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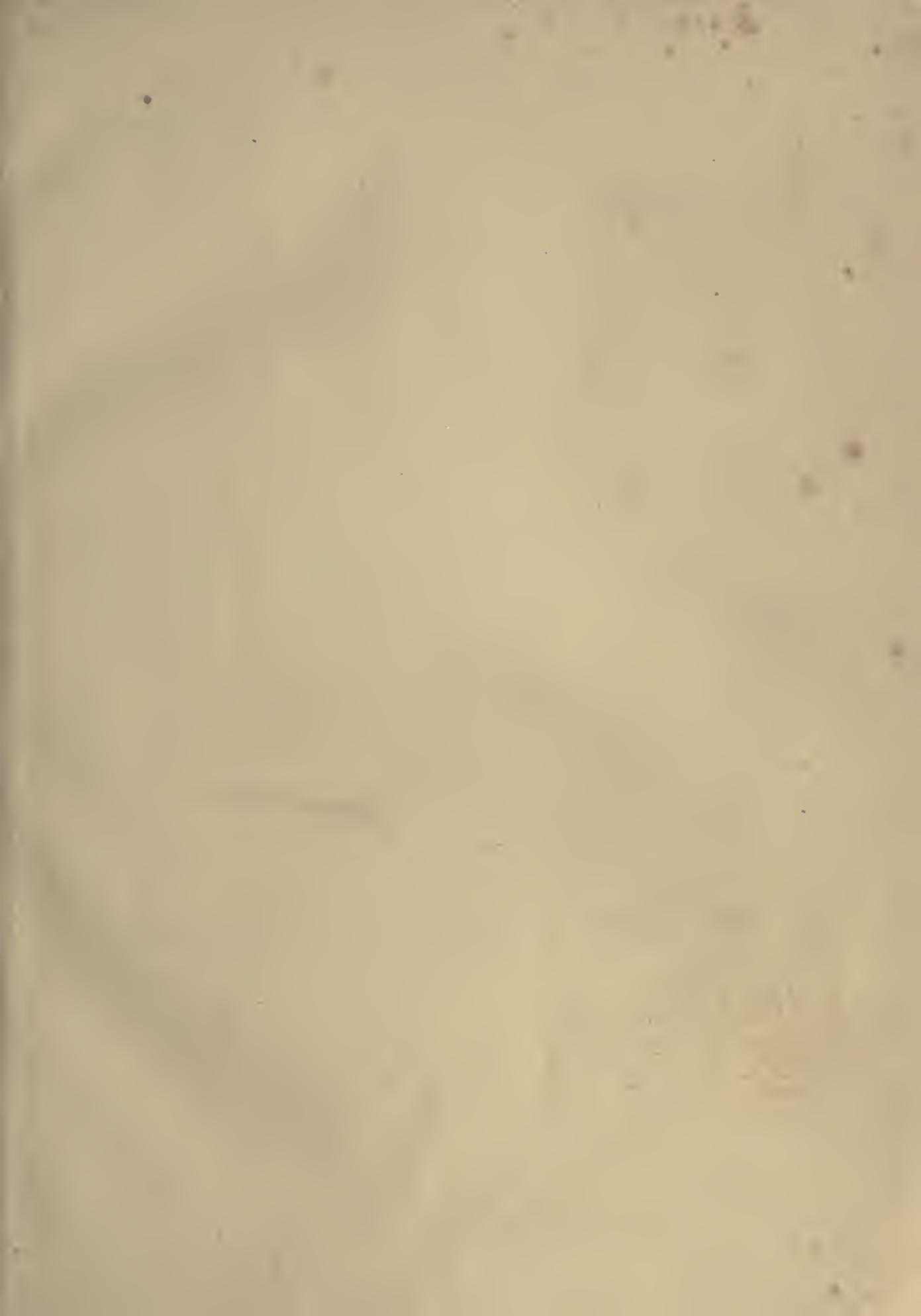


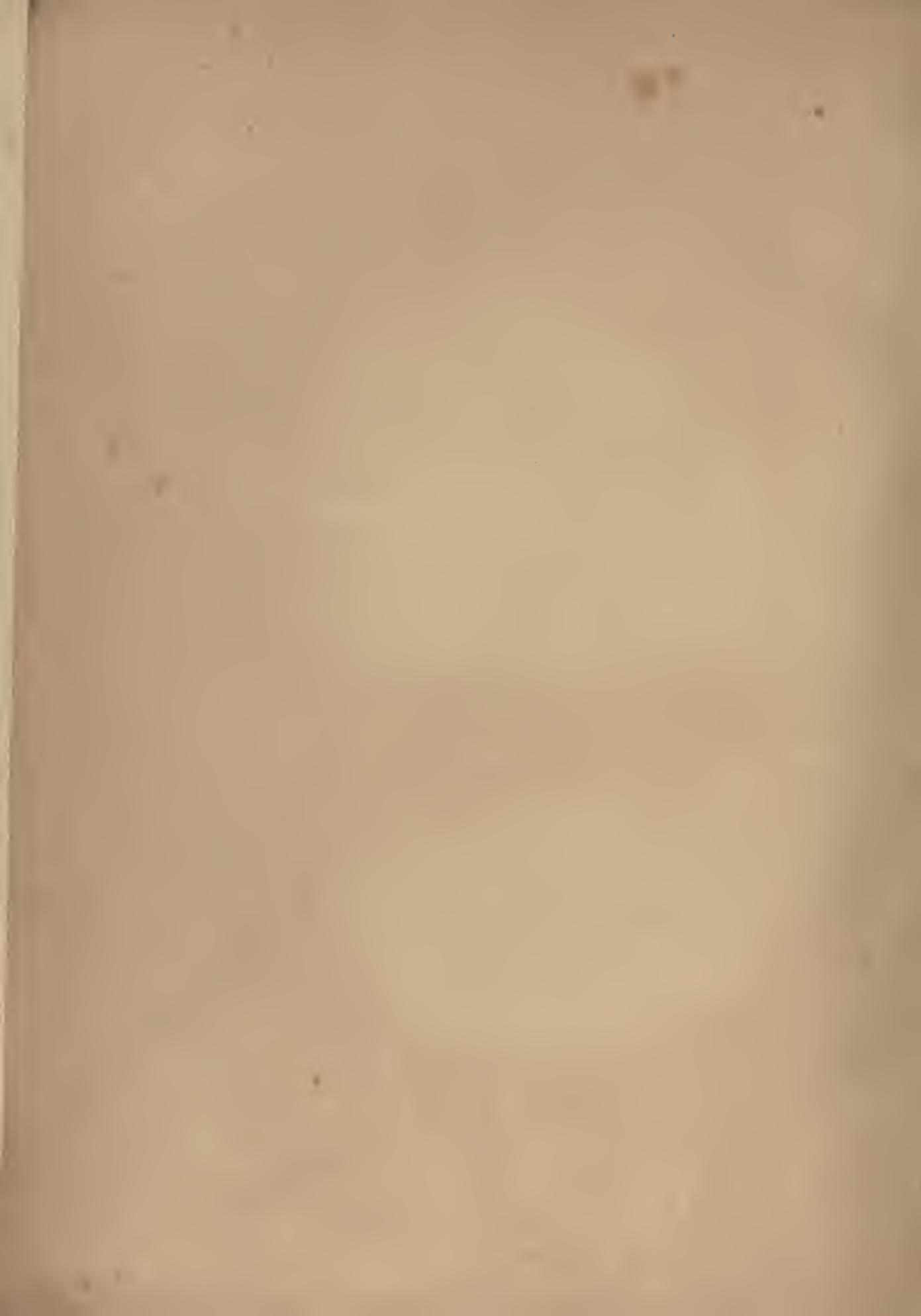
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The Pilgrimage of the Life of Man.



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The
Pilgrimage of the Life of Man,

ENGLISHED BY

JOHN LYDGATE, A.D. 1426,

FROM THE FRENCH OF

GUILLAUME DE DEGUILEVILLE, A.D. 1330, 1355.

THE TEXT EDITED BY

F. J. FURNIVALL, M.A. CAMBRIDGE,

HON. DR. PHIL. BERLIN; HON. D. LITT. OXFORD;

FOUNDER AND DIRECTOR OF THE EARLY ENGLISH TEXT SOCIETY.

WITH INTRODUCTION, NOTES, GLOSSARY AND INDEXES

BY

KATHARINE B. LOCOCK,

ASSOCIATE OF KING'S COLLEGE, LONDON.

PRINTED FOR THE

Roxburghe Club.

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NICHOLS AND SONS, PARLIAMENT MANSIONS, S.W.

MCMV.

TO
THE MEMORY OF OLD
John Stowe,
THE ELIZABETHAN TAILOR,
WHO LOVED MSS. AND ANTIQUITY ;
AND TO WHOSE COPY THE COMPLETENESS
OF THE FOLLOWING TEXT IS DUE.

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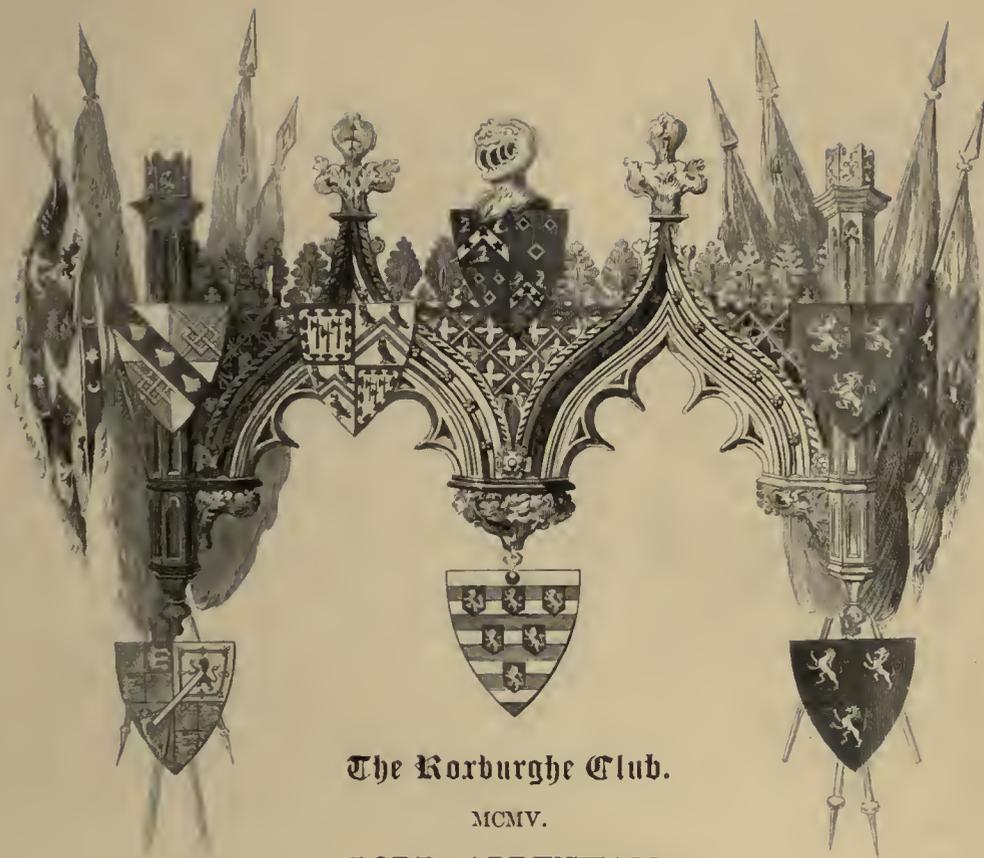


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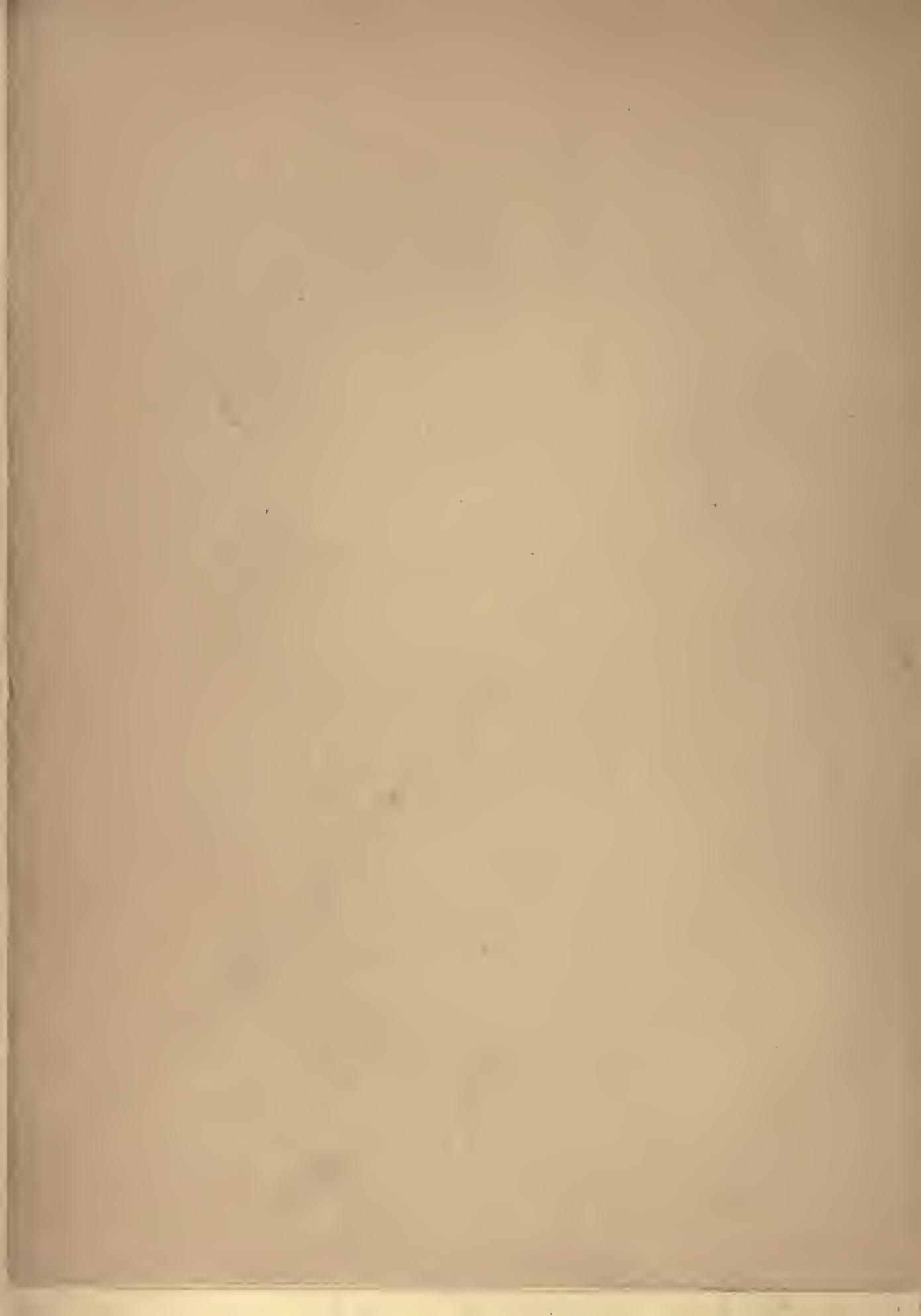
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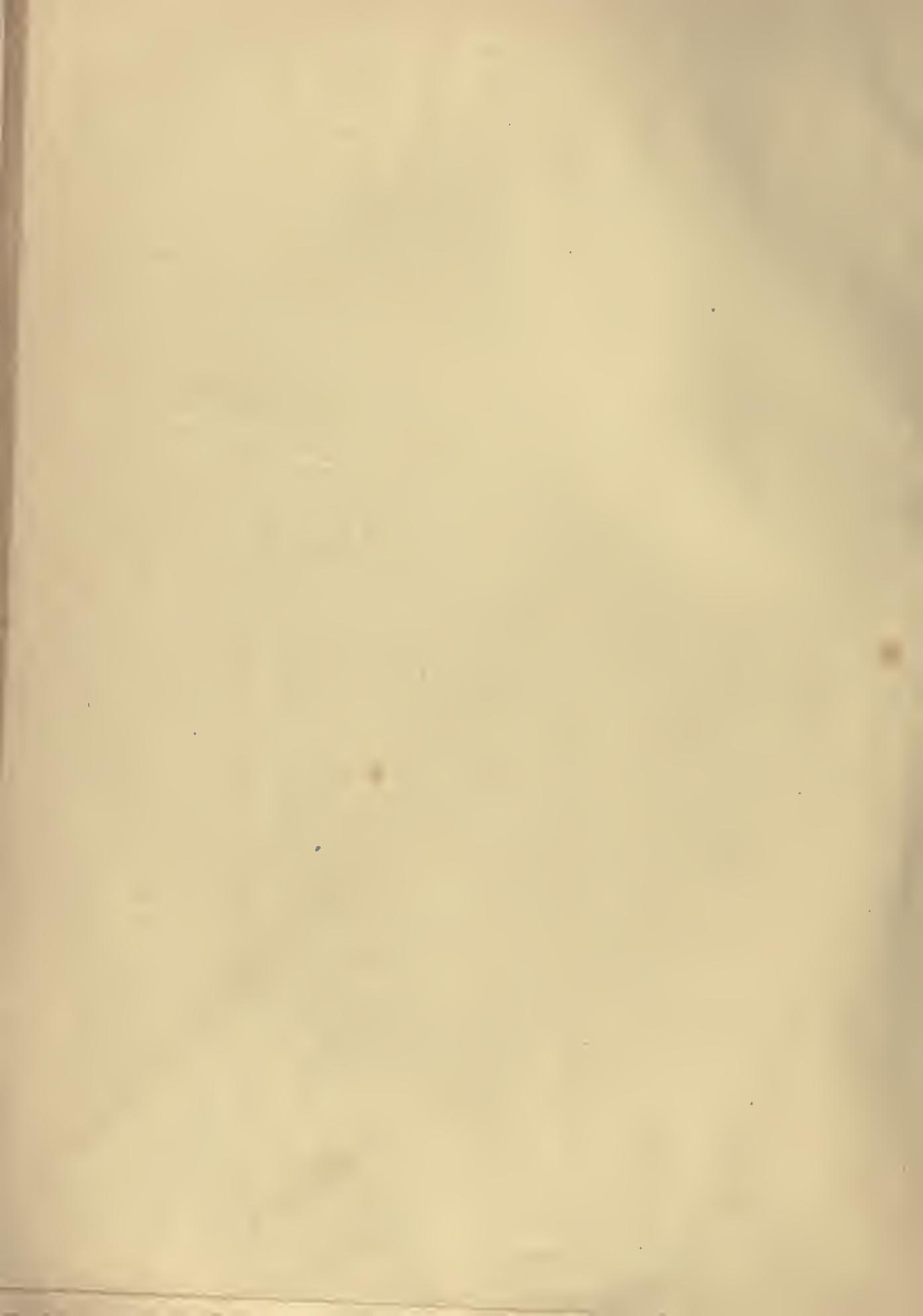
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PREFACE.

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.

KATHARINE B. LOCOCK.

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

INTRODUCTION.

I. THE RELATION OF DE GUILLEVILLE'S POEM TO THE *ROMANCE OF THE ROSE*.

IN the colophon to the first version of the *Pèlerinage 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
Ou 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 *Pèlerinage* 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 beloved, 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 mediæval

x* *Introduction. 1. De Guileville and the Romance of the Rose.*

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 *Pèlerinage* 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 halaisent, 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 sou 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 aiusi appellée,
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 deçà 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 *Pèlerinage* :

“ 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.)

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, reutes 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 *Pèlerinage* 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 *Pèlerinage 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

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 *Glaiue*, 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 deuant,
Auis me fut en mon dormant,
Que daler iestoye excite
En iherusalem la cite,
La ou estoit tout mon couraige.

The seydé yer (ho lyst take kepe
I was avysed in my slepe
Excyted eke, and that a-noon,
To Ierusalem for to goon.
Gretly meved in my corage

Dy faire le pelerinaige
 Fichie du tout entierement
 La causé estoit et mouuement
 Pourco que la cite veoie
 En ung beau miroer quauoye,
 Qui de loing la representoit
 Dedens luy, et la me monstroït.

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

Nul autre ne feroit tel lieu.

Car les chemins et les alces,
 Dor fin estoient toutes paues,

En hault assis son fundament

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 lentre
 Nullement fut abandonnee,
 Fors au pelerins seulement
 Qui y venoient deuotement.
 Leans auoit moult de mansions,
 De lieux et dabitacions ;
 Illec estoit toute liesse
 Et toute ioye sans tristesse.
 La pour men passer briefuement

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

ffor to do my pilgrimage
 And ther-to steryd inwardly.
 And to tell the causé why
 Was, ffor me thoubt I hadde a syht
 With-Inne a merour large & bryht,
 Off that hevenly flayr cite
 Wych representede unto me
 Ther-of holly the manere
 With Inne the glas ful bryht & cler
 And werrayly, as thouhté me
 yt excellyde of bevté
 Al other in comparyson ;
 ffor God hym self was the masown,
 wych mad yt layr, at ys devys.
 ffor werkinan was ther noon so wys,
 yt to conceyve in his entent ;
 ffor al the wayës & paament
 Wer ypavyd all off gold.
 And in the sawter yt ys told,
 How the ffyrst ffundacyon,
 On hyllys off devoeyon
 The masounry wrought ful clene,
 Of quyké stonys bryht and schene
 Wyth a closour rovnd a-bowte
 Off enmycs, ther was no dowte
 ffor Aungelles the wach y-kepte
 The wych, day nor nyht ne slepte,
 Kepyng so strongly the entre
 That no wyht kam in that cyte
 But pylgrimes, day nor nyht,
 That thyder wentyn evene ryht.
 And ther were meny mansyovns
 Plaeys, and habytacyovns ;
 And ther was also al gladnesse,
 loye with-outen hewynesse.
 And pleynty, who that haddé grace
 ffor to entren in that place,
 ffond, onto hys pleasavnce
 Off loye al maner suffysavnce
 That ony herté 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

“ Souentes foyz il aduient bien,
 Quant on a sōge quelque rien,
 Quon y pense sur lesueiller ;
 Et sil ne souuient au premier
 Do tout le songe 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 pareeux
Que son songe point on nentent
Si non en groz sommierement ;
Mais quant on sest bien aduise
Et on ya apres pense,
Lors en souuient il plus a plain
Mais qu'on naetende au leudemain,
Car trop aetendre le feroit
Oblier et nen souuiendroit."

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 coursiere,	
	{ La sauterelle, la saillant,	
11144	Qui tout dangier ne prise ung gant.	
11142	Je vois, ie viens, ie saulx, ie vole,	
11146	Jesperlingue, tourne et carolle,	
11147	Je trepe et cours et danse et bale	
	Et si vois a la Vitafale ;	
11141	Je luyte et saulx fossez pieds ioinets	
11150	Et ieete la pierre au plus loings.”	(fol. xlili, 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

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 coltys in Arras,
Or as bayard out off the tras,
Tyl I a lassa 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 esteuf me faüst pour iouer
Et une croce pour soler,
Autre croce nauray ie myc,
Si ce nest past trop grant folie,
Car tenir ie ne men pourroye
De voleter, ne me Voulroye ;
Et encor ne suis ie pas soule
De maler iouer a la boule,
Daler quiller, daler biller
Et de iouer au mareiller.”

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,
Raycs of many sondry hewe ;
Off short, off long, I ffond the guyse ;
Now streight, now large, I kan devyse,
That men sholdc, 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 pendans ;
A blanc surcot fais rouge manche,
A col et a poictrine blanche

Pride makes
embroidered
hats and caps,
high crests,
hanging
sleeves,
and coloured
coats.

Introduction. III. *Relation of two Versions to one another.* xvii*

Robe tres bien escoletee Pour mieulx veue estre et regardee ; Vestemens trop cours ou trop longs, Trop grans, trop petiz chaperons, Les houzeaulx petiz et estroiz ; Du si grans quon en feroit trois ; Graile ceincture ou large trop Dont se parent voire li clop, Le boiteux et esparueigne, Borgne, bossu, et meshaingne ; Telz choses fais pource que vueil Que chascun ait vers moy son oeil." (fol. lv.)	Very long or very short gariments, and very large or very small hoods, boots and girdles' with which the halt, the blind, the lame and other cripples adorn them- selves.
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Some further details as to the development of the French original will be given in the chapter on Lydgate's Language and Style, but for the present these examples will be enough to show the manner in which he carried out his translation.

III. THE RELATION OF DE GUILLEVILLE'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, povre, sage et fol,

Soient roys, soient roynes,
Pelerins et pelerines,
Une vision veul nuncier
Qui en dormant m'avint l'autrier.
En veillant avoie leu,
Considere et bien veu
Le biau roumans de la Rose.
Bien croi que ce fu la chose
Qui plus m'esmut a ce songier
Que ci apres vous vueil nuncier.
Or (i) viengnent 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 aprendre
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. ll. 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 Guylyam 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

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).

8. Three Latin poems on the Articles of the Creed (Ver. xxiv, f.; Lyd. pp. 185-190), on God in Trinity (Ver. xxvii, back, f.; Lyd. pp. 194-199), and on the Virgin Mary (Ver. xxix, back, f.; Lyd. pp. 199-201).

9. The explanation of why no armour for the legs is given to the Pilgrim (Ver. xxxiv; Lyd. ll. 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. xlvi, 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. liii, 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, Cyrtes, 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 Cyrtes (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. xciv, f.; Lyd. 23037-23359). This passage, however, includes the incident of the horse Good Renown (Ver. xciv; 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. xcvi, 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.

1st Version (Stürzinger) 1567-1580	2nd Version (Verard)	Lydgate
Nouvelles choses faiz venir	Nouvelles choses faiz venir	3449
Et les viez choses departir	Et vielles choses departir	3450

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1st Version (Stürzinger)	2nd Version (Verard)	Lydgate
La terre de mes robes est	La terre de mes robes est	} 3451
Et en printemps tous jours la vest	Paree en printemps, ie la vest	
	Demy party d'herbe florie	} (3452)
	De rouge, de vert, de soucye	
	Et de toutes belles couleurs	3453
	Quon peut trouver en belles fleurs	
Aux arbres donne vestemens	Aux arbres donne paremens	} 3462-67
Contre l'este et paremens	Et contre leste Vestemens	
Puis si les refaiz despoillier	Puis si les refais despoiller	} 3468-
Contre l'iver pour ens tailler	Contre liuer pour les tailler	
Antres robes et cotelles	Autres robes autres cotelles	} 74
A ce semblant tont(es) nouvelles	Telles comme deuant nouuelles	
N(i) a bruyere ne geneste	Il nest bruyere ne geneste	} 3475-
N'antre arbricel que ne (re)veste.	Nabriceau que ie ne reueste	
	De mes robes bich floretees	} 3485
	Et tres gaiement desguisees	
Onques ne vesti Salemon	Onques ne vestit salomon	} 3486-
Tel robe com vest un buysson.	Tel robe que fait ung boisson	

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 aparceue
 Avoie de loing et veue.
 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 lieus et d'abitacions.
 La estoit toute leece,
 Toute joie sans tristece.
 Illuec, pour passer m'en briefment,
 Avoit chascun generaument
 De tout bien plus que demander
 Jamais ne sceust ne penser.” (ll. 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
 Courroucie fu et esbahy.
 En disant ‘ha las!’ que feray
 S’ainsi Grace Dieu perdue ay?
 Donnee l’a ce cornuaus
 A ces nouviaus officiaus
 Asses miex amasse 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 lone tens a
 Que de son sane nul n’i sema.
 Les saignies 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 verdeur
 Reconforte lueil et la veue
 Et lesioyst moult et lague
 Aussi fait foy bon pelerin ;
 Car ia 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 mieulx d'une marguerite
Ne vaille et qui plus precieuse
Ne soit et trop plus vertueuse.
Tres grant vigueur verdeur luy donne ;
Le sang esmeut at achoisonne
De prendre cuer et faire ainsi
Que les glorieulx martirs, qui
Trop mieulx amerent a respandre
Leur sang pour leur foy fort deffendre,
Quaucunement leur feust ostee
Pour sa vertu quauoient goustee.
Cest pour te donner exemplaire
Que se tu trouues qui soustraire,
La te vueille point ne oster
Auant occire et decouper
Te laisses plus tost que ten voyes
Descharpey, car trop y perdroies.
Bien scay que pieca les saignees
Sen font en alees et passees,
Car cherubin, comme tu vis,
A son glaiue ou fourreau remis.
Nul ne se veult plus opposer
Aux tirans, pour la foy garder.
Bien dient les aucuns quilz yront
Quant leur ventre remply bien ont
Et iurent et se font croiser,
Mais quant ce vient a lexploicter
Nest rien si froit, tout est perdu,
Plus ne deuroit tel estre creu."

The scrip is spotted with drops of blood, which are more precious than pearls.

The green gives vigour. The blood incites the Pilgrim to do as did the glorious martyrs who died for their faith,

and gives him an example that he should suffer himself to be killed rather than try to escape by giving up the scrip of faith.

Cherubin lets martyr enter heaven freely. Now none will oppose tyrants for faith's sake.

People pretend to be Christians, but will not act as such.

(Ver. fol. xxiii, back.)

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

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 puet ouvrer,
Ne maison bonne edefier.
Le charpentier sans sa congnie,
Tout aussi ne devez vous mie
Nulle chose sans moi faire
Se vous ne voulez mefaire.”

(Stürzinger, 1877-1881.)

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

“Toutevoies me deplaisoit
Du bourdon, que ferre n'estoit.
Dame, dis jè 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 desplaist, 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 Contenance ainsi doublee
D'aucuns Gaignepains est nommee,
Quar par li est gaignie le pain
Par qui rempli est cuer humain ;
Et ce fu figure piec'a
Ou pain que David demanda,
Quar Achimelech otroier
Ne lui vout onques ne baillier
Devant quil sceut que engantez
Des Gaignepains fust et armez."
(Stürzinger, 4213-4222.)

This passage, which comes in the account of the Gloves of Contenance, 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,
Quar de mon non se puet parer
Chascun larron qui va embler ;
Et pour ce' aussi de vous cuidoie
Quar pas apris encor n'avoie
Que vous et Rude Entendement
Fussiez tout un conjointement ;
Mais or voi bien, sans soupeon,
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.

Plus arguer vous ne pouez
Que seulement ainsi nommez
Soiez, quar par existence
Ce estes sans point de differencë."

(Stürzinger, 5365-5382.)

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. xlv, 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 tristece, en ma douleur,
Defaillant ne me soiez mic!
Se par Jeunece ai ma vie
Une piece use folement." (Stürzinger, 12283, f.)

—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

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. xev 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, baek 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, baek 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 explan-

ation.) 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 A B C. (Ver. lxxii-lxxix, 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, Abstencnce, Oroison and Latria, and in Lydgate and Verard of Lesson, Hagiography, 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.

c

835 "Lo, her ys al: *avysë* the."

2950 "They mustë ffayllë bothë two."

19002 "An *huntë* stoodë with his hornë."

(2) It is souded in many Romance words, as in French verse.

115 "I mene the book Pilgrimagë de Mounde."

808 "Humlë, benigne, & debonayre."

19 "Fortune is ladye with her doublë facë."

But—

4500 "And verray iustë 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 fastë, preyë 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 stream."

1519 "Softë handle the soor to seke."

(5) It is generally silent in the personal pronouns youre, hyre, etc., from want of stress.

46 "That yowre 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 cæsura. On this point, however, he allows himself considerable freedom.

14 "That kam with Ioye / departeth ay with sorwe."

72 "Wherefore I rede / lat every whyht a-mend."

22 "And off al Ioye / that ys transytorye."

63 "Ytakyn innë / so as they dysserve."

(7) Final *e* preceded and followed by a dental is generally not sounded.

822 "With-oute that I thy guydë be."

1840 "That keptë the entre aud the paas."

11080 "Me semptë thys mayden off 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

italieized words of the following passage, indicating in each case by which of the preceding rules it is influenced.

- 806 " And by thys *dowe* / wyeþ thow dost se,
 807 Wyeþ I *bere* / with wynges fayre,
 808 *Humble, benigne,* / & debonayre,
 809 I am tookenyd, / who lyst seke,
 810 With hyr goodly eyen meke.
 811 And so thow shalt me eall in dede
 812 Whan thow hast on-to me nede,—
 813 And that shall be full *oftē* sythe
 814 That I may my power kythe
 815 *Telpe* the in thy pilgrymage.
 816 ffor fynaly in thy vyage
 817 As thow gost to that eyte,
 818 Thow shalt have *offtē* aduersyte
 821 Wyeþ thow mayst nat in no degre
 822 *Passē* nor *endure* with-outē me,
 823 Nor that *cytē* never atteyne
 824 (Thogh thow euer do thy peyne,)
 825 With-outē that I thy guldē 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.

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

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

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

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

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

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

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

guldē (825). Sounded according to rule 2.

There remains one word *passē* in l. 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.

7 "Nor the *tresovrē* / 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 *tresovre* is a polysyllable with the accent on the second syllable.

11 "Whan folk lest *wenē* / and noon *hedē* 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 *wenē* 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-syllabled 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 glide 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 subieccyon."

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 "*Taparceyvē*, 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 "*Thassaut* off brygauntys nyht & day."

7758 "*Tharmure* of thyn handys tweyne."

10869 "*Thenchesoun* & 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)."

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 “Ri3st so bensaumple, for welc or for wo.”
 660 “For whan þat hope were likli me tauaunce.”
 827 “But þis theffecte of my mater finale.”

We may imagine that this was a habit likly 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 cv(c)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 blosme 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 trouthe fynde,
 O euery thyng / they saw to-forn
 ffor / of remembrauncè the thorn
 Pryketh here myndes / with hys poynt.”

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 cæsura 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 indifference as to whether sounds are close or open. Thus in l. 233 we find *brode* (O.E. brâd) riming with *stood* (O.E. stôd).

Words are occasionally rimed irrespective of length. In ll. 231-2 *wrote* rimes with *not* (= ne 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. *poynt* . . . *poynt* 1581-2; *beheld* . . . *held* 1395-6; *wyse* . . . *wyse* 2523-4; *yseyn* . . . *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* . . . *sorwe*, *glorye* . . . *transytorye*, *double* . . . *trouble*, *victorye* . . . *transytorye*, *neuere* . . . *dysseuere* repeated fairly often, and occasionally come across less obvious ones, such as *boundys* . . . *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; *ffelonye* . . . *malencolye* 1561-2.

In such rimes as *ryping* . . . *gadryng* 1269-70 the accent was probably on the last syllable.

At intervals we come on rimes like *borne* . . . *to-forn* 1207-8; *pray* . . . *seye* 1214-5; *kepe* . . . *shep* 2159-60; *bed* . . . *drede* 1697-8; *crowne* . . . *doun* 1997-8; *sprynge* . . . *werkynge* 2924-5;

skyle . . . *wyl* 2689-90. 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 cæsura, 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 cæsura 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 Ierusalem / for to goon "

can be read as regular if Ierūsālēm 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 "Grētly mēved / in mȳ cōrāge "

must be regarded as an acephalous line with extra weak syllable before the cæsura, unless we can suppose that the *e* in the *-ed* of *meved* was syncopated.

314 "ffōr to dō / my pȳlgrymāge,"

and

316 "And to tēll / the cāuse whȳ "

are both acephalous and belong to type B.

317 "Was, ffor me thouht I hadde a syht "

belongs to type A, but may perhaps be read with an inverted first foot.

319 "Off thāt hevenly / ffāyr cȳtē "

is an acephalous line with resolution of the two syllables of *heven*.

321 Also belongs to B.

324 "Țt ęxcęllęđę / ęff bęwtę"

may be read as above accented or with syncopation of the *y* and sounding of the final *e* of *ęxcęll(y)đę*. In either case it belongs to type B.

326 "fför Gōd hęm selff / $\overline{w}as$ thę māsōwn"

belongs to type A, but with exceptional inversion of the first foot in the *cęsura*. Inversion of the first foot of the line is more common and occurs in

329 "Țt tō cōnceęve / in hęs entōnt"

as well as in 346 and 348.

330 to 334 belong alternately to types A and B.

335 "Thę māsōunrę / wrōught fůl cleņę"

is an example of type C, what Schick calls "the peculiarly Lydgatian type, in which the thesis is wanting in the *cęsura*, so that two accented syllables clash together."

340 "Thę węch / dāy nōr nęht nę slępte"

is another example of the same, but is rather exceptional because of the position of the *cęsura*.

341 "Kępęng sō strōnglę / thę ęntre"

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 *-ing* 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 *cęsura*.

354 "Aņd yęt thę ęntre ęn swęch węse."

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 *ęntre*, and this is also the case in l. 430.

"Tō whōm theęntre wās nōt ffōrbōre."

Therefore it is possible that 354 should be read as an example of type C.

"Aņd yęt thę ęntre / ęn swęch węse."

In l. 1840 however the accent seems to be *ęntre*.

358 "Havyng a swerd, fflawmyng 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 iambs, but this may not have been so with Lydgate.

359 "Aš āny ffȳr, / ēvene āt thē gāte"

belongs to type A with elision.

360 "Añd whō thāt wōld / ērlȳ oř lāte"

must surely have, like l. 326, inversion of the first foot of the caesura.

363 "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 Mōysēs ēk / dȳnēd hādde."

3981 "Hē māde Ā-nōōn / thȳs, 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-uten 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, whan I went a-wronge :

I toke none hede nouthur of short nor longe"—

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 amendede 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.

<i>Pilgrimage.</i>			
Lines		Words.	Fr. or class. words.
1-50	Decasyll.	354	67
309-359	Octosyll.	279	52
3436-3485	"	294	50
7301-7350	"	259	56
7351-7400	"	256	59
18799-18849	"	291	49
20031-20080	"	267	48
		2000	381

CHAUCER.			
<i>Cant. Tales. Prolog.</i>			
1-50	Decasyll.	361	43
<i>Knight's Tale.</i>			
1881-1930	Decasyll.	349	66
<i>Nonne Prieste's Tale.</i>			
4405-4454	Decasyll.	370	38
<i>Hous of Fame.</i>			
1-49	Octosyll.	280	37
1091-1140	"	324	39
<i>Book of the Duchess.</i>			
1-50	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*,

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, *wrak* 569/21339, and *towched* 597/22356, are possibly scribal errors, but there remain a few, such as *bessellys* 306/11191, *botevaunt* 492/18427, *devaunt* 492/18428, *stoupaille* (for *stoppel*) 646/24110, *treygobet* 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 exeuse,
 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 licovr, whan thys work was begonne.
 Nor I drank no-wer of the sugeryd tonne
 Off Iubiter, eouehyd in his celer,
 So strange I fonde to me hys boteler
 Off poetys iuallyd Ganymede.

But to my labour now I woll me spede,
 Prayng ech reder me to reconforte,
 Benigncly my rudnesse to supporte."

Other examples are given by Schiek 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 principle 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 thys werm (yiff ye lyst se) |
| 4553 | And sothly (yiff I shal nat feyne) |
| 4564 | And told the causc (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 fyne) |
| 6947 | Yet, by ther ehymyng (in substaunee) |
| 19413 f. | Many a perel (I 3ou ensure)
And many a straungë aventure. |
| 19417 | And many a tempeste (in certeyn) |
| 15439 f. | Thys secounde eours (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 ffele)	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 trouthe pleyn,
 He dyde nat so, no thyng at al,
 In straunge feldys, for he yt stal,
 (Al be yt by fful gret lak)
 He put al in hys ownē sak.
- 2005 (Lyk as I shal yow dēvysē,
 2901 (As clerkys wel rehersē kan).
 3073 (Yiff ye lyst to herē me).
 3171 (Who that kan the trouthe seke).

- 3203 (To seyn shortly, and nat tarye)
 3235 (As I be-held tho douteles)
 3539 (To speken in espeeal).

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 wyeh 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 aeeceptable.
 8344 f. But Gracē Dieu was nat wel plesyed
 (Shortly) of my gouernaunçe.

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 intelligenee of either the reader or of the poet himself.

As thow well wost, 6476; who so understandē kan, 4158; who kan se, 13279; who can diseerne, 20711; who lyst to se, 20618; to thyn entent, 9759; yiff ye lyst to wyte, 219; who ean eonceyue, 18683; by cler inspeeecioun, 15013; as to myn entent, 13257; off entencioun, 15745; by good avys, 20097; yiff they be wys, 12095; who eonsydreth al, 11331; who lyst taken kep, 8697; who lyst loken her-wyth-al, 20119; who loketh al, 20133; who loke wel, 21922; yiff thow konnē 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; off verray soth, And off no lape, 21135; in eertyn, 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 dyrkē ffyr (nat bryht).
 21723 I sawh a croos stonde (and nat flytte).

(3) Those that contain referenee to authority, such as:

- 444 f. ffor, by record off Seyn Matthew,
The hevene (as by hys sentence,
Wommen is by vyolence.
621 As the phylisofre seyth.
2901 As clerkys wel rehersö 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 wrytö that be sad.
9968 As I kan reporte.
18355 As clerkys teche.

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

(5) Certain adverbial 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 samö gate.
9899 f. Retrussen hym, and ek recharge
(Bothe in streyth & ek in large.)
12027 f. To kepe me bothö ffer and ner)
ffrom al pcreyl and all daunger.
12079 f. myn enmyes many tyme,
(Bothe at eue and ek at prime.)
21988 f. Nauffragus fful long I-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 especyal,' 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
 Vertu, force & gostly myght.
 1551 f. Debonayre and mercyable,
 Sofftë, goodly, and tretåble.
 1584 For punyshynge and Correccioun.
 1646 Thogh thyn hornys be sharp & keue,
 1647 Was humble, meke, & debonayre,
 1687 Portreye or peynthe
 1752 f. And longe held her pecessyon
 Lordshepe ek & gouernaunce.
 1780 Mauge hys myght & his powste.
 1823 Whan thow fyndest or dost espye.
 1844 Kepte the fredam and fraunchyse
 2012 Ben.yclyped and yshaue
 2058 Proud of your port, & ek ellat.
 1540 f. For they mynstre ther oynement
 To boystously, & no thing soffte.

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 pössessyon
 ys yove to yow but for a schort sesoun
 Nor the tresovre wych that ye possede
 Ys but thyng lent ho so kan takë hede.
 14 f. That kam wyth loye departeth aye wyth sorwe ;
 And thyng ywonne wyth loyë 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 dovbylnesse.
 2529 f. Yiff he be proud or obstynat,
 Dysobeynge or ellaat,
 Hys trespace to amende
 And ne lyst nat to entende
 To be redressed by meeknesse,
 And, thorgh pryde or Frowardnesse,
 Wyl takë no correccion.

- 2579 f. Of wych thyng he wex al sad
And in hys hertē no thyng glad.
- 3771 f. The boundys cōnstreyne your party ;
But, for al that, I go frely
Wher that me lyst, at lyberte :
They boundē 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

strophe 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 cree et eue, ta mere,
Il leur fist si grant courtoisie,
Et leur donna tele franchise
Qu'ilz pouoient viure san languir,
Sans necessite de mourir ;

Et tel grace leur octroya,
Que rectitude leur donna,
Et droiz les fist en liberté
Et franchise de volente
Pour bien garder en eulx droiciture
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 moines dignes aux dignes plus." (Petit. fol. iv.)

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 fantasye fyl in my thouht ;*
But, Got wot, I wuste nouht,
Nor knewe ful lytel (at the leste)
What was the fyn 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

(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 iutroduit	"And fyrst tbowshalt wel understand
En la maison de iesu christ	That by falsnes of this hond
	most horryble and odyous
	was brought fyrst in-to christis hous
	the falsë vyce of symonye
Par faulses brocbes et pertius	and by his feyned trecherye,
Les larrons sans entrer par l'huis	by his sleyte, and by his gyn,
	at the dore he cam not in ;
Et quant dedans les a tirez	but at some travas, lych a theffe,
Et a son croc acrochetez	wher he dothe full gret myschefe ;
	for wher so evar he dothe aproche
Du mesme croc croches leur faiz.	with this staffe he can a-croche
Et pasteurs de brebis les faiz	the herts of folks by covetyse
	and ordcynythe in full cursyd wysc
	sheppards to kepë christis shepe
	whiche of theyr offyse toke no kepe.
	An herdman is [y]sayd, in dede,
	only for he shuld[ë] fede
	his shepe with spyrituall doctryn ;
	but they draw by an othar lyn :
Pasteurs dis ie / mais ceulx ce font	they may be callyd, for ther werkyng,
Qui se paissent et qui taut fout	pastours only of fedyng,
	They fede themself with haboundaunce,
	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[ë] part of all,
	men shuld them rather wolv[ë]s call
	than trwë herd[ë]s ; yong and old
	they come to robb[ë] christis fold ;
	they shuld ther shepe from wolv[ë]s
	were ;
	the wool, the mylke, away they bere.
	I can not se wher-of they serne,
	that lat ther shepe at meschefe starue,
	and put them selfe in gret defame.
	And they would ekë makë lame
	gracë dieu of cursydnesse,
	lyke as I shall a-nou exprese,
	from the trone of hir mageste
	by gyfte of temporalite :
	his fals office I can well tell ;
Ceulx sont qui veulent eslochier	} he can now byen, he can now sell,
Grace de dieu et deserochier	
Du throsne de sa maieste	} By boundys of collusyon
Par dons de temporalite	
Une foiz sen font acheteurs	} and all comythe in by syr symon.
Et lautre foiz in sont vendeurs	
(Ver. fol. lxx. back.)	(ll. 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 *Faëry 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 Guileville, 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 Guileville'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

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 mediæval 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 mediæval 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 Satau 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 "chaumbre ful secree" 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 corresponds 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 oulhte 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 incitement 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 cherubins, 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

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 wasshë me,
Or bathë, when yt ys no nede ;
ffor I am clenç washe in dede
from al felth and unclennesse." (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 makë 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 creauce,
The wych wer mad (with-outē stryff)
(6911-6914) In hooly chercchē prymytyff.”

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) “ Agcyne 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 Horsback, 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-

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 trickled;
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

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.

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Delft Edition. "Die is dat boeck vanden pelgrim welck boeck nuttich ende profitelick is allen kersten menschen to leren den wech welcken wech men sculdich is te ghaen ofte laten, die haer pelgrimagie doen moeten in deser warelt tot dē ewighē leuen." (Douce, 46.)

Should this be *gart* = *caused*, as in another copy?

- Colophon.* "Hier eyndt dat boeck vanden pelgrym. En is gheprinckte Delf in Hollant. By mi heyrick Eckert van Homberch, Intiaer ons heeren M.CCCC VIII. den vutsten 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.
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- 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 peregrinaje de la vida humana compuesto por Fray Guillelmo de Gralleville Abad de Senlis, traduzido en volgar Castellano 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 Henderd, 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 romant des trois Pelerinaiges. Le premier pelerinaige est de l'homme durât quest en vie.*

Le second de lame separee du corps.

Le tiers est de nostreseigñr iesus en forme de monotesseron: cest a sauoir les quatre euāgiles mise en une: et le tout magistrālement cointemēt et si utilemēt pour le salut de lame quon ne pourront mieulx dire ne escrire, fait et compose p² frere guillaume de deguileville en son viuāt moyne de chaaliz de lordre de cisteaux.

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

(2) *Le pelerinage de l'homme. nouellemēt imprime a paris. Le quatriesme iour dauril mil cinq cens et onze deuāt Pasques. Pour*

anthoine Verard demourant en ladite Ville Et a le roy nostre sire donne au 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 deffend le dit seigneur a tous libraires / imprimeurs et autres de ce royaume de imprimer ce present liure iusques 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 Prologuc 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.

Cotton. *Vitellius C. 13.* *Brit. Mus.* Vellum. Folio.

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 anon quod I" (l. 21949), and
"How cueryeh dedc 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.

Cott. *Tiberius A. 7.* *Brit. Mus.* Vellum. Quarto.

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 Pilgrim 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 seared 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

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 tooknys 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 impressiveness, 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 Friesland 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.

- (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 Cîteaux.
- (38) The refectory at Cîteaux.
- (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.
- (46) Chastity making beds. Wilful Poverty singing.
- (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.)

Stowe 952. *Brit. Mus.* Paper. Quarto.

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 ballaunce," has been copied by Stowe himself from another MS.

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

Of the author of the *Pèlerinage 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 cēs dix & trois foiz
Ung songe vy bien merueilleux
Lequel ainsi com sommeilleux
J’escriptz a mon recueillement.” (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 soyés loyal messaige
De trestout mon pelerinaige
Disant a tous comment mauint
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 ycr” is the time mentioned.

Besides the Pilgrimage of the Life of Man, De Guileville wrote also the *Pèlerinage de l’Âme*, containing an account of the judgment of the soul, and its passage through Purgatory, and the *Pèlerinage 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.¹ He must therefore have been born about 1294 or 1295. The date of his death is not known, but in the prologue to the *Pèlerinage de Jesus crist* there is a mention of the date “L’an 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 guilleville.

¹ “Thou hast nourished him (the body) . . . A gret while it is that thou bigunne and neuere si the stindedest. Thowh j seide 36^{ti} winter j failede j trowe but litel.” (Camb.)

"God is thy ffader tak hed her to
And thow art hys sone also

ffor of Thomas de guillevyle
Thow art not sone on that party."

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

He was called William after his godfather:

"Guyllyam ffor-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 patroun 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 taccunte 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 Deguilleville'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 fful wel
With every maner cycumstaunce,
Wych that madē that Romaunce."
(Lydgate, p. 358-9, ll. 13214-16.)

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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 ees, 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 Pylgrymage 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 *Workes*, 1598, ed. Speght. In his 'Catalogue of translations and Poeticall deuises, in English mitre or verse, done by Iohn Lidgate, Monke of Bury, whereof some are extant in Print, the residue in the custodie of him [John Stowe] that first caused this *Siege of Thebes* to be added to those works of G. Chaucer' [1551], the 3rd entry is 'Pilgrimage of the world, by conuandement of the Earle of Salisbury, 1426.'

Cotton MSS., and thus secure the Society the complete poem. As his master Chaucer had englished DeGuileville's ABC poem to the Virgin, Lydgate left a space for it to be copied in;¹ and this will be filed 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 Salisbury³) englished 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 englishes 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 Chaucer 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.

(For comparison with p. 26—32, l. 967—1220
Lydgate.)

1 ¶ Bien vueil, dis ie, quainsi soit fait.		
Mais ee seroit raison et droit	[Fo. iij]	968 Le pelerin.
Que ie sceusse pourquoy baigner		969
4 Me fault yey, 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 mect,		977
Quen tres grant peril ie feray ;		978
Et plus net, estre nen pourray.		979-80
¶ Or esecoute, 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 loriginal peeche,		986
16 Tout enlaidy et entache ;		985-989
Duquel estre tu ne pourroies		990
Bien laue, se yey ne lestoies.		991-2
Eneores que ee ie taidasse,		993-4
20 Et que le bain saintefiasse,		995-6
Se ia nestoit saintefiez,		
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 ey deuant.		1006-7
Exposez moy ee quaez dit,		1008-9
Ou mal eu feroye mon profit.		1010
¶ Quant dieu, dist elle, adam, ton pere,		1011-12 grace dieu
32 Eut eree / 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

[<i>Grace Dieu.</i>]	Que rectitude leur donna,	
	Et droiz les fist en liberte,	1024
40	Et franchise de volente	1025
	Pour bien garder en eulx droieture	1026-7
	Selon iustice par mesure,	1028
	En tel maniere que le corps	1029
44	Obeissoit a son ame lors ;	1030
	Et si rendoient subiection	1031
	Les forces basses a raison,	1032-3
	Ce quest bas / a ce que dessus,	1034
48	Les moins dignes / aux dignes plus.	1035-7
	Et telle ordonnance pouoit	1041-2
	Estre bien dicte, qui voudroit	1043-5
	Vne iustice originel,	1046
52	Qua tes parens, dieu, pour chatel	1047-9
	Et heritaige auoit donne	1049
	Pour ceulx de leur posterite	1050
	Hereditier / a tousiours mais,	1051-5
56	Se point ne se fussent meffaiz.	1055-6
	Mais saiches que moult se meffirent ;	
	Car, a leur dieu ilz desobeirent,	1057
	Et perdirent lauctorite	1058-60
60	De quoy dessus ie tay parle ;	1061
	Cest, que mourir les conuendroit,	1062
	Et que plus a eulx ne seroit	1063
	Lobedience de deuant ;	1064
64	Car eil qui nobeist au plus grant	1065
	Qui le serue, trouuer ne doit,	1066
	Ne qua luy obeisse par droit.	1067-70
	Adam a dieu a desobey :	1071-2
68	Bien fut dont raison que celui	1073
	Quil auoit en subiection,	1074-7
	Aussi lui fist rebellion.	1078
A	O R te diray comment en va :	1079-84
72	Se vng bon fort chastel donne a	1088
	Le roy / a vng sien cheualier,	1085
	Pourcee quil ame, et quil la cher,	1086
	Afin que sil est bien feal,	1087
76	Bien obeissant et bien loyal,	
	Qua luy et ses hoirs tousiours soit ;	1088-97

Mais sainsi est qua feal ne soit,	1098	[<i>Grace Dieu.</i>]
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]	
Iustiee original, dont ia ¹	1108	
Tay parle, par condition	1116	
88 Que sa luy nul rebellion	1115	
Ilz ne faisoient / il oetroyoit		
Quelle fust a trestous par droit		
Ceulx qui de leur posterite ²	1117	
92 Servient desormais engendre,		
Or est que, quant ilz desobeirent	1121-5	
Ieelle iustiee perdirent.	1122, 1126	
Aux hoirs ne la peurent donner,		
96 Et ilz nen peurent heriter.	1127	
Mais ne fust la transgression ³	1129	
A eulx eust este par raison.	1134-5	
Done, se tu as entendement,	1136-7	
100 Veoir tu peulx bien apertement,	1138	
Que eel original peeche	1139-42	
De quoy ie te voz entache,	1143	
Que eest carenee de iustiee	1144	
104 Original / en celluy qui / ce	1145	
Deusist auoir en verite	1146-7	
Par eause de posterite.	1148	
¶ Dame, dis ie moult esbahis,	1149-50	Le pelerin
108 Me faietes, de voz diuers dis,	1151	
Qui ne sentre-suiuent de rien ;	1152	
Et eroy que vous le sauez bien.		
Vous dietes quil me fault lauer,	1153-4	
112 Pour ma laidure hors iceter ;	1155	
Et vous nommez tele laidure,	1156-7	
'Tache originale, et ordure' ;	1158	

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.

	[<i>Le Pelerin.</i>]	Laquelle nest fors que carence	1159-60
116		De ceste iustice, et absence.	1160-1
		Or me semble que laument	1162-3
		Nest besoing a defaillement.	1164
		Ains vouldroit 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
		Souuentesfoys commencement,	1173
		Et grant cause et nourriment :	1174
		Com, saucun / point de nez nauoit,	1175-6
128		Lequel par raison auoir doit,	1177
		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,	1185
		Se nas iustice originel	1186
		Quauoir deusses / par lequel 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 resistance	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 chascun compere.	1211-12
	Le pelerin	¶ Or dictes (dis ie) ie vous pry,	1213-14
144		Sen se laument, restably	1215
	[Fo. v]	Et restitue point seroy	1216
		De la iustice quauoir doy ;	1217
		Et se lorde concupiscence	1219
148		Adnullee me sera par ce. . .	1220

Note. *Marteux*, p. 234, l. 8433.

Et cinq pierres i met petites
Du rivage de mer eslites,

Dont puceles as *martiaus* geuent,
Quant beles et rondes les treuent.

Roman de la Rose 21767—70. iv. 320, *Bibl. Elzev.*

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.

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
*Talyved*¹ euere, thys no lesynge 27/1019
Neuer *tave* had necessity 27/1022
Lyk *tamyghty* champyoun 47/1766
In ta pulpet that ther stood 64/2385
*Tal*² pylgrymes in ther myscheff 193/7150
The *taforce* in thy dyffence 217/7769
*Tarme*³ 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 plac/ē 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 oult/ē do 81/3052
Of / thylkē / muta/cioun 94/3542
A/batyd / & sct / 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 thouth/tē me 105/3987
The / releff / wher as / he stood 134/5115
To / be gyrt / for syk/ernesse 201/7205

¹ Cp. I myghte beter a mendyt yt 7/253 [a = have]

² To all. Tyl St. Cp. To al pylgrymēs 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 *ë* 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 rymes 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.

AFTERWORDS.

BY F. J. FURNIVALL.

“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—

tadwellyd, 260/9422, to have dwelt.

tassaye, 262/9502, to assay, try.

tassaylle, 276/10,059, to assail.

Compare (make) maryue, 270/9802, me arrive.

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, lxxv, 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 xiiii¹: ‘Spes mea tu / in die afflictionis.’ Et hec est prima consolatio mea, que est mentis spes oppresse percipio 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 apparet, sed etiam quia semper fixa existens, errantes ipsos diriget, & nunquam tendit ad occasum; multo magis 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 spaciota, Verard.

numerus in mari, vbi circumquaque vndis tribulationum impetu et perflatu spiritus procellarum concutitur cordis mei / gaudete & consolari debeo, 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 miseros, quorum te clausa beaut, Ecce quomodo te iura te vndicare possum, esse refugium meum, Hieremic .xvi. [19] 'fortitudo mea¹ et robur meum [et refugium meum] in die tribulationis.' Et in hoc consistit quarta consolatio 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'.² Secundo tibi fatur expresse a quo scio me fugari A tribulatione. [16983 L.] Si dicere vellem *quod* voluntate spontanea ad te venissem, *quod* deuotione non coacta ad te fugissem, vere et in me veritas nulla esset, et oculos tue circumspectionis latere numquam 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 Loeck 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 abide here!
Thy place is built above the starrés clere,
No earthly palace wrought so stately-wise;
Come on my friend, my brother, most entere!
For thee I gave my blood in sacrifice."

Minor Poems (1840), p. 261 (modernised & emended).

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.

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" [?].

Gray then cites five stanzas on the condemnation to death of Canace 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 guiltèless,
The goodly faire, that lieth here speechlèss.

A mouth he has, but wordis hath he none ;
Cannot complaine, alas! for none outràge,
Nor grutcheth not, but lies here all alone,
Still as a lambe, most meke of his visàge.
What heart of stele could do to him damage,
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 handès to chastyse,
A thousand dartès of punición,
A thousand bowès made in uncowthe wyse,
A thousand arblastes bent in his doungeon,
Orderid each one for castigaciòn ;
But where he fyndes mekenes and répentauce,
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 Hocceve's 'Mother of God' is equal to that.¹ 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 rémembrance of every famous knight—

Ground considred built on righteousness,—

Raiz out each quarrel that is not built on right.

Withoutè truth, what vaileth high noblesse ?

Laurear of martirs, founded on holynesse :

White was made red, their triumphs to disclose ;

The whitè lily was their chaste clennesse ;

Their bloody sufferance was no summer rose.

L.'s *Minor Poems* (1840), p. 26, modernised.

¹ Prof. W. P. Ker agrees in this.

DE GUILLEVILLE'S PILGRIMAGE OF THE LIFE OF MAN

(englished by Lydgate in 1426, from the 2nd recension of De Guille-
ville's *Pèlerinage 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 docearis¹
Que bona uel dubia s[ic] fugienda² via. [² St.]

[y] e worldly folk, avysē yow betymes [³ St.] Worldly folk
Wych in thys lyff [ne] ben [but as pylgrimes³], should be
Lyk straungerys [flerē fro youre Cuntre⁴] [⁴ St.] wise betimes,
⁵ Vnfranchysed and [voyde off lyberte];⁵ [⁵ St.] 4
ffor sehortly herē yovre poscessyon for possession
ys yove to yow / but for a schort seson here is
Nor the tresovrē⁶ wych that ye possede [⁶ tresoure St.,
tresour C.] 8
ys but thyng lent / ho so kan takē hede, † St. ¶ Omnia
ffor clerkyss seyn / how [that] al⁷ crthly thyng † [⁷ alle St.,
al C.] vic[es] sunt
Stowndēmel, and by vnwar chaungyng, alieni.
Whan folk lest wenē / & noon hede ne take, // Nescio sunt
Her mayster oldē⁸ sodeynly for-sake. [⁸ olde St., old C.] 12 culus nunc //
Thyng myn to-day / a-nother hath to-morwe; cras huius &
That kam wyth Ioye / departeth ay wyth sorwe; h . . .
Aud thyng ywonne wyth Ioyē⁹ and gladnesse, [⁹ Ioye St.,
Ioy C.] only for a
Ay dysseuereth wyth¹⁰ wo and hevynesse. [¹⁰ wyth with C.] short time.
No tresour here, wyth O man wyl abyde; No treasures
Who strengest halt / ther rathest hyt wyl slyde; will remain
ffortune ys lady / with hyr / double face, here with
Of every thyng / that sodeynly doth pace; any one.
Sche pryncesse ys / of al worldly glorye, 20
And off al Ioyē that ys transytōrye;
Sche ys off chere¹¹ so varyaunt & dooble, [¹¹ chere St.,
che C.] Fortune de-
Hyr kalm ys euere meynt with wo & trovble, 24 ceives men
And hyr sugre [ys] vnder-spreynt wyth galle: ever,
Thys hyr vsage vn-to estatys 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.

- [¹ fayrest
whanne St.,
fayres wham
C.] To schewe fayrest whan¹ sche ys most to drede ;
Of hyh ne lowh sche taketh noen other hede, 28
ffor wych [let] no man vp-on hyr assure,
ffor sche ys lyke² to the chavnteplure ; [² lyke St., lyk C.]
- and woe al-
ways suc-
ceeds to
pleasure,
[leaf 2, back] Wo after Ieye & after song wepyng,
Thys hyr evstom in every maner thyng. 32
In on estate she neuere doth contyune. [St.; C. burnt]
- and her gifts
always end in
confusion.
[³ collusion,
St.] Thys stormy quen, wych callyd ys Fortune [St. & C.]
Hyr gyfftyts allē in conclusiō,³ [C. & St.] 36
Be not but gyfftyts off confusion.
ffor worthynesse in Armes nor vyetōrye [C. & St.]
Arn in effect but thingēs transytōrye [St. & C.]
Nor hih conquest, nor domynaēion, [St. & C.]
Peplys to puttē in subieēyon. 40
- Man's life
is only a pil-
grimage, It al⁴ schal passe as doth a somer flour ; [⁴ It C, Alle St.]
In thys world herē,⁵ holdyng no soiovr [⁵ St. here, her C.]
No thyng abytt, shortly for te wryte, [St. & C.]
Geod lyff exepte, and only ovr meryte. [C. & St.] 44
Trusteth⁶ ther-for, ye felk of every age, [⁶ Trusterth C.]
- and every pil-
grim draws
daily nearer
his end, That yowre lyff her ys but a pylgrymage ;
ffor lyk pylgrymes ye passē to & ffro,
Whos Ioye ys euere meynt A-mong⁷ *with* wo. 48
Al⁷ worldly blyssē, medlyd ys *with* stryff ; [⁷ A C, Alle St.]
ffor ay the cōurs, of thys mortal lyff,
- and every pil-
grim draws
daily nearer
his end, Euerēh hovr doth to hys boundys drawe ;
To al pylgrymēs kynd hath set a lawe, 52
Eeche day to Renne a party on ther way ;
Oldē⁸ ner yong⁸, ther may no man sey nay, [⁸ Olde St., Old C.]
Lyk a Ryuer sterne, and of gret myght, [⁹ nat St., om. C.]
Ne restyth nat⁹ nouth⁹ [by] day nor nyght, 56
To helde hys cours as ledeth hym the stream,
Ryght so, pylgrymes to-ward Ierusalem
Haste¹⁰ on her way in thys world, & echone [¹⁰ Haste on St.]
To-ward that eyte, or to Babylone. [C. torn] 60
Lyk ther merytes, & lyk to ther degres,
They be Receyved at on of thys eytees,
Ytakyn innē,¹¹ so as they dysserve ; [¹¹ inne St., in C.]
And deth, ay redy *with* hys dart to kerue, 64
Lyth in a-wayt, dredful off manaēys,
To send palmerys to on off thys plaēys.

Lydgate's Prolog. Read the 'Pilgrimage de Monde.' 3

A-geyne whas ¹ strokë, helpeth no medycyne,	[¹ whos St.]	[leaf 3]
Salve, tryacle / but grace only dyvyne,	68	Only grace can avail against death
ffolk to conveye to ther desyred place :		
And many brygaut the weye doth manace,		
No man ys sur hym syluen to diffend ;		
Wherfore I rede, lat every whyht a-mend	72	
Hys lyff be tyme, whil he hath liberte.		
And that folk may the Ryhtë weyë se		
Best assuryd to-wardë ² ther passage,	[² warte St., ward C.]	so every man should amend in time.
Lat hem be-holde[n] in the pylgrymage,	76	
Which ³ callyd ys pylgrymage de movnde,		In the <i>Pyl-</i> <i>grymage de</i> <i>Movnde</i> they
In the wyeh fful notably ys fovnde,	[³ Which St., Which C.]	
Lernyd, and tavht, who can weß construe,		
What folk sehal take, & what they sehal esehue.	80	
In thys book, yf [that] they redë yerne;		
Pylgrymës sehal the verray trouthe ⁴ lerne,—	[⁴ trouthe St., trouth C.]	may learn the truth;
yiff they sette ther trewë dylygence		
To vnderstandë clerly the sentence,—	84	
What hyt menyth, & the moralyte ;		
Ther they may, as in a merovr, se		
holsom thynges, & thynges fuß notable ;		
What ys prevyd, & what thyng ys dampnable,	88	
What ys holsom, the sovlë for to save,		
Whan the body ys leyd in hys grave.		but to learn this, men must be good citizens.
And to knowë ⁵ wyeh be eyteseyns,	[⁵ knowe St., know C.]	
Trewë burgeys, & ekë ⁶ frauñkeleyns,	[⁶ eke St., ek C.]	92
Wyeh in good lyff aud vertu do excelle,		
In Ierusalem perpetually to duelle,		
Whan the Iugge & Lorñ, that lyveth evere,		
In hys doom assovnder shal dysseuere	96	
Hys chosë shep, wasshe in the lambys blood,		At last some shall go to Jerusalem,
Wyeh for mankyndë starff vpon the rood ;		
And putte the kydës to dampnaeion,	[St. & C.]	[leaf 3, back]
wyeh ha noon part of Crystys passyon,	100	
Endlesly there to lyve in peyne,		
Where Lueyffer lyth bovnden in his cheyne.		and some to Lucifer, from which fate God de- fend every man !
ffro the wyeh, God every man defende,		
And grauntë ⁷ gracë, our lyff here to mende,	[⁷ graunte St., grant C.]	
To-ffor the ffyn of ovre pylgrymage.		
ffor, save hys grace, we ha noon avauntage,		

4 *Lydgate's Prolog. Lord Salisbury bids him english DeG.*

	No thyng is ¹ eleyne as be tytle of ryht, [? to st.]	
	But of merey, wych ay lyth in hys myght,	108
The repentant are pardoned.	Vn-to synnerys, that deye repentaunt, To yive pardon off hys benynge graunt, [The] Wyeh ys to hem, vn-to ther refut, Proteecyon and truë sauff-eonduit,	112
	Hem to savë, that thay be nat lorn. And thys book, the wych I spake off to-fforn),	
The Pylgrymage de Mounde made in French is a notable book,	I mene, the book Pylgrymage de Movnde, Morah of vertu, of materys ful profovnde, Maad & compyld in the Frenchë tonge, fifft notable to be rad & songe.	116
	To every pylgryme, vertuouus of lyff, The mater is / so eontemplatyff ;	120
	In aH the book, ys not lost a worð. Thys eonsydred fuH wysly of my lord	
as Lord Salisbury, who fought in France, considered well,	Of Salysbury, the noble manly knyht, Wyeh in Fravneë, for the kyngys Ryht,	124
	In the werre hath meny day eontunynd ; Whom God & gracë han ful wel sfortunynd In thenpryses wych he hath vndertake ;	
	Lyff and godes, for the kyngys sake,	128
	Knyhtly Inpartyd thys prinee vertuouus ; Ay in the ende beyngt victoryous, Swyeh grace & Eur, God to hym hath sent,	
and commanded me [leaf 4] to translate it into English.	Wyeh gaff me ffyrst in comavndement Thys seyde book in Englysshe for to make, As I koude, [al] only for hys sake.	132
	Be-cause he woldë that men sehould[e] se, In ovre tonge, the grete moralyte	136
	Wyeh in thys book ys seydo & eomprehendyd, That yt ne myhte (me semyth) be Amendyd ; The auctour, wyeh that dyde hyt ffyrst eompylo,	
	So vertuouusly spent ther-on hys whyle.	140
And to please him I will do so as truly as I can.	And of entent to do my lord plesaunee, In hys worschepë, for a remembravnee, As I am bovnde for to bo hys man,	
	I wyl translate hyt sothly as I kan,	144
	After the lettre, in ordre effectuelly. Thogh I not folwe the wordës by & by,	

I schal not faille teuchyng ¹ the substaunce, [¹ touchyng St.]	
Thogh on ² making ¹ I ha no suffysaznce; [² In St.]	148
ffor my wrytyng ¹ , in conclusion,	
ys al yseyd vnder correccion.	
And of the tyme playnly, & of the date	
Whan I be-gan thys book to translate,	152
yt was a thovsant (by computacion)	
After crystys incarnacion,	
ffour hundryd ouer, nouthur fer ne nere,	
The surples ouer, syxe & twenty yere,	156
My lord that tymē beyng ¹ 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] dyllygent,	160
And to be-gynne vp-on thys labour,	
Allē folkys be-sechyng ¹ of ffavour,	
That on thys book after-ward schal rede;	
And that hym lyst nat to taken hede	164
To the making ¹ , but to the sentence;	
ffor I am bareyn of aH eloquence.	
Ther-for I pray, what so that be seyde,	
[Off ³ gentyll]esse not to be evel apayde, [³ St., C. burnt]	[leaf 4, back]
And my rudnessē helpyn to excuse,	
ffor in metre I ha ne <i>with</i> me no muse:	
Noon of the nync that on Parnase duelle,	
Nor she that ys [the] lady of the welle,	172
Calliopē, ⁴ be sydc cytheron, [⁴ C. inserts 'that ys']	
Gaff to my pennē, plente nor fuṣon	
Of hyr licovr, whan thys work was [be]gonne.	
Nor I drank no-wer of the sugryd tonne	176
Off Iubiter, couchyd in hys celer,	
So strange I fonde to me hys boteler,	
Off poetys [i]callyd Ganymede.	
But to my labour now I woH me spede,	180
Prayng ¹ ech reder me to reconforte,	
Benignely my rudenesse to supporte.	
ffor wherso be my thonk, I lese or wynne,	
Wyth yowrē gracē thus I wyH be-gynne.	184
Here endyth the prologe off the translatur.	

The year in which I began to translate this book was A.D. 1426,

when my Lord was at Paris.

All who read this book are to pay more heed to the meaning than to the translation,

for no muse favours me,

nor have I drank out of Jupiter's tun.

Here ends the translator's prologue.

	Her be-gynneth the prologue of the auctour.	
The Prolog of the author begins.	ful ofte hyt happeth ¹ in certeyn	[¹ falleth St.]
	Off dremys,—the wych that men lia seyn	
	I nyhtys,—after, whan they wake,	
	ful lytel hede ther-of thay take,	188
	Tyl effte agayn yt comyth to mynde,	
Men take no heed of dreams until they come true,	That they the veray trouthe fynde, Of every thyng ¹ they sawe to-forn ¹ .	
	ffor, of remembrauncē the thorn	192
	Pryketh here myndēs with hys poynt, That they hyt se fro poynt to poynt, And fynde hyt verrayly yn dede, Thogh a-fore they took noon hede.	196
	Be yt of Ioye, be yt of sorow, ful ofte a-pon-the nexte ² morow	[² nexte St., next C.]
[leaf 5]	yt ys go elene out off her thought, Ther-of they ha so lytel rouht,	200
and then they are re- membered.	Tyl after they a-vyse hem wel ; And then thay fyndyth ³ yt euerydel,	[³ fynde St.]
	Dremys that they had ⁴ a nyhte, By maner of a dyrked ⁴ syhte.	[⁴ dyrk C, Derkede St.] 204
	But yiff they makē longe delay, To putte hem forth fro day to day, Than, ⁵ th[o]rogh foryetelnesse,	[⁵ Than St., Than C.]
If men neg- lect them for long, they forget them altogether.	Thay kan there-of no thyng ¹ expresse, ffor aȝ ys out of myndē go.	208
	And on A tyme hyt happyd so, ffro Crystys berth a thousand ⁶ yer, Thre hondryd, by a-cowntys cler,	212
In the year 1330 (Fr. 1330) I had a won- derful dream,	And over ⁶ Ten, as I toke kepe, Vp-on a nyht I lay & slepe, Drempte, (yf ye lyst to lere, ⁷)	[⁶ read thries] [⁷ here St.]
	A wondor dreme, in tyme yffere.	216
	The wych, a-noon as I a-wook Vp on the morow, a penne I took, And wrote yt, yff ye lyst to wyte, ⁸	[⁸ ? wete]
which I wrote down at once,	That I schold hyt nat foryete ; But freschly yn my mynde yt kepe, Half wakyng ¹ and half a-slepe,	220

De Guilleville's Prolog. He lost his written Dream. 7

That I myht after, by leyser, Correete hyt when the day were eler, By good avys, whan I took kepe, Bet a-dawed out of my selepe.	224	intending to correct it afterwards.
And thys consyderyd euery dele, Me sempte I haddē do ryht wel, Yiff ther hadde, as tho to me, ffallē noon contraryouste ; ffor al the wrytyng ^t that I wrote Was me be-rafte, and how I not, Dyscured ¹ thurgh the world a brode, As God woot wel, and thus yt stood. Where-of I hadde as tho no shame, ffor al I hadl yt but a game ; ffor to that tyne fredam I haddo To putte away, and eke to adde, What that me lyst, lyk as I wende. ffor ther was myehē thyng ^t to mende, To ordeyne, & to correete, And bet in order to direete ; ffor many a thyng ^t , yt ys no nay, Mot be prouyned, & kn̄t a-way, And yshape of newe entaylle, In ordre dresse hyt, & yraylle, As doth euery manere whyht, That wol make a thyng ^t a-ryht. ffor he that bar my drema a-way, ffuH lytel thoulto (yt ys no nay) On my profyt in any wyse ; ffor shortly, as I kan devyse, I myghte beter a mendyt yt, Lyk as God hadde yeve me wyt, Sool by my sylff, than I may now ; But aH ys gone, I wot not how. And eke yt ys so long ^t a-go, That thys dreem was take me fro, I haue almost foryete yt al. But not for-thy, yet I schal Adde, & putte a-way also, Where-as I se yt be to do ;	228 232 [¹ Stowe] 236 240 244 248 252 256 260	But I lost all I wrote ; how I don't know. [leaf 5, back] Up to that time I could add or diminish, as I thought good, and mend it. But he who took it away did not con- sider me. And now all is gone, I know not how. But now I shall do as I like,

8 *De Guilleville's Prolog. He'll go to Jerusalem.*

	I schal not leve in myne entent To putte alway a-mendement, ¹ [1 amendement St.]	264
	As yt comyth to my knowyng, Day be day yt rémembrynge.	
and when I have finished, [leaf 6]	And when that yt a-mendyd ys, And se that nothyng ^r be a mys,	268
	By a lace I shal yt were, And a-bowte my nekke yt bere,	
I shall send it abroad.	Send yt forth to euery ² contre, [2 yche St.] Wher-as to-fform that yt hath be,	272
	A-geyn my wyl & my plesaunce. And thus ³ for a Remembraunce, [3 this St.]	
Go forth, then, my dream,	Go forth thow dreme! I sende ⁴ the [4 sende St., send C.] By all the placys wher thow hast be ;	276
	I send the to thy provynours, By all the pathys & the tovrns, ffor thow knowest the weyë wel, And the passage euerydél.	280
and fall not.	On my be halff[e] thow not ffaylle To dresse yt ewyn by entaylle, Wher thow wer fferst, wych doth me greve, And took of me no maner leve.	284
	ffor wych I calle yt (thys the ffyn,) No veray weyë off pylgryn. By cavse, wherso, by the lak, On ffootë, nor on horsëbak, ⁵ [5 horse St., hors C.]	288
Whether on foot or on horseback thou shouldst have had leave of me.	Thow sholdest ha mad no Iourne, But thow haddest hadde leve off me. But ffor as myche as I in dede Thynkë the <i>with</i> me to lede,	292
	Whan I go, as thow schalt se, To Ierusalem, the cyte ; To wych weye, <i>with</i> -ovte ⁶ more [6 oute St., out C.]	296
I intend to take thee to Jerusalem with me.	I am excyted wonder sore : Thys myn entent, thider to drawe, And a-mong ^r pylgrymes, thys a lawe,	
A law among pilgrims is that each "shall abide other."	That, as brother vn-to brother, Eneyech sholde a-byden other.	300
[leaf 6, back]	Thys sholdë ben a trewe vsage Off folkys ⁷ in ther pylgrymage. [7 Stowe MS.]	

Doo tell¹ myn aventure eler, [¹ St., C. burnt]
 How passyd syx and twenty yer, 304
 Tell² vn-to on and aH, [² Telle St., Tel C.]
 How that yt ys [to] me ffaH,
 In the Abbey off Chalys,³
 Whylom ffoundyd off Seyn Lewyys. 308

I will tell
what befell
me in the
Abbey of
Chaalit.

Here begynneth the pylgrym.

The seyde yer (ho lyst take kep)
 I was avysed in my slep,
 Excyted eke, and that a-noon,
 To Ierusalem for to goon. 312
 Gretly meved in my eorage
 ffor to do my pylgrymage,
 And ther-to steryd inwardly.
 And to tell the causē why,
 Was, ffor me thouht I hadde a sylt
 With-Inne a merour large & bryht,
 Off that hevenly ffayr eyte,
 Wych representede vn-to me 320
 Ther-of holy the manere,
 With Inne the glas ful bryht & eler.

[Camb, Rxb.,
Cap. ii]
The Pilgrim
said, Listen:

I was moved
in my dream
to go on
pilgrimage to
Jerusalem,

which I saw
represented
in a glass.

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

And werrayly, as⁴ thouhtē me [⁴ as St., as ye se C.] [leaf 7]
 yt exceellyde off bewte 324
 Al other in comparyson;
 ffor God hym selff was the masown,
 wych mad yt ffayr, at ys devys.
 ffor werkman was ther noon so wys, 328
 yt to conceyve in hys entent; Apocat. 21°.
 ffor al the weyēs & paament
 Wer ypavyd all off gold.
 And in the sawter yt ys tolē, 332
 How the ffyrst ffundacyon, Fundamenta eius in Montibus
sanctis.
 On hyllys off devoeyon;
 The masounry wrought ful elene,
 Off quyke stonys bryht & schene, De lapidibus viuis. 336
 Wyth a closour rovnd a-bowte

It was very
fair,

and paved all
with gold.

Its founda-
tions were
made of
living stones.

³ Chaalit: Roxb. ed., p. 1; 'Chaalic,' Add. 22,937;
'Calique,' Harl. 4399.

10 *Jerusalem Gate was guarded by an Angel.*

	Off ennyes, ¹ ther was no dowte.	[¹ Eemyes St.]	
An angel guarded it,	ffor Awngelles the wach y-kepte, The wych, day nor nyht ne slepte, Kepyng ⁴ so strongly the entre, That no wyht kam in that eyte,	Angelorum custodia.	340
and only pilgrims were admitted.	But pylgrymes, day nor nyht, That thyder wentyn evene ryht.		344
It had many mansions,	And ther were meny mansyovns, Placys, and habytaeyovns; And ther was also al gladnesse, Ioye <i>wi</i> th-ovten hewynesse.	In domo patris mei &c.	348
	And pleynly, who that haddē grace ffor to entren in that place, ffond, onto lys plesavnee,		
and all kinds of joy were there.	Off Ioye al maner suffysavnee, That eny hertē ² kan devyse.	[² herte St., hert C.]	352
[Cap. iiii]	And yet the ³ entre on swyeh wyse Was strongly kepte ffor komyng ⁴ In ; ffor the Awngel cherubin,	[³ the St., they C.]	356
[leaf 7, back]	Off the gate was cheff portēr, Havyng ⁴ a swerd, flawmyng as eler As any ffyr, evene at the gate ;	[St. & C.]	
The angel at the gate slew all who would pass in,	And who that wold, erly or late, Passen the wal, he was yslawe. Ther ne was noon other lawe, Ne ⁴ bet helpe, ne ⁴ bet refut ; The vengauwe ay was execut.	[⁴ No . . . no St.]	360 364
and tyrants ever lay in wait to slay the pilgrims.	In the passage thyder-ward, The weyē was so streiht & hard, ffor tyravntys, <i>wi</i> th ther felonye And <i>wi</i> th ther mortel tormentrye, Devyseden on ⁵ ther entent fful many wonderful torment, Lyggyng awayt fro day to day, To slen pylgrymes in ther way,	[⁵ In St.]	368 372

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

⁶Makyng⁴ ful grete oceysion

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

Pilgrims sufferd Martyrdom and Tortures on the Road. 11

Off pylgrymes of grete Renovn, Off men & wommen both yfere, Whos martyrdom) (as ye schal here,) Was ful grevous to endure.			Many suffered martyrdom.
ffor somme of hem (I yow ensure, Wern out of here Skynnes flawe ; And sommē, by ful mortal lawe, Wer hew (as bokys kan Remembre,)		376	Some were skinned alive,
Asonder, partyd euery membre, Crucefyed, of blood al Red ; And many other lost hys hed.		380	some hewn asunder, some crucified,
Of somme, the bowelys wer out Rent, And somme on hotē colys brent, ffretyng ^t salt east in among ^t , ffor to make ther peynys strong ^t Myd the ffyry flawmys reed.		384	some roasted and salted, [leaf 8]
Somme boylyd in oylle and led, And sorē bet, that yt was wonder ; Somme, sawyd evene assonder ; Somme, with wyldē hors ydrawe, In dyffence of crystys lawe, Thorgh-out the ffelk, her & yonder, Tyl ther loyntēs wente a-sonder :		388	some boiled in oil and lead,
Nerf and bon assonder Rent, And ther Entraylles aforh hem brent. The ffelouns wern on hem so felle, That yt ys pyte for to telle ;		392	some torn asunder by wild horses ;
And ther ys no man now a ¹ lyve That kan the peynys halff deseryve ; Nor a sermon) ther-off make, What ² they suffrede ffor the sake	[¹ on St.]	400	their suffer- ings no man can describe.
Off Cryst Ihesu vn-to the deth, ffor loye, ³ tyl they yal ^k vp the breth, Myd ther mortal peynys smerte. ffor ther ys noon so hard on hert, So despytous, nor so ffelon), That he [ne] wolde ha compassyon), Ben agrysed off pytee ; And speeyally ffor to se That they suffrede for no synne,	[² That St.]	404	
	[³ love St., lave C.]	408	There is no one who would not pity them,
		412	

- But only off'entent to wynne
 Tho love off Cryst ; & ffor hys sake,
 AH they han vp-on hem take, 416
 Seyng' how, ffuH long' afor),
 Cryst to suffre was yborn),
 And fforbar nat to be ded.
 And sythen he that was her hed 420
- [leaf 8, back] Suffrede peynys, deth, & woo,
 who suffered pain, death, and woe,
 The membrys wolde endure also, [1 in alle St.]
 And ffolwe ther hed on al¹ thying', *Omnes electi caput suum.*
 As Seyn Gregoir in hys wretyng' *Gregorius.* 424
 Recordeth pleyonly (who taketh hed)
 Off allē chose,² Cryst ys hed ; [2 alle Choy's St., al chose C.]
 ffor wych, the membrys, as was due,
 Affter ther hed lyst to sue, 428
- as our example,
 Wych by example wente a-fore,
 To whom thentre was not fforbore.
 ffor swych as deydē ffor hys love,
 By wykety's entrede in above, 432
 Vp the gatē, hiH aloffte,
 Thogh ther³ passage was not soffte ; [3 ther was MS.]
 The porter lyst hem nat to lette.
 And ther pencellys vp they sette⁴ 436
 On cornerys, wher them thoulthē good,
 Al steyned w^{ith} ther ovnō blood.
 And whan that I parceyved yt,
 I conceyvede yn my wyt, 440
 That who scholdē ther-w^{ith}-Inno
 Entre by fforce, he most yt wynne
 By manhood only, and by vertu.
 ffor, by record off Seyn Mathew, 444
 The hevene (as by hys sentence,) *Regnum celorum vlm patitur.*
 Wonnen ys by vyolence.
- as SS. Matthew and Chrysostom write,
 Crysostom Recordeth ek also, — *Magna violencia est, nasci in terra, & celum capere, & habere per virtutem quod non potest haberi per naturam.*
 Who lyst taken hed ther-to, — *Crysosto[mus].*
 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 hanginge steyned red with blood." rapere St.

And Ravisshe, lyk a champyon,	452	
The noble hihē hevenly place,		
By vertu only & by grace.		
ffor vertu doth to a man assure		
Thyng denyed by nature.	456	Man gains by virtue what [leaf 9] he is denyed by nature,
¹ Thys to seyne, who lyst here,		
That vertu makyth a man conquere		
The hihē hevene in many wyse,		
To wych kynde may not suffyse	460	
To eleyne ther poession,		
But she be guydē by Reson,	1—1 Verba translatoris.	but virtne must be guidē by reason.
Wych to vertu ys maystresse,		
To lede hyr also, and to dresse	464	
In hyr pylgrymage Ryght		
Above the sterrys cler & bryht. ¹		
ffor other weye koude I not se,		
To entre by in that eyte;	468	
ffor cherubyn, erly and late,		
Ay awaytynge at the gate,		
Was redy euer, and ther stood,		
Whos swerð was blondyd with the blood	472	One stood there whose sword was red with the blood of Christ.
Off Crystys holy passyon		
Whan he made our Redempcion,		
Mankynde to restore a-gayn.		
The wych wey, whan I hadde seyn,	476	
I was a-stonyd in my sylt.		
But I was comfortyd a-noon Ryht,		
Whan I sawh the sverd mad blont		
Off cherubin, the wych was wont	480	I was com- forted when I saw this sword made blont,
To brenne as any flawmbe ² bryht. [² flawmbe St., flawmbe e.]		
But now, the sharpnesse & the ³ lyht [³ the St., om. e.]		
Was queynte, to do no more vengaunee,		
By vertu off erystys gret suffravnee,	484	and its brightness quenched.
Wych sehal no more for man be whet.		
[4 lines blank in MS. for an Illumination.]		
⁴ And ther I sawh a smal wyket [⁴ Cap. v, l. 10]		[leaf 9, back]
Ioynnyngē evēne vp-on the gate;		
And ther stood on, erly & late,	488	I saw a small wicket, at which, one
Lenyngē, as I kovde espye,		
Wych power ⁵ hadde, & maystrye [⁵ power St., powder e.]		

14 *St. Peter was at one Gate. Doctors guided Pilgrims.*

	ffor to opne & to shette,	
	To Reeeyven and to lette,	492
	Pylgrymes that kam on ther weye ;	
	And in hys hond he held a key,—	<small>Tibi dabo claves regni celorum. Mathei.</small>
like St. Peter stood. [prose, p. 8]	Seyn Peter, me thouht by hys eher,—	
	That had off God pleyn power	496
	To lete in ffolk wye he knew hable.	
	But ffyrst they most (thys no ffable,)	
	Dyspoyllen hem, & nakyd be ;	
	ffor noman entrede that eyte	500
All who entered by this wicket were made naked,	That clothyd was, nor mylhte passo,	
	Wher he mor, or wer he lasse,	
	Or gret compact ¹ in any membre.	<small>[¹ compact St., compart C.]</small>
	And than A-noon I gan Remembre	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 rehersed kan	508
	By record off hys gospel,—	
	As yt was to a kamel	
	To passe throgh a nedlys Eye ;	
	Wye ys a thyng ^t (ho kan espye,)	512
	As yt were an Impossible,	
	And verreyly Ineredyble.	
	Affter ² -ward (yt ys no ffayll)	<small>[² And after St.]</small>
	Me thoulte I sawh a gret mervayle :	516
	Vp-on Tours, dyuers estatys	
There were doctors also	Off doctours and off ³ prelatys,	<small>[³ off St., om. C.]</small>
	Showyng, as by contenavnee,	
[leaf 10]	By speche, and by dallyavnee,	520
	Teehyng pylgrymes to knowe,	
	That wer yn the valé lowe,	
	How, <i>with</i> travayllé & peyne,	
who showed pilgrims how to enter this city. [Cap. iv, l. 11]	And how also they sholde atteyne	524
	To make hem wyngés ffor to fle	
	Hih a-loffte to that eyte,	
	By wynges of exaample good,	
	Yiff they ther lernyng vnderstood,	528
	Wye they tauhte hem in ther lyff	
	[5 lines blank in MS. for an Illumination.]	

By doctryne contemplatyff, Outward schewyng, as by cher, Ther love was to hem ful enter,		532	
ffovndyd vp-on charyte. Amongys wych I dede ¹ so	[¹ dydde St.]		Among the doctors were Augustines
Grete noumbre of thys Iacobins, Off ehanovns, & of Awstynys,		536	[prose, p. 2]
ffolkys ful diuers of maner, Both temporal & seeuler, Off clerks & relygyous, And other ordrys vertuous.		540	and other religious orders;
Mendyauntys ful nedy, That day & nyht wer ryth ² besy	[² were right St.]		
To gedre ffetherys, bryht & shene, And make hem wynges ffor to fflen.	Facient sibi pennas & volabunt in celum.		and they made them- selves wings,
And gan A-noon, with al ther myght, To soren vp, & take her flyht Hih in-to that ffayr eyte.			
And hiher vp they dyde fle,		548	
Bove cherubin, that Avngel eler ; ffor they wer out of hys davnger, By the techyng, and the doctrine, And by exampples ek dyvyne,		552	[leaf 10, back and soared above the cherubin which kept the gate.
Wych ther maystres hadde hem tauht, Wher-by they han the hevne kauht, And ffounde ther-in gret avauntage To fforthre hem in ther pylgrymage,		556	
And how hem sylff they sholdē gyde. And vp-on the tother ³ syde,	[³ that other St.]		On the other side I saw great men helping their friends over the wall.
Vnder the wal of the eyte, I sawh, off gret auctorite,		560	
ffolkys, wych dyde entende To helpe her ffrendys to ascende, By ful gret subtylyte,			[prose, p. 3]
To make hem entre the eyte ; And ther-to dyde her bysy cure,		564	
By sealys throug the strong closure ; And as me thouhte, A-mong eehon), That Seyn Benet in soth was onl.		568	Among them was St. Benet, [Cap. iv]
[6 lines blank in MS. for an Illumination.]			

	Wych, as I rehersē ¹ shal,	[¹ Rehersē St., rehers C.]	
	ffor to scale that hihe wal,		
	That was so myhty & so strong,		
who brought a long ladder,	<i>With</i> hym brouht a ladder long,		572
	In the wych men myhtē se		
	xij. greēs ² off humylyte,	[² Twelve greces St.]	
	By wych, thor[o]gh deuocyon,		
	ffolk off hys relygyon		576
[leaf 11] by which men of his religion easily entered.	Ascendyd vp, gre by gre,		
	<i>With</i> -outē lette to that eyte,		
	And the ryht[ē] weye han take.		
	Monkys greyē, whyte, & blake,		580
	Ascendyng' vp <i>with</i> -outē ffeer.		
[Cap. v] St. Francis also was there,	And Seyn Fravnceys I sawh ek ther,		
	fful dyllygent, and ek bysy,		
	And (as me thouht) ful ffrendly		584
[prose, p. 3]	To ffolk of hys profession.		
	And ek in myn avysyon		
	I sawh ther cordys rovnd & long,		
	Al yffret <i>with</i> knottys strong,		588
	Hard to ffele, and nothyng' soffte.		
who assisted his friends over by means of knotted cords.	And ffro the valey hili a-loffte		
	Vp-on the wal they dede hem easte,		
	And by the cordys held ham ffast,		592
	Grypyng' hem <i>with</i> gretē ³ peyne,	[³ grete St., gret C.]	
	Off entent they myghte atteyne		
	To gete vp to that hihe wal,		
	ffor to kepe hem ffrom a ffal,		596
	Alway by the corde hem helē.		
	And many A-nother I be-helē,		
Others I saw whose names are unknown to me.	Off dyuers ffolkys that vp ran,		
	Off whom the namys I not kan,		600
	Nor how they dyde hem sylff assure,		
	Over the wallys to Recure		
	On echē party Roundē abovte ;		
I could not see all the persons,	ffor I in soth, that stood <i>with</i> -oute, ⁴	[⁴ in doute St.]	604
	Myghte not be-holden al the paas,		
	But on the party that I was,		
	Wych was to me gret dysplesavnce.		
	But I dar seyen, ⁵ in substauñce,	[⁵ seye St., seyn C.]	608

That ther was noon off no degre Wych entro myhtē the eyte, But lefft <i>with-outē</i> , lowē doun, ffor al, hys sherpē ¹ & bordoun. ²	[¹ scrippe St.]	612	[leaf 11, back] only that every one left his wallet and staff below,
But thentent off hys vyage, And ffyn ek off hys pylgrymage, Wer set ³ of hertē fynally [³ sette St.]	<i>Omnia agunt propter finem.</i>	616	
Ther tabyde perpetuelly <i>With</i> ffeyth, hope, & charyte, To lyve <i>with</i> rest on ⁴ that eyte ;	[⁴ in SL]	620	desiring only to live there in peace.
ffor other thyng ⁵ , in hert & thought, To her desyre they woldē nouht, ffor, as the phylisofre seyth, (To whom men mosten yeven ⁵ feyth)	[⁵ yevyn St., eyven C.]	624	
That al folk, ⁶ wherso they wende, What they do, ys for som ende.	[⁶ alle folke St.]	628	
And for that skylē, more & more, I was steryd wonder sore ffor to takē my Iournee, Lyk a pylgryme, to that eyte.		632	This stirred me to go on a pilgrymage to that city,
Off more Ioyē I nat kepte ; And, me thought ek, as I slepte, And in my dreem dyde ek mete, That ellys I myghte ha no quyete.		636	
And thus ful pensyff in my guyse, A-noon I gan me to a-vyso, And thought in myn avysion, I ffaillede a sherpe ⁸ & bordon,	[⁸ Skrippe St.]	640	[cap. vi, prose] but I remem- bered that I lacked scarf and staff.
Wych al pylgrymes ouhte to have, In ther wey, hem sylff to save. And so the pylgrymes hadde eehon In ther vyage, but I allone.		644	
They wer eehon 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			[leaf 12] I started from my house,

² The Roxb. has *scrip*, the Fr. *escharpe*, and the picture shows a scrip worn scarf-wise. See also p. 18, l. 655, 664. *Escharpe*: f. a Searfe; 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."

	Vp-on my wey, off wych I tolde ; Al be that I was long yholde, Or I myhte makë my passage To gynnen vp-on my pylgrymage.		648
but was de- layed nine months.	Nyne monethes I was kept cloos, Tyl at the last I vp Aroos, Off entent forth to proeode. But than at erst I gan take hede That, to myn entencioun,	¹ nyne monethes in his mothars wombe.—John Stowe.	
I thought I might find a scarf and staff,	I myghte ffynden a bordoun And a sherpe, ¹ wych of vsage ffolk han that gon on pylgrymage, Nedful to me & necessarye. ffor wych cause I dyde tarye Or I myghte gynne my Iournee, To holde my wey to that eyte ;	[¹ Scrippe St.]	656
[Cap. vii]	ffor wych I went complaynyng, Out off my sylff ² tryst & wepyng, Cerehyng ¹ toforn & ek behynde, Sherpe ³ & bordoun for to fynde.	[² sylff St., sylff C.]	660
and while I sought for them	And whil I dyde my besynesse, A lady of ful gret ffayrnesse And gret noblesse, (soth to say,) I dyde mete vp-on) the way.	[³ Scrippe St.]	664
I met a lady,	ffor God wolþ, (I yow be-hete,) Sone that I sholde hyr mete, Off gracië for myn ownë prowþ, Wher-off I haddë Ioye ynowþ, And in hertë ⁴ gret gladnesse.	Voluntas dei fuit ut cito mihi occurreret quod volebam. Genesis 27. [v. 20]	668
who seemed an Emperor's daughter.	ffor she, as by lyklynesse, Was douhter of som Emperour, Somme myghty kyng, or gouernour ; Or off that lord that guyeth al, Wych ys of power most royal. And thys lady gracyous, Most debonayre, & vertuous, Was yelad, by gret delyt, In a surecote al off whyt, With a Tyssu gyrt off grene. And Endlong, ful bryht & shene,	[⁴ herte St., hert C.]	672
[leaf 12, back]			676
She was clothed in white and green,			680
			684

She hadde a charbouzele ston, That Round aboute hyr body shon ; Was noon so reche, ¹ as I was war.	[¹ Ryehe St.]	688	and many very precious stones.
And on hyr brest A nouche she bar, I trowe that nowher was no bet. And in the Awmaylle ther was sette Passyngly a reche ² sterre,	[² Riche St.]	692	
Wych that east hys bemys ferre Round abouten al the place, Ther was swych laboundaunce off grace. Out of whos bosoom, mylde ynowh, Ther kam a dowë whyt as snowh,		696	Out of her bosom came a white dove.
With hys wyngës splayng ^t oute, Plauynge rovne ^t hyr honde aboute. Thys lady, of whom I ha tolde, Hadde on hyr hed a crowne of golde, Wrouht of sterrys shene & bryht, That east aboute a ful eler lyht. He was ful myghty, (who taketh hede,) That sette yt fyrst vp on hyr hed ;		700	On her head she wore a crown of gold.
And made yt ffyrst ³ by gret Avys	[³ C. ffyrst ffyrst]	704	
Off gret Richesse and gret ⁴ prys.	[⁴ grete St., gret C.]		
[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 fyrst she gan me to salue In goodly wyse, axynge of me, What maner thyng ^t yt myght ⁵ be,	[⁵ myghte St.]	708	[leaf 18] She was courteous and saluted me,
Or causë why, I sholde hyr lere, That I made so hevly chere ; Or why that I was ay wepyng ^t , ffor lak of eny maner thyng ^t .		716	and inquired why I was weeping.
Wher-of, when I gan takë hede, I ffyll yn-to a maner drede, ffor vnkonnynge and lewdënese, ⁶	[⁶ lewdenesse St.]	720	I was afraid at one so noble address- ing me.
That seche, of so gret noblesse, Dysdeynede not in hyr degre To speke to on so pore as me ; But yiff yt were, so as I gesse,			

20 *He wants to go to Jerusalem, but lacks Scrip and Staff.*

	Al only of hyr gentyllesse ;		724
I remembered beauty and humility go together,	ffor gladly, wher ys most bevtē, Ther ys grettest hvmlyte, And that ys verrayly the sygne, Swyeh ar most goodly & benygne, An appyl tre, <i>with</i> frut most lade, To folk that stonden in the shade, Mor lowly doth hys brauzehys loute Than A nother tre <i>with</i> -oute ;	Nota St. i. sine fractu St.	732
and that the hden apple- tree bows its branches lowest,	ffor ¹ wher haboundeth most goodnesse, Ther ys ay most of mekēnesse. ² Noon so gret tokene of beute, As ys parfyt humylyte.	[¹ for St.] [² mekenesse St.]	736
[leaf 13, back]	Who wanteth hyr in hys banere, Hath not vertu hool & entere. And after thys I gan abrayde, And to hyr ³ thus I sayde, “How to gon, I castē ⁴ me, To Ierusalem the eyte, ffayllyng ^t (to myn entencion) Both a sherpe ⁵ & a bordon), ffor wyeh I went, yt ys no doute, ffor to seke ham Round aboute, Yiff I myhte any fynde or se.”		740
Then I told her I wanted to go to Jerusalem,		[³ hire St., hyr C.] [⁴ kaste St., cast C.]	
but lackt a scrip and a staff.		[⁵ Scrippe St.]	744
	Grace dieu : ‘Now vnderstondē, ⁶ than <i>quod</i> she, ‘Yff thou lyst have ⁷ of hem tydyng ^t , Thow mostest, ouer ⁸ alle thyng ^t To thyn entent, as thou shalt se, ffor thy profyt, kom, folwe me. And yt is gretly to thy prowh That thou hast me fovndē now, By whos helpē ⁹ thou schalt spede, To ffynden al that the shal nede.’	[⁶ vnderstonde St.] [⁷ have St.] [⁸ ouer St., auer C.] [⁹ helpe St., help C.]	748
‘Follow me,’ she said, ‘for it is for thy profit thou hast found me.’			752
	The pylgrym : Than <i>quod</i> I, “my lady dere, I pray yow that ye wyl me lere Your name & your condyeioun, Your contre, & yovr Regyoun ; ffor yt ful plesaunt wer to me,		760
[Cap. viii]			
‘I pray thee,’ said I, ‘tell me thy name.’			

To wytë pleyuly what ye be."		
And she auswerde ful mekly,	[<i>Grace Dieu</i>]	
'Tak hed to me now feythfully :		764
I am the ¹ douhter off themperovr,	[¹ the St., om. C.]	
Wych ys the lord and governour		[leaf 14]
Off every lond and regyoun ;		'I am the daughter of the emperar of every land and region,
And he hath sent me hyder douz,		768
Here in-to this lowh contre,		
Off entent, as thow shalt se,		
To gete hym frendys, & conquere		and I am sent to get him friends.
Round a-bouten / every wher :		772
Nat that he hath to hem no nede,		
But only (who kan taken hede,)		
That he haveth gret plesaunce,		
To haue of folkys aequyentavnee,		776
ffor ther profyt, more than for lys ;		But it is for their good, not his.
And thus yt stant & thus yt ys.		
'Thow sest my noble ryche array,		
And how that I am fresshe & gay,		780
fful ryally and wel beseyn,		
Nothyng ¹ in wast, nouthur in veyn ;		
Thys charbonele, nor thys sterrys clere,		
ffressher wer neuer seyn yfere ;		784
Nor, I trowë, noon so fayre,		You see my royal array.
Whos bewte may nat apayre.		
¶ ffor to pylgrymes, day & nyht,		
I enlumyne, & yive lyht		788
To al ² pylgrymës in ther way,	[² alle St.]	I give light by day and night to pilgrims.
As wel in dyiknesse as be day,		
So they lyst rewardë me,		
And lyst that I her guydë be.		792
And yiff they erryn in her weye,		
Ageyn I kan hem wel conveye ;	[I wylle hem gnye / and do sokour,	
I wyl hem helpen & Redresse ;	While they to me have theyr Retour.	
ffor I au she, in sothfastnesse,	St., om. C.]	796
Whom thow owest seke of ryht,		
In straungë lond ¹ with al thy myght.		[leaf 14, back]
'I yive lyht to folk echoñ		I give light to all who err ;
That out of hyr weyë gon,		800
And releue hem, ou & alle ;		

22 *Grace Dieu offers help to De Guilleville. He accepts it.*

	<p>Lefte vp folkys that be falle, from al mysheff & from al blame, And Grace dieu, that ys my name, fful nedful in eeh <i>contre</i>.</p>	804
my name is Grace Dieu,	<p>‘And by thys dowe wyeh thou dost se, Wyeh I bere <i>with</i> wyngës fayre, Humble, benygne, & debonayre, I am tookenyd, who lyst seke, <i>With</i> hyr goodly Eyen meke. And so thou shalt me eall in dede, Whan thou hast on-to me nede,— And that shal be ful offtē sythe, That I may my power kythe,— Telp¹ the in thy pylgrymage. ffor fynaly in thy vyage, As thou gost to that eyte, Thou shalt hawe offte aduersyte, Gret mescheff and enembraunce, Empechementys & dysturbaunce, Wyeh thou mayst nat in no degre Passe nor endure <i>with-outē</i> me, Nor that eyte never atteyne, (Thogh thou euer do thy peyne.) <i>With-outē</i> that I thy guldē be. ‘Al-be that in-to that eyte Thou hast seyn entren meny on, Nakyd, in-to that eyte gon Somme by ther sotel engyn, And <i>somme</i> also by cherubin. But what so <i>enere</i> they koude don, Ther was neuer receyved noon (ffor outht² they konde hem sylff avaunce,) But only thorgh myn <i>aqueyntaunce</i>. Lo, her ys al : avysē the Yiff thou lyst <i>aqueynted</i> be <i>With</i> me : tel on thy fantasye, And the trowthē³ nat denye.’</p>	808
and I am represented by this dove.		812
		816
		820
Without me thou canst not reach the city.		824
		828
Some enter by subtlety,		832
[leaf 15]		[² ought St.]
but all by me.		836
		[³ Trowthē St., trowth C.]
	The pylgryme :	
[Cap. ix] ‘I pray thee, leave me not;	“Ma dame, for Goddys sake, I praye, Nat to leue me on the weye	840

With-oute your helpe & your favour ; ffor in thys weyē, your socour Ys to me most necessarie To forthre, that I nat ne tarye ;	844	
Thankyng ^t to your lyh goodnesse, That ye kam of gentellesse, ffyrst vn-to me for my forthryng ^t , Ther nedede me noon other thyng ^t ."	848	thy aid is most neces- sary to me.
[6 lines blank in MS. for an Illumination.] Tho hyr lyst no lenger hyde, But took me in the samē tyde, And made me <i>with</i> hyr for to gon To an hous of hers a-noon,	852	[Cap. x] Then she took me into her house.
Wher I sholdē fynde, in dede, Al thyng ^t that I hadde of nede. She was hyr sylff (yn sothnesse) Off thylk hous cheff founderesse,	856	
ffor on hyr work ^t yt was fyrst groundyd, And hy hyr wysdom ^d bylt and fovndyd ; The yerys of the masownry Thryttene hundred & thrytty.	860	[leaf 15, back] She founded this house 1330 years ago.
And ffor the fayrnesse & bewte I hadde gret wyl that hous to se ; I-baysshed, ¹ for yt was so fayr ;	864	[¹ Abasshed St.] [² cyre St.]
ffor yt heng ^t hih vp in the hayr : ² Twen hevene & Erthe stood the place, As yt hadde (only by grace) ffrom the hevene descendyd down.	868	It hung be- tween heavn and earth.
So stood that heavenly maneyour, <i>With</i> steplys & <i>with</i> toures hihic, ffresshely arrayed to the Eye, As, a placē most royal, Above al other pryncypal ;	872	
Wych stood vp on a ffayr River, The water ther-of holsom & cler ; But ther nas passage in that place, Nor shepe ³ wherby men myghte passe.	876	It stood by a river, over which none could pass. [³ shippe St.]
The pylgrym : ffor wych to Gracē Dieu I sayde, And, to hyr thus I abrayde,		

<p>I said, 'We seem to be in peril—there is no passage over.'</p>	<p>"Madame, me semeth in my thouht That we ben in perel brouht, ffor I kan sen no passage To passe by, nor avauntage." Grace dieu : 'Off me, dred the never a del, ffor thow shalt passë fayre & wel.'</p>	<p>880</p>
<p>'Thou shalt pass,' she said.</p>	<p>The pylgrym : 'I kan not swymmen, yt stondeth so, Wherfor I not what I may do. And yiff I entre, I am in doute But¹ euer I shokk² kōmen onte ; ffor wych, tētrē² I stonde in drede, I have of helpe so gretē³ nede." Grace dieu argueth : 'What menyth thys? what may thys be, That thow art now, as semeth me, So sore a-drad of thys Ryver, Wych ys but lytē, smothe & eler? Why artow ferful of thys stream? And art toward Ierusalem, And mustest of necessitye Passen ferst the gretē⁴ see, Or thow kome ther. lo, her ys al, And dredyst now thys Ryuer smal! And most kouthe ys thys passage To chyldre that be yonge of age, And offter han thys ryver wonne Than folk that ben on⁵ age ronue. And the passage ys most kouthe To chyldren in ther tender youth, ffor yt, in soth, ys fyrst passage Off eueryeh good pylgrymage ; ffor other weyē ys ther noon To Ierusalem by to goon, But yiff yt be by cherubin. And yet somme ha ther entryd In, That wer nat wasshe in thys Ryuer, Nor bathyd in the stremys cler. Wych to the ys not contrārye,</p>	<p>884</p>
<p>'I am afraid I shall be drowned.' [leaf 16]</p>	<p>[¹ How St.] [² to enter] [³ grete St., gre: C.]</p>	<p>888</p>
<p>[Cap. xl]</p>	<p>[De sacramento Baptisml.— Later hand in St.]</p>	<p>891</p>
<p>'Why art thou afraid of this river?'</p>	<p>[⁴ grete St., gret C.]</p>	<p>896</p>
<p>The passage is better known to young children than to old people,</p>	<p>[⁵ beth in St.]</p>	<p>900</p>
<p>and there is no other way, except by the Cherubin.</p>	<p></p>	<p>904</p>
<p></p>	<p></p>	<p>908</p>
<p></p>	<p></p>	<p>912</p>

Grace Dieu explains the Need of the Water of Baptism. 25

‘ But thys to the ys necessárie,	916	
Consydred (shortly to expresse)		
The gretē ¹ fylth and vnelemnesse,	[¹ grete St., gret C.]	Considering the filth of the house thou hast been in for nine months,
The ordure and the dong ¹ also,		
Off thylkē hous thow komē fro,	920	
Wher .ix. monethes thow hast be.		
ffor wych yt nedeth vn-to the		[leaf 16, back]
To wasshe the her, yiff thow take hede,		thou must be washt and pass this river.
Thys my consayl & my Red :	924	
To passe thys ² Ryuer of clemnesse	[² thys St., om. C.]	
Yt ys to thee ³ most sykernesse.	[³ the St., om. C.]	
And al ⁴ I schal the telle A thying ¹ :	[⁴ eke St.]	
Ther passede onys her a kyng ¹ ,	928	A king once passed over,
ffyrst assuryng ¹ the passage		
Vn-to euery maner age ;		
He made the pas hym sylff alone,		
And yet in hem was fylthē ⁵ non.	[⁵ fylthe St., fylth C.]	932
To wasshen hym yt was no nede,		
But that hym lyst, of lowlyhede,		as an example to others.
Sehewe example by hys grace		
How other folkys sholdē passe	936	
Over by the samē went.		
Wherefore tel me thyn entent,		Tell me thy intent,
Yiff thow thys Ryner lyst atteyne ;		
And I shal A-noon ordeyne	940	
A sergaunt of myn in speeal ;		
Wych offyceer the helpē shal		
ffor to passe the water eler,		
And wardeyn ys of the Ryuer.	944	
He shal the wasshe, he shal the bathe,		and I will appoint one to wash and bathe thee,
And make the passe the morē ⁶ rathe.	[⁶ more St., mor C.]	
And, to put the out of doute,		
He shal crosse the round aboute,	948	
Make the sur, as thow shalt se,		
ffrom al tempestys of the se,		
Teseape the wawe of euery stream,		
And make the wynne Ierusalem	952	and cause thee to reach Jerusalem.
By conquest ; & fynally—		
That thow shalt drede noon emny		
Wher so thow wende, Est or West—		

He shall cross thee [leaf 17]	‘ Sette A cross vp-on thy brest, Be-lynde also, and on thyn hed, Ageyn al mescheff and al dred. And off entent, as thow shalt se,	956
and annoint thee,	He shal also enoyntē the Lych as sholde a Champyon, That thow ha no ¹ oocasyon	960
	In thy passagē, nor no nede	[¹ have noon St.]
and thou shalt fear no enemy.	No maner emny for to drede, Sette hem echon at no prys. Now her- <i>vp</i> -on say thyn avys.’	964
	The pylgrym : “ I am wel payd that yt be do. ² Yiff resoun accorde wel ther-to. But fyrst I wolde som causē se, What nedeth yt to wasshē me, Or bathē, ³ when yt ys no nede ; ffor I am elenē wasshe ⁴ in dede ffrom al felth ⁵ and vnelennesse. And ouer more, so as I gesse, I am of yerys no thyng ⁶ old ⁶ ; The water also of kyndē ⁶ cold ⁶ , Wyeh to entre, as semeth me, I sholde in grete ⁷ perel be ; And clenner than I am thys tyde, I sholde not be <i>vp</i> -on no syde.”	968
‘ Why wash me when I am cleau ?		[³ bathe St., bath C.] [⁴ washen St.] [⁵ alle flythe St.]
And as I am not old, the cold water may kill me.		[⁶ kynde St., kynd C.] [⁷ grete St., gret C.]
	976	980
	Grace dieu speketh : ‘ Herkene,’ <i>quod</i> she ; ‘ to voyde al doute, Though thow be elene ynowh <i>with</i> -oute, Thow art <i>with</i> -innē no thyng ⁸ so ; ffor cause I shal the tellē, lo !	984
‘ Thou art only cleau outwardly.		
Thou art solled with original sin,	Thow art soyled in espeeal Off the synne orygynal, Off fader & moder ek also, Thorgh vnelennesse of bothē two, Spottyd of nature, as ther hayr ; ⁸	988
[leaf 17, back]	Wher-of thow mayst nat be made fayr, But thow be wasshe, as I the telle,	[⁸ heyre St.]

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.

In thys Ryuer or thys welle.	992	
And yet thow most have helpe of me		
Yiff thow sholdyst clenē be ;		
ffor I mot fyrst my syluen dresse		
The bathē ¹ halwen, & yblesse,	[¹ bathe St., bath C.]	996
And than yt shal ynowh suffise		
To make the elene in allē ² wyse :	[² alle St., al C.]	
ffor the wasshyng ³ mad out-ward		
Ys but tookene (who taketh Reward)	1000	
Off al elenessē forth <i>with</i> -Inne ;		
At wych fyrst thow most be-gynne.		
The pylgrym :		
“Madamē, so hyt nat dysplese,		
I cau as yet no thyng ⁴ in ese,	1004	
And I shal tellē yow wher-fore		
My dōvte [is] ³ now mor than before,	[³ I doute St.]	
And gretter ⁴ in conclusyoun,	[⁴ more gretter St.]	
But ye make exposicioun,	1008	
And bet declare yt to my mynde,		
Or ellys my profyt ys be-hynde.”		
Grace dieu : [De Iusticia & peccato Original. <i>Later hand.</i> —St.]		
‘ffyrst, whan God the world be-gan,		
And after hadde makyd man,	1012	
And womman for to be hys fere,		‘When God created man and woman,
Thy forme fadrys, as thow shalt lere,		
God, of hys gret curteysye,		
To hem dydē suyche gentrye	1016	
As to the I shal devyse.		
He gaff to hem so gret ffranchyse,		
Talyved ⁵ euere, thys no lesyng,	[⁵ To have lived]	
In elthe <i>with</i> -outē languysshying,	1020	
Lusty & fressh in o degre,		He gave him health, life, and liberty.
Neuer tave ⁶ had necessaryte	[⁶ to have]	
Off deyyng ⁷ ; and gaff hem in sothnesse,		[leaf 18]
Lyberte, & Ryhtwyse ⁷ nesse,	[⁷ wyse St., wys C.]	1024
ffredam of wyl ⁸ & equyte;	[⁸ and wylle St.]	
And that they sholdē ryghtful be,		
And ther-vp-on, ay done her cure		
To ben Egal by mesure ;	1028	
The body to the soule obeye		

28 *Grace Dicu tells how Adam lost Paradise by Disobedienee.*

The body was to obey the soul in all things,	‘ In euery maner skylful weye,		
	And bern ¹ to hym subieccion ;	[³ beryn St.]	
	So that alway, on-to ² resoun,	[² vn-to St.]	1032
	fforeyn ³ strengthys her doun lowe,	[³ Foreyn St., For eny C.]	
as the lower is always obedient to the higher.	Vpward sholde her sowerayn knowe,		
	And lest ⁴ worthy of dygnyte,	[⁴ leest St.]	
	Vn-to most worthy of degre		1036
	Obeyē sholde by Reuerence :		
He gave man all the beasts of the earth	Thys was of ryght fyrst the sentence ;		
	Shewe of lewdnesse ay a sygne,		1039
	The ⁵ lasse of prys to the most dygne.	[⁵ The St., To C.]	
	‘ Off divynē purvyance		
for his, and his children's for ever.	Thys was fyrst the ordynance,		
	That man shold euer ha be in blysse,		
	And al that whyle, of no thyng ⁶ mysse ;		1044
	Euer ha be fre, & never thral.		
[leaf 18, back]	By ryhtwysnesse orygynal,		
	God gaff oure fadrys ous ⁶ be-form),	[⁶ vs St.]	
	Yiff they ne hadde her fredom ⁷ lom,		1048
	ffor eatel and for ther herytage		
for his, and his children's for ever.	Ta last in euery maner age,		
	Ben herytavnee, fro gre to gre,		
	Off ryht to ther posteryte :		1052
	Thys to seyne, who kan take hed		
[leaf 18, back]	To al that folwed of ther sed		
	ffor euermore : & soth yt ys,		1056
	Yiff they hadde not do a-mys.		
	‘ But whan they gan to God trespace,		
But he lost life and all things,	They lost ther fredam and ther graee,		
	Lyff also, and ⁷ liberte,	[⁷ and eke St.]	1060
	And hooly ther auctoryte,		
	Off wych thow hast herd me seye,		
But he lost life and all things,	ffor wych offencē they most deye :		
	Tho, al ⁸ thyngys in sentence	[⁸ alle St.]	1064
	Drowh fro man obedyence.		
	Who dysobeyth hys sovereyn,		
But he lost life and all things,	Off ryht mot ⁹ folwen in certeyn	[⁹ mot St., not C.]	
	That he shal dysobeyed be		
	Off lower thynges of degre,		1068
	Wych wer soget to hys servyse		

' Or he trespaeede in any wyse. ffor vn-to God, sothly to seye, Whan Adam fyrst gan dysobeye,	1072	and as he had disobeyd God,
Yt was Ryhtful, by kyndly lawe, That to ¹ hym shold be <i>with-drawe</i> [1 ? fro]		
AH maner ² obéyssavnee [2 manere off St.] Off thynges vnder lys gouernaunee, Wyeh he hadde in subiceyon, Only for hys rebellyon).	1076	all thyngs dis- obeyed him.
' And, yiff thou be Resonnable, An example ful notable I shal vn-to the declare Openly, & no thyngt spare, Yiff thou lysten, taken hed ther-to :	1080	Compare this story:
Exemplum. ' I suppose yt falleth so :	1084	
The kyng ³ hath in hys court a knyht Whom he loueth <i>with</i> al hys myht, And, for cause that he trust hym wel, He yeveth to ³ hym a ffayr castel,— [3 to, om. St.]	1088	A certain king gave a castle to a knight and his heirs in fee,
Wallyd strong ⁴ <i>with</i> hihē tours ffrom al assaut of wynd & shours,— And to hys heyrēs, to pocesede; ⁴ [4 heyrēs to possede St., heyrēs . . C.]	1092	[leaf 19]
And ther-vp-on maketh hem a dede, Euere ⁵ by successyon [5 Evere after St.] Ther-of to have pocessyon ffor euere ⁶ morē, to o ⁶ word, [6 at o St.]	1096	
Whyl he ys trewē to hys lord, Voyde ⁷ of al rebellyon). [7 And voyde St.]		
Thys was the condyciōn : But he offendeth, so may falle, Than he & hys chyldren alle, The castel lese <i>with-outē</i> graace Thorgh ther fadrys gret trespace :	1100	on condition that if he disobeyd, he and his children should lose all,
The chyldren han the gylt about,— Al-be that they offenyde nouht— Thorgh ther fadrys gylt, allas ; And thus perauunter stant the eas :	1104	He did offend and his chil- dren sufferd for his sin.
And lyk in eas semblable at al, Ryhtwysnesse orygynal— ' Orygynal' ys for to seyn	1108	

30 *Thro Adam and Eve's Sin, Mankind became sinful.*

Original sin is similar.	' Pleynly, yf I shal not feyne, A gynnyng ^t wych fro God kam, And was fyrst yoven to Adam And vn-to ¹ Eue hys wyff also,	1112 [1 And to St.]
Adam and Eve lost Paradise,	Wych they lostē, bothē ² two Only for ther Rebelyon ^d , Whos ryht was by condyeon ^d ,	[2 loste botlie St., lost both C.] 1116
and their posterity sufferd for their parents' sin,	Wherthrogh that ther posteryte finlly ha lost ther lyberte. (Posteryte, playnly in dede, Ys folwyng ^t down of a kynrede Lynealy, fro gre to gre.) And thus, touchyng ^t ther lyberte, ffor dysobeyng ^t they ha lorn ^d Off her fadrys hem to-forn ; Only through ther dysobeisauce	[St. leaves out ll. 1119—1122.] 1120 1124
and lost their inheritance [leaf 19, back]	They ha lost ther eherytaunce, Wych they may not inheryte ; Wher-of ther fadrys ben to wyyte. ' ffor nadde be ther transgressyoun,— ³ Transgressyoun ys for to say A goyng ^t fro the ryht[ē] way, Or shortly, in sentement, Brekyng ^t off a comaundement ³ —	1128 1136
by their pa- rents' trans- gression.	Ther chyldren shold, by reson ^d , Ha eleymyd yt of verray ryht. Wher-for, yiff thow lefft vp thy syth, ⁴ And lyst conceyven everydel,	[4 sight St.] 1132
Thus thou mayest per- ceive that thou	Thow mayst pareeyvē fayr & wel Thow art spotty ^d in party Off that thy ffadrys wer gylty ; So that thy fylth ys causyd al Only of synne orygynal, Wych that clerky ^s in sentence Calle wantyng ^t , or carenee Off orygynal ryhtwysnesse, Wych thow oughtest (I dar expresse,)	1140 1144
art spotted with original sin. ⁴	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 tittle of posteryte.' 1148
- The pylgrym :**
- "Ma damē, (lyk as ye shal fynde,
I am a-stouyd in my mynde
Off your wordys ful gretly,
Wych ne sue nat kyndely. 1152
ffor fyrst, as ye han tolde to me
That I mostē wasshē¹ be, [¹ moste washed St., most . . C.]
To easten out myn vnclemesse,—
The wychē² fylth, as ye expresse [² whiche St., wych C.] 1156
And namen yt in especyal
'Spot or synne orygynal,'
Wych ys only, by your sentence,
No-thing but wantyng or absence 1160
Off ryhtwysnesse—thus sey ye ;
And in good feyth, as semeth me,
Wasshyng no thyng may a-vaylle
To do a-way thyng that doth faylle ; 1164
Yt wer bet cordyng to resou
To make restytueyon."
[leaf 20]
Restitution were better.'
- Grace dieu answerde :**
- 'Certys, yt ys soth that ye seye.
But to o thyng take hede, I praye : 1168
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, 1172
May be of felth a be-gynnyng,
Gret cause also, & gret norysshying.
As by example thus I pose :
'Yiff a man ffayllede a noose 1176
Wych he onth³ haue of Resoun, [³ oughte St.]
Yt wer, to myn oppynyoun,
A gret defaute (I the ensure,)
Off bewte ; & a gret ordure 1180
Ther must sue, yt ys no nay :
And yiff the noose wer kut a-way,
The bewte of a manhs⁴ face [⁴ manys St.]
Yt wolde gretly yt dyfface.⁵ [⁵ alle dyfface St.] 1184
Semblably, in especyal,

'I am aston-
lished at what
you say ;

but it seems
to me that
Washing can-
not avail me ;

[leaf 20]
Restitution
were better.'

'What you
say is true.

If a man
were without
a nose,

It would be a
great want.

- So it is you want original righteousness.
- ' Yiff Ryhtwysnesse orygynal
Thow wante, wych thow sholdest haue,
I myghte pryve,¹ so God me save [1 preve St.] 1188
And concludē *wit*-outē wene,
Off som fylthe thow wer vnelene.
I dar yt seyn, and wel expresse,
Namly whan thow in vnclennesse 1192
Off flesshly lust wer fyrst be-gete,
Wych shold not be for-gete ;
ffor flesshly lust (in sentenee)
ycallyd ys concupyscence. 1196
As thus consydre myn entent ;
Whan soule and flessh to-gadre² assent [2 gydre St.]
[leaf 20, back] To don any gret offence,
Than yt ys concupyscence, 1200
And nouthur party by dyffence
Lyst not makē rēsistence,
As they shold of equyte,
Wher-thorgh ther fayrnesse & bewte 1204
Dyffacyd ys of bothē² tweyne. [3 boothe St., both C.]
And euene lyk (in wordys playne)
Thoffencē long^r or thow wer borne,
Off thy fadrys her-to-forne, 1208
Hath lost (yiff thow koudest se)
Thi gretē⁴ fredam & bewte ; [4 grete St., gret C.]
And ther trespæc, (yiff thow lyst lere,)
Ther lynage beyth⁵ yt al to dere.' [5 beyeth St.] 1212
The pylgrym :⁶ [6 Pylgrym Asketh St.]
" *Wit*h al myn hertē⁷ now I pray [7 herte St., hert C.]
O thyng^r that ye wyl me seyo :
yiff thys wasshyng^r, *wit*-outē more,
May Restablysshe or restore 1216
The ryhtwysnesse wych, day & nyht,
I ouhte haue hadde of verray ryht ;
And yiff thys wasshyng^r (in sentenee)
May A-nulle concupyscence ?" 1220
and annul concupis-
cence ?'
Grace dieu :
' Teuchyng⁸ that we have on honde, [8 Touchyng St.]
Thow must pleynly vnderstonde
A thyng^r wych I the tellē shal.

<p>'Ryghtvysnesse orygynal, Thow shalt yt neuer haue A-geyn ; But truste, & be ryght wel eerteyn, That after thow be wasshë elene, The fylthe ther-of, (thus I mene) Thy wasshyng^t shal yt sette A-syde, But concuypseence shal abyde. 'Take the wordys as I the telle ; But yiff thow wylt, I shal ay dwelle With the, to helpe the ay at nede, That thow mayst in verray dede Maken myghty résystence Ageynys thy concuypssenece, Wych shal the derë neveradel Yiff so be thow bere the wel. And, but I seyë thy wasshyng^t, I myhte the helpyn yn no thyng^t ; ffor the wasshyng^t (I the ensure) Doth away al the ordure Off al that kepen duëly Ther maryage, and feythfully ; ffor wych, to the ys profytable Thys wasshyng^t, & gretly vayllable. Thy ffader, thy moder ek also, Wer wasshyn ther-in, bothë two, Whan they wer born ; & so shalt thow, Syth yt ys syttyng^t for thy prow : That thow hem sue, yt ys Resouz.'</p> <p>The pylgrym : 'I haue," <i>quod</i> he, "suspeeyoun Off ther wasshyng^t now sodenly. Yiff they wer wasshë duëly Off ther synne orygynal, Me semeth yt sholde folwe in al, Syth I am gete of¹ ther kynrede, I sholde go quyt (who taketh hede,) Off orygynal in euery thyng ; Thorgh vertu ferst of ther wasshyng^t."</p> <p>Grace dieu : 'Than,' <i>quod</i> she to me a-gayn, PILGRIMAGE.</p>	<p>1224 'You can never have original righteousness again,</p> <p>1228</p> <p>[leaf 21] and concu- piscence will remain.</p> <p>1232</p> <p>If I were to dwell with you,</p> <p>1236</p> <p>1240 yet without the washing I could not assist you,</p> <p>1244</p> <p>This washing will do you good : your parents were washed,</p> <p>1248</p> <p>so must you be.</p> <p>1252</p> <p>'If they were washed,</p> <p>1256 ought I not to be clean ?'</p> <p>1260</p> <p>[leaf 21, back]</p>
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- 'Grain is freed from the chaff before it is sown,
 'Tak hed, whan men sowen greyn,
 The huske, the chaff (yt ys no nay,) 1264
 Mot fyrst be clenē putt a-way,
 Er yt be throwe vp-on the lond,
 And sowe a-brood *with* manhys hond,
 Naked and pur, yff thow take hede.
 And after-ward, whan yt doth seede, 1268
 Vpon the tyme of hys Ryping.
 And the seson of gadryng,
 Men fynde a-geyn the samē corn,
 Huskyd as yt was be-forn, 1272
 And ther-to clothyd newe a-geyn.
 'By wych exaample, in certeyn,
 Thogh thy fadyrs were, by grace,
 Off ther orygyal trespase 1276
 purgyd elene, & frely quyt,
 The caff¹ and the strowh abytt, [1 Chaffe St., Caff C.]
 Reneweth ay & euer shal,
 Off the synne orygyal, 1280
 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 1284
 In thys world, fro day to day,
 The husk *with* hem abytt alway,
 And seuerlyth nat in no manere
 Tyl they be wasshe in the Ryuere : 1288
 They nede echon purgaeyoun.
 They nede echon purgaeyoun.
The pylgrym :
 Thanne me sempte yt was but veyn,
 Mor for me to speke a-geyn, 1292
 Or makē replyeacyoun
 Ageynys her oppynyoun.
 Off hevynesse I weptē sore ;
 ffor tho I koudē do no more, 1296
 I was so whapyd & anaat,
 Tyl at the last an adnoaat²

² A godfather (after whom Guillaume de De Guilleville was called).

Kam to me tho in my nede, With-outē gerlous other meile.	1300	With an advi- cate came who spoke for me,
And, for I hadde of spechē lak, Wonderly goodly for me he ¹ spak ;	[? the 2d.]	
Proffere for to help of grace To makē me the Ryver passe,	1304	and would help me to pass,
And that I myght over gon, And that I wer ek wasche a-noon, In al that ever he coude or nayghte ;		and he washed.
And Guvillyam flor-Sothly ² he byhte : [? sothly 2d.]	1308	His name was William,
Hys surname I nat ne knew. And thus he spak to Gracē Dieu :		
" Myn almesse, with your grace, I wyl falsylen in thys place ;	1312	and promised to falsly swere hys pleasur.
And yif ye wyl, I callē shal Of your hous the offycyal (For yt ys now ryht good sesoun After your oppynour)	1316	
That he make, by your byddyng, Of thys pylgrym the waschyng, Wher-of ye han so mych sayd."		
Quod she, ' I am ryht wel apayd.'	1320	
And ther-with-al, benygne of look, The advocat a-noon me took Of charge, by gret pleasour, After the custom & usance,	1324	Then he took me, and called the offical to help him,
And made callē ³ fyrst of al	[? the 2d., callē of C.]	
To helpyn hys the offycyal ; But hys also, among hem alle, After hys namē me to callē, ⁴	1328	[? the 2d., back]
That he shold ek don hys dever To helpe me passē the Ryver, That I wer waschen a-noon ryht.	1332	and made him tell me in crossing the river,
And he so dyde with al hys myght ; And many thynges, as he abrayde, Over me, me thowhte he sayde ; Wardys that hadde gret verai, As he was taut of Gracē Dieu ;	1336	
Wher-thorgh, me thowhte, & that a-noon,		

⁴ See note to l. 1328.

A black bird passed from me,	That I sawh ther, fro me goon, A foul that was of colour blak ; And in hys lydene ¹ thus he spak, [1 leene St.] 1340 Siyng, ² men herd hym euery cost,— [2 Cryyng St.] 'I-wys,' quod he, 'I haue al lost ; And fro me now ys taken al By thys ylke offycyal.'	1344
The pylgrym : ³		
[Cap. xii] The official plunged me in the stream,	He hath my elothys fro me Rauht, And thre tyme he hath me kauht, And in the ryuer plongyd me, Crossyd, (as men myhte se,) 1348 [5 lines blank in MS. for an Illumination.] Enoynted in the strenës colde, Lyk as Gracë Dieu me tolde : I fonde she lyede neuer a del. And whan that I was fayre & wel,	1352
just as Grace Dieu had said.	The Ryuer passyd than A-noon, And thavoeaat ek was gon, Wyeh only of gent[e]rye Hadde don to me gret eurteysye 1356 That shal never out of mynde. Than Gracë Dieu, most good & kynde, Ladde me forth on ⁴ my repayre [4 in St.] To a place ryht inly fayr ; 1360 And neuer she madë me to-fore So goodë ⁵ eher syth I was bore, [5 goodë St., good C.] Nor wás so benygne of hyr port, Vn-to me to don confort. 1364 'Now syth,' quod she, 'that yt ⁶ ys sene, [6 as yt St.] Thow art wasshe, & made al clene, And art passyd the ryuer . With-outë pereyl or danger, 1368 Thyn Emmy fled Out of thy brest, Wher he aforw hadde made hys nest, I shal the shewe of gret delyt . fful many thyng ⁷ for thy profyt, 1372 Yff thow ha lust to lerne of me Thynges ⁷ that I shal teehë the, [7 Thynges St., Thyges C.]	1372
Then he and the river vanished,	[leaf 23]	
and she led me to a fair place, and made me good cheer.	And said, 'Now you have passed the stream, and your enemy is gone,	
I will teach you many things.		

³ This line in C. and St. comes after l. 1345.

‘ And vnderstond hom by & by.’		
And tho befyl ther soðeynly		1376
A wonder thyng ^r (thus stood the cas,)		
Wher-of I astonyd was ;—		Then I was astonished
And yet for-ty I shal not spare,		
Ryht as yt fyl, for to declare,		1380
Whan I se tyme & best sesoun		
Touchyng my sherpe ¹ and my bordoun :	[¹ Serpente st.]	
Whan I ha leyser, trusteth wel,		
I shal yow tellyn euerydel.		1384
But, or I dyde further passe,—		
I sawe Amyddys of that place		[Cap. xiii]
A sygne of Tav wych ther stood,	T	1387
And yt was al be-spreynt with blood.	[T St., om. C.]	at the sign of Tau sprinkled with blood,
[7 lines blank in MS. for an Illumination.]		
And ek, as I koude vnderstonk,		[leaf 23, back]
I sawe be sydes ² a mayster stonk,	[² besyde st.]	and one beside it of great authority,
Off ryght gret auctoryte,		
And semp ^t e that he shold ^e be		1392
I,yk a vyker donteles ³	[³ donteles St., doutles C.]	
Off Aaron & of Moyses.		
And pleynly tho (as I be-helk ⁴)		
In hys hond a staff he ⁴ helk ⁴ ,	[⁴ he St., om. C.]	1396
Crooked be-form (I took good hed ;)		having a croser in his hand,
And hornyd also was hys hed.		and his head was horned.
Hys garnement, by gret delyt,		
Was of lyn ^e ⁵ cloth al whyt,	[⁵ lynyn St.]	1400
Off the wych, ful wel I wote,	Vir vnius in medio corum. Ezechielis, ix ^o .	
That the prophete whylom wrot,		He is described by Ezekiel
Ezechyel, who lyst to look ^t ,		
The nynthle chapytle off hys book :		1404
Ordre off confyrmacioun		
Wych, with the sygne of gret vertu		
Markyde manye with Tav		as marking men in their foreheads
Myd of her forhed, on by on,		
And sayde to hem euerychon,		1408
‘ I crosse yow, and conferne also		
With thys / that ye take hed ther-to,		with the sign of the cross.
That ye may be, fro day to day,		
Good pylgrym ^e s in your way ;		1412

38 *De Guilleville is Confirmd. The Order of the Last Uncion.*

	ffor thys to yow, tokne & sygne That God shal be to yow benygne, That ye shal not venquysshed be	
[leaf 24]	Off your Enmyes in no degre.'	1416
	And <i>with</i> thys sygne of gret vertu	
Grace Dieu marked me,	I was markyd off Grace Dieu Myd my forhed, brede & lengthe, Wher-by I ¹ kauhte ful gret strengthe, [1 St., om. C.]	1420
and I re- ceived strength	And Receyvede ther by Ryht, ² [2 off Right St.] Vertu, force, & gostly myght, To forthre me in verray dede	
according to my need.	Off al that euer I haddē nede. Not nede as I hadde be-fore Thorgh the Ryuer or I was bore ; Yt was not so gret necessitye But covenable congruete. ³ [3 Congruete St., Congeuete C.]	1424
	Ordre off the laste vnccioun.	
[Cap. xiv]	Affter al thys, I hadde a syht	
Then the master gave outment to the official,	Off the mayster, wych of Ryht Made the holsom oynement, And after took yt of ⁴ entent [4 off goode St.]	1432
saying,	To the sayde offyeyal, And gaff to hym thys charg ⁵ <i>with</i> -al :	
	[6 lines blank in MS. for an Illumination.]	
'Receve three oint- ments:	'Have her,' <i>quod</i> he, 'ful goodly Thre oynementys most worthy ; The wych now to the I take	Vnguentarius faciet pigmenta sanantatis, & vnciones sanantatis Ecclesiastici (xxxviii. 7).
two of them to be used on pilgrims	Only for pylgrymēs sake, Swych as in ther oppnyouns Wyl be myghty champyouns	1440
[leaf 24, back] assailed by their enemies,	ffor to holde strong ⁶ bataylle Whan ther Enmyes hem assaylle. 'Thow shold do thy bysy peyne	1443
	Tenoynthe hem <i>with</i> the fyrstē ⁵ tweyne, [5 fyrste St., fyrst C.] And kep the thrydde <i>with</i> -outē more ffor folkys ⁶ that byth woundyd sore, [6 folkys St., folk C.]	
keeping the third for the dying.	And swyche as lyggē languysshynge On ther beddys, almost deynge, And of ther lyff ha no dysport :	1448
	Thow shalt a-noon don hem comfort ;	

‘Enoynte hym in espeeal As ther leche spryrytual, Wher thow sest that yt be nede ; And ffeythfully, (yf thow take hede,) Pylgrymes that travayH iu ther way, Wych passen her fro day to day, And often in ther passage erre, And assaylyd byth <i>wit</i> h werre ; Yt fayllyth not, sory or blythe, But they be woundyd offtē sythe, And grevyd <i>wit</i> h 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, Tenoyntē hem whan they haue nede : And other oynementys in-dede I ha reservyd ¹ to my kepyng ¹ , Tenoyntē <i>wit</i> h a newē kyng ¹ By the vykerys of Moyses, The wych yt makē dout[c]les, At duē tymē certeynly By ther power as wel as I. ffor sykē folkys enerychon, And for leehys, as thow 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 hed, Wych thow makest in the ² forhed. ‘ But I wyth-holdē to ward me Off custom & of duēte, The fynal exeeneyoun, The vse & mynstraeyoun Off confermyng in the ende : Take hed now that thow not offende.’	<p>1452</p> <p>1456</p> <p>1460</p> <p>1464</p> <p>1468</p> <p>1472</p> <p>1476</p> <p>1480</p> <p>1484</p> <p>1488</p>	<p>Pilgrims are often attacked by foes,</p> <p>and often meet with death when they need this ointment.</p> <p>[¹ Reserved St., reseyyd C.] I have received other ointments</p> <p>[leaf 25]</p> <p>for sick folks.</p> <p>But take heed of the T which you make in men’s foreheads.’</p>
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40 *The Maiden Reason talks about Ointment and Doctors.*

<p>[Cap. xv] As they talked,</p>	<p>And whil they held ther parlementys And spak ek of ther oynementys, [6 lines blank in MS. for an Illumination.]</p>	<p>1492</p>
<p>a maid of humble cheer drew near:</p>	<p>Ther kam to hem of gret manere A maydē mek, & humble of ehere, Wych that of enteneyoun Descendede from hyr tour a-doun.</p>	<p>1496</p>
<p>her name was Reason.</p>	<p>Than Grace Dieu spak vn-to me, 'lo, sestow nat yonder,' quod she, 'Resoun, by hyr sylff allone, Wych east hyr for to speke A-noon To thys folk that thow sest here?'</p>	<p>1500</p>
<p>[leaf 25, back]</p>	<p>Sayde to hem hyre¹ fantasye With-ouen eny¹ flatrye Resoun spak thus:²</p>	<p>[¹ St., C. burnt] 1504</p>
<p>'Sirs,' she said, 'who stand here and speak of your oint- ments, listen to me.</p>	<p>'Syr,'³ quod she, in goodly wyse, 'That stonden here,⁴ & thus devyse Off Enoyntynge⁴ & oynementys, And ther-of hold your parlementys, I pray⁵ yow that ye nat dysdeyne To herkne⁵ off me wordys tweyne, Wych to tellyn I purpose, And a-noon to⁵ yow vnelose:</p>	<p>[³ Syre St.] [⁴ St., C. burnt] 1508 [⁵ St., C. burnt]</p>
<p>Ointment is a virtuous thing for certain wounds.</p>	<p>Oynemente ys a sootē⁶ thyng, And ryht vertuous in werkyng, To woundys cloos, & ope also, Yiff yt be soffly leyd therto Both wyth hand and instrument; ffor lechys sholden off entent Soffte handle the soor to seke,⁷ Yt fyt⁸ hem wel to be meke; To whom a-cordeth no Rudnesse; They sholde avoydē boystousnesse. Woundyd folk desyren offte Off lechys to ben handlyd soffte;</p>	<p>[⁶ soet St.] 1512 [⁷ and seeke St.] [⁸ sytte St.] 1520</p>
<p>Physicians should be gentle in their treatment;</p>	<p>Off lechys to ben handlyd soffte;</p>	<p>1524</p>

² Camb. MS. reads: She bigan to speke to hem, and seyde with-oute flateringe, 'Lordinges, that thus diuisen and speken of youre oynementes, and holden heere youre parlement of enoyntinge of oother folk, vnderstondeth now two little woordes that j wole soone haue vnclosed yow. Oynement is,' &c., p. 9.

‘ Rudnesse hem doth mor damage	
Then ¹ the oynement avauntage ;	[¹ Thame St.]
Harmeth oftē tymēs more	
To swyche as that be ² woundyd sore :	[² as bethe St.] 1528
I calle hem rude, that be felows,	those who are not are “felons,”
fiers & cruel as be lyouns ;	
That wyl, ³ thorgh ther cruelte,	[³ while St.]
On every thying a-vengyd be ;	1532
Sparē ne for-bere ryht nouht,	
They be so vengable in ther thoulit.	
Swyeh be no goode surgyens,	
Lechys, nor plysyeys,	1536
Sykē folkys to restore ;	[leaf 26]
ffor the woundys they hurte more	and injure those whom they should cure.
Thorgh Rudnesse in ther entent ;	
ffor they mynystre ther oynement	1540
To boystously, & no thing soffte ;	
Wher-thorgh they hurte & slen ful offte,	
Wych affter may nat be amendyd.	
And for thys skyle I am deseendyd,	1544
Kome to yow in sothfastnesse,	
That ye in yow ha no Rudnesse,	And I am come that there should be no cruelty in you.
Cruelte, nor felonye,	
Wych ar doultrys to envye.	1548
‘ Beth pytous vn-to folkys woundyd,	
Tyl ye han her sorys soundyd.	Be pitiful to wounded folk ;
Debonayre & mereyáble,	
Sofftē, goodly, & tretáble.	1552
Thanne, in soth, yt may nat fayH	
That your oynementys shal avayH	then your ointments will be of avail.
To sykē folke on every syde,	
That for ther hele on yow abyde.	1556
Remembreth yow vp-on thys poynt,	
How-ye wer whylom ek enoynt	
To become mor debonayre ;	Ye were anointed,
Nat to be cruel nor contrayre,	1560
But teshewe al ffelonye,	not to be cruel,
And tavoyde maleneolye ;	
And no vengauwee for to take,	but to avoid melancholy ; and take no vengeance,
But forgyue for Goddys sake ;	1564

42 *The Vicar asks Reason what his Horns and Goad are for.*

	‘Al old Rancour for to lete :		
	ffor, by record off the prophete		Mea est vicio, & ego
	In hys Sawys that ben olde,		retribuam. Deutero-
	God hath to hym sylff <i>with</i> -holde		nomie (xxxii. 35).
for vengeance belongeth unto God.’	Vengauzee to hys Iugement ;		1568
	And ther-fore, who that of entent ¹		
[leaf 26, back]	Wyl wrastle ageyn yt, this the cheff	[St. & C.]	
	He shaft not faylle to han mescheff.’	„	1572
	Whanne Resoun hadde hyr talë told,	„	
	The Vyker, that semptë wonder olde,	[Stowe MS.]	
The Vicar answered,	Off whom I tolde yow nat in vayn	[St. & C.]	
	Moyses ²	[Stowe MS.]	
	Axed of Resoun thus agayn :	[St. & C.]	1576
	‘I pray yow that ye nat ne spare,	„	
	The truthë elerly to declare,		
	The moralyte to obserue,		
	Wherof sholde myn hornys serve ?		1580
‘What, then, are my horns for ?	Thys staff ek, <i>with</i> the sharpë poynt,		
	Telleth me fro poynt to poynt,		
	Be they nat maad, by good resoun,		
	For punysshynge and Correccioun ;	[St. & C.]	1584
	Myn hornys, for to takë wrak ¹	„	
	On shrewës, & to putte abak ¹ ?		
	And off my staff ek, <i>with</i> the prykke,		
and what is the good of my staff with its sharpened end ?	Chastysen folkys that be wykke,		1588
	Rather than lyk as ye me tolde		
	Her a-forn, how that I sholde		
	Enoynte hem <i>with</i> the oynement ?		
	Wher-yp-on seyth your entent.’		1592
	Resoun Answereth :		
	‘My fayrë frend,’ quod tho Resoun,		
‘My friend, be reason- able :	‘Tak hed in thy dyscreccoun ;		

¹ Camb. MS. reads : And therfor who so wole binme 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 vicarie of whiche j seide bifore, answerde hire and seide, “Sey me, j praye you, if ye can, whi j haue thus myn hed horned and the yerde sharp at the eende ? Is it not for to do punishinge and eorreecoun 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 wotū ¹ what thow menest wel,	[¹ wote St., wot C.]	1596
And knowē platly thy menyngt.		
Mesure ys good in euery thyngt :		
Thogh thyn hornys & pyk also		there is moderation in all things.
Be yovē ² to the, bothē two,	[² St., C. burnt]	1600
ffor ² Punysshynge & for chastysyngt		
Off folkys Rebel in werchyngt ;		[leaf 27]
Yet fyrst thow sholdest hem dyreete,		You must direct, and punish with fairness,
And <i>with</i> fayrnesse hem correete,—		1604
Swyeh as thow sey, day by day, ³	[³ fro day to day St.]	
Eryyn fro the hih ⁴ Ryhte way ;—	[⁴ hih om. St.]	
And yiff thow founde hem obstynat,		
That ⁵ longeth yt to thyn estat	[⁵ ? Than]	1608
To punysshē hym by thyn offyee,		
And vp-on hem don ek iustye		
Egally for ther offence :		and according to the offence.
The lawe yiweth ⁶ the lycence.	[⁶ yeveth St.]	1612
‘ But ferst thow sholdest trete hem fayre,		
Be goodly ek, and debonayre,		
And don alway ful gret labour		
To shewe swetnesse afor Rygour.		1616
And thogh the prykke of Rygour be		
ffor chastysyngt y-yove to the,		Though your staff [erosier] is given you to punish with,
Be alway war, touchyngt ryht :		
Whan thow chastyset any whyht,		1620
Do yt neuer by such duresse		
But yt be meynt ay <i>with</i> suetnesse ;		
Medle <i>with</i> -al the vneeyoun		
Off pyte and compassyoun.		1624
‘ In thyn entent to be mor elene,		let judgment ever be tempered with mercy,
Thogh thyn hornys be sharp & kene		
To punysshē folk by ryhtwysnesse,		
Thow sholdest ay the poynt so dresse		1628
In thy Rygour of equyte,		
Enere in hert to han pyte		
On hem that thow hast iustesyed.		and have pity upon those whom you have “justiced.”
Let mercy <i>with</i> ryht be so alyed,		1632
And thynk how many day to-forn,		
Or thow haddest any horn,		

	'Thow wer Eenoyn ^t : thy ⁿ k ther vp-on ¹	
[leaf 27, back]	Lat yt not fro thy myndē gon	[St. & C.] 1636
	Whi ^{ch} thi ^{ng} , whan thow dost aduertē,	"
Remember that you were anoyn ^t ed be- fore you were horned,	Yt sha ^{ll} nesseshe ful wel thyn herte	"
	Whan yt is harde or out of Ioynt,	[Stowe]
	To ponysshe or smytē with the poynt,	[St. & C.] 1640
	Or with thyn hornes to hurtle sore:	"
	Ha this in myndē euer more,	"
	To medle mercy <i>with</i> equyte.	"
	'Remembre also ful wel, and se	" 1644
and forget not whose vicar you are,	That he, of whom thow art vyker, And chose to be hys offyceer, Was humble, meke, & debonayre, Charytable, & nat contrayre:	1648
and follow his example.	Of whom thow shalt exa ^m ple take, To-for ⁿ ² or thow thy domys make.	[² To for ⁿ St.]
	Hornyd ³ he was by apparence,	[³ Hornyd St., MS. torn C.]
	Nat vsyng ⁴ hem by vyolence:	1652
	Thys was that holy Moyses	
Moses led the Israelites through the Red Sea,	That ladde al Israel in pees Myddys thorgh the largē see; And <i>with</i> hys yerdē, thys was he	1656
	That passēdē the floodys raage, And made hem haue good passage.	
	'Vnderstondeth thys lessoun, Ye that han in subieccioun	1660
	Peplys vnder your prelaeye, To lerne how ye shal hem guye.	
and you have people under you: remember this lesson,	Thogh ye be hornyd to syth ⁴ outward,	[⁴ sight St.]
	Shewe as they wer styff & hard,	1664
	Lat hem nat growen in your herte To make your shep / to sorē smerte.	
and be merci- ful inwardly whatever you are out- wardly.	Thogh ye shewe / out-ward dredful, Beth in your hertys mercyful, ⁵	1668

¹ Camb. MS. reads: Bithinke thee that thou were enoynted er thow were horned, and er thow haddest any prikke, and er thow haddest any yerde or staf, And that oul^te michel softe thee whan thow wolt correete any wyght. thou shuldest not also foryete of whom thow doost the vicarshipe, p. 11.

⁵ Camb. MS. reads: And be merci^{able} with-inne, what-euere thow be with oute; Fallas thou niht make heer-inne with-oute misdoinge, p. 11, *omitting all between lines 1671 and 1699.*

‘ Dyssymule, and mak in swych caas		
Off Eleuchorum a fallaas.	[St. & C.]	[leaf 28]
(Elenchus ys a syllogysme,	[St. & C.]	Verba Translatoris.
Or by fallaas, a Sophisme,	[C. & St.]	1672
Thyng ^t that hath on Apparence	”	
With-outen eny Existence ;	”	
Or an argument in shewyng	”	
Wych in effect hath no beyng	”	1676
Affter the thyng that yt doth shewe.)	”	Take an ex- ample of Aris- totles :
¶ And ther-fore, in wordës fewe,		
To the purpos vallyáble,		
An exa ^m ple ful notáble		1680
To folk that be not rekkeles,		
Putteth Arystotyles :		
In Elenchis thow mayst rede		
He byddeth for to take in dede		1684
A Boelys ¹ galle, & ther-with-al	[¹ Boelys St.]	A bull's gall rubbed on a board
On bord, on cloth, or on a wal		will look exactly like gold.
Portreye or peynte, as I ha told,		
And yt wyl resemble gold		1688
By apparence vn-to the syht,		
Yiff yt be veruysshed cler & bryht.		
¶ And sothly, who that lokë wel,		
Off gold ther ys neuer a del,		1692
But apparencë, to deceyue		
ffolkys that kan not vel ² parceyve	[² wel St.]	
The feyntë colour iu hys kynde.		
¶ By wych exa ^m ple han in mynde,		1696
Thogh thow be hornyd on thyn hed,		
To shewe outward a tookne of drede		
Vn-to folk that be contrayre,		
Yet ay be iuward debonayre.		1700
‘ Tak exa ^m ple off thy staff		
Wych Grace Dieu vn-to the gaff :		
Thogh the poynt be sharp & kene,		
Yt ys vpward, pleyn, smothe & elene ;		1704
The myddys ryht as any lyne,		Your staff should teach you humility.
Aboutë, erokyd to enelyne ;		
Sygnefyng vn-to the ³		

³ Camb. MS. reads : Dowe not that that [yerde] ne tokeneth

[leaf 28, back]	'1 Whan thou punysshest by Eqyite	[¹ -1 Stowe MS.]	1708
	That ther-with-alle thow ha mekenesse		
	Al-way to drawë by sofftenesse	¶ Ysidorus / Bonus rector est qui in humilitate seruat disciplinam.	
	Thy shepe that gon out of the way,		
and to punish with equity.	Rather by ffayrenesse than affray.		1712
	Whan they retornen home ageyn,		
	Lat ay thy Charyte be seyn, ¹		
	That yt surmounte thy rygour.	[St. & C.]	
	Remembre alle-way at ther Retour	,,	1716
	Above al maner other thyng,	,,	
	Vp-on ther elthe & amendyng;		
Ever show a sign of love to men.	Shew hem euer of loue a sygne,		
	And in thy drault be ay benygne,		1720
	Voyde of raneour & felonye ;		
	Than dostow trewly oocupye		
	The staff wych thou hast on honde.		
	'ffor thow shalt well vnderstonde		1724
	Yt tokeneth (who that kan concerne,) That thow shalt ther-with governe		
Your staff is a sign of authority;	The peplys (I dar wel speecfyce,) Commyttyd to thy prelacye ;		1728
	Mak hem passe (thys thy charge,) The Ryuer of thys world ful large.		
with it you shall conduct men over the deep,	Thy ² staff, to ther a-vauntage	[² Thy St., My C.]	
	Shal conduite ³ ther passage ;	[³ conduyte St.]	1732
	ffychehe the pyk profound & depe		
	In-to the wawes, hem to kepe.		
	'And with al thys, thow most take hede		
	Off plank or breggë, yiff they nede :		1736
and provide bridges when necessary.	Yiff they ffayH, thow shalt on make,		
	As thow art boundë for her sake ;		
	And for that cause, folkys alle,		
Hence your name is Pontifex or Bridge- maker.	Pontifex they doth the calle,		1740
	Makyng a breggë, thys to seyne,		
	The passage that they may atteyne.		
	Vnderstond wel thys lessoun		
	Lyke ⁴ myn informaeyoun ;	[⁴ Stowe MS.]	1744
[leaf 29]	¶ Yet ouermore I shal the teche,		

that ther shulde be in the, humblesse, whan thou chastisest by equitee, p. 11.

' Yiff thow take hed to my speche,
 Touchyng^t thyn hornys bothë two,
 Thy staff ek, *with* the pyk also. 1748
 ¶ Whylom her ther dydë dwelle
 Thornyd best wych lyeth in helle,
 Makyng here hys mansion [St. & C.]
 And longe held her¹ pecessyon), [1 here St.] ,, 1752
 Lordshepe ek & gouernaunee,
 Wych was gret dysplesaunee
 To Grace Dieu, that he so sholde
 Abyden her, as I the tolde. 1756
 And Tavoyden fro thys place
 Thys hornyd best, and tenechase,
 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; 1764
 Armede the of entenezoun
 (Lyk tamyghty chamyoun,) {to a m.} and armed
With thys hornys that I of spak, you with
 On thys beste to takë wrak, 1768 your staff,
 To make hym fro thys hous to fle,
 By power that she gaff to the: that you
 The vntrewe false enherytour, might drive
 That was her lord & gouernour, 1772 out the ty-
 And long tyme pecessyowner, rant,
 Tyl thow dydest thy dever,²
 As Grace Dieu the tauhte a-ryht,
 To putte hym out by verray myght, 1776
 Thorgh hurtlyng^t of thyn hornys tweyne;
 And dyst also thy bysy peyne,
With thy staff to make hym flee,
 Maugre hys myght & hys powste. 1780 in spite of his
 power.

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 tweyne faire labelles hanginge at thine tweyne hornes thou conqueredest at the elensinge, and sweepinge, and pooringe of the place, and that was whan thou dediedest, and halwedest, and blisstedest the place, p. 12.

48 Reason says Grace Dieu wishes her House always protected.

[leaf 29, back]	¹ Thogh he were sory to departe,	[¹ — ¹ Stowe MS., leaf 36]	
	Thow dyst that Feloun so coarte,		
	That here he durst[e] nat abyde,		
	‘And eke vpon that other syde,		1784
The two labels on your horns you obtained when you overcame the beast,	The two Labellys, large and longe, ¹		
	Hangynge by thyn hornys stronge,	[St. & C.]	
	Ar Fygre of the conqueste	”	
	That thow madest on thys beste,	”	1788
	And of the Clensynge of thys place,	[C. & St.]	
	Wasshe & swept only by grace,	”	
and hallowed the place.	I mene fyrst at ² the halwyng,	[² Stowe]	
	yt makyng ¹ hooly by blessing,		1792
	Lyk a myghty champyoun		
	In the dedyeayoun;		
	Wych for to don, as yt ys skyl,		
Grace Dieu wills that you shall be always armed,	Off Grace Dieu thys ys the wyl :		1796
	That thow be arnyd offtē sythe,		
	As a vyetor, thy myght to kythe,		
	That thylkē best most conrayre		
	Be neuer hardy to repayre,		1800
	Nor yt tassaylle by no wrong ¹ ,		
	Whan he seth thyn armour stroug ¹ ;		
	Wych ar sygues in substaunce		
	Ay to be put in remembraunce,		1804
so that all may fear you and remember how you vanquished the foe,	How thow hast vanquysshed & fordon ³	[³ bore down St.]	
	Thylke vntrewē fals felon,		
	Bete & oppressyd fynally ;		
	And that thow mayst ben ay redy,		1808
	ffressh & newe ay to bataylle		
	Ageyns all that wyl assaylle,		
and you be ever ready to defend the mansion of Grace Dieu.	At allē ⁴ tyme & eeh sesonn,	[⁴ alle St., al C.]	
	Off Grace Dieu the mansyoun,		1812
	Or yt dyspoyle in any wyse,		
	Robbe or reue yt in ther guyse,		
	By ⁵ sleythe, falshed, or any whyle,	[⁵ Stowe]	
	Grace Dieu ffor to exile ⁶		1816

⁶ Camb. MS. reads : And dispoile it of hire goodes bi dymes, and taxes bi violenees and by extorcionns. But ther of as j wot wel of sooth, thou doost not well thi denoir, For thi self grauntest hem, and shewest the weyes to haue hem, the which thing grace dieu halt no game, p. 12.

' By ¹ dyuers extorsyons	[¹ Stowe]	
Of dymes or Subvenecons,	[C. & St.]	[leaf 30]
or taylladges [i]ffoundē newe,	"	
By Exaceions fuht vntrewe :	"	1820
Yiff thow yt suffre, ffer or ner,	[St. & C.]	
Thow dost not trewly thy deuer,	"	[prose, p. xii]
Whan thow fyndest or dost espye	"	
Sotyl weyēs ffor flatrye	"	1824
To spoylle of Gracē Dieu the hous		If you do not do this,
By any tytles ravynous,		
Thow dost to hyre no plesaunce,		
But gret A-noye & dystourbaunce.		1828
I say, as yt lyth in my thouht,		
Platly the trouthe, & spare yt nouht :		
¶ Thyn hornys hiñ vp on thyn hed,		your horns and staff are but a mockery,
Nor thy staff, (yt ys no dred,		1832
I dar pleyntly speefye,)		
Ar but tooknes of mokerye,		
Lych hornys of a lytell snayl,		and your horns are no better than a snail's,
Wych ² seruē for noon avayl,	[² Whiche St.]	1836
But for a lytel strawñ wyl shrynke :		
Her-vp-on thow sholdest thynke.		
' Swyeh hornys hadde nat Seyn Thomas,		[Cap. xvi]
That kepte the entre & the paas		1840
ful myghtyly ageyn the kyng,		
And wolde suffre for no thyng'		St. Thomas did not act so,
Hym to entren in-to thys hous ;		
But, as a champyoun vertuous,		1844
Kepte the fredam & fraunchyse,		
And suffrede in no maner wyse		
The house of Grace Dieu at al		
ffor to serue, nor to be thral :		1848
Rather he ches to dey & sterue		but fought manfully for Grace Dieu.
Than suffre that yt sholdē serue,		
Thys holy bysshop Seyn Thomas.		
¶ Seynt Ambrose ³ in the ⁴ samē caas	[⁴ this st.]	1852

³ Camb. MS. reads: Of seint Ambrose also j sey thee that defended his hous ayens emperoures and emperises, so that he was lord ther-of alone. 'Youre paleys,' quod he, 'ye haue youre toures, youre castelles, and your citees, with the reuenewes of the empire. Wel ouhte this to suffice yow,' p. 12.

[leaf 30, back]	¹ Deffendyd myghtyly also	[¹ — ¹ Stowe MS., leaf 37]	
	Hys hous, lyk as he sholdë do;		
St. Ambrose also refused	Ageyn the sturdy Emperour, By dyllygence and grete labour ;		1856
	Tolde hym that he shuldë kepe Oonly hys Temperall Lordshepe, ¹		
to allow Emperor or Emprress	Hys paleys & hys mansyouns, Hys cytes, castelles & hys touns ;	[St. & C.] ,,	1860
	The Revennues ther-off ytake, And ther-with-al, murye hym make ;	,,	
to touch the heritage of Christ.	Wych ouhte ynowh to hym suffyse, And entermet hym in no wyse		1864
	Touchyng ^t Cristys herytage ; And sayde, for al hys fellë rage, That he woldë rather deye Than suffre in any maner weye		1868
	Durynge hys tyme, short or long, He ² sholde ther-to done any wrong.	[² Stowe]	
	Thys ² folk, to myn oppynyoun, Vsede ² ther hornys by Resoun,		1872
	As ² I to the ha told ryht now. And, by exaunple, so sholdyst thow		
And so your horns should be for a de- fence of the Church,	Bar thyn hornys for dyffence, And suffre that no vyolenee Were ydon vn-to thy spouse Wych ys so ffayr & vertuouse, Weddyd to the by iuste weddyng ^t :		1876
	I take ³ record of the ryng ^t , On ³ thy fynger that thow dost vse ; Therfor thow mayst the nat exeuse Off the yerde nor the wond ^t	[³ Stowe]	1880
and your staff to de- mand of Pharaoh to let the people go free.	Wych thow beryst in thyn hond, To seyn manly to Pharaoh, (As of ryht thow sholdest do,) To suffre thy folkys to go fre, As they ouht of lyberte ;		1884
	Nat to greue hem, nor oppresse, Nor constreyne hem by duresse.		1888
[leaf 31]	¶ Than sholdestow (yt ys nõ les), Be trewely callyd Moyses,		1892
Then you would be truly called Moses.			

Ryht agreable by vertu Vn-to that lady, Grace Dieu, And of servyse acceptable To that lady worshepful. ¹	1896	
¶ In thys whyle that dame Resoun Hadde comunycacyoun Wyth Moyses, ryht ther <i>with-al</i> The forseide offyeyal	1900	[Cap. xvii] While Reason thus talked to Moses,
Ys <i>with</i> hys oynementys gon, And putte hem in warde a-noon : That they wer sauff, I dar wel seye, Closyd vnder look & keye.	1904	the official put his oint- ments under lock and key.
Ordre off maryage :		
And tho, myn Eye as I vp caste, I sawe komen ¹ wonder faste	[¹ saughe komyng St.]	
A pylgrym al sodeynly, Holdyng hys weye fynally, (As me thouht in hys entent), Drawyng in-to the oryent ; And euene in the opposyt I sawe ek come by gret delyt	1908	Then I saw a man from the East,
[5 lines blank in MS. for an Illumination.]	1912	
A womman, wych that was also A pylgrym ek ; & bothe ² two,	[² bothe St., both C.]	and a woman from the West, ap- proach the official,
Her wey took in especyall To-wardys the offyeyal ³ ; Sayde vn-to hym, they bothe a-noon,	1916	
How they wolde to-gyder gon On pylgrymage in ther degre To Ierusalem, the Cytee,	[St. & C.] ,, ,, [Stowe, leaf 38, back]	1920
'So ye teche vs, and dysserne How that we shaß vs gouerne, To be sur, in oure passage, To ffyllyle our pylgrymage.'	[St. & C.] ,, ,, ,,	who jolned their hands together.
Thanne anoon Thoffyeyal, Whan he knew ther menyng ⁴ al, Tolde hem, yiff they woldö gon,	1924	

³ Camb. MS. goes on : And eche of hem took him his hand, and he took hem and ioyned hem to-gidere, and sithe seide hem, as me thouhte, 'ye tweyne shule be bothe oon, and iche of yow bere trowthe to oother,' p. 13.

	They most of hertē be al on,	1928
and haue them live in unity and love,	Tweyne in on, & on in tweyne,	
	Both in Ioye & ek in peyne ;	
	And so to-gydre ay perseuere,	
	Tyl that deth make hem dysseuere.	1932
	Seyde ¹ ek to hem, 'look that ye	[¹ Stowe]
	In ¹ trouthe, & in stablete	[Stabyttee St.] ,,
	Yee ¹ loue to-gydre as ye sholde,	,,
	Whether ye be yong ¹ or olde ;	1936
and promise with an oath	And that your trouthe on outhr syde	
	Perpetuelly in on a-byde,	
	To your last, that yt endure :	
	¶ And that ye shal to me Assure	1940
	Both be feyth & ek by oth ;	
	And beth wel war, for leff or loth,	
	That ye, for no varyaunee,	
that they would do as he com- manded them.,	Ne brekē nat your ássuraunee ;	1944
	ffor yiff ye don, ² ye be forsworn ;	[²⁻³ om. St., leaf 39]
	And ek I warnē yow to-forn,	
	Yiff that ye don ² in dede or thouht,	
	fful lytel shal a-vaylle, or nouht,	1948
	Than vn-to yow your vyage,	
	Your labour, nor your pylgrymage.	
It would be better for them to be aloue,	Yt wer wel bet, to myn entent,	
	That ech of yow allonē went,	1952
	Sool by hym sylff, and nat trespace,	
[leaf 32]	Than be founde on ³ any place	[³ in St.]
	Vntrewē to hys eompanye ;	
	ffor, gret forfet & folye	1956
	Yt ys, a man for to be founde	
than to be ntrue to eich other.	Vntrewe to hym that he ys bounde.	
	¶ But yiff your wyl of both yffeere	
	Be parfyt, hool, & ek entere	1960
	To gon to-gydre, (lat now se,)	
	On pylgrymage to that eyte,	
	Whyder to gon I caste also,	
	Ye most suerne her, ⁴ bothē two,	[⁴ sweren here St.] 1964
They were to swear to live together in peace.	On euery part, for old or newe,	
	That ech to other shal be trewe,	
	So tenduren, al your lyff,	

' <i>With-outen</i> werre or any stryff ; Off on hert & enteneyon), Neuere to make dyuysyon), Nor departyng ^t causeles, <i>With-oute</i> assent of Moyses.' Affer al thys, A-noon ryht I sawh hem bothē tronhē plyht, Hand in hand yboundē faste ; Euere, whyl ther lyff may laste, So to <i>continuen</i> & endure, Ther feyth by oth they dyde assure, ffor euer ^{er} mor : lo her ys al.	1968	
And thanne A-noon the offyeyal Ys retournyd in certeyn Hoom to Moyses ageyn, Wych stood of enteneioun To here the talkyng ^t of Resoun. Ther-to he sette al hys entent ; But at the last ther parlement Yendyd ys, for so gret pres ¹ Kam a-doun to ² Moyses,	1972	
[² vii-to St.]	1988	
Requeryng hym in humble wyse To graunten hem somme seruyse In hys hous, off gentyllesse. And he full goodly gan hym dresse, As I eonceyved with my look,	[St. & C.] " " [Stowe MS., leaf 39, bk.] "	[leaf 32, back] to whom a crowd soon came asking service in his house.
[4 lines blank in MS. for an <i>Illumination.</i>] And a peyre of sherys took, Merkede ³ hem (I took good heed), On foure parteys of ther hed ; And affer that, vp-on the crowne, To-for nd hym as they knelē down, Seyng ^t to hem stonyng ^t a-part, 'That God shal be the hoolē part Pley ^{nly} of ther enherytaunee, As ⁴ ther Rychesse & suffysaunee : Ther-of they may be wel certeyn.'	[Sacramentum Ordinis St] [Cap. xviii] [³ Markede St.] 1993 1996 2000 [⁴ Stowe]	
		Then Moses look a pair of shears, and shaved their crowns.

¹ Camb. MS. reads: But as thei weren . . . speken, a gret company of folk maden cesse here parlement anoon. Bifore Moyses thei comen, and maden him requeste that sum scrvice in his hous he wolde yiue hem and graunte hem, p. 13.

	Resoun ageyn :		
[Cap. xix]	And thannc Reson) effto ageyn,		2004
	(Lych as I shal yow devyse,)		
Then Reason drew near,	Gan to spekyn in thys wyse :		
	' Syrs, taketh hed,' a-noon <i>quod</i> she,		
	' Som whyle, as semeth vn-to me,		2008
	Yt ys wysdom), ryht, & no wrong,		
	To feynë foly euere a-mong,		
saying, ' To shave the head is	Thogh ye now, also God me saue,		
	Ben yclpyyd & yshaue		2012
	Vp-on your hedys euerychon),		
deemed a folly by some men,	Wych thying ys dempto of many on		
	fful gret vnwytt & gret ffolye		
	Off malys & malencolye ;		2016
[leaf 33]	They demë so malycyously,		
	But trewly so do nat I.	[C. & St.]	
	ffor as in myn oppynyon	"	
but not by me.	I deme yt ¹ gret dyscreccion),	[¹ Stowe, leaf 40]	2020
	And ful gret wyt that yo ha do,		
	And for that skyle taketh hede ther-to.		
	¶ To be yourës, of entent,		
	Hooly to yow I mo present		2024
	As your paramoïre entere ;		
	And who-so-euere (as ye shal lere,)		
Whoever may envy you, I will not.	Gruchche, or haue envye ther-to,		
	Al-way forth I wyl bo so.		2028
	ffor trusteth wel, that I am she		
	By whom that ye yknowë be		
	ffrom other bestys—lo her ys al—		
	And seuryd in especyal.		2032
	¶ And pleynty, ek, I kan yow telle,		
	Al the whyl that I dwelle		
Wherever you dwell you will be known for true men.	<i>With</i> yow, A-mongys hyh & lowe,		
	ffor verray men ye shal bo knowe,		2036
	Thorgh wysdom & thorgh prouydence,		
	And haue A verray dyfference		
	ffrom other bestys to dyscerno		
	How ye shal your sylff gouernc.		2040
	Al the whyle that ye me holde		
	<i>With</i> yow tabydë, as I tolde,		

' Ye shal be men, & ellys nauht ¹ ;	[¹ nought St.]		
And yiff the trouthe ² be wel soult,	[² trouthe St.]	2044	But if I ¶ leave you, you will become as un- reasonable beasts,
Whan that I am fro yow gon, Ye may avauhte (& that a-noon, That ye be (thys, no fable) Bestys & vnresownable,		2048	
Dyspurveyed of al Resoun, ³ And voyde of al dyscrecioun ;	[St. & C.]		[leaf 33, back]
For yiff ye wantē shortly me, Yee may neuere in no degre (Though yee euere do youre peyne,)	,, ,, ,,	2052	
Worshipe, off youre sylff atteyne Nor elymbē to no gret honour	[St., leaf 41] [St. & C.]		and lack all honour,
But yiff ye han of me socour ; Thogh ye be lordys of estat, Proud of your port, & eke ellat, Lytel to yow, al may awaylle With-outē me, yt ys no faylle,	,, ,, ,, ,, ,,	2056	
ffor to make your Iugementys, Syllogysmes, or Argumentys, Or of Wysdam any thyng ; With-outē me, thys no lesyng,		2060	however hgh or wise you may seem.
Ye shal ha no conclusyon, But fynally confusyon. ¶ ffor wych I castē nue to telle How ye shal ha, yiff ye lyst dwelle,		2064	
The loue of me on euery syde : Ye most ay be, & so abyde, That ye in yow ha sobyrnesse, And voydē fro yow dronkenesse		2068	If I am to remain,
And hyr suster glotonye, Wraththē, Ire & ffelonye ; ffor wher-so-euere that they be, They makē me a-way to fle ;		2072	Drunken- ness, Gluttony and Wrath must be banished.
ffor wher they make her mansyoun, I leve that habytacyoun. Venus thenys doth me chase,		2076	

³ Camb. MS. reads: ye be but as doumbe bestes, and as coltes that ben clothed. With-oute me ye shul neuere haue wurshipe, be ye neuere so grete lordes, p. 14.

lust will drive me away,	' And voydeth me out of that place, As yt ys sayd & told ful wel— Who lyst loken euerydel,—	2080
as may be seen in the <i>Romance of the Rose.</i>	<i>With-outen</i> any maner glose, In the Romaunce of the Roose.	2084
[leaf 34]	¶ Wherfor I pray yow euerychon, ffor to kepe yow, on by on, ffro thys vyees that I ha told, And from al other, yong and old ;	2088
Wherefore flee all these vices,	Iff my lone that ye hem flee, Yiff ye lysten han frenshepe of me. ¶ ffor, but ye yow fro vyees kepe, Ye shal lesë the frenshepe Platly of me, as I yow tolde. And ffynally, I nat ne holde Hym for my frend, (knowe thys ryht wel),	[C. & St.] ” 2092
for he who does not cannot be my friend. [Cap. xx]	That yiveth hys body enerydel Vn-to vyees, enere in oon. ¶ And two wordys, or that ye gon, Shortly to yow, & nat ne spare, Openly I wyl declare	2096 2100
Your tonsure signifies	Tookne of your erowne, cloos <i>with-Inne</i> , And at the cerele fyrst begynne. I mene the elosure fer <i>with-oute</i> That ys eerclyd round a-boute As A castel or strong donngonn, Or lyk a gardyn, wyeh envyronn Ys elosyd <i>with</i> a myghty wal ; The wyeh (who consydreth al), <i>With-Inne</i> ys ope, to sygnefye,	2104 2108
that you are to apply your hearts wholly to God,	That ye to God sholde hool aplye Your hertys, to hym so enterly That noon affeeceion worldly, Nor erthly thyng, ha noon entre. ffor, lerneth thys shortly of me : Your Cerele round aboute the hed Sholde kepe (yt ys no dred,) Off your hertys the elosure,	2112 2116
avoiding all worldly cares.	To voyde away al worldly eure Out of your affeeyon,	

And shewen (in conelnsyon) ¹⁾		2120	
That yo have tho world for-sake,	[St. & C.]		[leaf 34, back]
And of herte youre-sylff ytake	"		
Hooly to God, off wyl entere ;	"		
For ye ne may not bothe yffere	[Stowe MS., leaf 42]		
Serve God, and the worlde also,	"	2125	
And be trewe in bothē two :	[St. & C.]		
The toon, a-syde most be layd.	"		
' And thynk also what ye ha sayd.	"	2128	
God ys for our avauntage,	¶ Dominus pars hereditatis mee, (St.) (Psal. xv. 5.)		You must serve God day and night,
Our party, & our herytage,			
Whom we ha chose <i>with</i> al our myght			
ffor to seruē day & nyht.		2132	
By wych word, so God me saue,			
Me thynketh ye sholde no Ioye haue			
Of thys worldys veyn plesaunce,			
Wych ys so ful off varyaunce,		2136	
So ful of chang ¹ & dovbyhuesse ;			and put no trust in the changing pleasures of the world.
ffor now, to oon he yveth Rychesse,			
Robbeth a-nother, as ye may se,			
And cast hym in-to pouerte ;		2140	
And somme he yiveth neueradel :			
Wherfore loke ye kepē wel			
The part off your elleccyon,			
Off herte & hool enteneioun,		2144	
That ye ha chose, yiff ye be wyse,			The choice you have made surpasses all earthly possessions.
Wych ouhte ynowgh to yow suffyse ;			
ffor, as in comparyson),			
Yt passeth al pecessyon).		2148	
¶ Lat your tonsurys, round at al			
Closo your hertys as a wal ;			
And that yt go so round aboute			
ffor to sette ² the world <i>with</i> -oute,	[² shette St.]	2152	
And yt dysseuero in al ³ thyng ¹ ,	[³ alle St.]		
And your party so departyng ¹ ,			
That ⁴ ye be shorn so as ye sholdo	[⁴ Stowe]		You are the chosen sheep of Christ's flock,
As ⁴ chosē shepe of Crystys folde,	"	2156	

¹ Camb. MS. goes on: For from it [the world] ye muste departe, if with your god ye wole part. Ye mowun not haue bothe tweyne to-gideres ; that mown ye wel wite, p. 14.

58 *Reason on the Monk's Duty. Moses appoints his Officers.*

	[leaf 35]	Lyk to bestys resoumnable. Thanne of ryght (yt ys no fable)	
and the shepherd shall receive the fleece;		Your shepperde, that taketh of ¹ yow kepe, Schal reeeyuen off hys shep	[1 on St.] 2160
		The flees somwhyle for hys travaylle; But he shal nat so yow assaylle, To fien yow fro yowr skyn al bare; In swych ² cas he moste spare;	[² swyche St.] 2164
but he must not shear it out of mea- sure—only for need.		ffor he therto hath no lycence, To yow to don swyeh vyolence. He shal yow shern duely in dede, Nat out of mesour, but for nede, Take hys part hym to sustene; And for that skylle, thus I mene, That he shal no vengeaunee make: Therefore he hath the sherys take,	2168 2172
He must cherish, not oppress the flock.		And nat the knyff, to Robbe & slen, And folk out of her skyn to filen; But cherysshe hem rather by fauour Than oppresse hem by Rygour:	2176
	[Cap. xxi]	¶ And whan thys lady, dame Resoun, Hadde y-edyd hyr sermoun, Ther kam folk in sondry wyses, That a-bood to han servyises,	2180
demanding to be made his servants.		Ordre off Colyt: Made ther requeste to Moyses; And he, Amongys al the pres Assygnede sondry offyeerys.	2184
He made ushers, cham- berlains, sergeants,		And <i>somme</i> off hem he made hushsherys, And <i>somme</i> also he ordeynys To haue offyee off chaumberleyns; And sergauntys he made also, To whos offyee yt longeth to, The Enmy to putte away, ³	2188
	[leaf 35, back]	Out of bodyes nyht & day,	[St. & c.] 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.

Wher that euere by bataylle	[St. & C.]	
He ys hardy 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 palyys for to stonde,	"	
To makē folke to vnderstondc	"	
The lawē, by ful gret avys,		
As longth vn-to her offys.		2200
And sommē, as I kan beholde,		
He made kandelys for to holde,		candlebearers
And torchys for to yivē lyht ;		
By ther offyce, as yt was ryht,		2204
Thay held hem, as I toforn ha sayd,		to attend his table,
To-for the table, whan yt was layd ;		
¶ For sonic he sholde to dyner gon.		
And vnto other he took a-noon		2208
Hys syluer cuppe gylt richely,		
And bad hem maken yt redy		
To seruen hym the samē tyme.		
And some also, on ther lyfft syde,		2212
Vp-on ther shulderys, he made weerc		
A Tookne off Cryst, & yt to bere,		
That they sholde in especyal		
Awayte vp-on thoffycyal,		2216 Others were appointed to attend the official
As trewe seruauntys off entent,		
And be mynystres dyllygent,		
ffeythful, humble, & couenable		
ffor to serue hym at the table.		2220 and serve him.
[8 lines blank in MS. for an Illumination.]		
And than they gan, by good avys,		[leaf 36] [Cap. xxii]
Euerych to don hys ownc offys,		
And dyden ek ther hysy cure		
To leyne the ¹ boordys, & to cure	[¹ the St., om. C.]	2224
With napry ful couenable.		
And somme sette vp-on the table		
(Lyk ther offyce) wyn & bred ;		They prepared the table, putting on it bread and wine,
And somme also (I took good hed,)		2228
Lyst the wyn wer to strong,		
Putte in water ther a-mong :		
¶ ffor yt was somewhat passyd pryme,		

as it was past prime, and dinner time. (Cp. Chaucer.)	Vp-on the hour off dyner tyme. But Moyses, to-for dyner, Caste hym fyrst, <i>with</i> ful sad cher, To delyuer hym ¹ that abood.	2232 [¹ hem St.]
But Moses made other officers to serve in his house	And somme that afor ⁿ hym stood, He made <i>hem</i> offyeerys newe, ffor to serwen and be trewe <i>With-Inne</i> hys hous, in speeyal To wayte vp-on the offyeyal,	2236 2240
and aid the official,	And to helpe hym in hys nede ; ffor who that wysly taketh hiede, May se wel that thoffyeyal May nat allone gouern ⁿ al,	2244
[Cap. xxlii] after which he called aloud for Orace Dieu,	Now shal I tellē how he wrouhte : Thys Moyses, among <i>hem</i> aȝ, ffyrst he gan ful lowdē ealle Grace dieu, al be that she Was fastē by, wyeh, in hyr se Sat vp in hyr trone on hyȝ ; Sche was nat ffer, but wonder nyȝ, And took good heed of euery thyng. (And al thys whyle beholdyng, I sat at hyr ffeet douz lowe.)	2248 2252
nt whose feet I sat.	² And whan she sawe & gan knowe	2256
[leaf 36, back]	That she was callyd among echon, She taryeth nat, but kam anon To Moyses ful evenē & ryght ; And vn-to hym, with alle hir myght, She shewed hir-self most frendely,	[St. & C.] " " " 2259 [Stowe MS., leaf 44, bk.] [St. & C.]
When she heard him, she took me and went to him.	Wher-off he gan waxen hardy Whan she was kome, and thowhte he was Myghty & mor strong in thys caas To fulfyllen hys entent, Wyeh I, by good avysement, Shal vn-to yow shortly here	" " " " 2264

² Camb. MS. adds: When she herde hire cleped, 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.

- Rehersen, yiff ye lyste to here. 2268 I will now
 And Moyses, A-noon ryght than, tell you what
 Thus to werkyn he be-gan : he did.
- [6 lines blank in MS. for an Illumination.]
- Ther handys fyrst, as ye shal lere, [Cap. xxiv]
 Enoyntede, and closede hem yfere, 2272 First he
 ‘And took to hem ful eler & bryht joined their
 A swerd, the wych, vn-to my sylt, hands,
 Was thylkē same that Cherubyn and then
 Whylom held at Thentryng¹ In 2276 gave them a
 At Paradys, who lyst to look ; sword and
 And keyēs ek to hem he took, keys.
 To kepe hem wel in ther entent.
- And al thys whyle was ther present 2280
 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,) 2284
 ‘Syr,’ *quod* he, ‘most off vertu,
 Seth her to-for yow, Grace Dieu
 I gyve hyr yow for morē¹ graee, [1 more St., mor C.]
 That she may, in euery place, 2288
 At allē tymēs *wit*h yow be,
 Yiff yt be-falle sothly that ye
 Receyue hyre, as ye ouhtē do,
*Wit*h Ioyē & glad herte also, 2292
 And kepe hyr *wit*h yow day be day,
 That she neuere parte a-way.’
 ¶ And whan I herde al thys yfere,
 I wex abaysshed in my chere ; 2296
 Seyde vn-to my sylff ryht tho,
 “ Allas, now, what shal I do ?
 Grace Dieu, I ha lost al ;
 ffor I se how Thoffycal 2300
 Hath yowen hyre fro me away
 On thys syluē samē 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.

62 *Grace Dieu explains that Good to All is better than to One.*

	And <i>with</i> hem, fro me she goth. ¹	2304
	Wherfor now I kan nat se	
Who shall deliver me Scrip and Staff for my journey?	Who shal delyuere[n] vnto me	
	Sherpe ² or bordoun to my vyage,	[² Scryppe St.]
	To helpe me in my pylgrymage,	2308
	Wych she me hyhte thys other day."	
	But thazne A-noon I took my way	
	To-wardys hyre lyne Ryght,	
I thought I would speak to her.	And Thoughtē pleynly that I myghte	2312
	Seyn to hyre my fantasye,	
	And my matere speecfye ;	
	ffor sythe the tyme, ffer nor ner,	
	That I was wasshe in the Ryver	2316
	By hyre Aduocat, fayre & wel,	
	I spak not <i>with</i> hyre neuere a del.	
(When I was washed the Advocate spoke for me.)	And in the tyme off my wasshyng,	
	The aduocat, by hyr byddyng,	2320
	Spak for me in goodly wyse,	
	As ye to-forn ³ han herd devyse.	
[leaf 37, back]	Wher-fore I thouhte I wolde assaye	[St. & C.]
	To speke to hire, & not delaye :	2324
	"Ma dame," quod I, "and yt yow plese,	"
	I am falle in gret dysesse,	"
	And dysecomforted in myn herte,	"
And I askt her what I should do without her.	Whan I consydre and aduerte,	2328
	That Moyses gaff yow a-way ;	"
	Whieh Gyfft ys no thyng to my pay ;	"
	For yiff I wante yow, in eerteyn	"
	My pylgrymage ys but in veyn."	2332
	Grace Dieu answereth :	
	Quod Graee Dieu, 'yiff thow take hede,	
	Thow hast verrayly in dede	
	fforyete al that I ha the told.	
She answered, 'I will provide for all who go the right way,	Wostow nat wel, to yong ⁴ & old,	2336
	That ³ I wyl profyte what I may	
	To ³ aH that go the ryhtē way ;	
	So that euery pylgrym shal	[³ Stowe]
	At allē ⁴ tymes (lo her ys al)	[⁴ alle St., al C.] 2340

Non subtrahet personam cuiusquam Deus quoniam pusillum et magnum ipse fecit, et equaliter est illi cura de omnibus. Supplementie. v[1]o [5].

¹ There is nothing in Camb. corresponding to the lines between Nos. 2302 and 2344. p. 110, MS.

- Me fynde redy, euere in on,
 In ther weye *with* hem to gon,
 To conueye hem, whan they ha nede.
- ‘What! weny^{stow} me to possede
 Thy sylff allonē, quyt & elene?
 Thow art a fool, yiff thow yt wene!
 The eomoun profyt, fer & ner,
 Ys mor than profyt synguler
 To be preferryd, as I the telle.
 Sestow nat how a eomoun welle
 Mor awaylleth (who looke wel,)
 Than doth A-nother seuerel?
 ffor, at a commoun welle, of ryht
 May fettē water euery whyht,
 Her thrust to staunehen & apese,
 And drawe yt at her ownē ese.
- Wher-as, a wellē eloos aboute,
 Wyeh for-barreth folk with-oute,
 That no man neyē dar no ner,
 Lyst they fellyn in daunger.
- ‘And to purpos to expresse,
 I am welle of al goodnesse;
 Nat holdē eloos vn-to no wyht,
 But vn-to alle (of verray ryht)
 I am comyne and plenteuous,
 And to profy^{te} desyrons
 To goode pylgrymes eueryehon,
 To forthre hem wherso they gon).
- ‘And thogh I be eomoun to alle
 That vn-to myn helpē calle,
 Thow mayst knowe & trustē wel
 Thow hast nat lost me neueradel;
 ffor ay *with* the I wyl abyde,
 And neuere partē fro thy syde:
 As longe as thow hast thē east
 To ben a pylgrym stedēfast,
 So long thow shalt nat off me faylle
 To helpe in what I may awaylle.’
- ¶ After al thys, I confort took,
 That Grace Dieu me nat for-sook,
- 2344 and be with them in need.
- 2348 [Cap. xxv] You are a fool, if you think
- 2352 the profit of one is to be preferred to that of all.
- 2356 [St. & c.] [leaf 35]
- 2360 [1 st. & c.]
- 2364 I am a well of all goodnesse,
- 2368 and common to all pilgrims.
- 2372 With thee I will abide as long as thou remain steadfast.
- 2376
- 2380

	But me coumfortede off hyr grace. And tho ryht in the syluë plæo	
Then Reason mounted the pulpit to preach, and said,	I sawh Anoon, Dame Resoun Ascende to makë A Sarmoun In ta pulpet that ther stood.	2384
[Cap. xxvi]	¶ 'Syrz,' <i>quod</i> she, 'yt wer ryht good ffor your profyt, (yt ys no drede,) Off my sarmoun to taken hede.	2388
'The sword you have received was made to guard Paradise.	Ther was a swerd, yt ys no nay, Delyuered yow thys samë day, fforgyd sythë ¹ go ful longe, [1 aythe St., syth e.] To kepë thentre wonder stronge, And tho passage of Paradys. ²	2392
[leaf 38, back]	At which tymo was noon so wys That entre myghte, ner eomen In, But yiff it werë by Cherubyn,	[St. & C.] " [Stowe MS., leaf 47] 2396
It is perilous to all foois,	Which at the gate was cheff porter, Holdynge that swerd ful bryht & eler, Folkys for to kepen oute. 'And this swerd, yt ys no doute, Was to ffoolys ful peryllous, Swyeh as wern malyeyous ; ffor they ther-by wer made afferd, And ypunysshed by that swerd.	[St. & C.] " " " " 2400
because it always menaced them for their misdeeds.	Lyk ther gyltys & trespace Thys swerd alway dyde hem manace. The wych swerd (who that kan se,)	2404
It is designed for three things: 1. to hurt with point, 2. cut with edge, 3. spare with flat.	Ordeyned ys for thyngys thre : To punysshe folk as they dysserue, Poynt & egge, to hurte & kerue, And <i>wit</i> h tho platte, among to spare, That ryht fro merey be nat bare.	[St. & C.] 2408 " 2412
1. The Point is to teach that punishment must not be given without discretion.	'The poynt yiveth fyrst entendement That neuero no fynal Iugement, Nor hasty excecuyoun, Be yove <i>wit</i> -oute dyserecioun, In causys nouthur hiñ nor lowe	2416

Discrecio omni virtuti
ordinem ponit, modum
tribuit, decorem &
perpetuitatem confert.
Bernardus super Cantica.

² Camb. : that no sinner entrede into the cuntre of which he is lord. Now vnderstondeth what swerd it is, how it is perilouse to fooles, p. 17.

Namly wher they be nat knowe :		
ffor he ys a fool, & ffoul hardy,		
That, off wenyng & surquedy,	2420	<i>Reason.</i> He who takes vengeance on mere sus- picion
Hasty ys, hym sylff tavaunee,		
Off Ire for to do vengaunee,		
Or demen by suspeeyon)		
<i>With</i> -oute examynaeyon).	2424	
‘Swyche, I dar wel speeefye,		
Do nat trewly oocupye		
The swerd of ryghtful Iugement.		
Thorgh ygnoraunee they be so blent,	2428	[leaf 39] is blinded by ignoraunee,
And, as a blynde man, so they werke,		
Stumblynge alway in the derke.		
Good from evel they kan not ehese,		
Nor whot ¹ nat wher to saue or lese :	[¹ woot st.] 2432	
Redy to hyndren & to deerè,		
Swyehè sholde no swerdys beere,		
That kan not knowen evel fro good,	[Stowe, leaf 48]	and cannot discern
Nor whan ys tyme of letyng blood ;	2436	
Nor, kan nat dyserne A-ryght—		
ffor ygnorance & lak off syht—		
At-wexen helthe & malladye ;		between health and disease.
Nor, a-twen the meselrye	2440	
Grettest, smallest, and the mene ;		
He kan no dyfference atwene		
Newè syknesse nor the olde.		
‘But euery trewè Iugè sholde	2444	
Weyen Iustly ² in ballaunee,	[² Stowe]	Before judg- ment is given, every circumstance is to be weighed.
Cousydren euery eyreumstaunee ³		
Off trespaeyns by avysèment,		
Or he yive any Iugement.	2448	
‘ffor thys word Glaiye , ⁴ (in sentenee,) Verba translatoris.		Lydgate's derivation of <i>Glaiye</i> , <i>Gla-</i> <i>dus</i> .
By record off Iannence		
(Thys was nat ful yere agon)		
In hys book Catholicon	2452	
Seyth, Glaiye in French, (& wryteth thus,)		

³ Mout doit ains le iuge entendre 1102

Les circonstances du meffait,
Que nul jugement en soit fait. p. 35.

⁴ Camb. : Sward, as j fynde writen, is clepid departinge of
throthe, p. 17.

66 Derivation of 'Glaive.' The Sword's two Edges.

	Reason.	Ys in Latyn Guladius , ¹	[¹ Gladius St., Guladius C.]
	The sword is called a glaive, from <i>gladius</i> , from <i>gula</i> ,	Sayd of gula , (as he put,) ffor that yt a-sonder kut	¶ Gladius a gula dicitur, & generaliter dicitur Ensis in prelio; sed ensis tantum ferrum est / Gladius vero, totus sed proprie dicitur guladius, quia gulam dividit / & scias quod Macro, ensis, gladius, spatia sunt nomina synonima.
		The throte off a man a two: ²	Gula, a galli, greco dicitur / hec gula, -le, id est, = anterior pars colli; posterior dicitur Cervix.—C. & St.
		Thys Ianurence reoordeth so; ffor throte yn Ynglyssh, (thys the flyn,)	
	because somebody's throt was cut with one.	Ys callyd Gula in Latyn,	2460
	[leaf 39, back]	Wher-off Glayvë took hys name.	
		Graneryens ³ sÿn the same,	[³ Stowe]
		For yt a-sondyr ³ doth deuyde	"
		The partyes layde on euery syde, ⁴	2464
		Wher, save Right, ys ³ no refuge.	"
	Grace Dieu resumes.	' But first, every Right ³ ful Iuge	"
		Sholde, by ³ good avysément,	"
		Or he gesse ³ eny Iugément,	" 2468
		Discerne ³ to-form) (<i>with</i> al hys myght),	"
		Seke and ³ enqueryn out the ryght	"
		Off outh ³ part in hys presence,	"
		Nat ³ ben to hasty off sentence,	" 2472
		Nor ³ off hys doomys in no wyse.	"
		¶ Also ³ to yow I shal devyse,	"
	[Cap. xxvii]	Wheroff the tweynë eggys serue,	
	The two edges of the Sword serve to cut,	Off thys swerd, that kutte & kerue :	2476
		ffor on allonë in no wyse ⁵	[⁵ Stowe]
		By hym sylff may nat suffyse ; ⁶	"
		ffor yiff yowr swerde forgyd off steel	"
		Be to-form) ypynted wel,	" 2480
		And sharpyd by dysereeioun,	"
		Ye moste (off ryght & good resoun)	
	and to reform the vices of your subjects	Ther- <i>with</i> -al haue ryghtwysnesse,	
		Vyees to reforme and dresse,	2484
		On your sogetys (<i>euere</i> among,)	
		² Glaive, si com truis en escript, 1105	
		Guele devisant, si est dit. p. 35.	
		⁴ Camb. : For right that he hath herd allegge, he shulde do his iugement, and nou oother wise, p. 18.	
		Quar tout ainsi comme allignier 1110	
		Il a ouï, son iugement	
		Doit il faire, non autrement. p. 35.	
		⁶ Pour quoi .I. seul pas ne soufist 1115	
		Et quel euseignement i gist.	
		Se vostre glaive avez pointu	
		Par discretion, et agu. p. 36.	

	<u>Reason.</u>	
Hem to correcte whan they do wrong.		
ffor vp-on trespassys & mysdede		
Ye ha lyeence (yt ys no drede,)	2488	
ffor to do correccyon		
And couenable punycioun,		by correction,
Egal, as folk ha dysservyd,		
Except easys that be reservyd	[Stowe, leaf 49] 2492	
And <i>with</i> -holdē (soth to seyne,)		
To ¹ hym that hath the hornys tweyne :	[¹ Stowe]	except such as are re- served to him who has the two horns.
They be except vn-to hys hand.		
‘ And thus departyd ys your land	2496	[leaf 40]
In double party, (thys no doute :)		
The Ton, the body ys <i>with</i> -oute,		
flesshly, & redy vn-to synne ;		
But the thotlier man <i>with</i> -inne ²	[² Stowe] 2500	The inward man is the soul which delights in goodness.
Ys the soule & the spyryt, ²		
Wych in goodnesse hath most delyt.		
Thys the land, loke wel therto,		
That ye shal departe at ³ two,	[³ a Stowe] 2504	
Atwyxē bothē, thogh that neuere,		
Whyl they lyuē, may dysseuere.		
‘ And to thys tweynē, ansuerynge		
Ys thys swerd double-kervynge ;	2508	The body and soul can never be separated in life.
Wher- <i>with</i> ye shal your wyt applye,		
Sowle & body to Iustefye,		
Whan ye sen yt be to do ;		
As thus tak hed, I menē so :	2512	
The Body, ffro hys synnes grete,	[Stowe, leaf 49]	
Ducly punysshe ⁴ in cold & hete,		
Yive hym peyne, and ek penaunce,		When the body rages, give it pain,
Consydred euery eyreumstaunce :	2516	
Travaylle, whan he ys to rage,		
Sende hym out on pylgrymage ;		
Charge hym <i>with</i> fastyng & wakyng ;		and make fast.
So that alway ansuerynge	2520	
The penaunce be to the trespace,	[Stowe, leaf 49, back]	
Off equyte that yt not passe :		
¶ Thus ye shal do, yiff yc be wyse.		

⁴ Camb. : To the bodi for his synnes ye mowa yiue trauaile,
&c., p. 18.

<u>Reason.</u>	‘ But in a-nother maner wyse	2524
But act differently with the spirit.	Punysshēn the spyryt ye shal also ; As ¹ thus : taketh good hed ther-to :	[¹ And St.]
	In dyuers eaas ye mot consydre, And peysen euery thyng to-gydre :	2528
If one is proud, disobedient, or elated, [leaf 40, back]	Yiff he be proud or obstynat, Dysobeyynge or ellaat, ² Hys trespace ³ to amende,	[³ Stowe]
	And ne ⁴ lyst nat to entende	[⁴ ne St.] 2532
	To be redressed ⁵ by meeknesse,	[⁵ Stowe]
	And, ⁶ thorgh pryde or Frowardnesse, ⁵ Wyl takē no eorreceiōn.	[⁶ nor St.]
	Than may yow ⁷ (in conclusyōn) Tornen (to maken hym afferd,) [⁷ ye Stowe]	2536
you must use the sharp edge of the sword to him,	The tother party off the swerd, Wych ys sharp, & whet ful kene, To woude, & hurte, & parte atwene,	2540
	And ful mortally to byte : Spareth nat ther-with to smyte, Lyk as ye may, by your power.	
	‘ Wherfor doth iustly your dever	2544
and smite to punish.	⁸ To smyte & hurte, for punysshynge, ⁹ By the sharpe strook of ¹⁰ eursyng ;	[¹⁰ Stowe]
	ffor woude nor hurte ys noon so ¹⁰ fel	,,
	Nor noon so mortal nor eruel ¹⁰	,, 2548
Cursing is cruel and perilous,	Nor mor peryllous to be ¹⁰ drad ;	,,
	ffor Remedy may noone ¹⁰ be had, [St., leaf 50]	,,
	Nouther salue, That soor to sownde But by hym that gaff the woude,	2552
	Or by A-nother (in eerteyn) That ys a-bove, mor souereyn,	
and can only be cured by Him who is above.	Wych hath an hand, power, & myght, Hym to recure, (of verray ryght,)	2556
	Serehe the soor with-Inne & oute. Wherfore he ¹¹ sholde gretly doute, [11 he St., ye C.]	

² Camb. : and wol not amende for amestinge ye mown turne to the kervinge, p. 18.

³ Sans Riens y aler espargnant.

Naures, se pouez, mortalment, Par force . . .

⁹ Camb. : Hurte hym ye mown dedliche bi the strok of eursyng. And ther is no woude so eruelle. For with-oute remedye it is dedlyeh, etc. ; p. 18.

	Laden with frut fynaly,	
<u>Reason.</u> and it bore ten times more than ever.	ffor tweyne, yt bar almost twenty ;	2596
	And heet ¹ hys fullë with glad eher,	[¹ And eet St.]
	Affter, euere, fro yer to yer ;	
[leaf 41, back]	And neuere forgate, in hys lyvyng,	
	The sentencë off hys eursyng ;	2600
	ffor swych thynge, ² so as semeth me,	[² St., leaf 50, back.]
	Shulde nat lightly ³ forgetyn be.	[³ Stowe]
	‘ ffor they be foolys, in certeyn,	
They are fools who curse with- out thought.	That Reklesly of eursyng seyn,	2604
	How that a man that eursyd be,	[Stowe, leaf 51]
	That afferme of skorn, that he	
	Hath hetyn ⁴ hys sawle of whytë ⁴ bred.	[⁴ etyn whyte St., hetyn whyt C.]
	Off curs they take so lytel heed,	2608
Men heed cursing but little,	Havyng no Reward, Thorgh ther synne,	
	How the soule that ys with-lyne	
	Ys off gostly frut, certeyn,	
	Wonder drye, and ek bareyn,	2612
	By the swerd of eurs confoundyd,	
	And so mortally ywoundyd,	
whereby the soul is with- out virtue.	That yt may profyt neuer a dele	
	To berë ⁵ frut (who lokë wel,) [5 bere St., ber C.]	2616
	Of vertu, (I yow ensure,)	
	ffor that yt lakketh moysture	
	Off grace, wherby, (who kan espye,)	
	Al vertuës fruetefye.	2620
	‘ ffor wyeh, folk sholdë taken hede,	
	The swerd of cursynge for to drede.	
	I menë as thus speeyally,	
	Whan ther ys causë iustly why,	2624
	And he that doth yt, hath power	
So men should heed this sword,	To execute yt fer & ner,	
	By ordynarye auctoryte.	
	But yet to-form (yt semeth me)	2628
	He sholde consydren (in hys syth ⁶)	[⁶ syght St.]
	Whan that he smyte, he smyte of ryht,	
	And that hys causë be notåble	
and consider well before they use it,	Or he procede to be vengable.	2632
[leaf 42]	ffor, I telle yow sykerly,	
	No man ne smyteth duelly,	

	[Stowe, leaf 51, back]	<u>Reason.</u>
With the sharpë for to kerne,		
But he to-form ful wel obserue	2636	
That he ferst with the platte assay,		
In goodly wysë, what he may,		
Al that ys mys, ¹ for to redresse :	[¹ a mys St.]	
ffor by the platte, I ther ² expresse	[² dar St.] 2640	and try the flat before the edge,
Off thys swerd, and speefye,		
Prudent a-wys ³ in prelaeye,	[³ avys St.]	
With good & trewe avysëment.		
' And fyrst, that he, in good entent,	2644	
By trewë Ammonyeyon)		
And fructuous predicaeyon),		
Or he smyte by violencee,		
To letë passë the sentence,	2648	
The evele to smyten ⁴ in sparynge,	[⁴ smyten St., smyte C.]	
And spare hem also in smytynge.		
Thys was of Ihesu the doctryne,		according to the doctrine of Christ.
In whom lyth al the ⁵ medyeyne	[⁵ onre St.] 2652	
Off deth, whan men be woundyd so.		
' And taketh alway heed her-to,		
To vse the plattë, nyh & ferre,		
Whan ye se your sogettys erre,	2656	
Alder-fyrst; I menë thus,		
With doctryne vertuous		Try teaching and preach- ing first.
Teehë, preche, & so begynne		
ffor to make hem leve ther synne.	2660	
¶ Yiff ye may folkys so ⁷ recure	[⁷ to St.]	
That be woundyd, I yow ensure,	Doctrina bona dabit gratiam. prouerbiorum. 15 ^o (v. 15)	
Ther grevous woundys to allegge,		
Bet ys the plattë than the egge.	2664	It is better to recover men thus
ffor eehë leche that wel kan werche,	[Stowe, leaf 52]	
Namly lechys of the cherehe,		
That han manhys ⁸ sowle in cure	[⁸ mannys St.]	
With plat they sholdë fyrst recure,	2668	
Rather than with the sharpë wounde, ⁶	[leaf 42, back]	

⁶⁻⁸ The following 16 lines English are 6 French ones of the first cast :

De ee plat vser vous deuez
Quant vos subies errer veez :
Sernouner et bien preseher,
Fait maintes fois peche laisser :
S'ainsi les pouez garantir,
Mieux vault que du tranehant ferir.

72 *The Sword Versatile. Its Wielders are Cherubin.*

	Reason.	By ther charge, as they ar bounde.	
	than by wounding them with the sharp edge.	' Now haue ye herde ¹ & ye lyst se	[¹ Stowe]
		How ye shal vsen allē ¹ thre,	,, 2672
		The plat, the sharpe, & eke the poynt,	
		I haue yow told, fro poynt to poynt ;	
		And rehersyd ek also	
	[Cap. xxviii]	In divers caas how ye shal do ;	2676
	Thus I have told you how and when to use the sword,	Somtyme Iugē by vengaunee,	
		Somme punysshē by penaunce,	
		Entrete sommē with ffayrnesse,	
		Somme chastysē with sharpnesse,	2680
		And for that skyle, the sword, ywys,	
		Ys y-callyd Versatylis ; ² [² Versatile et variable, Add. Gladius versatilis / Genesis (iii. 24), C. & St.]	
		Wych ys to seyn, (oute of doute,)	
	which is called Versatile, because (see Genesis) it turns every way, and may be used according to need.	A thyng that men mowe ³ torne abowte,	[³ may St.]
		Now the platte, (who kan take hede,)	2685
		And ⁴ the sharpe, whan yt ys nede.	[⁴ Stowe]
		' And for thys skyles, off resoun	
		Yt ys yput in your bandoun,	2688
		Ay to be redy, (as yt ys skyle,)	
		ffor to tourne yt at your wyl.	
	And when you wield the sword,	Ther-to ye han power & myght,	
		As the caas wyl suffre off ryht,	2692
		Off verray trouthe & equitye.	
		' And for that skylē, sothly ye,	
	you are calld Cherubin, full of knowledge and wisdom.	That in yow ther be no blame,	[Stowe, leaf 52, back]
		Therfor ye trewly ber the name	2696
		⁵ Cherubin, fful of seyence	⁵⁻⁵ Cherubin, pluin de science, Et de divine sapience. Add.
		And off dyvynē sapyence,	
		ffor mysterye that ys ther-In. ⁵	
		' ffor yiff ye wer nat Cherubin ,	2700
		Thys to seyne, in your werkyng	
		Yiff ye ne haue nat ful komying,	
	If you were not Cherubin [leaf 43] you might do wrong,	Ye myghte do ful gret outrage,	
		Ryght gret harme, & gret damage ;	2704
		In stede off the platte & pleyn,	
		Tournen the sharpē egge in veyn	
		Correete a causē grene & newe,	
	and condemn men in haste.	Deme, or ye the trouthē knewe,	2708
		Off hast, <i>with-outē</i> good a-vys,	

	<u>Reason.</u>	
Wych ys contrayre to your offys. ffor in the hand (yif yt be souht, Off a fool that kan ryght nowht, A swerd ne sholdē nat be take, Ryghtful doomys for to make ; And in the hand off men yrous, To take a swerd ys peryllous. ffor thys swerd (yiff ye takē hede,) Was bryht brennyng as the glede On euery part & euery syde, With flawme perpetuelly tabyde, To yow ytake, (take hed thier-to,) Off Grace Dieu nat longe ago. And cause why, of the brennyng, Yiff ye lyst to have knoweliehyng, Was, that ye sholde, lyk your degre Ben ay in love & charyte ; ffor loue brennyng in your desyr Ys shewyd by the bryghtē fyr ; And so to speke, in wordys fewe, Ye sholdē alway your syluen shewe ¶ Wyth cherysshying ffyr of plesaunce ; ffor, yt wer a great meschaunce Yff ¹ Ire, in stede of charyte, Brent your hertys, (as semeth me.) Swych ragē ffyr (shortly to telle,) Was kyndlyd ffyrst, and kam from helle, And to your swerd, I dar Recorde, Noon swych fyr may nat accorde. ‘ Now haue I told (ye sen yt wel,) Touchyng thys swerd cuerydel ; Why ye yt berc, & skylē why. ffor ye be porters ² verayly Off the rewme of Paradys, Lych cherubin, prudent & wys. And the keyes ye han also To shette the gatys, & vndo ;	<p style="text-align: center;">2712</p> <p style="text-align: center;">2716</p> <p style="text-align: center;">2720</p> <p style="text-align: center;">2724</p> <p style="text-align: center;">[Stowe, leaf 53] 2728</p> <p style="text-align: center;">[¹ MSS. off.] 2733</p> <p style="text-align: center;">2736</p> <p style="text-align: center;">2740</p> <p style="text-align: center;">[St. & C.] ” ” ” 2744 ” ”</p>	<p style="text-align: center;">Into the hand of the fool and the angry man this Sword should not be put.</p> <p style="text-align: center;">It is bryht and burning</p> <p style="text-align: center;">to show that you should be in charity and love.</p> <p style="text-align: center;">Iguem veni mittere in terram ; & quid volo nisi vt accendatur. (Luc. xli. 49.)</p> <p style="text-align: center;">Rage came first from hell.</p> <p style="text-align: center;">[leaf 43, back.]</p> <p style="text-align: center;">[Cap. xxix.] You are made Porters or guards of Paradise,</p>

² Fr. Portier estes, se ni est aduis, Du Roiaulme de paradis.
From Camb. : Porteres ye ben, as me thinketh, of the kyngdom
of heuene.

74 *Paradise-Porters are St. Peter's Underlegates.*

<i>Reason.</i> and have the keys of its gates.	<p><i>With-outē</i> yow ther entreth noon, Nor may in at the gaatys gon, <i>With-Inne</i> to haue hys mansyoun. ' Seyn Peter (of enteneyoun) Hath mad yow (yiff ye vnderstonde,)</p>	2748
You are Peter's Un- derlegates,	<p>Hys vnderlegatys, ther to stonde, To kepe the passage & entre ; And at the gatē for to se Trussellys, ffordellys, in that place. Or any marchaut in may passe,</p>	2752
and must examine all who enter.	<p>He mvste¹ vntrusse hem & vnbynde, [¹ Stowe, leaf 53, back] That no thyng be lefft be-hynde. How sore afor that they yt close, ye muste hem make yt to vnclose</p>	2756 2760
	<p>By trewē reuelaeyon And enter² confessyon. [² Entere (entire) St.] ' Wherfor tak kep, & beth ryht wys, And seth to-for, by good a-vys,</p>	2764
You must search all who come in,	<p>The swerd, the keyēs ek also, How ye ha take hem bothē two ; And lat noon passē, (loketh wel,) But he vnclosē hys fardel.</p>	2768
wisely con- sidering every circum- stance, [leaf 44]	<p>And also that ye wel provyde To cerehe hem wel on euery syde, Thys synful folk, <i>with</i> pakkys large. Beth besy ay, hem to dyscharge ; And weyeth wysly in balaunce, Consydryng euery circumstance,</p>	2772
striving to discern folk's guilt, and	<p>By good delyberaeyon Demynge, in your dyscrecyon, Your verray name, & what ye hihte. And consydreth in your syhte, To dyserne, in euery place, After the gylt & the trespace,</p>	2776 2780
opening the gate to those who repent.	<p>To chargē synnerys, & constreyne, Mekly for to suffre peyne, And enioyne hem ther penaunce. ' And whan ye sen ther répentauce</p>	2784
	<p>Ye may to swych, erly & late, Opnc duely the gate</p>	

	<u>Reason.</u>
Off Paradys, of verray ryht, By iustē tyle, thorgh your myght.	2788
' Lo, her the sygnifycacion, And trewē demonstracion	[Stowe, leaf 54]
Off swerd & keyës, bothe yfere, Shortly, (yiff ye ¹ lyst to lere,)	[¹ yow St.] 2792
I ouerpasse & late yt gon, By-causē folkys many on Han her-to-form (who lokē wel,)	The meaning of Sword and Keys I pass over—it has often been declared—
Declaryd the mater euerydel, And what they tokne in ther wrytyng :	2796
Consydreth thys in euery thyng ; Looke that ye yow nat exeuse Your offyce trewly for to vse, So as ye ouhtē dyseretly.'	2800
	but charge you to use your office discreetly.'
[The Pilgrim.]	The Pilgrim.
² And whan that Resoun fynally Hadde told hyr tale, I herde al wel, And consydred euerydel, Talent I hadde, & gret desyr	2804
	[Cap. xxx]
³ To haue that swerdē, ⁴ bryht as ffyr, [⁴ swerde St., swerd C.] And the keyës eke y-ffere, Off entent (as ye shal here,)	2808
That I myghte ben an huisscher, Or at the gate a porter, The passage to kepe of ryht	Hostiarius [leaf 44, back]
Ther-on tawaytē ⁵ day & nyht :	[⁵ Stowe] 2812
This fantasye ⁵ fyl in my thoutht ; But, God wot, I wystē nouht, ⁵ Nor knewe ful lytel (at the leste),	" To be a Porter, "
What was the ffyn of my requeste, Nor took but lytel heed ther-to. ³	2816
	not knowing what the end would be.
And offtē tyme yt falleth so, That A man hath wyl ta thyng	[Stowe, leaf 54, back]

² Camb. MS. has : But to what ende j shulde come, ther-of j hadde nowht yit thoutht. It is thing bifallith ofte, p. 20.

³⁻⁵ Dauoir ce glaive flamboiant,
Aueques 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.)

76 *Moses gave the Pilgrim the Sword and Keys fixt up.*

	<i>The Pilgrim.</i>	Wych neuere ys brouht to noon endyng,	2820
		As men may offtē sythēs se.	
		ffor yiff the sonys of zebedee	
		Hadde madd ¹ ther askyng ryhtfully	[¹ made St.]
As it befell to the sons of Zebedeē,		They hadde ben herd ful hastyly :	2824
		Off ther askyng, (as ye may lere,) And off al that they gan requere, Yt was ytornd other wyse Than they, aforē, ² gan devyse :	[² aforē C., afforne St.] 2828
so it hap- pened to me. [Cap. xxxi]		And evene lyk yt ffyl of me, Whan I to Moyses gan gon, Beseehyng hym that he, A-noon	2832
		Woldē graunte, ³ lyk myn askyng, The swerd and keyes to my kepyng, Off hem frely to haue vsage,	[³ graunten St.]
When I made my request to Moses,		ffor to kepen the passage.	2836
		But whan that he had herd me wel, He fulfyllede neuereadel Lyeh the purpos of myn askyng, Nor thentent off my thynkyng :	2840
		The swerd ⁴ he took me in myn hond,	[⁴ swerd C., swerde St.]
he did not answer me as I expected.		But (as ye shal vnderstond,) Commyttyd so to my depooos That yt was alway styllē cloos	2844
	[leaf 45]	Wheroff I was nat wel apayyd. ⁵ The keyēs also, stronge & wel Bounde & elosyd vnder seel ;	[⁵ aseyde St.] 2848
		And al was don off hih prudenee,	[Stowe, leaf 55]
But all was done wisely and pru- dently.		That I sholde hanē ⁶ no lyeence To vsen hem at lyberte, But yiff I hadde auetoryte	[⁶ haue St., ha C.] 2852
		ffrom hem that hadden al the echarge. ffor yiff I vsede hem at large Mor than my power was or ys, As I was tauht, I dyde amys.	2856
	[Cap. xxxli]	Wher-off I was, ay mor & more Abaysshed, & astonyd sore, And speeyally (to speke in pleyn,)	

The Pilgrim hasn't learnt 'Predicamentum ad aliquid.' 77

That I to-forn haddē nat seyn	2860	<i>The Pilgrim.</i>
Som other folk yboundē so,		I was aston-
In eas semblable as I was tho ;		ished that I
Thynkyng (in myn entencyoun)		had not seen
That I woldē to ¹ Resoun	[¹ wolde vnto St.] 2864	others in like
Holden my way, off hyre tenquere,		case with
And the eausē iustly lere		myself,
Off al thys thyng, for mor eerteyn ;		
And thus she Answerde me ageyn :	2868	and went to
		Reason to en-
		quire.
Resoun Answerd :		<i>Reason.</i>
' My ffayrē ffriend,' a-noon <i>quod</i> she,		[Cap. xxxiii]
' Lych as I eonsydre & se,		
Thy wyt ys blont & dul som del,		She told me
That thow mayst nat se ryht wel ;	2872	my wits were
And thogh thow haue at skolē be,		blunted and
Thow hast nat ther (as semeth me,)		dull ;
Lernyd gret wyt, nor bore a-way ;		
And specyaly (I dar wel say,)	[Stowe, leaf 55, back] 2876	
Thow hast nat lernyd, for al thy wyt,		and that I
predicamentum ² ad aliquid.	[² Fr. Le predicament]	had not
ffor thys predicament, sothly,		learned the
Hath hys beholdyng (fynaly)	2880	Predicamen-
Vnto som other maner thyng		tum ad all-
Than to hym sylff, as in werkyng		quid,
Makyng (in conclusiōn), ³	[leaf 45, back]	
Hys ground & hys fundacyon	[St. & e.]	
Vp-on A-nother grounde, in soth :	2884	
Thys predicament alway so doth.		
ffor what he hath (tak heed, my brother,)		which takes
Nat off hym-sylff, but off a-nother	2888	what it has
He taketh yt, to be mor strong,		from another,
And to no whiht ne doth no wrong.		
' And bere a-way thys in thy thought,		
That yt were ytold for nouht,	2892	and is no
But he hys power (to speke in pleyn,)		good unless
Tooke off A-nother (in certeyn) ;		it does so.
ffor off hym sylff yt may not be.		
Exauple I wyl now lernē the	2896	

³ Il fait son edifiement
 Sur altruy tous moult sagement. Addit., leaf 9, col. 2.

	<i>Reason.</i>	That with thyn eynë mor elerly Thow mayst be-holde yt openly. 'Whan God Almyghty (yiff yt be soult,) Al thys world hadde maad off nouht,	2900
Before the creation God Almighty was called God, not Lord.		(As elerkys wel reheersë kan, To-forn or he had makyd man, (Tak hed & lokë prudently, He was yeallyd but God only,	2904
		Yiff Genesis ne lyë nouht. <i>dxat deus. Genesis 1^o capitulo (3, 6, &c.).</i> But A-noon as man was wrouht,	[Stowe, leaf 56]
But as soon as man was made He was called God and Lord.		(Tak hed & markë wel thys word, Than was he callyd God & Lord, In tookne, (who that kan obserue, He made ¹ a seruaunt hym to serue,	[Plantauerat Dominus Deus (Paradisum). Genesis 2 ^o (8). [¹ hadde St.]
		Tho was he Lord, havynge lordshepe. And yet (who that taketh kepe, Hys lordshepe was nat mor at al	2912
Temporal lords are considered greater, [leaf 46]		As ben thys lordys temporal, Gretter off domynaeyon Whan they han in subieeeyon	2916
		Peplys at her lust to-beye ² ; ffolk ar wont than ³ to seye,	[² tobeye St.] [³ ffolke . . . thanne St.]
the more people they hold;		That ther seruauntys & meyne Yiveth them power & powstee; So that (in conelusion), Ther myght & domynaeyon, Off ther sogettys fyrst doth sprynge, And ys engendryd in werkyng.	2920 2924
and failing subjects, they cannot be lords.		ffor yiff ther sogettys wer put away, Ther lordshepe (I dar wel say, Sholde faylle, & ther power; And sogettys, vyehe they haven ⁴ her	[⁴ havethe St.] 2928
		To serven hem, and to obeye, Sholde ek fayll, I dar wel seye; ffor lordshepe pleynly ⁵ ther wer noon,	[⁵ pleynly om. St.]
		Yiff ther seruauntys wer agon.	2932
		The name off servaunt ek also, Yiff that lordshepe wer ago, Muste ek faylle, as thow mayst se;	[Stowe, leaf 56, back]
		ffor nouter party may nat be	2936

With-ouen other (yt ys no drede).		
'By wych exauple (who taketh hede,)		
Lordshepe ys sayd espeeyally		
Off sernauntys ; & ek trwly	2940	<i>Reason.</i> Also, if there were no lords there would be no servants.
Seruauntys also namyd be		
Off lordshepe, in ther degre.		
And thus ys sayd, (haue thys ther-wyth,)		
Predicamentum ad aliquid.	2944	One cannot be without the other.
ffor eehe off other hath gymnyng,		
And ys on other dependyng.		
Whan the Ton ys, than ys the tother ;		
ffor yt ne may nat be noon other ;	2948	
Whan the Ton faylleth, ek also		They stand and fall together.
They muste ffaylle bothe two.		
¶ Vnderstond wel thys lesson,		
How thou ¹ art in subieccyon ; ²	[¹ How thou St.] 2952	[leaf 46, back] [Cap. xxxiv]
Consydre how thow art ysett	[St. & C.]	
Vnder a-nother, and soget	”	
To hym, and mvstest hym obeye	”	
Wych hath also (I dar well saye)	” 2956	
Vpon the(e) Iurediccyon,		
Power & domynaeyon,		
As thy souereyn, what-euere he be.		
'But o thyng deceyveth the :	2960	You have no subjects as He has,
Thow hast no sogetys as hath he ;		
ffor wych thyng (eonsydre & se,)		
Thow fayllest & art put a-bak.		
And in swych caas, thow hast gret lak	[Stowe, leaf 57] 2964	
To haue the swerd, bryht and cler,		
Commytyd vn-to thly power,		and you cannot have the sword out of its scabbard.
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 dred.)	2972	
The swerd also, (yt ys no dovte,)		Even if it were drawn you could do nothing with it;
Yiff that yt wer drawn oute,		

² Camb. MS. continues : subiecte to oother and thou hast no subiect. The souereyn, what euere he be, p. 21.

<i>Reason.</i>	Thow sholdest ther- <i>wiþ</i> do ryht nouht, ffor yiff the trouthe be wel souht,	2976
	Thow hast yt nouht in thy demeyne No thyng for to part at-weyne, ¹ [1 in tweyne St.]	
	Nouther to keruë nor to smyte. And shortly, (yiff I shal endyte,)	2980
and it were better to keep it undrawn,	Bet wer to the, Touehyng swyeh werk, To kepe yt cloos in the skauberck Than folyly thy-sylff to bolde, Out off the skauberck yt to holde ;	2984
than, draw- ing it, to look like a fool.	Ther-off whan they hadde a syht, Yt wer no wysdom, but foly, [leaf. 47] And a maner Surquedy,	2988
	Whan they be-heldë euerydel, The keyes nat elosyd vnder seel, ² [2 seell St., el C.]	
[Cap. xxxv]	Syth thow (<i>wiþ</i> -outen any glose,)	
It is not for you to open and shut.	Mayst nouther shettë nor vnelose, Yt longeth nat to thyn offys. [Stowe, leaf 57, back]	2992
	‘ ffor wych, lernë to be wys, And se how they wer taken eloos, And vnder seel in thy depoons,	2996
	Knet & boundë faste & strong, That thow <i>wiþ</i> hem ne do no wrong. Thy power fertier doth nat streeche, Wher-off thow sholdest no thyng reeche,	3000
	Yiff thow wer wys, as semeth me. ‘ And Tak also good heed, & se, Off al that I to-forn ha sayd :	
If you listen to me, you will rest satisfied,	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.	3004
	And for to speke in speecyal, Yt ouhte ynowh to the suffyse, As I shal to the deuyse,	3008
and strive to govern your- self.	Thy-sylff for to gouerne a-ryht, Dysehargyd off euery other whyht. [Nota. St.]	3012
	Than artow prudent, doutëles ; And for thys skylë, Moyses,—	

' Wyeh in hys tyme was wys & old,—		
Took hem to the, as I ha told,	3016	<i>Reason.</i> Moses gave you the sword and keys,
To fyn only (to speke in pleyn)		
That he, as lord & souereyn,		
May, whan hym lyst, as thow shalt lere,		and may, if it please him,
Whan that tyme doth yt ¹ requere,	[¹ yt doth St.] 3020	
The keyes cloyd vnder sel,	[Stowe, leaf 58]	
He may to the vnbyndē wel ;		
The swerd also, by tytle of lawe,		
Makē that thow shalt yt drawe	3024	[leaf 47, back] give you leave to use them as re- quird.
Out off the skauberck, fer nor ² ner,	[² ne St.]	
Lych as thow hast off hym power,	[St. & C.]	
Sogett alway to hys sentence	"	
And as the caas graunteth lyeence.	" 3028	
Hys power he may eomunytte	"	His power he may commit to you.
To the, ffro wych thow mayst nat flytē.	"	
ffor as I shal to the devyse,		
Yiff thow dydyst other wyse	3032	Otherwise it is sin to use them unless in peril of death,
Thow sholdest offende ful gretly,		
Pereyl off deth except only,		
Wych ys a cause evydent		
That thow mayst wel (& nat be shent,)	3036	
The swerd ydrawe, (tak hed her-to,)		
And the keyes vnbynde also.		
ffor nede & gret neccessyte		
Lyeence ³ grauntyd vnto the	[³ Stowe] 3040	
Plentevously, & ek vsage,	"	
Consydryd <i>wit</i> h the surplusage,		
Pre-supposyd ther be no whyht		
To whom the offyee sholde of ryht	3044	and then only if he be not present whose duty it is.
Appertene off duete.		
I menē thus,—tak hede ⁴ & se ;	[⁴ hed C., hede St.]	
Marke yt wel in thyn entent,—		
That he be ⁵ nat ther present	[⁵ be thur C., be St.] 3048	
Wyeh halt the swerd (now vnderstond,)		[Cap. xxxvi] Who holds the sword unke, and the keys unbound,
Bare & nakyd in hys hond,		
And the keyes vnbounde also,		
Off ryht, as he ouhtē do,	3052	
Thys he that haueth pleyn power,		
(Who kan looke <i>wit</i> h eyen cler,)		

and has jurisdiction,	And haneth Iurediceyon Above, & domynacion,	3056
	And ys the ryght ful relatyff, To whom, <i>witli-outē</i> noyse or stryff, Thow art soget, & vnder put	
must be obeyed. [leaf 48]	To hym allone : & trewly, but Thow hym obeye, thow art Coupable ; ¹	3060
	ffor yiff thow, in eas semblable, Haddest sogettys vnder the, Thow myhtest wel (lyk thy degre,)	3064
	Don as he doth ² in allē thyng, And fulfyllē in werkyng.	[² bath St.]
	Thanne folwede yt a-noon forth-wyth, Thy power wer Ad aliquid ;	3068
You have, I think, no subject of your own.	But thow hast noon, (as semeth me,) Wheroff thow oulttest glad to be, And in thyn hertē ful Ioyous. ³	
	The pylgrym argueth :	
<i>Pilgrim.</i> Then I said, 'I have seen people who are without subjecte	³ 'Ma dame,' <i>quod</i> I, 'most vertuous, (Yiff ye lyst to herē me,) I have seyn, & alday se, Som folkys (in conelusyow)	3072
	That hadden in subieccion	[Stowe, leaf 59] 3076
	Sogetys noon, nor <i>gouernance</i> , And yet they dyde hem sylff <i>avaunee</i> , And wer ther-off no thyng afferd,	
bear the naked sword,	Nakyd for to bere the swerd.	3080
	To whom also yt ys wel fonnde That the keyēs wer nat bounde, But redy euere (beth wel certeyn,)	
and freely use the keys,	Tvnshetten & to shette ageyn Lokkys echon (yt ys wel wyst,) And entrede whan that euere hem lyst.	3084
	At allē tyme they be redy, Shette and vnshette hardly.	3088
	The cause to me vn-knowen ys ; ⁴ <i>De mendicantibus loquitur. St. om. C.</i> And yet I dar affermē thys, They ha no mor power than I ; ffor wyeh they han, al sodeynly,	3092

³ From l. 3072 to l. 3230 is absent from Camb. MS.

Astonyd myn oppynoun.		at which I am astonished. ²
ffor yiff ther be Relacyoun		
Yfoundē there, I dar wel say		
That yt ys ystole a-way. ¹	3096	<i>Reason.</i>
¹ Resoun Answereth.	[¹ — ¹ Stowe MS., leaf 50.]	[leaf 48, back]
Resoun answerde ageyn to me :		
‘Take heed / and vnderstond,’ quod she,		
‘The Formere off the high hevene,		
And maker / off the Sterres Sevene ¹	3100	
Hath so ordeyned / allē thynges,	[C. & St.]	‘Heavenly bodies are made
That they shal, in her meuynges,	”	
Holden ther cours / swyfft or soffte,	”	
Lyk as the bodyes hiñ a-loffte,	” 3104	
Lyst ordeynē, (who kan knowe,)	”	
So that erthly thyngēs lowe	”	
Reeeyvē dysposiēyons ²	[² dysposiciōnis St., dys . . . siciōnis C.]	for earthly things to receive impressiōns from them, and be governd by their in- fluēce.
Off hem, & ek impressiōns,	3108	
To be gōvernēd (in sentēce)		
Affter the heavenly influēce,		
Dyversly, eeh in hys kynde,		
Who ³ the eausys kan out fynde	[³ Stowe] 3112	
Off ³ ther dyuers moeyōns	”	
Thorgh naturel Inelynaēiōns. ³	”	
¶ Yet for al thys, yt lettyth nouht,		
But that the Lord, wych al hath wrouht,	3116	But God has sovereign power,
Hath lordshepē sovereyne,		
What hym lyketh to ordeyne,		
As the Lord most pryneypal		
With-ouen any mene at al :	3120	
In heuene, Erthe, or in the se,		
So as hym lyst, yt mustē be.		
Off heavenly bodyes eyreuler,		and is the centre of the universe.
He stant no thyng in ther daunger ;	3124	
But he may do, thys myghty kyng,		
What-euere hym lyst, in hys werkyng,		
hiñ a-loffte, & her don ⁴ lowe,	[⁴ down St.]	
Thogh the hevene no-tyng knowe	3128	
The Influence of hys power,	[Stowe, leaf 60]	
Wych ys so myghty & entēr,		None can comprehend this power,
That no whyht may yt comprehendē		

84 *God's chief Vicar, the Pope, delegates his Power*

<i>Reason.</i>	‘How fer hys power doth extende,	3132
[leaf 49]	Was neuere yet noon so gret clerik. ‘And thogh the heuene, touchyng his wark ¹ Hadde any maner knowelyehyng [1 his wark St., om. C.] To comprehendyn hys werkyng,	3136
and none are so hardy as to oppose His decree.	Yt sholdē nat so hardy be To gruchehe ageyn hys deyete. But I ² speke in wordys pleyn, [2 I St., to C.] Humblely <i>with</i> Davyd seyn	3140
The heavens declare the glory of God.	Touchyng hys myght wych doth excelle, ‘Lat the heucue hys glorie telle, Hys laude, hys honour, & preysyng, And yive worshepe to hys werkyng. Celi enarrant gloriam Dei. St., om. C.] Aud also (in hys best entent)	3145
	Lat also the fyrmament Hys handwerk devoutly preyse, And day-by-day hys honour Reyse	3148
	In laude & prys ful many fold.’ ‘But causē why that I ha told Thys thyng to the thus, ³ by-&-by, [3 thus C., om. St.] I shal reherse the cause her why.	3152
Though God's chief vicar have	The hihē hornyd, most holy, Callyd in erthē comouly Off God the chosē cheff vyker, And hys placē kepeth ⁴ her, [4 kepthe St.]	3156
power above all men to	And doth yt pleynly occupye,— The wych, no man wyl denye ;— Yet thogh thys vyker, aboue eehon [Stowe, leaf 60, back] Haue power off yore agon,	3160
	Aboven eueryeh other whyht, And wolde the cours (of verray ryht) Off hys myghty excellence Wher ⁵ douz shad by influence [5 were St.]	3164
shed His influence around,	To other lowere of degre Commytted from hys souereyn se, Whom he ordeyneth her & yonder By commysyon to be vnder	3168
[leaf 49, back]	⁶ Hys high power by Ordynauce [6—6 St. MS., leaf 60, back] For to haven Governauce (Who that kan the trouthē seke)	

' To bere the swerd, and keyës eke,	3172	<i>Reason.</i>
So that by her dysreceiön		
And prudent ⁶ mediaeyon		
AH thyng vnder ther myghte	[C. & St.]	
Wer gouernyd wel by Rylit,	,,	3176
Wyeh to hem dooth ¹ apertene	[¹ to hem dooth St., om. C.]	
Vnder entent pur & elene,		
Affter the bond off ther offys.		
' But nat for-thy, yet for al thys,	3180	
Ther ys no causë but that he		
Wyeh that hath the souereynte,		yet he, as God's vicar
The cheff vyker above eehon,		
Off verray ryght, & other noon,	3184	
Ys eurat (in conelusioun,		
With-oute al mediaeioun,)		
Ouer erystys ² folkys alle.	[² Crystene St.]	and eurate over all Christ's flock,
Yt may noon other-wysë falle,	3188	
Off verray ryght, I the ensure.	[Stowe, leaf 61]	
Al-be that he, vnder hys eure		
Haue set by hy ³ commyssyon,	[³ his St.]	
Somme folkys of relygyon,	3192	
Hys offys to exeersyee		
Vnder hym in sondry wyse ;		
Hem establysshed, with power large,		has others commissioned to aid him.
ffor to helpe hym ber hys charge ;	3196	
In hys name, or ⁴ elles nouht	[⁴ and St.]	
ffor what they do, or what ys wrouht,		
ffro hym the power ys deseendyd,		
The wrong by hym mot be amendyd,	3200	
Yiff ther be any in ther werkyng.		
' And therefore, touchyng thys thyng,		
(To seyn shortly, & nat tarye,)		
They be nat but ordynarye,	3204	
Commytyd, ther offys for to do,		
Thogh thou sest hem bothë two		And though you see these [leaf 50]
Ber swerd And keyës in ther hond	3208	bearing the naked sword and keys,
Naked & vnlosyd ; yet vnderstound,		
They ha nat stole hem, fer nor ner,		
ffor they haddë pleyu power		they received them from the principal,
Off the vyker pryneypal,		

Wyeh lawe (as I vnderstood),		
Bad men they sholde ete no blood.	Cave ne sanguinem comedas. St., om. C.	<u>Pilgrim.</u>
But Moyses—in hys entent,	3253	The Old Law said men should eat no blood.
Contrayre to that emandement,		
To helpyn hym Among hem alle,—		
[6 lines blank in MS. for an Illumination.]		
Grace Dieu be-gan to ealle;	3256	
And she kam forth A-noon ryht.		
And ther I sawh a wonder syht,		
Mor merveyllous than euere aform)		
I hadde seyn syth I was born).	3260	
ffor ther I sawh, (as I took heed,) In-to Rawh flesshe, tornyd bred;		But I saw the bread turned into raw Flesh,
Grace Dieu ordeynede yt so.		
And wyn (I took good heed ther-to,) Was tornyd ek in-to Red blood.	3264	and the wine into red blood.
The wyeh (so as I vnderstood,) Sempte of a lambe, as thouhtē me.		
And, as A man eurteys & fre,	3268	
Hys offycerys he gan ealle,	[Moyeses St., om. C.] [leaf 62, back]	
And bad they sholdē komen alle	[St. & C.]	[leaf 51]
Vn-to dyner; & ek hem tolde		His officers he called to dinner,
The maner hooly how they sholde	3272	
Han myght & power enterly		
ffor to maken al redy		
The dyner al so wel as he,		
At dnē tyme, in ther degre.	3276	
And as they weryn at dyner,		
To hem he gaff pleynty power		and he gave them power to do as he had done.
To maken (in conelusion)		
That merveyllous mutacion,	3280	
Bred in-to flesshe, wyn in-to blood.		
And off that foode (I vnder-stood)		
He Gaff to etyn to hem alle		
(Wyeh to-forn he dydē ealle,) Thys newē metē most vnkouth,	3284	After which he gave them this food.
Mynystngt yt in-to ther mouth.		
With hem, hym-sylff he heet also,		
And of the blood he drank ther-to.	3288	
I sawh yt with myn Eyen cler.		

<i>Pilgrim.</i>	But swyeh a merveyllous dyner Ne was neuere a-forn yseyn, Nor neuere (that I herdë seyn,) 3292	
I saw the imitation with my own eyes, [Cap. xxxviii]	Ne was no swyeh mutaeyon, Nor off so wonderful Renoun. But whan I hadde be-holden al, I tornede me A-noon <i>with</i> -al 3296	
	To-ward that lady dame Resoun, Makyng to hyr thys questyoun :	
	The pylgrym : ¹ [1 St. (leaf 63) adds 'Asked']	
and inquired of Reason what she thought.	'Ma dame,' <i>quod</i> I, 'I yow preye That ye to me lyst to seye : 3300 What semeth yow, telle on pleynly.'	
	Resoun koude nat answeere.	
<i>Reason.</i>	'Certys,' <i>quod</i> she, 'that wyl not I, [St. & C.]	
[leaf 51, back]	ffor ther-of I kan no thyng ; ,, Yt passeth myn vnderstandyng, ,, My wyt also, & ek my mynde. ,, To sen, myn Eyen ben to blynde ; ,, I se no mor ther-off then thow ; ,, And I am so astonyd now, 3308 Mor than euere I was a-fore, ,, Syth tymë that I was bore.	
But she saw no more than I did,	ffor yiff that she (I dar wel say) Hadde ymakyd off an Ay [de ouo C. & St., leaf 63] 3312	
and said If Grace Dieu had made a bird of an egg, or of a grain an ear,	A bryd <i>with</i> ffethres for the flyht, Or that she haddë, thorgh hyr myght, Off a lytel barly greyn Makyd an Er large & pleyn, 3316 Thys ylkede ² Orneded Moyses, [* For 'thys ylike' ?]	
she would have said nothing ;	I wolde han be styлле & in pes, And ther-off han take noon heed.	
but to con- vert bread into flesh,	But [s]he ³ hath mad Rauwh flessh of bred, [3 he C. & St.] Wherof I am falle in rage. [Stowe, leaf 63, back] 3321	
and wine into blood,	And also of that beuerage, That [s]he ⁴ hath tornyd wyn to blood, [4 he C. & St.] My sylff beholdyng, ther I stood, 3324 Ageyn the custom of nature. And trew[ë]ly, I the ensure, That I shal no lenger dwelle,	

But to Nature the trouthe ¹ telle,	[¹ trouthe St., trouth C.]	<u>Reason.</u>
And sendyn hyre to be A-wreke	3329	
To Graee Dieu, with hyr to speko,		
With eher boystous, wordys nat ffayre,		
Vnto whom she ys contrayre.	3332	is proof that she has transcended the laws of Nature,
ffor she hath, (yiff I shal not lye,)	[Grace Dieu St.]	
Off pryde only, & surquedye,		
Lyft the custom & vsage,		
And off nature the passage	3336	
Transcendyd pleyndly, & the boundys ;		
And in dede, ek yt founde ys		[leaf 52]
That she hath, of force & myght,	[St. & C.]	to whom complaint should be made.
Broke hyr franchise & hyr ryht.'	3340	
The Pylgrym :		
And whan Resoun hadde told me thys,		<u>Pilgrim.</u>
Sche A-noon retournyd ys		
In-to hyr tour vp hiñ ageyn.		
And thazne A-noon, vp-on the pleyñ	3344	[Cap. xxxix]
I sawh a lady off gret age,		Then I saw an old Lady, going towards Grace Dieu.
The wych gan holden hyr passage		
Towardys Gracë Dieu in soth,		
And off hyr port I-rous & wroth,	3348	
And hyr handys ek of pryde	[Stowe, leaf 64]	
Sturdyly she sette a syde.		
Hyr Eyen ek (I took good hede,)		
Brenznyng bryht as any glede ;	3352	
Wonder large off hyr feature, ²	[² Stature St.]	
Trowynge that she was Nature :	(Feature = make, build)	It was Nature in a furious temper.
And so she was, thys lady old,		
ffor Resoun hadde vn-to me told	3356	
Hyr maner and condycioun.		
And, to myn inspeccioun,		
Sche was redy for to stryve,		
ffor Anger dyde hyr hertë Ryve	3360	
Atweyne, in purpos for to chydo ;		
Hyr handys set vnder hyr syde.		
And vn-to Gracë Dieu A-noon		
Thys oldë ³ lady ys forth gon ;	[³ olde St., old C.]	3364
And Rudly fyrst she gan abrayde,		She began to upbraid Grace Dieu, saying :
And vn-to Gracë Dieu she sayde :		

'Trusteth thys ryght wel at al.	[C. & St.]	[leaf 53]	
' And declare to yow I shal,	,,	3404	<u>Nature.</u>
Now that ye & I be met,	[Stowe, leaf 65]	,,	And now we are met I'll declare the bounds which were set between us.
The trewë boundys that be set	,,		
Atwyxe vs tweyne, syth go ful long,			
That noon to other do no wrong ;		3408	
Wych to yow I shal devyse,			
And declarë the fraunehyse			
Off outhur part, yiff ye lyst lere,			
That noon ne medle, fer nor nere,		3412	
To have lordshepe off othrys ryht,			
Nouther by foreë nor by myght.			
' And yiff ye lyst to lerne yt sone,			
The cerele off the eoldë moone,		3416	The 'circle of the cold moon' is the fixed boundary between us two.
Atwyxen yow & me for evere			
The boundys trewly doth dyssenere,			
And yiveth to eueryeh hys party ;	3 metho' St., om. C.		
Yiff ye lyst look Ryghtfully ¹	[¹ Ryghfully C.]	3420	
As I shal declare now :			
The hiñer part longeth to yow,	Luna ditidit inter comptabilia & incorruptabilia, quia omnia que sunt super lunarem globum incorruptabilia sunt, que vero sub ipsa, corruptibilia ² sunt.		The higher part belongs to you ;
Wher ys your lordshepe & your myght,			
And ye may ther (off verray ryght)			
Maken thyngës fresshe of hewe,		3425	
And whan ye lyst, transforme hem newe ;			
Your power ys so vertuous ;			
ffor thogh ye madë dame Venus		3428	and though you should make Venus a horned beast,
A best with hornys sharpe & hard,			
I wolde ther-to ha no Reward.			
And thogh that ye, (yt ys no fayl)			and Mercury a snail,
Off Mereuryë made a snayl	testudo &c.	3432	
I woldë me nat putte in pres			I would not complain.
To gruehehe, but kepe me stytle in pes ;	[St., leaf 65, back]		
ffor ther I eleyne no maner ryht.		3435	
' But her by-nethe, ys al my myght ; ³	[³ myght St., myght C.]		But here beneath, I am Mistress,
Off ellementys I am maystresse, Natura naturata, motu ⁴ movens.			
Lady also & pryneesse			
Off wyndys and inpressyouns,	[St. & C.]		[leaf 53, back]
And makë transmutaeyouns,	,,	3440	
Many wonder varyanee.	,,		

² C. ; St. has wrongly 'Incorruptibilia.'

⁴ mota St.

92 *Nature rules the Elements, and renews the Earth.*

<i>Nature.</i>	‘ ffor I ha the gouernaunce	[St. & C.]	
and have the government of fire, air, earth, and sea.	Off fyr, of heyr, (as ye may se,)	in primo celo & mundo	
	Off erthe, and off the largë se,	[St. & C.]	3444
	Off ther accord & ther debate ;		
	I lene no thyng in on estat,		
	But makë eehe thyng, by deelyn,		
	ffor to drawë to hys ffyn.		3448
	I make alday thyngës newe		
	The olde, refresshyng off her hewe.		
[Cap. xli] I renew the earth's beauties year by year.	The erthe I clothë, yer by yer,		
	And refresshe hym off hys cher		3452
	Wyth ¹ many colour of delyte,	[¹ Stowe]	
	Blewh ¹ & grenë, Red & whyt,	„	
	At prymë temps, with many a flour.		
	And al the soyl, thorgh my fauour		3456
	Ys elad of newe ; medwe & pleyu		
I make sweet spices to grow,	And hillës hiñ, ek spyce & greyn		
	I makë to enspyre soote,		
	And do the bawme, out of the Rote		3460
	In-to the erop a-ryse & sprynge.		
and the trees to bud and blossom,	‘ And in-to trëes ek I brynge		
	Ther lusty blomys whyte & rede ;	[Stowe, leaf 66]	
	And in ther braunehys ek I sprede		3464
	A-brood myn fresshë vestymentys,		
	And with myn vnkonth paramentys		
	I clothë ham wyth buddys glade,		
	Wyeh, with wynter, dede I made,		3468
	Thorgh constreynt of hys eoldys kene,		
	Tornyng to russet al the grene		
	With fretyng of hys bytter eold.		
causing all which winter made old to become young agah.	‘ But al that wynter maketh old,		3472
	And with hyr stormys doth desteyne,		
	I make yt fresshe & yong ageyn ;		
[leaf 54]	The bromys with ther golden floure,	[C. & St.]	3475
	That wynter madë (with hys shour)	[St. & C.]	
	Nakyd and bare, dedly of hewe,	„	
	With levys I kan cloth hem ² newe ;	[² hem St., hym C.]	
I repair the beauties of the flowers,	And off the feld the lyllyes ffayre,		
	And off herbys many a payre,		3480
	That wynter slowh with hys constreynt,		

' And made hem of ther colour ffeynt,		<u>Nature.</u>
ffor no cost, me lyst not spare,		
But ther Rychesse I do repare,—	3484	
Whan hete off cold hath the ¹ vietorye,—	[¹ the om. St.]	
That Salomon in al hys glorye	Nec Salomon in omnia gloria sua. Mathei 6 ^o (vi. 29).	so that Solo- mon in all his glory was not so richly ar- rayed as is a bush in my livery.
Was nat clad (I dar wel sey)		
Halff so freschly as ben they ;	3488	
Nor hys robës wer nat lyehe		
Off colour to the bussches Ryehe,		
Wyehe be clad in my lyffree,		
ffor yer to yer, as ye may se. ²	[Stowe, leaf 66, back]	3492
' And who that taketh hed ther-to,		
Al thyng that men se me do,		
I do by leyser, by and by :		I do all lei- surely ; I hate sudden changes.
I am nat Rakel nor hasty ;	3496	
I hate, in myn ^d oppynyouns,	Subitas mutaciones odit natura	
Al sodeyn mutaeyouns ;		
My werkys be the bettre wroult,		
Be causè that I hastè nouht :	3500	
I take recórd of dame Reson.		
' And also ek in no seson ^d		
I slepè nouthur day nor nyht ;		I never sleep.
ffor, of custom & of ryht,	3504	
I hate al ³ maner ydelnesse,	[³ alle St.]	I hate idle- ness.
Ouer al wher I am maystresse.		
I am nat slowh, thorgh-out the yer,	² cell & mundi	
To do my werk & my dever	3508	
Affter my power & konnyng ;		
And I make, <i>with</i> my werkyng,		I make men to speak,
Man & womman to speke a-ryht		
Euery language, thorgh my myght ;	[C. & St.]	3512 [leaf 54, back]
ffovlys to flen, I teche also,	„	fowls to fly,
And euery bestè for to go ;	„	
ffysshes to swymmen in the see,	„	

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 alwey j clothe it. To the trees j yene clothinge and apparamens ayens somer. And sithe j make dispoile 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.*

	‘ And I make ek (as ye may se,)	[C. & St.] 3516
serpents to creep,	Serpentys on the grovnd to krepē ;	„
	And allē greynēs ek I kepe,	
and grain to grow.	Make hem groven ¹ in ther guyse,	[¹ grown St.]
	And al ther sesouns I devyse.	3520
	And yiff I shal the trouthe expresse,	
I am mistress of the earth,	I am lady & ² maystresse	[² and ek St., leaf 67]
	Off al the Erthē, who lyst knowe.	
but you would dimin- ish my power,	‘ But ye wolden holden lowe	3524
	My power, (yt ys no doute,)	
	Yiff ye myghte yt brynge a-boute,	
	fful wrongfully, ageyn al ryht,	
	And ³ apallen ek my myght	[³ Stowe] 3528
	At your fre ehoy ; thys the ffyn ;	
and turn wine into blood,	Tourne vnkyndely my wyn	
	In-to blood, folk for to drynke ;	3531
	The wychē ⁴ doth me sore a-thynke,	[⁴ whole St., wych C.]
	And fret myn hertē ⁵ so with rage	[⁵ herte St., hert C.]
	That ye do me swyeh outrage,	
	So nyh vn-to myn herte yt sytte :	
which sur- passes my wit.	And yt passeth ek my wyt,	3536
	Your governaunee in thys matere.	
	‘ Touchyng ⁶ bred, ye shal wel lere,	[⁶ Touchyng St., Touchyd C.]
	(To speken in espeeal,)	
	I am not so wroth with-al,	3540
	Nor gruehehe (in myn oppynyoun)	
	Off thylkē mutaeioun,	
	Be cause that I (who taketh hed,)	
I never troubled my- self to make bread,	Medlede neuere to makē bred,	3544
	Croste nor kromē, al my lyve.	
	But I dar afferme her blyve,	
	Thogh I neuere madē looff,	
[leaf 55]	The mater that yt ys made off	3548
which is made of my grain.	Kometh fro my ⁷ corn & greyne ;	[⁷ me St. (cf. line 3555)]
	And I delyuered hem, eerteyn,	
	Vn-to Craft , wych I assure	
	Ys soget vn-to Nature .	[Stowe, leaf 67, back] 3552
	Thogh she yt made by hyr engyn,	
	The mater ffyrst was pleynly myn,	
	And kau fro me, yt ys no drede.	

' But that ye han thus turnyd bred	3556	<i>Nature.</i>
In-to Rawh ffleshe at your dynyr,		But you have turned bread into flesh,
In preiudyce off my power,		
To forbarre me of my ryht,—		
Wher hadde ye power outhyr myght	3560	[Cap. xlii]
To werkē so ageyn my lore ?		
I may suffren yt no more.		which I cannot allow again.
I ha forboor yow many day, ¹	[¹ a day St.]	
And suffryd ek (yt ys no nay,)	3564	
Wrongys that ye ha do ² to me.	[² done St.]	
I not by whos auctoryte,		
That ye, by your gouernauneys,		
My customys & myn ordynancys—	3568	I have suffered many wrongs from you,
Ageyn Resoun and al ³ skyl—	[³ alle St.]	
Ye han ytournyd at your wyl		
I hane hem wel in Rémembraunee,		
With euery maner cyrcumstaunee.	3572	
' ffyrst, contrayre to myn entent,		
The busshe affyre, & nat brent,	Exodi 3 ^o capitulo	as the bush on fire, but not consumed;
How ye yt made ful longe ago.		
And I remembre wel also	3576	
Off Aaron & of Moyses,		
How that ye, ageyn my pes,		
Ther yerdys, both ⁴ old & drye,	[⁴ bothen St.]	
Ye maden, thorgh your maystrye,	3580	
The Toon a serpent (ys yt nat so ?)	[Stowe, leaf 68]	Moses' rod turned into a serpent;
In presence of Kyng Pharaao ;		
The tother, ye made wexe al grene		[leaf 55, back]
With frut & levys, (thus I mene,)	[C. & St.]	3584
Budde and blosme, with many flour,	„	Aaron's made to bud;
To myn vnworshepe & dyshonour,	„	
Ageyns nature, at the leste.	„	
And ye tonrned, at the feste	3588	
Off on callyd Architeelyn,		water turned into wine at Cana ;
Water also in-to good wyn.		
And also many A-nother thyng,		
Thorgh your wonderful werkynge	3592	
Ye han ywrouht ageynys kynde.		
' And o thyng cometh now to mynde,		
Wherwyth ye dyde myn hertē tene,		

96 *Nature complains that Grace Dieu breaks her Laws.*

	<i>Nature.</i>	‘That ye made a maydē elene	3596
	a Virgīn bearing a Child.	To bere a chyld, by your art, And of man hadde neuere part.	
[Cap. xliii]		To me ye dide to gret A ¹ wrong;	[¹ to grete St.]
		And I ha suffryd al to long	3600
		That ye, a-mong thys werkys alle, Lyst me nat to eonsayl calle.	Seneca. <i>Tenenda est via quam natura prescripsit; nec ab illa declinandum / & contra illum qui nititur non alia via est quam contra aquam nauigare.</i>
		Wher-of, whan I dide aduerte, I hadde gret sorwen yn myn herte;	3604
These things have caused me much sorrow,		Thogh I made no noyse at al, I gruehede in espeeal A-geyn your werkys wonder stronge :	
		A man may suffren al to longe, As I ha don, or that he speke ; ²	3608
		And abyde or he be wreke ;	[² speke St.]
		Slepe to long, or he a-wake ; Suffren, or he vengauzee take ;	3612
		And I ha ben to longe in pes, And in maner Rekkēles To suffre wrong, & took noon hede Off al that ye ha done in dede.	3616
though I did not seem to heed them.		‘And now ye ben ykome ageyn, Off entent to make in veyn	
	[leaf 56:]	Newē thyngēs men may se, Only to exeytē me	[C. & St.] ,, 3620
		Ageyns yow, both nyh & ferre, To be wroth, & gynne a werre, And to be wīth yow at debat.	
You exalte me to war against you,		And, ne wer the gret estat That ye be off, trusteth me wel, I wolde sparē neueradel Yow to werreye & oppresse,	3624
		That ye ha swyeh hardynesse ffor to chaungen myn vsāges, And lyst nat, thorgh your gret outrāges, Off equitye, to myn avayl,	3628
because you change my laws, ¶		ffor to calle me to eonsayl, Wher-off I am riht wele apayd.’	3632
and do not call me to your counsel.	[Cap. xliiv]	¶ And whan Naturē hadde al sayd, Gracē dieu ful sobyrly,	

(That herde hyr talē by and by,)		3636	<i>Grace Dieu.</i>
Nat hastyly, but by mesure,			
Thus Answerdē to Nature :			
Grace Dieu answerde :	[Stowe, leaf 69]		Grace Dieu answered, You are too hasty ;
‘Ye ben,’ <i>quod</i> she, ‘to eruel,		3640	
To hasty also, and to fel			
Ageyns me, in your language.			
ffor ye speke by gret outrage			
Proudly to me, & ha no feere,	.i. timorem		
Lych sothly as thog ¹ ye were	[¹ though St.]	3644	
In party dronken of your wyne			
Wych that groweth on ² your vyne.	[² in St.]		you seem to be drunk, or mad.
Ye resemble by your mood			
And by your port, as ye wer wood.		3648	
And for ouht that I kan se,			
Ye be sottyd (thus ³ semeth me)	[³ as St.]		
Off newe, & I wot nat how.			
‘Remembreth what ye spake ryht now,		3652	Remember what you said just now, [leaf 56, back]
And how ye sayde to me pleynly,			
‘That ye wer nat to hasty			
In your werkys, fer nor ner ;	[C. & St.]		
But that ye wrouht al be leyser,	„	3656	that you wrought lel- surely.
And in your werkys dyde tarye.’	„		
And I se now the contrarye	„		
In your persone follyly.	„		
ffor ye to me, ful nyeēly,		3660	
Al that euere ye dide expresse,			
Was ysayd off hastynesse,			
<i>With</i> -outen any gret avys,			But now anger has overcome you.
Lyk as thogh ye wer nat wys ;		3664	
Your wordys nat in ordre set,	[Stowe, leaf 69, back]		
Raneour, your Resoun hath so let.			
And, trewly, naddē be			
That I concevede, & dyde se		3668	
Your sodeyn Ire & your Raneour,			Had I not seen your ire I should have avoided you.
And also for myn owne honour,			
I hadde yow voyded A-noon ryht,			
And booden yow gon out of sylt.		3672	
But folkys wych that ben Irous,			
Hasty & malyneōlyous,	[C. & St.]		
PILGRIMAGE.			

	‘ Other folk, that wysë bene, Mot forbern hem in her tene,	3676
	Be-cause they kan hem nat ¹ gouerne ; [1 nat hem St.]	
Angry men cannot clearly discern a matter.	And ek for they kan nat dyseerne A thyng elerly in ther entent. ffor ther trouble, entendement	3680
	Ys w ^{it} h Ire yblynded so, <small>Poeta. [St., C. om.] Ira impedit animum, ne possit ceruere verum.</small>	
	That they wot nat what they do. To sen a tronthe, they nat entende, ffor they kan nat comprehende,	3684
	Thorgh ther obstynat blyndnesse, No thyng but off wyfulnessse :	
[Cap. xlv]	It ² stondesth thus, I dar assure. <small>[2 It St., 1 C.]</small>	
But tell me, Nature, seeing that you blame me,	‘ But tel me now, damë Nature, Touchyng that ye, her in thys place, Rebukë me off my trespace, And vndernemen and repreve,	3688
[leaf 57]	And outragously your-sylven greue Off offeneyys I scholde ha do ;	3692
and are angry at what I do,	And affermen ek also, Your fraunehysë to avaylle <small>[Stowe, leaf 70]</small>	3696
	Off boundys & off botaylle : I menë thns, of boundys set, By mesour tryed out & met A-twyxe the ryht of yow & me, And seyn, ‘ A-geyn your lyberte	3700
and say I had no licence to enter into your garden :	That I dydë gret offenee To entre, & hadde no lycenee, In-to your gardyn al to sone, Vnder the cerele off the moone,	3704
	Wyeh to yow allone ys fre.’ I pray yow, answeere ageyn to me, (Say the trouthe, so God the ³ saue !)	3708
of whom do you hold all that you have ?	Off whom holde ye that ye haue, Your lordshépe & euery del ? Ye Resemble (who lokë wel,) Vn-to the wyldë swyn savage, Wyeh that renneth in hys rage	3712
	In the woodys large & grene, And ne kan no fether sene	

‘ But to the frut that he hath founde, And the Aeornys on the grounde, ffor to fille ¹ hys hongry mawe. [¹ Fylle St., felle C.]	3716	<i>Grace Dieu.</i> You are like a swine in the woods,
ffor he, in hys swynys lawe, Off hys rudnesse bestyal, Ne kau no ferther se at al	3720	
Toward the hevене, nor the tre Wher he reeeyveth hys plente, That bar the frut for hys repast, Al that ys from hys myndē past ; [Stowe, leaf 70, back]	3724	which sees nothing beyond the acorns on which it feeds,
ffor to the acorn al only, And to hys ffoodē fynally Ys ² set hys herte & al hys thoulit ; [² Yt St., Ys C.]	3728	[leaf 57, back]
ffor he in soth ne reehet nouht Off alle the surplus neueradel.	”	
‘ And trew[ē]ly ye may ryht wel	”	
Vn-to thys swyn resembled be,	”	
Wyeh kan not be-holde or se,	”	3732
Nor of malys, nor dysdeyn,	”	
Lyst nat knowen in eerteyn Off whom ye han al your power	3736	because you know nothing of whom you receiue your power.
<i>With</i> -Inne your boundys, fer or ner.	[St. & C.]	
<i>With</i> -outē me ye ha no thyng ;	-	
Nor al your erafft nor your werkyng, <i>With</i> -outē me may nat avaylle.	3740	All you have comes from me,
Yovr werkys alle I sowbpowaylle, And hem supporte, yif ye ha mynde.	3744	
‘ Vndoth your Eyēn ³ dyrk & blynde, [³ Eyen St., Eyn C.]		
The Eyen of yovr entendēment ; And, by good avysēment,	3748	and you are only my servant,
The lyddys off your Eye vneloseth ! Knoweth wel (and nat supposeth) I am lady, hool & entere ; And ye bo but my ehamberere :	3752	
Thys shal ye fynde al openly Yiff ye looke avysēly. Leve your wordys hili aloffte, And lerneth for to spekē soffte, And Renouneeth al your rage ; [Stowe, leaf 71]	3752	and shoulde do homage to me.
ffor ye sholde me don homage		

<i>Grace Dieu.</i>	' (Off Iustyce and equitye), ffor thát ye holde, ye holde of me.	3756
	ffor long agon, a gret partye, I gaff to yow (of eurteysye) To oocupye your sylff alway,	
I gave you what you have to keep you from idleness,	Off entent that, nyht nor day, That ye sholde nat ydel be, And that ye sholde, a-geyn to me	3760
and to me you must give an account.	Yelde aaccountys off euery thyng Touchyng the fyn of your werkyng,	3764
[leaf 58]	As a chamberere (in sothnesse) Sholde vnto hire mayst[e]resse.	[St. & C.] ,,
	And therefore, yiff ye wer wys, Ye sholdē nat in your avys	,, ,, 3768
	Speke of boundys in no degre Set be-twyxē yow & me.	,,
The bounds between us confine you, but not me.	The boundys eónstreyne your party ; But, for al that, I go frely Wher that me lyst, at lyberte :	3772
	They boundē yow, & no thyng me ; Close yow out, that ye nat passe ; But I go fre in euery place ;	3776
	In heuene, in erthe, & in the se I boundē yow, & ye not me.	
Whether you are offended or not, does not concern me.	Wer yt offendē yow or greue, I take of yow no maner leue, To go & medle wher I shal :	3780
	Ye ha no thyng to do <i>with</i> al. ' I do ryht nouht in my werkyng	
	But as yt ys ryht wel syttyng Off equitye & ryhtwysnesse.	3784
A mistress must have a servant.	ffor she that ys a mayst[e]resse Muste haue a seruauant hyr to-beye : ¹	[¹ to obeye]
[Cap. xlvi]	I trowe ye kan yt not <i>with</i> -seye.	3788
	And ye onht to know ek wel That ye ha power neueradēl	
Without me, you can do nothing.	<i>With</i> -outē me, on no party. I wyl shewē good skylē why, Vp-on the wordys that ye ha sayd, So ye wyl nat ben euele apayd.	3792

Ye seyde, ' the meying of the hevene			<u>Grace Dieu.</u>
And the planetys allë seuene		3796	
Longen to me pleynty in al ;			
And how ther cours celestyal,			
I haue yt hol in gouernaunce ;			You have
And how that I, at my plesaunce		3800	sald, 'The
Tourne the hevene Round abowte.			heavens are
' Thanne I axe of yow thys doute :	[C. & St.]		under my
Yiff I now made a newë pley,	[Camb., p. 27]		rule,'
ffor to take the some away	„	3804	
Doun fro the heuene a-noon ryht,	„		
That no man of hym hadde a syht	„		
Thys hundryd yer, in no manere,	„		
Nor that hys bryhtë bemys elere		3808	' If I were to
Ne wer nat seyn : answe're here-to,			take away
What maner thyngës myghte ye do ?			the sun,
Or wheroff sholde ye ha socour,	[Stowe, leaf 72]		
To brynge forth outh'er herbe or flour ?	„	3812	how would
Or fostre your sedys, blosme, or greyn ?			you bring
Or <i>wit</i> h newë grene a-gayn			forth herbs ?
Clothen the bushes in ther maner	„		
As ye ar wont fro yer to yer,	„	3816	how re-clothe
By yerly reuolueiouns ?			the bushes ?
' And touchyng generaçiouns,			
What power ha ye ouht to do,			
Yiff the sonnë wer ago ?		3820	
Al sholde faylle, yt ys no nay.			If the sun
And sythë go ful many a day,			were with-
The paynym Arystotyles,			drawn, all life
Wrot & expressede douteles,		3824	would fail,
That was so noble & prudent,			
Preveth ful wel by argument,			
By trouth also, & good Reson,			as Aristotie
That al ¹ generaeyon	<i>Exemplum</i> [1 alle St.]	3828	proved,
Ys susteyned by the sonnë.	In 2 ^o de generaciõe		
Whan the skyës dyrke & donne			
Ben devoyded a-way elene,			
<i>Wit</i> h hys bemys bryht & shene,		3832	
That on erthe wer no bryhtnesse,			
I take your clerke vn-to wytnesse,			

<i>Grace Dieu.</i>	‘ Arystotyle, in thys debaat,	
and he shall be my ad- vocate.	ffor to ben myn aduocaat	3836
	A-geyns yow in thys matere.	
[leaf 59]	ffor your power al yfere	
	Wer lost & gon (shortly to fyne,)	[C. & St.]
	Yiff no sonne ne dydē shyne.	,, 3840
	ffor your power wer al shent,	[Stowe, leaf 72, back]
If I made the sun and stars cease to shine,	Yiff the Roundē ¹ fyrmament,	[¹ Rounde St., Round C.]
	The planētys, & ech ² spere,	[² eche St.]
	And the bryhtē ³ sterrys clere,	[³ brigȝt St., bryght C.] 3844
	Yiff I hem maade to cesse cehon,	
	Than wer your power elene agon,	
your power would be set aside.	A-batyd, & set a-syde.	
	Wher-vp-on, lat be your pryde,	3848
	And gruchehet nat ageyn[e]s me,	
	Syth I ha ⁴ the sovereynte,	[⁴ have St.]
	Lordshepe, & domynacioun.	
	‘ And yt wer abusyoun—	3852
	Lych as wryteth Ysaye,	<i>Nunquid gloriabitur securis/ Ysaye x^o capitulo</i>
	And in hys book doth speefye,	
	A gret despyt (both fer & ner)—	
Your grudg- ing agaiust me is like the axe argu- ing with the carpenter,	Yiff a-geyn the carpenter	3856
	The Ex wer bold, by surquedye,	
	ffor to holden chauntpartye.	
	Yt wer a thyng ageyn[e]s kynde,	
	In Holy Wryt as ye shal fynde,	3860
	And a thyng off gret dysdeyne,	
or the pot with the potter;	And yiff the pot sholde also seyn	
	To the potter that hym wrouhte,	
	And hys forme a-boutē brouhte,	3864
	Yiff he pleynede off ⁵ hys makyng,	[⁵ on St.]
	Touchyng hys fason and werkyng,	
	Yt wer a thyng nat covenable.	
	‘ And evene lyk in eas semblable	3868
	Ye argue ageyn[e]s me,	
you were made to be my instru- ment to help me.	Wych in effect nat ellys be (ffor al your sotel argument)	
	But myn handwerk & instrument,	3872
	Wych I ha mad to helpen me,	[Stowe, leaf 73]
[leaf 59, back]	Nat off no necessaryte,	

'That I off yow (yiff ye take hede),	[C. & St.]	<u>Grace Dieu.</u>
Sholde haue any maner nede	,,	3876
Among my gretë werkys alle,	,,	
But only whan me lyst yow ealle.		
'And many a thyng I haue ek wrouht,		I have done many things without you,
To wyeh I ne callede yow nouht.		3880
Yt nedede nat the caas so stood :		
And I shal chaungë wyn to blood		and I shall turn wine into blood
<i>With</i> -oute your counsayl or your red,	Consilium meum stabit, & omnis voluntas mea fiat. Ysaie. 46 ^o [10].	and bread into flesh now without your advice,
And in-to Rawh flessch, ek whyt bred,		3885
And brown also, whan that me lyst,		
Thogh off yow yt be nat wyst.		
'The cause ys, ¹ in conelusioun,	[¹ as St.]	
Off thys ylke mutaëioun,		3888
At myn ownë lust yt dresse ;		
And ellys ne wer I no maystresse,		else am I no mistress.
But yiff I haddë lyberte		
To don al thyng that lyketh me		3892
<i>With</i> -outë labour at myn ese,		
Wych sholdë yow nat dysplese,		
Thogh I do thyng (tak hed her-to),		
Wych your-sylff ne may nat do ;		3896
Therof ye sholden ha dysport,		
And in your hertë gret coumfort,		You should take comiort from the wondera wrought by me, as of the bush,
As of the bussh, wych to the syht		3900
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	[Stowe, leaf 73, back]	
Only for the savacioun,		3904
Rather than chyde, or ² lowdë crye	[² and St.]	
Off rancour & malécolye,		
Off hast to be so Rekkëles.		3908
'And off the yerd of Moyses		and the rods of Moses and Aaron,
And off Aaron, wher-on ye pleyne ;		[leaf 60]
And off that Maydë souereyne,	[C. & St.]	
Mayde & moder in clenness,	,,	
Off chastyte the eheff pryncesse,		3912
Wyeh bar a ehylde in verray dede,		and the Vir- gin,
And kept alway hyr maydenhede ;		

104 *The Common Good must be preferd to the Special.*

<i>Grace Dieu.</i> and the miracle of Cana.	‘ And off the water tornyd to wyn At the fest off Archityelyn :	3916
	Al thys I wrouhtē, thorgh my myht, With-oute preiudye of your ryht ; Wher-off ye sholde ha gret gladnesse, And nat gruchehe for hevynesse	3920
A good serv- ant ought to rejoice in the works of her mistress.	ffor alway a good chaumberere Sholdē be ryht glad in herte Whan she seye, or dyde aduerte The fayrē werkys (in sothnesse) Off hyr lady or maystresse, Pryneypally (who lokē wel,) Whan that she leseth neueradel Off hyr ffraunchyse in no degre. ffor euere mot preferryd be	3924 3928
The common good must always be preferred.	The comoun good in general. Goodys that ben éspeeyal, The comoun good, in soth I ealle That doth profyte to folkys alle, Especcyally in al vertu.’	3932 [Stowe, leaf 74]
<i>The Pilgrim.</i>	And whan thys lady, Gracē dieu, Had al sayd, I yow ensure, A-noon thys lady, dame Nature, ¹ Whan she had herd hyr tale a long,	3936 3940
<i>Nature,</i> knowing she was wrong,	Kuowyng that she hādde do wrong, And hyr compleynte (to specefye,) Was ygroundyd on folye, fful humblely iu hyr degre She ffyl a-noon vp-on hyr kne.	3944
[leaf 60, back]	[6 lines blank in MS. for an Illumination.] Nature cryede mercy.	
cried for mercy, and said :	The fyrstē ² word that she gan seye, [² Fyrste St., fyrst C.] Nature , off merey gan hyr preye, And <i>with</i> humble cher & ffæe She confessede hyr trespæe ; And to hyr sayde most mekely, ³ [³ mekely St., mekly C.] ‘ Ma dame,’ <i>quod</i> she, ‘ ful folyly I have govérnyd me to yow,	3948

¹ Cap. 1. Caps. xlviij, xlviii, and xlix of C. are omitted.

' And ful vngoodly spokē now,	3952	<u>Nature.</u>
Wher-off I repentē sore.		' I repent of what I have spoken.
And certys, I no shal no more		
Offendē yow in no manere,		
Nouther in spechē nor in chere ;	3956	
So that, of mercy & ¹ pyte,	[¹ and off St.; leaf 74, back]	
Ye wyl as now forgyve yt me,		Forgive me,
That I ha don al outterly ;		
And that ye wyl, so graciously,	3960	and forget my trespass.'
Off alle that euere me asterte,		
No thyng reservyn ² in your herte,	[² reservyn St., rehersyn C.]	
Only off your benygnē grace,		
But clene forgetē my trespase.'	3964	
Grace Dieu answereth :		
' Certys,' quod Gracē dieu ryht tho,		<u>Grace Dieu.</u>
' I wyl gladly that yt be so ;		' Certainly,' said Grace ;
But taketh hed of that I seye,		
In peyne of lesyng of your eye,	3968	
That ye neuere, in al your lyff,		
Be nat hardy for to stryve		' but beware of stryving with me,
A-geyn my workys in no wyse ;		
Nor that ye no thyng despyse	3972	
What-euere I do, for al your wyt ;	[C. & St.]	[leaf 61]
ffor I ne wyl nat suffren yt,	,	for I will not permit it.'
But werke alway (as yt ys skyl)		
With-outē yow, affter my wyl.'	3976	<u>The Pilgrim.</u>
¶ And whan thys parlement was do,		[Cap. li]
As ye han herd, atwcn hem two,		
And Moyses ek dyned hadde		When Moses had dined,
With hys seruantys good & badde,	3980	
He made A-noon (thys, the cheff,) ffor to departē tho releff :		
Hys Awmener yt haddo in charge,	[Stowe, leaf 75]	
And bad to yive yt forth ful large	3984	and had commanded his almoner to give food to poor pilgrims,
To pylgrymes, wych day be day		
Travayllede forth vp-on her way ;		
Off the wych, as thouhtē me		
Ther was gret noumbre & plente.	3988	
But, or that he gaff any thyng		
Off the releff in partyng		

<i>The Pilgrim.</i>	Vn-to any maner whyht, Out off a chaumbre, a-noon ryht,	3992
two ladies appeared	I sawh two ladyes kome yfere, Wyeh, of port & of manere And off wommanly plesauzee, Hadden ful gret suffysauzee ;	3996
between Moses and the people.	And evrteysly amyd the pres, Atwen the peple and Moyses, They putten hem, thys ylkē two. [6 lines blank in MS. for an Illumination.]	
The first held a little writ- ing in her hand.	¶ And she that wente a-forn ryht tho, (As yt sempte vn-to my wyt), Held in hyr hand a lytel wryt	4000
[leaf 61, back]	Vnelosyd vn-to my reward, As ye shall heryn affterward,	[C. & St.] 4004
	Yiff ye lyst a whylē dwelle. But off the tother I shal fyrst telle,	”
	¹ Wyeh in hyr hond, (as I be-helde The samē tyme) an hamer helde. ¹	4008
The other held a ham- mer in one hand, a rod in the other,	And in hyr other hand wīt-al, She held a yerde, selender & smal, To skouren ehyldern, & elastyse.	[Stowe, leaf 75, back]
	And also,—as I shal devyse, Vn-to my syht a thyng vnkouth,—	4012
and a besom in her mouth.	She held a bysme in hyr mouth Atwyxe hyr teth, (yt ys no fayl, Wher-off I haddē gret mervayl.	4016
	Yet she yt helde so evrteysly That no man woldē ² deme ther-by That she was neuere the lassē wys. But yiff a-nother (to my devys),	4020
Anybody else would have been thought mad.	Hadde holde yt so as dydē she, Men wolde ha sayd, she haddē be Out of hyr wyt, or ellys falle In-to rage. And fyrst of alle Thys lady wysly dyde abrayde To pylgrymes, & thus she sayde : (The bysme lette hyr neuera del	4024

¹⁻¹ The same tyme / an hamer held /
In hyre hande / as I beheld. —Stowe, leaf 75.

But that she myght spekē wel :)	4028	<i>Penance.</i>
'Syrz,' quod she, 'I wot ryht wel		[Prose. Cap. lii]
That ye consydreu euerydel		'Sirs,' she
My gournauce & myn aray.		sald, 'I know
But I wot wel, (yt ys no nay,)	4032	you are ob-
Ye nat aduerten in substaunce		servyng my
Touchynge al my gournancee.		demeanour
I trowe ye kan nat al espye		and dress;
What thyng yt doth sygnefye.	4036	but you do
But, kometh ner to me eehon,		not see what
And I shal declare A-noon		it signifies.
To yow the maner by & by,		
And yt exponē feythfully,	4040	[leaf 62]
Off the trouthe my sylff taquyte.		[Stowe, leaf 76]
'I am the ffayre, louyd but lyte ;		I am the fair
Off my port, demur And sad,		one,
Debonayre, & gretly drad	[sadde . . . dradde St.] 4044	little loved.
Off felē folkys that me se.		
And trew[e]ly I am ek she		
Now-a-dayēs lytel preysyd,		I am little
And yet ful worthy to be reysed	4048	praised.
Off prys, to folkys that be dygue ;		
Rygerous & ful benygne		
To allē that be vertuous ;		
Happy also, and ryht Ewrous,	4052	
The graeyouse, of smal ¹ plesauzee,		[¹ smal St., syn al C.]
I am callyd Dame Penance.		My name is
The cheff wardeyn (who lyst se,)		Penance.
Off thylkē ylē most seere ;	4056	
The wyeh (who espyē kau,)		Verba Translatorys
Ys yhyd <i>wyth</i> -Inne a man.		
I make yt elene (I yow ensure,)		I guard the
Off allē fylthe & al ordure,	4060	Isle within
Or ther-yn entre any whyht.		man,
Therefore I bere, off verray ryht,		
Thys bysme ; Thys hamer, ek ther-to,		
And thys lytel yerde also,	4064	
On al felthēs ² to be wreke.		[² Fyithes St.]
<i>Wyth</i> thys hamer I brose & breke,		and cleanse it
Lyk to my condyeyoun		of all filth. :

108 *Penance softens Men's Hearts, and makes them repent.*

	<i>Penance.</i>	' <i>With</i> anguissch and contrieioun,	4068
		Hertys that be obstynat	
	With my hammer I break obstinate hearts.	<i>With</i> synnës olde, ek indurat,	[Stowe, leaf 70, back]
		And fullyllyd with vnelennesse,	
		I do alway my bysynesse	4072
		To make hem souple, nesshe, and tendre,	
		And off her gretë ¹ bollyng, selender; [1 grete St., gret C.]	
		Also for to wake and wepe,	
	[leaf 62, back]	Sorwe & pleyne <i>with</i> syhës depe,	4076
		ffor ther synnës waymentyng.	
	As a child by striking an apple makes it soft,	¶ And as a Chylde <i>with</i> betyng	Exemplum. [C. & St.]
		By example (as ye se offte,)	"
		Maketh his hardë ² appyl soffte	[2 he harde St., . . his hard C.]
		<i>With</i> offtë smytyng off hys ffyst,	[C. & St.] 4081
		Tyl yt be tendre as hym lyst,	
		And that the lyeour ysseth oute,	
		Ryght so fare ³ I, yt ys no doute :	[3 fare St., far C.] 4084
		I smytë hertys vp & doun,	
		And make hem, by contryeioun,	
		Wyth saltë terys (thys the cas,)	
	so I make men cry Alas! for their sins,	To sorwe, crye, & seyn, allas	4088
		That they euere dyde Amys!	
		Ye shal yt fynde, & thus yt ys,	
		Off ther trespæys they repente,	
		And seyn, in al ther beste entente,	4092
		' A, Lord God! now, off thy grace,	
	and cry to Ood for mercy.	How shal I han off my trespæe	
		Allegëment, <i>with</i> -outë the,	
		But thow graunte, off thy pyte,	4096
		That I may, al outterly,	
		Off my Gyltës ha merey,	
		So that I do no mor Amys?	
		Now, goodë Lord, thow grauntë thys!	[St., lf. 77] 4100
		Thus I maken hem cryen offte.	
		' And <i>with</i> thys hamer I madë soffte	
	With this hammer I softened Peter's heart,	Seyn Petrys herte, & yt to-brak,	
		That yt wente al vn-to wrak,	4104
		Wyeh ffyrst was hard as any ston.	
		But I made yt nesshe A-noon	
		Whan he hys mayster fyrst forsook.	

' But whan that I the hamer took,	4108	<u>Penance.</u>
I smet hym so with répentance,		and made
And made hym neshë with penance,		him weep
That the Iews, off hys wepyng		
Yssede out in cômpleynyng	4112	
Of verray sorwe & bytternesse,		[leaf 63]
He felt ther-off so gret dystresse		in the bitter-
In hys greuous hertly peyne.		ness of his
' And also Mary Mawgdeleyne,	4116	heart.
With thys hamer I smot ¹ so	[¹ smote St.]	
That hyr herte I rooff a-two,		
Wyeh was ful hard with synnës old.		
But with strokys manyfold	4120	
I made hyr tendre, (yt ys no doute,)		With it I also
That the terys yssede oute,		cleft the heart
Out off hyr brest, so gret plente,		of Mary Mag-
That men myghte the lycour se	4124	dalene,
By hyr chekys renne a-down		
Off verray sorwe, so gret foysown,		
That, in hyr bytter sorwës kene,		
She was wasshe with-al so elene,	4128	
And so inly purefyëd,		
That ther was no felthe espyed	[Stowe, leaf 77, back]	
Off synne with-Inne hyr tendre herte.		
ffor, whan the bytter terys smerte	4132	and with the
Off hyr wepyng wer Ronnë down		abundance of
Thorgh sorwe & gret contryeïoun,		her tears
I took vn-to hem so gret kepe,		washed away
That I hem gadrede on an hepe, ²	[² hepe St., hep C.]	her sins.
That ordure lefftë noon be-hynde.	4136	
And I to-gydre dyde ham bynde—		
Al that euere they wrouhte a-wrong,—		
And make ther-off a lyë strong,	4140	
That ther-with-al (I yow ensure,) ³	[³ Stowe leaves out these two	
I wasshe a-way al ordure. ³	necessary lines, leaf 77, bk.]	
ffor who so lyst consydre & se,		The tears of
So gret a synnë may non be,	4144	repentance
But that the lye off répytyng		cleause from
Doth yt a-way in wasshyng,		all sin.
And maketh yt elene euerydel,		

	<i>Penance.</i>	' Yiff yt ther-in be wasshë wel.	4148
		And for thys skyle, in my wasshyng,	
[leaf 63, back]		I am vn-to the myghty kyng	
For this washing I am called the king's Laundress and Chamberer.		Callyd sothly the 'lavendere,'	
		And also ek hys 'chamberere,'	[C. & St.] 4152
		In thys offyees bothë two,	"
[Prose. Cap. liii]		' Now vnderstondeth ek also,	
		That thys hamer I ber <i>with</i> me	
		ffor thys skyle, as ye shal se,	4156
My hammer is used upon a sinful man		Yt fareth, by a synful man,	
		(Who so vnderstondë kan,)	
		As by A Pot (in sothfastnesse)	
		That ys ful of vnelennesse,	4160
		Verray stynkyng & horryble,	
		And to smellë ful odyble,	
		Wych may nat wel devoyded be,	[Stowe, leaf 78]
		ffor-as-myehe (as ye wel se)	4164
		The fylthe ys hardyd so <i>with</i> -Inne,	
		That yt wyl not lyhtly twynne,—	
as if he were a pot full of hardened filth,		Off old gadryng ful indurat,	
		And in maner obstynat,—	4168
		To be made elene in any wyse.	
		But than anoon I kan devyse	
		Myn hamer myghtly tavale, ¹	[¹ to avale, let fall]
		And breke the pot in peeys smale ;	4172
		And on the felthë to be wreke ;	
which before it can be cleansed must be broken.		On smalë sherdys I it breke.	
		' And fyrst off allë I begynne	
		To drawe the felthë hyd <i>with</i> -Inne	4176
		Out, to make yt shede a-brood,	
		Wych <i>with</i> -Inne so long a-bood,	
		And al the ordure ek <i>with</i> -al.	
		And yiff I broke yt nat so smal	4180
		On peeys vp-on euery syde,	
		The fylthe <i>with</i> -Innë wolde abyde,	
		And mor & mor ay wexyn hard.	
[Cap. liv] Understand from this,		' Now vnderstond, & hath reward	4184
		To thys doetryne & thys lesson	
		Touchyng verray contrycioun,	
[leaf 64]		Ye that desyre of herte & thouht	

'To lerne yt, & for-gete yt nouht.	4188	<i>Penance.</i>
Thynketh, ye folkys that be wyse,		you wise ones,
That yt doth nat ynowh suffyse		
A man, in Groos (as ye shal lere,)		
To gadre hys synnës aß yffere ;	4192	
But, lyk the pot, he most hem breke,	[Stowe, leaf 78, back]	
And no thyng in the asshes reke.		
I mene as thus : coneeyveth al,		
Thogh that a pot be brokë smal	4196	that it is not enough to gather your sins together and break them like the pot,
On sherdys & on peycys ek,		
Yet al yt ys nat worth a lek,		
But euery sherd be cerehyd ¹ wel	[¹ serchyd St.]	
Touehynge hys ordure euerydel,	4200	
And yserapyd elene a-way,		
Ye mot hem breke in gret affray,		
That felthë noon ther-in abyde ;		
ffor wych ye mostë wel provyde	4204	
With sobbynge & with sylhës depe		
And saltë terys that ye wepe,		
And other peynys sharpe & smerte ;		but that each sin must be repented of,
Thynkyng thus with-Inne your herte ;	4208	
'Thow dyst offende on swyeh a day,		
Where yt Sunday or Monday ;		
Than dystow thylkë gretë synne ;		
And swyeh an hour thow dyst begyñne,	4212	
Havyng off God no dred nor fere.		
Thys was gret ; that was grettere.		
And thus thow dyst, thylkë tyme,		
Wher yt at Eve, wher yt at pryme,	4216	and the circumstances of it called to mind,
And to don evel, were ² oftë blythe.	[² were St., wher C.]	
And that thow dyst so oftë sythe.		
And rekne by & by yffere		
The cyreunstauñeys & the manere ;	4220	
Torne & cast ek, vp so doun,		
Wher that thy Temptacioun		
Was gret or smal ; acounte al thys,	[Stowe, leaf 79]	[leaf 64, back]
And thynkë ³ whan thow dyst amys,	[³ thynke St., thynk C.]	
Yiff a-forñ thy great offence	[C. & St.] 4225	
Thow madest any résystence,	„	and whether you resisted it.
And wher thow wrastlyst any thyng	„	

112 *Penance smashes all Sins with her Hammer.*

<i>Penance.</i>	‘To <i>wit</i> -stonden in werkyng Thy temptacioun, gret or smal; Or wher thow (in especial) In thy wrastlyng dist purchase Thy temptacioun to enehace;	[C. & St.] 4228 4232
Also whether for shame you ab- stained,	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	[¹ that St.] 4236
or left shame till you had satisfied your desires.	Tyl thow haddest do thy lust, And after that lefftyst the rust To kankren in thy conseicnee, In aggreggyng of thyn offence: Al thys mote be of duë ryht Consydred wel off euery whyht.	4240
	‘And thys the maner (who loke wel). To breke in ² pecys euerydel The vessell off thy gret offence <i>With</i> -Inne thy ³ ownë conseicnee:	[² on St.] 4244 [³ thyn St.]
In this way I break the vessel of your sins,	Smyt yt <i>wit</i> h the hamer sore, Tyl yt on peeys mor & more Be mad by pleyn contrieion, By swych consyderacion That ther abyde fylthē noon.	4248
	‘And thus I werke alway in on, ⁴ <i>With</i> thys hamer that I holde, Al vnelennesse to vnfolde; I ⁵ breke al doun, & sparē nouht Off no thyng that ys done or thouht, Tyl that trewe purgacioun Be makyd by contricioun.	[⁴ oon St.] 4252 [Stowe, leaf 79, back] [⁵ And St.] 4256
till all are purged by contrition.	‘But yet a lytel word, I praye That I mot vn-to yow seye, Off thys oldē pot texpresse, Wych ay ys ful of vnelennesse, Off whos ordure, gadyrd off old, <i>With</i> -Inne yt sylff, as I ha told, Engendryd ys a werm (in soth), Wych ful gretē ⁶ damage doth By long processe, yiff yt abyde.	4260 4264 [⁶ grete St., gret C.]
[leaf 65] [Cap. 1v]		
In this pot is engendered secretly a worm,		

' ffor thys worm), hym-sylff doth hyde	4268	<u>Penance.</u>
With-Inne thys pot ful eouertly,		
That no man may wel espy		
Off hys engendryng, fer nor ner ;		
Nor of hys norysshyng the maner.	4272	
Thys, the worm of conseience,		
Wych hath hys teht ¹ by vyolence	[¹ Tethe St.]	which is called Conscience.
Hardere (who that lookē wel,)		
Than outhur Iron outhur stel ;	4276	
Wonder eruel, ay fretynge,		
And ryht perillous in pereyng,		
So fer forth (yt ys no drede,)		
But he be slayn in verray dede,	4280	It must be slain, or it will never cease to prey upon its master.
Thys mortal worm wyl neuere fyne,		
Vp-on hys mayster for to myne,		
And gnawe vp-on hym day & nyht,	[Stowe, leaf 80]	
Tyl he ha slay hym thorgh hys myght,	4284	
Thorgh hys dredful vyolence.		
' But for to makē résistence,		
Ageyn thys worm, hym to with-stand,		
I ber thys ² hamer in myn hand,	[² an St.]	4288
And smyte a-pon hym ay so sore,		To kill it, I lay upon it with my hammer.
And spare hym nat, but mor & more		
I ley vpon hym, to be wroke.		
And thys ys whan the pot ys broke	4292	
On peeys smalē, vp & down,		
By verray trewe contrieioun.		
ffor yiff yt wer nat broke atight,	[C. & St.]	[leaf 65, back]
Myn hamer sholdē ha no myght :	„	4296
Thys the Fyn, shortly to seye,	„	
To slen hym nor ³ to make hym deye.	[³ Stowe]	
Wherfor ye mostē ⁴ suffre wel	[⁴ ye muste St., . . . most C.]	
That I breke hym euerydel	4300	It must be broken in pieces,
On pecys smale, the worm to presse,		
Tavoyde away al vnelennesse.		
And on thys worm, (yiff yc lyst se,)		
Thus I shal avengyd be ;	4304	
Make hym lowly to obeye, ⁵	[⁵ to beye C., tobeye St.]	
That he of verray forcē deye		and it must die.
To-for yow in your ownē syht.		

On hepy's reysyd hih a-loffte	4348	<i>Penance.</i>
In som Angle, Est or West,		or be covered
The wych thyng wer nat honest.		In heaps. In
' And to purpos off thys matere,		holes and
In holy wryt, (as ye shal here,)	4352	corners.
I have y-rad ful yore Agon		I have read
Off dyvers gatys mo than on,		of divers
And sondry namys, (who taketh hede)		Gates,
They haddë sothly as I rede,	4356	
Gaate ¹ off the welle, men dyde on ² calle ;		Porta fontis
And a-nother, A-mong alle,		[¹ Gaate St., Graate C.]
As the byble kan yow telle,		
Namyd was the gate of helle.	Porta inferni 4360	as the gate
And A-nother I kan nevene,		of hell and
Callyd was the Gate off hevене ;	Porta celi	the gate of
And a-nother gate ther was,		heaven,
That was callyd the gate off bras,	4364	one of brass,
And also ek, to lastë long,		another of
Ther was a gate of Iren strong.	Porta ferrea	iron ;
But A-mong hem euerychon		
Neemye speketh of on,	4368	and one called
And callyd ys in scripture		by Nehemiah
The gate off felthe & ordure,	[C. & St.] Porta Sterquillinj	the Gate of
To voyden ² (In conclusioun)		Filth,
Alle the fylthës of the Toun ;		[leaf 66, back]
Out by that gatë, day be day,		
Alle the donge to lede away,		out of which
That no maner corupecyoun ³		was carried
Nengendre nat with-Inne the Toun.	4376	all that could
And bet yt ys, as thynketh me,		corrupt the
That thylkë place defoulyd be,		town.
Than al the cyte wer encoumbryd		
Wyth ffylthës, wych may nat be noumbryd	4380	
Wych euery day encesse off newe,		
And mor & mor ay do renewe.		
' But wher that I am chaumberere,		Where I live
And abyde, (as ye shal lere,)	4384	
ffor to do my besynesse,		

² ' For ther-bi men curen and putten out alle filthes. '—Camb. p. 35.

116 *The Five Gates which let Filth into Man. The 6th Gate.*

<i>Penance.</i>	And Graeë Dieu ys ek maystresse,	
there are six gates,	That ther be .vj. ¹ Gatys large,	[¹ syxë]
	Wych to kepe, ys a gret charge,	4388.
	As I shal to yow deseryue.	
by fyve of which all kinds of filth are admitted;	‘ And off thys syxë, ther be fyve	
	By wych al maner vnelennesse,	
	ffylthe, ordure, and wrechchydnesse	4392
	Entreth in, erly & late.	
	Off wych fyve, the fyrstë ² gate	[² first St.]
that is by 1. smelling, 2. hearing,	Ys callyd the gate off smellyng,	
	The tother the gate off heryng,	4396
3. touch, 4. taste,	The tother of Touch, the fourthe of tast,	
	The fyffthe (wych I rekne last,)	
and 5. sight :	Callyd ys the gate off syht.	
	And by thys fyvë, day & nyht,	4400
	Entreth in-to that mansioun	
	Al felthe & al corrupeyoun	
	And al ordure (yt ys no doute),	[Stowe, leaf 82]
	The wychë ³ may nat comen oute	[³ whilehe St., wych C.]
	Ageyn by hym ⁴ in no manere,	[⁴ hem St.]
and the sixth is kept by me, [Cap. Iviij, prose.] [leaf 67]	And therefore, As a chaumberere,	
	The syxtë gate I stonde & kepe,	
	And with my bysme fastë swepe,	4408
	Do my peyne & besynesse	
	Tavoyde away al vnelennesse.	
	‘ ffor thys syxtë gate, in soth,	
	Gret helthe & gret profyt doth ;	4412
and out of it I sweep all corruption.	ffor yt maketh purgacioun	
	Off al maner corrupeioun ;	
	And al fylthës round aboute,	
	By that gate men putten oute.	4416
	Who that wyl with-Iunë be	
	Clene off al dishoneste,	
	To purge hym elene, as he best kan.	
This Sixth Gate is man's Mouth,	Thys gate ys callyd ‘the mouth off man,’	4420
	Most profytable off euerychon),	
whence all filth goes in confession.	for allë fylthës ther-out gon,	
	Evene as they wer done in dede ;	
	No thyng concelyd for no drede,	4424
	But seyð vn-to hys cõfessour,	

With dyllygence & gret labour,		<u>Penance.</u>
With terys and lamentacioun.		
' And I ¹ ha most affecioun,	[¹ 1, om. St.] 4428	At this gate I abide to make it fair
At thys gatē to abyde ;		
To make yt fayr on euery syde,		
I purge, I swepe, I make yt clene,		[Cap. lviii]
ffor fylthē noon I may sustene	4432	
Ther tabyde, in no manere.	[Stowe, leaf 82, back]	
And whyl that I am chaumberere		While I hold my office I will keep all clean.
To Gracē Dieu, my maystresse,		
I wyl kepen in clenness	4436	
Hir dwellyng & hyr mansioun		
ffrom al manere corrupcioun.		
And my bysme, that al thys doth,		
Ys myn ownē Tonge, in soth,	4440	The Besom with which I do all this is my Tongue.
Wher-with I swepe & make al wel.		
That felthe abyde neuera del,		
Hih nor lowh, in no maner,		
I eerche cche Angle & ech corner ;	4444	
Euery hoolē, gret & smal,		[leaf 67, back]
I remewe, in éspecial,	[C. & St.]	
Clene with-outen & with-Inne,	[St. & C.]	
The fylthe of euery maner synne ;	„ 4448	
Caste hem out, & sparē nouht.	„	
And ther ys no corner vnsouht,		
But that I go to euery place ;		
Now her, now ther, aboute I trace,	4452	Nothing can escape my vigilance in Confession.
By verray pleyn confessioun,		
With-oute fraude or decepcioun,		
Ther may no thyng me skapē fro,		
ffor Gracē Dieu wyl yt be so.	4456	
ffor she ne wyl no-wher abyde,		
But yt be clene on euery syde ;		
Whos chaumbre & whos mansioun,		
Dwellyng, & habytacioun	4460	The dwelling of Grace Dieu is Conscience.
Ys trewly, (with-oute offence,)		
Verray clenē consciēce ;		
And ther she wyl abyden ay,		
Whan aȝ fythēs be put a-way,	[Stowe, leaf 83] 4464	
And that yt be clene & entere.		

118 *Penance's Rods for her Children young and old.*

	<i>Penance.</i>	'Now, haue I told yow the maner	
[Cap. lix, prose]		Off my bysmē verayly,	
Now I have told you all the manner of using my besom;		And declaryd also, how I ¹	[¹ that 1 st.] 4468
		Make ther- <i>with</i> confessyoun	
		By certeyn exposicioun	
		As ye han herd her by & by.	
I will tell you why I carry these small Rods.		' But I shal tellē now shortly	4472
		Vn-to yow a lytel tale,	
		Why I bere thys yerdys smale :	
		¶ I am off scolys a maystresse,	
		Chyldren, in ther wantownesse,	4476
		Affter ther gyltys to chastyse,	
		That wyl not lernē to be wyse ;	
As a school- mistress I chastise chyldeu who do wrong,		I menē thus, whan they trespáce	
		Boldēly, a-for my face,	4480
		Off age thogh they be xx ^{ty} yer,	
[leaf 68]		Outher an hundryd, fer or ner,	
		Men may ful wel hem 'childre' calle,	
		ffolk that ben in synnē falle :	4484
		And hooly wryt,—Red Y-saye,	
		In hys wrytynge,—doth specefye	(lxv. 20)
whether they be 20 or 100 years old.		A chyld an hundryd wynter old,—	
		(In hys wrytyng yt ys told,)	4488
		Swyeh a chyld a-cursyd ys ;—	
		And therefore, whan they don Amys,	
		In a-wayt y lygge alway	
		To wyten whether, ye or nay,	4492
		Myn hamer hem touchyd any thyng,	
		Or whether they, in ther purgyng,	
When they do amiss, I lie in wait for them,		Vn-to my bysme submyttyd be,	[Stowe, leaf 83, back]
		Off lownesse and humylyte,	4496
		That they be swept clenly at al,	
		And that the hamer brekē smal	
		fyrst by trewe contricyoun	
		And verray iuste confessioun.	4500
		Thanne A-noon myn yerde I take ;	
		And amendys for to make	
and make them repent,		By répentauce, in diuers wyse,	
		<i>With</i> my yerde I ham chastyse,	4504
		Putte hem to penauce of entent .	

	<u>Penance.</u>	
'To brynge hem to amendement,		
And to haue in rémembraunce		
Ther oldë synnys in substaunce;	4508	
And whan they thynke on ther trespas		
fful offtë sythe to seyn 'allas,		and confess
That they so sonë dyde assente!		to God,
And than they seyn, 'I me repente,	4512	
O, Lord God, of my mysdede,		
Off al fals lust & fleshlyhede.		
But thow that art my Creatour,		
I am A-knowë myn errour,	4516	
And axe off thë forgyff(ë)nesse,		and ask of
Makyng be-hest in sothënesse ¹		Him forgive-
		ness.
Neuer her-after for to be	[C. & St.]	[leaf 68, back]
Hardy for toffendë the.'	4520	
Thus I make hem, with gret peyne,	"	
Oon hour to wepyn & compleyne;	"	
Another hour, by largesse,	"	Thus I make
ffor to geven gret aluisse	4524	them to give
To porë folk that bé nedy.		alms,
'Another ² tymë also I	[Stowe, leaf 84] [2 And another St.]	
Make hem go on pylgrymage,		go on pil-
Barfoot, by many streilit passage;	4528	grimage,
I make hem fastë, ³ preye, & wake,	[3 faste St., fast C.]	fast, and
And to were (for Crystys sake,)		pray.
On ther bodyës ful offte		
Sharpë heyrës, no thyng soffte.	4532	
And thus my smertë ⁴ yerde I vse,	[4 smerte St., smert C.]	Thus I use
Allë synnës to refuse,		my Rod.
And do with-al correecioun,		
Only off enteneioun,	4536	
That the remors of noon offenee		
Abydë in ther conseiënee,		
Nor retournë ther ageyn.		
ffor I wyl be wel eerteyn	4540	Thus old
That oldë synnës ⁵ punysshed be	[5 synne St.]	sins receive
Off Ryghtwysnesse & equyte;		righteous
ffor, with-oute punyeyoun,		punishment.
Passeth no transgressioun;	4544	
ffor, who to synnë doth assente,		

	<i>Penance.</i>	‘ Moste afftēr-ward hym repente ; And havē duē répentauce	
All who sin must repent.		And vnderfongyn hys penaunce ffor hys synuēs newe & old.	4548
The Rod I use is named Satisfaction.		And ther-fore, thys yerde I holde, Wych namyd ys (of iuste resoun,) Trewē satysfaeyoun.	4552
		‘ And sothly, (yiff I shal nat feyne,) Satysfaeyoun ys to scyne, Asseth that ys mad for synne,	
[leaf 69]		And that a man haue <i>with</i> -Innc As myche sorwe & répentauce, [Stowe, leaf 84, back]	4556
		As he haddē fyrst plesaunce, Lyk to hys fleshly appetyt, Or in hys synnē fals delyt.	4560
		Off equyte & good resoun.	
[Cap. lx, prose.]		‘ Now haue I made yow A sarmoun	
Thus I have made you a sermon of my name and office,		Off my name & myn offys, And told the cause (yiff ye be wys,)	4564
		Off my komyng A-mong thys pres, A-twyxē yow & Moyses, And sette me ck (yt ys no fable,)	4568
and of my coming be- tween you and Moyses.		Evene Aform hys ownē table, In myn entent, & thys the cheff, Be cause ye Axen the releff	
		Off hys dyner, on & alle And ther-affter fastē ealle,	4572
		<i>With</i> wonderful gret bysynesse.	
		‘ But vn-to yow I shal expresse The causē off my stondyng here Yiff yt lykē yow to lere.	4576
Righteous- ness made me Porteress,		I am my-sylff the porteresse, (Maad off verray Ryghtwysnessc,)	
		Off the releff that ye sen her, And the trewē chaunceler,	4580
that none should ap- proach with- out me.		That noon of hiñ nor lowñ degre, Kome no ner <i>with</i> -ontē me, ffor thanne ye dydē gret offence.	
		ffor thys releff, in éxistence Sholde be yovē for no thyng	4584

' To swyehē as ben in ther lyvyng, foolys nor trawantys in no wyse ; ffor, as I shal to yow devyse, Thys releff ys the trewē ffoode, Ordeyned for hem that be goode ; Inwardly in ther hertys brent, And in the loue off God fervent, To hooly pylgrymes, day be day That gon the verray ryhtē way, And off verray travayllynge Ben also syk & languysshynge, And ¹ hunger han to be recuryd. To ¹ swych thys releff ys assuryd, That kan yt ¹ hetyn deuoutly, To resseyue ¹ only ther-by Parfyt Elthe in ther entent, And gostly ek allegēment, And ² contynue ther pylgrymage, Day be day, in ther vyage, As pylgrymēs sholdē konne, The weyē ³ wych they ha be gozne, Off trewē menyng, no-thing feyned : To swych thys releff was ordeyned Off Cryst Ihesu at the souper Whan hys Apostlys sat ful ner. He brak & partyd yt to eeh on, Wher as they setyn on by on, The Grete Thursday at hys maundē, Off hys largesse & gret bountee, Whan he sat <i>with</i> hem at the eene, Gostly to swyeh as he knewe clene. To swyeh, he gaff hem alderlast Hys owne boody for cheff repast, As the cheff cherysshynge foode To allē folkys that be goode. ' And peplys off hiñ & lowh degre Thorgh-out the world sustenyd be, And therby han ther sustenance, In al vertu hem-sylff tavaunce. The wyehe I kepē ful streihtly	<p>[Stowe, leaf 85] 4588</p> <p>4592 [leaf 69, back]</p> <p>[C. & St.]</p> <p>"</p> <p>"</p> <p>" 4596</p> <p>[¹ Stowe]</p> <p>"</p> <p>"</p> <p>" 4600</p> <p>[² To St.]</p> <p>4604</p> <p>[³ weye St., wey C.]</p> <p>4608</p> <p>4612</p> <p>4616</p> <p>[Stowe, leaf 85, back]</p> <p>4620</p> <p>4624</p>	<p><u>Penance.</u> The Sacra- mental food is ordained for the good,</p> <p>and for those who hunger and thirst after Right- eousness.</p> <p>It was given by Christ at the Last Supper,</p> <p>when He sat with His dis- ciples.</p> <p>He gave it to all good men.</p>
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	<i>Penance.</i>	'In myn entent, that fynally Yt be nat touchyd of no whyht, But he to-forn (as yt ys right, ¹) Be <i>with</i> my yerdë ² fyrst chastysed, And also (as I ha devysed,) <i>With</i> myn hamer broke a-two, And <i>with</i> my bysmë swept also ; That he be purgyd al aboute, Bothe <i>with</i> -Innen & <i>with</i> -oute : Lat euery man be war & wys To werkyn affter my devys, Whether that he be yong or old. And whan thys lady hadde al told, And yt ³ declaryd (al yfere) Off hyr offyee the manere, ¶ The tother lady that stood hyr by, Gan pressë forth, & was redy (Lyeh as ye shal vnderstond,) <i>With</i> the serypture in hyr hond, Off the wych to-forn I tolde ; And hyr lettre she gan vufolde, And in opyn audyence Thus she seyde in sentence.	[¹ Stowe] 4628 [² yerde St., yerd C.] 4632 4636 [³ yt St., om. C.] 4640 4644 4648
	<i>Charity.</i>	'Syr, quod she, 'yiff ye lyst lere, Ye han herd al the manere How thys lady, Dame Penance , Hath declaryd in substauce To yow hyr offyee by & by. And, by your leuë, now wyl I,— In hope I may your thank dysserue,— Declarë wher-off that I serue, Off myn offyee & my degre. 'I wyl ye wyte, that I am she That neuere haddë yet delyt To haue no persone in despyt, Hiñ nor lowh, in no degre ; ffor al my Ioye, wherso I be, As fer forth as I ha myght, Ys to forthren euery wyht. And neuere yet, for no greuaunce,	[Stowe, leaf 86] 4652 4656 4660 4664
	[leaf 70] No man re- ceives it untill he has been chastised and purified.		
	Let young and old do as I command.		
	[Cap. lxi, prose.]		
	Then the other lady, Charity, stood forth, and said:		
	'You have heard Pen- ance describe her office,		
	and now I hope you will hear me.		
	My joy has ever been to prosper all men,		

‘ On no man I took vengaunee.	[Stowe]	[leaf 70, back]
Myn Enemyes also I fforbere ;	”	<i>Charity.</i>
And myn Entent ys nat to dere	[St. & C.]	4668 and love all men.
To no <i>persone</i> nor to no man,	”	
As fer forth as euere I kan.	”	
I am modre off al vertue ;	”	
And I am she (as yt ys dne,)	”	4672
That clothē folk wych nakyd be ;	”	
And of merey & of ¹ pyte	[¹ of St., om. C.]	I made St. Martin cut his mantle
I made Seyn Martyn, yore agon,		
(Al-be that he hadde but on,)		4676
Hys mantél to kutte A tweyne,		
And dyde al hys bysy peyne		
To clothe the poore, wych nakyd stood		to clothe the naked.
Myd off the gate, devoyde of good.		4680
I am noryee of al nedy,	[Stowe, leaf 86, back]	
And I herberwe eomounly		I shelter the homeless,
Al pylgrymēs in ther nede ;		
And I am she (yt ys no drede,)		4684 and feel the adversities of others,
That ffele as myehē harm in me		
Off other folkys aduersyte,		
As they hem-sylff that yt endure.		
And al ² my goodys (I ensure,)	[² alle St.]	4688 and divide my goods among the poor.
Be eomoun vnto euery whyht,		
Whan they ha nede, as yt ys ryht.		
‘ Seyn Poul sayd ek, in hys wrytyng,		
Off vertu he hadde no thyng,		4692
<i>With</i> -outē that he haddē me ;	(1 Cor. xiii. 1—3)	
And that he myghte in no degre		St. Paul could do no good deed without me.
<i>With</i> -outē me do no good dede.		
And trew(ē)ly (who taketh hede,)		4696
No good ³ dede nor good ³ entent	[³ goode St.]	
Ys worth, but yiff I be present,		
Among estatys hiñ nor lowe.		
‘ And yiff ye lyst my namē knowe,		4700 My name is Charity.
I am eallyd dame Charyte,		
That hauē al folk in cherte, ⁴	[⁴ Cherte St., cerce C.]	

¹ Camb. MS. reads: I am . . . Thilke that loueth alle folk with hol herte, with-oute yuel wil; thilke that seecheth no vengaunee, ne neither showveth ne smyteth; thilke that hath set hire entente to forbere hire enemyes, pp. 36, 37.

124 *Charity visits the Sick, and makes Folk think of Christ.*

	<i>Charity.</i>	' And other, that folk haue in despyt,	[leaf 71]	
	I cherish the despised, feed the hungry,	Hem to cherysshe, ys my delyt ;		4704
	and visit the sick.	I ffeede folk that hongry be, And parte <i>with</i> hem off my plente ; And vysete hem that lyggen seke, And dwelle <i>with</i> folkys that be meke ;		4708
		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.		4712
		' I am she that paciently Kan suffren, & benygnely	[Stowe, leaf 67]	
		Allē sorwēs wel apese.		
	I comfort the distressed,	And I am she that kan done ese, Al hevyresses to recure. And I am she that set no cure Off grucchyng nor detraccoun ; ffor thys ys my condicioun,		4716
		Harm to spekē neueradel,		
	speak well of all men,	But, off ech man to sey wel, Wych I holde a gret vertu.		
	[Cap. lxi]	¶ And yiff he haue off Cryst Ihesu Any maner Rémembraunce, I made hym for to ha plesaunce		4724
	and remind them of the mercy of Christ,	Off mercy, as I rehersē kan, ffor louē to be-kome A man, And taken your humanyte, And suffren, by humylyte, Deth for your sake, & passioun ; Made hym fro hevne kome A-doun,		4728
		And suffren ek (as yt ys founde,) To a pyler to be bovnde,		4732
	who humbled Himself	And tendure (that Lord most fre,) With sharpē thomys crownyd be, And sprede hys Armys on the rood, And for your sakē shede hys blood ;		4736
	[leaf 71, back] to suffer and die upon the cross.	And to a croos to be ek nayled, And doun therby hys blood praylled To-forn, be-lynde, & euery cost, And to his Fader yelde hys goste,	[C. & St.] ,, ,,	4740

In to his hand hys spyryt take.	[St. & C.]	<u>Charity.</u>
'Al thys I made hym, for your sake,	,,	4744
Tenduren off enteneioun,		
To makë your redempeioun	[Stowe, leaf 87, back.]	
That wer for synnë lost echon.		
And to helle I made hym gon,		4748
To fette hem out that ley ther bounde,		He went to hell to fetch thience those who were bound by the devil.
The deveH ² power to confounde,	[² Devellys St.]	
Wyeh hadde grevyd man so sore.		
'And I shal telle yow euermore,		4752
How thys kyng most souereyne,		
To-forn hys passioun & peyne,		
And hys tormentys wonder stronge,		
Or he the deth sholde vnderfonge,		4756
He fforagate nat off entent		Before His death Christ made His Testament.
ffor ³ to make hys testament.	[³ Stowe]	
The formë ther-off to endyte,		
He calledë me yt to wryte :		4760
ffor to make the formë bettere,		
My sylff wrot yt, euery lettre		I wrote it,
And namyd yt (yt ys no les,)		and called it
'The trewë testament off pes.'	Testamentum pacis.	4764 <i>The True Testament of Peace.</i>
Wyeh to-for yow alle I brynge,		
That ye may ha knowelychyng		
What maner thyng ther-on doth sue,		
And what to yow ther-off ys due,		4768
I wyl yow reden the sentence,		I will read it to you, if you will listen.
Yiff ye wyl yiven audyenee.		
Lo thys yt ys, herkneth echon,		
As I shal her rehers A-noon.		4772
The testament off Cryst Ihesu.		
I, Ihesu, sone of Marye,	[Stowe, leaf 88]	[Cap. lxiiii, prose.]
Wyeh namyd am (<i>wit</i> -outë lye)		I, Jesus, who am the Truth,
Trouthe, Sothfast lyff, & weye,		[leaf 72]
Now to-forn or that I deye,		4776 the Life, and the Way,
The deth off whom ys ful certeyne,		
And how I shal endurë peyne ;		
But to-forn, of good entent		
I wyl mak my testament.		4780 before I die will make My will.
'And fyrst off allë, wylfully		

<i>Charity.</i>	I be-quethē enterly	
I bequeath my Soul to God,	My soule vn-to my Fader dere, That syt above the sterrys elere, Yt to kepen & conveye, And to governe yt in the weye	4784
for Him to keep while I descend into hell.	Whan yt shal descendē donn In-to the dyrkē ¹ mansyoun	[¹ dyrke St., dyrk C.] 4788
	Off the foulē pyt of helle, Wher as fendys euere dwelle, My frendys ther to fette a-way, Wych ha be ther so many day, To delyvere hem out off wo.	4792
My Body I bequeath to the sepulchre for three days, and to true pil- grims,	‘ And my body, I quethe also To the sepulkre, for dayēs thre, Wych Ioseph hath mad for me. Wych Body I leve also To trewe pylgrymēs that her go, As thyng that most māy hem avaylle Hem to releue ² in ther travaylle ;	4796 4800
to sustain them.	As cheff Repast, hem to sustene In ther vyage ageyn al tene.	[² Rereleve St.]
My Heart to those who keep My command- ments ;	Myn herte I quethe (ek of entent,) To all that my comaunderment Kepe, to ther power feythfully, And my statūtys enterly.	[Stowe, leaf 88, back] 4804
My Mother to St. John,	‘ 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 meseheff,	4808
[leaf 72, back] who shall sustain her in all she shall suffer for Me.	Lad to my deth-ward as a theff ; Wych shal thorgh hyr hertē blyve, Sharper than any swerd y-Ryve, And maken hyre in Terys drowne, And offtē sythēs for to swowne Off verray moderly pyte : But than shal Iohan hyr socour be In hyr lamentaciouns, ffor trouble off my passiouns, To comforte hyre in al hyr wo.	[C. & St.] 4812 ,, ,, ,, ,, 4816 ,, ,, 4820

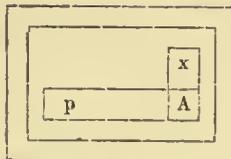
‘ And to Seyn Iohan I leve also,		
That he may han perséuraunce		
To sen me in my gret suffraunce ;	4824	<i>Charity.</i> To John I also leave Perseverance to see the end.
ffor, he ys my frend certeyn,		
And so am I to hym ageyn		
ffrendly, off verray kyndënesse,		
Wych ys not meynt <i>with</i> douhylnesse.	4828	
‘ My blood, I quethe ek for Raunsoun		
To al that haue ¹ <i>compassioun</i> [¹ that haue St., thane C.]		My Blood I give to those who have compassion on Me ;
Off my deth, & ek of me,		
And off the grete aduersyte	4832	
That I endure for her sake.		
To allë swych my blood I take,		
That kepe hem elenë out off synne, [Stowe, leaf 89]		it will cleanse them from all sin.
Therby that they may hevene wynne	4836	
Ageyn al <i>persecucyoun</i>		
Off the ffendys temptacioun ;		
Ageyn hys myght hem to provyde,		
The largë wonde vp-on my syde	4840	
Al hope, ² I gene hem to refut. [² Oope St., open]		
‘ To <i>with</i> -stonde hys fellë sut,		
As champyouns <i>with</i> hym to stryve,		
My wondys I gene hem alle fyve ;	4844	My Five Wounds I leave to those who contend with the devil,
The grete karectys, brood & Reede,		
To plete for hem whan they ha nede,		
I make ther vocat of my blood ;		
And thogh ther causë be nat good,	4848	
<i>With</i> synne Apeyred, & trespace,		[leaf 73]
Ther-by that they may getë ³ grace, [³ gete my St.]		and also be reconelled to Me.
Only of mercy & ⁴ pyte [⁴ and off St.]		
Reconeyled ageyn to me,	4852	
A-noon, as they ha répentance,		
And Amende hem by penaunce,		
And preye to me in ther dystresse,		
ffor to graunte hem forgyffnesse.	4856	
‘ And to save hem fro meschaunce,		
I ⁵ makë ek an ordynavnce [⁵ And St.]		I also make an ordynance which I be- queath to yong and old,
Lawës to be rad & songe,		
Compyled off myn ownë tonge,	4860	
Wych I be-quethe to yong & olde,		

<u>Charity.</u>	‘To plete for hem, & pleës ¹ holde	[¹ plees St., ples C.]	
	To-for myn ownë Ffader dere,		
	In al ther nedys fer & nere,		4864
that I shall be a Mediator between God and man.	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
My Peace I give to all the world.	‘And my pes, I gyue also To al the world in hábondaunce, Wherby they may hem sylff avaunce And ffranzchysen at the beste, Therby euere to lyve in reste, In perfyte Loyë ay tabounde, Yiff the ffautë be nat founde In them sylff, for lak off grace Yt to refuse for ther trespace :		4872
It is the falrest gift I ever gave, ex- cept Myself.	ffor, in pes ay to persëuere, So ffayr a gyfftë gaff I neuere, My sylff except, vn-to no man, Syth tymë that the world be-gan, ffor who consydreth, & loke wel, Pes ys the parfyt Iowel That al Rychessë doth transcende.		4880
[leaf 73, back]	Verray pes doth ek amende	[C. & St.]	
Peace is the most perfect jewel made by My Father.	Al vertues that men kan nevene ; And pees was fyrst wrought in heuene, Off thylkë souereyn Carpenter That syt aboue the sterrys cler, That forgyd fyrst, (who lyst look,) With-outen any noyse or strook : Strook nor noyse maken no pes, But they yt brekë doutëles.	,, ,, ,, ,,	4888
[Cap. lxiv] It is good to put the ex- ample of Peace in re- membrance.	‘Wherfore, As semeth vn-to me, Yt ys good that the example be Off pes yput in Rémembraunce, Wyeh ys the ground off al plesaunce. And off thys pes, by good Reson, That ther be shewyd a patrovn, To knowe the verray exampleyre,		4892
		[Stowe, leaf 90]	4900

And tavoyden hys contrayre.		<u>Charity.</u>
Verryly in portrature		
Ye shal sen her the ffigure.	4904	To make the 'portraiture' of peace, take a carpenter's square:
The portrature off pes to make, ' ffyrst ye shal a squyre take,		
A Squyre off a carpenter ;		
And ye shal vsë thys maner :	4908	
ffyrst, to done your bysynesse,		let one end stand up-right :
The Ton ende vp-ward to dresse		
Hih a-lofftë, ryht as lyne ;		
And ferthermor to détermyne,	4912	
The tother endë lower down,		
So that (in conclusioun)		
The Angle corner in your syht,		in the angle formed by the two sides you will see the letter <i>A</i> .
Wych Ioyneth the Endys lynë ryht ;	4916	
In wych corner (yiff ye lyst wyte,)		
Ther ys in soth An ' A ' ywryte.		
Than lynealy, yiff ye descende		
Down vn-to the lower ende,	4920	Look to the lower end,
Ye shal fyndë wryte A, ' P, '	[St. & C.]	[leaf 74]
And alderhyest ye shal se	"	and you'll see <i>p</i> ,
In that ende An ' X ' yset ;	"	and in the upper end the
And whan thys lettrys ben yknet,	" 4924	letter <i>x</i> .
Ioyned in on, who kan espye,		
Parfyt pes they sygnyfye.		

[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	[Stowe, leaf 90, baek]	[Cap. lxx]
Ar tooknys, that in vnyte	4928	These three letters are tokens of peace.
He sholde ha verray loue & pes,		
With thre thyngës doutëles.		
He that hath pecessioun		
Off thys Iowel, most off Renoun,	4932	
And he to whom Cryst hath yt take,		
Sholdë kepë for hys sake		
Pes with euery maner whyht.		
PILGRIMAGE.	K	

<i>Charity.</i>	' And fyrst above, as yt ys ryht,	4936
By X I am signified.	Wher as the .X. condygnely Ys set a-loffte, as most worthy ; By wych (yiff yt be espyed,) I am trewly sygnifyed,	4940
Peace between God and me can never be separated.	In tookne that noon be rekkëles, ffyrst to hauë parfyt 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 dysplesë me :	4944 4948
Peace restrains men from offending me. [leaf 74, back]	And yiff yt happe, off neclygenee, A-geyn me that he do offence, ¹ In allë haste that he hym peyne To with-drawe hym / and Restreyne ffrom alle evellys, for my sake And that he amendys make, Hys trespasse to ben a-knowe.	[Stowe] ,, 4952 [C. & St.] ,, ,,
[Cap. lxxvi]	' And in the corner that stent lowe,	,, 4956
Where you see the A that represents the soul of man.	Wher as ye sen An ' A ' stonde, Ther-by pleyndly ys vnderstonde The sowle off man, with whom eeh whyht Sholde ha pes, of verray ryht. So that in a manhys² thouht Synderesis ne gruchehë nouht,—³	[Stowe, leaf 91] 4960 [² manys St.]
(Definition of Synderesis.)	(Synderesys, to speke in pleyndly, Ys as mychë for to seyn, By notable descripcioun, The hihier party of Resoun ; Wherby A man shal best discernen Hys consciencë to governe,)— Thorgh no trespasse nor offence, By no Remors off conseience ; Lat euery man tak hed her-to, And with your neyhëbour also	4964 4968 4972

¹ Alle dedes don ayens my wille ben restrained and amended.
Camb., p. 39.

³ Lines 4963-68 are written on the margin opposite l. 4957.

'Ye most ha pes & vnyte, Syeh ys ytokenyd by the .p. And ys yset fyrst off eehon.			<i>Charity.</i> The P be- tokens peace between neighbours,
' And that ye sholdē be al on, Thexauple techeth yow ful wel, (Yiff ye consydren euerydel, How ye bothen, in O lyne Stoude, & may yt not deelyne.	4976		
Lyneally, yt ys noon other, As brother verrayly to brother, Nature wyl that yt so be, Hiñ and lowñ, off o degre, Bothē tweyne ymade lyche ; The porē man & ek the ryche, At the gynnyng, as ye shal lere, Al forgyd wern of O matere, Touchyng ther fyrste orygynal, And bothē tweynē be mortal ; The Ton, the tother, in certeyne They be but wernēs bothē tweyne,	4980		because p and a stand in one line,
And they ne kan hem sylfē nat kepe, But that they shañ to erthē krepe ; When that deth doth hem assaylle.		[e. & st.]	[leaf 75]
' ffor what ys worth, or may awaylle, A feloun herte or hardynesse, Daunger, despyt or sturdynesse, Nat may socoure vp-on no syde,	4992		
Ther deynous port, ther gretē ¹ pryde, Yt may hem done noon auantage, ffor al shal passe By o passage, And by on hole off gret streihtnesse ; Powerte & ek rychesse, Al goth O way, bothe gret & smal ; Excepcioun ys noon at al, To helpyn in thys streihtē nede.	4996		and all men were origin- ally made alike.
' Wherfor euery man take hede, Thorgh pryde to be nat rekkēles, Thys rychē Iowel eallyd pes, To kepe yt wel, & lese yt nouht.		[Stowe, leaf 91, back]	That which happens to one happens to another,
' And euery man, in herte & thoulht	5004	[¹ grete St., gret C.]	
			and all go one way.
	5008		Wherefore hauē a care lest this jewel be lost.
	5012		

		<u>Charity.</u>
'With many gyfftyſ off gret prys, Wyeſ ye ſhal kepe, yiff ye be wys, As I ha told in ech eſtat ; ffor peſ devoydeth al debat, Wher yt abydeth parfytly.		5052
'But I ſhal telle the cauſe why That I me puttē fyrſt in preſ ¹ Atwyxē yow & Moyses, And the table wher aſ he ſtood. ffor me-thoult yt waſ nat good That noon off yow, in no degre, Sholde a-proche <i>with-outē</i> me To claymē part (thys, the cheff) At hys table, off the releff But I my-ſylff wer ther preſent.	[¹ preſ St., peſ C.] [Stowe, leaf 92, back]	I will tell you why I am put between you and the table of Moyses. 5056 [Cap. lxxviii, prose.] 5060
'And ek the ſaydē teſtament, That I ha told off in ſubſtaunce, And yiff ye haue in remembrance Dame Penauunce yow toldē ſo, Yiff ye took good hed ther-to, <i>With-outen</i> hyrē, thys the ende ² Ye be nat hable for to wende To the table off Moyses.	[C. & St.] ,, [² thende C., St.]	[leaf 76] Without penance you are unable to reach the table; 5068
And but ye haue ek parfyt peſ <i>With</i> yow echon, & alſo me Wych am ynamyd Charyte, Ye be vnworthy & vnable To ha the releff off hys table. ffor yt were a preſumeſioun, And a gret tranſgreſſioun, To neyhen ner, or to be bold, Or to elayne (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 aſorn ye yow provyde, As I the charge haue on yow leyde.'		5072 and unleſſ you have peace you cannot have relief. 5076 It were preſumption to approach without preparation.' 5080
And whan Charyte hadde al ſayde,	[Stowe, leaf 93]	[Cap. lxxix, prose.] 5084

134 *Moses gives the Leavings of the Supper to all.*

<i>Pilgrim.</i>	And mad a ful conclusioun	
When Charity had finished the pilgrims pressed forward,	Off hyr speche & hyr sarmoun, Pylgrymes hem puttë fast in pros To-ward the table off Moyses ;	5092
	Conveyed ech iu ther degre With parfyt pes and Charyte, And with verray répentaunee, Confessioun, & ek penaunce.	5096
and presented themselves before Moyses.	Pylgrymës alle off good entente, To Moyses they hem presente, As they myghte hem redy make, And, the releff off hym take	5100
[leaf 76, back]	fful devoutly off assent. And Gracë Dieu was ay present	[C. & St.]
	Whan they, with gret deuocyoun, Took yt in ther enteneyoun, And with a clenë conscience.	5104
But I saw some who were unworthy.	But I sawh ther in presence, Somme pressen to the table That wer vnworthy & vnhable ;	5108
They hid themselves from Charity, and fled from Penance.	Wych held hem-sylff fer out asyde, And fro Charyte gan hem hyde, And fledde also fro dame Penaunee ; And yet hem-sylff they gan A-vaunee,	5112
	Off boldënesse al shamëles, ¹ [shameles St., shamles C.] ffor to reevey off Moyses The releff, wher as he stood. The wychë thoughtë ² nat but good ;	5116
Moses bestowed his gifts on all alike,	ffor he, off elene affeccioun, Gaff yt with-oute execepioun (Off the plente that he hadde,) To pylgrymës good & badde, ffor he noon hede ne dydë take. But they retournede foul and blake, I menë, swych that of boldnesse Tokë yt nat in elennesse,	5120
	As they ouht ha done off ryht ; Swych wer foul & blake of sylht Lychë ³ to a colyers sak.	5124
but the bad came away as black as a collier's sack,	ffor in hem-sylff was all the lak	5128

That they semede so odyble,		<i>Pilgrim.</i>
Stynkyng also, & horryble,		
Hungry, thorgh thier gret offence,		hungry and indigent.
& nedý in ther conseñce ;	5132	
And, for lak off good entent,		
Wer also ful indygent,		
Aud voyde ek off al gostly foode.		
'But sothly, thylkē that wer goode,	5136	
And gostly tooke ther ffedyng,		[leaf 77]
They wer fulfilled in aȝ thyng		
Off that releff most in substaunce,		
And ther-in hadde al suffysaunce,	5140	The good pilgrims came away satisfied.
Replevysshýd in herte & thouht,		
Off other thyng them nedede nouht.		
The goode pylgrymēs thouhtē so,		
That they wer Redy for to go	5144	
(Thorgh suffysaunce off that repast)		
ffro the table whan they wer past,		
And, to-forñ allē, as they koude,		
ffor verray Ioye they seyde loude,	5148	
That they wolde noon other thyng,	[Stowe, leaf 94]	and desired no other sustenance.
Hem to sustene in ther lyvyng,		
And to deffende hem fro damage		
As they wente on pylgrymage	5152	
As pylgrymēs good and sadde.		
But mervayl of O thyng I hadde		[Cap. lxx, prose.]
With-Inne my sylff, & gretē ¹ doute	[¹ grete St., gret C.]	
That swych A meyne & a route	5156	I wondered that so little could satisfy so many.
As was ther, to putte a ² preff,	[² in St.]	
Was fullyllyd off the releff,		
The wyeh was (as thouhtē me,)		
So verray smal in quantyte.	5160	
Wher-off I gau woudre sore,		
And mervyllē mor & more,		
And thoughtē, thogh ther haddē be		
Ten so myche in quantyte	5164	
Off releff lefft at the tahle,		
Me semptē that I hadde ³ be hable	[³ hadde St., om. C.]	I thought I could have eaten ten times as much myself.
At O dyner, my-sylff ryht wel,		
To have hetē yt euerydel,	5168	

<u>Pilgrim.</u>	And yet nat had (to my plesauzee) Halff A repast of suffysauzee. And yet, the pylgrymes eueryehon Sayde & affermede, On by on,	5172
[leaf 77, back]	That they fonde swyeh fulsomnesse, And so plentuous largesse	[C. & St.]
	As they yt tooke by good leyser At that merveyllous dyner,	[St. & C.] ,, 5176
Yet each pilgrim had had enough,	That to eueryeh (in ther guyse) A lytel dyde ynowh suffyse. And eueryeh (in especial)	,, 5179
and had been made mighty and strong.	Was ther fulfyllid <i>with</i> ryht smal	[Stowe, leaf 94, back]
[Cap. lxxi, prose.]	Ther- <i>with</i> , myghty mad, & ¹ stronge. Wher- <i>vp</i> -on I gan ful longe, And thouhte (A-mong hem eueryehon)	[¹ and made St.] 5184
	Myn vnderstondyng was agon ffor lak off wyt in gret dystresse, And foreloutyd <i>with</i> dyrknesse.	
I thought I had lost my reason,	Reson was hyd, so semptè me, That I kowde hyr nowher se ; In al that place, I sawh nat tho, No whyht I myhtè speke vn-to, Save Graeë Dieu, wyeh ther abood,	5188
	And to-for the Table stood	5192
so I went to Grace Dieu,	Off Moyses ; & off entente, Vu-to hyre a-noon I wente. [6 lines blank in MS. for an Illumination.]	
	The pylgrym askede. 'Ma dame,' <i>quod</i> I, 'I ha gret nede That ye wolde, off goodlyhede, And off your gret exeellenee, Showen to me som evydenee How yt myghtè shewyd be, That so lytel <i>quante</i> te	5196 5200
and asked her for some proof of the truth of what I had seen.	Off thys releff (in any wyse) Myghte of resoun ynowh suffyse To so manye as ben here ? ffor, ma dame, (& ye lyst lere,) Swyeh ten in <i>quante</i> te	5204
[leaf 78]	Wolde nat suffysen vn-to me	[Stowe, leaf 95]

At O dyner, to my delyt, To fulfyllen myn appetyt.'		<i>Grace Dieu.</i>
Grace Dieu answerde,	5208	
' I leue ryht wel,' <i>quod</i> Gracë Dieu, ' Touehyng thys merveillous vertu, Thow hast gret nedë for to lere ; But herkene now, & ley to here,	5212	[Cap. lxxii, prose.] She answered me, ' I will teach you by and by.
I shal the teehë verrayly The pryvyteës, by & by, Bothe by evydence & preff. ' Thys ylkë vertuous releff,	5216	
Som whyle (who yt vnderstood) ys ynanyd flesshe & blood, And som tymë (tak good heed,) Yt ys yeallyd wyn & bred, Goostely mete & goostely foode ; To pylgrymës that be goode, flessh & blood yt ys no doute ; Bred & wyn shewyd <i>with</i> -oute, Al be yt so (yt ys no dred,) That yt to-forn was wyn and bred, As thow knowest wel eerteyn ; ¹	5220	This food is changed from bread and wine into flesh and blood
But Moyses (no thying in veyn) Vp-on hys table (as yt stood) Hath tournyd yt to flessh & blood. Thys ys trewe, & verray soth ;	5224	
Wher-off nature was ryht wroth ; Anger made hyr hertë ryve, And ther- <i>vp</i> -on gan <i>with</i> me stryve : She knewe no ferther (thys, the ffyn) But that yt was ay bred & wyn.	5228	[¹ in certeyn St.] by Moses for good pil- grims. [Stowe, leaf 95, back]
' Thow shalt wel knowë how that she Sawh nat the gretë pryvyte, ffor lakkyng off dysereeyoun, Off thys ylke mutaeyoun, But ² I the chargë thier I stonde, That flessh & blood thow vnderstonde, And so beleue yt verrayly, And lat nat meue the outwardly, Thogh that yt shewë outward so	5232	Nature was angry at this because she understood not the mystery.
	5236	
		[C. & St.] [leaf 78, back]
		„
	5240	„
		[² Stowe]
	5244	

<i>Grace Dieu.</i>	' In touch & syltë bothë two,	
Touch, taste, sight, and smell are de- ceived.	Also in tast & in smellynge Lych bred & wyn Resemb[c]lyunge, Outward, as by apparence ; Trustë shortly in sentence,	5248
Four of man's wits are clean gone,	Thy fowrë wyttys (lerne of me) ffynally deceyved be ; Off verray foly they be blent, That they ha noon Entendëment, The trouthë trewly to conceyve ; Swych dyrknesse hem doth deceyve, That the offyce of hem echon Ys from hem ¹ fowrë clenë agon, [1 hem St., hym C.] ffor lak, pleynty, of knowelychyng.	5252
but the fifth wit, or hear- ing,	' But the fyffthe wyt off heryng— Wych mor clerly in sentence Haueth full intelligence— He techyth the wyttys euerychon [Stowe, leaf 96] Evydently what they shal don,— The tast, the touch, & ek the sylt, Smellyng also (off verray ryht,) Whan they ha lost ther kuowelychyng, The ffyffthe, that callyd ys Heryng,	5260
makes up for all the rest,	Apareced h. th so wel, That he knoweth euerydel In thys matere what shal be don. And thys was figuryd longe a-gon,— Red the Byble, yiff ye kan,— In Ysaak, that oldë man, Whan Esau (to hys entente, In-to the feld on huntynge wente, And hys labour spente in veyn. ffor longe or that he kam ² ageyn, [2 kome St.] Jacob verrayly in dede, Claddë ³ in Esáwys wede, [3 Cladde St., Clad C.] With her ⁴ vp-on hys hondys layd [4 heer St. (hair)] (As hys moder hadde hym sayd,) To Ysaak heldë ⁵ hys passage, [5 helde St., held C.]	5268
as it did to Isaac when Jacob de- ceived him	And to hym brouhtë the potage In ryht gret hast, (as he was tault),	5272
in the matter of the potage,		5276
		5280
		5284

And sayde, he hadde hys pray ykaupt In venery, amyd the feld.		<u>Grace Dieu.</u>
' But, Ysaak no thyng be-held,	5288	
ffor he was dyrkyd off hys syht, And gretly feiblyd off hys myght, ffor Touch & smellyng wer agon ;		
And Ysaak wende euere in on, That Esau haddë be present.	5292	thinking it was Esau who brought it.
But Rebecca, off entent, Sentë Iacob in hys name ;	[Stowe, leaf 96, back]	
ffor in hyr herte she hadde a game, Esau, to settë abak.	5296	
' But thys oldë ¹ man Ysaak—	[¹ olde St., old C.]	
The patryark of gret vertu,— Took Iacob for Esau,	[Took / Iacob / for / Esau]	5300
In touch, in tast, & in smellyng, In syghte also ; but hys heryng Was hym be-lefft, hool & entere.		All his senses deceved him, except hear- ing.
And thus he sayde, as ye shal here :	5304	
' The voys of Iacob semeth me ; Off Esau, the handys be ; I here Iacob speken wel ; But the handys that I fel,		"The voice is the voice of Jacob,
The handys ben off Esau.'	5308	but the hands are the hands of Esau."
' Consydreth now how the vertu Off Touch, & tast, smellyng, & syht	[St. & C.]	[leaf 79, back] [Cap. lxxiii, prose.]
Haddë pleynty lost hys myght ;	5312	
The force off heryng style a-bood ;	5312	
With Isaak, ryht so yt stood.	5312	
¶ By wych example, tak good heed ffor profyt off thyn ownë speed,	5316	By this ex- ample take heed,
Off thys fygyre that I ha told ; Lefft vp thyn eyen & be-hold :		
Avaunee the nat, nor mak no bost, ffor thy .iiij. ² wyttys thow hast lost.	[² ffoure St.]	5320
Ther myght, ther force, ar fro the weyved ; Yiff thow truste hem, thow art deceyved ;		and do not trust to your four senses,
ffor Tast nor touch in no degre, Nor nó thyng that thow kanst se,	5324	
Nor thy smellyng (tak good hed,)		

	<i>Grace Dieu.</i>	Ne shewe to the but wyn & bred ;	[Stowe, leaf 97]	
		By ther engyn, hiñ nor lowe,		
		Thow ne shalt noon other knowe.		5328
		‘Thy ffourü wyttys set a-syde,		
but let hear- ing be your guide;		And lat heryng be thy gyde ;		
		ffor, thys .iiij. ¹ in sothfastnesse	[¹ ffoure St.]	
		Kan nor may ber no wyttesse.		5332
		Wher-for thow mustest, for the beste,		
		Abyde on heryng, and ther reste ;		
		ffully truste to hys sentencee ;		5336
		Yiff feyth to hym, & ful eredence ;		
		ffor heryng shal, <i>with-outü</i> slouthe,		
It will teach you the plain truth.		Teeche to the, the pleynë trouthe,		
		Ryght as yt ys, ne doute yt nouht.		
		‘And conceyue wel in thy thouht,		5340
		Thys releff (yiff thow kanst take hede,)		
		Ys pleynly nother wyn nor bred,		
Bread and wine are the very flesh and blood of Christ,		But the flessch (yiff feyth to me,)		
		That heng vp-on the roodë tre,		5344
		And, by force & verray strengthe,		
[leaf 80]		On the eroos was drawe alengthe,		
		fful streyhtly nayled on the rood ;		
		And thys ys ek the verray blood,		5348
		On goodo ffryday that he shadde,		
		Whan Iewës to the deth hym ladde,		
		Wher-off he was steyned reed.		5351
		¶ Thow mayst also eall yt ² bred,	[² ealle yt St., eallyd C.]	
		Thys same releff, (<i>with-outü</i> stryff,)		
		The verray sothfast bred off lyff.		
which nourish the whole world.		Wych susteneth (I the ensure,)		
		Al the world <i>with</i> hys pasture,		5356
		And yiveth to hem in substaunee	[Stowe, leaf 97, back]	
		Verrayly ther sustenannee.		
		¶ And ek also (thys myn vsage,		
		Ther-off to han thys language,		5360
		Looke thow take good heed ther-to,)		
		I ealle yt bred, & name yt so ;	<i>Hic est panis qui de celo descendit.</i>	
It was sent from heaven to feed man.		Wych, for manhys ³ savacioun,	[³ mannes St.]	
		ffro the heuene kam a-doun,		5364
		To ffedë man her verrayly.		

‘ Yt ys the bred, ek, trewly		<i>Grace Dieu.</i>
Wher-with Aungelys fedde ybe		Angels
In that heavenly souereyn se.	5368	feed on it in heaven.
Thys bred, pylgrymës eueryehon,		
On pylgrymagë, (wher they gon,)		
Or wher-so-euere that they were,		
In ther sherpe ¹ they shold yt bere.	[¹ Scryppe St.] 5372	
‘ And thogh that thow (as sempitë the,)		
Sey yt but lyte of quanyte,		The food
I chargë the, her a-noon ryht,		seemed little
Trust in no wysë to thy syht,	5376	in quantity,
Nor to thyn Eyen, wyeh ar blynde ;		but your
But haue alway wel thy mynde		sight de-
To thyn heryng ; & ther only		ceived you.’
Tak thy doctryne fynally ;	5380	
ffor, by heryng thow shalt lere		
A thyng that I shal the tellyn here :	[St. & C.]	[leaf 80, back]
‘ My frend, take good hed, & se.	”	
Thow herdest latë Charyte	” 5384	[Cap. lxxiv,
Maken to the a good sarmoun,	”	prose.]
But (as in conclusioun,)	”	[Camb., p. 48]
Thys lady (yiff thow took good hed,)		Charity
Spak but lytel off thys bred	5388	preached but
In hyr sarmoun (thus stood the eaas) ;	[Stowe, leaf 98]	little of this
And pleyndly, thys the causë was ;		bread.
ffor she hyr-sylff the menys souhte,		
That she the greyn from hevene brouhte,	5392	She brought
And made yt in the erthë lowe		the grain
Her be-nethë to be sowe ;		from heaven,
But that erthe, (be wel eerteyn,)		and sowed it
Wher as sowë was thys greyn,	5396	in earth.
Was nat labouryd (trust me wel,)		
Mor yheryd neueradel ;		
Vnderstonde yt, yiff thow kozne.		
ffor, by hetë off the sonne,	5400	The sun and
That shyneth fro the heuene A-loffte		the dew made
With hys attempre bemys soffte,		it spring.
And the heavenly dewh̄ most elene,		
With hys syluer dropys shene,	5404	
(The wyehë ² doth no thyng in veyn,)	[² whiche St., wyeh C.]	

142 *The Grain of Christ was cut, milld, and baked.*

	<i>Grace Diek.</i>	'Made to growen vp thys greyn,	
	When ripe it was cut and garnered.	Tyl yt was rype & ful off corn.	
		'Than Charyte yt hath vp shorn,	5408
		And in a placē wonder straunge	
		She made yt leyn vp in hyr graunge,	
		Tyl the thressherys (<i>with</i> gret hete)	
	Then it was threshed and cleaned,	Hadde thys greyn ythrysshe & bete;	5412
		And after fannyd yt so elene	
		That ther was no chaff ysene,	
		And the strawh yleyd a-syde;	
		ffor ther ne myghtē nat a-byde	5416
		Husk nor chaff, but puryd greyn,	
		Nor, no thyng that was in veyn,	
	[leaf 81]	Al mad ¹ nakyd off entent,	[Stowe, leaf 98, back]
		Out off hys olde ² vestēment.	[¹ Alle made St.]
			[² olde St., old C.] 5420
		'And whan yt was so ffer ywrouht,	
	and brought to the mill and ground.	Thys greyn was to the mellē brouht,	
		And groundē ther <i>with</i> ful gret peyne	5423
		A-twyxe the hardē ³ stonys tweyne.	[³ harde St., hard C.]
		And yiff I shal the sothē ⁴ telle,	[⁴ sothe St., soth C.]
		The sēyl-yerdys off the melle,	
		Wych tournedē abouten offte,	
		Wer elad in cloth that was not soffte.	5428
		'Tys ⁵ melle ek (yiff thow canst espye,)	[⁵ This St.]
	The mill was turned by the winds of envy.	Wyth falsē wyndēs off envye,	
		(Wher as yt stood vp-on the grounde,)	
		Tournede euere aboutē Round;	5432
		And the Grynstonys (that I off spak)	
		Mad ful hardē for the wrak,	
	The stones were scorn and derision.	Wer stonys off derysiouus;	
		Off skorn, & fals illusiouus,	5436
		The wych two (who kan aduerte)	
		Perceden ful nyh the herte.	
		'And whan no thyng was lefft at al,	
		But that yt was ygroundē smal,	5440
		Charyte gan neyhen ner,	
		And wolde be-come a pasteler,	
		Lych a baker, (yt ys no drede,)	
	Charity made the flour into bread,	Off that flour to make her bred.	5444
		And hyr Ovenc was of old	

' Verray hote, (& no-thing cold,) Wher-as she easte hyr for to bake.		<u>Grace Dieu.</u>
' And whan she gan hyr past to make,	5448	
Al tournede nat vn-to hyr pay,		but not with- out trouble.
Wher-off she haddë no desmay,		
Off thyikë past wyeþ that she wroulhte.	[Stowe, leaf 99]	
& A-noon she hyr be-thouhte	5452	
(Among, in al ¹ her besynesse,) [1 Amonge / alle St.]		
Off on that was a gret maystresse,		So she sought aid of Wisdom,
So sotyle off dyscreeyouz		
Was nouthur founde in borgh nor touz ;	5456	[leaf 81, back]
ffor what men thouhte, or wolde haue don,		
She koude yt brynge about a-noon :	[St. & C.]	
Lernyd ² she hadde, in hyr eontre,	[2 Stowe]	
At scolys ² ther she haddë be.	5460	
Thogh al hyr konnyng wer nat wyst,		who could work mar- vels.
She koude haue mad, yiff that hyr lyst,		
Al the world so large & Round,		
And al the compas off the ground,	5464	
ffor tashet ³ & cloyd al	[3 to have shut]	She would put the world into a box,
With-Inne a sotyl boyst, but smal ;		
And off An Ey with-Inne the shelle,		
She koude also (I dar wel telle,)	5468	or an ox into an egg-shell.
Ha put an Oxë strong & large ;		
ffor yt was, no maner charge		
To hyr gret magnyfyceuce ;		
And hyr name was Sapience.	5472	
' And, for hyr gret sotyllyte,		
Thys lady, callyd Charyte,		Charity prayed her to knead the dough,
Prayed hyr, off goodlyhed,		
ffor to helpë ⁴ make thys bred	[4 helpen St.] 5476	
Off the flour wych that she brouhte ;		
And also lowly hyr be-souhte		
To tempre the past so sotylly,		
That yt myghtë fynally,	5480	
Off Resemblaunce be but smal ;	[Stowe, leaf 99, back]	
And that yt myghte suffyse at al		and that the bread might feed the world.
(By vertu, verrayly in dede)		
Al thys worlde to fostre & fede,	5484	
That eeh, off lowh & hiñ degre,		

144 *Wisdom and Charity made the Bread of Christ's Body.*

<i>Grace Dieu.</i>	' May, off lytel, ha plente.	
[Cap. lxxv, prose.]	' And for thys causē ryht a-noon	
	Dame Charyte ys forth gon	5488
	Vn-to thys lady Sapience ;	
	And <i>with</i> humble Reuerence,	
	As she sat in hyr Royal Se,	
	Lowly, thys lady Charyte	5492
[leaf 82]	Prayedē hyr good heed to take,	
Charity made her request to Wisdom,	To helpē that thys bred wer bake.	
	And she goodly, and that a-noon,	
	fforth <i>with</i> Sapience ys gon ;	5496
	And, as she koudē best deuyse,	
	Temprede yt in swyeh a ¹ wyse,	[¹ swiche St.]
who prepared the bread as desired.	Made yt gret <i>with</i> -oute mesnre,	5500
	To yive al folkys ther pasture,	
	Suffyeyēt to feden al,	
	Thogh to thy syht yt was but smal	
	Outward, as in résemblaunce,	
	Yet, by souereyn suffysaunce,	5504
	Closyd in a lytel space,	
Though it appeared little there was much ;	Ther was so gret plente of grace	
	To al the world, in hábondaunce,	
	Ther-in to fyndē suffysaunce.	5508
	' Tak heed, & be nat neelygent	
	Off a-nother experyment	
	That ther was wrouht ; tak ek good hede,	
	In the makyng off thys bred,	[Stowe, leaf 100] 5512
	Yt was ywrouht so sotylly	
and in every part was the virtue of the whole ;	That in euery smal party,	
	Severyd and ybroke asounder,	
	And departyd her & yonder,	5516
	Grettest & smal, Rekne echon	
	Wer lych off vertu, & al ² on ;	[² alle in St.]
	Off O power & O manere	
	As whan yt was hool and entere.	5520
	The wychē ³ thyng (I the ensure),	[³ whiche St., wych C.]
	Yplesede ⁴ nat to dame Nature ;	[⁴ Plesede St.]
at which Nature was again angry.	ffor she was wroth therfor <i>with</i> me,	
	And ther-on wolde ha vengyd be.	5524
	She knew ther-off no thyng at al,	

'ffor yt was hydde in especyal ffrom hyr knowyng euerydel.		<u>Grace Dieu.</u>
And also ek, ye wytë wel,	5528	
Offtë sythë Ryot & age Puttë folkys in dotage,		[C. & St.] [leaf 82, back]
That they may not trouthë se.		" Age brings in dotage.
And for she doutede hyr off me	5532	"
To be blamyd in certeyn,		"
Yiff so were she kome a-geyn, Or put a-bak fro hyr entent, Ther-fore she hath hyr clerk now sent,	5536	Aristotle is ^o sent by Nature to Wisdom,
Arystotyles the wyse, In dyffence off hyr fraunchyse, To thys lady Sapyence.		
'And whan he kam to hyr presence,	5540	
As hym thouhtë fyrst was due, Goodly he gan hyr to salue ; Affter, demeur & sad off chere,		[Stowe, leaf 100, back]
To hyre he sayde in thys manere :	5544	and argues thus :
[6 lines blank in MS. for an Illumination.]		
Arystotyles dyde hys massage in thys manere :		[Cap. lxxvi, prose.]
'Ma dame,' quod he, 'in-to thys place, Vnder súpport off your grace, Nature hath me hyder sent, To declare yow (off entent)	5548	'Nature has sent me to you,
Your dyffautës, by & by ; And to shewe the causë why Off my komyng, ys ¹ thys, that ye		[¹ In St.]
Han to-brook (as semeth me) Off nature the ordynaunce,	5552	to declare that you have broken her ordinaunce.
And don ² to hyrë gret grevaunce,		[² done St., don C.]
Wych plcseth me neueradel, Al be yt so, I love yow wel.	5556	
'Ye knowe (off your dyscrecyoun, Off trouthe ek, yt ys no Resoun, Who so cleerly looke & wel,)		[leaf 83]
That an hous or a vessél Sholde be lasse, & her ygynne, ³	5560	[C. & St.]

³ Camb. MS. reads: It is no resoun that the vessel or the hous be lasse than that that is ther-inne, p. 44.

<i>Grace Dieu reports Aristotle.</i>	' Than that thyng wych ys <i>with</i> -Iune. And yiff I made to your entent,	
It is contrary to reason to say a house is less than that contained in the house. If I should prove a palace to be a little turret,	By apparence off Argument, As thus, that I woldē preve, (ffor to makē folk be-leve,) That a paleys huge & large, Or A menstre off gret ¹ echarge,	5564 [Stowe, leaf 101] [¹ gre St.] 5568
the wise would say I was guilty of sophistry;	Clerkys wolde (in especyal) Seyn yt wer but mekerye, ² Or A maner sophystrye,	[² Mokerye St.] 5572
[Cap. lxxvii]	And ye your sylff ha do the same. (Yiff ye lyst to be avysed,)	
and you have done us ill, if you maintain	Iu thys bred wych ys desguysed; ffor the foode & the pasture, That ys <i>with</i> inne (as ye assure,) Gyveth ful repast spyrytual To al the world in general,	5576 5580
that which heaven cannot contain	So ffer the vertu doth extende; And yet, that thyug to <i>compre</i> hende, Al the erthē, in no wyse, Nor the hevене, mowh nat suffyse,	5584
	That thyng ye (in especyal) Han closyd in a cloystre smal, Who kan mesure yt, or <i>compasse</i> , And shet yt in a lytel spae?	5588
can be held in the hand, if there were fourteen of them!	And swych .xiiij. ^e (on see or land) I myghte wel holden in myn hand! I trowe your sylff kan nat sey nay; And for no faour I ne may	5592
This I cannot allow.	Suffre no lenger (in certeyn,) But that I mustē yow <i>with</i> -seyn,	
[leaf 83, back]	And declare, wher as ye ffaylle, (³ And yt ys no grete mervey ¹¹ .) Who-so lyst goode heed to take) Thogh naturē dyde awake,	[Stowe, leaf 101, back] [C. & St.] ,, 5596 ,, ,,

³ Camb. MS. reads: This may j nouht wel suffre, ne resoum may not weel preeve it, ne it is not riht gret wunder thouh Nature merveile hire, p. 45.

' And ther-vpon gaff yow an hete,	[C. & St.]	<i>Grace Dieu reports Aristotle.</i>
Yow to <i>with-stonde</i> & conterplete,	,,	5600
Touchyng hyr ryht in speeyal.		
' And thys greueth me most at ¹ al,	[¹ off St.]	
That my Maxime apryved, ²	[² apreyvd St.]	
Ye in dede han yt repreyvd ;		5604
And (to speke in wordys pleyn,) Neure in my lyff herde I seyn—		You have disputed my maxim,
In-no seolys, her nor there,—		
But that " on al " (what euere yt were,)		5608
Mot ³ be gretter than hys party.	<i>Omne totum maius est sua parte.</i> [³ Motte St., Not C.]	
But ye ⁴ han makyd wrongfully,	[⁴ y St.]	
(I wot nat by what ⁵ maner scole,)	[⁵ what St., no C.]	
The part Egal to the hoole,		5612
<i>With-ou</i> ten any difference !		
Wyeh I holde a gret offence		
Ageyn nature, in verray soth.		
And no wonder thogh she be wroth,		5616
And laboure for Amendement.		
And for thys skyle she hath me sent		
To your presence, only to here		
What ye wyl seyn in thys matere.'		5620
Sapyence answerde.		Nature dem-ands to know what you have to say for yourself? [Cap. lxxviii]
A-noon thys lady Sapience.	[Stowe, leaf 102]	
(Whan she hadde herd ⁶ in sentence	[⁶ herd C., herde St.]	
The wordys of Arystotyles)		
She stynte a whyle, & was in pes.		5624
But at the last ^e she abreyde,		
And vn-to hym ryht thus she seyde :		
' My frend, <i>quod</i> she, ' I do wel se		
Off trowth ^e that thou lovest me,		5628
And dost me calle, off herte entere,		
" Thyn oun ^e sonereyn lady dere ; "		
⁷ In wyeh thou hast ylost no thyng	[C. & St.]	[leaf 84]
Bat yfounde ful grete Fortheryng.	,,	5632
Wherfor thou shuldest, lyke the wyse,	,,	

⁷ Camb. MS. reads : Thou louest me, and ther-inne thou hast no thing lost ; For therbi is al good bifalle thee. Wel thou shuldest advise thee, if thou woldest, and bithinke thee that tweyne scooles j heeld, &c., p. 45.

<i>Grace Dieu reports Sapience.</i>	' Prudeently thy-sylff avyse,	[C. & St.]	
	Thynke afor, & ek beholde,	"	
and it is good for you that you do.	How that whylom I dyddē holde	"	5636
	Two scolys off ful gret Renoun ;	"	
	And bothen (in conclusioun,)		
I had two Schools in which I taught many things,	Wer vnder my gouernaunce.		
	And the, in konnyng to avaanee,		5640
	I tauhtē many thyngēs newe—		
	Record thy sylff yiff thow be trewe.—		
	And (to speke in wordys fewe,)		
	Grete merveillēs didē shewe.		5644
and in one of them Nature was my chief scholar.	And in on off thys scolys tweyne,		
	My scoler mostē ¹ souercyn,	[¹ moste St., most C.]	
	ffyrst of cehōn (I the ensure,)		
	Was hyr-sylff, damē Nature.		5648
	' And as thy-sylff ful wel yt knewe,		
	I tauhte hyr many thyngēs newe ;		
	ffyrst, by Crafft off hyr werkynge	[Stowe, leaf 102, back]	
	To make the fresshē flourys sprynge,		5652
	Buddys, greyns, & flourettys,		
I taught her to make all violets, roses, and flowers.	The flour dēlys, the violettys,		
	The rosys also, fresshe off hewe,		
	And many other craftys newe,		5656
	As men may se (who taketh hede,)		
	Wych to reherse, yt ys no nedc,		
	I tauhte hyr al, & thyngēs mo.		
In my other school I taught the art of reasoning,	' And in my other scolc also,		5660
	Wych, thy sylff lyst to suc,		
	I tauhtē folkys to argue		
	Pro & ² 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.		
[leaf 84, back]	³ And I maade ek (who kan concerne)	[C. & St.]	5668
and how to make canon and other laws.	Lawes off Cyvile and Canōn ;	"	
	And ther, (in myn Enteneiōn)	"	

³ Camb. MS. reads: And to make canon and lawe, For therfore was thilke scoole ordeyned; And ther was my wise douhter science, p. 46.

' Myn eldest donhter, moste Entere,	[e. & st.]		<i>Grace Dieu reports Sapience.</i>
Ther I settē, folk ¹ to lere,	[¹ folkys St.]	5672	
Wyeh that callyd ys "Syence,"	Nota quod Sciencia est Filia Sapencie. St., om. e.		My daughter Science taught in this school.
Sotylle, and off gret excellence ;			
And ther she helde hyr parlementys,			
And formede many argumentys,		5676	
As she that was deuoyde off slonthe.			
ffor loue off whom (thys the trouthe,)			
Thow kam to skole; & for hyr sake			
Nyht & day thow dydest wake,		5680	
Tyl, for thyn owne Avauztage			
Ye wer eoniunat ² by maryage,	[² eoniunct St.] [Stowe, leaf 103]		
Wherby I madē the so wys,			
That thow be-kam myz aprentys.		5684	
And thanne, off gret affeeeyouz,			
I madē reuelaeiounz			I revealed many secrets to you,
To the, Amongys my werkynges			
Off naturys seerē thynges ;		5688	
To knowe the elerē fro the derke ;			
Nat that thy syluen sholdest werke			
No thyng that longeth to hyr art,			
But that thow sholdest (for thy part)		5692	
The causes knowen by & by,			
And ther-on demene ³ fynally	[³ demen St.]		
The trouthē pleynty, & no more.			
' And for that skylē gon ful yore,		5696	and at last took you as my friend.
In guerdon of thy gret labour,			
I callede the my "paramour."			
And syth thow hast, vnder my eure,			[Cap. lxxix]
Dwellyd so longē with Nature,		5700	And since you and Nature lived so long under my care,
And seyn so many fayrē thynges,			
And so many vnkouth werkynges			
With-Inne my seole, of gret fauour,			
⁴ Thogh thow seye in me Errour,	[e. & st.]	5704	[leaf 85]
Thow sholdest, off thy Curtesy,			do not be harsh.
ffor-bere me more paeyently,			
Yiff thow lovedest, and wer kynde.			

⁴ Camb. MS. reads: And whan thow and nature thus hauen ben vnder my eure, that han lerned in my scooles bothe faire dedes and faire woordes, thowh ye seyen me nowerre, yit ye shulden forbere me, p. 46.

<i>Grace Dieu reports Sapience.</i>	‘ And thow sholdest haue in mynde, And remembren (off good Resoun,) How onys a myghty chamyoun, That koude the crafft off fyhtyng wel, Tauhte hys konnyng euerydel To a poore man hym besyde, And lyst ther-off no thyng ¹ to hyde ; And for hys mede he took no thyng, Off eurteysyc, for hys konnyng. ‘ But affterward, the case stood so That they sholdē bothē two,— At Requeste off dukys tweyne, A certeryn quarll to dareyne,— Mete in a feld : & so they mette ; And as they gan vp-on to sette, Euerych other to assaylle, He that was wysest in bataylle, Off wysdam & dyscreeyoun,— I mene the maister Champyoun, That was avyse, & mor wys— Sayde A-noon to hys prentys, “ Yt ys no ryht, wher-for I pleyne, On, to fyhtē ageyns tweyne. Ye be tweyne, I am but On.” And Thaprentys thanne Anoon, As he bakward cast hys look, The tother Rauhte hym swyeh a strook That he fyl ded, & al was done : And thanne the mayster sayde Anoon, “ My prentys hath nat lernyd al, ffor I kepte ² in espeeyal [leaf 85, back] ³ A poynt, tyl that I haddē nede.” ‘ And thus, yiff thow kanst taken hede,’ (Quod this Lady Sapience) ‘ I taughte neuere al my Seience To the, as I rehersē shal. What, wenyestow to knowen al ?	[C. & St.] 5708 ,, ,, 5712 [Stowe, leaf 103, back] [¹ no thyng / theroff St.] 5716 5720 5724 5728 5732 5736 [² kepe St.] [Stowe] ,, 5740 ,, & St.] ,, ,, 5744
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Remember
the champion
who taught
a poor man
how to fight.

Afterwards
they met in
fight,

when the
champion,
by a trick
which he had
not told the
poor man,

slew him.

Camb. MS. reads : It is euele bifalle thee to day, whan thou come ayens me. So j sey thee, So god save thee weenest thou that j haue tauht thee now al my wit and al myn art, p. 46.

' For vn-to the, nat ne syt	[C. & St.]		<i>Grace Dieu reports Sapience and Aristotle.</i>
ffor to knowen al my wyt ;	[Stowe, leaf 104]	„	
Thow dyst yt neuere yet dysserue.		„	
Som-what to me I wyll reserue,		„	5748
To be mor strong in bataylle,		„	So it is not fit that you should know all my arts.
Lyst thow woldest me assaylle		„	
<i>With</i> thy sotyl sophystrye,		„	
To don to me a vyllonye			5752
<i>With</i> argumentys off fallaas,			
Sout out in som ¹ maner eaas,	[¹ Sought out / In somme St.]		
By fraude or by decepeyoun			
ffor lakkyng off dyserecyoun.			5756
' But tel me now A-noon, I preye,			
And the Trouthē nat geyn-seye,			
Yiff I gaff a purs to the,			
Ryght fayr & ryche vp-on to se,		5760	If I were to offer you a purse,
And wentyst forth <i>with</i> -al A-noon ;			
And sodeynly, whan thow wer gon,			and you found money in it,
Par eaas thow founde ther-in as blyue			
Off gold thre peeys, outhr fyve		5764	
Outhr .vj., whan thow hast souht,			
Tel on, as yt lyth in thy thouht,			
Wer yt deceyt or sophystrye,			should I have deceived you?
Or myghtestow off gent(e)rye		5768	
Seyn I hadde deceyved the ?			
Answerē ageyn ; tel on ! lat se !'			
Arystotylles² Answerde :	[St., The pylgrym C.]		
' Certys,' <i>quod</i> he, ' me lyst nat lye,			
Yt were no maner sophystrye,		5772	
But A tookne off gentyllesse ;	[Stowe, leaf 104, back]		
And also (pleynly to expresse,)			[leaf 86]
A sygne (as I kan devyse,)			No: but a token of honour and love.
Off honour, love, & gret fraunehyse.'	[C. & St.]	5776	
Sapyence speketh :			
' Certys,' <i>quod</i> she to hym ryht tho,			[Cap. lxxxi, prose.]
' Thys bred I haue ymadd ryht so,			
So sotyl ek, yt ys no doute,			
But I ha not shewyd <i>with</i> -oute		5780	

² Aristotle, in the Fr. Prose, rightly, and in Camb. MS.—Aldenham.

- ' And *with-Inne* be gret & large. [C. & St.] *Grace Dieu reports Sapience and Aristotle.*
 Wher-*vp-on*, her I the charge ,,
 That thow be-leue yt stedefastly,
 And put no doute, but fermely 5824 You must believe firmly.
 Truste ay so, off herte & thoulth ;
 And lokē thow denye yt nought,
 But her-*on* feythfully abyde.
 ffor yiff that I (on any syde) [Stowe, leaf 105, back] 5828 Had I done otherwise,
 Hadde yt mad in other wyse,
 Than thow a-*forn* hast herd devyse,
 I haddē, thorgh my neelygenee,
 Ther-*in* don ful gret offence. 5832 I should have been blame-worthy.
 ' But tel me now A-noon, I preye, [Cap. lxxxiii, prose.]
 And sparē nat, platly to seye
 As thow semest in thys matere,
 Wych hast repreuyd me so here, 5836
 Off myehe² thyng, nat yore agon, [2 myche St., wych C.]
 Trowest thow answere A-noon,
 That nat a-*eordeth* *with* resoun.
 A vessel, hows, or mansioun 5840 You say the vessel cannot be less than the thing it contains:
 May be lasse (& her I gynue)
 Than the thyng that ys *with-Inne*.
 ' But ffyrst I axe, to voyde al stryff,
 Sawh thow euere, in al thy lyff, 5844
 Off manhys³ herte the quantyte ? [3 manys St.] [leaf 87]
 Answere A-geyn ; tel on, lat se !' did you ever see the heart of man ?
Arystotyles Answereth :
 ' Certys,' *quod* he, & that ful blyth,
 ' I haue yt seyn ful oftē syth.' 5848 Yes, often, said he.
Sapyence axeth :
 ' Thanne,' *quod* she, *with-outē* slouthe,
 ' Declare to me the verray trowthe ;
 Syth thow halst thy sylff so wys, [Stowe, leaf 106] Then tell me how great it is.'
 How gret ys yt, to thyn avys.' 5852
Arystotyles answereth :
 ' Sothly,' *quod* he, ' I dar expresse,
 As touchyng the gretnesse,
 Yt ys but smal vn-to the sihte ;
 ffor ther-*with-al*, vnnethē myghte, 5856
 An hungry kyte (& do no wast,)

<i>Grace Dieu reports Sapience and Aristotle.</i>	‘Ther-off han a ful repast, To staunche hys hunger (for gret nede,)’	5860
‘It is not large enough to feed a kite.’	At the ffulle hym-sylff to ffede.’	
	Sapyence axeth :	
	Quod Sapyencee to hym ageyn, ‘Than axe I the (no thyng in veyn), Yiff thow knowe auht, answeere to me, The inward gret epaeyte	5864
‘What is its inward capacity?’	Off an herte, wyeh ys so smal ; And yiff yt myghte (to reknen al), Be fully fed in any wyse ; Or what thyng myghte to yt suffyse	5868
	To appese hys gret delyt, Or staunche hys gredy appetyt.’	
	Arystotyles answerd :	[Stowe, leaf 106, back]
	‘Certys,’ quod Aristotiles, ‘I dar affermē doutēles, Ther ys no thyng that I kan se, That may Gyvē ful sawlē (Who that wysely kan aduerte,) ffor to staunche a gredy herte, ¹	5872
‘Nothing can satisfy it.’	Nat alle the world, yt to fulfyl,	[Stowe, leaf 106, back]
[leaf 87, back]	Thogh yt were hooly at hys wyl.’	[Stowe]
	Sapience argueth :	,,
	Thanne her-vp-on / quod Sapiencee,	,,
‘It has been said	‘Yt behoueth in sentenee, That the fulfylling in substaunee To the fulle haue suffysaunee ; Or ellys yt mot nedys be That the wlgar auctoryte, Wyeh for thy party thow hast leyd, Prevyd by argument & seyde, In al the world, thow toldest me, Ther may no placē voydē be ;	[St. & C.] 5880
that no place in the world is empty.’	And yiff that woyde wer any thyng, Yt sholde folwe, off thy seyng, That yt muste fulfyllid be ;	,, ,, ,, 5884 ,, ,, ,, ,, Non est dare vacuum 5888

¹ Camb. MS. reads : Serteyn, quod he, fulfille it, and saule it, and staunche it, mihte not al the world, thow al at his wille he hadde it, p. 48.

'Or ellys*off necessitye		5892	<i>Grace Dieu reports Sapience and Aristotle.</i>
Yt muste alगतys voyde a-byde :			
Thy sentence me lyst nat hyde.' ¹	[¹ to hyde St.]		
Arystotyles' Answerde :	[Stowe, leaf 107]		'God created the world full.'
'Touchyng,' <i>quod</i> he, 'that I ha sayd,			
So ye be nat evele apayd,		5896	
I wyl afferme the same yit,			
I wendē trewly to my wyt.			
ffor to speke in wordys pleyne,			
That O gret Good most souereyn		5900	
Sholde (but yiff my wyt be dul,)			
Make a thyng ffor to be ful.'			
Sapyence speketh :			
'ffor-soth,' <i>quod</i> she, 'thow seyst ryht wel,			
And ther-in erryst neueradel.		5904	'And this is truth.'
But yt behoueth (yf thow kanst se,)			
That yt mot nedyes gretter be			
Than al the world ys off gretnesse ;			
And than mot folwen in sothnesse,		5908	But must be greater than the world,
(Vnderstond, & herkne me,)			
That yiff that thyng sholde cloyd be	[C. & St.]		[leaf 88]
With-Inne the world, (yt ys no drede,)	„		
On som party yt muste excede,	„	5912	and must extend beyond it.
(I dar ryht wel the trouthe expresse,)	„		
Or overgon yt for gretnesse.'			
Arystotyles :²	[² St. adds 'Answerd']		
'Certys,' <i>quod</i> he, 'I may nat wel	[Stowe, leaf 107, back]		
In thys with-sey yow neueradel.'		5916	
Sapyence argueth :			
'Than her-vp-on,' a-noon <i>quod</i> she,			
'In any wyse how myght yt be,			
That thys world, so gret in al,			
With[in] an herte that ys so smal		5920	
Myghte be put, or cloyd be ?			
ffor thannē, off necessitye			
Mot nedys folwen, & off Resoun,			
The hous or thabitacioun		5924	Therefore the house is less than that containd in it.
Mot be lasse (a <i>preff</i> to wyne,)			
Than the thyng yput with-Inne.			
Wher vp[on], conclude I may			

- ' (ffor to speke in wordlys pleyne,) 5964 *Grace Dieu reports Sapience.*
Wher I ha put tho townys tweyne,
So renomyd & flourynge in glorye,
Saue only in my memórye!' 'In my memory!'
- Sapyence :**
- ' Now sothly,' *quod* Sapience, 5968
Thow hast shewyd thy sentence
To me ful pleynty & ryht wel ;
And deelaryd yt euerydel 'This is a wise answer,
In wordys wyse, & nat rude.
And her-vp-on thow shalt conelude, 5972
(Yiff prudently thow lyst take heed,)
Yiff thy memórye be in thyn hed,
Thow seyst yt ys in lassë space [leaf 89]
(Who so lyst a-ryht compasse,) 5976 for the memory is contained in the head.
Than ys thyn hed, on outhere syde, [C. & St.]
Wher thy Memórye doth a-byde.
- ' Also ek, in wordys fewe, 5980 [Cap. lxxxv]
A-nother exa~~u~~mp~~e~~ I wyl shewe,
Wych I to the rehersë shal
Off thyn Eyë by the bal :
Yiff thow ther-to kanst loke a-ryht,
Yt ys but smal vn-to the¹ syht, [1 thy St.] 5984 The eye is small, but it can embrace all the face;
And contene^th lytle space ;
And yet the gretnesse off thy face
A-bydeth there, (yiff thow list lere) [Stowe, leaf 109] 5988
Swych as yt ys, hool & entere
In Roundnesse off that lytle bour.
- ' Tak hed also off A merour,
Or ellys off a lytel glas. 5992
To purpos in the samë eas,
Wher thow mayst ek thy faeë se
Off what gretnesse that yt be !
' And yiff thow wylt in bettre wyse,
Vn-to the, that I devyse 5996
To assoyl thyn Argument
ffynally to myn entent,
That seyst I sholde ha falshed the,
And repyved thy Maximë, 6000
Whan I seyde, yiff thow take heed,

<i>Grace Dieu reports Sapience and Aristotle.</i>	'That every party off thys bred	
	Off vertu, in especyal,	
From these examples learn that I spoke truly.	I make as gret as I do al,	6004
	Thogh yt be broke on many a part.	
	'And tak Exa ^m ple (for al thyn art)	
In a broken mirror each part retains the virtues of the whole.	Off A merour, fyrst hool at al :	
	Thogh yt be brooke on pecys smal,	6008
	In echē part and quantyte	
[leaf 89, back]	Thow mayst as wel thy facē se	[C. & St.]
	As toforne, (yiff thou lyst lere)	,,
	Whan yt was fyrst hool and entere	,,
	Aristotiles Axeth :	[Stowe, leaf 109; om. C.]
[Cap. lxxxvi, prose.]	'Now, ¹ myne ownē lady dere,	[¹ Stowe, leaf 109, back]
	I pray yow, ² (towchyng thys matere,)	[² yow pray St.]
	Wych be so sotyl in konnyng,	
Am I to understand this locally or virtually ?	Telleth me, touchyng thys thyng,	6016
	Vnderstonde ye "localiter,"	
	Or ellys "virtualiter ?"	
	'Lat thys thyngēs ben yset,	
	To-gydre bounden & yknet ;	6020
	In boundys cloyd so strongly	
	That I ther-on may feythfully	
	Gyve answe ^r e, as yt ys skylle,	
	Or close my mouth, & so be styлле.'	6024
	Sapience Answereth :	[St., om. C.]
[Cap. lxxxvii, prose.]	'I vnderstondē nat,' <i>quod</i> she,	
Not locally, certainly.	"Localiter," as thow shalt se ;	
	Thys to seynē, <i>with</i> thy grace.	
	He occupieth ther no place.	6028
Some understand it virtually and some otherwise.	Somme vnderstondē certeynly	
	That he ys ther vertuously ;	.i. virtualiter St., om. C.
	Somme seyn "ymaginatiue,"	
	And somme "representatiue,"	6032
	On ther oppynyons, as they dwelle.	
	And this exaumplys I the telle,	
	To give the ful avysēment	
	How thow mayst, in thyn entent,	6036
	Conceyve, that halst thy sylff so wys,	
	And to give the, good avys,	
	How a cloystre off smal mesure	

' May comprehendē gret pasture ; And, as gretē thyngēs set In smalē bondys may be knet. ' And evene so, yiff thow take hed, Vnder lyknesse off thys breed. The grettest good most sovereyn Ys ther elosyd in certeyn ; Nat only "ymaginatiue," Nouther "Representatiue," (Vnderstond now wel my lore,) Nor "Virtualiter" <i>with-outē</i> more ; But ther yt ys ¹ put sothfastly, (Yiff thow lyst lerne ffeythfully,) Bothen "Corporaliter" And also ek "Realiter ;" Bothe "Presencialiter" And also ek "Veraciter ;" <i>With-oute</i> al symulacioun, Deeeyt, or any Ficeiouz— And off thys puttyng, the causē why I haue declaryd in party. ' ffyrst, yiff thow consydrest al, ffor an hertē 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 (eerteyn) The good that ys most souereyn : Gret vnto gret, smal vn-to smal, Wych ys Answeryng in al, And eorespondent by mesure. ffor after that (I the ensure,) That an herte be gret or smal, Ryht so, in espeeyal, Answeryng, by mesure, Ryght so ys madē ² the pasture ; A smal hertē (tak good hede,) ffyndeth also smal the bred. ' Consydre & se the maner howh :	<p>6040</p> <p>[Stowe, leaf 110]</p> <p>[St. & C.] 6044</p> <p>"</p> <p>"</p> <p>6048</p> <p>[¹ ys yt St.] 6052</p> <p>6056</p> <p>6060</p> <p>6064</p> <p>6068</p> <p>[Stowe, leaf 110, back] 6072</p> <p>[² made St., mad C.] 6076</p>	<p><i>Grace Dieu reports Sapience.</i></p> <hr/> <p>As a small vessel may contain much food,</p> <p>[leaf 90]</p> <p>so, in this small bread, is the greatest good.</p> <p>It is there corporally and really.</p> <p>[Cp. lxxxviii, prose.]</p> <p>For the small heart, I have made small bread,</p> <p>and I have great for the great.</p> <p>It is made to suit all capacities.</p>
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[leaf 90, back]	‘ Yiff he desyre to haue ynowh, ¹	[C. & st.]	6080
<i>Grace Dieu reports Sapience.</i>	He shal ther ffyndē (Trustē me)	”	
	Suffysauncē to hys sawlē,	”	
	Hym to fulfyllen at hys Esc,	”	
Every one has enough.	And hys desyrys to appese.	”	6084
	And, as I rehersē shal,		
	Her ys noon offence at al,		
	Nouther vn-to yong nor old.		
	‘ And for thys cause that I ha told,		6088
	The hous ys lasse, <i>with-outē</i> wene,		
	Than thylkē thyng yt doth contene ;		
The “house” is less than the good dwelling within it.	And lasse (for short conclusioun,)		
	Ys the habytacyoun		6092
	Than the good (I dar wel telle)		
	Wych <i>with-Inne</i> the hows doth dwelle.		
	‘ And I suppose (tak also hed,)		
	That vn-to the, by lyklyhed		6096
	I haddē don, in my werkyng,		
	Som thyng wych wer nat syttyng,		
	Off wych thow wer nat plesyd wel.		
	And ck (to Reknen euerydel,)		6100
	That I ha told the in substaunce,		
	Thogh yt wer nat to thy plesaunce,	[Stowe, leaf 111]	
I ought to answer nothing, unless at my will.	I ouhte off Reson, nor off skyl,		
	Answering no-thing but at my wyl,		6104
	Off ryht nouht, (as semeth me,)		
	Nor take no maner hed to ² the	[² heed off st.]	
	Off no-thing that thow hast me souht.		
If I work a wonder	‘ And, par eas, yiff I hadde wrouht		6108
	Some vnkouth thyng that wer notāble		
	By Aventure, or profytāble		
	Mor than any other whyht,		
	Wych wer merveillous to syht,		6112
I ought not to be impeached.	I ouhtē nat, as thynketh me,		
	Off no wyht apechyd be ;		
	Consydred how (in sothfastnesse)		
[leaf 91]	That I am namyd a “ maystresse,”	[C. & st.]	6116
	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.

'Thow gest as now no mor of ine :	[c. & St.]	<i>Grace Dieu reports Sapience.</i>
Tak thys now in espeeal.	„	
'As for Answere to the, fynal,	„	6120
Lo, her ys al, in wordys pleyne :—	„	
Go now, & retourne home ageyn		'Go home, and tell Nature all.
To Nature (in conclusioun),		
To ¹ mak to hyre relacioun,	[¹ And St.]	6124
As she that ys (shortly to fyne),		
A symple seoler elepd off myne ;		
And also (yiff thow lyst to lere,)		
But off Grace my chaumberere.		6128
'And syker, I wyll that yt be wyst,		
I wyl do what-euere me lyst,		I shall do just what I please,
Wherso yt plesë outhere greve,		
And take off hyre no maner leve ;		6132
And don what euere lyketh me, [Stowe, leaf 111, back]		
Only for loue off Charyte ;		and only for Charity's sake.'
What euere hyre lyst, that shal be do :		
My wyl ys that yt shal be so.		6136
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,		6140
In speeal & in general.'		
And whan that he hadde herknyd al,		[Cap. lxxxix, prose.]
Thys Aristotile gan abraide,		
And humbly to hyre he seyde :		6144 Aristotle says
Aristotle meked hym selffe. [<i>in Jn. Stowe's hand, at side: in St.</i>]		
'Sothly,' quod he, 'I se ryht wel		it is no good arguing with Wisdom.
Yt may avaylle neueradel		
(ffor ouht that I kan espye,)		6147
With yow to holden chaumpartye, ²	[² Champartye St.]	
Or Argue al the longë day :		
Yt ys best that I go my way.		He'll go home. [leaf 91, back]
Do what yow lyst, ffer or ner, ³	[c. & St.]	
Your' myght ys grete, and your power ;	„	6152
What-so ye lyst, ye may weH doñ.'	„	

³ Camb. MS. reads : Dooth what euere ye wole ; good leeu ye haue, p. 50.

162 *I ask Grace Dieu for the Bread from Moses's Table.*

<i>Grace Dieu.</i>	' And thus thys mayster ys a-gon,	[C. & St.]	
Then Aris- totele went, and told Nature all,	And dydē ek ¹ hys bysy cure, ffor to tellen to Nature	[¹ alle St.] ,,	6156
	Off hys exployts and off hys sped.	,,	
	And a-noon, as she took heed, She gan to gruchen in hyr thought ;		6159
	But whan she sawh yt wayllde ² nouht,	[Stowe, leaf 112] [² wayllde St.]	
but she bore it with patience.	Mor to maken rēsiſtence, She suffrede al in paciēcc.'		
[Cap. xc, prose.] <i>The Pilgrim.</i>	Whan Gracē Dieu off hyr bounte, Thys talē hadde ytold to me, To-forn as ye han herd devyſed, With gret desyr I was supprysed In my thought & my corāge,		6164
When I had heard this, I longd for that bread ;	And hungrede for myn āvauntage, In hope tave had the bettre sped ffor to haue Etyſn off that bred.		6168
	The Pylgrym prayede.	[St., om. C.]	
and prayd Grace Dieu	" Ma dame," quod he, & gan hym meke, " Humblely I yow be-seke, Me to graunte, to myn encreſ, Off the Releff off Moyses, My voyded hertē to fulfyllē, Wych so longe (a-geyn my wylle, As ye wel knowe,) hath voydē be, And neuere ne hadde hys ful sawlce. ³ ffor, to thys tyme neuere yit I nat conceyvede in my wyt		6172
	Wher-with yt myghte fulfyllēd be ; ffor wych, I pray yow, graunteth me."		6176
to grant me the bread I sought.	Grace Dieu Answerde	[St., om. C.]	
[Cap. xcl, prose.]	' Certys,' quod she, ' thy requeste, I holde yt ys nat dyshoneste ; ffor thys bred ys necessarye	[Stowe, leaf 112, back]	6184
[leaf 92]	To allē folk wych lyst nat tarye	[C. & St.]	
Said she: ' Your request is reasonable ;	In ther vyage, thus semeth me. ffor, or thow come to that cyte Whyder thow castest for to gon, By many weyēs mo than on, Thow shalt be troublid (yt ys no dred)	,, ,, ,, ,,	6188

- ‘ Yiff thou haue nat off thys bred, 6192 *Grace Dieu.*
 Al thy sorwes for tapese, you will need
 Thow art lyk to haue dysesse, this bread on
 your journey.
 And in thy wey¹ gret offence; [1 weye St., wey C.]
 ffor wyeh thou shalt ha lyceene 6196
 To take thys bred, & ek eonge.
 ‘ But fyrst, off ryht & equyte,
 Toward thys bred or that thou drawe,
 (As yt ys wryten in my lawe;) 6200
 Thow must ha fyrst, poecessioun
 Off a sherpe² & a bordoun, [2 Scrippe St.] But first you
 must have
 your Scrip
 and Staff;
 As thow to-foru Requeryst me
 In lowly wyse to graunte hem the. 6204
 ‘ And I answerdē the ageyn,
 And the be-hihte ek (in eerteyn,)
 That in myn hows ther was plente
 Off bothē tweyne: thus told I the. 6208 and I will
 give you
 them,
 And tolde the, on the tother syde,
 That I sholde for the provyde,
 To shewē the, in my depoops,
 Thynges that wer *with*-Innē eloos, 6212
 Wyeh I ha shewyd but to fewe; and show
 you other
 wonderful
 things in
 my house.
 But vn-to the I shal hem shewe. [Stowe, leaf 113] [Cap. xcii,
 prose.]
 And *somme* off hem seerely
 I ha the shewyd in party, 6216
 And am ay redy (as I tolde)
 Thy eouenauntz for to holde
With-outen al eollusioun.
 ‘ And towehyng shyrpe³ & bordoun, [3 Skryppe St.] 6220
 Thow shalt hem haue (as I be-hihte) [Stowe] [leaf 92, back]
 Deluyered in thyn ownē sighte. [Stowe, leaf 113]
 And after that, (yt ys no drede,) [Stowe]
 Thow shalt nowe put ther-in thy bred [C. & St.] 6224 You shall put
 the bread in
 your scrip.
With-Inne thy shryppe,³ as yt ys ryht; ”
 And affter that, thou shalt ha myght,
 fforth vp-on thy way, by grace,
 As A pylgrym for to passe. 6228
 The pylgryme answerid: ⁴ [The Pygrym Answerde. St.]
 “ Ma dame,” quod he, *with* gret meknesse, [Cap. xciii,
 prose.]
⁴ In Stowe’s hand.

164 *Grace Dieu says she must put my Eyes in my Ears.*

The Pilgrim. " I thanke vn-to your worthynesse ;
 I thank her. ffor my desyr & my wysshynges
 Resten fully in thys thynges. 6232
 I wolde, *with-outē* wordys mo,
 Have hem fayn, & ben ago."

[Cap. xciv,
 prose.] Thanne thys lady, off hyr grace,
 Laddē me in-to a place 6236
 In wyche (who kan reportē wel)
 Was ful many a ffayr Iowel,
 Vp-on wyche myn Eye I leydo; [Stowe, leaf 113, back]
 And Euene thus to me she seyde : 6240

Grace Dieu. Grace dieu spake : [In Stowe's hand. The Stowe MS. has it.]
 and tells me ' Lefft vp thyn Eye, be-hold & se,¹
 to look and see; And tak good heed now vn-to me !
 ' ffyrst, thys skryppo & thys bordoun
 Haven thys condyeyoun, 6244
 but that I can only see my scrip and bourdon if my Eyes are placed where my Ears are.
 That thow in soth may them² nat se, [2 mayst hem St.]
 But yiff so falle, thyn eyen be
 Set ther as thyn Erys stonde.
 And therfor thow shalt vnderstonde, 6248
 Yiff thow hem seye A-noon now ryht
 With thyn Eyen cler & bryht,
 Wher as they be, now trustē wel
 They sholde the plesē neueradel. 6252
 Therefore she will take out my Eyes,
 Wherfor I shal (yiff that I may)
 Bothe thyn Eyen take away,
 [leaf 93] And hem out off her placē fette; [C. & St.]
 and place them in my Ears. And in thyn Erys I shal hem sette, ,, 6256
 That thow mayst, at lyberte, ,,
 Skryppe & bordoun better se.' ,,

The Pilgrim. *the pylgryme marvelethe* :³ [The Pylgrym mervyleth. St.]
 " Madame," quod I, " what lyst ye seyn ?
 Me thynketh that yo speke in veyn : 6260
 Ye speke off thyng that me wer loth, [Stowe, leaf 114]
 And make myn hertē wonder wroth,
 And yive to me occasioun
 To leuē skryppe & ek bordoun, 6264

I say I would rather leave both scrip and bourdon

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. ³ In Stowe's hand.

“ And to for-sakë bothë tweyne.			
And syker (yiff I shal nat feyne,)			<i>The Pilgrim.</i>
I hadde leuere to do so,			thou undergoe such dis- figurement.
Than to endure so gretë ¹ wo,	[¹ grete St., gret C.]	6268	
ffor taperë monstrous,			
Or shewe me-sylff so odius ;			
Or that ye sholde (I yow ensure,)			
So me transforme or dysfygure.”		6272	
<i>grace dieu spake :</i> ² [² In Stowe's hand. It is in the Stowe MS.]			<i>Grace Dieu.</i>
‘ Vnderstond,’ <i>quod</i> she, ‘ a lyte			Grace Dieu answers me :
In thys mater, my sylff taqyute,			
Off wych I shal the tellë more.			
‘ Yt ys not yet ygon ful yore		6276	
(Yiff thow remembre, & lyst tak hed,)			You remem- ber that you couldn't un- derstand
Whan thow doutest the off thys bred,			
And haddest <i>merveil</i> (ek parde,)			
By what Resoun yt myghtë be,		6280	
Whan thyn hertë stood in doute			
That so mychë folk aboute			how so many folk could be fid with this bread.
Hadde in thys bred ful suffysaunce,		6284	
And ful repast to ther plesaunce,			
That al thy wyttys, in no wyse			
Koudë teehë the the guyse	[Stowe, leaf 114, back]		
Of thys vnkouthë ³ pryvyte ;	[³ vnkouthë St., vnkouth C.]		
And, ne hadde thy Erys be,	[Stowe]	6288	[leaf 93, back]
(Yiff thow Remembre thë ryht wel,)	„		
Thow haddest knowen neueradel.	„		
‘ For yiff yt be a-ryht conceyved,	[C. & St.]		
Alle thy wyttys wer deceyved,	„	6292	Your senses deceyvd you.
And lyede pleynly vn-to the,			
What they felte or dydë se,			
Saue the trouth (& thus yt stood)			
With thyn Eryng style a-bood.		6296	But your Ears told you the truth ;
‘ Wherefore I muste (of verray ryht,)			
Translate thyn Eyen & thy syht,			therefore I must put your Eyes into your Ears,
Thyder wher thyn Erys stonde.			
And (as thow shalt wel vnderstonde,)		6300	
Thyn Erys muste haue Eyën elere			
Tapareeyvë, in thys matere,	[C. & St.]		that you may percelve this matter clearly ;
And to conceyven euery thyng.			

<u>Grace Dieu.</u>	‘ ffor, trustē me wel, that Eryng Wel dysposyd, voyde of slowthe, Kan the tellē best the trouthe, In thyngēs wych that ben dotous, Wonderful & merveyllons.	.i. Auditus St., om. C. 6304 6308
for you do not see clearly yet.	‘ ffor wyeh thyng, I wyll nat lette, Ther thyn Eyn for to sette, With hem to sharpē mor thy wyt ; ffor thow seyst nat clerly yit, As thow ouhrest in thyn mynde. Thow trustest vp-on fourē blynde. On whom trowynge, (trustē me,) Thow art ful blynde, & mayst nat se.	 6312 6315
You must see clearly before taking Scrip and Bourdoun out of my house ;	‘ But yt be-houeth, that clerly Thow mustest sen, & openly, Or thow haue poessioun Outher of skryppe or off bordoun. ffor thow shalt hem nat possede, Nor bern hem out (yt ys no drede,) Out off myn hous, in no manere, (Sherpe ¹ or bordoun bothe yfere)	[Stowe, leaf 115] 6320
[leaf 94] and under- stand the plain truth of all that has been told you.	Tyl thow knowe (with-outē slowthe) Verrayly the pleynē trouthe Off al that hath be told to the Touchynge thys bred ; now truste to me, And wene nat,—in ² no maner wyse, As I shal to the devyse,— That I no-thing off volunte Seye thys wordys to temptē the A-skawnee : I woldē A-geyns ryht With-drawe that I ha the be-hyht :	[¹ Skrippe St.] 6324 [C. & St.] ” 6328
I will keep my promise to you,	To the, my promys I wyl kepe ; ffor neuere, vakyng ³ nor a-slepe, (As I ryht wel reheersē kan,)	[² In St., nat C.] 6332 6336
for I never deceivd any man.	I deceyved neuere man Off thyng that longede vn-to me. ‘ And ther-fore doutē no-thing the,	 6340
I will not deface or de- form you.	That I wyl to no strangē fourme, The diffacen, nor dysfourme ; ffor platly (in conclusioun)	

I object to have my Eyes taken out and put into my Ears. 167

- ' Yt lyth in thyn elleccioun, 6344 *Grace Dieu.*
 And in thy fre choys yt shal be, [Stowe, leaf 115, back] You have
 ffor to chesyn, as for me free choice.'
 To settyn thyn eyen her or there.
 ' And for my party, thow shalt lere 6348
 Yiff thow in me haue swych¹ tryst, [¹ swyche St., swych C.]
 ffor to Remeue hem wher me lyst,
 As for onys to assaye,
 Yiff I ther-wyth nat the dysmaye, 6352
 But do yt for thyn ávauntage,
 The ther nat pleyne on no damage.'
 The pilgrim axithe : [*In Stowe's hand.* The Pylgryn Asketh. St.] *The Pilgrim.*
 " Wher-off serueth (touchyng thys thyng) I ask to
 Clerncsse off myn vnderstandyng, 6356 I should have
 Wych clerkys calle (in sentement) clearness of
 Intellect or entendement, understand-
 Wych hath Eyen (I dar seyn so,) ing.
 As manye (or an hundryd mo) 6360
 As hadde Argus / of yore agoon, [Stowe] [leaf 94, back]
 Yit in hys Erys / hadde he noon, ,, Argus, the
 In bookys olde / ye may weH se. ,, hundred-eyed,
 " I hope yt stant nat so with me, [C. & St.] 6364 had no ears.
 That good avys shal me so faylle,
 Nor no Rudnessë so masaylle.
 Me thynketh pleynly (as I tolde)
 But that myn vnderstandyng sholde 6368 My under-
 Techyn me the trouth al pleyn, standing
 And ther-to hauë no dysdeyne, should teach
 Me tenfourme of al thys thyng, [Stowe, leaf 116] me plainly
 With-outen any remowyng² [² Remewyng St.] 6372 without hav-
 Off the Eyën in myn hed ing my eyes
 Into³ myn Eryn (who kan tak hed); [³ Into St., In C.] removed.
 Wych wer in soth An vnkouth syht, [St. & C.] It would be
 And gret merveyl to cuery whyht." 6376 an uncouth
 Grace Dieu Answerde⁴ [⁴ St., om. C.] sight, and
Quod grace dieu, ' tak hed, & se, great marvel
 Thyn vnderstandyng (trustë me) to everybody.
 Wolde in soth ha no dysdeyne
 To techë the the trouthë pleyn. 6380
 But thow mayst trustë me ryht wcl :

<i>Grace Dieu.</i>	‘ He vnderstondeth neueradel	
Grace Dieu says that I don’t understand the matter we are talking about;	Off thys matere that we off talke, He goth be-syde, & maketh a balke,—	6384
	To sen clerly the excellence, The valu and the ¹ magnyfycence	[¹ the om. St.]
	Off that we holde our parlement, He ys so feble & indygent	6388
and that for lack of knowledge I have fallen into darkness.	ffor lak off knowyng (in sothnesse), He ys [so] fallen in dyrkēnesse, ² [² dyrkenesse St., dyrknesse C.]	
	That he knoweth her-of ryht nouht, Truste me well, (yiff yt be souht,)	6392
	The verray trouthe, (so god me saue). ‘ And ther thow seyst, he sholde ek haue	
	An hundryd eyēn, & yet mo, [Stowe, leaf 116, back]	
	Thow shalt wel wyte yt ys nat so,	6396
[leaf 95]	Nor that yt ys a thyng credyble, Nor off hys lookys wych be possyble,	[St. & C.] ,,
	Wych he hath by successyouns ; I sey nat off thentencyouns	,, 6400
	Wych thow hast in many wyse ; ffor than (shortly to devyse)	,, ,,
	In swych caas thow seydest wel, And elles platly thow shalt fel	6404
	Thow wentyst foule out off the weye. ‘ ffor he hath only but on Eye,	
The understanding has but one eye,	That Symply seth & vnderstondeth, And thyngēs wych he vnderstondeth	6408
	Lyk to hys syht, as they doth ³ deme, [³ do St.]	
	He byt, & kan no ferther deme. Swych thyng as longeth to hym off ryht,	6412
	ffor to be demyd by the syht, He receyveth to hys presence ;	
and gives judgment by what it sees.	And thannē thyn Intelligence, Also ffer as he doth se,	
	He Gyveth hys doom in that degre :	6416
	On thyng nat seyn, he kan nat muse ; But al swyeh thyng he doth refuse,	
	And sent yt forth (pleynly to seyn), Outward, ther as yt kam a-geyn.	6420
It cannot see further than the outside,	ffor lak, he kan no ferther se,	

'Thorgh hys ffoltysshe vanyte.'			
The pilgrym axithe :	[In Stowe's hand, 'The Pilgrim Asketh.' St.]		through vanity.
"Ma dame," quod I, "ful gladly	[Stowe, leaf 117]		<u>The Pilgrim.</u>
I wolde wyten certeynly,		6424	
Clerly to be put out off doute,			
What ys he that wych sendeth oute,			I ask who is he that sends out, and who that brings in, tidings early and late.
And what ys he (ek in certeyn)			
That Reporteth hem A-geyn		6428	
Tydynges erly & ek late ;			
And yiff ther be ek any gate			
A-twen the brynger / and hym that sent ;	[C. & St.]		[leaf 95, back]
I woldë fayn / in myn Entent	[Stowe, leaf 117]	6432	
Off yow / haue Informacyoun,	[Stowe]		
And elerly dyffynyeyoun."	"		
Grace Dieu Answerthe	[Stowe, C. blank.]		<u>Grace Dieu.</u>
'Certys,' quod she, 'by thyn askyng	[St. & C.]		
Thow shalt neuere knowe no thyng		6436	
As I be-leuë, in substaunce.			
'Thow herdyst whylom, how dame penaunce			Grace Dieu refers to the sermon of Dame Penance.
Made a declaracioun			
Off vj. gatys, in hyr sarmoun.		6440	
And fyve off hem, she saydë blyue,			
That they wer the wyttys fyue ;			The five gates are the five senses ;
By wych gatys she dyde assure,			
That al fylthës & al ordure		6444	
Entrede in, ¹ in sondry wyse,	[¹ Inne St.]		
(As thow herdyst hyre devyse,)			
Whan they wer open, & nat cloos.			
The wych gatys, to my purpos	[Stowe, leaf 117, back]	6448	
I wyl now take in speeal			
With-outë preiudiee at al.			
'ffor thys gatys, I ealle "porterys,"			and these gates are the bringers in and messengers.
"Bryngerys-in ² & massagerys"	[² Inne St.]	6452	
Off eehë ³ thyng, & sayd with-oute,	[³ eche St., ech C.]		
But yiff yt falle with-outë doute,			
Certeyn Seeretys, wych that be			
Hyd & ydon in pryvyte.		6456	
Thys gatys I calle the "passages,			
Wherby in ⁴ passen the massages."	[⁴ Inne St.]		
'Thys to seyne (vnderstond me wel ;			

170 *The Eye and Nose report to Faneie, and she to Intellect.*

<i>Grace Dieu.</i>	' Conceyve my speche euerydel ;)	6460
The Eye is the porter.	Eye ys the gate, lookyng porter ;	
The Nose is the door and messenger.	Nose, the dore & massager Who kan pareeyve ys smellyng ; And scumblably in euery thyng,	6464
	Euene lyk yt doth be-falle Off thyn other wyttys alle, Thanne whan that lokyng is porter	
[leaf 96]	Off the Eye, & massager.	[C. & SL.] 6468
	' And I wyl here by & by	„
Concerning the eye:	Speke off the Eyë spceyally, And lete the tother passe & gon.	„
	' Now herkne, & thow shalt here A-noon	6472
	As I sayde rathe vn-to the,	[C. & SL.]
Looking is its Porter	Lokyng, <i>with</i> wych men do se, Vn-to the Eye ys porter	
	(As thow well wost) & massager ;	6476
who, when he sees new things,	And whan that he seth thyngës newe, ffresshe & lusty of ther hewe,	[Stowe, leaf 118]
	ffayr or foul, wher-so yt be, He bydeth nat in no degre,	6480
	Nouther slepeth nor resteth nouht, But, as swyfft as any thouht,— Thorgh hys bysy dyllygence,	
	A-noon, (as he hath licence Off the wyttys callyd comwne,— Thanne hys offyee to contune,)	6484
makes a report of them,	He maketh a demonstracioun, Report & ful relacyoun,	6488
first to Fantasy	ffyrst off aH, to fantasyc.	
	' Thanne ffantasyc doth hyr hyc	.i. Fastinat St.
who goes to Entende- ment,	To Go forth to Entendement, To yive a trewë Iugement	6492
	Off report that he hath brouht, Iustly to demc, & errë nouht, Be yt off thyngës newe or old.	
	' Now telle I the, as I ha told	6496
	Amongys al thy doomys stronge ; Yiff the thyng vn-to hym longe, Thanne he (in conclusioun)	

' Wyl yt demyn off Resoun.	6500	<i>Grace Dieu.</i>
And ther-vp-on ek détermyne,		which judges
And in hast hys doomys fyne,		according to
Whan he hath eerehyd yt & sought.		reason.
' & yiff to hym yt longeth novht,	6504	
By hem that brouhte yt (in eerteyn),	[C. & St.]	[leaf 96, back]
In haste he sent yt forth ageyn ;	[Stowe]	
The Messagerys (Erly and late)	[Stowe, leaf 118, back]	
Conveye yt by the samē gate	[St. & C.]	6508
By wech yt kam : lo, her ys al.	„	
' And mor to the I tellē shal ;	„	
(Reporte me wel at allē tymes ;)		
The skryppe that longeth to pylgrymes,	6512	
(I mene, off pylgrymes in speeal,		
Swyehē as be goodē founde at al,)		
Whan they hem skryppen eueryehon,		
They fyrst vn-to the gatē gon	6516	Pilgrims go
Off the Ere, & off Eryng ;		first to the
And ther, <i>with</i> -oute mor taryyng,		gate of the
Hem sylff redy for to make,		ear and of
ffyrst, the porter they awake	6520	hearing,
Yiff that he slepe ; and than A-noon,		and awake
By thylkē gatē, in ¹ they gon.	[¹ Inne, Stowe, leaf 118, back.]	the Porter,
' Off other gatys (I ensure)		
They do no fors, nor ha no eure ;	6524	
ffor heryng ther ys cheff porter ;		
And he goth forth as massager,		who goes as
ffyrst to wyttys that be comwne ;		messenger
And, or that they ther-on comwne,	6528	
They make a demonstraeyoun		
Cler, ² & ful relaeioun,	[² Clere St.]	
To fantasye, wher as she ³ Syt.	[³ he St.]	to Fantasy ;
' And no lenger she abytt,	6532	
But to the grete Iuge she goth		then Fantasy
(Wherso that he be glad or wroth) ;		goes to the
She sheweth platly hyr entent		judge En-
Vn-to thys Iuge, Entendement.	6536	tendement ;
And whan that he hath musyd longe	[Stowe, leaf 119]	
Theron, in hys doomys stronge,		
And he, for lak off knowelychyng,		

172 *Grace Dieu argues. I agree to have my Eyes in my Ears.*

[leaf 97]	' ffeleth ther-in no maner thyng,	[C. & St.] 6540
<u>Grace Dieu.</u>	Thanne off Folye, he chek maat,	"
	Awhapyd and dyseconsolat,	"
	Sent yt ageyn (yt stondesth so)	"
	By thylkē gate that yt kam fro ;	" 6544
for lack of knowledge he could give no judgment.	ffor he (shortly, in sentement)	[St. & C.]
	Koude gyue noon other Iugement,	"
	ffor al hys wyttys wer a-gon,	
	Saue that Eryng (among eehon)	6548
	Kam a-noon to hys refuge,	
	ffor to deme & be a Iuge,	
	As yt longede off verray ryht.	
	' ffor smellyng, Tastyng, touch, & Syht,	6552
Taste, touch, and sight were all deceived.	They wer deceeyved, eueryehon ;	
To know the truth, a man must place his eyes in his ears ;	And for to knowe the trouthe a-noon, And a trewē doom to make, A man mustē the Eyēn take,	6556
	And to the Erys hem translate, Wyeh off Eryng ys the gate ; And ther, whan they be set aryht,	
they shall then judge truly, and not err.	They shal be eleryd so off syht	6560
	To demē trouthe, and no-thing erre, Bryht as any sonne or sterre.'	
<u>The Pilgrim.</u>	The pylgrym answereth :	
I answerd,	" What euer," quod I, " that ye han sayd, [Stowe, lf. 119, bk. Ther-off I am ryht wel a-payd.	6564
I have con- sidered everything,	I ha consydred euerydel That ye to-forn ha seyde ryht wel ; ffor wyeh, ma dame, (as ye best se,)	
and wish my eyes to be placed in my ears at once.	I wylē ¹ that myn Eyen be	[¹ wyl St.] 6568
	Wit-Inne myn Erys set a-noon, Or ye any ferther gon. ffor I ha conceyved in my thout,	
	That to me, ful lyte or nouht	6572
	My pylgrymagē sholde awaylle, Yiff so that I dydē ffaylle	
[leaf 97, back]	To haue a Skryppē / or Burdoñ." [Stowe, leaf 119, back.]	
	¶ And tho / to myn Entenežōñ /	[Stowe] 6576
	(Lyehe as to yow / I toldē Late /)	"
	Myn Eyen two she gan translate	"

Grace Dieu moves my Eyes, and gives me Scrip and Staff. 173

In-to myn Eryn, ther they stood.	[Stowe]		<i>The Pilgrim.</i>
And for she sawh that yt was good,	[C. & St.]	6580	Grace Dieu transfers my eyes into my ears,
An hueche she gan a-noon vn-shette ;	„		and brings forth a scrip and staff.
And out a-noon ther-off she fette (Lyk to myn oppynoun)			
Bothe a skryppe & a bordoun.		6584	
[Blank in MS. for an Illumination.]			
¹ Off wych thyngës, a-noon I			I marvel greatly.
Gan to merveille ful gretly,			
With myn Erys (as she me tolde)			
Whan that I gan hem be-holde : ¹		6588	
The skryppë mad & shapë elene,	[Stowe, leaf 120]		The scrip hangs by a green girde,
By A gyrdel heng off grene,			sprinkled with drops of blood,
The wych was (as I vnderstood)		6592	
Spreynt with dropys off red blood,			
Wheroff I was abaisshed sore.			
And over that, I sawh yet more :			
Vpon the samë gyrdle stronge,			
Off syluer, smalë bellys honge,		6596	with twelve silver bells hanging.
Twelue in noumbre, & no mo,			
Wel enamellyd ; & also			
Ech off hem (I yow ensure)			Each bell had a writing upon it.
Haddë a dyuers Serypture,		6600	
The lettrys large & curyous ;			
And in the ffyrste was wryten thus :			[Cap. xev, prose.]
“ God the ffader,” fful wel ywrouht,			1. God the Father.
That heuene and erthë made off nouht,		6604	
And made ek man to hys lyknesse,			[leaf 98]
Off hys grace & hys goodnesse.			
And ferthermor (yiff I shal telle)			
Was wryten in the nextë belle :		6608	
“ God the Sone, off wysdam most.”			2. God the Son.
In the thrydde, “ God the Holygost.”			3. God the Holy Ghost.
And they wer mad so wel, eehon,			
Semyuge to me they were al on ;		6612	
And with-Inne I dydë se			
A claper that seruede hem aH thre.			
In the fourthe was wryte & graue,			4. Christ's coming on the earth,
How goddys sonë, man to saue,		6616	

¹—¹ Not in Camb. prose.—Aldenham.

174 *My 4th, 5th, 6th, 7th, 8th, and 9th Girdle-Bells of Silver.*

<i>The Pilgrim.</i>	Cryst ihesu, deseended doun ffrom that heavenly mansyoun In-to the Erthe, & be-kam man ;	[Stowe, leaf 120, back]	
	And (as I rehersë kan,) Off the holy gost conceyved, Porely in thys world reeeyved,		6620
and birth by a Virgin.	Born off A. maydë pur & ffre, Ay flouryng in vrygynyte, Wyeh allë wemmen dyde exeelle.		6624
5. Christ's passion,	And wryten in the fyffthë belle, Grauc in ordre, by & by, Was hys gretë tormentry,		6628
crucifixion,	And ek how he was crucyfyed, And how that he for man hath dyed, And suffryd ful gret passioun, To maken hys redempcyoun,		6632
	With many woundys ful terryble, And rebukys ful penyble, Mankynde only for to save ;		
and burial.	Take fro the eroos, put in hys graue, Affter al hys peyne & wo.		6636
6. His descent into Hell.	And in the .vj. was wryte also, (Wrouht, yt myghte nat be amendyd), How he to hellë ys deseendyd,	[Syxte St.]	6640
[leaf 98, back]	Hys frendys ther to fette a-way, Wych hadde be there so many a ¹ day To bryngë hem to paradys.	[¹ a om. St.]	
7. His Resur- rection.	And in the .vij. (by gret avys) Was wryte hys resureccioun ;	[Seventhe St.]	6644
8. His Ascen- sion.	In the viij. ² hys Ascencioun Vp to the hihë heuene ageyn, With hys fader (in certeyn) To sytten there on the ryht syde, With hym perpetuelly tabyde, Ther to demen quyk & dede, Euery man affter hys dede.	[² heythe St.] [Stowe, leaf 121]	6648 6652
	Also (yiff ye lyst to wyte, In the nynthë ther was wryte (Graue off hym that dyde yt werehe), Crystys spousë, hooly cherehe,		6656

With al hys dyuers paramentyſ,		<i>The Pilgrim.</i>
And aȝ the .vij. ¹ ſaeramentys.	[¹ Sevene St.]	
And in the Tentĥe, men myhte ſe		10. The Com- munion of Sainta.
The Oonyng and the vnyte	6660	
Off ſeyntyſ, the eomunyoun,		
Ordeyned for manhys ² refeeyoun,	[² manys St.]	
And off ſynnĥs Indulgence		
By baptesme & by penytenec.	6664	
And in the .xj. ³ (be wel certyn,) [³ Elleventhe St.]		11. The Ria- ing of all, to the Laſt Judgment.
Was the Rysyng vp A-geyn		
Off aȝ man-kynde, bothe hiȝ & lowe,	6668	
Whan gabryel hys horn ſhal blowe,		
To ealle aȝ ffolkys off entent		
To komĥ to the Iugĥment.		
Body & ſowle (as ye ſhal lere)		
Bothĥ knet Ageyn yfere,	6672	
Shal ther come to audience,		
ffor to heryn the ſentence ;		
And thyder haven ther Repayr		
To-for the Iuge hiȝ in the hayr,	6676	
Goode & badde : thus ſtant the eaas.		[leaf 99]
And in the .xij. ⁴ grauen ther was [⁴ Twelthe St.]		12. The Re- ward of the Good, and the Puniſhment of the Wicked.
Only, off goodĥ, the guerdoun,	[Stowe, leaf 120, back]	
And off wykked, punycoun, ⁵	[⁵ the punycion]	6680
Swyeh as dydĥ no penaunee,		
Nor ne hadde no rĥpentaunee		
To make amendys, I yow ensure.		
Loo, her, hooly the ſerypture	6684	How ſhall I deſcribe the Staff?
Off the ſyluer bellys elere,		
And off the namel ⁶ ek yfere.	[⁶ Thenamel St.]	
Now ſhall I tellen the ffacioun		[Cap. xevi, prose.]
And the maner off the bordoun,	6688	
Wyeh was (yiff ye lyst to lere)		
Wrouht & mad in thys manere :		
Yt was ymad bothe ſtrong & lyht,		It was ſtrong and lyht,
Long alſo, & evene vpryht ;	6692	
Off dryĥ wode (yiff yt be ſouht)		of dry wood,
Wyehe neuere ne roteth nouht,		which does not periſh by fire or water ;
Nor neuere periffeth, (in certyn,)		
Nouther for ffyr, nor ffor no reyn.	6696	

176 *My Staff has a Mirror on the Top, and a Carbuncle below.*

<i>The Pilgrim.</i>	Yt was y wroult & mad so wel ; And a-boue, a Round pommel Off a merrour, that shon ful bryht, And gaff envyroun a gret lyht,	6700
<small>it had a mirror at the top,</small>	In the wye, men myghte se ffer ffrom hem al the contre Rounde aboute hem Envyyroun. ffor ther ne was no regyoun	6704
<small>In which might be seen all the country far and near.</small>	So ffer from yt, by no dystaunce, (To Reknen euery eyrcumstaunce) But men myghte sen yt euerydel, And beholde yt ffayre & wel.	6708
<small>I saw in it the City to which I was bound.</small>	And in that myroure dyde I se The maner hool off the cyte To the wye I was so bent ffor to gon, in myn entent.	6712
<small>[leaf 99, back]</small>	ffor wye (in myn oppynyoun) I preysede gretly the Bordoun, And louyd also wel the bet.	6716
<small>There was another pommel lower down,</small>	& lower down ek ther was set A-nother pommel, wye off makyng Was lasse & Round, (to my seemyng,)	6720
<small>made of carbuncle.</small>	Maad off a charbonele ston, The wye as any sonnë shoon, Thorgh al the contre shadde hys lyht (Yt was so Oryent and so bryht) An hugë compas round a-boute.	6724
<small>Grace Dieu calls me, and says :</small>	And whan she hadde ytaken oute Thys two Iowellys ffayr & ryche, I trowë nowher wer noon lyche, Grace dieu (fayre mot hyr falle !) In goodly wysë gan me calle.	6728
<small><i>Grace Dieu.</i></small>	Grace dieu speketh :	
<small>[Cap. xevii, prose.]</small>	Thys lady goodly spak to me, 'Kom ner, my soue ; tak hed & se ; Loo her (yiff I shal nat feyne) Thylkë Rychë Gyfftytys tweyne Wye I be-hihte whylom to the ; And thow shalt nat deceyved be. 'Loo her A skryppe & a Bordoun,	6732

- 'The wych (off hool enteneyoun) 6736 *Grace Dieu.*
 I gyve to the, now kep hem wel! [Stowe, leaf 122, back] 'Lo, I give thee a Scrip and a Staff;
 Considre the maner everydel,
 How they be ryht necessarye
 To forthre the, (thow shalt nat tarye,) 6740
 To helpè the in thy vyage, they will help thee in thy pilgrymage;
 And to spede thy pylgrymage.
 Thow shalt off hem have ay gret nede,
 Yiff thow lyst thy Iourne spede, 6744
 Nedful to pylgrynës alle ;
 And "feyth," thy Skryppè thow shalt calle ; and thou shalt call thy scrip Faith.
 Wyth-outè wych, ¹ may nat be [yt scratekt out] 6748 [leaf 100]
 Brouht aboutè no Iournee
 Nor vyage that may a-vaylle.
 ffor, thy bred & thy vytaylle,
 Ther-in thow shalt alway conceerve,
 And allè tymes thow shalt observe 6752
 Thys skryppè wel in thy bandoun,
 In euery eyte & euery Toun,
 In al thy mostè feythful wyse,
 And also for to auctoryse. 6756
 'Touchyng thys Skryppè callyd "ffeyth,"
 Herkne what thapostel seyth
 In a pystel that he endyteth,
 And to the Romayns pleyndly wryteth : 6760
 "The ryht-ful man, w^{ith}-outè stryff,
 By thys skryppè lat hys lyff ;" ² Iustus ex Fide uiuit
 Thys to seyne, that ffeyth off ryht
 Yiveth lyff to euery maner whyht ; 6764
 As Abachuch that hooly man,
 In hys wrytyng rehersè kan,
 The seeconde chaptyle off hys book,³ [Stowe, leaf 123]
 Who so lyst lyfft vp hys look. 6768
 'And thys skryppe (w^{ith}-outè wene,)
 Off hys colour mot be grene ;
 Wych colour (who so look a-ryht)
 Doth gret comfort to the syht ; 6772

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.

<i>Grace Diet.</i>	' Sharpeth the Eye, (yt ys no dred,)	
Faith makes pilgrims glad and bright,	And so doth ffeyth, (who taketh hed ;)	
	Yt maketh pylgrymes glad & lyht,	
	With hem abydyng day & nyht ;	6776
and comforts them in the way,	And in ther weye (I dar reporte,)	
	Gretly doth hem Reeonforte.	
	ffor good ¹ pylgrymës eueryehon,	[¹ goode St.]
	On pylgrymagë wher they gon,	6780
	Only ffeyth doth hem sustene,	
as the green colour gves clearness to the sight.	By exaample, as the grene,	
[leaf 100, bk.]	The gentyl colour glad & lyht,	
	Yiveth elrnesse to the syht.	6784
	² Whan the grenë al <i>with</i> -oute	
It is of more value, when sprinkled with blood,	Ys spreynt <i>with</i> dropys Round aboute	
	Off red blood (who kan entende),	
	Than the syht yt doth amende	6788
	fful gretly, I dar wel seyn ;	
	ffor ther ys dropë ³ noon eerteyn,	[³ droop St.]
	But yt ys worth, & off mor prys	
	To pylgrymës that be wys,	6792
than either pearl or margaryte,	Than outhere perle or margaryte.	
	And (as I dar ryht wel endyte,)	
	Yt is mor Ryehe & preeyous,	
and has more worth and virtue	Mor off valu & vertuous,	6796
	The bloody dropys, whan they be spreynt [St., leaf 123, bk.]	
	Vp-on the grenë, & ymeynt,	
	To make a man mor strong & lyht,	
	And tafforeë <i>with</i> hys syht,	6800
than any other rich stone.	Than any other Rychë ston	
	ffor to rekne hem euerichon,	
	' The grene ys good in speeyal	
	Whan the rede ys meynt <i>with</i> -al	6804
The red shows the blood of the martyrs	Off blood ; for pleyntly the Rednesse.	
	Wyeh that was shad ⁴ in elrenesse [4 shade St.]	
	Off gloryons martyrs longe agon,	
	That spente her blood, & lefftë noon,	6808
	But suffrede al the vyolence,	
	And the mortal ek ⁵ sentence [5 eke the mortal St.]	
	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 & seyth) ffor to dyffendē crystys ffeyth; ffor wych, vp-on thys skryppe off grene, The bloody dropys ther ysene, Shewyn (in conelusioun) Ther martyrdom, ther passioun, Off ther ownē volunte, Only to yiven vn-to the Verrayly an examplayre (Wherso-euere thow repayre) To suffre deth for crystys sake, Rather than thow shust forsake Thy skryppe in any maner wyse, Off wych thow hast herd me devyse.	6812	<u>Grace Dieu.</u> who died for the faith.
‘ ffor seyntys wych that suffrede so, I wot ryht wel that they be go To paradys, & Entryd in ; ffor the swerd off cherubin, Wyeh whilom at the gatē stood, Ys so blontyd with her blood, That yt ys (I dar wel seyn) In ¹ the skawberk vp ageyn.	[Stowe, leaf 121] 6828	The saints that suffered went to Paradise.
‘ But now-a-dayes it stant so, Hooly seyntys ben all a-go, That wer so myghty & so strong, And draddē nat to suffre a ² wrong ffor the ffeyth, yt to dyffende, Her lyff, her blood, ther-on to spende ; Redy they wern, & that a-noon ; But now, annethe ³ ther ys nat on That wyl hym putte in Iupartye, Crystys feyth to magnefyne, Nor makē myghty résystence Ageyn Tyrauntys by dyffence.	[¹ In to St.] 6836 [² a om. St.] 6840 [³ vnnethe St.] 6844	But now there is none to put him- self in jeo- pardy for the faith.
‘ Yet somme boste & spekē grete Whan they be fumous, ful off heete, And han yheete & dronke at large, Her bely stuffyd as a barge : Than they, for our feythys sake,	6848	Yet some boast, when they have eaten and drunken,

180 *Now, folk brag but don't fight for the Faith. Heresies.*

	<u>Grace Dieu.</u>	' Wyl crystys eroos vp-on hem take ;	6852
		And, as champyouns, thanne they seyth	
that they will fight for our faith,		That they wyl fyhtē for our ffeyth.	
		But whan yt kometh vn-to nede,	
[leaf 101, bk.]		Al that théy spak touchyng dede,	6856
but their boast is vain.		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,	6860
[Cap. xcix, prose; cap. 98 is omitted.]		Whan I the skryppe gan fyrst devyse,	
		Yt was al in a-nother wyse,	
The scrip had no bells at first,		<i>With</i> -outē bellys, symplely ; .i. simpliciter St., om. C.	
		Than suffysede, stedefastly	6864
		To louē god, our créatour,	
		And hym to serue <i>with</i> gret honour.	
but when heresies arose,		' But affter roos vp heresyas,	
		Oppynyouns & fantasyes,	6868
		The ffeythē ¹ falsly for to grene ; [¹ ffeythe St., ffeyth C.]	
and men believed on God accordyng to their own opinions,		And ther gan euery man to leue	
		On god affter hys ownē lust,	
		And settē pleynty Al ther trust	6872
		Affter ther ownē ffantasye ;	
		Off wych (yiff I shal nat lye)	
		Somme wer callyd " Arryens,"	
		And somme also " pellagyens,"	6876
(of whom some were Arrians, and some Pelagians),		<i>With</i> ther oppynyouns newe ;	
		And other seetys ful vntrewe,	
		The feyth off cryst for to werreye,	
		And lyst nat to the eherche obeye,	6880
		Thorgh ther false oppynyouns,	
		Coneludyng by collusiouns	
		Off falsched shewyng many sygne,	
		Ageyn thy skryppē to malygne,	6884
		Ther- <i>vp</i> -on to be a-wreke ;	
		Off whom me lyst no mor to speke.	
		' But my speche I wyl restreyne ;	
		ffor wych eanse, folk dyde hyr payne,	6888
prelates of the church,		And prelatys off the eherche,	
		Ageyn ther malys for to werehe,	
		Mak yng in espeeal	
		[Stowe, leaf 125]	

Councils reformed the Church, and set 12 Articles on Bells. 181

‘ Senys & counsaylles general,	.i. Sinoda St.	6892	<i>Grace Dieu.</i>
Off prouydence & gret avys,			[leaf 102]
ffor to wythstondē ther malys,			made synods
And ther errours to putte a-way,			and councils
That contynuede many a day,		6896	
To reformē the bewte			to restore the
Off the cherche by vnyte,			unity of the
I mene, by vnyte in substaunce			faith;
Off our ffeyth and our creaunce,		6900	
In ther hool Entencyoun ;			
To makē Restytucyoun,			
By ther dyllygent labour,			
Off that was broke by ther Errour,		6904	
That <i>with-Innē</i> nor <i>with-oute</i>			
Yt sholde no mor be put in doute.			
‘ And for that skyle, & no thyng ellys,			and they
They souhten out the .xii. bellys		6908	devised the
That I off spak, & I the telle :			twelve Bells,
They settē lettrys in ech belle,			
And articles off our creaunce,			with letters
By thapostolys Ordynaunce ;		6912	in each,
The wych wer mad (<i>with-outē</i> stryff)			and Articles
In hooly cherchē prymtyff.			of our Belief,
‘ And in the Skryppe (tak hed to me)			made in the
Off wychē ¹ now I tellē the	[¹ whiche St., wych C.]	6916	primitive
(Off entent ful pur & clene),			Church.
The bellys, mad off syluer shene,			
They hengen hem, as thow mayst se,			And the bells
Wych thow howest (off dnēte)		6920	were hung in
Offtē sythēs here hem Ryngē,	[Stowe, leaf 125, back]		the scrip,
Off entente only to bryngē			
Ther sown vn-to thy réembraunce,			
And how thow shalt, in thy creaunce,		6924	
Leve in god ay stedefastly.			
‘ And for that skyle, contynuelly			
In thyn Erys the tawake,			
Thy bellys shal a chymbyng make,		6928	to teach thee
Day be day (in sothfastnesse)			steadfastness
To techē thē the stedefastnesse			in the faith ;
Off the feyth, thy-sylff to Saue.			[leaf 102, bk.]

<p>‘ And her-with-al yt ys ek good, Be-leue O god in Trynyte, Thre personys in vnyte. And, thy ffeyth mor strong to make, Thow shalt a good exa<u>mp</u>le take Off thylkē syluer bellys thre, To wych, in Tookne off Vnyte, A claper serueth in chymyng, Wych declareth in sownyng, “ Ther ys but o god, & no mo.” ‘ And tak Alway good hed her-to, ffro thys, that thy ffeyth nat varye, Who-euere sowne the contrarye. [Stowe, leaf 126, back] And truste wel how the partycles And the Remnaunt off Artycles Of aH the tother, (who kan entende) Euerychon, her-on depende. ‘ Now take thy Skryppe, & go thy way, And thynk her-on ryht wel alway ; And forget nat (yong nor old,) No thyng that I ha the told, Wryt in thyn herte as in a book.’ [The Pilgrim.] And off hyr hand the Skryppe I took ; But she, only off hyr goodnesse, The skryppe aboutē me gan dresse,— Thys Gracē dieu, ful manerly,— And Tapoynte yt ffetysly, Ouer¹ my shuldere she yt caste, And be-gan to bookele yt faste, In travers wyse, yt tenbrasse, She gan the gerdel to <i>compasse</i> ; Made the pendant, that was long, To be knet & fastnyd strong, That the Tongē thorgh gan perce. And than to me she gan rehearse A <i>scrypture</i> off ysaye Remembryd in hys <i>prophe</i>sy, The .ii.² chapytle yc may se, Gracē dieu seyng to me :</p>	<p>6972</p> <p>6976</p> <p>6980</p> <p>6984</p> <p>6988</p> <p>6992</p> <p>6996</p> <p>7000</p> <p>7004</p> <p>7008</p>	<p><u>Grace Dieu.</u> Believe also in the Trinity ;</p> <p>and take an exa<u>mp</u>le from the three silver bells, which have one clapper in chymyng, in token of unity,</p> <p>and declare ‘ There is but one God.’</p> <p>Take the scrip and go</p> <p>and forget not anything I have told thee.’</p> <p><u>The Pilgrim.</u> [Cap. ciii, prose.]</p> <p>Grace Dieu then throws the scrip over my shoul- ders,</p> <p>[leaf 103, bk.] and rehearse- to me the 11th chapter of Isaiah.</p>
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[¹ On St.]

[² Elleventhe St.]

<i>Grace Dieu.</i>	Grace dieu : ¹	[¹ Dieu Spak St.]
First, thou shall have a girdle of Righteousness	‘ffyrst, thou shalt haue ffor Sykernesse [Stowe, leaf 127]	
as a restraint of the flesh.	A gyrdel off Ryghtwysnesse, To restreyne al lecherye.	7012
	And, for to makë also dye Al fflesshly lustys euerychon, I shal the gyrde (& that a-noon,) Wyth thys skryppe, wych thou shalt bere The to dyffende (that no thyng deere)	7016
She then gives me a writing,	On pylgrymage, wherso thou go.’ And thanne she took a wryt also Out off hyr huchehe, & rault yt me. [Blank in MS. for an Illumination.]	
<i>Grace Dieu.</i>	‘In thys wryt, thou mayst,’ quod she,	7020
which contains a description of the scrip.	‘Be-holdë the deserypeioun, The maner hool, and the fasoun Off the skryppe that I the took ; And offtë cast ther-on thy look ffro day to day, tho bet to spede ; And offtë sythe that thou yt rede, The copë pleynty, & scripture,	7024
It is in Latin,	The wych ys mad (I the ensure) In latyn only, off entent To yive to thè entendëment, And to elerkys that kan lettrure, And vnderstonde hem in Scrypture, That they may, both hiñ & lowe,	7028
for clerks who can understand it,	The maner off thy Skryppë knowe, To folwe the ffeyth off crystys secte ; To hem thys latyn I dyrecte.	7032
[leaf 104] and for them I give it.		7036

	(9)		(13)	
His only Son our Lord,	Filium eius vnicum 97 Per decretum catholicum, Hunc affirmo & assero ; Sine quo, totum lubricum, Inane & erraticum, 101 Et carens casu prospero. Sibi seruum me offero, Nunc, et quamdiu fuero. ¹ Quamuis sit valde modicum, Ad eum-que me transfero, Quandocumque errauro 107 Tanquam ad polum articum.	Natus est temporaliter, 145 Qui natus eternaliter De deo patre fuerat. Ipsa nato celeriter Factus est ⁶ pius arbiter 149 Pro mundo qui perierat, Homo enim offenderat, ⁷ Deum qui hunc creauerat ; Et sic erat lis iugiter, 153 Vnde esse non poterat Quia homo qui peccauerat Non puniretur grauitur. 156		
	(10)		(14)	
Who was con- ceived by the Holy Ghost,	Dominum nostrum dicere 109 Hunc nos filii dextere Qui dieimur catholici, Debemus et attollere, [leaf 105] Mente, uerbo, et opere, 113 Preenio multiplici, Potestas eius dei, ² Nunquam potest, nec effici Minor siue deesecere 117 Sibi-que debent subiei ³ Terrigene & eeliei, Et infernus hunc tremere. 120	Ex maria, ergo, pius 157 Pacis traxit commercium, Nova reparans federa, Et reddens Arbitragium Se ⁸ ad patris arbitrium 161 Obtulit, propter scelera, Mundi beata viscera Huius matris, et vbera, Suum-que puerperium. 165 Felix ipsa puerpera, Seruiant ei sydera, Et totus grex fidelium. 168		
	(11)		(15)	
born of the Virgin Mary,	Qui conceptus est vtero, 121 Virginali, hoc assero, Illibatis visceribus, Cuius eum perseruauro, Modum hebetatus ero, 125 Retensis ⁴ eunetis sensibus, Hoc fecit ruptis vsibus Et consuetudinibus Nature, pro me misero ; 129 Vnde, ex infelicibus Me reputo hominibus, Si hec oblitus fuero. 132	Virgine ipsa firmiter 169 Seruante, et ⁹ stabiliter Sancti pudoris liliu ¹⁰ Suum, Vennis et Iupiter, Et totum celum pariter 173 Mirantur puerperium, Etas quoque viuencium, Et Inuentus & senium, 176 De hoc stupent per-heuniter. 'Miror,' dicit, 'ingenium, Et virginem et filium Hic studerem inaniter.' 180		
	(12)		(16)	
suffered	De spiritu sancto fuit, 133 Quem virgo deum genuit, De deo patre genitum, Quem deus carnem induit, Et vterum non horruit ; 137 Licet sibi insolitum Iter ⁵ fuit inognitum, Et nature absconditum, Quia fecit vt voluit : 141 Plus scrutari est irritum ; Fides valet ad meritum ; Et plus vltra non arguit. 144	Passus est ipse filius, 181 Licet peccati nescius, Penas & contumelias, Factus-que est propicius, Qui ferus fuerat prius. 185 Iam expertus miseras, Nunquam inuentus alias, Fuit pater-familias, Qui contulerit plenius 189 Suas misericordias [105, col. 3] Pro suis, & angustias Sustinuerit durius. 192		

¹ vixero, Pr. ² dei dei, Pr. ³ subiei, Pr. ⁴ Retensis, Pr. ⁵ Ita, Pr.
⁶ et, Pr. ⁷ 105, col. 2. ⁸ Sed, Pr. ⁹ Seruantque, Pr. ¹⁰ filium, Pr.

(17)		(21)	
Sub , qui supra est, ponitur, 193		Et ideo dum moritur, 241	under Pontius Pilate,
Et subdito subicitur, ¹		Et <i>dum per hoc</i> reuivuitur,	
Rex celorum altissimus		Fletus miscetur gaudio,	
Coram iudice ducitur,		Pro morte fletus oritur,	
Et iudicio sistitur, 197		<i>Cum innocens</i> occiditur, 245	
Qui Iudex est equissimus,		Pro alieno vicio.	
Superior sit infimus,		Fit autem exultatio,	
Et virorum nouissimus,		<i>Cum mentali</i> tripudio, 248	
A suis-que relinquitur, 201		<i>Dum per mortem</i> mors vincitur	
De maximo fit minimus,		Pro tamen arbitrio	
Et licet sit sanctissimus,		Videtur-que compassio	
Reus mortis condicitur ; 204		Satis in plus intenditur. 252	
(18)		(22)	
Poncio Pilato , Feram, 205		Sepultus est p r triduum, 253	was crucified, dead,
Ferente et mortiferam		Vsu sopito sensuum,	
Contra ipsum sententiam.		Sicut mortui seculi,	
In cruce inanimam dexteram		Suum erat irriguum,	
Affigendam, et alteram 209		Exhaustam atque arcuum ; 257	
Extendit in angariam ;		Exhausti omnes riui,	
Tunc secundum Ieremiam ²		Deleti erant tituli	
Transeuntibus per viam,		Visu vlgaris ⁴ oculi.	
Potuit suam asperam 213		Vincisse fuisse suum, 261	
Monstrare contumeliam,		Fuisse caput Anguli,	
Illatam per inuidiam,		Ductor uel rector populi,	
Cum nil egisset perperam. 216		Aut deus exercituum. 264	
(19)		(23)	
Crucifixus ille fuit, 217		Descendit eius anima, 265	and buried ; He descended
Et soluit quod non rapuit,		Corporis sancta victima,	
Dans animam in precium.		Relicta in sudario,	
Sua pena non latuit,		Ad acherontis infima [106, col. 1]	
Sanguis fluens edocuit, 221		Venit pro dragina decima, 269	
Et latus suum peruium,		Longo perdita senio,	
Anime-que diuorcium.		Non illa que de gaudio	
Quantum graue supplicium		Lapsa est a principio	
Pro homine sustinuit ! 225		Ad inferni nouissima. 273	
Suum quoque obprobrium		Sed illa procul dubio,	
Factum oculis omnium,		Que, in primo pomerio,	
Euidenter hoc innuit. 228		Rapta est fraude pessima. 276	
(20)		(24)	
Mortuus est, cum tradidit ³ 229		Ad inferna , cum lumine 277	Into Hell ;
Deo patri, et reddidit,		Veniens, & in numine,	
Fuso sanguine, spiritum.		Genus Adam visitauit,	
Moriens, artem condidit,		A baratri voragine,	
Qua sibi mortem subdidit, 233		Desentos ⁵ in caligine, 281	
Sibi tollens ius solitum,		Suos omnes liberauit,	
Hostis per hanc depositum		Ille hostem tunc mactauit,	
Quod tenebat ad libitum.		Et mactatum spoliauit	
Confusus totum perdidit, 237		Sua consuetudine. 285	
Infernus-que dans gemitum,		Ne furiat in quos pauit	
Videns snorum exitum,		Sicut prius, et quos lauit,	
Sibi dolorem addidit. 240		Fuso corporis sanguine. 288	

¹ subijctur, Pr. ² Hieroniam. Pr. ³ leaf 105, col. 4.

⁴ vulgaris, Pr. ⁵ Descensos.

	(25)		(29)	
the third day He rose again from the dead;	Tercia die redijt, Et tempus non preterijt, Datum aute dinoreium. Regrediens, introijt Potenter vnde exijt Corporis domiellum, Lapis magnus ad hostium ¹ Datus in hostiarium ¹ Huc ingressum non ² nescijt, Custodum-que astancium Sellersia ³ et studium Percipere non nequijt.	289 293 300	Sedet ad dexteram Dei Patris , cocqualis ei. Hominem sic magnificans, Tempus sui Iubilei Cognoseens, et requiei. Plus se penis non implicaus, Modus suus est indicaus Quod iam iudex sit iudicans, Ne presmnan nimis rei. Quodque ⁵ denotus supplicaus, ⁶ Cicins-que ius vindicaus. ⁷ Impetrat premia spei.	337 341 345 348
	(26)		(30)	
He ascended into Heaven,	Resurrexit a mortuis , Resumptis viribus suis, Ultra morti non subditus, Clausis venis irriguis Et tersis plagis profuis, Impassibilis penitus, Vita sibi est habitus, [106, col. 2] Priuacio iuteritus, Realteratis mutuis. Thome testis est digitus, Vulneribus appositus, Ex insu, clausis Ianuis.	301 305 309 312	Omnipotentis filium Potencie non nescium, Hunc anima mea credit; Et si quid est contrarium Potencie vel obuium, Huic inesse non concedit, Imbecillis si accedit, Ad eum nunquam recedit, Non reportans auxilium. Totum posse suo cedit. Deus pater, sibi dedit Regni celi dominium.	349 353 357 360
	(27)		(31)	
and sitteth on the right hand of God the Father Almighty;	Ascendit supra sydera, Et supra celi supera, Rediens de incolatu, Transeundo per aera, Findens redemptis ethera Potentissimo volatu. Tunc Rachel, cum apparatu ⁴ Leticie, & ornatu, Exiens sua camera, Obuiam terso ploratu, Mutato-que eiulatu, Ei venit hymnifera.	313 317 321 324	Inde venturus , In fine, Cum ferula discipline Et vlcionis gladio, Eductis tecto vagine Pro iusticie diuine Exercendo iudicio. Tunc disiuncte reuio Hominum et reiuinctio ⁸ Erit substance bine Omnium ⁹ que ostensio Actuum et operacio ¹⁰ Absque tegmive cortine.	361 365 369 372
	(28)		(32)	
from thence He shall come to judge	Ad celos , sic quando fuit Regressus, et rehauit Honoris primi solium, Quando vnitam statuit, Carnem nostram et posuit, Caput esse celestium; Tunc homo in exilium Datus, & in obprobrium, Luctum tergere debuit, Et relevare cilium Demissum propter vicium, Regraciando potuit.	325 329 333 336	Iudicare cum veniet, Nullus eum effugiet, Nec habebit diffugium. Nullus ibi excipiet, Neque deffendere seiet Se per declinatorium; Nichil tunc dilatorium Omnium appellancium Valebit uel proficiet Inmo secundum proprium Opus nel exercitum [106, col. 4] Vnnsquisque recipiet.	373 377 381 384

¹ ostium . . . ostiarium, Pr. ² Egressum suum, Pr. ³ Sollenia, Pr.

⁴ On margin: Rachel interpretata, vidua domini, & signat cecum . . . qui in morte
[? MS.] slantes dicit ysaias [xxxiii. 7] ⁵ Angeli pacis a[mare] flebant. ⁶ In assensu
eius [? MS.] ⁷ Neque, Pr. ⁸ leaf 106, col. 3. ⁹ vindicans, Pr.

¹⁰ Ms. ieiunctio. reiuinctio, Pr. ¹¹ Omnia, Pr. ¹² apertio, Pr.

(33)		(37)	
Viuos & mortuos scio 385		Catholicam , hanc clamito, 433	the quick and the dead.
Dissimuli stipendio ¹		Et refertam recogito	
Illa die premiari,		Septem medicinalibus,	
Quosdam eterno gaudio,		Distinctis quasi digito,	
Alios-que incendio 389		Ad succurrendam perditio 437	
Infernali numerari ;		In distinctis languoribus, ⁴	
Viuos se poterunt fari,		Primum originalibus,	
Et de vita gloriari,		Medelam confert omnibus,	
Quorum erit vocacio ; 393		Alia que non hesito, 441	
Mortui-que nominari		Dant diuersis respectibus	
Poterunt, et appellari,		Curam infirmitatibus,	
Quorum erit expulsio. 396		Seruato modo debito. 444	
(34)		(38)	
Credo , cum precedentibus, 397		Sanctorum communionem 445	I believe in
Et cum predictis omnibus,		Et glorificacionem	the Holy
Quosdam adhuc articulos,		In celesti ecclesia,	Ghost, the
Quos in mundi campustribus		Credo per assercionem	holy Catholic
Totis anime viribus 401		Et per affirmacionem 449	Church,
Colligo ut manipulos,		Omnis honorans ⁵ dulia,	
Fidei namque flosculos,		Aliquos yperdulia,	
Hos sicut et preambulos,		Solum deum-que latria,	
Cognosco ex coloribus, 405		Ponendo dictinccionem, 453	
Ad ipsos habens oculos,		Satis sperans de venia,	
Vt discurram per singulos,		Si sua patrocinia	
Non exceptis aliquibus. 408		Pro me present ⁶ eacionem. 456	
(35)		(39)	
In spiritum sanctum credo, 409		Remissionem fieri, 457	the Commu- nion of Saints,
Licet fex sinu, et putredo,		Peccatorum, ut reperi,	
Et vilis esca vermium.		Credo per penitenciam,	
Ipse patris est dulcedo,		Per naaman, hoc suggeri, [107, c. 2]	
Est filij, & ² mulcedo ; 413		In agro regum veteri, 461	
Et consolator cordium,		Dico ad euidentiam,	
Dicere potest omnium.		Nam sicut hic mundiciam	
Artifex sum per ³ proprium,		In aquis, et carenciam	
Patre nato-que procedo ; 417		Lepre, ut caro pueri, 465	
Digitus sum errancium,		Recepit : sic per gratiam,	
Tercia persona trium,		Penitens, reuertenciam	
Procedens, nunquam recedo.		Habet a porta inferi. 468	
(36)		(40)	
Sanctam ecclesiam dei 421		Peccatorum sic maculas, 469	the Forgiveness of Sin,
Credo esse matrem mei, [107, col. 1]		Et spirituales pustulas,	
Sanctorum-que fidelium.		Assero purificari ;	
Qui contrariautur ei,		Aliter has vt stipulas,	
Facti sunt omnino rei ; 425		Ad infernales foculas, ⁷ 473	
Erit eis opprobrium.		Omnes dico destinari,	
Pro hac, quondam martirium		Perhenniter has versari,	
Passi sunt, et supplicium		In Iehenna ⁸ et cremari,	
Boni athlete fidei ; 429		Et spinarum sarcinulas, 477	
Cruentatum vestigium,		Ex ipsis quoque parari,	
Et Roma, caput gencium,		Hosti qui nunquam predari,	
Testes fiunt huius rei. 432		Sicut sorbiciunculas. 480	

¹ dispendio, Pr.
Omnes adorans, Pr.

² atque, Pr.
⁶ present, Pr.

³ et, Pr.

⁴ languoribus, Pr.

⁷ faculas Pr.

⁸ Iehenna Pr.

	(41)		(42)	
the Resurrec- tion of the body, and the life everlast- ing.	Carnis resurrectionem,	481	Vitam eternam firmiter	493
	Atque reconuiccionem		Credo, et hanc finaliter	
	Iuncturarum et ossium		Dico metam¹ incolatus,	
	Post vite reuionem,		Felix qui vadit taliter,	
	Ad reddendam rationem	485	Qui non perdit suum² iter,	497
	Fateor ad iudicium,		Sanctus quoque, et beatus	
	Ad consequendum premium,		Ibi omnis collocatus, [107, col. 3]	
	Per actum meritorium,		Verè est glorificatus,	
	Atque retribicionem	489	Et iam uiuit feliciter,	501
Habendum, vel supplicium		Cunctus ibi sit paratus,		
Per commissum contrarium		Glorie locus, et datus		
Atque condempnacionem.	492	Sive sine perhenuiter.	504	
	(43)			
Amen.	Amen, corde dicens ergo,	505		
	Volo ego anì mergo,			
	Dissimilis non fieri;³			
	Nam si nimis me immergo,			
	Vel profunde nimis pergo,	509		
	Vadens ad portas inferi.			
	Si erraus vmbra⁴ vesperi			
	Laberintho, ut pueri,			
	Ad leuam me nimis vergo	513		
	Tuto volo itineri,			
	Redire cursu celeri,			
	Respicere-que a tergo.⁵	516		

¹ metham, Pr. ² Qui suum non perdit, Pr. ³ fieri, Pr. ⁴ vmbra, Pr.
⁵ 86 French lines (to Lydgate's 152) follow on Follet xxiiij before the 2nd Latin poem begins.

The Pilgrim.

[The Pilgrim.]

	Wyth thys skryppe whan I was bounde,	7037
	Glad I was, & ful Joeounde ;	
I ask Grace Dieu about the girdle.	And than I gan a-noon enquere,	
	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 aryht	
	The thyng that she hadde me behyht.	7044

Grace Dieu.

Grace dieu :

(Cap. ciij, prose.)	Quod Graee dieu, 'touchyng al thys,	
	Off thy gyrdel & my promys,	
She says I ought first to have askt for a Staff,	Thow sholdest (off good enteneioun)	
	ffyrst yaxyd ⁶ A Bordoun, [° have askt, y axede St.]	7048
	The to sustenē nyht & day,	
	And supporte the on thy way	
	Wherso that thow go ⁷ or walke.	[7 goo St.]
	And affter, I caste me to talke	7052
	With the, and pleyntly ek expresse	
	Off the gyrdel off ryhtwysnesse.	

- 'But ffyrst tak hed off the Bordoun,
 How yt ys good in eeh sesoun, 7056 [leaf 106]
 Grace Dieu.
 ffor he nat falleth¹ comounly [¹ ffaylleth St.]
 That leueth ther on stedefastly.
 ffor wych thow shalt (as yt ys ryht,) .
 With al thy fforce & al thy myght, 7060 to prevent
 my falling.
 Ther-on reste, what so be-falle.
 And trewly thow shalt nat falle,
 What perillous passage that thow go,
 As longe as thow takest hed ther-to, [Stowe, leaf 128] 7064
 And, tavoyde² away dyspeyr, [² to avoyde St.]
 Wherso thow gost in foul or ffayr,
 Or what fortunē the be-falle.
 "Good hope" alway thow shalt yt calle : 7068 The name of
 the staff is
 "Good Hope,"
 in French
 "Esperance."
 Thys the name off thy Bordoun,
 Off trust & trewe affecciou»,
 Wych ys callyd Esperaunce,
 Aftter the speche vsyd in fraunce, 7072
 And the maner off that languáge.³ [³ laugage St.]
 'And looke alway, in thy passáge,
 That thow holde the wel ther-by,
 And ther-on restē feythfully 7076 I must always
 rest on it.
 In peryllous pathys wher thow wende.
 And by the pomellys at the Ende,
 Holde the strongly, I the rede,
 ffor they shal, in al thy nede 7080
 Sustenē the, thow⁴ fallē nouht, [⁴ that thou]
 'The hiher pomel (yiff yt be souht)
 Ys ihesu cryst : haue hym in mynde ;
 And in serypture (as thow shalt fynde.) 7084 [Cap. cv,
 prose.]
 The higher
 pomel at
 the end of the
 staff is Jesus
 Christ.
 He ys the morour⁵ cler & bryht, [⁵ Merour St.]
 Wit^h-outē spot, (bothe day & nyht,)
 In the wyehe, a man, by grace, Sapientie vij*. Speculum
 sine macula. St., om. C. 7088
 May beholde hys ownē fface,
 In wych merour (as I tolde) [leaf 108, bk.]
 Al the world ouhtē be-holde.
 In wych also men may fynde
 Allē thynges wrouht be kynde. 7092
 Reste vp-on hym with herte and thouht,
 And go surly, & dred the nouht ;

192 *The two Pommels of the Pilgrim's Staff: Christ & Mary.*

	<i>Grace Dieu.</i>	And to hys helpē alway calle,	7095
		And trustē wel thow shalt nat falle. [Stowe, leaf 128, back]	
[Cap. cvi, prose.]		'The tother pomel lowere ¹ donn, [1 lower St.]	
The lower pommel is the 'Maid' who excels all other in beauty and bounty,		Wyeh (<i>with</i> -oute comparisoun, Yiff I shal the trouthē telle) Ys the Mayde that doth excelle	7100
		Al other off bewte & bounte ; ffor she, in hyr vyrgyuyte, Bar a chyld in thys world here, Mayde & moder bothe yfere,	7104
the carbuncle that illu- mines the whole world.		The Charbounele most cler off lyht, Chasyngē away dyrknesse off nyht, And al thys world doth énlwmyne ; The ffresshē bemys so clerly shyne.	7108
		Al that go mys in ther passāge, Or erryn in ther pylgrymage ; Or ffolk that gon out off her way, (As wel be nyhtē as be day, I dar afferme yt in certeyn)	7112
		She maketh hem to resorte ageyn Vn-to the ryhtē weye a-noon :	
She is the true guide of pilgrims.		ffor to pylgrymēs euerychon	7116
		She ys the trewē Gyderesse ; And ther soconr in al dyrknesse ; And yiff they slydre, or fallē donn,	
		Thys Emperesse off most renoun, Only off merey, doth hem releue, That no thyng ne may hem greue	7120
		In ther passagē nyh nor ferre, For she ys the loodē sterre,	7124
		With her bryhtē bemys elere, To al ² pylgrymes in thys lyff here, [* Tal C., Talle St.]	
		That han to hyre affectyoun.	7127
[leaf 109]		'And for that skyle, in thys bordoun, [Stowe, leaf 129]	
She is set low down in the pommel,		In thys pomel (yiff thow kanst knowe) She ys yset her donn alowe ³ [* ysette . . alowe St., yset lowe C.]	
		By an Arche ymad off newe : No charbounzele so bryht off hewe,	7132
		Nor noon other preeyous ston, Rekne the .xij. ⁴ euerychon. [* twelvē]	

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, 7136 Grace Dieu.
 Pylgrymes to saue, they¹ be nat lorn, [¹ that they] in order to
 Wher-as ther was but On to-forn. save pil-
 'But thys pomel most bryht & shene, grims,
 Pylgrymēs only to sustene, 7140
 Ys set in ful goodely wyse ;
 ffor ellys myghtē² nat suffyse [² myghte yt St.]
 The tother, but she wer ther also,
 Hem to supporte, wher-so they go. 7144
 ffor she ys mene, (& that ful offte,)
 To the pomel hiñ a³-loffte : [³ off St.]
 Thys to seyne, thys heuently quene,
 To hyr sone ys euere a mene ; 7148
 Coumfort most princypal & cheff
 Tal⁴ pylgrymes in ther myscheff, [⁴ To all. Tyl St.] to whom she
 Hem to supporte, who taketh hede. 7151 is chief com-
 'And therfore whan thou hauest⁵ nede, [⁵ haste St.] fort,
 Trust on hyre, & neuere varye,
 ffor she ys most neccessarye
 To holde⁶ hem vp in ther passage, [⁶ To holde St., Tolde C.]
 Wher they ben old or yong off age. 7156 whether they
 Leue on hyre, what so befalle, be old or
 & in thy way thow shalt nat falle, young.
 Yiff that thow in eche sesoun
 Haue in hyre affeeēioun, 7160
 Thow mayst nat stoble nouthur slydre [Stowe, leaf 129, bk.]
 Whan thys pomellys ben to-gydre ;
 She ys the pomel set mor lowe,
 By whose helpe, (as thow shalt knowe,
 And as I shal the trewly teeche,
 To the hifler thow shalt wel reche ;
 Bothē wrouht off Stonys elere :
 And yiff thow loue on bothe yfere,
 Thow mayst trust, thorgh ther myght,
 Thow shalt nat falle, but gon vp ryht.
 'Wherfor, for thy sauayoun,
 Hold the wel by thys Bordoun 7172
 Wyeh ys mad ful stronge, to laste ;
 And therfor, therby hold thé faste ;
 PILGRIMAGE.

194 *Each Pommel has an Inscription. I. on God; II. the Virgin.*

	<u>Grace Dieu.</u> Trust on yt & nat ne feyne ; ffor thys pomellys bothë tweyne	7176
	Ben so noble and ffayr off syht, So glad, so eounfortable & bryht, And lyk thy ¹ skryppe (I the ensure,) [1 the St.]	
For both pommels there is a writing.	Thow shalt ffor eeh haue a serypture Yiff thow kanst hem vnderstond :	7180
	Lo, haue hem here now in thyn hond ; And consydre & loke hem wel :	
1. for the top pommel,	The ffyrst toucheth the pomel, Yset a-lofftë most cheffly ;	7184
2. for the lower one.	And the tother, wryt ther-by, (Shortly, for thow shalt nat tarye) Longeth to the Seeoundarye.	7188

[St.] Pater Creator Omnium [& cetera, whiche should folowe.
[John Stowe, leaf 109, back]

I. A LATIN POEM ON GOD IN TRINITY.

[Not in St.]
(37 stanzas, of 12 lines each, ryming aab aabbb abba.)

	(1)	(2)	
Father, Crea- tor of all things,	p ater, creator omnium, ² Origo et principium A quo causantur omnia, Ad te, tuarum ouium, Tuorum grex fidelium, Alta mittit suspiria, In fletu et miseria, Captiuati per deuia, Non habemus remedium, Nisi tua clemencia, Tua paterna gracia Nobis ferat auxilium. [ll. 110]	1 3 5 9 12	³ Noster voluisti esse, Ne nobis esset neceesse, Extra te quicquam querere Non poteras plus prodesse, Neque de maiori messe Nobis vnquam tribuere ; Solutus debes sufficere, Quia solus reficere Potes mentes plebis fesse, Aliud quam te temere ; Auerius nam deficere Restat, si velis abesse.
our only re- medy,			13 17 21 24

² Another short hymn has the same title :

18. DE SANCTA TRINITATE.

	(1)	(3)	
Father, Son, and Holy Ghost, 3 in 1, and 1 in 3, cleaue us from crime!	Pater, creator omnium, donans euncta per filium, accepta nostros genitus per dona sancti spiritus	Mundatos a crimibus, dona virtutum floribus, et in polorum sedibus fac jungi cum fidelibus.	4 12
	(2)	(4)	
Thus cleaue, add us to the faithful! Praise ever- lasting be to Father, Son, and Holy Spirit!	O unitatis trinitas et trinitatis unitas ! pro tuo sancto nomine, emunda nos a crimine !	Sit laus patri per sæcula, agnosque sine macula, atque sancto spiritui, quo mereamur perfrui. Amen!	8
	Mone, <i>Lateinische Hymnen des Mittelalters</i> , i. 25 (1853).		

³ A Gap for the first word of every stanza was left blank for the Rubricator to fill in; but he hasnt filld it. I therefore insert the words from the old printed book, ab. 1500.

(3)		(7)	
Quies Fuisti, et eris ; 25	Pater, succurre miseris, Qui non manemus in idem, Idem ipse tu diceris,	Tuum pater est proprium, Non annexum per alium, Misereri et parcere De te, suum tentorium Et suum diuersorium, 77	73 help us in misery, who labour in vain without Thy grace!
Qui nunquam permutaberis, 29	Manens semper in ibidem, ¹ Sicut hoc credimus quidem, Fac, pater, per istam fidem, Vt noxas nostri sceleris, 33	Debent filij facere Mortem non vis, sed viuere, Vis omnes qui conuertere Se volunt per suspirium. 81	
Quotiens promisit pridem, Redemptor nostri generis. 36	Dimittas nobis totidem, Quotiens promisit pridem, Redemptor nostri generis. 36	Nunquam uis tuos perdere, Nec pullos milis tradere, Quorum tu es refugium. 84	
(4)		(8)	
In celis sursum habitas, 37	Qui in terris nos visitas, Dominus exercituum, Si non feris aut excitas, Nos remissos non suscitās 41	Adueniat ergo deus, 85 Aliquando iubilens, Nobis datis exilio, Si quisquam nostrum est reus, Nec est ibi Machabeus, 89	85 May Thy Name be sanctified, Alpha and Omega, changing our woe to joy.
Ad nllum opus strenuum, Ad volandum in arduum, Et altam messem fructuum, Alas habens irritas, 45	Laboramus in uacuum, Nec habemus irriguum, Nisi tua det bonitas. 48	Qui fortis sit in prelio, ⁷ Non propter hoc intencio Tua sit ut nos gladio, Vastet, Golyath, Gethens, ⁸ 93 Semper enim in uinio ⁹ Nobis nocet & ¹⁰ inuio, Factus seon amorreus. 96	
(5)		(9)	
Sanctificetur, dicimus, 49	Nomen tuum, quod colimus Et quod est ammirabile, ² Sine quo recognoscimus, Et audacter proferimus 53	Regnum tuum, vt dicitur, Rex eterne, vim patitur, Violenti ¹¹ hoc rapiunt, Virtutibus concutitur, Penitencia pellitur, 101	97 Thou wishest us to live, not die; come to our rescue!
Nil sanctum, nil valibile, ³ Sed cum non sit hoc facile Laudare, nec possibile Eo-que non sufficimus. 57	Tamen, prout optabile ⁴ Cordibus est, & habile, ⁵ Ad laudandum assurgimus. 60	Preces illud effodiunt. Si ista non sufficiunt, Machinas multi faciunt ; Quibus super ascenditur, Nam quidam se subiciunt, ¹² Votis quibus obediunt, Ars ista nunquam fallitur. 108	
(6)		(10)	
Nomen tibi ⁶ alpha & O, 61	Significans, in secreto, Fincem atque principium, Tali decet alphabeto, Nos studere corde leto, 65	Fiat ergo per gratiam, Quia talem uolenciam Permittis illuc intremus, Et murorum custodiam, Non des ad resistenciam 113	109 Thy kingdom suffers violence: let us enter it by Prayer and Penitence!
Leccio est credencium, Theologos hoc studium Nos facit et ad solium De mundi arundineto 69	Transfert, mutans in gaudium, Miserrimum naufragium Quod patimur in hoc ffreto. 72	Quia nichil tunc possemus, Artem nec vires habemus, Vt per horam solam ¹³ stemus, Nisi tu des constanciam, 117 Retrocedere solemus, Quando adire debemus Illud regnum et patriam. 120	

¹ id idem. ² admirable, Pr. leaf 110, col. 2. ³ laudabile, Pr.
⁴ pro vt est habile, Pr. ⁵ Cordibus et optabile, Pr. ⁶ tuum, Pr.
leaf 110, col. 3. ⁷ Etheus, Pr. ⁸ viulo, Pr. ⁹ In, Pr. ¹⁰ Et uolenti, Pr.
¹¹ Et uolenti, Pr. ¹² sufficiunt, Pr. ¹³ Et . . . solum, Pr.

	(11)		(15)
Thy will is to save men: help us; we seek Thee alone.	Voluntas tua saluare 121 Est homines, ¹ et iuuare In tribulacionibus; A mari usque ad mare, Vnire et congregare 125 Cunctos de nacionibus, Debiles cum pauperibus, Preparatis iam omnibus Ad cenam tuam vocare, ² 129 Pusillis cum maioribus, In oportunitatibus Auxilium ministrare. 132	In terra, nos te colonum, 169 Et in celo te patronum [? MS.] Animarum cognoscimus, Et te ⁷ dum ulcionum Esse, et puicionum 173 In inferno niuimus. Et ideo requirimus, Et devote assistimus 176 Ante tuum sanctum thronum; Vt nobis, qui peccauimus, Sis, vt de te presumimus, Memor miseracionum. 180	
	(12)		(16)
Thee, who rulest in Heaven, we worship, weeping.	Sicut, pater, hoc credimus, 133 Sicut de hoc confidimus, Sic nobis auxiliaris, Aliunde non querimus Auxilium, nec petimus, 137 Quia solus tu mederis, Si non aliquando feris Pro nostris culpis et teris. Non propter hoc diffidimus, 141 Scimus enim quia geris Curam nostri, et nos ³ queris Quando a te ⁴ recedimus. 144	Panem nostrum In sudore 181 Vescendum, et in labore, Dedisti a principio, Vsque modo tali more Ipso mixto cum merore, ⁸ 185 Nostra fuit refectio; Sed, ne esset fastidio, Pronidisti de alio, Longe satis meliore; 189 Hoc est, de tuo filio, In quem pauis conuersio Fit, ipso institutore. 192	
	(13)		(17)
We pray Thee, be mindful of us sinners on earth.	In celo, supra spericam 145 Rotantis mundi fabricam, Immobilis dominaris, Sedem tenens theatricam, ⁵ Aciem tuam bellicam, 149 De excelso contemplaris; Nos cecitas, uos hortaris, Vt sit toga militaris, Prius tineta per rubricam, 153 Quam hostis familiaris Nobis tollat tuis caris Innocencie tunicam. 156	Quotidianum petimus 193 Hunc panem, et requirimus, Cotidie indigentes, Primum exactor proximis Secundum petit animus; 197 Sine ipso morientes, Primo niunt omnes gentes, Sed secundo penitentes Quia panis est azimus, 201 Ideo, accipientes Omni fermento carentes, Debent esse, ⁹ vt credimus. 204	
	(14)		(18)
We earn our body's bread by sweat; our soul desires the bread of Thy Son.	Et quia, sine viribus 157 Et armis spiritalibus, Accessimus ad duellum, Quia, nullis verberibus Domatum, uel calcaribus, 161 Sentimus carnis asellum. Ideo, sanctum scabellum, Quo stas, ad videndum bellum, Adoramus cum fletibus, ⁶ Et ipsummet domicellum Per ydoneum flagellum, 167 Subicias supplicibus. [leaf 111]	Da panem istum, domine, 205 Vtrumque qui pro homine, Vtroque fuit pensatus, [111 2] Sustentet moderamine, Vnus vnum, sed minime 209 Fict alter saciatus, Si in nobis sit reatus, [? MS.] Per quem nobis sis iratus. Non propter hoc in turbine, 213 Vindicte sis recordatus; Sed memor sis, quod nos natus Tuus redemit sanguine. 216	

¹ hominis, Pr. ² leaf 110, col. 4. ³ nostri nosque, Pr.
⁴ A te quando, Pr. ⁵ theatricam, Pr. ⁶ flacibus, C. ⁷ te, Pr., om. C.
⁸ tali more, Pr. ⁹ Esse debent, Pr.

(19)		(23)	
Nobis tuis pauperibus	217	Debita ipsa nouimus,	265 He deign'd to die for us.
In lacum descendentibus,		Nam pro peccatis tradimus ⁷	
Succurrere non renuit.		Animas in obsidium.	
Nam mactatus verberibus,		Penes nos non habuimus,	
Et perfossus ¹ vulneribus,	221	Nec in domo imuenimus	269
Pro nobis mori voluit,		Vllum carius vadium.	
Et ² proprijs se exiit,		Deus, nostrum refugium,	
Et soluit quod non rapuit,		Tu, nosti vsurarium,	
Obses pro peccatoribus,	225	Cui nos obligauimus,	273
Mors sua nostram diluit,		Nisi feras auxilium,	
Set ³ penitere debuit		Vel cum cogas nimium,	
Pro tam caris operibus.	228	Totum nostrum amisimus.	276
(20)		(24)	
Hodie et cotidie,	229	Nostra esse hec debita	277 Look on us, and raise us; blot out our innumerable sins!
Simili veua Venie,		Propter que sic est subdita	
Egeremus hunc minui,		Anima vsurario,	
Nisi sue tam nimie		Non negamus, ne irrita,	
Rini misericordie	233	Et tibi ingratiuita	281
Nostro cederent vsui		Esset illa negacio.	
Per ipsos enim ablui,		Talis tamen confessio	
Credimus qui assidui		Nunquam dicit sufficio,	
Sunus culpis nequicie,	237	Neque tibi sit placita	285
Supposito-que fletui,		Nisi feruens deuocio	
Debito que gemitui,		Et amara contricio [lf. 111, col. 4]	
Nos demus voluntarie.	240	Dicat fleo deperdita.	288
(21)		(25)	
Et quia digne lugere	241	Sicut ergo debitores	289 God, our refuge, help us to pay our debts for our sins!
Non possumus, neque flere,		Et miseri peccatores,	
Si exigunt demerita,		Egemus indulgentia ;	
Nec habemus quo supplere		Sic quoque condonatores	
Nisi solum miserere,	245	Rancoris, et quittatores,	293
Quia non valent merita,		Volumus vti venia ;	
Nostra quoque sunt irrita [111 3]		In tua namque curia,	
Anima nostra perdita ;		Rancor et iracundia	
Ideo clamamus vere, [? MS.]	249	Non sunt boni petitores.	297
Respice nos, et visita,		Nam vindicte pro gracia	
Et erige & suscita, [? MS.]		Et pro misericordia	
Non nos sine plus iacere.	252	Noscuntur reportatores.	300
(22)		(26)	
Dimitte nobis, & quita	253	Et Ideo indulgemus	301 As debtors, we pray Thy favour. We have love in our hearts.
Peccata, pater, oblita ;		Iniurias, vt vellemus	
Et dele de libro tuo		Eas nobis indulgeri.	
Illa autem que sunt scita.		Nil rancoris retinemus	
Lamentari nos fac ⁴ ita	257	In cordibus, nec habemus	305
Ne scribantur perpetuo.		Quod non sit amoris veri.	
Non sunt vnum, non sunt duo,		Si finimus nimis feri,	
Nec numeranda biduo ; ⁵		Et ad indulgendum seri,	
Sed sunt quasi infinita,	261	Et vltiores si possemus,	309
Non habita ex mutuo,		Nostris velis misereri,	
Neque facta in triduo,		Et cordibus sic mederi,	
Sed in tota nostra vita. ⁶	264	Vt in charitate stemus.	312

¹ confossus, Pr. ² Et ex, Pr. ³ Sed, Pr. ⁴ fac nos, Pr.
⁵ triduo, Pr. ⁶ vita nostra, Pr. ⁷ dedimus, Pr.

	(27)		(31)	
Thus only can our prayers reach Thee, if the Holy Spirit teach us.	Nos scimus quod non aliter ¹		Et ideo, te et illum	361
	Nostre preces vtiliter		Qui rubricatum vexillum	
	Ascendunt ad te, domine.		Gerit, et arma rubea,	
	Credimus quoque firmiter		Qui mare facit tranquillum,	
	Quod ascendunt velociter	317	Et nostrum portat sigillum ²	365
	Si sint sine rubigine,		Exaratum a lancea, [? MS.]	
Si lacrimarum flumine,		Qui veste reatus lutea		
Corda cum penituntine		Strauit in sua area		
Lauentur efficaciter,	321	Infernalem cocodrillum	369	
Et munda mens a crimine,		Petimus, vt sic ferrea		
Vt vis valet in homine,		Corda franguntur per ea		
Te requirat humiliter.	324	Que sunt pretaeta paxillum, ⁶		
	(28)		(32)	
For our iron hearts we need 1. re- membrance of sin, 2. suf- fering, 3. love.	Dimittimus, si corditus	325	Ne nos inducas eciam	373
	Cunctis dicamus penitus,		In festinam sententiam	
	Hoc totum valet supplere, ²		Quia cito periremus,	
	Si spiritus paraclitus,		Expecta nos per gratiam,	
	Dextere tue digitus, [? MS.]	329	Et per tuam clemenciam	377
	Ad hoc velit nos docere.		Et differ, ⁷ vt emendemus ;	
	Sine ipso, nunquam vere		In mundo nihil habemus	
Iniurias indulgere		Nisi vt nosmet aptemus		
Potest arrogans spiritus ;	333	Ad intrandum in gloriam ;	381	
Nam nimis credens valere,		Sed caro, in qua manemus,		
Admodum cornute fere,		Nos ducit vt deuemus		
Monstrat quod sit indomitus.		Per uiam nimis inuiam.	384	
	(29)		(33)	
We pray Christ for grace to fit us to enter into Glory.	Debitoribus ideo,	337	In temptacionem ruit,	385
	Quandoque nimis ferreo		Et labitur atque fluit,	
	Corde, dat indulgentiam,		Licet longe sit temptator.	
	Dicens, satis indulgeo,		Nunquam facit quod congruit,	
	Et satis supersedeo,	341	Sed bonum omne destruit	389
	Vsque in horam aliam ;		Quod construit habitator.	
	Sed tu hanc ³ fraudulentiam		Deus, omnium creator,	
Deus nunquam ad veniam		Tu, pro nobis, sis puguator,		
Conuertis vel das pro eo.	345	Sicut nostra spes ⁸ arguit ;	393	
Immo, ad iracundiam,		Et carnis sis sic domator,		
Te, per equipollenciam,		Vt eius sit triumphator		
Prouocatum, reddis reo.	348	Spiritus qui succubuit.	396	
	(30)		(34)	
God, fight Thou for us! Nought can we do of our- selves.	Nostris igitur mentibus,	349	Sed vnum adhuc petere	397
	Induratis et rudibus,		Volumus, et requirere,	
	Tria sunt necessaria,		Vt ille, hoste domato,	
	De commissis reatibus,		Spiritus se ⁹ extollere	
	Atque iniuicitatibus	353	Nequet vel erigere	401
	Crebra reminiscencia ;		Quasi a se ¹⁰ subiugato.	
	Frequentem pati tristia,		Nam habemus pro prohato ¹¹	
Cum pena et angaria ⁴		Quod, quisquid dixerit plato,		
Et eum infirmitatibus,	357	Nil a se potest facere. [? MS.]		
Sancti spiritus gracia,		Immo, abs te increato,		
De cella vnguentaria		Et a flamine et nato,		
Fundens amorem cordibus.	360	Totum habet procedere.	408	

¹ taliter, Pr. ² leaf 112. ³ hanc tu, Pr. ⁴ angustis, Pr.
⁵ leaf 112, col. 2. ⁶ paxillum, Pr. ⁷ Differa, Pr. ⁸ spes nostra, Pr.
⁹ Se spiritus, Pr. ¹⁰ A se qussi, Pr. ¹¹ leaf 112, col. 3.

(35)		(36)		
Libera nos, ergo, deus,	409	A malo hoc et ² alijs	421	Free us, God
Tu ac tuus Nazareus, [? MS.]		Tuis deus subsidijs,		and Christ;
Cum proprio spiramine.		Conserua nos, & deffende,		draw us from
Vnus ¹ estis, sed iudeus		Extrahe ³ nos de vicijjs,		our sins; let
Non credit quod galileus	413	Releuans ⁴ de miserijs;	425	us win eternal
Conceptus sine semine		Et benignum te ostende,		life.
Sit, seu natus de virgiue,		Cuique ⁵ nostrum dic 'ascende;		
Sine passus pro homine:		Veni mecum pro habende		
Et in hoc sit ipse reus.	417	Vite eterne gaudijs.'	429	
Plus credit in velamine,		Tales tue sunt prebende,		
Littereque in lumine [?]		Nullatenus concedende		
Factus ciuis tartareus.	420	Nisi tuis famulijs. ⁶	432	
(37)				
Amen, pater, ⁷ concludimus,	433			Father, be
Quia finem de nouimus [?]				our comfort
De via reuertencium.				and reward,
Locum ad quem nos tendimus,				
Et in quo nos quiescimus	437			
Post laboris stipendium, ⁸				
Tu nobis sis solacium,				for we have
Et corona et premium,				hoped in
Quia in te sperauimus,	441			Thee, and
Confirmans vaticinium [112/4]				will live in
Danid per priuilegium,				Thy house.
In domum suam ibimus. ⁹	444			

II. A LATIN HYMN TO THE VIRGIN MARY.

(14 stanzas of 12 lines each, ryming aab aabbb abba.)

(1)		(3)		
Ave reclinatorium [MS. torn] 1		Gratia tu efficeris	25	Hail, hope of
Et propiciatorium,		Directiuum itineris		the captives,
Et captiui spes populi,		Norma ¹⁰ vite rectissima.		star in the
Data in diuersorium		In orbibus stelligeris		darkness!
Reis, et in refugium,	5	Nouc legis et veteris,	29	
Et in locum latibuli,		Stellarum splendidissima,		
Que patris ade vetuli,		In prosperis humilima,		
Et damnatricis seculi		In aduersis ¹¹ fortissima,		
Eue, uc damnatorium,	9	Semper astans pro miseris,	33	
Pro quodam morsu pomuli		Electarum dignissima,		
Aspecti visu regni,		Tam corpore quam anima,		
Commutati in gaudium.	12	In inferis & superis. [leaf 113]		
(2)		(4)		
Maria, apto nomine,	13	Plena est tua ydria,	37	Rightest rule
Presagio, nou omine,		Hausta, celesti gracia,		of life,
Diceris ab infancia;		Puteo sancti spiritus.		
Que in noctis caligine,		Si pulseris instancia		
Pro viarum discrimine,	17	Precum, res est notoria,	41	
Polo mundi sis media,		Quod effundes ¹² et strepitus		
Vt gens, per mare deuia,		Deprecantis, sollicitus		full art thou
Ad te, sua vestigia		Obtinebit ut penitus.		of the Holy
Dirigat viso lumine,	21	Deorsum stillicidia	45	Spirit.
Et a circumferencia,		Mittas; nec sit prohibitus		
Pro impetranda gracia,		Camelorum exercitus		
Circumderis in cardine.	24	Portans peccata grauia.	48	

¹ ? MS. vnum. ² atque, Pr. ³ Et extrahe, Pr. ⁴ Nos releuans, Pr.
⁵ Cul, Pr. ⁶ optimis famulis, Pr. ⁷ amen, Pr. ⁸ stipendium, Pr.
⁹ Pr. adds 'Amen.' ¹⁰ Forma, Pr. ¹¹ asperis, Pr. ¹² effundens, Pr.

	(5)		(9)	
God filld thee with mercy. It was with thee in child- hood, and grew till it rose above heaven.	Dominus, ad hoc <i>provida</i> , Te repleuit vt placida Refundendi sis <i>feruida</i> , Quia sicut in <i>yride</i> . ¹ Signum nubis est <i>roride</i> . Sic tu, plena et <i>grauida</i> , Signum habes <i>que rorida</i> . Compassiue et <i>fluida</i> . Sis, tue genti <i>languide</i> <i>Quousque</i> anima <i>morbida</i> , Et tua siti <i>arida</i> , Per te respiret <i>valide</i> .	49 53 57 60	In mulieribus tu es Vnica, que restitues Hereditatem perditam, Que de peccato argues Mundum, sed nulli reunes Gratiam tuam solitam ; Immo cunctis <i>gratuitam</i> Ipsam dabis, et <i>placitam</i> . Quia semper hac afflues, Et licet quis <i>per orbitam</i> Tortam vadet, et <i>vetitam</i> , ³ Eum cito non obrues.	9 101 105 108
	(6)		(10)	
Thou shalt by all be called Bless- ed, thou hope of fallen men.	Tecum a puericia, Virgo dulcis, clemencia, Cruit, et miseracio ; Sic creuit- <i>que</i> celestia Transcendens anla regia, Dei sedes ² in solio. Nulla vnquam plantacio Fuit, uel educacio Reis sic necessaria ; Nam licet sit collectio Eius semper dispendio Caret, et decrescencia.	61 65 69 72	Et si dicatur verius Pro reis, et salubrius Ipsos errantes dirigis, Ipsos lapsos ⁴ <i>inferius</i> , Et iacentes diutius [leaf 113, col. 3] Quam oporteret erigis, Et quandoque hos corrigis, Ne manus mundi remigis Aliquid agat durius, Signum est quod hos diligis, Et non dormis nec negligis, Ne cedant in deterius.	109 112 117 120
	(7)		(11)	
Thou alone restoredst our lost herit- age; thou guidest all who wander and fall.	Benedicta propterea Omni loco et <i>platca</i> [leaf 113, col. 2] Dicaris ab hominibus, Quia per hoc est <i>flaminea</i> Cherubin dira <i>rumphea</i> Amota suis <i>passibus</i> , Introitus <i>exulibus</i> Patet, et <i>viatoribus</i> . Via eeli est <i>lactea</i> , Que solebat <i>volentibus</i> Intrare regnum <i>omnibus</i> Esse sanguine <i>rubea</i> .	73 77 81 84	Benedictus in seculum Sit ille, per quem <i>titulum</i> Talem habes in seculo, Christus, qui tui <i>clausulum</i> Vteri sui ⁵ <i>bailulum</i> Fecit firmato <i>pellulo</i> . Qui, moriens <i>pro populo</i> . Se dedit in <i>patibulo</i> . Opprobij <i>spectaculum</i> ; Et, <i>superato Zabulo</i> , Fracto- <i>que</i> <i>sno baculo</i> , Se suis dat in <i>pabulum</i> .	121 125 129 132
	(8)		(12)	
Blessed be thy child Christ, who died for us, and gave Himself for our food.	Tu es lapsi spes <i>hominis</i> , Que non dees nec <i>desinis</i> Misereri in <i>seculum</i> . Tu, diuine <i>imaginis</i> , Et eterni es <i>luminis</i> Beatum <i>receptaculum</i> ; Tu, languidis <i>vehiculum</i> Et miseris <i>latibulum</i> , Sub cuius <i>vmbra tegminis</i> , Pauper querit <i>vmbraculum</i> , Et reus <i>dinerticulum</i> Ab incursu <i>formidinis</i> .	85 89 93 96	Fructus est <i>comestibilis</i> , Comedentibus <i>vtilis</i> , Dulcis <i>anime gustui</i> , Nature <i>ammirabilis</i> , ⁶ Arti <i>indoctrinabilis</i> , Stupendus <i>intellectui</i> , Inusitatus <i>vsni</i> , Vetito <i>quondam fructui</i> ; In <i>omnibus dissimilis</i> Solummodo <i>auditui</i> , Et non alteri <i>sensui</i> Fide <i>comprehensibilis</i> .	133 137 141 144

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)		(14)	
Ventris tui in ortulo,	145	Amen dieit et asserit, [Fo. xxvii]	Christ sprang from thee.
Ornato flore primulo,		Qui tuas laudes aperit,	
Iste fructus colligitur;		Et te recte magnificat,	
<i>Scd.</i> , ut vultus in speculo		Qui devote se ingerit	He is blest who praises thee.
Representatur oculo,	149	Ad laudandum vt sciuerit,	161
Et speculum non leditur,		Et ad uitem ² te applicat.	
Sic dum ¹ a te recipitur, [113/4]		Qui aliter se implicat,	
Dum manet; dum egreditur,		Et tuas laudes abdicat,	He who does not, cannot be saved.
Hoc sit illeso-claustrulo:	153	Hic viam bonam ³ deserit;	165
Nulla via relinquitur,		Ille tibi preiudicat,	
Nil suspectum admittitur;		Ille in fide claudicat;	
Fructum habes cum flosculo.		Saluus esse non poterit.	168
	¹ is, Pr.	² mentem, Pr.	³ bonam viam, Pr.

[The Pilgrim.]

⁴ Affter, (shortly to expresse)	7189	[Cap. cvii, prose.]
Gracë dieu, off hir goodnesse,		Grace Dieu gives me the Scrip and Staff.
Off the skryppe and the bordoun	[Stowe, leaf 130]	
Putte me in pecessioun;	7192	
And I thouhte a-noon ryht tho		
That I was redy for to go		
Vp-on my way, but trew(ë)ly		
I ne was no thyng redy,	7196	
Lyk as I wende; ffor vn-to me		
Ther as I stood, ryht thus sayde she.		
Grace dieu sayd [In Jn. Stowe's hand. The Stowe MS. has it.]		
'The tyme ys good and couenåble		She says that as
(As I ha sayd), and acceptåble,	7200	
That I my promys and my graunt,		[leaf 114]
Holde vn-to thé, & my couenaut,		
As I be-lihte: tak hed her-to.		
And thow requeryst yt also,	7204	I ask her for a Girdle of Righteous- ness,
To be gyrt (for sykernesse)		
With a gyrdel off ryhtwysnesse,		

⁴ The 44 French lines following are given for Comparison with Lydgate's 82 English lines 7189—7270:—

A Pres, entre les mains mc mist	(7189)	Le pelerin
Lc bourdon, dont grant ioye me fist,		
Car tresbien prest estre cuidoye	(7192-3)	
De me mcstre tout a la voye;		
Mais non estoie; car lors mc dist:		
O R est le point, comme tay dit,	(7199)	grace dieu
Que te tiengne mon couenant		
De ce que tay promis deuant		
Et aussi de ce mas requis,		
Pour la parolle que te dis,		
Cest, destre de iustice ceincts,	(7204-5)	

202 *Before having a Girdle I must put on a Doublet.*

<i>Grace Dieu.</i>	'Thy reynys strongly for to streyne, ffleshly lustys to refreyne. ¹	[¹ Restreyne St.] 7208
	'No man hath power (truste me) ffor to gon at liberte, But he be gyrt ryht myghtyly. Therfor, (off purpos feythfully),	7212
she will gird me with one if I agree to it.	The tassure in wele and wo, I wyl the gyrd, or that thow go, So that thow (in thyn entente) Off fre wyl lyst to assente,	7216
	To be thus gyrt; and ellys nouht, Now sey, as lyth ryht in thy thonht.'	
<i>The Pilgrim.</i>	The pilgrime: [In Jn. Stowe's hand. The St. MS. has it, ll. 130, bk.]	
I agree to everything.	"Ma dame," quod I in lowly wyse, "Al that euere ye denyse, I wyl ther-off no thyng refuse, Nor ther-vp-on no lenger muse; But off thys thyng, with al my myght I yow requere off verray ryht."	7220 7224
<i>Grace Dieu.</i>	Grace dieu:	[In Jn. Stowe's hand.]
She says that I must have	'ffyrst, to make thy syluen strong, To be myghty a-geyn al wrong, Yt be-houeth, in thy diffence, ffor to make resistence, That thow hauë strong armure. And ffyrst, (thy syluen to assure), Next thy body shal be set	7228
a purpoint or Doublet,	A purpoynt or a doublet, On wych thow shalt fful myghtyly Be gyrt and streyned ryht strongly	7232
	Pour bien estraindre fort les reins.	(7207)
	De bien aler nul na pouoir,	(7209-10)
	Sil nest bien ceinet et bien estroit.	(7212-14)
	Pour ee, te dis que te ceindroie Tout premierement que la voye Tu te misses; mais que ton gre Bien y fust, et ta volente.	(7216)
Le pelerin	Or en dy ee que tu vouldras.	(7218)
	¶ A refuser (dis ie) nest pas	(7219-21)
	Tel chose, ie la vous requier.	(7224)
grace dieu	¶ Or fault, dist elle, tout premier, Que tu soies arme de tous poinets; Et quan dessoulz soit le proupoins; Et puis fermement seres ceinct	(7225) (7230-2)

'With a gyrdel off Ryhtwysnesse,
Ther-on thyn armure for to dresse.' 7236 [leaf 114, bk.]
to go under
my armour.

The pylgrym.

"Certys," quod I, "yiff ye lyst se,

Yt wer contrarye vn-to me

To gou armyd in my vyáge;

Yt woldë lette my pylgrymage,

And don to me ful gret grevaunce;

ffor I hadde neuere yet vsaunce

Nor in eustom, trustë me,

Al my lyue, armyd to be:

I knewe¹ ther-off nothyng the guyse. [¹ knowe St.]

To me yt doth ynouh suffyse,

To be gyrt (in sothfastnesse)

With a gyrdel off ryhtwysnesse."

But than thys lady off gret uertu,

Wyeh ys eallyd Grace Dieu,

In-ta chaumbre ful secre

Entrede; and than she eallyd me.

Grace Dieu: ² [² St., Kom ner quod she C.]

"Kom ner," quod she, "and ha no drede;

Look vp an² hiñ, & tak good heede. [³ on St.]

Vpon thys perche, the harneys se,

Wher-with that thow wylt⁴ armyd be, [⁴ myghte St.] 7256

Pertynent to thy vyáge

And nedful to thy pylgrymage."

[Blank in MS. for an Illumination.]

Ther saw I helmys and haberious

Plate and maylle, for champyouns

Sur les armes, et bien estrainet.	(7234)	
¶ Arme, dis ie; que dictes vous?	(7237)	Le pelerin
Au eueur me donnez grant courroux.	(7241)	
Armei cheminer ne pourroie;		
Armes porter ie ne sauroie;		
Armes ie ne pourroie trouuer;		
Ceineture souffist a porter.	(7246-8)	
¶ Adone en sa courtine entra,	(7249)	
Et pour y entrer mappela.	(7252-3)	
¶ Or regarde, dist elle hault,	(7254)	grace dieu
A ceste perche ne te fault	(7255)	
Pour chercher armes loing aler;	(7256-7)	
Assez en voys pour bien tarmer;		
La sont heaulmes et gambesons,	(7259-60)	
Gorgerettes et haubergeons,		

The Pilgrim.

I fear the
armour will
inconveni-
ence me,

as I know
nothing about
arms.

[Cap. cix,
prose.]

Grace Dieu.

Grace Dieu
calls me into
a chamber,

The Pilgrim.

[Cap. cx,
prose.]

<u>The Pilgrim.</u>	† Gorgetys ageyn al vyolence, And Iakkys stuffyd, off diffence ;	
[† leaf 115] where I see all kinds of armour.	Targetys and sheldys, large & longe, ¹ And pavys also that wer stronge, ²	[¹ stronge St.] [² longe St.] 7264
	ffor folk to makē résistēce, Tallē ³ that wolde hem don offence.	[Stowe, leaf 131, back] [³ to all]
	The pylgrym	
I ask, Who will attack me ?	Than <i>quod</i> I, “as in bataylle, What enmy shal me assaylle Or a-geyn me make affray, To distourble me in my way ?”	7268
<u>Grace Dieu.</u>	Grace dieu	
	‘Wenystow thy sylff tassure, ffor to ⁴ gon <i>with</i> -oute armure	[⁴ to St., om. C.] 7272
She says I shall meet enemies of all kinds by the way ;	To Ierusalem, & nat fynde Brygauntys to-forn And ek be-hynde, Daungerys grete, & encoumbraunees, Empechementys & meshauneys ?	7276
	Thevys and mardrerys ay lyggynge Vp-on the weye, euere espyynge, Thow shalt ffynde, so gret plente, That thow off hem shalt wery be, Ther assautys to endure.	7280
wherefore I need strong armour.	Wherefore ⁵ the nedeth strong armure, Myghtyly hem to <i>with</i> -stonde. And for thy profyt, y wyl ffounde, <i>With</i> harneys to arrayen the, That thow shalt nat afferyd be.’	[⁵ Therefore St.] 7284
		Induite uos armaturam Del, vt possitis stare. Ad Ephesios vj capitulo.
<u>The Pilgrim.</u>	The pylgrym	
	“Ma dame,” <i>quod</i> 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.”	7288 7292
I ask what armour I shall wear.		

	Targes, et quanque faillir pent A cil quiil desfendre se veult.	(7263)
Le pelerin	¶ Qui est, dis ie, qui massauldra, De qui desfendre me fautra ?	(7267-8)

†Thanne, off merveyllous fasoun, She took to me a Gambisoun, ¹ A mauer harneys that I knewe nouht : And behynde, ther-on was wrouht	7296	<i>The Pilgrim.</i> [† Cap. cxi, Camb. prose.] [leaf 115, bk.] She gives me a Gambisoun with a steel anvil on its back,
A ful strong styh ² off fynë stel, ³ ffor to receyuë strookys wel		[² Styghe . . fynë St., fyn C.]
Off the hamer, whan euere yt smyte, That yt shal hurtë but a lyte.	7300	
[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-woyde ⁴ a man fro drede ;	7304	<i>Grace Dieu.</i> and says there is no better be- tween Car- tage and Ind.
That, from cartage in-to Indc, Men myghtë nat a bettre fynde ; ffor (as thow shalt wel vnderstonde, Thogh a man hadde foot nor hond,	7308	
And were vn-to a stakë bounde, Hys foomen aboutë rounde, Yiff he hadde on thys garnëment, And clad ther-in (off good entent),	7312	Armed with this, I shall overcome all my foes.
He myghte nat ouerkomen be, But fynally, in surete, With gret worshepe & gret glorie, Off hys Enmyes han victorye.	7316	
'And yet thys garnement, (I dar swere,		[St., lf. 132, bk.]
Who that euere doth yt were, Hath most Ioye & plesauñce In thyng that ys to folk penaunce,	7320	This gambre- son is a joy to sufferers.
ffor hys proffyt & avantage,— Som folk holde yt gret damage ;— ffor paciencë (in conclusioun)		[leaf 116]
Haueth ⁵ thys condicioun, (ffor to descryve and spek in pleyn Off paciencë the trewë greyn,)	7324	[⁵ Hath St.] For the gain of Patience
I menë, to hys ávauntage ffruetefyeth with fforage :	7328	is, that

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.

<i>Grace Dieu.</i>	Tempest fulfylleth hys garnerys, And pestylencē hys celerys ;	
storm fills its garnerys, and pestilence its cellars.	Hys sofftest beddē, ¹ (in sothnesse,)	[¹ bedde St., bed C.]
	Ys ymakyd off hardnesse.	7332
	In peyne and wo, ys hys delyt, And in suffraunce, ys hys respyt ;	
Its dainties are poverty ;	Hys deyntes stonde in povertē, Hys solace in aduersyte ;	7336
its recreation, fasting.	And fastyng (in conclusioun) Ys ² hys reereacioun.	[² Ys alle St.]
	He wexeth fat by ³ abstynence, And grueheth for no vyolence ;	[³ with St.] 7340
	Peyne and tribulacioun Ben to hym consolacioun ;	
The more pain it feels, the firmer it is made by the steel of suffering.	And the mor he feleth peyne The mor he ys (in eertyne) Hardyd in hertē by constaunce, With the Stel off iust suffraunce.	7344
And as Pa- tience is prickt with woe	‘ And for that paciēce, with wo Ys ypryked and punysshed, so	7348
	By verray trewe examynyng,	[Stowe, leaf 133]
like a pur- point is with stitches,	As a purpoynt with sawyng ⁴	[⁴ sawyng St.]
so this Gam- beson	By long examynacioun, Therefore thys armure Gambisoun ,	7351
	(Who consydreth fro poynt to poynt)	.i. paciēce St., om. C.
is call a Pur- point,	Ys yeallyd a purpoynt With-outē prykyng (in substauce), And punysshing, with gret suffraunce,	7356
	In meseheff and ⁵ aduersyte	[⁵ and in St.]
[leaf 116, bk.]	He taketh al hys dygnyte ; And theroff (in conclusioun) He receyueth hys Renoun,	7360
	Thys armure most mervyllous, In al diffence most graciously.	
and its name is Patience.	‘ And therfor (shortly in sentence) The name ther-off ys paciēce,	7364
	The wyeh, in euery aventure, Ys ymakyd for tendure, Peyne and tribulacioun, Voyde off al rebelloun :	7368

' Ryht as a styth ¹ forgyd off Stel	[¹ Stythee St.]	<i>Grace Dieu.</i>
ffeleth the strokys ² neueradel	[² strokys St., stokys C.]	And as an anvil feels no blows,
Off thys ffethris Smothe & soffte,		
Thogh men ther-on smyten offte,	7372	
So pacyence (in hyr werkyng)		so Patience never complains.
Maketh neuere no gruchchyng		
Off no thyng she doth endure.		
' And therefore, (I yow ensure,)	7376	[Cap. cxii, prose.]
With thys Gambisoun, Cryst ihesus,		Christ was clad with it on the cross,
That paciente lord, most vertuous,		
Was yclad (yiff ye lyst se)		
Whan he heng vp-on a tre,	7380	
And with hys blood, mankynde hath bouht,		
Suffrede deth, and gruchchede nouht,	[Stowe, leaf 133, back]	and complained not,
Nor spak no word in hys penaunce ;		
But, thorgh hys myghty gret suffraunce,	7384	
He was bete and hamryd wyth,		tho he was hammerd like plate on an anvil.
As a plate vp-on a ³ styth,	[³ a St., om. C.]	
The forgyd Monye for Raunsoun		
To maken our redempcioun :	7388	
The ⁴ cruel Smythës, off Rancour	[⁴ Thes St.]	
Sparede nat for no labour		
Til they hadde hym forgyd wel,		
Tryed hym out as any stel :	7392	
In wych metal ther was no lak ;	Supra dorsum meum fabricauerunt peccatores	
And ay they forgede on hys bak ;		
And paciently he dede endure ;		[leaf 117]
He armyd was in swych armure	7396	
Wyth the Armyd off pacience.		
' And therefore, in thy dyffence,		
That thou suffre no dyffame,		
Tak a purpoynt off the same,	7400	Take then this purpoint of Patience,
Wherso thou go, in ⁵ see or lond :	[⁵ on St.]	
Haue yt here redy to thyn hond ;		
Next thy body, lat yt be set,		
In stedë off a strong ⁶ doublet ;	[⁶ stronge St.] 7404	and wear it next your skin.
ffor next thy cors yiff thou yt were,		
All thyn Armure thou shalt bere		
Mor esely ; & ha no wonder,		
Yiff pacience be trewly vnder.	7408	

The Pilgrim.**The pylgrym.**[Cap. cxlii,
prose.]

A-noon affter (by hyr assent)

I put on the
Gambeson;

I dyde vp-on thys garnement.

[Blank in MS. for an Illumination.]

The wych was hevy for to beere, [Stowe, leaf 134]

And ryht komerous ek to were; 7412

Grevous also, and streith¹ to lace, [1 streyte St.]but it pains
me,

And ryht peynful to enbrace;

And, for the peyne, I gan abreyde,

and I tell
Grace Dieu

And to gracē dieu I scyde: 7416

“Ma dame,” quod I, “thys purpoynt

Was nat shape fro poynt to poynt

To my plesaunce, I yow ensure;

I cannot bear

ffor I may nat wel endure 7420

To bern yt pleyndly at myn ese:

Job vi. 11, 12.

The shap ther-off ne doth nat plese²

To me, pleyndly; nor the ffasoun

Accordeth to myn oppynyoun.” 7424

Grace Dieu.**Grace dieu**

[leaf 117, bk.]

Quod Gracē dieu, ‘thys garnēment

Ys wel shape to myn entent,

Thogh yt be nat to thy plesaunce;

She tells me
my body is
too big and
fat;

ffor thy body, in substaunce 7428

Ys so ffaat, so gret³ and large, [3 fätte / grete St.]And overlade with gretē⁴ charge, [4 grete St., gret C.]That yt may nat be enbrachyd⁵ [5 ben bracyd St.]

Aboutē the, nor wel ylaeyd, 7432

the fault is
not in the
Gambeson,

And yet the faute, to myn entent,

Ys nat in the garnēment,

But only founde in thy gretuesse,

And in thy boystous frowardnesse, 7436

That thow mayst vp-on thy bak

Sustene yt, but thow fynde a lak;

but in my
contrarious-
ness.

And al the faute ys founde in the,

Off wylful contrariouste. [Stowe, leaf 134, back] 7440

‘But, thyn errour to reforme,

Thow must thy-sylff mekly confourme.

Sidenote in MS.: Que est [enim] fortitudo mea vt sustinerem?
aut quis finis meus, vt pacienter agam? (12) nec fortitudo mea
lapidum, nec caro mea enea est. Iob (vi. 11).

- ‘ To thys garnement, truste me, Non recto corde es, quia non vis dirigere voluntatem tuam ad voluntatem dei. August. *Grace Dieu.*
 And nat the garnement vn-to the ;
 And put away the gret outrage, 7445 I must fit myself to the garnment, not the garment to me. I must get rid of my fat,
 The ffaatnesse and the surplusage
 That ys in the, and the gretnesse ;
 And the confournē by meknesse¹ [1 mekenesse St.] 7448 and shape myself by meekness to fit the Purpoynt.
 To thys purpoynt, that yt may be
 Accordynde² & egal vn-to the, [2 Accordyng St.]
 In enery party wel syttyng.
 ‘ And thogh that yt, as in semyng,
 Be nat, at the prymē fface,
 Euenly shapē the tenbraece
 Yet affter-ward, vn-to thyn ese
 Yt shal be syttyng, & wel plese ; 7452
 ffor thyng that greueth the to-day
 Shal be to-morwe³ vn-to thy pay ; [3 to-morwe / be St.] Pain to-day shall be joy to-morrow.
 Yt may so fah, off auenture ; 7459
 ‘ And therefore al-way⁴ the assure [4 all way St., . . way C.] [leaf 118] [Cap. xlv, prose.]
 In thys garnement for diffence,
 Wyeh ys eallyd pacyence,
 With whos power, (now vnderstonde,) The Purpoynt is cald ‘ Patience,’
 Ah assautys thow shalt with-sonde. 7464
 ‘ ffor wrong despyt & al desdeyn
 That any man kan to the seyn,
 Outher off pryde or surquedye,
 Repreff or any vylleny, 7468 and will enable me to suffer wrongs cheerfully.
 Venge the nat / nor do no wrak,
 But looke a-noon thow tournē bak ;
 Lawhe and be glad, & sey ryht nouht, [Stowe, leaf 135]
 And be nat troublid in thy thouht. 7472
 ‘ And off me thys wysdam lere, Nota St., om. C.
 Berkyng off houndys for to here, Magnorum virorum est, negligere ledentem. C.
 Yt may to the, by good suffraunee, Seneca. St., om. C. 7476
 Nouthar damage nor do greuaunee.
 Ageyn assautys off al swych wrak,
 Lat the Styth set⁵ at thy bak, [5 sytt St.]
 And thy purpoynt off pacyence,
 Myghtyly stonde at dyffence : 7480
 And with thys tweynē, truste me,
 Al maner off aduersite

210 *I agree to put on the Purpoint of Patience or Suffering.*

<i>Grace Dieu.</i>	'Thow shalt venquisshe & ber doun ;	
By suffering and adversity I shall be crownd,	And, lyk a myghty champyoun,	7484
	Thow shalt <i>with</i> laurer crownd be,	
	By suffraunce off aduersyte.	
as were the martyrs,	As ¹ by record ^t ful longe a-gon	[¹ And St.]
	Wer thys ² martrys euerychon,	[² Were thes St.] 7488
	Wych that wer in euery poynt	
	Strongly armyd in the purpoynt	
who, by pa- tience or suf- fering won the laurel of Victory.	Off paciencē, to sustene	
	The strok, when they wer leyd atwene	7492
	The hamer and the Styth also,	
	And a-twyxē bothē two,	
[leaf 118, bk.]	The grene laurer off victorie,	
	And the crowne ek off her glorye,	7496
	Yforygd wer, (who taketh hede)	
	ffor guerdoun off ther eternal mede.	
Grace Dieu advises me to put on this purpoint of Patience.	' And therfore I consayllē the,	
	With thys purpoynt that thow be,—	7500
	Wych ys callyd pacyence,—	
	Armyd ffyrst for thy diffence.	
	Thys my consayl ; & thus I rede,	[Stowe, leaf 135, back]
	Be cause only thow shalt ha nedde,	7504
	As for thy cheff proteccioun	
	Ageyn al trybulacyoun	
	Off false brygauntys that shal lye	
	Vp-on the waye, the tespye.'	7508
	The pylgrym.	
[Cap. cxv, prose.]	" Certys," quod I, " yt stondesth so,	
	That I wot nat what I may do	
	Touchynge your consayl, by no waye ;	
I agree to put on ' Patience.'	But at the lest, I shal assaye	7512
	Me taraye, in my dyffence,	
	With your purpoynt off paciencie."	
[Cap. cxvi, prose.]	Grace dieu.	
	Quod Gracē dieu, " thow must also,	
	Or thow in armys haue a-do,	7516
	Vp-on thy purpoynt ' pacyence'	
	Haue a-boue, in thy diffence,	
But above it I must put on the habergeon of Fortitude,	The haberioun wych hangeth yonder,	
	So inly ffayr, that yt ys wonder ;	7520

' fforgyd off old (yt ys no faylle)		<i>Grace Dieu.</i>
ffor to entren in bataylle,		
Wyth Deth to ffyhte, & his méynee ;		to fight
Thys to seyne, (yiff thow kanst se,)	7524	against
Ageyn al peynys and tourmentys		
And hys dredful ¹ tournementys,	[¹ dredefulle St., dredful C.]	
Replevysshéd ² <i>wit</i> mortal Rage.	[² Replenysshed St.]	
Deth ys a best ³ most sauage ;	[³ beast St.]	7528
He chaungeth purpoos and devyses ;	[Stowe, leaf 136]	the savare beast Death, [leaf 119]
And al thys ⁴ vnkouth sondry guyses,	[⁴ thes St.]	
Wyt off man and al Resoun :		
ffor he let ⁵ fallen hys bordoun,	[⁵ For lett St.]	7532
Hys Maas, & ek hys dredful spere,		
He hurteth nyh, & ek affere,		
And spareth noon off no degre		who spares no one.
How hiñ they syttyn in her Se,	7536	
ffor rychesse nor for puïssaunce.		
' But who wyl haven assurauce		Against him this Habergeon will protect me.
Ageyn deth, as a champyoun,		
Lat hym haue on thys haberioun ;	7540	
And off deth, in al hys nede,		
He shal ha ⁶ no maner drede ;	[⁶ have St.]	
Off hys assautys nor hys wrak,		
Nor for hym onys ⁷ tourne abak,	[⁷ eny St.]	7544
Whil he hath on thys garnément		
The wych was forgyd (off entent)		
Off the ⁸ most myghty armvrer,	[⁸ the St., om. C.]	7548
Wych syt aboute the sterrys eler,		It was made by the Creator of Sun and Moon,
That forgede Sonne & mone also,		
And made hem in her cours ⁹ to go.	[⁹ cours g C., there Cours St.]	
And no man may be amynd wel		
In platē, mayl, nor in stel.	7552	
Nor sur ¹⁰ for hys savacioun,	[¹⁰ sure St.]	
But he haue on thys haberioun,		
Wych callyd ys off verray ryht,		
' ffortitudo' most off myght.	7556	[Cap. cxvii, prose.] and its name is Fortitude, or Force.
ffor, ' fforce' ys callyd thys vertu,		
Wyth wych seruauztys off cryst ihesu		
Wer Amynd, the myghty champiouns		
That made hem hardy as lyouns	7560	

- Grace Dieu.* 'In batayH & in tournamentys,
And constaunt euere in ther ententys [Stowe, leaf 136, back]
Vn-to the deth, & no thyng dradde,
Vp-on ther body whan they hadde 7564
Thys haberioun yeallyd 'foree,'
Wher-wyth they dyde hem-sylff afforee,
To putte hem forth, & nat *with*-drawe,
In dyffence off erystys lawe, 7568
Thorgh ther prowesse & hyh renoun.
'And sothfastly thys haberioun,
(Who that euere doth yt were,) 7572
Off daggere, dart, Swerd nor spere,
Shoot of Arwe nor off quarel,
(Thogh they be grounde¹ sharpe off stel,) [¹ grounde St.,
ground C.]
They shal nat perece thorgh the maylle,
ffor the Ryngës (thys no ffaylle) 7576
Wer Ryuettyd² so myghtyly [² Revettyd 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 pylgrymes on the way, 7584
By vertu off thys haberioun. Fortitudo .i. Force St.
'And therfore (off enteneyoun,)
By my counsayl, sey nat nay
To putte yt on, & yt tassay,⁴ [⁴ hit assay St.] 7588
Aboue thy purpoynt 'pacyence';
ffor, yiff fforcë (by my sentence)
Vp-on the tother be wel set,
Thow shalt ffyhtë wel the bet 7592
(I dar wel seyn) wherso⁵ thow go : [⁵ wher St.]
Now lat se what thow seyst her-to." [Stowe, leaf 137]

*The Pilgrim.***The pylgrym.**

- [Cap. cxviii,
prose.] "Ma dame," (to speke in wordys ffewe),
"I pray yow that ye wyl me shewe, 7596
And to do youre⁶ bysy eure [⁶ youre St., my C.]
That I may se al the armure⁷ [⁷ tharmure St., C.]
Wyeh I shal were in thys vyáge,

The Cham-
pions of
Christ feard
nothing

[leaf 119, bk.]
whan coverd
with this
Habergeon of
Force.

Dagger nor
sword, spear
nor dart shall
pierce it.

It is strongly
riveted, and
anneald with
martyrs'
blood.

This Habergeon 'Fortitudo' must
be worn
above the
Purpoint
'Patience.'

My other arms: Helmet, Gorger, Target, Gloves, & Sword. 213

And yiff I ffyndë avantage	7600	[leaf 120]
In tharneys ye praysë so,	[C. & St.]	<u>The Pilgrim.</u>
I wyl aecordë wel ther-to." ¹	"	
Thanne she a-noon hath forth brouht	Grace dieu (in Jn. Stowe's hand).	Grace Dieu brings forth
The haberioun, fful wel ywrouht,	7604	
Off wyeħ to-forn I ha yow told ;		
And, to make me strong & bold,		
Out off hyr tresour ek she ffette		
An Elm, A Gorger, A Targette,	7608	a Helmet, Corslet, Gorger, Target, Gloves, and a Sword,
Glovys off plate, A swerd also,		
[Blank in MS. for an Illumination.]		
And thanne she spak & seyde, loo,		
Grace dieu.		<u>Grace Dieu.</u>
' Off thys harneys, take good heede,	7611	
And trustë wel thow mustest ² nede	[² trust . . must St. (badly)].	
Haue hem vp-on, (As by my lore,)		with which 1, the pilgrim, must be armed.
Or thow shalt repentë sore ;		
ffor they only to the suffyse,		
Yiff thow the gouerne lyk the wyse.	7616	
And to my doetryne lyst attende,		
Lyk a man, the to dyffende		
Ageyn hem that wyl do thé wrong.	[Stowe, leaf 137, back]	
' And yiff I hadde the ffoundë strong,	7620	
I hadde the yovë bet armure ;		
But I ha don my bysy eure		
Yt to conseruë, ffor the ³ prowł	[³ thy St.]	
Off folk that be more strong than thow.	7624	
' An hełm tavoyde thé fro dred,		The Helmet is for my head,
Thow shalt ha ffyrst vp-on thyn hed,		
Thé to preserue, erly and late ;		
And a gorger mad off plate ;	7628	[leaf 120, bk.] the Gorger for my throat, and the Gloves for my hands.
And affter thys [i]foryd ffayre,		
Glovys off plate, a myghty payre,		
Set vp-on thyn hondys tweyne.		
ffor ellys (yiff I shal nat ffeyne)	7632	
Wyth-ouen hem (as thynketh me,)		
Thow myghtest nat wel armyd be.		The Helmet is called 'Attemprance.'
' And, to deelaren in substaunce,		[Cap. cxix, prose.]
Thyn helm ys eallyd 'Attempraunce,'	7636	

¹ The Stowe MS. puts the heading 'Grace Dieu' above the next line.

214 *The Virtues of the Helmet: it protects Eyes and Ears.*

	<i>Grace Dieu.</i>	' By wych afor ⁿ thow shalt wel se,	
	This Helmet, Attemperance, will enable me to foresee events;	Herkne and smel, at lyberte, Thynges to-for ⁿ or that they falle, And cast a-for ⁿ , meschevys alle,	7640
		That no thyng vnwarly greue. ffor Attemprauncë (who lyst preue) Haueth thys condycioun, Only off high ¹ dyscrecyoun	[¹ highe St., om. C.] 7644
		Kepeth theye ² cloos and secre	[² the eye]
		That yt haue no lyberte To opne, (who-so lyst to lere,) But whan tyme yt doth requere,	7648
		That fooly nor no vanyte Be nat to largë nor to fre, ' ffor yiff thys helm be mad a-ryht,	[Stowe, leaf 138]
	it protects the eyes,	Yt shal nat haue to large a syht, Lyst som Arwe, sharpe y-grounde, Entre myghte, & gyne a wounde.	7652
	and by closing the ears,	And at the Erys ek also Thow mustest ³ taken hed therto, That yt be nat to large off space, Lyst that by the samë place Entrede (by collusyoun) Som noyse off fals detraccioun,	[³ muste St.] 7656 7660
		Or som fooltyssh dalyaunce , Gruchelyng, or noyous <i>perturbance</i> .	
	[leaf 121]	' ffor thys helm, surer than Stel, Stoppeth the Erys ay so wel	[C. & St.] 7664
		By prudent cyren ^s peccyoun That Dartys ⁴ off Detraceyoun (Grounde and fylde for to smerte)	[⁴ Darts St.]
	keeps detraction from the heart.	Haue noon entre to the herte, Wych be gretly for to drede Whan they, off fals neyhebourhede, Ben yforgyd off malys, And ysquaryd by fals devys.	7668 7672
		ffor ther ys noon mor dredful shour	[C. & St.]
		Than off a shrewede neyhëbour; ffor, w ^{it} ther dartys, swychë ⁵ <i>kozme</i>	[⁵ swyche St., swyche C.]
		Hurtë wers than bowe or <i>gomme</i> :	7676

- ‘Ageyn whos mortal meshauice,
Thys helm callyd ‘attempraunce’
Ys nedful, in thy dyffence,
for to makë résistence 7680
- At Nase, at Ere, & at the Syht,
That yt hem kepe & close a-ryht.
ffor thys helm, for assuraunce, [Stowe, leaf 188, back]
- Wyeh ys callyd ‘attempraunce’ 7684
As worthy & noble off fame,
Seyn poul gaff ther-ton¹ a name, [1 ther-to St.]
And callyd yt (for gret delyht) 7687
- ‘The helm off helthe & off profyt,’ Galeam salutis accipite
And commaundede men take hed ad. Ephesios vjo Capitulo (v. 17).
ffor to sette yt on ther hed
As for ther cheff Savacioun.
for their eblef salvation.
- ‘And a Gorgor, lower doun, 7692
He bad (as for mor sykernesse)
They sholde make off sobyrnesse ;
ffor sobyrnesse, with attempraunce,
Haueth alway allyaunce ; 7696
ffor bothe they ben off on allye,
Ay to refreynë glotonye.
restrains
Gluttony.
[leaf 121, bk.]
- And trusteth wel, (with-outë faylle,) 7700
Thys Armure hath a double maylle ;
And ellys (pleynly I ensure,)
Yt wer to feble to endure.
This armour
is double
mail,
- ‘And yiff thow lyst the cause espye,
Ys thys, only, for glotonye 7704
Hath in hym sylff, off² frowardnesse, [2 a st.]
because Gluttony
is doubly
mad, in taste
and excess.
- A dowble maner off woodnesse ;
Woodnesse off Tast & fals delyt, 7708
Havyng to mesour no respyt ;
And outrage ek off dalyaunce,
ffor lakkyng off Attempraunce.
- ‘And fyrst, he doth hym sylff most wo,
And sleth hys neyhëbours also, 7712
Whan the elaper ys out Ronge,
With the venym off hys Tonge,
Whan he hym teryth & to-rent. [Stowe, leaf 139]
- ffor ther ys addere, nor serpent 7716
It works ruin
with the
tongue.

	<i>Grace Dieu.</i>	‘So dredful, nor malyeyous,	
	Neither adder nor serpent in so dreadful as a venomous tongue.	As ys A Tongë venymous ; No tryacle may the venym saue.	7719
		Ther-fore yt ys ful good to have ¹ —	[¹ to have St., tave C.]
		Ageyn hys mortal cursydnesse,— A Gorgor off Sobyrenesse, The wych Armure ys profytable To all ² folkys worshepable.	[² To alle St., Talle C.] 7724
		‘Lat no man <i>with</i> hys tongë byte, Nor <i>with</i> hys wordys falsly smyte, Malyeyously to makë wrak Off hys neyhebour, at the ³ bak ; ffor who so doth, he ys nat wys.	[³ his St.] 7728
	St. William of Chalys	‘And Seyn Wylliam off Chalys,— A man off gret abstynence, Wych neuere dyde offence,	7732
	(as his Life shows)	(As hys lyff platly doth teche,)— In hys Tonge nor in hys speche,— ffor ay he dyde hys bysy peyne, Wykkede tongys to refreyne.	7736
	[leaf 122]	And mys-spekerys, thorgh outrage, That <i>with</i> her Tongë fyl in rage, He brydlede hem, & dyde hem wreste, What- <i>euere</i> they herde, to sey the beste.	7740
	badē men <i>say</i> the best, whatever they heard.	Off whom ys good exaunple take, And off hys lyff a Merour make, That <i>euere</i> hadde in cōndycioun To herē no detraceioun.	7744
		In hys presencē, nyh nor fere, Neuere to lestene bakbytere. And therfor, (as I shal devyse,)	[Stowe, leaf 130, back]
		Arme the in the samē wyse Tavoyden (shortly in sentence) Al bakbyterys fro thy presenece, And al maner detraceioun. Wher thow hast domynacioun.	7748
	Turn away all back- biters.	Wher thow hast domynacioun.	7752
	[Cap. cxxi, prose.] Next, have Gloves for the hands,	‘The nexte armurē, the to sauc, Vp-on thyn hondys thow shalt haue : A peyre off glouys forgyd wel, Surere than yren outhr stel,	7756

' Allē vyees to restreyne ;		<i>Grace Dien.</i>
Tharmure off thyn handys tweyne,		to restrain all
A-geyn the lust off fals touchyng,		vices, and
Tast, or any dyshonest thyng	7760	prevent im- proper touch- ings.
To ffele or touchē, as by wrong.		
' ffor to make the syluē strong,		
Thow shalt thy counsayl take off me,		
Vp-on thyn handys, armyd to be	7764	
With a peyre off glouys sure.		
And the name off that armure,		The name of
The thryddē part off attempranuce,		this 3rd part
Wych ys callyd in substaunce	7768	of Attemper- ance
(The taforee in thy dyffence)		[leaf 122, bk.]
The noble uertu 'contynence.'		is 'Conti- nence.'
Wych vertu, seyde in syngulerte,		
Ys egal to pluralyte.	7772	
ffor thys vertu (yiff yt be souht)		
By hym-sylff allone ys nouht		
ffor honest wyl, conioynt with dede		
In clennessē, ys worthy mede,	7776	
A-geyn al flesshly ffreēlte		
To arme ¹ A man in chastyte.		[¹ To arme St., Tarme C. Stowe puts this line (leaf 140) before the one above it in C.]
' Nouthur off hem (who kan se)		This virtue is double,
May withouten other be,	7780	
No mor than (yiff I shal nat ffeyne)		
With-oute noubre off glouys tweyne,		
No man ys suryd for ² diffence,	[² for St., for to C.]	
ffor to makē résistence.	7784	
But whan that wyl & tast also		in will and taste.
Ben accordyd, bothē two,		
Off honeste, nat to trespácc,		
Thogh they hadde fredám & space,	7788	
And also oportunyte		
To don A-mys at lyberte,		
Than semeth yt (yiff thow take hede)		
He wer worthy ful gret mede ;	7792	
As was Seyn Bernard, that holy man,		St. Bernard, that holy man,
The wych (as I rehersē kan)		
Was wel armyd on owther hond,		
Whan he off a-venture ffound ³	[³ honde . . ffounde St.] 7796	

218 *Of St. Bernard's Continence. The Sword of Righteousness.*

<i>Grace Dieu.</i>	' (He ther-off no thyng wytynge,)	
when he found a woman in his bed,	A woman in hys bedde ¹ lyggynge	[¹ bedde St., byd C.]
	Nakyd, ful off lustyhede,	
	² And plesynge off hyr port in dede,	7800
	Wyth gaff hym gret occasioun,	[³⁻² St. leaves out these 4 lines.]
[leaf 123]	Wyth toknys off temptacioun,	
	Thorgh hyr port off whommannede. ²	
took no heed of her,	But he ther-off took noon hede ;	7804
	ffor she ne myghte hym nat excite,	
	In hyr bewte to delyt ;	
	He took off hyrē no reward,	
	ffor to tournē to hyr ward ;	7808
	ffor, surere than any stel,	
	Hys handys wern yarmyd wel,	
	That, whan he sholde haue A-do,	
	ffro Touch & Tast he kepte hym so	7812
	That she myghte hym nat dyllude.	[Stowe, leaf 140, back]
so that she thought him no man ;	Wher-vp-on, she gau conclud,	
	And affermede off hym a-noon,	
	That outhere off yren or off ston	7816
	He was ymad, & lyk no man :	
but he won the palm of chastity.	And thus he the palmē wan	
	Off ehastyte ; and she A-noon,	
	Shamyd & eonfus, ys a-goon ;	7820
	And he with victoire ³ a-bood styll.	[³ victorye St.]
Therefore the Gloves are needful.	' And therfor (as by my wylle)	
	Thow shalt thé Armen (& nat feyne)	7823
	Wyth swyeh a payrē ⁴ Glouys tweyne.	[⁴ payre / off St.]
Likewise the Sword.	' 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,)	7828
	Wyche ⁵ shal ynowh suffyse	[⁵ Whiche St., Wyche C.]
	Thé to dyffendē many ⁶ wyse,	[⁶ in eny St.]
	Yiff any Enmy thé assaylle	
	(Outher in skarnussē outhere ⁷ bataylle,)	[⁷ or in St.] 7832
	I the ensure, in al thy nede,	
	Whyt thow last yt, thow shalt nat drede	
The name thereof is Righteousness.	Off noon Enmy, nor no dystresse,	
	The name off wych ys ' Ryhtwysnesse.'	7836

' A better swerd was neuero wroult,		[leaf 123, bk.]
Off princē nor off kyng ybout ;		<i>Grace Dieu.</i>
ffor the swerd off goode Oger,		It is better
Off Rowland nor off Olyuer,	7840	than the
Was nat (for to reknen al)		sword of
Off valu, to thys swerd egal,		Rowland or
So trusty nor so vertuous,		Olyuer, or of
To folk in vertu coragous.	7844	Ogler the
ffor thys swerd haueth so gret myht,	[Stowe, leaf 141]	Dane.
To ryche and povre for to do ryht,		It makes
And thorgh hys vertuous werkyng		every one do
Yiveth every man hys ownē thyng :	7848	Right.
A swerd mad for an Emperour,		
And for every gouernour,		
And al that hauen regencie		
A-boue other, or ¹ maystrye,	[¹ off St.] 7852	
Therby to gouerne ther meyne		
And ther sogetys in equitye,		
That noon do to other wrong		
(Thogh he be myghty outhere strong,)	7856	
By fforeē nor by vyolenee,		
Hys neyhboure to don offence.		
' ffor thys swerd, in every place,		
Allē wrongys doth manace,	7860	
And teareth A manhys ² body wel,	[² manhys St.]	It constrains
Not to be stordy nor rebel ;		the body to
A-geyn the Spyryt, no thyng to seye,		be subject to
But to be soget, and obeye ;	7864	the spirit,
And teareth A manhys ² herte off ryht,		
To louē god with al hys myght,		
A-boue al other Erthly thyng,		
As hym that ys most myghty kyng ;	7868	
Eschewē ffraude, deceyt & guyle ;		
And that, by couert off no whyle,		
He, in hys affcecioun,		
Off wyl nor off entencioun	7872	
Ne do no maner tyranye,		[leaf 124]
Oppressour nor robberye ;		and never
And cheffly, that every maner wyht		oppress or
Gouerne and rule hym sylff aryht,	7876	rob any one.

220 *Of the Sword of Righteousness that subdues the Flesh.*

<i>Grace Dien.</i>	‘ Vyees putte in ¹ subieccioun,	[¹ To putte vices / in alle Stowe, leaf t41, back.]	
It helps to subdue the flesh,	That vertu ha ² domynacioun	[² ha his St.]	
	The flesshe felly to chastyse,		7880
	Yiff yt rebelle in any wyse		
	To be to sturdy or to bold,		
as St. Benet, girt with this sword, withstood temptation,	As seyn Benyth ³ dyde off old,	[³ Benett St.]	
	Gyrt <i>with</i> the swerd off Ryghtwysnesse,		7884
	Whan he dyde hys flessch oppresse		
	As a myghty champyoun :		
	<i>With</i> -standyng hys temptacioun.		
	As regent and gounour,		7888
	He made the spyryt Emperour,		
	Smot the flessch, by gret duresse,		
	<i>With</i> the swerd off Ryhtwysnesse ;		
	Punysshede hym so cruelly,		7892
	<i>With</i> -outē respyt or mercy,		
	Almost euene to the deth,		
	In poynt to yeldyn vp the breth ;		
	Tyl he, lyk a manly man,		
	<i>With</i> thys swerd the laurer waan.		7896
and overcame the flesh.	Hys flesshe rebel, he gan to daunte,		
	And his myght vp-on him haunte, ⁴	[⁴ C. leaves out this line.]	
	Ther yt was inobedyent.		
	To ben at hys comaundement,		7900
	So lowly to hym, & so mek.		
[Cap. exxiii, prose.]	‘ The wychē ⁵ swerd thow shalt bern ek	[⁵ whiche St., wych C.]	
This Sword of Righteous- ness you must wear on your pilgrim- age,	On pylgrymage, wher thow shalt goit,		7904
	Ageyn thyn Ennyes euerychon,		
	Thy prey ennyes (thus I mene.)		
	Hard and greuou to sustene ;		
	ffor ther be noon so peryllous,		
	So dredful nor so dangerous,		7908
[leaf 124, bk.]	As ben thylke Ennyes in secre,	[Stowe, leaf 142]	
agalnst your secret self- caused foes.	Wych off thy sylff ycausyde be,		
	And grucche ageyn thé nyh ⁶ & ferre,	[⁶ nygh St., nyght C.]	
	<i>With</i> the Spyryt to holde a werre.		7912
	‘ But or that thow thys baret ffyne,		
	And or that froward wyl enclyne,		
	Thyn hertē makē to assente,		
	Loke thow chaungē thyn entente,		7916

'Synsualyte to oppresse		<u>Grace Dieu.</u>
With thys swerd off Ryghtwysnesse :		
Daunte alway hys rebellious,		
And brynge hym to subieccioun ;	7920	
Lat nat thy flesshe ha the maystrye,		The flesh must bow to the spirit in everything.
But mak hym lowly bowe & plye		
To the spyryt in euerythyng ;		
And lat thy resoun, as lord and kyng,	7924	
(By tyle off domynacioun,)		
The flessch haue in subieccioun.		
Than nedeth yt no mor to muse ;		
Thys swerd off ryht thow dost wel vse,	7928	
Thy sylff to gouernen & to saue.		
' And thys swerd also shal haue		[Cap. cxxv, prose.]
(To kepe yt clene in hys degre)		This Sword of Righteousness is kept in the Scabbard of Humility.
A skawberk off humylyte,	7932	
Wher-innē, ¹ (for most auauntage)	[¹ inne St., in C.]	
Thy swerd shal haue hys herbergage ;		
Only to teche & sygnifye,		
That eche good werk (who kan espye,)	7936	
May lytē ² vaylle, but yiff yt be	[² lytel St.]	
Closyd vnder humylyte.	[³ Ero. Humilitas sola est obseruatrix et cust(os)que virtutum. St., om. C.]	
'Thys skauberk (in espeeial)		
Ys makyd off A skyn mortal :	[Stowe, leaf 142, back]	
Thys to seyne, (who so kan se,)		
Al Erthly folkys that her ³ be	[³ here St.]	All folk shall die.
(Off ech estate both yong & old,)		
Shal deyen, as I ha the told.	7944	[leaf 125]
Ha thys ay in thy mynde & thouht,		Remember this, and be humble.
And lat thy skawberk ther-off be wroult ;		
And ther-vp-on conclude, and se		
To namen yt 'Humylyte.'	7948	
'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 trowē, he shal fynde	7952	
To knowe hys ounē ffrecelte,		
A skawberk off humylyte.		
' And, to purpos, I tellē kan		
How that onys a pubplycan	7956	

222 *The Pharisee and Publican. The Scabbard of Humility.*

<i>Grace Dieu.</i>	And a pharise also,	
The Pharisee and the Publican.	Kam to the temple bothë two. The ton hym sylff gan iustefye, And off pryde to magnefye, That he was lyk non other whiht ; And bostede in hys ounë syht, He was hooly in hiñ degre :	7960
The proud Pharisee despised the Publican.	Thus sayde the proudë pharysee ; And off pryde he fyrst be-gan ¹ [¹ Stowe leaves out this line.] To despyse the pubplykan ; Sayde, 'he was to hym nat hable Off meryt, nor comparáble	7964 7968
He hadn't the Scabbard of Humility.	' Off whos pryde, afferme I dar, That he thys swerd to proudly bar, Havyng nat (who lyst to se) The skawberk off humylyte, He lyst nat Se, no thyng at al, That ha ² was a man mortal ;	7972
	But off hih <i>presumptuousnesse</i> [² he St.] He shewede out hys Ryghtwysnesse, ³ [³ Stowe, leaf 143.] Gan to boste, & eryë lowde. [³ And hym sylff / koude nat Redresse. St.]	7976
[leaf 125, bk.]	' And so don al thys folkys proude, To gete hem fame by veyn glorye, And putte her namys in memórye. But thow ne shalt no thyng do so, But let ⁴ thy Swerd (tak hed her-to) ⁵ [⁴ bere St. (let = leave) [⁵ ther-to St.]	7980
	(The Swerd, I mene, of Ryghtwysnesse, ffor auy maner holynesse,) 7984 Cloos <i>wit-Inne</i> (wher so thow be,) The skawberk off humylyte.	
Virtue is of no avail without Humility.	' ffor what deme off dysreceioun A-vaylleth any <i>perfeecioun</i> — Abstynauce, outhere penaunce, Or any vertu, in substaunce— But yiff they ygroundyd be On ⁶ lownesse and humylyte, [⁶ off St.]	7988 7992
[Cap. cxxvi, prose.]	Ground and rote off eche good werk. And put thy Swerd in the skawberk Off meknesse & lavlyhede. ⁷ [⁷ Lowlyhede St.] ' And affter that, tak good heede	7996

- ‘(As a man no thyng afferd)
The to gyrdē *with* thys swerd,
Thys noble swyrd off **ryghtwysnesse**
In the skawberk off meknesse. 8000
- ‘And thy gyrdel ek shal be—
With wyeh thow shalt ygyrden the—
The gyrdel off ‘**perseueraunce**’;
The Bokle callyd ek ‘**constaunce**’;
That whan the tong ys onys Inne,
They shal neuere parte A-twynne,
But perpetuelly endure¹ [1 to endure St.] 8007
To kepe the elocs in thyn Armure, [Stowe, leaf 143, back]
- That they departe nat assonder.
And yiff they dyde, yt wer gret wonder;
ffor **perseueraunce** (I dar seye)
Ys the verray parfyt keye 8012
And lok also (I dar assure) [leaf 126]
Off perfeceioun off armure.
- ‘And therefore alway do thy peyne
ffor to fastne wel thys² tweyne, [2 thes St.] 8016
The gyrdel off **perseueraunce**
With the Bookle off **constaunce**;
And than thy Swerd, longe tabyde,
Ys wel gyrt vn-to thy syde : 8020
Ha thys wel in mynde, I echarge.
- ‘Now wyl I spekyn off thy Targe,
The wych in soth (who kan entende,)
Schal thyn Armure wel³ A-mende, [3 alle St.] 8024
And kepe yt, (lyk as yt ys wrouht,)
In vertu that yt A-peyrē nouht.
The wych vp-on thy brest to-fore,
Off custom euere shal be bore,
As eheff thyng for thy dyffence : 8028
The name off wych shal be ‘**prudence**’;
A Targe most worthy off Renoun.
ffor, whilom, Kyng Salamoun 8032
Bar ay thys targe in hys entent,
ffor to do ryhtful Iugement,
Ryehere to hym (Erlly & late) 8035
Than off gold to .ij.⁴ hondryd plate, [4 Golde / twoo St.]

Grace Dieu.

The Girdle
of Persever-
ance,

with its
Buckle called
‘Constancy.’

[leaf 126]

Always fasten
Perseverance
with Con-
stancy.

[Cap. cxxviii,
prose; cap.
cxxvii is not
in the verse
English.]
The Target.

Its name is
Prudence,

whch King
Solomon bore
in his mind.

[4 Golde / twoo St.]

- Grace Dieu.* ‘And mor off valu (as yt ys told)
Than al the sheldys mad off gold,
Wyeh in hys temple (out off doute)
He madë hangë round a-boute. 8040
‘ffor, by thys targë off prudence, [Stowe, leaf 144]
He haddë so gret excellence
Of worshepe, & so gret honour,
As he that was off wysdom flour. 8044
Whil he was *gouernyd* by prudence,
Endurede hys magnyfyceence ;
And whan that prudence was a-go,
Hys worshype wente a-way also. 8048
Hys sheldys off gold, ek eueryehon,
A dyeu¹ whan prudence was a-gon. [1 A Dieu St.]
ffor prudence, the shyld I ealle, 8052
Off fyue hundryd the best off alle, [2 hem St.]
ffor to rekne hym,² on by on ;
And, to kepe a man ffrom hys fon,
Ys noon so myghty off vertu,
Nor equyualent³ off valu. [3 Equyvolent St.] 8056
‘Wherfor,⁴ whil thow art at large, [4 Alway St.]
Looke thow haue vp-on, thys targe,⁵ [5 Stowe puts this line
before the one above it.]
Wherso thow entre in batayH,
Whan thyn Emnyes the assaylle, 8060
To force⁶ thy quarel & a-mende, [6 Tafforce St.]
Ber vp, & wel thy-sylff⁷ dyffende [7 C. inserts ‘thy,’ St. ‘the.’]
At alle assautys fer & ner,
In maner off a bokëler. 8064
ffor⁸ gonnys, dartys, & quarel, [8 against]
Shrowdë the ther-vnder wel ;
Be no coward, But wysly bolde.
‘And now I haue the pleynty tolde 8068
Off thyn armure, (yiff thow tak hede,)
Wher-off thow shalt haue ay most nede,
With-ouen many wordys mo :
Now be avyseð what thow wylt do.’ 8072

The pylgrym.⁹“Certys,” *quod* I, “ther ys no more ; [Stowe, leaf 144, back]⁹ Lines 8073—8100 have no counterpart in the Cambr. 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 astonyd sore		<u>The Pilgrim.</u>
Off o thying wÿch eometh to mynde,		
Wÿeh that ye ha lefft be-hynde :	8076	
Thys to seyne, off al armure		I want
Ye han me makyd ¹ strong & sure,	[¹ made St.]	armour for
Saue my leggys & ffeet also :		my legs and
Ye haue no thying yseyn ² ther-to,	[² seye St.]	feet.
Nor ryht nouht for hem ordeyned ;	8080	[leaf 127]
The wÿeh ouhtë be compleyned ;		
ffor folk off hiñ dysereciõns		
Speke fyrst off Savaeciõns,	8084	
Off greevys, & kussshewys ³ ek also,	[³ kysshewys St.]	
Whan that men shal haue a ⁴ -doo ;	[⁴ to St.]	
But ye (by short conelusioun)		
Make ther-off no meneyoun.	8088	
" But, for to tellë yow my thouht,		
ffor my party, I reehëhë nouht ;		
ffor, in spede off my vyage,		
Yt were to me noon ávauntage,	8092	
Yiff I sholdë gon at large,		
ffor to bere so gret a charge."		
Grace dieu axete ⁵	[⁵ axete, om. St.]	<u>Grace Dieu.</u>
' Sawh thow euere ⁶ (so god the blesse !)	[⁶ neuere St.]	Grace Dieu
In forest or in wyldernesse	8096	asks if I have
(Tel on, yiff yt eometh to mynde)		ever seen
Huntyng for hert outhër for ynde, ⁷	[⁷ Hynde St.]	hunting.
Chasyng for Rayndeer or ⁸ for Roo,	[⁸ other St.]	
Huntyng for buk outhër for do ?'	8100	
The pylgrym answereth		<u>The Pilgrim.</u>
"Trewly," quod I, "to speke in pleyn,	[Stowe, leaf 145]	I answer
Somtyme, huntyng haue I seyn."		'Yes.'
Grace dieu		<u>Grace Dieu.</u>
'Thanne,' quod she, 'I the comaunde,		
Answerè vn-to thys demaunde :	8104	
Bestys that ben in wyldernesse,		She asks
Whan huntys don ther besynesse		what is the
To chaecen hem, and kachehe her pray,		best defence
What ys that thying that best may	8108	of animals in
Helpen bestys in ther defence,		the chase.
ffor teshewe the vyolence		

226 *Grace Dieu says Venus & Cupid lie in wait for Pilgrims;*

[leaf 127, bk.] 'Off houndys in swych sodeyn iape,¹ [1 Rape St.]
 ffirely fro the deth to skape?'² [2 teskape St.] 8112

The Pilgrim. **The pylgrym**

I answer "Trew[c]ly, vn-to my Syht,
 'flight.' To heni, best help³ ys the flyht." [3 help, om. St.]

Grace Dieu. **Grace dieu**

'Thanuc, yiff they hadde vp-on Armure,
 On ther leggyes, (hem sylff tassure) 8116
 Outher off platē, maylle, or stel,
 ffro byt off houndys to kepe hem wel,
 Answere ageyn, shortly to me,
 Sholde they be swyfft, away to fle?' 8120

The Pilgrim. **The pylgrym**

[Stowe, leaf 145, back]

Armour "Certys," quod I, "I wot ryht wel,
 would there- Yt sholde hem furthre neueradel
 fore hinder So to ben armyd, (as I gesse,
 their flight. But rather hyndren ther Swyfftnesse." 8124

Grace Dieu **Grace dieu**

says that 'Now her-vp-on tak hed to me,
 Conceyue what I shal tellē the :
 In thy passage, ther⁴ thow shalt pace, [4 wher St.]
 Yt ys holde a perylous place ; 8128

a deadly
 huntress lies
 in wait for
 me ;

And I the putte in ful surnesse,
 Ther lyth A mortal hunteresse,
 In a-wayt to hyndre the,
 Wyth gret noumbre off hyr meyne, 8132
 Gretly to drede, & daungerous ;

her name is
 Venus.
 Her son is
 Cupid.

The name off whom ys dame Venus,⁵ [5 Venus St., om. C.]
 And hyr sone callyd Cupide,
 The blyndē lord, waytynge asyde 8136
 With hys Arwes fylled kene,
 To thé ful dredful to sustene.

'And thys lady doth euere espye,
 With huntys in hyr companye, 8140

[leaf 129]

Most perillous to hurte & wounde,
 Al pylgrymēs to confounde.
 ffor ther ys huntē⁶ nor foster [6 Hunt St.]
 That chaceth ay the wyldē deer, 8144
 Nor other bestys that byth Saváge,
 That may be lykned to the rage

and Flight is their only defence: so my Legs are unarmed. 227

- 'Off dame Venus: wherfor tak hedc [Stowe, leaf 146] *Grace Dieu.*
 How gretly she ys to drede. 8148 She is greatly
 to dread.
 'And yiff thow kanst the trouthe espye,
 Venus ys sayd off venerye; *Venus dicitur a venandi, om. C.*
 ffor she ys the hunteresse *Stowe.*
 Wych euere doth hyr bysynesse 8152
 To take pylgrimës by som treyne,
 And tenbracen in hyr cheync,
 And *with* hyr ffyry brond also
 ffor to don hem peyne & wo, 8156
 And ther passagë for tassaylle.
 'And fynally, in thys bataylle *From her*
 Ther geyneth power noon, nor myht, 8159 *attack,*
 Nor other rescus but the flyht, *Fuga est suum Remedium St.,* *flight is the*
 ffor flyht ys only best diffence; *om. C.* *only defence.*
 And¹ ffor to makë résistence [1 And St., om. C.]
 A-geyn hyr dreddful mortal werre,
 The flyht² *with* hyre ys best a-ferre. [2 flyght St.] 8164
 'ffor yiff A man be rekkëles
 ffor to putte hym sylff in pres,
 ffarwel dyffence off al Armure!
 Ther folwe shal dyscoumfyture 8168
 On the party that doth a-hyde;
 ffor Venus & hyr sone cupyde,
 In ther conquest han vycorye,
 And in ther werrys, ffals veyn glorye, 8172
 Whan folkys at dyffencë stonde
 To fyhtë *with* hem hand³ off honde; [3 honde St.]
 'And for thys skyle, thow sholdest⁴ be lyht [⁴ shust St.]
 ffor to take thé to the flyht; [C. & St.] 8176 [leaf 128, bk.]
 Whan thow hast nede, (take⁵ yt in mynde,) [⁵ have St.] *Therefore I*
 Legharneys ys lefft be-hynde, [C. & St.] *can best seek*
 That thow mayst, at lyberte, [Stowe, leaf 146, back] *liberty by*
 Hyr dartys and hyr brondys fle. 8180 *flight.*
 'Whan thow hyr scyst,⁶ mak no dyffence, [⁶ sceest St.]
 Nor noon other résistence,
 But eschewë plaec & syht,
 And alway tak the to the flyht. 8184
 Tourne thy bak, & she wyl go;
 And yiff thow flest, she fleth also. *¶ Si vitare velis Venerem,*
 loca tempora vlt // Si *cedis, cedit; si fugis, illa*
 fugit. St., om. C.

228 *I put on all my Armour, and my Sword and Target.*

<i>Grace Dieu.</i>	'A-geyn whos malys and envye,	
Flight is the best remedy.	fflyht ys the best ¹ remedye	[¹ best St.] 8188
	Off al other (yiff yt be souht);	
	Other harneys the nedeth nouht	
	Vp-on thy leggyis (truste me,)	
	ffor no maner neecessyte,	8192
	With Venus to holde chaumpartye. ²	
<i>The Pilgrim.</i>	And whan I sawh, & ² gan espye,	[² I St.]
[Camb. prose, cap. cxxix.]	And vnderstood hyr wonder wel	
	Touehynge tharmurē euerydel	8196
	Wych she haddē for me brouht,	
	I ³ gan assaye, and taryede nouht	[³ And I St.]
	Me tarmē fro poynt to poynt;	
	But me lykede nat my purpoynt :	8200
I dislike the purpoynt;	I fond ther-in ⁴ so gret a lak,	[⁴ ffounde ther St.]
	Yt heng so heuy on my bak,	
	I woldē fayn haue lett yt be;	
but lest Grace Dieu should be wroth, I put it on, and the ha- bergeon;	But lyst ⁵ that she were wroth with me,	[⁵ lest St.] 8204
	I suffrede; & in cōnelusioun,	
	Ther-on dyde the haberion	
	Wyeh she me tok, ful ⁶ bryht & elere.	[⁶ toke / ful om. St.]
then the gorger	And affter that, the double Gorger,—	8208
	To hyr byddyngē I took swyeh hede;—	
and helmet;	And thanue the helm vp-on myn hed,	
[leaf 129]	Mad ful strong, and forgyd wel;	
then the gloves and sword;	Next, my glovys, ifynere than stel,	8212
	And gyрте me with my swerd ryht tho.	[Stowe, leaf 147]
	And alderlast, I took also	
and lastly, the target.	My targe, that callyd was 'prudence,'	
	And hengyd yt on in my dyffence	8216
	Round a-boute my nekke a-noon.	
[Camb. prose, cap. cxxx.]	And platly, whan I hadde al don	
	Lyk as she bade, with myn harneys,	
	I felte ther-off so gret a peys,	8220
	That I myghtē nat eudure	
But it is grievously heavy.	The greuou wheyhte off myn armure,	
	That for dystressē I a brayde,	
	And to gracē dieu I sayde :	8224
	[Blank in MS. for an Illumination.]	
	The pylgrym	

But it bothers me so, that I complain of it to Grace Dieu. 229

- "Ma dame," quod I, "ne greff¹ yow nouht [¹ greve St.] *The Pilgrim.*
Thogh I dyseure to yow my thouht ;
And lat yt yow no thyng dysplese,
Thogh I declare myn gret vnhesse,² [² vnese St.] 8228
And diselose yow my mescheff ;
Thys armure doth me so gret greff,
So gret annoy & dysplesaunce,
That I ne may me nat³ a-vaunce [³ nought St.] 8232
Vp-on my way nor my Iourne,
Swych hevynesse encoumbreth me.
"Myn helm hath rafft me my syyng
And take a-way ek myn heryng ; 8236
And most off al dyspleseth me,
I se nat that I woldē se.
And also, (yiff ye lyst to lere,)
Thyng that I wolde, I may nat here ; 8240
And smelle also I may no thyng
That sholdē be to my lykyng.
"Thys gorger (ek as ye may se,) [Stowe, leaf 147, back] The Gorger
Gret encoumbraunce doth to me, 8244 nearly
And strangleth me almost vp ryht, strangles me.
That I may nat speke a-ryht,
I fele so gret a passioun :
And (for short conelusïoun) 8248
Thys armure may me nat profyte,
In wych I do me nat delyte.
"Thys glouys byndē me so sore,
That I may⁴ weryn hem no more, [⁴ may om. St.] 8252
With her pynchyng to be bounde,
Myn handys ben so tendre and Rounde ;
And al the reinnaunt (I ensure)
That ye gaff me, off armure, 8256
Me streyneth so on euery syde,
That I may nat ther-with a-byde.
"I ha to yow told al the eas ;
I am nat strengere⁵ than dauyd was, [⁵ stronger C.] 8260
Wych hadde so myelhē suffysaunce ; I am not
But, for cause off dysusaunce stronger than
In hys youthe whan he was tendre, David,
And off makyng smal & sklendre, 8264

<i>The Pilgrim.</i>	" (In the byble ye may se, Hym lyst nat Armyd for ¹ to be	[¹ for om. St.]	
when he fought with Goliath.	Whan that he (thus stood the caas, Sholdë fyhte with Golyas,		8268
	Swych Armure he hath forsake ; Off whom I wyle exa ^m ple take, ffor my party, to go lyht,		
[leaf 130]	To ben ay redy to the flyht, Whan that Venus (by bataylle,) On the weye me wyl ² assaylle,	[² wylle me St.]	8272
I say I will leave the armour when I meet Venus.	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 better fle,	[³ wylle St.]	8276
	Lyst I stode in Iupartye Whan Venus me dyde ⁴ espye,	[Stowe, leaf 148] [⁴ dydde me St.]	8280
	Wych ys the peryllous hunteresse, Pylgrymes to putten in dystresse."		
<i>Grace Dieu</i>	Grace dieu		
[Camb. prose, cap. cxxxii.] tells me	' Yt nedeth her-on no mor to muse,— By cause thow dost thy sylff excuse,—		8284
	How armure doth to thé grevaunce ; ffor he that hath ⁵ no suffysaunce	[⁵ hath St., om. C.]	
	Wyth-Inne hym-sylff tendurë peyne, Off lytel thyng he wyl compleyne,		8288
	And a lytel charge refuse.		
the armour is light, if I could but use it.	' But shortly, yiff thōw koudest vse Thys Armure, yt sholde semë lyht, And nat lette thé in thy flyht ;		8292
	ffor thys armure ys nat heuy To hertys strouge, that be myghty To endure, and bydë longe		
	Vp-on heuy chargys stronge.		8296
	' But thow hast excusyd the, That thow wylt nat Armyd be, But go lyht, bothe ⁶ fer & ner,	[⁶ bothe om. St.]	
I shall have a packhorse to carry my armour.	And therfore thow shalt han A ⁷ Somer ⁸ / Bahu / St., om. C. To karyen-in ⁹ thyn harneys al, ⁸	[⁷ a om. St. ⁹ inne St.]	8301
	Wych in soth shal be but smal,		

⁸ These lines are in Cambridge prose, p. 138.

- 'To trusse yt in, whan thow hast nede,
 And *with* thé thow shalt yt lede,— 8304 *Grace Dieu*
 Lyst sodcynly, in bataylle,— says that,
 Any man the wolde assaylle,— [leaf 130, bk.]
 Lyte and lyte to vsë the, [Stowe, leaf 148, back]
 Euere a-mong, armyd to be. 8308
 ' And for thow hast made mencioun,
 Off dauyd the noble champyoun,— [Camb. prose,
 cap. cxxxvi.]
 That he wold noon Armys bere,— 8311 as touching
 Wych slowh the Lyon & the Beere; ^{leonem et vrsuum C.,} om. St. slew the lion
 But touchyng the samë fourme¹ [¹ form fourme C., fourme St.] and the bear
 Thow mayst the neuere to hym confourme,
 But yiff thy body thow² applye [² 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 stonys fyue,
With the geaunt for to stryue, 8320
 As dauyd dyde, thorgh hys renoun,
 Whan he hym slowh & beet a-doun.'
The pylgrym³ [³ Pylgryme St., pylgrm C.] *The Pilgrim.*
 "Ma dame, certys," tho *quod* I,
 "That ye me graunt so graeyously 8324 [Camb. prose,
 cap. cxxxvii.-
 viii.]
 To be armyd as dauyd was
 Whan he fauht *with* Golyas,
 I thankë yow *with* al myn myght,
 And yow be-sechë / a-noon ryht 8328 I gladly agree
 That I may be armyd so, to this,
 Whan-euere that I shal haue a-do.
 Other Armure ne wyl I noon,
 On pylgrimage whan I shal gon; 8332
 But that ye⁴ lyst to do your peyne [⁴ yow St.]
 A Somer, fyrst[ë] to ordeyne, ¶ Bahu / St., om. C.
 And ther-wyth (as ye haue be-hylt)
 Stonys & slyngë a-noon ryht. 8336
 But fyrst I shal dysArmë me
 Off thys Armure, as ye shal Se." [Stowe, leaf 149] and throw off
 all my
 armour.
 And so I dyde; & castë⁵ doun [⁵ kast St.] [Camb. prose,
 cap. cxxxix.]
 Purpoynt, helm and haberioun, 8340 [leaf 131]
 Glouys & swerd, I yow ensure,

232 *Grace Dieu leaves me, and I grieve over her going.*

- The Pilgrim.* And fynally, al myn armure ;
 [Blank in MS. for an Illumination.]
 Wheroff me thouhte I was wel esyd.
- Grace Dieu is displeasid,
 But Gracë dieu was nat wel plesyd 8344
 (Shortly) off my gouernaunce,
 But took yt parcel in greuaunee,
 And fro me she gan declync,¹ [¹ And to me no thyng dydde
 seyne St. (after the next line).]
- and leaves me.
 And entrede in,² in hyr courtyne. [² Inne St.] 8348
 And disarmyd I a-bood,
 And fulle nakyd so³ I stood, [³ styll n. ther St.]
 And⁴ ffel in-to A maner⁵ Rage [⁴ And St., om. C.] [⁵ In to manere of a St.] 8352
 Off dysconfort, in my corage.
 The lak vpon me⁶ sylff I leyde ; [⁶ my St.]
 And thus vn-to my sylff I seyde :
- I ask myself what I shall do
 "Allas !" quod I, "what shal I do,
 Now gracë dieu ys go me fro ? 8356
 I stonde in gret dysioynt, certeyn,
 But vn-to me she kome a-geyn,
 Wych armede me ful ryally,
 And apparayllede Richely, 8360
 Lyk taknyht⁷ that sholde assaylle [⁷ to a knyhte St.]
 Hys Emmyës in⁸ bataylle. [⁸ In the]
- I wasn't worthy that she should.
 But I was nat worthy ther-to,
 That she sholdë ha⁹ do So, [⁹ have St.] 8364
 Off neclygence and ffreelte
 Now I haue dyspoylled me, 8367
 Destytut on euery syde.
 "And trewly now I most a-byde, [Stowe, leaf 149, back]
- [leaf 131, bk.] As a shepperde (who taketh kep,)
 I must go and keep sheep like David.
 With dauyd for to kepë shep,
 With staff & slyngë, as dyde he,
 I trowe yt wyl noon other be. 8372
 Gracë dieu so me be-hyhte
 Whan that I stood¹⁰ in hyr syhte, [¹⁰ stode St.]
 Dysarmyd my body, euerydel,
 Wher-off she lykede¹¹ no thyng wel ; [¹¹ lykynge St.] 8376
 But pleynly, off my gouernaunce,
 Me sempte she haddë dysplesaunce."
- [Camb. prose, cap. cxl.-i.¹²] And whil I stood in swych dysioynt,
¹² Omitting the coming of the wench Memory with her eyes in the back of her neck, p. 73 Roxb.

- And was brouht vn-to the poynt 8380 *The Pilgrim.*
 Off heynesse in my corage, While I was
 Tryst & mornyng off visage, sad,
 Gracē dieu eam a-geyn Grace Dieu
 And thus she gan vn-to me¹ seyn : [1 vnto C., to me St.] 8384 came back
 to me,
Grace dieu *Grace Dieu.*
 ‘Thow shalt no thyng do,’ *quod* she,
 ‘But at² thyn ownē lyberte : [2 alle St.]
 Thyn armure thow hast cast a-way, [Camb. prose,
 And stoundyst now in gret affray, 8388 cap. cxli.]
 Venquissed (in conclusioun),
 With-outē strook yput adoun,
 And fallen in gret febylnesse ;
 Wher-for behoueth besynesse, 8392
 And also ful gret dyllygence.
 ‘Thy gret³ harmys to Recompense, [3 grete St.]
 Thow must be wasshe & bathyd offte,
 And couchyd in a bed ful soffte, 8396 and told me
 Ther-in thy syluēz to dysporte, I must wash
 And han a leche, the to coumforte, [Stowe, leaf 150] and bathe
 Thy synwes harde to mollefyē often,
 With oynementys, to make hem plye. 3400 and have a
 Tel on A-noon ; let for no slouthe, doctor to rub
 Her-off, yiff I sey thē the⁴ trowth.’ [4 the the St., the C.] my sinews
 with oint-
 ments.
The pylgrym *The Pilgrim.*
 “Ma dame,” *quod* I, “yt ys no les ;⁵ [3 lees St.] [leaf 132]
 Off my peynēs to haue reles, 8404 [Camb. prose,
 I woldē fayn (trusteth me) cap. cxlii.]
 Off my disesses⁶ holpen be. [6 dyssese St.]
 The maner (yiff ye koude espye)
 ffor to shape a remedye ; 8408 I require
 ffor, be my trouthe, I yow ensure, a reinedy for
 That I may no lenger dure my weak-
 ness.
 To suffre mor, (taketh⁷ good hed,) [7 more / take St.]
 But that I muste pleyndly be ded : 8412
 With-Inne my-sylff, many wyse,
 Off labour I fele so gret feyntyse.”
Grace dieu *Grace Dieu.*
Quod Gracē dieu a-noon to me : Grace Dieu
 ‘I haue espyed wel, and Se : 8416 says she

234 *Grace Dieu has kept David's 5 Stones, and gives me them.*

	<u>Grace Dieu.</u>	' But I dyde my bysynesse To taken hed to thy syknesse, The to helpyn & releuc Off thyng that doth thyn hertē greuc. 8420 I wot ryht wel (yt ys no nay) Thow sholdest gon a peryllous way. ' But fyrst tak hed, & be wel war, The stonys wych that dauyd bar, 8424 Wyth the wych he slewe ¹ Golye, [1 slougħ St., leaf 150, back] And haddē off hym the mystrye,	
has long kept David's stones to play		The samē stonys, I ha ² longe [2 have St.] Kept hem bounde wonder stronge 8428 <i>With</i> -Inne a purs (shortly to seye); Off entent, <i>with</i> hem to pleye	
with her maidens at the French game of Toss-ball.		<i>With</i> maydenys wych on me a-byde, Euere a-waytynge on my syde, 8432 At the martews, ³ the gentyll play Vsyd in frauncē many day :	
These, I shall have.		The wych stonys, the to sauc, I purpōse that thow shalt haue, 8436 [leaf 132, bk.] As dauyd hadde, in hys dyffence, ffor to makē résistence	
		A-geyn the geaunt Golyat, Vn-to hym to seyn 'chek maat,' 8440 Whan that euere in bataylle He cast hym proudly the tassaylle.'	
	<u>The Pilgrim.</u>	And a-noon she dyde hyr peyne To takē <i>with</i> hyr handys tweyne 8444	
She takes them from her purse		Out off a pours, ⁴ stonys fyue; [4 Purs St.] That neuere yet, in al my lyue, I ne sawh nat to my sylt No maner ston so cler nor bryht. 8448	
		[Blank in MS. for an Illumination.]	
and gives them to me.		And in al hast, thys lady fre, Wyth hyr hond she took ⁵ hem me : [5 gaffe St.] Wych I receyuede ful lowly,	

³ Martel s. m. Nom d'un jeu :
Et .v. pierres i met petites,
Don puceles aux martewes geuent
Quant beles et rondes les treuvent.
(Rose. Richel. 1573, fo. 176 a.)—Godefroi.

I am to fight the Giant Goliath, who tempts Pilgrims. 235

And in ¹ my skryppē sykerly,	[¹ in om. St.]	8452	<u>The Pilgrim.</u>
I putte hem up, on by on.			I put then in my Scrip,
But she to-forn, off euerychou,			and Grace
Sche made ² a declaracioun	[² made to me. Stowe, leaf 151]		Dieu tells me about them.
And ful ³ eler exposicioun ;	[³ a full St.]	8456	
In whos speche ther was no lak ;			
And eucne thus to me she spak :			
Grace -Dieu ⁴	[⁴ St., om. C.]		<u>Grace Dieu.</u>
‘Thow shalt,’ quod she, ‘yt ys no fayl,			
Often entren in ⁵ bataylle,	[⁵ in to St.]	8460	
With thy foomen for to stryue,			
And han ⁶ a werrē al thy lyue	[⁶ haue St.]		I shall have battle all my life with Goliath,
With the Geaunt Golyas,			
Wych hath be-set ech maner pas		8464	
Wher thow shalt passe in thy vyage,			
As thow gost on pylgrymage.			[leaf 133]
Whos Ioyē ys (who kan conceyue,) AH pylgrymēs to deceyue ;		8468	
Vp-on the wey lyth, hem tespyc,			
As doth the hyrayne for the flye.			
‘And as she hyr net kan spynne,			
Tyl that she the flyē wyne,		8472	
And by hyr sleythē ⁷ kan hem take,	[⁷ sleighte St., sleyth C.]		
Ryht so hys trappys he doth make,	.i. Goliath St., om. C.		who lies in wait for pilgrims,
Alle pylgrymēs to embrace,			
Wher they walke in any place,		8476	
ffalsly to take on hem vengauce,			
With hys deceytys off plesaunce,			
And fleshly lustys off delyt			
fful plesaunt to the appetyt.		8480	
‘With worldly rychesses, ⁸ & vcyn glorye	[⁸ Richesse St.]		
Off goodys that ben transitorye,			
Off hem he maketh a sotyl net ; ⁹	[⁹ nette . . knette St.]		
And whan he hath yt vp ful knct, ⁹		8484	
Ther-with he doth hys besy peyne,	[Stowe, leaf 151, back]		
Pylgrymes to bryngen in A treync.			
Hem cachchyng (or they kan cspye)			
As the hercyne doth the flye,		8488	as the spider for the fly.
By apparence ful agréuable,			
Thys ffalsē geaunt déceyuable,			

<i>Grace Dieu.</i>	‘Lyk the ¹ baeyn that ys brennynge, And sheweth ffayr as in shynyng; [¹ de St.] Yet nat for-thy, thogh yt be bryht, The Beere yt reueth off hys syht, And maketh hym blynd, he may nat se. ‘Ryght so, worldly prosperyte, 8492 flesshly lust & fals plesaunce, Causen folk, by deceyvaunce, ffor to be blynd, & lese her syht. ‘Wher-for <i>with-stond with</i> al thy myht 8496
[leaf 133, bk.]	The power of thys proud Golye. Al flesshly lustys ek defye; And off the world ek, tak noon hede, Wych deceyueth a man at nede. 8500
I am to take no heed of the world,	‘And yiff thow wylt don affter me, I shal a-noon her ² teehyn the, [² here St.] Lych a myghty champyoun To venquysshe al temptacioun ³ 8504 Off the world, Golye, & the flessh. ‘Looke ffyrst that thow be fressh,
but be full of courage like Dauid.	Lyk to dauyd off corage, Manly off hertē, wys & sage 8412 A-geyn thyn Enmyes for to stryue; And euere have redy, ⁴ stonys ffyue, [⁴ have redy St., haardy C.] To easte hem (off enteneioun) 8515 A-geyn[ē]s al ⁵ Temptacioun, [⁵ Ageyns alle manere off St., leaf 132] Loke thow be redy, euere in on.
The first stone is the memory of Christ's death for mankind.	‘The namē off thy ⁶ ffyrstē ston y⁶ first stone.—Jn. Stowe. [⁶ the St.] Ys the mynde most off ⁷ vertu, ¶ Primus lapis, Memoria passionis Christi. St., om. C. [⁷ off moste St.] 8520 Off the deth off cryst ihesu; How that he sprad on the rood, ffor mankynde, hys ownē blood; The peple ther- <i>with</i> to bey ⁸ n a-geyn, [⁸ byen St.] Wych that Golyas hadde slayn. 8524
The precious Ruby,	Thys, the preeyous ruby Ryehe, In al thys world ther ys noon lyehe; Wych receyuede hys rednesse

³ Stowe here awkwardly inserts a parenthesis of two lines:
Looke thow be redy / euere in ou,
To fighte with hem as thy foon.—leaf 151, back.

' Off crystys blood, & hys ryehesse.	8528	<i>Grace Dieu.</i>
'Dye thyn herte (as yt ys good,)		
In the syluë ¹ samē blood;	[¹ sylff St.]	red with the blood of Christ.
Ha ther-in feyth & stedefastnesse;		
Than artow strong (in sothnesse)	8532	
Ageyn golye & al hys myght,		
ffor to venquysshe hym by fiht:		
Thy mynde ha ther-on, euere in oon.		
'And the nextē ² Rychē Ston,	[² next St.] 8536	
In noumbre callyd the secounde,	^{ye} second stone. Jn. Stowe.	[leaf 134]
Wyeh wyth al gracē doth habounde,	¶ <i>Secundus lapis / Est memoria gloriose virginis Marie. St., om. C.</i>	The second stone is the Remembrance of Christ's mother Mary,
Off vertu hath most suffysaunee,		
And ys callyd Remembraunce	8540	
Off that mayde & moder fre,		
Y-chosen off the dēyte		
fful many hundryd yer to-forn,		
Or she was off hyr modern born.	8544	
Thys, the preeyouse margaryte		the precious Pearl.
Off hevenly dewh & dropys whyte,		
Sprang in a Cokyl bryht & shene,		
ffor tavoyden al our tene,	8548	
Whos gracē, thorgh the world doth shyne:	[St., ff. 132, bk.]	
Lat hyre thyn hertē enlwyne,		
And a-dewhen ³ w th hyr grace;	[³ adewen St.]	
And neuere dred the (in no place)	8552	
But thow shalt han the maystrye		
Off the deuel and off golye.		
'The thrydde ston ys 'Memorye	^{the} third stone. Jn. Stowe.	The third stone is the Memory of the everlasting bliss of Heaven,
Off the perdurable glorye,'	¶ <i>Tercius lapis / Est Memoria sempiternę glorie. St., om. C.</i>	
And off the hihē blysse in heuene	8557	
A-boue the planetys allē seuene:		
Thys, the blyssyd saphyr ⁴ trewe,	[⁴ saphire St.]	the Sapphire.
Al-to-gidre off hevenly hewe,	8560	
Wych reconforteth most the syht		
W th hys counfortable lyht:		
Kep hyt for thyn ownē stoor,		
ffor yt saueth euery soor;	8564	
Yt sleth ⁵ bochches & ffelouns,	[⁵ sleethe St.]	It destroys venom and poisons, and is dark blue.
Destroyeth venym & poyssouns;		
And off colour yt ys ynde:		

238 *The 4th Stone, named Albeston, is Memory of Hell-fire.*

<i>Grace Dieu.</i>	‘Lat yt neuer out off thy mynde.	8568
I am to azure my heart with it.	‘ Azure thyn hertē ther-wy th -al ; And lone yt yn espeeal, As for thy cheff poession ; And thanke (off hiñ affeeioun)	8572
[leaf 134, bk.]	To god only, wyeh ¹ off graee [1 god / which oonly St.] Hath ordeyned swyeh a place ffor his chosē chyldre ² dere, [2 Children St.] The wyehē, ³ as champiouns here, [3 whiche St., wyeh e.] ffyhten wy th golye day be day, And overkome hym in ther way ; Pylgrymes that passen many Rewm ⁴ [4 Reem St.] Toward hevenly Jerusalem.	8576 8580
The fourth stone is	‘The ffourthē ston ys callyd ‘Mynde’ : the fourthē stone Jn. Stowe. Be-war that yt be nat be-hynde. <small>Quartus lapis est timor & memoria pene Infernalis St., om. C.</small> Haue yt ⁵ in thy memoryal [5 this St., leaf 133.]	8584
Memory of the Pains of Hell, and its flamy fires, to tor- ment sinners.	Mynde off the peynys infernal, Wyeh ys gretly for to drede, Wy th hys flawmy fyrys rede. Redy (ther ys noon other wente,) Thys synnerys to tormente ⁶ [6 Thes Synners / to Tornementē St.] Eternally, for ther penaunce, That deyē ⁷ wy th -out répentance ; [7 dyen St.] ‘ But, off that lord grettest off myght, Whos merey ener passeth ryht, Off synnerys desyreth nat the ⁸ deth ; [8 but St.] ffor he doth merey or that he ⁹ sleth ; [9 or he St.] Loth, swyeh folkys to tormente, That off herte hem wyl repente.	8587 8592 8596
It is called Albeston.	‘ But yet haue alway in thy thouht, (And look that thou for-gete yt nouht,) To haue thy mynde, euere a-mong, Up-on thys mortal peynys strong. ‘ And the name of thys dredful stone Ys yeallyd Albeston, Wyeh, whan yt reeeyueth ffyr, To hete yt hath so gret desyr, That ¹⁰ whan wy th ¹¹ ffyr yt ys ymeynt, [10 That St., Than e.] Affer, neuere ¹² yt wyl be queynt. [11 Whan the St.] ‘ Haue on thys ston ay meneyoun, [12 Never siffer St.]	8600 8604

The 5th is Holy Writ, an Emerald, cleansing impurities. 239

'And in eehe temptacyoun,	8608	<i>Grace Dieu.</i>
Latt love off God, and drede off peyue,	[Stowe, leaf 153]	[leaf 135]
Fro dedly Synnē the Restreyne.	[Stowe MS.]	
And yiff thow hast her-Inne memórye,	„ 8611	
Off Golye thow hast the vyetórye.	„	
'The ffyffthē ston (I the ensure)	the ffyffthe stone. Jn. Stowe.	The fifth
That thow shalt han, ys 'scuryture'	¶ Quintus lapis, sacra scriptura St., om. C.	stone is Holy Writ,
Hooly wryt, & thus I mene,		
The Emerawd that ys so grene,	[Stowe, leaf 153, back] 8616	the Emerald,
A ryehē ston, off gret counfort,		
That to the eye doth most dysport,		
And, thorgh hys myght & hys puissaunce,		
Voydeth a-way al grevaunce	8620	
ffrom an eyē ¹ fer & ner,	[¹ Eyee St.]	
And maketh A manhys ² syhtē eler,	[² manys St.]	
Clenseth a-way al ordure,		which
The gownde, & euery thyng vnpure.	8624	cleanses from all ordure.
'Now haue I told the, by & by,		
Off thys stonys eoryously, ³	[³ Ceryously St.]	These 5 stones
Wyeh that ben in nombre fyue :		
Put hem in thy skryppē blyue,	8628	
Caste hem ay whan thow hast nede ;		
And specyally (as I the rede)		
Caste hem euere in ech sesoun		I am to
A-geyns al temptacyoun,	8632	cast against temptations, one by one.
Ech after other, in thy dyffence ;		
And mak alway strong résysteme,		
Spendynge thys ⁴ stonys, on by on ;	[⁴ thes St.]	
And I ensurē ⁵ the a-noon,	[⁵ assure St.] 8636	
Thow shalt nat faylle (yiff thow be wys,)		
Off vycorye to gete a prys.'		
The pylgrym		<i>The Pilgrim.</i>
Thau <i>quod</i> I to hyre a-geyn,		
"Thys fyue stonys (in certeyn)	8640	
Ben ryht good & graciuous,		
& at assay ryht vertuous ;		
But I merueyille, syth ye be wys,		
Why that ye, in your a-vys,	[St. & C.] 8644	[leaf 135, bk.]
Lykne my Mouth un-to a slynge ;	„	
ffor I kan nat aboutē brynge,	„	

240 *Grace Dieu bids me make a Sling to cast the Stones with.*

<i>The Pilgrim.</i>	“Nor deuyse, how that I sehal	[St. & C.]	[Stowe, leaf 154]	
i doubt of the way to meet my foes.	To eastē stonys ther-wytl-al,			8648
	To helpe ¹ my sylff ageyn my ffon;	[¹ Stowe. Telpc C.]		
	ffor eustom hadde I neuere noon,			
	God knowéth wel, nyh nor ferre,	[C. & St.]		
	Me to gouerne in swych a werre.”			8652
<i>Grace Dieu.</i>	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,			
	Entermedlen euere a-mong;			
	And in an herte (yiff yt be souht)			
There are divers thoughts in the heart	Ther tourneth many a dyuers thouht,			8660
	Lyk a corde (yt ys no doute),			
	Wytl-Inne yt ³ tourneth ofte aboute;	[³ Whiche St.]		
	And off two cordys, they a-corde			
	Offtē for to make a corde.			8664
	‘ffor Cordys be sayd (who kan aduerte,)			
	Off oftē tournynges ⁴ in an herte;	[⁴ turmentynges St.]		
	And wytl twynnyng, (in certeyne,)			
as one cord is made of two.	A ⁵ cord ys ymad off tweyne.	[⁵ Oo St.]		8668
	‘And thus thow shalt aboutē brynge,			
	Off thy thouht to make a slynge,			
	Ther-in to puttē stonys ffyue,			
	Ageyn thyn enmyes for to stryue,			8672
	To cast hem in thys mortal werre,			
	Wer-so thow ⁶ lyketh, nyh or ferre.	[⁶ the St.]		
	‘ffor, slynge ys noon, (thys no doute,)			
	That may tourne so offte aboute			8676
	As may thy thouht (be wel certeyn);			
	ffor bothe on hylle, on vale & pleyn,	[Stowe, leaf 154, back]		
	Yt tourneth her, yt tourneth yonder,			8679
	So oftē ⁷ sythe, that yt ys wonder,	[⁷ So offte St., Softe C.]		
[leaf 136]	ffer or ner, ryht at thy lust,			
	On whos abood, yt ys no trust.	[C. & St.]		
Take heed to keep the stones well.	But, yit ⁸ I redē, tak good kep	[⁸ yitte St.]		
	(Lyk thys Erdys ⁹ that kepe shep)	[⁹ thes herdys St.]		8684
	Thy slynge and stonys to kepē wel,			

And that thow err, neueradel."

The pylgrym :

<p>"Allas," quod I, "what may thys be, That, off my foly nyeete, I am be-kome an Erdë¹ man,— And noon other crafft ne kan,— A rud shepperde, thorgh my folye, And ha for-sakë ehualrye, Armys that longen to a knyht, Ther-off complaynyng day & nyht. And syker, so I may ryht wel, Whan I consydre euerydel Hou danyd (who lyst taken kep) Was fyrst an Erle,² & keptë³ shep ; But, thorgh hys manly goneruaunce, Hyn-sylff affter he dyde avanee To be eallyd a myghty kyng, Thorgh hys vertuous luyng, And wyth al thys, a famous knyht. 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-yp-on that ye nat tarye, But in al hast that ye me spede, That whan yt falleth⁴ I ha nede, Myn armure be nat fer me ffro, Whan that I ha nede ther-to."</p>	<p>[¹ herde St.]</p> <p>8688</p> <p>8692</p> <p>8696</p> <p>[² herde St. ³ kept St.]</p> <p>8700</p> <p>8704</p> <p>[Stowe, leaf 155] 8708</p> <p>[⁴ ffayllethe St.]</p> <p>8712</p> <p>[⁵ Stowe]</p> <p>8720</p> <p>[⁶ wher St.]</p>	<p><i>The Pilgrim.</i> I feel foolish for turning herdsman,</p> <p>tho' David was first a shepherd,</p> <p>and then a mighty king.</p> <p>I ask for a cart</p> <p>to carry my armour.</p> <p><i>Grace Dieu</i> says I have a servant already, (Memory, [leaf 136, bk.]</p> <p>who can pack and carry my arms.</p>
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PILGRIMAGE.

242 *Grace Dieu shows me a Servant with Eyes at her back ;*

Grace Dieu. ‘ And by my counsayl, lat her so, 8724
 Syth that she kan do hyr deuer,
 Bothe be thy sernant & somer.’

The Pilgrim. **The pylgrym :**

I say I haven't a servant. “ Ma dame,” (to speke feythfully,)
 “ I ha noon syweh *wyth* me,” quod I. 8728

Grace Dieu. **Grace dieu :**

‘ Certys,’ quod she, ‘ thou hast swych on ;
 I shal hyr shewe to the a-noon,
 Yiff in thy sylff ther be no lak :
 Looke be-hynden at thy bak !’ [Stowe, leaf 155, back] 8732

The Pilgrim. **The pylgrym :**

do so, And so I dydē,—lyk as she
 The samē tyme comaundyd me,—
 and see a woman Be-held bakward, & saw¹ syweh on ; [1 saw om. St.] 8736
 Wheroff astonyd I was a-noon,
 And fyl in-to a ful gret doute,
 Be-cause, whan I be-held aboute,

without eyes, I sawh that eyen hadde she noon,
 Ne² mor than hath a stok or ston ; [2 No St.] 8740

lyke a mon- strous beast, She semptē, a best monstruows,
 Outward, by hyr eontenaunce.

But tho I hadde a rémembraunce 8744

How Gracē dieu hadde dou to me
 Touchynge myn eyen, *wyth* wyeh I se,
 Wyth them to make me se the bet,
 In myn erys whan they wer set, 8748

By hyr ounē puruyancee ;
 Wher-off havynge a rémembraunce,
 [leaf 137] I gan consydre & lokē wel
 Hyr shap & maner euerydel. 8752

But on look- ing further, I see her eyes are set behind her. Tyl at the laste, I dydē fynde
 In hyr haterel, fer be-hynde,
 Tweyne **Eyen** fful eler & bryht ;
 Wyeh was to me a wonder sylt. 8756

And on thys thyng gretly musynge,
 To grace dieu my-sylff tournynge,
 Sodeynly I tho abrayde,
 And, astonyd, to hyre I sayde : 8760

- The pylgrym :**¹ [1 C. has this heading 4 lines higher.] The Pilgrim.
- “Ma dame,” *quod* I, (“yiff ye lyst lere,) [Stowe, leaf 156] I tell Grace
Dieu that
- I ha founde a chaumberere,
Me suyng at my bak be-hynde,
Off whom I hadde to-forn no mynde 8764
- Nor no maner réembraunce ;
And syker, I ha no gret plesaunce
Off hyr offyee nor hyr scruiſe ;
Causē why, I shal devyſe : 8768
- Me semeth she ys vngraeyous,
Counterfeet & monstuous :
And as me semeth in my syht,
She ne kan nat, halff a-ryht, 8772 I doubt if
this monster
can truss and
keep my
amour.
- Wyth* me trussen myn armure,
Nouther kepe myn harneys sure.”
- Grace dieu :** Grace Dieu
- ‘Certys,’ *quod* Graeë dieu ryht tho,
‘I wot my sylff yt ys nat so : 8776
- She kan hem trussē most trewly,
And beren² also sykerly. [² beren St., bern C.] assures me
she can,
- Wherfor, in thyn oppynyoun,
Tyl thow haue occasioun 8780
- Or som cause, dyspreyse hyr nouht ;
ffor whau the trouthe ys clerly souht,
Thow shalt knowē wel that she
Ys ful necessarye to the, 8784
- Yiff thow lyst maken³ prouydence [³ maken St., makem C.] [leaf 137, bk.]
- Off any kounyng or seyence,
Yt to concevve *wytk-outē* lak, and can also
teach me.
- ‘By cause hyr Eyen stonden bak,
Yt ys a sygne (as thow shalt lere) 8788 Her eyes
being in her
back,
show she is a
Treasurer of
Experiences,
- That she is a tresourere
Off komyng & of scieneys, [Stowe, leaf 156, back]
- And off all Experyeneys 8792
- That be commytyd to hyr garde ;
Yiff thow konne a-ryht rewarde,
Thyngis passyd, thow shalt fynde
Sehe kepeth hem elosyd in hyr mynde, 8796 who keeps
things past
in her mind.
- Sorē shet *wyth* lok & keye,
That they go nat lyhtly away.

And in hyr tresour vp hem layde.
And Gracë dieu than to me sayde :

Grace dieu :

Grace Dies

Quod she a-noon, 'tak hed her-to!

Now artow redy for to go

8840 says I am
now ready to
go on my
Journey,

As a pylgrym on thy Iournee

To Ierusalem the cyte ;

Redy in al (yt ys no drede),

Save off o¹ thyng thow hast nede,

[¹ oon St.] 8844

Only off bred, ²(wyth-outë more,) 2-2 om. St.]

except for the
bread,

Ther-wyth thy skryppë to astore :

Off wyeł bred² I ha the told.

'But I the rede, be nat to bold

8848

To takë noon (in no degre,)

Wyth-outen lyeence or conge

Off the ladyes (in substaunce) [Stowe, leaf 157, back]

[leaf 138, bk.]

Wyeł ha that bred in gouernaunce.

8852

And alderfyrst : thow ek observe,

[St. & C.]

That thow kome yt wel dysserue,

"

And thy sylff, aforn to make

"

To be worthy yt to take

8856

which I am
to make my-
self worthy
to take.

Off the ladyes, benygne off eherys,

Wyeł ther be set ffor awmenerys :

With-oute hem, put the nat in pres.¹

Thanne wente I to³ Moyses,

[³ vn-to St.] 8860

The Pilgrim.

Hym he-souhte, to my good sped,

ffor to youe⁴ me off that bred.

[⁴ yeve St.]

I go to Moses.

And he me gaff yt ful goodly ;

And in my skryppë, a-noon I

8864

He gives me
bread freely,
and I put it
in my skrip.

Putte that bred most off vertu.

[C. & St.]

Thanne to me spak Gracë dieu :

Grace dieu :

Grace Dies

Quod Gracë dieu to me tho blythe,

'By my counsayl, offtë sythe

8868 says that

Lok ther-to that thow tak hede

Whan thow shalt etyn off thys bred,

Thy syluen gostly to dysporte,

And thyn herte to récoumforte,

8872

when I eat
this Bread, I
shall be
armed.

Therby tarme thy sylff ryht wel,

Bet than in Iren or in stel ;

<u>Grace Dieu</u>	'Therby to han experyence ffor to makë résistence	8876
	Ageyn al thy mortal ffon. 'But herkene vn-to me A-noon :	
	Conceynë (for conelusioun)	
reproaches me	Yt ys a gret ¹ confusioun [1 a fullë St. Stowe, leaf 158]	8880
	To the (yiff thow lyst to lere, That she wyeþ ys thy chaumberere Sholde, affter the, thyn armys bere ;	
for not daring to wear my armour.	And thow thy-sylff darst hem nat were, Nor <i>wyth</i> thy fynger touche hem nouht,	8884
[leaf 139]	Swych dred & fer fs in thy thoulit, Thow braydest on a koward knyht, Resemblynge hem that dar nat ffyht :	8888
They are not good war- riors, who hang their shelds upon the wall.	I holde hem nat goode werryours, Manly knyhtes, nor conquerours, That hang her sheldys vp on ² the wal, [2 vp on C., on St.]	
	To make a mowstre in specyal,	8892
	Outward by, as by apparence, ffor to shewe the excellence Off ther ryehesse by fressh array ;	
	And ther bodyes, nyht nor day,	8896
	Nor them sylff, dar nat a-vaunce To handle ³ nouthur swerd nor launce ; [3 To handle St., Tandle C.]	
They pretend	But outward shewyn ffressh peyntures Off dyuers bestys and ffygures,	8900
	Lyk to manly champyouns, As they wolden slen lyouns In dyffence off ther contre.	
they'd slay lions,	And yet, par eas, yt may so be,	8904
	Ther bodyes strongëly ⁴ tassure, [4 strongely St., strongly C.]	
but have their arms in a cart behind em.	They stufte her somerys <i>wyth</i> armure, Wych ay hem folweth at the bak, That in shewyng ther be no lak ;	8908
	And for al that, (who taketh hede) And yt kome vn-to the nede, (I mene, as off a mortal werre,) [Stowe, leaf 158, back]	8911
	They woldë hem sylff holde ⁵ afferre, [5 holde St., om. C.] To preue her manhood & hyr myght. 'But I holde hym a manly knyght,	

The way to Jerusalem is full of foes. I should go armd. 247

- ‘Wych off hys harneys (fer & ner)
 Ys hym syluen the somer,
 And bereth hys armure on hys bak,
 On hys Enmyes to takē wrak ;
 And in hys harneys, day & nyht
 Ys foundē redy, lyk a knyht,
 Off prouydence 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 espeeyal,
 That the land & the *contre*
 Toward Ierusalem the eyte,
 Thow mayst nat passe yt, fer nor ner,
Wyth-oute *pereil* & gret daunger.
 Yt ys ay ful off Ennemyes,
 Off brygauntys, & fals espyes,
 And off ffomen fful despytous.
 ‘And in thys passage *perillous*,
 Me semeth (in no maner wyse,)
 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 eloth sak.
 ‘Yt¹ wer a gret *derysioun* [¹ And yt St. Stowe, leaf 139] and it would
 To the, and gret *confusioun*, 8944 be a great
 Yiff thy *chambre*re sholde hem brynge, derision to
 And thow, for lak off *fforseyyng*e, you
 Stoode thy sylff *diseonsolaat*,
 Dysarmyd, nakyd, & *chek-maat*, 8948 to be found
 Consydred² that thy *chamberere* [² Consydre St.] unarmed and
 Ys lasse off myght & off powere *chek-mate*.
 Than thow thy-sylff[ē] sholdest be,
 Yiff thow be *gouernyd* by *equyte*.’ 8952

The pylgrym :

“Certeys ye seyn ryht wel at al.

- The Pilgrim. "But I wolde in espeeal
 [leaf 140] Wyten how yt myghte be,
 Or whehr the faut¹ wer in me, [1 the defaute St.] 8956
 The caus² platly of thys eas, [2 Stowe]
 That I so sone dysarmyd was ;
 And why I myghte nat endure
 The hevynesse off myn armure." 8960
- Grace Dieu :
 'Hastow,' quod she, 'no Rémembraunce,
 How I the told³ in substaunce, [3 tolde St., told e.]
 Thow wer to fat, and to lykyng,
 To gret and large (as by semyng,) 8964
 The to putte in áventure
 So hevynesse to endure ?'
- The Pilgrim. **The pylgrym :**
 "I wel remembre,"⁴ so ye sayde, [4 Remembre me St.]
 And thys defautys on me ye layde ; 8968
 And yet ye sayde to me no wrong ; [Stowe, leaf 150, back]
 But now I ffele my sylff mor strong
 To ben armyd, off⁵ good entente, [5 In St.]
 Yiff so be that ye assente." 8972
- Grace Dieu. **Grace dieu :**
 'Wostow what thow art ?' quod she :
 'Yiff thow be On, declare to⁶ me ; [6 to om. St.]
 Yiff thow be double onther tweyne,
 Tel me A-noon & nat ne feyne. 8976
 Lat ther be no varyaunce
 Wher thow hau⁷ gouvernaunce [7 hast the St.]
 Off any maner other wyht
 Than off thy sylff : tel on now ryht.' 8980
- The Pilgrim. **The pylgrym :**
 "Ma dame," quod I, "yiff ye lyst se,
 Off thys thyng ye ax⁸ me,
 (Yiff ye lyst pleynly to⁸ concerne,) [8 to om. St.]
 I haue no mo for to gouerne 8984
 But mysylff, nor to eomaunde.
 [leaf 140, bk.] I haue merveyll off your demaunde ; [e. & St.]
 What ye mene, off this questyoun ,,
 Wylth-oute a declaracyoun." ,, 8988
- Grace dieu :**

I ask why I
 could not
 endure the
 armour.

Grace Dieu

says I was
 too fat.

The Pilgrim.

I say I now
 feel stronger.

Grace Dieu.

Grace Dieu
 asks me
 whether I'm
 alone,

or have a
 man too.

The Pilgrim.

I say I have
 no one but
 myself.

[leaf 140, bk.]

'Yiff vn-to me good audyenee, And also do thy dyllygenee			<i>Grace Dieu.</i>
Terkne ¹ a-noon what I shal say ;	[¹ To herken St.]		Grace Dieu tells me that
And thy sylff shalt nat seyn nay ;		8992	
But I shal preue the contryre, That thou hast an aduersayre,	[Stowe, leaf 160]		I have an adversary,
And On ek off thy mostē foon, Whom that thow off yore agon		8996	one formerly under my control,
Hast yhad in gouernaunee, And dost ful bysy attendaunee			
ffor to cherysshe day & nyght, Wyth al thy power, and thy myght ;		9000	
A dayēs, for to fede hym offte, And a nyht, to leyn hym soffte ;			but now fosterd by me with luxuries.
Wyth metys most delyeyous, And, wyth deyntēs outragous, ²	[² outrageous St.]	9004	
Thow dost ful besy attendaunee To fostren hym to hys pesaunee.			
'What-euere cost ther-on be spent, Thow takest noon heed in thyn entent,		9008	
But al hys lustys to obeye. 'And yet I dar afferme & seye,			
He was ordeyned for to be Soget & seruaunt vn-to the,		9012	He was or- dained to be my servant,
And tabyde in thy servyse. 'But now ys tournyd al that guyse,			
Pleynly, yiff thow lyst to se ; ffor he hath now the souereynte,		9016	
Lordshepe & domynacioun, That ffyrst was in subieecioun.			
And to concluden, at O word, Thow art soget, & he ys lord ;		9020	[leaf 141]
And yet he was delyvered the, Thy seruaunt euere to ha be ;	[C. & St.]		but is now my lord,
But he ys now thy most enmy, And doth hys power outterly,		9024	and my greatest foe (my body).
Euere in on, the to werreye, And day & nyght to dysobeye, And for thy lustys ay to varye, Vn-to the to be contrārye,	[Stowe, leaf 160, back]	9028	

	<i>Grace Dieu.</i>	'Nat-wy th -standyng the dyllygence, The costys & the gret expense That thow dost hym for to plese, And hys Gredynesse tapese :	9032
Now he is pampered by you.		Thow beyst ¹ hym many fressh Iowel, And sparest nat off thy catel To beyn ² hym knyues & tablettys, Rychë gyrdelys & corsettys, Clothes off sylk & off skarlet, Embrawdyl, & wy th perlys ³ ffret :	[¹ byest St.] [² byen St.] 9036 [³ pelles St.]
You buy him silks and pearls.		Al hys desyrs thow pursues, Somwhyle to lede hym to the stewes, To wasshe & bathe hym tendyrly, And to leyn hym sofftely On ffether beddys, mad ful wel, ffor to slepe hys vndermel ;	9040 9044
You bathe him, lay him on featherbeds,		And afterward to kembe hys hed : Wy th wynës also, whyt & red, Wy th maluesyn & ypoeras, Thow dost to hym ful gret solas, And art mor bysy hym to queme Than thy-sylff, I dar wel deme.	9048
and give him wines.		'As a norysshe on ⁴ hyr enfaunt, Thow art euere ättendaunt To ffostren hym, lyk hys delyt, And to serue hys appetyt ; And shortly, whan thow hast al do, Thow hast noon so mortal ffö ;	[⁴ noryse / to St.] 9052 9056
You wait on him like a nurse.		ffor the, to trayshe ⁵ wy th al hys mylt, He lyth a waytyng day & nyht ; And hys ffamyly-ryte Ys ful noyous vn-to the .	[⁵ traysshen St.] 9060
[leaf 141, bk.]		ffor Emmy noon ys so perillous, So dredful, nor contägyous, In al the ⁶ erthë, fer nor ner, As an emmy ffamylyer,	[⁶ the St., om. C. Stowe, leaf 161] Familiaris Inimicus St., om. C. 9064
And yet he is your dead- liest foe		Nor so gretly to be drad ⁷ Off ffolkys that be wyse & sad. ⁷ 'And yiff thow lyst to lern off me, Tak good hed ; for thys ys he	[⁷ dradde . . sadde St.] [st. & c.] 9068

<p>' Wyeſh wolde nat ſuffre the to lere, Noon Armys nor noon harneys were, The to dyffende fro thyn emnyes, Brygauntys and other false eſpyes ; And ſhortly (yiff I ſhal nat tarye) He ys thy greteſt aduersarye That thow haſt, & moſt to drede : Be war therfor, & tak bet hede.'</p>	<p>[C. & St.] 9072</p>	<p><u>Grace Dieu.</u> He ſtopt your wearing armour.</p>
<p>The pylgrym : "Ma dame," quod I, "yiff ye lyst ſe, I merveylle what he ſholdē be, He that ye accuſe and blame, And put on hym ſo gret dyffame, How that he ſholdē, day & nyht, Be byſy (as ffer as he hath myght) To traiffhe¹ me, as a fals traectour, And to my worſhype & honour Don any derogacioun By ſwyeh compaſſyſd fals traifoun.</p>	<p>9076</p>	<p>He is your greateſt enemy.</p>
<p>The pylgrym : "Ma dame," quod I, "yiff ye lyst ſe, I merveylle what he ſholdē be, He that ye accuſe and blame, And put on hym ſo gret dyffame, How that he ſholdē, day & nyht, Be byſy (as ffer as he hath myght) To traiffhe¹ me, as a fals traectour, And to my worſhype & honour Don any derogacioun By ſwyeh compaſſyſd fals traifoun.</p>	<p>[¹ trayſſhe St.] 9080</p>	<p><u>The Pilgrim.</u> I wonder who this foe is, who's always trying to de- baſe me.</p>
<p>" I pray yow for to tellen me What maner whyht he² ſholdē be. Telleth me ek whar he was born, And warneth me off hym to-forſn ; Telleth hys name & hys fygure, That I may my ſylff aſſure . Ageyn hys mortal Emnyte, That I myghte avengyd be. And, by my trouthe, a-noon I ſhal Dymmembren hym on peeys ſmal, Quyk on the Erthe, what-euere he be, And ye hys namē tellen me. And yet thys vengaunee, in no wyſe Myghtē nat ynowlh ſuffyſe, Thogh al quyk (to myn entente) I dymembrede hym ther he wente."</p>	<p>[² that he St.] 9084</p>	<p>[leaf 142]</p>
<p>Grace dieu : ' Certys,' quod ſhe, ' thow ſeyſt ryht wel : But, & thow wylt wyten euerydel, And conceyve ek in thy thouht, Ne wer thy-ſylff, he wer ryht nouht,</p>	<p>[Stowe, leaf 161, bk.] 9092</p>	<p>I aſk what is his name,</p>
<p>Grace dieu : ' Certys,' quod ſhe, ' thow ſeyſt ryht wel : But, & thow wylt wyten euerydel, And conceyve ek in thy thouht, Ne wer thy-ſylff, he wer ryht nouht,</p>	<p>9096</p>	<p>ſo that I may at once cut him into little bits.</p>
<p>Grace dieu : ' Certys,' quod ſhe, ' thow ſeyſt ryht wel : But, & thow wylt wyten euerydel, And conceyve ek in thy thouht, Ne wer thy-ſylff, he wer ryht nouht,</p>	<p>9100</p>	<p><u>Grace Dieu.</u></p>
<p>Grace dieu : ' Certys,' quod ſhe, ' thow ſeyſt ryht wel : But, & thow wylt wyten euerydel, And conceyve ek in thy thouht, Ne wer thy-ſylff, he wer ryht nouht,</p>	<p>9104</p>	<p><u>Grace Dieu.</u></p>

252 *Grace Dieu will journey with me, and describe my Foe.*

<i>Grace Dieu.</i>	'Nor, wyth-outē the, certeyn,	
	He ne wer nat but in veyn ;	9108
	ffor ffolkys, nouthur yong nor olde,	
	Sholdē nat on hym be-holde,	
	But haue hym in despyt, certeyn,	
	In répreff, & in gret desdeyn,	9112
	(Ne wer thy sylff, I the ensure,)	
	ffor but a lyknesse off ordure,	
Your foe is a compound of slime, dung, and corruption.	And a statue off slym ¹ vnelene,	[¹ slyme St.]
	(Vnderstond wel what I mene,)	9116
	Donge & putrefaceioun,	
	A Kareyn off corrupeyoun :	
	Thow shalt yt fynde (in wordys fewe,)	
	As openly I shal the shewe,	9120
	Whan thow gynnest thy passage.	
Grace Dieu will journey with me,	And, for thyn owne ávauntage,	
[leaf 143, bk.]	I wyl go wyth the off entent,	9123
and tell me on the way who my foe is.	And, holdyng our ² parlement,	[² oure St. Stowe, leaf 162]
	Thow & I, to-gydre yffere,	
	What that he ys, I shal the lere.'	
<i>The Pilgrim.</i>	y^e pilgrime³ [³ In Stowe's hand. The Pylgryme St.]	
	"Go we," quod I / "I am wel payd	
	Off al that euere ye ha sayd ;	9128
	But speealy I yow requere	
	That ye & I may gon yfere,	
I'm very pleasid that Grace Dieu is going with me,	And departē ⁴ nat our way ;	[⁴ depart St.]
	And that ye wyl me goodly say	9132
	(Lyk to your oppynyoun)	
	The maner & condieioun	
and will de- scribe my foe to me.	Off myn enemy, & off me,	
	Whil that we ⁵ to-gydre be,	[⁵ we St., ye C.]
	No whyht but ye & I yfere,—	
	Exceptē that my chaumberere	
	Wyth me haveth ⁶ myn armure ;—	[⁶ bereth St.]
	And my sylmen mor tassure,	9140
	That in hyre ther ⁷ be no lak,	[⁷ ther ther C., ther St.]
	Me folweth alway at the bak."	
	Grace Dieu.⁸ [⁸ St., om. C.]	
	Quod gracē dien, 'ffor to declare	
	Thyn Emny pleynly, & nat spare,	9144

'He ys foul & ek terryble ¹	[¹ to Orryble St.]	<i>Grace Dieu</i>
Lothsom also, & Odyble,		says my Foe
Off condyeyoun ful dyners,		is loathsome,
Right contrayrë & peruers ; ²	[² parvers St.]	9148
Was engendryd (I dar assure)		
And broult forth, as ³ by nature,	[³ as St., om. C.]	bred from
Off woormys that in erthë krepe,		worms,
And lyggen in the soil ful depe.		9152
He ys a worme, & shal also	[Stowe, leaf 162, back]	
Be wormys mete ; tak hed her-to !		
Off wormys (in espeyal)		
He took hys orygynal ;		9156 [leaf 143]
And in-to wormys he shal tourne,		and shall rot
And wyth wormys ek soiourne ;		and return to
In the erthë ⁴ putrefye ;	[⁴ the Erthe St., therthe C.]	them.
And wormys shal hym ek defye,		9160
Torne hym to foul corrupeyoun :		
Swyeh ys hys condyeyoun.		
'And nat for-thy (tak hed & se,)		
Euery nyht he lyth wyth the		9164
A-bedde ; and trustë ek trewly, ⁵	[⁵ Truely St.]	And yet he
Ye partë ⁶ nenere company.	[⁶ departe St.]	lies nightly
And vn-to the yt ys gret shame,		in bed with
And a maner off dyfflame		me.
To the, & gret confusioun ;		I shamelessly
Affter hys replecyoun,		9168
He may nat purge hym on no syde		
But thow hym lede, & be hys guyde ;		9172
In chaumbre, goyng to pryvee,		go to the
Hys chaumberleyu thow mustest be :		pryvy with
Wyth-outë the (yt stondesth so)		him.
That he sothly may no-thing do :		9176
Thow art hys pyler & hys potent ;		
And ellys he were Inpotent,		
Blynde, & lamë dontëles, ⁷	[⁷ dontles St.]	Without me
Deff, and also spechëles,		he'd be blind,
And óff no repntaeyoun,		lame, deaf,
Ne wer thy supportaeyoun.		and dumb.
'And yet to speke in general,		
He kan to the no thank at al :		9184

	' Hys froward conuersacyoun Ys off swyeh condycioun.'	
<u>The Pilgrim.</u>	Y^e pilgrime. ¹ [In Stowe's hand. The Pylgryme St., leaf 163]	
	"Ma dame," <i>quod</i> I, "al that ye seyn, I vnderstonde yt wel certeyn ;	9188
	But I merveyllë ful gretly That ye lyst nat to me pleyuly	
[leaf 143, bk.]	Makë ful relacyoun, And clerly demonstraçioun,	9192
I beg Grace Dieu to ex- plain clearly who my foe is,	<i>Wyth</i> toknys bothen hih & lowe, Attonys that I myghte <i>hym</i> knowe ; ffor thanne, nouthen nyht nor day Ther sholde be makyd no delay,	9196
	<i>Wyth</i> -outë respyt or pyte But that I sholde a-vengyd be (<i>Wyth</i> -outë súpport or favóur) By cruel deth, on that traytour."	9200
that I may kill him.	Grace Dieu. ²	[² St., om. C.]
says he must not be slain, but chastised,	" Nat- <i>wyth</i> -standyng e hys offence, To slen <i>hym</i> thow hast no lycence ; That may be suffryd in no wysc. But thow mayst <i>hym</i> wel chastyse	9204
	And correctë by due ³ peyne,	[³ dew St.]
and kept from vicee.	And fro vyeys <i>hym</i> restreyne. And, whan that he doth forfeete, As a mayster thow shalt <i>hym</i> bete,	9208
	And correete <i>hym</i> by travaylle,— Nat as a tyraunt by battaylle, By cruel Rygour nor vengaunee,— But reformo <i>hym</i> by penaunce,	9212
	At-wyxe the yok off loue & drede. ffor (yiff thow lyst to taken hede,) Penaunce ys hys cheff maystresse,	[Stowe, leaf 163, back]
He must do penance.	<i>Hym</i> to chastyse & to redresse : She shal, off al dyffaute & blame, Refreyne <i>hym</i> , & make <i>hym</i> tame, Off dyserecioun wel a-vysed. And whan she hath <i>hym</i> wel chastysed,	9216
	She shal (as thow shalt vnderstond,) Make <i>hym</i> redy to thyn hond,	9220

As A seruaunt, the to serue,		<u>Grace Dieu.</u>
Lyk a sergaunt, to obserue	9224	
Lowly, what thow byst ¹ hym do,	[¹ bydde st St.]	[leaf 144] -
And nat sey nay, nor go ther-fro,		Your foe
But be at thy comaundement.	9227	must be your
‘Thys sholdest thow, off ² good entent,	[² off St., om. C.]	servant.
(Lyk vn-to an holsom leche,) .		
Rather desyre, than any wreeche.		
ffor (yiff thow look <i>wyth</i> Eyen eler,) .		
He stondest nat vnder daunger	9232	
Off dethe to the, no maner wyse ;		
ffor thow art bounde to deuyse		You must
Hys goostly elthi ³ & wel ffare ;	[³ helthe St.]	look to his
And ouer thys, nat for to spare,	9236	health ;
(Wherso that he wake or slepe)		
ffrom al peryl ⁴ hym to kepe,	[⁴ perylle St.]	
Wherso that thow be dul or ffressh ;		
ffor thys, thy Body & thy flesshe,	9240	for he is your
He that I mene, the sylu ⁵ same,	[⁵ selve St.]	own body
Off hym I kan noon other name.”		and flesh.
<u>The Pygryme.</u> ⁶	[⁶ St., om. C.]	<u>The Pilgrim.</u>
“Ma dame,” <i>quod</i> I, “what may thys be ?		
Whether dreme I, other ⁷ ellys ye ?	[⁷ or St.]	9244
ffor (as fer as I kan espye,) .		
I merveyllie off your fantasye,		I wonder at
Or by what weye ye wold ^e gon.	[Stowe, leaf 164]	this,
Ys nat my body & I al on ?	9248	and ask if
I trowe yis ; & ellys wonder,		my body and
Or how myhte we be assonder ?		I ar'n't one.
Ys he a-nother than am I ?		
I pray yow, tel me ffeythfully,	9252	
(And me declareth the sothnesse ⁸	[⁸ sothfastnesse St.]	
<i>Wyth</i> -outen any dowbylnesse,) .		
What that ye men ^e verrayly ;		
ffor her ys no whyht but ye & I,	9256	
Except only my chamberere,		
Wych that folweth us ⁹ ryht here.	[⁹ vs St.]	
“A-noon to me doth sygnefye,		[leaf 141, bk.]
Wher yt be trowth or fayrye	9260	Are we one
That we shold ben on or tweyne :		or two ?

- “Tel on a noon, & doth nat ffeyne.”
- Grace Dieu. **Grace Dieu.**¹ [1 St., om. C.]
- Quod* Grace dieu: ‘out off my mouth
Wentē neuere north nor south, 9264
Est, nor west, nō lesyng,² [² Est and no are emphatic, and each stands for a measure.]
Illusyoun, nor fals dremyng.
- Grace Dieu asks But I axe a questyoun : 9268
Answerē ther-to by good resoun :
- if I were in a place full of ease and solace, surrounded with all good things,
‘ Yiff thou were now in a place
fful off merrhe & off solace,
Wyth mete & drynke, at good ese,
And wyth al thys, the to plesē, 9272
Haddyst thy comaundēmentys
Off hallys, chaumbrys, & gaye Tentys,
Sofftē beddys, dysport & play,
And euery thyng vn-to thy pay, 9276
Havyng no lak vp-on no syde ; [Stowe, leaf 164, back]
Yiff thou myghtest ther abyde
At thy choys ffrely alway,
Woldestow gladly parte a-way, 9280
Or ellys styllē³ abyde there ? [3 Styllē Ellys St.]
Tel on boldly, & ha no ffere.’
- The Pilgrim. **Y^e pilgrim**⁴ [⁴ In Stowe's hand. The Pilgryme St.]
- “ Ma dame,” *quod* I, “ dysplese yow nouht ;
I sey ryht as lyth in my thought : 9284
Myn hertys esē for to swe,
I wolde abyde (& nat remewe,)
ffor myn ese, euere in on,
Rather than thenys⁵ for to gon ; [5 thenys St.] 9288
ffor yt ys profytable tabyde⁶ [6 to abyde St.]
Wher that a man, on euery syde
ffyndeth vn-to hys plesaunce
Soiour,⁷ wyth-outē varyaunce.’ [7 Sokour St.] 9292
- Grace Dieu **Grace Dieu.**⁸ [8 St., om. C.]
- [leaf 145] ‘ Ys that verrayly,’ *quod* she,
‘ Soth that thou hast sayd to me ?
I vnderstonde, by thy language,
Thow woldest leue thy pylgrymage, 9296
And platly settyn hyt a-syde,
Only for reste, & ther a-byde.’

Grace Dieu reproves my willingness to stay in comfort. 257

The Pylgryme. ¹	[¹ St., om. C.]	<u>The Pilgrim.</u>
"Ma dame," <i>quod</i> I, "for my dysport,		
Wher I fond ² esē & counfort,	[² Fonde I St.]	9300
I wolde abyde a whylē there,	[Stowe, leaf 163]	I say I'd stay a while.
Tyl I sawh tyme & good leyser."		
Grace dieu. ³	[³ In Stowe's hand. Grace Dieu St.]	<u>Grace Dieu</u>
To me she sayde a-noon ryht than :		reproaches me :
' O wreeche ! o thow vnhappy man !		9304 O wretch ! O unhappy man !
Tak hed, & be mor éntentyff,		
How herē, in thys mortal lyff,		
Thogh that a man renne euer ^e more,		
He may neuere hast hym to sore		9308
To kome to tymely to that place.		
' I puttē eaas, that he ha space		If you could go on daily,
fforth to proceedē, day be day,		
At good leyser vp-on hys way.		9312
Her-vp-on I axē the,		
Yiff thow haddyst lyberte,		
Ioyē, merthe, & al sōlāce,		
Woldestow fro thylkē plaee,		9316 would you stop there ?
Yiff thow haddyst fre elois at wylle		
Remewen, or a-bydē styllē ?'		
Y^e pilgrime ⁴	[⁴ In Stowe's hand. The Pylgryme St.]	<u>The Pilgrim.</u>
"Allas !" <i>quod</i> I, " what may I seyn ?		
I kan nat wel answeare a-geyn.		9320
But o thyng I wot ryht wel ;		
The cyreumstaneys eueydel		I say, Yes ;
Consydryd vp-on euey syde,		
Par cas, rather I ⁵ sholde abyde,	[⁵ rather than I St.]	9324 [leaf 145, bk.]
Than ben to hasty to procede,		
Tyl I sawh I mustē nede		
Goon forth off necessity :	[Stowe, leaf 165, back]	unless I was obliged to move.
In eaas than wolde I hastē me."		9328
Grace Dieu :		<u>Grace Dieu</u>
<i>Quod</i> Grace dieu thanne vn-to me :		
' By thyn answeare, I do wel se		tells me
That thyn enteneyoun ys trouble,		
And thy wyl ys also double ;		9332 my will is double and variable.
Thy inward thouht ek varyāble,		
Thy purpos dyuer ^s & vnstable,		

Grace Dieu. ' Consydryd vp-on outhr syde,
How som whyle thow wylt abyde, 9336
And a-nother tyme also,
She says, one day I'll go, Thow art in wyl¹ forth for to go; [1 wylle St.]
Now in travaylle, now in reste,
another I'll stay. And offte thow thynkest, for the beste, 9340
Stylle in a placë to sojourne;
And sodehynly thy wyl² doth tourne, [2 wytte St.]
ffor to holdë thy passage;
Thy purpos double off vysage, 9344
Constreyned by a dyners lawe,
Now forth, & now yt doth wyth-drawe;
-Selde or neuere off O³ thoulht; [3 oo St.] 9347
The toon wyle, & the⁴ tother nouht." [4 wylle the St.]

The Pilgrim. **The pylgrym :**

I agree. "Ma dame," quod I, "lyk as ye seyn,
fful trewe I ffele yt, in eerteyn."

Grace Dieu. **Grace dieu :**

Than quod she; "lat nat the greue [Stowe, leaf 166]
Vp-on thy wordys; thogh I preue, 9352
And thogh I make an Argument,
She'll prove me double-minded. That thow art double in thyn entent,
Always nat on,⁵ in eerteine, [5 oon St.]
But partyd oftë in-to tweyne. 9356
ffor yt ys knowe, off yore agon,
[leaf 146] That two wyllys be nat on,
Wych be seneryd in o thoulht,
And off entent acordë nouht. 9360
ffor, how myghtë they accorde,
Whan they drawe nat by o⁶ eorde? [6 they nat be / off oo St.]
Thys knoweth enery maner whyht,
That hath off Resoun any sylht." 9364

The Pilgrim. **The pylgrym :**

"Ma dame," quod I / "I yow be-seche,
I ask her what I really am. Clerly⁷ that ye wyl me teche [7 Clerely St.]
What that I am; wych seyn that I
Am nat the same that my body. 9368
What am I thanne? thys wolde I se,
Yiff ye lyst enfourmen me :
Ther wer no thyng to me so leff,

- “As knowe her-off A trewë preff.” 9372
Grace dieu : Grace Dieu
Quod gracë dieu : ‘yt semeth wel,
 Thow hast nat lernyd euerydel
 Thyngys nouthur hih nor lowe, 9375
 Syth thy sylff thow¹ kanst nat knowe ; [1 om. St.] tells me I
 The wyeh, a-boue al other thyng [Stowe, leaf 166, back] don't know
 Ys the bestë² knowelyehyng [2 best St.] myself.
 That man may han in thys³ lyff here. [3 t hys St.]
 ‘And, yiff thow lyst platly lere, 9380
 To knowe thy sylff ys bet knowyng *Melior est si te ipsum* Yet self-
 Than to be Emperour outhur kyng, *cognoscas, quam si te* knowledge
 Or for to knowen al seyënces, *ignorato † causas side-* is worth all
 Praetykes, & experyences ; † *rum, vires herbarum.* sciences
 Or to han al the rychesse † *ignorete St.* and riches.
 Off thys world (in sothfastnesse),
 Or the tresour euerydel,
 But syth thow knowest nat ryht wel 9388
 Thy sylff, as thow sholdest knowe,
 (Wyth eyreumstauneys hih & lowe,)
 Me semeth (as in myn avys,)
 Taxe and lernë,⁴ thow art wys. [4 To axe and lern St.] 9392 [leaf 146, bk.]
 And I shal telle the feythfully
 In thys materë, trewëly,⁵ [5 trewly C., St.]
 What that I fele in myn entent
 Shortly, as in sentement : 9396
 ‘The Body, fyrst, (be nat in doute,) Apart from
 Off wych⁶ I spak elosyd *wylh-owte*, [6 the which St.] your body,
 Whau yt ys fro thë segregat,
 Dysseueryd & separat, 9400
 Thanne off the, (I dar wel seyn
 And afferme yt in certeyn)
 Off god thow art the portrature,
 Thymage⁷ also, and ffygure ; [7 The ymage St.] 9404 you are the
 And⁸ off nouht (yiff thow kanst se) [8 And nat St.] image of
 He ffourmede & he madë the, [9 Lorde St.] God.
 (That lord⁹ ffyrst, in thy creauzee,)
 To hys ownë résemblauzee 9408
 And ymage, wych off lyknesse
 Most dygne, & worthy off noblesse, [Stowe, leaf 167]

<u>Grace Dieu.</u>	' A prent ¹ (to speke off dygnyte)	[¹ Apparent St.]	
	He myghte nat ha set on ² the	[² sette in St.]	9412
	Mor worthy, nor mor notáble,		
	Than to hym sylff ³ résembláble.	[³ selven St.]	
God gave you Reason,	He gaff to the, off hys goodnesse,		
	Cler syht off Resoun, & ffayrnesse, ⁴	[⁴ Fayrnesse St.]	9416
	And off nature to be mor lyht		
	Than any ffoul that fleth in flyht,		
	And neuere to deyen, ek <i>wytl</i> -al,		
and made you immortal.	ffor he made the Immortal,		9420
	Permanent, & euere ⁵ stable.	[⁵ eke St.]	
	And tadwellyd ⁶ Immutáble,	[⁶ to have dwellyd St.]	
	Yiff thow nat haddyst, off entent,		
	fforfetyd hys comauudément ;		9424
	Than haddystow, thorgh thy Renoun,		
	Excellyd in comparysoun :		
	Comparysoun myghte noon ha be		
[leaf 117]	To thy noblesse & dygnete,		9428
	Off hewene nor Erthē, in certeyn,		
	Nor (to declare & speke in pleyn,		
	Bryd, nor other créature,		
	Except off angelys the nature.		9432
Gōd is your father. You are God's son,	' God ys thy ffader, (tak hed her-to)		
	And, thow art hys sone also,		
	Most exeellynge off kynrede		
	That euere was (<i>wytl</i> -outē drede),		9436
	Most noble, & off grettest style ;		
and not the son of Thomas de Guilleville,	ffor off Thomas de guillevyle		
	Thow art nat sone on that party		
	I dar afferme, & seyn trewly,		9440
	Who-euere gruchehe, or makē stryff	[Stowe, leaf 107, back]	
	That he nat hadde, in al hys lyff,		
	To seke, in al hys naeyoun,		
	No sone off swyeh condyeyoun,		9444
	Douhter nouthar (yt ys no fable,)		
	Off kynredē ⁷ so notáble.	[⁷ kyrede St.]	
from whose body you got your body.	But, off Engendrure bodyly,		
	Thow haddest off hym thy body,		9448
	Wyeh kam off hym by nature :		
	The wyeh body (I kan assure ⁸)	[⁸ dar Ensure St.]	

- 'Ys to the (tak hed her-to),
 Thyñ Enmy & thy grettest foo, 9452 *Grace Dieu.*
 'On that party (yiff thow lyst se,) Your body is
 Roos fyrst the gretë Enmyte; your grettest
 Nature hath yt so ordeyned; loc.
 But yt thorgh vertu be restreyned. 9456
 For the ffrut (what-euere yt be) As the tree is,
 Bereth the tarage off the tre so is its fruit.
 That yt kam fro (I dar assure);
 ffor yt were ageyn nature, 9460
 A Thorn to bern a Fyggë soote;
 The bud hath tarage¹ off the roote, [1 Fr. terrage]
 Lyk as an ap; yl or a pere,
 Thogh yt be born, neuere so fere, 9464 [leaf 147, bk.]
 Yt savoureth (whan that al ys do,)
 Off the Tre that yt kam fro.
 'And semblably haue in mynde,
 Manys body, as be kynde, 9468 Man's body
 As off hym sylff (be wel certeyn), can bear only
 May ber no ffrut but foul & veyn foul fruit.
 Ordure &² corruccioun, [2 and ffoul St.]
 Slym & putrefaccioun. 9472
 'But yiff thy gynnynge be wel souht, [Stowe, leaf 168] But you are
 Off swych fylthë thow kome³ nouht :
 ffor fyrst, in thy creacioun [3 swyche fylthe . . kam St.]
 Thow haddyst no produccioun 9476
 (Yiff I shal declaren al)
 Off no man that was mortal.
 Thy makeynge may nat be amendyd,
 ffor off god thou art descended; 9480 descended
 And pleynly (yiff thou vnderstondys,) from God.
 God made neuere *wyth* hys hondys
 Her in erthe (what sholde I feyne⁴) [4 feyne St.]
 Off mankyndë mo than tweyne; 9484 He created 2
 Vu-to wyche (*wyth*-outë wheer) of mankind,
 He commy'tede hys power, and empow-
 And gaff to hem an examplayre, erd them to
 Other, lyk hem, to makë fayre, create others
 Lyk thexamples in⁵ general, [5 the Ensampis St.] bodies,
 To hym reseruyng in speeyal but reservd
 to Himself

262 *God set your Soul in your Body, that you might subdue it.*

<i>Grace Dieu.</i>	‘ Off spyrytys (in eonelusioun)	
the creation of spirits,	Thordynaumee & the ffasown, Off wyeh he woldë (as by skyl) Noon other medle, by hys wyl.	9492
He put you, your soul,	‘ And her-vp-on (yiff thow lyst se,) The samë lord, he madë the Off hys goodnesse, for thy prowly ;	9496
so dwell awhile in your body,	And in the ¹ body wher thow art now, [¹ they St.] He tho putte (as I dar telle), Ther a whylë for to dwelle,	9500
[leaf 148]	And ther tabyde (thys, tho cheff) For tassayë the by preff ;	
to try you, and see how you’d behave.	And by thy port ² also dyseerne How thow ³ sholdest the gouerne Prudently, both fer & ner ; And yiff thow dydest thy deuer To ⁴ dyffendë thy party, [⁴ For to St.]	[² part St.] [³ thow om. St.] 9504
	Yiff he ⁵ wolde holdë chaumpartye Ageyn[y]s the in any wyse. ffor, (as I shal to the deuyse,)	[⁵ he St., ye C.] 9508
Between you and your body there is con- tinual war- fare.	Atwyxë ⁶ yow (yt ys no faylle) Ther ys werre & strong bataylle, And contynuelly ther shal be, But so falle, thow yeldë the, And putte tho in subieecioun Thorgh hys fals eollusioun,	[⁶ Atwix St.] 9512
	By hys deceyt & flaterye ⁷ Evere to hauë the maystrye Over the (in eonelusioun) Why! he hath domynaeioun.	[⁷ Flaterye St., flatory C.] 9516
If you force it down,	‘ But yiff that thow (as yt ys ryht,) Dyseounfyte hym by verray myghte, And by foreë ber hym doun Lyk a myghty ehampyoun, Than shal-tow (bothë fer & ner,) Over hym han ful power,	9520
it’ll not dare rebel against you.	That he shal neuere, for no quarelle, Ageyn[y]s the, dor rebelle, To Interuptë thyn entente. ‘ And trewly, but thy sylff assente	9528

- ' He shal neuere be so bold,
The to *wyth*stonde, as I ha told. 9532 *Grace Dieu.*
' He ys Dalyda, thow art Sampson ; Your body
Thow art strong (as by resoun), is Dellsch,
Sturdy on thy feet to stonde : thou art
Suffre hym nat, the to *wyth*-stonde, 9536 Sampson.
Nor over the to han¹ maystrye [1 haue the St.] [leaf 148, bk.]
ffor no glosyng nor flatrye.² [2 flatrye St.]
' And yiff thou takē hed³ ther-to, [3 hede St.]
She ne⁴ kan nat ellys do ; [4 nat St.] 9540
But *wyth* flatrye⁵ & deceyt, [5 flatrye St.]
Nyht & day lyn in a-wayt, It watches
And swych wach on the doth make, day and night
To make thyn emnyes the to take 9544 to give you
At mescheff, whan they may the fynde. over to your
And yiff thow wylt, sche⁶ shal the bynde. [6 he St., he C., foe,
later, with ac
pcc/xt.]
Sher thyn heer whyl thow dost slepe, 9548
But thow koume thy-syluen kepe.
And overmor, I the ensure,
Thy counsayl al she⁷ wyl dyseure, [7 he St., C.] and will dis-
And thy secretys euerichon, close your
To *phylystees* that be thy ffoon. 9552 secrets to the
Other frenshepe, trustē⁸ me, [8 trust vn-to St.] Philistines.
She⁹ hath pleyully noon to the. [9 He C., St.]
' Now ches, & to my speche entende,
How thow wylt thy sylf dyffende ; 9556
Be nat to thy confusioun
Deceyed as whylom was Sampson.'
The pylgrym:
" Ma damc," to gracē dieu *quod* I,
" I *merveyllē* ful gretely ;¹⁰ [10 gretely St., gretly C.] 9560
ffor pleyully (as yt¹¹ doth me seme) [11 yt St., om. C.]
Outher I slepē or¹² I dreme [12 outhur St.]
That ye, a-mong your wordys alle,
Lyst a 'Spyryt' me to calle, 9564 I wonder at
Wych *wyth* my body do abyde, Grace Dieu's
Wher-so that I go or ryde ; calling me a
And seyn, I am to¹³ cler seyug ; [13 so St.] Spirit,
And me semeth I se no thyng. 9568
And ek I take good hed her-to,

264 *Grace Dieu likens Soul and Body to the Sun and Clouds.*

- The Pilgrim.* "How ye afferme, & seyn also,
 and saying that my Body
 is as blind as a stone,
 [leaf 149] That my body, wych seth so wel, [Stowe, leaf 163, back] 9572
 How that he seth neueradel,
 But ys as¹ blynd as ys a² ston. [¹ om. St. * as eny St.]
 And your wordys eueryehon
 Ben so vnkouth &³ merveyllous, [³ and so St.]
 And to my wyt so daungerous, 9576
 That they faren, whan I hem here,
 As a flee were in myn Ere ;
 I am astonyd so outterly.
 I pray you tel me mor elerly, 9580
 That I may wytë (by som mene)
 Off al thys thyng, what that⁴ ye mene." [⁴ that om. St.]
- Grace Dieu.* **Grace dieu :**
 She says : The sun is
 sometimes bright,
 'Tak hed,' *quod* she, 'yiff thow konne,
 And se somwhylë how the sonne, 9584
 Wyt hys bemys bright & clere,
 Most ffressh in hys mydday spere,
 and some-
 times under
 a cloud. The smë tyme, vnder a cloude,
 Offtë sythe he doth hym sehrowude, 9588
 That men may nat be-holde & se
 The bryhtënesse⁵ off hys bewte. [⁵ bryhtnesse C.]
 Wher-vp-on, I the comaunde
 To answe're to thys demaunde : 9592
 Whan the sonne ys closyd so
 That hys clernesse ys ago,
 What causes
 day when
 the sun is
 hid? Tel on, &⁶ Answere, yiff thow may, [⁶ Telle on St.] 9596
 Off what thyng causyd ys the day.'
- The Pilgrim.* **The pylgrym :**
 "To tellë shortly in a clause :
 Off day, ther ys noon other cause [Stowe, leaf 170]
 I say, Phe-
 bus, But phebus, as I kan espye.
 Thogh hys bemys, vnder skye 9600
 Ben hyd, yet yt ys no doute,
 Al the lyht that sheweth oute,
 Ys ycausyd euerydel
 whose light
 shines even
 thro clouds. Off the sonne (who lokë wel) ; 9604
 Thorgh a skye hys lyht doth passe,
 To shewe yt forth in euery phee.
 [leaf 149, bk.] 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." 9608 Without the sun there were no day.
- Grace dieu :
Quod Gracë dieu : 'answere me ;
 How maystow parceyue or se,
 Or in any wyse espye
 Hys bryhte bemys thorgh a skye?' 9612
- 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 eler & bryht." 9616
- Grace dieu :
Quod Gracë dieu a-noon to me :
 'What thow ha t sayd, tak hed,' *quod* she,
 'And vnderstond ffyrst in thy sylt,
 By the soune that shyneth bryht,
 Thy soule eler, in espécyal, 9620
 Wyth-Inne thy body wych ys mortal.
 Off thys mater we haue an honde, [Stowe, leaf 170, back]
 Ther-by thy soule I vnderstoude. 9624
 'Thy body (yiff thow kanst espye)
 Vs dyrk, as ys a cloudy skye ;
 And lyk also (who kan dyseerne)
 To a smoky, blak lanterne. 9628
 And nat for-tyh (I dar expresse)
 Men may sen, thorgh the bryhtnesse
 Off the soule (yt ys no doute),
 And the clernesse, fer wyth-oute. 9632
 Clerkys reorde yt in ther skolys ;
 And other wene, that be but ffolys,
 In ther foltyssh fals demyng,
 That al the eler enlwmynyng 9636
 Wher-off that porë skyë (lo,)¹ [1 sky loo SL]
 Wher-wyth the sowle ys shrowdyd so,
 Eclypsyd off hys fayr bryhtnesse.
 And ne wero the gret dyrknesse 9640
 Off thys skye (who loke a-ryht),
 The sowle sholde han so eler a sylt
 At o look, fro the oryent
 To sen in-to the occident. 9644

Grace Dieu
 asks how I
 can see the
 sun thro a
 cloud.

The Pilgrim.
 Men see his
 beams afar,
 as they see
 fire through
 a lantern.

Grace Dieu.
 The Sun
 means the
 Soul shining
 in the Body.

The body is
 dark as a
 cloudy sky,

and yet the
 Soul's bright-
 ness can be
 seen thro it.

But for the
 body,
 [leaf 150]
 the Soul could
 see from East
 to West.

266 *The Soul's eyes pierce farther when freed from the Body.*

<i>Grace Dieu.</i>	' ffor off the body (trustē me) The Eyen, no verray eyen be, But lyk to glas, (I dar wel seyn), Wher-thorgh the elerē soule ys seyn, 9648 And outward (<i>wyth</i> hys bemys brylt) Yiveth ther-to elernesse and lyht. Yiveth ther-to elernesse and lyht.
The soul has no need of bodily eyes.	ffor the sowle, (who taketh hede,) Off bodily eyen hath no nede, 9652 No mor than, in semblable caas, The bryhtē sonne hath off the glas, Nouthur byform, nouthur be-lynde. [Stowe, leaf 171]
The spiritual eyes pierce farther	' And conceyue also in thy mynde, 9656 That Eyen wyeh ben espyrytual, Wyth-oute spectācle or ffenestral, Sen off hem syllf mor parfytly, fferther perece, & mor elerly, 9660
when they are free from the body's darkness.	Than whan ¹ the bodily dyrknesse, [1 Whan that St.] The gostly eyē doth oppresse. ffor gostly Eyen sen wel the bet, Whan yt ys so they be nat let 9664 <i>Wyth</i> bodily Eyen that ben outward, And han to no-thing ther reward, But to thynges off veynglorye, That be passyngo & transytōrye, 9668 Dyrked <i>wyth</i> a worldly skye.
Tho Tobias was blind in his bodily eyes,	' And whylom blyndē ² was Tōbye [2 blynde St., blynd C.] Off bodily eyen, as <i>wyth</i> -oute ; But inwardly (yt ys no doute) 9672 He was nat blynded off hys syht, But hadde hys eyen eler & bryht ;
his mind's eyes taught his son, [leaf 150, bk.]	I menc, the Eyen off hys mynde ; ffor by tho Eyen (as I ffynde) 9676 He tauhte hys sone, & elerly tolde The weyē that he sholdē holde In hys passagē, & nouht erre.
and were clear as a star.	Hys Eyen wer eler as any sterre, 9680 Off hys mynde, wyeh made <i>hym</i> se ; And ellys yt myghte neuere ha be, Off hys inward inspeeyoun, [3 Informacion St., with Instruccion in margin.] To yove him swyeh instruceyoun ³ 9684

'How he sholdē hym gouerne,		<u>Grace Dieu.</u>
Wyth-oute the siht ¹ wych ys eterne,	[Stowe, leaf 171, back]	
I menē, the siht ¹ spyrytual,	[¹ sighte St.]	The spirital sight wastes not by age.
Wych ys gostly & eternal.	9688	
'That sylte, ¹ by agē wasteth nouht;		
And (yiff the trouthe be wel souht)		
Thy bodyly eyen (trustē ² me,)	[² trust St.]	
Wyth hem thow mayst no thyng yse.	9692	
The soule seth al by eler lookyng,		The Soul sees all.
And the body seth nothyng;		
Blynd wyth-Innen & wyth-oute.		The body is blind within and without.
And ner the soule, (yt ys no doute,)	9696	
Seyng eler he shold ha noon,		
Na mor than hath the ³ eoldē ston.	[³ a St.]	
'And as yt ys towehyng syht,		
Evene so (who looke a-ryht)	9700	
Yt ys off al thy wyttys fyue;		So, each of your Five Wits
ffor who seyth nay, or geyn ⁴ yt stryue,	[⁴ ageyn St.]	
Euerych off hem, in sentement,		
Ys but a maner instrument,	9704	is an instru- ment thro which you and your Soul work.
The wych, touchyng ther werkyng,		
Off the they receyve euery thyng;		
ffor, wyth-outhe helpe off the,		
They no thyng here, they no thyng se,	9708	
Nor no thyng thay may reporte.		
And yiff thow dyst ⁵ hem nat supporte,	[⁵ dydest St.]	Without the Soul
And sustenyst wyth thy myghte,	9711	
Eryng, ⁶ Smellyng, Touch & Syht,	[⁶ Heryng St.]	
Thy body wer nat euerydel		[leaf 151]
But a verray foul dongel,		
Impotent, and feble also,		the body is impotent and feble.
Outher to mevyn or to go.'	9716	
The pylgrym:		<u>The Pilgrim</u>
"Thanne, wyth your supportacioun,	[Stowe, leaf 172]	
I axe off you thys questyoun;		I ask,
And ffyrst off aH I thus begynne:		
'How may the sowle that ys wyth-inne,	9720	How may the soul within bear the body without?
Ber the body that ys wyth-oute?'		
To me assoylleth ffyrst thys doute;		
ffor yt semeth mor Reson,		

<i>The Pilgrim.</i>	“ (As to my oppynoun,)	9724
Surely the thing (soul) within is borne up by the body without.	The body outward (thus I mene)	
	Sholde the soule inward sustene.	
	Yiff ye grante to speke at large,	9727
	Thyng that conteneth, berth ¹ the charge, [1 bereth St.]	
	And bereth vp al, to myn entent :	
	And thyng, <i>wyth</i> -Inne that ys content,	
	That thyng ys born, as semeth me.	
	And her- <i>vp</i> -on I woldé se,	9732
	Syth that ye ben prudent & wys,	
	A good answer, by your avys.”	
<i>Grace Dieu</i>	Grace dieu :	
	‘ Vp-on thy questionn to conehude	
says No.	An answer, as by symylytude :	9736
	Conceyuë fyrst in thyn entent,	
	Thy clothyng & thy vestymet.	
Take your clothes outside your body.	Contene thy boady ² euerydel [2 Body St.]	
	<i>Wyth</i> -Innen : yiff thow loke wel,	9740
	Thy body closyd ys <i>wyth</i> -Inne ;	
	And but yiff thow fro resoun twynne,	
	Thow wylt nat geyn-seyn vn-to me,	
You bear the clothes ; not the clothes you.	Thow beryst thy clothys, & they nat the,	9744
	And fully ben in thy depooz ;	
	And yet thow art <i>wyth</i> -Inne hem clooz ; [Stowe, leaf 172, bk.]	
	And, (yiff thow clerly kanst dyscerne,)	
[leaf 151, bk.]	At thy lust dost hem gouerne ;	9748
	And (to seyn shortly in substaunce,)	
	Thow hast off hem the gouernaunce.’	
<i>The Pilgrim.</i>	The pylgrym :	
	“ And ys yt lyk, ma dame,” <i>quod</i> I,	
	“ In al, off me & my body ?”	9752
<i>Grace Dieu.</i>	Grace dieu :	
	‘ To give thé ³ mor cler evydence, [3 the the St.]	
	I putte a maner dyfference ;	
	Leff the chaff, & tak the corn :	
The soul bears, and is borne. It sustains the body.	The sowle bereth, & ys born.	9756
	ffor, ffyrst, the sowle pryncypally	
	Susteneth & bereth the body ;	
	And parcel-lyk ⁴ (to thyn entent) [4 poelle lyke St.]	
	The body bereth by accident	9760

'The sowlē, but her-on reporte,
The myghte, the vertu, ay resorto
Off the body, in certeyn,
Evere vii-to the sowlē ageyn.

Grace Dieu.
And tho the
Body beats
the Soul,
its powers
return to the
Soul.

9764

'And evydence her-on to make :

Thow mayst a eler example take,

Yiff thow euer dydest¹ se [1 dydest enere St.]

Any shyp a-mynd² the see, [2 Shippe / in St.] 9768

(Shortly declaryng, at a³ word,) [3 oo St.]

The maryner *wyth*-Inue the bord

Ledeth the shyp, (tak hed her-to,) [Stowe, leaf 173] 9772

And ys hym sylff ylad also. [4 yt St.]

Tak here Example, & be wel sad,

But he yt ladde, he⁴ wer nat lad.

'Semblably, by example eler,
Thy sawlē ys elleff maryner, so the Soul
governs the
Body,

Ledere & govēneresse 9776

Off thy body, in sotlnesse :

She ledeth⁵ hym ay too & too, [5 ledethe . . too & too St.,
ledelit . . two & two e.] 9780

And ys hyr sylff ylad also. tho she is
in it.

ffor, at hyr lust & hyr talent,

She, by hyr ownē fre assent,

Ledeth the body, as yt ys skyl.

ffor the body, but by hyr wyl, 9784 [leaf 152]

Hath no power, (yt ys no drede)

No syde, the sowlē for to lede.

'And therfor, do thy besy peyne,
Havyng the body in thy demeyne, Strive, there-
fore,

To lede hym so, & he ek the, so to guide
your Body

In thys dredful worldly see,

fful off wyndys & Tempest,

And wawēs boyllunge Est & west, 9792

That, by assent, here⁶ in your live, [6 here St., her C.] that you may
reach the
Haven when
you die.

At goode hauene ye may aryve,

And at good port, whan eruel deth

Schal make hym yelden vp the breth.' 9796

The pylgrym :

"Ma damē, sothly, I do lere,

By your wordys that I here,

To forthre me, & nat to tarye.

The Pilg-im.

270 *As my Body has darkend my Spirit, she will disembody me.*

- The Pilgrim. " Yt wer to me ryht necessarye, [1 That St., om. C.] 9800
 1 That off your grace ye woldë blyue, [Stowe, leaf 173, back]
 Out off my shyp makë maryue; 2 [2 to make me aryue St.]
- I ask Grace
 Dieu to take
 off my heavy
 body, I menë thus, ma dame, that ye
 Wolde in al haste dyspoyllë me 9804
 Off my body, wych ys greuous,
 Hevy, gret, & ponderous,
 That I myghte off hym a-noon ryht
 Haue knowelyehyng & ek a³ sylt [3 eke St.] 9808
 Mor cler, to make me vnderstonde
 The mater that we haue an⁴ honde, [4 In St.]
 To sen hym, how he ys compassyd, 9811
 Wych hath so offte to me⁵ trespassyd; [5 to me / so offte St.,
 softe 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, 9816
 That I may sen hym (& nat ellys),
 Wher le be swych as ye me tellys;
 ffor I nat vnderstond ywys,
 [leaf 152, bk.] What ye ha sayd, nor what he ys." 9820
- Grace Dieu. Grace dieu:
 She doesn't
 wonder at my
 blindness: ' I may ryht wel be-leve, quod she,
 ' Thys thyng so vnkouth & secre,
 That thow art dyrkyd in thy syht,
 Yt to consydre & sen⁶ a-ryht. [6 scen St.] 9824
 And the cause why thow art let
 Ys, for thy body hath so shet
 Thy gostly Eyen (in substaunce)
 my body has
 closed my
 spiritual eyes. Wytli a elowde off ygnoraunce, 9828
 And dyrked wytli a mysty skye,
 That thow mayst nat wel espyc
 The secrencsë,⁷ yong nor Old. [Stowe, leaf 174]
 And as to-form I ha the told, [7 secretenesse St.] 9832
 Other obstacle ys ther noon
 But thy body, blynd as a ston; ⁸ [8 as stoon St.]
 He dyrketh so thyn Inward syht.
 She will take
 me out of it. But for thy sake, a-noon ryht 9836
 I sehal assayen & provyde,
 Thy body for to leyn asyde,

'fro the ¹ take yt, yiff ² I kan,	[¹ the 1o St. ² yiff that St.]	<u>Grace Dieu.</u>
That thow mayst conceyvë than	9840	But only for a time.
Off hym hooly the governaunce,		
And what he ys, as in substaunce.		
But thow mustest, in certeyn,		
Affter, sone, resorte ageyn	9844	I must then be put back in my Body till I die.
To thyn oldë dwellyng place,		
Tyl that deth, a certeyn space,		
Schall the dyspoylle, and makë twynne ³	[³ a twynne St.]	
fro the body that thow art Inne.'	9848	
The Pylgryme: ⁴	[⁴ St., om. C.]	<u>The Pilgrim.</u>
And Gracë dien a-noon me took,		
(I not, wher that ⁵ I slepte or wook,)	[⁵ whether St.]	
& made (for short conelusioun,)		
My body for to falle a-doun.	9852	My body falls away, and I am carried into the air.
And affter that, a-noon ryht		
Me semptë that I took my flyht,		
And was ravissed in-to the hayr,		[leaf 153]
A place delytable & ffayr.	9856	
[<i>Blank in MS. for an Illumination.</i>]		
And me thouht ek, in my sylit,	[Stowe, leaf 174, back]	I seem to become light, and see clearly.
I was nat hevy, but verray lyht,		
And my beholdyng was so eler,		
That I sawh bothë fer & ner,	9860	
Hih & lowe, & oueral.		
And I was ryht glad wyth-al;		
Al was wel, to my plesaunce,		
Save a maner dysplesaunce	9864	
I hadde off O thyng, in certeyn,		I feel and that I must go back to my Body.
That I muste go dwelle ageyn		
Wyth-Inne my body, wych that lay		
Iyk an hevy lompe off clay;	9868	
Wych to me was no forthryng,		
But perturbaunce, & gret lettyng,		
Thyder to resorte off newe.		
The wyst I wel that al was trewe	9872	
That gracë dieu hade seyde to me.		
And thanne I wentë for to se		I look at it,
Wher the body slepte or nouht.		
And whan I haddë longë souht,	9876	

- The Pilgrim. Tastyd hys pows¹ in certeyne, [1 tried his pulse]
 and feel its And gropyd euery nerff & veyne,
 pulse. And fond in hym no breth at al,
 My body is But ded & eold as a ston wal. 9880
 dead. And whan I dydo al thys espye,
 I defy lt. Hys gouernaunee I gan defye.
- Grace Dieu :
 Tho gracë dieu spak vn-to me,
 [leaf 153, bk.] 'Liffit vy thyn Eyen, beholde & se, 9884
 bids me Yiff thow konnë now elerly ;² [2 kan . . . Clerelye St.]
 recognise that my foe, Knowo in erthe thy gret enmy, [Stowe, leaf 175]
 my Body, He that woldo nat suffre the bero
 would not let me bear arms Noon Armys, nor noon larnneys were, 9888
 against my enemies. Causynge, thow myghtest nat endure,
 Vp-on thy bak to bere Armure,
 The to dyffende fro thyn Eumyys,
 ffro brygauntys & false espyes, 9892
 Wych the³ werreyen enermore. [3 to St.]
 Off hym, I ha the told bo fore,
 That yt ouhto ynowh suffise ;
 Yet, as I shal to the devyse, 9896
 Thow mayst nat chesyn, in certeyn,
 But I must go Wyth-Iunen hym to entre Agoyn,
 into it again. Retrussen hym, & ek recharge
 (Bothe in streyth⁴ & ek in large) [4 streighte St.] 9900
 Bern hym wyth the in thy vyage,
 Whyder thow gost on pylgrymage.'
- The Pilgrim. **The pylgrym :**
 "Ma damë, myn entoneioun
 Was now, & my deuocioun, 9904
 Off newë to haue Armyd me,
 Assayed yiff yt wolde ha be,
 That I myghte ha bor Armure,
 My sylff the bettre to assure ; 9908
 I think now for, as now, to my semyng,
 that my arm-our is light. They be nat hevy, no maner thyng,
 Nor lyk the cōnceyt off my thouht ;
 They weyë⁵ but a thyng off nouht." [5 wey St.] 9912
- Grace Dieu. **Grace dieu :**
 'Certys,' quod she, 'no mor they doth ; [Stowe, leaf 175, bk.]

I re-enter my senseless Body and feel my Joy is gone. 273

- ‘ And therefore thou seyst ful soth. Grace Dieu
 But thou shalt vnderstondē me
 Yiff thou dyst now armen the, 9916
 And woldest now a-noon begynne
 In the poynt that thou art Inne,
 Thy meryte to reknen al, [leaf 154]
 Nor thy deert, ne wer but smal; 9920
 ffor thyn Armure thou must vse,
 And feythfully yt nat refuse,
 Whan thou art entryd (thys the cheff,) says I must
use my arm-
our when I
re-enter my
body, now
senseless.
 Thy body that lyth now blynd & deff, 9924
 Doom also, and insensyble,
 Wych mustē wyth the be penyble,
 Sustene also, & be suffrable.
 ffor he wyl also be partable 9928 My body
will share
my merits.
 Off thy merytēs & guerdouns,
 As he was off thy passiouns :
 Your deertys shal be al on.
 Wherfore, enhastē the a-noon, 9932
 In-to hym for to retourne,
 Ther a whylē to soiourne I must hasten
to enter it
again.
 Wyth hym, as thou hast don toforn.
 And, that your tymē be nat lorn, 9936
 Than off assent & wyl entere,
 Wyl he¹ be to-gydre yffere, [¹ ye St.]
 Enarmē yow, & make yow strong
 ffor to wythstondyn euery wrong.’ 9940
 And whan she hadde al to me sayd, The Pilgrim.
 Wher² I was wel or euele a-payd, [² Whether St.]
 I sawh ther was noon other geyn ;
 I was retrussyd, & a-geyn 9944 I am clothed
again in my
body,
 Wyth the body that I kam fro ;
 And certeynly me thouhtē tho, [Stowe, leaf 176]
 I was nakyd, and al bare
 Off al my Ioye & my wel-fare ; 9948 and feel that
all my joy is
gone.
 ffor al was gon in O moment.
 And tho I hadde ageyn Talent
 (Me sempte yt myghte nat be forbore)
 To louē, as I dide affore ; 9952
 & holy vn-to hys entente,
 PILGRIMAGE. T

274 *I weep and sorrow, for now I am bound to my Body.*

- The Pilgrim. Me thouhte I gan a-noon assente,
 [leaf 154, bk.] fully tokeyen hys plesauunce.
 Thus aparecyvngc my woful ehauunce, 9956
 Clerly sawh *wyth*-Innē me,
 That I sholde deceyved be,
 Lyk as I was off yore agon.
 I begin to weep and sigh. And tho I gan to wepe a-noon, 9960
 Siliē & sorwe, & seyn "allas!
 What shal I don now in thys cas?
 Or to what party in certeyne
 Shal I drawn off thys tweyne?" 9964
- Grace Dieu **Grace dieu :**
 says *Quod* grace dieu, ' what may thys be ?
 Why wepystow ? what cyleth the,
 So thy syluen to dyscouzforte ?
 ffor trewly (as I kan reporte,) 9968
 Wepung & tendre terys grene, Turpissimum est in homine pruden-
 dente, remedium in roris //
 Seneca /—St., leaf 176, om. C.
 Only to women appartene,
 Whan sodeynly they falle in rage,
 And nat to men off strong corage.' 9972
- The Pilgrim. **The pylgrym :**
 " Certys," *quod* I / " I may wel wepe ; [St., leaf 176, back]
 ffor, (yiff ye lyst to taken kepe,)
 I tell her that all my mirth has gone. My loyc, my myrthe & my plesauunce,
 Myn Elthe, & al¹ my suffysauunce, [1 helthe and, St.] 9976
 Sodeynly me han forsake.
 I may compleyne, & sorwe make,
 I, who could fly in the skye, ffor, whylom, aboue the skye
 I was wont to fle² ful hihe, [2 Eyre St.] 9980
 And hadde also ful glad repayre
Wyth bryddys fleung in the hayr,³ [3 Eyre St.]
 In my most lusty fressh sesoun ;
 am now cast down. But now I am awaylyd down, 9984
 I fynde (by gret aduersyte)
 Al that ys contrayre vn-to me.
 I am venquissed, I am bor down,
 My vertu (in conelusioun) 9988
 Hath lost hys myht, hys excellence ;
 and bound by my body. ffor now, ther ys no résystence
 On my party (as yt ys founde) ;

I am chaind likē an Ape. Why is my Body so strong? 275

- “ffor, off the body, wher I am bounde, 9992 The Pilgrim.
 Ys hool my foree, & al my myght, [leaf 155]
 (Wyeh ys ageyn al skyle & ryht,
 And buryed quyk, (yt stondesth so,)
 I Am in erthe, wher-euere I go; 9996 I am buried
 (Thys verray Ernest, & no Iape,) alive,
 Cheyned, ryht as ys An Ape, and chaind
 Vn-to a elog,¹ & must yt swe, [1 the Clogge St.] like an Ape
 And fro thenys may nat remewe; 10000 to a Clog,
 ffor my body, gret & large, my Body
 Ys the Clog that me doth echarge, prevents my
 Wyeh letteth, *wyth* hys gretē wheyhte, flying.
 That I may nat flen an lyhte²; [Stowe, leaf 177] 10004
 ffor euere, *wyth* hys mortal lawe, [2 heyghte St.]
 Doun to therthe he doth me drawe.
 “I trowē (shortly in sentence) I helieve,
 The word ywrete in sapyencee 10008 with the Book
 of Wisdom,
 Was whilom seyde off me ywys,
 Who kan take lied; and yt ys thys:
 ‘A body corrupt (yt ys no nay) *Corpus quod corrumpitur, Ag-* that a corrupt
 Greveth the soulē³ nyht & day, *gravat Animam. Sapiencie.* Body grieves
 Kepeth hym in eaptyvte; [3 body C., St.] 10013 *3o Capitulo. St., om. C.]* the Soul.
 Yt may nat gon at lyberte,
 Nouthur wakyng nor a-slepe;’
 ffor wyeh, eertys, I may wel wepe, 10016 So I may well
 And seyn ‘allas,’ & sory be, weep.
 Off my grete aduersyte.”
Grace dieu: Grace Dieu.
 ‘Thaz haue in mynde, for any slouthe,
 That vn-to the I toldē trouthe.’ 10020
The pylgrym: The Pilgrim.
 “Your wordys alle I do aduerte,
 & thankē you *wyth* al myn herte.
 Off hem I am ryht wel apayd;
 ffor al that euere ye han sayd 10024 I thank
 Ys verray soth, & no lesyng, Grace Dieu
 for what she
 “But I be-seehe yow off O thyng, [leaf 155, bk.]
 Yiff I durste you compelle, 10028
 O word that ye lyst me telle: and ask her
 What ys the cause (declareth why,) [Stowe, leaf 177, hack]

276 *The Body is bold on his own Dunghill, and must be subdued.*

<p>why I'm not as strong as my body.</p>	<p>"That he ys mor strong than I; Or why am I not (tellethe me), As strong or myghty as ys he?"</p>	<p>10032</p>
<p><u>Grace Dieu</u> says my body isn't stronger than I am.</p>	<p>Grace dieu:¹ [1 St., ee Dieu in Stowe's hand, in margin in C.] 'Yiff the roote be wel out souht, Strengere than thow, thát ys he nouht. But her-<i>vp</i>-on now herkne me: Thow mayst nat, in no degre, Hym venquisshe (in conelusioun), Oppressyn hym, & bere hym doun So myghtyly in hys contre, As thow sholdest, yiff that he Hadde hys conuersacioun Wher thow hast domynacioun.</p>	<p>10036 10040</p>
<p>But he's in his own country,</p>	<p>'In hys contre he doth now dwelle. Therfor shortly, I the telle, He hath the gretter ávantage; And yt ys sayd off ffolkys Sage, And a prouerbe wryte off old, How that euery whyht ys bold Vy-on hys ownc (erly & late), At the dongel at hys gate; Strong to makë résysteme. & men sen by experyence, Eeh man mor myghty off hys hond, Whan he ys in hys ownë lond: Thys doth hym trusten, & be bold.</p>	<p>10044 10048 10052</p>
<p>and every one is bold on his own dunghill.</p>	<p>'But for al thys that I ha told, Tak hed in no maner wyse, Ne let nat, for no cowardyse, 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, Ther, to hym to seyn 'ehék maat;' Thys maat shal be, thorgh thy puissaunce, To holde hym vnder gouernaunce. And lyst that he do noon offence, Kepe hym lowe wyth abstynence,</p>	<p>10056 [Stowe, leaf 178] 10060 10064 10068</p>
<p>What I have to do is to sttaek him,</p>	<p>Thy drawhtys drawë, & wel pleye, Make hym lowly to obeye</p>	<p>10060</p>
<p>play him at chess,</p>	<p>Vp-on hys dongel, in hys estat, Ther, to hym to seyn 'ehék maat;' Thys maat shal be, thorgh thy puissaunce, To holde hym vnder gouernaunce.</p>	<p>10064</p>
<p>[leaf 156] and check- mate him;</p>	<p>And lyst that he do noon offence, Kepe hym lowe wyth abstynence,</p>	<p>10068</p>
<p>keep him low by absti- nence,</p>	<p>Kepe hym lowe wyth abstynence,</p>	<p>10068</p>

- ‘Voyde hym fro replecyoun,
 And governe hym so, by Resoun,
 Off mete and drynk, only that he
 Ne do no superfluyte. 10072
 Lat hym lytel Ete or drynke;
 Mak hym labour & ek swynke;
 Lytel slepe, & gret wakyng;
 Dyscyplynes¹ & ek betyng, [1 Dyssyplyned St.] 10076
 Yiff to hym in many wyse.
 ‘And thus thow shalt hym best chastyse:
 Devout wepyng *wyth* orisouns,
 And hooly medytaacyouns, 10080
Wyth Instrumentys off penaunce,
 Shal off thy causē do vengauce,
 Best iustefyē² thy party; [2 Iustyse St.]
 And they shal make the fynally 10084
 (*Wyth*-outē contradiccioun)
 To haue hym in subieccioun; and keep him
 in subjection.
 And, for thyn ences off glorye,
 Yive the renoun & vyttrōye - 10088
 Whyl thow so dost, nyght & day, [Stowe, leaf 178, back]
 And he shal neuere dor³ seyn nay. [3 dar St.]
 ‘And to fforthier thyn entent,
 Lat vs tweynē, by assent, 10092
 Gon vn-to an hyl off sond, She takes me
 to a hill of
 sand
 Wych stant her al-most at the hond: ⁴ [4 at honds St.]
 A soffte pas, lat vs go walke.’
 Verba Peregrini⁵: [5 St. in margin, om. C.] The Pilgrim.
 And as we wentē & gon⁶ talke, [6 gonne St.] 10096
 A sondy⁷ hyl she gan me shewe; [7 sodeyn St.]
 And thus she sayde, on wordys fewe:
 [Grace Dieu]: Grace Dieu.
 ‘Lefte vp thyn eye a-noon,’ *quod* she,
 ‘And ffyrst off al, be-holde & se 10100 [leaf 156, bk.]
 How that an Amptē, a best smal, .i. Formica. St., om. C. and shows me
 an ant
Wyth hertē, body, myght & al,
 To nouht elles doth entende,
 But on thys hyllē⁸ vp tascende, [8 hylle St., hyl C.] 10104
 And, in hyr paas & clymyng soffte, trying to
 climb up it.
 She is often
 swept down,
 She ys bor doun, & let ful offte

278 *The Ant, often swept down, reaches the top of the Sandhill.*

	<u>Grace Dieu.</u>	' Wyth powdry sondys out off noumbre,	
		Wych hyr passagē so encoumbre,	10108
		And hyr desyre ¹ ek restreyne,	[¹ desires St.]
and can't get to the top of the hill.		That she may nat fully atteyne	
		The hyst party off the hyl,	
		ffor she ys let ageyn hyr wyl.	10112
		[Blank in MS. for an Illumination.]	
		And thogh she peyne hyr nyht & day,	
The sand is		Evere the soond lyth in hyr way,	
		Overwhelmeth, & bereth hyr doun,	
		Contrayre to hyr eutencioun,	10116
so dry and small that it carries her down.		Yt ys so sotyl, drye & smal,	
		And wonder brotyl ek wyth-al,	
		That, by reuolucioun,	[Stowe, leaf 179]
		Yt rebateth & bereth doun	10120
		Thys lytel beste that I off telle.	
		' But for al that, she wyl nat dwelle	
		In the valē cast doun lowe,	
		Ther tabyden any throwe ;	10124
But she climbs up again,		But hyre afforeeth a-noon ryht	
		To remounte wyth al hyr myght,	
		Hyr sylff afforeynge, newe & newe,	
		Euere hyr labour to renewe,	10128
[leaf 157]		(Lyk a myghty champyoun)	
		Thogh she wer offte avalyd doun.'	
	<u>The Pilgrim.</u>	But at the laste, thorgh hyr labour,	
		I sawh hyr, lyk a conquerour,	10132
		Wyth hyr travaylle rencwyd offte	
		Gete vp on the hyl a-loffte ;	
		And ne woldē neuere lete	
		Tyl yt was conqueryd in quyete ;	10136
and at last reaches the top, and rests there.		And thanne off ryht, as for hyr ² beste	[² the St.]
		Vp-on the cop ³ she dydē reste.	[³ coppe St.]
	<u>Grace Dieu.</u>	Grace Dieu ⁴ :	[⁴ St., in Stowe's hand in C.]
		Quod grace dieu tho vn-to me :	
		' Her, thow mayst beholde & se	10140
		(Yiff thow lyst to loke a-ryht)	
This is a pat- tern of your body and you.		The foreys (platly) & the myght	
		Bothe off thy body & off the ;	
		And in ⁵ a pleyn Exaample se	[⁵ in C., om. St.] 10144

Do like the Ant.: when your Body keeps you down, resist it. 279

‘ Off thampton, wych ys down [i]falle		
Among the brotyl sondys alle.		<i>Grace Dieu.</i>
Yiff he, at euery fallyng down;	10147	Take ex- ample from the ant.
Hadde lost hys myght & hys renoun	[Stowe, leaf 179, back]	After every fall, it climb’d up again, till it got to the top.
ffor to recure the hylle a-geyn,		
Thanne al hys labour were in weyn;		
But, for on ¹ dyseconfytur	[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 hiñe vp on the hyl.		
‘ And yiff thow clerly vnderstond,		
Thy body ys the hyl off sond,	10156	Now your body is the hill of sand
The wychë, ² thorgh hys brotylnesse, ³	[² whiche St., wych C.]	
And powdrys of vnstabylnesse,	[³ Brotylnesse St.]	
Ys redy (off entencioun,		
Evere to make the fallë down,	10160	
And to dyrken (off entent,		whilch dark- ens your un- derstanding.
The eye off thyn entendement		[leaf 157, bk.]
To kepe the in the valë lowe.		
‘ And whan he may espye or knowe	10164	When it sees you want to climb up,
That thow, in any maner wyse,		
Woldest on the hyl aryse,		
Wyth sondry ⁴ reuoluciouns	[⁴ sondy St.]	
Off dyuers temptaciouns	10168	
He travayleth (thys, no tale)		it tempts you to keep down,
Lowe to holde the, in the vale,		
Wyth hys sturdy vyolence,		
But thow makë résistence	10172	unless you resist at once,
Be tymës & at primë face		
Whan he begynneth to manace.		
‘ And to wythstonde hys fellë ⁵ myghte,	[⁵ ffoul St.]	
At the gynnyng thow must be lyhte,	10176	
Mawgre hym, wyth herte & wyl,		
ffor to gete vp on the hyl;		and get up the hill.
And thy Iourne nat to tarye,		
Ther ys no bettre examplarye	10180	The ant is your best ex- ample.
Than thampton (yiff thow tak hede)		
Vp-ward the hyl thy sylff to spede.’	[Stowe, leaf 180]	
‘ Remembre, in thyn entencyoun		Remember the precept of King Solomon
The precept off kyng salomoun,	10184	

<i>Grace Dieu.</i>	' Wyeh, in hys book of sapyenee,	
who com- manded men to go to the ant,	Comaundede (shortly in sentenee)	
	And bad ¹ men taken hed her-to,	[¹ baden St.]
	To the Amptë ffor to go,	10188
and to avoid Sloth, the mother of all vices.	Tavoydë slouthë, cheff norjee	
	And möder vn-to euery vjee.	
	' Salomoun vnderstood & ffond	
	The pereyl off thys hyl off sond	10192
	In hys tyme, & ek ther-to,	
	The nature off the Ampte also ;	
	Ther-off, ² whan he wrot in hys book, [² Wher-off St.]	
	& good hed also he took	10196
	To thampte in sothfastnesse,	
	Whan he bad voyde al ydelnesse.	
Beware of	' Be war, therefore, off sleuthe, I rede	
	And euere ³ among, tak good heede	[³ St. & e.] 10200
[leaf 158]	Off hys sleyhty falsë ⁴ whyles,	[⁴ fals St.]
Sloth's tricks,	Off hys treynës & hys guyles.	
	Voyde hym fro the by the roote ;	
	Kep hym lowehe ⁵ vnder foote ;	[⁵ lowhe / ay St.] 10204
	Hys powdry sondys, trede hem down,	
and his sands of tempta- tions.	The sondys off al Temptaeyoun,	
	(Whos noubre no man may aeounte.)	
	Wyeh wyl nat suffre the to mounthe	10208
	Vp on the hyl, to reste a-loffte,	
	They wyl ⁶ lettë the so offte,	[⁶ wylle St.]
	Or thow mayst ha ful vycorye.	
	' And haue alway in memorye,	10212
Your body prevents your rising in virtue.	Thys sondy hyl ys thy body,	Exposicion. St., om. C.
	Wyeh letteth the (as most Enemy)	
	That thow mayst nat in vertu ryse. [Stowe, leaf 180, back]	
	' But alderfyrst thow must despysse	10216
	Slouthe, as I shal the lere ;	
	Than by ese thow shalt conquere,	
	Wylh Thampte, (in certeyn spae)	
	To clymbe aboue the hyl by graee.	10220
	' And haue alway wel in mynde,	
	That thow shalt thyn enemy ffynde	
It is a slug, and lies long in bed.	Slowh ⁷ & ful off slogardyë,	[⁷ Slowthe St.]
	Longe a beddë for to lye,	10224

- ‘Slombrynge euere, & neelygent, Grace Dieu.
 And contrayre to thyn entent,
 Ay awaytynge (lyk as cspye)
 To bryngē the in Iupartye. 10228
 Truste hym nat! ne,¹ for no chaunce, [¹ nor St.] Don't trust
your body;
 Have in hym noon affyaunce
 ffor no ffavour nor flatrye;² [² Flaterye St.]
 ffor I dar pleyully certefye, 10232
 Yiff thow obeye hym nyh³ or ferre, [³ nygh St.] never obey it;
 Than he wyl be-gynne a werre
 A-geyn[y]s the, most peryllous,
 Most dredful & contagious, 10236
 (Be yt be nyhte, outhere be day)
 To disturble on thy way, [leaf 158, bk.]
 Wyth al hys power he wyl ffonde.
 And thus thow mayst wel vnderstonde, 10240 it is your
mortal
enemy.
 To knowe & wytē fynally
 Who ys thy mortal ennemy.
 ‘Now go thy way, for yt stant so,
 That I mot nedys fro the go; 10244 Now go on
your way.
 I may no lengre, on thy weye
 Ledyn the, nor mor conveye.
 I haue abyden longe ynowh: [Stowe, leaf 181]
 I muste, ffro the, gon hennys nough; 10248 I must leave
you.
 ffor a gret while (to thyn entent)
 I haue holde a parlement
 Wyth the, & her-to ben thy guydc.
 ffarwel! for I may nat abyde.’ 10252 Grace Dieu
bids me
farewell.
The Pylgryme.⁴ [⁴ Stowe, om. C.] The Pilgrim.
 “Ma dame,” quod I a-noon right⁵ tho, [⁵ St. om. right]
 “Certys, yiff ye go me fro,
 I am but lost; recure⁶ ys noon, [⁶ Recover St.] I declare I
am lost if she
goes.
 Al so sone as ye ar gon.” 10256
Grace Dieu.⁷ [⁷ St., om. C.] Grace Dieu
 Quod gracē Dieu, ‘I wot that wel;
 But I wyl that thow knowe, & ffel,
 What I shal⁸ seyn the in substauce. [⁸ shalle I St.]
 Som folk ha feyth, & gret ffyaunce⁹ [⁹ and Affyaunce St.] bids me not,
like some
folk, trust in
friends.
 In dyuers ffrendys; & off gret trust, 10261
 Sette their hope & hertys lust

- Grace Dieu. 'As they sholde hem neuer ffaylle,
 Wych offte ful lytel may avaylle. 10264
 They wene ful offte, in ther degre,
 By hem for to supportyd be,
 Yiff they hadde, in any place,
 Outher offendyd or do trespae. 10268
 'But towchyng thys, I wyl thow se,
 Her-in ne trustē¹ nat in me, [¹ Her-Inne / ne trust St.]
 Yiff thow offende, nor do nat wel,
 I wyl sustene the neueradel, 10272
 Nor supporte the nat ywys,² [² St. transposes these lines.]
 To ffyn thow sholdest don amys,² [Stowe, leaf 181, back]
 Nor ber the vp agen[y]s ryht.
 For off thyn eye, nor off thy syht, 10276
 I wyl no tyme be seyn off the,
 But whan yt lyketh vn-to me,
 And whan yt ys to my plesaunce,
 Vp-on thy goodē gouernaunce, 10280
 Than, whan me lyst, I kome a-noon.
 'ffor, I haue a certyn ston
 Wherthorgh (trewe as any byble),
 I kan me makyn invysible 10284
 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, 10288
 fful ffer ffro the, in aventure :
 And therfor, thus in³ me assure, [³ I St.]
 Whan thow dost⁴ wel, I am present; [⁴ dost C., om. St.]
 And yiff thow erre in thyn entent, 10292
 ffarwel, a-noon I am ago.
 And now I mustē⁵ parte also, [⁵ must St.]
 (Wherso thow⁶ be glad or lyht,) [⁶ that thow St.]
 As for a while out off thy siht.' 10296
- The Pilgrim. And ryght a-noon, as she hath sayd.
 Grace Dieu leaves me,
 to my sorrow. God wot, I was ful evele apayd
 Off hyr departyng; in myn herte
 Yt madē me ful sorē smerte; 10300
 Me lyst nat lawhē neueradel,
 ffor me lykede no thyng wel

I am not to
 trust in her.
 If I offend,
 [leaf 159]
 she will not
 sustain me.

She has a
 stone which
 makes her
 invisible.

When I do
 well, she'll
 be with me :
 when ill,
 she's off.

I call Memory, with my Armour, and meet a big Churl, 283

Hyr departyng nor absence ;		<u>The Pilgrim.</u>
They dyde to me so gret offence.	10304	
& yet for-thy, yt ys no nay,		
fforth I wente vp-on my way	[Stowe, leaf 182]	I proceed on my pilgrimage.
Wych that I afor be-gan.		
And in my mynde a-noon yt ran,	10308	
To callc memóyre ¹ vn-to me,	[¹ Memorye St.]	[leaf 159, bk.]
That she sholdē redy be		
Tawayte vn-to ² me, & don hyr cure	[² on St.]	
To brynge myn harneys & armure ;	10312	Memory brings my armour,
And bad she sholde for-gete hem nouht ;		
And after me she hath hem brouht,		
So as I had lyst in my way,		
I fylle in any sodeyn ffray ;	10316	
And trew[e]ly (yt ys no drede)		
I hadde off hem inly gret nedc ;		which was
ffor I fond gret Encoumbrementys ;		
By peryllous weyès & by wentys	10320	
I hadde had ³ gret aduersyte,	[³ had hadde St.]	
And ofte also in perel be,		often of great
Hadde nat myn harneys & armure		
Don to me ful gret socour.	10324	help to me.
Yet oftē, thorgh my slouthe, allas,		
I stood in many peryllous caas ;		
But yiff I hadde wel armyd be,		
I haddē nat (in no degre)	10328	
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,	10332	I meet a Churl, a great villain,
Wych in the way a-gayn me wente,		
Wyth hys browhēs ⁴ fersly bente :	[⁴ Browys St.]	
Hys look, hys cher, al for the wrak,		
And a gret staff on hys bak,	10336	with a big cherry-tree staff. (Cor- noiller.) (Cornuiller : m. The long cherrie, wild cherrie, or Cornill tree. —1611. Cot- grave.)
Clobbyd, & boystous ffor to se,		
& was yhewe ⁵ out off A tre	[⁵ y-hewyd St.]	
Callyd in ffrench A cornowler. ⁶	[Stowe, leaf 182, back]	
And whan thys cherl gan neyhen ner,	[⁶ Cornowber St.]	
As yt sempte, by lys passáge,	10341	
He wentē nat ou ⁷ pylgymage,	[⁷ went not / on his St.]	

284 *The Churl asks who I am, and why I dare go by this place.*

<u>The Churl</u>	Nor was no pylgrym in certeyn. But whan we mette, thus he gan seyn :	10344
	[<i>Blank in MS. for an Illumination.</i>]	
	The rude Cherl. ¹ [¹ Later in margin. 'The rewd churle' in Stowe's hand. 'The Rwde Cheri' St.]	
[leaf 160]	'What may thys be?' quod he a-noon ; 'Whyder shal thys pylgrym gon ? To what cost ys hys vyage ?	
enquires whither I am bound.	Or whyther ² goth he on pylgrymage ? [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 ;	10348 10352
	He shal ffyrst (in cónclusioun) Answer to ³ my questioun. ⁷ [³ vn-to St.]	
	<u>The Pilgrim.</u> Wheroff I wex ⁴ abaysshed tho, [⁴ wexide St.]	
	Whan I herde hym spekyn so :	10356
I fear he'll attack me,	I draddē, by hys fers vysage, That he, in hys sodeyn rage, By hys lookys & hys chere As he gan a-prochen ncre,	 10360
	That he wolde assayllen me : [<i>Blank in MS. for an Illumination.</i>]	
	The Pylgrym. ⁵ [⁵ St., om. C.] [Stowe, leaf 183]	
	But, lowly, in ⁶ my degre [⁶ thus in St.]	
[leaf 160, bk.]	I axedē ⁷ hym what he wold ; [⁷ askyde St.]	
but I answer plainly that I am going on pilgrimage,	And platly vn-to hym I tolde, (As me sempte no thyng amys,) I axede no-tyng that was hys. I seyde, 'I wente on pylgrimage ;	10364 10368
and I beg him not to stop me.	Praynge hym that my passage He sholde nat lette in no degre, Syth the weye was large & ffre.'	
	<u>The Churl</u> The Rude Vyleyn. ⁸ [⁸ St., 'rude vyleyn' in margin, C.]	
	Thys boystous, sturdy, ffers vyleyn, To me answerdē thus ageyn,	10372
	(Off whom to-forn I ha yow told) 'How artow hardy ; how artow bold, ffor to go for-by thys place,	
reproaches me for break- ing the king's orders.	The lawe and statutys for to passe, ⁹ [⁹ pace St.]	10376
	Or to do swych dysplesaunee	

- 'Ageyn¹ the kyngys ordynaunce ; [1 Ageyns St.] The Churl.
 Or to vsurpe by vyolence
 A-geyn the precept & dyffence 10380
 Off the kyng, wych yore agon
 Bad pylgrymes euerychon,
 Nat bern,² off no presumpcioun, [2 brynge St.] 10383
 Nouthur skryppē nor bordoun ? Nichil tuleritis in viam, neque
 And thow, off foly gouernaunce, virgam neque peram. Luce
 Dost ageyn hys ordynaunce ; 9^o Capitulo, (3^o versu).
 And thow hast (sothly³ for to seyne,) [Stowe, leaf 183, back]
 Offendyd hym in bothē tweyne. [3 shortly St.] 10388
 Wherevp-on, answe're to me,
 How thow durstest hardy be
 ffor to don so gret offence
 Ageyn hys royal excellence !' 10392
 And trewly, in thys sodeyn caas
 I gret[e]ly astonyd was, The Pilgrim.
 And, for fer, be-gan to quake,
 What Answere I sholdē make 10396
 Vn-to hys vnkouthe opposaylle,
 Wych for my party myghte awaylle.
 And whyl I stood astonyd so, [leaf 161]
 At my bak I sawh riht tho 10400
 Kome, for my proteccioun,
 A lady that callyd was **Resoun**,
 Wych cryede lowdē vn-to me,
 And bad ' I sholde in no degre, 10404
 In no wyse, answe're ageyn,
 ffor my part, to that vyleyn ;
 ffor she was, by commaundēment
 Off Gracē dieu, vn-to me sent, 10408
 ffor my party to speke & plete,
 And answe're hym in al hys heete,
 To hym that stood thus in my way.'
 And she ne madē no delay 10412
 Thys lady **Resoun**, but abrayde,⁴ [4 Obreyde St.]
 And to the cherl riht thus she sayde :
Resone.⁵ [5 In Stowe's hand. 'Resoun' St.] Reason.
 ' Sey, thow cherl,' a-noon *quod* she,
 ' What ys thy charge ? declarē me !' 10416

I have
offended
against the
king's ordi-
nance, by
having scrip
and staff.

The Pilgrim.

I am afraid
how to an-
swer.

Reason comes
to my aid,

sent by Grace
Dieu,

and answers
for me.

Reason.

<u>Reason</u>	'Thow semyst froward & pervers,	[Stowe, leaf 184]	
	Off thy port, straunge & dyvers.		
reproves the Churl. She tells the Churl he looks like a Reaper or Mower,	Thow semyst (as I kan devyse,)		
	A repman, for thyn vnkouth guyse,		10420
	Or A mowhere wyth thy ¹ sythe;	[¹ the St.]	
	Or, to dyseryvë the now blythe,		
or a false Spy,	I trowe thow art som ffals espye;		
	But the trouthe nat denye;		10424
and she demands his name, and why he has that big Staff on his back.	Tel me thy namë; sparë nouht!		
	And tel me wher thow hast ek souht		
	The boystous staff vp-on thy bak,		
	Wher-in I ffyndë ful gret lak;		10428
	ffor yt ys nat accordyng,		
	But ffroward, pleyonly, in semynge,		
	As fer as I rehersë kan,		
	To euery wel gouërnyd man.'		10432
	[<i>Blank in MS. for an Illumination.</i>]		
[leaf 161, bk.]	Thys cherl, lenyng vpon ² hys staff,	[² on St.]	
	To resoun, thys answe're he gaff: ³	[³ yaffe St.]	
<u>The Churl</u>	The Cherl. ⁴	[⁴ St., 'cherl' in margin, C.]	
	Thys cherl, by maner off dysdeyne,		
	Vn-to resoun thus gan seyne:		10436
supposes Reason is some Maydore.	'I trowe,' quod he, 'by lyklynnesse ⁵	[⁵ lyknesse St.]	
	Thow art ehosë som mayresse,		
	Or wexe off newe so fortunat		
	To be som lady off gret estat;		10440
	But, for al thy presumcioun		
	I wolde se ⁶ thy commyssioun,	[⁶ Fain wolde I se St. (M. 184, bk.)]	
	(ffor al thy port & strangë guise, ⁷)		10443
	Thy ffredam also, & ffraunehyse; ⁷	[⁷ St. transposes these lines.]	
	Lyst affterward thow falle in blame.		
The Churl demands her name.	Shewe hem to me, & tel thy name;		
	ffor, by noon other menë weye,		
	I wyl no thyng vn-to the seye,		10448
	Nor the answerë, trustë ⁸ me,	[⁸ trust on St.]	
	To lete hym gon at lyberte.'		
<u>Reason.</u>	[Resoun]		
	Thannë, ⁹ resoun, nat to hasty,	[⁹ Than St.]	
	But by leyser ful prudently		10452
	Toward hym castyng hyr look,		

- ‘ Out off a Coffyn a lettre took ;
 To hym sayde, & spak but lowe,
 I wyl that thow my power knowe :
 Haue her ther-off inspeceyoun,
 And se her my commyssioun.
 And whan thow hast yt rad & seyn,
 Thow shalt wel knowen, in certeyn,
 Why I am kome, *wyth*-outē blame,
 My power also, & my name.’
- Reason.
- 10456 She shows
him her
commission.
- [leaf 162]
- 10460
- The Vyleyn.**¹ [1 St., ‘vyleyn’ in margin, C.] The Churl
- Quod he, wyeh koude no curteysye,
 ‘ I koudē neuere yet² clergie. [2 yitt no St.] 10464 says he can't
 And yiff thy power shal be wyst, read :
 Red yt thy sylff, yiff that the lyst.’ she must read
 it herself.
- The Pilgrim.
- And she yt raddē *wyth* good wylle :
 The cherl was coy & stood ful style. 10468
- And whan that he hyr power seth, [Stowe, leaf 185] While she
 Gruchynge, he gruntē *wyth* hys teth, does so, the
 Hys gretē malys for to kythe, Churl grinds
 And shook hys berd fful offtē sythe ; 10472 his teeth,
 Gan to groynē mor & more, and groans
 And off despyt to gruchchē sore, and grun-
 Whan she hath maad,³ ope & eler, [3 made St.] bles.
- Al theffect off hyr power, 10476
- ffro poynt to poynt, vp-on a rowe.
 And yiff yc lyst pleyuly to knowe,
 Loo, her, by declaracioun,
 Hyr power & commyssioun : 10480
- The Comision of Reason.**⁴ [4 In Stowe's hand. ‘The Comys-
 sion off Reason’ St.] Grace Dieu.
- ‘ Gracē dieu, by whos gouernaunce,
 By whos myght & whos puissaunce,
 Kynghs in euery regioun,
 Prynces & lordys off renoun, 10484
 Ben gouernyd in ther estatys,
 (Bothe Temporal, & ek prelatys,)
 To Our eōsyn,⁵ dame Resoun, [5 Commyssioun St.]
 Off fame worthy, & off renoun, 10488
 Whom al our court doth magnefy
 As to the nexte off our allye,—
 Elthe,⁶ Ioye, & contynuaunce, [6 Helthe St.]

288 *Reason is to summon the Churl, Rude Entendement.*

<i>Grace Dieu's Commission to Reason.</i>	‘ Worshepe, & long perséuraunce, Wyth power, by our commyssion,	10492
[leaf 162, bk.] She is to proceed	For to don execucyoun, Redres, & amendement, ¹ [1 St. transposes these lines.] Off fawtys wych in our parlement ¹ [Stowe, leaf 185, back] Be compleynynd on, day by day,	10497
	Off pylgrymes wych passen by the way, Voyde off guile & al deceyt,— How on ² lyth falsly in a-wayt, [2 oon St.]	10500
against a Churl, called Rude Entendement,	Hem to dysturble, robbe & reue, And in her passage hem to greue ; A cherl ffroward & daungerous, Off cher & port malycyous,	10504
	And ay pervers in hys entent, Whose name ys ‘rud Entendement’ Wych lyth awaytyng, by gret mescheff, By hih ³ weyës, lyk a theff ; [3 hye St.]	10508
who robs pil- grims of their scrips and staves,	Day & nyht, gret wach doth make, Cely pylgrymes for to take, To robbe hem (off entencyoun) Off ther skryppys, & bordoun,	10512
	And stuff ⁴ that they han wyth hem lad. [4 Stufe St.] ‘ And thys cherl, to be mor drad, ⁵ [5 ladde . . dradde St.] And supportyd on ech syde, Hath ytake a maas off pryde,	10516
and has a Mace of Pride,	A staff off ffals extorcioun, Callyd by Rebellioun (Trewly for to specefye)	
the Staff of Obstynacy,	‘ The staff off obstynacye,’ Grauntyd off pryde, by assent, Vn-to rud Entendement.	10520
	‘ And thus thys .iii. ⁶ confederat, Causen a ful ⁷ gret debaat	[6 thre St.] [7 foule St.] 10524
and annoys pilgrims.	And a perillous mortal stryff To pylgrymes in thys present lyff, Ther weyës, when they ha wyth-set. ⁸ [8 sette . . mette St.] ‘ And trewly now, thys iii ⁹ be met, ⁸ [9 thes thre St.] I kan no bet ¹⁰ amendement, [10 better St.] [Stowe, leaf 186]	
Reason is to [leaf 163] summon this Churl.	But that Rud Entendement Be somownyd to appere,	10530

Reason is to try, and do vengeance on Rude Entendement. 289

- ‘ By som maner offycere 10532 *Grace Dieu's Commission to Reason.*
 Off youres, ageyn a certeyn day,
 W^yth-oute prolongyng or dellay.’
 And her-³vp-on, by maundement,
 We haue youe a comaundement 10536
 That thys cherl hym nat excuse,
 Nor your maundement nat refuse,
 But come to stonde at Iugement,
 A day assygued competent. 10540
 ‘ And to don execu³cioun,
 Lych¹ to your commyssioun, [¹ Lyke St. See l. 10664.] She is to do execution on Rude Entendement,
 Vp-on thys cherl, for hys trespace. 10544
 Lettefl nat, nor doth no grace,
 But yow auengeth on that wreechche,
 Lyk as your power forth doth strechche.
 ffor in thys caas most necessarye,
 We makē yow our commyssarye, 10548 as the Commissary of Grace Dieu.
 On our byhalue, w^yth al your myght,
 To execu³ten & to dou ryht
 Wher ye sen that most ys nede.
 ‘ Lo her ys al, taketh good heede 10552
 To vnderstonden your power.
 The daate countyd, a thowsand yer,
 Thre hundryd over, thrytty & on,² [² 66n . . agoon St.] The commis- sion is of the year 1331.
 Wryte & asselyd nat yore agou,² 10556
 And sent by ful commyssioun,
 Vn-to thys lady dame Resoun.’ 10559
 The wychē, whan she haddē rad,³
 Off contenaunce demewr & saad³ [³ Radde . . Sadde, St.]
 She abrayde by good avysēment [Stowe, leaf 186, back]
 And sayde to Rud Entendement
 Resoun :⁴ [⁴ St., om. C.] *Reason*
 ‘ By euydence, notable & cler, bids Rude Entendement answer.
 Thow hast,’ quod she, ‘ herl my power : 10564
 I ha declaryd yt vn-to the. [leaf 163, bk.]
 Now gyff answe³re ageyu to me !
 Rude Intendement :⁵ [⁵ In Stowe's hand. Entendement St.] *Rude Entendement*
 ‘ And what artow,’ a-noon quod he, asks who she is.
 ‘ Touchyng thy power, lat me se !’ 10568
 Resoun :⁶ [⁶ St., om. C.]
 PILGRIMAGE.

<u>Reason</u>	‘Hastow nat herd me Rad ¹ yt al,	[¹ redde St.]	
says	And told ek in espeeyal, Reecord by my comnyssioun,		
‘Lady Reason.’	That I am callyd ‘dame Resoun’?		10572
She chaffs him.	I trowe thy wyt ys fer the fro ; Or I deme yt stondesth so Thow louest somwher paramours, Or besy art ² to maken tours	[² thow art St.]	10576
<u>Rude Entendement</u>	Therby to geten the A prys.” Rude Entendement : ³	[³ St., om. C.]	
	‘I hauë,’ quod he, ‘vp & doun Herknyd thy comnyssioun, And vnderstonde yt euerydel ; And therby I se ful wel	[Stowe, leaf 187]	10580
says Reason’s name is defamed.	That thy name ys ek ‘Resoun.’” ‘But a repliaeioun		10584
So he asks to know her power and might.	I wyl make vp-on thy name, Wyeh ys hyndred by dyffame ; ffor that name sykerly Ys dyffamyd ful gretly ;		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
<u>Reason.</u>	Resoun : ⁴	[⁴ St., om. C.]	
	‘Seystow,’ quod she, ‘that my name Ys a namë off dyffame Or dysclaundryd ? lat me se How or where that myghtë be.’		10596
<u>Rude Entendement</u>	Rude Entendement : ⁵	[⁵ St., om. C.]	
[leaf 164]	‘Certys,’ quod he, ‘yiff thow lyst here, The placë wel I shal the lere ; I wyl nat spare, but platly telle :		
accuses Reason of stealing folk’s meal at the mill.	Thow art dyffamyd at the melle, ⁶ And disclaundryd off ffals mesour, By robberye off mele & flour		10600

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.

- 'The peple present, them be-forn,
Stelynge ther greyn & ek ther corn.' 10604 *Rude Entendement.*
- Reson:¹ [¹ In Stowe's hand. Resoun St.] *Reason*
- 'Record off ffolkys that be sage, [Stowe, leaf 187, back] says this is mere slander.
'Sclaundere ys no vasselage ;'
And phylosofres ek expresse,
'To sclaundere, ys no worthynesse, 10608
Nor dyffamës, forth to telle.'
'And as touchyng off the melle,
Thow myghtest ther peraventure
Seen & be-holden A mesure 10612
Wych (by folkys oppynyoun,) No doubt you may see at a mill, a Measure cald Reason,
Bereth the name off 'Resoun.'
And wyle² that folkys so yt calle, [² while St.] 10615
To shrowde hys falshede, & tapalle,³ [³ to palle St.] meant to conceal a miller's rascality;
But⁴ for al that, (yt ys no drede, [⁴ But, om. St.]
Who that wysly taketh hede,)
Thogh yt bere name off Resoun,
Yt ys but fals decepcioun,
Yt ys but fals decepcioun, 10620
Vnder a colour off ffals laude,
ffor to hyden deceyt & fraude.
'A-Twyxe a name, & éxistence,
Men mvt⁵ sette a dyfference ; [⁵ mowe St.] 10624 but you must distinguish between a name and the thing it names.
ffor vnder name off sothfastnesse,
Offte ys wrouht ful gret falsnesse ;
And vnder honest couerture,
Offte ys hyd ful gret ordure. 10628
In many a place yt ys ek seyn,
That pompë, pryde, and fals dysdcyn,
Courtyned⁶ wylh humylyte, [⁶ Contyned St.]
Assenden to grete⁷ dygnyte ; [⁷⁻⁷ St. (C burnt)] 10632 [⁷ leaf 164, bk.]
But feyned symplesse, out off doute,
At the laste yt breketh oute.
'Ech vyce ek (in conclusioun)
Haueth thys condycyoun, 10636 Every vice hides itself under an apparent virtue.
To shewen out an examplayre [⁸ Stowe, leaf 188]
Off vertu, wych that ys contrayre
To hym by fals apparence,
To give a maner evydence 10640
To blynde the peplys, by shewyng

<u>Reason.</u>	‘ Off that they ffayllen in beyng, That men sholden off hem deme They wer swyeh ¹ lyk as they seme [¹ Ontward were shuche St.] Outward, as by ther feyned cher.	10643
	‘ But vertu, that stondesth euere eler, Wyth couerture off no veyn laude, Ys nat dyffacyd by no ffraude ;	10648
But tho’ Vices some- times have the name of Virtue, pure Virtue shines clear.	And thogh that vyees, by fals ffame, Off vertu som tyme haue A name, Cler ² vertu (who so loke wel) [² Clere St.] Therby ys spottyd neueradel, But shyneth elerere & mor bryht, That falsnesse may nat eloude hys lyht ; But in hys bryhtnesse doth endure.	10652
And tho a false mill- measure is cald ‘Reason,	‘ And thogh that I, off fals mesure (To shrowde yt by deepeyoum,) Am I-callyd ther Resoun At the Melle, by fals diffame,	10656
I, Reason, am not to blame,	My sylff ther-off am nat to blame ; But rather sholde, (in many wyse,) Off prudent folkys that be wyse,	10660
but am worthy of honour.	Reeeyve worshepe & hihe renoun, Lych my name, callyd Resoun.	10664
For Reason cannot err.	‘ ffor Resoun, platly, nyhe nor ferre, By no falsnessë may nat erre. The name off vertu helpeth nouht	10667
[leaf 165] Virtue shrouds not itself.	Vertu voyde out off the thoulit ; [Stowe, leaf 188, baek] And vertu wyl hym-sylff nat shrowde Wyth dyrknesse off no mysty cloude, But shewe hym-sylff fforth openly :	
I am Reason.	My name ys Resoun, & swyeh am I.’	10672
<u>Rude En- tendement</u>	Rude Intendiment : ³ [³ In Stowe’s hand. Entendement St.] ‘ Syker,’ quod rude Entendëment,	
says, Do you think me a Fool ?	‘ Wenystow I be so blent That I knowe no maner thyng Off thy sotyl Argwyng ?	10676
I know what is what,	‘ I knowe kanvas, I knowe sylk, I knowe the flye dreynt in the mylk, I knowe A mesour, fful & halff, I knowe the kowh & ek the kalff,	10680

‘ After that men by name hem calle, And dyfference off bestys alle.			<u>Rude Entendement.</u>
‘ 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 euerychon : Ther namys & they ben al on. ¹		10684	and that dog and cat are not cow and calf.
And ² I dar seyn <i>wyth-out</i> blame, Gladly euere, after the name ffolweth the condicioun.	[¹ alle cone St.]	10688	
‘ Wherfor I sey thow art Resoun : And how resoun ys ck thy name, A namē selaundryd by dyffame ; And as I told the her-to-fori, ‘ Syth that Resoun stal the corn, Than was the corn stolen by thic : ’ Yt may noon other wysē be, But euene lyk as I the telle, That al the water off tho melle ³ (Wyeh maketh yt tourne round aboute,) May nat suffyse (yt ys no doute) To wasshe away the gret dyffame, Nor the diselaundryd off thy name. Thow mayst, by fals collusioun, ffynde au excusacioun To putte yt fro the euerydel ; But her-vp-on, trust me ryht wel, ffor sotylte, nor no quoyntyse, I vnderstonde noon other wyse Touchyng thy name, nor neuer shal, Than I ha told : lo, her ys al ! ’	[² om. St.]	10692	Things are what their names say they are.
Resoun : ⁴		10696	You are Reason,
‘ By thy wordys, yt doth sne, fful sotylly thow kanst argne ; And thy premysses for to make, fful ffayre exampples thow kanst take, By sotyl declaraciouns To preuē thy conclusiouns, Thyn entent to bryngen Iunc.	[Stowe, leaf 189]	10700	and you stole the Corn.
	[³ Mylle St.]	10704	All the mill- water can’t wash the dis- grace off your name.
		10708	[leaf 165, bk.] You may make what excuses you like,
		10712	but I say you stole the Corn.
	[⁴ St., om. C.]	10716	<u>Reason</u> ironically praises the Churl’s argu- ment,
	<i>Ratio loquitur yronice. St.</i>		

294 *Reason asks why Rude Entendement robs Pilgrims.*

<u>Reason.</u>	‘ Yt were ful hard off the to wyne, Or to getyn ávauntage ; Thow art so prudent & so sage, And dost in wysdam so excelle.	10720
and asks him if his name is not Rude En- tendement.	‘ But I pray the for to telle, What ys thy name, Est or west, By wyeh thow art knowë best : As I conceyue in my entent, Artow nat rude Entendement?’	10724
	[Stowe, leaf 189, back]	
<u>Rude En- tendement</u>	Rude Entendement : ¹ Quod rudentendement ² ryht tho,	10728
	[¹ St., om. c.]	
says that though men call him so, he is not such as they think ;	‘ Thogh that men me callë so By my name, (what so they mene,) I am nat swyeh lyk as they wene ; ffor yt may pleyndly so befalle, That somme off hem that so me ealle, Yiff they consydre by & by, They be mór Rud ³ than am I, And mor ek insuffyeyent Off konnyng, as by Iugement.’	10732
they are ruder than he.	[³ Rude St.]	10736
	[leaf 166]	
<u>Reason.</u>	Resoun : ¹ Quod resoun thanne, ful sad off eher, ‘ Touchyng that thow hast sayd ⁴ her, Yt doth ynowh to me suffyse ; But, I merveille in what wyse, Why or wharfore, so by deceyt That thow lyggest in a-wayt Vp-on the weyes (yt ys no faylle) Pylgrymes only to assaylle, In eytes, borwes, & in toums, ffor to reue hem ther bordouns ; Her skryppes ek to take away, As they walkë by the way. ‘ Tel on platly, & nat spare ; But thy power ffyrst declare, How thow art bold, & hast no ryht So toffendyn in the siht Off gracë dieu, (as I ha sayd,) Wyeh ys, sothly, euele apayd, And taketh gretly in greunaunce	10740
Reason asks why he lies in wait to rob pilgrims of	[⁴ seyde St.]	10744
their staffs and scrips,	10748	10748
and why he thus offends Grace Dieu.	[Stowe, leaf 190]	10752
		10756

'Because God orderd him to.' Reason shows this is alterd. . 295

'The maner off thy gouernance.'

Rude Entendement:¹

[¹ St., om. C.]

Rude Entendement

'Yiff thow wylt a whylë dwelle,

The causë pleyndly I shal telle.

10760

In the gospel, yt ys rad²

How the kyng hym sylnen bad,² [² radde . . badde St.]

'No man to bern³ out off hys touz, [³ beren St.]

Nouther skryppë nor bordoun.'

10764

And platly, for to kepe hys lawe,

I wyl nat feynë nor wyth-drawe,

But, off hool enteneioun,

Be-renë skryppe & ek⁴ bordoun [⁴ & ek C., and St.] 10768

ffro pylgrymës, wher they passe :

They gete off me noon other grace.'

Resoun:⁵

[⁵ St., om. C.]

Reason

'Touchynge thyn oppynyoun

[leaf 166, bk.]

Off the skryppe & the bordoun,

10772

(Yiff yt be clerly comprhendyd,)

Thogh they somtyme wer dyffendyd,

That dyffence ys now wyth-drawe,

And they be suffryd by the lawe,

10776

That pylgrymës (nyh & ferre)

In pylgrymagës may hem bere,

Hem to sustene in ther walkyng ;

10779

ffor noon vnworshepe to a kyng, [Stowe, leaf 190, back]

Thogh somwhyle, syth hé hath myghte,

Change hys lawes off verray ryht.

'And cause off chaungyng (in certeyn)

Off thys lawe I shal the seyn :

10784

Who that hath Achevyd wel

Hys pylgrymagë, euerydel,

Yt nedeth hym nat⁶ (who kan se) [⁶ 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 conclusioun)

10792

Ne seruë to noon ávauntage,

Whan men ha don ther pylgrymage.

⁷'And Cryst Ihesu / ys Terme and Fyne / [⁷-7 St., om. C.]

refers her to the King's command in the gospel,

and says he won't stop taking Pilgrims' scrips and staves.

says the Gospel prohibition is now withdrawn, and pilgrims may carry staves to help them in walking.

Pilgrims are so only while they have scrip and staff.

296 *Reason shows that Christ bade Pilgrims bear Scrip & Staff.*

<i>Reason.</i>	‘ Wheder / that euery / goode Pylgryme /	10796
Christ is the goal of every Pilgrim's pilgrimage.	Tendyth / in his pylgrymage / ⁷	
	And who that hath swych avauntage	
	To kome to hym, he may sey wel	
	That he hath endyd euerydel	10800
	Hys pylgrymage, & ffaylleth nouht	
	To kome to that that he hath souht. ¹ [1 bought St.]	
When the Apostles reacht Him,	Thus thapostles, On by on,	
	Komē to hym euerychon,	10804
	Travaylyngē nyht & day :	
	As parfyt pylgrymes in ther way,	
	By choys & by elleceioun	
	And also by voecioun	10808
[leaf 167]	They kam to hym, (yt ys no uay)	
	And thanne to hem ² he gan say, [2 hem St., hym C.]	
He at first forbade them to take scrip or staff.	Bad hem, ‘ in eyte nor in town,	
	Nouther ber skryppē nor bordoun.’	10812
	And they, in euery maner thyng, [Stowe, leaf 191]	
	Lowly obeydē hys byddyng.	
But before He died,	‘ But to-form he sholdē deye,	
	That precept he gan modefyce	10816
	To hys dyseiples, (as I rede,)	
	ffor he sawh they sholde ha nede,	
	Affter hys deth, whan he wer gon ;	
He modified the command,—	Therfor he bad hem euerychon,	10820
	Vn-to her proteccioun	
	To haue a skryppe & a bordoun.	
see the gospel of St. Luke, ii. 3,—	‘ Radeth luk the gospeler, ^{Qui habet sacculum, tollat, similiter † & peram / Luce, 2 capitulo.}	
	Wher the text ys pleyn & cler : [† silicet St.]	10824
and told them to take sachel, scrip and staff,	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 ;	
	Swyeh thynges ben vn-to yow due,	
	Affter me yiff ye shal sue,	10832
	And folwen my gouernaunce ;	
and He'd give them food.	And ye shal haue suffysaunce	
	Off bredē, ⁴ wherso that ye be, [4 brede St., hred C.]	

'Tyl tymē that ye kome to me, In your nede yow to releue.'	10836	<u>Reason.</u>
'Wher-vp-on I may wel preue, That yt ys at allē tymes Permyssyble to pylgrymes To bern A skryppe & ek a staff; ffor ther mayster, lyeence hem gaff; Record the byble, yiff yt be souht.	10840	Therefore it is at all times permis- sible to pil- grims to bear scrip and staff.
'Wherfor, medle the ryht nouht Tarest ¹ pylgrymes by vyolence, [¹ To ha Rest St., leaf 191, back] ffor they han ther-to lyeence, Mawgre thy malys & thy myghte; ffor ther congè shal off ryht Laste to hem in ther vyáge, Tyl they ha don her pylgrymage.'	10844	So don't stop pilgrims. [leaf 167, bk.]
Rude Entendement: ² 'The wordys that thow dost speeefye, Ar but wordys off mokarye; ffor yiff so stood, thys myghty kyng Hadde dyffendyd any thyng That he hadde ordeyned or ysayd, Off the textys ³ that thow hast layd, [³ Tixtis St.] They sholde ha be ⁴ (who lyst to look,) [⁴ be C., om. St.] Yraeyd elene out off the book, Lych vn-to hys ordynaunce, Wyth-outen any varyaunee.'	10852	<u>Rude En- tendement</u> says No. If God had alterd His laws, He'd have struck em out of the book.
Resoun ⁵ : 'That ys nat so,' a-noon <i>quod</i> she, 'ffor, off ryht & equitye, Ech ⁶ thyng (shortly for to ryme,) [⁶ Eche St.] Mustē duely ⁷ haue hys tyme:— [⁷ Most duelly St.] I dar afferme that yt ys soth, What men seyn, or what men doth;— Consydred ⁸ wel, by eler seyng, [⁸ Consydyryng St.] The Trewē cause off euery thyng, Thenhesoun & mutaciouns, The dedys & narraeiouns Off allē thyng, (who lokē wel); [Stowe, leaf 192] And cause also why the gospel Ys mor plesyng to the siht—	10860	10864 10868 10872
		<u>Reason</u> disputes this: things have their time, and then change. The gospel is more pleasing to

<i>Reason.</i>	'To folk that vnderstonde a-ryht—	
those who understand aright, than to others.	Than to swych, wych in ther thouht	
	Vnderstonde ther-off ryht nouht ;	10876
	Euene lyk (& thus I mene)	
	As in A medwe fressh & grene,	
[leaf 168]	Wher as folkys do repayre,	
	The mor that ther be flourys fayre,	10880
	Lusty, soote, & fressh off hewe,	
	Spredyng a-brood <i>wyth</i> bawmē newe,	
	folkys, the mo ¹ (I dar endyte)	[¹ more St.]
	To loke ther-on hem-sylff delyte.'	10884
<i>Rude Entendement.</i>	Rude Entendement²:	[² St., om. C.]
	Thys cherl, boystous ³ in hys entent,	[³ boystous C., om. St.]
	Callyd 'Rud Entendement,'	
	ffroward in hys oppynyoun,	
	Abrayde a-non vn-to Resoun.	10888
Rude Entendement declares that Reason takes no heed of truth.	<i>Quod</i> he felly, to ben a-wreke,	
	'Yt ar but fantasmes that ye speke ;	
	ffor, pleyly, as thynketh me,	
	'ffalsnesse,' ye namen now bewte.	10892
	Off trouthe also (yt ys no drede,)	
	Ye lyst take no maner hede.	
	Do her-vp-on what euer ye kan,	
	ffor I wyl holde that I be-gan.'	10896
<i>Reason</i>	Resoun⁴:	[⁴ St., om. C.]
	'Certys,' <i>quod</i> Resoun, 'a-noon ryht tho,	[Stowe, lf. 192, bk,]
	Thow ne shalt no thyng do so ;	
bids Rude Entendement lay down his Staff of Obstynacy.	But (for short conclusioun)	
	Thow shalt ley thy staff a-doun ;	10900
	Thow hast lenyd ther-on to longe,	
	Thorgh oppynyouns ffals & wronge ;	
	And folyly, affter thy lust,	
	Ther-in to myehē ⁵ set thy trust,	[⁵ inne to muche St.]
	ffor by thys staffē ⁶ (lyst to me.)	[⁶ staffe St., staff C.]
	In the byble as thow mayst se,	
Nabal and Pharaoh	Nabaal & kyng Pharaoun	
	Wer brouht vn-to confusioun :	10908
	They lynede ⁷ so longe vp-on that staff	[⁷ lenede St.]
	Wych that pryde vn-to hem gaff,	
	The staff callyd 'obstynacye,'	

Rude Entendement stopt the Jews from turning Christians. 299

'That, thorgh ther pompous surquedye,	10912	<u>Reason</u>
Ther ownë deth (for lak off graee,)		
They dydë wylfully purehaee ;		[leaf 168, bk.]
ffor they were pompous & Ellat,		came to grief
And in ther hertys indurat,	10916	through
Ek obstynat in ther entent,		obstinacy.
Only for Rud Entendëment ;		
Was to her gretë dysavayl,		
The pryneypal off ther counsawl.	10920	
' ffor thys eherl, ffoward & ffel,		
Made hem for to be rebel,		
And voyden (shortly in sentence)		
The vertu off obediencie ;	10924	
Ek ouermor (as thow shalt se,)		But for Rude
Yiff Rud Entendement naddë be,		Entendement,
The Iewës (in conelusïoun)		the Jews
Hadde lefft ¹ ther oppynyoun,	[¹ leffe St.] 10928	
And ther heresyys wyth-drawe,	[Stowe, leaf 193]	
Aud tournyd hem to crystys lawe ;		would have
And, in ther conuersioun,		turnd Chris-
Take the skryppe & the bordoun,	10932	tians,
And lyk pylgrymës hem gouérnyd,		and become
And ful clerly ek dyseernyd,		Pilgrims.
Wych now he dyrked vnder skye,		
Only for ther obstynaeye.	10936	
' That staff, I rede the to ley down,		
And leff thy Rude oppynyoun ;		
And leue ther-on no mor at al,		
Lyst at thé laste thow haue a ffal.'	10940	
Rud Entendement :		
<i>Quod</i> Rud entendement to ² Resoun :	[² vnto St.]	<u>Rude En-</u>
' Thy proverbys, nor thy sermoun,		terment
Nor al that euere thow dost me rede,		refuses to
I take ther-off no maner hede,	10944	be guided
ffor al thy peynted wordys swete,		by Reason,
My staff in soth I wyl nat lete ;		
But as me thynketh for the beste,		
Ther-vp-on I wyl me reste,	10948	
Wher-euere I walkë by the weye,		and defies
And in ryht nouht to the obeye,		her power.

- ‘Holden myn owne, as yt ys ryht,
 [leaf 169] Mawgre thy power & thy myght.’ 10952
- Reason
Resoun :
Quod Resoun ; ‘thane I se ful wel,
 And apareeyn¹ euerydel, [1 apperceyve yt St.]
 By thy wordys Rude & pleyn, [Stowe, leaf 193, back]
 That yt were to me but veyn, 10956
 Mor to talke off thys matere
 To the, wych that lyst nat here,² [2 here St.]
 Nor accorde to myn Entent ;
 But, at the gretē Ingēment 10960
 Wher tassyses³ shal be holde, [3 Thassyses St.]
 Al couert falsnesse to vnfolde,
 I somowne the, ther tappere,
 To Answere in thys matere ! 10964
 Looke thow be ther, thylkē day,
 W^{yth}-oute prolongyng or delay.’
- The Pilgrim. Affter al thys, (as ye shal se,)
 Resoun kam ageyn to me, 10968
- Reason bids
 me go on my
 way,
 And bad me go forth on my way,
 And ha no dred,⁴ nyht nor day [4 drede St.]
 Off thys Rud Entendement ;
 (Resoun.)
- Reason.
 ‘ffor fynally, (in sentement,) 10972
 W^{yth}-inne an hevy styth off stel,
 A ffethre sholde entre as wel
 As any doetryne (yt ys no dred)
 Sholde entre in-to hys hed. 10976
- As Rude En-
 tendement’s
 head is hard-
 er than stone,
 ‘ffor thys Rud entendement
 Ys w^{yth} Rudnesse so yblent,
 That dyamaunt, I trowe, ys noon,
 Nor noon other maner ston 10980
 So indurat, to mollefyē,
 As he ; for ffals obstynaeye
 Hath blendyd⁵ hym by hyr deeyt, [5 blyndede St.]
 That wher he eacheth a coneyt, 10984
 Ther-yp-on he wyl ay holde,
 ffor all the skylēs that I tolde ;
 Nor resoun that I koudē seyn, [Stowe, leaf 194]
 Al was but lost, and sayd in veyn ; 10988

- 'In hys Rudnesse he kepte hym eloos, [leaf 169, bk.]
 And wyl nat chaungen hys purpos. Reason.
- 'Wherfor go forth, & ha no drede,
 Nor tak off hym no maner hede; 10992 I am there-
fore not to
heed him,
 But hold thy weyē¹ forth as blyue; [¹ way St.] but to go
forth on my
journey
 ffor, wyth a eherl to stoude & stryue,
 Yt woldē nat but lyte awaylle:
 Lat hym wyth hys wyndes saylle, 10996
 ffrowardly ageyn the strem,
 Whil thou gost to Ierusalem.
 Be off hym no thyng afferd, 11000 to Jerusalem
without fear
of Rude En-
tendement.
 Thogh he shake on thē hys berd;
 Lat hym gruchehe, & mowhēs make,
 And his Chyn vp-on thē shake,
 Wexe ek palē for envye 11004
 And on hys staff 'obstynaeye'
 Lat hym reste, & stondē styllē:
 Hold thou thy way / ay forth at wyllē!'
- The pylgrym.** The Pilgrim.
- "Ma dame," quod I, "yt stondesth so,
 I wot nat what ys best to do, 11008
 But ye, off your benygnyte,
 Lyst for to conveyē me
 And ben my gyde vp-on the way,
 Me to gouernē nyht & day, 11012 I ask Reason
to be my
guide,
 Tyl I kome to that cyte
 Wych I eastē for to se.
 ffor, wyth-outē yow, eerteyn
 My labour ys nat but in veyu: [Stowe, leaf 191, back] 11016
 Yt ys so peryllous a passage,
 That I shal ffynde iu my vyage 11020 as the pas-
sage is so
dangerous.
 Many anoyes, mo than on,
 I kan nat rekne hem enerychon;
 Pereilles that on² the weyē lye; [² in St.]
 But yiff I haddē companye
 Off yow, yt wolde ynnowh suffyse
 Me to supporte in many wyse." 11024
- Resoun:** Reason.
- Quod Resoun thanne a-noon to me, [leaf 170]
 'fful wel I myghtē gon wyth the,

302 *I go on my way, and meet a Damsel featherd like a Dove.*

	<i>Reason.</i>	‘ And nat departe out off thy siht	
	She says she <i>could</i> go,	Al the whyle that thou gost ryht,	11028
		And holdest forth the evene way ;	
		But offtē sithe (yt ys no nay)	
		Ther shal a-twen vs (who espyes,)	
	but clouds would rise,	Arysē two fful vnkouth ¹ skyes,	[¹ vnkouthē St.] 11032
		Wonder blak off ther colours,	
		Off smoky mystēs & vapours,	
		That somwhylē, off dyrknesse	
		And off the owgly ffoul thyknesse,	11036
		Off sondry chaunages that shal be,	
	and I should lose sight of her.	Thow shalt lese the syht off me.	
		‘ And somtyme, ful glad off chere,	
		Thow shalt se me ffressh & eler,	11040
		Affter the weye that thou dost holde,	
		Lyk to-forn, as I the tolde.	
		ffor thou holdest the weyē ryht,	
	She will be with me while I am in the right way :	Thow shalt se me eler & bryht.	11044
		‘ And fynally, yiff thou go wrong,	
	otherwise, not.	I wyl me hyden (euere among,)	[Stowe, leaf 195]
		Out off thy syht, & shrowden me	
		That thou shalt me nowher se.	11048
		‘ Wherfor, off me whan thou hast nede,	
	When I want her, she’ll be with me.	Seke me no ferther (as I rede)	
		Her nor ther, vp-on no syde,	
		But wher thy syluen dost abyde.	11052
		Yiff thou me seke ther duēly,	
		Thow shalt me fynden ay redy.	
		‘ Now, on thy Iourne, forth the spede	
		Syth to tarye thou hast no nede.’	11056
	<i>The Pilgrim.</i>	Y ^e pilgrime. ²	[² In Stowe’s hand.]
		Off hyre answerē I wex al sad, ³	
	I proceed on my way,	Yet forth I wente, as she me bad, ³	[³ sadde . . . badde St.]
		Remewynge me ⁴ fro that place,	[⁴ me St., om. C.]
		Me recomaundyngē to hyr grace ;	11060
		And praydē god ful Enterly	
	[leaf 170, bk.]	Me to conveyē sykerly,	
		Wyth-outen any dysturbaunce,	
		And me to sauen fro myschaunce,	11064
		To be my guyde, & wysshē me	

- ffor to kome to the eyte The Pilgrim.
 Whyder to gon, tho I me easte.
 And forth I wentë wonder faste, 11068
 W^yth my bordoun in myn hond ;
 And in the weye a-noon I fond and meet a
damsel,
 A damysele off queynte array,
 Wych me mette vp-on the way. 11072
 And lyke a downe (as thoughtë me)¹ [¹ St. Om. C., but has the
next line twice.] featherd like
a dove
 She was ffetheryd for to fle ;
 And on her leggys bothë two, [Stowe, leaf 195, back] on both her
legs.
 Lyk a downe she was also, 11076
 And endownyd soffte & ffayr,
 Smothe as² gossomer in the hayr. [² as a St.]
 And trewly (as I koude espye)
 Me sempte thys mayden off ffolye, 11080
 Now her, now ther, ageyn a wal She is play-
ing at ball.
 That she pleyede at the bal,
 Rennyng alway vp & down.
 And thanne I hadde affeccïoun 11084
 To wyten pleynly & enquere
 Hyr name, and what she dydë there.
 [*Blank in MS. and in St. for an Illumination.*]
The pylgrym :
 "Damysele," a-noon quod I,
 "I merveyllë ful gretly"³ [³ gretely St.] 11088 I ask her
why her legs
are featherd,
 Off your ffethres ffressh & shene,
 What they tokne or what they mene ;
 And that ye ben endowned so
 Vp-on your leggys bothë two ; 11092 [leaf 171]
 ffor, syth tyme that I was born,
 I sawhë neuere her-to-fforn
 Noon yffetheryd, sauffly⁴ only ye : [⁴ sauff St.]
 ffor, by lyknesse, ye may fle 11096
 Whan that ye lyst, hih & lowe ;
 And ffayn ther-fore, I woldë knowe,
 (Yiff ye lyst to speefye)
 What your ffetherys sygnefye ; 11100 what her
feathers
mean,
 And your endownyng, vp & down, [Stowe, leaf 196]
 I wolde ther-off ha som resoun ;
 And or ye any ferther go,

304 *The Featherd Girl's name is Youth, and she is skittish.*

- and what her name is. *The Featherd Girl, Youth.* Your name I woldë wyte also." 11104
- The ffetherede :**
 ' Certys, ' quod she, ' whan thow dost knowe
 The causë pleyuly (hih & lowe)
 Wheroff I serue, sothly in dede 11107
 Thow shalt off me han ful gret drede.'¹ [¹ drede St., dede C.]
- The Pilgrim.* **The pylgrym :**
 " Ye ben trewly (as semeth me)
 So ffressh and vnkouth for to se,
 Se lusty ek off port & chere,
 I tell her she's worth any money to a man. That no man myghtë beyu² to dere, [² byen St.] 11112
 Off yow to han possessioun :
 And me semeth off resonn,
 (By lyklynesse, as I kan ffel,) 11116
 A man myghte nat louë to wel
 Your persone, by lyklyhede.
 And as touchynge any drede
 That men sholde han off you, certeyn,
 Me semeth swych dred wer but in veyn." 11120
- The Featherd Girl, Youth,*
 says she does no harm to the prudent. **The ffetherede :**
 ' Thow seyst fful soth, & ryght trewly :
 Who me vseth prudently,
 And nat outrageth in no wyse,
 But hym gouërneth lyk the wyse, 11124
 Swych, fro pereyl may wel eskape. [Stowe, leaf 196, back]
 [leaf 171, bk.] And trust her-on, (yt ys no jape,)
 My gouernance (who kan espye),
 Ther-in ys foudë no ffolye ; 11128
 And yet off eustom, at the laste,
 In gretë³ pereyll, ffolk I caste, [³ grete St., gret C.]
 (As yt ys fful offtë seyn)
 And longe or they may ryse ageyn. 11132
 ' And my name ys ek fful kouthë,
 ffor I am yeallyd ' youthe ' ;
 I passë bothe thorgh thyme & thykke,
 She winces like a wild colt, And I kan wynse ageyn the prykke, 11136
 As wyldë coltys in Aras,
 Or as bayard out off the tras,
 Tyl I a lassh haue off the whyppe ;
 ffor now I renne, & now I skyppe, 11140

- ‘ And now I lepë Iouy pe¹ ; [1 merry foot.] Miss Youth
 Now I sterte, & now I fflo. starts and
 Selde abydyng in O thouht, 11143 runs,
 Al daungerous² I sette at nouht, [2 Alle daungerys St.]
 W^yth wyldënesse I go to seole ;
 Now I sprynge, now I earole ;
 I tryppe, I eryë, synge & daunee, trips, sings,
 And eue^re ful off varyaunee, 11148 dances, and
 And fful selde abyde in On. is always
 I wrastle, & I caste the ston ; changing.
 I brekë bothen hegge & wal,
 And elymbë treës³ oueral [3 trees St., tres C.] 11152 She climbs
 In gardyns wher tho ffrut ys good. trees and
 And who that eue^re bo wroth or wood, steals fruit.
 I ne take no maner hede.
 ‘ Sestow nat wel, in verray dede, 11156
 By my ffethrys eler & bryht,
 Vp-on my ffeet, how I am lyht,
 And as swyfft (sothly to tel) [Stowe, leaf 197] She is as fleet
 As whylom was Asael. 2 Regum 2 Capitulo. St., om. C. 11160 as Asael.
 But the byble doth vs lere
 He bouhte hys swyfftnesse al to dere ;
 And oftë sythës, out off noumbre,
 To gret swyfftnessë doth eneoumbre, 11164
 As oldë storyes tellë kaan ; [leaf 172]
 ffor bet ys yt, on wysëman⁴ [4 yt ys . . wyse St., wys e.] But one slow
 Slow off ffootë, w^yth prudenee, wise man is
 Than ffoure other (in sentence) 11168 better than
 Lyht off ffoote, w^yth hyr ffolye, four fast fools.
 W^yeh hem syluën kan nat guye,
 Nor by wysdom kan nat werehe,
 ‘ Wherffor somtyme holy eherehe 11172 In spite of
 Whylom made an ordynaunce, Holy Church,
 That no man sholde ha gouernaunee
 In hys bowndys (yt ys no drede)
 But yiff he haddë ffeet off led, 11176
 In gret sadnesse to endure.
 ‘ But off al thys I do no eue^re ; Youth means
 I wyl be ffethryd, & go fle; to amuse her-
 And among, go sportë me ; 11180 self.
 PILGRIMAGE. X

306 *Youth plays Hockey, Dice & Merils, & reads Romances*

<u>Miss Youth</u>	'Pleye at the cloos, among, I shal,	
plays hockey,	And somwhyle Rennyng at the bal	
	Wyth a Staff mad lyk an hook ;	
	And I wyl han a kamyng crook ;	11184
	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 ;	11188
	Somtyme ffyssh, & eachchë ffowlys,	
	And somtyme pleyen at the bowlys ;	
shoots at bezils,	Among, shetyn ¹ at bessellys,	[¹ slieten St.]
plays at merils (with pawns),	And affter pleyn ² at the merellys,	[Stowe, leaf 197, back]
at dice and lazard,	Now at the dees, in my yong age,	[² pleyen St.] 11193
	Bothe at hassard & passage ;	
	Now at the ches, now at the tablys,	
reads only fables,	Rede no storyes but on ffablys,	11196
	On thyng that ys nat worth a lek ;	
plays at ninepins and quickboard,	Pleye at the keylës & the quek ;	
	Somwhyle my wyttys I applye	
hears songs,	To herë song & menstralcy, e,	11200
	And pleye on dyuers Instrumentys :	
	And the ffyn of myn entent ys	
[leaf 172, bk.]	To folwe the lust off my coräge,	
and is jolly.	And to spendë my yonge age	11204
	In merthe only, & in solâce,	
	ffolwe my lustys in ech plâce ;	
Her only de- sire is pleas- ure, and she despises her parents' teaching.	Ther-to hooly I me enelyne,	
	Rather than to han doctryne	11208
	Off ffader, moder, thogh they be wyse,	
	Al ther teehyng I despyse ;	
	And in no thyng ys set my cure,	
	But my lustys to proeure.'	11212
<u>The Pilgrim.</u>	The pylgrym :	
	"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."	11216
<u>Miss Youth.</u>	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 Ierusalem, the ryhtë way
 I wyl holde, yiff that I may." 11220
Yowthe :
Quod yowthe, 'ther ys no mor to seye ;
 A whylë I wyl the conveye.'
The pylgrym :
 "Kan ye teehë me a-noon
 The ryhtë way how I shal gon?" 11224 I ask Miss Youth the way to Jerusalem.
Yowthe : Miss Youth.
 'ffor soth,' *quod* yowthë, 'nat ryht wel,
 But we shal faylle neueradel ;
 ffor we shal ffyndë wel eerteyn
 Som whyht that shal the trouthë seyn, 11228
 And the ryhtë weye vs lere.'
 And whyl that we spak thus yffere, The Pilgrim.
 So as yowthe gan me conveye,
 Me thouthe I sawh a fforkyd weye 11232 We come to a forkt way, parted by a hedge,
 Partyng at an heg on tweyne,
 Thykke and thornyssh in eerteyne ;
 And hadde nat the heg ybe,
 The samë way, as semptë me, [St. and e.] 11236 [leaf 173]
 By the whieh I sholde ha gon, ,,
 Hadde in sothnesse ben but on ;
 But the heg wyeht stood atwen,
 Departyd yt (men myghtë sen), [Stowe, leaf 198, back] 11240
 And the passage ek devyde :
 The ton was set on the ryht syde ;
 The tother path (I gan be-holde) 11244 one path going to the right, and the other to the left.
 On the lefft party gon holde.
 And on the lefft hand I sawh a-noon
 A damysele sytte on a ston ;
 Hyr on¹ hand on hyr brest was layd, [oon St.] We take the left road, and meet a damsel sitting on a stone,
 And in the tother (as I abrayd) 11248
 [Blank in MS. for an Illumination.]
 She held a glouë wantounly,² [Glove wantonly St., glove v. . e.] fingerling a glove.
 And tournyd yt fful ffetysly
 Aboute hyr ffyngres vp & down.
 And shortly in conclusioun, 11252
 By maner off hyr gouernaunce

308 *We see a Net-Maker (Labour) making and undoing nets.*

- The Pilgrim. I sawh, & by hyr contenaunce,
A womman (as by lyklynesse)
- This Damsel
looks lazy. But off lytel bysynesse, 11256
By hyr labour, ouht to wynne :
Hyr lyst nat cardē nouthur spynne,
Nor, to getyn hyr dyspence,
Do no maner dyllygence.¹ [1 off dyllygence St.] 11260
- At her right
hand sits a
Net-maker
(LABOUR), On whos ryht hand I sawh on sytte
Sobyrlly, & lyst nat fflytte,
But kept hym covert in the shade ;
And oldē nattys ageyn he made, 11264
Wych, ffor no labour woldē spare,
- [leaf 173, bk.] But beay was hem to repare ;
And off hym thus stood the caas.
fful gretly I astonyd was, 11268
Thynkyngē hys labour was in² veyn ; [2 in St., note in C.]
- who makes
and unmake
a net. He made, & hem vnmade ageyn ; [Stowe, leaf 199]
Wher-in me semp̄te a ful gret lak :
And ffyrst off al, to hym I spak : 11272
- The pylgrym :**
“ My ffrend,” quod I, “ a-noon ryht here
I pray the that thow wost me lere
The bestē weye, & most certeyne,
Off thys ilkē weyēs tweyne 11276
Wych that lych a-for my fface ;
ffor neuere yet I dydē pace
By noon off hem, in al my lyff ;
Wherffor tel me (& mak no stryff) 11280
Wych ys the beste & most certeyn.”
- Net-Maker,
Labour. **The Natte-makere :**
The natte-makere answerde ageyn :
‘ Whyder castestow (in thy syht)
ffor to holde thy weyē ryht ?’ 11284
- The Pilgrim. **The pylgrym :**
“ Syker,” quod I, “ now herkne me
and say I
want to cross
great sea. I woldē passe the gretē se,
And oversaylle the saltē strem,
To kome vn-to Ierusalem ; 11288
Off wych cyte, told longe aforu,
The bysshop was off maydē born.”

The Natte-maker :

' Trewly, syr, wyth your grace,	[Stowe, leaf 199, back]		<i>Net-Maker, Labour,</i>
I sytte no thyng in thys plae		11292	says it's not his business to tell folk the way :
ffor to techē men the weye ;			
Nor, pylgrymēs to conveye,			
Yt ys no pareel off my charge ;			
But off thys tweynē weyēs large,		11296	
As ffolk reporte in many lond,			
That the weye on the lefft hond,			but the left road is very dangerous,
Wher-as the damysele doth sytte,			
(And ne lyst nat for to flytte,)		11300	
Ys a passage ful peryllous,			[leaf 174]
And to pylgrymēs éneombrous:			
And thys damyselē queynte,			
Off malys doth neuere feynte		11304	and the quaint Damysel (Idleness's daughter) always tries to make Pilgrims go that way.
To callē pylgrymes nyht & day,			
To make hem go the samē way,			
Wher they do gret peryl ffele,			
Be they armyd neuere so wel.		11308	
' But, trewly, by myn avys,			But he advises me,
Swyeh pylgrymēs as be wys,			DeOuilleville,
They that ben in vertu strong,			
Shal lete the way that ly[e]th wrong,		11312	
And traecn in hyr pylgrymage			to take the right-hand path, tho many have
On the ryht hand in ther vyage ;			
The wyeh, fful many on hath take,			
And affterward hath yt for-sake,		11316	
Brooke thorgh the hegg by vyolence,			
And ther-in don fful gret offenee ;			
Toward the lefft path tournyd bak,			quitted it for the left.
Tyl they ha fallyn on the wrak		11320	
Off ffalsē gwydēs : by the lore			
Off me, her-off thow gest ¹ no more :	[¹ gest St.]		
Wherso that thow wynnē or lese,			I can choose one of the two.
Off thys two weyēs thow mayst chese.'		11324	
The pylgrym ./	[Stowe, leaf 200]		<i>The Pilgrim.</i>
" Syre, I pray the off o thying :			
Touchyng thy labour in ² werehyng,	[² and St.]		
Tel me the causē (in certeyn)			
Why makestow, & vndost ageyn		11328	

' And tak also good heed herto,	11368	<i>Net-Maker, Labour.</i>
Yiff all ffolk in a Regioun		
Hadden On ¹ occupacioun	[¹ oon St.]	
In the Rychest craft of alle,		
Demë thanne what sholdë falle :	11372	
Thanne al ylyche (yiff thow tok ² hed)	[² take St.]	
The ffoot as good as ys the hed ;		[leaf 175] Otherwise the foot were as good as the head,
A knaue also, by hys werkyng,		a knaue equal to the king.
Sholde ben Egal wyth the ³ kyng ;	[³ a St.] 11376	
The wych (who wysly kan espye,)		
Nc wer no maner polyeye,		
But rather a confusioun		
In every maner Regioun.	11380	
' Wherfor, in Townys & cytes,		
Lat men lyuen lyk her degres :		
Wysë ffolk that kan dyscerne,		Let wise men govern by wisdom,
Lat hem by wysdam so governe	11384	
That no man ne haue no wrong ;		
And swych as myghty ben, & strong,		
Wyth myghte lat hem the lond dyffende ;	[Stowe, leaf 201]	
And elerkys to ther studye entende ;	11388	clerks study,
And labourerys, lat hem werche ;		labourers work,
And spyrytual ffolk off the cherehe,		
Lat ther occupacioun		
Ben in contemplacioun,	11392	
In deuocioun & prayere ;		churchmen pray, and not do secular duties.
Voyde hem ffrom offyce secular ;		
Lat hem go lyuë lyk ther bond ;	11395	
And swyche ⁴ ffolk as tyle the lond,	[⁴ swyche St., swych C.]	Let land- tillers work in drought and rain,
Lat hem do trewly ther labour,		
Bothe in drouht & ek in shour ;		
ffor trewly (yiff I rekne shal)		
Carte & plowh, they ber vp al	[Nota St. later.] 11400	for Cart and Plowh bear up Clergy and Chivalry.
The clerye & the cheualrye.		
' And overmor, ffor my partye,		
Thogh my craft (in concludioun)		
Be off no reputacioun,	11404	
Swych as I kan, swych I ha wrouht ;		
And therefore rebuke me nouht ;		
ffor craftys vsyd in pouerte		

- Net-Maker, Labour.* ' May nat alle refusyd be : 11408
 Poor craftis are needful. Crafftys poore be necessarye ;
 And ffor me, lyst the nat to tarye,
 [leaf 175, bk.] Euery crafft (& thus I mene)
 Mut gouerne other, & sustene, 11412
 So yt be don *wyth*-outē slouthe,
 And duēly ywrouht in trouthe ;
 And thus thow shalt my wordys take. 11415
 The net is made and un-
 made to avoid
 idleness. And thogh that I make & vnmake, Non facile capitur a di-
 abolo, qui bono vacat ex-
 ercicio / Ieronimus.
 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. ' And yiff I, lyk thyn oppynyoun, 11420
 Koude other occupacioun,
 I wolde yt done, be wel certeyn, [Stowe, leaf 201, back]
 And nat vnmake thys natte ageyn,
 ffor wych thow dost repreuē me.
 And her, O thyng I axe off the : 11424
 What ys the causē (ffer or ner)
 That a swerd burnysshed eler,
 Somwhyle rusteth, as thow mayst se,
 Leseth hys bryhtnesse & bewte ? 11428
The Pilgrim. **The pylgrym :**
 " Touchyng thyn askyng, in certeyn,
 Me to answere, yt wer but weyn ;
 Thow hast thy sylff (who kan ffel,)
 The cause ytold, pleyedly & wel." 11432
Net-Maker, Labour. **The Natte-makere :**
 ' So as a swerd (I dar expresse,
 Yffadyd ys off hys bryhtnesse,
 And off hys clernesse ek also,
 Whan men take noon hed ther-to, 11436
 But rusteth & ffareth al amys,
 Ryght so a man that ydel ys,
 & kan hym sylff nat occupye,
 thro idleness. (By ressemblaunce thow mayst espye,) 11440
 In-to hys¹ sowle (thus I be-gynne) [In thy St.]
 The rust off vycles or off synue
 Doth a-way (*wyth*-outē gesse)
 The rust of vice destroys
 the bright-
 ness of virtue. Off allē² vertu the clernesse ; [2 alle St., al C.] 11444
 But excereysē (in sentence)

- ‘ And contynual dyllygence,
Born vp *wyth* vertuous labour,
Ys bet than any ffloorbysshour
Ageyn the rust off ydelnessc,
Off vertu to gyue *perfy*t clernessc.’
- Net-Maker,
Labour.*
[leaf 176]
- 11448 Work is the best reinedy for the illis of idleness.
- The pylgrym :** [Stowe, leaf 202]
- “ Now, gentyl ffriend,” a-noon quod I,
“ Tel me thy namē trew[ē]ly,
Wych art so wys off answeyngc :
Tel on, & mak no mor taryyngc.”
- The Pilgrim.*
- 11452 I ask the Net-Maker his name.
- The Natte-makere :**
- ‘ To telle the trouthē verryly,
Yt befalleth comounly
(As clerkys wrytē, that be sad,¹) [1 sadde . . . cladde St.]
Whan a man ys ffebly 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 comounly the language
That thylkē ffolkys be most sage,
And wysest holden (in certeyn),
That be ffressh, & wel beseyn,
And kan make hem syluen gay
Wyth ryche fforewrys & array,
And devyses most vnkouth,
Swych ffolk, in euery manhys² mouth, [2 mannys St.]
Be wysest holde in thys world here.
- Net-Maker,
Labour,*
says that
- 11456
- 11460 when a man is poorly clad, he is litte esteemd;
- 11464 but if he has rich furs and dresse,
- 11468
- 11471
- 11476 Though a man had studied at Paris for thirty years,
- 11480 and could clear every doubt,
- ‘ And ouermor, as ye shal lere,
Thogh a man wer neuere so wys,
And haddē lernyd at Parys,
Thys thyrty ycr at scolē be
In that noble vnyuersyte,
And haddē ful experyence
Off euery wysdom & scyence, [Stowe, leaf 202, back]
& koude exponen euery doute,
And wer but porely clad *wyth*-oute,
Men woldē deme most comounly
- [St. & C.]
- if he were poorly clad [leaf 176, bk.]

314 *Philosophy feft the Universities. Labour supports the State.*

<p><i>Net-Maker, Labour,</i></p> <p>he would be accounted a fool.</p>	<p>‘ That hys wysdom wer ffoly, And that he wer a fool at al By oppynyoun general : So they reherse in ther sentence ; ffor wysdom now, & sapyence, Practyk off phylosofye, Off arsmetryk & gemetrye, Off Astronómye & musyk, And experyence off physyk, Ys filled now fro vnyuersytes, And dwelleth in borwes & cytes Wyth folk that wel arrayed be At the eye, as men may se.</p>	<p>[St. & C.] 11484</p> <p>11488</p> <p>[St. & C.]</p> <p>11492</p> <p>11496</p>
<p>Farewell Knowledge, if he has a bad coat !</p>	<p>‘ And ffarwel konnyng, now euery day, Wher ther ys no ffressh array ! Wyth-onte array, konnyng, farwel ! Wherfor I merveylle neueradel Thogh thow me settyst at no prys, Nor thogh thow holdest me nat wys, By cause my ray ys al to-rent. ‘ And yet, by good avysément, Yiff thow lokë wel aboute, I am he (yt ys no doute,) Who so lyst to taken hed,) That yiue to allë¹ folk ther bred, Or shortly (ellys for to seye) <i>Nota. Nota. St. (later).</i> They sholde ellys for hunger deye, Ne werë² I & my werchyng ; Ye, bothe adam & hys off-spryng. Hadde I nat be, (yt ys no ffaylle,) What myghte the gret shyp awaylle Off Noe (in conclusioun) Nor al hys generacioun ? ‘ And, ffor to speke in general, I sustene & ber vp al, & yt ys I, ech hour & space, That makth the tymë shortly pace Wyth-oute any or përturbaunce ; ffor I am he, by remembraunce, Syth adam the Appyl heet,</p>	<p>11500</p> <p>11504</p> <p>[¹ alle St., alle C.] 11508</p> <p>[² werë St., wer C.] 11512</p> <p>11516</p> <p>11520</p> <p>[leaf 177]</p> <p>[C. & St.]</p>
<p>‘ I don’t wonder that you think me unwise,</p> <p>‘ because my clothes are torn.</p> <p>‘ And yet, without me, Adam and his offspring had not been,</p> <p>‘ or Noah.</p> <p>‘ I sustain the whole state.</p>		

- ‘ Wych *wyth* labour & *wyth* swet [C. & St.] 11524 *Net-Maker,
Labour.*
 Haue youë ffoodë & pasture
 To euery leuyng creäture,
 Bothe to best & ek to man,
 Syth¹ tymë that the world be-gan [1 Syth the St.] 11528 since the
 Wher-off I am no thyng to blame. world began.’
 And my verray ryhtë name
 Ys (*wyth*-oute mor sarmon) My name is
 “Labour & Occupacioun.” [Nota St. later] 11532 ‘Labour and
 Occupation.’
 ‘ I rechchë 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 11536 ‘I’ve told you
 The ryhtë way *wyth*-outë lak. the right (and
 And for that ffyrst to me thow spak, righthand)
 The ryhtë way,² thé to lere, [2 weye, 316/11,506] road.
 Off thys two weyës that ben here, 11540
 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* youthë áqueyntaunce,
 & bothë, voyded off dyscord,
 Wher³ yfalle off on accord. [3 Were St.] 11548
 “ And Yowthe (off wych afor I sayde)
 Vn-to me thus gan abraide :
 ‘ Yt wer syttynge (as semeth me)
 And accordyng to thy degre, 11552 Miss Youth
 tells me to
 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, 11556
 Thyлкë damysele, I mene, [C. & St.] [leaf 177, bk.]
 Which ys so goodly on to sene, ” go instend to
 And to hyr doctryne yiue som feyth. ” the pretty
 And thow mayst sen how that she leyth 11560 Damsel, Miss
 Vnder hyr armole, hyr on hond ; Idleness,
 And (yiff thow kanst wel vnderstond) on the leff,

<u>Miss Youth.</u>	' In the tother hond (parde)	
who has a Glove in one hand.	A Gloue she halt, as thow mayst se. Go to hyre, & do thy eure ; And I trowe, off aventure,	11564
She'll teach me the way better than the Net-mak- er, Labour.	She wyl the teehe, & pleynly seyn The weyë wyeħ ys most certyn, Bet than thys cherl that sytteth here, Swart and owgly off hys chere, Wyeħ ys a verray tormentour To puttë ffolkys to labour, And may to the no thyng awaylle, But vexyn the wyth gret travaylle."	11568
<u>The Pilgrim.</u>	And by hys eonsayl (off entente)	
So I (of course) go and salute pretty Miss Idleness,	Vn-to hyre a-noon I wente ; And ffyrst, as me thouhte yt due, [Stowe, leaf 204] I gan hyr goodly to salue. And she, devoyde off al dysdeyne, Mekly saluede me ageyn. And alderffyrst (shortly to seye) Humblely I gan hyr preye That she wolde, off coortesysye, Governe me also, & guye,	11572 11576 11580
and ask her the way to Jerusalem.	Teehë me, & sey nat nay, In my vyáge the ryhtë way, By wych pylgrymës eueryehon To Ierusalem wer wont to gon."	11584 11588
<u>Miss Idleness</u>	The damysele:	
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 certyn) Yiff I shál the trouthe seyn, On hors, on foote, in general, Thys the weyë most royal, Callyd the kyngës hihé ¹ weye. [1 highe St., hih C.] 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,)	11592 11596 11600
[leaf 178]		
'This is the king's high- way,		
easy and smooth,		

She shows me the Highway to Pleasure, Revels and Games. 317

- ‘And most yvsyd nyht & day ;
 And by thys ylkë samë weye,
 Gladly ffolkys I conveye, 11604
 Swych as louë paramours,
 To ward the vooode, to gadre ffloours,
 Soote rosys & vyolettys, 11607
 Ther-off to make hem chapel¹ettys, [1 Chapel- St., Chapt- C.]
 And other ffloours to her plesaunce. [Stowe, leaf 204, back]
 ‘And in thys weye I teche hem daunce ; ‘and teach
 And also, ffor ther lady sake, ent to daunce,
 Endyte lettrys, & songys make 11612 ‘make songs,
 Vp-on the gladë somerys dayes,
 Balladys, Roundelays, vyrelays.
 I teche hem ek, (lyk ther ententys,)
 To pleye on sondry Instrumentys, 11616 ‘play music,
 On harpe, lut,² & on gyterne, [2 luyt St.]
 And to revelle at taverne, ‘revel at the
 W^yth al³ merthe & melodye, [3 alle St.] tavern,
 On rebube⁴ and on symphonye ; [4 Rebube St.] 11620
 To spendë al the day in ffablys,
 Pleye at the ches, pley at the tablys, ‘and play
 At treygobet⁵ & tregetrye, [5 and at Treygobett St.] at back-gam-
 In karyyng & in Iogolory : 11624 mon and
 And to al swych maner play, juggling.’
 Thys the verray ryhtë way.’
- The pylgrym :**
- “Trew[ë]ly, to my plesaunce,
 ffor your noble dalyaunce 11628
 I wolde (off good enteneioun)
 Knowë your eondyeyoun ;
 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 thou wylt abyde a throwe, ‘
 My name and al,⁶ thou shalt wel knowe : [6 alle St., om. wel.] says she is
 I am a poopet,⁷ in sothnesse, [7 Poepet St.]
 Douhter to Dame Ydelnesse, 11636 the daughter
 Set her,⁸ by hyr ordynaunce. [8 here St.] [Stowe, leaf 205] of Idleness.
 And al my joye & my plesaunce
 Ys, by hyr wyl that her⁸ me sette,

318 *Idleness only combs her hair, reads Romances, & does Folly.*

<i>Miss Idleness</i>	' My glovys streythly on to sette :	11640
thinks only of her gloves fitting well, of combing her hair,	I take off no-tyng ellës hed, But, offte a day, kombe myn hed, Prye eeh hour in a merour,— God wot, that ys most my labour,—	11644
	Wake a nyhtys, slepe a day,	[C. & St.]
	And speeyally the haly day	"
	I studye among (thys the caas)	"
	In Elenches off ffallas,	11648
	Out to ffyndë thyngës newe, To makë ffablys semë trewe ; And, above al other thynges,	
and reading romances.	On romauneys ffondyd on lesynges, Ther-in ys my studye most.	11652
	' And I am ek, in euery cost, Paramour to thy body, Yt to cherysshe in al ffolye.	11656
She cherishes folks' bodies in folly,	And wherso that thow slepe or wake, Labour, I makë the forsake ; And by my wyl (ek in certeyne) Thow shalt dure ¹ no maner peyne,	[¹ endure St.] 11660
makes em play the Gal- lant merrily,	But lyon, ² sewen, & make a-vauzt, And muryely pleyen the Galawnt.	[² Iyen St.]
	' I make ffolk, vp-on ther hed, To were chaplettys off whyht & red, Pyke her nayllës, wernays take, And al travayllë to forsake,	11664
[leaf 179]	Studÿe ffor to ffynde off newe,	[Stowe, leaf 205, back]
	Devyses mad off many an hewe,	11668
and dresses them gaily.	ffolk to make hem ffressh & gay, And hem dysguyse in ther array :	
	Thys myn offys, yer by yere. ' Now ches a-noon, whyl thow art here,	11672
	Wychë weyë ³ thow wylt take ;	[³ Welche way St.]
	And wherso that thow slepë or wake, Thow shalt lerne a thyng off me :	
The road to Pleasure is broad and easy ; that to Duty narrow and hard.	Thys samë weye wych thow dost se, Ys large & pleyn, esy to pace ; The tother, streiht, & hard to trace, And ffewë ffolkys go ther-by :	11676

'Thys, mor plesaunt & redy.	11680	<i>Miss Idleness.</i>
Now, syth thow hast dyscrecioun		
Mak thy sylff Elleccyoun.'		Choose!
The pylgrym:		<i>The Pilgrim.</i>
"Trew[ë]ly," quod I a-noon,		
"Thys two weyës wer but on, ¹	[¹ oon St.] 11684	
Ne wer only (as ye may sen)		
Thys ylkë heegg that stant betwen.		
Wherfor I pray that yc nat lette,		I ask who set
To tellë who the hegg her sette."	11688	up the hedge
		dividing the
		two paths.
Ydelnesse :		<i>Miss Idleness</i>
'Touchyng thys heg that stondest here,		says the
Yt was maad (yiff thow lyst here,)		ledge be-
Off a gret turmenteresse		tween was set
		up by a
		Tormentress
Wych doth to folk fful gret dystresse ;	11692	
And she maketh pylgrymës alle,	[Stowe, leaf 206]	
Penytence , hyr sylff to calle.		Penitence or
Who hath <i>wyth</i> hyre Aqueyntaunce,		Penance.
Muste endure gret penaunce :	11696	
Hatful she ys off cher & fface		
To alle that by thys weyë pacc,—		
I mene, the weye that I am Inne ;—		
But who that lyst ffro me to twyunc,	11700	
And the tother weyë take,	[St. & C.]	[leaf 179, bk.]
I dar pleylnly vndertake,	"	And all who
On leg, on ffoot, on too & hele,	"	go that road
He shal fful sharpë thornys ffele,	11704	will be prickt
Gret prykyng, I the ensure,		with sharp
And sharp, <i>wyth-oute</i> al mesurc,		thorns.
ffor they be sharpc, & no-tyng soffte.		
' And thys lady kometh fful offte	11708	
(I mene thys lady dame Penauce		This Dama
<i>Wyth</i> whom I ha noon acqueyntaunce);		Penauce
To thys heg she kometh al day,		
Maketh yerlys, & goth hyr way,	11712	daily makes
Besmys also, ² sotyl & queyntc.	[² also St., alle C.]	rods and
And day nor nyht she doth nat ffeynte		brooms of the
To make ay newe in hyr werkyngc,		thorns,
Instrumentys ffor chástysynge	11716	to chastise
Off <i>sýnnë</i> , by gret ordynaunce,		sin.

320 *Idleness tells me to take the left road, Moral Virtue the right.*

<i>Miss Idleness.</i>	'Thys same lady, Dame Penauce ;	[C. & St.]	
Folk don't like this Dame Pen- auce.	And in hyr occupacionn	"	
	folk haue but smal affeccionn.	"	11720
	I ha the tolde off hyre to-fforn,	"	
	Off instrumentys that she hath born),	"	
	Off Bysme, off hamer, off thyngës mo.'	"	
<i>The Pilgrim.</i>	And thanne I thouhte I woldë go		11724
	By the path & by the weye	[Stowe, leaf 206, back]	
	By wych the man gan me conveye,		
	That made the nattys in certeyn,		
	Vnmade & made hem effte ageyn.		11728
I mean to take the right path,	And, lyk as tauhtë me my guyde,		
	I drew toward the ryhtë ¹ syde	[¹ righte St., ryht C.]	
	And in that weyë lyst nat tarye ;		
but Miss Youth per- sundes me	But youthe a-noon, to me contrárye,		11732
to take the left.	fful besy was me ffor ta let ² ;	[² to litte St.]	
	Seyde the tother way was bet,		
	Morë ³ hawntyd, the passáge,	[³ More St., Mor C.]	
	Off ffolk that gon on pylgrymage.		11736
	And fforth the samë weye I helde,		
	Tyl that a-fforn me I be-held, ⁴	[⁴ behelde St.]	
[leaf 180]	Reysed on hihte, a lytel wal,		
	Two posternys & a gatë smal ⁵ ;	[⁵ smal St., final C.]	11740
Then I meet a lady stand- ing at a gate;	And mid the gaate a lady stood,		
	That was bothë ffayr & good,		
	(I pray god, ffayrë ⁶ mot hyr ffalle !	[⁶ ffayre St.]	
her name is Moral Virtue,	And vertu moral men hyr calle.		11744
	And she A-noon, off hyr goodnesse,		
	Off bounte and off gentyllesse,		
	(As she that lyst to be my guyde,)		
and she bids me take the right path,	Bad, I sholde on the tother syde		11748
thro' her gate.	Declynë nouthur to nor ffro,		
	But by the samë gatë go		
	Wher as she stoodë, ⁷ lyuë ryht,	[⁷ stoo-le St., stood C.]	
I see two postern gates,	And I conceyvede in my syht,		11752
	And fful clerly gan dyserne		
	On owther party a posterne,		
looking dan- gerous.	And sawh that they were éncoumbrous		
So I leave both,	To passë by, & dangerous :		11756
	Bothe I leffte (as was my ffaate),		

- And lynë ryht vn-to the gaate
 The weye I held, by hyr byddyng, [Stowe, leaf 207] *The Pilgrim.*
 Wher as she stood hyr sylff lenyng. 11760
 [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 [1 where St.] I ask Moral
 Touehyng thys weyës that ben her ; 11764 Virtue which
 I not off hem wyeh I shal holde." way I shall
 take.
- And she to me fful goodly tolde
 And speeyally gan chargë me,
 The fforeyn² posternys ffor to file ; [2 Stowe] 11768 [leaf 180, bk.]
 [Vertu Moral] *Moral Virtue*
 'And do thy power and thy myght says I must
 To holde the weyë that goth ryht, keep the right
 The weye (I menë) ryht as lyne, road, where
 Wher I stonde, & nat deelyne she stands,
 On nouthur party, nyht nor day, 11772 and not turn
 Also ffer forth as thow may.' out of it.
- She sayd ek, as I vnderstood,
 That 'he ys an areher good 11776' As an archer
 Wyeh ffaylleth nat hym-sylff taqnyte, cau't always
 Always the markë ffor to smyte ; hit his mark,
 And no man blamen hym ne may, and is not to
 Thogh he hytte yt nat alway : 11780 be blamed
 So he do trewly hys deuer,
 Wyth hys arime to smyte yt ner
 In al hys bestë ffeythfful wyse, if he does his
 Yt doth ynowh to hym suffyse 11784 best,
 That in hys drawyng he nat ffeyne. [Stowe, leaf 207, back]
 And therfor do thy besy peyne [C. & St.]
 Aforn, thy sylff so to provyde, " so I must go
 Teschewe the weyes that gon asyde ; 11788 and keep the straight,
 Hold the myd, in espeeyal. " and keep the middle path.
- 'ffor I am callyd 'vertu moral,
 Polytyk, & general' ;
 And myn offyce her-wyth-al 11792 My teacher's
 I contene (as clerkysh shewes) name is
 Al³ the pathys to goodë thewes, [3 And al St.] Virtue, Moral,
 PILGRIMAGE. Y Politic, and
 General.
 She shows
 the pathys to
 goodness.

322 *How am I to avoid Vices, that eat like Cankerworms?*

<i>Moral Virtue</i>	The ryhtē way, & ther degres ;	
<small>wishes to get rid of her extremities,</small>	' And yet I haue extremytes (Who kan looke on eeh a syde,)	11796
	The wych I wolde fro me devyde, As fferfforth as I kan or may Severyn hem, and caste a-way,	11800
	ffor causē they be vyeuous In my syht, & ryht greuous. ' ffor thyse extremytees, in soth,	11804
<small>[leaf 181]</small>	I mene the werm (who lyst se)	
<small>which work like the can- kerworm</small>	That ffreteth the hertē off a tre, And, <i>wyth</i> hys ffret & <i>wyth</i> hys rage, Doth to tymber gret damage.	11808
	Yiff thylkē werm (yt ys no nay) Be nat the rather kut away And dysseveryd ffrom hys place,	
<small>that destroys trees.</small>	The tre so sore he wyl manae Vp to the croppē ¹ fro the roote, <small>[1 croppe St., crop C.]</small>	11812
	That afterward ther ys no bote, As men may sen in many tres.	
<small>By the ex- tremities, the posterns,</small>	' And semblaly thextremytes	11816
	The posternys that be fforeyne, Wych that ben in noumbre tweyne, I haue hem fro me put a-way	
	<i>Wyth</i> -outē ffauor or ² delay, <small>[2 or eny Stowe, leaf 208]</small>	11820
	Off entent that, in thys place, Pylgrynēs noon shal by hem pae,	
<small>Pilgrins must not go, if they want to get to Jerusalem.</small>	That wyl ouer the gretē see	11823
	To Ierusalem the eyte ; ffor yiff they wente by that passage, Yt wer pereyl & gret damage.'	
	<small>Dirige semitam pedibus tuis, ne declines ad dex- tram] neque ad sinistram. proverbiorum [lv.] 26.— St., om. C.</small>	
<i>The Pilgrim.</i>	The pylgrym :	
	" Ma damē, <i>wyth</i> your reuēence, I woldē se som evydence,	11828
<small>I ask how I'm to avoid canker-like vices.</small>	Yiff yt wer possyble, me to knowe By som exauple (hiñ or lowe,) How thys vyees (som or alle,) Lyk to kanker, ye hem ealle."	11832
	Vertu moral :	

Moral Virtue.

Good pilgrims must go the middle way,

'But goodē pylgrymes that ha grace,
 Alway by the myddys pace;
 Exaunple¹ off whom b[y] nyht & day [¹Example St., om. by]

Hold alway the menē way. 11876

and avoïd side gates.

[leaf 182]

Lat moral vertu be thy guýde ;
 file posternys that stonde a side,
 By whos pereyl (who taketh hede) [C. & St.] [Stowe, leaf 209]

Many a pylgrym hath be ded. 11880

They must follow Virtue in their youth.

'And whyl that youthē (herkne me),
 ffressh and lusty abyt wyt^h the,
 Yiff the to vertu eeh hour and space ;
 ffor, whan youthe a-way doth pace

Wyt^h-outē vertu (trustē me.) 11884

Yt ys ful hard (who that kan se,)
 Vertu to wynne, whan youthe ys gon.
 Who that in youthe lyst lernē noon,

ffor eustoom take in tendre age, 11888

(As seyn thys oldē ffolkys sage,)
 Wyt^h-outē² labour (thys no nay,) [²out St., om. C.]

Ys ful hard to parte away.' 11892

The Pilgrim.**The pylgrym.**

"Ma dame," quod I, "so mot I the,
 I wendē sykerly ta be
 In the ryhtē weye ywys ;

I, DeGuilleville, confess that I have gone wrong.

But, eertys, I ha gon amys, 11896

ffor I ha chose (and thins yt stood)
 Two euele weyēs ffor on good :

I not what yt may sygnefye,
 That I thus erre thorgh my ffolye." 11900

Moral Virtue**Vertu moral :**

doesn't wonder at it, for all roads fork,

'Ha no merveyl in thy silt ;
 flor ther ys weyē noon so ryht
 That yt ne fforketh out asyde
 By many pathys that yt devyde,

Wye^h eausē ffolkys euere among, [Stowe, leaf 209, back] 11904

fful offtē sythēs to go wrong.

and even Geometrians

'And many on that thow dost sen,
 Ys nat ther-for A Geometryen 11908

Wyt^h-In a compas (ha thys in mynde)
 Thogh he kōme out the centre fynde ;

Moral Virtue bids me pray to find the right way, & Truth. 325

' ffor verrayly (who kan devyse)			<i>Moral Virtue</i>
Yt ys founde out but in O ¹ wyse ;	[¹ In on St.]	11912	can't find the right way by geometry.
Yet ffolkys ffayllē dynersly			
To ffynde yt out by geometry.			
An Archer eke, in thynne and thykke,	[Stowe, leaf 209, back]		[leaf 183, bk.]
Faylleth soūmtye off the ptykke.	[St. & C.]	11916	
¶ Whēfore, to ffynde the ryhtē weye,	"		Therefore pray.
Yt ys good, to god to prey .	"		
Yet in prayere, bothe day & night,	"		
The weyē goth nat alway ryht,		11920	
ffor, bothe in psalmys & in vers			Pathys are very diverse.
Ther ben pathys fful dyuers,			
And also ek in Orysouns,			
Out forkyd by enteneuous ;		11924	
As thus : who that kan adverte :			
The month dyuerseth ffro the herte ;			
But herte and month be bothen on :			Heart and Month go different ways.
By dyuers pathys, in soth, they gon ;		11928	
And, (pleynly ffor to speefye,) Somme preyē, by ypoerysye,			Some pray to be seen of men,
Off the peple to be seyn,		11932	
And ther prayer ys but in veyn ;			or for money
Somme also preyē ffor Ryehesse,			
To wynnē worshepe & noblesse,			
Tave ² eneres & in worldly glorye,	[² C., St. To have]		
And, ffor thyngēs transytorye,		11936	or worldly honour.
Worldly honour ffor to wynne,			
Prayer ek mad ³ in dedly synne,	[³ eke made. Stowe, leaf 210]		
ffor eruelte or ffor vengauuce,		11940	Such prayer isn't worth a button.
Or, to brynge men to meschaunce :			
Swych prayer hath no deuocyouu ;			
Yt ys nat worth a smal botoun,			
' Al thyse ar ⁴ pathys fforkyd wrong	[⁴ Alle thes arn St.]		
To make py ¹ grymēs eneramong		11944	
To gon Amys in ther passāge.			
' And syth ⁵ thow gost on pylgrymage,	[⁵ syth St., wych C.]		1, DeGnilleville, must enquire night and day, till I find the right way.
Evere enquerē, nyht und day,	State super vias, et interrogate de semitybus. ⁶ Ieremie Capitulo 6. [16]	11948	
Tyl thow ha founde the ryhtē way ;			
Iat, in thyn askyng, be no slouthē	[⁶ semitis (rightly) St.]		
Tyl thow be brouht vn-to the trouthe.			

- The Pilgrim. And so I gan to hyre doctryne
Myn eryl besyly enclyne, 11952
fful wel avysyng me ryht tho,
[leaf 183] By wych posterne I sholdë go.
And whyl I gan be-thynkë me,
I see a body stretcht on the crosse, To-for my fface I dydë se 11956
A body vp on a cross dystreyned,
And, as me thouhtë, gretly peyned,
[Blank in MS. for an Illumination.]
To-fforn, a syde, and at the bak.
- and a spirit speaking to it. And to the body a spyryt spak, 11960
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, 11964
Hys wyttys crossyd, as ye shal here,
Mouth, handys, Eye & Ere ; [Stowe, leaf 210, back]
The nase also, for smellyng,
Was crossyd ek, to my semyng. 11968
And¹ on the spyryt my look I layde, [1 And St., An C.]
And to hym ryht thus I sayde :
- The Pilgrim. **The pyl m :**
I ask the Spirit why he's there. " I pray the, ffrend, tel me A-noon,
Or we any ferther gon, 11972
What causeth the to stonden here :
I am abaysshyd off thy chere,
But thow (lyk myn affeccïoun)
Make a declaracïoun," 11976
- Mortification of the Body **Mortifycacioun off the body :**
says he is a pilgrim, ' I am a pylgrym (soth to seye,)
That wolde ha take the samë weye
fful yore agon, ne haddë be
and his Body brought him into the wrong way ; [leaf 183, bk.] Thys lord that hangeth vp on the tre : 11980
ffro the weye on the tother syde
He brouhtë me, and was my guyde ;
Me made (ther ys no mor to seye,) 11984
Vn-to hys lust ffully tobeye,
And Tacomplysshe hys byddyng
Wyth-oute gruechying in euery thyng.
' But trowly in thys passage

- ‘ I hadde ffoundē gret damage, 11988 *Mortification of the Body.*
 Hadde nat the grace off god ybe ;
 And therfor, ffor tavengē me,
 I ha the maner wel devysed,¹ [1 avysed St.]
 Werby that he ys her chastysed, 11992
 W^yth ffaou^r and the gouernaunce
 Off a lady callyd Penance, [Stowe, leaf 211] by help of
 Wych, w^yth hyr hamer (as thow mayst se,) ‘Lady
 Smot the nayles in-to the tre, 11996 Penance.’
 Euene as I bad hyr do.
 ‘ And thanne A-noon he was ago :
 In-to thys heg he took the weye,
 And thus I made hym to obeye 12000 and entirely
 To my plesance in euery thyng, subdued it.
 So that no māter off wysyng
 Ys ffounde in hym in flessch nor bon,
 (To seke hys membrys euerychon,) 12004
 Gruchehyng, nor rebelloun,
 Nor no contradiccoun.’
The pylgrym: *The Pilgrim.*
 Thanne in the syluē samē place
 He gan A-noon to tourne hys face, 12008
 And sayde (as ye shal here and se)
 To the body vp on the Tre :
Mortyfycacioun off the body : *Mortification of the Body*
 ‘ Hastow wel herd what I ha sayd ?
 Tel on ! artow nat wel apayd 12012 asks the Body
 Me tobeyē wylfully if it will obey
 (As Resoun axeth skylfully) [St., om. C.] him.
 Whan so that me lyst comaunde ?
 Answere anoon to my demaunde !’ 12016
The body answereth : *The Body on the Cross*
 ‘ Certys,’ quod the body tho, [leaf 184]
 ‘ Algatē now yt standeth so,
 I mustē, off² necessity [2 off verrey, Stowe, leaf 211, back] says it can’t
 Yow obeyē, mawgre me. 12020 help itself;
 But yiff I myghtē (thys no Iape,) if it could,
 ffrom your boundys wel eskafe, it wouldn’t
 In no thyng (shortly ffor to seye,) obey.
 To yow I wolde no mor obeye.’ 12024

	The spyryt :	
<u>The Spirit</u> declares the body	Than <i>quod</i> the spyryt, 'syth yt ys so, I shal the telle what I wyl do : To kepe me (bothē ffer & ner) ffrom al peryl & al daunger	12028
shall remain on the cross till it is meek and humble,	That thow woldest don to me : Thow shalt be styлле vp on thys Tre Tyl thow, by ffeythful obeysaunce, Be mek & humble to my plesaunce.	12032
and shall follow with a cross on its back,	' Yet shaltow nat ay her abyde ; ffor I shal gon, & he thy gnyde ; And thow shalt (<i>wyth-outē lak</i>) <i>Wyth</i> a croos vp-on thy bak, <i>Wyth</i> spyryt off humylyte, ffolwe, & bern yt affter me, Off hool entent, in ¹ al vertu,	12036
	[¹ and St.] That thow mayst swēn cryst ihesn, Wych in hys gospel byt & seyth, (To whom men musten yiven ffeyth,) ' He ys nat worthȳ (thus seyth he) Nor hable for to ffolwe me,	12040 12044
like Christ, who com- plained not.	The wych, vp on hys shuldere, Lyst, off dysdeyn, no eroos to ² bere.'	[² to om. St.] 12048
	He bar yt ffyrst hym sylff, eerteyn, <i>Wyth-outē</i> gruchehyng or dysdeyn To shewo exauple & sygne also,	[Stowe, leaf 212] 12052
[leaf 184, bk.]	That affter hym we sholdē go Crossyd off enteneioun, Remembrynge on hys passioun.'	12052
<u>The Pilgrim.</u>	The pylgrym to the spyryt :	
I ask why the Body is so bound!	To the spyryt tho <i>quod</i> I : "Tel and declarē ffeythfully, What nedede yt so many placo To crosen hym in heil & fface ? I pray the, techē me A-noon, Or we any fferther gon."	12056
<u>Mortification of the Body</u> says he was granted a castle, on first coming to the country,	Mortyfycacioun off the body : ' Yiff thow kanst vnderstondē wel, To me was yonen a castel Whan I kam ffyrst to thys contre,	12060

We must bar the Windows (Senses) of our Body against Vices. 329

‘ Off entent I sholdē be		<i>Mortification of the Body.</i>
Euere ther-in, & nat gon oute,		
Te kepe me sur ¹ ffro euery doute	[¹ sure St.]	12064
Whyl that I a pylgrym were,		
That enny noon me sholdē dere		
By noon assaut, vp-on no syde,		
Yiff I koude wysly provyde		12068
ffor my sylff on ² euery part	[² in St.]	as a defence against his enemies;
ffro shot off quarel, or east off dart,		
Or ffro shetyug off croos bowes,		
Outher at wyketys or wyndowys		12072
Ylefft ³ Open reklesly,	[³ Yleffe St.]	but he left his windows open,
Off neelygence or ffooly,		
And be nat dyffeneyd wel	[Stowe, leaf 212, back]	12075
Wyth barrys off yren nor off stel,	Ascendit mors per Fenestras. St., om. C.	
Nor yelosyd by good devys,		
Overthwertyd wyth no latys ;		
ffor wyeh, myn Enmyes many tyme,		12080
(Bothe at eve and ek at prime)		and his foes wounded him thru them.
Whan they open haue hem ffounde,		
They han me hurt wyth many a woude,		
The wyeh fful sorē doth me greue.		
‘ But, off entent me to releue,		12084
I haue ordeyned (by gret avys)		Now he has the windows barred and latted.
Barrys off yren & latys,		
The ffenestrallys to Amende		
In cross wyse, me to dyffende.		12088
‘ And eeh pylgrym, in thys world here,		[leaf 185]
Haddē nedē ffor to lere		And every Pilgrim must bar the win- dows of his body,
The fenestrallys off hys body,		
ffor to crosse hem myghtyly,		12092
And hem to kepe in surēte.		
‘ And no dyffence so good maybe,		
As in croos ⁴ wyse (yiff they be wys)	[⁴ a Croos St.]	
To close ⁵ ther wyndowes wyth latys,	[⁵ St. closes C.]	12096
In remembraunce (ffor thier goode)		In remem- brance of Christ,
Off hym that heng vp on A roode.		
‘ And, to dyffende vs ffro daunger		
Lat vs maken a baner		12100
Off the croos, ffor our dyffence		and make a Banner of the Cross.

330 *How Mortification marks his 5 Senses with the mark Tau.*

<i>Mortification of the Body.</i>	'Ageyn the dredful vyolence And assaut off our ennyes.	
Out of our body's win- dows we must hang Banners of the Cross.	'And at ech wyket, ffor Espyes At ffenestrallys & at cornerys, Lat be hangen out banerys Off the croos, and put hem oute, Our Ennyes to sette in doute ;	12104 12108
As shown in Ezekiel ix, 3-7,	ffor yt ys a kouthë thyng, Men drede the baner off a kyng ; As yt ys ffiguryd wonder wel In the book off Ezechyel, The .ix. eapyle (who taketh hede), Wher openly ye may rede That, by the tookne off Tav,	[Stowe, leaf 213] ix ^o capitulo. Memorandum St., om. C.
all that had the mark Tau on their fore- heads escaped death.	The sygne was off so gret vertu, That they that hadde yt (yt ys no drede) Wel enprented in ther fforhed, By the vertu (yt ys no jape) ffro the deth they dyde Eskape :	12112 12116 12120
	They wer dyffeneyd by thylke sygne, That no whyht myghte ageyn ¹ hem malygne.	[¹ geyn St.]
	'And, ffor to kepë thys castel, I forgetë neueradel	12124
[leaf 185, bk.] So I, Mortifi- cation, have my windows, my five sens- es, marked with Tau,	To be mor myghty by vertu, To marke my wyndowës wylh Tav, The wyndowes off my wyttys fflyue, Ageyn my ffoomen ffor to stryue,	12128
to keep out my foes.	That my ffoomen spyrytual Entre nat by no ffenestrall. 'Now, as thow lyst me to comaunde, I haue answeyrd to thy demaunde ;	12132
And my name is Mor- tification,	And my name (in conclusioun) Ys callyd Mortificacioun Off the flessch, or chástysyng, Oppression, or ellys dawntyng.	12136
Chastising, Oppression or Taming of the Flesh.	'Ches now, off thys namys alle, By wych thát thow wylt me calle ; And god I praye, wylh al myn her'e, To grauntë me I may aduerte, ffor wysdom or ffor ffolye,	12140

I weep, and reproach my Body for having injured me. 331

- Euere that I may yt mortefye.' [Stowe, leaf 213, back] *The Pilgrim.*
 Thanne he made no mor delay, 'Mortifica-
 But wentë fforth vp-on hys way; 12144 tion' departs.
 The body affter hym gan gon,
 And bar hys eroos alway in on,
 And was with hym ay Cruceffyed. [St., C. has a blank line.]
 And whan I hadde al thys espyed, 12148
 [Blank in MS. for an Illumination.]
 In myn herte I was fuH wo,
 That I myghtë nat do so
 As off hem I do reporte;
 And gretly gan me dyscomforte; 12152
The pylgrym dysconfortyd.
 And, ffor thys vnkouth woful caas, I am greatly
 fful oftë sythe I seyde 'allas' discon-
 Vn-to my sylff, in cõmpleynynge, fforted;
 Wepte, and gan myn hondys wrynge; 12156 I weep, and
 And, in my dedly mortal wo, wring my
 Vn-to my sylff I seyde tho: hands,
 "Al that thow wendyst ha be toward, In via Dei non pro-
 Ys but a passage that goth bakward. gredi, regreti &c c'
 Thow gost nat as thow sholdest do." [Bernardus, St., om. C. [leaf 186]]
 [C. & St.] 12161
 And to my body I seyde also :
 "Allas! why naddestow ybe and reproach
 Cruceffyed vp on a tre? 12164 my body,
 Crossyd thy-sylff also be-tymes,
 To ha go fforth wyth pylgrymes
 On pylgrymage? allas the whyle!
 Thy gretë slouthe wyl me be-guyle, 12168 whose sloth
 And don to me fful gret offence has beguiled
 Thorgh thy gretë neelygence, me.
 Wych, yiff I hadde aforon espyed,
 Thow sholdest ha be cruceffyed 12172 Had I known
 (Wyth-outë mercy or pyte) [Stowe, leaf 214, putting the next line this sooner,
 before this.] I'd have
 Vn-to the deth vp-on A tre, cruelfed my
 And born a eroos vp-on thy bak." body.
 And whyl that I thus to hym spak, 12176
 Constreyned wyth fful gret dystresse,
 Myd off al myn hevynesse,
 Sodeynly (as ye shal here)

332 *Grace Dieu bids me subdue my Flesh. I see a Wheel.*

<u>Grace Dieu.</u>	I sawh Gracē diu appere,	Apparuit gratia dei [Ad Titum 2 ^o Capitulo. (versu xi). St.]	
Thēn Grace Dieu appere.	The wyeh, in ful goodly wyse Bad me that I sholde aryse ;		12181
	[Blank in MS. for an Illumination.]		
	Saydē to me, off hyr grace, ' Her ys noon abydyng place		12184
She says that he goes right who subdues his flesh,	ffor to sojourne (yt ys no drede) ; And also (yiff thow lyst take hede), Thow hast clerly had a syht That thys pylgrym goth most right,		12188
[leaf 186, bk.]	And mostē dydē hym-sylff avauuce Thet on hys flesshē tooke vengauuce,	[C. & St.]	
	I mene hym (yiff thow ha mynde) The wych vp-on hys bak behyndē	,, ,,	12192
and does penauce with the cross on his back ;	Bar hys eroos, to do penauuce. But thow, in al thy gouernaunce, Art verray slowh, ¹ as I wel knowe,	,, ,, [¹ Slowthe St.]	
	That syttest at the erthē lowe, And lyst no fferther fforth to gou.		12196
<u>The Pylgrim.</u>	To whom I answerdē ² a-noon,	[² answer St.]	
while I am slow to pro- ceed.	Sayde, in al myu hevynesse, That yt was ffor ffelynesse,		12200
My excuse is that I'm too weak to bear the cross.	" I was nat off my wyl at large, Nor strong to ber so gret a charge As the pylgrym off whom we spak, Wyeh bar hys eroos vp-on hys bak."	[Stowe, leaf 213, back]	12204
<u>Grace Dieu.</u>	Grace dieu : ' Lefft ³ vp thyn eye, & lookē wel !	[³ Lym St.]	
	Sestow nat, quod she, ' a whel Large and round, & off gret myght ?'		12208
<u>The Pylgrim.</u>	And I a-noon lefft vp my syht, And sawh a whel (yt ys no doute) By vyolencēe toume aboute Contynuēly to-ffor my fface, Myd the weye I sholdē pae.		12212
	The pylgrym : And I answerde, touchyng thys whel, " Ma dame," quod I, " I se yt wel."		
<u>Grace Dieu.</u>	Grace dieu : ' Wel,' quod she, ' than tak good hed		

' In fforthryng off thyn ownē spede.	12216	<i>Grace Dieu</i>
Thys whel ys (I the ensure)		says in a likeness and example to me,
A lyknesse and A ffygure,		
And pleynty (yiff I shal nat tarye)		
Vn-to the au examplarye,	12220	
The to gouerne in thy vyāge,		to guide me in my pilgrimage.
Yiff thow wylt in thy pylgrymage		
Be wel expleyted ¹ (in certeyn),	[¹ expleyted St.]	[leaf 187]
And ellys thy labour ys in veyn,	12224	
Lesynge thy travayH euerydel.		
' Tak hed,' quod she, 'how in thys whel		In the wheel
Ther ys <i>wyth</i> -inne (yiff thow kanst se)	[Stowe, leaf 215]	
A-nother off lasse quantyte,	12228	is another smaller one,
Tornyng contrayre (by hys syyt)		
To-ward the party opposyyt; <i>Versus partem oppositam. St., om. C.</i>		
And off tymber, wroult fful elene,		with four woollen spokes set on a big axle,
Hath .iiij. spookys yt to sustene,	12232	
Set vp-on an Extre large,		
Off the sweygh to bere the charge.'		
And sothly (as I koude espye)		
Haddē nat ben A Boterflye	12236	
Ther-on tournyng round aboute,		
I wolde ha dempte (<i>wyth</i> -outē doute)		
Tournyng ech <i>wyth</i> -Innen other,		each turning within the other,
That yt haddē be noon other	12240	
But the samē syluē whel		such as Ezechiel saw in his Vision, i. 15-17, x. 10.
Wych whylom Ezechyel		
Sawh in hys avysion,		
As hooly wryt maketh meneioun.	12244	
The pylgrym :		<i>The Pilgrim.</i>
And off thys whel (pleynly to lere),		I ask her to tell me more about the Wheel.
Off <i>Grace dieu</i> I gan enqner,		
That she wolde (in conclusioun,)		
Make a declaracioun.	12248	
Grace dieu :		<i>Grace Dieu.</i>
Quod gracē dieu to me Anoon,		She reminds me that I was made in the Image of God.
' Yiff thow remembre, nat yore agon,		
How thow off god (I the ensure)		
Art thymage and creature.'	12252	
The pylgrym :		

334 *The Wheel signifies Lust. The Body hinders the Spirit.*

<i>The Pilgrim.</i>	“Certys,” quod I, “in substaunce, I ha thys wel in rómembraunce.”	[Stowe, leaf 215, back]	
<i>Grace Dieu.</i>	Grace dieu :		
[leaf 187, bk.]	‘Conceyue,’ quod she, ‘than, in thy syht, Yt muste ffolue, off verray ryht,		12256
As I had my beginning from God,	Syth thow haddest, in allé ¹ thyng, Off hym orygynal begynnyng, And were off hym (yiff yt be soult)	[¹ alle St., all C.]	
	In euery party maad & wroult,		12260
I must re- turn to Him,	To hym, off verray ryht certeyn, Thow must resorte & tourne ageyn, As by mevyng natural,		
	Ageyn to thyn orygynal.		12264
	‘Tak exaample pleyn & cler :		
like a planet returns to its starting place.	As by mevyng eirculer In hys tournyng by <i>compasse</i> ² Ageyn resorteth to hys place	[² compasse St.]	12268
	That he kam ffro whan he be-gan, How ffer aboute that he ran ; And Trewly, in no uocyoune Ys noon so gret <i>perfeecioun</i>		12272
The Spirit moves against the Body,	As off a spyryt hym to releue, Ageyn the body ffor to meue ; The wych (who lokë verreyly) Ys to the spyryt most enemy ;		12276
which strives to delay it.	Wych euere ys bysy, day be day, To taryen hym vp-on hys ³ way, [³ his St., thys C.] And (I dar wel afferme thys) Meketh hym offte to gon amys.		12280
	And thogh thow go nat alway wel Yet dyscounforte the neueradel ; Tak euere hed, yong and old, [Stowe, leaf 216] Off thexample I ha the told ;		12284
	Vp-on wych, yiff thow wylt dwelle, Mor clerly I shal the telle.		
The Wheel signifies Lust of the body,	‘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		12288
Sensuality,	And name yt) Sensualyte ;		

The Spirit is delayd by the Body, as Planets by Retardacions. 335

- ‘ The wych wyl nat brydled be, 12292 [leaf 188]
 But ffroward euere in hys entent, Grace Dieu.
 Mevyng toward the oceydent,
 Evere in on, bothe day & nyht, 12295
Wyth swyeh a swegh¹ & swyeh a myght [¹ sweyghte St.]
 That, wher the spyryt gruehehe or mourne, which drags
 He maketh *hym* offtē to retourne back when it
Wyth *hym* ageyn by vyolenee, moves to the
 Mawgre al hys résystemee, 12300 East.
 Al-thogh the spyryt (in hys entent)
 Meueth toward the oryent,
 Wych thenys kam. & yiff he sholde
 Thyder ageyn, fful ffayn he wolde : 12304 The Spīrit
 Toward the Est, in allē² thyng, [² alle St., al C.] alway travels
 He travaylleth in hys mevyng
 Wych (be³ my red) shal neuere tarye, [³ by St.]
 But labour, & be contrarye 12308 contrary to
 To the mevyng off the body, the Body,
 And contynue vertuously
 Bexauple (as I dyde speccfye
 To the,) off the boterflye, 12312 like the
 Wych ay ffro the occident butterfly
 Tourneth toward the orient, which goes
 In hys labour *hym* to quyte, from West
 Tyl he by vertu, lyte and lyte, [Stowe, leaf 216, back] 12316 to East.
 So longe ageyn the whel doth go,
 Tyl the marke that he kam ffro,
Wyth gret labour he may atteyne.
 ‘ And evene lych (in eerteyne) 12320
 The planētys allē seuene
 Holde her cours in the⁴ heuene, [⁴ in to St.] The seven
 Wych trewly, in ther mevynges, planets, mov-
 Han fful many gret lettynges 12324 are delayd by
 By sondry retardaciōns, retardaciōns
 And be contrarye moeyouns,
 Or they may (yt ys no doute)
 Ther eyrenyt go round aboute ; 12328 [leaf 188, bk.]
 And yet ther wyl and ther entent
 Ys ay to-ward the oryent
 ffro when they kam, (yt ys no fable) ; in their
 efforts to

336 *Of 'Caelum mobile,' Epicycles, Eccentrics, Erratics.*

	<i>Grace Dieu.</i>	' And thyderward they be meveable,	12332
	return to the same point from which they set out. The Planets try to go East,	To thylkē poynt to kome ageyn, ffro wych they meuede ffyrst eerteyn.	
		Off ther cours, thys thentent ;	
		But the heuene and the ffyrment	12336
		Wych clerks calle (yiff ye lyst se)	
	but 'Caelum mobile,' the heaven, draws them to the West.	In latyn <i>Celum mobile</i> , Contraire ffro the Oryent,	
		Draweth hem to the oocident	12340
		W ^y th hys sweygh ¹ (yt ys no nay,) [1 sweyghte St.]	
		And taryeth hem mor in A day	
		Than they be mevyng eyreuler	
		May reurn in A ² yer [2 alle a St.]	12344
		Toward the Est in ther mevyng.	
		' And yet they haue mor lettung, (Who the verray trouthe wyste,)	
		ffor, whan they travaylle to resyste	12348
		To the heuene callyd 'mobyte,'	
	In the Epicycles they retrograde,	In the <i>Epicycles</i> whan they be, [Stowe, leaf 217]	
	and so they become stationary	They make hem retrogradient, And cause hem in the ffyrment	12352
	in the Eccentrics, are calld Erratics, and take long to complete their course.	Ther tabydē staionarye, Out off ther cours ordynarye,	
		And sette hem in the excentrykes,	
		Wher they be callyd <i>Erratykes</i> .	12356
		Retournyng nat (shortly to ryme,)	
		But by processe off long tyme.	
	And as these heavenly bodies are retardid,	' And sythe, thys bodyes celestyal,	
		In ther mevyng natural,	12360
		Ben let thus in ther ³ mocyonns, [3 lette . . her St.]	
		And han swyeh <i>retardaeyous</i>	
		To ben hyndred in ther labour,	
		Or they may han ful reour	12364
	[leaf 180]	To the place they kam ffyrst fro ;	
		Merveyle nat thogh yt be so	
	even so the pilgrim is delayd and hinderd in his course,	That thow be let in thy vyage,	
		And <i>Eneombryd</i> , in thy passage,	12368
		Off <i>Retardacionns</i> that falle,	
	since he is <i>Microcosm</i> .	Syth ' <i>Myrocosome</i> ,' men the calle ;	
		And <i>microcosme</i> ys a word	

Resistance to Sensuality, and Perseverance, win Heaven. 337

- Wych clerks calle 'the lassë world.' 12372 *Grace Dien.*
 And in thy way, haue in mynde ;
 Epicles thow shalt fynde,
 'Off Infortunyes fful dyuers,
 Off sodeyn caas, fful pners ; 12376
 ffor thy lyff (yt ys no doute,) Life is like
 Ys lyk a cerele that goth aboute, a circle ;
 Round and swyfft as any thouht,
 Wych in hys course ne casset¹ nouht [¹ cassethe St.] 12380
 Yiff he go ryht, *and* wel compæe
 Tyl he come to hys restyng place,
 Wych ys in god, yiff he wel² go [² wylle St.] 12383 its resting-
 Hys ownë place wych he kam ffro. [Stowe, leaf 217, bk.] God :
- But yet, in al hys moeyoun,
 He hath noon Exempleioun ;
 ffor Epicles (who hath reward)
 Make the offtë go bakward 12388 it meets
 In thy cours, thë to tarye, epleycles that
 And to make thë stacyonarye, delay and ec-
 Excentryked, day be day, centrie it,
 To make thë gon out off the way 12392 making it go
 Westward, vn-to the occident ; westward,
 Whan thow sholdest gon to³ thoryent, [³ gon to C., go St.] not to the
 fful offtë sythe thow gost abak. east.
- ' And the planetys that I off spak, 12396 The Planets
 Also ek the Boterflye, show you that
 Vn-to thë Exemplefyte if you'll not
 To don thy labour, *and* nat ffeyne, be sensual
- And myghtyly thy sylff to peyne 12400 [leaf 189, bk.]
 In thy mevyng, that thow nat be
 Ylet by sensualyte,
 Wych on thy way doth gret greuancee,
 But yiff thow haue perséuraunce. 12404 and will have
 ' Yet in thy cours be alway strong : perseveraunce,
- By proesse off tymë long,
 Thow shalt retourne ageyn by grace
 Vn-to thyn ownë duë place, 12408 you shall
 Reste in god, and ther abyde. return to
 ' Thogh that thow be set asyde, rest in God.
- Thyder to atteynë soone,
 PILGRIMAGE. Z

338 *The Revolutions of the Sun & Planets an example to man.*

<i>Grace Dieu.</i>	'Tak exaample by the moone,	12412
Take example of the Moon.	How he ys let ek in hys way, Somtyme the spacë off A day; But by hys labour (in certeyn)	
The moon returus to his place in a month.	He recureth yt ageyn, Sothly <i>with-Inne</i> A moneth space To resortë to ¹ hys place. [1 vn to St.]	12416
The sun,	'And yiff thow lyst tak hed her-to, [Stowe, leaf 218] The soune recureth ek also, By his mevyng eyrculer, Loos off a day <i>with-Inne</i> A yer.	12420
Saturn,	'Satourne, that syt so hylh <i>and</i> ffer,	
Jupiter.	And the planete Iubyter, They takë paeyenly ² alway; [2 paeyently St.] Thogh they be let som tyme a day, They dyseonforte hem neueradel,	12424
all run their natural course.	ffor they recure ageyn fful wel (By paeyënee <i>and</i> abydyng) Al that they suffre in ther mevyng; Ther naturel cours (I yow ³ ensure) [3 you St., om. C.] Paeyently they muste endure; Yt nolde avaylle hem to be wroth; ffor Satourn , aboute hys cours he goth	12428
Saturn re- volves in thirty years,	In Thrytty yer, <i>and</i> lassë nouht; And Iubiter (yiff yt be souht),	12436
[leaf 190]	By hys mevyng eyrenler,	
Jupiter in twelve.	Hys cours parformeth in xij yer; They muste ha ther-to so gret ⁴ space [4 therto grete St.] Or they resortë to ther place.'	12440
<i>The Pilgrim.</i>	The pylgrym:	
I lament that I am so far behind,	'Ma dame, <i>with</i> your grace <i>and</i> pes, To me yt semeth doutëles, My labour may me nat avaylle; I do but lesë my travaylle:	12444
and may not recover one day in thirty years.	Los off a day, lyk as ye seen, I may nat recure ageyn; I vnderstandë, ffer nor ner, Almost the space off thrytty yer.	12448
	Allas ! I am to ffer be-hynde: [Stowe, leaf 218, back] What conforte thanne ⁵ sholde I ffynde, [5 than St.]	

Sensuality. A man may sin mortally in a Moment. 339

" So gret ¹ labour to endure,	[¹ grete St.]	<u>The Pilgrim.</u>
My place ageyn ffor to recure.	12452	
Thogh day be day (in certeyne)		
I dydē dyllygence <i>and</i> peyne		
ffor to resorte, yt wyl nat be ;		
The cours off sensualyte,	12456	Sensuality ever drags me back.
To my desyr ys so ffoward,		
To makē me to go bakward,		
That by reuolucioun		
My tyme I lese, <i>and</i> my sesoun ;	12460	
ffor, the mor I me constreyne		
To do my labour <i>and</i> my peyne,		
The mor to me she ys contrayre,		
In my Iourne me to tarye ;	12464	
And trewly I kan nat espye		
What al thys doth sygnefye."		
Grace dieu :		<u>Grace Dieu.</u>
<i>Quod</i> gracē dieu fful sobyrly,		
' I speke nat off a ² day only,	[² on St.]	12468
But in an hour (yiff thow kanst se)		
Yt may happē so to be,		
How that A man in A moment		A man may kill self in a moment.
May slen hym sylff, off entent	12472	
Or casuely, on se or lond,	[C. & St.]	[leaf 190, bk.]
Lese a membre, ffoot or hond,	"	
Wych he shal, <i>peraventure,</i>	"	
In thyrtyt yer, nat recure	12476	
Ageyn, so myghtē <i>ben</i> the cas,		
To refourme yt as yt was.		
' And semblably to be-guyrne,		
Yiff thow ha don a dedly synne.	12480	If a man sins mortally,
Wheroff the strook the soulē sleyth,	[Stowe, leaf 219]	
And ofte ys cause off cruel deth ;		
ffor swerd ys noon, nor sperē, founde,		
So peryllous to mayme and wonde	12484	
As dedly synne, (to reknen al,)		
The wych ycallyd ys ' mortal',		
Be-cause hys hurtys ffynally		
Ben in effect verray dedly.	12488	
' And yiff thow sle thy-syluen so		

<i>Grace Dieu.</i>	' With dedly synne, as sommē do,	
and cannot recover in 30 years,	And myghtest nat in Thrytty yer Ben hool <i>and</i> sownd, but stonde in wher	12492
	Touehyng thy sauacioun, Yet, as to myn oppynyoun,	
he should not despair.	Thow sholdest nat thy sylff dyspeyre, Thy mortal syknesse to apeyre,	12496
	Nor thy syluen dyseconforte, But inwardly thē Reconforte,	
	And specialy in O thyng Thanke ihesu, that blyssyd kyng	12500
Jesus suffered death to save men.	Lyst suffre dethē ¹ ffor thy sake, [¹ deth C., dethē St.] Thy dedly wondys, hool to make ; <i>With</i> -oute whos dethē, ¹ I ensure,	
	Thow myghtest nat to lyff recure,	12504
	Nor, thy gretē loos (certeyn), <i>With</i> -oute hys dethē ¹ wyne ageyn ;	
His passion secures sal- vation	ffor hys nooly passioun Ys salue and fful sauacioun	12508
[leaf 191]	To ffolk that haven in constaunee ² [² Inconstaunee St.]	
to the penit- ent.	Off her synnēs répentaunee ; ffor penaunce ys so vertuouus And acceptable to cryst ihesus,	12512
	That who that doth yt hertyly, Off hys synnes hath remedy.'	
<i>The Pilgrim.</i>	The pylgrym:	
These ex- amples are unsuited to my case.	To gracē dieu <i>quod</i> I ryht tho, [Stowe, leaf 219, back] " Ma dame, in soth yt stoundeth so,	12516
	Your exampples by rehersaylle May to me fful lyte avaylle, ffor they be nat (who lookē wel)	
	Vn-to purpos neueradel.	12520
	" ffor the planetys hiñ in heuene, In ther mevyng, allē seuene, How so they in her cours be let,	
The planets have their set times,	Yet ther Termys ben yset,	12524
	And ther boundys, (in certeyn), What tyme they shal resorte ageyn,	
and <i>must</i> return to their first position.	By terme and ³ lymytaeioun, [³ and by St.] <i>With</i> -oute any transgressioun ;	12528

“ Off ther tyme they may nat erre, As yt ys set, nyh nor fferre, But that they shal, at certeyn space, Retournē to her duē place, At ther tyme, whan-euere yt be.			
“ But yt stant nat so <i>with</i> me, No thying at al, off my retour; And causē why, ffor myn Errour Hath no lymytaēious; ffor I, thorgh my transgressiōuns, So long ¹ tyme ther-in soiourne, That I shal neuere ageyn Retourne To entre the place that I kam ffro.			<u>The Pilgrim</u> 12532 But, thru my 12536 transgressions, [¹ longe St.] 12540
“ Touchynge the boterflye also, Therby, to myn oppynyoun, I ha noon informacioun As off hys mevyng on the whel; ffor, at hys lust, (who lokē wel) He may go slowh, he may go lyht, He hath .iiij. wyngēs ffor the flyht; And whan he seth yt may awaylle, He may chese, in hys travaylle, At hys lust, abyde and reste By good leysr, ffor the ² beste: Al thys consydred prudently, I dar wel seyn, so may nat I.”			12544 [leaf 191, bk.] The butterfly on the wheel [Stowe, leaf 220] 12548 has 4 wings, and can settle where he likes. [² his St.] 12552
Grace dieu: ‘ Myn examples, trewly,’ <i>quod</i> she, ‘ May to purpos taken be, Yiff thow aduertē wel ther-to; ffor, set thys eas,—that yt be so That thys planetys, in her mevyng, May nat erre no maner thying, Nouther ffaylle, but in certeyn To ther places retourne ageyn ffro whenys they kam, On and alle; Yet <i>somme</i> off hem, I sey, may ffalle As yt be-ffyl, the trouthe wylt, Whan seyn Iohan the ewangelyst Sawh, among the sterrys alle,			12556 12560 12564 <u>Grace Dieu</u> says that, even if the planets must return to their places, some may fall, as St. John saw one fall

<i>Grace Dien.</i>	' How On ffrom heueno dydë ffalle—	12568
from heaven to earth.	Lyk a brond off ffyr <i>with</i> levne— Doun to the Erthe ffro the heuene ;	
This Star was called ' Absinth,' Wormwood (Rev. viii. 10, 11),	The wychë sterre, I dar wel seyn, Retournede neuere yet ageyn	12572
	Thyder ffro whens he dydë ffalle ; And ' Absinthium ' men hym calle, Bo causë he doth sygnefye, Thorgh hys pryde and ffals envye,	12576
	The bryhte aungel that ffel so ffer,— [Stowe, leaf 220, back]	
signifying ' Lucifer.'	I mene the Aungel Lueyfer— ffro the heuene in-to dyrknesse ; And he hath ek mor bytternesse	12580
[leaf 192]	Than any woormood growyng here. And, Trewly, yiff thow lyst lere, That ho whylom (thus stood the caas,) Bryhter than any sterrë was :	12584
He shall never return again to his first position.	Trusto me wel, <i>and</i> be certeyn That he shal nenere Retourne ageyn To the place that he kam ffro. ' But off thè, yt stant nat so ;	12588
	And ffyrst, by thys example layd To conferme that I ha sayd :	
But tho you fall from the Firmament of Faith,	Thogh thow a-mong, in thyn entent, ffalle doun ffro the ffymament A Firmamento Fidei St., om. C.	12591
	Off verray ffeyth, doun ffro so fer With the Angel lueyfer, And thy ffal <i>and</i> thy soiourn Were <i>with-outë</i> mor retourn,	12596
	That thow sholdest ay <i>and</i> enero In thyn errour so persëuere, And woldest nat thy sylff avauunce, Thè tamende ¹ by répentance, [¹ St., tamemende C.]	12600
	Than, thorgh thyn erreure <i>and</i> ffolye, Thow stoode in gret ² Iupartye [² grete St.]	
	To kome ageyn to thyn degre.	
yet, if you repent,	' But yiff thow woldest amende the, And off herte <i>and</i> hool entente Resorte ageyn, and thè repente Off al that euere thow hast mysdo,	Nota St., om. C. 12605

I must rest on the Wheel, and climb aloft up its Spokes. 343

‘Thow sholdest neuere haue erryd so,	12608	<i>Grace Dieu.</i>
But that thow sholdest (trustē me)		yon shall
fful wel ageyu receyved be ;		be receivd
And <i>with</i> al thys, only by grace,	[Stowe, leaf 221]	again.
Restoryd to thy ffyrstē place :	12612	You shall be
Ther-to thow sholdest ha no let,		restored to
Thy terme, thy ¹ boundys, ben so set,	[¹ and St.]	your first
And markys ffor thy savacyoun		place,
Only by crystys passioun :	12616	
Truste me wel, <i>and</i> thus yt ys,		[leaf 192, bk.]
They wyl nat suffre the gon Amys,		
Why! thow thē holdest by resoun		and not go
Wyth-Iune thy lymtacioun,	12620	amiss.
Nat to Erryn, nyh ² nor ffer ;	[² nyht C., nyghe St.]	
But so ne may nat lucyfer,		Lucifer must
ffor he muste abyde <i>and</i> dwelle		ever remain
<i>With</i> -oute Retournē, styH in helle ;	12624	in hell.
He may haue noon other graunt.		
And thys Exauple ys suffysaunt		
Off the planetys told off me,		
In thy passāge tenformen the.	12628	
‘And fferther-morē, the to guye		As to the
Touchyng also the boterflye,		Butterfly
Off wych Exauple, in thyn Avys,		
Thow settyst ther-off but lytel prys ;	12632	
But yiff thy wyt, off Resoun seth,		
The .iiij. wynges <i>with</i> wych he fleth,		with 4 wings,
And hys ffeet ek (tak hed ther-to)		
Make hym on the whel to go	12636	he rests on
At leyser, hym sylff to spede.		the wheel,
By wych exauple (as I rede)		and is carried
Thow shalt hym folwe in sondry wyse ;		on.
And ffyrst off allē, the avyse	12640	
How thys whel hath (yt ys no doute),		Concerning
.iiij. ³ spokys strechchyd oute,	[³ Foure St.]	the wheel
Vp-on wych, ffor thy beste,		with 4
Thow mayst wel thyn syluen reste,	[Stowe, leaf 221, back]	spokes,
And by esē, soffte and soffte	12643	
Clymben tyl thow kome aloffte.		you can rest
‘Thys spokys .iiij. ⁴ off most vertu	[⁴ Foure St.]	on it,
		and climb
		aloft.

344 *I'm to look to the 4 parts of Christ's Cross. Miss Youth.*

	<u>Grace Dieu.</u>	' Ben in the eroos off eryst ihesu,	12648
	These 4 spokes are in Christ's cross.	The wyehtë ¹ ben yset fful wel	[¹ wych C., whiche St.]
		With-Inne in the myddel whel, Off wyehtë, with hys eyen bryhte,	
	[leaf 193]	Ezechie hadde a sylhte :	12652
	Ezekiel saw a Wheel (ix. 14)	Hys prophesyë doth vs lere, To hym a whel ther dyde appere, Wych hym thouhte (in sondry plaeyes)	
	with 4 faces,	By semyng haddë .iiij. ² ffaeys,	[² Foure St.] 12656
		ffor to shewyn in ffigure Auctorysed by serypture (Yiff thow lyst to haue in mynde)	
	typifying 4 helps in Christ's cross	.iiij. ³ helpys thow mayst fynde	[³ Foure St.] 12660
	to aid you on your journey.	In crystys eros, (yiff thow take hede), In thy Iournè thè to spede ; Wych .iiij. shal thè ⁴ solace,	[⁴ Foure the shalle St.]
		Make thè to thy ffyrstë place	12664
		ffor to retourne the weyë ryht.	
	As long as you look to the 4 parts of the Cross, you'll get on.	' As longe as thow hast a sylt To .iiij. ⁵ partyes off erystis eros,	[⁵ Foure St.]
		Ne drede the neuere off no los, Nor off hyndryng in thy vyage. And looke, in thy pylgrymage, Wher-so-euere thow repayre, Ther-off to take thyn examplayre,	12672
		ffor thow mayst no bettere do.'	
	<u>The Pilgrim.</u>	And whan she haddë sayd me so,	
	Grace Dieu departs.	Thys Gracë dieu, after a-noon, ffarwel, fro me, she was a-gon	12676
		Al sodeynly out off my syht.	[Stowe, leaf 222]
		But thanne, off eher fful glad and lyht,	
	<u>Miss Youth.</u>	Youthe	
		And with hyr ffresshë ffethrys ffayre, Youthë gan to me repayre,	12680
		And to me sayde in hyr manere :	
	' Youth ' tells me I'm a fool, and mad to believe every tale I hear.	' Thow art a ffool ! what dostow here ? Tak good hed to my sentenee ! Thow art mad, to yive eredenee,	12684
		To leue and herknen euerytale Or syngyng off the nyhtyngale ;	

- 1 'Ther-in ys no melody,
Whos song ys euere 'Ocey, ocey,'
Wych ys to seyne, whan she hath do,
"Go sle thy sylff!" she meneth so.
Leff al thys thyng, and go *wil*h me;
ffor, thys weye wych thow dost se,
Ys peuyble and éneombrous,
Dredful also, and envyous;
Thy myght, thy power, ben ago;
Thy body ys wery ek also;
The weye wyl makē the to tarye,
ffor yt ys ffoward and contrárye,
And ffer also ffro thyn entente;
And I ther-to wyl nat assente.
' And in fforthryng ek off the
I wyl nat go, but I wyl flē;
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 thē on my bak, [Stowe, leaf 222, back]
Ber thē fforth (yt shal nat ffaylle)
That thow shalt felē no trawaylle
In thy vyagē, but ful soffte
I shal ber thē hiñ a-loffte,
That thow mayst sen aboutē Round,
The se, the heyr, and al the ground;
And al that euere ffolkys do,
Thow shalt be-holde *and* sen also.'
- Miss Youth.
- 12688 [1 ff. 193, bk.]
The Nighth-
gale's song
'ocey' means
only go and
kill yourself.
- 12692 Youth tries to
dissuade me
from my
journey,
- 12696
Vicia est lapsibus adoles-
centia, & variorum cupidita-
tum feruore salens. . .
Ambrosius. St., om. C.
- 12700 and to abide
with her.
- 12704 She will fly
up in the air,
- 12708 and take me
on her back,
- 12712 so that I can
see all thngs.
- The Pilgrim.
- 12716
- Miss Youth
- 12720 bids me skip
on her back.
- [leaf 194]
- [6 lines blank in MS. for an Illumination.]
And I, *with-outē* mor abood,

346 *Youth flies aloft with me and drops me. I meet Gluttony.*

<i>The Pilgrim.</i>	Clamb on hyr bak wher-as she stood.	12724
So I climb up on it.	To hyre yt was no grevaunce ; ffor, as lyhtly (in substaunce)	
	I was take vp in-to lyte,	12727
	As a chykcne off ¹ a kyte, [1 shukde off St.] [Stowe, leaf 223]	
	Al sodehyly, or I was war ;	
Miss Youth bears me aloft,	And on hyr bak, fforth she me bar Vu-to the hegh, and was my guyde	
	Stretth ² vu-to the tother syde. [2 Streghte St.]	12732
	And to that weye she hath me bend	
	Wych that I hadde lefft to-forn, And held to me ful wel forward ; ³ [3 ffrowarde St.]	
	But gret enembraunce affterward	12736
	Ther-off ys ffallen vu-to me, And fful gret aduersyte,	
	Wych I shal teliyn in substaunce, As they kome to remembraunce.	12740
over the high,	Whan I was passyd the hegh allas, ffynally thys was the caas :	
	Yowthe me bronht (<i>and thus yt stood</i>)	
to a path large and wide,	In-to a weyc large and brood,	12744
	And sayde she welde, off al that day, No ferther ber me on my way.	
where she throws me down.	And so, wher yt were ⁴ sour or soote, [4 were St., om. C.] She trew ⁵ me down. I wente on foote [5 threwe C.]	
	Ay be that hegh, down costeyyuge.	12749
	“ And, <i>with-outē</i> long ⁶ taryyuge, [6 longe St.]	
[leaf 194, bk.]	In the weye that she me sette,	
I meet a hileous old bag,	An Oldē ⁷ wekke a-noon I mette, [7 olde St., Old C.]	12752
	Hydous <i>and</i> owgly off hyr look ; And off hyr shap, good hed I took ; Hyr Eycn roylyuge in hyr hed, Hyr ffacc colouryd was lyk ⁸ led, [8 lyk was to St.]	12756
	Hyr noosē heng down to hyr chyn, Hyr mouth fful large, <i>and</i> ek ther-in	
holding a big bag in her teeth.	<i>With</i> hyr teth (as I beheld,) A fful large sak she held ;	12760
	Ther-in a tonge she held also, And Rampawntly she gan to go [Stowe, leaf 223, back]	
	Vn-to me-ward, off cruelte,	

Gluttony is mistress of Epicureans, whose God is their Belly. 347

Lych as she wolde ha stranglyd me ; 12764 *The Pilgrim.*

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

Gan hyr handys to me streeche,

And felly sayde 'Arrew,¹ thow wrechiche ! [¹ Arrow St.]

Thow skapyst nat : ' she swor, seyn² george, [² seynl Sl.]

She wolde me stranglyn by the Gorge : 12768 The old hag
tries to
strangle me.

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 : 12772

The pylgrym :

"What artow," a-noon quod I,

"That komyst so dyspytously,

Thow Oldë wekkë,³ with meschaunce, [³ vekke Sl.]

ffroward off look and contynauce ; 12776

and al that euere I se on the,

fful gretly dyspleseth me."

Glotonye :

'I am,' quod she, 'as thow shalt lere,

Off Epicuris ehylde dere,

12780 *Gluttony.*
[leaf 195]
She says she
is the mother
and mistress
of the follow-
ers of Epi-
curus,

Verray moder and maystresse,

And off that sorte gouérnesse :

I gouerne hem, (thus stant the cas,)

Who that euere her ffader was.'

12784

The pylgrym :

[Stowe, leaf 224]

"fful ffayn," quod I / "I woldë se

What Epieuriens sholdë be."

Glotonye :

'They be (ffor short conclusioun)

A seet off thys eondicioun,

12788 a seet which
holds that
happines
consists in
indulging
your appetite.

Wych holde, and lernë thys off me,

That perfyt ffelycyte

Ys, that a man lyk hys delyt,

ffolwe alway hys appetyt ;

12792

Ther Sak, ther wombe, (I vndertake,)

Off hem ther goddys they do make ;

Their god is
their belly.

Ther Ioye and al ther bysynesse

Ys only set in lykerousnesse ;

12796

ffor, thys Seet alway most thynkes

On dyuers metys and on drynkes :

They think
most of meat
and drink.

348 *The hag Gluttony describes her greedy drinking & eating.*

	<u>Gluttony.</u>	'To thys Seet yt ys endwed, With rost ¹ somwhyle, <i>and</i> with stewyd,	[¹ Reste St.]	12799
		To be seruyd, <i>and</i> metys bake, Now to ffrye, now steykēs make, And many other soteltes. And dyuers ffoundyn out deyntes ;		12804
The Epicu- reans		ffor al thys sect, I the ensure, Be nat cōtent that nature	[Stowe]	
enjoy only superfluity and indulg- ence.		Yservyd be <i>with</i> suffysaunce ; But ther Ioye <i>and</i> ther plesamce Stant in ² superfluyte ;	[² alle / In St.]	12808
[leaf 195, bk.]		And hooly ther ffelyeyte (Affter ther oppynyoun)	[Stowe, leaf 224, back]	
		Ys in delectaeyoun.'		12812
		The pylgrym: "What ys thy name? tel on," <i>quod</i> I.		
	<u>Gluttony.</u>	Glotonye : And she Answerd redyly, 'To sey trouthe, <i>and</i> nat to lye, My name in soth ys 'Glotonye.'		12816
The old hag's name is 'Gluttony.'		My sak, I ffelle vp to the brynke, And neuere I sparē ffor to drynke, fful oftē whan I ha no nede ; And I allone (yt ys no drede)		12820
She drinks more than she needs,		fful oftē sythe, off ³ lykerousnesse, ffylle my paunche, off gredynesse, With as mychē (trew(ē)ly)	[³ In St.]	
and stuffs her belly with as much as 3 men could live by,—		As .iiij. men myglitē lyuē by, Swyche as hauen indygence ; ffor, in Ryot and dyspence, In wast, in renel <i>and</i> outrāges,		12824
Jellies, pot- ages,		Spent in geles ⁴ <i>and</i> potāges,	[⁴ Geeles St.]	12828
ypocras, mahney, etc.		And dyuers drynkēs ffor solas, Romney, clarre, ⁵ ypocras,	[⁵ Clarre and St.]	
She dances and drinks all night.		In malvesyn, <i>and</i> in O-sey, The longē nyht I danuce <i>and</i> pley, And cessē nat to drynke alway ; Go to bedde whan yt ys day ; And sommē clerkys a-mong alle,		12832
She is also cald 'Gastri- margia' (Greek for 'gluttony').		'Castrimargia' ⁶ me ealle.'	[⁶ Castrymargia St.]	12836

The Pylgrym:

The Pilgrim.

“Declarë me, and nat ne ffeyne,
What ‘castrimargia’¹ ys to seyne.” [1 Castrimargia St.]

Clotonye:

[Stowe, leaf 225]

Gluttony.

“‘Castrimargia,’² ys ploungyn down
Off mussellys by submereioun; 12840

Gastrimargia
(or Gluttony)
means swallow-
ing mussels
unchewd.

Wyth-outë chawyng, down they launche,
Devouryd hool in-to the pawnehe;
And ther they be so depe ydreynt,
In the mawe to-gydre meynt, 12844

That my sak, by submereioun,
Ys oftë tournyd vp so down.

[leaf 196]

Whan yt ys fful *and* overleyne,
Yt goth out by the gorge ageyn; 12848

When Glut-
tony's belly
is overloaded,
she sickens its
contents up.

Over bord, al goth to wrak;
And thus I voyde among my sak;
The Tempest draweth down the sayl.

‘I make traecs, as doth a snayl,
With drawyng³ on my mokadour, [3 drawyng St.] 12852

She makes
slimy tracks
on her hand-
kerchief,

And eft ageyn do my labour
(As an vugry⁴ wolff, certeyn,) [4 hungry St.]
ffor to ffylle my pook⁵ ageyn. [5 pawnehe St.] 12856

and tries to
re fill her
belly.

‘I may resemble wel to Bel,
Off whom that speketh Danyel,
The ydole that devoured al:

Shereseb's
Bel, of which
Daniel spoke.

My bely round, *and* no thyng smal, 12860

And *with* my nosë long and round,
I trace after, as doth an hound,
To ffynde the ffwet⁶ wher mete ys good; [6 ffwt St.]

With her nose
she tracks the
scent of good
meals.

And, by the goolet off myn hood 12864

The bestë⁷ goth; yiff that I may, [7 best St.]
Thys lyff I letë nyht and day.’

The pylgrym:

The Pilgrim.

“Yet off a⁸ thyng I pray the, [Stowe, leaf 225, back] [8 one St.]
That thow woldest tellyn me: 12868

Yiff thow thë ffyllest (in thyn avys)

I ask her if
she eats
beans and
brown bread.

Off metys that ben off lytel prys,
As off benys or browne⁹ bred, [9 browne St., brown C.]

(Kome ther any in thyn hed,) 12872
Thyn appetyt for to stauuche,

“Swych hardē metys in thy pawneche?”

<i>Gluttony</i>	Glotonye :	
gorges gross food as well as delicate.	Quod she, ‘thow shalt ful wel espye, The custom ys off glotonye,	12876
	As wel (yiff I shal expresse, In gretē metys to don excesse, (Who the trouthe wel espyes,)	
[leaf 106, bk.]	As wel as in delyceayes ;	12880
Men may do excess and superfluity with beut bread.	ffor men as wel may doun outrāges With benē bred and swyd ¹ potāge, [1 swete St.] Excesse and superfluyte, Als wel as in curyouste :	12884
Gluttony consists in greediness.	The mete nat causeth the excesse, But the ffretyng gredynesse, They ² maketh only the Glotonn, [2 Thy C., They SL.] And nat the mete in no sesoun :	12888
	Tast, that ys the pryneypal, And lust ther-off, that causeth al.’	Non cibus, sed appetitus, in vicio est. Gregorius.
<i>The Pilgrim.</i>	The pylgrm:	
I ask what Taste is.	Than quod I / “I pray the, What thyng ys ‘Tast’? declarē me.”	12892
<i>Gluttony.</i>	Glotonye : [Stowe, leaf 226]	
	‘Yiff I to the declarē shal, Therby inward passeth al ; And ther-in ek myn appetyt Hath specially al hys delyt ;	12896
Taste is the mouth of my 3-inch gullet.	Yt ys the mouth off my sachel, Wherby passeth euerydel ; By that golet, large and strong, Off mesour nat .iiij. ³ Enche long ;	[3 three SL.] 12900
I wish it was as long as a craue’s neck,	I wolde, ffor delectacioun, That yt were (off hys ffacoun, Long as ys a kranys nekke ; Thazne I nolde off nothyng wreкке,	12904
that I might fill it with mussels and fried collops,	But only (yiff I shal telle) With fattē mussellys yt to ffelle, With lard, and collopys wel yfryed ; How hard they were to be defyed, I woldē ther wer ffounde no lak In the stuffyng off my sak,	12908

Gluttony's greedy Eyes. The deadly Tongue in her Mouth. 351

- ‘ Wych that hath a double mouth,
To receyuë noith *and* sowth, 12912 Gluttony.
Al deyntes that may be founde ; and that I
ffattë mussellys large *and* Rounde, had a double
I threste hem in fful lykerously. [leaf 197]
- ‘ And yet myn Eyen be mor gredy, 12916
Mor desyrous to do gret wast Gluttony's
Than ys my sak outhr my tast : eyes are still
To ther desyre, in no wyse more greedy
Nothyng may ynowh suffyse ; than her
Myn Eyen, thorgh none suffysaunce, month and
Don to my stomak gret grevaunce, taste.
Mor peryllous than swyrd or knyff,
ffor to shorte a manlys¹ lyff ; [1 many's St.] 12924
And ffynally, (who that kan se,) [Stowe, leaf 226, back]
Excesse and superfluyte
Slen mo men, nyh *and* ffere, Excess slays
Than outhr swerd, dagger or spere.' 12928 more men
ppear.
- The pylgrym :** The Pilgrim.
“ Syth excesse and swyeh outráge
Don to the so gret damáge,
Off mussellys smale and grete,
Why lystow *with* hem surfeete, 12932
Syth thow concludest (in sentence)
In surfet ys gret pestylence ?”
I ask her why
she stuffs her-
self with
mussels.
- Glotonye :** Gluttony
‘ *With*-Inne my mouth (as thow shalt lere,)
I bere A touch, (yiff thow wylt hete,) 12936
A Touch off gret infeecioun
The wychë,² by corrupcioun, [2 wych C., whiche St.]
Wher that euere he haue repeyr,
He infecteth al the heyr, 12940
And sleth mo ffolk by vyolence that infects
Than any other pestylence. the air and
slays more
folk than the
Plague does.
- ‘ **That touch,** by touchyng redyly,
Ys mad so sharpe *and* so gredy 12944
By touch off metys delycat, This Touch
is made so
greedy by
delicate
meats
Thanne he to Resoun obstynat,
Mut, *with* hys touch, touchyn som whyht, [Stowe, leaf 227]
Or ellys wolde he, a-noon ryht, 12948
that it must
touch some
one.
[leaf 197, bk.]

352 *Gluttony's Tongue talks evil, and shames its owner.*

Gluttony. 'Wexyn wod,¹ or by outrage [¹ altered from wob C., woode St.]
 Sodeynly ffalle in-to a rage,
 Thè to² touche, as yt ys due ; [² too St.]
 The tother touch ay doth hym sue ; 12952
 And semblably, (who lyst to se,)
 Rylit thus ffareth tast by me,
 Wych lytel reehet³ off my profyt, [³ Reehethe St.]
 So that he haue hys owne delyt.' 12956

The Pilgrim. **The pylgrym :**
 "Ma danuc," quod I, "what euere ffalle
 What shal I thys Touch ycall?"

Gluttony **Glotonye :**
 'Thow shalt calle hym, ffer and ner,
 The ffleyng massager, 12960
 Off wyngës swyft, wych wyl nat dwelle,
 Eury thyng out for to telle : Multi reciderunt in cespite gladij,
 set non sit sic qui interierunt
 per Linguam. Ecclesiastici 28^o.
 St., om. C.
 Al that euere ys in the herte,
 Ther shal no thyng besyde asterte ; 12964

And most, a-mong thys ffolkys alle,
 A shrewdë neihbour, men hym calle ;
 Or a elyket fful mortal, 12967
 Wych opneth *and* vneloseth al. [Stowe, leaf 227, back]

'And hys condieion ek ys thys,
 Gladly euere to seyn Amys ;
 And most he doth hym sylff applye 12972
 ffor to spekë vyllenye,
 And ther-yp-on tabydë longe.
 Whan he hath dronkë wynës stronge,
 And *with* deyntes ffeld hys sak,
 Thannë al thyng goth to wrak, 12976
 What he touchet, I ensure,
 So ffer he goth out off mesure.'

The Pilgrim. **The pylgrym :**
 "What ar they, off her tongys large,
 That *with* wyn hem overeharge?" 12980

Gluttony. **Glotonye :**
 [leaf 198] 'Ther-in ys most hys appetyt,
 And ther-in he hath most delyt.
 By hym I am out off mesure
 Brouht, that I may nat endure ; 12984

Taste, or
 Touch, seeks
 only its own
 gratification.

I ask the
 name of this
 Touch.

calls it the
 'flying mes-
 senger,'

a enrsed
 neighbour,

the Tongue
 that talks
 villainy

when it has
 drunk strong
 wines.

Drunkenness robs a man of his Wits, & makes him quarrel. 353

' Offt by hym I ffallē in blame, In gret dyshonour <i>and</i> dyffame ; ffor he me gaff (who lokē wel) Thys sak also, <i>and</i> thys phonel		<u>Gluttony.</u> It brings its owner into dishonour.
Wyth wych my wynēs I vp tomē. And whan that I haue onys gone	[Stowe, leaf 228]	12988 Funnel. Excess in wine causes loss of reason,
To tounen vp, (as thow mayst se,) I take ther-off so gret plente, Swych háboundaunce <i>and</i> swych foysoun, That I lese wyt and resoun, Dysreceioun, wysdam <i>and</i> mynde, That I kan no weyē ¹ ffynde	[¹ way St.]	12996 of discretion, and wisdom;
To gon vn-to myn ownē 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 reuerence, Nouther to god, (in no manere,) Nor to hys ownē moder dere ; ffor yiff I shal the trouthe expresse, Whan I am ffallē in dronkenesse, ² [² dronkenesse St., drunkenesse C.]		13000 it begets ribaldry, and irreverence to god and the Virgh.
My tongē than I gyme to ³ broeche, [³ to C., om. St.] That, yiff Resoun wolde aproche, I bydde hym shortly (thys no may,) To take hys leue, <i>and</i> gon hys way. And also in my dronkenesse I sey the same to Ryhtwysnesse ; ffor thogh prudence <i>and</i> equitye, Sapyence And veryte, Hadden <i>with</i> me tho to done, They sholde be put abak fful sone.		13004 13008 It sends off 13012 righteous- ness, equity, and truth;
' <i>With</i> sobyrnesse, nor attempraunce, I wyl haue noon áqueyntaunce : They be no thyng off myn allye ; I haue off hem but moquerye ;	[Stowe, leaf 223, back]	13016 [leaf 195, bk.] 13020
ffor, wher dronkenesse ys guyde, Ech vertu ys set asyde ; And whan <i>with</i> wyn ful ys myn horn, I am ffers as an vnycorn ; PILGRIMAGE.		13024 A A

- ‘And for that I am glotonye,
I dar trewly speeefye 13064 Gluttony.
How Venus (yt ys no ffayl)
Euere me sueth at the tayl; Venus is
We departē seld or neuere, tackt to the
ffor we be to-gydrē euere; 13068 Glutton’s tail.
She wyl nat partē, yiff she may.
- ‘And whom that I, be nyht or day,
Areste, or makē to abyde,
Wher-so that he go or ryde, 13072
I brynge hym off enteneioun
To ben vnder subiectioun [Stowe, leaf 229, back]
Off Venus; for she and I
Confedryd ben so trew[c]ly, 13076 All gluttons
That ffolkys vnder my demeyne,— must obey
Swych as be laeyd in my eheyne, her.
Or sesyd, (ther ys no mor to seye,)—
Vu-to hyre they muste obeye.’ 13080
- The pylgrym :** The Pilgrim.
“I praye, declare a-noon to me,
What thyng thys Venus sholdē be.”
I ask who
Venus is.
- Glotonye :** Gluttony.
Quod glotonye, ‘with-outē glose,
Thow shalt off hyrē (I suppose) 13084 [leaf 190, bk.]
Hyryn tydynges A-noon ryht,
Off hyr power and off¹ hyr myght; [¹ off C., om. St.]
And thannē, yiff thow wylt enquere,
What she ys, she wyl the lere.’ 13088
- And, whyl I stood² musynge thus, [² stode St.] The Pilgrim.
I sawh a-noon wher that Venus
Kam rydyngē on a swyn savāge, Venus ap-
And in hyr hand, a ffals vysāge, 13092 pears on a
I sawh hyr bern, fful brood and large, wild boar
To-fform hyr Eyen, lyk A targe, bearing a
And thys Venus trew(e)ly large or mask
Was Arrayēd queyntēly; 13096 before her
ffor hyr clothys *and* hyr array [Stowe, leaf 230] face.
Defoulyd wern *with* douge *and* clay, Her clothes
ffor wych (in euery maner place) are foul with
She gan shroude and hyde hyr fface 13100 dung and
clay.

356 *Venus sends a dart into my heart. She hates Virginity.*

- The Pilgrim. Vnder hyr hood, so conertly
That no man ne¹ myghte espy [1 ne St., om. C.]
[7 lines blank in MS. for an Illumination.]
The maner off hyr gouernaunce
Outward by hyr contaunce, 13104
ffor hyr ffacë was nat bare ;
- Venus smites
me with a
dart,
And, to me-ward as she gan ffare,
With a sharp dart wych she bar
She smette me, or I was war, 13108
(Longë or I koude aduerte,)
- thru my eye,
to the heart.
Thorgh the Eye vn-to the herte.
Myn Elm was lefft behynde, allas !
[leaf 200] My ffacë bare (thys was the cas) ; 13112
Ageyn Venus vyolence,
I hadde as tho no bet dyffence.
- The Pilgrim. **The pylgrym :**
“ O, thow Olde ! what hastow do,
Vnwarly me to smytë so ? ” 13116
- Old Venus. **Olde venus :**
Dame Venus
saya
‘ Reporte off me, and sey ryht thus, [Stowe, leaf 230, back]
That I am callyd Dame venus.
My dwellyng and my maneïom
(To me Ordeynèd off Resoun) 13120
Ys in the Reynys most certeyn,—
Ther wyl no clerk ageyns thys seyn ;—
I chace a-way al ehastyte,
And, werray² vrygnyte : [2 werraye St.] 13124
Vrygnyte, whylom off ryht,
To the Augellys cler and bryht
Was suster, and ther nexte allye ;
But now (yiff I shal nat lye 13128
Touchyng parfyt vrygnyte,)
Wher that euere she may me se,
She halt hyr nose, and wol³ be go, [3 wolde St.]
Vp-on hyre I stynkë so ; 13132
To hyre I am so gret Enmy,
That, but⁴ she haddë ffynally [4 That but St. But that C.]
ffled ffor hyr savacyoun
Whylom in-to Religoun,— 13136
She hadde (with-outë mor refut,)
- who, if she
had not
taken refuge
in religion,
Grauem inimicam sortita
est castitas, cui non solum

- ' Be slayn, and dede by my¹ pursuit—
 Wher the castel ys so strong,
 That I may do to hyre no wrouge,
 Nor the fforteressé wyne, Nota St.
 As longe as she halt hyr *wyth-Inne* ;
 But yiff so be (yt ys no doute)
 That she go a-brood *wyth-oute* ^{l² duges C.} ^{'qualibet' and a word}
 At large, and haue hyr lyberte,— ^{now lost, iollow 'libani.'} 13145
- As Dina wentē for to se [leaf 200, bk.]
 Women off that regioun,
 (As holy wryt maketh meneioun) Genesis 32 capitulo, St., om. C.
 Iacobys doulter (thys the cas) 13149
- And she a-noon dyffoulyd was, [Stowe, leaf 231] she will come
 And the skauudre gret arose, Hoc Augustinus,³ to harm.
 Be-cause she kepte hyr sylff nat⁴ cloos. [³ St. Aug. C.]
 ' Ek I ne haue noon ávantage 13153 [⁴ nat C., in St.] While Chas-
 ffor to harme nor do damage— tity keeps in
 Nat the valu off An Oystre— its cloister,
 Why! chastyte kepeth hys cloystre, 13156 Venus has no
 And goth nat out in no maner, [⁵ farwelle St.] power.
 Than ffarvel⁵ al my power.'
- The pylgrym :** The Pilgrim.
- " Tel on a-noon, and nat ne ffeyne,
 What ys thoffencē off thys tweyne, 13160 I ask, what
 Off maydenhed or chastyte ? wrong, Vir-
 What wrong han⁶ they don to the, [⁶ haue St.] ginity and
 That thow hem hatest in thy thought ? Chastity have
 Declare in hast, *and* tarye nouht." 13164 done to
Venus : Old Venus. Venus.
- ' ffyrst, vnderstonde *and* herkue me,
 That nenere yet Vyrghnyte 1. Virghnyte
 Woldē in no place abyde,
 But I wer out, *and* set asyde : 13168
 To hyre I am abhomynáble,
 Contraryous *and* dyffamáble ; thinks Venus
 I stynke on hyre, wher euere she be. [Stowe, leaf 231, back] is abomni-
 ' And ek hyr suster Chastyte, 13172 able,
 Wher euere that she me espy, and sthke.
 She fleth hyr way, *and* cryeth " ffy !"
 ffor wher yt thowhe,⁷ or elles ffrese, [7 thaw] 2. Chastity
 always flees
 from Venus,
 and says Fy!

358 *Venus has malignd Chastity in the 'Romance of the Rose.'*

<i>Old Venus.</i>	' Leuere she hadde hyr mantel lese,	13176
	Than abyden in the place	
	Wher that she may se my fface.	
Chastity made Joseph flee from Potiphar's wife, [leaf 2 ⁰⁰]	' She madë Ioseph, by gret ¹ stryff,	<i>Genesis 39 capitulo.—</i>
	fflen ffro Putyffarys wyff, [² grete St.]	<i>Ioseph, relicto pallio,</i>
	Lefft hys mantel, and also	<i>flugil. St., om. C.</i>
	A-noon ffrom hyre he was a-go ;	13181
	ffor chastyte (by oppynyoun),	
	Haueth thys condeicoun,	13184
and will never touch Venus.	That she sauff ne wyl nat vouche,	
	In no wysë me to touche.	
	' And whan that I hyr maner se,	
	That yt wyl noon othor be,	13188
So Venus has therefore to slander Chastity,	Than I am besy, be dyffame,	
	ffor to putte on hyre a blame,—	
	By som selaundre ffalsly ffounde,—	
	Hyr goodë namë to confounde,	13192
	By swych ffolk (shortly to telle)	
	That ar wont <i>with</i> me to dwelle,	
	And tabyden in myn hous,	
	Off condeicoun veyeous,	13196
	That ar glad ay to myssaye,	
	And chastyte ffor to werraye,	
as she does in her <i>Romance</i> of the <i>Rose</i> ,	As yt sheweth (<i>with-ontë</i> glose)	
	In my <i>Romance</i> off the <i>Rose</i> ;	<i>Romance of the Rose St.</i>
	Make hyr namo to ben appallyd,	<i>(in Stowe's hand).</i>
	And Faulssemblant to be callyd :	[Stowe, leaf 232]
where Chas- tity is calld False-Sem- blant.	In that book by my notärye,	13203
	Wyeh to hyr name ys ffuH ² <i>conträrye</i> .	[² St., om. C.]
	And causë why that I do thus	
	Geyn chastyte fful vertuons,	
	Ys ffynally (yiff thow lyst se),	
	She wyl no queyntanceo han <i>with</i> me.'	13208
<i>The Pilgrim.</i>	The pylgrym :	
I tell Venus that she has no right to call the <i>Ro- mance of the Rose</i> hers.	' Wherfor seystow in any wyse,	
	And wrongfully lyst to devyse	
	Mong thyn Errours, on <i>and</i> alle,	
	Thys <i>Romanceë</i> thyn to calle ?	13212
I know its author (G. de Loris).	Thy part ther-off ys neneradel ;	
	ffor I knowe that man fful wel	

Jean de Meun grafted non-Love things into the Romance. 359

<p>" <i>With</i> every maner eyreumstaunce, Wych that madē that Romaunce."</p>	<p>13216</p>	<p><u>The Pilgrim.</u></p>
<p>Venus :</p>		
<p>'Thys Romaunce (in cōclusionn), I may calle yt off Resoun Myn ownē book, (whan al ys do,) And I my sylff made yt also ;</p>	<p>13220</p>	<p><u>Old Venus</u> says the Ro- maunce of the Rose is hers,</p>
<p>And yiff that thow consydre wel, Gyunynge, ende, <i>and</i> euerydel,¹ [¹ Euerydel St., euerydel C.] He speketh ther (yiff thow kanst se)</p>	<p>13224</p>	<p>for she is the subject of it, from begin- ning to end,</p>
<p>Off nat ellys but off me, Except only (yt ys no doute) My clerik, my skryveyn, racede oute Off strangē ffeldys as I be-held, And sewh yt in A-nother ffeld, ffolkys wenyngē (yt ys no dred)</p>	<p>13228</p>	<p>tho' Jean de Meun strayd into other subjects</p>
<p>That he hadde sowhe² the samē scil [² sewe St.] Vp-on hys ownē lond certeyn. ' But to declare the trouthē pleyn,</p>	<p>13232</p>	
<p>He dyde nat so, no thying at al, In straungē ffeldys, for he yt stal, (Al be yt so by fful gret lak,) He put al in hys ownē sak</p>	<p>13236</p>	
<p>Be-cause only (who kan ffele) He caste the trouthē to concele ; Off surquedye, (yt ys no nay,) Wolde ha born yt <i>with</i> hym away,</p>	<p>13240</p>	<p>deceitfully.</p>
<p>Al be, sothly, (who haue a sylt) He hadde ther-to no maner ryht ; ' But afterward he was ascryed By a normaund, <i>and</i> espyed,</p>	<p>13244</p>	<p>But he was found out and denouist by a Norman.</p>
<p>Wych loude cryede, <i>and</i> made A soun, Yt was no ryht nor no Resoun Off other ffolkys gadryng To make hys berthene by stelyng.</p>	<p>13248</p>	
<p>But for al that, forth he wente, Nouht abaysshed in hys entente, But boldēly, or I was war, fforth <i>with</i> hym hys stelthe he bar,</p>	<p>13252</p>	<p>This Jean de Meun grafted his non-Love [leaf 202] material into Venus's Ro- maunce,</p>
<p>Ynpyd yt in / in my romaunce,</p>		

- Old Venus. 'Wych was to me gret dysplesaunce ;
 to her great displeasure. ffor my wyl was, that he no thying [Stowe, leaf 233]
 Sholde ha set in hys wrytyng, 13256
 No thying (as to myn entent,)
 But yt wer to me pertynent,
 Or accordyng to my matere,
 Or at the leste (as ye shal here), 13260
 That he hadde set in¹ no mor [1 sette inne St.]
 But that was off hys ownë stor :
- But Jean de Meun was found out by a Norman, which made him hate Normandy.
 He was askryed off hys ffolye
 Off On yborn in Normaundy ; 13264
 ffor wych, neuer affter (by conenaunt)
 He louede nenere no Normauud :
 The Romaunee kan yt wel declare,
 In wych he wrot (and lyst nat sparce,) 13268
- Male bouche therefore fled from Normandy,
 That Male-bouche (yt ys no lye)
 fledde ffyrst ont off Normaundy ;
 Wher-off he made a strong lesyng,
 Lyede also in hys wrytyng, 13272
 Off religyons, euele² to speke, [2 wele St.]
 And vp-on hem to ben a-wreke,
 To my ffauour (as ye may se)
 Be-cause I pürsue chastyte.' 13276
- The Pilgrim. **The pylgrym :**
 I tell old Venus
 " Than may I ryht wel certeyn
 Afferme, that thow *and* thy skryveyn
 Ben replevysshed (who kan se)
 Off malys and inyqnyte ; 13280
 ffor who-so, thogh he wer my brother, [Stowe, leaf 233, back]
 Wyl gladly seyn evel off A-nother
 I may off hym seyn (Est and south,) .
 That he haueth no good month ; 13284
 ffor *with* hys tonge (who that touche,)
 He may be eallyd ' Malë bouche.'
 Wherfor trewly thy skryveyn
 Hihte³ ' Malë bouche,' I dar wel seyn, [3 Hathe St.] 13288
 Whan he (voyde off al ffauour)
 Gan appellë hys neyhbour,
 Only for he dyde hym aserye,
 To seyn the trouthe, and lyst nat lye. 13292

Old Venus says I cannot escape her Dart. She is ugly. 361

“ And thow (who taketh hed ther-to)
Hast a wykked mouth also,
Wych, off thyn Inyquyte,
Hast lyed vp-on Chastyte,
To makë goodë ffolk hyr haate,
And ageyn hyr to debate.”

The Pilgrim.

and she has a
wicked
mouth too,

13296 for she has
lied about
Chastity.

Venus :

Old Venus

‘ Thow seyst soth, (yt ys no drede,)
But thow shalt wyte (in verray dede)
My condicioun ys to lye ;
And pleyndly, (yiff thow koune espyc)
Be ryht wel war alway off m ; ;
With lyyng I shal deceyuë the.’

says Lying is
her trade.

13300

She will
decelve me
by lying.

13304 [Cap. iii. 47,
prose]

The pylgrym :

The Pilgrim.

“ Tel on to me the causë why ; [Stowe, leaf 234]
Why hastow smet me vnwarly ?”

Venus :

Old Venus

‘ What trowestow for to go ffre
Whyl that I am so nyh by the ?
Nay, nay ! that may nat be-falle.
Thow knowest nat thassautys alle
Off my werk, nor the manere,
But by processe thow shalt lere ;
Wherso-euere that I assaylle,
Off my pray I wyl nat ffaylle ;
And wher I hurtë with my darte,
Yt ys ful hard ffor¹ to departe [1 ffor me St.]
With-outen harm ffor my daunger,
Whom-euere I markë, ffer or ner,
I dar yt swern (in verray sothe)
By myn hed ykempt so smothe.’

13308

says I shall
learn the
reason of her
attack on me.

13312

I cannot
escape her
dart.

13316

13320 [leaf 203]

The pylgrym :

The Pilgrim.

“ Syth thow art kempt so sotylly
And arrayed so ffresshëly,² [2 ffresshëly St., ffresshëly C.]
As thow sayst in thyn language,
Why hydestow thy vysage
That I may nat clerly yt³ se ? [3 yt om. St.]
ffor som deceyt I trowe yt be.”

13324

I ask her why
she hides her
face.

Venus⁴ : [4 In Stowe's hand, Venus S'.] [Stowe, leaf 234, back]

Old Venus.

‘ Wher-euere that I repayr,

362 *The hideous Face and horrible Haunts of Old Venus.*

<i>Old Venus.</i>	' Trustē wel, I am nat ffayr ;	13328
Because she isn't fair.	And yiff I haddē gret fayrnesse, I wolde nat hyde yt in dyrknesse. And thogh that I be kempt ¹ ryht wel, [¹ kept St.]	
	Yt ne sueth neueradel	13332
	That I am ffayr, for in array, Thogh that I be queynte <i>and</i> gay,	
She has gay gownes but wrinkled cheeks, and is hideous.	I am ryht foul for to beholde ; My chekys Rympled <i>and</i> ryht Olde,	13336
	And ful hydous, (yt ys no nay) <i>And</i> mor horryble than I dar say.	
	' And ther-for be ryht wel certeyn,	
Her face is hidden, be- cause she is not fair, and fre- quents dark places.	I hyde me that I be nat seyn, And holde me euere in placys dyrke, Go by cornerys that be myrke ; And I ne haue no maner syth ²	13340
	At mydday whan the some ys bryht	13344
	In hys spere ful hili alofte ; And I me putte in percil offte, Yiff thow knewē my passāges, Placys off my gret outrāges	13348
	Wyeh I vsē, trustē me, Ther-off thow woldest astonyd be :	
[Cap. iv. 48, prose.]	' I Ryde vp-on A cursyd hors,	
She rides a bad-temperd horse.	I trowē nowher be no wors ;	13352
[leaf 203, bk.]	ffor placys that be most peryllous, Most horryble and hydous,	
She lives in horrible places like a sow,	Most dvedful and most vnsure,	[Stowe, leaf 235]
	Ther I loggē, off nature :	13356
	Thys my custom, day be day, As a sowhe, in donge and clay, Ther ys my lust most to dwelle ;	
In dung and clay.	I am mor ffoul than I kan telle :	13360
	Ryht foul I am in abstracto :	
She is foul,	But yet mor ffoul in Concreto	
	I am holde, a thowsand ffold ;	
and therefore wears a mask,	And, therfor, as I ha told, I ber thys wonderful peynture,	13365
	Thys ffalse vysagē, thys ffigure, Off entent, in euery place,	

Concretum deo concurrit, Sub-
iectum enim accidente // Ab-
stractum est illud quod ab-
strahitur a subiecto, ut albedo
abstrahitur ab albo, quia con-
cretum est respectu albedinis.
St., *om.* C.

- ‘ffor to shrowde ther-with my fface, 13368 *Old Venus.*
 And my ffeturys ffor to hyde, to hide her
 That men espyen in no syde hideous fface,
 My scornynge nor my mokerye,— smearing it
 In ffrench ycallyd ‘Farderye’ 13372 with white
 And in ynglyssh, off old wrytyng, lead, ceruse,
 Ys ynamyd ek ‘poppyng’— or ‘popping,’
 Wych, whan ffolkys ffaht in age, which makes
 Maketh Ryvelys in the vysage, 13376 wrinkles in
 And large ffrownys¹ I ensure. [¹ ffrownys St.] it.
 ‘And, also, ageyn nature,
 I makë ffolkys ffor to deme 13380
 By craft outward, my sylff to seme
 ffayrere than euere that I was,
 To looke in merour or in glas.
 ‘Also my condicifoun
 Ys to walkyn vp and doun, 13384 Venus is al-
 Now in towne, now in the ffeld; [Stowe, leaf 235, back] ways on the
 In O place I abyde seld, in town or
 But yt be by swych a fortune² [² Fourme St.] cuntry,
 Wher my lust I may parfourme; 13388
 I menë, placys off dyffame, in places of
 Wych, to réherse, ys gret shame; ill repute.
 Wher-off my clerk, off whom I tolde, [leaf 204]
 Hath yseyd lyk as he wolde, 13392
 Spekyng ful outragously,
 And gaff Exa^mple ffynally
 ffor to speke off dyshoneste,
 Off entent (as thow mayst se) 13396
 Out off my slep me to awake,³ [³ to wake C., tawake St.]
 In a-wayt, I sholdë take
 Pylgrymes that walkë by the way, She’s ever on
 Hem tareste, and make affray, 13400 the watch to
 Off fforë doun hem bowe hyr chyne, take in Pil-
 And tobeyë my doetryne. grims,
 ‘He wendë I hadde ben a-slepe;
 But the weyës I do kepe 13404
 Nyht and day, (yt ys no les;)
 And I am nat rekkëles,
 But hem areste in euery place, wherever
 they go.

364 *Venus's Officers: Rape, Incest, Adultery, Sodomy.*

<i>Old Venus.</i>	'Wher-so-enere that they pæce ;	13408
None escape her save by flight.	Ther skapeth noon, day nor nyht, But yiff yt be only by flyht ; I may nat ffayllë, ffer nor net, Yiff myn offycerys done ther dever.'	13412
<i>The Pilgrim.</i>	The pylgrym :	
[Cap. iii. 49, prose.] I ask to see her Officers.	Thanne quod I / " I pray the Lat me sen hem, what they be ; But I leue, in myn entent, That they be nat her present."	[Stowe, leaf 236] 13416
<i>Old Venus.</i>	Venus :	
	'ffor sothe, I haue hem her with me, But I wil nat shewe hem the ; Yet nenentheles, yiff thow wylt dwelle, The namys off hem I shal telle :	13420
The names of her officers are	The ffyrstë callyd ys 'raptus,' The tother 'stuprum,' And next, 'Incestus,' The ffourthë, 'Adulterium,' The ffyffthë, 'Fornicioun.'	13424
Raptus, [leaf 204, bk.] ravishing women ;	'Raptus ffor ¹ -soth (by dëseryyng), Ys ycallyd 'Ravysshlyng Off women' (who so taketh hede), A Synne gretly for to drede.	[¹ in St.] 13428
Stuprum, rape of Virgins ;	'And stuprum (with-outë wene), Ys off maydenys that be elene.	
Incestus, of one's kin ;	'Incestus' ys a synne in dede, A man to taken hys kynrede.	13432
Adulterium, with wives ;	'The ffourthë ys 'avout[e]rye' With wyvës by ffoul lecherye.	
Sodomy shall not be named.	'Another ther ys, wych for me Shal nat here reheryd be, Nor told, in no maner wyse, Wych houeth ² ynowh to suffyse ; And yt shal nat ffor me be wyst, Vnderstond yt as ye ³ lyst.	[² hawethe St.] [Stowe, leaf 236, back] [³ the St.] 13440
These are dangerous to practice.	'Ech by hym sylff ys vyeuous, And to vse, fful perillons ; I wyl nat telle hem out at al. But to swych (in espeeal) As dwellë with me, yong and old,	13444

- ' And be *wið*-holde in myn houshold ;
 Yet I dar make descripcoun ;
 They be ffoul off eondicoun, 13448
 Off shap, off ffourne, I the ensure,
 And ryht lothsom off ffygure.
 ' *With* hem I markē many On,
 Pylgrymes that by the wey¹ gon ; [1 way St.] 13452
 Thè² may skapen on no sydc. [2 They St.]
 ' And be ek war, yiff thow abyde,
 A-mong other, I shal thè smyte,
 In abydyng yiff thow delyte ; 13456
 Or thow must be in thy ffleyng,
 Swyfft as A tygre in rennyng,
 But, ffor ál that, I dar say,
 I shal nat fayllen off my pray, 13460
 ffor al thy fflyht. whyl glotonye
 Hath power thè ffor to guye,
 Al kommeth to my subieccion,
 Wher she hath domynacion.' 13464
The pylgrym :
 " I may yive credence wel her-to, [Stowe, leaf 237] 13468
 ffor glotonye me toldē so,
 That thow or she, selde or neuere,
 Lyst a-sonder to dysseuere.
 But, as ffer as I kan lere,
 Ye ben to-gydre ay yffere :
 She causeth ffyrst, in substaunce,
 That I off thè haue ácqcyntaunce." 13472
 Thanne glotonye fful redyly
 Answerdē, that was fastē by,
Glotonye :
 ' Yiff thow me callē, in sothnesse,
 Lyk as I am, A Boeheresse, 13476
 Or in ffrench (who lokē wel)
 I am callyd a ' Makerel,'
 Whos offyce (to speccfyē,) 13480
 Ys in ynglysshe ' bauderye ;'
 And lernē, (ffor conclusioun,)
 That ys verrayly my surnoun ;
 ffor, (the soth yiff I shal telle,)

Old Venus

marks Pilgrims by these Officers of hers,

and will smite me too unless I flee.

[leaf 205]

She is leagued with Gluttony.

The Pilgrim.

I believe this,

as Gluttony first told me of Venus.

Gluttony.

Gluttony says she is a Butcheress,

whose trade is Bawdry :

366 *Gluttony and Venus bind me hand and foot, like a Calf.*

- Gluttony. 'Quyk flessch I vsë for to selle; 13484
she sells live
flesh, And yet (who vnderstondeth me)
 I ha lernyd wel to sle
 Mo bestys (in conehsioun)
 Than .iij.¹ Bocherys in som touz. [1 three St.] 13488
and gets
twice as much
for it as any
other Butcher
does. But what flessch euere that I selle,
 Mor money at the stalle I telle,—
 Double (yiff I shal sey² soth),— [2 I sey the St.]
 Than any other bocher doth; [Stowe, leaf 237, back] 13492
 ffor wych, my namë t[o] expresse³ . [3 texpresse C. St.]
 Thow mayst me calle a 'bocheresse'
 [leaf 205, bk.] Or a bawde, *aul* no thyng lye,
 That selleth flessch by bauderye. 13496
Gluttony is
no fish, tho'
she's call'd a
Mackerel.
[A hee Baud,
Maquereau,
A she Baud,
Maquerelle,
—Sherwood.] 'I am no ffyssh (who lokë wel)
 Thogh I be eallyd A 'makerel,'
 Wych in ffrauncë ys a name
 Off gret⁴ selaundre *aul* diffame; [4 grete St., gret C.] 13500
 And I shal lerne thë, pareel
 Off my erafft to knowe sondel:
 I hane abyde in soth to longe,
 Thogh my powerys be wonder stronge.' 13504
Old Venus . **Venus:**⁵ [*Blank in MS.*] [5 St., om. C.]
 'Sothly,' *quod* Venus, 'thow seyst wel;
 But ne dred thë neueradell,
 ffor, by the wordys that thow hast told,
says they
have me. Wë han ón hym fful good⁶ hold, [6 goode St.] 13508
 Wych shal tournë to no Iape;
 ffor he may nat our handys skape,
 Nor, out off our daunger gon.'
- The Pilgrim. **The Pilgrim:**
Gluttony
seizes me by
the throat. And by the throtë thazne anoon 13512
 Glotonye held me so ffaste,
 To grounde almost that she me easte.
 And Venus gan to neyen ner,
 And, fful dredful off hyr eher, 13516
 Gan ley to hand, me to confounde.
She and
Venus bind
me hand and
foot And they han me so sore bounde, [Stowe, leaf 238]
 Hand and ffoot, and leggyys to,
 I myghte nat meüë, to nor⁷ ffro; [7 ne St.] 13520
 That I dar afferme (and seyn,

They tie me to the tail of Venus's sow, and beat & rob me. 367

- Who hadde al the maner seyn,) The Pilgrim.
 I was lyk (he myghte ha told) like a calf,
 Tacalff¹ wych sholdë ha be sold [¹ To a calf] 13524
 In som market ffastë by,
 On stallys in the bochery.
 In swyeh 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, and fasten
 I mene, the swyn off dame Venus, me to the tail
 fful dredfful *and* fful contagyous, of Venus's
13532 swine,
[leaf 206]
 [6 lines blank in MS. for an Illumination.]
 The wychë² (by fful mortal lawe) [² wych C., whilehe St.] which drags
 At hys tayl gan me to drawe, me about,
 And to brynge me vp on the wrak,
 Thys ylkë two that I off spak, 13536
 Venus, and ek Glotonye, while Venus
 To shewe on me ther tyrantrye, and Gluttony
 Gan bete on me, and bonchë sore. beat me
 And affter thys, they dydë more ; 13540
 They Robbede me off my treasour ; and rob me
 And ffor that I fford no soecour
 A-gcyn ther myght, (as I ha told,) [Stowe, leaf 238, back]
 Bothe my syluer and my gold ; 13544 of all my
 And nakyd they wolde ha spoyled me, money.
 Naddë sothly O thyng be :³ [³ y-be St.]
 They sawh on komen ffastë by,
 Vnwar, with a gret company ; 13548
 And pleyndly (as I koudë deme,) But some one
 A pylgrym he dydë seme, comes in
 And a gret lord (yt ys no nay) sight, with a
 By lyklyhed off hys array. 13552 gret com-
pany.
 Venus :⁴ [Blank in MS.] [⁴ St., om. C.] Old Venus
 Quod Venus thamë, ' by my wylle, tells Gluttony
 Lat hym lyn a whylë styлле, to let me lie,
 Tyl we may, ffrom al daunger,
 Spoyllen hym at bet leyser. 13556
 ' Her kometh on, me semeth now,
 Wych ys mor lykly ffor⁵ our prow, [⁵ to St.]
 Wham we tweynë wyl nat ffaylle

368 *The Sow drags me thru the mud. The Newcomer is beaten.*

- while they
assail the
Newcomer. 'ffor to spoyllen and assaylle ; 13560
We wyl vs bothē putte in pres.'
- The Pilgrim.* [The Pilgrim:]
[leaf 206, bk.] And whyl they leffte me thus in pcs,
Venus and
Gluttony I koudē makē no declyn ;
leave me, and the sow
draws me
through the
mud. So cuere in Ou the cruel swyn 13564
Me drowh out off the hihē way
Among the donge, among the clay,
At hys tayl, me to confounde,
To wycl I was so sorē bounde. 13568
And whil I lay thus in dystresse, [Stowe, leaf 239]
A-noon I gan myn Eyen dresse
To be-holde how thylkē tweyne
Wer dyllygent, and dyde her peyne, 13572
The lord tassaylle, that I off spak ;
And made hym fyrst, fro horsē bak,
Venus and
Gluttony
attack the
Newcomer,
a great lord ; Maugre hys myght, to lyhtē down ;
ffor, mercy nor remyssyoum 13576
Ther was noon, on no party ;
beat him, They hym beete fful cruelly ;
And by the throtē they hym took,
And pullyd hym so that he shook, 13580
Leyde hym lowē down to groundc ;
pull him to
the ground,
blindfold
him, And hys Eyen so they bounde,
That he lostē¹ look and sylit, [1 loost St.] 13584
Hys force, hys power, and hys myght.
And affter that, thogh he wer strong,
stretch him
on the bare
hide of a
sumpter, They gan strechehc hym forth along,
On a barhyde off A Somer,
Lyk a beste off A bocher, 13588
Voyde off pyte and off shame.
And for he was a man off name
(Semynge, by hys contenance,) 13592
Therfor they tookē mor vengauce
and bind him
fast. Vp-on hym, and bounde hym sore ;
And Venus swyn, with brustlys hoore,
Drowh hym forth On the bar hyde
Endēlong and ck a-syde, 13596
[6 lines blank in MS. for an Illumination.]
[leaf 207] By brookys and by sloos fowle, [Stowe, leaf 239, back]

	<i>The Pilgrim.</i>	That they wolde with hym abyde ffor lyff or deth, on euery syde ; But fynally, whan al ys do, I ha wylt lordys deceyved so	13640
Let no man trust to for- tune.		In dyvers eontres, mo thau on, Whan ther ffrenshepys wer agon. Lat no man trusten on ffortune, Wych selde, in on, lyst to contune.	13644
		And thus thys man, brouht to the poynt, Stood allone in swych dysioynt, And in gret mescheff, as dyde I ;	[Stowe, leaf 240, back]
		ffor, Venus and Glotony In swych meseheff hadde hym brouht, That off hys lyff he rouhtē nouht, ffor hys grete aduersyte.	13648
		But than I gan remembre me	13652
I, bound, remember the hedge,		As I lay bounden in the plaec, I wolde assayen ffor to paece The hegh, that was so thykke <i>and</i> strong, Off wych I tolde, nat go ffyl long ;	13656
and try to reach it.		And for mor ese and sofftēnesse, I thouhte I wolde my syluen dresse To the path on the tother syde ; ffor, wher as tho I dyde abyde,	13660
		Me sempte the placē <i>peryllous</i> , Bothē dredful ¹ <i>and</i> dotous.	[¹ Lothe dredefulle St.]
I draw near the hedge,		I gan a-noon to neyhen ner To-ward the hegh, <i>and</i> her <i>and</i> ther	13664
[leaf 208]		I gan consydren in my mynde, Yiff I myghte an hoolē ffynde To paeē by, that wer nat thykke fful off thornys me to prykke.	13668
whch is full of thorns,		Al thys I gan consydre and se, Swych routhe I haddē, and pyte, A-mong the sharpē busschys alle, That my body sholdē falle	13672
		In any daunger or damāge, Yiff I passedē ² that passāge ;	[² passede St., possede C.]
and I pray to God.		Praydē god, for hys pyte, ffrom swych harm to saven me ;	13676

ffor I stood in fful gret dred, Lyk a bryd that kan no Red, Wyeh, in hyr gret mortal fier, Loketh her, and loketh ther, And for dred begynneth quake, Whan she ys in the panter take, Or englyyd <i>with</i> bryd-lym, Al hyr ffethrys fful off slym, Or vnwarly, in heth or holt, Ys y-slayn <i>with</i> arwe or bolt, Whil she ys besy to escape, The ffoulere kan hyr so be-Iape.	[Stowe, leaf 241]	<i>The Pilgrim.</i> I am in great fear, like a bird caught with lime.	13680
Ryght so fferd I, al out off Ioynt, Brouht vn-to the samē poynt ; But 'who that wyl nat whan he may, He ys a fool, (yt ys no nay,) And he ne shal nat whan he wolde.'			13692
ffor whyl I stood <i>and</i> gan be-holde Now her now ther, <i>and</i> for ffer shake, Vnwarly, by the ffeet ytake, I was bounden, <i>and</i> forth lad, That for fer I was nyh mad, And knew nat what was best to do ; But, amyd off al my wo,		As I stare about,	13696
I sawh a wekke, ¹ Old <i>and</i> hydous, Off look <i>and</i> eher ryht monstrous, Pyled <i>and</i> seynt as any kaat, And moosy ² -heryd as a raat.	[¹ Vekke St.] [C. & St.] [² moosy St.]	I see an old Wekke or [leaf 208, bk.] Hag,	13704
[6 lines blank in MS. for an Illumination.] And thys wekke ³ (as I was war) [³ Vekke St.] [Stowe, lf. 241, bk.] Vnder hyr Arm, an Ax she bar, Lych a bocher that wyl slen Greto bestys, <i>and</i> affter ffeen, And sythen put hem to larder. Lyk swych a womman was hyr eher ; ffor bestys at ther ffeet be-hynde, With a eorle she dydē bynde, And eordys ek (as I was war) Gret plente, on hyr Arm she bar, And after, <i>with</i> hyr ownē hond,		with an axe under her arm,	13708
		and ropes on it.	13712

372 *The hag Sloth scizd me because I cald her 'old.'*

The Pilgrim. Strongly by the feet me bond ; 13716
 She binds me by the feet. In the knotte ther was no lak ;
 And thannë thus to hyr I spak :

Pilgrim [In Stowe's hand. pilgrym St.]

I ask the thing why she attackt me unawares. "O, thow Oldë Ryvelede whyht !
 ffoul *and* owgly off thy syht ! 13720

Why artow, off thy eruelte,
 Kome vnwarly thus on me,
 ffals, *and* a traytour in werkyng,
 And spak no word in thy komyng ? 13724

I wot, by tooknes off thy fface,
 Thow kam neuere out off no good plaece,
 Nor, thogh thow haddest the Reuers sworn,
 I wot that thow wer neuer born 13728

Off no good moder, out off drede.
 And as touchynge thy kynrede,
 Be thyn array (yt semeth wel) [Stowe, leaf 242]
 I shold yt preysen neueradel. 13732

[leaf 209] file fforth thy way, and east the bondys
 That thow beryst, out off thyn hondys."

The Hag Sloth.

—[Sloth]:
 Quod she, (as in conelusioun) *Pilgrim*
 'I am no Gerfawk nor faweoun, 13736
 Nouthar sparhawk nor Emerlyoun,

Nor lyk to thyn oppynyoun ;
 Ches nor bellys, nyh nor ffere,
 To be bounde I wyl nat bere ; 13740
 My lust ys for to gon at large.

but will be free.

Slouthe. [In Stowe's hand. slowthe St.]

'Trust me wel, bothe hih *and* lowe, 13743
 By ffeyth that I my ffader howe,¹ [¹ ffader owe St., ffader howe C.]

I shall not escape her.

Thow shalt nat (whan al ys do,)
 ffro my daunger eseapë so ;
 But thow shalt, for al thy pryde,
 Ben arestyd, and abyde, 13748

She scizd me because I cald her old.

Be causë thow hast ben so bold
 To callë me 'stynkyng *and* old ;'
 And eausëles thus blamyd me,
 Wyeh haue in many a plaeë be, 13752

- ‘ In somer *and* in wynter shours,
 In chaumbrys off thys Emperours,
 Off kynges, dukys, (who lyst sek,)
 And off gretë bysshopys ek, 13756
 Off abbotys, pryours, and prelatys, [Stowe, leaf 242, back]
 And many other grete estatys,
 Wyeh neuer was (to thier semynge)
 Callyd Oldë¹ nor stynkyuge, [olde St., Old C.] 13760
 Wher-off I wyl avengë me ;
 But yiff thow the strengier be,
 And mor off power, than am I.
 I shal the venqnysshe cruelly.’ 13764
- The Pylgrym²:** [2 St., om. C.] *The Pylgrim.*
 Than off hyre I gau enquere,
 That she wolde me pleyuly lere,
And declare, by short avys,
 Bothe hyr name *and* hyr offys. 13768
 I enquire
 her name and
 office.
- Slouthe³:** [3 St., om. C.] [leaf 209, bk.] *Sloth.*
 ‘ The trouthë,’ yiff I shal the telle,
 ‘ *With* a mayster I do dwelle.
 ffel *and* vnkouth off hys eher,
 And ys off hellë cheff Boocher ; 13772
 And *with* thys corde (yt ys no drede)
 Al pylgrymes to hym I lede,
 As thys Bocherys don a beste.
 Swych as I may in soth areste, 13776
 I bynde hem by the feet echon ;
 And I ha lad hym many on,
 And yet I hopë that I shal, [Stowe, leaf 243] and intends
 to lead me.
 And thy sylff in espeial ; 13780
 Trustë wel, for haste nor rape,
 Thow shalt not fro my daunger skape.
 ‘ But ffyrst off aH I shal me spede,
 To thylkë placë thé to lede ; 13784
 ffor I am she (my name ys spronge)
 That lye a bedde *with* ffolkys yongo,
 And make hem tournë to *and* ffro ;
 I⁴ close her Eyen bothë two, [* And St.] 13788
 I make hem slepë, dreme *and* slombre,
 Yongë folkys out off noumbre ;
 and makes
 em slumber ;

374 *Sloth works by the Raven's 'cras,' to-morrow, putting-off.*

	<i>Sloth</i>	'I make the Maryner fful ffast	
makes the Mariner sleep		Lyn <i>and</i> slepe vnder the mast,	13792
		Tyl hys vessel, by som cost,	
		Be ydrownyd and ylost ;	
		I brekē al hys gouernaylle,	
		By eostys, wher as he doth saylle ;	13796
		And myd off many straungē se,	
till his shlp is wreckt.		The wrak ys maad only by me.	
		ffor lak, in soth, off governaunce,	
		I cause that al goth to meschaunce,	13800
		Ther loodnauage, ther sttuff, ther wyne.	
She makes brambles grow in gardens.		'I cause also that, in gardynys,	
		(Who so lyst to looke aboute,)	
		That bremblys, netlys, fful gret route,	13804
		Wexe and encesse round a rowe,	
[leaf 210]		And many ¹ 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 243, back]
		The maner off the Rauenys song,	
She goes by the Raven's <i>cras</i> (to- morrow),		Wych by delay (thys the eas)	
		Ys wont to syngē ay ' craas, craas ; '	13812
		That song I kepe wel in my thouht,	
		Thys lessoun, I forgete yt nouht ;	
		My eustom ys ek, what I may,	
and puts everything off.		Al thyng to puttyn in delay ;	13816
		And, myn vsāge off Oldē ² daate,	[² olde St., old C.]
		What I shal done, to don yt late ;	
		Wherfor off ryght (to seyn the trouthe)	
Her name is Sloth,		My namē ys yeallyd 'slouthe' ;	13820
		ffor I am slowh <i>and</i> éncombrows,	
		Haltynge also, and Gotows,	
		Off my lymēs erampysshynge,	
		Maymed ek in my goynge,	13824
		Coorbyd, ³ lyk ffolkys that ben Old,	[³ Croobyd St.]
		And afoundryd ay <i>with</i> cold ;	
		On eeh whedyr, I puttē blame,	
		And, ther-fóre, Slouthe ys my name,	13828
or Idleness, or Heaviness.		Off eustom eallyd 'Ydelnesse.'	
		'Thow mayst me calle ek 'hevynesse,'	

' ffor what thyng euer that I se,		<u>Sloth</u>
Shortly yt dyspleseth me,	13832	
And, ther-off no tale I telle,		
ffor, I am the samē Melle		
That tourneth ay <i>and</i> grynt ryht nouht,		is a Mill that
Save waste vp-on myn ownē thought ;	13836	turns, but
<i>With</i> Envye my sylff I were,		doesn't
And ther-for, thys ax I bere ;		grind.
Off wych Ax the name ys ryff,	[Stowe, leaf 244]	Her axe
' Werynesse off A manhys lyff,'	13840	
As thus, for verray slogardy,		
A man for slouthē ys wery.		
'Thys Ax (the byble wyl nat lye)	[C. & St.]	[leaf 210, bk.]
Made the prophetē Helye,	,, 13844	was sancti-
Whan he fledde out off Bersabec,	,,	fied by the
Twyēs slumbre vnder a tre		prophet
Callyd Iunypre, ¹ wher he slep ;	[¹ Iunypere St.]	Elijah
But an Aungel (or he took kep)	13848	when he slept
Pookede hym, <i>and</i> made hym ryse.		under the
'Wyth thys Ax, in the samē wyse,		juniper tree
Clerkys I do ther restē take		(1 Kings xix,
At ther book, whan they sholde wake,	13852	4-7).
The pelwe to lyn vnder ther hed,		
ffor slouthē hevriere than led,		She makes
And ffor they be soget to me,—	13855	Clerks sleep
The trowthe theroff thow mayst se,—	[St., line blank in C.]	when they
Be no ropys mad at Clervaws		should wake.
(ffor they wer makyd at Nervaws)		
The ton off hem (to seyē ² trowthe)	[² sey C., St.]	(Cistercian
By namē ys ycallyd 'Slouthē,'	1 860	Abbey, fd. by
And the tother (in sentēce)		St. Bernard.)
Ys ynamyd 'Neelygence,'		(? Nervieux.)
Strong to bynden and enbrace,		
And ther hertys for to lace ;	13864	Her ropes are
Wyth wych, throtys, sore I bynde,		called Sloth
That they ha nouthur wyl nor mynde,		and Neeli-
But for neelygencē spare,		gence.
To the prest for to declare	13868	
Ther trespaece by denocyonn	[Stowe, leaf 244, back]	she stops folk
Lowly in confessioun.		going to con-
		fession.

376 *Sloth's Ropes: 1. Hope of Long Life; 2. Foolish Fear;*

	<u>Sloth.</u>	' I ber ek other cordys ffyve ;	
Other 5 cords she bears.		And ther namys to deseryue :	13872
		[8 lines blank in MS. for an Illumination.]	
	[leaf 211]	' The fyrst ys ' hope off longē ¹ lyff, ' [1 longe St., long C.]	
The first, Hope of Long Life.		Wych in thys world ys now fful ryff,	
		That causeth men, for lak off grace,	
		To trustē that thē ² shal ha space	[2 they St.] 13876
		Longe ynowh, to telle ther errorr,	
		Ther synnē ek, to ther confessour.	
The second, Foolish Dread,		' The secunde ys (who lyst take hed),	
		Off clerkyss callyd ' ffoly dred, ' 13880	
which stops folk telling their sins.		Wych, off ffoly, maketh hem spare,	
		The trouthe, outward to declare,	
		Ther synnēs elerly to dyseure.	
		' And they be lyk (I dar ensure)	13884
		To bryddys ffleyng in the hayr,	
		Wych dar nat haven ther repayr,	
		To touchē nouther eorn nor greyn,	
		Be cause only that they ha seyn	13888
They're like birds frightend by a Scarecrow.		A Shewelys ³ enarmyd in the ffehl	[3 Image, Scarecrow]
		With bowe ay bent, with spere or sheld,	
		To ffleyen hem fro ther pasture,—	
		Wych ys but A ded ffygure,	13892
		An apparenee, and noon harm doth ;	
		The wych resembleth wel (in soth)	
		To a prest, in hys estaat,	
		A cōfessour or a curaat,	[Stowe, leaf 215] 13896
		Swyeh as han Iurediccioun	
		ffor to here confessioun ;	
		And trewly, what they here or se,	
		They muste be mwēt and seere,	13900
		Ther tonge may tellyn out no thyng ;	
They won't		ffor they be dowmb in ther spekyng,	
		As an ymage wrouht off Tre or ston ;	
		Ouh't to seyn, power ha they noon ;	13904
		They may here, but no thyng declare ;	
		ffor wych, folk sholdē no-tyng spare	
confess their sins.		To tellyn out ther synnes and offence	
		To ther euratys wyth humble reuerence,	13908
[leaf 211, bk.]		And gaste hem nouht by noon oppynyounz	

3. *Shame*; 4. *Hypocrisy*; 5. *Despair*. *Hell's Hangman*. 377

' To shewyn pleynty ther confessioun ; ffor goode prestys (who so taketh hed) In ther keypyng haven greyn <i>and</i> bred, Bred off lyff, sed ek off seyence, And goostly ffoode ek off elloquence, Hys sogetys fructuously ¹ to ffeede	13912	<i>Sloth.</i>
<i>With</i> doctrine whan that they ha nede.	13916	
' The thrydde Corde ys yeallyd ' <i>Shame</i> ,' Causynge A man, he dar nat attame To tellyn out hys ffautys, nor expresse, Only for dred <i>and</i> ffor shamfastnesse.	13920	Her third cord is <i>Shame</i> .
' The ffourthe corde callyd ' <i>Papillardie</i> ,' Wych ys a maner off ypoerysie ; Wolde ben holden mor hooly than he ys, Dar nat telle (whan he hath don amys)	13924	The fourth, ' <i>Hypocrisie</i> , or outward shew of re- ligion, a counterfelt- ing of zeale in religion, <i>Papetardie</i> ,' (<i>Cotgrave</i> .)
Hys grete ffautys in confessioun		[¹ fructuously <i>St.</i> , ffrustrously <i>C.</i>]
Lyst hys eurat kauth ² oppynyoun		[² kaughte <i>St.</i>]
Ageyns hym, ffor hys gret offense ; Vnder colour off feyned Innocence, Kepeth cloos, and doth the trouthe spare, Tyl he ffalle in the dewellys snare, ffor shamfastnesse in confessioun.	13928	
' The ffyffte corde ys ' <i>Desperacioun</i> ' :	13932	The fifth, <i>Despair</i> ,
Thys the Corde, pleynty, and the laas, Wyth wych whilom hangyd was Iudas Whan he hadde traysshed cryst ihesu ;		with which Iudas was hanged.
Wych corde ys fier ffrom aH vertu, Off vyces werst (shortly for to telle) ; ffor he that ys hangeman off helle,	13936	
<i>With</i> the corde off desperacioun Hangeth aH (in conclusioun)	13940	Hell's hang- man hangs all folk who despair and won't repent.
ffolk endurat ³ in ther entente,		[³ Indurat <i>St.</i>]
That dysespeyre, <i>and</i> wyl nat repente, Neuer in thys world whyl they ben alyve.		
' And <i>with</i> thys cordys, that be in noumbre ffyve, I shal don al my besy peyne,	13945	With these ropes, <i>Sloth</i> 'll haul me off
Yiff that I may, thy throte to restreyne, Hale the fforth, <i>and</i> no lenger dwelle By the way wych ledeth vn-to helle.'	13948	[leaf 212]
[The Pilgrim] :		

<i>The Pilgrim.</i>	And affter thys, by hyr grete sleylhte, And hyr Ax that was so gret off wheylhte, Lyk a theff And A ffals ffeloun, She smot me so that I fyl a-doun ;	13952
Sloth smites me with her axe,	[8 lines blank in MS. for an Illumination.] ffor I ne hadde power nouthur myght, [Stowe, leaf 246] On my ffeet for to stonde vp ryht.	
binds me with fresh bonds,	And affter that, ful sore she me bond With the eordys that were in hyr hond : Over myn throte, ffyrst she gan hem caste, And knette hem affter wonder streight <i>and</i> ffaste ;	13956
and begins to pull me away.	And ffro the hegh, by hyr mortal lawe, Crnelly she gan me for to drawe, Wher-off I felte gret anoy <i>and</i> greff, Lyk taffalle ¹ in-to gret mescheff ^{1 (to have fallen) to falle St.]} And gret dystresse, only naddle be	13960
But a white dove releases me,	A whyht dowhe, wych that I sawh fle To-ward hegh, wych my eordys brak, And Ellys hadde I sothly go to wrak ; But she was sent vn-to me by grace, Me to socoure in the samē place.	13964 13968
and breaks my bonds.	And whan I sawh that I was vnbounde, The eordys brak, that wer gret <i>and</i> rounde, Vp on my ffeet I gan me for to dresse ; And as I myghte (for verray werynesse), To-ward the hegh I wende ha gon ful ryht ;	13972
I see two persous,	But ther I sawh, fful owgly off ther syht, Two that wern to me ful contrayre, And to my purpos gretly aduersayre,	13976
[leaf 212, bk.]	At the pndant off an hyl doun lowe ; [C. & St.] And on off hem (as I koude knowe) ,, In my beholdyng (lyk as I was war) ,, Vp-on hyr nekke, she the tother bar ; ,,	13980
one carrying the other puffy one (Pride) on her neck.	And she that was vp-on the bak yborn), [Stowe, leaf 246, bk.] Was gretly bolle and yswolle afor, And in hyr hand she bar a staff fful rounnd, Wych whilom Grew on A werray ² ground. [² werry St.] [8 lines blank in MS. for an Illumination.]	
One (Pride) is like a lion.	And off hyr look (in myn inspecyoun) She was lyk to a ffers lyoun,	13985

- And hornyd ek as an vnyeorn ;
 And in hyr hand also she bar an horn, 13988
 And lyk a skryppe (ek afferme I dar)
 A peyre belwys aboute hyr nekke she bar ;
 And she hadde On (as was hyr delyt)
 On hyr shuldres, A mantel large off whyt, 13992
 A peyre off spores poynted (soth to say)
 Lyk the bek off a somer Iay,
 Shewyng out that she was maystresse
 Vn-to hyre that was hyr porteresse, 13996
 I mene, tholde¹ that bar hyre on hyr bak, [¹ the olde St.]
 Whos elothyng was shapyn lyk a sak.
 But she that rood, off whom I² tolde, [² I St. to-forn I C.]
 Maade the tother³ lede hyr wher she wolde ; 14000
 And she that bar, (ye shal vnderstonde,) [³ = th' other] and holds a
 Held a large merour in hyr hond, large mirror
 Hyr owgly ffeturyrs to beholde *and* se. [⁴ to om. St.] in her hand.
 And than I gan a-noon to⁴ remembre me, 14004
 Seyde, "allas ! what hap haue I, or grace !
 Ah they that I mete in thys place,
 Ben olde, eehon, to-forn *and* ek be-hynde ; [St. & C.] [leaf 213]
 I am gretly astonyd in my mynde ; [Stowe, leaf 247] 14008 I am in great
 They wyl me slen, thorgh som dysaventure, dread, as I
 Or me Outrage, I shal yt nat reure ;" think they'll
 kill me.
 ffor she that rood vp-on the olde a-forn,
 I herde a-ffer, how she blew hyr horn, 14012
 And ffaste gan affter me to ryde,
 To me sayde, as I stood a syde,
 The Olde Pride :⁵ [⁵ St., om. C.] Old Pride
 ' Yeld the !' *quod* she in al hast to me,
 Or thow shalt deye ; yt wyl noon other be." 14016 bids me
 yield.
 The Pylgrym :⁶ [⁶ St., om. C.] The Pilgrim.
 " What artow," *quod* I to that olde ;
 " Wenystow I so sone sholde
 Yelde me, and knowe nat thy name,
 With-oute mor? in soth I wer to blame ; 14020
 Thyn offyee ek, and also thy power,
 Or that I me yelde prysowner."
 Pride :⁷ [⁷ Pride St. In Stowe's hand C.] Pride.
 ' Vnderstond wel ffyrst, and se,

380 *Pride was Lucifer's Daughter. She ruind Adam.*

	<i>Pride</i>	' And wyte yt wel, that I am she	14024
	was bred in Heaven.	Off aȝ Olde sothly the Eldest :	
		Whylom, in hevone I hadde a nest ;	
		And ther I was Eyred and yleyd,	
		And engendryd ek (as yt ys seyde),	[Stowe, leaf 247, back]
		Thogh yt be hiȝ, and hennys ffer.	14029
	Her father was Lucifer,	' My ffader was ynamyd Lueyfer ;	
		Off bryd ther was neuer (in-to thys day)	
		In bussh nor braunche leyd swyeh an Ey ;	i. Ounw St.
		ffor affter tyme that I Eyred was,	14033
		Wyth thys belwys (trowly thys the eaas)	
		I blewo ther so horryble a blast,	
	who was cast down to hell,	That my ffader was a-noon doun east	14036
		ffrom that hiȝ hevenly mansioun,	
		In-to helle east ffyl lowe doun :	
		To-fforn he was a bryd ful eler <i>and</i> bryht,	14039
	[leaf 213, bk.]	And passyngly ffayr vnto the ¹ syght, [1 to the St., burnt C.]	
		Noble, gentyl, <i>and</i> also ek mor eler	
		Than Phebus ys in hys mydday sper ;	
		But now he ys blak, and mor horryble	
		Than any deth, also mor terryble.	14044
		' And shortly ek (in conelusioun)	
	and she with him.	With my ffader I was also east doun,	
		In-to thys Erthe doun ful lowe ;	
	On earth she saw Adam,	And ther I sawh <i>and</i> dyde knowe	14048
		On ymad ful fressh off fface,	
		ffor to restore a-geyn my place ;	
		The wych, whan I dyde espye,	
		At hym I haddē gret envye,	14052
		And eastē that I wolde assay	
		ffor to lette hym off hys way.	
		And <i>with</i> -Inne a lytel throwe,	
		I took my belwys, and gan blowe,	14056
	tempted him, and made him eat the fruit,	And made on hym so fel a suit,	
		I made hym Etyn off the frut	
		Wyeh was dyffendyd hym (certeyn)	[Stowe, leaf 248]
		Off hys lord, cheff and souereyn ;	14060
		Wher-for he was (after my devys,)	
	for which he was driven out of Paradise.	Affter chaeyd out off paradys ;	
		Ther he loste hys avauantage.	

- ‘ Thus wroult I ffyrst in my yong age : 14064 Pride.
 And day be day I ne cessed nouht
 Tyl I hadde gret haryns wrouht ;
 ffor yt am I, both nyh *and* ferre,
 That make A-mong gret lordys, werre ; 14068
 I cause al dissenciouns,
 Dyseord *and* indygnaciouns,
 And make hem, by ful gret envye,
 Everyeh other to dyffye ; 14072
 ffor I am leder *and* maystresse,
 Cheventayne *and* guyderesse,
 Bothe off werre *and* off bataylle.
 I make off platē *and* of maylle 14076
 Many devyses, mo than ou ;
 And to rekne hem eueryehon,
 Yt woldē down but lytel good.
 ‘ I causede ffyrst, shedyng off blood ; 14080
 I ffond vp fyrst, devyses newe,
 Rayes off many sondry hewe ;
 Off short, off long, I ffond the guyse ;
 Now streight, now large, I kan devyse, 14084
 That men sholde, for syngulerte,
 Beholde and lokyn vp-on me.
 I wolde be holden ay sanz per,
 And by my syluē synguler ; [Stowe, leaf 248, back] 14088
 I wolde also that, off degre,
 Ther wer noon other lyk to me ;
 Yiff any dydē me resemble,
 Myn hertē wolde for Ire tremble, 14092
 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, 14096
 Be cheff mayster aboue eehon :
 Other doctryne kepe I noon.
 ‘ I hate also, in myn entent,
 Good coñsail and avysēment, 14100
 And overmor, thus ys yt,
 I preyse noon other manhys¹ wyt, [1 manys St.]
 But myn owne, what so be-falle,

She causes
discord and
dissension,

war and
battle,

[leaf 214]

and incited
the first
shedding of
blood.

She will be
held peerless,

and be every
one's master.

She hates
good counsel
and advice.

382 *Pride's Contempt of others, and love of Flattery.*

<u>Pride.</u>	‘ ffor that I holdē best off alle ; And mē semeth that I kan Mor than any other man ; Ther-with I am ek best apayd,	14104
Nothing is to be done or said, save by her.	No thyng ys wel doun nor wel sayd, By noon off hiĥ nor lowh degre, But yiff yt be only by me Gouernyd al, to my delyt ; And ek I wolde ha gret despyt, ffor bothe in hopen <i>and</i> in cloos I wolde be preysed, <i>and</i> ha the loos ;	14108
[leaf 214, bk.]	ffor I wolde no man wer preysed, Worshepyd, nor hys honour reysed, But I allonē, mor ne hasse ;	[C. & St.] ,, 14116 [Stowe, leaf 249]
She thinks all other folk Asses.	ffor 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 <i>with</i> laude myn honour reyse,	14120
But she re- fuses praise, by way of mockery, saying it's a joke ;	Outward I do yt al denye, And sey ‘ yt ys but mokerye That they so lyst my prys avaunce ; I sey I ha no suffysaunce Lyk to her oppynyoun, To haue swych commendacioun :’	14124
but this is only sham humility	And al thys thyngēs I expresse, To shewe a maner of meknesse Outward, as by apparence, Thogh ther be noon in éxistence.	14128
to make folk flatter her more.	I <i>with</i> -seye hem, <i>and</i> swere soore, Off entent that, mor and more They sholde myn honour magnefyne To-for the peple by flaterye, ¹ Taferme off ² me, bothe fer <i>and</i> ner, That my wyt ys synguler.	[¹ flaterye, flatory C.] 14136 [² on St.]
She leaps for joy on hear- ing flattery.	‘ And whan I herē ther flatrynges, Ther gretē bost, ther whystlynges, ffor verray Ioy I hoppe and daunce, I ha ther-in so gret plesaunce, That, lyk a bladder, in ech cost	14140

- ' I wex swollē with ther bost, 14144 *Pride*
 And thynke my place *and* my degre [Stowe, leaf 240, back]
 Muste gretly enhaunsyd be,
 And thynke yt sytteth wel to me likes to sit on
 Tave a cheyre¹ off dygnyte, [1 Chayer St.] 14148 a Chair of
 Lyk as I were a gret pryncesse, Dignity like
 A lady, or A gret duchesse, a Duchess.
 Worthy for to were A Crowne.
 ' And whan I se Round envyrrounc, 14152
 folk me Obeye on euery part, [leaf 215]
 I resemble a ffers lyppart; When folk
 Off port, off² cher, I-rous *and* ffcl, [2 and St.] obey her,
 And off my lookys ryht eruel 14156
 I be-holde on hem so rowe,
 And gynne to lefften vp the³ browe [3 gyn . . . my St.]
 Off verray Indygnacioun,
 Off contenaunce lyk a lyoun, 14160 she looks like
 As thogh I myghte the skyës bynd : a Lion;
 Al ys but smoke, al ys but wynd,
 Lyk a bladdere that ys blowe,
 Wych, *with*-Inne a lytel throwe, 14164 but it's only
 Pryke yt *with* a poynt, a-noon, a bladder:
 And ffarwel, al the wynd ys gon, prick it, and
 That men ther-off may no thyng se. it collapses.
 ' And lyk as foom anyd the se 14168
 Ys reysed hihē *with* a wawe,
 And sodeynly ys efft *with*-drawe,
 That men sen ther-off ryht nowht,
 Ryght so the wawës off my thouht, 14172
 By pryde reysed hiñ a-loffte,
With vnwar wynd be chaungyd offte.
 ' Ech manlyys ffawtys besydē me, [Stowe, leaf 250] She sees all
 Saue myn owne, I kan wel se ; 14176 men's faults,
 But I parceyuē neueradel not her own ;
 Off no thyng that they do wel. and not their
 good works.
 ' To allē seornerys, in sothnesse,
 I am lady and maystresse ; 14180
 And off the castel off landown, Of the Castle
 That off seornyng hath cheff renoun, of Landon
 By Oldē⁴ tyme (as men may sen) [4 olde St., old e.]

384 *Pride's Horn of Cruelty, and Bellows of Vain-glory.*

	<i>Pride.</i>	' I was som tyme crownyd quen.	14184
she was crowned queen;		But the prophete ysaye, Whan he dydē me espye,	
and cursed by Isaiah.		He cursyde (off ful yore ago, Bothe my crowne <i>and</i> me also.	Ve Corone Superbie! Ysale 28 ^o Capitulo 14188
[leaf 215, bk.]		' My name ys, ' that wyl feynte Euere to be nyce and queynte'; And I am she (yt ys no dred)	
The horn in her head denotes cruelty.		That ber an horn in my forhed, Wych ys yeallyd 'Cruelte,' To hurtē folk aboutē me : Off verray surquedy <i>and</i> pryde, I smyte and wynde on euery syde ;	14192 14196
		Prest nor clerk, I wyl noon spare ; And wyth my sylnen thus I ffare, Mor eruel, in my ffellē rage, Than a Boole wykde and savage,	14200
		Wych rent a-douz bothe roote and rynd.	
Her bellows, spurs and staff,		' I ber thys belwes fful off wynd, I ber thys sporys, I ber thys staff, Wych that my ffader to me gaff ;	14204
horn, and white mantle.		I bere thys horn (who lookē wel), I were also a whyt mantel,	[Stowe, leaf 250, back]
		To close ther vnder (vp <i>and</i> down) Al my guyle and my tresoun.	14208
The bellows is Vain-Glory,		' fro tymē long, out off memoyre, Thys belwes callyd ben 'veyngloyre,' Ther-with to quyke the ffyr ageyn, To makē ffoolys in eerteyn,	14212
		Thogh they be blak as cole or get, Off me whan they ha kauht an het, To semyn in ther ownē syht That they in vertu shyner bryht,	14216
		Bryhter than Any other man That was syth the world be-gan, Or any that they alyvē knowe.	
once blown in the forge of Nebuchadnezzar.		' Thys Belwes I made whilom Blowe In the fforge, with gret bostyng, Off Nabugodonosor the kyng, That bostede in hys regioun	14220

Vainglory ruins Renown. Fable of the Fox and Raven. 385

‘That the eyte¹ off Babiloun [1 Citee St.] 14224 *Pride*
 Wyth al² hys gretē Ryalte, [2 alle St., om. C.] [leaf 216]
 Wyth al² hys fforee *and* hys bewte,
 Was bylt *and* mad by hym only :
 Thys was hys bost ; and ffynally 14228 burnt the City
 With thys belwes I made a levne, of Babylon.
 The fflawme touchehyde nyh̄ the heuene,
 But afterward yt gan abate,
 Yt lasteth nat by no long date. 14232
 ‘And as gret wynd (who lyst to se)
 Smyt al the ffrut down off A tre,
 Brawnehe *and* bowh, *and* levys fayre, [Stowe, leaf 251] As wind
 And ther bewte doth apayre, 14236 blows the
 Ryght so the wynd off veyn glorye— so Vainglory fruit off a
 Be yt off conquest or vyetōrye, tree,
 Or off what vertu that yt be—
 Yt bloweth yt down (as men may se), 14240 blows down
 Worshep, honour, Rénoun, fflame— Fame.
 Ther ys in bostyng so gret blame.
 ffor bryddes that flen in the hayr,
 And hyst makē ther repayr, 14244
 Thys wynd kan maken hem avale,
 Talyhtē lowe down in the vale.
 ‘Hastow, a-for-tyme, nat herd sayd,
 How for an Exaump̄le ys layd, 14248
 That a Reuene,³ Or north or souht,⁴ [3 Ravene St.] Fable of the
 Bar a chese with-Inne hyr mouht⁴ [4 Southe . . Mouth St.] Raven and
 As she fley ouer a ffeld ; 14251 the Fox.
 The wychē,⁵ whan the ffox beheld, [5 whiche St., wych C.] The Raven
 Thoghtē that he wolde yt haue ; flew with a
 Sayde, ‘Ravene, god yow saue, chese in her
 And kepē yow fro al meschaunce ! beak.
 Prayinge yow, for my plesaunce, 14256
 That ye lyst, at my prayere,
 Wyth your notys fressh *and* elere The Fox begd
 Syngen som song off gentyllesse, her to sing
 And your goodly throte vp dresse, 14260
 Wyeh ys so fful off melodye [leaf 216, bk.]
 And off heavenly Armonyē ; with her hea-
 ffor trewly, as I kan dyscerne, venly voice.

- Pride.* Ther ys harpë nor gyterne, [Stowe, leaf 251, back] 14264
 Symphonyë, nouthèrowde,
 Whan ye lyst to syngë lowde,
 Ys to me so graeyous,
 So swete, nor melodijs 14268
 As ys your song *with* notys clere ;
 And I am komen ffor to here,
 Off entent, in-to thys place,
 A lytel motet *with* your grace.' 14272
 ' And whan the Ravene hadde herknud wel
 The ffoxys spechë euerydel,—
 As she that koudë nat espye
 Hys tresoun nor hys flaterye,¹— [flaterye C., St.] 14276
 ffor to syngë she dyde hyr peyne,
 And gan hyr throtë for to streyne,
 And ther-*with* maade an owgly soun,
 Ther whyles the chesë fyl a-down, 14280
 And the ffox, lyk hys entente,
 Took the chese, and forth he wente.
 ' And thys deceyt (yiff yt be souht,)
 Was only by my hylwes wrouht, 14284
With falsë² wynd off trecherye, [fals C., St.]
 Thorgh the blast off flaterye,¹
 The wych, *with* hys sugryd galle,
 Euery vertu doth appalle 14288
 And bet yt down on every syde.
 ' Ther-for lat no man abyde
 The wyndes, that ben so peryllous,
 Off thys belwys contagious ; 14292
 Lat eeh man, (in especial,
 Consydren that he ys mortal, [thynke St., thynk C.]
 And thynkë³ that swych wynd in-dede [Stowe, leaf 252]
 Bloweth But on ashes dede, 14296
 That wyl *with* lytel blast a-ryse,
 And dysparpyle in many wyse ;
 And after swych dyspersioun
 Al goth in-to perdicious. 14300
 ' Thys belwes ek (yt ys no drede)
 Causeth (who-so taketh hede)
 Bombardys and eornemusys,

The Fox said
 he'd come to
 hear her sing
 a motet.

The Raven
 opened her
 beak, dropt
 the chese,
 and the Fox
 made off with
 it.

The Raven
 was deceiued
 by flattery.

Let every
 man consider
 he is mortal.

[leaf 217]

Pride inspires Music. Her Peacock's tail. Her Boasting. 387

- 'Thys floutys¹ ek, *with* sotyl musys, [¹ floutys St.] 14304 Pride
 And thys shallys² loudë eryl,
 And al swych other menstraleye,
With ther blastys off bobbaunce,
 Don offtë tymë gret grevaunce ; 14308
 ffor, wyth ther wyndës off gret myght,
 They quenche, off vertu al the lyht ;
 They blowe many a blast in veyn, [³ chaffe / fro St.] that quench
Virtue's
light.
 They scuere the chaff fer fro³ the greyn. 14312
 'Thys wynd also, (as ye shal lere,)
 Whan yt taboureth⁴ in myn Ere, [⁴ tabourethe St.]
 And *with* hys blast hath ther repayr,
 Bereth me An hand that I am ffayr, 14316
 Noble also, and ryht myghty,
 Curteys, wys, *and* ful worthy,
With swyehë wyndës cryyng lowd.
 A-noon I gynnë wexen proud ;
 But whan ther wynd ys ouergon,
 frut ther-off ne kometh noon ;
 Al ys but wynd (yt ys no doute,) [Stowe, leaf 252, back] But all is
wind, with-
out fruit.
 Turnynge as offtë sythe aboute 14324
 As phanë doth, or wheder-cok.
 'And my Tayl, lych a pocok,
 Offtë sythe on heilte I reyse,
With swych wynd, whan men me preyse. 14328
 And whan I ha swyeh prys ywonne,
 I swollë,⁵ gret as any tonne, [⁵ swelle St.]
 Lyk to brestyn for swollyng ;⁶ [⁶ swellynge St.] 14332
 Ne wer I hadde som áventyng
 To makë the wynd fro me twyngne,
 Wych ys closyd me with-Inne,
 Me semeth clyls al wer lorn.
 'And, therefore I here thys horn,
 Wych that callyd ys 'bostyng,' 14336 [leaf 217, bk.]
 Or voydë powneche,⁷ by som lesyng. [⁷ pawneche St.]
 And trewly, *with* myn hydous blast,
 Ah the bestys I make a-gast,
 Off my eontre, for verray drede,
 Make hem to lefft vp hyr hed. 14340
 'And offtë tyme I boste also
 At its noise
all the beasts
quake.

388 *Pride's Boasting and Cackling over her doings.*

	<i>Pride</i>	' Off thyng wher neuer I hadde a-do,	14314
boasts of things she never did,		My sylff avaunce, off thys and that,	
her lineage,		Off thynges wyeh I neuer kam at.	
		' I boste also off my lynage,	
		That I am kome off hih parage,	14348
		Born in An hous off gret renoun ;	
possessions,		That I ha gret poessionn,	
		And that I kan ful many a thyng,	
and acquaintance.		And am aqueynted with the kyng.	14352
		' I booste and blowe ofte A day,	[Stowe, leaf 253]
		Whan that I ha take my pray,	
When she's done any-thing notable,		Or whan that I, (lyk myn awys,)	
		Ha done a thyng off any prys,	14356
		Achevyd, by my gret labour,	
		Thyng resownynge to honour ;	
		Cousayl ther-off I kan noon make ;	
up goes her tale, and she cackles like a hen that's laid an egg.		Vp with my tayl, my ffethrys shake,	14360
		As, whan an henne hath layd an Ay,	
		Kakleth affter, al the day ;	
		Whan I do wel any thyng,	
		I cesse neuere off kakelyng,	14364
		But telle yt forth in euery cost ;	
		I blowe myn horn, and make bost ;	
		I sey ' Tru / tru,' and blowe my ffame,	
		As hontys whan they fynde game.	14368
		Ryht so, whan that I do wel,	
		Avauntyng I tell yt euerydel,	
		And axe also off surquedy,	
[leaf 218]		' Hath any man do so, but I,	14372
		Outher off hih or lowh degre ?'	
Unless folk listen to her,		' And, but ech man herkne me,	
		(Wher yt to hem be leff or loth,)	
she gets wroth.		With hem in soth I am ryht wroth,	14376
		Be yt wrong, or be yt ryght.	
		And I wyl here noon other whyht,	
		But so be I be herd to-forn,	
		Whan that euere I blowe myn horn.	14380
		' And thus thow mayst wel knowen how	
She resembles the cuckoo,		I resemble the Cookkoow,	
		Wyeh vp-on o ¹ lay halt so long,	[¹ Oo St. (leaf 253, back)]

' And kan syunge noon other song.	14384	<u>Pride.</u>
' And awawntyng (who taketh hed)		which knows
Ys sayd off wynd (yt ys no dred)		only one
Wych ys voyde off al prudeuce		song.
In shewyng out off hys sentence ;	14388	
And on eeh thyng (in hys entent)		Pride will
He wyl make au Argument,		always argue
Sustene hys part <i>and</i> make yt strong, ¹	14391	
Wher that yt be ryht or wrong, ¹		[¹ stronge . . . wronge C.]
Sette a prys <i>and</i> sette A lak,		
And preue also that whyht ys blak ;		prove white
And who-euere ageyn hym stryue,		black,
He wyl ffyhtē <i>with</i> hym blyue,	14396	
And, holdyng hys oppynyoun,		
Make a noyse and a gret soun		and make
ffor to supporten hys entent,		gret noise
Lyk as yt wer a thonder dent.	14400	about it.
' Somtyme he wyl, off surquedye,		
ffastyng, gretly magnefye,		Sometimes
And prechyn ek (by gret bobbaunce)		she'll extol
Off abstynence and off penaunce ;	14404	Fasting
And yiff hys pawuchē be nat fful,		
Wynd and wordys rud ² and dul		[² Rude St.]
Yssen out fful gret plente,		
To make al folkys that hym se,	14408	to make folks
Vp-on hym to stare and muse		stare.
And to here hys Cornemose ³ :		[leaf 218, bk.]
		[³ Cornemose St.]
Swych hornys (who that vnderstoode)		
Ar wont to make noon huntys goode ;	14412	
Hys hornys he bloweth al the day,		[Stowe, leaf 254]
And Iangleth euere lyk a Iay,		
A bryd that callyd ys ' Agnas,'		[<i>Agasse</i> , a Pie, Piamet, or
Wych wyl suffren in no caas	14416	Magatapic.—Cotgr.]
No bryd aboute hyr nest to make,		She chatters
<i>With</i> noyse she doth hym so a-wake.		like a Jay or
' Thus allē ffolk that here hys bost		Magpie.
Wyl eschewe (in euery cost)	14420	
Off swych a bostour that kan lye,		
The dalyaunce and the companye.		
' And off my spores, to specefye		Her spurs.

<i>Pride.</i>	'What they tookne or signefye,	14424
Of her Spurs,	Thow shalt wyte (<i>and</i> thow abyde) That offte I shapë for to ryde, And am ful loth, in cold or heet, ffor to gon vp-on my ffeet,	14428
	Yiff that myn hors be fastë by, ¹ [¹ fast ly St.] And al myn harneys be redy.	
one is called Disobedience,	'On off my sporës (in sentenece) Ys callyd 'Inobedyence;'	14432
the other Rebellion.	The tother (in conelusioun) Callyd ys 'Rebellioun.'	
The first made Adam eat of the fruit,	'The ffyrstë ² madë, (by my sut,) [² ffyrat . . . suyt St.] Adam to Ety n off the ffrut	14436
	That was forboode to hym afforn; But thys spore, sharpere than thorn, Maade hym stedefastly beleue	
and take Eve's advice.	The counsayl and the reed of Eue, Afforn ytake out off hys syde; But to the frut she was hys guyde.	14440
The second, King Pha- raoh wore,	'The tother sporë, hadde also [<i>Stowe, leaf 254, back</i>] Vp-on hys Ele, kyng Pharao,—	14444
[leaf 219]	Whylom a kyng off gret renoun, And hadde in hys subieccioun (As the byble kan wel tel) Al the peple off Israel,	14448
	And in thraldam <i>and</i> seruage,— In hys woodnesse <i>and</i> hys rage	
when he re- fused to let the people of Israel go,	Wolde nat graunte hem lyberte To gon out off hys contre	14452
	(In hooly wryt, as yt ys ryff); And, for thys Pharao held stryff Ageyn mor myghty than he was, ffynally (thus stood the caas),	14456
and was by it brought to confusion.	By the spore off Rebellioun He was broulit to <i>confusioun</i> .	
	'Hard ys to sporne ageyn an hal, Or a crokke a-geyn a wal;	14460
	Swych wynsyng, thorgh hys foly, Ageyn the lord most myghty, Made hym, that he was atteynt,	

- ‘ And myddes off the see ydreynt. 14464 *Pride.*
 ‘ He was a fool, (yt ys no faylle,) Pharaoh was
 The grete mayster for tassaylle, a fool to
 That ys lord most souerayne ; strive against
 But pryde that tymē held hys reyne, 14468 But Pride
 Off malys and off¹ surquedye, [¹ om. C., St.] made him
 ffor to trusten and affye trust in her
 In thys spore that I off spak, Spur of Re-
 Tyl he fyl vp-on the wrak. 14472 bellion.
 ‘ Now wyl I speken off the staff [² Stowe, leaf 255] Pride's staff,
 Wych that prydē to me gaff,
 And I, to my proteccioun,
 Bar yt in-stede off a bordoun, 14476
 And ther-yp-on (for my beste)
 Off eustom I lene and reste ; to lean ou,
 And who that wolde yt take a-way,
 With hym I woldē makē ffray² ; [² a ffray St.] 14480
 I wyl lene yt for no techyng³ [³ thyng St.]
 ffor no counsayl nor no preehyng, [leaf 219, bk.]
 But, obstynat in myn entent,
 I voyde resoun and argument ; 14484
 ffor with thys staff (who kan entende)
 Myn offeneys I dyffende. and defend
 her offences
 with.
 ‘ ffor thys staff, (in sentement,) This staff,
 Whylom Rud⁴ entedement, [⁴ Rude St.] 14488 was held by
 The cherl, held by rebelloun, Rude Enten-
 Whan he dysputede with Resoun, dement
 And callyd ys ‘Obstynaeye’, (p. 288 above).
 On wyche (the byble wyl nat lye) 14492 Saul too leant
 Lenede whilom kyng Saul, upon it when
 Whan he (off Resoun rud and dul,) reproved by
 Was reprevyd off Samuel, Samuel,
 A prophete in Ysrael, 14496
 ffor the grete vnleful pray
 That he took vp-on a day
 In Amalech, most Rychē thynges, for sparing
 the cattle
 he took from
 Amalek,
 As, in the ffyrste book off kynges, 14500 1 Kings (=
 1 Samuel xv.
 9-33).
 Makyd ys eler meneyoun.
 ‘ And I, for my rebelloun,
 Hatyd am in many wyse, [⁵ Stowe, leaf 255, back]

<i>Pride</i>	‘ Off allē folkys that be wyse ;	14504
is hated by wise folk, and drives away God's grace.	And ek, thorgh myn Inquyte, I am cheff cause, and makē ffe Graēē dieu ; to-for my ffaee She may byden in no place :—	14508
	Wher-as I am, she duelleth nouht. ‘ And ek also (yiff yt be souht)	
She keeps the heathen to their idol- atry,	I causē paynymes, eueryehon, ffrom ther Errour they may nat gon, Ydolatryē to for-sake, And the ffeyth of eryst to take, ffrom ther errour hem <i>with</i> -drawe, And to kome to erystys lawe ;	14512
	They be blynded so by me, And Indurat, they may nat se	14516
[leaf 220]	To cōnuerte as they sholdē do.	
and the Jews to their obstinacy,	‘ And the Iewēs ek also I nyl stynte, nor cessē nouht, Tyl off entent I haue hem brouht	14520
leading em to perdition and damnation.	To ther ffynal perdyeioun And to ther dampnaeioun :	14524
	I debarre hem from al grace, That the hegh they may nat pace ; The hegh, I menē, off penaunee, Ther-by to kome to répentannee :	14528
	I sterte afor hem (in certeyn) And make hem for to tourne ageyn, ffor to wyunse and dysobeye, And to tourne A-nother weye.	14532
	‘ Ek to the, I wyl nat spare,	[Stowe, leaf 256]
Her mantle,	Off my Mantel to declare, Wyeh ys fayr by apparencee, And haueth ek gret excellencee,	14536
fair without,	Both off shap <i>and</i> off bewte Owtward (who that lyst to se), ffor eouere (yt ys no doute) Al the fowle that ys wyth-oute,	14540
(like snow over a dung- hill.)	As Snowh (who that lokē wel) Maketh whyht a ffoul dongel ; And lyk also as fressh peynture	

' Maketh fayr a sepulture	14544	<u>Pride.</u>
On euery party, syde and brynke,		covers stink
With-Innē thogh yt ffoulē stynke		of carrion
Off karyen and off rootē boonys ;		within,
So thys mantel (for the noonys)	14548	
Maketh me (in my repayr)		
Outward for to semyn ffayr,		and makes
Parfyt, and off gret holynesse.		her look holy.
' But, yiff Outward my foulnesse	14552	
Wer open shewed to the sylt,		
I sholde be ffoul, and no thyng bryht :		
My mantel overspredeth al ;		[leaf 220, bk.]
But who that (in especyal)	14556	
Inwardly knewē herte and thouht,	[C. & St.]	
Blowh, and he shal fyndē nouht ; Souffle; si, na rien. St., om. C.		
Wherfor, by descripcioun,		
I bere the sygnificacioun	[C. & St.] 14560	
In résemblancē, and am lych		Pride is like
Taffoul ¹ callyd an Ostryeh,	[¹ To a fowl]	an ostrich,
Off whom the nature euerydel	[Stowe, leaf 256, back]	
Ys vnderstonde by my mantel.	14564	
' Thys ² ffoul hath fethres fressh to se, [² Thys St., Thy C.]		which has
ffayrē wynges, and may nat fle,		beautiful
Nor fro the erthe (in hys repayr)		feathers and
He may nat soore in-to the heyr ;	14568	wings, but
Yet men wolde demyn, off resoun,		cannot fly.
And wene in ther oppynyoun,		
By apparencē, to ther sylt,		
That he wer hable to the flyht ;	14572	
But he fleth nat, whan al ys do.		
' And by myn habyt ek also		So Pride's
Men myghtē deme ther-by in al		mantle
That I were celestyal,	14576	
Goostly and contemplatyff,		
Parfyt, and hooly off my lyff,		makes her
Hable to flen vp to heuene,		look spirit-
ffer aboue the sterrys seuene ;	14580	ual.
And how my conuersacioun		
Wer nat in erthē lowē douz ;		
But who the trouthe kan wel se,		

394 *Pride's Mantle of Hypocrisy. The Fox and the Herrings.*

<i>Pride.</i>	‘ I nouthor kan, nor may nat fle ;	14584
Her mantle's name is Hypocrisy.	I ber thys mantel but for ffraude, Off folk outward to haue A laude ; And the name to specefye, Callyd ys ‘ ypoerysye,’	14588
It's lined with foxskin.	Therby outward a prys to wynne. ‘ And the forour wych ys <i>wit</i> -Inne, Off fox skymēs euerydel ;	
[leaf 221]	Al be that, outward, my mantel Ys ywoven (by gret delyt)	14592
	Off shepys wollē, soffte and whyt, I were yt on (soth to seye) By fawsssemblant whan I preyē ;	14596
	And who lyst knowē verrayly, Many men vse yt mo than I, Wrappē hem ther-in, in ther nede, In hope the better for to spede.	14600
	‘ I couere slonthe vnder meknesse, And gretē ¹ ffelthe vnder fayrnesse ;	14604
	Sey (whan rather I wyl greue) Sanctificetur in my be-leve ;	14604
Story of the fox feigning himself dead.	‘ And as the ffox (yt ys no drel) Maade hym oonys as he wer ded, And off fals fraude, (yt ys no may,) Myddēs off the way he lay,	14608
	Ded only by résemblaunce Outward, by eher <i>and</i> contaunce ; Thus he feynede ful falsly, Seynge a cartē passē by	14612
A carter flung him into his load of herrings,	fful 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.	14616
	And whyl the carter forth hym ledde, On the haryng the fox hym fedde ; He heet hys felle, and wente hys way.	
and the Fox ate his fill of em and went off.	‘ And euene lyk, fro day to day, Vnder thys mantel I me wrye,	14620
	Wych callyd ys ‘ ypoerysye,’ By wych (erly, and ek ful laat,)	[Stowe, leaf 257, back]

- ' I ha be brouht to hiñ estaat
fful offtē sythe, (as men may se)
And reysed vn-to¹ hiñ degre. 14624 Pride.
[¹ vpp. to St.]
- ' But yiff thys mantel wer asyde,
Vnder wyeh I do me hyde, [St. & C.] 14628 [leaf 221, bk.]
Off folk (that vnderstandē wel) ,, If she hadn't
I shold be preyseð neueradel; [Stowe MS.] her cloak on,
For ffolkys wolden at me chace, [St. & C.] wise folk
Hunte at me in enery place, ,, 14632 would hunt
Sette on me ful many a lak. her out.
- ' And she that bereth me òn hyr bak,
I shal the maner off hyr telle,
Yiff thow wylt a whylē dwelle.' 14636
- The Pylgrym asketh:² [2 St., om. C.] The Pylgrim.
Thanne quod I, or she was war,
Vn-to the oldē that hyr bar:
" Certys, in myn oppynyoun,
Off lytel reputacioun,
Nor off no prys, thow sholdest be,
Be thyn offyce, (as semeth me,)
To bern A best so eruel,
Vp-on thy bak, Irous *and* fel." 14640 that she's no
good.
- The Olde Answerde:³ [3 St., om. C.] Old Flattery.
' I am she that ful wel kan [Stowe, leaf 258] Her descrip-
Scorne and mōkkē many A man; tion and
And to myn offyee, yt ys due, office.
ffolkys lowly to salue. 14648
- ' Lordys that ben off gret estaat,
On hem I wayte, Erly and late;
In wrong *and* ryght, I kan hem plēse,
And pleyuly to ther hertys ese, 14652
fful gret plesaunee I kan do;
My song to hem ys 'placebo,' she sings
And they ful wel vp-on me leve, *placebo*;
- I seyē⁴ nat that sholde hem greue; [* seye St., sey C.] 14656
And thogh 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, 14660 she pleases
And to folk that ben hasty, everyone by
lying.

	<i>Flattery</i>	' I affermē ¹ boldēly	[¹ afferme yt St.]
		They be mesurable and ffre,	
[leaf 222]		And off ther port ful attempre.	14664
		' I sey also (off ffals entent),	
		To ffolkys that be neelygent,	
		That they in vertu be besy ;	
tells tyrants they are pitiful.		And to tyrauntys, ful boldēly	14668
		I afferme, and sey hem thus,	
		That they off hertē be pytous ;	
		I swere yt, for to make hem sure.	
		' And plaecys ful off old ordure,	14672
		I kan strowhe <i>with</i> Rosshys grene,	
		That ther ys no ffelthē sene.	
		And I kan sette (or folk take hed)	[Stowe, leaf 258, back]
		A Coyffe vp-on a skallyd heed :	14676
		Thys myn offyee, <i>and</i> noon other ;	
At kings' Courts		' And at the kyngēs hous, my brother,	
		I am welkomyd off euery man,	
		So wel to hem I plesē kan,	14680
no one is so welcome as she.		ffor in that court ys no gestour,	
		I yow ensure, nor tregetour,	
		That doth to hem so gret plesaunce	
		As I do <i>with</i> my dallyaunce,	14684
		They han in me so gret delyt.	
		' Yet for al that, myn appetyt	
		Ys to deceyue hem, grene <i>and</i> rype ;	
		So swetly <i>with</i> my floute I pype;	14688
Her song is sweeter than that of mer- maids.		My song ys swettere, hem tagree,	
		Than off meremaydenys in the se,	
		Wyeh, <i>with</i> ther notys that they sowne,	
		Causē folkys for to drowne	14692
		<i>With</i> ther sootē mellodye.	
Her name is ' Flattery,' cousin to Treason.		' My ryhtē namē ys ' Flatrye,' [= Flaterye]	
		Callyd ' eosyn to Tresour,'	
		And by dyssent off lynē down	14696
		Eldest douhter off Falsnesse,	
		Cheff noryce off Wykkednesse ;	
		And all thys oldē ffolk (certeyn)	
		Her-to-fforn that thow hast seyn,	14700
[leaf 222, bk.]		I excepte off hem neuere on,	

- ‘ I haue hem fostryd euerychon
 With my mylk, on and alle,
 In tast lyk sugre ; but the galle 14704
 Ys hyd, they may yt nat espye.
 ‘ And, with my mylk off flaterye¹ [1 flaterye C. St.] was nurse to
 I was norjee, *and* ek guydo, [Stowe, leaf 259] Pride,
 In espeeyal vn-to Pryde, 14708
 Vn-to whom, in sothfastnesse, and is her
 I am verrey porteresse. Porteress,
 And, that in me ther be no lak,
 I bere hyre euere vp-on my bak, 14712 She bears
 And ellys she, in sowre *and* soote, ‘ Pride ’ upon
 She sholde shortly gon on² fote.’ her back.
 [2 vnder St.]
 The Pylgrym :³ [3 St., om. C.] The Pilgrim.
 Thanne *quod* I, “ answeere to me ;
 Thylike merour wych I se, 14716 I ask Flattery
 Wych thow beryst, ther-in to pryde, what her
 Tel on, what yt doth sygnefye ! ” Mirror
 typifies.
 Flatrye :⁴ [4 St., om. C.] Flattery.
 ‘ Herdestow neuere her-to-forne
 Tellyn, how the vnyeorn, 14720 As the un-
 Off hys nature, how that he corn gives up
 fforgeteth al hys eruelte, his cruelty
 And no maner harm ne doth, when he looks
 In a glass,
 Whan that he be-halt (in soth) 14724
 Hys ownē hed, *and* hath a syht
 Ther-off, with-Inne a merour bryht ?’
 The Pylgrym :⁵ [5 St., om. C.] The Pilgrim.
 “ I haue herd⁶ sayd,” *quod* I, “ ryht wel [Stowe, leaf 259, back]
 Ther-off the maner euerydel.” [6 herd St., her C.] 14728
 Flatrye :⁷ [7 St., om. C.] Flattery.
 Than *quod* she, ‘ I wyl nat spare,
 Off Resoun, Prydē to compare
 To the vnyeorn (off ryht),
 The wych, whan he hath a syht 14732
 Off hym sylff in A merour,
 And beholdeth the rygour
 Off hys port, he bereth hym ffayre,
 And gynneth wexyn debonayre. [leaf 223]
 14736 she turns
 And thys merour (in substauce) polite.

	<u>Flattery.</u>	' Ys ycalld 'Accordaunce,'	
	Her mirror is called 'Accordance.'	Resownyng ay (be wel certeyn)	
	She always agrees with Pride,	To al that pryde lyst to seyn,	14740
		To holde wyth hym in eeh degre,	
		<i>With-outen</i> al contraryouste ;	
		ffor whyl that folk hys wordys preyse,	
		And on heyhte hys honour reyse,	14744
		Al that whyle (in sykernesse)	
	who then is not fierce, and doesn't poke with her horn.	Pryde leueth hys ffernesse,	
		And ellys, lyk an vnyeorn,	
		He wolde hurtle <i>with</i> his horn,	14748
		That no thyng, on se nor loude,	
		Sholde hys eruelte <i>with</i> -stonde.	
		' And for thys cause, to my socour,	
		I ber ¹ <i>with</i> me thys merour,	[¹ bere St.] 14752
		ffro hys sawcis nat dyseorde ;	
	Flattery always agrees with what Pride says; and is the Echo to every one's talk,	What-euere he seyth, I aecorde	
		And assente ay wel ther-to.	[Stowe, leaf 269]
		' Who vnderstant, I am Echecho	14756
		Among the rokkys wylde <i>and</i> rage,	
		Wych answeere to euery age :	
		To yong and old, what so they seyn,	
		I answeere the same ageyn,	14760
	whether right or wrong.	In ryght and wrong, to ther menyng,	
		And contrarye hem in no thyng.'	
	<u>The Pilgrim.</u>	[The Pilgrim:]	
	While we are talking,	And whyl that I held companye	
		And dalyaunee <i>with</i> flatrye,	14764
		Heryng the maner and ² the guyse	[² and St., ad C.]
		Off hyr deceyt in many wyse,	
	I see an old woman,	I sawh an old on, ful hydous,	
		Off look and cher ryht outragous,	14768
		Off whom ful sore I draddē me ;	
	with spears in her eyes,	And in hyr Eyen I dyde se	
		Tweynē sperys ³ sharp <i>and</i> kene ;	[³ sporys St.]
	[leaf 223, bk.]	And she glood vp-on the grene,	14772
	gliding on the grass like a serpent,	(Me sempte, by good avysēment)	
		On allē foure, lyk a serpent,	
		Megre and lene, off chere <i>and</i> look ;	
		And for verray Ire she shook,	14776

Dreye as a bast, voyde off blood,		<u>The Pilgrim.</u>
Hyr flessch wastyd, (and thus yt stood,)		
Meu myghtē sen bothe nerffe and bon,		
And hyr Ioyntēs eueryehou.	14780	
Other tweyne (I was wel war,)		The Serpent-
I sawh, that on hyr bak she bar,		hag (Envy)
Wonder dredful and horryble,		bore two
And to beholdē ful terryble :	14784	others on her
[6 lines blank in MS. for an Illumination.]		back.
On off hem (by gret outrage)	[Stowe, leaf 260, back]	One was
Veylled was in hyr vysage,		veiled,
That men ne sholde hyr faciē se,		
Nor hyr port in no degre ;	14788	
Hyr lokkys wern ryht Rnd and hadde ;		
In hyr ryht hand A knyff she hadde,		and held a
And in hyr lyfft (as semptē me)		knife in her
A boyst <i>with</i> oynementys had she ;	14792	right hand,
But hyr knyff, stel ¹ sharp and kene,	[¹ fol St.]	
Was hyd, that no man myghte yt sen,		behind her
Be-hynde hyr bak ful eouertly.		back.
The tother vekke, that rood on hifi,	14796	The other
Hadde in hyr hand a swerd also,		bag had a
And (as I took good hed ther-to)		sword in her
Endēlong yt was yset,		hand,
fful off Eerys, and y-ffret	14800	full of ears,
Off swych folkys as wer wood.		[leaf 224]
The toon Ende, (thus yt stood,)		
She yt held <i>with</i> -Inne hyr mouth,		(and held one
Wych was a thyng ful vnkouth.	14804	end in her
And ther- <i>with</i> -al, she, ² euere in on,	[² she St., the C.]	mouth,)
ffastē gnēw vp-on a bon ;		
And (bette hede ³ ek as I took,)	[³ hede St., hed C.]	
She hadde also a long flessch-hook,	14808	and a long
Double-forkyd at the ende,		flesh-hook.
Sharp <i>and</i> krokyd for to rende.		
The Pylgrym : ⁴	[⁴ St., om. C.]	
Thys thyngēs whan I gan beholde,		
Off the wych aform I tolde,	14812	
I abrayd <i>with</i> al my peyne ;	[Stowe, leaf 261]	
And off hyre that bar the tweyne		

- ' But other folkys bytternesse ;
 And whan I se folk lene and bare,
 That ys my norysshying and wellfare ; 14856
 And thus *with* me the gamē goth :
 Gladdest I am, whan folk ar¹ wroth ; [1 am St.]
 Thér meschéff (I yow ensure)
 Ys my fedying and pasture ; 14860
 The mylk off other menhys greff,
 Off my fostryng ys most cheff ;
 And yiff I hadde ther-off plente,
 I sholke be faat² in my degre, [2 fatt St.] 14864
 And for I ha nat myn Entent
 Off plente, therfor, I am shent ;
 I wexē megre, pale and lene,
 Dysecolouryd, off verray tene, 14868
 As I sholde yelde vp the breth ;
 And no thyng so sone me sleth [Stowe, leaf 262]
 At allē tynes, as whan I se
 Other folk in prosperyte ; 14872
 And ther habundaunce in good,
 That dryeth and sowketh vp my blood.
 (The trouthē, yiff I shal yow teehe)
 Evene lyk an horsē leche. 14876
 ' And I dar seyn, (in myn avys,)
 Yiff that I were in paradys,
 I sholdē deye, *and* nat abyde,
 To beholde, on euery syde, 14880
 The Ioye and the ffelyeyte
 Off hem that ben in that contre ;
 To me yt sholde be gretē³ wrong, [3 grete St., gret C.]
 ffor to duellyn hem among ; 14884
 Yt wolde myn herte assonder rende ;
 And platly, to the worldys ende,
 I dar wel conferme and seye,
 I, envye, shal neuere deye, 14888
 Nor in no eas yelde vp the breth ;
 ffor he that ys yeallyd 'deth,'
 Thorgh-out the worldē,⁴ fynally, [4 worlde St., world C.]
 Shal be ded as sone as I. 14892
 ' I am that beste serpentyne,
 PILGRIMAGE. D D

Envy.

Nothing is
sweet to her
but bitterness
to other folk.

Their sorrows
are her best
food.

[leaf 225]

Nothing so
grieves her
as the pros-
perity of
others.

Were she in
Paradise,
she'd die at
seeing others'
Joy.

Yet 'Envy'
shall never
die out of the
world.

	<i>Envy</i>	' Wych, off entent, my sylff enelyne,	
is a Serpent who hates every one.		<i>With</i> allē folkys to debaate ;	
		And allē ffolkys ek I haate ;	14896
		I loue no thyng (thys the eas)	
		Hiñ nor lowe, hault nor baas,	
		In hevene, erthe, nor in the se ;	
		I ha despyt off charyte,	14900
		And ek also, in every eost,	[Stowe, leaf 262, back]
		I werreye the holy gost ;	
She carries two spears in her eyes ;		And <i>with</i> thys sperys (in certeayne)	
		Set <i>wit</i> -Inne myn Eyen tweyne,	14904
		I werreye euery maner whyht ;	
		I taake noon heed off wrong nor ryht,	
[leaf 225, bk.]		Reward off no man alyue.	
		' And the namys to deseryue,	14908
		Off thys sperys that I tolde,	[C. & St.]
		Wych that thow dost ¹ [in me] beholde :	[¹ ? wych, dost, each a foal, like 14,929?]
the one is called Wrath of other folks' Prosperity,		The Ton ys namyd (Trustē me)	
		' Wraththe off the prosperyte	14912
		Off other ffolkys me besyde,	
		Wher that euer I go or ryde ;'	
the other, Joy of their Adversity.		The tother eallyd ys off me,	
		' Ioye off ffolkys aduersyte :	14916
		Yt maketh me glad, <i>and</i> nothyng dul ;	
With the first Saul, angry and envious, tried to kill David.		And <i>with</i> the ffyrstē spere, kyng Saul,	
		He afforeede hym-sylff ther- <i>wit</i> ,	
		ffor taslayn ² kyng Davyd ;	[² to ha slayn St.] 14920
		Hanger ³ fret on hym so sore,	[³ Anger St.]
		Whan he herde the prys was more	
		Off Davyd than off hym-sylff, allas !	
		Off envye (and thus yt was)	14924
		He hadde so inly gret dysdeyn,	
		So gret despyt (ek in certeyn)	
		That he ne myghtē (I ensure)	
		In hys herte the wo endure.	14928
		' The tother spere off wych I spak	
		Ther- <i>wit</i> was taken fful gret wrak,	
		ffor ther- <i>wit</i> , (who that lyst aduerte,)	
With the other, Christ was pierced to the heart by Longius.		Cryst was pereyd to the herte	[Stowe, leaf 263] 14932
		By the hand off Longius	

' (As the gospel telleth vs)		
Affter hys grevous passioun.		
' And yet (as in conclusioun)	14936	<i>Envy.</i> The Jews' scorn paind Christ more than His death did.
Whan he drank Eysel <i>and</i> galle,		
Seornyng off the Lewës alle,		
Ther mowyng and derysioun	14940	
Was to hym gretter passioun		
In hys suffryug, or he was ded,		
Than was the sharpë sperys hed,		
Wyeh, A-mong hys peynes smerte,	14944	[leaf 226]
Rooff that lord vn-to the herte.		
' And thys sperys bothë two,		
Yplautyd ben (tak hed her-to)		
Myd off myn herte <i>and</i> off my thouhte,	14948	
And fro me departë nouht ;		
And fro myn eyen (yt ys no doute)		Envy's two spears came from her eyes,
Thys twō sperys kam fyrst oute ;		
And ther (yiff I shal nat feyne)	14952	
They be set lyk hornës tweyne,		
And Round abouten envyroun		and shed poison round her.
They envenyme as poyson.		
' Myn eyen ben off kyndë lyk		
The Eyen off a basylyk,	14956	Her eyes slay like the eye of a basilisk,
Wyeh, <i>with</i> a sodeyn look, men sleyth,		
And maketh hem yeldyn vp the breth ;		
And who that dwelleth nyh by me,	14960	and kill her neighbours.
He deyeth A-noon as I hym se ;		
Ther may no man hym-sylff for-bere,		Only her two daughters can live with them,
But my two douhtres that I bere.		
' Yiff thow lyst a whylë dwelle,	[Stowe, leaf 263, back]	
At bet leyser they may the telle	14964	
Than may I, (on euery syde)		
Be causë only that they ryde		who ride upon her back.
Vp-on my bak, at ese and reste ;	14968	
flor they ha leyser at the beste,		
(Who taketh hed) mor than haue I ;		
Therefore oppose hem by and by,		She bids me question them.
What I am, bothe fer and ner,	14972	
And they wyl telle the my maner.'		
The Pylgrym : ¹		

[¹ St., om. C.]

404 *Envy's daughter, Treason, carries out her Mother's malice.*

<i>The Pilgrim.</i>	And fyrst off allē, tho I spak	
I ask Envy's upper Daughter	To hyre that sat vp-on the bak Off Envye, formest off alle, Bytter off look as any galle, As she haddē ben in rage, Shrowdyd to-forn al hyr ¹ vysage,	14976 [¹ hy ^s St.]
who she is, [leaf 226, bk.]	Requerynge hyre nat to spare, What she was, for to declare.	[St. & C.] 14980
<i>Treason.</i>	Tresoun Answerde: ²	[² St., om. C.]
She is called 'Treason.'	Quod she, for short conelusioun, 'Yiff thow lyst knowe, I am Tresoun ; And yiff that ffolkys knewen me, My fellashepe they woldē file, Eschewe yt, but he wer a ffool, Lete me abyde allone, al sool, Off me, so peryllous ys the suit.	14984 14988
by whom is executed the malice and venom of her mother 'Envy.'	'ffor thorgh me ys execut, Off my moder callyd Envye, Al the malys (who kan espye), Hyr wyl, hyr lust, and hyr lykyng, And hyr venym in euery thyng. And, for hyr-sylff may nat fulfyllē Al hyr malys at ³ hyr wylle, Ther-for, off gret Inyquyte, ffyrst to seole she settē me, Bad, I sholde myn hertē easte To practyse and lernē faste, ffynde a way, by sommē ⁴ vyeē Tācomplýssshen hyr malyee, Hyr eursyd fals affecefoun To putte in exeuefoun. 'And I wyl tellyn (off entente) ffyrst wher I to seolē wente ; Off wychē ⁵ seolē (thys the caas), Myn ownē ffader mayster was ; Wych tauhte my suster fyrst to frete, And the fflessh off men to ete, As yt werē, for the noonys, Gnawe and Ronnge hem to the boonys. 'Whan he me sawh the samē whyle,	14988 [Stowe, leaf 264] 14992 [³ and St.] 14996 [⁴ somme St., som C.] 15000 15004 [⁵ whiche St., wych C.] 15008
She was first put to school		
under her father,		
who taught her Sister to eat men's flesh.		

Treason's Father gives her a false Face and a Knife. 405

‘‘Kome ner,’ <i>quod</i> he, ‘for vn-to guyle	15012	<i>Treason.</i>
I se (by cler inspeccioun)		Treason's
Ys hool thy dysposicioun ;		father says
To lerne and praetyse in malyce		her disposi-
And in every other vye,	15016	tion is wholly
Thow art off wyt <i>and</i> komynge hable		[leaf 227]
To be fals and déceyvåble.		to evil.
Be fals inward, <i>and</i> outward sad, ¹ [Stowe, leaf 261, back]		
And ther-off I wyl be glad ¹ [1 sadde—glådde St.]	15020	
Wherso-enere that we gon.’		
‘And <i>with</i> that word he took A-noon		
Vn-to me, by gret corage,		He gives her
Ont off a Boyst, a fals vysage,	15024	a false visage
Took yt me ful couertly.		and a knife.
A knyff ek, wych fful <i>prevyly</i>		
I am wout to bere <i>with</i> me,		
Hyd, that ffolk ne may yt se.	15028	
‘ <i>Thaz</i> my fader gan abrayde,		
And to me ryht thus he sayde,		
‘Doughter,’ <i>quod</i> he, ‘tak good hede :		Her father's
Yiff the fowlere ay in dede	15032	advice and
Shewede hys gynnës <i>and</i> hys snarys		exhortation.
To thurstelys and to ffieldë-ffaarys,		
Hys lymtwyggës, hys pauterys,		
And hys netty by reverys, ² [2 Ryverys St.]	15036	
Brykles, ffor al hys gretë peyne,		
Ther-to woldë neuer atteyne,		
But hem eschewe <i>with</i> al her myght,		
Beete her wyngës, take her fflyht,	15040	
Hys trappës aß, a-noon for-sake ;		
ffor wych, doughter, whan thow wylt makë		When she
Any tresoun or compace,		wants to trick
Shew outward an humble face ;	15044	folk,
Thogh thyn herte be venymous,		
And off malys outragous,		
(Tak hed her-to, my doughter dere,) [Stowe, leaf 265, back, top]		
Outward, alway shew good chere ; [Stowe, leaf 264, back, foot]		she is to show
And, to hyde thy vyolenece,	15049	good cheer
Looke thow be, by apparence,		outwardly.
Sootyl off port and off manere,		
		Non sunt occultaciones insidie quam que late[ni] sub similitu- dinem bonita[tis]. Seneca.
		[leaf 227, bk.]

	<i>Treason</i>	' And plesaunt alway off thy chere.	15052
is to imitate the Scorpion,		' Do as doth the scorpoun, Wych by symulaeionn Outward (as by résemblaunee)	
look amiable, and sting folk in the back.		Ys Amyable off eontenaunee, And at the bak (or folk take hede,) With styngyng causeth folk to blede.	15056
		' And ther-for, off enteneionn, That thow sue hys eoudicieonn,	15060
Her father gives her a box, oint- ment,		I ha the yoven (off entent) A Boyst her, with an oynement. Vnder eonert, to gynne a stryff,	
a sharp knife,		I ha the taken a sharp ¹ knyff,	[¹ sharpe St.] 15064
and a false face.		And also, for mor ávauntage, In-to thy hand a fals vysage ;	
With these 4 things many a man has perished,		And with thys .iiij. ² (who reknē kan) Ther hath perysshed many A man ; ffor in Regum, yo may se	[² floure St.] 15068
as Joab slew Amasa (2 Sam. xx. 9-12).		That Ioab (thorgh hys eruelte, As yt ys kouthe, ageyn al ryht) Slowh Amasa, A ³ worthy knyht.	[³ the St.] 15072
See also Judas who betrayed Christ;		' Ek whilom in the samē caas Stood the traytour callyd Indas, Whan he traysshed eryst ihesu (That blyssyd lord, off most vertu)	15076
		To the Iewes fful yore agon.	[Stowe, leaf 265, back]
and read of Tryphon's treachery in the Maccabees (xii. 30- xiii. 1-34).		And thow mayst Redyn, off tryphon The ffals tresoun, many weyes, In the book off Maehabeyes.	15080
		' And al thys tresouns ⁴ wrouht off Old, Vu-to the I haue hem told,	[⁴ alle his Tresoun St.]
		To thyn offyee, as yt ys due, Off entent that thow hem sue ; And that thow mayst hem wel reporte,	15084
		Thyn ownē moder to eounforte, ffor to helpyn hyr ffulfyllen	
[leaf 228]		The surplus off hyr ownē wylle, And lat thy eouert venym byte.	15088
She is to use her knife,		' Sparē nat also to ⁵ smyte Wyth thys knyff, eloos and seere,	[⁵ for to St.]

Treason is to blind Lords with Flattery, & then kill them. 407

'Whan thow hast opportuunte ;	15092	<i>Treason.</i>
And loke that thow be dyllygent,		but smear her
Wyth thy plesaunt vnyment ¹	[¹ Oynement St.]	face with the
Tenoyntë-wyth thy vysage,		pleasant oint-
That men sen nat thyn outrage ;	15096	ment,
Be war that yt be nat apert ;		
Kep al thy venym in covert,		and keep her
Ellys thow dost nat worth a lek.		poison hid.
'Shew the outward, ay humble <i>and</i> mek,	15100	
Contrayre to that thow art <i>with</i> -Inne,		
Whan any tresoun thow wylt gyune ;		
And looke thow takë hed ful offte,		She is to blear
With thy wordys smolke <i>and</i> soffte,	15104	lords' eyes
And <i>with</i> thy speche off flatterye, ²	[² flaterye St., flatrye C.]	with the Oint-
To blerë many a lordys Eye ;		ment of
ffor, <i>with</i> enoyntyng off swych thynges,		Flattery.
Lordys, prynces, <i>and</i> ek kynges,	[Stowe, leaf 266]	15108
Other many dyuers estatys,		Kings and
Bothë bysshopys and prelatys,		princes are
Ha ben ther- <i>with</i> deceyved offte.		often de-
'But, for the oynement ys soffte,	15112	ceived by it,
They han echon (in ther entent,) Savour in that oynement ;		
They desyre, for ther plesaunce,		
That ffolkys in ther dallyaunce	15116	for they de-
Sey no thyng that hem dysplese,		sire to hear
But al that may be to hem ese,		only things
Wher-so that yt be ryht or wrong.		pleasant.
'Ther-for, my douhter, euer among,	15120	
Sparë nat Ay to be bold ;		She is always
But that thow (as I ha told)		to be bold
In thy speche and thy language,		
With a flatryng ffals vysage,	15124	in greasung
Enoynt hem <i>with</i> thys Oynement.		them with
And whan thow hast hem ther- <i>with</i> blent,		her flattery,
With tresoun coveryd in thy thouht,		
Smyt <i>with</i> the knyff, <i>and</i> sparë nouht,	15128	[leaf 228, bk.]
With swych malys and cruelte,		and when
That they may neuer recuryd be.		she's blinded
'And whan my ffader, gon ful yore,		en,
		she's to
		wound en
		dendly.

	<i>Treason</i>	'Hadde in seole taulit me thys loore,	15132
		Than was I lefft vp ou A sak.	
	is sent forth upon her mother's back.	Hih vp on my moder bak,	
		As thow sest, ther-on to Ryde,	
		And she ageyn to be my gujde.	15136
		'And trewly, yiff I shal expresse,	
		I am become A gret maystresse	
	She has become a great mistress of her father's lore.	ffro poynt to poynt, as thow mayst se,	
		Off that my ffader taulitē me,	15140
		Bothe off spechē <i>and</i> language,	
		And to shewe a fals vysage	
		Whan that me lyst in myn entent ;	
		And also <i>with</i> the oynement	15144
		Off wye I tolde nat longe ago,	
		And <i>with</i> the knyff yhyd also	
		Vnder my eloke : off fals tresoun	
		I ha lernyd my lessoun,	15148
		And reporte yt in my ¹ mynde.	[¹ my St., om. C.]
	She can bite silently,	'I kan byte also be-hynde	
		<i>With</i> my sharpē toth fful wel,	
		And yet ne berkē neueradel.	15152
	and use both ointment and knife.	I kan Enoynten enery Ioynt,	
		And affter, <i>with</i> my knyvēs ² poynt,	[² knyffis St.]
		Whan me lyst to makē wrak,	
		I kan wel smytē at the bak	15156
		<i>With</i> my tresoun ffraudulent ;	
	She is like a serpent hid by flowers.	ffor I resemble fle serpent,	
		Wye, vnder herbys fressh <i>and</i> soote,	
		Ys wont to daren by the roote,	15160
	[leaf 229]	Coueryd <i>with</i> many a lusty flour.	
	Her sting is deadly.	'But ther ne may be no socour	
		Ageyn my styngyng, in no degre,	
		Whan I haue opportunyte.	15164
		And vnder colour, by deceyt,	
	She lies in wait to deceive.	I lygge euermor in awayt,	
		Simple <i>and</i> eoy, off ³ port ful lowe,	[³ off my St.]
		That men my tresoun may nat knowe,	15168
		Who-so-euere kometh or goth.	[Stowe, leaf 267]
		'Men ne knowē alway cloth, ⁴	[⁴ goothe . . . Cloothe St.]
		Thogh the colour fresshly shynes ;	

'Nor men ne deme nat ¹ alway wynes ; ²	[¹ nat St., om. E.]	Treason.
Though they blosme or buddë fayre,	[² Vynes St.]	15173
Som wynd or ffrost may yt apayre,		
Or som ³ tempest <i>witli</i> hys rage,	[³ somme St.]	
To-for the tyme off the ventage :		15176
By exaample, ys offtë sene,		
Som whilwh ful off levys grene,		She is like the worm in the heart of a willow ;
Wyeh hath ful many werm <i>witli</i> -Inne,		
That fro the hertë wyl nat twynne		15180
Tyl they conswme yt euerydel,—		
The trouthe her-off ys prevyd wel,—		
And I resemble (who kan se)		
Vn-to the sylmë samë Tre.		15184
I am the brygge, the plane ⁴ also,	[⁴ plank St.]	like a plank that will break.
That vnwarly wyl breke atwo		
Whan men ther-on han most her tryst ;		
My tresoun neuer toforn ys wyst.		15188 Her treason is never known be- forehand.
'To leue on me, yt ys gret ffolye,		
ffor I dar pleynly speeefye,—		
Tak hed, ⁵ for yt ys no Iape,—	[⁵ hede St.]	
Yt ys ful hard a man tescapen,		15192 It's hard to escape her nets.
Outher by wyt or by resoun,		
ffro my netty's off tresoun,		
As longe as I haue ávantage		
ffor to bere thys ffals vysage		15196
With me ⁶ euer, off entencioun,	[⁶ St.; C. burnt.]	[leaf 229, bk.]
ffor I am eallyd dame Tresoun,		
Wyeh, by ⁷ the crafft that I wel kan,	[Stowe, leaf 267, back] [⁷ by St.; C. burnt.]	
Have be-traysshed many a man,		15200 She has be- trayed many a man.
What <i>witli</i> flatrye and <i>witli</i> ffables.		
'I pley nouthar at ehes nor tables ;		
And yiff yt happë (ffer or ner)		
That I pley at the eheker,		15204 When she plays at chess,
Outher <i>witli</i> hiñ or lowh estat,		
To hem ful offte I sey 'ehek mat'		she mates,
Whan they wene (in ther degre)		
Best assuryd for to be ;		15208
flor, by slechte off my drawyng,		
I ouerkome bothe Rook and kyng ;		and beats Rook and King.
ffro myn Engyn ther skapeth noon.		None escape.

	<u>Treason</u>	'Also, off fful yore agon,	15212
		Thogh thow kanst yt nat espye,	
says her mother 'Envy' has charged her to bring me to her, dead.		My moder, that callyd ys Euvye, Hath had to the in thout <i>and</i> dede	
		Gret emnyte and gret hatrede ;	15216
		Wher-vp-on, she hath to me	
		Yove in ¹ charg to takē the,	[¹ a St.]
		And comaundyd, by hyr leue,	
		Off thy lyff the to be-reue,	15220
		And to don myn hool entente,	
		Ded, to hyre, ther to ² presente ;	[² to St., om. C.]
		And that thys thyng be do in rape.	
		'And therfor thow shalt nat eskape ;	15224
		Thow stondest in so hard a caas	
		That the bysshop seyn Nycholas,	
St. Nicholas even shall not help me,		ffro deth ne shal nat helpyn the,	
		That whilom Reysede clerkys thre	15228
though he raised three clerks from the dead.		ffro deth to lyve (men wryten so) ;	[Stowe, leaf 26 ^r]
		But he hath no thyng now a-do,	
		The to soeoure in no degre,	
		Ageyn my myght to helpyn the.'	15232
	<u>The Pilgrim.</u>	And <i>with</i> that word (yt ys no ffaylle)	
She looks like killing me, [leaf 22 ^v]		She be-gan me to assaylle	
		fful mortally off look and cher,	
		And gan aproche <i>and</i> neyhen ner,	15236
		Made a maner ³ contenaunce	[³ manere off St.]
		ffor to smyte by résemblaunce,	
		Tyl the tother ffoul and old	
but is restrained by her sister,		That stood be-sydē stout and bold,	15240
		<i>With-drouh</i> hyr hand, <i>and</i> off fals guyle	
		Bad hyre to abyde a whyle :	
	<u>Detraction.</u>	Detraccioun⁴ :	[⁴ St., om. C.]
		'Suster,' <i>quod</i> she, 'be nat hastyff !	[⁴ Suster . . . to Pryde, l. 15, 255, is by a later hand, in the margin of C.]
		Lat hym a whylē haue hys lyff,	
who is to tell me her name,		And abyde a lytē throwe	
		Tyl that he my namē knowe ;	
		And thannē ye, and I also,	
and then join Treason in slaying me.		Shal assaylle hym bothē two	15248
		So mortally, that he shal deye,	
		Aud eskape no maner weye.	

- ‘for, but I (in myn entent) Detraction.
 Wher¹ at hys deth *with* yow present, [¹ Were St.] 15252
 Myn hertē wolde assonder Ryue.
 And ye shal sen (her, as blyue) [Stowe, leaf 268, back]
 Our bothen Awntē callyd Pryde, Their Aunt,
or Uncle,
 Off vyees allē lord and guyde : 15256 ‘Pride,’ is
also to be pre-
sent at my
death,
 But yiff he were *with* vs also,
 He sholdē deye for verray wo.
 And he hath power most, and myght ;
 And the cause, off verray ryht 15260
 To hym parteneth touehyng deth ;
 Ther-for, or any man hym sleth,
 Lat yt be don bassent² off Pryde, [² by assent] and agree to
it.
 And we shal stondē by hys syde.’ 15264
Traysoun :³ [³ St., om. C.] Treason.
Quod traysoun, ‘I assentē wel ‘Treason’
assents.
 That we werkyn euerydel
 As ye ha sayd to-for, and cast ;
 But I wolde ha yt done in hast, 15268
 That in vs ther wer no lak.’
 Than she that sat vp-on the bak, [leaf 230, bk.]
 Ryght hydous off enspeccion,⁴ [⁴ Inspeccion St.] The Pylorim.
 I mene sothly, Detraecioun 15272 ‘Detraction’
 Abraydē, off gnet cruelte,
 And saydē thus in hast to me :
Detraecioun :⁵ [⁵ St., om. C.] Detraction.
 ‘How artow,’ *quod* she, ‘so hardy
 To bern a staff so boldēly ? 15276
 I haatē stavys euerychon, hates pil-
grims with
staffs,
 Off pylgrymēs, whan they gon [Stowe, leaf 269]
 On pylgrymagē wher they wende,
 Whan they be crossyd At the ende. 15280 and crosses
at top.
 In hem I ffynde alway som lak,
 And berke at-hem behynde her bak
 Thogh to-for I be plesaunt,
 And resemble Faulz-semblauzt, 15284 False-Sem-
blant and
Envy hate
me too.
 Wyeh hateth the and other mo ;
 So doth my moder ek also,
 Whos hertē doth for Anger ryve.
 ‘And whyl that thow art her⁶ alyve [⁶ here St.] 15288

412 *Detraction is eager to devour me. She likes rotten carrion.*

- Detraction 'We shal tho Etyyn, fflessh *and* bon ;
 and Envy will Other grace thow getyst noon
 eat me alive. Off vs, thogh thow makē stryff ;
 ffor thow sawh neuere, in al thy lyff, 15292
 Nor ne koudest yet espye,
 Houndys in the boeherye
 No dog is greedier to eat raw flesh,
 Mor gredy, rawh flessch to ete,
 Than I am now, the to ffrete ; 15296
 than Detraction is to devour me. ffor my throte ys al bloody,
 Lyeh a wolff that ys gredy,
 Shep in a folde for to strangle,
 And to deuoure hem *in* som Angle. 15300
- 'Stynkyng kareyn,¹ her and ther, [¹ kareyns st.]
 She eats only stinking meat,
 Ys my foodē most enter ;
 In hyllys and in valys lowe,
 Lyk a Raven or lyk a erowe, 15304
- [leaf 231] On swych mosselles most I thynke,
 And ha best savour whan they stynke.
 Myn appetyt, yt ys so kene [²Stowe, leaf 260, back]
 I loue no flessch² whan yt ys elene ; [² flesshē St., flesshly C.]
 Yt mvt stynken north *and* south, 15309
 Or yt kome *with*-Ime my mouth ;
 And al the felthē that men seth,
 Ys fyrst gnawen in my teth, 15312
 gnawing and chewing it. And yehawyd vp and down :
 My mayster tauhte me thys lessoun,
 Whan that I to seolē wente,
 To reorde yt in myn entente.' 15316
- The Pilgrim. The Pylgryme :³ [³ St., om. C.]
 " I trowe thow koudest forge a-ryht
 Yiff thow foundē day or nyht
 Mater or cause to forgē by ;
 But I supposē verrayly, 15320
 I say that as a smith can't make an axe without steel,
 No smyth ne may forgē wel
 An Ax off yren nor off stel ;
 But yiff he hadde on off the tweyne
 Thogh he enere dyde hys peyne, 15324
 He sholde nat fynde the maner how ;
 No mor (I suppose) ne kanstow."
 so she can't slander without cause. Detraccioun :⁴ [⁴ St., om. C.]

414 *Detraction's Tongue is sharp; her Fleshhook rends fame.*

	<u>Detraction.</u>	'Swettere than samoun outhur karp, My tongë ys, that spytë sharp	
Her office is to wound,		Wych hath the offyce and the charge ffor to make a woundë large;	15368
		Yt kerueth sharpë, <i>and</i> mor narwe Than any quarel or hookyd arwe, Thogh the bowe be strongë bent ffro the place that yt ys sent:	15372
		Wyth wych fful many a ¹ man ys kut. [1 a C., om. St.] 'And on thys spyte, the Erys be put, Off folk that yiven audyence,	
	[leaf 231]	ffor to heryn the sentenece	15376
		And thabomyuable sown Off sklaundre and off detraccioun, ffor to lestene hem fer or ner.	
by slander and detrac- tion,		And thus I Am maad hasteler	15380
		ffor to do my ² bysynesse, [Stowe, leaf 270] To serne my moder in hyr syknesse.' [2 done my ful St.]	
	<u>The Pilgrim.</u>	The Pylgryme: ³ [3 Stowe, leaf 271, om. C.]	
		"Wherfor," <i>quod</i> I, "berstow that Crook, Dowble-forkyd as a flessch-hook?"	15384
	<u>Detraction.</u>	Detraccioun: ⁴ [4 St., om. C.]	
		'Tak hed,' <i>quod</i> [s]he, ⁵ ' <i>and</i> thow shalt se [5 1 C., St.] How that I werke in my degre: ffyrst off aH (yiff thow lyst lere),	
When she has pierst an ear,		Whan I pereyd hane an Ere	15388
		Thorgh-out, and fyndë no dyffence, Than I do my dyllygence, With my flesschhook to a-proche;	
		And ther- <i>with</i> -al I do aroche,	15392
her fleshhook takes away good folks' name,		Rende away, <i>with</i> som fals blame, The Renoun and the goodë name Off folkë, ⁶ thogh ther be no preff;	[6 folkë St., folk C.]
		ffor I am wers than ys a theff, Wych day and nyht doth hys labour, ffro men to stelyn ther tresour.	15396
		'But I stele off entencioun Ther goodë fame <i>and</i> ther renoun,	15400
which is worse than robbery.		Wych (shortly for to speecfye) Ys wors than any robbery.'	

The Pylgryme: ¹			[¹ St., om. C.]	<u>The Pilgrim.</u>
"Than, record off thyn ownë mouth,				
Thow art a theff, both north <i>and</i> souht;	15404	I call her a		Thief,
ffor a good name (I dar expresse)				
Ys bet than gold or gret rychesse."				
Detraccioun: ²			[² St., om. C.]	<u>Detraction.</u>
'Thow mayst wel seyn yt off Resoun;				
ffor, as the wysë Salomoun	15408	for, as Solo-		mon shows,
In hys proverbys bereth wytnesse,				
That gold, tresour, and gret Rychesse,				[leaf 232, bk.]
A good name doth wel al surmounte,	[³ kan St.] 15411	a good name		is above
Who that lyst ³ a-ryht accounte.		riches,		
'And her-vp-on I make A preff,				
That ther ys noon so <i>perillous</i> theff				
As he that steleth a-way the ffame,	15415	and, once		stolen,
The rénoun, and the goodë ⁴ name	[⁴ goode St., good C.]			
Off a man in hys contre,				
Off malys and Inyquyte;				
ffor swych A theff (be wel certeyn)				
May yt nat restore ageyn;	15420	cannot be		restored.
⁵ And with-oute Restitucioñ	[⁵⁻⁵ St., om. C.]			
ShaH I neuere ha fful pardoñ;				
I shaH be asshamyð sore,				
His goodë Namë to Restore,	15424			
That I hadde onys sayde certeyn,				
For to Revoke my worde ageyn. ⁵				
Myn Awnte (I wot ryht wel also)	[Stowe, leaf 272]			
Woldë nat accorde ther-to.'	15428			
The Pylgrym: ⁶			[⁶ Stowe, leaf 272, om. C.]	<u>The Pilgrim.</u>
"I woldë wyte what thow dost than,		What do you		do when
Whan thow hast Robbyd thus A man		you've rold		a man of his
Off hys honour <i>and</i> goodë ⁴ ffame:		good name?		
What dostow thamë <i>with</i> hys name?"	15432			
Detraccioun: ⁷			[⁷ St., om. C.]	<u>Detraction.</u>
'I wyl answe're to thy demaunde:				
I ⁸ maake a maner off vyaunde	[⁸ And St.]	I cook the		name
Off that namë doutëles;				
And next, after the fyrstë mes,	15436	and serve it		to my nother
Wyth swych A Coolys I hyr serue,		Envy as a		Soup for her
Ellys she sholde for hunger sterue:		second		course.

- Detraction.* 'Thys seeounde cours (yt ys no dred,) 15439
 This cheers Envy, 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 ;
 ffor wyeñ I am mad² ' cusynr,' [2 mad om. St.]
 And for hyr mouth, ' cheff potager.' 15444
The Pilgrim The Pylgryme :³ [3 St., om. C.]
 " ffor ault that I espyë kan
 Sythe tymë that the world began,
 I sawñ neuer, nor fond or now, [Stowe, leaf 272, back]
 A wersë best than art thow." 15448
Detraction. Detraccioun :⁴ [4 St., om. C.]
 ' Al ys trewe that thow dost telle,
 [leaf 233] ffor I am wers than any helle ;
 Hell can only hurt those whom it binds,
 ffor trewly hellë bath no myght
 To don harm to Any whyht 15452
 But to the ffolk that he hath bounde.
 ' But I kan hurte, *and* make a wounde,
 Nat only to folk present,
 But vn-to hem that ben absent. 15456
 Helle ek (as I tellë kan,)
 and cannot injure the holy.
 May damage noon hooly man ;
 ffor thogh in hellë wer seyn Iohn,
 Off peynë sholde he ffelyn noon, 15460
 ffor hys parfyt hoolynesse
 Sholdë lyhte al ther dyrknesse,
 And quenehe also (yt ys no drede)
 The brennyng ek off euery glede. 15464
 ' But I kan hurtë (trustë me,)
 ' Detraction ' hurts the present and absent,
 An hundryd myle by-yowndë se.
 ffro my wondyng, (thys no iape)
 By absenee no man may eskape. 15468
 Afttere, I hurte in absenee
 Mor Grevously than in presenee,
 good folk as well as bad,
 Goodë folk as wel as hadde,
 That to-forn good rénouz hadde. 15472
 ' Trust ek wel (yiff thow lyst knowe)
 even St. John, were he in earth.
 Yiff seyn Iohn were in ertlië lowe,—
 That hadde for hys perfeetyouzn
 And holynesse, so gret Renouzn,— 15476

' ffor aH hys vertues good <i>and</i> fayre,		
Yet I koude hys name apayre		<u>Detraction</u>
By ffals report, <i>and</i> that ful blyue ;		can blast any man's reputa- tion, however good he is.
ffor ther ys noon so good alyve,	15480	
Nor neuere was, in-to thys day,		
But that I koudē fynde a way,		
Hys namē and hys vertues alle,		
ffor tapeyre hem or apalle,	15484	
By som fals wynd reysed aloffte ;		
And so I hauē don ful offte ;		[leaf 233, bk.]
Swyeh ys my condieïouu		
Wyeh callyd am 'Detraeciouu.'	15488	
The Pylgrym :	[Stowe, on leaf 273, om. C.]	<u>The Pilgrim.</u>
And whan I longē lestnyd hadde,		
Gretly in my herte I dradde ;		I fear attack from Envy, Treason and Detraction, and arm my- self,
And, to <i>wit</i> -stonde hys eruelte,		
I eastē for to armen me,	15492	
Lyst that thys thre wolde a-noon,		
By assent vp-on) me gon,		
Affter that Detraeciouu		
Hadde maade an ende off hyr sarmoun,	15496	
<i>Wit</i> -outen any mor abood ;		
ffor they round aboutē stood,		
Eehon redy me tassaylle	[Stowe, leaf 273, back]	
Mortally, as by ¹ bataylle.	[¹ in St.] 15500	
ffyrst I lookede me be-hynde,		
And gan enqueryn off my mynde,		
To taken me my swerd in haste,		take my sword and shield,
Or I eny ferther paste ;	15504	
Gaff also to hyre in charge,		
ffor to taken me my targe ;		
ffor shortly, leyser hadde I noon,		
Other Armure to done vp-on.	15508	
And, lyk to my comaundement,		
She took hem me off good entent,		
In hope they sholdē me avaylle.		
And I be-gan hem to asaaylle,	15512	and assail my foes.
Sette vp-on, to my power.		
And they, malyeyous off eher,		
Seynge I woldē me dyffende		

418 *A white Dove affrights my Foes. I meet Wrath.*

<i>The Pilgrim.</i>	Gan Att onys on me descende	15516
But they charge me.	Lykly tahaue had the bet off me, Haddë nat the whyhte dowe be,	
The white dove alights on my head, [leaf 234]	Wyeh, me to coumforte in my dred, Alyhte adoun vp-on myn hed,	15520
	[6 lines blank in MS. for an Illumination.]	
and frightens my enemies.	And goodly gan me to coumforte, Makyng myn Emnyes to resorte ffor verray ffer, and stonde asyde,	
They desist,	That they durstë nat abyde	15524
	But off maalys cryede out,	[Stowe, leaf 274]
	And, on me gan make a shout, Swoor (I haue yt wel in mynde,) Yiff they myghten euere fynde	15528
threatening vengeance on me when Grace Dieu is away.	Me at large, by any way, Whan Grace Dieu wer ¹ gon away [1 wer St., when C.] They woldë (thorgh her eruelte) Vp-on me avengyd be.	15532
	And how yt ffyl, I wyl nat spare, Vn-to yow for to declare. Off me trewly, thus stood the caas :	
	Whan that I delyuered was	15536
	Off my dedly mortal foon, Yt fyl so, and that a-noon,	
The dove disappears.	The whytë dowe had take hyr flight. And was agon out off my syht	15540
	Vn-to hyr lady Grace dieu, Wyeh that hath so gret vertu. Thaunc off me, thus yt be-fyl.	
	As I wente toward an hyl,	15544
I meet one armed with sharp nails,	With on I mette, hydous and wykke, And al hys body Armyd thykke With hallys that wer sharp <i>and</i> kene :	
	And as I koudë deme <i>and</i> sene,	15548
like a hedgehog,	Lyk a skyn off an yrehown He was arrayëd vp and down,	
[leaf 234, bk.] girt with a falchion,	Ygyrt with a brood fawchon ; In euery hand a callyoun, [? caillou, a flint stone]	[C. & St.] 15552
	Out off wyeh (yt ys no doute) The redë fyr gan sparklyn oute ;	[Stowe, leaf 274, back]

Wrath describes himself. His delight is in Vengeance. 419

And yt sempte by hys vysage		<u>The Pilgrim.</u>
That he was ffallyn in A rage ;	15556	
And in hys mouth A sawe off stel		and a steel saw in his mouth.
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,	15560	
He caste hys look vn-to me-ward.		
And whan I took ther-to Reward,		
Aud off hys port gan haue a sylhte,		I ask his name.
I Axede hym what that he hihte.	15564	
Wrathe: ¹		<u>Wrath.</u>
[¹ In Stowe's hand, C, Wraththe St.]		
'Tak thys,' <i>quod</i> he, 'in wordys fewe :		
I am komë for to shewe		His name and occupation.
To the (off hol entenciou)		
ffully myn occupacioun,	15568	
As thou shalt wyte <i>wit</i> -Inne A throwe.		
And yiff thou lyst my namë knowe,		
I am the oldë, most owgly,		He is the rough-skind son of the hedgehog,
Skynned rowh and yrchownly ;	15572	
Myn heer vntressyd and vudyht,		
And in Ordre nat kempt A-ryht,		
Douhter to that Rowhe yrchoun		daughter of Virtue's greatest foe.
Wych euere (in hyr entenciou)	15576	
Ys to vertu grettest Enny ;	[Stowe, leaf 275]	
<i>With</i> whos prykkës mortally		
She hath hyr sylff Enarmyd me,		
To shewe outward my cruelte.	[C. & St.] 15580	—[leaf 235]
And who-euere to me aproche,		
A-noon I marke hym <i>wit</i> my broche,		
Perce hym thorgh, by gret vengauce :		
ffor thys my Ioye <i>and</i> most plesaunce,	15584	
Voyde off mercy and al pyte,		He is vold of mercy and pity,
Euere for tavengyd be		
On aH that do me any wrong ;		
ffor off power I am mor strong,	15588	
That god only, off hys suffraunce,		
Hath in myn hand yput vengauce		and is clothed with vengauce and execution.
And fully execuacioun,		
By lettre and by <i>commyssiou</i> :	15592	

	<i>Wrath</i>	' ffor wyeħ I am (in myn Entent) Deyngnows <i>and</i> inpaeyent, Mor sharp (behynden <i>and</i> beform), Than brembel, or any maner thorn.	15596
is sharper than bramble or thorn,		And who that ¹ lyst to close hys vynes, [1 so St.] Or Round abouten hys gardynes <i>With</i> my sharpnesse cloos aboute, He sholde ha no maner doute	15600
or any hedge.		ffor hegh so sharp ys makyd noon So strongē wrouht, nor so myghty, That ys drad so myche as I, Nor so despytous by to paece. [Stowe, leaf 275, back]	15604
His name is 'Noli me tangere,'		' My namē callyd in eeh place Ys thys, 'Noli me tangere'; ffor I haue 'carmen et ve'; Thys to seyne, (yiff yt be souht)	15608
'touch me not.'		Be war that thow touche me nouht. <i>With</i> me I haue (Eve <i>and</i> morwe) Lamentaïoun, dool <i>and</i> sorwe;	15612
He is void of all reason,		ffor I, devoyde off al Resoun, Wyl eachche A-noon oecaïoun (Thogh that ther no causē be)	
[leaf 235, bk.]		A-noon for to avengē me	[C. & St.] 15616
		I putte al folk in swyeh affray. ' And as a Bakkē at mydday fleth, <i>and</i> yet may se nō syht Thogh that the sonnē shynē bryht, Ryght so, off malys and off pryde, Wherso-euere that I abyde,	15620
blinding people,		I blyndē ffolkys off al Resoun, And, for lak off déserecioun, ² [2 dyserecioun St.]	15624
		I canse hem that they may nat se But bestyally in ther degre.	
and making them bestial.		I trouble hem (in espeeyal) That they be verray bestyal; I make hem lookē pale <i>and</i> megre, Yive hem vergows <i>and</i> vynégre To eneresse her trouble and ³ wo, [3 and C., om. St.]	15628
		And yive hem other sawtys mo;	15632

Wrath makes folk revengeful, and is bitter as Wormwood. 421

' Mor to folkys colleryk Than to folkys flewmatyk.		<u>Wrath.</u>
' I make also (as I wel kan)	[Stowe, leaf 276]	
In the ffyrmament off a man Whom that phylosoffres Alle	15636	In man, the microcosm or less world,
' The lasse world' a man they calle Iu ther bookys (so they wryte); And in that world I kan excyte The wyndës off dyssencioun And thondrys off rebellioun.	15640	Wrath awakens dissention,
' I dyrke (<i>with</i> -oute Awysëment) Ther wyt and ther enteudememt, And clypse also ther Resoun (ffor lakkyng off dyscrecioun), And cause hem to ben despytous, Vengable and malencolious,	15644	darkens their wit, and eclipses their reason.
I am so verray serpentyne.	15648	
' Whan Ire doth myn hertë myne, I am so venymows (in soth), I bolle as any crepawd doth; I makë blast, I blowe <i>and</i> yelpe; I am the bychchë gret <i>with</i> whelpe, That whelpeth kenetys off meschaunce, Euere redy to do vengauce.	15652	He is as venomous as a toad, [leaf 236]
In loue, I kan ha no swetnesse, ffor, I hauë mor sharpnesse Than outhet brambel, bussh or breere.	15656	and sharper than briar or bush,
' And I am ek (as thow shalt lere) Whan I am steryd in my blood, Mor sowl <i>and</i> bytter than wormood; Ne wer vengauce, I wer but lorn, ffor, I am the sharpe thorn	15660	
Off wych (by descripcioun)	[Stowe, leaf 276, back]	
Iudicium maketh mencion,	Egrediatur Rampnus. Iudicium 90. capitulo. C., om. St.	
Off wych the ffyr spraug out A-noon, And brente the cedrys cuerychon. ffor who ne toucheth, in myn Ire, With Anger I renne anoon affyre, Whan any wynd at me doth blowe, Men may yt by the smokë knowe.	15664	or than the bramble of Jothan,
	15668	which burnt the cedars (Judges ix. 15).
	15672	

422 *Wrath's stones, Despite and Strife. His iron, Impatiencie.*

	<i>Wrath</i>	' I hurtle thys hardü stoonys tweyne,	
has two hard stones, to cause fire,		Smytë fyr <i>with</i> al my peyne ;	
		Make the sparklys out to gon ;	
		And yiff I hadde ynowh bronstoon,	15676
		I sholde (off malys, in my werkyng,)	
		Sette affyre al maner thyng	
		<i>With</i> -outë merey or respyt.	
'Despite' and 'Strife.'		' On off thys stonys ys 'Despyt'	15680
		Ycallyd / the tother hyhte 'Stryff' :	
		<i>With</i> wychë tweynë, al my lyff	
		I haue, in hiñ and lowe estaat,	
		Mad folkys offten at debaat ;	15684
these forged the saw he holds in his teeth,		And off thys two, by mortal lawe,	
		Whylom forgyd was thys ¹ sawe,	[¹ my St.]
		The wych, (As thow mayst beholde)	
		<i>With</i> -In my sharpë teth I holde ;	15688
made by the hammer Strife		And in the forgyng, ek ther- <i>with</i>	
		The hamer Stryff, despyt the Stythi. ²	[² Stythe St., Stythe C.]
[leaf 236, bk.]		' And the yren (by sentence)	
out of the iron Impatiencie, which was dug out of hell.		Callyd was 'Inpaeyence'	15692
		Wych was dolven out off helle,	
		Wher that blakë ffendys dwelle.	
		And (yiff thow lyst sen al the eaas,)	[Stowe, leaf 277]
		Thus the sawe endentyd was,	15696
		And al teth set by <i>and</i> by	
		Wrouht by me ful craffyly.	
		' ffyrst (as I shal her expresse,)	
'Righteousness'		A lady callyd 'Ryghtwysnesse,'	15700
		Smyth and also forgeresse	
		[<i>a line blank in C. ; no gap in St.</i>]	
		Off al vertues, rekue eehon,	
		Hyr sylff hem forgeth, on by on ;	15704
		And she hath (in conclusioun,)	
with the file of 'Correction'		A ffyle callyd 'Correeioun'	
		<i>With</i> wych (thogh yt be nat soote)	
		She ffyleth synnës to the roote,	15708
		That no Rust (I the ensure)	
		May ther kankren nor endure,	
		She skoureth yt a-way so elene,	
		That noon ordure may be sene.	15712

	<u>Wrath</u>
' And yet she hath assayed offte, With hyr ffylë (no thyng soffte)	
Vp-on my cursyd yren hard, Rebel, rusty, and froward,	15716
ffor to do the rust a-way. And as she fylede day be day	
Vp-on myn yren, rowl <i>and</i> old, Ther-off she made (as I ha told)	15720
Thys sharp ¹ sawe (in verray dede) [1 sharpe St., sharp c.]	
Wyeh that callyd ys ' Hatrede.' And wyth thys sawe (tak hed her-to)	
Ys I-sawhe <i>and</i> kut a two, Parfyt loue and vnyte, Concord and ffraternyte ;	15724
[Stowe, leaf 277, back]	
Off eharyte and állyaunee Maad also dysseuerance ;	15728
[leaf 237]	
Yt eut a two eeh vertu. ' In Iacob <i>and</i> Esau	
Oderat ergo Esau Iacob Dixit-que venient dies vt occidam Iacob. Genesis .27 ^o . capitulo	
as in the case of Jacob and Esau.	
Thow mayst sen a pleyn fygure Yiff thow rede the scrypture :	15732
Thys sawhe made hem gon assonder, The Ton her, the tother yonder ; And long ² tyme assonder were. [2 longe St., long c.]	
' And thys sawhe also I bere	15736
[Camb. prose; cap. cxlix.]	
(As thow sest) her in my mouth Wher-euere I go, both Est and south, Off entent (be wel certeyn)	
Whan-euere I pray, or sholdë seyn	15740
My pater noster nyht or day, Thanne I sawhe my-sylff a-way ffrom the hooly trynyte :	
I preve yt thus, (as thow mayst se,)	15744
I pray god (off enteneionn) Off my synnës to han pardonn, Evene lyk to my soeour	
So ³ I forgyve my neihhëbour.	15748
[3 As St.]	
In my prayere ek I sette, That he forgyuë me my dette As I forgyvë folk thoffence	
and turnis it against himself in prayer.	
That to me dyde vyolence ;	15752

424 *Wrath makes Murderers, and slew Apostles and Martyrs.*

<i>Wrath</i>	‘ And to conclude, (yiff yt be souht,)	
never for- gives his foes, and so his prayer fails.	I forgyve her-off ¹ ryhit nouht ;	[¹ ther off St.]
	Than unuste yt folwe (off equyte)	
	My prayere ys ageyn[e]s me :	15756
	To-ward my-sylff (by mortal lawe)	[Stowe, leaf 27 ^s]
	Wrongly I tourne thys ylkë sawe	
[Camb. prose, cap. cl.]	In the wych ys no profyt, Worshepe, honour, but fals delyt,	15760
	But gret damage and harm ful offte. ‘ And he that sholdë stonde aloffte, Holdynge thys sawhë (thys the caas),	
[leaf 237, bk.]	He ys be-nethe, and stont most baas ; In sigue wheroff, (who lyst knowe,)	15764
Satan first bore Wrath’s saw.	Sathauas, he ys most lowe, Wych fyrst off allë bar thys sawe. ‘ My fawehoun ek, whan I yt drawe,	15768
	Wych that hangeth by my syde Ther-with offte I kan provyde To maken (off Enteneioun) Knyhtys off my condieion ;	15772
murderers	Swyeh I mene, in ther degre, As thys mordererys be. Ther-wyth I gyrd hem euerychon,	
like Barab- bas.	Off wychë Bãrrabas was On, As he that was an homyeyde. ‘ And looke ek on the tother syde,	15776
Tyrants like- wise wore it, when they slew the Apostles and Martyrs.	Tyrauntys wer gyrt <i>with</i> thys ² fawehoun [² the St.] Whan they (<i>with</i> ful gret passioun) Slowhe thapostellys ek also, And holy martyrs bothë two Swyeh tyrauntys, in ther rage, Lyk to bestys most savãge Tournyd were fro ther Resoun, Wors than Beere, boor or lyoun, Wych that dwelle in wyldernesse. [Stowe, leaf 27 ^s , back]	15780
Kings should hunt them out.	‘ And ryhtful k yngës, in sothnesse, Sholde hunte hem out, <i>and</i> at hem chace, Wher they dwelle in Any place, Both beforn <i>and</i> ek behynde, Rather than outhert hert or hynde.	15788 15792

- ' Ther-for, *with-outē* wordys mo,
 Be Avysed what thow wylt do ;
 Yiff thow wylt stonden at dyffence,
 Ageyn me maken résystence 15796
With thy swerd, and *with* thy targe,
 Wych that ys so brood and large :
 Off hem I haue no maner doute,
 Be causē thow art nat *with-oute*, 15800
 The to dyffende, fro poynt to poynt,
 Clad a-bove *with* a purpoynt ;
 And I shal ek (yt ys no drede)
 Hauē helpe, yiff yt be nede, 15804
 Ageyns the to do vengaunee
 The to bryngen to outraunec.'
- The pilgrym :**¹ [¹ In Stowe's hand. The Pylgrym St.] *The Pilgrim.*
 " Be war, touche me nat," *quod* I ;
 " ffor yiff thow do, (fynally,) 15808
 I am cast, in my² dyffence, [² my St., thy C.] I defy Wrath.
 ffor to makē résystence
 As longē as me lasteth breth ;
 ful myghtyly vn-to the deth, 15812
 I shal nat spare, (yt ys no faylle)."
 And ffirst he gan me thus assaylle ;
 Hys callyouns to-gydre he smoot [Stowe, leaf 279] He knocks
 Tyl they gan to wexen hoot, 15816 his flints to-
 And ther-*with* he gan loudē crye. gether,
 And than at erst I gan espye ; and shonts,
 ffro the hyl descendyng down, and comes
 Kam *with* hym 'Trybulacioun,' 15820 against me
 Off stature gret and large with 'Tribu-
With-outē sheld or any targe. lation'
 To me-ward she gan hyr dresse. [In Camb.
 In hyr hand, (by gret duresse,) 15824 prose iv. 15.]
 A gret hamer I beheld ;
 And in the tother hand she held
 A peyre off pynsouns ek ther-wyth ;
 And A Barmfel off A smyth, 15828 and a pair of
 At hyr brest she hadde vp-bounde. Pinchers.
- Tribulacion :**³ [³ In Stowe's hand. Trybulacion St.]
Quod she to me, ' thow art wel founde.

426 *Tribulation is Heaven's Goldsmith, and makes Crowns.*

	<u>Tribulation</u>	'Thow knowest (I trowe, in thyn entent)	
was sent by 'Ire,'		That Ire hath me to ¹ the sent :	[¹ into St.] 15832
		Thys sawe shal me ber record ;	
		ffor he <i>and</i> I ben off accord ;	
		Mawgre thy myght, thow mvst ley down	
		Her, affor me, thy Bordoun.	15836
[leaf 238, bk.]		'Thow hast nat On, in thy dyffence,	[St. & C.]
		No Gambysoun ² off paeyence,	[² St., C. burnt]
and does not fear my weapons.		For off thy targe ² and off ³ thy swerd	[³ Targe / nor St.]
		I am in no wyse afferd ;	15840
		They may no thyng awayllē the,	
		ffor to ffyhte ageynēs ⁴ me.'	[⁴ ageynē C., St.]
	<u>The Pilgrim.</u>	<i>the pilgrym</i> : ⁵	[⁵ In Stowe's hand. The Pylgrym St.]
		"Touchyng thy name, me lyst nat lere ;	
I ask the use of her tools.		But off the I wolde enquere,	15844
		Wher-off thyn Instrumentys thre	
		Servyn, that thow beryst <i>with</i> the."	
	<u>Tribulation</u>	<i>tribulacion</i> : ⁶	[⁶ In Stowe's hand. Trybulacion St.]
		'Myn instrumentys (in wordys ffewe)	
		Declare openly, and shewe	15848
		(Shortly in conclusioun)	
		What ys myn occupacioun.	
says that if she had an anvil she would forge me a Crown of Life.		Me wanteth nothyng but a styth,	
		But I sholdē, lyk a smyth,	15852
		fforge A-noon (<i>with-outē</i> stryff)	
		Vn-to the A crowne off lyff.	
		But, for cause (yiff thow ha mynde)	
		That thy Styth ys lefft behynde	15856
		Off neelygence, ther thow gost,	
		Thow stant in pereyl to be lost.	
		And for thy styth ys now away,	
		I shal the smyten, yiff I may ;	15860
		Than thow shalt, <i>with-Inne</i> A trowe, ⁷	[⁷ throwe St.]
		My komnyng and my crafft wel knowe.	
		'I am gold-smyth (in sothnesse)	
She is the Goldsmith of Heaven, and forges Crowns of Paradise.		Off hevenc, and the forgeresse	15864
		Wych in erthe (by gret avys)	
		fforge the crownys off paradys ;	
		ffor <i>with</i> myn hamer, mor <i>and</i> more	[Stowe, leaf 280]
		I batre the metal wonder sore,	15868

Tribulation's Hammer of Persecution & Tongues of Distress. 427

'ffor to prevē wel the metal		<u>Tribulation</u>
That yt be foundē good at al,		betters metal
By assay, bothe ffer and ner.		
And in A ffurneys bryht and eler,	15872	[leaf 239]
To preve yt good, (as I the tolde)		tests it in a furnace,
With my Toongys I yt holde		
fful offtē sythe, and spare yt noult.		
And whan I ha the trouthe out soult,	15876	
And ffyndē that ther be no let,		
Yiff yt be good, I make yt bet.		improves good metal, and worsens bad.
Yiff yt be wykkē, (trustē me,)		
I make yt wors (as ffolk ¹ may se).	[¹ men St.] 15880	
'Myn hamer, by descrypeioun,		Her Hammer is called 'Persecution,'
Ys callyd 'perseeuionn,'		
Wych doth to ffolk ful gret offense :		
Whan the doublet off paeyence	15884	
Ys devoyded from her bak,		
Than go, farewel, al goth to wrak ;		
Ther manhood and ther renoun		with which she overcomes patience.
Al tourneth to confusioun.	15888	
'Iob, whilom by paeyence,		
Hadde yt On in hys dyffence,		
And other seyntyts, fer <i>and</i> ner		
Rehersyd in our kalender.	15892	
'My toongēs (as I shal expresse)		Her tonges are Distress,
Ben yeallyd ek 'Dystresse,'		
Wych that werkyn to an herte		
fful gret anguiss <i>and</i> gret smerte ;	15896	
And in a pressour off gret peyne	[Stowe, leaf 280, back]	and squeeze a man as thin as gold foil.
They kan ful offte A man dystreyne		
Bothe <i>with</i> -outen and <i>with</i> -inne,		
As gold ffoyl ybetyn thynne.	15900	
Swyeh pressyng (who kan espye)		
Causeth, from a manlys Eye,		
The saltē terys dystyllē down,		
Makyngē A demonstraçioun,	15904	
And an evydent massage		
Off sorve in herte and gretē ² rage	[² grete St., gret C.]	
'Thys Barmfel also that I were,		
And a-ffor my brest yt bere,	[C. & St.] 15908	[leaf 239, bk.]

428 *Tribulation's Apron of Shame. She threatens me.*

<i>Tribulation.</i>	'Callyd ys by ryhtful name	[C. & St.]	
Her breast- apron is Con- fusion or Shame.	'Confusioun' or ellys 'Shame'; As thus (for to specefye) Whan I do swyeh tormentrye	"	15912
	With my bytter peynys strong— Be yt ryht or ellys wrong— To don exeeucioun		
	Outher be eyvyle or kanoun ;		15916
	The shame ther-off, <i>and</i> the ¹ outrage,	[¹ grete St.]	
	Shewyd ys in the vysage ; And most he hath occasioun, That most hath perseecioun.		15920
	'And I shal preue A-noon by the, Yiff thow kome ashamyd be.		
She will smite me on the back,	I shal assaye for to smyte Vp-on thy bak, my sylff taquyte		15924
to fulfil Ire's desire;	ffor to fulfillē the talent	[Stowe, leaf 281]	
	That Ire hath in hys entent Enelosyd by ful mortal lawe. ffor whyle that Ire bereth the sawe,		15928
and I shall burst or groan.	Thow shalt, by perseecioun, Outher breste, or make a soun Outward, as by som gruehehyug, Or by som noyse in cōpleyuyug :		15932
'Empty ves- sels make most sound.'	A voydē vessel, pype, or tonne, Whan the lycour ys out Ronne, Who smyt thér-on / vp / or doun, Yt maketh outward a gret soun,		15936
	Mor than to-forn, whan yt was ful ; And therfóre, who that ys dul And voyde off vertu (douteles)		15940
The unvirtu- ous have no peace when persecuted.	By paeyence kan ha no pes, Whan he, by trybulacioun, Suffreth ² perseecioun,	[² Suffrethe my St.]	
	Wrong, or any maner wo : Adonay me toldē so,		15944
[leaf 240]	Whan she me madē fyrst a smyth, ffor to forge vp-on hyr Styth. <i>the pilgrym</i> : ³	[³ In Stowe's hand, C. The Pylgrym St.]	
	'Yiff thow be makyd by offys		

- “ (As thow seyst) smyth off paradys, 15948 *The Pilgrim.*
 Mak me no dylacioun, [Stowe, leaf 281, back] I ask Tribu-
 But shewe me thy commyssioun, lition to show
 Thy power also, and thy myght, me her Com-
 That I may sen hem A-non ryht. 15952 mission,
 ffor, but I se hem, trustē me,
 I wyl in no thyng leuē the
 Off al that euere thow hast me told.”
 And she, out off A box ful old, 15956 She produces
 Took out A Commyssioun, it.
 And sayde, lyk hyre enteneioun :
Tribulacion :¹ [In Stowe's hand, C. Trybulacion St.] *Tribulation*
 ‘Se thys,’ quod she, ‘and rede yt wel, bids me read
 And looke yt ouer Euerydel, 15960 it.
 And ther-vp-on the wel avyse.
 Yiff that it may nat suffyse,
 I shal the shewe A-nother to, She will show
 Wych I hane with me also : 15964 me a second
 Red hem bothe, and thow shalt se one too.
 My power and Auctoryte.’
 [8 lines blank in MS. for an Illumination.]
the pilgrym :² [In Stowe's hand. The Pilgrym St.] *The Pilgrim.*
 And whan they wern vn-to me take,
 A-noon I gan me redy make, 15968
 Redde hem bothē two yffere ;
 And fynally, yiff ye lyst here,
 And to me yiven Audyence, [St. & C.] [leaf 240, bk.]
 This was the fyrste, as in sentenece. [St. & C.] 15972 Here's the
 first Commis-
 sion.
The comisyon & power gyven to tribulation :³ *Tribulation's*
 ‘Adonay, the myghty kyng [In Stowe's hand. The 1st Commis-
 Wych ys lord off euery thyng, Comyssioun and Power yove / sion
 Emperour off Ryghtwysnesse, vn-to Trybulacion. Stowe, from the
 Whos power (in sykernesse) leaf 242.] great king,
 15976 Adonay.
 Neuere celypsyth off hys lyht,
 But shyneth euere ylyehē bryht,
 As he that lord ys off nature,
 And euer in On shal so endure, 15980
 As off power and off Renoun,
 Elthe to trybulacioun ! _

<i>Tribulation's 1st Commis- sion</i>	' We haue vnderstondē late, Tydynges nat ful old off date,	15984
	How the Stepmoder off vertu, And ful enmy to eryst ihesu, Wyeh callyd ys ' Prosperyte,'	
is directed against ' Prosperity '	Ageyn al ryht, thorgh hyr powste, Hath Our sawdyours ¹ assaylled,	15988
	Set on hem, <i>and</i> nat yfaylled, By maner off eollusioun Drawe her hoodys lowē doun	[¹ Sowdyours St.] [Stowe, leaf 282, back] 15992
	Ouer ther faee, by swyeh degre That they be blynd, <i>and</i> may nat se, (Wyeh ys ful hard for to reeure,) And be-rafft hem ther Armure ;	15996
	Only off fals presumpeioun, <i>With</i> -outē restytueioun, Take away ther Garnysouzs, The eastelys also and the Touzs	16000
which hath taken castles and towns from Grace Dieu and the king,	Wyeh that longede off equitye Vn-to Graeē dien <i>and</i> me. ²	[² to me St.]
	' But now off newe, (yt ys no nay,) ffrom vs she hath hem take away,	16004
	<i>With</i> -oute forberyng or favour Dyspoylled vs off Our tresour, And, in our tours strong and Old,	
[leaf 241]	Vesellys off syluer and off gold,	16008
and robbed treasure,	Take hem a-way by Tyranye, Bextorsioun and ³ roberye ;	[³ and by St.]
speciall Spiritual goods.	I menē most, iu éspeeial, Ther goodys that were Espyrytual ; Swyeh goostly goodys eueryehion Ben yrobbyd And agon ; And thorgh hyr Ravyne <i>and</i> robberyng, She hath lefft ful nyh no thyng.	16012 16016
	ffor wyeh, we lyst no lenger tarye, But vn-to the, Our seeretarye And Our sergaunt in thys eaas, (Wyeh off eustom berst our maas)	16020
	We (wyth al our hool entent,) Sende vn-to the A Maumdement,	[Stowe, leaf 283]

<i>Tribulation's 1st Commis- sion</i>	‘ And Ioyës that ben transytorye, Revel, and al worldly glorye.	16064
to bury all vain amuse- ments.	And wher thow mayst hem sen or knowe, Burye hem in the Erthë lowe ; Oppresse hem <i>with</i> thy sharpë shours, ffor they deceyve our sawdyours. ¹ [1 Sowdyours St.]	16068
She is given full power to do her devoir.	‘ And we thé grauntë ful power Duely to don thy dever ; To sen our vessellys enerychon, Wher that they be voyde or noon,	16072
She is to try all folk with affliction ;	fful off good or wykkednesse, To knowë do thy besynesse. Touche hem <i>with</i> Trybulacioun ; And yiff they Gruchehe, or makë soun, Yt ys a tookne vn-to the Off good, that they yvoyded be. And yiff thow se by thy touchyng [Stowe, leaf 284] That they resowne no maner thyng,*	16076 16080
and those who obey her are to be crownd in Heaven.	Hyt ys an opne / Evydence Off gruchehyng / ther ys nōōn Offence ; For we Charge the / day by day, Cerehe hem wel / And make assay.	16084
This 1st Commission was dated on the day Adam was driven out of Para- dise.	‘ 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 In oure Court / CelestyaH. Loo! off thy power / thys ys AH, Charge to done / Exceucion, And Fyn off oure Commyssiō, ¶ Yove and wryte / (who lokë wel,) Vnder oure ownë / pryve sel Vp-on the day / (by goode avys) Whan Adam / Out off Paradys Exyled was / (as thow mayst se) With alle hys hool Posteryte,	16088 16092 16096

* 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 284-301, with its metrical pause-bars.—F.

Tribulation's 2nd Comm., from Satan, to harass Pilgrims. 433

' For ther was nōōn / Excepeion.	[Stowe MS. only.]	<i>Tribulation's 2nd Commis- sion</i>
¶ ' And thē tother Commyssiōn	16100	
That I off spak / I shałł the shewe ;		
And yt ys thys / In wordys Fewe :		
¶ Thamyral / off the gretē See,		from Admiral
Fulle off Wawes / (as men may se,)	16104	Satan, man's greatest foe.
Which that callyd / ys Sathan—		
Grettest Enmy / vn-to Man,		
Foo to Adam / and hys Lynage,		
For topresse hem / with hys Raage,	16108	
Kyng of alle / Inyquyte,	[Stowe, leaf 284, back]	
And Tormentour / off Equyte,		
By wronge / and Persecucion,		
Elthē / to Trybulacioun,	16112	
Swyeh as we / may to hyu sende		
For tapeyre / and nat Tamende,—		
We haue syttyng / In oure Dongoun,		
Knowyng / by clere Relacioun	16116	" We—know- ing that Adonijah's servants are preparing to attack our city,
That the Sergeantys / Fynally		
Off the myghty kyng / Adonay		
Ageyn oure power / haue ytake,		
And ther-vp-on / hem Redy make	16120	
With vs / For to haue a-do,		
And wyne the plaec / that we kam Fro,		
And hem purpose / in that Cyte		
Ther For to / Receyved be ;	16124	
And, lyke / as myghty Champyouns,		and haue Scrips and Staves—
Made hem Skryppes / and Bordouns,		
Seyn that they / in ther vyage,		
Wyl thedyr gōōn / On pylgrymage,	16128	
Euerych off hem / In ther degre.		
' Wher-vp-on / we chargē the,		charge thee
Sende to thé / oure Maundement,		
Thē yevnge / In Commaundement,	16132	
That thow shalt kepē / the Passage,		to stop these Pilgrims and smite them."
To lette hem / in ther Pylgrymage ;		
Espyne hem out in euery place,		
Snyte hem / or that thow Manace ;	16136	
Oppresse hem / with thy vyolence		
Abowē Iobys Paeyence,	[Stowe, leaf 285]	
PILGRIMAGE.	P F	

434 *Tribulation's treatment of me depends on my Conduct.*

<i>Tribulation's 2nd Commis- sion</i>	Which tooke away / hys Temperalte, [Stowe MS. only.] He nat gruehchyng / In no degre. 16140
from Satan,	¶ Travaylle / In thyn Enteneion To Reve hem Skryppë / and Bordoñ ; Atte the herte / do hem sorwe and wo ;
to torture pilgrims, that they may hang themselves as Judas did.	And with thy Toongès / pynehe hem so 16144 On enery halff / that thow nat Fayle To Rende out Bovel / and Entraylle ; As the Bowelles / off Iudas, Streynne hem / In the samë caas, 16148 That they / be grete Adversyte May hange hem selff / vp on a Tree, ¶ And on thys caas / both ferr and ner, To the we grauntë / Full power, 16152 As by oure / Commyssioun Wretyn / In oure derke Dongoun, The samë tyme / whan Cryst Ihesu Vp on the Cros / by hys vertu 16156 Graunted the Theeff / For a grete prys, To Entren / In-to Paradys !'
Dated when Christ on the Cross let the thief enter Paradise.	
<i>The Pilgrim.</i>	The Pylgrym : " And whan I hadde / hem bothë seyn, I tooke hem / vn-to hym ageyn, 16160 Axede hym / anōōn Right tho Yiff he wolde / vse hem bothë twoo Lykë Frely / In Werkyng, [Stowe, leaf 285, back] Syth thei Fyn / off ther menyng 16164 Concludë nat / In oo Sentence ; For, as grete ys / the dyfferenee Atwene hem tweynë / by Obstæle, As bytwene venym / and Tryaele." 16168
<i>Tribulation</i>	Trybulacion : ' When I ha take / on thë the wrak, And strongly Forgyt / on thy Bak, Than shaltow / by Ellecëioun Haue Choys / to which Commyssioun 16172 Thow wylt thë take / and ther abyde. For ziff that thow / on yehe a syde Seyst ryght nought / In thy dyffence, But suffrest alle / In Pacyence 16176
says that if, when I'm beaten,	
I take it patiently,	

I am free to let Tribulation send me either to God or Satan. 435

- ' With-out Murmure / or any Soun, [Stowe MS, only.] Tribulation.
But off hoole / Enteneioun
- 16180 and thank
God for it,
his power
over me is
under the 1st
Commission.
- 16184
- ¶ ' But yiff yt falle / be wel certeyn,
That thow stryve / or gruehehe ageyn
In thy sylff / by vyolence
Arryuest / For Impaeyence, 16188
But if I
murmur,
- [Stowe, leaf 286]
- 16192 and cast away
my serip and
staff,
as Theophi-
lus did,
- 16196 then I'm
given over to
Satan.
- 16200
- ¶ ' Wher-Fore thow mayst / off bothē ehese,
And haste ek / Fre Elleecioun,
Whieh / off Eeche Commyssioun 16204
I shaH vse / ageyn[e]s the.
- ¶ For I ha no Lyberte,
But evenc lyke / as I thē Fynde,
Thē to Cónstreyne / or vnbyude, 16208
Affter thy / Condieioun
To vsen / Eeche Commyssioun.
- ¶ My power ys / In allē Rewmys,
Lyke vn-to / the Sonnē Bemys,
Shynyngē most hoothe / the Sommers day,
On Foukē Erthe / and tendre Clay,
Hys grete heete / maketh hem anōōn
To waxe as harde / as eny Stoon. 16212
16216 it hardens
clay;

436 *Tribulation knocks me down, and sorely oppresses me.*

	<i>Tribulation.</i>	¶ ' But wex and Talwñ / yt doth Relente. [Stowe MS. only.]	
	it melts wax.	And evene thus / In myn Entente, [Stowe, leaf 286, back]	
	it works according to folks' disposition.	Lyke Folkys / Dysposieñoun Is myn / Operaëion ;	16220
		And thus vsynge / myn Sergawntry, I kan werkë / dyuersly ; Wher-ffore I rede / be war off me, For I anōon / shal smytë the.'	16224
	<i>The Pilgrim.</i>	The Pylgrym :	
	Tribulation strikes me down.	And Iustly Covenauñt / he held¶ : He smoot me so / that Spere and Sheld¶ Fro me Fyllen / down to grounde, Hys Strokys werñ / so Fel and Rounde.	16228
	Ire wants to wound me, but	And trewly / For my grete dystresse, Ire kaughite / a grete gladnesse, And wolde / to my confusioun, Ha wounded me / with hys Fawehoun ;	16232
	<i>Tribulation</i>	But Trybulacioun / stodee be syde, And badde he shulde / a whyle abyde, Medle off hym / as yitt no more ; ' ffor I shañ ffyrst / my sylff, so sore, Done on hym / so grete vengauñee, So grete anoy / and dystourbanee,	16236
	stops him.	With my Toongës / streyne hym so, And batre hym / On the bak ther-to With myn hamer / large and longe, That hath an heed / yfforge¶ stronge, To chastyse hym / in swych manere Ther-by that he / shañ wel lere, As be my / Comyssyoun	16240
	He will pinch and batter me himself.	That I am / Trybulacioun.'	16244
		[Stowe, leaf 287]	
	<i>The Pilgrim.</i>	And ffelly thus / to Ire he spak, And euere batrynge / on my bak,	16248
	Tribulation presses me sorely.	With his Toongës / gan me streyno That me semptë / ffor the poyne, I was pressyd / In a pressour,	16252
	I am helpless.	Voyde off helpe / and alle sokour, Compleynnyng / ffor my grete penaunce, Tyl yt fel / In my Rémembrance, ¶ And hadde vnto / a worde Rewarde	

- That I radde onys / off seynt Bernard, [Stowe MS. only.] *The Pilgrim.*
 How, in alle greff / and alle meschaunce, 16257 Then I recollect St. Bernard's telling folk in trouble
 In euery mescheff / and penaunce,
 Helpe and Refuyt / ffor to flynde,
 That a Man / shulde haue his mynde, 16260
 Off herte also / ffully Repayre
 To hyr / that ffayrest ys off ffayre,
 Which, thurgh / hyr humylyte, to go for refuge to the Virgin Mary.
 Was Moder / and a Maydē ffree, 16264
 Whos helpē neuere was behynde
 To hem that lyst / haue hyr in mynde :
 She kan helpe hem / In her Nede
 Best off alle / her Iournē spede. 16268
 ¶ ffor which, / with alle myn herte Entere,
 To her I makē / my prayer,
 And sey to hyr / with humble Chere,
 The wordys which that ffolwen here, 16272
 Which Seynt Bernard / fful longe ago
 In latyn / wrote hem eke also :— 16274
And I therefore pray to her in words englight from St. Bernard's Latin Homily ii. n. 17, *Super Missus est*: Ed. Paris, 1880, vol. I. Pars altera, p. 1684, or Vol. II. p. 12, ed. Venetiis, 1765, with omissions after 'Marye,' l. 16, 287 and 16, 297.—H. Parkinson.
 ¶ 'Tu es Refugium meum A Tribulacione.' [Ps. xxxi. 7.]
¹My worshipfull Maystre Seynt Bernard taught me,
 that, in alle pereylles and alle anguysshes, and in euery
 Tribulacion or wordely wrechednesse, that I shulde
 flen ffor Refuyt vnto the² // And that I shuld devoutly
 and mekely besekyn and prayen vnto the / The same
 seint Bernard seyng thes wordes vnto me / 'Si In-
 surgant venti temptacionum / vt patet super missus est.
 Yiff the bytter ffelle wyndes off temptacion assaylle the,
 yiff thou falle, by any ffoward aventure, vp-on the
 Contagious Rokkys of Tribulacion / Beholde the bright
 glade sterre off the see, and make thyn Invoeacion and
 thy prayer vnto that blyssfull Mayde, oure Lady saynt
 Marye' // And yiff yt Falle that thou be trowblyd
 in thy Conscience with multytude off many horryble
 synnes, Confus and ashamyd with the horryble ffylthe
 ther-off, and ther-vp-on thou drede the off the fferful
to pray to the Star of the Sea, Our Lady St. Mary.
 16283
 16288

² Lines 16,276-8 are a quotation from the passage below, l. 16,289-16,310.—H. Parkinson.

- [Stowe MS. only. 1
St. Bernard. sentence off the domys Man // And her-*vp-ōn* be-
gynest to ffallyn in-to the dyrke pytte off Drerynesse,
vp-on the wofuH swolwli off Dysespeyr and Desper-
aeioun / 'Cogita Mariam / Leffte vp thyn herte, and
16294 thenke vp-on Marye' // In alle pereylles, in alle
He said, in all troubles,
call on Mary. Anguysshes, In alle dotows thynges, Thynke and
calle vnto Marye // ffor alle the whyle thow ffolwest
16298 vp-on that blysfuH 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 *v̄p-*
on hyre, thow mayst nat Erre // And whiles that she,
with hyr Mereyable hande holdeth the *v̄p*, thow
mayst nat falle // And Whiles that she, with the
While she holds thee up,
thou canst not fall.
16303 benygne gracious shekle ¹Off hyr proteccion, dyffendeth
the / yt nedeth the nat to drede thyn Enmyes // And
whiles that she ys thy gracious gnyde in thy peryllous
pylgrymmage off this mortal lyff, thow mayst nat waxe
very // ffor, thurgh hyr Mereyable Conveyynge, thow
shalt arryven *v̄p* at the Agreeable havene off euere-last-
yunge lyff² // Therefore, whan that any Tribulacion put
16308 vp-on me or assaylleth me, To thé only, and to no mo,
I haue my Recours ffor helpe // Whan any aduersyte
or wrechelydnesse swe vp-on me, In thé aH-only I
ffynde refuyt and Refuge // Bot / O, allas! grete mater
have I to Compleyne; ffor, but yiff Tribulacion con-
streyne, or somme soleyne aduersyte exeyte me and
pooke vp-on me, I kan neuere, off my ffoward dysposi-
eion, haue hertly Recours vnto the // And trewly, ffor
thys Cause, I may Iustly and fuH Covenably take vp-on
16312 me the name off a drye stobyll, or off a welkyd leef,
that ys ffalle douw ffrom a tree // ffor, semblably so as
a drye stobyl or a ffadyd leef ffalle to the Erthi, and
neuere ys reysed vp ageyn to the braunche he kam
ffro // Right so I, the most wrechelyd Wyglt off alle
synners, and most dyffadyd and wylked with synne,
nat-with-standyng my grete vnhappy Infortunye whiche
that I lye defoulyd Inne / yitt kan I neuere, tyl I be
mevyd with somme anguyssli or aduersyte // O blysfuH
16328 lady, I fle vnto thé; dyvert my passage vn-to the Soe-
ourable tent off thy grace // But, O, allas! as god

While she holds thee up,
thou canst not fall.

16303

[¹ Stowe, leaf
288]

16308

[² End of
St. Bernard]
So, in any
tribulation
I go to Her,

16312

16316

but I can't
do so with
my whole
heart,

16320

16324

for I'm faded
and wrinkled
with sin.

16328

dyffend, yiff thou puttest me a-way, and Refusest my
komyng, whedir shulde I fferther flen to ffynde
sokour or eny helpe? And yiff the gretnesse off my
synnes causeden, thurgħ my demerytes, that thou
woldest ffor my defautes pursue me // ¹Allas! what
shulde I done // Certys, in the grete bytternesse off my
sowle, I were lyk to be dyspeyred off hope // and than
myght I weħ seyn vnto the, “*Contra ffolium, quod*
vento Rapitur, ostendis potencieam tuam, & stipulam
sitiam [= siceam] prosequeris” // Allas, blyssed and
meryfuf lady! sholdest shewyn thy myght and thy
power ageyn a ffadyd and a welkyd leff, that ys lefft vp
and Ravysshed with a sodeyn wynde, and sholdest,
goode Lady, pursuen a Drye stohyl, ffible and vn-
myghty, to withistonde thy power // O, thou only hope
of my Sowle! thou shalt neuere do so, namly vnto me,
whiħ haue avowed to ben thy seruant, and fleth
vnto the for socour and helpe // Nor thou, lady, shalt
nat voyde hym ffro the / whom that Trybulacion so sore
pursueth, to do vengaunee vpon, and he fleth to the
ffor helpe, and hath nõõn other socour nor Dyuertycle
to Deelyne vnto, but only to the // But, benygne
Lady, off thy grace thou shalt meryably Reecyve hym,
and thou shalt swety and ffanorobly, as a Moder off
Merey, ffostren hym // ffor thou, Lady, were notably
ffyguryd afforū by the Arke of Noe / In-to whiħ was
Reecyved the Cely Dowe, whan he Resorted ageyn,
in-as-much as ho koude ffynde no londe to Rest vp-on
his fleet // ffor the Dredffuf wawes off the sterne
ffloode hadde so ouerfflowed the Erth. Thus, in the
same wyse, O thou blysfuf lady, thou shalt do to me,
whiħ hane no place to flee to but aħ-only vnto the ;
ffor, off thy Custommable goodness and off thy be-
nygne grace, thou shalt Reecyve me, ²And benygnely
off thy Merey, as a Destytuyt and a Desolate pore
Creature, thou shalt ffostre me in the soote lappe off
thy meryable Mantel // ffor trewly, lady, the Rage
Floode off worldly Tribulacion kometh so sore vpon,
that I ha no Recours to Rosorte vnto, but only vnto
the / Nor I haue no verray Restyng place, but only in

[Stowe MS.
only.]

16334

[¹ Stowe, leaf
288, back]
If my sins
made Thee
pursue me,
what should
I do?
(Job xiii. 25.)

16339

16343

Only hope of
my soul,
reject me not!

16347

16351

but merci-
fully receive
me,

16355

as Noah did
the Dove that
could find no
land to rest
on!

16360

I have no
spot to fly to,
but only
Thee;

[² Stowe, leaf
289]

16366

no resting-
place but in
Thee.

- [Stowe MS. only.] the / And therefore I may ffd wel conclude, and say // 'Tu es Refugium / meum a Tribulacione / Thow art only my Refuyt in euery Tribulacion.' But ys nat also thy
- 16373 But is not Christ my Refuge, as David says (Ps. cxliv. 2) P blyssyð sonne, my sovereyn Lorde, Cryst Ihesu, my Reseus and my Refuyt in euery Tribulacion? Seyth nat Dauid in the sawter book // '*Dominus Firmamentum meum, & Refugium meum, & Liberator meus / The lorde ys Firmamentum, my protection, my Refuge and my deluyerer in euery Tribulacion / Vere ipse est Refugium meum, Deus meus / Saluator meus, & sperabo in eum / Sothly he ys my Refuge, my lorde god / my Savyour, And al-only I shall truste and hope in hym*' // But, O blyssed lady, fleyng to the ys nat ellys but a Recours vnto hym; And who that shaH hane Recours to hym / mvste ffirste off necessitye passyn by the; and by thy blyssed medyacoun so atteyne to kome to hym // ffor, as the fforsayde holy Doctour Seynt Bernard recordeth,¹ '*Nichil nos Deus habere voluit quod per tuas manns non transiret*' // This to seyn, 'the blyssed lorde / hath so dysposyð the Ordenaunce off his graeyous gyfftes, that we may ha peccsioun off no goodnesse but yiff yt passe by the honndes off that blyssed ²Mayden' // And therefore, O thow mercyable lady, that I may haue helpe off hym in euery Tribulacion, ffyrst yt behoveth me that I resorte vnto the; And therefore I may wel seyn, as I ffirst seyde // '*Tu es Refugium meum A Tribulacione*' // And I may wel seyn thys ffirst worde / '*Tu / Thow*'; ffor, sauff only Thow, ther ys nõõn other in whom ys hope off vertu and off lyff / And I may say / '*Thow*' / ffor Thow art allone, With-out eny other Egal vn-to the, ffor-as-much as thow art syngulerly blyssyð byfforne alle other // And I may say '*Es*,' that thow art devoyde, by a synguler prerogatyff, ffrom alle vnelenuesse off synne; and so in perfytnesse off vertu Thow shalt perseveren and abyden / in-to the worldis ende // And thow mayst be callyd Covenably / '*Refugium*,' That is to seyn, '*sovereyne Refuyt and Refuge*'; ffor benygne Thow Receyvest, Swetly ffostryst, and mercyably closest vnder thy Mantel off Mercy, alle tho that fleen to the
- 16379 Truly He is. (2 Kings xxli. 2) But fleeing to Thee is fleeing to Him.
- 16385 [¹ Ed. Paris, 1838, vol. 1. Pars altera, Sermo de Aqueductu, n. 7, p. 2170: a parallel in n. 8, p. 2151. —H. P.]
- 16390 He gives us no good save by Thy hands. [² Stowe, leaf 289, back]
- 16395 Thus, thro Thee alone can we hope for Life,
- 16401
- 16406 thou sovereyn Refuge for all who flee to Thee.

ffor soeour and helpe // And though thow be ordeyned
ffor a Common Reffuge vnto alle synners / yitt enelyne
the in espeeal to be myn / 'Myn': why so? Myn,
Trewly / 'Quia tibi Soli peceau, & malum Coram te
ffeci / ffor only vnto the I ha synnyd and tresspassed,
And to-ffore thyn Eyen Done fful Outragous Offeneys' //
Lady, artow my poeessioun, sythen yt stant so, that
fful ofte sythe, thurgh ffals ffauour off prosperyte and
transytorye off this wreehehed worlde, I ha fforgetyn
the // Artow or shaltow be myn verrey herytage, sythen
I, woful wreeheli, neuere ne Dydd no Dygne servyse
vnto the / Or ¹Artow yoven to me syngulerly in pro-
pyrte? God dyffende But I eleyne in-to my poees-
sioun and in-to my propry herytage // ffor-as-much as I
have euere knowen the Custommably to haue merey
vp-on wreehehes; and I am fful wel expert, and ha
fful experyence off thy benygne goodnesse, which, in
aH meseheff and in aH my nedys, I haue euere ffounde
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 oone tyme, but at alle tymes, be Reffuyt
and synguler Reffuge vnto me / 'Ideo te semper ven-
dieo esse meum: Therffore euere in espeeal I ehallenge
the to be myn.' 'Vnde hoe michi? wheroff, or by
what Tytle, komyth this vn-to me, Or off what Doctour,
Or of what Mayster, haue I lernyd to Challenge so hili a
Tresour?' 'Certe, a Tribulaeione / Certys, off Tribula-
eion' / ffor, trewly I dar wel seyn in this eaas, that
Tribulaeion was my Maystresse and my Teehere; and
off hyr I lerned this lessoun, that withi-uten aboode or
any taryng to haue my Resort ffor Soeour vn-to the,
off Entent that thow shuldest syngulerly be my sup-
porte and Reffuge // But how may yt be in any wyse
that this shulde longen or apertenen vnto Trybula-
eion // Or what konnyng hat Trybulacion, or may in
eny wyse teehen a Man the weye off Elthe? Sythi hyr
Condieion ys rather to brynge a man in-to Drerynesse;
and to Casten hym in-to the ffroward pathys off dysse-
peyr and desperaeion. Trewly, by elere Consyderacion
off dyuers Respectys, ²she teeheth bothi the Ton and

[Stowe MS.
only.]

16414

Be Thou spe-
cially mine;
for against
Thee only
have I sinned.

16419

Thou art my
inheritance.

[¹ Stowe, leaf
290]

16424

16429

Thou hast
ever been my
Refuge.

Thou art spe-
cially mine.

16435

16439

Tribulation
sent me to
Thee,

16443

16447

[² Stowe, leaf
290, back]

442 *Thou, Mary, helping me, I shall defy all Tribulation.*

- [Stowe MS. only.] the tother // But she taught me that I shulde fflen vnto tho; and she mevede me also that I shulde dysseppeyre // But, ffor I sawh Elthe in the ton, and grete distourbannee an[d] trouble in the tother, Therefore, in
- taught me to flee to Thee. 16455 Eschwyng off dyspeyr, I chees, off hool herte, to fflen to the ffor sokour and helpe // ffor, fflaying to the, ys savacion; & to dyspeyr / ys deth with-oute Remysсион.
- If Tribulation tries to drive me to despair, 16460 Thanne, ffrom hennys fforward, yiff my Maystresse Trybulacion caste hyre to ben but a Stepmoder off myn Elthe and my savacion, and, sternely Rebukynge and vndermyng me / Mynystre vnto me any mater off dysseppeyr, To dresse me in-to the dyrke wey of drerynesse, I shaH answere vn-to hyre in my dyffense, and seyn as I first sayd, 'Tu es Refugium meum a Tribulacione' // Aud yiff 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 caas, or my socour in eny wyse,
- I shall say, 'Mary is my refuge.' 16465 I shal boldly answere ageyn, and seyn // O blyssed lady, 'That yt ys only Thow.' And yff he coutynue in hys malys, and labour off fforwardnesse, to subnerteu myn hope, and sey 'vnto what ende abydestow / Thow art kome to late, Tempus miserendi preterijt / Tyme off
- If he says I am too late, 16474 *mercy ys ypassyd / Quia maior est Iniquitas tua quam vt veniam conseruaris // ffor thy wykkednesse ys more than thow mayst ha mercy off,* I shaH boldely give
- my sins are too great; 16478 answere by O syllable, and seyn 'Quia Es / ffor thow / art,' that ys to seyue, thow abydest ffyx and stable /
- I shall answer, 16478 [1 Stowe, leaf 291] 'Mary is ever ready to grant Mercy to all who ask it.' 1Euer in Oon, with-onten Ende, Rely to do Mercy to alle that Requeren the // Thane, yiff he, Confus off myn
- 16483 Answere, in Thretyng wyse Replie ageyn me, and say thes wordes that her Sue / 'Al be yt so that the blyssed Mayde be thy Synguler hope and thy ffuH Trust, & euere Endelessly ys rely to do mercy / yitt truste me wel, ffor my part, wher-so-euere that thow be, Or to what party that thow fle, I shaH pursue the'; Than, nat-with-standing the trouble off his Inportable malys,
- If he still threatens me, 16488 I shaH answere with a gladde 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 help;

Tribulation drove me to Thee. Thou art my one Comfort. 443

vpon, in Conclusioun, I drede hys manaeys nor hys (Stowe MS. only.)
 Thretys neueradel / And sothly, blyssed lady, I may
 wel seyn that thou art 'Reffugium,' Which ys to I fear not
 seyne, a flyght off hem that be gylyty / ffor-as-much as, your threats.
 nat only I, but alle tho that be gylyty, fflen vnto the 16495
 ffor helpe / Thanne, yiff that Desperacion Convyet and
 confus with, & Trybulacoun axe me by what Mene I Mary! all
 may knowe Thylike souereyn Reffuge and Reffuyt off sinners fly
 alle that be gylyty, or off whom I was taught, or who to Thee for
 was my ledere or my guyde to kome to thylike souereyn help.
 Reffuge / I wylle answe're and [seyn] 'A Tribulacione' / 16499
 ffor Trybulacion (as I have sayd to-fforne) was my
 Maystresse and my guyde, and ys Cheff leder and
 governeresse Off my passage / And whan I was slowh
 in my passage, with hyr vexacion she Constreynd me
 to fflen to the ffrom hyr face / Semblably as a yonge
 Chylde, whan he hath espyed the wolff, naturely fflēth
 vnto hys Moder, Or as a Cely Dowe, whan she hath
 espyed the Sparawk, fflēth hom to hyr Colverhows,
 Evēne ¹So, blyssed lady, ffrom the dredful face of
 Trybulacion / to thé that art Conforteresse off alle
 Sowles that be seke, I take my flyght / And therefore I
 may euere Recorde my Lessoun, and say, as I first
 sayde, 'Tu es Refugium meum a Tribulacione' / In the
 which wordes I do tweyne thynges / first, I cleyme off
 Right that thow art verrayly she in whom I truste to 16516
 fynde Comfort in alle aduersyte, whan I sey / 'Tu es
 Refugium meum' /. Secondely, I am aknowe Expresly
 ffrom whom that I fle, whan I say / 'A Tribulacione' /
 Thanne, so as I verrayly afferme that thow art only
 She in whom I truste ffully to fynde Comforte Inne /.
 Goode, blyssede Lady, off thy mercyable grace, dysdeyne
 nat to ben 'Refugium meum In Tribulacione' / And
 nat myn only hope, but my fowrfolde hope; ffor in
 ffoure manere wyse I truste to fynde in thé Comfort
 and Consolacion // ffor who ys the verray hope off
 hertes that ben oppressed, I pareeyve Clerly at the Eye,
 and sey 'Tu' / ffor whan the wrechchyd werlde shaH
 drawe to an ende, and alle shaH ffayle, than thow shalt
 nat ffayle // ffor thanne shaH synfulH sowles fflen to be

I fear not
your threats.

Mary! all
sinners fly
to Thee for
help.

Tribulation

16504
drove me to
Thee,
as a child
flees 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
opprest.

16528

Thou shalt
not fail them.

[Stowe MS. only.] shadowy^t vnder thy graeyous mantel off merey : why ?
ffor thow art / Refugium a Tribulacione. /

*The First
Consolation
of opprest
Hearts.*
16535

Here begynmeth the ffirste Consolacion
And hope off hertes that ben oppressy^t
With Eny Trybulacion. /

[¹ Stowe, leaf
292]
This is in
Thee, Mary,

16539 ¹The ffyrste Consolacion that I ffynde, O blyssede
Lady, ys only in the / ffor who ys the verray hope off
hertes that ben oppressed^t, but only Thow ? / ffor, so as
A Pylgrym or a passagour that kometh ffro fforeyno

16543

Cuntres reioyseth whan he Resorteth to his restyng
place, wher ho hopeth in pees and quyete to abyden /
Moehe more I, that am oppressy^t with Afflyccion off
my trouble^t soule, and al besett with drerynesse, whan
I lefte vp myn hede out of the dyrke angles off
wrechehydnesse, I howe to Reioysshon and to be gladdo
whan I Consydre, se, and verrayly beholde that thow
art the Restyng place off my verray hope, and the
ffynal terme off my desolacion // For I perceyue wel

for Thou art
my resting-
place,

16549

that thow art the Mete and the Marke off alle labour,
In whom the sovereyn hope off alle synifull restyth
Inne // But wheroff and in what wyse may I knowo
thys ? / Haue nat my synnes made an Obstacl / and

in whom all
sinners hope
for rest.

16553

reyses^t vp a wal betwyxe the and me ? / ffor soth, yis /
how may I thazne, sythen ther is so grete an Obstacl
sett atwen, knowen or verrayly wyten The secrete
pryvetes off thy benygne grace ? / Sothly, I wote right
wel that I may nat / But al be yt so that ther be a

The my sins
are an obsta-
cle between
me and Thee,

16558

Closour and a wal whiche lette me that I may nat sen
nor Clerly beholden the lyght off thy mereyable grace //
yitt neuertheles I, as a wrechehe, fferfully stonde be-
hynde the wallys, and with a ffu^{tt} dredffu^{tt} Eyo looko
Inne by the wyndowes // Whiche ben the wyndowes

yet I can look
at Thee thro

16563

that I looke Inne by ? // Trewly, the wyndowes and the
Comfortable ffenestrallys, as yt semyth vnto me, ben
hooly Scriptures // The whiche ffu^{tt} notably make
mencion off the grete swetnesse ²Off thy mereyable
pyte // ffor by thylke agreable ffenestrallys beholdyng,

the windows
of Holy
Scripture,

[² Stowe, leaf
292, back]

16568

I se and Clerly Consydre tho soote sugryd wordys
whiche, by a speeyal Inspyraeion off the holy Gost, Thy

and see Thy
words,

syluen saydest with thyn hooly halwyð mouth // 'In me Omnis gratia vite & veritatis ; In me omnis spes vite & virtutis. Transite ad me, Omnes qui Concupiscitis me, & a generationibus meis Implemini. Spiritus enim meus, duleis, & hereditas mea super mel & ffauum ; memoria mea in generatione seculorum. qui edunt me, adhuc Esurient ; & qui bibunt me, adhuc scient' // [Stowe MS. only.]
 This to seyne, 'In me is alle grace off lyff and off Troutho ; In me ys alle hope off lyff and off vertu / Kometh and maketh youre passage vn-to me, ye alle that hertly desyre me, and ye shal ha plente, and be ffyllyed off my generacions // ffor my spyryt ys soote / and myn herytage excedyth in swetnesse, sugro and hony. The mynde and the memorye off me shall lasten with-uten Ende. And who that ffedeth hym on my swetnesse, shaft hungren ageyn / And they that savourly drynken off my bounteous goodnesse, shaft effte ayeyn sore thruste ther-after' // ffor Certys, blyssed lady, alle ys swetnesse, alle ys Comfortable, that kometh ffro the ; And, by thylke opne wyndowe off thy mereyable grace, I Consydre And beholde in my Contemplatyff medytacion the grete habondaunce off merey and off pyte that ys in the // ffor, O thow blyssed lady, yiff hooly Serypturo Recorde and bare wytnesse that thow art mereyable, pytous and benygne, and thow thy sylff bare ¹Reorde her-vp-on, And theroff ffolwed noon Effete, preff, nor Experience / Shulde men beu bolde or hardy ffor to seyn that the Seryptures wer ffals / nay, nay, god dyffende // ffor thow, blyssed Lady, in effect verayly hast merey vp-on alle that off hool herte calle vn-to the, and Castyst fful benygnely tho stremys off thy mereyable Eyen vp-on alle tho [that] hope in the, and Crye to the ffor helpe, an[d] comfortably Reeyuest hem vn-to grace ; ffor, as Ioachym the Bysshop, Reordede // 'Tu es gloria Ierusalem ; Tu leticia Israel ; Tu honorificencia populi // Thow art the gladnesse and the glorye off Ierusalem ; Thow art the myrthe and the Reioyssynge off alle Israel ; and thow art the worshipe and the magnyfyence off alle peplys' / ffor, more than eny serypture makyth
(Ecclesiasticus xxiv. 25-29 Vulg.; 18-21 Eng.)
16575
16580
16583
16587
16592
16597
16603
16607

that in Thee is hope of Life,

and that they who feed on and drink Thee shall want more of Thee.

Holy Scripture witnesseth that Thou art pitiful, [1 Stowe, leaf 293]

and hast mercy on all who cry to Thee for help.

(Judith xv. 18.)

Thow art the honour of all folk.

- [Stowe MS. only.] mencion, Thow shedyst and powryst down the Oylle off thy Mercy vp-on synnerys / And off ffull yore agone, that hath be thyn vsage and thy Custoom / Recorde I take off Theophilus,¹ whieh, whan he was ffallyn in-to the horryble ffoule pytt off Desperacion, and denyed thy blyssed Sonne Ihesu Crist, doynge homage to the, Thow, blyssed Mayde, Thow benygne Lady, Thow glorious queene off pytee and off mercy, fforsoke hym nat whan he Resorted Ageyn vn-to the, but mercyably delyueredest hym ffrom the bondys off the ffende, brekyng and Annullyng the Recorde, wretyn with his owne hande, Restorynge hym to grace and to mercy ageyn. By swyeh wyndowes and by swyeh ffenestraH / I, stondynge behynde vnder the waH off my synnes, and looke and beholde how benygne and how Mercyfull at thow Art // ² ffor who yitt euere callyd vn-to the / Or what man euere putte his trust or his fulle hope hertly in the, and was defraudyd off hys vertuous desyr? //
- 16613
When Theophilus
(despaired, and
denied Christ,
- 16619
Thou restorest
him to
favour.
- 16623
[² Stowe, leaf
296, back]
Who ever
trusted Thee,
and lost his
desire?
- 16628
Whan I Remembre and Consydre aH thes thynges,
And so Clerly at the Eye how thow helpyst al hem
that ben oppressyd, and Reconeylest ageyn to grace
alle hem that ben dysespeyred / And generally art
soecour and helpe to alle synnerys, Ther-ffor I, wofuH
Wrechche lefft, v^p and dresse the Inward Eye off
myn herte vn-to the / ffor hooly and Enterly in the
I putte myn hope stable and ffyx, perpetuelly to per-
seueryn and abyden, Concludyng thus withe the Pro-
phete / 'Tu es spes mea & poreio mea in terra
viueneium // Thow, blyssed lady, art myn only hope,
my part and my porcion in the londe of euery-lastynge
lyff' // ffor, lady, whan I am ffalle in any Trybulacion,
walke and goo Rounde aboute the Erthe, and seke
after the helpe off men, an[d] kan nowher noōn ffyn-
den but Only in the // Than may I wel ben aknowen, and
Confesse me, and³ seyn / 'Tu es poreio mea: Thow
allone, Lady, art my part and my porcion,' ffor thow
Dystynctly, alle other exeludyd, art, were, and shalt
ben the Outer and the ffulle hope off my soule. And
ther-ffor I may Covenably applye and seyn vnto thé
- 16632
I lift up
my heart to
to Thee,
- 16637
for Thou art
my hope.
- 16641
In Thee only
I find help,
- 16645
who art the
full hope of
my soul.

¹ See Migne, vol. 182, p. 1143/1. ³ MS. 'and and'

the werdys off Ieremye the prophete, 'Spes mea tu in die Affliccionis / Thow art myn Only hope in the dayes off myn afflyeeion' // Et hec potest Consolacio mea, que est mentis spes oppresse, percipio ad occursum¹ . . .

[Stowe MS. only.]

[Ic]remie xliij^o Capitulo.

16653

²Here begynneth the Seeonnde Consolacion Off Hertes that ben Oppressyd with Trybulacion.

[² Stowe, leaf 294]

The Second Consolation of troubled Hearts.

The seeonnde Consolacion, O blyssed lady, which that I ffynde in the ys this, that whan I Consydre and se, and in Experiene ffynde, That whan alle the lustys off this transytorye worlde passe away and nat abyde, Thow abydest euere in Oon, stable and ffyx with-oute Mutabylyte, 'Quia es. / ffor thow art stedfast and stable, shalt perseuere with-outen ende' // And lyk as thes Marynerys in the absence off the sonne, whan the dyrke nyght kometh vp-on, ha no comfort off lyght / but only off the loode sterre, which off his nature abydeth ffyx in hys spere, and neuere draweth ffor to deelyn by medyacion, off which they guye and gouerne ther passage // Evene so I, a wofull wreehehe, in the myd see off this Troublyd worlde fforpossyd and ffordryven with many sturdy wawes off aduersyte and off Trybulacion, whan the lytyl pore vessel off myn herte ys ouereaste and ffordryven with many ffroward wyndes off affliction // Thanne have I no Comfort nor helpe but only to lefften vp the Eye off myn herte vn-to the, which art verrayly callyd the Sterre off the See³ / Only to dyrecten and to brynge wreehehes, oute off alle Tempestys off Trybulacion, to the havene and to the blysfuH porte off euere-lastyng lyff // And her-vpon I apareyve⁴ Therby That thow art the sothefaste loode-Sterre off the see / ffor / Stella, a stando dicitur / A Sterre ys seyde off stonyng; And therffore, off Stedfastnesse off stonyng thow mayst wel be callyd a Sterre // ffor, whan alle other Erthely Creatures be

16658

When worldly pleasures pass, Thou, Mary, abidest.

16663

As seamen in the night steer by the Lead-Star,

16667

so I, amid the waves of aduersity,

16672

find help only in Thee, Star of the Sea.

16678

[³ Stowe, leaf 294, back]

Thou art a Star, for Thy fixedness.

16684

¹ The catchword is 'Tu,' so a sheet of ten leaves or less is possibly missing, tho' I suppose the First Consolatiou cannot have run much further than it does here.

² *Stella maris*: see Migne, vol. 182, p. 1142/2.

- [*Stowe MS. only.*]
 Thou wert ever stedfast, when Thy Son's disciples fled,
 16690
 when Thou conceivedst Him,
 and keptest Thy virginity.
 16696
 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 Thee.
 16722
- veryable thurgh Changynge, thow Abydest stable and stedfaste with-out Mutabylyte / euere in Oon // And that shewed fful wel in the passionn off thy blyssed Sonne // ffor whan alle his diseyples fledde a-way, Thow, as a ffyx Sterre, stode euere stable In the ffyrment off the ffeyth to-ffore the Croos. Thy Stabylnesse was shewed fful wel also in the Concepcion off thy blyssed sonne, That, nat with-standyng the promys and the beheste off the Aungel, thow stode euere Stable, and nat Chaungest thyn holy purpos off thy vrygynyte // Thy grete stabylnesse ys also ffondeñ wel ffro day to day in the grete Reffuyt and Reffuge that thow dost to alle synful men, havyng merey vp-on hem euere in ther mescheff whan they ha nede ; and in this stant moste in euery Trybulaeion the synguler Consolaton and Comfort that I have in my Sowle / ffor trewly, blyssed lady, yiff thow were vustable and varyant as other Creatures ben, I koude vp-on no syde ffynden Comfort in myn hert // why so? // ffor than were ther noone other that myght delynere me out off the trowble ffloodys off the see off thys Mortal lyff / ffor I stode pleynly vp-on the wrak, myd off the ffelle Rage ffloodys off this dredful See, lyk to ha be perysshed, nadde ben that thy Mereyable hande hadde ben porreet to me-ward // And therefore, ¹O thow blyssed lady, I make my prayer and myn Inuoecaeion vn-to the, to bene a Mene of Merey to brynge me to the holsomme hauene off euery-lastyng lyff, Seyyng to thé thes wordes that her swen / Cum beato Petro / 'Si tu es, Iube me venire ad te super aquas' / 'Si tu es' / that ys fforto seyn, 'ffor thow art, and neuere shalt Cessyn ffor to ben, commande me // O thow blyssed Mayde, which art the port and the havene off Elthe vnto wrechehes, me standyng vp-on the watrys, that ys to seyn, mydd off Trybulacions in this worlde, to ouerekomen hem, and So to kome vn-to the' // ffor, Certys, lady, yiff so be that thow exelude my prayer ffro thyn Erys, off alle wrechehes I am the moste wreecheyd ; and yiff my synnes fforbarre me, that I be nat herde demyng, also that ffor my grete offeneys, I

am nat worthy to preysc the // 'Quia non est Speciosa
 Laus in Ore Peccatoris / In as mych as ther ys no
 worthy prey[s]yng in the mouthe off a SynfuH man' / 16727
 how shall I euere be bolde or hardy to telle fforth the
 Magnyffycence off thy laude // Certys, lady, yiff I
 see that I be nat benygnely herde off the, I wyl
 arretyn the cause to my synnes, and to the grete
 defautys that I ha done; ffor thow, lady, ffayllest
 neuere, nor thow wantest nat to do soecour and helpe to
 alle that deuoutly beseehyn and prayen vn-to the. Et
 hoc est quod promisisti Ecclesiastico xxiiij^o: "Sum, &
 vsque ad Futurum seculum non desinaui" / That is to
 seyne / "I am, and in-to the worlde that is to komene,
 I shaH nat Cesse ffor to be" / And ther-ffore, blyssed
 lady, be-cause thow hast ben, and euere art, and shalt
 ben, Comfort and Consolacion to alle wrechehes and
 SynfuH men, In hope that thy Mercy and thy Consola-
 cion in my grete Nede ¹ShaH nat ffayllen vn-to me /
 Thys ys my Secounde Consolacioun, which that I
 cache in the. /

Mary, I am
 not worthy to
 praise Thee.

16731

Thou never
 failest those
 who devoutly
 pray to Thee.

16736

As Thou art,
 and shalt be
 for ever,
 my hope in
 Thy Mercy
 is my second
 Consolacion.

[¹ Stowe, leaf
 295, back]
 16743

The Thyrylde Consolacion }
 Off A Troublyd Sowle }

The Third
 Consolation

The Thyrydde Comfort and Consolacion, O blyssed 16747
 lady, that I have, ys this, That I se that ffolkys,
 oppressyd with werynesse off ther owne thoughtys,
 ffynden a Shadwyng plaece and an holsomme Refuge
 whan they fflen to the ffor soecour and helpe // wherfore,
 lady, yiff I seye and beholde thatt the ffoxys off the 16752
 Erthe hadden holys to putte Inne ther heedes, And
 bryddes off the heyre, nestys to bredden Inne, and a
 Sparwe koude ffynden out an hevese off an hous to
 bredyn Inne / And a Tortyl a place to make hym Inne
 a Neste to ffostren hys bryddes ther-Inne // And that
 I say also this hygh hylles, ordcynded ffor hertys to 16758
 pasturen Inne, And in kavyd stones ffounde an hoole,
 an yrchoun to haue his Refuge ther-Inne; And amonge
 al thys, I seye the Childeren off men Dysconsolat
 and Destytuyt off ther loggyng // As whilom thy
 blyssed sonne hadde no place wher to putte Inne his 16763

is, that as
 weary folk
 find refuge
 in Thee,

as the spar-
 row finds
 house-eaves
 to breed in,

and the
 hedgehog a
 hole to hide
 in,

- heede // Trewly, lady, and I seye mankynde thus
 dyswarre off ther herberwe, that they hadde no place,
 16766 in ther grete necessyte off Reffuge, to Dyverte to / yt
 [¹ Stowe, leaf 296] were but lytyH ¹Wondre though I were dyspurveyed
 off hope In my sowle, wher I shulde eny Consolaeion
 or Comfort ffynde // But, ffor-as-mych as thou alone,
 and as Thou, Mary, art the refuge of all wretched,
 16772 And, Aftter the grete oppressioun off her, art made ther
 Restynge place, to abyden Inne in Equyte / wherby I
 ffynde a Path and a weye, to whom, in al meseheff and
 I shall turn to Thee, the Noah's Ark
 necessyte, I shaH ffien and dyuerte vn-to // ffor thou
 art, as I sayde Rathe, Thylke Arehe off Noe, vn-to the
 whieh, and in the whieh, in tyme off grete Deluge, alle
 16778 the worlde ffley vnto, and were savyd ther-Inne, alle
 they that by grace myght Entren, as wel thes Rude
 beestes, as Men that were Resoznable / Right so,
 of Salvation for good and bad,
 Thou art Daniel's Tree,
 16785 and vp-on whos brañehys Restyde alle the bryddes off
 the heyr. And vnder this Tree was the pasture and
 the ffode off alle levyng Creatures / Trewly, O blyssed
 lady, me semyth verayly Thow art the sylue same
 Tree, vnto whieh alle Resonable Creaturys ffien vnto
 ffor to ffynde socour and helpe. And sothly, Lady,
 16791 with supportaeion off thy mercy, me semyth that
 amonge so manye I shulde nat ben Exeludyd // ffor aH-
 be-yt-so that I be nat hable nor worthy to be Rekuyd
 amonge the Cleue bryddes off hevене, whieh sytten
 vpon the hyh brañehys of Contemplaen / yett, goode
 16796 blyssed lady / ²Dysdeyne nat, thouh I be Rude And
 [² Stowe, leaf 296, back] Bestyall thurgh Synne, that I may Sytten lowe vp-on
 but bestial, I may mend by Thy grace.
 the Erthe, by mekenesse and humylyte to amende me
 vnder the agreable Bowes and brañehys off thy Cus-
 16801 tommable grace, ther to be shadwyd and shrowdyd
 with thy mercy // And sythyn that every Creature
 ffynt ffode and spyrytual Reffeceion in the // Lady,

- yiff yt be nat lefful to me, ffor my grete symnes, ffor to
 Tasten and to Etyne off thyn hooly plenteuous ffuyt,
 yett suffre, blyssed lady, that at the leste that I may
 Saltem ibi ffenum vt bos Comedam. / Haue my pasture
 ther with Rude Oxys, and walkyn as a man deieect
 with Nabugodonoser / Ther, amonge thys wyld beestys,
 to han my habitaeion, to take ther party off the Remys-
 saylles lefte off hem that be gostly and Spyrtyual
 Repast, to my Sowle helpe // ffor trewly, lady, and
 thow lyst paeyently to suffre me thus, why shulde
 nat my Sowle be Comfortyd? why shulde I. thanne
 be dysespeyred off thy graee // why shulde my wofull
 Eyen be dyrked with longe abydyng in the salte
 Terys off bytternesse // ffor Certys, thouh the multy-
 tude off my Symnes passe in noumbre the Sotyl
 smale Sandys and graveh off the See, And though
 I were nat worthy, ffor my wykkydnessys, to lyfften
 vp myn Eyen towarde the bryghte hevenc, yett, nat-
 with-standyng alle this // 'Te tamen, a ffacie ffuroris
 Domini, Refugium habeo // I have the, my Synguler
 Refuge, ffor the ffacie of the woodnesse off my Lorde
 God' // & yiff that oure fferme ffader ¹Adam, after
 hys grete Offence, hadde had swyeh a shadewyng place
 to have tournyde vn-to, ffor 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 myehi peple perysshe ffor the Synne off
 the seyde Adam, ordeygned the to ben a Synguler
 Mene ffor manny's saluacion, off Entent, that who-so-
 euere fledde vn-to the ffor helpe and ffor Reffuge,
 shulde nat perysshyn, But Restyn vnder the Shadwe
 off thy proteeion, to be Conservyde ffor dampnaeion
 vnder the large off thy Charyte // Seynge vnto the,
 thylke worllys that be wretyn In ysaye / the prophete,
 xvj^o *Capitulo*: "Abseonde fugientes, & vagos ne prodas;
 habitabunt apud te profugi mei, & cetera / Esto Lati-
 bulum eorum a Facie vastatoris" // This to seyne, "O
 thow blyssed Lady, hyde hem that fflen vnto the ffor
 helpe, and they that be vagabonde, dys[e]oure hem nat,
 ffor synfull folkys that be ffugytyff shalle fflen vn-to

Tho' I may
not eat of
Thy fruit,

16806

let me share
the leavings
of the spi-
ritual repast.

16813

Tho' my sins
are more than
the sea-sand,

16819

yet Thou,
Mary, art
my Refuge.

[¹ Stowe, leaf
297]

16826

16830

Thou savest
us from
Adam's trans-
gression.

16835

We pray to
Thee

16840

to hide us
who flee to
Thee for help.

16844 thè ffor soconr and helpe; and be thow her dyffence
and her proteccion to-ffore the fface off the Enmy" //
And whan I ha this in my Remembraunce, yt ys the
Thrydde Consolacion, which that I fynde Ouly in thè,
In euery Trybulacion.

My hope in
Thy aid,
Mary, is my
Third Consola-
tion.

*The Fourth
Consolation.*

Here begynneth the
ffourthe Consolacion.

16851 Certys, Lady, and yt were so that thow dyst Comfort
to alle other Synners save only to me, I hadde ¹Grete
matere to Compleyne, and to make grete Sorwe And
Lamentacion // But, ffor-as-mych as I haue a Synguler

[¹ Stowe, leaf
297, back]

As I trust
and hope in
Thee, Mary,

16856 Therfore I wyl Reioyssh in myn herte, and Cleyme off
Ryght the, in Espeeyal, to be my Reffuge / And thys I
Cleyme off herytage by lynel Dyseent off Sdecessioun,
be Tytle off myn Avncetrys, other Synners that ha
be to-fforme. and Sythen thow dydest merey vn-to

I claim an
ancestral
right of re-
fuge in Thee.

16861 hem / I, that am a Synner, Cleyme off Right that thow
Shalt done Merey vn-to me // ffor Certys, by olde
tyme, lady, Synners that werne to-fforme, weryn Oeca-
sioun That thow were Chosyn to ben the Moder off
god, and quene of hevене, and lady also off al the

Sinners were
the cause of
Thy being
the Mother
of God;

16866 work. And certys, lady, with Supportacion off your
grace / hadde nat Synners ben, thow haddest neuere
be Reyset to so high a degre off worshippe; And ther-
ffore The holy Doctour Seynt Awstyn Seyth vn-to the
In a Meditacion // 'O Maria, multum Audeo, multum

they made
Thee
honourd.

16871 gaudeo / *Multum-que gaudium, multum-que mihi facis
audaciam.* 'O blyssed Marye, I am gretly hardy and
bolde, and gretly I Reioysshe, and thow yevest me
grete hardynesse ffor to speken' // ffor I speke, and as I
speke, right so yt ys / ffor we to the, and thow to vs /
A nyh Confederacye hath Ioyned vs to-gedre / That
thow ffor vs haste thylke beyuge that thow art. And

Thou art
bound to us
sinners,
and we to
Thee.

16878 trewly in the same wyse, by thè Only, we haue the
beyng that we arn // ffor yiff that ²Oure Trespace
and oure Transgressioun hadde nat be to-fforme / Ther
hadde nat folwed ther-vpon oure Redempcion // And
yiff yt hadde nat be necessarye, vs to haue be bought,

[² Stowe, leaf
298]

yt hadde nat be necessarye thè to haue Chylded oure
 sayvour and Redemptour, 'Vt quid euim nescium pec-
 cata pro peccatoribus pareres, si deesset qui peccasset /
 Vt quid fieris, mater Saluatoris, si nulla esset Indi-
 gencia salutis' / 'O blyssed lady, why or wher-flore
 shuldestow haue Chylded and brought fforth hym ffor
 Remedye Off Synmerys, which neuere knewe what
 synne was, yiff ther neuere hadde be nōōn that hadd
 synned to-flore // Or to what ffyn sholdestow han
 ben Moder off the Sayvour, yiff ther hadde be nōōn
 Indygence off savacion?' And thes wordys off Seynt
 Awstyn, lady, I may Right weH seyn vn-to the // ffor
 sythen Synmorys were Cause and Occasyoun off thyn
 honour and off thy Magnyfyceence, by cause only off
 ther greto synnes, yt semyth vn-to me, sythen that I
 am a Successour off hem, Contynuyng ffor day to day
 in Synne, That I, amonge alle other Synmerys, may
 Rightfully Cleyment to flen to the ffor helpe and ffor
 Reffuyt // And that thou, in Recompensacion off the
 grete benefetys which thou hast Receyved ffor Synmerys,
 wylt nat to me, that am a Synner, denye the Entre /
 Sythyn thou, lady, off verray Right art bounden to be
 Reffuge vnto Synmerys / 'Sed, quomodo obligata // But
 how, lady, artow bounden?' Artow nat more bounden
 off Equyte to RightfuH men than to Synmerys // ffor-
 soth thou art bounde to bothe; ¹ffor to RightfuH Men
 thou art bounden by Love, And to SynfuH Men thou
 art bounde by thyn Offyce // ffor a leeche hath in hous-
 holde 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 leeche, but yiff he wolde helyn men
 off ther maladyes // Or wherto shuldestow be callyd
 the Moder off Mercy / Or wher-to shuldestow ha be
 Chosen to be the Moder Off god, yiff thou aH-only
 shuldest loven goodo Men and RightfuH, And with
 alle this shuldest nat done nor shewyn no mercy vnto
 Synmerys / Trewly thou art holden to loven and to
 Cherysshem hem that be RightfuH, And to haue mercy
 on hem that be SynffuH // And that shewyth ffyl weH

We sinners
 made needful
 Thy bearing
 of Christ.

16886

16892

As we are the
 cause of Thy
 greatness,

16898

I and all
 may rightly
 claim Thee,
 Mary, as our
 refuge.

16904

Thou art
 bound to
 the unright-
 eous as well
 as the
 righteous.

[¹ Stowe, leaf
 298, back]

16910

The Phy-
 sician heals
 sick folk.

16915

16919

Thou art
 first to have
 mercy on
 sinners.

16923 by thylke Memoryal wrytyng off thy Secretys, which
 thyn owne Secretarye, Seynt Bernard wroot, Seyyng in
 thes wordes // 'Sapientibus & Insipientibus, iustis &
 peccatoribus, Debitricem te fecisti: Omnibus Omnia
 facta Est // To wyse men and to foolys, To RightfuH

Thy secre-
 tary, St.
 Bernard, said
 Thou wast
 debtor to sin-
 ners as well as
 righteous:

16928 men And to Synners / thow hast made thy syluen
 doctour / ffor thow art made alle vn-to alle,' by the
 plentevous habondaunce off thy Charyte. And thow
 hast opned the Bosom off thy Merey so largely, that
 alle may taken off the plentevousnesse ther-off // He

16933 that ys in Captyvyte, Redempcion; the Syke Man,
 Elthe; And he that ys hevvy, Consolacion; And the
 Synnerre, fforyiffnesse and Remyssyoun; ²And the
 RightfuH Man, grace and perfeccion / 'Vt non sit qui
 se absoudat a. Calore eius' // So that noon off no degre
 may shrowden hym, but that the Sonne of thy Charyte
 shal shyne vp-on hym; And syth thow art be-kome
 dettour to RightfuH men and to Synful men also //
 Alle SynfuH men may Iustly alleggyn this vers vuto
 the, and seyn:

[¹ Stowe, leaf
 299]
 to give sin-
 ners forgive-
 ness;
 and the
 righteous,
 grace.

Therefore,
 Mary, bless
 them who
 made Thee
 blessed.

ffestina miseris / Misereri virgo beata;
 Nam te si Reecolis, miseri fecere beatam;
 Ergo, beata, miseros quorum te Causa beaut.

[*Mary, be our Refuge in Tribulation!* 16946

4 verses of 8 lines each, abab, bcbc.]

(1)

O blyssed maydē / flour off alle goodnesse,

On alle SynfuH / ha Merey and pyte;

Thynke how Synners / in verray sothefastnesse

were Cause first / (who so [that] lyst se,) 16950

That ffolkys shuldē / blyssyd / callyn the,

Only ordeyned / ffor ther Savacion;

Now, goode lady / off thy beuynyte

Be oure Refuge / In Trybulacion / 16954

(2)

¶ Quene off hevenc / off helle ek Emperesse,

Loodē Sterre / ycalled off the See

To Maryners / that Erryn in dyrknesse,

Thow art ther Comforto / in Alle aduersyte. 16958

Quene of
 Heaven,
 Loadstar of
 the Sea,

As sinners
 causd Thee to
 be blessed,

be our Refuge
 in tribula-
 tion!

Thy lyght, ffro Tempest maketh hem go ffre,
 And vp taryve / thurgh thy proteccion,
 At the havene / off alle ffelycyte,
 And ffor tescape / Eche Trybulacion. 16962

bring us to
 the Haven of
 Felicity!

(3)

¶ O holy Sterre // ffyx in stabylnesse, [Stowe, ff. 299, bk.] Holy Star,
 With-oute Eclipsyng / Or Mutablyte,
 Ylyehē Clerē / shynyng in bryghnesse,
 In whom the Sonne / sent ffro the decyte, 16966
 lyste ffor to takē / Oure humanyte,
 Off Mankynde / to make Redempeion,
 That thou shuldest / O mayde, O Moder ffre,
 Be Oure Reffuge / In Trybulacion! 16970

In whom
 God's Son
 took hu-
 manity,

 be our Refuge
 in tribula-
 tion!

(4) Lenvoye.

¶ Prynesse, excellyng off myght and worthynesse
 Alle Créaturys / as in dygnyte /
 Myn hertys body / my worldly Cheff goddessse,
 Pray thy Sonne / ta¹ mercy vp-on me. / [to have] Pray thy Son
 Syth in alle méseheff / to thy graee I ffe 16975
 Reffute to ffynde / And Consolacion.
 And syth my trust / ys Only Sette in the,
 Be my Reffuge / in Trybulacion. / 16978

to have mercy
 on me!

 My trust is
 only in Thee.

Explicit.

²And sothly, lady, I am Right wel a-knowe that I
 was constreyned off verray nede And necssyte, to fflen
 to the ffor Socour and helpe, and Chaeyd off Trybula-
 cion to kome to the ffor Comfort and Consolacion / 16982

[² Stowe, leaf
 300]
 Mary, I am
 driven to
 Thee by
 tribulation,

¶ And trewly, yiff I seyde the Contrarye, I shuldo
 ffoule ffayllen off the Soth. ¶ Now, trewly, I am
 mych holden vn-to Trybulacion, And owo Right wel to
 Callyn hyre a Maystresse off myn, that taught me, and
 was so goode a guyde to aryven vp at so holsom a Port,
 and at so notable an havene, to ffynde Reffuyt and
 Refuge, ¶ O blyssed lady, in the / ffor tyl I hadde
 gone to Scole with Trybulacion, I savoured ffyl lytil in
 the soote mylk of grace which dystylleth douz ffro thy
 mereyable brestys to Synnerys, to ffostren hem in ther
 grete nede, speeyally whan they ffalle in Trybulacion.
 And trewly I may say, ffor my party, that Trybulacion 16987

and am much
 beholden to
 her

 for sending
 me to such a
 Refuge.

 Till she
 schoold me,
 I tasted little
 of the milk of
 thy breasts.

16993

- was a necessarye Maystresse vn-to me, lychi vnto a procelle which dryveth att sodeynly a Shyppe vn-to goode aryvaylle. ¶ And necessarye ys also thylke sharpe prykke, that bryngeth hym that Erreth in his passage, ageyn to the Right wey. ¶ And wel-fuH and blyssed be tho betynges and Skowrynges, that Compellyn a Chylde to deelyne ffrom his trespaeys and his Errours.
- 16996 Blessed are the beatings that drive a child from his errors!
- 17002 And ther-ffore, blyssed lady, rather than I shulde be Rekkeles to Resorte vnto the, lat me Rather, vnder thy proteccion, ffele somme party Off Trybulacion. ¶ And, benygne lady, I belene ¹Verrayly, that, by the ordynance off thy blyssed Sonne, Was suffryed and ordeyned as a yerde in a Maystres hande to Restreyne neelygent Children ffrom her Wauntonesse and ther trwandyse, and to compellyn hem mekely to obeye the doetryne and dyseyplyne off ther Mayster. ¶ And thus, lady, I that am Slowh, Neelygent, and froward in alle vertuous werkys, My Maystresse Trybulacion, with hyre yerde off Dyseyplyne and of Castygacion, She hath tauglit me to komme to the in my grete nede, ffor to ffynde in thy grete Mercy, Refuge and Consolacion.
- 17008 Children ffrom her Wauntonesse and ther trwandyse, and to compellyn hem mekely to obeye the doetryne and dyseyplyne off ther Mayster. ¶ And thus, lady, I that am Slowh, Neelygent, and froward in alle vertuous werkys, My Maystresse Trybulacion, with hyre yerde off Dyseyplyne and of Castygacion, She hath tauglit me to komme to the in my grete nede, ffor to ffynde in thy grete Mercy, Refuge and Consolacion.
- 17015 ¶ So that thow mayst eovenably seyn to me the wordys wretyn in the Sawter book / "In Tribulacione inuocasti me / In Trybulacion euere thow eallyst vn-to me." ¶ And Sothely, lady, I confesse me, and am wel aknowe, that yt ys So; Beseehyng fful mekely vn-to the, with alle myn hoole herte, only off merey and off pytye, that thow lyst to seyn vnto me, and graeyously to Acomplysshe and ffulyllen in me, thy pore seruaunt, the Resydue in effect, that ffolweth in the same vers / "liberaui te & exaudiui te in Abscondito tempestatis /
- 17026 I ha delyuereð the, and I have herde the in the dyrke trouble off the Tempest that Assayleð the." ¶ Now, goode blyssed lady, do now so to thy pore seruaunt, and Releve hym, off thy merey, in the Tempest off this grete nede, and graunte hym off Synnes Remyssionn, to be vn-to hym Refuyt and Reffuge in euery Trybulacion / Prestante Vnigenito ²Tuo, qui est benedictus in secula seculorum. Amen.
- 17031 to rescue me in this storm, and be my refuge.
- [² Stowe, leaf 301]

[Blank in MS. for an Illumination.]

- ¶ And whyle I made my prayere,
The Owgly Smyth / as ye shall here /
y-callyd / Trybulacioun,
Whan She herde / myn Oryson,
And Saugh / by nōōn Oocasyoun
I wolde nat leue / my Bordoun /
Nor my Skryppe / ffor no manee ;
And sawh how / In the samē place
I haddē Chose / to myn Entent /
Reffuge / that was Suffyeyent,
In alle Trouble and dysese,
Myn hertly Sorwys / to apese,
And stynte / alle myn Aduersyte,
Anōōn she seydē / thus to me :
Trybulacion. /
¶ 'I am,' quod she / 'lyk off manere
To thylkē wynde / (as thow shalt here,)
That with his blast / maketh ful offte
The levys Ryse / and flen alofte
Toward the Skyes / hylī in the heyr. /
Thus haue I / eausyd thy Repeyr /
Thurgh my Trowble / pryked the, -
Vn-to Reffuge / ffor to fle. /
'Caste thy look / toward the hevene / [Stowe, leaf 301, bk.]
ffer abowe / the Sterrys Sevene /
In thy Contemplaçion /
That wer but / as a leff her down,
ffor-welkyd / and caste a-way,
Wyeh by the ground ful lowē lay, [Cotton MS. begins again.] [leaf 242]
But, thorgh my eomyssion,
I ha tournd the vp-se¹-doun,
And many a-nother ek also,
With my trouble and with my wo ;
And with my toonges I hem ehace,
Ageyn the lord whan they trespace,
That I cause hem for to fle
To god, on hem to han pyte.
'And somme I have ek eausyd offte
To flen vn-to the sterre alofte,
To whom thow fleddyst with gret labour,
- 17036 *The Pilgrim.*
When the
ugly smith,
Tribulation,
- 17040 saw that I
wouldn't give
up my scrip
and staff,
- 17044
- 17048 she said
Tribulation.
- 17052
- 17056 she had
driven me to
take refuge,
- 17060
- 17064 [1 so St.] and had turnd
me upside
down with
woe,
- 17068
- 17072 and made me
flee to God,
Others she
had sent to
Mary,

<u>The Pilgrim.</u>	Semyng to me (yt ys no faylle) That she woldë me assaylle ; Yt semptë so, as by hyr cher ;		
Never read I of any beast so marvellous,	And al my lyff, fer or ¹ ner, Radde I neuer, in book nor geste, Off so merveyllous a beste ;	[¹ nor St.]	17156
in Daniel, or Ezeziel, or the Apocalypse.	Nat in the Book off Danyel, Nouther in Ezechyel, Nor in Thapocalyps off Iohan, Swyeh a bestë foud I noon.		17160
	I was abaysshed a-noon ryht, Whan fyrst off hyre I hadde a syht ; In hyre I fond so many a lak :		17164
Her back is broken.	ffyrst, she hadde a brookë bak, Corbyd and haltyng, bothë two ; Off rowh frese, she hadde also A garnëment shape lyk a sak, Wych she werede vp-on ² hyr bak :	[² weryde on St.]	17168
[leaf 243, bk.]	Gret noumbre ther-on I tolde, Off eloutys and off pachchys olde.		17172
Round her neck is a big bag.	Aboute hyr neeke, I sawh ek wel, That ther heng a gret sachel ; She shop hyr no-thing for the flyht ; ffor, that poket (to my syht, She felde yt ful (in éspecyal) Off Coper, yren, and off metal.	[Stowe, leaf 303, back] [C. & St.]	17176
Her tongue hangs out.	And as yt sempte to me also, Hyr ownë tonge halp wel ther-to, Wych heng out at hyr mouth ful ³ long.	[³ ful om. St.]	17180
	And aboute hyr neekë 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.		17184
She has 6 hands:	In noumbre she hadde (I gan beholde ⁴) Syxë handys, for I hem tolde ;	[⁴ as I . . holde St.]	17188
² , the palms of a griffin.	And tweyne (to myn Inspeccioun) Wer the pawmys off A gryffoun.		
In the 3rd a file.	And I beheld the samë whyle, In On hand she held ⁵ a ffyle,	[⁵ hadde St.]	17192

<u>Avarice.</u>	Yholdë prudent, and ryht wys.	17228
Without Avarice no man is sure of prosperity.	ffor no man hath, <i>with-outë</i> me, Worshepe nor no dygnyte ; In hiñ estat ys no whyht Set, But thorgh favour off my mawmet,	17232
I must submit to her idol, or die.	To whom thow mvst submyttë the, Or thow shalt deye ; so mot I the !'	
<u>The Pilgrim.</u>	Pilgrim : ¹	[¹ St., om. C.]
[leaf 244, bk.]	“ ffyrst, thow mvst declarë me	[St. & C.]
[Cap. iv.]	Thy power and thy Auctoryte,	” , 17236
I ask her authority, race, and nation ;	Thow oldë, ryvelyd off vysage, Thy kynrede, and thy lynáge, Thy contre and thy nacioun, And also off what regioun	” ” ” 17240
	That thow art born, (I wyl ffyrst knowe,) <i>With</i> bak and ehnë courbyd lowe ;	
and what her idol is, shaped like a marmoset.	The maner ek off thy mawmet, Shapë lyk a marmoset :	17244
	Tel me hys condieoun ; ffor me thynketh yt no resoun Off equyte, nor by no ryht,	
Why should I do homage to a dumb and blind thing ?	Syth he ys downb, and blynd off sylt, I that am born off good lynage, Sholde vn-to hym do now homage.”	17248
<u>Avarice</u>	Avarice : ²	[² St., om. C.]
[Cap. v, prose.]	‘ Syth thow wylt fyrst yse, And what my namë sholdë be, I wyl, as now, no thyng spare ; But the trouthe to thë declare, That thow shalt (<i>with-outë</i> offence) Yive to me the mor credence.	17252 17256
bids me follow her,	‘ Yiff thow lyst the trouthë se, Kom on a-noon, and folwe me, And thow shalt (yiff thow kanst espye) Herë me ful lowdë eryl ; ffor I shaH ³ sen, duryng my lyff,	17260
and see the Vale of Sorrow and the Interjection of Lamentation.	The vale off sorwen ⁴ and off stryff, The woful Interieccoun Most ful off lamentacioun.’	[³ shall St., shau C.] [⁴ sorrow St.] 17264
	Pilgrim : ⁵	[⁵ St., om. C.]

I see an Abbey like a Chessboard, plunderd by all the Pieces. 463

- And trewely¹ (I took good kep,) [¹ trewly C., truly St.] *The Pilgrim.*
 She wente vp to a fosse kaue dep; I follow her,
 And ther she bad me lokē down; [Cap. vi,
 Wher I haddc inspeccioun prose.]
 Off an abbey, wych euerydel 17268 and see an
 (As. I beheld the maner wel) abbey,
 Was foundyd besyden a cheker, [leaf 245]
 Squar as ys a Tabler. [C. & St.] beside a
 [*8 lines blank in MS. for an Illumination.*] 17272 chess-board,
 And I beheld² also with-al, [² lokyd St.]
 Ther wer esches, bothe gret and smal,
 fful wel ywrouht in allē thynges.
 Ther sawh I rookys *and* ek kynges, 17276 with chess
 And knyhtys (ek in verray soth) men on it,
 Drawen, as a ffers y-doth where a battle
 In travers wysē, by bataylle, takes place,
 Eueryeh other gan assaylle 17280 the pieces
 Wyth sharpē swerdys, thus thauhtē me, fighting with
 A dysguysē thyng to se; swords.
 ffor at the chcs, in al my lyff,
 Sawh I neuere swych a stryff, 17284
 Nor so fers A contenance; And when the
 ffor everyche gan hym sylff auance, battle is over,
 Whan ther bataylle was ado,
 To make hem redy for to go 17288 all the men go
 Tō that abbay thcr besyde, to the abbey,
 And, be surquedye and pryde,
 Thcr to forreye, what they may,
 Robbe and spoylle, and ber a-way, 17292 plunder it,
 And rcvē hem off ther rychesse,
 And brouhten hem in swyeh dystresse,
 That no thyng leffte to ther refut,
 But made al bare-and destytut. 17296 and leave it
 Whan I haddc al thys yseyn, bare,
 How al was makyd wast and pleyn, [leaf 245, bk.]
 Quod I, "what thyng mencth thys, [C. & St.]
 That thys cherche destroyed ys? "
 Thys ys (to myn oppynyoun) [Cap. vii,
 The woful Intricceioun, prose.]
 Wher-off pleynly (me semeth so) " 17300 I ask what
this means.

The Pilgrim. Eueryeh wyse man shokde ha wo, 17304
 And compleyne (I the ensure)
 Thys vnhappy aventure."

Avarice Avarice :¹ [1 St., om. C.]
 [Cap. viii, prose.] ' Wher thow be wel or euele apayd,
 Lo her ys al that I ha sayd. 17308

says this mischief is wrought by her,
 Thys meseheff (yiff thow kanst yt se)
 Ys ydon aud wrouht by me,
 And aecomplysshed vp in dede,
 Al-thogh that yt be no nede ; [Stowe, leaf 305] 17312
 Wher-off, in hys prophesye,

as Jeremial complained (iv, vii, viii, etc.)
 The nobyle prophete Ieremye
 (As he that lyst no thyng to feyne)
 Weptē sore, and gan compleyne : 17316

that the Queen of Nations was brought into subjection,
 ' Allas ! ' quod he, ' how the pryneece,
 Off folkys allē cheff maystresse,
 Ys trybutarye, and bor down,
 And brouhte in-to subieccioun ! ' 17320

' The prophete wyste afor ryht wel,
 That I sholde cansen euerydel
 Thys gretē desolacioun
 And thys habomynacioun. 17324

Avarice causid this ruin;
 I and myne (yiff yt be souht)
 Have thys gretē meseheff wrouht.
 ' Thys the custon (in substance),
 Holy the maner and vsaunee, 17328

and all of her school do as she does.
 Off al that to my seolē go,
 By my doetrynē to do so,
 And so to werke, by my teehyng ;
 ffor ther ys nouthor rook nor kyng, 17332

[leaf 246]
 [Cap. ix, prose.]
 But eeh off hem (for ther part)
 Sorē studyen in that art,
 Eueryeh off hem to fynde a waye,
 How they may to me obeye. 17336
 Thow mayst me leve in sykernesse ;
 Ther ownē werkys ber wytnesse.'

The Pilgrim. Pilgrim :² [2 St., om. C.]
 [Cap. x, prose.]
 I cannot believe she has such power.
 " I may nat levyn (fer nor ner)
 Thow sholdest han so gret power, 17340
 Wyeh that art so porly

Avarice's story of the king whose Paramour was Liberality. 465

- " Arrayed, and so dysguesyly ;
 Halt and lame, (as semeth me)
 Brokë-bakkyd, and foul to se. 17344 *The Pilgrim.*
 And *with* al thys (I the ensure),
 A verray monstre in nature,
 (Who lyst looke, he shal yt fynde,
 And engendryd a-geyn kynde. 17348 She (Avarice)
 How sholdystow, *with* al thys thynges, [1 dukes earls St.] is so foul,
 Ouer erlys, dukys,¹ kynges, a regular
 Have power or domynacion monster.
 To brynge hem in subicecion, 17352
 Sythen they, by gret noblesse,
 Haven off kyndë swych faynesse,
 And broult forth by engendrure,
 Kyndëly, as by nature?" 17356
 Avarice:² [2 St., om. C.] *Avarice*
 ' Yiff thow wylt a whylë dwelle,
 A good exaumpel 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 governaunce,
 Whom that he louede paramour,
 And took to hyre al hys tresour, [Stowe, leaf 305, back] 17364
 Good³ and Iowelles euerydel, [3 goods St.]
 Be-cause that he louede hyr so wel. [leaf 246, bk.]
 And shortly, thus *with* hym stood,
 She gouërmede al hys good, 17368
 Whos name was Lyberalyte :
 She was benygnë, large and fre,
 Wych, in euery regioun,
 Hadde gret fame and gret Renoun. 17372
 And she dyde euere hyr labour,
 So to dyspendyn hys tresour,
 That hys worshepe on euery syde
 Gan encrece and spredë wyde ; 17376
 Gat hym honour and gret ffame,
 And *with* al thys, a ryht good name.
 ' The story doth also specefye,
 She made hys goodys multeplye, 17380
 PILGRIMAGE. she gaind
 bin great
 honour and a
 good name.

	<i>Avarice.</i>	' And causede also, how that he Was wel belovyd in hys contre ; ffor love exeellyth in worthynesse Euery tresour and rychesse.	17384
[Cap. xii, prose.]	Seeing this,	' But whan that I thys dyde ¹ espye, [¹ dyd this St.] I hadde thor-off ful gret envye, And caste to fynde oecasioun ffor to tourne al vp-so-doun.	17388
the old hag Avarice went to the court,		I gan taprocho the court ful ner, A-queyntede me <i>with</i> the porter And <i>with</i> thoffycerys euerychon ; And in-to chaumbre I kam a-noon, Wher as the kyng a beddē lay.	17392
stole away the king's paramour Liberality while he slept,		Why! he slepte, I stal away (Throgh my sleighte in prevyte,) Hys paramour Lyberalyte ; And or the kyng yt koude espye, Benchautēment And soreeryo	17396
		I gan at hyrē so enchace, ² [² tenchase St.] That she was voyded fro that place ;	17400
[leaf 247]		And, by fals collusioun, I shet hyre in a strong prysoun, Wher I hā cast, (shortly to telle,) Why! that I lyve, sho shal ther dwelle ;	17404
and shut her up in prison.		And in hyr stedē (off entente,) To bedde vn-to the kyng I wente, Why! that he sleptē vnwarly. ³ [³ slept vnwarely St.]	17408
Then Avarice took her place by the king's side, by echant- ment,		' And whan ho wook al sodeynly, In stede off Lyberalyte, In hys Armys ho took me ; At wych tyme, by soreerye, I blentē so the kyngēs Eye,	17412
became his paramour,		That I be-kam hys paramour, And hadde in garde al hys tresour. Wherso that he wook or slep, Off hys worshepe I took no kep ;	[Stowe, leaf 306] 17416
and turnd his honour to shame.		Hys honour, gold, hys goodē fame, Al I tournede yt to shame ; ffor he ne myghte (who-so mo knewe) ffynde noon offyeere mor vntrewe.	17420

<p>'I am the samē (thys the cas, Off whom that whylom wrot Esdras, Apemenen, wye, hyr sylff al sool, Made the kyng so gret a fool : Whan she was hevy, he was sad ; Whan she lowh, than he was glad ; She took hys crowne, <i>and</i> leyd yt doun, And he, by lowh subieccioun, Al hyr lustys dyde obeye, ffor he durste hyr nat <i>with</i>-seye : Thus yt stood, and thus yt was, As thow shalt fynden in Esdras. 'By wye example, thow mayst se That yt fareth thus by me ; ffor I kan, by my werkynges, Deecyuē prynces and ek kynges ; And al the meyne off the cheker, I kan make off herte enter, To robben abbeyes euerychon, And to dyspoylle hem, on by on, <i>With</i>-outen any compassioun. 'And touchyng ek my naēioun, And my name (yiff I shal telle,) I was engendryd fyrst in helle ; And ther the pryneē Sathanas (Yiff thow wylt wye,) my fader was ; And in that Valey Infernal I was begete : lo her ys al. 'And my name ek to devyse, I am eallyd Covetyse (Off verray ryht, and nat off wrong,) And Avaryee, somwhyle Among ; But Coveytysē, men ealle me Off verray ryht and equitye, Whan I am mevyd in¹ my blood To coueyte other mennys good. And Avaryeē <i>men</i> me ealle, Whan that I fro folkys alle Kepe al that euere I getē kan, And wyl departē <i>with</i> no man,</p>	<p>17424</p> <p>17428</p> <p>17432</p> <p>17436</p> <p>17440</p> <p>17444</p> <p>17448</p> <p>17452</p> <p>17456</p> <p>17460</p>	<p><i>Avarice</i></p> <p>is she of whom Esdras wrote (1 <i>Esdr.</i> iv. 29—31), 'Apane, the King's concubine' (<i>Joseph. Antiq.</i> lib. 11, cap. 4, Iabsaces Themasius), who made a fool of the King, and took off his crown.</p> <p>[leaf 247, bk.] Avarice can deceive kings,</p> <p>and make em rob abbeyes.</p> <p>[Cap. xlii, prose.] She was begotten in hell, of Satan ;</p> <p>her name is 'Covetousness' and 'Avarice' :</p> <p>[¹ om. C., St.] Covetousness when she covets others' goods ; Avarice when she keeps all she gets.</p>
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	<i>Avarice</i>	'Wher they be wel or evele apayed.	
is ill-clad on purpose,		'And that I am thus evele arrayed,	
		I do yt only off entent	
so as not to waste money on clothes.		That my gold ne be nat spent,	17464
		On clothys wastyd, nor my good.	
		And levere me were, bothe gowne and hood	
		Wer <i>with</i> wermys day be day	
		Conswmyd, and yffret a-way, [Stowe, leaf 306, back]	17468
		Than porë folk (so god me spede,)	
		Sholdë were hem in ther nede ;	
[leaf 248]		ffor I easte me nat at al,	
		Neuere for to be lyberal	17472
		Why! I may walken on the ground ;	
She's like a dog on a haystack.		ffor I resemble vn-to that houud	
		Wych lyggeth in a stak off hay,	
		Groynynge al the longë day,	17476
		Wyl suffre no beste ther-to to gon,	
		And yet hym sylff wyl etë noon.	
[Cap. xiv, prose.]		'Myn handys off merveyllous fasonn,	
		Lyk the pawmys off a gryffoun,	17480
Her hands are made to take, not to give.		Be mad (wher-so I slepe or wake,)	
		Nat to yive, but for to take.	
		To axe me good, wer gret foly ;	
		ffor thys my purpos, (fynaly,	17484
		And as me semeth for the beste)	
She shuts up all her gold.		To shette my gold vp in my cheste :	
		Thys al myn hool enteucion,	
		Offys and oeenpaeion.	17488
		Al good, wher yt be grene or rype,	
		I kan wel gleny, I kan wel grype,	
		Bothe to-forn and at the bak :	
		What I may gete, goth in-to sak,	17492
		Off entent (be wel certeyn)	
		Neuere to taken yt out ageyn.	
		'My wyl ys euere vnstaunchable,	
Her desire is insatiable.		And my desyr in-saeyable ;	17496
		My thoulit nor myn affeecioun	
		Ha neuere ful replecioun.	
		I am the swolwh (who lyst to se)	
		Wych that in the saltë see,	17500

- ‘Al that euere goth forth by,
 He devoureth yt Outterly,
 And neuere ne sent no thyng ageyn.
 Tawayte ther affter wer but veyn,
 ffor shortly, he devoureth al,
 Coper, yren, and metal;
 Al that peyseth or yiveth souu,
 To the botmē yt goth¹ down, [¹ botome it goythe St.] 17508
 To gretter wrak than on a rok.
 ‘And as an Ape vn-to a blok
 Or to a clog, tyed *with* a cheyne,
 Ryht so I do my bysy peyne; 17512
 I teye my sylff (by gret dystresse)
 And byndē me to my ryehesse;
 I bynde yt nat; yt byndeth me,
 That I am bonde, and nothyng fre, 17516
 ffor to have theroff plesaunce.
 ffor lak only off suffysaunce,
 I am so teyd (I may nat skape,
With a clog, ryht as an Ape, [Stowe, leaf 307] 17520
 Wych in soth so letteth me,
 That I ha no lyberte
 To gon at largē hih nor lowe.
 ‘And yiff thow lyst also to knowe 17524 [Cap. xv,
 What my vj² handys be, [² sxxē 473, 17606]
 I shal declare a-noon to the,
 And make a demonstraēion:
 I Gryppe *and* streyne lyk a Gryffoun, 17528 Her six hands
 And faste I holdē ther-*with*-al lay hold of
 Coper, yren, and eeh metal; everything.
 Streyhtly kepe yt in myn hond,
 Bothe in water and on lond. 17532
 And thow afor dyst nenere se
 So cursyd handys as they be;
 Enarmyd abouten Envyron
With the pawmys off a Gryffoun. 17536
 ‘The fyrstē hand (for to dyffyne)
 By ryht yeallyd ys ‘Ravyne,’
 That sheweth Gentyll outward alway,
 Tyl that he³ may eachehe lys pray; [³ is St.] 17540
 Her first
 hand is ‘Ra-
 vine.’

Avarice

is like the
 Whirlpool
 that sinks
 everything in
 the sea.

[leaf 248, bk.]

As an Ape is
 tied to a clog,

so is she tied
 to her riches,

and has no
 liberty.

[Cap. xv,
 prose.]

Her six hands
 lay hold of
 everything.

Her first
 hand is ‘Ra-
 vine.’

- Acarice. 'Dyspoyllet¹ pylgrymes est and west, [¹ dispoilyn St.]
 Bothe in woode and in fforest,
 [leaf 249] *With-onten any execepcion :*
 Thys ys my eondyeion, 17544
 To robbe and reue *with* al my myght.
 'I eleymē al thyng myn off ryht ;
 Her 1st hand, Ravine, is like a kite. Myn hand ys lyk vnto² a kyte : [² lyk to C., lyke to St.]
 She steals chickens, I takē ehykenys that be lyte ; 17548
 Wher I ham fyndē, fer or ner,
 I ber hem hoom to my dyner.
 Gret robbery, on folk I make ;
 horses, carts, Hors and cartē, bothe I take, 17552
 With porvyance and wyth vytaylle.
 And off malys I wyl nat faylle :
 and makes poor men sell their cows and oxen. Yiff a pore man haue a kowh,
 Oxe or mare that draweth hys plowh, 17556
 I make hem selle hem by duresse,
 ffor to stauche my gredynesse,
 Wher any swych I kan espye.
 [Cap. xvi, prose.] And as an greyne sowketh the flye, 17560
 She sucks em as a spider does a fly. And hyr entroyllēs³ draweth oute, [³ entralls St.]
 Evene lyk I renne aboute,
 And eesse nat, whan I ha be-gonne,
 Tyl that I my pray ha wonne. 17564
 Her second hand [Cap. xvii, prose.] is set behind her, to rob secretly. 'The tother hand, to do gret wrak,
 Ys set behynden at the bak,
 That no man ne sholde espye
 The maner off my robberye. 17568
 So secretly I kan yt vse,
 Outward my falsnesse to exeuse.
 Thys hand ful hiñ vp-on A tre
 Maketh many on enhangyd be ; [Stowe, leaf 307, back] 17572
 And *with* hys ffeet (wyeh ys nat fayr,)
 ffor to waggen in the hayr⁴ [⁴ ayre St.]
 fful hiñ a-loffte, yt ys no dred.
 'Thys hand, fro many manhys hed, 17576
 Causeth the Erys be kut away ;
 And thys hand, fro day to day,
 [leaf 249, bk.] Ys the hand off gret dyffame,
 'Cutpurse.' Callyd Cuttēpurs by name, 17580

Avarice's 2nd hand, Cutpurse, robs, burgles, clips Florins. 471

'Wych hath a knyff ful ¹ sharp of egge, ¹	[¹ - ¹ Stowe]	<i>Avarice.</i>
And yet he dar no glovys begge; ²	[² Stowe]	Her 2nd hand, Cutpurse,
ffor, to vse hys robbery		
Off the glovere openly,	17584	
He kepeth hym eloos, al out off syht,		
And vseth for to walke a ³ nyht	[³ on St.]	
In narwe lanys, vp and down.		
Whan that the monë ys go down,	17588	
Than he maketh hys ordynauce		
(By gret meseheff and gret mesehaunce)		
ffor to vse ther brybery,		
And for to havnte ther robbery :	17592	robs folk,
On no thyng ellys they sette her thouht,		
ffor off hyr owne they ha ryht nouht.		
'Thys hand, by force, ageyn al ryht,		breaks into houses by night,
Breketh vp howsys toward nyht,	17596	
Bothe in bowrys and in hallys,		
And maketh hoolys thorgh the wallys.		
'Thys hand kan dygge and makë mynys ;		digs mines,
Thys hand kan Royne also florynes ;	17600	clips florins,
Thys hand ful sekde hath any reste ;		
Thys hand kan brake Cofer <i>and</i> cheste ;		breaks open coffers and chests,
Thys hand, (in cold <i>and</i> ek in hete,)		
Kan falsly selys counterfete,	17604	counterfeits seals,
And the prent ther-off y-graue ;		
And thys hand wyl also haue		
(By som Engyn, or sleyhtë weye)		and has a key to every lock,
Vn-to euery look ⁴ a keye.	[⁴ Locke St.] 17608	
'Thys hand kan forge (I vndertake)		
ffals monye, and the prent make.		
Thys hand in frenshe ⁵ (I dar expresse)	[⁵ frenche St.]	It is called in French
Ys callyd 'Poitevyneresse,'	17612	'poitevyneresse,'
ffor yt forgeth (thys the ffyn)		
A monye callyd Poytevyne, ⁶		[leaf 250]
Wych ys in valu (by a-countyng)		for it forges the 'poytevyne,' worth half a farthing.
fful skarsly worth halff a fferthyng.	17616	
'Thys hand ek falsly beyth and sylleth ;		

⁶ *Poitevine*, monnaie de Poitou. 'Une *poitevine*, c'est le quart d'un parisi (1273 Carl de Ponthieu, Richel., l. 10112, 1^o, 159 1^o).'—Godefroi. *Sol Parisien* . . as much as the Tornois & a quarter. *Sol Tornois*, The tenth part of one shilling.—Cotgrave, 1611.

472 *Avarice's 2nd hand, Cutpurse, and 3rd hand, Usury.*

	<i>Avarice.</i>	' And in reknyng, thys hand mystelleth.	
Her 2nd hand, Cut- purse,		Thys hand also (yt ys no drede) Kan spoyllē folk whan they be dede.	17620
		Thys hand kan al the nyht wachehe, And ful streythly glene and kachehe,	[Stowe, leaf 308]
		And rendyn vp (yt ys no nay,) Al that euere lyth in hys way.	17624
		' Thys hand, thogh men haddē sworn,	
robs barns and grana- ries,		Kan robbe and bern away the corn Out off bernys and garnerys ;	17627
		Thys hand kan ferette in konnyngherys ¹	[¹ conyngers St.]
		Be nyhtē tymē, whan men slepe ; Thys hand, by holys kan in erepe, And bern a-way what he may fynde, And lyst to leue nothyng behynde ;	17632
makes idle officers,		Thys hand maketh ydel offyeerys And many falsē labourerys. Thys hand (ageyns al resoun)	
		Doth many gret extorsion	17636
		In euery lond <i>and</i> ² eeh 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 <i>and</i> lowe ;	17640
and stripe poor folk of all they possess.		ffor thys hand wyl neuere spare Porē folk, to make hem hare And nakyd (off entencion) ffrom al ther poecessioun.	17644
[Cap. xix, prose; cap. xviii omit- ted.] The third hand		' My thryddē hand, mad by gret wyle <i>With</i> the wych I ber the ffyle, I shal, as kometh to remembraunce, Declarū to the (in substauce)	17648
[leaf 250, bk.]		What thyng yt doth specefye.	[St. & C.]
		And the trouthe doth sygnefye,	"
		Thys hand ys wrouht ageyn nature,	"
		Wyeh euere doth hys besy eure	" 17652
		Always (off entent vntrowe)	
forges money, to lessen others' and increase its own.		To forgē money newe <i>and</i> newe, Other folkys gold dystresse, And hys ownē to eneresse,	17656
		By som fals collusioun,	

' And enere in hys entencoun		<u>Avarice.</u>
He ffynt out weyës sotylly		Her third
ffor teneresse hym-sylff ther-by ;	17660	hand fnds
By maner off enchauntement		
He ffyndeth ont (in hys entent)		out how
To tournë, by hys sotylte,	17663	
A Tourneys to A parysee ¹ ;		[¹ worth a fourth more: see
By hys engyn, wyl vndertake,		note, p. 471.]
Off fyvë, syxë for to make.		to make five
' Thys hand kan also (in certeyn)		into six ;
In gemerys shette vp hys greyn,	17668	to keep grain
Abydlynge (with an hevy ehère)		until bread
Tyl ther kome A derë yere,		is dear ;
At avantage yt to selle,		
And the pans ² ful streyhtly telle,	[² pens St.] 17672	
Vsyngre 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,	17676	to consume
Off porë folkys, the substauce :		the substauce
I pray god yive hym evele chaunce ;		of the poor.
ffor nothyng may thys fyle endure.		
' Thys hand yceallyd ys ' Vsure,'	17680	Its name is
Vsyd in ful many place,		' Usury' ;
Wych ys to god a gret trespace,		
Bothe at marketys and at ffayres.		
And also provostys and ek mayres	17684	and folk
In tounës, ³ borwys and cytes—	[³ touns C., St.]	[leaf 251]
ffolk off hyh and lowh degres—	[St. & C.]	high and low
Eehon they may nat hem excuse ⁴	[⁴ excuse St., C. burnt.]	practise it.
But that somme off hem yt vse.'	17688	
Pilgrim : ⁵	[⁵ St., om. C.]	<u>The Pilgrim.</u>
"Declarë to me (in substauce),		[Cap. xx,
Wher-off serueth thy balanche.		prose.]
I trowe thow wylt ther-in ryht sone		I ask Avarice
Peysë ther-in bothe sonne and mone,	17692	what her Ba-
The sterrys ek, or thow ha do,		lance is for.
And the zodyak / also."		
Avarice : ⁶	[⁶ St., om. C.]	<u>Avarice.</u>
' Lerne, and vnderstond me wel,		

	<i>Avarice</i>	' And I shal telle the euerydel :	17696
tells me the meaning of her Balance.		Gracü dieu, ful yore agon, Among the planetys eueryehon, (As clerkys wel rehersë konne,)	
God set the sun in the zodiac, to give light to all the world.		In the zodyak sette a soune, ffor to shele hys bemys bryht, And to mynystre hys eler lyht Indyfferently (I the ensure)	17700
		Vn-to euery crëature, And to be comoun, ther-with-al, To al the world in general ; To make the Erthe with frut habounde, That ther wer no dyffautë founde.	17704
		' Whër-off (yiff I shal nat lye)	
But Avarice wanted it all for herself,		I hadde in herte ful gret envye ; ffor, yt wente nat as I wolde ; ffor, my wyl were, that yt sholde Vn-to my lust appropryd be, By exaumples as thow shalt se.	17712
		' ffyrst, ageyn[e]s al resoun, I wolde, by vsurpacïoun, ffro poynt to poynt in ech degre,	17716
[leaf 251, bk.]		The zodyak sholde obeyë me, ¹	[¹ me St., C. burnt]
		Sonne and mone (ageyns alle skyl),	[St. & C.]
		Wynd and wether were at my wyll ;	[C. & St.] 17720
all put under her, so that she might weigh the sun and moon, &c. in her Balance.		Al put in my governaunce, Yt to weye in my ballaunce.	"
		' Al thys thyng (as thow shalt se ²)	[² se St., C. burnt]
		I vsurpe yt vp-on me :	17724
		The yer, I weye yt in ballaunce,	[Stowe, leaf 399]
		And selle [yt] ek at my plesaunce ;	
And she does sell the day and week,		I selle the wyke, I selle the day, (To wych no man dar seyë ³ nay)	[³ sey C., say St.] 17728
by charging heavy interest		Somtyme by twelue and by thryttene, By twenty ek, and by nyntene ; And in a yer (who kan yt telle) The pound for xx ^{ty} pans ⁴ I selle ;	[⁴ pens St.] 17732
		The moneth also, by reknyng, I selle for ix. or .x. shylyng ;	[C. & St.]
		The wyke also for vj. or fyve,	

' At a-counte that we nat stryve Affter the somme, whan al ys do, That my loonë kometh to ; And lyk as euery man doth take, Ther-on my reknyng I do make.'	17736	<u>Avarice.</u> on her loans.
Pilgrim : ¹ Than, <i>quod</i> I anon, " lat se Touchyng that I shal axen the ; I wolde ther-on have thy devys : Her ys a woode off lytel prys, Wych a woodeman selleth me ; And in the salë, thus seyth he, ' ffor .xxx.' shyllyng I wyl yt selle, So that a-noon (as I shal telle) That thow to me, (lych myn entent,) Makë to me thys payëment With-outen any mor delay. But yiff I graunte a lenger day, As thus, talyde a yerys space, Thanne I wyl (withoutë grace ²) [² without grace St., <i>e. burnt</i>] Have fourty shyllyng (by iuste reknyng) [C. & St.] By-cause off myn ähydyng :' Vp-on thys eas I woldë se Whér lyk (as yt semeth the) The sellere off the wych I telle, Outher peysseth or doth selle The tyne, outhér the zodyak, Off the wyche to-forn we spak."	17740 [¹ St., om. C.]	<u>The Pilgrim.</u> [Cap. xxi, prose.] I put a case to her : A woodman sells me a wood for 30s. 17748 to be paid at ouce. 17752 If I don't pay for a year, [leaf 232] he charges 40s.
Avarice : ³ ' Touchyng thys thyng, now herkne me, And I shal answeren vn-to the : Thys eas (yiff thow lyst to lere,) Ys vnderstonde in twey manere : Par eas som man, (as thow shalt se,) Off nede and off neccesyte, Hys woode, that were by good reknyng Worth off valu sixty shyllyng, ffor verray nede and indygence, Off bothe to makë recompense, ffor fourty shyllyng doth yt selle ;	17756 " " 17760	<u>Avarice</u> says the case is to be un- derstood in two ways : if a man is forst by want to sell a wood worth 60s. 17772 for 40s.,

<u>Avarice.</u>	The causë pleyndly for to telle,	
for ready money,	He muste haue redy paycment.	[Stowe, leaf 309, back]
	Thys marchaunt (to my Iugement,	17776
he doesn't sell tyme.	Who-so off resoun lookë wel)	
	The tymë selleth neueradel ;	
	' But that marchaunt (<i>wit</i> -outë wher,)	
	That abydeth al a yer,	17780
	Off hym the eas stant other wyse,	
	As I shal to the devyse :	
But of old, woodsellers sold by length and breadth,	By Oldë ¹ tymë (lyst my tale,)	[1 Old C., St.]
	Chapmen that made off woodë ² 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 :	
and said, ' You shall have the wood for so much,	' Yiff thow wylt my woddë beyn,	17788
[leaf 252, bk.]	At O word, (so god me saue !)	
if you pay cash down.	At swych a prys thow shalt yt haue,	
	So that my payement be leyd down	
	<i>With</i> -outen mor dylacïon.	17792
But if you don't, you'll pay a higher price for longer tyme,	And yiff thow byde a yerys day	
	Off my payment by dillay, ³	[3 delay St.]
	I shal the telle by short avys,	
	I wyl yt sette at hiher prys ;	17796
	ffor yiff that I A yer abyde,	
as the wood 'll grow.'	My wodë shal on euery syde	
	Wexe and eneresse (I the ensure),	
	And multeplyen off nature.'	17800
If the seller warn'd the buyer before- hand,	' And yiff the marchaunt, in bargeynyng,	
	Telle hym thus in hys sellyng,	
	To-for, or that the wode be boult,	
he didn't sell tyme.	The tyme in soth he selleth noult,	17804
	Nouther weyeth yt in ballauzee ;	
But if the wood were cut down,	But yiff the wode (<i>par</i> eas or chauce)	
	Wer yhewe, or feld a-down	
	Tó-for ther conuencïon,	17808
	Wyeh affterward (wo kan espye)	
and couldn't grow,	May nat eneresse nor multeplye ;	
	Yiff he sette the sale vp sore,	
and still the seller rais'd his price,	As thus to sellyn yt for more,	17812
	By cause off bydyng off A yer,—	

'Than I suppose (<i>with-outē</i> wer,)		<u>Avarice.</u>
He peyseth (as I rehersē shal,)		then he
Hys long abydyng tyme and al.	17816	weighth time.
'But whan the wode may multeplyc,		
Wexe and enecessen at the Eye,		
Than theneres and wexyng al		
Ys mesuryd in espéeyal,	17820	
And yweycd in ballaunce,		
Who loketh euery cyrcumstannce.		
'Now shal I make descrypciōn,		Avarice then
And a cler declaraciōn	17824	tells what she
(Yiff thow kanst wel vnderstond):		does with her
Thys dyssh that I holde in myn hond,	[Stowe, leaf 310]	Dish Tru-
(In ffrenche callyd 'Coquynerye')		anty.
And in ynglyssh 'Trwandrye,')	17828	
Thys hand I vse in bryberye,		
In beggyng and in lasyngrye.		She begs with
At euery doro I axe and crauc,		it for bread,
My sustenauncē for to haue,	17832	
And offtē 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,	17836	tho' she lets
That yt may nothyng awaylle.		that get
'And euery man I kan asaylle		mouldy.
<i>With</i> myn Importáble cry,		She attacks
I sparē noon that goth forby ;	17840	every one.
And thus I axē my purchaacc.		
And I wyl payen in no place,		She'll never
What vytayllo euere that I spende ;		pay for food.
And to nothyng I do ¹ entende,	[¹ that I St.] 17844	
But for to axen and to cryo ;		
And al labour I do defyc ;		
I wyl nat travaylle in no wyse ;		
I kan my sylff so wel desguyse	17848	Her torn
<i>With</i> my mantel al-to-rent,		clothes take
That the peple ys verray blent		every one in.
<i>With</i> my fals illusiouz		
And feyned simulaciōnn.	17852	
'I crye and coniure al the day		

478 *Avarice's 4th hand, False Semblance, & its Beggar's Dish.*

	<i>Avarice</i>	'On pylgrymes that passe by the way, As I wer fallyn in A rage ;		
sits in crowd- ed places,		And wer that folk ha most passage, Ther I kan sytte in gret dystresse,	17856	
crying for alms ;		And eryl on hem for ther almesse With a pytons feyned face.		
feigning sickness		And, in hem to fyndē grace, I feyne ful many a mallady, As I wer in A dropēsý,	17860	
[leaf 253, bk.]		Or sodeynly podagre falle ; And alway, affter good I calle ;	[C. & St.] 17864	
and blind- ness ; lying,		I feyne me blynd, I feyne me lame ; And for to lye, I ha no shame ; I eryl with bak yeorbyd down, And makē many a pytons soun.	[St. & C.] ,, ,, ,, 17868	
		And thogh I fele no maner peyne, I kan ful wel a causē feyne, That I am falle in indygenee, ffor to beggyn my dyspence.	17872	
		'And yiff that folk ne yiff me noulit, Thau with a gruchehynge hevý ¹ thoulit	[¹ hevý om. St.]	
and cursing people who give her nothing.		I curse hem in-to hellē pet. Myn herte on malys ys so set, ² On aH I wolde avengyd be, That wyl no pyte han off me.	[² pit . . sýt St.] 17876	
		'Thys ys the hand off faussemblaunce ; And with thys hand, I kan avaunee Alle thys trwauntys eueryehon Wych that on my dauncē gon, That, by her offyee and her name, ffor to axē, haue no shame :	17880 17884	[Stowe, leaf 310, back]
[Cap. xxiii, prose.] With her hand of False Semblance she advances beggars of all kinds,		Brybours that gon vp and down, Devoyde off occupacioun, And lyst hem sylff nothyng avaunee, To travaylle for ther sustenannee, As thow mayst sen ful many On That aboute the world so gon.	17888	
who ask for bread, cheese, clothes,		'Somme axē bred, somme axē cheso ; And for that they wer loth to lese, Somme axe elothys and eootys olde ;	17892	

- ‘ And some off hem arn ek ful bolde,
 Off dyvers housys to axe a reute,
 Wyeh on the byldyng neuere spente, 17896
 As menstrallys and Tregetours,¹ [¹ Trigetours St.]
 And other feyned sowdyours,
 That with patentys aboutë 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.*]
³I will nat spekyn of no ffrerys, [³ *Stowe MS. 952, leaf 310, bk.*]
 whiche, in every region,
 ar bound by theyr professyon 17904
 vnto wilfull povertè.
 wherfore they haven lyberte
 to beggen, as them selff affyrm,
 and on this text they them conffyrm : 17908
 Christ axyd, when he was her[e] man,
 water of the Samaritan—
 I mene, the woman at *the* well—
 in erthë, when he dyd her[e] dwell ; 17912
 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, 17916
 so that they fayn[ë] not in dede
 to axë nat, but for veray nede,
 thayr trewë sustentacion,
 without all symulation, 17920
 that wilfully men to them profrys ;
 nat to shit vp gold in coffers,
 nor to setten ther labour
 to gathar and hepe gret tresure. 17924
 ‘as to myn opynyon,
 I hold it no perfeccion,
 thowghe that my dyshe & my sahell
 can techen them the craft [ful] well ; 17928
 for bothë two (in sothfastnes)
 be gret[ë] tokens of falsnes ; [*Stowe, leaf 311*]
 and who that evar dothe them vse,
 I ne can them nat exense, 17932
 bothe of hyghe and low degre,

Avarice.

and rent,
 which never
 goes to build-
 ings.

Her men are
 Minstrels,
 sham Sol-
 diers,

Pardoners.

[*Stowe MS.*
952]

She won't
 claim Friars,

who say
 Christ's ask-
 ing water of
 the Samari-
 tan woman
 at the well
 justifies their
 begging.

She doesn't
 condemn it if
 they ask it
 for their
 needs,

and not to
 shut up their
 money in
 coffers.

But she
 doesn't think
 their doing it
 perfection.

480 *Avarice's 5th hand with the Crook given by Simon Magus.*

	[Stowe MS. 952.] <i>Avarice.</i>	' but they be servants vnto me.	
		' And also, yf thow lyst to loke,	
Her 5th hand with the Crook.		touchynge myn hand eke <i>with the crooke,</i>	17936
		I will the tell, or I ha do,	
		in what wyse I eam therto :	
		thou shalt know[ē] certaynly,	
		that Symon Magus and Gyosy,	17940
		bothē twayn, in theyr entent,	
		made ther-of to me present.	
The Crook was given her by Simon Magus.		but the crooke, by oblaicion,	
		was gyven tō me of Symon.	17944
		' and yf I shall the truthe atame,	
		the fyrst[ē] letter of his name	
The S of Simon is crookt		is an .s. (who takythe hede,)	
		of shape y-krokyd in the hed ;	17948
		and of his name (be well certeyn)	
		it is chefe capytall & cheftayn.	
		thow wost full well thy selfe, ywys,	
		that every .s. y-erokyd is,	17952
		lyche a erose highe in the top,	
like the staff of a bishop or abbot.		lyche the staffe of a byshope,	
		or of an abot, wher it be,	
		thow mayst example ther-of se.	17956
		' and of an abbey, in sothnesse,	
Avarice is the Abbess of the Abbey Simony.		I am callyd an abbesse.	
		whiche abbey, by gret vyllenye,	
		ys [y]callyd symonye.	17960
		and as myn hand her <i>with this hook,</i>	
		of the .s. his nam[ē] tooke,	
		ryght so, in conelusion,	
		symonye eam of symon.	17964
		' and fyrst thow shalt well vnderstond,	
		that by falsnes of this hond,	
		most horryble and odyous,	
By her 5th hand the hateful vice of Simony was brought into Christ's church.		was brought fyrst in-to christis hous	17968
		the falsē vyee of symonye.	
		and by his feyned treeherye,	
		by his sleight, and by his gyn,	
		at the dore he eam not in ;	17972
		but at some trauas, lyeh a theffe,	

- ' 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
 sheppards to kepē christis shepe,
 whiche of theyr offyse toke no kepe.
 ' an herd man is [y]sayd, in dede,
 only, for he shuld[ē] fede
 his shepe with spyrituall doctryn ;
 but they draw by an othar lyn :
 they may be callyd, for ther werkyng,
 pastours only of fedynge.
 they fede them self wīth háboundance,
 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[ē] part of all,
 men shuld them rather wolv[ē]s call
 than trwē herd[ē]s ; yong and old,
 they come to robb[ē] christis fold ;
 they shuld ther shepe from wolv[ē]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 selfe in gret defame.
 ' and they would ekē makē lame
 gracē dieu of cursydnesse,
 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 ean now sell,
 by bound[ē]s of collusyon ;
 and all comythe in by syr symon.
 ' yet at the last it shall be found
 that gracē dieu is nat bound,
 nor, hathe not lost hīr fraunchise
 by none suche fals[ē] marchandyse,
 as eomythe in by symony,
 PILGRIMAGE.

[Stowe MS.
952.]

Avarice

17976

by simony
ordains false
shepherds to
keep Christ's
sheep,

17980

[leaf 311, bk.]

17984

17988

who feed
themselves
and let their
sheep go lean.

17992

They're
wolves, not
shepherds.

17996

18000

They cripple
the Grace of
God

18004

by buying,
and selling
holy offices.

18008

18012

482 *A.'s 5th hand. The users of Simony are worse than Judas.*

[Stowe MS. 952.] <i>Avarice.</i>	'nor couctyse of Gyësy. 'this hand also with his crochet,	18016
Her 5th hand sells and buys God's grace.	in swyche a maner is yset to sell and byen this gret vertwe whiche is callyd gracë diu ; but, kyndly to specify,	18016
The buying is Simony; the sellig is Gy- este, the sin of Gehazi (<i>Vulg. Giesl,</i> <i>Giezl</i>), 2 Kings v. 20 ff., the taking of money for spiritual gifts.	the byggyng is callyd symony, and the sellig in certeyn, (for to speke in wordës pleyn,) they that it sell, for gret or lyt, bene y-callyd Gyësite ;	18020
Those who sell holy offices are like Judas,	but symony, (who can entend,) dothe bothe nam[ë]s comprehend ; and all that woldë thus enclace gracë dien out of hir place, to sellen hir for gold & good, they be mad, or el[le]s wood ; and resemblen (in swiche eas, I dare affirm,) vnto Iudas,	18028
[St., leaf 312]	that ihesu christ for mony sold full fallsly, and the panns he told.	18032
nay, worse than Judas,	'and suche folke (as thynkythe me) wers than indas, yet thay be ;	18036
for he restord the peuce he took,	for the pennis that indas toke, aftarward he it forsoke, and restoryd it agayn ;	18040
while the Si- monists never return money.	but this folke, be well certeyn, will for no predication nevar make restitucïon, and cawsë why, (who lokythe well,) is only this, for the sachell whiche hangythe fro my nekë doune, of nature and condicïonn :	18040
Whatever goes into Avarice's sack, never comes out again.	'what-ever into my sake ther gothe, (who that evar be lesse or lothe,) it will nevar ysswe ont ageyn ; the entre is bothe large and pleyne, and the monthe to gon in by is evar open at the entry. but to comyn out, that wyll nat be	18048
		18052

- 'by no maner of sotelte;
the way is narrow & streyght certyn,
for to comyn out ageyn,
lyke a wyle in a ryver,
to eache the fysehe 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 werkë mychë wo
by a maner of robberye:
and it is callyd 'trecherye,'
with the whiche, (who can conceyve,)
full many folk[ës] I deceeve.
vndar colour of ryghtwysnes,
I do to folke full gret falsnes,
that be symple and innocent.
with the my frawd they be so blent
in marchandysë that I vse,
I can my selffe nat well exeuse.
'in deceyt stant my labowr,
by fals weyght and fals mesure:
by largë 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 balancee.
'with sobar cher and countenancee
my chaffër I can well sell,
and to symple folke I tell
that it is bettar than it is,
and wittyngly I do a-mys
touchynge 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 blyndë folkës syght,
that men may not sen at y^e full
nothar the colour nor the wull;
set it at hyghë pris therto,
- 18056 [Stowe MS. 952.]
Avarice.
- 18060 Her sack is
like a fish-pot
in a river, big
at the mouth,
close at the
out.
- 18064 Her 6th hand
is calld
Treachery,
- 18068 and cheats
simple folk.
- 18072
- 18076 It buys by
true weight,
and sells by
false.
- 18080
- 18084 [leaf 312, bk.]
- 18088 When Ava-
rice is a
Draper, she
darkens her
shop,
so that folk
can't see the
wool.
- 18092

484 *Avarice's 6th hand. How she works sham Miracles by it.*

<p>[Stowe MS. 952.] <u>Avarice</u></p>	<p>and swere I myght ha sold it so the last[ē] day, to a chapman : thus I begyll many a man ¶ withe this hand of whiche I tell, bothē when I by and sell. ‘this hand myght nat well be worse :</p>	<p>18096</p>
<p>cheats in horse-deal- ing,</p>	<p>some tyme ther-<i>wit</i>h I can sell horse, and lyke a falee coursar, I can with othis deeeeye many a man. ‘som tyme by borows and by townes</p>	<p>18100</p>
<p>and with sham pardons and relics.</p>	<p>I walke about[en] with pardons, with reliks, and dedē bones, elosyd vndar glase and stons : I shew them vndar sell and bull, and thus the pore people I pull, of ther sylvar I make them quite, in falsnes I ha so gret delyght. ‘to abbeys eke I can wel gon,</p>	<p>18104</p>
<p>She steals images out of abbeyes, re- paints them,</p>	<p>stell ymagis of tre and stone, thowghe they ben old, & paynt them newe, and make them semē freshe of hewe, with colours bothē whit and redd ; and at theyr brestis and at ther hedd</p>	<p>18112</p>
<p>sets jewels on them,</p>	<p>I set berryls and crystall ; vndar, I make an hole full smale ; I put in oylē, wyne, and blood, and melke also, to get[ten] good ; make the lyeour round about, at small holes to rennyn out, as it were done by myraele, that ther nis balme nor triacle</p>	<p>18116</p>
<p>puts blood and milk in them,</p>	<p>in this world, so ryehe of prys, of foltshe people <i>that</i> ben nat wys. ‘I set eke out swyche ymagis, in stret[i]s and at hermytagis, and in subbarbys at many a towne, with bullis fret full of pardon ; byshops seles be nat behynd :</p>	<p>18120</p>
<p>and makes holes for the fluids to run out, as if by miracle.</p>	<p>and thus I makē folk[ē]s blynd, by my sleyght and by my guyle.</p>	<p>18124</p>
<p>These she shows,</p>	<p>by my sleyght and by my guyle.</p>	<p>18128</p>
<p>with sham popes' bulls and bishops' seals.</p>	<p>by my sleyght and by my guyle.</p>	<p>18132</p>

- ‘ and yet I vse a-nothar whyle :
 I go to faytours of entent,
 and make them eke of myn assent,
 and, by fals colusyōn,
 and cursyd dissymulatiōn, ‘
 I menē suche as ha no shame,
 to fayne them selffe bothe blynd and lame,
 crokyd, halt, and dome with all,
 on euery leg a gret mornall,
 full of plastars old and new,
 to make the people on them rew. 18136
- [Stowe MS. 952.]
Avarice
 [St., leaf 318]
- ‘ and, for more decepciōn,
 I make them to be leyd a-doun,
 ¶ to-forne the ymagys down to ly,
 and for helthē lowd[ē] ery,
 ther to have amendēment. 18140
- makes also ‘
 sham cripples
- and diseas
 folk
- 18144
- ‘ and, for more decepciōn,
 I make them to be leyd a-doun,
 ¶ to-forne the ymagys down to ly,
 and for helthē lowd[ē] ery,
 ther to have amendēment. 18148
- to lie down
 before her
 images :
- 18152
- then she sets
 em on their
 feet,
- 18156
- ‘ the people, takynge none hede therto,
 supposythe pleynly that it wer so ;
 with offerynge and *with* pilgrimāgis
 come full oft to suche ymāgis,
 for to done ther ōbservannee :
 and thus I can my selffe avaunce
 as othār losēngars can,
with good *that* is full falsly won,
 whiche that *the* people obeyethe full sore.
 but of this thyng, as now no more
 I wyll nat makē réhersall. 18160
- as if a miracle
 were
 wrought ;
- and folk
 make offer-
 ings and pil-
 grimages to
 these images.
- 18164
- ‘ & for this hand may myche avayle
 to profet me bothe day and nyght,
 I take none hede of wronge or ryght,
 thowghe it to folks do gret damage,
 whill I ther-in fynd ádvauntage.
 it hathe of falshed many a braunche,
 and why? I put it to my haunche,
 and to my tonge reyse it agayne : 18172
- [MS. H.]
- Avarice takes
 no heed of
 wrong or
 right.

- (Stowe MS. 952.)
Avarice.
Her haunch is Lying; her tongue, Forswearing,
- 'the cawse I woll vnto thè sayne :
myn haunchë is callyd lesynge,
and my tongë forswerynge ; 18176
and, to this twayn, trechery
is famylar, and of aly,
and to them bothe, of kyndly lawe,
of custome she will evar drawe. 18180
wher they ben old or yong of age,
they be echon of o lynage,
and, by hyrë, fyrst, certeyne,
myne haunchë cawhtë this spaven. 18184
' she made my tongë fyrst taplye
to fynd out lesynge, and to ly ;
and of lyenge I made to-forne,
was forswerynge fyrst yborn ; 18188
for wher that evar forsweryng be,
lesynge is nyhe, as men may se ;
and wher-so-evar that they go,
barret is nat fer them fro ; 18192
all thre bene of on accord,
with truthe evar-more at dyscord.'
- The Pilgrim.*
I ask her to tell me about them.
- pilgrim :
" Tell on, I pray, let me se
in what wysë may this be ; 18196
thow callst thy tonge ' forswerynge,'
and thyn haunchë also ' lyenge,'
whiche is so halt and corbyd down ;
tell me here-on some reson." 18200
- Avarice*
- Avarice :*
quod avaricë, ' lay to ere,
and anon thow shalt well here,
how that I this othar day
mett *with* truthe vp-on the way ; 18204
withe her was also equite,
and bothë tweyn, I dyd se.
of them, as I tokë hede,
how they begged bothe ther bred ; 18208
they were so poorë bothë two,
for theyr frynd[*ü*]s wer all go.
and yf I shall the truthë showe,

How Avarice got a Spavin in her Leg. Her Tongue. 487

- 'this day they ha but frynd[ē]s fewe,
ne non ne shal, yf that I may.
- 18212 [Stowe MS. 952.]
Avarice
turned her
back on Truth
and Equity,
- 'and when I met them on the way,
I gan to turne the bake full sone;
with them I had no thyng to done;
18216
for me sempte, to my plesaunee,
they myght me no thyng avaunee,
nor no profit done to me.
therefore from them I gan to fle
18220 and fled from
them.
over the feld[ē]s as they lay,
and I ne cept uone hyghē way,
but forthe, lyke myn opinion.
as I rann, I fell doune; [as, I, each a foot] 18224 She fell, and
got a spavin
in her leg,
and with that fall thier was no gayne,
but that I cawht a great spavayne
vpon my lege, whiche madē me
18228
for to halt, as thow mayst se;
and sothly yet, (who lokē well,
to halt, I hate it nevar a dell.
for when *with* haltynge I am dull,
18232 This limp
won her a lot
of money.
it makythe my sake to be more full;
haltynge dothe me more avaunee;
therby I makē chevysaunee,
for in haltynge is no synne;
18236 Uprightnes
makes no
cash.
who dothe vpryght, may nothyng wynn;
haltynge me wyunnythe many a grote,
it maketh me hatter than my cote,
[Stowe, leaf 314]
that I must my tunge in sothe
18240
east out as a doggē dothe.
'and than full offe it falleth so,
that to the kyng[ē]s court I goo,
and am ther, of no man afferyd.
and whan I have the lawēs leryd,
18244 learns law,
and am come to hyghe estat,
than I become an advocat,
turns Advo-
cate,
and makē folk[ē]s to me drawe,
18248
swyche as hav to don with lawe.
'but first I swere, *with-out*[en] doute,
and won't
speak a word
except for
pay.
my tunge I shall nat puten oute,
for ryght ne wronge, ne for no thyng,

[Stowe MS. 952.] <i>Avarice</i>	' but wher I se ryght gret wynnynge. ' on that party evar I hold,	18252
works like the tongue of a balance,	lyche a balaunce of whiche y told, whose tungë draweth to that east, wher the weyht gothe dounë most : to that party he wyll nat fyne the balauncë to enelyne.	18256
goes wher's most weight of fees.	and so fare I when I begyne, to holden ther I may most wyne.	18260
When she gets folks' money,	' whan folke me pray <i>wit</i> all ther myght for to help them in theyr ryght, wher the eawse be grene or rype, a-non as I the money grype,	18264
she swears their cause is good, tho' it isn't.	than I dare swaryn, by bone & blood, that theyr eawse is trwe and good, thoughe I know the contrary. and than anon I wyll not tary, for gold and sylvar evar amonge, to makë ryght, thowghe it be wronge ;	18268
She turns right into wrong, and wroug into right,	for I can make, vnto hir syght, ryght of wronge, and wroug of ryght ; tourne the matere vp se doune, and preue it out by good reson, that in the case there is no lake :	18272
only to get gold.	and all I do, to fyll my sake withe gold and othar men[në]s good, how evar aforne the easë stole.	18276
	' thus haue I told the by resome, and mad a demonstraçion, why that my tonge (by dyscryvyng) is [y]eallyd ' forswerynge.'	18280
Her Tongue is sown with Lies.	and withe lesyngs, (who lyst know,) vp and downe it is y-sowe ; to falshed I do most avauntage, and to truthë gretyst damage.	18284
	and in this plyht, as I the told, ever my purpos I shall hold, that yf the lawe ne chaungë nought, I will be fals of word and thought, in every place, wher evar I be,	18288
[Stowe, leaf 314, back]		

' that no man shall levē me :	18292	[Stowe MS. 952.]	
now I ha told the of my sake.		<i>Avarice.</i>	
' touchinge the bonche vpon my bake,		The Bunch or Hump on her back	
I wyll to the now specifye	18296		
what thyng it dothe signefye.			
this is the boeh gret and hydous,		typifies the Monks, etc.,	
with whiche this folke relygious			
bene ybonehyd, full many on ;—			
som, I say, nat everychon,	18300		
suche as by transgressyon		who don't keep their vows,	
kepe not theyr professyon,			
as they be bound by theyr degre.			
' and by example, (as thow mayst se,)	18304		
so as a boche or a fellow		As swellings are caused by bad humours and blood,	
ar cawsyd of corruption			
of wyckyd humours & corrupt blood,	18308		
of coloure adust, fervent and wood,			
and othar superfluyte ;			
ryght so, ryches and gret plente		so riches stop a rich man's entry into heaven,	
ar cawsē that a ryche man,			
as the gospell rehers[ē] can, ¹	18312		
May in-to heven have none entre,	[Stowe 952, leaf S14, back]	[Tiberius, A vii, leaf 39, stained]	
But euen lyke as ye may se,	[St. & Tib.]		
A camell may hym-silffe applye	"		
To passen thorough a nedelyes eye,	"		
Whiche is a thyng not credible,	" 18316	[Cott. Tib., A vii, ff. 39]	
But a maner impossible,	"	as a Camel can't go thru a needle's eye.	
Thys beste is so enomerous,	"	[Cap. xxxiii, prose.]	
Off bak corbyd and tortuous,	[Stowe]		
And so to passē, no thyng able.	" 18320		
' And euene lyk in caas semblable,	"		
ffolkis off relygyoun,		Monks bound to live in poverty	
Bounde by ther professyoun	18324		
ffor to lyue in pouerte			
Off ther ownē volunte,			
And to pouert hem ² silffe professe,	[² hym C., them St.]		
3eue they be bocchyd with ³ richesse,	[³ by St.] 18328	are so swollen by riches	
To gadre vp good ⁴ in ther bandoun,	[⁴ good St., and Tib.]		
Tresoure, and greet poeceseyoun ;	[St. & Tib.]		

¹ The readable part of MS. Cotton Tiberius, A. vii, begins here.

[Tiberius, A vii (staind)] <i>Avarice.</i>	' ffor hard it is ffor hem to trace,	[St. & Tib.]	
	Or by so smal an hoole to passe	,,	18332
that they can't go thru a little hole into Heaven. This little hole means Poverty.	Vp to that heuenly mansyoun, To eleyne there habytaeyoun.	,, ,,	
	T His lytle hoolë (who kan se,) Bytokeneth willefful pouerte,	,,	18336
	Receyued 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
So let folk keep them- selves from the hump of riches,	' Wheiffore late ffolkis good heede take, (Sweche as han this world fforsake,)	,, ,,	
	Hem to preserue by holynesse,	,,	
	ffrom the boeche off ffalse richesse,	,,	18344
which will close the gate of Paradise,	Whiche is a thyng (who kan discernen) That wyl closë the posterne	,, ,,	
and stop the hole of poverty, [leaf 39, back] that lets good folk thru.	Of Paradys ¹ and the entre, [¹ St. (Tib. <i>blurd</i>)] And stope the hole ¹ off pouerte,	,, ,,	18348
	Whiche is, to parffyte ffolke, the gate To lete hem in, erly and late,	,,	
	Alle that ben ffounden vertuuous In ffolkis eke relygyous.		18352
	Properte.		
[Cap. xxxiv, prose.] This hump or botch is Property ;	T His boeche is callyd ' Properte,' Whiche is afferd off Pouerte ; ffor pouerte (as clerkys teche)		18355
and Poverty lances and empties it.	Is bothë medieyne ² and leche [² medeyne Tib., medisyn St.] To launche the boeche off Properte, And voyde alle superfluyte, And the bollynge in eche ³ syde. [³ on eche a St.]		
But Property won't let it,	' But Properte dar not Abyde To suffre Pouerte hym to kerue,	[Tib. & St.] ,,	18360
for fear of dying.	Leste off the wounde he schulyë sterue Leuere he hathe, in peyre tendure, Than pouerte schulde his boeche recure ;	,, ,, ,,	18364
	ffor he is dredefful, and eke arwh, [Tib. & St.] To passe an hole that is so narwh	,,	
	As hym ⁴ semyth in his devys, [⁴ it St.]	,,	
	Outher to heven or paradys : His herte is no thyng ther-on set.	,, ,,	18368

'Now wole I speke off my mawmet.

The Mawmet:

- '**A**Nd off myn ydol that is so oold,
 Made off silner and off gold, 18372
 In the whiche (I the ensure)
 Is the ymage and the ffygure
 And the prynte (as thou mayste see)
 Off the lord off the contre. 18376
 This is tho god whiche, by depos,¹ [1 depose St.] a god,
 Loueth to be schutte in hucches elos.
 ¶ Somwhyte, that men may hym not knowe, [Tib. leaf 40]
 He wole hym hyde in erthē lowe. 18380
 'This god kan makē ffolkys blynde,
 That to his óbseruaunce hem bynde;
 And causith hem, ageyn resoun,
 To easte her lokēs lowē down 18384
 In-to the erthe, ageyne nature,
 Hem-silffe so mykel they assuro
 In eerthely tresoure, whiche at² o day [2 in St.]
 Schal vnwarely passe away; 18388
 ffor lawe³ in erthe, on euery syde, [Stowe, leaf 315, back]
 Lyehe a mollē they abyde; [3 low St.] where they
 In erthe is hoolly ther labour; live, like a
 In erthe ys also ther tresour; 18392 Their trea-
 Erthe is ther Ioye and ther plesaunce; sure and Joy
 No thyng but erthe may hem avaunee; is all in earth.
 Gold and seluer makyth hem nygh wood;
 Gold is ther god, gold is ther good; 18396 Gold is their
 I worschipe gold and my tresour only God.
 As ffor my god and savyour;
 Saue gold, noon other god I haue.
 [Illumination.]
- '**I**Thenke not how I sehal be grave 18400 They don't
 In eerthē lowe, ther to be ffreete, think, when
 Corupeyoun and wormēs mete, they rot,
 Hydons, stynkyng, and horryble, [leaf 40, back]
 And to loke vp-on, odyble: 18404
 What may my gold thanne me⁴ avayle, [4 me than St.] what their
 Whanne wormies han⁵ with me batayle? [5 have St.] gold 'll do
 But here, while I haue lyberte, for em.

[Tiberius,
 A vii.]
 Avarice.

[Cap. xxxv,
 prose.]
 Her Mawmet,
 of silver and
 gold,
 is an image
 of the lord of
 the country,

which can
 blind folk,

and make em
 look on the
 ground,

where they
 live, like a
 mole.

Their trea-
 sure and Joy
 is all in earth.

Gold is their
 only God.

They don't
 think, when
 they rot,

[leaf 40, back]

what their
 gold 'll do
 for em.

- [Tiberius,
A vii.]
Avarice. ‘ This thyng to-fforne I kan no¹ se, [1 nat St.] 18408
ffor in no thyng I² kan affye, [2 I St., that I Tib.]
But gold and good to multeplye.
- Gold is
her god and
mawmet; **Gold is my god and my Mawmet;** 18411
¶ And al on gold myne herte³ is sette; [3 all [my] hert to
gold St.]
ffor golde, I dyde fful greet offence,
In colys to rostē seynt Laurence.
for gold,
St. Lawrence
was roasted. For he, off pite (thus it stood) [St. & Tib.]
3aue the tresoure and the good 18416
Off holy churchē ffor almesse,
To pore ffolkis he⁴ ffonde in distresse. [4 to folke that he St.]
[*Illumination.*]
‘ **B**Ut I,⁵ in myne oppynyoun, [5 I St., om. Tib.]
am⁶ not off that eondicioun: [6 am St., I am Tib.]
- Her work is
to get money, To getē good is my labourē, 18421
And to awmentē my tresoure,
And (as it is to ffolke fful kouthē,
More in agē thanue in 3outhē, 18424
- by lyng or
gaming. Som tyme with lesynges and with ffablys,
Som tyme at⁷ ehesse, som tyme at tablys, [7 at St., at the Tib.]
- [Tib. leaf 41] At merels and the botevannt,
At hasard and at⁸ [the] devaunt, [8 at St., om. Tib.] 18428
And at these pleyēs euerychon,
- She worships
her mawmet. **My mawmet I worschipe euere in oon.**
¶ ffor, wher-so⁹ it be vyce or synne, [9 so St., om. Tib.]
I do no thyng but ffor to wyne; 18432
To good is al-way my repayre.
‘ And, ffor my **Mawmet is so ffayre,**
And ffulffylled off¹⁰ alle plesaunce, [10 withe St.]
Do¹¹ ther-to som óbservaunce, [11 do St., To do Tib.] 18436
- She bids me
kneel to it, And knele anon vpon thy kne, [Stowe, leaf 316]
Lowely to¹² his dēyte. [12 vnto St.]
ffor, bnt¹³ thow do with-out[ē] more, [13 for but . . do St.,
But ffor . . a Tib.]
Thow schalt abyggen it fful sore; 18440
- or she'll
worry me. And I schal ellys verrey¹⁴ the; [14 warreye St.]
Thow geteste no lenger trewys off mc.’
- The Pilgrim.* ¶ **The Pylgryme :**
Avarice
assails mc. **A**Nd whilē sche gan mc¹⁵ assayle [15 me Tib., me to St.]
fful cruelly, as by batayle, 18444
Alle sodeynely I dydē sen,

How that 3outhë wente atwen, Bytwyxen Avarise and me, Cryed trewys, and bad let be.			[Tiberius, A vii.] <i>The Pilgrim.</i>
¶ Than 3outhë spak: ¹	[¹ youthe St.]	18448	'Youth' in- tervenes. <i>Youth</i>
'D O to hym no vyolence, ffor I am komen in his diffenee, Ageynse ² the to make hym stronge.	[² agaynst St.]		bids Avarice leave me alone.
Thow sehalt to hym do now no wronge, (Thow ³ thow be cruel off entent,)	[³ thowghe St.]	18452	
While that I am here present.'			
¶ Auaryce:			<i>Avarice</i>
'3 Eue ⁴ thow ne were not ffastë by, Thow myghttteste trustë ffynaly,	[⁴ yf St.]	18456	[leaf 41, back]
That I ffor no thyng woldë lette, But that I schulde vp-on hym sette.			
[<i>Illustration.</i>]			
¶ Thy komyng is not to my pay ; Thow haste me lettyd off my pray ; ffor the whiche, I am fful wo ; But now to hym I may nat do, ffor to ffulfillë my talent,		18460	doesn't like this,
While thow art with hym present.		18464	as she can't do what she wants to me.
But go thi way, and late hym be, And anon thow sehalt wel se, I schal hem cacchen ⁵ in a trappe,	[⁵ cacchen St., cacche Tib.]		She begs 'Youth' to depart,
And aresten by the lappe,		18468	and then she'll trap me.
That he schal not skape away ffro my daungere, 3euc ⁶ I may.'	[⁶ yf St.]		
¶ The Pylgryme:			<i>The Pilgrim.</i>
A Nd whanne that I was at my large, And thought I woldë me ⁷ discharge,		18472	
ffrom allë daunger to go ffre,	[⁷ me St., not Tib.]		
ffrom Auaryce at lyberte, Thorough helpe and ffavour (in this cas)			' [leaf 42]
Off 3outhë that my guldë was, I wolde, as tho, no lenger byde, But in-tawodë ⁸ there bysyde	[⁸ into a wood St.]	18476	I enter a wood.
I entryd, whiche stood ffastë ⁹ by.	[⁹ but fast St.]		
And as I wente, alle sodcynely I herde oon wonder lowdë crye,'		18480	

494 *A Messenger bids me come and speak to his Mistress.*

- [Tiberius,
A vii.]
The Pilgrim.
I am pursued
by one
- And afftir me gan ffaste hym hye,
As he hādde ben in a rage.
- And so straunge was his langage, 18484
That I ne vnderstood hym nought;
ffor I coneeuyed in my thought, [Stowe, leaf 316, back]
How he that affter me gan gon :
ffrenche¹ nor Latyn he spak noon. [¹ ffrenchs Tib., Frenche St.]
And in his hand (I was wel war,) 18489
- bearing a
naked sword,
- A nakyd swerde how that he bar,
fful seharpé growndé ffor to byte,
And redy as he woldé smyte, 18492
- who bids me
speak to his
mistress.
- And bade, I schulde me ffasté dresse,
Kome to speke with his Maystresse.
- He is in a
circle,
- Amydde² the way, vpon a lond, [² and myd St.] 18496
With-in a cerele I hym ffound,
[*Illustration.*]
- [leaf 42, back]
- W**ith-in whiche (so god me save,)
I sawgh fful many a ffygure grave,
fful meruelous, as in workynge ;
And he bare armys off A kynge, 18500
- and carries a
box like a
Messenger.
- A Boxē, lyeche a Messangere.
And trewely, as I neyghed nere,
By signēs that I dydē se,
I wendē so that he hadde be, 18504
Hopynge the bette, at lyberte,
ffrom al daunger to skapē ffre :
¶ To whom I spake fful boldēly, 18507
And seyde, “I merveyl³ ryght greetly [³ mervayll St.,
merveyled Tib.]
That thow byddeste me ffaste dresse
ffor to kome to thi maystresse ;
And by no tokene that I kan se,
I wote not what seche schuldē be ; 18512
ffor whiche, I preye the not to spare,
Off hir the maner to declare.”
- He shows me
a mansion,
- ¶ And he to me in wordēs ffewe,
With his ffynger gan me schewe 18516
fful ffastē by, a mansyoun),
Ryght vp, lyeche a pávyoun),
And on the pomel (who lystē knowe)
Wonder hygh ther sate a krowe, 18520
- like a pa-
vilion,
with a Crow
sitting above,

The Schoolmistress's Pavilion with a Crow on the top of it. 495

- His whynges splayynge to and ffro ;
 And with the noyse he madë tho,
 The messangere gan newe abreyde,
 And vn-to me ryght thus he seyde : 18524
- [Tiberius,
A vi.]
The Pilgrim.
- ¶ **The Messangere :**
 ‘ Byhoolde þone habytacyoun
 And the hygh¹ pávylloun : [¹ hyghe St., hygh Tib.]
 In that plaec (I dar expresse)
 There abydith my maystresse, 18528
 Whiche cessith, nowther nyght nor day,
 To teche hir seolers what she may, [leaf 43]
 fful many wonderful lessouns,
 And many dynerse cónclusyous. [*Illustration.*] 18532
- ‘ **A** Nd, therfore, I callyd the,
 That thow scholdeste the maner se [Stowe, leaf 317]
 Off hir scole, and knowe it offte.
 And ffor this skele, the crowe aloffte 18536
 Is sette, (þeue² thow kanste espye,) [² yf St.] whom the
 Crow calls to
 her.
 Afttir hir scolerys ffor to eryl ;
 That fforby passe, bothe este and west ; 18539
 Thereffore she hath mado there³ hir nest.’ [³ ther made St.]
- ¶ **The pylgryme :**
 “ **C** Ertis me semyth it were ffolyo
 To komë there, or go fforby,
 But þeue I knewë (in sentence)
 What doctryne or what science, 18544
 To hir seolers she dothe teche.
 Thereffore, opunly in thy speche,
 Declarë what it schuldë be,
 Or ellys I wole not go with the.” 18548
- ¶ **The Messangere :**
 “ ‘ A yerë,’ quod he, ‘ and no mo,
 ther I had to scolë go ;⁴ [⁴—⁴ St., om. Tib.]
 Couetysë, off entente,
 To that scolë she me sente ; 18552
 And sothely, as it semyth me,
 So I trowe she dydë the.’ [leaf 43, bk.]
 says Couet-
 ousness sent
 him to that
 school.
- ¶ **The Pylgryme :**
 “ **C** Erteynely that is not so ;
 Though she and I (bothë two) 18556

- [Tiberius, A vii.]
The Pilgrim.
 Covetousness never told me of the School.
- “ Hadde I-ffere longe dalyaunee,
 Sehe made no¹ maner off rémembraunce [1 no St., me no Tib.]
 Off this seole, in no degre,
 Off whiche thow spekist off² to me.” [2 off, om. St.] 18560
- ¶ The messangere :**
The Messen-ger.
- T**Han I dar seyn (as thow schalt ffynde)
 That it was, out off hyre mynde ;
 ffior at this seole ther comyth no wyght
 ffior to leernë, day nor nyght, 18564
 But zeue that he, ffirste, (off entent),
 Be ffro covetyse I-sent.
 ‘ 3it off this seole, (zeue thow wylte dwelle,)
 The mauer, I schal the telle : 18568
 ¶ ffirste, whanne I was heder sent,
 I wolde, by som experiment,
 Or by som sehorte conelusyoun,
 Hane preued³ out my lessoun ; [3 provyd St.] 18572
 ffior speulatyff and the praetyk
 Off this seolë be not lyk ;
 ffior speulatyff (in sentenee)
 With-uten good experience, 18576
 Avaylith lytle or ellis nought,
 How longe euere that it be sought.
- One wants to get dignity or treasure,
 [Tib. leaf 44]
- ¶ Now take heede, and thow schalt se
 I wolde hauë⁴ dygnyte, [4 hane a St.] 18580
 Or som other greet tresour,
 And ther-on settë my labour ;
 And woldë knowe, to⁵ this estat [5 to to Tib., to St.]
 Wher I schal be ffortunat. [Stowe, leaf 317, back] 18584
- and to know one's luck.
- ¶ ffirste, with my swerd, vp-on the ground
 I make a cerele large and round,
 With kareetis and with⁶ ffygures, [6 with om. Tib., St.]
 And knowë not the áventures, 18588
 Nor the dirkenesse hydde with-Inne,
 Off the kareetis, whanne I gynne
 To emprynte : al⁷ they be sene, [7 tyll St.]
 I wotë neuere what they mene ; 18592
- [Illustration.]
- S**Aue I conyeete yt may so be,
 That spiritis scholde obeye to⁸ me, [8 obey St.]

- ' By my¹ invocacyouns
To answe're to my questyouns, [1 myne St.] 18596
Swyche sperytis as I kalle ;
And ȝit I knowe noon off hem alle,
Sauc off entente, as thow mayste se,
That they schuldë granntë me 18600
Som maner gyfte, or som gerdoun,
Concernynge myn oppnyoun,
By vertu off the cercle round, 18604
And Carectis graven in the ground,
By schewynge or by apparence, [leaf 44, bk.]
Aftter that I ȝene credence.'
- ¶ **The pylgryme :**
" Alle that thow doste speeyffye,
Is but ffalshed and ffantesye 18608
And cursyd ymagynacyoun,
Brouth² in ffirste by Illusioun. [2 brought St.]
" This soele is nought, in sotheffastencesse, 18612
Whos doctryne is but cursyldnesse.
The seolers there-off, I holde hem wood ;
Swyche spiritis may don to the no good ;
And ȝene thow koudeste the trouthe entende,
Harne they may, but not amende : 18616
They wole wyrke in³ thi damáge, [3 to St.] the spirits do harm ;
But no thyng to thyne ávauntage,
Who that kan lokë wel abonte.
" Also thi siluen⁴ stante in doute [4 my selfe St.] 18620
Where-off thi cercle scholdë serue ;
And thyngës that thow doste obserue,
Alle is but ffoly and mysbyleve,⁵ [5 fals beleve St.] all is folly. 18624
Towehynge the spiritis, thow mayste wel leve ;
ffor the they wyl no thyng do wel,
ffor they the louen neuere a del."
- ¶ **The Messangere :**
" I Dar afferme (with-outë⁶ slouthe) [6 with-out C., St.] 18628
In party that thow haste seyde trouthe,
Excepte oonly (it is no nay)
In many thynges they helpë may,
A man⁷ greetly to magnyffye, [7 man St., C. blur.]
Enersse also, and multeplye, [Stowe, leaf 318] 18632
PILGRIMAGE.

[Tiberius,
A vii.]
*Necroman-
cy's
Messenger*

says that, by
his invoca-
tions, spirits
are made to
answer and
obey.

The Pilgrim.

I declare it is
all falselhood.

The scholars
are mad ;

the spirits do
harm ;

*Necroman-
cy's
Messenger*

confesses that
this is partly
true,

[Tiberius,
A vii.]
*Necroman-
cy's
Messenger.*

[leaf 45]
but the
spirits must
obey the
King.

The Pilgrim.

Whanne they be cónstreyned to do so,
And haue no power to go ther-ffro,
Comaunded¹ to swyche óbseruaunce [¹ commaundyd St.,
comaunde Tib.]
By hym² that hathe the gouernaunce [² then St.] 18636
I mene the kyng, to whom, eehe weye,
Mawgre ther myght, they muste obeye.'

¶ **The Pylgryme :**

" **I** Coneeyue, and se wel here,
Thow art the kyng's messangere, 18640
By the arnes that thow dost were,
And by the sygnes I se the bere ;
But makë³ demonstraeyoun [³ make a St.]
To me off thi comyssyoun, 18644
By what power or by what peyne
Thát thow mayste⁴ hem so constreyne."

I ask the
Messenger by
what power
he compels
the Spirits.

*No roman-
cy's
Messenger.*

¶ **The Messangere :** [⁴ mayst St., muste Tib.]

" **C**ommysyoun I haue neuere on ;
And trewely I dar axë non ; 18648
And though I dyde (as thow schalt se)
He woldë grauntë noon to me.'

The Pilgrim.

¶ **The Pylgryme :**

" **T**Hanne wote I wel, (3ene it be sought,)
ffor the, that they wole do ryght nought." 18652

*Necroman-
cy's
Messenger.*

¶ **The Messangere :**

He says they
will obey him

" **H**Ere vp-on, what so 3e seye,
Wotë⁵ wel they wole⁵ obeye
Pleynely vnto my byddyng ; [⁵ I wott . . . that they will St.]
ffor they wene that, off the kyng 18656
I haddë fful auctorite,
Commysyoun and fful pouste,
To maken them, lyche⁶ myn entent, [⁶ lyke St.]
To óbeye⁷ my comaundëment [⁷ or t'obeyë] 18660
By vertu off myn orysson,⁸
Karectys and coniuysoun⁸ ; [⁸ orisons . . . comyssious St.]
ffor drede off whiche, (be wel certeyn,)
I knowe they dar me not with-seyn.' 18664

as assumng
he holds
authority
and a com-
mission from
the King.
[leaf 45, bk.]

¶ **The Pilgryme :**

" **W**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 ; 18668 [Tiberius,
A vii.]
Wher-ffore thow shalt I-ponysshed¹ be [1 punished St.] *The Pilgrim.*
ffor thi greet Inequyte,² [2 iniquite St.] I declare the
To make spiritys the to obeye,³ [3 tobbaye St.] Messenger
And swyehē charges on hem leye 18672 shall be
By disseyte and ffalse tresoun, punished.
And, haste⁴ no commysioun [4 hast St.] He has done
ffor the to sehewe on see nor lond, treason.
And haste⁴ I-made eke, with thyn hand, 18676
Kareetis and cerele 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 swyehē kareetis (I dar wel telle)
Be markis off the deuel off helle, His char-
ffirste ordeyned (who kan conceyue) actors are
Innoentis to diseeyue. 18684 marks of
And thow mayste also (trustē me) the Devil.
There-with thow schalt dysseyued be ;
ffor this selis, thow schalt ffynde,
Constreynē the, and sorē bynde 18688
By a maner allyaunce His seals
To do the deuel swyehē obseruaunce bind him to
Made to thi confusioun, do the Devil
As bonde or oblygaeyoun ; 18692 allegiaunce.
By whiche he wole (off verrey myght) [leaf 46]
Cleyntē the his man off ryght ;
By swyehē a tytyle, make hym stronge.
“ And to spiritis thow doste greet wronge, 18696 It is a wrong
Hem to constreyne in thi workyngē against the
To bryngē thé other mennēs thyngē, spirits
(Be it by day, be it by nyght,) 18700
Vn-to whiche thow haste no ryght ;
Where-in thow art greetly⁵ to blame, [5 gretly St., greet Tib.]
To bydde hem in the kyngēs name
Or constreyne hem, ageyne resoun,
By kareete or by⁶ comysseyoun, [6 by, om. St.] 18704
To robbe or steele, to thi ffavour, to constrain
Off other ffolkēs⁷ ther tresour, [7 ffolkis St., ffolke Tib.] them to rob
By verrey fforce, ageynē⁸ ryght. [8 agaynst St.] other men's
goods.

- {Tiberius,
A vii.]
The Pilgrim.
This con-
straining the
Spirits is
wrong
towards the
King,
- “ And zeue thow loke about¹ ryght, [1 about Tib., St.]
To the kyng, vsynge this vice, 18709
Thow doste fful greet preivdice² [2 preiudice St.]
Ageyne his lawefful ordynaunce,
Where it is boden³ (in substaunce) [3 bodyn St.] 18712
And dyffendid, (who kan espye,
Alle maner theffte and robrye,⁴ [4 robbery St.]
In peyne off deth: take heede her-to,
And with-drawe thyne hand ther-fro 18716
With al thi myght and al thy peyne.
Thow standeste⁵ in daunger atwene tweyne; [5 stanst St.]
Outher off God or off Sathan
Thow art off the leeg⁶ man; 18720
And therffore, ffor to lyue in reste,
Leeue the worste, and cheese the beste;
ffor (schortly I sehal devyse,
Thow sehalt be quytte lyke thi servyse, 18724
In hell⁶ with dampnaeyoun,
Or heuene, to thi savacioun.” [C. & St.]
- [leaf 46, bk.]
*Necroman-
cy's
Messenger.*
These words
affright the
messenger;
- ¶ **The Messangere:**
‘ **O** F thy word⁶s I⁶ take hede, [6 words when I St.]
They putt⁷ me⁷ in fful greet drede: . 18728
But, o thying comfforteth me, [7 me St., me not Tib.]
Whanne that I considere and se
There is so greet a companye, [Stowe, leaf 319]
Me to susteyne in my ffolye, 18732
Off ffolkis that to-fforne haue be
Off wonder greet autoryte,
As whylom was kyng **Salamoun**,
And **Virgyle**, off greet renoun, 18736
Cypryan and **Albalart**,
And many an-other in this art, [Tib. & C.]
Maystres by experyence,
And hadde also ther-to lycence 18740
(With-ou⁸ten⁸ eny noyse or stryffe,) [8 outen St., out Tib.]
ffor to vse it al her lyffe.
- Magie is not
so dangerous
- ‘ And this ilk⁸ craffte also
(Who that takyth heed ther-to,) 18744
Is not in rewarde so peyllous,
Dredefful, nor supe⁸styeious,

‘ As som craftis that haue be do			
With sacrificyce, and eke also	18748	(Tiberius, A vii.]	
With obseruáunces, vpon mownteynes,		Necroman- cy's	
In desérte, ¹ and eke in pleynes,	[¹ deerert St.]	Messenger.	as sacrificial
And in placis fful ² savage,	[² full of St.]		rites in wild
Solytarye, and fful off rage,	18752		spots.
That, alle the maner ffor to noumbre,			
It wolde a mau greetly encombre,			
As thow schalt se and knowe anon			
3eue thow lyste with me to gon ;	18756		
And ffynally, thi pas to dresse	[Tib. & St.]	The Messen- ger bids me	
To hir that is the cheff maystresse	”	go to his	
Off alle this thyng that I haue tolde,	”	Mistress.	
That, 3eue thow be hardy and bolde	”		
ffor to proche ³ to hir presence,	[³ taproche St.]		[leaf 47]
Thow schalt haue fful experyence.’			
¶ The Pylgrime :		<i>The Pilgrim.</i>	
“ T hat eue I schuldë this thyng se, ⁴ [⁴ shuld . . yse St.]			
God, off his graec, dyffendë me ;	18764	God forbid!	
And he be my proteceyoun		I say ;	
Fro ⁵ thylkë habytacyoun !	[⁵ fro St., ? Tib.]		
ffor, by opene evidence,			
And by recorde off thi sentence,	18768		
Thilkë place, with-outë ⁶ wene,	[⁶ with out Tib., St.]		
To good ⁷ it doth no-tyng partene ;	[⁷ god St.]		
ffor, by the erowe that sytte aloffte,			
Makyth noyse and cryeth offte,	18772	for, by the	
It schewith wel how thylkë place		erow which	
Is devoyde, and ffer ffro grace,		sits aloft on	
And longeth (as I rehersë kan)		her pavilion,	
To the Deuel and to Sathan ;	18776		
ffor, save the Deuel, noon other wyght		the place	
Hathe power there, off verray ryght.		belongs to	
Therffore I wole me holden heere,		Satan,	
And to that plaëë kome noon nere ;	18780		
And trewely, (to my devys,)		and I will not	
Thi-silff also (3eue thow be wys,)		go to it,	
Thow schalt wysely with-drawë the,	[Stowe, leaf 319, back]		
And abydë ⁸ here with me	[⁸ abyden St.]		18784
ffor thyne ownë ávauntage,			

- [Tiberius, A vii.]
The Pilgrim.
 for it means destruction.
- “Leste it turne to thi damage ;
 ffor, who gothe to that mancyoun,
 Gothe streytte to his destruceyoun, 18788
 As ther haue do fful many oon,
 Whiche here-to-fforne haue theder gon,
 Resemblynge (as I kan devyse) 18791
 To hym that was the Duke of¹ Fryse, [1 of St., om. Tib.]
 Whiche, whanne he shuld ha be baptisyd, [Tib. & St.]
 (In storye as it ys devysed,
 And as bokës kan wel telle,)
 Hiis o ffoot was putte in the welle, 18796
 To haue receyved cristis lawe,
 But he in haste gan it with-drawe ;
 [Illustration.]
FOr hym thought he herde a cry,
 That affermed certeynely, 18800
 ffor synne and ffor Inyquyte,
 How mo ffolke schuldë dampned be
 At the day off Iugëment,
 Gon to helle, there to be brent, 18804
 3e mo (as in comparisoun)
 Thanne ffolk ffor ther savacyoun
 Scholde that day reeyued be,
 To dwelle in heuene, that ffayre eyte. 18808
 ¶ But this duke, hym-silff to encombre,² [2 tencomber St.]
 Seyde³ with the gretteste nowmbre, [3 Seyd St.]
 And woldë go,⁴ thorough his ffolye, [4 he would go St.]
 And with hem holdë⁵ companye, [5 kepe St.] 18812
 There-with affermynge, in his thought,
 That, off baptysme, he sette⁶ nought. [6 sett St.]
 ffor whiche, me semeth it were ffolye,
 The to halden companye 18816
 [leaf 48] With swyche ffolke in thyn entent, [Tib. & St.]
 Off whiche affter thow sehalt repente.
 “ ffor I suppose that **Salamoun**
 (Off whom thow madest mencyoun) 18820
 Wher in-ffette, or hadde his parte,
 In his dayës, off swyche arte,
 As som ffolk seyne, (who kan entende,)
 That hym-silffe he dyde amende 18824
 Surely Solo-
 mon amended
 ere he died,

- “ Off that and many another thyng,
To-ffore the hour off his deiyng,
And reseeued was to grace,
And hath in heuene a dwellynge place. 18828 and went to
¶ And semblably, the tother man, heaven ;
- The gretë clerke callyd **Cypryan**,
To-fforne his deth, lyste to fforsake
This craffte, and ffor Crystis sake, 18832 Cyprian also
Suffred (as made is meneyoun) [Stowe, leaf 320] and sufferd
Martirdam and passyoun, as a martyr.
- And is in heuene stelleffyed,
And with seyntis gloreffyed. 18836
- ¶ Take heede to hem, by reed off me,
And not to hem that dampned be.
Thenke on hem that ben in blysse ; 18839
And where as¹ thow haste don amyssse, [1 what that St.]
With-drawe thy ffoot, and do penaunce,
And haue in hertë répentancee.”
- ¶ **The Messangere :**
‘ **C** Ertys, quod he (‘ zeue thow lyste se,)
That thow seyste, ne may not be. 18844
- Though thyne argumente be stronge,
At that seole I haue ben longe,
And fful wel lernëd my lessoun ;
And by sotheyne departysoun, 18848
(Who takyth heede, it is no nay,) The messen-
So sone I may not part away, [Tib. & St.] ger has been
[leaf 48, back]
As² I kan not (in myne entente) [2 And St.] long at this
ffynde in myne hertë to repente, 18852 School of
Nor to departe vp-on no syde ; Commerce
I am with-hoolde ; I muste abyde, and will not
With other seolers mo than oon, leave it.
- Whiche that there to seolë goon, 18856
As ffolke may sen ther, gret ffoysoun.
- ‘ And eke my skrippe and my bordoun
Ben I-leffte in that hostage,
And lyne in maner off morgage ; [Tib. & St.] 18860
And I ne may not hem³ recure ; [3 them nat St.]
And also (as⁴ I the ensure) [4 eke St.]
I gyue no forcë,⁵ in certeyn, [5 fors St.]
His scrip
and staff are
there.

[Tiberius.
A vii.]
The Pilgrim.

Cyprian also
forsook this
craft,

and sufferd
as a martyr.

Look to the
Saints, and
not the
Damm'd!

*Necroman-
cy's
Messenger.*

The messen-
ger has been
long at this
School of
Commerce
with Spirits,
and will not
leave it.
[leaf 48, back]

[Tib. & St.]

[2 And St.]

[Tib. & St.]

[3 them nat St.]

[4 eke St.]

[5 fors St.]

- [Tiberius.
A vii.] 'Thongh I neuere hem haue ageyn.' 18864
The Pilgrim. ¶ **The Pylgryme:**
- A** Nd whanne that I these wordës herde,
In maner¹ trewely I fferde [1 St., Tib. *blurd*]
As though I hadde astonyed be;
And, as it semed vn-to me, 18868
I stood in a *perélous*² eas. [2 perillous St.]
And therffore I abashed was,
And sawe no bette reffute to me,
But ffro that placè ffor to fle;
ffor he (schortely, in sentenee) 18872
To whome I neuere dyde offence,
Me to bryngen in-to³ distresse, [3 in St.]
Gan to callen his maystresse 18876
To kome vpon⁴ me in greet rape, [4 vpon St., on Tib.]
That I schulde hir not escape.
And she, off ffalse enteneyoun,
She comes after me. Kam out off hir pávilloun⁵ [5 pavylyon St.] 18880
Affter me, that I wente abak,
Hydous off look, oolde and blak,
[leaf 49] Off whom I greetly⁶ was afferd. [6 gretly I St.] 18883
She has a Sword In the⁷ mydde off a book, she heelde a swerd;
Other seawberk hadde she noon; [7 in the, om. St.]
And, as I byhelde anoon,
She hadde (in sothe, as thought⁸ me) [Stowe, leaf 320, back] [8 thought Tib., St.]
and big Wings. Largè whyngès ffor to fle. 18888
¶ And, by a maner ffelonye,
She gan londè ffor to eryl;e;
And, me manasyngè off pryde,
She bids me stay and see her craft. Bad me that I schulde abyde; 18892
And ellis, mawgrey al my myght,
I schulde not skape out off hir⁹ syght [9 his St.]
Til I haddè in partye
Somwhat seyue off hir maystrye. 18896
And towarde me hir look she easte,
And gan to come vp-on fful ffaste;
She sits high upon a tree. But as she kam, it semptè me,
That she sate hygh vp-on a tre, 18900
Her name is 'Necromancy.' And pleyuely gan to speeffye,
Hir namè was 'Nygrómauncye.'

[Illustration.]

- W**Hiche, by my craftte¹ (in substaunce) [¹ be craft St.]
 Kan folke eneresse, and wel avaunee, 18904
- That ben in my subieeyoun
 And lyste to leernë my lessoun.
- ²This ilkë book that thou³ wolte se, [³ that thou om. Tib.] [leaf 49, back]
 Is I-callyd **Mors Anime**, 18908 Her book is
 Whiche is in englyshe (ffor to seyn,) called 'Mors
 'Dethe off the sowle,' in eerteyn. Anime,'
 'Death of the
 Soul.'
- And this nakyd swerd whiche I hoolde,
 (As thow mayste thi silffe byholde,) 18912
 There-with (ffor sehorte conelusyoun,) When I have
 Whanne thow haste herdë my lessoun,² learnt her
 There-with thow sehalt yslaynë⁴ be. [⁴ yslayn St., slayne Tib.] sword shall
 slay me.
- And thus sehe gan manassë me, 18916 She threatens
 Where-off I stood in fful greet drede ; me.
 But off grace, (as I toke hede)
 A whitë dowuë I dyde se The dove
 fflen sodeynely towardës me ; 18920 again saves
 me,
 But with me, where as I stood,
 Sehe ne made no lenger⁵ abood. [⁵ longe St.]
 And I ne made no greet delay,
 But wentë fforthe vp-on my way ; 18924 and I depart.
 And I mette (or I was war)
 An oolde oon, whiche that⁶ ffagot bar [⁶ a St.] I meet an old
 'Heresy,'
 Vpon hir bak, and eke therto,
 In hir hand sehe keelde also 18928
 A peyrë eysours scharpe I-grownde.
 And, to me-ward as sehe was bounde,
 Sehe bad (ffor sehorte conelusyoun)
 ffor to leye my skryppe adoun ; 18932 who bids me
 lay down my
 scrip,
 And gan vp-on me ffor to ffrowne,
 Lowdë cryed, hir lyste not rowne :
- ¶ **Heresye :**
- '**F**Or but thow leyë here adoun,
 I schal, to thi confusyoun, 18936 or it will
 be shaped
 otherwise
 for me,
 Schape thi skryppe off newe array,
 ffor it is not to my pay ;

²⁻³ om. St. The good old tailor's eye caught the second
 'lesson,' l. 18914, in his MS. instead of the first, l. 18906.

- [Tiberius,
A vii.]
The Pilgrim.
[leaf 50]
- ‘ I schal it kutte in other wyse,
Lyche as my-syluen lyste devyse.’ 18940
[*Illustration.*]
- ¶ **The Pylgryme :**
“ **T**How ooldë vekke, as semeth me,
That thow mayste not elerely se ;
Wherffore me lyste, by thi byddyng,
ffor to do no maner thyng, 18944
But 3eue to-forne I knowe and se [Stowe, leaf 321]
Thy powere and thyn autorite ;
Thy worke also, and thyne office,
I wole fiirste knowe in myn avyee.” 18948
[*Illustration.*]
- Heresy.* **Heresie :** [St., om. Tib.]
‘ **F**Or pleynëly, off lasse and more,
Evene afftir my ffadris lore,
I wole (off bothë¹ ffalse and trewe,) [¹ bothe of St.]
The skrippës kutte and schapë newe, 18952
Off pylgrymës greet and smale,
Kutte hem alle on peeys smale ;
ffor it was I, my-silffe allon,
That schope the skryppës 3ore agon ; 18956
ffirste, off this Pellagyens,
And also off these Arryens,
And off other seetys newe,
ffoundë ffalsë, and² vntrewe, [² and full St.] 18960
As ooldë bokës speeffye ;
ffor I am callyd ‘ Heresyë,’
The whiche do alwey³ my labour [³ all ways St., away Tib.] 18964
To bryngë ffolke in greet errour,
That ffolwe⁴ my condissiouns ; [⁴ folow St., ffolke Tib.]
Only by ffalse oppynyouns,
Make her hertis to deelyne
ffro the trouthe off Iuste doctryne, 18968
And cause hem ffor to don ther cure,
And amys to⁵ expowne hooly scripture. [⁵ Amys St.]
‘ And, trewëly, naddë bene
The greetë⁶ counceyle at Nyene, [⁶ greet Tib., greet St.] 18972
Onleynd by greet Constantyn,
And nadde ben also Augustyn
- I refuse to
obey her until
I know her
authority.
- [leaf 50, back]
- She first
shaped the
scrip of Pe-
lagians and
Arians.
- Her name is
‘ Heresyë.’
- Her business.
- Had it not
been for the
Nicean Coun-
cil, and
Constantine,
and Augus-
tine, ..

- ' And many other greet doctours
ffor to annull¹ myn errors, [1 annull St.] 18976
- The skryppes off holy churehe echon,
I hadde ffor-don (fful 30re agoon,) [Tiberius, A vii.]
Off pylgrymes that passe by the way, Heresy.
Sythen goon fful many a day. 18980
the scrips of Holy Church had been destroyed long ago.
- ' And 3it I sehal, what so byffalle,
Assaylë thé amonge hem alle,
And myn ooldë purpos holde, 18983
In ffyre, though that² I brennë schulde, [2 that om. St.]
I wole my wyttës alle applye,
Hardyd with obstýnaeye,
Contynue til the ffyre be hoot ;
Therffore I berë this ffagot. 18988
- ' And ffirste, thow sehalt me not escape,
But newe I wole thy skryppës schape,
Or ellis I dar vndirtake [leaf 51] and reshape my scrips. 18992
- Thát thow sehalt it here fforsake,
And leve it with me vtterly³: [3 enterly St.]
My ffader is here ffastë by, [Stowe, leaf 321, back] 18996
- Whiche hathe power (as thow mayste se)
And⁴ bothë vp-on londe and see, [4 ye St.] 18996
Thow sehalt not skape hym (in certeyne,)
But with daunger and greet peyne.' I shall not escape her father, Satan. The Pilgrim.
- ¶ **The Pylgryme :**
- M**yne eyen tho⁵ I gan vnffokle, [5 then St.] 19000
And anoon I gan byholde
In the weyë me byfforne,
An huntë stoodë⁶ with his horne, [6 stood Tib., stode St.]
Off chere and lookë⁷ ryght pervers. [7 look Tib., loke St.] I see him, a hunter with his horn, 19004
- 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. 19008
who strews the plau with nets,
- And, that men schulde hym wel knowe,
His horne he gan fful lowdë blowe ;
As it were to catche his pray,
Ryght so he blewë on⁸ the way, [8 blew vp on St.] 19012
and blows his horn.
- [*Illustration.*]

- [Tiberius,
A vii.]
The Pilgrim.
[leaf 51, bk.]
He is Here-
sy's father,
and bars my
passage.
The nets are
so close that
no one can
escape.
- Bad¹ his daughter Heresy, [1 bad St., And Tib.]
The passage so to² kepe and guye, [2 so to St., to Tib.]
That I scholde not, in no syde,
ffrom ther damage my sylffe provyde. 19016
And trewly (as I haue sayd)
The nettys were so narewe layd,
On³ lond, on water, and in the hayr, [3 on St., In Tib.]
That I myght haue no repayr 19020
To passë freely that passáge.
It was so fful off mortal rage,
Off daunger and aduersite,
That, but yiff⁴ I amydde the see [4 yiff that Tib., yf St.]
Durstë swymme, ther was no way 19025
ffor me to passë, nyght nor day.
And there he dyde also malygne
To leyne out nettys, and assigne, 19028
There to stoppen my passáge;
So that I ffonde noon ávauntage,
ffrom his dawngere to deelyne;
ffor many an hook and many a lyne 19032
Were caste in-to⁵ that peryllous se, [5 in St.]
Off entente to letten me;
[Illustration.]
THat, mawgre alle my fforce and myght,
But zeue I kowdë swymme aryght 19036
[leaf 52]
Amonge the wawys ffeerse and ffelle,
I muste vndir his dawngere dwelle.
But ffirste, while he his trappys leyde, [C. & Tib.]
Vnto⁶ the huntë thus I sayde: [6 St., Tib. blurd] 19040
- The Pilgrim.*
I ask the
Hunter what
Officer he is,
who snares
the King's
animals.
- The Pylgryme:**
"Hvntë," quod I, "telle me now,
What maner officere arthow,⁷ [7 art tou St.]
Whiche [thus] lyggeste on the way,
Vnlaweffully⁸ to caechë pray, [8 vnlawfully St., vnlawfull Tib.]
Thns to makë thyne arestis, 19045
Namely on the kyng's beestis? [Stowe, leaf 322]
I trowe thow haueste no lycenee
ffor to don so greet offence; 19048
I dar afferme (eearly and late),
Swyehc hunters, the kyng doth hate;

- “ And it semyth, by thi manere,
Off his, thow art noon officere.” 19052 [Tiberius,
A vii.]
- ¶ **The hunte**¹: [¹ hunter St.] The Hunter,
Satun,
Hersey's
father,
- Q** Vod he, ‘ what makystetow swyche stryff ?
Thow art wonder Inquysytyff,
Besy also, by argument,
To hoolde with me a parlement, 19056
By langage, and longe pletyng ;
ffor, though I longe not to the kyng,
(And thow conceyue aryght I-wys,)
Som tyme I was oon off his ; 19060 says he was
once an
officer of the
King,
And though I hauē no congé² [² liberte St.]
Off hym, to hunte in this contré,
He suffryth me here, in this place,
At his beestis ffor to chace, 19064 and now
hunts on his
own author-
ity.
And assaute on hem to make.
And whanne that I by fforce hem take,
Be it by day, be it by nyght, [leaf 52, bk.]
I cleyme hem to ben myn off ryght.’ 19068
- ¶ **The Pylgryme**: The Pilgrim.
- A** Nd while I herde alle his resouns
And ffrowarde oppynyouns,
Myne herte abaschyd, gan to colde, 19072 I am cast
down, and
see many
pilgrims in
great ad-
versity in the
sea,
Namely whanne I gan byholde
Pylgrymes, by greet aduersite,
fful many oon swymme³ in the see ; [³ swymmen St.]
And they were clothyd enerychon.
And som off hem, I sawe anoon, 19076 with their
clothes on,
and some
with their
feet in the
air,
Ther ffeet reversed vp so down ;
And som (in myn inspeeyoun)
Swommē fforth fful euene and⁴ ryght ; [⁴ a St.]
And som hadde whyngēs ffor the flyght, 19080 while others
have wings ;
That afforeyd⁵ hem silff fful offte [⁵ offeryd St.]
For to flowe⁶ fful hygh alloffte. [⁶ for taflowe St.]
And though ther⁷ purpos was so sette, [⁷ the St.]
The see hath hem fful offtē lette ; 19084
- [Illustration.]
- S**omme, by the ffeet were boundē stronge others' feet
are clogd
with weeds.
With knottys, off⁸ herbis longe ; [⁸ of the St.]
And somme, with wawēs wood and rage,

- [Tiberius,
A vii.]
[leaf 53]
The Pilgrim.
The sad state
of Pilgrims.
- Were ysmytt¹ in ther vysage, [1 St., Tib. *blurd*] 19088
That they losten look and syght,
And ffeble were² off fforce and myght: [2 wex St.]
- And, by dyuerse ápparaylle,
The ragö so gan hem assayle, 19092
In many another dyuerse wyse,
Mo than I may as now devyse.
- The Hunter,*
Satan,
- The Hunte:**³ [3 hunter St.]
‘I Do fful wel,’ quod he,⁴ ‘espye [4 quod he full well St.]
I Where-on thow castyste so thyne eye. 19096
ffor alle 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, 19100
As thow mayste thy-syluen se:
Thow schalt not skapen by this see.’
- The Pilgrim.*
- ¶ The Pylgryme:**
“I Elle me anoon, and lyë nought,
I As it lythe, ryght in thy thought, 19104
These pylgrymes allë that I se,
Who hathe thus putte hem in thys⁵ see?” [5 thy St.]
- The Hunter*
- ¶ The hunte:**
‘I S not this,’ quod he anoon,
‘An hyghë⁶ way ffor ffolke to goon
Therby, alle day in ther vyage, [6 hyghe St., hygh Tib.] 19109
Swyche as goon on pilgrymage?
I hadde not ellis (as I haue seyde)
Myne hookys and my nettys leyde, 19112
To cacchen allë in this place
ffolke that fforby here do pace;
[leaf 53, bk.] ffor this greetë⁷ largë see [7 greet Tib., gret St.]
Whichë that thow here doste se, 19116
It is the world, ay fful off trowble,
fful off many wawys dowble,
And fful off woo and greet torment,
In whiche fful many a man is schent, 19120
With bellewys blowe on euery syde,
Which that myne ownë doulter, Pryde,
in which
Pride wrecks
many.
Is wontë, with hir ffor to bere,
Good pylgrymës ffor to dere. 19124

'And many a pylgryme thow mayste se
 Swymme in this perelous see :
 Sómme off hem, (whiche is not ffeyre,)
 Ther ffeet han vpwarde in the ayre¹; [1 hayr St.] 19128
 And allë swyche (zeue thow lyste se)
 Ben thylkë ffolke that charged be
 With the sak off couetyse,
 And ouere-lade in many wyse, 19132
 That they, to swymmë be not able,
 Ther burthen is so Importáble ;
 Whiche, by ffalse affeeyoun,
 Ploungith her heedës low a-down 19136
 Vnder the wawys off this world here,
 That they may not (in no manere)
 Swymmë, ffor the hevynesse
 That they bere, off greet rychesse. 19140
O Ther ther ben that swymmen ryght,
 And haue eke wyngës ffor the flyght ;
 And tho ben ffolkis whiche, in this lyffe,
 In hertë ben contemplatyffe, 19144
 In wordely thyng haue no plesaunce,
 Save in ther barë sustenaunce :
 In this world, ther Ioye is nought ;
 ffor alle ther herte and alle ther thought, 19148
 And ffynal truste off ther workynge,
 Is sette vp-on the heuently kynge.
 'But ffor alle that, (I the assure,²) [Stowe, leaf 323] 19152
 In this see they muste endure [2 assure St.]
 Bodily, by greet penaunce, [3 them selven St.]
 In hevene hem sylffë³ to avaanee. [4 love St., lawe Tib.]
 And, ffor the love⁴ off crist ihesu, 19156
 They make hem whyngës off vertu,
 To ffeen (by elene affeeyoun)
 To the heuently mansyoun ;
 Whiche greetly displesith me, 19160
 Theder whanne I se hem ffe.
 Swyehë ffolke resemblen alle
 Vn-to a bryd that clerkes calle
Ortigometra in ther bokys ;
 And this bryd easte his lokys 19164

[Tiberius,
 A vii.]
*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 plung-
 es their heads
 under the
 world's
 waves.

Some have
 wings for
 flight.
 These are the
 Contem-
 plative,

whose
 thoughts
 are always
 set on the
 heavenly
 King ;
 [leaf 54]

they must
 still endure
 and suffer to
 gain Heaven.

They are like
 the bird
Ortigometra

[Tiberius, A vii.] <u>The Hunter.</u>	'To-fforne hym prudently, to se Whanne he schal swymmë in the see : This ffoul hath whyngës ffor the fflyght, Be he ¹ anoon off kyndely ryght. [1 to be St.]	19168
which, when it is tired,	Whanne he is very off travayle, And that his ffederes do ² hym ffayle, [2 done St.] Anoon (off his eondiscyoun)	19172
drops into the water,	In-to the water he fallith doun, And thanne ³ to swymmë wole not ffayle : [3 that St.]	19176
and sets up one wing as a sail,	Off his o whynge, he makith a ssayle, Amonge the sturdy wawys alle To kepe hym silfe, that he not ffalle,	19176
till it can fly agah.	Til he resume ageyne his myght, Off aeustom, ⁴ to take his fflyght. [4 custon St.] Thus stoundëmel 3e may hym se, Som tymë swymme, som tymë flee,	19180
Those Pil- grims in the sea with their feet bound with weeds,	'But they that hauë ⁵ ffeet I-bounde [5 haue ther St.] With herbës and with wedës greene, That they may not aryght sustene,	19184
[leaf 54, bk.]	Off wordely ⁶ delectaeyoun [6 worldly St.] In ther inwarde affeeyoun ;	19188
have their minds so fixt on worldly prosperity and riches,	ffor alle ther hool ffelieyte Is sette in veyne ⁷ prosperite [7 veyne St., verrey Tib.] Off the world, and in ryehesse, fful off change and dowblenese,	19192
that they can neither swim nor fly.	With whiche they be so ⁸ sorë bounde, [8 so St., om. Tib.] That her soulis yt wole conffounde ; ffor they hanc power none, ⁹ nor myght, [9 none St., Tib. blurd] Nowther to swymme nor ffeen ¹⁰ aryght ; [10 ffyen St.] So sore the world doth hem constreyne,	19197
Some, too, are blind, so that they can't see the emptiness of this world's glory,	That it were to hem greet peyne, Her hertis ffro the world to vnbynde. ¹¹ [11 tuunbynd St.] 'And som also be makyd ¹² blynde, [12 made St.]	19200
	Ther eyen cloos, they may not se, ffor to considere the vanyte Off this worldis ffalse veyneglorye, Euere vnzure and transitorye,	19204

- ' And fful off mvtabylyte,¹ [¹ mutabylyte St., mvtabyte Tib.] (Tiberius, A vii.]
 Whiche schewith to hem fful greet bewete [Stowe, leaf 323, buck] *The Hunter, Satan.*
 By a² maner off apparence, [² a St., om. Tib.]
 But it is ffalse in éxistence; 19208
 That is fful ffoule, dothe schewë ffayre,
 Lyehe a ffoure that dothe vnapayre³ [Tib. & St. ³ apayre St.] like a flower fades, when it is plucked.
 Whanne it is plukkyd and leyde lowè,
 Or with som sodeyne wynde I-blowe. 19212
 Whiche bewete (as wryte **Salamoun**) ¶ *Proverbiourum*, 31^o. Proverbs. 31. St.
 Is but a ffalse decepeyoun;
 And ffolkis that beth there-with blente,
 Or they be war, beth oftë schente, 19216
 ffor lak ther eyen be not clere.
 ¶ 'Eke som ther swymmes⁴ (as 3e may lecre) [⁴ swyme St.] They who swim with outstretchd arms are those who gave to the poor,
 With hand and armys streechyd out; 19220
 Swyche as parte her good aboute
 To porë ffolkis that haue neede;
 And swyche vnbynde⁵ her ffeet, in deede, [⁵ vnbynd St., vnkynde Tib.]
 ffrom wordely⁶ delcetacyoun, [⁶ worldly St.] [leaf 55]
 And off devoute enteneyoun, 19224
 By counceel off her cónffessour,
 Vnbynde her ffeet, by⁷ greet labour, [⁷ with St.]
 ffor to goon in there vyáges, 19228 and went pilgrimages.
 Barffote, to sekë pilgrymáges;
 Off ther synnës to haue pardoun,
 fforzeueneſſe and remyſſyoun,
 Whanne ther menyngre trewely
 Is voyde ffrom al ypoeryſy. 19232
A Nd thus as now (without⁸ slouth) [⁸ without Tib., St.]
 To the I hauë tolde the trouthe.
 ' And trewely⁹ 3it, ouere alle thyng, [⁹ sothly St.] But Truth is hated by Satan the hunter,
 I hatë trowthe in my workyng; 19236
 And off malys, bothe day and nyght,
 Werrey¹⁰ trouthe with al my myght.
 ' By namë, callyd I au **Sathan**; [¹⁰ werray St., Verrey Tib.]
 The whiche, as ffer as eucere I kan, 19240 and he is always endeavouring to lay hold of pilgrims,
 I worke, in myne enteneyoun,
 ffor to cacche, in my bandoun,
 Alle pylgrymes (as thow mayst se,) 19244
 That swymmen in the wawy see
 PILGRIMAGE.

514 *Satan's snares to catch folk. He personates an Angel.*

	' Off this world, fful off disseyte.	
[Tiberius, A vii.]	' And euere I lye in greet awayte,	
<u>Satan.</u>	And no moment I ne fyne	
	ffor to leyne out hook and lyne.	19248
by means of Temptation,	' My lyne (by demonstraeyoun)	
	I-callyd is Temptaeyoun ;	
	And whanne that ffolke (in ther entente)	
	Off herte and wylle ther-to coneente,	19252
	Thanne on myn hook (by ffalse awayte,)	
	They ben I-eaechyd with the bayte ;	
	And thannë, by fful mortal lawe,	
	Tó my bandoun, I hem drawe.	19256
and nets spread day and night,	' I leye out nettis nyght and day,	
	In water and lond, to caeche my pray.	
[leaf 55, back]	' With nettys, I haue eke my repayre	[Stowe, leaf 224]
	ffor bryddes that ffeen eke in the hayre,	19260
	ffor to make hem ffalle adown	
	ffrom ther contemplayoun.	
	And, thus ffolkys to bygyle,	
	I am a ffoulere eke som whyle ;	19264
	ffor alle that hygh or lowë goon,	
	I makë nettis ffor euerychoon,	
	(In myne entente, it is no drede),	
	To caeche hem, outh ¹ by ffoot or hede,	[¹ or St.] 19268
as a spider weaves a net to catch flies ;	As an vreyne wewyth ² a calle,	[² wevithe St.]
	To makë flyes there-in to ³ ffalle.	[³ to om. St.]
but he cannot injure virtue	' But I ne may not do no wronge	
	To ffolke that ben in vertu stronge.	19272
	I venquysehe (nouth ^r nygh nor fferre)	
	No man that halte ageyne me weire ;	
and manly resistance.	And ffeble is my vyolencee,	
	Whanne ther is manly résysteme.	19276
	A Nd jit I haue a thowsande treynes,	
	And as many laas and eheynes,	
	With ⁴ whiche I compasse, day by day,	[⁴ om. St.]
	To lettü pylgrymes on ther way ;	19280
	ffor I, by ffalse illusyoun	
He can trans- form himself into an angel of light,	And by dyssumylaeyoun, ⁵	[⁵ dyssimilasyon St.]
	Kan me ⁶ transfformë (anoon ryght),	[⁶ me St., mys Tib.]
	To lykenesse off an aungel bryght ;	19284

- ‘ Take off hym the résemblaunce,
The vesage and the contaunce,
So to disseyuen, in eouert ;
And to an heremyte in desert ;
I¹ dyde oonës so appere,
fful off ffetheres bryght and elere,
And toke² on me the message
Off an aungel, by my vysage,
And bad vn-to that hooly man
To kepe hym warly ffrom **Sathan**,
ffor he was schapen, by batayle,
The nexte morewe, hym to assayle ;
And tolde hym also, (ffynally,
ffor to disceyve hym sotylly,)
He woldü takü, (in sothenesse,)
Off hys ffader the lyknesse,
Bothe vesage and contaunce,
The maner and the résemblaunce.
- [*Illustration.*]
- ‘ **A** Nd bad the heremyte anoon ryght
To fforee hym, at the firstü syght,
To smyte hym ffirste, with knyffe or swerde,
And no thyng to ben afferde
With al his myghtty vyolencee,
Whanne he cam ffirste to his presenee.
¶ And so, vpon the nextü morewe,
ffor to encesse his dool and sorewe,
I made his ffader hym vesyte ;
And anoon, this seyde heremyte,
This Innoent, thys eely man,
Wenyng hit haddë be **Sathan**,
Vp sterte anoon, and toke a knyff,
And raffte his ffader off his lyff,
That he to groundü ffel downe deed.
‘ And thus I kan (who takyth heed)
A thousande weyës, ffolke³ dyseeeyne,
Or they my treynës⁴ kan coneeyue.
And therffore,⁵ be wel war off me,
ffor I easte eke⁶ dysseyuë the ;
3ene I at largë may the ffynde,
- [Tiberius,
A vii.]
Satan.
- 19288 and did once
so appear to
a hermit in
the desert,
[¹ And I Tib., I St.]
- [² toke St., do Tib.]
- 19292 and bade
him beware
of Satan,
[leaf 56]
- 19296 who would
visit him on
the morrow
- 19300 in the like-
ness of his
father :
- 19304 he must kill
him at once.
- 19308
- 19311 Accordingly,
his father
comes,
[Stowe, leaf 324, back]
- 19316 and the
hermit slays
him,
[leaf 56, back]
- [³ folke to St.]
- [⁴ trappis St.]
- [⁵ therfore St., herffore Tib.]
- [⁶ eke to St.]

- [Tiberius,
A vii.]
Satan.
- ‘In my laas¹ I sehal the bynde; [¹ lace St.] [² tendit St.]
¶ ffor, as seynt Petre lyste endyte,² ¶ *Prima Petri* .7°. *Tanquam leo rugiens* . .
And in his pystelys ffor to wryte,
- Satan goes
about
- I go and serelë, day and nyght,
With alle my fforee, with al my nyght, 19328
- like a raven-
ous lion,
to devour
the Lambs of
Christ’s fold.
- Lyehe a ravenous lyoun,
ffor to devoure, vp and down,
Allë ffolkys, 3onge and oolde,
That lambre³ be off eristis ffoolde. [³ lambes St.] 19332
- I haue off hem, fful 3ore agoon,
Off hem devoured many oon;
Strangelyd mo thau I kan telle;
And that⁴ were to longe to dwelle, [⁴ it St.] 19336
- ffor to rekene hem alle iu nowmbre,
Thousandis mo than I kan nowmbre;
And trewely, in two hundred 3er,
I koude not tellë the maner 19340
- Off alle my treynës by and by.
‘Aud I warne the outerly,
Thow sehalt not lyghttely (3eue I may)
ffro my daunger skape away.’ 19344
- Satan de-
clares I shall
not escape
hin.
- The Pilgrim.
- ¶ **The Pylgryme:**
“ **W** Her thow be wel or yuel apayd
In the wordes that thow haste sayd,
I haue ffounden a greet dyffenee,
To make ageyne thé, résistenee, 19348
And conceyued⁵ it in my thought. [⁵ conceyved St.,
conceyue Tib.]
- I defy Satan,
Blowe thyne horne, and sparë nought,
ffor thow sehalt ffayle (3eue that I may)
- [leaf 57] To make off me⁶ sehortely thi pray.” [⁶ the St.] 19352
- Aud to be more stronge in vertu,
With the crosse off erist ihesu,
And off his gracë moste benygne,
- cross
myself,
- I gau me crosen, and eke sygne,
ffor to assurë⁷ my passage 19356
[⁷ tassure St.]
- Ageyne his laas so fful off rage.
And by my crosseyge, I anoon
- pass the
devils,
- Gan to passe hem eueriehoon; 19360
They hadde no power ffor to laste;
ffor, by the vertu, they to-braste;

- And I anoon gan ffastë flece, [Stowe, leaf 325] 19364 [Tiberius, A vii.]
 And wolde haue taken anoon the see; [Tiberius, A vii.]
 But, longe or I entter myght, [Tiberius, A vii.]
 Whan¹ **Sathan** off me hadde a syght, [1 St., Tib. *blurd*] and flece.
 He gan to crye (so stood the eas)
 'Out and harow! allas, allas!' 19368
 ¶ **Sathan the hunte weymentith**² [2 hunte St.]
 And tormentyth wth hym silffe.³ [3 sathan ye hunte St.]
 [Illustration.]
 'Vnhappy,⁴ and fful off meschaunee [4 St., 1 vnhappy Tib.] Satan laments.
 I was, whanne I dyde me avaunee
 In any wysë ffor to teche
 Vertu, or⁵ trowthë ffor to preche; [5 of St.] 19372
 ffor, it longeth not to me
 To techë trouthe in no degre;
 But, off ffortune it happë so,
 That I be cónstreynëd ther-to, 19376
 By vertu off som orysoun
 Or by som conyurisoun,⁶ [6 confurasion St.]
 That greetë⁷ clerkës me compelle, [7 greet Tib., grete St.] 19380
 The verrey trowthë ffor to telle,
 Mawgrey my wylle, off many a thyng,
 By vertu off the greetë⁸ kyng. [8 gret St., greet Tib.]
 ffor ellys (who that kan espye)
 My purpos is, euee ffor to lye, 19384
 And⁹ haue disseyed fful many a man, [9 I St.] He tries to lie always.
 Ryght as dydë **Iulyan**.
 'Though I were by hym constreyned,
 And by his charnës greetly peyned, 19388
 3it at the laste, whanne I abrayde,
 I lyëd, alle that euee I sayde.
 And now I oughte a-eursyd be,
 Whanne that I gan medle me 19392
 To seyne a trouthe agaynës¹⁰ kynde, [10 agayns Tib., St.]
 Sethen men, in me may¹¹ noon ffynde; [11 ne may in me St.]
 There-off I répente me fful sore,
 With trowthë, medle I wole no more.' 19396
 He'll meddle no more with Truth.
 ¶ **The Pylgryme answerth to Satan:**¹² [12 pilgrim St.]
 " **O** **Sathan**, thi displesaunce
 Was to me fful greet plesatnee,

- [Tiberius,
A vii.]
The Pilgrim. "Relenyge me off my distresse."
I took there-off greet hardynesse, 19400
- I am em-
boldened,
Made as tho¹ no leuger lette, [1 thow St.]
I spared nowther hook nor nette,
relying on
my scrip and
staff.
But, trnstynge (in conelnsyoun)
Vp-on my skrippe and my burdonn, 19404
And there-vp-on I bylened² me [2 lened St.]
Whaune I entryd in-to the see ;
[leaf 58, Tib.] And, in swymmynge to be more stable,
Me thought my skryppë profitable 19408
To kepe me sure in herte and thought,
In my way, that I errëd nought.
[*Illustration.*]
TRewely,³ in this dredefful see, [3 yet truly St.] 19411
Is⁴ greet myscheeff and adue⁵syte : [4 om. St.]
I swim, sup-
ported by my
scrip and
staff,
Many a perel (I 3on ensnre,)
And many a strangë aventure
I feltë tho in my passage, 19415
Off wawys and off⁵ rokkis rage, [Stowe, leaf 325. back]
And many a tempeste (in eerteyn) [5 of St., om. Tib.]
Off thondrynge, lyghtnynge, and off reyn,
and undergo
many perils.
And other perels that be-felle,
That, 3eue I schulde hem allë telle, 19420
Or the myschévës alle endyte,
They were to longë for⁶ to wryte. [6 for St., om. Tib.]
But while that I, in my passáge,
Byheelde the see, sterne and saváge, 19424
Me thonght I sawe bysydë me,
I see a tree,
and thinking
it an island,
I go towards
it.
That there stood a greenë tre ;
And I was glad alle⁷ thilkë while, [7 of St.] 19428
Wenyngë there hadde ben an yle,
In hopë that I schuldë londe,
Hastely, vp at som stronde,
[leaf 58, back,
Tib.] Whiche was to me fful greet plesaunce.
And as I gan my silffe avaunce, 19432
And thederward gan ffastë hye,
Anoon my sylffe I dyde aspye
(Whanne that I gan lokë wel)
Then I am
cast on a
whecl,
That I was caste vp-on a whel, 19436
Off whiche to-fforne I sawgh no thyngë ;

ffor the floodes, in ther flowynge, Hadde with his wawës euerydel Ouere-flowyd so that whel, That I toke no heede there-at, Tyl sotheynely there-on I sat. And wyldely the wawys smette Vp-on this whel, ay as they mette ;			[Tiberius, A vii.] <u>The Pilgrim.</u>
	19440		
A Nd euere round, (as thoughtë me,) This whel wente aboute the tre, Where-off, I astonyed was, Whanne I sawe this sotheyne caas.			which re- volves round the tree,
	19444		
Vp on whiehë tre anoon, I sawgh nestys fful many oon ; And bryddës (that I koudë knowe,) Sommë hyh, and sommë ¹ lowe, [¹ som Tib., some St.]			and on which are many birds' nests.
	19452		
Ther nestis made (I toke good hede) Grete and smale (it is no drede). ¶ And I demöd, ² in certeyne,		[² it seemyd St.]	[Tib., leaf 59]
That this tre haddë hoolys tweyne ; And on the hygher hoolo alofte, I sawe an hand putte out fful offte. And this hand (as to my look) To the nestis put up an hook, And (as to myne inspeeyoun) Was besy to pulle the nestis douu.			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.
	19456	[St. & Tib.]	
		"	
		"	
	19460	"	
And as I stode a lytel throwe At the hoolo that stood moste lowe, I sawgh heedës lokinge oute Towarde the braunches rounde aboute, In purpos (3eue it myght haue be) To clymbe vp hyghë on that ³ tre :			A lady (Fortune) is standing on a wheel.
	19464	[St. & Tib.]	
They wolde haue take it ffayne in honde. And there I sawe a lady stonde Amonge the wyldë wawys trowble, Vp-on a whel dyuerse and dowble. Departyd was her garnemente, Halffe hool, and halhendel was rente ; The to party, as snow was white To loke vp-on, off greet delyte ; The tother party (ás thought me)			
	19469		
	19472		Her garment is of two parts,
	19476		

[³ hygh . . . that Tib.,
hygh . . . thilke St.]
[Stowe, leaf 236]

- [Tiberius,
A vii.] Was foule and owgely on to se.
The Pilgrim. And hir vysage eke also
and so also is her face. Was departyd euene a two ; 19480
The to party was amyable,
And to byholdē delytable,
Bothe off porte and off manere,
Glad and lawynge off hir chere ; 19484
¶ The tother syde, hydous and old,
Whiche was ryuelyd many ffold ;
And on hir sehuldres rownd and square,
A erokyd staffe in sothe sehe bare. 19488
And whanne I gan al this aduerte,
Dyseomffórtyd in myn herte
[*Illustration.*] [1 I was, and gretly gan gaste St.]
- [Tib., leaf 59,
back] **T**Hanne was I, greetly agaste¹ ;
And my burdoun I heelde ryghte ffaste, 19492
And dyde also greetly my peyne
To grype it with myne handēs tweyne ;
And seyde, (off sotheyne moseyoun,)
“Bordoun,” quod I, “bordoun, bordoun ! 19496
But thow me helpē² in this eaas, [2 helpe now St.]
I may³ wepe and seyno ‘allas,’ [3 may well St.]
My peynēs ben so seharpe and kene.
And but thow helpē to sustene 19500
Myne nownpowere and inpotence,⁴ [4 inpotence St.]
That I may stonden at dyffenee
Vp-on my ffeet, and that anoon,
ffare-wel ! my Ioye is alle agoon !” 19504
¶ But tho, thorough helpe off my bordoun,
I roos vp as a ehampyoun.
But whanne this lady dyde espye
That I was vp, sehe gan to hye 19508
ffor to haue putte⁵ me doun ageyn ; [5 taput St.]
And I trowe ryght wel eerteyn,
That, but I haddē spoken ffayre,
And off my porte be debonayre, 19512
I hadde ben to⁶ ffeb'le off myght, [6 to St., ffui Tib.]
Vp-on my ffeet to stonde⁷ vp ryght. [7 tastand St.]
- [Tib., leaf 60] **B**Vt I abrayde, and bade in deede
that sehe sehōldē taken heede 19516

Dame Fortune bears a staff on her shoulders.

I grip my Staff,

and tell it, unless it helps me

I shall be ruind. It enables me to rise.

Fortune tries to set me down again.

How Fortune is ever changing, and betrays all who trust her. 521

To thilkë party that was ffayre		[Tiberius, A vii.]
Off hir, and putte me ffro dispayre,		<u>The Pilgrim.</u>
And schewë, lyke hir contenaunce,		
Som counfforte or som plesaunce ;	19520	
And that sche wolde expownë me		
What lady that sche schuldë be,		
Hir name, hir power, euerydel,-	[Stowe, leaf 326, back]	I ask her
Bothe off hir and off hir whel,	19524	name, and
And off the tre, and off the crophe,		what her
And off the nestis in the coppe, ¹	[¹ cop St.]	Wheel, and
And do to ² me som ávauntage,	[² done to St., do Tib.]	the Tree and:
To ffurthre me in my vyage. ³	19528	Nests mean.
¶ ffortune :		<u>Fortune.</u>
‘ I N me (schortely to expresse)		Fortune says
There is no maner stablenesse ;		
ffor, (be hereoff ryght wel certeyn,)		
Alle that I worke, is vncerteyn ;	19532	she is
Lyke my dowble contenaunce,		
I am so fful off variaunce.		ever variable
Therefore, to axe how I me guye,		
It is no wysdam, but ffolye ;	19536	
I worke no thyng in certeynte,		
But fful off greet duplyeyte.		and full of
I am what-euere I do provyde ;		duplicity.
ffor I lawe ⁴ on the ryghtë ⁵ syde, [⁴ lawghe St.] [⁵ ryght Tib., St.]		When she
And sehewe a cher off greet delyte	19541	favours folk,
On the party that I am white. ⁶	[⁶ delyt . . . whit St.]	they call her
Thanne men me callë ‘ glad ffortune ’ ;		‘ glad For-
But, nõ while I do contune ;	19544	tune’ ;
ffor, longe or ffolke may aparceyue,		
I kan hem sodeynely disseyue,		
⁷ And make her Ioyë go to wrak	[Stowe, leaf 327]	[Cott. Vitell.
Wyth ffroward mowliës at the bak.	[Tib. A. 7, ff. 60, bk.]	C. 13.]
‘ Than y, lykned ⁸ to the moone,	[⁸ lykenyd St.]	19549
ffolk wyl chaunge my namë sone ;		but when she
And fro my whel whan they are falle,		throws them,
		‘ Infortune.’

³ Stowe leaves a blank of 10 lines in his copy, and puts a side-note “fortune should be porturatyd.”

⁷ The text is now again taken up from MS. Cott. Vit. e. xiii. leaf 253.

- Fortune.* ‘Infortunē’ they me calle. 19552
 To ffolk vnworthy, and nat dygue,
 I am somvhylē most benygne,
 Lyggyng awayt in euery cost, 19555
 Off ffolk whom that¹ I cherysshe most.
 And who that on me set hys lust, [¹ that Tib., om. C., St.]
 I kan deceyve hym off hys trust.
 Tak hed pleynly, and thow shalt se
 A pleyn exaunple off thys tre, 19560
 How thys tre (at O word)
 May be resemyld to the world.
 ¶ ‘ffyrst, in thys world be grete estatys, 19563
 Off kyngēs, prynees, and off² prelātys, [² off om. Tib., of St.]
 Wych in thys erthē³ chaungen offte. [³ world St.]
 And the nestys hyñ alofte
 Ben degrēs⁴ off lordshepe, [⁴ degrees Tib., degrees C., St.]
 That so offte on heihtē lepe, 19568
 Bothe off hyñ and lowh degre.
 Those below ‘And they that al by-nethē be,
 Loke vp-ward, and al day gaze,
 As yt wer vp-on A maze : 19572
 Tho be they, that so offte
 Desyre for to clymbe alofte
 To hiñ estat and hiñ degre,
 want to climb to high estate. ffrom ther estaat off pouerte. 19576
 ‘Somme⁵ off hem may longe abyde,
 ffor I sette hem offte asyde ; [⁵ (? None), Some Tib., St.]
 Wych thyng to hym ys no thyng soote,
 Whan they be longe pūt vnder ffoote 19580
 Thorgh my double varyaunee.
 And sommē kan han⁶ suffysaunee, [⁶ haue St., som kan haue Tib.]
 And ben ryht glad in ther entent
 Off the lytel that god hath sent ; [Tib., leaf 61] 19584
 They ha⁷ no care for⁸ ther dyspence. [⁷ haueh Tib.]
 And somme haue euere Indygence, [⁸ of St., for Tib.]
 And kan *with* no thyng be content,
 With covetytse they be so blent, 19588
 Wych, for ther ouñē wrechchydnesse, [Stowe, leaf 327, back]
 Lyve euere in pouert and dystresse.
 The Wheel ‘Touchyng my whel (yt ys no doute,)

' Wych tourneth euere round aboute,	19592	<i>Fortune.</i>
Ther may no man aloffte Abyde		which always
But yiff so be I be hys guyde.		turns
Yt turneth euere to and ffro ;		signifies that
The pley ther-off ys meynt <i>with</i> wo ;	19596	man cannot
The wylhë whel (who that ¹ kan se,) [¹ C., St., whiche whel who Tib.]		remain aloft,
Ys a pereyl off the se,		
On, the grettest off eehon, ² [2 one . . . one St.]		
ffor to rekne hem on by on ;	19600	
And, thys phylisoffres alle,		
' Karybdis' lyst yt for to calle,		and is called
Yt devoureth so many A man,		Charybdis.
Ye, mo than I rehersë kan.'	19604	
¶ The Pylgrym ³ : [3 Tib., pylgryme St., om. C.]		<i>The Pilgrim.</i>
" Touchyng thy staff, tel on, lat se		I ask Fortune
What maner tookne yt may be,		about her
That yt eorbyd lyeh and ⁴ Crook, [4 an Tib.]		hookt staff.
And mad in maner off ⁵ an hook." [5 lyke St.]	10608	
¶ Dame Fortune ⁶ : [6 Tib., om. C.]		<i>Fortune.</i>
' <i>With</i> thys Crook, by gret vengauce,		She says it
folk, that to soon ⁷ I dyde avaunee, [7 to fforme Tib., St.]		brings down
Thorgh my transmutaëioun, .		those too
Al soleyonly I rende hem down,	19612	soon ruised
That sat in ehayerys hiñ aloffte ;		up,
To whom ther fal ys ⁸ no thyng soffte. [Tib., leaf 61, back] [8 falls St.]		
Reyse vp ageyn al soleyonly		and raises
Other that be nothyng worthy,	19616	up others,
And cause ek sommë (Est and west)		tho' un-
ffor to bylde fful hiñ ther nest		worthy.
And ther habyteioun ;		[leaf 255]
Somtyme, off wyl, nat off resoun,	19620	
I take noon hed off no degre,		
But only off my volunte.'		
¶ The Pylgryme ⁹ : [9 Tib., om. C.]		<i>The Pilgrim.</i>
" fful ffayn I wolde ek vnderstonde		I ask her
The menyng also off the hond,	19624	about the
At the hoolë hyñ aloffte,		Hand con-
That reyseth vp his erook so offte,		tinually rais-
The nestys for to rende a-down :		ing the
Tel me thexposicïoun."	19628	Crook, to pull
		the Nests
		down.

	¶ Dame Fortune¹:	[¹ Tib., om. C.]
<i>says the Nests are men of the highest degree.</i>	<p>‘ The nestys hiñ vp-on the tre, That ben hycst off degre, Ben they off ryht and good resoun That entre by successioun, As kynges, by iust enherytaunee, Whom that trouthe lyst avauunce² [² trouthe habundaunce Tib.] Only by lynceal dyscent, Hys lyges echon³ off assent; [³ leegis echone Tib.] Or,⁴ for lak off successioun, [⁴ Or Tib., Off C., of St.] Swyche as by elleccioun Ben reysed vp to hiñ degre, As many prynces and lordys be.</p>	<p>19632 19636 19640</p>
<i>These Princes and Lords</i>	<p>‘ Thogh I to hem have envye, To reve hem off ther Regalye, Yet, thogh I ther-to haue no myght ffor to robbe hem off ther ryht, Yet (who lyst looke with Eyen cler) They be ful offte in my daunger; ffor they may nat assuryd be Ageyn my mutabylyte, Nor ageyn my mortal stryff; ffor offte sythe they lese her lyff</p>	<p>19644 19648</p>
<i>can never be safe against mutability,</i>	<p>By compassyng off ffals Tresoun, By mordre also, and poysoun. And trewly, al thys frowardnesse Ys tookned⁵ by the crookydnesse Off my staff and off my crok, Wrong⁶ at the ende, as ys an hook.</p>	<p>19652 19656</p>
<i>against treason and poison. [leaf 255, bk.]</i>	<p>‘ And whan I loke with Eyen cler, Lawhe on ffolk,⁷ and make hem cher, [⁷ folk, om. Tib., folke St.] Thame lygge I ratherst in a-wayt, ffor to don hem som deceyt.</p>	<p>19660</p>
<i>When Fortune smiles on Folk, she lies in wait to trick eu.</i>	<p>‘ Lo, her ys al; go forth⁸ thy way; And truste wel, yiff that I may, What weye euere that thow go, Or thy pylgrymage be do,— Tourne yt to sour, outhcr to swete,— Onys I shal yet⁹ with the mete.’</p>	<p>[⁸ fforthe Tib., forthe St., foth C.] 19664 [⁹ ther St.]</p>
	¶ Fortune is walkyd.¹⁰	[¹⁰ Tib., om. C., St.]

- And fortune wente her way A-noon.
 And also sone as she was gon, 19668 *The Pilgrim.*
 I stood in dred and iu gret donte Fortune de-
 Vp-on hyr whel turnyng aboute, parts,
 Tyl that,¹ by reuolueioun, [1 That I, Tib.]
 I² was cast fful lowe A-doun, [2 I om. Tib.] 19672 and I am
 By power off that³ donble quene; [3 the Tib.] thrown from
 ffor, I myghte me nat sustene, her wheel.
 In inpartyo and in gret dred,
 Wysshynge that I hadde be ded. [Stowe, leaf 238, back] 19676
 And in trouble and gret peyne, [Tib., leaf 62, back]
 Thanne I gan my sylff⁴ compleyne, [4 lyffe St.]
 Dyseconsolat off al vertu,
 Only for lak off Gracè Dieu, 19680 I lament my
 That was whylom to me ffrendly, loss of Grace
 Whom I ha lost thorgh my foly, [Stowe] Dieu,
 Wher-off I felte ful⁵ gret offence, [5 ful, om. Tib.]
 That I forsook so penytence, 19684
 Only (allas !) for lak off grace,
 By hyr sharpè hegh⁶ to passe, [6 sharp highè St.]
 Wher I myhte have had soeours,
 And medeyne to myn Errours, 19688
 By hyr spyrytual doctryne
 ffro the wyche I dyle enelyne.
 Allas, my woful aventure, [leaf 256]
 That I lefftè myn Armure 19692
 Behyndè me, allas, in veyn ! [7 ageyn Tib., note in MS. C., and my hav-
 get them agayne St.] ing left my
 But yiff I myhte hem gete ageyn,⁷ armour
 I sholdè⁸ lyue better in pes, [8 would St.] 19695 behind,
 And nó mor ben so rekèles ;⁹ [9 rekeles Tib., rekles C., recdes St.]
 But, allas my woful ffaate !
 I make my còmpleynt al to late ;
 ffor I stonde in Iupartye
 Only off deth, thorgh my ffolye. 19700 I am in
 Allas ! what may I now best werche ? jeopardy.
 O sacramentys off the cherehe,
 I hope by gracè wel certeyn,
 I receyvedo yow nat in veyn ; 19704
 But now, allas, that I am falle,
 I ha lost yow,¹⁰ on and¹¹ alle, [10 yow yow C., 3on Tib., yow St.]
 [11 and om. Tib.]

<i>The Pilarim.</i>	And ha no sustentacioun	
I find no support in my scrip and staff.	In my skryppe nor my bordoun, Wher-on that I may lenē me, Toward Ierusalem the eyte. And thogh al day I studye <i>and</i> muse, How shal I my sylff exense, Or what answer ¹ shal I make, Off al that I ha vndertake, And behilte in my corage, To fulfyllē my vyage,	19708 19712 19716
When I first saw the vision of the Heavenly City,	What ² 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,	19720
I was eager to go there.	That ther-wyth-al I was a-noon [Stowe, leaf 329] Ravysshēd, thyder for to gon ; But I may syngē ' weyllaway ' ;	
Now I am stopt, and I weep.	I am arestyd on the way, And dystourblyd her, wepynge. And whyl I lay thus cōmpleynynge, And knewh non helpē nor respyt, A-noon ther kam A dowē whyht	19724 19728
[leaf 256, bk.] But soon the white dove appears to me with a bill	Towardys me, by goddys wylle, And brouhtē me a lytel bylle, And vndyde yt in my syht ; And affter that she took hyr flyht, And, fro me gan passe away. And I, <i>with</i> -outē mor delay, Gan the byllē to vnfolde ; And ther-in I gan beholde,	19731 [St. & C.]
from Grace Dieu, giving me advice,	How Gracē dieu, to myn avayl, In that bylle gaff me counsayl, ' That I sholde, ful humblely Knelynge on my knees, ³ deuoutly Saluē, <i>with</i> fful good avys, The blyssede quen off paradys, Wych bar, for Our savaciōn, ⁴	19740 [³ on knees St.] 19743 [⁴ savation St.] 19743

¹ Some leaves are out of Tib. A. vii, after these catchwords, 'Or what answer.'

and an ABC Prayer, which the Poet Chaucer englisht. 527

The ffrut off Our redempcion ¹	[¹ redemption St.]	<i>The Pilgrim.</i>
And the ffourme off thys prayere		and a form of prayer,
Ys ywrete, as ye shal here,		
In Ordre pleyunly (who kan se)		
By maner off An .A. b. c. ;	19748	like an ABC,
And ye may knowe yt sone, and rede,		
And seyn yt whan that ye ha nede.		
the translator²:	[² St., om. C.]	
And touchyng the translacioun		
Off thys noble Orysoun,	19752	
Whylom (yiff I shal nat feyne)		
The noble poete off Breteyne,		
My mayster Chaucer, in hys tyme,	19756	translated by CHAUCER from the French.
Affter the Frenche he dyde yt ryme,		
Word by word, as in substaunce,		
Ryght as yt ys ymad in Fraunce,		
fful devoutly, in sentence,		
In worshepe, and in reuerence	19760	
Off that noble hevenly quene,		
Bothe moder and a maydē elene.		
And sythe, he dyde yt vndertake,		
ffor to translate yt ffor hyr sake,	19764	
I pray thys [Quene] that ys the beste,	[C. & St.]	[leaf 257]
ffor to bryngē hys soule at reste,	”	”
That he may, thorgh hir prayere,	[Stowe, leaf 329, back]	”
Above the sterrys bryht and clere,	”	19768
Off hyr merey and hyr grace		May the Queen of Heaven give him a place above the stars!
Apere afforn hyr sonys fface,	[C. & St.]	
Wyth seyntyng euere, for A memōrye,		
Eternally to regne ³ in glorye.	[³ regne C., reugne St.]	19772
And ffor memoyre off that poete,		
Wyth al hys rethorykēs swete,		
That was the ffyrste in any age		
That amēdede our langage ;	19776	He was the first to amend our language.
Therefore, as I am bounde off dette,		
In thys book I wyl hym sette,		
And ympen thys Orysoñ		
Affter hys translacōn,	19780	His poem will be inserted here, as a set-off to the writer's debt,
My purpōs to détermyne,		
That yt shal énlwmyne		

Thys lytyl book, Rud off makyng,
 Wyth som elause off hys wrytyng.¹ 19784
 And as he made thys Orysoun
 Off ful devout entencioun,
 And by maner off a prayere,
 Ryht so I wyl yt settyn here, 19788
 That men may knowe and pleynly se
 Off Our lady the .A. b. e.²

in order that
 folk may see
 Our Lady's
 A B C.

[MS. Ff. v. 30, Camb. Univ. Libr., leaf 112, back.]

Incipit carmen *secundum ordinem Litterarum*
 alphabeti.

(1. A.)

Queen of Pity,
 I flee to thee.
 Have mercy on me!

A l milty and al mereiable queene, ¶ Cap^m lvii^m
 To whom þat al þis world fleeth for soeour,
 To haue relees of sinne, of sorwe and teene, 19794
 Gloriowse virgine, of allë flourës flour,
 To þee j flee, confounded in error; 19794
 Help and releeue, þou mihti debonayre!
 Haue merey on my perilous langour!
 Venquished me hath my eruelle aduersaire 19798

(2. B.)

Thou wilt help me.
 Seven thieves chase me.

Bountee so fix hath in þin herte his tente,
 þat wel j wot thou wolt my soeour bee.
 þou eanst not warne him, þat with good entente 19802
 Axeth þin helpe; þin herte is ay so free;
 þou art largesse of pleyn felieitee,
 Hauene of refute, of quiete and of reste.
 Loo how þat theevës sevene ehasen mee!
 Help, lady briht, er þat my ship to-breste! 19806

¹ Compare Scogan's quoting Chaucer's *Balade of Gentilnesse*, 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.

(3. C.)

Comfourt is noon, but in yow ladi deere ;
 ffor, loo, my sinne and my confusoun
 (Which ouhten not in þi presence appeere,)
 Han take on me a grevous accioun. 19810
 Of verrey riht and desperacioun ;
 And as bi riht, þei mihten wel sustene
 þat j were wurpi my dampnacioun,
 Nere merci of you, blisful heuene quene ! 19814

Chaucer.
 Comfourt is in
 thee alone.

(4. D.)

Dowte is þer noon, þou queeu of misericorde,
 þat þou nart cause of grace and merci heere ;
 God vouchd saf, thoruh þee, with us to accorde ;
 ffor, certes, crystes blisful mooder deere, 19818
 Were now þe bowe bent in swich maneere [leaf 113]
 As it was first, of justice and of jre,
 þe rihtful god, nolde of uo merey heere ;
 But thoruh þee han we graec, as we desire. 19822

Thru thee,
 God was re-
 conciled to
 us.

(5. E.)

Euere hath myn hope of refuit been in þee ;
 ffor heer biforn, ful ofte, in many a wyse
 Hast þou to misericorde reseceyued me ;
 But merci, ladi, at þe grete assyse, 19826
 Whan we shule come bifore þe hyc iustysc !
 So litel fruit shal þaȝne in me be foude, [² wel Sion
 MS.]
 þat, but þou er þat day ¹mc wel² chastyse¹, [¹—¹ over an
 erasure.]
 Of verrey riht my werk me wolc confounde. 19830

My hope of
 refuge has
 been ever in
 thee.

(6. F.)

Flecinge, j flec for socour to þi tente,
 Me for to hide from tempeste ful of dreede,
 Bisceching yow, þat ye you not absente
 pouh j be wikke, O, help yit at þis neede ! 19834
 Al haue j ben a beste in wil and deede,
 Yit, ladi, þou me elopē with þi grace !
 þin enemy and myn, (ladi, tak heede !)
 Vn-to my deth, in poynt is me to ehacc. 19838

Help me at
 this need !

(7. G.)

Gloriows mayde and mooder, which þat nenere
 Were bitter, neiþer in eerþe uor iu see,
 PILGRIMAGE.

Chaucer. But ful of swetnesse, & of merei euere,
 Help, þat my fader be not wroth with me! 19842
 Speak for me, Spek þou! for j ne dar not him ysee.
 · So haue j doon in eerþe, (allas þer-while!)
 or I shall go þat' certes, but if þou my soecour bee,
 to Hell! To stink eterne, he wole my gost exile. 19846

(8. H.)

He vouches saaf, tel him, as was his wille, [leaf 113, back]
 Biemen a man, to haue oure álliaunee;
 Christ won And with his preeious blood he wrot þe bille
 pardon for Vp-on þe crois, as general acquitaunee 19850
 every peni- To euery Penitent' in ful eriaunee;
 tent. And þerfore, ladi bilit', þou for us praye!
 þanne shalt þou boþe stinte al his greuaunee,
 And make oure foo to failen of his praye. 19854

(9. I.)

I wot' it wel, þou wolt' ben oure soecour,
 þou art' so ful of bowntee in certeyn;
 When a man ffor, whan a soulë falleth in errour,
 errs, thou þi pitee goth & haleth him ayein; 19858
 setst him þanne makest' þou his pees with his souereyn,
 straight. And bringest him out' of þe crooked strete.
 Who so þee loueth, he shal not' loue in veyn;
 þat shal he fynde, as he þe lyf shal lete. 19862

(10. K.)

Kalendeerës enlumyned ben þei
 þat' in þis world ben lighted with þi name;
 And who-so goth to yow þe rihtë wey,
 Him thar not' drede in soulë to be lame. 19866
 Queen of Now, queen of comfort, sithe þou art' þat same
 comfort, let To whom j seechë for my medieyne. [MS. vntame]
 not my Foe Lat' not' my foo no more my wounde entame¹;
 frat my Myn hele, in-to þin hand, al j resyne. 19870
 wound!

(11. L.)

Ladi, þi sorwe kan j not' portreye
 Vnder þe eros, ne his greevous penaunee;
 But, for youre boþës peyuës, j yow preye,
 Let not the Lat' not' oure alder foo make his bobaunee, 19874
 Fiend brag þat' he hath, in hise lystës of mischaunce, [leaf 114]

- Conuict þat ye boþe hauē bouht so deere.
 As j seide erst, þou ground of oure substaunce,
 Continue on us þi pitous eyen cleere! 19878
- (12. M.)
- Moises, þat sauh þe bush with flawmēs rede
 Brenninge, of which þer neuer a stikkē brende,
 was signe of þin vnwemmed maidenhede.
 þou art þe bush on which þer gan descende 19882
 þe Hologost, þe which þat Moyses wende
 Had ben a-fyir: and þis was in figure.
 Now, lady, from þe fyir þou us deufende,
 which þat in helle etemalli shal dure! 19886
- (13. N.)
- Noble princesse, þat neuere haddest peere?
 Certes, if any eomfort in us bee,
 þat cometh of þee, þou eristēs mooder deere.
 We han noon ooþer 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 tresoreere of bountee to mankynde!
 þee whom god ehes to mooder for humblesse! 19898
 ffrom his ancille he madē þe maistresse
 Of henene & eerþe, oure bille up for to beede.
 þis world awaiteth enere on þi goodnesse,
 ffor þou ne failest neuere wight at neede. 19902
- (15. P.)
- Purpos I haue, sum time for to enquere, [leaf 114, back]
 Wherefore and whi þe Holi Gost þee souhte:
 Whan Gabriellēs vois eam to¹ þin ere, [1 MS. vn to]
 He, not to werre us, swich a wunder wrouhte, 19906
 But for to saue us þat he sithen bouhte.
 þanne needeth us no wepene us for to saue,
 But oonly þer we diden not, as us ouhte,
 Doo penitence, and merei axe and haue. 19910

Chaucer.
 that he has
 ruined me!

Defend us
 from Hell
 fire!

You, Lady,
 are our sole
 and unpaid
 advocate.

O light of the
 blind,

mother of
 Christ,

thou failest
 no one in
 need.

We've only
 to repent, to
 ask for
 mercy, and
 have it.

Chaucer.

(16. Q.)

Queen of comfort, yit whan j me bithinke
 pat' j agilt' haue bopë him and pee,
 And pat' my soule is wurthi for to sinke,
 Allas, j, caityf, whider may I flee? 19914
 Who shal vn-to pi sone my menë bee?
 Who but' pi-self, pat' art' of pitee welle.
 pou hast' more reuthe on oure aduersitee,
 þan in pis world miht' any tungë telle. 19918

To whom
 shall I flee,
 but to thee?

(17. R.)

Redressë me, mooder, and me chastise!
 ffor certeynly, my faderes chästisinge,
 pat' dar j nouht' abiden in no wise; 19921
 So hidous is hys¹ rihtful rekenyngë [¹ MS. it is: later hys
 in margin]
 Mooder, of whom oure merci gan to springe
 Beth ye my juge, & eek my soulës leche;
 ffor euere in you is pitee háboundinge
 To eche, pat' wole of pitee you biseeche. 19926

judge, and
 heal me!

(18. S.)

Soth is, pat' God ne granteth no pitee
 With-outë pee; for God, of his goodnesse,
 fforyiveth noon, but' it' like vn-to pee.
 He hath pee maked, vicair & maistresse 19930
 Of al þe world, and eek gouérnowresse [leaf 115]
 Of heuene; and he represseth his iustise
 After pi wil; and þefore, in witnesse,
 He hath pee corowned in so rial wise. 19934

God forgives
 only those
 who please
 thee.

(19. T.)

Temple denout, þer god hath his woninge,
 ffro which þese misbilecued deprived¹ been!
 To you, my soulë penitent' j bringe. [¹ pryued, John's and
 Laud MSS.]
 Reseeyuë me! I can no ferþere fleen. 19938
 With thornës venymous, O heuene queen,
 ffor which þe eerþe acursed was ful yore,
 I am so² wounded, as ye may wel seen, [² om. MS.]
 pat' j am lost' almost'; it' smert' so sore. 19942

I bring my
 penitent soul
 to thee.

(20. V.)

Virgine, pat' art' so noble of appaiaile,
 And ledest' us in-to þe hyë tour'

Of Paradys! þou mé wisse, and counsaile Chaucer.
 How j may haue þi grace & þi socour, 19946
 All haue j ben in filthe and in errour.
 Ladi, vn-to þat court þou me aiourne,
 þat eleped is þi bench, O freshē¹ flour, Lady, lead
me to thy
Court of
Mercy! [1 MS. fresh]
 þer-as þat merei euere shal soiourne. 19950

(21. X = Ch.)

Xpē² þi sone, þat in þis world alighte, [2 = Christus]
 Vp-on þe eros to suffre his passioun,
 And eek³ þat Longius his hertē pighte, [3 MS. eek suffred]
 And made his hertē blood to renne adoun: 19954 Christ shed
His blood for
me.
 And al was þis for my saluacioun;
 And j to him am fals, and eek vnkynde;
 And yit he wole not my dampnacioun:
 þis thanke j yow, socour of al mankynde. 19958

(22. Y.)

Ysaac was figure of his deth, certeyn, [leaf 115, back]
 þat so fer-forth his fader wolde obeye,
 þat him ne rouhtē no-thing to be slayn;
 Riht soo þi sone lust, as a lamb, to deye. 19962 As Christ
died for me,
do you,
 Now, ladi ful of merei, j yow preye,
 Sithe he his merei mesurēd so large,
 Be ye not skant! for alle we singe & seye
 þat ye ben from vengeancē ay oure targe. 19966 Lady, shield
me!

(23. Z.)

Zacharie yow elepeth þe opene welle
 To wasshē sinful soule out of his gilt;
 þerfore þis lessoun oult j wel to telle,
 þat, nere þi tender herte, we weren spilt. 19970
 Now, ladi bryztē,⁴ sithe þou eaust and wilt,
 Ben to þe seed of Adam mereiāble, [4 MS. om., bryzt Gy.]
 And⁵ bring us to þat palais þat is bilt [5 And John's MS. om.] Bring us to
the Palace
built for
penitents!
 To penitentes pat ben to merei able! Amen! 19974

¶ **Explicit** carmen.

Whan I, wyth good deuocioun, [Stowe, leaf 330] [leaf 258]
 Haddē⁶ sayd thys Orysoun, [6 whan with g. d. I had St.] The Pilgrim.
 Off the floodys the gretē Rage
 Ganne somewhat to a-swage, 19978 The waves
began to
abate after
this prayer.

The Pilgrim.

- And the wyndes, for myn ese,
 Gan in party to apese.
 The whel I lefftë, off ffortune,
 Wych selde in Onë¹ doth contune ; [¹ one St., On C.] 19982
 I swam forth, in ful gret ffer ;
 I knew no wayë, her ne ther ;
 I reach a hill of sand, Tyl at the laste, off grace, I fond
 A verray lytel hyl off sond, 19986
 And thyderward I gan me dresse,
 To restë me for werynesse.
 And there, in soth, A-noon I fford
 A lady wrytynge in the sond, 19990
 Lokynge toward the ffyrment
 Thorgh a lytel instrument.
 and another lady leaning on a red spear.
 A-nother lady I sawh ek ther,
 That lenede hyre on A red sper : 19994
 I myhtë nat beholde her wel,
 ffor I sawh but the halvendel
 Off hyr body, nor hyr fasown ;
 I see only half the body of the Lady Astronomy-Astrology.
 And (as to myn inspeecioun,) [Stowe, leaf 330, back] 19998
 In hyr hand she held a spere,
 Lokynge vp on the sterrys clere.
 And down I sat, and gan beholde
 Thys .ij. ladyes off wych I tolde ; 20002
 ffor I was very off travaylle.
 And yiff yt myhtë me avaylle,
 I dyde also my besy peyne
 To sen the maner off hem tweyne. 20006
 And to hyrë (A-noon ryht,
 That was but halff On² in my sylt, [² one St.]
 I sayde a-non as ye shal here,
 Somwhat abaysshed off my chere : 20010
[The Pilgrim:]
 "Tel on," quod I, "lat me se ;
 Be ther swych monstres in thys³ Se [³ ye St.]
 Abydyng, lyk as ye do seme ?
 ffor I kan noon other deme, 20014
 But, monstres that ye sholdë be,
 By signës outward that I se.
 Yiff thow mayst spekë, nat ne spare,

- “ The trouthe to me for to declare.” 20018
Astrology:¹ [1 St., om. C.] Astrology
Quod she, ‘ I may spekë wel,
 And I ha lost ek neueradel
 Off my spechë nor language.
 And thogh I shewe to thy vysage, 20022 says that the
 My-sylff, but halff on, in thy syht, half of her I
 Wych halff (who so loke a-ryht) see
 Ys ryht noble and honourable, is noble.
 And also ryht Auctórysable.’ 20026
Pilgrime:² [2 St., om. C.] The Pilgrim.
 “ Touchyng thys halff, tel on clerly,
 What maner thyng ye mene ther-by.
 The tother part, what sholde yt be,
 Wych as now I may nat se?” 20030 and what the
Astrology:³ [3 St., ? striogye (in margin) C.] Astrology.
 ‘ Certys, (thogh thow yt nat espye,)
 She ys callyd Astronomye,
 Wych ys wont to wake a-nyht,
 To loke vp on the sterrys bryht. 20034
 Off whom, whylom thus stood the eas :
 In Egypt ffyrst she norysshed was, nourisht first
 Of thylkë noble prudent kyng in Egypt,
 Wych excellede in konnyng, 20038
 And was callyd (as thow mayst se)
 The noble wysë Tholomee, by Ptolemy,
 (So thys clerkyss Olde hym calle,)
 That ffound the cours off sterrys alle, [Stowe, leaf 331] 20042 who found
 Mevyunge in ther bryhtë sperys, out the
 Bothe be dayës and by yerys ; courses of
 How that they mevä, long or sone, the stars,
 And the cours off sonne and mone ; 20046 [leaf 259]
 ffound out the eclipyses (by resour) [C. & St.] the eclipses,
 In the tayl off the dragoun, ”
 Or in the hed (*wit*h-outë lake) ; ”
 The cours ek off the zodyake. ” 20050 and the
 ‘ And many mo conclusiouns ” zodiac,
 Off hevenly transmutaciouns
 He ffound al out, by gret labour ;
 Wher-flore, worshep and gret honour, 20054

	<i>Astrology.</i>	'Thys worthy kyng gat in hys tyme, Wych wer to long for me to ryme. The causes and theeffectys alle, Wych off her mevyng sholdë falle	20058
	whereby he gained great honour.	By ther mevyng, (<i>with-outë</i> ¹ lak :) [1 with out C., St.] Thys ys the halff that I off spak ; And, al thys ys my partye, Wych I calle Astronome.	20062
		'I sey also (yiff thow take hed), That ther be (yt ys no dred)	
	Constella- tions	Many constellaciouns And many varyaciouns ; And lyk after ther dyfferences,	20066
	have influ- ences on the earth	They yive in erthë influénces, Many dysposiëiouns And dyvers operaciouns.	20070
		'And yiff I durstë speke in pleyne, And the trouthe apertly seyn, I wolde affermen vn-to the,	
	which are cald Necessi- sity,	To calle al thys 'Necessyte,' Or name yt 'Dysposiëioun,' Or 'Naturel Domynyoune.'	20074
	or Natural Dominion, on account of which her invisible half is named Astrology,	And therfor, toueyling al thys Art, Namyd for the tother part, I am callyd 'Astrologye ;' The tother part, 'Astronome.'	20078
		'And be-cause I tellë more Than Astronómye dyde off yore, Off ffolk to me-ward envyous,	20082
	[leaf 259, bk.] and termd superstitious,	Calle me 'superstyeyons,' Be-cause off the dyfference, That I glosë the seyence, And expoune it (fer & nere) Ryht as me lyst, on my mancre ; And after myne opinioun, Expounë the conclusyons,	[C. & St.] 20086 " " " [Stowe, leaf 331, back] 20090
		And preve them out, fro day to day, Who that euere ther-to seyth nay.	[C. & St.] "
	But consider:	'ffor, I pray the, lat now se, How myhte yt falle, or elles be,	" 20094

The differing Dispositions of Men are due to the Stars. 537

'ffor to deme yt off resoun		<u>Astrology.</u>
By cler ¹ demonstracioun,	[¹ clere St.]	
Her in thys world, (by good avys,)		
On ys a fool, A-nother wys ;	20098	we see some men are wise, others foolish,
Thys man glad, that man Irous ;		
He lovyng, he envyous ;		
On, ffrownyng, lokyng nat ffayre ;		
A-nother, off cher ys debonayre ;	20102	
A-nother, off port ys graeyous ;		
A-nother, contrayre and déspytous ; ²		
On, stedefast, A-nother vnstable ;	[² contrary & dispitions St.]	
A-nother, in louë varyable.	20106	
On wyl do ryht, A-nother wrong ;		some right, some wroug,
Thys man ys ffeble, that man ys strong,		
Thys man pensyff, that man ys sad,		
He thys ys wroth, he that ys glad ;	20110	
Thys man hasty in werkyng,		some hasty,
Another ys soffte and Abydyng ;		some soft,
Thys man ys hevvy, that man ys lyht ;		
Thys goth be day, that man be nyht ;	20114	
On vseth trouthe, he treecherye,		
And to stele by Roberye.		
O man ys trewe, A-nother ffals,		some true, some false,
And somme Arn hangyd by the hals ;	20118	
And (who lyst loken her-wyth-al,)		
O man ys gret, A-nother smal ;		
Som man loueth wysdam and seyence ;		[leaf 266]
Som man, ryot and dyspence ;	20122	
Som man ys large, som man ys hard ;		some liberal, some miserly.
Som man ys ek a gret nygard ;	[C. & St.]	
He ³ thys A coward, he that ys bold ;	[³ his St.]	
And som man halt a good houshold ;	20126	
And somme, off hertly indygenec,		
Ar fful streyhte off ther dyspence ;		
And som nuan, duryng al hys lyff,		
Kan nat lyvë but in stryff.	20130	
'Wher-off kômen al thys dyffereneys,		All these differences are due to celestial in- fluences.
But off hevenly influeneys,		
By governaunce (who loketh al)		
Off the bodyes celestyal ?	20134	

	<u>Astrology.</u>	' And I dar also speecfy,	{Stowe, leaf 332}	
		As the planetys dyversefy		
		Abouë, (who so koudë knowe,)		
	Men's bodies here	So the bodyes her down lowe		20138
		(Affter myn oppynyoun)		
	follow their Constellations, which are the 'second causes.'	ffolwe ther constellacioun.		
		ffor, thys philisoffres alle,		
		The 'seconde causys' dyde hem calle :		20142
		Affter ther name (in wordys ffewe)		
		Ther effectys they must shewe,		
		Or elles I wolde boldly seyn,		
		They tooke ther namë but in veyn.		20146
	The Creator	' The creatour, at begynnyng,		
		Whan he hem made in hys werkyng,		
		He gaff hem power, (clerk's ffynde)		
	made each thug work after its kind,	Euerych to werkyn in hys kynde,		20150
	as St. Augustine records,	And for to mevë to som ffyn.		
		' And as the doctour seynt Awstyn		
		Recordeth shortly in sentence,		
		The lord, off hys magnyfyence,		20154
		Suffreth hem, (who-euere muse)		
		Affter ther kynde her cours to vse.		
		' And damë Fortune ek also,		
	[leaf 260, bk.]	And hyr Karybdis ¹ bothë two,	[¹ caribes St.]	20158
	Both Dame Fortune and Charybdis are under subiection to the heavens;	With al hyr domynacioun,	[C. & St.]	
		Stant vnder subieccioun	"	
		Off the hevene, off verray ryht,	"	
		Ai ² hyr power and hyr myght	[² om. St.]	20162
		Ys ² yone to hyre at certeyn tymes,		
		Bothe at Eve and ek at prymes,		
		To exeuten hyr ² power	[² ther St.]	
		Vnder the sterrys bryht and cler :		20166
		Bothe hyr dedys infortunat,		
		And ek hyr werkys ffortunat,		
		Bothe to lawhen and to wepe.		
		' And, men muste her ³ houres kepe,		20170
	and men reckon their hours and days according to the heaven's movements, good or bad,	To rekne al the dayës sevene		
		Affter the mevyng off the hevene ;		
		Wych be goode, And wych contrayre,		
		Wych ameude, and wych a-payre,		20174

- ‘ Affter the sterrys hem assure
 In good, or in Evele Aventure ;
 Wyeh hourys ben happy And Ewrous,
 And wyeh also malieious. · 20178
- ‘ And shortly, (who consydrETH al)
 Affter the bodyes celestyal,
 Lyeh as they her cours done holde,
 And the Stoeienës¹ wolde [Stowe, leaf 332, back] 20182
 [1 Stoeiens C., St.] This, the
 Holden *with* me, (yiff they wer here,) Stoics holde,
 In ther bookys as they lere.
- ‘ And Mathesis wolde conferme and Mathesis.
 Al that euere I afferme, 20186
 Make a confyrnacioun
 Vp-on myn oppynyoun,
 By ther Argumentës eler. 20190
 And the poete ek, Homer,
 Whylom merour off elloquence,
 Contentyth ek to thys sentence :
 He seyth in hys wrytyng thus :
 At rysyng vp off Phebus, 20194
 That whan hys bemys y-reysed be,
 He yiveth eeh man volunte
 And wyl (ther kan no man sey nay,) [leaf 261]
 How he shal gouerne hym that day. 20198
 gives man
 will to rule
 himself every
 day ;
- ‘ And affter Phebus ordynaunce,
 Somme ha sorwe, and som plesaunce ;
 Thys poete (in conclusioun)
 Leneth² on thys oppynyoun : [2 levethe St.] 20202
 And what-so other folkys do,
 I leue ther-on my sylff also ;
 And my levyng that thow sest here,
 Yfoundyd ys on a red sper ; 20206
 And yiff thow kanst yt wel espye,
 My lenyng doth so sygnefye.
- ‘ Now tel on, and thyn hertē bolde,
 Wychë³ party thow wylt holde, [3 whiche St., wych C.] 20211
 And make a demonstraacioun
 Affter thyn oppynyoun ;
 And as thow hast her-in creaunce,
 Outher ffeyth or affyaunce. · 20214
 What is your
 opinou?

The Pilgrim.**The Pilgrim:**

[St., om. C.]

- Whan I herde hyr wordys alle,
Off look and cher I gan to palle,
And wex abaysshed mor and more,
And be-gan to syhë sore ; 20218
Thoghte in myn herte, off gretë¹ ffer, [¹ gret C., St.]
I was nat passyd al daunger
[*Line wanting in both MSS., tho' neither has a gap.*]
As yet, in thys streyth passage ; 20222
[*Blank in MS. for an Illumination.*]
Thoulite also, (so god me rede !)
That I haddë ful gret nede,
Touchynge thys oppynyoun,
To axë counsayl off Resoun. 21226
I answerde to that party :
"Thow spekyst," quod I, "ful largely.
God grauntë me (to myn entent) [Stowe, leaf 333]
In thys mater A-vysëment, 20230
My wordys so, for texpresse,
That ffynally I may represse
[leaf 261, bk.] Thyn errours and thyn ffolye,
Groundyd on Astrologye, 20234
Wych ne be nat vertuous,
ffor they be superstyciöus.
"Yt semeth as thow haddest ben
Hiñ in the hevене, for to sen 20238
Al aboutë, nyh and fferre,
And axyd ther, off euery sterre,
Ther coursys and ther moeçious
And ther reuolueçious, 20242
And dyscureyd ther seeres
To the, and al ther pryvytes,
Wych ar good, wych ar malygne,
Whan they shal entren any sygne, 20246
Or entren any mancioun,
Ther to haue domynyoun.
"I trowe, thow wylt thé makyn bold,
How that Venus hath the told 20250
The tyme assygnëd, whan that she
Shal, next, conyoyned be

I feel abasht
and afraid,and I ask
counsel of
Reason.Then I
answer:

[leaf 261, bk.]

Astrology is
superstition.
You seem to
have been
in the sky,to have
discoverd
the stars'
secrets,and got
Venus to tell
you when
she'll join,

- "And declaryd to the / the day
Whan that she shal parte away
ffro mars, that ys hyr ownë knyht :
In hevене thow haddyst her-off a syht.
Wher wer thow euere so pryve,
Or *with* the sterrys so seere,
To knowe the power and the myght
That god hath yove to hem off ryht ?
"I dar affernen her a-noon,
Sterrys and planetys, eueryehon,
Be soget to hys power royal
And to hys ryht Imperyal.
What-so-euere thow kanst allegge,
They ha noon other pryvylegge,
ffraunchysë nor commyssioun,
But vnder hys domynacioun ;
And vn-to that (I dar wel seye)
Alle the planetys muste obeye,
And fro that ordre neuere varye,
Who-euere affermë the contrárye."
- [Astrology.]
- Quod* she a-noon ageyn to me,
'Neuer in my lyff ne dyde I se
No pryvylege (toneyng thys thyng) [Stowe, leaf 333, back]
Yove¹ to the sterrys in ther mevyng; [1 gyven St.]
Nor, in the heuene so hiñ and fferre,
I spak² neuere *with* no sterre; [2 spake St.] 20278
Nor I nat knowë ther seeres,³ [3 secretes St.]
Ther mevyng, nor ther pryvytes,
Nor how ther eours aboff⁴ ys lad, [4 or aloff C., aloft St.]
But as I haue in bookys rad,
And ther conceyved by wrytyng,
Bothe off her eours *and* ther mevyng.
'And also long experyence
Hath yove to me ther-off seyence ;
Ek oldë clerkes her-to-fforu—
That wer ful longe or thow wer horn—
Yt dyde ynowh to hem suffyse,
To knowe the maner and the guyse
Off grete effectys off the hevене,
- 20254 The Pilgrim.
and when
part from
Mars.
- 20258
- 20262 But I say
that stars
and planets
are subject
to God,
and must
obey His
orders ;
they have
no privilege
or commis-
sion from
Him.
- 20266
- 20270 [leaf 202]
- Astrology.
- 20274 Astrology
declares she's
not been to
the stars and
askt their
secrets,
- 20282 but she has
read old
books,
- 20286 and old clerks
were con-
tent to know
the effects of
the heavens,
- 20290

- Astrology.* 'And off the¹ planetys allē sevene. [1 the St., om. C.]
 Ther-in, ful myehē they sette her lust,
 And ther-in was fynally² her trust, [2 fynally was St.] 20294
 As they by wrytyng speefye.
 'And I ful³ gretly ek affye [3 will St.]
 In the hevenly moeïouzs
 And in ther reuolueïouzs, 20298
 Conceyvynge that, by ther mevyng,
 That, alone⁴ the mylty kyng, [4 tha alone St.]
 Ys no party (fer nor ner)
 The mor exeludyd fro hys power, 20302
 Nor exempt in no degre
 ffrom hys imperyal powste ;
 But semblably (and thys ys soth)
 As a kyng off enstom doth, 20306
 Off hys myght and hih renoun
 Graunteth a commysسیون
 ffor a space, or al ther lyves,
 To hys provóstys⁵ or bayllyves ; [5 provosts St.] 20310
 Yet for al that, in no manere
 He restreyneth nat hys powere.'
- The Pilgrim.* [The Pilgrim:]
 "Thyn answer, I conceyve yt wel,
 Wych may suffysē neueradel, 20314
 No mor than may a redö⁶ sper [6 reade St., red C.]
 Suffyse off myght, nor off power
 (Who-so the trouthe espyē konne)
 To endure to bern⁷ A tonne. [Stowe, leaf 334] [7 bere St.]
 ffor yiff the kyng (shortly to devyse), 20319
 Hadle yove⁸ hys power in swyeh wyse [8 have gyve St.]
 To hys provóstys,⁹ and ek also [9 provost C.]
 To hys baylyvüs,¹⁰ bothē two, [10 baylys C., baylyvs St.]
 And hadde hem mad ther-off eerteyn, 20323
 And myghte yt nat repelle ageyn,
 Thame he were (to onr purpos)
 Dysbarryd, and from hys power clos. 20326
 "And evene lyk (to our entent)
 Off planetys and the fyrmament,
 And off sterryys the moeïonn,
 Yiff they hadde commysسیون 20330
- and trust in them.
- She believes in the influences of Planets and Stars,
- which are no derogation from God's power.
- [leaf 262, bk.] Tho' a king grants a commission to Provosts,
- his power is not restrained by it.
- I rejoice, that this answer is insufficient.
- A King doesn't lose his power by appointing deputies.

As God ordaind Stars to give Light, He must rule them. 543

“ Vp-on al thyng, ¹ hih and lowe, Her in erthē that men knowe, Bothe to shette and ek vnclose, And as hym lyst, ffor to dyspose At ther ownē volunte, That yt myhte noon other be, But as the hevene (in substaanee) Lyst to tourne the ordynauce ; Than muste ther power (who kan se) Be fallen off necessity, As the sterrys wolde ordeyne :	[¹ thyng St.]	<u>The Pilgrim.</u> If the stars had a com- mission 20334 to dispo- se all things at their own will, 20338 their power would be of Necessity,
The kyng no myght yt nat restreyne ; ffor he, off verray volunte, Hath wyth-drawen hys powste. Thus thow woldest hym exclude, And by thy wordys ek conclude, That allē thyngēs that her be, Sholde fallē off necessity, Wherby (who that kan dyscerne) The lord that al hath to gouerne, Sholde, by hys commyssioun, Restreyne hys domynacioun, Wych ys A maner impossible, And as to me, no thyng credyble, What-euere her-on thow lyst to seyn.	20342 and God's [C. & St.] [leaf 263] ,, excluded, ,, 20346	
“ But I wyl answere the ageyn, Touchyng the hevenly mocōuns, Ther power and ther commyssiouns, Ther influeneyis and ther mevyng :	20350	It is impos- sible that the Lord, who gouerns all, shoud grant a commis- sion ;
Al thys, they haue yt off the ² kyng And off the lord (who kan concerne) That hevene and erthē doth gouerne. And trewly, in A-nother wyse Than thy sylff dost her ³ devyse.	20354 20358 and as to the power of the stars, [² theyr C.] 20362 [³ here St.]	
“ Touchyng ther power, (tak good heede, In Genesis thow mayst yt rede ;) [Stowe, leaf 334, bk.] Ho ordeynede sterrys for to shyne, To yivē lyht, and enlwyne, And to the world, by ther bryhtnesse, To yivē counfort and elernesse ;	20366 20370	we read in Genesis, that God or- dained stars to shine, and give light to the world :

544 *The Stars are only Signs of God, & can't affect His work.*

	<i>The Pilgrim.</i>	“ And to dyserne, (who loke a-ryht) To knowe the dayës wel fro nyht, He sette hem thier (by certeyn lynes) As for markys and for sygnes :	20374
		Lat the hyble wel be souht, And other thyng thow fyndest noult. “ Off the power that he hem sette,	20377
		Ther-off he wyle no thyng hem ¹ lette ; [¹ hem om. St.] But shortly, al ther gouernaunce Abydeth vnder hys puissaunce ;	
but their government is with Him.		He byndythe, ² and vnbynt also ; [² St., vndoth C.]	
[leaf 263, bk.]		What euere hym lyst, that mot be do ;	20382
		And O word that her ys sayd, (And ful notable to be layd, To be put in remembraunce, My conclusioun to Avaunce,)	20386
God gave the stars only for signs,		That the sterrys ffer above, Wér only ffor sygnüs yove, That thyngüs (who so lyst to se)	
		Wyth hem sholdë markyd be.	20390
		“ And who that euere ageyn malygnes, They be but markys, nor but sygnes	
and marks of Himself,		Off thylkë lord celestyal, That syt above, and rewleth al,	20394
		Sterrys and constellæiouns. “ And as in eytes and in townys, Maystres off dyvers crafftys	
as, in citles and townys, diuers craffts are denoted by signs hung on poles,		Hang out, on polys ³ and on rafftys, [³ bolys St.]	20398
		Dyuers sygnys hiñ and lowe, Wher-by that men thier crafft may knowe ;—	
such as lions and griffins painted on boards,		As somme off hem hang out lyouns, Somme Eglys and gryffouns,	20402
		Peynted on bordys and on stagys, Dyuers Armys and ymáges (In eytes mo thau .ix. or ten,)	
		Wherby men knowe thys ⁴ craffy men ; [⁴ thies St.]	20406
		But wher-so-euere they hangyd be, Hiñ aloffte, that men may se,	
where men can see them. No one but a fool would think that		He wer A ffool, and nothyng sage, That woldë deme in hys corage,	20410

<p>"That thys markys, on pool or rafft, Kan no thyng medlen off the crafft, Nor helpe ther-to, (yt ys no ffayl, Nor to the crafty men avayl.</p>	<p>[Stowe, leaf 335] 20414</p>	<p><u>The Pilgrim.</u> these signs were part of the craft.</p>
<p>"And at tavernys (<i>with-outë</i> wene) ¹Thys tooknys nor thys bowys² grene, Thogh they shewë ffressh and ffayre, The wyn they mende nat, nor apeyre, Nor medle no thyng (thys the ffyn) Off the sale nor³ off the wyn, Nór hath nothyng to govérne, Off the eeler nor taverne :</p>	<p>[² C. Tib. leves St.] 20418</p> <p>[³ more Tib.] 20422</p>	<p>The green boughs hung out at a tavern</p> <p>[leaf 264] don't affect the wine.</p>
<p>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, Planetyes and constellacïouns, Cerelys, sygnes, nor mansïouns, Ar (to speke in wordys ffewe) No-tyng but markys, for to shewe Off the workman, and off⁴ the lord That made al thyng <i>with</i> A word.</p>	<p>20426</p> <p>20430</p> <p>[⁴ off om. Tib.]</p>	<p>they're only signs.</p> <p>So also the stars and constellations</p> <p>do but show their Lord and Maker.</p>
<p>"In erthe, ther ys no taverner, That couehyd hath in hys eeler So many wynës red nor whyht, Nor other drynkës off delyt, As thys lord hath Beverages Off Grace,⁵ y-mad ffor sondry ages.</p>	<p>20434</p> <p>[⁵ gracys St.] 20438</p>	<p>No taverner on earth has such wines and drinks as God has for His folk.</p>
<p>And off al thys, (who lyst to se,) The sterrys, no-tyng but toknys be, That al our goodys, her douz lowe, Kome fro that lord (who lyst to knowe); And alle the gyfftys ek off grace Descendë from that heavenly place.</p>	<p>20442</p>	<p>From Him we have all our goods, and gifts of grace;</p>
<p>"He partyth hys gyfftys dyversly, And, off hys grace and hys mercy, All folkys ha suffysaunce, Plente ynowh, and hábondauzee ; ffor, off hys grace (as yt ys skyl,)</p>	<p>20446</p>	<p>every one has enough,</p>

¹ Tib. A vii. starts again with leaf 63.
 PILGRIMAGE.

- The Pilgrim.* " He parteth, as yt ys hys wyl. 20450
 as is His will. " Therfor lat gracë be thy guyde, [Tib., leaf 63, back]
 And al thy resouns set asyde ;
 And wenë nat, in thyn entent,
 The sterrys nor the ffirmament 20454
 Ha no vertu (*with-outë* glose)
 Good or evel, for¹ to dyspose, [1 for om. Tib.]
 But as the lord celestyal
 Ordeyneth, that govërneth al. 20458
 Wher-for, beholde and loke a-ryht,
 And deme off resoun in thy syht,
 And be *with* me nat evele apayd.
 " Yiff yt wer soth that thow hast sayd, 20462
 Yt wer as² good (thys, the cheff) [2 all St.]
 To ben a robbere and a theff,
 (By the resouns that thow gan,³) [3 began St.]
 As for to ben A trewë man, 20466
 ffolwyng, off necessity,
 That yt myhte noon other be ; [Stowe, leaf 335, back]
 The sterrys, the hevene, bothë two,
 Han ordeyned yt not be so 20470
 By ther heavenly influence,
 Wyth-outen any résystence.
 Why sholde A theff than punysshed be,
 That fro robbry may nat fle ; 20474
 Or A trewe man, by resoun,
 Vertuous off eondyeioun,
 Mawgre hys wyl *and*⁴ al hys myht, [4 with St., and Tib.]
 Escheweth wrong, and doth al ryht. 20478
 Touchyng hys meryte nor *gerdoun*,
 He noon dysserveth, off resoun,
 ffor the sterrys euerydel
 Ben only cause that he doth wel. 20482
 Wher-*vp*-on (who-so taketh hede)
 Bothë sholde haue ylychë mede,
 Good or harm, wher-so thé werche.
 " And also off al hooly⁵ cherehe, [5 hooly om. Tib.] 20486
 Yiff thy resouns wer certeyn,
 The sacramentys-wer in veyn
 In thys cas (*yiff* yt be souht) ;
 Moreover, the Sacraments would avail nought,

The time of a Man's Birth has nought to do with his Life. 547

"ffor they sholde a-vayllē nouht,	20490	<i>The Pilgrim.</i>
Nor to mankynde do ¹ no good.	[¹ C., Tib., be St.]	[leaf 265]
" And Cryst Ihesu, that shadde hys blood,		nor the death of Christ.
Only mankynde for to save,		
What effectē ² sholdē haue	[² Tib., effect C., St.]	20494
Hys peyne or gretē passioun,		
To brynge vs to savacioun,	[³ C., Tib., do well St.]	
Yiff no man myghte don evel ³ nor good,		If no man could do evil or good but as the Stars direct, there'd be no help for us.
But evene so as the hevене stood ?		20498
Ther wer noon helpē nor socour ;		
The wych ⁴ wer a gret errour,	[⁴ whiche Tib.]	
A man to leve in any ⁵ wyse	[⁵ C., Tib., such a St.]	
So as thow dost her devyse ;		20502
ffro ⁶ wych, I pray god me preserue !	[⁶ Tib., ffor C., St.]	
" Thow seyst also, men sholde obserue		
Houres and constellaciouns		As to hours and constel- lations,
ffor sondry operaciouns ;		20506
The ascendent, consydre and se,		you say that a man's nativity controls his disposition and con- dition, &c.:
Off a manhys natyvyte,		
To ffynde the dysposicioun		
Off A manhys condycioun,		20510
To good or evel, ⁷ be kyndely lawe	[⁷ badd St.]	
Off nature, he sholdē drawe ;		
The wychē (who ⁸ the trouthe espyes)	[Stowe, leaf 336] [⁸ C., Tib., who-so St.]	
Ar ⁹ but fables, and ful off lyes ;	[⁹ C., Tib., as St.]	20514
ffor men ha seyn ¹⁰ her-to-fforn,	[¹⁰ sene St., seyne Tib.]	these are fables and lies.
Two chyldren in O moment born,		For we see that, of two children born together, one is fortunate, the other un- fortunate ;
The ton ryht good and fortunat,		
And the tother infortunat ;		20518
And men ha seyn ⁵ ek at O tyme,		
(Bothe at Evyn and at pryme,)		
Twey men that a crafft wel konne :		
At On hour they ha be-gonne ;	[Tib., leaf 64, back]	20522
The ton Off hem ful wel hath wrouht,		
And the tother hath ¹¹ do ryht nouht.		
And tweyne, on hour (who kan espye)		that of two sick, one must live,
Han bothe had O malladye : [¹¹ The tother he hath Tib.]		20526
The ton was mad hol by nature,		
The tother myghtē nat endure,	[C. & St.]	[leaf 265, bk.]
But hath deyd, in certeyn :	"	the other die :

<i>The Pilgrim.</i>	“Wherfor thy resouns be but veyn.	20530
so nativity's influence is nonsense.	“Or telle me also a resoun Touchynge thyn oppynyoun :	
Of 100,000 men in battelle,	An hundryd thousand men assaylle Euerych other in bataylle ;	20534
	Wher-off kometh ther ¹ destyne, [1 C., Tib., that St.]	
	That they ben alle at o Iourne, And yet <i>par cas</i> (yt ys no nay)	
all were not born on the same day,	They wer nat alle born on ² o day, [2 in St.]	20538
	Nor they nat entre, nyh nor ferre, Ah at tonys ³ in-to that werre ; [3 ones St.]	
	And yet, by Martys ⁴ mortal lawe, [4 martis St., marrys C.]	
though all are slain.	Euerychon they ben yslawe : Tel the cause what may thys be, And spek no mor off destyne.	20542
Yet some folk are predesti- nate to bliss,	“Yet som folk ben ordynat, And also predestynat,	20546
	Prescryt ⁵ to-forn to Ioye and blysse, [5 prescryt St., Prescryt C., Prescryt Tib.]	
and some to damnation.	Off the wych som other mysse, Swych as (in conclusioun) Gon vn-to ⁶ dampnacioun. [6 C., St., in to Tib.]	20550
	“And, trewly ⁷ (yt ys no dred) [7 trewely Tib.]	
But the cause is not God's foreknow- ledge :	The cause ys nat (who taketh hed), The dyvyné presyence ;	
it is the great difference in the life that folk lead,	But the gretè dyfference Ys causyd off good and off badde, After the lyff that they her laddc. [8 Tib., the St., thy C.]	20554
	And in this ⁸ world (bothe ffer and ner, ⁹) As they rowede in the Ryuer, [9 leaves out of Tib., till 535, 20812 below.]	20558
	Somme to Ioye, somme to peyne, ffro synne as they hem-sylff restreyne ;	
which sends them to salvation or damnation.	The goodè to savacioun, The evele vn-to dampnacioun,	20562
	Constreynd no-thing by destyne, [Stowe, leaf 336, back]	
	But by ffre wyl and lyberte. [10 thyng om. St.]	
Though God knows it all [leaf 266] beforehand,	“Thogh god knewe al thys thyng ¹⁰ to-forn, Many ¹¹ day or they wer born, [11 Many a St.]	20566
	Hys knowyng nor hys presyence, Vn-to man doth noon offence.	
men are free to choose	ffredam ys yove ¹² to hem to chese, [12 gyven St.]	

- “ Whether hym lyst to wyne or lese ;
ffor, knowyng (who that lookè wel)
Off god, ne causeth neueradel
Wher them lyst, off bothè tweyne,
To gon to Ioye, outhur to peyne. 20570 *The Pilgrim.*
- “ And, ther-for, do by my lore,
And off destyne spek no more ;
ffor the planetys eueryehon,
And the sygnès, on by On, 20574
And euery sterre, in hys degre,
Mevyn by the volunte
Off the lord that syt alofte. 20578
- “ And also (as yt falleth offte)
folkys that in thys world her be,
(At the Eye as thow mayst se,)
Somme be lame, and feble off myght ;
And sommè strong, and gon vp-ryht, 20582
And many welde hem sylff ryht wel ;
But, off the sterrys neueradel,
Nor off the hevenly influence,
Strengthè, myght, nor impotence, 20586
Be nat causyd (on no syde)
But as the lord lyst to provyde. 20590
- “ No man blynd, nor no-man lame
Born—the gospel seyth the same ;—
ffor whan cryst, in swyeh A cas,
Off the Iewys axyd was,
(As in Iohan ye may fynde,) 20594
Why the blynde man was bor¹ blynde, [¹ borne St.]
He told hem pleynly at A word,
‘ To preve the workys off the² lord, [² oure St.]
And hys dedys by myracle,
With-outhen any mor obstæle ;’ 20602 [leaf 266, bk.]
- And other causè was ther noon,
As seyth the gospel off seyn Iohn).
“ And nothyng thorgh the mocⁱoun
Off sterrys dysposicⁱoun, 20606
Was thys blyndnesse to hym sent.
“ And davyd seyth ‘ the firmament
Was ordeyned, at O word, 20610

whether
they'll go to
joy or pain.

Say no more
of Destiny.

All the stars
move by the
will of God.

Tho' some
folk are
lame and
weak,

others
strong,

the stars and
heavenly in-
fluences are
not the cause,

but only God.

As to the
blind,

St. John says
Christ told
the Jews the
man was
born blind to
show His
miraculous
power,

and not by
the stars'
disposal.

David de-
clares the
firmament
was ordaind

<i>The Pilgrim.</i>	To telle the werkys off the lord.	Celi enarrant.	20610
to declare the works of the Lord.	The sterrys, he ¹ makyd for to shyne,	[Stowe, leaf 337]	
	Vp-on the Erthē tenlwyne ;	[¹ be St.]	
	Hih in hevene to abyde,		
	A-sonder only to devyde		20614
	The day and ek the dyrkē nyht.		
	“And in hys Centyloge a-ryht,		
Ptolemy says a wise man has power over all constellations.	The gretē clerk, kyng ² Tholome,	[² grete kyng St.]	
	Affermeth ther (who lyst to se);		20618
	He scyth (As I rehersē kan)		
	That in erthe Δ wysē ³ man	Sapiens dominabitur astris. [³ wyse St., wys C.]	
	Haueth domynacōun		
	Above ech constellacōun.”		20622
	And after he hadde herd me seyn,		
	Thus he answerde me ageyu :		
<i>Astrology</i>	Astrologye : ⁴	[⁴ St., om. C.]	
answers me: According to this, the heavens have little power,	‘After thy wordys rehersyd here,		
	The hevene, w ^{ith} hys sterrys clere,		20626
	Sholdē haue ⁿ , in substantee,		
	But lytel power or puissaunce,		
	And sholde also, by thy devys,		
and are of less worth than the earth with its fruits and flowers.	Ben also off lassē prys		20630
	Than ys the erthē, her doun lowe,		
	W ^{ith} greynys and w ^{ith} sedys sowe ;		
	ffor the Erthe, wher-on we gon,		
	Bryngeth fforth ffruitēs many On,—		20634
	Eueryeh gronyngē in hys kynde,—		
	And flourys fayre, as thow mayst fynde ;		
	And yet, for al hys gret ffayrnesse,		
[leaf 267]	The hevene haueth mor noblesse	[St. & C.]	20638
Yet the heavens are nobler than it,	Than hathe therthe in hys degre,	„	
	By many effects, as mau may se ;	„	
	And it also more necessary.	„	
	And shortly, (for me lyst nat tarye,)	„	20642
and govern the earth.	In hevently myght and puissaunce,		
	The erthe hath al hys governaunce.’		
<i>The Pilgrim.</i>	[The Pilgrim]:		
True, say I,	“In som thyng thow seyst ful soth,		
	Touchyng that the hevene doth.		20646
	In erthe, ther sholdē nou greyns sprynge,		

- The Pitorim. "Declare her namys here to me, 20686
 And thy-sylff no-thing excuse,
 Wher thou dost swych crafftës vse ;
 ffor syth thou seyst so nyh they be,
 With al myn herte I wolde hem se." 20690
- Astrology. Astrologie :¹ [1 St., om. C.]
 ' ffor to ffylfyllë thy desyr :
 The ffyrstë place ys in the ffyre ;
 And my scoler, ffyrst off echon,
 Wher-so-euere that we gon, 20694
 (I kan hyr in no wyse excuse,
 In that place she doth yt vse.
 And she (as I shal specefye)
 Callyd ys ' Pyromancye ' : 20698
 ffro thennys she may nat wel dysseuere ;
 And in the ffyr she dwelleth euere ;
 And therby (in conclusioun)
 She maketh hyr dyvynacioun, 20702
 Be yt ffoul or be yt ffayr.
- The second is Aëromancy, who divines by air. ' My secounde scoler in the hayr² [2 is the ayre St.]
 Pleyndly, affter my doctryne,
 At allë tymës doth devyne ; 20706
 And therfor (yiff thou konne espye,
 Hyr name ys callyd ' Aëromancye.'
 [leaf 268]
- The third is ' The thrydde ys off fful gret renoun,
 And hath hyr habytacioun [Stowe, leaf 338] 20710
 In the se (who kan dyscerne) ;
 Whom Neptunus doth gouerne ;
 By whou (the story telleth thus)
 The myghty man Neptanabus, 20714
 ffader to Alysauzdre the kyng,
 Wroult fful many A dyuers thyng ;
 And in the water and in the se
 Was al hys crafft, as thou mayst se. 20718
 Therfore (me lyst nat for to lye,
 Yt ys callyd Ydromancye,
 By water (in conclusioun),
 Augurye or dyvynacioun. 20722
- The fourth is ' The ffourthë, (yt nedeth nat telle,
 ffor, awhyle yiff thou wylt dwelle,

Geomancy claims to fix Sowing-times, and to foretell Crops, 553

'Thow shalt A-noon, her in presence		<u>Astrology.</u>
Sen ther, off experyence,	20726	
ffor yt ys wrouht by manhys hond,		
Somwhyte in erthē and in sould :		Geomancy,
Ther-fore (shortly to speefye)		who divines
Yt ys callyd Geomaneyc.'	20730	by earth and
		sand.
[The Pilgrim]:		<u>The Pilgrim.</u>
Than <i>quod</i> I, "tel on to me,		
What be the poyntys that I se :		
Declare to me, and nat ne ffaylle,		
What may they helpyn or A-vaylle."	20734	
Geomanc[y]e ¹ :	[¹ St., om. C.]	<u>Geomancy</u>
'Be-twyxen earnest and ek game,		
'Geomaneyc,' her ys my name.		
Astrologye ys my maystresse,		sets forth her
That dyde my name to thé expresse ;	20738	occupation.
To whos doctryne and whos sentence		
I yivē ffeyth and fful credence ;		
And by thys poyntys, I kan knowe		By her
Whan ys tyme to Ere and sowe ;	20742	Points she
And wher, thys nextē yer certeyn,	[C. & St.]	can tell times
Ther shal be plente off frut and greyn.	"	for sowing
And I kan tellē, nyh and fferre,	"	[leaf 268, bk.]
Bothe off pes and ek off werre ;	"	and futura
And in effect, I wyl nat ffaylle	20746	crops,
To telle the ffyn off a bataylle.	"	peace and
And, that I lese nat my labour,		war,
I take the tyme and ek the hour	20750	
Whan that I my werk begynne,		
Who shal lesyn, or who shal wynne,		loss and
Or who shal ffaylle ² off hys plesaunce ;	[² who shallan St.] :	success,
ffor thys poyntz ha résemblaunce	20754	by the signs
To the sygnēs in the hevене,		in the sky
And to the planetys allē .vij. ³	[³ seven St.]	and planets,
' And, I taake also good heed		
To the tayl and to the hed,	20758	and the tail
Hih a loffte, off the dragoun,		and head of
Whan I flourme my questyoun,		the Dragon,
Wher-on, by hevently influence,	[Stowe, leaf 238, back]	
I yivē trewe and iust sentenee	20762	

<u>Geomancy.</u>	'On every thyng, <i>and</i> ech demaunde, Lyk as my ffigures me comaunde.'	
<u>The Pilgrim.</u>	Pilgrym : ¹	[¹ St., om. C.]
	"Tel fforth to me euerydel, Wher-off serveth that tucl."	20766
<u>Geomancy.</u>	Geomancy : ²	[² St., om. C.]
and the sky's	'I looke thorgh (off hool entent) Vp-ward to the ffyrment, To han, vn-to my questioun, A maner dysposioun, Or that I my ffigur sue, How the hevne doth influe.	20770
influence.		
<u>The Pilgrim.</u>	Pilgryme : ³	[³ St., om. C.]
I scold Geomancy,	"Now I telle the Outterly, That thow art ryht vnhappy, And dygne (to myn oppyoun) Off shame and off confusioun, That, so myche off thy ffolye Trustest in astrologye, Wenyng, at thy ⁴ comaundement, ffor to nake the ffyrment As thow lyst, ryht at thyn hond, ffor to descende vp-on the sond, By influence avale a-doun By causē off thy questioun ; Wenyng ta foud ⁵ Out a weye That the hevne thé sholde obeye.	20774
and say it is folly to trust in Astrology. [leaf 269]		20778
		[⁴ the St.]
		20782
		[⁵ to a found St.]
		20786
She has no sense in her head,	"In thyn hed ys no resoun, Clernesse nor dysreceioun ; Thy craft and thow be ⁶ peryllous To synple ffolkys vertuou, To brynge hem in mysgouernaunce. I praye god, saue me fro meschaunce, And ffro thy gret Inyquyte !	
and her craft is dangerous to simple folk.		[⁶ be, om. St.]
		20790
I bid her go,	Go hens, that I no mor thé se ! I drede me gretly in my thouht, That I am in pereyl brouht ; Namly in thys dredful se,	20794
as I'm afraid I'm in danger of falling	I trowē sothly that I be ffalle on a pereyl doutiles,	20798

Wych that callyd ys 'Cyrces.'¹ The Pilgrim.

¹Thys tweynë loudë gan to crye, [¹ Astrolog[y]e and Geomanoy St., om. C.] Into Cyrces.

And gan vn-to me specefye . 20802

That I was falle vp-on Cyrces,² [² cyrces St., cyrces C.] They tell me I have thus fallen.

And that I sholdë (doutëles,
By no treyne nor by no Iape)
ffrom ther³ daunger nat escape. [³ theyr St.] 20806

And I, for dred, gan hastë me So I sall off,

Streyht ageyn vn-to the se,
And lefte hem bothe on An ylund, and leave Astrology and Geomanoy on the island.
Makyng the poynytys 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 allë⁵ stormys in my passage, [⁴ me Tib., om. C., St.] [⁵ alle Tib., al C., St.] 20814

And also fro the gret outrage
Off wyndës wych that, hiñ and lowe, [C. & St.] [leaf 269, bk.]

Sternëly at me gan blowe. ”

And in the samë syluë whyle,
I sawh apere a lytel yle, 20818 Then I find another little Isle,

Wher-off I haddë 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 fful bold,
A vekkë, hydous and ryht old, and meet on it a hideous old hag (Idolatry),

And wonder Ougly off hyr chere ;
Hyr handys she beet also yffere ; 20826

And hyr lawhyng to determyne,
Lych an hors she gan to wyne.⁶ [⁶ whyne Tib.] who whimsies like a horse,

And I, my look vp-on hyr leyde,
And evenc thus to hyre I seyde : 20830

The Pylgryme :⁷ [⁷ Tib., Pilgrim St., om. C.]

“O thow most ffoul in beholdyng,
Tel on the cause off thy lawhyng !”

Ydolatrye : [C. in margin; Idolatrye Tib., St.] Idolatry.

‘Kom On, and entre in *with* me,
And the causë thow shalt se.’ 20834 and who bids me come into her house.

[The Pilgrim] : [Blank for Illumination in C.]

And I entrede by hyr byddyng ;
And ther I ffound On⁸ syttyng [⁸ on Tib., on St.] I enter with her, and find

- The Pilgrim. In A chayer, an ymage,
 an image on a chair,
 crown'd like a king,
 Ryht ffoul off look and off vysage : 20838
 He sat crownyd lyk a kyng,
 In hys hond a swerd holdyng ;
 Vp-on hys shuldrys brood and large
 [leaf 270] Me thoulhtü that he had a targe, [Tib., leaf 65, back] 20842
 [Tib., C., & St.]
 with a shield painted wth
 black flies and spiders,
 Wyth blakö flyc's al depeynt : ,,
 Yreynës¹ wern A-mong hem meynt ; ,, [1 And vreyues Tib.]
 [An Illumination follows this line in Tib.]
 And (wyeh that ys ful foul to nevene) ,, 20845
 Ther was a maner off smoky levene² ,, [2 heuene Tib.]
 Wych the ydole dyde embrace. ,,
 And round abouten in the plaee, ,,
 Yt was fful (I yow cnsure)
 Off bryddës dunge and foul ordure. 20850
 To-for thys mawmet (iu certcyn)
 I sawh knelyn a vyleyn,
 and a churl kneeling and sacrificyng
 to it.
 With powdrys and³ with fumys blake, [3 and om. Tib.]
 Sacryfysë for to make 20854
 To thys ydole, with hys sheld.
 The churl is a carpenter
 or a mason.
 And he that⁴ knelede (as I be-held) [4 that om. Tib.]
 Was⁵ (to myn Oppynyoun) [5 And was Tib.]
 A Carpenter or a masoun. 20858
Idolatry. **Idolatrye :**⁶ [6 Tib., St., in margin C.]
 Idolatry Thanne thys dame Ydolatryc, [Stowe, leaf 339, back]
 ffoul and horryble off look and Eye,
 'Behold,' quod she, 'and lookë wel, [Tib., leaf 66]
 And se the maner euerydel 20862
 How I ha⁷ Ioye and gret gladncsse [7 haue Tib.]
 delights in seeing the
 churl worship the linage,
 To sen thys cherl, by gret humblesse,
 Toward thys mawmet hym-sylff tavaunce,⁸ [8 to vauuce Tib.]
 Don worshepe, and óbscruaunce ; 20866
 And I abydü, for to se
 and wants me to kneel
 to it.
 That thou shalt knele vp-on thy kne,
 To-fforn hym, by devocioun,
 fforsake thy skryppe and thy bordoun ; 20870
 And, to hys myghty excellence,
 Don worshepe and reuerence.'
The Pylgryme :⁹ [9 Tib., Pilgrim St., om. C.]
 Lyst for thys thyng I ffyl¹⁰ in blame, [10 Leste . . fellec Tib.]

- “ Tel on ffyrst, what ys thy name.” 20874 *The Pilgrim.*
- Dame Idolatrye:** [Tib., Ydolatre St., Ydolatrye *in margin* C.] [leaf 270, bk.]
- ‘ Ydolatrye¹ I am,’ *quod* she, [1 And Idolatrye Tib] *Idolatry.*
- ‘ And off ffolkes that be ffir,² [2 free Tib., St., ff C. burnt] She explains that she is ‘ Idolatrye,’
- Thys my custom and vsage [C., Tib., St.]
- ffor to brynge hem in seruage. ,, 20878
- And I kan, by collusioun,
- Tourne al estatys vp-so-doun,
- And settē (thogh ffolk hadde yt sworn,) and her object is to abolish the worship of God.
- That ys bakward, to go befor. 20882
- To dyfface, ys my labour,
- The kyngēs worshepe and honour, ¶ *Deuteronomi. 6^o (13)*
- And al that to my sylff applye. *Dominum deum tuum*
- ffor I am callyd ‘ Ydolatrye,’ *timebis, & illi soli se[r-*
- The wychē (who wel lokē kan) *vies]. Tib., om. C., St.* 20886
- ffrend and douhter to Sathan ;
- ffor Sathan (shortly for to telle) She is the friend and daughter of Satan,
- In mawmetys I make hym dwelle. 20890
- ‘ By thys cherl vp-on hys kne, [Tib., leaf 66, back]
- Her thow mayst example se,
- How he, wyth al hys dyllygence,
- Doth hym honour and reuerence, 20894
- Wenyng, by hys apparaylle,
- The mawmet myhte to hym avaylle.
- ffor Sathan,—that ys cloos *with*-Inne,
- To Infecte hys soule wyth synne, 20898
- And hys wyttys to entrouble,—
- Yiveth an answer wyth ys double,
- Wych hath (to marren hys entent,) and always gives answers with a double meaning.
- A maner off double entendement, 20902
- And leuth hym euere in none-certeyn,³ [3 none certeyne St., non certeyne Tib.]
- Or kepeth hym Muēt⁴ off dysdeyn ; [4 muyt St., Muet Tib.]
- And hys⁵ réqueste doth refuse, [5 his Tib., hyr C., her St.]
- To make the fool more for⁶ to muse, [6 for C., St., om. Tib.]
- Lose hys tyme, off wyfulnessse. 20907
- ‘ And yet, in al hys wrechchydnesse, [Stowe, leaf 340]
- Efft⁷ he doth hys dyllygence, [7 Ofte Tib., eft St.]
- With*⁸ smoke and ffyr hym to encense, [8 With om. Tib.] The churl prays the idol for an answer ;
- Prayeth hys Mawmet nat to faylle, 20911
- To yive Answere, and hym⁹ consaylle, [9 C., Tib., hem St.]

- [leaf 271] *Idolatry.* ' And helpe hym, that he myghtē spede,
To forthire hym in hys gret nede, 20914
Syth he in hym doth so affye.
' Se how thys fool, off hys ffolyc,
Seth how hys Mawmet, ffoul off chere,
Herys¹ hath,² and may nat here; [¹ eres Tib., St.] [² he hath Tib.] 20918
And syttyng also in hys se,
Eyen hath, and may nat se;
But ys as dowmb as stok or ston;
And hath ffet, and may nat gon, 20922
Nor from hys ehayer, a foot remewe,
Thogh al the world hym woldē sue.
' Hys swerd, hys targē, in bataylle
May to hym ryht nouht awaylle; 20926
ffor he ys ded, as ston or³ tre. [³ C., Tib., in St.] [Tib., leaf 67]
And⁴ trewly (so as thynketh me,) [⁴ And onoly Tib.]
Who doth to swych on,⁵ reverence, [⁵ con Tib., one St.]
Requerynge⁶ hys benyvolence, [⁶ Requyrynge Tib., requeryth St.]
He ys (for short conclusioun) 20931
A fool, in myn oppynyoun.
' And for to touchyn hym mor ner,
The samē syluē⁷ carpenter [⁷ selfe same St., same silffe Tib.]
Dyde a-form hys bysy peyne 20935
To forge hym, wyth hys handys tweync,
And make hym ffyrst off swyeh entaylle,
And wot he may nothyng awaylle 20938
To helpe hym, whan that⁸ al ys do. [⁸ that om. St., whanne Tib.]
They ben A-coursyd, bothē two: [⁹ Sapientie 14^o. (8)
Idolm maledictum
[¹⁰ et qui fecit illud. Tib.]
And thys the cause (wyth-outē more) [¹⁰ et qui fecit illud. Tib.]
ffyrst why that I lowh so sore.' 20942
The Pilgrim. **The Pylgryme:**⁹ [⁹ Tib., Pilgrim St., om. C.]
Yet nat-wyth-standyng, off entente,
To the cherl¹⁰ A-noon I wente, [¹⁰ Churle Tib.]
Bad hym a-ryse, and that a-noon,
And that he sholdē thenys gon, 20946
And leue hys fals oppynyoun,
Go take¹¹ hys skryppe and hys bordoun, [¹¹ Tib., St., (C. burnt)]
And, off hertē ful mekly, ''
Gon and cryc the kyng, mercy 20950
Off the gylt and the trespāce

but it hears
not, and an-
swers not,

for it is dumb
as a stone,

and as dead
as wool.

Whoever he-
lieves in it is
a fool.

Yet the car-
penter first
made the
Idol,

and knows
it can't help
him.

That's why
I laught.

The Pilgrim.

I bid the car-
penter rise,

[leaf 271, bk.]

and ask for-
giveness for
his guilt.

Why Idolatry is not justified by Pilgrims adoring Images. 559

- That he hadde don in that place, The Pilgrim.
 And that hys hertë was so set
 To worshepë A Maruonet, 20954
 Wyeh to helpë, (fer nor ner,)
 Hath no puissaunee nor power. [Stowe, leaf 340, back]
- Wher-off (*with-outë* mor respyt,) 20958
 The Cherl in herte hadde gret despyt,
 And felly gan a-geyn abrayde, He scornis me,
 And vn-to me ryht thus he sayde : [Tib., leaf 67, back]
- The Vyleyne :**¹ [1 St., veyne Tib., . . yleyn C., *in margin.*] The Villain.
 ‘How darstow² me her repreue, [2 darete thow Tib.] 20962 and asks how I dare reprove him
 Or thyn hertë so to greue,
 To sen me don swych óbservaunee
With al myn hoolë affyaunee,
 To thys ydólës set on stages,
 Syth pylgrymes, in ther³ passáges [3 ther om. Tib.] 20966 when pilgrims worship images of wood and stone also ;
 Honowre and worshepe, eueryehon,
 Ymages off tymber and off ston ;
 And crystene peple, ful nyh alle,
 On ther knes to-forn hem falle ; 20970
 And, whan al to-gydre ys souht,
 They may helpë yow ryht nowht, yet they help no more than his own Idol does.
 Nor done to yow noon ávauntage,
 No mor than her, may myn ymage.’ 20974
- ¶ **The Pylgryme :**⁴ [4 Tib., Pilgrim St., om. C.] The Pilgrim.
 ‘‘That thow woldest her conelude,
 Thy resouns ar⁵ but rude. [5 C., St. they are, Tib., St. The 6-syllable line is good.]
 ffor, sothly, we nothyng laboure I tell him this is not so.
 The ymáges to honoure, 20978
 Stook nor ston, nor that men peyntes ;
 But we honoure the holy seyntes We Christians honour the saints
 Off whom they beryn the lyknesse,
 In our myndë, to enpresse, 20982
 By clerü⁶ demonstreaçouns, [6 clere St., cler C., cleer Tib.] [leaf 272]
 Ther martyrdam, ther passiouns,
 Ther holy lyff, ther⁷ myrales [7 and ther Tib.] for their miracles,
 Wyeh ben to vs but⁸ spectacles, [8 but St., but as C.] 20986
 And as merours, that represente
 Ther trewe menyng and ther⁹ enteute, [9 ther om. St.]
 Ther gretë labour and vycrórye ;

- The Pilgrim.* "That we sholdē ha memórye, [Tib., leaf 68] 20990
 and make By hem, a kalender to make,
 from them a What they suffrede for crystes sake,
 Calendar of Patryarchēs and prophētys,
 Patriarchs, Wych in hevене haue now her setys ; 20994
 The¹ passioun off cryst hym-sylue, [¹ And the Tib.]
 [An Illumination follows in Tib.]
- of Christ and His Apostles, and Martyrs. And off hys apostelys twelue,
 And off martyrs that wer vyetours ;
 The paeyēnce off cōfessours, 20998
 And off maydenes, in thier degre,
 That deydü² in vrygynyte, [² C., deyed Tib., dyed St.]
 As clerkys in ther lyvës³ ffynde. [³ bokys St.] [Stowe, leaf 341]
- Our images express the Saints' holy lives, " Ymáges présente to Our mynde, 21002
 And to vs, clerly expresse,
 Off her lyvyng the holynesse ;
 And for thys skyle, (with-outē let)
- and are set up in churches Ymages in cherches ben vp set ; 21006
 And vn-to folkys many On,
 fful gret profyt also they done,
 Namly, to swyeh (I yow ensure)
- that the unlearned may read from them as from books ; That ne kan, no lettrure ; 21010
 ffor, on ymáges whan they lookys,
 Ther they rede, as in ther bookys,⁴ [⁴ loke . . boke St., lokys . . bokys Tib.]
- and learn what to do, and to avoid. What they ouhte off ryht to sue, [Tib., leaf 68, back] 21015
 And also what they shal⁵ eschewe, [⁵ schulde Tib., shuld St.]
 Ther they may yt clerly lere. 21015
 " But off thy mawmet, I wolde here,
 Wych may thé no thyng socoure,
- [leaf 272, bk.] Why thow sholdest hym honoure. 21018
 ffor (who that any resoun kan,)
 With-Inne, enelosyd ys Sathan,
 And ther hym-sylff hath mad a se,
 The prynce off al inyquyte, 21022
- and will hurt him mortally? The wychē⁶ (shortly for tendyte,) [⁶ whiche Tib., St., wych 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 [¹ St., veylne Tib., om. C.] The Villain.
- 'Thow gest² no mor, as now, for me; [² geste Tib., getst St.]
- But off O thyng I warnē the; 21030
- Yiff thow in thys place abyde,
- Myn ax shal thorgh thy nekkē glyde,
- But yiff³ thow do to myn Imáge, [³ zeue Tib.] The Car-
penter de-
clares be'll
chop my
head off If
I don't
worship his
Idol.
- Lowly worshepe and houáge. 21034
- Ches yiff³ the lyst, and lat me se,
- ffor thow gest⁴ no mor off me.' [⁴ getest St., geste Tib.]
- The Pylgryme:**⁵ [⁵ Tib., Pilgrim St., om. C.] The Pilgrim.
- Than I stood in fful gret doute. I'm in great
fear,
- And as I tournede me aboute, 21038
- Myd off thys Ile that I off tolde,
- And euery party gan beholde,
- Myd off thys se, lookyng eeh way
- How I myhte eskape a-way; 21042
- And to-for myn Eye⁶ I fond [⁶ eyne St.] [Tib., leaf 69]
- A Maryssh, or elles a merssh⁷ lond, [⁷ mershe St.] and go to-
wards a
marsh.
- That peryllous was, and ful profounde,
- And off ffylthēs ryht labounde. 21046
- And thyder-ward as⁸ I gan hye [⁸ was C.] On the way
I meet an old
hag (Sorcery)
- A vekkē Old me dyde espye,
- Komyng *with* an owgly eher; [Stowe, leaf 311, back]
- Vp-on hyr hed, a gret paner; 21050 with a basket
on her head,
- In hyr ryht hand (as I was war,) and a cut-off
hand in her
right hand.
- An hand kut off, me sempte she bar. [leaf 273]
- And, or any hede I took,⁹ [⁹ I took Tib. (C. *burnt*), she toke St.]
- She kaulhte me¹⁰ with a erokyd hooke,¹⁰ [¹⁰⁻¹⁰ Tib. (C. *burnt*),
hoke St.]
- [*Blank in MS. for an Illumination, given in Tib.*
*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.*]
- And as she gan me fastē holde,
- I axede hyre what that she wolde, 21056 She seizes
hold of me
with her
hook.
- And make¹¹ a declaracioun [¹¹ make C., Tib., St.]
- Off name and off condycioun.
- ¶ **Sorcerye:**¹² [¹² Tib., St., om. C.] Sorcery
- Quod she: 'vnderstond me thus; 21059
- My namē ys 'Bythálassus,'¹³ [¹³ bythalassus Tib., Bythassus C., St.] tells me she
is Bytha-
lassus,
- Wych ys to seynē, (who lyst¹⁴ se) [¹⁴ lyste Tib., lyst C., St.]
- PILGRIMAGE. O O

- Sorcery.* ' A ffamous pereyl off the se,
 In wych (wyth-outen any grace) [Tib., leaf 69, back]
 Allē¹ folk that forby pace, [1 Alle Tib., Al C., All St.] 21064
 And allē tho that thorgh me gon,
 I make hem perysshē,² euerychon. [2 peryshe St.]
 ' And also ek touchyng my name,
 I am callyd (by gret dyffame, 21068
 and her name is As som³ ffolkys specefye,) [3 som C., Tib., some St.]
 ' Sortylege⁴ or Sorcerye.' [4 Cortylage Tib.]
 Sortilege or Sorcery Many folkys thus me calle;
 And yet they hatē me nat⁵ alle; [5 not at St., nat C., not Tib.]
 I am be-lovyd, bothe ffer and ner. 21073
 ' And I ber ek in thys paner
 (Who that *with*-Innē lyst to scke)
 (with knives, Many knyves and hoodys ek, 21076
 and ointments, &c., in her basket); Dyvers wrytēs and ymāges,
 Oynementys and herbāges,
 Gadryd in constellaciouns;
 ffor I obseruē my sesouns, 21080
 [leaf 273, bk.] and make off hem elleccyoun [Tib.]
 afftir myne oppynyoun. ''
 but she should be cald 'Malefice,' And 'Maleffycē', folkes⁶ alle, [Tib.] [6 Malyfite folke St.]
 Off ryght, they shuldē me so calle. [Tib.] 21084
 ' I have ful many evel vsāges [Tib. & C.]
 as her drinks Off drynkēs and off beverāges, ''
 Wherby I makē (her and yonder,)
 ffrendys for to parte assonder; 21088
 ffor, *with* fals coniuryouns⁷ [7 C. & Tib., coniurations St.]
 And *with* myn incantaciouns,
 and enchantments ruin folk, And many dyuers enchauntēment,
 Sondry folk ben offtē shent. 21092
 And, *with* dyuers craftys ek,
 I kan makē men ful sek;
 and kill some. And somme also ful cursydly
 ffor to deyē sodeynly. 21096
 ' And, in lordys ek presēneys, [Stowe, leaf 242]
 I kan make ek⁸ apparēneys [8 eke make Tib.]
 Whan that me lyst, ful many On, [Tib., leaf 70]
 Yiff I sholde telle hem euerychon.' 21100
 ¶ The Pylgryme :⁹ [9 Pilgrim Tib., St., om. C.]

- “ Tel on, (with-outē mor taryng,) The Pilgrim.
 Wher lernystow al thy konnyng.¹” [¹ konyng St.,
kunnyng Tib.]
- ¶ Sorcerye :² Sorcery.
 [² Tib., St., eryl, in margin C.]
- ‘ Sothly, (as I rehersē kan,)
 I lernede my konnyng off Sathan, 21104
 [An Illumination follows in Tib., of the Devil and
 four women, one with a long-headed rod, and an-
 other with a child in her arms.]
 Wyeh halt hys scole nat hennys ffer,
 And hath ydon ful³ many A yer. [³ ydone St.]
 And to that scolē kome and gon, 21107
 Off seolerys ful many⁴ on ; [⁴ scolars . . many a St., scolers . . many
 Tib., seolerys . . manyng C.]
 And he, aboue al maner thyng,
 Ys ful glad off ther komyng.
 And off that Art, in many wyse,
 Ther, I ha⁵ lernyd the gnyse. [⁵ baue Tib.] 21112
 And oftē⁶ sythe (yiff thow lyst se,) [⁶ ofte C., Tib., eft St.]
 Ther, wyth othor seolerys be.’
- ¶ The Pylgryme :⁷ [⁷ Tib., Pilgrim St., om. C.] The Pilgrim.
- “ Tel on (and make no mor lettynge⁸) [Tib., leaf 70, back] [leaf 274]
 What gaff thow hym for thy kunnyng⁹ ?” [⁸ lettynge Tib.,
 St. (C. burnt.)]
 ¶ Sorcerye :¹⁰ [⁹ kunnyng Tib., conyng St.] [¹⁰ Tib., St., om. C.] Sorcery.
- ‘ The trouthē, yiff I tellē shal, 21117
 My soule I gaff hym, hool and al, In return for
her soul.
 And forsook (by chaffaryng)
 The werkys off the myghty kyng. 21120
 And who that euere wyl do so,
 And to that scole approche vn-to,
 He may (yiff that I shal nat lye,)
 fyndē ther swych¹¹ mercerye.’ [¹¹ fynd . . suche St., fynde . .
 swyche Tib.]
- ¶ The Pylgryme :¹² [¹² Tib., Pilgrim St., om. C.] The Pilgrim.
- “ Thow hast (as I shal devyse,) 21125
 Mad a shrewdē¹³ marehauzlyse, [¹³ schrewyd Tib.]
 To yeue¹⁴ A thyng off gret noblesse, [¹⁴ yue C., zeue Tib.] I tell her
she’s made a
bad deal,
 Excellyng ek in worthynesse, 21128
 And also off so¹⁵ gret vertu, [¹⁵ so C., St., om. Tib.]
 ffor a thyng off no valu,
 And (off trouthe and off resoun)
 Most wyl¹⁶ off reputacioun ; [¹⁶ wyle Tib., vyl1 St.] 21132
 ffor the wych, (I dar wel telle,)

564 *Of the face Physiognomy, and the hand Chiromancy.*

The Pilgrim. "In gret¹ peryl thow dost dwelle, [1 gret C., St., gret Tib.]
and that (Off verray soth, And off no Iape,)
she stands in
great peril, Neuere lykly to eskape." 21136

Sorcery. ¶ *Sorcerye* :² [2 Tib., St., in margin C.]
'Al thy seyng, eueydel,
I wot my-sylff that, wonder wel ;
ffor I stonde in swyeh meschauce
That I ha³ no répentance ; [3 haue St.] 21140
I am so ffer ybrouht *with-Inne*, [Tib., leaf 71]
And englyud so with synne, [Stowe, leaf 342, back]
So eleyngē vp-on myn errour,
That I truste on no socour ; 21144
ffor thogh I sholdē go to helle,
I wyl nat go ffro that I telle.'

[leaf 274, bk.] ¶ *The Pylgryme* :⁴ [4 Tib., om. C., St.]
The Pilgrim. "Declare to me, and haue Ido, [Tib.]
I ask her Where-off seruith that hand also
cut-off hand whiche thow⁵ holdyst now so ffaste :
means. Thys thyng, expowne to me in hast." [5 thow St., that Tib.]

Sorcery. ¶ *Sorcerye* :⁶ [6 Tib., St., eryl in margin C.]
She says *Quod* she to me ageyn⁷ a-noon ; [7 ageyn, om. Tib.]
Mathesis gave it her 'Máthesis, fful yore agon, [C. & Tib.] 21152
long ago, Gaff yt to me (by gret *outrúge*,)
and also a And also ek⁸ an hool vyságe, [8 C., Tib., eke also St.]
whole face, Wych that I haue in my depoos,
Her, *with-Inne* my paner eloos. 21156

caid 'Physi- Yt ys yeallyd 'Physonomye,'⁹
ognomy,' and the hand is And thys hand 'Cyromanye,'⁹ [9 Tib. transposes these lines.]
'Chiromancy,' to To telle the dysposiciouns
tell folks' for- Off ffolk, and ther condyciouns.' 21160
tunes by.

The Pilgrim. ¶ *The Pylgryme* :¹⁰ [10 Tib., Pilgrim St., om. C.]
"Tel on ! expowne that thyng to me,
In what wysē that myhte be,
Or that thow and I dysseuere ;
ffor, at that seole I was neuere." 21164

Sorcery. ¶ *Sorcerye* :¹¹ [11 Tib., St., om. C.]
'Herdystow neuere (off áventure) [Tib., leaf 71, back]
That a man, in serypture,
Off thys¹² phylosofres alle, [12 That off these Tib.]
Man is caid a Microcosm, How 'Mycrocosme'¹³ they hym calle, [13 Tib., St.,
mycrocosme e.]

' (Shortly to tellen, at O word)		<u>Sorcery.</u>
Nat ellys but 'the lassè world' ? ¹	21170	or the less world,
¶ The Pylgryme : ¹	[¹ Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u>
" I haue herd yt ² in seolys offte,	[² And I haue herd Tib.]	
Ther yrad, ³ bothe loude and soffte."	[³ ther I rad St., where I muddle Tib.]	
¶ Sorcery : ⁴	[⁴ St., . . erie in margin C.]	<u>Sorcery.</u>
' Thyn Answere mvt be verrefyed ;	21173	
Thys lassè world ys stellefyed		which is starrd like the sky ;
Lych hevene, and as the ffyrment,		
Ther-off to make A Iugèment, —	21176	
Vnderstonde by bothè two,		
The vysage and the hand also, —		that is, by man's face and hand.
Vp-on wyeh, by trewè syht,		
Men may give a doom A-ryht,	21180	[leaf 275]
Tellè the condyciouns		By the lines in them, man's fate can be told ; they are Nature's Stars.
By dyvers lyneaciouns		
Wyeh ther be set (I the ensure,)		
Ryht as sterrys off nature.	21184	
¶ The Pylgryme : ⁵	[⁵ Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u>
" To thy wordys I may aecorde		I partly agree with you, Sorcery.
In party, and nat dyseorde,		
That a man whom we nevene	[Stowe, leaf 343]	
Ys ysterryd as the hevene ;	21188	
But her-vp-on, in substaunce,		
Thow putttest nat in rémembraunce,		But recollect,
Namyng thylkè lyneaciouns,		
By namys off constellaciouns ;	[Tib., leaf 72] 21192	
ffor trewely ⁶ (who kan remembre)	[⁶ trewely Tib., trewly C., truly St.]	
The body off man, and euery membre,		man's body is of earth, and will turn to earth.
Ben off erthè, in certeyn,		
And to erthe shal tourno ageyn.	21196	
" And, after philisofres talys,		Philosophers' tales say that there are hills and valleys,
Ther ben hyllès, ther ben walès, ⁷	[⁷ talis . . valys Tib., tallis . . vallis St.]	
Medwes, ryvers, bothè two,		
Wyldè bestys ek also,	21200	
And gretè ffeldys men may sen,		fields and paths,
And pathes that hem departeth ⁸	a-twen, [⁸ departe Tib.]	
And places also off desert,		
Sommè open, somme couert :	21204	
Thys be the lyneaciouns		and lines cald

- The Pilgrim.* "Y-namyd constellaciouns,
Constellations in man's hands and faces,
whereby their dispositions can be divined.
But all this is fables and lies.
[leaf 275, bk.]
The only heaven in man is his soul,
and of this, the Sun or intellect
is his reason;
and his good example is the Stars.
Clerks call the less world man,
and his Stars make him caid Celestial.
But to suppose that shapes and lines
- "Y-namyd constellaciouns,
In the handys and the vysage,
Wherby, clerkys that be sage, 21208
After thyn oppynyoun,
Makë dyvynacioun,
And declare to the and me
(Who that kan beholde and se) 21212
A manhys¹ dysposicïoun. [1 mannes Tib., mans St.]
" But al thys, in conclusioun;
To devynë, by swych² thynges, [2 swyche Tib., suche St.]
Ar but fables and lesynges. [C. & Tib.] 21216
ffor, (yiff thow wylt trewly nevene,) ,,
In A man, ther ys noon hevене,
(ffor to name yt trewely.³) [3 trewly C., truly St.]
But hys sowlë al only. 21220
What so euere ther-off thow telles,
That ys hys hevене, and nothyng ellys :
Thus clerkys seyn, that trouthë konne.
And, off thys, the bryhtë sonne 21224
Namyd ys (in sentement)
Intellect or entendement.⁴ [4 C., Tib., Incelet or encendement St.]
The mouë⁵ (in conclusioun) [5 mone Tib., name C.]
Ys yeallyd hys resoun, [Tib., leaf 72, back] 21228
Hys vertues, and goodë thewes.
" And good exauple that he shewes,
Tho ben the sterrys bryht and elerc,
Wych that in thys heuene apere. 21232
And hooly clerkys, in bookys kan,
'The lassë world' thus ealle A man.
And who that hath most holynesse
In vertu, haveth most bryhtuesse : 21236
Wych sterrys make a man at al
To be callyd 'celestial,' [Stowe, leaf 313, back]
And concluden (off Resoun,
Hevenly dysposicïoun. 21240
Thys the trowthe, *wylh-outë* glose.
" And lyk thy wordys, I suppose,
After the caas off thy seyng.⁶ [6 seylng Tib., sayenge St.]
That swyche toknys outward shewyng, 21244
ifygures or⁷ lyneaciouns, [7 and Tib.]

Marks in a man's Hand or Face can't control his Acts. 567

"Shewed the condyciouns,		<u>The Pilgrim.</u>
And outward made ther-on A skyl		
Off governaunce towchyng hys wyl,	21248	govern Man's will is
Off folkys inclinaciouns,—		
Yt ar ¹ but fals fundaciouns,	[¹ That are Tib.]	nonsense.
(Ther-vp-on, who lyst to se,)		
To conclude necessitye,	21252	
That yt muste be so off ryht.		[leaf 276]
"ffor tooknys, in A manhys ² sylt, [² mannes Tib., mans St.]		They are but signs, and oft deceive.
And sygnés (bothe at eve and prime,)		
Deceyve and faylle ful offtē tyme,	21256	
To folk that looke with eyen cler.		
Ryght as, off A tauerner,		As a taverner hangs out a green bust for a sign,
The grenē bussh that hangeth out,		
Ys a sygne (yt ys no doute,)	21260	
Outward, folkys for to telle,		
That with-Inne ys wyn to sell.		that wine is on sale inside;
And for al that, (I the ensure)		
Yt may falle ³ off aventure, [³ fayle St.]	[Tib., leaf 73]	21264
ffor alle the bowes, reknc echon,		but some-times it isn't.
That, with-Inne, wyn ys ther noon.		
"And Evene (to purpos off thys cas,)		
Yt ffyl thus off Ypocras,	21268	The shape and image of the philosopher Hippocras
The phylisofre ful famous,		
Ryht prudent and vertuous,		
Off whom the ffygur and ymage		
And tooknys alle off hys vysage,	21272	
Wer ybrouht to Phylemoun,		were brought to Phylemou,
A phylisofre off gret renoun,		
ffor to descryue hem by and by,		
And to concluden naturelly	21276	
Al the inclynaciouns		
And also the condiciouns		
Off Ypocras, that was so wys.		
"And Philemoun (by short avys)	21280	
Concludede (as in sentement)		who, by them, ad-judgd him to be a vicious man.
That he was incontynent,		
And off hys lyvyng vycyous,		
And naturely ek lecherous.	21284	
ffor (whan he took good heed ther-to,)		

- The Pilgrim.* "The tooknys outward told hym so,
By Open demonstra*cioun*. [Stowe, leaf 844]
" But ypoeras, (off good resoun) 21288
- [leaf 276, bk.] By vertu only, dyde hys peyne,
But Hippo- Alle the sygnès to restreyne,
eras bridled ffor-dyde hys inelyna*cioun*
his inclina- Wyth a brydel off resoun ; 21292
tions by his And wyth hys fflessh held swych a stryff,
reason, and That he was vertuous off lyff.
lived virtu-
ously.
- His outward shape and lines caused no necessity "The tooknys (who so lyst to se)
Causede noon necessity ; 21296
ffor, thogh they gaff an apparence,
They wer fals¹ in éxistenee, [1 were ffalse Tib.]
And maden a ful strong lesyng [Tib., leaf 73, back]
To Phylemoun in hys demyng. 21300
" Wher-for, lernè thys off me ;
Lat thy ffantasyës² be, [2 ffantasye Tib.]
ffor to bryngë³ folk in⁴ rage, [3 bryngë Tib., bryng C., St.]
Both off thyn hand and thy vyságe, [4 in a St.] 21304
And also ek off thy paner
Wyehë⁵ that thow shewest her. [5 whiche Tib., St., wych E.]
ffor they be superstyeious,
Cursyd, and ryht eontagyous ; 21308
And therfor, by the rede off me,
A-noon let east 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-outë mor delay, 21313
Wentë forth vp-on my way,
Tyl at the laste I gan Aprophe
ffastë by vn-to A roehe. 21316
And I a-noon (off goode entente)
Ther-vp-on, a-noon I wente.
And to thys roehë large⁷ and squar, [7 louge Tib.]
The se kam doum, or I was war, 21320
And besette me round aboute ;
Wher-off I stood in ful gret doute,
And hadde in hertë fful gret wo,
Whan I was besegyde so 21324
Wyth the floodys sterne and huge,
- Therefore these arts are superstitious, and accurst.
- Chuck em into the sea.
- Then I broke away from Sorcery
- and went to a rock,
- and was soon surrounded by the sea.

- And knew,¹ as tho, no refuge, [¹ knewe Tib., knew C., St.] The Pilgrim.
 Confort nor consolacioun. [leaf 277]
- And sodeynly I sawh kome doun 21328 An old en-
 A wonder Old enchaunteresse, chantress
 And to me-ward she gan hyr dresse. (Scylla)
 And I sawh wel ek ther I stood, comes to me,
- On the wawès how she rood, 21332 riding on
 Off look and ehere² fful pervers; [² ehere St., chier C.] the waves,
 And howndys manye and dyvers [Tib., leaf 74]
- She hadde, behynde and ek befor; [Stowe, leaf 314, back]
- And myghtyly she blewh an horn, 21336
 Made hyr houndys a gret route, and sets her
 ffor tassaylle me round aboute. hounds at
 me.
- [Blank in MS. for an Illumination, given in Tib.,
 of the Hornblower on the waves, and the Pilgrim on
 his little bit of ground, und eight hounds round
 him.]
- And as I stood vp-on the wrak,
 Evene thus to me she spak : 21340
- ¶ Scilla, (or) Conspiraccioun : ³ [³ Tib. (om. St.,
 in margin C.)] Scylla, or
 Conspiracy.
 Quod she, 'thow must deseende a-down,
 ffor ther geyneth no raunsoun
 But that thow shalt devourèd be
 Off thys houndys, that thow dost se.' 21344
 She bids me
 come down,
 or her dogs
 'll devour me.
- ¶ The Pylgryme : ⁴ [⁴ Tib., Pilgrim St., om. C.] The Pilgrim.
 "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, 21348 I ask her not
 Nor bryng me nat in no dyffame to hinder me
 Tyl that thow ha told thy name, [Tib., leaf 74, back] till she's told
 And shewyd, by relacioun, me her name.
 Thy maner, and thy eondyeioun." 21352
- Scilla, Conspiracyoun : ⁵ [⁵ Tib., St., om. C.] Scylla.
 'My name (for short conclusioun)
 Ys eallyd 'Conspiracioun,' [leaf 277, bk.]
 Or ellys (what so euere falle,) She says it's
 'Seilla' ek thow mayst me calle ; 21356 or Scilla, Conspiracy,
 And am ek (yiff thow lyst⁶ se) [⁶ lyste to Tib., lyst C., St.] a peril of the
 On off the pereilles off the se. sea.

<i>Scylla, or Conspiracy.</i>	' I chace at hem that ther-in Rowe,	
She hunts folk who row in it,	And make the fellë floodys flowe,	21360
	ffolkys for to putte in doute,	
	Do myn houndys, ful gret route,	
and makes her hounds bark at 'em.	Berkyn, and gret noysë make ;	
	And gretë bestys for to take	21364
	<i>With-outë</i> noysë or ¹ berkynng :	[¹ or gret Tib.]
They bite grievously,	Wonder grevous ys ther bytyng.	
	I couple hem <i>with</i> myn owne hondys,	
and are coupled by great oathis.	And gretë lothiës ² ben the bondys	[² othes Tib.] 21368
	Wyth wych I make ther állyaunee,	
	Bothe by feyth and ássuraunee.	
	' Wyth the noysë that they make,	
	Pylgrymes offte they don a-wake ;	21372
If they don't bark, they bite men,	And thogh they berke nat On A man,	
	fful mortally they byten kan ;	
	And thogh they byten by greet ³ sleyhte,	[³ greet Tib., gre C., St.]
	Ther berkynng ys no thyng on heyhte ;	21376
and work by fraud.	Ther fraude ys do so couertlye,	
	That no man may yt espye ;	
	ffor, vnder colour, (in sothnesse,)	21379
	They wyl ha ⁴ thank for her falsnesse.	[⁴ wole haue Tib.]
	' And, to purpos off thys thyng,	[leaf 75, Tib., with a big illu- mination of two kings going to war.]
She tells a story of two kings	Yt ffyl onys, that a kyng,	
	A-geyn a-nother kyng nat ferre,	
who went to war.	Off purpos held A mortal werre ;	21384
	And <i>with</i> the meyne that they <i>witli</i> -hehl,	
	Bothe they kam in-to the ffeld.	[Stowe, leaf 345]
The first attaekt, with his knyghts,	' The ffyrstë kyng that I off telle,	
[leaf 278]	<i>With</i> ⁵ knyhtys that aboute hym dwelle,	[⁵ of St., with Tib., C.]
	On whom he trustede as hys lyff,	21389
	Gan fyrst asayllen in thys stryff ;	
	But for al that, I, <i>with</i> my wyle,	
	Thus I dyde the kyng begyle :	21392
who had sworn the day before to fight well.	I made hys knyhtys, the ⁶ day to-forn,	[⁶ they C.]
	Vu-to hym for to be sworn,	
	Ther-vp-on her lyff to spende,	
	That they sholde hym wel dyffende,	21396
	And knyhtly gouerne the bataylle.	
But they saill him,	' But at the poynt, they dyde hym faylle ;	

- 'They entren in *with* manly ehre ;
 And whan they gan assemble yfere, 21400 *Scylla, or Conspiracy.*
 Off purpos, thys¹ knyhtys eueryehon, [¹ these Tib, thes St.]
 Wer y-yolden, On by On, and surrend-
 By sleyhte and by collusioun, erd, in order
 To make hym paye ther raunsoun. 21404 to make him
 Wherfor, the samē kyng, allas, [Tib., leaf 75, b .ck] pay their
 Was deceyved in thys caas ; raunsoun.
 With shame and gret confusioun
 Drowh bak vn-to hys pavyllioun, 21408 So the king
 Supposynge, in hys drede, had to re-
 That thys knyhtys off manhede treat,
 Hadde be take in that dystresse,
 Off manhood and off hiñ prowess. 21412
 And therfor, touchyng ther raunsoun,
 The kyng made ther redempeñoun. and redeem
 And whan that they kam to hys syht, his knights.
 He thankede hem *with* al hys myght, 21416 Then he
 Demyng, off manhood, for hys sake, thank them
 That they hadde, echon be take, for their
 And lovede hem morē than beforñ, manhood,
 Be-cause they han hem so wel born : and lovð
 21420 them ;
 But al was fals decepeñoun, but the whole
 Contrayre to hys oppynyoun. thing was a
 'And swyche² houndys doutēles, [² swyche Tib., swych C.
 God wot, I ha mo than a les ; suchē St.] 21424
 Off hem, plente and gret foysoun, [leaf 278, bk.]
 ffor to eachehe me venysoun, Scylla has
 Off ffattē bestys, hiñ off gres, many hounds
With howndys that be nat Rekkēles, 21428 to catch her
 To eachehe,³ and bryngē what they may, [³ cache St.] venison, &c.
 Hoom to my larder, day be day.
 Swyeh houndys, myñ horn wel knowe,
 And they wyl komē whan I blowe, 21432
 And fawne also whan they me seth.
 And thow most fele ther sharpē teth ;
 And⁴ trustē wele, they shal nat faylle, [⁴ And Tib., for St.]
 In al hast, the tassaylle.⁵ [⁵ to assaylle Tib., to assayll St.]
 And wyth the blowing off hyr horn, [Stowe, leaf, 315, back] [6-*syll. line*]
 (Bothe behynde and beforñ,) When Scylla
 blew her
 horn,

And why I lay thus in A trance,		<i>The Pilgrim.</i>
In gret Anoy and p�rturbaunce,		In a trance,
I herde a voys melodyus,		I hear a melo-
Wonder soote and gracyous,	21476	lidious voice,
Wyth was to me ful plesauce ;		
ffor I forgat al my grevaunce,		which makes
My dool and al my passioun,		me forget my
Wyth melodye off thylk� soun.	21480	grief.
But as I stood thus in a wher,		
And drowh� ¹ me toward the ryver,	[¹ I drowe Tib., And	I go towards
A Tour I sawh, wylde and savage,	drowh C.]	the river,
And squar abouten, off passage,	21484	and see a
		square tower,
[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.]		
Wyth hadd� Round� ² ffenestrallys,	[² Round C., St., rownd Tib.]	
Percyd thorgh, vp-on the wallys ;		
At wyche hoolys, (out off doute,)	[leaf 97 Tib., 846 Stowe]	
Smoke and flawm� passede oute ;	21488	[leaf 279, bk.]
And yet thys tour (who lok� wel,) Tournede abouten as a whel		which turns
		round like a
[Blank in MS. for an Illumination.]		wheel
Vp-on the fflydys Envyroun,		
Wyth the waw�s vp and down.	21492	with the
Somwhyle (as I koud� knowe)		waves.
The hiest party was most lowe ;		Sometimes
And also (ek I sawh ful offte)		the top is at
The lowest party set alofte ;	21496	the bottom ;
And thus, by transmutacioun,		and then the
Yt turnede alway vp so down.		bottom is at
		the top.
And in thys whyle, euer Among,		In the Wheel
I herd� a melodyous song,	21500	
Off On (as I koude vnderstond,) That ber a phetele ³ in hys hond ;	[³ phethele Tib., phetell St.]	
And thys menstral (soth to seyne)		is a Minstrel,
Was departyd evene a tweyne :	21504	
ffrom the myddel vp, A man,		who is man
Donward (as I rehers� kan)		above and
A bryd wynged merveylously,		bird below.
Wyth pawnys streynyng� mortally.	21508	

The Pilgrim. [Blank in MS. for an Illumination, given in Tib., of a Bird-man flying to the Pilgrim, a curvd fiddle in his left hand, its curvd bow in his right.]

[leaf 280] And thys best¹ ful savage, [1 beeste Tib., best C.]

Lyk a man off hys vysage,

Spak to me iful curteysly; [Tib., leaf 77, back]

And thus he sayd^e muryely; ² [2 merely Tib.] 21512

Worldly Gladness. ¶ Gladnesse off the World: ³ [3 Tib., in margin C.]

‘Tel on to me (and sey nat nay),

What maner solace, or what play

Lovest thow best: tel on, lat se,

And I shal pleyn to-for^e ⁴ the; [⁴ pleyn to fore Tib., pleyn to for C., p. to fore St.]

ffor I kan (lych to thyn entent) 21517

can play everything,

Pleye on euery instrument;

and amuses lords as well

And, ⁵ for to mak^e lordys cher, [5 And om. Tib.]

Bothe at ches and the cheker, 21520

The drawhtes thcr-off, ful wel I kan,

Ye / bet than any other man.

And whan that ylk^e play ys do,

as shepherds. ffor shepperdys I kan also, 21524

At the merellys, best off alle,

Whan so that they lyst me calle,

Pype and taboure in the strete,

Wyth lusty folkys whan I ⁶ mete. [6 they Tib.]

He sings and dances at weddings;

‘At wceddynges, to do plesauuce,

I kan karole wel, and ⁷ daunce; [7 and wel Tib.]

In euery play I do excelle.

And yt wer to long to telle 21532

The dysportys and the playes

That I vse on somer dayes:

My Ioye ys al in merthe and game; 21535

and his name is ‘Worldly Play,’

And ‘Worridly ⁸ Play,’ that ys my name. [8 wordely Tib.]

‘Men may me calle (off equyte)

a Mermaid (or Merman) of the Sea.

A Mermayden off the se, [Stowe, leaf 346, back]

That synge off custom, ay gladdest,

To-forⁿ a storm and ⁹ a tempest, [9 or St., and Tib.] 21540

He makes people forget their Creator, and ruins them.

To make ek folk ¹⁰ (thys my labour,) [10 folke eke Tib.]

To forget^e ther creatour;

And folk in my subiecc^{ioun},

[leaf 280, bk.]

I brynge hem to destrucc^{ioun}.’ [Tib., leaf 78] 21544

- ¶ **The Pylgryme:**¹ [Tib., Pilgrim St., om. C.] The Pilgrim.
- “Thogh thow be-gynnē in gladnesse,
Thow endest euere in wrechchyddnesse;
Ellys I wolde, for my plesaunce,
Wyth the haven áqueyntaunce. 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 [2 Tib., worldly gladnes St., om. C.] Worldly Gladnesse.
- ‘ffyrst,³ (yiff thow lyst to se,) [3 Fyrste Tib., Fyrst C., St.] [6-syll. line]
The grete Amýral off the see,
Wych that callyd ys Sathan,
Thys tour sotlily he began;
ffor he fyrst (off entencioun)
Made ther hys habytacioun. 21556
And other shyp ne hath he noon,
Among the floodys for to gon,
In the wyche, by gret deceyt,
He lyth euere in a-wayt,
Wyth pylgrymes to holdē stryff,
And to make hem lese her lyff. 21564
He seth, bothe by hyl and vale,
Thorough⁴ thylkē hoolys smale, [4 Thorough Tib., Thorgh C., thurghie St.]
By what weyē that they gon;
(Amongys wychē, thow art on,) 21568
And, to deceyve hem in her weye,
Her he maketh me sytte, and pleye
With sootē song and armonye,
Alle pylgrymēs to espye. 21572
Yt behoneth the taproche,
Or that thow go ner to that roche.’ [Tib., leaf 78, back]
- ¶ **The Pylgryme:**⁵ [5 Tib., Pilgrim St., om. C.] The Pilgrim.
- “Expownē fyrst-lyk⁶ my desyr; [6 fyrste Tib., fyrst lyke St.] I ask him to
Wherfor serueth the smoky ffyr 21576 explain the
That ysseth⁷ at the hoolys oute, [7 ysseth Tib., yssethe St.] smoky fire
In thylkē tour⁸ round aboute: [8 towre Tib.] that comes
Wych thyng, fyrst to me declare; [leaf 281] out of the
And thanne to pleye, I shal nat spare.” 21580 holes in the
¶ **Worldly Gladnesse:**⁹ [9 worldly C. in margin, Wordely Gladnesse Tib., worldly gladnes St.] Worldly Gladnesse. Tower.

I ask him
what the
Turning
Tower
means.

He says that
Satan, Ad-
miral of the
Sea, began
this tower,

and ever lies
in wait for
pilgrims.

He bids me
play sweet
songs to de-
ceive them.

576 *Satan's fires stir up Lust, & Love of Riches, but all perish.*

- Worldly Gladness.* 'Sathan, devoyded off al grace,
 Haveth ther hys dwellyng place.
 He says, Satan has here his dwelling;
 In thylkë dyrkë ffyr, (nat brylt,) [Stowe, leaf 347] 21583
 Ther he lyht,¹ bothe daye and nyht; [1 lythe Tib., lyethe St.]
 And A-mong the smokys blake,
 Ther he gan hys bed to make.
 and with his fire he makes folk amorous.
 And wyth that ffyr despytous,
 He maketh folkys amerous; 21588
 [A double Illumination in Tib.: on the left a man kissing and embracing a woman; on the right two men playing at dice.]
 And with the flawme he kan embrace,
 ffolkys hertys to han solace
 In worldly Ioyë (at A word)
 Mor than in ther sovereyn lord. 21592
 The people who burn in his fire
 'The folkys wych, in ther desyr,
 That nyht and day brenne in thys ffyr,
 Ar thylkë ffolkys (fynally)
 Wych that brenne so fervently, 21596
 are those who heap up riches,
 Worldly goodys, whan they be-gyune,
 To enecessyn and to wynne,
 Gret tresour to multeplye;
 which they trust more than God,
 In the wych they mor affye 21600
 Inwardly, in ther entent,
 Than in the lord, that al hath sent.
 fflowynge and ebbynge in thys se,
 Som tyme with gret prosperyte, [2 towr St., tourne Tib.] 21604
 Somwhyle, whan the tourn² doth varye,
 The world they fynde to hem contrárye;
 Al goth to wrak; they may nat chese;
 And thogh so fullë that they lese, 21608
 And fynde ffortune in nownce³teyn,³ [3 no certayne St., nowncerteine Tib.]
 and for this purpose venture on the sea of mutability.
 Yet they wylle hem awntre⁴ ageyn [4 aventer St., aventure hem Tib.]
 To sayllen in⁵ thys perillous see, [5 on Tib.] 21612
 So ful off mutabylyte;
 ffor the hootë smoky ffyr
 Neuere quencheth, in her desyr.
 [leaf 281, bk.] And by his⁶ sleyhtys, thus Sathan, [6 his Tib., St., C. burnt] 21616
 He hath deceyvyd many A man. [St. & C.]
 Let now se, and make no Iape, ,,

- 'Wher thow hys treynës kanst¹ eskape.' [1 C., Tib., canst his traynis St.]
- ¶ The Pylgryme:² [2 Tib., Pilgrim St., om. C.] *The Pilgrim.*
- "Wyth-Outë long proesse to make,
 Hys tour and hym, her I forsake; 21620
 And, (shortely³ to speefye,) [3 schortely Tib., shortly C., St.]
 Swyehë pleyës I defye, I repudiate these games, which bring a man to shame.
 Wyeh bryng 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 menstral than a-noon
 Maade hys ffythele⁴ for to gon, [4 ffedle Tib.] 21628 The Merman plays his fiddle and sings;
 And song wyth-al fful lustyly.
 And wyth hys syngyng, sodeynly
 To me he gan to⁵ tourne hys tayl; [5 to om. Tib.] 21631
 And wyth hys pawnys,⁶ sharp as A nayl, [Stowe, lf. 317, bk.] and then seizes me and throws me into the sea.
 By the Arm he gan me streyne: [6 C., St., pawnmes Tib.]
 Mawgre my myght and al my payne,
 Horrybely⁷ he castë me [7 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, ffer be southe.
 And naddë ben⁸ that tymë, Youthe, [8 he had be St.]
 (Off wych I thoughtë no thyng tho,
 ffor she was fled, off yore ago,) 21640
 I suppose that I hadde be
 Perysshed Amyddys off the se. I should have drown'd, had not Youth saved me,—
 But Youthë than, in hyr Retour,
 Was to myn helpë gret soeour; 21644
 ffor Youthë, in the samë plaec,
 The Merëmayden gan enbraec,
 That redy was, off eruelte, [Tib., leaf 80] whoembraces the Merman,
 Thyke tymë to ha stranglyd me, 21648
 And don to me gret vyolenee.
 But, for Ioye off the presenee
 Off thys Youthe that I off spak, [leaf 282]
 I eskapede from hyr wrak, 21652
 PILGRIMAGE. P P

- The Pilgrim.* And hadde myn Arm ageyn at large ;
 And (*with-out*¹ shyp or barge,) [¹ without Tib., St.]
 while I swim
 back to my
 isle. I gan swymme, *with-Inne* a whyle,
 Ageyn vn-to that samē yle 21656
 ffro the wye that I kam ffro.
 Whan the merēmayde was go—
 I mene, thys worldys fals solace,
 That gan so sore at me to chae;— 21660
 But lyst² she sholde ha taken me, [² leste Tib., lest St.]
 I swam ful faste amynd the se ;
 ffor dred off hyre, I was in were.
 Youth re-
 jolces with
 the Merman,
 and forsakes
 me. But Youthe and she, to-gydre yfere, 21664
 fful gret Loye they gan to make ;
 And thus hath Yowthē me forsake ;
 ffor than I loste hyr in ecertyn,
 That she to me kam neuer ageyn. 21668
 So I sit down
 and lament. And down I sat, ffor werynesse,
 And gan compleyne in gret dystresse :
 [*Blank 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 ? 21672
 How shall I
 escape ? How shal I, wreehche, eskape a-way
 Out off thys ylä ? weyllavay !
 Five enchant-
 resses (Scylla,
 Circe, Siren,
 Charybdis
 and Bytha-
 lassus) have
 brought me
 to great dis-
 tress,
 ffor, by .v.³ Enehaunteresses, [³ C., St., ffor ffyue Tib.]
 I am brouht in gret dystressys, 21676
 And in gret pereyl, doutēles :
 ffor Scilla ffyrst, and ek Cyrces,
 Han eausyd me to gon A-mys ;
 [leaf 282, bk.] Syrēnes,⁴ and Karibdis, [⁴ Tib., C. burnt, Sirines St.] 21680
 And Bythalassus,⁵ werst of alle, [⁵ Tib., St., C. burnt]
 Ben attounys on me falle ; [Stowe, leaf 348] [St. & C.]
 And, mortally me to be-guyle, ”
 to stay long
 in this isle. They han me broult in-to thys Ile, ” 21684
 Long in sorwe to soioune,
 And kan non other wey retourne,
 To ffyndē socour in thys eas.
 I may wel sorwe and seyn allas ! 21688
 Out off my wey, in nouneerteyn,⁶ [⁶ nouneerteyn Tib.]
 And kan no mene to kome Ageyn.

I pray to God, and a Ship nears me, with a Dove on it. 579

- “ Was neuere pylgrym in swych poynt, 21691 *The Pilgrim.*
 Trewly, nor in swych disioynt.¹ [1 C., Tib., suche ioynt St.] No pilgrim
 ever was in
 such straits
 as I am.
 “ Now, goodë god, off thy grete grace, Good God,
 help me!
 Be my soecour in thys place!
 ffor thow, for my savacioun,
 Art the pomel off my bordoun. 21696 Then art the
 pomel of my
 staff,
 To the, as for my² cheff counfort, [2 the Tib., my St.]
 In thys nede I ha resort,
 To brynge me, through thy gretë myght,
 In-to the weye I may go ryht, 21700
 And ben supportyd (fer and ner) and support-
 est me with
 the carbuncle
 that lights it.
 Wyth that charbounzele bryht and cler,
 Wych that, wyth lys bemys bryht,
 Yiveth vn-to my bordoun lyht. 21704
 “ Now parte³ with me, off thy elernesse, [3 parten St.]
 And bryng me Out off my dystresse,
 Out off thys dedly mortal rage! [Tib., leaf 81] Bring me
 out of my
 distress!
 ffor, syth tyme off my tendre age, 21708
 My trust, and myz affyaunce,
 My Ioye, and al my suffisaunce,
 Al hooly hath ben in the,
 Ageyns al aduersyte, 21712
 In euery peyne and eeh labour,
 To fynden confort and soecour.
 And now I⁴ stonde in so gret drede, [4 I St., that C., Tib.]
 Helpe me in thys gretë⁵ nede!” [5 gret C., St., greet Tib.] [leaf 283]
 And whyl I gan me thus compleyne, 21717
 Evene A-mydd off al my peyne,
 I sawh, A-myddys off the se,
 A shypë⁶ saylle towardys me; [6 shype St., shyp C.] 21720 a ship sails
 towards me,
 And evene above, vp on the mast
 (Wherfor I was the lasse A-gast,) with a cross
 and a white
 dove on its
 mast,
 I sawh a croos⁷ stonde, (and nat flytte,) 21724
 And ther-vp-on, A dowë sytte, [7 croose Tib., crose St.]
 Whyt as any mylk or snowh,
 Wheroff I haddë 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 shours,)

- The Pilgrim.* Ther wer castellys, and ek tours, 21728
 and castles
 and towers. Wonder dyvers mansiouns, [Tib., leaf 81, back]
 And sondry habytaeiouns,
 (By resemblaunce *and* semyng,)
 Lych the loggyng off A Kyng : 21732
 And as I took good hed ther-at, [Stowe, leaf 318, back]
 Al my sorwes I for-gaat ;
 [*Blank in MS. for an Illumination.*]
 Namly, syttyng on A roche, Arystoteles (*later*)
 Whan I sawh the shyp aproche 21736
 Toward the Ile war¹ I abood, [¹ where Tib., wher St.]
 Wych dydē to me ful gret good ;
 Namly, whan yt kam so faste,
 The ship casts anchor, And began ther, Anker easte. 21740
 Out off wych ther ys deseendyd,
 and Grace Dieu de- scends from it. [leaf 283, bk.] On, that myhto nat ben amendyd,
 I meno, the lady off most vertu,
 Wych was callyd Graeē 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.*]
 And ffyrst, whan that I dyde hyr se,
 kneel, and pray her to help me. I ffyl a-doun vp-on my kne,
 Prayed² hyr helpen in thys nede, [² I prayed Tib.]
 To me that stood in so gret drede, 21748
 Out off thys Ile, only by grace,
 To helpyn that I myhtē pae.
Grace Dieu. [**Grace Dieu**]:
 ‘What ys al thys?’ A-noon *quod* she ; [leaf 82, Tib.]
 ‘Whens komestow ? wher hastow be ? 21752
 She says she has sought me long on sea and land, fful louge (as thow shalt vnderstond)
 I ha thē soult, On se and lond,
 God woot, in ful good entent ;
 And yt wer mor conuenyent 21756
 That thow sholdest, affter me
 Ha soult, wher that I haddē be.
 and asks But tel me, or thow go asyde,
 Castestow,³ her for tabyde, [³ C., Tib., cast towe St.] 21760

- ‘Or to restyn any whyle
Wyth-Inne thys dredful peryllous yle?’
- Pilgrim:**¹ [1 St., om. C.] *Grace Dieu.*
whether I mean to stop on the Isle. [leaf 281] *The Pilgrim.*
- “Certys, I stoonde in gretë² where [2 gret C., St., greet Tib.]
Off that I am aryved here ; 21764
I whot³ nat be what áventure. [3 woot Tib., wot St.]
And trewëly⁴ I yow ensure, [4 trewely Tib., trewly C., truly St.] 1 tell her No:
Tabyden her ys no plesaunce,
But a-nooy, and gret grevaunce ; 21768
And fayn I wolde (wyth al my myght)
Kome to the weyë that goth ryht ; I want to leave the island.
And, Out off thys Ilë go, [Tib., leaf 82, back]
So fful off sorwen⁵ and off wo.” [5 sorow St.] 21772
- ¶ **Grace Dieu:**⁶ [6 Tib., St., in margin C.] *Grace Dieu.*
Then she bids
- ‘Thanne I eastë, for thy sake,
In-to my shyp, thé for to take,
Only off merey and pyte.
Entre in, and I shal lede the 21776 me enter her ship,
(Wyth-outen any mor delay,)
In-to A mor surer way :
That lynë ryht shal ledë the
To the place and the eyte 21780
Wych thow hast (*wilk* herte and thought),
Long tyme, as a pylgrym, souht. [Stowe, leaf 349]
‘In myd weye thow must abyde,
And nat tourne on nouter syde. 21784
And, redyly thy-sylff tavaunce,
Thow shalt fyndë dame Penaunce,
Whom thow lefftest folyly ; [7 wenteste thow Tib., wenst tow St.] and return to Dame Penaunce.
And therfor wentystow⁷ wrongly : 21788
Wyth hyre thow woldest nat sojourne ;
But thow shalt ageyn retourne [8 hegg Tib., heyghe St.]
Toward the heggh⁸ off hyr plauntyng,
And seyen⁹ to hyre thy felyng.’ [9 seye Tib., seyn C.] 21792
- ¶ **The Pylgrym:**¹⁰ [10 Pilgrim Tib., St., om. C.] *The Pilgrim.*
- “Ma dame,” *quod* I, “that ys my wyl ;
ffor (off resoun and off skyl)
Eeh pylgrym sholdë (what he may,)
Desyre to gon the shortest way ; 21796 [leaf 284, bk.]
Yt wer goodly to do so.

- The Pilgrim.* "And, for the confort that ye ha do
To me, off merey mor than ryht,
I thank Grace Dieu, I thankë yow wyth al my myght." 21800
And than thys lady, off hyr grace, [Tib., leaf 83]
Brouhtë me vn-to a place
Wych, syth tyme that I was born,
I haddë neuero seyn to-forñ ; 21804
- who leads me to a rock, And thyder¹ she made me to gon [1 theder Tib., thethar St.]
To a roche off hardë² ston [2 hard C., St., Tib.]
- with an Eye, out of which drops like tears run to And, At an eyë, ther ran oute
Dropys off water al aboute : 21808
The dropys wer (to my semyng)
Lych saltë terys off wepyng ;
- a cistern near. And in-ta³ eisterne ther besyde, [3 ta St., to a Tib.]
The dropys gounë for to glyde. 21812
- Grace Dieu.* ¶ *Grace Dieu* :⁴ [4 Tib., St., om. C.]
'ffyrst, quod Graeë Dieu to me,
'In thys vessel that thow dost se,
Wyth water off the hardë ston
Thow must bo bathyd, and that A-noon ; 21816
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 elenë souht.' 21820
- The Pilgrim.* ¶ *The Pylgrym* :⁵ [5 Tib., Pilgrim St., om. C.]
[leaf 285] "I pray yow to⁶ declarë me, [Tib., leaf 83, back]
Thys Eye, with dropys, that I se ; [6 Madame I preye you Tib.]
That 3e woldë speefye
What thyng that yt doth sygnefye." 21824
- Grace Dieu.* ¶ *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 21828
To knowe ther errour and ther synne,
In wych that they be fallyn Inne ;

This rock is
formed of
hard hearts
of men.

'Tyl I som whylë lyst to se	[Stowe, leaf 349, back]	<u>Grace Dieu.</u>
(Only off mercy and pyte,)	21832	These hearts Grace Dieu softens, and
To tourne her herte, hard as a ston,		
And make the ¹ water out to gon,	[¹ there Tib., the St.]	makes their tears run out of the Eye for contritioun.
At ther eye to rennë down ²	[² adoun Tib.]	
By sorwe and by contricioun.	21836	
'The ³ saltë terys hau ther her cours :	[³ The om. Tib.]	
Ryht as a wellë hath lys sours		
Vpward, with water quyk and cler,		
And renneth in-ta ⁴ gret ryver, [⁴ in ta St., in to a Tib.]	21840	
Ryht so, by dystyllacioun		
The crystal terys descendë down,		
Whan folk ⁵ for ther synnës wepc.	[⁵ Whanne folke Tib.]	
'And swychë ⁶ dropys I do kepc,	[⁶ swyche Tib., swych C.]	
And the water euerydel,	21845	
To make A bath, in a vessel,		They make a bath in the vessel, for folk with wounded con- sciencies to wash in ;
ffor woulyd folk that felë peyne		
In conscience, and sorë pleyne,	21848	
Tyl they for elthe ⁷ and surëte,	[⁷ heelthe Tib.]	
Wyth thys bath ywasshen be ;		
ffor yt recureth euery woude,	[Tib., leaf 84]	
Callyd 'bapteme the secoude,'	21852	and this is cald the second Baptism,
That doth a-way al ⁸ grevaunce.	[⁸ alle Tib.]	
Wyth wych water, dame Penauce		
Maketh a lye (I the ensure,)		
To wasshen a-way al ordure ;	21856	[leaf 285, bk.]
In wychë bathë ⁹ (in certeyne)	[⁹ whiche bathe St., wych bath C., Tib.]	in which the Magdalene was cleansed,
The hooly womman Mawdeleyne		
Ywasshen was, tak hed her-to.		
Thapostel Peter ek also,	21860	and St. Peter;
And many mo than I may telle,		
Wer ywasshen in thys welle ;		
And so shaltow, by red off me,		as I am to be.
Yiff thow lyst to purgyd be.'	21864	
¶ The Pylygyne : ¹⁰	[¹⁰ Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u>
"Ma dame, (yiff that yo lyst to se,)		
Thys vessel (as semeth vn-to me,)		I say the vessel is only half full.
Ys nat halff ful ; and Trewely ¹¹	[¹¹ trewely Tib., Trewly C., truly St.]	
Therefore I dredë fynally	21868	
That I may nat bathyd be,		

584 *Grace Dieu smites the Rock, and Water flows from it.*

- “But yiff ther werè mor plente.”
- Grace Dieu.* ¶ **Grace Dieu Answerith:**¹ [¹ Tib., grace dieu St.,
om. C.]
Quod she to me (as in substaunce),
 ‘Thow hast off water suffysaunce.’ 21872
- The Pilgrim.* She saydè soth, as I wel ffond,
Grace Dieu And puttè forth A-noon hyr hond
 puts out her Toward hyr shyp off gret delyt. 21875
 hand.
 And thazne a-noon, a² dowè whyt [² a Tib., St., om. C.]
 Retournyd ys at hyr callyng,
 And kam to hyre A-noon fle yng.³ [³ anon to her flyenge St.]
The white In hyr beek she brouht A wond,
 dove brings her a wand,
 Wych Graeë Dien took in hyr hond; 21880
 And thaznc the dowè (in certeyn) [Tib., leaf 84, back]
 fle y vn-to the shyp a-geyn. [Stowe, leaf 350]
- Thys yerdè semptè (doutèles)
- like the rod Lyk⁴ to the yerde off Moyses, [⁴ C., St., om. Tib.] 21884
 of Muses,
 Wyth wych (the byble scyth apert),
 The ston he smettè,⁵ in desert; [⁵ smot Tib.]
 And *with* the water that out ran,
 Off Israel, bothe beste and man, 21888
 Drank ynowh in hábondaunce,
 [leaf 286] Ther was so hugè suffysaunce.
 And trewly, as to myn entent,
 By sygnès that wer evydent, 21892
 Wyth the samè yerde a-noon,
with which Graeë Dieu smette⁵ on the ston.
 smites the And thazne the rochè, Rowh and hard,
 rock, (I hadde ther-to ful good reward) 21896
 At an eye (yt ys no doute)
 The water gan to ronnen oute
 In-to the vessel that I off spak,
 That off plente ther was no lak. 21900
- Grace Dieu.* **[Grace Dieu]:**
Quod Grace Dieu A-noon to me,
 and plenty ‘Now thow hast ynowh plente
 of water Off water, (I dar vndertake,)
 gushes out, 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. 585

Grace Dieu stands, with a long wand in her right hand.]

- 'And mor holsom yt ys to the, [Tib., leaf 85] Grace Dieu.
 Be-cause the water (as thow mayst se,)
 Ys lewk : therfor yt ys mor lible,
 And to bathys mor coumfortable.' 21908 lukewarm,
 and nice to
 bathe in.
- [The Pilgrim]:** The Pilgrim.
 And Graeë dieu me bad A-noon,
 In-to the bath I sholdë gon.
 And in I wente A-noon, by grace, I get into the
 And ther a-bood but lytel space ; 21912 bath,
 ffor (to rehersyn euerydel)
 The bath lykëde me nat ryht wel :
 I gan feynte on euery syde, but feel faint,
 Wher-fore I myhtë nat abyde 21916 [leaf 286, bk.]
 In that bath to stondë¹ stable ; [¹ C., Tib., bathe to stond St.] and cannot
 ffor, I was nat résembláblo ¶ [Lavabo per singulas noctes] long stay.
 To kyng Davyd in my bathyng, Lectum meum : lacrimis meis
 Wych, wyth the terys off hys wepyng, [Psal. vi. 7] Tib., om. C., St. 21920
 Wyssh hys bed-strawh² euerydel, [² wyschie . . bedstraw Tib.]
 Hys bed also, (who lokë wel).
 And³ off the bath whan I was go, [³ out Tib., St.] When I'm
 out,
 Grace Dieu A-non kam to : 21924
 ¶ Now Grace Dieu spekyth :⁴ [⁴ Tib., grace dieu Grace Dieu.
 St., om. C.]
 Quod she, 'wenystow to bo Grace Dieu
 Al hool off thyn infyrmyte,
 And off thyn wondys euerychon, reproves me
 That so sonë art out gon, 21928
 Out off thys ylkë holsom welle, for not stop-
 ping in the
 bath.
 And lyst nat ther⁵ no lenger dwelle ? [⁵ not ther in Tib.]
 'What woldestow ha sayd to me,
 Yiff I haddë wrappyd the, 21932
 Nakyd, cast the vp and down [Stowe, leaf 350, back] What should
 I have said
 to her if she'd
 cast me
 naked into
 thorns
 In thornys for thy savacioun,
 Ther ta suffryd⁶ sharp prykyng ; [⁶ to a suffred Tib.,
 to sofer St.]
 Or, A-mong netlys fful bytyng, 21936 or nettles
 Bak and brest, and euery syde ;
 Whan thow myghtest nat abyde [Tib., leaf 85, back]
 In sofftë water, by suffraunce,
 Thy-sylff in Elthë⁷ to avaunce ? [⁷ helthe Tib.] 21940
 instead of
 soft water ?

Grace Dieu. 'Tel vn-to me the maner how,
 How can I now enter her ship with Dame Pen-
 aunce? What wysē thow shalt entre now
 In-to my shyp, wher dame Penaunee
 Haueth al the gouernaunce, 21944
 Bothe to bynden and vnbynde? \\
 I trowe thow wylt abyde behynde,
 And make her-off a long delay,
 And I shal seylle forth on my way.' 21948

The Pilgrim. ¶ *The Pylgryme:*¹ [1 Tib., Pilgrim St., om. C.]
 [Tiberius, A vii.] "Madame," thanne a-noon quod I,
 [Tib., leaf 85, back] "Haueth² on³ me pyte and merey! [2 Hath Tib., havythe St.]
 I ask for pity and mercy. With-in 3oure schippe, so doth⁴ provyde, [4 do St.]
 By-hyndē that I not abyde. 21952
 I promise that I will amend in her ship, To trowthē, 3eue⁵ 3e lyste entende, [5 yf St.]
 With-in 3oure schippe I schal amende,
 And redresse also (I-wys,) 21956
 Alle that I haue don amys.

¶ Considerith also in 3oure syght,
 That in batayle, a manly knyght,
 (By exauple, as it is ffounde)
 Whaame he hathe kaight eny⁶ wonnde, 21960
 Not-withstondynge his langour, [6 hath ons cawlt a St.]
 It eneresith his vygoor,
 Makith hym, off eher and off vysage,
 The more hardy⁷ off eorage, [7 hardy St., hard Tib.] 21964
 Grete emprysē vnder take,
 ffor drede off deth, hem not fforsake."

Grace Dieu. ¶ *Grace dieu answerith:*⁸ [8 grace dieu St.]
Grace Dieu says [Tib., leaf 86] **Q**uod *grace dieu* anoon ryght,
 'Byholde and se a noble knyght, 21968
 Makynge thyne owne chaumberer,⁹ [9 chaumber Tib., chamberer St.]
 To bere thyne armure as¹⁰ a sqvyer, [10 lyke St.]
 Whiche mayste not thy silff assure
 ffor to berne hem, nor endure. 21972

'I woldē seen, to-ffore wytnesse,
 Som knyghttely deede off hygh prowessse
 Aecomplysehīd, thorough thi myght,
 To bere recorde thow art a knyght, 21976

³ Many leaves are here missing in the MS. Cott. Vit., c. xiii.; but the missing portion is supplied from MS. Cott. Tib., A vii.

- ' By armës prevëd in som coste,
Thow art no thyng but wynde and boste,
Byhotyng myche, whan al is wrought,
And in deedë doste ryght nought.' 21980
- ¶ **The Pylgryme :**
" **M** Adame," quod I, " yt is no ffayle,
I schal amendë with travayle ;
And, I hope, vexaeyoun [Stowe, leaf 851] 21984
Schal 3eue to me fful hygh renoun,
To conquere som excellenece
By vse and longe experyence.
" I haue pleyuely, in the see,
Nauffragus fful long I-be, 21988
And suffred (bothe este and weste,)
Many¹ perel and greet tempeste, [1 many a St.]
And 3it I stonde in a deluge.
But 3eue I haue off 3ou reffuge, 21992
With-in 3oure schippe me ffor to marke,
As Noe was with-in his arke,
I may not (schortely to telle,)
Escape out off this² floodës ffelle." [2 thos St.] 21996
- ¶ **Grace dieu answerith :** [grace dieu St.] Grace Dieu.
' **B**E wel provyded in thi thought,
That thow behotë me ryght nought,
3eue thow wolte³ my thanke disserue, [3 wylt St.]
But that thow wolte³ trewely obserue ; 22000
ffor bette it is, not vndertake,
And avovys noon to make,
Than to make hem by assent,
And breke hem affter, off entent : 22004
Swliche avowës, loue I nought,
But they be made off herte and thought.
Wherffore, with-out eny slouthe,
Kepe thyne heeste to me, off trouthe.' 22008
- ¶ **The Pylgryme :** The Pilgrim.
" **W**yth 3oure supportaeyoun,
It is myne enteneyoun,
My promysse, bothë⁴ day and nyght, [4 bothe om. St.]
To kepe yt, as I haue byhyght." 22012
- ¶ **Grace dieu answerith :** [grace dieu St.]

[Tiberius,
A vii.]
Grace Dieu.

than pro-
mises.

The Pilgrim.

I urge that
I hope to do

some excel-
ling acts ;

and that I've
been ship-
wreckt,

and gone
through
perils and
tempest,
and am still
in a deluge.

Grace Dieu.

She says

[Tib., leaf 86,
back]

It is better
not to make
promises,

and break
them after-
wards.

I must keep
mine.

The Pilgrim.

I assure her

I will keep
them.

- [Tiberius,
A vii.]
The Pilgrim.
Then Grace
Dieu takes
me to the
shore, where
the ship is.
Its bonds are
loose.
The osiers
round it
break,

and its hoops

come apart.
[Tib., leaf 57]
- T**Hanne Grace dieu, with good ehere,
Ladde me doun to the revere ;
And there we han a schippe I-ffonde.
With greetë bondis it was bounde ; 22016
But the bondës sat not eloos ;
The mostë parte off hem were loos ;
The smalc osyers, here and zonder, 22019
To-brakë¹ thanne, and² wente asonder, [1 brake St., brak Tib.]
[2 and than St.]
The hopës ábout the vessel,
Byeanse they were not boundë wel ;
3it the hoopës (it is no nay)
Were stronge I-nowgh at good assay ; 22024
Deffaute in hem was ffoundë noon ;
But, ffor the osyers nygh eehon
Were brokë ffyrste (as it is ffounde),
Wherffore the hoopys were vnbounde. 22028
- ¶ **The Pylgryme :** [3 with out Tib., St.]
" **M**Adame," quod I, " with-outë³ blame,
Off zoure schippe, telle me the name,
And who that scholde it wel gouerne ;
ffor sothely, as I kan discerne, 22032
The gouérnour, is not wys,
(As me thynket⁴ in myn avys,) [4 thynkythe St.]
That lyste suffren (off ffolye) 22035
The boondës breke so reklesselye [Stowe, leaf 351, back]
In myddës off the perelous see,
In whiche there is no surëte."
- Grace Dieu.*
This ship is
'Religion,'

which is
bound with
circum-
stances and
observances.

Young folk

neglect the
observances ;
- ¶ **Grace dieu answerith :**
" **T**His schippe (as by diseripeyoun)
I-callyd ys Relygyoun ; 22040
Whiche is bounde with eireumstauneis,
And ffret with dynerse óbseruauneis.
And while that it is boundë wel,
It may perysehe neueradel ; 22044
But zongë ffolkës neelygent,
That entre this schippe off entent,
And, thorough ther mys-gouernauneis,
Kepë not the óbseruauneis 22048
That were made by ffolkis olde,
ffor to breke hem ben ffül bolde :

If small things in Religion are neglected, great ones will be. 589

- 'firstë, thosyérys smale,
Telle off hem but lytel tale, 22052 [Tiberius,
A vii.]
Grace Dieu.
- Caste hem byhynden at her bak,
Where-thorwgh the schippe goth al to wrak :
Breke the smalë circumstauneis,
And flare-wel the greece óbservauncis !
ffor, zeue the smale comaundémentis
Be not kepte in ther ententis,
The greetë (in eonclusyoun)
Gon vn-to destruceyoun. 22056
then the
osiers break,
and the ship
goes to pieces.
- The smalë (bothe in eolde and heete,)
Be wardeynës off the greece ;
And zeue the smalë sothely ffayle,
Aryght this schippe ne may not sayle. 22064
Breke the smalë here and zonder,
And the greece muste goon assonder.
Thus the schippe off religyoun
Goth offte to distruceyoun. 22068
Thus the ship
of religion is
often ruind.
- So, woldë god, ther lyvyng
Were lykë now ther gynnyng,
The schippë scholde the better preve,
Ageyne al tempeste hym¹-silffe releve : [1 them St.] 22072
It were almesse, by the roode.
'zit I hoopë som are gode,
Swyhe as to holynesse entende ;
And who doth not, god hym amende ! 22076
Still, I hope
some folk are
good,
- God zeue hem gracë so to dresse
The maste² vpward, by holynesse, [2 The mast St., He
must Tib.]
And that they may, to her awayle,
By gracë, so to crossë sayle, 22080
That in the wynde be no debat
To make ther passage sffortunat ;
That redely they may, and blyue,
At the hauene vp taryve, 22084
so that they
may get to
the haven of
joy and bliss,
and eternal
life.
- Where Ioye and blysse (who kan disseme)
Is endelesly, and lyffe enterne.
¶ Now cheese ffreely, affter my lawe,
To whichë castel thow wolt drawe ; [Stowe, leaf 352] 22088
And in my schippe, they ben echon
Bylte fful ffayre, off lyme and stoon.
She asks me
which castle
I'll go to.

- [Tiberius, A vii.]
Grace Dieu. ' And sythen thow haueste lyberte
ffor to entren or go ffre, 22092
Cheese amonge these towres alle,
- [Tib., leaf 88] At whiche gatē thow wolte ealle.
¶ Ther¹ ben the **Cystews** ffastē by ; [1 her St.]
And not fful ffer is eke **Clwny**. 22096
Byholde zonder a **Chartrehaus**,
² An ordur that is full vertuous.² [2-3 St., om. Tib.]
- or Friars
Preachers
or Minors,
etc. Thow mayste eke senē ffirere **Prechours**,
And other that eallyd ben **Menours** ; 22100
Ordres off many other³ guyse, [3 a nothar St.]
Mo thanne as now I kan⁴ devyse : [4 I can as now St.]
Cheese at thyne ownē volunte, [5 wilt St.]
In whiche off allē thow wolte⁵ be. [*Illustration.*] 22104
- All stand on
firu ground,
' **A**lle they stonde in⁶ stable grownd, [6 on St.]
To kepē, bothē saaff and sownd,
Body and soule, (it is no drede)
Who kepith his rule in verrey decde. 22108
And these plaeis agrēable,
- and are safe
against the
foe. Allē they ben dyffensāble
Ageyne the ffende and alle his myght,
That man assayleth day and nyght 22112
In this mortal trowbely see,
ffulfilled with greet aduersyte.
- Therefore I
ought to
choose one
and enter,
And, therefore, zeue thow do wel, 22116
Entre anon in som castel,
There thow mayste (at a word)
- [Tib., leaf 88,
back] Kepe the within sehippēs bord.
This wordely see (it⁷ is no ffayle) [7 it St., om. Tib.]
Eehe day off newe the schal assayle ; 22120
Wherffore I eouncel the to ffile,
Whyle thow haste myght and lyberte.'
- The Pilgrim.* ¶ **The Pylgryme :**
' **M**Adame," quod I, "whan al ys sought,
I haue chose (off herte and thought,) 22124
Off **Cystews**, (in echē syde)
In that castel to abyde,
In-to that ffortresse I wole gon."
- Grace Dieu.* **Grace Dieu :**⁸ [8 St., om. Tib.]
' Entre my schyppe,' quod sehe, ' anon.' 22128

- And after thāt, sche lyste not dwelle,
 But gan hir hanker vp to pulle,
 And in the see, fforthe bygan to sayle
 Towarde the castel, 3eue it wolde avayle, 22132
 Me to spede on¹ my Iorne. [1 vp on St.]
- And at the laste, I ffonde a large entre;
 But, off entente, styll awhile I stood
 Sool by my silffe, and at the gate abood. 22136
- ¶ **The pylgryme:**
 "Porter," quod I, in haste, "I preye the,
 At this castel gramte me entre,
 ffor **Grace dieu** hathe me hyder brought, [Stowe, 1f. 352, bk.]
 Off the entre that I fflayle not." 22140
- ¶ **The Porter answerith:**
Q Vod the porter anoon to me,
 '3eue I knewē, and dyde se
 That the kyng wolde it avowe,
 Thynce entre I scholde alowe; 22144
 But the wyll² off the kyng [2 will is St.] [Tib., leaf 89]
 There-off I knowe no maner thyng.'
- ¶ **The Pylgryme:**
 "Telle me thanne, lyke myne entent,
 Is the kyng hym-silffe present?"
- ¶ **The porter answerith:**
 'Rustē wel, as thow schalt leere, 22149
 I wolde not ellis sytten heere:
 It is a sygne (eerly and late,
 Whanne thow seeste me at the gate, 22152
 To telle (by good avysēment,
 The kyng hym-silffe ys here present.)
- ¶ **The Pylgryme:** [Illustration.]
 "Telle me thy name, off gentillesse, 22155
 With-outen³ eny straungēnesse." [3 outen St., out Tib.]
- ¶ **The Porter answerith:**
 'And I schal⁴ telle the with-out schame: [4 I shall the St.] [Tib., leaf 89,
 back]
Drede off god, that is my name;
 Whiche is ground (with-out offence)
 Off wysdam and Sapyence. 22160
 I voydē synne, and vyees chace,
 That noon⁵ may entre in this place; [5 noon St., men Tib.]

[Tiberius,
 A vii.]
 Grace Dieu.

and the ship
 holts anchor,
 and sails to it.

I go to the
 entry,

The Pilgrim.

and ask ad-
 mittance of
 the porter,

The Porter.

who says he
 must first
 have the
 King's
 permit.

The Pilgrim.

The Porter.

The King is
 in the castle.

The Pilgrim.

The Porter.

The Porter's
 name is
 'Dread of
 God.'

avoiding sin,
 and persecut-
 ing vice,

- {Tiberius,
A vii.]
The Porter. 'Nowther oolde nor zonge off age
Schal have heere¹ noon herbergage; [1 ther St.] 22164
ffor this staffe (zeue thow take heede)
With the greet parlom² of leed, [2 plomer St.]
Is I-callyd (in substaunee)
'Off god almyghtty, the vengaunee; ' 22168
chastising
sinners, And there-with-al, in eruel wyse,
Allë synners I chastyse.
'And with this ylkë sturdy Maas,
I putte hem out a fful greet paas; 22172
of whom
none enter. ffor noon swyche (zeue thow lystë³ lere,) [3 none . . lyst St.]
Ben hardy to entre here.'
- The Pilgrim. ¶ **The Pylgryme:**
'**S**yre,⁴ I praye the, oonly off⁵ grace, [4 Syre, om. St.]
I may entren in this place; [5 that of St.] 22176
The pilgrim's
desire is to
serve the
King.
The Porter. ffor myno entente and my menyng
Is to do servyse to the kyng."
¶ **The Porter answerith:**
'Zue I knewe that it⁶ were so, [6 it St., om. Tib.]
With-outen many wordës mo 22180
Thow scholdeste hauë graunte off me,
To entren at good lyberte.'
- The Pilgrim. ¶ **The Pylgryme:**
'**I**N other wysë neuere a del
[Tib., leaf 90] Wole I not entren in⁷ this castel, [7 in om. St.]
But ffor to do the kyng servyse." 22185
And thannë, in fful goodly wyse,
He lets me
into the
Monastery, I was leten in off the porter: [Stowe, leaf 353]
Hym lyste to makë no daunger. 22188
¶ Aboute I wentë, byholdyng
Vp-on many a ryche thyng;
and I see its
cloister,
chapter-
house, etc., I sawe **A** cloystre and **A** dortour,
A chapytlehous⁸ and **A** ffreytour; [8 chapytle hous St.]
And there-with-al, a ffayre **Hostrye**, 22193
And a largë **ffermerye**;
And, off God, thanke to dysserve,
with servitors
serving. ffayrë meynë I sawgh there serve. 22196
And, I supposë ffor my beste,
There to herborewe and to reste,
On ther eam, and preyed me,

- And hir name was **Charite**. 22200 (Tiberius, A vii.)
 [Illustration.] *The Pilgrim.*
 Charity greets me.
- T**O pylgrymes, in goodly wyse,
 Sche dyde moste trewely the servyse.
 With chere benygne, and glad vysage,
 Sche brought hem to ther herbergage ; 22204 She shows pilgrims to their lodging,
 And euere sche was moste ententyff,
 With-uten¹ noyse or eny stryff: [1 outen St., out Tib.]
- To seruë porë ffolkys alle, [Tib., leaf 90, back]
 That ffor helpë to hir calle, 22208 and is busy in servlug.
 Sche was besy euere more.
 And in this book, not goon fful 3ore,
 I spakë off hir, dowtëles,
 ffor sche heelde the wrytte off pees, 22212 See p. 134, above, where I speak of her with Moses.
 Whanne **Moyses**, the byschop cheeff,
 Gan departë the releeff
 To pilgrymës (in substaunce)
 To 3euen hem ther sustynaunce. 22216
- A**Nd² thorough the cloystre, thanne anoon,
 By the waye as I gan goon, [2 and om. St.] Thro' the cloister
 Off aventure in my repayre,
 I mette a lady Inly ffayre, 22220 I meet a fair lady (Lesson)
 Bothe off schappe and off stature ;
 And sche bare (I 3ou ensure)
 In hir hand, a smal coffyn
 Whiche was made off parehemyn. 22224 with a small parchment box ;
 A whitë dowve (it is no dowte)
 Alle-way sewyd hir abowte. [Illumination.] and a white dove follows her.
- ¶ **The Pylgryme :**
- A**Nd as I lokyd heere and ther,
 I stood in a maner wher, 22228
 What tokënës it³ myght be, [3 tooknys that it St.] [Tib., leaf 91]
 The thyngës that I dydë se ;
 Prayed hir in goodly wyse,
 That sche wolde anoon devyse 22232 I ask her what these things mean.
 There-off by exposicyoun,
 A cleer sygnnyffyaeyoun.
- ¶ **Lesson declarith :**⁴ [+ declarith, om. St.]
- '**T**Rewely,' quod sche, there as sche stood, She says she
 'I ne thenke no thyng but good, 22236
 PILGRIMAGE. Q Q

- [Tiberius. A vii.] ' ffor I am Sowcelerere¹ [1 sawcelerere St.]
Lady Lesson. Off this place, and Pytauncere.
 is the Sub-cellarer and Pittancer, and feeds the soul with holy thoughts,
 I menystre the lyfflode
 To the sowle, and eke the ffoode : [Stowe, leaf 353, back]
 The herte I feede (the pawnehé nought,) 22241
 With ful many an hooly thought.
 My ffoode is soote and cherischynge,
 And ryght hoolsom in tastynge; 22244
 Whiche ffoode is delyuered me
 By on whom that² thow sehalt se; [2 that om. St.]
 ffor she is bothe A **Mercer**³
 Off this place, and cheeff **Cloystrer.**⁴ [4 loystrer C.] 22248
- The Pilgrim.* ¶ **The Pylgryme :**
 to whom she takes me. **L**yke the desyre whiche that I hadde,
 To that lady she me ladde ;
 Whiche (sehortely to speceffye)
 Plente hadde off **Mercerye,** 22252
 And moste delytable off syght,
 Sehe haddë **Merours** ffeyre and bryght.
 This lady's body is
 But this lady merveyllous
 Was off schappe suspécuous; 22256
 ffor I took good heede ther-to :
 Sehe departyd was on⁵ two; [5 in St.]
 That made hir body to devyde,
 [Tib., leaf 01, back] Wonder cleer on the ryght syde; 22260
 clear on one side,
 But (as I aspyen koude,)
 and clouded on the other. Hir lyfte was sehadowed with a elowde. [*Illumination.*]
ANd whanne that I byheelde the guyse
 Off alle hir queyntë marchaundyse, 22264
 "Madame," quod I, "in certyn,
 Wonder ffayne I woldë beyn,
 Somwhat off 3oure thyngës heere,
 3eue so were 3e woldë lere 22268
 To me (by sehorte conclusioun,)
 3oure name and 3oure eondicyoun."
 I ask her name and station.
- ¶ **Agyographe :**

³ *Mercier*: 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).

- ' I Am,' quod sche, ' cleeff noryce
 To allè ffolkes that fleëen vyce. 22272 [Tiberius,
 A vii.]
 No cloyster is worthe (who looke aboute) *Hagiography*
 On no syde whan I am out. She is chief
 nurse to all
 who flee vice,
- I makè cloystris fferme and stable,
 Worschipe-full¹ and honowrable; [¹ full St., om. Tib.]
 And my name (zeue thow lystc sc,) 22277 and her name
 is Hagyo-
 graphy,
 Is callyd **Agyographe**, [Tib., leaf 92]
 Whiche is to seyne (I the ensurc,)
 Off holy wrytynge the scripturc. ¶ *Sancta scrip[tura]* 22280 the writing
 of Scripture
 And at ffeyrè's and at ffeestis, on beaste'
 skine or
 parchment.
 I reste in skynnès off dede bestis.' *The Pilgrim.*
- ¶ **The Pylgryme:**
- " D Eclarè me, and doth not ffeyne,
 Why be 3e partyd thus on tweyne: 22284
 The to parte, ² wonder ffayre off cheere, She has one
 side bright,
 Lusty, amyable, and cleere; ²
 The tother party,³ wonder myrk, [³ St. repeats 2-2 here:
 leaf 363-4] and the
 other dark,
 Schrouded with a cloudè dyrk." 22288
- ¶ **Agyographe:** *Hagiography*
- ' I Was not,' quod sche, ' sothe to say,
 Lychè thé, borne vp-on a day,
 But by processe and leyser,
 And by space off many a 3er. 22292
 ' By ooldè tymè (style and loude,)
 I was schadewed with a cloude,
 And fful derkely kepte in cloos,
 Tyl tymè that the sonne aroos— 22296
 I mene, the tyme that was to-fforn
 That **Cryst ihesu** lyste to be born,—
 Thilkè tyme, my party ryght,
 Off a cleer skye kaught his lyght; 22300
 The whichè skye, proffetys seyde,
 Was that blessed holy mayde,
 Off **Iesse** bothè braunche and ffLOUR,
 That bare **Ihesu**, oure saviour. 22304
 ' That tymè, with his streemès clere,
 ffirste my bryghtnessc dyde appere; her bright
 side the time
 after Him.
 And alle derkenesse to termync,
 Only by grace whiche is devync. 22308 [Tib., leaf 92,
 back]

- [Tiberius,
A vii.]
Hagiography
Her dark side
is enlightend
by the bright,
- ‘But the party off my vysage
Whiche is elowded with vmbraige,
Off cleernesse scholde haue no reporte,
But zeue he haddë his resortë 22312
To that party, by vertu,
Off the cleernesse off **cris**t ihesu ;
Where-off,¹ lakkyngë dysereseyoun, [1 wherfore St.]
Thow madeste a lymytaeyoun, 22316
Affermyngë (by a maner slouthe,)
My dyrkë² parte wher voyde off trouthe : [2 derke St.,
dyrk Tib.]
I mene as thus, (in sentement,) 22320
That the ooldë testament
Were derke and eloudy off his syght,
Zeue that it ne took his lyght
(Claryffyd by entendëment)
Off the newë testament, 22324
Whos schynyngë (in conclusyoun)
Is cause off oure savaeyoun.’
- The Pilgrim.*
I ask her to
explain this,
and I'll give
her the first
May rose I
find.
- ¶ **The Pylgryme :**
“**E**Xpownë this with-outë³ glose, [3 out Tib., St.]
And ze schal haue the ffyrstë rose 22328
That I may ffynde (yt is no nay)
In the moneth of ffreshë may.”
- Hagiography*
She says she
sells oint-
ments,

to relieve

sick folk,
- ¶ **Agyographe :**
QVod sehe, ‘zeue I schal the telle,
Mercerye I haue to selle, 22332
In boystës, sootë oynementis,
There-with to don allegementis
To folkes whiche that⁴ be not glade, [4 that St., om. C.]
But discorded⁵ and mallade, [5 discomfited St.] 22336
And hurte with perturbacyoun,⁶ [Stowe, leaf 354, back]
Off many trybulacyouns : [6 perturbacions St., perturbacyoun Tib.]
I haue knyues, phyllettys, callys,
At ffeestes to hangen vp on wallys ; 22340
Kombës (mo than nyne or ten,)
Bothe ffor horse and eke ffor men ;
Merours also, large and brode,
And, ffor the syght, wonder gode ; 22344
Off hem I haue fful greet plente
ffor ffolke that hauen volunte [Illumination.]
- [Tib., leaf 98]
knives,

combs for
horse and
man,

and mirrors

- ‘ to¹ **B**yholde hem-silffe ther-ynne, [¹ to St., om. Tib.] [Tiberius,
A vii.]
 Wher they be cleene, or ffoule of synne. Hagiography
- ‘ But, som ffolke hem-silffe byholde 22349
 ffor to hyde her ffylthës oolde, to show folk
whether
they’re pure
or sinful.
 Whiche ther bewete dothe apayre.
 And sommë merroure schewen ffayre, 22352
 By apparence off bewte,
 Though that ther be no bewte :
 Alle these thynges (who takith kep)
 I haue hem towched on an hep. 22356
 3eue here be aught that may 3ou please,
 Take it at thyne ownë ece.’ I may take
what I please
of her stock.
- [The Pilgrim :]
- ¶ In these thynges ffresche off delyte,
 I sawgh there-in fful greet proffyte, 22360
 And also in her áceqcyntaunce,
 Preyed hir to haue suffraunce,
 To graunte me leysur, and good ese, 22363 [Tib., leaf 93,
back]
 To seen what thyng me myghtë² please. [² myhte me St., me
myght Tib.]
 And, by good inspeeyoun,
 Haddë turned al³ vp so down, [³ all tournyd St.] I turn her
things upside
down,
 3euo eny thyng I koude espye
 Amonge allo hir mereerye. 22368
- Vp and down I dydë se
 What thyng lyked beste to me ;
 But, amonge hir thyngës alle,
 Vp-on a merour I was ffalle, 22372 to find what
pleases me
best.
 Whiche schewyd me, in his glas,
 More ffayre in sothenesse than I was,
 By ápparencë sodeynely
 The merour lyed verily :⁴ [⁴ sodeynely Tib., verily St.] 22376 I find a glass
which shows
me more fair
than I am ;
- I knewe it wel in éxystence
 And by oolde experyence.
 Whan the trouthë was conceyved,
 I wystë wel I was deceyved ; 22380
 To hir sayde, (in myno avys,)
 That to hir it was no prys
 To schewen out swyche mercerye,
 Off merours to make men to pryc. 22384 and I find
fault with
this.
- ¶ **Agyographe :**

- [Tiberius,
A vii.]
Hagiography
She explains
- I** Schewe no thyng, in sothe,' quod sche,
' But as it is in veryste.
I wole hoolden my byheste,
As ffolkës maken mc requeste ; 22388
ffor, as ffer fforthe as I kan,
I wole deceyue no maner man ;
The deceytës, ffeytheffully [Stowe, leaf 855]
I wole schewe hem opunly. 22392
- that mirrors
are of dif-
ferent kinds,
[Tib., leaf 94]
- Merours ther ben in many wyse,
As Craffy ffolkës kan devyse,
Whiche schewen dyurse vysages
And many wonderfful ymages, 22396
Whiche to declare, I wole not dwelle :
Reede *perspectyff*, and that wole telle,
And schewen out the varyaunce
Off dyurse ffacys, by démonstraunce.' 22400
- The Pilgrim.*
and the one
I have
- ¶ **The Pylgryme :**
A Nd off a merour that I ffonde,
Whiche that I heelde in myn hande,¹ [1 hond St.]
I preyed hir, with-out² schame, [2 out Tib., St.]
To tellë me there-off the name. 22404
- Hagiography*
- ¶ **Agyographe :**³ [3 agiographye St.]
H Yt were good to hye and lowe,
That allë ffolkës scholdë knowe,
And there-off hadde a trewë syght,
Iustely what this merour hyght, 22408
That ffolkës (ffor greet lak off lyght)
Were not deceyued in her syght.
- is cald 'Adu-
lation.'
- T** His merour (by descripcyoun)
Is called **Adulacyoun :** 22412
This is (withouten eny blame)
Veryly his ryght⁴ name ; [4 ryght Tib., St.]
- Now, flattery
comes from
lying,
- ffor, take good heede, that **fflatteryng**
Is engendred off **lesyng :** 22416
- and is cald
by some,
'placebo,'
because she
echoes folk's
wishes.
- Somme callen hir **Placebo**,
ffor sche kan maken an **Eecho**,
Answer euere ageyn the same,
Because that he wole haue no blame. 22420
Though it be ageyne resoun,
There is no contradiccyoun,

- ‘ffor, bothe off newe, and 3ore agon,
 folkës sothely (mo than on) 22424 [Tiberius,
A vii.]
Hagiography
- Han in Adulaeyoun
 ffounde fful greet decepeyoun : [Tib., leaf 94,
back]
- Lordes (wherfore I seye ‘allas !’)
 Han be dysseyued in this caas, 22428
- And, by advlacyoun
 Brought to ther destruceyoun. Adulation
has brought
many to
destruction.
- ¶ **fflaterye** :¹ [1 om. St. Hagiography still speaks.]
- ‘**F**Or this custom hath fflaterye, [2 leyn St.]
 To seyne² thus by loséngerye— 22432
- Whanne hym lykyth to bygyle,
 ffalsely by his sotyl while,—
 To hem that be moste vycyous, The vicious
are told they
are virtuous; 22436
- How that they are vertuous ;
 And though they ben to vyces thral,
 They seyne eke they be lyberal,
 Though they be streyte and ravynous,
 And greetë nygardes in her hous. 22440
- They callë ffame and hygh renoun,
 Raveyne and ffalse extoreyoun.
 Though they be ffooles, and off no prys,
 They afferme that they are wys. 22444 fools, that
they are
wise.
- ¶ Who that trustith in swyche langage,
 He is a ffool, and no thyng sage, [Stowe, leaf 355, back]
 And ffolyly spente his labour,
 That lokyth in any swyche merour ; 22448
- And namëly, whanne al is do,
 That he knowith it is not so.
 ‘Eeche wyght knowe hym-syluen kan,
 Bette thanne eny other man. 22452
- Leff, off³ fflaterye the sentence, [3 leve of St.]
 And 3eue to trouthë fful eredence ;
 Thow knoweste bet thi-silffe, (off ryght,) 22456
- ¶ ‘Late⁴ lordës (whanne they kan espye,) [4 let St.]
 Sette asyde alle fflaterye ! [Tib., leaf 95]
- But now, allas, it stondyth so,
 They be disseyyuëd by Eecho ; 22460 Lords are
deceived by
Echo,
- And ther sogetes,⁵ in many cost, [5 sogets St.]

- [Tiberius,
A vii.]
Hagiography
‘ Ben by flaterÿe lost,
And put in greet oppresyoun
And in greet tribulaeyoun ; 22464
- and wrong
the poor,
I mene, by swyehē as be stronge,
To porē men ffor to do wronge,
And suppose, thorough ther greet myght,
That they may doon it off ryght ; 22468
- because flat-
terers
flaterers bere hem so on hande,
Whiche, day and nyght, aboute hem stonde,
And fful ffalsely hem counsayle
To dispoyle the porayle ; 22472
- tell them that
poor folks’
goods belong
to them of
right.
Seyn,¹ the good is herys off ryght ; [1 seyne St.]
Whiche causith, in the peplys syght,
fful greet envye and greet haterede,
Whanne they be pressed with greet drede ; 22476
- This causes
rebellion
And causith, by swyehē oppresynges,
Greetē rwmours and rysynges,
And, som while, rebellyoun
In many dyuerse regyoun ; [*Illumination.*] 22480
- [Tib., leaf 95,
back]
ffor lak oonly off polosye² [2 polecle St.]
Off ffolke aboue, that scholde hem guye ;
Causith, som while, schedyngē off blood.
- and blood-
shed.
Wherefore,
take this
other mirror,
and look in it.
Wherefore this meroure, zeue it be good, 22484
Take it to thi pocessyoun,
To haue there-in-Inspeceyoun.’
- The Pilgrim.*
¶ **The Pylgryme :**
“ **M** Adame,” quod I, “ 3ow not displeese,
This myroure schal do me noon eese : 22488
- I refuse the’
mirror,
For,³ wher-so that I leese or wyne, [3 for St., om. Tib.]
I wole neuere looke there-Inne.”
But ryght anoon, myne happe it was
- but look in
another,
To loken in another glasse, 22492
In the whiche (withouten wene)
I sawe my-sylff, ffoule and vncleene,
And to byholdē, ryght hydous,
- which shows
me foul
and vicious.
Abhomynabel and veeyous. 22496
Thilkē⁴ merour and that glas [4 Thilke St., That Tib.]
Schewyd to me what I was. [*Illumination.*] [Stowe, lf. 356]
- W** Herffore, off raneour and dysdeyn,
The same merour I caste ageyn, 22500

The Mirror of Conscience. Lady Lesson. Holy Scripture. 601

With-out abood, ¹ in hir panerc,	[¹ abod St.]	[Tiberius, A vii, leaf 96]
ffrowarde off look, and eke off chere,		<i>The Pilgrim.</i>
And gan my bak away to turne ;		This I throw away.
And therffore soore I gan to morne.	22504	<i>Hagiography</i>
¶ Agyographe :		
‘ N ow I se wel, by thy ² contenaunce, [² thy St., om. Tib.]		tells me it is
And also by thy gouernaunce,		
Thow haste no luste to loke and se		
In this merour (yt semyth me)	22508	
Callyd ‘the ³ Merour off Concyenee,’ [³ the om. St.]		the Mirror of Conscience,
Whiche schewith (by trewe experyence,		
With-out Eecho or filaterye,	22512	
Or eny othier losengerye,)		which shows a man as he is,
Vn-to a man, what ymage		
He bereth aboute, or what ⁴ visage, [⁴ what om. St.]		
The portature, ryght as it is,	22516	
And in what thyng he dothe amys,		and how he shall amend.
And how he schal the bette entende,		
Alle his ffylthës to amende.’		
¶ Lessown [the Subcellarer] :		<i>Lady Lesson.</i>
T Hanne quod the southe-Celerer : ⁵ [⁵ sowcelerer St.]		This Sub- cellarer
‘Towchynge hir, the Mercer,	22520	
It is to hir, displesaunce,		
That thow wolte not han áqueyntaunce		
With hir, whiche sothëly myght be		
fful greet proffyte vn-to the,	22524	
In what thow scholdeste haue ado.		
‘And 3eue I wyste thow woldeste so,		offers to fit me
I wolde maken the to ben able.		
Eche day to sytten at hir table ;	22528	to sit at table with the Mer- cer or Pediar,
With hir to be cõmensal,		
Off Checrte ⁶ in especyal.	[⁶ cherite St.]	
And ⁷ (3eue I schal the trouthe telle) [St. & Tib.]	[⁷ for St.]	[Tib., leaf 96, back]
In howsholde with hir I dwelle,	,,	22532
And am to hir, off custom, ner.		
‘And the name off this Mercer		whose name is Holy Scrip- ture,
I-callyd is ‘ hooly scripture, ’		
Whiche ffor to leren, I do my cure,	22536	
In a vessyl off Parchemyn :—		kept in parch- ment.
Off ffee, I calle the offyce myn :—		

602 *The Holy Ghost's grace follows Study. Two more Ladies.*

- [Tiberius, A vii.]
Lady Lesson. 'In swyche a vessel, euery coost, 22539
I bere it that they¹ be not lost. [¹ it St. : ? 2 Testaments, p. 596.]
Therto I do my dylygence,
To kepe it ffrom alle vyolence ;
ffor it may not (as thow doste² se,) [² mayst St.]
In noon other vessel be, 22544
To kepe it in savacyoun ;
And my name is eke 'Lessown,'
And 'Studye,' amonge these clerkës alle,
Whiche off bothe, thow lyste me calle. 22548
'And ffirste, zeue thow haue plesaunce,
If I will know her,
With me to hauen aqueyntaunce,
Thow schalt aqueyntyd ben anoon
With these ladyes eueryehon, 22552
Verreyly at thyne ownë lyst :
In my byheste haue ffully tryst,
ffor gracë off the hooly goost
Grace of the Holy Ghost shall follow me,
Schal ffolewe the in euery coost, 22556
Ryght as this whytë downë doth, [Stowe, leaf 356, back]
Ay sueth me, and that is soth,
and she will show me celestial secrets.
Whiche schal the teche and tellen al
The secreës celestyal. 22560
ffor, sche is off hevene (ffer and ner)
The verrey trewë messager.
Erly at morewe, and at eve
Estudyantys³ sche kan releve, [³ estudiauncys St.] 22564
To zeue hem her reffeccyoun
By myne ad-mynstracyoun.'⁴ [⁴ admyñ . . . St., and mñ . . . Tib.]
Other two ladyes I sawe also ;
[Tib., leaf 97]
The Pilgrim. To the chapitre that wentë tho ; 22568
Then I see two more ladies, one bearing cords,
The ton off hem, bar in hir hondis,
Cordës and eke strongë bondis ; [*Illumination.*]
the other a file and a targe.
THe thother (in the samë while)
In hir mouthe sche bare a ffyle 22572
Endentyd ; the teth there-off were large ;
And on hir breste, a fful brood targe.
¶ The Pylgryme :
ANd or they ffrurther myghtë⁵ goon, [⁵ myght Tib., St.] 22576
I requyred hem anoon,
Te telle më (by good avys,)

Bothe ther names and ther offis.		[[Tiberius, A vii.] Obedience.
¶ Obedyence :		
T He lady that the boondys bar, To me seyde (as I was war),	22580	The lady with the bonds is the
‘I am,’ quod sche, ‘(schortely to expresse), Of this hous the ¹ cheeff pryoresse,	[¹ the om. St.]	chief Prioress of the Con- vent,
Nexte Gracé Dieu (in substaunce), I haue here ² the gouernaunce,	[² here St., off hir Tib.] 22584	[Tib., leaf 97, back]
(Bothe byfforne and eke byhynde.) And with these boondës eke I bynde, (Wher-so that they be soure or swete,)		and with her bonds she binds folk,
Off ffolkës bothë hand and ffete,	22588	
That they, in no wysë, doore	.i. audent St., om. Tib.	and detains them indoors.
Passen by noon opene doore : .i. <i>per hostium St., om. Tib.</i>		
I holde hem in, lyke prisoners, And off look and eke off cherys ;	22592	
And my namë (in sentence) Callyd is Obedyence.		Her name is Obedience.
‘My boondes and my lygamentys Ben dyuerse comaundémentys,	22596	Her bonds are Com- mandments
To holden in subieccyoun ffolkës off relygyoun.		to keep Monks and Nuns in subjection.
¶ And off my ffylë to termyne, It is I-called Dyscyplyne :	22600	The file is ‘Discipline.’
And that I (bothe northe and south) Am wonte to bere it in my mouth, Betokeneth reprehensyoun		
Off ffolke, ffor her transgressyoun,	22604	
There-with I scoure in euery syde, That ther may no ruste abyde,	[<i>Illumination.</i>]	which scours off the rust of filthy sins,
Nowther ffylthe, ffor noon offence.		[Tib., leaf 98]
‘My targë callyd ys ‘Prudence :’ Euery thyng (I the ensure) tó gouërne it by mesure.’	22608	The targë is ‘Prudence.’
¶ And, as I haddë good reward, I sawgh oon in-to the ffreyterward	22612	<u>The Plorim.</u> I then see
Goon a mesurable paas, Wonder sobre off look and ffaas, And no thyng dissolut off cher :	[Stowe, leaf 357]	
Armyd sche was with a gorger.	22616	another lady armed with a gorger,

[Tiberius,
A vil.]

The Pilgrim.

whom I askt
to tell her
name,

and explain
the covered
tables, the
folk sitting
at them,

and the dead
peopls serv-
ing them.

Abstinence.

She says she
is the Re-
factorer, who
manages the
Refectory
and feeds
the folk.

Her name is
Abstinence.
Her Gorgor
is 'Sobriety.'

[Tib., leaf 98,
back]

The dead
who serve
at table, are
the Founders
and endowers
of religious
houses,

who thus
daily feed
monks and
nuns.

The Pylgryme:

Off whom I gan anon enquire,
That sehe woldë goodly leere

To me (by sehorte conelusyoun)
Hir name and hir condissyoun; 22620

And off the tablys eured eehon,
And there-ate syttyng many on; ¹ [1 a one St.]

And also, as I dyde obserue,
Noon other ffolke at metë serve, 22624

But ffolkes deedë euere more,
Where-off I wás abaschyd sore.

¶ Abstynence:

'I Am,' quod sehe, 'the Freytourer
Off this hous, and Botëler, 22628

And mynystre the sustenaunce
To ffolkës, lyke to ther plesaunce.
I kepe hem hool, I kepe hem eleene,
By a mesurable meene, 22632

That, surffët be not to blame.

'Abstynence,' that is my name;
And my gorgor that thow doste se,
Is I-callyd 'Sobrete,' ² [2 sobriete St.] 22636

To kepe the gorge in ³ sobrenesse, [3 by St.]
ffrom sorffët, and al exeesse.

'And these ffolkës that ben deede,
Whiche that serue, (3eue thow take heede,)
Be thilkë ffolkës eueryehon, 22641

Whiche that, off 3ore agoon,
To-forne her deth, off holynesse
And off verrey parffytensse, 22644

Madë the ffoundaeyoun
Off ffolkys off relygyoun;
Endowyd ⁴ hem with greet substaunce, [4 enduyd St.]

Ther-by to haue ther sustynaunce. 22648

¶ And ffor that skele (as I devyse)
They donë ⁵ eche day her servyse, [5 done St., don Tib.]

And ben to hem eke servysable
Whanne they sytten at the table. 22652

'And ageyneward, sothie to seye,
The tother ffor hem wake and praye,

'Bothe by day and eke by nyght,
As they are bounden, off dewe ryght, 22656
To ther sowlis to don soeowre,
And afftirward to the dortoure.'

[Tiberiue,
A vii.]
Abstinence.

In return for
which, the
latter pray
for their
Founders'
souls.

[The Pilgrim]:

I Wotē not wel what it mente, 22659

I sawgh how tweynē¹ ladyes wente: [¹ twyne St.,
two Tib.]

The on² off hem, (as I was war,) [² tone St.]

In hir hand, a staff sche bar;

The tother, save a gambesoun,

Was nakyd (iu myne inspeeeyoun). 22664

And sche that bare the staff, anon

ffro bed to bed sche is agon

Thorowgh-out the dortour (by and by),

And made the beddēs fful elenly; 22668

And with clothis eleene and white

Sehe spradde hem ouer, by delyte,

That no thyng ne lay a³ wronge. [³ e St., om. Tib.] 22671

Sche that was nakyd, gan a songe, [*Illumination.*]

W^Hiche (to putte in rémembraunce) [Stowe, lf. 357, bk.]

Was pleynely this, as in substaunce:

¶ The ffyrste verse off the song:

I Seh al synge, with al my myght,
And so I howe,⁴ off verrey ryght. 22676

I am nakyd, as 3e may se; [⁴ owe, ought: have St.]

By no thyng men may holden me;

Thowgh they me púrsue, day and nyght,

To hold[ē] me they have no myght.⁵ [St., om. Tib.] 22680

¶ The secunde verse:

A Smalē posterne I may paeē,
And, thorough thykke and thynnē trace;

ffor, thow that ffolkēs dyde her peyne,

They may off me no thyng restreyne, 22684

Affter, euere thow⁶ they ehaē. [⁶ thoghe St.]

¶ The thryde verse:

I Am 'Wyllefull Pouerte;'
And, off myne ownē volunte,

I em Willing
Poverty.
[Tib., leaf 99,
back]

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.

[Tiberius, A vii.] 'I despysë alle rychesse ; 22688
I sleep Sleppe in Ioye and sekymnesse,
securely. No thief can Nor thevës may not robbë me.' [Illumination.]
rob me.
The Pilgrim.

The Pylgryme:
I go to the **T**NO hir, that so nakyd was, 22692
naked lady. I gan to hasten a greet paas ;
Bysoughtte hir that sehe noldë spare,
Hir name, to me ffor to declare.

Willing Poverty.
She says again, she is 'Wilful Poverty,' and has given up all property save her jacket Patience,
¶ Pouerte:
' **M**y name, zeue I schal tellë the, 22696
I am 'wyllefful Povertë ;'
ffor,¹ to swyehë pouerte I haue me take, [¹ om. St.]
And the world I haue fforssake,
Ryehesse and alle poecessyoun, 22700
Save only this Gambysoun,
Whiehe is callyd 'Paeyenee.'
And therffore, with-out offenee,
fforsake I haue the Temporal
ffor goodes that ben celestyall : [Tib. & St.] 22704
There is my ryehesse and gerdoun,
My tresowre and my poecessyoun.'

The Pilgrim.
Her poverty is 'voluntary,'
¶ The Pylgryme:
" **I** Preyë the that thow not tarye : 22708
Why is it eallyd 'voluntarye' ?"

Willing Poverty.
because nothing avails a man except what is done willingly.
¶ Pouerte:
' **T**Rystë this (it is no ffayle,) 22712
Ther may no thyng a man avayle ;
(What maner thyng that euere it be,)
But it be doon off volunte.
Kome fforthe, and se an exanplayre² [² exemplayre St.]
Off povertë not voluntarye.'

'See next a case of involuntary poverty.'
And, with-out³ more lettyngë, [³ out Tib., St.]
Sehe Sehewyd me oon, felle off lokyngë : 22716
Groynnyngë sehe sat, ffrownnyngë and sad ;
And off hir cheere sehe was not glad.
'Here thow⁴ mayste seen pouerte [⁴ thow St., om. Tib.]
Whiehe is no thyng off volunte. [Illumination.] 22720
Thow mayste off hir⁵ anon enquere,⁵ [⁵⁻⁵ St., Tib. torn.]
And the trouthe sehe schal the leere.

¶ The Pylgryme:

[Tib., lf. 100, back]

"**T**How oolde," quod I, "so ffoule off cheere,
 What cause haste thow to abyden¹ heere ^[Stowe, ff. 358] 22725
 Amonge this ffayrē companye ^[¹ hastow tabiden St.]
 Off ladyes? I trowe thow art a spye.
 Thow owghttyest not, with so ffoule a fface,
 To² abyden in so ffeyre a place." ^[² To om. St.] 22728

[Tiberius,
 A vii.]
The Pilgrim.

I ask the old
 woman why
 she is among
 these fair
 ladies.

¶ **Pouerte Impacyent:**³ ^[³ Impacyent Tib., om. St.]

*Impatient
 Poverty.*

Q Vod sche, 'the trowthē ffor to kythe,
 Thow haste seyne fful offtē sythe
 With lordēs, ladyes, (it is no doute,) ^[St. & Tib.]
 In her⁴ chawmbres rounde abowte [„] 22732
 For to maken dyuerse Iapes, ^[⁴ thayr St.] [„]
 Foxes rennen, and eke apes, [„]
 Dysporte and' pleye on euery syde :
 And semblably, here I⁵ abyde ; ^[⁵ I here St.] 22736
 Where-off thow scholdest me not⁶ repreve ; ^[⁶ not me St.]
 ffor vn-to hem, no thyng I greve ;
 It dothe hem non dysávauntage,
 ffor to my silffe is the damáge. 22740

She, 'Im-
 patient
 Poverty,'
 answers:
 You've often
 seen, in lords'
 and ladies'
 rooms,

foxes and
 apes to make
 fun for them.

A Nd⁷ zeue men me callen 'Pouerte,' ^[⁷ and, om. St.]
 And I⁸ take it not at gree ^[⁸ I om. St.]
 Thorough myne nowne⁹ Impacyence, ^[⁹ owne St.] 22743
 My grucchyngē doth no wight¹⁰ offence, <sup>[¹⁰ no wight St., myn
 owne Tib. (from line
 above).]</sup>
 (Who so takyth heede ther-to)
 But to my silffe, and to no mo.
 Off ffolkēs off dyscressyoun,
 I am had in derysyoun ; 22748
 They holde off me but a Iape,
 As a lord dothe off his ape.'

Well: as I
 taks my
 poverty

Impatiently
 and grum-
 blyngly,

discreet folke
 hold me in
 derision
 like¹¹ lords
 do their apes.

[Tib., ff. 101]

The Pylgryme:

The Pilgrim.

"**H**yt semyth, as¹² by thy résemblaunce ^[¹² as om. St.]
 And by thy owgely¹³ contenaunce, ^[¹³ own St.]
 By lyfftyngē vp off thy mosel, 22753
 That thow pleyest the apē wel ;
 And that thow art the comune ape,
 Afforē ffolke to pleye and Iape." 22756

Your lifting
 of your
 muzzle shows
 that you play
 the Ape well,
 say I.

¶ **Pouerte Impacyent:**

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 Shakesp.*, ii. 115-123.

[Tiberius, A vii.]
Impatient Poverty.
 She answers: 'That comes from lack of patience, which pouts my lips, and makes me look like an ape.'

'That is thorough myne Impaeyence,
 And ffor lak off pacyence,
 That makyth me in hertē swelle,
 And, with greetē wyndēs belle, 22760
 That dothe my lypēs hyghē¹ reyse, [¹ hygh Tib., high St.]
 Whiche, no man ne schuldē preyse;
 ffor it makyth a démonstraunee
 Off an apys contenaunee. 22764
 'I love no maner besynesse,
 But oonly slouthē and ydelnesse.
 'Ryghtffully, thorough my dyssert,² [² decert St.]
 I may ben callyd wel 'Povert.'
 22768
 Off good, I haue no maner thyng,
 But as the³ byechē, ay groynyng, [³ a St.]
 Wel worsē sothely than I seme;
 Off euery thyng, the worst I demc.' 22772

The Pilgrim.

Then I leave her, and go to the lady who made the beds in the Dormitory.

[Tib., ff. 101, back]

Chastity.

¶ *The Pylgryme:*
 Noon I lafte hir eompanye,
 And gan me ffastē ffor to hyc
 To hir that, with hir lokēs glade,
 In⁴ the dortoure beddēs made; [⁴ In St., But in Tib.] 22776
 And curteysely I gan hir preye, [St. & Tib.]
 To me sehe wolde hir namē seye. [Stowe, leaf 358, back]

¶ *Dame⁵ chastyte:* [⁵ Dame om. St.]
 'I Am callyd by my name,
 The ffeyre, with-outē⁶ spotte or blame, [⁶ out Tib., St.]
 That may, in no place endure 22781
 Where that ffylthe is, or ordure.
 And of⁷ ffolkēs that me se, [⁷ of St., om. Tib.]
 I am⁸ callyd Chastyte; [⁸ They calle Tib.] 22784
 Off thys castel, chasteleyne,
 Whiche, day and nyght, I⁹ do my peyne [⁹ I om. St.]
 ffor to kepen this castel
 ffrom schotte off Gonne and of¹⁰ quarel. [¹⁰ of St., om. Tib.]
 And therfore I am armed wel, 22789
 Bette thanne in yren and¹¹ steel; [¹¹ Bet than yren outler St.]
 Nyght and day is my labourē, [St. & Tib.]
 For to dyffendē¹² euery toure, [¹² for to defenden St.]
 Bothe¹³ erly and also late, [¹³ St., Tib. *blurd*] 22793
 And on myne handys, I haue off plate, [*Illumination.*]

She is Dame Chastity, Chatelaine of the castle.

She is well; armd,

has maild gloves to defend the castle and

' **A** Peyrè¹ glouès, ffor dyffence, [¹ peyre of St.] [**Tiberius,**
I-callyd 'Dowble Contynence,' 22796 **A vii.]**
Myghty venus to reehace, stop Venus
And to putte hir ffro that place, [Tib. & St.] [Tib., lf. 102]
That sche may hauë noon entre
ffor to assayilè² chastyte, [² fortassaille St.] 22800 from assail-
Whiche schal, as a³ conquerour,) [³ a St., om. Tib.] ing chastity.
Kepe and deffendë the dortour,
' To alle my ffreendes, I wole socoure,
That with hertë me honowre, 22804
Hem to kepe ffrom vnelennesse,
While I to hem am cheeff maystresse.'

¶ **The Pylgryme :**

The Pylgrim.

A ffitir this, anoon I wente
In-to the mynstre (off good entente), 22808 In the
And, asyde castynge my syght, minster
I sawe a lady ffayre and bryglit, I see a
Sad off contaunce and off⁴ cheere ; [⁴ off om. St.] winged lady,
And sche bare, lyke a messangere, 22812 sad of coun-
A boyste ; and anon ryght, [⁶-syllable line] tenance,
Toward the heuene sche took hir fflyght ; who flies
ffor (as I kowde byholde and se,)
Sche was whynged, ffor to fle. 22816
A Nd trewely (as I koude espye,) upward,
Sche ffleyë⁵ ffer aboue the skye. [⁵ flygh St.] above the
And, as me thoughtë, longe and large, [St. & Tib.] sky,
Affer hir brest, sche bare a targe ; ,, 22820 [Tib., lf. 102,
And (sehortely as I kan reherse) ,, back]
The sylvë heuene sche dydë perse. ,, and into
And I thought (in sothefastnesse) ,, heaven,
Hir laboure and hir besynesse ,, 22824 whose busi-
Was ffor to maken (in certeyne) ,, ness is to
Deedë men to ryse⁶ ageyne. [⁶ lyve St.] make dead
And I gan ffor to neyghë⁷ nere, [⁷ neygh Tib., nyghe St.] men rise
Preyëd hir (off herte entere) 22828 again.
To 3eue me infformaeyoun
Off name and of⁸ condyseyoun. [⁸ and of St., and Tib.]

¶ **Prayer :**

Prayer.

' **M**y namë, 3eue thow lyste to here, [Stowe, leaf 359] Her name is
I am, off ffolke, callyd 'Prayerer' ; 22832 'Prayer.'
PILGRIMAGE. R R

610 *The Dead who wait on the Monks are Endowers of Orders.*

[Tiberius, A vii.] <u>Prayer.</u>	' And lerne off me that (off resoun,) Eeche man is worthi the guerdoun (Yf ¹ that trouthe be obserued, Lyke as he hath trewely deserued. And eehë wyght, ffor his good dede, Is worthi to resseyue his mede, Lyke his meryte, off equitye.	[St. & Tib.] ,, ,, ,, 22836 [¹ Tib. would be 'zeue.']
She says that these dead folk	' These deedë folk whiche thow doste se, [<i>Illumination. Pilgrim, Angel, and two dead Men.</i>]	22840
[Tib., ff. 108]	Ben they whiche, euery day suyng, 3euen lyuelode and fost[e]rynge To lyvyng ffolkes that here-in dwelle : In what wyse, I sehal the telle.	[Tib. & St.] ,, 22844
are good men who, whille living, gave of their ahns to sustain this house,	W hanne they aloue were heere present, They gaff off herte, in ² good entent, Thorough ther parffyte holynesse, In-to this hous fful greet almesse ; And, to ther sustentaeyoun, They madë the ffoundaeyoun Off this ylkë samë ³ hous ;	[² and St.] 22848
and provide the monks a competent livelihood,	And 3aff vnto relygious Meete and drynke (off good entent) And lyuelodë competent ; Off purpos (sothë ffor ⁴ to seye)	[³ same ilke St.] 22852
that they might pray for them.	Thát they scholdë ffor hem preye. And so they don, bothe day and nyght, Off eonsuétude and off ryght. ' Wherffore, eallyd I am 'Prayere,' Whiche that am the messagere	[⁴ for om. St.] 22856 22860
She flies to heaven	That flee ⁵ to heuene with whyngës lyght, ffer aboute the sterres bryght, To-ffore the lord, to presente Prayere made in good entente, Lyche as these ffolkës haue in charge.	[⁵ ffy St.] 22864
to present God with well-meant prayers.	' And the name eke off my Targe, Is Fervente Contynuaeyoun Off preyere by devoeyoun.	22868
Her Targe is Fervent Continuation of Prayer.	F Or there nys ⁶ halpeny nor fertlyng, But it requerith his guerdonyng More trewely (3eue it be tolde)	[⁶ nys St., is Tib.]

Lady Orison takes Prayers to Heaven, and will guide me. 611

'Thanne the somme a thowsande ffolde,	22872	[Tiberius, A vii.]
In the lyffe that is eterne,		Prayer.
Off hym that eche thyng kan concerne,		
Eternally lyvyng in glory.	[Stowe MS., leaf 359]	[Tib., lf. 103, back]
'Prayer abreggeth purgatory,	[St. & Tib.] 22876	Prayer shortens Purgatory.
And alleggeth (in certeyne),	„	
Of sowlës the greet ¹ peyne, [¹ greet Tib., gret St.] „	„	
And gyveth to hem remyssyoun.	„	
Wher-flore I am callyd 'Orysoun,'	„ 22880	She is 'Ori- son,' and takes prayers to heaven;
That do off ffolkës the message		
To ² god, by ful swyffte passage. [² to St., And to Tib.]		
The requestës I kan speede,	22883	
Off ffolke that preye in love and dreede, [Stowe, leaf 359, bk.]		
And make the procuraeyoun		
Off Prayere and off Orysoun.		
A Nd with the kyng (take heede also,		
Who hath any thyng ado	22888	
To expleyten his laboure)		
I am cheveste procuratoure ;	[St. & Tib.]	
And euere my supplyeacyoun,	„	and her en- treaty is never refused by God.
Whanne ³ it is grownded on resoun,	„ 22892	
It is never, I dar devyse, [³ Whan St., Euere Tib.] „	„	
Not refusyd, in no wyse.	„	
W Herfflore, by the reed off me,	22895	
3eue thow wolte ⁴ gon to that Cyte, [⁴ wilt St.]		
I schal the sehewe the ryght ⁵ way, [⁵ ryght Tib., St.]		She says she will show me the way to the City,
And the passage (it is no nay)		
Gladdely eke, 3eue it may please.		
'And also, ffor to doon thè cese,	22900	
I schal the lene a mansyoun,		and lend me a house there,
To make thyne habytaeyoun :		
It sytte wel, bothe ⁶ to hygh and lowe, [⁶ bothe om. St.]		
Thy comynge ther afforne be ⁷ knowe ; [⁷ to St.] 22904		for the com- ing of all must be known be- forehand.
ffor who that schal haue there entre,		
Knowe, to-ffornë, it muste be ;		
Nor nó man may haue there hostáge,		
But I to-fforne do his message.	22908	
'And off the theeff, in his hangynge, [Tib. & St.]		[Tib., lf. 104]
Whanne he henge by the nyghty kyng	„	
Crist ihesu, vp-on the roode,		

612 *Lady Prayer will take my Message to the Heavenly City.*

- [Tiberius,
A vii.]
Prayer.
Even of the
penitent thief
upon the
Cross, she
was the mes-
senger to
Heaven;
- ' That deyed ffor oure alder goode ; 22912
Off whom the theeff fful humbely
Axed off that lord merey ;
The samē tyme, ffor his soeoure,
I¹ wente afforne enbassatoure, [1 St., And Tib.] 22916
And trewely dyde his message,
And madē² redy his passage, [2 To make St.]
That he myght resseyued be
In Paradys, that ffayre contre. 22920
- A** Nd semblably, as by my reed,
By this exaample take good heed,
That thow bé not putte in blame,
Thy-silffē, ffor to do thé schame. 22924
Thow haste as greet neede, at a preeff,³ [3 ? meeff Tib.]
I⁴ sothe, as haddē the seyde theeff. [4 in St.]
- and she will
do my mes-
sage for me.
The Pilgrim.
- ¶ **The Pylgryme:**
A Nd thanne anoon, with humble cheere
I thankyd tho vnto Preyere,
And seyde, "my causē to amende,
That to-fforne I wolde hir sende, 22932
ffor my reffute and my soeoure,
ffor to ben my procuratoure."
Anoon affter, in eerteyne,
Whanne I hadde the placē seyne, [Stowe, leaf 360] 22936
And, by cleer inspeeeyoun,
Made my vysitaeyoun,
- [Tib., lf. 104,
back]
- A** Nd in my way as I gan go,
Within the placē to and ffro, [St. & Tib.] 22940
Of aventurē me by-fforn, ,,
I sawgh one that blewe an horn, ,,
And made a noysē wonder lowde. ,,
And (as I espyen koude) ,, 22944
In organys and in sawtrye ,,
She made a wonder melodye. ,,
- Then I see
a Lady blow-
ing a horn.
- [*Illumination: the Pilgrim, with a Woman at an
Organ, blowing 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, off hardynesse,		
	To me, that sche wolde expresse,	22948	[Tiberius, A vil.] <i>The Pilgrim.</i>
	(Off hir grace, in goodly wyse,)		I ask what her work is.
	Her office, and her servyse,		
¶	Latrya : [<i>Λαρπεία</i> , the state of a hired workman.]		<i>Latrya.</i>
O	ff this placè, ffolkes alle,		She says she is Latrya, a handmaid.
	'Latrya' ¹ they me calle.	[¹ Lat-er-ya] 22952	
	Myne offyee is moste in wakyunge,		
	To kepe the gate aboute the kyng.		She keeps the gate of the Castle day and night,
	I wacchē thereon, day and nyght,		
	Do my fforse, ² and eke my myght,	[² servys St.] 22956	
	ffor to lyne ³ aye in awayt,	[³ ly St.]	
	That there be ffounden no dyseept.		
	Nowther behynde nor befor;	[Tib. & St.]	[Tib., lf. 105]
	ffor thanne anoon I blowe myn horn.	,, 22960	
	'Who lythe to longe, I make hym ryse;		makes folk get up, and whips sluggards.
	Slogardes allē, I ⁴ chastise,	[⁴ all I do St.]	
	And to slouthe I do greet sorewe;		
	ffor, bothe at ceue and eke at morew,	22964	
	I kepe the howrēs off rysynge,		
	To do worselipe vnto ⁵ the kyng.	[⁵ vnto St., to Tib.]	
	Allē ffolkēs vp I calle,		
	That no slomber on hem ffalle.	22968	
	'Myno horne is Invocacyoun		Her horn is cald Invoca- tion of God to help.
	Off Deus in adiutorium :		She blowes it at mid- night,
	I blowe myn horn toward mydnyght,		
	To reyse vp ffolkēs anoon ryght;	22972	
	I suffre hem not, off sleep to deye.		
	Myne orgones, I tempre ffor to pleye,		
	And vp-on hem I mako a sown		
	With-ouen Intermyssyown. sine intermissione orare. St. om. Tib.		
	'And trewely, alle my melodye	22977	and sings Psalmody, in which the King delights.
	Is in songe off Persalmodye. ⁶	[⁶ and psalmody St.]	
	And, devoutely, in myne ententis,		
	I callē so myne Instrumentis;	22980	
	ffor thylkē kyng that is most stronge,		
	Moste hym delytyth in swyche songe;		
	To hym it ⁷ is moste pertynente,	[⁷ it om. St.]	
	Whanne it is songe off good entente,	22984	
	In elennesse and in purete.'		

614 *Obedience warns me of the Hardships of my Journey.*

[Tiberius, A vii.]
The Pilgrim.
 Then I see the lady who had bonds in her hands.
 And while that Latrya spak to me,
 I sawgh the lady, whiche in¹ hir handys [1 lady within St.]
 Whiche I off spak, that bar the bondys,² [Stowe, leaf 360, bk.]
 Sad and demure off hir vysage. [2 bands St.] 22989
 To me sehe takyth hir passage :

Obedience.
 ¶ **Obedyence :**
 She is Obedyence, [Tib., lf. 105, back]
 ‘**T**ELLE me,’ quod sehe, ‘on euery part 22991
 Verely what that thou art, [Stowe MS., Tib. burnt].
 And the truthë specifyc, ”
 and asks me if I come there as a spy. Yf thou come ought as espye [St. & Tib.]
 Into this plaec, to or³ ffro, [3 and St.] ”
 Or thou eny ffurther go.’ ” 22996

The Pilgrim.
 ¶ **The Pylgryme :**
 “**M**Adame,” quod I, “haue on me ruthe.
 I am no spyë, in good trouthe ;
 I tell her that I want to go to Jerusalem. My purpos is, and that anoon, [St. & Tib.]
 To Ierusalem ffor to goon. ” 23000
 And, the weyës as I sought, ”
 Hedre **grace dieu** me brought ”
 Only my wayë ffor tabrygge, ”
 And to eschewe eehe other brygge.” ” 23004

Obedience.
 ¶ **Obedyence :**⁴ [4 latria St.]
 ‘Tolde she the not (zeue thow haue mynde,) ”
 Here-in that thow seholdest ffynde ”
 She says the beds and passage are hard. Beddës harde, and no thyng soffte,
 As it is I-prevëd offte 23008
 Off ffolke off euery maner age :
 And heere is a fful hard passage.’

The Pilgrim.
 ¶ **The Pylgryme :**
 I assure her that I don’t mind that. “**H**Ow harde euere that it be,
 Trewely I sehal it take at gre ; 23012
 To gracë dieu, what that I kan,
 Serue hir as hir trewë man.” [St. & Tib.]

Obedience.
 ¶ **Obedyence :**⁵ [5 latria St.]
 ‘Take heder thy ffeet and thyne hondes ;’⁶ [St. & Tib.]
 I shall them bothë knett in bands. [Stowe MS. 952, leaf 360, back] 23016
 thow shalt ha ges [lyke] a faueon,

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).

- 'only of enteneioun,
without eny contrariouste,
that [thou] shalt ylured be.' 23020
- Pilgrim :**
she band me foot and hand also,
that to mevē to ne fro
I hadd no maner lyberte ;
nor my tongē was not fre 23024
for to speke, but by lyeence ;
nor in the seller, nor in the spence,
ete nor drynkē on no syde,
but lyeens were my gyde. [6-syllable line] 23028
And, for tacounte the terme entier,
the space of xxxix¹ yere [1 nine and thirty] for 39 years.
I was bound of volunte, 23032
to obedienece (as ye may se),
as the statuts, fayn and well,
bound the folk of that castell.
and truly, in hert nor in thought, [Stowe, leaf 361]
my bondēs² greuyd me ryght nought ; [2 bonds St.] 23036
but (as it eomythe to rémembraunce)
ther befell a wondar chaunce :
the portar happede on a day
to ben fer out of the way ; 23040
the kyngē was absent eke also ;
and, in absenece of bothē two,
(and the gatē was vnshet,)
ther cam in, withoutē³ let, [3 without St.] 23044
a thefe, that no man coude espye,
that was callyd Falls Envye :
hir two doughtars, the ton, 'Treson'
called / the tother, 'Detraction' : 23048
with them (by gret eruelte)
Seilla, a mounstre of the se,
and her hounds hir folowyngē
with grete noyse and gret barkyngē. 23052
and this meyne, in the castell
madē noyse and gret revell :
In a lenton (who lyst se)
ther made the ladyes for to fle 23056

[Stowe MS.
962.]
Obedience.

The Pilgrim.

foot and
hand ;

My bonds
doun't trouble
me.

One day the
Porter of the
Castle was
out,
the King
absent,

and the
Castle-gate
open.

In came
False Envy,

Treason,
Detraction,

and Scylla,
with hounds,

and drove out
the Ladies.

- [Stowe MS. 952.]
The Pilgrim. out of thilkè holy boundes.
and Scilla folowed with hir hounds,
gan at them sore enehæe ;
- Envy,
Treason, and
Detraction
sought me. and Envy, thrughe all the place, 23060
with hir doughters (out of doute,)
gan to seke me round about.
they were conspiryd all¹ thre [1 all St.] 23064
playnly to devoure me,
only by conspiraëion
of envie and detraceïon.
their felowship I forsoke ;
- I got a horse,
to escape
from them. and anon an horse I toke, 23068
for to flyen, *with* all my myght,
to escape out of hir syght.
and truly, for no maner rape,
theyr treynës² I myght not eskape. [2 Ireyns 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 23076
of vs by perseeutiön.'
- Treason. 'ye, for áll that,' *quod* Treason,
' as it is [vn]to vs dwe,
aftar hym we shall pursue. 23080
what maner of horsse myght he have, [Stowe, leaf 361, back]
that from owr daunger shuld hym save ?'
- Scylla. **Scilla :**
quod Scilla, ' I shall well telle,
yf ye lyst a whilè dwelle : 23084
- This Horse
was Good
Renown,
with the four
feet, this horse is cawlyd ' Good Renowne,'
whiche hathe (in conelusyon)
fowr fette hym to susteyne ;
and ellës³ (without eny wene) [3 ellis St.] 23088
he shuld (to his confusion,)
at myseheffe halten even a-downe,
with thre, tweynë, or with one,
vpryght he shuld nevar gon, 23092
but stomble aye, and gon a-myse.
1. Void of
Defame. ' the firstë⁴ fote of his horse is,
that he have no eondiciön [4 first St.]

The Feet of the horse, Good Renown. The Serpent. Envy. 617

<p>'sownynge to dyffamacion, this is to seyne, touchynge shame, that he be voyde of dyffame. 'The second, (to his advantage,) that he be borne out of servage : this to meane, that he, in all, out of thraldome be lyberall. 'The third, (withouten all outrage,) to be borne in trwe mariage. '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. 'thesē fowre feet (in sothnesse), of truthē all-way bere witness ; but we (by conspiratioun) shall maken hym alryght a-doune ; and, shortly, (to ovr avayle), here-on we shall haue a consayle.' and, lyke to theyr opynyon, fyrst ther spake Detraction :</p>	<p>23096</p> <p>23100</p> <p>23104</p> <p>23108</p> <p>23112</p> <p>23116</p> <p>23121</p> <p>23125</p> <p>23128</p> <p>23132</p>	<p>[Stowe MS. 952.] <i>Scylla.</i> The feet of the horse 'Good Renown.' 2. Free-born. 3. Legitimate. 4. Sane. <i>Detraction.</i> [Fiat Dan coluber in via, cerastes in semita, mordens ungulas equi, ut cadat ascensor ejus retro.—Genesis xlv. 17.] says she is the Horned Serpent that bites and stings folk behind their backs, and she will upset my horse.</p>
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[. no blank in MS.]

[Stowe, leaf 362]

618 *Envy wounds me. Dogs tear me. My legs & arms are broken.*

[Stowe MS. 952.]	' to make hym halten in some syde ;	23136
<u>Detraction.</u>	whiche so sorē shall hym greve, that he shall not mowe releve.'	
<u>Treason.</u>	' Sothly,' quod tho Treason, ' that good was hir oppinion.'	23140
<u>The Pilgrim.</u>	and when she hadd hir talē do, eehon they aecordyd well therto ; the houndēs ¹ stoden at abaye	[¹ hounds St.] 23144
Detraction makes my horse fall	and gan barke, by gret affray. and at[tē] last, Detraeeion mado myn hors to falle a-down, and to halten in swyche wyse that I myghtē ² nat a-ryso :	[² myght St.] 23148
with her Serpent- tongue.	withe a tongo of a serpent myne horso and I were bothē shent ; And down at erthe, in gret affray, amonge tho houndēs ther I lay.	23152
I tumble down among the hounds.	and aftar (by great felonye) I was assayld by Envye ; and <i>wit</i> thro sperēs sharpē ground, she gave to me many a wound. ;	23156
Envy wounds me with 3 spears,	and of Scilla, the eruell hounds, gaue me many mortall wounds ; I was to-torne with ther ehas.	
and the dogs tear me.	and than cam Treason <i>wit</i> hir mas, hevy as a elobbo of leed, and ther-of set me on y ^e hede ; lege and arme sho brake in twayne, that yet I fell the gretēs ³ payne	23160
Treason hits me on the head with a club ;	of that ylkē mortall stryffe, and shall felle it all my lyffe. and whill I lay thus in a traunee of grete anoye and grete grevaunee,	23164 23168
and breaks my legs and arms.	those oldē ⁴ vekkēs dispitious,	[³ gret St.] [⁴ old St.]
Then they leave me.	[<i>No gap in MS.</i>] they me left in full gret drede, wenynge that I had be dede. and eoufort, truly was ther none, for all my fryndēs ⁵ werē gon :	23172 [⁵ frynds St.]
	in prison, lay Charite ;	

- Mercy was hound, & eke Pitie, 23176 [Stowe MS. 952.]
 whiche lykyd me nothyng well. The Pilgrim.
 and Seilla cawsyd everydell ;
 for my sorow and my grevaunee
 was to her full gret pleasaunee ; 23180 Scylla is de-
 and it grevyd hir full sore lighted at my
 that I haddē¹ harne no more ; [Stowe, leaf 363, bk.] [1 MS. had.] wounds,
 and she (of indignation,) and re-
 made a quarell to Treason, 23184 proaches
 that she dyd no more vengaunee, Treason for
 to enerece my wofull chaunce. not having
 wherfore I (in myn entent) injured me
 I axyd a ryghtfull iugement, 23188 more.
 cast my gage tofore the kynge,
 to have amende of all this thyng ;
 and, for this great transgression, I accuse
 I made a-pele vppon Treson ; 23192 Treason
 and complaynyng thus my wo, before the
 I lay, and turnyd to and fro, King,
 maymyd in so mortall wyse
 that I myghtē² nat aryse [2 myght St.] 23196
 on my fete, for gret destrese ;
 and vpreard my-selfe to drese.
 I madē me a leg of tre
 to rysen (yf it wold ha be) ; 23200 and (tho' my
 and that leg (in my diseese) arms are
 dede me after full gret ese ; broken)
 for, to my gret confusion, make myself
 lost I haddē³ my bordon ; [3 had St.] 23204 a leg of wood,
 I mist not wherē, in serteyn,
 tyll Gracē Dieu it brought ageyn,
 whiche that found it on a day
 at the turnyng of a waye. 23208
 and in thes wofull aüentures,
 as I anoynted my bresures, and anoint
 complaynyng early on a morow, my wounds.
 as I lay, and madē sorowe, 23212
 when phebus, with his bemēs bryght,
 gilt the hyllēs⁴ with his lyght, [4 hylls St.]
 to chase the mystēs that were derke,

620 *Ovid comes, and pities me. He'll curse my harmcrs.*

(Stowe MS. 952.]
The Pilgrim.
 old Ovid comes to me,
 to me there come a full old elerke, 23216
 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] 23220

Ovid.
Ovidius :
 quod he, 'of true affection,
 pities me, I ha gret compassyon
 on thy sorowe and on thy doole,
 that thow liggest here all soole 23224
 in grete myseheffe (as semethe me)
 wher-of I haue full gret pyte.'

The Pilgrim.
Pilgrim :
 "for to put me in eerteyne,
 I pray the that thou woldest seyn 23228
 thy name openly to me,
 that I myght¹ thanken the." [1 myght St.]

Ovid.
Ovidius :
 'of my name it stonde the thus ;
 I am eallyd Ovydius, 23232
 whiche loue *thee*, more than thou canst wene :—
 here-aftar it shall be sene.
 and yf thow haddyst, her-to-forne,
 in my tyme, in sothe be borne, 23236
 to thy consolation

I shold haue towght *thee* a lessonne,
 whiche shuld ha be to thy plesaunec,
 and shuld ha made *thee* in substauuee 23240
 ffull suffieiaunt, in many a thyng,
 bothe in doetryne and in eonnyng.

but I am eomē to denounce
 and will curse my injurers. a sertayn curse, & to pronounce, 23244
 on all² thilkē the sentence, [2 all St.]
 whiche vnto the ha don offence.
 whiche sentence (in wordēs³ fewe) [3 words St.]
 to the in latyn I shall shewe, 23248
Terra sibi fruges & cetera /'

The Pilgrim.
Pilgrim :
 whan his vers wren all ysayd,
 vnto hym thus I abrayd :

“that ye (of true affection),
 have on me compassyon, 23252 [Stowe MS. 952.]
 on my doolle and on my smert. *The Pilgrim.*
 I thankē yow with all myn hert; [Stowe, leaf 963, back]
 but I ha no devosyon
 In cursynge nor in malison; 23256 I tell Ovid
 I shall delay[e]n all cursynge, that I'll put
 tyll tynē that the myghty kyngē, off cursing
 by iugēment, eche thyng shall dome, till God
 as vnto hym it shall but seme, 23260 judges at
 of ryghtwisenessē, to provide.” Doomsday.
 and in this wise, the clerke Ovide Ovid goes;
 went his way, and leftē¹ me [? left St.]
 lyggyngē in great adversitie; 23264
 and to expresse (in complaynyngē)
 my gretē² sorow by writyngē, [? great St.]
 I will myn ownē namē shewe, and I, De
 sette out by lettars on a rowe 23268 Guileville,
 at the gynnyngē of this ditie will tell you
 in eche ballad as ye may se, my name by
 of Frenche and Lattyn, bothe I-fere, an Acrostic.
 ryght anon as ye shall here. 23272
 hauythe me excusyd of my rudenesse,
 thowghe I to you my name expresse :

[ACROSTIC OF GUILLAUME DE DEGUILVEVILLE'S NAME:
 GUILLERMUS DE DEGUILEVILLA.]

<p>(1) Grato messium tempore, Quant nature sez beaux¹ fruiz dore,² Et prompta sunt in liquore Ses vins qu'encore pas n'affore, Quo folium in arbore Se commence a deuenir sore, Et boreas in equore Si n'est pas trop nuytant eneore.</p> <p>(2) Vldi scriptum in margine Ou cestuy escript s'enracine, Mirandam pulcritudine, Graee dieu, du ciel royne digne,</p>	<p>4 8 12</p>	<p>Me vocantem ex nomine : ' Vien auant, et si t'achemine Meeum, quia regimine Tu as mestier, et de doctrine.' 16</p> <p>(3) Illa me duxit prospere En l'ung des chasteaulx de son pere, Exhortando summopere, Que l'un de leans ie fusse frere, 20 Virginique puerpere, Estoille de mer pure et elere, Me servum vellem tradere, En la faisant ma bonne mere. 24</p>
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¹ beaux, Petit print, *om.* St.

² Stowe ends here. The rest is copied from Petit's French edition of *Le roman des trois Pelerinaiges. Le premier pelerinaige est de l'homme durant qu'est en vie . . . ab. 1500. Foillet .lxxxiiij. col. 2, sign. l.iiij.*

	(4)		(10)	
L	Egis audite nouelle, Plaisante me fut la nouelle, Nam, mel mundi mixtum felle, Si me nuysoit à la forcele. Tunc pellem dedi pro pelle, Pour seruir à ceste pucelle, Puro sperans frui melle, Pour quoy la vie so renouuelle.	28 32	S Ie persequitur peruerse Tous temps / et assault et reurse Viros, sinderesis terse, Faulse trahison la peruerse ; Et timendum, si sic per se, Au dedaus du chastel conuerse, Me per hanc oues disperse Soient par maniere bien diuerse.	76 80
	(5)		(11)	
L	Ongo cursu pacifice Remains ou chastel sans malice, Vtilitati publice Entendant, selou mon office. Sparsim apparent rubrice ¹ A tout chascun, s'il n'est trop nyee, Nam factum est theatrice, Sans queleonque notable vice.	36 40	D Etraction eum inurmure, Pour luy ayder, tres grande eure Subministrant, et gutture, Par le dur glaue qui trop dure ; Asseruntque de iure, Que faire doyuent grant iniure Hominibus vite pure, ² Que le susdit chastel eumure.	84 88
	(6)		(12)	
E	A propter prodiente D'une caerno pestilente, Inuidia furiente, Et du bien de l'autrui dolente, Improuise ac repente, Seilla la lisse pullulente, Proditione presente, Sans nul delay me mist en vente.	44 48	E Xpertus hoc minis dure, Soustiens leur griefue forfaiture, Maximo eum nullo rure ; Bestes y ait do tel facture, Turpissime sunt figure, Et sans ouuraige de nature ; Vnde earum iacture Plus griefuos mo sont sans mesure.	92 96
	(7)		(13)	
R	Abida sic orta peste, De corner fist tres grant moleste Cum canibus atque reste ; Moy, comme vne sauuaige beste, Alba circumtecta veste, De chasser se monstra moult preste ; Alta echo bosci teste, Trop me fut ceste chace agreste.	52 56	D E quarum turpitudine, Et du tout mauuaise conuine, Exaratur in margine, De ceste voye ou ie ehemine, Non quod alie pagine D'auctorite sainete et diuine, Maiores certitudine N'en contiennent mieulx la doctrine.	100 103
	(8)		(14)	
M	E persequens indefesse, La tres cruelle veneresse, Ac violenter me subesse Fist a ses chiens hors de lesse, Sicque clamare necesse Bien me fut, pour yssir de presse, Sed, si potuit prodesse, N'est pas bien ceste chose expresse.	60 64	E Arum tormentum graue, Plus assez que cy ne f'agraue Sustinui / non pro eaue Trahison qui les maulx eneaue, Sepe mihi dieens aue, Combien qu'elle me fust moult haue, Me prostrauit ietu claue, En faisant de moy son espaue.	108 112
	(9)		(15)	
V	Aluisset facta pace, Se trahison vne autre trace Non intrasset sine faee, Afin qu'on n'appereust la faee ; Nam, duce nietioraee, Par le coup d'une grosse masse, Ostenso vultu fallaae, Si m'abatit en my la place.	68 72	G Rauiter sic, et noeue, El m'abatit do sa massie, Constat ouibus paseue, Que bien i'ay ma peine perdue, Et castrum superuaee, Pour auoir la testo tondue, Intraui nam precipue ; Mon esperance y est rompue.	116 120

¹ Fo. lxxxiiij, back.² Leaf 84, back, col. 2.

Acrostic of my Name: *Guillermus De DeGuilevilla.* 623

(16)	<p>VT seruirem virge iesse, Me mist grace de dieu eu lesse; <i>Quod fruerer magna messe,</i> M'acertena par grant promesse; 124 Sed video nunc expresse, Dont grande douleur mon cueur presse, <i>Quod egredi est necesse,</i> Et ailleurs celebrer ma messe. 128</p>	<p>Sed defectus iusticie, Qui ou pouce fut endormie In cellula memorie, Trestous les iours Harou i'en crie. 160</p>
(17)	<p>ID, si seruato ordine, Et bonne paix a marie dignc, De qua, cum moderamine, A elle plaindre ie me fine. 132 Potuissem pro nemine Qui en cestuy monde cheminc, Stetissem tanto turbine, Demourant hors de discipline. 136</p>	<p style="text-align: center;">(21)</p> <p>ILlud nesciens nescire, A dur colier mou ame tire, Presertim cum inuenire Je ne puisse, ou trouueray mire, 164 Qui iam velit subuenire A ma playe las qui s'empiro Ex descensu magne ire, Dont souuent ie ne suis pas sire. 168</p>
(18)	<p>LEgatus celi curie Pleust a saincte vierge marie, Quatinus nunc summarie, Et de plain sans point farderie, 140 Cognosceret ex serie, Se ie dy voir ou menterie, Et quis currentis furie A punicion demerie. 144</p>	<p style="text-align: center;">(22)</p> <p>LVcis creator optime, Estre vueillez fort animé Succurrendi promptissime A tel grief dont suis opprimé! 172 Et sum certus firmissime, Se lny est mon fait intimé, Michi succurret proxime, Et sera mon vieil roil limé. 176</p>
(19)	<p>EX hoc iustificatiuc, A bon aduis tournant l'estrinc, Deus auctoritatiue Osteroit tout ce qui estrinue; 148 Impediret causatiue Sa nef, qu'à bon port elle n'arriue, Simul, et miseratiue Me feroit il grace hastiue. 152</p>	<p style="text-align: center;">(23)</p> <p>LEgi quodam volumine, Quant fait est bien examiné Justicie libramine, Qui a tort, est tantost miné; 180 Et iustus not redit sine Honneur, quant le plait est finé, Et iudici sine fine Est vray salut predestiné. 184</p>
(20)	<p>VTinam nutu gratie, Gardienne qu'est de ma vie, Impetum tante furie, En memoire ie n'eusse mie; 156</p>	<p style="text-align: center;">(24)</p> <p>ARbores solis et lune, Se m'eussent dit quaut ie fuz né, Cui casui vel fortune Je seroye ioinct et aduné, 188 Non dedissem causam prime Pour ainsi estre destiné, Nsm semper me trahens fune, Grande trahison m'a esgruné.³ 192</p>

¹ Fo. lxxxv.

² The French goes on:—

³ Fo. lxxxv., col. 2.

OR ai ie dit que vne aduventure
Au chastel ie trouuay moult dure,
Pour le portier qui ne fut pas
A la porte gardant le pas,

Que cestes vieilles n'y entrassent,
Et que leurs chiens n'y amenassent;
Mais pour ce ne doy ie pas taire
Ce que par apres i'en vy faire.

This French edition was 'corrected' by a Monk of DeGuilleville'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.

Prof. Paul Meyer refers me to three other Acrostics by DeGuilleville on his own name: 1. in *Le Pèlerinage de l'Âme*, Roxburghe Club, 1895, p. 57-64, in alternate French and Latin lines, beginning

The Ladies return to the Castle, to work fearlessly. 625

- that folkē shuld them sparē nought,
to his presens till they were brought.
for he cast hym, anone ryght,
on them to done iustice and ryght,
that they go no more at large ;
and gave his porter eke in charge
forto shette the gatēs 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 ryngē bells,
for to maken *assemblée*,
where the kynge set in his se,
of the ladyes that ther dwell,
(of whome to-forne ye have herd tell,) 23312
that suffred gret oppressyon
of Envy and Detraccion,
of Scillas houndēs,¹ by berkyngē, [1 hounds St.]
in th[e] absens of the kynge,
of their drede and mortall rage,
wher-of they suffred gret damage. 23316
‘Madams,’ *quod* this messegere,
‘the kynge, most myghty of power,
whiche hathe, in great charitie,
(in effecte, as ye shall se,)
and purposethe in his entent,
he hathe be longe from yow absent,
(as ye know yowr-selffe full well,) 23320
but of new, to this castell,
he is come for his pleasaunce ;
and he hathe made an ordynaunce 23324
and statutēs full covenáble,
to yow echon ryght profytable,
commaundyngē yow, echon, in dede,
that, hens-forthe, ye ha no drede
of your enemys, nor hevynesse, [Stowe, leaf 364, back] 23332
but that yow do yowr besynesse
(as it is the kyngēs² will) [2 kyngs St.]
yowr office truly to fulfyll, 23336
PILGRIMAGE. but do their work.

[Stowe MS.
952.]
The Pilgrim.

23300 that he might
punish them.

23304

23308 Then the
bells were
rung to
assemble the
Ladies of the
Castle,

23312

whom Envy,
Detraction,
and Scylla's
Dogs had
worried.

23316

23320 *The King's
Messenger.*
The Ladies
were told

23324

23328

23332 not to fear
their foes,

23336 but do their
work.

S S

- [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 foon avengid be : 23340
to yow I ha no more to say.'
- The Pilgrim.* than the messengar went his way,
and thcs ladys, by good advyse,
full truly dyd theyr offyse, 23344
everече, lyke to ther degre,
voyde of all contrariouste ;
and (shortly for to devyse)
wher that truthē and iustice 23348
be truly kept in any place,
I dare sayne ther abydythe grace ;
And where the gatē is kept well,
of palays, maner, or castell, 23352
that vycis may ha none entrie,
that place stant in suēрте,
and eche thyngе tournethe for *the* best ;
for, ther is peace, and ther is rest, 23356
and evar gladly, to theyr forthyngе,
ther abyte the ryghtffull kynge ;
and ther is suraunce & eke trust.
- Then I resolvd and afftar this, I had a lust, 23360
cawght in my-selfe a great corage,
for to holden my passage,
and greatly gan my selfe delyght,
to visit castles dyvers castells to vysyte, 23364
for to consythar the maner
of euery maner offycer,
and see how every officer workt. How euerych dede in his degre. [MS. Cott. Vitell. C. xiii,
leaf 287, begins again.] 23368
and it is good, a man to se
many thyngēs, and to here,
for therby a man may lere [Stowe, leaf 365] [C. & St.]
ful moche thyngе outward by syght, ,,
and take example to done right. ,, 23372
- So I got leave, And whan I hadde ther-to lycence¹ [1 lycens St.]
I wente and dede my diligence² [2 dyligens St.]
to visiten, and to se
ful³ many wonderful countrc. [3 ful om. St.] 23376

I see Religious Orders who break their Bonds. Grace Dieu. 627

- and ther¹ I fond ful gret foysoun [1 ther St., om. C.] *The Pilgrim.*
 Of many dyuers Religyouz ; and divers religions
 and I saugh, of many oon,
 The gretë bondës euerychon 23380 with broken bonds,
 broke, that shuld hem wel couseve,
 yef they wold hem wel observe,
 Kepe hem from al aduersite,
 as here-to-forn ye dedë se, 23384 (as you saw ; when the wickers broke, the hoops burst, and the ships sank.)
 Whan the smale wikres² brak, [2 wyrks St. (See p. 588, above.)]
 The hopës wenten al to wrak,
 And many shippes for lak, allas,
 Was perysshed³ in the same cas, [3 peryshyd St.] 23388
 and brought vnto confusioun,
 (toform as is maad⁴ mensioun) [4 made is St.]
 for lak in their gouernaunces, for lack of government.
 Nat keypyng their obseruaunces. 23392
 And her-vpon I ferther wente
 to senë⁵ more (in myn entente). [5 sene St., sen C.]
 And withyne a litel space
 I cam into a noble place ; 23396 At a noble place,
 and at the gate I saugh somers ; I see Angels
 and on hem sittë,⁶ fressh of chers, [6 sat St.] on horses,
 Aungels, of gret vertu ; [6-syllable line]
 and hafter hem, kam Graeë Dieu, 23400 and Grace Dieu in a Chariot.
 fresshly Ridyng in a char.
 and the gate (I was wel war)
 Of the castel stood vnshet. [leaf 287, bk.]
 and truëly, whan I had met 23404
 the Somers, I gan enquere [C. & St.]
 of oon, that he wold[ë] lere
 goodly, and informë me, [Stowe, on leaf 365]
 whos the somers sholdë⁷ be, [7 shold St.] 23408 These horses,
 Which hadde, vpon hir weye, ridden by
 Aungels hem to conueye, [6-syllable line] Angels,
 Only for to make hem strong.
The aungel :
 ‘To Graee Dieu,’ quod he, ‘they long.’ 23412 are Grace Dieu’s.
The pilgrym :
 Quod I to oon that rood behynde,
 “telle me wher I shal hir fynde.”

The Aungel:

[Stowe, leaf 365, back]

The Pilgrim. Quod thaungel, 'as it is due,
her, in hast, she shal vs sue.' 23416

[Blank in MS. for an Illumination.]

I go to Grace
Dieu's
chariot,

And in my way so I me bar,
that I fonde hir in hir char ;
and a-mong hir folkës alle,
benignely¹ she gan me calle, [¹ benyngly St., benignly C.] 23420
and bad I shold ek ha no fere
to tellë what I dedë there.

The pilgrym:and tell her
my adven-
tures.

And I answeyrd² anon ryght, [² answeyrd St., answerd C.] 23424
how I wente to haue a syght

of sondry castelles (it is no doute,)
that in the countre stood aboute,
and of folkës gouvernaunce,
that ther abood for her plesaunce. 23428

Grace dieu :

[leaf 288]

Grace Dieu.

Graciously, y-wys, quod she,
'Now thou hast yfounded me
toform or that I was ago.
but (without³ wordës mo), [³ without C., St.] 23432
come and folwe on after me,
and many thynge's thou shalt se.'

The Pilgrim.I follow her
thru many
dwellings,

and she ladde me, vp and down,
by many diuerse mansioun, 23436

In cloystres, as wentë tho
Round about, to and fro :

[6-syllable line]

and see
Virtues and
Vices,

ther I saugh vertues and ek vices,
and many dyuerse edifices. 23440
I saugh ther places ruynous,
and to dwelle in / perillous.

an old lady,

she shewed me, on our walkyng,
an oldë lady ther haltyng, 23444
and (as by her contenance,)

head of a
Convent,

She haddë ther gret gouvernaunce :
she bar a Rewle of a masoun,
and pleyed by derysioun, 23448
and (as I coudë tho espie)
by a maner mokerye.

In hir hand (as I was war)
 a gret¹ spoon also she bar ; [1 gret C., grete st.] 23452 The Pilgrim.
 and as she reysed it a-lofte, with a great
 to hir mouth she putte it ofte. hand.

[Blank in MS. for an Illumination.]

And also (as to my reward,)
 hir hed was turned ek bakward, 23456 Her head was
 that toforne (as I ha mynde,) set on back-
 Was turned and ysette belynde. wards.

[Grace Dieu]:

Quod Grace dieu a-noon to me,
 ' at the eyë thou mayst se ; 23460 Grace Dieu.
 this hous (yef thou canst espye,) [leaf 288, bk.]
 whilom was by masounrye
 bilt, and founded spiritually

by sent Benet, feithfully 23464 The house
 by lyne and level of masoun, by St. was founded
 thorough gostly foundacioun, Benedict,
 for whiel, whilom parmanable,
 it was tabidë the mor stable. 23468

' conceyve also, (by my doetryne,)
 thyng that is maad by rule and lyne,
 In it self hath more beaute
 tendure, and mor stabilite. 23472

but whan the masoun was agoon,
 the rulë wente, and that a-noon,
 and the lynë stood nat faire
 Whan the rulë gan apaire ; 23476
 and thus the rule, and ek the lyne,
 bothe attonës gan declyne.
 and feithfully, in this castel,
 the rulë was nat kept ryght wel ; 23480
 for, sith the halt held this place, [See l. 23,444]

al good rulë gan difface.
 of vertu ek she is so bare,
 the edifices to repare ; 23484
 for the old fundacioun,
 She hath nat but derisioun ;

She reccheth nat what-euere falle ;
 though the stoonës fallen alle, 23488
 Its Head
 cared nothing
 if its Stones
 of Virtue fell
 out.

Grace Dieu. '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.' [St. & C.] 23492

The Pilgrim. **The Pylgrym:**
[leaf 239] "Ma dame," quod I, "to my semyng,
I said the masonry of the house was not permanent,
this placē first, in his bildyng,
(Who consydereth euerydel)
the masounry was nat maad wel, 23496
Was not duely maad, nor stable,
Sith it is not parmanable."

Grace Dieu. **Grace Dieu:**¹ [1 St., om. C.]
'Touchyng the bildyng, tak good heed :
tho masounry, (it is no dreed,) 23500
I dar ful wel thy-self assure,
it was maad for to endure,

and the mortar was not stable.
and to haue last² for many yer, [2 lust C., last St.]
Save oonly the mortar 23504
Was not iustly (as I ha sayd)
stably among the stoonēs layd,
ffounded vpon true entent
more stedfastly than is cyment. 23508

It was made first of orisons and fasting,
'It was first maad of orisouns,
of fastyng and afflicciouns,
to holde the cloystre round about
by stableness, and not gon out 23512
into the world, vagabound, [Stowe, leaf 366, back]
the edifices to confound ;

but in their cloystres stille abyde
in mekenesse, and not in pryde, 23516
Haue their frequentaciouns
in prayēr and in orisouns ;
erly on morwen to aryse,
in vertu to hauo excereyse ; 23520
and at festēs more and lasse,

singing of masses,
oftē tynēs syngē masse.
'this was whilom, (I you ensure,)
of their mortar, the temprure, 23524
founded vpon charyte,
on concord and fraternyte,

Every Nun does as she likes, and the Poor are neglected. 631

- ‘In love and in perfeccioun,
 Voyde of al devisioun, 23528 Grace Dieu.
[leaf 289, bk.]
 In parfit pes and vnyte
 of high and lowe in their degre,
 for love only of crist ihesu.
 ‘And yef the mortar, in his vertu, 23532
 had abide in stabilnesse,
 Withouten eny doublenesse,
 Lich the first fundacioun,
 The werkē¹ nad not falle a-doun, [¹ werk C., worke St.] 23536
 but stable stonde in his degre.
 ‘and now, echon ha liberte,
 at þeir lust, to slepe and wake ;
 and noon other hed² ne take [² heode St.] 23540
 forto kepe their óservaunce :
 and thus, for lak of gouernaunce,
 Pes from hem, and vnyte,
 Exilēd is, and charyte. 23544
 ‘thát whilom gaff drynke and foode,
 and vnto pore their lyveloode,
 ononly of mercy and pyte,
 and, held hospitalyte ; 23548
 and, of euery manere age,
 gaf to pore folk herbage,
 such as thei seyen, in distresse,
 in myschif, and in Seknesse.’ 23552
- Pilgrim :**³ [³ St., om. C.] The Pilgrim.
 “Ma dame (and ye list take hede,)
 Who hath nought, (it is no drede,)
 may not parten his Almesse
 to folk that Leven in distresse.” 23556
But, said I,
they that
have nothing
cannot give
alms.
- Grace Dieu :**⁴ [⁴ St., om. C.]
 ‘Thow seyst soth, (as thynketh me,)
 but wher thou leggest pouerte,
 whilom thei had suffisaunce,
 plente ynowh, and hábundaunce, 23560
 whan thei worsheped in special
 The myghty kyng that gaf hem al
 suffisaunce in euery lond ;⁵ [⁵ land . . . hand St.]
 but now he hath withdrawe his hond⁵ 23564
True, an-
swerd Grace
Dieu,

but there
was plenty
whille they
worshipt
the great
King,
[leaf 290]

632 *Spiders are in the Convent ; Dogs' dung in the Cemetery.*

	<i>Grace Dieu.</i>	' for their offences ; this the fyn :	
		ther goodës drawn to declyn ;	
but now they are careless,		for thei be Rekles of livyng	
		forto <i>serue</i> that noble kyng ;	23568
		and, for slouth and neelgence,	
		they doon in o thyng gret offence.	
		ffor wher the lord (in his degre)	
		Duely shuld honnour ^{ed} be,	[¹ honoryd shuld St.] 23572
and the place is unclean :		the place is not, with diligence,	
		Clenly kept with reuerence ;	
		for befor, and ek behynde,	
spiders,		Yraynes and webbës men may fynde ;	23576
		and also ek, (yef thou take hede,)	
swallows,		Swalwes and othre bryddës brede ;	
		and also ek (through al their boundes)	
dogs' dung, nettles and weeds are in it and around it.		dong of doggës and ek of houndes,	23580
		nettles and wedës round aboute,	
		in cymyterys ful gret route,	
		lich a disert or places ² wilde,	[² place St.]
		wher no man hath lust to bilde,	23584
		Replevisshöd of al ordure,	
		as it were withouten cure ;	
		and many oother dishonestës,	
		bestial in ther degres,	23588
		mor than I can here devyse.	
Christ did justice on those who defiled the temple.		' and crist ihesus dede iustyse	
		on hem that in the temple solde :	
		becausë oonly thei were bolde	23592
		to done dishonnour to his hous,	
		he was in party Regerous,	
		As the gospel kan you telle ;	
		he bett hem out with a flagelle,	23596
		That noon of hem durst abyde.	
[leaf 290, bk.]		' Wherefore this halte that here is guyde,	
But this negligent Head would not reform abuses.		list nat, of hir frowardnesse,	
		such ³ thyngës to redresse,	[³ suche St., such C.] 23600
		nor do <i>seruyse</i> in hir werkyng	
		for tentende vpon the kyng :	
She cared only for worldly vanity :		her look, hir cher, (as ye may se,)	
		is vpon worldly vanyte,	23604

- 'and al hir hertes besynesse,
rather than on holynesse ;
for which the kyng (iustly and wel,
that considereth euerydel) [Stowe, leaf 307, back] 23608
hem to quytē wil not cesse,
maketh their goodēs to discrese ;
and, for their pompe and their pryde,
Set her Richesse out a-syde, 23612
āmenusyng their substance,
their tresour and their hābundance,
Which made hem first their¹ lord forsake.
' therefore he can it fro hem take [theyr St., the C.] 23616
Whan-euere he list, who lokē wel ;
ffor the Prophete Ezechel² [Ezechielell St.] As Ezekelel
Writeth, (who so taketh hede) said,
Idelnesse, plente of bred, 23620 idleness was
caused (in conclusioun) the destruccion of
of Sodom the distruccioun.' Sodom.
Pilgrim :³ [St., om. C.] The Pilgrim.
" I pray yov, telle on a-noon ryght,
She that halteth in my syght, 23624 I ask who
What is hir name, and hir offys, this bad Head
of whom ye sette⁴ so litel prys ?" is.
[⁴ is set St.]
Grace Dieu :⁵ [St., om. C.] Grace Dieu.
' To make a playn discripcioun,
She is called ' Abusioun,' 23628 This Head is
because, the good that god hath sent, ' Abuse,'
by hir thei ben wrongly dispent,⁶ [⁶ spent St.]
And ageyn his wul⁷ abused ; [7 will St.]
Wherof she may nat ben excused. 23632 [leaf 291]
' 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, [⁸ known St.]
Therto she haveth no reward,) 23637
Hir hed ytourned is bakward ;
Vnto the world she cast hir look, and has her
Wich, vnder colour, she forsook. 23640 head turned
' hir spon also doth signefye backward.
the foulē vice of Glotonye, Her Spou
signifies
Gluttony.

	<i>Grace Dieu.</i>	' for, ageyn ryght and al Resoun, by foree and vsurpacioun,	23644
She has forsaken the unity of antiquity,		she hath forsake the vnyte of fraternal antiquyte, by perfeccioun to contune to haue hir goodës in comune.	23648
		' but this fals Abusioun, only by vsurpacioun In Religioun (who list se), fonde out the vice of propurte,	23652
and discovered the vice of Property,		Which is thyng most vicious, rennyng among religiõs, Which causeth ofte discord and stryf, contrary to Thapostles lyf.	23656
		' In propurte (ye may ther rede) thci ne dide nothyng possede ; her good was comoun, in certeyn. Wherfore the Spon that thou hast scyn'	23660
using the Spoon of Individualism, usurping the fat, and leaving the lean,		ys callede ' Syngularyte,' thyng to possede in propurte ; to gedre the fattë (thus I mene,) vnto hir self, and leve the lene :	23664
		As the Prophete Ezeehiel, to the sheperdes of Israel Spak and wrot, ful yore a-go :	
[leaf 291, bk.]		' Sorwe be to you, and wo, that ne take to nothyng hede, but your silven ¹ forto fede ;	23668
		not lik sheperdes of cristus hous ; but verray wolvës Ravinous, liggyng awayt, bothe nyght and day, forto devoure what thei may :	23672
not like shepherds, but like ravenous wolves,		they takë bothë mylk and wolle ; and the fatte, away thei pulle with the spoon of cruelte yealled Syngularyte, thei Robbë pantener and purs,	23676
getting goods with the spoon of Individualism,		and gete hem oftë Cristes cours. ² ' ffor which eause, I, Abusioun, ám come of entencioun	23680
and obtaining Christ's curse.			

[Stowe, leaf 368]

[¹ selvs St.][² curs St.]

So the property they have misused is given to worthier folk. 635

‘Such abusïouns to se, and their superfluyte to kutte away, which that thei vse, and their goodes to ámenuse.	23684	<u>Grace Dieu.</u>
‘The Aungels han hem take away, Which thou mettest this same day, With gretë somers in sothnesse, ledyng away the gret Richesse, to parte it (of entencioun) to folk that in deuocioun lede her livës in comune, and in deuocioun do contune ; süch as in god gretly delyte, fro good to bet alway profyte.	23688	But the Angels have carried off their wealth,
‘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.	23692	to part it among de- vout folk.
As for guerdounz, by dwëte Whan they passed the redë Se, they tooke in thyng by Robberye, as clerkës list to specifye ; they barë ¹ with hem gret substaunce, only by Goddës ordynaunce, Egipcïens (it is no drede) Were not worthy it to possede.	23696	
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23700	The Israelites took the treasure of Egypt
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23704	[leaf 292]
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23708	[1 bare St., bar C.] by God’s decree ;
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23712	and some folk hold that evil men’s goods may be law- fully taken
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23716	and given to the worthy.
‘and som folk deme off Resoun, that folk that haue posscessïoun, and ben cursed of livyng, It is leful (by their demyng) forto spoylle hem duëly, and yeve it hem that ben worthy.’	23720	[2 St., om. C.] <u>The Pilgrim.</u> But God let many usurers exist,

<u>The Pilgrim.</u>	"in dyuers londës fer and ner, that wynnë gold ful eursedly, and it possede ful ¹ vnworthily, 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."	¹ ful, om. St.] 23724
who possess unworthily		
and give not to the poor.		23728
<u>Grace Dieu.</u>	Grace Dieu : ² 'As to thy conelusioun, ther is noon solueioun : god gaf neuere (fer nor ner) liencee to noon vsurer, that he shuld (I the ensure) ben admytted to fals vsure. god suffreth hem to han tresour, gold, Richeesse, and gret honour :	[² St., om. C.]
They shall give account to God ; [leaf 292, bk.]	To hym they shal acountës yeld. first, they it wan ³ by violencee, of god hauyng no liencee ; wherfor, to their Dampnaeioun, he suffreth their poessioun, as he haddë ⁴ no reward ; but he wil punysshë hem afterward, (though they for a while habound, the vice of Vsure to confound.	[e. & St.] [³ yt wan St.] 23732 23736 23744
but the pos- sessions of religious houses	'but goodës of religïous, that was yeve in-to ⁵ her hous In ther first foundaieioun, their tresour and possessioun, it was yove hem of almesse for their gretë perfitnesse, of entent that, day and nyght, that they shold, with al their myght, Worshepe god with grete honours, and truely pray for their foundours.	[⁵ wnto St.] 23748
came by way of alms,		23752
		[Stowe, leaf 369]
that the monks might pray for the founders.	'and iustly, this eondieïoun is worth an obligaieioun. that ⁶ whan it falleth their fooly, that thei not vsë duely	23756 [⁶ then St.] 23760

If these fail, the Goods are taken, as Israel spoilt Egypt. 637

' their offices as thei sholde do, to kepe ther obseruances also (lieh to their professioun) in prayer and deuocioun, god wil, of his ryghtful lawe, to chastice hem, his hond with-drawe, suffre her goodës to vnthryve, but if thei amende hem blive ; yive it to hem that wil hym serue, and his comandēmentes obserue.		<u>Grace Dieu.</u>
' herof ye may sen a figure fful wel rehersed in scripture : In Egipt whilom, how it fel, Whan the childre of Israel Wher ¹ ther in subieccioun al that ilkē regioun ; thorough their travailh and labour, was maad ryche of gret tresour ; but afterward (as ye may se) Vij yeres of Sterylite folwed on, (as ye may red,) wherof Ioseph took good hed long a-forn, of high prudence ; and paugh his noble providence, Ageyn the hunger, Echē syde, ² [² eche syde St., echi a syde C.] ful prudently gan to provide, and shop ther-fore a remedye, (as Genesis doth specifye ;) for, thorough the myght of goddës hond, he sustened al the lond from hunger and aduersite, The vij yer of Sterilite. ' but of al this gretē dede, thei of Egipt took non hede, to thanken (in especial) the myghti lord that gaf hem al ; nor wolde suffre, in no wyse, Israel do sacrificyse ; but held in subieccioun, out of the lond of promysioun.	23764 23768 23772 23776 23780 23784 23788 23792 23796 23800	If they do not so pray, God will chastise them. See a type in Egypt. [leaf 293] After the Israelites had enrich it, came seven years of famine. These were provided for by Joseph, but the Egyptians did not thank God. They held the Israelites in bondage ;

- Grace Dieu. ' wherfore, merville neuere a del,
 though god suffred Israel,
 only of his ryghtwesnesse,
 to robben hem of their Richesse, 23804
 and spoyle hem of their Tresour. [Stowe, leaf 368, back]
- and therefore
 God gave
 them the
 treasure of
 Egypt
 god gaf it hem for their labour,
 And as for a mede in guerdoun,
 Departyng from that Regioun. 23808
- ' They hadde disserued it of yore,
 [leaf 293, bk.] by gret labour that sat hem sore,
 thorough cónstreynnt of Kyng Pharao,
 which wolde not suffren hem to go, 23812
 Nor to departe in rest and pes,
 for no massage of Moyses ;¹ [1 message off mosese St.]
 but put hem euere in delay,
 ' and thus the lord can take a-way 23816
 Richesse of folkës vieiūs, [C. & St.]
 and yive it hem that be vertuūs ;
 As he hath done here in this plaec :
 thou mayst beholde it with thy face.' 23820
- The Pilgrim. Pilgrim :² [2 St., om. C.]
 " Certes," quod I with hevye eher,
 " In other places mo than her
 (to tellē shortly, and not tarye)
 I ha beholde the contrary, 23824
 wher folk, by gret deuocioun,
 han kept their religioun
 ful streytly, in gret honeste,
 that han falle in pouerte, 23828
 bothe of liflood and vesture,
 that thei myghtē³ nat endure, [3 myght C., St.]
 Mischef hath hem brought so lowe.
 and fayn I wold the causē knowe, 23832
 why god wil suffre their grevaunee,
 forto lakke their suffisaunee."
- Grace Dieu. Grace Dieu :⁴ [4 St., om. C.]
 Quod Grace Dieu a-noon to me,
 ' I wil herof answeere the, 23836
 and make therof no gret delay ;
 but her eometh oon nov in our way,

as a reward
 for their
 virtue.

Yet I have
 seen many
 devout people
 in poverty.

Why does
 God suffer
 this ?

The Dwarf 'Sterility' who dwelt seven years in Egypt. 639

- 'and I wil first, of good resoun,
 knowen his entencioun ; 23840 Grace Dieu.
- or go thy self, by my bidding,
 And axe the cause of his comyng.¹
- And sodeynly, good hede I took ;
 and cast on syde on hym my look, 23844 [leaf 294]
The Pilgrim.
- which, lich a dwerf, (this the caas,)
 of his fetures shapen was.
 a pyk of Iren, sharp and longe,
 he held, that was of makyng strong. 23848
- Pilgrim :**¹ [*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." 23852
- Sterelite :**² [² St., om. C.] Sterility.
 'I called am (yef thou list se)
 Of folkës alle, 'Sterility,' [Stowe, leaf 370] named
'Sterility.'
- which ha this hous maad ful bareyn,
 bothe of frut and ek of greyn. 23856
- 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) 23860
- to castë folk in pouerte,
 I am called 'Sterelite ;'
 foul and ougly of look and cher :
 In Egypt I dwellëd vij yer. 23864 who dwelt
7 years in
Egypt,
- wher I abyde, (be wel certeyn,)
 I make the land to be bareyn.'
- Grace Dieu :**³ [³ St., om. C.] Grace Dieu.
- Quod Gracë Dicu*, 'a litel space,
 Go thy way out of this place ; 23868 and is sent
away by
Grace Dieu.
- and what-so-euere hereafter falle,
 whan me list, I shal the calle.'
- And whan that tourned was his bak,
 Gracë dieu thus to me spak : 23872 [leaf 291, bk.]
- 'touchyng the goodës, day be day,
 which that I ha take away
 fro this placë here present,

- She was of gret sobrenesse, 23916 *The Pilgrim.*
of gret reuerence and honeste,
and of gret maturyte ;
saad of look, and ek of cher,
Egle-eyck, bryght and cler. 23920
- [The Pilgrim]:
“Ma dame,” quod I, “of good entent, and ask her
Graeë Dieu hath to you sent,
that ye sholde (in wordës fewe) 23923
the playnë trouthë¹ to me shewe, [¹ playn trouth C., playn
trathe St.]
wher ye puttë the rychesse where she
that ye reeeyvc, in sothfastnesse.” puts the
goods given
her.
Providence,
the Cellarer.
- Cellerar :² [² St., after l. 23928, om. C.]
And she that spak no word in vyyn,
to me answerd thus agayn ; 23928
‘al that I haue in my depos,
from hir ther shal nothyng be clos.
Kome forth in hast, and folwe me,
and thou shalt the trouthë³ se.’ [³ trouth C., trathe St.] 23932
and I can after (for the best),
and she gan vulokkc a chest,
the whichë,⁴ whan I dedë se, [⁴ whiche St., which C.]
I gan gretly abasshë me, 23936
for the huchehe (it is no doute)
was ful of holës round aboute ;
and at eeh hole (as thoughtë⁵ me) [⁵ thought C., thought St.] to a chest,
full of holes
with hands
stretching
out of em.
an hand put out, I didë se, 23940
(who⁶-so euere slepe or wake) [⁶ wher C., who St.] [leaf 295, bk.]
Redy to reeeyve and⁷ take. [⁷ and St., and to C.]
Pilgrim :⁸ [*Blank for Illumination.*] [⁸ St., om. C.] *The Pilgrim.*
I prayëd her, to specifye
what thyng it dedë signefye. 23944
Cellerar :⁹ [⁹ St., om. C.] *The Cellarer.*
‘To telle, and voiden al deeeyt,
this the place of the reeyt
of goodës, which that, day and nyght,
kome to this place of verrey ryght, 23948
(forto speke in general),
but this handes consumen al,
Spende and waste on euery syde, [Stowe, leaf 371] Everything
that comes in
is consumed
by the
Hands:

<i>The Cellarer, Providence.</i>	'that ther may no thyng abyde, for to departē by almesse to folk that liven in distresse.'	23952
nothing is left for the poor.		
<i>The Pilgrim.</i>	Pilgrim : ¹	[¹ St., om. e.]
	"Ma dame," <i>quod</i> I, "as semeth me, ye sholde, of ryght and equyte, The handēs kerve, and kutte away, and stoppe the holēs nyght and day."	23956
<i>Providence, the Cellarer.</i>	Provide[n]s Celerar : ²	[² St., om. e.]
	<i>Quod</i> Providence anoon to me, 'Thes, ben the handēs thre, whiċh that thevēs (by assent) ar wont to vsen (of entent), I menē, pyratys of the Se, whiċh bryngē folk in pouerte.	[6-syllable line] 23960
The Hands that take Church goods are :		23964
1. The hand of Dimes, or Tenths for the king;	'The first hand of allē thre, ys called (lernē this of me), 'the hand of Dymēs,' by gadryng, To gadre vp dymēs for the kyng.	23968
[leaf 296]		
2. that of the Collector for trentals, bills, con- tributions, etc.	'the tother hand, ful sorē pulles gold for trentals and for bulles, and dyuers subueneiouns and grevous contribueiouns, <i>graunted</i> (in <i>especial</i>) at Chipytres ³ general.	23972
		[³ chapters St.]
The Hands waste the goods of holy church.	the handēs do no thyng, nor werehe, but waste the good of holy eherehe.'	23976
	Pilgrim : ⁴	[⁴ St., om. e.]
3. The Hand with an Eye in it	"What hand is that (telle on, let Se, Whiċh hath an Eye (as thynketh me), Sett in the myddēs of the hand? for I saugh neuere (on Se nor land) Such another her-toforu, Sith the tyme that I was born."	23980
	Providens : ⁵	[⁵ St., om. e.]
is that of the Visitor,	'Be nat astonyed, neuere a del! this hand is (who so lokē wel), of our noble Visitour, Whiċh doth his peyne and his labour to looke for lucre and fals guerdoun,	23984

Church Visitors seek Moncy, not Right. I meet Apostasy. 643

- ‘ alway, for retribueioun, 23988 *The Cellarer, Providence.*
they caste her eyë for wynnyng,
and, ryght nought for amending ;
take (in their entenciouns,) who always
pans for¹ procuraciouns. [1 and St.] 23992 looks for
ther entent, in no wyse, [6-syllable line] and not for
ys sett on ryght nor on iustice. mendin^g
‘ ek other handës, mo than thre, wrong.
han cast vs in gret pouerte.’ 23996 So we ara
very poor.
[The Pilgrim:] *The Pilgrim.*
With that word, makyng no delay,
I took my leve and wente away.² [Stowe, leaf 371, back]
I hadde no leve, (shortly to telle,) [2 my way St.]
but shup me hom to my castel. 24000 I go away,
And on my wayë,³ me be-fel, [3 way C., St.]
[No gap in either MS.]
I mette an olde oon in that tyde, [leaf 296, bk.]
that to me kam on the left syde, 24004 and meet an
old woman,
Of whos look I was affrayed :
hir handës partil, and displayed
vpward to a castel wal,
resemblyng (as me thought in al) 24008
That hir entent was to ascende
vpoñ the wal, or to descende.
a blak Ravoun⁴ (it is no doute,) [4 ravyn St.]
took his flyght ful round aboute, 24012 with a black
Raven flying
round her.
Wher-so-euere that she went.
and I knewh nothyng what it ment ;
[Blank in MS. for an Illumination.]
But I easte, withynne a throwe,
playnly that I woldë⁵ knowe, [5 wold C., would St.] 24016
of al thys thyng som evidencee ;
and wente a-noon to hir presence.
and first of al, I gan enquere,
to telle me what she didë there ; 24020 I ask who
she is.
of name and of condiefoun
Make a declaracioun.
Apostacye :⁶ [6 St., om. C.] *Apostasy.*
Quod she, ‘ yef thou konne espye,
I au called ‘ Apostacye,’ 24024 She is ‘ Apo-
stasy.’

	<i>Apostasy.</i>	' which whilom, of cnteneioun, made my professioun, In al my best ¹ feythful wyse,	[¹ best C., St.]	
		for to ha do ² truely <i>seruyse</i>	[² done St.]	24028
		duryng my lif, vnto the kyng that is most myghty of werkyng.	[³ plaghe St.]	
who set her hand to the plough,		' I sette myn hand ³ vnto the plough;		24031
[leaf 297] but turnd back		But I haue hym false ⁴ ynough, ⁴	[⁴ ynughe St., nough C.]	
to worldly vanity.		tourned the bak (as thou mayst se) vnto wordly ⁵ vanyte,	[⁵ worldly St.]	
		left myn homage, trouthe and al, and am kome douz ouere the wal		24036
		for vayn glorie (out of doute); In many countre roune ⁶ aboute,	[⁶ round St.]	
		of entent, for to purehaas prosperite and vayn solas.		24040
She often meant to turn		' and yet ful ofte (in many caas,) myn entent and purpos was, fro worldly glorie, fals and vayn, to haue tourned hom ⁷ agayn,	[⁷ MS., hem C., them St.]	24044
back to the King,		and amended my livyng In the <i>seruyse</i> of the kyng;		
but the Raven stopt her,		but truely (it is no nay)	[Stowe, leaf 372]	
		the Ravoun ⁸ was euere in my way.'	[⁸ raven St.]	24048
		Pilgrim : ⁹	[⁹ St., om. C.]	
		" Truely, and thou dedest wel, thou sholdest lette neuere a del for to delaye so thy paas.		
with his cry of Cras, cras!		thaugh that he crye on thé, 'eras, cras,'		24052
		thou sholdest ¹⁰ remembre thé among',	[¹⁰ shulst St.]	
		and take noon hede vnto his song."		
		Apostasie : ¹¹	[¹¹ St., om. C.]	
		' The trouthe ¹² forto specifye,	[¹² trouthe C., trathe St.]	
		I folwe, in ¹³ myn Apostasye,	[¹³ in, om. St.]	24056
		In my passage vp and douz, the Ravenes condicioun, that whilom was of Noe sent out of the arkë, of entent		24060
As the raven returnd not again to Noah,		to beholden how it stood, of the deluge and the flood		

' boylling with many sturdy wawe ;			<u>Apostasy.</u>
Wher the water gan withdrawe.	24064		
' but the Raven fond a kareyn ;			
therefore he cam not agayn.			[leaf 297, bk.]
and I stonde in the samē caas,			so Apostasy
abyde, and synge alway 'eras, eras,'	[C. & St.] 24068		returms not
makyng many fals delayes,			again,
and prolongē forth my dayes,			but always
forto Resorten hom ageyn,			sings <i>Cras</i> ,
and spendē ¹ thus my tyme in veyn.' [° spend C.] 24072			to-morrow.
Pilgrim : ²	[° St., om. C.]		<u>The Pilgrim.</u>
" Thy werkēs (yef I shal not tarye)			
ben vnhappy and contrárye ;			
and thyn handēs, bothē two,			
ben yperced þorough also.	24076		
greyn nor frut, vpon no syde,			
In no wysē wyl abyde ;			
for shortly (who so list to sek)			
al goth thorough, and wasteth ek. ³ [° seke . . eke St.] 24080			
Who-so-euere the troutlie atame,			
thy tonge is dampned, and ek lame,			Her tongue
that it may seyn noon orisoun,			says no
nor make no supplicacioun,	24084		prayer or
Which sholdē ben acceptable			supplication
vnto that kyng most honourable.			acceptable
he is not plesed, (on noo syde,)			to the King.
Whil in this staat thou dost abyde,	24088		
and hast no purpos to Retourne, ⁴ [° for to tourn St.]			
but in the world dost ay soioune."			
Apostacie : ⁵	[° St., om. C.]		<u>Apostasy.</u>
' Truēly, to thy sentence			
I may yevē ful eredence ;	24092		
for Seynt Poule hym-silfē ⁶ saith,	[° selfe St., silf C.]		As St. Paul
(to whom, men must yevē fayth,			saith,
and ful belevē to his word,) [Stowe, leaf 372, back]			
' who is not withynne shippes ⁷ bord, [° syppes St.] 24096			he who is
stant in perail of Perysshynge,			not within
and on the poynt of his drownynge,			the ship,
fel fer from his savacioun,			stands in
ffor lakkyng of discrecioun.	24100		danger of
			drowning.
			[leaf 298]

	<u>Apostasy.</u>	'and I wot wel, for my partye, I issed ¹ out thorough my folye ;	[¹ yswyd St.]	
		Wherefore I stonde in nonecerteyn, yef I retourned hom ageyn,		24104
	She doubts whether, if she retourned to God, she would find grace.	wher I sholdë <i>gracë</i> haue, therby my soulë for ² to save.'	[² for St., om. C.]	
	<u>The Pilgrim.</u>	Pilgrim : ³	[³ St., om. C.]	
	I assure her that she will find grace,	"ne doute the nat to tourne ageyn, but be therof ryght wel eerteyn, That of <i>grace</i> thou shalt not faille, So that thou makë a ⁴ stoupaille	[⁴ a om. St.]	24108
		of the hoolës that open ⁵ be in thyn handes (as thou maist se), this to mene, in sentement, that playn and hool be thyn entent, grounded on <i>perfeccioun</i> ;	[⁵ St., apou C.]	24112
	if she will devoutly fix her heart on God.	and that, by gret deuocioun, that thou make thyn hertë stable, and of entent not variable.		24116
		look her-to on enery syde, for I may no lenger abyde,		24120
	Then I go home	for, I castë me a-noon, hom to my eastel forto goon, and by the nextë way ⁶ wende,	[⁶ St., next way C.]	24124
		and ther, vnto my livës ende, abiden in the samë place, lik as god wil yeve me <i>grace</i> ."		
		and whan I was kome hom ageyn, of al that euere I had seyn,		24128
	and relate all I have seen.	I madë playn <i>Relacioun</i> to folk of that <i>Religioun</i> ; and afterward (I you ensure,) ther fel a wonder <i>aventure</i> ,		24132
		the whichë, ⁷ whan I dede <i>aduerte</i> ,	[⁷ which C., whichë St.]	
		yt liked ⁸ nothyng ⁸ to myn herte :		
	[leaf 298, bk.]	I saw tweyne oldë (by assent,)	[St. & C.]	24136
	Two Messengers, 'Age' and 'Sickness,' come to me,	Kome to me of oon entent, Wonder dyuers of her cheres ; and bothë two wer <i>massagerës</i> : ⁸ the toon of hem (I was wel war)	[⁸ messengere St., massager C.]	

- Vpon hir bak, a bed she bar ; 24140 *The Pilgrim.*
 The tother (if I shal not feyne)
 bar also, patentës tweyne ;
 the toon also, in hir commyng,¹ [Stowe, leaf 278]
 gird with a baudrek, for wrastelyng : [1 commyng St., commyng C.] 24144
 In their comyng I fonde gret lak,
 and evene thus to me they spak :
- Age & Sicknes :**² [2 St., om. C.] *Age and Sicknes.*
 ‘deth,’ quod they, ‘hath to thé sent on the part of Death,
 bothe vs tweynë, of entent, 24148
 pleynty to the to declare,
 that hym self ne wil not spare
 forto come to the anoon ;
 and bad, afor we sholdë³ goon, [3 shold C., shuld St.] 24152
 and done our fullë besynesse,
 with al our myghte, the to oppresse,⁴ [4 to oppresse St., tappresse C.]
 and not departe fro the at al,
 til thou be east, and haue a fal, 24156
 that he may, at his commyng,
 fyndë the, by our workyng,
 So awlapëct and amat,
 that he may seyn to thé, ‘chek mat.’’ 24160
 and say that he will soon follow, and check-mate me.
- Pilgrim :**⁵ [*Blank for Illumination.*] [5 St., om. C.]
 Quod I, “dēclareth vnto me,
 ffirst of allë, what ye be.
 I knowë not your gouernaunce ; [leaf 299]
 With deth I ha non áqueyntaunce ; 24164 I have no acquaintance with Death.
 and yef that he be your maystresse,
 I pray you, first, that ye expresse I ask who they are.
 your office, and your seruyse,
 and your namës doth devyse.” 24168
- Age & Sicknes :**⁶ [6 St., om. C.]
 Quod they, ‘it wer not-but in veyn,
 With vs to stryve, or wyNSE ageyn ;
 for, ther is noon⁷ so hardy, [7 none St.]
 so wys, so Riehë, so myghty, 24172
 that may, by forcë nor⁸ allye, [8 or St.]
 holden with vs Champartye. to strive with one so mighty as Death,
 ‘for deth hath had, ful yore agoon, who is Ruler of every one,
 lordshipe of folkës euerychoon ; 24176

- Age and Sickness.*
and is more feared by lords and kings
- ‘for, who considereth allē thynges,
Drad more of lordēs and of kynges
than of folkēs (who list se)
which that duellen in pouerte. 24180
- than the poor, who often wish to be dead.
- for porē folk that lakkē¹ brekē, [1 lak C., lake St.]
desire ful oftē² to ben dekl. [2 desyr ofte for St.]
- ‘and, yef thou aryght beholdē,
vnto deth thou art yholē, 24184
- that he, toforu³ hath to the sent; [3 to toforu C.]
for ofte, without avisēment
he cometh to folkēs vnwarly,
and hem assaileth sodeynly, 24188
- though the contryary had sworn.
but, he hath vs sent to-foru,
as massagers⁴ to warnē the; [Stowe, leaf 273, back
[4 messengers St.]
- from his power thou mayst⁵ not fle; [5 may St.] 24192
- and eeh of vs (withoutē blane)
Shal declarē the his name.’
- Sickness.*
The Messengers are ‘Sickness’ and ‘Old Age.’
- [Sekenesse:]**
The firstē⁶ to me dede expresse: [6 first C., St.]
quod she, ‘my name is Sekēnesse. 24196
- helthe and I, but litel space [St. & C.]
May abiden in O place.
we wrastlen ofte (as men may se);
som whilē she venquyssheth me, 24200
- and, som tynē,⁷ in certeyn, [7 some tym St.]
I over-throwē hir ageyn,
make hir forto bowe hir chyne.
and, ne werē⁸ that medieyne [8 wure St., wer C.] 24204
- ys causē that she doth relēve,
my sayllyng shold hir often grēve.
with her drinks
but, maugre hir potaciouns
and dyurse confeeiouns, 24208
- and apothecaries’ stuff, saves folk for a time,
and other sondry lettuaryes
Makēd at the potycaryes,—
bothe emplastres drye and moystes,
and oynementēs put in boystes,— 24212
- yet Sickness and Death have the mastery in the end.
yet deth and I (who lyst espye)
Haue, at the lastē,⁹ the maystrye. [9 last C., St.]
‘first I souke vp (for the nones)

'the mary closēd in the bones,	24216	<u>Sickness.</u>
and (wher that it be bad or good,) waste ¹ the flessch, and drynke the blood; [1 wast St., baste C.]		Sickness sucks up folks' marrow
And thus my silf, I eónsume al the vertu that called is ² 'vital';	[2 ye cally St.] 24220	and vital power;
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.'	24224	
Pilgrim: ³	[3 St., om. C.]	<u>The Pilgrim.</u>
"Sothly, thou art no massagere, ⁴	[4 messenger St.]	
to whom men sholdē ⁵ makē ehre."	[5 shold C., shuld St.]	
Secnes: ⁶	[6 St., om. C.]	<u>Sickness.</u>
'ffor sothē, yis, ⁷ (who taketh hede,)'	[7 this St.]	
folk ar holde to me in dede;	24228	
for, sikē folkēs to avaunce,		but she gives sick folk tyme for repentance.
I make hem to ha répentauce		[leaf 300]
Whan she was put out of mynde,	24232	
and therby, a menē fynde,		
that folkēs, by eontrieiounz,		
may come to their savaeiounz;		
for proudest folkes, (as I gesse,) I chastyse with Seknesse. ⁸	[8 sycknesse St.] 24236	
'and first, I hauē gret delit,	[Stowe, leaf 374]	Their appetite is lost first;
from hem to take their appetit;		
their .v. wittēs and Resoun,	[five]	then the 5 senses, then reason.
I be-reve hem, vp and down,	24240	
make (as thou shalt vnderstonde,) folk so feble, thei may not stonde.		
'and we be comē to thē blyve,		
with thē to wrastlen and to stryve.'	24244	
Pilgrim: ⁹	[9 St., om. C.]	<u>The Pilgrim.</u>
"Or ye to me don eny shame,		
let me first knowen the name of the tother massager, ¹⁰	[10 messenger St.]	I ask who the 2nd Messenger is.
That loketh with so fel a cher."	24248	
Sicknes: ¹¹	[11 St., om. C.]	<u>Sickness.</u>
'I grauntē wel she shal the telle,		
yef thou wilt a whilē ¹² duelle.'	[12 whil C., whill St.]	
Age: ¹³	[13 St., om. C.]	<u>Old Age.</u>

650 *Old Age, Death's Courier, brings me two Summonses.*

<u>Old Age.</u>	Quod she, 'of folkës that ben sage,	
She is 'Old Age,'	I am of custom callèd 'Age,'	24252
	Contrarious (as it is kouth)	
	to hir that is yealled Youth,	
who plucks the fresh feathers of Youth,	which whilom had (thou myghtest ¹ se) [¹ mayst St.]	
	fresshë fetheres forto fle.	24256
	but Age hath plukkeð hem away,	
	that vnnethë ² gon I may; [² vnneth C., vnneth St.]	
	my fet be now (who taketh hede)	
	hevy as they were of lede;	24260
	I may not gon, but with labour,	
and is the Courier of Death.	and yet of Deth I am corour,	
	knowe ³ in Countres fer and ner. [³ knowe St.]	
[leaf 300, bk.]	'And ⁴ who that is a massager, ⁵ [⁴ St.] [⁵ messenger St.]	
	Wher he holdeth his passáge,	24265
	mut do truely his masságe, ⁶ [⁶ message St.]	
	and the trouthe ⁷ telle of ryght. [⁷ trouth C., trouth St.]	
	'I am vnweldy, ánd not lyght;	24268
	and (to speke in wordës fewe,)	
Her empty skin	myn empty skyn doth wel shewe	
	what that I am; and ouer more,	
	thou mayst se, by my lökkës hore,	24272
and shrivelð visage show she is old.	and by ryvéls of ⁸ my viságe, [⁸ in St.]	
	How that I am callèd 'Age,'	
	of whom, folkës that ⁹ discern, [⁹ folk that C., folke that St.]	
	may ful many thyngës lerne.	24276
	'though that wasted be my blood,	
	I ha seyn bothe evel and good;	
	Preved (if I shal not feyne)	
	ende and gynnynge of bothe tweyne.	24280
But she excels in knowledge.	age, in konnyng doth excelle;	
	who muehë seth, can muehë telle:	
	no man in konnyng (this, the chef)	24283
	without ¹⁰ syght may há no pref. ⁷ [¹⁰ without C., withe out St.]	
<u>The Pilgrim.</u>	Pilgrim: ¹¹ [¹¹ St., om. C.]	
I bid her tell me what her Patents are, and then go.	"To heré now, myn entent is, [¹¹ Stowe, leaf 374, back]	
	what betokne thi patentës;	
	and after that, make no delay,	
	but take thy leve, and go thy way."	24288
<u>Old Age.</u>	Age: ¹² [¹² St., om. C.]	

' wher-so it like the, or displese,		<u>Old Age.</u>
I wil abiden at myn eese,		She says
And fro this placè not retourne,		
but euere in on with thè ¹ sojourne.	[¹ the om. C., the St.]	she'll stay with me,
I may not parte lyghtly a-way,	24293	
as Youthè dede this other day.		
She thè ² forsook (in verray dede)	[² the om. St.]	
whan thou haddest to hir most nede ;	24296	
she went hir way, and took hir flyght,		[leaf 301]
and fled a-noon out of thy syght ;		
caste hir neuere to comè ageyn :		
to looken after, wer but veyn.	24300	
but I, be leyser mut abyde,		
toward dethe ³ to be thy guyde ;	[³ towardeth C., toward deathe St.]	
for, til deth come, I vndertake		till Death comes.
hat I shal the not forsake.	24304	
' I haue doon my besy peyue.		
to bryngè thé patentès ⁴ tweyne,	[⁴ patents C., St.]	She has brought me 2 Patents to rest on,
oonly of fauour, for ⁵ thy best ;	[⁵ to St.]	
ther-vp-on that thou mayst reste,	24308	
and of noon entencioun		
to takè fro the thy bordoun :		
to the, bothè may auaille.		
' and, for mor suer sowpewaille, ⁶	[⁶ supewayle St.]	
to the bordoun spiritual,		as a temporal staff is needed, as well as a spiritual one.
a staf is nedful, temporal :		
Euerych of hem with-outè ⁷ wene,	[⁷ out C., St.]	
the tother must of ryght sustene ;	24316	
for whan the tó part doun doth falle,		
help of the tother he must calle,		
yef hym list hym-self assure.		
but thou ne shalt not ⁸ wel endure	[⁸ not, om. C., St.]	But she says I shall not endure the assaults of her and Sickness.
the felle assautès of vs tweyne ;	24320	
for, we ne shal no lenger feyne,		
but (for short conclusioun)		
ber thè to the Erthe a-doun.'	24324	
Pilgrim : ⁹	[⁹ St., om. C.]	<u>The Pilgrim.</u>
And bothè tweynè, with a brayd,		
vpoñ a bed they ha me layd,		They lay me on a bed.
for they wolde not of me faille,		

- The Pilgrim. ther tabyde, til deth assaille. 24328
 [leaf 301, bk.] And¹ in distresse and gret affray, [1 St.]
 vpon the bed whil I thus lay,
 I myght² tho no ferther gon, [Stowe, leaf 375]
 Then the lady Mercy, to me a lady cam a-noon, [2 myght St., C.] 24332
 with ful many noble signe,
 of cher and lok, ful benigne,
 (I dar ryght wel recor^t,)
 'Misericord,' comes to me, with one breast bare, to give me milk, and a Cord 24336
 Whos namë was 'Myserycord';
 oon of hir brestës opoñ was,
 to yeve me mylk in such a caas.
 And also (as I was war,) 24340
 me semptë that a corde she bar,
 to bynden hay (so thoughtë³ me). [3 thought C., St.]
 and, of merey and pyte,
 to me that lay, like a wreeche,
 She gan hir corde abroad to streeche; 24344
 to pull me up. [Blank in MS. for an Illumination.]
 And ful goodly, with that sygne,
 to me she sayd with cher benygne :
 Mercy. 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 24348
 that thou art febly⁵ of thy myght,
 and thou list not her a-ryght; [5 feble St.]
 the Infirmary. Wherefore I wil the fostre and guye,
 and lede the to the fermerye.' 24352
 The Pilgrim. Pilgrim :⁶ [6 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
 Mercy. Misericord :⁷ [7 St., om. C.]
 [leaf 302] She tells me her occupation. When Judges give sentence,
 'My namë, yef it be conceyved,
 I ought wel to ben reeeuyed,
 for, whan Iuges, for offenee
 han yovë⁸ hir sentence, [8 have gyven C.] 24360
 I do my peyne and my labour,
 of Justice and of Rigour
 forto do remissioun,

Mercy made God set the Rainbow in the Skies, for Peace. 653

'and make a mittigacioun (as folkës may ful wel discernen).	24364	<i>Mercy.</i> she mitlgates it.
'for whan the kyng that is eterne, ¹	[¹ eterne St., sterne C.]	Whon God sentenst
had yoven ² in sentëment	[² yove C., gyven St.]	
a ful dredful Iugëment	24368	
of Adam and ³ the lynage,	[³ and St., on C.]	Adam and his chil ren to death,
forto deye for their outrage, I cam to hym ful humbly, and prayed hym ful benygnëly,	24372	she prayd Him
the myghty kyng celestial, not forto distruyen al ; but that he wold, in his grevaunce, modifyen his vengeaunce,	24376	
and to with-drawe his Iugëment.		to withdraw His judg- ment;
'and his bowë that was bent, I made hym drawë of the corde,		
and, for sygnës ⁴ of concorde,	[⁴ sygns C., sygne St.]	24380 and she made Him set his rai- bow in the heaven, in token of peace.
Sette it in the heven alofte ; and (as men may se ful ofte) In tookne of pes, and not of wrak, from vs he tourned hath his bak,	[Stowe, leaf 375, back]	
that, of his mereyáble lawe,	24385	
he may not the bowë drawe, whan of merey (as it is knowe) toward hym-self he drough the bowe.	24388	He drew the bow against Himself, when He died on the Cross.
'whan he, for our Inyquyte, dyed vpon the rodë tre, he bought our gilt so sore.	[6-syllable line]	
and vnderstond, ouer more,	[St. & C.]	24392 [leaf 392, bk.]
vp nor down (who lokë wel) he may not drawe it neuer a del. for, of the bowë the discord,		
vnderstondë by the cord :	24396	She, Mercy, made the bow and cord agree,
I made hem so forto acorde, that called am 'Misericorde.'		
for (yef thou dost ⁵ wel vnderstond)	[⁵ canst St.]	and so her name is 'Misericord.'
the stryng therof is in myn hond :	24400	
thou mayst behold it wel, and se ; for, of merey and of pyte, I drawe out wreeches from her charge,		She pulls wretches out from their burden,

<u>Mercy.</u>	' and makè hem go loos at large.	24404
	' therefore folkës alle acorde to callè me ' Miséricorde ' ; of which (by declaracioun) to make an expositioun,	24408
and has mercy on them.	Misericordë, truëly ys, on wrecches to han mercy. ' thus my namë ¹ thou shalt knowe ; [¹ this nam St.]	24412
The Cordeler who wove the Cord of Peace and Unity	I drawe hem vp, whan they ben lowe. the cordeler that waf ² the corde [² wave St.] of pes, vnyte, and concorde, only on wrecches to han pyte,	24416
was Charly ;	hyr name was called ' Charyte.' ' and yef the corde wer broke a-soudre, ther is nó man, (her nor yondre), though he euere dide his peyne, that myghtë ³ to the heven atteyne ; [³ myght C., St.]	24420
and without it none may ascend to heaven, for	for, by this corde (as I the told) allë Synners must hem hold, and playnly clymben vp therby, only of pyte and mercy.'	24424
by it alone can they climb up there.	Pilgrim : ⁴	[⁴ St., om. C.]
<u>The Pilgrim.</u>	" 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, like as ye woldë be my botc, wasshe me with your mylk most sote ?"	24428
Why is one of your breasts bare? askt I. [leaf 308]	Misericord : ⁵	[⁵ St., om. C.]
<u>Mercy.</u>	' Truely, ' quod she '(yef yc take hede), of my mylk thou hast mor nede (yef the trouthe be iustly told) than outhur of siluer, outhur ⁶ of gold, [⁶ or St.] or of any precious ston, forto rekne hem euerychon.	24432 24436
Because you have more need of my milk than of gold or silver.	for this mylk which thou dost se, [Stowe, leaf 376] ys called Mercy and Pyte, allë Synners to sustene ; and to releve hem in their tene,	24440
This milk is Mercy and Pity, to help sinners.	it ⁷ bryngeth hem in rest and ⁸ pces. [⁷ it St., a C.] [⁸ & St., om. C.]	

This Milk of Mercy, Christ shed widely on the Cross. 655

<p>‘ And, like as Aristotiles writte, that mylk is nothyng elles (as allē Philesophres telles) but blood, by <i>transmutacioun</i> thorugh hete and lent¹ decoccioun, toured away from his rednesse to <i>perfectioun</i> of whytenesse ; and (to speke in wordēs playn) this nomorē forto sayn, that a man that ys irous, froward and malencolious, hath but red blood : and that rednesse may neuere tournē to whitenesse (as clerkēs sayn,) but yef so be it be decoct by charyte, that his malicious appetit be itournēd into whit, thorugh <i>perfectioun</i> of hete of charyte, that ys most swete, Than tho smoke of fals envye, the fume eke of malēncolye, fleth away, in rednesse, chaunged clene into whitenesse.</p>	<p>24444</p> <p>[¹ lyte St.]</p> <p>24448</p> <p>24452</p> <p>24456</p> <p>24460</p> <p>24464</p>	<p style="text-align: center;"><u>Mercy.</u></p> <p>Milk is blood by transmu- tation, according to Aristotle.</p> <p>An angry man's red blood</p> <p>can only be turnd white</p> <p>when decoct by Charity.</p> <p>[leaf 303, bk.]</p>
<p>‘ and who that drynketh of this mylk— mor sote and softe than any² silk— foryeveth (in a litel space) ech offencē and trespace that men ha gilt hym in his live ; hym list no more ageyn to stryve.</p>	<p>24468</p> <p>24472</p> <p>24476</p> <p>24480</p>	<p>Whoever drinks of this milk forgives offences.</p> <p>Christ Jesus had plenty of it on the Cross, and shed out</p>
<p>‘ of such mylk, most of <i>vertu</i>, gret plente haddē crist ihesu ; Shewed his brestis of pyte whan he was hanged on a tre. ho suffred tho (it is no doute,) the likour for to Renne aboute, and for to shede it out yffere than he was stonken³ with a spere, the syde of his humanyte, on allo synful to ha pyte, for to wasshe away our vyce.</p>	<p>[6-syllable line</p> <p>”</p> <p>[² thia any C., than St.]</p> <p>[C. & St.]</p> <p>[³ stongen St.]</p>	

656 *Mercy is pitiful, like her Father God. She does good works.*

	<i>Mercy.</i>	' was neuere moder nor noryce	
more than mother or nurse ever gave to child.		that gaf such mylkë ¹ her-to-fore	[¹ mylke St., mylk C.]
		to hir ebild, whan it was bore.	24484
		his brestes, that be most fair aud whyte, most holy, and fresshest of delyte, arn euere open to folkës alle. his voycë, ² synners doth ek calle,	[² voyce St., voys C.] 24488
		and bit hem in their hertë thenke, of his sootë mylk to drynke :	[Stowe, leaf 376, back]
		' for blod of ire is noon in me, but mylk of mercy and pyte,'	24492
		which wassheth away al vengcaunce :	
		who hath this mylk, hath suffisaunce.	
Red blood is changed by Charity into white milk.		' The Redë blood (as folk ³ may se)	[³ men St.]
		y-changed is, by charyte,	24496
		Into whyte mylk, hoolsom and good,	
[leaf 304]		shaad for mankynd ⁴ vpon the rood ;	[⁴ mankyng C., mankynd St.]
		with the which, I fostred and fede allë folkës that ha nede, ⁵	[⁵ fedd . . nedde St.] 24500
		such as list, by on acorde,	
		for to be ⁶ drawë with my eorde,	[⁶ be St., om. C.]
		to alle I am so mercyable, to my fader, Résemblable,	24504
		and to my moder Charyte.	
Mercy feeds the hungry,		' for whan that I may any se In myschief, hunger, outhur thirst, hem to fede, it is my lust.	24508
		naked and nedy, that ben lothe, I haue in custom hem to clothe ;	
clothes the naked,		And, gretly I me delyte, folk in prisoun to visyte ;	24512
visits folk in prison,		and ledë, with a glad visage, pore folk to their herbegage ; And thei that deye in ⁷ pouerte,	[⁷ en C., in St.]
		to burye hem, I délite me :	24516
buries the poor,		to suchë ⁸ labour I entende ;	[⁸ such C., suche St.]
		al thyng amys, I do amende ; folkës sike and vnweldy, of pyte only and merey,	24520
and serves the sick.		I serve hem in humylite.	

‘And now I am yeome to the, In al my best ¹ feythful wyse, forto profre my <i>seruyse</i> .’	[¹ best C., St.]	<u>Mercy.</u>
		24524
Pilgrim : ²	[² St., om. C.]	<u>The Pilgrim.</u>
“Ma dame,” <i>quod</i> I, “as it is due, my lust is gretly you to sue ; but, for my gret ^e febilnesse, which me restreyneth by distresse, And, pees massagers ³ also Causen that I may not go. And if ye wold, of your goodnesse, Doon your gret ^e besynesse Thes massagers ⁴ to putte away, I wolde (without ^e ⁵ mor delay) folwe, in al my best entent, to gon at your comandement.”	[³ messengers St.]	I tell Mercy that I’d fol- low her if I were not feeble and kept back by Sicknes and Age.
		24528
		24532
	[⁴ thes messengers St.]	[leaf 304, bk.]
	[⁵ without C., St.]	
		24536
Misericord : ⁶	[⁶ St., om. C.]	<u>Mercy.</u>
‘Truely (nouth ^e nygh nor ferre) I may not voyd ^e nor differre the massagers ⁷ from thy <i>presence</i> ; but I shal do my diligence, with my cord ^e , th ^e tenbrace, and to lede th ^e to the place which called is the Femerye. the massagers ⁸ her fast ^e by, I ha no myght hem to coharte, to maken hem fro th ^e departe. til that deth hym-silf assaille, tabiden on the, they wil not faylle.’	[⁷ messengers St.]	
		24540
	[Stowe, leaf 377]	She says I must go to the Infir- mary ;
		24544
		24548
	[⁸ St., om. C.]	and the Mes- sengers must remain with me. <u>The Pilgrim.</u>
Pilgrim : ⁸		
Than anoon Myseryeorde gan tenbrace me in hir corde. and the old ^e , both ^e tweyne, Were present, and dide her peyne to brynge me to my bed ^e anoon, and list not from me fer ⁹ to goon. and therwith-al, anoon ryght I gan to feblen of my myght ^t mor and mor, erly and late, til the porter at the gate	[⁹ for St.]	I grow more feeble.
		24552
		24556
PILGRIMAGE.		U U

658 *Prayer and Alms come to show me the way to Jerusalem.*

The Porter	broughtē me two massagers, ¹ [¹ brought C. & St., messengers St.] benygne and goodly of her ehers.	24560
<u>The Porter.</u>	[The Porter:] [6 lines blank for an Illumination.]	
[leaf 305]	Quod the porter anon to me :	
brings me two messen- gers	' I ha thē brought (yef thou lyst se) two massagers ¹ (it is no nay)	
to show me the way to Jerusalem.	which shal the teche the ryghtē ² way [² ryght C., St.] to Ierusalem the cite ; for (bi tooknes that I se,) I conceyve (on enery syde) thou mayst her, no while abyde.	24564 24568
They are to be sent be- fore,	Sendē hem toforne, on thy message, ³ [³ message St.] that thou mayst, by thy sendyng, be bet receyved at thi comyng,	24572
to prepare my reception there.	and makē to hem, in thi name, a maner of commyssioun, and ek a procuracioun,	24576
	that they may, thorough their werkyng, be reeyuēd of the kyng thomgh fauour of their langage, to taken vp their herbergage	24580
	In that eyte elestial, wher the kyng is éternal. ' thes ladyes namēs to expresse, they ben Prayer and Almesse ;	24584
These Mes- sengers are ' Prayer ' and ' Alms.'	And they ben redy, bothē tweyne, In this caas to done her peyne.'	
<u>The Pilgrim.</u>	[The Pilgrim:]	
But, said I,	" Truely," quod I to the porter, " I wolde, with al myn hert entier, don almēs of enteneioun ;	24588
I have nō possessions,	but I ha noo pecessioun, nor nothyng in propurte, but al thyng in communyte.	24592
[leaf 305, bk.]	Of myn ⁴ ordre, in sotlfastnesse. [⁴ St., C. burnt]	
	" Wherfore, tonchyng such almesse, [Stowe, leaf 377, back]	

I am too poor to employ Messengers. The improvident King. 659

- " I ha sothly no powere 24597 *The Pilgrim.*
 to make of hir a massagere,
 to takē herbergage for me
 In that hevenly, chef eyte. 24600
 almēs, and al such oother thyuges,
 mot ben of lordēs and of kynges
 Sent to-forn to that eyte,
 Yef they wil wel receyved be, 24604
 ther to make her purveaunce,
 terberwe¹ hem to their plesaunce. [¹ to harbour, lodge]
 " for (who-so list the trouthē here)
 alle estates in this world here— 24608
 kyngēs, prynees, bothē two,
 Dukēs, lordēs ek also,— 24612
 Reekne hem allē, by and by,
 and thei be pilgrymēs as I :
 let hem toforn pourveyē wel
 forto take vp their hostel,
 Sende her massagers² to se 24616 [² theyr mesengars St.]
 their herbergage in that eyte,
 that, for lak of providencee,
 through slouth, or through negligencee,
 they be dispurveyed, at her comyng,
 as Barlam telleth of a kyng,
 which, of eustom synguler, 24620 Barlam's
 Reyne³ neuere but a³ yer 24624 story of a
 In a lond ; and this the ende, 24628 King, who
 than of forcē he must wende 24632 reigned only
 Into an Ilond⁴ (in eertyn) 24636 a year,
 that was of vitaille ful bareyn ;
 and thus this kyng cam to meschaunce,
 for laak oonly of pourveaunce,
 that he toforn, for his availle,
 lyst to sendē no vitaille.
 Ther was noon other menē wey ; 24640 where he
 for hunger, he must nedē deye. 24644 came to grief
 " after whom, thus stood the eas, 24648 because he
 that a-nother kyng ther was, 24652 had made no
 which shuld⁴ for a yer succede ; 24656 provision for
 but he was wys, and took good hede, 24660 himself.
24664 [C. & St.] [leaf 306]
24668 So he died.
24672 [⁴ shuld C., St.]
24676

660 *Let us all prepare our places in Paradise, as St. Louis did.*

<i>The Pilgrim.</i>	“ whil he stood in háboundaunce,	
His success-or made pro- vision during his reign,	forto make his purveyaunce, to sendë, in the samë while, vitaille into that bareyn Ile.	24640
an-l was all right.	he was prudent, afor to se, to provide that Scarsete sholde sodeynly hym not assaille :	
	wherfore, hé sent his vitaille Into that yle that bareyn was.	24644
	“ wherfore, let ech man in such caas, sen afor, in his resoun,	[Stowe, leaf 378]
So let each man provide for his entry into Para- dise,	while he stant in pecessioun of his Rewme, by good avys to sende afor to paradys, to taken vp, in that cyte, herbergage lik his degre ;	24648 24652
as St. Louis did,	as whilom dedë ¹ seynt Lowys, the holy kyng that was so wys :	[¹ dyd St.]
	Whil he hadde domynacioun thorough-out al his Regioun, he ne was not necligent, but sent afor, of good entent, his massagers ² and his corrours,	[² messengers St.]
	his vitailers, ³ his pourveyours, only for his ávauntage, to taken vp his herbergage	[³ vitailers St.] 24660
and was re- ceived into the heavenly Jerusalem,	In that ilkë noble Rewm, ⁴ called hevenly Ieurusalem ;	[⁴ reme St.] 24664
[leaf 306, bk.]	wher he was, for a memórye, Receyved [†] forto regne in glorye, that holy ⁵ kyng contemplatif,	[⁵ St., C. burnt] 24668
for his [†] prayers,	for the vertues of his lif, his prayours and his orysouns, his fastynges and deuociouns, his mercy meynt with ryghtwesnesse,	
his alms,	his compassiouns, his almesse, of cherehes his foundaciouns, and other dyners mansiouns y-mad for folkës pore and blynde, Which, neuére, shal ⁶ out of mynde :	24672
	[⁶ shall nevar St.]	24676

- "alle thes vertnes (in substaunce)
 made afor hym pourveyaunce ;
 took vp a paleys most Royal
 In that eyte celestial, 24680
 for kyng Lowys, that holy man,
 as his lif reherec can,
 wel bet than I can expresse.
 "and for my part, touchyng almesse, 24684
 I may not make hir (fer nor ner)
 forto be my massager :¹ [1 messenger (!) St.] But I can't
 She nys not pertynent to me, my Mes-
 which ha no thyng in propurte, 24688 senger,
 but by licence (in certeyn)
 oonly of my souuereyn.
 "wherfore (of entencion)
 I shal make a comyssion
 to oon that is prudent and sage, 24692
 to taken vp myn herbergage : as I've no
 the name of whom is Prayer, property.
 to go tofor as massager." 2 [2 messenger St.] So I must
 Prayer :³ [3 St., om. C.] send Prayer
 Quod Prayer, 'for thy best, as thy mes-
 I wil fulfillē thy requeste senger.
 as forforth⁴ as I ha myght, [4 farforthē St.] Prayer
 and as tofor⁵ I ha behyght.' [Stowe, leaf 378, back] 24700 agrees.
 [The Pilgrim]: [5 reason St.] The Pilgrim.
 And with that word, anoon Siknesese [leaf 307]
 bad hir hastē fast, and dresse,
 withouten eny mor delay,
 forto spede hir on hir way ; 24704
 and without eny longer space,
 for tavoyden anoon the place.
 [Siknesse]: Sickness
 Quod she, 'it is now no sesoun says it's too
 to maken a comyssion, 24708 late to make
 at this tymē, to prayere ; a Commission
 for, playnly (who list to here,) now.
 bothe at complyn and at pryne,
 it hath be mad afore this tyme ; 24712
 or ellēs, herbergage to wyne,

	<i>Sickness.</i>	'It were to late now to begyne.'	
	<i>The Pilgrim.</i>	Pilgrim: ¹	[¹ St., om. C.]
		"God me ² grauntë grace and mynde,	[² me St., om. C.]
		good herbergagë forto fynde;	24716
		for now I haue ynowh to do,	
		of veray cónstreynt and of wo,	
		to remembre on ³ my siknesso."	[³ oon C., on St.]
Death steps on my bed,		and with that word, ther gan in dresse	24720
		oon vpon my bed anoon,	
		the cruelist of al my foon;	
		of whom in soth, whan I took hede,	
and I am in great dread.		I lostë speche, of veray drede:	24724
		I myghtë ⁴ make no questioun	[⁴ myght C., St.]
		to axen hir eonclieoun,	
		she was so dredful of hir chere:	
		a sithe she bar, and ek a bere;	24728
		sette hir foot vpon my brest,	
		for to maken on me arest.	
		[<i>Blank in MS. for an Illumination.</i>]	
[leaf 307, bk.] Grace Dieu appears.		but than ⁵ a lady of gret vertu,	[⁵ St., C. <i>burat.</i>]
		that was called Gracë dien,	24732
		had hir a wylë letë be,	
		whil that ⁶ she spak a word to me.	[⁶ that St., tha C.]
	<i>Death.</i>	Deathe: ⁷ [<i>See the French on p. 665.</i>] [⁷ St., om. C.]	
Death tells her to make haste,		'Sey on, and tarye neuer a del;	
		for I may not abiden wel.	24736
		I haate soothly al taryyng;	
		and I ne love non abilyng.	
		the cause is this, (who taketh hede)	
as he has much else to do.		I ha mo thyngës forto spede,	24740
		In other places mo than oon;	
		wherfore telle on, for I mot goon.'	
	<i>Grace Dieu.</i>	[Grace Dieu]: ⁸	[⁸ Pilgrim St., om C.]
Grace Dieu warns me		Gracë dien, hir look she layde	
		Vp-on me, and thus she sayde:	24744
		'thou staust vpon a streyt passáge,	
		now as in thy pilgrémáge.	
that Death is present,		Deth is present, as thou maist se,	
		fro the which, no man may fle.	24748
		she is of contynance odyble,	[Stowe, leaf 379]

Death will give me to the Worms, and part Soul & Body. 663

‘and of thyngës most terryble ;		<u>Grace Dieu.</u>
she is the ende of euery thyng ;		
and now she cast, at hir commyng,	24752	and means to mow my life down,
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 ;	24756	put me in a coffin,
and after, of entenciou, and		
to yeve thè in poecessioun		and giue me up to worms.
to wormës (as thou shalt ek knowe,)		
that liggen in the erthë lowe ;	24760	
the which (as I wel tellë ean)		This end is common to all men,
Is <i>commón</i> to euery man.		
‘ther may no man, of no degre,		
lygh nor lowh, his power fle.	24764	
ffor, lych as herbës and as floures,		[leaf 306]
that spryngen with sootë ² shoures		[² soot C., St.]
bothe in Aprill and in May,		
and afterward (it is no may,)	24768	
with a sythe (who list to knowe,)		as the flowers fall before the seythe.
they ben on erthë leyd ful lowe,		
and far-wel then al their fresshnesse !		
farwel her colour and grenesse !	24772	
It not appereth, her nor there,		
the hootë Sonne maketh hem Sere ;		
[<i>Blank in MS. for an Illumination.</i>]		
Ther colours and their fressh aray,		
al ys toumed into hay.	24776	
‘and, thou, that so longë be		
Grene and lusty forto se,		
Deth (his power for to kythe,)		Death will
wil abatyn with his sythe	24780	
thy grenesse, and ek also		
parten thè on ³ peces two,		[³ in St.]
The soule, the body, her and yonder,		diuide my soul and body asunder,
and maken hem to parte assondre.	24784	
for, playnly, as thou shalt lere,		
they may, as now, not gon yfere ;		
the soulë mustë ⁴ go tofore,		[⁴ must C., St.]
and the body shal be bore,	24788	

<u>Grace Dieu.</u>	'In erthe to haue his mansioun, and tournē to corrupeïoun ; and afterward, be wel certeyn, Ioyned with the soule ageyn, and ben to-gidre eternally.		24792
to be joined afterwards eternally.			
I must be ready. [leaf 308, bk.]	'Now loke that thou be ful redy ; for yf ¹ ther be no lak in the, thou shalt go streyht to the ² eyte Of the kyngdom and the Rewm that called ys Ierusalem, to which thy pilgremage was sette.	[¹ St., C. burnt] [² that St.]	24796
I have come to the wycket.	'thou art come to the wyket (Which is gynnynge of thy labour), thow ³ beheld in a myrroure, whan thow were ful tendre of age, at gynnynge of thy pilgrymage ; and therfor ⁴ now thou art sette at the boundes of the wyket,	[⁴ thow St., C. burnt] [St. & C.] ,,	24800 24804
I must first cry to God for mercy, promising Lady Pen- ance	I consaille the, first to crye Vnto my Fadre for <i>mercy</i> , behotyng the lady dame Penance, yef thou ha not in suffisaunce Don to her, whil thou wer here, Iustly and truely thy devere ; thou art in wil, at thy partyng, thorugh <i>grace</i> and <i>mercy</i> of the kyng, that Regneth eternally in glorye,		24808 24812
to make up my default in Purgatory.	It to fulfille in purgatorye ; ther tabiden in that place, tyll the lord wil do the grace, of his <i>mercy</i> , at the laste.'	[St. & C.] ,, ,,	24816
<u>The Pilgrim.</u>	And, for the tymē cam on faste, and my spechē gan to faille, I thoughte it ⁵ fooly for tasaille Gracē dien with questïouns, with demandēs or ⁶ resonns. And (as I coude ek wel discerne)		24820 24824
My spech begins to fail.		[⁵ it St., a C.] [⁶ and St.]	
Death swings his scythe at me ;	Deth abooke at the posterne, and gan to letē goon his sythe, his cruel myght on me to kythe,		24828

And gan so streytly me colharte,
That the soulë mot departe.
And, such a feer anoon me took,
Out of my slep that I a-wook.

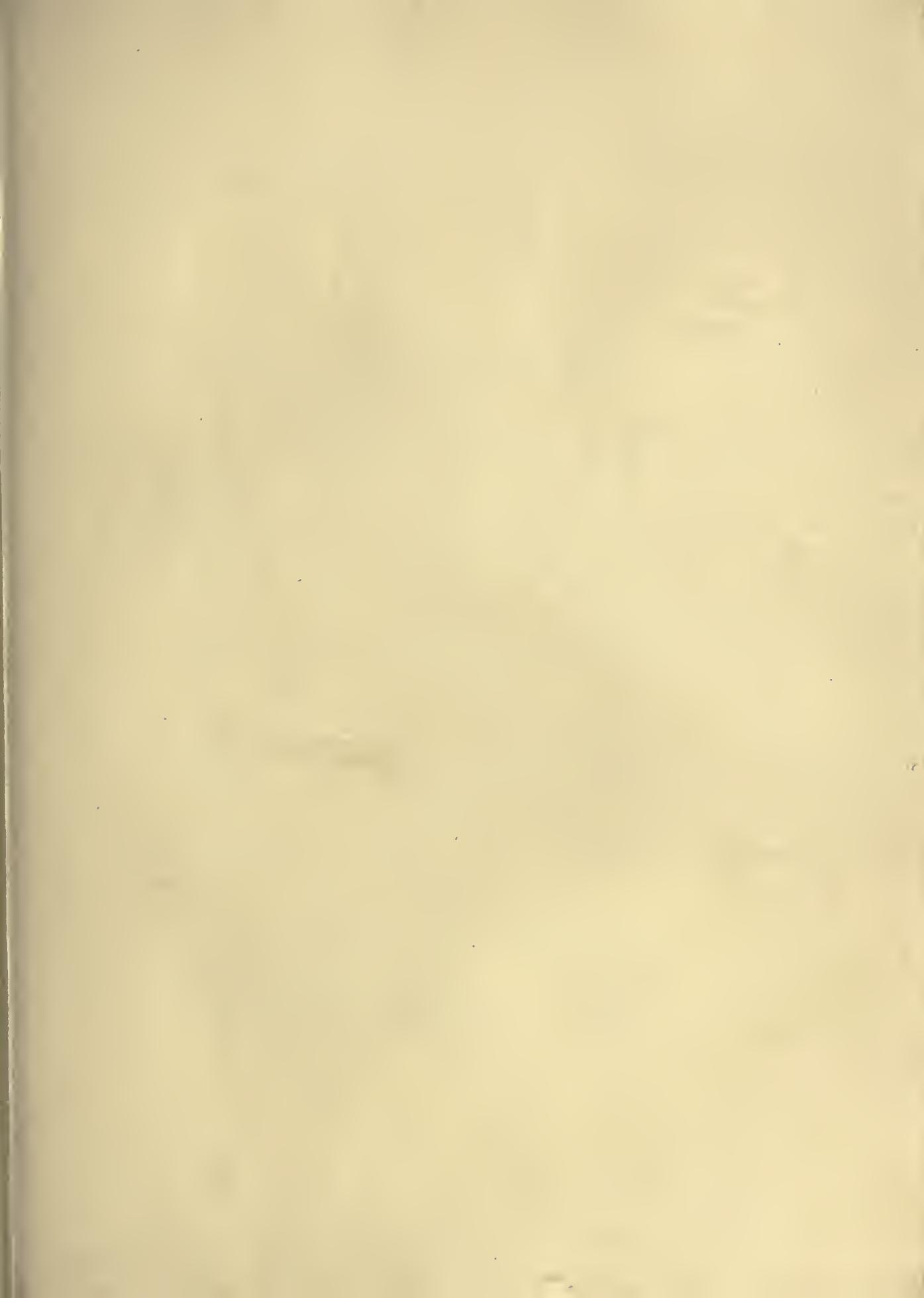
The Pilgrim.

my Soul
must go.
[leaf 369]

24832 I awake.

The last sayings of Death, Grace Dieu, and the Pilgrim are, in De Guileville's French (Petit's edition, Foillecets xej. 4—xeij. 2):—

LA MORT.		Que, se n'en as à souffisance	24810
OR dictes tost donc / ee dist elle,	24735	Fait / volentiers tu la feras	24813
Car moult ie he longue vielle :	24737	En purgatoire, on tu iras.	24816
Prestement me vueil deliurer, Car autre part me fault aler.	24741		
LE PELERIN.			
¶ Adone viut grace dieu a moy,	24743	OR vous dy ie / que lors se i'eusse Pen bien parler / que ie luy eusse	24821
Et me dist doucement, Or voy.	24744	Fait des demandes dont i'auoye	24824
GRACE DIEU.		Grant doubte / et que pas ue sanoie,	
¶ Je voy bien, qu'à l'estroit passaige		¹ Folie est d'actendre an besoing,	24822
Tu es de ton pèlerinaige.	24746	Car souuent on euide que loing [Fo. xej. 2]	
Voicy la Mort, qui de pres t'est,	24747	Soit la mort; qu'elle est aux postis,	24826
Qui, des choses terribles est	24750	Bien ie le secu / ie fuz soubzpris.	
La fin / et le termineent.	24751	La mort laissa sa faulx courir,	24827
¹ Ta vie, tantost faulcher eurent,	24753	Et me fist du corps departir.	24830
Et la meetre du tout à fin;	[Fo. xej]	Ce me sembla en ce moment,	
Et puis ton corps en vng cofin	24756	Si que, de l'esponentement	
Elle meetra, pour le bailler	24758	Esneillé et desdormy fu,	24832
Aux vers puans, pour le manger.	24759	Et me trouuay si esperdu,	[not english]
Ceste chose est toute commune	24761	Qu'auiser ie ne me ponoie	
A tout chasenn et a chasene :	24762	Se ia mort ou en vie i'estoie,	
Homme, en ce monde, est exposé		Jusqu'à tant que l'ouy sonner	
A la mort, comme l'herbe au pré	24765	L'orologe de nuyt, pour leuer;	
Est a la faulx / aussi est feyn,	24769	Et aussi lors chantoient les coeqs :	
Qui huy est verd / et, see demain;		Pour quoy, leuer me euiday lors;	
Or as esté verd vng long temps,	24772	Mais ne peu / car fuz reteuu	
Et si as receu pluyes et veus;	24766	De la grant pensée ou ie fu	
Mais fault maintenant te faulchier,	24780	Pour le myen aducentreux songe,	
Et en deux pieces despiecer.	24782	Ou quel, se quelque vne mensonge	
L'huy est estroit / l'ame / et la cher	24783	Est'it meslée ou eonteneue,	
Ne pourroient ensemble passer.	24786	Ou qui fust de peu de valuc.	
L'ame premiere passera,	24787	Nul esmerueiller ne s'en doit,	
Et puis apres la chair yra.	24788	Car iamais froment on ne voit	
Mais si tost ne sera ce mie;		Croistre / qu'entour paille n'y aye,	
Anant sera la chair pourrie,	24790	Jusques que dehors on l'en traye;	
Et autre fois reguerée	24792	Par quoy, s'en mon songe y a grain,	
En la grant commune assemblee.		Et aneeques paille ou estrain	
Doncques regarde se apointey	24794	y ait / ce qu'est bon / soit gardé;	
Denement tu es, et appareilleey.		Ce que n'est bon, soit hors veuuc.	
S'à toy ne tient, tantost verras	24795	Que ne dy pas tant seulement	
La grant cité ou tendu as.	24796	Pour ce premier liure present,	
Tu es au guielhet et à l'huy	24800	Dout ey cndroit ie feray fin,	
Que ou mirouer piecà tu vis.	24802	Pour me reposer en chemin,	
Se tu es despoillé et nuz,		Mais aussi pour ce que s'ensnit,	
Dedans tantost seras receuz.		Ou tout le grain en paille gist,	
Celle entrée tu auoies moult chier,		Que recommande aux bons venneurs,	
Lors quant tu la vis au premier;		Qui sceuent hors venner erreurs.	
Et toutesfois, tant ie te dy,	24807	¶ La fin du premier pèlerinaige	
Qu'à mon père tu eryes merey,	24808	De l'homme durant qu'est	
En prometant à penitence,	24809	En vie . Deo gratias.	



NOTES.

2/30. *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 þe Pilgrime unto þe Earle of Salisbury.” Underneath the drawing is written “Thomas Montacute Earle of Salisbury.” The earl is represented as a young man clothed in armour. This Thomas de Montacute, 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 syðe cytheron*. Calliope was the muse who presided over eloquence and heroic poetry; Citheron, a mountain of Bœotia, sacred to the Muses and named after king Cithæron. In the *Secrees of Old Philisoffres* the seeker after wisdom expresses his desire

“To taste the lieour of Cytheroes toune.”

5/176-7. *The sugryd tonne Off Iubiter*. 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 eupbearer.

9/307. *In the Abbey of Chalys*. The Cistercian abbey of Chalys, Chaalit, Chaslis or Chailly in the diocese of Senlis 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, Chalys was an offshoot of the abbey of Pontigny, “chaliz de pontigny fille.”

10/355. *strongly kept ffor coming in*. ffor=against. For this meaning of *for* cf. *Piers Plowman*, Passus VI, 9 :

“Sômme shal sowe þe sakke,’ quod Piers, ‘for shedyng of þe whete’;” and *Sir Thopas*, l. 150 :

“And over that an liabergeoun
For pereinge of his herte.”

12/444. *By record of Seyn Matthew*. Matt. xi. 12 : “The kingdom of heaven suffereth violence, and the violent take it by force.”

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 Chapin, 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.”

The quotation in the margin, however, is not from St. Jerome direct, but from the *Glossa Ordinaria* of Walafrid Strabo.

15/535. *Grete noumbre of thys Jacobins.* *Jacobins* was a name applied to the Dominican monks of France from the fact that their chief Paris monastery was that of St. Jaques (Jacobus).

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 humylyte.* 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, saue onliche bi cherubyn; Therforth hauen somme passed, and in herc owen blood han wasshen hem."

37/1387. *A sygne of Tav 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 *cruz decussata*, sometimes at right angles below the top, when it was called *cruz inmissa*, and sometimes at right angles across the top, when it was called *cruz 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 *cruz inmissa* the Tau form of cross is not infrequently found in mediæval art.

37/1402. *The prophete whylom wrot. / Ezechyel.* "And He called to the man clothed with liuen, 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. *Seyn 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 samē 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 thenys doth me chase*. See the pseudo-Chaucer *Romaunt of the Rose*, l. 5135:

"Thus taught and preched hath Resoun,
But Love spilte hir sermoun,
That was so impeded 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 *gulum dividit*, id est cervicem desecat."

66/2458. *Thys Ianuence recordeth so*. The reference is to the *Catholicon seu universale vocabularium ac summa grammatices* of F. Johannis Genuensis. The quotation in the margin of the text is from this vocabulary.

92/3449. *I make alday thyngës 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 Sensuallyte*, 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 renews,
And reioyseth in his kynde,
Commonly, as men may fynde,
In these herbes white and rede,
Which springen in the grenë mede,
Norysshed with the sonnë shene,
So that all the soyl is grene,
Al ouersprad with sondry floures,
With bawme dewed, and sootë shoures, . . .
And every bough, branch, and tre
Clad newe in grene, men may se,
By kyndely disposicion
Ech to bere fruyt in ther seson. . . .
And Zepherus, the wynde moost soote,
Enspired bothë croope and roote
Of herbës and of flourës newe
That they wern alway fresh of hewe."—(l. 101 f.)

95/3589. *Off on callyd Architeclyn*. The name should be Architriclin, "the master of the feast," and is written so in *Cumb*. From Gk. ἀρχι, chief, and τρικλίνος, 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. *Boundys and botaylle*. *Botaylle* 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 buttles of lands."—(N. E. D.) Cf. the modern *abut*, used in describing boundaries in a legal conveyance.

101/3795. *The mevyng of the hevene And the planetys allē sevene.* According to the Ptolomaic 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 & donne.* Cf. *Life of our Lady* :

"I fynde also that the skyes doune
Whiche of custome curteyne so the nyght,
The same tyme with a sodayn light
Enchaced were that it wexid al light."

Cf. also *Temple of Glas*, 2/30-31 :

"Til at(te) last eertein skyes doune
With wind Ichaced, haue her cours Iwent."

106/4011. *To skouren chyldern and chastyse.* The ordinary meaning of *scour* is to cleanse, from Lat. *excūrāre*, to take great care of (Skeat's *Concise Dict.*). But in this passage it evidently stands for *scourge*, and is from Lat. *excoriāre*, to flay off.

115/4354. *Dyvers gatys mo than on.* See Nehemiah iii. 14 and 26, where the dung-gate and the water-gate are mentioned. Psal. cvii. 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 hundryd wynter old.* The quotation is incorrect. The passage from Isaiah runs as follows:

"There shall be no more theuce an infant of days, nor an old man that nath 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 Cryst Ihesus.* We may compare this Testament with that of *Piers the Plowman* in Langland's vision (Passus VI, l. 88 *et seq.*), which begins:

"He shal haue my soule þat best hath yserued it,
And fro fende it defende for so I bileue."

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 *Anima*, '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 Guileville*.

130/4962. *Synderesis*. This word appears to be made up of Gk. *συν*, meaning *with* or *together*, and *διαίρεσις* = division or separation, and if so would probably stand for that faculty of man which discriminates. In the *Pilgrimage of the Soule* *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. Satbanas calls it "thou foule Synderesys," and it is described as "wonder hydous to loke upon, and of ful cruel semblaunt." It says of itself, "In al places I am byleued of trouthe. I knowe wel apertly 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 yow to holden chaumpartye*. *Chaumpartye* comes from French *champ parti*, and means equality or division of power. See Chaucer, *Knight's Tale*, 1091:

"Ne may with Venus holde chaumpartye."

"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 partive*,—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. *Everyman*, in which *Five Wits* refuses to accompany the hero to the grave.

In *The World and the Child*, Dods. I, 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, Nosc-gate, and Feel-gate."

We still use the word *wit*, in the sense of the text, in such an expression as "He has lost his wits."

174/6640. *How he to hellē ys descended.* The belief in the descent of Christ into hell during the period between His death and resurrection was founded upon 1 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 mediæval 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.
Trasseci 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 aboht,
That thou levedest me noht ;
Adam, thou havest aboht sore
And I nil suffre that na more :
I shal the bringe of hellē pine
And, with the, allē mine."

Satan. "Who is that ich horē thore
I him redē speke na more." . . .

Dominus. "Wost thou never, what ich am ?
Almost the thridde winter is gan,
That thou havest fonded me
For to know[en] what I be ;
Sinnē found thou never nan
In me, as in other man ;
And thou shalt witē well to-day
That mine will I have awei,
Whan thou bilevest al thin one,
Than miht thou grete & grone."

180/6875. *Somme wer callyd Arryens.* The Arian heresy arose from the opiuous 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 Manichæism and Fatalism. Its principal points were the denial of original sin ; the possibility of living without siu ; and the sufficiency of free-will and the knowledge of the law for salvâtion.

192/7105. *The Charbouncle.* The carbuncle or ruby seems to have been a favourite stone with Lydgate. In the *Secrees of Old Philisoffres* we also find references to its supposed power of shining in the dark :

"As a charbouncle ageyn dirknesse of nyght ;" (l. 444)
"Rubyes that yeve so cleer 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 shynynge 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 Richesso is described in the following terms:

“Une escharbouclo ou cercle assise,
Et la pierre si clere estoit
Que, maintenant qu'il anuïtoit,
L'en s'en veist bien au besoing
Conduire d'une liue loing.” (ll. 1106-10)

203/7259. *Ther saw I helmys & haberions.* The armour of a mediæval knight was both complicated and cumbrous, 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 Knight* we are told that

“De brawdren bryne of bryzt stel ryunge,
Vmbe-weued þat wyȝ, upon wlonk stuffe.”

The *helmet* given to the Pilgrim was needful

“For to makē résistance
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. ll. 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.” (l. 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.

216/7730. *Seyn Wylliam of Chalys.* 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 goode Oger.* The feats of Ogier the Dane are told in many metrical romances, the longest of which is called *Les Enfances d'Ogier le Danois*, by Adcuez, herald to Henry III., Duke of Brabant. Ogier 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 *Sawagine*. 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 Roncesvalles 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 *Hauteclair* 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 seyn Benyth dyde 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 sayd 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 venquissing,
For she venquyssheth everythyng." (120/4581-2.)

"Affir ethymologie
Venus, by exposicion
Is seyde of venym & poysovne." (89/3386-88.)

234/8433. *Marteus.* Dr. Furnivall gives the following note :

"Et cinq pierres i met petites
Du rivage de mer eslites,
Dont puceles as martiaus geuent,
Quant beles et rondent les trenent."

Roman de la Rose, 21767-70, IV. 320 *Bibl. Elzev.*

Jouer aux marteaux, signifiat lancer des petits cailloux ronds en Pair 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. 539, 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 candylsticke; on whyche was a lantern so brennyng that it myght not be quenched wyth tempeste nother with rcyne." (Bartholomæus, *De Proprietatibus Rerum*, xvi, ii.)

"Isidore sayth in his xvi booke, that in a certaine 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 Alboston beset within." (John Maplet, *A greene Forest*, fol. 2.)

In the *Compleynt* at the end of the *Temple of Glas* the following lines occur (p. 66, ll. 537-552):

"Myn hetē 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 flaumbē steer,
That it wel brennē aftir euere,
And neuere from the fer disseuere,
So they acordyn of nature.
And for this ston may longe endure,
In fer to brennē fayr & bryght,
As sterrys in the wyntyry nyght.
I fynde, in Venus oratorye,
In hir worshepe & memorye
Was made a laumpē of this ston,
To brenne a-fore here, euere in on."

247/8923. *Sendē*. In Stowe we find *ffende* = 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 blindē 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 off kyng salomoun*. 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 Iouy 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 jointets."

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: wherefore should I smite thee to the ground? . . . Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him."

306/11181, 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* = jouer 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 *kampyng-crook* mentioned in the following line is not quite clear. Taken by itself one would think it meant hockey-stick, but in l. 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." *Kampyng 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 that meaning in this place, as the crook mentioned does not seem to be a warlike weapon.

Dr. Skcat suggest that *bessellys* 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 bessellys* 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*, *bersell*. Cf. *Pdg.* l. 15305, where Lydgate writes *mosselles* for De Guileville's *morceaulx*.

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 dubblets under ten, and then he is out and loseth, or dubblets above ten, and then he *passeth* and wins."—*Compleat 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.

Quek 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:

Jeunece sui, la legiere	(Et) pour ce picc'a sainte eglise
La gibberesse et coursiere	Ordena que ne fust mise
La sauterelle, la saillant	Personne pour li gouverner
Que tout dangier ne prise un gant	Qui n'eust pies de plonc pour aler
Je vois, je vieng, sail et vole.	Si ques de ce (je) sui privee,
Je espringalc, je karole,	Tant com serai (ain) si duvee.
Je trepe et queur (et) dance et bale	Un estuef me faut pour jouer
Et vois a la huitefale,	Et une croce a souler;
Je luite et sail fossez piez joins	Autre croce ne me faut mie,
Et gete la pierre au plus loins	Se (je) l'ai, ce sera folie,
Et nulle fois (je) ne n'esmaie	Mes piez tenir ne se pourront
De trespasser mur (et) ou haie.	De voleter ne ne vourront;
Se des pommes a nies voisins	Encor ne sui (je) pas saoule
Veul avoir, tost en leurs gardins	De jouer au gieu de (la) boule,
Sui saillie et sur i pommier	D'aler quillier, d'aler billier
Sui tost rampee et de legier.	Et de jouer au mereillier,
Pour nient (je) ne sui pas duvee	D'ouir chancons et instrumens
Mes pies ne si emplumee.	Et querre mes esbatemens.
Mes picz me porte ou je veul.	En ma pelote jour et nuit
Eles ont, tu le vois a l'ueil.	Ai plus soulas et plus deduit
Asael jadis les porta	Qu'en quanque me dit mon pere
Me chierement les compara	Ne (en quan)que m'enseigne ma
(Trop) grant legierete n'est mie	Je la tourne et la manie, [mre.
Souvent bonne a la vic.	(Je) m'en gene, c'est me'studie.
Miex vaut i saige a pies pesans.	Soing n'ai fors que de moi jouer
Que quatre folz or piez volans.	Et de mes soulas procurer.

(Stürzinger, 11803-55.)

311/11382. *Lat men lyten lyk her degres.* This passage bears a marked general resemblance to Passus VI. of *Piers Plowman*, in which Piers insists that all men should work in their several ways for the general good of the community:

'Bi crist,' quod a kny3te þo · 'he kenneth us þe best,
 Ac on þe teme trewly · tau3te was I neuere.
 Ac kenne me,' quod þe kny3te · and, bi cryst, I wil assaye;
 'Bi seynt Poule,' quod Perkyn · '3e profre yow so faire,
 þat I shal swynke and swete · and sowe for us bothe.
 And oper laboures do for þi loue · al my lyf-tyme,
 In couenaunt þat þow kepe · holi kirke and myselue
 Fro wastours and fro wykked men · þat þis worlde struyeth."

(ll. 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 Ile 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 squierie is nu in everi town;
The raye is turned overthuert that sholde stonde adoun;
Hii ben degised as turmentours that comen from clerkes plei."

317/11614. *Balladys*, *Roundelayes*, *vycelayes*. 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 ruu ABB ABAB 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 Chaucer's *Virelays*, inserted in the E. E. T. S. *Hoccleve's Works*, iii.)

317/11623. *At treygobet & tregetrye*. The passage in Verard's edition, describing the diversions of Idleness, runs as follows:

<p>Par luy ie meync gens au bois Cueillir fleurs, violettes et nois, En esbatement, en deduit, En lieu de ioye et de delict; Et la leur faiz oyr chansons, Rondeaulx, balades et doux sons De herpes et simphonies, Et plusieurs autres melodies</p>	<p>Dont long le parlement seroit Qui toutes dire les vouloit, Et la leur fois ie veoir danseurs, Jeux de basteaulx et de iougleurs, Jeux de tables et d'eschiquiers, De boules et de mereilliers, De cartes iex de tricherie, Et de mainte autre muserie.</p>
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(Ver. fol. xlv.)

According to Halliwell *treygobet* 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, maugre my hede,
Amonge the thoruës, hey go bet."

Tregetrye means juggling, mumming, conjuring. Chaucer's *Franklin's Tale* contains (ll. 413-20) a description of some of the doings of *tregetours*.

Karynyng. 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 Careere, 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 hondes for to digge in hem to tile hem and to ere hem with oute any sowinge."

321/11768. *fforeyn*. According to Godefroy, *forain* = du dehors, extérieur, écarté. "Avoit este ordené que à la venue ou entrée du dit palais nul ne s'arrestast devant la dite porte, mais passast oultre 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.

332/12257. *Of hym orygnal begynnynq.* 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 oryent*. 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 the which they labour to move against the firmament, some of them fulfil their course in shorter time, and some in longer time."

336/12338. *Celum 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 Myrocosome 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 *Secrees of Old Philisoffres* this idea is expanded:

"Oolde filosofris put in remembrance
pat in man is founde grete myracle,
nanyd þe lytulle worlde by autores allegaunce . . .
. . . He is hardy as a lyon, dredfulle as þe hare,
Large as þe cok, and as a hound couetous,
harde as a herte in forest which doth fare;

Buxum as þe tyrtulle, as lionesse dispitons,
 Simple as þe lambe, lyke þe foxe malicious . . .
 . . . Note this processe in þe audith countable
 Of þe remembraunce, and knowe redelie
 þat in beeste nor thyng vegetable
 No thyng may be vniversally,
 But if it be founde naturally
 In mannes nature; wherfor of oon accorde
 Olde philesofris callidy hym þe lytelc worldc."

348/12830. *Romney, clarre, ypcoras.* *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 *vinum Hippocraticum* after Hippocrates, the celebrated Greek physician. The following is a recipe for Hippocras:

"Take of cinanon 2 oz., of ginger $\frac{1}{2}$ an oz., of grains a quarter of an oz.: punne (pound) them grosse, & put them into a pottle 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*.

Clarre 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 Hackluyt 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 aforn thi breast;
 And pray thi 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 deuorede 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 botore.* See Batman vpon Bartholome, his Booke *De Proprietatibus 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 onelye 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 *Onacrocalus* 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 enimie namely (specially) to Eeles, and the pray that hee taketh, he swalloweth sodinly, & sendeth it into his wombe. And then he cheweth and moueth 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 nay 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 ;
For er a thing be do he sbal . . .
Seye thing that never was doon ne wrought ;
So moche treson 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." (l. 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. *bonchē sore*. "To bounche or pusshe one ; he buncheth me & beateth me ; il me pousse." Palsgrave. Compare *Piers Plowman*, Prol. 74 :

"He bonched hem with his breuet & blered here eyes."

375/13857-8. "Be no ropys mad at Clervaws
ffor they wer maked at Nervaws."

Camb. has: "Thei bcn not cordes of cleernans (for cleeruaus) but thei were made of synewes al blak and twyned and out of my wombe drawn."

In Petit's edition these lines run :

"Ne sont pas cordes de clervaulx
Ains furent faictes a noirvaulx."

383/14180. *The castel of landown*. Possibly to be identified with Château Landon, formerly the chief town of Gâtinais, 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 Reuene*. See Æsop'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 hem is "placebo."* To sing "placebo" meant "to flatter." The expression is used in this sense in Chaucer's *Somnour's Tale*, l. 366:

"Beth war therefor with lordes how ye pleye.
Singeþh Placebo, and I shal, if I can,
But if it be unto a povre man.
To a povre man men sholde hise vyces telle
But nat to a lord, thogh he sholde go to helle."

397/14720. *The unycorn.* 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 Bartholomæus 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 hath 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 Caesar*, Act II. sc. i. 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 poct dancier aucun engin,
Mais moert ainz qu'on le poet dancier,
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. *ffor taslayn Kyng Davyd.* 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 Maccabæus, 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 Maccabæus 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:

"Loue 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 mortrews & colys*. Mortrewes 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*, l. 384.

Colys (Fr. colesis) was also a kind of broth. Mrs. Glass (1767) uses this word in the form *culis*, as do modern cookery-books.

416/15459. *For thogh in helle wer seyn Iohn*. These lines, as well as ll. 21218-21222 on p. 566, 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?"

Mephis. "Why, this is hell, nor am I out of it;

Thiuk'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.)

Mephis. "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 *curamen in ve*, and that Petit has *carmen en ve*. Camb. has "sorwe & waylinge," which gives the sense we should expect. If we take *curamen* to mean the same as *cura*, we get the same meaning as in Camb. *Ve* stands for *ve* (adv.).

421/15666. *Iudicum 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."

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, Foeillet, lvii. col. 2:

Et que me vint a remembrance	Cil qui du cuer t'inoquera
D'une parolle que iadis	En toutes affaire(s) qu' aura,
J'auoie vcu et leu es escripz	Se tu ne lui es gracieuse
Sainct Benard, qui ainsi disoit :	Doulce et misericordieuse,
Qu'à trestous les griefz qu'on auoit,	Pour ce, mère du souverain iuge,
On deuoit son refuge faire	Humblement viens a mon refuge.
A la dame tout debonnaire,	Aide moy, dame de pitié,
Mere de Dieu, Vierge Marie,	En ceste grand aduersité
Qui, a bien aider, ne fault mye	Ou tu me vois du tout perdu,
A ceulz qui s'enfuyent et s'en vont	Se par toy ne suis secouru !
A elle / à tons besoins qu'ilz ont.	Et, se tu dis que n'ay mery
A lui donc, de cuer fiz mon pry,	Enuers toy d'obteuir mercy,
Et d'elle ie fiz mon refuy,	Ne iamais pardon recouurer,
De mon pouoir la collaudant,	Par ce que tousiours retourner
Et ce que s'ensuit lui disant :	J'ay voulu, a ma vie damnée [57/4]
O Roynie de misericorde,	Encores tousiours empirée,
De paix, de doulceur et concorde,	Sans point ne vouloir tenir quoy,
Après, de mes maulx, le deluge,	Helas, dame ! ce poise moy.
Je m'en viens à toy, à refuge	Bien sauez que presentement
En ma tres grant necessité,	Ay bon vouloir d'amendement :
Selon que i'en suis excité	Auec ce / tant onc ne mesfiz
Par saint Bernard, mon deuot père, ¹	Enuers vous n'enuers vostro filz,
Qui me dit, ' que ie te requiere	Comme fist iadis Theofile ;
En tout ce que i'auray mestier	Car se i'ay fait des maulx cent mille,
Et besoing, sans rien excepter.	Toutesfois n'ay ie pas nye
Se les vens de temptation	Vostre bonte / ne renye
(Dit il) ou tribulation	Le doulx Iesus, ainsi qu'il fist
T'assaillent / regarde l'estelle.	Pardon, après vous en requist,
Et appelle Marie la belle.	Et doulcement luy pardonnastes,
Se d'orgueil ou d'ambition,	Et vers vostre filz impetrastes
D'ouïe ou de detraction	Pour luy grace et reunion,
Tu es infeste / n'oublie mye	Et pleniere remission,
De tantost inuouer Marie.	' Dame, pas pis ne me ferez,
Se paresce / ire / ou auarice,	Et grace vous m'ympetrerez
Luxure, ou quelconque autre vice	Maintenant, et toute mon aage
Hurte la nef de ta pensée,	De faire mon pèlerinage
A celle qui onques lassée	Si bien et conuenablement,
Ne fut, de benefices faire,	Qu' auecques vous, finalement,
La doulce Marie debonnaire.	Et auec vostre benoist filz,
T'en fuy / et la prie qu'elle ait soing	Puisse regner en paradis.'

¹ back.

De t'aider à ce grant besoing.
 Se, par multiplication,
 Ou par reiteration,
 De tes pêchés es inuolué
 De tous pointz / et enuelopé
 En trop dure obstination,
 Et es en desperation
 De iamais point ne t'amender,
 Ne a honne vie retourner,
 Rue toy, plorant, deuant Marie,
 Et qu'elle t'ayde / la supplie,
 Lui disant, par honne fiance,
 Bon amour et honne esperance,
 Ce que la deuot saint Benard
 Lui disoit en vne autre part:
 'Cele et nye ta misericorde,
 (Disoit il), dame de concorde

A Insi comme i'eu fait mon pry,
 La fauresse qui m'eut oy,
 Me dist, puis que mis ie n'auoye
 Jus mon bourdon, et quis auoye
 Refuge hon et suffisant,
 Qu' elle se cesseroit a tant.
 ¶ ' Je suis (distelle) tout ainsi ^{Tri-}
 Que le vent, qui maine à l'ahry, ^{bul-}
 Et destourne les fueilles cheués, ^{tion.} A
 Ou les rachassc vers les nues.
 A refuge t'ay fait aler,
 Et deuers les nues regarder,
 Qui es vne fueille seichée,
 Et deiectée et desuoyée
 En cestuy chemin maleureux,
 Our'est pas (dont meschief est) seulz.

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 medyacion*. *Mediation* is an astrological term, meaning either (1) mid-day, or (2) the moment of the culmination of a star.

448/16713. *Cum beato Petro*. See St. Matt. xiv. 28.

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 houghs thereof, and all flesh was fed of it."

451/16808. *Walkyn as a man deiect with Nabugodonoser*. 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 hody was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

451/16825. *Oure ferme fader*. *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 inuocasti me*. Psal. lxxxi. 7: "Thou calledst in trouble, and I delivered thee."

462/17243-4. *The maner ek off thy mawmet, Shapē lyk a marmoset*. Mawmet is a corruption of Mahomet, and came to stand for anything worshipped idolatrously.

O.F. *Marmoset* comes from L. Lat. *marmoretum*, 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: 'Lieu ou s'assembloient les commissaires que le Roi, les Princes souverains ou

grands vassaux envoioient dans leurs domaines. Dans la province de Normandie cette cour étoit permanente, et en 1250 on y portoit appel des sentences des baillifs.' See also Du Cange's Glossary, sub voc. 'Scacarium.' The word is introduced here as being radically connected with the game of 'eschecs' or 'chess' which is described, and the reader will at once recognize in it the origin of our *Court of Exchequer*.—(Ancient Poem of *Guillaume de Guileville*, Note, p. xxxv.)

468/17474. *For I resemble unto that hound.* See Æsop's fable of *The Dog in the Manger*.

479/17902. *I will not spekyn of no frerys.* See note to 15/535.

479/17914. *Processionerys.* This word is written *pocessionerys* 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 beneficed clergy.

480/17940. *Symon Magus & Gyosy.* For Simon Magus see Acts viii. By Gyosy is to be understood Gehazi (2 Kings v. 20-27).

480/17973. *travas.* I have been unable to find the word in this form. It probably stands either for (1) *traverse* = a pass: "The fabricke was a mountaine with two descents and severed with two travesses" (*Masque of the Inner Temple and Gray's Inne*, 1612); or for (2) *travers* = a barrier, a sliding door or movable screen. "A travers slid away." *Masque at Ashley Castle*, Marston.

481/17987. *They fedd themselves with haboundaunce.* 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 þat þei 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 þe lyser alonge þe lenger it semed;
Amonge þe ricbe rayes I rendred a lessoun,
To broche hem with a paknedle and plaited hem togyderes,
And put hem in a presse and pynned hem þerinne,
Tyl ten zerdes or twelue hadde tolled out þrettene."

484/18103. *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:

"Aucunefois faiz baptisez
Daucuns petiz enfans mors nez.
Dessus lautier ie les faiz mectre
Qui ressemble tout massis estre,
Mais il est tout creux par dedens;

Et par certains soubzterremens
 Des charbons ardans ie soubzmetz
 Et laultier eschauffer ie faiz,
 Qui a lenfant donne cbaleur.
 Et puis ie monstre que vigueur
 Il ya et dy quil est vivant
 Ia soit ce quil soit tout puant
 Et tel puant ie le baptise.
 Et par ainsi a moi iatise
 Or et argent a ma prebende.
 Qui close est horrible et horrende
 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, scorch. 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 rostē 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 Sixtus 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 bands 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 & the botevaunt*
 At hasard & 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 ieux qui font denyez
 Aux mereles, quartes et dez
 Et que ien vois a val la rue
 Comme ung oblayer toute nue."

Dr. Skeat points out that O.F. *devant* means "in front of, ahead of," and suggests that *devaunt* is a game, gained by him who is *devant*, 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 *devant*, 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 1390, as Mezérai asserts." (*Pilg. of Man*, 1859, p. 34.)

494/18488. *frenche 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 cercle large and round.* For an account of the process of incantation and invocation of spirits see *Secrees 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 Grene 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 genii 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 Abelard 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 *Secrees of Old Philisoffres*, 1187-90, Lydgate again refers to Cyprian.

502/18792. *Duke of Frysc.* 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 stellified.* This is a common expression. Cf. *Temple of Glas*, 6/135-6:

"She was magnified
With Iubiter to bein Istellified."

Cf. also Chaucer's *Hous of Fame*, 1001-8:

"How goddes gonne stellifye
Brid, fish, beste, or him or here
As the Raven, or eithor Bere . . .
How alle these arn set in hevene."

506/18972. *The greete counceyle 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 filiam suam 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.

517/19368. *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. Dicz suggests O.H.G. *hara* = here.

"*Clameur de haro* = 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: "Harol Harol Monsieur le Prince, on me fait tort!" No prince was present, but this was the formula.

517/19386. *Ryght as dyde 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 discredit 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
 Vierge glorieuse, m'en fui
 Tout confus, ne puis miex faire,
 A toy me tien, a toy m'apuy
 Relieve moy, ahату suy:
 Vaincu m'a mon aversaire.
 Puis qu'en toy ont tous repaire
 Bien me doy vers toys retraire
 Avant que j'aie plus d'annuy.
 N'est pas luite necessaire
 A moy, se tu dehonnayre,
 Ne me sequeurs comme a autrui.

Bien voy que par toy confortés
 Sera mes cuers desconfortés.
 Quer tu es de salu porte.
 Si je suis mal tresportez
 Par vii larrons, pechiés mortez
 Et erre par voie torte,
 Esperance me conforte
 Qui à toy hui me raporte
 A ce que soie deportez
 Ma povre arme je t'aporte:
 Sauve la: ne vaut que morte
 En li sont tous biens avortez.

533/19953. *And eek that Longius his hertē 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.

533/19967. *Zacharie yow clepeth þe opene welle.* Probably a reference to Zechariah xiii. 1.

535/20040. *The noble wysē 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 *Centyloge*, 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 doctour seynt Austyn.* In Verard's edition, the sidenote to this passage gives the reference Lih. 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 hind 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 fonder 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 suster 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 Stocyenēs.* *De Civitate*, Lih. V. cap. viii. "Of their opinion that give not the name of Fate the position of the stars, hut 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
 Iupiter auctiferas 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 alledge 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 *μαθησις*, meaning "learning." The word was very commonly employed in the Middle Ages, and eventually came to be personified.

545/20416. *Thys tooknys nor thys bowys 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 bedera non opus est." In France a peasant who wishes to sell his vineyard places a green bush over his door.

549/20595. *ffor 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 hys Centyloge*. See note to 535/20040.

552/20698. *Pyromancye*, 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 myghty man Neptanabus*. The name should be Nectanabus. He was the reputed father of Alexander the Great.

According to the legend, Nectanabus, 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. *Cyrces*. For Cyrces 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 hevene & nothyng ellys*. See note to p. 416/15459.

567/21268. *Yt ffyl 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 Rowe*. "To row" here means "to swim." We may compare *Beowulf*, l. 512:

" þā git on sund reôn,
 þær git eāgor-strēam earmum þehton."

"Then you swam in the sea
 Where you covered the ocean-stream with your arms."

573/21508. *pawnys* = 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 thylke dyrkē fyr (nat bryht)*. We may compare with this line Cynewulf's idea of the appearance of the flames of hell.

" ðonne eall þrēð on efen nimeð
 Won fyres wælm wide tosomne
 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 *rapt*, ravished or carried away. Cf. *Ferrex and Porrex*:

"His noble limnes 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.

590/22095. *The Cystews*. The order of the *Cistercians* 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 Clteaux, near Châlons, where he founded the first monastery of the Cistercian order.

The order of *Clugni* was the first branch of the Benedictine order. It was founded in 910, by Abbot Bernon at Clugni, 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-schæden*? Stowe has *couched*, which makes good sense.

598/22417. *Somme callen hir Placebo*. See note to p. 395/14654.

615/23030. *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*, hatre, étriller; *frêler*, même sens; genev. *frouler*, norm. *freuler*. D'après Diez, *frôler* est pour

frotler, dim. de *frotter*. On pourrait croire aussi qu'il est pour *frossler*, de *froisser*."

620/23249. *Terra sibi fruges*. Ovid. *Ibis*. 107-8:

"Terra tibi fruges, amnis 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 Egipht whilom*. See Gen. xli.

645/24093. *Seyn Poule hym-silfē saith*. See Acts xxvii. 31.

655/24443. *mylk is nothyng elles*. See Arist. *Hist. Animalium*, B. vii. iii. 2.

658/24620. *As Barlam telleth of a kyng*. 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 *Barlaam 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 *Barlaam 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.

660/24653. *As whylom dedē seynt Lowys*. The prayers and fastings, the alms, and compassion of St. Lewis, "his mercy meynt with ryghtwesse" 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.
abaissed, abayssed, *pp.* abashed, 61/2296, 76/2858, 173/6593, 284/10355.
abaye, *adv.* at bay, 618/23143.
abrayde, *vb.* (1) speak, 20/739, 106/4025; *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.
abyggen, *vb.* pay for, 492/18440.
abyt, abyte, *vb.* abides, endures, 2/43, 171/6532, 626/23358.
accorde, *vb.* agree, 208/7424, 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, 123/4832.
aduerte, aduerten, *vb.* consider, 96/3603, 107/4033, 142/5437.
adust, *adj.* burning, 489/18308. See Note.
aermauncy, *n.* aëromancy, divination by means of the winds, 552/20708.
afferd, afferyd, *adj.* afraid, 64/2403, 204/7286.
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.
afte that, *conj.* according as, 159/6072.
affye, *vb.* confide, 391/14470, 558/20915.
aforen, afor, *adv.* before, 69/2582, 74/2759, etc.
afowndryd, *pp.* foundered, 374/13826.
after, affter, *prep.* according to, 74/2780, 118/4477, 236/8505, etc.
agaas, *n.* magpie or jay, 389/14415.
ageyn, *prep.* against, 88/3325, 94/3527, 127/4837.
aggreggyng, *n.* increasing, 112/4240.
agilt, *pp.* offended, deceived, *ABC*, 532/19912.
ago, agon, *pp.* gone, 224/8047, 136/5184, etc.
agrysed, *pp.* horrified, 11/411.
aiourne, *vb. imp.* cite, summon, *ABC*, 533/19948.
a-knowe, I 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.
alday, *adv.* always, 82/3074, 92/3449.
alder, of all, *ABC*, 530/19874; alderfyrst, first of all, 71/2657; alderhyest, highest of all, 129/4922; alderlast, last of all, 228/8114.
alengthe, *adv.* along, at full length, 140/5346.
algate, *conj.* since, 327/12018.
alगतys, *adv.* always, 155/5893, 204/7288.
allegement, *n.* remission, relief, 108/4095, 121/4602, 596/22334.
allegge, *vb.* alleviate, 71/2663; alleggeth, 611/22877.
almesse, *n.* alms, 119/4524.
alowe, *adv.* low, below, 192/7130.
also, *conj.* as, 168/6415.
amat, amaat, *adj.* dismayed, amazed, 34/1297, 647/24159.
amende, *vb.* give satisfaction, 224/8061.
amendement, *n.* reparation, 147/5617.

- amendyng, *n.* amendment, 46/1718.
 amenuse, *vb.* diminish, 635/23686;
pr. part. amenusyng, 633/23613.
 ammonyceyon, *n.* admonition, 71/
 2645.
 among, *adv.* at times, 306/11181.
 ampte, *n.* ant, 277/10101, 280/10188.
 ancille, *n.* hand-maiden, *ABC*, 531/
 19899.
 and, *conj.* if, 72/2671, 117/4464, etc.;
 and if, except, 133/5072.
 annethe, *adv.* hardly, 179/6842. *See*
 unnethe.
 annoy, *n.* annoyance, 229/8231.
 anoon, *adv.* immediately; annoon
 ryght, immediately, 106/3992.
 answeryng, *pr. part.* corresponding,
 159/6070.
 anulle, *vb.* destroy, do away with,
 32/1220.
 apallen, *vb.* enfeeble, 94/3528.
 aparceved, *pp.* perceived, 138/5269.
 apayd, appayyd, *pp.* pleased, satisfac-
 ed, 76/2840, 80/3004, 155/5896,
 etc.
 apayre, apeyre, *vb.* spoil, become less,
 21/786, 340/12496; *pp.* apeyred,
 127/4849.
 apechyd, *pp.* impeached, 160/6114.
 apertly, *adv.* openly, 536/20072.
 apparaylede, *pp.* apparelled, 232/
 8360.
 appartene, *vb.* belong, 274/9970.
 appelle, *vb.* challenge, 360/13290.
 apryved, *adj.* approved, 146/5603.
 armole, *n.* armhole, armpit, 315/
 11561.
 armure, *n.* armour, 202/7229, 212/
 7598, 230/8269, etc.
 armvrer, *n.* armourer, 211/7547.
 arreten, *vb.* account, ascribe, 449/
 16731.
 arrew, *interj.* 347/12767.
 arsmetryk, *n.* arithmetic, 314/11490.
 arwe, *n.* arrow, 212/7573, 214/7653.
 arwh, *adj.* cowardly, 490/18364.
 as, *conj.* than, 78/2914, etc.; as if,
 636/23743.
 ascrye, *vb.* call upon, 360/13291;
pp. askryed, challenged, accused,
 360/13263.
 askawnce, *adv.* aside, 166/6333.
 assautys, *n.* assaults, 204/7281, 211/
 7543.
 assay, *n.* trial, 239/8642, 427/15871.
 assaye, *vb.* undertake, try, 62/2323,
 71/2637, 167/6351.
 assent, *n.* opinion, accord, 134/5101.
 asseth, *n.* satisfaction (Fr. assez),
 120/4555.
 assoyl, *vb.* solve, explain, 157/5997;
imper. 267/9722.
 assoyille, *vb. pr. sg.* absolve, 69/2586.
 assurance, *n.* pledge, 52/1944.
 assure, *vb.* rely, 2/29.
 asterte, *vb.* escape, 352/12964.
 astonyd, *pp.* astonished, 242/8736.
 at, *prep.* in or to, 314/11496; at two,
 in two, 67/2504.
 ataine, *vb.* broach, enter upon, 480/
 17945, 645/24081.
 a-thynke, *vb.* displease, 94/3532.
 avale, *vb.* drop down, 385/14245;
pp. cast down, 274/9984, 278/
 10130.
 avaunce, *vb.* advance, 82/3078, 128/
 4872.
 avaut, *n.* boast, 318/11661.
 avautage, *n.* advantage, 130/5001,
 149/5681, etc.
 avaunte, *vb.* boast, 55/2046.
 avayl, *n.* advantage, 96/3631.
 avaylleth, *vb. pres.* avails, 222/7988.
 avayting, *pr. p.* awaiting, 126/4808.
 aventure, *n.* chance, 160/6110, 217/
 7796.
 aventyng, *n.* vent, 387/14332.
 avout(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, 153/5852.
 (4) understanding, 158/6038, 167/
 6365.
 avyse, *vb.* advise, 148/5634; *pp.* in-
 formed, 146/5575.
 avyse, *adj.* discreet, well-informed,
 150/5727.
 avysely, *adv.* advisedly, 99/3750.
 avysement, *n.* discretion, considera-
 tion, 65/2447, 158/6035.
 avysyon, *n.* vision, 16/586, 17/635,
 333/12243.
 awayt, *adv.* in wait, watching, 10/
 371.
 awhapyd, *pp.* astonished, 172/6542,
 647/24159.
 awhter, *n.* altar, 86/3230a.
 awmaylle, *n.* enamel, 19/690.

- awmener, *n.* almoner, 105/3983; *pl.* awmenerys, 245/8858.
 awntre, *vb.* adventure, 576/21610.
 awreke, *pp.* avenged, 89/3329, 180/6885.
 awstynys, *n.* Augustinians, 15/536.
 awys, *n.* 71/2642. *See* avys.
 axe, *vb.* ask, 101/3802, 154/5862, 120/4570; *pp.* yaxyd, 190/7048.
 ay, *n.* egg, 88/3312, 388/14361. *See* ey.
 baas, *adj.* low, 402/14898.
 bacyn, *n.* beacon, 236/8491.
 bakke, *n.* bat, 420/15618.
 balke, *n.* to make a balke, to blunder, mistake, fail, 168/6384.
 bandoun, *n.* power, disposal, jurisdiction, 72/2688, 177/6753, 514/19256.
 baret, *n.* strife, 220/7913, 486/18192.
 barnfel, *n.* leather apron, 425/15828, 427/15907.
 batayll, *n.* battle, 212/7561, 218/7832, etc.
 baudrek, *n.* baldrick, girdle, 647/24144.
 bawm, *n.* balm, 92/3460, 298/10882.
 bayard, *n.* (bay) horse, 304/11138.
 beere, *n.* bear, 236/8495.
 beffyl, *vb. pret.* befell, 283/10330.
 befull, *adj.* should be lefull, lawful, 479/17913.
 behest, *n.* promise, 119/4518, 369/13635.
 behihte, behyhte, *vb. pret.* promised, 163/6206, 232/8373; *pp.* behyht, behight, 166/6334, 587/22012; *subjunc.* behote, 587/21998; *pr. p.* byhotynge, 587/21979.
 be-iape, *vb.* beguile, 371/13688.
 beleve, *n.* creed, 394/14604.
 belwys, bylwes, *n.* bellows, 379/13990, 386/14284.
 ben, *vb. pres. pl.* are, 88/3306.
 bere hem so on hande, deceive them, 600/22469.
 bereth me an hand, flatters me, 387/14316.
 bern, *vb.* bear, 28/1031, 166/6322.
 berthene, *n.* burden, 359/13248.
 beseke, *vb.* beseech, 162/6172.
 beseyn, *pp.* dressed, provided, 21/871, 313/11468.
 besynys, *n.* brooms, rods, 319/11713.
 bessellys, *n.* 306/11191. *See* Note.
 best, *n.* beast, 91/3429, 242/8742.
 besyde, besyden, *adv.* aside, 114/4334, 4341.
 bet, *adj.* better, 61/2282, 115/4377, etc.
 bewte, *n.* beauty, 181/6897, 218/7806.
 beyn, *vb.* buy, 236/8523, 250/9035; *pr. sg.* 2. beyst, 250/9033.
 bit, *vb. pres. ind.* bids, 656/24489.
 blent, *pp.* blinded, 66/2428, 138/5253, 292/10674.
 blyue, *adv.* quickly, 94/3546, 126/4813, etc.; as blyue, immediately, 151/5763.
 bobbaunce, *n.* ostentation, 387/14307, 389/14403.
 bocchyd, *pp.* swollen, 489/18328.
 boch, *n.* hump, swelling, 489/18297; *pl.* bochches, 237/8565.
 boden, *pp.* commanded, 500/18712.
 bolde, *vb.* embolden, 80/2983.
 bole, *n.* bull, 354/13029.
 bolle, *pp.* inflated, 378/13982.
 bollyng, *n.* swelling, 108/4074.
 bombardys, *n.* instruments like bassoons, 386/14303.
 bonche, *vb.* strike, knock about, 367/13539.
 bonche, *n.* bunch, bump, 489/18294.
 booden, *pp.* bidden, 97/3672.
 bordoun, *n.* pilgrim's staff, 17/612 *et passim.*
 borgh, *n.* borough, 143/5456; *pl.* borwcs, 294/10747.
 botaylle, *n.* limits, boundary, 98/3696. *See* Note.
 bote, *n.* remedy, 322/11814, 654/24429.
 botevaunt, *n.* a game, 492/18427. *See* Note.
 botore, *n.* bittern, 354/13031.
 bowgys, *n.* bags (O.Fr. boulege, bouge), 247/8942.
 boyst, *n.* box, 143/5466, 399/14792.
 boystous, *adj.* rough, churlish, 89/3331, 208/7436.
 brayd, *n.* throw, twist, 651/24325.
 braydest, *vb. pr.* resemblest, 246/8887.
 brenne, *vb.* burn, 507/18984; *pp.* brent, 95/3574, 103/3900, 121/4591.
 brennyng, *n.* burning, 73/2723.

- 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.
 bromys, *n.* brooms, 92/3475.
 brond, *n.* sword, 227/8155; *pl.* brondys, 227/8180.
 bronstoon, *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.
 brotylness, *n.* brittleness, 279/10157.
 brustlys, *n.* bristles, 368/13594.
 brybours, *n.* beggars, 478/17885.
 bryd, *n.* bird, 88/3313, 260/9431.
 brygaunt, *n.* robber, brigand, 3/70; *pl.* brigantys, 204/7274.
 brygge, *n.* bridge, 409/15185.
 burdon, *n.* pilgrim's staff, 172/6575.
See bordoun.
 but, *conj.* except, 77/2893, 108/4096, etc.; but yif, except, 155/5901.
 by and by, *adv.* one by one, bit by bit, 4/146, 93/3495, 122/4653.
 bydde, *vb.* pray, beseech, 555/20811.
 byggere, *n.* buyer, 476/17787.
 byggyng, *n.* buying, 482/18020.
 bysme, *n.* besom, broom, 106/4014, 122/4632.
 byst, *vb. pr. ind.* 2. biddest, 255/9225; *pr.* 3. byt, commands, bids, 168/6410, 358/12041.
 byth, *vb. pr. pl.* are, 130/4943.
 caas, *n.* case, 86/3222, 175/6677; *par* caas, (1) suppose, by chance, 151/5763. (2) for example, perhaps, 160/6108.
 caffe, *n.* chaff (of corn), 34/1278.
 calle, *n.* caul, web, net, 514/19269; *pl.* callys, 596/22339.
 callyn, *vb.* call, 461/17202.
 callyoun, *n.* pebble, 418/15552, 425/15815.
 carence, *n.* lack, 30/1144.
 cast afor, *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.
 cerche, *vb.* search, 117/4444; *pr. p.* cerchyng, 18/663; *pp.* cerchyd, 111/4199.
 certys, *adv.* certainly, 88/3302, 153/5846.
 challenge, *vb.* claim, 441/16433.
 chamberere, chamberere, *n.* servant, 98/3748, 100/3765, 104/3922.
 char, *n.* chariot, 627/23401.
 charge, *n.* (1) charge, task, 85/3196, 143/5470. (2) load, 208/7430.
 charge, *vb.* charge, burden, 74/2781, 275/10002, 67/2519.
 chasteleyne, *n.* chatelaine, 608/22785.
 chaunbre, *n.* chamber, room, 106/3992, 203/7251.
 chaumpartye, champartye, *n.* resistance, competition, contest, 161/6148, 228/8193, 647/24174. *See* Note.
 chaunceler, *n.* chancellor 120/4580.
 chaunteplure, *n.* song and weeping, 2/30. *See* Note.
 chauntpartye, *n.* 262/9508. *See* chaunpartye.
 cheff, this the, above all, 133/5061.
 chek maat, *pp.* check-mate, 172/6541, 234/8440.
 cheker, *n.* chess-board, 463/17271.
 cher, chere, *n.* cheer, countenance, appearance, manner, 1/23, 89/3331, 145/5543.
 cherte, cheerte, *n.* love, dearness, charity, 123/4702, 601/22530.
 cherysshynge, *adj.* nourishing, 121/4619.
 ches, *n.* jess, 372/13739.
 chese, chesyn, *vb.* choose, 65/2431, 167/6346.
 cheventayne, *n.* chieftain, 381/14074.
 chevysaunce, *n.* bargain, profit 487/18234.
 chose, *n.* chosen flock, elect, 12/426.
 clamb, *vb. pret.* climbed, 69/2566.

- clarre, *n.* a wine, 348/12830. See Note.
 clepd, *pp.* called, 161/6126.
 cler, *adv.* clearly, 87/3289.
 clere, *adj.* bright, 175/6685.
 clergie, *n.* clerkship, learning, 287/10464.
 clobbyd, *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.
 cloystrer, *n.* cloisteral monk, 594/22248.
 clyket, *n.* catch, latch, 352/12967.
 coarte, 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.
 colys, coolys, *n.* broth, 413/15352, 415/15437.
 colyt, *n.* acolyte (Palsgrave: 'Collet, the seconde order, acolito'), 58/2182 a.
 comensal, *n.* habitual guest, table companion, 601/22529.
 comnytted, *pp.* sent out, 85/3205.
 compace, *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.
 comwne, *adj.* common, general or universal, 63/2365, 171/6527.
 comwne, *vb.* commune, 171/6528.
 concerne, *vb.* regard, 248/8983.
 conceyuc, *vb.* understand, 170/6460.
 conduite, *vb.* guide, 46/1732.
 condygnely, *adv.* worthily, 130/4937.
 conge, *n.* leave, permission, 163/6197, 245/8850, 297/10848.
 conijunt, *pp.* conjoined, 149/5682.
 coniryson, *n.* conjuration, 498/18662.
 consayl, counsayl, *n.* counsel, 96/3602, 217/7763.
 constaunce, *n.* constancy, firmness, 206/7345, 223/8004.
 consuetude, *n.* custom, 610/22858.
 contagious, *adj.* foul, noxious, 367/13532, 568/21308.
 conterplete, *vb.* plead against, 147/5600.
 contrariouste, *n.* contrariousness, 208/7440.
 contraryouste, *n.* accident, impediment, 7/230, 398/14742.
 contrayre, *adj.* contrary, 73/2710, 129/4902.
 contre, *n.* country, 176/6702.
 contune, *vb.* continuc, 170/6486; *pp.* contunyd, 4/125.
 conuersacion, *n.* course of life, 276/10041.
 conveyed, *pp.* accompanied, 134/5093.
 conyecte, *vb.* conjecture, 496/18593.
 coorbyd, corbyd, *pp.* bowed, 374/13825, 460/17167.
 cop, coppe, *n.* summit, 278/10138, 521/19526.
 coquynerye, *n.* roguery, 477/17827.
 corage, *n.* heart, 9/313, 306/11203.
 coragous, *adj.* courageous, 219/7844.
 cordeler, *n.* a machine for rope-making (N. E. D.), a rope-maker, 654/24413.
 cornemose, *n.* bagpipe, 389/14410; *pl.* cornemusys, 386/14303.
 cornowler, *n.* cherry-tree (Fr. cornillier), 283/10339.
 corour, *n.* courier, 650/24262.
 coryously, *adv.* by sequence, 239/8626.
 cost, *n.* side, 36/1341, 124/4741.
 costeyynge, *pres. p.* going by the side, 346/12749.
 couenable, covenable, becoming, proper, fit, 67/2490, 244/8831, etc.
 couert, *pp.* covered, 114/4347.
 couertly, *adv.* covertly, secretly, 113/4269.
 counfortable, *adj.* comfortable, 237/8562.
 coupable, *adj.* guilty, 82/3061.
 courtyne, *n.* a small courtyard, 232/8348.
 courtyned, *pp.* curtained, 291/10631.
 coy, *adj.* quiet, retiring, 287/10468, 408/15167.
 crampysshynge, *adj.* cramping, 374/13823.

- creauunce, *n.* belief, 181/6900, 6911, 6924, 259/9407.
 credence, *n.* belief, 140/5336.
 crepawd, *n.* toad, 421/15652.
 crepyl, *n.* cripple, 461/17211.
 criaunce, *n.* belief, 530/19851.
 crochet, *n.* crook, 482/18015. *See* krocket.
 krokke, *n.* pitcher, 390/14460.
 croos, *n.* cross, 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, 85/3190; set no cure, care not, 124/4718; dyde hys besy cure, did his best, 162/6155.
 cure, *vb.* cover, 59/2224; *pp.* cured, 604/22621.
 curteysye, *n.* courtesy, 152/5803.
 curteys, *adj.* courteous, 87/3268.
 curteysly, *adv.* courteously, 106/3997, 4017.
 curyounste, *n.* fastidiousness, nicety, 350/12884.
 cusyner, *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.
 daunger, *n.* power, 255/9232.
 dawntyng, *n.* taming, 330/12136.
 debonayre, *adj.* usually gentle, courteous, gracious, 107/4044.
 deceyuable, *adj.* deceitful, 235/8490.
 deceyvaunce, *n.* deceit, 236/8498.
 declyn, *n.* declination, 92/3447.
 declyne, *vb.* turn aside, deviate, 131/4980, 232/8347.
 dede, *adj.* dead, 92/3468.
 dediedest, *vb.* *pret.* didst dedicate, 47/note.
 deere, dere, *vb.* injure, 65/2433, 123/4668; *subj.* 184/7016.
 dees, *n.* dice, 306/11193.
 defie, *vb.* digest, (cause to) decay, 253/9160; *pp.* defyed, 350/12908.
 degre, *n.* degree, 73/2725.
 delect, *pp.* cast down, 451/16808.
 delyt, *n.* delight, 137/5207, 154/5869.
 delytable, *adj.* delightful, 271/9856.
 deme, demen, demene, demyn, *vb.* judge, condemn, 65/2423, 86/3241, 149/5694, 222/7987; *pret.* dempte, 333/12238; *pp.* demyd, 168/6412; *pres. p.* demyng, 74/2776.
 demeur, *adj.* demure, 145/5543.
 demeyne, domain, *n.* possession, dominion, 80/2977, 355/13077.
 dent, *n.* stroke. Thonder dent, clap of thunder, 389/14400.
 departe, *vb.* divide, 67/2504, 223/8009; *pp.* departyd, divided, scattered, 67/2496, 144/5516.
 departyng, *n.* separation, 53/1971.
 departysoun, *n.* departure, 503/18848.
 depeynt, *pp.* painted, 556/20843.
 depooos, depos, *n.* deposit, stock, 268/9745, 306/11185.
 dere, *vb.* injure, 510/19124.
 descryve, *vb.* describe, 116/4389, 205/7325.
 despyt, *n.* scorn, contempt, contemptuously, 122/4660, 209/7465; cause of scorn, 102/3855.
 despytous, *adj.* spiteful, 247/8932.
 desteyne, *vb.* stain, 92/3473.
 deternync, *vb.* end, 555/20827.
 devaunt, *n.* a game, 492/18428. *See* Note.
 dever, deuer, *n.* duty, 47/1774, 93/3508, 242/8725.
 devoyded, *pp.* cleared away, emptied, 101/3831, 110/4163; *pres.* devoydeth, does away, 133/5052.
 devys, *n.* opinion, 106/4020; plan, 122/4636.
 devyse, *vb.* tell, explain, set forth, present, declare, devise, relate, arrange, design, 62/2322, 76/2828, 94/3520, 110/4170, 152/5816, 157/5996, 179/6826, 202/7220.
 deye, deyn, *vb.* die, 113/4298, 221/7944.
 deyete, *n.* dcity, 84/3138.
 dcynous, deyngnows, *adj.* disdainful, 131/5000, 420/15594.

- differre, *vb.* put away, 657/24538.
 disclaundre, *n.* disgrace, 293/10704.
 discreesse, *vb.* diminish, 633/23610.
 distourble, *vb.* disturb, trouble, 204/7270; *pp.* dystourbled, 526/19725.
 distruyen, *vb.* destroy, 653/24374; *pp.* distruyed, 639/23858.
 do, *n.* doe, 225/8100.
 do, don, done, *vb.* do, cause, make, 124/4716, 92/3460, 129/4909, 138/5264; *pres.* doth, 168/6409. be to do, ought to be done, 7/262. ye . . . ha do, ye have 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, 111/4211.
 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.* doomys, 170/6497.
 dor, doore, *vb.* dare, 262/9528, 277/10090, 603/22589.
 dortour, dortoure, *n.* dormitory, 592/22191, 605/22658.
 dotous, *adj.* doubtful, 166/6307, 370/13662.
 doubylnesse, *n.* duplicity, 57/2137.
 doute, *n.* problem, fear, 101/3802, 425/15799.
 doute, *vb.* fear, 68/2558; *pret.* doute, feared, expected, 145/5532; thou douteest, thou didst wonder, 165/6278.
 dowhe, dove, *n.* dove, 378/13964, 579/21724.
 drad, *pp.* dreaded, feared, 68/2549; *pret.* 179/6838.
 drauht, *n.* behaviour, treatment of others, 46/1720.
 drawlyng, *n.* slaving, 349/12853.
 dred, drede, *n.* doubt, 79/2972, 142/5443.
 dredful, dredefful, *adj.* stern, causing dread to others, 44/1667, 490/18364.
 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 vpon, *vb.* *pret.* *sg.* put on, 208/7410.
 dyfface, *vb.* deface, injure, 31/1184; *pret.* dyffaced, 32/1205.
 dyffaute, *n.* fault, 69/2590; *pl.* dyffautes, 145/5549.
 dyffence, *n.* prohibition, 295/10775.
 dyffendyd, *pp.* forbidden, 295/10774, 297/10854.
 dygne, digne, *adj.* worthy, 107/4049, 244/8801.
 dylte, *vb.* *pret.* prepared, 413/15360.
 dymes, *n.* fitches, 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.
 dysclaundered, *pp.* disgraced, 290/10595.
 dyscure, *vb.* discover, publish, 263/9550; *pp.* dyscured, 7/233.
 dysesse, *n.* disease, discomfort, 62/2326, 163/6194.
 dysfourme, *vb.* deform, 166/6342.
 dysguesyly, *adv.* hideously, strangely, 465/17342.
 dysguyse, *adj.* strange, monstrous, 463/17282.
 dysioynt, *n.* perplexity, dilemma, 232/8357, 8379, 367/13527.
 dysobeisaunce, *n.* disobedience, 30/1125.
 dysparple, *vb.* scatter, 386/14298.
 dyspence, *n.* outlay, expence, 308/11259.
 dyspleasaunce, *n.* discomfort, displeasure, 229/8231, 232/8378.
 dysport, *n.* pleasure, joy, 103/3897.
 dyspoyllen, *vb.* strip, 14/499.
 dyspurveyed, *pp.* unprovided, deprived of, 55/2049. dispurveyed, 659/24619.

- dysseuereth, *vb. pres.* departs, 1/16.
 dystressc, *vb.* distraint, 472/17655.
 dystreyne, *vb.* strain, afflict, 427/15898.
 dystreyned, *pp.* stretched, 326/11957.
 dysusance, *n.* disuse want of custom, 229/8262.
 dyswarre, *adv.* unaware, 450/16765.
 dyuertycle, *n.* by-path, wayside shelter (N. E. D.), 439/16351.
- echon, each one, 82/3085, 84/3159, 85/3183, etc.
 effi, *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, 78/2933.
 Elenchus, Elenchis, logical refutation (see Note), 45/1671, 1683, 318/11648; *gen.* Elenchorum, 45/1670.
 ellaat, ellat, *adj.* presumptuous, elated, 55/2058, 68/2530, 299/10915.
 elm, *n.* helmet, 213/7608.
 elthe, *n.* health, well-being, 46/1718, 121/4601.
 embrawd, *pp.* embroidered, 250/9038.
 emeraud, *n.* emerald, 239/8616.
 emerlyoun, *n.* merlin hawk, 372/13737.
 empechementys, *n.* hindrances, 22/820, 204/7276.
 emplastres, *n.* plasters, 648/24211.
 empryse, *n.* enterprisc, 586/21965.
 embrace, *vb.* clasp, encompass, 208/7414, 235/8475; *pp.* embracyd, 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.
 encess, *n.* increase, 115/4381.
 endeles, *adv.* endlessly, without end, 132/5018.
 endyte, *vb.* point out, 80/2980.
 engluyd, *pp.* ensnared, 564/21142.
 engyn, *n.* skill, wit, 94/3553, 140/5327, 409/15211.
- enherytour, *n.* inheritor, 47/1771.
 eulwinyue, *vb.* give light, 192/7107.
 enoynted, *pp.* anointed, 36/1349.
 enqueryn, *vb.* inquire, 66/2470.
 enspyre, *vb.* put forth, 92/3459.
 ensure, *vb. pres.* assure, 85/3189, 104/3937.
 entaine, *vb.* injure, cut open, *ABC*, 530/19869.
 entaylle, *n.* fashion, 558/20937.
 entencioun, *n.* purpose, understanding, 53/1983, 172/6576.
 entend, *vb. pres.* look steadfastly, 98/3683.
 entende, *vb.* to be intent, 68/2532, 277/10103.
 entendement, *n.* discretion, understanding, 64/2413, 138/5254.
 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.
 envyroun, *adv.* round about, 176/6700, 6703.
 er, *n.* ear, 88/3316; erys, *pl.* 164/6247.
 erdys, *n.* herdsman, 240/8684.
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 cuerychon, *n.* every one, 63/2367, 116/4421.
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 evene upryht, *adv.* straight, 175/6692.

- ewrous, *adj.* happy (heureux), 107/4052, 539/20177.
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 eyne, *n.* eyes, 78/2897.
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 faulsemblant, fawssemblaunt, *adj.* false-seeming, 358/13202, 394/14596.
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 fawchon, *n.* falchion, 418/15551.
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 fel, *vb.* feel, 168/6404.
 fele, *adj.* many, 107/4045.
 fellon, *n.* whitlow, ulcer or boil, 489/18305; *pl.* ffelouns, 237/8565.
 felly, *adv.* fiercely, 298/10889, 347/12766.
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 felyn, *vb.* feel, 126/4810.
 fendys, *n.* fiends, 126/4790.
 fere, *adj.* far, 260/9464.
 ferme fader, *n.* first father, 451/16825.
 fernerye, *n.* infirmary, 592/22194.
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 feyne, *vb.* feign, deceive, 120/4553.
 feynte, *adj.* feigned, pretended, 45/1695.
 feynte, *vb.* pretend, 384/14189.
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 ffaat, *adj.* fat, 208/7429.
 ffaccioun, *n.* fashion, 175/6687.
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 ffarn, *vb. pres. pl.* act, work, 322/11804.
 ffarsyd, *adj.* stuffed, 413/15363.
 ffayrenesse, *n.* gentleness, 46/1712.
 ffenestral, *n.* window, 266/9658; *pl.* ffenestrallys, 329/12087.
 ffers, *n.* queen (at chess), 463/17278.
 ffethris, *n.* feathers, 207/7371.
 ffetysly, *adv.* neatly, daintily, 183/6996, 307/11250.
 ffleyen, *vb.* put to flight, 376/13891.
 fflewmatyk, *adj.* phlegmatic, 421/15634.
 ffloitys, *n.* flutes, 387/14304.
 ffolysshe, *adj.* foolish, 169/6422; *foolysshe*, 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.
 fforewrys, *n.* coverings, 313/11470.
 fforeyn, *adj.* alien, 28/1033; *outer*, 321/11768, 322/11817. See Note.
 fforpossyd, *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.
 ffrage, *vb.* interlace, fret, 507/19006; *pp.* ffrage, decorated, 250/9038; *strengthened*, 588/22042.
 ffryst, *first*, 267/9719.
 ffwet, *n.* track, scent (Fr. feute), 349/12863.

- ffyaunce, *n.* trust, 281/10260.
 ffychche, *vb.* fix, stick, 46/1733.
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 gracyouse, *adj.* gracious, beautiful, 107/4053.
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 Iogolory, *n.* jugglery, 317/11624.
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- kydes, *n.* goats, wicked folk, 3/99.
- kynd, kynde, *n.* Nature, 2/52, 95/3593, 102/3859, 191/7092.
- kyndely, *adj.* natural, 547/20511.
- kythe, *vb.* make known, 48/1798, 287/10471.
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- lak, *n.* need, fault, 79/2964, 647/24145; gift, offering(?), 389/14393; reproach, 395/14633.
- lappe, *n.* border, hem, 493/18468.
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- large, *adv.* liberally, 105/3984.
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- lasse, *adj.* less, smaller, 106/4019, 176/6718, etc.
- last, *pp.* lasted; ta last, to have lasted, 28/1050.
- lasyngrye, *n.* flattery, 477/17830. *See* losengerye.
- lat, *vb.* *pres.* leads, 177/6762. *See* ladde.
- laude, *n.* praise, 291/10621, 292/10647.
- lanche, *vb.* lance, 490/18357.
- laurer, *n.* laurel, 210/7485, 7495, 220/7896.
- lavendere, *n.* laundress, 110/4151.
- lavlyhede, *n.* lowliness, humility, 222/7995.
- lawhe, lawhen, *vb.* laugh, 282/10301, 369/13616; *imper.* 209/7471; *pret.* lowh, 467/17426.
- lawynge, *adj.* laughing, 520/19484.
- 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, 258/9371; for leff or loth, 52/1942.
- lefft, *vb.* *imp.* lift, 139/5318, 164/6241; *pres. sg.* 1. leffte, 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.
- lenger, *adj. comp.* longer, 88/3327, 202/7222, etc.
- lent, *adj.* slow, 655/24446.
- lenton, *n.* Spring, Lent, 615/23055.
- lere, *vb.* tell, 20/758; speak, tell, 190/7040; 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.
- lcse, *vb.* to lose, 131/5011, 236/8499; *pres. sg.* leseth, 104/3928, 241/8717; *pp.* lorn, 273/9936.
- lestcne, *vb.* to listen, hear, 216/7746, 414/15379.
- lesyng, *n.* losing, 105/3968.
- lesyng, *n.* lying, 256/9265.
- lete, *vb.* cease, leave, relinquish, 278/10135, 299/10946.
- lette, *vb.* delay, hinder, 166/6309, 203/7240, 230/8292; *imp.* let, delay, 233/3401; *pres. sg.* lettyth, 83/3115; *pret. sg.* 106/4027; *pret. sg.* 2. lettyst, didst delay or abstain, 112/4234; *pp.* ylet, 337/12402; *pp.* let, 266/9664; *imp.* letteth, 289/10544.
- letter, after the, *adv.* literally, 4/145.
- letterure, *n.* literature, learning, 184/7031, 560/21010.
- lettuaryes, *n.* electuaries, 648/24209.
- lettynges, *n.* hindrances, 335/12324.
- lene, *vb.* believe, 181/6025.
- leuere, *adv.* rather, 358/13176, 468/17465.
- 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.
- leyn, *vb.* lay, leyn the bordys, lay the table for a meal, 59/2224; made it leyn vp, caused it to be laid up, 142/5410.
- leysen, *n.* leisure, 97/3656; by leysen, at leisure, 93/3495, 136/5175.
- longeth, *vb. pres. sg.* belongs, 168/

- 6411, 171/6512; *pres. pl.* longen, 101/3797; *pret. sg.* longede, 166/6339; *appertained*, 172/6551; *sub. pres.* longe, 170/6498.
- loodmanage, *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, 52/1942, 90/3369; *hateful*, 164/6261, 656/24509.
- loute, *vb.* bend down, 20/731.
- lowl, *vb. pret.* laughed, 467/17426.
- louyd, *pp.* loved, 107/4042.
- lust, *n.* pleasure, desire, 78/2917, 180/6870, 240/866, etc.
- lust, *vb. pret.* pleased, desired, *AB C*, 533/19962.
- lustyhede, *n.* delight, 218/7799.
- lycence, *n.* leave, 43/1612.
- lych, *lyche*, *lyk*, *conj.* 14/508, 26/961, 36/1350, 47/1759; *prep.* 2/61; *conj. or prep.* 2/47, 17/628, 73/2744, etc.
- lydene, *n.* speech, language, 36/1340.
- lye, *n.* solution, 583/21855.
- lyfflode, *n.* livelihood, 594/22239.
- lyffree, *n.* livery, 93/3491.
- lyft, *pp.* left, 89/3335.
- lygge, *vb. pres. sg.* 1. lie, 118/4491; *pres. sg.* 3. lyth, 151/5766; *pres. pl.* lyggen, 124/4707; *pr. p.* lygyngge, 204/7277, 218/7798.
- lyk. *See* lych.
- lykerousnesse, *n.* gluttony, 347/12796, 354/13039.
- lyketh, *vb. pres. sg.* lyketh me, it pleases me, 103/3892; *pret. sg.* me lykede, it pleased me, 228/8200.
- lyn, *vb.* lie, 263/9542.
- lyne, *adj.* linen, 37/1400.
- lyne, *n.* line; lyne 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, 82/3086; *pres. subj.* 72/2671, 241/8720.
- lyst, *conj.* lest, for fear, 59/2229, 114/4337, etc.
- lystres, *n.* lecturers, 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.
- mad, *vb. pret.* made, 136/5181, 181/6913; *pp.* makyd, 112/4258.
- maguyfyccence, *n.* power of doing great things, 143/5471.
- make, *vb.* cause, 81/3024; *pret. sg.* made, caused, 105/3981.
- makercl, *n.* procuress, 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.
- maluesyn, *n.* malnsey wine, 250/9047, 348/12831.
- malys, *n.* malice, 99/3733, 180/6890.
- manace, *n.* menace, 219/7860; *pl.* manacys, 2/65.
- maner, *n.* kind of, 77/2881, 80/2988, etc.
- manhys, *n. gen.* man's, 71/2667, 140/5363, etc.
- manly, *adv.* boldly, 50/1885.
- mansioun, *n.* dwelling, habitation, 47/1751, 55/2077, etc.
- mardrerys, *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.
- mary, *n.* marrow, 649/24216.
- maryue, *vb.* me arrive, 270/9802.
- masaylle, *vb.* assail me, 167/6366.
- masown, *n.* builder, 9/326.
- masownry, *n.* building, 23/859.
- massager, *n.* messenger, 170/6462, 171/6526; *pl.* massagerys, 169/6452; *messagerys*, 171/6507.
- massages, *n.* messages, 169/6458.

- maunde, *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, 234/8426.
 mede, *n.* reward, 150/5715, 217/7776, 7792.
 medle, *vb.* mingle, 44/1643.
 medwe, *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.* null, 142/5422, 290/10600.
 membrys, *n.* limbs, disciples, followers, 12/422, 427.
 memoyre, *n.* memory, 283/10309.
 meneyoun, *n.* memory, 238/8607.
 mendycauntys, *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.
 menstre, *n.* minster, cathedral, 146/5568.
 menynge, *n.* intention, 513/19231.
 mercerye, *n.* merchandise, 563/21124.
 mercyable, *adj.* merciful, 438/16302.
 merellys, merels, *n.* nine men's morrice, 306/11192, 492/18427. See Note.
 merkede, *vb.* *pret.* marked, 53/1995.
 merour, merrou, morour, myrou, *n.* mirror, 157/5990, 176/6699, 6709, 191/7085, etc.
 mervayl, merveil, merveyl, merueyile, *n.* marvel, wonder, 106/4016, 146/5596, 165/6279, 167/6376; *pl.* merveilles, 148/5644.
 merveille, merueyile, *vb.* wonder, marvel, 135/5162, 173/6586.
 merveillous, merueyilous, *adj.* marvellous, 87/3259, 160/6112, 206/7361, etc.
 meschaunce, *n.* mischance, misfortune, 127/4857; injury, 215/7677; *pl.* meschauncys, 204/7276.
 mescheff, *n.* mischief, misfortune, 126/7150, 206/7357, 229/8229; *pl.* meschevys, 214/7640.
 meselry, *n.* leprosy, 65/7440.
 mesour, *n.* measurement, 98/3698.
 mesour, mesure, *n.* moderation, 43/1598, 215/7708; by mesure, with deliberation, 97/3637.
 messagerys. See massager.
 mesurable, *adj.* moderate, 396/14663.
 met, *pp.* measured, 98/3698.
 meue, mevyn, *vb.* move, 137/5244, 267/9710; *pp.* mevyd, 306/11215; *pret.* ineuede, 336/12334.
 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.
 misericorde, *n.* mercy, 529/19815.
 mo, *adv.* more, 115/4354, 162/6190, 173/6597, etc.
 moder, modre, *n.* mother, 103/3911, 123/4671; *gen.* modern, 237/8544.
 mokadour, *n.* hib or handkerchief, 349/12853. See Note.
 mokerye. See mekerye.
 mollefyte, *vb.* soften, 233/3399.
 monstrous, montruows, *adj.* monstrous, deformed, 165/6269, 242/8742.
 moosy-heryd, *adj.* covered with hair like down, 371/13704.
 moralyte, *n.* moral, 3/85, 4/136, 42/1579.
 mormall, *n.* a cancer, gangrene or sore, 485/18142.
 morour. See merour.
 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.*

- sg.* 2. mostest, 20/750; *pres. sg.* 3. mot, mote, 85/3200, 104/3930, 112/4241, 155/5906, etc.; *pres. pl.* 2. inot, 68/2527; *pres. pl.* 3. mvt, 291/10624; *imper. sg.* 2. mote, 69/2574; *imper. pl.* 2. mot, 111/4202.
- motet, *n.* a musical composition, 386/14272.
- mowh, *vb. pres. sg.* 1. may, 146/5584; *pr. pl.* mowe, 72/2684.
- mowhes, *n.* grimaces, 301/11001.
- mowlyd, *pp.* made mouldy, 477/17836.
- mowstre, *n.* show, 246/8892.
- mowyng, *n.* grimacing, 403/14939.
- mussellys, *n.* grimaces, 301/11001.
- morsels (O.Fr. *morceaux*), 350/12906, 412/15305.
- musys, *n.* music, 387/14304.
- mutacion, *n.* change, 87/3280, 94/3542, 103/3888.
- mvt, 291/10624. *See* mot.
- myche, *adv.* much, 120/4557, 130/4964, 135/5164; myche thyng, many things, or a great thing, 153/5837.
- myd, *prep.* between, 114/4317; myd off, amidst, 123/4680.
- mynde, *n.* memory, 236/8519, 238/8581.
- myne, *vb.* consume, prey upon, 113/4282, 323/11872, 421/15650.
- mynstracyoun, *n.* administration, 39/1488.
- mynystre, *vb. pres. pl.* administer, apply, 41/1540.
- myrke, *adj.* dark, 362/13342.
- mys, *adj.* amiss, 71/2639; astray, 192/7109.
- mystrye. *See* maystrye.
- nadde, *vb. pret.* had it not, 97/3667.
- namel, *n.* enamel, 175/6686, 458/17095.
- namly, *adv.* especially, 65/2418.
- napry, *n.* table cloths, 59/2225.
- nart (ne art), *vb. pres.* 2. art not, 529/19816.
- narwh, *adj.* narrow, 459/17143.
- nase, *n.* nose, 215/7681. *See* noose.
- naufragus, *pp.* ship-wrecked, 587/21988.
- neclygence, *n.* negligence, 130/4939, 153/5831.
- neclygent, *adj.* negligent, 144/5509.
- neihebour. *See* neyhboure.
- nere (ne were), *vb. pret.* were not, 529/19814.
- nerff, *n.* nerve, sinew, 11/397.
- nesshe, *vb.* make tender, 44/163.
- nesshe, *adj.* soft, 108/4073, 4106, 109/4110.
- neuer a del, neuer a dele, not at all, by no means, 62/2318, 63/2372, 70/2615, etc.
- nevene, *vb.* name, 115/4361, 128/4887.
- neye, *vb.* approach, 63/2359.
- neyhboure, neihebour, neyhebour, *n.* neighbour, 130/4972, 132/5014, 217/7859, etc.
- neyhen, *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 ouch, brooch, 19/688.
- nouht, *adv.* not, 99/3728, 111/4188.
- noumbre, *n.* number, 105/3988, 217/7782.
- noumbryd, *pp.* numbered, 115/4380.
- nouthur, *prep.* neither, 64/2417, 91/3414, etc.
- nownpowere, *n.* weakness, 520/19501.
- noyous, *adj.* hurtful, 214/7662, 250/9060.
- nycely, *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.
- occysion, *n.* slaughter, 10/373, 400/14840.
- 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; always in on, always in one way, 112/4252.
- onys, *adv.* once, 150/5710, 211/7544.

- oonyng, *n.* union, 175/666o.
 ope, *vb.* open, 40/1515.
 opposaylle, *n.* opposition, 285/10397.
 oppose, *vb. imper.* question, 403/1497o.
 opposyt, *n.* opposite side, 51/1911.
 or, *conj.* before, 65/2448, 202/7214, etc.
 ordeyne, *vb.* appoint, 241/8706.
 ordure, *n.* dirt, filth (*fig.* sin), 25/919, 31/1180, 32/1242.
 orne, *adj.* horned, 88/3317.
 ortigometra, *n.* corn-crake, or land-rail, 511/19163.
 orysouns, *n.* prayers, 325/11923.
 ose, *n.* a wine, 348/12831. See Note.
 other, *conj.* or, 35/1300.
 ouer al wher, *adv.* everywhere, 93/3506.
 ouht, *n.* aught, 97/3649.
 oune, *adj.* own, 222/7962.
 outhe, *vb. pres.* ought, 90/3378.
 outh, *owther*, *adj. and conj.* either, 66/2471, 101/3812, 217/7795, etc.
 outrage, *n.* insolence, conceit, 97/3642, 209/7445.
 outragous, *adj.* excessive, 249/9004.
 outraunce, *n.* extremity, 425/15806.
 outterly, *adv.* utterly, 105/3959, 108/4097.
 outward, *adv.* outside, 27/999.
 overgon, *vb.* surpass, 155/5914.
 overthwertyd, *pp.* crossed, 329/12078.
 owher, *adv.* wherever, 241/8723.
 oynemente, *n.* anointing, ointment, 40/1513.
 paament, *n.* pavement, 9/330.
 pace, *vb.* go, pass away, 1/20.
 palle, *vb.* lose spirit, 540/20216.
 palmer, *n.* pilgrim, 2/66.
 paner, *n.* basket, 561/21050.
 pans, panns, *n.* pence, 473/17672, 482/18034.
 pantener, *n.* keeper of the pantry, 634/23679.
 panter, *n.* snare, 371/13682; *pl.* panterys, 405/15035.
 papyllardie, *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.* pardieu, 165/6279.
 parfyt, *adj.* perfect, 121/4601, 223/8012.
 parlement, *n.* talk, conversation, debate, 40/1491, 105/3977.
 parlom, *n.* plummet, 592/22166.
 parmanable, *adj.* durable, 629/23467.
 partable, *adj.* capable of sharing, 273/9928.
 parte, *vb.* divide, share, 124/4706.
 party, *n.* side, part, 68/2538, 91/3419, 155/5912, etc.
 partyd, *pp.* divided, distributed, 11/382, 121/4611.
 partyng, *n.* distribution, 105/3990.
 parysee, *n.* a coin (see note, p. 471), 473/17664.
 pas, paas, *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, 44/1658.
 passen, passe, *vb.* pass over, cross, evade, 24/898, 284/10376.
 passioun, *n.* passion, suffering, 124/4731, 229/8247.
 passyngly, *adv.* surpassingly, 19/691.
 pasteler, *n.* pastry-cook, 142/5442.
 pasture, *n.* nourishment, food, 140/5356, 159/6076.
 patentes, *n.* patents, open letters, 647/24142.
 patroun, *n.* pattern, 128/4900.
 pavys, *n.* shields, 204/7264.
 pawynys, *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.
 pencellys, *n.* small flags, 12/436.
 pendant, *n.* hanging end of girdle, 183/7001.
 pendant, *n.* slope, 378/13977.
 penyble, *adj.* painful, 174/6634.
 peplys, *n.* peoples, nations, 2/40, 121/4621.
 perch, *n.* pole, 203/7255.

- perdurable, *adj.* everlasting, 237/8556.
- perse, *vb.* pierce, penetrate, 609/22822.
- pertinent, *adj.* belonging, 203/7257.
- pes, *n.* peace, 88/3318, 125/4764.
- peyne, *n.* trouble, endeavour, 116/4409, 123/4678.
- peyntures, *n.* paintings, 246/8899.
- peys, *n.* weight, 228/8220.
- peysen, *peyse, vb.* weigh, 68/2528, 461/17200.
- phanc, *n.* vane, 387/14324.
- phetele, *n.* fiddle, 573/21502.
- phonel, *n.* funnel, 353/12988.
- pighite, *vb. pret.* (*ABC*), pierced, 533/19953.
- platly, *adv.* plainly, frankly, flatly, merely, 43/1597, 49/1830, 166/6343, 247/8937.
- platte, *plat, n.* flat (of a sword), 71/2668, 72/2685.
- plauynge, *pres. pl.* playing, 19/698.
- pleasaunce, *n.* pleasure, pleasantness, 73/2731, 107/4053, etc.
- plete, *vb.* plead, 127/4846.
- pleyn, *adj.* full, 85/3210, 112/4249.
- pleyne, *vb.* complain, 103/3909, 167/6354; *pret.* pleynede, 102/3865.
- pleynly, *adv.* fully, 87/3278.
- plye, *vb.* bend, 221/7922.
- plye, *adj.* supple, 233/8400.
- pocessede, *vb.* to possess, 29/1091. See possede.
- pocessyowner, *n.* possessor, 47/1773.
- pocok, *n.* peacock, 387/14326.
- podagre, with gout in the feet, 478/17863.
- poitevyneresse, *n.* (see note, p. 471) 471/17612.
- pomel, *poomel, n.* pummel, boss, knob, 176/6698; 193/7146, 494/18519; *pl.* pomellys, 193/7162.
- pontifex, *n.* bridge-maker (*fig.* priest), 46/1740.
- pook, *n.* sack, 249/12856.
- poopet, *n.* doll, baby, 317/11635.
- popping, *n.* softening or painting, 363/13374. 'Pappen, to make soft.'—Stratmann.
- porayle, *n.* poor people, 600/22472.
- porrect, *pp.* extended, 448/16709.
- port, *n.* behaviour, carriage, 36/1363, 107/4043, 218/7800.
- pose, *vb.* put a parallel case, 31/1175.
- possede, *vb.* possess, 1/7, 79/2971.
- potent, *n.* power, 253/9177.
- potente, *n.* tipped staff, 461/17211.
- pours, *n.* purse, 234/8445.
- povre, *adj.* poor, 219/7846.
- powerte, *n.* poverty, 131/5004.
- pows, *n.* pulse (O.Fr. pous), 272/9877.
- powstee, *pousté, n.* ability, 78/2920, 430/15988, 498/18658.
- poytevyn, *n.* a coin (value $\frac{1}{2}$ farthing), 471/17614.
- practykes, *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.
- preven, *preue, vb.* prove, 146/5565, 148/5665, 246/8913; *pret. sq.*
- preveith, 101/3826; *pp.* prevyd, 154/5886.
- procelle, *n.* tempest, 456/16995.
- processionerys, *n.* mistake for pcessionerys, 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.
- prounyed, *pp.* pruned, 7/244.
- provynours, *n.* propagators, 8/277.
- prowh, *prow, n.* advantage, 20/753, 213/7623, 367/13558.
- prykke, *n.* spiked point, 42/1587, 43/1617.
- prykyng, *pr. p.* tormenting, 206/7355.
- pryme, *n.* the first quarter of the artificial day, 6 A.M. to 9, 111/4216, 59/2231.
- pryme fface, *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.

- pryve, *vb.* 32/1188. See *preven*.
 pryvyte, *n.* mystery, secret, 165/6287; secrecy, 169/6456.
 puissaunce, *n.* power, 211/7537, 239/8619.
 punycoun, *n.* punishment, 175/6680.
 purchace, *vb.* procure, 112/4231.
 purpos, to purpos, for instance, 69/2561, 221/7955.
 purpoynt, *n.* a padded garment to wear under armour, 206/7232, 231/8340.
 puruyance, *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.
 pylar, *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, 303/11071, 309/11303, 319/11713.
 queyntyse, *n.* wisdom, 293/10709.
 quite, *adv.* quit, rid, 484/18109.
 quod, *vb.* *pret.* said, 62/2325, 155/5895, etc.
 quyk, *n.* living, 174/6651, 251/9097.
 quyke, *adj.* living, 9/336.
 quytt, *adj.* white, 63/2345.
 quyte, *vb.* requite, 335/12315.
 quyttc, *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.
 rafft, *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.
 rathest, *adv.* soonest, 1/18, 524/19659.
 rauhte, *vb.* *pret.* reached, handed, fetched, 150/5734, 184/7019.
 raunsoun, *n.* ransom, 127/4829, 207/7387.
 ray, *n.* striped cloth, 314/11503; *pl.* rayès, 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.
 rebateth, *vb.* *pres. sg.* beats down, 278/10120.
 rebube, *n.* violin, 317/11620.
 rechche, *vb.* care, 80/3000; *pr. sg.* recchet, cares, 99/3728; *pret.* rouhte, 370/13650.
 reche, *adj.* rich, 19/687, 691.
 reconforte, *vb.* comfort, 178/6778; *pr. sg.* reconforteth, comforts, 237/8561.
 recour, *n.* recourse, 336/12364.
 recure, *n.* recovery, 281/10255.
 recure, *vb.* get, climb, 16/602, 279/10149.
 recure, *vb.* cure, 68/2556, 124/4717; *pp.* recuryd, cured, 121/4597.
 recure, recuryd, *vb.* recover, 279/10152, 336/12344.
 red, *n.* advice, counsel, 103/3883, 118/4485.
 red, rede, *adj.* reed, 534/19994, 542/20315.
 rode, *vb.* advise, 191/7079, 210/7503.
 refreyne, *vb.* bridle, restrain, 202/7208, 216/7736.
 refuse, *vb.* reject, 119/4534.
 refut, *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.
 remeue, remewe, remewen, *vb.* remove, 90/3376, 117/4446, 167/

- 6350, 257/9318; *pr. p.* reinowyng, remewyng, 167/6372, 302/11059.
- reynssaylles, *n.* remnants, 451/16810.
- renneth, *vb. pr. sg.* runs, 98/3712; *pr. pl.* renne, 109/4125; *pp.* ronne, 109/4133.
- renomyd, *adj.* renowned, 157/5965.
- rentyng, *n.* annual tribute, 69/2591.
- repayre, *n.* resort, 36/1359, 175/6675.
- replevysshed, *pp.* replenished, 135/5141, 211/7527.
- replicacioun, *n.* reply, 290/10584.
- repman, *n.* reaper, 286/10420.
- repreff, *n.* reproof, 209/7468.
- repreuable, *adj.* reprehensible, 156/5929.
- repreve, *vb.* reprove, 98/3691, 152/5811; *pp.* repreuyed, 153/5836.
- rescus, *n.* rescue, 227/8160.
- resembled, *pp.* compared, 99/3731.
- resemblaunce, *n.* appearance, 143/5481, 144/5503.
- resorte, *vb.* return, 339/12455, 342/12606; *retire*, 418/15522.
- respyt, *n.* relief, 206/7334.
- respyt, *n.* respect, 215/7708.
- resseyue, *vb.* receive, 121/4600.
- restreynd, *pp.* withheld, 86/3221.
- retour, *n.* return, 21/794, 46/1716.
- retrossen, *vb.* repack, 272/9899.
- reue, *vb.* deprive, 294/10748; *pres. sg.* reueth, 236/8494.
- reward, *n.* notice, regard, glance, 27/1000, 91/3430, 106/4003, 70/2608, 266/9666.
- rewarde, *vb.* regard, look at, 21/791, 243/8794.
- rewme, *n.* kingdom, 73/2743, 238/8579; *pl.* rewmys, 435/16211.
- reynys, *n.* loins, 202/7207.
- romney, *n.* a wine, 348/12830. See Note.
- ronnge, *vb.* gnaw, nibble, 404/15010.
- roo, *n.* roe, 225/8099.
- rooff, *vb. pret. sg.* tore, broke, 109/4118, 403/14944.
- roote, *adj.* rotten, 393/14547.
- routite. See *rechche*.
- rowe, *vb.* swim, 570/21359.
- rowe, *adv.* roughly, 383/14157.
- rowh, *adj.* rough, 460/17168.
- rowne, *vb.* whisper, 505/18934.
- royne, *vb.* pare, clip, 471/17600.
- rudnesse, *n.* want of skill, rough-
- ness, rough handling, 5/169, 40/1521, 41/1525.
- rychesse, *n.* riches, richness, 19/706, 131/5004.
- ryff, *adj.* openly known, 375/13839, 390/14453.
- rygour, *n.* severity, 43/1616, 1627.
- ryhtwysnesse, 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.
- ryvelede, *adj.* wrinkled, 372/13719; *pp.* ryvelyd, 462/17237.
- ryvelys, *n.* wrinkles, 363/13376.
- ryytys, *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.* saluede, 316/11579.
- sanz per, without equal, 381/14087.
- sarmoun, *n.* sermon, 64/2388, 141/5385, etc.
- sauff-conduite, *n.* safe-conduct, 4/112.
- sauffly, *prep.* except, 303/11095.
- saue, *vb.* cure or anoint, salve, 216/7719; *pres. sg.* saueth, 237/8564.
- savacioun, *n.* salvation, 103/3904, 215/7691, etc.
- saw, *n.* (a prophet's) saying, 42/1567.
- sawdyours, sowdyours, *n.* soldiers, 430/15989, 479/17898.
- sawle, sawlee, *n.* satisfaction (of appetite), fill, 70/2607; 154/5874, 162/6178.
- sawter, *n.* Psalter, 9/332, 456/17017.
- sawtrye, *n.* psalter, 612/22945.
- sawtys, *n.* salts, 420/15632.
- sawyng, *n.* sowing, 206/7350.
- saylling, *n.* assault, 648/24206.
- scalys, *n.* ladders, 15/566.
- sche, *pron.* she, 169/6435.
- schent. See *shent*.
- schrowude, *vb.* shroud, 264/9588.
- schulye, *vb. subj.* should, 490/18362.
- scolys, *n.* schools, 118/4475. See *skole*.

- scyence, *n.* knowledge, 72/2697.
 se, *n.* seat, 60/2250, 558/20919.
 secre, *adj.* secret, 107/4056, 203/7251, etc.
 secrely, *adv.* secretly, 152/5782, 163/6215.
 seke, *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.* sempte, seemed, 87/3267, 136/5187.
 sen, *vb. see*, 88/3306, 127/4824, 166/6318; *pres. sg.* 2. sestow, seest thion, 63/2350, 73/2739; *pres. sg.* 3. seth, 168/6467; *pres. pl.* sen, 67/2511; *pres. subj.* seye, 149/5704, 104/3924; *pret.* saugh, 640/23908; *pp.* seyn, 101/3809, etc.
 sentement, *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.
 senys, *n.* synods, 181/6892.
 sermon, *n.* discourse, 11/403.
 setyn, *vb. pret. pl.* sat, 121/4612.
 seuerel, *adj.* private, separate, 63/2352.
 seueryd, *pp.* separated, distinguished, 54/2032.
 sewen, *vb.* follow, 318/11661.
 seyne, 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.
 seynt, *adj.* singed, 371/13703.
 seyntys, *n.* saints, 175/6661, 179/6827.
 seyng, seyng, *n.* seeing, 244/8808, 267/9697.
 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.* shad, 84/3164.
 sheldys, *n.* shields, 224/8038, 8049.
 shene, *adj.* bright, fair, 101/3832, 237/8547, etc.
 shent, *pp.* destroyed, 81/3036, 102/3841.
 shepe, *n.* ship, 23/876.
 sherd, *n.* shard, 111/4199; *pl.* sherdys, 111/4197.
 shern, *vb.* shear, 58/2167.
 sherpe, shyrpe, shryppe, skryppe, *n.* pilgrim's scrip, wallet or pouch, 17/612, 163/6220, 6225, 172/6575, 231/8319, etc.
 shette, shit, *vb.* shut, 73/2746, 82/3084, 479/17922; *pp.* shet, 146/5588, 152/5782.
 shetyn, shetyng, *pr. p.* shooting, 306/11191, 329/12071.
 shewcllys, *n.* scarecrow, 376/13889.
 shope, 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.
 shryppe. *See* sherpe.
 shust, *vb. pres.* 2. shouldest, 179/6824.
 shyrpe. *See* sherpe.
 siyyng, *pr. p.* complaining, 36/1341.
 skallyd, *adj.* scalled, scabbed, 396/14676.
 skape, *vb.* escape, 226/8112.
 skarmussh, *n.* skirmish, 218/7832.
 skauwerk, skawwerk, *n.* scabbard, 76/2845, 81/3025, 222/7972, etc.
 skole, *n.* school, 77/2873. *See* scolys.
 skouren, *vb.* scourge (Lat. excoiare), 106/4011.
 skryppe. *See* sherpe.
 skryppen, *vb. pres. pl.* put on the pilgrim's scrip, 171/6515.
 skryveyn, *n.* scrivener, scribe, 359/13226, 360/13278.
 skyes, *n.* clouds, 302/11032.
 skyle, skyl, skylle, *n.* reason, 54/2022, 105/3975, 158/6023, 227/8175, etc.
 skylful, *adj.* reasonable, 28/1030.
 slayt, *n.* contrivance, 483/18078.
 slen, *vb.* slay, 339/12472; *pres. sg.* sleth, 215/7712, 238/8594; *pres. subj.* sle, 339/12489; *pp.* yslawc, 548/20542.
 sleythe, *n.* sleight, deceit, 48/1815, 235/8473.

- sloos, *n.* sloughs, bogs, 368/13597.
 slouthe, *n.* sloth, 114/4340.
 slowh, *vb. pret. sg.* slew, 92/3481.
 slyde, *vb.* slip, 1/18.
 slydre, *vb.* slide, slip, 193/7161;
pres. subj. pl. slydre, 192/7119.
 smerte, *adj.* painful, bitter, 109/
 4132, 119/4533.
 smierte, *vb.* smart, 214/7667.
 smet, *vb. pret. sg.* 1. smote, 109/
 4109.
 socour, *n.* help, 101/3811, 192/7118.
 sodeyn, *adj.* sudden, 226/8111.
 sodeynly, *adv.* suddenly, 82/3092.
 soffte, *adj.* gentle, 41/1552.
 soffte, *adv.* softly, gently, 40/1519,
 1524.
 sogett, sogett, *n.* subject, 79/2954,
 81/3027; *pl.* sogettys, sogettys,
 sogettys, 66/2484, 71/2656, 219/
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 sojour, *n.* sojourn, stay, 2/42, 256/
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 sojourned, *pp.* stayed, sojourned,
 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.
 sonde, *n.* sending, visitation, 435/
 16190.
 sool, *adv.* sole, alone, 7/255, 369/
 13613.
 soor, *n.* sore, 40/1519, 68/2557.
 soote, *adv.* sweetly, 92/3459.
 soote, *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, 77/2885, 89/3347, etc.
 sothfastly, *adv.* truly, 212/7570.
 sothfastnesse, *n.* truth, 110/4159,
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 sothly, *adv.* truly, 61/2290, 157/
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 sothnesse, *n.* truth, 100/3765, 168/
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 sotty, *pp.* besotted, 97/3650.
 sotyl, sotyle, sotylle, *adj.* subtle,
 fine, 143/5455, 149/5674, 151/
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 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.
 sout, *pp.* sought, 151/5754.
 sowbpowaylle, sowpewaille, *vb.*
pres. support (cf. suppowelle, *D.*
Arth. 2815), 99/3740, 651/24312.
 sowcelerere, *n.* undercellarer, 594/
 22237.
 sowe, *pp.* sown, 141/5394.
 sowketh, *vb. pres.* sucketh, 470/
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 sown, *n.* sound, 181/6923, 182/6958.
 sownde, *vb.* cure, 68/2551.
 sowne, *vb.* sound, 396/14691; *subj.*
pres. sg. 183/6982.
 sownyng, *n.* sounding, ringing,
 182/6954.
 sowpewaille, *n.* support, 651/24312.
 speed, sped, *n.* success, 139/5316,
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 spence, *n.* provision-room, 615/
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 spere, *n.* sphere, 102/3843, 264/
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 splayng, splayng, *pres. pl.* spread-
 ing, stretching, 19/697, 495/18522.
 spores, *n.* spurs, 379/13993.
 sprad, *vb. pret. sg.* shed, 236/8521.
 spreynt, *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.
 stelleffyd, *pp.* made like a star,
 503/18835; set with stars, 565/
 21174. *See* Note.
 steltle, *n.* loot, 359/13252.
 sternc, *adj.* strong, 2/55.
 sterue, *vb.* die, 415/15438; *pret.*
 starff, 3/98.
 steryd, *pp.* stirred, 9/315.
 stonde, stonden, stondeth. *See*
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 stondyng, *n.* standing, 120/4575.

- stonken, *pp.* stung, pierced, 655/24478.
- stoor, *n.* store, 237/8563.
- stoupaille, *n.* stoppage (Fr. estoupail, bouchon), 646/24110.
- stowndemel, stoundemel, *adv.* moment by moment, 1/10, 512/19179.
- strawh, *n.* straw, 49/1837.
- streihl, streihlhte, streith, *adj.* narrow, difficult, 10/366, 131/5007, 208/7413.
- streihltnesse, *n.* narrowness, 131/5003.
- strengere, *adj.* stronger, 229/8260.
- strehtlyt, *adv.* closely, 140/5347, 318/11640.
- streynne, *vb.* restrain, distress, press hardly, 202/7207, 436/16248; *pres. sg.* streyneth, constrains, 229/8257; *pp.* streyned, 202/7234.
- strowh, *n.* straw, 34/1278.
- styh, styth, *n.* anvil, 205/7297, 209/7478, 300/10973.
- stynte, *vb.* stop, 392/14521; *pret. sg.* ceased, 147/5624.
- subieccion, *n.* subjection, 28/1031, 82/3076.
- subvencions, *n.* rates, 49/1818.
- sue, swe, swen, *vb.* follow, 125/4767, 148/5661, 256/9285, 328/12040; *pr. p.* suyng, 243/8763; *pp.* sewyd, 593/22226.
- suerne, *vb.* swear, 52/1964.
- suffraunce, *n.* suffering, 127/4824, 207/7384, 210/7486, etc.
- suffysaunce, *n.* sufficiency, 53/2003, 135/5140, 230/8286, etc.
- suffysen, suffyse, *vb.* suffice, 90/3378, 136/5206, 161/6117; *pret. 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.
- surgyens, *n.* surgeons, 41/1535.
- surmounte, *vb. subj. pres. sg.* overcome, exceed, 46/1715.
- surples, *n.* surplus, excess, 5/156.
- surplusage, *n.* excess, 209/7446.
- surquedy, *n.* arrogance, 80/2988, 102/3857, 299/10912.
- suryd, *pp.* assured, made safe, 217/4432.
- sut, *n.* suit, 127/4842.
- suyng. *See* sue.
- swen, 64/2389. *See* sue.
- swerd, *n.* sword, 213/7609, 222/7982, etc.
- sweygh, swegh, *n.* movement, 333/12234, 335/12296.
- swolwh, *n.* whirlpool, 438/16293, 468/17499.
- swowne, *vb.* swoon, 126/4816.
- swych, *such*, 74/2785, 127/4834, etc.
- swyd, *adj.* 350/12882. (Stowe has 'swetc.')
- swynge, *vb. imp.* strike, 114/4316.
- swynke, *vb.* toil, 277/10074.
- syde, No syde, anywhere, 269/9786.
- syker, surely, 161/6129, 165/6266, etc.
- sykerly, surely, 70/2633; securely, 235/8452.
- sykernesse, *n.* security, 184/7009, 215/7693.
- sylue, *adj.* same, 90/3396.
- syluen, syluc, *n.* self, 202/7225, 217/7762.
- syudcrexis, 130/4962. *See* Note.
- synguler, *adj.* single, private, unique, 63/2348, 382/14138.
- synwes, *n.* sinews, 233/8399.
- syt, *vb. pres. sg.* sits, 128/4890, 211/7548.
- syt, Nat ne syt, it is not suitable, 151/5745.
- syth, *n.* sight, 44/1663, 70/2629.
- sythe, syth, *prep.* since, 62/2315, 102/3850, etc.
- sythe, *n.* time, 111/4218; *pl.* sythes, 126/4816; sythe go ful long, a very long time ago, 64/2391.
- syttyng, syttyng, *adj.* fit, suitable, becoming, 33/1250, 114/4322, 209/7451.
- syyng, *n.* sight, seeing, 229/8235.
- ta, to a, 75/2819.
- tabellyoun, tabellioun, *n.* scrivener, 132/5020, 5027.
- tabler, *n.* chess- or draught-board, 463/17272.
- tablettys, *n.* tablets, 250/9035.
- taboureth, *vb. pres. sg.* drums, 387/14314.
- tadwellyd, *vb.* to have dwelt, 260/9422.

- tafforce, taforce, *vb.* to strengthen, 178/6800, 217/7769.
- take, *vb.* commit, give, 125/4743; *pres. sg.* 1. give, 127/4834; *pret.* took, 405/15022; *pp.* taken, take, given, committed, 80/2995, 127/4933; take, taken, 174/6636; tak, *imper.* 244/8814.
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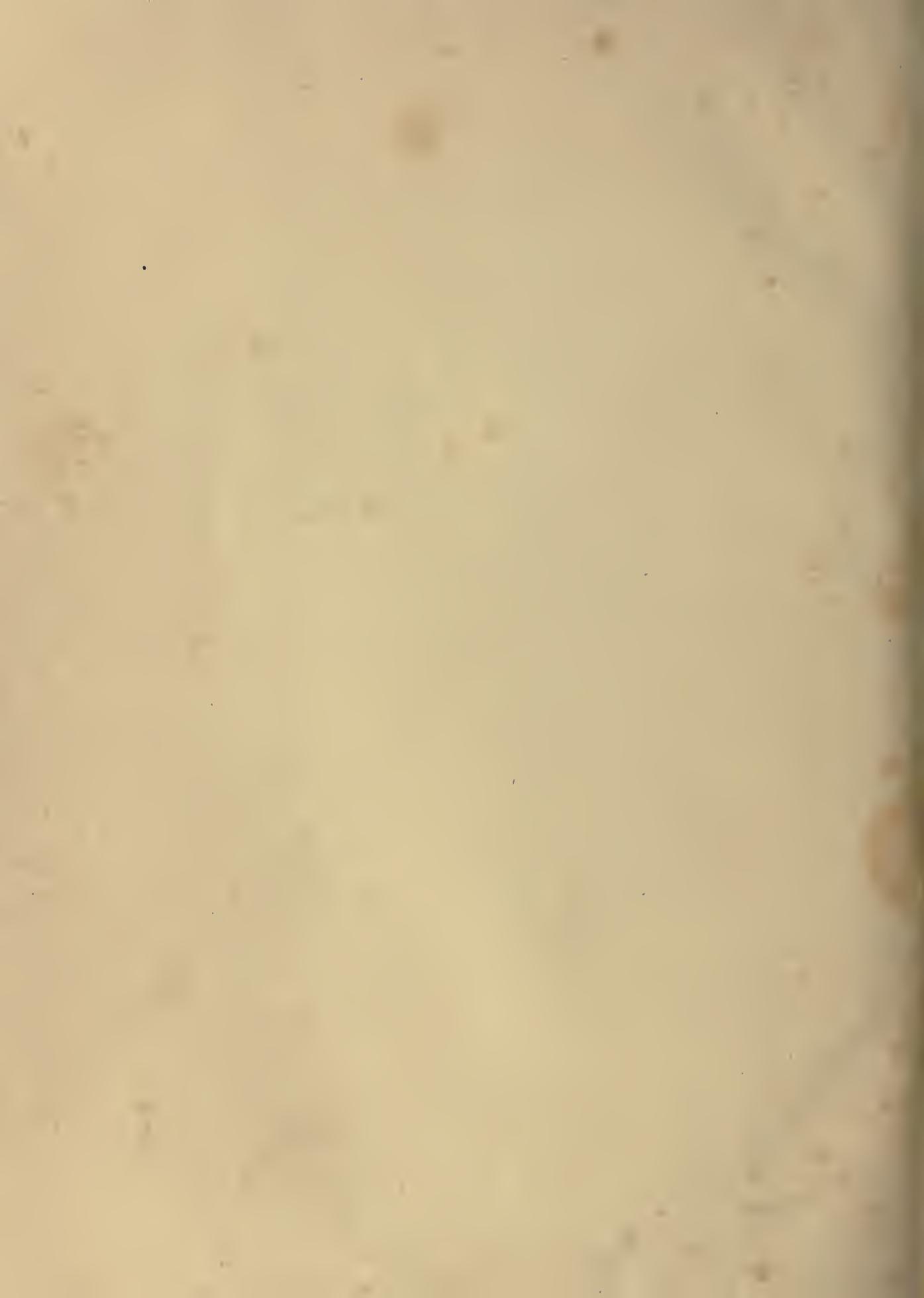
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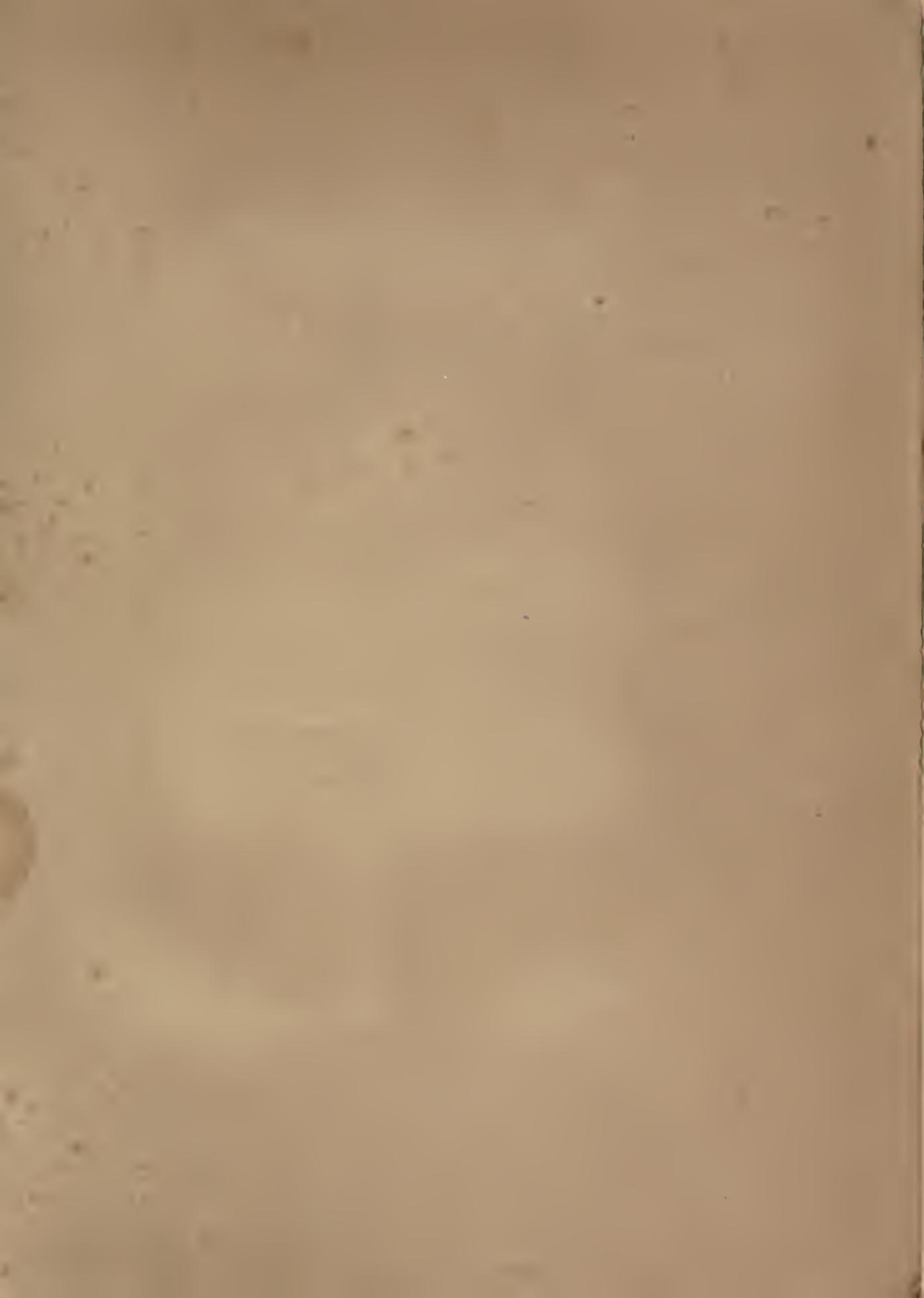
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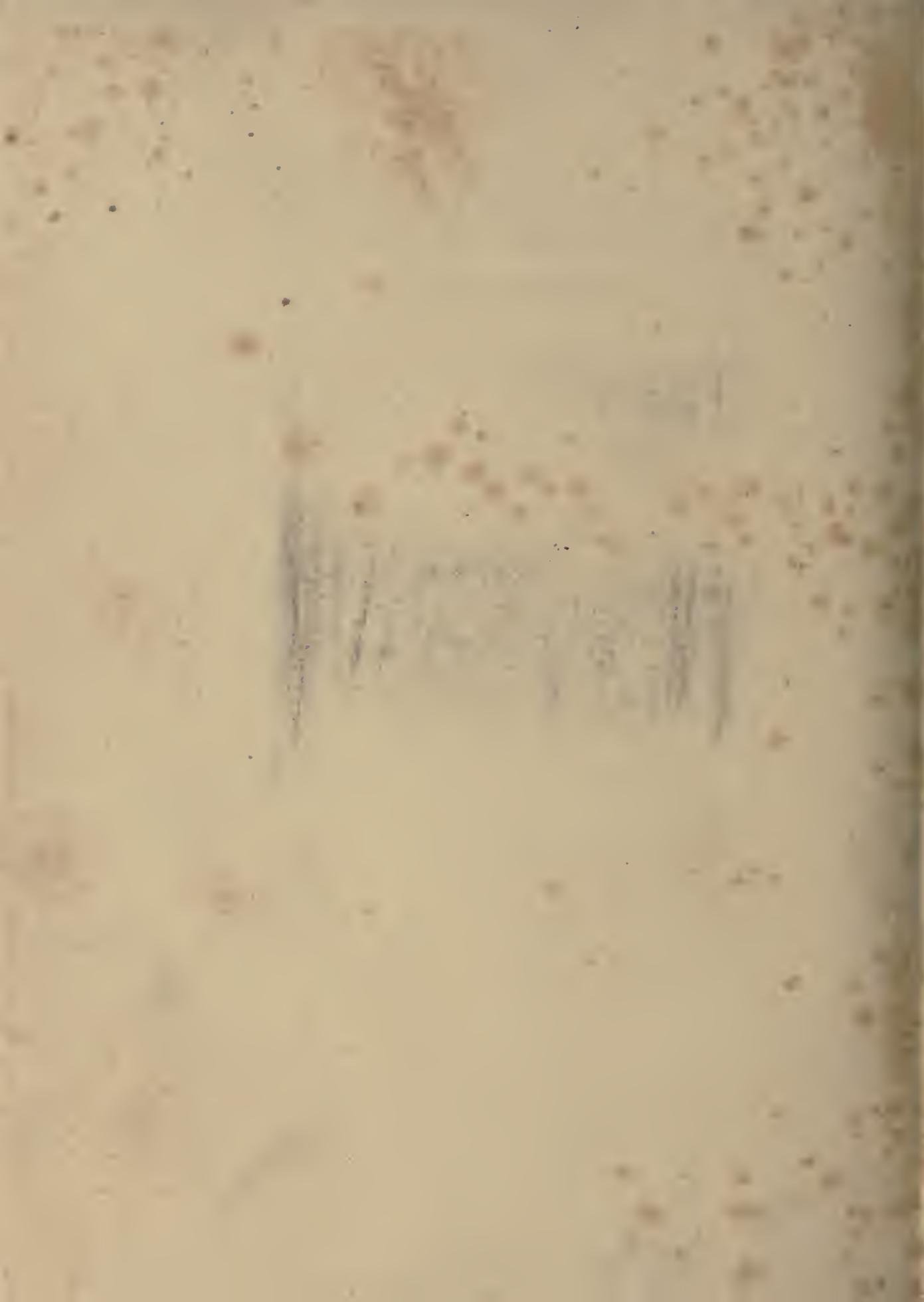
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