myn Entent)
Deyngnows and inpacient,
Mor sharp (behynden and beforne)
Than brembel, or any maner thorn.
And who that\(^1\) lyst to close hys vynes,
Or Round abouten hys gardynes
With my sharpnesse cloos aboute,
He sholde ha no maner doute
Off entryng in, nor off no ffon;
ffor hegh so sharp ys makyd noon
So strongë wonht, nor so myghty,
That ys drod so myche as I,
Nor so despytous by to pace.

Noli me tangere,
Ys thys, ‘Noli me tangere’;
ffor I haue ‘carme?* et ve’;
Thys to seyne, (yiff yt be souht)
Be war that thow touche me nouht.
With me I haue (Eve and morwe)
Lamentacion, dool and sorwe;
ffor I, devoyde off al Resoun,
Wyl cachehe A-noon ocasione
(Thogli that ther no cause be)
A-noon for to avenge me
I putte al folk in swych affray.
‘And as a Bakkë at mydday
fileth, and yet may se no syht
Thogli that the somë shynë bryht,
Ryght so, off malys and off pryde,
Wherso-enere that I abyde,
I blyndë ffolkys off al Resoun,
And, for lak off désereciou?\(2\)
I cause hem that they may nat se
But bestyally in ther degre.
I trouble hem (in especyal)
That they be verray bestyal
I make hem lookë pale and megre,
Yive hem vergows and vynëgre
To encresse her trouble and\(3\) wo,
And yive hem other sawtys mo;
Mor to folkys colleryk
Than to folkys flewmatyk.

I make also (as I wel kan)
In the ffyrmament off a man
Whom that phulosoffres Alle
The lasse world' a man they calle
In ther bookys (so they wryte);
And in that world I kan excyte
The wyndes off dysseccioun
And thondrys off rebellioun.

I dyrke (with-oute Awysŏment)
Ther wyt and ther entendemen,
And clypse also ther Resoun
(ffor lakkyng off dysseccioun),
And cause hem to ben despytous,
Vengable and malencolious,
I am so verray serpentyne.

Whan Ire doth myn hertē myne,
I am so venynows (in soth),
I holle as any crepawd doth;
I makē blast, I blowe and yelpe;
I am the bychchii gret whelpe,
That whelpeth kenuys off meschauwe,
Enere rely to do vengauwe.
In loun, I kan ha no swetnesse,
ffor, I hauē mor sharpesse
Than outhers bremble, busshe or breere.

And I am ek (as thow shalt lere)
When I am steryd in my blood,
Mor sowr and bytter than wormood;
Ne wer vengauce, I wer but lorn,
ffor, I am the sharpe thorn
Off wych (by descרิ msecioun)

Indicium maketh mencioun,
Off wych the ffyr sprang out A-noon,
And breste the cedrys cuerychon.
ffor who ne toucheth, in myn Ire,
With Anger I reme anoon affyre,
When any wynd at me doth blowe,
Men may yt by the smokē knowe.
Wrath's stones, Despite and Strife. His iron, Impatience.

'I hurtle thys hardé stoonys tweyne, Smytè fyr with al my Peyne;
Make the sparklyys out to gon;
And yiff I hadde ynowh bronston, I sholde (off malys, in my werkyng,)
Sette affyre al maner thyng With-outë mercy or respyt.

'On off thys stonyys ys 'Despyt' Ycallyd / the tother hyhte 'Sryff':
With wychë tweynë, al my lyff I haue, in hii and lowe estaat,
Mad folkys offten at debaat;
And off thys two, by mortal lawe, Whylom forgyd was thys° sawe, [1 my St.]
The wych, (As thou mayst beholde)
With-In my sharpë teth I holde;
And in the forgynge, ek ther-with
The hamer Sryff, despyt the Stythe.° [2 Stythe St., Styhhe C.]

'And the yren (by sentence)
Callyd was 'Impacyence'
Wych was dolven out off helle, Wher that blakë fiendys dwelle.
And (yiff thou lyst sen al the caas,) Thus the sawe endentyd was,
And al teth set by and by Wrouht by me ful crafftyly.
'Flyrst (as I shal her expresse,)
A lady callyd 'Ryghtwysnesse,' Smyth and also forgeresse

[A line blank in C.; no gap in St.]
Off all vertues, rekne echon,
Hyr sylff hem forgeth, on by on;
And she hath (in conclusion,)
A flyle callyd 'Correccioun'
With wych (thogh yt be nat soote)
She flyleth synnës to the roote,
That no Rust (1 the ensure)
May ther kankren nor endure, She skoureth yt a-way so clene,
That noon ordure may be sene.
Wrath's Saw cuts love in two, & divided Jacob and Esau. 423

‘And yet she hath assayed oft, With hyr fylë (no thyng soffe) Vp-on my cursyd yren hard, Rebel, rusty, and froward, ffor to do the rust a-way.

And as she fylede day be day Vp-on myn yren, rowh and old, Ther-off she made (as I ha told) Thys sharpe1 sawe (in verray dede) [1 sharpe St., sharp C.] Wych that callyd ys ‘Hatredc.’

And wyth thys sawe (tak hed her-to) Ys I-sawhe and kyt a two, Parftly loue and vnyte, Concord and siraternyte; [Stowe, leaf 277, back] Off charyte and allyau?ce Maad also dysseueraunce; [leaf 237] Yt cut a two ech vertu.

‘In Jacob and Esav Thow mayst sen a pleyn fygure
Yiff thow rede the scrypture: Thys sawhe made hem gon assonder,
The Ton her, the tother yonder;
And longë2 tyme assonder were. [2 longe St., long C.]

‘And thys sawhe also I bere (As thow sest) her in my mouth
Wher-enure I go, both Est and south, Off entent (be wel certeyn)
Whan-enure I pray, or sholdë seyn My pater noster nyht or day,
Thanne I sawhe my-sylff a-way
fro the hooly trynyte:
I preve yt thus, (as thow mayst se,) I pray god (off entencion)
Off my synnës to han pardoun,
Evene lyk to my socour
So3 I forgyve my neihhëbour. [3 As St.] Wrath bears this Saw always,

In my prayere ek I sette,
That he forgyuë me my dette
As I forgvë folk thoiffence
That to me dyde vylence;
Wrath makes Murderers, and slew Apostles and Martyrs.

And to conclude, (yiff ye be souht,) I forguye her-off ryht nouht; [1 ther off St.]

Than muste yt folwe (off equyte)

My prayere ys ageyn[e]s me:

To-ward my-syllff (by mortal lawe) [Stowe, leaf 278]

Wrongly I tourne thys ylkë sawe

In the wych ys no profyt,

Worshepe, honour, but fals delyt,

But gret damage and harm ful offte.

And he that sholdë stonde aloffte,

Holdyng thys sawhë (thys the caas,)

He ys bs-nethe, and stont most baas;

In signe wheroff, (who lyst knowe,)

Sathanas, he ys most lowe,

Wych fyrst off allë bar thys sawe.

My fawchoun ek, whan I yt drawe, 15768

Wych that hangeth by my syde

Ther-with offte I kan provyde

To maken (off Entencioum)

Knyhtys off my condicioun;

Swych I mene, in ther degré,

As thys mordererys be.

Ther-wyth I gyarde hem enerychon,

Off wychë Bärabas was On,

As he that was an homycyde.

And looke ek on the tother syde,

Tyrauntys wer gyrt with thys² fawchoun [2 the St.]

Whan they (with ful gret passioun)

Slowhe thapostellys ek also,

And holy martyrs bothë two

Swych tyrauntys, in ther rage,

Lyk to bestys most savage

Tourneyd were fro ther Resoun,

Wors than Beere, boor or lyoun,

Wych that dwelle in wyldernesse. [Stowe, leaf 278, back]

And ryhtful kyngës, in sothnesse,

Sholde hunte hem out, and at hem chace,

Wher they dwelle in Any place,

Both beforw and ek behynde,

Rather than outhér hert or hynde. 15792

[Camb. prose, caps. ch.] [leaf 237, bk.]

Satan first bore Wrath’s saw.

His falchion makes knights of his own condition,

murderers

like Barab- bas.

Tyrauts like-

wise wore it, when they slew the Apostles and Martyrs.

Kings should hunt them out.
'Ther-for, with-oute wordys mo,
Be Avysed what thow wylt do;
Yiff thow wylt stonden at dyffence,
Ageyn me maken résystence
With thy sword, and with thy targe,
Wych that ys so brood and large:
Off hem I haue no maner doute,
Be causë thow art nat with-oute,
The to dyffende, fro poynt to poynt,
Clad a-bove with a purpoyn
And Ishal ek (yt ys no drede)
Hauë helpe, yiff yt be nede,
Ageyns the to do vengauce
The to bryngen to outramse.'

The pilgrym: ¹ [1 In Stowe's hand. The Pyramid St.]
"Be war, touche me nat," quod I;
"ffor yiff thow do, (fynally,)" 15808
I am cast, in my² dyffence,
ffor to makë résystence
As longë as me lasteth breth;
fiul myghtyly vn-to the deth,
I shal nat spare, (yt ys no faylle)."

And ffyrst he gan me thus assaylle;
Hys callyouns to-gydre he smoot
Tyl they gan to wexen hoot,
And ther-wëth he gan loudë crye.
And than at erst I gan espye;
ffro the hyl descendencyng down,
Kam with hym 'Trybulacion,'
Off stature gret and large
With-oute sheld or any targe.
To me-ward she gan hyr dresse.
In hyr hand, (by gret duresse,) 15821
A gret hamer I beheld;
And in the tother hand she held
A peyre off pynsonus ek ther-wyth;
And A Barmfel off A smyth,
At hyr brest she hadde vp-bounde.

Tribulacion: ² [3 In Stowe's hand. Trybulacion St.]
Quod she to me, 'thow art wel founde.
Tribulation is Heaven's Goldsmith, and makes Crowns.

'Tribulation

was sent by
'Ire,'

That Ire hath me to

Thys sawe shall me ber record;

for he and I ben off accord;

Mawgre thy myght, thow must ley doun

Her, affor me, thy Bordoun.

[leaf 238, bk.]

'Tribulation

'though hast nat On, in thy dyffence,

No Gambysoun off pacynce,

For off thy targe and off thy swerd

I am in no wyse afferd;

They may no thyng avayll the,

for to flyhte ageynes me.'

[ageyns C, St.]

The Pilgrim.

the pilgrim:

"Touchynge thy name, me lyst nat lere;

But off the I wolde enquiryere,

Wher-off thyh Instrumentys thre

Servyn, that thow beryst with the."

tribulacion:

'Myn instrumentys (in wordys ffewe)

Declare openly, and shewe

(Shortly in conclusioune)

What ys my occupationa.

Me wanteth nothyng but a styth,

But I sholdi, lyk a smyth,

fforge A-noon (with-outé stryl)

Vn-to the A crowne off lyff.

But, for cause (yiff thou ha mynde)

That thy Styth ys lefft behynde

Off neclygence, ther thou gost,

Thow stant in pereyl to be lost.

And for thy styth ys now away,

I shal the smyten, yiff I may;

Thaz thow shalt, with-Inne A trowe,

My komyng and my croft wel knowe.

'I am gold-smyth (in sothnesse)

Off hevene, and the forgersse

Wych in erthe (by gret avys)

fforge the crownyss off paradys;

ffor with myn hammer, mor and more

I batre the metal wonder sore,
Tribulation's Hammer of Persecution & Tongs of Distress.

'flor to prevë wel the metal
That yt be foundë good at al,
By assay, bothe fier and ner.
And in A fûrneys bryht and eler,
To preve yt good, (as I the tolde)
With my Toongs I yt holde
ful offtë sythe, and spare yt nouht.
And when I ha the trouthe out souht,
And fyndë that ther be no let,
Yiff yt be good, I make yt bet.
Yiff yt be wykkë, (trustë me,)
I make yt wors (as ñolk^ may so).
'Myn hamer, by descripcïoun,
Ys callyd 'perseccucion,'
Wych doth to ñolk ful gret offence:
Whan the doublet off paçyence
Ys devoyded from her bak,
Than go, farewel, al goth to wrak;
Ther manhood and ther renou
Al tourneth to confusion.

'Iob, whilom by paçyence,
Hadde yt On in hys dyffence,
And other scyntys, fer and ner
Rehersyd in our kalender.

'My toongës (as I shal expresse)
Ben yeallyd ek 'Dystresse,'
Wych that werkyên to an herte
ful gret anguissh and gret smerte;
And in a pressour off gret peyne
They kan ful offte A man dystreyne
Bothe with-outen and with-Inne,
As gold floyl ybetyn thynne.
Swych pressyng (who kan espye)
Causeth, from a manhys Eye,
The saltë terys dystyllë down,
Makyng A demonstracion,
And an evydent massage
Off sorwe in herte and gretë rage
'Thys Barmfel also that I were,
And a-ffor my brest yt bere,
Her breast-apron is Confusion or Shame.

She threatens me.

With my better peynys strong—
Be yt ryht or ellys wrong—
To don execution
Outer be cyvyle or kanoun;
The shame ther-off, and the\(^1\) outrage,
Shewyd ys in the vysage;
And most he hath occasioun,
That most hath persecution.

And I shal preue A-noon by the,
Yiff thow komme ashamyd be.
I shal assaye for to smyte
Vp-on thy bak, my sylff ta quyte
for to fullylle the talent
That Ire hath in hys entent
Enclosyd by ful mortal lawe.

Thow shalt, by persecution,
Outer breste, or make a sou
Outward, as by som gruchchyng,
Or by som noyse in compleynyng:
A voyde vessel, yype, or tonne,
Whan the lycour ys out Rome,
Who smyt thér-on / vp / or down,
Yt maketh outward a gret sou;
Mor than to-forn, whan yt was ful;
And therfore, who that ys dul
And voyde off vertu (douteles)
By pacyence kan ha no pes,
When he, by trybulacion,
Suffreth\(^2\) persecution,
Wrong, or any maner wo :
Adonay me tolde se,

When she me made fyrst a smyth,
for to forge vp-on hyr Styth.'

The unvirtuous have no peace when persecuted.

"Yiff thow be makyd by oflys
Tribulation's 1st Commission from King Adonijah.

"(As thow seyst) smyth off paradys,
Mak me no dylichion,
But shewe me thy commyssion,
Thy power also, and thy myght,
That I may sen hem A-non ryht.
ior, but I se hem, trustë me,
I wyl in no thyng leuë the
Off al that enere thow hast me told."

And she, out off A box ful old,
Tribulation
And sayde, lyk hyre entencion:

Tribulacion:¹

'Se thys,' quod she, 'and rede yt wel,
And looke yt ouer Euerydel,
And ther-vp-on the wel avyse.
Yiff that it may nat suffyse,
I shal the shewe A-nother to,
Wych I haue wiht me also :
Red hem bothe, and thow shalt se
My power and Autoryte.'

[8 lines blank in MS. for an Illumination.]

The pilgrim:²

And when they wern vn-to me take,
A-noon I gan me rely make,
Redde hem bothë two yffere ;
And fynally, yiff ye lyst here,
And to me yiven Audyence,
This was the fyrste, as in sentence.

The comisyon & power gyven to tribulation:³

'Adonay, the myghty kyng
Wych ys lord off enery thying,
Emperour off Ryghtwysnesse,
Whos power (in sykernesse)
Neuer celysyth off hys lyht,
But shyneth euere ylychë bryht,
As he that lord ys off nature,
And euere in On shal so endure,
As off power and off Renoun,
Elthe to trybulacion !
How Prosperity has ruined Spirituality.

*Tribulation's*

Tydylnges nat ful old off date,
How the Stepmoder off vertu,
And ful enmy to cryst ihesu,
Wych calld ys 'Prosperye,'

Ageyn al ryht, thorgh hyr powste,
Hath Our sawdyours\(^1\) assayled,
Set on hem, *and* nat yfayled,
By maner off collusioun

Drawe her hoodys lowë doun [Stowe, leaf 232, back]

Over ther face, by swych degre
That they be blynd, *and* may nat se,
(Wych ys ful hard for to recure,) And be-rafft hem ther Armure;

Only off fals presumcion,

With-oute restytucion,

Take away ther Garnysouns,
The castelys also and the Touns

Wych that longede off equyte

Vn-to Gracë dieu *and* me.\(^2\) [\(^2\) to me St.]

'But now off newe, (yt ys no nay,)
ffrom vs she hath hem take away,

With-oute forberyng or favour

Dyspoylled vs off Our tresour,
And, in our tours strong and Old,

Vesellys off syluer and off gold,

Take hem a-way by Tyranye,

Bextorsion and\(^3\) roberyce;

I menë most, in especial,

Ther goodys that were Espyrytual;

Swych goostly goodys euerychon

Ben yrobbyd And agon;

And thorgh hyr Ravyne *and* robbying,
She hath lefft ful nyli no thyng.

ffor wych, we lyst no lenger tarye, But vn-to the, Our secretarye

And Our sergant in thys caas,

(Wych off custom berst our maas)

We (wyth al our hool entent,) [Stowe, leaf 287]

Sende vn-to the A Maundement,
'And commyttten our power, 
ffor to cerchē ffer and ner, 
Hows by hows, wher-ene re he be, 
To seyyn out Prosperyte. 

'And that thou, in al wyse 
Be bysy, hym for to chastysye, 
That he no mor, by no quarelle, 
Be hardy, ageyn vs to rebelle; 
Holde hym enere so lowē down, 
Chargyng, by thus commyssioun, 
That allē tho that thou mayst fynde 
(I menē, hem that be madē blynde 
Bassaut off thus Prosperyte) 
Tourne her hoodys, and make hem se; 
Chāstysye hem, (in thye entent,) 
And byd hem take avysēment, 
ffyrst, her Eyen to vnclose, 
And so her hertys to dyspose, 
ffor to looken vp ful offte 
To the hevene hīh aloffte; 
And hem syluen mor tassure, 
Take ageyn ther olde Armure 
Vn-to hem, bothe plate and maylle, 
(Lyst ther enmys hem assaylle,) 
Wych they ha broke, and lost in veyn; 
Lat hem reforge hem newe ageyn. 

'Grauṭē to swych euerychon, 
Crownyes with many A rychē ston, 
I mene, to hem that, off assent, 
Obeye vn-to thy mauzdément. 

'And for thy skyle, (in sykernesse,) 
We haue maad the Forgeresse 
And Goldsmith off our hevenly tour, 
ffor to don ay thy labour, 
To al that suffre as Champyons, 
ffor to forge hem rychē crownyes, 
Wher-so they suffre, on se or lond, 
'And sese also in-to thy hond, 
Solace and play in ech cyte, 
And al swych worldly vanyte,
Trihulation is to try all folk. The obedient are crowned.

Trihulation's 1st Commission to bury all vain amusements.

She is given full power to do her devor.

She is to try all folk with affliction; and those who obey her are to be crowned in Heaven.

This 1st Commission was dated on the day Adam was driven out of Paradise.

'And Ioyes that ben transytórye, Revel, and al worldly glorye. 16064
And wher thou mayst hem sen or knowe, Burye hem in the Erthie lowe ;
Oppresse hem with thy sharpe shours, ffor they deceyve our sawdyours.1 [Sowdyours st.] 16068

'And we the grante ful power Duely to don thy dever ;
To sen our vessellys everychon, Wher that they be voyde or noon, 16072
fful off good or wykkednesse, To knowe do thy besynesse.
Touche hem with Trybulacioum ;
And yiff they Gruchche, or makè soum, 16076
Yt ys a tookne vn-to the Off good, that they yvoyded be.
And yiff thow se by thy touchyng That they resowne no maner thyng,* 16080
Hyt ys an opue / Evydence
Off grucheyng / ther ys noon Offence ; For we Charge the / day by day,
Cerche hem wel / And make assay. 16084

'And who off hyh / or lowh degre That lowly / wyl obey[en] the, For hys suffraunce / and lowlyhede
He shal be Crownyd / For hys mede 16088
In oure Court / CelestyaH.
Loo ! off thy power / thys ys Ah, Charge to done / Execucion,
And Fyn off oure Commyssion, 16092
¶ Yove and wryte / (who lokë wel,)
Vnder oure owne / pryve sel
Vp-on the day / (by goode avys)
When Adam / Out off Paradys 16096
Exyled was / (as thow mayst se)
With alle hys hool Posterye,

* As the catchwords at the foot of this leaf are "Yt ys an open," the next sheet, at least, of the Cotton MS. is missing. I therefore copy and print it from the Stowe MS. 952, leaves 281-301, with its metrical pause-bars.—F.
Trihulation 2nd Comm., from Satan, to harass Pilgrims. 433

For ther was noon / Excepcion. [Stowe MS. only.]

' And the tother Commyssion That I off spak / I shal the shewe;
And yt ys thys / In wordys Fewe:

Thamyral / off the gretē See,
Fulle off Wawes / (as men may se,) Which that callyd / ys Satan—
Grettest Enmy / vn-to Man,
Foo to Adam / and hys Lynage,
For topresse hem / with hys Raage,
Kyg of alle / Inyqyte, [Stowe, leaf 285, back]

And Tormentour / off Equyte,
By wronge / and Persecucion,
Eltē / to Trybulacioun,

Swych as we / may to hym sende
For tapeyre / and nat Tamende,—
We haue syttyng / In oure Dongoun,

Knowyng / by clere Relacioun
That the Sergeauntys / Fynally
Off the myghty kyng / Adonay
Ageyn oure power / haue ytake,
And ther-vp-on / hem Redy make

With vs / For to haue a-do,
And wynne the place / that we kam Fro,
And hem purpose / in that Cyte

Ther For to / Receyved be;
And, lyke / as myghty Champyouns,
Made hem Skryppes / and Bordouns,
Seyn that they / in ther vyage,
Wyl thedyr gōōn / On pylgrymage,
Enerych off hem / In ther degre.

' Wher-vp-on / we chargē the,
Sende to thé / oure Maundement,
Thé yevnge / In Commaundement,
That thou shalt kepē / the Passage,
To lette hem / in ther Pylgrymage;
Espye hem out in enery place,
Smyte hem / or that thou Manace;
Oppresse hem / with thy vyolence

Abowē Iobys Pacyence,

PILGRIMAGE.
Tribulation’s treatment of me depends on my Conduct.

Which tooke away / hys Temperalte, [Stowe MS. only.] 16140
He nat gruchebyng / In no dege.

¶ Travaylle / In thynt Entencion
To Reve hem Skryppé / and Bordóñ; 
Atte the herte / do hem sorwe and wo;
And with thy Toongèz / pynche hem so
On euer halff / that thow nat Fayle
To Rende out Bovel / and Entraylle;
As the Bowelles / off Iudas,
Streyne hem / In the samé caas,
That they / be grete Adversyte
May hange hem selff / vp on a Tree,
¶ And on thys caas / both ferr and ner,
To the we graunte / FuH power,
As by oure / Commyssioun

Dated when Christ on the
Cross let the
thief enter
Paradise.

Wretyn / In oure derke Dongoun,
The samé tyme / whan Cryst Ihesu
Vp on the Cros / by hys vertu
Graunte the Theeff / For a grete prys,
To Entrer / In-to Paradys!’

The Pylgrym:

“And whan I hadde / hem bothé seyn,
I tooke hem / vn-to hym ageyn,
Axede hym / anôôñ Right tho
Yiff he wolde / vse hem bothé tooo
Lyké Frely / In Werkyng, [Stowe, leaf 285, back]
Syth thei Fyn / off ther menyngye
Concludé nat / In oo Sentence;
For, as grete ys / the dyfference
Atwene hem tweyné / by Obstacle,
As bytwene venym / and Tryacle.”

Trybulacion:

‘When I ha take / on thé the wrak,
And strongly Forgyet / on thy Bak,
Than shaltow / by Ellecicioan
Haue Choys / to which Commyssioun
Thow wylt thé take / and ther abyde.
For yiff that thow / on yehe a syde
Scyst ryght nought / In thy dyffence,
But suffrest alle / In Pacyence
I am free to let Tribulation send me either to God or Satan.

With-oute Murmur or any Soun, [Stowe MS. only.] [Stowe, leaf 286]

But off hoole / Entencioun

When thou Felyst / dool or Smerte,

Thankest god / with alle thy herte,

Than maystow wytte / and Fully knowe

That my power / hyhi and lowe

Is taken / In Conclusion

Off the Fyrst / Commyssion.

But if yiff yt falle / be wel certeyn,

That thou strive / or gruchche ageyn

In thy sylf / by vyolence

Arryuest / For Impacyence,

And besy art / yt to with-stonde,

Thankest nat god / ek off hys sonde,

But Fyndest / somme Fals Occasyoun

To lese thy Skryppe / and thy Bordoun,

Castest hem / wyfully a-way,

As whylom dydd [yt ys no nay]

By grete mescheef / Theophilus.

And semblably / yiff thow do thus,

Than ys my Commyssion

Yove / to thy dampnacioun

By the power / off Satan,

Which / For to deccyve Man,

Travaylleth ay / to make hym lese.

But if I ha no Lyberte,

And haste ek / Fre Elleccioun,

Which / off Eche Commyssion

I shaht vse / ageyn[e]s the.

For I ha no Lyberte,

But evene lyke / as I thè Fynde,

Thè to Constryne / or vnbynde,

After thy / Condiçion

To vsen / Eche Commyssion.

My power ys / In allè Rewmys,

Lyke vn-to / the Sonnè Bemys,

Shynyngge most hoote / the Sommerys day,

On Foulè Erthe / and tendre Clay,

Hys grete heete / maketh hem anöon

To wexe as harde / as cny Stoorn.

and thank God for it,

his power over me is under the 1st Commission.

But if I murmur,

and cast away my scrip and staff,

as Theophilus did,

then I'm given over to Satan.

I have free choice.

Tribulation is like the hot sun:

it hardens clay;
Tribulation knocks me down, and sorely oppresses me.

Tribulation. It melts wax. And evene thus / In myn Entente, [Stowe MS. only.] [Stowe, leaf 286, back]

It works according to folks' disposition.

Lyke Folkys / Dysposicion
Is myn / Operacion;
And thus vsyne / myn Sergawtry,
I kan werké / dyuersly;
Wher-for I rede / be war off me,
For I anoon / shal smyté the.'

Tribulation. [Stowe, leaf 287]

The Pilgrim:

And lustly Covenau't / he held:
He smoot me so / that Spere and Sheld
Fro me Fyllen / down to grounde,
Hys Strokys wern / so Fel and Rounde.

And trewly / For my grete dystresse,
Ire kaughte / a grete gladnesse,
And wolde / to my confusion,
Ha wounded me / with his Fawchoun;

But Trybulacion / stooede be syde,
And badde he shulde / a whyle abyde,
Medle off hym / as yitt no more;
'ffor I shaH ffyrst / my sylf, so sore,
Done on hym / so grete vengeance,
So grete anoy / and dystourbance,
With my Toongës / streyne hym so,
And batre hym / On the bak ther-to
With myn hamer / large and longe,
That hath an heed / yfforgëd stronge,
To chastyspe hym / in swych manere
Ther-by that he / shaH wel lere,
As be my / Comyssyoun
That I am / Trybulacioun.'

The Pilgrim.

And ffelly thus / to Ire he spak,
And euere batrynge / on my bak,
With his Toongës / gan me streyne
That me sumpë / ffor the peyne,
I was pressyd / In a pressour,
Voyde of helpe / and alle sokour,
Compleynyng / ffor my grete penau?zcc,
TyI yt fiel / In my Rémembrance,
If And hadde vnto / a worde Rewarde
I adopt St. Bernard's Prayer to Mary, my Refuge. 437

That I radle onys / off seynt Bernard, [Stowe MS. only.]

How, in alle greff / and alle meschaunce,
In every meschelf / and penaunce,
Helpe and Refuyt / ffor to ffynde,
That a Man / shulde haue his mynde,
Off herte also / ffullly Repayre
To hyr / that ffayrest ys off ffayre,
Which, thurgh / hyr humylyte,
Was Moder / and a Mayde ffree,
Whos helpe nefere was behynde
To hem that lyst / haue hyr in mynde:
She kan helpe hem / In her Nede
Best off alle / her Iourné spede.

▌ ffor which, / with alle myn herte Entere,
To her I maké / my prayer,
And sey to hyr / with humble Chere,
The wordys which that ffolwen here,
Which Seynt Bernard / ffyl longe ago
In latyn / wrote hem eke also :—

▌ 'Tu es Refugium meum A Tribulacione.' [Ps. xxxi. 7.]

1 My worshipful Maystre Seynt Bernard taught me,
that, in alle pereylyes and alle anguysshes, and in every
Tribulacion or wordely wretchednesse, that I shulde
filen ffor Refuyt vnto the 2 // And that I shulde devotionly and
melkely besekyn and prayen vnto the / The same
seint Bernard seyynge thes wordes vnto me / 'Si In-
surgant venti temptaciónum / vt pate super missus est.
Yiff the better ffille wynes off temptación assaylle the,
yiff thow falle, by any ffoward aventur, vp-on the
Contagyons Rokkys of Tribulacion / Beholde the bright
glade sterre off the see, and make thy Invocacion and
thy prayer vnto that blysfull Mayde,oure Lady saynt
Marye' // And yiff yt Falle that thow be trowblyde,
in thy Conscience with multytude off many horruble
synnes, Confus and ashamyd with the horruble fflythe
ther-off, and ther-vp-on thow drede the off the ffierfulH

2 Lines 16,276-8 are a quotation from the passage below,
l. 16,280-16,310.— II. Parkinson.

▌ Then I recol-lect St. Bernard's selling
folk in trouble
to go for
refuge to
the Virgin
Mary.

▌ And I there-
fore pray to
her in words
englishit from
St. Bernard's
Latin Homily
ii. n. 17, Super
Missus est:
Ed. Paris,
1833, vol. 1.
Pars altera,
p. 1634, or
Vol. II. p. 12,
ed. Venetii,
1765, with
omissions
after 'Marye,'
l. 16,287 and
16,297.— H.
Parkinson.

▌ He taught me
in all dangers

▌ to pray to the
Star of the
Sea,
Our Lady
St. Mary.

▌ 16278

▌ 16283

▌ 16288
sentences off the domys Man // And her-vp-ôn be-
gynest to ffallyn in-to the dyrke pytte off Drerynesse, 
vp-on the wofuH swolwh off Dysespeyr and Desper-
acions / ‘Cogita Mariam / Lefte vp thyn herte, and 
thenke vp-on Marye’ // In alle pereylles, in alle 
Anguysshes, In alle dotows thynges, Thynke and 
calle vnto Marye // ffor alle the whyle thow fflolwest 
vp-on that blysful Lady, thow mayst nat goon out off 
thy weye; whyls thow prayest to hyre, thow mayst nat 
ffalle in despeyr // whiles at thow thenkyst hertly vP-
on hyre, thow mayst nat Erre // And whiles that she, 
with hyr Mercyable hande holdeth the vP, thow 
mayst nat falle // And Whiles that she, with the 
benygne gracious sheldeth. 1Off hyr proteccion, dyffendeth 
the // yt nedeth the nat to drede thyn Enmyes // And 
whiles that she ys thy gracious guyde in thy peryllous 
pylgrymmage off this mortal lyff, thow mayst nat wexe 
wery // ffor, thugh hyr Mercyable Conveyynge, thow 
shalt arrayven vp at the Agreeable havene off euere-last-
ynge lyff 2 // Therefore, whan that any Tribulacion put 
vp-on me or assayleth me, To thé only, and to no mo, 
I haue my Recours ffor helpe // Whan any aduersyte 
or wreechhydnesse swe vp-on me, In thél aH-only I 
ffynde refuyt and Refuge // Bot / O, alas! grete mater 
have I to Compleyne; ffor, but yiff Tribulacion con-
streyne, or somme sodeyne aduersyte excyte me and 
pooke vp-on me, I kan neuer, off my ffloward dysposi-
cions, haue hertly Recours vnto the // And trewly, ffor 
this Cause, I may Instly and fflH Covenably take vp-on me 
the name off a drye stobyl, or off a welkyd leef, 
that ys ffalle down ffrom a tree // ffor, semblably so as a 
drye stobyll or a ffadyl leef ffalle to the Erth, and 
neuer ys reyed vp ageyn to the brawche he kam 
ffro // Right so I, the most wreechhyd Wyglt off alle 
synners, and most dyffadylk and wylkel with synne, 
nat-with-stondlyng my grete vnhappy Infortunye whiche 
that I lyce defoulyd lyne / yitt kan I neuer, tyll I be 
mevyd with somme anguyssh or aduersyte // O blysful 
Lady, I file vnto thél; dyvert my passage vn-to the Soc-
ourable tent off thy grace // But, O, alas! as god
Thou only hope of my Soul! Take me; let me rest in Thee! 439

diffiré, yiff thou puttest me a-way, and Refuést my komynge, whadir shulde I fferther filen to ffynde sokour or eny helpe? And yiff the gretnesse off my synnes causeden, thurgh my demerytes, that thow woldest for my defautes pursue me // 1Alas! what shulde I done // Certys, in the gret beytternesse off my sowle, I were lyk to be dyspeyred off hope // and than myght I weH seyn vnto the, "Contra ffollum, quod vnto Rapitut, ostendis potencia tuam, & stipulam sitiam [= siecam] prosequeris" // Alas, blyssed and mercyful lady! sholdest shewyn thy mygfit and thy power ageyn a ffadyl and a welkyd leff, that ys lefft vp and Ravysshed with a sodeyn wynde, and sholdest, goode Lady, pursuen a Drye stobyI, fícble and vn-mygfitly, to withistonde thy power // O, thow only hope of my Sowle! thow shalt neuere do so, namly vnto me, which haue avowed to ben thy servaunt, and fileth vnto the for socour and helpe // Nor thow, lady, shalt nat voyde hym ffiro the / whom that Trybulacion so sore pursneth, to do vengaunce vpon, and he fileth to the ffor helpe, and hath noo other socour nor Dyuertycle to Declyne vnto, but only to the // But, benygnge Lady, off thy grace thow shalt mercyably Receyve hym, and thow shalt swetly and ffauorobly, as a Moder off Mercy, ffoستren hym // ffor thow, Lady, were notably ffygurryd asfforn by the Arke of Noe / In-to which was Receyved the Cely Dowe, whan he Resorted ageyn, in-as-much as he koude ffynde no londe to Rest vp-on his feect // ffor the Dredfull wavws off the sterne filoode hadde so ouerfflowed the Erth. Thus, in the same wyse, O thow blysfull lady, thow shalt do to me, which haue no place to fflee to but aH only vnto the; ffor, off thy Customuable goodnesse and off thy benygne grace, thow shalt Receyve me, 2And benygnesly off thy Mercy, as a Destyntyt and a Desolate pore Creature, thow shalt fffore me in the soote lappe off thy mercyable Mantel // ffor trewly, lady, the Rage Floode off worldly Tribulacion kometh so sore vpon, that I ha no Recours to Resorte vnto, but only vnto the / Nor I haue no verray Restynge place, but only in

[Stowe MS. only.] 16334

[1 Stowe, leaf 288, buck] If my sins made Thee pursue me, what should I do? (JoH xiii. 25.)

16339

16343

Only hope of my soul, reject me not!

16347

16351

but mercifully receive me,

16355

as Noah did the Dove that could find no land to rest on!

16360

I have no spot to ffly to, but only Thee;

[2 Stowe, leaf 290]

16366

no resting-place but in Thee.
the / And therefore I may full wel conclude, and say // 'Tu es Refugium / meum a Tribulacione / Thou art only my Refuyt in every Tribulacion.' But ys nat also thy blyssyd: somne, my sovereyn Lorde, Cryst Ihesu, my Rescue and my Refuyt in every Tribulacion? Seyth nat Davin in the sawter book // 'Dominus Firmamentum meum, & Refugium meum, & Liberator meus / The lorde ys Firmamentum, my protection, my Refuge and my deluyer in every Tribulacion / Vere ipse est Refugium meum, Deus meus / Salvator meus, & spe-rabo in eum / Sothly he ys my Refuge, my lorde god / my Savyour, And al-only I shall truste and hope in hym' // But, O blyssyd lady, fleyng to the ys nat ellys but a Recours vnto hym ; And who that shalt have Recours to hym / muste fyrste off necessitye passyn by the ; and by thy blyssed mediyacomp so atteyne to kome to hym // ffor, as the forsayde holy Doctour Seynt Bernard recordeth,1 'Nichil nos Deus habere voluit quod per duas manus non transiret' // This to seyn, 'the blyssed lorde / hath so dysposyd the Ordan-ance off his gracous gyfftes, that we may ha pocus-sions off no goodnesse but yiff yt passe by the honndes off that blyssed 2Mayden' // And therefore, O thou merciable lady, that I may haue helpe off hym in every Tribulacion, ffyrst yt behoveth me that I resorte vnto the ; And therefore I may wel seyn, as I fyrst seyde // 'Tu es Refugium meum A Tribulacione' // And I may wel seyn thys fyrste worde / 'Tu / Thow'; ffor, sauff only Thou, ther ys noo'n other in whom ys hope off vertu and off lyff / And I may say / 'Thow' / ffor Thow art alone, With-out eny other Egal vn-to the, ffor-as-much as thou art syngulerly blyssyd: byfforne alle other // And I may say 'Es,' that thou art devoyde, by a synguler prerogatiff, ffrom alle vnclennesse off synne ; and so in perfyntnesse off vertu Thou shalt perseveren and abyden / in-to the worldis ende // And thou mayst be calldy Covenantally / 'Refugium,' That is to seyn, 'sovereyne Refuyt and Refuge'; ffor benygnely Thou Reeeyvest, Swetly fstroyst, and mercyably closest vnder thy Mantel off Mercy, alle tho that fliene to the

16373
But is not Christ my Refuge, as David says (Ps. cxxv. 2)?

16379
Truly He is, (2 Kings xxii. 2)
But fleeing to Thee is fleeing to Him.

16385

16390
He gives us no good save by Thy hands.

[Stowe MS. only.]

16395
Thus, thor Thou alone can we hope for Life.

16401
Thon sover- reign Refuge for all who flee to Thee.
Mary, be mine! Tribulation has driven me to Thee.

ffor socour and helpe // And though thow be ordeyned ffor a Common Refugge vnto alle synners / ytt enclyne the in especyal to be myn / ‘Myn’: why so? Myn, Trewly / ‘Quia tibi Soli peccaui, & malum Coram te ffeci / ffor only vnto the I ha synnyd & trespasset?, And to-ffore thyne Eyen Done fful Outragous Offencys’ // Lady, artow my poccension, sythen yt stant so, that fful ofte sythe, thurgh ffalufs fflauour off prosperity and transytorye off this wrechched worlde, I ha ffforgetyn the // Artow or shaltow be myn verrey herytage, sythen I, woful wrechch, neuere ne Dydd no Dygne servyse vnto the / Or 1Artow yowen to me syngulerly in propyrte? God dyffende But I cleyme in-to my poccension and in-to my propyr herytage // ffor-as-much as I have euere known' the Custommably to haue mercy vp-on wrechches; and I am fful wel expert, and ha fful experyence off thy benyqne goodnesse, which, in all mescheff and in all my nedys, I haue euere fflauade redy vn-to me // wher-off, blyssede lady, with alle my herte I thanke the // And ffor as much as thow hast, nat only at one tyme, but at alle tymes, be Reffnyt and synguler Refugge vnto me / ‘Ideo te semper ven-dico esse meum: Thencefore euere in especyale I chalenge the to be myn.’ ‘Vnde hoc michi? wheroff, or by what Tytle, komyth this vn-to me, Or off what Doctor, Or of what Mayster, have I lernyd to Chalenge so hili a Tresour?’ ‘Certe, a Tribulacione / Certys, off Tribulacion’ / ffor, trewly I dar wel seyn in this caas, that Tribulacion was my Maystresse and my Tchere; and off hyr I lerned this lessouz, that withi-outen aboode or any taryynge to haue my Resort ffor Socour vn-to the, off Entent that thow shuldest syngulerly be my supporte and Refugge // But how may yt be in any wyse that this shulde longen or apereten vnto Trybula-cion // Or what konnyng hat Trybulation, or may in eny wyse techen a Man the weye off Elthe? Syth hyr Condicion ys rather to brynyge a man in-to Drerynesse; and to Casten hym in-to the ffroward pathys off dyses-peyr and desperacion. Trewly, by clere Consyderacion off dyuers Respectys, 2she techeth both the Ton and

[Stowe MS. only.]

16414 Be Thou specially mine; for against Thee only have I sind.

16419 Thou hast ever been my Refuge.

16424 Thou hast ever been my Refuge.

16429 Thou hast specially mine.

16435 Thou hast especially mine.

16439 Tribulation sent me to Thee.

16443 Tribulation sent me to Thee.

16447 [2 Stowe, leaf 290, back]
Thou, Mary, helping me, I shall defy all Tribulation.

That she taught me that I shulde flie unto the; and she mevede me also that I shulde dysesperye. But, for I sawh Elthe in the ton, and grete distourbaunce and trouble in the tother, Therfore, in Eschwyng off dyspeyr, I chees, off hool herte, to flie to the for sokour and helpe; for, fileying to the, ys savacion; and to dyspeyr; ys dethe with-oute Remysion.

Elthe and my savacion, and, sternely Rebukyne and vndermenyge me / Mynystre vnto me any mater off dyspeyr, To dresse me in-to the dyrke wey of drerynesse, I shaft answere vnto hyre in my dyffrence, and seyn as I first sayke, 'Tu es Refugium meum a Tribulatione.' And yff that Tribulacion replye ageyns me, and be bolde or hardy to axe me why I dyspeyre nat, or wher myn hope Shulde ben, Or who yt ys that may be myn helpe in this cas, or my socour in any wyse, I shaft boldly answere ageyn, and seyn / O blyssed lady, 'That yt ys only Thou.' And yff he contynue in hys malys, and labour off frowardnesse, to subuerien myn hope, and sey 'vnto what ende abydestow / Thow art kome to late, Tempus miserendi preterijt / Tyne off mercy ys ypasse,' Quia maior est Iniquitas tua quam vt veniam consueraris / For thy wykkednesse ys more than thow mayst ha mercy off,' I shaft boldely vive answere by O syllable, and seyn 'Quia Es / ffor thow / art,' that ys to seyne, thow abydest fyx and stable / Ener in Oon, with-outen Ende, Redy to do Mercy to alle that Queeren the / Than, yff he, Confus off myn Answere, in Thretyng wyse Replye ageyn me, and say thes wordes that her Sue / Al be yt so that the blyssed Mayde be thy Synguler hope and thy ffluh Trust, & euer Endlessly ys reddy to do mercy / yitt truste me wel, ffor my part, wher-so-euer that thow be, Or to what party that thow file, I shaft pursue the:'; Than, nat-with-standing the trouble off his Inportable malys, I shaft answere with a gladd herte ageyn, and seyn, that 'thow, blyssed Mayde / Es Refugium meum / Art my socour and Reffuyt in euery Trybulacion:' wher-

[Stowe MS. only.]

The tother: But she taught me that I shulde flie unto the; and she mevede me also that I shulde dysesperye. But, for I sawh Elthe in the ton, and grete distourbaunce and trouble in the tother, Therfore, in Eschwyng off dyspeyr, I chees, off hool herte, to flie to the for sokour and helpe; for, fileying to the, ys savacion; and to dyspeyr; ys dethe with-oute Remysion.

Elthe and my savacion, and, sternely Rebukyne and vndermenyge me / Mynystre vnto me any mater off dyspeyr, To dresse me in-to the dyrke wey of drerynesse, I shaft answere vnto hyre in my dyffrence, and seyn as I first sayke, 'Tu es Refugium meum a Tribulatione.' And yff that Tribulacion replye ageyns me, and be bolde or hardy to axe me why I dyspeyre nat, or wher myn hope Shulde ben, Or who yt ys that may be myn helpe in this cas, or my socour in any wyse, I shaft boldly answere ageyn, and seyn / O blyssed lady, 'That yt ys only Thou.' And yff he contynue in hys malys, and labour off frowardnesse, to subuerien myn hope, and sey 'vnto what ende abydestow / Thow art kome to late, Tempus miserendi preterijt / Tyne off mercy ys ypasse,' Quia maior est Iniquitas tua quam vt veniam consueraris / For thy wykkednesse ys more than thow mayst ha mercy off,' I shaft boldely vive answere by O syllable, and seyn 'Quia Es / ffor thow / art,' that ys to seyne, thow abydest fyx and stable / Ener in Oon, with-outen Ende, Redy to do Mercy to alle that Queeren the / Than, yff he, Confus off myn Answere, in Thretyng wyse Replye ageyn me, and say thes wordes that her Sue / Al be yt so that the blyssed Mayde be thy Synguler hope and thy ffluh Trust, & euer Endlessly ys reddy to do mercy / yitt truste me wel, ffor my part, wher-so-euer that thow be, Or to what party that thow file, I shaft pursue the:'; Than, nat-with-standing the trouble off his Inportable malys, I shaft answere with a gladd herte ageyn, and seyn, that 'thow, blyssed Mayde / Es Refugium meum / Art my socour and Reffuyt in euery Trybulacion:' wher-

I shall say, 'Mary is my refuge.'

If he says I am too late,

my sins are too great;

I shall an-
swer,

16478

[1 Stowe, leaf 291.]

'Mary is ever ready to grant Mercy to all who ask it.'

If he still threatens me, I shall say, 'Mary is my help.'
Tribulation drove me to Thee. Thou art my one Comfort.

vpon, in Conclusion, I drede hys manacys nor hys Thretyes neueradel / And sothly, blyssed lady, I may wel seyn that thou art ‘Reffugium,’ Which ys to seyne, a flyght off hem that be gylty / ffor-as-much as, nat only I, but alle tho that be gylty, flen vnsto the ffor helpe / Thanne, yiff that Desperation Convyct and confus with, & Trybulacoun axe me by what Mene I may knowe Thylke souereyn Reffuge and Reffuyt off alle that be gylty, or off whom I was taught, or who was my ledere or my guyde to kome to thylke souereyn Reffuge / I wylle answere and [seyn] ‘A Tribulacion’ / ffor Trybulacion (as I have sayd to-fforne) was my Maystresse and my guyde, and ys Cheff leder and governeresse Off my passage / And when I was slowli in my passage, with hyr vexacion she Constreynt me to fflen to the ffrom hyr fface / Semblably as a yonge Chylde, when he hath espyed the wolff, naturally fileth vn-to hys Moder, Or as a Cely Dowe, when she hath espyed the Sparawk, fileth hom to hyr Colverhowes, Evene 'So, blyssed lady, ffro the drefull fface of Trybulacion / to thé that art Conforteresse off alle Sowles that be seke, I take my fflyght / And theryfore I may enere Recorde my Lessoun, and say, as I first sayde, ‘Tu es Refugium meum a Tribulacion’ / In the which wordes I do tweyne thynges / first, I cleynme off Right that thou art verrayly she in whom I truste to ffynde Comfort in alle adversyte, when I say / ‘Tu es Refugium meum’/. Secondely, I am aknowe Expressly ffro whom that I file, when I say / ‘A Tribulacion’ / Thanne, so as I verrayly afferme that thou art only She in whom I truste ffully to ffynde Comforte Inne /. Goode, blyssede Lady, off thy mercyable grace, dysdyeune nat to ben ‘Refugium meum In Tribulacion’ / And nat myn only hope, but my fowrfolde hope; ffor in ffoure manere wyse I truste to ffynde in thé Comfort and Consolacion // ffor who ys the verray hope off hertes that ben oppressed?, I perceyyve Clerly at the Eye, and sey ‘Tu’ / ffor when the wreechelyf werlde shalH drawe to an ende, and alle shalH fflyle, than thou shalt nat fflyle // ffor thanne shalH synfuff sowles flen to be

16495
Mary! all sinners fly to Thee for help.

16499
Tribulacion

16504
drove me to Thee, as a child flies from the Wolf to its Mother, or the dove to its nest from the Sparrow-hawk. [1 Stowe, leaf 291, back.]

16512

16516
In Thee alone I trust to find comfort.

16522
Thou art the hope of hearts oppressed.

16528
Thou shalt not fail them.
shadowy# vnder thy gracious mantel off mercy : why ? for thou art / Refugium a Tribulacione. / 

The First Consolation of opprest Hearts.

The ffyrste Consolacion that I ffynde, O blyssede Lady, ys only in the / for who ys the verray hope off heretes that ben oppresse?, but only Thou? / ffor, so as A Pylgrym or a passagour that kometh ffore my Lady, and be vnder that kome to hede out of the dyrke angles off wrecchehydnesse, I howe to Reioysshen and to be gladde when I Consydre, se, and vrrayly beholde that thow art the Restynge place off my verray hope, and the fflynal terme off my desolacion // For I perceyue wel that thou art the Mete and the Marke off alle labour, In whom the sovereyn hope off alle synfuH restyth Inne // But wheroff and in what wyse may I knowe thyss? / Haue nat my synnes made an Obstacle / and reysed vp a wal betwyxe the and me? / ffor soth, yis / how may I thanne, sythen ther is so grete an Obstacle sett atwen, knownen or verrayly wyten The secrete pryvetes off thy benygue grace? / Sothly, I wote right wel that I may nat / But al be yt so that ther be a Closour and a wal which lette me that I may nat sen nor Clerly beholde the lyght off thy mercyable grace // yitt neuertheles I, as a wrecche, fferfully stonde behynde the wallys, and with a fflyH drefffuH Eye looke Inne by the wyndowes // Which ben the wyndowes that I looke Inne by? // Trewy, the wyndowes and the Comfortable ffinestrallys, as yt semyth vnto me, ben hooly Scriptures // The which fflyH notably make mention off the grete swetenesse 2Off thy mercyable pyte // ffor by thylyke agreeable ffinestrallys beholdynge, I se and Clerly Consydre the soote sugryd wordys which, by a speycial Inspyracion off the holy Cost, Thy
Thou, Mary, givest Hope of Life, and hast Mercy on all. 445

syluen saydest with thyn hooly halwy<s> mouth // 'In me Omnis gratia vite & veritatis; In me omnis spes vite & virtutis. Transite ad me, Omnes qui Concupiscentis me, & a generationibus meis Inplemini. Spiritus enim mens, dulcis, & hereditas mea super mel & floraum; memoria mea in generatione secundum. qui edunt me, adhuc Esurient; & qui bibunt me, adhuc siciens' // This to seyne, 'In me is alle grace off lyff and off Trouthe; In me ys alle hope off lyff and off vertv / Kometh and maketh youre passage vn-to me, ye alle that hertly desyre me, and ye shal ha plente, and be fullfylled off my generations // for my spyryt ys soote / and myn heritage excedyth in sweetnesse, sugre and hony. The mynde and the memorye off me shall lasten with-outen Ende. And who that fidelth hym on my sweetnesse, shall hungryn ageyn / And they that savourly drynkyn off my bounteous goodnesse, shal effte ageyn sore thruste ther-after' // for Certys, blyssed lady, alle ys sweetnesse, alle ys Comfortable, that kometh fro the; And, by thylke opne wyndow off thy mercyable grace, I Consydre And beholde in my Contemplatyff medytacion the grete habondancce off mercy and off pyte that ys in the // for, O thou blyssed lady, yiff hooly S crysture Recorde and bare wytnesse that thou art mercyable, pytous and benygne, and thou thy sylff bare 1 Recorde her-vp-on, And theroff fowled noon Effecte, pref, nor Experience / Shulde men ben bolde or hardy for to seyn that the S crytures wer fials / nay, nay, god dyfende // for thou, blyssed Lady, in effect verrayly hast mercy vp-on alle that off hool herte calle vn-to the, and Castyst fyl benygnelly the strenyms off thy mercyable Eyen vp-on alle tho [that] hope in the, and Crye to the fior helpe, an[d] comfortably Receyuest hem vn-to grace; ffor, as Ioschym the Bysshop, Recorde // 'Tu es gloria Jerusalem; Tu lctica Israel; Tu honorificencia populi // Thow art the gladnesse and the glorye off Jerusalem; Thow art the myrthe and the Reioysynge off alle Israel; and thow art the worshipe and the magnyfycence off alle peplys' // for, more than cny s crytture makyth

[Stowe MS, only]

(Recclesiastici- en xxiv. 25-29 Vulg.; 18-21 Eng.)

that in Thee is hope of Life,

16575

16580

16583 and that they who fed on and drinky Thee shall want more of Thee.

16587

16592 Holy Scriptur=ture wit- nesseth that Thou art pitiful, [1 Stowe, leaf 203]

16597 and hast mercy on all who cry to Thee for help.

16603

(Judith xv. 18.)

16607 Thou art the honour of all folk.
The First Consolation of Afflicted Hearts: Mary.

[Stowe MS.
only.]

mencio, Thou shedyst and powyst downe the Oyyle off thine Mercy vp-on synnerys / And off full yore agone, that hath be thyn vsage and thy Custoom / Recorde I take off Theophilus,¹ which, when he was ffallyn in-to the horrlyble founle pyt off Desparacion, and denied thy blyssed! Some Ihesu Crist, doynge homage to the, Thou, blyssed Mayde, Thou benyngne Lady, Thou glorious quene off pytce and off mercy, fflorske hym nat whan he Resorted Ageyn vn-to the, but mercably delyuerced hym ffrom the bondys off the fende, brekyng and Annulling the Recorde, wretyn with his owne hande, Restorynge hym to grace and to mercy ageyn.

Thou restor-ed him to favour.

When Theophilus despaird, and denied Christ,

Thou restor-ed him to favour.

Thou restor-ed him to favour.

By swych wyndowes and by swych fenestra£ / I, stondynghe behynde vnder the wa$ off my synnes, and looke and beholde how benygne and how MercyfuH at thow Art // ²ffor who yitt euere callyf vn-to the / Or what man euere putte his trust or his fulle hope hertly in the, and was defraudyf off hys vertuous desyr? // When I Remembre and Consydre aH thys thynges, And so Clerly at the Eye how thow helypst al hem that ben oppressyd, and Reconeylest ageyn to grace alle hem that ben dysespeyred / And generally art socour and helpe to alle synnerys, Ther-ffor I, wofuH Wrechche lefft, vp and dresse the Inward Eye off myn herte vn-to the / ffor hooly and Enterly in the I putte myn hope stable and ffyxy, perpetuclly to per-

I lift up my heart to to Thee,

Who ever trusted Thee, and lost his desire?

Whan in what thow

In Thee only I find help,

for Thou art my hope.

and other excludyd, art, were, and shalt ben the Outer and the fullle hope off my soule. And ther-ffor I may Covenably applye and seyn vnto the

¹ See Migue, vol. 182, p. 1143/1. ² MS. 'and and.'
the weildys ofr Ieremy the prophete, 'Spes mea tu in
die Aflcliccionis / Thow art myn Only hope in the
dayes off myn aflycion' // Et hec posteqx Consolacio
mea, que est mentis spes oppresse, percipio ad occu-
rum\[1]\.

\[2\]Here begynneth the Seconnde
Consolacion Off Hertes that ben
Oppressyd with Trybulacion.

The seconnde Consolacion, O blysse\[3] lady, which
that I fynde in th\(e\) ys this, That when I Consy dre and
se, and in Experience fyynde, That when alle the hustys
off this transystorye worlde passe away and nat abye,
Thow abydest euere in Oon, stable and fffyx with-oute
Mutabylyte, 'Quia es. / ffor thow art stedfast and
stable, shalt perseuere with-ouiten ende' // And lyk as
thes Marynerys in the absence off the somne, when the
dyrke nyght kometh vp-on, ha no comfort off lyght /
but only off the loode sterre, which off his nature
abydeth fffyx in hys spere, and neuer draweth fffor to
declyn by medyacion, off which they guye and gouerne
ther passage // Evene so I, a wofuf\[4] wrechche, in the
my\(y\) see off this Troubluy\[5] worlde fforssey\[6] and ffors-
dryven with many sturdy waves off adversyte and off
Trybulacion, when the lytyl pore vessel off myn herte
ys ouercaste and fforsdryven with many ffrows\[7] yndern
off aflliction // Thanue have I no Comfort nor helpe
but only to lefftyn vp the Eye off myn herte vn-to the,
which art verrayly callyd the Sterre off the See\[8] / Only
to dyrecten and to brynge wrechches, oute off alle
Tempestys off Trybulacion, to the havene and to the
blysful\[9] porte off euere-lastyng lyff // And her-vpon I
aparceyve 4'Herby That thow art the sothefaste loode-
Sterre off the see / ffor / Stella, a stando dicitur / A
Sterre ys seyde off stondyng; And therfore, off Sted-
fastnesse off stondyng thow mayst wel be callyd a
Sterre // fffor, when alle other Erthely Creatures be

\[1\] The catchword is 'Thou,' so a sheet of ten leaves or less is
possibly missing, tho' I suppose the First Consolation cannot
have run much further than it does here.

\[2\] Stella maris: see Migne, vol. 182, p. 1142/2.
The Second Consolation of Afflicted Hearts: Mary.

very thurgh Chanynge, thow Abydest stable and
stedfaste with-out Mutablylyte / euere in Oon // And
that shewe dt fiul wel in the passioum off thy blyssed
Son; // for whan alle his discyple fielde a-way,
Thow, as a fyll Sterre, stoode euere stable. In the
fyrmyn off the fifyth to-fyore the Croos. Thy
Stabylnesse was shewed fiul wel also in the Concepcion
off thy blyssed sonne, That, nat with-stondyng the
promys and the beheste off the Aungel, thow stoode
euere Stable, and nat Chauigest thyn holy purpos off
thy vyrgynyte // Thy grete stabylnesse ys also fionden
twel firo day to day in the grete Reffuyt and Reffuge
that thow dost to alle synful men, havyng mercy vp-on
hem euere in ther mescheff whan they ha nede; and in
this stant moste in euery Trybulation the synguler
Consolation and Comfort that I have in my Sowle /
firo trewly, blyssed lady, yiff thow were vnstable and
varylant as other Creatures ben, I kounde vp-on no syde
fiynden Comfort in myn hert // why so? // firo than
were ther noone other that myght delyuere me out of
the troublesome floodys off the see off thyis Mortal lyff /
firo I stoode pleyly vp-on the wrak, myld off the
syde Ragn floodys off this drefull See, lyk to ha be
perysshed, nadde ben that thy Mercyable hande hadde
ben porrect to me-ward // And thervore, 1 O thow
blyssed lady, I make my prayer and myn Innocacion
vn-to the, to bene a Mene of Mercy to brynyge me to
the holsomme haunene off euery-lasystyng lyff, Seyyng to
thys thes wordes that her swen / Cum beato Petro / 'Si
tu es, Iube me venire ad te super aquas' / 'Si tu es' / 
that ys fierto seyn, 'firo thow art, and euere shalt
Cessyn fior to ben, commande me / O thow blyssed
Mayde, which art the port and the havene off Elthe
vnto wrecches, me stondyng vp-on the watrys, that ys
to seyn, mydke off Trybulation in this wordle, to
ouerecomen hem, and So to kome vn-to the' // firo,
Certs, lady, yiff so be that thow exclude my prayer
firo thyn Erys, off alle wrecches I am the moste
wreccheyde; and yiff my synnes fiorbarre me, that I be
nat herde demyng, also that firo my grete offencys, I

[Stowe MS. only.]

Thou wert
ever stedfaste,
when Thy
Son's dis-
ciples fled,

16690
when Thou
conceivedst
Him,

and keptest
Thy vir-

16696
cinity.

16700
If Thou wert
unstable,

none else
could deliver
me.

16706

[1 Stowe, leaf 295]
I pray Thee
bring me to
the haven of
everlasting
Life.

16713
Bid me,

16717
among the
troubles of
this world,
come to
Thyce.

16722
am nat worthy to preysse the // 'Quia non est Speciosa
Laus in Ore Pecatoris / In as mych as ther ys no
worthy pray[s]yng in the mouthe off a Synful man' / how shall I enere be bolde or hardy to telle fforthe the
Magunffyrence off thy laude // Certys, lady, yiff I
see that I be nat benegnye herde off the, I wyll
arrettyn the cause to my synnes, and to the grete
defautys that I ha done; ffor thow, lady, fflayyest
neure, nor thow wantest nat to do socour and helpe to
alle that deuoutly besechyn and prayen vn-to the. Et
hoc est quod promisisti Ecclesiastico xxiij": "Sum, &
vsque ad Futurum seculum non desinaui" / That is to
seyne / "I am, and in-to the worlde that is to komene,
I shal nat Cesse ffor to be" / And ther-ffore, blyssed
lady, be-cause thow hast ben, and enere art, and shalt
ben, Comfort and Consolacion to alle wrecches and
Synful men, In hope that thy Mercy and thy Consolac-
ion in my grete Nede 1ShaH nat fflaylen vn-to me /
Thys ys my Secownde Consolacion, which that I
cachche in the. /

The Thrydde Consolacion

Off A Troublyd Sowle }

The Thrydde Comfort and Consolacion, O blyssed
lady, that I have, ys this, That I se that ffolkys,
oppesseyd with werynesse off ther owne thoughtitys,
ffynden a Shadwyng place and an holsomme Refuge
whan they ffllen to the fflor socour and helpe // wherfore,
lady, yiff I seye and beholde thatt the ffflows off the
Erthe hadden holys to putte Inne ther heedes, And
bryddes off the heyre, nestys to breden Inne, and a
Sparwe koude ffynden out an hevese off an houss
bredyn Inne / And a Tortyl a place to make hym Inne
a Neste to fffostrn hys bryddes ther-Inne // And that
I say also this hygh hyllcs, ordeynef fflor hertys to
pasturen Inne, And in kavyd stones fffonode an hoole,
an yrchoun to haue his Refuge ther-Inne ; And amonge
al thys, I seye the Childeren off men Dysconsolat
and Destytyyt off ther loggyng // As whilom thy
blyssed somme hadde no place wher to putte Inne his

The Third Consolacion

PILGRIMAGE.
heede // Trewly, lady, and I seye mankynde thus dyswarre off ther herberwe, that they hadde no place, in ther grete necessyte off Refugie, to Dyverte to / yt were but lytyH 1 Wondre though I were dysparveyed off hope In my sowle, wher I shulde ensy ConsoIlacion or Comfort fynnde // Bat, ffor-as-mychi as thow allone, And al Only, art yoven ffor a Synguler Refugie vn-to Wrechchys, and Art made ther protectour and dyffence, And, Affter the grete oppression off her, art made ther Restyngge place, to abyden Inme in Equyte / wherby I fynnde a Path and a weye, to whom, in al mescheff and necessyte, I shaft filen and dynerte vn-to // ffor thow art, as I sayde Rathe, Thylke Arche off Noe, vn-to the which, and in the which, in tyme off grete Deluge, alle the worlde filay vn-to, and were savyyd ther-Inme, alle they that by grace myght Entren, as wel thes Rude beestes, as Men that were Resonable / Right so, blyssed lady, thow art de verray Arke Off Mankyndes savacion, vn-to the which, Rightful and vnrightful filen to ffor helpe // And thow art effygured also by thylke Tree which that Danyel spak off, vnder which alle the beestes off the Erthe hadde here dwellynge place, and vp-on whos braunchys Restyde alle the bryddes off the heyr. And vnder this Tree was the pasture and the floode off alle levyngge Creaturys / Trewly, O blyssed lady, me semyth verrayly Thow art the sylve same Tree, vnto which alle Resonable Creaturys filen vnlo ffor to fynnde socour and helpe. And sothly, Lady, with supportacion off thy mercy, me semyth that amonge so manye I shulde nat ben Excludyd // ffor aHe-be-yyt-so that I be nat hable nor worthy to be Reknyd amonge the Clene bryddes off hevene, which syttynpon the hyh braunchys of Contemplacion / yett, goode blyssed lady / 2 Dysdeyne nat, thouh I be Rude And Bestyall thurgh Syane, that I may Syttyn lowe vp-on the Erthe, by mekenesse and humylyte to amende me vnder the agreeble Bowes and braunchys off thy Cus-tomable grace, ther to shadwyd and shrowdyd with thy mercy // And sythyn that every Creatur flynt floode and spyrtyual Refeccion in the // Lady,
yiff yt be nat lefful to me, for my grete synnes, for to Tasten and to Eytyn off thyn hooly plenteuous ffryt, yett suffre, blyssed lady, that at the lest that I may Saltem ibi fenum vt bos Comedam. / Haue my pasture ther with Rude Oxys, and walkyn as a man deiect with Nabugodonosener / Ther, amonge thys wyldede bestys, to han my habitacion, to take ther party off the Remys-saylles lefte off hem that be gostly and Spryntual Repast, to my Sowle helpe // for trewly, lady, and thow lyst pacyently to suffre me thus, why shulde nat my Sowle be Comfortyd? why shulde I thanze be dysespeyred off thy grace // why shulde my woful Eyen be dyrked with longe abydynge in the salte Terys off bytermesse // for Certys, thou the multi-tude off my Synnes passe in noymbre the Sotyl smale Sandys and graveH off the See, And though I were nat worthy, for my wykkydnessys, to lyftten vp myn Eyen towards the bryghte hevene, yett, nat-with-standing alle this // 'Te tamen, a fiacie fiororis Domini, Refugium habeo // I have the, my Synguler Refuge, ffor the fface of the woodness ye off my Lorde God' // & yiff that oure fierme flader 1Adam, after hys grete Offence, hadde had swych a shadowwyng place to have tournyed vn-to, for to haue hydde hys nakyd-nesse, I suppose the lorde hadde nat seyde vn-to hym / 'Adam, vbi Es? Adam, wher Artow?' / But the goode lorde, seyng so mych peple perysshe for the Synne off the seyde Adam, ordeynged the to ben a Synguler Mene for manys saluaci? off Entent, that who-so-euer filedde vn-to the ffor helpe and ffor Refugie, shulde nat perysshen, But Restyn vnnder the Shadwe off thy proteccion, to be Conservyd firo dampnaicion vnnder the large off thy Charyte // Seyynge vnnto the, thylke wordys that be wretyn In ysaye / the prophete, xvij Capitulo: "Abseconde fugientes, & vagos ne prodas; habitabunt apud te profugi mei, & cetera / Esto Latibulum eorum a Facie vastatoris" // This to seyne, "O thow blyssed Lady, hyde hem that ffilen vnnto the ffor helpe, and they that be vagabonide, dys[e]oure hem nat, ffor synfull ffolkses that be ffugyteff shalle ffcen vn-to

Tho' I may not eat of Thy fruit, 16806
let me share the leavings of the spir-ritual repast. 16813
Tho' my sins are more than the sea-sand, 16819
yet Thou, Mary, art my Refuge. 16826
[Stowe, leaf 297]
16830
Thou save-t us from Adam's stra?ns-gression.
16835
We pray to Thee
To hide us who flee to Thee for help.
16840
Mary, the Fourth Consolation of Troubled Souls.

16844

blyssed  
That  
And when I ha this in my Remembranee, yt ys the  
Thyrdde Consolacion, which that I ffynde Only in the,  
In every Trybulacion.

The Fourth  
Consolacion

Here begynneth the  
ffourthe Consolacion.

16851

Certys, Lady, and yt were so that thou dysf Comfort  
to alle other Synnyrys save only to me, I hadde 1Grete  
materc to Compleyne, and to make grete Sorwe And  
Lamentacion // Bat, fior-as-mych as I have a Syngualer  
Trust and a Specyal hope in the, to-fforne alle other,  
Therfore I wyl Reioyssh in myn herte, and Cleyme off  
Rygfit the, in Espeycal, to be my Refuge / And thys I  
Cleyme off herytage by lynceal Dyscent off Successiou,  
be Tytle of myn Awncretys, other Synnyrys that ha  
be to-fforne. and Sythen thow dydest mercy vn-to  
hem / I, that am a Synaer, Cleyme off Rigit that thow  
Shalt done Mercy vn-to me // fior Certys, by olde  
tyme, lady, Synnyrys that werne to-fforne, weryn Occa-  
sionu That thow were Chosyn to ben the Moder off  
god, and quene of hevene, and lady also off al the  
world. And certys, lady, with Supportacion off your  
grace / hadde nat Synnyrys ben, thow haddest nere  
be Reysed  to so high a degre off worchippe; And ther,  
fior The holy Doctour Seynt Aystyn Seyth vn-to the  
In a Meditacion // 'O Maria, multum Audeo, multum  
gaudae / Multum-que gaudium, multam-que michi faecis  
audaciam.' 'O blyssed Marye, I am grety hardy and  
bolde, and grety I Reioyssh, and thow yvest me  
grete hardynes sfor to speken' // fior I speke, and as I  
speke, right so yt ys / fior we to the, and thow to vs /  
A nyli Confederacye hath loyened vs to-gedre / That  
thow fior vs haste thylke beynge that thow art. And  
trewly in the same wyse, by thee Only, we haue the  
beyling that we arru // fior yiff that 2Oure Trespace  
and our Transgressiona hadde nat be to-fforne / Ther  
hadde nat ifowled ther-vpon our Redempciion // And  
yiff yt hadde nat be necessaraye, vs to haue be bought,
yt hadde nat be necessarye thè to haue Chylded\footnote{\textit{Chylded} is a variant spelling of "Chilled" or "Chilled'"} our e savyour and Rede\footnote{\textit{Redemptour}, 16886}emptour, \textit{Vt quid enim nescium peccata pro peccatoribus pareres, si desset qui peccasset / Vt quid fieris, mater Salvatoris, si nulla esset Indignacia salutis" / \textit{O blyssed lady, why or wher-flore shuldestow haue Chylded\footnote{\textit{Chylded} is a variant spelling of "Chilled" or "Chilled'"} and broughth fforth hym ff\footnote{\textit{ffor}}or Remedye Off Synnerys, which neure knewe what symne was, yiff ther neure hadde be nôôn that hadd synwed\footnote{\textit{synwed} is a variant spelling of "sawed"} to-fforme Or to what ffyn sholdestow han ben Moder off the Savyour, yiff ther hadde be nôôn Indygence off savacion?"} And thes wordys off Seynt Awstyn, lady, I may Rightff we\textit{H} seyn vn-to the ff\footnote{\textit{ffor}}or synthy Synnerys were Cause and Occasyon off thyn honour and off thy Magnyffyence, by cause only off ther grete synanes, yt semyth vn-to me, syntheth that I am a Successour off hem, Contynuynge firo day to day in Synne, That I, amonge alle other Synnerys, may Rightffully Cleymen to fien to the fior helpe and fior Refuyt // And that thow, in Recompensacion off the grete benefetys which thow hast Receyved\footnote{\textit{Receyved} is a variant spelling of "received"} ff\footnote{\textit{ffor}}or Synnerys, wylt nat to me, that am a Synner, denye the Entre / Sythyn thow, lady, off verray Right art bounden to be Refluge vn-to Synnerys / \textit{Sed, quomodo obligata // But how, lady, artow bounden?} Artow nat more bounden off Equyte to Rightff\footnote{\textit{Rightff} is a variant spelling of "Rightfully"} men than to Synnerys // ffor sotli thow art bounde to bothe; ff\footnote{\textit{ffor}}or to Rightff\footnote{\textit{Rightff} is a variant spelling of "Rightfully"} Men thow art bounden by Love, And to Synff\footnote{\textit{Synff} is a variant spelling of "Synner"} Men thow art bounde by thyn Offyce // ffor a leche hath in housholde with hym, hem that he loveth / and he hath besyde also, woundyd and seke men, whom that he Recureth and maketh hool / ffor wher-to shulde Oon bere the name off a leche, but yiff he wolde helyn men off ther maladyes // Or wherto shuldestow be callly\textit{f} the Moder off Mercy / Or wher-to shuldestow ha be Chosen to be the Moder Off god, yiff thow aH-only shuldest loven good Men and Rightff\footnote{\textit{Rightff} is a variant spelling of "Rightfully"}, And with alle this shuldest nat done nor shewyn no mercy vn-to Synnerys / Trewly thow art holden to loven and to Cherysshen hem that be Rightff\footnote{\textit{Rightff} is a variant spelling of "Rightfully"}, And to hane mercy on hem that be Synff\footnote{\textit{Synff} is a variant spelling of "Synner"} // And that shewyth fful we\textit{H}
Mary, be our Refuge in Tribulation!

16923 by thylke Memoryal wrytyng off thy Secretys, which thyn owne Secretarye, Seynt Bernard wroth, Seyyng in thes wordes // 'Sapien(tibus & Insipien(tibus, iustis & peccatoribus, Debtricem te fleece.: Omnibus Omnia ffecta Est // To wyse men and to vfoolys, To Rightfull men And to Synuerys / thow hast made thy syluen doctour / ffor thow art made alle vn-to alle, by the plenteuous habondanne off thy Charyte. And thow hast opned the Bosom off thy Mercy so largely, that alle may taken off the plenteuousnesse ther-off // He that ys in Captivyte, Redempc/on; the Syke Man, Elthe; And he that ys hevy, Consolacz'on; And the Synuere, fforyiffnesse and Remys.syon« / And the KightfuH man, grace and pe/fecczon / 'Vt non sit qui se abscondat a. Galore eius' // So that noon off no degre may shrowden hym, but that the Sonwe of thy Charyte shal shyne vp-on hym; And syth thow art be-kome dettour to Rightfull men and to Synful men also // Alle SynfuH men may Iustly alleggyyn this vers vnto the, and seyn:

Therefore, Mary, bless them who made Thee blessed,

ffestina miseris / Misereri virgo beata;
Nam te si Recolis, miseris fsecere beatam;
Ergo, beata, miseros quorum te Causa beanit.

[Mary, be our Refuge in Tribulation! 16946
4 verses of 8 lines each, abab, bebc.]

(1)
O blyssed mayd¢ / ffour off alle goodnesse,
On alle SynfuH / ha Mercy and pyte;
Thynke how Synuerys / in verry sothiefastnesse were Causé f first / (who so [that] lyst se,) 16950
That ffolkys shuld¢ / blyssyld / callyn the,
Only ordeyne¢ / ffor ther Savacion;
Now, goode lady / off thy benygnyte
Be oure Refuge / In Trybulacion / 16954

(2)
Quene off hevene / off hell ek Empersesse,
Loodé Sterre / yealled off the See
To Marynerys / that Erryn in dyrknesse,
Thow art ther Comforte / in Alle aduersyte. 16958
Mary, be our Refuge in Tribulation!

Thy lyght, ffo ro Tempest maketh hem go ffe,  
And vp taryve / thurgh thy proteccion,  
At the have ne / off alle fffelyce,  
And ffor tecsape / Eche Trybulacion.  

(3)  
¶ O holy Sterri / ffyx in stabylnesse, [Stowe, H. 229, 11k.] Holy Star,  
With-out Eclypsyng / Or Mutabylyte,  
Ylych Cleri / shynyng in bryghtnesse,  
In whom the Sonne / sent ffo ro the deyete,  
lyste ffor to také / Oure humanyte,  
Off Mankynde / to make Redempzéion,  
That thow shuldest / O mayde, O Moder ffe,  
Be Oure Reffuge / In Trybulacion!  

(4) Lenvoye.  
¶ Pryncesse, excellingly off myght and worthynesse  
Alle Créaturys / as in dygunyte /  
Myn hertys body / my worldly Cheff goddesse,  
Pray thy Sonne / ta' mercy vp-on me. / [1 to have]  
Syth in alle méscheff / to thy grace I file  
Reffute to fflynde / And Consolacion.  
And syth my trust / ys Only Sette in the,  
Be my Reffuge / in Trybulacion. /  

Explicit.

2 And sothly, lady, I am Right wel a-knowe that I  
was constreyned off verray nede  
and necessyto, to ffilen to the ffor Socour and helpe,  
and Chacyd off Trybulacion to kome to the ffor Comfort and Consolacion /  
¶ And trewly, yiff I seyde the Contrarye, I shulde  
ffonle fflyllen off the Sotli. ¶ Now, trewly, I am  
mych holden vn-to Trybulacion, And owe Right wel to  
Callyn hyre a Maystresse off myn, that taught me,  
and was so goode a guyde to aryven vp at so holson a Port,  
and at so notable an have ne, to fflynde Reffuyt and  
Reffuge, ¶ O bylyssed lady, in the / ffor tyl I hadde  
gone to Scole with Trybulacion, I savoured fful lytil in  
the soote mylk of grace which dystalletli dorn ffo ro thy  
mercyable brestys to Synyerys, to fffoseten hem in ther  
grete nede, specially when they ffalle in Trybulacion.  
And trewly I may say, ffor my party, that Trybulacion
The Fourth Consolacion of afflicted Souls.

was a necessarie Maystresse vn-to me, lych vn-to a pro-
celle which dryveth a† sodeynly a Shypppe vn-to goode
aryvayllle. ¶ And necessarie ys also thylke sharpe
prykkte, that bryngeth hym that Erreth in his passage,
ageyn to the Right wey. ¶ And wel-full and blyssed
be tho betynges and Skowrynges, that Compellyn a
Chylde to declyne ffrom his trespacys and his Errours.
And ther-flore, blyssed lady, rather than I shulde be
Rekkeles to Resorte vn-to the, lat me Rather, vnder thy
protection, ffele somme party Off Trybulacion. ¶ And,
benygne lady, I beleue 'Verrayly, that, by the ordyn-
ance fff of thys blyssed Sonne, Was suffryd and ordyned
as a yerde in a Maystres hande to Restreyne neclygent
Children fffrom her Wanstonesse and ther trwallusye,
and to compellyn hem mekely to obeye the doctrine
and dyseçpylyne off thyr Mayster. ¶ And thus, lady, I
that am Slowly, Neclygent, and fffoward in alle vertu-
ous werkys, My Maystresse Trybulacion, with hyre
yerde off Dyseçpylyne and of Castrygacion, She hath
taught me to komme to the in my grete nede, ffor to
ffynde in thyr grete Mercy, Refuge and Consolacion.
¶ So that thow mayst covenably seyn to me the
wordys wretyn in the Sawter book / "In Tribulacione
innocasti me / In Trybulacion effere thow calyst vn-to
me." ¶ And Sothely, lady, I confesse me, and am wel
aknowe, that yt ys So; Beseching ffil mekely vn-to
the, with alle myn hoole herte, only off mercy and off
pytte, that thow lyst to seyn vn-to me, and gracyously
to Acomplysshe and fffulffen in me, thy pore servanzt,
the Resydu in effect, that ffolweth in the same vers /
"liberani te & exaudini te in Abscondito tempestatis /
17026 I ha deleynered the, and I have herde the in the dyryke
trouble off the Tempest that Assayled the." ¶ Now,
goode blyssed lady, do now so to thy pore servanzt,
and Releve hym, off thy mercy, in the Tempest off this
grete nede, and graunte hym off Synnes Remyssion,
to be vn-to hym Refuyt and Reffuge in euer Trybula-
cion / Prestante Vnigenito 2Tuo, qui est benedictus in
secula seculorum. Amen.

[Blank in MS. for an Illumination.]
Triibulation has driven me to take Refuge in God.

The Owyly Smyth / as ye shall here /
y-callyd / Trybulacion,
Whan She herde / myn Oryson,
And Sough / by noōn Occasyoun
I wolde nat leue / my Bordoun /
Nor my Skryppe / for no manace;
And sawh how / In the same place
I haddē Chose / to myn Entent /
Refuge / that was Suffycyent,
In alle Trouble and dysese,
Myn hertly Sorwyys / to apese,
And stynte / alle myn Aduersyte,
Anōōn she seydē / thus to me :

Trybulacion. /

T Tribulation. /

'T I am,' quod she / 'lyk off manere
To thylkē wynde / (as thow shalt here,)
That with his blast / maketh shif offte
The lovys Ryse / and flen aloffte
Toward the Skyes / hyē in the heyr. /
Thus haue I / causyē thy Repyr /
Thurgē my Trouble / prykeē thō,
Vn-to Refuge / for to fille. /

' caste thy look / towark the hevene / [Stowe, leaf 30t, bk.]
fler abowe / the Sterrys Sevenc /
In thy Contemplacion /
That wer but / as a leff her down,
flor-welkyd / and caste a-way,
Wych by the ground ful lowe lay, [Cotton MS. begins again.] [leaf 242]
But, thorg my conmyssoun,
I ha tourned the vp-se2-doun,
And many a-nother ek also,
With my trouble and with my wo ;
And with my toongēs I hem chace,
Agyyn the lord whan they trespac,
That I cause hem for to fille
To god, on hem to han pyte.

' And somme I have ek causydf offte
To flen vn-to the sterre aloffte,
To whom thow fleddyst with gret labour,
Tribulation drives the Strayers back to the right way.

Tribulation.

<table>
<thead>
<tr>
<th>Tribulation.</th>
<th>to be comforted by Her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>!ffor to have off hyre, socour,</td>
<td>Comfort and consolacion,</td>
</tr>
<tr>
<td>Ageyn al tribulacion;</td>
<td>Wher-in thou erryst neueradel,</td>
</tr>
<tr>
<td>But wroughest prudeantly and wel.</td>
<td>'Kep the wel in hyr presence,</td>
</tr>
<tr>
<td>'ffor, by verray experience,</td>
<td>As sonse as thou art from hyr go,</td>
</tr>
<tr>
<td>As I ha don to many on;</td>
<td>With my toongës made hem gon,</td>
</tr>
<tr>
<td>That wer out off the weye ferre,</td>
<td>Resorte ageyn vn-to that sterre,</td>
</tr>
<tr>
<td>Ther to haue proteccion</td>
<td>In every trybulacion.</td>
</tr>
</tbody>
</table>

And thus I kan, in many wyse,

With my yerdë wel chastysse

Swych folkys as be dyssolut,
And chace at hem in my pursut,

Namly, folk predestynaat,
And swych as be preordynaat

To kome vn-to savaciouw,
That kan in trybulacion

Suffren, and have pacyence.

And yiff that thou, for thyne offence, [C. & St.] 17100

Hast her-to-forn haad nede off me,

And, in partye, I ha to thè

Parcel declaryd off myn offys,

As thow mayst fele (yiff thow be wys) 17104

With-outen any gret owtrage
Don to the, or gret damage,

With-outen many wordys mo,

A diu! farwel! for I wyl go. 17108

And be war, in thy passage,

That thow do wel thy pylvgryme,

And in thy way be iust and stable,

Lych a pylvgrym good and hable.' 17112

The Pylgrym: [1]

[1 St., om. C.]
And as I stood allone, al sool,  
Gan compleyne, and maků dool,
Havyng no thynge vp-on to rest,
Sawe (as me seaptů for the beste)  
I leneed me on my bordoun;
ffor thogh that Trybulacioun
Wer defartyd in certeyn,
She sayde she woldů kome ageyn.
But I (wherso I wooke or slepte,)  
With my refuge, ay I me kepte;  
To have, by hyre, protecůoun
Ageyn ech trybulacioun,
But for that I, by gret owtrage,
Was off my port, wylde and savage,
Dyners off my condycůoun,
    And al day turnynge vp and doun,
fful off chaung and doubylnes,
Havyng in me no stabynlesse.
    And whyl I wentė thus musyne,
With-Inne my syllf ymagynynge,
I ffyl a-noon, in my passage,
In-to a woode ful savage;
Me thouhte the weye peryllous,
And by to passė, Encombrous;
I knew nat what was best to done,
ffor, in a woode, a man may soone
Lese his weye, and gon amys,
Or he be war; and thus yt ys,
As pylgrymes knowů wel echon,
That on pylgrymage gon:
Passage they fynde, narwh and streyth;  
Brygauntys lyn 2 ek in a-wayt,
And wylde bestys many on,
Tassayllė pylgrymes, wher they gon:
folk expert, the trouthė knowe.
    And in a valēy that stood lowe,
I sawh on stouden in my way,
Old and ow gly, off array
Dysguysed wonder queyntėly,
Off port and chere ryht vngoodly,
Semyng to me (yt ys no faylle)
That she woldé me assaylle;
Yt sempté so, as by hyr cher;
And al my lyff, fer or1 ner,
Radde I neuer, in book nor geste,
Off so merveyllous a beste;
Nat in the Book off Danyel,
Nouther in Ezechyel,
Nor in Thapocalyps off Iouan,
Swych a besté fond I noon.
I was abaysshed a-noon ryht,
Whan fyrst off hyre I hadde a syht;
In hyre I fond so many a lak:
ffyrst, she hadde a brookeé bak,
Corbyd and halfyng, bothé two;
Off rowh frese, she hadde also
A garnëment shape lyk a sak,
Wych she werede vp-on2 hyr bak:
Gret noumbre ther-on I tolde,
Off cloutys and off pachchys olde.
Aboute hyr necke, I sawh ek wel,
That ther heng a gret sachel;
She shop hyr no-thyng for the flyht;
ffor, that poket (to my syht,)
She felde yt ful (in éspeeyal)
Off Coper, yren, and off metal.
And as yt sempte to me also,
Hyr owneé tonge halp wel ther-to,
Wych heng out at hyr mouth ful3 long.
And aboute hyr necké strong,
Thys lady, with hyr corbyd bak,
Was y-moselyd with that sak,
Sowyd sore, that nyht nor day
Yt myghte nat wel falle A-way.
In noumbre she hadde (I gan beholde)4 [1 as I . . holde St.] Syxé handys, for I hem tolde;
2, the palms of a griffin.
And twyne (to myn Inspeccio[n)
Wer the pawmys off A gryffoun.
And I beheld the samé whyle,
In On hand she held5 a ffyle,
fforgyd off ful myghty stel;
And (as fer as I koude fel,)
The ffylë was ymad and ment
To ffylë brydles, off entent.

Touchyng e hyr other gournanuce,¹
She held also a gret ballaunce,
Only off purpos (yiff she konne,
To pesye the sodyak² and the somme,
And caste hem in the wynd in veyn,
And neuere to callyn hem ageyn:

A largë dyssh, ek I beheld,
In hyr hand now that she held.

And in hyr ffylë the hand a kroket;
And on hyr hed a gret mawmet.

Hyr syxthë hand she gan to launcehe
Lowë donz vn-to hyr hauncehe,
Wych causë was (vn-to my syht)
She haltede, and wentë nat vp-ryht,
Lyk as a crepyl, with potente;

Evene me thoughtë so she wente.

[9 lines blank in MS. for an Illumination.]
And, by maner off bataylle,
Thys vekkë gan me to assaylle,
Off malys and iynquyte,
And fellë saydë thus to me:

The old Avarice:³
'I swer to the, by my mawmet
Wych vp-on myn hed ys set,
In whom ys holy my plesauunce,
My trust pleynly, and my crounauce,
I have abyde vp-on thys way
Tawayte on thë ful many a day.

Ley donz thy skryppe and thy bordoun,
And do homage to my Mahown!

¹ Here the 15th century hand in the Stowe MS. 952 stops, and old John Stowe's handwriting begins, and goes on to the end.

² zodiac St.] 17200 (to weigh the zodine and sun)

³ St., om. C. 17216 and requires me to do homage to her Idol.
Avarice.

Without Avarice no man is sure of prosperity.

I must submit to her idol, or die.

The Pilgrim.

[leaf 241, bk.]

[Cap. iv.]
I ask her authority, race, and nation;
and what her Idol is, shaped like a marmoset.

[Cap. v, prose.]

Yholdé prudent, and ryht wys.
for no man hath, with-outé me,
Worthe nor no dygnyte ;
In hih estat ys no whyht Set,
But thorgly favour off my mawmet,
To whom thou must subnaytté the,
Or thou shalt deye ; so mot I the !

Pilgrim :¹

ffyrst, thou must declare me
Thy power and thy àuctoryte,
Thow oldé, ryveld off vysage,
Thy kynrede, and thy lynage,
Thy contre and thy nacioun,
And also off what region
That thou art born, (I wyf ffryst knowe,)
With bak and chyné courbyd lowe ;
The maner ek off thy mawmet,
Shapé lyk a marmoset:
Tel me hys condicioan ;
for me thyneketh yt no resoun
Off equyte, nor by no ryht,
Syth he ys downb, and blynd off syht,
I that am born off good lynage,
Sholde vn-to hym do now homage."

Avarice :²

‘ffyrst thow wylt fyrst yse,
And what my namé sholdé be,
I wyf, as now, no thyng spare ;
But the trouthe to thè declare,
That thou shalt (with-outé offence)
Yive to me the mor credence.

‘Yiff thow lyst the trouthe se,
Kom on a-noon, and folwe me,
And thou shalt (yiff thow kanst espye)
Heré me ful lowde crye ;
for I shaH³ sen, duryng my lyff, [Stowe, leaf 304, back]
The vale off sorwe and off styff," [³ shall St., shan C.]
The woful Interjection
Most ful off lamentacion.'

Pilgrim :³

¹St., om. C.
²St. & C.
³St., om. C.
And trewely¹ (I took good kep,) [1 trewdy C, truly St.] 17268
She wente vp to a fosse kane dep;
And ther she bad me lokë down;
Wher I hadde inspecioun
Off an abbey, wych encyrdel
(As I beheld the maner wel)
Was foundyd bysiden a cheker,
Squar as ys a Tabler. 17272

[8 lines blank in MS. for an Illumination.]
And I beheld² also with-al, [2 lokyd St.] 17276
Ther wer esches, bothe grete and smal,
Ther sawh I rookys and ek kynges,
And knyhtys (ek in verray soth)
Drawen, as a fiers y-doth
In travers wysë, by bataylle,
Encyrd other gan assaylle
Wyth sharpë swerdys, thys thanhtë me,
A dysguyysë thyng to se;
ffor at the ches, in al my lyff,
Sawh I neure swych a stryff,
Nor so fers A contenaunce;
ffor everyche gan hym sylff avaunçe,
Whan ther bataylle was ado,
To make hem redy for to go
To that abbay ther besyde,
And, be surquedye and pryde,
Ther to forrye, what they may,
Robbe and spoyll, and ber a-way,
And revë hem off ther rychesse,
And brought hem in swych dystresse,
That no thyng leffte to ther refut,
But made al bare and destytut.

Whan I hadde al thys yseyn, 17292
How al was makyd wast and pleyn,
Quod I, “what thyng meneth thys,
That thys cherche destroyed ys?
Thys ys (to myn oppynyoum)
The woful Interiecioun,
Wher-off pleynly (me semeth so)

The Pilgrim.
I follow her, [Cap. vi, prose.]
and see an abbey,
beside a chess-board,
with chess men on it,
where a battle takes place,
the pieces fighting with swords,
and when the battle is over,
plunder it,
and leave it bare.

[C. & St.]

[Cap. vii, prose.] I ask what this means.
The Pilgrim.

Avarice declares that she is the Church's ruin.

Avarice

Enerych wyse man sholde ha wo, 17304
And compleyne (I the ensure)
Thys vnhappy aventure."

Avarice:

[Cap. viii, prose.]

Wher thow be wel or evele apayd,
Lo her ys al that I ha sayd. 17308
Thys mescheff (yiff thow kanst yt se)
Ys ydon and wrouht by me,
And acomplysshed vp in dede,
Al-thogh that yt be no nede;  [Stowe, leaf 305] 17312

Wher-off, in his prophesye,
The nobyle prophete Ieremye
(As he that lyt no thyng to Feyne)
Wept sore, and gan compleyne:

'Alias! quad he, 'how the pryncesse,
Off folkys allē cheff maystresses,
Ys trybutarye, and bor douz,
And brouhte in-to subieçion!'

'The prophete wyster aform ryht wel,
That I sholde causen enerydel
Thys grete desolaczon;
And thys habomynacion.
I and myne (yiff yt be souht)
Have thys grete mescheff wrouht.

'This the custom (in substaunce),
Holy the maner and vsauce,
Off al that to my scolë go,
By my doctrynë to do so,
And so to werke, by my techyng;

fior ther ys nuther rook nor kyng, 17332
But ech off hem (for ther part)
Sorë studyen in that art,
Enerych off hem to fynde a waye,
How they may to me obeye.
Thow mayst me leve in sykernesse;
Ther owé werkys ber wyntesse.'

Pilgrim: 2

[Cap. x, prose.] 17310

'I may nat levyn (fer nor ner)
Thow sholdest han so gret power,
Wych that art so poryly
Avarice's story of the king whose Paramour was Liberality. 465

"Arrayed, and so dysguesly;
Halt and lame, (as semeth me)
Brokè-bakkyd, and foul to se.
And with al thys (I the ensure),
A verry monstre in nature,
(Who lyst looke, he shal yt fynde,)
And engendryd a-geyn kynde.

How sholdystow, with al thys thynges,
Ouer erly, dukys, kynges,
Have power or domynacion
To brynge hem in subieccion,
Sythen they, by gret noblesse,
Haven off kyndé swych fayrnesse,
And brouht forth by engendrure,
Kyndely, as by nature?"

Avarice: 2

Yiff thow wylt a whylé dwelle,
A good exaumple I shal the telle,
Reporte me wel in euery thyng:
'Ther was onys a myghty kyng,
Wych that hadde, to hys plesaunce,
A lady in hys governau?ice,
Whom that he louede paramour,
And took to hyre al hys tresour, [Stowe, leaf 365, back] 17364
Good 3 and Iowellés euerydel,
Be-cause that he louede hyr so wel.
And shortly, thus with hym stood,
She gouénded al hys good,
Whos name was Lyberalyte:
She was benygne, large and fre,
Wych, in euery region,
Hadde gret fame and gret Renoun.
And she dyde euere hyr labour,
So to dyspendyn hys tresour,
That hys worshepe on euery syde
Gan encrece and spredë wyde;
Gat hym honour and gret Flame,
And with al thys, a ryht good name.

'The story doth also specefye,
She made hys goodys multeplye,
PILGRIMAGE.
How Avarice imprisoned Liberality, & shamed the King.

Avarice,

'And cause the also, how that he
Was wel beloyd in his contre;
For love excellyth in worthynesse
Every tresour and rychesse.

But whan that I thyse dyde\(^1\) espaye,
I hadde ther-off ful gret envye,
And caste to fynde occasioun
For to tourne al vp-so-doun.

I gan taproche the court ful ner,
A-queyntede me with the porter
And with thoffycrys euerychon;
And in-to chaunbre I kam a-noon,
Wher as the kyng a beddi lay.

Whyl he slepte, I stal away
(Throgh my sleyhte in prevyte,)
Hys paramour Lyberalyte;
And or the kyng ye koude espaye,
Benchauiment And sorcerye
I gan at hyrē so enchase,\(^2\)
That she was voyded fro that place;
And, by fals collusion,
I shet hyre in a strong prysouz,
Wher I ha cast, (shortly to telle,)
Whyl that I lyve, she shal ther dwelle;
And in hyr stedē (off entente,)
To bedde vn-to the kyng I wente,
Whyl that he sleptē vnwarly.\(^3\)

I befind of Lyberalyte,
In hys Armys he took me;
At wych tyme, by sorcerye,
I blentē so the kyngēs Eye,
That I be-kam hys paramour,
And hadde in guarde al hys tresour.
Wherso that he wook or slep,
Off hys worshepe I took no kep;\(^4\)
Hys honour, gold, hys goodē fame,
Al I tournede yt to shame;
For he ne myghte (who-so me knewe)
Sfynde noon offycere mor vntrewe.

\(^{1}\) dyd this St.

\(^{2}\) tenchase St.

\(^{3}\) slept vnwarly St.

\(^{4}\) Stowe, leaf 306

[Cap. xii., ]

Seeing this,

the old hag Avarice went

to the court,

stole away

the king's

paramour

Liberality

while he

slept,

and shut her

up in prison.

Then Avarice
took her

place by the

king's side,

by enchantment,

became his

paramour,

and turnd

his honour
to shame.
Avarice was begotten in Hell by Satan.

I am the same (thys the cas),
Off whom that whylom wrot Esdras,
Apesmenen, wych, hyr syliff al sool,
Made the kyng so grete a fool:
When she was hevy, he was sad;
When she lowh, than he was glad;
She took hyr crowne, and leyd yt down,
And he, by lowh subieccioun,
Al hyr lustys dyde oheye,
ffor he durste hyr nat with-seye:
Thus yt stood, and thus yt was,
As thow shalt fynde in Esdras.

By wych exemple, thow mayst see
That yt fareth thus by me;
ffor I kan, by my werkynges,
Deeyeuc pryncees and ek kynges;
And al the meyne off the cheker,
I kan make off herte enter,
To robben abbeys euerychon,
And to dyspoylle hem, on by on,
With-outen any compassioun.

And touchyng ek my nacioun,
And my name (yiff I shall telle,)
I was engendryd fyrst in helle;
And ther the pryncè Sathanas
(Yiff thow wylt wyte,) my fader was;
And in that Valey Infernal
I was begete: lo her ys al.

And my name ek to devyse,
I am callyd Covetyse
(Off verray ryht, and nat off wrong,)
And Avaryce, somwhyle Among;
But Coveytesy, men calle me
Off verray ryht and equyte,
When I am mevyd in my blood
To coueyte other mennyss good.

Avarice

is she of whom Esdras wrote (1 Ede. iv. 29—31), 'Apame, the King's consubine' (Josep. Antiq. lib. 11, cap. 4, Babæus Themæus), who made a fool of the King, and took off his crown.

Avarice

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18442
'Avarice's hands are like a Griffin's paws.'

Avarice

is ill-clad on purpose,

so as not to waste money on clothes.

Avarice is ill-clad on purpose, so as not to waste money on clothes.

She's like a dog on a haystack.

Her hands are made to take, not to give.

She shuts up all her gold.

Her desire is insatiable.

'Wher they be wel or evele apayed.

'And that I am thus evele arrayed,

I do yt only off entent

That my gold ne be nat spent,

On clothys wastyd, nor my good.

And levere me were, bothe gowne and hood

Wer with wermys day be day

Conswmyd, and yffret a-way,

Than poré folk (so god me spede,)

Sholdé were hem in ther nede;

ffor I caste me nat at al,

Neuere for to be lyberal

Whyl I may walken on the ground;

ffor I resemble vn-to that hound

Wych lyggeth in a stak off hay,

Groynynge al the longë day,

Wyl suffre no beste ther-to to gon,

And yet hym sylff wyl eté noon.

'Myn handys off merveyllous fasoun,

Lyk the pawmys off a gryffoum,

Be mad (wher-so I slepe or wake,)

Nat to yive, but for to take.

To axe me good, wer gret folly;

ffor thys my purpos, (fynaly,

And as me semeth for the beste)

To shette my gold vp in my cheste:

Thys al myz hool entencion,

Offys and occupacion.

Al good, wher yt be grene or rype,

I kan wel glenyu, I kan wel grype,

Bothe to-form and at the bak:

What I may gete, goth in-to sak,

Off entent (be wel certeyn)

Neuere to taken yt out ageyn.

'My wyl ys euere vnstaunwchable,

And my desyr in-sacyable;

My thouht nor myn affeccioun

Ha neuere ful replecioun.

I am the swolwh (who lyst to se)

Wych that in the saltë see,
Avarice is tied to her Riches like an Ape to a block. 469

'Al that enere goth forth by, 17501
He devoureth yt utterly, 17502
And neuere ne sent no thyng ageyn. 17503
Tawaye ther after wer but veyn, 17504
flor shortly, he devoureth al, 17505
Coper, yren, and metal; 17506
Al that peyseth or yiveth som, 17507
To the botmë yt goth3 down, [1'botome it goythe St.] 17508
To gretter wrak thin on a rok. 17509
'And as an Ape vn-to a blok 17510
Or to a clog, tyed with a cheyne, 17511
Ryht so I do my bysy peyne ; 17512
I teye my sylff (by gret dystresse). 17513
And byndë me to my rychesse ; 17514
I bynde yt nat; yt byndeth me, 17515
That I am bonde, and nothyng fre, 17516
ffor to have theroff plesauence. 17517
ffor lak only off suflysauence, 17518
I am so teyd (I may nat skape,) 17519
With a clog, ryht as an Ape, [Stowe, leaf 307] 17520
Wych in soth so letteth me, 17521
That I ha no lyberte 17522
To gon at largë hili nor lowe. 17523
'And yiff thow lyst also to knowe 17524 [Cap. xv, prose.]
What my vj² handys be, [2 syxè 473.17666]
I shal declare a-noon to the, 17525
And make a demonstration : 17526
I Gryppe and streyne lyk a Gryffow, 17527
And faste I holdë ther-with-al 17528
Coper, yren, and ech metal ; 17529
Streyhtly kepe yt in myn hond, 17530
Bothe in water and on lond. 17531
And thow aflorn dyst neuere se 17532
So cursyd handys as they be; 17533
Enaranyd abouten Envyroun 17534
With the pawmys off a Gryffoun. 17535
'The fyrstë hand (for to dyffyne) 17536
By ryht ycallyd ys 'Ravyne,' 17537
That sheweth Gentyl outward alway, 17538
Tyl that he² may cachche hys pray ; [3 it st.] 17540
As an Ape is tied to a clog, 17541
and has no liberty. 17542


"Dyspoyleth\textsuperscript{1} pylgrymes est and west,\textsuperscript{1} dispoylyn St.] Bothe in woode and in forest,

With-ouoten any excepcion:

Thys ys my conducion,

To robbe and reue with al my myght.

'I cleymé al thying myn off ryht;

Myn hand ys lyk vnto a kyte:\textsuperscript{2} lyk to C., lyke to St.]

I také chykenys that be lyte;

Wher I ham fyndé, fer or ner,

I ber hem hoom to my dyner.

Gret robberie, on folk I make;

Hors and carté, bothe I take,

With porvyauce and wyth vytyayle.

And off malys I wyl nat faylle:

Yiff a pore man haue a kowh,

Oxe or mare that draweth hys plowh,

I make hem selle hem by duresse,

fior to stauce my gredynesse,

Wher any swych I kan espye.

And as an yreyne sowketh the flye,

And hyr entroyllis\textsuperscript{3} draweth oute,\textsuperscript{3} entralls St.]

Evene lyk I reuene aboute,

And cesse nat, when I ha be-gonne,

Tyl that I my pray ha wonne.

'The tother hand, to do gret wrak,

Ys set behynden at the bak,

That no man ne sholde espye

The maner off my robereye.

So secretly I kan yt vse,

Outward my falsnesse to excuse.

Thys hand ful hili vp-on A tre

Maketh many on enhangyd be;\textsuperscript{4} Stowe, leaf 307, back] 17572

And wity hys fleet (wych ys nat fayr),

fior to waggen in the hayr\textsuperscript{4} \textsuperscript{4} ayre St.]

ful hili a-loffte, yt ys no dred.

'Thys hand, fro many manhys hed,

Causeth the Erys be kut away;

And thys hand, fro day to day,

Ys the hand off gret dyffame,

Callyd Cuttepurs by name,
"Wych hath a kuyff ful sharp of egge, And yet he dar no Gloys bege; fi for, to vse his robbery Off the gloves openely, He kepeth hym cloes, al out of syht, In narwe lanys, vp and down. 

When that the monē ys go dou, Than he maketh his ordynance (By grete mescheff and grete meschaunte) 

And for to havnte ther robbery: On no thynge elles they sette her thouht, 

Thys hand, by force, ageyn al ryht, Breketh vp howsys toward nyht, Bothe in bowrys and in hallys, And maketh hoolys thorgh the wallys, 

Thys hand kan dygge and makē mynys; Thys hand kan Royne also florynys; Thys hand ful selde hath any reste; Thys hand kan brake Cofer and cheste; Thys hand, (in cold and ek in hete,) Kan falsly selys counterfete, And the pret ther-off y-graue; And thyss hand wyl also haue (By som Engyn, or slehyhte weye) 

Vu-to euery look a keye. 

Thys hand kan forge (I vndertake) 

ffals monye, and the prett make. 

Thys hand in frende5 I dar expresse) 

YS callydPoitevyneresse, flor yt forgeth (thys the ffyn) 

A monye callyd Poitou. 

Wych ys in valu (by a-countyng) 

Thys hand ek falsy beyth and sylleth; 

Poitevyn, monnaie de Poitou. 'Une poitevyn, c'est le quart d'un parisi (1278 Carl de Ponthieu, Richel., 1. 10112, 1o, 159 re.)' —Godofroi. Sol Parisien .. as much as the Tournois & a quarter. Sol Tournois, The tenth part of one shilling.—Cotgrave, 1611.
'And in reknynge, thys hand mystelleth.
Thys hand also (yt ys no drede)
Kan spoyllé folk when they be dede.
Thys hand kan al the nyht wachehe,
And ful streythly glene and kachche, [Stowe, leaf 398]
And rendyn vp (yt ys no nay,)
Al that enere lyth in hys way.
' Thys hand, thogh men haddé sworn,
Kan robbe and bern away the corn
Out off bernys and garnerys;
Thys hand kan ferette in konyngherys
Be nyhté tymé, whan men slepe;
Thys hand, by holys kan in crepe,
And bern a-way what he may fynde,
And lyst to leue nothyng behynde;
Thys hand maketh ydel offycerys
And many falsé labourerys.
Thys hand (ageyns al resoun)
Doth many gret extorsion
In euery lond and ech contre, [2 in struck out, a over C, and St.]
Worthy enhangyd for to be,
Yiff the falsnesse wer yknowe
That he doth, bothe hyh and lowe;
ffor thys hand wyl neuere spare
Poré folk, to make hem bare
And nakyd (off enteneion)
from al ther pocession.
' My thryddé hand, mad by gret wyle
With the wych I ber the ffyle,
I shal, as kometh to remembrancce,
Declaré to the (in substancce)
What thyng yt doth specefye.
And the trouthe doth syngefye,
Thys hand ys wrouht ageyn nature,
Wych euere doth hys besy cure
Alway (off entent vntrew)
Avarice's 3rd hand, Usury. Her Balance.

And encre in hys entencion
He ffynt out weyès sotylly
ffor tencresse hymn-sylff ther-by;
By maner off enchauntment
He ffyndeth out (in hys entent)
To tourne, by hys sotylte,
A Tourneys to A parysee; 1
By hys engyn, wyl yndertake,
Off fyvë, sylfe for to make.

Thys hand kan also (in certyn)
In gernerys shette vp hys greyn,
Abydynge (with an hevy chere)
Tyl ther kome A dere yere,
At avau?itage yt to selle,
And the pans ful streyghtly telle,
Vsyng ther-in ful many a whyle.

And thys hand that halt the ffyle, [Stowe, leaf 308, back]
Wasteth bothë gret and smal,
Consumeth and devoureth al,
Off porë folkys, the substauence:
I pray god yive hym evele chaunce;
ffor nothyng may thys fyle endure,

Thys hand yeallyd ys ' Vsure,'
Vysyl in ful many place,
Wych ys to god a gret trespaces,
Bothe at marketys and at ffayres.
And also provostys and ek mayres
In touës, borwys and cytes—
ffolk off hyf and lowh deeges—
Echon they may nat hem excuse,

But that somne off hem yt vse.' 17688

Pilgrim: 5
"Declarë to me (in substauence,)
Wher-off serueth thy balau?iche.
I trowe thow wylt ther-in ryht sone
Peysë ther-in bothe sonne and mone,
The sterrys ek, or thow ha do,
And the zodyak / also."

Avarice: 6

Lerne, and ynderstond me wel,
Avarice tells me the meaning of her Balance.

God set the sun in the zodiac, to give light to all the world.

But Avarice wanted it all for herself.

And I shall tell you this:

Gracie diu, ful yore agon,
Among the planetys everychon,
(As clerkys wel rehersé konne,)
In the zodyak sette a sonne,
flor to shede hys bensy shayght,
And to mynstyre hys cler lyght
Indifferently (I the ensure)
Vn-to every creatures,
And to be comoun, ther-with-al,
To al the world in general;
To make the Erthe with frut habounde,
That ther wer no dyffauti founde.

'Wher-off (yiff I shal nat lye)
I hadde in herte ful grete envye;
ffor, yt wente nat as I wolde;
ffor, my wyl were, that yt sholde
Vn-to my lust appropryd be,
By example as thou shalt se.

ffyrst, ageyn[e]s al resoun,
I wolde, by vsurpacion,
ffro poynt to poynt in ech degre,
The zodyak sholde obeyé me,
Sonne and mone (ageyns alle skyll),
Wynd and wether were at my wyll;
Al put in my governaunce,
Yt to weye in my ballaunce.

'Al thes thyng (as thou shalt se2)
I vsurpe yt vp-on me:
The yer, I weye yt in ballaunce,
And selle [yt] ek at my plesaunce;
I selle the wyke, I selle the day,
(To wych no man dar seyé3 nay)
Somtyme by twelue and by thrtytene,
By twenty ek, and by nyntene;
And in a yer (who kan yt telle)
The pound for xxv pans4 I selle;
The moneth also, by reknyng,
I selle for ix. or x. shyllyng;
The wyke also for fy. or fyve,
'At a-counte that we nat stryve
After the somme, whan al ys do,
That my loone kometh to;
And lyk as euer man doth take,
Ther-on my rekyning I do make.'

Pilgrim: 1

Than, quod I anon, "lat se
Touchyng that I shal axen the;
I wolde ther-on have thy devys:
Her ys a woode of lytel prys,
Wych a woodeman selleth me;
And in the salé, thus seyth he,
'fior xxx. 17 shyllyng I wyl yt selle,
So that a-noon (as I shal telle)
That thow to me, (lych myn entent,)
Makè to me thys payémënt
With-oute any mor thy delay.
But yiff I graunte a lenger day,
As thus, tabyde a yerys space,
Thanne I wyl (withouté grace 2) [2 without grace St., C. burst]
Have fourty shyllyng (by inste rekyning) [c. è st.]
By-caus off myn áhydying:
Vp-on thys caas I woldè se
Whér lyk (as yt semeth the)
The sellere off the wych I telle,
Outher peysseth or doth selle
The tyme, outhere the zodyak,
Off the wyche to-form we spak.'

Avarice: 3

'Touchying thys thyng, now herkne me,
And I shal answërren vn-to the :
Thys cas (yiff thow lyst to lere,)
Ys vnderstonde in twey manere:
Par cas som manu, (as thou shalt se,)
Off nede and off neceessyte,
Hys woode, that were by good reknyng
Worth off vahu syxty shyllyng,
fior verray nede and indygence,
Off bothe to makè recompense,
fior fourty shyllyng doth yt selle;

17736 Avarice.

17740 The Pilgrim.

17744

17748

17752

17756

17760

17764

17768

17772

A woodman
sells me a
wood for 30s.

If I don't pay
for a year,

he charges
10s.

Does the
seller sell the
time or the
zodiac?

says the case
is to be un-
derstood in
two ways;
if a man is
forst by want
to sell a wood
worth 60s.

for 10c.
Avarice.  

The cause pleunly for to telle, 

He muste haue redy payement.  [Stowe, leaf 399, back]

Thys marchaunt (to my Iugemént, 17776

Who-so off resoun lookë wel)

The tymë selleth neueradel;

'But that marchaunt (with-ontë wher,)

That abydeth al a yer,

Off hym the cas stant other wyse,

As I shal to the devye:

But of old, woodsellors sold by length and breadth,

and said,

'You shall have the wood for so much,

[leaf 252, bk.] If you pay cash down.

But if you don't, you'll pay a higher price for longer time,

as the wood 'ill grow,' 

If the seller warnd the buyer before-hand,

he didn't sell time.

But if the wood were cut down,

and couldn't grow,

and still the seller raised his price,

The cause pleunly for to telle,

He muste haue redy payement.

Thys marchaunt (to my Iugemént, 17776

Who-so off resoun lookë wel)

The tymë selleth neueradel;

'But that marchaunt (with-ontë wher,)

That abydeth al a yer,

Off hym the cas stant other wyse,

As I shal to the devye:

By Oldë tymë (lyst my tale,)  [1 Old C., St.]

Chapmen that made off woodë sale,  [2 of wood mad St.]

They made her sale (who taketh hede)  17785

By A mesour off lengthe and brede;

And to the byggere they wolde seyn:

'Yiff thow wylt my woddë beyn,

At O word, (so god me saue !)

At swych a prys thow shalt yt haue,

So that my payement be leyd down

With-outen mor dylacion.  17792

And yiff thow byde a yerys day

Off my payment by dillyay, 5  [3 delay St.]

I shal the telle by short avys,

I wyl yt sette at hiher prys;

ffor yiff that I A yer alyde,

My wode shal on ever swych "

Wexe and encresse (I the ensure),

And multeplyen off nature.'  17800

'And yiff the marchaunt, in bargenynyng,

Telle hym thus in hys sellynge,

To-torn, or that the wode be bouht,

The tyme in soth he selleth nouht,

Nouther weyeth yt in balleunce;

But yiff the wode (par cas or chau7ice)

Wer yhewe, or feld a-doun

Tó-for ther convencion,

Wych aftherward (wo kan espaye)

May nat encresse nor multeplye;

Yiff he sette the sale vp sore,

As thus to sellyn yt for more,

By cause off bydyng off A yer,—
'Than I suppose (with-ouët wer,)
He peyseth (as I rehersë shal,)
Hys long abydyng tyme and al.
'But whan the wode may multepleye,
Wexe and encreasing at the Eye,
Than thecenteres and weaponry al
Ys mesuryd in espécyal,
And yw eyed in ballaunce,
Who loketh euery circumstance.
'Now shal I make descrepcioun,
And a cler declaracion
(Ififf thow kanst wel vnderstond):
Thys dyssh that I holde in myn hond,
(In frenche callyd 'Coquynerey'
And in ynglyssh 'Trwandrye,')
Thys hand I vse in brybery,
In beggyng and in lasyngrye.
At euery dore I axe and crate,
My sustenaunce for to haue,
And offë sythe (yt ys no dred)
I put vp many a lompe off bred
In to my sak, (so mot I the,)
And kepe yt tyl yt mowlyd be,
That yt may nothyng avaylle.
'And euery man I kan asaylle
With myn Importable cry,
I sparë noon that goth forby;
And thus I axë my purchase.
And I wyl payen in no place,
What vytaylle euere that I spende;
And to nothyng I do1 entende, 
[1 that I St.]
But for to axen and to crye;
And al labour I do defy;
I wyl nat travaylle in no wyse;
I kan my sylff so wel des guise
With my mantel al-to-ren, 
That the peple ys verray blent
With my fals illusions
And feyned symulac'ioun.
'I crye and coniure al the day

Avarice then tells what she does with her Dish Tru-

Avarice's 4th hand, False Semblance, & its Beggar's Dish. 477

17816: then he weighted time.

17820

17824

17828

17832

17836

17840

17844

17848

17852
On ppylyiroyes that passe by the way,
As I wer fallyn in A rage;

And wer that folk ha most passage,
Ther I kan sytte in gret dystresse,

And crye on hem for ther almesse
With a pytous feyned face.

And, in hem to fyndé grace,
I feyne ful many a mallady,
As I wer in A dropësy,
Or sodeynly podagre falle;

And alway, after good I calle;
I feyne me blynd, I feyne me lame;
And for to lye, I ha no shame;
I crye with bak ycorbyd doun,
And makë many a pytous sou.

And thogh I fele no maner peyne,
I kan ful wel a causë feyne,
That I am falle in indygence,
for to beggyyn my dyspence.

And yiff that folk ne yiff me nouht,
Than with a grucheynghe hevy\(^1\) thought
I curse hem in-to helë pet.
Myn herte on malys ys so set,\(^2\)
On a\(H\) I wolde avengyd be,
That wyl no pyte han off me.\(^3\)

\(\text{Thys} \text{ys the hand off faussemblauwce;}\)

And with thys hand, I kan avanne
Alle thys trwauntys eurychon
Wych that on my dauncë gon,
That, by her offyce and her name,
ffor to axë, haue no shame:
Brybours that gon vp \(\text{and doun,}\)
Devoyde off occupaczioun,
And lyst hem sylff nothyng avanne,
To travaylle for ther sustenauçée,
As thow mayst sen ful many On
That aboute the world so gon.

Somme axë bred, somme axë chese;
And for that they wer loth to lese,
Somme axe clothys and cootys okle;
Avarice's 4th hand, False Semblance, & its Beggar's Dish. 479

Avarice.

And some off hem arr ek ful bolde,
Off dyvers honsys to axe a rente,
Wych on the byldyng neuere spente, 17896
As mensstrallys and Tregetours, 1
[Trigetours St.]
And other feyned sowdyours,
That with patentys aboute gon;
And among hem euerychon, 17900
I holde thys falsë pardownerys.2
[2 Many leaves, Chapters 24-32
of the prose, are here out of C.]
3 I will nat spekyng of no frerys, [2 Stowe MS. 952, leaf 310, bk.]
whiche, in every region,
ar bound by theyr professyon
vnto wilfull povertete.
wherfore they haven lyberte
to beggen, as them selfff affyrm,
and on this text they them confyrm:
Christ axyd, when he was her[e] man,
water of the Samaritan—
I mene, the woman at the well—
in erthe, when he dyd her[e] dwell;
wherfore, befull [it] is to frerys,
sythe they be no processionerys,
to get theyr lyvelode wher they may.

'To ther beggyng I say nat nay,
so that they sayn[e] not in dede
to ax[e] nat, but for veray nede,
theyr treuw[e] sustentacion,
without all symulation,
that wilfullly men to them profrys;
nat to shut vp gold in coffers,
nor to setten ther labowr
to gathar and hope gret tresure.

'as to myn opynyon,
I hold it no perfection,
thowghe that my dyshe & my sachell
can techen them the craft [ful] well;
for both[e] two (in sothfastnes)
be gret[e] tookens of falsnes;
and who that evar dothe them vse,
I ne can them nat excuse,
bothe of hyghe and low degré,
Avarice's 5th hand with the Crook given by Simon Magus.

'Stowe MS. 952."

"Avarice."

Her 5th hand with the Crook.

The Crook was given her by Simon Magus.

The S of Simon is crokkt

like the staff of a bishop or abbot.

Avarice is the Abbess of the Abbey Simony.

By her 5th hand the hateful vice of Simony was brought into Christ's church.

'but they be servants vnto me.

'And also, yf thou dost to loke,
touchynge myn hand eke with the crooke,
I will the tell, or I ha do,
in what wyse I cam therto:
thou shalt know[e] certaynly,
that Symon Magus and Gyosy,
bothë twayn, in theyr entent,
made ther-of to me present.
but the crooke, by oblacion,
was gyven to me of Symon.

'and yf I shall the truth the atame,
the fyrst[e] letter of his name
is an .s. (who takythe the hede,)
of shape y-krokyd in the hed;
and of his name (be well certeyn)
it is chefe capytall & cheftayn.
thow wost full well thy selfe, ywys,
that every .s. y-crokyd is,
lyche a crose highe in the top,
lyche the staffe of a byshope,
or of an abot, wher it be,
thow mayst example ther-of se.

'and of an abbey, in sothmesse,
I am callyd an abbesse.
whiche abbey, by gret vyllenye,
y[s] callyd symonye.
and as myn hand her with this hook,
of the .s. his nam[e] tooke,
ryght so, in conclusion,
symonye cam of symon.

'and fyrst thou shalt well understonde,
that by falsnes of this hond,
most horryble and odlyous,
was brought fyrst in-to christis hous
the falsë vyce of symonye.
and by his feyned trecherye,
by his sleighthe, and by his gyn,
at the dore he cam not in;
but at some travas, lych a theffe,
Avarice's 5th hand. False Shepherds. Sellers of holy Offices. 481

'wher he dothe full gret myschefe;
for wher so evar he dothe aproche,
with this staffe he can a-croche
the herts of folks by covetyse,
and ordeynythe in full cursyd wyse
shepards to kepë christis shepe,
whiche of theyr offyse toke no kepe.

'an herd man is [y]sayd, in dede,
only, for he shuld[e] fede
his shepe with spyrituall doctryn;
but they draw by an othar lyn:
they may be callyd, for ther werkynge,
pastours only of fedynge.

I trow, the most[e] part of all,
men shuld them rather wolv[e]s call
than trwë herd[e]s; yong and old,
they come to robb[e] christis fold;
they shuld ther shepe from wolv[e]s were;
the wool, the mylke, a-way they bere.

I can not se wher-of they serue,
that lat ther shepe at meschefe starue,
and put them selffe in gret defame.

'and they would ekë makë lame
gracë dieu of cursyndnesse,
lyke as I shall a-non exprese,
ffrom the trone of hir mageste,
by gyfte of temporalite:
his fals office I can well tell;
he can now byen, he can now sell,
by bound[e]s of collusyon;
and all comythe in by syr symon.

yet at the last it shall be found
that gracë dieu is nat bound,
ner, hathe not lost hir fraunchise
by none suche fals[e] marchandyse,
as comythe in by symony,
PILGRIMAGE.
A. 's 5th hand. The users of Simony are worse than Judas.

\[Stowe \text{ MS. 952.}\]

Avarice.

Her 5th hand sells and buys God's grace.

The buying is Simony; the selling is Gyésite, the sin of Gehazi (Vulg. Gesi, Gesi), 2 Kings v. 20 ff., the taking of money for spiritual gifts.

Those who sell holy offices are like Judas,

\[St., \text{leaf 312}\]

nay, worse than Judas,

for he restor'd the pence he took,

while the Simonists never return money.

Whatever goes into Avarice's sack, never comes out again.

' nor conetyse of Gyésy.

'this hand also with his crochet,

in swyche a maner is yset
to sell and byen this gret vertwe
whiche is callyd grace dieu;

but, kyndly to specify,

the byggyng is callyd symony,

and the sellyng in certeyn,
(for to speke in wordès pleyn,)

they that it sell, for gret or lyt,

bene y-callyd Gyésite;

but symony, (who can entend,)
dothe bothe nam[ç]s comprehend;

and all that woldè thus enchace
grace dieu out of hir place,
to sellen hir for gold & good,
they be mad, or el[le]'s wood;

and resemblen (in swiche cas,
I dare affirm,) unto Judas,

that ih'esu christ for mony sold
full fallslly, and the panns he told.

'and suche folke (as thynkythe me)
wers than iudas, yet thay be;

for the pennis that iudas toke,
afterward he it forsoke,
and restoryd it agayn;

but this folke, be well certeyn,

will for no predication
never make restitution,
and cawsë why, (who lokythe the well,)
is only this, for the sachell

whiche hangythe fro my nekè doune,
of nature and condicioun:

'what-evar into my sake ther gothe,
(who that evar be lesse or lothe,)
it will never ysswe out ageyn;
the entre is bothe large and pleyne,
and the mouthè to gon in by
is evar open at the entry.

but to comyn out, that wyll nat be
Avarice's 6th hand, Treachery. When she's a Draper. 483

by no maner of sotelte;
the way is narow & streyght certeyn,
for to comyn out ageyn,
lyke a wyle in a ryver,
to cache the fysche bothe fer and nere;
the entre large / the comynge out
is so strayt, it stant in dout.

'A-nothar hand I have also,
with whiche I werkē mychē wo
by a maner of roberye:
and it is callyd 'trecherye,'
withe the whiche, (who can conceyve,)
full many folk[ēs] I deceve.
vndar colour of ryghtwysnes,
I do to folke full gret falsnes,
that be symple and inoect.
withe my frawd they be so blent
in marchandysē that I vse,
I can my selffe nat well excuse.

'in deceyt stant my labowr,
by fals weyght and fals mesure :
by large mesure I can byen,
and streight mesure I sell ageyn;
in byggyng I wyll ha trwe wayt,
but in my salle I do gret slayt,
bothe in peys and in balance.

'with sober cher and countenance
my chaffer I can well sell,
and to symple folke I tell
that it is bettar than it is,
and wittyngly I do a-mys
touchyng the pris, how that it gothe,
and falsly swere many an othe,
sober all-way, and sad of chere.

' and whan that I am a drapere,
I hange out courteyns in the lyght,
for to blyndē folkēs syght,
that men may not sen at yē full
nothar the colowr nor the wull;
set it at hyghē pris thereto,
and swere I myght ha sold it so
the last[e] day, to a chapman:
thus I begyll many a man

\[Stowe MS. 952.\]

Avarice

cheats in horse-dealing,
and with sham pardons and reliques.

She steals images out of abbeys, repaints them,
sets jests on them,
puts blood and milk in them,
and makes holes for the fluids to run out, as if by miracle,

These she shows,

with sham popes' bulls and bishops' seals.

and swere I myght ha sold it so
the last[e] day, to a chapman:
thus I begyll many a man

\[Stowe MS. 952.\]

Avarice

cheats in horse-dealing,
and with sham pardons and reliques.

She steals images out of abbeys, repaints them,
sets jests on them,
puts blood and milk in them,
and makes holes for the fluids to run out, as if by miracle,

These she shows,

with sham popes' bulls and bishops' seals.
'and yet I use another whyle:
I go to faytours of entent,
and make them eke of myn assent,
and, by fals colusyon,
and cursyd dissymulation,
I menë suche as ha no shame,
to fayne them selfe bothe the blynd and lame,
crokyd, halt, and dome with all,
on euery leg a gret mormall,
full of plastars old and new,
to make the people on them rew.

'and, for more decepcion,
I make them to be leyd a-doun,
'to forn the ymagys down to ly,
and for helthë lowd[ë] cry,
ther to have amendement.
and they and I of one assent,
I lyft them vp my selfe anon,
and make them on ther fet to gon
with-outen eny more obstácle,
as all wér wrowght by myrácle.

'the people, takynghe none hede therto,
suppsythe pleynly that it wer so;
with offerynge and with pilgrimagis
come full oft to suehe ymagis,
for to done ther observaunce:
and thus I can my selfe avaunce
as othár loséngars can,
with good that is full falsly won,
whiche that the people obeyethe full sore.
but of this thynge, as now no more
I wyll nat makë réhersall.

'& for this hand may myche avyale
to preft me bothe day and nyght,
I take none hede of wronge or ryght,
thoughe it to folks do gret domage,
whill I ther-in fynd ádvantage,
it hathe of falshed many a braunche,
and why? I put it to my haunche,
and to my tonge reyse it agayne:
Avarice's haunch, Lying; and tongue, Forswearing.

Avarice.

Her haunch is Lying; her tongue, Forswearing,

the cause I will vnto the sayne:

myn haunch is calyd lesynge,

and my tonge forsweeneyge;

and, to this twayn, trechery

is famylyar, and of aly,

and to them bothe, of kyndly lawe,

of custome she will evr drawe.

wher they ben old or yong of age,

they be echon of o lynaige,

and, by hyre, fyrst, certeyne,

myne haunchë cawhtë this spaven.

'she made my tongë fyrst taplye
to fynd out lesynge, and to ly;

and of lyenge I made to-forne,

was forsweeneyge fyrst yborn;

for wher that evr forsweeneyng be,

lesynge is nyhe, as men may se;

and wher-so-evr that they go,

barret is nat for them fro;

all thre bene of on accord,

with truthe evr-more at dyscord.'

pilgrim:

'Tell on, I pray, let me se
in what wysë may this be;

thow callyst thy tonge 'forsweeneyge,'

and thy haunchë also 'lyenge,'

whichë is so halt and corbyd doun);

tell me here-on some reson.'

Avarice:

quod avaricië, 'lay to ere,

and anon thow shalt well here,

how that I this othar day

mett with truthe vp-on the way;

withe her was also equite,

and bothë tweyn, I dyd se.

of them, as I tokë hede,

how they begged bothe ther bred;

they were so poorë bothë two,

for theyr frynd[s] wer all go.

and yf I shall the truthë showe,
How Avarice got a Spavín in her Leg. Her Tongue. 487

'this day they ha but frynd[œ]'s fewe,
ne now ne shal, yf that I may.

'and when I met them on the way,
I gan to turne the bake full sone;
with them I had no thynde to done;
for me sempte, to my plesaunce,
they myght me no thynde avaunce,
 nor no profit done to me.
therefore from them I gan to fle
over the feld[œ]'s as they lay,
and I ne cept none hyghè way,
but forthe, lyke myn opinion.
as I rann, I fell donee;
and with that fall ther was no gayne,
but that I cawht a great spavayne
 upon my lege, whiche made me
for to halt, as thow mayst se;
and sothly yet, (who lokè well,)
to halt, I hate it nevar a dell.
for when with haltynge I am dull,
it makythe my sake to be more full;
haltynge dothe me more avaunce;
therby I makè chevysaunce,
for in haltinge is no synne;
who dothe vpryght, may nothyng wynn;
haltynge me wynnythe many a grote,
it maketh me hatter than my cote,
that I must my tunge in sothe
cast out as a doggie dothe.

'and than full offe it falleth so,
that to the kyng[œ]'s court I goo,
and am ther, of no man afferyd.
and when I have the lawè's leryd,
and am come to hyghe estat,
than I become an advocati,
and makè folk[œ]'s to me drawe,
swyche as hav to don with lawe.

'but first I swere, with-out[œ]n] doute,
my tunge I shall nat puten oute,
for ryght ne wronge, ne for no thynde,
Avarice will Lie to any extent for Gold.

Avarice works like the tongue of a balance,

When she gets folks' money,

She turns right into wrong, and wrong into right,

only to get gold.

Her Tongue is sown with Lies...

‘but wher I se ryght gret wynnynge.

‘on that party evr I hold,

lyche a balaunce of whiche y told,

whose tungë draweth to that cost,

wher the weyht gotheدونë most:

to that party he wyll nat fyne

the balauncë to enclyne.

and so fare I when I begyne,

to holden ther I may most wyne.

‘whan folke me pray with all ther myght

for to help them in theyr ryght,

wher the cawse be grene or rype,

a-non as I the money grype,

than I dare swaryn, by bone & blood,

that theyr cawse is trwe and good,

and than anon I wyll not tary,

for gold and sylvar evar amonge,

to make ryght, thowghe it be wronge;

for I can make, vnto hir syght,

ryght of wronge, and wrong of ryght;

tourne the matere vp se doune,

and preue it out by good reson,

that in the case there is no lake:

and all I do, to fyll my sake

withe gold and othar men[nœ]s good,

how evar aforne the casë stode.

‘thus haue I told the by resonne,

and mad a demonstracion,

why that my tonge (by dyscryvynge)

is [y]allyd ‘forswerynge.’

and withe lesyngs, (who lyst know,) vpt and doune it is y-sowe;

to falshed I do most avuantage,

and to truthe gretyst damage,

and in this plyht, as I the told,

ever my purpos I shall hold,

that yf the lawe ne channgë nought,

I will be fals of word and thought,

in every place, wher evar I be,
Avarice tells the meaning of the Hump on her back. 489

that no man shall levé me:
now I ha told the of my sake.
'touchinge the bonche vpon my bake,
I wyll to the now specifie
what thyngue it dothe signeefye.
this is the boch gret and hydous,
with whiche this folke relygiuous
bene ybonchyd, full many on;—
som, I say, nat everychon,
suche as by transgressyoun
kepe not theyr professyoun,
as they be bound by theyr degre.

'throw example, (as thow mayst se,)
so as a boche or a fellan
ar cawsyed of corruption
of wyckyd humours & corrupt blood,
of colore adust, fervent and wood,
and other superfluuyte;
ryght so, ryches and gret plente
ar cawsé that a ryché man,
as the gospell rehers[ë] can,
May in-to heven have none entre,
But euen lyke as ye may se,
A camell may hym-silffe applye
To passen thorugh a nedelyes eye,
Whiche is a thyng not credible,
But a maner impossible,
Thys beste is so encomerous,
Off bak corbyd and tortuous,
And so to passé, no thyng able.

'And euene lyk in caas semblable,
ffolkis off relygyoun,
Bourede by ther professyoun
ffor to lyne in pouerte
Off ther owné volunte,

1 The readable part of MS. Cotton Tiberius, A. vii, begins here.
The Hump or Botch of Property stops folks’ going to Heaven.

490

'Tis hard it is for hem to trace,
Or by so smal an hoole to passe
Vp to that heuenly mansyoun,
To cleyne there habityacyoun.

This lytle hoole (who kan se,)
Bytokeneth willeful pouerte,
Receipted with-outen eny stryffe;
ffor, pore we kam in-to this lyffe,
And nakyd, (who taketh heede ther-to,)
Out off this lyffe we schal eke go. [Stowe, leaf 315] 18340

'Sherffore late ffolkis good heede take,
(Swyche as han this world fforsake,)

Hem to preserue by holynesse
ffrom the bocche of ffalse richesse,
Whiche is a thyng (who kan discern)
That wyl close the posterne

Of Paradys1 and the entre, [1 St. (Tib. bluard)]
And stope the hole1 off pouerte,

Whiche is, to parffyte ffolkke, the gate
To lete hem in, eryl and late,
Alle that ben ffounden vertuous
In ffolkis eke relygyous. 18352

Properte.

'Tis his bocche is calyd 'Properte,'
Whiche is afferd off Pouerte;

ffor pouerte (as clerkys teche) 18355
Is bothe medicyne2 and leche [^medicyne Tib., medlsyn St.]
To launche the bocche off Properte,
And voyde alle superfluyte,

And the bollynge in eché3 syde. [^ on eché a St.]

'But Properte dar not Abye'

To suffre Pouerte hym to kerne,
Leste off the wounde he schuldyé sterne
Lenere he bathe, in peyne tendure,
Than pouerte schulde his bocche recure;

ffor he is dreedefull, and eke arwh, [^it St.]
To passe an hole that is so narwh
As hym4 semyth in his devys, ['t it St.]
Other to heven or paradys:

His herte is no thyng ther-on set.
"Now wole I speke off my mawmet.

The Mawmet:

A

And off myn ydol that is so oold,
Made off siluer and off gold,
In the whiche (I the ensure)
Is the ymage and the ffigure
And the prynte (as thou mayst see)
Off the lord off the contre.

This is the god whiche, by depos,
Loueth to be schutte in hucches clos.

Somwyile, that men may hym not knowe,
He wole hym hyde in erthe lowe.

This god kan make folkys blynde,
That to his obseruaunce hem bynde;
And causith hem, ageyn resoun,
To caste her lokës lowë down
In-to the erthe, ageyne nature,
Hem-silffe so mykel they assure
In eerthely tresoure, whiche at o day
Schal vnwarely passe away;
ffor lawe in erthe, on euer syde,
Lyche a mollë they abyde;
In erthe is hoolly ther labour;
In erthe ys also ther tresour;
Erthe is ther Ioye and ther plesaunce;
No thyn but erthe may hem avaunce;
Gold and seluer makyth hem nygh wood;
Gold is ther god, gold is ther good;
I worschipe gold and my tresour
As ffor my god and savyour;
Saue gold, noon other god I haue.

[Tiberius, A vii.]

Avarice.

[Her Mawmet, of siluer and gold,
is an image of the lord of the country,]

[Tib. leaf 40]

[Tiberius, A vii.]

Her Mawmet, of siluer and gold,
is an image of the lord of the country,

[T. leaf 40]

Gold is their only God.

They don't think, when they rot,

[Stowe, leaf 315, back]

[1 depose St.]

[2 in St.]

[3 in St.]

[3 low St.]

[5 have St.]

Gold is their only God.

[leaf 10, back]
Avarice always tries to get goods, by Lies or Games.

[492]

This thyng to-flore I kan no\(^1\) se, \[\text{[\[nat St.] 18408}\]
ffor in no thyng I\(^2\) kan affye, \[\text{[1 St., that I Tib.] 18408}\]
But gold and good to multepleye.

Gold is my god and my Mawmet; \[\text{[Tiberius, A vii.] 18411}\]
If And al on gold myne herte\(^3\) is sette; \[\text{[all my] hert to gold St.] 18411}\]
ffor golde, I dyde fulfill greet offence,
In colys to rosté seynt Laurence.
For he, off pite (thus it stood) \[\text{[St. & Tib.] 18416}\]
Jane the tresoure and the good
Off holy churché ffour aluesse,
To pore ffolkis he\(^4\) ffounde in distresse. \[\text{[to folke that he St.] 18416}\]

[Illumination.]
But I,\(^5\) in myne oppynyoun, \[\text{[I St., our. Tib.] 18421}\]
am\(^6\) not off that condicioun: \[\text{[am St., I am Tib.] 18421}\]
To geté good is my laboure,
And to awmente my tresoure,
And (as it is to ffolké fulfill kouthe,)
More in agé thanne in jouthe,
Som tyme with lesynges and with ffabyls,
Som tyme at\(^7\) chesse, som tyme at tabyls, \[\text{[at St., at the Tib.] 18424}\]
At merels and the botevaunt,
At hasard and at\(^8\) [the] devaunt, \[\text{[at St., our. Tib.] 18428}\]
And at these pleyés everychon,
My mawmet I worshipe euere in oon.
If ffór, wher-so\(^9\) it be vyce or synne, \[\text{[so St., our. Tib.] 18432}\]
I do no thyng but ffór to wynne;
To good is al-way my repayre.

And, ffór my Mawmet is so ffayre,
And ffullffyled off\(^10\) alle plesaunce,
Do\(^11\) ther-to som obsernaunce, \[\text{[Do St., To do Tib.] 18436}\]
And knele anoon vpon thy kne, \[\text{[Stowe, leaf 316]}\]
Lowely to\(^12\) his dëyte.
ffór, but\(^13\) thow do with-out[ê] more, \[\text{[for but... do St., But ffór... a Tib.,} 18440\]
Thow schalt abyggen it ffuil sore;
And I schal ellys verrey\(^14\) the;
Thow geteste no lenger trews off me.'

[The Pylgryme:]
Nd while she gan me\(^15\) assayle \[\text{[me Tib., me to St.] 18444}\]
fful cruelty, as by batayle,
Alle sodeynely I dydë sen,
Youth saves me from Avarice's attack. I enter a wood. 493

How that youth went atwen,
Bytwyxn Avarise and me,
Cryed trewys, and bad let be.

Than youth spak:\n
O to hym no vyolence,
ffor I am komen in his diffence,
Ageynse to make hym stronge.
Thow schalt to hym do now no wronge,
(Thow thow be cruel off entent,)
While that I am here present.'

Avarice:

Thow ne were not ffaste by,
Thow myghteste truste fflynaly,
That I ffor no thyng woldé lette,
But that I schulde vp-on hym sette.

Thy komynge is not to my pay;
Thow haste me lettyd off my pray;
ffor the whiche, I am ffuil wo;
But now to hym I may nat do,
ffor to ffulffille my talent,
While thow art with hym present.

But go thi way, and late hym be,
And anoon thow schalt wel se,
I schal hem cacchen in a trappe,
And aresten by the lappe,
That he schal not skape away
ffro my daungere, 3eue I may.'

The Pylgryme:

Nd whanne that I was at my large,
And thought I woldé me discharge,
ffrom allé daungere to go ffre,  
ffrom Avaryce at lyberte,
Thorough helpe and ffavour (in this cas)
Off youthé that my guydé was,
I wolde, as tho, no lenger byde,
But in-tawode there bysyde
I entryd, whiche stood ffaste by.
And as I wente, alle sodeynely
I herde oon wonder lowdé erye,
And aftir me gan ffaeste hym hye,
As he hádde ben in a rage.
And so straunge was his langage,
That I ne understood hym nought;
ffor I conceyued in my thought,
How he that affter me gan gon:
ffrenche¹ nor Latyn he spak noon. ¹frenchs Tib., Frenche St.
And in his hand (I was wel war,)
A nakyd swerde how that he bar,
fful scharpē groundē ffor to byte,
And redy as he woldē smyte,
And bade, I schulde me ffastē dresse,
Kome to speke with his Maystresse.

Amydde² the way, vpon a loud,
With-in a cercle I hym ffond,
[Illustration.]

And he shows me a mansion,
And by no tokene that I kan se,
I wote not what sche schuldē be;
ffor whiche, I preye the not to spare,
Off hir the maner to declare.

And so straunge was his langage,
His whynges splayynge to and spro;
And with the noyse he made tho,
The messangere gan newe abreyde,
And vn-to me ryght thus he seyde:

¶ The Messangere:

B
yhooldde 3one habatyacyoun
And the hyghē\(^1\) pávylloun:  
[\(^1\) hyghe St., hygh Tib.]
In that place (I dar expresse)
There abydith my maystresse,
Whiche cessith, nowther nyght nor day,
To teche hir scolers what sche may,
\(\text{fful many wonderfful lessouns,}\)
And many dyuerse cónclusyouns. [Illustration.] 18532

¶ The pylgryme:

"Ertyis me semyth it were ffolye
To komē there, or go fforby,
But 3eue I knewē (in sentence)
What doctryne or what science,
To hir scolers sche dothe teche.
Thereffore, opunly in thy speche,
Declař what it shuldē be,
Or ellys I wole not go with the."

¶ The Messangere:

4"A yerē, quod he, 'and no mo,\(\text{ther I had to scolē go ;}\)

¶ The Pylgryme:

"Ertyenely that is not so;
Though sche and I (bothē two)\(\text{18556}\)
The School of Fortune. How Fortunes are predicted.

“Hadde I-ffere longe dalyaunce,
Sche made no\textsuperscript{1} manner off remembraunce \[1 \text{no St., me no Tib.}\]
Off this scole, in no degre,
Off whiche thow spekist off\textsuperscript{2} to me.” \[\text{2 off, om. St.}\] 18560

The messangere:

Than I dar seyn (as thow schalt ffynde)
That it was, out off hyre mynde;
ffor at this scole ther comyth no wyght
ffor to leernë, day nor nyght,
But ȝeue that he, ȝirste, (off entent,)
Be ȝyro covetyse I-sent.

‘ȝit off this scole, (ȝene thow wylte dwelle,)
The maner, I schal the telle:

If ȝirste, whanne I was heder sent,
I wolde, by som experiment,
Or by som schorte conclusyoun,
Hane preued\textsuperscript{3} out my lessoun; \[\text{3 provyd St.}\] 18572
ffor speculatyff and the praetyk
Off this scolë be not lyk;
ffor speculatyff (in sentence)
With-outen good experience,
Avaylith lytle or ellis nought,
How ȝolge euere that it be sought.

If Now take heed, and thow schalt se
I wolde haue\textsuperscript{4} dygnyte,
Or som other greet tresour,
And ther-on settë my labour;
And wolde knowe, to\textsuperscript{5} this estat
Wher I schal be fforuntat. \[\text{5 to to Tib., to St.}\] [Stowe, leaf 317, \text{back}]

If ȝirste, with my swerd, vp-on the ground
I make a cercle large and round,
With karectis and with\textsuperscript{6} fflyngures, \[\text{6 with om. Tib., St.}\]
And knowë not the \textit{aventus},
Nor the dirkenesse hydde with-Inne,
Off the karectis, whanne I gynne
To emprynte: al\textsuperscript{7} they be sene,
I wocate neuere what they mene; \[\text{7 tyll St.}\] 18592

[Illustration.]
Aue I conyecte yt may so be,
That spiritis scholde obeye to\textsuperscript{8} me, \[\text{8 obey St.}\]
I denounce the folly of invoking Spirits.

By my invocation
To answer to my questions,
Swyche sperytis as I calle;
And if I knowe noon off hem alle,
Saue off entente, as though mayste se,
That they schulde graunte me
Som maner gyffte, or som gerdoun,
Concernynge my oppynyon,
Ey vertu of the cercle round,
And Carectis graven in the ground,
By schewynge or by apparence,
After that I seene credence.'

The pilgrime:

"A lle that though dost specyffye,
Is but falsehed and fantasye
And cursyd ymagynacyoun,
Brouth in fiste by Illusioun.
"This scole is nought, in sotheffastenesse,
Whos doctrine is but cursydnesse.
The scolers there-off, I holde hem wood;
Swych spiritis may don to the no good;
And seene though kondeste the trouthe entende,
Harme they may, but not amende:
They wole wyrk in thi damage,
But no thynge to thyne avaunctage,
Who that kan lokè wel aboute.

"Also thi siluen stante in doute
Where-off thi cercle scholdë serue;
And thyngës that thou dost observe,
Alle is but ffoly and myshbylle,
Towchynge the spiritis, thow mayste wel lewe;
ffor they wyl no thyng do wel,
ffor they the louen neuere a del.'

The Messangere:

Dar afferme (with-out; slouthe)
In party that though hast seyde trouth,
Exepte oonly (it is no nay)
In many thynges they helpe may,
A man greetly to magnyffye,
Encresse also, and multiplye,
PILGRIMAGE.
Hoiv the Messenger makes Spirits obey him.

Whanne they be constreyned to do so,
And have no power to go ther-ffro,
Comaunded[1] to swyche obseruaunce [1 comaundyd St., комаунде Тиb.]
By hym[2] that hath the gouernaunce [2 them St.] 18636
I mene the kyng, to whom, eche weye,
Mawgre ther myght, they muste obeye.

I The Pylgryme:

"Thow art the kynges messangere, 18640
By the armes that thow dost were,
And by the sygnes I se the bere;
But maké[3] demonstracyoun [3 make a St.]
To me off thi comyssyoun,
By what power or by what peyne
Thät thow mayste hem so constreyne."

II The Messangere:

'Ommýssyoun I have neure on;
And trewely I dar axé non; 18648
And though I dyde (as thow schalt se)
He woldé graunte noon to me.'

III The Pylgryme:

"Her thow be wel or yuel apayd.
Take good heed what thow haste sayd:
Thow haste ben ffalse in thi workyng,
I say Magical Signs and Seals are Marks of the Devil. 499

"And wrongely don vn-to thi kyng; Wher-flore thow shalt I-ponysshed1 be [I punished St.] for thi greet Inequyte,2 [iniquite St.] To make spiritys the to obeye,3 [tobbay St.] And swyché charges on hem leye 18672 By disseyte and ffalse tresoun, And, haste4 no commyssioun [hast St.] ffor the to schewe on see nor lond, And haste4 I-made eke, with thyn hand, 18676 Karectis and cercle round, And compassid it vp-on the ground; And art so blynd, thow kanste not seen, [Stowe, leaf 318, bk.] On no party, what they mene. 18680 "And swyché karectis (I dar wel telle) Be markis off the deuel off helle, firste ordeyned (who kan conceyue) Innocentis to disceyue. 18684 And thow mayste also (trusti me) There-with thow schalt dysseyued be; ffor this selis, thow schalt fflynde, Constreyñë the, and sorë bynde 18688 By a maner allyaunc He made to thi confusioun, As bonde or oblygacyoun; 18692 [leaf 46] By whiche he wole (off verrey myght) Cleymë the his man off ryght; By swyché a tyytle, make hym stronge. "And to spiritis thow doste greet wronge, 18696 It is a wrong against the spirits Hem to constreyne in thi workyne To brynge thé the other mennës thynge, (Be it by day, be it by nyght,) Vn-to whiche thow haste no ryght; 18700 Where-in thow art grettely5 to blame, [grettly St., greet Tib.] To bydde hem in the kyngës name Or constreyne hem, ageyne resoun, By karecte or by6 comyssyoun, [by, om. St.] 18704 To robbe or steele, to thi flavour, Off other fflolkës7 ther tresour, [flolkis St., folke Tib.] By verrey fflorce, ageynü8 ryght. [agaynst St.]
The Company of the Users of Spirit-conjuration.

"And zeue thou loke about t' right, [1 about Tib., St.] To the kyng, vsyne this vice, 18709
Thow doste shul greet preuidence [2 preuudence St.] Ageyne his lawesfull ordynaunce,
Where it is boden3 (in substance) 18712
And dyffendid, (who kan espye,) Alle maner theffte and robrye,4
In peyne off deth: take heede her-to,
And with-drawe thyne hand ther-siro 18716
With al thy myght and al thy peyne.
Thow standeste5 in daunger atwene tweyne; [5 stant St.]
Outher off God or off Sathan
Thow art off the leegè man;
And therfoore, ffor to lyue in reste,
Leeue the worste, and cheese the beste;
ffor (shortly I schal devyse,) 18724
Thow schalt be quyte lyke thi servyse,
In helle with dampanacyoun,
Or heuene, to thi savacioun."  [C. & St.]

O The Messangere:

"Of thy wordes I6 take hede, [6 words when I St.] They puttè me7 in shul greet drede: 18728
But, o thyng comfforteth me, [7 me St., me not Tib.] Whanne that I considere and se
There is so greet a companye, [Stowe, leave 319]
Me to susteyne in my sfolye,
Off sfolkis that to-sforme hane be
Off wonder greet autoryte,
As whylom was kyng Salamoun,
And Virgyle, off greet renown, 18736
Cypryan and Albalart,
And many an-other in this art, [Tib. & C.]
Maystres by experyence,
And hadde also ther-to lyceence 18740
(With-outen8 eny noyse or stryfle,) [8 outen St., out Tib.] for to use it al her lyffe.
"And this ilkè craffte also
(Who that takyth heed ther-to,) Is not in warrds so perillous,
Dredeful, nor superstycious,
I refuse to go to the Messenger's Mistress, Necromancy. 501

'As som craffitis that haue be do
With sacriffyce, and eke also
With obseruaunces, vpon mownteynes,
In desúrte, and eke in pleynes,
And in placis full savage,
Solytarye, and full off rage,
That, alle the maner for to noumbr, 18752
It wolde a man greetly enconibre,
As thow schalt se and knowe anon
3eue thow lyste with me to gon;
And ffynally, thi pas to dresse
To hir that is the cheff maystresse
Off alle this thyng that I haue tolde,
That, 3eue thow be hardy and bolde
fior to proche to hir presence,
Thow schalt haue fful experyence.'

The Pylgryme:

"Hat euere I schuldë this thyng se, I say;
God, off his grace, dyffendë me;
And he be my proteccyoun
Fro thylkë habytacyoun!
ffor, by opene evidence,
And by recorde off thi sentence,
Thilkë place, with-outc wene,
To good it doth no-thyng partene;
ffor, by the crowe that sytte aloftte,
Makyth noyse and cryeth offte,
It schewith wel how thylkë place
Is devoyde, and ffier ffro grace,
And longeth (as I rehersë kan)
To the Deuel and to Sathan;
ffor, save the Denel, noon other wyght
Hathe power there, off verray ryght.
Therffore I wolde me holden heere,
And to that placë kome noon nere;
And trewëly, (to my devys,)
Thi-silff also (3eue thow be wys,)
Thow schalt wysely with-drawë the,
And abyde here with me
ffor thyne owne ávauntage,
"Leste it turne to thi damage;
ffor, who gothe to that mancyeoun,
Gothe streyttte to his destruccyoun,
As ther haue do fful many oon,
Whiche here-to-fforne haue theder gon,
Resemblonyge (as I kan devysye) 18791
To hym that was the Duke of Fryse, [1 of St., om. Tib.]
Whiche, whanne he shuld ha be baptisyd, [Tib. & St.]
(In storye as it ys devysed,
And as bokes kan wel telle,)
His o ffoott was putte in the well, 18796
To haue receyved cristis lawe,
But he in haste gan it with-drawe;
[Illustration.]

Or hym thought he herde a cry,
That affermed certeynely, 18800
ffor synne and ffor Inyquyte,
How mo ffolke schulde dampned be
At the day off Jugement,
Gon to helle, there to be brent,
3e mo (as in comparisoun)
Thanne ffolk ffor ther savacyoun
Scholde that day receyued be,
To dwelle in heuene, that fflaye cyte.

But this duke, hym-silff to encombre, [2 tencomber St.]
Seyde with the gretteste novmbre, [3 Seyd St.]
And woldi go, thorough his fflolye, [4 he would go St.]
And with hem holdi companye, [5 kepe St.] 18812
Therewith affermygne, in his thought,
That, off baptysme, he sette nought. [6 sett St.]
ffor whiche, me semeth it were fflolye,
The to halden companye 18816
With swyche ffolke in thyn entent, [Tib. & St.]
Off whiche after thow schalt repente.

ffor I suppose that Salamoun
(Off whom thow madest menicyoun) 18820
Wher in-flente, or hadde his parte,
In his dayes, off swyche arte,
As som ffolk seyne, (who kan entende,) 18824
That hym-silffe he dyde amende
"Off that and many another thyng, 
To-flore the hour off his deiyng, 
And rescuyued was to grace, 
And hath in heuene a dwellynge place.

† And semblably, the tother man, 
The gretē clerke callyd Cypryan, 
To-flore his deth, lyste to fforsake 
This craffte, and ffor Crystis sake, 
Suffred (as made is mencyoun) [Stowe, leaf 329] and suffered as a marlyer.
Martirdam and passyoun, 
And is in heuene stelleffyed, 
And with seyntis gloreffyed.

† Take heede to hem, by reed off me, 
And not to hem that damned be. 
Thenke on hem that ben in blysse; 
And where as thow haste don amysse, 
With-drawe thy ffoot, and do penance, 
And haue in herte repentaunce."

† The Messangere:

C Ertys,' quod he ('3eue thow lyste se,) 
That thow seyste, ne may not be. 
Though thyn argumente be stronge, 
At that scole I haue ben longe, 
And fiul wel lernēd my lessoun; 
And by sodeyne departysoun, 
(Who takyth heede, it is no nay,) 
So sone I may not part away, 
As I kan not (in myne entente) 
ffynde in myne hertē to repente, 
Nor to departe vp-on no syde; 
I am with-hoolde; I muste ahyde, 
With other scolers mo than oon, 
Whiche that there to socolē goon, 
As ffolke may sen ther, gret ffoysoun. 
'And eke my skrippe and my bordoun 
Ben I-lefte in that hostage, 
And lyne in maner off morgage; 
And I ne may not hem3 recure; 
And also (as I the ensure) 
I gyue no forçé,5 in certeyn,
though I neure hem hane ageyn."

A

And whanne that I these wordës herde,

In maner I trewëly I sferde

As though I hadde astonyed be;

And, as it semed vn-to me,

I stood in a perëlous cas.

And therffore I abasched was,

But ffro that placeë for to file;

To whome I neure dyde offence,

Me to bryngen in-to distresse,

Gan to callen his maystre;

To kome vpon me in greet rape,

That I schulde hir not escape.

And sche, off ffalse entencyoun,

Kam out off hir pávilloun

Affter me, that I wente abak,

Hydous off look, oolde and blak,

Off whom I greetly was afferd.

In the mydde off a book, sche heeld a swerd;

Other scawberk hadde sche noon;

And, as I byhelde anoon,

Sche hadde (in sothe, as thoughtë me)

Largë whyngës for to file.

And, by a maner ffelonye,

Sche gan loudë for to erye;

And, me manasyng off pryde,

Bad me that I schulde abyde;

And ellis, mawgrey al my myght,

I schulde not skape out off hir syght

Til I hadde in partye

Somwhat seyne off hir maystrate.

And towardé me hir look sche caste,

And gan to come vp-on fful ffaste;

But as sche kam, it semptë me,

That sche sate hygh vp-on a tre,

And pleynelly gan to speeçfeye,

Hir namë was 'Nygrómauncye,'
Hiche, by my craffte\(^1\) (in substaunce) \(^{[1}\text{be craft St.}]\)

\[\text{Illustration.}\]

Kan folke encresse, and wel avaunce, 18904

That ben in my subieccyoun
And lyste to leernë my lessoun.

\[\text{Illustration.}\]

\text{Heresy.}\(^2\)

\text{Death of the Soul.}'

\text{Illustration.}\]

Her book is called 'Mors Anime,'

'Death of the Soul.'

\[\text{Tiberius, A viii.}\]

\[\text{The Pilgrim.}\]

Is I-callyd \textit{Mors Anime}, 18908

Whiche is in englysche (ffor to seyn,)

'Therto the soulë,' in certeyn.

And this nakyd swerd whiche I hoolde,

(As thou mayste thi silffe byholde,)

There-with (ffor schorte conclusyoun,)

Whanne thow haste herdë my lessoun,\(^2\)

There-with thow schalt ysslaynë\(^4\) be. \[\text{Isylayn St., slayne Tib.}\]

And thus sche gan manassë me, 18916

Where-off I stood in fiul greet drede;

But off grace, (as I toke hede)

A white dowuë I dyde se

fleén sodeynely towards me;

But with me, where as I stood,

Sche ne made no lenger\(^5\) abood. \[\text{longe St.}\]

And I ne made no greet delay,

But wentë fforthe vp-on my way;

And I mette (or I was war)

An oolde oon, whiche that\(^6\) ffagot bar

Vpon hir bak, and eke thereto,

In hir hand sche heekde also

A peyrë cysours scharpe I-grownde.

And, to me-ward as sche was bounde,

Sche bad (ffor schorte conclusyoun)

ffor to leye my skryppe adoun;

And gan vp-on me ffor to ffrowne,

Lowdë cryed, hir lyste not rowne:

\[\text{Heresye:}\]

'\(\text{F}\)

Or but thow leyë here adoun,

I schal, to thi confussyoun,

Schape thi skryppe off newe array,

ffor it is not to my pay;

\[\text{om. St. The good old tailor's eye caught the second}\]

'\text{lesson,' l. 18914, in his MS. instead of the first, l. 18906.}\]
Heresy formed Pelagians, Arians, and other Sects.

'I schal it kutte in other wyse,
Lyche as my-syluen lyste devyse.' 18940

[Illustration.]

'The Pylgryme:

"I How ooldë vekke, as semeth me,
That thow mayste not clerely se;
Wherfore me lyste, by thi byddynge,
ffor to do no maner thynge,
But 3eue to-fiorn I knowe and se
Thy powere and thyn autorite;
Thy worke also, and thyn office,
I wolde firste knowe in myn avyce."

[Illustration.]

Heresie:

'Or plenely, off lasse and more,
Evene aftir my ffadris lore,
I wolde (off bothë¹ ffalœ and trewe,)
The skrippës kutte and schapë newe,
Off pylgryms greet and smale,
Kutte hem alle on pecys smale;
ffor it was I, my-silffe allon,
That scophe the skryppës 3ore agon;
ffirste, off this Pellagyens,
And also off these Arryens,
And off other sectys newe,
ffoundë ffalsë, and² vntrewe,
As ooldë bokës speciffye;
ffor I am callyd 'Heresye,'
The whiche do alwey³ my labour
To bryngë ffolke in greet errorr,
That ffolwe⁴ my condissiouns;
Only by ffalœ oppynyouns,
Make her hertis to declyne
ffiro the trouthe off Iuste doctryne,
And cause hem ffor to don ther cure,
And amys to⁵ expowne hooly scripture. ¹² Amys St.]

'And, trewëly, naddë bene
The greetë⁶ councely at Nycene, [⁵ greet Tib., greet St.]
Orleyneyd by greet Constantyn,
And naddë ben also Augustyn
Heresy threatens me, and her Father bars my way.

'And many other greet doctours ffor to anulle myn errors, The skryppes off holy churche echon, I hadde ffor-don (fful 3ore agoon.) Off pylgrymes that passe by the way, Sythen goon fful many a day.

And hit I schal, what so byffalle, Assaylë thé amonge hem alle, And myn ooldë purpos holde, In ffyre, though that I brenne schulde, I wole my wyttës alle applye, Hardyd with obstynacye, Contynue til the ffyre be hoot; Therffore I berë this ffagot.

And ffirste, thow schalt me not escape, But newe I wole thy skryppës schape, Or ellis I dar vndirtake Thát thow schalt it here fforsake, And leve it with me vtterly: My ffader is here ffaste by, Whiche hathe power (as thou mayste se) And bothë vp-on londe and see, Thow schalt not skape hym. (in certeyne,) But with daunger and greet peyne.'

'Myne eyen tho I gan vnffolde, And anoon I gan byholde In the weyë me byfforne, An huntë stoodë with his hørne, Off chere and lookë ryght pervers. And the passage, in travers, With cordes he gan it ouere-leyne, ffrette with nettys alle the pleyne. And he brought in his companye The ffalsë vekkë Heresy.

And, that men schulde hym wel knowe, His hørne he gan fful lowdë blowe; As it were to catche his pray, Ryght so he blewë on the way,
Heresy's Father sets nets, hooks, and lines for me.

Bad his daughter Heresy, [1 bad St., And Tib.]
The passage so to kepe and guye, [2 so to St., to Tib.]
That I scholde not, in no syde,
from ther damage my sylf f quyde. 19016
And trewely (as I haue sayd)
The nettyes were so narewe layd,
On lond, on water, and in the hayr, [3 on St., In Tib.]
That I myght haue no repayr 19020
To passē ffreely that passage.
It was so fful off mortal rage,
Off daunger and adversite,
That, but yiff4 I amydde the see [4 yiff that Tib., yf St.]
Durstē swymme, ther was no way 19025
ffor me to passē, nyght nor day.
And there he dyde also malygne
To leyne out nettyes, and assigne, 19028
There to stoppen my passage;
So that I ffonde noon auauntage,
ffrom his dawngere to declyne;
ffor many an hook and many a lyne 19032
Were caste in-5 that peryllous se, [5 in St.]
Off entente to letten me;

[Illustration.]

That, mawgre alle my fforce and myght,
But jeue I kowldē swymme aryght 19036
Amonge the wawys ffierse and fffelle,
I muste vndir his dawnger dwelle.
But ffirste, while he his trappys leyde, [C. & Tib.]
Vnto6 the hunteē thus I sayde: [6 St., Tib. bluard] 19040

The Pylgryme:

"Huntē," quod I, "telle me now,
What maner officere arthow," [7 art too St.]
Whiche [thus] lyggeste on the way,
Vnlawfullē 8 to cacchē pray, [8 unlawfullē St., unlawfull Tib.]
Thus to makē thynē arystes, 19045
Namely on the kyngēs beestis? [Stowe, leaf 322]
I trowe thow hauste no lycence
ffor to don so greet offence; 19048
I dar afferme (ecerly and late),
Swyche hunters, the kyng doth hate;
I see Pilgrims swimming in the sea, some upside down. 509

"And it semyth, by thi manere,
Off his, thow art noon officere."

The hunte:
Vod he, 'what makystetow swyche stryff?'
Thow art wonder Inquysytyff,
Besy also, by argument,
To hoolde with me a parlement,
By langáge, and longe pletyng;
ffor, though I longe not to the kyng,
(And thow conceyue aryght I-wys,)
Som tymre I was oon off his;
And though I haué no congé
Off hym, to hunte in this contré,
He suffryth me here, in this place,
At his beestis ffor to chace,
And assaute on hym to make,
And whanne that I by fforce hem take,
Be it by day, be it by nyght,
I cleyme hem to ben myn off ryght.'

The Pylgryme:
And whyle I herde alle his resouns
And ffrowarde oppynyouns,
Myne herte abaschyd, gan to colde,
Namely whanne I gan byholde
Pylgrymes, by greet aduersite,
fful many oon swymme in the see; And they were clothyd euerychon.
And som off hem, I sawe anoon,
Ther feete reversed vp so doun;
And som (in myn inspeccyoun)
Swomme fórth fful euene and ryght; And som hadde whyngés ffor the ffiyght,
That afforcyd hem silff fful offte
For to filowe fful hygh alloffe.
And thowgh ther7 purpos was so sette,
The see hath hem fful offté lette;

[Il]ustration.

S Some, by the ffleet were boundé stronge With knottys, off herbis longe;
And somme, with wawes wood and rage,
The Sea is the World, in which Pride wrecks men.

Were ysmytt in ther vysage, [1 St., Tib. blured] 19088
That they losten look and syght,
And fflebe were off fforce and myght: [2 wex St.]
And, by dyuerse apparayle,
The ragi so gan hem assayle,
In many another dyuerse wyse,
Mo than I may as now devyse.

The Hunte: 3

I Do fful wel, quod he, 4 5 espye [4 quod he full well St.]
Where-on thow castyste so thyne eye.
ffeal thy wylës and thi Iape,
Thow schalt not so ffro me eskape; [Stowe, leaf 322, back]
I schal the cacchë by som crook;
I haue leyde ffor the, las and hook,
As thow mayste thy-syluen se:
Thow schalt not skapen by this see.'

The Pylgryme:

"T" Elle me anoon, and lyé nought,
As it lythe, ryght in thy thought,
These pylgrymes allë that I se,
Who hathe thus putte hem in thys see?" [5 thy St.]

The hunte:

"I S not this,' quod he anoon,
'An hyghë 6 way ffor ffolke to goon
Therby, alle day in ther vyage, [4 hyghë St., hygh Tib.] 19109
Swyche as goon on pilgrymage?
I hadde not ellis (as I haue seyde)
Myne hookys and my nettys leyde,
To cacchen allë in this place
ffolke that fforby here do pace;
ffor this greetë 7 large see [7 greet Tib., greet St.]
Whichë that thow here doste se,' 19116
It is the world, ay fful off troubale,
ffeal off many wawys douoble,
And fful off woo and greet torment,
In whiche ffal many a man is schent,
With bellewys blowe on euery syde,
Which that myne owne douhter, Pryde,
Is wontë, with hir ffor to bere,
Good pylgryme's ffor to dere. 19124
Covetousness drowns folk. The Contemplative. 'Ortigometra.' 511

'And many a pylgryme thow mayste se
Swymme in this perélous see:
Sômne off hem, (wiche is not ffeyre,)
Ther ffeet han vpwarde in the ayre; [Tiberi St.] 19128
And allé swyche (jeue thow lyste se)
Ben thylke ffolke that charged be
With the sak off couetyse,
And ouere-lade in many wyse,
That they, to swymme be not able,
Ther burthen is so Importáble;
Whiche, by ffalse affeccyoun,
Ploungith her heedês low a-down.' 19136
Vnder the wawys off this world here,
That they may not (in no manere)
Swymme, ffor the hevynesse
That they bere, off greet rychesse.

O
Ther ther ben that swaymmen ryyght,
And haue eke wyngês ffor the flyght;
And tho ben ffolkis whiche, in this lyffe,
In herté ben contemplatyffè, 19144
In wordely thyng haue no plesaunce,
Save in ther bare sustenaunce:
In this world, ther løyce is nought;
ffor alle ther herte and alle ther thought,
And ffynal truste off ther workynge,
Is sette vp-on the heuenly kynge.

'But ffor alle that, (I the assure,) [Stowe, leaf 523]
In this see they muste endure [Pensure St.] 19152
Bodily, by greet penaunce,
In hevene hem syllfè³ to avaunce. [3 them selven St.]
And, ffor the love⁴ off crist ihesu, [love St., lawe Tib.]
They make hem wyngês off vertu,
To flleen (by clene affecyoun)
To the heuenly mansyoun;
Whiche greetely displesith me,
Theder whanne I se hem flie. 19160

Swyché ffolke resemblen alle
Vn-to a bryd that clerkes calle
Ortigometra in ther bokys;
And this bryd caste his lokys 19164

[Add. A vii.] 19128
The Hunter,
Satan.

Many pil-grims swim
in this sea.
Those with
their feet in
the air are
overladen
with the sack
of Covetous-
ness,

which plun-
ges their heads
under the
world's
waves.
To-forne hym prudently, to se
Whanne he schal swymme in the see:
This sfool hath whynge5 sfoor the flyght,
Be he1 anoon off kyndely ryght.  [1 to be St.]  19168
Whanne he is very off travayle,
And that his sfeederes do2 hym sfayyle,  [2 done St.]
Anoon (off his condiscyoun)
In-to the water he fallith doun,
And thanne 3 to swymme wole not sfayle:  [3 that St.]
Off his o whynge, he makith a ssayle,
Amonge the sturdy wawys alle
Till it can sfly again.

Those Pil-
grims in the
sea with their
feet bound
with weeds,
With herbës and with wedës greene,
That they may not arygth sustene,
Nowther to swymme nor to flee,
They be so bounden in the see

[leaf 54, bk.]

have their
minds so fixt
on worldly
prosperity
and riches,
Is sette in veyne7 prosperite  [7 veyne St., verrey Tib.]
Off the world, and in rychesse,
fiul off chaunge and dowblenesse,
With whiche they be so8 sörë bounde,  [8 so St., om. Tib.]
That her soulis yt wole confounde;
sfoor they haue power none,9 nor myght,  [9 none St., Tib. blured]
Nowther to swymme nor fleeen10 arygth;  [10 fleeen St.]
So sore the world doth hem constreyne,
That it were to hem greet peyne,
Her hertis sfoor the world to vnbunde.11  [11 vnbunde St.]

Some, too, are blind, so
That they can neither swim
nor fly.

And som also be makyd12 blynde,  [12 made St.]  19200
Ther eyen cloos, they may not se,
sfoor to considere the vanyte
Off this worldis sfialse veyneglorye,
Euere vnsure and transitorye,
And full off mvtabylyte,\(^1\) Whiche schewith to hem full greet bewete \(^{2}\) By a\(^2\) maner off apparence, But it is fffalse in existence;

That is full ffoule, dothe schewe full bewete, Lyche a filoure that dothe vnapayre\(^3\) Whanne it is plukkyd and leyde lowe, Or with som sodeyne wynde I-blowe.

Whiche bewete (as wryte Salamoun) Is but a fffalse decepcyoun; And fffolkis that beth there-with blente, Or they be war, beth offté schente, ffor lak ther eyen be not clere.

\(^{4}\) Eke som ther swymmes (as ye may leere) With hand and armys streched out;

Swyche as parte her good aboute 19220
To poré fffolkis that haue neede;
And swyche vnbynde\(^5\) her fffleet, in deede, ffrom wordely\(^6\) delectacyoun, And off devoute entencyoun, By councel off her conffessor, Vnbynde her fffleet, by\(^7\) greet labour, ffor to goon in there vyages, Barffote, to sekë pilgrymages; Off ther synnës to haue pardoun, ffor3게ueseness and remyssyoun, Whanne ther menyng trewely Is voyde fffrom al yppocrysy.

Nd thus as now (withoutë\(^8\) slouthe) To the I hauë tolde the trouthe.

\(^9\) And trewely\(^9\) hit, ouere alle thynge, \(^{3}\) sothly St.] I hate trowthe in my workyng; And off malys, bothe the day and nyght, Werrey\(^10\) trouthere with al my myght.

\(^{10}\) By namë, callyd I am Sathan; The whiche, as ffer as euere I kan, I worke, in myne entencyoun, ffor to cacche, in my bandoun, Alle pylgrymes (as thow mayst se,) That swymmen in the wawy see PILGRIMAGE.

\(^{1}\) mutabylyte St., mvtabyte Tib. \(^{2}\) a St., om. Tib. \(^{3}\) apaye St. \(^{4}\) swyme St. \(^{5}\) vnbynde Tib. \(^{6}\) worldly St. \(^{7}\) with St. \(^{8}\) without Tib., St. \(^{9}\) sothly St.] But Truth is hated by Satan the hunter, And went pilgrimages.

\(^{10}\) werray St., Verrey Tib. And he is always en- davouring to lay hold of pilgrims,
Satan's snares to catch folk. He personates an Angel.

Off this world, full off disseyte.
And euere I lye in greet awayte,
And no moment I ne flyne
for to leyne out hook and lyne.

My lyne (by demonstracyoun)
I-callyd is Temptacyoun;
And whanne that ifolke (in ther entente)
Off herte and wylle ther-to concente,
Thanne on myn hook (by ffalse awayte,)
They ben I-cacchyd with the bayte;
And thannë, by fful mortal lawe,
To my bandoun, I hem drawe.

With nettys, I haue eke my repayre
for to make hem ffalle adown
from ther contemplacyoun.
And, thus ffolkys to bygyle,
I am a ffoulere eke som whyle;
for alle that hygh or lowë goon,
I maké nettis for everychoon,
(And I haue a thowsande treynes,
As an vreyne wewyth a calle,
To maké fflyes there-in to ffalle.

But I ne may not do no wronge
To ffolke that ben in vertu stronge.
I venquysche (nouther nygh nor sierre)
No man that halte ageyne me werre;
And ffleble is my vyolence,
Whanne ther is manly rysystence.

And 3it I haue a thowsande treynes,
And as many laas and cheynes,
With whiche I compasse, day by day,
To letté pylgrymes on ther way;
for I, by ffalse illusyoun
And by dyssumilacyoun,
Kan me transfformé (anoon ryght,)
To lykenesse off an angel bryght;
'Take off hym the resemblance, 
The vesage and the contenence, 
So to disseyuen, in couert; 
And to an heremyte in desert; 
ful off fítheres bryght and clere, 
And toke on me the message 
Off an angell, by my vysage, 
And bad vn-to that hooly man 
To kepe hym warly from Satan, 
for he was schapen, by batayle, 
The nexte morewe, hym to assayle; 
And tolde hym also, (ffynally, 
for to discyve hym sotyly,) 
He woldē takē, (in sothennesse,) 
Off hys ffather the lyknesse, 
Bothe vesage and contenence, 
The maner and the resemblance.

[Illustration.]

'And bad the heremyte anoon ryght 
To force hym, at the firstē syght, 
To smyte hym firste, with knyffe or swerde, 
And no thyng to ben afferde 
With al his myghtty vyolence, 
Whanne he cam firste to his presence. 
'And so, upon the nextē morewe, 
for to encresse his dool and sorewe, 
I made his ffather hym vesyte; 
And anoon, this seyde heremyte, 
This Innocent, thyss eley man, 
Wenyngge hit haddē be Satan, 
Vp sterte anoon, and toke a knyff, 
And raffte his ffather off his lyff, 
That he to groundē ffel downe deed.

'And thus I kan (who takyth heed) 
A thousande weyēs, ffolke dysceyue, 
Or they my treynēs kan conceyue. 
And therfore, be wel war off me, 
for I caste eke dysseuyē the; 
3ene I at largē may the ffynde,
By crossing myself, I make Satan powerless.

Satan goes about
like a ravenous lion,
to devour the Lambs of Christ's fold.

Satan declares I shall not escape him.

The Pilgrim:

"W
Her thow be wel or yuel apayd
In the wordes that thow haste sayd,
I haue ffounden a greet dyffence,
To make ageyne thé, résistence,
And conceyued it in my thought.

I defy Satan,
Blowe thyne horne, and sparë nought,
ffor thow schalt ffayle (gene that I may)
To make off me schortely thi pray."

And to be more stronge in vertu,
With the crosse off crist ihesu,
And off his gracë moste benygne,
I gan me crossoen, and eke sygne,
ffor to assurë my passage.

Ageyne his laas so fful off rage.
And by my crosynge, I anoon
Gan to passe hem euerichoon;
They hadde no power ffor to laste;
ffor, by the vertu, they to-braste;
Satan laments. His purpose is to lie always.

And I anoon gan flastē flee,  
And wolde haue taken anoon the see;  
But, longe or I enter myght,  
Whan 1 Satan off me hadde a syght,  
He gan to crye (so stood the cas)  
‘Out and harow! alas, alas!’

\footnotesize
| 19368 | [Tiberius, leaf 57, back] Satan laments. |

\footnotesize

\textit{Illustration.}

‘Vnhapp, 4 and sful off meschaunce  
I was, whanne I dyde me avaunce  
In any wysē ffor to teche  
Vertu, or 5 trowthē ffor to preche;  
ffor, it longeth not to me  
To teche trouthe in no degre;  
But, off ffortune it happē so,  
That I be cōnstrēynēd ther-to,  
By vertu off som orysoun  
Or by som conyurisoun, 6  
That greetē 7 clerkēs me compelle,  
The verrey trowthē ffor to telle,  
Mawgrey my wylle, off many a thyng,  
By vertu off the greetē 8 kyn.  
ffor ellys (who that kan espye)  
My purpos is, euere ffor to lye,  
And 9 haue disseyued fful many a man,  
Ryght as dydē Iulyan.

‘Though I were by hym constreynēd,  
And by his charmēs greetēly peyned,  
3it at the laste, whanne I abrayde,  
I lyēd, alle that euere I sayde.  
And now I oughte a-curisyd be,  
Whanne that I gan medle me  
To seyne a trouthe agaynēs 10 kynde,  
SeTHEN men, in me may 11 noon ffynde;  
There-off I répente me ffil sore,  
With trowthē, medle I wolde no more.’

\footnotesize
| 19372 | [5 of St.] It’s not his work to preach/Truth. |
| 19376 | [1 of St.] Satan laments. |
| 19380 | [6 coniuraison St.] |
| 19384 | [7 greet Tib., gret St.] He tries to lie always. |
| 19388 | [8 greet St., greet Tib.] |
| 19392 | [9 I St.] |
| 19396 | [10 agayms Tib., St.] He’ll meddle no more with Truth. |

\footnotesize

\textit{The Pylgryme answerth to Satan:} 12

\footnotesize
| 19398 | [12 pilgrim St.] |

\footnotesize

\textit{O Satan, thi displesaunce}

Was to me ffil greet plesaunce,
I swim to a tree, and am thrown on Fortune's Wheel.

"Releunyge me off my distresse."
I took there-off greet hardynesse, 19400
Made as tho' no lenger lette, [1 thow St.]
I spared nowther hook nor nette, But, trustynge (in conclusyoun)
Vp-on my skrippe and my bundoun, 19404
And there-vp on I byyled 2 me [2 lened St.]
Whanne I entryd in-to the see;
And, in swymnynge to be more stable,
Me thought my skryppe profitable 19408
To kepe me sure in herte and thought,
In my way, that I erréd nought.

Illustration.

Rewely, 3 in this dredefful see, 19411
Is 4 greet myscheeff and aduersyte: [4 om. St.]
Many a perel (I 3ou ensure,)
And many a straunge aventure
I ffelté tho in my passage, 19415
Off wawys and off 5 rokkis rage, [Stowe, leaf 325, back]
And many a tempeste (in certeyn)
Off thondrynge, lyghtnynge, and off reyn,
And other perels that be-ffelle,
That, 3ene I schulde hem allé telle,
Or the myscheyves alle endyte, 19420
They were to longé for 6 to wryte. [5 for St., om. Tib.]

But while that I, in my passage,
Byheelde the see, sterne and savage, 19424
Me thought I sawe bysylé me,
That there stood a greené tre;
And I was glad alle 7 thilké while, [7 of St.]
WenyngE there hadde ben an yle, 19428
In hopé that I schuklé londe,
Hastely, vp at som stronde,

Which was to me 3ful greet plesaunce.

And as I gan my silffe avaunce, 19432
And thederward gan ffasté hye,
Anoon my sylffe I dyde aspye
(Whanne that I gan loked wel)
That I was caste vp-on a whel, 19436
Off whiche to-fforne I sawgh no thynge;
The Tree has Nests on it. Fortune, and her double look.

ffor the flodeles, in their flowynge,
Hadde with his wawês euerydell
One-e flouryd so that whel,
That I toke no heede there-at,
Tyl sodeynely there-on I sat.
And wyldely the wawys smette
Vp-on this whel, ay as they mette;
And euer round, (as thoughte me,)
This whel wente aboute the tre,
Where-off, I astonyed was,
Whanne I sawe this sodeyne caas.
Vp on whiche tre anoon,
I sawgh nestys ful many oon;
And bryddês (that I kowde knowe,)
Somme hyh, and somme\(^1\) lowe, \([^{1}\text{som Tib., some St.}]\)
Tber nestis made (I toke good hede)
Grete and smale (it is no drede).

\(\text{And I demêl,}^2\) in certeyne,
That this tre hadde hoolys twyne;
And on the hygher hoolo aloffte,
I sawe an hand putte out ffull offte.
And this hand (as to my look)
To the nestis put up an hook,
And (as to myne inspeccyoun)
Was besy to pulle the nestis doun.

And as I stode a lytel throwe
At the hoolo that stood moste lowe,
I sawgh heeddês lokynge oute
Toward the braunches rounde aboute,
In purpos (yeue it myght hane be) \([^{3}\text{hygh...that Tib.} \text{highe...thilke St.}]\)
To clymbe vp hyghê on that\(^3\) tre:
They wolde hane take it flayne in honde.

\(\text{And there I sawe a lady stonde}\)
Aombre the wyldê wawys trouble,
Vp-on a whel dyuerse and dowler.
Departyd was her garnemente,
Halfe hool, and hahuendel was rente;
The to party, as snow was white
To loke vp-on, off greet delyte.

\([\text{Tiberius, A vii.}]\)
\(\text{The Pilgrim.}\)

\(19440\)

\(19444\) which revolves round the tree,

\(19448\) and on which are many birds' nests.

\(19452\)

\(19456\) The tree has two holes in its trunk; and out of the upper one goes a hand with a hook, trying to drag the nests down.

\(19460\)

\(19464\) \(\text{A lady (Fortune) is standing on a wheel.}\)

\(19469\)

\(19472\) Her garment is of two parts,
My Staff helps me. I ask Fortune to explain her Wheel, &c.

[Tiberius, A vii.]

The Pilgrim.

and so also is her face.

Was foul and owgely on to se.
And hir vysage eke also

Was departyd euene a two;
The to party was amyable,
And to byholdë délytable,
Bothe off porte and off manere,
Glad and lawynge off hir chere;

[T]he tother syde, hydons and old,
Whiche was ryueldy many foild;
And on hir schuldres rownd and square,
A crokdy staffe in sothe sche bare.

And whanne I gan al this aduerte,

Dyscomffortyd in myn herte

I was, and greatly ganaste St.

THanne was I, greatly agaste;
And my burdoun I heelede ryghte ffaeste,
And dyde also greatly my peyne
To grype it with myne handës twyne;
And seyde, (off sodeyne moseyonn,)
"Bordoun," quod I, "bordoun, bordoun!"

But thow me helpë: in this cas,
I may: wepe and seyne 'alias,'
My peynës ben so scharpe and kene.
And but thow helpë to sustene
Myne nownpowere and inpotence,
That I may stonden at dyffence
Vp-on my ffeet, and that anoon,
ffare-wel! my Ioye is alle agoon!"

But tho, thorough helpe off my bordoun,
I roos vp as a champyoun.

But whanne this lady dyde espye
That I was vp, sche gan to hye
ffor to haue putte me down ageyn;
And I trowe ryght wel certeyn,
That, but I haddë spoken fflyre,
And off my porte be debonayre,
I haddë ben to fflyle off myght,
Vp-on my ffeet to stonde vp ryght.

[Vt I abrayde, and bade in deede
that sche scholdë taken heed]
How Fortune is ever changing, and betrays all who trust her. 521

To thilké party that was ffayre
Off hir, and putte me ffro dispayre,
And schewë, lyke hir contenaunce,
Som coufforte or som plesaunce;
And that sche wolde expowné me
What lady that sche schuldë be,
Hir name, hir power, euerydel,
Bothe off hir and off hir whel,
And off the tre, and off the croppe,
And off the nestis in the coppe,
And do to² me som ávaunhtage,
To fturthre me in my vyage.³

Fortune:

'In me (schortely to expresse)
There is no maner stablenesse;
ffor, (be hereoff ryght wel certeyn,)
Alle that I worke, is vncerteyn;
Lyke my dowble contenaunce,
I am so fful off varience.
Therffore, to axe how I me guye,
It is no wysdam, but ffolye;
I worke no thyng in certeynte,
But fful off gret duplycyte.
I am what-euere I do provyde;
ffor I lawe⁴ on the ryght;⁵ syde,
And schewë a cher off gret delyte
On the party that I am white.⁶
Thanne men me callë 'glad fortune';
But, no while I do contune;
ffor, longe or ffolke may aparecyue,
I kan hem sodeynely disseyue,
⁷And make her Ioycë go to wrak
Wyth ffroward mowhïes at the bak.
'Than y, lykned⁸ to the moone,
ffolk wyl chaungë my namë sone;
And fro my whel whan they are falle,
How Fortune plays with men. Her Wheel Charybdis.

Fortune. "Infortunē' they me calle.
To folk vnworthy, and nat dygne,
I am somwhyle most benynghe,
Lygyngye awayt in every cost,
Off folk whom that I cherysshē most.
And who that on me set hys lust,
[1 that Tib., om. C, St.]
I kan deceyve hym off hys trust.
Tak hed pleyly, and thow shalt se
A pleya exaunple off thys tre,
How thys tre (at O word)
May be resemblyd to the world.

The Tree may be likened to the World.
May be resembleyd to the world.

The Nests on the Tree are degrees of Lordship.
Ben degrees off lordshepe,
[1 degrees Tib., degrees C, St.]
That so offte on heihtē lepe,
Bothe off hyli and lowli degre.

Those below
‘And they that al by-nethē be,
Loke vp-ward, and al day gaze,
As yt wer vp-on A maze:
Tho be they, that so offte
Desyre for to clymbe aloffe
To hili estat and hili degre,
from ther estaat off pouerte.

But in it, none stay long, their fortunes change.

Somme off hem may longe abyde,
for I sette hem offte asyde;
Wych thynge to hym ys no thyng soote,
Whan they be longe pūt vnder floote
Thorgh my double varyaunce.
And somme kan han suffysaunce,
And ben ryght glad in ther entent

[leaf 254, bk.J]
Off the lytel that god hath sent;
[19552]
They ha7 no care for8 ther dyspence.
And somme haue enure Indygenye,
And kan with no thyng be content,
With coveytyse they be so blent,
Wych, for ther oumē wrechchyndnesse,
Lyve enure in pouert and dystresse.

The Wheel
‘Touchyng my whel (yt ys no doute,)
Fortune's Crook, and the Nests, or folk of high degree. 523

'Wych tourneth euer round aboute, 19592
Ther may no man aloffe Abyde
But yiff so be I be hys guyde.
Yt tourneth eure to and iro ;
The pley ther-off ys meynt with wo ;

The wyche whel (who that 1 kan se,) 19596
Ys a peryl off the se,
On, the grettest off echon, 2
ffor to rekne hem on by on ;

And, thys phylisoffres alle,
'Karybdis' lyst yt for to calle,
Ye, mo than I reheersé kan.' 19604

† The Pylgrym 3:
"Touchyng thy staff, tel on, lat se
What maner tookne yt may be,
That yt corbyd lych and 4 Crook,
And mad in maner off 5 an hook."

† Dame Fortune 6:
'With thys Crook, by gret vengau7ce,
ffolk, that to soon 7 I dyde avaunce,
Thorgh my transmutacioun,
Al sodeynly I rende hem down,
That sat in chayerys hih aloffe ;
To whom ther fal ys 8 no thyng soffte.

Reyse vp ageyn al sodeynly
Other that be nothyng worthy,
And cause ek somme (Est and west)
ffor to bylde ffuil hih ther nest
And ther habytecioun ;
Somtyne, off wyl, nat off resoun,
I take noon hed of no degre,
But only off my volunte.'

† The Pylgryme 9:
"ffuil ffayn I wolde ek vnderstonde
The menyng also off the hond,
At the hooki hyh aloffe,
That reyseth vp his crook so offte,
The nestys for to rende a-doun :
Tel me thexposicioun." 19628

1 [1 C., St., which whel who Tib.]
2 [2 one... one St.]
3 [3 Tib., pilgryme St., om. C.]
4 [4 an Tib.]
5 [5 lyke St.]
6 [6 Tib., om. C.]
7 [7 to forne Tib., St.]
8 [8 falls St.]
9 [9 Tib., om. C.]

Fortune:
which always
signifies that
man cannot
remain aloft,

The Pilgrim:
I ask Fortune
about her
hookt staff.

Fortune:
She says it
brings down
those too
soon raised
up,

The Pilgrim:
I ask her
about the
Hand con-
tinually rais-
ing the
Crook, to pull
the Nests
down.
No estate is safe from Fortune's tricks. I fall from her.

Dame Fortune:

'The nestys hih vp-on the tre,
That ben hyest off dege,
Ben they off ryht and good resoun
That entre by successioum,' [Stowe, leaf 328] 19632

As kynge, by just enherytanunce,
Whom that trouthë lyst avauncë [2 trouthe habundance Tib.]

Only by lyneal dyscent,
Hys lyges echon off assent; [3 legis echone Tib.] 19636

Or, for lak off successioum, [1 Or Tib., Off C., of St.]

Swyche as by ellecioun
Ben reysed vp to hiih dege,
As many princes and lordys be. 19640

'Thogh I to hem have envye,
To reve hem off ther Regalye,
Yet, thogh I ther-to hau no myght
ffor to robbe hem off ther ryht,
Yet (who lyst looke with Eyen cler)
They be ful offte in my dauunger;
ffor they may nat assuryd be
Ageyn my mutablyyte, 19648
Nor ageyn my mortal styff;
ffor offti sythe they lese her lyff
By compassyng off fflas Tresoun,
By mordre also, and poysoun.
19652

And trewly, al thys frowardnesse
Ys tookned by the crookydnesse
Off my staff and off my crok,
Wrong at the ende, as ys an hook. [5 wronge St.] 19656

'And when I loke with Eyen cler,
Lawhe on ffolk, and make hem cher, [7 folk, om. Tib., folke St.]
 THANNE lygge I rathest in a-wayt,
ffor to don hem som deceyt. 19660

'Lo, her ys al; go forth thy way; [8 forth the Tib., forth the St., foth C.]
And trustë wel, yiff that I may,
What weye euere that thow go,
Or thy pylgrymage be do,—
19664
 Tourne yt to sour, outher to swete,—
Onys I shal yet, with the mete.' [9 ther St.]

Fortune is walkyd.10 [10 Tib., om. C., St.]
Cast off by Fortune, I am disconsolate.

And fortune went her way A-noon.

And also sone as she was gon,
I stood in dred and in gret doute
Vp-on hyr whel turnynge aboute,
Tyl that,1 by reuoluicion,
I2 was cast sful lowe A-doun,
By power off that3 double quene;
ffor, I myghte me nat sustene,
In iupartye and in gret dred,
Wyshynge that I hadde be ded. [Stowe, leaf 238, back] 19668

And in trouble and gret peyne, [Tib., leaf 62, back]

Thanne I gan my sylff4 compleyne,
Dysconsolaat off al vertu,
Only for lak off Gracie Dieu,
That was whylom to me ffrendly,
Whom I ha lost thorugh my foly,
Wher-off I felte ful5 gret offence,
That I forsook so penytence,
Only (allas !) for lak off grace,
By hyr sharpe heggh6 to passe,
Wher I myhte have had socours,
And medecyne to myn Errours,
By hyr spyrytual doctrine
ffro the wyche I dyde enclyne.
Allas, my woful aventure,
That I leffte myn Armure
Behyndé me, allas, in veyn!

But yiff I myhte hem gete ageyn,7
I sholdë8 lyue bettre in pes,
And nó mor ben so rekèles ;9 [2 rekelles Tib., rekles C., rekes St.]
But, allas my woful ffaste!
I make my compleynyt al to late;
ffor I stonde in Iupartye
Only off deth, thorgh my ffolye.
Allas! what may I now best werche?
O sacramentys off the cherche,
I hope by gracë wel certeyn,
I receyvede yow nat in veyn;
But now, allas, that I am falle,
I ha lost yow,10 on and11 alle, [10 yow yow C., yow Tib., yow St.] [11 and om. Tib.]
The Pilgrim.

I find no support in my scrip and staff.

The White Dove appears, with a Bill from Grace Dieu

And ha no sustentacioun
In my skryppe nor my bordoun,
Wher-on that I may lenë me,
Toward Jerusalem the eyte.
And thogh al day I studye and muse,
How shal I my sylff exuse,
Or what answere1 shal I make,
Off al that I ha vndertake,
And behilite in my corage,
To fulfyllë my vyage,
What2 fyrst I hadde inspeccioun  [2 (?Whan,) what St.]
Off that noble Royal toun,
Wyth-Inne A merour, shene and bryht,
Wych gaff to me so cler a lyht,
That ther-wyth-al I was a-noon [Stowe, leaf 320]
Ravysshéd, thyder for to gon;
But I may syngë 'weyllaway';
I am arestyd on the way,
And dystourblyd her, wepynge,
And whyl I lay thus cómpleynynge,
And knewh non helpë nor respyt,
A-noon ther kam A dowë whyht
Towardys me, by god dys wylle,
And brouhtë me a lytel bylle,
And vndyde yt in my syht;
And after that she took hyr flyht,
And, fro me gan passe away.
And I, with-outë mor delay,
Gan the byllë to vnfolde;
And ther-in I gan beholde,
How Grace dieu, to my avayl,
In that bylle gaff me counsayl,
'That I sholde, ful humblëly
Knelynge on my knees,3 denouytly
Saluë, with fful good avys,
The blyssede quen off paradys,
Wych bar, for Our savacion,4

1 Some leaves are out of Tib. A. vii, after these catchwords,
19708
19712
19716
19720
19724
19728
19731
19734
19736
19740
19743

1 Some leaves are out of Tib. A. vii, after these catchwords,
'Or what answere.'
The first off Our redemption 1
And the ffourme off thyse prayere
Ys ywrete, as ye shal here,
In Ordre pleyuly (who kan se)
By maner off An .A. b. c . ;
And ye may knowe yt some, and rede,
And seyn yt whan that ye ha rede.

the translator 2:
And touchyng the translacioun
Off thyse noble Oryson,
Whylom (yiff I shal nat feyne)
The noble poete off Breteyne,
My mayster Chaucer, in hys tyme,
Afther the Frenche he dyde yt ryme,
Word by word, as in substauwce,
Ryght as yt ys ymad in Fraunce,
ful devoutly, in sentence,
In worshepe, and in reuere7jce
Off that noble hevenly quene,
Bothe moder and a maydé clene.

And sythe, he dyde yt vndertake,
ffor to translate yt ffor hyr sake,
I pray thyse [Quene] that ys the beste,
ffor to brynge hys soule at reste,
That he may, thorgh hir prayere
Aboue the sterrys bryht and clere,
Off hyr mercy and hyr grace
Apere afforn hyr sonys ffacc,
Wyth seyntys euere, for A memórye,
Eternally to regne3 in glorye.  

And ffors memoyre off that poete,
Wyth al hys rethoryks swete,
That was the ffyrste in any age
That amendede our langage ;
Therfore, as I am bounde off dette,
In thyse book I wyl hym sette,
And ympen thyse Orysoñ
Afther hys translacion,
My purpós to détermyne,
That yt shal énlwmyne

The Pilgrion.
[1 redemption St.]
and a form of prayer,
like an A B C,
translated
by CHAUCER
from the French.

May the Queen of Heaven give him a place above the stars!

He was the first to amend our language.
His poem will be inserted here, as a set-off to the writer's debt,
Chaucer’s ABC Prayer to the Virgin.

Thys lytyl book, Rud off makyng,
Wyth som clause off hys wrytyng.\(^1\)
And as he made thys Orysmoun
Off ful devout entenœoum,
And by maner off a prayere,
Ryht so I wyl yt settyng here,
That men may knowe and pleynly se
Off Our lady the .A. b. c.\(^2\)

[MS. Ff. v. 30, Camb. Univ. Libr., leaf 112, back.]

Incipit carmen secundum ordinem litterarum alphabeti.

(1. A.)

Queen of Pity,

A

l mihty and al merciable queene, \(\text{Cap}^\text{m Ivi}^\text{m}\)

To whom \(\text{pat} \) al \(\text{pis} \) world fleeth for socour,
To haue relees of sinne, of sorwe and teene,
Gloriowse virgine, of all\(\text{o} \) flour\(\text{e} \)s flour,

To \(\text{pee} \) j fleë, confounded in errour;
Help and releceuë, \(\text{pou} \) mihti debonayre!

Haue mercy on my periolous langour!
Venquisshed me hath my cruelle aduersaire

(2. B.)

Bountee so fix hath in \(\text{pin} \) herte his tente,
\(\text{pat} \) wel j wot\(\text{h} \) thou wolt\(\text{my} \) socour bee.
\(\text{pou} \) canst\(\text{not} \) warne him, \(\text{pat} \) with good entente
Axeth \(\text{pin} \) helpe; \(\text{pin} \) herte is ay so free;
\(\text{pou} \) art\(\text{ largesse} \) of pleyn felicitee,
Hauene of refute, of quiete and of reste.

Loo how \(\text{pat} \) theevës severe chasen mee!
Help, lady briht, er \(\text{pat} \) my ship to-breste!

\(^1\) Compare Scogan’s quoting Chaucer’s Balade of Gentiloesse, though without its Envoy, in his Poem to his pupils, Henry IV.’s sons. Thynne’s Chaucer, 1532, leaf 380, back, col. 1; Urry’s, p. 547, col. 1.

\(^2\) The remainder of this leaf, 257 of the MS., is left blank, the scribe never having copied in Chaucer’s poem. It is printed above from the first of the Society’s Parallel-Texts. John Stowe also left blank three leaves of his copy, putting A, B, C, etc., where the successive stanzas should start.
Chaucer's *ABC Prayer to the Virgin.*

(3. C.)
Comfort is noon, but in yow ladi deere;
for, loo, my sinne and my confusion
(Which ouhten not in pi presence appeere,)
Han take on me a greevous accioûn.
Of verrey riht and desperacioûn;
And as bi riht, pei milten wel sustene
bat j were wurpi my dampnaioûn,
Nere merci of you, blisful heuene queene! 19810

(4. D.)
DOwte is ïper noon, pou queen of misericorde,
pat pou nart cause of grace and merci heere;
God vouched saf, thoruh peé, with us to accorde;
for, certes, crystes blisful moorder deere,
Were now pe bowï bentï in swich manere
As it was first, of justice and of jre,
pe rihtful god, nolde of no mercy heere;
But thoruh peé han we grace, as we desire. 19822

(5. E.)
Euere hatli myn hope of refuit been in peé;
for heer biforn, ful ofte, in many a wyse
Hast pou to misericorde reseuyed me;
But merci, ladi, at pe grete assye,
When we shule come bificore pe hye iustyse!
So litel fruit shal þazne in me be founde,
bat, but pou er pat day me wel chastyse,
Of verrey riht my werk me wole confounde. 19830

(6. F.)
Fleeinge, j flee for socour to þi tente,
Me for to hide from tempeste ful of dreede,
Biseeching yow, pat ye you not absente
þou j be wikke, O, help yit at þis neede! 19834
Al haue j ben a beste in wil and deede,
Yit, ladi, þou me cloþe with þi grace!
þin enemy and myn, (ladi, tak heedel)
Vn-to my deth, in poynť is me to chace. 19838

(7. G.)
Gloriows mayde and moorder, which þat neuere
Were bitter, neþer in eerþe nor in see,
Chaucer's *ABC Prayer to the Virgin.*

530

Chaucer.

But ful of sweetnesse, & of merci enure, 19842
Help, pat my fader be not wroth with me!

Speak pou! for j ne dar not him ysee. 19843
So hane j doon in eer pe, (allas per-while!)

pat certes, but if pou my socour bee, 19846
To stink etorne, he wole my gost exile.

(8. II.)

He vouched saaf, tel him, as was his wille, 19847
Bicom a man, to hane oure alliaunce;

And with his precious blood he wrot pe bille 19850
Vp-on pe crois, as general acquitaunce

To enery Penitent in ful criaunce;

And perfore, ladi briht, pou for us praye!

Patne shalt pou hopë stinte al his greaunce, 19854
And make oure foo to failen of his praye.

(9. I.)

I wot it wel, pou wolt ben oure socour, 19859
pou art so ful of bowntee in certeyn;

ffor, whan a souli falleth in errorr,

pi pitee goth & haleth him ayein; 19858
pame makest pou his pees with his souereyn,

And bringest him out of pe crooked strete.

Who so pe loueth, he shal not loue in veyn;

pat shal he fynde, as he pe lyf shal lete. 19862

(10. K.)

Kalendeerës enlumynëd ben pei 19866
pat in pis world ben lighted with pi name;

And who-so goth to yow pe rihtë wey,

Him thar not drede in souli to be lame.

Now, queen of comfort, sithe pou art pat same

To whom j seeche for my medicyne. 19866
[MS. vntame]

Lat not my foo no more my woznde entame; 19870

Myn hele, in-to pin hand, al j resyne.

(11. L.)

Ladi, pi sorwe kan j not portreye 19874
Vnder pe cros, ne his greevous penaunce;

But, for youre bopês peynës, j yow preye,

Lat not oure alder foo make his bobauce, 19874

Pat he hath, in his lystës of mischaunce,
Chaucer's *ABC* Prayer to the Virgin.

Connict þat ye boþe haue bouh so deere.
As þe seide erst', þou ground of oure substaunce,
Continue on us þi pitous eyen cleere! 19878

(12. M.)
Moises, Þat sauh þe bush with flawiþes rede
Brenninge, of which þer neuer a stikkë brende,
was signe of þin vnwenmed maidenhede.

þou art þe bush on which þer gan desende 19882
þe Holigost, þe which þat Moyses wende
Had ben a-fyir: and þis was in figure.

Now, ladi, from þe fyir þou us deufende,
which þat in helle eternalli shal dure! 19886

(13. N.)
Noble princesse, þat neuree haddest peere!

Certes, if any comfort' in us bee,
þat cometh of þee, þou cristës mooder deere.

We han noon o[p'er melodye or glee, 19890
Vs to reioyse in oure aduersitee ;
Ne aduocat noon, þat wole, & dar so preye
ffor us, and þat for litel hire as yee,
þat helpen for an Aue-Marie or tweye. 19894

(14. O.)
O verrey light of eyen þat ben blynde!
O verrey lust of labour and distresse!

O tresoreee of bounnte to mankynde!
þee whom god ches to mooder for humblesse! 19898
ffrom his ancille he madë þe maistresse
Of heuene & eerpe, oure bille up for to beede.
þis world awaiteth euere on þi goodnesse,
ffor þou ne failest neuree wight at neede'. 19902

(15. P.)
Purpos I haue, sum time for to enquere,  [leaf III, back]
Werhere and whi þe Holi Gostþ þee souhte :

Whan Gabriellës vois cam to1 þin eere,  [1 M.S. vn to]
He, noþ to werre us, swich a wunder wrouhte, 19906
But for to saue us þat he sitthen bouhte.
þanne needeth us no wepene us for to saue,
But oonly þer we diden not, as us ouhte,
Doo penitence, and merci axe and haue. 19910

---

*Chaucer.*

that he has 'rained me'

Defend us from Hell fire!

You, Lady, are our sole and unpaid advocate.

O light of th blind,

mother of Christ,

thou failest no one in need.

We've only to repent, to ask for mercy, and have it.
Chaucer's A B C Prayer to the Virgin.

(16. Q.)
Queen of comfort, yit whan j me bithinke
pat j agilt haue bope him and pee,
And pat my soule is wurthi for to sinke,
To whom shall I flee,
but to thee?

To wur at the Virgin

Chastise me.
Redress me, mooder, and me chastise!
for certeynyly, my faderes chastisinge,
pat dar j nouht abiden in no wise;
So hidous is hys riufu rekenynge [1 MS. it is: later hys in margin]
Mooder, of whom our merci gan to springe
judge, and heal me!

God forgive
only those who please thee.

To you, my soule penitent j bringe.
Resceyuë me! I can no ferpere fleen.
With thornês venymous, O heuene queen,
for which pe cerpe acursed was ful yore,
I am so wounded, as ye may wel seen,
pat j am lost almost; it smert so sore.

(19. T.)
Temple denout! per god hath his woninge,
ffro which pe misbileened deprined 1 been!
To you, my soule penitent j bringe.
Resceyuë me! I can no ferpere fleen.
With thornês venymous, O heuene queen,
for which pe cerpe acursed was ful yore,
I am so wounded, as ye may wel seen,
pat j am lost almost; it smert so sore.

(20. V.)
Virgine, pat art so noble of apparaile,
And ledest us in-to pe hyë touë.
Of Paradys! lead me wisse, and cou sansail.
How j may haue grace & socour,
All haue j ben in filthe and in error.
Lady, lead me to thy Court of Mercy!
Ladi, vn-to pat court: pou me aiourne,
pat cleped is bench, O fresh flour,
per-as pat merce euere shal soiourne.

(21. X = Ch.)
Xpe² pi sone, pat in pis world alighte,
Vp-on pe cros to suffre his passioun,
And eek³ pat Longius his herte pighte,
And made his herte blood to renne adown:
And j to him am fals, and eek vnkynde;
And yit he wole not my dampnaçoun:
pat ye ben from vengeauce ay ooure targe.

(22. Y.)
Ysaac was figure of his deth, cerceyn,
pat so fer-forth his fader wolde obeye,
pat him ne rouhté no-thing to be slayn;
Riht soo pi sone lust, as a lamb, to deye.
Now, ladi ful of merci, j yow preye,
Sithe he his merci mesuré so large,
Be ye not skant! for alle we singe & seye
pat ye ben from vengeauce ay ooure targe.

(23. Z.)
Zacharie yow clepeth pe opene welle
To wasshè sinful soule out of his gilt;
perfore pis lessoun ouht j wel to telle,
pat, nere pi tender herte, we weren spilt.
Now, ladi bryzté, sithe pou canst and wilt,
Ben to pe seed of Adam merciable,
And bring us to pat palais pat is bilt
To penitentes pat ben to merci able! Amen!

\* Explicit carmen.

When I, wyth good denocïoun,
Haddë sayd thyss Orysonn,
Off the floodys the greté Rage
Ganne somewhat to a-swage,
The two halves of the Lady Astronomy-Astrology.

The Pilgrim.

And the wyndes, for myn ese,
Can in party to apace.

The whel I lefte, off ffortune,
Wych sele in Onęː¹ doth contune; [¹ one St., On C.] 19982
I swam forth, in ful greet ffer;
I knew no wayë, her ne ther;
Tyl at the laste, off grace, I fond
A verray lytel hyl off sond,
And thyderward I gan me dresse,
To restë me for werynesse.

And there, in soth, A-noon I fond
A lady wrytynge in the sond,
Lokynge toward the ffyrmament
Thorgh a lytel instrument.

A-noon I sawh ek ther,
That lenede hyre on A red sper:
I myhtë nat beholde her wel,
ffor I sawh but the halvendel
Off hyr body, nor hyr fasown;
And (as to myn inspeccioun,) [Stowe, leaf 339, back] 19998
In hyr hand she held a spere,
Lokynge vp on the sterrys clere.

And dow I sat, and gan beholde
Thys .ij. ladyes off wych I tolde;
ffor I was wery off travaylle.
And yiff yt myhtë me avaylle,
I dyde also my besy peyne
To sen the maner off hem tweyne.

And to hyrë (A-noon ryht,)
That was but halff on² in my syht,
I sayde a-non as ye shal here,
Somwhat abaysshed off my chere:

[The Pilgrim:]

"Tel on," quod I, "lat me se;
Be ther swych monstres in thys² Se
Abydynge, lyk as ye do some?
ffor I kan noon other deme,
But, monstres that ye sholdë be,
By sygnës outward that I se.
Yiff thow mayst spekë, nat ne spare,
The visible half of the Lady is call’d Astronomy.

"The trouthe to me for to declare."  

Astrology:¹  
Quant she, ‘I may spek wel,  
And I ha lost ek neueradel  
Off my speche nor language.  
And thogh I shewe to thy vysage,  
My-sylff, but half on, in thy syht,  
Wych half (who so loke a-ryht)  
Ys ryht noble and honurable,  
And also ryht Auctórysable.’  

Pilgrime:²  
"Touchyng thys half, tel on clerly,  
What maner thyng ye mene ther-by.  
The tother part, what sholde yt be,  
Wych as now I may nat se?"  

Astrology:³  
‘Certys, (thogh thow yt nat espaye,)  
She ys callyd Astronomye,  
Wych ys wont to wake a-nyht,  
To loke vp on the sterrys bryht,  
Off whom, whylom thus stood the cas:  
In Egypt ffyrst she norysshed was,  
Of thylkë noble prudent kyng  
Wych excellede in konnyng,  
And was callyd (as thow mayst se)  
The noble wysé Tholomee,  
(Se thyss clerkys Olde hym calle,)  
That ffond the cours off sterrys alle,  
Mevynge in ther bryhtë sperys,  
Bothe be dayës and by yerys;  
How that they mevé, long or sone,  
And the cours off somme and mone;  
ffond out the eclypses (by resoune)  
In the tayl off the dragoun,  
Or in the hed (with-outé lake);  
The cours ek off the zodyake.  
‘And many mo conclusiouws  
Off hevenly transmutacioun  
He ffond al out, by gret labour;  
Wher-flore, worship and gret honour,
‘Thys worthy kyng gat in hys tyume,  
Wych wer to long for me to ryme.  
The causes and theffecys alle,  
Wych off her mevyng shold occupy falle  
By ther mevyng, (with-outē læk :) [1 with out C., St.]  
Thys ys the halff that I off spak ;  
And, al thys ys my partye,  
Wych I calle Astronomye.  
‘I sey also (yiff thow take hed,)  
That ther be (yt ys no dred)  
Many constellacions  
And many varyacions;  
And lyk aftur ther dyfferences,  
They yive in erthe influences,  
Many dysposicions  
And dyvers operacions.  
‘And yiff I durste speke in pleyn,  
And the trouthe aperlyt seyn,  
I wolde affermen vn-to the,  
To calle al thys ‘Necessyte,’  
Or name yt ‘Dysposicton,’  
Or ‘Naturel Domynyoun.’  
And therfor, toucyng al thys Art,  
Namyd for the tother part,  
I am callyd ‘Astrologye;’  
The tother part, ‘Astronomye.’  
‘And be-cause I tellē more  
Than Astronomye dyde off yore,  
Off folk to me-ward envyous,  
Calle me ‘superstycous,’  
Be-causse off the dyfference,  
That I glosē the scyence, [C. & St.]  
And expoune it (fer & nere)  
Rylt as me lyst, on my manere ;  
And after myne opinioun,  
Expouē the conclusyons, [Stowe, leaf 331, back]  
And preve them out, fro day to day, [C. & St.]  
Who that cuere ther-to seyth nay.  
But consider:  
‘flor, I pray the, lat now se,  
How myhte yt falle, or elles be,'
The differing Dispositions of Men are due to the Stars. 537

`ffor to deme yt off resoun
By cler\(^1\) demonstration,
Her in thys world, (by good avys,)  [1 clere St.]
On ys a fool, A-nother wys;
Thys man glad, that man Irous;
He lovyng, he envyous;
On, frownyng, lokying nat fñayre;
A-nother, off cher ys debonayre;
A-nother, off port ys graceyous;
A-nother, contrayre and ñespitous; 2
On, stedefast, A-nother vnstable;  [ ñ contrary & dispititions St.]
A-nother, in loué varyable.
On wyl do ryht, A-nother wrong;
Thys man ys fïeble, that man ys strong,
Thys man pensyff, that man ys sad,
He thys ys wroth, he that ys glad;
Thys man hasty in werkyng,
Another ys soffte and Abydyng;
Thys man ys hevy, that man ys lyht;
Thys goth be day, that man be nyht;
On vseth trouthe, he trecherye,
And to stele by Roberye.
O man ys trewe, A-nother ñials,
And somme Arn hangyd by the hals;
And (who lyst loken her-wyth-al,)
O man ys gret, A-nother smal;
Som man loneth wysdam and scyence;
Som man, ryot and dyspence;
Som man ys large, som man ys hard;
Som man ys ek a gret nygard;
He\(^3\) thys A coward, he that ys bold;
And som man halt a good houshould;
And somme, off hertyly indygence,
Ar ffull streyhte off ther dyspence;
And som man, durynge al hys lyff,
Kan nat lyvé but in stryff.

`Wher-off komen al thys dyfferencys,
But off hevenly influencys,
By gouernauunce (who loketh al)
Off the bodyes celestyal?  20134

\(^1\) cler = clere
\(^2\) contrary = contrayre
\(^3\) his = his

Astrology.
we see some men are some wise, others foolish,
some right, some wrong;
some hasty, some soft,
some true, some false,
some liberal, some miserly.

All these differences are due to celestial influences.
God made the whole World subject to the Stars.

Astrology.

And I dar also specefye,
As the planetys dyversefye
Abouë, (who so koudë knowe,)

So the bodyes her douz lowe
(Affter myn oppynyoun)
ffolwe ther constellacioun.
ffor, thys philisoffres alle,
The ‘seconde causys’ dyde hem calle :
Affter ther name (in wordys ffewe)
Ther effectys they must shewe,
Or elles I wolde boldly seyn,
They tooke ther namë but in veyn.

The Creator

made each thing work after its kind,
as St. Augustine records.

[leaf 259, bk.]
Both Dame Fortune and Charbydis are under subjection to the heavens;

[1 caribdes St.] 20158
With al hyr domynacioun,
Stant vnder subiccioun
Off the hevene, off verray ryht,
Al hyr power and hyr myght
Ys² youe to hyre at eerteyn tymes,
Bothe at Eve and ek at prymes,
To execute hyr² power
Vnder the sterrys bryht and cler :
Bothe hyr dedys infortunat,
And ek hyr wer dys ffortunat,
Bothe to lawrhen and to wepe.

And, men muste her³ houres kepe,
To rekne al the dayës seve
Affter the mevyng off the hevene;
Wych be goode, And wych contrayre,
Wych amende, and wych a-payre,

[Stowe, leaf 332] 538
Homer believed in the Influence of the Stars on Men. 539

'Affer the sterrys hem assure
In good, or in Evele Aventure;
Wych hourys ben happy And Ewrous,
And wych also malicious. 20178

'And shortly, (who conyndreth al)
Affer the bodyes celestyal,
Lych as they her her cours done holde,
And the Stoeyenès1 wolde [Stowe, leaf 332, back] 20182 This, the Stokes hold,
Holden with me, (yiff they wer here,)
In ther bookys as they lere.

'And Mathesis wolde conferme
Al that euere I affere,
Make a confyrmacion
Vp on myn oppynyoun,
By ther Argumenti's der.
And the poete ek, Homer,
Whylyom merour off eloquence,
Contentyth ek to thys sentence:
He seyth in hys wrytyng thus:
At rysynge vp off Phebus,
That whan hys bemys y-reysed be,
He yiveth ech man volunte
And wyl (ther kan no man sey nay,)
How he shal gouerne hym that day.
20198

'And affer Phebus ordyanaunce,
Somme has sorwe, and som plesaunce;
Thys poete (in conclusioune)
Leneth2 on thys oppynyoun: [2 leveth the St.] 20202
And what-so other folkys do,
I leue ther-on my sylff also;
And my leuyng that thow sest here,
Yfoundyd ys on a red sper;
20206
And yiff thow kanst yt wel espye,
My leuyng doth so sygnefye.

'Now tel on, and thyn herté holde,
Wyché3 party thow wylt holde,
[3 whychie St., wych C.] What is your opinion?
And make a demonstracioun
Afther thyn oppynyoun;
20211
And as thow hast her-in creance,
Outher ffeyth or affyaunce.' 20214
I hold Astrology to be Superstition.

The Pilgrim:

When I herde hyr wordys alle,
Off look and cher I gan to palle,
And wex abaysshed mor and more,
And be-gan to sylié sore;
Thoghte in myn herte, off greté' ffer, 
I was nat passyd al daunger

[Line wanting in both MSS., tho' neither has a gap.]

As yet, in thys streyth passage;

[Blank in MS. for an Illumination.]

Thouhte also, (so god me rede !)
That I haddé ful gret need,
Touchynge thys oppynyoun,

To axé counsayl off Resoun.

I answerde to that party :
"Thow spekyst," quod I, "ful largely.
God graunți me (to myn entent)

In thys mater A-vysëment,
My wordys so, for texpresse,
That fyynally I may represse

Thyn errors and thyn ffolye,
Groundyd on Astrologye,
Wych ne be nat vertuous,

"Yt semeth as thow haddest ben
Hih in the hevene, for to sen
Al abouté, nyh and fferre,
And axyd ther, off euery sterre,
Ther coursys and ther mocïouns
And ther revoluçïouns,

And dyscuryd ther secrees
To the, and al ther pryvytes,
Wych ar good, wych ar malygne,
When they shal entren any sygne,
Or entren any manciouns,
Ther to haue domynyoun.

"I trowe, thow wylt the makyn bold,
How that Venus hath the told
The tymé assygnéd, whan that she
Shal, next, conyoyned be
Astrology defends belief in the Planets' influence.

"And declaryd to the / the day
When that she shal parte away
ffro mars, that ys hyr owñë knyht:
In hevene thou haddyst her-off a syht.
Wher wer thou euer so pryve,
Or with the sterrys so secre,
To knowe the power and the myght
That god hath yove to hem off ryht?

"I dar affermen her a-noon,
Sterrys and planetys, euerychon,
Be soget to hys power royal
And to hys ryht Imperyal.
What-so-euer thoue kwast allegge,
They ha noon other pryvylege,
ffrauwchyse nor commyssioun,
But vnder hys domynacie,
And vn-to that (I dar wel seye)
Alle the planetys muste obeye,
And fro that ordre neuer varye,
Who-euer afferme the contrarye."

[Astrology.]

Quod she a-noon ageyn to me,
'Neuer in my lyff ne dyde I se
No pryvylege (touchyng thys thyng)
Yove1 to the sterrys in ther mevyng;
Nor, in the heune so hili and fferre,
I spak2 neuer with no sterre;
Nor I nat knowë ther secres,3
Ther mevyng, nor ther pryvytes,
Nor how ther cours aboff4 ys lad,
But as I haue in bookys rad,
And ther conceyved by wrytyng,
Bothe off her cours and ther mevyng.

'And also long experyence
Hath yove to me ther-off scyence;
Ek oldë clerkês her-to-forn—
That wer ful longe or thow wer born—
Yt dyde ynowh to hem sufiyse,
To knowe the maner and the guyse
Off grete effectys off the hevene,
Astrology.

‘And off the 1 planetys alle sevne.’ [1 the St., om. C.]

Ther-in, ful myche they sette her lust,

And ther-in was fynally 2 her trust, [2 fynally was St.] 20294

As they by wrytyng speecyfe.

‘And I ful 5 gretly ek affye’ [3 will St.]

In the hevenly mociouns

And in ther revolucious,

Conceyvyng that, by ther mevyng,

That, alone 4 the myhty kyng,

Ys no party (fer nor ner)

The mor exclpyd fro hys power,

Nor exempt in no dege

fro hys imperyal powste;

But semblably (and thys ys soth)

As a kynge off custom doth,

Off hys myght and hih renoun

Granzeteth a commyssion

fyr for a space, or al ther lyves,

To hys provostys 5 or bayllyves;

Yet for al that, in no manere

He restreyneth nat hys powere.’

Thyn answer, I conceyve yt wel,

Wych may suffysé neueradely.

Suffysé off myght, nor off power

(Who-so the trouthe espyii konne)

To endure to bern 7 A tonne. [Stowe, leaf 334] [7 bere St.]

fyr yiff the kyng (shortly to devyse)

Haddel yove 8 hys power in swych wyse [8 have gyve St.]

To hys provostys 9 and ek also [9 provost C.]

To hys baylyvês 10 bothê two, [10 baylys C., baylyvs St.]

And hadde hem mad ther-off certeyn,

And myghte yt nat repelle ageyn,

Thanne he were (to our purpos)

Dysbarryd, and from hys power clos.

‘And evene lyk (to our entent)

Off planetys and the fyrnament,

And off sterrys the mociouns,

Yiff they hadde commyssionn’ 20330
"Vp-on al thynge,1 hih and lowe, [1 thynge St.] The Pilgrim, If the stars had a com-
Her in erthë that men knowe, mission.
Bothe to shette and ek vnclase, to dispose
And as hym lyst, ffor to dyspose all things at
At ther owne volunte, their own will,
That yt myhte noon other be, 20334
But as the hevene (in substaunce) their power
Lyst to tourne the ordynaunce; would be of
Than muste ther power (who kan se) Necessity,
Be fallen off necessity, 20338
As the sterrys wolde ordeyne : and God's
The kyng ne myght yt nat restreyne ; [C. & St.] [leaf 263]
ffor he, off verray volunte, excluded.
Hath wyth-drawen hys powste, " " 20346
Thus thow woldest hym exclude,
And by thy wordys ek conclude,
That allé thyngës that her be, That alle thynges that her be,
Sholde fallë off necessitye, Sholde fallen off necessitye,
Wherby (who that kan dyscerne) 20350 It is impos-
The lord that al hath to gouerne, sible that the
Sholde, by hys comanyssioun, Lord, who
Restreyne hys domynacioun, governs all,
Wych ys A maner impossible, should grant a
And as to me, no thyng credyble, commissioun;
What-euere her-on thow lyst to seyn. 20354
" But I wyl answere the ageyn, Touchyng the hevenly mocïouns,
Touchyng the hevenly mocïouns, and as to the
Ther power and ther comanyssiouns, power of the
Ther influencys and ther mevyng : 20358 stars,
Al thys, they haue yt off the kyng 2 theyr C.
And off the lord (who kan concerne) That hevene and erthë doth gouerne.
That hevene and erthë doth gouerne. 20362
And trewly, in A-nother wyse Than thy sylff dost her devyse. [3 here St.]
Than thy sylff dost her devyse. [3 here St.]
"Touchyng ther power, (tak good heedle,
In Genesis thow mayst yt rede ;) [Stowe, leaf 334, bk.] 20366 we read in
He ordeynede sterrys for to shyne, Genesis, that God or-
To yivé lyht, and enlvmynye, daind stars
to shine, and
to shine, and
give light to
give light to
the world ;
port and clernesse ;
To yivé coumfort and clernesse ; 20370
The Stars are only Signs of God, & can't affect His work.

"And to discerne, (who loke a-ryht)
To knowe the dayes wel fro nyht,
He sette hem ther (by certeyn lynes)
As for markys and for sygnes:
Lat the byble wel be souht,
And other thyng thow fyndest nouht.
"Off the power that he hem sette,
Ther-off he wyle no thyng hem" lette; [3 hem o.m. St.]
But shortly, al ther gouernauunce
Abydeth under hys puissauunce;
[leaf 263, b.]
What euere hym lyst, that mot be do;
And O word that her ys sayd,
(And ful notable to be layd,
To be put in remembrauunce,
My conclusioune to Avauunce,)
That the sterrys ffer above,
Wer only sfor sygnës yove,
That thyngës (who so lyst to se)
Wyth hem sholdë markyd be.
"And who that euere ageyn malygnes,
They be but markys, nor but sygnes
Off thylkë lord celestyal,
That syt above, and rewleth al,
Sterrys and constellaciounes.
"And as in cytes and in townys,
Maystres off dyvers crasftys
Hang out, on polys and on rafftys,
[3 polys St.] 20398
Dyners sygnys hii and lowe,
Wher-by that men ther crasft may knowe;—
As somme off hem hang out lyouns,
Somme Eglys and griffounes,
20402
Peynted on bordys and on stagys,
Dyners Armys and ymâges
(In cytes mo than .ix. or ten,) 20406
Wherby men knowe thys crasfthy men;
But wher-so-euer they hangyd be,
Hii alofte, that men may se,
He wer A fool, and nothyng sage,
That woldë deme in hys corage,
"That thys markys, on pool or rafft,
Kan no thyng medlen off the craft,
Nor helpe ther-to, (yt ys no ffayl,)
Nor to the crafty men avayl. [Stowe, leaf 335] 20414

"And at tavernys (with-outë wene)
Thys tooknys nor thys bowys^ grene, [C. Tib. leves St.]
Thogh they shewë fressh and ffayre,
The wyn they mende nat, nor apeyre,
Nor medle no thyng (thys the ffyn) 20418
Off the sale nor^ffayl off the crafft,
Nór hath nothyng to govérne,
Off the celer nor taverne:
By hem ys no thyng do nor let;
They bé ther, but for markys set.
"And semblably, to Our entent,
The sterrys and the ffyrmament,
Planetys and constellacwuws,
Cerclys, sygnes, nor mansiou7«s,
Ar (to speke in wordys ffewe)
No-thyng but markys, for to shewe
Off the workman, and off^ the lord
That made al thyng with A word.
"In erthe, ther ys no taverner,
That couchyd hath in hys celer
So many wynës red nor whyht,
Nor other drynkës off delyt,
As thys lord hath Beveráges
Off Grace,^ y-mad ffor sondry ages. [gracey St.] 20438
And off al thys, (who lyyst to se,)
The sterrys, no-thyng but toknys be,
That al our goodys, her douu lowe,
Kome fro that lord (who lyyst to knowe); 20412
And alle the gyfftys ek off grace
Descendë from that heavenly place.
"He partyth hys gyfftys dyversly,
And, off hys grace and hys mercy,
AH folkys ha suffysaunce,
Plente ynowh, and hábondaunce;
ffor, off hys grace (as yt ys skyl,)

1 Tib. A vii. starts again with leaf 63.

The Pilgrim.
these signs were part of the craft.
The green boughs hung out at a tavern
don't affect the wine:
they're only signs.
So also the stars and constellations
do but show their Lord and Maker.
No taverner on earth has such wines and drinks as God has for His folk.
From Him we have all our goods, and gifts of grace;
every one has enough,
PILGRIMAGE.
The Stars have no influence on Men’s lives.

The Pilgrim.

as is His will.

[leaf 264, bk.]

Don’t believe that the Stars have any influence for good or evil.

The Stars have no influence on Men’s lives.

The Pilgrim. as is His will.

[leaf 264, bk.]

Don’t believe that the Stars have any influence for good or evil.

The Stars have no influence on Men’s lives.

The Pilgrim. as is His will.

[leaf 264, bk.]

Don’t believe that the Stars have any influence for good or evil.

The Stars have no influence on Men’s lives.
The Pilgrim.

"ffor they sholde a-vaylle nouht, 20490
Nor to mankynde do1 no good. [1 C., Tib., be St.]
"And Cryst Ihesu, that shadde hys blood,
Only mankynde for to save,
What effectē2 sholdē haue [2 Tib., effect C., St.] 20494
Hys peye or grei passioun,
To bryuge vs to savacioun,
Yiff no man myghte don evel3 nor good,
But evene so as the hevene stood? 20498
Ther wer noon helpē nor socour;
The wych4 wer a gret errour,
A man to leve in any5 wyse [5 C., Tib., such a St.]
So as thow dost her devyse; 20502
ffro6 wych, I pray god me preserue! [6 Tib., for C., St.]
"Thow seyst also, men sholde observe
Houres and constellaciōnus
ffor sondry operaciōnus; 20506
The ascendent, consyдрre and se,
Off a mawhys natyvyte,
To fłynde the dysposiciōn
Off A manhys condycōn,
To good or evel,7 be kyndely lawe [7 add St.]
Off nature, he sholde drawe;
The wychē (who8 the trouthe espyes) [8 C., Tib., who-so St.]
Ar9 but fables, and ful off lyes; [9 C., Tib., as St.] 20514
ffor men ha seyn10 her-to-fōrn, [10 sene St., seyne Tib.]
Two chyldren in O moment born,
The ton ryht good and fortunat,
And the tother infortunat; 20518
And men ha seyn5 ek at O tyme,
(Bothe at Evyn and at pryme,)
Twey men that a crafft wel konne:
At On hour they ha be-gōrne; [Tib., leaf 61, back] 20522
The ton Off hem ful wel hath wrouht,
And the tother hath11 do ryht nouht.
And tweyne, on hour (who kan espye)
Han bothe had O malladye: [11 The tother he hath Tib.] 20526
The ton was mad hol by nature,
The tother myghtē nat endure,
But hath deyed, in certeyn:
Predestination does not clash with Man's Free Will.

The Pilgrim. "Wherfor thy resouns be but veyn."

so nativity's influence is nonsense, "Or telle me also a resoun Touchynge thyn oppynyoun:

of 100,000 men in battle, An hundred thousand men assaylle

all were not born on the same day, Everych other in batayle;

though all are slain, Wher-off kometh ther destyne,

Yet some folk are predestinate to bliss, That they ben alle at o Iourne,

and some to damnation. And yet par cas (yt ys no nay)

But the cause is not God's foreknowledge: They wer nat alle born) on o day,

it is the great difference in the life that folk lead, Nor they nat entre, nyh nor ferre,

which sends them to salvation or damnation, AH at tonys in-to that werre;

Though God knows it all [leaf 366] And yet, by Martyys mortal lawe,

beforehand, Everychon they ben yslawe:

men are free to choose Tel the cause what may thys be,

"Yet som folk ben ordynat, And spek no mor off destyne.

And also predestynat, "Yet, trewly (yt ys no drede)

Prescyrty to-forn to Ioye and blysse, "And, trewly (yt ys no
do s to-forn to lyve and blysse,

Off the wych som other mysse,[7 prescyrty St., Prescyr C.,

Swynch as (in conclusioun) Prescyrts St., Prescyr C.,

Gon vn-to dampnacioun). Prescyrts Tib.] 20550

"And, trewly (yt ys no dread) [Tib., the St., thy
to-forn to good and off badde, som to Ioye, somme to peyne,

Aftcr the lyff that they her ladde. As they rowede in the Ryuer,

Ys causyd off good and off badde, [7 leaves out of Tib. till

But the grete dyfference 555 last 12 below.]

The dyvyné prescynce; Somme to Ioye, somme to peyne,

The causyng prescynce; yro synne as they hem-sylff restreyne;

But the grete dyfference The goode to savacioun,

Ys causyd off good and off badde, The evele vn-to dampnacioun,

Aftcr the lyff that they her ladde. Constreyned no-thynge by destyne,

[5 Tib., the St., thy C.] But by ffre wyl and lyberte.

And in this world (bothe fier and ner,9) "Thogh god knewe al thys thynge to-forn,

As they rowede in the Ryuer, Many day or they wer born,

[7 leaves out of Tib. till [10 thynge om. St.] 20566

Hys knowyng nor hys prescynce, Hys knowyng nor hys prescynce,

Vn-to man doth noon offence. Vn-to man doth noon offence.

Though God knewe it all [leaf 366] firedam ys yove to hem to chese,

beforehand, [12 gyven St.]

"Wherfor thy resouns be but veyn."

20530

"Or telle me also a resoun Touchynge thyn oppynyoun:

20534

Wher-off kometh ther destyne,

[1 C., Tib., that St.]

That they ben alle at o Iourne,

[2 in St.] 20538

Nor they nat entre, nyh nor ferre,

[3 ones St.]

AH at tonys in-to that werre;

And yet, by Martyys mortal lawe,

[4 martis St., marrys C.]

Everychon they ben yslawe:

20542

Tel the cause what may thys be,

And spek no mor off destyne.

"Yet som folk ben ordynat,

And also predestynat,

Prescyrty to-forn to Ioye and blysse,

[7 prescyrty St., Prescyr C.,

Prescyrts St., Prescyr C.,

Prescyrts Tib.]

Off the wych som other mysse,

[5 prescyrty St., Prescyr C.,

Prescyrts St., Prescyr C.,

Prescyrts Tib.]

Swynch as (in conclusioun)

Gon vn-to dampnacioun).

[6 C., St., in to Tib.]

"And, trewly (yt ys no dread)

[7 trewely Tib.]

The cause ys nat (who taketh hed,)

The dyvyné prescynce;

The dyvyné prescynce;

But the grete dyfference

20554

Ys causyd off good and off badde,

Aftcr the lyff that they her ladde. 555 last 12 below.

[5 Tib., the St., thy C.]

And in this world (bothe fier and ner,9)

As they rowede in the Ryuer, [7 leaves out of Tib. till

Somme to Ioye, somme to peyne,

[7 leaves out of Tib. till

Firo synne as they hem-sylff restreyne;

The goode to savacioun,

The evele vn-to dampnacioun,

20562

Constreyned no-thynge by destyne,

[Stowe, leaf 336, back]

But by ffre wyl and lyberte.

[10 thynge om. St.] 20566

"Thogh god knewe al thys thynge to-forn,

Many day or they wer born,

[11 Many a St.]

Hys knowyng nor hys prescynce,

Vn-to man doth noon offence.

firedam ys yove to hem to chese,

[12 gyven St.]
"Whether hym lyst to wyne or lese; ffor, knowynge (who that lookë wel) Off god, ne causeth neueradel Wher them lyst, off bothë tweyne, To gon to Ioye, outher to peyne. "And, ther-for, do by my lore, And off destyne spek no more; ffor the planetys enerychon, And the sygnës, on by On, And enery sterre, in hys degre, Mevyn by the volunte Off the lord that syt alofite. "And also (as yt falleth ofte) ffolkys that in thys world her be, (At the Eye as thow mayst se,) Somme be lame, and feble off myght; And sommë strong, and gon vp-ryht, And many welde hem sylff ryht wel; But, off the sterrys neueradel, Nor off the hevenly influence, Strengthe, myght, nor impotence, Be nat causyd (on no syde) But as the lord lyst to provyde. "No man blynd, nor no man lame Born—the gospel seyth the same;— ffor whan cryst, in swych A cas, Off the Iewys axyd was, (As in Iohan ye may fynde,) Why the blynde man was bor1 blynde, [1 borne St.] He told hem pleylnly at A word, 'To preve the workys off the2 lord, And hys dedys by myracle, With-outen any mor obstäele;' And other causë was ther noon, As seyth the gospel off seyn Iohn. "And nothyng thorg'h the mociously Off sterrys dysposicioun, Was thys blyndnesse to hym sent. "And davyd seyth 'the fyrmament Was ordeyned, at O word,
Astrology contends for the Power of Stars over Men.

The Pilgrim.

to declare the works of the Lord.

Ptolemy says a wise man has power over all constellations.

Astrology answers me:

According to this, the heavens have little power,

and are of less worth than the earth with its fruits and flowers.

[leaf 267] Yet the heavens are nobler than it,

and govern the earth.

The Pilgrim.

True, say I,

To telle the werkys off the lord.

The sterrys, he makyd for to shyne, [Stowe, leaf 337]

Vp on the Erthé tenlwmyne; [1 be St.]

Hii in hevene to abyde,

A-sonder only to devyde

The day and ek the dyrké nyht.

"And in hys Centyloge a-ryht,

The greté clerk, kyng, Tholome, [2 grete kyng St.]

Affermeth ther (who lyst to se);

He seyth (As I rehersé kan)

That in erthe A wysé3man Sapiens dominabitur astris. [2 wyse St., wys C.]

Haueth domynacion

Above ech constellationu."

And after he hadde herd me seyn,

Thus he answerde me ageyn:

Astrology: "4 [1 St., om. C.]

"Affter thy wordys rehersyd here,

The heuene, with hys sterrys clere,

Sholdé hauen, in substauence,

But lytel power or puissauence,

And sholde also, by thy devys,

Ben also off lassé prys

Than ys the erthé, her doun lowe,

With greynys and with sedys sowe;

for the Erthe, wher-on we gon,

Bryngeth fforth ffruités many On,—

Everych grouynge in hys kynde,—

And flourys fayre, as thou mayst fynde;

And yet, for al hys gret ffaymeresse,

The hevene haueth mor noblesse [St. & C.] 20638

Than hathe therthe in hys degre,

By many effects, as man may se;

And it also more necessary.

And shortly, (for me lyst nat tarye,) 20642

In heavenny myght and puissauence,

The erthe hath al hys governaunce.

[The Pilgrim]:

"In som thyug thou seyst ful soth,

Touchyng that the hevene doth.

In erthe, ther sholdë non greyns sprynge,
“Nor fruittys non yt sholde forth brynyge,
Ne wer the hevene (wyth hys myght)
Gaff ther-to, comfort and lyht;
for the hevene, thorgh hys bryhtnesse,
Thorgh hys hete, and hys clernesse,
Caunseth in erthe many a payre
flourys and frruit to spryngē fayre,
And yiveth ther-to (as thou mayst se)
ful grete gyfftys off bewte,
Lych as the lord off most renown
Hath yove hem by commyss ions.

“Nor hys power, nor hys powste,
Ne strechchet nat (who lyst to se,
Neuer sythe the world by-gan,
[Stowe, leaf 337, back]
Touchynge the gouer naunce off man.
ffor man hath choys and volunte,
ffredam also, and lyberete.
Hevene ne sterrys, bothē two,
Ther-with haue no-thyng to do,
Nor neuer afor, power hadde,
To cause hym\(^1\) to don good or badde.

"But wha7i I mette ilryrst wiik the,
Off O thyng thow spak to me,
Touchyngh thy tother halif partye
Wych callyd ys 'Astronomye.'
Tel me a-noon, and have y-do,
Ys she ffer now fro the go?
Wher ys hyr habytac'oun,
Hyr dwellyng, or hyr mancioun?"

**Astrologie**:\(^2\)
‘Wher that she be, her or yonder,
We ne be nat ffer asonder,
ffor vnder hyre protecciouns
I makē dyvynaciouns;
And by hyr power grauntyd me,
I have scolerys two or thre,
Wych that on me eure abyde,
And departe nat fro my syde.’

**Pilgrim**:\(^3\)
“Tel on a-noon, I pray the,
Of Pyromancy, Aëromancy, and Hydromancy.

The Pilgrim.  
"Declare her namys here to me,  
And thy-syll no-thyng excuse,  
Wher thou dost swych craftēs vse;  
ffor syth thou seyst so nyh they be,  
With al myn herte I wolde hem se."

Astrology:  
[1 St., om. C.]  
'ffor to ffulffylē thy desyr:  
The ffyrstē place ys in the ffyre;  
And my scoler, ffyrst off echon,  
Wher-so-enere that we gon,  
(I kan hyr in no wyse excuse,)  
In that place she doth yt vse.  
And she (as I shal speeefye)

Callyd ys 'Pyromancye':  
ffro thenmys she may nat wel dyssencre;  
And in the ffyr she dwelleth enere;  
And therby (in conclusion)  
She maketh hyr dyvynacioun,

Be yt ffoul or be yt ffayr.

The second is  
Aëromancy, who divines by air.  
'My seconade scoler in the hayr  
Pleynly, after my doctrine,  
At allē tymēs doth devyne;  
And therfor (yiff thou koune espye,)  
Hyr name ys callyd 'Aermancye.'

The third is  
The thrydde ys off fful gret renoun,  
And hath hyr habytacioun  
In the se (who kan dyscerne);  
Whom Neptunus doth gouerne;  
By whom (the story telleth thus)

The myghty man Neptanabus,  
ffader to Alyssauadre the kyng,  
Wrouht fful many A dyuers thyng;  
And in the water and in the se  
Was al hys crafft, as thow mayst se.  
Ther-fore (me lyst nat for to lye,)  
Yt ys callyd Ydromanceye,  
By water (in conclusion),  
Augurye or dyvynacioun.

The fourth is  
'The ffourthē, (yt nedeth nat telle,)  
ffor, awhyle yiff thou wylt dwelle,
Geomancy claims to fix Sowing-times, and to forecast Crops. 553

'Thou shalt A-noon, her in presence
Sen ther, off experyence,
Ifor yt ys wrouht by manhys hond,
Somwhyne in erthē and in sond:
Ther-fore (shortly to specefy)
Yt ys calld Geomancye.'

[The Pilgrim]:
Than quod I, "tel on to me,
What be the poyntrys that I se:
Declare to me, and nat ne ffaylle,
What may they helpyn or A-vaylle."

Geomanc[y]e1:

'Be-twixen ernest and ek game,
'Geomancye,' her ys my name.

Astrology ys my maystresse,
That dyde my name to thé expresse;
To whos doctryne and whos sentence
I yive ffeyth and fful credence;
And by thys poyntrys, I kan knowe
Whan ys tyme to Ere and sowe;
And wher, thys nexté yer certeyn,
Ther shal be plente off frut and greyn.
And I kan tellë, nyli and sferre,
Bothe off pes and ek off werre;
And in effect, I wyl nat ffaylle
To telle the ffyn off a bataylle.
And, that I lese nat my labour,
I take the tyme and ek the hour
Whan that I my werk begynne.

Astrology.

Geomancy, who divines by earth and sand.

The Pilgrim.

"By her Points she can tell times for sowing
[leaf 268, bk.] and future crops,

Set forth her occupation.

"By her Points she can tell times

"[C. & St.]

"[1 St., om. C.]

"[2 who shallan St.]

"[3 seven St.]

"By her Points she can tell times

"[Stowe, leaf 258, back]
I reproach Geomancy for trusting in Astrology.

Geomancy. ‘On every thyng, and ech demaunde,
Lyk as my fygyres me comauade.’

The Pilgrim. ‘Tel fforth to me euerydel,
Wher-off serveth that tuel.’

Geomancy. ‘I looke thorgh (off hool entent)
and the sky’s
influence.

The Pilgrim. I scold
Geomancy,
and say it
is folly to
trust in
Astrology.
[leaf 269] 1. scold

Geomancy,
and her craft
is dangerous
to simple
folk.

She has no
sense in her
head,

Wenyng, at thy\textsuperscript{4} comauđenėment, ffor to make the ffyrmanent
As thou lyst, ryht at thy\textsuperscript{n} hond, ffor to descende vp-on the sond,
By influence avale a-douz
By causē off thy questiou\textsuperscript{n} ;
Wenynge ta foud\textsuperscript{5} Out a weye
That the hevene thé sholde obeye.
‘In thyn heal ys no resoun,
Clernesse nor dyscreciou\textsuperscript{s} ;
Thy crafft and thou be\textsuperscript{6} peryllous
To symple ffolks vertuous,
To brynyge hem in mysgounnaunce.
I pray god, saue me fro meschaunce,
And ffro thy gret Inyquyte !

I bid her go,

as I’m afraid
I’m in danger
of falling
Wych that calldyd ys 'Cyrces.'

1Thys tweynē loudē gan to crye, [1 Astrolog[y]e and Geomany St., om. C.] They tell me I have thus fallen.
And gan vn-to me specefye 20802
That I was falle vp-on Cyrces,² [2 cyrces St., cyrces C.] So I sail off,
And that I sholdē (doutēs,
By no treyne nor by no lape)
ffrom ther³ daunger nat escape. [³ theyr St.] 20806
And I, for dred, gan hastē me
Streyht ageyu vn-to the se,
And lefte hem bothe on An ylond,
Makynge ther poynys in the sond. [Stowe, leaf 339] 20810

And thazne I gan to bydde and preye,
That god wolde helpe me⁴ on my weye, [Tib. A 7 begins here again, leaf 65]
ffrom allē⁵ stormys in my passage,
And also fro the gret outrage 20814
Off wyndēs wych that, hih and lowe,
Sternēly at me gan blowe. [C. & St.] [leaf 263, bk.]

And in the samē syluē whyle,
I sawh apere a lytel yle, 20818
Wher-off I hadde gret gladnesse ;
And thyderward I gan me dresse ;
Rauhte so ffer vp with myn hond,
That, off grace, I kam to lond. 20822

And ther I sawh, off cher fiul bold,
A vekkē, hydous and ryht old,
And wonder Ogly off hyr chere;
Hyr handys she beet also yffere;
And hyr lawhyng to determyne,
Lych an hors she gan to wyne.⁶ [⁶ whyne Tib.] who whinnies like a horse,
And I, my look vp-on hyr leyde,
And evene thus to hyre I seydýe : 20830

The Pylgryme: [⁷ Tib., Pilgrim St., om. C.] "O thow most fioul in béholdynge,
Tel on the cause off thy lawhyng!"

Ydolatrie : [C. in margin; Idolatrye Tib., St.] Idolatry.
'Kom On, and entre in with me,
And the causē thow shalt se.' 20834

[The Pilgrim]: [Blank for Illustration in C.] and who bids me come into her house.
And I entrede by hyr bydlyng ;
And ther I fford On⁸ syttyng [⁸ oon Tib., on St.] I enter with her, and find
In A chayer, an ymage,
Ryht sfioul off look and off vysage:
He sat crownyd lyk a kyng,
In hys hond a swerd holdyng;
Vp-on hys shuldrys brood and large
Me thouhtë that he had a targe,
Wyth blakë flëys al depeynt:
Yreynës图像 A-mong hem meynt;
[An Illumination follows this line in Tib.]
And (wych that ys ful to nevene)
Ther was a maner off smoky levenc
Wych the ydole dyde embrace.
And round abouten in the place,
Yt was fful (I yow ensure)
Off bryddës dunge and foul ordure.
To-for thys mawmet (in certyyn)
I sawh knelyn a vyleyn,
With powdrys and with fumys blake,
Sacryfysë for to make
To thys ydole, with hys sheld.
And he that kneled (as I be-held)
Was (to myn Oppynyoun)
A Carpenter or a masoun.

Idolatry:

Thanne thys dame Ydolatrye,
ffoul and horryble off look and Eye,
‘ Behold,’ quod she, ‘and lookë wel,
And se the maner euerydel
How I ha7 Ioye and gret gladnesse
To sen thys cherl, by gret humblesse,
Toward thys mawmet hym-sylf tavaunce,
Don worshepe, and óbservaunce;
And I abydë, for to se
That thow shalt knele vp-on thy kne,
To-forn hym, by devocioun.
fforsake thy skryppe and thy bordoun;
And, to hys myghty excellence,
Don worshepe and reuerence.’

The Pylgryme:

Lyst for thys thyang I fjyl10 in blame,
Idolatry strives to deface the worship of God.

"Tel on ffyrst, what ys thy name." 20874

**Dame Idolatrye:** [Tib., Yдолatrе St., Yдолatrе in margins C.] 20878

'Yдолatrе¹ I am,' quod she, ¹ [And Idolatrye Tib.]

'And off ffoliokes that be ffere,² [free Tib., St., ff C. burat]

Thys my custom and vsäge ² [C., Tib., St.]

ffor to brynge hem in seruage.


And I kan, by collusioun,

Tourne al estatys vp-so-dou?

And settë (though ffolk hadde yt sworn,)

That ys bakward, to go beforne.

To dyfface, ys my labour,

The kynges worshepe and honour,

And al that to my sylff applye.

ffor I am callyd 'Yдолatrе,' ²

The wyche (who wel lokë kan)

ffrend and douhter to Sathan;

ffor Sathan (shortly for to telle)

In mawmetys I make hym dwelle.

'By thys cherl vp-on hys kne,

Her thow mayst examplë se,

How he, wyth al hys dyllygence,

Doth hym honour and reuerence,

Wenyngë, by hys apparylle,

The mawmet myhte to hym avaylle.

ffor Sathan,—that ys cloos with-Inne,

To Infect hys soule wyth synne,

And hys wyttys to entrouble,—

Yiveth an answere wych ys double,

Wych hath (to marren hys entent,

A maner off double entendëment,

And leueth hym euere in none-certyyn, ³

Or kepeth hym Muët⁴ off dysleyn;

And hys⁵ réquestë doth refuse,

To make the fool more for⁶ to muse,

Lose hys tyme, off wylfulnesse.

'And yet, in al hys wrecchchydnesse,

Efft⁷ he doth hys dyllygence,

With⁸ smoke and ffyr hym to encense,

Prayeth hys Mawmet nat to faylle,

To yive Answere, and hym⁹ consaylle,
The Carpenter who made the Idol, yet prays to it.

"And helpe hym, that he myghte speke, To forthe hym in hys greté node, 20914
Syth he in hym doth so affyé.
"Se how thys fool, off hys sfolye, Seth how hys Mawmet, sfol off chere, 20918
Herys hath, and may nat here; And sytynge also in hys se, 20922
Eyen hath, and may nat se; Nor from hys chayer, a foot renewe, Thogh al the world hym woldé sue. 20926
"Hys sword, hys target, in bataylle May to hym ryht nouht avayle; ffor he ys ded, as ston or tre. 20926
and as dead as wood. And trely (so as thynketh me,) 20927
Who doth to swych on, reverence, Requyringe hys benyvolence, 20931
He ys (for short conclusiou) A fool, in myn oppynyoun. 20931
"And for to touchyn hym mor ner, The samé sylué carpenter 20935
Yet the carpenter first made the Idol, Dyde a-forn hys bysy peyne 20938
and knows it can't help him. To forge hym, wyth hys handys tweyne, And make hym ffyrst off swych entaylle, 20940
And wot he may nothyng avayle To helpe hym, whan that al ys do. They ben A-coursyd, bothé two: And thys the cause (wyth-outé more) ffyrst why that I lowh so sore." 20942
The Pylgryme: 3 Yet nat-wyth-stondyng, off entente, To the cherl A-noon I wente, 20946
I bid the carpenter rise, Bad hym a-ryse, and that a-noon, And that he sholdi thenys gon, 20946
and ask forgiveness for his guilt. Go take hys skryppe and hys bordoun, 20950
and it is dumb as a stone, But ys as dowmb as stok or ston; And hath ffet, and may nat gon, Nor from hys chayer, a foot renewe, Thogh al the world hym woldé sue.
Whoever believes in it is a fool.

The Pilgrim.

I bid the carpenter rise,

[leaf 271, bk.]
Why Idolatry is not justified by Pilgrims adoring Images. 559

That he hadde don in that place,
And that hys hertë was so set
To worshepë A Marmoset,
Wych to helpë, (fer nor ner,)
Hath no puissance nor power.  [Stowe, leaf 340, back]

Wher-off (with-outë mor respyt,)
The Cherl in herte hadde gret despyt,
And fellly gan a-geyn abrayde,
And vn-to me ryht thus he sayde:  [Tib., leaf 67, back]

The Vyleyne: 1  2
1 [1 St., veleyne Tib., ... yeysu C., in margin.]
2 darste thow Tib.]  20954

How darstow 2 me her repreu,
Or thyu hertë so to greue,
To sen me don swych 5 observeuance
With al myn hoolë affyuanee,
To thyd ydolës set on stages,
Syth pylgrymes, in ther 3 passåges  [2 ther om. Tib.]  20966
Honowre and worshepe, everychon,
Ymages off tymber and off ston;
And crystene peple, ful nyh alle,
On ther knes to-forn hem falle;
And, whan al to-gydre ys souht,
They may helpë yow ryht nowht,
Nor done to yow noon ávaunteage,
No mor than her, may myn ymage.'  20974

"That thow woldest her conclude,
Thy resou/rs at 5 but rude.
ffor, sothly, we nothyng laboure
The ymåges to honoure,
Stook nor ston, nor that men peyntes;
But we honoure the holy seyntes
Off whom they beryn the lyknæsse,
In our myndë, to enpresse,
By clerë 6 demonstracio/uns,
Ther martyrdam, ther passiou/ns,
Ther holy lyff, ther 7 myracles
Wych ben to vs but 8 spectacles,
And as merouns, that represente
Ther trewe menyng and ther 9 entente,
Ther gretë labour and vyctôrye;
Christian Images are meant to be read like Books.

"That we sholdē ha memōrye, [Tib., leaf 68] 20990
By hem, a kalender to make,
What they suffrede for crystes sake,
Patryarchēs and prophētys,
Wych in hevene haue now her setys; 20994
The1 passioun off cryst hym-sylue, [1 And the Tib.]
[An Illumination follows in Tib.]

And off hys apostelys twelue,
And off martyrs that wer vyctours;
The pacyēnce off confessours, 20998
And off maydennes, in ther degre,
That deydē2 in vyrgynyte, [2 C., deydē Tib., dyed St.]
As clerkys in ther lyvēs3 ffynde. [3 boks St.] [Stowe, leaf 341]
"Ymages presente to Our mynde, 21002
And to vs, clerly expresse,
Off her lyvynge the holynesse;
And for thys skyle, (with-outē let)
Ymages in cherches ben vp set; 21006
And vn-to folkys many On,
sful gret profyt also they done,
Namly, to swych (I yow ensure)
That ne kan, no letrure; 21010
ffor, on ymages whan they lookys,
Ther they rede, as in ther bookys,4
What they ouhte off ryht to sue, [4 joke . ., boke St.,
And also what they shal5 eschewe, [bokys . , bokys Tib.]
[Tib., leaf 68, back]
Ther they may yt clerly lere. 21015
"But off thy mawmet, I wolde here,
Wych may the no thyng socoure, [leaf 572, bk.]
Why thow sholdest hym honoure. 21018
ffor (who that any resoun kan,)
With-Ine, enclosyd ys Satan,
And ther hym-sylff hath mad a se, [Tib., shield St.]
The prynce off al inyquyte, 21022
The wyche6 (shortly for tendyte,) [6 whiche Tib., St., wyche C.]
fful mortally he shal the quyte,
Whan he seth tyme, and best leyser.
And therfor, now, whyl thow art her, 21026
Off thy Mawmet for to telle,
Sey on; for I ne may nat dwelle."
The Vyleyn: ¹

'Thow gest² no mor, as now, for me; ¹² geste Tib., gestat St.

But off O thyng I warne the;

Yiff thow in thyng place abyde,

Myn ax shal thorgh thy nekkè glyde,

But yiff³ thow do to myn Imáge,

Lowly worshepe and homáge.

Ches yiff³ the lyst, and lat me se,

fior thow gest⁴ no mor off me.' ¹³ getest St., geste Tib. ¹⁴ lyse Tib., lyst C., St. ¹⁵ lythalluss Tib., Bythalluss C., St.

The Pylgryme: ⁵

Than I stood in fful gret doute.

And as I tournede me aboute,

Myd off thys he that I off tolde,

And euery party gan beholde,

Myd off thys se, lookyng ech way

How I myhte eskape a-way;

And to-for myn Eye⁶ I fond ¹⁰ eyne St. ¹⁰-¹⁰ Tib. (C. burnat), she toke St.

A Marysssh, or elles a merssh⁷ lond, ¹⁸ merse St. ¹⁹ merse C. and go towa-\n
That peryllous was, and ful profoujide,

And off ffylthes ryht habouwde,

And thyder-ward as⁸ I gan hye ¹⁶ was C. ¹⁷ stowe, leaf 341, back

A vekkë Old me dyde espye,

Komyng with an owgly cher;

Vp-on hyr hed, a gret paner;

In hyr ryht hand (as I was war,)

An hand kut off, me sempte she bar.

And, or any hede I took⁹ ¹⁹ I took Tib. (C. burnat), she toke St.

She kauhte me ¹⁰ with a crokyd hooke, ¹⁰-¹⁰ Tib. (C. burnat), hoke St. ¹¹ make C., Tib., St.

[Blank in MS. for an Illumination, given in Tib. ¹² Tib., St., om. C.]

The old Witch has, in her left hand, a long stick, hookt under the Pilgrim's left armpit; and her right hand grasps a big cut-off hand by its wrist. ¹³ make C., Tib., St.

And as she gan me fastè holde,

She seizes hold of me with her hook.

I axede hyre what that she wolde,

And make a declaracioun ¹¹ make C., Tib., St.

Off name and off condyciou.

Sorcery: ¹²

Quod she: 'vnderstond me thus;

My namë ys 'Bythalluss,' ¹³ bythalluss Tib., Bythalluss C., St.

Wych ys to seynë, (who lyst¹⁴ se) ¹⁴ lyste Tib., lyst C., St. ¹⁵ lyst St., lyst C. ¹⁶ Bythalluss, O O

PILGRIMAGE.
'A famous peryl off the se,  
In wych (wyth-outen any grace)  
Allë folk that forby pace;  
And allë tho that thorgh me gon,  
I make hem perysshen,  
'And also ek touchyng my name,  
I am callyd (by gret dyffame,  
As som folkys specefye,)  
Many folkys thus me calle;  
And yet they hatë me nat alle;  
I am be-loyde, bothe ffer and ner.  
'And I ber ek in thys paner  
(Who that with-Innë lyst to seke).  
(with knives,  
Many knyves and hoodys ek,  
Dyvers wrytës and ymages,  
Oynementys and herbages,  
Gadryd in constellaciouns;  
ffor I observë my sesouns.  
[leaf 273, bk.]  
and make off hem elleccyou7  
affir myne oppynyoun.  
but she  
And 'Maleffyce', folkes alle,  
Off ryght, they shuldë me so calle.  
I have ful many evel vsages  
ffor, with fals coniyursouns  
And with myn incantaciouns,  
and enchant-ments rain folk,  
And many dyuers enchauntëment,  
Sondry folk ben offtë shent.  
And, with dyuers crafftys ek,  
I kan makë men ful sek;  
and kill some.  
And somme also ful cursydly  
ffor to deyë sodeynly.  
'And, in lordys ek presëncys,  
I kan make ek apparëncys  
Whan that me lyst, ful many On,  
Yiff I sholde telle hem evrychon.'
"Tel on, (with-outé mor taryng,)
Wher lernystow al thy konnyng.\(^1\)"

\[\text{Sorcerey} : \text{\textsuperscript{2}}\]

\[\text{\textsuperscript{2} Tib., St., erye, in margin C.}\]

\[\text{\textsuperscript{1} kounyng St.,}
\text{\textsuperscript{2} kounyng Tib.}\]

'Sothly, (as I rehersë kan,)
I lernede my konnyng off Satohan, 21104

\[\text{An Illumination follows in Tib., of the Devil and}
\text{four women, one with a long-headed rod, and an-
other with a child in her arms.}\]

Wych hal t hys scole nat hennys ffer,
And hath ydon ful\(^3\) many A yer. 21107

And to that scolë kome and gon,
Off scolerys ful many\(^4\) on ; \[\text{\textsuperscript{4} scolars . , many a St., scolers . , many}
\text{Tib., scolerys . , manyng C.}\]

And he, abone al maner thynge,
Ys ful glad off ther konnyng.
And off that Arth, in many wyse,
Ther, I ha\(^5\) lernyd the guyse. 21112

And offtec\(^6\) sythe (yiff thow lyst se,) \[\text{\textsuperscript{6} ofte C., Tib., eft St.}\]

Ther, wyth other scolerys be.'

\[\text{\textsuperscript{7} Tib., Pilgrim St., om. C.}\]

"Tel on (and make no mor lettynge\(^8\)) [Tib., leaf 76, back]
What gaff thow hym for thy kuzynge\(^9\) ?" \[\text{\textsuperscript{9} lettynge Tib.,}
\text{\textsuperscript{8} St. (C. burut,)}\]

\[\text{\textsuperscript{10} kuzynge Tib., conyng St.}\]

\[\text{\textsuperscript{11} swych C., on C., om. C.}\]

\[\text{\textsuperscript{12} swych Tib.}\]

\[\text{\textsuperscript{13} marchauyd,}\]

\[\text{\textsuperscript{14} yeue Tib., jeue Tib.}\]

\[\text{\textsuperscript{15} C., om. C.}\]

\[\text{\textsuperscript{16} reputacioum ;}\]

\[\text{\textsuperscript{17} ryle Tib., ryll St.}\]

\[\text{\textsuperscript{18} Tib., Pilgrim St., om. C.}\]

\[\text{\textsuperscript{19} Pilgrim.}\]

\[\text{\textsuperscript{20} Pilgrim.}\]

\[\text{\textsuperscript{21} Pilgrim.}\]

\[\text{\textsuperscript{22} Pilgrim.}\]

\[\text{\textsuperscript{23} Pilgrim.}\]

\[\text{\textsuperscript{24} Pilgrim.}\]

\[\text{\textsuperscript{25} Pilgrim.}\]
The Pilgrim.

"In greté peryl thow dost dwelle, [gret C, St., gret Tib.]
(Off verray soth, And off no lape,)
Neuere lykly to eskape." 21136

\[ Sorcery. 2\]

* Al thy seyyng, euerydel,
I wot my-syllf that, wonder wel;
For I stonde in swych meschaunce
That I ha3 no répentaunce; [3 haue St.]
I am so ffer ybrouht with-Inne,
And engloyd so with symne,
[S tore, leaf 312, back]
So clevyng vp-on myu errour,
That I truste on ne socour;
ffor thogh I sholdé go to helle,
I wyl nat go ffro that I telle.'

\[ The Plylgryme : 4 \]

"Declare to me, and haue Ido,
Where-off seruith that hand also
whiche thow5 holdyst now so ffaste :
Thys thyngh, expowne to me in hast." [3 thow St., that Tib.]

\[ Sorcery : 6 \]

Quod she to me ageyn7 a-noon;
'Máthesis, fful yore agon,
Gaff yt to me (by gret outráge,)
And also ek8 an hool vyságe,
Wych that I haue in my depoos,
Her, with-Inne my paner cloos.
Yt ys ycallyd ' Physonomye,'9
And thys hand ' Cyromancye,'10 [9 Tib. transposes these lines.]
To telle the dysposic'ionis
Off ffolk, and ther condyciouns.'

\[ The Plylgryme : 10 \]

"Tel on! expowne that thyngh to me,
In what wysé that myhte be,
Or that thow and I dysseuere;
ffor, at that scole I was neuere." 21164

\[ Sorcery : 11 \]

* Herlystow neuere (off aventure) [Tib., leaf 71, back]
That a man, in scripture,
Off thys12 phylosofres alle, [12 That off these Tib.]
How 'Mycrocosme'13 they hym calle, [13 Tib., St., mycrocosme C.]
Man is a Microcosm. His hand is starrd like the Heavens. 565

'(Shortly to tellen, at O word)

Nat ellys but 't the lassë world?' 21170

The Pylgryme: 1

'I haue herd yt in scolys offte, 21171

Ther yrad, bothe loude and soffte.' 21172

Sorcerye: 4

Thyn Answere mvt be verrefeyd ; 21173

Thys lasse world ys stellefyed

Lych hevene, and as the ffyrmament,

Ther-off to make A Iugüment,—

Vnderstonde by bothë two,

The vysage and the hand also,—

Vp-on wych, by trewë syht,

Men may yive a doom A-ryht,

Telië the condyciouës

By dyvers lyneaciuës

Wych ther be set (I the ensure,)

Ryht as sterrys off nature.

The Pylgryme: 5

"To thy wordys I may accorde

In party, and nat dyscoorde,

That a man whom we nevene

Ys ysterryd as the hevene ;

But her-vp-on, in substaunce,

Thow puttest nat in rëmembraunce,

Namynge thylkë lyneaciouës,

By namys off constellaciouës ;

fior trewlëy6 (who kan remembre) 21192

The body off man, and euery membre,

Ben off erthë, in certeyn,

And to erthe shal tourne ageyn.

"And, affter philisofres talys,

Ther ben hyllës, ther ben walës,7

Medwes, ryvers, bothë two,

Wylëd bestys ek also,

And gretë ffieldys men may sen,

And pathes that hem departeth a-twën, 21200

And places also off desert,

Somë open, somme couërt :

Thys be the lyneaciouës

Sorcery.

Sorcery.

The Pylgryme.

The Pylgryme.

Sorcery.

Sorcery.

The Pilgrim.

The Pilgrim.

Sorcery.

Sorcery.

Sorcery.

The Pilgrim.

The Pilgrim.
“Y-namyd constellaciouus,
In the handys and the vysage,
Wherby, clerkys that be sage,
Afther thy n oppynyoun,
Makë dyvynaciouus,
And declare to the and me
(Who that kan beholde and se)
A manys dysposiciouus.  [1 mannes Tib., mans St.]

But al thy, in conclusioune;
To devynë, by swych² thynges.  [2 swyche Tib., suche St.]
Ar but fables and lesynges.  [C. & Tib.]

ffor, (yiff thou wylt trewely nevene,)
In A man, ther ys noon hevene,
(ffor to name yt trewely.)³  [3 trewely C., truly St.]
But hys sowlë al only.
What so euere ther-off thou telles,
That ys hys hevene, and nothyng ellys :
Thus clerkys seyn, that trouthë komne.

and of this, the Sun or
intellect

And, off thyth, the bryhtë sonne n
Namyd ys (in sentement)
Intellect or entendiement.”¹² [¹ C., Tib., Incelent or encendement St.]
The mone⁵ (in conclusiou)  [² mone Tib., name C.]
Ys ycallyd hys resouñ,  [Tib., leaf 72, back]
Hys vertunes, and goodë thewes.

“And good exaumeple that he shewes,
Theo ben the sterrys bryht and clere,
Wych that in thyth heuene apere.
And hooly clerkys, in bookys kan,
‘The lassë world’ thus calle A man.
And who that hath most holynesse
In vertu, haveth most bryhtnesse:
Wych sterrys make a man al at
To be callyd ‘celestyal,’  [Stowe, leaf 343, back]
And conclude (off Resoun,)
Hevenly dysposiciouus.
Thys the trowthe, with-oute glose.

“And lyk thy wordys, I suppose,
Afther the caas off thy seyyng.⁶  [⁶ selynge Tib., sayenge St.]
That swych toknys outward shewyng,
ffygures or⁷ lyncaciouus,  [⁷ and Tib.]
"Shewed the condyciouvs,
And outward made ther-on A skyl
Off governaunce towchyng hys wyl,
Off folkys inclinacioüns,—
Yt ar1 but fals fundacioüns,
(Ther-vp-on, who lyst to se,)
To conclude necesyte,
That yt muste be so off ryht.

And sygnës (bothe at eve and prime,)
Deceyve and faylle ful offti̇ tyme,
To folk that looke with eyen cler.
Ryght as, off A tauerner,
The grene bussh that hangeth out,
Ys a sygne (yt ys no doute,)
Outward, folkys for to telle,
That with-Inne ys wyn to sell.
And for al that, (I the ensure)
Yt may falle2 oft ãventure, [fayle St. ]
flor alle the bowes, rekne echon,
That, with-Inne, wyn ys ther noon.

"And Evene (to purpos off thys cas,)
Yt ffyl thus off Ypocras,
The phylysofre ful famous,
Ryht prudent and vertuous,
Off whom the fygur and ymage
And tooknys alle off hys yvsâge,
Wer ybrouht to Phylemoun,
A phylysofre off gret renouz,
flor to descryue hem by and by,
And to concluďen naturelly
Al the inclynacioüns
And also the condicioüns
Off Ypocras, that was so wys.

"And Philemoun (by short avys)
Concludee (as in sentement)
That he was incontynent,
And off hys lyvyng vycyous,
And naturely ek lecherous.
flor (when he took good heed ther-to,)
Chiromancy &c. are accursed Arts.

_The Pilgrim._

"The tooknys outward told hym so,
By Open demonstracioun.
"But ypocras, (off good resoun)[Stowe, leaf 344]

By vertu only, dyse hys peyne,
Alle the snygne to restreynye,
ffor-dyse hys inclynacioun
Wyth a brydel off resoun; 21292
And wyth hys flesssh held swych a stryff,
That he was vertuous off lyff.

"The tooknys (who so lyst to se)
Causede noon necessyte;
ffor, thogh they gaff an apparence,
They wer fals1 in existence,
And maden a ful strong lesyng [Tib., leaf 73, back]
To Phylemoun in hys denyng.

"Wher-for, lerné thys off me;
Lat thy fantasyes ^ be,
ffor to bryngè3 folk in4 rage, [3, 4 in a St.]
Both off thyn hand and thy vyságe,
And also ek off thy paner
Wychë5 that thow shewest her. [5 whiche Tib., St., wych C.]
ffor they be superstycious,
Cursyd, and ryht contaguous;
And therfor, by the rede off me,
A-noon let cast hem in the Se."

And in thys poynt, good hed I took,
And brak6 loos oute off hys hook; [6 brake Tib., St.]
And, wyth-outé mor delay,
Wentë forth vp-on my way,
Tyl at the laste I gan Aproche
ffastë by vn-to A roche.
21316
And I a-noon (off goode entente)
Ther-qp-on, a-noon I wente.
And to thyss rochë large7 and squar, [7 longe Tib.]
The se kam douz, or I was war,
And besette me round aboute;
Wher-off I stood in ful gret doute,
And hadde in hertë ffil gret wo,
The se kam douz, or I was war,
21320
Wyth the floodys sterne and huge,
And knew,1 as tho, no refuge, 1[knewe Tib., knew C., St.] 2[knewe St., St., Tib., leaf 277] Confort nor consolacioum.  
And sodeynly I sawh kome doun 21328  
A wonder Old enchantresse,  
And to me-ward she gan hyr dresse.  
And I sawh wel ek ther I stood,  
On the wawiis how she rood, 21332  
Off look and cheri2 ffulf persers; 2[cher St., cher C.]  
And howndys manye and dyvers 2[Tib., leaf 74]  
She hadde, behynde and ek befor; 2[Stowe, leaf 344, back]  
And myghtylly she blewh an horn.  
Made hyr hou7^dy3 a gret route,  
ffor tassaylle me round aboute.  
[Blank in MS. for an Illumination, given in Tib., of the Horablower on the waves, and the Pilgrim on his little bit of ground, and eight hounds round him.]  
And as I stood vp-on the wrak,  
Evene thus to me she spak:  

† Scilla, (or) Conspiraccioum: 3 3[Tib., (om. St.), in margin C.] Scylla, or Conspiracy.  
Quod she, ‘thow must descende a-doun,  
ffor ther geyneth no raunsouw  
But that thou shalt devourid be  
Off thys houndys, that thou dost se.’ 21344  
“Certys,” quod I, “yt is no nay,  
I stonde in a perillous way;  
But, I praye the, in thys rage,  
Let me nat off my passage,  
Nor bryng me nat in no dyffame  
Tyl that thow ha told thy name,  [Tib., leaf 74, back]  
And shewyd, by relaciouw,  
Thy maner, and thy condyociouw.” 21352  

Scilla, Conspiracyou: 5 5[Tib., St., om. C.]  
‘My name (for short conclusiou)  
Ys calyd ‘Conspiraciou,’  
Or ellys (what so euere falle,)  
‘Scilla’ ek thow mayst me calle; 21356  
And am ek (yiff thow lyst6 se) 6[lyste to Tib., lyst C., St.]  
On off the pereilles off the se.
Conspiracy's Hounds that carry out her Frauds.

'sci/lia, or Conspiracy.
She hunts folk who row in H
and makes her hounds bark at 'em.

They bite grievously,
and are coupled by great oaths.

If they don't bark, they bite men,

and work by fraud.

She tells a story of two kings
who went to war.

The first attacked, with his knights,
[leaf 278]
who had sworn the day before to fight well.

But they failed him,

'I chase at hem that ther-in Rowe,
And make the felléc floodys flowe,
stolkys for to putte in doute,
Do myn houadays, ful gret route,
Berkyn, and gret noysé make;
And greté bestys for to take
With-outé noysé or₁ berkyng:

Wonder grievous ys ther bytyng.
I couple hem with myn owne hondys,
And greté hothés² ben the bondys

Wyth wych I make ther élyauuce,
Bothe by feyth and assurance.

'Wyth the noysé that they make,

Pylgrymes offte they don a-wake;

And thogh they berke nat On A man,
fül mortally they byten kan;

Ther berkyng ys no thyng on heyhte;

Ther fraude ys do so courtlye,

That no man may yt espye;

for, vnder colour, (in sothnesse,)

They wyl ha⁴ thank for her falsnesse. [⁴ werl hana Tib.]

'And, to purpos off thys thyng,

Yt ffyl onys, that a kyng,

A-geyn a-ther kyng nat ferre,

Off purpos held A mortal werre;

And with the meyne that they with-held,

Bothe they kam in-to the field. [Stowe, leaf 315]

'The ffyrsté kyng that I off telle,

On whom he trustede as hys lyff,

Gan ffyrst asayllen in thys stryff;

But for al that, I, with my wyle,

Thus I dyde the kyng begyle:

I made hys knyhtys, the ⁶ day to-forn, [⁶ they C.]

Vn-to hym for to be sworn,

Ther-vp-on her lyff to spende,

That they sholde hym wel dyffende,

And knyhtly gouerne the bataylle.

'But at the poynt, they dyde hym faylle;
How Scylla makes a King’s Knights deceive him.

They entren in with manly chere;
And whan they gan assemble yfere,
Off purpos, thyhs\(^1\) knythys euerychon, \[^1\] these Tib., thes St.
Wer y-yolden, On by On,
By sleythe and by collusioun,
To make hym paye ther raunsoun.
Wherfor, the samé kyng, allas, \[^2\] Tib., leaf 75, back
Was deceyved in thyss caas;
With shame and gret confusion
Drowh bak vn-to hys pavyllioun,
Supposyne, in hys drede,
That thyss knyhtys off manhede
Hadde be take in that dystresse,
Off manhood and off hih prowesse.
And therfor, touchyng ther raunsoun,
The kyng made ther redeempcioun.
And whan that they kam to hys syht,
He thazkedem for hys myght,
Decynge, off manhood, for hys sake,
That they hadde, echon be take,
And lovede hem morë than beforne,
Be-cause they han hem so wel born:
But al was fals deceptcioun,
Contrayre to hys oppynyoun.

And swychie\(^2\) houndys douteles, \[^2\] szych C. suche St.
Off hem, plente and gret foysoun,
off to cachche me venysoun,
Off fattië bestys, hifi off gres,
With howndys that be nat Rekkëles,
To cachche,\(^3\) and bryngë what they may,
Hoom to my larder, day be day.
Szych howndys, myz horn wel knowe,
And they wyl komë when I blowe,
And fawne also when they me seth.
And thow most fele ther sharpë teth;
And\(^4\) trustë wele, they shal nat fayle, \[^4\] And Tib., for St.
In al hast, the tassayle.\(^5\) \[^5\] to assayle Tib., to assayll St.
(For the behyndë and beforne,)
The Pilgrim.

As cruelly as the houndys kan,
Vp-on me echon they ran, [Tib., leaf 76] 21440
And gan assaylle me mortally:
They berke, 'they bytë; ' ryht felly, [1—1 em. St., they bete Tib.]
And to me dydë ful gret wrong,
The gretë lemerys wer so strong.
And haddë nat the floodys be,
That drowh ageyn in-to the See,
And ek Scilla (of whom I tolde,)
With hyr Eyen sfioul and Olde,
Caste hyr look on me A-non,
And saydë that she mustë gon
Bakward, and hyr-sylff with-drawe
Wyth the flood and wyth the wave; 21452

[Scylla or Conspiration.]

'S But fyyrst,' quad she, 'ha thys in mynde,
A-nother tyme, yiff I the sfiyned,
Trustë fully, I shal be
Bet avengyd vp-on the.' 21456

[The Pilgrim.]

And whan hyr houndys and she wer gon,
I lefte behynden al aHon,

[Blank in MS. for an Illumination, given in Tib.,
of the Pilgrim lying on his little oval green Island
in the sea, his bare knees, chest, and right arm
showing thro' rents in his torn white robe.]

Al to-torn and rent with wondys
Thorgh bytyng off hyr cruel houndys,
Wyth gret sorwe and passiouw,
In torment and affliccioun;
And me remembryng in certeyn, [Tib., leaf 76, back]
That yiff the floodys kome ageyn,
She sholde, tencressë with my wo.
Kome ageyn hyr-sylff also;
Thery therefore, to fillen out off hyr syhte,
In the bestë wyse I myghte.

And try to get
I dyde my labour and my eure,
In hope my syluen to assure,
Yiff I myhte, by hap or grace,
To drawë to som other place.
In a trance, I see a Tower revolving like a Wheel.

And whyl I lay thus in A trance, In gret Anoy and përturbaunce, I herde a voys mellodyus, Wonder soote and gracyous, Wych was to me ful gret plesaunce; for I forgat al my grevaunce, My dool and al my passiouu, Wyth mellodye off thyolkë souu. But as I stood thus in a wher, And drowhe me toward the ryver, A Tour I sawh, wylye and savage, And squar abounten, off passage, [An Illumination of the Tower follows in Tib., with flames coming out of six holes below the battlements. The Pilgrim is shown on his Island.] Wych hadde Roundë fiene stratallys, [Round C., St., round Tib.] Percyd thorgh, vp-on the wallys; At wyche hoolys, (out off doute,) Smoke and flawmë passede oute; And yet thys tour (who lokë wel,) Tournede abounten as a whel [Blank in MS. for an Illumination.] Vp-on the fflo dys Envyrouu, Wyth the wawës vp and doun. Somwhyile (as I koude knowe) The hiest party was most lowe; And also (ek I sawh ful offte) The lowest party set alofite ; And thus, by transmutacionu, Yt turnede alway vp so doun. And in thyss whyle, euer Among, I herdë a melodyous song, Off On (as I koude vnderstond,) That ber a phetële in hys hond ; And thys mensral (soth to seyne) Was departyd evene a tweyne: From the myddel vp, A man, Donward (as I reherse kan) A bryd wynge merveyllously, Wyth pawnys streynyng mortally.
A Merman, Worldly Gladness, tells me what he does.

The Pilgrim. [Blank in MS. for an Illumination, given in Tib., of
a Bird-man flying to the Pilgrim, a curved fiddle
in his left hand, its curved bow in his right.]

[leaf 280] And thys bestë¹ ful savage,
Lyk a man off hys vysage,
Spak to me ñful curteysly ;
And thus he saydë muryely ;²

Worldly Gladdness.

Tel on to me (and say nat nay,)
What maner solace, or what play
Lovest thou best : tel on, lat se,
And I shal pleyn to-for;³ the ;
for I kan (lych to thynt entent)
Pleye on euery instrument ;
And,⁴ for to makë lordys cher,
Bothe at ches and the checker,
The drawhtes ther-off, ful wel I kan,
Ye / bet than any other man.
And whan that ylkë play ys do,
ffor shepperdys I kan also,
At the merellys, best off alle,
Whan so that they lyst me calle,
Pype and taboure in the strete,
Wyth lusty folkys whan I ⁵ mete.

He sings and dances a
weddings ;

The dysportys and the playes
That I vse on somer dayes :
My Ioye ys al in merthe and game ;
And ' Worlddy ⁶ Play,' that ys my name. [⁸ wordly Tib.]

Men may me calle (off equyte)
A Mermaid off the se,
That synge off custom, ay gladdest,
To-torn a storm and ⁹ a tempest ,
To make ek folk ¹⁰ (thys my labour,)
To forgetë ther creatour ;
And folk in my subieccion,
I brynge hem to destruccion.' [⁷ they Tib.]

¹ bestë Tib., best C.
² merely Tib. 21512
³ pleyn to fore Tib., pleyn to for C., p. to fore St.]
⁴ And om. Tib.
⁵ they Tib. 21528
⁶ wordly Tib.
⁷ and wel Tib.
⁸ wordly Tib.
⁹ or St., and Tib. 21540
¹⁰ folke eke Tib.
The Pylgryme: 1

“Thogh thou be-gynnè in gladnesse, Thow endest euere in wrechchydnesse ; Ellys I wolde, for my plesauwce, Wyth the haven aqueytanc]e. 21548
I pray the, put me out off doute Off thys tour turnynge aboute ; What maner thyng that yt may be, ffyrst off alle, that wolde I se.” 21552

Wordely Gladnesse: 2
ffyrst, 3 (yiff thou lyst to se,) The grete Amyral off the see, Wyth thys tour sothly he began; 21556
ffor he ffyrst (off entenciouou) Made ther hys habytaczou??.

And other shyp ne hath he noon, Among the floodys for to gon, 21560
In the wyche, by gret deeyt, He lyth euere in a-wayt,
Wyth pylgrymes to holdë stryff, And to make hem lese her lyff. 21564
He seth, bothe by hyl and vale, Thorough 4 thylkë hoolsys smale, 21568
By what weye that they gon ; (A®ngysys wychë, thow art on,) 21568
And, to deeyve hem in her weye, Her he maketh me sytte, and pleye
With soote song and armony, Alle pylgrymes to espye, 21572
Yt behoueth the taproche,
Or that thow go ner to that roche.’ 21572

The Pylgryme: 5

“Expownci ffyrst-lyk 6 my desyr ; Wherefor serueth the smoky ffyr 21576
That ysseth 7 at the hoolsys oute, In thylkë tour 8 round aboute : 21578
Wych thynge, ffyrst to me declare ; And thanne to pleye, I shal nat spare.” 21580

Worldly Gladnesse: 9
Satan's fires stir up Lust, & Love of Riches, but all perish.

Worl
dly
Gladness.

He says, Satan has here his dwelling; and with his fire he makes folk amorous.

And the folkys wych, in ther desyr, That nyht and day breyne in thys fyrr, Ar thylkke folkys (fynally) Wych that breyne so fervently, Worldly goodys, whan they be-gynne, To encressyn and to wynne, Gret tresour to multepleye; In the wych they mor affye Inwardly, in ther entent, Than in the lord, that al hath sent. fflowynge and ebbynge in thys se, Som tyme with gret prosperyte, [2 tour St., tourne Tib.] 21604 Somwhyle, whan the tourn thoth varye, The world they fynde to hem contrarye; Al goth to wrak; they may nat chese; And thogh so fallë that they lese, 21608 And fynde ffortune in nowncerteyn; [3 no certayne St., nown certeyne Tib.] [4 aventure St., aventure hem Tib.] [5 on Tib.] Yet they wylle hem awntre ageyn To sayllen in thes perillous see, So ful off mutabylyte; 21612 ffor the hoote smoky fyrr Neure quencheth, in her desyr. And by his sleyhtys, thus Satan, He hath deceyyd many A man. [St. & C.] 21616 Let now se, and make no Iape,
The Merman throws me into the Sea. Youth rescues me.

"Wher thow hys treynës kanst1 eskape." [1 C., Tib., canst his trayns St.]

The Pylgryme: 2

"Wyth-Outë long processe to make,
Hys tour and hym, her I forsake; 21620
And, (shortely3 to specefy,) [3 shortly Tib., shortly C., St.]
Swychë pleyës I defye,
Wych brynging a man in sorwe and shame.
But yiff that any other game [Tib., leaf 79, back] 21624
Thow kanst, I wyl abyde and se
The maner, how yt lyketh me."

And thys menstrual than a-noon
Maade hys ffythele4 for to gon, [¢ fledle Tib.] 21628
And song wyth-al fful lustlyly.
And wyth hys syngyng, sodeynly
To me he gan to5 tourne hys tayl; [¢ to owa, Tib.] 21631
And wyth hys pawnys,6 sharp as A nayl, [Stowe, II. 347, bk.]
By the Arm he gan me streyne: [¢ C., St., pawmes Tib.]
Mawgre my myght and al my peyne,
Horrybely7 he castë me [¢ Horrybely Tib., Horrybly C., horyble St.]
Amyddës off the gretë se, 21636

[An Illumination follows in Tib., of the Pilgrim thrown off his Island into the sea; the Bird-Merman playing his own fiddle, and Youth (with wings) embracing him.

Among the wawës, fiuer be southe.
And naddë ben8 that tymë, Youthe, [¢ ne had be St.]
(Off wych I thoughtë no thyngh tho,
ffor she was fiiled, off yore ago,) 21640
I suppose that I hadde be
Perysshed Amyddys off the se.
But Youthë than, in hyr Retour,
Was to myn helpe gret socour; 21644
ffor Youthë, in the samë place,
The Merëmayden gan embrace,
That redy was, off crueltë,
Thylke tymë to ha strangelyd me, 21648
And don to me gret vyolence.
But, for Ioye off the presence
Off thys Youthe that I off spak, [leaf 282]
I eskappede from hyr wrak, 21652

PILGRIMAGE.
578  I swim back to my Isle, and lament my sad case.

The Pilgrim.  And hadde myn Arm ageyn at large;
while I swim back to my isle.
And (with-oute) shyp or barge, [1 without Tib., St.]
I gan swymme, with-Inne a whyle,
Ageyn vn-to that samë yle
ffro the wych that I kam ffro.
   Whan the merûmayde was go—
   I mene, thys worldys fals solace,
   That gan so sore at me to chace;—
But lyst she sholde ha taken me,
I swam ful faste amyd the se;
ffor dred off hyre, I was in were.
But Youthe and she, to-gyдрre yfere,
fful gret Ioye they gan to make;
And thus hath Yowthe me forsake;
ffor than I loste hyr in certeyn,
That she to me kam neuer ageyn.
And down I sat, fffor werynesse,
And gan compleyne in gret dystresse:
   [Blanc in MS. for an Illumination, given in Tib., of
the Pilgrim sitting on his Island.]
"Allas," quod I, (myd off my wo,) [Tib., leaf 80, back]
"Allas, allas! what shal I do?
How shal I, wreichche, eskape a-way
Out off thys ylë? weyllavay!
ffor, by .3 Enchaunteresses, [3 C., St., fffor flyre Tib.]
I am brouht in gret dystressys,
And in gret pereyl, doutëles:
ffor Scilla ffyrst, and ek Cyrces,
Han causyd me to gon A-mys;
[leaf 282, bk.]
Syrënes,4 and Karibdis, [4 Tib., C. burnt, Sirines St.]
And Bythalassus,5 worst of alle, [5 Tib., St., C. burnt]
Ben attonyss on me falle; [Stowe, leaf 345] [St. & C.]
And, mortally me to be-gyule,
They han me brouht in-to thys Ile,
"  21684
Long in sorwe to soiourne,
And kan non other wy meaning
To flyndë socour in thys cas.
I may wel sorwe and seyn allas!  21688
Out off my wy, in nounceerteyn,6 [6 nounceerteyn Tib.]
And kan no mene to kome Ageyn.

[1 leste Tib., lest St.]
[2 leaf 282, bk.]
[3 C., St., fflor flyre Tib.]
[4 Tib., C. burnt, Sirines St.]
[5 Tib., St., C. burnt]
I pray to God, and a Ship nears me, with a Dove on it. 579

"Was neuere pylgrym in swych poynt,
Trewly, nor in swych disioynt.¹
" Now, goodé god, off thy grete grace,
Be my socour in thys place!
for thow, for my savacioon,
Art the pomeol off my bordou.
To the, as for my² cheff coumfort,
In thys nede I ha resort,
To brynge me, throgh thy grete myght,
In-to the weye I may go ryht.
And ben supportyd (fer and ner)
Wyth that charboucles bryht and cler,
Wych that, wyth hys bemys bryht,
Yiveth vn-to my bordou lyht.
"Now parte³ with me, off thy clernesse,
And bryng me Out off my dystresse,
Out off thys dedly mortal rage!
for, syth tyme off my tendre age,
My trust, and myn åffyancé,
My Ioye, and al my suffisaunce,
Al hooly hath ben in the,
Ageyns al aduersyte,
In euery peyne and ech labour,
To fynden confort and socour.
And now I⁴ stonde in so gret drede,
Helpe me in thys greté⁵ nede!"
And whyl I gan me thus complye, 21717
Evene A-myld off al my peyne,
I sawh, A-myddys off the se,
A shypé⁶ saylle towards me; ² shype St., shyp C. 21720
And evene above, vp on the mast
(Wherfor I was the lasse A-gast,)
I sawh a croos⁷ stonde, (and nat flytte,)
And ther-vp-on, A dowé sytte,
Whyt as any mylk or snowh,
Wheroff I haddé Ioye ynowh.

[An Illumination follows in Tib., of a Ship with its
fore and hind castles, and a Dove on a Cross at
the top of the mast. The Pilgrim is on his isle.]
And in thys shyp (a-geyn al shoures,)
Grace Dieu comes to me again, out of the Ship.

The Pilgrim.

Ther wer castellys, and ek tours, 21728
Wonder dyvers mansiouns, [Tib., leaf 81, back]
And sondry habytaciouns,
(By resemblanuce and semyng,)
Lych the loggyng off A Kyng: 21732
And as I took good hed ther-at, [Stowe, leaf 348, back]
Al my sorwes I for-gaht;

I forget all my sorrows.

[Blank in MS. for an Illumination.]
Namly, syttyng on A roche, Arystoteles (later)
When I sawh the shyp aproche
Toward the Ile war I abood, [1 where Tib., wher St.]
Wych dydë to me ful gret good;
Namly, whan yt kam so faste,
And began ther, Anker caste.

The ship casts anchor,

Out off wych ther ys descendiyd,
On, that myhte nat ben amendyd,
I mene, the lady off most vertu,
Wych was callyd Grace Dieu. 21744
[Blank in MS. for an Illumination, given in Tib., of Grace Dieu, come out of the Ship (from which the Dove has gone) on to the Island, and the Pilgrim kneeling to her. A second Illumination of like kind is on the top of leaf 82.]

I kneel, and pray her to help me.

And ffyrst, whan that I dyde hyr se,
I ffyl a-douz vp-on my kne,
Prayede² hyr helpen in thys nede, [² I prayed Tib.]
To me that stood in so gret drede,
Out off thys Ile, only by grace,
To helpyn that I myhtë pace.

[Grace Dieu]:

' What ys al thys? ' A-noon quod she; [leaf 82, Tib.]
' Whens komestow? wher hastow be? 21752
ful longe (as thow shalt vnderstond)
I ha thè souht, On se and lond,
God woot, in ful good entent;
And yt wer mor convenyent
That thow sholdest, affter me
Ha souht, wher that I hadđë be.
But tel me, or thow go asyde,
Castestow,³ her for tabyde, [³ C., Tib., cast towe St.] 21760
Grace Dieu bids me go back to Dame Penance.

‘Or to restyn any whyle
Wyth-Inne thys dreadful peryllous yle?’

Pilgrim: ¹

‘Certys, I stoonde in gretë ² where
Off that I am aryved here; 21764
I whot ³ nat be what aventure.
And trewely ⁴ I yow ensure,
I tell her No:
Tabyden her ys no plesaunce,
But a-nooy, and gret grevaunce;
I want to leave the island.

And fayn I wolde (wyth al my myght)
In the to the weyë that goth ryht;
I want to enter her

Kome to the weyë that goth ryht;
And, Out off thys Ilë go,
And every where yow ensure,
I tell her No:

So fful off sorwen ⁵ and off wo.”

Grace Dieu: ⁶

‘Thanne I castë, for thy sake,
In-to my shyp, thë for to take,
Only off mercy and pyte.

Entre in, and I shal lede the
(Wyth-outen any mor delay,)
In-to A mor surer way:
That lynë ryht shal ledë the
To the place and the cyte

Wych thow hast (with herte and thouht,)
Long tyme, as a pylgrym, souht.

‘In myd weye thow must abyde,
And nat tourne on nouther syde.
And, redyly thy-syllë tavaunce,
Thow shalt fyndë dame Penaunce,
Whom thow leffest folyly;
And therfor wentystow ⁷ wrongly:
Wyth hyre thow woldest nat soiourne;
And return to Dame Penance.

But thow shalt ageyn retourne
Toward the heggë off hyr plauntyng,
And seyen ⁸ to hyre thy felyng.’

The Pylgryn: ¹⁰

“Ma dame,” quod I, “that ys my wyl;
for (off resonu and off skyl)
Ech pylgrym sholdë (what he may,)
Desyre to gon the shortest way;

Yt wer goodly to do so.
I am to bathe in a Cistern, filled with drops from an Eye.

The Pilgrim. 
"And, for the comfort that ye ha do
To me, off mercy mor than ryht,
I thankě yow wyth al my myght."

And than thyds lady, off hyr grace, [Tib., leaf 83]
Brouhtě me vn-to a place
Wych, syth tymte that I was bom,
I haddě neure seyn to-forn ; 21804

who leads me to a rock,
And thyder1 she made me to gon [1 theder Tib., thethar St.]
To a roche off hardě2 ston [2 hard C., St., Tib.]

with an Eye, out of which drops like tears run to
drops off water al aboute : 21808
The dropys wer (to my semyng)
Lych saltē terys off wepyng ;
And in-ta3 cisterne ther besyde, [3 ta St., to a Tib.]
The dropys gomě for to glyde. 21812

Grace Dieu.: 4
"ffyrst, 'quod Gracě Dieu to me,
'In thyds vessel that thow dost se,
Wyth water off the hardě ston
Thow must be bathyd, and that A-non;
Wych shal helpe, and be refuge
To hele thy wondys large and huge ;"

[Blank in MS. for an Illumination, given in Tib., of
tears dropping, from an Eye in a hill, into an
oblong marble bath, Grace Dieu, with hands
spread, speaking to the Pilgrim.]

before I enter her ship.
ffor in my shyp thow entryst nouht,
Tyl thy woundys be cleně souht.' 21820

The Pylgrym: 5 [5 Tib., Pilgrim St., om. C.]
"I pray yow to6 declare me,
Thys Eye, with dropys, that I se ; [6 Madame I preye yon Tib.]
That ἢ wolde specefye
What thyng that yt doth syg nefye."

Grace Dieu answerith: 7 [7 Tib., Grace dieu St.,
C. in margin]
"Thys roche (yiff thow wylt wyt A-non)
Wych ys hard as any ston,
Ar the hertys, in ech estaat,
Off folkys wych ben Indurat
To knowe ther errour and ther synne,
In wych that they be fallyn Inne; 21828
‘Tyl I som whylē lyst to se
(Only off mercy and pyte,) To tourne her herte, hard as a ston,
And make the1 water out to gon,
At ther eye to rennē dou2
By sorwe and by contricion.

583

Grace Dieu.
These hearts
softens, and
makes their
tears run out
of the Eye for
contrition.

584

The3 saltē terys han ther her course:
Ryght as a wellē hath hys sour
Vpward, with water quyk and cler,
And renmeth in-ta4 gret ryver,
Ryght so, by dystyllacioun
The crystal terys descendē dou̩n,
Whan folk5 for ther synnes wepe.

‘And swychē6 dropys I do kepe,
And the water euerdel,
To make A bath, in a vessel,
ffor wondyd folk that felē peyne
In conscience, and sorē pleyne,
Tyl they for elthe7 and surēte,
Wyth thys bath ywashhen be ;
ffor yt recureth ever̩y wonde,
Callyd ʻbapteme the seconēal,’
That doth a-way al8 grevaunce.

21845

They make a bath in the vessel, for folk with
wounded consciences to wash in ;

21848

and this is called the
second
Baptism,

21852

Ma dame, (yiff that ye lyst to se,) Thys vessel (as semeth vn-to me,)
Ys nat halff full; and Trewely11
Therfore I dredē finally

21856

[leaf 255, bk.]
in which the
Magdalene
was cleansed,

21860

and St. Peter;

21861

as I am to be.

99 The Pylygryme:10

10 Tib., Pilgrim St., om. C.

11 Trewely Tib., Trewly C., truly St.

I say the
vessel is only
half full.

21868

That I may nat bathyl be,
Grace Dieu smites the Rock, and Water flows from it.

"But yiff ther were mor plente."

Grace Dieu Answerith: 1

Quod she to me (as in substauence),
'Thow hast off water suffysaunce.' 21872

She sayde soth, as I wel fford,
And putteth forth A-noon hyr hond
Toward hyr shyp off gret deltyt. 21875

And thanne a-noon, a 2 dowë whyt
Retournyd ys at hyr callyng,
And kam to hyre A-noon fleyng. 2 [2 anon to her flynge St.]

In hyr beek she brouht A wond,
Wyth Gracë Dieu took in hyr hond; 21880
And thanne the dowë (in certeyn) [Tib., leaf 84, back]

filey vn-to the shyp a-gyyn.

Thys yerde semptë (doutëles)
Lyk 4 to the yerde off Moyses, 21884
Wyth wych (the byble seyth apert,)
The ston he smette, 5 in desert; 21888
And with the water that out ran,
Off Israel, bothe beste and man,
Drank ynowh in hâbondaunce,
Ther was so huge suffysaunce.

And trewly, as to myn entent,
By sygneës that wer evydent,
Wyth the samë yerde a-noon,
Gracë Dieu smette 5 on the ston.
And thanne the rochë, Rowh and hard,
(I hadde ther-to ful good reward) 21896
At an eye (yt ys no doute)
The water gan to romen oute
In-to the vessel that I off spak,
That off plente ther was no lak. 21900

[Grace Dieu]:

Quod Grace Dieu A-noon to me,
'Now thow hast ynowh plente
Off water, (I dar vndertake,)
Suffysauntly a bath to make; 21904

[Blank in MS. for an Illumination, given in Tib., of the Pilgrim in a square white bath, filling with the drops from an Eye in a green rock, by which
I get into the Bath, but soon get out again, which is wrong.

Grace Dieu stands, with a long wand in her right hand.]

'T And mor holsom yt ys to the, [Tib., leaf 85]  
Because the water (as thou mayst se,)  
Ys lew: therfor yt ys mor hable,  
And to bathys mor comfortable.'

[The Pilgrim]:  
And Grace dieu me bad A-non,  
In-to the bath I sholde gon.  
And in I wente A-non, by grace,  
And ther a-bood but lytel space;  
ffor (to rehersyn euerydel)  
The bath lykede me nat ryht wel:  
I gan feynte on euery syde,  
Wher-fore I myhte nat abyde  
In that bath to stond;  
ffor, I was nat resemblable  
To kyng Davyd in my bathyng,  
Wych, wyth the terys off hys wepyng,  
Wyssh hys bed-strawh,  
Hys bed also, (who loke wel).  
And off the bath whan I was go,  
Grace Dieu A-non kam to:  
Now Grace Dieu spekyth:  
Quod she, ' wenystow to be  
Al hool off thyn infyrmyte,  
And off thyn wondys euerychon,  
That so soniē art out gon,  
Out off thys ylkē holsom welle,  
And lyst nat ther no lenger dwelle?  
' What woldestow ha sayd to me,  
Yiff I hadde wrappyd the,  
Nakyd, cast the vp and dou in  
Ther ta suffryd sharp prykyng;  
Or, A-mong netlys flūl bytyng,  
Whan thow myghtest nat abyde  
In softte water, by suffraunce,  
Thy-sylff in Elthē to avaunce?  

Grace Dieu,  

inkewarm,  
and nice to bathe in.  

The Pilgrim,  

I get into the bath,  
but feel faint,  
and cannot long stay.  

When I'm out,  
reproves me  
for not stopping in the bath.  

What should I have said to her if she'd cast me naked into thorns,  
instead of soft water?
'Tel vn-to me the maner how,
What wysé thow shalt entre now
In-to my shyp, wher dame Penance
Haneth al the gouvernance,
Bothe to bynden and vnbynden?
I trowe thow wylt abyde behynde,
And make her-off a long delay,
And I shall seylye forth on my way.'

Grace Dieu.

'Grace Dieu reproaches me. I plead for pity, & will do well.'

The Pilgrime.

"Madame," thanne a-noon quoed I,
"Haneth on me pyte and mercy!"
With-in 3oure schippe, doth provyde,
By-hynde that I not abyde.
To trowthe, 3eue 3e lyste entende,
With-in 3oure schippe I schal amende,
And redresse also (I-wys),
Alle that I have don amys.

Considerith also in 3oure syght,
That in batayle, a manly knyght,
(By exemple, as it is ffounde)
Whanne he hathe kaught eny wounde,
Not-withstondynge his langour,
It encreith his vygoor,
Makith hym, off cher and off vysage,
The more hardy off corage,
Grete emprysë vndertake,
ffor drede off deth, hem not fforsake."

Grace dieu answerith:

Qvod grace dieu anoon ryght,
'Byholde and se a noble knyght,
Makyng thyne owne chaumberer,
To bere thyne armure as a squyer,
Whiche mayste not thy silff assure
ffor to berne hem, nor endure.'

' I woldë seen, to-flore wyntnesse,
Som knyghttely deede off hygh prowesse
Accomplyschid, thorough thi myght,
To bere recorde thow art a knyght,'
"By armes prevèd in som coste,
Thow art no thyng but wynde and boste,
Byhotynge myche, whan al is wrought,
And in deedè doste ryght nought.'

¶ The Pylgryme:

"M Adame," quod I, "yt is no ffayle,
I schal amende with travayle;
And, I hope, vexacyoun
Schal jeue to me fful hygh renoun,
To conquere som excellence
By vse and longe experyence.
"I haue pleynely, in the see,
Nauffragus fful long I-be,
And suffred (bothe este and weste,)
Many1 perel and great tempeste,
And 3it I stonde in a deluge.
But 3eue I haue off 3ou refugè,
With-in 3oure schippe me ffor to marke,
As Noe was with-in his arke,
I may not (schortèly to telle,)
Escape out off this 2 ffloodesffelle."

¶ Grace dieu answerith:

"B E wel provyded in thi thought,
That thow behotì me ryght nought,
3eue thow wolte2 my thanke disserue,
But that thow wolte3 treweley observe;
ffor bette it is, not vndertake,
And avowys noon to make,
Than to make hem by assent,
And breke hem after, off entent:
Swhiche avowès, loue I nought,
But they be made off herte and thought.
Wherffore, with-out eny slouthe,
Kepe thyne heeste to me, off trouthe.'

¶ The Pylgryme:

"Wyth 3oure supportacyoun,
It is myne entenecyoun,
My promysse, bothè4 day and nyght,
To kepe yt, as I haue bylyght."
Hanne Grace dieu, with good chere,
Ladde me doun to the revere;
And there we han a schippe Iffonde.
With gretté bondis it was bounde;
But the bondes sat not cloos;
The moste parte off hem were loos;
The smale osyers, here and zonder,
To-braké1 thanne, and2 wente asonder; [1 brake St., brak Tib.]
The hopês about the vessel,
Bycause they were not boundé wel;
3it the hoopes (it is no nay)
Were stronge I-nowgh at good assay;
Deffauate in hem was ffounde noon;
But, ffor the osyers nygh echon
Were broké fyrste (as it is ffounde),
Wherfore the hoopys were vnbounde. 22028

I ask Grace dieu the name of the ship,
Whose captain I blame,
for letting its bonds break.

Grace dieu answerith:

This ship is 'Religion,' which is bound with circumstauncis, and fret with dyuener obseruaneis.

Young folk neglect the observances;
If small things in Religion are neglected, great ones will be. 589

If firsti, thosyerys smale,
Telle off hem but lytel tale,
Caste hem byhynden at her bak,
Where-thorwgh the schippe goth al to wrak:
Breke the smalè circumstauncis,
And ffare-wel the greete öberuauncis!
ffor, 3eue the smale comaundëmentis
Be not kepeth in ther ententis,
The greete (in conclusyoun)
Gon vn-to distruecyoun.
The smalè (bothe in colde and heete,) Be not kepte in ther ententis,
The Toete (in conclusyoun) Gon vn-to distruecyoun.

Thus the schippe off religyoun
Gothe offte to distruecyoun.
So, woldè god, ther lyvynge
Were lykè now ther gynnynge,
The schippè scholde the better preve,
Ageyne al tempeste hym1-silffe releve:
It were almesse, by the roode.

3it I hopè som are gode,
Swyche as to holynesse entende;
And who doth not, god hym amende!
God 3eue hem gracè so to dresse
The maste2 vpward, by holynesse,
And that they may, to her avayle,
By gracè, so to crossè sayle,
That in the wynde be no debat
To make ther passage flortumat;
That redely they may, and blyue,
At the hauene vp taryve,
Where Ioye and blyssse (who kan disserne)
Is endelesly, and lyffe enterne.

Now cheese ffreely, affter my lawe,
To whiche castel thow wolte drawe;
And in my schippe, they ben echon
Bylte fful ffayre, off lyme and stoon.
I decide to enter the Cistercian Castle (Order of Monks).

I may choose the house of the Cistercians, Cluniacs, Carthusians, or Friars Preacliers or Minors, etc. All stand on firm ground, and are safe against the foe.

Therefore I ought to choose one and enter, as the sea of the World will assail me daily.

And yethen thou hasteste lyberthe
tfor to etren or go ffire,
Cheese amonge these towres alle,
At whiche gaté thou wolte calle.

[Tib., leaf SS]

I may choose the house of the Cistercians, Cluniacs, Carthusians, or Friars Preacliers or Minors, etc.

All stand on firm ground, and are safe against the foe.

Therefore I ought to choose one and enter, as the sea of the World will assail me daily.

And, therfore, 3eue thow do wel, Entre anoon in som castel, There thow mayste (at a word) Kepe the within schippés bord. This wordely see (it is no ffayle)

Eche day off newe the schal assayle; Wherfore I councel the to file, Whyle thow haste myght and lyberete.'

[Tib., back]

[Tib., leaf 88]

I may choose the house of the Cistercians, Cluniacs, Carthusians, or Friars Preacliers or Minors, etc.

or Friars Preachers or Minors, etc.

or Friars Preachers or Minors, etc.

or Friars Preachers or Minors, etc.

or Friars Preachers or Minors, etc.

or Friars Preachers or Minors, etc.

[The Pylgryme:]

"M Adame," quod I, "whan al ys sought,
I haue chose (off herte and thought.)

Off Cystews, (in eche syde)
In that castel to abyde,
In-to that ffortresse I wolde gon.'

Grace Dieu: 8

'Entre my schyppe,' quod she, 'anoon.'
And after that, sche lyste not dwelle,
But gan hir hanker vp to pulle,
And in the see, fforthe bygan to sayle
Toward the castel, 3eue it wolde avayle,
Me to spede on1 my Iorne.

And at the lasse, I ffonde a large entre;
But, off entente, stylle awhile I stood
Sool by my silffe, and at the gate abood.

1 The porter answerith:

"P orter," quod I, in haste, "I preye the," At this castel graunte me entre,
ffor Grace dieu hathe me hyder brought, [Stowe, H. 352, bk.]
Off the entre that I ffayle not."

1 The PORTER answerith:

[Vod the porters anoon to me,
‘3eue I knewë, and dyde se
That the kyng wolde it avowe,
Thyne entre I scholde alowe;
But the wylle2 off the kyng
There-off I knowe no maner thyng.’

1 The PILGRIM:

"T elle me thanne, lyke myne entent, Is the kyng hym-silffe present?"

1 The porter answerith:

'R ustë wel, as thow schalt leere, I wolde not ellis sytten heere:
It is a sygne (eerly and late,)
Whanne thow seeste me at the gate,
To telle (by good avysëment,)
The kyng hym-silffe ys here present.’

1 The PILGRIM:

"T elle me thy name, off gentillesse,
With-outen3 eny straungënesse.” [2 outen St., out Tib.]

1 The PORTER answerith:

‘Nd I schal4 telle the with-out schame: [‘I shall the St.]

D rede off god, that is my name;
Whiche is ground (with-out offence)
Off wysdam and Sapynce.

I voydë synne, and vycs chace,
That noon5 may entren in this place; [5 noon St., men Tib.]

[Tiberius, A vii.]
Grace Dieu.

and the ship hoists anchor, and sails to it.

The Pilgrim.
who says he must first have the King’s permit.

The Porter.
The King is in the castle.

The Pilgrim.
the Porter’s name is ‘Dread of God,”

The Pilgrim.

avoiding sin, and persecuting vice,
The Porter lets me into the Castle. I see its Buildings.

'The Porter.'

'Nowther oolde nor 3onge off age Schal have heere; noon herbergage;
ffor this staffe (3eue thow take heede) With the greet parlom\(^2\) of leed,
Is I-callyd (in substauence) 'Off god almyghty, the vengaunce;'
and there-with-al, in cruel wyse, Allë synners I chastysë.

'And with this ylkë sturdy Maas, I putte hem out a ffual greet paas;
ffor noon swyche (jeue thow lystii) lere;
Ben hardy to entre here.'

'The Pilgrim.'

I cry, I praye the, oonly off grace,
I may entren in this place;
ffor myne entente and my menynge Is to do servysë to the kyng.'

'The Porter answerith:"
'Eue I knewe that it were so, With-outen many wordës mo
Thow scholdeste haue graunte off me, To entren at good lyberte.'

'The Pilgrim.'

'N other wysë neuere a del Wole I not entren in this castel, But ffor to do the kyng servysë.'

And thannë, in ssful goodly wyse, I was leten in off the porter:
Hym lyste to makë no daunger.

'Aboute I wentë, byholdynge Vp-on many a rychë thynge;
I sawe A cloystre; and A dortour, A chapytlehouse; and A frytour;
And there-with-al, a ffayre Hostrye, And a largë ffermerye;
And, off God, thanke to dysserve, ffayrë meynë I sawgh there serve.
And, I suppose ffor my beste, There to herborewe and to reste, On ther cam, and preyed me,
And hir name was Charite.

Illustration.

To pylgrymes, in goodly wyse,
Sche dyde moste trewely the servyse.
With chere benygne, and glad vysage,
Sche brought hem to ther herbergage;
And euere sche was moste ententyff,
With-outen^ 1 noyse or eny striyff:
[1 outen St., out Tib.]
To serue pore ffolkys alle,
That ffor helpē to hir calle,
Sche was besy euere more.
And in this book, not goon fful 3ore,
I spakē off hir, dowtiēs,
ffor sche heelde the wrytte off pees,
Whanne Moyses, the byschop cheeff,
Gan departē the releff
To pilgrymēs (in substauence)
To 3euem ther sustynaunce.

And as I lokyd heere and ther,
I stood in a manor wher,
What tokēnēs it^ 3 myght be,
The thyngēs that I dydē se;
Prayed hir in goodly wyse,
That sche wolde anoon devyse
There-off by exposicyoun,
A cleer sygnyffycacyoun.

Lessoun declarith:

Rewely,' quod sche, there as sche stood,
'I ne thenke no thyng but good,

PILGRIMAGE.
Lady Lesson, and Lady Hagiography, described.

Tiberius.
A vii.[1]

Lady Lesson,

is the Subcelainere and Pytauncere, and feeds the soul with holy thoughts.

For I am Sowcelere[1] for this place, and Pytauncere.

Off this place, I menystre the lyffloe

To the sowle, and eke the ffoode:

The herte I ffede (the pawnche nought,)

With ffal many an hooly thought.

My ffoode is soote and cherischyngye,

And ryght hoolson in tastynge;

Whiche ffoode is delyuered me

By on whom that[2] thow schalt se;

ffor she is bothe A Mercer[3]

Off this place, and cheef Cloyster.[4][2]

The Pilgrim:

lyke the desyre whiche that I hadde,

To that lady sche me ladde;

Whiche (schortely to speceffye)

Plente hadde off Mercerye,

And moste delytable off syght,

Sche haddi Merours ffeyre and bryght.

But this lady merveyllous

Was off schappe suspécyous;

ffor I took good heede ther-to:

Sche departyd was on[5] two;

That made hir body to devyde,

Wonder cleer on the ryght syde;

But (as I aspyen konde,)

Hir lyffte was schadowed with a clowde. [Illumination.]

A

Xd whanne that I byhechle the guyse

Off alle hir queynté marchaundy-se,

"Madame," quod I, "in certeyn,

Wonder ffayne I woldé beyn,

Somwhat off ȝoure thynges heere,

ȝene so were ȝe woldé lere

To me (by schorte conclusioun,)

ȝoure name and ȝoure condicyoun.”

Agyographe:

Mecer: m. A good Pedler or meane Haberdasher of small wares; a tradesman that retails all manner of small ware, and hath no better then a shed or booth for a shop. 1611. Cotgrave (1650)
"Hagiography is bright on one side, dark on the other."

I Am,' quod sche, 'cheeff noryce
To alle folkes that fleen vyce.
No cloyster is worth the (who looke aboute)
On no syde when I am out.
I makè cloystris sferme and stable,
Worschip-e-full\(^1\) and honowrable;
And my name (uge thow lyste se,)
Is callyd Agyographe,
Whiche is to seyne (I the ensure,)
Off holy wrytynge the scripture.
\(\text{T}\\text{Sancta scrip[tura]}\)
And at ffeyrês and at ffeestis,
I reste in skynnes off dede bestis.'

The Pylgryme:
"Eclarè me, and doth not sfeyne,
Why be 3e partyd thus on tweyne:
The to parte, 2 wonder sfayre off cheere,
Lusty, amayble, and cleere; 2
The tother parti, 3 wonder myrk,
Schrouded with a cloudè dyrk."

Agyographe:
'I Was not,' quod sche, 'sothe to say,
Lyche thè, borne vp-on a day,
But by processe and leyser,
And by space off many a 3er.
'By ooldè tymè (stylene and loude,)
I was schadewèd with a cloude,
And fful derkely kepèd in cloos,
Tyl tymè that the sonne aroos—
I mene, the tyme that was to-fforn
That Cryst ihèsu lyste to be born,—
Thilkè tyme, my party ryght,
Off a cleer skye kaught his lyght;
The whichè skye, proftetys sayde,
Was that blessed holy mayde,
Off Iesse bothè braunce and flilor,
That bare Ihesu, our e saviour.
'That tymè, with his streemèes clere,
Firste my bryghtenenesse dyde appere;
And alle derkeneses to termyne,
Only by grace whiche is devyne.
Hagiography's dark Side, and the Goods she has.

"But the party off my vysage
Which is clouded with vmbraige,
Off cleernesse scholde haue no reporte,
But 3ene he haddé his resorte
To that party, by vertu,
Off the cleernesse off **crist iheau**;
Where-off,1 lakkynge dyscreseyonn,
Thow madeste a lymytacyoun,
Affermynge (by a maner slouthe),
My dyrké2 parte wher voyde off trouthe:
I mene as thus, (in sentement),
That the oolde testament
Were derke and cloudy off his syght,
3ene that it ne took his lyght
(Claryffyed by entendément)
Off the newé testament,
Whos schynynge (in conclusyoun)
Is cause off oure savacyoun.'

**The Pylgryme:**
"**Expowné this with-outi:**3 close,
And 3e schal haue the ffyrsté rose
That I may ffynde (yt is no nay)
In the moneth of ffreschiJ may."

**Agyographe:**
She says she sells oint-
ments,
to relieve sick folk,
Off many tryblacyouns: [5 perturbacions St., perturbacyon Tib.]
I haue knyues, phyllettys, callys,
At ffestes to hangen vp on wallys;
Kombès (mo than nyne or ten,) Bothe ff for horse and eke ff for men;
Merours also, large and brode, And, ff for the syght, wonder gode;
Off hem I haue fful greet plante
ffor ffolke that hauen volunte [Illumination.]"
Byholde hem-silffe ther-ymne,  
Wher they be cleene, or ffoule of synne.  

But, som ffolke hem-silffe byholde  
ffor to hyde her ffylthës òælde,  
Whiche ther bewete dothe apayre.  
And somme-merours schewen ffayre,  
By apparence off bewte,  
Though that ther be no bewte:  
Alle these thynges (who takith kep):  
I haue hem touched on an hep.  
3eue here be aught that may you please,  
Take it at thyne ownë esse.'  

[The Pilgrim:]  
In these thynges ffiresche off delyte,  
I sawgh there-in fful greet proffyte,  
And also in her acqueyntaunce,  
Preyed hir to haue suffraunce,  
To graunte me leyser, and good ese,  
To seen what thyng me myghtë ² pleese.  
And, by good inspecyoun,  
Haddë turned al ³ vp so down,  
3eue eny thyng I koude espye  
Amonge alle hir mercerye.  
Vp and down I dydë se  
What thyng lyked beste to me;  
But, amonge hir thyngës alle,  
Vp-on a merour I was ffalle,  
Whiche schewyd me, in his glas,  
More ffayre in sothenesse than I was,  
By apparence sodeynely  
The merour lyed verily : ⁴  
I knewe it wel in éxystence  
And by oolde experyence.  
Whan the trouthe was conceyved,  
I wystë wel I was deceyved;  
To hir sayde, (in myne avys,)  
That to hir it was no prys  
To schewen out swyche mercerye,  
Off merours to make men to prye.  

[The Pilgrim:]  

[1 to St., om. Tib.]  
[² myyte me St., the myght Tib.]  
[³ all tournyd St.]  
[⁴ sodeynely Tib., verily St.]  

"Hagiography’s Mirrors. One makes me too fair." 597
I Schewe no thyng, in sothe,' quod sche,
'But as it is in veryte.

She explains
I wole hoolden my byheste,
As ffolkès maken me requiste ;
for, as ffer fforthe as I kan,
I wole deceuye no maner man ;
The deceytis, ffeytheffully
I wole schewe hem openly.

that mirrors are of different kinds,
Merours ther ben in many wyse,
As Crafty ffolkès kan devyse,
Whiche schewen dyuerse wysages
And many wondrefull ymages,
Whiche to declare, I wole not dwelle :
Reede perspectyff, and that wole telle,
And schewen out the varaunce
Off dyuerse ffacys, by démonstrauce.'

Nd off a merour that I ffonde,
Whiche that I heelde in myn hande,1
I preyed hir, with-outé2 schame,
To telli me there-off the name.

\"H\" is called 'Adulacyoun:
This is (withouten eny blame)
Veryly his ryghté4 name ;
for, take good heede, that fflateryng
Is engendred off lesyng :
Somme callen hir Placebo,
for sche kan maken an Eccho,
Answere euere ageyn the same,
Because that he wole haue no blame.
Though it be ageyne resoun,
There is no contradiccyoun,
This flattering Mirror lies, and deceives folk.

Tiberius, A vii.

Hagiography

Tib., leaf 94, back

Adulation has brought many to destruction.

Or this custom hath flaterye, 2

To seyne thus by losengerye—

Whanne hym lykyth to bygyle,

ffalsely by his sotyl while,—

To hem that be moste vycous,

How that they are vertuous;

And though they ben to vyces thral,

They seyne eke they be lyberal,

Though they be streyte and ravnous,

And greeté nygardes in her hous.

They callé ffame and hygh renoun,

Raveyne and ffalse extoreyoun.

Though they be ffooles, and off no prys,

They afferne that they are wys.

Who that trustith in swyche langage,

He is a ffool, and no thyng sage,

And ffolyly spente his labour,

That lokyth in any swyche merour;

And namely, whanne al is do,

That he knowith it is not so.

Eche wyght knowe hym-syluen kan,

Bette thanne eny other man.

Leff, off flaterye the sentence,

And scone to trouthé ffual credence;

Thow knoweste bet thi-silfe, (off ryght,)

Thanne doth eny other wyght.

Late lordés (whanne they kan espye,)

Sette asyde alle flaterye!

But now, alas, it stondyth so,

They be disseyued by Eccho;

And ther sogetes, in many cost,
Flatterers cause bloodshed. A worsening Mirror.

Ben by flattery I lost,
And put in greet oppressyoun
And in greet tribulacyoun;
I mene, by swychè as be stronge,
To porè men flor to do wronge,
And suppose, thorough ther greet myght,
That they may doon it off ryght;
fflaterers bere hem so on hande,
Whiche, day and nyght, aboute hem stonde,
And ffal falsely hem counsayle
To dispoyli the porayle; 22468

Seyn, [a] the good is herys off ryght; 22472
Which causith, in the peplys syght,
fful greet envye and greet haterede,
Whanne they be pressed with greet drede;
And causith, by swyche oppressynges,
Greetè rwmours and rysynges,
And, som while, rebellyyoun
In many dyuurse regyoun; [Illumination.] 22480
ffor lak onlly off polosye [b]
Off ffolke aboue, that scholde hem guye;
Causith, som while, schedyngye off blood.
Wherefore this mercoure, 3eue it be good,
Take it to thi pocessyoun,
To haue there-in Inspeccyoun.'

The Pilgryme:

"M Adame," quod I, "3ow not displeese,
This myroure schal do me noon eese: 22488
For, [c] wher-so that I leese or wynne, [d]
I wole neuere looke there-Inne."

But ryght anoon, myne happe it was

To loken in another glasse, 22492
In the whiche (withouten wene)
I sawe my-sylff, ffoule and vnclenee,
And to byholde, ryght hydous,
Abhomynabel and vecyous. 22496
Thilke [e] merour and that glas
Scheyyd to me what I was, [Illumination.] [Stowe, ff. 356]

W Herffore, off rancour and dysdeyn,
The same merour I caste agetyn, 22500
With-out aboold, in hir panere, ffrowarde off look, and eke off chere, And gan my bak awaye to tumne; And thersore soore I gan to morn. 22504

The Agyographe:

'N Ow I se wel, by thy contenaunce, Thow haste no luste to loke and se In this merour (yt semyth nie) 22508

Callyd 'the Merour off Concyence,' Which schewith (by trewe experyence, With-out Eccho or flaterye, Or eny other losengerye,) 22512

Vn-to a man, what ymage He bereth aboute, or what visage, The portrature, rght as it is, And in what thyng he dothe amys, 22516

And how he schal the bette entende, Alle his ffylthes to amende.' 22520

Lessown [the Subcellarer]:

T Hanne quod the southe-Celerer: Towchynge hir, the Mercer, 22520

It is to hir, displesaunce, That thow wolte not han áqueyntaunce With hir, whiche sothely myght be ffuil greet proffyte vn-to the, 22524

In what thow scholdeste haue ado. And 3eue I wyste thow wolde sorte so, I wolde maken the to ben able. 22528

Eche day to sytten at hir table; With hir to be cömensal, 22532

Off Cheerte in espeyal. And (3eue I schal the trouthe telle) In howsholde with hir I dwelle, And am to hir, off custom, ner. 22536

'And the name off this Mercer I-callyd is 'hooly scripture,' Whiche sfor to leren, I do my cure, In a vessyl off Parchemyn:— Off fée, I calle the offfye myn:—

With-out abood, in hir panere, ffrowarde off look, and eke off chere, And gan my bak awaye to tumne; And thersore soore I gan to morn.
The Holy Ghost's grace follows Study. Two more Ladies.

[Edward II., A viii.]

Lady Lesson.

'Tis euen that thev be not lost. [131 St. : 2 Testaments, p. 596.]

Therto I do my dylygence,

To kepe it ffrom alle vyolence;

for it may not (as thou doste² se,) [² mayst St.]

In noon other vessel be,

To kepe it in savacyoun;

And my name is eke 'Lessown,'

And 'Studye,' amoungse these clerkës alle,

Whichë off bothe, thow lyste me calle. 22548

And flirstë, sene thow hauë plesauce,

With me to hauen aqueyntaunce,

Thow schalt aqueyntyd ben anoon

With these ladyes eyrychon,

Verreyly at thyne ownty lyst:

In my byheste hauë fully tryst,

fior græcë off the hooly goost

Schal ffolewe the in eyry coost,

Ryght as this whytë downë doth,

Ay sueth me, and that is soth,

Whichë schal the teche and tellen at

The secreës celestyal.

flor, she is off hevene (fler and ner)

Erly at morewe, and at eve

Estudiantys³ sche kan releve, [³ estudiauncys St.] 22564

To ȝene hem he refflecyeoun

By myne ad-mynystrycyoun.⁴ [⁴ adynyn . . St. , and

min. . . Tib.]

Other two ladyes I sawe also;

To the chapitre that wentë tho;

The ton off hem, bar in hir hondis,

Corlës and eke strongë bondis; [Illumination.]

[Te thother (in the samë while)

In hir mouthë sche bare a ffyle

Endentyd ; the teth there-off were large;

And on hir breste, a ffyl brood targe.

The Pylgryme:

Nd or they ffurther myghtë⁵ goon, [⁵ myght Tib. , St.]

I requyreth hem anoon, 22576

Te telle më (by good avys,)
Lady Obedience, with her Discipline and Prudence. 603

Bothe ther names and ther offis.

<table>
<thead>
<tr>
<th>Obedience:</th>
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The lady that the boon dys bar,  
To me seyde (as I was war),  
'I am,' quod she, ' (schortely to expresse),  
Of this hous the cheeff pryoresse,  
Nexte Grace Dieu (in substaunce,)  
I have here the gouernaunce,  
With these boondis eke I bynde,  
That they, in no wysë, doore  
Passen by noon opene doore :  
I holde hem in, lyke prisoners,  
And off look and eke off cherys ;  
And my namë (in sentence)  
Callyd is Obedyence.

"My boon des and my lygamentys  
Ben dyuerse commaundementys,  
To holden in subieccyon  
ffolke off relygyoun.  
And off my ffylë to termyne,  
It is I-called Dyscyplyne:

And that I (bothe northe and south)  
Am wonte to bere it in my mouth,  
Betokeneth reprehensyoun  
There-wit I scoure in every syde,  
That ther may no ruste abyde,  
Nowther ffylthe, for noon offence.  
'My targë callyd ys 'Prudence':  
Every thyng (I the ensure)  
to gouerne it by mesure,'  
"And, as I hadde good reward,  
I sawgh oon in-to the ffreyterward  
Goon a mesurable paas,  
Wonder sobre off look and ffaas,  
And no thyng dissolut off cher :  
Armyd sche was with a gorger.
The Pylgryme:

Off whom I gan anoon enquerne,
That she woldē goodly leve
To me (by schorte conclusyoun)
Hir name and hir condissyoun;

And off the tablys cured echon,
And there-ate syttynge many on; [1] 22620
And also, as I dyde observere,
Noon other sfolke at metē serve,

But sfolkes deede etere more,
Where-off I was abaschyd sore.

Abstinence:

She says she is the Refectyor, who
manages the Refectory
and feeds the folk.

Her name is Abstinence.

Her Gorger is 'Sobriety,' [2] 22636
To kepe the gorge in sobrenesse,
ffrom sorffet, and al excesse.

'And these sfolkēs that ben deede,
Whiche that serue, (gene thow take heedes,) be thilke sfolkēs euerychon,

Whichē that, off ȝore agoon,
To-sfornē her deth, off holynesse

And off verrey parffytenesse,
Madē the sfoundacyoun
Off sfolkys off relygyoun;

Ther-by to haue ther sustynaunce. 22618

'And sfir that skole (as I devyse)
They donē [5] eche day her servye,
And ben to hem eke servysable
Whanne they sytten at the table.

'And ageyneward, sothe to seye,
The tother sfir hem wake and praye,
The two ladies, Chastity and Willing Poverty.

'The Pilgrim:

Wotc not well what it mente,
I sawgh how tweynë1 ladies wente:
The on2 off hem, (as I was war,)
In hir hand, a staff sche bar;
The tother, save a gambesoun,
Was nakyd (in myne inspeccyoun).
And sche that bare the staff, anon
ffro bed to bed sche is agon
Thorowgh-out the dortour (by and by),
And made the beddës ffuil elenly;
And with clothis cleene and white
Sche spradde hem ouer, by delyte,
That no thyng ne lay a3 wronge.

Sche that was nakyd, gan a songe, [Illumination.]

W Hiche (to putte in reimenibrance) [Stowe, ff. 257, bk.]
Was pleyenly this, as in substaunce:

The ffyrste verse off the song:

Schal synge, with al my myght,
And so I howe,4 off verrey ryght.
I am nakyd, as 3e may se;5 [owe, ought: have St.]
By no thyng men may holden me;
Though they me pursue, day and nyght,
To hold[e] me they have no myght.6 [St, om. Tib.]

The secunde verse:

Smalë posterne I may pace,
And, thorugh thykke and thynnë trace;
ffor, thow that ffolkiës dyde her peyne,
They may off me no thyng restreyne,
After, euere thow they chace.

The thryde verse:

Am 'Wyllefull Pouerte;'
And, off myne ownë volunte,

5 The 2nd and 3rd verses have only 5 lines each; the first ought to have the same; but as Stowe's 6th line stops the line-numbering getting uneven, I put it in.
Willing Poverty, and her jacket Patience.

'The Pylgryme:

'TO hir, that so nakyd was,

I gan to hasten a greet paas;

Bysoughte hir that sche holdë spare,

Hir name, to me for to declare.

'I Pouerte:

'My name, 3eue I schal tellë the,

I am 'wyleful Poverty';

ffor, to swyche pouerte I haue me take,

And the world I haue fforsake,

Rychesse and alle pocessyoun,

Save oonly this Gambysoun,

Whiche is callyd 'Pacynce.'

And therforre, without offence,

fforsake I haue the Temperal

ffor goddes that ben celestyall:

There is my rychesse and gerdoun,

My tresowre and my pocessyoun.'

'I The Pylgryme:

'I Preyë the that thow not tarye:

Why is it callyd 'voluntarye'?

'I Pouerte:

'TRystë this (it is no ffayle,)

Ther may no thyng a man avayle;

(What maner thyng that euere it be,)

But it be doon off volunte.

Kome fforsake, and se an examplayre

Off povertë not voluntarye.'

And, with-outë more lettynge,

Schë Schewyd me oon, telleff off lokynge:

Groynyng sche sat, ffrownyng and sad;

And off hir cheere sche was not glad.

'Here thow 4 mayste seen ponerte

Whiche is no thyng off volunte. [Illumination.]

Thow mayste off hir anon enquere,

And the tronthe sche schal the leere.'

'I The Pylgryme:
"Impatient Poverty plays tricks to get money.

How oole," quod I, "so fioole off cheere,
What cause haste thou to abyden here
Amouge this fiayre companye
Off ladies? I trove thou art a spye.
Thow owghtnest not, with so fioole a fiace,
To abyden in so fiayre a place."

Vold she, 'the trowthliche fior to kythe, Thow haste seyne offte and sythe
With lordes, ladies, (it is no doute,) In her chawmbres rounde abowte
For to maken dyuerse Iapes, Foxes rennen, and eke apes,
Dysporte and playe on euery syde:
And semblably, here I abyde;
Where-off thow schoklest me not repreve; Ifor vn-to hem, no thyng I gieve;
It dothe hem non dysavauntage,
Ifor to my silffe is the damáge.

And ȝeue men me callen 'Pouerte,' And I take it not at gree
Thorough myne ownne Impacyence, My grucchyng doth no wight offence,
(Who so takyth heed ther-to) But to my silffe, and to no mo.
Off folkes off dyscressyoun, I am had in derysyoun;
They holde off me but a Iape, As a lord dothe off his ape.'

The Pilgryme:

"Hyt semyth, as by thy résemblaunce And by thy owgely contenaunce,
By lyftynge vp off thy mosel, That thou playest the apé wel;
And that thou art the comune ape, Afforc fiole to playe and Iape."

"Impatient Poverty:

She, 'Impatient Poverty,' answers: You've often seen, in lords' and ladies' rooms,
foxes and apes to make fun for them.

And I take it not at gree
Thorough myne ownne Impacyence, My grucchyng doth no wight offence,
(Who so takyth heed ther-to) But to my silffe, and to no mo.

11 I need hardly say in an E. E. Text that the vulgar error of holding that 'like' is not a conjunction, is due to ignorance. Like, from 'like as,' is a conjunction; Like, from 'like to or unto,' is a preposition. See S. Walker, Crit, on Shakspe., ii.115-123.
I leave Impatient Poverty, and go to Lady Chastity.

'That is thorough myne Impacyence,
And ffor lak of paeycence,
That makyth me in herté swelle,
And, with greeté wyndés belle,

That dothe my lyppés hyghé
reysé, [1 hygh Tib., high St.]
Whiche, no man ne schulde preysé;
ffor it makyth a démonstrauence
Off an apys contenaunce.

'I love no maner besynesse,
But oonly slouthe and ydelenesse.

'Ryghtfftully, thorough my dyssert,'
[i decert St.]
I may ben callyd wel 'Povert.'
Off good, I haue no maner thynge,
But as the bycche, ay groynynge;
 Wel worsé sothely than I seme;
Off euery thynge, the worst I dene.'

The Pilgryme:

A Noon I laftto hir companye,
And gan me ffaste ffor to hye
To hir that, with hir lokés glade,
In4 the dortoure beddës made; [4 In St., But in Tib.] 22776
And curteysely I gan hir preye,
To me sche hir namë seye. [Stowe, leaf 358, back]

Dame chastyte:

'I am callyd by my name,
The ffeyre, with-outé6 spotte or blame, [6 out Tib., St.]
That may, in no place endure
Where that ffylthe is, or ordure.

And of7 ffolkës that me se,
I am8 callyd Chastyte;
Off thys castel, chasteleyne,
Whiche, day and nyght, I9 do my peyne [9 I om. St.]
ffor to kepen this castel
ffrom schotte of Gonne and of10 quarel. [10 of St., om. Tib.]

And thoffore I am armed wel,
Bette thanne in yren and11 steel; [11 Bet than yren other St.]
Nyght and day is my laboure,

For to dyffendé12 euery toure, [12 for to defenden St.]
Bothe13 erly and also late,
And on myne handys, I haue off plate, [Illumination.]
'A Peyrè glouës, for dyffence, I-callyd 'Dowble Contynence,' Myghty venus to rechace, And to putte hir ffor that place, That schey may haue noon entre ffor to assaylië chastyte, Whiche schal, as a³ conquerour, Kepe and deffende the dortour, 'To alle my ffreendes, I wole socoure, That with herte me honowre, Hem to kepe ffrom vnclennesse, While I to hem am cheeff maystresse.'

'ffir this, anoon I wente In-to the mynstre (off good entente), And, asyde castynge my syght, I sawe a lady ffayre and bryght, Sad off contenaunce and off 4 cheere; And sche bare, lyke a messangere, A boyste; and anon ryght, Toward the heuene sche took hir fflyght; Sche was whynged, ffor to file.

And trewevel (as I kowde espye,) Sche ffleyë ffor aboue the skye. And, as me thoughtë, longe and large, Affor hir brest, sche bare a targe; And (schortely as I kan reherse) The sylvé heuene sche dydë perse. And I thought (in sotheffastesnesse) Hir laboure and hir besynesse Was ffor to maken (in cerseyne) Deedë men to ryse⁶ ageyne. And I gan ffor to neyghë nere, Preyëd hir (off herte entere) To 3eue me informaryoun Off name and of 8 condyscyoun.

'M y namë, 3eue thow lyste to here, I am, off ffolke, callyd 'Prayere'; Pilgrimage.
The Dead who wait on the Monks are Endowers of Orders.

'The Dead who wait on the Monks are Endowers of Orders.'

Prayer.

She says that these dead folk are good men who, while living, gave of their alms to sustain this house, and provide the monks a competent livelihood, that they might pray for them.

Whanne they alyue were heere present, They gaff off herte, in good entent, Thorough ther parffyte holynesse, In-to this hous ful greet alinesse; And, to ther sustentacyoun, They madė the ffoundacyoun Off this ylki sami hous; And zaff vnto relygyous Meete and dryinke (off good entent) And lyuelode competent; Off purpos (sotthé ffor to seye) Thát they scholdé ffor hem preye, And so they don, bothe day and nyght, Off consuéitude and off ryght.

' And lerne off me that (off resoun,) Eche man is worti the guerdoun (Yf that trouthé be obserued,) Lyke as he hath trewely deserued. And eché wyght, ffor his good dede, Is worthi to resseyue his mede, Lyke his meryte, off equyte.

These deedé folk whiche thow doste se, Ben they whiche, every day snynge, 3euen lyuelode and fost[e]rynge To lyvynge ffolkes that here-in dwelle: In what wyse, I schal the telle.

She flies to heaven to present God with well-meant prayers.

Her Targe is Fervent Continuation of Prayer.

For there nys halpeny nor fferthyng, But it requerith his guerdomyng More trewely (3eue it be tolde)
Lady Orison takes Prayers to Heaven, and will guide me. 611

'Thanne the somme a thousandse ffolde,
In the lyffe that is eterne,
Off hym that eche thynge kan concerne,
Eternally lyvynge in glory.

'Prayer abreggeth purgatory, And alleggeth (in certeyne,)
Of soulēs the greetē peyne,
And gyveth to hem reniyssyoun.
Wher-ffore I am callyd 'Orysoun,'
She is 'Oryson,' and takes prayers to heaven;

And also, ffor to doon thē cese,
I schal the lene a mansyoun,
To make thynge habytacyoun:
It sytte wel, bothe to hygh and lowe,
Thy comynge ther aforne be knowe;
ffor who that schal haue there entre,
Knowe, to-tffornē, it muste be;
Nor nó man may haue there hostage,
But I to-tfforne do his message.

'And off the theeff, in his hangynge,
Whanne he henge by the myghty kyngne,
Crist iheu, vp-on the roode,
Lady Prayer will take my Message to the Heavenly City.

[Prayer.]

Even of the penitent thief upon the Cross, she was the messenger to Heaven;

'That deyed for our alder goode;
Off whom the thief full humbly
Axed off that lord mercy;
The same time, for his socoure,
I wente aforesaid embassatoure,
And trewely dyde his message,
And made his passage,
That he myght resseyued be
In Paradys, that faire contre.

And semblably, as by my reed,
By this example take good heed,
That thou be not putte in blame,
Thy-silff, for to do the scheme.
Thou haste as greet neede, at a preeff,
I sothe, as hadde the seyde theeff.
And, to further thy voyage,
I wole my silff don thi message.'

And thanne noon, with humble cheere
I thankyd thyno Preyere,
And seyde, "my causé to amende,
That to-forne I wolde hir sende,
for my refuste and my socoure,
for to ben my procuratoure."

Anoon affter, in certeyne,
Whanne I hadde the place seyne,
And, by cleer inspeccyoun,
Made my vysitacyoun,

And in my way as I gan go,
Within the place to and fro,
Of aventuré me by-forn,
I sawgh one that blewe an horn,
And made a noysé wonder lowde.
And (as I espyen koude)
In organys and in sawtrye
She made a wonder melodye.

[Ilumination: the Pilgrim, with a Woman at an Organ, blowning a cow's horn; beyond, a table with a Harp on it. One large and five small windows in the room.]
W

Hom I by-sought, of hardynesse,
To me, that sche wolde expresse,
(Off hir grace, in goodly wyse,)
Her office, and her servyse.

\* Latrya: [\textit{larpeia}, the state of a hired workman.]

\* O

ff this placë, ffolkes alle,
‘Latrya’¹ they me calle.

Myne offyce is moste in wakynge,
To kepe the gate aboute the kynge.
I wacche thereon, day and nyght,
Do my fforse,² and eke my myght,
ffor to lyne³ aye in awayt,
That there be ffounden no dysceyt.

Nowther behynde nor beforne;
ffolkes vp I calle.
That no slomber on hem falle.

‘Who lythe to longe, I make hym ryse;
Slogardes allë, I⁴ chastise,
And to slouthe I do greet sorewe;
ffor, bothe at eene and eke at morew,
I kepe the howrës off rysynge,
To do worschipe vnto⁵ the kynge.
Allë ffolkës vp I calle,
That no slomber on hem falle.

‘Myne horne is Invocacyoun
Off Deus in adiutorium:
I blowe myn horn toward mydnyght,
To reyne vp ffolkës anoon ryght;
I suffre hem not, off sleep to deye.
Myne orgones, I tempre fflor to pleye,
And vp-on hem I make a sown

With-outen Internyssyown, sine intermissione orare. St. om. Tib.

‘And trewely, alle my melodye
Is in songe off Persalmodye,⁶
And, devoutely, in myne ententis,
I callë so myne Instrumentis;
ffor thylkë kyng that is moste stronge,
Moste hym deltyth in swyche songe;
To hym it⁷ is moste pertynente,
Whanne it is songe off good entente,
In clennesse and in purete.’
Obedience warns me of the Hardships of my Journey.

And while that Latrya spak to me, I sawgh the lady, whiche in 

[1 lady within St.] hir handys Whiche I off spak, that bar the bondys,

[2 Stowe, leaf 350, bk.] Sad and demure off hir vyssage.

To me sche takyth hir vyssage:

<table>
<thead>
<tr>
<th>Obedyence:</th>
</tr>
</thead>
<tbody>
<tr>
<td>'T</td>
</tr>
<tr>
<td>Verely what that thou art,</td>
</tr>
<tr>
<td>And the truthē specifye,</td>
</tr>
<tr>
<td>Yf thou come ought as espye</td>
</tr>
<tr>
<td>Into this place, to or ffrō,</td>
</tr>
<tr>
<td>Or thou eny ffurther go.'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Pilgryme:</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Adame,&quot; quod I, &quot;haue on me ruthe.</td>
</tr>
<tr>
<td>I am no spyē, in good trouthe;</td>
</tr>
</tbody>
</table>

My purpos is, and that anoon, To Jerusalem ffrō to goon. And, the weyēs as I sought, Hedre grace dieu me brought Only my wayē ffrō tabrygge, And to eschewe eche other brygge."

<table>
<thead>
<tr>
<th>Obedyence:</th>
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</thead>
<tbody>
<tr>
<td>'Tolde she the not (3ene thou haue mynde,) Here-in that thou scholdest ffynde</td>
</tr>
<tr>
<td>Beddēs harde, and no thyng soffte, As it is I-prevēd ofte</td>
</tr>
<tr>
<td>Off ffolke off euery maner age: And heere is a fsul hard passage.'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Pilgryme:</th>
</tr>
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<tbody>
<tr>
<td>&quot;Ow harde euere that it be,</td>
</tr>
<tr>
<td>Trewe I schal it take at gre;</td>
</tr>
<tr>
<td>To grācē dieu, what that I kan, Serne hir as hir trewe man.&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Obedyence:</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Take heder thy ffeet and thyne hondes;</td>
</tr>
<tr>
<td>I shall them bothē knett in bands.</td>
</tr>
</tbody>
</table>

| Obedyence then binds |
| 110 |

6 There is only one more after leaf in MS. Cott. Tib. A. vii, and the portion of the poem contained on that leaf,—which is nearly illegible,—is not missing in Vit. c. xiii.—W. Wood (copier).
Obedience binds me securely. Envy, &c. get into the Castle. 615

"only of entencioun,
without eny contrarioust, 
that [thou] shalt yrured be.' 23020

Pilgrim:
she band me foot and hand also,
that to mevë to ne fro
I hadd no maner lyberte ;
nor my tongë was not fre
for to speke, but by lycence ;
nor in the seller, nor in the spence,
cte nor drynkë on no syde,
but lycens were my gyde. 23024

And, for taccounte the terme entier,
the space of xxxix¹ yere
I was bound of volunte,
to obedience (as ye may se),
as the statuts, fayn and well,
bound the folk of that castell.

and truly, in hert nor in thought,
my bondës² greuyd me ryght nought ; [² bonds St.] 23036
but (as it comythe to rémembraunce)
ther befell a wonder chaunce :
the portar happede on a day
to ben fer out of the way ; 23040
the kynge was absent eke also ;
and, in absence of bothë two,
(and the gatë was vnshet,) 23044
ther cam in, withoutë³ let,
a thefe, that no man coude espye,
that was callyd Falls Envye :
hir two doughtars, the ton, 'Treson' called / the tother, 'Detraction' :
with them (by gret crueltë)
Scilla, a monstre of the se,
and her hounds hir folowynge
with grete noyse and gret barkynge.
and this meyne, in the castell
madë noyse and gret revell :
In a lenton (who lyst se)
yhey made the ladyes for to fle
[Stowe MS. 952.]
Obedience.
The Pilgrim.
foot and hand;
[6-syllable line] 23028
[¹ nine and thirty] for 39 years.
[Stowe, leaf 361] My bonds don't trouble me.
One day the Porter of the Castle was out, the King absent,
and the Castle-gate open.
In came False Envye,
Treason, Detraction,
and Scylla, with hounds,
and drove out the Ladies.

[Stowe HS. 952.1 The Pilgrim.]

foot and hand;
out of thilkë holy boundes.

and Scilla folowed with hir hounds, gan at them sore enchace;

and Envy, thrughe all the place, with hir daughters (out of doute,) gan to seke me round about.

they were conspirayd allë¹ thre

playnly to devoure me,

only by conspiracion

of envie and detraccion,

their felowship I forsoke;

I got a horse, to escape from them.

and anon an horse I toke,

for to flyen, with all myght, to escape out of hir syght.

and truly, for no maner rape,

theyr treynës² I myght not eskape. [² treyns St.] 23072

Scylla. quod Scilla then, (of gret despyt,)

'he wenythe for to have respit, and by his horse to bene socowryd, that he shall nat ben devowryd

of vs by persecution.'

Treason. 'ye, for all that,' quod Treason, 'as it is [vn]to vs dwe, aftar hym we shall pursue.

what maner of horsse myght he have, [Stowe, leaf 361, back] that from owr daunger shuld hym save?'

Scylla:

quod Scilla, 'I shall well telle, yf ye lyst a whilë dwelle:

this horse is cawlyd 'Good Renowne,' whiche hathe (in conclusyon)

fowr fette hym to susteyne;

and ellës³ (without eny wene) he shuld (to his confusion,) at myschewe halten even a-downe,

with thre, tweynë, or with one, vpryght he shuld nevar gon,

but stomble aye, and gon a-myse.

¹ void of Defamine.

'[Stowe MS. 952.]
The Pilgrim.

Envy, Treason, and Detraction sought me.

I got a horse, to escape from them.

This Horse was Good Renown, with the four feet,

' the firstë⁴ fote of his horse is,' that he have no condicion
'sownynge to dyffamacion, 23096 [Stowe MS. 352.]
this is to seyne, touchyng shame, 23100 Seyfia.
that he be voyde of dyffame.

'The second, (to his ávantáge,) 23104
that he be borne out of serváge :
this to meane, that he, in all,
out of thraldome be lyberall.

'The third, (withouten all outráge,) 23108
to be borne in trwe mariáge.

'the fourthe is, a foot full good,
of nature that he be nat wood,
nor that he, by no frolage,
be nat fallen into rage.

'thesë fowre feet (in sothnesse),
of truthë all-way bere witnesse;
but we (by conspiratioun)
shall maken hym ayrght a-doune;

and, shortly, (to owr avayle),
here-on we shall hane a consayle.' 23116 Detraction

and, lyke to theyr opynyon,
fyrst ther spake Detraction:
quod she, 'I can a noble songe
that aye resownythe vnto wronge,
That Dan of Inuidia 23121
fiat coluber in via. [Stowe, leaf 362.]

' this songe I wot ryght welle,' quod she, 23125
'was I-songen first for me.
to vse it, I am nat rekles,
I am the horned Cerastes,1 [* kepáortys, cerastes, a horned serpent.] 23128

whiche evar (as ferforthe as I may,) says she is
trace ever the wrongë way.
and covertly, in my werkyng,
I vse for to byte and styngye;
with tethe & tonge I do most wrake,
evar behynden at the bake.

'the horse of hym, in diffame,
[. . . . . no blank in MS.] 23132
so priveily I shall discyve,
that he shall nat apparenceyve.
I shall be falshed so prvyvd,
Envy wounds me. Dogs tear me. My legs & arms are broken.

[Stowe MS. 952.] 'to make hym halten in some syde; which so sore shall hym greve, that he shall not mowe releve.'

Detraction. 'Sothly,' quod tho Treazon, 'that good was hir oppinion.'

Treason. and when she hadd hir talæ do, echon they accordyd well therto; the houndës¹ stoden at abaye and gan barke, by greet affray. 23144

Detraction makes my horse fall and at[të] last, Detraccion made myn hors to falle a-doun, and to halten in swyche wyse that I myghtë² nat a-ryse; [² myght St.] 23148

with her Serpent-tongue. withe a tongue of a serpent myne horse and I were bothë shent;

I tumble down among the hounds. And doun at erthe, in greet affray, amonage the houndës ther I lay. 23152

and after (by great felonye)

Envy wounds me with 3 spears, I was assaylyd by Envye;

and the dogs tear me. and with thre sperës sharë ground, she gave to me many a wound. 23156

and of Scilla, the cruel hounds, gaue me many mortall wounds; I was to-torne with ther chas.

Treason hits me on the head with a club; and than cam Treason with hir mas, hevy as a clobbe of leed,

and breaks my legs and aurns. and ther-of set me on yë hede; lege and arme she brake in twayne, that yet I fell the gretë³ payne [³ gret St.] 23164

of that ylkë mortall stryffe, and shall felle it all my lyffe. and whill I lay thus in a traunce of grete anoye and grete grevaunce,

Then they leave me. those oldë⁴ vekkës dispitious, [⁴ old St.] they me left in full greet drede, wenynge that I had be dede. 23172

and comfort, truly was ther none, for all my fryndës⁵ were gon: [⁵ frynds St.] in prison, lay Charite;
Mercy was hound, & eke Pitie, 23176 [Stowe MS. 362.]
whiche lykyd me nothyng well. The Pilgrim.
and Scylla cawsyd everydell;
for my sorow and my grevaunce 23180
was to her full gret plesaunce;
and it grevyd hir full sore
that I hadde\textsuperscript{1} harme no more; [Stowe, leaf 362, bk.] [! MS. had]
and she (of indignation,)
made a quarell to Treason, 23184
that she dyd no more vengaunce,
to encrese my wofull chaunce.
wherfore I (in myn entent)
I axyd a ryghtfull iugement, 23188
I acuse Treason before the
cast my gage tofore the kynge,
to have amende of all this thynge;
and, for this great transgression,
I made a-pele vppon Treson; 23192
and complaynynge thus my wo,
I lay, and turnyd to and fro,
maymyd in so mortall wyse
that I myghte\textsuperscript{2} nat aryse
on my fete, for gret destrese;
and vpreard my-selfe to drese.
I madë me a leg of tre
3196 [\textsuperscript{2}myght St.]
to rysen (yf it wold ha be); 23200
I mist not wherë, in serteyn,
and that leg (in my discece)
dede me after full gret ese;
for, to my gret confusion,
lost I hadde\textsuperscript{3} my bordon; 23204 [\textsuperscript{3} had St.]
I tyll Gracë Dieu it brought ageyn,
whiche that found it on a day
at the turnyng of a waye.
and in thes wofull äuentures,
as I anoynted my bresures,
complaynynge early on a morow, 23208
as I lay, and madë sorowe,
when phebus, with his bemës bryght,
gilt the hylles\textsuperscript{4} with his lyght, 23212
[\textsuperscript{4}hyls St.]
to chase the mystës that were derke,
Ovid comes, and pities me. He'll curse my harmers.

[Stowe MS. 962.] The Pilgrim.

old Ovid comes to me,

to me there come a full old clerke, whom, sythē tyme that I was bore,
I had nevar sene tofore;
and his booke on me he layd, and euen thus to me he sayd: [Stowe, leaf 363]

Ovid.

quod he, 'of true affection,
I ha gret compassyon on thy sorowe and on thy doole, that thow liggest here all soole
in grete myscheffe (as semethe me) wher-of I haue full gret pyte.'

Pilgrim:

"for to put me in certeyne,
I pray the that thou woldest seyn thy name openly to me,
that I myghte\(^1\) thanken the."

Ovid.

's of my name it stondethe thus;
I am callyd Ovydius, whiche loue thee, more than thou canst wene:—
and yf thow haddyst, her-to-forne, in my tyme, in sothe be borne, to thy consolation
I shold haue towght thee a lessonne, whiche shuld ha be to thy plesaunce, and shuld ha made thee in substaunce ffull sufficiaunt, in many a thynge, bothe in doctryne and in conynyngge. but I am comē to denounce a sertayn curse, & to pronounce, on allē\(^2\) thilkē the sentence, whiche vnto the ha don offence.

and will curse my injurers.

and will curse my injurers, a sertayn curse, & to pronounce, whiche sentence (in wordēs\(^3\) fewe) to the in latyn I shall shewe,

Terra sibi fruges & cetera /

Pilgrim:

whan his vers weren all ysayd, vnto hym thus I abrayd:
I leave Vengeance to God. Acrostic of my Name.

"that ye (of true affection,)
have on me compassyon,
on my doolle and on my smert.
I thankè yow with all myn hert ;
but I ha no devosyon
In cursyne nor in malison ;
I shall delay[e]n all cursyne,
yll tymë that the myghty kynge,
by iugement, eche thyng shall deme,
as vnto hym it shall but seme,
of ryghtwisenessë, to provide."

and in this wise, the clerke Ovide
went his way, and leftë me
lyggynge in great adversitie ;
and to expresse (in complayne)
my grete² sorrow by writynge,
I will myn ownë namë shewe,
sette out by letters on a rowe
at the gynnynge of this ditie
in eche ballad as ye may se,
of Frenche and Lattyn, bothe I-fere,
ryght anon as ye shall here.

hauythe me excusyd of my rudenesse,
thoughge I to you my name expresse :

[ACROSTIC OF GUILLAUME DE DEGUILEVILLE'S NAME:
GUILLERMUS DE DEGUILEVILLA.]

(1)
Grato niessium tempore,
Quant nature sez beau§ fruiz doré,
Et prompta sunt in liquore
Ses vins qu'encore pas n'assore,
Quo folium in arboire
Se commence a deuenir sore,
Et boreas in equire
Si n'est pas trop nyusant encore.

(2)
Idi scriptum in margine
Ou cestuy escriptr s'encracine,
Mirandam pulcritudine,
Grace dieu, du ciel royne digne,

Me vocantem ex nomine :
' Vien auant, et si t'achemin
Mecum, quia regimine
Tu as mestier, et de doctrine.'

(3)
Ille me duxit prospere
En l'ung des chasteauxx de son pere,
Exhortando summopere,
Que l'un de leanz ie fusse frere,
Virginique psuerpere,
Estoille de mer pure et clere,
Me servum vellem tradere,
En la faisant ma bonne mere.

1 beaux, Petit print, om. St.
2 Stowe ends here. The rest is copied from Petit's French edition of Le roman dts trois Peleraingcs. Le premier peleraingc est de l'homme durant q'est en vie . . . ab. 1500. Foeillet .lxxiiij. col. 2, sign. l.iiiij.
Acrostic of my Name: Guillermus De DeGuileville.

(4) L
Egis audite nouelle,
Plaisante me fut la nouvel, 28
Nam, nel mundi mixtum felle,
Si me nussoit à la forcelle.
Tunc pellem dedi pro pelle,
Pour seruir à ceste pucelle,
Puro sperans frui melle,
Pour quoy la vie se renouelle.

(5) L
Ongo cursu pacifice
Remains ou chastel sans malice,
Vililitati publice
Entendant, selon mon office, 36
Sparsum apparent rubricle
1A tout chasen, s'il n'est trop nyce,
Nam factum est theatrice,
Sans quelconque notable vice.

(6) E
La propter prodiente
D'une cancer pestilente,
Invidia furiente,
Et du bien de l'autruy dolente,
Improuise ac repente,
Scilla la lisse pullulmente,
Friditione presente,
Sans nul delay me mist en vente.

(7) R
Abida sic orta peste,
De corner fist tres grant moleste
Cum canibus atque reste ;
Moy, comme vne saumage beste, 52
Alba circumpecta veste,
De chasser se monstra mout prest ;
Alta echo bosel teste,
Trop me fut ceste chace agreste.

(8) M
E perseuens indefesse,
La tres cruelle venereesse,
Ac violenter me subesse
Fist a ses chiens hors de lesse,
Sique clamare necesse
Bien me fut, pour yssir de presse,
Sed, si potuot prodesse,
N'est pas bien ceste chose expresse.

(9) V
Aluisset facta pace,
Se trahison vne autre trace
Non intrasset sine face,
Afin qu'on n'apperceust la face ; 68
Nam, duce neliciorace,
Par le coup d'une grosse masse,
Ostenso vultu fallace,
Si m'abatit en my la placce.

1 Fo. lxxxiiij, back.
2 Leaf 84, back, col. 2.
Acrostic of my Name: Guillermus De DeGuilevilla. 623

(16)
V  
T seruirem virge iesse,  
Me mist grace de dieu en lesse;
Quod frerenter magna messe,  
M'acertena par grant promesse;  
Sed video nune expresse,  
Dont grande doleur mon cuer presse,  
Quod egregi est necesses,  
Et ailleurs celebrer ma messe.  

(17)
I  
D, si seruato ordine,  
Et bonne paix a marie digne,
De qua, cum moderamione,
A elle plaindre ie me fine.
Pouuissem pro nmine
Qui en estuy monde chemine,
Stetissem tanto turbine,
Demourant hors de discipline.

(18)
L  
Egatus celli curie
1Pleust a saincte vierge marie,
Quatimus nune summarye,
Et de plain sans point farderie;
Cognosceret ex serie,
Se ie dy voir ou menterie,
Et quis currentis furie
A puncion demerie.

(19)
E  
X hoc iustificatim,
A bon aduis tournant l'estriue,
Dens auctoritatue
Ostereit tout ce qui estriue;
Impediret causatim
Sa nef, qu'a bon port elle n'arriue,
Simul, et misericatue
Me feroit il grace hastiue.

(20)
V  
Tinam nutu gratie,
Gardienne qu'est de ma vie,
Impetum tante furie,
En memoire ie n’uesse mie;

Sed defectus iusticie,
Qui ou poulce fut endormie
Im cellula memoria,
Trestous les iours Harou i’en crie.  

(21)
Il  
Llud nesciens nescire,
A dur colier mon ame tire,
Presertim cum immenerie
Je ne puisse, ou trouneray mire,
Qui iam velit submenire
A ma playe las qui s’empeire
Ex descensu magne ire,
Dont soutuent ie ne suis pas sire.

(22)
L  
Vei creator optime,
Estre vueillez fort anime
Succurrendi promptissime
A tel grief dont suis opprime!
Et sum certus firmissime,
Se luy est mon fait intime,
Michi succurret proxime,
Et sera mon vieil roil limine.

(23)
L  
Egi quodam volumine,
Quant fait est bien examiné
Justice libramine,
Qui a tort, est tantost mine;
Et instus not redit sine
Honner, quant le plait est finé,
Et iudici sine fine
Est vray salt prodestimé.

(24)
A  
Rbores solis et lune,
Se meissent dit quant ie fuz né,
Cui casuit vel fortune
2Jeu seroye loinct et aduné,
Non dedissem causam prime
Pour ainsi estre destine,
Nam semper me trahens fune,
Grande trahison m’a esgruné.  

---

1 Fo. Ixxxv.
2 Fo. Ixxxv., col. 2.

This French edition was 'corrected' by a Monk of DeGuileville's monastery, and was printed in or about 1500 by "Maistre Barthole et Jehan petit" (title, last line), and "A paris, Au soleil d/or / en la maison Maistre bertholde" (Fo. j. back, col. 1), as the "Correcteur," P. Virgin, says.

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---
now I ha told myn ādventure
of all that evar I dyd endure,
of Scilla and her houndĕs fell,
and eke (as ye ha hard me tell)
of Envye and of Treason,
and of falce Detraction.
how they ha wrought to my hyndrynge
In the absens of the kyne
and of his portar, in sertayne.

But when they were come home agayne,
and enteryd in-to the castell,
it lyked me ryght wonder well.
a-non I went to his presens,
and tolde hym of the gret offsens
whiche that Scilla with hir hounds
had don to me within his bounds,
by the conspiracion
of Envye and [of] Treason :
my wrong I dyd specyfe.
the kynge a-non let make a crye,
that were-so-evar they myght be
found in towne or in citie,

Grace Dieu, du ciel royne,
Semper regnans sine fine,
Cognitoissant pous et orine,
Et magistra medicine . . .

and making the writer's name "Guillermus de Guileville" as above; 2. in the same volume, an Acrostic in French only, in three separate sections—the third in but a few MSS.—p. 348–53, 376–8 (see note, p. 356 there), having the guile with one l only: "Guillumernus de Guilevilla"; this begins, p. 348:—

Graciens est l'assemblée
Qui n'est ouques dessemblée,
Et en rien n'est discernable,
Qui en .iiii. est distincter . . .

3. In the Pêlerinage Jhesuercist, Roxburghe Club, 1897, p. 119–130, in French only. This begins:—

Gloriens Dieu, dont te vint il
Qu'envoias ci aval ton fil,
Bien savoies, qu'en tel courtil,
Et que pelerin le feis
N'avoit pour li May ne Avril,
Et son soulas point n'i voès.

This Acrostic makes the name "Guillermus de Duguilevilla"; but the editor of the Roxburghe volume, the late Prof. Stürzinger, notes on p. 125 that ten MSS. leave out one couple of the De stanzas, thus reducing the name to "Guillermus de Guilevilla."

I may add here that the prose treatise on the Virgin as the sinner's Refuge from Tribulation, and the Consolation of Afflicted Hearts, p. 437, etc., above, is substituted by Lydgate for about a page of DeGuileville's French verse, Focillet. Ivij., cols. 2–4, which I shall print in the Forewords to this Part II.
The Ladies return to the Castle, to work fearlessly.

that folkë shuld them sparë nought,
to his presens till they were brought.
for he cast hym, anone ryght,
on them to done justice and ryght,
that they go no more at large;
and gave his porter eke in charge
for to shette the gates sore,
that they entre there no more,
nor that they have ther no chere.

and then I saughe a messagere
wher the kynge of custome dwells,
In the castell ryngë bells,
for to maken assemble,
where the kynge set in his se,
of the ladyes that ther dwell,
(of whome to-forne ye have herd tell,)
that suffred gret oppressyon
of Envy and Detraccion,
of Scillas houndës,\(^1\) by berkynge,
in the absens of the kynge,
of their drede and mortall rage,
wher-of they suffred gret damage.

‘Madams,’ quod this messegere,
‘the kynge, most myghty of power,
whiche hath, in great charitie,
(in effecte, as ye shall se,)
and purposethe in his entent,
he hath be longe from yow absent,
(as ye know yowr-selffe full well,)
but of new, to this castell,
he is come for his pleasaunce;
and he hath made an ordynaunce
and statutës full covenable,
to yow echon ryght profytable,
commaundyng yow, echon, in dede,
that, hens-forthe, ye ha no drede
of your enemys, nor hevynesse,
but that yow do yowr bosynesse
(as it is the kyngës\(^2\) will)
yowr office truly to fulfyll,
PILGRIMAGE.

\(^{1}\) hounds St.
\(^{2}\) kyngës St.

[Stowe MS. 992.]
The Pilgrim.

\[Stowe MS. 364, back\]

\[Stowe MS. 364, back\]
The Ladies live happily. I resolve to visit Castles.

[Stowe MS. 952.]
The King's Messenger.

"as ye dyd, when ye began,
and bettar, yf ye bettar can;
for the kynge (as ye shall se)
will on your soon avengid be:
to yow I ha no more to say,"

than the messengar went his way,
and thes ladys, by good advyse,
full truly dyd theyr offyse,
evereeche, lyke to ther degre,
voyle of all contrarioust;
and (shortly for to devyse)
wher that truthē and iustice
be truly kept in any place,
I dare sayne ther abydythe grace;
And where the gate is kept well,
of palays, maner, or castell,
that vycis may ha none entrē,
that place stant in suērte,
and eche thynge turnetthe for the best;
for, ther is peace, and ther is rest,
and evar gladly, to theyr forthynge,
ther abyte the ryghtfull kynge;
and ther is suraunce & eke trust.
and afftar this, I had a lust,
cawght in my-selfe a great corage,
for to holden my passage,
and greatly gan my selffe delght,
dyvers castells to vysyte,
for to consythar the maner
of every maner offycer,
How euerēch dede in his degre.

and it is good, a man to se
many thynge, and to here,
for therby a man may lere
ful moche thynge outward by syght,
and take example to done right.

And whan I hadde ther-to lyence
I wente and dede my diligence
to visiten, and to see
ful many wonderful countre.
and ther\(^1\) I fond ful grete foysoun\(\) [i ther St., om. C.]
Of many dyuers Religyon\(\); and. I saugh, of many oon,
The grete bondes euerychyon\(\) broke, that shuld hem wel conserve,
yef they wold hem wel observe,
Kepe hem from al aduersite,
as here-to-forn ye dede se,
Whan the smale wikres\(^2\) brak, [\(^2\) wyks St. (See p. 588, above.)]
The hopes wenten al to wrak,
And many shippes for lak, alas,
Was yperysshed\(^3\) in the same cas,
and brought vnto confusion\(\),
(toforn as is maad\(^4\) mensiou\(\))
for lak in their gouernaunces,
Nat kepyng their observaunces.

\(\) 23384 (as you saw; when the wickers broke, the hoops burst, and the ships sank,)

And her-vpon I farther wente

to senë\(^5\) more (in myn entente).
And withyne a litel space
I cam into a noble place;
and at the gate I saugh somers;
and on hem sittë,\(^6\) fressh of chers, Aungels, of gret vertu;
and hafter hem, kam Gracë Dieu, fresshly Ridying in a char.

\(\) 23396 At a noble place, I see Angels on horses,
and at the gate I saugh somers;
and on hem sittë,\(^6\) fressh of chers, Aungels, of gret vertu;
and hafter hem, kam GracëDieu, fresshly Ridying in a char.
and the gate (I was wel war)
Of the castel stood vnschet.
and truëly, when I had met
the Somers, I gan enquire
of oon, that he wold\(\) lere

goodly, and informë me,
[Stowe, on leaf 365]
whos the somers sholdë\(^7\) be,
Which hadde, vpon hir weye,
Aungels hem to conveye,
[6-syllable line]

\(\) 23404 [C. & St.]

Only for to make hem strong.

**The aungel:**
'To Grace Dieu,' quod he, 'they long.'

**The pilgrym:**
*Quod* I to oon that rood behynde, "telle me wher I shal hir fynde."

\(\) 23412 are Grace Dieu's.
The Aungel:  
*Quod thaungel, 'as it is due,'  
hert, in hast, shal vs sue.'  

*[Blank in MS. for an Illumination.]*

And in my way so I me bar,  
that I fonde hir in hir char;  
and a-mong hir folkës alle,  
benignëly¹ she gan me calle, [¹benyngly St., benigly C.]  
and bad I shold ek ha no fere  
to tellë what I dedë there.

The pilgrym:  
And I answeryd² anon ryght,  
how I wente to haue a syght  
of sondry castelles (it is no doute,)  
that in the countré stood aboute,  
and of folkës gouernaunce,  
that ther ahood for her plesaunce.

Grace dieu:  
Graciously, y-wys, quod she,  
'Now thou hast yfounden me  
toforn or that I was ago.  
but (without³ wordës mo),  
come and folwe on after me,  
and many thyngës thou shalt se.'  
and she ladde me, vp and doun,  
by many diuerse mansioun,  
In cloystres, as wentë tho  
Round about, to and fro:  
ther I saugh vertues and ek vices,  
and many dynerse edificës.  
I saugh ther places ruynous,  
and to dwellë in / perillous.  
she shewed me, on our walkyng,  
an oldë lady ther haltyng,  
and (as by her contenauence,)  
She haddë ther grete gouernaunce:  
she bar a Rewle of a masoun,  
and played by derysion,  
and (as I coude tho espie)  
by a maner mokerye.
In hir hand (as I was war)
a grete spoon also she bar;
and as she reysed it a-lofte,
to hir mouth she putte it ofte.

[Blank in MS. for an Illumination.]

And also (as to my reward,)
hir hed was turned ek bakward,
that toforn (as I ha mynde,)
Was turned and ysette behynde.

[Grace Dieu]:

Quod Grace dieu a-noon to me,
' at the eyé thou mayst se ;
this hon’s (yef thou canst espyle,)
whilom was by masounrye
bilt, and founded spiritually
by sent Benet, faithfully
by lyne and level of masoun,
thorugh gostly foundacioun,
for which, whilom parmanable,
it was tabidé the mor stable.

' conceyve also, (by my doctryne,)
thyng that is maad by rule and lyne,
In it self hath more beaute
tendure, and mor stabilitie.
but when the masoun was agoon,
the rulé wente, and that a-noon,
and the lyné stood nat faire
When the rulé gan apaire;
and thus the rule, and ek the lyne,
bothe attonés gan declyne.
and faithfully, in this castel,
the rulé was nat kept ryght wel ;
for, sith the halt held this place,
al good rulé gan difface.
of vertu ek she is so bare,
the edifices to repare ;
for the old fundacioun,

She hath nat but derisious ;
She reecheth nat what-euer falle ;
though the stoonés fallen alle,
of vertu, bilden in the place;
for, save to play and to solace,
I dar sey she, in hir werkyng,
Intendeth to noon other thyng.

Grace Dieu.

The Pylgrym:

"Ma dame," quod I, "to my semyng,
this place first, in his bildyng,
(Who consydereth euerydel)
the masounry was nat maad wel,
Was not duely maad, nor stable,
Sith it is not parmanable."

Grace Dieu:

'Touchyng the bildyng, tak good heed:
the masounry, (it is no dred,)
I dar ful wel thy-self assure,
it was maad for to endure,
and to haue last for many yer,
Save oonly the morter
Was not iustly (as I ha sayd)
stably among the stoonës layd,
ffounded vpon true entent
more stedfastly than is cyment.

'It was first maad of orisouns,
of fastyng and aflieciouns,
to holde the cloystre round about
by stablenesse, and not gon out
into the world, vagabound,

the edifices to confound;
but in their cloystres stille abyde
in mekënesse, and not in prye,
Haue their frequentaciouns
in prayër and in orisouns;

in vertu to haue exeercyse;
and at festës more and lasse,
singing of masses,

ofte tymës syngë masse.

't this was whilom, (I you ensure,)
of their morter, the temprure,
founded vpon charyte,
on concord and fraternyte,
Every Nun does as she likes, and the Poor are neglected.

In love and in perfection,  
Voyde of al devisioun,  
In perfect pes and vnyte  
of high and lowe in their degre,  
for love only of crist ihesu.

And yef the morter, in his vertu,  
had abide in stabilnesse,  
Withouten any doubleness,  
Lich the first fundacioun,  
The werkè1 nad not falle a-doun, [1 werk C., worke St.] but stable stonde in his degre.

and now, echon ha liberte,  
at þeir lust, to slepe and wake;  
and noon other hed2 ne take  
forto kepe their óbservæuence:

and thus, for lack of gouernance,  
Pes from hem, and vnyte,  
Exilëd is, and charyte.  
'that whilom gaff drynke and foode,  
and vnto pore their lyveloode,  
oonly of mercy and pyte,  
and, held hospitalyte;  
and, of euery manere age,  
gaf to pore folk herbegage,  
such as thei seyen, in distresse,  
in myschif, and in Seknesse.'

Pilgrim: 3  
"Ma dame (and ye list take hede,)  
Who hath nought, (it is no drede,)  
may not parten his Almesse  
to folk that Læven in distresse."

Grace Dieu: 4  
"Thow seyst soth, (as thynketh me,)  
but wher thou leggest pouerë,  
whilom thei had suffisaunce,  
plente ynowh, and hâbundaunce,  
whan thei worshipped in special  
The myghty kyng that gaf hem al  
suffisaunce in euery lond; 5  
but now he hath withdrawe his hond 5
Spiders are in the Convent; Dogs' dung in the Cemetery.

Grace Dieu. 'for their offences; this the fyn:

but now they are careless,

for thei be Rekles of livyng

forto serve that noble kyng;

and, for sloth and negligence,

they doon in o thyng grete offence.

ffor wher the lord (in his degre)

Duely shuld honnoyf1 be,

[1 honoryd shuld St.] 23572

and the place is unclean:

the place is not, with diligence,

Clenly kept with reverence;

for beform, and ek behynde,

spiders,

Yraynes and webbes men may fynde;

and also ek, (yef thou take hede,)

swallows,

Swalwes and othre bryddes brede;

and also ek (through al their boundes)

dogs' dung, nettles and weeds are in it and round it,

dong of doggës and ek of houndes,

nettles and wedës round aboute,

in cymyterys ful grete route,

lich a disert or places2 wilde,

wher no man hath lust to bilde,

Replevissëd of al ordure,

as it were withouten cure;

and many oother dishonestës,

bestial in ther degres,

mor than I can here devyse.

‘And crist iheus dede instyste

on hem that in the temple solde:

because oonly thei were bolde

to done dishonnour to his hous,

he was in party Regerous,

As the gospel kan you telle;

he bett hem out with a flagelle,

That noon of hem durst abyde.

[leaf 290, bk.]

' Wherfore this halte that here is guyde,

list nat, of hir frowardnesse,

suchë3 thyngës to redresse,

nor do servyse in hir werkyng

for tentende vpon the kyng:

her look, hir cher, (as ye may se,)

is vpon worldly vanyte,
and the king will not fail to take redress for these evils.

God will avenge this. Abuses have crept in, & Gluttony. 633

'and al hir hertes besynesse, rather than on holynesse;
for which the kyng (justly and wel, that considereth euerydel) hem to quyte wil not cesse, maketh their goodës to disrosse;
and, for their pompe and their pryde,
Set her Richesse out a-syde, amenusyng their substance,
their tresour and their hábundance,
Which made hem first their lord forsake.

'therfore he can it fro hem take [1 theyr St., the C] 23616 Whan-euere he list, who lokë wel;
ffor the Prophete Ezechel", lilleness was the destruction of Sodom.
Writeth, (who so taketh hede) Idelnesse, plente of bred, caused (in conclusiou) of Sodom the distruecioun.'

Pilgrim: 3
"I pray yov, telle on a-noon ryght, She that halteth in my syght,
What is hir name, and hir offys, of whom ye sette 4 so litel prys?' [is set St.]

Grace Dieu: 5
'To make a playn discripiou, She is called 'Abusiouw,' 23628 because, the good that god hath sent, by hir thei ben wrongly dispent, 6 And ageyn his wul 7 abused;
Wherof she may nat ben excused. 23632 [leaf 201]

'She halt a rule of a masoun, only by fals collusioun ;
for, to the rule that she is bounde, (Whan the trouth is sough[t] 8 and founde, 9 known St.) Therto she haveth no reward,)
Hir hed ytourned is bakward ;
Vnto the world she cast hir look,
Wich, vnder colour, she forsook. 23640 Her Spoon signifies Gluttony.

hir spon also doth signefye the foule vice of Glotonye,
In Convents, the community of goods is gone.

Grace Diva.

She has forsaken the unity of antiquity,

and discovered the vice of Property,

getting goods with the spoon of Individualism,

not like shepherds, but like ravenous wolves,

and obtaining Christ's curse.

for, agayn ryght and al Resoun,

by force and usurpacioun,

of fraternal antiquyte,

by perfeccion to continue

to haue hir goodés in comune.

' but this fals Abusioun,

only by usurpacioun

In Religion (who list se),

fonde out the vice of propurte,

Which is thyng most vicious,

rennyng among religious,

Which causeth ofte discord and stryf,

contrary to Thapostles lyf. 23656

'In propurte (ye may ther rede)

thei ne dide nothyng possede;

her good was comoun, in certeyn.

Wherfore the Spon that thou hast seyn', 23660

ys callede 'Syngularyte,'

thyng to possede in propurte;

to gedre the fatté (thus I mene,)

vnto hir self, and leve the lene:

As the Prophete Ezechiel,

to the sheperdes of Israel

Spak and wrot, ful yore a-go:

'Sorwe be to you, and wo,

that ne take to nothyng hede,

but your silven to fede;

not lik sheperdes of cristus hous;

liggyng awayt, bothe nyght and day,

foro devour what thei may:

they také bothë mylk and wolfe;

and the fatte, away thei pulle

with the spoon of cruelte

ycalled Syngularyte,

thei Robbe pantener and purs,

and gete hem ofte Cristes cours.2

for which cause, I, Abusioun,

am come of enteneion

[Stowe, leaf 568]
So the property they have misused is given to worthier folk. 635

'Such abusious to se,
and their superfuyte
to kutte away, which that thei vse,
and their goodes to amenuse.
'The Angels han hem take away,
Which thou mettest this same day,
With gret somers in sothnesse,
ledyng away the gret Richesse,
to parte it (of entencióun)
to folk that in deuocioun
lede her livês in comune,
and in deuocioun do contune;
such as in god gretly delyte,
fro good to bet alway profyte.
'figure herof, ye may se,
how that by olde Antiquyte,
the bible ful wel can you tel,
how the childre of Israel
took of Egypt the Tresour
In recompense of her labour.
As for guerdoun, by dwête
When they passed the redé Se,
they tooke in thynge by Robberye,
as clerkês list to specifie;
they bare with hem gret substaunce,
only by Goddes ordynaunce,
Egyptiens (it is no drede)
Were not worthy it to possede.
'and som folk deme off Resoun,
that folk that haue possessioun,
and ben cursed of livyng,
It is leful (by their demyng)
forto spoylle hem duely,
and yeve it hem that ben worthy.'
Pilgrim: 2
Touchyng that oppynyoun,
thus I answerd of Resoun:
"god ne doth nat thus alway,
who that conceyveth, day by day;
for ther ys many an usurer

Grace Dieu.

But the Angels have carried off their wealth,
to part it among devout folk.

The Israelites took the treasure of Egypt

As for guerdoun, by dwête
When they passed the redé Se,
they tooke in thynge by Robberye,
as clerkês list to specifie;
they bare with hem gret substaunce,
only by Goddes ordynaunce,
Egyptiens (it is no drede)
Were not worthy it to possede.
'and som folk deme off Resoun,
that folk that haue possessioun,
and ben cursed of livyng,
It is leful (by their demyng)
forto spoylle hem duely,
and yeve it hem that ben worthy.'
Convents were endowd for Prayer and Worship.

The Pilgrim.,

in dyuers londës fer and ner, that wynne gold ful cursedly, and it possede ful unworthy, 23724
how falsly that they come therto; and god suffreth that it be so;
and yet, to pore they yeve no thyng, though they be ryghtful of livyng.”

Grace Dieu: 2

As to thy conclusioun, ther is noon solucioun:
god gaf neure (fer nor ner,) licence to noon vsurer,
that he shuld (I the ensure) ben admytted to fals vsure.
god suffreth hem to han tresour, gold, Richesse, and gret honour:
of al the tresour that they weld,
To hym they shal acountës yeld. first, they it wan by violence,
of god hauyng no licence;
wherfor, to their Dampnaçon, he suffreth their possession,
as he hadde no reward;
but he wil punyshe hem afterward, (though they for a while habound,) the vice of Vsure to confound.

but the possessions of religious houses

In ther first foundacioun, their tresour and possession, it was yove hem of almesse for their greté perfîttesse,
of entent that, day and nyght, that they shold, with al their myght, Worshepe god with greté honours, and truely pray for their foundours.

and iustly, this condicioun is worth an obligacion.
that when it falleth their fooly, that thei not vse ducly
If these fail, the Goods are taken, as Israel spoilt Egypt.

If they do not so pray, God will chastise them.

see a type in Egypt.

After the Israelites had enriched it.

These were provided for by Joseph.

They held the Israelites in bondage;
Vicious folks' Riches shall be given to the Virtuous.

Grace Dieu.  
'wherfore, merveille neuere a del, 
thoogh god suffred Israel,  
oonly of his ryghtwesnesse, 
to robben hem of their Richesse,  
and spoylen hem of their Tresour.  

and therefore 
God gave 
them the 
treasure of 
Egypt 

[Stowe, leaf 369, back]

god gaf it hem for their labour, 
And as for a mede in guerdoun, 
Department from that Region.  

'They hadde disserued it of yore, 
by gre labour that sat hem sore, 
thorough consolation of Kyng Pharao, 
which wolde not suffren hem to go, 
Nor to departe in rest and pes, 
for no message of Moyses; ¹ 
but put hem enere in delay, 
'and thus the lord can take a-way 
Richesse of folkès vicious,  
and yive it hem that be vertuous;  
As he hath done here in this place:  
thou mayst beholde it with thy face.'  

The Pilgrim: ²  
"Certe," quod I with hevy cher,  
'In other places mo than her 
(to tellë shortly, and not tarye) 
I ha beholde the contrary,  
wher folk, by greuocioun, 
han kept their religion  
ful streyntly, in greu honeste, 
that han falle in pouverte,  
bothe of liflood and vesture, 
that thei myghtë ³ nat endure,  
Mischef hath hem brought so lowe.  
and fayn I wold the causë knowe, 
why god wil suffre their grevaunce, 
foro lakke their suffisaunce."  

Grace Dieu: ⁴  
Quod Grace Dieu a-noon to me,  
'I wil herof answere the,  
and make therof no gret delay;  
but her cometh oon nov in our way,
The Dwarf 'Sterility' who dwelt seven years in Egypt.

'and I wil first, of good resoun,
knownen his entençious;
or go thy self, by my biddying,
And axe the cause of his comyng.'

And sodeynly, good hede I took;
and cast on syde on hym my look,
which, lich a dwerf, (this the caas,)
of his fetures shapen was.
a pyk of Iren, sharp and longe,
he held, that was of makynge strong.

Pilgrim: [Blank in MS. for an Illumination.]
And to me-ward his look he layde. [1 St., om. C.]
but first, to hym ryght thus I sayde.
"Telle on, thou dwerf, (ha no shame,)
To vs, thyn office and thy name."

Sterelitie: [2 St., om. C.]
'I called am (yef thou list se)
Of folkès alle, 'Sterility,' [Stowe, leaf 370]
which ha this hous maad ful bareyn,
bothe of frut and ek of greyn.
Ther good, their lond, (yef it be sought,)
I ha distruyed and brought to nought:
This my craft and myn offys;
and therfor (by gret avys)
to castë folk in pouerte,
I am called 'Sterilite;
foul and ougly of look and cher:
In Egypt I dwellëd vij yer.
wher I abyde, (be wel certeyn,)
I make the land to be bareyn.'

Grace Dieu: [3 St., om. C.]
Quod Gracë Dieu, 'a litel space,
Go thy way out of this place;
and what-so-euere herafter falle,
whan me list, I shal the calle.'

And whan that tourned was his bak,
Gracë diue thus to me spak:
'touchyng the goodës, day be day,
which that I ha take away
fro this placë here present,
Grace Dieu sends me to the Cellarer 'Purveyance.'

Grace Dieu

'I dide [it] oonly of entent
that other folk shold it possede,
which (bothe in wark and ek in dede,)
lede her lyf in perfittesse,
In vertu, and more holynesse
than thei which that her now be.
'and touchyng that thou askest me,
Thou shalt haue answere therof noon.

bids me go to
the Cellarer,

but first, I chargé the to goon
to hir that is the Selerere
of this place that stondeth here;
aske hir (that thou mayst conceyve)
touchyng the good she doth receyve,
to telle the playnly al the guyse,
how it is spent, and in what wyse.
and, hir to knowe among hem alle,
'Purveyance' folk hir calle.
and whan she hath declared al,
thou shalt haue (in special)
of the demauande (by good resoun)
a trué Declaraciouw,
as it accordeth and is dwe.

She will never
return

to the Con-
vent till
Virtue again
reigns there.

'Purvey-
ance.'

'and forth my Somers I wil swe;
for, in this place, on no syde,
I caste me no lenger to abyde;
nor neuere (to speke in wordes playn)
hider1 to retourne agayn,
til the tyme that I may se
that vertu and honeste
Resortë by deuociouw
Into thys Religiouw.'

And with that word, (as I was war,)
I saugh hir gon in-to hir char.
and in this while (of good entent,
lich to hir comandëment)
I wentë with a sobre chere,
forth vnto the celere[re].
and, my journe to avaunce,
I knewë2 hir by hir contenaunce;
for (the trouthë3 to expresse)

[1] hathar St.
[2] knew St., knowe C.
[3] trout C.
Everything given to Convents is wasted and spent.

She was of gret sobrenesse,
of gret reverence and honeste,
and of gret maturyte;
saad of look, and ek of cher,
Egle-ëyël, bryght and cler.

[The Pilgrim]:
"Ma dame," quod I, "of good entent, and ask her
Gracê Dieu hath to you sent,
that ye sholde (in wordës fewe) where she
the playnë trouthe to me shewe,
wher ye puttë the rychesse
that ye receyve, in sothfastnesse."

Celerar:²
² [² St., after l. 23928, om. C.]
And she that spak no word in vyyn, Providence, the Cellarer.
to me answerd thus agayn; 23928
' al that I haue in my depos, She bids me
from hir ther shal nothyng be clos.
Kome forth in hast, and folwe me, follow her
and thou shalt the trouthe³ se.' ³ [trouthe C., truthe St.] 23932
and I cam after (for the best),
and she gan vnlokke a chest, and I shal the trouthe³ se.' ³ [trouthe C., truthe St.] 23932
the whichë,⁴ when I dedë se, and I shal the trouthe³ se.' ³ [trouthe C., truthe St.] 23932
I gan gretly abassë me, and I shal the trouthe³ se.' ³ [trouthe C., truthe St.] 23932
for the huchche (it is no doute) to a chest,
was ful of holës round aboute; full of holes
and at ech hole (as thoughtë⁵ me) stretching out of em.
an hand put out, I didë se, ⁵ [thought C., thought St.] 23940
(who⁶-so euere slepe or wake) [⁶ wher C., who St.] 23940
Redy to receyve and⁷ take. [⁷ and St., and to C.] 23940

I prayëd her, to specifye
what thyng it dedë signefye.

'To telle, and voidën al deceyt, This place is
this the place of the receipt
of goodës, which that, day and nyght,
kome to this place of verray ryght,
(forto speke in general,) Everything that comes in
but this handes consumen al,
Spende and waste on everysyle,

PILGRIMAGE. [Stowe, leaf 371]

T T
'that ther may no thynge abyde, for to departe by almesse
to folk that liven in distresse.'

Pilgrim:¹

"Ma dame," quod I, "as semeth me, ye sholde, of ryght and equyte,
The handes kerve, and kutte away, and stoppe the holles nyght and day."

Provide[n]s Celerar:²

Quod Providence anoon to me,
'Thes, ben the handes thre, which that thevës (by assent)
ar wun to vsen (of entent),
I menë, pyratys of the Se,
which bryngë folk in pouerte. 23964

'The first hand of allë thre, ys called (lernë this of me),
'the hand of Dymës,' by gadrying,
To gadre vp dynës for the kyng. 23968

'the tother hand, ful sorë pulles
gold for trentals and for bulles,
and dyuers subuenious
graunted (in especial)
at Chipytres³ general. 23972

the handës do no thyng, nor werche,
but waste the good of holy cherche.' 23976

Pilgrim:⁴

"What hand is that (telle on, let Se),
Which hath an Eye (as thynketh me),
Sett in the myddës of the hand?
for I saugh neuere (on Se nor land)
Such another her-toforn,
Sith the tyme that I was born."

Providens:⁵

'Be nat astonyed, neuere a del!
this hand is (who so lokë wel,)
of our noble Visitour,
Which doth his peyne and his labour
to looke for luere and fals guerdoun,
Church Visitors seek Money, not Right. I meet Apostasy. 643

‘alway, for retribuion,
they caste her eye for wynynge,
and, ryght nought for amenvyng;
take (in their entencious,)
pans for procuracions. [1 and St.] 23992
ther entent, in no wyse,
y sett on ryght nor on iustice.
‘ ek other handês, mo than thrè,
han cast vs in gret ponerte.’ 23996

[The Pilgrim.] The Cellarer, Providence.
With that word, makyng no delay,
I took my levé and wente a-way.2 [Stowe, leaf 371, back]
I hadde no levé, (shortly to telle,) [2 my way St.]
but shop me hom to my castel. 24000 I go away,
And on my wayé,3 me be-fel, [3 way C., St.]
[No gap in either MS.]
I mette an olde oon in that tyde,
that to me kam on the left syde, 24004 [leaf 295, bk.]
Of whos look I was affrayed:\nhir handês partid, and displayad
vpward to a castel wal,
resembllyng (as me thought in al) 24008
That hir entent was to ascende
vpon the wal, or to descende.

[Blank in MS. for an Illumination.]

But I caste, withynne a throwe,
playnly that I wold5 knowe, [2 wold C., would St.] 24016
of al thys thyng som evidence;
and wente a-noon to hir presence.
and first of al, I gan enquire,
to telle me what she didè there; 24020
of name and of condicioun
Make a declaracioun.

Apostacye:6
Quod she, ‘ yef thou konne espye,
I am called ‘ Apostacye,’ 24024

So we are very poor.
Apostasy acts like Noah's Raven; she doesn't return.

Apostasie. 'which whilom, of entencing,
madé my profession,
In al my besté\(^1\) feythful wyse,
for to ha do\(^2\) truely seruyse
duryng my lif, vnto the kyng
that is most myghty of werkyng.\(^3\)

\(^1\) best C., St.
\(^2\) done St. 24028
\(^3\) plughe St.

But I haue hym falsed younough,\(^4\)
toured the bak (as thou mayst se)
vnto wordly\(^5\) vanyte,
left myn hommage, trouth and al,
and am kome doune ouere the wal
for vayn glorie (out of doute);
In many countre round aboute,
of entent, for to purchaas
prosperite and vayne solas.\(^6\)

\(^4\) y nughe St., nough C.
\(^5\) worldly St.
\(^6\) round St.

She often meant to turn
back to the King,
but the Raven stopt her,
with his cry of Cras, cras

Pilgrim: \(^9\)
"Truely, and thou depest wel,
thou sholdest lette neuer a del
for to delaye so thy paas.

\(^9\) raven St.
\(^8\) raven C.

\(^7\) MS., hem C., them St.

but truely (it is no nay)

As the raven returned not
again to Noah,

\(^10\) shulst St.

As the raven returned not
again to Noah,

\(^11\) St., o.w. C.

\(^12\) trouthe C., truethe St.
‘boyllyng with many sturdy wawe;  
Wher the water gan withdrawe.  
‘but the Raven fond a kareyn;  
therefore he cam not agayn.  
and I stonde in the samë caas,  
abye, and synge alway ‘cras, cras,’  
makyn many fals delayes,  
and prolongë forth my dayes,  
forto Resor ten hom ageyn,  
and spendë1 thus my tyme in veyn.’  

Pilgrim: 2  
“Thy werkiës (yef I shal not tarye)  
ben vnhappy and contrarye;  
and thy handës, bothë two,  
ben yperced porugh also.  
greyen nor frut, vpon no syde,  
In no wysë wyël abyde;  
for shortly (who so list to sek)  
al goth thorugh, and wasteth ek.3  
Who-so-enure the trouthe atame,  
thy tonge is dampeed, and ek lame,  
that it may seyn noon orisoun,  
nor make no supplicacioun,  
Which sholdë ben acceptable  
vnto that kyng most honourable.  
he is not plesed, (on noo syde,)  
Whil in this staat thou dost abyde,  
and hast no purpos to Retourne;4  
but in the world dost ay soiourne.”  

Apostacie: 5  
‘Truly, to thy sentence  
I may yevë ful credence;  
for Seynt Poule hym-silfe6 saith,  
(to whom, men must yevë fayth,  
and ful beleve to his word,)  
‘who is not withynne shippes7 bord,  
stant in perail of Perysshyng,  
and on the poyn of his drownyng,’  
fel fer from his savacioun,  
ffor lakkynge of discrecioun.  

Noah’s Raven calls ‘Cras,’ to-morrow: so Apostasy delays.  

[leaf 207, bk.]  
so Apostasy returns not again,  
but always sings Cras, to-morrow.  

[24064]  

[24068]  

[24072]  

[24076]  

[24080]  

[24084]  

[24088]  

[24100]  

[leaf 297, back]  

[leaf 298]  

[leaf 372, back]  

[2 St., om. C.]  

[1 spend C.]  

[3 seke .. eke St.]  

[3 St., om. C.]  

[Stowe, leaf 372, back]  

[7 syppes st.]  

[leaf 296]
I tell Apostasy to return. Age and Sickness come to me.

`and I wot wel, for my partye, I issed¹ out thorugh my folye; Wherfore I stonde in nonecerteyn, yef I retourned hom ageyn, wher I sholdë grace haue, therby my soulë for² to save.'

**The Pilgrim:**

"ne doute the nat to tourne ageyn, but be therof ryght wel certeyn, That of grace thou shalt not faille, So that thou makë a⁴ stoupaille of the hoolës that open⁵ be in thy handes (as thou maist se), this to mene, in sentement, that playn and hool be thynt entent, grounded on perfeccioun; and that, by gret devocioun, that thou make thynt hertë stable, and of entent not variable, look her-to on euery syde, for I may no lenger abyde, for, I castë me a-noon, hom to my castel forto goon, and by the nextë wayë⁶ wende, and ther, vnto my livës ende, abiden in the samë place, lik as god wil yeve me grace." and when I was kome hom ageyn, of al that euere I had seyn, I madë playn Relaëioun to folk of that Religioun; and afterward (I you ensure,) ther fel a wonder aventure, the whicë,⁷ when I dede aduerte, yt likeëd nothyng³ to myn herte:

I saw tweyne olde (by assent,) Kome to me of oon entent, Wonder dyuers of her cheres; and bothë two wer massageres:⁸ the toon of hem (I was wel war)

---

¹ yswyd St.
² for St., om. C.
³ St., om. C.
⁴ a om. St.
⁵ St., upon C.
⁶ St., next way C.
⁷ which C., whiche St.
⁸ messengers St., massager C.
Age and Sickness come from Death, to warn me.

Vpon hir bak, a bed she bar;
The tother (if I shal not feyne) bar also, patenctes twyne;
the toon also, in hir commyng,
gird with a baudrek, for wrastelyng:
In their comyng I fonde grete lak,
and eveuene to me they spak:

Age & Sickness: 2
'deth,' quod they, 'hath to the sent bothe vs twyne, of entent,
pleunly to the to declare,
that hym self ne wil not spare forto come to the anoon;
and bad, afork we sholdē 3 goon, [3 shold C., shuld St.]
and done our fullē besynesse,
with al our myghte, the to oppresse,
and not departe fro the at al,
til thou be cast, and haue a fal,
that he may, at his commyng;
fyndē the, by our workynge,
So awhapēd and amat,
that he may seyn to the, 'chek mat.'

Pilgrim: 5 [Blank for Illumination.] [3 St., om. C.]
Quod I, "declareth vnto me,
flirst of allē, what ye be.
I knowe not your gouernaunce;
With deth I ha non aqueyntaunce;
and yef that he be your maystresse,
I pray you, first, that ye expresse your office, and your servyse,
and your namiēs doth devyse."

Age & Sickness: 6
Quod they, 'it wer not but in veyn,
With vs to stryve, or wynse ageyn;
for, ther is noon 7 so hardy,
so wys, so Richē, so myghty,
that may, by forçē nor 8 allye,
holden with vs Champartye.
't for deth hath had, ful yore agoon,
lordshipe of folkēs euerychoon;

The Pilgrim. 24140
[Stowe, leaf 273] [1 comming St., containing C.] 24144
[St., om. C.] 24148
[St., om. C.] 24152
[4 to oppresse St., tappresse C.] 24156
[5 St., om. C.] 24164
[leaf 299] 24168
[7 none St.] 24172
[8 or St.] 24176

Age and Sickness.
on the part of Death,
Death warns me that I cannot escape him.

for, who considereth allé thynges,
Drad more of lordës and of kynges
than of folkês (who list se)
which that duellen in pouerite.
for poré folk that lakë 1 bref,
desire ful oftë 2 to ben deë.

‘and, yef thou aryght behold,
unto deth thou art yholë,
that he, toforn 3 hath to the sent;
for ofte, without avisèment
he cometh to folkês vnwarly,
and hem assailleth sodeynly,
though the contrary had sworn.
but, he hath vs sent to-forn,
as massagers 4 to warnë the;
from his power thou mayst 5 not fle;
and ech of vs (withoutë blame)
Shal declare the his name.’

[Sekenesse:]
The firstë 6 to me dede expresse:
quod she, ‘my name is Sekënesse.
helthe and I, but litel space
May abiden in O place.
we wrastlen ofte (as men may se);
som whilë she venquysshe th me,
and, som tymë 7 in certeyn,
I over-throwë hir ageyn,
make hir forto bowe hir chyne.
and, ne werë 8 that medicyne
ys causë that she doth relie,
my sayllyng shold hir often greve.
but, maugre hir potaciouns
and dyuere confeccionys,
and other sondry lettuaries
Makëd at the potycaryes,—
bothe emplastres drye and moystes,
and oynementës put in boystes,—
yet deth and I (who lyst escye)
Haue, at the lastë 9 the maystrye.
‘first I souke vp (for the nones)
the mary closed in the bones,
and (wher that it be bad or good,)
waste the flesh, and drynke the blood? [1 wast St., baste C.]
And thus my silf, I consume al
the vertu that called is2 'vital';
and at the last (who list knowe,)
ley hym in a bed ful lowe,
That deth may (withouten stryf)
a-noon bereve hym of his lyf.'

Pilgrim:3
"Sothly, thou art no massagere,4
to whom men sholde5 maké chere."

Scenes: 6
"ffor sothé, yis? (who taketh hede,)
folk ar holde to me in dede;
for, sike folkés to avaunce,
I make hem to ha répentaunce
When she was put out of mynde,
and therby, a mené fynde,
that folkés, by contriciouw,
may come to their savaciouw;
for proudest folkes, (as I gesse,) I chastysii with Seknesse.8
'and first, I haue gret delit,
from hem to take their appetit;
their .v. wittés and Resoun,
I be-reve hem, vp and doun,
make (as thou shalt vnderstonde,) folk so feble, thei may not stonde.
'and we be come to thè blyve,
with thè to wrastlen and to stryve.'

Pilgrim: 9
"Or ye to me don eny shame,
let me first knowen the name
of the tother massager,10
That loketh with so fel a cher."

Sickness: 11
'I graunte wel she shal the telle,
yef thou wilt a while12 duele.'  

Age: 13
Old Age, Death's Courier, brings me two Summons.

*Old Age.* Quod she, of folkēs that ben sage,
I am of custom callēd 'Age,' 24252
Contrarious (as it is kouth)
to hir that is ycallēd Youth,
which whilom had (thou myghtest\(^1\) se) [\(1\) mayst St.]
fresshē fetheres forto fle. 24256
but Age hath plukked hem away,
that vnnethe\(^2\) gon I may;  [\(2\) vnnethe C., vnnethe St.]
my fet be now (who taketh hede)
hevy as they were of lede;  24260
I may not gon, but with labour,
and yet of Deth I am corour,
knowe\(^3\) in Countres fer and ner. [\(3\) knowne St.]

[leaf 300, bk.]
‘And\(^4\) who that is a massager,\(^5\) Wher he holdeth his passāge,
mut do truely his massāge,\(^6\) and the trouthē\(^7\) telle of ryght.
‘I am vnweldy, and not lyght; and (to speke in wordēs fewe,)
myn empty skyn doth wel shewe
what that I am; and ouer more,
thou mayst se, by my lokkēs hore, and by ryvels of\(^8\) my visāge,
How that I am called 'Age,'
of whom, folkēs that\(^9\) discerne, 24276
may ful many thyngēs lerne.
‘though that wasted\(^1\) be my blood, I ha seyn bothe evel and good;
Preved\(^2\) (if I shal not feyne)
ende and gynnyng of bothe tweyne.
age, in konnyng doth excelle;
who muchē seth, can muchē telle:
no man in konnyng\(^3\) (this, the cheif,)
withoutē\(^10\) syght may ha no pref.' [\(10\) without C., withe out St.]
Pilgrim:\(^11\) 24288
‘To herē now, myn entent is, [Stowe, leaf 571, back]
what betokne thi patentēs;
and after that, make no delay,
but take thy leve, and go thy way.’

*Old Age.* Age: 24288

\(^1\) mayst
\(^2\) vnnethe
\(^3\) knowne
\(^4\) who that is a massager
\(^5\) Wher he holdeth his passāge
\(^6\) mut do truely his massāge
\(^7\) and the trouthē telle of ryght
\(^8\) and by ryvels of
\(^9\) of whom, folkēs that discerne
\(^10\) withoutē syght may ha no pref.
\(^11\) Pilgrim:
Old Age will guide me to Death. Her two Patents.

She says

Old Age.

I will abide in my ease,

And from this place not return,

but salute in on with the sojourn.

I may not part lightly away,

as Youth did this other day.

She the forsake (in verily deed)

when thou haddest to her most need;

she went her way, and took her flight,

and fled noon out of thy sight;

and bring the patents:

to looken after, ver but vein.

but I, be leisure must abide,

toward death to be thy guide;

for, til death come, I undertake

that I shall the not forsake.

I have done my besy payne.

to bring the patents twayne,

only of favour, for thy best;

therewith that thou mayst rest,

and of noon entencieuze

to take fro the thy bordoun:

to the, both thine may avail.

And, for mor suer sowpewaille,

to the bordoun spiritual,

a staf is needful, temporal:

Every of him with-outeth wene,

the tother must of ryght sustene;

for whom the part down doth fall;

help of the tother he must calle,

yef hym list hym-self assure.

but thou ne shalt not wel endure

the felle assaults of vs twayne;

for, we ne shal no lenger feyn,

but (for short conclusion) be

to the the Erthe a-downe.'

Pilgrim:

And both twyned, with a brayde,

vpon a bed they ha me layed,

for they wolde not of me faille,
Lady Mercy will lead me to the Infirmary.

The Pilgrim. ther tabyde, til deth assaille. 24328
And in distresse and gret affray, [1 St.]
vypon the bed whil I thus lay,
I myghte\(^2\) tho no fether gon, [Stowe, leaf 375]
to me a lady cam a-noon,
with ful many noble signe,
of cher and lok, ful benigne,
(I dar ryght wel record,) [2 myght St., C.]
*
Then the lady Mercy, Whos namë was 'Myserycord';
one of hir brestës opon was,
to yeve me mylk in such a caas.
And also (as I was war,) me semptë that a corde she bar,
to bynden hay (so thoughtë\(^3\) me). [3 thought C., St.]
and, of mercy and pyte,
to me that lay, like a wrecche,
She gan hir corde abrood to streche; 24344
[Blank in MS. for an Illumination.]
And ful goodly, with that sygne,
to me she sayd with cher benygne:
Mysericord : 4 [4 St., om. C.]
She bids me rise and follow her to 'Rys a-noon, and suë me,
for by thy cher, I do wel se that thou art feblë\(^5\) of thy myght,
and thou list not her a-ryght;
Wherfore I wil the fostre and guye,
and lede the to the fermerye.' 24352
Pilgrim : 6 [5 St., om. C.]
Quod I, "that were ful glad to me. But, for I wot not what ye be,
I pray you with ful humble cher,
your namë, that ye wil me lere." 24356
Misericord : 7 [7 St., om. C.]
‘My namë, yef it be coneyved,
I ought wel to ben receyued, [8 have gyven C.] 24360
for, whan Iuges, for offence han yovëd\(^8\) hir sentence,
I do my payne and my labour,
of Iustice and of Rigour
forto do remissiou,
Mercy made God set the Rainbow in the Skies, for Peace. 653

and make a mittigacioun
(as folkës may ful wel discerne).

for whan the kyng that is eterne,¹
had yovë² in sentëment
a ful dredful Iugément
of Adam and³ the lynage,
forto deye for their outrage,
I cam to hym ful humblely,
and prayd hym ful benygnëly,
the myghty kyng celestial,
not fort to distruyen al;
but that he wold, in his grevaunce,
modefyen his vengeaunce,
and to with-drawe his Iugément.

and his bowë that was bent,
I made hym drawë of the corde,
and, for sygnës⁴ of concorde,
Sette it in the heven alofte;
and (as men may se ful ofte)
In tookne of pes, and not of wrak,
from vs he tourned³ hath his bak,
that of his mercyâble lawe,
he may not the bowë drawe,
whan of mercy (as it is knowe)
toward hym-self he drough the bowe.

whan he, for our Inyquyte,
dyed vpõn the rodë tre,
he bought our gilt so sore.

and vnderstonëd, ouer more,
vp nor doun (who lokë wel)
he may not drawe it neuer a del.
for, of the bowë the discordë,
vnderstonëd by the cordë:
I made hem so forto acorde,
that called am ‘Misericorde.’
for (yef thou dost⁵ wel vnderstonëd) the stryng therof is in myn hondë:
thou mayst behold it wel, and se;
for, of mercy and of pyte,
I drawe out wrecches from her charge,
"and maketh hem go loos at large,
therfore folkës alle acorde
to callë me 'Misericorde';
of which (by declaracioun)
to make an exposicioun,
Misericorde, truëly
ys, on wreches to han mercy.
'thus my namë thou shalt knowe; [1 this nam St.]
I drawe hem vp, when they ben lowe. 24412
the cordeler that waf the corde of pes, vnyte, and concorde,
only on wreches to han pyte,
hyr name was called 'Charyte.' 24416
'and yef the corde wer broke a-sondre,
ther is nó man, (her nor yondre,)
though he enere dide his peyne,
that myghtë to the heven atteyne; [3 myght C., St.] 24420
for, by this corde (as I the told)
alle Synners must hem hold,' and playnly clymben vp therby,
oonly of pyte and mercy.' 24424
Pilgrim: 4 [4 St., om. C.]
"lady, put me out of doute,
why ha ye now drawn oute
Oon of your brestës fayr and whyte
(which to behold, I me delyte,) 24428
like as ye woldë be my bote,
wasshe me with your mylk most sote"

Misericord: 5 [5 St., om. C.]
'Truely,' quod she 'yef ye take hede,'
of my mylk thou hast mor nede
(yef the trouthe be justly told)
than other of siluer, other 6 of gold,
or of any precious ston,
for this mylk which thou dost se,
y called Mercy and Pyte,
alle Synners to sustene;
and to releve hem in their tene,
it bryngeth hem in rest and 8 pees. [7 it St., a C.] [8 & St., om. C.]
This Milk of Mercy, Christ shed widely on the Cross. 655

'And, like as Aristotiles writte, that mylk is nothyng elles (as allè Philesophres telles) but blood, by transmutacion thorugh hete and lent\textsuperscript{1} decoccion, tourned away from his rednesse to perfection of whytenesse; and (to speke in wordês playn) this nomorë forto sayn, that a man that ys irous, froward and malencolious, hath but red blood: and that rednesse may neuere tournë to whitenesse (as clerkês sayn,) but yef so be it be decoct by charyte, that his malicious appetit be itourned\textsuperscript{2} into whit, thorugh perfection of hete of charyte, that ys most swete, Than the smoke of fals envye, the fume eke of maléncolye, fleth away, in rednesse, chaunged clene into whitenesse. 'and who that drynketh of this mylk—mor sote and softe than any\textsuperscript{2} silk—foryeveth (in a litel space) ech offence and trespass that men ha gilt hym in his live; hym list no more ageyn to stryve. 'of such mylk, most of vertu, gret plente haddë crist ihesu; Shewed his brestis of pyte when he was hanged\textsuperscript{4} on a tre. he suffred\textsuperscript{5} tho (it is no doubt,) the likour for to Renne aboute, and for to shede it out yffere than he was stonken\textsuperscript{3} with a spere, the syde of his humane, on alle synful to ha pyte, for to wasshe away our vyce.

\textsuperscript{1} lite St.

\textsuperscript{2} tha any C., than St.

\textsuperscript{3} stongen St.
Mercy is pitiful, like her Father God. She does good works.

She was never a mother or nurse ever before that gave such milk as her child, when it was born.

His breasts, that were most fair and whyte, most holy, and freshest of delyte, are open to folk's alle.

His voice, synners doth ek calle, and bit hem in their hertë thenke, of his sweet milk to drynke:

For blood of ire is noon in me, but milk of mercy and pyte,

which wassheth away al vengeance:

The Rede blood (as folk may see) y-changed is, by charyte,

Into whyte mylk, hoolsom and good, saad for mankynd the rood;

with the which, I frotred and fede alë folkës that ha nede,

such as list, by on acoorde, for to be drawë with my corde,

to alle I am so mercyable,

to my fader, Résemblable,

and to my moder Charyte.

For whan that I may any se

In myschief, hunger, outher thurst, hem to fede, it is my lust.

naked and nedy, that ben lothe,

I haue in custom hem to clothe;

And, gretly I me delyte,

folk in prison to visyte;

and ledë, with a glad visage, pore folk to their herbegage;

And thei that deye in pouerte,

to burye hem, I délite me:

to suchë labour I entende;

al thyng amys, I do amendé;

folkës sike and unweldy,

of pyte only and mercy,

I serve hem in humylite.
I cannot follow Mercy, as I grow feebler and feebler.

'And now I am ycome to the, In al my best ye thful wyse, forto profre my seruyse.'

Pilgrim:  
"Ma dame," quod I, "as it is due, my lust is gretly you to sue; but, for my gret febilnesse, which me restreyneth by distresse, And, these massagers also Causen that I may not go. And if ye wold, of your goodnesse, Doon your gret besynesse Thes massagers to putte away, I wolde (without mor delay) folwe, in al my best entent, to gon at your comandément."

Misericord:  
'Truely (nouther nygh nor ferre) I may not voyde nor differre the massagers from thy presence; but I shal do my diligence, with my cordé, the tenbrace, and to lede the to the place which called is the Fermerye. the massagers her fasté by, I ha no myght hem to colharte, to maken hem fro the departe, til that deth hym-silf assaille, tabiden on the, they wil not faylle.'

Pilgrim:  
Than anoon Myserycorde gan tenbrace me in hir corde, and the oldé, bothé tweyne, Were present, and dide her peyne to brynge me to my bed anoone, and list not from me fer to goon, and therwith-al, anoone ryght I gan to feblen of my myght mor and mor, erly and late, til the porter at the gate PILGRIMAGE.
The Porter brings me two messengers to show me the way to Jerusalem.

[The Porter:] Quod the porter anon to me:
'I ha the brought (yef thou lyst se) two messagers (it is no nay) which shal the teche the ryghte way to Jerusalem the cite; for (bi tooknes that I se,) I conceyve (on euery syde) thou mayst her, no while abyde, wherfore, to make thy passage, Send' hem toforne, on thy massage, that thou mayst by thy sendlyng, be bet receyved at thi comyng, withouten any spot of blame, and maké to hem, in thi name, a maner of communsioun, and ek a procuracioun, that they may, thorugh their werkyng, be receyued of the kyng; thorough favour of their langage, to taken vp their herbergage In that cyte celestial, wher the kyng is eternal.

These Messengers are 'Prayer' and 'Alms.'

'Thus ladyes namës to expresse, they ben Prayer and Almesse; And they ben redy, bothë tweyne, In this caas to done her peyne.'

[The Pilgrim:] But, said I, 'Truely,' quod I to the porter, 'I wolde, with al myn hert entier, don almes of entencioun; but I ha noo pocessioun, nor nothyng in propurte, but al thyng in communyte. al propurte, I ha forsake, And to ponert me take, Wherfore, touchyng such almesse,
"I ha sothly no powere to make of hir a massagere, to takë herbergage for me In that hevenly, chef cyte. almës, and al such oother thynges, mot ben of lordës and of kynges Sent to-forn to that cyte, Yef they wil wel receyved be, ther to make her purveauunce, terberwe¹ hem to their plesaunce. [¹ to harbour, lodge] "for (who-so list the trouthë lere) alle estates in this world here— kyngës, prynces, bothë two, Dukës, lordës ek also,— Reckne hem allë, by and by, and thei be pilgrymës as I: let hem toforn pourveyë wel forto take vp their hostel, Sende her massagers² to se their herbergage in that cyte, that, for lak of providence, through slouth, or through necligence, they be dispurveyed, at her comyng; as Barlam telleth of a kyng, which, of custom synguler, Reyned¹ neuere but a³ yer In a lond; and this the ende, than of forcë he must wende Into an Iomd (in certeyn) that was of vitaille ful bareyn; and thus this kyng cam to meschaunce, for laak oonly of pourveyauce, that he toforn, for his availle, lyst to sendë no vitaille. Ther was noon other menë wey ; for hunger, he must nedë deye. "after whom, thus stood the cas, that a-nother kyng ther was, which shuldë¹ for a yer succede ; but he was wys, and took good hede,
Let us all prepare our places in Paradise, as St. Louis did.

The Pilgrim.

His successor made provision during his reign,

and was all right.

So let each man provide for his entry into Paradise, as St. Louis did,

and was received into the heavenly Jerusalem,

leaf 306, bk.

for his prayers,

his alms,

for the virtues of his life,

his prayours and his orysouns,

his fastynges and denouciouns,

his mercy meynt with ryghtwesnesse,

his compassionus, his almesse,

of cherches his foundaciouns,

and other dyuers mansiouns

y-mad for folkês pore and blynde,

Which, neuëre, shal out of mynde:

"while he stood in hâboundance, fortó make his purveyaunce, to sendé, in the same while, vitaille into that bareyn Ile. he was prudent, afarne to se, to provide that Scarsete shold the sorely hym not assaille: wherfore, hé sent his vitaille Into that yle that bareyn was.

"wherfore, let ech man in such caas, sen afarne, in his resou[n], while he stant in pocessiou[n] of his Rewme, by good avys to sende afarne to paradys, to taken vp, in that cyte, herbergage lik his degre ; as whilom dedê seynt Lowys, the holy kyng that was so wys: Whil he hadde domynacioun thorugh-out al his Regioun, he ne was not necligent, but sent afarne, of good entent, his massagers 2 and his corrous, his vitaillers, 3 his pourveyours, only for his avautage, to taken vp his herbergage In that ilke noble Rewm, 4 called hevenly Ieurnusalem ; wher he was, for a memōrye, Receyved fortó regne in glorye, that holy 5 kyng contemplatif, for the vertues of his lif, his prayours and his orysouns, his fastynges and denouciouns, his mercy meynt with ryghtwesnesse, his compassionus, his almesse, of cherches his foundaciouns, and other dyuers mansiouns y-mad for folkês pore and blynde, Which, neuëre, shal out of mynde:

[Stowe, leaf 678]

[1 dyd St.]

[2 messengers St.]

[3 vitillars St.]

[4 reme St.]

[5 St., C. burnt]

[6 shall nevar St.]
Prayer agrees to be my Messenger to Paradise.

"alle thes vertues (in substaunce)
made aforne hym pourveyaunce;
took vp a paleys most Royal
In that cyte celestial,
for kyng Lowys, that holy man,
as his lif reheere can,
wel bet than I can expresse.

"and for my part, touchyng almesse,
I may not make hir (fer nor ner)
forto be my massager:
She nys not pertynt to me,
which ha no thyng in propurte,
but by licence (in certeyn)
oonly of my souereyn.

"wherfore (of entencioun)
I shal make a comynyssion
to oon that is prudent and sage,
to taken vp myn herbergage:
the name of whom is Prayer,
to go toforne as massager."  

Prayer: 3
Quod Prayer, 'for thy best,
I wil fullfiill thy requeste
as forforth 4 as I ha myght,
and as toforne I ha behyght.'  

[The Pilgrim]:
And with that word, anoon Siknesse
bad hir hasté fast, and dresse,
withouten eny mor delay,
forto spede hir on hir way;
and without eny longer space,
for tavoyden anoon the place.

[Siknesse]:
Quod she, 'it is now no sesoun
to maken a comyssion,
at this tymé, to prayere;
for, playuly (who list to lere,)
bothe at complyn and at pryme,
it hath be mad afore this tymé;
or ellés, herbergage to wynne,
Death comes to me. Grace Dieu warns me of my end.

'Sickness.'

Pilgrim: "It were to late now to begynne.'

"God me grace and mynde, good herbergage forto fynde; for now I haue ynowh to do, of veray constreynt and of wo, to remembre ou my siknesse."

and I am in great dread.

Death steps on my bed,
oon vpon my bed anoon,
the cruelist of al my foon;
of whom in soth, when I took hede,
I loste speche, of veray drede:
I myghte make no question

to axen hir condicioun,
she was so dreadful of hir chere:
a sithe she bar, and ek a bere;
sette hir foot vpon my brest,
for to maken on me arest.

[Blank in MS. for an Illumination.]

but than a lady of gret vertu,
that was called Grace dieu,
bad hir a wylë letë be,
whil that she spak a word to me.

Death: "Sey on, and tarye neuer a del;
for I may not abiden wel.
I haate soothly al taryyng;
and I ne love non abidiyng.
the cause is this, (who taketh hede)
I ha mo thyngës forto spede,
In other places mo than oon;
wherfore telle on, for I mot goon.'

[Grace Dieu];

Gracie dieu, hir look she layde
Vp-on me, and thus she sayde:
'thou stanst vpon a streyt passaige,
now as in thy pilgremage.'

Death is present, as thou maist se,
she is of contynuaunce odyble,
Death will give me to the Worms, and part Soul & Body. 663

Gracia Dieu.

and of thynges most terryble;
she is the ende of every thyng;
and now she cast, at hir commyng,
thy lif\(^{1}\) playnly, as thou shalt knowe, \[1 selfe st., ta vie DeG.\]
with hir sithë vp to mowe:
And afterward, this the fyn,
to puttë thè in hir coffyn;
and after, of entencioun,
to yeve thè in possessioun
to wormës (as thou shalt ek knowe,)
that liggen in the erthe lowe;
the which (as I wel tellë can)
Is commôn to every man.

\(^{1}\)ther may no man, of no degre,
hygh nor lowh, his power fle.
\[leaf 308\]
ffor, lych as herbës and as flourës,
that spryngen with sooë\(^{2}\) shoures
bothe in AprëH and in May,
and afterward (it is no nay,)
with a sythe (who list to knowe,)
they ben on erthë leyd ful lowe,
and far-wel then at their fresshnesse!
farwel her colour and grenesse!
It not appereth, her nor there,
the hootë Sonne maketh hem Sere;

[Blank in MS. for an Illumination.]

Ther colours and their fressh aray,
al ys tourned into hay.
\(^{2}\)and, thou, that so longë be
Greene and lusty forto se,
Deth (his power for to kythe,)
wil abatyn with his sythe
thy grenesse, and ek also
parten thè on\(^{3}\) peces two,
The soule, the body, her and yonder,
and maken hem to parte assondre.

\[1 in St.\]
for, playnly, as thou shalt lere,
they may, as now, not gon yfere;
the souë mustë\(^{4}\) go tofore,
and the body shal be bore,

\[\text{St.}\]
\[\text{St.}\]
\[\text{St.}\]
\[\text{St.}\]
In erte the hawe his mansioun,
and tourné co corruption;
and afterward, be wel certeyn,
Ioyned with the soule ageyn,
and ben to-gidre eternally.

I must be
ready.

I have come
to the wicket.

I must first
cry to God
for mercy,

promising
Lady Pen-
anse

The Pilgrim.

My speecli
begins to fail.

Death swings
his scythe at
me;

In puglatorye;
ther tabiden in that place,
ytll the lord wil do the grace,
of his mercy, at the laste.'

And, for the tymé cam on faste,
and my spechi gan to faille,
I thoughte it fooli for tasaille
Gracé diu with questionus,
with demandés oré resouns.
And (as I coude ek wel descerne)
Deth abood at the posterne,
and gan to leté goon his sythe,
his cruel myght on me to kythe,
I get so frightend that I wake out of my Sleep.

And gan so streyly me coharte,
That the soull mot departe.
And, such a feer anomo me took,
Out of my spel that I a-wook.

The last sayings of Deith, Grace Dieu, and the pilgire are, in De Guierville's French (Petit's edition, Foeillets xeij. 4—xeij. 2) :

The Pilgrim.

Que, se n'en as à souffissance 24810
Fait / volentiers tu la feras 24813
En purgatoire, ou tu iras. 24816

Le Pelerin.

O R vous dy ie / que lors se l'euusse 24821
Fait des demandes dont l'baye 24824
Grant doubte / et que pas ne sannoie,
1 Folie est d'acternde au besoing, 24822
Car souvent on enuide que loing ['Fo. xeij.2]
Soit la mort ; qu'elle est aux postis, 24826
Bien ie le seu / ie fuz soubluirs.
La mort laissa sa fauix courir, 24827
Et me fist du corpz departir.
Ce me sembla eu ce moment,
Si que, de l'espouentement
Eusellié et deadormy fu, 24832
Et me trounay si esperdu, [not english]
Qu'aniser ie ne me ponioe
Se la mort ou en vis l'estoie,
Jusqu'à tant que l'ouy sonner
L'orologe de myt, pour leuer;
Et aussi lors chanoiennent les coeys;
Pour quoy, leter me cuiday lors;
Mais ne pey / car fuz retenu
De la grant pensée ou ie fu
Pour le myen advenurentz songe,
Ou quel, se quelvence mensonge
Estrit meslée ou contenuen,
On qui fust de peu de value.
Nul esmernellei ne s'en doit,
Car jamais fronent ou ne veit
Croistre / qu'entour paille n'y aye,
Jusques que dehors on l'en traye;
Par quoy, s'en mon songe y a grain,
Et aneues paille on estrain
y ait / ce qu'est bon / soit garlé ;
Ce que n'est bon, soit hors venne.
Que ne dy pas tant seulement
Pour ce premier liure present,
Dout cy endroit ie feray fin,
Pour me reposer en chemin,
Mais aussi pour ce que s'ensuit,
On tout le grain en paille gist,
Que recommande aux bons venneurs,
Qui seuen hors venner erreurs.

La fin du premier pelerinaige

De l'homme durant qu'est
En vie . Deo gratias.
NOTES.

2/3q. Chauntepleure. This is the name of a thirteenth-century French poem, addressed to those who sing in this world and will weep in the next. Hence the name is applied to any alternation or mixture of joy and sorrow. Cf. Chaucer, Anelida and Arcite, 320:

“I fare as doth the song of Chaunte-pleure,
For now I pleyne, & now I pleye.”

4/122. My lord of Salisbury. See note in the description of the Stowe MS. There is an illumination in the Harl. MS. 4826, representing “Lydgate presenting his booke called pe Pilgrime unto pe Earle of Salisbury.” Underneath the drawing is written “Thomas Montaucte Earle of Salisbury.” The earl is represented as a young man clothed in armour. This Thomas de Montaucte, born 1388, was summoned to Parliament as Earl of Salisbury in 1409, but not fully restored to his father’s rights (which had been forfeited through treason) till 1421. He engaged actively in the French wars, being the most famous and skilful captain on the English side, and noted for his courtesy, liberality, and bravery. His death at the siege of Orleans in 1428 was much lamented, and greatly affected the course of the war.

5/173. Calliope, be sydet cytheron. Calliope was the muse who presided over eloquence and heroic poetry; Citheron, a mountain of Beoitia, sacred to the Muses and named after king Citheron. In the Secrees of Old Philisofires the seeker after wisdom expresses his desire

“To taste the licour of Cytheroes tonne.”

5/176–7. The sugryd tonne Off Jubiter. This is the nectar of the gods, which was served by a beautiful Phrygian youth called Ganymede, who was carried up to Heaven by Jupiter to take Hebe’s place as cupbearer.

9/307. In the Abbey of Chalys. The Cistercian abbey of Chalis, Chaalit, Chaslis or Chailly in the diocese of Sens was founded by St. Louis, in the twelfth century. According to the prologue of the monk who corrected the undated Paris version of De Guileville’s second recension, Chalis was an offshoot of the abbey of Pontigny, “chaliz de pontingy fille.”

10/355. strongy kept ffor coming in. ffor=against. For this meaning of ffor cf. Piers Plowman, Passus VI, 9:

“‘Somne shal sowe þe saka,þ quod Piers, ‘for shedyng of þe whete’;”

and Sir Thopas, i. 150:

“And over that an habergeoun
For percinge of his herte.”


12/447. Crysostom recordeth ek also. It is not to Chrysostom but to St. Jerome that this saying should be ascribed, as has been pointed out to me by Dom John Chapman, O.S.B.

The passage comes from St. Jerome, Comm. in Matt. ii. 11, on Matt. xi. 12: “Grandis enim est violentia, in terra nos esse generatos et coelorum sedem quaerere, possidere per virtutem quod non tenuimus per naturam.”

PILGRIMAGE.
The quotation in the margin, however, is not from St. Jerome direct, but from the Glossa Ordinaria of Walafrid Strabo.

15/535. Grete noymbre of thyss Iacobins. Jacobins was a name applied to the Dominican monks of France from the fact that their chief Paris monastery was that of St. Jaques (Jacobin).

The name of canons was applied to ecclesiastical officers attached to cathedrals or churches. They were divided into two orders, canons regular and canons secular. The latter lived in the world; the former in communities and under some rule, though their discipline was usually less severe than that of regular monks. The rule of St. Augustine was that usually observed by the canons. The Augustinians included, besides the canons, those other monastic fraternities which followed the rule deduced from the writings of St. Augustine. The chief of these were the Begging Hermits or Austin Friars, and the Dominicans.

The Mendicant orders were those communities which, having taken vows of poverty, supported themselves by begging. They included the Dominicans, Franciscans, the Austin Friars and the Carmelites.

16/574. 12 greës of humlyyte. The reference is to the twelve monasteries founded by St. Benedict (Greg. Dial. II. 3). The number of monks in each of these was restricted to twelve.

24/912. And yet somme ha entryd in. In the Cambridge prose this passage is more precise: "Heere is the firste passage of alle goode pilgrimages ther is noon oother wey bi noon oother place, some onliche bi cherubyn; Therforth hanen somme passed, and in here owen blood han waschen hem."

37/1387. A sygne of Tau wych ther stood. The implement of crucifixion used by the Romans varied in form. Malefactors were sometimes impaled upon or nailed to an upright stake. At other times a cross-piece for the arms was affixed to the upright, sometimes obliquely, in which case the cross was called crux decussata, sometimes at right angles below the top, when it was called crux immissa, and sometimes at right angles across the top, when it was called crux commissa. It is of course the latter to which the name of Tau, the Greek T, was given, and though never so common as the crux immissa the Tau form of cross is not infrequently found in medieval art.

37/1402. The prophete whylom wrot. / Ezchyl. "And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof,"—Ezekiel ix. 3, 4.

See Bishop Andrewes' Sermons (Luke xvii. 32). "This reward (Ezek. x. 4) is for those whose foreheads are marked with a Tau."

45/1683. In Elenchis thow mayst rede. Elenchus was the name of a treatise by Aristotle concerning sophistry and fallacious arguments.

49/1839-40. Seynt Thomas That kept the entre & the paas. The reference is to Thomas à Becket and his sturdy maintenance of the rights, privileges and prosperity of the Church against King Henry II. and his officers.

49/1852. Seynt Ambrose in the same case. St. Ambrose was bishop of Milan in the fourth century, and was specially remarkable for the energy and firmness with which he defended the faith, discipline and integrity of the Christian Church. The incident referred to in the text is as follows: The Arians, headed by the Emperor Valentinian II. and his mother,
demanded the use of two churches in the city for their own worship. Ambrose refused,—the Arians tried to seize the churches by force, and when Ambrose was requested to restore peace by submission to the emperor's will, he replied: "If you demand my patrimony, which is devoted to the poor, take it; if you demand my person I am ready to submit; carry me to prison or to death, I will not resist; but I will never betray the Church of Christ. I will not call upon the people to succour me; I will die at the foot of the altar sooner than desert it."

55/2079. Venus theyns doth me chase. See the pseudo-Chaucer Romant of the Rose, l. 5135:

"Thus taught and preched hath Resoun,
But Love spilte hir sermon,
That was so imped in my thought
That hir doctrine I sette at nought."

65/2449. For thys word Glayve. Aldis Wright gives this note: "Isidore of Seville, in the 18th book of his Origines, chap. vi, says of the etymology of gladius, "Proprie autem appellatur gladius, quia gladium dividit, id est cervicum desecat."

66/2458. Thys Lavence recordeth so. The reference is to the Catholicon seu universale vocabularion ac summa grammatices of F. Johannis Genuensis. The quotation in the margin of the text is from this vocabulary.

92/3449. I make alday thyngeyn newe. The worst poets of this period became poetical in speaking of Spring, and Lydgate is no exception to the rule, for though he only uses the common images which formed the stock in trade of all his contemporaries, yet his delight in the subject is so evident that we cannot help being carried away by it. With this passage however we may compare the description of Spring in Reson and Sensuallyde, which shows us that, true as Lydgate's enjoyment of the season was, he did not know more than one way of expressing it:

"This is the lusty seson newe,
Which every thing causeth renewe,
And rejoyseth in his kynde,
Commonly, as men may fynde,
In these herbes white and rede,
Which springen in the grene mede,
Norysshed with the soonne shene,
So that all the soyl is grene,
Al oversprad with sondry flourys,
With bawme dewed, and soote shoures, ...
And every bough, branch, and tre
Clad newe in grene, men may se,
By kyndely disposition
Ech to bere fruyt in ther seson. ...
And Zepherus, the wynde moost soote,
Enspired bothe croupe and roote
Of herbys and of flourys newe
That they wern alway fresh of hewe." —(l. 101 f.)

95/3589. Off on callyd Architrecyn. The name should be Architriclin, "the master of the feast," and is written so in Camb. From Gk. ἀρχη, chief, and πατριως, a couch for reclining on at supper, and hence a dining-room. The Greek word was preserved in the Latin translation of St. John, and was taken to be a proper name.

98/3696. Bounyles and botaylle. Botrylle seems to be a variant of buttal = a bound or boundary. Other forms are buttel, buttelle, buttle,
butle. 1577 Test. 12 Patriarchs (1604) 85. "I have not . . . removed the bounds and butles of lands."—(N. E. D.) Cf. the modern about, used in describing boundaries in a legal conveyance.

101/3795. The meynyng of the herene And the planetys alle seuen. According to the Ptolomaeic system of Astronomy the earth was encircled by seven spheres named after the principal planet of each, the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. Beyond these was the sphere of the Fixed Stars, which was supposed to make one revolution in twenty-four hours. To account for various irregularities in the heavenly motions two extra spheres were added in the Middle Ages—viz. the Crystalline and the Primum mobile or "first moved," which was supposed to communicate its movement to all the inferior spheres.

101/3823. The paynim Arystotyles. See Aristotle, De generatione animalium, II, 3, 4; where we are told that the sun's heat, and that secreted in the bodies of animals, are of the same nature, and form the essential life-principle.

101/3836. Skyes dyrke & done. Cf. Life of our Lady:

"I fynde also that the skyes done
Whiche of custome curteyne so the nyght,
The same tyne with a sodayn light
Enchaced were that it wexid al light."

Cf. also Temple of Glos, 2/30-31:

"Til at(te) last certein skyes done
With wind Ichaced, hau he cours Iwent."

106/4011. To skouren clyddyn and chastysse. The ordinary meaning of scour is to cleanse, from Lat. excārāre, to take great care of (Skeat's Concise Dict.). But in this passage it evidently stands for scourge, and is from Lat. excoriāre, to fly off.

115/4354. Dyers gatys mo than on. See Nehemiah iii. 14 and 26, where the dung-gate and the water-gate are mentioned. Psal. ciii. 16: "He hath broken the gates of brass." Math. xvi. 18: "The gates of hell shall not prevail against it." Gen. xxviii. 17: "This is the gate of heaven." Acts xii. 10: "They came to the iron gate which opened."

118/4487. A child an hundred wynter old. The quotation is incorrect. The passage from Isaiah runs as follows:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isaiah lxv. 20.

121/4613. Maunde, in this sentence, stands for the supper at which Christ gave to His disciples the "new commandment" "to love one another." The word maunde is the M.E. form of Lat. mandatum, meaning a command or charge. (See Skeat's Concise Dictionary.)

123/4675. Seyn Martyn. Saint Martin, while yet a catechumen, was one day riding when he met a half naked, shivering beggar. Touched with compassion he cut his cloak in two with his sword and gave half to the beggar. The same night he had a dream in which Christ appeared to him wearing the cloak and saying to the angels: "My servant Martin, though yet unbaptized, hath done this."

125/4773. The Testament of Cysthesus. We may compare this Testament with that of Piers the Plowman in Langland's vision (Passus VI, l. 88 et seq.), which begins:

"He shall have my soule rat best hath yserued it,
And fro fende it defende for so I bclidean."
Dr. Skeat tells us that, according to Whitaker, the committal of the soul to God alone, and not also to the Virgin and saints, was held to be heretical at the beginning of the sixteenth century.

129. P. A. X. "One clause of this will or testament bequeathes to mankind Pax Triplex—'triple tranquillity.' The three things signified by the three initial letters, at the three corners of a right-angled triangle, formed by the stem and one limb of a Latin cross are—X, the initial of Χριστός, 'Christ'; A, of Animus, 'the soul'; P, of Proximus, our 'neighbour.' When these three are properly disposed towards each other, there is a firmly-established peace of mind; since they indicate the whole duty of man's life, viz. his love to God and his neighbour."—N. Hill in the Ancient Poem of Guillaume de Guivelire.

130/4962. Synderesis. This word appears to be made up of Gk. συν, meaning with or together, and διάφορος = division or separation, and if so would probably stand for that faculty of man which discriminates. In the Pythagoreanism of the Soul Synderesis is called the Worm of Conscience, and is represented in the woodcut in Verard's edition as a woman with a serpent's head. Sathanas calls it "thou foule Synderesy," and it is described as "wonder hydious to loke upon, and of ful cruel semblant." It says of itself, "In al places I am byloued of trouthe. I knowe wel aperly all thy thoughtys, thy dedes and thy wordes."

146/5569. The proper meaning of turneys is given by Roquefort as pont-levis, or drawbridge.

161/6148. With you to holden champartye. Champartye comes from French champ part, and means equality or division of power. See Chaucer, Knight's Tale, 1091:

"Ne may with Venus holde champartye."

"Lydgate seems to have known the word only from this phrase of Chaucer's, which he misunderstood and took as meaning, 'to hold rivalry or contest, to hold the field against, to resist.'"

In English Law champerty,—campi-partiti,—is a bargain with a plaintiff or defendant campum partire,—to divide the land or other matter sued for if he prevail at law; the champertor being bound to carry on the party's suit at his own expense. (See Blackstone, Bk. 4, chap. 10, p. 134. Ed. 1825.)

169/6442. The wyttys five. We should say "the five senses." Wits however was commonly used with the meaning of senses. Cf. Every-man, in which Five Wits refuses to accompany the hero to the grave.

In The World and the Child, Dods. 1, p. 273, Age says:

"Of the five wits I would have knowing.

Pres. Forsooth, sir, hearing, seeing, and smelling,
The remenant tasting and feeling;
These being the five wits bodily."

We may compare with these five gates the five described in Bunyan's Holy War:

"The famous town of Mansoul had five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls,—to wit, impregnable, and such as could never be opened nor forced but by the will and leave of those within. The names of the gates were these: Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate."

We still use the word wits in the sense of the text, in such an expression as "He has lost his wits."
174/6640. How he to hellë ys descended. The belief in the descent of Christ into hell during the period between His death and resurrection was founded upon I St. Peter iii. 19, "He went and preached unto the spirits in prison," and upon the apocryphal gospel of St. Nicodemus. It was a popular subject in mediaeval art and poetry. One of the finest of Fra Angelico's frescoes in San Marco deals with this tradition, and Dante refers to it in the fourth canto of the Inferno, ll. 52 f.: 

"Io era nuovo in questo stato,  
Quando ci vidi venire un Possente,  
Con segno di vittoria incoronato.  
Trassei l'ombra del primo Parente  
D'Abel suo figlio, e quella di Noè . . .  
Ed altri molti; e fecegli beati."

It was one of the stock incidents in miracle plays, and forms the subject of the earliest extant English Miracle, The Harrowing of Hell. This play begins with a conversation between Dominus and Satan, of which the following lines form a part:

**Dominus.** "Adam, thou hast dere abolt, 
That thou levedest me noht;  
Adam, thou havest abolt sole  
And I nil suffre that na more:  
I shal the bringe of hellë pine  
And, with the, allë mine."

**Satan.** "Who is that ich herë thore  
I him rede speke na more." . . .

**Dominus.** "West thou never, what ich am?  
Almost the thriddle winter is gan,  
That thou havest fouded me  
For to know[en] what I be;  
Siume found thou never nan  
In me, as in other man;  
And thou shalt witë well to-day  
That mine will I have awei,  
Whan thou bilevest al thin one,  
Than miht thou grete & grone."

180/6875. Somme ver calyld Arryens. The Arian heresy arose from the opinions of Arius concerning the Trinity and the nature of Christ, whom he declared to be different in substance from the Father, to have been created by Him before the world, and hence to be inferior to Him. The Pelagian teaching was a reaction against Monarchianism and Fatalism. Its principal points were the denial of original sin; the possibility of living without sin; and the sufficiency of free-will and the knowledge of the law for salvation.

192/7105. The Carbuncle. The carbuncle or ruby seems to have been a favourite stone with Lydgate. In the Secres of Old Philisofires we also find references to its supposed power of shining in the dark:

"As a carbuncle ageyn dirknesse of nyght;" (l. 444)  
"Rubyes that yeve so cler a light  
On hooly shrynes in the dirk nyght." (ll. 552–3)

In Barth. Angl. xvi, 26, the following note is found: "Carbunculus is a precious stone and shyneth as fyre whose shynyng is not overcome by night. It shyneth in derke places and it semeth as hit were a flame."
In the *R. de la R.* the carbuncle worn by Richesse is described in the following terms:

"Une escharboucle ou cercle assise,
Et la pierre si clere estoit
Que, maintenant qu'il anuitoit,
L'en s'en veist bien au besoing
Conduire d'une ligne loing."

(ll. 1106–10)

203/7259. *Ther saw I helmys & habenous.* The armour of a medieval knight was both complicated and cumbersome, and often consisted of many more articles than those mentioned in the text.

Beneath the armour was worn the gambison, a thickly padded tunic, intended to keep the mail from bruising the body. It was usually quilted, and hence was often called the purpoint.

The habergeon or byrnie was, as the name implies, a protection for the neck and breast. In this case it was probably made of chain-mail (l. 7576), but sometimes it consisted of leather or some strong material sewn with over-lapping rings. In *Sir Gawayne & the Grene Kniȝt* we are told that

"De brawden bryne of bryȝt stel rynges,
Vinbe-wenëd þat wyȝ, upon wolynk stuffe."

The helmet given to the Pilgrim was needful

"For to make résistence
At Nase, at Ere, & at the Syht."

Helmets of many shapes existed at this period. Some of these were hoods of chain-mail, with loose flaps, which could, when required, be fastened across the lower part of the face. These, however, left the eyes and nose exposed, so the Pilgrim’s helmet was possibly one of the steel barrel-shaped ones which covered the whole head, or, more probably, a steel casque with movable vizor. (Cf. l. 7642–48.)

The gorger or armour for the throat is said in l. 7628 to be made of plate. In l. 7700, however, we read:

"Thys Armure hath a double maylle."

The gorger of mail was more properly called a camail, and usually consisted of a shaped curtain of mail, which was attached to the helmet and fell down over the neck and upper part of the body.

The gloves (ll. 7628 f.) of this period were usually made of steel plates, rather than of the ring-mail or studded leather common at an earlier date. They often consisted merely of gauntlets, articulated at the wrist, with steel plates attached, which covered the backs of the hands but left the palms free. In some engravings, however, we see gloves with elaborate articulated steel fingers.

The girdle, worn round the hips, was usually much ornamented and fastened in front with a buckle of varying form. It supported the sword which was generally cross-hilted, and was enclosed in a scabbard of leather, often studded with metal. In the text we are told that the Pilgrim’s scabbard

"Ys makyd off A skyn mortal."

(ll. 7940)

The shield generally used at this time was short, and often triangular in shape. The Pilgrim wore no armour on his legs. These would ordinarily have been covered with greaves for the legs and cuisses for the thighs. Frequently only the fronts of the legs were thus protected.

1216/7730. *Seyn Wylliam of Chalus.* St. William of Chalis was Guillaume de Donjeon, at one time abbot of Fontaine-jean. He became
abbot of Chalis in 1187, was made Archbishop of Bourges in 1200, and died in 1209. He was canonized by Honorius III. in 1218.

He took the habit of a monk in the order of Grammont, but afterwards passed over to the Cistercian order and entered the abbey of Pontigny.

219/7839. The sword of gode Oger. The feats of Oger the Dane are told in many metrical romances, the longest of which is called Les Enfances d'Oger le Danois, by Adenez, herald to Henry III., Duke of Brabant. Oger seems to have been a real man, living in the time of Charlemagne. He was supposed to be the son of a king of Denmark, but falling into the power of Charlemagne as a hostage, he became one of his knights and went through many adventures.

His swords were called Curtana and Sauvagine. They took the smith Munifican three years each to make.

The sword of Roland was a famous weapon called Durendal, with which he is said to have cloven a rock in the valley of Roncesvales and to have made a fissure 300 feet deep. According to one legend he threw it, before his death, into a poisoned stream, where it still remains. Oliver's sword was called Hauteclaire or Glorious. With it he hacked to pieces nine swords made by the smiths Munifican, Ansias and Galas, each of which had taken three years in the making.

220/7882. As seym Benyth dye of old. The asceticism of St. Benedict of Nursia is well known. There is a story that while yet a boy he retired to Subiaco and lived there as a hermit, and the place is still shown where he is said to have rolled in thorn-bushes to overcome sensual temptation.

227/8150. Venus ys soyd off venerye. Lydgate was fond of seeking for fanciful derivations of the name Venus. In Reason and Sensuality we find two more:

"Venus is said of venquisshing,
For she venquysseth everythyng." (120/4581-2.)

"Aftir ethymology
Venus, by expositio
Is seyde of venym & poysovne." (89/3386-88.)

234/3433. Marteaus. Dr. Furnivall gives the following note:

"Et cinq pierres i met petites
Du rivage de mer eslites,
Dont puceles as martius genent,
Quant boles et rondent les treuent,"

_Roman de la Rose, 21767-70, IV. 320 Bibl. El-ev._

_Jouer aux marteaux_, signifiait lancer des petits cailloux ronds en l'air pour les recevoir dans l'une et l'autre main, en les faisant choquer. C'est un jeu analogue à notre jeu d'osselets: _ib. v. 216-7._

_Osselets._ The game termed Cockall or Hucklebones. 1611. Cotgrave.

238/8602. Albeston. This is a corruption of asbestos, which by its derivation means unquenchable. There is perhaps some confusion with albus and stone.

See also the note to p. 66, ll. 533, etc., of the _Temple of Glas_, in which Dr. Schick gives the following references to Albeston. "For in a temple of Venus was made a candysticke; on whych was a lantern so brennyng that it myght not be quenched wyth tempeste nother with reyne." (Bartholomaeus, _De Proprietatibus Rerum_, xvi, ii.)
"Isidore sayth in his xvi booke, that in a certayne temple of Venus there was made and hoong up such a Candlesticke wherin was a light burning on that wise, that no tempest nor storm could put it out, & he beleueth that this candlesticke had somewhat of Albeston beset within." (John Maplet, A greene Forest, fol. 2.)

In the Compleyt at the end of the Temple of Glas the following lines occur (p. 66, l. 537-552):

"Myn hetë is so violent
Wherwyth myn pitous herte is brent,
That may ben likkenyd to a ston,
Which is I-callyd albiston,
That onys whan it hath caught feer,
Ther may no man the flaumbë steer,
That it wel brenefter enure,
And neuere from the fer disseuere,
So they acordyn of nature.
And for this ston may longe endure,
In fer to brene fayr & bryght,
As sterrys in the wyntyry nyght.
I fynde, in Venus oratorye,
In hir worshepe & memorye
Was made a laumpë of this ston,
To brene a-fore here, enure in on."

247/8923. Sende. In Stowe we find *sende* = defend.

261/9458. Tarage. See note to l. 3812 of Reson and Sensuallyte. The meaning seems here to be *quality or kind*.

266/9670. And whylom blindë was Tobye. See Tobit ii. 10 and chap. iv, in which the blinding of Tobit is described, and his counsels to his son are given.

279/10184. The precept of kyng solomoun. This precept is, of course, in the book of Proverbs (vi. 6), not in Wisdom, as Lydgate seems to imply.

295/10763. No man to bern. See Matt. x. 9, 10: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves."

297/10864. The author shows here more wisdom than many biblical commentators, who, by refusing to recognize the principle of progressive revelation, involve themselves in many unnecessary difficulties.

304/11137. As wilde coltys in Arras. Dr. Skeat suggests that instead of *Arras* we should read *harras or haras*, meaning a stud of horses.

305/11141. And now I lepe Iony pe.

"And now I leap with merry foot."

Camb., however, has "joynpee," and in Verard's edition of Deguileville's second recension we read "pieds joincts."

305/11160. As whylom was Asael. 2 Sam. ii. 18-23: "Asahel was as light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not aside to the right hand nor to the left from following Abner. . . . And Abner said again to Asahel, Turn thee aside from following me: wherfore should I smite thee to the ground? . . . Howbeit he refused to turn aside: wherfore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him."

305/11181, etc. *Pleye at the cloos*, etc. In the statutes of Ed. IV. (17
Ed. IV. cap. 3), and in 18 and 20 Hen. VIII., the game of closh or cloish is mentioned and prohibited. According to J. Strutt (The Sports and Pastimes of the People of England) it was a game much like ninepins.

It seems to have been Dutch in origin. Flem. and Du. klos = bowl (for playing). Kilian has klos : globus, sphaera; klos-beytel = flagellum. Plantin has klos = une boule; klos-porte = une porte à bouler, anneau de fer à passer la boule; klos bane = parc à bouler; klossen-bouler = jouver à la boule par travers un anneau de fer. From this we may gather that the klos was struck through the klos-porte with the klos-beytel.

The next game (ll. 11182–3) seems to be hockey, but the nature of the kampying-crook mentioned in the following line is not quite clear. Taken by itself one would think it meant hockey-stick, but in ll. 11183 “a staff mad lyk an hook,” which must surely be a hockey-stick, has already been mentioned.

The game of camp-ball was a game much like foot-ball, though the ball was thrown, not kicked, but no staff or crook seems to have been used in it. The vb. camp also means to contend in athletic contests. The N. E. D. gives the following example: 1774–6, J. Bryant, Mythol: “In our island the exhibition of those manly sports in vogue among country people is called camping: and the enclosures for that purpose, where they wrestle and contend, are called camping closes.” Kampying crook might therefore stand for some kind of a staff used in athletic contests. One of the definitions of crook in the N. E. D. is “a barbed spear,” but it can hardly have been that meaning in this place, as the crook mentioned does not seem to be a warlike weapon.

Dr. Skeat suggest that besselys may stand for baissel(le) from Fr. baisser, to lower, and refers to the term “knock-em-down” as applied to a skittle. Shetyn at besselys may thus mean to play or shoot at skittles. I have, however, since seen in Halliwell and the N. E. D. bercel, meaning a mark to shoot at, an archer’s butt. In the Prompt. Parv., pp. 32, 56, this word appears under five different forms, bercel, berseel, bertel, byrselle, borsell. Cf. Pilg. l. 15305, where Lydgate writes mosselles for De Guileville’s morsouls.

Merelles was another name for nine men’s morrice. This game is played with nine pieces a side, on a board marked with points and intersecting lines. The aim of each player is to place three of his men in a row, which gives him the right of removing one of his opponent’s pieces. The game is won by the player who succeeds in reducing his opponent’s pieces to two.

Hazard and passage were both games of dice. In hazard the chances were complicated by many arbitrary rules. “There were two kinds: French hazard, in which the players staked against the bank, and English, or chicken hazard, in which they staked against each other.”

“Passage is a game at dice, to be played at but by two, and it is performed with three dice. The caster throws continually till he hath thrown doublets under ten, and then he is out and loseth, or doublets above ten, and then he passeth and wins.” —Complete Gamester, 1680, p. 119.

The game of tables is the same as backgammon.

Keyles was the original form of the modern game of ninepins. It was played in various ways and with an uncertain number of pins, which, according to ancient engravings, were placed in a single row and knocked down by throwing a club at them.

Quick or quickboard was, with many other games, forbidden in the reign of Edward IV. The N. E. D. says it was ‘A chequer or chess-board, some game played on this,’ and cites from Riley, Lond. Mem. 395, with the
date 1376: "A pair of tables, on the outside of which was painted a chequer-board that is called a 'quek.'" 

The passage describing Youth and her games runs as follows in the first French version, and is almost word for word the same in the second: 

Jeanne sui, la legiere 
La gibesresse et coursier 
La sauterelle, la saillant 
Que tout dangier ne prise un gant 
Je vois, je vilg, sail et vole. 
Je espringale, je karole, 
Je trepe et queur (et) dance et bale 
Et vois a la huitefale, 
Je luite et sail fessiez piez joins 
Et gete la pierre au plus loins 
Et nulle fois (je) ne m'esmaie 
De trespasser mur (et) ou haie, 
Se des pommee a mes voisins 
Veul avoir, tost en leurs gardins 
Sui saillie et sur i pommier 
Sui tost rampee et de legier. 
Pour nient (je) ne sui pas duvee 
Mees pies ne siEMPLUMEE. 
Mee piez me porte ou je veul. 
Eles ont, tu le vois a l'ueil, 
Asaied jadis les porta 
Mee chierement les compara 
(Trop) grant legierete n'est mie 
Souvent bonne a la vie. 
Mieix vaut i saige a piez pesans 
Que quatre folz or piez volans. 

(11.22-29.)

313/11476. In that noble universyte. The university of Paris was one in which the speculative rather than the practical side of learning was encouraged. It arose from a movement carried out by teachers on the lle de la Cité, who taught under the licence of the chancellor of the cathedral, and of whom Abelard was one of the greatest. It was around this community of teachers that the university grew up, and between 1150-1170 came formally into existence, though its statutes were not compiled until 1208. 

It became the model of Oxford and Cambridge as well as of most of the universities of central Europe.
314/11503. raye. Raye (from Lat. radius) was striped cloth, often spoken of as cloth of raye. Lydgate mentions it in his London Lyckpenny:

“In Westminster Hall I found out one
Which went in a long gown of raye.”

It was commonly worn by the legal profession, but was not confined to them. A Royal MS. 15. E. 4, has drawings of a country woman and a husbandman wearing clothes with stripes running round the body.

In a political song of the time of Ed. II. a change of fashion in the direction of the stripes is mentioned:

“A newe taille of squerie is nu in everi town;
The raye is turned overthuert that sholde stonde adoun;
III ben degised as turmentours that comen from clerkes plei.”

317/11614. Balladys, Roundelayes, virelayes. The ballade is a poem, usually consisting of three seven-lined stanzas and an envoy, which is sometimes of seven and sometimes of four lines. Each stanza, as well as the envoy, ends in a refrain. Three rimes only are employed.

A roundelay might be either a dance or a song. The latter consists of thirteen verses on two rimes. Lines 1 and 2 are repeated at ll. 6 and 7 and 11 and 12, while l. 3 is repeated at l. 13. The rimes run ABB ABB ABBABB.

A virelay is an ancient French poem, composed of short lines on two rimes. The essential point of a virelay is the repetition of the same rimes in different order. (See Dr. Skeat’s note on Hoccleve’s Rhymes and Chancer’s Virelayes, inserted in the E. E. T. S. Hoccleve’s Works, iii.)

317/11623. At treyygobet & tregetuye. The passage in Verard’s edition, describing the diversions of Idleness, runs as follows:

Par lay ie moyne gens au bois
Cueillir fleurs, violettes et nois,
En esbatement, en deduit,
En lien de joye et de delict;
Et la leur faiz oyr chansons,
Rondeaux, balades et doux sons
De herpes et simphonies,
Et plusieurs autres melodies

Dont long le parlement seroit
Qui tontes dire les voulroit,
Et la leur fois ie veoir danseurs,
Jeux de basteaux et de iougeurs,
Jeux de tables et d’eschiquiers,
De boules et de mereilliers,
De cartes ieu de tricherie,
Et de mainte autre muserie.

(Ver. fol. xlv.)

According to Halliwell treyygobet is “an old game at dice.” Dr. Skeat points out that the word is evidently composed of trey, tray, meaning “three,” and the Eng. go bet (as in Chancer’s Book of the Duchesse, 136), meaning “go more quickly,” “hurry up.” Perhaps, in this case, go bet might be taken literally (cp. N. E. D. “to go one better”). In any case, the word probably represents some call or exclamation connected with the game.

In the Frere and Boy (1617) III. 73, we read:

“Ye hath made me daunce, mangre my hede,
Amonge the thorunes, hey go bet.”

Tregetuye means juggling, mumming, conjuring. Chancer’s Franklin’s Tale contains (ll. 413-20) a description of some of the doings of tregotours.

Karyyng. I have been unable to find any example of this word in an appropriate sense. Can it be connected with Fr. carriere, meaning a race? Cotgrave gives, “A Carreere, on horse-back, and (more generally) any exercise or place for exercise on horse-back; as, a horse-race, or a place for horses to run in, and, their course, running, or full speed therein.”
318/11665. Wernays take. In Stowe we find wormes. The parallel passage in Camb. runs as follows: "And sum time j make wormes come in the honden for to digge in hem to tile hem and to ere hem with oute any sowinge."

321/11768. ffoereyn. According to Godefroy, forain = du dehors, extérieur, écarter. "Avoit esse ordené que à la venue ou entrée du dit palais nul ne s'arrestast devant la dite porte, mais passast outre chacun à cheval, et s'espandissent parmi les rues foraines, afin de y avoir moins de presse." (Gr. Chron. de Fr. Charl. V., lx.—P. Paris.)

332 et seq. The editor of Reson and Sensuallyte, in his note on 637 ff. compares this discourse in the Pilgrimage with the mystical speculations of Alanus ab Insulis, concerning the two opposite rotations of the firmament,—the account in Reson and Sensuallyte being founded on these speculations.

Alanus takes the opposite rotations of the celestial bodies to signify the contest between the spiritual and sensual parts of man.

332/12237. Of hym orygynal begynnyng. Other passages, containing the same idea will be found beginning at l. 12301 and l. 12377. Cf. also l. 847-50 and l. 1245-1277 of Reson and Sensuallyte and Prof. Sieper's note on the first of these passages.

335/12330. Ay toward the orygent. Barth, De Prop. Rerum, Lib. xix, cap. 22. "All the planets move by double moving; by their own kind moving out of the west into the east, against the moving of the firmament; and by other moving out of the east into the west, and that by ravishing of the firmament. By violence of the firmament they are ravished every day out of the east into the west. And by their kindly moving, by which they labour to move against the firmament, some of them fulfil their course in shorter time, and some in longer time."

336/12338. Cadum Mobile. See note to 101/3795.

336/12356, etc. In the Epicicles, etc. Barth. De Prop. Rerum, Lib. xix, cap. 22. "The first moving of a planet is made in its own circle that is called Eccentric, and it is called so, for the earth is not the middle thereof, as it is the middle of the circle that is called Zodiac. Epicycle is a little circle that a planet describeth, and goeth about therein by the moving of its body, and the body of the planet goeth about the roundness thereof .... Also in these circles the manner moving of planets is full wisely found of astronomers, that are called Direct, Stationary, and Retrograde Motion. Forth-right moving is in the over part of the circle that is called Epicycle, backward is in the nether part, and stinting and abiding or hoving is in the middle."

336/12370. Syth Mycrocosme men the calle. (See also 421/15638 and 567/21168.) Microcosm in Gk. = little world. Ancient philosophers considered the world to be a living creature, and man being looked upon as a world in miniature they supposed that the movements of man and the world corresponded, and that the fate of man could be made out by observing the movements of the stars.

In Appendix IV to the E. E. T. S. edition of the Secress of Old Philosopher's this idea is expanded:

"Oolde philosofris put in remembrance
Pat in man is founde grete myracle,
Namyd pe lytulle worlde by autores allegranne . . .
. . . He is hardy as a lyon, dredfulle as pe hare,
Large as pe cok, and as a hound couteus,
Harde as a herte in forest which doth fare;"

Buxum as pe tyrtyle, as lionesse dispitous, 
Simple as pe lambe, lyke pe foxe malicious . . .

... Note this processse in pe audith countable
Of pe remembrance, and knowe redelie
put in beeste nor thyng vegetable
No thyng may be universal, 
But if it be founde naturally
In manes nature; wherfor of oon accorde 
Olde philesorfs callidy hym pe lytelle worlde."

348/12830. Romney, clare, ypocras. Romney was a sort of Spanish wine, dark in colour, strong and thick.

Hippocras was a wine, usually red, medicated with sugar and spice. It was called by apothecaries *vimum Hippocraticum* after Hippocrates, the celebrated Greek physician. The following is a recipe for Hippocras:

"Take of cinamon 2 oz., of ginger ½ an oz., of grains a quarter of an oz.: punne (pound) them grosse, & put them into a potte of good claret or white wine with half a pound of sugar; let all steep together, a night at the least, close covered in."—1589. *Haven of Health*.

Clare was wine mixed with honey and spices. It obtained its name from the fact that it was strained to make it clear.

Malvesyn was malmsey, a corruption of O.F. *malvoisie*, from Malvasia, a town in Greece. It was a strong, sweet wine.

Osey. Dr. Skeat has a note on this wine in his edition of *Piers Plowman*. He says that it seems to have been a sweet straw-coloured wine, and considers that the name is a corruption of Alsace, which in the *Romance of Partenay* is written Ausoy. The wine however is said by Hacknyt to come from Portugal.

349/12853. Mokadour. Cotgrave gives as the gloss of *bavarette*, "A bib, moket or mocketer, to put before the bosome of a child." Fairholt quotes from the *Coventry Mysteries*:

"Goo hom, lytyl babe, and sytt on thi moder's lappe, 
And put a mokador afor thy breasst; 
And pray thy modyr to fede the with pappe."

The word sometimes means *handkerchief* (Halliwell), and in this sense seems to be the same as *muckinder*, a handkerchief which was generally worn affixed to the girdle. See Fairholt's *Costume in England* (Glossary).

349/12857. Bel, Of whom that speaketh Danyel. The history of Daniel and Bel is found in the Apocryphal book of *Bel and the Dragon*. The comparison of Gluttony to Bel, "the ydole that devourede all," is not however sustained by the story, which sets forth how Daniel proved to the king that the sacrifices, which Bel was supposed to devour, were really consumed by the priests and their friends.

354/13031. Lyk a bofore. See Batman vppon Bartholome, his Booke *De Proprietaibus Rerum*, Bk. xii, ch. 23, ed. 1582, p. 186–7:

"Of the Miredromble.

The Miredromble is called *Macrocalus*, and is a bird that maketh noyse in the Winter, and hath small chins in his iawes, in which hee taketh first meate, and then sendeth it to the second wombe: For he hath two wombes: in that one onely hee taketh meate, and in that other onely he seetheth and defieth. But the first is taken instead of the crop of the throat, as Isidore saith. In Greeke *Macrocalus* is called a Birde with a long bill; and there be two manner kindes: One is a water foule, and that other a foule of desart; and he that dwelleth in Water is
a bird of great gluttonye, and putteth the bill downe into the water, and maketh a great noise, and is enemie namely (specially) to Eles, and the pray that hee taketh, hee swalloweth sodinly, & sendeth it into his wombe. And then he cheweth and moneth his iawes, as he held meate in his mouth." . . . [Batman: "Onocrotalus is as bigge as a Swan, which, putting his head into the water, brayeth like an asse." ]

In Verard's edition the lines run as follows:

"Pour neant ray pas comme ung butor
Deux ventres, car butordement
Je parle a chascun lourdement." (fol. 1, bk.)

For the history of the word *botore*, see the *N. E. D.*

360/13269. Malebouche. Malebouche, Danger and Shame were the guardians of the Rose-tree in the *Romance of the Rose*:

"And yet of Daunger cometh no blame,
In reward of my daughter Shame,
Which hath the roses in hir warde,
As she that may be no musarde.
And Wikked-Tunge is with these two
That suffrith no man thider go;\nFor er a thing be do he shal . . .
Seye thing that never was doon ne wrought;
So moche treason is in his male." (ll. 3252-63, Skeat's ed.)

Jean de Meun says also that Wikked-Tunge kept the fourth gate

"with soudiours of Normandye." (I. 4234.)

—and speaks in another place of the hinder gate:

"That Wikked-Tunge hath in keping,
With his Normans, fulle of jangling." (ll. 5851-52.)

367/13539. bonchë sore. "To bonche or pusshe one; he buncheth me & beateth me; il me pousse." Palsgrave. Compare Piers Plowman, ProL 74:

"He bonched hem with his brenet & blered here eyes."

375/13557-8. "Be no ropys mad at Clervaux.\nfor they weor maked at Nerevaus."

Camb, has; "Thae ben not cordes of cleernans (for cleervauns) but they were made of synnewes al blak and twyned and out of my wombe drawen."

In Petit's edition these lines run:

"Ne sont pas cordes de clervaulx\nAins fueron faictes a noirvaux."

383/14180. The castel of landown. Possibly to be identified with Chateau Landon, formerly the chief town of Gatinais, which was taken by the English in 1436 and rescued by the French the following year. (See Notes and Queries, Ser. VII, vol. ix, p. 177.) I cannot however establish any connection between this place and the idea of scorn and contempt.

385/14224. That the cyte of Babiloun. Daniel iv. 30: "The king spake, and said, Is this not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"

385/14224. A Renene. See Esop's fable of the Fox and the Crow.

394/14605. And as the fox. This story is to be found in the *Roman du Renart*. "Si coume Renart manja le poisson aus charretiers."
395/14654. *My song to him is “placebo.”* To sing “placebo” meant “to flatter.” The expression is used in this sense in Chaucer’s *Somnour’s Tale*, l. 386:

“Beth war therefor with londes how ye pleye.  
Singeth Placebo, and I shal, if I can,  
But if it be unto a povere man.  
To a povere man men sholde hise vyces telle  
But nat to a lord, thogh he sholde go to helte.”

397/14720. *The waycorn.* The reference in this passage is probably to some traditional mode of hunting the unicorn. One way of using the mirror in hunting is described by Bartholomaeus Anglicus in his description of the tiger in *De Prop. Rerum*, Lib. xviii, cap. civ. “He that will bear away the whelps, leaveth in the way great mirrors, and the mother followeth and findeth the mirrors in the way, and looketh on them and seeth her own shadow and image therein, and weeneth that she seeth her children therein, and is long occupied therefore to deliver her children out of the glass, and so the hunter bath time and space for to scape, and so she is beguiled with her own shadow, and she followeth no farther after the hunter to deliver her children.” (R. Steele’s edition.)

In Julius Cesar, Act II. sc. 1. we are told

“That unicorns may be betray’d with trees,  
And bears with glasses, elephants with holes,  
Lions with toils, and men with flatterers.”

There were various traditions about the untameable fierceness of the unicorn. Gower refers to one in the *Mirour de l’homme*, 1563–1569:

“Del unicorn ce dist Solyn,  
N’il poet danter aucun engin,  
Mais moert ainz qu’on le poet danter,  
Tant ad le cuer gross et ferin.”

Topsell also, in his *History of Four-footed Beasts*, bears testimony to the fierceness and wildness of the unicorn, but adds that a young virgin has an irresistible attraction for him, so that in her presence he would become gentle and tame, and might easily be captured by the hunters.

402/14920. *for taslayn Kyng Davyl.* See 1 Samuel xviii. 6–11.

406/15078. *Tryphon.* See Maccabees xii. 39, xiii. 1–34. Tryphon, having placed Antiochus upon the throne of Asia, afterwards plotted to depose him. He was opposed by Jonathan Maccabaeus, and fearing him, he met him deceitfully with gifts and good words and enticed him to enter the town of Ptolomais, where he slew his men and kept Jonathan a prisoner. Then Simon Maccabaeus rose up to deliver his brother, and Tryphon treated with him, promising to release Jonathan if money and hostages were given. These were sent by Simon, but still Tryphon did not let Jonathan go, and presently slew him.

After this he killed Antiochus and made himself king in his stead, and “brought a great calamity upon the land.”

410/15226. *St. Nicholas.* The story here referred to is that of one of the most startling miracles of St. Nicholas of Myra.

A certain innkeeper was accustomed, in a time of scarcity, to steal children, and serve up their flesh to his guests. On one occasion St. Nicholas came to his inn, and the host placed before him part of the bodies of three boys, whom he had kidnapped, murdered and salted in a tub. Nicholas, however, at once perceived the nature of the food placed before him, and going to the tub he made over it the sign of the cross, whereupon the three children rose up whole and sound.
The life and miracles of St. Nicholas are recounted at length in Mrs. Jameson's *Sacred and Legendary Art.*

413/15338. *Tryacle.* This word, which has been fully explained by Morley in his *Lib. of Eng. Lit.*, p. 21, comes from *theriaca*, the name of a medicine, supposed to be capable of preventing or curing the effects of poison, compounded by Andromachus, physician to Nero. *Modern treacle* is a corruption of it. The word is frequently found in writers of this period. Cf. *Piers Plowman*, I. 146:

"Lone is triacle of heuene."

Chaucer, *Cant. Tales* (Skeat), C 314–17:

"By corpus bones! but I have triacle..."

Myn herte is lost for pitee of this mayde,"

413/15352. *I make mortreus & colys.* Mortreus was a kind of soup made either of meat or fish and other ingredients, stamped and crushed in a *mortar*. See Skeat's note to Chaucer's *Prologue*, I. 384.

Colys (Fr. coles) was also a kind of broth. Mrs. Glass (1767) uses this word in the form *collis*, as do modern cookery-books.

416/15459. *For though in hell is ver seyn John.* These lines, as well as ll. 21218–21222 on p. 556, bear a striking correspondence to the words of Marlowe and Milton on the same subject, and show that the materialistic view of the future life was not the only one prevalent in the Middle Ages. Milton's words—put into the mouth of Satan—are well known:

"The mind is its own place, and in itself Can make a heav'n of hell, a hell of heav'n."—Bk. I. 254–5.

"Which way I fly is hell; my self am hell."—Bk. IV. 75.

"the more I see Pleasures about me, so much more I feel Torment within me, as from the hateful siege Of contraries; all good to me becomes Bane, and in heav'n much worse would be my state."—Bk. IX. 119–23.

Perhaps less familiar are Marlowe's lines:

*Faustus.* "How comes it then that you are out of hell?"

*Mephist.* "Why, this is hell, nor am I out of it; Think'st thou that I who saw the face of God And tasted the eternal joys of heaven Am not tormented with ten thousand hells In being deprived of this?" (Sc. iii.)

"Mephist. "Hell hath no limits, nor is circumscribed In one self place; for where we are is hell, And where hell is, there must we ever be; And, to conclude, when all the world dissolves, And every creature shall be purified All places shall be hell that is not Heaven." (Sc. v.)

420/15608. *For I have 'carmen et ve.'* See Dr. Aldis Wright's note in the Roxburghe Club edition of Camb., p. 220, in which he points out that the Laud MS. has *carmen in ve*, and that Petit has *carmen en ve*. Camb. has "sorwe & waylinge," which gives the sense we should expect. If we take *carmen* to mean the same as *cura*, we get the same meaning as in Camb. *Ve* stands for *ve* (adv.).

421/15666. *Judithum maketh mencion.* Judges ix. 15: "And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

*Pilgrimage.*
428/15944. Adonay. Adonai was a Hebrew name for the Almighty, being the plural form of Adon = Lord. It was used by the Jews instead of Jehovah, for fear of breaking the third commandment by the direct mention of the most Holy One.

435/16195. Theophilus. This Theophilus was a legendary bishop of Adana in Cilicia. He was deposed from his office through slander, and in order to be reinstated, sold himself to the devil. On his repentance and prayer, however, the Virgin Mary came to his assistance, and, taking the bond he had signed from the devil, restored it to Theophilus. See also p. 446/11613.

437/16256. That I radde onys off seynt Bernard. In Verard's edition there follows a prose Latin treatise or prayer which was translated into English by Lydgate. In Petit's edition, however, the prose is absent and we find, instead, the following lines, Foelilet, liii. col. 2:

Et que me vint a remembrance
D'une parole que iadis
J'anoei veu et leu es escrizz
Sainct Benard, qui ainsi disoit :
Qu'hastreus les griefz qu'on aouit,
On deuoit son refuge faire
A la dame tout debonnaire,
Mere de Dien, Vierge Marie,
Qui, a bien aider, ne fault mye
A ceulx qui s'enfuyent et s'en vont
A elle / a tous besoings qu'ilz ont.
A lui donc, de cierf fiz mon pry,
Et d'elle ie fiz mon refay,
De mon pouoir la commandant,
Et ce que s'ensuit lui disant :
O Royne de misericorde,
De paix, de douleure et concorde,
Apres, de mes mauz, le deluge,
Je m'en viens a toy, a refuge
En ma tres grant necessitè,
Selon que l'en suis exèct
Par saincet Bernard, mon devot père,1
Qui me dit, 'que ie te requiere
En tout ce que i'auray mester,
Et besoing, sans rien excepter.
Se les vens de temptation
(Dit il) ou tribulation
T'assaillet / regarde l'estelle.
Et appelle Marie la belle.
Se d'orgueil ou d'ambition,
D'ennuie ou de defraction
Tu es infeste / n'oblige mye
De tantost inuouer Marie.
Se paresce / ire / ou aquare,
Luxure, ou quelconque autre vice
Hure la nef de ta pensee,
A celle qui enques lassee
Ne fut, de benefices faire,
La douleure Marie debonnaire.
T'en fuy / et la prie qu'elle ait soing

Cil qui du cierf t'inuouera
En toutes affaire(s) qu'aura,
Se tu ne lui es graciense
Doulce et misericordicuse,
Pour ce, mere du sourrain iuge,
Humblement viens a mon refuge.
Aide moy, dame de pite,
En ceste grand aduersité
Ou tu me vois du tout perdu,
Se par toy ne suis secouru! 2
Et, se tu dis que n'ay mery
Enuers toy d'obtenir mercy,
Ne jamais pardon recouurer,
Par ce que tousiers retourner
J'ay voulu, a ma vie daunne 3
Encores tousiers empuirée,
Sans point me vouloir tenir quy,
Helas, dame! ce poise moy.
Bien sauez que presentement
Ay bon vouloir d'amendement ;
Auc ec / tant one ne mesfiz
Enuers vous n'enuers vostre filz,
Comme gist iadis Theofele ;
Car se i'ay fait des mauz cent mille,
Toutefois n'ay ie pas nye
Vostre bonte / ne reyne
Le doux Jesus, ainsi qu'il fist
Pardon, apres vous en requist,
Et doucement luy pardonnastes,
Et vers vostre filz impetrastes
Pour luy grace et reunion,
Et pleniere remission,
'Dame, pas pis ne me ferez,
Et grace vous n'ympetrerez
Maintenant, et toute mon aage
De faire mon pelerinage
Si bien et conuenablement,
Qu'r anecques vous, finalement,
Et aunc vosstre benoist filz,
Puisse regner en paradis.'
Notes. Pages 447–463, lines 16652–17271. 685

De t'aider à ce grant besoing.
Se, par multiplication,
Ou par reiteration,
De tes péchés es inmolé
De tous pointez / et enelopé
En trop dure obstination,
Et es en desperation
De iamais point ne t'amender,
Ne a bonne vie retourner,
Rue toy, ploran, deuant Marie,
Et qu'elle t'ayde / la supplicie,
Lui disant, par bonne fiancé,
Bon amou et bonne esperance,
Ce que la denot saint Benard
Lui disoit en vne autre part:
'Cele et nye ta misericorde,
(Disoit il,) dame de concorde

447/16652. Ad oculum. The apparent gap, referred to on p. 447, appears not to exist, as the contents of the next passage in Verard are much the same as in Lydgate. The next sentence in Ver. begins: “Tu secunda consolatio mea est.” Possibly some copyist put the Latin catchword by mistake.

447/16668. To declyn by medyucion. Mediation is an astrological term, meaning either (1) mid-day, or (2) the moment of the culmination of a star.


450/16784. Thylke Tree which that Danyel spak off. Dan. iv. 10–12: “I saw, and behold a tree in the midst of the earth, and the height thereof was great. . . . The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it.”

451/16808. Walkyn as a man deiect with Nabugodonosor. Dan. iv. 33: “The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.”

451/16823. Oure ferme fider. Ferme or forme, meaning first, was one of the few remnants in M.E. of the old superlative in -ma, of which we still have traces in uttermost, innermost, etc. The O.E. word was forma, Goth. fruma. In N.E. we have foremost, which is really a double superlative.

456/17017. In Tribulacione innocasti me. Psal. lxxxi. 7: “Thou calledest in trouble, and I delivered thee.”

462/17243–4. The manner ek off thy mawmet, Shapē lyk a marmoset. Mawmet is a corruption of Mahomet, and came to stand for anything worshipped idolatrously.

O.F. Marmosel comes from L. Lat. marmoreum, a grotesque figure, orig. a small marble figure adorning a fountain.

463/17269–71. An abbey wych . . .
Was foundyd besyden a cheker.

Fr. eschiquier. This word is thus explained by Roquefort: ‘Lien ou s'assemblent les commissaires que le Roi, les Princes souverains ou
grands vassaux envoyent dans leurs domaines. Dans la province de Normandie cette cour étoit permanente, et en 1250 on y portoit appel des sentences des bailiffs.’ See also Du Cange's Glossary, sub voc. ‘Scacrum.’ The word is introduced here as being radically connected with the game of ‘esheces’ or ‘chess’ which is described, and the reader will at once recognize in it the origin of our Court of Eschequer.”—(Ancient Poem of Guillaume de Guivelve, Note, p. xxxv.)

468/17474. *For I resemble unto that hound. See Esop’s fable of The Dog in the Manger.*

479/17902. *I will not spekyn of no freyrns.* See note to 15/535.

479/17914. *Processionerys.* This word is written possessionerys in the MS. Possessioners were, according to Mr. Wright, “the regular orders of monks, who possessed landed property and enjoyed rich revenues.” Dr. Skeat thinks that in some cases the word may have been applied to benefited clergy.

480/17910. *Symon Magnus & Gyosy.* For Simon Magnus see Acts viii. By Gyosy is to be understood Gehazi (2 Kings v. 20-27).

480/17973. *travases.* I have been unable to find the word in this form. It probably stands either for (1) *travesse* = a pass: “The fabricke was a mountaine with two descents and severed with two travesses” (Masque of the Inner Temple and Gray's Inn, 1612); or for (2) *travers* = a barrier, a sliding door or movable screen. “A travers slide away.” Masque at Ashley Castle, Marston.

481/17987. *They feed themselves with hboundary.* We may compare with this passage Milton's indictment of the clergy in Lycidas, in which he brings against them the very same accusations as were made by Lydgate in this poem. Cf. also Piers Plowman, ProL 83-99, where Langland gives an account of the clergy who forgot that they had received their tonsure:

> in tokne
> And signe pat bei sholden shryuen here paroschienes,
> Prechen and prey for hem and the pore fede,”

and went instead to London to seek for sinecure offices with rich emoluments attached to them.

483/18088. *And whan that I am an drapere.* In Piers Plowman, V. 209, Avarice resorts to the drapers to learn how to cheat:

> Thanne drowe I me amonges draperes my donet to lerne
> To drawe pe lyser alonge pe lenger it semed;
> Amonge pe riche rayes I rendred a lessoun,
> To broche hem with a paknede and plaide hem topydres,
> And put hem in a presse and pynded hem jerinne,
> Tyl ten grade or twelne hadde tolled out pretene.”

481/18103. *I walke abouten with pardons.* Cf. with this passage Chaucer's Prologue, l. 692 f., and the Prologue to the Pardoner's Tale, l. 335 f., as annotated in Morris and Skeat's editions.

In the second French version there is an interesting addition to this list of wonders in the shape of an account of the practice of baptizing dead children:

> Ancuemois faiz baptisez
> Danccuns petitz enfans mors nez,
> Dessus lantier ie les faiz mectre
> Qui ressemblle tout massis estre,
> Mais il est tout creux par dedens ;
Et par certains soubzterremens
Des charbons ardans ie soubzmentz
Et laultier eschanfer ie faiz,
qui a lenfant donne chaleur.
Et puis ie monstre que vigueur
Il ya et dy quil est vivant
Ia soit ce quil soit tout puant
Et tel puant ic le baptise.
Et par ainsi a moi iatise
Or et argent a ma prebende.
Qui chose est horribel et horrendes
De baptizer une charoigne." (Ver. fol. lxxi.)

484/18130. fret-ful = freightfull, fully loaded. fret = the fraught or freight of a ship. (Cotgrave.)

489/18308. Of colore adust. Adust comes from Lat. adustus, pp. of adurere, to burn, scorcht. The term was much used in medicine and was applied to a supposed state of the body which included dryness, heat, thirst, and a burnt colour of the blood. See exs. in N. E. D.

492/18414. In colys to roste Seynt Laurence. The story of St. Laurence is told at length in Mrs. Jameson’s Sacred and Legendary Art. The episode referred to in the text is as follows. When Sixthus II. was condemned to death he commanded his deacon Laurence to distribute the church treasures to the poor, in order that they might not fall into the hands of the tyrannical prefect of Rome. This Laurence did, and when the prefect demanded the treasure, he gathered together all the sick and poor of the city, and presenting them to the prefect, said: “Behold, here are the treasures of Christ’s Church.” In revenge for this the prefect caused Laurence to be stretched on a gridiron above a furnace.

492/18427-8: At merels d: the botevaunt
At hasard d: at the devaunt.

For merels and hasard see note to 306/11181, etc. I have not, so far, been able to identify botevaunt and devaunt. The passage in Verard runs as follows:

“Et que ien pers souuant ma cote
A mains ieuex qui font denyez
Aux mereles, quartes et dez
Et que ien vois a val la rue
Conne ung oblayer toute nue.”

Dr. Skeat points out that O.F. devaunt means “in front of, ahead of,” and suggests that devaunt is a game, gained by him who is devaunt, or “in front of the rest.” From the context and the French original we may assume that it was a game of cards or dice.

Dr. Skeat thinks also that botevaunt looks like bot-devaunt, compounded of bot, a butt, a thing to aim at, and devaunt, in front of. If this is so, it may have been one of the many varieties of the game of skittles.

The “early mention of cards, sixty years before the date of their introduction into France, (was) supposed to be an interpolation of Pierre Virgin, in retouching the poem of De Guileville; but... they are mentioned in the Stadtbuch of Augsburg, in 1275... The invention, therefore, cannot be ascribed to the French in 1300, as Mezéraí asserts.” (Pilg. of Mon, 1859, p. 34.)

494/18488. firench nor Latyn he spak noon. This is probably an allusion to the fact that the knowledge of magical arts came from the East, and their principal exponents were found among the Arabians.
496/18586. I make a circle large and round. For an account of the process of incantation and invocation of spirits see Secreis of Old Philisoffres, note to p. 16, l. 495. The pentangle mentioned in this description, within which it was necessary to stand, was a pentagon inside a circle, and not the "endless knot" or five-pointed star of Sir Gawayne and the Greene Knight.

500/18735. As whylom was Kyng Salamoun, etc. Solomon was said to be the king of the jinns and fairies, and to be able to command them to do anything he chose. Amongst other works he employed the genius in building the Temple. According to the rabbis he had a signet-ring which revealed to him all he wished to know, and gave him power over the inhabitants of the unseen world.

Virgil. Tales of his magical powers grew up during the Middle Ages (not from any contemporary records), and were very widely dispersed. Amongst other stories there is one that, finding the devil in a bottle, he undertook to release him after learning all his arts, and that he first employed his magical power in the creation of a perfect woman. Some critics consider these tales to be of popular and Neapolitan, others of literary origin.

For Albalart we should read Abelard, the name being printed Abeleard in Verard's edition. But for this, I should have taken the reference to be to Albertus Magnus, since the rationalistic views of Abelard seem very far opposed to any spiritualistic and magical practices. His unorthodoxy and scepticism, however, being misunderstood, probably gave rise to tales of his propensity for necromancy.

Cyprian was a magician of Antioch, a learned man, deeply versed in astrology and necromancy, and of great power to raise demons. To this man there resorted a certain youth, who desired to win the love of a Christian girl called Justina, who, however, had devoted herself to chastity and the service of God. Cyprian undertook to help the youth, but on seeing Justina he fell so deeply in love with her that he determined to win her for himself, and employed all his arts to that end. Justina, however, resisted him, and by her purity and steadfastness so worked upon the mind of Cyprian (who found that not even his familiar demon had power over her) that he himself became a Christian, and finally suffered martyrdom with her in the Diocletian persecution.

(See Butler's Lives of the Saints, and Mrs. Jameson's Sacred and Legendary Art.) In the Secreis of Old Philisoffres, 1187–90, Lydgate again refers to Cyprian.

502/18792. Duke of Fryse. This story is told of the Frankish missionary, St. Wulfran, and a certain King Radbod. Radbod, having been deeply touched by Wulfran's teaching, consented to become a Christian. At the last moment, however, just as he was about to receive the sacrament of baptism, he inquired of Wulfran what had been the fate, after death, of all his ancestors who had died in a state of heathenism. Wulfran promptly replied that they were undoubtedly damned, whereupon Radbod, declaring that if that were so he would be damned with them, refused to be baptized, and relapsed into heathenism.

(See Lives and Legends of English Bishops, Kings, etc., Mrs. Arthur Bell.)

503/18835. And is in heuene stellifiryd. This is a common expression. Cf. Temple of Glas, 6/135–6:

"She was magnified
With Jubiter to bein lstellified."
Notes. Pages 506–527, lines 18972–19755. 689

Cf. also Chaucer’s *Hous of Fame*, 1001–8:

“How goddes gone stellifye
Brid, fish, beste, or him or here
As the Raven, or either Bere...
How alle these arn set in hevene.”

506/18972. *The greete concylye at Nycene*. The great Council of Nicea was summoned by the Emperor Constantine, A.D. 325, in order to settle the questions raised by the Arian heresy. St. Augustine was one of the greatest opponents of heresy, and was especially engaged in the refutation of the errors of the Pelagians and the Donatists.

511/19163. *Ortigometra*. This is supposed to be the landrail or corn-crake, which belongs to a group of birds fitted for progress on either land or in water, and with wings not very well adapted to long flights.

515/19288. *And to an heremyte in desert*. I have been unable to identify this tale. Stories of the wiles of the devil were, however, very common, and Dom John Chapman, O.S.B., has called my attention to one in Cassian, Coll. ii. 7: “De monacho qui, deceptus a diabolo, voluit filium suum immolare.” In this story, the devil appears to the monk as an angel of light, and leads him to believe that it would be pleasing to God if he were to sacrifice his son to Him.

517/19386. *harow*. *Crier haro ou harol sur* = to cry out upon, or to make a hue and cry after. According to the ancient opinion this cry was used in Normandy by those who were wronged, as if to implore the aid of Duke Rol, but modern etymologists throw doubt upon this derivation. Diez suggests O.H.G. *hara* = here.

“Chameur de hara = a claim of those who are in possession of land which others seek to put them from.”

In Gilbert Parker’s *The Battle of the Strong*, the scene of which is laid in Jersey, the heroine says before the magistrates: “Haro! Haro! Monsieur le Prince, on me fait tort!” No prince was present, but this was the formula.

517/19386. *Ryght as dyelé Julyan*. The emperor Julian was brought up as a Christian, but afterwards became a pagan. There is a legend that he made a compact with Mercury to sell his soul to paganism in return for the promise of the Imperial crown. He devoted much of his energy to an attempt to discredice the Christian prophecies and to restore paganism. He wrote a book against the truth of Christianity, and is said to have indulged in divinations and secret arts, whence he came to be regarded as a powerful necromancer, who had sold himself to the devil.

527/19755. *My mayster Chaucer*. Ten Brink considers that Chaucer's translation of De Guileville’s *ABC* belonged to about the same period as his version of the legend of St. Cecilia. He points out that Chaucer's *ABC* is rather an imitation than a translation of De Guileville's. “The stanza of the original, which consisted of twelve short lines of very involved rhyme, was changed by Chaucer into the more dignified and serious form of a stanza of eight decasyllabic lines. The imitation is also rather free in things of greater importance; the French stanza most frequently sketches out the thought in a general way, while the corresponding English stanza gives it more exhaustively, or enlarges upon it; in other cases when the parallel stanzas have the same contents, there are often deviations in the arrangement of the thoughts.”

Two stanzas of De Guileville’s Poem are given for purposes of comparison.
A toy du monde le refui
Bien voy que par toy confortés
Vierge glorieuse, m'en fui
Sera mes cuers desconfortés.
Tout confus, ne puis miex faire,
Quer tu es de salu porte,
A toy me tien, a toy m'apay
Si je suis mal tresportez
Relieve moy, abatu say:
Par vii larrons, pechiés mortez
Vainc me m'a mon aversaire.
Et erre par voie torte,
Puis qu'en toy ont tous repaira
Esperance me confortez
Bien me doy vers toys retraire
Qui à toy hui me raporte
Avant que jaie plus d'annay
A ce que soie deportez
N'est pas lute necessaire
Ma povre arme je t'aporte;
A moy, se tu debonayre,
Sauve la : ne vant que morte
Ne me sequeurs comme a autrui.
En li sont tous biens avortez.

533/19953. And eek that Longius his herte pighte. Longius, usually called Longinus, was the Roman soldier who pierced the heart of our Saviour. He is said to have been afterwards converted to Christianity, and to have suffered martyrdom. The spear with which he delivered the blow is said in the Romance of King Arthur to have fallen into the possession of Joseph of Arimathea, who brought it to England. There is also a tradition that it is preserved among the treasures of St. Peter's at Rome.


535/20040. The noble wyse Tholomee. In this passage Claudius Ptolemaeus, the chief exponent of the system of astronomy which was called after him, and which continued in universal acceptance until the sixteenth century, is confused with one of the kings of Egypt of the same name. Claudius Ptolemy was himself a native of Egypt, and flourished in Alexandria about the middle of the second century A.D. His Centiloque, mentioned in l. 20615, is a work called Centiloquium, from the fact of its containing a hundred aphorisms on astrological subjects.

538/20152. And as the doctor seynt Austyn. In Verard's edition, the sidenote to this passage gives the reference Lib. V. De Civitate, cap. vi. This chapter, however, which is upon the difference in the sexes of twins, and the resulting differences in their future lives, is really an argument against the influence of the stars. St. Augustine says plainly:

"The mind of man is not subject unto any of these phases of the stars; those artists, now desiring to bind our acts unto this that we see them free from, do shew us plainly that the effects of the stars have not power so much as upon our bodies . . ."

"What tender affection can there be than to say that that figure of Heaven which was one in the conception of them both had not power to keep the sister from differing in sex from her brother, with whom she had one constellation, and yet that the figure of heaven which ruled at their nativity had power to make her differ so far from him in her virgin's sanctimony."

It is rather difficult to see how De Guileville could have so far misunderstood St. Augustine's meaning, if Verard's sidenote really gives the proper reference.

539/20182. The Stocynés. De Civitate, Lib. V. cap. viii. "Of their opinion that give not the name of Fate the position of the stars, but unto the dependance of causes upon the will of God " seems to be the ground of these lines, and of the assertion concerning the opinion of Homer on this point.

"Homer's verses, translated into Latin by Tully, are as these are: Tales sunt hominum mentes qualis pater ipse
Jupiter auctifferas lustravit lumine terras."
We would not bring poetic sentences for confirmation of this question, but because that Tully saith, that the Stoics, standing for the power of Fate, use to quote this place of Homer, we now allledge them, not as his opinion, but as theirs, who by these verses of Fate shewed in their disputations what they thought of Fate, because they call upon Jove, whom they held to be that great God, upon whose directions these causes did depend."

539/20185. Mathesis. This is the Greek μαθήματα, meaning "learning." The word was very commonly employed in the Middle Ages, and eventually came to be personified.

545/20416. Thys tookyns nor thys bonys grene. Cf. the proverb, "Good wine needs no bush." The custom of indicating a public-house by a bush or bough, hung outside, was Roman, and there was a Latin proverb: "Vino vendibili hedera non opus est." In France a peasant who wishes to sell his vineyard places a green bush over his door.

549/20595. For whan cryst, in swych A cas. See St. John ix. 1-3.

549/20608. And davyd seyth. See Psalm xix. 1, 2.

550/20615. And in hyx Centyyle. See note to 535/20040.

552/20698. Pyromancy, etc. See the explanations of these modes of divination in the notes to p. 16 of the Secrees of Old Philisoffres. See also The Assembly of Gods, notes to p. 26/867-870.

552/20714. The mighty man Neptanabus. The name should be Nectarabus. He was the reputed father of Alexander the Great.

According to the legend, Nectarabus, a king of Egypt, foresaw, through his magic, that he should be overcome by his enemies, and this befalling, he fled to Macedon. There seeing the queen Olimpias, wife of Philip, he fell in love with her, and by means of a dream, induced by magic, brought her to believe that she was destined to be the paramour of a god. Having deceived her thus, he was able, through his magic arts, to take advantage of her delusion, and the outcome of this union was a son, who afterwards became Alexander the Great. The story is told at length in Gower's Confessio Amantis, Bk. VI.

555/20800. Cyrres. For Cyrres we should read Syrtes, meaning quicksands, or sandbanks. The name is specially applied to two sandbanks on the north coast of Africa.

561/21060. Bythalassus. Can this be a miswriting (both in the French and English versions) for Di-thalassos? The latter word means either (1) divided into two seas, or (2) between two seas, where two seas meet, as off a headland; used for the meeting of currents in the Syrtes.

The second sense agrees well with the context.

566/21222. That is hys herene & nothyny elys. See note to p. 416/15459.

567/21268. Yt fyld thus of Ypocras. This story of Philemon (or Polemon) and Hippocrates is also given, with extra details, in the Secrees of Old Philisoffres (ll. 2479-2520). As the editor of that text points out in the notes, the story is really told of Zopyrus and Socrates. "Polemon was the only writer on physiognomy known to the Arabs, and Socrates is not very different in its Arabic form from Hippocrates, who was far better known."

570/21359. I chace at hem that ther in Rove. "To row" here means "to swim." We may compare Beowulf, l. 512:

"pà git on sund réon,
Pær git eâgor-stream earmun ñæhton."

"Then you swam in the sea
Where you covered the ocean-stream with your arms."

573/21508. paurenys = palms of the hands. "But it is such safe travelling in Spain that one may carry gold in the pawn of his hand."—Howell's Letters (Nares).

576/21583. In thykke dyrkë fryr (nat bryht). We may compare with this line Cynewulf's idea of the appearance of the flames of hell.

"sôonne call préo on efen nimeô
Won fyres wælin wide tosonne
Se swearta lig."—Christ, Pt. III. ll. 963–5.

"When the pallid surge of fire, the swarthy flame
Shall seize all those three things, at once, alike,
And far and wide."—Gollancz's trans.

585/21932. Wrappyd. This seems to stand for rapit, ravished or carried away. Cf. Fèrrex and Porrex:

"His noble limmes in such proportion cast
As would have wrapt a sillie woman's thought."

It cannot be taken in its ordinary sense, since the next line contradicts it. Possibly, however, it might be metathesis of warpyd, cast.

590/22093. The Cystexes. The order of the Cistertians was founded towards the end of the eleventh century by Robert, Abbot of Moleme, in Burgundy. He endeavoured to restore the exact observance of the rule of St. Benedict in his monastery, but failing, retired with twenty monks to Cîteaux, near Châlons, where he founded the first monastery of the Cistercian order.

The order of Cluny was the first branch of the Benedictine order. It was founded in 910, by Abbot Bernet at Cluny, on the Garonne. The Cluniac monasteries were remarkable for the severity of their discipline.

The Carthusians were founded in 1080 by a certain Bruno, professor of Philosophy at Paris. The first monastery was built at Chartreux near Grenoble. Strict seclusion and almost perpetual silence were distinguishing points in the discipline of the order.

Fratres Minores was the name applied in humility by St. Francis of Assisi to the order of monks instituted by him, better known as the Franciscans.

Preaching Friars was another name for the Dominicans, who had received special authority from the pope to preach. At first the work of preaching was not permitted to friars.

597/22356. Towched. Can this stand for to-sched, meaning "divided, separated," from M.E. to-scheden? Stowe has couched, which makes good sense.


613/23030. The space of xxxix yere. This is one of the indications from which we are enabled to gain some knowledge concerning the life of De Guileville. The following account, of the entrance of Envy into the monastery, is probably the reflection of some actual experience of the writer's.

617/23107. frolage. Neither Godefroy nor Littré give this word. It seems however to be connected with frôler, the ordinary sense of which is to touch lightly. Littré says, "(Berry.) frôler, battre, étriller; frôler, même sens; genev. frôler, norm. frieler. D'après Diez, frôler est pour
Notes. Pages 620–660, lines 23249–24653. 693

froisser, dim. de frotter. On pourrait croire aussi qu'il est pour frosser, de froisser."

620/23249. Terra sibi fruges. Ovid. Ibis, 107–8:

"Terra tibi fruges, annuis tibi denegat undas
Denegat adflatus ventus et aura suos," etc.

Verard quotes sixteen lines.

633/23618. The Prophete Ezechiel. Ezekiel xvi. 49: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

635/23701. took of Egypt the Tresour. See Gen. xi. 2 and xii. 35.

637/23773. In Egypt whilom. See Gen. xli.


655/24443. mylk is nothyng elles. See Arist. Hist. Animalium, B. vii. iii. 2.

658/24620. As Barlam telleth of a kynq. This story is also found in the Talmud, where we are told that a certain rich man released a slave and sent him forth with a ship of merchandise to seek his fortune. The slave was wrecked upon an island and lost all he had, but the people of the island received him with acclamations and made him their king.

The slave, amazed and dazzled, could not understand the reason of his good fortune, but on inquiring of those around him he was told that the island was inhabited by spirits who had prayed to God that He would send them yearly a man to rule over them. This prayer had been granted, but each king was permitted to reign for one year only, and at the end of that time was stripped of all and conveyed to a desolate uninhabited island. Former kings had been content to enjoy their year of power without considering the future, but he, if he were wise, would send workmen to the island, to till the ground and erect houses, in order that when the time came for his removal thither he might find a fertile and inhabited place ready to receive him.

The slave, wiser than his predecessors, followed this advice, and upon the expiration of his year of power, entered upon a new kingdom, in which he might henceforth dwell in security and enjoyment.

The story was known to De Guileville in the romance of Barlam and Josaphat, which was one of the richest storehouses of legend of the Middle Ages. It is told in a Greek book, long ascribed to John of Damascus, M. H. Zotenberg, however, holds the opinion, in which Gaston Paris concurs, that it was composed a hundred years earlier, in the first half of the seventh century, by a monk of the convent of St. Saba. The story of Barlam and Josaphat is supposed to be a Christianized version of the life of Buddha. Barlaam was a Christian hermit, who, in the third or fourth century, converted an Indian prince called Josaphat, and as a means to his end made use of a large number of ancient folk-tales and fables, which he interpreted spiritually.

The romance was translated into nearly every European language during the Middle Ages. For a full account of it see Poèmes et légendes du Moyen Age by Gaston Paris, and Barlaam and Josaphat, English Lives of the Buddha, by Joseph Jacobs.

665/24653. As schylom dede seynit Lowys. The prayers and fastings, the alms, and compassion of St. Lewis, "his mercy meynyt with ryghtwesnesse" may be illustrated by many incidents and habits of his life. Amongst the religious or charitable monuments erected by him were the
abbey of Royaumont, on the building of which he sometimes worked with his own hands, several hospitals, the two monasteries of Franciscans and Dominicans in Paris, and many churches and chapels.

He was accustomed to indulge in many of the practices of asceticism, such as the wearing of hair-cloth, the use of the discipline, and strict control of his appetites; but he never allowed these practices to become obtrusive or to interfere with the proper execution of his royal duties.

Towards the poor he displayed always great compassion, "often serving them at table, washing their feet, and visiting them in the hospitals" (Butler's Lives of the Saints). "He protected the poor from the oppressions of the great, and would not suffer his own brothers to pass the limits of law and equity." He led two crusades, both of which, however, proved disastrous to his armies, and died himself in 1270, of the pestilence which attacked his second expedition at Tunis.
GLOSSARY.

a, adj. all, 179/6838.
a, prep. on; a syde, on her side, 89/3350.
a. vb. have, 7/253.
abaisshed,abaysshed, pp. abashed, 61/2296, 76/2858, 173/6593, 284/10355.
abye, ade. at bay, 618/23143.
abrayde, vb. (1) speak, 20/739, 134/1025; pret. spoke, 23/878, 161/6143.
(2) cry out, 208/7415; pret. cried out, 228/8223, 242/8759.
(3) upbraid, 89/3365.
abusyon, n. deception, 102/3852.
abyggeii, vb. pay for, 492/18440.
abyt, abide, vb. abides, endures, 2/43, 171/6532, 626/23358.
accorde, vb. agree, 20/7424, 213/7602, 240/8663; PP-agreed, 217/7786.
acroche, vb. lay hold of, 414/15392, 481/17976.
adawed, pp. awakened, 7/226.
adewhen, vb. bedew, 237/8551.
aduersyte, n. adversity, 12.3/4832.
aduerte, aduerten, vb. consider, 96/3603, 107/4033, 142/5437.
adust, adj. burning, 489/18308.
See Note.
aermaiicy, n. aeroraancy, divination by means of the winds, 552/20708.
affere, afferre, adv. afar, 211/7534, 246/8912.
afforce, vb. strengthen, 212/7566; pres. afforceth, 278/10125.
affray, n. (1) fear, 46/1712, 111/4202. (2) attack, 204/7269.
affte that, conj. according as, 159/6072.
affye, vb. confide, 391/14470, 558/20015.
aforen, aform, ade. before, 69/2582, 74/2759, etc.
afowndryd, pp. foundered, 374/13826.
after, after, prep. according to, 74/2780, 118/4477, 236/8505, etc.
agaen, n. magpie or jay, 389/14415.
agyeyn, prep. against, 88/5325, 94/3527, 127/4837.
aggreggyng, n. increasing, 112/4240.
agilt, pp. offended, deceived, A BC, 532/19912.
age, agon, pp. gone, 224/8047, 136/5184, etc.
agrysed, pp. horrified, 11/411.
aionrte, vb. imp. cite, summon, A BC, 533/19948.
agregges, 1. acknowledge, 119/4516; to ben a-knowe, to acknowledge, 130/4955.
albe, conj. albeit, 22/826; al be yt so, although, 145/5556.
albeston, n. asbestos, 238/8602. See Note.
aldav, adv. always, 82/3074, 92/3449.
alder, of all, A BC, 530/19874; alder-fyrst, first of all, 71/2657; alder-hyest, highest of all, 129/4922; alderlast, last of all, 228/8114.
alengthe, adw. along, at full length, 140/5346.
algate, conj. since, 327/12018.
algytys, adv. always, 155/5893, 204/7288.
allegement, n. remission, relief, 108/4995, 121/4002, 596/22334.
allegge, vb. alleviate, 71/2663; allegeth, 611/22877.
almes, n. alms, 119/4524.
alowe, adv. low, below, 192/7130.
also, conj. as, 168/6415.
amat, amant, adj. dismayed, amazed, 31/1297, 647/24159.
amende, vb. give satisfaction, 224/8561.
amendment, n. reparation, 147/5617.
amendyng, n. amendment, 46/1718.
amenuse, vb. diminish, 635/23686; _pr. part._ amenusyng, 633/23613.
ammonycyon, n. admonition, 71/2645.
among, _ade._ at times, 306/11181.
ampte, n. ant, 277/10101, 280/10188.
amuelle, n. hand-maiden, _A B C_, 531/19899.
and, _conj._ if, 72/2671, 117/1464, etc.; and if, except, 133/5072.
aneth, _ade._ hardly, 179/6842. _See_ unneth.
annoyn, n. annoyance, 229/8231.
annon, _ade._ immediately; _annon_ ryght, immediately, 106/3992.
answeryng, _pr. part._ corresponding, 159/6070.
anulle, _vb._ destroy, do away with, 32/1220.
apallen, _vb._ enfeebled, 94/3528.
apaereeved, _pp._ perceived, 138/5269.
apayld, _appayyd._ pleased, satisfied, 76/2840, 80/3003, 155/5896, etc.
apayre, _apeyred._ spoil, become less, 21/786, 340/12496; _pp._ apered, 127/4849.
apechyd, _pp._ impeached, 160/6114.
aperty, _ade._ openly, 536/20072.
aparryllede, _pp._ apparelled, 232/8360.
apartene, _vb._ belong, 274/9970.
apelle, _vb._ challenge, 300/13290.
apryved, _adj._ approved, 146/5603.
aproleum, _n._ armhole, armpit, 315/11561.
armure, _n._ armour, 202/7229, 212/7598, 230/8269, etc.
armyver, _n._ armourer, 211/7547.
arretten, _vb._ account, ascribe, 449/16731.
arrew, _interj._ 347/12767.
arsimetryk, _n._ arithmetical, 314/11490.
arme, _n._ arrow, 212/7573, 214/7653.
arwh, _adj._ cowardly, 490/18364.
as, _conj._ than, 78/2914, etc.; as if, 636/23743.
ascrie, _vb._ call upon, 360/13291; _pp._ askreyd, challenged, accused, 360/13263.
asкаувне, _ade._ aside, 166/6333.
assautys, _n._ assaults, 204/7281, 211/7543.
assy, _n._ trial, 239/8642, 427/15871.
assaye, _vb._ undertake, try, 62/2323, 71/2637, 167/6351.
assent, _n._ opinion, accord, 134/5101.
aseth, _n._ satisfaction (_Pr._ aszez), 120/4555.
assoyl, _vb._ solve, explain, 157/5997; _imper._ 267/9722.
assenylyle, _vb._ _pr._ say, absolve, 69/2586.
assurance, _n._ pledge, 52/1044.
assure, _vb._ rely, 2/29.
avsterve, _vb._ escape, 352/12964.
avsonyld, _pp._ astonished, 242/8736.
at, _prep._ in or to, 314/11496; _at_ two, in two, 67/2504.
avtame, _vb._ broach, enter upon, 480/17945, 645/24081.
av-thynke, _vb._ displease, 94/3532.
avavle, _vb._ drop down, 380/14245; _pp._ cast down, 274/9984, 278/10130.
avumace, _vb._ advance, 82/3078, 128/4872.
avuant, _n._ boast, 318/11661.
avuantage, _n._ advantage, 130/5001, 149/5681, etc.
avante, _vb._ boast, 55/2046.
avavyl, _n._ advantage, 96/3631.
avayleth, _vb._ _pres._ avails, 222/7988.
avavyting, _pr._ _p._ awaiting, 126/4808.
avventure, _n._ chance, 160/6110, 217/7796.
aventyng, _n._ vent, 387/14332.
avaunt(e)rye, _n._ adultery, 364/13433.
avowe, _vb._ acknowledge, permit, 591/22143.
avys, _n._ (1) consideration, 72/2709, 97/3663. (2) judgment, 100/3768, 239/8644. (3) opinion, 158/5852. (4) understanding, 158/6038, 167/6365.
avys, _vb._ advise, 148/5634; _pp._ informed, 146/5575.
avys, _adj._ discreet, well-informed, 150/5727.
avysely, _ade._ advisedly, 99/3750.
avysement, _n._ discretion, consideration, 65/2447, 158/6035.
avysony, _n._ vision, 16/586, 17/635, 333/12243.
avayt, _ade._ in wait, watching, 10/371.
awhapyd, _pp._ astonished, 172/6542, 647/24150.
awhter, _n._ altar, 86/3230a.
awmaylle, _n._ enamel, 19/690.
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breste, vb. burst, 428/15930.
brestyng, n. bursting, 387/14331.
bresures, n. bruises, 619/23210.
broche, vb. hasten, spur, 353/13007.
broche, n. spear, spine of hedgehog, 419/15582.
bronyms, n. brooms, 92/3475.
brond, n. sword, 227/8155; pl. bron dys, 227/8180.
bronston, n. sulphur, 422/15676.
brood, adj. broad, 127/4845.
brooke, adj. broken, 460/17160.
brose, vb. bruise, 107/4066.
brotyl, adj. brittle, 278/10118, 279/10146.
brotylnes, n. brittleuess, 279/10157.
brustlys, n. bristles, 368/13594.
brybours, n. beggars, 478/17885.
bryl, n. bird, 88/3313, 260/9431.
brygant, n. robber, brigand, 3/70; pl. brigantys, 204/7274.
brygge, n. bridge, 409/15185.
buron, n. pilgrim's staff, 172/6575.
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but, conj. except, 77/2893, 108/4096, etc.; but yiff, except, 155/5901.
by and by, adv. one by one, bit by bit, 4/146, 93/3495, 122/4653.
bysde, vb. pray, beseech, 555/20811.
byggere, n. buyer, 476/17787.
bygyng, vb. buying, 482/18020.
bysine, n. besom, broom, 106/4014, 122/4632.
byst, vb. pr. ind. 2. biddest, 255/9225; pr. 3. byt, commands, bids, 168/6410, 358/12041.
byster, vb. pr. pl. are, 130/4943.
caas, n. case, 86/3222, 175/6677; par caas, (1) suppose, by chance, 151/5763. (2) forexample, perhaps, 160/6108.
caffe, n. chaff (of corn), 34/1278.
calle, n. cail, web, net, 514/19269; pl. callys, 596/22339.
callyn, vb. call, 461/17202.
callyn, n. pebble, 418/15552, 425/15815.
carence, n. lack, 30/1144.
est sform, vb. foresee, 214/7640.
caste, vb. purpose, 301/11014; castestow, dost thou purpose, 308/11283.
cast hyr, vb. pret. set herself, purposed, 40/1500, 143/5447.
catel, n. property, 250/9034.
celerys, n. cellars, 206/7330.
cely, adj. innocent, 288/10510, 439/16357.
cene, n. (Holy) Supper, 121/4616.
centyloge, n. 550/20616. See Note.
cerce, vb. search, 117/4444; pr. p. cerchyn, 18/663; pp. cerchyd, 111/4199.
certys, adv. certainly, 88/3302, 153/5346.
challenge, vb. claim, 441/16433.
chamberer, chamberer, n. servant, 88/3748, 100/3765, 104/3922.
char, n. chariot, 627/23401.
charge, n. (1) charge, task, 85/3106, 143/5470. (2) load, 208/7430.
charge, vb. charge, burden, 74/2781, 275/10002, 67/2519.
chasteleyne, n. chatelaine, 608/22785.
chaumbe, n. chamber, room, 106/3992, 203/7251.
chaumpartye, chaumpartye, n. resistance, competition, contest, 161/6148, 228/8193, 647/24174. See Note.
chaunceler, n. chancellor 120/4580.
chauntephire, n. song and weeping, 2/30. See Note.
chauntpartye, n. 262/9508. See chaumpanyte.
cheff, this the, above all, 133/5061.
chek maat, pp. check-mate, 172/6541, 234/8440.
checker, n. chess-board, 463/17271.
cher, chere, n. cheer, countenance, appearance, manner, 1/23, 89/3331, 143/5443.
cherte, cheerte, n. love, dearness, charity, 123/4702, 601/2350.
cherysshlynge, adj. nourishing, 121/4619.
ches, n. jess, 372/13739.
chese, chesyn, vb. choose, 65/2431, 167/6346.
cheventayne, n. chieftain, 381/14074.
chevysanuce, n. bargain, profit, 487/18234.
chose, n. chosen flock, elect, 12/126.
clainb, vb. pret. climbed, 69/2566.
claire, n. a wine, 348/12830. See Note.
cleped, pp. called, 161/6126.
cler, adv. clearly, 87/3289.
clereb, adj. bright, 175/6685.
clergie, n. clerkship, learning, 287/10464.
clobyed, adj. clubbed, 283/10337.
cloos, pp. (1) closed, 169/6447.
(2) enclosed, 163/6212, 222/7985.
cloos, n. closh, a game, 306/11181.
See Note.
closour, closure, n. enclosure, 9/337, 56/2117.
cloyster, n. cloisteral monk, 594/22248.
clyket, n. catch, latch, 352/12967.
courte, coharte, vb. coerce, worry; 48/1782, 657/24545.
coffyn, n. box, 287/10454, 593/22223.
cokyl, n. shell, 237/8547.
collusions, n. prevarications, 180/6882.
colverhows, n. dove-cot, 443/16509.
coly, colys, colyls, n. broth, 413/15352, 415/15437.
colyt, n. acolyte (Palsgrave: 'Collet, the seconde order, acolite'), 58/2182a.
comensal, n. habitual guest, table companion, 601/22529.
comnytted, pp. sent out, 85/3205.
compacc, n. stratagem, 405/15043.
compasse, vb. measure, encompass, 157/5976, 183/7000.
complyn, n. compline, the last service of the day in monasteries, 661/24711.
conmyne, adj. common, general or universal, 63/2365, 171/6527.
conwyne, vb. commune, 171/6528.
conserne, vb. regard, 248/8983.
conseyue, vb. understand, 170/6460.
conditue, vb. guide, 46/1732.
condyngnedly, adv. worthily, 130/4937.
couge, n. leave, permission, 163/6197, 245/8850, 297/10848.
conium, pp. conjoined, 149/5682.
contrynsoun, n. conjuration, 498/18662.
consayyl, consayynl, n. counsel, 96/3602, 217/7763.
constarame, n. constancy, firmness, 206/7345, 223/8004.
cre ancestral, 181/6900, 6911, 6924, 259/9407.
credence, n. belief, 140/5336.
crepawd, n. toad, 421/15652.
creep, n. cripple, 461/17211.
criaunce, n. belief, 530/19851.
crochet, n. crook, 482/18015. See kroket.
crokke, n. pitcher, 390/14460.
crook, n. crook, 180/6852.
croppe, n. top of a tree, 322/11813, 521/19525.
crowde, n. fiddle, 380/14265.
curat, n. care-taker, guardian, 85/3185.
cure, n. care, solicitude, 56/2118; care, 85/3100; set no cure, care not, 124/4718; dye his besy cure, did his best, 162/6155.
cure, vb. cover, 59/2224; pp. cured, 60/22621.
curteisye, n. courtesy, 152/5803.
curteys, adj. courteous, 87/3268.
curteysly, adv. courteously, 106/3997, 4017.
curyouste, n. fastidiousness, nicety, 350/12884.
cusyuer, n. cook, 416/15443.
cyromancye, n. chiromancy or divination by the hand, 564/21157.
cyvyle, adj. civil law, 428/15916.
dallyawne, dalyaunce, n. converse, sport, 14/520, 215/7709.
dampnable, adj. to be condemned, 3/88.
damyselle, n. maiden, 241/8718.
daren, vb. lurk, 408/15160.
dareyne, vb. (to) settle by battle, 150/5720.
damner, n. power, 255/9232.
dawntongue, n. tunling, 330/12136.
demonstrate, adj. usually gentle, courteous, gracious, 107/4044.
deceyuable, adj. deceitful, 235/8490.
decceyuaunce, n. deceit, 236/8498.
declyn, n. declination, 92/3447.
declyne, vb. turn aside, deviate, 131/4980, 232/8347.
dede, adj. dead, 92/3468.
dediciest, vb. pret. didst dedicate, 47/note.
dee, dere, vb. injure, 65/2433, 123/4668; subj. 184/7016.
dees, n. dice, 306/11193.
differre, vb. put away, 657/24558.
disclaundre, n. disgrace, 233/10704.
diseresse, vb. diminish, 633/23610.
distrouble, vb. disturb, trouble, 204/7270; pp. dystroubled, 526/10725.
distruyen, vb. destroy, 663/24374; pp. distrayed, 639/23858.
do, n. doo, 225/8100.
do, don, done, vb. do, cause, make, 124/4716, 92/3460, 129/4909, 138/5264; pres. doth, 168/6499, be to do, ought to be done, 146/5574. have a-do, 210/7516, 218/7811. they do no for, they pay no attention, 171/6524. I dyde upon, I put on, 208/7410; imp. pl. doth, 241/8705; dyst, dist, pret. didst, 111/4209, 112/4231. dystow, didst thou, 112/4211.
dongel, n. dung-hill, 267/9714, 276/10050.
donne, adj. dun, 101/3830.
doole, n. grief, 620/23223.
doom, n. judgment, 168/6416, 172/6555; pl. dooms, 170/6497.
dor, doore, vb. dare, 262/9528, 277/10090, 608/22589.
dortour, dortoure, n. dormitory, 592/22191, 605/22658.
dotous, adj. doubtful, 166/6307, 370/13662.
doublynesse, n. duplicity, 57/2137.
donte, vb. fear, 68/2558; pret. douteede, feared, expected, 145/5532; thou douteest, thou didst wonder, 165/6278.
dowle, downe, n. dove, 378/13964, 579/21724.
drad, pp. dreaded, feared, 68/2549; pret. 179/6838.
dranhtl, n. behaviour, treatment of others, 46/1720.
drawlyng, n. slavering, 349/12853.
dred, drede, n. doubt, 79/2972, 142/5443.
dredful, dredefful, adj. stern, causing dread to others, 44/1667, 490/18354.
dresse, vb. cause, prepare, direct, 103/3889, 442/16462; wield, 114/4332; arrange, place, set, 129/4910, 183/6994, 203/7236.
dreynt, pp. drenched, drowned, 292/10678; ydreynt, 349/12843.
duete, n. duty, 81/3045, 181/6920.
dure, vb. endure, 233/8410.
duresse, n. severity, 220/7889, 470/17557.
dwelle, vb. hesitate, delay, 88/3327; wait, 106/4005; consider, 158/6033; abide, 180/6859.
dyde upon, vb. pret. sq. put on, 208/7410.
dyfface, vb. deface, injure, 31/1184; pret. dyffaced, 32/1205.
dyffante, n. fault, 69/2590; pl. dyffauts, 145/5549.
dyffence, n. prohibition, 295/10775.
dyffendyd, pp. forbidden, 295/10774, 297/10854.
dygne, digne, adj. worthy, 107/4049, 244/8801.
dylhte, vb. pret. prepared, 413/15360.
dymes, n. tithes, 49/1818, 642/23967.
dyrk, dyrke, adj. dark, 99/3742, 101/3830.
dyrked, pp. darkened, become dark, 139/5186.
dyrknesse, n. darkness, 136/5186, 168/6390, 192/7106, 7118.
dysavayl, n. disadvantage, 299/10919.
dysclaundred, pp. disgraced, 290/10595.
dysesse, n. disease, discomfort, 62/2326, 163/6194.
dysfourme, vb. deform, 166/6342.
dysguesly, adv. hideously, strangely, 465/17342.
dysguysse, adj. strange, monstrous, 463/17282.
dysioynt, n. perplexity, dilemma, 232/8357, 8379, 367/13527.
dysobiesaunce, n. disobedience, 30/1125.
dysparples, vb. scatter, 386/14298.
dyspence, n. outlay, expense, 308/11259.
dyspleasaunce, n. discomfort, displeasure, 229/8231, 232/8378.
dysport, n. pleasure, joy, 103/3897.
dyspoysllen, vb. strip, 14/499.
dyspurveyed, pp. unprovided, derived of, 55/2049. dispurveyed, 659/24619.
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dyssenareth, vb. pres. departs, 1/16.
dystresse, vb. distress, 472/17655.
dystreyne, vb. strain, afflict, 427/15898.
dystreyne, pp. stretched, 326/11957.
dysusance, n. disuse, want of custom, 223/8262.
dyswarre, adv. unaware, 450/16765.
dynertyle, n. by-path, wayside shelter (N. E. D.), 439/16351.
echo, each one, 82/3085, 84/3159, 85/3183, etc.
efi, adv. again, 86/3221.
egal, adj. just, 67/2491; equal, 147/5612, 219/7842.
egge, n. edge, 64/2410, 71/2664; pl. eggys, 66/2475.
ek, eke, conj. also, 70/2612, 75/2807; etc.; ek also, also, 75/2933.
Elenchus, Elenchis, logical refutation (see Note), 45/1671, 1683, 318/11648; gen. Elenchorum, 45/1670.
elaat, ellat, adj. presumptuous, elated, 55/2058, 68/2530, 299/10915.
chn, n. helmet, 213/7608.
ethe, n. health, well-being, 46/1718, 121/4601.
enembraded, pp. embroidered, 250/9038.
emerawd, n. emerald, 239/8616.
emerlyonn, n. merlin hawk, 372/13737.
empechenements, n. hindrances, 22/820, 204/7276.
emplastres, n. plasters, 648/24211.
empyrye, n. enterprise, 586/21965.
enbrace, vb. clasp, encompass, 208/7414, 235/8475; pp. enbracyd, 208/7431.
enchace, n. drive away, 112/4232.
encombre, vb. obstruct, 502/18809.
encombrous, adj. troublesome, hindering, 309/11302, 320/11755.
encomerous, adj. cumbersome, 489/18319.
encress, n. increase, 115/4381.
endlesse, adv. endlessly, without end, 132/5018.
endyte, vb. point out, 80/2980.
egluhyd, pp. ensnared, 564/21142.
egwyn, n. skill, wit, 91/3553, 140/5327, 409/15211.
enherour, n. inheritor, 47/1771.
enlwynye, vb. give light, 192/7107.
enoynted, pp. anointed, 36/1349.
enqueryn, vb. inquire, 65/2470.
enpyre, vb. put forth, 92/3459.
ensure, vb. pres. assure, 88/3189, 104/3937.
entame, vb. injure, cut open, A B C, 530/18669.
entaylle, n. fashion, 558/20937.
entencion, n. purpose, understanding, 53/1893, 172/6576.
entend, vb. pres. look steadfastly, 98/3683.
entende, vb. to be intent, 68/2532, 277/10103.
entendement, n. discretion, understanding, 64/2413, 138/3525.
entent, entente, n. intention, understanding, mind, 69/2564, 86/3225, 108/4092, 121/4601, etc. If I made to your entent, if I pretended, 146/5562.
enter, entere, adj. entire, 74/2762, 117/4465, etc.
enterly, adv. entirely, 87/3273.
entre, n. entry, 214/7668.
envye, n. inclination, 354/13050.
envyronn, adv. round about, 176/6700, 6703.
er, n. ear, 88/3316; erty, pl. 164/6247.
erdys, n. herdsmen, 240/8684.
eryon, n. hearing, 166/6304, 172/6548.
esches, n. chess-men, 463/17274.
especyal, adj. private, particular, 104/3932; in especyal, adv. secretly, 145/5526, 150/5738.
esperance, n. hope, 191/7071.
espye, vb. perceive, 142/5429.
estatys, n. classes of people, 1/26.
etyk, n. ethics, 354/13054.
etyn, vb. eat, 87/3283; pp. etyn, 162/6170.
euerych, adj. every, 84/3161; each one, 136/5177.
euerychon, n. every one, 63/2367, 116/4421.
euerydel, adv. altogether, every part, 73/2740, 75/2796, etc.
evene erty, adv. in similar manner, 336/12320.
evene upryht, adv. straight, 175/6692.
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eurous, adj. happy (heureux), 107/4052, 539/20177.
ex, n. axe, 102/3857.
examaupere, examplyare, n. example, 128/4901, 179/6881.
except, pp. reserved, 67/2495.
exacted, pp. impelled, 8/296.
expleyten, vb. execute, perform, 611/22889.
expleyted, pp. assisted, 333/12223.
exponé, vb. expound, 107/4040.
exposicioun, exposition, n. explanation, 114/4310, 4328.
extre, n. axletree, 333/12233.
ey, n. egg, 143/5467, 380/14032.
eyne, n. eyes, 78/2897.
eyred, pp. laid (of an egg), 380/14027, 14033.
eyesl, n. vinegar, 403/14937.
falaas, n. deception, fallacy, 45/1070, 151/5753.
falleth, vb. pres. sg. happens, 241/8710; pl. falle, 214/7639.
falshe, pp. deceived, 157/5999.
fardere, n. painting one's face (fig. dissimulation), 363/13372.
fason, flasoun, n. fashion, 102/3866, 184/7022, 208/7423.
faussemblant, fassemblerant, adj. false-seeming, 358/13202, 394/14596.
faute, faunte, n. fault, 128/4876, 208/7433; pl. fawtys, 288/10496.
fawchon, n. falchion, 418/15551.
fayl, faylle, ffaylle, n. doubt, 106/4015, 211/7521, 212/7576.
fyayn, ade. gladly, 164/6234.
fyayre, n. enchantment, 255/9260.
faytours, n. beguining impostors, 485/18135.
fel, felle, adj. cruel, fierce, 68/2547, 97/3640, 127/4842.
vel, vb. feel, 168/6046.
fele, adj. many, 107/4045.
fellon, n. whitlow, ulcer or boil, 489/18305; pl. felounns, 237/8565.
felly, ade. fiercely, 298/10889, 347/12766.
fellyn, vb. subj. should fall, 63/2360.
seal, felthe, n. filthy, dirty, 26/973, 110/4173; pl. felthes, 107/4065.
felyn, vb. feel, 126/4810.
fendys, n. fleuds, 126/4790.
fere, adj. far, 260/9464.
ferne fader, n. first father, 451/16825.
fermerrye, n. infirmary, 592/22194.
fette, vb. fetch, 63/2354, 125/4749; pret. 173/6582.
feyne, vb. feign, deceive, 120/4553.
feynte, adj. feigned, pretended, 45/1695.
feynte, vb. pretend, 384/14189.
feyntysse, n. faintness, 233/8414.
fbaat, adj. fat, 208/7429.
faccione, n. fashion, 175/6667.
fasslede, vb. pret. was without, lacked, 17/635; pr. p. faylyng, 20/743.
fardel, n. burden, 74/2768; pl. fardellys, 74/2755.
farn, vb. pres. pl. act, work, 322/11804.
farsyd, adj. stuffed, 413/15363.
ffayrenesse, n. gentleness, 46/1712.
ffenestral, n. window, 266/6658; pl. ffenestrallys, 329/12087.
ffers, n. queen (at chess), 463/17278.
ffethris, n. feathers, 207/7321.
ffetysly, adv. neatly, daintily, 183/6996, 307/11250.
ffleyen, vb. put to flight, 376/13891.
fflewnatyk, adj. phlegmatic, 421/15634.
ffloutys, n. flutes, 387/14304.
ffloitsyse, adj. foolish, 169/6422; fooltyss, 214/7661.
ffond, vb. pret. found, 217/7796.
ffond, vb. pret. established, 381/14081, 14083.
ffonde, vb. try, 281/10239.
ffoorbysshour, n. furbisher, 313/11448.
fforewryes, n. coverings, 313/11470.
fforeyn, adj. alien, 28/1033; outer, 321/11768, 322/11817. See Note. fforrisseyd, pp. tossed up and down, 447/16670.
fforwelkyd, pp. withered, 457/17061.
ffoul-hardy, adj. foolhardy, 65/2419.
ffovlys, n. fowls, birds, 93/3513.
ffreelte, n. frailty, 217/7777, 232/8365.
ffrette, vb. interlace, fret, 507/19066; pp. fret, decorated, 250/9038; strengthened, 588/22042.
ffryst, first, 267/9719.
ffwet, n. track, scent (Fr. feute), 349/12863.
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flynance, n. trust, 281/10260.
flyche, vb. fix, stick, 46/1733.
flagelle, n. scourge, 632/23596.
flaw, pp. flayed, 11/379.
flawme, n. flame, 72/2720.
flawny, adj. flaming, 238/8586.
flen, vb. flay, 58/2163, 2174.
flen, vb. fly, 93/3513, 275/10004; pr. p. flyeing, 274/9982.
flour, n. flower, 92/3455, 95/3585; flour delys, lily, 148/5654.
flourettys, n. small flowers, 148/5653.
flytte, vb. remove, 81/3030, 308/11202.
foisoun, n. abundance, 114/4346; foyson, 69/2594, 109/2126.
folwe, folwen, vb. follow, 155/5908, 227/8168; pret. folwede, 82/3067.
folyly, adv. foolishly, 80/2983, 104/3959.
fon, ffon, n. foes, 224/8054, 240/8049.
fooly, n. foolishness, 214/7649.
for, fior, against, 10/355, 224/8065; because, 114/4343; of, 211/7553; from, 451/16824.
forbarre, vb. deprive, shunt out, 95/3559; pres. forbarreth, 63/2358.
forber, vb. forbear, 98/3676; pret. forbar, 12/419.
forboor, pp. forborne, suffered, 95/3563.
forboore, pp. forbidden, stopped, 12/430.
force, n. (give no force, care not,) 503/18863.
forelouynd, pp. clouded over, 136/5186.
forfete, n. offence, 254/9207.
forgetyn, pp. forgotten, 70/2602.
Forncere, n. Creator, 83/3099.
forour, n. fur, 394/14590.
forth, adv. henceforward, 54/2028.
forthre, forthren, vb. further, help, 23/854, 177/6740.
forthryng, fortherynge, n. furthering, help, 23/847, 147/5632.
forthly, adv. therefore, 85/3180, 236/8494; nat forthy, nevertheless, 265/9629.
fortunyld, pp. favoured, given good luck to, 4/126.

foryete, pp. forgotten, 62/2335.
foryetelnessse, foryetylnesse, n. forgetfulness, 6/207, 114/4340.
fosse caine, n. hollow, 463/17266.
foster, n. forester, 226/8143.
founde, vb. endeavour, 204/7284.
fowre, adj. four, 138/5251.
franchise, fraunchyse, fraunchyse, n. right, privilege, 89/3340, 90/3372, 104/3929.
franuchysen, vb. enfranchise, 128/4873.
fre, adj. noble, 87/3268, 174/6623, 234/8449.
fresh, adj. brave, 236/8510.
fret-full, freight full, 484/18130.
See Note.
pret, vb. devour, irritate, 94/3533; pres. sg. fireteth, 322/11806; pres. pl. frete, 323/11838; pr. p. fretyng, devouring, 113/4276.
fretynge, adj. biting, irritating, 11/387.
fretynge, n. biting, 92/3471.
freytour, n. refectory, 592/22192; fireyterward, 603/22612.
frolage, n. 617/23107. See Note.
ful, vb. accomplish, 51/1924.
fulfylyth, vb. pres. fills, 206/7329.
fulfomesse, n. fullness, satisfaction, 136/5173.
fulmos, adj. puffed up, 179/6848.
fygnure, n. symbol, 48/1787.
fyl, fylle, vb. pret. fell, 75/2813, 216/7738; pret. subj. sg. 283/10316.
fyll, vb. pret. befell, happened, 69/2562, 76/2830.
fyne, fynne, vb. end, conclusion, 81/3017, 92/3448, 295/10795.
fyne, fynne, vb. end, conclude, cease, 102/3839, 220/7913.
fythes, n. filths, 117/4464. See felth.
gadryng, n. gathering, 110/4167.
gambesonn, gambesoun, n. doublet:
A quilted coat worn under armour, 205/7294, 7302.
game, n. plan, 130/5296.
gan, aux. vb. did, 76/2828, 122/4642, etc.
garnement, n. garment, 205/7311, 211/7545.
garnerys, n. garners, 206/7329.
gaste, vb. terrify, 376/13999.
geaunt, n. giant, 231/5320, 234/8439, 235/8463.
gedere, vb. gather, 634/23663.
generacyon, n. generation, 101/3828; pl. generacionis, 101/3818.
gent(e)rye, n. gentility, 151/5768.
gentlylesse, n. kindly thought, 151/5773.
Geoumancye, n. divination by lines or figures, 553/20736.
gest, vb. pres. gettest, 161/6118, 309/11322.
gene, vb. give, 127/4841; gaff, pret. 68/2552, etc.
jeue, conj. if, 496/18567, etc.; unless, 587/21991.
gilt, pp. shined against, 655/24469.
glayve, n. sword, 65/2449, 66/2461.
glede, n. fiery coal, 80/2991, 80/3352, 416/15464.
glood, vb. pret. gledged, 398/14772.
glose, vb. pres. interpreted, 536/20086.
glose, n. pretence, 80/2991, 355/13083.
glosyng, n. deceit, 263/9538.
glotys, vb. gloves, 216/7755, 217/7765.
gnew, vb. pret. gnewed, 399/14806.
gon, vb. go, 121/4594, 132/5047, 141/5370; subj. thou go, 212/7593; ben ago, he gone, 164/6234; they ha be gone, they have gone, 121/4606.
gonne, vb. pret. pl. See ganne.
gonne, n. gun, 214/7676; pl. gonnys, 224/8665.
goodly, adv. kindly, 35/1302.
goolet, n. gullet, 349/12864, 350/12899.
gorge, n. throat, 347/12768.
gorger, n. gorget, throat armour, 213/7608, 228/8208; gorgetys, pl. 204/7261.
gospeler, n. evangelist, 296/10823.
gotows, adj. gouty, 374/13822.
gownde, n. purulent matter, 239/8624.
gouvernance, government, n. government, governance, rule, 82/3077, 84/3170, 156/5939.
gouvernance, n. demeanour, behaviour, 90/3370, 107/4031, 232/8345.
gouernaylle, n. rudder, 374/13795.
grayouse, adj. gracious, beautiful, 107/4053.
grameryens, n. grammarians, 68/2462.
grane, pp. engraved, 174/6627, 182/6946.
grange, n. granary, 142/5410.
grant, n. grant, gift, 4/110.
gre by gre, step by step, 16/577.
gre, gre, n. favour, goodwill; take at gree, receive with goodwill, 607/22742, 614/23012.
greevyes, n. greaves, leg-armor, 225/8085.
griff, n. grief, 229/8230.
gris, vb. imp. grieve, 229/8225.
gres, n. grease, lih off gres, very fat, 571/21427.
gretter, adj. greater, 147/5600.
grevaunce, n. grievance, injury, 145/5554.
greyn, n. grain, corn, 34/1281, 205/7326.
groos, n. in groos, as a whole, 111/4191.
groypyd, pp. handled, felt, 272/9878.
groundyd, pp. based, grounded, 23/857.
groven, vb. grow, 94/3516.
groyne, vb. gurnt, 287/10473; pp. groynyng, 468/17476.
grucehe, gruchen, vb. grudge, complain, 79/2969, 162/6159; grucehe, pres. sq. 1. 94/3541; gruche, pres. sq. 3.; gruche, subj. pres. 54/2027, 130/4962; gruched, pret. 98/3660, 207/7382; gruchet, imp. 102/3849; gruchyng, pr. p. 124/4719, 214/7662.
grynt, vb. pres. sq. grinds, 375/13835.
grypping, pr. p. grasping, gripping, 16/593.
guerdon, n. guerdon, reward, 175/6679, 210/7398.
guye, vb. guide, 305/11170, 316/11584.
gyse, n. manner, 94/3519, 249/9014.
gyderesse, n. guide, 192/7117.
gyn, n. snare, contrivance, 480/17971.
gynne, vb. begin, 96/3622.
gynning, n. origin, 78/2945, 131/4986.
gyterne, n. guitar, 317/11617.

ha, vb. to have, 132/5014; pres. 2. hastow, hast thou, 156/5934; subj. pres. ha, 220/7878.
haberium, n. habergeon, armour for breast, 210/7519, 228/8206; pl. haberionuns, 203/7259.
hable, adj. fit, able, 14/497, 133/5070, 222/7967.
habondance, n. abundance, 128/4876, 144/5507.
hal, n.awl, 390/14459; pl. hallys, 418/15547.
hals, n. neck, 537/20118.
halt, halte, n. lame person, 629/23481, 632/23589.
halt, vb. holds, 1/18, 81/3049; pres. 2. 153/5831, 158/6037; pp. holde, held, counted, 226/8128.
hahndel, n. half, 519/19474, 534/19996.
halwyd, adj. hallowed, 445/16570.
hamryd, pp. hammered, 207/7385.
hardyly, adj. bold, 84/3137.
hardyly, pp. hardened, 206/7345.
hardyly, adv. boldly, 82/3088.
hardynesse, n. boldness, 96/3628, 152/5797.
harneys, n. armour, 203/7255, 213/7611.
harow! interj. 517/19368. See Note. haryng, n. herrings, 394/14613.
hasteler, n. one who roasts meat, 414/15380.
haterel, n. neck, 241/8754.
bault, adj. high, 402/14898.
haunte, vb. practise, 220/7898, 471/17592; hawntyd, pp. frequented, 320/11735.
hayr, n. heir, 26/898.
hayr, heyr, n. air, 175/6676, 92/3443.
heet, vb. pret. he ate, 70/2597. See hetyn.
heg, hegge, heggg, hegh, n. hedge, 307/11233, 319/11686, 11688, 346/12731.
helm, n. helmet, 213/7625.

hem, pron. them, 124/4704, 126/4793.
hente, vb. pret. seized, 394/14614.
hepy, n. heaps, 115/4348.
her, n. hair, 138/5281.
her, prep. here, 160/6086.
her, pron. their, 178/6808, 179/6850, etc.
herbergage, n. lodging, 221/7934, 592/22164.
herberwe, vb. harbour, shelter, 123/4682, 592/22198.
hereyne, n. spider, 235/8488; hyrayne, 238/8470.
herkynd, pp. listened to, 161/6142.
herlyy, pp. listened to, 161/6142.
hertly peyne, n. pain of his heart, 109/4115.
HERY, vb. to hear, 106/4004.
hest, n. promise, 241/8705.
het, n. heat, 384/14214.
Hete, n. 147/5598.
hetyn, vb. to eat, 121/4599; pp. hetyn, 70/2607; het, 135/5168; pret. heet, he eat, 70/2597.
hevone, hevone, hevewe, n. heaven, 260/9429, 550/20613, 20626.
hevese, n. caves, 449/16755.
hitte, vb. pass. are called, 74/2777; hyght, is called, 598/22408.
hol, hool, adj. whole, 99/3747, 177/6736.
holde, adj. old, 362/13363.
holde, pp. held, counted, 226/8128. See halt.
hol, hooly, adj. wholly, entirely, 87/3272, 175/6684, etc.
hoole, n. whole, 147/5612.
hoole, n. hole, 117/4445.
hooley, adj. holy, 118/4485, 179/6836.
hoore, adj. hoary, 368/13594.
Hope, adj. open, 127/4841.
horlege, n. clock, 182/6933.
hostage, n. entertainment, 611/22907.
howe, vb. pret. ought, 444/16545, 605/22670; pres. sg. 2. howest, oughtest, 181/6920.
huchche, n. hutch, chest, 173/6581, 184/7019.
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huisscher, n. usher, 75/2809; pl. huisserys, 58/2186.

hunte, n. hunter, 226/8143; pl. hunty, 389/14412; hontys, 388/14368.

hunteresse, n. huntress, 226/8130, 230/8281.

hurtle, vb. push, clash, 44/1641, 398/14748; pr. p. hurling, 47/1777.

huske, husk, n. chaff, 34/1263, 1286.

huskyd, pp. husked, enclosed in a husk, 34/1263.

huisserys. See huisscher.

hy, adj. high, 85/3192.

hydous, adj. hideous, 242/8741.

hye, vb. hasten, 518/19433.

hyhte, vb. pt. promised, 62/2309.

hyr, pron. dat. to her, 241/8720.

hyrayne, n. See hereyne.

hyryne, vb. hear, 355/13085.

iakkys, n. jackets, 204/7262.

iape, n. jest, 226/8111, 305/11126.

iabayssed, pp. abashed, 23/863.

importable, inportable, adj. un-bearable, 354/13054, 442/16487, 477/17839.

in, prep. on, 281/8303.


influence, vb. influence, 554/20772.

inly, adv. internally, 36/1360.

inobedyent, adj. disobedient, 220/7899.

Ioconde, adj. joyful, merry, 190/7038.

Iogology, n. jugglery, 317/11624.

Iourne, Iournee, n. journey, 177/6744, 229/8233; task, day’s work, 5/4820536.

Iony pe, joyfully (lit. merry foot), 305/11141. See Note.

Iowel, n. jewel, 128/4834, 164/6238, etc.; pl. Towellys, 176/6725.

iourous, adj. angry, wrathful, 89/3348, 97/3637, 383/14155.

Iuge, n. judge, 171/6533, 172/6550.

Iugement, n. judgment, 176/6492.

Iupartye, n. jeopardy, 179/6843, 342/12602.

Iuredecieyon, n. jurisdiction, 79/2937.

iustesyeed, pp. judged, punished, 43/1631.

kaehcle, vb. catch, 225/8107.

kan, vb. pret. came, 138/5278.

kampyung crook, 306/11184. See Note.

kan, vb. pres. know, knows, 65/2442, 88/3303, 184/7031.

kanoun, n. canon or ecclesiastical law, 428/15916.

karecte, n. sign, token, 499/18704; pl. karectys, n. signs, characters, 127/4845, 496/18587.

kareyn, n. carcass, corpse, 252/9118, 412/15301.

karyyn, n. 317/11624. See Note.

kauth, vb. subj. should catch, 377/13926.


kene, adj. severe, 212/7581; sharp, 226/8137.

kenetys, n. hounds (O.Fr. chenet), 421/15655.

kek, kepe, n. heed, care, 71/2763, 78/2912, 109/4135, 232/8369.

kerue, vb. carve, 64/2410, 80/2979; pres. pl. kerue, 66/2476.

keyles, n. skittles, 306/11198. See Note.

knet, vb. pret. pl. knotted, 80/2907; pp. knet, knotted, bound, knitted, joined, 159/6042, 183/7002, 175/6672; pp. yknet, knit together, 158/6020.

knowlychynge, n. knowledge, 125/4766, 138/5259, 171/6540.

knyhtly, adv. in a knightly manner, 4/129.

komerous, adj. cumbersome, 208/7412.

konne, vb. know, 121/4605; pres. sg. 2. canst, 141/5399; pres. pl. 214/7675. See kan.

konnyng, n. knowledge, skill, cunning, 72/2702, 143/5461, 158/6015.

konnyngherys, n. rabbit warrens, 472/17628.

koude, kowde, vb. could, sg. 136/5188, 172/6546; pl. 135/5147, 165/6286; knew, understood, 150/5711, 287/10463.

kouthe, adj. known, 330/12109.

kroket, n. hook, crook, 461/17205. See crochet.

kusshe wys, n. armour for the legs, 225/8085.


kyndely, adj. natural, 547/20511.

kythe, vb. make known, 48/1798, 287/10471.

lace, n. cord, 8/269. See las.

ladde, vb. pret. led, sg. 164/6236; pl. 140/5350. See lat.

lade, pp. laden, 20/729.

lak, n. need, fault, 79/2964, 647/24145; gift, offering(?), 389/14393; reproach, 395/14633.

lappe, n. border, hem, 493/18468. large; At large, free, 332/12200.

large, adv. liberally, 105/3084.

largesse, large, adj. liberality, bounty, 119/4523, 121/4614, 136/5174.

las, n. lace, line, pl. laas, 510/19100, 514/19278.

lasse, adj. less, smaller, 106/4019, 176/6718, etc.

last, pp. lasted; ta last, to have lasted, 28/1050.

lasvyngyre, n. flattery, 477/17830. See losengerye.

lat, vb. pres. leads, 177/6762. See ladde.

lande, n. praise, 291/10621, 292/10647.

launche, vb. lane, 490/18357.

lauzer, n. laurel, 210/7485, 7495, 229/7896.

lavendere, n. laundress, 110/4151.

lavylhede, n. lowliness, humility, 222/7995.

lawhe, lawhen, vb. laugh, 282/10301, 363/13616; imper. 209/7471; pret. lowh, 467/17426.

lawynge, adj. laughing, 520/10484.

leche, n. doctor, 71/2665, 233/8398; pl. lechys, 71/2666.

lede, vb. take, carry, 115/4374, 231/8304.

leeff, leff, willing, dear, 90/3369, 258/09371; for leff or loth, 52/1942.

leff, vb. imp. lift, 130/5318, 164/6241; pres. sg. 1. leffe, 22/802.

lefful, adj. lawful, 451/16804.

leggest, vb. pres. 2. allegest, 631/23559.

lek, n. leek, 111/4198.

lemerys, n. limehounds, hounds led in a leash, 572/21444.

linger, adj. comp. longer, 88/3327, 202/7222, etc.

lent, adj. slow, 655/24446.

lenton, n. Spring, Lent, 615/23055.

lere, vb. tell, 20/753; speak, tell, 100/7040; learn, 75/2792, 81/3019, 94/3538, 111/4191, etc.; imp. lere, 209/7473.

les, n. leash of hounds (three dogs in one leash was the usual number), 571/21424.

lese, vb. to lose, 131/5011, 236/8499; pres. sg. leseth, 104/3928, 241/8717; pp. lorn, 273/9936.

lestene, vb. to listen, hear, 216/7746, 414/15379.

lesyng, vb. losing, 105/3968.

lesyng, vb. lying, 256/9265.

leete, vb. cease, leave, relinquish, 278/10135, 299/10946.

lette, vb. delay, hinder, 166/6309, 203/7240, 230/8292; imp. let, delay, 223/3401; pres. sg. lettyth, 83/3115; pret. sg. 106/4027; pret. sq. 2. lettyst, dist delay or abstain, 112/4234; pp. let, 337/12402; pp. let, 286/9664; imp. letteth, 289/10544.

letter, after the, adv. literally, 4/145.

lettre, n. literature, learning, 184/7031, 560/21010.

lettyares, n. electuaries, 648/24290.

lettynges, n. hindrances, 335/12324.

lene, vb. believe, 181/6925.

lenere, adv. rather, 358/13176, 468/17466.

levene, n. lightning, 342/12569, 385/14229.

levyn, leve, vb. believe, 464/17337, 17339.

levys, n. leaves, 92/3478.

lewke, adj. tepid, 585/21907.

ley to here, vb. imp. pay attention, 137/5212.

leyd, pp. alleged, set, 154/5885.

leyyn, vb. lay, leyn or the bordys, lay the table for a meal, 59/2224; made it leyn vp, caused it to be laid up, 142/5410.

leysyr, n. leisure, 97/3656; by leysyr, at leisure, 93/3495, 136/5175.

longeth, vb. pres. sg. belongs, 168/
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6411, 171/6512; pres. pl. longen, 101/3907; pret. sg. longede, 166/ 6339; appertained, 172/6551; subj. pres. longe, 176/6498.

loadmanage, n. pilotage, 374/13801.
lore, n. teaching, 159/6049, 213/ 7613.
loone, n. loan, 475/17738.
loos, n. praise, 382/14114.
lorn, pp. lost, 193/7137, 273/9936.
losengars, n. flatterers, 485/18161.
losengerye, n. flattery, 599/22432.
loth, adj. unwilling, 52/1042, 90/ 3369; hateful, 164/6261, 656/ 24509.
loute, vb. bend down, 20/731.
lown, vb. pret. languished, 467/17426.
louden, pp. loved, 107/4042.
lust, n. pleasure, desire, 78/2917, 180/6870, 240/866, etc.
lust, vb. pret. pleased, desired, A B C, 533/19962.
lustyhede, n. delight, 218/7799.
lycence, n. leave, 43/1612.
lych, lyche, lyk, conj. 14/508, 26/ 901, 36/1350, 47/1759; pret. 2/ 61; conj. or pret. 2/47, 17/628, 73/2744, etc.
lydene, n. speech, language, 36/ 1340.
lye, n. solution, 583/21855.
lyflode, n. livelihood, 594/22239.
lyffree, n. livery, 98/3491.
lyft, pp. left, 89/3335.
lygge, vb. pres. sg. 1. lie, 118/4491; pres. sg. 3. lyth, 151/5766; pl. lyggen, 124/4707; pr. p. lyg- gynge, 204/7277, 218/7798.
lyk. See lych.
lykerousnesse, n. gluttony, 347/ 12796, 354/13039.
lyketh, vb. pres. sg. lyketh me, it please me, 103/3892; pret. sg. me lyked, it pleased me, 228/ 8200.
lym, vb. lie, 263/9542.
lyne, adj. linen, 87/1400.
lyne, n. line; lynne right, in a straight line, 62/2311.
lyppart, n. leopard, 383/14154.
lyst, vb. imp. desire, 68/2532, 72/ 2671; pres. pleases, 81/3019, 86/ 3217; pres. pl. please, desire, 82/ 3066; pres. subj. 72/2671, 241/ 8720.
lystres, n. lectors, lawyers, 59/2196.
lyte, n. ? , 346/12727.
lyte, little, 107/4043, 165/6273, 205/ 7300, etc.
lyth. See ligge.
lyvelode, n. livelihood, 479/17915.

Maas, n. mace, 211/7533.
magnifycence, n. power of doing great things, 143/5471.
make, vb. cause, 81/3024; pret. sg. made, caused, 105/3981.
makerel, n. procurers, 365/13478.
makyng, n. writing poetry, 5/149; composition, 5/165.
maister. See mayster.
malencolye, n. melancholy, 103/ 3906.
malencolyous, adj. melancholy, 97/ 3674.
mallade, adj. ill, 596/22336.
mahnesyn, n. mahrnsey wine, 250/ 9047, 348/12831.
malyis, n. malice, 99/3733, 180/6890.
manace, n. menace, 219/7860; pl. manacys, 2/ 65.
maner, n. kind of, 77/2881, 80/2988, etc.
manlys, n. gen. man's, 71/2667, 140/5363, etc.
manly, ade. boldly, 50/1885.
mansyon, n. dwelling, habitation, 47/1751, 55/2077, etc.
marderys, n. murderers, 204/7277.
margaryte, n. pearl, 178/6793, 237/ 8545.
marke, vb. pres. sign, 132/5028.
marke, vb. go, sail, 587/21993.
marmoset, n. an image, a grotesque figure, 559/20954. See Note.
martews, n. a game, 234/8433. See Note.
mawry, n. narrow, 649/24216.
maryne, vb. me arrive, 270/9602.
masaylle, vb. assail me, 167/6366.
masown, n. builder, 9/326.
masownry, n. building, 23/859.
massager, n. a messenger, 170/6462, 171/6526; pl. massagerys, 169/ 6452; messagerys, 171/6507.
massages, n. messages, 169/6458.
maund, n. 121/4613. See Note.
maundement, n. command, 289/10535.
mawgre, in spite of, 279/10177, 297/10847.
mawmet, n. Mahomet, idol, 461/17206.
mayster, maister, n. master, 108/4107, 150/5726, 162/6154, etc.
maystresse, n. mistress, 91/3437, 94/3786, 104/3926, 118/4475, etc.
maystry, maystrye, mystrye, n. mastery, 95/3580, 219/7852, 221/7921; pl. maystryes, 90/3380, 224/8426.
mede, n. reward, 150/5715, 217/7776, 7792.
mede, vb. mingle, 44/1643.
mede, n. meadow, 92/3457.
medyacion, n. 447/16668. See Note.
meke, vb. humble, 162/6171.
mekerye, mokerye, n. mockery, pretence, 49/1834, 146/5571.
melle, n. mill, 142/5422, 290/10600.
membrys, n. limbs, disciples, followers, 12/422, 427.
memoyre, n. memory, 283/10300.
mencyoun, n. memory, 238/8807.
mendicantys, n. mendicants, begging Friars, 15/541.
mene, n. medium, mediator, intermediary, 83/3120, 128/4867, 193/7145, 7148; pl. menys, means, 141/5391.
mene, adj. middle, 324/11876, 659/24631.
memstre, n. minster, cathedral, 146/5568.
menyng, n. intention, 513/19231.
mereereye, n. merchandise, 563/21124.
mereable, adj. merciful, 438/16302.
mereelys, merels, n. nine men's morrice, 306/11192, 492/18427.
See Note.
merour, merour, morour, myour, n. mirror, 157/5990, 176/6699, 6709, 191/7085, etc.
mervel, meryvelle, vb. wonder, marvel, 135/5162, 173/6586.
mervellous, merveyllous, adj. marvellous, 87/3259, 160/6112, 206/7361, etc.
meschance, n. mischance, misfortune, 127/4857; injury, 215/7077; pl. meschancys, 204/7276.
mescheff, n. mischief, misfortune, 126/7150, 206/7357, 229/8239; pl. meschevys, 214/7640.
meselry, n. leprosy, 65/7440.
mesour, n. measurement, 98/3698.
mesour, mesure, n. moderation, 43/1598, 215/7708; by measure, with deliberation, 97/3637.
messagerys. See massager.
mesurable, adj. moderate, 396/14663.
met, pp. measured, 98/3698.
mevyng, n. movement, 90/3387, 101/3795; pl. meuynges, 83/3102.
meyne, meynee, n. retinue, household, 78/2919, 211/7523, etc.
meynt, pp. mingled, 1/24, 2/48, 127/4828.
imisericorde, n. mercy, 529/19815.
io, aoe. more, 115/4354, 162/6190, 173/6597, etc.
moder, modre, n. mother, 103/3911, 123/4671; gen. modern, 237/8544.
mokadour, n. bib or handkerchief, 349/12853. See Note.
mokerye. See mokerye.
mollefye, vb. soften, 233/3399.
monstruous, monstruous, deformed, 165/6269, 242/8742.
moosy-heryd, adj. covered with hair like down, 371/13704.
mornall, n. a cancer, gangrene or sore, 485/18142.
morour. See morour.
mortal, adj. death-causing, deadly, 10/368, 11/407, 226/8130.
mortrews, n. stews or broth, 413/15352. See Note.
moste, adj. greatest, 249/8995.
mostest, vb. pres. sg. 2. must, 20/750. See mot.
mot, vb. pres. sg. 1. 112/4260; pres.
always, weakness, on great imper. | neuer a del, neure a del, neuer a dele, not at all, by no means, 62/2318, 63/2372, 70/2615, etc.; neevne, vb. name, 115/4361, 128/4887.

tendeth, vb. approach, 63/2359.
néwby, neibheour, neibheour, n. neighbour, 130/4972, 132/5014, 217/7859, etc.
néyhen, vb. approach, 133/5079, 142/5441.
nolde (ne wolde), vb. pret. would not, 529/19821.
none certeyn, n. uncertainty, 646/24103.
noose, n. nose, 31/1176, 1182. See nase.
noryce, norysshe, n. nurse, 123/4681, 250/9051.
not, vb. pres. sg. 1. know not (ne wot), 95/3566, 271/9850, etc.
nouche, n. an ounch, brooch, 19/688.
noulth, adv. not, 99/3728, 111/4188.
noumber, n. number, 105/3988, 217/7782.
noumbryd, pp. numbered, 115/4380.
nouther, prep. neither, 64/2417, 91/3414, etc.
nowpowere, n. weakness, 520/19501.
noyous, adj. hurtful, 214/7662, 250/9060.
nycycles, adv. foolishly, 97/3660.

o, card. num. one, 86/3243, 131/4979, 183/6971, etc. See on.
occupye, vb. use, 46/1722; hold, 65/2426.
occision, n. slaughter, 10/373, 400/14830.
odyble, adj. hateful, 110/4162, 135/5129, 253/9146.
off, prep. from, 269/9763.
on, prep. in, 111/4197, 202/7233, etc.
on, card. num. one, 92/3446, 115/4354, 120/4571, etc.; on by on, individually 56/2080; alway in on, always in one way, 112/4252.
onys, adv. once, 150/5710, 211/7544.
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oonyng, n. union, 175/6660.
opre, vb. open, 40/1515.
oppaysy, vb. opposition, 285/10397.
oppose, vb. imper. question, 403/14970.
opposy, n. opposite side, 51/1911.
or, conj. before, 65/2448, 202/7214, etc.
ordyne, vb. appoint, 241/8706.
ordure, n. dirt, filth (fig. sin), 25/919, 31/1180, 32/1242.
ornde, adj. horned, 88/3317.
ortigomeera, n. corn-crake, or land-rail, 511/19163.
orysouns, n. prayers, 325/11923.
osey, n. a wine, 348/12831. See Note.
ouer al whe, adv. everywhere, 93/3506.
ouht, n. ought, 97/3649.
oonc, adj. own, 222/7962.
othe, vb. pres. ought, 90/3378.
outhe, adv. whenever, 93/3506.
outward, adv. everywhere, 27/999.
overgon, vb. surpass, 155/5914.
overthwertyd, pp. crossed, 329/12078.
'owther, adv. wherever, 241/8723.
oynemente, n. anointing, ointment, 40/1513.
pamment, n. pavement, 9/339.
pase, vb. go, pass away, 1/20.
palle, vb. lose spirit, 540/20216.
palmer, n. pilgrim, 2/66.
pans, pans, n. pan, 473/17672, 482/18034.
Pantener, n. keeper of the pantry, 634/23679.
Pancer, n. snare, 371/13682; pl. panterys, 405/15035.
Papylliardie, n. religious hypocrisy, 377/13921.
parage, n. kindred, 388/14348.
paramentys, n. clothing, 92/3466, 175/6657.
paramour, paramoire, n. lover, 149/5698, 54/2025.
parcel, n. part, 240/8656.
parcel, adv. partly, 232/8346.
parde, interj. pardon, 165/6279.
parfyty, adj. perfect, 121/4601, 223/8012.
parlement, n. talk, conversation, debate, 40/1491, 105/3977.
parlom, n. plummets, 592/2166.
paramnable, adj. durable, 629/23467.
partable, adj. capable of sharing, 273/9928.
parte, vb. divide, share, 121/4706.
party, n. side, part, 68/2538, 91/3419, 155/5912, etc.
partyd, pp. divided, distributed, 11/382, 121/4611.
parthyng, n. distribution, 105/3990.
parysee, n. a coin (see note, p. 471), 473/17664.
pas, pans, n. pass, crossing, path, 25/931, 283/10331.
passage, n. (a game), 306/11194. See Note.
passage, n. entrance, 12/434; ford, 23/875; crossing, 41/1658.
pasen, passe, vb. pass over, cross, evade, 24/808, 264/10376.
passion, n. passion, suffering, 124/4731, 229/8247.
passygly, adv. surpassingly, 19/691.
pasteler, n. pastry-cook, 142/5442.
pasture, n. nourishment, food, 140/5356, 159/6076.
patentes, n. patents, open letters, 617/24142.
patroun, n. pattern, 128/4900.
pavys, n. shields, 204/7264.
pawnys, n. palms, 573/21508. See Note.
pay, n. pleasure, satisfaction, 62/2328, 143/5449, 256/9276.
payd, pp. pleased, satisfied, 26/967, 252/9127.
pelwe, n. pillow, 375/13853.
pecculys, n. small flags, 12/436.
pendan, n. hanging end of girdle, 183/7001.
pendant, n. slope, 378/13977.
penyble, adj. painful, 174/6634.
penlys, n. peoples, nations, 2/40, 121/621.
perch, n. pole, 203/7255.
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pose, vb. put a parallel case, 31/1175.
possede, vb. possess, 1/7, 79/2971.
potent, n. power, 253/9177.
potente, a. tipped staff, 161/17211.
pours, n. purse, 234/8445.
povre, adj. poor, 219/7846.
powert, a. poverty, 131/5004.
pows, n. pulse (O.Fr. pons), 272/9877.
powstee, pouste, n. ability, 78/2920, 430/15988, 498/18658.
poytevyn, n. a coin (value ½ farthing), 471/17614.
pactykes, n. practices, 259/9384.
preff, n. case, proof, 135/5157, 137/5215, 156/5932.
prelacye, n. spiritual government, 44/1661, 46/1728.
prent, n. print, 260/9411.
prentys, n. apprentice, pupil, 150/5728, 5737.
pres, n. crowd, 106/3997; putte in pres, trouble myself, 91/3433, 133/5055; 227/8166.
procelle, n. tempest, 456/16995.
processionerys, n. mistake for pocessionerys, 479/17914. See Note.
procuracioun, n. power of attorney, 658/24576.
procuratoure, n. deputy, 611/22890.
profyte, vb. provide, 62/2337, 63/2366.
promyssioun, n. promise, 637/23800.
prouyned, pp. pruned, 7/244.
prouynours, n. propagators, 8/277.
prowh, prow, n. advantage, 20/753, 213/7623, 367/13558.
prykke, n. spiked point, 42/1587, 43/1617.
prykyn, pr. p. tormenting, 206/7355.
pryme, n. the first quarter of the artificial day, 6 a.m. to 9, 111/4216, 59/2231.
pryme face, prime face, n. first sight, 209/7453, 279/10173.
pryme temps, n. Spring, 92/3455.
prys, n. praise, estimation, 84/3149, 107/4049; prize, 239/8638.
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pryve, vb. 32/1188. See preven.
pryvyte, n. mystery, secret, 165/6287; secrecy, 169/6456.
paisonance, n. power, 211/7537; 229/8619.
punycyoun, n. punishment, 175/6680.
purcase, vb. procure, 112/4231.
purpos, to purpos, for instance, 69/2561, 221/7955.
purpyont, n. a padded garment to wear under armour, 206/7232, 231/8340.
pnuaynace, n. providence, provision, 242/8749.
puryd, adj. purified, 142/5417.
pyk, n. pike-staff, 43/1599; point of staff, 46/1733.
pyled, adj. bald, 371/13703.
pyier, n. pillar, 124/4734.
pynsouns, n. pincers, 425/15827.
pystel, n. epistle, 177/6759.
quarel, n. bolt, 212/7573, 224/8065; 329/12070.
quarel, quarll, n. quarrel, 150/5720, 224/8061.
quek, n. quickboard, 306/11198.
See Note.
queme, vb. comfort, 250/9049.
quethe, vb. bequeath, 126/4794, 127/4829.
queynte, queynt, pp. quenched, 13/483, 238/8606.
queynte, adj. elegant, knowing, clever, neat, 308/11071, 309/11930; 319/11713.
queyntyse, n. wisdom, 293/10709.
quite, adv. quit, rid, 484/18109.
quod, vb. pret. said, 62/2325, 156/5895, etc.
quyk, n. living, 174/6651, 251/9097.
quyke, adj. living, 9/336.
quyt, adj. white, 63/2345.
quyte, vb. requite, 335/12315.
quynte, pp. requited, 500/18724.
racede oute, vb. pret. sg. rooted out, 359/13226.
radd, rad, pp. read, 127/4859, 132/5031.
rafft, n. beam, 545/20411.
raffte, vb. pret. deprived, 515/19316.
rat, pp. deprived, 229/8235.
rage, adj. angry, 73/2735, 439/16367.
rakel, adj. rash, hasty, 93/3496.
rape, n. haste, hurry, 373/13781, 410/15223.
rathe, adv. early, soon, lately, 25/946, 170/6473.
ratheost, adv. soonest, 1/18, 524/19659.
raulfte, vb. pret. reached, handed, fetched, 150/5734, 184/7019.
raumsoun, n. ransom, 127/4829, 207/7387.
ray, n. striped cloth, 314/11503; pl. rayes, 381/14082. Raye, from Lat. radius, Fr. raie, a stripe. The name was commonly applied to striped cloth. Lydgate in 'London Lyckpeny' speaks of "a long gown of raye." See Note.
rebateh, vb. pres. sg. beats down, 278/10120.
rebube, n. violin, 317/11620.
reachche, vb. care, 80/3000; pr. sg. recetchet, cares, 91/3728; pret. roulte, 370/13650.
reach, adj. rich, 19/687, 691.
reconforte, vb. comfort, 178/6778; pr. sg. reconforteth, comforts, 237/8561.
recon, n. recourse, 336/12364.
recura, n. recovery, 281/10255.
recura, vb. get, climb, 16/602, 279/10149.
recura, vb. cure, 68/2556, 124/4717; pp. recyryd, cured, 121/4597.
recura, recuryn, vb. recover, 279/10152, 336/12344.
red, n. advice, counsel, 103/3883, 118/4485.
red, rede, adj. reed, 534/19994, 542/20315.
rede, vb. advise, 191/7079, 210/7503.
refreyne, vb. bridle, restrain, 202/7208, 216/7736.
refise, vb. reject, 119/4534.
refit, n. refuge, 127/4841, 356/13137.
regencie, n. rule, government, 219/7851.
reke, vb. rake, 111/4194.
rekkeles, adj. heedless, 96/3614.
releff, n. residue, remainder, 105/3982, 121/4598, 133/5076.
religious, n. folk bound by vows, 15/539.
remene, renewe, remewen, vb. remove, 90/3376, 117/4446, 167/
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ness, rough handling, 5/169, 40/1521, 41/1525.
rychesse, n. riches, richness, 19/706, 131/5004.
ryff, adj. openly known, 375/13839, 300/14453.
rygour, n. severity, 43/1616, 1627.
rybtwysnesse, ryghtwysnesse, n. righteousness, 119/4542, 218/7836, 221/7918.
rympled, pp. wrinkled, 362/13336.
rypyng, n. ripening, 34/1269.
ryve, vb. burst, break, 137/5233.
ryvelys, n. wrinkles, 363/13376.
rrytys, n. rites, 86/3250.
sad, sadde, adj. grave, sober, discreet, 107/4043, 135/5153, 250/9066.
sadnesse, n. steadiness, 306/11177.
salue, n. ointment, 3/68, 68/2551.
salue, vb. salute, 145/5542, 316/11578; pret. sg. saueth, 316/11579.
sanz per, without equal, 381/14087.
sarmoun, n. sermon, 64/2388, 141/5385, etc.
sauft-conduite, n. safe-conduct, 4/112.
saufly, prep. except, 303/11095.
sane, vb. cure or anoint, salve, 216/7719; pret. sg. saueth, 237/8564.
savacioun, n. salvation, 103/3904, 215/7691, etc.
saw, n. (a prophet’s) saying, 42/1567.
sawdysours, sawdyours, n. soldiers, 430/15989, 479/17898.
sawle, sawlee, n. satisfaction (of appetite), fill, 70/2607; 154/5874, 162/6178.
sawtrye, n. psaltery, 612/22945.
sawtyes, n. salts, 420/15632.
sawyng, n. sowing, 206/7350.
saylling, n. assault, 648/24206.
scales, n. ladders, 15/566.
sche, pron. she, 169/6435.
schent. See shent.
schirowude, vb. shroud, 264/9588.
schulye, vb. subj. should, 490/18362.
scolys, n. schools, 118/4475. See skole.
scyence, n. knowledge, 72/2697.
sce, n. seat, 60/2250, 558/20919.
screte, adj. secret, 107/4056, 203/7251, etc.
secretly, adv. secretly, 152/5782, 163/6215.
scke, adj. sick, 124/4707.
selde, adv. seldom, 258/9347.
semblable, adj. similar, 82/3062, 102/3868, 266/9653.
semest, vb. pres. sg. thinkest, 153/5835; pret. sempite, seemed, 87/3267, 136/5187.
seyn, vb. see, 88/3306, 127/4824, 166/6318; pres. sg. seeest thou, 63/2350, 73/2739; pres. sg. 3. seest, 168/6467; pres. pl. sen, 67/2511; pres. subj. seye, 149/5704, 104/3924; pret. sangh, 640/23908; pp. seyn, 101/3899, etc.
sentence, n. in sentemente, in effect, 30/1132, 167/6357.
sentence, n. meaning, decision, opinion, 140/5335, 155/5894, 157/5968; in sentence, in effect, 47/1761, 83/3109, 146/5622.
seyys, n. synods, 181/6892.
sermon, n. discourse, 11/403.
seyn, vb. pret. pl. sat, 121/4612.
seuered, adj. private, separate, 63/2352.
seuer yd, pp. separated, distinguished, 54/2032.
sewen, vb. follow, 318/11661.
syne, seyn, vb. say, 72/2701, 85/3203, 158/6027; pres. sg. 1. seyn, 98/3700; pres. sg. 2. seyst, 157/5975; pr. p. seyng, 183/7008.
seyn, adj. singed, 371/13703.
seynys, n. saints, 175/6661, 179/6827.
seyng, seyng, n. seeing, 244/8808, 267/6697.
shallys, n. shells, conches, trumpets, 387/14305.
sharpe, n. edge (of sword), 71/2635, 72/2686.
shede, vb. pour, shed, 110/4177; pret. shadde, 140/5349; pp. shal, 84/3104.
sheldys, n. shields, 224/8038, 8049.
shene, adj. bright, fair, 101/3832, 237/8547, etc.
shent, pp. destroyed, 81/3036, 102/5841.

shepe, n. ship, 23/876.
serd, n. shard, 111/4199; pl. sherdys, 111/4197.
sern, vb. shear, 58/2167.
syper, sypyre, sypyrpe, skyppe, n. pilgrim's scrip, wallet or pouch, 17/612, 163/6220, 6225, 172/6575, 251/8319, etc.
sheete, shit, vb. shut, 73/2746, 82/3084, 479/19722; pp. shet, 146/5588, 152/5782.
syellowys, n. scar ecrow, 376/13889.
shop, vb. pret. prepared, 86/3237, 460/17175.
shour, n. shower, 92/3476, 214/7673.
shrewdnesse, n. wickedness, corruption, 240/8656.
shrewede, shrewde, adj. shrewish, malicious, cursed, 214/7674, 563/21126.
syperpe. See sherpe.
shust, vb. pres. 2. shouldest, 179/6824.
syperpe. See sherpe.
syyn, pr. p. complaining, 36/1341.
skalyld, adj. scalled, scabbed, 396/14676.
skape, vb. escape, 226/8112.
skarmussh, n. skirmish, 218/7832.
skanberk, skawberk, n. scabbard, 76/2845, 81/3025, 222/7972, etc.
skole, n. school, 77/2873. See seylys.
skouren, vb. seoure (Lat. excoriare), 106/4011.
skrype. See sherpe.
skrippen, vb. pres. pl. put on the pilgrim's scrip, 171/6515.
skryveyn, n. scrivener, scribe, 359/13226, 360/13278.
skyes, n. clouds, 302/11032.
skye, skyl, skylle, n. reason, 54/2022, 108/3975, 158/6023, 227/8175, etc.
skylful, adj. reasonable, 28/1030.
slayt, n. contrivance, 483/18078.
sleythe, n. sleight, deceit, 48/1815, 235/8473.
sloos, n. sloughs, bogs, 368/13597.
sliothre, n. sloth, 114/4340.
slyowh, vb. pret. sq. slewe, 92/3481.
slyde, vb. slip, 1/18.
slydre, vb. slide, slip, 193/7161; 
 prés. subj. pl. slydre, 192/7119.
smerre, adj. painful, bitter, 109/ 
4132, 119/4533.
smerre, vb. smart, 214/7667.
smet, vb. pret. sg. 1. smote, 109/ 
4109.
scoour, n. help, 101/3811, 192/7118.
sodeyn, adj. sudden, 226/8111.
sodeynly, adv. suddenly, 82/3092.
sofette, adj. gentle, 41/1552.
softe, adv. softly, gently, 40/1519, 
1524.
soget, sogett, n. subject, 79/2954, 
81/3027; pl. sogectys, sogetys, 
sogetys, 66/2484, 71/2656, 219/ 
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soujour, n. sojourn, stay, 2/42, 256/ 
9292.
soujourned, pp. stayed, sojourne, 
156/5936.
som del, adv. somewhat, 77/2871.
somer, n. packhorse, 230/8300, 231/ 
8334, 241/8706; pl. somerys, 246/ 
8906.
sond, n. sand, 277/10093; pl. sondys, 
278/10107.
sponde, n. sending, visitation, 435/ 
16190.
sool, adv. sole, alone, 7/255, 369/ 
13613.
soor, n. sore, 40/1519, 68/2557.
soot, adv. sweetly, 92/3459.
soot, adj. sweet, 261/9461.
sore, adv. closely, 74/2759, 243/ 
8797.
sorwe, vb. sorrow, 108/4076.
sorwen, sorwe, n. sorrow, 96/3604, 
109/4134, etc.
sotel, 102/3871. See sotyl.
soth, n. truth, 77/2883, 89/3347, etc.
sothfastly, adv. truly, 212/7570.
sothfastnesse, n. truth, 110/4159, 
203/7247.
sothly, adv. truly, 61/2290, 157/ 
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sothnesse, n. truth, 100/3765, 168/ 
6389; in sothenesse, earnestly, 
119/4518.
sotyled, pp. besotted, 97/3650.
sotyl, sotyle, sotylle, adj. subtle, 
fine, 143/5455, 149/5674, 151/ 
5751.
sotylly, adv. subtly, 143/5479, 144/ 
5514.
sotyllyte, n. subtlety, cleverness, 
143/5473.
soundyd, pp. cured, 41/1550.
souper, n. supper, 121/4609.
souple, adj. supple, 108/4073.
soult, pp. sought, 151/5754.
sowbpowaylle, sowbpowaille, vb. 
pres. support (cf. suppowelle, D. 
Arth. 2815), 99/3740, 651/24312.
sowcelererere, n. undercellarer, 594/ 
22237.
sowe, pp. sown, 141/5394.
sowketh, vb. pres. sucketh, 470/ 
17560.
sown, n. sound, 181/6923, 182/6958.
sownde, vb. cure, 68/2551.
sowne, vb. sound, 396/14691; subj. 
pres. sg. 185/6982.
sownyng, n. sounding, ringing, 
182/6954.
sowbpowaille, n. support, 651/24312.
speed, sped, n. success, 130/5316, 
162/6157.
sponce, n. provision-room, 615/ 
23026.
sper, n. sphere, 102/3843, 264/ 
9586.
splayynge, splayynge, pres. pl. spread-
ing, stretching, 19/697, 495/18522.
sprad, vb. pret. sg. shed, 236/8321.
spreyn, pp. sprinkled, 173/6592, 
178/6786.
squyre, n. square, 129/4906, 4907.
stablete, n. stability, 52/1934.
stant, stent, vb. pres. sg. stands, 83/ 
3124, 130/4956, 179/6835; pres. 
sg. 1. stonde, 116/4407; pres. sg. 
3. stondeth, 98/3687; pres. pl. 
stonden, 90/3368.
stellefFyed, pp. made like a star, 
503/13993.
sprinkled, pres. pl. 
stonden, 90/3368.

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sogetys, 66/2484, 71/2656, 219/ 
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sol, vb. pret. sq. 

soget, n. subject, 79/2954, 
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sogetys, 66/2484, 71/2656, 219/ 
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stonken, pp. stung, pierced, 655/24478.
stoor, n. store, 237/8563.
stoupaille, n. stoppage (Fr. estoupail, bouchon), 646/24110.
stowndemed, stoundemel, adv. moment by moment, 1/10, 512/19179.
strawh, n. straw, 49/1837.
streilt, streichte, streith, adj. narrow, difficult, 10/366, 131/5007, 208/7413.
streithnesse, n. narrowness, 131/5003.
strangere, adj. stronger, 229/8260.
strayhtly, adv. closely, 140/5347, 318/11640.
strowl, n. straw, 34/1278.
styb, styth, n. anvil, 205/7297, 200/7478, 300/10973.
stynte, vb. stop, 392/14521; pres. sg. ceased, 147/5624.
subieccion, n. subjection, 28/1031, 82/3076.
subvencions, n. rates, 49/1818.
suern, vb. swear, 52/1964.
suffrance, n. suffering, 127/4824, 207/7384, 210/7486, etc.
suffysaunce, n. sufficiency, 53/2003, 135/5140, 230/8286, etc.
suffysen, suffysye, vb. suffice, 90/3378, 136/5206, 161/6117; pres. sg. suffysede, 180/6864.
suit, n. pursuit, 380/14057, 404/14987.
sur, adj. safe, sure, 25/949, 211/7553.
surance, n. assurance, 626/23359.
surcote, n. over-dress, 18/682.
surete, n. safety, 205/7314.
surgyns, n. surgeons, 41/1535.
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talent, n. appetite, desire, 75/2805, 86/3246, 269/9781.
talwh, n. tallow, 483/16217.
talved, vb. to have lived, 27/1019.
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