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HON. DR. PHIL. BERLIN; HON. D. LIT. 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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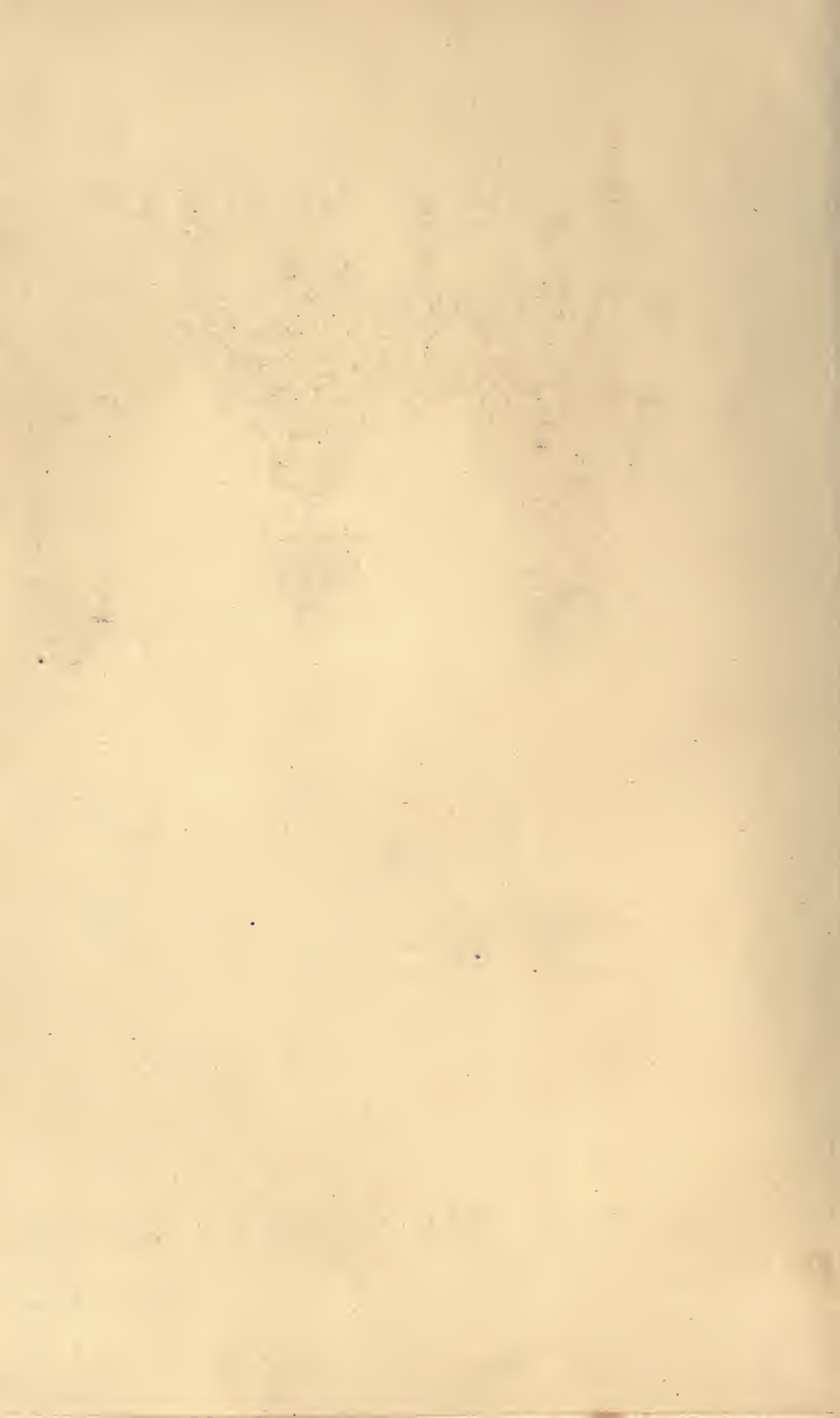
TO  
THE MEMORY OF OLD  
**John Stowe,**  
THE ELIZABETHAN TAILOR,  
WHO LOVED MSS. AND ANTIQUITY ;  
AND TO WHOSE COPY THE COMPLETENESS  
OF THE FOLLOWING TEXT IS DUE.



THE PILGRIMAGE OF THE LIFE OF



**The Roxburghe Club.**





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1836. SAMUEL, LORD BISHOP OF LICHFIELD. 53.
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EDWARD HERBERT, VISCOUNT CLIVE. 50.

1839. EARL OF POWIS.

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166. EARL OF CAWDOR.
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1903. 168. EARL BROWNLOW.

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1903. PRESIDENT.

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**Korburghe Club.**

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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 lescrist.”

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 enclōse.” (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 son doi le demenoit,  
Et le tournoit et retournoit.”

(Stürzinger, 6525-28.)

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

“ La dame de la haulte garde  
Qui de sa tour aval regarde,  
C'est raison ainsi 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 *reconsen* De Guileville, in the person of the Pilgrim, says to Venus:

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

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

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

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

Jean de Meun was a reformer and a democrat, an outspoken opponent of the abuses to be found in Church and Society, a man of philosophical mind and practical energy. He was as far as possible removed from the romantic, chivalrous, courtly character of Guillaume de Lorris; and though he adopted the framework of his predecessor’s poem he filled it up with all the varied detail of an encyclopædic erudition, piling up, one upon another, discussions on alchemy, astrology, and the operations of Nature, on economical and social problems, on religion and hypocrisy, on the duty of mankind, on communistic ideas, on prodigality, the Age of Gold, jealous husbands, Youth and Age, friendship, and many another topic, interspersing all with examples and illustrations drawn from classical tales and recent history. It is in this connec-

tion, above all, that we trace his influence upon De Guileville. We can hardly fail to conclude that the latter adopted from the *R. de la R.* not merely the allegorical framework, the figures of Idleness, Youth, Fortune, Reason, Avarice and the rest, and certain details of description, but also the pose and manner of the man of miscellaneous information and liberal opinions, and that it was in imitation of Jean de Meun that he included in his poem discussions and attacks on matters covering the widest range—astrology and incantations, Nature, abuses in religious orders, social science, usury, fashions in dress—illustrating them as occasion and his education served, with examples from the Scriptures, from the lives of saints, or from current fables and romances.

Of course we must not press the parallel too far. We do not find in the *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 *Glaive*, the illustration from Aristotle's Elenchus, two or three other passages indicated in the margin as *Verba Translatoris* and the tribute to Chaucer (p. 527) which are due to Lydgate alone, this excess of between 7000 and 8000 lines is not produced by important additions to the matter, but by amplification in the wording, by the introduction of details and explanations, and by the use of certain literary devices which will be indicated more fully in the chapter on Language and Style.

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

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

En lan que iay dit par deuant,  
Auis me fut en mon dormant,  
Que daler iestoye excite  
En iherusalem la cite,  
La ou estoit tout mon couraige.

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

Dy faire le pelerinaige  
 Fichie du tout entierement  
 La cause estoit et mouuement  
 Pource que la cite veoie  
 En ung beau miroer quauoye,  
  
 Qui de loing la representoit  
  
 Dedens luy, et la me monstroit.  
  
 Il nest nulle cite si belle,  
 Ne qui de rien lui soit pareille ;  
 Masson en fut seulement dieu,  
  
 Nul autre ne feroit tel lieu.  
  
 Car les chemins et les alees,  
 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 causè why  
 Was, ffor me thouht I hadde a syht  
 With-Inne a merour large & bryht,  
 Off that hevenly ffayr cite  
 Wych representede unto me  
 Ther-of holy the manere  
 With Inne the glas fol bryht & cler  
 And werrayly, as thouhtè me  
 yt excellyde of bewte  
 Al other in comparyson ;  
 ffor God hym self was the masown,  
 wych mad yt layr, at ys devys.  
 ffor werkman was ther noon so wys,  
 yt to conceyve in his entent ;  
 ffor al the wayès & paament  
 Wer ypavyd all off gold.  
 And in the sawter yt ys told,  
 How the ffyrst ffundacyon,  
 On hyllys off devocyon  
 The masounry wrought ful clene,  
 Of quykè stonys bryht and schene  
 Wyth a closour rovnd a-bowte  
 Off enmyes, ther was no dowte  
 ffor Aungelles the wach y-kepte  
 The wych, day nor nyht ne slepte,  
 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  
 Placys, and habytacyovns ;  
 And ther was also al gladnesse,  
 loye with-uten hewynesse.  
 And pleynly, who that haddè grace  
 ffor to entren in that place,  
 ffond, onto hys pleasavnce  
 Off loye al maner suffysavnce  
 That cny hertè kan devyسه.

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

“ Souventes foyz il aduient bien,  
 Quant on a sège quelque rien,  
 Quon y pense sur lesueiller ;  
 Et sil ne souvient au premier  
 De 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 sommelieux  
Et sont les sens si pareceux  
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 nactende au lendemain,  
Car trop actendre 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 Vitefale ;	
11141	Je luyte et saulx fossez pieds ioinets	
11150	Et iecte la pierre au plus loings.”	(fol. xliii, 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 faust pour iouer  
Et une croce pour soler,  
Autre croce nauray ie mye,  
Si ce nest past trop grant folie,  
Car tenir ie ne men pourroye  
De 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,  
Rayes of many sondry hewe ;  
Off short, off long, I ffond the guyse ;  
Now streight, now large, I kan devyise,  
That men sholde, for syngulerte  
Beholde and lokyn upon me.”

In Verard's version this runs as follows :

“Nouvelletez se font par moy ;  
A mon sens seulement 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 surecot fais rouge manche,  
A col et a poitrine blanche

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

Robe tres bien escoletee Pour mieulx veue estre et regardee ; Vestemens trop cours ou trop longs, Trop grans, trop petiz chaperous, Les houzeaulx petiz et estroiz ; Du si grans quon en feroit trois ; Graile ceinture 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 garments, 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 guerpîr 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 Guyllyam and of the black bird that escapes from the Pilgrim's breast (Ver. fol. vi, back ; Lyd. 1291-1344).

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

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

6. The Testament of Jesus Christ, containing the bequest of His Soul and Body ; of His Mother to St. John, together with the

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. xlv, back, f.; Lyd. 11737-11954).

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

13. The Pilgrim's conversation with Venus concerning the *Romance of the Rose* (Ver. li, f.; Lyd. 13200-13292), and the episode of the Stranger maltreated by Venus (Ver. lii, 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. xcv, f.; Lyd. 23037-23359). This passage, however, includes the incident of the horse Good Renown (Ver. xcv; 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)	2nd Version (Verard)	Lydgate
1567-1580		
Nouvelles choses faiz venir	Nouvelles choses faiz venir	3449
Et les viez choses departir	Et vieilles 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	(3452)
	Demy party d'herbe florie	3455
	De rouge, de vert, de soucyce	3454
	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 eus tailler	Contre lier pour les tailler	74
Autres robes et cotelles	Autres robes autres cotelles	
A ce semblant tout(es) nouvelles	Telles comme deuant nouvelles	
N(i) a bruyere ne geneste	Il nest bruyere ne geneste	} 3475-
N'autre arbricel que ne (re)veste.	Nabriceau que ie ne reueste	3485
	De mes robes bien floretees	} 3486-
Onques ne vesti Salemon	Et tres gaiement desguisees	
Tel robe com vest un buysson.	Onques ne vestit salomon	} 3492
	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 foudement  
 Estoit et son maconnement  
 De vives pierres fait estoit  
 Et haut mur entour la clooit.  
 Mont i avoit de mansions,  
 De lieux 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 lonc tens a  
Que de son sanc 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 goutte si petite  
Qui trop mieulx dune 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 cueur et faire ainsi  
Que les glorieulx martirs, qui  
Trop mieulx amerent a respandre  
Leur sang pour leur foy fort deffendre,  
Quaucunement leur feust osee  
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 martyrs 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. 7203–7210), and Desperation (l. 7230.)

5. In the description of Avarice's hand, Treachery, there are various développements. 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 ottroier  
Ne lui vout onques ne baillier  
Devant quil sceut que engantez  
Dès 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 mie!  
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.)

—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. xcvi f.; Lyd. pp. 616–617).

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

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

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

10. Next come in Stürzinger (p. 357 f.) the description of the sea of the world and of the hunter Satan, the appearance of Heresy and Grace Dieu's explanation of the meaning of the sea of the world and the hunter. (In Verard and Lydgate Satan himself gives this 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, Abstenence, Oroison and Latria, and in Lydgate and Verard of Lesson, Hagio-graphy, 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.

835 "Lo, her ys al: *avysë* the."

2950 "They mustë ffayllë bothë two."

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

(2) It is sounded 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 holdë 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 Ioyë / departeth ay with sorwe."

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

22 "And off al Ioyë / 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 and 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 mobylye."

I will now analyze Lydgate's usage with regard to final *e* in the

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

- 806 " And by thys *dowe* / wych thow dost se,  
 807 Wych I *bere* / with wyngēs fayre,  
 808 *Humble, benigne*, / & debonayre,  
 809 I am tookenyd, / who lyst seke,  
 810 With hyr goodly eyen meke.  
 811 And so thow shalt me call in dede  
 812 Whan thōw hast on-to me nede,—  
 813 And that shall be full *offtē* 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 cyte,  
 818 Thow shalt hawe *offtē* aduersyte . . . .  
 821 Wych thow mayst nat in no degre  
 822 *Passē* nor *endurē* with-*outē* me,  
 823 Nor that *cytē* never atteyne  
 824 (Though thow euer do thy peyne,)  
 825 With-*outē* that I thy guydē 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.

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

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

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

*endurē* (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.

*guydē* (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 *tresovrë* / 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 *wenë* / and noon *hedę* 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 *wenë* before a vowel to the fact that it occurs at the *cæsura*. The final *e* in *hedę* is only added to show length and therefore it is properly mute.

15 "An thyng *ywonne* / with *Ioyë* and gladnesse."

Properly speaking, the *e* in *Ioyë* 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 *aufakt*, unless this is a case of *cæsura* licence.

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

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

We may now turn to the question of metre.

The *Pilgrimage of the Life of Man* is written in rimed, octosyllabic couplets, the measure employed being iambic. Lydgate's Prologue, however—184 lines in length—is written in decasyllabic couplets.

The various types of Lydgate's 5-beat iambic line have been given by Schick, and I have nothing to add to his conclusions. Of the general features of his verse a few examples may be given.

Lydgate employed alliteration freely.

- 2551 "Nouther salue, That soor to sownde."  
 3350 "Sturdyly she sette a syde."  
 3352 "Brennyng bryht as any glede."  
 40 "Peplys to puttë 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 "*Taparceyvë*, 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 “Riȝst so bensample, for wele 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 likely to increase with use, and in fixing the relative chronology of Lydgate's works it might be worth while to pay some attention to this point.

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

- 189 “Tyl effte agayn yt com(y)th to mynde.”  
344 “That thyder wentyn ev(e)ne ryht.”  
359 “As any ffyr, evene at the gate.”  
483 “By vertu of crystys gret suffraunce.”  
2724 “Yiff ye list to have knowelichyng.”  
3114 “Thorgh nat(u)rel Inclynaciouns.”  
3813 “Or fostre your sedys 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 remembrauncë 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. brād) riming with *stood* (O.E. stōd).

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. *poynnt* . . . *poynnt* 1581-2; *beheld* . . . *held* 1395-6; *wyse* . . . *wyse* 2523-4; *yseyne* . . . *seyne* 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* . . . *werkyng* 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 my cōrage "

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 p̄ylgrymāge,"

and

316 "And to tēll / the cāuse wh̄y "

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 cýtē "

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

321 Also belongs to B.

324 "Țt ěxcĕllȳde / ōff bĕwtĕ"

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

326 "ffŕ Gŕd hȳm selff / wās thĕ māsŕwn"

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

329 "ȳt tŕ cŕnceȳve / in hȳs entĕnt"

as well as in 346 and 348.

330 to 334 belong alternately to types A and B.

335 "Thĕ māsŕnrȳ / wrŕught fŭl cleĕne"

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

340 "Thĕ wȳch / dāy nŕr nȳht nĕ slĕpte"

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

341 "Kĕpȳng sŕ strŕnglȳ / thĕ eĕtrĕ"

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 *cæsura*.

354 "Aĕd yĕt thĕ eĕtre ōn swȳch wȳse."

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

"Tŕ whŕm theĕtrĕ wās nŕt ffŕrbŕre."

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

"Aĕd yĕt thĕ eĕtrĕ / ōn swȳch wȳse."

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

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 ānŷ ffŷr, / ēvene āt thē gāte"

belongs to type A with elision.

360 "Añd whō thāt wōld / ērlŷ 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 / dŷnēd hādde."

3981 "Hē māde Ā-nōōn / thŷs, the cheff."

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

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

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

1504 "With-outen eny flatrye."

2034 "Al the whyl that I dwelle,"

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

"And trouthe of metre I sette also a-syde ;  
For of that art I hadde as tho no guyde  
Me to reduce, 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 fyfyrste 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. Prol.</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 excuse,  
 ffor in metre I ha with me no muse :  
 Noon of the nyne that on Parnase duelle,  
 Nor she that ys the lady of the welle,  
 Calliope, be syde cytheron,  
 Gaff to my penne, plente nor fuson  
 Of hyr licovr, whan thys work was begonne.  
 Nor I drank no-wer of the sugeryd tonne  
 Off Iubiter, couchyd in his celer,  
 So strange I fonde to me hys boteler  
 Off poetys icallyd Ganymede.  
 But to my labour now I woll me spede,  
 Prayng ech reder me to reconforte,  
 Benignely my rudenesse to supporte."

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

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

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

- 3541 Nor grucche (in myn oppynyoun)  
 3765 As a chamberere (in sothnese)  
 4303 And on thys werm (yiff ye lyst se)  
 4553 And sothly (yiff I shal nat feyne)  
 4564 And told the cause (yiff ye be wys)  
 4567 And sette me ek (yt ys no fable)  
 6115 Consydred how (in sothfastnesse)  
 6123 As she that ys (shortly to fyne)  
 6947 Yet, by ther chymyng (in substaunce)  
 19413 f. Many a perel (I 3ou ensure)  
 And many a straungë aventure.  
 19417 And many a tempeste (in certeyn)  
 15439 f. Thys secounde cours (yt ys no dred)  
 Doth gret good unto hyr bed.

These expletive phrases put in to fill up a line or for the sake of rime, make up no inconsiderable proportion of some passages. Opening the book almost at random I find that in the hundred lines between 13200 and 13300 there are no fewer than 22 lines finished in this manner.

13207 (yiff thou lyst se)	13217 (in conclusioun)
13219 (when al ys do)	13223 (yiff thow kanst se)
13225 (yt ys no doute)	13229 (yt ys no dred)
13237 (who kan 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 especyal).

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

- 6474 f. Lokyng, with wych men do se,  
 Unto the Eye ys porter  
 (As thow well wost) and massager.  
 7199 f. The tyme ys good and couenable,  
 (As I ha sayd), and acceptable.  
 8344 f. But Gracē Dieu was nat wel plesyed  
 (Shortly) of my gouernaunce.

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

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

As thow well wost, 6476; who so understandē kan, 4158; who kan se, 13279; who can discerne, 20711; who lyst to se, 20618; to thyn entent, 9759; yiff ye lyst to wyte, 219; who can conceyue, 18683; by cler inspeccioun, 15013; as to myn entent, 13257; off entencioun, 15745; by good avys, 20097; yiff they be wys, 12095; who consydreth al, 11331; who lyst taken kep, 8697; who lyst loken her-wyth-al, 20119; who loketh al, 20133; who loke wel, 21922; yiff thow konne 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 Iape, 21135; in certyn, 12223; douteles, 21883; I dar undertake, 21903; of verray ryght, 2556; yiff I shal not lye, 3333; in sothnesse, 3925; yt ys no fayl, 4015; be wel certeyn, 5395; yt ys no fable, 2158; yt ys no jape, 12119; and many other similar expressions. To these also may be added phrases like the following:

- 9286 I wolde abyde (& not remewe).  
 21583 In thylke dyrkē ffyr (nat bryht).  
 21723 I sawh a croos stonde (and nat flytte).

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

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

(4) Such expressions as 'in substauce,' 21871; 'for to dyffyne,' 17537; 'at a word,' 21591; 'to rehersyn euery del,' 21913; 'fynally,' 21595; 'shortely to specefye,' 21621; 'for short conclusioun,' 20931; 'shortly to telle,' 17403; 'in conclusioun,' 15703; 'thus I begynne,' 11441; 'in wordys fewe,' 9119; 'wythoutë 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 samë gate.
- 9899 f. Retrussen hym, and ek recharge  
(Bothe in streyth & ek in large.)
- 12027 f. To kepe me bothë ffer and ner)  
ffrom al pereyl and all daunger.
- 12079 f. myn enmyes many tyme,  
(Bothe at eue and ek at prime.)
- 21988 f. Naufragus 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 & kene,  
 1647 Was humble, meke, & debonayre,  
 1687 Portreye or peynte  
 1752 f. And longe held her pocesyon  
 Lordshepe ek & gouernaunce.  
 1780 Maugre 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 mynystre 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 poscessyon  
 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 Ioye departeth aye wyth sorwe ;  
 And thyng ywonne wyth Ioyë and gladnesse,  
 Ay dysseuereth wyth wo and bevynesse.  
 2135 f. Thys worldys veyn pleysaunce  
 Wych ys so ful off varyaunce,  
 So ful of chang and dovbylnesse.  
 2529 f. Yiff he be proud or obstynat,  
 Dysobeyynge 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 cōnstreynē 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. xlvii\* 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 rapid 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



Et tel grace leur octroya,  
Que rectitude leur donna,  
Et droiz les fist en liberte  
Et franchise de volente  
Pour bien garder en eulx droicture  
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 wyltè nouht,  
*Nor knewe ful lytel (at the leste)*  
What was the ffyn 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 introduit

En la maison de iesu christ

Par faulses broches et pertius  
Les larrons sans entrer par l'huis

Et quant dedans les a tirez  
Et a son croc acrochetez

Du mesme croc croches leur faiz.  
Et pasteurs de brebis les faiz

Pasteurs dis ie / mais ceulx ce font  
Qui se paissent et qui tant font

Que mieulx les doit en loups clamer  
Que pasteurs douailles nommer

Ceulx sont qui veulent eslochier  
Grace de dieu et descrochier

Du throsne de sa maieste  
Par dons de temporalite

Une foiz sen font acheteurs  
Et lautre foiz in sont vendeurs

(Ver. fol. lxx. back.)

“ And fyrst showshalt wel understand  
That by falsnes of this hond  
most horryble and odyous  
was brought fyrst in-to christis hous  
the falsē vyce of symonye  
and by his feyned trecherye,  
by his sleyte, and by his gyn,  
at the dore he cam not in ;  
but at some travas, lych a theffe,  
wher he dothe full gret myschefe ;  
for wher so evar he dothe approche  
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 herdman is [y]lsayd, 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 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[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, away 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,  
from the trone of hir mageste  
by gyfte of temporalite :  
his fals office I can well tell ;  
he can now byen, he can now sell,  
By boundys of collusyon  
and all comythe in by syr symon.  
(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 séparée 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 Satan the Hunter, for Demas, Avarice with her golden idol. Giant Despair catches the pilgrim who seeks easy going in a by-path, the cord of Desperation is ready for him who is overcome by Sloth.

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

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

The house of Grace Dieu in which the Pilgrim sees the wonders of the ointments, the sword and keys and the sacramental change, and hears the explanations of these things from Reason and Grace Dieu, is represented in Bunyan by the Interpreter's House, in which Christian is taught many profitable things; and the "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 ouhte to have," and which they leave outside the gate on entering.

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

But, close though some of these resemblances may seem to be, the differences, and especially the implicit ones, are far more striking. Thus, though both Christian and De Guileville's Pilgrim are moved by powerful impulses to go on pilgrimage, the manner of the 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 cherubims, creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place. None of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever. In a

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 wasshē me,  
Or bathē, when yt ys no nede ;  
ffor I am clenē washe in dede  
ffrom āl 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 makē replycacioun  
Ageynys her oppynyoun." (ll. 1291-1294.)

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

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

Another point of difference is that De Guileville's allegory is a pilgrimage of the *life of man*, and follows the Pilgrim from birth to death (see ll. 643-651 and l. 975)—though the device by which an infant is made to discuss the doctrine of original sin seems somewhat lacking in even allegorical fitness,—while the Pilgrim's Progress only begins when Christian is first awakened to the sense of sin, and deals purely with his *spiritual* experiences. The *Pilgrimage* also is chiefly concerned with spiritual experiences, but when we

reach the part at which the Pilgrim enters the monastery, the allegory frequently fails, and we are treated to long descriptions which, though symbolical in a way, are yet distinct deviations from the original path of the allegory, and represent rather objective occurrences than the personal experiences of the soul.

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

“ articles off our creaunce, . . . .  
The wych wer mad (with-outē stryff)  
(6911-6914) In hooly cherchē prymtyff.”

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

(22111) “ Ageyne the ffende and alle his myght.”

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

But there are other arguments against this theory.

First we may notice that Bunyan is not at all likely to have had any acquaintane 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.<sup>1</sup>

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

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

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

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

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

<sup>1</sup> 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 trickléd;  
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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Should this be *gart*=*caused*, as in another copy?

*Colophon.* "Hier eyndt dat boeck vanden pelgrym. En is gheprinete Delf in Hollant. By mi heynrick 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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"The *Peregrination of Mannes Lyfe*," enumerated by Skelton as among his prose works. Warton (*Hist. of Eng. Poetry*, III, 163, ed. 1824) thinks this may have been a translation "from the French, perhaps of Guillaume, prior of Chaulis." (Not extant.)

On the fly-leaf of Verard's edition is the following MS. note: "This Romance had been printed in the Castilian language as early as 1480 under the following title—'El 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 Hendred, Prior of Leominster, of the French work of Guillaume de Guillerville.) London. Richard Faques (about 1525?)" is not a translation of the *Pilgrimage of the Life of Man*, but is quite a different poem.

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

(1) *Le 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 nostreseignr iesus en forme de monotesseron: cest a sauoir les quatre euãgiles mise en une: et le tout magistralement cointemēt et si utilemēt pour le salut de lame quon ne pourront mieulx dire ne escrire, fait et compose p<sup>2</sup> frere guillaume de deguileville en son viuāt moyne de chaalız 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 ladicte Ville Et a le roy nostre sire donne au dit Verard lettres de priuilege 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 royaulme 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 Prologue contains two extra verses, which explain that the Jerusalem spoken of in the poem is the Celestial Jerusalem, and that the contents of the book must be understood "moralement et non pas litteralement."



## THE MSS. OF LYDGATE'S POEM.

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 Lady'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 falsë pardownerys" (l. 17901), and  
 "And fro my whel when they are falle" (l. 19551).

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

"Ma dame then anoon quod I" (l. 21949), and  
 "How euerych dede in his degrë" (l. 23367),

and after fol. 241—

"That they resowne no maner thyng" (l. 16080), to  
 "Wych by the ground ful lowë 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 scorched or injured by the use of galls, but in most cases the injury is not enough to render the script illegible. At fol. 98 of

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.
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- (30) The Pilgrim lamenting on his island.
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- (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<sup>e</sup> pilgrimage of y<sup>e</sup> world, translated out of Frenche into Englyshe by John Lydgate, monke of bery at y<sup>e</sup> comandement of y<sup>e</sup> 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 stone, shot from the enemye's fort as he was looking out at a windowe from a high Tower that overlookd the citty. 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 reueillement.” (Ver. fol. i. back.)

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

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

“Et si 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 yer” 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.<sup>1</sup> 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 “Lan mil trois cens cinquante huit,” which proves that he must at least have passed the age of sixty-four.

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

<sup>1</sup> “Thou hast nourished him (the body) . . . A gret while it is that thou bigunne and neuere sithe stindedest Thowh j seide 36<sup>te</sup> 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:

“Gyullyam 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 patrour 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 taçcounte the terme entier  
the space of XXXIX yere  
I was bound of volunte.” (l. 23029-31.)

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

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

“I knowe that man ffuð wel  
With every maner cycumstaunce,  
Wych that madë that Romaunce.”  
(Lydgate, p. 358-9, ll. 13214-16.)



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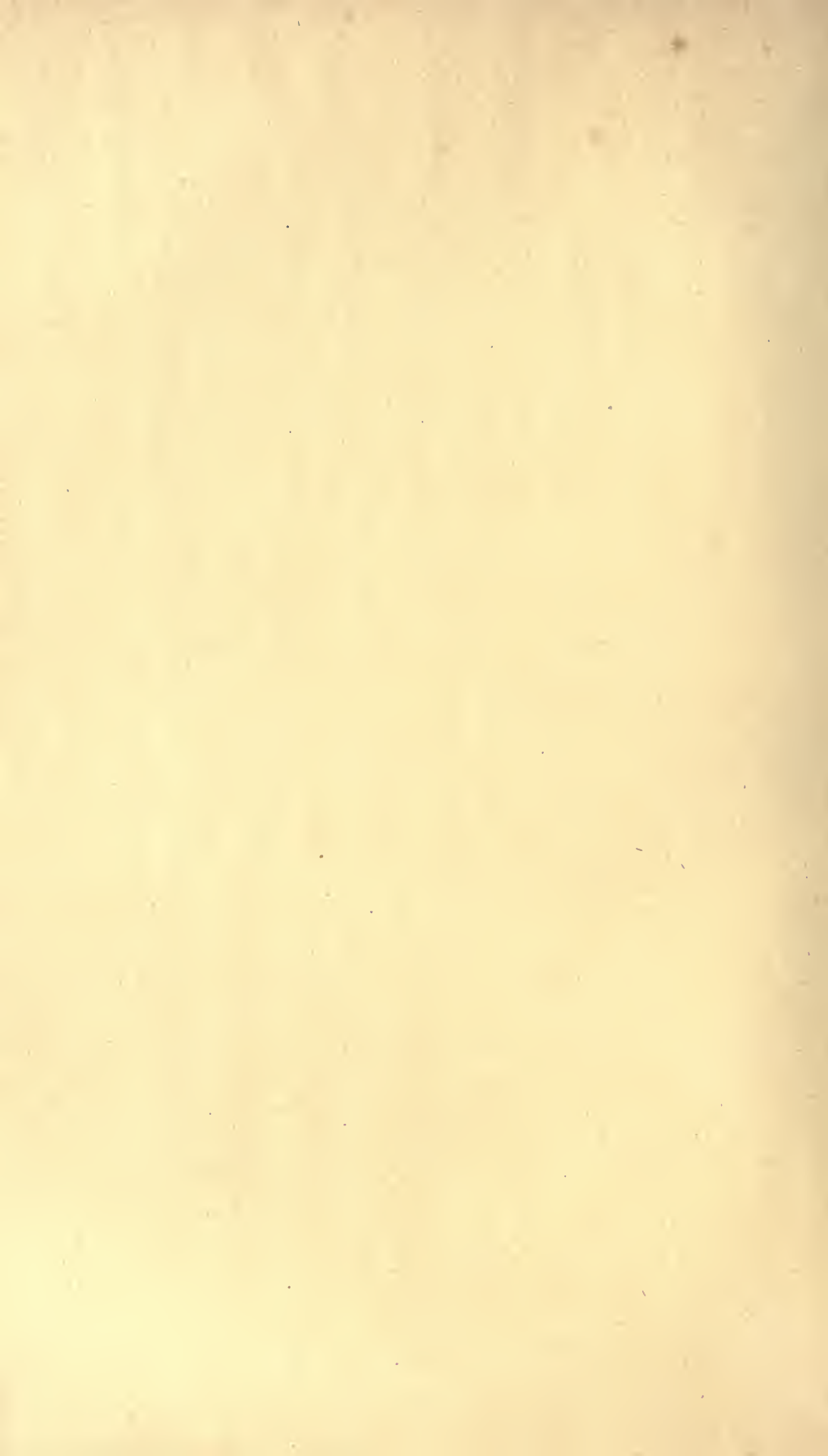
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## FOREWORDS.

As DeGuileville's *Pelèrinage*—or some abstract or report of it—was supposed to have been the original of Bunyan's *Pilgrim's Progress*,<sup>1</sup> 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.<sup>2</sup> 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

<sup>1</sup> 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.

<sup>2</sup> 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 commandement 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;<sup>1</sup> 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.<sup>2</sup> Lydgate (at the bidding of the 7th Lord Salisbury<sup>3</sup>) 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.

<sup>1</sup> 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.

<sup>2</sup> Compare the present fuss about ritualism, incense, &c.

<sup>3</sup> 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 ce seroit raison et droit	[Fo. iiij]	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 meet,		977
	Quen tres grant peril ie feray ;		978
	Et plus net, estre nen pourray.		979-80
	¶ Or escoute, dist elle lors ;		981 grace dieu
12	Sassez net tu es par dehors,		982
	Si ne les tu mye par dedens,		983
	Pour la cause de tes parens,		987
	Qui, de loriginal peche,		986
16	Tout enlaidy et entache ;		985-989
	Duquel estre tu ne pourroies		990
	Bien laue, se yey ne lestoies.		991-2
	Encores que ce ie tafdasse,		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 leaue 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 ce quauetz dit,		1008-9
	Ou mal en feroye mon profit.		1010
	¶ Quant dieu, dist elle, adam, ton pere,		1011-12 grace dieu
32	Eut eree / et euc, ta merc,		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 Pour bien garder en eulx droicture Selon iustice par mesure, En tel maniere que le corps	1025 1026-7 1028 1029
44		Obeissoit a son ame lors ; Et si rendoient subiection Les forces basses a raison, Ce quest bas / a ce que dessus,	1030 1031 1032-3 1034
48		Les moins dignes / aux dignes plus. Et telle ordonnance pouoit Estre bien dicte, qui vouldroit Vne iustice originel,	1035-7 1041-2 1043-5 1046
52		Qua tes parens, dieu, pour chatel Et heritaige auoit donne Pour ceulx de leur posterite Hereditier / a tousiours mais,	1047-9 1049 1050 1051-5
56		Se point ne se fussent meffaiz. Mais saiches que moult se meffirent ; Car, a leur dieu ilz desobeirent, Et perdirent lauctorite	1055-6 1057 1058-60
60		De quoy dessus ie tay parle ; Cest, que mourir les conuiendroit, Et que plus a eulx ne seroit Lobedience de deuant ;	1061 1062 1063 1064
64		Car cil qui nobeist au plus grant Qui le serue, trouuer ne doit, Ne qua luy obeisse par droit. Adam a dieu a desobey :	1065 1066 1067-70 1071-2
68		Bien fut dont raison que celuy Quil auoit en subiection, Aussi lui fist rebellion.	1073 1074-7 1078
A		<b>O</b> R te diray comment en va :	1079-84
72		Se vng bon fort chastel donne a Le roy / a vng sien cheualier, Pource quil ame, et quil la cher, Afin que sil est bien feal,	1088 1085 1086 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 père perdu.	1105	
¶ Aux premiers parens dieu donna	[1106-7]	
Iustice original, dont ia <sup>1</sup>	1108	
Tay parle, par condition	1116	
88 Que sa luy nul rebellion	1115	
Ilz ne faisoient / il octroyoit		
Quelle fust a trestous par droit		
Ceulx qui de leur posterite <sup>2</sup>	1117	
92 Servient desormais engendre,		
Or est que, quant ilz desobeirent	1121-5	
Icelle iustice perdirent.	1122, 1126	
Aux hoirs ne la peurent donner,		
96 Et ilz nen peurent heriter.	1127	
Mais ne fust la transgression <sup>3</sup>	1129	
A eulx eust este par raison.	1134-5	
Donc, se tu as entendement,	1136-7	
100 Veoir tu peulx bien apertement,	1138	
Que cel original peche	1139-42	
De quoy ie te voz entache,	1143	
Que cest carence de iustice	1144	
104 Original / en celluy qui / ce	1145	
Deusist auoir en verite	1146-7	
Par cause de posterite.	1148	
¶ Dame, dis ie moult esbahis,	1149-50	Le pelerin
108 Me faictes, de voz diuers dis,	1151	
Qui ne sentre-suiuent de rien ;	1152	
Et croy que vous le sauez bien.		
Vous dictes quil me fault lauer,	1153-4	
112 Pour ma laidure hors iecter ;	1155	
Et vous nommez tele laidure,	1156-7	
'Tache originale, et ordure' ;	1158	

<sup>1</sup> Lydgate's definition of Original takes up lines 1109-13.

<sup>2</sup> Lydgate's definition of Posterity takes up lines 1119-21.

<sup>3</sup> 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 auoir,	1169-70
	Nest pas sans vilte et ordure,	1171
124	Voire et si peult estre dordure	1172
	Souuentesfoys commencement,	1173
	Et grant cause et nourricement :	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 charmelle 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	Adnullée 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 stream 25/951  
*Talyved*<sup>1</sup> euere, thys no lesyng 27/1019  
Neuer *tave* had necessaryte 27/1022  
Lyk *tamyghty* champyoun 47/1766  
*In ta* pulpet that ther stood 64/2385  
*Tal*<sup>2</sup> pylgrymes in ther myscheff 193/7150  
The *taforce* in thy dyffence 217/7769  
*Tarme*<sup>3</sup> 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/ë 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/ë do 81/3052  
Of / thylkë / muta/cioun 94/3542  
A/batyd / & set / a-syde 102/3847  
And / yt wer / abus/youn 102/3852  
Lych / as wry/teth Y/saye 102/3853  
And / with hum/ble cher / & face 104/3947  
Of / the wych / as thouth/të me 105/3987  
The / releff / wher as / he stood 134/5115  
To / be gyrt / for syk/ernesse 201/7205

<sup>1</sup> Cp. I myghte heter a mendyt yt 7/253 [a = have]

<sup>2</sup> To all. Tyl St. Cp. To al pylgrymes in ther way 21/789

<sup>3</sup> To arme St.

xii *Forewords. One Syllable as a Measure. Final 'e.'*

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 Guilleville* 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, lxx, 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 xiiii<sup>1</sup>: ‘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 rutilans apparet, sed etiam quia semper fixa existens, errantes ipsos diriget, & nunquam tendit ad occasum; multo magis ego, in mari hoc magno et spacio<sup>2</sup> positus, in mari utique vbi sunt reptilia quorum non est

<sup>1</sup> That is, xvii. 17: ‘Non sis tu mihi formidini, spes mea tu in die afflictionis.’

<sup>2</sup> spacioza, 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. Stel- lam, 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 beault, Ecce quomodo te iura te vindicare possum, esse refugium meum, Hieremie .xvi. [19] ‘fortitudo mea<sup>1</sup> et robor 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’.<sup>2</sup> 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 promise, in the note on p. 624 of the text, to print here, have already been printed by Miss Locock on p. 684.

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

“Tarry no longer toward thy heritage ;  
Haste on thy way, & be of right good chere ;  
Go each day onward on thy pilgrimage ;  
Think how short time thou shalt abiden here !  
Thy place is built above the starrës clere,  
No earthly palace wrought so stately-wise ;  
Come on my friend, my brother, most entere !  
For thee I gave my blood in sacrificise.”  
*Minor Poems* (1840), p. 261 (modernised & emended).

<sup>1</sup> mco, Verard.

<sup>2</sup> 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 castigación ;  
But where he fyndes mekenes and répentance,  
Mercy is mistresse of his ordinaunce."—*Ib.*, Bk. I, fol. 6.

One is glad to hear pleas in Lydgate's favour, and to allow that here and there a nugget of ore is found in his acres of clay, but his average work is decidedly below Gower's, and none of his poems of

the length of Hoccleve's 'Mother of God' is equal to that.<sup>1</sup> 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.

Withoutë truth, what vaileth high noblése ?

*Laurear of martirs, founded on holynesse :*

White was made red, their triumphs to disclose ;

The whitë lily was their chaste clennesse ;

Their bloody sufferance was no summer rose.

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

<sup>1</sup> 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.*

<p>q Vi peregrinatis, hunc per librum docearis<sup>1</sup> Que bona uel dubia s[<i>it fugienda</i><sup>2</sup>] via. [3 st.]</p> <p>[y] e worldly folk, avysē yow betymes [3 st.] Wych in thys lyff [ne] ben [but as pylgrimes<sup>3</sup>], Lyk straungerys [fferē fro youre Cuntre<sup>4</sup>] [4 st.] Vnfranchysed and [voyde off lyberte];<sup>5</sup> [3 st.] 4</p> <p>ffor schortly herē yovre possessyon ys yove to yow / but for a schort sesoun, Nor the tresovrē<sup>6</sup> wych that ye possede . [6 tresoure St., tresour C.]</p> <p>ys but thyng lent / ho so kan takē hede, ffor clerkys seyn / how [that] al<sup>7</sup> erthly thyng † [7 alle St., al C.]</p> <p>Stowndēmel, and by vnwar chaungyng, Whan folk lest wenē / &amp; noon hede ne take, Her mayster oldē<sup>8</sup> sodeynly for-sake. [8 olde St., old C.] 12</p> <p>Thyng myn to-day / a-nother hath to-morwe ; That kam wyth Ioye / departeth ay wyth sorwe ; And thyng ywonne wyth Ioyē<sup>9</sup> and gladnesse, [9 Ioye St., Ioy C.] Ay dysseuereth wyth<sup>10</sup> wo and hevynesse. [10 wyth with C.]</p> <p>No tresour here, wyth O man wyl abyde ; Who strengest halt / ther rathest hyt wyl slyde ; ffortune ys lady / <i>wyl</i> hyr / double face, Of every thyng<sup>t</sup> / that sodeynly doth pace ; 20 Sche prynesse ys / of al worldly glorye, And off al Ioyē that ys transytōrye ; Sche ys off chere<sup>11</sup> so varyaunt &amp; dooble, [11 chere St., che C.] Hyr kalm ys euere meynt <i>wyl</i> wo &amp; trovble, 24 And hyr sūgre [ys] vnder-spreynt wyth galle : Thys hyr vsage vn-to estatys alle,</p>	<p>Worldly folk should be wise betimes,</p> <p>for possession here is</p> <p>8 † St. ¶ <i>Omnia terena per vic[es] sunt aliena. // Nescio sunt eius nunc // eras luitus &amp; li . . .</i> only for a short time.</p> <p>No treasures wyl remain here with any one.</p> <p>Fortune de- ceives men ever,</p>
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<sup>1</sup> 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.



- [<sup>1</sup> fayrest whanne St., fayres whan C.] To schewe fayrest whan<sup>1</sup> sehe ys most to drede ;  
 Of hyh ne lowh sehe taketh noon other hede, 28  
 ffor wych [let] no man vp-on hyr assure,  
 ffor sehe ys lyke<sup>2</sup> to the chavnteplure ; [<sup>2</sup> lyke St., lyk C.]
- and woe al-  
 ways suc-  
 ceeds to  
 pleasure,  
 [leaf 2, back] Wo after Ioye & after song wepyng<sup>3</sup>,  
 Thys hyr cvstom in every maner thyng. 32  
 In on estate she nenere doth eontyune. [St.; C. burnt]  
 Thys stormy quen, wych eallyd ys Fortune [St. & C.]  
 Hyr gyfytys allē in conelnsion,<sup>3</sup> [C. & St.]
- and her gifts  
 always end  
 in confusion.  
 [<sup>3</sup> collusion,  
 St.] Be not but gyfytys off confusion. [C. & St.] 36  
 ffor worthynesse in Armes nor vyctōrye [C. & St.]  
 Arn in effect but thingēs transytōrye [St. & C.]  
 Nor hih conquest, nor domynacion, [St. & C.]  
 Peplys to puttē in subieceyon. 40
- Man's life  
 is only a pil-  
 grimage, Trusteth<sup>6</sup> ther-for, ye folk of enery age, [<sup>6</sup> Trusterth C.]  
 That yowre lyff her ys but a pylgrymage ;  
 ffor lyk pylgrymes ye passē to & ffro, 48  
 Whos Ioye ys euere meynt A-mong<sup>7</sup> *with* wo.  
 Al<sup>7</sup> worldly blyssē, medlyd ys *with* stryff ; [<sup>7</sup> A C, Alle St.]  
 ffor ay the eōurs, of thys mortal lyff,
- and every pil-  
 grim draws  
 daily nearer  
 his end, Euerych hovr doth to hys boundys drawe ;  
 To al pylgrymēs kynd hath set a lawe, 52  
 Eche day to Renne a party on ther way ;  
 Oldē<sup>8</sup> ner yong<sup>8</sup>, ther may no man sey nay, [<sup>8</sup> Olde St., Old C.]  
 Lyk a Ryuer sterne, and of gret myght, [<sup>9</sup> nat St., om. C.]  
 Ne restyth nat<sup>9</sup> nouthur [by] day nor nyght, 56  
 To holde hys cours as ledeth hym the streem,  
 Ryght so, pylgrymes to-ward Ierusalem  
 Haste<sup>10</sup> on her way in thys world, & eehone [<sup>10</sup> Haste on St.]
- whiche is  
 Jerusalem or  
 Babylon. To-ward that cyte, or to Babylone. [C. torn] 60  
 Lyk ther merytes, & lyk to thier degres,  
 They be Receyved at on of thys cytees,  
 Ytakyn innē,<sup>11</sup> so as they dysserve ; [<sup>11</sup> inne St., in C.]  
 And deth, ay redy *with* hys dart to kerne, 64  
 Lyth in a-wayt, dredful off manacys,  
 To send palmerys to on off thys placyes.

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

A-geyne whas <sup>1</sup> strokē, helpeth no medycyne,	[ <sup>1</sup> whos St.]	[leaf 3]
Salve, tryacle / but grace only dyvyne,	68	Only grace can avail against death
folk to conveye to ther desyred place :		
And many brygaunt the weye doth manace,		
No man ys sur hym syluē to diffendē ;		
Wherfore I rede, lat euery whyht a-mendē	72	
Hys lyff be tyme, whil he hath liberte.		
And that folk may the Ryltē weyē se		
Best assuryd to-wardē <sup>2</sup> ther passage,	[ <sup>2</sup> warde St., ward C.]	so every man should amend in time.
Lat hem be-holde[n] in the pylgrymage,	76	
Which <sup>3</sup> callyd ys pylgrymage de movnde,		In the <i>Pyl- grymage de Mounde</i> they
In the wych fful notably ys fovnde,	[ <sup>3</sup> Which St., Which C.]	
Lernyd, and tavht, who can weĥ construe,		
What folk schal take, & what they schal eschue.	80	
In thys book, yf [that] they redē yerne,		
Pylgrymēs schal the verray trouthe <sup>4</sup> lerne,—	[ <sup>4</sup> trouthe St., trouth C.]	may learn the truth ;
yiff they sette ther trewē dyllygence		
To vnderstondē clerly the sentence,—	84	
What hyt menyth, & the moralyte ;		
Ther they may, as in a merovr, se		
holsom thynges, & thynges fuĥ notable ;		
What ys prevyd, & what thyng ys dampnable,	88	
What ys holsom, the sovlē for to save,		
Whan the body ys leyd in hys grave.		but to learn this, men must be good citizens.
And to knowē <sup>5</sup> wych be cyteseyns,	[ <sup>5</sup> knowe St., know C.]	
Trewē burgeys, & ekē <sup>6</sup> frauŋkeleyns,	[ <sup>6</sup> eke St., ek C.]	92
Wych in good lyff and vertu do excelle,		
In Ierusalem perpetually to duelle,		
Whan the Iugge & Lork, that lyveth evere,		
In hys doom assovnder shal dysseuere	96	
Hys chosē shep, wasshe in the lamby's blood,		At last some shall go to Jerusalem,
Wych for mankyndē starff vpon the rood ;		
And putte the kydēs to dampnaciōn,	[St. & C.]	[leaf 3, back]
wych ha noon part of Crystys passyon),	100	
Endlesly there to lyve in peyne,		
Where Lucyffer lyth bovnden in his cheyne.		and some to Lucifer, from which fate God de- fend every man !
ffro the wych, God euery man defende,		
And grauntē <sup>7</sup> gracē, our lyff here to mende,	[ <sup>7</sup> graunte St., graunt C.]	
To-ffor the ffyn of ovrē pylgrymage.		
ffor, save hys grace, we ha noon avauntage,		

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

	No thyng is <sup>1</sup> cleyme as be tyle of ryht,	[ <sup>1</sup> to st.]	
	But of mercy, wych ay lyth in hys myght,		108
The repent- ant are par- doned.	Vn-to synnerys, that deye repentaunt, To yive pardon off hys benyngre graunt, [The] Wych ys to hem, vn-to ther refut, Proteccyon and truë sauff-conduit,		112
	Hem to savë, that thay be nat lorn).		
	And thys book, the wych I spake off to-fford),		
The Pyl- grymage de Mounde made in French is a notable book,	I mene, the book Pylgrymage de Movnde, Morañ of vertu, of materys ful profovnde, Maad & complyd in the Frenchë tonge, ffuñ notáble to be rad & songe.		116
	To every pylgryme, vertuous of lyff, The mater is / so contemplatyff ;		120
	In añ the book, ys not lost a word.		
	Thys consydred fuñ wysly of my lord		
as Lord Salis- bury, who fought in France, considered well,	Of Salysbury, the noble manly knyht, Wych in Fravncë, for the kyngys Ryht,		124
	In the werre hath meny day contunyd ; Whom God & gracë han ful wel sfortunyd In thenpryses wych he hath vndertake ;		
	Lyff and godes, for the kyngys sake,		128
	Knyhtly Inpartyd thys prince vertuous ; Ay in the ende beyng victorious, Swych grace & Eur, God to hym hath sent,		
and com- manded me [leaf 4]	Wych gaff me ffyrst in comavndement		132
to translate it into English.	Thys seyde book in Englysshe for to make, As I koude, [al] only for hys sake. Be-cause he woldë that men schold[e] se,		
	In ovre tonge, the grete moralyte		136
	Wych in thys book ys seyde & comprehendyd, That yt ne myhte (me semyth) be Amendyd ; The auctour, wych that dyde hyt ffyrst compyle,		
	So vertuously 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 plesauñce, In hys worschepë, for a remembravñce, As I am bovnde for to be hys man, I wyl translate hyt sothly as I kan,		144
	After the lettre, in ordre effectually. Thogh I not folwe the wordës by & by,		

I schal not faille teuchyng <sup>1</sup> the substaunce, [ <sup>1</sup> touchyng <sup>e</sup> St.]		
Thogh on <sup>2</sup> makyng <sup>t</sup> I ha no suffysaunce; [ <sup>2</sup> in St.]	148	
ffor my wrytyng <sup>t</sup> , in conclusion), ys al yseyd vnder correccion).		
And of the tyme playnly, & of the date		
Whan I be-gan thys book to translate,	152	The year in which I began to translate this book was A.D. 1426,
yt was a thovsant (by computacion)		
Affter crystys incarnacion),		
ffour hundryd ouer, nouth <sup>r</sup> fer ne nere,		
The surples ouer, syxe & twenty yere,	156	
My lord that tym <sup>e</sup> beyng <sup>t</sup> at Parys,		when my Lord was at Paris.
Wych gaff me charge, by hys dyscrete avys,		
As I seyde erst, to sett <sup>e</sup> myn entent		
Vp-on thys book to be [ful] dyllygent,	160	
And to be-gynne vp-on thys labour,		
All <sup>e</sup> folkys be-sechyng <sup>t</sup> of ffavour,		
That on thys book after-ward schal rede;		
And that hym lyst nat to taken hede	164	All who read this book are to pay more heed to the meaning than to the translation,
To the makyng <sup>t</sup> , but to the sentence;		
ffor I am bareyn of aH eloquence.		
Ther-for I pray, what so that be seyde,		
[Off <sup>3</sup> gentyll]esse not to be evel apayde, [ <sup>3</sup> St., C. burnt]		[leaf 4, back]
And my rudness <sup>e</sup> helpyn to excuse,		
ffor in metre I ha ne <i>wit</i> h me no muse:		
Noon of the nyne that on Parnase duelle,		for no muse favours me,
Nor she that ys [the] lady of the welle,	172	
Calliop <sup>e</sup> , <sup>4</sup> be syde cytheron, [ <sup>4</sup> C. <i>inserts</i> 'that ys']		
Gaff to my penn <sup>e</sup> , plente nor fuson		
Of hyr licovr, whan thys work was [be]gonne.		
Nor I drank no-wer of the sugryd tonne	176	nor have I drank out of Jupiter's tun.
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 <sup>t</sup> ech reder me to reconforte,		
Benign <sup>e</sup> ly my rudenesse to supporte.		
ffor wherso be my thonk, I lese or wynne,		
Wyth yowr <sup>e</sup> grac <sup>e</sup> thus I wyH be-gynne.	184	Here ends the translator's prologue.
Here endyth the prologe off the translatur.		

The Prolog of the author begins.	Her be-gynneth the prologue of the auctour.	
	fful ofte hyt happeth <sup>1</sup> in certeyn	[ <sup>1</sup> falleth St.]
	Off dremys,—the wych that men ha seyn	
	I nyhtys,—after, whan they wake,	
	fful 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 euery thyng <sup>1</sup> they sawe to-forn).	
	ffor, of remembrauncè the thorn)	192
	Pryketh here myndës <i>with</i> 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, fful ofte a-pon the nexte <sup>2</sup> morow	[ <sup>2</sup> nexte St., next C.]
[leaf 5]	yt ys go clene out off her thoulit, 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 <sup>3</sup> yt euerydel,	[ <sup>3</sup> fynde St.]
	Dremys that they had <sup>4</sup> a nyhte, By maner of a dyrked <sup>4</sup> syhte.	[ <sup>4</sup> dyrk C, Derkede St.] 204
	But yiff they makè longe delay, To putte hem forth fro day to day, Than, <sup>5</sup> th[o]rogh foryetelnesse,	[ <sup>5</sup> That St., Than C.]
If men neg- lect them for long, they forget them altogether.	Thay kan there-of no thyng <sup>1</sup> expresse, ffor aȝ ys out of myndë go.	208
	And on A tyme hyt happyd so, ffro Crystys berth a thousand <sup>6</sup> yer, Thre hondryd, by a-cowntys cler,	212
In the year 1310 (Fr. 1330) I had a won- derful dream,	And over <sup>6</sup> Ten, as I toke kepe,	[ <sup>6</sup> read thries]
	Vp-on a nyht I lay & sclepe, Drempte, (yf ye lyst to lere, <sup>7</sup> )	[ <sup>7</sup> here St.]
	A wonder 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, <sup>8</sup>	[ <sup>8</sup> ? wete]
whlich I wrote down at ouce,	That I schold hyt nat foryete ; But freschly yn my mynde yt kepe, Halff wakyng <sup>1</sup> and halff a-slepe,	220



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

	I schal not leve in myne entent To putte alway a-mendement, <sup>1</sup> [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 <sup>1</sup> 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 <sup>2</sup> contre, [2 yche St.] Wher-as to-fforn that yt hath be, A-geyn my wyl & my plesauunce.	272
	And thus <sup>3</sup> for a Remembraunce, [3 this St.]	
Go forth, then, my dream,	Go fforth thow dreme! I sende <sup>4</sup> the [4 sende St., send C.] By aH the placys wher thow hast be; I send the to thy provynours, By aH the pathys & the tovrns, ffor thow knowest the weyö wel, And the passage euerydel.	276     280
and fail 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 verray weyö off pylgrym. By causë, wherso, by the lak,	
Whether on foot or on horseback thou shouldst have had leave of me.	On ffootë, nor on horsëbak, <sup>5</sup> [5 horse St., hors C.] Thow sholdest ha mad no Iourne, But thow haddest hadde leve off me. But ffor as myche as I in dede	288
	Thynkë the <i>wit</i> h me to lede, Whaz I go, as thow schalt se,	292
I intend to take thee to Jerusalem with me.	To Ierusalem, the cyte; To wych weye, <i>wit</i> h-ovte <sup>6</sup> more [6 oute St., ovt C.] I am excyted wonder sore :	296
A law among pilgrims is that each "shall abide other."	Thys myn entent, thider to drawe, And a-mong <sup>1</sup> pylgrymes, thys a lawe, That, as brother vn-to brother, Euerych sholde a-byden other.	300
[leaf 6, back]	Thys sholde ben a trewe vsage Off folkys <sup>7</sup> in ther pylgrymage. [7 Stowe MS.]	

Doo tellē <sup>1</sup> myn aventure cler,	[ <sup>1</sup> St., C. burnt]	
How passyd syx and twenty yer,		304
Tellē <sup>2</sup> vn-to on and aH,	[ <sup>2</sup> Telle St., Tel C.]	
How that yt ys [to] me ffaH,		
In the Abbey off Chalys, <sup>3</sup>		
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 corage		
ffor to do my pylgrymage,		
And ther-to steryd inwardly.		
And to tell the causē why,		316
Was, ffor me thouht I hadde a sylt		
With-Inne a merour large & bryht,		
Off that heavenly ffayr eyte,		
Wych representede vn-to me		320
Ther-of holy the manere,		
With Inne the glas ful bryht & cler.		
[ <i>Rest of page blank in MS. for an Illumination.</i> ]		
And werraly, as <sup>4</sup> thouhtē me	[ <sup>4</sup> as St., as ye se C.]	[leaf 7]
yt exceellyde off bewte		324
Al other in comparyson;		
ffor God hym self was the masown,		
wych mad yt ffayr, at ys devys.		
ffor werkman was ther noon so wys,		328
yt to conceyve in hys entent;	Apocaf. 21°.	
ffor al the weyēs & paament		
Wer ypavyd all off golde.		
And in the sawter yt ys tolde,		332
How the ffyrst ffundacyon,	Fundamenta eius in Montibus sanctis.	
On hyllys off devoeyon;		
The masounry wrought ful clene,		
Off quyke stonys bryht & schene,	De lapidibus vivis.	336
Wyth a closour rovnd a-bowte		

[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.

It was very  
fair,

and paved all  
with gold.

Its founda-  
tions were  
made of  
living stones.

<sup>3</sup> Chaalit : Roxb. ed., p. 1 ; 'Chaalic,' Add. 22,937 ;  
'Caliquee,' Harl. 4399.



	Off enmyes, <sup>1</sup> ther was no dowte.	[ <sup>1</sup> Enemyes St.]	
An angel guarded it,	ffor Awngelles the wach y-kepte, The wych, day nor nyht ne slepte, Kepyng <sup>4</sup> so strongly the entre, That no wyht kam in that cyte, But pylgrymes, day nor nyht, That thyder wentyn evene ryht.	Angelorum custodia.	340     344
and only pilgrims were admitted.	And ther were meny mansyovns, Placys, and habytacyovns; And ther was also al gladnesse, Ioye <i>with</i> -ovten hewynesse.	In domo patris mei &c.	   348
It had many mansions,	And pleynly, who that haddë grace ffor to entren in that place, ffond, onto hys plesavnce, Off Ioye al maner suffysavnce, That eny hertë <sup>2</sup> kan devyse.	[ <sup>2</sup> herte St., hert C.]	   352
and all kinds of joy were there.	And yet the <sup>3</sup> entre on swych wyse Was strongly kepte ffor komyng <sup>4</sup> In ; ffor the Awngel cherubin, Off the gate was cheff porter,	[ <sup>3</sup> the St., they C.]	   356
[Cap. iii]	Havyng <sup>4</sup> a swerd, flawmyng as cler As any ffyr, evene at the gate ; And who that wold, erly or late, Passen the wal, he was yslawe. Ther ne was noon other lawe, Ne <sup>4</sup> bet helpe, ne <sup>4</sup> bet refut ; The vengauze ay was execut.	[St. & C.]	     360
[leaf 7, back]	In the passage thyder-ward, The weyë was so streiht & hard, ffor tyravntys, <i>with</i> ther felonye And <i>with</i> ther mortel tormentrye, Devyseden on <sup>5</sup> ther entent fful many wonderful torment, Lyggyng awayt fro day to day, To slen pylgrymes in ther way,	[ <sup>4</sup> No . . . no St.]	      364
The angel at the gate slew all who would pass in,			
and tyrants ever lay in wait to slay the pilgrims.			
		[ <sup>5</sup> in St.]	368
			372
	[6 lines blank in MS. for an Illumination.]		
	<sup>6</sup> Makyng <sup>4</sup> ful grete occysion		

<sup>6</sup> 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,		Many
Off men & wommen both yfere,		suffered
Whos martyrdom) (as ye schal here,)	376	martyrdom.
Was ful grevous to endure.		
ffor somme of hem (I yow ensure,)		
Wern out of here Skynnes flawe ;	380	Some were
And sommē, by ful mortal lawe,		skinned alive,
Wer hew (as bokys kan Remembre,)		
Asonder, partyd euery membre,		some hewn
Crucefyed, of blood al Red ;	384	asunder,
And many other lost hys hed.		some
Of somme, the bowelys wer out Rent,		crucified,
And somme on hotē colys brent,		
ffretyng <sup>t</sup> salt cast in among <sup>t</sup> ,	388	some roasted
ffor to make ther peynys strong <sup>t</sup>		and salted,
Myd the ffyry flawmys reed.		[leaf 8]
Somme boyled in oylle and led,		
And sorē bet, that yt was wonder ;	392	some boiled
Somme, sawyd evene assonder ;		in oil and
Somme, <i>wit</i> wyldē hors ydrawe,		lead,
In dyffence of crystys lawe,		
Thorgh-out the ffelct, her & yonder,		
Tyl ther Ioyntēs wente a-sonder :	396	some torn
Nerff and bon assonder Rent,		asunder by
And ther Entraylles aforne hem brent.		wild horses ;
The ffelouzs wern on hem so felle,		
That yt ys pyte for to telle ;	400	
And ther ys no man now a <sup>1</sup> lyve	[ <sup>1</sup> on St.]	their suffer-
That kan the peynys halff deseryve ;		ings no man
Nor a sermon) ther-off make,		can describe.
What <sup>2</sup> they suffrede ffor the sake	[ <sup>2</sup> That St.]	
Off Cryst Ihesu vn-to the deth,	404	
ffor love, <sup>3</sup> tyl they yakct vp the breth,	[ <sup>3</sup> love St., lave C.]	
Myd ther mortal peynys smerte.		
ffor ther ys noon so hard on hert,	408	There is no
So despytous, nor so ffelou,		one who
That he [ne] wolde ha compassyon,		would not
Ben agrysed off pytee ;		pity them,
And speecyally ffor to se	412	
That they suffrede for no synne,		

	But only off entent to wynne	
as they only wished to obtain the love of Christ,	The love off Cryst; & ffor hys sake, AH they han vp-on hem take, Seyng <sup>t</sup> how, ffuH long <sup>t</sup> aform, Cryst to suffre was yborn), And fforbar nat to be ded. And sythen he that was her hed	416
[leaf 8, back] who suffered pain, death, and woe,	Suffrede peynys, deth, & woo, The membrys wolde endure also, And ffolwe ther hed on al <sup>1</sup> thyng <sup>t</sup> , As Seyn Gregoir in hys wretyng <sup>t</sup> Recordeth pleyaly (who taketh hed) Off allē chose, <sup>2</sup> Cryst ys hed; ffor wych, the membrys, as was due, Aftter ther hed lyst to sue,	420
	Wych by example wente a-fore, To whom theentre was not fforbore. ffor swych as deydē ffor hys love, By wyketys entrede in above, Vp the gatē, hiH aloffte, Thogh ther <sup>3</sup> passage was not soffte; The porter lyst hem nat to lette. And ther penecllys vp they sette <sup>4</sup> On cornerys, wher them thouthtē good, Al steyned w <sup>th</sup> ther ovne blood. And whan that I p <sup>ar</sup> ceyved yt, I conceyvede yn my wyt,	[ <sup>1</sup> in alle St.] Omnes electi caput suum. Gregorius. 424 [ <sup>2</sup> alle Choys St., al chose C.] 428
as our example.	That who scholdē ther-w <sup>th</sup> -Inne Entre by fforce, he most yt wyyme By manhood only, and by vertu. ffor, by record off Seyn Mathew, The hevene (as by hys sentence,) Wonnen ys by vyolence.	432
They who died for the love of Christ entered by wickets,	Crysostom Recordeth ek also,— Who lyst taken hed ther-to,— That gret vyolence & myght yt ys, who that loke a-ryht, A man be born in erth her downe,	[ <sup>3</sup> ther was MS.] 436
and even these must enter by force,		440
		444
as SS. Matthew and Chrysostom write.		

<sup>4</sup> Camb. cap. iii.: "j seyh the penselles hanginge steyned red with blood." <sup>5</sup> rapere St.

And Ravisshe, lyk a champyon,	452	
The noble hili 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 denied by nature,
<sup>1</sup> Thys to seyne, who lyst lere,		
That vertu makyth a man conquere		
The hili hevene in many wyse,		
To wych kynde may not suffyse	460	
To cleyrnē ther pocession),		
But she be guyled by Reson),	<sup>1-1</sup> Verba translatoris.	but virtue must be guyled by reason.
Wych to vertu ys maystresse,		
To lede hyr also, and to dresse	464	
In hyr pylgrymage Ryght		
Above the sterrys cler & bryht. <sup>1</sup>		
ffor other weye koude I not se,		
To entre by in that cyte ;	468	
ffor cherubyn, erly and late,		
Ay awaytynge at the gate,		
Was redy euer, and ther stood,		
Whos swerck was bloudyd with the blood	472	One stood there whose sword was red with the blood of Christ.
Off Crystys holy passyon		
Whan he made our Redempeion,		
Mankynde to restore a-gayn.		
The wych wey, whan I hadde seyn,	476	
I was a-stonyd in my syht.		
But I was counfortyd a-noon Ryht,		
Whan I sawh the swerd mad blont		
Off cherubin, the wych was wont	480	I was com- forted when I saw this sword made blunt,
To brenne as any flawmbe <sup>2</sup> bryht.	[ <sup>2</sup> flawmbe St., flawulbe C.]	
But now, the sharpnesse & the <sup>3</sup> lyht	[ <sup>3</sup> the St., om. C.]	
Was queynte, to do no more vengauce,		
By vertu off crystys gret suffravnce,	484	and its brightness quenched.
Wych schal no more for man be whet.		
[4 lines blank in MS. for an Illumination.]		
<sup>4</sup> And ther I sawh a smal wyket	[ <sup>4</sup> Cap. v, l. 10]	[leaf 9, back]
Ioynnyge evene vp-on the gate ;		
And ther stood on, erly & late,	488	I saw a small wicket, at which, one
Lenynge, as I kovde espye,		
Wych power <sup>5</sup> hadde, & maystryo	[ <sup>5</sup> power St., powder C.]	

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

	ffor to opne & to shette,	
	To Receyven and to lette,	492
	Pylgrymes that kam on ther weye ;	
	And in hys hon <sup>r</sup> he held a keye,—	<i>Tibi dabo claves regni celorum. Mathi.</i>
like St. Peter stood. [prose, p. 3]	Seyn Peter, me thouht by hys cher,—	
	That had off God pleyn power	496
	To lete in ffolk wych he knew hable.	
	But ffyrst they most (thys no ffable,)	
	Dyspoyllen hem, & nakyd be ;	
All who entered by this wicket were made naked,	ffor noman entrede that cyte	500
	That elothyd was, nor myhte passe,	
	Wher he mor, or wer he lasse,	
	Or gret compact <sup>1</sup> in any membre. [ <sup>1</sup> compact St., compart C.]	
	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 rehersö kan	508
	By record off hys gospel,—	
[Cap. v] which re- minded me of the camel passing through the eye of a needle.	As yt was to a kamel	
	To passe through a nedlys Eye ;	
	Wych ys a thyng <sup>1</sup> (ho kan espye,)	512
	As yt were an Impossible,	
	And verrayly Ineredyble.	
	Affter <sup>2</sup> -ward (yt ys no ffayll)	[ <sup>2</sup> And after St.]
	Me thouhte I sawh a gret mervayle :	516
	Vp-on Tours, dyuers estatys	
There were doctors also	Off doctours and off <sup>3</sup> prelatys,	[ <sup>3</sup> off St., om. C.]
	Showyng <sup>1</sup> , as by contenavnce,	
[leaf 10]	By speche, and by dallyavnce,	520
	Techyng <sup>1</sup> pylgrymës to knowe,	
	That wer yn the valë lowe,	
who showed pilgrims how to enter this city. [Cap. iv, l. 11]	How, <i>with</i> travayllë & peyne,	
	And how also they sholde atteyne	524
	To make hem wyngës ffor to fle	
	Hih a-loffte to that cyte,	
	By wynges of exaample good,	
	Yiff they ther lernyng <sup>1</sup> vnderstood,	528
	Wych 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, ffovndyd vp-on charyte.			
Amongs wych I dedd <sup>1</sup> se	[ <sup>1</sup> dydde St.]	Among the doctors were Augustines	
Grete noumbre of thys Iacobins, Off chanovns, & of Awstynys, ffolkys ful diuers of maner, Both temporal & seculer, Off clerkys & relygyous, And other ordrys vertuous.			532 536 [prose, p. 2] 540
Mendyvautys ful nedy, That day & nyht wer ryth <sup>2</sup> besy	[ <sup>2</sup> were right St.]		
To gedre ffetherys, bryht & shene, And make hem wynges ffor to ffien.	Facient sibi pennas & volabunt in celum.	and they made them- selves wings,	
And gan A-noon, <i>with</i> al ther myght, To soren vp, & take her fflyht Hiñ in-to that ffayr cyte.			
And hiñer vp they dydē ffele,			548
Bove cherubin, that Avngel cler ; ffor they wer out of hys davnger, By the techyng, and the doctrine, And by examples ek dyvyne,		[leaf 10, back and soared above the cherubim which kept the gate.	
Wych ther maystres hadde hem tauht, Wher-by they han the hevene kault, And ffounde ther-in gret avauntage			552 556
To fforthre hem in ther pylgrymage, And how hem sylff they sholdē gyyde.			
And vp-on the tother <sup>3</sup> syde,	[ <sup>3</sup> that other St.]	On the other side I saw great men helping their friends over the wall.	
Vnder the wal of the cyte, I sawh, off gret auctorite, ffolkys, wych dyde entende			560
To helpe her ffrendys to ascende, By ful gret subtylyte,		[prose, p. 3]	
To make hem entre the cyte ; And ther-to dyde her bysy cure,			564
By scalys throug the strong' closure ; And as me thoulhte, A-mong echon), That Seyn Benet in soth was on).		Among them was St. Benet, [Cap. iv].	568
[6 lines blank in MS. for an Illumination.]			

	Wych, as I rehersē <sup>1</sup> shal,	[ <sup>1</sup> Reherse St., rehers C.]	
	ffor to seale 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 <sup>2</sup> off humylyte,	[ <sup>2</sup> Twelve grees 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 cyte,		
	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 thoulht) 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 hih a-loffte		
	Vp-on the wal they dede hem easte,		
	And by the cordys held ham ffast,		592
	Grypyng <sup>3</sup> hem <i>with</i> gretē <sup>3</sup> peyne,	[ <sup>3</sup> 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 helk.		
	And many A-nother I be-helk,		
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 Round <sup>4</sup> abovte ;		
I could not see all the persons,	ffor I in soth, that stood <i>with</i> -oute, <sup>4</sup>	[ <sup>4</sup> 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, <sup>5</sup> in substaunee,	[ <sup>5</sup> seye St., seyn C.]	608

That ther was noon off no degre Wych entre myhtē the cyte, But lefft <i>wyth-outē</i> , lowē doun, ffor al, hys sherpe <sup>1</sup> & bordoun. <sup>2</sup>	[ <sup>1</sup> 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 <sup>3</sup> of hertē fynally [ <sup>3</sup> sette St.]	<i>Omnia agunt propter finem.</i>		
Ther tabyde perpetuelly		616	
<i>Wyth</i> ffeyth, hope, & charyte, To lyve <i>wyth</i> rest on <sup>4</sup> that cyte ;	[ <sup>4</sup> in St.]		desiring only to live there in peace.
ffor other thyng, in hert & thouht, To her desyre they woldē nouht.		620	
ffor, as the phylisofre seyth, (To whom men mosten yeven <sup>5</sup> feyth)	[ <sup>5</sup> yevyn St., eyven C.]		
That al folk, <sup>6</sup> wherso they wende, What they do, ys for som ende.	[ <sup>6</sup> alle folke St.]	624	
And for that skylē, more & more, I was steryd wonder sore ffor to takē my Iournee, Lyk a pylgryme, to that cyte.		628	This stirred me to go on a pilgrimage to that city,
Off more Ioyē I nat kepte ; And, me thouht ek, as I slepte, And in my dreem dyde ek mete, That ellys I myghte ha no quyete.		632	
And thus ful pensyff in my guyse, A-noon I gan me to a-vyse, And thouht in myn avysion, <sup>7</sup> I ffaillede a sherpe <sup>8</sup> & bordon,			[cap. vi, prose]
Wych al pylgrymes ouhte to have, In ther wey, hem sylff to save. And so the pylgrymes hadde echon In ther vyage, but I allone.	[ <sup>8</sup> Skrippe St.]	636	but I remem- bered that I lacked scarf and staff.
They wer echon by-ffore purveyd, Bet in ther wey to be conveyed		640	
And I roos vp, and that a-noon, And ffro myn hous gan out gou		644	[leaf 12] I started from my house,

<sup>2</sup> 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 Scarfe; a Bandrick. *L'escharpe d'un pelerin*. The scrip, wallet, or pouch wherein he carries his meat.—Cotgrave. *Bourdon*: m. a Pilgrims staffe.

<sup>7</sup> Camb. cap. vi. p. 4, where the pilgrim "failede scrippe and bndoun."



	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 procede. But than at erst I gan take hede That, to myn entencioun, I myghte ffynden a bordoun And a sherpe, <sup>1</sup> wych of vsage	<sup>1</sup> nyne monethes in his mothars wombe.—John Stowe.  [ <sup>1</sup> Scrippe St.]	652      656
I thought I might find a scarf and staff,	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 way to that cyte ;		660
[Cap. vii]	ffor wych I went complaynyng <sup>t</sup> , Out off my sylff <sup>2</sup> tryst & wepyng <sup>t</sup> ,	[ <sup>2</sup> sylff St., fylff C.]	
and while I sought for them	Cerchyng <sup>t</sup> toform & ek behynde, Sherpe <sup>3</sup> & bordoun for to fynde.	[ <sup>3</sup> Scrippe St.]	664
	And whil I dyde my besynesse, A lady of ful gret ffayrnesse And gret noblesse, (soth to say,)		668
I met a lady,	I dyde mete vp-on <sup>d</sup> the way. ffor God wol <sup>t</sup> , (I yow be-hete,)	Voluntas dei fuit ut cito mihi occurreret quod volebun. Genesis 27. [v. 20]	
	Sone that I sholde hyr mete, Off gracë for myn ownë prowñ, Wher-off I haddë Ioye ynowñ, And in hertë <sup>4</sup> gret gladnesse.	[ <sup>4</sup> herte St., hert C.]	672
who seemed an Emperor's daughter.	ffor she, as by lyklynesse, Was douhter of som Emperour, Somme myghty kyng <sup>t</sup> , or gouernour ; Or off that lord that guyeth al, Wych ys of power most royal.		676
[leaf 12, back]	And thys lady gracyous, Most debonayre, & vertuous, Was yelad, by gret delyt, In a surcote al off whyt, With a Tyssu gyrt off grene. And Endlong, ful brylit & shene,		680      684
She was clothed in white and green,			

- She hadde a charbounce ston,  
 That Round<sup>l</sup> abowte hyr body shou ;  
 Was noon so reche,<sup>1</sup> as I was war. [1 Ryche St.] 688 and many  
 And on hyr brest A nouche she bar, very precious  
 I trowe that nowher was no bet. stones.  
 And in the Awmaylle ther was sette  
 Passyngly a rech<sup>u</sup><sup>2</sup> sterre, [2 Riche St.] 692  
 Wych that cast hys bemys ferre  
 Round<sup>l</sup> abovten al the place,  
 Ther was swych haboundaunce off grace.  
 Out of whos bosoom, mylde ynowh,  
 Ther kam a dowë whyt as snowh, 696 Out of her  
 With hys wyngës splayng<sup>t</sup> oute, bosoom came  
 Plauynge rovnt<sup>l</sup> hyr hond<sup>l</sup> aboute. a white dove.  
 Thys lady, of whom I ha tok<sup>l</sup>,  
 Hadde on hyr hed a crowne of gold<sup>l</sup>, 700 On her head  
 Wroult of sterrys shene & bryht, she wore a  
 That cast aboute a ful cler lyht. crown of gold.  
 He was ful myghty, (who taketh hede,)  
 That sette yt fyrst vp on hyr hed ; 704  
 And made yt ffyrst<sup>3</sup> by gret Avys [3 C. ffyrst ffyrst]  
 Off gret Richesse and gret<sup>4</sup> prys. [4 grete St., gret C.]  
 [8 lines blank in MS. for an Illumination.]  
 Thys lady, that I spak of here, [leaf 13]  
 Was curteys & of noble chere, 708 She was  
 And wonderly of gret vertu. courteous  
 And fyrst she gan me to salue and saluted  
 In goodly wyse, axynge of me, me,  
 What maner thyng<sup>t</sup> yt myght<sup>5</sup> be, [5 myghte St.] 712  
 Or causë why, I sholde hyr lere,  
 That I made so hevy chere ;  
 Or why that I was ay wepyng<sup>t</sup>, and inquired  
 ffor lak of eny maner thyng<sup>t</sup>. why I was  
 Wher-of, when I gan takë hede, weeping.  
 I ffyll yu-to a maner drede, 716  
 ffor vnkonnynge and lewdënesse,<sup>6</sup> [6 lewdenesse St.]  
 That sche, of so gret noblesse, 720  
 Dysdeynede not in hyr degre  
 To speke to on<sup>d</sup> 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,	Nota St.	
	Ther ys grettest hvmlyte,		
	And that ys verrayly the sygne,		
	Swych ar most goodly & benygne,		728
	An appyl tre, with frut most lade,		
and that the laden apple-tree bows its branches lowest.	To folk that stonden in the shade,		
	Mor lowly doth hys braunchys loute		
	Than A nother tre with-oute ;	i. sine fructu St.	732
[leaf 13, back]	ffor <sup>1</sup> wher haboundeth most goodnesse,	[ <sup>1</sup> ffor St.]	
	Ther ys ay most of mekēnesse. <sup>2</sup>	[ <sup>2</sup> mekēnesse St.]	
	Noon so gret tokene of beute,		
	As ys parfyt humylyte.		736
	Who wanteth hyr in hys banere,		
	Hath not vertu hool & entere.		
Then I told her I wanted to go to Jerusalem,	And affter thys I gan abrayde,		
	And to hyr <sup>3</sup> thus I sayde,	[ <sup>3</sup> hire St., hyr C.]	740
	“How to gon, I castē <sup>4</sup> me,	[ <sup>4</sup> kaste St., cast C.]	
	To Ierusalem the cyte,		
	ffayllyng <sup>4</sup> (to myn entencion)		
but lackt a scrip and a staff.	Both a sherpe <sup>5</sup> & a bordon,	[ <sup>5</sup> Scripe St.]	744
	ffor wych I went, yt ys no doute,		
	ffor to seke ham Round aboute,		
	Yiff I myhte any fynde or se.”		
	<b>Grace dieu :</b>		
	‘Now vnderstondē, <sup>6</sup> than <i>quod</i> she,	[ <sup>6</sup> vnderstode St.]	748
	‘Yff thow lyst hawe <sup>7</sup> of hem tydyng,	[ <sup>7</sup> hawe St.]	
	Thow mostest, ouer <sup>8</sup> alle thyng <sup>4</sup> ,	[ <sup>8</sup> ouer St., aner C.]	
	To thyn entent, as thow shalt se,		
‘Follow me,’ she said, ‘for it is for thy profit thou hast found me.’	ffor thy profyt, kom, folwe me.		752
	And yt is gretly to thy prowñ		
	That thow hast me fovndē now,		
	By whos helpē <sup>9</sup> thow schalt spede,	[ <sup>9</sup> helpe St., help C.]	
	To ffynden al that the shal nede.’		756
	<b>The pylgrym :</b>		
[Cap. viii]	Than <i>quod</i> I, “my lady dere,		
‘I pray thee,’ said I, ‘tell me thy name.’	I pray yow that ye wyl me lere		
	Your name & your condycioun,		
	Your contrē, & yovr Regyoun ;		760
	ffor yt ful plesaunt wer to me,		

To wytē pleyndly what ye be."		
And she answerde ful mekly,	[Grace Dieu]	
'Tak hed to me now feythfully :		764
I am the <sup>1</sup> doulter off themperovr,	[ <sup>1</sup> the St., om. C.]	
Wych ys the lord and governour		[leaf 14]
Off every lond and regyoun ;		'I am the
And he hath sent me hyder down,		daughter of
Here in-to this lowh contre,		the emperor
Off entent, as thow shalt se,		of every land
To gete hym frendys, & conquere		and region,
Round a-bouten / every wher :		
Nat that he hath to hem no nede,		
But only (who kan taken hede,)		
That he haveth gret plesaunce,		
To haue of folkys acquyuntavnce,		776
ffor ther profyt, more than for liys ;		
And thus yt stant & thus yt ys.		
'Thow sest my noble ryche array,		
And how that I am fresshe & gay,		772
fful ryally and wel beseyn,		
Nothyng' in wast, nouthen in veyn ;		
Thys charboncle, nor thys sterrys clere,		
ffressher wer neuer seyn yfere ;		776
Nor, I trowē, noon so fayre,		
Whos bewte may nat apayre.		
¶ ffor to pylgrymes, day & nyht,		
I enlumyne, & yive lyht		772
To al <sup>2</sup> pylgrymēs in ther way,	[ <sup>2</sup> alle St.]	
As wel in dyrknesse as be day,		
So they lyst rewardē me,		
And lyst that I her guydē be.		776
And yiff they erryn in her weye,		
Ageyn I kan hem wel conveye ;	[I wylle hem guye / and do sokour,	
I wyl hem helpen & Redresse ;	While they to me have theyr Retour.	
ffor I am she, in sothfastnesse,	St., om. C.]	776
Whom thow owest seke of ryht,		
In straungē lond wih al thy myght.		
'I yive lyht to folk echoñ		
That out of hyr weyē gon,		800
And releuc hem, on & alle ;		

[leaf 14, back]

I give light to  
all who err ;

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

	Leffte vp folkys that be falle, ffrom al mysheff & from al blame,	
my name is Grace Dieu,	And Grace dieu, that ys my name, fful nedful in ech contre.	804
	‘And by thys dowe wych thou dost se, Wych I bere <i>with</i> wyngës fayre, Humble, benygne, & debonayre,	808
and I am represented by this dove.	I am tookenyd, who lyst seke, <i>With</i> hyr goodly Eyen meke. And so thou shalt me call in dede, Whan thou hast on-to me nede,—	812
	And that shal be ful offtē sythe, That I may my power kythe,— Telpe <sup>1</sup> the in thy pylgrymage.	[ <sup>1</sup> To help 816
	ffor fynaly in thy vyage, As thou gost to that cyte, Thou shalt hawe offte aduersyte, Gret mescheff and encombraunce, Empechementys & dysturbaunce,	820
Without me thou canst not reach the city.	Wych thou mayst nat in no degre Passe nor endure <i>with</i> -outē me, Nor that cyte never atteyne, (Thogh thou euer do thy peyne.)	824
	<i>With</i> -oute that I thy guldē be. ‘Al-be that in-to that cyte Thou hast seyn entren meny on, Nakyd, in-to that cyte gon	828
Some enter by subtlety,	Somme by ther sotel engyn, And somme also by cherubin.	
[leaf 15]	But what so euere they koude don, Ther was neuer receyved noon	832
	(ffor outht <sup>2</sup> they koude hem sylff avaunce,) [ <sup>2</sup> ought St.]	
but all by me.	But only thorgh myn acqueyntaunce. Lo, her ys al : avysē the Yiff thou lyst acqueynted be	836
	<i>With</i> me : tel on thy fantasye, And the trowth <sup>3</sup> nat denye.’ [ <sup>3</sup> Trouthe St., trowth C.]	
	<b>The pylgryme :</b>	
[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 weyë, your socour  
 Ys to me most necessarie  
 To forthre, that I nat ne tarye ; 844  
 Thankyng<sup>t</sup> to your hyh goodnesse,  
 That ye kam of gentellesse,  
 ffyrst vn-tò me for my forthryng<sup>t</sup>,  
 Ther nedede me noon other thying<sup>t</sup>." 848  
 [6 lines blank in MS. for an Illumination.]  
 Tho hyr lyst no lenger byde, [Cap. x]  
 But took me in the samë tyde,  
 And made me *with* hyr for to gon  
 To an hous of hers a-noon, 852  
 Wher I sholdë fynde, in dede,  
 Al thying<sup>t</sup> that I hadde of nede.  
 She was hyr sylff (yn sothnesse)  
 Off thylk hous cheff founderesse, 856  
 ffor on hyr worç yt was fyrst groundyd,  
 And by hyr wysdom bylt and fovndyd ;  
 The yerys of the masownry  
 Thryttene hundred & thrytty. 860  
 And ffor the faynesse & bewte  
 I hadde gret wyl that hous to se ;  
 I-baysshed,<sup>1</sup> for yt was so fayr ; [1 Abasshed St.]  
 ffor yt heng<sup>t</sup> hih vp in the hayr :<sup>2</sup> [2 eyre St.] 864  
 Twen hevne & Erthe stood the place,  
 As yt hadde (only by grace)  
 ffrom the hevne descendyd douz.  
 So stood that heavenly mancyoun, 868  
*With* steplys & *with* toures hihie,  
 ffresshely arrayed to the Eye,  
 As, a placë most royal,  
 Above al other pryneypal ; 872  
 Wych stood vp on a ffayr River,  
 The water ther-of holsom & cler ;  
 But ther nas passage in that place,  
 Nor shepe<sup>3</sup> wherby men myghte passe. [3 shippe St.] 876  
**The pylgrym :**  
 ffor wych to Gracë Dieu I sayde,  
 And, to hyr thus I abrayde,

thy aid is  
most neces-  
sary to me."

Then she  
took me into  
her house.

[leaf 15, back]  
She founded  
this house  
1330 years  
ago.

It hung be-  
tween heaven  
and earth.

It stood by  
a river, over  
which none  
could pass.

24 *De Guilleville is afraid. Grace Dieu cheers him up.*

<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." <b>Grace dieu :</b> 'Off me, dred the never a del, ffor thow shalt passë fayre &amp; wel.'</p>	<p>880</p>
<p>'Thou shalt pass,' she said.</p>	<p><b>The pylgrym :</b> 'I kan not swymmen, yt stondesth so, Wherfor I not what I may do. And yiff I entre, I am in doute But<sup>1</sup> euer I shold<sup>2</sup> komen oute ; ffor wych, tentrë<sup>2</sup> I stonde in drede, I have of helpe so gretë<sup>3</sup> nede."</p>	<p>884</p>
<p>'I am afraid I shall be drowned.'</p> <p>[leaf 16]</p>	<p><b>Grace dieu argueth :</b> 'What menyth thys ? what may thys be, That thow art now, as semeth me, So sore a-drad of thys Ryver, Wych ys but lytë, smothe &amp; cler ? Why artow ferful of thys stream ? And art toward Ierusalem, And mustest of necessaryte Passen ferst the gretë<sup>4</sup> 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 offer han thys ryver wonne Than folk that ben on<sup>5</sup> age rozne. And the passage ys most kouthe To chyl dren in ther tender youth, ffor yt, in soth, ys fyrst passage Off euerych good pylgrymage ; ffor other weyë 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 contrárye,</p>	<p>[<sup>1</sup> How St.] 888 [<sup>2</sup> to enter] [<sup>3</sup> grete St., gre: C.] 891 [De sacramento Baptismi.— Later hand in St.] 896 [<sup>4</sup> grete St., gret C.] 900 [<sup>5</sup> beth in St.] 904 908 912</p>
<p>[Cap. xi]</p>		
<p>'Why art thou afraid of this river ?</p>		
<p>The passage is better known to young children than to old people,</p>		
<p>and there is no other way, except by the Cherubin.</p>		

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

‘ But thys to the ys necessarie,	916	
Consydred (shortly to expresse)		
The gretë <sup>1</sup> fylth and vncleennesse,	[ <sup>1</sup> grete St., gret C.]	Considering the filth of the house thou hast been in for nine months,
The ordure and the dong <sup>1</sup> also,		
Off thylkë hous thow komë 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 <sup>2</sup> Ryuer of clennessse	[ <sup>2</sup> thys St., om. C.]	
Yt ys to thee <sup>3</sup> most sykernesse.	[ <sup>3</sup> the St., om. C.]	
And al <sup>4</sup> I schal the telle A thyng <sup>1</sup> :	[ <sup>4</sup> eke St.]	
Ther passede onys her a kyng <sup>1</sup> ,	928	A king once passed over,
ffyrst assuryng <sup>1</sup> the passage		
Vn-to euery maner age ;		
He made the pas hym sylff alone,		
And yet in hem was fylthë <sup>5</sup> non.	[ <sup>5</sup> ffylthe St., fylth C.]	932
To wasshen hym yt was no nede,		
But that hym lyst, of lowlyhede,		as an example to others.
Schewe example by hys grace		
How other folkys sholdë passe	936	
Over by the samë went.		
Wherefore tel me thyn entent,		Tell me thy intent,
Yiff thow thys Ryuer lyst atteyne ;		
And I shal A-noon ordeyne	940	
A sergaunt of myn in specyal ;		
Wych offycer the helpë shal		
ffor to passe the water cler,		
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 morë <sup>6</sup> rathe.	[ <sup>6</sup> 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,		
Tescapë the wave 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—		



26 *De Guilleville asks why he is to be Washt, Baptized.*

<p>He shall cross thee [leaf 17]</p>	<p>‘ Sette A cross vp-on thy brest, Be-hynde also, and on thyn hed, Ageyn al mescheff and al dred. And off entent, as thow shalt se,</p>	<p>956</p>
<p>and annoint thee,</p>	<p>He shal also enoyntē the Lych as sholde a Champyon), That thow ha no<sup>1</sup> occasyon) [2 have noon St.]</p>	<p>960</p>
<p>and thou shalt fear no enemy.*</p>	<p>In thy passagē, nor no nede No maner emny for to drede, Sette hem echon at no prys. Now her-<i>vp-on</i> say thyn avys.’</p>	<p>964</p>
	<p><b>The pylgrym :</b></p>	
	<p>“ I am wel payd that yt be do.<sup>2</sup> Yiff resoun accorde wel ther-to. But fyrst I wolde som causē se, What nedeth yt to wasshē me, Or bathē,<sup>3</sup> when yt ys no nede ; ffor I am clenē wasshe<sup>4</sup> in dede ffrom al felth<sup>5</sup> and vnclennesse. And ouer more, so as I gesse, I am of yerys no thyng<sup>6</sup> oldē ; The water also of kyndē<sup>6</sup> coldē, [6 kynde St., kynd C.] Wych to entre, as semeth me, I sholde in grete<sup>7</sup> perel be ; [7 grete St., gret C.] And clenner than I am thys tyde, I sholde not be <i>vp-on</i> no syde.”</p>	<p>968</p> <p>972</p> <p>976</p> <p>980</p>
<p>* Why wash me when I am clean ?</p>		
<p>And as I am not old, the cold water may kill me.*</p>		
	<p><b>Grace dieu speketh :</b></p>	
<p>* Thou art only clean outwardly.</p>	<p>‘ Herkene,’ <i>quod</i> she ; ‘ to voyde al doute, Though thow be clene ynnowh <i>with-oute</i>, Thow art <i>with-innē</i> no thyng<sup>8</sup> so ; ffor cause I shal the tellē, lo !</p>	<p>984</p>
<p>Thou art soiled with original sin,</p>	<p>Thow art soyled in especyal Off the synne orygynal, Off fader &amp; moder ek also, Thorgh vnclennesse of bothē two, Spottyd of nature, as ther hayr ;<sup>8</sup> [8 heyrē St.]</p>	<p>988</p>
<p>[leaf 17, back]</p>	<p>Wher-of thow mayst nat be made fayr, But thow be wasshe, as I the telle,</p>	

<sup>2</sup> 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 <sup>1</sup> halwen, & yblesse,	[ <sup>1</sup> bathē St., bath C.]	996
And than yt shal ynowh suffise		
To make the clene in allē <sup>2</sup> wyse :	[ <sup>2</sup> alle St., al C.]	
ffor the wasshyng <sup>t</sup> mad out-ward		
Ys but tookene (who taketh Reward)	1000	
Off al elenessē forth <i>wit</i> -Inne ;		
At wych fyrst thow most be-gynne.		
<b>The pylgrym :</b>		
“Madamē, so hyt nat dysplese,		
I can as yet no thyng <sup>t</sup> in ese,	1004	
And I shal tellē yow wher-fore		
My doyte [is] <sup>3</sup> now mor than before,	[ <sup>3</sup> I doute St.]	
And gretter <sup>4</sup> in conclusyoun,	[ <sup>4</sup> more gretter St.]	
But ye make exposicioun,	1008	
And bet declare yt to my mynde,		
Or ellys my profyt ys be-hynde.”		
<b>Grace diēu :</b> [De Iusticia & peccato Originali. <i>Later hand.</i> —St.]		
‘ffyrst, whan God the world be-gan,		
And after hadde makyd man,	1012	
And woman 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 <sup>5</sup> eūere, thys no lesyng <sup>t</sup> ,	[ <sup>5</sup> To have lived]	
In elthe <i>wit</i> -outē languysshyng <sup>t</sup> ,	1020	
Lusty & fressh in o degre,		He gave him health, life, and liberty.
Neuer tave <sup>6</sup> had necessyte	[ <sup>6</sup> to have]	
Off deyyng <sup>t</sup> ; and gaff hem in sothnesse,		[leaf 18]
Lyberte, & Ryhtwyse <sup>7</sup> nesse,	[ <sup>7</sup> wyse St., wys C.]	1024
ffredam of wyl <sup>8</sup> & equitye ;	[ <sup>8</sup> and wylle St.]	
And that they sholdē ryghtful be,		
And ther-vp-on, ay done her eure		
To ben Egal by mesure ;	1028	
The body to the soule obeye		

28 *Grace Dieu tells how Adam lost Paradise by Disobedience.*

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

- ‘ Or he trespacede 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<sup>1</sup> hym shold be *wit*-drawe [<sup>1</sup> ? fro]  
 AH maner<sup>2</sup> obéyssavnce [<sup>2</sup> manere off St.]  
 Off thynges vnder hys gouernaunce, 1076 all things dis-  
obeyed him.  
 Wych he hadde in subieccyon,  
 Only for hys rebellyon).  
 ‘ And, yiff thow be Resounable,  
 An exaumple ful notable 1080 Compare this  
story:  
 I shal vn-to the declare  
 Openly, & no thyng<sup>3</sup> spare,  
 Yiff thow lysten, taken hed ther-to : Exemplum.  
 ‘ I suppose yt falleth so : 1084  
 The kyng<sup>4</sup> hath in hys court a knyht  
 Whom he loueth *wit*h al hys myht,  
 And, for cause that he tryst hym wel,  
 He yeveth to<sup>3</sup> hym a flayr castel,— [<sup>3</sup> to, om. St.] 1088 A certain  
king gave a  
castle to a  
knyght and  
his heirs in  
fee,  
 Wallyd strong<sup>4</sup> *wit*h hihē tours  
 ffrom al assaut of wynd & shours,—  
 And to hys heyrēs, to pocescede ;<sup>4</sup> [<sup>4</sup> heyres to possede St.,  
heyrē . . C.]  
 And ther-vp-on maketh hem a dede, 1092 [leaf 19]  
 Euere<sup>5</sup> by successyon [<sup>5</sup> Evere after St.]  
 Ther-of to have pocesyon  
 ffor eueremōtē, to o<sup>6</sup> word, [<sup>6</sup> at o St.]  
 Why<sup>7</sup> he ys trewē to hys lord, 1096  
 Voyde<sup>7</sup> of al rebellyon). [<sup>7</sup> And voyde St.]  
 Thys was the condycion):  
 But he offendeth, so may falle,  
 Than he & hys chyldren alle, 1100 on condition  
that if he  
disobeyd,  
he and his  
children  
should lose  
all.  
 The castel lese *wit*-outē grace  
 Thorgh ther fadrys gret trespaece :  
 Thē chyldren han the gylt abouht,—  
 Al-be that they offenyde nouht— 1104 He did offend  
and his chil-  
dren sufferd  
for his sin.  
 Thorgh ther fadrys gylt, allas ;  
 And thus peraunter stant the cas :  
 And lyk in cas semblable at al,  
 Ryhtwysnesse orygynal— 1108  
 ‘ Orygynal’ ys for to seyn

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

Original sin is similar.	‘ Pleyedly, yf I shal not feyne, A gynnyng <sup>t</sup> wyeƒ fro God kam, And was fyrst yoven to Adam And yn-to <sup>1</sup> Eue hys wyff also,	1112
Adam and Eve lost Paradise,	Wych they lostē, bothē <sup>2</sup> two Only for ther Rebellyon), Whos ryht was by condyeon),	1116
and their posterity sufferd for their parents' sin,	Wherthrogh that ther posteryte fully ha lost ther lyberte. (Posteryte, playnly in dede, Ys folwyng <sup>t</sup> doum of a kynrede Lynealy, fro gre to gre.) And thus, touchyng <sup>t</sup> ther lyberte, ffor dysobeyng <sup>t</sup> they ha lorn) Off her fadrys hem to-forn ; Only throgh ther dysobeisaunee	1120
and lost their inheritance [leaf 19, back]	They ha lost ther enherytaunee, Wych they may not inheryte ; Wher-of ther fadrys ben to wryte. ‘ ffor nadde be ther transgressyon),— <sup>3</sup> Transgressyoun ys for to say A goyng <sup>t</sup> fro the ryht[ē] way, Or shortly, in sentement, Brekyng <sup>t</sup> off a comaundement <sup>3</sup> — Ther chyldren shold, by reson), Ha cleymyd yt of verray ryht.	1128
by their pa- rents' trans- gression.	Wher-for, yiff thow lefft vp thy syth, <sup>4</sup> And lyst conceyven everydel, Thow mayst parceyvē fayr & wel Thow art spottyd in party Off that thy ffadrys wer gylyty ; So that thy fylth ys causyd al Only of synne orgynal, Wyeƒ that clerky's in sentence Calle wantyng <sup>t</sup> , or carenee Off orgynal ryhtwysnesse, Wyeƒ thow oughtest (I dar expresse), Ellys haue hadde of equitye	1132
Thus thou mayest per- ceive that thou		1140
art spotted with original sin,		1144

<sup>3-3</sup> These four lines are written at the right-hand side in C. & St. ; but with no mark to signify where they ought to be placed.

- 'By tytle of posteryte.' 1148
- The pylgrym :**
- "Ma dainë, (lyk as ye shal fynde,  
I am a-stonyd in my mynde  
Off your wordys ful gretly,  
Wych ne sue nat kyndely. 1152
- ffor fyrst, as ye han tokk to me  
That I mostë washë<sup>1</sup> be, [1 moste wasshed St., most . . C.]  
To casten out myn vnelemnesse,—  
The wychë<sup>2</sup> 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<sup>3</sup> but wantyng<sup>4</sup> or absenee 1160  
Off ryhtwysnesse—thus sey ye ;  
And in good feyth, as semeth me,  
Wasshyng<sup>5</sup> no thynge may a-vaylle  
To do a-way thynge that doth faylle ; 1164  
Yt wer bet eordyng<sup>6</sup> to resoun  
To make restytueyon." [leaf 20]  
Restitution were better.
- Grace dieu answerde :**
- 'Certys, yt ys soth that ye seye.  
But to o thynge 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<sup>7</sup>,  
Gret cause also, & gret norysshynge<sup>8</sup>.  
As by exauple thus I pose :  
'Yiff a man ffayllede a noose 1176  
Wych he outh<sup>9</sup> 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 manhys<sup>4</sup> face [4 manys St.]  
Yt wolde gretly yt dyfface.<sup>5</sup> [5 alle dyfface St.] 1184  
Semblably, in especyal,

'I am aston-  
ished at what  
you say ;

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

'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,<sup>1</sup> so God me save [<sup>1</sup> preve St.] 1188  
And conelude *with-outē* wene,  
Off som fylthe thow wer vnelene.  
I dar yt seyn, and wel expresse,  
Namly whan thow in vnelennesse 1192  
Off fleshly lust wer fyrst be-gete,  
Wych shold not be for-gete ;  
ffor fleshly lust (in sentence)  
The lust of the flesh is Concupis-  
cence, yealyd ys coneupyseence. 1196  
As thus consydre myn entent ;  
Whan soule and flesh *to-gadre*<sup>2</sup> assent [<sup>2</sup> gydre St.]  
[leaf 20, back] To don any gret offence,  
Than yt ys concupyseence, 1200  
And nouthur party by dyffence  
Lyst not makē rēsisence,  
As they shold of equyte,  
Wher-thorgh ther fayrnesse & bewte 1204  
Dyffacyd ys of bothē<sup>2</sup> tweyne. [<sup>3</sup> boothe St., both C.]  
And euene lyk (in wordys playne)  
and the of-  
fence was  
committed  
long ere you  
were born.’ Thoffencē long<sup>3</sup> or thow wer borne, 1208  
Off thy fadrys her-to-forn,  
Hath lost (yiff thow koudest se)  
Thi gretē<sup>4</sup> fredam & bewte ; [<sup>4</sup> grete St., gret C.]  
And ther trespace, (yiff thow lyst lere,)  
Ther lynage beyth<sup>5</sup> yt al to dere.’ [<sup>5</sup> beyeth St.] 1212  
**The pylgrym :**<sup>6</sup> [<sup>6</sup> Pylygrym Asketh St.]  
“ *With* al myn hertē<sup>7</sup> now I pray [<sup>7</sup> herte St., hert C.]  
O thyng<sup>1</sup> that ye wyl me seye :  
‘ But can this washing re-  
store right-  
eousness, yff thys wasshyng<sup>1</sup>, *with-outē* more,  
May Restablysshe or restore 1216  
The ryhtwysnesse wych, day & nyht,  
I ouhte haue hadde of verray ryht ;  
And yiff thys wasshyng<sup>1</sup> (in sentence)  
and annul  
concupis-  
cence ? ” May A-nulle concupyseence ? ” 1220  
**Grace dieu :**  
‘ Teuchyng<sup>8</sup> that we have on honde, [<sup>8</sup> Touehyng St.]  
Thow must pleynly vnderstonde  
A thyng<sup>1</sup> wych I the tellē shal.

'Ryghtvysnesse orygynal, Thow shalt yt neuer haue A-geyn ; But truste, & be ryght wel certeyn, That after thow be wasshë clene, The fylthe ther-of, (thus I mene) Thy wasshyng <sup>t</sup> shal yt sette A-syde, But concupyscence 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 concupyscence, Wych shal the derë neveradel Yiff so be thow bere the wel. And, but I seyë thy wasshyng <sup>t</sup> , I myhte the helpyn yn no thyng <sup>t</sup> ; ffor the wasshyng <sup>t</sup> (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 <sup>t</sup> , & 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 <sup>t</sup> for thy prow : That thow hem sue, yt ys Resoun.'	1224	' You can never have original righteousness again,
	1228	[leaf 21] and concupis- cence will remain.
	1232	If I were to dwell with you,
	1236	
	1240	yet without the washing I could not assist you.
	1244	
	1248	This washing will do you good : your parents were washed, so must you be.'
<b>The pylgrym :</b> " I haue," <i>quod</i> he, " suspecyoun Off ther wasshyng <sup>t</sup> now sodenly. Yiff they wer wasshë duëly Off ther synne orygynal, Me semeth yt sholde folwe in al, Syth I am gete of <sup>1</sup> ther kynrede, I sholde go quyt (who taketh hede,) Off orygynal in euery thyng <sup>t</sup> , Thorgh vertu ferst of ther wasshyng <sup>t</sup> ."	1252	' If they were washed,
	1256	ought I not to be clean ?
	1260	
<b>Grace dieu :</b> ' Than,' <i>quod</i> she to me a-gayn, PILGRIMAGE.		[leaf 21, back]





<p>Kam to me tho in my nede,  <i>With</i>-outē gerdoun other mede.</p>	<p>1300</p>	<p>till an advo-          cate came          who spoke          for me,</p>
<p>And, for I hadde of spechē lak,          Wonderly goodly for me he<sup>1</sup> spak ;</p>	<p>[<sup>1</sup> she St.]</p>	
<p>Profrede for to help of grace          To makē me the Ryuer passe,</p>	<p>1304</p>	<p>and would          help me to          pass,</p>
<p>And that I myght ouer gon,          And that I wer ek wasshe a-noon, -</p>		<p>and be          washed.</p>
<p>In al that euer he coude or myghte ;          And Guyllyam ffor-Sothly<sup>2</sup> he hyhte : [<sup>2</sup> sothely St.]</p>	<p>1308</p>	<p>His name          was William,</p>
<p>Hys surname I nat ne knew.          And thus he spak to Gracē Dieu :</p>		
<p>“ Myn almesse, <i>wit</i>h your grace,          I wyl fulfyllen in thys place ;</p>	<p>1312</p>	<p>and promised          to fulfil Grace          Dieu's          pleasure.</p>
<p>And yiff ye wyl, I callē shal          Off your lious the offycyal          (ffor yt ys now ryht good sesoun          Aftter your oppynyoun)</p>	<p>1316</p>	
<p>That he make, by your byddyngt,          Of thys pylgryn the wasshyngt,          Wher-of ye han so mych sayd.”</p>		
<p>Quod she, ‘ I am ryht wel apayd.’</p>	<p>1320</p>	
<p>And ther-<i>wit</i>-al, benygne of look,          The aduocaat a-noon me took          Of charyte, by gret plesauce,          Aftter the custom &amp; vsauce,</p>	<p>1324</p>	<p>Then he took          me, and          called the          official to          help him,</p>
<p>And madē callē<sup>3</sup> fyrst of al</p>	<p>[<sup>3</sup> calle St., calle of C.]</p>	
<p>To helpyn hym the offycyal ;          Bad hym also, among' hem alle,          After hys namē me to calle,<sup>4</sup></p>	<p>1328</p>	<p>[leaf 22, back]          and bade him          aid me in          crossing the          river.</p>
<p>That he shold ek don hys dever          To helpe me passē the Ryver,          That I wer wasshen A-noon ryht.</p>	<p>1332</p>	
<p>And he so dyde <i>wit</i>h al hys myght ;          And many thynges, as he abrayde,          Over me, me thoulte he sayde ;          Wordys that hadde gret vertu,          As he was tauht of Gracē Dieu ;</p>	<p>1336</p>	
<p>Wher-thorgh, me thouht, &amp; that a-noon,</p>		

<sup>4</sup> See note to l. 1298.

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

<sup>3</sup> This line in C. and St. comes after l. 1345.

'And vnderstond hem by & by.'

And tho befyl ther sodeynly	1376	
A wonder thyng <sup>1</sup> (thus stood the cas,)		
Wher-of I astonyd was ;—		Then I was astonished
And yet for-thy I shal not spare,		
Ryht as yt fyl, for to declare,	1380	
Whan I se tyme & best sesoun		
Touehyng my sherpe <sup>1</sup> and my bordoun :	[ <sup>1</sup> Scrippe 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. xliii]
A sygne of Tav wych ther stood,	<b>T</b> 1387	at the sign of Tau
And yt was al be-spreynt <i>wit</i> blood.	[ <sup>1</sup> T St., om. C.]	sprinkled with blood,
[7 lines blank in MS. for an Illumination.]		
And ek, as I koude vnderstonk,		[leaf 23, back]
I sawe be sydes <sup>2</sup> a mayster stondk,	[ <sup>2</sup> besyde St.]	and one beside it of great authority,
Off ryght gret auctoryte,		
And semp <sup>t</sup> e that he shold <sup>e</sup> be	1392	
Lyk a vyker douteles <sup>3</sup>	[ <sup>3</sup> douteles St., doutles C.]	
Off Aaron & of Moyses.		
And pleyndly tho (as I be-hekk),		
In hys hond a staff he <sup>4</sup> hekk,	[ <sup>4</sup> he St., om. C.]	1396
Crooked be-forn (I took good hed ;)		having a crosier in his hand ;
And hornyd also was hys hed.		and his head was horned.
Hys garnement, by gret delyt,		
Was of lyn <sup>e</sup> <sup>5</sup> cloth al whyt,	[ <sup>5</sup> lynyn St.]	1400
Off the wych, ful wel I wote,	Vir vnus in medio coram. Ezechielis. ix.	
That the prophete whylom wrot,		He is described by Ezeziel
Ezeehyel, who lyst to look <sup>4</sup> ,		
The nynthe chaptyle off hys book :	1404	
<b>Ordre off confyrmacioun</b>		
Wych, <i>wit</i> the sygne of gret vertu		
Markyde manye <i>wit</i> Tav		as marking men in their foreheads
Myd of her forhed, on by on,		
And sayde to hem euerychon,	1408	
'I erosse yow, and conferme also		with the sign of the cross.
<i>Wit</i> thys / that ye take hed ther-to,		
That ye may be, fro day to day,		
Good pylgrym <sup>e</sup> s in your way ;	1412	

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

- ffor thys to yow, tokne & sygne  
That God shal be to yow benygne,  
That ye shal not venqnysshed be
- [leaf 24] Off your Enmyes in no degre.<sup>1</sup> 1416  
And *with* thys sygne of gret vertu
- Grace Dieu  
marked me,  
I was markyd off Grace Dieu  
Myd my forhed, brede & lengthe,  
Wher-by I<sup>1</sup> kaulite ful gret strengthe, [1 St., om. C.] 1420
- and I re-  
ceived  
strength  
And Reeeyvede ther by Ryht,<sup>2</sup> [2 off Right St.]  
Vertn, force, & gostly myght,  
To forthre me in veray dede
- according to  
my need.  
Off al that euer I haddē nede. 1424  
Not nede as I hadde be-fore  
Thorgh the Ryuer or I was bore ;  
Yt was not so gret necessyte  
But covenable congruente.<sup>3</sup> [3 Congruyte St., Congeuyte C.] 1428
- Ordre off the laste vnccioun.**
- [Cap. xiv] Affter al thys, I hadde a syht  
Off the mayster, wych of Ryht  
Made the holsom oynement,  
And after took yt of<sup>4</sup> entent [4 off goode St.] 1432  
To the sayde offyeyal,
- saying,  
And gaff to hym thys charg<sup>4</sup> *with*-al :  
[6 lines blank in MS. for an Illumination.]
- 'Receive  
three oint-  
ments:  
Vnguentarius faciet  
pigmenta suauitatis, &  
vnciones suauitatis  
Ecclesiastici (xxxviii.  
7).
- two of them  
to be used  
on pilgriks  
'Have her,' *quod* he, 'ful goodly  
Thre oynementys most worthy ;  
The wych now to the I take  
Only for pylgrymēs sake,  
Swyeh as in ther oppynyouns  
Wyl be myghty ehampyouns 1440  
ffor to holde strong<sup>4</sup> bataylle
- [leaf 24, back]  
assailed by  
their enemies,  
Whan ther Enmyes hem assaylle.  
'Thow shold do thy bysy peyne 1443  
Tenoynte hem *with* the fyrstē<sup>5</sup>-tweyne, [5 fyrste St., fyrst C.]  
And kep the thrydde *with*-outē more  
ffor folkys<sup>6</sup> that byth woundyd sore, [6 ffolkys St., ffolk C.]  
And swyche as lyggē languysshing<sup>4</sup>  
On ther beddys, almost deyng, 1448  
And of ther lyff ha no dysport :  
Thow shalt a-noon don hem eomfort ;

‘Enoynte hym in especyal		
As ther leche spryrytual,	1452	
Wher thow sest that yt be nede ;		
And ffeythfully, (yf thow take hede,)		
Pylgrymes that travayß in ther way,		Pilgrims are often at-
Wych passen her fro day to day,	1456	tacked by foes,
And often in ther passage erre,		
And assayllyd byth <i>wit</i> werre ;		
Yt fayllyth not, sory or blythe,		
But they be wondyd oftē sythe,	1460	
And grevyd <i>wit</i> many aventure,		
ffro deth that they may not reure ;		and often meet with death when they need this ointment.
And at ther ende, thys no faylle,		
Whan that deth doth hem assaylle,	1464	
They gretly nede thys oynement ;		
And for thys skyle, in myn entent		
I haue take yt in-to thy ward,		
Al syke folkys to Rewarß,	1468	
Tenoyntē hem whan they haue nede :		
And other oynementys in-dede		
I ha reseruyd <sup>1</sup> to my kepyng <sup>r</sup> ,	[ <sup>1</sup> Reserved St., resevyd C.]	I have received other ointments
Tenoyntē <i>wit</i> a newē kyng <sup>r</sup>	1472	
By the vykerys of Moyses,		
The wych yt makē dout[c]les,		[leaf 25]
At duē tymē eerteynly		
By ther power as wel as I.	1476	
ffor sykē folkys eueryehon,		for sick folks.
And for lechys, as thow art on,		
Wych sholdest alway be bysy,		
Wel awaytynge & redy,	1480	
At the tablys wher we sytte		
Whan wæ etyn, & not flytte ;		
ffor the tav T, taken hed,	<b>T</b> [ <sup>T</sup> St.]	
Wych thow makest in the <sup>2</sup> forhed.	[ <sup>2</sup> thy St.]	1484
‘ But I wyth-holdē to ward me		But take heed of the T which you make in men’s fore-heads.’
Off eustom & of duēte,		
The fynal exeueyoun,		
The vse & mynstracyoun	1488	
Off confermyng in the ende :		
Take hed now that thow not offende.’		

40 *The Maiden Reason talks about Ointment and Doctors.*

[[Cap. xv] As they talked,	And whil they held ther parlementys And spak ek of ther oynementys,	1492
	[6 lines blank in MS. for an Illumination.]	
a maid of humble cheer drew near:	Ther kam to hem of gret manere A maydē mek, & humble of chere, Wych that of entencyoun Descendede from hyr tour a-doun.	1496
	Than Grace Dieu spak vn-to me, 'lo, sestow nat yonder,' quod she,	
her name was Reason.	'Resoun, by hyr sylff allone, Wych cast hyr for to speke A-noon To thys folk that thow sest here?' And she, demur and sad of chere,	1500
[leaf 25, back]	Sayde to hem hyre <sup>1</sup> fantasye With-uten eny <sup>1</sup> flatrye	[ <sup>1</sup> St., C. burnt] 1504
	<b>Resoun spak thus:</b> <sup>2</sup>	
'Sirs,' she said, 'who stand here and speak of your oint- ments, listen to me.	'Syr,' <sup>3</sup> quod she, in goodly wyse, 'That stonden here, <sup>4</sup> & thus devyse Off Enoyntyng <sup>4</sup> & oynementys, And ther-of hold your parlementys, I pray <sup>5</sup> yow that ye nat dysdeyne To herkne <sup>5</sup> off me wordys tweyne,	[ <sup>3</sup> Syre St.] [ <sup>4</sup> St., C. burnt] 1508
	Wych to tellyn I purpose, And a-noon) to <sup>5</sup> yow vnelose :	[ <sup>5</sup> St., C. burnt] 1512
Ointment is a virtuous thing for certain wounds.	Oynemente ys a sootē <sup>6</sup> thyng, And ryht vertuous in werkyng, To woundys cloos, & ope also, Yiff yt be softly leyd therto	[ <sup>6</sup> soet St.] 1516
	Both wyth hand and instrument ; ffor lechys sholden off entent Soffte handle the soor to seke, <sup>7</sup> Yt fyt <sup>8</sup> hem wel to be meke ;	[ <sup>7</sup> and seeke St.] [ <sup>8</sup> sytte St.] 1520
	To whom a-cordeth no Rudnesse ; They sholde avoydē boystousnesse. Woundyd folk desyren offte Off lechys to ben handlyd soffte ;	1524
Physicians should be gentle in their treatment ;		
	<sup>2</sup> Camb. MS. reads : She bigan to speke to hem, and seyde with-oute flateringe, 'Lordinges, that thus diuisen and spoken of youre oynementes, and holden heere youre parlement of enoyntyng of oother folk, vnderstondeth now two little woordes that j wole soone haue vnelosed yow. Oynement is,' &c., p. 9.	

‘ Rudnesse hem doth mor damage		
Then <sup>1</sup> the oynement avantage ;	[ <sup>1</sup> Thanne St.]	
Harmeth oftē tymēs more		
To swyche as that be <sup>2</sup> woundyd sore :	[ <sup>2</sup> as bethē St.]	1528
I calle hem rude, that be felouns,		those who are not are “ felons,”
ffers & cruel as be lyouns ;		
That wyl, <sup>3</sup> thorgh ther cruelte,	[ <sup>3</sup> while St.]	
On every thyng a-vengyd be ;		1532
Sparē ne for-here ryht nouht,		
They be so vengable in ther thouht.		
Swych be no goode surgyens,		
Lechys, nor physycyens,		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 mynstre ther oynement		1540
To boystously, & no thing soffte ;		
Wher-thorgh they hurte & slen ful offte,		
Wych after may nat be amendyd.		
And for thys skyle I am descendyd,		1544
Kome to yow in sothfastnesse,		And I am come that there should be no cruelty in you.
That ye in yow ha no Rudnesse,		
Cruelte, nor felonye,		
Wych ar doultrys to envye.		1548
‘ Beth pytous vn-to folkys woundyd,		Be pitiful to wounded folk ;
Tyl ye han her sorys soundyd.		
Debonayre & mercyáble,		
Sofftē, goodly, & tretáble.		1552
Thanne, in soth, yt may nat fayH		then your ointments will be of avail.
That your oynementys shal awayH		
To sykē folke on euery syde,		
That for ther hele on yow abyde.		1556
Remembreth yow vp-on thys poynt,		
How ye wer whylom ek enoynt		Ye were anointed,
To become mor debonayre ;		
Nat to be cruel nor contrayre,		1560
But teschewe al ffelonye,		not to be cruel,
And tavoyde malencolye ;		
And no vengauice 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.’	Vengauze to hys Iugement ;		1568
	And ther-fore, who that of entent <sup>1</sup>		
[leaf 26, back]	Wyl wrastle ageyn yt, this the cheff	[St. & C.]	
	He shaʒ not faylle to han mescheff.’	„	1572
	Whanne Resoun hadde hyr talē told,	„	
	The Vyker, that semptē wonder olde,	[Stowe MS.]	
The Vicar answered,	Off whom I tolde yow nat in vayn	[St. & C.]	
	<b>Moyses<sup>2</sup></b>	[Stowe MS.]	
	Axed of Resoun thus agayn :	[St. & C.]	1576
	‘I pray yow that ye nat ne spare,	„	
	The truthē clerly 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 sharpē 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 takē wrak <sup>t</sup>	„	
	On shrewēs, & to putte abak <sup>t</sup> ?		
	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-for, how that I sholde		
	Enoynte hem <i>with</i> the oynement?		
	Wher-vp-on seyth your entent.’		1592
	<b>Resoun Answereth :</b>		
	‘My fayrē frend,’ quod tho Resoun,		
‘My friend, be reason- able :	‘Tak hed in thy dyscreccioun ;		

<sup>1</sup> Camb. MS. reads : And therfor who so wole bineme it him, to yuel ende he may come, p. 10.

<sup>2</sup> This is a red line, some one answering the preceeding 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 ean, whi j haue thus myn hed horned and the yerde sharp at the eende? Is it not for to do punishinge and correccioun of yuel dedes? j trowe j shulde putte and hurtle the yuel folk with myne hornes, and prikke hem,” &c., p. 10.

‘ Vnderstond me euery del :		
I wotü <sup>1</sup> what thow menest wel,	[ <sup>1</sup> wote St., wot C.]	1596
And knowë platly thy menyng <sup>t</sup> .		
Mesure ys good in euery thyng <sup>t</sup> :		
Thogh thyn hornys & pyk also		there is moderation in all things.
Be yovë <sup>2</sup> to the, bothë two,	[ <sup>2</sup> St., C. burnt]	1600
ffor <sup>2</sup> Punnysshynge & for chastysynge <sup>t</sup>		
Off folkys Rebel in werchyng <sup>t</sup> ;		[leaf 27]
Yet fyrst thow sholdest hem dyrecte,		You must direct, and punish with fairness,
And <i>with</i> fayrnesse hem correcte,—		1604
Swych as thow sey, day by day, <sup>3</sup>	[ <sup>3</sup> fro day to day St.]	
Eryyn fro the hiñ <sup>4</sup> Ryhte way ;—	[ <sup>4</sup> liñ om. St.]	
And yiff thow founde hem obstynat,		
That <sup>5</sup> longeth yt to thyn estat	[ <sup>5</sup> ? Than]	1608
To punysshem hym by thyn offyce,		
And vp-on hem don ek iustyce		and accord- ing to the offence.
Egally for ther offence :		
The lawe yiweth <sup>6</sup> the lycence.	[ <sup>6</sup> 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		Though your staff [crossier] is given you to punish with,
ffor chastysynge y-yove to the,		
Be alway war, touchynge ryht :		
Whan thow chastyset any whyñt,		1620
Do yt neuer by sych duresse		
But yt be meynt ay <i>with</i> suetnesse ;		
Medle <i>with</i> -al the vncyoun		let judgment ever be tem- pered with mercy,
Off pyte and compassyoun.		1624
‘ In thyn entent to be mor clene,		
Thogh thyn hornys be sharp & kene		
To punysshem folk by ryhtwysnesse,		
Thow sholdest ay the poynt so dresse		1628
In thy Rygour of equitye,		
Euere in hert to han pyte		and have pity upon those whom you have “jus- ticed.”
On hem that thow hast iustesyed.		
Let mercy <i>with</i> ryht be so alyed,		1632
And thynk how many day to-forn,		
Or thow haddest any horn,		

44 *Reason says: Imitate the mild Moses; be merciful.*

	‘Thow wer Eenoyn <sup>t</sup> : thynk ther vp-on <sup>1</sup>	
[leaf 27, back]	Lat yt not fro thy myndē gon	[St. & C.] 1636
	Which thing, whan thow dost aduerte,	„
Remember that you were anoyned be- fore you were horned,	Yt shaft 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 offycer, Was humble, meke, & debonayre, Charytable, & nat contrayre :	Erat Moyses vir mitissimus. Numerorum 12 <sup>o</sup> (3). 1648
and follow his example.	Of whom thow shalt exauple take, To-form <sup>2</sup> or thow thy domys make.	[ <sup>2</sup> To form St.]
	Hornyd <sup>3</sup> he was by apparence,	[ <sup>3</sup> Hornyd St., MS. torn C.]
	Nat vsyng <sup>t</sup> 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 passedē the floodys raage, And made hem haue good passage.	
	‘Vnderstondeth thys lessoun,	
	Ye that han in subieccioun	1660
	Peplys vnder your prelacye, To lerne how ye shal hem guye.	
and you have people under you: remember this lessoun,	Thogh ye be hornyd to syth <sup>4</sup> outward,	[ <sup>4</sup> slight 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 merciful, <sup>5</sup>	1668

<sup>1</sup> 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 ouhte michel softe thee whan thow wolt correete any wyght. thou shuldest not also foryete of whom thow doost the vicarishipe, p. 11.

<sup>5</sup> Camb. MS. reads: And be merciable with-inne, what-euere thow be with oute ; Fallas thou miht make heer-inne with-oute misdoinge, p. 11, omitting all between lines 1671 and 1699.

‘Dyssymule, and mak in swych caas			
Off Elenchorum a fallaa.	[St. & C.]		[leaf 28]
(Elenchus ys a syllogysme,	[St. & C.]	Verba Translatoris.	
Or by fallaa, a Sophisme,		[C. & St.]	1672
Thyng <sup>t</sup> that hath on Apparence		”	
With-outen eny Existence ;		”	
Or an argument in shewynge		”	
Wych in effect hath no beynge		”	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 exauple ful notáble			1680
To folk that be not rekkeles,			
Putteth Arystotyles :			
In <b>Elenchis</b> thow mayst rede			
He byddeth for to take in dede			1684
A Boelys <sup>1</sup> galle, & ther-with-al	[ <sup>1</sup> Boelys St.]		A bull’s gall rubbed on a board
On bord, on cloth, or on a wal			
Portreye or peýnte, as I ha told,			
And yt wyl resemble gold			1688
By apparence vn-to the syht,			
Yiff yt be vernysshed cler & bryht.			
¶ And sothly, who that lokë wel,			
Off gold ther ys neuer a del,			1692
But apparencë, to deceyue			
ffolkys that kan not vel <sup>2</sup> parceyve	[ <sup>2</sup> vel St.]		
The feyntë colour in hys kynde.			
¶ By wych exauple 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 inward debonayre.			1700
‘Tak exauple off thy staff			
Wych Grace Dieu vn-to the gaff :			
Thogh the poynt be sharp & kene,			
Yt ys vpward, pleyn, smothe & clene ;			1704
The myddys ryht as any lyne,			Your staff should teach you humility,
Abouë, crokyd to enclyne ;			
Sygnefyng vn-to the <sup>3</sup>			

<sup>3</sup> Camb. MS. reads : Dowte not that that [yerde] ne tokeneth

- [leaf 28, back] '1 Whan thou punysshest by Equyte [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,  
 Rather by ffayrenesse than affray. 1712  
 Whan they retornen home ageyn,  
 Lat ay thy Charyte be seyn,<sup>1</sup>  
 That yt surmounte thy rygour. [St. & C.]  
 Remembre alle-way at ther Retour ,, 1716  
 Above al maner other thyng, ,,  
 Vp-on ther elthe & ámendyngt;  
 Schew hem euer of loue a sygne,  
 And in thy drauht be ay benygne, 1720  
 Voyde of rancour & felonye;  
 Than dostow trewly occupye  
 The staff wych thou hast on honde.  
 ' ffor thow shalt well vnderstonde 1724  
 Yt tokeneth (who that kan concerne,)  
 That thow shalt ther-wit<sup>h</sup> governe  
 The peplys (I dar wel specefyne,) 1728  
 Commyttyd to thy prelacye;  
 Mak hem passe (thys thy charge,)  
 The Ryuer of thys world ful large.  
 Thy<sup>2</sup> staff, to ther a-vauntage [2 Thy St., My C.]  
 Shal cõduite<sup>3</sup> ther passage; [3 cõduyte St.] 1732  
 ffychche the pyk profound & depe  
 In-to the wawes, hem to kepe.  
 ' And wit<sup>h</sup> al thys, thow most take hede  
 Off plank or breggë, yiff they nede: 1736  
 Yiff they ffayH, thow shalt on make,  
 As thow art boundë for her sake;  
 And for that cause, folkys alle,  
 Pontifex they doth the calle, 1740  
 Making a breggë, thys to seyne,  
 The passage that they may atteyne.  
 Vnderstond wel thys lessoun  
 Lyke<sup>4</sup> myn informacyoun; [4 Stowe MS.] 1744  
 ¶ Yet ouermore I shal the teche,  
 that ther shulde be in the, humblesse, whan thou chastisest by  
 equitee, p. 11.

and to punish  
with equity.

Ever show a  
sign of love to  
men.

Your staff  
is a sign of  
authority;

with it you  
shall conduct  
men over the  
decp.

and provide  
bridges when  
necessary.

Hence your  
name is  
Pontifex  
or Bridge-  
maker.

[leaf 29]

‘ Yiff thow take hed to my speche, Touchyng <sup>s</sup> thyn hornys bothē two, Thy staff ek, <i>with</i> the pyk also.	1748	
¶ Whylom her ther dydē dwelle Thornyd best wych lyeth in helle, Makyngē here hys mansion	[St. & C.]	At one time a horned beast (now in hell) dwelt here.
And longe held her <sup>1</sup> pcessyon),	[ <sup>1</sup> here St.] ,,	1752
Lordshepe ek & gouernaunce, Wych was gret dysplesaunce To Grace Dieu, that he so sholde Abyden her, as I the tolde.		1756
And Tavoyden fro thys place Thys hornyd best, and tenchase, She callede the, lyk as I fynde,— I trow thow haue yt wel in mynde,—		1760
Gaff the hornys in sentence <i>With</i> hym to stonden at diffence. The staff also, wych I off telle, Sche took to the, hym to expelle ;		1764
Armede the of entencioun (Lyk tamyghty champyoun),	[to a m.]	and armed you with your staff,
<i>With</i> thys hornys that I of spak, On thys beste to takē wrak,		1768
To make hym fro thys hois to fle, By power that she gaff to the : The vntrewe false enherytour, That was her lord & gouernour,		1772
And long tyme pcessyowner, Tyl thow dydest thy dever, <sup>2</sup> As Grace Dieu the tauhte a-ryht, To putte hym out by verray myght,		1776
Thorgh hurtlyng <sup>s</sup> of thyn hornys tweyne ; And dyst also thy bysy peyne, <i>With</i> thy staff to make hym flee, Maugre hys myght & hys powste.		1780
		in spite of his power.

<sup>2</sup> 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 conquerdest at the clensingē, and sweepinge, and pooringe of the place, and that was whan thou dediedest, and halwedest, and blissedest the place, p. 12.

48 Reason says Grace Dieu wishes her House always protected.

[leaf 29, back]	<sup>1</sup> Thogh he were sory to departe,	[ <sup>1</sup> — <sup>1</sup> 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 louge, <sup>1</sup>		
	Hangynge by thyn hornys stronge,	[St. & Ct.]	
	Ar Fygue 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 <sup>2</sup> the halwyng,	[ <sup>2</sup> Stowe]	
	yt makyng <sup>3</sup> hooly by blessing,		1792
	Lyk a myghty champyoun		
	In the dedycacyoun ;		
	Wych for to don, as yt ys skyl,		
Grace Dieu wills that you shall be always armed,	Off Gracē Dieu thys ys the wyl :		1796
	That thow be armyd offtē sythe,		
	As a vycor, thy myght to kythe,		
	That thylkē best most contrayre		
	Be neuer hardy to repayre,		1800
	Nor yt tassaylle by no wrong <sup>4</sup> ,		
	Whan he seth thyn armour strong <sup>5</sup> ;		
	Wych ar sygnes 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 venquysshed & fordon <sup>3</sup>	[ <sup>3</sup> bore douw St.]	
	Thylke vntrewē fals felon,		
	Bete & oppressyd fynally ;		
	And that thow mayst ben ay redy,		1808
	ffressh & newe ay to bataylle		
	Ageyns a <sup>4</sup> that wyl assaylle,		
and you be ever ready to defend the mansion of Grace Dieu.	At allē <sup>4</sup> tyme & ech sesoun,	[ <sup>4</sup> alle St., nl C.]	
	Off Grace Dieu the mansyoun,		1812
	Or yt dyspoylle in any wyse,		
	Robbe or reue yt in ther guyse,		
	By <sup>5</sup> sleythe, falshed, or any whyle,	[ <sup>5</sup> Stowe]	
	Grace Dieu ffor to exile <sup>6</sup>		1816

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

' By <sup>1</sup> dyuers extorsyous	[ <sup>1</sup> Stowe]	
Of dymes or Snbvencions,	[C. & St.]	[leaf 30]
or taylladges [i]ffoundē newe,	"	
By Exaccions full 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 plesauuce,		
But gret A-noye & dystourbaunce.		1828
I say, as yt lyth in my thoult,		
Platly the trouthe, & spare yt noult :		
¶ 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 pleylny specefye,)		
Ar but tooknes of mokerye,		
Lych hornys of a lytell snayl,		and your horns are no better than a snail's.
Wych <sup>2</sup> seruē for noon avayl,	[ <sup>2</sup> Whiche St.]	1836
But for a lytel strawñ wyl shrynke :		
Her-vp-on thow sholdest thyнке.		
' Swych 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 <sup>1</sup>		St. Thomas did not act so,
Hym to entren in-to thys hous ;		
But, as a champyoun vertnous,		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 & sterne		but fought manfully for Grace Dieu.
Than suffre that yt sholdē serue,		
Thys holy byssshop Seyn Thomas.		
¶ Seynt Ambrose <sup>3</sup> in the <sup>4</sup> samē caas	[ <sup>4</sup> this st.]	1852

<sup>3</sup> Camb. MS. reads : Of saint Ambrose also j sey thee that defended his hous ayens emperoures and emperises, so that he was lord ther-of alone. 'Your 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]	<sup>1</sup> Deffendyd myghtly also	[ <sup>1</sup> — Stowe MS., leaf 37].	
	Hys hous, lyk as he sholdē do,		
St. Ambrose also refused	Ageyn the sturdy Emperour, By dyllygence and grete labour ;		1856
	Tolde hym that he shuldē kepe Oonly hys Temperall Lordshepe, <sup>1</sup>		
to allow Emperor or Empress	Hys paleys & hys mansyouns, Hys cytes, castelles & hys touns ;	[St. & C.]	1860
	The Revennues ther-off ytake, And ther-with-al, murye hym make ;	”	”
	Wych ouhte ynowh to hym suffyse, And entermet hym in no wyse		1864
to touch the heritage of Christ.	Touchyng <sup>t</sup> Cristys herytage ; And sayde, for al hys fellē rage, That he woldē rather deye Than suffre in any maner weye		1868
	Durynge hys tyme, short or long, He <sup>2</sup> sholde ther-to done any wrong <sup>t</sup> .	[ <sup>2</sup> Stowe]	
	Thys <sup>2</sup> folk, to myn oppynyoun, Vsede <sup>2</sup> ther hornys by Resoun,		1872
	As <sup>2</sup> I to the ha told ryht now.		
And so your horns should be for a de- fence of the Church,	And, by exauple, so sholdyst thow Bar thyn hornys for dyffence, And suffre that no vyolence Were ydon vn-to thy spouse Wych ys so ffayr & vertuouse, Weddyd to the by iuste weddyng <sup>t</sup> :		1876
	I take <sup>3</sup> record of the ryng <sup>t</sup> ,	[ <sup>3</sup> Stowe]	1880
	On <sup>3</sup> thy fynger that thow dost vse ; Therfor thow mayst the nat excuse Off the yerde nor the wond <sup>t</sup>		
and your staff to de- mand of Pha- raoh 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 no 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 worshepable.'	1896	
¶ In thys whyle that dame Resoun Hadde comunycacyoun Wyth Moyses, ryht ther <i>with</i> -al The forseide offycyal	1900	[Cap. xvii] While Reason thus talke <sup>d</sup> 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.
<b>Ordre off maryage :</b>		
And tho, myn Eye as I vp caste, I sawe komen <sup>1</sup> wonder faste	[ <sup>1</sup> saughe komyn <sup>g</sup> St.]	
A pylgrym al sodeynly, Holdyng hys weye fynally, (As me thouht in hys entent), Drawyng <sup>e</sup> in-to the oryent ; And euene in the opposyt I sawe ek kome by gret delyt	1908     1912	Then I saw a man from the East,
[5 lines blank in MS. for an Illumination.]		
A womman, wych that was also A pylgrym ek ; & bothe <sup>2</sup> two,	[ <sup>2</sup> bothe St., both C.]	and a woman from the West, ap- proach the official,
Her wey took in especyal To-wardys the offycyal <sup>3</sup> ;	1916	
Sayde vn-to hym, they bothe a-noon,	[St. & C.]	
How they wolde to-gyder gon	„	
On pylgrymage in ther degre	„	
To Ierusaleem, the Cytee,	[Stowe, leaf 38, back]	1920
‘ So ye teche vs, and dysserne How that we shaft vs gouerne,	[St. & C.]	who joined their hands together,
To be sur, in oure passage, To ffulfyll <sup>e</sup> our pylgrymage.’	„	1924
Thanne anoon Thoffycyal, Whan he knew ther menyng <sup>t</sup> al, Tolde hem, yiff they wold <sup>e</sup> gon,		

<sup>3</sup> 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 bade  
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<sup>1</sup> ek to hem, 'look that ye [1 Stowe]  
In<sup>1</sup> trouthē, & in stablete [Stabyttee St.] ,,  
Yee<sup>1</sup> loue to-gydre as ye sholde, ,,  
Whether ye be yong<sup>r</sup> 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 varyaunce,  
Ne brekē nat your ássuraunce ; 1944
- that they  
would do as  
he com-  
manded  
them.,  
ffor yiff ye don, <sup>2</sup>ye be forsworn) ; [2-3 om. St., leaf 39]  
And ek I warnē yow to-forn,  
Yiff that ye don<sup>2</sup> 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  
alone,  
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<sup>3</sup> any place [3 in St.]  
Vntrewē to hys companye ;  
ffor, gret forfet & folye 1956  
Yt ys, a man for to be founde
- than to be  
untrue to  
each 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 cyte,  
Whyder to gon I caste also,  
Ye most suerne her,<sup>4</sup> bothē two, [4 sweren here St.] 1964  
On euery part, for old or newe,  
That ech to other shal be trewe,  
So tenduren, al your lyff,
- They were to  
swear to live  
together in  
peace.

‘ <i>With-outen</i> werre or any stryff ;		1968	
Off on hert & entencyon),			
Neuere to make dyuysyon),			
Nor departyng <sup>t</sup> causeles,			
<i>With-oute</i> assent of Moyses.’		1972	
Affter al thys, A-noon ryht			
I sawh hem bothe trouthe plyht,			They promised all these,
Hand in hand ybounde faste ;			
Euere, whyl ther lyff may laste,		1976	
So to continuen & endure,			
Ther feyth by oth they dyde assure,			
ffor euermor : lo her ys al.			
And thanne A-noon the offyeyal		1980	and then the official returned again to Moses,
Ys retournyd in certeyn			
Hoom to Moyses ageyn,			
Wych stood of entencioun			
To here the talkyng <sup>t</sup> of Resoun.		1984	
Ther-to he sette al hys entent ;			
But at the last ther parlement			
Yendyd ys, for so gret pres <sup>1</sup>			
Kam a-doun to <sup>2</sup> Moyses,	[ <sup>2</sup> vn-to St.]	1988	
Requeryng hym in humble wyse	[St. & C.]		[leaf 32, back]
To graunten hem somme seruyse	„		to whom a crowd soon came asking service in his house.
In hys hous, off gentyllesse.	„		
And he full goodly gan hym dresse,	[Stowe MS., leaf 33, bk.]		
As I conceyved with my look,	„	1993	
[4 lines blank in MS. for an Illumination.]	[Sacramentum Ordinis St]		
And a peyre of sherys took,			[Cap. xviii]
Merkede <sup>3</sup> hem (I took good heed,)	[ <sup>3</sup> Markede St.]		
On foure parteys of ther hed ;		1996	
And affter that, vp-on the crowne,			Then Moses took a pair of shears, and shaved their crowns.
To-for <sup>n</sup> hym as they knelē doun,			
Seyng <sup>t</sup> to hem stonyng <sup>t</sup> a-part,			
‘That God shal be the hoolē part		2000	
Pleynly of ther enherytaunce,			
As <sup>4</sup> ther Rychesse & suffysaunce :	[ <sup>4</sup> Stowe]		
Ther-of they may be wel certeyn.’			

<sup>1</sup> Camb. MS. reads : But as thei weren . . . speken, a gret company of folk maden cesso here parlement anon. Bifore Moyses thei comen, and maden him requeste that sum service in his hous he wolde yiue hem and graunte hem, p. 13.

	<b>Resoun ageyn :</b>		
[Cap. xix]	And thanne Reson) effte ageyn,		2004
	(Lych as I shal yow devyse,)		
Then Reason drew near,	Gan to spēkyn in thys wyse :		
	‘Syr, taketh hed,’ a-noon <i>quod</i> she,		
	‘Som whyle, as semeth vn-to me,		2008
	Yt ys wysdom), ryht, & no wrong,		
	To feynē foly euere a-mong,		
saying, ‘To shave the head is	Thogh ye now, also God me saue,		
	Ben yclypyd & yshaue		2012
	Vp-on your hedys euerychon),		
deemed a folly by some men,	Wych thyng ys dempte of many on		
	fful gret vnwyt & gret ffolye		
	Off malys & malencolye ;		2016
[leaf 33]	They demē so malycyously,		
	But trewly so do nat I.	[C. & St.]	
	ffor as in myn oppynyon	”	
but not by me.	I deme yt <sup>1</sup> gret dyscreccion),	[ <sup>1</sup> Stowe, leaf 40]	2020
	And ful gret wyt that ye ha do,		
	And for that skyle taketh hede ther-to.		
	¶ To be yourēs, of entent,		
	Hooly to yow I me present		2024
	As your paramoire entere ;		
	And who-so-euere (as ye shal lere,)		
Whoever may envy you, I will not.	Grucheche, or haue envye ther-to,		
	Al-way forth I wyl be so.		2028
	ffor trusteth wel, that I am she		
	By whom that ye yknowē be		
	ffrom other bestys—lo her ys al—		
	And seuerd in especyal.		2032
	¶ And pleyedly, 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 be knowe,		2036
	Thorgh wysdom & thorgh prouydence,		
	And haue A verray dyfference		
	ffrom other bestys to dyscerne		
	How ye shal your sylff gouerne.		2040
	Al the whyle that ye me holde		
	<i>With</i> yow tabydē, as I tolde,		

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

<sup>3</sup> 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,

56 *The Romance of the Rose. Reason explains the Tonsure.*

Lust will drive me away,	‘ And voydeth me out of that place, As yt ys sayd & told ful wel— Who lyst loken euerydel,— <i>With-outen</i> any maner glose, In the Romaunce of the Roose.	2080    2084
as may be seen in the <i>Romance of the Rose.</i>	¶ Wherfor I pray yow euerychon, ffor to kepe yow, on by on, ffro thys vyces that I ha told, And from al other, yong and old ;	   2088
[leaf 34]	ffor my loue that ye hem fllee, Yiff ye lysten han frenshepe of me. ¶ ffor, but ye yow fro vyces kepe, Ye shal lesē 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
Wherefore flee all these vices,	That yiveth hys body euerydel Vn-to vyces, euere in oon. ¶ And two wordys, or that ye gon, Shortly to yow, & nat ne spare, Openly I wyl declare	   2096  2100
for he who does not cannot be my friend. [Cap. xx]	Tookne of your crowne, cloos <i>with-Inne</i> , And at the cercle fyrst begynne. I mene the closure fer <i>with-oute</i> That ys cercelyd round a-boute	   2104
Your tonsure signifies	As A castel or strong dounoun, Or lyk a gardyn, wych envyroun Ys closyd <i>with</i> a myghty wal ; The wych (who consydreth al,)	   2108
that you are to apply your hearts wholly to God,	<i>With-Inne</i> ys ope, to sygnefye, That ye to God sholde hool aplye Your hertys, to hym so enterly That noon affeccion worldly, Nor erthly thyng, ha noon entre. ffor, lerneth thys shortly of me : Your Cercle round aboute the hed	   2112
avoiding all worldly cares.	Sholde kepe (yt ys no dred,) Off your hertys the closure, To voyde away al worldly cure Out of your affeccyon,	  2116

And shewen (in conclusyon) <sup>1</sup>		2120	
That ye have the 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 bothë two :	[St. & C.]		
The toon, a-syde most be layd.	"		
‘ And thynk also what ye ha sayd.	"	2128	
God ys for our avauntage,	¶ <i>Dominus pars hereditatis mee</i> / (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 seruë 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 changt & dovyhnesse ;			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 <i>somme</i> he yiveth neueradel :			
Wherfore loke ye kepë wel			
The part off your elleccyon,			
Off herte & hool entencioun,		2144	
That ye ha chose, yiff ye be wyse,			
Wych ouhte ynowgh to yow suffyse ;			The choise you have made surpasses all earthly possessions.
ffor, as in comparyson),			
Yt passeth al pocesyon).		2148	
¶ Lat your tonsurys, round at al			
Close your hertys as a wal ;			
And that yt go so round aboute			
ffor to sette <sup>2</sup> the world <i>with</i> -oute,	[ <sup>2</sup> shette St.]	2152	
And yt dysseuere in al <sup>3</sup> thyngt,	[ <sup>3</sup> alle St.]		
And your party so departyngt,			
That <sup>4</sup> ye be shorn so as ye sholde	[ <sup>4</sup> Stowe]		
As <sup>4</sup> chosë shepe of Crystys folde,	"	2156	You are the chosen sheep of Christ's flock,

<sup>1</sup> 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 mowun ye wel wite, p. 14,



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

	[leaf 35]	Lyk to bestys resounnable. Thanne of ryght (yt ys no fable)	
and the shepherd shall receive the fleece;		Your sheperde, that taketh of <sup>1</sup> yow kepe, Schal receyuen off hys shep	[ <sup>1</sup> on St.] 2160
		The flees somwhyle for hys travaylle; But he shal nat so yow assaylle, To flen yow fro yowr skyn al bare; In swych <sup>2</sup> cas he mostē spare;	[ <sup>2</sup> swyche St.] 2164
but he must not shear it out of mea- sure—only for need.		To yow to don swych vyolence. He shal yow shern duely in dede, Nat out of mesour, but for nede,	2168
		Take hys part hym to sustene; And for that skylē, thus I mene, That he shal no vengeaunce make: Therefore he hath the sherys take,	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,	2180
Then came a crowd to Moses,		Ther kam folk in sondry wyses, That a-bood to han servyises, <b>Ordre off Colyt:</b>	
demanding to be made his servants.		Made ther requeste to Moyses; And he, Amongys al the pres Assygnede sondry offycerys.	2184
He made ushers, cham- berlains, sergeants,		And somme off hem he made husscherys, And somme also he ordeynys To haue offyce off chaumberleyys;	2188
		And sergauntys he made also, To whos offyce yt longeth to, The Emmy to putte away, <sup>3</sup>	
[leaf 35, back]		Out of bodyes nyht & day,	[St. & C.] 2192

<sup>3</sup> Camb. MS. has, 'for to areste and putte out the enemyes that ben in the bodyes. To oother 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 palys for to stonde,	”	
To makë folke to vnderstonde	”	
The lawë, by ful gret avys,		
As longeth vn-to her offys.		2200
And sommë, as I kan beholde,		
He made kandelys for to holde,		candlebearers
And torchys for to yivë 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 sone he sholde to dyner gon.		
And vnto other he took a-noon		2208
Hys syluer cuppe gylt richëly,		
And bad hem maken yt redy		
To seruen hym the samë tyme.		
And some also, on ther lyfft syde,		2212
Vp-on ther shulderys, he made weere		
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 seruauuntys off entent,		
And be mynystres dyllygent,		
ffeythful, humble, & covenable		
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 owne offys,		
And dyden ek ther hysy cure		
To leyn the <sup>1</sup> boordys, & to cure	[ <sup>1</sup> 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.	2232
	But Moyses, to-for dyner,	
	Caste hym fyrst, <i>wit</i> ful sad cher,	
	To delyuer hym <sup>1</sup> that abood.	[ <sup>1</sup> hem St.]
	And somme that aforn hym stood,	2236
But Moses made other officers to serve in his house	He made <i>hem</i> offycerys newe, ffor to serwen and be trewe	
	<i>Wit</i> -Inne hys hous, in special	
	To wayte vp-on the offycyal,	2240
	And to helpe hym in hys nede ; ffor who that wysly taketh hede,	
and aid the official,	May se wel that thoffycyal	
	May nat allone gouernen al,	2244
	But he haue helpe, swych as hym ouhte.	
	Now shal I tellē how he wrouhte :	
	Thys Moyses, among <i>hem</i> aH,	
[Cap. xxiii] after which he called aloud for Grace Dieu,	ffyrst he gan ful lowdē calle Grace dieu, al be that she	2248
	Was fastē by, wych, in hyr se	
	Sat vp in hyr trone on hyh ;	
	Sche was nat ffer, but wonder nyh,	2252
	And took good heed of euery thyng. (And al thys whyle beholdyng,	
at whose feet I snt.	I sat at hyr ffeet down lowe.)	
	<sup>2</sup> And whan she sawe & gan knowe	2256
[leaf 36, back]	That she was callyd among echon,	[St. & C.]
	She taryeth nat, but kam anoon	,,
	To Moyses ful evene & ryght ;	,, 2259
	And vn-to hym, with alle hir myghit,	[Stowe MS., leaf 44, bk.]
	She shewed hir-selff most frendely,	[St. & C.]
	Wher-off he gan waxen hardy	,,
When she heard him, she took me and went to him.	Whan she was kome, and thowhte he was	,,
	Myghty & mor strong in thys caas	2264
	To fulfyllen hys entent,	
	Wych I, by good avysement, Shal vn-to yow shortly here	

<sup>2</sup> 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 fullliche dide that that j wole telle yow shortlyche, p. 16.

*Moses gives Grace Dieu to the Pilgrims, to help them.* 61

- Rehersen, yiff ye lyste to here. 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 cler & bryht joined their  
 A swerd, the wych, vn-to my syht, hands,  
 Was thylkē same that Cherubyn and then  
 Whylom held at Thentryng<sup>r</sup> In 2276 gave them a  
 At Paradys, who lyst to look ; sword and  
 And keyës 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 mor<sup>e</sup><sup>1</sup> grace, [! more St., mor C.]  
 That she may, in euery place, 2288  
 At allē tymës *with* yow be,  
 Yiff yt be-falle sothly that ye  
 Receyue hyre, as ye ouhtē do,  
*With* Ioyē & glad herte also, 2292  
 And kepe hyr *with* 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 Thoffycyal 2300  
 Hath yowen hyre fro me away  
 On thys syluē samē day,  
 Vn-to thys hornyd folk in sothe,<sup>2</sup>

<sup>2</sup> 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 with hem, fro me she goth. <sup>1</sup>	2304
	Wherfor now I kan nat se	
Who shall deliver me Scrip and Staff for my journey?	Who shal delyuere[n] vnto me	
	Sherpe <sup>2</sup> or bordoun to my vyage,	[ <sup>2</sup> Scryppe St.]
	To helpe me in my pylgrymage,	2308
	Wych she me hyhte thys other day."	
	But thame A-noon I took my way	
I thought I would speak to her.	To-wardys hyre lyne Ryght,	
	And Thoughtē pley[n]ly that I myghte	2312
	Seyn to hyre my fantasye,	
	And my matere specefye ;	
	ffor sythe the tyme, ffer nor ner,	
	That I was wasshe in the Ryver	2316
	By hyre Aduocat, fayre & wel,	
	I spak not with hyre neuere a del.	
(When I was washed the Advocate spoke for me.)	And in the tyme off my wasshyngt,	
	The aduocat, by hyr byddyng,	2320
	Spak for me in goodly wyse,	
	As ye to-forn han herd devyse.	
[leaf 37, back]	Wherfore 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 dyscomforted 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 ;	"
	Which Gyfft ys no thyng to my pay ;	"
	For yiff I wante yow, in certeyn	"
	My pylgrymage ys but in veyn."	2332
	<b>Grace Dieu answereth :</b>	
	Quod Grace 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 <sup>t</sup> & old,	2336
	That <sup>3</sup> I wyl profyte what I may	
	To <sup>3</sup> aH that go the ryhtē way ;	
	So that every pylgrym shal	[ <sup>3</sup> Stowe]
	At allē <sup>4</sup> tymes (lo her ys al)	[ <sup>4</sup> alle St., al C.] 2340

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

<sup>1</sup> 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 conveye hem, whan they ha nede.
- ‘What! wenystow me to possede  
 Thy sylff allonē, quyt & clene?  
 Thow art a fool, yiff thow yt wene!  
 The comoun profyt, fer & ner,  
 Ys mor than profyt synguler  
 To be preferryd, as I the telle.  
 Sestow nat how a comoun welle  
 Mor avaylleth (who looke wel,  
 Than doth A-nother seuerel?  
 ffor, at a commoun welle, of ryht  
 May fettē water euery whyht,  
 Her thrust to stauzchen & apese,  
 And drawe yt at her ownē ese.  
 Wher-as, a wellē cloos aboute,  
 Wych 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 cloos vn-to no wyht,  
 But vn-to alle (of verray ryht)  
 I am comwne and plenteuous,  
 And to profyte desyrous  
 To goode pylgrymes euerychon,  
 To forthre hem wherso they gon).
- ‘And thogh I be comoun 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 cast  
 To ben a pylgrym stedēfast,  
 So long thow shalt nat off me faylle  
 To helpe in what I may avaylle.’
- ¶ Affter 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 88]
- 2360 [St. & C.]
- 2364 I am a well of all goodness,
- 2368 and common to all pilgrims.
- 2372 With thee I will abide as long as thou remain steadfast.
- 2376
- 2380

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 tavaunce,		
Off Ire for to do vengauce,		
Or demen by suspecyon)		
With-oute examynacyon).	2424	
‘Swyche, I dar wel speccfy,		
Do nat trewly occupye		
The swerd of ryghtful Iugement.		
Thorgh ygnoraunce they be so blent,	2428	[leaf 39] is blinded by ignorance,
And, as a blynde man, so they werke,		
Stumblynge alway in the derke.		
Good from evel they kan not chese,		
Nor whot <sup>1</sup> nat wher to saue or lese :	[ <sup>1</sup> woot st.] 2432	
Redy to hyndren & to deere,		
Swychē 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 dyscerne 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		
Newē syknesse nor the olde.		
‘But euery trewē Iugē sholde	2444	
Weyen Iustly <sup>2</sup> in ballaunce,	[ <sup>2</sup> Stowe]	Before judg- ment is given, every circumstance is to be weighed.
Consydren euery cyrcumstaunce <sup>3</sup>		
Off trespacys by avysēment,		
Or he yive any Iugement.	2448	
‘ffor thys word <b>Glavye</b> , <sup>4</sup> (in sentence,) Verba translatoris.		Lydgate’s derivation of <i>Glave</i> , <i>Gla- dius</i> .
By record off <b>Ianuce</b>		
(Thys was nat ful yere agon)		
In hys book <b>Catholicon</b>	2452	
Seyth, Glavye in French, (& wryteth thus,)		

<sup>3</sup> Mont doit ains le iuge entendre 1102

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

<sup>4</sup> Camb. : Swerd, as j fynde writen, is clepid departinge of  
throte, p. 17.

<p><i>Reason.</i> The sword is called a glaive, from <i>gladius</i>, from <i>gula</i>,</p>	<p>Ys in Latyn <b>Guladius</b>,<sup>1</sup> Sayd of <b>gula</b>, (as he put,) ffor that yt a-sonder kut The throte off a man a two: Thys <b>Ianuenue</b> recordeth so; ffor throte yn Ynglyssh, (thys the ffyn,)</p>	<p>[<sup>1</sup> Gladius St., Guladius C.] ¶ <i>Gladius a gula dicitur, &amp; generaliter dicitur Ensis in prelio; sed ensis tantum ferrum est / Gladius vero, totus sed proprie dicitur guladius, quia gulam dividit / &amp; scias quod Muro, ensis, gladius, spata sunt nomina synonyma.</i> <sup>2</sup> Gula, a galla, greco dicitur / hec gula, -le, id est, = anterior pars colli; posterior dicitur Cervix.—C. &amp; St.</p>	
<p>because somebody's throat was cut with one. [leaf 39, back]</p>	<p>Ys callyd <b>Gula</b> in Latyn, Wher-off Glayvë took hys name. Grameryens<sup>3</sup> sēyn the same, For yt a-sondyr<sup>3</sup> doth deuyde The partyes layde on euery syde,<sup>4</sup> Wher, save Right, ys<sup>3</sup> no refuge. ' But first, every Right<sup>3</sup>ful Iuge Sholde, by<sup>3</sup> good avysēment, Or he gesse<sup>3</sup> eny Iugēment, Discerne<sup>3</sup> to-form) (<i>wit</i> al hys myght), Seke and<sup>3</sup> enqueryn out the ryght Off outh<sup>3</sup> part in hys presence, Nat<sup>3</sup> ben to hasty off sentence, Nor<sup>3</sup> off hys doomys in no wyse. ¶ Also<sup>3</sup> to yow I shal devyse,</p>		<p>2460 [<sup>3</sup> Stowe]</p>
<p><i>Grace Dieu resumes.</i></p>	<p>Wheroff the tweynë eggys serue, Off thys swerd, that kutte &amp; kerue : ffor on allonë in no wyse<sup>5</sup> By <i>hym</i> sylff may nat suffyse ;<sup>6</sup> ffor yiff yowr swerde forgyd off steel Be to-form) ypointed wel, And sharpyd by dyscrecioun, Ye moste (off ryght &amp; good resouu) Ther-<i>wit</i>-al haue ryghtwysnesse, Vyces to reforme and dresse, On your sogetys (<i>euere</i> among,)</p>		<p>2476 [<sup>5</sup> Stowe]</p>
<p>[Cap. xxvii] The two edges of the Sword serve to cut,</p>	<p>Wheroff the tweynë eggys serue, Off thys swerd, that kutte &amp; kerue : ffor on allonë in no wyse<sup>5</sup> By <i>hym</i> sylff may nat suffyse ;<sup>6</sup> ffor yiff yowr swerde forgyd off steel Be to-form) ypointed wel, And sharpyd by dyscrecioun, Ye moste (off ryght &amp; good resouu) Ther-<i>wit</i>-al haue ryghtwysnesse, Vyces to reforme and dresse, On your sogetys (<i>euere</i> among,)</p>		<p>2476 [<sup>5</sup> Stowe]</p>
<p>and to reform the vices of your subjects</p>	<p>Wheroff the tweynë eggys serue, Off thys swerd, that kutte &amp; kerue : ffor on allonë in no wyse<sup>5</sup> By <i>hym</i> sylff may nat suffyse ;<sup>6</sup> ffor yiff yowr swerde forgyd off steel Be to-form) ypointed wel, And sharpyd by dyscrecioun, Ye moste (off ryght &amp; good resouu) Ther-<i>wit</i>-al haue ryghtwysnesse, Vyces to reforme and dresse, On your sogetys (<i>euere</i> among,)</p>		<p>2484</p>

<sup>2</sup> Glaive, si com truis eu escript, 1105

Guele devisant, si est dit. p. 35.

<sup>4</sup> Camb. : For right that he hath herd allegge, he shulde do his jugement, and nou oother wise, p. 18.

Quar tout ainsi comme allignier 1110

Il a ouï, son iugement

Doit il faire, non autrement. p. 35.

<sup>6</sup> Pour quoi .I. seul pas ne soufist 1115

Et quel enseignement i gist.

Se vostre glaive avez pointu

Par discretion, et agu. p. 36.



		<i>Reason.</i>
Hem to correcte whan they do wrong.		
ffor vp-on trespacys & mysdede		
Ye ha lycence (yt ys no drede,)	2488	
ffor to do correccyouu		
And couenable punycioun,		by correction,
Egal, as folk ha dysservyd,		
Except casys that be reservyd	[Stowe, leaf 40] 2492	
And <i>with</i> -holdē (soth to seyne,)		
To <sup>1</sup> hym that hath the hornys tweyne :	[ <sup>1</sup> 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	
In double party, (thys no doute :)		[leaf 40]
The Ton, the body ys <i>with</i> -oute,		
ffleshly, & redy vn-to synne ;		
But the thother man <i>with</i> -inne <sup>2</sup>	[ <sup>2</sup> Stowe] 2500	The inward man is the soul which delights in goodness.
Ys the soule & the spyryt, <sup>2</sup>		
Wych in goodnesse hath most delyt.		
Thys the land, loke wel therto,		
That ye shal departe at <sup>3</sup> two,	[ <sup>3</sup> a Stowe] 2504	
Atwyxē bothē, thogh that neuere,		
Whyl they lyuē, may dysseuere.		
‘ And to thys tweynē, ansuerynge		
Ys thys swerd double-kervyngē ;	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]	
Duely punysshe <sup>4</sup> in cold & hete,		
Yive hym peyne, and ek penaunce,		When the body rages, give it paine,
Consydred euery cyrcumstaunce :	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 ye be wyse.		

<sup>4</sup> Camb. : To the bodi for his sinnes yo mowu yiue trauaile, &c., p. 18.

68 *A proud Spirit is to be sharply cut. On Cursing.*

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

<sup>2</sup> Camb. : and wol not amende for ammestinge ye mown turne to the kervinge, p. 18.

<sup>8</sup> Sans Riens y aler espargnant.

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

<sup>9</sup> Camb. : Hurte hym ye mown dedliche bi the strok of cursinge. And ther is no wounde so cruelle. For with-oute remedye it is dedlych, etc. ; p. 18.

That so ys hurt, as I ha told,		<i>Reason.</i>
Wherso be he yong or old.	2560	
<b>Exa<sup>m</sup>ple off the pereyl off cursyng.<sup>1</sup></b>		Instance of the evil of Cursyng.
¶ And to purpos in especyal :		
Yt fyl that oon offycyal		An official went to gather cherries.
In-to a gardyn onys wente,		
To gadre cheryes off entente,	2564	
The fayrest that he koudē se,		[leaf 41]
And clamb ful hiñ vp on A tre.		
But shortly, in hys comyng down,		As he de- scended the tree, a branch caught his surplice and tore it.
Yt ffyl thus, (in conclusyon,)	2568	
That a braunche hys surplys hente,		
And the cloth a-sonder Rente,		
Wher-of in hert he wex ful wroth ;		
And, or he any ferther goth,	2572	
Thus he seyde vn-to the tre,		
“ Now,” <i>quod</i> he, “ cursyd mote thow be !”		This made him curse the tree.
And wente hym forth, fer nor ner, [Stowe, leaf 50, back]		
Tyl vn-to the nextē yer,	2576	
To gadre cheryssh <sup>2</sup> he kam a-geyn,      [² Cheryes St.]		
And found the tre drye & bareyn.		Next year he came again and found the tree barren.
Off wych thyng he wex al sad,		
And in hys hertē no thyng glad,	2580	
Whan he remembrede how that he		
Hadde a-form cursyd that Tre.		
Wher-of he repenteth sore,		Then he repented,
And, <i>with</i> -outen any more	2584	
He seyde, (or he ferther wente,)		
“ I the assoylle, in myn entente.		and absold the tree,
God wot, I mentē no thyng so,		
So gretē <sup>3</sup> vengauce to ha do :      [³ grete St., gret C.]	2588	
I ha mysdon ; for-gyue yt me,		
ffor the dyffaute was nat in the.		
My-sylff, I may the Rentyng whyte, <sup>4</sup> [⁴ Rentyng wyte St.]		
I knowe yt wel, & the aquyte.”	2592	
And after the absolucyon		
Yt bar cheryes gret Foyson), <sup>5</sup> [⁵ Foyson St., seyson C.]		

<sup>1</sup> This story is absent from Camb. From l. 2559—2680 (p. 125 MS.) only occupies three lines of Camb. Nor is it in the French of Addit. MS. 22,937, the first version.

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

With the sharpē for to kerue,	[Stowe, leaf 51, back]	<u>Reason.</u>
But he to-forn ful wel obserue	2636	
That he first with the platte assay,		
In goodly wysē, what he may,		
Al that ys mys, <sup>1</sup> for to redresse :	[ <sup>1</sup> a mys St.]	and try the
ffor by the platte, I ther <sup>2</sup> expresse	[ <sup>2</sup> dar St.]	flat before
Off thys swerd, and specefye,	2640	the edge,
Prudent a-wys <sup>3</sup> in prelacye,	[ <sup>3</sup> avys St.]	
With good & trewe avysēment.		
‘ And fyrst, that he, in good entent,	2644	
By. trewē Ammonycyon)		
And fructuous predicacyon),		
Or he smyte by violence,		
To letē passē the sentence,	2648	
The evele to smyten <sup>4</sup> in sparynge,	[ <sup>4</sup> smyten St., smyte C.]	
And spare hem also in smytynge.		
Thys was of Ihesu the doctryne,		according to
In whom lyth al the <sup>5</sup> medycyne	[ <sup>5</sup> oure St.]	the doctrine
Off deth, whan men be woundyd so.	2652	of Christ.
‘ <sup>6</sup> And taketh alway heed her-to,		
To vse the plattē, nyh & ferre,		
Whan ye se your sogettys erre,	2656	
Alder-fyrst ; I menē thus,		
With doctrynē vertuous		Try teaching
Techē, preche, & so begynne		and preach-
ffor to make hem leve ther synne.	2660	ing first.
¶ Yiff ye may folkys so <sup>7</sup> recure	[ <sup>7</sup> to St.]	
That be woundyd, I yow ensure,	Doctrina bona dabit gratiam.	
Ther grevous woundys to allegge,	proverbiorum. 15* (v. 15)	
Bet ys the plattē than the egge.	2664	It is better to
ffor echē leche that wel kan werche,	[Stowe, leaf 52]	recover men
Namly lechys of the cherche,		thus
That han manhys <sup>8</sup> sowle in cure	[ <sup>8</sup> mannys St.]	
With plat they sholdē fyrst recure,	2668	
Rather than with the sharpē wounde, <sup>6</sup>	[leaf 42, back]	
<sup>6-6</sup> The following 16 lines English are 6 French ones of the first cast :		
De ce plat vser vous denez		
Quant vos subies errer veez :		
Sermonner et bien preseher,		
Fait maintes fois peche laissier :		
S’ainsi les ponez garantir,		
Mieux vault que du tranchant ferir,		

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

	By ther charge, as they ar bounde.	
	‘ Now haue ye herde <sup>1</sup> & ye lyst se	[ <sup>1</sup> Stowe]
than by wounding them with the sharp edge.	How ye shal vsen allē <sup>1</sup> thre,	„ 2672
	The plat, the sharpe, & eke the poynt,	
	I haue yow told, fro poynt to poynt;	
	And rehersyd ek also	
[Cap. xxviii] Thus I haue told you how and when to use the sword,	In divers caas how ye shal do ;	2676
	Somtyme Iugē by vengauunce,	
	Somme punysshē by penaunce,	
	Entrete sommē with ffayrnesse,	
	Somme chastysē with sharpnesse,	2680
	And for that skyle, the sword, ywys,	
	Ys y-callyd <b>Versatylis</b> ; <sup>2</sup> [ <sup>2</sup> 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 <sup>3</sup> torne abowte, [ <sup>3</sup> may St.]	
	Now the platte, (who kan take hede,)	2685
	And <sup>4</sup> the sharpe, whan yt ys nede.	[ <sup>4</sup> 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 & equyte.	
	‘ 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
	<sup>5</sup> <b>Cherubin</b> , fful of seyence <sup>5-5</sup> Cherubin, plain de science, Et de diuine sapience. Add.	
	And off dyvynē sapyence,	
	ffor mysterye that ys ther-In. <sup>5</sup>	
	‘ ffor yiff ye wer nat <b>Cherubin</b> ,	2700
	Thys to seyne, in your werkyng	
If you were not Cherubin [leaf 43] you might do wrong,	Yiff ye nē haue nat ful koznyng,	
	Ye myghte do ful gret outrage,	
	Ryght gret harme, & gret damage ;	2704
	In stede off the platte & pleyn,	
	Tournen the sharpē egge in veyn	
	Correcte 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,	

*This bright Sword betokens Love. Porters of Paradise. 73*

	<u>Reason.</u>
Wych ys contrayre to your offys. ffor in the hand (yif yt be souht,)	
Off a fool that kan ryght nowht,	2712
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.	2716
ffor thys swerd (yiff ye takē hede,) Was bryht brennyng as the glede On euery part & euery syde, With flawme perpetually tabyde,	2720
To yow ytake, (take hed ther-to,) Off <b>Grace Dieu</b> nat longe ago. And cause why, of the brennyng, Yiff ye lyst to have knowelichyng,	2724
Was, that ye sholde, lyk your degre Ben ay in love & charyte ; ffor loue brennyng in your desyr	[Stowe, leaf 53] 2728
Ys shewyd by the bryghtē fyr ; And so to speke, in wordys fewe, Ye sholde alway your syluēz shewe	to show that you should be in charity and love.
¶ Wyth cherysshing ffyr of plesaunce ; ffor, yt wer a great meschaunce	[ <i>Ignem veni mittere in terram ; &amp; quid volo nisi vt accendatur.</i> (Luc. xii. 49.) [ <sup>1</sup> MSS. OFF.]
Yff <sup>1</sup> Ire, in stede of charyte, Brent your hertys, (as semeth me.) Swych ragē ffyr (shortly to telle,)	2736
Was kyndlyd ffyrst, and kam from helle, And to your swerd, I dar Recorde, Noon swych fyr may nat accorde.	Rage came first from hell.
‘ Now haue I told (ye sen yt wel,)	[leaf 43, back]
Touchyng thys swerd euerydel ;	2740
Why ye yt bere, & skylē why.	[St. & C.]
ffor ye be porterys <sup>2</sup> verrayly	”
Off the rewme of Paradys,	”
Lych cherubin, prudent & wys.	” 2744
And the keyes ye han also	”
To shette the gatys, & vndo ;	”

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





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

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

<sup>3-2</sup> Dauoir ce glaive flamboiant,  
Auecques les clefz, pour estre huissier  
Du dit passaige, et portier ;  
Mais ad quel fin de ce venroie,  
Encore pas pensé n'y auoie.

(5 French lines of the 1st cast puft out into 12 English, as usual.)

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 <sup>1</sup> ther askyng ryhtfully	[ <sup>1</sup> made St.]
As it befell to the sons of Zebedee,		They hadde ben herd ful hastyly :	2824
		Off ther askyng, (as ye may lere,) And off al that they gan requere, Yt was ytornyd other wyse	
		Than they, aforē, <sup>2</sup> gan devyse :	[ <sup>2</sup> aforē C., afforne St.] 2828
		In the gospel ye may yt se	
so it hap- pened to me.		And evene lyk yt ffyl of me,	
[Cap. xxxi]		Whan I to Moyses gan gon,	
		Besechyng hym that he, A-noon	2832
		Woldē graunte, <sup>3</sup> lyk myn askyng,	[ <sup>3</sup> grannten St.]
		The swerd and keyes to my kepyng, Off hem frely to haue vsage,	
When I made my request to Moses,		ffor to kepen the passage.	2836
		But whan that he had herd me wel,	
		He fulfyllede neuereadel	
		Lych the purpos of myn askyng,	
		Nor thentent off my thynkyng :	2840
		The swerd <sup>4</sup> he took me in myn hond,	[ <sup>4</sup> swed C., swerde St.]
he did not answer me as I expected.		But (as ye shal vnderstond,) Comnyttyd so to my depoo	
		That yt was alway styllē cloos	2844
		In the skawberk, as I ha sayd,	
[leaf 45]		Wheroff I was nat wel apayyd. <sup>5</sup>	[ <sup>5</sup> apeyde St.]
		The keyēs also, stronge & wel	
		Bounde & closyd vnder seel ;	2848
		And al was don off hih prudence,	[Stowe, leaf 55]
But all was done wisely and pru- dently.		That I sholde hauē <sup>6</sup> no lycence	[ <sup>6</sup> haue St., ha C.]
		To vsen hem at lyberte,	
		But yiff I hadde auctoryte	2852
		ffrom hem that hadden al the charge.	
		ffor yiff I vsede hem at large	
		Mor than my power was or ys,	
		As I was tauht, I dyde amys.	2856
[Cap. xxxii]		Wher-off I was, ay mor & more	
		Abaysshed, & astonyd sore,	
		And speçyally (to speke in pleyn,)	

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

That I to-form) haddē nat seyn	2860	<i>The Pilgrim.</i>
Som other folk yboundē so,		I was aston-
In cas semblable as I was tho ;		ished that I
Thynkyng (in myn entencyoun)		had not seen
That I woldē to <sup>1</sup> Resoun	[ <sup>1</sup> wolde vnto St.] 2864	others in like
Holden my way, off hyre tenquere,		case with
And the causē iustly lere		myself,
Off al thys thyng, for mor certeyn ;		and went to
And thus she Answerde me ageyn :	2868	Reason to en-
		quire.
		<i>Reason.</i>
<b>Resoun Answerd :</b>		[Cap. xxxiii]
' My ffayrē ffrend,' a-noon <i>quod</i> she,		
' Lych as I consydre & se,		
Thy wyt ys blont & dul som del,		She tolde me
That thou mayst nat se ryht wel ;	2872	my wits were
And thogh thou haue at skolē be,		blunted and
Thou 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	
Thou hast nat lernyd, for al thy wyt,		and that I
predicamentum <sup>2</sup> ad aliquid.	[ <sup>2</sup> Fr. Le predicament]	had not
ffor thys predicament, sothly,		learned the
Hath hys beholdyng (fynaly)	2880	Predicament-
Vnto som other maner thyng		um ad ali-
Than to hym sylff, as in werkyng		quid,
Makyng (in conclusion), <sup>3</sup>	[St. & C.]	[leaf 45, back]
Hys ground & hys fundacyon	,, 2884	
Vp-on A-nother grounde, in soth :	,,	
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 thouht,		
That yt were ytold for nouht,	2892	and is no
But he hys power (to speke in pleyne)		good unless
Tooke off A-nother (in certeyn) ;		it does so.
ffor off hym sylff yt may not be.		
Exaunple I wyl now lernē the	2896	

<sup>3</sup> Il fait son edifiement

Sur aultruy tous moult sagement. Addit., leaf 9, col. 2.

	<i>Reason.</i>	That <i>wit</i> thyn eyne mor clerly Thow mayst be-holde yt openly. 'Whan God Almyghty (yiff yt be souht,) Al thys world hadde maad off nouht,	2900
Before the creation God Almighty was called God, not Lord.		(As clerkys wel rehersē kan, To-forn or he had makyd man, (Tak hed & lokē prudently, He was ycallyd but God only,	2904
		Yiff <b>Genesis</b> ne lyē nouht. <i>dixit deus. Genesis 1<sup>o</sup> capitulo (3, 6, &amp;c.).</i> But A-noon as man was wrouht,	[Stowe, leaf 56]
		(Tak hed & markē wel thys word, Than was he callyd God & Lord,	<i>Plantauerat Dominus Deus (Paradisum). Genesis 2<sup>o</sup> (8).</i>
But as soon as man was made He was called God and Lord.		In tookne, (who that kan obserue, He made <sup>1</sup> a seruaunt hym to serue, Tho was he Lord, havynge lordshepe. And yet (who that taketh kepe,)	[ <sup>1</sup> hadde St.] 2912
		Hys lordshepe was nat mor at al As ben thys lordys temporal, Gretter off domynacyon)	
Temporal lords are considered greater, [leaf 46]		Whan they han in subieccyon)	2916
		Peplys at her lust to-beye <sup>2</sup> :	[ <sup>2</sup> tobeye St.]
		ffolk ar wont than <sup>3</sup> to seye,	[ <sup>3</sup> ffolke . . . thanne St.]
		That ther seruauntys & meyne Yiveth them power & powstee ;	2920
the more people they hold ;		So that (in conclusion,) Ther myght & domynacyon, Off ther sogettys fyrst doth sprynge, And ys engendryd in werkyng.	2924
		ffor yiff ther sogettys wer put away, Ther lordshepe (I dar wel say,) Sholde faylle, & ther power ; And sogettys, wych they haven <sup>4</sup> her	[ <sup>4</sup> havethe St.] 2928
		To serven hem, and to obeye, Sholde ek fayH, I dar wel seye ; ffor lordshepe pleyuly <sup>5</sup> ther wer noon,	[ <sup>5</sup> pleyuly om. St.]
and failing subjects, they cannot be lords.		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-outen other (yt ys no drede).		
'By wych example (who taketh hede,)		<u>Reason.</u>
Lordshepe ys sayd especyally		Also, if there
Off seruauntys ; & ek trwly	2940	were no
Seruauntys also namyd be		lords there
Off lordshepe, in ther degre.		would be no
And thus ys sayd, (haue thys ther-wyth,)		servants.
<b>Predicamentum ad aliquid.</b>	2944	One cannot
ffor eche off other hath gynnyng,		be without
And ys on other dependyng.		the other.
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
They muste ffayllē bothē two.		and fall to-
¶ Vnderstond wel thys lesson,		gether.
How thou <sup>1</sup> art in subiecyon ; <sup>2</sup>	[ <sup>1</sup> How thou St.] 2952	[leaf 46, back]
Consydre how thow art yset	[St. & C.]	[Cap. xxxiv]
Vnder a-nother, and soget	"	
To hym, and mvstest hym obeye	"	
Wych hath also (I dar well saye)	" 2956	
Vpon the(e) Iurediccyon,		
Power & domynacyon,		
As thy souereyn, what-euere he be.		
'But o thyng deceyveth the :	2960	You have no
Thow hast no sogetys as hath he ;		subjects as
ffor wych thyng (consydre & se,)		He has,
Thow fayllest & art put a-bak.		
And in swych caas, thow hast gret lak	[Stowe, leaf 57] 2964	
To haue the swerl, bryht and cler,		
Commytyd vn-to thy power,		and you can-
Out of the skawberk, yt to vse.		not have the
Yt wer but veyn for the to muse	2968	Sword out of
Ther-vp-on, or gruchche ageyn.		its scabbard.
'The keyēs 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
Yiff that yt wer drawn oute,		were drawn
		you could
		do nothing
		with it ;

<sup>2</sup> Camb. MS. continues : subiecte to oother and thou hast no subiect. Thi souereyn, what euere he be, p. 21.

<i>Reason.</i>	Thow sholdest ther- <i>witl</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, <sup>1</sup> [ <sup>1</sup> 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, Touchyng swych werk, To kepe yt cloos in the skauberk Than folyly thy-sylff to holde, Out off the skauberk 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 keys nat closyd vnder seel, <sup>2</sup> [ <sup>2</sup> seell St., el C.]	
[Cap. xxxv]	Syth thow ( <i>witl</i> -outen any glose,)	
It is not for you to open and shut.	Mayst nouther shettë nor vnclose, Yt longeth nat to thyn offys. [Stowe, leaf 57, back]	2992
	‘ ffor wych, lernë to bē wys, And se how they wer taken cloos, And vnder seel in thy depoons,	2996
	Knet & boundë faste & strong, That thow <i>witl</i> hem ne do no wrong. Thy power ferther doth nat strecche, Wher-off thow sholdest no thyng reechche,	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 specyal, Yt ouhte ynowh to the suffyse, As I shal to the devyse,	3008
and strive to govern your- self.	Thy-sylff for to gouerne a-ryht, [Nota. St.] Dyscharyd off euery other whyht.	3012
	Than artow prudent, doutëles ; And for thys skylë, Moyses,—	

‘ Wych 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 <sup>1</sup> requere,	[ <sup>1</sup> yt doth St.] 3020	
The keyës closyd vnder sel,	[Stowe, leaf 58]	
He may to the vnbyndë wel ;		
The swerd also, by tytyle of lawe,		
Makë that thow shalt yt drawe	3024	[leaf 47, back] give you leave to use them as re- quired.
Out off the skauberck, fer nor <sup>2</sup> ner,	[ <sup>2</sup> ne St.]	
Lych as thow hast off hym power,	[St. & C.]	
Sogett alway to hys sentence	”	
And as the caas graunteth lycence.	” 3028	
Hys power he may commytte	”	His power he may commit to you.
To the, ffro wych thow mayst nat flytte.	”	
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,		
<b>Pereyl</b> 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 necessaryte		
Lycence <sup>3</sup> grauntyd vnto the	[ <sup>3</sup> Stowe] 3040	
Plentevously, & ek vsage,	”	
Consydryd <i>with</i> the surplusage,		
Pre-supposyd ther be no whyht		
To whom the offyce sholde of ryht	3044	and then only if he be not present whose duty it is.
Appertene off duete.		
I menë thus,—tak hede <sup>4</sup> & se ;	[ <sup>4</sup> hed C., hede St.]	
Marke yt wel in thyn entent,—		
That he be <sup>5</sup> nat ther present	[ <sup>5</sup> be thar C., be St.] 3048	
Wych halt the swerd (now vnderstond,)		
Bare & nakyd in hys hond,		[Cap. xxxvi] Who holds the sword naked, and the keys unbound,
And the keyes vnbounde also,		
Off ryht, as he oultë do,	3052	
Thys he that haueth pleyn power,		
(Who kan looke <i>with</i> eyen cler,)		

and has jurisdiction,	And haueth Iurediecyon Above, & domynacion,	3056
	And ys the ryght ful relatyff, To whom, <i>with</i> -outē noyse or stryff, Thow art soget, & vnder put	
must be obeyed. [leaf 48]	To hym allone: & trewly, but Thow hym obeye, thow art Coupable; <sup>1</sup>	3060
	ffor yiff thow, in eas semblable, Haddest sogettys vnder the, Thow myhtest wel (lyk thy degre,)	3064
	Don as he doth <sup>2</sup> in allē thying, [2 hath St.] And fulfyllē in werkyng. 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 ouhtest glad to be, And in thyn hertē ful Ioyous.'	
<i>Pilgrim.</i>	<b>The pylgrym argueth:</b>	
Then I said, 'I have seen people who are without subjects	<sup>3</sup> 'Ma dame,' quod I, 'most vertuous, (Yiff ye lyst to herē me,) I have seyn, & alday se, Som folkys (in conelusion)	3072
	That hadden in subieccion [Stowe, leaf 59] Sogetys noon, nor gouernanee, And yet they dyde hem sylff avaunce, And wer ther-off no thying afferd,	
bear the naked sword,	Nakyd for to bere the swerd.	3080
	To whom also yt ys wel founde That the keyēs wer nat bounde, But redy euere (beth wel certeyn,)	
and freely use the keys,	Tvshetten & to shette ageyn	3084
	Lokkys echon (yt ys wel wylst,) And entrede whan that euere hem lyst. At allē tyme they be redy, Shette and vnshette hardly.	3088
	The cause to me vn-knowen ys; <sup>4</sup> De mendicantibus loquitur. St. om. C. And yet I dar affermē thys, They ha no mor power than I; ffor wych they han, al sodeynly,	3092

<sup>3</sup> From l. 3072 to l. 3230 is absent from Camb. MS.



Astonyd myn oppynyoun.		at which I am astonished.'
ffor yiff ther be Relacyoun		
Yfoundë there, I dar wel say		
That yt ys ystole a-way.'	3096	<i>Reason.</i>
<sup>1</sup> Resoun Answereth.	[ <sup>1</sup> —1 Stowe MS., leaf 59.]	[leaf 48, back]
Resoun answerde ageyn to me :		
'Take heed / and vnderstood,' quod she,		
'The Formere off the high hevene,		
And maker / off the Sterres Sevene <sup>1</sup>	3100	
Hath so ordeyned / allë 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 ordeynë, (who kan knowe,) .	"	
So that erthly thyngës lowe	"	
Receyvë dysposicyons <sup>2</sup>	[ <sup>2</sup> dysposicioens St., dys . . sicyons C.]	for earthly things to receive impressions from them, and be governd by their in- fluence.
Off hem, & ek impressiouns,	3108	
To be gonernyd (in sentence)		
Affter the hevenly influence,		
Dyversly, ech in hys kynde,		
Who <sup>3</sup> the causys kan out fynde	[ <sup>3</sup> Stowe] 3112	
Off <sup>3</sup> ther dyuers mocyouns	"	
Thorgh naturel Inclynaciouns. <sup>3</sup>	"	
¶ Yet for al thys, yt lettyth nouht,		
But that the Lord, wych al hath wrouht,	3116	But God has sovereign power,
Hath lordshepë sovereyne,		
What hym lyketh to ordeyne,		
As the Lord most pryncypal		
With-outen any mene at al :	3120	
In heuene, Erthe, or in the se,		
So as hym lyst, yt mustë be.		
Off hevenly bodyes cyrculer,		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 werkylng,		
hiñ a-loffte, & her don <sup>4</sup> lowe,	[ <sup>4</sup> down] St.]	
Thogh the hevene no-tyng knowe	3128	
The Influence of hys power,	[Stowe, leaf 60]	
Wych ys so myghty & entër,		None can comprehend this power,
That no whyht may yt comprehende		

<i>Reason.</i>	‘How fer hys power doth extende,	3132
[leaf 49]	Was neuere yet noon so gret clerk. ‘And thogh the heuene, touchyng his wark <sup>1</sup> Hadde any maner knowelychyng [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 grucheche ageyn hys deyete. But I <sup>2</sup> speke in wordys pleyne, [2 I St., to C.] Humblely <i>witli</i> Davyd seyn	3140
The heavens declare the glory of God.	Touchyng hys myght wych doth excelle, ‘Lat the heuene hys glorie telle, Hys laude, hys honour, & preysyng, And yive worshepe to hys werkyng. Celi enarrant gloriam Dei. St., om. C.	3145
	And also (in hys best entent) 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, <sup>3</sup> 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 comounly Off God the chosē cheff vyker, And hys placē kepeth <sup>4</sup> her, [4 kepte St.]	3156
power above all men to	And doth yt pleyuly occupye,— The wych, no man wyl denye ;— Yet thogh thys vyker, aboue echon [Stowe, leaf 60, back]	3160
	Haue power off yore agon, Aboven euerych other whyht, And wolde the cours (of verray ryht) Off hys myghty excellence Wher <sup>5</sup> down 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 <i>comnyssyon</i> to be vnder	3168
[leaf 49, back]	<sup>6</sup> Hys high power by Ordynauce [6—6 St. MS., leaf 60, back] For to haven Governauce (Who that kan the trouthe seke)	

‘ To bere the swerd, and keyës eke,	3172	<u>Reason.</u>
So that by her dyscrecion		
And prudent <sup>6</sup> mediacyon		
AH thyng vnder ther myghte	[C. & St.]	
Wer gouernyd wel by Ryht,	,,	3176
Wych to hem dooth <sup>1</sup> apertene	[ <sup>1</sup> to hem dooth St., om. C.]	
Vnder entent pur & clene,		
After the bond off ther offys.		
‘ But nat for-thy, yet for al thys,	3180	
Ther ys no causë but that he		
Wych that hath the souereynte,		yet he, as God’s vicar
The cheff vyker above echon,		
Off verray ryght, & other noon,	3184	
Ys curat (in conclusioun,		
With-oute al mediacioun,)		
Ouer crystys <sup>2</sup> folkys alle.	[ <sup>2</sup> Crystene St.]	and curate 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 cure		
Haue set by hy <sup>3</sup> commyssyon,	[ <sup>3</sup> his St.]	
Somme folkys of relygyon,	3192	
Hys offys to excersyce		
Vnder hym in sondry wyse ;		
Hem establysshed, with power large,		has others commission- ed to aid him.
ffor to helpe hym ber hys charge ;	3196	
In hys name, or <sup>4</sup> elles nouht	[ <sup>4</sup> and St.]	
ffor what they do, or what ys wrouht,		
ffro hym the power ys descendyd,		
The wrong by hym mot be amendyd,	3200	
Yiff ther be any in ther werkynge.		
‘ And therefore, touchyng thys thyng,		
(To seyn shortly, & nat tarye,)		
They be nat but ordynarye,	3204	
Commyttyd, ther offys for to do,		
Thogh thow sest hem bothë two		And though you see these [leaf 50]
Ber swerd And keyës in ther hond		
Naked & vnclosyd ; yet vnderstond,	3208	bearing the naked sword and keys,
They ha nat stole hem, fer nor ner,		
ffor they haddë pleyn power		they received them from the principal,
Off the vyker pryneypal,		

<u>Reason.</u>	‘ Wych aboue gouerneth al,	3212
	That gaff to hem ther power <i>with</i>	
	Predicamentum ad aliquid.	
	They tooke yt (who consydereth al)	
	Off hys gyffte in espeycal ;	3216
	And whan hym lyst, (yt ys no nay)	
who can take them back when He chooses.	He may ageyn take yt away, [Stowe, leaf 61, back]	
	Whan that he seth tyme & place.	
	ffor thyng that grauntyd ys off grace	3220
	May be Restreynd <sup>1</sup> efft ageyn [1 St., restey . . C.]	
	In many caas, be wel certeyn.	
	And thogh thow haue no swyche power,	
You should be thankful,	Thow sholdest, <i>with</i> al thyn herte enter,	3224
	To Ihesu Cryst, in thyn entent,	
	Thanke of that he hath the sent ;	
	ffurther nat medle than thyn offys ;	
	ffor I holde, he ys nat wys,	3228
and not meddle with what does not concern you.	That in medlyng ys mor large	
	Than the boundys of hys charge.’	
	<b>Off the Sacrament off the Awhter :</b>	
[Cap. xxxvii] <u>Pilgrim.</u>	And whan thys lady, Dame Reson,	
	Touchyng myn oppynyon,	3232
	Hadde declaryd vnto me,	
	Ryht forth- <i>with</i> I dydē se,	
	(As I be-held tho douteles,)	
Then Moses went to dinner,	That the hornyd Moyses	3236
	Shope hym Ryght as any lyne	
	To make redy & go dyne,	
	And hys mete ek redy make.	
	And tho, good heed I gan take	3240
[leaf 50, back]	How hys mete (pleynly to deme,) [C. & St.]	
	Was other than yt dydē seme ;	”
	And off ó thyng, as I took heed, [St., leaf 62] ”	”
which con- sisted of bread and wine only.	Ther was no thyng but wyn & bred,	” 3244
	The wych wer nat to hys entent ;	”
	ffor tho he haddē gret talent	
	To etyn ffleshe, in hys delyt,	
	And blood ek in hys appetyt,	3248
	ffor to dyfface the oldē <sup>2</sup> lawe, [2 olde St., old C.]	
	And the Ryytys ther-off <i>with</i> -drawe ;	

*Bread and Wine, which turn into Flesh and Blood.* 87

Wych lawe (as I vnderstood,)		<i>Pilgrim.</i>
Bad men they sholde ete no blood.	Cave ne sanguinem comedas. St., om. C.	The Old Law said men should eat no blood.
But Moyses—in hys entent,	3253	
Contrayre to that comandement,		
To helpyn hym Among hem alle,—		
[6 lines blank in MS. for an Illumination.]		
Grace Dieu be-gan to calle ;	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,)		But I saw the bread turned into raw Flesh,
In-to Rawh flesshe, tornyd bred ;		
Grace Dieu ordeynede yt so.		
And wyn (I took good heed ther-to,)	3264	and the wine into red blood.
Was tornyd ek in-to Red blood.		
The wych (so as I vnderstood,)		
Sempte of a lambe, as thoulhtë me.		
And, as A man curteys & fre,	3268	
Hys offycerys he gan calle,	[Moyeses St., om. C.] [leaf 62, back]	
And bad they sholdë 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 duë tyme, in ther degre.	3276	
And as they weryn at dyner,		
To hem he gaff pleyndly power		and he gave them power to do as he had done.
To maken (in conclusiön)		
That merveyllous mutacion),	3280	
Bred in-to flesshe, wyn in-to blood.		
And off that foode (I vnderstood)		
He Gaff to etyn to hem alle		
(Wych to-forn he dydë calle,)	3284	After which he gave them this food.
Thys newë metë most vnkouth,		
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 swych a merveyllous dyner Ne was neuere a-forn yseyn, Nor neuere (that I herdē seyn,) 3292	
I saw the mutation with my own eyes, [Cap. xxxviii]	Ne was no swych mutacyon, Nor off so wonderful Renoun. But whan I hadde be-holden al, I tornede me A-noon <i>with-al</i> 3296	
	To-ward that lady dame Resoun, Makyng to hyr thys questyoun :	
	<b>The pylgrym :</b> <sup>1</sup> [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 pleynty.'	
	<b>Resoun koude nat answeere.</b>	
<i>Reason.</i> [leaf 51, back]	'Certys,' <i>quod</i> she, 'that wyl not I, [St. & C.] 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 tymē that I was bore.	
and said if Grace Dieu had made a bird of an egg, or of a grain an ear,	ffor yiff that she (I dar wel say) Hadde ymakyd off an Ay [de ono C. & St., leaf 63] 3312 A bryd <i>with</i> ffethres for the flyht, Or that she haddē, thorgh hyr myght, Off a lytel barly greyn Makyd an Er large & pleyn, 3316 Thys ylkede <sup>2</sup> Ornedē Moyses, [2 For 'thys ylke' ?]	
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 <sup>3</sup> hath mad Rauwh fflessh of bred, [3 he C. & St.] Wherof I am falle in rage. [Stowe, leaf 63, back] 3321 And also of that beuerage,	
and wine into blood,	That [s]he <sup>4</sup> hath tornyd wyn to blood, [4 he C. & St.] My sylff beholdyng, ther I stood, 3324 Ageyn the custom of nature. And trew[ē]ly, I the ensure, That I shal no lenger dwelle,	

But to Nature the trouthe <sup>1</sup> telle,	[ <sup>1</sup> trouthe St., trouth C.]	<i>Reason.</i>
And sendyn hyre to be A-wreke	3329	
To Grace Dieu, with hyr to speke,		
With cher 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 pleynly, & 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 franchyse & hyr ryht.'	3340	
<b>The Pylgrym :</b>		
And whan Resoun hadde told me thys,		<i>Pilgrim.</i>
Sche A-noon retournyd ys		
In-to hyr tour vp hiñ ageyn.		
And thazne A-noon, vp-on the pleyn	3344	[Cap. xxxix]
I sawh a lady off gret age,		Then I saw! an old Lady, going to- wards Grace Dieu.
The wych gan holden hyr passage,		
Towardys Gracē 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,)		
Brennyng bryht as any glede ;	3352	
Wonder large off hyr feature, <sup>2</sup>	[ <sup>2</sup> Stature St.] (Feature = make, build)	
Trowynge that she was Nature :		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 hertē Ryve	3360	
Atweyne, in purpos for to chyde ;		
Hyr handys set vnder hyr syde.		
And vn-to Gracē Dieu A-noon		
Thys oldē <sup>3</sup> lady ys forth gon ;	[ <sup>3</sup> olde St., old C.]	3364
And Rudly fyrst she gan abrayde,		She began to upbraid Grace Dieu, saying :
And vn-to Gracē Dieu she sayde :		





'Trusteth thys ryght wel at al.	[C. & St.]	[leaf 53]
' And declare to yow I shal,	,,	Nature.
Now that ye & I be met,	[Stowe, leaf 65]	And now we
The trewë boundys that be set	,,	are met I'll
Atwyxe vs tweyne, syth go ful long,	,,	declare the
That noon to other do no wrong ;		bounds which
Wych to yow I shal devyse,		were set be-
And declarë the fraunchyse		tween us.
Off outhr part, yiff ye lyst lere,		
That noon ne medle, fer nor nere,		
To have lordshepe off othrys ryht,		
Nouther by forcë nor by myght.		
' And yiff ye lyst to lerne yt sone,		
The cercle off the coldë moone,		
Atwyxen yow & me for evere		
The boundys trewly doth dysseuere,		
And yiveth to euerych hys party ;	3 metho' St., om. C.	
Yiff ye lyst look Ryghtfully <sup>1</sup>	[ Ryghfully C.]	
As I shal declare now :		
The hiher part longeth to yow,		
Wher ys your lordshepe & your myght,		
And ye may ther (off verray ryght)		
Maken thynge's fresshe of hewe,		
And whan ye lyst, transforme hem newe ;		
Your power ys so vertuouus ;		
ffor thogh ye madë dame Venus		
A best with hornys sharpe & hard,		
I wolde ther-to ha no Reward.		
And thogh that ye, (yt ys no fayl,)		
Off Mercuryë made a snayl	testudo &c.	
I woldë me nat putte in pres		
To gruchche, but kepe me styлле in pes ;	[St., leaf 65, back]	
ffor ther I cleyme no maner ryht.		
' But her by-nethe, ys al my myght ; <sup>3</sup>	[ <sup>3</sup> myght St., mygh C.]	
Off ellementys I am maystresse, Natura naturata, motu <sup>4</sup> movens.		
Lady also & pryncesse		
Off wyndys and inpressyouns,	[St. & C.]	[leaf 53, back]
And makë transmutacyouns,	,,	
Many wonder varyance.	,,	

<sup>2</sup> C. ; St. has wrongly 'Incorruptibilia.'

<sup>4</sup> 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	[St. & C.]	
	Off erthe, and off the largë se,		3444
	Off ther accord & ther debate ;		
	I leue no thyng in on estat,		
	But makë eche thyng, by declyn,		
	ffor to drawë to hys ffyn.		3448
	I make alday thyngës newe		
	The olde, refresshyng off her hewe.		
[Cap. xli]	The erthe I clothë, yer by yer,		
I renew the earth's beauties year by year.	And refresshe hym off hys cher		3452
	Wyth <sup>1</sup> many colour of delyte,	[ <sup>1</sup> Stowe]	
	Blewh <sup>1</sup> & grenë, Red & whyt,	”	
	At prymë temps, with many a flour.		
	And al the soyl, thorgh my fauour		3456
	Ys clad of newe ; medwe & pleyn		
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 crop a-ryse & sprynge.		
and the trees to bud and blossom,	‘ And in-to trëes ek I brynge		
	Ther lusty blosmys whyte & rede ;	[Stowe, leaf 66]	
	And in ther braunchys ek I sprede		3464
	A-brood myn fresshë vestymentys,		
	And with myn vnkouth paramentys		
	I clothë ham wyth buddys glade,		
	Wych, with wynter, dede I made,		3468
	Thorgh constreynt of hys coldys kene,		
	Tornyng to russet al the grene		
	With fretyng of hys bytter cold.		
causing all which winter made old to become young again.	‘ 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 <sup>2</sup> newe ;	[ <sup>2</sup> hem St., hym C.]	
I repair the beauties of the flowers,	And off the feld the lylyes ffayre,		
	And off herbys many a payre,		3480
	That wynter slowh with hys constreynt,		

‘ And made hem of ther colour ffeynt, ffor no cost, me lyst not spare, But ther Rychesse I do repare,—			<i>Nature.</i>
Whan hete off cold hath the <sup>1</sup> victorye,—	[ <sup>1</sup> the om. St.]	3484	
That Salomon in al hys glorye	Nec Salomon in omnia gloria sua. Mathel 6 <sup>o</sup> (vi. 29).		
Was nat clad (I dar wel sey) Halff so freschly as ben they ;		3488	so that Solomon in all his glory was not so richly arrayed as is a bush in my livery.
Nor hys robes wer nat lyeche Off colour to the bussches Ryche, Wych be clad in my lyffree, ffro yer to yer, as ye may se. <sup>2</sup>	[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 am nat Rakel nor hasty ;		3496	I do all leisurly; I hate sudden changes.
I hate, in myn oppynyouns,	Subitas mutaciones odit natura		
Al sodeyn mutacyouns ; My werkys be the bettre wrouht, Be causē that I hastē nouht :		3500	
I take record of dame Reson. ‘ And also ek in no seson I slepē nouthur day nor nyht ;			
ffor, of custom & of ryht,		3504	I never sleep.
I hate al <sup>3</sup> maner ydelnesse,	[ <sup>3</sup> alle St.]		I hate idleness.
ouer al wher I am maystresse. I am nat slowh, thorgh-out the yer,	2 <sup>o</sup> celi & mundi		
To do my werk & my dever		3508	
Affter my power & konnyng ; And I make, with my werkynge, Man & womman to speke a-ryht			
Euery language, thorgh my myght ;	[C. & St.]	3512	I make men to speak,
ffovlys to fien, I teche also,	„		[leaf 54, back] fowls to fly,
And euery bestē for to go ;	„		
ffysshes to swymmen in the see,	„		

<sup>2</sup> 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 yeue 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.*

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

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

	<i>Nature.</i>	‘That ye made a maydē clene	3596
	a Virgin 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 <sup>1</sup> wrong ;	[ <sup>1</sup> to grete St.]
		And I ha suffryd al to long	3600
		That ye, a-mong thys werkys alle,	Seneca. Tenenda est via quam natura prescripsit ; nec ab illa declinandum / & contra illum qui nititur non alia via est quam contra aquam nauigare.
		Lyst me nat to consayl calle.	
		Wher-of, whan I dide aduerte,	
	These things have caused me much sorrow, ’	I hadde gret sorwen yn myn herte ;	3604
		Thogh I made no noyse at al,	
		I gruchchede in especyal	
		A-geyn your werkys wonder stronge :	
		A man may suffren al to longe,	3608
		As I ha don, or that he speke ; <sup>2</sup>	[ <sup>2</sup> speke St.]
		And abyde or he be wreke ;	[Stowe, leaf 68, back]
		Slepe to long, or he a-wake ;	
		Suffren, or he vengauunce take ;	3612
	though I did not seem to heed them.	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
		‘And now ye ben ykome ageyn,	
		Off entent to make in veyu	
	[leaf 56]:	Newē thyngēs men may se,	[C. & St.]
		Only to excytē me	,, 3620
	You excite me to war agalnst you,	Ageyns yow, both nyh̄ & ferre,	
		To be wroth, & gynne a werre,	
		And to be w <sup>ith</sup> yow at debat.	
		And, ne wer the gret estat	3624
		That ye be off, trusteth me wel,	
		I wolde sparē neueradel	
		Yow to werreye & oppresse,	
	because you change my laws, ’	That ye ha swych hardynesse	3628
		ffor to chaungen myn vságes,	
		And lyst nat, thorgh your gret outráges,	
		Off equitye, to myn avayl,	
		ffor to calle me to counsayl,	3632
	and do not call me to yourcounsel.’	Wher-off I am riht wele apayd.’	
	[Cap. xliiv]	¶ And whan Naturē hadde al sayd,	
		Gracē dieu ful sobyrlly,	

(That herde hyr talë by and by,)	3636	<u>Grace Dieu.</u>
Nat hastyly, bnt by mesure,		
Thus Answerdë to Nature :		
<b>Grace Dieu answerde :</b>	[Stowe, leaf 69]	Grace Dieu answered, You are too hasty;
‘Ye ben,’ <i>quod</i> she, ‘to cruel,		
To hasty also, and to fel	3640	
Ageyns me, in your language.		
ffor ye speke by gret outrage		
Proudly to me, & ha no feere,	i. timorem	
Lych sothly as thog <sup>1</sup> ye were	[ <sup>1</sup> though St.]	3644
In party dronken of your wynes		
Wych that groweth on <sup>2</sup> your vynes.	[ <sup>2</sup> 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 <sup>3</sup> semeth me)	[ <sup>3</sup> 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 pleyntly,		
‘That ye wer nat to hasty		
In your werkys, fer nor ner ;	[C. & St.]	
But that ye wrouht al be leyser,	„	3656
And in your werkys dyde tarye.’	„	that you wrought leis- surely.
And I se now the contrarye	„	
In your <i>persone</i> folyly.	„	
ffor ye to me, ful nycëly,		3660
Al that euere ye dide expresse,		
Was ysayd off hastynesse,		
<i>With</i> -outen any gret avys,		
Lyk as thogh ye wer nat wys ;		3664
Your wordys nat in ordre set,	[Stowe, leaf 69, back]	
Rancour, your Resoun hath so let.		
And, trewly, naddë be		
That I concevede, & dyde se		3668
Your sodeyn Ire & your Rancour,		
And also for myz owne honour,		
I hadde yow voyded A-noon ryht,		
And booden yow gon out of syht.		3672
But folkys wych that ben Irous,		
Hasty & malyncölyous,	[C. & St.]	
PILGRIMAGE.		H

	‘ Other folk, that wysē bene, Mot forbern hem in her tene,	3676
	Be-cause they kan hem nat <sup>1</sup> gouerne; [ <sup>1</sup> nat hem St.]	
Angry men cannot clearly dis- cern a matter.	And ek for they kan nat dyscerne A thyng clerly in ther entent. ffor ther trouble, entendement	3680
	Ys w <sup>ith</sup> Ire yblynded so, <small>Poeta. [St., C. om.] Ira impedit animum, ne possit cernere verum.</small>	
	That they wot nat what they do. To sen a trouthe, they nat entende, ffor they kan nat comprehendē,	3684
	Thorgh ther obstynat blyndnesse, No thyng but off wylfulnessse :	
[Cap. xlv]	It <sup>2</sup> stondesth thus, I dar assure. <small>[<sup>2</sup> It St., 1 C.]</small>	
But tel me, Nature, see- ing that you blame me,	‘ But tel me now, damē Nature, Touchyng that ye, her in thys place, Rebukē me off my trespace, And vndernemen and repreve,	3688
		[C. & St.]
[leaf 57]	And outrageously your-sylven greue Off offencys I scholde ha do ;	3692
and are angry at what I do,	And affermen ek also, Your fraunchysē to avaylle Off boundys & off botaylle :	3696
	I menē thus, of boundys set, By mesour tryed out & met A-twyxe the ryht of yow & me, And seyn, ‘ A-geyn your lyberte That I dydē gret offence To entre, & hadde no lycence, In-to your gardyn al to sone, Vnder the cercle off the moone, Wych to yow allone ys fre.’	3700
and say I had no licence to enter into your garden :	I pray yow, answeere ageyn to me, (Say the trouthe, so God the <sup>3</sup> saue !)	3704
		[ <sup>3</sup> yow St.]
of whom do you hold all that you have ?	Off whom holde ye that ye haue, Your lordshépe & euery del ? Ye Resemble (who lokē wel,) Vn-to the wyldē swyn savage, Wych that renneth in hys rage In the woodys large & grene, And ne kan no ferther sene	3708 3712



- ‘ But to the frut that he hath founde,  
 And, the Acornys on the grounde, 3716 *Grace Dieu.*  
You are like  
a swine in  
the woods,  
 ffor to fille<sup>1</sup> hys hongry mawe. [<sup>1</sup> Fylle St., felle C.]  
 ffor he, in hys swynys lawe,  
 Off hys rudnesse bestyal,  
 Ne kan no ferther se at al 3720  
 Toward the hevене, nor the tre  
 Wher he receyveth hys plente,  
 That bar the frut for hys repast,  
 Al that ys from hys myndē past ; 3724 which sees  
nothing  
beyond the  
acorns on  
which it  
feeds, [Stowe, leaf 70, back]  
 ffor to the acorn al only,  
 And to hys ffoodē fynally  
 Ys<sup>2</sup> set hys herte & al hys thouht ; [<sup>2</sup> Yt St., Ys C.]  
 ffor he in soth ne recchet nouht [St. & C.] 3728 [leaf 57, back]  
 Off alle the surplus neueradel. ,,  
 ‘ And trew[ē]ly ye may ryht wel ,,  
 Vn-to thys swyn resembled be, ,,  
 Wych kan not be-holde or se, ,, 3732  
 Nor of malys, nor dysdeyn, ,,  
 Lyst nat knowen in certeyn  
 Off whom ye han al your power  
*With-Inne* your boundys, fer or ner. 3736 because you  
know nothing  
of whom you  
receive your  
power.  
*With-outē* me ye ha no thying ; [St. & C.]  
 Nor al your crafft nor your werkyng,  
*With-outē* me may nat avaylle.  
 Yovr werkys alle I sowbpowaylle, 3740 All you have  
comes from  
me,  
 And hem supporte, yif ye ha mynde.  
 ‘ Vndoth your Eyē<sup>3</sup> dyrk & blynde, [<sup>3</sup> Eyen St., Eyn C.]  
 The Eyen of yovr entendēment ;  
 And, by good avysēment, 3744  
 The lyddys off your Eye vncloseth !  
 Knoweth wel (and nat supposeth)  
 I am lady, hool & entere ;  
 And ye be but my chamberere : 3748 and you are  
only my  
servant,  
 Thys shal ye fynde al openly  
 Yiff ye looke avysēly.  
 Leve your wordys hiñ aloffte,  
 And lerneth for to spekē soffte, 3752  
 And Renounceeth al your rage ; [Stowe, leaf 71] and should  
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 curteysye) To occupye your sylff alway, Off entent that, nyht nor day,	3760
I gave you what you have to keep you from idleness,	That ye sholde nat ydel be, And that ye sholde, a-geyn to me Yelde accountys off euery thyng Touchyng the fyn of your werkyng,	3764
and to me you must give an account.	As a chamberere (in sothnesse)	[St. & C.]
[leaf 58]	Sholde vnto hire mayst[e]resse. And therefore, yiff ye wer wys, Ye sholdë nat in your avys Speke of boundys in no degre Set be-twyxë yow & me.	3768
	The boundys cónstreynë your party ; But, for al that, I go frely Wher that me lyst, at lyberte :	3772
The bounds between us confine you, but not me.	They boundë yow, & no thyng me ; Close yow out, that ye nat passe ; But I go fre in euery place ; In heuene, in erthe, & in the se I boundë yow, & ye not me.	3776
Whether you are offended or not, does not concern me.	Wer yt offendë yow or greue, I take of yow no maner leue, To go & medle wher I shal :	3780
	Ye ha no thyng to do <i>wit</i> h 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 seruauñt hyr to-beye : <sup>1</sup>	[ <sup>1</sup> to obeye]
[Cap. xlvi]	I trowe ye kan yt not <i>wit</i> -seye. And ye ouht to know ek wel That ye ha power neuera del	3788
Without me, you can do nothing.	<i>Wit</i> -outë me, on no party. I wyl shewë good skyle-why, Vp-on the wordys that ye ha sayd, So ye wyl nat ben euele apayd.	3792

Ye seyde, ' the mevyng of the hevene			<i>Grace Dieu.</i>
And the planetys allē seuene		3796	
Longen to me pleyntly in al ;			
And how ther cours celestyal,			You have
I haue yt hol in gouernaunee ;			said, 'The
And how that I, at my plesaunce		3800	heavens are
Tourne the hevene Round abowte.			under my
'Thanne I axe of yow thys doute :	[C. & St.]		rule,'
Yiff I now made a newē pley,	[Camb., p. 27]	„	[leaf 53, back]
ffor to take the sonne away	„	3804	then I ask
Doun fro the heuene a-noon ryht,	„		you this :
That no man of hym hadde a syht	„		
Thys hundryd yer, in no manere,	„		
Nor that hys bryhtē bemys clere		3808	' If I were to
Ne wer nat seyn : answere here-to,			take away
What maner thyngēs myghte ye do ?			the sun,
Or wheroff sholde ye ha socour,	[Stowe, leaf 72]	„	
To brynge forth outhur herbe or flour ?	„	3812	how would
Or fostre your sedys, blosme, or greyn ?	„		you bring
Or <i>wit</i> h newē grene a-gayn			forth herbs ?
Clothen the bussches in ther maner	„		
As ye ar wont fro yer to yer,	„	3816	how re-clothe
By yerly reuolucious ?			the bushes ?
' And touchyng generaciouns,			
What power ha ye ouht to do,			
Yiff the sonnē wer ago ?		3820	
Al sholde faylle, yt ys no nay.			If the sun
And sythē 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 Aristotle
That al <sup>1</sup> generacyon	<i>Exemplum</i> [1 alle St.]	3828	proved,
Ys susteyned by the sonne.	In 2 <sup>o</sup> de generacione		
Whan the skyēs dyrke & donne			
Ben devoyded a-way clene,			
<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
[leaf 59]	A-geyns yow in thys matere. ffor your power al yfere	
	Wer lost & gon (shortly to fyne,)	[C. & St.]
	Yiff no sonne ne dydë shyne.	,, 3840
	ffor your power wer al shent,	[Stowe, leaf 72, back]
If I made the sun and stars cease to shine,	Yiff the Roundë <sup>1</sup> fyrmament,	[ <sup>1</sup> Rounde St., Round C.]
	The planétys, & ech <sup>2</sup> spere,	[ <sup>2</sup> eche St.]
	And the bryhtë <sup>3</sup> sterrys clere,	[ <sup>3</sup> brigfit St., bryght C.] 3844
	Yiff I hem maade to cesse echon, Than wer your power clene agon,	
your power would be set aside.	A-batyd, & set a-syde. Wher-vp-on, lat be your pryde,	3848
	And gruchchet nat ageyn[e]s me, Syth I ha <sup>4</sup> the sovereynte,	[ <sup>4</sup> have St.]
	Lordshepe, & domynacioun. ' And yt wer abusyouz—	3852
	Lych as wryteth Ysaye,	<i>Nunquid gloriabitur securis/ Ysaye x<sup>o</sup> capitulo</i>
	And in hys book doth specefye, A gret despyt (both fer & ner)—	
Your grudg- ing against me is like the axe argu- ing with the carpenter,	Yiff a-geyn the carpenter	3856
	The <b>Ex</b> wer bold, by surquedye, ffor to holden chauntpartye.	
	Yt wer a thyng ageyn[e]s kynde, In Holy Wryt as ye shal fynde,	3860
or the pot with the potter;	And a thyng off gret dysdeyne, And yiff the <b>pot</b> sholde also seyn	
	To the potter that hym wrouhte, And hys forme a-boutë brouhte,	3864
	Yiff he pleynede off <sup>5</sup> hys makyng,	[ <sup>5</sup> on St.]
	Touchyng hys fason and werkyng, Yt wer a thyng nat covenantable.	
	' And evene lyk in cas semblable	3868
	Ye argue ageyn[e]s me, Wych in effect nat ellys be	
you were made to be my instru- ment to help me.	(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.]		<i>Grace Dieu.</i>
Sholde haue any maner nede	"	3876	
Among my gretë werkys alle,	"		
But only whan me lyst yow calle.			
'And many a thyng I haue ek wrouht,			I have done
To wych I ne callede yow nouht.		3880	many things
Yt nedede nat the caas so stood :			without you,
And I shal chaungë wyn to blood			and I shall
<i>With</i> -oute your counsayl or your red,	Consilium mentis stabit,		turn wine
And in-to Rawh flessch, ek whyt bred,	& omnis voluntas mea		into blood
And brown also, whan that me lyst,	fiet. Ysaye. 40 <sup>e</sup> [10].	3885	and bread
Thogh off yow yt be nat wyst.			into flesh
'The cause ys, <sup>1</sup> in conclusioun,	[ <sup>1</sup> as St.]		now without
Off thys ylke mutacioun,		3888	your advice,
At myn ownë lust yt dresse ;			
And ellys ne wer I no maystresse,			else am I no
But yiff I haddë lyberte			mistress.
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,			You should
And in your hertë gret comfort,			take comfort
As of the bussh, wych to the syht			from the
Sempte as yt hadde brent ful bryht,		3900	wouders
And brent nat, as I ha sayd ;			wrought by
Wher-of ye sholde be wel apayd,			me, as of the
And thank me of entencioun	[Stowe, leaf 73, back]		bush,
Only for the savacioun,		3904	
Rather than chyde, or <sup>2</sup> lowdë crye	[ <sup>2</sup> and St.]		
Off rancour & malëncolye,			
Off hast to be so Rekkëles.			
'And off the yerd of Moyses		3908	and the rods
And off Aaron, wher-on ye pleyne ;			of Moses and
And off that Maydë souereyne,	[C. & St.]		Aaron,
Mayde & moder in clenness,	"		[leaf 60]
Off chastyte the cheff pryncesse,		3912	
Wych bar a chyld in verray dede,			and the Vir-
And kept alway hyr maydenhede ;			gin,

- Grace Dieu. ' And off the water tornyd to wyn  
 and the 3916  
 miracle of  
 Cana. At the fest off Archityclyn :  
 Al thys I wrouhtē, thorgh my myht,  
 With-oute preiudyce of your ryht ;  
 Wher-off ye sholde ha gret gladnesse,  
 And nat gruchche for hevynesse 3920  
 Touchyng al thys, in no manere.  
 ffor alway a good chaumberere  
 Sholdē be ryht glad in herte  
 A good serv- 3924  
 ant ought to  
 rejoice in the  
 works of her  
 mistress. Whan she seye, or dyde aduerte  
 The fayrē werkys (in sothnesse)  
 Off hyr lady or maystresse,  
 Pryncypally (who lokē wel,) 3928  
 Whan that she leseth neueradel  
 Off hyr ffraunchyse in no degre.  
 ffor euere mot preferryd be  
 The comoun good in general.  
 The common 3932  
 good must  
 always be  
 preferred. Goodys that ben éspecyal,  
 The comoun good, in soth I calle [Stowe, leaf 74]  
 That doth profyte to folkys alle,  
 Especially in al vertu.'
- The Pilgrim. And whan thys lady, Gracē dieu, 3936  
 Had al sayd, I yow ensure,  
 A-noon thys lady, dame Nature,  
<sup>1</sup>Whan she had herd hyr tale a long,  
 Knowyng that she hādde do wrong, 3940  
 And hyr compleynte (to specefye,)  
 Was ygroundyd on folye,  
 fful humbly in 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 3948  
 mercy, and  
 said: The fyrstē<sup>2</sup> word that she gan seye, [<sup>2</sup> Fyrste St., fyrst C.]  
**Nature**, off mercy gan hyr preye,  
 And *with* humble cher & fface  
 She confessede hyr trespace ;  
 And to hyr sayde most mekely,<sup>3</sup> [<sup>3</sup> mekely St., mekly C.]  
 'Ma dame,' *quod* she, 'ful folylly  
 I have govérnyd me to yow,  
<sup>1</sup> Cap. l. Caps. xlvii, xlviij, and xlix of C. are omitted.



<i>The Pilgrim.</i>	Vn-to any maner whyht, Out off a chaumbre, a-noon ryht,	3992
two ladies appeared	I sawh two <b>ladyes</b> kome yfere, Wych, of port & of manere And off wommanly plesaunce, Hadden ful gret suffysaunce ;	3996
between Moses and the people.	And curteysly amyð the pres, Atwen the peple and Moyses, They putten hem, thys ylkë 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]	Vnclosyd vn-to my reward, As ye shall heryn afterward,	[C. & St.] 4004
	Yiff ye lyst a whylë dwelle.	„
	But off the tother I shal fyrst telle,	„
	<sup>1</sup> Wych in hyr hond, (as I be-helde	„
The other held a ham- mer in one hand, a rod in the other,	The samë tyme) an hamer helde. <sup>1</sup>	4008
	And in hyr other hand <i>with</i> -al, She held a yerde, selender & smal,	[Stowe, leaf 75, back]
	To skouren chyldern, & chastyse.	
	And also,—as I shal devyse,	4012
	Vn-to my syht a thyng vnkouth,—	
and a besom in her mouth.	She held a bysme in hyr mouth Atwyxe hyr teth, (yt ys no fayl,) Wher-off I haddë gret mervayl.	4016
	Yet she yt helde so cvrteysly That no man woldë <sup>2</sup> deme ther-by	[ <sup>2</sup> wolde St., wold C.]
	That she was neuere the lassë wys. But yiff a-nother (to my devys,)	4020
	Hadde holde yt so as dydë she, Men wolde ha sayd, she haddë be	
Anybody else would have been thought mad.	Out of hyr wyt, or ellys falle In-to rage. <i>And</i> fyrst of alle	4024
	Thys lady wysly dyde abraide To pylgrymes, & thus she sayde : (The bysme lette hyr neuera del	

<sup>1-1</sup> 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,’ <i>quod</i> she, ‘I wot ryht wel		[Prose.
That ye consydren euerydel		Cap. liij
My gouernaunce & myn aray.		‘Sirs,’ she
But I wot wel, (yt ys no nay,)	4032	said, ‘I know
Ye nat aduerten in substaunce		you are ob-
Touchynge al my gouernaunce.		serving my
I trowe ye kan nat al espye		demeanour
What thyng yt doth sygnefye.	4036	and dress;
But, kometh ner to me echon,		
And I shal declare A-noon		but you do
To yow the maner by & by,		not see what
And yt exponē feythfully,	4040	it signifies.
Off the trouthe my sylff taquyte.		
‘I am the ffayre, louyd but lyte ;		
Off my port, demur And sad,		
Debonayre, & gretly drad	[sadde . . . dradde St.] 4044	I am the fair
Off felē folkys that me se.		one,
And trew[e]ly I am ek she		little loved.
Now-a-dayēs lytel preysyd,		
And yet ful worthy to be reysed	4048	I am little
Off prys, to folkys that be dygne ;		praised.
Rygerous & ful benygne		
To allē that be vertuous ;		
Happy also, and ryht Fwrous,	4052	
The gracyouse, of smal <sup>1</sup> plesauuce,		
I am callyd Dame Penaunce.		
The cheff wardeyn (who lyst se,)		
Off thylkē ylē most secre ;	4056	My name is
The wych (who espyē kan,)		Penance.
Ys zhyd <i>with</i> -Inne a man.		
I make yt elene (I yow ensure,)		
Off allē fylthe & al ordure,	4060	I guard the
Or ther-yn entre any whyht.		Isle within
Therefore I bere, off verray ryht,		man,
Thys bysme ; Thys hamer, ek ther-to,		
And thys lytel yerde also,	4064	
On al felthēs <sup>2</sup> to be wreke.		
<i>With</i> thys hamer I brose & breke,		
Lyk to my condycyoun		

[<sup>1</sup> smal St., syn al C.]

[<sup>2</sup> Fylthes St.]

and cleanse it of all filth.

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

	<i>Penance.</i>	' <i>With</i> anguissch and contricioun,	4068
		Hertys that be obstynat	
	With my hammer I break obstinate hearts.	<i>With</i> synnës olde, ek indurat, [Stowe, leaf 76, back]	
		And fulfylld with vnclennesse,	
		I do alway my bysynesse	4072
		To make hem souple, nesshe, and tendre,	
		And off her gretë <sup>1</sup> bollyng, sclender; [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 exaump <sup>le</sup> (as ye se offte,) "	
		Maketh his hardë <sup>2</sup> 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 lycour ysseth oute,	
		Ryght so fare <sup>3</sup> I, yt ys no doute: [3 fare St., far C.]	4084
		I smytë hertys vp & down,	
		And make hem, by contrycioun,	
		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 trespácys they repente,	
		And seyn, in al ther beste entente,	4092
	and cry to God for mercy.	' A, Lord God! now, off thy grace,	
		How shal I han off my trespase	
		Allegëment, <i>with</i> -outë the,	
		But thow graunte, off thy pyte,	4096
		That I may, al outterly,	
		Off my Gyltës ha mercy,	
		So that I do no mor Amys?	
		Now, goodë Lord, thow grauntë thys! [St., lf. 77]	4100
		Thus I maken hem cryen offte.	
	With this hammer I softened Peter's heart,	' And <i>with</i> thys hamer I madë soffte	
		Seyn Petrys herte, & yt to-brak,	
		That yt wente al vn-to wrak,	4104
		Wyth 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 <i>with</i> répentance,		and made
And made hym neshhē <i>with</i> penaunce,		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 greuou hertly peyne.		ness of his
‘ And also Mary Mawgdeleyne,	4116	heart.
<i>With</i> thys hamer I smot <sup>1</sup> so	[ <sup>1</sup> smote St.]	
That hyr herte I rooff a-two,		
Wych was ful hard <i>with</i> synnës old.		
But <i>with</i> 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 <i>with</i> -al so clene,	4128	
And so inly purefyëd,		
That ther was no felthe espyed	[Stowe, leaf 77, back]	
Off synne <i>with</i> -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 contrycoun,		her tears
I took vn-to hem so gret kepe,		washed away
That I hem gadrede on an hepe, <sup>2</sup>	[ <sup>2</sup> hepe St., hep C.]	4136
That ordure leftë noon be-hynde.		her sins.
And I to-gydre dyde ham bynde—		
Al that euere they wrouhte a-wrong,—		
And make ther-off a lyë strong,	4140	
That ther- <i>with</i> -al (I yow ensure,) <sup>3</sup>	[ <sup>3</sup> Stowe leaues out these two	
I wasshe a-way al ordure. <sup>3</sup>	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		cleanse from
Doth yt a-way in wasshyng,		all sin.
And maketh yt clene euerydel,		

110 *Penance cleans men's Hearts out like an old Pot.*

	<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 offyces bothë two,	"
[Prose. Cap. liii]		' Now vnderstondeth ek also,	
		That thys hamer I ber <i>wit</i> h 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 <b>Pot</b> (in sothfastnesse)	
		That ys ful of vnclennesse,	4160
		Verray stynkyng & horryble,	
		And to smellë ful odyble,	
		Wych may nat wel devoyded be,	[Stowe, leaf 78]
		ffor-as-myche (as ye wel se)	4164
		The fylthe ys hardyd so <i>wit</i> h-Inne,	
		That yt wyl not lyhtly <i>twynne</i> ,—	
as if he were a pot full of hardened fith,		Off old gadryng ful indurat,	
		And in maner obstynat,—	4168
		To be made clene in any wyse.	
		But than anoon I kan devyse	
		Myn hamer myghtly <i>tavale</i> , <sup>1</sup>	[ <sup>1</sup> to avale, let fall]
		And breke the pot in pecys 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>wit</i> h-Inne	4176
		Out, to make yt shede a-brood,	
		Wych <i>wit</i> h-Inne so long a-bood,	
		And al the ordure ek <i>wit</i> h-al.	
		And yiff I broke yt nat so smal	4180
		On pecys vp-on euery syde,	
		The fylthe <i>wit</i> h-Innë wolde abyde,	
		And mor & mor ay wexyn hard.	
[Cap. liiv]		' Now vnderstond, & hath reward	4184
Understand from this,		To thys doctryne & thys lesson	
		Touchyng verray contrycioun,	
[leaf 64]		Ye that desyre of herte & thouht	

'To lerne yt, & for-gete yt nouht.	4188	<u>Penance.</u>
Thynketh, ye folkys that be wyse,		you wise
That yt doth nat ynowh suffyse		ones,
A man, in Groos (as ye shal lere,)		
To gadre hys synnës aH 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 : conceyveth al,		
Thogh that a pot be brokë smal	4196	that it is not
On sherdys & on pecys ek,		gather your
Yet al yt ys nat worth a lek,		sins together
But euery sherd be cerchyd <sup>1</sup> wel	[ <sup>1</sup> serchyd St.]	and break
Touchynge hys ordure euerydel,	4200	them like the
And yscrapyd clene a-way,		pot,
Ye mot hem breke in gret affray,		
That felthë noon ther-in abyde ;		
ffor wych ye mostë wel provyde	4204	
With sobbynge & with syhës depe		
And saltë terys that ye wepe,		
And other peynys sharpe & smerte ;		but that each
Thynkynges thus with-Inne your herte ;	4208	sinn must be
'Thow dyst offende on swych a day,		repented of,
Where yt Sondag or Monday ;		
Than dystow thylkë gretë synne ;		
And swych an hour thow dyst begynne,	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 cir-
And to don evel, were <sup>2</sup> offtë blythe.	[ <sup>2</sup> wëre St., wher C.]	cumstances
And that thow dyst so offtë sythe.		of it called to
And rekne by & by yffere		mind,
The cyrcumstauncys & 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 <sup>3</sup> whan thow dyst amys,	[ <sup>3</sup> thynke St., thynk C.]	
Yiff a-forn thy great offence	[C. & St.]	4225
Thow madest any résystence,	„	and whether
And wher thow wrastlyst any thyng	„	you resisted
		it.

112 *Penance smashes all Sins with her Hammer.*

<i>Penance.</i>	‘To <i>with</i> -stonden in werkyng Thy temptacioun, gret or smal ; Or wher thow (in especyal) In thy wrastlyng dist purchase Thy temptacioun to enchace ;	[C. & St.] 4228     4232
Also whether for shame you ab- stained,	Or wher that thow, for shame or drede, Lettyst for to do the <sup>1</sup> dede ; Or wher thow settest drede asyde, And on the dedë dist abyde	[ <sup>1</sup> 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 conscience, 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 <sup>2</sup> pecys euerydel The vessell off thy gret offence <i>With</i> -Inne thy <sup>3</sup> ownë conscience :	[ <sup>2</sup> on St.] 4244  [ <sup>3</sup> thyn St.]
In this way I break the vessel of your sins,	<i>Smyt yt with</i> the hamer sore, Tyl yt on pecys mor & more Be mad by pleyn contricioun, By swych consyderacion That ther abydë fylthë noon.	  4248   
	‘ And thus I werke alway in on, <sup>4</sup> <i>With</i> thys <b>hamer</b> that I holde,	[ <sup>4</sup> oon St.] 4252 [Stowe, leaf 79, back]
	Al vnclennesse to vnfolde ; I <sup>5</sup> breke al doun, & sparë nouht Off no thyng that ys done or thouht,	  [ <sup>5</sup> And St.] 4256
till all are purged by contrition.	Tyl that trewe purgacioun Be makyd by contricioun.	  4256
	[leaf 65] [Cap. lv] ‘ But yet a lytel word, I praye That I mot vn-to yow seye, Off thys oldë pot texpresse, Wych ay ys ful of vnclennesse, Off whos ordure, gadyrd off old,	    4260
In this pot is engendered secretly a worm,	<i>With</i> -Inne yt sylff, as I ha told, Engendryd ys a werm (in soth,) Wych ful gretë <sup>6</sup> damage doth By long processe, yiff yt abyde.	  4264  [ <sup>6</sup> grete St., gret C.] ...

' ffor thys worm), hym-sylff doth hyde	4268	<u>Penance.</u>
With-Inne thys pot ful couertly, That no man may wel espy Off hys engendryng, fer nor ner ; Nor of hys norysshyng the maner.	4272	
Thys, the worm of consciēce, Wych hath hys teht <sup>1</sup> by vyolence	[ <sup>1</sup> Tethe St.]	which is called Conscience.
Hardere (who that lookē wel, Than outhur Iron outhur stel ;	4276	
Wonder cruel, ay fretynge, And ryht perillous in Percyngē, 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, Thorgh hys dredful vyolence.	4284	
' But for to makē résistence, Ageyn thys worm, hym to with-stand,		
I ber thys <sup>2</sup> hamer in myn hand,	[ <sup>2</sup> an St.] 4288	
And smyte a-pon hym ay so sore, And spare hym nat, but mor & more I ley vpon hym, to be wroke.		To kill it, I lay upon it with my hammer.
And thys ys whan the pot ys broke	4292	
On pecys smalē, vp & down, By verray trewe contricioun. ffor yiff yt wer nat broke aright,	[C. & St.]	[leaf 65, back]
Myn hamer sholdē ha no myght :	,, 4296	
Thys the Fyn, shortly to seye,	,,	
To slen hym nor <sup>3</sup> to make hym deye.	[ <sup>3</sup> Stowe]	
Wherfor ye mostē <sup>4</sup> suffre wel	[ <sup>4</sup> 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 vnclennesse. And on thys worm, (yiff ye lyst se,)		
Thus I shal avengyd be ;	4304	
Make hym lowly to obeye, <sup>5</sup>	[ <sup>5</sup> to beye C., tobeye St.]	
That he of verray forcē deye		and It must die.
To-for yow in your ownē syht.		

- Penance.* ‘ And thus, yiff ye take hede a-ryht, 4308  
 Thys the sygnifycacioun  
 And verray exposicioun  
 Off thys hamer that ye her se ;  
 The wych ys nauyde, ek off me, 4312  
 (Trewly, in conclusioun,) [Stowe, leaf 80, back]  
 Nat ellys but contrycioun.
- [Cap. lvi] ‘ Swynge vp-on, yiff ye lyst lere,  
 Off the bysme ye shall here, 4316  
 Wych, myd my teth,<sup>1</sup> day by day, [1 Tethe St.]  
 With-Inne my mouth I bere alway,  
 As I to-foru ha told yow here ;  
 And how I am the Chamberere 4320  
 Off hym that ys most myghty kyng.  
 And thys **bysme** ys wel syttyng  
 To hyre that ys a chamberere.  
 But yt may happē, the manere 4324  
 Ys vn-to yow a thyng vnkouth,  
 That I yt holde thus in my mouth.  
 But yiff I madē mencyioun  
 Off the Exposyecioun, 4328  
 Ye knowē wel, (yt ys no doute)  
 That who that<sup>2</sup> euere shal casten oute [2 so St.]  
 Any felthe or vnclennesse,  
 Out off a placē, he most dresse 4332
- [leaf 66]  
 Care is re-  
 quired in its  
 use,  
 The bysme wysly to and fro,  
 That he nat be-sydē go ;  
 But that he hauē ay in mynde,  
 That felthē noon be leffte be-hynde, 4336  
 Lyst, in the purgacioun,  
 Men myghten han suspecyoun  
 That any maner vnclennesse,—  
 Thorgh slouthē or foryetylnesse,— 4340  
 Wer lefft be-syden, her or ther,  
 In any Angle or Corner,  
 ffor the bysme was nat redy [Stowe, leaf 81]  
 To swepē clenē by & by. 4344  
 ffor, by swych occasioun,  
 Ther myghte, of felthē gret foisoun  
 Be couert, as yt happeth offte,



On hepys 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 <sup>1</sup> off the welle, men (lyde on) calle ;		Porta fontis
And a-nother, A-mong alle,		[ <sup>1</sup> 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.		iron ;
But A-mong hem euerychon		Porta ferrea
Neëmye speketh of on,	4368	and one called
And callyd ys in scripture		by Nehemiah
The gate off felthe & ordure,	[C. & St.] Porta Sterquiliniij	the Gate of
To voyden <sup>2</sup> (In conclusiou)	„	Filth,
Alle the fylthës of the Toun ;	„	[leaf 66, back]
Out by that gatë, day be day,	„ [Stowe, leaf 81, back]	out of which
Alle the donge to lede away,	„	was carried
That no maner corupeyou <sup>n</sup>	„	all that could
Nengendre nat <i>wit</i> -Inne the Toun.	4376	corrupt the
And bet yt ys, as thynketh me,		town.
That thylkë place defoulyd be,		
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,		

<sup>2</sup> 'For ther-bi men curen and putton out alle filthes.'—Camb. p. 35.

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

<p><u>Penance.</u> there are six gates,</p>	<p>And Gracē Dieu ys ek maystresse, That ther be .vj.<sup>1</sup> Gatys large, Wych to kepe, ys a gret charge, As I shal to yow deseryue.</p>	<p>[<sup>1</sup> syxē]</p>	<p>4388</p>
<p>by five of which all kinds of filth are admitted;</p>	<p>‘ And off thys syxē, ther be fyve By wych al maner vncleennesse, ffylthe, ordure, and wrechchydnesse Entreth in, erly &amp; late. Off wych fyve, the fyrstē<sup>2</sup> gate Ys callyd the gate off smellyng, The tother the gate off heryng, The tother of Touch, the fourthe of tast, The ffyffthe (wych I rekne last), Callyd ys the gate off syht. And by thys fyvē, day &amp; nyht, Entreth in-to that mansioun Al felthe &amp; al corrupcioun And al ordure (yt ys no doute), The wychē<sup>3</sup> may nat comen oute Ageyn by hym<sup>4</sup> in no manere,</p>	<p>[<sup>2</sup> ffirst St.]</p>	<p>4392</p>
<p>that is by 1. smelling, 2. hearing, 3. touch, 4. taste, and 5. sight :</p>	<p>And therfore, As a chaumberere, The syxtē gate I stonde &amp; kepe, And <i>wi</i>th my bysme fastē swepe, Do my peyne &amp; besynesse Tavoide away al vncleennesse. ‘ for thys syxtē gate, in soth, Gret helthe &amp; gret profyt doth ; ffor yt maketh purgacioun Off al maner corrupcioun ; And al fylthēs round aboute, By that gate men putten oute. Who that wyl with-Innē be Clene off al dishoneste, To purge hym clene, as he best kan. Thys gate ys callyd ‘ the mouth off man,’ Most profytable off euerychon), for allē fylthēs ther-out gon, Evene as they wer done in dede ; No thng concelyd for no drede, But seyð vn-to hys cōfessour,</p>	<p>[Stowe, leaf 82] [<sup>3</sup> whiche St., wych C.] [<sup>4</sup> hem St.]</p>	<p>4396</p> <p>4400</p> <p>4404</p>
<p>and the sixth is kept by me, [Cap. lvii, prose.] [leaf 67]</p>	<p>And therfore, As a chaumberere, The syxtē gate I stonde &amp; kepe, And <i>wi</i>th my bysme fastē swepe, Do my peyne &amp; besynesse Tavoide away al vncleennesse. ‘ for thys syxtē gate, in soth, Gret helthe &amp; gret profyt doth ; ffor yt maketh purgacioun Off al maner corrupcioun ; And al fylthēs round aboute, By that gate men putten oute. Who that wyl with-Innē be Clene off al dishoneste, To purge hym clene, as he best kan. Thys gate ys callyd ‘ the mouth off man,’ Most profytable off euerychon), for allē fylthēs ther-out gon, Evene as they wer done in dede ; No thng concelyd for no drede, But seyð vn-to hys cōfessour,</p>	<p>[Stowe, leaf 82] [<sup>3</sup> whiche St., wych C.] [<sup>4</sup> hem St.]</p>	<p>4408</p> <p>4412</p> <p>4416</p> <p>4420</p>
<p>and out of it I sweep all corruption.</p>	<p>ffor yt maketh purgacioun Off al maner corrupcioun ; And al fylthēs round aboute, By that gate men putten oute. Who that wyl with-Innē be Clene off al dishoneste, To purge hym clene, as he best kan. Thys gate ys callyd ‘ the mouth off man,’ Most profytable off euerychon), for allē fylthēs ther-out gon, Evene as they wer done in dede ; No thng concelyd for no drede, But seyð vn-to hys cōfessour,</p>	<p>[Stowe, leaf 82] [<sup>3</sup> whiche St., wych C.] [<sup>4</sup> hem St.]</p>	<p>4424</p>
<p>This Sixth Gate is man’s Mouth,</p>	<p>ffor allē fylthēs ther-out gon, Evene as they wer done in dede ; No thng concelyd for no drede, But seyð vn-to hys cōfessour,</p>	<p>[Stowe, leaf 82] [<sup>3</sup> whiche St., wych C.] [<sup>4</sup> hem St.]</p>	<p>4424</p>
<p>whence all filth goes in confession.</p>	<p>ffor allē fylthēs ther-out gon, Evene as they wer done in dede ; No thng concelyd for no drede, But seyð vn-to hys cōfessour,</p>	<p>[Stowe, leaf 82] [<sup>3</sup> whiche St., wych C.] [<sup>4</sup> hem St.]</p>	<p>4424</p>

With dyllygence & gret labour,			<i>Penance.</i>
With terys and lamentacioun.			
'And I <sup>1</sup> ha most affecioun,	[I, 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 chamberere			While I hold my office I will keep all cleau.
To Gracē Dieu, my maystresse,			
I wyl kepen in clenness		4436	
Hir dwellyng & hydr mansioun			
ffrom al manere corrupcioun.			
And my bysme, that al thys doth,			The Besom with which I do all this is my Tongue.
Ys myn ownē Tonge, in soth,		4440	
Wher-with I swepe & make al wel.			
That felthe abyde neueradel,			
Hih nor lowh, in no maner,			
I cerche eche 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 <b>Gracē Dieu</b> 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 all fythēs be put a-way,	[Stowe, leaf 83]	4464	
And that yt be clene & entere.			

	<i>Penance.</i>	'Now, haue I told yow the maner	
[Cap. lix, prose]		Off my bysmë verayly,	
Now I have told you all the manner of using my besom;		And declaryd also, how I <sup>1</sup>	[ <sup>1</sup> that I St.] 4468
		Make ther- <i>with</i> confessyoun	
		By certeyn expositioun	
		As ye han herd her by & by.	
I will tell you why I carry these small Rods.		'But I shal tellë now shortly	4472
		Vn-to yow a lytel tale,	
		Why I bere thys yerdys smale :	
		¶ I am off scolys a maystresse,	4476
		Chyldren, in ther wantownesse,	
		Affter ther gyltys to chastyse,	
		That wyl not lernë to be wyse ;	
As a school- mistress I chastise children who do wrong,		I menë thus, whan they trespáce	4480
		Boldëly, a-for my face,	
		Off age thogh they be xx <sup>ty</sup> yer,	
[leaf 68]		Outher an hundryd, fer or ner,	
		Men may ful wel hem 'childre' calle,	
		ffolk that ben in synnë 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,—	4488
		(In hys wrytyng yt ys told,)	
		Swych 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,	
		Vn-to my bysme submyttyd be,	[Stowe, leaf 83, back]
When they do amys, I lie in wait for them,		Off lownesse and humylyte,	4496
		That they be swept clenly at al,	
		And that the hamer brekë smal	
		ffyrst 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 penaunce of entent	

'To brynge hem to amendement,		<u>Penance.</u>
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 thè forgyff(ë)nesse,		and ask of
Makyng be-hest in sothënesse <sup>1</sup>	[ <sup>1</sup> sothennesse St., sothnesse C.]	Him forgive-
Neuer her-after for to be	[C. & St.]	ness.
Hardy for toffendë the.'	4520	[leaf 68, back]
Thus I make hem, <i>with</i> gret peyne,	„	
Oon hour to wepyn & compleyne ;	„	
Another hour, by largesse,	„	
ffor to geven gret almesse	4524	Thus I make
To porë folk that bé nedy.		them to give
'Another <sup>2</sup> tymë also I	[Stowe, leaf 84] [ <sup>2</sup> And another St.]	alms,
Make hem go on pylgrymage,		
Barfoot, by many streiht passage ;	4528	go on pil-
I make hem fastë, <sup>3</sup> preye, & wake,	[ <sup>3</sup> faste St., fast C.]	grimage,
And to were (for Crystys sake,)		fast, and
On ther bodyës ful offte		pray.
Sharpë heyrës, no thyng soffte.	4532	
And thus my smertë <sup>4</sup> yerde I vse,	[ <sup>4</sup> smerte St., smert C.]	Thus I use
Allë synnës to refuse,		my Rod.
And do <i>with</i> -al correecioun,		
Only off entencioun,	4536	
That the remors of noon offence		
Abydë in ther consciënce,		
Nor retournë ther agcyn.		
ffor I wyl be wel certeyn	4540	Thus old
That oldë synnës <sup>5</sup> punysshed be	[ <sup>5</sup> synne St.]	sins receive
Off Ryghtwysnesse & equitye ;		righteous
ffor, <i>with</i> -oute punyeyoun,		punishment.
Passeth no transgressioun ;	4544	
ffor, who to synnë doth assente,		

	<i>Penance.</i>	‘Moste affter-ward hym repente ; And havē duē répentauce	
All who sin must repent.		And vnderfongyn hys penaunce ffor hys symēs newe & old.	4548
The Rod I use is named Satisfaction.		And ther-fore, thys yerde I holde, Wych namyd ys (of iuste resoun,) Trewē satysfaceyoun.	4552
		‘ And sothly, (yiff I shal nat feyne,) Satysfaceyoun ys to seyne, Asseth that ys mad for synne,	
[leaf 69]		And that a man haue <i>with-Inne</i> 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,) Off my komyng A-mong thys pres, A-twyxē yow & Moyses, And sette me ek (yt ys no fable,) Evene Aform hys ownē table,	4564
and of my coming be- tween you and Moyses.		In myn entent, & thys the cheff, Be cause ye Axen the releff Off hys dyner, on & alle And ther-affter fastē calle, Wit wonderful gret bysynesse.	4568
		‘ But vn-to yow I shal expresse The causē off my stondyng here Yiff yt lykē yow to lere.	4572
		I am my-sylff the porteresse, (Maad off verray Ryghtwysnesse,) Off the releff that ye sen her, And the trewē chauceceler,	4576
Righteous- ness made me Porteress,		That noon of hiñ nor lowñ degre, Kome no ner <i>with-outē</i> me, ffor thanne ye dydē gret offence.	4580
that none should ap- proach with- out me.		ffor thys releff, in éxistence Sholde be yovē for no thyng	4584

' To swyche as ben in ther lyvyng, ffoolys nor trwautys in no wyse ; ffor, as I shal to yow devyse, Thys releff ys the trewë 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 ryhtë way, And off verray travayllynge Ben also syk & languysshynge, And <sup>1</sup> hunger han to be recuryd. To <sup>1</sup> swych thys releff ys assuryd, That kan yt <sup>1</sup> hetyn deuoutly, To resseyue <sup>1</sup> only ther-by Parfyt Elthe in ther entent, And gostly ek allegëment, And <sup>2</sup> contynue ther pylgrymage, Day be day, in ther vyage, As pylgrymës sholdë konne, The weyë <sup>3</sup> wych they ha be gozme, Off trewë menyng, no-thing feyned : To swych thys releff was ordeyned Off Cryst Ihesu at the souper Whan hys Apostyls sat ful ner. He brak & partyd yt to ech on, Wher as they setyn on by on, The Grete Thursday at hys maundë, Off hys largesse & gret bountee, Whan he sat wîth hem at the cene, Gostly to swych as he knewe elene. To swych, he gaff hem alderlast Hys owne boody for cheff repast, As the cheff cherysshynge foode To allë folkys that be goode. ' And peplys off hiñ & lowñ degre Thorgh-out the world sustenyd be, And therby han ther sustenance, In al vertu hem-sylff tavaunce. The wyche I kepë ful streiltly	<p>[Stowe, leaf 85] 4588</p> <p>4592 [leaf 60, back]</p> <p>[C. &amp; St.]</p> <p>„</p> <p>„</p> <p>„ 4596</p> <p>[<sup>1</sup> Stowe]</p> <p>„</p> <p>„ 4600</p> <p>[<sup>2</sup> To St.]</p> <p>4604</p> <p>[<sup>3</sup> 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, <sup>1</sup> )	[ <sup>1</sup> Stowe]	4628
	[leaf 70] No man re- ceives it until he has been chastised and purified.	Be <i>with</i> my yerde <sup>2</sup> fyrst chastysed, And also (as I ha devysed, <i>With</i> myn hamer broke a-two, And <i>with</i> my bysmë swept also ;	[ <sup>2</sup> yerde St., yerd C.]	4632
	Let young and old do as I command.'	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.'		4636
	[Cap. lxi, prose.]	And whan thys lady hadde al told, And yt <sup>3</sup> declaryd (al yfere)	[ <sup>3</sup> yt St., om. C.]	4640
	Then the other lady, Charity, stood forth, and said:	¶ The tother lady that stood hyr by, Gan pressë forth, & was redy (Lych as ye shal vnderstond, <i>With</i> the scripture in hyr hond, Off the wych to-forn) I tolde ; And hyr lettre she gan vnfolde, And in opyn audyence Thus she seyde in sentence.		4644 4648
	<i>Charity.</i>	' Syrs,' <i>quod</i> she, ' yiff ye lyst lere, Ye han herd al the manere How thys lady, <b>Dame Penance</b> , Hath declaryd in substaunce To yow hyr offyce by & by. And, by your leuë, now wyl I,— In hope I may your thank dysserue,— Declarë wher-off that I serue, Off myn offyce & my degre.	[Stowe, leaf 86]	4652
	' You have heard Pen- ance describe her office,	' I wyl ye wyte, that I am she That neuere haddë yet delyt To haue no persone in despyt, Hih 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 greuauunce,		4656 4660
	and now I hope you will hear me.			4664
	My joy has ever been to prosper all men,			



‘ On no man I took vengauce.	[Stowe]	[leaf 70, back]
Myn Enemyes also I fforbere ;	„	<u>Charity.</u>
And myn Entent ys nat to dere	[St. & C.]	4668 and love all men.
To no persone nor to no man,	„	
As fer forth as euere I kan.	„	
I am modre off al vertue ;	„	
And I am she (aš yt ys due,)	„	4672
That clothë folk wych nakyd be ;	„	
And of mercy & of <sup>1</sup> pyte	[ <sup>1</sup> 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 noryce of al nedey,	[Stowe, leaf 86, back]	
And I herberwe comounly		I shelter the homeless,
Al pylgrymës in ther nede ;		
And I am she (yt ys no drede,)		4684
That ffele as mychë harm in me		and feel the adversities of others,
Off other folkys aduersyte,		
As they hem-sylff that yt <sup>t</sup> endure.		
And al <sup>2</sup> my goodys (I ensure,)	[ <sup>2</sup> alle St.]	4688
Be comoun vnto euery whyht,		and divide my goods among the poor.
Whan they ha nede, as yt ys ryht.		
‘ Seyn Poul sayd ek, in hys wrytyng,		
Off vertu he hadde no thyng,		4692
With-outë that he haddë me ;	(1 Cor. xiii. 1—3)	
And that he myghte in no degre		
With-outë me do no good dede.		St. Paul could do no good deed without me.
And trew(ë)ly (who taketh hede,)		4696
No good <sup>3</sup> dede nor good <sup>3</sup> entent	[ <sup>3</sup> goode St.]	
Ys worth, but yiff I be present,		
Among estatys hiñ nor lowe.		
‘ And yiff ye lyst my namë knowe,		4700
I am callyd dame Charyte,		My name is Charity.
That hanë al folk in cherte. <sup>4</sup>	[ <sup>4</sup> Cherte St., cerce C.]	

<sup>1</sup> Camb. MS. reads: I am . . . Thilke that loueth alle folk with hol herte, with-oute yuel wil ; thilke that seecheth no vengauce, 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.*

	<u>Charity.</u>	‘ And other, that folk haue in despyt,	[leaf 71].
I cherish the despised, feed the hungry,		Hem to cherysshe, ys my delyt ;	4704
		I ffeedë folk that hongry be,	
		And parte <i>with</i> hem off my plente ;	
and visit the sick,		And vysete <i>hem</i> 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, & benygnëly	[Stowe, leaf 87]
		Allë sorwës wel apese.	
I comfort the distressed,		And I am she that kan done ese,	4716
		Al hevynesses to recure.	
		And I am she that set no cure	
		Off gruchyng nor detraccioun ;	
		ffor thys ys my condicioun,	4720
		Harm to spekë neueradel,	
speak well of all men,		But, off ech man to sey wel,	
		Wych I holde a gret vertu.	
	[Cap. lxii]	¶ And yiff he haue off Cryst Ihesu	4724
		Any maner Rémembraunce,	
		I made <i>hym</i> for to ha plesaunce	
and remind them of the mercy of Christ,		Off mercy, as I rehersë kan,	
		ffor louë to be-kome A man,	4728
		And taken your humanyte,	
		And suffren, by humylyte,	
		Deth for your sake, & passioun ;	
		Made <i>hym</i> fro hevene kome A-doun,	4732
		And suffren ek (as yt ys founde,)	
		To a pyler to be bovnde,	
who humbled Himself		And tendure (that Lord most fre,)	
		<i>With</i> sharpë thornys crownyd be,	4736
		And sprede hys Armys on the rood,	
		And for your sakë shede hys blood ;	
[leaf 71, back] to suffer and die upon the cross.		And to a croos to be ek nayled,	
		And doun therby hys blood yraylled	[C. & St.] 4740
		To-forn, be-hynde, & euery cost,	„
		And to his Fader yelde hys goste,	„

In to his hand hys spyryt take.	[St. & C.]	<u>Charity.</u>
‘Al thys I made hym, for your sake,	,,	4744
Tenduren off entencioun,		
To makē your redempcioun	[Stowe, leaf 87, back.]	
That wer for synnē lost echon.		
And to helle I made hym gon,		4748
To fette hem out that ley ther bounde,		
The deveht <sup>2</sup> power to confounde,	[ <sup>2</sup> Devellys St.]	
Wych hadde grevyd man so sore.		
‘And I shal telle yow euermore,		4752
How thys kyng most souereyne,		
To-form hys passiouz & peyne,		
And hys tormentys wonder stronge,		
Or he the deth sholde vnderfonge,		4756
He ffor <sup>3</sup> gated nat off entent		
ffor <sup>3</sup> to make hys testament.	[ <sup>3</sup> Stowe]	
The formē ther-off to endyte,		
He calledē me yt to wryte :		4760
ffor to make the formē bettere,		
My sylff wrot yt, euery lettre		
And namyd yt (yt ys no les,)		
‘The trewē testament off pes.’	Testamentum pacis.	4764
Wych 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,		
Yiff ye wyl yiven audyence.		
Lo thys yt ys, herkneth echon,		
As I shal her rehers A-noon.		4772
<b>The testament off Cryst Ihesu.</b>		
I, Ihesu, some of Marye,	[Stowe, leaf 88]	[Cap. lxiij, prose.]
Wych namyd am ( <i>with-outē</i> lye)		I, Iesus, who am the Truth,
<b>Trouthe</b> , Sothfast lyff, & weye,		[leaf 72]
Now to-for or that I deye,		4776
The deth off whom ys ful certeyne,		the Life, and the Way,
And how I shal endurē peyne ;		
But to-for, of good entent		
I wyl mak my testament.		4780
‘And fyrst off allē, wylfully		before I die will make My will.

<i>Charity.</i>	I be-quetlē enterly	
I bequeath my Soul to God,	My soule vn-to my Fader dere, That syt above the sterrys clere,	4784
	Yt to kepen & conveye, And to governe yt in the weye	
for Him to keep while I descend into hell.	Whan yt shal descendē down In-to the dyrkē <sup>1</sup> mansyoun	[ <sup>1</sup> 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 se many day,	4792
	To delyvere hem out off wo.	
	‘And my body, I quethe also	
My Body I bequeath to the sepulchre for three days, and to true pil- grims,	To the sepulkre, for dayēs thre, Wych Ioseph hath mad for me.	4796
	Wych Body I leve also To trewe pylgrymēs that her go, As thyng that most may hem awaylle Hem to releue <sup>2</sup> in ther travaylle;	[ <sup>2</sup> Rereleve St.] 4800
to sustain them.	As cheff Repast, hem to sustene In ther vyage ageyn al tene.	
My Heart to those who keep My command- ments;	Myn <b>herte</b> I quethe (ek of entent,) To aH that my comaundēment	[Stowe, leaf 88, back] 4804
	Kepe, to ther power feythfully, And my statūtys enterly.	
My Mother to St. John,	‘My Moder, I leue to Seyn Iohan, To be a-vaytyng euere in on	4808
	Vp-on hyre, in al the smertē That she shal felyn at hyr herte, Whan she me seth in gret mescheff,	
[leaf 72, back] who shall sustain her in all she shall suffer for Me.	Lad to my deth-ward as a theff;	[C. & St.] 4812
	Wych shal thorgh hyr hertē blyve,	„
	Sharper than any swerd y-Ryve,	„
	And maken hyre in Terys drowne,	„
	And oftē sythēs for to swowne	„ 4816
	Off verray moderly pyte:	„
	But than shal Iohan hyr socour be In hyr lamentaciouns, ffor trouble off my passiouns,	4820
	To counforte hyre in al hyr wo.	



	<i>Charity.</i>	‘To plete for hem, & pleës <sup>1</sup> holde	[ <sup>1</sup> ples St., ples C.]
		To-for myn ownë Ffader dere,	
		In al ther nedys fer & nere,	4864
		Ther to ben her aduocat.	
		And (tavoyden al debat,)	
		I shal for hem be swych a mene,	
		Off synne to putte away the tene,	[Stowe, leaf 80, back] 4868
		The tenys off eternal wo.	
		‘And my pes, I gyue also	
		To al the world in hábondaunce,	
		Wherby they may hem sylff avaunce	4872
		And ffraunzhysen at the beste,	
		Therby euere to lyve in reste,	
		In perfyt Ioyë ay tabounde,	
		Yiff the ffautë be nat founde	4876
		In them sylff, for lak off grace	
		Yt to refuse for ther trespace :	
		ffor, in pes ay to perséuere,	
		So ffayr a gyfftë gaff I neuere,	4880
		My sylff except, vn-to no man,	
		Syth tymë that the world be-gan.	
		ffor who consydreth, & loke wel,	
		Pes ys the parfyt Iowel	4884
		That al Rychessë doth transcende.	
		Verray pes doth ek amende	[C. & St.]
		Al vertues that men kan nevene ;	„
		And pees was fyrst wrought in heuene,	„ 4888
		Off thylkë souereyn Carpenter	„
		That syt aboute the sterrys cler,	„
		That forgyd fyrst, (who lyst look,)	„
		With-outen any noyse or strook :	4892
		Strook nor noyse maken no pes,	
		But they yt brekë doutëles.	
		‘Wherfore, As semeth vn-to me,	
		Yt ys good that the exaample be	4896
		Off pes yput in Rémembraunce,	
		Wych ys the ground off al plesauce.	
		And off thys pes, by good Reson,	
		That ther be shewyd a patrovn,	4900
		To knowe the verray exaampleyre,	[Stowe, leaf 90]

that I shall  
be a Mediator  
between God  
and man.

My Peace I  
give to all the  
world.

It is the  
fairest gift I  
ever gave, ex-  
cept Myself.

[leaf 73, back]

Peace is the  
most perfect  
jewel made  
by My  
Father.

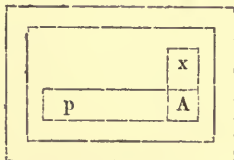
[Cap. lxiv]

It is good to  
put the ex-  
ample of  
Peace in re-  
membrance.

And tavoyden hys contrayre.		<u>Charity.</u>
Verryly in portrature		
Ye shal sen her the ffygure.	4904	To make the 'portrature' 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,		
The Ton ende vp-ward to dresse		let one end stand up-right :
Hih a-lofftë, ryht as lyne ;		
And ferthermor to détermyne,	4912	
The tother endë lower douw,		
So that (in conclusioun)		
The Angle corner in your syht,		
Wych Ioyneth the Endys lynë ryht ;	4916	in the angle formed by the two sides you will see the letter A.
In wych corner (yiff ye lyst wyte,)		
Ther ys in soth An ' A ' ywryte.		
Than lynealy, yiff ye descende		
Doun 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 p,
In that ende An ' X ' yset ;	"	and in the upper end the
And whan thys lettrys ben yknet,	", 4924	letter x.
Ioyned in ou, who kan espye,		
Parfyt pes they sygnyfyë.		

[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, back]	[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 Crÿst hath yt take,		
Sholdë kepë for hys sake		
Pes wih euery maner whyht.		

	<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 sygnyfyed,	4940
	Peace between God and me can never be separated.	In tookne that noon be rekköles, ffyrst to hauë parfyt pes <i>With</i> God & me, wych byth al on, And may neuere assonder gon ;	4944
		And also (as I shal devyse,) That he (in no maner wyse) Ne do no thyng in no degre Wych that sholde dysplesë me :	4948
	Peace restrains men from offending me. [leaf 74, back]	And yiff yt happe, off neelygence, A-geyn me that he do offence, <sup>1</sup> In allë haste that he hym payne	[Stowe]
		To with-drawe hym / and Restreyne ffrom alle evellys, for my sake	„ 4952 [C. & St.]
		And that he amendys make,	„
		Hys trespasse to ben a-knowe.	„
	[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 pleynly ys vnderstonde The soule off man, <i>with</i> whom ech whyht Sholde ha pes, of verray ryht.	[Stowe, leaf 91] 4960
		So that in a manhys <sup>2</sup> thouht	[ <sup>2</sup> manys St.]
		Synderesis ne gruchelë nouht,— <sup>3</sup> (Synderesis, to speke in pleyn, Ys as mychë for to seyn,	4964
	(Definition of Synderesis.)	By notable descripcioun, The hiher party of Resou ; Wherby A man shal best discerne Hys consciencë to governe,)—	4968
		Thorgh no trespase nor offence, By no Remors off conscience ; Lat euery man tak hed her-to, And <i>with</i> your neyhëbour also	4972

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

<sup>3</sup> Lines 4963-68 are written on the margin opposite l. 4957.



‘Ye most ha pes & vnyte,			
Sych ys ytokenyd by the .p.			<i>Charity.</i>
And ys yset fyrst off echon.			The <i>P</i> be- tokens peace between neighbours,
‘And that ye sholdē be al on,	4976		
Thexaump̄le teeheth yow ful wel,			
(Yiff ye eonsydren eueydel,)			
How ye bothen, in O lyne			because <i>p</i> and <i>a</i> stand in one line,
Stonde, & may yt not declyne.	4980		
Lyneally, yt ys noon other,			
As brother verrayly to brother,			
Nature wyl that yt so be,			
Hih̄ and lowh̄, off o degre,	4984		
Bothē tweyne ymade lyche ;			
The porē man & ek the ryeche,			and all men were origin- ally made alike.
At the gynyng, as ye shal lere,			
Al forgyd wern of O matere,	4988		
Touchyng ther ffyrste orygynal,			
And bothē tweynē be mortal ;			
The Ton, the tother, in certeyne			
They be but wermēs bothē tweyne,	4992		
And they ne kan hem sylfē nat kepe,		[C. & St.]	[leaf 75]
But that they shaft to erthē krepē ;		„	
When that deth doth hem assaylle.		„	That which happens to one happens to another,
‘ffor what ys worth, or may awaylle,	4996	„	
A feloun herte or hardynesse,		„	
Daunger, despyt or sturdynesse,		„	
Nat may socoure vp-on no syde,	4999	[Stowe, leaf 91, back]	
Ther deynous port, ther gretē <sup>1</sup> pryde,		[ <sup>1</sup> grete St., gret C.]	
Yt may hem done noon avauntage,			
ffor al shal passe By o passage,			
And by on hole off gret streihtnesse ;			
Powerte & ek rychesse,	5004		
Al goth O way, bothe gret & smal ;			and all go one way.
Exeepeioun ys noon at al,			
To helpyn in thys streihtē nede.			
‘Wherfor euey man take hede,	5008		Wherefore haue n entre lest this jewel be lost.
Thorgh pryde to be nat rekkēles,			
Thys rychē Iowel callyd pes,			
To kepe yt wel, & lese yt nouht.			
‘And euey man, in herte & thouht	5012		



	<u>Charity.</u>
‘ <i>With</i> many gyfftyſ off gret prys, Wych ye ſhal kepe, yiff ye be wys, As I ha told in ech eſtat ; ffor pes devoydeth al debat,	5052
Wher yt abydeth parfytly. ‘But I ſhal telle the cauſe why That I me puttē fyrſt in pres <sup>1</sup>	5056
Atwyxē yow & Moyses, And the table wher as he ſtood. ffor me-thouht yt was nat good	5060
That noon off yow, in no degre, Sholde a-proche <i>with</i> -outē me To claynē part (thys, the cheff) At hys table, off the releff But I my-ſylff wer ther preſent.	5064
‘And ek the ſaydē teſtament, That I ha told off in ſubſtaunce, And yiff ye haue in remembraunce	5068
Dame Penaunnece yow toldē ſo, Yiff ye took good hed ther-to, <i>With</i> outen hyrē, thys the ende <sup>2</sup>	5072
Ye be nat hable for to wende To the table off Moyses. And but ye haue ek parfyt pes <i>With</i> yow echon, & alſo me Wych am ynanyd Charyte, Ye be vnworthy & vnable To ha the releff off hys table.	5076
ffor yt were a preſumpcioun, And a gret transgreſſioun, To neyhen ner, or to be bold, Or to clayne (as I ha told)	5080
Off that releff moſt ſpeeyal, Wher-off ech part ys on & al,— Ther ys ther-in no dyfference ;— And therfor, lat be noon offence	5084
In yow, vp-on no maner ſyde, But that aſorm ye yow provyde, As I the charge haue on yow leyde.’ And whan Charyte hadde al ſayde,	[Stowe, leaf 93]

Charity.

[1 preses St., pes C.]

I will tell you why I am put between you and the table of Moses.

[Stowe, leaf 92, back]

[Cap. lxxviii, prose.]

[C. & St.]

”

Without penance you are unable to reach the table;

[2 thende C., St.]

and unless you have peace you cannot have relief.

It were presumption to approach without preparation.’

[Cap. lxxxix, prose.]

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 pres To-ward the table off Moyses ;	5092
	Conveyed ech in ther degre With parfyt pes and Charyte, And with verray répentance, Confessioun, & ek penaunce.	5096
and presented themselves before Moses.	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 & vnhabl ;	5108
They hid themselves from Charity, and flel from Penauce.	Wych held hem-sylff fer out asyde, And fro Charyte gan hem hyde, And fledde also fro dame Penauce ; And yet hem-sylff they gan A-vaunce,	5112
	Off boldënesse al shamëles, <sup>1</sup> [1 shameles St., shames C.] ffor to reeeve off Moyses The releff, wher as he stood. The wyehë thoulhtë <sup>2</sup> nat but good ;	5116
Moses bestowed his gifts on all alike,	ffor he, off elene affecciou, [2 whiche thoughte St., ff. 93 ; wych thoulht C.] Gaff yt with-oute excepcioun (Off the plente that he hadde,) [Stowe, leaf 93, back]	
	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 clenness,	5120
	As they ouht ha done off ryht ; Swych wer foul & blake of syht Lychë <sup>3</sup> to a colyers sak. [3 Lyehe St., Lych C.]	5124
but the bad came away as black as a collier's sack,	ffor in hem-sylff was all the lak	5128

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

<u>Pilgrim.</u>	And yet nat had (to my plesau[n]ce) Halff A repast of suffysau[n]ce. And yet, the pylgrymes euerychon 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 fulfyllyd <i>with</i> ryht smal Ther- <i>with</i> , myghty mad, & <sup>1</sup> stronge.	[Stowe, leaf 94, back] [ <sup>1</sup> and made St.]
[Cap. lxxl, prose.]	Wher- <i>vp</i> -on I gan ful longe, And thouhte (A-mong hem euerychon) Myn vnderstondyng was agon	5184
	ffor lak off wyt in gret dystresse, And forelouyd <i>with</i> dyrknesse. Reson was hyd, so semptē me, That I kowde hyr nowher se ;	5188
I thought I had lost my reason,	In al that place, I sawh nat tho, No whyht I myghtē speke vn-to, Save Gracē Dieu, wych ther abood, And to- <i>for</i> the Table stood	5192
so I went to Grace Dieu,	Off Moyses ; & off entente, Vn-to hyre a-noon I wente. [6 lines blank in MS. for an Illumination.] <b>The pylgrym askede.</b> 'Ma dame,' <i>quod</i> I, 'I ha gret nede That ye wolde, off goodlyhede,	5196
and asked her for some proof of the truth of what I had seen.	And off your gret excellence, Showen to me som evydence How yt myghtē shewyd be, That so lytel quantyte	5200
[leaf 78]	Off thys releff (in any wyse) Myghte of resoun ynowh suffyse To so manye as ben here ? ffor, ma dame, (& ye lyst here,)	5204
	Swyeh ten in quantyte Wolde nat suffysen vn-to me	[Stowe, leaf 95]



138 *Four of Man's five Wits deceive him. The fifth,*

<i>Graco Dieu.</i>	‘In touch & syhtë bothë two,	
Touch, taste, sight, and suell are deceived.	Also in tast & in smellynge Lych bred & wyn Resemb[e]lynge,	5248
	Outward, as by apparence; Trustë shortly in sentence;	
Four of man's wits are clean gone,	Thy fowrë wyttys (lerne of me) ffynally deceyved be;	5252
	Off verray foly they be blent, That they ha noon Entendëment, The trouthë trewly to conceyve; Swych dyrknesse hem doth deceyve,	5256
	That the offyce of hem echon Ys from hem <sup>1</sup> fourë clenë agon, [1 hem St., hym C.] ffor lak, pleyuly, of knowelychyng.	
but the fifth wit, or hearing,	‘But the fyffthe wyt off heryng— Wych mor clerly in sentence Haunth full intelligence—	5260
	He techyth the wyttys euerychon [Stowe, leaf 96] Evydently what they shal don,—	5264
	The tast, the touch, & ek the syht, Smellyng also (off verray ryht,) Whan they ha lost ther knowelychyng, The ffyffthe, that callyd ys Heryng,	5268
makes up for all the rest,	Apaceved h. th so wel, That he knoweth euerydel In thys matere what shal be don. And thys was fguryd longe a-gon,—	5272
[leaf 79]	In Ysaak, that oldë man, Whan Esau (to hys entente,) In-to the feld on huntynge wente,	5276
	And hys labour spente in veyn. ffor longe or that he kam <sup>2</sup> ageyn, [2 kome St.] Iacob verrayly in dede,	
as it did to Isaac when Jacob deceived him	Claddë <sup>3</sup> in Esawys wede, [3 Cladde St., Clad C.] With her <sup>4</sup> vp-on hys hondys layd [4 heer St. (hair)] (As hys moder hadde hym sayd,) To Ysaak heldë <sup>5</sup> hys passage, [5 helde St., held C.]	5280
in the matter of the potage,	And to hym brouhtë the potage In ryht gret hast, (as he was tauht,)	5284



And sayde, he hadde hys pray ykault In venery, amyd the feld.		<u>Grace Dicca.</u>
‘ But, Ysaak no thyng be-held,	5288	
ffor he was dyrkyd off hys syht, And gretly feblyd off hys myght, ffor Touch & smellyng wer agon ; And Ysaak wende euere in on, That Esau haddē be present.	5292	thinking it was Esau who brought it.
But Rebecca, off entent, Sentē Iacob in hys name ;	[Stowe, leaf 96, back]	
ffor in hyr herte she hadde a game, Esau, to settē abak.	5296	
‘ But thys oldē <sup>1</sup> man Ysaak—	[ <sup>1</sup> 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. 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 handys ben off Esau.’	5308	“ The voice is the voice of Iacob,  but the handys are the handys of Esau.”
‘ Consydreth now how the vertu Off Touch, & tast, smellyng, & syht	[St. & C.]	[leaf 79, back] [Cap. lxxiii, prose.]
Haddē pleynly lost hys myght ; The force off heryng style a-hood ; With Isaak, ryht so yt stood.	5312	
¶ By wych example, tak good heed ffor profyt off thyn ownē speed, Off thys fygure that I ha told ; Lefft vp thyn eyen & be-hold :	5316	By this ex- ample take heed,
Avauunce the nat, nor mak no bost, ffor thy .iiij. <sup>2</sup> wyttys thow hast lost.	[ <sup>2</sup> foure St.]	5320
Ther myght, ther force, ar fro the weyved ; Yiff thow truste hem, thow art deceyved ; ffor Tast nor touch in no degre, Nor nó thyng that thow kanst se, Nor thy smellyng (tak good hed,)	5324	and do not trust to your four senses,

	<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 ffourë wyttys set a-syde,		
but let hear- ing be your guide;		And lat heryng be thy guyde ;		
		ffor, thys .iiij. <sup>1</sup> in sothfastnesse	[ <sup>1</sup> ffoure St.]	
		Kau nor may ber no wytnesse.		5332
		Wher-for thow mustest, for the beste,		
		Abyde on heryng, and ther reste ;		
		fully truste to hys sentence ;		
		Yiff feyth to hym, & ful credence ;		5336
		ffor heryng shal, <i>with-outë</i> slouthē,		
it will teach you the plain truth.		Teche to the, the pleynë trouthe,		
		Ryght as yt ys, ne doute yt nouht.		
		'And conceyue wel in thy thought,		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 flesh (yiff feyth to me,)		
[leaf 80]		That heng vp-on the roodë tre,		5344
		And, by force & verray strengthe,		
		On the croos was drawe alengthe,		
		fful streyhtly nayled on the rood ;		
		And thys ys ek the verray blood,		5348
		On goode ffryday that he shadde,		
		Whan Iewës to the deth hym ladde,		
		Wher-off he was steyned reed.		5351
		¶ Thow mayst also call yt <sup>2</sup> bred,	[ <sup>2</sup> calle yt St., callyd C.]	
		Thys same releff, ( <i>with-outë</i> stryff,)		
		The verray sothfast bred off lyff.		
which nourish the whole world.		Wych susteneth (I the ensnre,)		
		Al the world <i>with</i> hys pasture,		5356
		And yiveth to hem in substaunce	[Stowe, leaf 97, back]	
		Verrayly ther sustenance.		
		¶ And ek also (thys myn vsage,		
		Ther-off to han thys language,		5360
		Looke thow take good heed ther-to,)		
		I calle yt bred, & name yt so ;	He est painis qui de celo descendit.	
It was sent from heauen to feed man.		Wych, for manhys <sup>3</sup> savacioun,	[ <sup>3</sup> mannes St.]	
		ffro the heuene kam a-doun,		5364
		To ffedë man her verrayly.		

*Charity sowed the Heaven-brought seed of Christ on Earth.* 141

‘Yt ys the bred, ek, trewly		<i>Grace Dieu.</i>
Wher-with <i>Aungelys</i> fedde ybe		Angels
In that hevenly souereyn se.	5368	feed on it in heaven.
Thys bred, pylgrymës <i>euerychon</i> ,		
On pylgrymagë, (wher they gon,)		
Or wher-so-euere that they were,		
In ther sherpe <sup>1</sup> they shold yt bere.	[ <sup>1</sup> Scryppe St.] 5372	
‘And thogh that thow (as semp <sup>t</sup> ë the,)		
Sey yt but lyte of quantyte,		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, wych ar blynde ;		but your
But hane alway wel thy mynde		syht 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 <i>Charyte</i>	” 5384	[Cap. lxxiv,
Maken to the a good sarmoun,	”	prose.]
But (as in conclusioun,)	”	[Camb., p. 43]
Thys lady (yiff thow took good hed,)		Charity
Spak but lytel off thys bred	5388	preached but
In hyr sarmoun (thus stood the caas) ;	[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 certeyn,)		and sowed it
Wher as sowë was thys greyn,	5396	in earth.
Was nat labouryd (trust me wel,)		
Mor yheryd <i>neueradel</i> ;		
Vunderstonde yt, yiff thow konne.		
ffor, by hetë off the soone,	5400	The sun and
That shyne <sup>t</sup> fro the heuene A-loffte		the dew made
With hys attempre bemys soffte,		it spring.
And the hevenly dewh most clene,		
With hys sylner dropys shene,	5404	
(The wychë <sup>2</sup> doth no thyng in veyn,)	[ <sup>2</sup> whiche St., wych C.]	

<i>Grace Dieu.</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 & betē ; 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	5412  5416
[leaf 81]	Al mad <sup>1</sup> nakyd off entent, Out off hys olde <sup>2</sup> vestēment.	[Stowe, leaf 98, baek] [ <sup>1</sup> Alle made St.] [ <sup>2</sup> olde St., old C.] 5420
and brought to the mill and ground.	'And whan yt was so ffer ywroult, Thys greyn was to the mellē brouht, And groundē ther <i>with</i> ful gret peyne	5428
	A-twyxe the hardē <sup>3</sup> stonys tweyne. [ <sup>3</sup> harde St., hard C.] And yiff I shal the sothē <sup>4</sup> telle, [ <sup>4</sup> sothe St., soth C.] The sēyl-yerdys off the melle, Wych tournedē abouten offte, Wer clad in cloth that was not soffte.	5428
The mill was turned by the winds of envy.	'Tys <sup>5</sup> melle ek (yiff thow canst espye,) [ <sup>5</sup> This St.] Wyth falsē wyndēs off envye, (Wher as yt stood vp-on the groundē), Tournede euere aboutē Round ;	5432
The stones were scorn and derision.	And the Grynstonys (that I off spak) Mad ful hardē for the wrak, Wer stonys off derysiouws ; Off skorn, & fals illusiouws, The wych two (who kan aduerte) Perceden ful nyh the herte.	5436
	'And whan no thyng was lefft at al, But that yt was ygroundē smal, Charyte gan neyhen ner, And wolde be-come a pasteler, Lych a baker, (yt ys no drede,)	5440
Charity made the flour into bread,	Off that flour to make her bred. And hyr Ovene was of old	5444

‘ Verray hote, (& no-thing cold,) <span style="float: right;"><u>Grace Dieu.</u></span>	
Wher-as she caste hyr for to bake.	
‘ And whan she gan hyr past to make,	5448
Al tournede nat vn-to hyr pay,	but not with-
Wher-off she haddē no desmay,	out trouble.
Off thylkē past wych that she wrouhte. <span style="float: right;">[Stowe, leaf 99]</span>	
& A-noon she hyr be-thouhte	5452
(Among, in al <sup>1</sup> her besynesse,) <span style="float: right;">[<sup>1</sup> Amonge / all; St.]</span>	
Off on that was a gret maystresse,	So she
So sotyfe off dyscreyounz	sought aid
Was nouthere founde in borgh nor town ;	of Wisdom,
ffor what men thouhte, or wolde haue don,	[leaf 81, back]
She koude yt brynge about a-noon : <span style="float: right;">[St. &amp; C.]</span>	
Lernyd <sup>2</sup> she hadde, in hyr contre,	[ <sup>2</sup> Stowe]
At scolys <sup>2</sup> thier she haddē be.	,, 5460
Thogh al hyr komnyng wer nat wyst,	who could
She koude haue mad, yiff that hyr lyst,	work mar-
Al the world so large & Roundē,	vels.
And al the compas off the groundē,	
ffor tashet <sup>3</sup> & closyd al <span style="float: right;">[<sup>3</sup> to have shut]</span>	5464
With-Inne a sotyfl boyst, but smal ;	She would
And off An Ey with-Inne the shelle,	put the world
She koude also (I dar wel telle,)	into a box,
Ha put an Oxē strong & large ;	
ffor yt was, no maner charge	
To hyr gret magnyfyceuce ;	
And hyr name was <b>Sapience.</b>	5468
‘ And, for hyr gret sotylyllyte,	
Thys lady, callyd Charyte,	Charity
Prayed hyr, off goodlyhed,	prayed her
ffor to helpē <sup>4</sup> make thys bred <span style="float: right;">[<sup>4</sup> helpen St.]</span>	to knead the
Off the ffour wych that she brouhte ;	dough,
And also lowly hyr be-souhte	
To tempre the past so sotylylly,	
That yt myghtē fynally,	5480
Off Resemblauce be but smal ; <span style="float: right;">[Stowe, leaf 99, back]</span>	
And that yt myghte suffyse at al	
(By vertu, verrayly in dede)	and that the
Al thys worlde to fostre & fede,	bread might
That ech, off lowh & hiñ degre,	feed the
	world.
	5484

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 swych a <sup>1</sup> wyse,	[ <sup>1</sup> swiche St.]
	who prepared the bread as desired.	Made yt gret <i>with</i> -oute mesure,	5500
		To yive al fōlkys ther pasture,	
		Suffycyēt 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 necligent	
		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 <sup>2</sup> on ;	[ <sup>2</sup> alle in St.]
		Off O power & O manere	
		As whan yt was hool and entere.	5520
		The wychē <sup>3</sup> thyng (I the ensure,)	[ <sup>3</sup> whiche St., wych C.]
		Yplesede <sup>4</sup> nat to dame Nature ;	[ <sup>4</sup> 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 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]	and argues thus :
To hyre he sayde in thys manere :	5544	
[6 lines blank in MS. for an Illumination.]		
<b>Arystotyles dyde hys massage in thys manere :</b>		[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 <sup>1</sup> thys, that ye	[ <sup>1</sup> In St.]	
Han to-brook (as semeth me)	5552	to declare that you have broken her ordinaunce.
Off nature the ordynaunce,		
And don <sup>2</sup> to hyrë gret grevaunce,	[ <sup>2</sup> done St., don C.]	
Wych pleseth 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	5560	
Sholde be lasse, & her ygynne, <sup>3</sup>	[C. & St.]	

<sup>3</sup> 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>witl</i> -Inne.	
	And yiff I made to your entent,	
It is contrary to reason to say a house is less than that contained in the house.	By apparence off Argument,	5564
	As thus, that I woldë preve,	[Stowe, leaf 101]
	(ffor to makë folk be-leve,)	
If I should prove a palace to be a little turret,	That a paleys huge & large,	
	Or A menstre off gret <sup>1</sup> charge,	[ <sup>1</sup> gre St.] 5568
	That yt wer but A Turneys smal.	
the wise would say I was guilty of sophistry;	Clerkys wolde (in especyal)	
	Seyn yt wer but mekerye, <sup>2</sup>	[ <sup>2</sup> Mokerye St.]
	Or A maner sophystrye,	5572
	Shewyd, as yt wer for game;	
[Cap. lxxvii]	And ye your sylff ha do the same.	
and you have done us ill, if you maintain	(Yiff ye lyst to be avysed,)	
	In thys bred wych ys desguysed;	5576
	ffor the foode & the pasture,	
	That ys <i>wit</i> hinne (as ye assure,)	
	Gyveth ful repast spyrytual	
	To al the world in general,	5580
	So ffer the vertu doth extende;	
	And yet, that thyng to <i>com</i> prehende,	
	Al the erthë, in no wyse,	
that which heaven cannot contain	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 space?	5588
can be held in the hand, if there were fourteen of them!	And swych .xiiiij. <sup>e</sup> (on see or land)	
	I myghte wel holden in myn hand!	
	I trowe your sylff kan nat sey nay;	
	And for no fauour I ne may	5592
This I cannot allow.	Suffre no lenger (in certeyn,)	
	But that I mustë yow <i>witl</i> -seyn,	
[leaf 83, back]	And declare, wher as ye ffaylle,	[Stowe, leaf 101, back] [C. & St.]
	( <sup>3</sup> And yt ys no grete merveylle,	,, 5596
	Who-so lyst goode heed to take)	,,
	Thogh naturë dyde awake,	,,

<sup>3</sup> Camb. MS. reads: This may j nouht wel suffre, ne resoun may not weel preeve it, ne it is not riht gret wunder thouth 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 specyal.		
‘ And thys greueth me most at <sup>1</sup> al,	[ <sup>1</sup> off St.]	
That my Maxime <i>apryved</i> , <sup>2</sup>	[ <sup>2</sup> appreyvd St.]	
Ye in dede han yt reprevyd ;		5604
And (to speke in wordys pley <sup>n</sup> ,)		You have disputed my maxim,
Neuere in my lyff herde I seyn—		
In-no scolys, her nor there,—		
But that “ on al ” (what euere yt were,)		5608
Mot <sup>3</sup> be gretter than hys party.	Omne totum maius est sua parte. [ <sup>3</sup> Motte St., Not C.]	
But ye <sup>4</sup> han makyd wrongfully,	[ <sup>4</sup> y St.]	
(I wot nat by what <sup>5</sup> maner scole,)	[ <sup>5</sup> what St., no C.]	and assert that the part is equal to the whole.
The part Egal to the hoole,		5612
<i>With-ou</i> ten any difference !		
Wych 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
<b>Sapyence answerde.</b>		[Cap. lxxviii]
A-noon thys lady Sapience.	[Stowe, leaf 102]	
(Whan she hadde herd <sup>6</sup> in sentence	[ <sup>6</sup> herd C., herde St.]	
The wordys of Arystotyles)		
She stynte a whyle, & was in pes.		5624
But at the last <sup>e</sup> she abreyde,		
And vn-to hym ryht thus she seyde :		
‘ My frend, <i>quod</i> she, ‘ I do wel se		
Off trowth <sup>e</sup> that thow lovest me,		5628
And dost me calle, off herte entere,		
“ Thyn oun <sup>e</sup> souereyn lady dere ; ”		
<sup>7</sup> In wych thow hast ylost no thyng	[C. & St.]	[leaf 84]
But yfounde ful grete Fortheryng.	„	5632
Wherfor thow shuldest, lyke the wyse,	„	

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

148 *Sapience answers Aristotle: She taught Nature.*

<i>Grace Dieu reports Sapience.</i>	‘ Prudently thy-sylff avyse,	[C. & St.]	
	Tynke 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 avauunce,		5640
	I tauhtē many thynge’s newe—		
	Record thy sylff yiff thou 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 <sup>1</sup> souereyn,	[ <sup>1</sup> moste St., most C.]	
	ffyrst of echon (I the ensure,)		
	Was hyr-sylff, damē Nature.		5648
	‘ And as thy-sylff ful wel yt knewe,		
	I tauhte hyr many thynge’s newe ;		
	ffyrst, by Crafft off hyr werkyng	[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 flōur delys, the violetty’s,		
	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 nede,		
	I tauhte hyr al, & thynge’s mo.		
In my other school I taught the art of reasoning,	‘ And in my other scole also,		5660
	Wych, thy sylff lyst to sue,		
	I tauhtē folkys to argue		
	Pro & <sup>2</sup> contra, yong & olde,	[ <sup>2</sup> and St.]	
	And wych wey they sholden holde		5664
	To preven out the sothfastnesse		
	Off every thynge, fro the falsnesse ;		
	Betwyxen good & evel dyscerne.		
[leaf 84, back]	<sup>3</sup> And I maade ek (who kan concerne)	[C. & St.]	5668
and how to make canon and other laws.	Lawes off Cyvile and Canoñ ;	”	
	And ther, (in myn Entencion)	”	

<sup>3</sup> Camb. MS. reads: And to make canoun and lawe, For therefore was thilke scoole ordeyned ; And ther was my wise douhter science, p. 46.

' Myn eldest doulter, moste Entere,	[C. & St.]		<i>Grace Dieu</i>
Ther I settë, folk <sup>1</sup> to lere,	[ <sup>1</sup> ffolkys St.]	5672	<i>reporte</i> <i>Sapience.</i>
Wych that callyd ys "Syence,"	<i>Nota quod Sci-</i>		
Sötülle, and off gret excellence ;	<i>encia est Filia</i>		My daughter
And ther she helde hyr parlementys,	<i>Sapience.</i>		Science
And formede many argumentys,	<i>St., om. C.</i>	5676	taught in
As she that was deuoyde off slouthe.			this school.
ffor loue off whom (thys the trouthe,)			
Thow kam to skole ; & for hyr sake			
Nyht & day thow dydest wake,		5680	
Tyl, for thyn owne Avantage			
Ye wer coniunat <sup>2</sup> by maryage,	[ <sup>2</sup> coniunctt St.]		
Wherby I madë the so wys,	[Stowe, leaf 103]		
That thow be-kam myn aprentys.		5684	
And thanne, off gret affecccoun,			
I madë reuelacioun			I revealed
To the, Amongys my werkynges			many secrets
Off naturys secrë thynges ;		5688	to you,
To knowe the clerë fro the derke ;			
Nat that thy syluën 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 <sup>3</sup> fynally	[ <sup>3</sup> demen St.]		
The trouthe pleynty, & no more.			
' And for that skylë gon ful yore,		5696	and at last
In guerdon of thy gret labour,			took you as
I callede the my "paramour."			my friend.
And syth thow hast, vnder my cure,			
Dwellyd so longë <i>with</i> Nature,		5700	[Cap. lxxix]
And seyn so many fayrë thynges,			And since
And so many vnkouth werkynges			you and
<i>With</i> -Inne my scole, of gret faouur,			Nature lived
<sup>4</sup> Thogh thow seye in me Errour,	[C. & St.]	5704	so long under
Thow sholdest, off thy Curtesy,			my care,
ffor-bere me more pacyently,			
Yiff thow lovedest, and wer kynde.			

<sup>4</sup> Camb. MS. reads: And whan thow and nature thus hauē ben vnder my cure, that han lerned in my scooles bothe faire dedes and faire woordes, thow ye seyen me nowerre, yit ye shulden forbere me, p. 46.

<i>Grace Dieu reports Sapience.</i>	' And thow sholdest haue in mynde,	[C. & St.]	5708
	And remembren (off good Resoun,) ,,		
Remember the champion who taught a poor man how to fight.	How onys a myghty champyoun,	,,	
	That koude the crafft off fyhtyng wel,		
	Tauhte hys konnyng euerydel		5712
	To a poore man hym besyde,	[Stowe, leaf 103, back]	
	And lyst ther-off no thyng <sup>1</sup> to hyde; [ <sup>1</sup> no thyng / theroff St.]		
	And for hys mede he took no thyng,		
	Off curteysye, for hys konnyng.		5716
	' But affterward, the case stood so		
	That they sholdë bothë two,—		
	At Requeste off dukys tweyne,		
	A certeryn quarll to dareyne,—		5720
Afterwards they met in fight,	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,		5724
	Off wysdam & dyscrecyoun,—		
	I mene the maister Champyoun,		
	That was avyse, & mor wys—		
	Sayde A-noon to hys prentys,		5728
when the champion, by a trick which he had not told the poor man,	" Yt ys no ryht, wher-for I pleyne,		
	On, to fyhtë ageyns tweyne.		
	Ye be tweyne, I am but On."		
	And Thaprentys thanne Anoon,		5732
	As he bakward cast hys look,		
slew him.	The tother Rauhte hym swych a strook		
	That he fyl ded, & al was done :		
	And thanne the mayster sayde Anoon,		5736
	" My prentys hath nat lernyd al,		
	ffor I kepte <sup>2</sup> in especyal	[ <sup>2</sup> kepe St.]	
[leaf 85, back]	<sup>3</sup> A poynt, tyl that I haddë nede."	[Stowe]	
	' And thus, yiff thow kanst taken hede,' ,,		5740
	(Quod this Lady Sapience)	,,	
	' I taughte neuere al my Science	& St.]	
	To the, as I rehersë shal.	,,	
	What, wenystow to knowen al ?	,,	5744

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 fallaa,		
Sout out in som <sup>1</sup> maner caas,	[ <sup>1</sup> Sought out / In somme St.]	
By fraude or by decepeyoun		
ffor lakkyng off dyscrecyoun.		5756
‘ But tel me now A-noon, I preye,		
And the Trouthè nat geyn-seye,		
Yiff I gaff a purs to the,		5760
Ryght fayr & ryche vp-on to se,		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 caas thow founde ther-in as blyue		
Off gold thre pecys, outhur fyve		5764
Outher .vj., whan thow hast souht,		
Tel on, as yt lyth in thy thouht,		
Wer yt deceyt or sophystrye,		
Or myghtestow off gent(e)rye		5768
Seyn I hadde deceyved the ?		should I have deceived you?
Answered ageyn ; tel on ! lat se !’		
<b>Arystotylles<sup>2</sup> Answerde :</b>	[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 (plynly to expresse,)		[leaf 86]
A sygne (as I kan devyse,)		No: but a token of honour and love.
Off honour, love, & gret fraunchyse.’	[C. & St.]	5776
<b>Sapyence speketh :</b>		
‘ Certys,’ <i>quod</i> she to hym ryht tho,		[Cap. lxxxii, 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

<sup>2</sup>. Aristotle, in the Fr. Prose, rightly, and in Camb. MS.—Aldenham.

152 *Why Sapience didn't explain the Sacramental Bread.*

<i>Grace Dieu reports Sapience.</i>	' The grete Tresour wych verrayly Ys shet <i>with</i> -Innë secrëly,	
So, with this bread; I have not shown the virtue which is within it.	Porë folkys for to fede, Ay, whan they ther-off ha nede ; And specyally to hem that be ffrendys vn-to charyte, Wych in ther passage, nyht & day Holden ay the ryht <sup>1</sup> way.	5784 [ <sup>1</sup> Righte St., ryht C.] 5788
	Allë swych (yt ys no dred) Shal be sustenyd <i>with</i> thys bred, And haue ther ful repast <i>with</i> -Inne, Swych as be nat infect <i>with</i> synne.	5792
	And Over-mor, (yiff thow take hed,) Yiff the valu off thys bred Were yshewyd al <i>with</i> -oute, Men sholdë nat (yt ys no doute,)	5796
If I had, men would not have dared to eat it.	Haue no maner hardynesse ffor taproche, in sothfastnesse ; But rather, for verray feere, Go, seke her bred ellys where, To ther sustentacioun.	[Stowe, leaf 105] 5800
Here is no deception.	' But her ys no decepcyoun, But curteisye & gret bounte, Honour & lyberalyte ; ffor, to speke in wordys fewe, But yiff I dyde <i>with</i> -outë shewe A gret <sup>2</sup> thyng by apparence, The wychë, <sup>3</sup> as in existence,	[ <sup>2</sup> grete St., gret C.] [ <sup>3</sup> whiche St., wych C.] 5808
[leaf 86, back] If I had placed within something of small value,	Were nat <i>with</i> -Inne, (who lyst se,) But verray smal off <i>quantyte</i> , Thou myyghtest than[ë] me repreve, And by argumentys preve Ageyn me (in conclusyoun) A maner off decepcyoun, And blamë me in many wyse.	[C. & St.] ,, ,, ,, 5812 ,, ,,
you might have blamed me. [Cap. lxxxii, prose.]	' And yet to the I shal devyse Another Answer, wych to the Shal suffyse, yiff thow lyst se. I Holde yt no deceyt at al, Thogh to the Eye it shewë smal,	,, ,, ,, ,, 5816 ,, ,, 5820

- ‘ And *with*-Inne be gret & large. [C. & St.] *Grace Dieu reports Sapience and Aristotle.*  
 Wher-*vp*-on, her I the charge ,,  
 That thou be-leue yt stedefastly,  
 And put no doute, but fermely 5824 You must be-  
 Truste ay so, off herte & thouht; lieve firmly.  
 And lokë thou denye yt nought,  
 But her-on feythfully abyde.  
 ffor yiff that I (on any syde) [Stowe, leaf 105, back] 5828 Had I done  
 Hadde yt mad in other wyse, otherwise,  
 Than thou a-forn hast herd devyse,  
 I haddë, thorgh my neclygence,  
 Ther-in don ful gret offence. 5832 I should have  
 ‘ But tel me now A-noon, I preye, [Cap. lxxxiii, prose.]  
 And sparë nat, platly to seye  
 As thou semest in thys matere,  
 Wych hast repreuyd me so here, 5836  
 Off myche<sup>2</sup> thyng, nat yore agon, [<sup>2</sup> myche St., wych C.]  
 Trowest thou answeere A-noon,  
 That nat a-cordeth *with* resoun.  
 A vessel, hows, or mansioun 5840 You say the  
 May be lasse (& her I gynne) vessel cannot  
 Than the thyng that ys *with*-Inne. be less than  
 ‘ But ffyrst I axe, to voyde al stryff, the thing it  
 Sawh thou euere, in al thy lyff, 5844 containe:  
 Off manhys<sup>3</sup> herte the quantyte? [3 manys St.] [leaf 87]  
 Answere A-geyn; tel on, lat se!’ did you ever  
**Arystotyles Answereth:** see the heart  
 ‘ Certys,’ *quod* he, & that ful blyth, of man?  
 ‘ I haue yt seyn ful oftë syth.’ 5848 Yes, often,  
**Sapyence axeth:** said he.  
 ‘ Thanne,’ *quod* she, *with*-outë slouthe,  
 ‘ Declare to me the verrey trowthe;  
 Syth thou halst thy sylff so wys, [Stowe, leaf 106]  
 How gret ys yt, to thyn avys.’ 5852 Then tell me  
 how great it  
**Arystotyles answereth:** is.  
 ‘ Sothly,’ *quod* he, ‘ I dar expresse,  
 As tonchyng the gretnesse,  
 Yt ys but smal vn-to the sihte;  
 ffor ther-*with*-al, vnnethë 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.’	<b>Sapyence axeth :</b> Quod Sapyence to hym ageyn, ‘ Than axe I the (no thyng in veyn,) Yiff thow knowe auht, answeare to me, The inward gret capacitye Off an herte, wych ys so smal ; And yiff yt myghte (to reknen al,) Be fully fed in any wyse ; Or what thyng myghte to yt suffyse To appese hys gret delyt, Or staunche hys gredy appetyt.’	5864 5868
‘ What is its inward capacity?’	<b>Arystotyles answerd :</b> [Stowe, leaf 106, back] ‘ Certys,’ quod Aristotiles, ‘ I dar affermë doutëles, Ther ys no thyng that I kan se, That may Gyvë ful sawlë (Who that wysely kan aduerte,) ffor to staunche a gredy herte, <sup>1</sup>	5872 5876
[leaf 87, back]	Nat alle the world, yt to fulfyl, [Stowe, leaf 106, back] Thogh yt were hooly at hys wyl.’ [Stowe]	5880
‘ It has been said	<b>Sapience argueth :</b> Thanne her-yp-on / <i>quod</i> Sapience, ‘ Yt behouetli in sentence, That the fulfylling in substauce To the fulle haue suffysaunce ; Or ellys yt mot nedys be That the wlgar auctoryte, Wych for thy party thow hast leyd, Prevyd by argument & seyde, In al the world, thow toldest me, Ther may no placë voydë be ; Non est dare vacuum And yiff that woyde wer any thyng, Yt sholde folwe, off thy seyng, That yt muste fulfyllëd be ;	5884 5888
that no place in the world is empty.’		

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



‘Or ellys off necessaryte 5892 *Grace Dieu reports Sapience and Aristotle.*  
 Yt muste alगतys voyde a-byde :  
 Thy sentence me lyst nat hyde.’<sup>1</sup> [1 to hyde St.]  
 [Stowe, leaf 107] ‘God created the world full.’

**Arystotyles Answerde :**

‘Touchyng,’ *quod* 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 pley n,  
 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,’ *quod* 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,) [C. & St.] [leaf 88]  
 That yiff that thyng sholde cloyd be  
*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 trouth expresse,) ”  
 Or overgon yt for gretnesse.’

**Arystotyles :<sup>2</sup>**

[<sup>2</sup> St. adds ‘Answerd’]

‘Certys,’ *quod* he, ‘I may nat wel [Stowe, leaf 107, back]  
 In thys *with*-sey yow neueradel.’ 5916

**Sapyence argueth :**

‘Than her-vp-on,’ a-noon *quod* she,  
 ‘In any wyse how myght yt be,  
 That thys world, so gret in al,  
*With*[in] an herte that ys so smal 5920  
 Myghte be put, or cloyd be?  
 ffor thannē, off necessaryte  
 Mot nedys folwen, & off Resoun,  
 The hous or thabitacioun 5924 Therefore the house is less than that contained in it.  
 Mot be lasse (a *preff* to wynne,  
 Than the thyng yput *with*-Inne.  
 Wher vp[on], conclude I may

- Grace Dieu reports Sapience and Aristotle.*  
 'That al thy wordys (yt ys no nay,) 5928  
 Be repreuáble founde in dede,  
 And verray fals, yiff thow take hede.
- [Cap. lxxxiv, prose.]  
 'Also to the I shal devyse  
 A preff in a-nother wyse, 5932  
 By open demonstracyouns.  
 Hastow nat ben in thilkë touns,  
 Rome,<sup>1</sup> and Athenys ek also,  
 And soournèd in bothë two, 5936  
 fful many a yer in bothë leyn,  
 The maner & the gretnesse seyn,  
 And be-holde ther gouernaunce?  
 Now yiff thow haue in Rémembraunce 5940  
 By cler report off outhier toun, [Stowe, leaf 108]  
 Tel me thyn Oppynyoun,
- [leaf 88, back] What space of land they do contene,  
 And yiff thy wyth may eke sustene, [Stowe] 5944  
 I chargë the that thow me telle ,,  
 What noubre off clerkys ther-in duelle, ,,  
 Off ther estate and ther degres, [C. & St.]  
 And the gretnesse of ther cytes.' ,, 5948
- Arystotyles answerede :** ,,  
 'Certys,' quod he, 'to sey the sothe, ,,  
 They be gret and largë bothe, ,,  
 Round off compas, & ryht wyde, ,,  
 And many scolerys ther a-byde, ,, 5952  
 And many a-nother crafty man,  
 As I ful wel Remembre kan.'
- Sapience Axeth :**  
 Quod Sapience, 'than pray I the,  
 O thyng that thow tellë me ; 5956  
 Touchyng ther making and byldynges.  
 Yiff thow hast al thys gretë<sup>2</sup> thynges [2 gret C., grete St.]  
 Reportyd wel, on euery syde,  
 Wher hastow put hem to abyde?' 5960
- Aristotiles answerde :** [Stowe, leaf 108, back]  
 Quod he, 'with support off your grace,  
 I kan telle noon other place,

<sup>1</sup> Grece, in Camb. prose.

- ' (ffor to speke in wordys pleyne,  
 Wher I ha put tho townys tweyne, 5964 *Grace Dieu  
 reports  
 Sapience.*  
 So renomyd & flouryng in glorye,  
 Saue only in my mémorye!' 'In my  
 memory!'
- Sapyence:**  
 ' Now sothly,' *quod* Sapience,  
 Thow hast shewyd thy sentence 5968  
 To me ful pleyntly & ryht wel;  
 And declaryd yt euerydel 'This is a  
 wise answer,  
 In wordys wyse, & nat rude. 5972  
 And her-yp-on thow shalt conclude,  
 (Yiff prudently thow lyst take heed,)  
 Yiff thy mémorye be in thyn hed,  
 Thow seyst yt ys in lassë space [leaf 89]  
 (Who so lyst a-ryht *compasse*,) 5976 for the  
 Than ys thyn hed, on outhere syde, [C. & St.] memory is  
 Wher thy Mémorye doth a-byde. contained in  
 the head.
- ' Also ek, in wordys fewe,  
 A-nother exaumppe I wyl shewe, 5980 [Cap. lxxxv]  
 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 the<sup>1</sup> syht, [1 thy St.] 5984 The eye is  
 And contenech lytle space; small, but it  
 And yet the gretnesse off thy face can embrace  
 A-bydeth there, (yiff thow list lere) [Stowe, leaf 109] all the face;  
 Swych as yt ys, hool & entere 5988  
 In Roundnesse off that lytle bour.  
 ' Tak hed also off A merour,  
 Or ellys off a lytel glas.  
 To purpos in the samë cas, 5992  
 Wher thow mayst ek thy facë se  
 Off what gretnesse that yt be!  
 ' And yiff thow wylt in better wyse,  
 Vn-to the, that I devyse 5996  
 To assoyl thyn Argument  
 ffynally to myn entent,  
 That seyst I sholde ha falshed the,  
 And repyryed 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, I make as gret as I do al,	6004
From these examples learn that I spoke truly.	Thogh yt be broke on many a part. 'And tak Exaample (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, In echë part and quantyte	6008
[leaf 89, back]	Thow mayst as wel thy facë se As toforne, (yiff thou lyst lere) Whan yt was fyrst hool and entere	[C. & St.] ,, ,, 6012
	<b>Aristotiles Axeth :</b>	[Stowe, leaf 109; om. C.]
[Cap. lxxxvi, prose.]	'Now, <sup>1</sup> myne ownë lady dere, I pray yow, <sup>2</sup> (towchying thys matere,) Wych be so sotyl in konnyng, Telleth me, touchyng thys thyng, Vnderstonde ye "localiter," Or ellys "virtualiter?"	[ <sup>1</sup> Stowe, leaf 109, back] [ <sup>2</sup> yow pray St.] 6016
Am I to understand this locally or virtually?	Lat thys thyngës ben yset, To-gydre bounden & yknet ; In boundys closyd so strongly That I ther-on may feythfully Gyve answe're, as yt ys skylle, Or close my mouth, & so be styлле.'	6020 6024
	<b>Sapience Answereth :</b>	[St., om. C.]
[Cap. lxxxvii, prose.] Not locally, certainly.	'I vnderstonde nat,' <i>quod</i> she, "Localiter," as thow shalt se ; Thys to seynë, <i>with</i> thy grace. He occupieth ther no place.	6028
Some understand it virtually and some otherwise.	Somme vnderstonde certeynly That he ys ther vertuously ; Somme seyn "ymaginatiue," And somme "representatiue," On ther oppynyouns, as they dwelle. And this exaumplys I the telle, To yive the ful avysëment How thow mayst, in thyn entent, Conceyve, that halst thy sylff so wys, And to yive the, good avys, How a cloystre off smal mesure	.i. virtualiter St., om. C. 6032 6036

' May comprehendē gret pasture ;	6040	<i>Grace Dieu reports Sapience.</i>
And, as gretē thyngēs set	[Stowe, leaf 110]	
In smalē bondys may be knet.		As a small vessel may contain much food,
' And evene so, yiff thow take hed,		
Vnder lyknesse off thys breed.	[St. & C.] 6044	[leaf 90]
The grettest good most sovereyn	"	so, in this small bread, is the greatest good.
Ys ther closyd in certeyn ;	"	
Nat only "ymaginatiue,"		
Nouther "Representatiue,"	6048	
(Vnderstond now wel my lore,)		
Nor "Virtualiter" <i>with-outē</i> more ;		
But ther yt ys <sup>1</sup> put sothfastly,	[ <sup>1</sup> ys yt St.]	
(Yiff thow lyst lerne ffeythfully,)	6052	
Bothen "Corporaliter"		It is there corporally and really.
And also ek "Realiter ;"		
Bothe "Presencialiter"		
And also ek "Veraciter ;"	6056	
<i>With-oute</i> al symulacioun,		
Deceyt, or any Ficcious—		
And off thys puttyng, the causē why		[Cp. lxxxviii, prose.]
I haue declaryd in party.	6060	
' ffyrst, yiff thow consydrest al,		
ffor an hertē that ys smal,		For the small heart, I have made small bread,
I ha the bred mad smal also,		
(Yiff thow take good hed her-to.)	6064	
And for hys gret capacitytē,		
The good that hath most sovereynte,		
I haue ther-in put (certeyn)		
The good that ys most souereyn :	6068	
Gret vnto gret, smal vn-to smal,		and I have great for the great.
Wych ys Answering in al,	[Stowe, leaf 110, back]	
And corespondent by mesure.		
ffor affter that (I the ensure,)	6072	
That an herte be gret or smal,		
Ryht so, in especyal,		
Answering, by mesure,		
Ryht so ys madē <sup>2</sup> the pasture ;	[ <sup>2</sup> made St., mad C.] 6076	It is made to suit all capacities.
A smal hertē (tak good hede,)		
ffyndeth also smal the bred.		
' Consydre & se the maner howh :		

[leaf 90, back]	‘ Yiff he desyre to haue ynowh, <sup>1</sup>	[C. & St.]	6080
<i>Grace Dieu reports Sapience.</i>	He shal ther ffyndē (Trustē me)	”	
	Suffysauncē to hys sawlē,	”	
	Hym to fulfyllen at hys Ese,	”	
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</i> -outē 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</i> -Inne 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 ek (to Rekenen euerydel,) That I ha told the in substauce,		6100
	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 <sup>2</sup> the	[ <sup>2</sup> heed off St.]	
	Off no-thing that thow hast me souht.		
If I work a wonder	‘ And, par cas, 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 ;		
	Consydrēd how (in sothfastnesse)		
[leaf 91]	That I am namyd a “ maystresse,”	[C. & St.]	6116
	Wych ouhte suffysen vn-to the :	”	

<sup>1</sup> 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 me :	[C. & St.]	<i>Grace Dieu reports Sapience.</i>
Tak thys now in especial.	"	
' As for Answer to the, fynal,	"	6120
Lo, her ys al, in wordys pleyn :—	"	
Go now, & retourne home ageyn		'Go home, and tell Nature all.
To Nature (in conclusioun),		
To <sup>1</sup> mak to hyre relacioun,	[ <sup>1</sup> And St.]	6124
As she that ys (shortly to fyne,)		
A symple scoler clepd 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 plesē outhr greve,		
And take off hyre no maner leve ;		6132
And don what euere lyketh me,	[Stowe, leaf 111, back]	
Only for loue off Charyte ;		
What euere hyre lyst, that shal be do :		and only for Charity's sake.'
My wyl ys that yt shal be so.		6136
ffor what-so that hyr lyst devyse,		
In al my bestē ffeythfull wyse		
I shal consente (& tarye noult,)		
To al that euere she wyl ha wroult,		6140
In speycal & 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.	[in Jn. Stowe's hand, at side: in St.]	
' Sothly,' <i>quod</i> 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, <sup>2</sup>	[ <sup>2</sup> Champartye St.]	
Or Argue al the longē day :		
Yt ys best that I go my way.		He'll go home,
Do what yow lyst, ffer or ner, <sup>3</sup>	[C. & St.]	[leaf 91, back]
Your' myght ys grete, and your power ;	"	6152
What-so ye lyst, ye may weH doñ.'	"	

<sup>3</sup> Camb. MS. reads : Dooth what euere ye wole ; good leeuē 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 Aristotele went,	And dydë ek <sup>1</sup> hys bysy cure,	[ <sup>1</sup> alle St.]	,,
	and told Nature all,	ffor to tellen to Nature		,,
		Off hys exployts and off hys sped.		,,
		And a-noon, as she took heed,		
		She gan to gruchen in hyr thouht ;		6159
		But whan she sawh yt wayllede <sup>2</sup> nouht,	[Stowe, leaf 112]	
		Mor to maken résistence,	[ <sup>2</sup> vayllede St.]	
	but she bore it with patience.	She suffrede al in pacience.'		
	[Cap. xc, prose.]	Whan Gracë Dieu off hyr bounte,		
	<i>The Pilgrim.</i>	Thys talë hadde ytold to me,		6164
		To-for as ye han herd devysed,		
		With gret desyr I was supprysed		
		In my thouht & my coráge,		
	When I had heard this, I longd for that bread ;	And hungrede for myn ávauntage,		6168
		In hope tave had the bettre sped		
		ffor to haue Etyng off that bred.		
		The Pylgrym prayede.	[St., om. C.]	
		" Ma dame," quod he, & gan hym meke,		
	and prayd Grace Dieu	" Humblely I yow be-seke,		6172
		Me to graunte, to myn eneres,		
		Off the Releff off Moyses,		
		My voyded hertë to fulfyllen,		
		Wych so longe (a-geyn my wylle,		6176
		As ye wel knowe,) hath voydë be,		
		And neuere ne hadde hys ful sawlee. <sup>3</sup>	[ <sup>3</sup> sawle St.]	
		ffor, to thys tyme neuere yit		
		I nat conceyvede in my wyt		6180
	to grant me the bread I sought.	Wher-with yt myghte fulfyllen be ;		
		ffor wych, I pray yow, graunteth me."		
		Grace Dieu Answerde	[St., om. C.]	
	[Cap. xci, prose.]	' Certys,' quod she, ' thy requeste,	[Stowe, leaf 112, back]	
		I holde yt ys nat dyshoneste ;		6184
	[leaf 92]	ffor thys bred ys necessarye	[C. & St.]	
	Said she :	To allë folk wych lyst nat tarye		,,
	' Your request is reasonable ;	In ther vyage, thus semeth me.		,,
		ffor, or thow come to that cyte		,,
		Whyder thow castest for to gon,		6188
		By many weyës mo than on,		,,
		Thow shalt be troublid (yt ys no dred)		



‘ Yiff thou haue nat off thys bred,	6192	<i>Grace Dieu.</i>
Al thy sorwes for tapese,		you will need
Thow art lyk to haue dysesse,		this bread on
And in thy weyë <sup>1</sup> gret offence ;	[ <sup>1</sup> weye St., wey C.]	your journey.
ffor wych thou shalt ha lycence	6196	
To take thys bred, & ek conge.		
‘ But fyrst, off ryht & equyte,		
Toward thys bred or that thow drawe,		
(As yt ys wryten in my lawe ;)	6200	
Thow must ha fyrst, pecessioun		But first you
Off a sherpe <sup>2</sup> & a bordoun,	[ <sup>2</sup> Scrippe St.]	must have
As thow to-forn Requeryst me		your Scrip
In lowly wyse to graunte hem the.	6204	and Staff;
‘ And I answerdë the ageyn,		
And the be-hilte ek (in certeyn,)		
That in myn hows ther was plente		and I will
Off bothë tweyne : thus told I the.	6208	give you
And tolde the, on the tother syde,		them,
That I sholde for the provyde,		
To shewë the, in my depoops,		
Thynges that wer <i>with</i> -Innë cloos,	6212	
Wych I ha shewyd but to fewe ;		and show
But vn-to the I shal hem shewe.	[Stowe, leaf 113]	you other
And <i>somme</i> off hem secrely		wonderful
I ha the shewyd in party,	6216	things in
And am ay redy (as I tolde)		my house.
Thy couenautës for to holde		[Cap. xcii,
<i>With</i> -outen al collusioun.		prose.]
‘ And towchyng shyripe <sup>3</sup> & bordoun,	[ <sup>3</sup> Skryppe St.] 6220	
Thow shalt hem haue (as I be-hilte)	[Stowe]	[leaf 92, back]
Deluyered in thyn ownë 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
<i>With</i> -Inne thy shyripe, <sup>3</sup> as yt ys ryht ;	„	the bread in
And aftter that, thow shalt ha myght,		your scrip.’
fforth vp-on thy way, by grace,		
As A pylgrym for to passe.	6228	
The pylgryme answerid : <sup>4</sup>	[The Pylgrym Answerde. St.]	
“ Ma dame,” <i>quod</i> he, <i>with</i> gret meknesse,		[Cap. xciii,
<sup>4</sup> In Stowe’s hand.		prose.]

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

<i>The Pilgrim.</i> I thank her.	" I thanke vn-to your worthynesse ; ffor my desyr & my wysshynge Resten fully in thys thynges. I wolde, <i>with-outē</i> wordys mo, Have hem fayn, & ben ago."	6232
[Cap. xciv, prose.] Grace Dieu leads me to a place full of jewels,	Thanne thys lady, off hyr grace, Laddē me in-to a place In wyche (who kan reportē wel) Was ful many a ffayr Iowel, Vp-on wyche myn Eye I leyde ; [Stowe, leaf 113, back] And Euene thus to me she seyde :	6236
<i>Grace Dieu.</i> and tells me to look and see ;	Grace dieu spake : [In Stowe's hand. The Stowe MS. has it.] ' Lefft vp thyn Eye, be-hold & se, <sup>1</sup> And tak good heed now vn-to me ! ' ffyrst, thys skryppe & thys bordoun	6240
but that I can only see my scrip and bordoun if my Eyes are placed where my Ears are.	Haven thys condycoun, That thou in soth may them <sup>2</sup> nat se, [2 mayst hem St.] But yiff so falle, thyn eyen be Set ther as thyn Erys stonde. And therfor thou shalt vnderstonde, Yiff thou hem seye A-noon now ryht With thyn Eyen cler & bryht, Wher as they be, now trustē wel They sholde the plesē neueradel.	6244
Therefore she will take out my Eyes,	Wherfor I shal (yiff that I may) Bothe thyn Eyen take away,	6248
[leaf 93] and place them in my Ears.	And hem out off her placē fette ; [C. & St.] And in thyn Erys I shal hem sette, ,, 6256 That thou mayst, at lyberte, ,, Skryppe & bordoun bettre se.' ,,	6252
<i>The Pilgrim.</i>	<i>the pylgryme marvelethe</i> : <sup>3</sup> [The Pylgrym merveylleth. St.] " Madame," quod I, " what lyst ye seyn ? Me thynketh that ye speke in veyn : Ye speke off thyng that me wer loth, [Stowe, leaf 114] And make myn hertē wonder wroth,	6260
I say I would rather leave both scrip and bordoun	And yive to me occasioun To leuē skryppe & ek bordoun,	6264

<sup>1</sup> 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. <sup>3</sup> In Stowe's hand.

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

<i>Grace Dieu.</i>	' ffor, trustë me wel, that Eryng	.i. Auditus St., om. C.	6304
	Wel dysposyd, voyde of slowthe,		
	Kan the tellë best the trouthe,		
	In thyngës wych that ben dotous,		
	Wonderful & merveyllous.		6308
	' ffor wych thyng, I wyll nat lette,		
	Ther thyn Eyen for to sette,		
	<i>With</i> hem to sharpë mor thy wyt ;		
for you do not see clearly yet.	ffor thow seyst nat clerly yit,		6312
	As thow ouhthest in thyn mynde.		
	Thow trustest vp-on fourë blynde.		
	On whom trowynge, (trustë me,)		6315
	Thow art ful blynde, & mayst nat se.	[Stowe, leaf 115]	
	' Bnt yt be-houeth, that clerly		
	Thow mustest sen, & openly,		
	Or thow haue pecessioun		
	Outher of skryppe or off bordoun.		6320
	ffor thow shalt hem nat possede,		
	Nor bern hem out (yt ys no drede,)		
	Ont off myn hous, in no manere,		
	(Sherpe <sup>1</sup> or bordoun bothe yfere)	[ <sup>1</sup> Skryppe St.]	6324
	Tyl thow knowe ( <i>with</i> -outë slowthe)	[C. & St.]	
[leaf 94]	Verrayly the pleynë tronthe	"	
	Off al that hath be told to the		
and under- stand the plain truth of all that has been told you.	Tonchyng the thys bred ; now truste to me,		6328
	' And wene nat,—in <sup>2</sup> no maner wyse,	[ <sup>2</sup> in St., nat C.]	
	As I shal to the deuyse,—		
	That I no-thing off volunte		
	Seye thys wordys to temptë the		6332
	A-skawnce : I woldë A-geyns ryht		
	<i>With</i> -drawe that I ha the be-hyht :		
	To the, my promys I wyl kepe ;		
I will keep my promise to you,	ffor neuere, vakyng <sup>3</sup> nor a-slepe,	[ <sup>3</sup> wakyng St.]	6336
	(As I ryht wel rehersë kan,)		
	I deceyved neuere man		
for I never deceivd any man.	Off thyng that longede vn-to me.		
	' And ther-fore doutë no-thing the,		6340
	That I wyl to no <i>strangë</i> fourme,		
	The diffacen, nor dysfourme ;		
I will not deface or de- form you.	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 swychē<sup>1</sup> tryst, [<sup>1</sup> swyche St., swych C.]  
 ffor to Remeue hem wher me lyst,  
 As for onys to assaye,  
 Yiff I ther-wy<sup>th</sup> 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)  
 Clernesse off myn vnderstondyng, 6356 I ask to  
 Wych clerkys calle (in sentement) should have  
 Intellect or entendement, clearness of  
 Wych hath Eyen (I dar seyn so,) understand-  
 As manye (or an hundryd mo) 6360 ing.  
 As hadde Argus / of yore agoon, [Stowe] [leaf 94, back]  
 Yit in lys Erys / hadde he noon, ,, Argus, the  
 In bookys olde / ye may weñ se. ,, had no ears.  
 “ I hope yt stant nat so w<sup>ith</sup> me, [C. & St.] 6364  
 That good avys shal me so faylle,  
 Nor no Rudnessē so masaylle.  
 Me thynketh pleynly (as I tolde)  
 But that myn vnderstondyng sholde 6368 My under-  
 Techyn me the trouth al pleyn, standing  
 And ther-to hauē no dysdeyne, should teach  
 Me tenfourme of al thys thyng, [Stowe, leaf 116] me plainly  
 W<sup>ith</sup>-outen any remowyng<sup>2</sup> [<sup>2</sup> Remewyng St.] 6372 without hav-  
 Off the Eyē in myn hed ing my eyes  
 Into<sup>3</sup> myn Eryn (who kan tak hed) ; [<sup>3</sup> Into St., In C.] removed.  
 Wych wer in soth An vnkouth syht, [St. & C.] It would be  
 And gret merveyl to euery whyht.” 6376 an uncout  
 Grace Dieu Answerde<sup>4</sup> [<sup>4</sup> St., om. C.] sight, and  
 Quod grace dieu, ‘tak hed, & se, great marvel  
 Thyn vnderstondyng (trustē me) to everybody.  
 Wolde in soth ha no dysdeyne  
 To techē the the trouthē pleyn. 6380  
 But thow mayst trustē me ryht wel :

<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 <sup>1</sup> magnyfycece	[ <sup>1</sup> 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, <sup>2</sup> [ <sup>2</sup> 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,	[St. & C.]
	Nor off hys lookys wych be possyble,	,,
	Wych he hath by successyous ;	,,
	I sey nat off thentencyous	,, 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.	
The understanding has but one eye,	‘ ffor he hath only but on Eye,	
	That Symply seth & vnderstondeth,	
	And thyngēs wych he vnderstondeth	6408
	Lyk to hys syht, as they doth <sup>3</sup> deme,	[ <sup>3</sup> do St.]
	He byt, & kan no ferther deme.	
	Swych thyng as longeth to hym off ryht,	
	ffor to be demyd by the syht,	6412
	He receyvethe 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 swych thyng he doth refuse,	
	And sent yt forth (pleynly to seyn),	
It cannot see further than the outside,	Outward, ther as yt kam a-geyn.	6420
	ffor lak, he kan no ferther se,	

'Thorgh hys ffoltysshe vanyte.'			through vanity.
The pilgrym axithe :	<small>[In Stowe's hand, 'The Pylgrym Asketh.' St.]</small>		<u>The Pilgrim.</u>
"Ma dame," quod I, "ful gladly		<small>[Stowe, lesf 117]</small>	
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
And what ys he (ek in certeyn)			that brings
That Reporteth hem A-geyn		6428	in, tidings early and late.
Tydynges erly & ek late ;			
And yiff ther be ek any gate			
A-twen the brynger / and hym that sent ;	<small>[C. &amp; St.]</small>		<small>[leaf 95, back]</small>
I woldë fayn / in myn Entent	<small>[Stowe, leaf 117]</small>	6432	
Off yow / haue Informacyoun,	<small>[Stowe]</small>		
And clerly dyffynicyoun."			
Grace Dieu Answerthe	<small>[Stowe, C. blank.]</small>		<u>Grace Dieu.</u>
'Certys,' quod sche, 'by thyn askyng	<small>[St. &amp; C.]</small>		
Thow shalt neuere knowe no thyng		6436	
As I be-leuë, in substauce.			
'Thow herdyst whylom, how dame penaunce			Grace Dieu refers to the sermon of Daine Penaunce.
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, <sup>1</sup> in sondry wyse,	<small>[<sup>1</sup> Inne St.]</small>		
(As thow herdyst hyre devyse),			
Whan they wer open, & nat cloos.			
The wych gatys, to my purpos	<small>[Stowe, leaf 117, back]</small>	6448	
I wyl now take in specyal			
With-outë preiudice at al.			
'ffor thys gatys, I calle "porterys,"			
"Bryngerys-in <sup>2</sup> & massagerys"	<small>[<sup>2</sup> Inne St.]</small>	6452	and these gates are the bringers in and mes- sengers.
Off echë <sup>3</sup> thyng, & sayd with-oute,	<small>[<sup>3</sup> eche St., ech C.]</small>		
But yiff yt falle with-outë doute,			
Certeyn Secretys, wych that be			
Hyd & ydon in pryvyte.		6456	
Thys gatys I calle the "passages,			
Wherby in <sup>4</sup> passen the massages."	<small>[<sup>4</sup> Inne St.]</small>		
'Thys to seyne (vnderstond me wel ;			

<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 parceyve ys smellyng ; And semblably 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. & St.] 6468	
	‘ And I wyl here by & by ,,	
Concerning the eye:	Speke off the Eyë specyally, ,, And lete the tother passe & gon.	
	‘ Now herkne, & thow shalt here A-noon 6472	
	As I sayde rathe vn-to the, [C. & St.]	
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 6484	
	Off the wyttys callyd comwne,— Thanne hys offyce to contune,) He maketh a demonstracioun, Report & ful relacyoun, 6488	
makes a report of them, first to Fantasy	ffyrst off aH, to fantasye. ‘ Thanne ffantasye doth hyr hye .i. Fastinat St.	
who goes to Entende- ment,	To Go forth to Entendement, To give a trewë Igement 6492	
	Off report that he hath brouht, Iustly to deme, & 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	<u>Grace Dieu.</u>
And ther-vp-on ek détermyne,		which judges
And in hast hys doomys fyne,		according to
Whan he hath cerchyd yt & sought.		reason.
‘ & yiff to hym yt longeth novht,	6504	
By hem that brouhte yt (in certeyn),	[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 samë gate	[St. & C.]	6508
By wych yt kam : lo, her ys al.	”	
‘ And mor to the I tellë shal ;	”	
(Reporte me wel at allë tymes ;)		
The skryppe that longeth to pylgrymes,	6512	
(I mene, off pylgrymes in special,		
Swyche as be goodë founde at al,)		
Whan they hem skryppen euerychon,		
They fyrst vn-to the gatë 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,		
By thylkë gatë, in <sup>1</sup> they gon.	[ <sup>1</sup> Inne, Stowe, leaf 118, back.]	
‘ Off other gatys (I ensure)		
They do no fors, nor ha no cure ;	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 demonstraacyoun		
Cler, <sup>2</sup> & ful relacioun,	[ <sup>2</sup> Clere St.]	
To fantasye, wher as she <sup>3</sup> Syt.	[ <sup>3</sup> he St.]	to Fantasy ;
‘ And no lenger she abytt,	6532	
But to the gretë Iuge she goth		
(Wherso that he be glad or wroth) ;		then Fantasy
She sheweth platly hyr entent		goes to the
Vn-to thys Iuge, Entendëment.	6536	judge En-
And whan that he hath musyd longe	[Stowe, leaf 119]	tendement ;
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 dysconsolat,	„	
		Sent yt ageyn (yt stondesth so)	„	
		By thylkē gate that yt kam fro ;	„	6544
		ffor he (shortly, in sentement)	[St. & C.]	
	for lack of knowledge he could give no judgment.	Koude gyue noon other Iugēment,	„	
		ffor al hys wyttys wer a-gon,		
		Saue that Eryng (among echon)		6548
		Kam a-noon to hys refuge,		
		ffor to deme & be a Iuge,		
		As yt longede off verry ryht.		
		' ffor smellyng, Tastyng, touch, & Syht,		6552
	Taste, touch, and sight were all deceived.	They wer deceyved, euerychon ;		
	To know the truth, a man must place his eyes in his cars ;	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,		
		Wych off Eryng ys the gate ;		
		And ther, whan they be set aryht,		
		They shal be cleryd so off syht		6560
	they shall then judge truly, and not err.	To demē trouthe, and no-thing erre,		
		Bryht as any sonne or sterre.'		
	<u>The Pilgrim.</u>	<b>The pylgrym answereth :</b>		
	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 consyded euerydel		
		That ye to-forn ha seyde ryht wel ;		
		ffor wych, ma dame, (as ye best se,)		
	and wish my eyes to be placed in my ears at once.	I wyl <sup>1</sup> that myn Eyen be	[ <sup>1</sup> wy1 St.]	6568
		Wit-Inne myn Erys set a-noon,		
		Or ye any ferther gon.		
		ffor I ha conceyved in my thouht,		
		That to me, ful lyte or nouht		6572
		My pylgrymagē sholde avaylle,		
		Yiff so that I dydē ffaylle		
	[leaf 97, back]	To haue a Skryppē / or Burdoñ.”	[Stowe, leaf 119, back.]	
		¶ And tho / to myn Entencioñ /	[Stowe]	6576
		(Lyche 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 huchche she gan a-noon vn-shette;	"	and brings forth a scrip and staff.
And out a-noon ther-off she fette (Lyk to myn oppynyoun)		
Bothe a skryppe & a bordoun.	6584	
[ <i>Blank in MS. for an Illumination.</i> ]		
<sup>1</sup> Off wych thynge, a-noon I		I marvel greatly.
Gan to merueille ful gretly, With myn Erys (as she me tolde)		
Whan that I gan hem be-holde : <sup>1</sup>	6588	
The skryppē mad & shapē clene,	[Stowe, leaf 120]	The scrip hangs by a green girdle,
By A gyrdel heng off grene,		sprinkled with drops of blood,
The wych was (as I vnderstood)	6592	
Spreynt <i>with</i> dropys off red blood, Wheroff I was abaiished sore.		
And over that, I sawh yet more :		
Vpon the samē gyrdle stronge, Off syluer, smalē 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.
Haddē a dyuers Scripture,	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 erthē made off nouht,	6604	
And made ek man to hys lyknesse, Off hys grace & hys goodnesse.		[leaf 98]
And ferthermor (yiff I shal telle)		
Was wryten in the nextē belle :	6608	
"God the Soue, off wysdam most."		2. God the Son.
In the thrydde, "God the Holygost."		3. God the Holy Ghost.
And they wer mad so wel, echon, Semynge to me they were al on ;	6612	
And <i>with</i> -Inne I dydē se A claper that seruede hem all thre.		
In the fourthe was wryte & graue, How goddys sonē, man to saue,	6616	4. Christ's coming on the earth,

<sup>1—1</sup> Not in Camb. prose.—Aldenham.

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

<i>The Pilgrim.</i>	Cryst ihesu, descended down 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 receyved,		6620
and birth by a Virgin.	Born off A maydë pur & ffre, Ay flouryng in vyrgynyte, Wych allë wemmen dyde excelle.		6624
5. Christ's passion,	And wryten in the fyffthë belle, Graue 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
	<i>With</i> many woundys ful terryble, And rebukys ful penyble, Mankynde only for to save ;		
and burial.	Take fro the croos, 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 descendyd,	[Syxte St.]	6640
[leaf 98, back]	Hys frendys ther to fette a-way, Wych hadde be there so many a <sup>1</sup> day To bryngë hem to paradys.	[ <sup>1</sup> 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., <sup>2</sup> hys Ascencioun Vp to the hihë heuene ageyn, <i>With</i> hys fader (in certeyn) To sytten there on the ryht syde, <i>With</i> hym perpetuelly tabyde, Ther to demen quyk & dede, Euery man affter hys dede.	[ <sup>2</sup> heythe St.] [Stowe, leaf 121]	6648 6652
9. Holy Church.	Also (yiff ye lyst to wyte,) In the nynthë ther was wryte (Graue off hym that dyde yt werche,) Crystys spousë, hooly cherche,		6656

With al hys dyuers paramentys,		<i>The Pilgrim.</i>
And aH the .vij. <sup>1</sup> sacramentys.	[ <sup>1</sup> Sevene St.]	
And in the Tenthü, men mylhte se		10. The Com- munion of Saints.
The Oonyng and the vnyte	6660	
Off seyntys, the comunyoun,		
Ordeyned for manhys <sup>2</sup> refeccyoun,	[ <sup>2</sup> manys St.]	
And off synnës Indulgence		
By baptesme & by penytence.	6664	
And in the .xj. <sup>3</sup> (be wel certeyn,)	[ <sup>3</sup> Elleventhe St.]	11. The Ris- ing of all, to the Last Judgment.
Was the Rysyng vp A-geyn		
Off aH man-kynde, bothe hiH & lowe,		
Whan gabryel hys horn shal blowe,	6668	
To calle aH ffolkys off entent		
To komë to the Iugëment.		
Body & sowle (as ye shal lere)		
Bothë knet Ageyn yfere,	6672	
Shal ther come to audience,		
ffor to heryn the sentence ;		
And thyder haven ther Repayr		
To-for the Iuge hiH in the hayr,	6676	
Goode & badde : thus stant the caas.		[leaf 99]
And in the .xij. <sup>4</sup> grauen ther was	[ <sup>4</sup> Twelthe St.]	12. The Re- ward of the Good, and the Punishment of the Wicked.
Only, off goodë, the guerdoun,	[Stowe, leaf 120, back]	
And off wykked, punycyoun, <sup>5</sup>	[ <sup>5</sup> the punycion]	6680
Swych as dydë no penaunce,		
Nor ne hadde no répentauce		
To make amendys, I yow ensure.		
Loo, her, hooly the scrypture	6684	How shall I describe the Staff?
Off the syluer bellys clere,		
And off the namel <sup>6</sup> ek yfere.	[ <sup>6</sup> Thenamel St.]	
Now shall I tellen the ffacioun		[Cap. xvi, prose.]
And the maner off the bordoun,	6688	
Wych was (yiff ye lyst to lere)		
Wrouht & mad in thys manere :		
Yt was ymad bothe strong & lyht,		It was strong and light,
Long also, & evene vpryht ;	6692	
Off dryë wode (yiff yt be souht)		of dry wood,
Wyche neuere ne roteth nouht,		which does not perish by fire or water;
Nor neuere perisseth, (in certeyn,)		
Nouthur for ffyr, nor ffor no reyn.	6696	

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

- The Pilgrim.* Yt was ywrouht & mad so wel ;  
 it had a mirror at the top,  
 And a-boue, a Round poomel  
 Off a merrou, that shon ful bryht, 6700  
 And gaff envyroun a gret lyht,  
 In the wych, men myghtē se  
 in which might be seen all the country far and near.  
 ffer ffrom hem al the contre  
 Rounde aboute hem Envyroun.  
 ffor ther ne was no regyoun 6704  
 So ffer from yt, by no dystaunce,  
 (To Reknen euery cyrcumstaunce)  
 But men myghte sen yt euerydel,  
 And beholde yt ffayre & wel. 6708
- I saw in it the City to which I was bound.  
 And in that myroure dyde I se  
 The maner hool off the cyte  
 To the wych I was so bent [Stowe, leaf 122]  
 ffor to gon, in myn entent. 6712
- [leaf 99, back]  
 ffor wych (in myn oppynyoun)  
 I preysede gretly the Bordoun,  
 And louyd also wel the bet.  
 & lower down ek ther was set 6716  
 A-nother poomel, wych off makyng  
 Was lasse & Round, (to my seemyng,)  
 Maad off a charboncle ston,  
 There was another poomel lower down,  
 The wych as any sonnē shoon, 6720  
 Thorgh al the contre shadde hys lyht  
 (Yt was so Oryent and so bryht)  
 An hugē compas round a-boute.  
 And whan she hadde ytaken oute 6724  
 Thys two Iowellys ffayr & ryche,  
 I trowē nowher wer noon lyche,  
 Grace Dieu calls me, and says :  
 Grace dieu (fayre mot hyr falle !)  
 In goodly wysē gan me calle. 6728
- Grace Dieu.*  
 Grace dieu speketh :  
 [Cap. xevii, prose.]  
 Thys lady goodly spak to me,  
 ‘Kom ner, my sone ; tak hed & se ;  
 Loo her (yiff I shal nat feyne)  
 Thylkē Rychē Gyfftys tweyne 6732  
 Wych I be-hihte whylom to the ;  
 And thow shalt nat deceyved be.  
 ‘Loo her A skryppe & a Bordoun,

'The wych (off hool entencyoun)	6736	<i>Grace Dieu.</i>
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 pylgrymës alle ;		
And "feyth," thy Skryppè thow shalt calle ;		and thou shalt call thy scrip Faith.
Wyth-outè wych, <sup>1</sup> may nat be	[ <sup>1</sup> yt scratcht out]	
Brouht aboutè no Iournee	6748	[leaf 100]
Nor vyage that may a-vaylle.		
ffor, thy bred & thy vytaylle,		
Ther-in thow shalt alway conserve,		
And allè tymes thow shalt observe	6752	
Thys skryppè wel in thy bandouz,		
In euery cyte & euery Toune,		
In al thy mostè feythful wyse,		
And also for to auctoryse.	6756	
'Touchyng thys Skryppè callyd "ffeyth,"		
Herkne what thapostel seyth		Hearken what the apostle says touching this scrip called Faith, in the Epistle to the Romans.
In a pystel that he endyteth,		
And to the Romayns pleyndly wryteth :	6760	
"The ryht-ful man, <i>with-outè</i> stryff,		
By thys skryppè lat hys lyff ;" <sup>2</sup>	Iustus ex Fide uiuit	
Thys to seyne, that ffeyth off ryht		
Yiveth lyff to euery maner whyht ;	6764	
As Abachuch that hooly man,		As also in the second chapter of Habakkuk,
In hys wrytyng rehersè kan,		
The secounde chaptyle off hys book, <sup>3</sup>	[Stowe, leaf 123]	
Who so lyst lyfft vp hys look.	6768	
'And thys skryppe ( <i>with-outè</i> wene,)		
Off hys colour mot be grene ;		
Wych colour (who so look a-ryht)		
Doth gret comfort to the syht ;	6772	

<sup>2</sup> § 1. 17, as it is written, 'The just shall live by faith.'

<sup>3</sup> Behold, his soul (which) is lifted-up is not upright in him : but the just shall live by his faith.

<i>Grace Dieu.</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 Reconforte.	
	ffor good <sup>1</sup> pylgrymës eueyrychon, <sup>[<sup>1</sup> goode St.]</sup>	
	On pylgrymagë wher they gon,	6780
	Only ffeyth doth hem sustene,	
as the green colour gives clearness to the sight. [leaf 100, bk.]	By example, as the grene,	
	The gentyl colour glad & lyht,	
	Yiveth clemesse to the syht.	6784
	<sup>2</sup> 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 <sup>3</sup> noon certeyn, <sup>[<sup>3</sup> droop St.]</sup>	
	But yt ys worth, & off mor prys	
	To pylgrymës that be wys,	6792
than either pearl or margarite,	Than outhere perle or margaryte.	
	And (as I dar ryht wel endyte,)	
	Yt is mor Ryche & precyous,	
and has more worth and virtue	Mor off valu & vertuous,	6796
	The bloody dropys, whan they be spreynt <sup>[St., leaf 123, bk.]</sup>	
	Vp-on the grenë, & ymeynt,	
	To make a man mor strong & lyht,	
	And tafforcë <i>with</i> hys syht,	6800
than any other rich stone.	Than any other Rychë ston	
	ffor to rekne hem eueyrychon,	
	' The grene ys good in speycal	
	Whan the rede ys meynt <i>with</i> -al	6804
	Off blood ; for pleynly the Rednesse	
The red shows the blood of the martyrs	Wych that was shad <sup>4</sup> in clenness <sup>[<sup>4</sup> shadde St.]</sup>	
	Off glorious martyrs longe agon,	
	That spente her blood, & lefflë noon,	6808
	But suffrede al the vyolence,	
	And the mortal ek <sup>5</sup> sentence <sup>[<sup>5</sup> eke / the mortal St.]</sup>	
	Off Tyrauntys Tyranye,	

<sup>2</sup> From l. 6785 to l. 6859 is omitted in Camb. prose.—Aldenham.



- ' And sparede nat platly to dye, 6812 *Grace Dien.*  
 (Ther legende so wryt & seyth) who died for  
 ffor to dyffendē crystys ffeyth; the faith.  
 ffor wych, vp-on thys skryppe off grene,  
 The bloody dropys ther ysene, 6816  
 Shewyn (in conclusioun)  
 Ther martyrdom, ther passioun,  
 Off ther ownē volunte,  
 Only to yiven vn-to the 6820 [leaf 101]  
 Verrayly an examplayre  
 (Wherso-euere thow repayre)  
 To suffre deth for crystys sake,  
 Rather than thow shust forsake 6824  
 Thy skryppe in any maner wyse,  
 Off wych thow hast herd me devyse.  
 ' ffor seyntys wych that suffrede so, [Stowe, leaf 124] The saints  
 I wot ryht wel that they be go 6828 that suffered  
 To paradys, & Entryd in; went to  
 ffor the swerd off cherubin, Paradise.  
 Wych whilom at the gatē stood, The sword of  
 Ys so blontyd with her blood, 6832 the cherubin  
 That yt ys (I dar wel seyn) who stood at  
 In<sup>1</sup> the skawberk vp ageyn. [1 In to St.] the gate is  
 ' But now-a-dayēs it stant' so, But now blunted with  
 Hooly seyntys ben aH a-go, 6836 their blood.  
 That wer so myghty & so strong,  
 And draddē nat to suffre a<sup>2</sup> wrong [2 a om. St.]  
 ffor the ffeyth, yt to dyffende,  
 Her lyff, her blood, ther-on to spende; 6840  
 Redy they wern, & that a-noon;  
 But now, annethe<sup>3</sup> ther ys nat on [3 vnnethe St.] there is none  
 That wyl hym putte in Iupartye, to put him-  
 Crystys feyth to magnefyne, 6844 self in jeo-  
 Nor makē myghty résystence pardy for the  
 Ageyn Tyrauntys by dyffence. faith.  
 ' Yet somme boste & spekē grete Yet some  
 Whan they be fumous, ful off heete, 6848 boast,  
 And han yheete & dronke at large,  
 Her bely stuffyd as a barge :  
 Than they, for our feythys sake, when they  
 have eaten  
 and drunken,

	<i>Grace Dieu.</i>	' Wyl crystys croos vp-on hem take ;	6852
		And, as champyouns, thanne they seyth	
		That they wyl fyhtē for our ffeyth.	
	that they will fight for our faith,	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]	
	[Cap. xcix, prose; cap. 98 is omitted.	' But by old tyme, I shal the telle,	6860
		Whan I the skryppe gan fyrst devyse,	
		Yt was al in a-nother wysé,	
	The scrip had no bells at first,	With-outē bellys, symplely ; .i. simpliciter St., om. C.	
		Than suffysede, stedefastly	6864
		To louē god, our créatour,	
		And hym to serue with gret honour.	
	but when heresies arose,	' But affter roos vp heresyas,	
		Oppynyouns & fantasies,	6868
		The ffeythē <sup>1</sup> falsly for to grene ; [ <sup>1</sup> ffeythe St., ffeyth C.]	
	and men believed on God accordyng to their own opinions,	And ther gan enery man to lene	
		On god affter hys ownē lust,	
		And settē pleynly Al ther trust	6872
		Affter ther ownē ffantasye ;	
		Off wych (yiff I shal nat lye)	
	(of whom some were Arrians, and some Pelagians),	Somme wer callyd " Arryens,"	
		And somme also " pellagyens,"	6876
		With ther oppynyouns newe ;	
		And other sectys ful vntrewe,	
		The feyth off cryst for to werreye,	
		And lyst nat to the cherche obeye,	6880
		Thorgh ther false oppynyouns,	
		Concludyng by collusiouns	
		Off falshed shewyng many sygne,	
		Ageyn thy skryppē to malygne,	6884
		Ther-vp-on to be a-wreke ;	
		Off whom me lyst no mor to speke.	
		' But my speche I wyl réstreynne ;	
		ffor wych cause, folk dyde hyr payne,	6888
	prelates of the church,	And prelatys off the cherche,	
		Ageyn ther malys for to werche,	
		Makyng in espeeal	
		[Stowe, leaf 125]	

*Councils reformd 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 wythstondë ther malys,			made synods
And ther errours to putte a-way,			and councils
That contynuede many a day,		6896	
To reformë 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 makë Restytucyoun,			
By ther dyllygent labour,			
Off that was broke by ther Errour,		6904	
That <i>with</i> -Innë nor <i>with</i> -oute			
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 settë lettrys in ech belle,			with letters
And articles off our creaunce,			in each,
By thapostolys Ordynaunce;		6912	and Articles
The wych wer mad ( <i>with</i> -outë stryff)			of our Belief,
In hooly cherschë prymtyff.			made in the
‘ And in the Skryppe (tak hed to me)			primitive
Off wychë <sup>1</sup> now I tellë the	[ <sup>1</sup> whiche St., wych C.]	6916	Church.
(Off entent ful pur & clene),			
The bellys, mad off syluer shene,			And the bells
They hengen hem, as thow mayst se,			were hung in
Wych thow howest (off duëte)		6920	the scrip,
Offtë sythës here hem Ryngge,	[Stowe, leaf 125, back]		
Off entente only to brynge			
Ther sown vn-to thy rémembraunce,			
And how thow shalt, in thy creaunce,		6924	
Leve in god ay stedefastly.			
‘ And for that skyle, <i>contynuelly</i>			
In thyn Erys the tawake,			
Thy bellys shal a chymbyng make,		6928	to teach thee
Day be day (in sothfastnesse)			steadfastness
To techë thë the stedefastnesse			in the faith;
Off the feyth, thy-sylff to Saue.			[leaf 102, bk.]

182 *The Bells on thy Scrip of Faith teach thee Belief in God,*

<i>Grace Dieu.</i>	‘ And the nedeth nat to haue	6932
and thou needest no other clock, day or night, if thou count their strokes truly.	Noon other horlege, <sup>1</sup> day nor nyht, [1 Orloge St.]	
	ffor to smyte thyn hourys ryht,	
	Yiff thow ther strokys trevly tellys,	
	.xij. hourys and .xij. bellys ;	6936
	And ek also graue in the lettre	
	.xij. Artycles, to go the better,	
	Wych shal echon yfounde be	
	Wyth-Inne thy skryppe, to techē the,	6940
	And tenforme the wel ynowh.	
	‘ But thow hast be somewhat slowh,	
	In thyn herte to taken hede,	
	Ther scrypturē for to Rede ;	6944
	I menē thus, thy sylff to saue,	
	The Scrypture in the bellys graue ;	
	Yet, by ther chymyng (in substaunce),	
	Thow sholdest ay ha réembraunce	6948
Thou shouldst always think upon the scrip called Faith, and what the Apostle writes to the Romans.	Vp-on thy skryppē callyd “ ffeyth,”	
	‘ And thynk ek what Thapostel seyth :	
	To the Romeyns he endyteth,	
	Pleyntly seyth, and thus he wryteth : [Stowe, leaf 126]	6952
	“ That thys bellys, in ther chymyng,	
	And by noyse off ther sownyng,	
	Parfytly they brynge in feyth <i>Fides ex auditu. Romanos 10.<sup>2</sup> St.</i>	
	To the Erys ; and thus he seyth :	6956
	“ Wher thyn Eyen be set most clere,	
	The verray trewē sown to here,	
	Abydyngē, nat transytōrye,	
	To excyten thy Memōrye,	6960
	Thy pylgrymagē to Acheve,	
Thou shalt first believe in God,	How thow shalt ffyrst, in god be-leue ;	
	Wych doth nat ynowh suffyse,	
	Wyth-outē that I shal devyse.	6964
	‘ ffor yt be-houeth ek herto,	
	That thow mustest beleue also	
	Stedefastly (yt ys no drōd),	
[leaf 103] and that this wine and this bread are changed into flesh and blood.	That thys wyn & ek thys bred	6968
	Be chaungyd in-to flesshe & blood.	
	<sup>2</sup> x. 17. So then faith (cometh) by hearing, and hearing by the word of God.	



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

A LATIN POEM ON THE ARTICLES OF THE  
CREED.(43 Stanzas of 12 lines each, ryming *aab, aabb, abba.*)

(1) [p. 318, v]	(5)		
<sup>1</sup> c Redo ego catholicus, Simplex sim uel iherarchicus, Fide firma & simplici: Implicite, si laicus, Explicite, si clericus, Simbolo volo subici, A firmamento deici, Nunquam volo nec effici, Vt planeta erraticus: Malo mortem <sup>2</sup> quam infici, Erroribus heretici, Legi dei concentricus.	1 4 5 9 12	<b>Creatorem hunc</b> fateor, A quo reus ego reor, Rerum creatas species; Quem adorare teneor, De quo dictum confiteor. Illi soli tu seruias, Hoc non feci millesics, Mea <sup>7</sup> culpa & pluries. <sup>8</sup> Me perditum intueor, Nisi dicat "saluus fies! Tu es mea progenies; Tui fili misereor." <sup>9</sup>	49 I believe in God 53 57 60
(2)	(6)		
<b>In deum</b> , a quo conditus Est mundus, credo <sup>3</sup> primitus Iam lucis orto sidere: Fidei est introitus, Vbi, ego neophicus, Debeo pedem figere. Parum est deo credere, Vel deum ni preponere Ei velim <sup>4</sup> in corditus: Nisi eum diligere, Velim verbo & opere, Et toto corde penitus.	13 17 21 24	<b>Celi &amp; terre dominum</b> , Angelorum & hominum, Eum in fide video; Patrem-que esse luminum, Dantem tnebris <sup>9</sup> terminum, Sic intuens spem habeo. Et si ei non valeo Servire sicut debeo, Ob grandem molem criminum, Quo me vertam hunc timeo, Contremisco & paueo, Ne vindex sit peccaminum. <sup>10</sup>	61 the Father Almighty, 65 68 72
(3)	(7) [105, col. 4]		
<b>Patrem primum</b> magnifico Eternum, et glorifico, A quo meum exordium, Eum-que sic specifico, Catholice & explico, Qui genuerit filium, Eum-que esse alium, Non aliud per proprium, Persouale diuidico: Finem atque principium, Atque eorum nescium, <sup>5</sup> Ymaginor & iudico.	25 29 33 36	<b>Et quia patrem</b> credere Non creditur sufficere, Ne non esset relacio Ad articulos vergere Me volo, et conuertere, Qui dati sunt de filio, - Cuius est generacio, Sic miranda-que racio, Eam nescit exprimere, Veluti vespertilio Stupet <sup>11</sup> solari radio, Sic nescit ibi cernere.	73 Maker of Heaven and Earth, 77 81 84
(4) [leaf 104, back]	(8)		
<b>Omnipotentem</b> pariter Omnia-que suauiiter Disponentem hunc <sup>6</sup> clamito, Nil frustra, nil inaniter, Nil-que nisi vtilliter, Operantem recogito; Si in fide hac hesito, Si vacillo uel dubito, Non sum discretus arbiter; Egeo duci digito, Quia errans exorbito, Et relinquo bonum iter.	37 41 45 48	<b>In ihesum Christum</b> , igitur, Mea fides dirigitur. Ipse est patris filius; Genitus est, et gignitur, <sup>12</sup> Et gigui semper creditur, Sicut a sole radius. Nil in patre superius, Nil in nato inferius; In quantum deus dicitur, Eternum est suum prius, Eternum-que posterius; Nullis extremis clauditur.	85 and in Jesus Christ, 89 93 96

<sup>1</sup> St. Credo Ego Catholicus. (Jn. Stowe adds, "a large nombar of verses vpon y<sup>e</sup> crede, in lattyne, should folow here in this place.")<sup>2</sup> Mori malo, Pr. <sup>3</sup> quo, Pr. <sup>4</sup> velis, Pr. <sup>5</sup> eorum fore nescio, Pr.<sup>6</sup> Hunc disponentem, Pr. <sup>7</sup> MS. Maa. <sup>8</sup> pluries, Pr. <sup>9</sup> tenebre, Pr.<sup>10</sup> peccaminum, Pr. <sup>11</sup> Super, Pr. <sup>12</sup> gignitur, Pr.

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

<sup>1</sup> vixero, Pr.    <sup>2</sup> dei<sup>2</sup>ci, Pr.    <sup>3</sup> subijci, Pr.    <sup>4</sup> Retinens, Pr.    <sup>5</sup> Ita, Pr.  
<sup>6</sup> et, Pr.    <sup>7</sup> 105, col. 2.    <sup>8</sup> Sed, Pr.    <sup>9</sup> Seruantque, Pr.    <sup>10</sup> filium, Pr.



(17)		(21)	
Sub, qui supra est, ponitur, 193	Et ideo dum moritur, 241	under Pon-	
Et subdito subicitur, <sup>1</sup>	Et dum per hoc reuivuit,	tius Pilate,	
Rex celorum altissimus	Fletus miscetur gaudio,		
Coram iudice ducitur,	Pro morte fletus oritur,		
Et iudicio sistitur, 197	Cum innocens occiditur, 245		
Qui Iudex est equissimus,	Pro alieno vicio.		
Superior sit infimus,	Fit autem exultacio,		
Et virorum nouissimus,	Cum mentali tripudio, 248		
A suis-que relinquitur, 201	Dum per mortem mors vincitur		
De maximo fit minimus,	Pio 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 per triduum, 253	was crucified,	
Ferente et mortiferam	Vsu sopito sensuum,	dead,	
Contra ipsum sententiam.	Sicut mortui seculi,		
In cruce manum dexteram	Suum erat irriguum,		
Affigendam, et alteram 209	Exhaustum atque arcuum; 257		
Extendit in angariam;	Exhausti omnes rinuli,		
Tunc secundum Ieremiam <sup>2</sup>	Deleti erant tituli		
Transeuntibus per viam,	Visu vulgaris <sup>4</sup> oculi.		
Potuit suam asperam 213	Vincisse fuisse suum, 261		
Monstrare contumeliam,	Fuisse caput Anguli,		
Illatam per inuidiam,	Ductor vel rector populi,		
Cum nil egisset perperam. 216	Aut deus exercituum. 264		
(19)		(23)	
Crucifixus ille fuit, 217	Descendit eius anima, 265	and buried;	
Et soluit quod non rapuit,	Corporis sancta victima,	He descended	
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 dinorcium.	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, eum tradidit <sup>3</sup> 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	Descensos <sup>5</sup> in caligine, 281		
Sibi tollens ins 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 lanit,		
Sibi dolorem addidit. 240	Fuso corporis sanguine. 288		

<sup>1</sup> subicitur, Pr. <sup>2</sup> Hieruniam. Pr. <sup>3</sup> leaf 105, col. 4.

<sup>4</sup> vulgaris, Pr. <sup>5</sup> Descensos.

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

<sup>1</sup> ostium . . . ostiarium, Pr.    <sup>2</sup> Egressum suum, Pr.    <sup>3</sup> Solentia, Pr.<sup>4</sup> On margin: Rachel interpretata, vidua domini, & signat eum . . . qui in morte[? MS.] slantes dicit ysaias [xxxiii. 7] <sup>4</sup> Angeli pacis a[m]mare flebunt. In assensueius [? MS.]    <sup>5</sup> Neque, Pr.    <sup>6</sup> leaf 106, col. 3.    <sup>7</sup> vendicans, Pr.<sup>8</sup> Ms. iunctio. reuinctio, Pr.    <sup>9</sup> Omnium, Pr.    <sup>10</sup> apertio, Pr.

(33)		(37)	
<b>Vinos &amp; mortuos</b> scio 385		<b>Catholicam</b> , hanc clamito, 433	the quick and the dead.
Dissimuli stipendio <sup>1</sup>		Et refertam recogito	
Illam die premiari,		Septem medicinalibus,	
Quosdam eterno gaudio,		Distinctis quasi digito,	
Alios-que incendio 389		Ad succurrendum perdito 437	
Infernali numerari ;		In distinctis languoribus, <sup>4</sup>	
Vinos 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 diversis respectibus	
Poterunt, et appellari,		Curam infirmitatibus,	
Quorum erit expulsio. 396		Sernato modo debito. 444	
(34)		(38)	
<b>Credo</b> , cum precedentibus, 397		<b>Sanctorum communione</b> m 445	I believe in the Holy Ghost, the holy Catholic Church,
Et cum predictis omnibus,		Et glorificacionem	
Quosdam adhuc articulos,		In celesti ecclesia,	
Quos in mundi campestribus		Credo per assercionem	
Totis anime viribus 401		Et per affirmacionem 449	
Colligo ut manipulos,		Omnis honorans <sup>5</sup> 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 patrocina	
Non exceptis aliquibus. 408		Pro me prestant <sup>6</sup> cancionem. 456	
(35)		(39)	
<b>In spiritum sanctum</b> credo, 409		<b>Remissionem</b> fieri, 457	the Communion of Saints,
Licet fex sinu, et putredo,		Peccatorum, ut reperi,	
Et vilis esca vermium.		Credo per penitenciam,	
Ipsa patris est dulcedo,		Per naaman, hoc snggeri, [107, c. 2]	
Est filij, & <sup>2</sup> mulcedo ; 413		In agro regum veteri, 461	
Et consolator cordium,		Dico ad evidenciam,	
Dicere potest omnium.		Nam sicut hic mundiciam	
Artifex sum per <sup>3</sup> proprium,		In aquis, et carenciam	
Patre nato-que procedo ; 417		Lepre, ut caro pueri, 465	
Digitus sum errancium,		Recepit : sic per gratiam,	
Tercia persona trinum,		Penitens, reuertenciam	
Procedens, nunquam recedo.		Habet a porta inferi. 468	
(36)		(40)	
<b>Sanctam ecclesiam</b> dei 421		<b>Peccatorum</b> sic maculas, 469	the Forgiveness of Sinns.
Credo esse matrem mei, [107, col. 1]		Et spirituales pustulas,	
Cunctorum-que fidelium.		Assero purificari ;	
Qui contrariatur ei,		Aliter has vt stipulas,	
Facti sunt omnino rei ; 425		Ad infernales foculas, <sup>7</sup> 473	
Erit eis opprobrium.		Omnem dico destinari,	
Pro hac, quondam martirium		Perhenniter has versari,	
Passi sunt, et supplicium		In Iehenna <sup>8</sup> et cremari,	
Boni athlete fidei ; 429		Et spinarum sarcinulas, 477	
Crucentatum vestigium,		Ex ipsis quoque parari,	
Et Roma, caput genium,		Hosti qui nunquam predari,	
Testes finit huius rei. 432		Sicut sorbicinnculas. 480	

<sup>1</sup> dispendio, Pr.  
Omnes adorans, Pr.

<sup>2</sup> atque, Pr.  
<sup>6</sup> prestant, Pr.

<sup>3</sup> et, Pr.

<sup>4</sup> languoribus, Pr.

<sup>7</sup> faculas Pr.

<sup>8</sup> iehenna Pr.

	(41)		(42)	
the Resurrection of the body, and the life everlasting.	<b>Carnis resurrectionem,</b> 481		<b>Vitam eternam firmiter</b> 493	
	<b>Atque reconuiccionem</b>		<b>Credo, et hanc finaliter</b>	
	<b>Iuncturarum et ossium</b>		<b>Dico metam<sup>1</sup> incolatus,</b>	
	<b>Post vite reunionem,</b>		<b>Felix qui vadit taliter,</b>	
	<b>Ad reddendam racionem,</b> 485		<b>Qui non perdit suum<sup>2</sup> iter,</b> 497	
	<b>Fateor ad iudicium,</b>		<b>Sanctus quoque, et beatus</b>	
	<b>Ad consequendum premium,</b>		<b>Ibi omnis collocatus, [107, col. 3]</b>	
	<b>Per actum meritorium,</b>		<b>Vere est glorificatus,</b>	
	<b>Atque retribicionem</b> 489		<b>Et iam viuít feliciter,</b> 501	
	<b>Habendum, vel supplicium</b>		<b>Cunctus ibi sit paratus,</b>	
	<b>Per commissum contrarium</b>		<b>Glorie locus, et datus</b>	
	<b>Atque condempnacionem.</b> 492		<b>Sine fine perhenniter.</b> 504	
	(43)			
Amen.	<b>Amen, corde dicens ergo,</b> 505			
	<b>Volo ego aui mergo,</b>			
	<b>Dissimilis non fieri;<sup>3</sup></b>			
	<b>Nam si nimis me immergo,</b>			
	<b>Vel profunde nimis pergo,</b> 509			
	<b>Vadens ad portas inferi.</b>			
	<b>Si errans vmbra<sup>4</sup> vesperi</b>			
	<b>Laberintho, ut pueri,</b>			
	<b>Ad leuam me nimis vergo</b> 513			
	<b>Tuto volo itineri,</b>			
	<b>Redire cursu celeri,</b>			
	<b>Respicere-que a tergo.<sup>5</sup></b> 516			

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

<u>The Pilgrim.</u>	[The Pilgrim.]	
	Wyth thys skryppe whan I was bounde,	7037
	Glad I was, & ful Jocounde ;	
I ask Grace Dieu about the girdle.	And than I gan a-noon enquire,	
	Prayed 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
<u>Grace Dieu.</u>	<b>Grace dieu :</b>	
[Cap. civ, prose.]	<b>Quod</b> Grace dieu, ' touchyng al thys,	
	Off thy gyrdel & my promys,	
	Thow sholdest (off good entencioun)	
	ffyrst yaxyd <sup>6</sup> A Bordoun,	[ <sup>6</sup> have askt, y axede St.] 7048
She says I ought first to have askt for a Staff,	The to sustenē nyht & day,	
	And supporte the on thy way	
	Wherso that thow go <sup>7</sup> or walke.	[ <sup>7</sup> goo St.]
	And after, I caste me to talke	7052
	With the, and pleynty ek expresse	
	Off the gyrdel off ryhtwysnesse.	

- ' But ffyrst tak hed off the Bordoun, [leaf 108]  
 How yt ys good in ech sesoun, 7056 Grace Dieu.  
 ffor he nat falleth<sup>1</sup> comounly [<sup>1</sup> ffaylleth St.]  
 That leneth ther on stedefastly.  
 ffor wych thow shalt (as yt ys ryht,) to prevent  
 With al thy fforce & al thy myght, 7060 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, tavoyde<sup>2</sup> away dyspeyr, [<sup>2</sup> 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 affeccoun,  
 Wych ys callyd Esperaunce,  
 Affer the speche vsyd in fraunce, 7072  
 And the maner off that languáge.<sup>3</sup> [<sup>3</sup> langage 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, thow<sup>4</sup> fallē nouht, [<sup>4</sup> that thou]  
 ' The hiher pomel (yiff yt be souht) [Cap. ev,  
prose.]  
 Ys ihesu cryst : haue hym in mynde ; The higher  
 And in scripture (as thow shalt fynde.) 7084 pommel at  
the end of the  
staff is Jesus  
Christ.  
 He ys the morour<sup>5</sup> cler & bryht, [<sup>5</sup> Merour St.]  
 With-outē spot, (bothe day & nyht,) [Cap. ev,  
prose.]  
 In the wyche, 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 <sup>1</sup> down, [1 lower St.]	
The lower pomel is the ‘Mald’ who excels all other in beauty and bounty,	Wych ( <i>with-out</i> e comparisoun,	
	Yiff I shal the trouthē telle)	
	Ys the Mayde that doth excelle	7100
	Al other off bewte & bounte ;	
	ffor she, in hyr vyrgynyte,	
	Bar a chyld in thys world here,	
	Mayde & moder bothe yfere,	7104
the carbuncle that illumines the whole world.	The Charbouncle most cler off lyht,	
	Chasyng 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,	7112
	I dar afferme yt in certeyn)	
	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 socour in al dyrknesse ;	
	And yiff they slydre, or fallē down,	
	Thys Emperesse off most renoun,	7120
	Only off mercy, doth hem releue,	
	That no thyng ne may hem greue	
	In ther passagē nyh nor ferre,	
	For she ys the loodē sterre,	7124
	With her bryhtē bemys clere,	
	To al <sup>2</sup> pylgrymes in thys lyff here, [2 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 down alowe <sup>3</sup> [3 ysette . . . alowe St., yset lowe C.]	
	By an Arche ymad off newe :	
	Nor charbouncle so bryht off hewe,	7132
	Nor noon other precyous ston,	
	Rekne the .xij. <sup>4</sup> euerychon. [4 twelvē]	

*Virgin Mary is the lower Pommel on the Pilgrim's Staff.* 193

' And in thys bordoun, lookë wel		<i>Grace Dien.</i>
How she ys set for a pomel,	7136	
Pylgrymes to saue, they <sup>1</sup> be nat lorn,	[ <sup>1</sup> that they]	in order to save pil- grims,
Wher-as ther was but On to-forn.		
' But thys pomel most bryht & shene,		
Pylgrymës only to sustene,	7140	
Ys set in ful goodely wyse ;		
ffor ellys myghtë <sup>2</sup> nat suffyse	[ <sup>2</sup> 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 hih a <sup>3</sup> -loffte :	[ <sup>3</sup> off St.]	
Thys to seyne, thys heuenely quene,		
To hyr sone ys euere a mene ;	7148	
Comfort most princypal & cheff		to whom she is chief com- fort,
Tal <sup>4</sup> pylgrymes in ther myscheff,	[ <sup>4</sup> To all. Tyl St.]	
Hem to supporte, who taketh hede.	7151	
' And therefore whan thou hauest <sup>5</sup> nede,	[ <sup>5</sup> haste St.]	
Trust on hyre, & neuere varye,		
ffor she ys most necessarye		
To holde <sup>6</sup> hem vp in ther passage,	[ <sup>6</sup> To holde St., Tolde C.]	
Wher they ben old or yong off age.	7156	whether they be old or young.
Leue on hyre, what so befallë,		
& in thy way thow shalt nat falle,		
Yiff that thow in eche sesoun		
Haue in hyre affeccion,	7160	
Thow mayst nat stomble nouthër 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,	7164	[leaf 109, bk.]
And as I shal the trewly teche,)		She is the pommel set lower down, by whose help the pil- grim reaches the higher one.
To the hihër thow shalt wel reche ;		
Bothë wrouht off Stonys clere :		
And yiff thow loue on bothe yfere,	7168	
Thow mayst trust, thorgh ther myght,		
Thow shalt nat falle, but gon vp ryht.		
' Wherfor, for thy sauacyoun,		
Hold the wel by thys Bordoun	7172	
Wych ys mad ful stronge, to laste ;		
And therfor, therby hold thé faste ;		

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 coumfortable & bryht, And lyk thy <sup>1</sup> skryppe (I the ensure,) [1 the St.]	
For both pommels there is a writing.	Thow shalt ffor ech haue a scripture 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) Length to the Secoundarye.	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,	Pater, creator <i>omnium</i> , <sup>2</sup> 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. [lf. 110]	1 5 9 12	Noster voluisti esse, Ne nobis esset neccesses, Extra te quicumque querere Non poteris plus prodesse, Neque de maiori messe Nobis vnquam tribuere ; Solutus debes sufficere, Quia solus reficere Potes mentes plebis fesse, Aliud quam te temere ; Auernus nam deficere Restat, si velis abesse.	13 17 21 24

<sup>2</sup> 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, cleanse us from crime!	Pater, creator omnium, donans cuneta per filium, accepta nostros genitus per dona sancti spiritus	4	Mundatos a criminibus, dona virtutum floribus, et in polorum sedibus fac jungi cum fidelibus.	12
	(2)		(4)	
Thus cleansd, 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!	8	Sit laus patri per sæcula, agnosque sine macula, atque sancto spiritui, quo mereamur perfrui. Amen!	

Mone, *Latinische Hymnen des Mittelalters*, i. 25 (1853).

<sup>3</sup> 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)	
Qvies Fuisti, et eris ; 25		Tuum pater est proprium,	73 help us in
Pater, succurre miseris,		Non annexum per alium,	misery, who
Qui non manemus in idem,		Misereri et parcere	labour in vain
Idem ipse tu diceris,		De te, suum tentorium	without Thy
Qui nunquam permutaberis, 29		Et suum diuersorium,	grace!
Manens semper in ibidem, <sup>1</sup>		Debent filij facere	
Sicut hoc credimus quidem,		Mortem non vis, sed viuere,	
Fac, pater, per istam fidem,		Vis omnes qui conuertere	
Vt noxas nostri sceleris, 33		Se volunt per suspirium.	81
Dimittas nobis totidem,		Nunquam uis tuos perdere,	
Quotiens promisit pridem,		Nec pullos milus tradere,	
Redemptor nostri generis. 36		Quorum tu es refugium.	84
(4)		(8)	
In celis sursum habitas, 37		Adueniat ergo deus,	85 May Thy
Qui in terris nos visitas,		Aliquando iubileus,	Name be
Dominus exercituum,		Nobis datis exilio,	sanctified,
Si non feris aut excitas,		Si quisquam nostrum est reus,	Alpha and
Nos remissos non suscitās 41		Nec est ibi Machabeus,	Omega, changing our
Ad ullum opus strenuum,		Qui fortis sit in prelio, <sup>7</sup>	woe to joy.
Ad volandum in arduum,		Non propter hoc intencio	
Et altam messem fructuum,		Tua sit ut nos gladio,	
Alas habens irritas, 45		Vastet, Golyath, Getheus, <sup>8</sup>	93
Laboramus in vacuum,		Semper enim in vino <sup>9</sup>	
Nec habemus irriguum,		Nobis nocet & <sup>10</sup> inuio,	
Nisi tua det bonitas. 48		Factus seon amorreus.	96
(5)		(9)	
Sanctificetur, dicimus, 49		Regnum tuum, vt dicitur,	97 Thou wishest
Nomen tuum, quod colimus		Rex eterne, vim patitur,	us to live, not
Et quod est ammirabile, <sup>2</sup>		Violenti <sup>11</sup> hoc rapiunt,	die; come to
Sine quo recognoscimus,		Virtutibus concutitur,	our rescue!
Et audacter proferimus 53		Penitencia pellitur,	101
Nil sanctum, nil valibile, <sup>3</sup>		Preces illud effodiunt.	
Sed cum non sit hoc facile		Si ista non sufficiunt,	
Laudare, nec possibile		Machinas multi faciunt ;	
Eo-que non sufficimus. 57		Quibus super ascenditur,	105
Tamen, prout optabile <sup>4</sup>		Nam quidam se subiciunt, <sup>12</sup>	
Cordibus est, & habile, <sup>5</sup>		Votis quibus obediunt,	
Ad laudandum assurgimus. 60		Ars ista nunquam fallitur. 108	
(6)		(10)	
Nomen tibi <sup>6</sup> alpha & O, 61		Fiat ergo per gratiam,	109 Thy kingdom
Significans, in secreto,		Quia talem violenciam	suffers vio-
Finem atque principium,		Permittis illuc intremus,	lence: let us
Tali decet alphabeto,		Et murorum custodiam,	enter it by
Nos studere corde leto, 65		Non des ad resistenciam	Prayer and
Leccio est credencium,		Quia nichil tunc possemus,	Penitence!
Theologos hoc studium		Artem nec vires habemus,	
Nos facit et ad solium		Vt per horam solam <sup>13</sup> stemus,	
De mundi arundineto 69		Nisi tu des constanciam,	117
Transfert, mutans in gaudium,		Retrocedere solemus,	
Miserrimum naufragium		Quando adire debemus	
Quod patimur in hoc freto. 72		Illud regnum et patriam. 120	

<sup>1</sup> id idem. <sup>2</sup> ammirabile, Pr. leaf 110, col. 2. <sup>3</sup> laudabile, Pr.  
<sup>4</sup> pro vt est habile, Pr. <sup>5</sup> Cordibus et optabile, Pr. <sup>6</sup> tuum, Pr.  
leaf 110, col. 3. <sup>8</sup> Ethens, Pr. <sup>9</sup> vluio, Pr. <sup>10</sup> in, Pr. <sup>11</sup> Et violenti, Pr.  
<sup>12</sup> sufficiunt, Pr. <sup>13</sup> Et . . . solum, Pr.

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

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

(19)		(23)	
Nobis tuis pauperibus	217	Debita ipsa nouimus,	265
In lacum descendantibus,		Nam pro peccatis tradimus <sup>7</sup>	He deign'd to die for us.
Succurrere non renuit.		Animas in obsidium.	
Nam mactatus verberibus,		Penes nos non habuimus,	
Et perfossus <sup>1</sup> vulneribus,	221	Nec in domo inuenimus	269
Pro nobis mori voluit,		Vllum carinus vadium.	
Et <sup>2</sup> 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 <sup>3</sup> penitere debuit		Vel eum cogas nimium,	
Pro tam caris operibus.	228	Totum nostrum amisimus.	276
(20)		(24)	
Hodie et cotidie,	229	Nostra esse hec debita	277
Simili vena Venie,		Propter que sic est subdita	Look on us, and raise us; blot out our innumerable sins!
Egeremus hunc minui,		Anima vsurario,	
Nisi sue tam nimic		Non negamus, ne irrita,	
Riui misericordie	233	Et tibi ingratiua	281
Nostro cederent vsui		Esset illa negacio.	
Per ipsos enim ablui,		Talis tamen confessio	
Credimus qui assidui		Nunquam dicit sufficio,	
Sumus 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
Non possumus, neque flere,		Et miseri peccatores,	God, our refuge, help us to pay our debts for our sins!
Si exigunt demerita,		Egeremus indulgentia;	
Nec habemus quo supplere		Sic quoque condonatores	
Nisi solum miserere,	245	Rancoris, et quittatores,	293
Quia non valent merita,		Volumus vii venia;	
Nostra quoque sunt irrita [111 3]		In tua namque curia,	
Anima nostra perdita;		Rancor et iracundia	
Ideo clanamus 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 sinens plus iacere.	252	Noscuntur reportatores.	300
(22)		(26)	
Dimitte nobis, & quita	253	Et Ideo indulgemus	301
Peccata, pater, oblita;		Iniurias, vt vellemus	As debtors, we pray Thy favour. We have love in our hearts.
Et dele de libro tuo		Eas nobis indulgeri.	
Illa autem que sunt scita.		Nil rancoris retinemus	
Lamentari nos fac <sup>4</sup> ita	257	In cordibus, nec habemus	305
Ne scribantur perpetuo.		Quod non sit amoris veri.	
Non sunt vnium, non sunt duo,		Si fuimus nimis feri,	
Nec numeranda biduo; <sup>5</sup>		Et ad indulgendum seri,	
Sed sunt quasi infinita,	261	Et vltorcs si possemus,	309
Non habita ex mutuo,		Nostri velis misereri,	
Neque facta in triduo,		Et cordibus sic mederi,	
Sed in tota nostra vita. <sup>6</sup>	264	Vt in charitate stemus.	312

<sup>1</sup> confossus, Pr.    <sup>2</sup> Et ex, Pr.    <sup>3</sup> Sed, Pr.    <sup>4</sup> fac nos, Pr.

<sup>5</sup> triduo, Pr.    <sup>6</sup> vita nostra, Pr.    <sup>7</sup> dedimus, Pr.

	(27)		(31)	
Thus only can our prayers reach Thee, if the Holy Spirit teach us.	Nos scimus quod non aliter <sup>1</sup>		Et ideo, te et illum	361
	Nostre preces vtiliter		Qui rubricatum vexillum	
	Ascendunt ad te, dominic.		Gerit, et arma rubea,	
	Credimus quoque firmiter		Qui mare facit tranquillum,	
	Quod ascendunt velociter	317	Et nostrum portat sigillum <sup>5</sup>	365
	Si sint sine rubigine,		Exaratum a lancea, [? MS.]	
Si lacrimarum flumine,		Qui veste rectus lutea		
Contra cum penitudine		Strauit in sua area		
Laentur efficaciter,	321	Infernalem cocodrillum	369	
Et munda mens a crimine,		Petimus, vt sic ferrea		
Vt vis valet in homine,		Contra franguntur per ca		
Te requirat humiliter.	324	Que sunt pretacta paxillum, <sup>6</sup>		
	(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 scntenciam	
	Hoc totum valet supplere, <sup>2</sup>		Quia cito periremus,	
	Si spiritus paraclitus,		Expecta nos per graciã,	
	Dextere tue digitus, [? MS.]	329	Et per tuam clemenciam	377
	Ad hoc velit nos docere.		Et differ, <sup>7</sup> 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 deuiemus		
Monstrat quod sit indomitus.		Per uiam nimis iniuiam.	384	
	(29)		(33)	
We pray Christ for grace to fit us to enter into Glory.	Debitoribus ideo,	337	In temptationem ruit,	385
	Quandoque nimis ferreo		Et labitur atque fluit,	
	Corde, dat indulgenciam ;		Licet longe sit temptator.	
	Dicens, satis indulgeo,		Nunquam facit quod congruit,	
	Et satis supersedeo,	341	Sed bonum omne destruit	389
	Vsq̄ in horam aliam ;		Quod construit habitator.	
	Sed tu hanc <sup>3</sup> fraudulentiam		Deus, omnium creator,	
Deus nunquam ad veniam		Tu, pro nobis, sis pugnator,		
Conuertis vel das pro eo.	345	Sicut nostra spes <sup>8</sup> arguit ;	393	
Immo, ad iracundiam,		Et carnis sis sic domator,		
Te, per equipollenciam,		Vt eius sit triumphator		
Pronocatum, 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 <sup>9</sup> extollere	
	Atque iniquitatibus	353	Nequet vel erigere	401
	Cerebra reminiscencia ;		Quasi a se <sup>10</sup> subingato.	
	Frequenter pati tristitia,		Nam habemus pro probato <sup>11</sup>	
	Cum pena et angaria <sup>4</sup>		Quod, quisquid dixerit plato,	
Et cum 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	

<sup>1</sup> taliter, Pr.    <sup>2</sup> leaf 112.    <sup>3</sup> hanc tu, Pr.    <sup>4</sup> angustia, Pr.  
<sup>5</sup> leaf 112, col. 2.    <sup>6</sup> paxillum, Pr.    <sup>7</sup> Differa, Pr.    <sup>8</sup> spes nostra, Pr.  
<sup>9</sup> Se spiritus, Pr.    <sup>10</sup> A se quasi, Pr.    <sup>11</sup> leaf 112, col. 3.

(35)		(36)	
Libera nos, ergo, deus,	409	A malo hoc et <sup>2</sup> alijs	421
Tu ac tuus Nazareus, [? MS.]		Tuis dens subsidijs,	
Cum proprio spiramine.		Conserua nos, & deffende,	
Vnus <sup>1</sup> cstis, sed iudens		Extrahe <sup>3</sup> nos de vicijs,	
Non credit quod galileus	413	Relcuans <sup>4</sup> de miserijs;	425
Conceptus sine semine		Et benignum te ostende,	
Sit, seu natus de virgine,		Cuique <sup>5</sup> nostrum dic 'ascende;	
Sicut 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. <sup>6</sup>	432
(37)			
Amen, pater, <sup>7</sup> concludimus,	433		
Quia finem de nouimus [?]			
De via reuertencium.			
Locum ad quem nos tendimus,			
Et in quo nos quiescimus	437		
Post laboris stipendium, <sup>8</sup>			
Tu nobis sis solacium,			
Et corona et premium,			
Quia in te sperauimus,	441		
Confirmans vaticinium [112.4]			
Danid per priuilegium,			
In domum suam ibimus. <sup>9</sup>	444		

Father, be  
our comfort  
and reward,

for we have  
hoped in  
Thee, and  
will live in  
Thy house.

## II. A LATIN HYMN TO THE VIRGIN MARY.

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

(1)		(3)	
Ave reclinatorium [MS. torn]	1	Gratia tu efficeris	25
Et propiciatorium,		Directiuum itineris	
Et captiui spes populi,		Norma <sup>10</sup> vite rectissima.	
Data in diuersorium		In orbibus stelligeris	
Reis, et in refugium,	5	Noue legis et veteris,	29
Et in locum latibuli,		Stellarum splendidissima,	
Que patris adu vetuli,		In prosperis humilima,	
Et damnatricis seculi		In aduersis <sup>11</sup> fortissima,	
Ene, ue damnatorium,	9	Semper astans pro misericris,	33
Pro quodam morsu pomuli		Electarum dignissima,	
Aspecti visu reguli,		Tam corpore quam anima,	
Commutatisti in gaudium.	12	In inferis & superis. [leaf 113]	
(2)		(4)	
Maria, apto nomine,	13	Plena est tua ydria,	37
Presagio, non omine,		Hausta, celesti gracia,	
Diccris 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 <sup>12</sup> et strepitus	
Vt gens, per mare denia,		Deprecantis, sollicitus	
Ad te, sua vestigia		Obtinebit ut penitus.	
Dirigat viso lumine,	21	Deorsum stillicidia	45
Et a circumferencia,		Mittas; nec sit prohibitus	
Pro impetranda gracia,		Camelorum exercitus	
Circumderis in cardine.	24	Portans peccata grauia.	48

Hail, hope of  
the captives,  
star in the  
darkness!

Rightest rule  
of life,

full art thou  
of the Holy  
Spirit.

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

<sup>1</sup> ydria, Pr.    <sup>2</sup> sedet    <sup>3</sup> vetitam, Pr.    <sup>4</sup> Lapsos ipsos, Pr.  
<sup>5</sup> snum, Pr.    <sup>6</sup> admirabilis, Pr.

*Hymn to the Virgin. I get the Pilgrim's Scrip and Staff.* 201

(13)		(14)	
Ventris tui in ortulo,	145	Amen dicit et asserit, [Fo. xxviii]	Christ sprang from thee.
Ornato flore primulo,		Qui tuas laudes aperit,	
Iste fructus colligitur ;		Et te recte magnificat,	
Sed, 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 <sup>2</sup> te applicat.	
Sic dum <sup>1</sup> 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 <sup>3</sup> deserit ;	165
Nulla via relinquitur,		Ille tibi preiudicat,	
Nil suspectum admittitur ;		Ille in fide claudicat ;	
Fructum habes cum flosculo.		Saluus esse non poterit.	168
<sup>1</sup> is, Pr.	<sup>2</sup> mentem, Pr.	<sup>3</sup> bonam viam, Pr.	

[The Pilgrim.]

<sup>4</sup> Affter, (shortly to expresse)	7189	[Cap. cvii, prose.]
Gracè dieu; off hir goodnesse,		
Off the skryppe and the bordoun	[Stowe, leaf 130]	Grace Dieu gives me the Scrip and Staff.
Putte me in possessioun ;	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.		
<b>Grace dieu sayd</b> [In Jn. Stowe's hand. The Stowe MS. has it.]		
'The tyme ys good and couenable		She says that as
(As I ha sayd), and acceptable,	7200	
That I my promys and my graunt,		[leaf 114]
Holde vn-to thé, & my couenaunt,		
As I be-hihte : 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,		

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

<b>A</b> Pres, entre les mains me mist	(7189)	Le pelerin
Le bourdon, dont grant ioye me fist,		
Car tresbien prest estre cuidoye	(7192-3)	
De me mestre tout a la voye ;		
Mais non estoile ; car lors me dist :		
<b>O</b> R est le point, comme tay dit,	(7199)	grace dieu
Que te tieugne mon conuenant		
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.*

<u>Grace Dieu.</u>	‘Thy reynys strongly for to streyne, flesshly lustys to refreyne. <sup>1</sup>	[ <sup>1</sup> Restreyne St.] 7208
	‘No man hath power (trustë 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 thouht.’	
<u>The Pilgrim.</u>	<b>The pilgrime:</b> [In Jn. Stowe’s hand. The St. MS. has it, ff. 130, bk.]	
I agree to everything.	“Ma dame,” <i>quod</i> I in lowly wyse, “Al that euere ye deuyse,	7220
	I wyl ther-off no thyng refuse, Nor ther-vp-on no lenger muse; But off thys thyng, <i>wit</i> h al my myght I yow requere off verray ryht.”	7224
<u>Grace Dieu.</u>	<b>Grace dieu:</b>	[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 makë resistance,	7228
	That thow hauë strong armure. And ffyrst, (thy syluen to assure,) Next thy body shal be set	
a purpoint or Doublet,	A purpoynnt or a doublet, On wych thow shalt fful myghtyly Be gyrt and streyned ryht strongly	7232
	Pour bien estraindre fort les reius.	(7207)
	De bien aler nul na pouoir,	(7209-10)
	Sil nest bieu ceinct et bien estroit.	(7212-14)
	Pour ce, te dis que te ceindroie Tout premievement que la voye Tu te misses; mais que ton gre Bien y fust, et ta volente.	(7216)
Le pelerin	Or en dy ce que tu voulras.	(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 pointns; Et quau dessoulz soit le proupointns; 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 gon armyd in my vyáge;  
Yt woldë lette my pylgrymage,  
And don to me ful gret grevaunce;  
ffor I hadde neuere yet vsaunce  
Nor in custom, trustë me,  
Al my lyue, armyd to be: 7244  
I knewe<sup>1</sup> ther-off nothyng the guyse. [1 knowe St.] as I know  
nothing about  
arms.  
To me yt doth ynouh suffyse,  
To be gyrt (in sothfastnesse)  
With a gyrdel off ryhtwysnesse." 7248  
But than thys lady off gret uertu, [Cap. cix,  
prose.]  
Wych ys callyd Grace Dieu,  
In-ta chaumbre ful secre  
Entrede; and than she callyd me. 7252  
Grace Dieu:<sup>2</sup> [2 St., Kom ner quod she C.] Grace Dieu.  
"Kom ner," quod she, "and ha no drede;  
Look vp an<sup>3</sup> lih, & tak good heede. [3 on St.] Grace Dieu  
calls me into  
a chamber,  
Vpon thys perche, the hameys se,  
Wher-with that thow wytt<sup>4</sup> armyd be, [4 myghte St.] 7256  
Pertynent to thy vyáge  
And nedful to thy pylgrimage."  
[Blank in MS. for an Illumination.] The Pilgrim.  
Ther saw I helmys and haberious  
Plate and maylle, for champyouns 7260 [Cap. cx,  
prose.]

[Stowe, leaf 131] 7240 I fear the  
armour will  
inconveni-  
ence me,  
Non habebat vsu  
Armorum.

7244

[1 knowe St.] as I know  
nothing about  
arms.

7248

[Cap. cix,  
prose.]

7252

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

[3 on St.] Grace Dieu  
calls me into  
a chamber,

[4 myghte St.] 7256

The Pilgrim.

[Cap. cx,  
prose.]

Sur les armes, et bien estrainet. (7234)  
¶ Arme, dis ie; que dietes vous? (7237) Le pelerin  
An cueur me donnez grant courroux. (7241)  
Arme y cheminer ne pourroie;  
Armes porter ie ne sauroye;  
Armes ie ne pourroie trouuer;  
Ceinture 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 tarmier;  
La sont heaulmes et gambesons, (7259-60)  
Gorgerettes et haubergcons,

The Pilgrim.

[† leaf 115]  
where I see  
all kinds of  
armour.

† Gorgetys ageyn al vyolence,  
And Iakkys stuffyd, off diffence ;  
Targetys and sheldys, large & longe,<sup>1</sup> [1 stronge St.]  
And pavys also that wer stronge,<sup>2</sup> [2 longe St.] 7264  
ffor folk to makē résistence, [Stowe, leaf 131, back]  
Tallē<sup>3</sup> that wolde hem don offence. [3 to all]

**The pylgrym**

I ask, Who  
will attack  
me ?

Than *quod* I, “as in bataylle,  
What enmy shal me assaylle 7268  
Or a-geyn me make affray,  
To distourble me in my way ?”

Grace Dieu.

**Grace dieu**

She says I  
shall meet  
enemies of all  
kinds by the  
way ;

‘Wenystow thy sylff tassure,  
ffor to<sup>4</sup> gon *wyth*-oute armure [4 to St., om. C.] 7272  
To Ierusalem, & nat fynde  
Brygauntys to-forn And ek be-hynde,  
Daungerys grete, & encoumbraunces,  
Empechementys & meshauncys ? 7276

Thevys and mardrerys ay.lyggynge  
Vp-on the weye, euere espyyngē,  
Thow shalt ffynde, so gret plente,  
That thow off hem shalt very be, 7280  
Ther assautys to endure.

wherefore I  
need strong  
armour.

Wherefore<sup>5</sup> the nedeth strong armure, [5 Therefore St.]  
Myghtyly hem to *wyth*-stonde.  
And for thy profyt, y wyl ffounde, 7284  
*Wyth* harneys to arrayen the,  
That thow shalt nat afferyd be.’

*Induite nos armaturam Dei,  
vt possitis stare. Ad  
Ephesios vj capitulo.*

The Pilgrim.

**The pylgrym**

I ask what  
armour I  
shall wear.

“Ma dame,” *quod* I, “syth ye wyl so,  
Armyd alगतys that I go, 7288  
Shew me what armure I shal were,  
And what wepenys I shal bere ;  
And how I shal me armen wel,  
And the maner euerydel.” 7292

Le pelerin

Targes, et quanque faillir pent (7263)  
A cil quil desfendre se veult.  
† Qui est, dis ie, qui massauldra, (7267-8)  
De qui desfendre me faulra ?

†Thanne, off mervyllous fasoun,		<i>The Pilgrim.</i>
She took to me a Gambisoun, <sup>1</sup>		[† Cap. cxi, Camb. prose.]
A maner harneys that I knewe noult :		[leaf 113, bk.]
And behynde, ther-on was wrouht	7296	She gives me a Gambisoun with a steel avil on its back,
A ful strong styh <sup>2</sup> off fynë stel, <sup>3</sup>		
ffor to receyuë strookys wel	[ <sup>3</sup> Styghe . . ffyne 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 :		<i>Grace Dieu.</i>
‘Thys Gambesoun wych thow dost se,		and says
Ys so wrouht, (who taketh hede,) Ys so wrouht,		there is no better be- tween Car- thage and Ind.
ffor ta-woyde <sup>4</sup> a man fro drede ;	[ <sup>4</sup> to avoyde St.] 7304	
That, from cartage in-to Inde,		
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,		Armed with this, I shall overcome all my foes.
And clad ther-in (off good entent),	7312	
He myghte nat ouerkomen be,		
But fynally, in surete,		
With gret worshepe & gret glorie,		
Off hys Ennyes han vycторыe.	7316	
‘And yet thys garnement, (I dar swere,	[St., ff. 132, bk.]	This gambe- son is a joy to sufferers.
Who that euere doth yt were,) Hath most Ioye & plesaunce		
In thyng that ys to folk penaunce,	7320	
ffor hys proffyt & avauntage,— Som folk holde yt gret damage ;—		
ffor pacience (in conclusioun)		[leaf 116]
Haueth <sup>5</sup> thys condicioun,	[ <sup>5</sup> Hath St.] 7324	For the gain of Patience
(ffor to descryve and spek in pleyn Off pacience the trewë greyn,)		
I menë, to hys ávauntage		is, that
ffructefyeth with fforage :	7328	

<sup>1</sup> *Gambeson, Gabison.* A fashion of long and quilted horse-mans cassocke or coat, used in old time.—Cotgrave.

<sup>2</sup> Cp. ‘the Styth set at thy bak,’ 209/7478, below.

<i>Grace Dieu.</i>	Tempest fulfylleth hys garnerys,		
storm fills its garners, and pestilence its cellars.	And pestylencē hys celerys ; Hys sofftest beddē, <sup>1</sup> (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 <sup>2</sup> hys recreacioun.	[2 Ys alle St.]	
	He wexeth fat by <sup>3</sup> abstynence, And gruchcheth for no vyolence ;	[3 with St.]	7340
	Peyne and tribulacyoun 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 certeyne) Hardyd in hertē by constaunce, <i>With</i> the Stel off iust suffraunce.		7344
And as Pa- tience is prickt with woe	‘And for that paciēce, <i>with</i> wo Ys ypryked and punysshed, so		7348
	By verray trewe examynyng,	[Stowe, leaf 133]	
like a pur- point is with stitches,	As a purpoynt <i>with</i> sawyng <sup>4</sup>	[4 sawyng St.]	
so this Gam- beson	By long examynacioun, Therefore thys armure <b>Gambisoun</b> ,	.i. paciēce St., om. C.	7351
is calld a Pur- point,	(Who consydreth fro poynt to poynt) Ys yeallyd a purpoynt <i>With</i> -outē prykyng (in substauce),		
	And punysshlyng, with gret suffraunce,		7356
	In mescheff and <sup>5</sup> aduersyte	[5 and in St.]	
[leaf 116, bk.]	He taketh al hys dygnyte ; And theroff (in conclusioun) He receyuth hys Renoun,		7360
	Thys armure most merveyllous, In al diffence most gracious.		
and its name is Patience.	‘And therfor (shortly in sentence) The name ther-off ys paciēce,		7364
	The wych, in euery aventure, Ys ymakyd for tendure, Peyne and tribulacioun, Voyde off al rebellioun :		7368

‘ Ryht as a styth <sup>1</sup> forgyd off Stel	[ <sup>1</sup> Stythee St.]	<u>Grace Dieu.</u>
ffeleth the strokys <sup>2</sup> neueradel	[ <sup>2</sup> strokys St., stokys C.]	And as an anvil feels no blows,
Off thys ffethris Smothe & soffte,		
Thogh men ther-on smyten offte,	7372	
So paeyence (in hyr werkyng)		so Patience never complains.
Maketh neuere no gruecheyng		
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 vertuons,		
Was yelad (yiff ye lyst se)		
Whan he heng vp-on a tre,	7380	
And with hys blood, mankynde hath bouht,		
Suffrede deth, and gruechede nouht,	[Stowe, leaf 133, back]	and complaind 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 <sup>3</sup> styth,	[ <sup>3</sup> a St., om. C.]	
The forgyd Monye for Raunsoun		
To maken our redempcioun :	7388	
The <sup>4</sup> eruel Smythës, off Rancour	[ <sup>4</sup> Thes St.]	
Sparede nat for no labour		
Til they hadde hym forgyd wel,		
Tried hym out as any stel :	7392	
In wyeh metal ther was no lak ;	Supra dorsum mentis fabricauerunt peccatores	
And ay they forgede on hys bak ;		
And paciently he dede endure ;		[leaf 117]
He armyd was in swyeh armure	7396	
Wyth the Armys off paciencie.		
‘ And therefore, in thy dyffence,		
That thou suffre no dyffame,		
Tak a purpoynt off the same,	7400	Take then this purpoynt of Patience,
Wherso thou go, in <sup>5</sup> see or lond :	[ <sup>5</sup> on St.]	
Haue yt here redy to thyn hond ;		
Next thy body, lat yt be set,		and wear it next your skin.
In stedë off a strong <sup>6</sup> doublet ;	[ <sup>6</sup> stronge St.]	7404
ffor next thy cors yiff thou yt were,		
AH thyn Armure thou shalt here		
Mor esely ; & ha no wonder,		
Yiff paciencie be trewly vnder.	7408	

<u>The Pilgrim.</u>		<b>The pylgrym.</b>	
[Cap. cxiii, prose.]		A-noon affter (by hyr assent)	
I put on the Gambeson;		I dyde vp-on thys garnement.	
		[ <i>Blank in MS. for an Illumination.</i> ]	
		The wych was hevy for to beere,	[Stowe, leaf 134]
		And ryht komerous ek to were;	7412
		Grevous also, and streith <sup>1</sup> to lace,	[ <sup>1</sup> streyte St.]
but it pains me,		And ryht peynful to embrace;	
		And, for the peyne, I gan abreyde,	
and I tell Grace Dieu		And to gracë dieu I seyde:	7416
		“Ma dame,” quod I, “thys purpoynt	
		Was nat shape fro poynt to poynt	
		To my plesauunce, I yow ensure;	
I cannot bear		ffor I may nat wel endure	7420
		To bern yt pleynly at myn ese:	
Job vi. 11, 12.		The shap ther-off ne doth nat plese <sup>2</sup>	
		To me, pleynly; nor the ffasoun	
		Accordeth to myn oppynyoun.”	7424
<u>Grace Dieu.</u>		<b>Grace dieu</b>	
[leaf 117, bk.]		Quod Gracë dieu, ‘thys garnement	
		Ys wel shape to myn entent,	
		Thogh yt be nat to thy plesauunce;	
		ffor thy body, in substaunce	7428
She tells me my body is too big and fat;		Ys so ffaat, so gret <sup>3</sup> and large,	[ <sup>3</sup> ffatte / grete St.]
		And ouerlade with gretë <sup>4</sup> charge,	[ <sup>4</sup> grete St., gret C.]
		That yt may nat be enbrachyd <sup>5</sup>	[ <sup>5</sup> ben bracyd St.]
		Aboutë the, nor wel ylacyd,	7432
		And yet the faute, to myn entent,	
the fault is not in the Gambeson,		Ys nat in the garnement,	
		But only founde in thy gretnesse,	
		And in thy boystous frowardnesse,	7436
		That thow mayst vp-on thy bak	
		Sustene yt, but thow fynde a lak;	
		And al the faute ys founde in the,	
but in my contrarious- ness.		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. Job (vi. 11).

' To thys garnement, truste me,	Non recto corde es, quia non vis dirigere voluntatem tuam ad voluntatem dei. August.	<u>Grace Dieu.</u>
And nat the garnement vn-to the ;		I must fit myself to the garment, not the garment to me.
And put away the gret outrage,	7445	I must get rid of my fat,
The ffaatnesse and the surplusage		
That ys in the, and the gretnesse ;		
And the confournē by meknesse <sup>1</sup>	[ <sup>1</sup> meknesse St.] 7448	and shape myself by meekness to fit the Purpoint.
To thys purpoynt, that yt may be		
Accordynde <sup>2</sup> & egal vn-to the,	[ <sup>2</sup> Accordyng St.]	
In euery party wel syttyng.		
' And thogh that yt, as in semyng,	7452	
Be nat, at the prymē fface,		
Euenly shapē the tenbrace		
Yet affter-ward, vn-to thyn ese		
Yt shal be syttyng, & wel plese ;	7456	
ffor thyng that greueth the to-day		Pain to-day shall be joy to-morrow.
Shal be to-morwe <sup>3</sup> vn-to thy pay ;	[ <sup>3</sup> to-morwe / be St.]	
Yt may so faH, off auenture ;	7459	
' And therefore al-way <sup>4</sup> the assure	[ <sup>4</sup> all way St., . . way C.]	[leaf 118]
In thys garnement for diffence,		[Cap. cxiv, prose.]
Wych ys callyd pacyence,		The Purpoint is calld ' Patience,'
With whos power, (now vnderstonde,)		
AH assautys thow shalt with-stonde.	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 troubyld in thy thouht,	7472	
' And off me thys wysdam lere,	Nota St., om. C.	
Berkyng off houzdys for to here,	Magnorum virorum est, negligere ledentem. C. Seneca. St., om. C.	
Yt may to the, by good suffraunce,		
Nouther damage nor do greuaunce.	7476	
Ageyn assautys off al swych wrak,		
Lat the Styth set <sup>5</sup> at thy bak,	[ <sup>5</sup> 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 down ;	
	By suffering and adversyty I shall be crownd,	And, lyk a myghty champyoun,	7484
		Thow shalt <i>with</i> laurer crownyd be,	
		By suffraunce off aduersyte.	
	as were the martyrs,	As <sup>1</sup> by record ful longe a-gon	[ <sup>1</sup> And St.]
		Wer thys <sup>2</sup> martyrs euerychon,	[ <sup>2</sup> 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,	
		<i>And</i> 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 therefore I consayllē the,	
		<i>With</i> 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 nede,	7504
		As for thy cheff proteccioun	
		Ageyn al trybulacyoun	
		Off false brygauntys that shal lye	
		Vp-on the waye, the tespye.’	7508
		<b>The pylgrym.</b>	
	[Cap. cxv, prose.]	“Certys,” <i>quod</i> 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,	
		<i>With</i> your purpoynt off paciencie.”	
	[Cap. cxvi, prose.]	<b>Grace dieu.</b>	
		<i>Quod</i> Gracē dieu, “thow must also,	
		Or thow in armys haue a-do,	7516
		Vp-on thy purpoynt ‘pacyence’	
	But above it I must put on the habergeon of Fortitude,	Haue a-boue, in thy diffence,	
		The haberious 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 meynee;		to fight
Thys to seyne, (yiff thow kanst se,)	7524	against
Ageyn al peynys and tourmentys		
And hys dredful <sup>1</sup> tournamentys,	[ <sup>1</sup> dredefulle St., dredful C.]	
Replevysshed <sup>2</sup> with mortal Rage.	[ <sup>2</sup> Replenysshed St.]	
Deth ys a best <sup>3</sup> most sauage;	[ <sup>3</sup> best St.]	7528 the savage
He chaungeth purpoos and devyses;	[Stowe, leaf 136]	beast Death,
And al thys <sup>4</sup> vnkouth sondry guyses,	[ <sup>4</sup> thes St.]	[leaf 119]
Wyt off man and al Resoun:		
ffor he let <sup>5</sup> fallen hys bordoun,	[ <sup>5</sup> For lett St.]	7532
Hys Maas, & ek hys dredful spere,		
He hurteth nyh, & ek affere,		
And spareth noon off no degre		who spares
How hiñ they syttyn in her Se,	7536	no one.
ffor rychesse nor for puissaunce.		
' But who wyl haven assuraunce		Against him
Ageyn deth, as a champyoun,		this Habergeon
Lat hym haue on thys haberioun;	7540	will protect me.
And off deth, in al hys nede,		
He shal ha <sup>6</sup> no maner drede;	[ <sup>6</sup> have St.]	
Off hys assautys nor hys wrak,		
Nor for hym onys <sup>7</sup> tourne abak,	[ <sup>7</sup> eny St.]	7544
Whil he hath on thys garnement		
The wych was forgyd (off entent)		
Off the <sup>8</sup> most myghty armvrer,	[ <sup>8</sup> the St., om. C.]	7548 It was made
Wych syt aboue the sterrys cler,		by the Creator
That forgede Sonne & mone also,		of Sun and
And made hem in her cours <sup>9</sup> to go.	[ <sup>9</sup> cours g C., there Cours St.]	Moon,
And no man may be armyd wel		
In platē, mayl, nor in stel.	7552	
Nor sur <sup>10</sup> for hys savacioun,	[ <sup>10</sup> sure St.]	
But he haue on thys haberioun,		
Wych callyd ys off verray ryht,		[Cap. cxvii,
'ffortitudo' most off myght.	7556	prose.]
ffor, 'fforce' ys callyd thys vertu,		and its name
Wyth wych seruauuntys off cryst ihesu		is Fortitude,
Wer Armyd, the myghty champiouns		or Force.
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 ycallyd 'force,'  
 Wher-wyth they dyde hem-sylff afforce,  
 To putte hem forth, & nat with-drawe,  
 In dyffence off crystys lawe, 7568  
 Thorgh ther prowesse & hyh renoun.  
 'And sothfastly thys haberioun,  
 (Who that euere doth yt were,)  
 Off daggere, dart, Swerd nor spere, 7572  
 Shoot of Arwe nor off quarel,  
 (Thogh they be groundē<sup>1</sup> sharpe off stel,) [<sup>1</sup> grounde St.,  
 ground C.]  
 They shal nat perce thorgh the maylle,  
 ffor the Ryngēs (thys no ffaylle) 7576  
 Wer Ryuettyd<sup>2</sup> so myghtly [<sup>2</sup> Revettyd St.]  
 Clenchyd and nayled so strongly ;  
 The yren werke<sup>3</sup> was ek so good, [<sup>3</sup> 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 therefore (off entencyoun,)  
 By my counsayl, sey nat nay  
 To putte yt on, & yt tassay,<sup>4</sup> [<sup>4</sup> hit assay St.] 7588  
 Aboute thy purpoynt 'pacyence' ;  
 ffor, yiff fforcē (by my sentence)  
 Vp-on the tother be wel set,  
 Thow shalt ffyhtē wel the bet 7592  
 (I dar wel seyn) wherso<sup>5</sup> thow go : [<sup>5</sup> wher St.]  
 Now lat se what thow seyst her-to." [Stowe, leaf 137]
- The Pilgrim.* **The pylgrym.**  
 "Ma dame," (to speke in wordys ffewe,)  
 "I pray yow that ye wyl me shewe, 7596  
 And to do youre<sup>6</sup> bysy cure [<sup>6</sup> youre St., my C.]  
 That I may se al the armure<sup>7</sup> [<sup>7</sup> tharmure St., C.]  
 Wych I shal were in thys vyāge,

*Grace Dieu.*

The Cham-  
pions of  
Christ feared  
nothing

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

Dagger nor  
sword, spear  
nor dart shall  
perce it.

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

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

*The Pilgrim.*

[Cap. cxviii,  
prose.]

I ask to see  
all the armour  
I am to wear.

And yiff I ffyndē avantage	7600	[leaf 120]
In tharneys ye praysē so,	[C. & St.]	<u>The Pilgrim.</u>
I wyl accordē wel ther-to." <sup>1</sup>	"	
Thanne she a-noon hath forth brouht	Grace dieu (in Ju. Stowe's hand).	Grace Dieu brings forth
The haberioun, fful wel ywrouht,	7604	
Off wych to-forn I ha yow told ;		
And, to make me strong & bold,		
Out off hyr tresour ek she ffette		
<b>An Elm, A Gorger, A Targette,</b>	7608	a Helmet, Corset, Gorger, Target, Gloves, and a Sword,
<b>Glovys off plate, A swerd also,</b>		
[Blank in MS. for an Illumination.]		
And thanne she spak & seydē, loo,		
<b>Grace dieu.</b>		<u>Grace Dieu.</u>
' Off thys harneys, take good heede,	7611	
And trustē wel thow mustest <sup>2</sup> nede	[ <sup>2</sup> trust . . . must St. (badly)].	
Haue hem vp-on, (As by my lore,)		with which 1, the pilgrin, must be arned.
Or thow shalt repentē sore ;		
ffor they only to the suffyse,		
Yiff thow the gouerne lyk the wyse.	7616	
And to my doctryne lyst attende,		
Lyk a man, the to dyffende		
Ageyn hem that wyl do thé wrong.	[Stowe, leaf 137, back]	
' And yiff I hadde the ffoundē strong,	7620	
I hadde the yovē bet armure ;		
But I ha don my bysy cure		
Yt to conseruē, ffor the <sup>3</sup> prow	[ <sup>3</sup> thy St.]	
Off folk that be mor strong than thow.	7624	
' An helm tavoydē 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 affter thys [i]forgyd ffayre,		and the Gloves for my hands.
<b>Glovys off plate, a myghty payre,</b>		
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 'Attemperance.'
' And, to declaren in substaunce,		[Cap. cxix, prose.]
Thyn helm ys callyd 'Attempraunce,'	7636	

<sup>1</sup> 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 <sup>n</sup> thow shalt wel se,	
This Helmet, Attemper- ance, will enable me to foresee events;	Herkne and smel, at lyberte,	
	Thynges to-for <sup>n</sup> or that they falle,	
	And cast a-for <sup>n</sup> , meschevys alle,	7640
	That no thyng vnwarly greue.	
	ffor <b>Attemprauncē</b> (who lyst preue)	
	Haueth thys condycioun,	
	Only off high <sup>1</sup> dyscrecyoun	[ <sup>1</sup> highē St., om. C.] 7644
	Kepeth theye <sup>2</sup> cloos and secre	[ <sup>2</sup> 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 largē 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,	7652
	Lyst som Arwe, sharpe y-grounde,	
	Entre myghte, & gyue a wounde.	
and by clos- ing the ears,	And at the Erys ek also	
	Thow mustest <sup>3</sup> taken hed therto,	[ <sup>3</sup> muste St.] 7656
	That yt be nat to large off space,	
	Lyst that by the samē place	
	Entrede (by collusyou <sup>n</sup> )	
	Som noyse off fals detraccioun,	7660
	Or som fooltyssh <b>dalyaunce</b> ,	
	Gruchchyng, or noyous perturbauce.	
[leaf 121]	‘ ffor thys helm, surer than Stel,	
	Stoppeth the Erys ay so wel	[C. & St.] 7664
	By prudent cyrcumspeccyou <sup>n</sup>	
keeps detrac- tion from the heart.	That <b>Dartys</b> <sup>4</sup> off <b>Detraccyou<sup>n</sup></b>	[ <sup>4</sup> Darts St.]
	(Grounde and fyled for to smerte)	
	Haue noon entre to the herte,	7668
	Wych be gretly for to drede	
	Whan they, off fals neyhebourhede,	
	Ben yforgyd off malys,	
	And ysquaryd by fals devys.	7672
	ffor ther ys noon mor dredful shour	[C. & St.]
	Than off a shrewede neyhēbour;	
	ffor, w <sup>ith</sup> ther dartys, swychē <sup>5</sup> kozne	[ <sup>5</sup> swyche St., swych C.]
	Hurtē wers than bowe or gonne:	7676

- ‘Ageyn whos mortal meshaunce,  
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 138, back]  
Wych ys callyd ‘**attempraunce**’ 7684  
As worthy & noble off fame,  
Seyn poul gaff ther-ton<sup>1</sup> a name, [1 ther-to St.]  
And callyd yt (for gret delyht) 7687  
‘The **helm** off helthe & off profyt,’  
And commaundede men take hed  
ffor to sette yt on ther hed  
As for ther cheff Savacioun.
- ‘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.  
And trusteth wel, (with-outë faylle,)  
Thys Armure hath a double maylle ; 7700  
And ellys (pleynly I ensure,)  
Yt wer to feble to endure.
- ‘And yiff thow lyst the cause espye,  
Ys thys, only, for glotonye 7704  
Hath in hym sylff, off<sup>2</sup> frowardnesse, [2 a st.]  
A dowble maner off woodnesse ;  
Woodnesse off Tast & fals delyt,  
Havyng to mesour no respyt ; 7708  
And outrage ek off dalyaunce,  
ffor lakkyng off Attemperaunce.
- ‘And fyrst, he doth hym sylff most wo,  
And sleth hys neyhëbours also, 7712  
Whan the claper 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
- Grace Dieu.*  
This Helmet  
‘Attem-  
perance’ pro-  
tects nose,  
ears, and  
eyes.
- St. Paul bade  
men wear it—  
“take the  
helmet of  
salvation”—  
for their chief  
salvation.
- [Cap. cxx,  
prose.]  
The Gorgor  
of Sobriety
- restrains  
Gluttony.  
[leaf 121, bk.]
- This armour  
is double  
mail,
- because Glut-  
tony is doubly  
mad, in taste  
and excess.
- It works ruin  
with the  
tongue.

- Grace Dieu.* ‘So dredful, nor malycyous,  
 Neither adder nor serpent is 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<sup>1</sup>— [<sup>1</sup> to have St., have C.]  
 Ageyn hys mortal cursydnesse,—  
 A Gorgor off Sobyrenesse,  
 The wych Armure ys profytable  
 To all<sup>2</sup> folkys worshepable. [<sup>2</sup> To alle St., Talle C.] 7724  
 ‘Lat no man *wit*h hys tongë byte,  
 Nor *wit*h hys wordys falsly smyte,  
 Malycyously to makë wrak  
 Off hys neyhebour, at the<sup>3</sup> bak ; [<sup>3</sup> his St.] 7728  
 ffor who so doth, he ys nat wys.  
 ‘And Seyn Wylliam off Chalys,—  
 St. William of 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,  
 [leaf 122] Wykkede tongys to refreyne. 7736  
 And mys-spekerys, thorgh outrage,  
 That *wit*h her Tongë fyl in rage,  
 He byrdlede hem, & dyde hem wreste,  
 bade men say the best, whatever they heard.  
 What-*euere* they herde, to sey the beste. 7740  
 Off whom ys good example take,  
 And off hys lyff a Merour make,  
 That *euere* hadde in condycioun  
 To herë no detraccioun 7744  
 In hys presencë, nyh nor fere,  
 Neuere to lestene bakbytere.  
 And therfor, (as I shal devyse,) [<sup>1</sup> Stowe, leaf 139, back]  
 Arme the in the samë wyse 7748  
 Tavoyden (shortly in sentence)  
 Turn away all back-biters.  
 Al bakbytery fro thy presence,  
 And al maner detraccioun.  
 Wher thow hast domynacioun. 7752  
 ‘The nexte armurë, the to saue,  
 [Cap. cxxi, prose.]  
 Next, have Gloves for the hands,  
 Vp-on thyn hondys thow shalt haue :  
 A peyre off glouys forgyd wel,  
 Surere than yren outhel stel, 7756

‘Allë vyces to restreyne ;		
Tharmure off thyn handys tweyne,		<i>Grace Dieu.</i>
A-geyn the lust off fals touchyng,		to restrain all
Tast, or any dysshonest thyng	7760	vices, and
To ffele or touchë, as by wrong.		prevent im-
‘ ffor to make the syluë strong,		proper touch-
Thow shalt thy counsawl take off me,		ings.
Vp-on thyn handys, armyd to be	7764	
With a peyre off glouys sure.		
And the name off that armure,		The name of
The thryddë part off attemprauce,		this 3rd part
Wych ys callyd in substauce	7768	of Attemper-
(The taforce in thy dyffence)		ance
The noble uertu ‘contynence.’		[leaf 122, bk.]
Wych vertu, seyde in syngulerte,		
Ys egal to pluralyte.	7772	is ‘Conti-
ffor thys vertu (yiff yt be soult)		nence.’
By hym-sylff allone ys noult		
ffor honest wyl, conioynt with dede		
In clennessë, ys worthy mede,	7776	
A-geyn al flessshly ffreëlte		
To arme <sup>1</sup> A man in chastyete.		
‘Nouther off hem (who kan se)		
May withouten other be,	7780	This virtue is
No mor than (yiff I shal nat ffeyne)		double,
With-oute noumbre off glouys tweyne,		
No man ys suryd for <sup>2</sup> diffence,		
ffor to makë résistence.	7784	
But whan that wyl & tast also		
Ben accordyd, bothë two,		in will and
Off honeste, nat to trespáce,		taste.
Though 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,
The wych (as I rehersë kan)		that holy
Was wel armyd on owther hond,		man,
Whan he off a-venture ffound <sup>3</sup>	[ <sup>3</sup> honde . . ffounde St.] 7796	

[<sup>1</sup> To arme St., Tarme C.  
Stowe puts this line (leaf 140)  
before the one above it in C.]

[<sup>2</sup> for St., for to C.]

[<sup>3</sup> honde . . ffounde St.]

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

	<i>Grace Dieu.</i>	' (He ther-off no thyng wytynge,)	
	when he found a wo- man in his bed,	A womman in hys bedde <sup>1</sup> lyggynge	[ <sup>1</sup> bedde St., by d. C.]
		Nakyd, ful off lustyhede,	
		<sup>2</sup> And plesynge off hyr port in dede,	7800
		Wyth gaff hym gret occasioun,	[ <sup>2-3</sup> St. leaves out these 4 lines.]
	[leaf 123]	Wyth toknys off temptacioun,	
		Thorgh hyr port off whommanhede, <sup>2</sup>	
	took no heed of her,	But he thér-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 keptē hym so	7812
		That she myghte hym nat dyllude.	[Stowe, leaf 140, back]
	so that she thought him no man ;	Wher-vp-on, she gan conclude,	
		And affermede off hym a-noon,	
		That outhér 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 chastyte ; and she A-noon,	
		Shamyd & cónfus, ys a-goon ;	7820
		And he with victoیره <sup>3</sup> a-bood styлле.	[ <sup>3</sup> vyctorye St.]
	Therefore the Gloves are needful.	' And therfor (as by my wylle)	
		Thow shalt thé Armen (& nat feyne)	7823
		Wyth swych a payrē <sup>4</sup> Glouys tweyne.	[ <sup>4</sup> 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 <sup>5</sup> shal ynowh suffyse	[ <sup>5</sup> Whiche St., Wych C.]
		Thé to dyffendē many <sup>6</sup> wyse,	[ <sup>6</sup> in eny St.]
		Yiff any Enmy thé assaylle	
		(Outher in skarmussē outhér <sup>7</sup> bataylle,)	[ <sup>7</sup> or in St.] 7832
		I the ensure, in al thy nede,	
		Whyl thow hast yt, thow shalt nat drede	
	The name thereof is Righteous- ness.	Off noon Enmy, nor no dystresse,	
		The name off wych ys ' Ryhtwysnesse.'	7836



*The Sword of Righteousness makes the Body obey the Spirit.* 219

‘ A bettre swerd was neuere wrouht,		[leaf 123, bk.]
Off princē nor off kyng ybouht ;		<u>Grace Dieu.</u>
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 vertuuous,		Oliuer, or of
To ffolk in vertu coragous.	7844	Ogier 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 vertuuous werkyng		every one do
Yiveth euery man hys ownē thyng :	7848	Right.
A swerd mad for an Emperour,		
And for euery gouernour,		
And al that hauen regencie		
A-boue other, or <sup>1</sup> maystrye,	[ <sup>1</sup> off St.] 7852	
Therby to gouerne ther meyne		
And ther sogetys in equyte,		
That noon do to other wrong		
(Thogh he be myghty outhere strong,)	7856	
By fforcē nor by vyolence,		
Hys neyfibour to don offence.		
‘ ffor thys swerd, in euery place,		
Allē wrongys doth mAnace,	7860	
And techeth A manhys <sup>2</sup> body wel,	[ <sup>2</sup> manys 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 techeth A manhys <sup>2</sup> 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 affeccion,		
Off wyl nor off entencion	7872	
Ne do no maner tyranye,		[leaf 124]
Oppressoun nor robberye ;		and never
And cheffly, that euery maner wyht		oppress or
Gouerne and rule hym sylff aryht,	7876	rob any one.



‘Synsualyte to oppresse		<i>Grace Dieu.</i>
With thys swerd off Ryghtwysnesse :		
Daunte alway hys rebellïoun,		
And brynge hym to subieccioun ;	7920	
Lat nat thy flesshe ha the maystrye,		The flesh
But mak hym lowly bowe & plye		must bow to
To the spyryt in euerÿthyng ;		the spirit in
And lat thy resoun, as lord and kyng,	7924	everything.
(By tittle off domynacioun,)		
The flessh 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. cxv,
(To kepe yt clene in hys degre)		prose.]
A skawberk off humylyte,	7932	This Sword
Wher-innē, <sup>1</sup> (for most ávauntage)		of Righteous-
[ <sup>1</sup> inne St., in C.]		ness is kept
Thy swerd shal haue hys herbergage ;		in the Scab-
Only to teche & sygnefye,		bard of
That eche good werk (who kan espye,)	7936	Humility.
May lytē <sup>2</sup> vaylle, but yiff yt be		
[ <sup>2</sup> lytel St.]		
Closyd vnder humylyte.		¶ Ero. Humilitus sola est obseruatrix
‘Thys skawberk (in especyal)		et cust(os)que virtutum. St., om. C.
Ys makyd off A skyn mortal :	[Stowe, leaf 142, back]	7940
Thys to seyne, (who so kan se,)		
Al Erthly folkys that her <sup>3</sup> be	[ <sup>3</sup> here St.]	All folk shall
(Off ech estate both yong & old,)		die.
Shal deyen, as I ha the told.	7944	[leaf 125]
Ha thys ay in thy mynde & thouht,		Remember
And lat thy skawberk ther-off be wrouht ;		this, and be
And ther-vp-on conclude, and se		humble.
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 ffreelte,		
A skawberk off humylyte.		
‘And, to purpos, I tellē kan		
How that onys a pubplycan	7956	

<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 <sup>1</sup> To despyse the pubplykan ; Sayde, ‘ he was to hym nat hable Off meryt, nor comparåble ‘ 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 <sup>2</sup> was a man mortal ; But off hiñ presumptuousnesse He shewede out hys Ryghtwysnesse, <sup>3</sup> Gan to boste, & cryë lowde.	7964 [ <sup>1</sup> Stowe leaves out this line.] 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 <sup>2</sup> was a man mortal ; But off hiñ presumptuousnesse He shewede out hys Ryghtwysnesse, <sup>3</sup> Gan to boste, & cryë lowde.	7972 [ <sup>2</sup> lie St.] [Stowe, leaf 143]
[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 <sup>4</sup> thy Swerd (tak hed her-to) <sup>5</sup> (The Swerd, I mene, of Ryghtwysnesse, ffor any maner holynesse,) Cloos <i>with</i> -Inne (wher so thow be,) The skawberk off humylyte.	7980 [ <sup>3</sup> And hym sylff / koude nat Redresse. St.]
Virtue is of no avail without Humility.	‘ ffor what deme off dyscrecioun A-vaylleth any perfeccioun— Abstynauce, outhere penaunce, Or any vertu, in substaunce— But yiff they ygroundyd be On <sup>6</sup> lownesse and humylyte, Ground and rote off eche good werk. And put thy Swerd in the skawberk Off meknesse & lavlyhede. <sup>7</sup>	7984 [ <sup>4</sup> bere St. (let = leave’] [ <sup>5</sup> ther-to St.] 7988 [ <sup>6</sup> off St.] 7992
[Cap. cxxvi, prose.]	‘ And affter that, tak good heede	[ <sup>7</sup> Lowlyhede St.] 7996

' (As a man no thyng afferd)		<u>Grace Dieu.</u>
The to gyrdē <i>with</i> thys swerd,		
Thys noble swyrd off ryghtwysnesse		
In the skawberk off meknesse.	8000	
' And thy gyrdel ek shal be—		The Girdle of Perseverance,
<i>With</i> wye <i>h</i> thow shalt ygyrden the—		
The gyrdel off 'perseueraunce';		
The Bokle callyd ek 'constaunce';	8004	with its Buckle called 'Constancy.'
That whan the tong ys onys Inne,		
They shal neuere parte A-twynne,		
But perpetuelly endure <sup>1</sup>	[ <sup>1</sup> to endure St.] 8007	
To kepe the cloos 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 perfee <i>cioun</i> off armure.		
' And therfore alway do thy peyne		Always fasten Perseverance with Constancy.
ffor to fastne wel thys <sup>2</sup> tweyne,	[ <sup>2</sup> thes St.] 8016	
The gyrdel off perseueraunce		
<i>With</i> the Bookle off constaunce;		
And than thy Swerd, longe tabyde,		
Ys wel gyrt vn-to thy syde :	8020	
Ha thys wel in mynde, I charge.		
' Now wyl I spekyn off thy Targe,		[Cap. cxxviii, prose; cap. cxxvii is not in the verse English.]
The wych in soth (who kan entende,)		The Target.
Schal thyn Armure wel <sup>3</sup> A-mende,	[ <sup>3</sup> 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 eustom euere shal be bore,	8028	
As cheff thyng for thy dyffence :		
The name off wych shal be 'prudēce';		Its name is Prudence,
A Targe most worthy off Renoun.		
ffor, whilom, Kyng Salamoun	8032	which King Solomon bore in his mind.
Bar ay thys targe in hys entent,		
ffor to do ryhtful Iugēment,		
Ryehere to hym (Erly & late)	8035	
Than off gold to .ij. <sup>4</sup> hondryd plate,	[ <sup>4</sup> Golde / twoo St.]	

- Grace Dieu. ‘And mor off valu (as yt ys told)  
Than al the sheldys mad off gold,  
Wych in hys temple (out off doute)  
He madē hangē round a-boute. 8040  
‘ffor, by thys targē off prudence, [Stowe, leaf 144]  
He haddē so gret excellence  
Of worshepe, & so gret honour,  
As he that was off wysdom flour. 8044
- While Solo-  
mon was  
governed by  
Prudence his  
magnificence  
lasted.  
[leaf 126, bk.] Whil he was gouernyd by prudence,  
Endurede hys magnyfyceuce ;  
And whan that prudence was a-go,  
Hys worshepe wente a-way also. 8048  
Hys sheldys off gold, ek euerychon,  
A dyeu<sup>1</sup> whan prudence was a-gon. [1 A Dieu St.]  
ffor prudence, the shyld I calle,  
Off fyue hundryd the best off alle, 8052  
ffor to rekne hym,<sup>2</sup> on by on ; [2 hem St.]  
And, to kepe a man ffrom hys fon,  
Ys noon so myghty off vertu,  
Nor equyualent<sup>3</sup> off valu. [3 Equypolent St.] 8056
- Therefore  
wear this  
Target, ‘Wherfor,<sup>4</sup> whil thow art at large, [4 Alway St.]  
Looke thow haue vp-on, thys targe,<sup>5</sup> [5 Stowe puts this line  
before the one above it.]  
Wherso thow entre in batayll,  
Whan thyn Emnyes the assaylle, 8060  
To force<sup>6</sup> thy quarel & a-mende, [6 Tafforce St.]  
Ber vp, & wel thy-sylff<sup>7</sup> dyffende [7 C. inserts ‘thy,’ St. ‘the.’]  
to repel  
assaults. At alle assautys fer & ner,  
In maner off a bokēler. 8064  
ffor<sup>8</sup> gonnys, dartys, & quarel, [8 against]  
Shrowdē the ther-vnder wel ;
- Be no coward,  
but wisely  
bold. Be no coward, But wysly bolde. 8068  
‘And now I haue the pleynly tolde  
Off thyn armure, (yiff thow tak hede),  
Wher-off thow shalt haue ay most nede,  
With-uten many wordys mo :  
Now be avysēd what thow wylt do.’ 8072

**The pylgrym.**<sup>9</sup>“Certys,” *quod* I, “ther ys no more ; [Stowe, leaf 144, back]<sup>9</sup> Lines 8073—8100 have no counterpart in the Camb. prose, or in its original, the first version of the French prose.

*I ask why Armour is not given for my Legs and Feet.* 225

“But I am astonyd sore		<u>The Pilgrim.</u>
Off o thyng wych cometh to mynde,		
Wych that ye ha lefft be-hynde :	8076	
Thys to seyne, off al armure		I want
Ye han me makyd <sup>1</sup> strong & sure,	[ <sup>1</sup> made St.]	armour for
Saue my leggys & ffeet also :		my legs and
Ye haue no thyng yseyn <sup>2</sup> ther-to,	[ <sup>2</sup> seye St.]	feet.
Nor ryht nouht for hem ordeyned ;		[leaf 127]
The wych ouhtē be compleyned ;		
ffor folk off hiñ dyscrecions		
Speke fyrst off Savacions,	8084	
Off greevys, & kusshe wys <sup>3</sup> ek also,	[ <sup>3</sup> kysshewys St.]	
Whan that men shal haue a <sup>4</sup> -doo ;	[ <sup>4</sup> to St.]	
But ye (by short conclusioun)		
Make ther-off no mencyoun.	8088	
“But, for to tellē yow my thouht,		
ffor my party, I rechchē nouht ;		
ffor, in spēde off my vyage,		
Yt were to me noon ávauntage,	8092	
Yiff I sholdē gon at large,		
ffor to bere so gret a charge.”		
<b>Grace dieu axete</b> <sup>5</sup>	[ <sup>5</sup> axete, om. St.]	<u>Grace Dieu.</u>
‘Sawh thow euere <sup>6</sup> (so god the blesse !)	[ <sup>6</sup> neuere St.]	Grace Dieu
In forest or in wyldernesse	8096	asks if I have
(Tel on, yiff yt cometh to mynde)		ever seen
Huntyng for hert outhur for ynde, <sup>7</sup>	[ <sup>7</sup> Hynde St.]	hunting.
Chasyng for Rayndeer or <sup>8</sup> for Roo,	[ <sup>8</sup> other St.]	
Huntyng for buk outhur for do ?’	8100	
<b>The pylgrym answereth</b>		<u>The Pilgrim.</u>
“Trewly,” <i>quod</i> I, “to speke in pleyn,	[Stowe, leaf 145]	I answer
Somtyme, huntyng haue I seyn.”		‘Yes.’
<b>Grace dieu</b>		<u>Grace Dieu.</u>
‘Thanne,’ <i>quod</i> she, ‘I the comaunde,		
Answerē vn-to thys demaunde :	8104	
Bestys that ben in wyldernesse,		She asks
Whan huntys don ther besynesse		what is the
To chaacen hem, and kache her pray,		best defence
What ys that thyng that best may	8108	of animals in
Helpen bestys in ther defence,		the chase.
ffor teschewe the vyolence		

[leaf 127, bk.] ‘Off houndys in swych sodeyn iape,<sup>1</sup> [1 Rape St.]  
ffirely fro the deth to skape?’<sup>2</sup> [2 teskape St.] 8112

*The Pilgrim.***The pylgrym**I answer  
‘flight.’

“Trew[e]ly, vn-to my Syht,  
To hem, best help<sup>3</sup> ys the flyht.” [3 help, om. St.]

*Grace Dieu.***Grace dieu**

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

*The Pilgrim.***The pylgrym**

[Stowe, leaf 145, back]

Armour  
would there-  
fore hinder  
their flight.

“Certys,” *quod* I, “I wot ryht wel,  
Yt sholde hem furthre neueradel  
So to ben armyd, (as I gesse,  
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, ther<sup>4</sup> thow shalt pace, [4 wher St.]  
Yt ys holde a perylous place ; 8128  
And I the putte in ful surnesse,  
Ther lyth A mortal hunteresse,

a deadly  
huntress lies  
in wait for  
me;

In a-wayt to hyndre the,  
Wyth gret noubre off hyr meyne, 8132  
Gretly to drede, & daungerous ;

her name is  
Venus.  
Her son is  
Cupid.

The name off whom ys dame Venus,<sup>5</sup> [5 Venus St., om. C.]

And hyr sone callyd Cupide,  
The blyndē lord, waytynge asyde 8136  
*With* hys Arwes fyled kene,  
To thé ful dredful to sustene.

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

[leaf 128]

Most perillous to hurte & wounde,  
Al pylgrymēs to confounde.  
ffor ther ys huntē<sup>6</sup> 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 unarmd.* 227

- ‘Off dame **Venus**: wherfor tak hede [Stowe, leaf 146] Grace Dien.  
 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  
 Wych euere doth hyr bysynesse 8152  
 To take pylgrimës by som treyne,  
 And tenbracen in hyr cheyne,  
 And *wit* hyr ffyry brond also  
 ffor to don hem payne & wo, 8156  
 And ther passagë for tassaylle.  
 ‘And fynally, in thys bataylle  
 Ther geyneth power noon, nor myht, 8159 From her  
 attack,  
 Nor other rescus but the flyht, Fuga est suum Remedium St.,  
 om. C. flight is the  
 only defence.  
 ffor flyht ys only best diffence;  
 And<sup>1</sup> ffor to makë résistence [1 And St., om. C.]  
 A-geyn hyr dredful mortal werre,  
 The flyht<sup>2</sup> *wit* hyre ys best a-ferre. [2 flyht St.] 8164  
 ‘ffor yiff A man be rekkëles  
 ffor to putte hym sylff in pres,  
 ffarwel dyffence off al Armure!  
 Ther folwe shal dyscoumfytüre 8168  
 On the party that doth a-byde;  
 ffor **Venus** & hyr sone cupyde,  
 In ther conquest han victorye,  
 And in ther werrys, ffals veyn glorye, 8172  
 Whan folkys at dyffencë stonde  
 To fyhtë *wit* hem hand<sup>3</sup> off honde; [3 honde St.]  
 ‘And for thys skyle, thow sholdest<sup>4</sup> be lyht [4 shust St.]  
 ffor to take thé to the flyht; [C. & St.] 8176 [leaf 128, bk.]  
 Whan thow hast nede, (take<sup>5</sup> yt in mynde,) [5 have St.] Therefore I  
 can best seek  
 liberty by  
 flight.  
 Legharneys ys lefft be-hynde, [C. & St.]  
 That thow mayst, at lyberte, [Stowe, leaf 146, back]  
 Hyr dartys and hyr brondys fle. 8180  
 ‘Whan thow hyr seyst,<sup>6</sup> mak no dyffence, [6 seest St.]  
 Nor noon other résistence,  
 But eschewë place & syht,  
 And alway tak the to the flyht. 8184  
 Tourne thy bak, & she wyl go;  
 And yiff thow flest, she fleth also. ¶ Si vitare vells Venerem,  
 loca tempora vita // 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 <sup>1</sup> remedye	[ <sup>1</sup> best St.] 8188
	Off al other (yiff yt be souht);	
	Other harneys the nedeth nouht	
	Vp-on thy leggys (trustē me,)	
	ffor no maner necessaryte,	8192
	<i>With</i> Venus to holde chaumpartye.'	
<i>The Pilgrim.</i>	And whan I sawh, & <sup>2</sup> gan espye,	[ <sup>2</sup> I St.]
[Camb. prose, cap. cxxix.]	And vnderstood hyr wonder wel	8196
	Touchynge tharmurē euerydel	
	Wych she haddē for me brouht,	
	I <sup>3</sup> gan assaye, and taryede nouht	[ <sup>3</sup> And I St.]
	Me tarmē fro poynt to poynt;	
	But me lykede nat my purpoynt :	8200
I dislike the purpoint;	I fond ther-in <sup>4</sup> so gret a lak,	[ <sup>4</sup> 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 <sup>5</sup> that she were wroth <i>with</i> me,	[ <sup>5</sup> lest St.] 8204
	I suffrede ; & in cōclusioun,	
	Ther-on dyde the haberioun	
	Wych she me tok, ful <sup>6</sup> bryht & clere.	[ <sup>6</sup> toke / ful om. St.]
then the gorger	And after that, the double Gorger,—	8208
	To hyr byddynges I took swych 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, ffynere than stel,	8212
	And gyrte me <i>with</i> 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, <i>with</i> myn harneys,	
	I felte ther-off so gret a peys,	8220
	That I myghtē nat endure	
But it is grievously heavy.	The greuous 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	

- "Ma dame," quod I, "ne greff<sup>1</sup> yow nouht [<sup>1</sup> greve St.] *The Pilgrim.*  
 Thogh I dyscure to yow my thouht ;  
 And lat yt yow no thyng dysplese,  
 Thogh I declare myn gret vnhesse,<sup>2</sup> [<sup>2</sup> vnese St.] 8228  
 And disclose yow my mescheff ;  
 Thys armure doth me so gret greff,  
 So gret annoy & dysplesauce,  
 That I ne may me nat<sup>3</sup> a-vaunce [<sup>3</sup> 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 conclusioun) 8248  
 Thys armure may me nat profyte,  
 In wych I do me nat delyte.  
 "Thys glouys byndē me so sore,  
 That I may<sup>4</sup> weryn hem no more, [<sup>4</sup> may om. St.] 8252  
 With her pynchyng to be bounde,  
 Myn handys ben so tendre and Rounde ;  
 And al the remnaunt (I ensure)  
 That ye gaff me, off armure, 8256  
 Me streyneth so on every syde,  
 That I may nat ther-with a-byde.  
 "I ha to yow told al the caas ;  
 I am nat strengere<sup>5</sup> than dauyd was, [<sup>5</sup> stronger C.] 8260  
 Wych hadde so mychē suffysauce ; I am not  
 But, for cause off dysusauce stronger than  
 In hys youthe whan he was tendre, David,  
 And off makyng smal & sklendre, 8264

I complain  
of the annoy-  
ance caused  
by my arm-  
our.

The Helmet  
stops my see-  
ing and hear-  
ing.  
[leaf 129, bk.]

The Gorger  
nearly  
strangles me.

[Camb. prose,  
cap. cxxxi.]  
The Gloves  
pinch me ;

the other  
Armour I  
can't put up  
with.

I am not  
stronger than  
David,

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

<sup>8</sup> 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  
says that,  
 Lyst sodeynly, in bataylle,  
 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 mencion,  
 Off dauyd the noble champyoun,—  
 That he wold noon Armys bere,— 8311  
 Wych slowh the **Lyon & the Beere**; leonem et vrsam C.,  
om. St. as touchyng  
 But touchyng the samë fourme<sup>1</sup> [<sup>1</sup> form fourme C., fourme St.] and the lion  
 Thow mayst the neuere to hym confourme,  
 But yiff thy body thow<sup>2</sup> applye [<sup>2</sup> 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, thogh hys renoun,  
 Whan he hym slowh & beet a-doun.'
- The pylgrym**<sup>3</sup> [<sup>3</sup> Pylgryme St., pylgrm C.] The Pilgrim  
 "Ma dame, certys," tho *quod* I,  
 "That ye me graunt so gracyously 8324  
 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  
 That I may be armyd so,  
 Whan-euere that I shal haue a-do.  
 Other Armure ne wyl I noon,  
 On pylgrimage whan I shal gon; 8332  
 But that ye<sup>4</sup> lyst to do your peyne [<sup>4</sup> yow St.]  
 A **Somer**, fyrst[ë] to ordeyne, ¶ Bahu / St., om. C.  
 And ther-wyth (as ye haue be-hyht)  
 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; & castë<sup>5</sup> doun [<sup>5</sup> 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.*

	<u>The Pilgrim.</u>	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 greuaunce, And fro me she gan declyne, <sup>1</sup>	[ <sup>1</sup> And to me no thyng dydde seyne St. (after the next line).]
and leaves me.		And entrede in, <sup>2</sup> in hyr courtayne.	[ <sup>2</sup> inne St.] 8348
		And disarmyd I a-bood, And fulle nakyd so <sup>3</sup> I stood,	[ <sup>3</sup> styll n. ther St.]
		And <sup>4</sup> fel in-to A maner <sup>5</sup> Rage	[ <sup>4</sup> And St., om. C.] [ <sup>5</sup> in to manere of a St.]
		Off dysconfort, in my corage.	8352
		The lak vpon me <sup>6</sup> sylff I leyde ;	[ <sup>6</sup> 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,	
unless Grace Dieu returns and arms me.		And apparayllede Richely,	8360
		Lyk taknyht <sup>7</sup> that sholde assaylle	[ <sup>7</sup> to a knyhte St.]
		Hys Enmyës in <sup>8</sup> bataylle.	[ <sup>8</sup> in the]
		But I was nat worthy ther-to, That she sholdë ha <sup>9</sup> do So,	[ <sup>9</sup> haue St.] 8364
I wasn't worthy that she should.		Off neclygence and freelte Now I haue dyspoylled me, Destytut on euery syde.	8367
		“And trewly now I most a-byde,	[Stowe, leaf 149, back]-
[leaf 131, bk.]		As a shepperde (who taketh kep,) With dauyd for to kepë shep, With staff & slyngë, as dyde he, I trowe yt wyl noon other be.	8372
I must go and keep sheep like David.		Gracë dieu so me be-lyhte Whan that I stood <sup>10</sup> in hyr syhte,	[ <sup>10</sup> stooode St.]
		Dysarmyd my body, euerydel, Wher-off she lykede <sup>11</sup> no thyng wel ;	[ <sup>11</sup> lyknyng St.] 8376
		But pleynty, off my gouernaunce, Me sempte she haddë dysplesaunce.”	
[Camb. prose, cap. cxl.-l. <sup>12</sup> ]		And whil I stood in swych dysioynt,	
		<sup>12</sup> Omitting the coming of the wench Memory with her eyes in the back of her neck, p. 73 Roxb.	



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

<u>Grace Dieu.</u>	<p>' But I dyde my bysynesse          To taken hed to thy syknesse,          The to helpyn &amp; releue          Off thyng that doth thyn hertē greue. 8420          I wot ryht wel (yt ys no nay)          Thow sholdest gon a peryllous way.          ' But fyrst tak hed, &amp; be wel war,          The stonys wych that dauyd bar, 8424          Wyth the wych he slewe<sup>1</sup> Golye, [1 slougſ St., leaf 150, back]          And haddē off hym the mystrye,          The samē stonys, I ha<sup>2</sup> 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  <i>With</i> maydenys wych on me a-byde,          Euere a-waytynge on my syde, 8432          At the martews,<sup>3</sup> the gentyll play          Vsyd in frauncē many day :          The wych stonys, the to saue,          I purpōse that thow shalt haue, 8436          As dauyd hadde, in hys dyffence,          ffor to makē rēsistence          A-geyn the geaunt Golyat,          Vn-to hym to seyn 'chek maat,' 8440          Whan that euere in bataylle          He cast hym proudly the tassaylle.'</p>
<u>The Pilgrim.</u>	<p>And a-noon she dyde hyr payne          To takē <i>with</i> hyr handys tweyne 8444          Out off a pours,<sup>4</sup> stonys fyue ; [4 Purs St.]          That neuere yet, in al my lyue,          I ne sawh nat to my syht          No maner ston so cler nor bryht. 8448          [Blank in MS. for an Illumination.]          And in al hast, thys lady fre,          Wyth hyr hond she took<sup>5</sup> hem me : [5 gaffe St.]          Wych I receyuede ful lowly,</p>

has long kept  
David's  
stones to play

with her  
maidens at  
the French  
game of  
Toss-ball.

These, I shall  
have.

[leaf 132, bk.]

She takes  
them from  
her purse

and gives  
them to me.

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



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

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

<i>Grace Dieu.</i>	'Lyk the <sup>1</sup> bacyn that ys brennyng,	[ <sup>1</sup> de St.]	
	And sheweth ffayr as in shynnyng;		8492
	Yet nat for-thy, thogh yt be bryht,		
	The Beere yt reueth off hys sylt,		
	And maketh hym blynd, he may nat se.		
	' Ryght so, worldly prosperyte,		8496
	ffleshly lust & fals plesaunce,		
	Causen folk, by déceyvaunce,		
	ffor to be blynd, & lese her sylt.		
	' Wher-for <i>with-stand with</i> al thy myht		8500
[leaf 133, bk.]	The power of thys proud Golye.		
	Al ffleshly lustys ek defye;		
I am to take no heed of the world,	And off the world ek, tak noon hede,		
	Wych deceyueth a man at nede.		8504
	' And yiff thow wylt don affter me,		
	I shal a-noon her <sup>2</sup> techyn the,	[ <sup>2</sup> here St.]	
	Lych a myghty champyoun		
	To venquysse al temptacioun <sup>3</sup>		8508
	Off the world, Golye, & the fflesh.		
	' Looke ffyrst that thow be fressh,		
but be full of courage like David.	Lyk to dauyd off corage,		
	Manly off hertë, wys & sage		8412
	A-geyn thyn Enmyes for to stryue;		
	And euere have redy, <sup>4</sup> stonys ffyue,	[ <sup>4</sup> have redy St., haardy C.]	
	To caste hem (off entencioun)		8515
	A-geyn[ë]s al <sup>5</sup> Temptacioun,	[ <sup>5</sup> Ageyns alle manere off St., leaf 152]	
	Loke thow be redy, euere in on.		
The first stone is the memory of Christ's death for mankind.	' The namë off thy <sup>6</sup> ffyrstë ston	<sup>6</sup> first stone.—Jn. Stowe. [ <sup>6</sup> the St.]	
	Ys the mynde most off <sup>7</sup> vertu,	<sup>7</sup> Primus lapis, Memoria passionis Christi. St., om. C.	
	Off the deth off cryst ihesu;	[ <sup>7</sup> off moste St.]	8520
	How that he sprad on the rood,		
	ffor mankynde, hys ownë blood;		
	The peple ther- <i>with</i> to bey <sup>8</sup> a-geyn,	[ <sup>8</sup> byen St.]	
	Wych that Golyas hadde slayn.		8524
The precious Ruby,	Thys, the precyous ruby Ryche,		
	In al thys world ther ys noon lychy;		
	Wych receyuede hys rednesse		

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

The 2nd is Remembrance of Mary; 3rd, Heaven's Bliss. 237

' Off crystys blood, & hys rychesse.	8528	<i>Grace Dieu.</i>
'Dye thyn herte (as yt ys good,)		red with the
In the syluë <sup>1</sup> samē blood;	[ <sup>1</sup> sylff St.]	blood of
Ha ther-in feyth & stedefastnesse;		Christ.
Than artow strong (in sothnesse)	8532	
Ageyn goleye & al hys myght,		
ffor to venquysshē hym by ffiht:		
Thy mynde ha ther-on, euere in oon.		
'And the nextë <sup>2</sup> Rychē Ston,	[ <sup>2</sup> next St.] 8536	
In noubre callyd the secounde,	y <sup>e</sup> second stone. Jn. Stowe.	[leaf 134]
Wych 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 suffysaunce,		
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 precyouse margaryte		the precious
Off hevenly dewh & dropys whyte,		Pearl.
Sprang in a Cokyl bryht & shene,		
ffor tavyoden al our tene,	8548	
Whos gracē, thorgh the world doth shyne:	[St., lf. 152, bk.]	
Lat hyre thyn hertē enlwyne,		
And a-dewhen <sup>3</sup> with hyr grace;	[ <sup>3</sup> adewen St.]	
And neuere dred the (in no place)	8552	
But thow shalt han the maystrye		
Off the deuel and off goleye.		
'The thrydde ston ys 'Memorye	the third stone. Jn. Stowe.	The third
Off the perdurable glorye,'	¶ <i>Tercius lapis / Est Memoria sempiternę glorie. St., om. C.</i>	stone is the
And off the hihē blysse in heuene	8557	Memory of
A-boue the planetys allē seuene:		the everlasting
Thys, the blyssyd saphyr <sup>4</sup> trewe,	[ <sup>4</sup> saphire St.]	bliss of
Al-to-gidre off hevenly hewe,	8560	Heaven,
Wych reconzforteth most the syht		
Wyth hys counfortable lyht:		
Kep hyt for thyn ownē stoor,		
ffor yt saueth euery soor;	8564	
Yt sleth <sup>5</sup> bochches & ffelouns,	[ <sup>5</sup> sleethe St.]	
Destroyeth venym & poyssouns;		It destroys
And off colour yt ys ynde:		venom and
		poisons, and
		is dark blue.

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

- Grace Dieu.* 'Lat yt neuer out off thy mynde. 8568
- I am to azure  
my heart  
with it. ' Azure thyn hertē ther-wytl-al ;
- And loue yt yn espeeal,  
As for thy cheff possessioun ;  
And thanke (off hiñ affeccioun) 8572
- [leaf 134, bk.] To god only, wych<sup>1</sup> off grace . [1 god / which oonly St.]  
Hath ordeyned swych a place  
ffor his chosē chyldre<sup>2</sup> dere, [2 Children St.]  
The wychē,<sup>3</sup> as champiouns here, [3 whiche St., wych C.] 8576  
ffyhten wytl golye day be day,  
And overkome hym in ther way ;  
Pylgrymes that passen many Rewm<sup>4</sup> [4 Reem St.]  
Toward hevenly Jerusalem. 8580
- The fourth  
stone is ' The ffourthē ston ys callyd ' Mynde ' : the fourthe stone  
Jn. Stowe.  
Be-war that yt be nat be-hynde. Quartus lapis est timor &  
memoria pene Infernalis  
St., om. C.  
Haue yt<sup>5</sup> in thy memoryal [5 this St., leaf 153.] 8584
- Memory of  
the Pains of  
Hell,  
Mynde off the peynys infernal,  
Wych ys gretly for to drede,  
and its flamy  
fires, to tor-  
ment sinners. Wytl hys flawmy fyrys rede.  
Redy (ther ys noon other wente,) 8587
- Thys synnērys to tormente<sup>6</sup> [6 Thes Synners / to Tormemente St.]  
Eternally, for ther penaunce,  
That deyē<sup>7</sup> wytl-out répentance ; [7 dyen St.]  
' But, off that lord grettest off myght,  
Whos mercy euer passeth ryht, 8592  
Off synnerys desyreth nat the<sup>8</sup> deth ; [8 but St.]  
ffor he doth mercy or that he<sup>9</sup> sleth ; [9 or he St.]  
Loth, swych folkys to tormente,  
That off herte hem wyl repente. 8596  
' 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. 8600  
' And the name of thys dredful stone  
Ys ycallyd Albeston,  
Wych, whan yt receyueth ffyr,  
To hete yt hath so gret desyr, 8604  
That<sup>10</sup> whan wytl<sup>11</sup> ffyr yt ys ymeynt, [10 That St., Than C.]  
Affter, neuere<sup>12</sup> yt wyl be queynt. [11 Whan the St.]  
' Haue on thys ston ay meneyoun, [12 Never after St.]

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

'And in eche temptacyoun,	8608	<u>Grace Dieu.</u>
Latt love off God, and drede off peyne,	[Stowe, leaf 153]	[leaf 135]
Fro dedly Synnë the Restreyne.	[Stowe MS.]	-
And yiff thow hast her-Inne memórye,	,,	8611
Off Golye thow hast the vycrórye.	,,	
'The ffyffthë ston (I the ensure)	the fyffthe stone. Jn. Stowe.	The fifth
That thow shalt han, ys 'screpture'	¶ 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 ryché ston, off gret counfort,		
That to the eye doth most dysport,		
And, thorgh hys myght & hys puissaunce,		
Voydeth a-way al grevaunce		8620
from an eyë <sup>1</sup> fer & ner,	[ <sup>1</sup> Eyee St.]	
And maketh A manhys <sup>2</sup> syhtë cler,	[ <sup>2</sup> manys St.]	
Clenseth a-way al ordure,		
The gownde, & euery thyng vnpure.		8624
'Now haue I told the, by & by,		
Off thys stonys coryously, <sup>3</sup>	[ <sup>3</sup> Ceryously St.]	These 5 stones
Wych that ben in noumbre fyue :		
Put hem in thy skryppë blyue,		8628
Caste hem ay whan thow hast nede ;		
And specyally (as I the rede)		
Caste hem euere in ech sesoun		
A-geyns al temptacyoun,		8632
Ech affter other, in thy dyffence ;		I am to cast against temptations, one by one.
And mak alway strong résysteme,		
Spendynge thys <sup>4</sup> stonys, on by on ;	[ <sup>4</sup> thes St.]	
And I ensurë <sup>5</sup> the a-noon,	[ <sup>5</sup> assure St.]	8636
Thow shalt nat faylle (yiff thow be wys,)		
Off vycrotye to gete a prys.'		
<b>The pylgrym</b>		<u>The Pilgrim.</u>
Than <i>quod</i> I to hyre a-geyn,		
"Thys fyue stonys (in certeyn)		8640
Ben ryht good & gracious,		
& at assay ryht vertuous ;		
But I merueylle, 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 aboutë brynge,	,,	

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

<i>The Pilgrim.</i>	“ Nor deuyse, how that I schal	[St. & C.]	[Stowe, leaf 154]	
I doubt of the way to meet my foes.	To castë stonys ther-wyth-al,			8648
	To helpe <sup>1</sup> my sylff ageyn my ffon ;	[ <sup>1</sup> Stowe. Telpe C.]		
	ffor custoom hadde I neuere noon,			
	God knowéth wel, nyh nor ferre,	[C. & St.]		
	Me to gouerne in swych a werre.”			8652
<i>Grace Dieu.</i>	<b>Grace dieu.</b>			
	<i>Quod</i> she, ‘ Kanstow nat espye ?			
	Who kan wysdom, he kan folye ;			
	And who that knoweth ek goodnesse,			8655
	Parcel he knoweth off shrewdnesse ; <sup>2</sup>	[ <sup>2</sup> shrewdnesse St.]		
	ffor ryhtwysnesse, & also wrong,			
	Entermedlen euere a-mong ;			
There are divers thoughts in the heart	And in an herte (yiff yt be souht)			
	Ther tourneth many a dyuers thouht,			8660
	Lyk a corde (yt ys no doute),			
	Wyth-Inne yt <sup>3</sup> tourneth ofte aboute ;	[ <sup>3</sup> Whiche St.]		
	And off two cordys, they a-corde			
	Offtë for to make a corde.			8664
	‘ ffor Cordys be sayd (who kan aduerte,)			
	Off oftë tournynge <sup>4</sup> in an herte ;	[ <sup>4</sup> turmentynge St.]		
	And wyth twynnyng, (in certeyne),			
as one cord is made of two.	A <sup>5</sup> cord ys ymad off tweyne.	[ <sup>5</sup> Oo St.]		8668
	‘ And thus thow shalt aboutë brynge,			
	Off thy thouht to make a slynge,			
	Ther-in to puttë stonys ffyue,			
	Ageyn thyn enmyes for to stryue,			8672
	To cast hem in thys mortal werre,			
	Wer-so thow <sup>6</sup> lyketh, nyh or ferre.	[ <sup>6</sup> 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 oftë <sup>7</sup> sythe, that yt ys wonder,	[ <sup>7</sup> 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 <sup>8</sup> I redë, tak good kep	[ <sup>8</sup> yitte St.]		
	(Lyk thys Erdys <sup>9</sup> that kepe shep)	[ <sup>9</sup> thes hertys St.]		8684
	Thy slynge and stonys to kepë wel,			

And that thow err, neueradel."

**The pylgrym :**

"Allas," *quod* I, "what may thys be,

That, off my foly nyete, 8688

I am be-kome an Erdē<sup>1</sup> man,— [1 herde St.]

And noon other craft ne kan,—

A rud shepperde, thorgh my folye, 8692

And ha for-sakē chyualrye,

Armys that longen to a knyht,

Ther-off complaynyngē day & nyht.

And syker, so I may ryht wel,

Whan I consydre euerydel 8696

Hou danyd (who lyst taken kep)

Was fyrst an Erde,<sup>2</sup> & keptē<sup>3</sup> shep; [2 herde St. 3 kept St.]

But, thorgh hys manly gouernaunce,

Hym-sylff affter he dyde auauuce 8700

To be callyd a myghty kyng,

Thorgh hys vertuous lyuyng,

And *wyth* al thys, a famous knyht.

Wherfor, I pray yow anoon ryht, 8704

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, [Stowe, leaf 135] 8708

But in al hast that ye me spede,

That whan yt falleth<sup>4</sup> I ha nede, [4 fayllethe St.]

Myn armure be nat fer me ffro,

Whan that I ha nede ther-to." 8712

**Grace dieu :**

*Quod* grace dieu anoon to me,

'Thow hast abydyngē ay *wyth* the

A seruant and a chaumberere,

Wych in soth, (as thow shalt lere,) 8716

Iesyth hyr tyme, & doth ryht nouht,

A Damyselle :<sup>5</sup> lat hyr be souht, [5 Stowe]

To trusse thyn harneys euerydel.

ffor yiff hyr fyst, she kan ryht wel

(I haue off hyre no maner doute,) 8720

Trusse, and bern yt ek a-boute,

And folwe the owher<sup>6</sup> so thou go; [6 wher St.]

PILGRIMAGE.

*The Pilgrim.*

I feel foolish  
for turning  
herdsman,

tho' David  
was first a  
shepherd,

and then a  
mighty king.

I ask for a  
cart

to carry my  
armour.

*Grace Dieu*  
says I have  
a servant  
already,  
(Memory,  
[leaf 136, bk.]

who can pack  
and carry my  
arms.

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

<u>Grace Dieu.</u>	‘ And by my counsayl, lat her so, Syth that she kan do hyr deuer, Bothe be thy seruiant & somer.’	8724
<u>The Pilgrim.</u>	<b>The pylgrym :</b> “ Ma dame,” (to speke feythfully,) “ I ha noon sywch wyth me,” <i>quod</i> I.	8728
I say I haven't a servant.		
<u>Grace Dieu</u>	<b>Grace dieu :</b> ‘ Certys,’ <i>quod</i> 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
bids me look behind me.		
<u>The Pilgrim.</u>	<b>The pylgrym :</b> And so I dydē,—lyk as she The samē tyme comaundyd me,— Be-held bakward, & saw <sup>1</sup> sywch on ;	[ <sup>1</sup> saw <i>om.</i> St.]
do so,	Wheroff astonyd I was a-noon, And fyl in-to a ful gret doute, Be-cause, whan I be-held aboute, I sawh that eyen hadde she noon, Ne <sup>2</sup> mor thain hath a stok or ston ;	8736
and see a woman	Wych was to me a thyng hydous ; She semptē, a best monstrouws, Outward, by hyr <i>contenance</i> . But tho I hadde a <i>rémembraunce</i> How Gracē dieu hadde don to me Touchyng myn eyen, <i>wyth</i> wych I se, Wyth them to make me se the bet, In myn crys whan they wer set, By hyr ounē <i>puruyauuce</i> ; Wher-off havyng a <i>rémembraunce</i> , I gan consydre & lokē wel Hyr shap & <i>maner</i> euerydel.	8740
without eyes,		
lyke a mon- strous beast.	Tyl at the laste, I dydē fynde In hyr haterel, fer be-hynde, Tweyne <b>Eyen</b> fful cler & bryht ; Wych was to me a wonder syht.	8744
[leaf 137]	And on thys thyng gretly musyngē, To grace dieu my-sylff tournyngē, Sodeynly I tho abraide, And, astonyd, to hyrē I sayde :	8748
But on look- ing further, I see her eyes are set behind her.		8752
		8756
		8760



<b>The pylgrym :</b> <sup>1</sup>		[ <sup>1</sup> C. has this heading 4 lines higher.]	<u>The Pilgrim.</u>
"Ma dame,"	<i>quod</i> I, ("yiff ye lyst here,)	[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 rémembraunce ;			
And syker, I ha no gret plesaunce			
Off hyr offyce nor hyr seruise ;			
Causē why, I shal devyse :		8768	
Me semeth she ys vugracyous,			
Counterfect & monstruous :			
And as me semeth in my sylt,			I doubt if
She ne kan nat, halff a-ryht,		8772	this monster
<i>Wyth</i> me trussen myn armure,			can truss and
Nouther kepe myn harneys sure."			keep my
			armour.
<b>Grace dieu :</b>			<u>Grace Dieu</u>
'Certys,'	<i>quod</i> Gracē dieu ryht tho,		
'I wot my sylff yt ys nat so :		8776	
She kan hem trussē most trewly,			assures me
And beren <sup>2</sup> also sykerly.	[ <sup>2</sup> beren St., bern C.]		she can,
Wherfor, in thyn oppynyoun,			
Tyl thow haue occasioun		8780	
Or som cause, dyspreyse hyr nouht ;			
ffor whan the trouthe ys clerly souht,			
Thow shalt knowē wel that she			
Ys ful necessarye to the,		8784	
Yiff thow lyst maken <sup>3</sup> prouydence	[ <sup>3</sup> maken St., makem C.]		[leaf 147, bk.]
Off any konnyng or seyence,			and can also
Yt to concevue <i>wyth</i> -outē lak,			teach me.
'By cause hyr Eyen stonden bak,		8788	Her eyes
Yt ys a sygne (as thow shalt lere)			being in her
That she is a tresourere			back,
Off konnyng & of sciencys,	[Stowe, leaf 156, back]		show she is a
And off all Experyencys		8792	Treasurer of
That be commytted to hyr garde ;			Experiences,
Yiff thow konne a-ryht rewarde,			
Thyngis passyd, thow shalt fynde			who keeps
Sche kepeth hem cloyd in hyr mynde,		8796	things past
Sorē shet <i>wyth</i> lok & keye,			in her mind.
That they go nat lyhtly away.			

244 *Her name is Memory. To her I entrust my Armour*

<u>Grace Dieu.</u>	‘ Al <sup>1</sup> thyngës off antyquyte,	[ <sup>1</sup> Alle St.]	
Past things she knows,	Storyes that auctorysèd <sup>2</sup> be,	[ <sup>2</sup> auctorysed St.]	8800
	And thyngës digne off Rémembraunce,		
	And al the oldë gouvernaunce		
	Wych a-for thys hath <sup>3</sup> be do,	[ <sup>3</sup> ha St.]	
	She kan devysë, no whyht so,		8804
	Fresshly renewyd in hyr thoulht.		
but not future ones.	‘ And yet, to-for, she seth ryht nouht,		
	Nor a-parceyueth no maner thyng		
	Off that shal folwe in hyr seyyng,		8808
	Off wysdam, Armys, nor vycторыe.		
Her name is Memory.	And hyr name ys “memorye” ;		
	And so thow shalt off Ryght hyr calle		
	Her-after-ward, what euer falle.		8812
	And wherso that <sup>4</sup> thou wake or slepe,	[ <sup>4</sup> that om. St.]	
	Tak hyr thyn armure for to kepe ;		
	And she wyl makë no daunger,		
	But the to serue, & <sup>5</sup> don hyr deuer.”	[ <sup>5</sup> & om. St.]	8816
<u>The Pilgrim.</u>	<b>The pylgrym to memoyre.</b>		
	Than <i>quod</i> I to thys chaumberere :		
	“ Wych that <sup>6</sup> han your eyen clere,	[ <sup>6</sup> that St., than C. (Wych that = You who)]	
	Only be-hynde (yiff yt be souht)		
	& to-for ne se ryht nouht,—		8820
[leaf 158]	ffor off thynges that passyd be,		
	Ys your chargë <sup>7</sup> for to se ;	[ <sup>7</sup> Charge only St. Stowe, leaf 157]	
	And I to-for shal taken hede :—		
Tho’ I doubt her fitness,	But I stonde in a maner drede,		8824
	In what wyse ye shal sustene		
	To remembre, (thus I mene,)		
	Or so gret a charge to bere,		
	Off thyngës out off myndë feere, <sup>8</sup>	[ <sup>8</sup> myn ffeer St.]	8828
	Hem to reporte, <i>wyth</i> -outë blame ;		
	But, for ye han so good a name,		
	And, to bere, <sup>9</sup> ben ek couenable,	[ <sup>9</sup> beere St.]	
	Strong also & seruysable ;		8832
I commit my armour to Memory’s charge.	To yow thys armure I commytte,		
	Out off your garde that they nat flytte.”		
	[ <i>Blank in MS. for an Illumination.</i> ]		
	And she tooke <sup>10</sup> [hem] ful lowly	[ <sup>10</sup> tooke St., took C.]	
	In-to hyr kepyng fynally,		8836

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

**Grace dieu :**

Grace Dieu

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

Now artow redy for to go  
As a pylgrym on thy Iournee  
To Ierusalem the eyte ;

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

Redy in al (yt ys no drede),  
Save off o<sup>1</sup> thyng thow hast nede,  
Only off bred, <sup>2</sup>(wyth-outë more,)  
Ther-wyth thy skryppë to astore :  
Off wyeñ bred<sup>2</sup> I ha the told.

[<sup>1</sup> oon St.] 8844

[<sup>2</sup>—<sup>2</sup> oon. St.] except for the  
bread,

'But I the rede, be nat to bold

8848

To takë noon (in no degre,)

Wyth-outen lycence or conge

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

[leaf 138, bk.]

Wyeñ ha that bred in gouernaunce.

8852

And alderfyrst : thow ek observe,

[St. & C.]

That thow komme yt wel dysserve,

"

And thy sylff, afor to make

"

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

To be worthy yt to take

8856

Off the ladyes, benygne off cherys,

Wyeñ ther be set ffor awmenerys :

Wyth-oute hem, put the nat in pres.'

Thanne wente I to<sup>3</sup> Moyses,

[<sup>3</sup> vn-to St.] 8860

The Pilgrim.

Hym he souhte, to my good sped,

I go to Moses.

ffor to youe<sup>4</sup> me off that bred.

X [<sup>4</sup> yeve St.]

And he me gaff yt ful goodly ;

And in my skryppë, a-noon I

8861

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 Dieu

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 récouñforte,

8872

when I eat  
this Bread, I  
shall be  
armed.

Therby tarme thy sylff ryht wel,

Bet than in Iren or in stel ;

246 *As I wont touch my Armour, Grace Dieu calls me Coward.*

	<i>Grace Dieu</i>	‘ Therby to han experyence ffor to makē résistence Ageyn al thy mortal ffon. ‘ But herkene vn-to me A-noon : Conceyuë (for conclusioun)	8876
reproaches me		Yt ys a gret <sup>1</sup> confusioun [ <sup>1</sup> a fülle St. Stowe, leaf 158]	8880
		To the (yiff thow lyst to lere, That she wych ys thy chamberere 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 tonche hem nouht, Swych dred & fer ys in thy thouht, Thow braydest on a koward knyht, Resemblynge hem that dar nat ffyht :	8884  8888
[leaf 139]		I holde hem nat goode werryours, Manly knyhtes, nor conquerours, That hange her sheldys vp on <sup>2</sup> the wal, [ <sup>2</sup> vp on C., on St.]	8892
They are not good war- riors, who hang their shields upon the wall.		To make a mowstre in specyal, Outward by, as by apparence, ffor to shewe the excellence Off ther rychesse by fressh array ; And ther bodyes, nyht nor day, Nor them sylff, dar nat a-vaunce To handle <sup>3</sup> nonther swerd nor launce ; [ <sup>3</sup> To handle St., Tandle C.]	8896  8900
They pretend		But outward shewyn ffresh peyntures Off dyuers bestys and ffygures, Lyk to manly champyons, As they wolden slen lyouns In dyffence off ther contro. And yet, par cas, yt may so be, Ther bodyes strongly <sup>4</sup> tassure, [ <sup>4</sup> strongly St., strongly C.]	8904
they’d slay lions,		They stufte her somerys <i>wyth</i> armure, Wych ay hem folweth at the bak, That in shewyng ther be no lak ; And for al that, (who taketh hede) And yt kome vn-to the nede, (I mene, as off a mortal werre,) [Stowe, leaf 138, back]	8908  8911
but have their arms in a cart behind em.		They woldë hem sylff holde <sup>5</sup> afferre, [ <sup>5</sup> holde St., om. C.] To preue her manhood & hyr myght. ‘ But I holde hym a manly knyht,	

- ‘Wych off hys harneys (fer & ner) *Grace Dieu.*
- Ys hym sylven the somer, 8916 The manly knight bears his armour on his back,
- And bereth hys armure on hys bak,
- On hys Emnyes to takē wrak ;
- And in hys harneys, day & nyht
- Ys foundē redy, lyk a knyht, 8920 [leaf 139, bk.]
- 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 8924 especially when deadly war is going on,
- Wher the werre ys ay mortal,
- ‘And truste wel in especyal,
- That the land & the contre
- Toward Jerusalem the cyte, 8928 The way to Jerusalem is beset with enemies,
- Thow mayst nat passe yt, fer nor ner,
- Wyth*-oute pereil & gret daunger.
- Yt ys ay ful off Ennemyes,
- Off brygauntys, & fals espyes, 8932
- And off ffomen fful despytous.
- ‘And in thys passage *perillous*,
- Me semeth (in no maner wyse,)
- That yt may to the suffyse, 8936 against whom your stones and staff will not suffice;
- 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, 8940
- To ber thy armys on thy bak,
- Bet than in bowgys or cloth sak.
- ‘Yt<sup>1</sup> wer a gret derysioun [1 And yt St. Stowe, leaf 139] 8944 and it would be a great derision to you
- To the, and gret confusioun,
- Yiff thy chaumbriere sholde hem brynge,
- And thow, for lak off fforseyynge,
- Stoode thy sylff disconsolaat,
- Dysarmyd, nakyd, & chek-maat, 8948 to be found unarmed and check-mate.
- Consydred<sup>2</sup> that thy chaumberere [2 Consydre St.]
- Ys lasse off myght & off powere
- Than thow thy-sylff[ē] sholdest be,
- Yiff thow be gouernyd by equitye.’ 8952

**The pylgrym :**

“Certēys ye seyn ryht wel at al.

- The Pilgrim. "But I wolde in especyal  
 [leaf 140] Wyten how yt myghte be,  
 Or whehr the fautē<sup>1</sup> wer in me, [1 the defaute St.] 8956  
 The causē<sup>2</sup> platly of thys cas, [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 Rémembrance,  
 How-I the toldē,<sup>3</sup> in substaunce, [3 tolde St., told C.]  
 Thow wer to fat, and to lykyngē,  
 To gret and large (as by semyngē), 8964  
 The to putte in aventure  
 So hevly armure to endure ?'
- The Pilgrim. **The pylgrym :**  
 "I wel remembre,"<sup>4</sup> 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, off<sup>5</sup> 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 to<sup>6</sup> me ; [6 to om. St.]  
 Yiff thow be double outhēr tweyne,  
 Tel me A-noon & nat ne feyne. 8976  
 Lat ther be no varyaunce  
 Wher thow hauē<sup>7</sup> 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 axē me,  
 (Yiff ye lyst pleynly to<sup>8</sup> concerne,) [8 to om. St.]  
 I haue no mo for to gouerne 8984  
 But mysylff, nor to comaunde.  
 I haue merye off your demaunde ; [C. & St.]  
 What ye mene, off this questyoun ,,  
 Wyth-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 audyence,			<i>Grace Dieu.</i>
And also do thy dyllygence			Grace Dieu
Terkne <sup>1</sup> a-noon what I shal say ;	[ <sup>1</sup> To herken St.]	8992	tells me that
And thy sylff shalt nat seyn nay ;			
But I shal preue the contrayre,			
That thou hast an aduersayre,	[Stowe, leaf 160]		I have an
And On ek off thy mostë foon,			adversary,
Whom that thow off yore agon		8996	one formerly
Hast yhad in gouernaunce,			under my
And dost ful bysy attendaunce			control,
ffor to cherysshe day & nyght,			
Wyth al thy power, and thy myght ;		9000	
A dayës, for to fede hym offte,			but now
And a nyht, to leyn hym soffte ;			fosterd by me
Wyth metys most delycyous,			with luxuries.
And, wyth deyntës outragous, <sup>2</sup>	[ <sup>2</sup> outrageous St.]	9004	
Thow dost ful besy attendaunce			
To ffostren hym to hys plesaunce.			
‘ 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			He was or-
Soget & seruau <sup>t</sup> vn-to the,		9012	dained to be
And tabyde in thy servyse.			my servant,
‘ But now ys tourayd al that guyse,			
Pleyully, yiff thow lyst to se ;			
ffor he hath now the souereynte,		9016	
Lordshepe & domynacioun,			
That ffyrst was in subieccioun.			
And to concluden, at O word,			
Thow art soget, & he ys lord ;		9020	[leaf 141]
And yet he was delyvered the,	[C. & St.]		but is now
Thy seruau <sup>t</sup> euere to ha be ;			my lord,
But he ys now thy most enemy,			
And doth hys power outterly,		9024	and my
Euere in ou, the to werreye,			greatest foe
And day & nyght to dysobeye,			(my body).
And for thy lustys ay to varye,			
Vn-to the to be contrárye,	[Stowe, leaf 160, back]	9028	

*I ask who my Foe is, that I may kill him and cut him up.* 251

- ' Wych wolde nat suffre the to lere,  
 Noon Armys nor noon harneys were,  
 The to dyffende fro thyn emmyes,  
 Brygauntys and other false espyes ;      [C. & St.] 9072  
 And shortly (yiff I shal nat tarye)  
 He ys thy gretest aduersarye  
 That thow hast, & most to drede :  
 Be war therfor, & tak bet hede.'      9076
- Grace Dieu.*
- He stopt  
your wearing  
armour.
- He is your  
greatest  
enemy.
- 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,      9080  
 How that he sholdē, day & nyht,  
 Be bysy (as ffer as he hath myght)  
 To traisshe<sup>1</sup> me, as a fals tractour,      [1 traysshe St.]  
 And to my worshippe & honour      9084  
 Don any derogacioun  
 By swych compassyd fals traisoun.  
 "I pray yow for to tellen me  
 What maner whyht he<sup>2</sup> sholdē be.      [2 that he St.] 9088  
 Telleth me ek whar he was born,      [leaf 142]  
 And warneth me off hym to-forne ;  
 Telleth hys name & hys fygure,  
 That I may my sylff assure      9092  
 Ageyn hys mortal Enmyte,      [Stowe, leaf 161, bk.]  
 That I myghte avengyd be.  
 And, by my trouthe, a-noon I shal  
 Dysmembren hym on peeys smal,      9096  
 Quyk on the Erthe, what-euere he be,  
 And ye hys namē tellen me.  
 And yet thys vengauce, in no wyse  
 Myghtē nat ynowh suffyse,      9100  
 Thogh al quyk (to myn entente)  
 I dysmembrede hym ther he wente."
- The Pilgrim.*
- I wonder who  
this foe is,
- who's always  
trying to de-  
base me.
- I ask what  
is his name,
- so that I  
may at once  
cut him into  
little bits.
- Grace Dieu.*
- 'Certys,' quod she, 'thow seyst ryht wel :  
 But, & thow wylt wyten euerydel,      9104  
 And conceyve ek in thy thought,  
 Ne wer thy-sylff, he wer ryht nouht,



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

	<i>Grace Dieu.</i>	'Nor, <i>wyth</i> -outē the, certeyn, He ne wer nat but in veyn ;	9108
		ffor ffolkys, nouthur yong nor olde, Sholdē nat on <i>hym</i> be-holde, But haue <i>hym</i> in despyt, certeyn, In répreff, & in gret desdeyn,	9112
Your foe is a compound of slime, dung, and corruption.		(Ne wer thy sylff, I the ensure,) ffor but a lyknesse off ordure, And a statue off slyym <sup>1</sup> vnelene,	[ <sup>1</sup> slyme St.] 9116
		(Vnderstond wel what I mēne,) Donge & putrefaceioun, A Kareyn off corrupeyoun : Thow shalt yt fynde (in wordys fewe), As openly I shal the shewe,	9120
Grace Dieu will journey with me, [leaf 142, bk.] and tell me on the way who my foe is.		Whan thow gynnest thy passage. And, for thyn owne ávauantage, I wyl go <i>wyth</i> the off entent,	9123
		And, holdyng our <sup>2</sup> parlement, [ <sup>2</sup> oure St. Stowe, leaf 162] Thow & I, to-gydre yffere, What that he ys, I shal the lere. <sup>3</sup>	
	<i>The Pilgrim.</i>	<b>y<sup>e</sup> pilgrime<sup>3</sup></b> [ <sup>3</sup> In Stowe's hand. The Pylgryme St.] "Go we," <i>quod</i> I / "I am wel payd Off al that euere ye ha sayd ;	9128
I'm very pleas'd that Grace Dieu is going with me,		But specyaly I yow requere That ye & I may gon yfere, And departē <sup>4</sup> nat our way ;	[ <sup>4</sup> depart St.] 9132
		And that ye wyl me goodly say (Lyk to your oppynyoun) The maner & condicioun Off myn enemy, & off me,	
and will de- scribe my foe to me.		Whil that we <sup>5</sup> to-gydre be,	[ <sup>5</sup> we St., ye C.] 9136
		No whyht but ye & I yfere,— Exceptē that my chaumberere <i>Wyth</i> me haveth <sup>6</sup> myn armure ;—	[ <sup>6</sup> bereth St.] 9140
	And my syluen mor tassure, That in hyre ther <sup>7</sup> be no lak,	[ <sup>7</sup> ther ther C., ther St.]	
	Me folweth alway at the bak." Grace Dieu. <sup>8</sup>	[ <sup>8</sup> St., om. C.]	
	<i>Quod</i> gracē dieu, 'ffor to declare Thyn Emny pleynly, & nat spare,	9144	

' He ys foul & ek terryble <sup>1</sup>	[ <sup>1</sup> to Orryble St.]	<u>Grace Dieu</u>
Lothisour also, & Olyble,		says my Foe
Off condycyoun ful dyuers,		is loathsome,
Right contrayrē & peruers; <sup>2</sup>	[ <sup>2</sup> parvers St.]	9148
Was engendryd (I dar assure)		
And broult forth, as <sup>3</sup> by nature,	[ <sup>3</sup> as St., om. C.]	bred from
Off woormys that in erthē krepe,		worms,
And lyggen in the soil ful depe.		9152
He ys a worme, & shal also	[Stowe, leaf 162, back]	
Be woormys mete; tak hed her-to!		
Off woormys (in especyal)		
He took hys orygyal;		9156 [leaf 143]
And in-to woornys he shal tourne,		and shall rot
And wyth woormys ek soiourne;		and return to
In the erthē <sup>4</sup> putrefye;	[ <sup>4</sup> the Erthe St., therthe C.]	them.
And woormys shal hym ek defye,		9160
Torne hym to foul corrupeyoun:		
Swych ys hys condycioun.		
' And nat for-thy (tak hed & se,)		
Euery nyht he lyth wyth the		9164
A-bedde; and trustē ek trewly, <sup>5</sup>	[ <sup>5</sup> Truely St.]	And yet he
Ye partē <sup>6</sup> neuere company.	[ <sup>6</sup> departe St.]	lies nightly
And vn-to the yt ys gret shame,		in bed with
And a maner off dyffame		me.
To the, & gret confusioun;		9168
Affter hys replecyoun,		I shamelessly
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 chaumberleyn thow mustest be:		privy with
Wyth-outē the (yt stondest so)		him.
That he sothly may no-thing do:		9176
Thow art hys pyler & hys potent;		
And ellys he were Inpotent,		
Blynde, & lamē doutēles, <sup>7</sup>	[ <sup>7</sup> doutles St.]	Without me
Deff, and also spechēles,		he'd be blind,
And off no reputacioun,		lame, deaf,
Ne wer thy supportacioun.		and dumb.
' And yet to speke in general,		9180
He kan to the no thank at al:		9184

	‘ Hys froward conuersaeyoun Ys off swyeh condyeioun.’	
<u>The Pilgrim.</u>	<b>Y<sup>c</sup> pilgrime.</b> <sup>1</sup> [1 In Stowe's hand. The Pylygyrme St., leaf 163]	
	“ Ma dame,” <i>quod</i> I, “ al that ye seyn, I vnderstonde yt wel eerteyn ;	9188
	But I merveyllē ful gretly	
[leaf 143, bk.]	That ye lyst nat to me pleynty	
	Make ful relacyoun,	
1 beg Grace Dieu to ex- plain clearly who my foe is,	And elerly demonstraeyoun, <i>Wyth</i> toknys bothen hih & lowe, Attonys that I myghte hym knowe ; ffor thanne, nonther nyht nor day Ther sholde be makyd no delay,	9192
	<i>Wyth</i> -outē respyt or pyte	9196
that I may kill him.	But that I sholde a-veugyd be ( <i>Wyth</i> -outē support or favour) By cruel deth, on that traytour.”	9200
	<b>Grace Dieu.</b> <sup>2</sup>	[2 St., om. C.]
says he must not be slain, but chastised,	“ Nat- <i>wyth</i> -standynge hys offense, To slen hym thow hast no lyeence ; That may be suffryd in no wyse. But thow mayst hym wel chastyse	9204
	And correctē by due <sup>3</sup> peyne,	[3 dew St.]
and kept from vice.	And fro vyeys hym restreyne. And, whan that he doth forfeete, As a mayster thow shalt hym bete, And correete hym by travaylle,— Nat as a tyraunt by battaylle, By eruel Rygour nor vengannce,— But reforme hym by penaunce,	9208
	At-wyxe the yok off loue & drede. ffor (yiff thow lyst to taken hede),	9212
He must do penance.	Penaunce ys hys cheff maystresse, [Stowe, leaf 163, back]	
	Hym to chastyse & to redresse :	9216
	She shal, off al dyffaute & blame, Refreyne hym, & make hym tame, Off dysreceioun wel a-vysed.	
	And whan she hath hym wel chastysed,	9220
	She shal (as thow shalt vnderstond,) Make hym redy to thyn hond,	

As A seruaunt, the to serue,		<i>Grace Dieu.</i>
Lyk a sergaunt, to obserue	9224	
Lowly, what thow byst <sup>1</sup> hym do,	[ <sup>1</sup> byddest 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 <sup>2</sup> good entent, [ <sup>2</sup> off St., om. C.]		servant.
(Lyk vn-to an holson leche,)		
Rather desyre, than any wreche.		
ffor (yiff thow look wyth Eyen cler,)		
He stondest nat vnder daunger	9232	
Off dethe to the, no maner wyse ;		
ffor thow art bounde to denyse		You must
Hys goostly elthē <sup>3</sup> & wel-ffare ;	[ <sup>3</sup> helthe St.]	look to his
And ouer thys, nat for to spare,	9236	health ;
(Wherso that he wake or slepe)		
ffrom al peryl <sup>4</sup> hym to kepe,	[ <sup>4</sup> perylle St.]	
Wherso that thow be dul or ffressh ;		
ffor thys, thy Body & thy flessch,	9240	for he is your
He that I mene, the syluē <sup>5</sup> same,	[ <sup>5</sup> selve St.]	own body
Off hym I kan noon other name.”		and flesh.
The Pylgryme. <sup>6</sup>	[ <sup>6</sup> St., om. C.]	<i>The Pilgrim.</i>
“Ma dame,” quod I, “what may thys be ?		
Whether dreme I, other <sup>7</sup> ellys ye ?	[ <sup>7</sup> or St.]	9244
ffor (as fer as I kan espye,)		
I merveylle off your fantasye,		I wonder at
Or by what weye ye woldē gon.	[Stowe, leaf 164]	this,
Ys nat my body & I al on ?	9248	and ask if
I trowē yis ; & ellys wonder,		my body and
Or how mylite 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 <sup>8</sup>	[ <sup>8</sup> sothfastnesse St.]	
Wyth-outen any dowbylnesse,)		
What that ye menē verrayly ;		
ffor her ys no whyht but ye & I,	9256	
Except only my chaumberere,		
Wyche that folweth us <sup>9</sup> ryht here.	[ <sup>9</sup> vs St.]	
“A-noon to me doth sygnefye,		[leaf 144, bk.]
Wher yt be trouth or fayrye	9260	
That we shold ben on or tweyne :		Are we one
		or two ?

		“Tel on a noon, & doth nat ffeyne.”	
<u>Grace Dieu.</u>		<b>Grace Dieu.</b> <sup>1</sup>	[ <sup>1</sup> St., om. C.]
		<i>Quod</i> Grace dieu : ‘out off my mouth	
		Wentē neuere north nor south,	9264
		Est, nor west, nō lesyng, <sup>2</sup>	[ <sup>2</sup> Est and nō are emphatic, and each stands for a measure.]
		Illusyoun, nor fals drēmyng.	
Grace Dieu asks		But I axe a questyoun :	
		Answer ther-to by good resoun :	9268
if I were in a place full of ease and solace, sur- rounded wth all good things,		‘Yiff thow were now in a place fful off merthe & off solace, Wyth mete & drynke, at good ese, And wyth al thys, the to plese, Haddyst thy comandēmentys Off hallys, chaumbrys, & gaye Tentys, Sofftē beddys, dysport & play, And euery thyng vn-to thy pay,	9272
		Having no lak vp-on no syde ;	[Stowe, leaf 164, back]
		Yiff thow myghtest ther abyde At thy choys ffely alway,	9276
would I stay or depart ?		Woldestow gladly parte a-way, Or ellys style <sup>3</sup> abyde there ?	9280
		Tel on boldly, & ha no ffere.’	[ <sup>3</sup> Style Ellys St.]
<u>The Pilgrim.</u>		<b>Y<sup>e</sup> pilgrim</b> <sup>4</sup>	[ <sup>4</sup> In Stowe’s hand. The Pylgryme St.]
		“Ma dame,” <i>quod</i> I, “dysplese yow nouht ;	
I say		I sey ryht as lyth in my thouht :	9284
		Myn hertys esē for to swe, I wolde abyde (& nat remewe,) ffor myn ese, euere in on, Rather than thenys <sup>5</sup> for to gon ;	[ <sup>5</sup> thenys St.] 9288
I would remain.		ffor yt ys profytable tabyde <sup>6</sup>	[ <sup>6</sup> to abyde St.]
		Wher that a man, on euery syde ffyndeth vn-to hys plesaunce Soiour, <sup>7</sup> wyth-outē varyaunce.’	[ <sup>7</sup> Sokour St.] 9292
<u>Grace Dieu</u>		<b>Grace Dieu.</b> <sup>8</sup>	[ <sup>8</sup> St., om. C.]
[leaf 145]		‘Ys that verrayly,’ <i>quod</i> she, ‘Soth that thow hast sayd to me ? I vnderstonde, by thy language, Thow woldest leue thy pylgrymage, And platly settyn hyt a-syde, Only for reste, & ther a-byde.’	9296
asks if I’d give up my pilgrimage for rest.			

<b>The Pylgryme.</b> <sup>1</sup>	[ <sup>1</sup> St., om. C.]		<u>The Pilgrim.</u>
“Ma dame,” quod I, “for my dysport,			
Wher I fond <sup>2</sup> esë & counfort,	[ <sup>2</sup> Fonde I St.]	9300	
I wolde abyde a whylë there,	[Stowe, leaf 165]		I say I’d stay a while.
Tyl I sawh tyme & good leyser.”			
<b>Grace dieu.</b> <sup>3</sup>	[ <sup>3</sup> In Stowe’s hand. Grace Dieu St.]		<u>Grace Dieu</u>
To me she sayde a-noon ryht than :			reproaches me :
‘O wrechche ! o thow vnhappy man !		9304	O wretch ! O unhappy man !
Tak hed, & be mor éntentyff,			
How herë, in thys mortal lyff,			
Thogh that a man reune euermore,			
He may neuere hast hym to sore		9308	
To kome to tymely to that place.			
‘I puttë caas, that he ha space			If you could go on daily,
forth to procedë, day be day,			
At good leyser vp-on hys way.		9312	
Her-vp-on I axë the,			
Yiff thow haddyst lyberte,			
Ioyë, merthe, & al soláce,			
Woldestow fro thylkë place,		9316	would you stop there ?
Yiff thow haddyst fre chois at wylle			
Remewen, or a-bydë style ?’			
<b>Y<sup>e</sup> pilgrime</b> <sup>4</sup>	[ <sup>4</sup> In Stowe’s hand. The Pylgryme St.]		<u>The Pilgrim.</u>
“Allas !” quod I, “what may I seyn ?			
I kan nat wel answere a-geyn.		9320	
But o thyng I wot ryht wel ;			
The cyrcumstancys eueydel			I say, Yes ;
Consydryd vp-on euey syde,			
Par cas, rather I <sup>5</sup> sholde abyde,	[ <sup>5</sup> rather than I St.]	9324	[leaf 145, bk.]
Than ben to hasty to procede,			
Tyl I sawh I mustë nede			unless I was obliged to move.
Goon forth off necessity :	[Stowe, leaf 165, back]		
In caas than wolde I hastë me.”		9328	
<b>Grace Dieu :</b>			<u>Grace Dieu</u>
Quod Grace dieu thanne vn-to me :			
‘By thyn answere, I do wel se			tells me
That thyn entencyoun ys trouble,			
And thy wyl ys also double ;		9332	my will is double and variable.
Thy inward thouht ek varyáble,			
Thy purpos dyuers & vnstable,			
PILGRIMAGE.			

258 *Grace Dieu accuses me of being double-minded, two-willd.*

Grace Dieu. ‘Consydryd vp-on outlier syde,  
How som whyle thow wylt abyde, 9336  
And a-nother tyme also,  
She says, one day I’ll go,  
Thow art in wyl<sup>1</sup> 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 placē to soiourne;  
And sodeynly thy wyl<sup>2</sup> doth tourne, [2 wytte St.]  
ffor to holdē thy passage;  
Thy purpos double off vysage, 9344  
Constreynēd by a dyuers lawe,  
Now forth, & now yt doth wylth-drawe;  
Selde or neuere off O<sup>3</sup> thouht; [3 oo St.] 9347  
The toon wyle, & the<sup>4</sup> tother nouht.” [4 wytle the St.]

The Pilgrim. **The pylgrym:**

I agree. “Ma dame,” quod I, “lyk as ye seyn,  
fful trewe I ffele yt, in certeyn.”

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,<sup>5</sup> in certeyne, [5 oon St.]  
But partyd oftē in-to tweyne. 9356  
ffor yt ys knowe, off yore agon,  
[leaf 146] That two wyllys be nat on,  
Wych be seuerd in o thouht,  
And off entent acordē nouht. 9360  
ffor, how myghtē they accorde,  
Whan they drawe nat by o<sup>6</sup> corde? [6 they nat be / off oo St.]  
Thys knoweth euery maner whyht,  
That hath off Resoun any sylt.” 9364

The Pilgrim. **The pylgrym:**

I ask her what I really am,  
“Ma dame,” quod I / “I yow be-seche,  
Clerly<sup>7</sup> 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 tharne? 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	
<b>Grace dieu :</b>		<u>Grace Dieu</u>
<i>Quod</i> gracë dieu : ‘yt semeth wel, Thow hast nat lernyd euerydel Thyngys nouthur hih nor lowe,	9375	
Syth thy sylff thow <sup>1</sup> kanst nat knowe ;	[ <sup>1</sup> om. St.]	tells me I don't know myself.
The wych, a-boue al other thyng	[Stowe, leaf 166, back]	
Ys the bestë <sup>2</sup> knowelychyng	[ <sup>2</sup> best St.]	
That man may han in thys <sup>3</sup> lyff here.	[ <sup>3</sup> t hys St.]	
‘And, yiff thow lyst platly lere,	9380	
To knowe thy sylff ys bet knowyng	<i>Melior est si te ipsum cognoscas, quam si te ignorato † causas side- rum, vires herbarum.</i>	Yet self- knowledge is worth all sciences and riches.
Than to be Emperour outhur kyng, Or for to knowen al scyënees, Praetykes, & experyenees ;	9384	
Or to han al the ryehesse Off thys world (in sothfastnesse), Or the tresour euerydel, But syth thow knowest nat ryht wel	9388	
Thy sylff, as thow sholdest knowe, (Wyth eyreumstauncys hih & lowe, Me semeth (as in myn avys), Taxe and lernë, <sup>4</sup> thow art wys.	[ <sup>4</sup> To axe and lern St.]	9392 [leaf 146, bk.]
And I shal telle the feythfully In thys materë, trewëly, <sup>5</sup>	[ <sup>5</sup> trewly C., St.]	
What that I fele in myn entent Shortly, as in sentement :	9396	
‘The Body, fyrst, (be nat in doute), Off wych <sup>6</sup> I spak elosyd wyt/owte,	[ <sup>6</sup> the which St.]	
Whan yt ys fro thë segregat, Dysseueryd & separat,	9400	
Thanne off the, (I dar wel seyn And afferme yt in eerteyn) Off god thow art the portrature, Thymage <sup>7</sup> also, and ffygure ;	[ <sup>7</sup> The ymage St.]	9404
And <sup>8</sup> off nouht (yiff thow kanst se)	[ <sup>8</sup> And nat St.]	
He ffourmede & he madë the, (That lord <sup>9</sup> ffyrst, in thy ereauunce,)	[ <sup>9</sup> Lorde St.]	
To hys ownë résemblaunce	9408	
And ymage, wych off lyknesse Most dygne, & worthy off noblesse,	[Stowe, leaf 167]	



<i>Grace Dieu.</i>	' A prent <sup>1</sup> (to speke off dygnyte)	[ <sup>1</sup> Apparent St.]	
	He myghte nat ha set on <sup>2</sup> the	[ <sup>2</sup> sette in St.]	9412
	Mor worthy, nor mor notáble,		
	Than to hym sylff <sup>3</sup> résembláble.	[ <sup>3</sup> selven St.]	
God gave you Reason,	He gaff to the, off hys goodnesse,		
	Cler sylht off Resoun, & ffayrnesse, <sup>4</sup>	[ <sup>4</sup> Fayrnesse St.]	9416
	And off nature to be mor lyht		
	Than any ffoul that fileth in flyht,		
	And neuere to deyen, ek <i>wytl</i> -al,		
and made you immortal.	ffor he made the Immortal,		9420
	Permanent, & euere <sup>5</sup> stable.	[ <sup>5</sup> eke St.]	
	And tadwellyd <sup>6</sup> Immutáble,	[ <sup>6</sup> to have dwellyd St.]	
	Yiff thow nat haddyst, off entent,		
	fforfetyd hys comaundément ;		9424
	Than haddystow, thorgh thy Renoun,		
	Excellyd in comparysoun :		
	Comparysoun myghte noon ha be		
[leaf 147]	To thy noblesse & dygnete,		9428
	Off hewene nor Erthë, in certeyn,		
	Nor (to declare & speke in pleyn,		
	Bryd, nor other créature,		
	Except off angelys the nature.		9432
God is your father. You are God's son,	' God ys thy ffader, (tak hed her-to)		
	And, thow art hys sone also,		
	Most excellynge off kynrede		
	That euere was ( <i>wytl</i> -outë 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 grucheche, or makë stryff	[Stowe, leaf 167, baek]	
	That he nat hadde, in al hys lyff,		
	To seke, in al hys nacyoun,		
	Ño sone off swych condycyoun,		9444
	Douhter nouthur (yt ys no fable),		
	Off kynredë <sup>7</sup> so notáble.	[ <sup>7</sup> kynrede St.]	
from whose body you got your body.	But, off Engendrure bodyly,		
	Thow haddest off hym thy body,		9448
	Wych kam off hym by nature :		
	The wych body (I kan assure <sup>8</sup> )	[ <sup>8</sup> dar Ensure St.]	

' Ys to the (tak hed her-to),		
Thyn Enmy & thy grettest foo,	9452	<u>Grace Dieu.</u> Your body is your greatest foe.
' On that party (yiff thow lyst se,)		
Roos fyrst the gretë Enmyte ;		
Nature hath yt so ordeyned ;		
But yt thorgh vertu be restreyned.	9456	
For the ffrut (what-euere yt be)		As the tree is, so is its fruit.
Bereth the tarage off the tre		
That yt kam fro (I dar assure) ;		
ffor yt were ageyn nature,	9460	
A Thorn to bern a Fyggë soote ;		
The bud hath tarage <sup>1</sup> off the roote,		[ <sup>1</sup> Fr. <i>terrage</i> ]
Lyk as an appyl 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 can bear only foul fruit.
As off hym sylff (be wel certeyn),		
May ber no ffrut but foul & veyn		
Ordure & <sup>2</sup> corrupcioun,		[ <sup>2</sup> and ffoull St.]
Slym & putrefaccioun.	9472	
' But yiff thy gynnyng be wel soult,		[Stowe, leaf 168] But you are
Off swych fylthë thow kome <sup>3</sup> nouht :		
ffor fyrst, in thy creacioun		[ <sup>3</sup> swyche fythë . . kam St.]
Thow haddyst no produccioun	9476	
(Yiff I shal declaren al)		
Off no man that was mortal.		
Thy makyng may nat be amendyd,		
ffor off god thou art descended ;	9480	descended from God.
And feynly (yiff thou vnderstondys,)		
God made neuere wyth hys hondys		
Her in erthe (what sholde I feyne <sup>4</sup> )		[ <sup>4</sup> feyne St.]
Off mankyndë mo than tweyne ;	9484	He created 2 of mankind, and empow- erd them to create others bodies,
Vn-to wyche (wyth-outë wheer)		
He commyttede hys power,		
And gaff to hem an examplayre,		
Other, lyk hem, to makë fayre,	9488	
Lyk thexamples in <sup>5</sup> general,		[ <sup>5</sup> the Eusamplis St.] but reservd to Himselff
To hym rescruyng in specyal		

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

<i>Grace Dint.</i>	‘ Off spyrytys (in conclusioun)	
the creation of spirits.	Thordynounce & the ffasown,	9492
	Off wych he woldë (as by skyl)	
	Noon other medle, by hys wyl.	
He put you, your soul,	‘ And her-vp-on (yiff thow lyst se,)	
	The samë lord, he madë the	9496
	Off hys goodnesse, for thy prow; ;	
to dwell awhile in your body,	And in the <sup>1</sup> body wher thow art now, [1 they St.]	
	He the putte (as I dar telle),	
	Ther a whylë for to dwelle,	9500
[leaf 148]	And thier tabyde (thys, the cheff)	
to try you, and see how you’d behave.	For tassayë the by preff ;	
	And by thy port <sup>2</sup> also dyscerne [2 part St.]	
	How thow <sup>3</sup> sholdest the gouerne [3 thow om. St.]	9504
	Prudently, both fer & ner ;	
	And yiff thow dydest thy dever	
	To <sup>4</sup> dyffendë thy party, [4 For to St.] [Stowe, leaf 168, back]	
	Yiff he <sup>5</sup> wolde holdë chaumpartye [5 he St., ye C.]	9508
	Ageyn[y]s the in any wyse.	
	ffor, (as I shal to the devyse,)	
Between you and your body there is con- tinual war- fare.	Atwyxë <sup>6</sup> yow (yt ys no faylle) [6 Atwix St.]	9512
	Ther ys werre & strong bataylle,	
	And contynuelly ther shal be,	
	But so falle, thow yeldë the,	
	And putte the in subieccioun	
	Thorgh hys fals collusioun,	9516
	By hys deceyt & flaterye <sup>7</sup> [7 Flaterye St., flatory C.]	
	Evere to hauë the maystrye	
	Over the (in cónclusioun)	
	Whyl he hath domynacioun.	9520
If you force it down,	‘ But yiff that thow (as yt ys ryht,)	
	Dyscounfyte hym by verray myghte,	
	And by forcë ber hym down	
	Lyk a myghty champyoun,	9524
	Than shal-tow (bothë fer & ner,)	
	Over hym han ful power,	
it’ll not dare rebel aganst you.	That he shal neuere, for no quarelle,	
	Ageyn[y]s the, dor rebelle,	9528
	To Interuptë thyn entente.	
	‘ And trewly, but thy sylff assente	

- ‘ He shal neuere be so bold,  
The to *wyth*stonde, as I ha told. 9532 *Grace Dieu.*  
Your body  
is Delliak,  
thou art  
Sampson.
- ‘ He ys *Dalyda*, thow art *Sampsoun* ;  
Thow art strong (as by resoun),  
Sturdy on thy feet to stonde :  
Suffre hym nat, the to *wyth*-stonde, 9536  
Nor over the to han<sup>1</sup> maystrye [1 haue the St.] [leaf 148, bk.]  
ffor no glosyng nor flatrye.<sup>2</sup> [2 flatrye St.]  
‘ And yiff thou takē hed<sup>3</sup> ther-to, [3 hede St.]  
She ne<sup>4</sup> kan nat ellys do ; [4 nat St.] 9540  
But *wyth* flatrye<sup>5</sup> & deceyt, [5 flatrye St.]  
Nyht & day lyn in a-wayt,  
And swych wach on the doth make,  
To make thyn eunyes the to take 9544  
It watches  
day and night  
to give you  
over to your  
foes,
- At mescheff, whan they may the fynde.  
And yiff thow wylt, sehe<sup>6</sup> shal the bynde. [6 he St., he C.,  
later, with se  
prefxt.]  
Sher thyn heer whyl thow dost slepe,  
But thow koune thy-syluen kepe. 9548  
And overmor, I the ensure,  
Thy counsayl al she<sup>7</sup> wyl dyseure, [7 he St., G.]  
And thy secretys euerichon,  
To phylystees that be thy ffoon. 9552  
and will dis-  
close your  
secrets to the  
Philistines.
- Other frenshepe, trustē<sup>8</sup> me, [8 trust vn-to St.]  
She<sup>9</sup> hath pleyfully 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  
Deceyued as whylom was *Sampsoun*.’  
*The pylgrym:*  
*The Pilgrim.*
- “ Ma dame,” to gracē dieu *quod* I,  
“ I me<sup>10</sup>veyllē ful gretely ;<sup>10</sup> [10 gretely St., gretly C.] 9560  
ffor pleyfully (as yt<sup>11</sup> doth me seme) [11 yt St., om. C.]  
Outher I slepē or<sup>12</sup> I dreme [12 outhr St.]  
That ye, a-mong your wordys alle,  
Lyst a ‘ *Spyryt*’ me to calle, 9564  
I wonder at  
Grace Dieu’s  
calling me a  
Spirit,  
Wych *wyth* my body do abyde,  
Wher-so that I go or ryde ;  
And seyn, I am to<sup>13</sup> cler seyng ; [13 so St.]  
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.

and saying  
that my Body  
is as blind  
as a stone.

[leaf 149]

“How ye afferme, & seyn also,  
That my body, wych seth so wel, [Stowe, leaf 163, back] 9572  
How that he seth neueradel,  
But ys as<sup>1</sup> blynd as ys a<sup>2</sup> ston. [1 om. St. 2 as eny St.]  
And your wordys euerychon  
Ben so vnkouth &<sup>3</sup> 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 clerly, 9580  
That I may wytë (by som niene)  
Off al thys thyng, what that<sup>4</sup> ye mene.” [4 that om. St.]

I ask her to  
explain all  
this.

Grace Dieu.

**Grace dieu :**

She says :  
The sun is  
sometimes  
bright,

and some-  
times under  
a cloud.

What causes  
day when  
the sun is  
hid?

The Pilgrim.

**The pylgrym :**

I say, Phe-  
bus,

whose light  
shines even  
thro clouds.

[leaf 149, bk.]

‘Tak hed,’ *quod* she, ‘yiff thow konne,  
And se somwhylë how the sonne, 9584  
Wytth hys bemys bright & clere,  
Most fressh in hys mydday spere,  
The samë tyme, vnder a cloude,  
Offtë sythe he doth hym schrowude, 9588  
That men may nat be-holde & se  
The bryhtënesse<sup>5</sup> off hys bewte. [5 bryhtnesse C.]  
Wher-vp-on, I the comaunde  
To answeere to thys demaunde : 9592  
Whan the sonne ys closyd so  
That hys clernesse ys ago,  
Tel on, &<sup>6</sup> Answere, yiff thow may, [6 Telle on St.]  
Off what thyng causyd ys the day.’ 9596  
“To tellë shortly in a clause :  
Off day, ther ys noon other cause [Stowe, leaf 170]  
But phebus, as I kan espye.  
Though hys bemys, vnder skye 9600  
Ben hyd, yet yt ys no doute,  
Al the lyht that sheweth oute,  
Ys ycausyd euerydel  
Off the sonne (who lokë wel) ; 9604  
Thorgh a skye hys lyht doth passe,  
To shewe yt forth in euery place.  
And shortly ellys (yt ys no nay)

- “*Wyth*-oute hys lyht, ther wer no day.” 9608 Without the sun there were no day.
- Grace dieu :  
*Quod* Gracē 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 cler & bryht.” 9616
- Grace dieu :  
*Quod* Gracē dieu a-noon to me :  
‘What thow hast sayd, tak hed,’ *quod* she,  
‘And vnderstond ffyrst in thy syht,  
By the sonne that shyneth bryht,  
Thy soule cler, 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 vnderstonde. 9624
- ‘Thy body (yiff thow kanst espye)  
Vs dyrk, as ys a cloudy skye ;  
And lyk also (who kan dyscerne)  
To a smoky, blak lanterne. 9628
- And nat for-thy (I dar expresse)  
Men may sen, thorgh the bryhtnesse  
Off the soule (yt ys no doute),  
And the clernesse, fer *wyth*-oute. 9632
- Clerkys recorde yt in ther skolys ;  
And other wene, that be but ffolys,  
In ther foltyssh fals demyng,  
That al the cler enlwmynyng 9636
- Wher-off that porē skyē (lo,)<sup>1</sup> [1 sky loo St.]  
Wher-wyth the sowle ys shrowdyd so,  
Eclypsyd off hys fayr bryhtnesse.  
And ne were the gret dyrknesse 9640
- Off thys skye (who loke a-ryht),  
The sowle sholde han so cler a syht  
At o look, fro the oryent  
To sen in-to the occident. 9644
- Grace Dieu.*  
The Sun means the Soul shining in the Body.
- The Pilgrim.*  
Men see his beams afar, as they see fire through a lantern.
- Grace Dieu.*  
The body is dark as a cloudy sky,  
and yet the Soul’s brightness 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 (trustë me)	
		The Eyen, no verray eyen be,	
		But lyk to glas, (I dar wel seyn),	
		Wher-thorgh the clerë soule ys seyn,	9648
		And outward ( <i>wyth</i> hys bemys bryht)	
		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 bryhtë some hath off the glas,	
		Nouther byform, nouther be-hynde. [Stowe, leaf 171]	
		' And conceyue also in thy mynde,	9656
	The spiritual eyes pierce farther	That Eyen wych ben espyrytual,	
		Wyth-oute spectácle or ffenestral,	
		Sen off hem sylf mor parfytly,	
		fferther perce, & mor clerly,	9660
	when they are free from the body's darkness.	Than whan <sup>1</sup> the bodily dyrknesse, [ <sup>1</sup> Whan that St.]	
		The gostly eyë 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 passyng & transytórye,	9668
		Dyrked <i>wyth</i> a worldly skye.	
	The Tobias was blind in his bodily eyes,	' And whylom blyndë <sup>2</sup> was Tobbye [ <sup>2</sup> 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 cler & bryht ;	
	his mind's eyes taught his son,	I mene, the Eyen off hys mynde ;	
		ffor by tho Eyen (as I ffynde)	9676
	[leaf 150, bk.]	He tauhte hys sone, & clerly tolde	
		The weyë that he sholdë holde	
		In hys passagë, & nouht erre.	
	and were clear as a star.	Hys Eyen wer cler as any sterre,	9680
		Off hys mynde, wych made <i>hym</i> se ;	
		And ellys yt myghte neuere ha be,	
		Off hys inward inspeccoun, [ <sup>3</sup> Informacion St., with Instruccion in margin.]	
		To yove him swych instruceyoun <sup>3</sup>	9684

‘ How he shoklë hym gouerne,		<u>Grace Dieu.</u>
Wyth-oute the siht <sup>1</sup> wych ys eterne,	[Stowe, leaf 171, back]	
I menë, the siht <sup>1</sup> spyrytual,	[ <sup>1</sup> sighte St.]	The spirital sight wastes not by age.
Wych ys gostly & eternal.	9688	
‘ That syhte, <sup>1</sup> by agë wasteth nouht ;		
And (yiff the trouthe be wel souht,)		
Thy bodyly eyen (trustë <sup>2</sup> me,)	[ <sup>2</sup> trust St.]	
Wyth hem thow mayst no thyng yse.	9692	
The soule seth al by cler 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 cler he shold ha noon,		
Na mor than hath the <sup>3</sup> coldë ston.	[ <sup>3</sup> a St.]	
‘ And as yt ys towchyng 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 goyn <sup>4</sup> yt stryue,	[ <sup>4</sup> ageyn St.]	
Euerych off hem, in sentement,		
Ys but a maner instrument,	9704	Is an instrument thro which you and your Soul work.
The wych, touchyng ther werkyng,		
Off thé they receyve euery thyng ;		
ffor, wyth-outen helpe off the,		
They no thyng here, they no thyng so,	9708	
Nor no thyng thay may reporte.		
And yiff thow dyst <sup>5</sup> hem nat supporte,	[ <sup>5</sup> dydest St.]	Without the Soul
And sustenyst wyth thy myghte,	9711	
Eryng, <sup>6</sup> Smellyng, Touch & Syht,	[ <sup>6</sup> 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	
<b>The pylgrym :</b>		<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 fyrst thys doute ;		
ffor yt semeth mor Reson,		



268 *Grace Dieu explains the relation of Soul and Body.*

<i>The Pilgrim.</i>	“ (As to my oppynyoun,)	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, Thyng that conteneth, berth <sup>1</sup> the charge, [1 bereth St.] And bereth vp al, to myn entent : And thyng, <i>wylh</i> -Inne that ys content, That thyng ys born, as semeth me. And her- <i>vp</i> -on I woldē se, Syth that ye ben prudent & wys, A good answere, by your avys.”	9727 9732
<i>Grace Dieu</i>	<b>Grace dieu :</b> ‘ Vp-on thy questioun to concludē An answere, as by symylytude : Conceyuē fyrst in thyn entent, Thy clothying & thy vestymēt. Contene thy boady <sup>2</sup> euerydel [2 Body St.] <i>Wylh</i> -Innen : yiff thow loke wel, Thy body closyd ys <i>wylh</i> -Inne ; And but yiff thow fro resoun twynne, Thow wylt nat geyn-seyn vn-to me, Thow beryst thy clothys, & they nat the, And fully ben in thy depos ; And yet thow art <i>wylh</i> -Inne hem cloods ; [Stowe, leaf 172, bk.] And, (yiff thow clerly kanst dyscerne,) At thy lust dost hem gouerne ; And (to seyn shortly in substauce,) Thow hast off hem the gouernaunce.’	9736 9740 9744 9748
Take your clothes outside your body.		
You bear the clothes ; not the clothes you.		
[leaf 151, bk.]		
<i>The Pilgrim.</i>	<b>The pylgrym :</b> “ And ys yt lyk, ma dame,” <i>quod</i> I, “ In al, off me & my body ?”	9752
<i>Grace Dieu.</i>	<b>Grace dieu :</b> ‘ To yive thé <sup>3</sup> mor cler eydence, I putte a maner dyfference ; Lef the chaff, & tak the corn : The sowle bereth, & ys born. ffor, ffyrst, the sowle pryneypally Susteneth & bereth the body ; And parcel-lyk <sup>4</sup> (to thyn entent) [4 poelle lyke St.] The body bereth by accident	9756 9760

- ' The sowlē, but her-on reporte,  
 The myghte, the vertu, ay resorte  
 Off the body, in certeyn,  
 Evere vn-to the sowlē ageyn. 9764
- Grace Dieu.  
 And tho the  
 Body bears  
 the Soul,  
 Its powers  
 return to the  
 Soul.
- ' And evyence her-on to make :  
 Thow mayst a cler exaample take,  
 Yiff thow euere dydest<sup>1</sup> se [1 dydest enere St.]  
 Any shyp a-myd<sup>2</sup> the see, [2 Shippe / In St.] 9768  
 (Shortly declaryng, at a<sup>3</sup> word,) [3 oo St.]  
 The maryner wylh-Inne the bord  
 Ledeth the shyp, (tak hed her-to)  
 And ys hym sylff ylad also. [Stowe, leaf 173] 9772  
 Tak here Exaample, & be wel sad,  
 But he yt ladde, he<sup>4</sup> wer nat lad. [4 yt St.]
- ' Semblably, by exaample cler,  
 Thy sawlē ys cheff maryner, 9776  
 Ledere & govérneresse  
 Off thy body, in sothnesse :  
 She ledeth<sup>5</sup> hym ay too & too, [5 ledethe . . too & too St.,  
 ledeht . . two & two C.] 9780  
 And ys hyr sylff ylad also.  
 ffior, at hyr lust & hyr talent,  
 She, by hyr ownē fre assent,  
 Ledeth the body, as yt ys skyl.  
 ffior 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,  
 Havynge the body in thy demeyne, 9788  
 To lede hym so, & he ek the,  
 In thys dredful worldly see,  
 ffiful off wyndy & Tempest,  
 And wawēs boyllynge Est & west, 9792  
 That, by assent, here<sup>6</sup> in your live, [6 here St., her C.]  
 At goode hauene ye may aryve,  
 And at good port, whan cruel deth  
 Schal make hym yelden vp the breth.' 9796
- The Pilgrim.  
 that you may  
 reach the  
 Haven when  
 you die.
- The pylgrym :**  
 " Ma damē, sothly, I do lere,  
 By your wordys that I here,  
 To forthre me, & nat to tarye.

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 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 knowelychyng & ek a 3 sylt [3 eke St.] 9808  
 Mor cler, to make me vnderstonde  
 The mater that we haue an 4 honde, [4 in St.]  
 To sen hym, how he ys compassyd, 9811  
 Wych hath so offte to me 5 trespassyd ; [5 to me / so offte St.,  
 soffte 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 he 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 sylt,  
 Yt to consydre & sen 6 a-ryht. [6 seen St.] 9824  
 And the cause why thow art let  
 Ys, for thy body hath so shet  
 my body has closed my spiritual eyes.  
 Thy gostly Eyen (in substaunce)  
 Wylth a clowde off ygnoraunce, 9828  
 And dyrked wylth a mysty skye,  
 That thow mayst nat wel espye  
 The secrenessë, 7 yong nor Old. [Stowe, leaf 174]  
 And as to-forn I ha the told, [7 secretenesse St.] 9832  
 Other obstácle ys ther noon  
 But thy body, blynd as a ston ; 8 [8 as stoon St.]  
 He dyrketh so thyn Inward sylt.  
 She will take me out of it.  
 But for thy sake, a-noon ryht 9836  
 I schal assayen & provyde,  
 Thy body for to leyn asyde,

- ‘ffro the<sup>1</sup> take yt, yiff<sup>2</sup> I kan, [1 the to St. 2 yiff that St.] Grace Dieu.  
 That thow mayst conceyvë than 9840 But only for  
 Off hym hooly the gouernaunce, a time.  
 And what he ys, as in substaunce.  
 But thow mustest, in certeyn,  
 Affter, sone, resorte ageyn 9844 I must then  
 To thyn oldë dwellyng place, be put back  
 Tyl that deth, a certeyn space, in my Body  
 Schall the dyspoylle, and makë twynne<sup>3</sup> [3 a twynne St.] till I die.  
 ffro the body that thow art Inne.’ 9848
- The Pylgryme:**<sup>4</sup> [4 St., om. C.] The Pilgrim.
- And Gracë dieu a-noon me took,  
 (I not, wher that<sup>5</sup> I slepte or wook,) [5 whether St.]  
 & made (for short conclusioun,)  
 My body for to falle a-doun. 9852 My body falls  
 And affter that, a-noon ryht away,  
 Me semptë that I took my flyht, and I am  
 And was ravished in-to the hayr, carried into  
 A place delytable & ffayr. 9856 [leaf 153]
- [*Blank in MS. for an Illumination.*]
- And me thought ek, in my syht, [Stowe, leaf 174, back] I seem to  
 I was nat hevly, but verray lyht, become light,  
 And my beholdyng was so cler, and see  
 That I sawh bothë fer & ner, 9860 clearly.  
 Hih & lowe, & oueral.  
 And I was ryht glad wyth-al ;  
 Al was wel, to my plesauce,  
 Save a maner dysplesauce 9864  
 I hadde off O thyng, in certeyn,  
 That I muste go dwelle ageyn  
 Wyth-Inne my body, wych that lay  
 Lyk an hevly lompe off clay ; 9868  
 Wych to me was no forthryng,  
 But perturbauce, & gret lettyng,  
 Thyder to resorte off newe.  
 Tho wyst I wel that al was trewe 9872  
 That gracë dieu hade seyde to me.  
 And thazne 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 pows<sup>1</sup> in certeyne, [1 tried his pulse]  
 and feel its pulse. And gropyd euery nerff & veyne,  
 And fond in hym no breth at al,  
 My body is dead. But ded & cold as a ston wal. 9880  
 I defy it. And whan I dyde al thys espye,  
 Hys gouernaunce I gan defye.
- Grace Dieu      **Grace dieu :**  
 Tho gracë dieu spak vn-to me,  
 [leaf 153, bk.] ' Liffit vy thyn Eyen, beholde & se, 9884  
 bids me recognise that my foe, my Body, would not let me bear arins against my enemies. Yiff thow konnë now clerly ;<sup>2</sup> [2 kan . . Clerelye St.]  
 Knowe in erthe thy gret enmy, [Stowe, leaf 175]  
 He that wolde nat suffre the bere  
 Noon Armys, nor noon harneys were, 9888  
 Causynge, thow myghtest nat endure,  
 Vp-on thy bak to bere Armure,  
 The to dyffende fro thyn Enmyes,  
 ffro brygauntys & false espyes, 9892  
 Wych the<sup>3</sup> werreyen eue<sup>r</sup>more. [3 to St.]  
 Off hym, I ha the told be fore,  
 That yt ouhte ynowh suffise ;  
 Yet, as I shal to the devyse, 9896  
 Thow mayst nat chesyn, in certeyn,  
 But I must go into it again. *Wyt*-Innen hym to entre Ageyn,  
 Retrussen hym, & ek recharge  
 (Bothe in streyth<sup>4</sup> & ek in large) [4 streighte St.] 9900  
 Bern hym *wyt*h the in thy vyage,  
 Whyder thow gost on pylgrymage.'
- The Pilgrim.      **The pylgrym :**  
 " Ma damë, myn entencioun  
 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 that my armur is light. for, as now, to my semyng,  
 They be nat hevy, no maner thyng,  
 Nor lyk the cõceyt off my thoult ;  
 They weyë<sup>5</sup> but a thyng off noult." [5 wey St.] 9912
- Grace Dieu.      **Grace dieu :**  
 ' Certys, ' *quod* she, ' no mor they doth ; [Stowe, leaf 175, bk.]

' And therefore thow seyst ful soth.		<u>Grace Dieu</u>
But thow shalt vnderstande me		
Yiff thow dyst now armen the,	9916	
And woldest now a-noon begynne		
In the poynt that thou art Inne,		
Thy meryte to rekenen al,		[leaf 154]
Nor thy decert, ne wer but smal ;	9920	
ffor thyn Armure thow must vse,		says I must use my armour when I re-enter my body, now senseless.
And feythfully yt nat refuse,		
Whan thow art entryd (thys the cheff,)		
Thy body that lyth now blynd & deff,	9924	
Doom also, and insensyble,		
Wych muste <i>wyth</i> the be penyble,		
Sustene also, & be suffrable.		
ffor he wyl also be partable	9928	My body will share my merits.
Off thy merytes & guerdouns,		
As he was off thy passiouns :		
Your decertys shal be al on.		
Wherfore, enhastē the a-noon,	9932	
In-to hym for to retourne,		I must hasten to enter it again.
Ther a whyle to soiourne		
<i>Wyth</i> hym, as thow hast don toforn.		
And, that your tymē be nat lorn,	9936	
Than off assent & wyl entere,		
Wyl he <sup>1</sup> be to-gydre yffere,	[ <sup>1</sup> ye St.]	
Enarmē yow, & make yow strong		
ffor to <i>wyth</i> stondyn euery wrong.'	9940	
And whan she hadde al to me sayd,		<u>The Pilgrim.</u>
Wher <sup>2</sup> I was wel or euele a-payd,	[ <sup>2</sup> Whether St.]	
I sawh ther was noon other geyn ;		
I was retrussyd, & a-geyn	9944	I am clothed again in my body,
<i>Wyth</i> 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,		

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

- The Pilgrim. Me thoulite I gan a-noon assente,  
 [leaf 154, bk.] fully tokeyen hys plesaunce.  
 Thus aparceyvngē my woful chaunçe, 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  
 Sife & 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 eyleth the,  
 So thy syluen to dyscounforte?  
 ffor trewly (as I kan reporte,) 9968  
 Wepying & tendre terys grene, Turpissimum est in homine pruden-  
 dente, remedium in roris //  
 Seneca /—St., leaf 176, om. C.  
 Only to *wommen* 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 myrth has gone.  
 My Ioye, my myrthe & my plesaunce,  
 Myn Elthe, & al<sup>1</sup> my suffysaunce, [1 helthe and, St.] 9976  
 Sodeynly me han forsake.  
 I may compleyne, & sorwe make,  
 I, who could fly in the sky,  
 ffor, whylom, aboute the skye  
 I was wont to fle<sup>2</sup> ful hihe, [2 flye St.] 9980  
 And hadde also ful glad repayre  
*Wyth* bryddys fleying in the hayr,<sup>3</sup> [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 venquished, I am bor down,  
 My vertu (in conclusioun) 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 like an Ape. Why is my Body so strong?* 275

- “ ffor, off the body, wher I am bounde, 9992 The Pilgrim.  
 Ys hool my force, & al my myght, [leaf 155]  
 (Wych 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,) allve,  
 Cheyned, ryht as ys An Ape,  
 Vn-to a clog,<sup>1</sup> & must yt swe, [1 the Clogge St.] and chaind  
 And fro thenys may nat remewe ; 10000 like an Ape  
 ffor my body, gret & large, to a Clog,  
 Ys the Clog that me doth charge, my Body  
 Wych letteth, *wyth* hys gretē wheyhte, flyng.  
 That I may nat flen an hyhte<sup>2</sup> ; [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)  
 The word ywrete in sapyence 10008 I believe,  
 Was whilom seyde off me ywys, with the Book  
 Who kan take lied ; and yt ys thys : of Wisdom,  
 ‘ A body corrupt (yt ys no nay) Corpus quod corrupitur, Ag- that a corrupt  
 Greveth the soulē<sup>3</sup> nyht & day, gravat Animam. Sapiencie. Body grieves  
 Kepeth hym in captyvyte ; [3 body C., St.] 10013 the Soul.  
 Yt may nat gon at lyberte,  
 Nouthur wakyng nor a-slepe ;’  
 ffor wych, certys, 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  
 Ys verray soth, & no lesyng,  
 “ But I be-seche yow off O thyng,  
 Yiff I durste you compelle, [leaf 155, bk.]  
 O word that ye lyst me telle : 10028  
 What ys the cause (declareth why,) [Stowe, leaf 177, back] and ask her



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 (telleth 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><b>Grace dieu :</b><sup>1</sup> [1 St., ce 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-vp-on now herkne me : Thow mayst nat, in no degre, Hym venquisshe (in conclusioun), Oppressyn hym, &amp; 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 owne country,</p>	<p>' In hys contre he doth now dwelle. Therfor shortly, I the telle, He hath the gretter ávauntage ; And yt ys sayd off ffolkys Sage, And a prouerbe wryte off old, How that euery whyht ys bold Vy-on hys owne (erly &amp; late), At the dongel at hys gate ; Strong to makë résystence. &amp; men sen by experyence, Ech man mor myghty off hys hond, Whan he ys in hys ownë lond : Thys doth hym trusten, &amp; be bold.</p>	<p>10044 10048</p>
<p>and every one is bold on his own dunghill.</p>	<p>Strong to makë résystence. &amp; men sen by experyence, Ech man mor myghty off hys hond, Whan he ys in hys ownë lond : Thys doth hym trusten, &amp; be bold.</p>	<p>10052</p>
<p>What I have to do is to attack him,</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, &amp; wel pleye, Make hym lowly to obeye Vp-on hys dongel, in hys estat, Ther, to hym to seyn ' chek 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]</p>
<p>play him at chess,</p>	<p>ffor yiff thow konne, at the cheker, Thy drawhtys drawë, &amp; wel pleye, Make hym lowly to obeye Vp-on hys dongel, in hys estat, Ther, to hym to seyn ' chek 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>10060</p>
<p>[leaf 156] and check- mate him ;</p>	<p>Vp-on hys dongel, in hys estat, Ther, to hym to seyn ' chek 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>10064</p>
<p>keep him low by absti- nence,</p>	<p>And lyst that he do noon offence, 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 ;  
 Dyscyplynes<sup>1</sup> & ek betyng, [1 Dyscyplyned St.] 10076  
 Yiff to hym in many wyse.
- ‘And thus thow shalt hym best chastyse :  
 Devout wepyng wyth orisouns,  
 And hooly medytacyouns, 10080  
 Wyth Instrumentys off penaunce,  
 Shal off thy causē do vengauunce,  
 Best iustefyē<sup>2</sup> thy party ; [2 Iustyse St.]  
 And they shal make the fynally 10084  
 (Wyth-outē contradiccioun)  
 To haue hym in subieccioun ;  
 And, for thyn ences off glorye,  
 Yiue the renoun & vyttōrye 10088  
 Whyl thow so dost, nyght & day, [Stowe, leaf 178, back]  
 And he shal neuere dor<sup>3</sup> seyn nay. [3 dar St.]
- ‘And to fforthier thyn entent,  
 Lat vs tweynē, by assent, 10092  
 Gon vn-to an hyl off sond,  
 Wych stant her al-most at the hond :<sup>4</sup> [4 at honde St.]  
 A soffte pas, lat vs go walke.’
- Verba Peregrini**<sup>5</sup> : [5 St. in margin, om. C.] The Pilgrim.  
 And as we wentē & gon<sup>6</sup> talke, [6 gonne St.] 10096  
 A sondy<sup>7</sup> 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  
 Wyth hertē, body, myght & al, an ant  
 To nouht elles doth entende,  
 But on thys hyllē<sup>8</sup> vp tascende, [8 hylle St., hyl C.] 10104 trying to  
 And, in hyr paas & clymbyng soffte, She is often  
 She ys bor doun, & let ful offte swept down,

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

	<u>Grace Dieu.</u>	‘Wyth powdry sondry out off noumbre,	
		Wych hyr passagē so encoumbre,	10108
		And hyr desyre <sup>1</sup> ek restreyne,	[ <sup>1</sup> desires St.]
and can't get to the top of the hill.		That she may nat fully atteyne .	
		The hiest 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 down,	
		Contrayre to hyr entencioun,	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 down	10120
		Thys lytel beste that I off telle.	
		‘But for al that, she wyl nat dwelle	
		In the valē cast down lowe,	
		Ther tabyden any throwe ;	10124
But she climbs up again,		But hyre afforceth a-noon ryht	
		To remounte wyth al hyr myght,	
		Hyr sylff afforcynge, newe & newe,	10128
		Euere hyr labour to renewe,	
[leaf 157]		(Lyk a myghty champyoun)	
		Thogh she wer ofte avalyd down.’	
	<u>The Pilgrim.</u>	But at the laste, thorgh hyr labour,	
		I sawh hyr, lyk a conquerour,	10132
		Wyth hyr travaylle renewyd offte	
		Gete vp on the hyl a-loffte ;	
		And ne woldē neuere lete	
and at last reaches the top, and rests there.		Tyl yt was conqueryd in quyete ;	10136
		And thanne off ryht, as for hyr <sup>2</sup> beste	[ <sup>2</sup> the St.]
		Vp-on the cop <sup>3</sup> she dydē reste.	[ <sup>3</sup> coppe St.]
	<u>Grace Dieu.</u>	Grace Dieu <sup>4</sup> :	[ <sup>4</sup> 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 <sup>5</sup> a pleyn Exauple se	[ <sup>5</sup> in C., om. St.] 10144

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

' Off thamphtë, wych ys down [i]falle		<u>Grace Dieu.</u>
Among the brotyl sondys alle.		Take ex- ample from the ant.
Yiff he, at euery fallyng down,	10147	
Hadde lost hys myght & hys renoun	[Stowe, leaf 179, back]	After every fall, it climbd 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 <sup>1</sup> dysconfyture	[ <sup>1</sup> 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, <sup>2</sup> thorgh hys brotylnesse, <sup>3</sup>	[ <sup>2</sup> whiche St., wych C.]	
And powdrys of vnstabylnesse,	[ <sup>3</sup> Brotylnesse St.]	
Ys redy (off entencioun,)		
Evere to make the fallë down,	10160	
And to dyrken (off entent,)		which dark- ens your un- derstanding.
The eye off thyn entendëment		[leaf 157, bk.]
To kēpe 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,		
W <sup>y</sup> th sondry <sup>4</sup> reuoluciouns.	[ <sup>4</sup> sondy St.]	
Off dyuers temptaciouns	10168	
He travayleth (thys, no tale)		it tempts you to keep down,
Lowe to holde the, in the vale,		
W <sup>y</sup> th 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 w <sup>y</sup> thsonde hys fellë <sup>5</sup> myghte,	[ <sup>5</sup> ffoul St.]	
At the gynnynng thow must be lyhte,	10176	
Mawgre hym, w <sup>y</sup> th herte & wyl,		
ffor to gete vp on the hyl ;		and get up the hill.
And thy Iourne nat to tarye,		
Ther ys no bettre exaunplarye	10180	
Than thamphtë (yiff thow tak hede)		The ant is your best ex- ample.
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>	‘ Wych, in hys book of sapyence, Comaundede (shortly in sentence) And bad <sup>1</sup> men taken hed her-to,	[ <sup>1</sup> baden St.]	
who com- manded men to go to the ant,	To the <b>Amptë</b> ffor to go,		10188
	Tavoydë slouthë, cheff noryce And moder vn-to euery vyce.		
and to avoid Sloth, the mother of all vices.	‘ Salomoun vnderstood & ffond The pereyl off thys hyl off sond In hys tyme, & ek ther-to, The nature off the <b>Ampte</b> also ; Ther-off, <sup>2</sup> whan he wrot in hys book,	[ <sup>2</sup> Wher-off St.]	10192
	& good hed also he took To <b>thampte</b> in sothfastnesse, Whan he bad voyde al ydelnesse.		10196
Beware of	‘ Be war, therefore, off sleuthe, I rede And euere <sup>3</sup> among, tak good heede	[ <sup>3</sup> St. & C.]	10200
[leaf 158]	Off hys slehyty falsë <sup>4</sup> whyles,	[ <sup>4</sup> fals St.]	
Sloth’s tricks,	Off hys treynës & hys guyles. Voyde hym fro the by the roote ; Kep hym lowehe <sup>5</sup> vnder foote ;	[ <sup>5</sup> lowhe / ay St.]	10204
	Hys powdry sondys, trede hem down, The sondys off al Temptacyoun, (Whos noumbre no man may acounte.)		
and his sands of tempta- tions.	Wych wyl nat suffre the to mounte Vp on the hyl, to reste a-loffte, They wyl <sup>6</sup> lettë the so offte,	[ <sup>6</sup> wylle St.]	10208
	Or thow mayst ha ful victorye. ‘ And haue alway in memorye,		10212
Your body prevents your rising in virtue.	Thys sondy hyl ys thy body, Wych letteth the (as most Enemy), That thow mayst nat in vertu ryse.	Exposicion. St., om. C. [Stowe, leaf 180, back]	
	‘ But alderfyrst thow must despyse Slouthe, as I shal the lere ; Than by ese thow shalt conquere, W <sup>yth</sup> Thampte, (in certeyn space) To clymbe aboue the hyl by grace.		10220
	‘ And haue alway wel in mynde, That thow shalt thyn enemy ffynde Slowh <sup>7</sup> & ful off slogardye,	[ <sup>7</sup> Slowthe St.]	
It is a slug, and lies long in bed.	Longe a beddë for to lye,		10224

‘ Slombrynge euere, & neclygent,		<u>Grace Dieu.</u>
And contrayre to thyn entent,		
Ay awaytynge (lyk as espye)		
To bryngē the in Iupartye.	10228	
Truste hym nat! ne, <sup>1</sup> for no chaunce,	[ <sup>1</sup> nor St.]	Don't trust your body;
Have in hym noon affyaunce		
ffor no ffavour nor flatrye; <sup>2</sup>	[ <sup>2</sup> Flaterye St.]	
ffor I dar pleynly certefye,	10232	
Yiff thow obeye hym nyh <sup>3</sup> or ferre,	[ <sup>3</sup> nygh St.]	never obey it;
Than he wyl be-gynne a werre		
A-geyn[y]s the, most peryllous,	10236	
Most dredful & contagious,		
(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,		Now go on your way.
That I mot nedys fro the go;	10244	
I may no lengre, on thy weye		
Ledyn the, nor mor conveye.		
I haue abyden longe ynowh:	[Stowe, leaf 181]	
I muste, ffo 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 guyde.		Grace Dieu bids me farewell.
ffarwel! for I may nat abyde.’	10252	
<b>The Pylgryme.</b> <sup>4</sup>	[ <sup>4</sup> Stowe, om. C.]	<u>The Pilgrim.</u>
“Ma dame,” quod I a-noon right <sup>5</sup> tho,	[ <sup>5</sup> St. om. right]	
“Certys, yiff ye go me fro,		I declare I am lost if she goes.
I am but lost; recure <sup>6</sup> ys noon,	[ <sup>6</sup> R:cover St.]	
Al so sone as ye ar gon.”	10256	
<b>Grace Dieu.</b> <sup>7</sup>	[ <sup>7</sup> St., om. C.]	<u>Grace Dieu</u>
Quod gracē Dieu, ‘ I wot that wel;		
But I wyl that thow knowe, & ffel,		
What I shal <sup>8</sup> seyn the in substaunce.	[ <sup>8</sup> shalle I St.]	
Som folk ha feyth, & gret ffyaunce <sup>9</sup>	[ <sup>9</sup> 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 trespase. 10268  
 'But towchyng thys, I wyl thow se,  
 Her-in ne trustē<sup>1</sup> nat in me, [<sup>1</sup> Her-Inne / ne trust St.]  
 Yiff thow offende, nor do nat wel,  
 I wyl sustene the neueradel, 10272  
 Nor supporte the nat ywys,<sup>2</sup> [<sup>2</sup> St. transposes these lines.]  
 To ffyn thow sholdest don amys,<sup>2</sup> [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 certeyn 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 in<sup>3</sup> me assure, [<sup>3</sup> I St.]  
 Whan thow dost<sup>4</sup> wel, I am present ; [<sup>4</sup> dost C., om. St.]  
 And yiff thow erre in thyn entent, 10292  
 ffarwel, a-noon I am ago.  
 And now I mustē<sup>5</sup> parte also, [<sup>5</sup> must St.]  
 (Wherso thow<sup>6</sup> be glad or lyht,) [<sup>6</sup> that thow St.]  
 As for a while out off thy siht.' 10296
- The Pilgrim. And ryght a-noon, as she hath sayd.  
 Grace Dieu God wot, I was ful evele apayd  
 leaves me, Off hyr departyng ; in myn herte  
 to my sorrow. 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 ;			
They dyde to me so gret offence.		10304	<i>The Pilgrim.</i>
& 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 calle memóyre <sup>1</sup> vn-to me,	[ <sup>1</sup> Memorye St.]		[leaf 159, bk.]
That she sholdë redy be			
Tawayte vn-to <sup>2</sup> me, & don hyr cure	[ <sup>2</sup> on St.]		
To brynge myn harneys & armure ;		10312	Memory brings my armour,
And bad she sholde for-gete hem nouht :			
And affter 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 nede ;			which was
ffor I fond gret Encoumbrementys ;			
By peryllous weyès & by wentys		10320	
I hadde had <sup>3</sup> gret aduersyte,	[ <sup>3</sup> had hadde St.]		often of great
And offte also in perel be,			
Hadde nat myn harneys & armure			
Don to me ful gret socour.		10324	help to me.
Yet oftë, thorgh my slouthe, allas,			
I stood in many peryllous caas ;			
But yiff I hadde wel amynd be,			
I haddë nat (in no degre)		10328	
Suffryd so myche, yt ys no nay.			
But tho þeffyl 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 browhës <sup>4</sup> fersly bente :	[ <sup>4</sup> Browys St.]		
Hys look, hys cher, al for the wrak,			
And a gret staff on hys bak,		10336	with a big cherry-tree staff. ( <i>Cor- noiller.</i> )
Clobbyd, & boystous ffor to se,			( <i>Cornilier :</i> n. The long cherrie, wild cherrie, or Cornill tree. —1611. Cot- grave.)
& was yhewe <sup>5</sup> out off A tre	[ <sup>5</sup> y-hewyd St.]		
Callyd in ffrench A cornowler. <sup>6</sup>	[Stowe, leaf 182, back]		
And whan thys cherl gan neyhen ner,	[ <sup>6</sup> Cornowber St.]		
As yt sempte, by hys passáge,		10341	
He wentë nat on <sup>7</sup> pylgrimage,	[ <sup>7</sup> went not / on his St.]		



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

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

'Ageyn <sup>1</sup> the kyngys ordynaunce ;	[ <sup>1</sup> Ageyns St.]	<u>The Churl.</u>
Or to vsurpe by vyolence		I have
A-geyn the precept & dyffence	10380	offended
Off the kyng, wych yore agon		against the
Bad pylgrymes euerychon,		king's ordi-
Nat bern, <sup>2</sup> off no presumpcioun,	[ <sup>2</sup> brynge St.] 10383	nance, by
Nouther skryppè nor bordoun ?	Nichil tuleritis in viam, neque	having scrip
And thow, off foly gouernaunce,	virgam neque peram. Luce	and staff.
Dost ageyn hys ordynaunce ;	9 <sup>o</sup> Capitulo, (3 <sup>o</sup> versu).	
And thow hast (sothly <sup>3</sup> for to seyne,)	[Stowe, leaf 183, back]	
Offendyd hym in bothè tweyne.	[ <sup>3</sup> 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		<u>The Pilgrim.</u>
I gret[e]ly astonyd was,		
And, for fer, he-gan to quake,		I am afraid
What Answere I sholdè make	10396	how to an-
Vn-to hys vnkouthe opposaylle,		swer.
Wych for my party myghte avaylle.		
And whyl I stood astonyd so,		[leaf 161]
At my bak I sawh riht tho	10400	
Kome, for my proteccioun,		Reason comes
A lady that callyd was Resoun,		to my aid,
Wych cryede lowdè 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 commaundement		
Off Gracè dieu, vn-to me sent,	10408	sent by Grace
ffor my party to speke & plete,		Dieu,
And answe're hym in al hys heete,		
To hym that stood thus in my way.'		
And she ne madè no delay	10412	
Thys lady Resoun, but abrayde, <sup>4</sup>	[ <sup>4</sup> Obreyde St.]	and answers
And to the cherl right thus she sayde :		for me.
Resone. <sup>5</sup>	[ <sup>5</sup> In Stowe's hand. 'Resoun' St.]	<u>Reason.</u>
' Sey, thow cherl, a-noon quod she,		
' What ys thy charge ? declarè me !	10416	

<u>Reason</u>	'Thow semyst froward & pervers,	[Stowe, leaf 184]	
	Off thy port, straunge & dyvers.		
reproves the Churl.	Thow semyst (as I kan devyse),		
She tells the Churl he looks like a Reaper or Mower,	A repman, for thyn vnkouth guyse,		10420
	Or A mowhere wyth thy <sup>1</sup> sythe;	[ <sup>1</sup> the St.]	
or a false Spy,	Or, to dyscryvë the now blythe,		
	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 accordynge,		
	But ffroward, pleyndly, in semyng,		
	As fer as I reheersë kan,		
	To euery wel gouérnyd man.'		10432
	[ <i>Blank in MS. for an Illumination.</i> ]		
[leaf 161, bk.]	Thys cherl, lenyng vpon <sup>2</sup> hys staff,	[ <sup>2</sup> on St.]	
	To resoun, thys answe're he gaff: <sup>3</sup>	[ <sup>3</sup> yaffe St.]	
<u>The Churl</u>	<b>The Cherl.</b> <sup>4</sup>	[ <sup>4</sup> St., 'cherl' in margin, C.]	
	Thys cherl, by maner off dysdeyne,		
	Vn-to resoun thus gan seyne:		10436
supposes Reason is some Mayores.	'I trowe,' <i>quod</i> he, 'by lyklynesse <sup>5</sup>	[ <sup>5</sup> lyknesse St.]	
	Thow art chosë som mayresse,		
	Or wexe off newe so fortunat		
	To be som lady off gret estat;		10440
	But, for al thy presumcioun		
	I wolde se <sup>6</sup> thy commyssioun,	[ <sup>6</sup> Fayn wolde I se St. (lf. 184, bk.)]	
	(ffor al thy port & strangë guise, <sup>7</sup> )		10443
	Thy ffredam also, & ffraunchyse; <sup>7</sup>	[ <sup>7</sup> 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 <sup>8</sup> me,	[ <sup>8</sup> trust on St.]	
	To lete hym gon at lyberte.'		
<u>Reason.</u>	[Resoun]		
	Thannë, <sup>9</sup> resoun, nat to hasty,	[ <sup>9</sup> Than St.]	
	But by leyser ful prudently		10452
	Toward hym castynge hyr look,		

- ' Out off a Coffyn a lettre took ;  
 To hym sayde, & spak but lowe,  
 I wyl that thow my power knowe : 10456 *Reason.*  
 Hauē her ther-off inspeccoun,  
 And se her my commyssioun.  
 And whan thow hast yt rad & seyn,  
 Thow shalt wel known, in certeyn, 10460 [leaf 162]  
 Why I am kome, *wyth*-outē blame,  
 My power also, & my name.'
- The Vyleyn.**<sup>1</sup> [1 St., 'vyleyn' in margin, C.] *The Churl*  
*Quod* he, bych koude no curteysye,  
 ' I koudē neuere yet<sup>2</sup> clergie. [2 yitt no St.] 10464  
 And yiff thy power shal be wyst,  
 Red yt thy sylff, yiff that the lyst.'
- And she yt raddē *wyth* good wylle : *The Pilgrim.*  
 The cherl was coy & stood ful style. 10468  
 And whan that he hyr power seth, [Stowe, leaf 185]  
 Grucchyngē, he gruntē *wyth* hys teth,  
 Hys gretē malys for to kythe,  
 And shook hys berd fful offtē sythe ; 10472  
 Gau to groynē mor & more,  
 And off despyt to gruchchē sore,  
 Whan she hath maad,<sup>3</sup> ope & cler, [3 made St.]  
 Al theeffect off hyr power, 10476  
 ffro poynt to poynt, vp-on a rowe.  
 And yiff ye lyst pleyntly to knowe,  
 Loo, her, by declaracioun,  
 Hyr power & commyssioun : 10480
- The Comision of Reason.**<sup>4</sup> [4 In Stowe's hand. 'The Comyssioun off Reason' St.] *Grace Dieu.*  
 ' Gracē dieu, by whos gouernaunce,  
 By whos myght & whos puissaunce,  
 Kyngēs in euēry regioun,  
 Prynces & lordys off renoun, 10484  
 Ben gouernyd in ther estatys,  
 (Bothe Temporal, & ek prelatys,)  
 To Our cosyn,<sup>5</sup> dame Resoun, [5 Comyssioun St.]  
 Off fame worthy, & off renoun, 10488  
 Whom al our court doth magnefyē  
 As to the nexte off our allye,—  
 Elthe,<sup>6</sup> Ioye, & contynuance, [6 Helthe St.]

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

<i>Grace Dieu's Commission to Reason.</i>	‘ Worshepe, & long perséuraunce,	10492
	Wyth power, by our commyssioun,	
[leaf 162, bk.] She is to proceed	For to don execucyoun, Redres, & amendément, <sup>1</sup> [1 St. transposes these lines.]	
	Off fawtys wych in our parlement <sup>1</sup> [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 <sup>2</sup> lyth falsly in a-wayt, [2 oon St.]	10500
	Hen to dysturble, robbe & reue, And in her passage hem to greue ;	
against a Churl, called Rude Entendement,	A cherl ffroward & daungerous, Off cher & port malcyous,	10504
	And ay pervers in hys entent, Whose name ys ‘rud Entendément’	
	Wych lyth awaytyng, by gret mescheff, By hihē <sup>3</sup> weyēs, lyk a theff ; [3 hye St.]	10508
	Day & nyht, gret wach doth make, Cely pylgrymes for to take,	
who robs pilgrims of their scrips and staves,	To robbe hem (off entencyoun) Off ther skryppys, & bordoun,	10512
	And stuff <sup>4</sup> that they han wyth hem lad. [4 Staffe St.]	
	‘ And thys cherl, to be mor drad, <sup>5</sup> [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 extorcïoun, Callyd by Rebellioun (Trewly for to specefye)	
the Staff of Obstinacy,	‘ The staff off obstynacye,’	10520
	Grauntyd off pryde, by assent, Vn-to rud Entendément.	
	‘ And thus thys .iii. <sup>6</sup> confederat, [6 thre St.]	
	Causen a ful <sup>7</sup> gret debaat [7 foule St.]	10524
and annoys pilgrims.	And a perillous mortal stryff To pylgrymes in thys present lyff, Ther weyēs, when they ha wyth-set. <sup>8</sup> [8 sette . . mette St.]	
	‘ And trewly now, thys iii. <sup>9</sup> be met, <sup>8</sup> [9 thes thre St.]	
Reason is to [leaf 163] summon this Churl.	I kan no bet <sup>10</sup> amendément, [10 better St.] [Stowe, leaf 186]	
	But that Rud Entendément	10530
	Be somownyd to appere, .	

‘ By som maner offycere Off youres, ageyn a certeyn day, W <sup>y</sup> th-oute prolongyng or dellay.’	10532	<u>Grace Dieu’s Commission to Reason.</u>
And het- <i>vp</i> -on, by maundement, We haue youe a comaundement	10536	
That thys cherl hym nat excuse, Nor your maundement nat refuse, But kome to stonde at Iugement, A day assygned competent.	10540	
‘ And to don execuċioun, Lych <sup>1</sup> to your <i>commyssioun</i> , [1 Lyke St. See l. 10664.] Vp-on thys cherl, for hys trespace.		She is to do execution on Rude Entendement,
Letteth nat, nor doth no grace, But yow auengeth on that wrechche, Lyk as your power forth doth strechche.	10544	
for in thys caas most necessarye, We makē yow our <i>commyssarye</i> ,	10548	as the Com- missary of Grace Dieu.
On our byhalue, w <sup>y</sup> th al your myght, To executen & to don ryht Wher ye sen that most ys nede.		
‘ Lo her ys al, taketh good heede To vnderstonden your power. The daate countyd, a thowsand yer, Thre hundryd over, thrytty & on, <sup>2</sup> [2 oon . . agoon St.]	10552	The commis- sion is of the year 1331.
Wryte & asselyd nat yore agon, <sup>2</sup> And sent by ful <i>commyssioun</i> , Vn-to thys lady dame Resoun.’	10556	
The wychē, whan she haddē rad, <sup>3</sup> Off contenance demewr & saad <sup>3</sup> [3 Radde . . Sadde, St.] She abraide by good avysēment [Stowe, leaf 186, back]	10559	
And sayde to Rud Entendement Resoun : <sup>4</sup> [4 St., om. C.]		<u>Reason</u>
‘ By euydence, notāble & cler, Thow hast,’ quod she, ‘ herl my power : I ha declaryd yt vn-to the. Now gyff answer ageyn to me !	10564	bids Rude Entendement answer. [leaf 168, bk.]
Rude Intendement : <sup>5</sup> [5 In Stowe’s hand. Entendement St.]		<u>Rude En- tendement</u>
‘ And what artow,’ a-noon quod he, ‘ Touchyng thy power, lat me se !’	10568	asks who she is.
Resoun : <sup>6</sup> [6 St., om. C.]		
PILGRIMAGE.		U

<u>Reason</u>	‘Hastow nat herd me Rad <sup>1</sup> yt al,	[ <sup>1</sup> redde St.]
says	And told ek in espeeçal, Record by my <i>commyssioun</i> ,	
‘Lady Reason.’	That I am callyd ‘dame Resoun’? I trowe thy wyt ys fer the fro ; Or I deme yt stondesth so	10572
She chaffs him.	Thow louest somwher paramours, Or besy art <sup>2</sup> to maken tours Or castellys, by gret devys, Therby to <i>geten</i> the A prys.”	[ <sup>2</sup> thow art St.] 10576
<u>Rude Entendement</u>	<b>Rude Entendement:</b> <sup>3</sup> ‘I hauë,’ <i>quod</i> he, ‘vp & doun Herknyd thy <i>commyssioun</i> , - And vnderstonde yt euerydel ; And therby I se ful wel That thy name ys ek ‘Resoun.’	[ <sup>3</sup> St., om. C.]  10580  [Stowe, leaf 137]
says Reason’s name is defamed.	‘But a replicacioun I wyl make vp-on thy name, Wych ys hyndred by dyffame ; ffor that name sykerly Ys dyffamyd ful gretly ;	10584    10588
So he asks to know her power and might.	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>	<b>Resoun:</b> <sup>4</sup> ‘Seystow,’ <i>quod</i> she, ‘that my name Ys a namë off dyffame Or dysclaundryd ? lat me se How or where that myghtë be.’	[ <sup>4</sup> St., om. C.]   10596
<u>Rude Entendement</u> [leaf 164]	<b>Rude Entendement:</b> <sup>5</sup> ‘Certys,’ <i>quod</i> he, ‘yiff thow lyst here, The placë wel I shal the lere ; I wyl nat spare, but platly telle : Thow art dyffamyd at the melle, <sup>6</sup> And disclaundryd off ffals mesour, By robberye off mele & flour	[ <sup>5</sup> St., om. C.]    10600
accuses Reason of stealing folk’s meal at the mill.		

<sup>6</sup> *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’Amis.

*Reason admits that a false Mill-Measure is cald Reason.* 291

'The peple present, them be-form, Stelynge ther greyn & ek ther corn.'	10604	<i>Rude En- tendement.</i>
<b>Reson:</b> <sup>1</sup>	[ <sup>1</sup> In Stowe's hand. Resoun St.]	<i>Reason</i>
'Record off ffolkys that be sage, 'Sclaundere ys no vasselage ;' And phylosofres ek expresse, 'To sclaundere, ys no worthynesse, Nor dyffamös, forth to telle.'	[Stowe, leaf 187, back]   10608	says this is mere slander.
'And as touchyng off the melle, Thow myghtest ther <i>per-aventure</i> Seen & be-holden A mesure Wych (by folkys oppynyoun,) Bereth the name off 'Resoun.'	  10612	No doubt you may see at a mill, a Measure cald Reason,
And wyle <sup>2</sup> that folkys so yt calle, To shrowde hys falshede, & tapalle, <sup>3</sup> But <sup>4</sup> for al that, (yt ys no drede, Who that wysly taketh hede,) Thogh yt bere name off Resoun, Yt ys but fals decepcioun,	[ <sup>2</sup> while St.] 10615 [ <sup>3</sup> to palle St.] [ <sup>4</sup> But, om. St.]  10620	meant to con- ceal a miller's rascality ;
Vnder a colour off ffals laude, ffor to hyden deceyt & fraude. ' A-Twyxe a name, & éxistence, Men mvt <sup>5</sup> sette a dyfference ; ffor vnder name off sothfastnesse, Offte ys wrouht ful gret falsnesse ; And vnder honest <i>couerture</i> , Offte ys hyd ful gret ordure.	  [ <sup>5</sup> mowe St.] 10624   10628	but you must distinguish between a name and the thing it names.
In many a place yt ys ek seyn, That pompè, pryde, and fals dysdeyn, Courtyned <sup>6</sup> <i>wyth</i> humylyte, <sup>7</sup> Assenden to grete <sup>7</sup> dygnyte ; But feyned sy <sup>7</sup> plesse, out off doute, At the laste yt breketh oute.	[ <sup>6</sup> Contyned St.] [ <sup>7-7</sup> St. (C burnt)] 10632	Pride is often curtaind by Humility.  [leaf 164, bk.]
'Ech vyce ek (in conclusioun) Haueth thys condycioun, To shewen out an exaumplyre Off vertu, wych that ys contrayre To hym by fals apparence, To yive a maner evydence To blynde the peplys, by shewyng	  10636 [Stowe, leaf 188]  10640	Every vice hides itself under an app- arent virtue.





‘ After that men by name hem calle, And dyfference off bestys alle.			<i>Rude Entendement.</i>
‘ I knowe the name off thys & that, I knowe an hound, I knowe a caat, And off bothe I knowe how, That nouthier off hem ys calff nor kow : I knowe ther namys euerychon : Ther namys & they ben al ou. <sup>1</sup>	[ <sup>1</sup> alle oone St.]	10688	
And <sup>2</sup> I dar seyn <i>wyth-oute</i> blame, Gladly euere, affter the name ffolweth the condicioun.	[ <sup>2</sup> om. St.]		Things are what their names say they are.
‘ Wherfor I sey thow art Resoun : And how resoun ys ek thy name, A namē sclaudryd by dyffame ; And as I told the her-to-forn, ‘ Syth that Resoun stal the corn, Thian was the corn stolen by the :’		10692	You are Reason,
Yt may noon other wysē be, But euene lyk as I the telle, That al the water off the melle <sup>3</sup> (Wych maketh yt tourne round aboute, May nat suffyse (yt ys no doute) To wasshe away the gret dyffame, Nor the disclaundre off thy name.	[Stowe, leaf 189]	10696	and you stole the Corn.
Thow mayst, by fals collusioun, ffynde an excusacioun To putte yt fro the euerydel ; But her-vp-on, trust me ryht wel, ffor sotylte, nor no queyntyse, I vnderstonde noon other wyse Touchyng thy name, nor nener shal, Than I ha told : lo, her ys al !’	[ <sup>3</sup> Mylle St.]	10700	All the mill- water can’t wash the dis- grace off your name.
Resoun : <sup>4</sup> ‘ By thy wordys, yt doth sue, ffnl sotylly thow kanst argue ; And thy premysses for to make, fful ffayre exammples thow kanst take, By sotyl declaraciouns To preuē thy conclusiouns, Thyn entent to bryngen Inne.		10704	[leaf 165, bk.] You may make what excuses you like,
		10708	
		10712	but I say you stole the Corn.
	[ <sup>4</sup> St., om. C.]		<i>Reason</i>
		10716	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 wynne, Or to getyn avantage ; 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 wych thow art knowë best : As I conceyue in my entent, Artow nat rude Entendement ?’	10724
	[Stowe, leaf 189, back]	
	10728	
<u>Rude En- tendement</u>	Rude Entendement : <sup>1</sup> Quod rudentendement <sup>2</sup> ryht tho,	[ <sup>1</sup> St., om. C.] [ <sup>2</sup> Rude Entendement St.]
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 swych lyk as they wene ; ffor yt may pleynly so befalle, That somme off hem that so me calle, Yiff they consydre by & by, They be mör Rud <sup>3</sup> than am I, And mor ek insuffyeyent Off konnyng, as by Iugement.’	10732
they are ruder than he.		[ <sup>3</sup> Rude St.] 10736
[leaf 166]		
<u>Reason.</u>	Resoun : <sup>1</sup> Quod resoun thanne, ful sad off cher, ‘ Touchyng that thow hast sayd <sup>4</sup> her, Yt doth ynowh to me suffyse ; But, I merueille 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 cytes, borwes, & in touns, 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 silt Off gracë dieu, (as I ha sayd,) Wych ys, sothly, euele apayd, And taketh gretly in greuance	10740
Reason asks why he lies in wait to rob pilgrims of		[ <sup>4</sup> seyde St.] 10744
their staffs and scrips,		10748
and why he thus offends Grace Dieu.		10752
	[Stowe, leaf 190]	
	10756	

'The maner off thy gouernaunce.'

**Rude Entendement:**<sup>1</sup>

[<sup>1</sup> St., om. C.]

Rude Entendement

'Yiff thow wylt a whylë dwelle,

The causë pleynly I shal telle.

10760

In the gospel, yt ys rad<sup>2</sup>

How the kyng hym syluen bad,<sup>2</sup> [<sup>2</sup> radde . . badde St.]

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

'No man to bern<sup>3</sup> out off hys toun,

[<sup>3</sup> beren St.]

Nouther skryppë nor bordoun.'

10764

And platly, for to kepe hys lawe,

I wyl nat feynë nor wyth-drawe,

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

But, off hool entencioun,

Be-renë skryppe & ek<sup>4</sup> bordoun

[<sup>4</sup> & ek C., and St.]

10768

ffro pylgrymës, wher they passe :

They gete off me noon other grace.'

**Resoun:**<sup>5</sup>

[<sup>5</sup> St., om. C.]

Reason

'Touchynge thyn oppynyoun

[leaf 166, bk.]

Off the skryppe & the bordoun,

10772

(Yiff yt be clerly comprehendyd,

Thogh they somtyme wer dyffendyd,

That dyffence ys now wyth-drawe,

And they be suffryd by the lawe,

10776

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

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,

Chaunge 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, eueydel,

Yt nedeth hym nat<sup>6</sup> (who kan se)

[<sup>6</sup> 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

Pilgrims are so only while they have scrip and staff.

Ne seruë to noon ávauntage,

Whan men ha don ther pylgrymage.

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

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 / <sup>7</sup> And who that hath swych avauntage To kome to hym, he may sey wel That he hath endyd euerydel	10800
When the Apostles reacht Him,	Hys pylgrymage, & ffaylleth nouht To kome to that that he hath souht. <sup>1</sup> [ <sup>1</sup> bought St.] Thus thapostles, On by on, Komē to hym euerychon),	10804
	Travayllyngē nyht & day : As parfyt pylgrymes in ther way, By choys & by elleccioun And also by vocacioun	10808
[leaf 167]	They kam to hym, (yt ys no nay) And thanne to hem <sup>2</sup> he gan say, [ <sup>2</sup> hem St., hym C.]	
He at first forbade them to take scrip or staff.	Bad hem, ‘in cyte nor in town, Nouther ber skryppē nor bordoun.’ And they, in euery maner thyng, [ <sup>3</sup> Stowe, leaf 191]	10812
But before He died,	Lowly obeydē hys byddyng. ‘But to-forn he sholdē deye, That precept he gan modefye	10816
He modified the com- mand,—	To hys dysciples, (as I rede, ffor he sawh they sholde ha nede, Aftter hys deth, whan he wer gon ; Therfor he bad hem euerychon, Vn-to her proteccioun To haue a skryppe & a bordoun.	10820
see the gospel of St. Luke, ii. 3,—	‘Radeth luk the gospeler, <sup>Qui habet sacculum, tollat, similiter† &amp; peram / Luce, 2 capitulo.</sup> Wher the text ys pleyn & cler : [ <sup>†</sup> silicet St.]	10824
and told them to take satchel, scrip and staff,	He byddeth (who kan loke wel) ‘That who that haveth a sachel, <sup>3</sup> [ <sup>3</sup> Sagelle St.] Lat hym (to hys dyffencioun), Take a skryppe & a bordoun,	10828
	And a staff vp-on to reste, ffor ye shal fynde yt for the beste ; Swych thynges ben vn-to yow due, Aftter me yiff ye shal sue,	10832
and He’d give them food.	And folwen my gouernaunce ; And ye shal hauen suffysaunce Off bredē, <sup>4</sup> wherso that ye be, [ <sup>4</sup> bredē St., bred C.]	



<u>Reason.</u>	‘ 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,	
	Spredynge a-brood <i>wyth</i> bawmē newe,	
	ffolkys, the mo <sup>1</sup> (I dar endyte)	[ <sup>1</sup> more St.]
	To loke ther-on hem-sylff delyte.’	10884
<u>Rude Entendement.</u>	<b>Rude Entendement<sup>2</sup>:</b>	[ <sup>2</sup> St., om. C.]
	Thys cherl, boystous <sup>3</sup> in hys entent,	[ <sup>3</sup> boystous C., om. St.]
	Callyd ‘ Rūd Entendement,’	
	ffroward in hys oppynyoun,	
	Abrayde a-non vn-to Resoun.	10888
Rude Entendement declares that Resoun takes no heed of truth.	<i>Quod</i> he felly, to ben a-wreke,	
	‘ Yt ar but fantasmes that ye speke ;	
	ffor, pleynty, 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 ener ye kan,	
	ffor I wyl holde that I be-gan.’	10896
<u>Reason</u>	<b>Resoun<sup>4</sup>:</b>	[ <sup>4</sup> St., om. C.]
	‘ Certys,’ <i>quod</i> Resoun, ‘ a-noon ryht thō,	[Stowe, lf. 192, bk.]
	Thow ne shalt no thyng do so ;	
bids Rude Entendement lay down his Staff of Obstinacy.	But (for short conclusioun)	
	Thow shalt ley thy staff a-down ;	10900
	Thow hast lenyd ther-on to longe,	
	Thorgh oppynyouns ffals & wronge ;	
	And folyly, affter thy lust,	
	Ther-in to mychē <sup>5</sup> set thy trust,	[ <sup>5</sup> inne to muche St.] 10904
	ffor by thys staffē <sup>6</sup> (lyst to me,)	[ <sup>6</sup> 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 <sup>7</sup> so longe vp-on that staff	[ <sup>7</sup> lenede St.]
	Wych that pryde vn-to hem gaff,	
	The staff callyd ‘ obstynacye,’	

‘That, thorgh ther pompous surquedye,	10912	<i>Reason</i>
Ther ownē deth (for lak off grace),		
They dydē wylfully purchase ;		[leaf 168, bk.]
ffor they were pompous & Ellat,		
And in ther hertys indurat,	10916	came to grief through obstinaey.
Ek obstynat in ther entent,		
Only for-Rud Entendēment ;		
Was to her gretē dysavayl,		
The pryncypal off ther counsayl.	10920	
‘ffor thys eherl, ffoward & ffel,		
Made hem for to be rebel,		
And voyden (shortly in sentence)		
The vertu off obedience ;	10924	
Ek ouermor (as thow shalt se,)		But for Rude Entende- ment,
Yiff Rud Entendement naddē be,		
The Iewēs (in conclusioun)		the Jews
Hadde lefft <sup>1</sup> ther oppynyoun,	[1 leffe St.] 10928	
And ther heresyēs wyth-drawe,	[Stowe, leaf 193]	
And tournyd hem to crystys lawe ;		would have turnd Chris- tians,
And, in ther conversioun,		
Take the skryppe & the bordoun,	10932	
And lyk pylgrynēs hem gouérnyd,		and become Pilgrims.
And ful clerly ek dyseernyd,		
Wych now he dyrked vnder skye,		
Only for ther obstynacye.	10936	
‘That staff, I rede the to ley down,		
And leff thy Rude oppynyoun ;		
And leue ther-on no mor at al,		
Lyst at the laste thow haue a ffal.’	10940	
<b>Rud Entendement :</b>		<i>Rude En- tendement</i>
Quod Rud entendement to <sup>2</sup> Resoun :	[ <sup>2</sup> vnto st.]	
‘Thy proverbys, nor thy sermoun,		refuses to be guided by Reason,
Nor al that euere thow dost me rede,		
I take ther-off no maner hede,	10944	
ffor al thy peynted wordys swete,		
My staff in soth I wyl nat lete ;		
But as me thynketh for the beste,		
Ther-vp-on I wyl me reste,	10948	
Wher-euere I walkē by the weye,		and defies her power.
And in ryht nouht to the obeye,		



	‘Holden myn owne, as yt ys ryht, Mawgre thy power & thy myght.’	10952
<u>Reason</u>	<b>Resoun :</b>	
	<i>Quod</i> Resoun ; ‘thanne I se ful wel, And aparecyuë <sup>1</sup> euerydel,	[ <sup>1</sup> apperceyve yt St.]
	By thy wordys Rude & pleyn,	[Stowe, leaf 193, back]
	That yt were to me but veyn, Mor to talke off thys matere	10956
	To the, wych that lyst nat here, <sup>2</sup>	[ <sup>2</sup> lere St.]
	Nor accorde to myn Entent ; But, at the gretë Iugëment	10960
summons Rude Enten- dement to the Assizes at Doomsday.	Wher tassyses <sup>3</sup> shal be holde, Al couert falsenesse to vnfolde,	[ <sup>3</sup> Thassyses St.]
	I somowne the, ther tappere, To Answer in thys matere !	10964
	Looke thow be ther, thylkë day, Wyth-oute prolongyng or delay.’	
<u>The Pilgrim.</u>	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, <sup>4</sup> nyht nor day	[ <sup>4</sup> drede St.]
	Off thys Rud Entendement ; (Resoun.)	
	‘ffor fynally, (in sentement,) Wyth-inne an hevy styth off stel, A ffethre sholde entre as wel As any doctryne (yt ys no dred) Sholde entre in-to hys hed.	10972    10976
As Rude Enten- dement’s head is hard- er than stone,	‘ffor thys Rud entendement Ys wyth Rudnesse so yblent, That dyamaunt, I trowe, ys noon, Nor noon other maner ston So indurat, to mollefyne, As he ; for ffals obstynacye Hath blendyd <sup>5</sup> hym by hyr deceyt,	[ <sup>5</sup> blyndede St.]    10984
and all reason is lost on hin,	Ther-vp-on he wyl ay holde, ffor all the skylës that I tolde ; Nor resoun that I koudë seyn, Al was but lost, and sayd in veyn ;	[Stowe, leaf 194]   10988

- ‘In hys Rudnesse he kepte hym cloos,  
And wyl nat chaungen hys purpos. [leaf 169, bk.]  
*Reason.*
- ‘Wherfor go forth, & ha no drede,  
Nor tak off hym no maner hede; 11092  
But hold thy wey<sup>1</sup> forth as blyue; [<sup>1</sup> way St.]  
ffor, *wyth* a cherl to stonde & stryue,  
Yt woldē nat but lyte avaylle :  
Lat hym *wyth* hys wyndes saylle, 11096  
fforwardly ageyn the strem,  
Whil thou gost to Iernsaleem.  
Be off hym no thyng afferd,  
Thogh he shake on thē hys berd; 11100  
Lat hym gruchehe, & mowhēs make,  
And his Chyn vp-on thē shake,  
Wexe ek palē for envye  
And on hys staff ‘obstynaeye’ 11104  
Lat hym reste, & stondē styllē :  
Hold thou thy way / ay forth at wylle!’  
*The pylgrym.*
- “Ma dame,” *quod* I, “yt stondesth so,  
I wot nat what ys best to do, 11108  
But ye, off your benygnyte,  
Lyst for to conveyē me  
And ben my guyde vp-on the way,  
Me to gouernē nyht & day, 11112  
Tyl I kome to that eyte  
Wych I castē for to se.  
ffor, *wyth*-ontē yow, certeyn  
My labour ys nat but in veyn : [Stowe, leaf 194, back] 11116  
Yt ys so *peryllous* a passage,  
That I shal ffynde in my vyage as the pas-  
sage is so  
dangerous.  
Many anoyes, mo than on,  
I kan nat rekne hem euerychon; 11120  
Pereilles that on<sup>2</sup> the weyē lye; [<sup>2</sup> in St.]  
But yiff I haddē *companye*  
Off yow, yt wolde ynowh suffyse  
Me to supporte in many wyse.” 11124
- Resoun* : *Reason.*  
*Quod* Resoun thaime a-noon to me, [leaf 170]  
‘ful 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 go,</i>	Al the whyle that thou gost ryht, And holdest forth the evene way ; But oftte sithe (yt ys no nay) Ther shal a-twen vs (who espyes,)	11028
but clouds would rise,		Arysë two fful vnkouth <sup>1</sup> skyes, Wonder blak off ther colours, Off smoky mystës & vapours, That somwhylyë, off dyrknesse And off the owgly froul thyknesse, Off sondry chaunges that shal be,	[ <sup>1</sup> vnkouthe St.] 11032
		Thow shalt lese the syht off me.	11036
and I should lose sight of her.		‘ And somtyme, ful glad off chere, Thow shalt se me ffressh & cler, Affter the weye that thou dost holde, Lyk to-for, as I the tolde.	11040
		ffor thou holdest the weyë ryht, Thow shalt se me cler & bryht.	11044
She will be with me while I am in the right way :		‘ And fynally, yiff thou go wrong, I wyl me hyden (euere among,)	[Stowe, leaf 195]
otherwise, not.		Out off thy syht, & shrowden me That thou shalt me nowher se.	11048
When I want her, she'll be with me.		‘ Wherfor, off me whan thou hast nede, Sek me no ferther (as I rede) Her nor ther, vp-on no syde, But wher thy syluen dost abyde. Yiff thou me seke ther duely, Thow shalt me fynden ay redy.	11052
		‘ Now, on thy Iourne, forth the spede Syth to tarye thou hast no nede.’	11056
	<i>The Pilgrim.</i>	Ye <sup>e</sup> pilgrime. <sup>2</sup>	[ <sup>2</sup> In Stowe's hand.]
		Off hyre answeere I wex al sad, <sup>3</sup> Yet forth I wente, as she me bad, <sup>3</sup> Remewynge me <sup>4</sup> fro that place, Me recomaundyng to hyr grace ; And praydë god ful Enterly	[ <sup>3</sup> sadde . . . badde St.] [ <sup>4</sup> me St., om. C.] 11060
[leaf 170, bk.]		Me to conveyë sykerly, Wyth-outen any dysturbauce, And me to sauen fro myschaunce, To be my guyde, & wysshon me	11064

ffor to kome to the cyte			<u>The Pilgrim.</u>
Whyder to gon, tho I me caste.			
And forth I wentë wonder faste,	11068		
W <sup>y</sup> th my bordoun in myn hond ;			
And in the weye a-noon I fond			and meet a
A damysele off queynte array,			damsel,
Wych me mette vp-on the way.	11072		
And lyke a dowue (as thoughtë me) <sup>1</sup>		[ <sup>1</sup> St. Om. C., but has the	featherd like
She was ffetheryd for to fle ;		next line twice.]	a dove
And on her leggyss bothë two,		[Stowe, leaf 195, back]	on both her
Lyk a dowve she was also,	11076		legs.
And endownyd soffte & ffayr,			
Smothe as <sup>2</sup> gossomer in the hayr.		[ <sup>2</sup> 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-
That she pleyede at the bal,			ing at ball.
Rennynge alway vp & down.			
And thanne I hadde affecciou	11084		
To wyten pleynly & enquere			
Hyr name, and what she dydë there.			
[Blank in MS. and in St. for an Illumination.]			
<b>The pylgrym :</b>			
“Damysele,” a-noon quod I,			
“I merveyllë ful gretly <sup>3</sup>		[ <sup>3</sup> gretely St.]	11088
Off your ffethres ffressh & shene,			I ask her
What they tokne or what they mene ;			why her legs
And that ye ben endowned so			are featherd,
Vp-on your leggyss bothë two ;	11092		[leaf 171]
ffor, syth tyme that I was born,			
I sawhë neuere her-to-fforn			
Noon yffetheryd, sauffilly <sup>4</sup> only ye :		[ <sup>4</sup> 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 specefye)			
What your ffetherys sygnefye ;	11100		what her
And your endownyng, vp & down,		[Stowe, leaf 196]	feathers
I wolde ther-off ha som resoun ;			mean,
And or ye any ferther go,			

- and what her name is. Your name I woldë wyte also." 11104
- The Featherd Girl, Youth.* **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.’<sup>1</sup> [1 drede St., dede C.]
- The Pilgrim.* **The pylgrym :**  
 “ Ye ben trewly (as semeth me)  
 So ffresh and vnkouth for to se,  
 Se lusty ek off port & chere,  
 I tell her she’s worth any moneye to a man. That no man myghtë bey<sup>n</sup>2 to dere, [2 byen St.] 11112  
 Off yow to han possessioun :  
 And me semeth off resoun,  
 (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 gouerneth 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 gouernaunce (who kan espye),  
 Ther-in ys foundë no ffolye ; 11128  
 And yet off custom, at the laste,  
 In gretë<sup>3</sup> 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 kouthe,  
 ffor I am ycallyd ‘ youthe ’ ;  
 I passë bothe thorgh thyzne & thykke,  
 She is called ‘ Youth.’  
 And I kan wynse ageyn the prykke, 11136  
 She winces like a wild colt,  
 As wyldë coltys in Arras,  
 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 pe<sup>1</sup>; [1 merry foot.] *Miss Youth*  
 Now I sterte, & now I ffile. starts and runs,  
 Selde abydyng in O thout, 11143  
 Al daungerous<sup>2</sup> I sette at nouht, [2 Alle daungerys St.]  
*Wyth* wyldënesse I go to scole;  
 Now I spryng, now I carole;  
 I tryppe, I cryë, synge & daunce, 11148 trips, sings, dances, and is always changing.  
 And euere ful off varyaunce,  
 And fful selde abyde in On.  
 I wrastle, & I caste the ston;  
 I brekë bothen hegge & wal,  
 And clymbë treës<sup>3</sup> oueral [3 trees St., tres C.] 11152 She climbs trees and steals fruit.  
 In gardyns wher the ffrut ys good.  
 And who that euere be wroth or wood,  
 I ne take no maner hede.  
 ‘ Sestow nat wel, in veray 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 Asahel.  
 As whylom was Asael. 2 Regum 2 *Capitulo*. St., om. C. 11160  
 But the byble doth vs lere  
 He bouhte hys swyfftnesse al to dere;  
 And oftë sythës, out off noumbre,  
 To gret swyfftnessë doth encoumbre, 11164 [leaf 172]  
 As oldë storyes tellë kaan;  
 ffor bet ys yt, on wysëman<sup>4</sup> [4 yt ys . . wyse St., wys C.] But one slow wise man is better than four fast fools.  
 Slowh off ffootë, *wyth* prudence,  
 Than ffoure other (in sentence) 11168  
 Lyht off ffoote, *wyth* hyr ffolye,  
 Wych hem syluen kan nat guye,  
 Nor by wysdom kan nat werche,  
 ‘ Wherffor somtyme holy cherche 11172 In spite of Holy Church,  
 Whylom made an ordynaunce,  
 That no man sholde ha gouernaunce  
 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 cure;  
 I wyl be ffethryd, & go ffile, Youth means to amuse herself.  
 And among, go sportë me; 11180  
 PILGRIMAGE. X

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

- Miss Youth 'Pleye at the cloos, among, I shal,  
 plays hockey, And somwhyle Reznyn at the bal  
 Wyth a Staff mad lyk an hook ;  
 And I wyl han a kamyng erook ; 11184  
 ffor I desyre, in my depos,  
 ffor to han noon other eroos.  
 'And among, I wyl nat spare  
 hunts, fishes, To hunte for hert, ffor buk & hare ; 11188  
 Somtyme ffysshē, & eachehē ffowlys,  
 And somtyme pleyen at the bowlys ;  
 Among, shetyn<sup>1</sup> at bessellys, [1 sheten St.]  
 And affter pleyn<sup>2</sup> at the merellys, [Stowe, leaf 197, back]  
 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 Rede no storyes but on ffablys, 11196  
 fables,  
 On thyng that ys nat worth a lek ;  
 Pleye at the keylēs & the quek ;  
 plays at Somwhyle my wyttys I applye  
 ninopus and  
 quickboard,  
 hears songs, To herē song & menstraleye, 11200  
 And pleye on dyuers Instrumentys :  
 And the ffyn of myn entent ys  
 [leaf 172, bk.] To folwe the lust off my corāge,  
 and is jolly. And to spendē my yonge age 11204  
 In merthe only, & in solāce,  
 ffolwe my lustys in ech plāce ;  
 Ther-to hooly I me enelyne,  
 Her only de- Rather than to han doetryne 11208  
 sire is plea-  
 sure, and she  
 despises her  
 parents'  
 teaching. Off ffader, moder, thogh they be wyse,  
 Al ther teehyng I despyse ;  
 And in no thyng ys set my eure,  
 But my lustys to procure.' 11212
- The Pilgrim. **The pylgrym :**  
 "Trewly," quod I a-noon ryht tho,  
 "Woldē god yt stoodē so  
 That ye wer mevyd, & that a-noon,  
 To passe the way that I shal gon." 11216
- Miss Youth. **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 techë 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 certeyn  
 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 fork way, parted by a hedge,  
 Partying at an heg on tweyne,  
 Thykke and thornyssh in certeyne;  
 And hadde nat the heg ybe,  
 The samë way, as semptë me, [St. and C.] 11236 [leaf 173]  
 By the which I sholde ha gon,  
 Hadde in sothnesse ben but on;  
 But the heg wych 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  
 On the lefft party gon holde.  
 And on the lefft hand I sawh a-noon  
 A damysele sytte on a ston;  
 Hyr on<sup>1</sup> hand on hyr brest was layd, [1 oon St.]  
 And in the tother (as I abrayd) 11248  
 [Blank in MS. for an Illumination.]  
 She held a glouë wantounly,<sup>2</sup> [2 Glove wantonly St., glove v. . . C.] Angering 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 contenance,  
A womman (as by lyklynesse)  
11256
- This Damsel  
looks lazy. But off lytel bysynesse,  
By hyr labour, ouht to wynne :  
Hyr lyst nat cardë nouthër spynne,  
Nor, to getyn hyr dyspence,  
Do no maner dyllygence.<sup>1</sup> [1 off dyllygence St.] 11260
- At her right  
hand sits a  
Net-maker  
(LABOUR), On whos ryht hand I sawh on sytte  
Sobyryly, & lyst nat fflytte,  
But kept hym covert in the shade ;  
And oldë nattys ageyn he made, 11264
- [leaf 173, bk.] Wych, ffor no labour woldë spare,  
But besy was hem to repare ;  
And off hym thus stood the caas.  
fful gretly I astonyd was, 11268
- who makes  
and unmake  
a net. Thynkyngë hys labour was in<sup>2</sup> veyn ; [2 in St., hole in C.]  
He made, & hem vnmade ageyn ; [Stowe, leaf 199]  
Wher-in me sempte 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 bestë weye, & most certeyne,  
Off thys ilkë weyës tweyne 11276  
Wych that lyen a-for my fface ;  
ffor neuere yet I dydë 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 weyë ryht ?’ 11284
- The Pilgrim.* **The pylgrym :**  
“ Syker,” quod I, “ now herkne me  
I woldë passe the gretë se,  
And oversaylle the saltë strem,  
To kome vn-to Ierusalem ; 11288  
Off wych cyte, told longe afor,  
The byssshop was off maydë born.”

**The Natte-makere :**

' Trewly, syr, <i>wyth</i> your grace,	[Stowe, leaf 199, back]		<i>Net-Maker, Labour,</i>
I sytte no thyng in thys place		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 fflytte,)		11300	
Ys a passage ful <i>peryllous</i> ,			[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 <i>pereyl</i> ffiele,			
Be they armyd neuere so wel.		11308	
' But, trewly, by <i>myn</i> avys,			But he advises me, DeGuilleville,
Swyeh pylgrymēs as be wys,			
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 offence ;			
Toward the lefft path tournyd bak,			
Tyl they ha fallyn on the wrak		11320	quitted it for the left.
Off ffalsē guydēs : by the lore			
Off me, her-off thow gest <sup>1</sup> no more :	[ <sup>1</sup> gest St.]		
Wherso that thow <i>wynne</i> or lese,			
Off thys two weyēs thow mayst chese.'		11324	I can choose one of the two.
<b>The pylgrym ./</b>	[Stowe, leaf 200]		<i>The Pilgrim.</i>
" Syre, I pray the off o thyng :			
Touchyng thy labour in <sup>2</sup> werelhyng,	[ <sup>2</sup> and St.]		
Tel me the causē (in certeyn)			
Why makestow, & vndost ageyn		11328	

310 *Net-Maker Labour says Difference of Ranks must exist.*

<u>The Pilgrim.</u>	“Thy werk so offtē sythe a day ? The semeth trewly (I may say), Ther-in (who consydreth al), Thy wyt ys verray dul & smal, (As to myn oppynyoun) Ydel, thyn occupacioun : Yiveth to me an evydence To yivē to the no credence To no thyng that thow hast me sayd ; And though̄ that thow be euele apayd, I shal seyn trouthe, as semeth me : Yt wer merveyl thow sholdest the <sup>1</sup> So symple a craftt on the to take, To makē nattys, & vamake ; The wychē <sup>2</sup> craftt (whan al ys souht) Ys so pore, yt wynneth nouht.”	11332 11336 [St. and C.] ” [ <sup>1</sup> thee St.] 11340 [ <sup>2</sup> wichē St., wych C.] 11344
<u>Net-Maker, Labour.</u> and am told	<b>The nat-makers :</b> ‘Touchyng my craftt, wych I vse, To the I may me thus excuse : Thogh yt be symple, & pore off name, Therfor thow sholdest me nat blame : Swych as I kan, swych I acheue : Thys, no cause me to repreue, Nor to rebuke off no ffolye. ‘Yiff ye aduerten prudently, Euery man hath nat a fforge, Crownys off gold, in for to forge ; Nor ffolkys allē, <sup>3</sup> yong nor old, Kan nat the craftt to chaungē gold ; Nor alle may nat be Iowelerys : Ech craftt hath hys offycerys : Nor alle ffolk may nat noblys telle ; Nor alle ffolk may nat Rubyes selle ; Yiff ech man were alychē wys. ‘Lerne ek off me, thys sentence, Ther muste be a dyfference (Pleynty yiff thow lyst to knowe, Off Estatys hih & lowe, And off crafttys ek also.	11348 11352 [Stowe, leaf 200, bk.] [ <sup>3</sup> alle St., alle C.] 11356 11360 11364
that each one must work according to his powers.		
Every man can't make gold crownys		
of sell rubies.		
There must be diversity of ranks and crafts.		

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

<i>Net-Maker, Labour.</i>	' May nat alle refusyd be :	11408
Poor crafts 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, So yt be don <i>wyth</i> -outē slouthe, And duely ywrouht in trouthe ; And thus thow shalt my wordys take.	11412 11415
The net is made and un- made to avoid idleness.	And thogh that I make & vnmake, Blame me nat, ffor (in sothnesse) I do yt to voyden ydelnesse.	Non ffacile capiter a di- abolo, qui bono vacat ex- ercicio / Ieronimus.
If Labour knew other trades, he'd work at em, and not undo his net.	' And yiff I, lyk thyn oppynyoun, Koude other occupacioun, I wolde yt done, be wel certeyn, And nat vnmake thys natte ageyn, ffor wych thow dost repreuē me. And her, O thyng I axe off the : What ys the causē (ffer or ner)	11420 [Stowe, leaf 201, back] 11424
As a sword sometimes rusts,	That a swerd burnysshed cler, Somwhyle rusteth, as thow mayst se, Leseth hys bryhtnesse & bewte ?'	11428
<i>The Pilgrim.</i>	<b>The pylgrym :</b> " Touchyng thyn askyng, in certeyn, Me to answe're, yt wer but weyn ; Thow hast thy sylff (who kan ffel,) The cause ytold, pleyndly & wel."	11432
<i>Net-Maker, Labour.</i>	<b>The Natte-makere :</b> ' 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, But rusteth & ffareth al amys, Ryght so a man that ydel ys, & kan hym sylff nat occupye, (By resemblaunce thow mayst espye,) In-to hys <sup>1</sup> sowle (thus I be-gynne)	11436 11440
so meh rust and go wrong thro idleness.	In-to hys <sup>1</sup> sowle (thus I be-gynne) The rust off vyces or off synne Doth a-way ( <i>wyth</i> -outē gesse) Off allē <sup>2</sup> vertu the clernesse ; But excercysē (in sentence)	[ <sup>1</sup> In thy St.] [ <sup>2</sup> alle St., al C.] 11444
The rust of vice destroys the bright- ness of virtue.		

*How the World despises the Poor, and holds the Rich wise.* 313

- ‘And contynual dyllygence,  
Born vp *wyth* vertuous labour,  
Ys bet than any foorbysshour  
Ageyn the rust off ydelnesse,  
Off vertu to gyue *perfy*t clernesse.’
- Net-Maker,  
Labour.*
- [leaf 176]
- 11448 Work is the best remedy for the ill of idleness.
- The pylgrym :** [Stowe, leaf 202] *The Pilgrim.*
- “Now, genty l friend,” a-noon quod I,  
“Tel me thy namē trew[ē]ly,  
Wych art so wys off answerynge :  
Tel on, & mak no mor taryynge.”
- 11452 I ask the Net-Maker his name.
- The Natte-makere :** *Net-Maker,  
Labour.*
- ‘To telle the troutbē verrayly,  
Yt befalleth comounly  
(As clerkys wrytē, that be sad,<sup>1</sup>) [1 saddle . . . cladde St.]  
Whan a man ys ffebly clad,<sup>1</sup>  
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  
Aftter 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 syluēz gay  
*Wyth* ryche fforewrys & array,  
And devyses most vnkouth,  
Swych ffolk, in *euery* manhys<sup>2</sup> mouth, [2 manys St.]  
Be wysest holde in thys world here.
- 11456 when a man is poorly clad, he is litte esteend;
- 11460 but if he has rich furs and dress,
- 11464 he's held wise.
- ‘And ouermor, as ye shal lere,  
Thogh a man wer neuere so wys,  
And haddē lernyd at Parys,  
Thys thyrty yer at scolē be  
In that noble vnyuersyte,  
And haddē ful experyence  
Off *euery* wysdom & seyence, [Stowe, leaf 202, back] 11480  
& koude exponē *euery* doute,  
And wer but porely clad *wyth*-oute,  
Men woldē deme most comounly [St. & C.]
- 11476 Though a man had studied at Paris for thirty years,  
and could clear every doubt,  
if he were poorly clad [leaf 176, bk.]

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

<i>Net-Maker, Labour,</i>	‘ That hys wysdom wer ffoly, And that he wer a fool at al By oypynyoun general :	[St. & C.] 11484
he would be accounted a fool.	So they reherse in ther sentence ; ffor wysdom now, & sapyence, Practyk off phylosofye, Off arsmetryk & gemetrye, Off Astronómye & musyk,	11488 [St. & C.]
Philosophy has left the universities and lives in cities with welldrest folk.	And experyence off physyk, Ys filed now fro vnyuersytes, And dwelleth in borwes & cytes Wyth folk that wel arrayed be At the eye, as men may se.	11492 11496
Farewell Knowledge, if he has a bad coat !	‘ And ffarwel konnyng, now euery day, Wher thier ys no ffresh array ! Wyth-oute array, konnyng, farwel !	11500
‘ I don’t wonder that you think me unwise,	Wherfor I merveylle neueradel Thogh thow me settyst at no prys, Nor thogh thow holdest me nat wys,	11504
‘ because my clothes are torn.	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 allë <sup>1</sup> folk ther bred,	11504 11508
	Or shortly (ellys for to seye)   Nota. Nota. St. (later). They sholde ellys for hunger deye, Ne werë <sup>2</sup> I & my werchyng ;	[ <sup>1</sup> alle St., alle C.]
‘ And yet, without me, Adam and his offspring had not been,	Ye, bothe adam & hys off-spryng. Hadde I nat be, (yt ys no ffaylle,) What myghte the gret shyp avaylle	[ <sup>2</sup> werë St., wer C.] [Stowe, leaf 203] 11512
‘ or Noah.	Off Noe (in conclusioun) Nor al hys generacioun ?	11516
‘ I sustain the whole state.	‘ And, ffor to speke in general, I sustene & ber vp al, & yt ys I, ech hour & space, That makth the tymë shortly pace	11520
[leaf 177]	Wyth-oute anoy or pérturbauñce ; ffor I am he, by rémembrañce, Syth adam the Appyl heet,	[C. & St.]

*Labour shows me the right road. Idleness a pretty Girl.* 315

- ‘ Wych *wyth* labour & *wyth* swet [C. & St.] 11524 *Net-Maker, Labour.*  
 Haue youë ffoodë & pasture  
 To euery leuyng creature,  
 Bothe to best & ek to man,  
 Syth<sup>1</sup> tymë that the world be-gan [1 Syth the St.] 11528 since the world began.  
 Wher-off I am no thyng to blame.  
 And my verray ryhtë name My name is  
 Ys (*wyth*-oute mor sarmon) ‘Labour and Occupation.’  
 “ Labour & Occupacioun.” [Nota St. later] 11532  
 ‘ I reehë 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 right (and right-hand) road.  
 The ryhtë way *wyth*-outë lak.  
 And for that ffyrst to me thow spak,  
 The ryhtë way,<sup>2</sup> thé to lere, [2 weye, 316, 11, 596]  
 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 lys gret plesaunce)  
 Gat hym *wyth* youthë áqueyntaunce,  
 & bothë, voyded off dyseord,  
 Wher<sup>3</sup> yfalle off on accoord. [3 Were St.] 11548  
 “ And Yowthe (off wych afor I sayde)  
 Vn-to me thus gan abraide :  
 ‘ Yt wer syttinge (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  
 Thylkë damysele, I mene, [C. & St.] [leaf 177, bk.]  
 Whieh ys so goodly on to sene, ” go instead to  
 And to hyr doctryne yiue som feyth. ” the pretty  
 And thow mayst sen how that she leyth 11560 Dameel, Miss  
 Vnder hyr armole, hyr on hond ; Idleness,  
 And (yiff thow kanst wel vnderstand) on the left,



316 *I ask pretty Miss Idleness the way to Jerusalem.*

<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 cure ; And I trowe, off aventure,	11564
She'll teach me the way better than the Net-mak- er, Labour.	She wyl the teche, & pleynty seyn The weyë wych ys most certeyn, Bet than thys cherl that sytteth here, Swart and owgly off hys chere, Wych ys a verray tormentour To puttë ffolkys to labour,	11568
	And may to the no thying awaylle, But vexyn the <i>wyth</i> gret travaylle.'	11572
<u>The Pilgrim.</u>	And by hys consayl (off entente)	
So I (of course) go and salute pretty Miss Idleness,	Vn-to hyre a-noon I wente ; And ifyrst, as me thoulte yt due, [Stowe, leaf 204] I gan hyr goodly to salue. And she, devoyde off al dysdeyne, Mekly saluede me ageyn.	11576
	And alderfyrst (shortly to seye) Humblely I gan hyr preye That she wolde, off coortesysye, Govorne me also, & guye,	11580
	Techë me, & sey nat nay, In my vyáge the ryhtë way, By wych pylgrymës euerychon To Ierusalem wer wont to gon."	11584
and ask her the way to Jerusalem.		11588
<u>Miss Idleness</u>	<b>The damysele :</b>	
says,	'Certys, quod she, off cher benygne, 'I ne knowe noon other sygne Nor other tookne, in thys passáge, Off ffolk that gon on pylgrymage ; But I knowe (be wel certeyn)	11592
[leaf 178]	Yiff I shál the trouthë seyn, On hors, on foote, in general,	
'This is the king's high- way,	Thys the weyë most royal, Callyd the kyngës hihë <sup>1</sup> weye. [1 highe St., hih C.] And her- <i>wyth</i> -al, I dar wel seye	11596
easy and smooth,	Yt ys most esy off passáge To ffolkys old & yong off age, Smothe & pleyn, (yt ys no nay,)	11600

Firenze  
via Uffizi

- ‘And most yvsyd nyht & day;  
And by thys ylkü samē weye,  
Gladly ffolkys I conveye,  
Swych as louē paramours,  
To ward the voode, to gadre ffloors,  
Soote rosys & vyolettys,  
Ther-off to make hem chapel<sup>1</sup>ettys, [1 Chapel- St., Chapel- C.]  
And other ffloorys to her plesaunce. [Stowe, leaf 204, back]
- ‘And in thys weye I teche hem daunce;  
And also, ffor ther lady sake,  
Endyte lettrys, & songys make  
Vp-on the gladē somerys dayes,  
Balladys, Roundelays, vyrelayes.  
I teche hem ek, (lyk ther ententys),  
To pleye on sondry Instrumentys,  
On harpe, lut,<sup>2</sup> & on gyterne, [2 luyt St.]  
And to revele at tavérne,  
Wylt al<sup>3</sup> merthe & melodye, [3 alle St.]  
On rebube<sup>4</sup> and on symphonye; [4 Rebube St.]  
To spendē al the day in ffablys,  
Pleye at the ches, pley at the tablys,  
At treygobet<sup>5</sup> & tregetrye, [5 and at Treygobett St.]  
In karyyng & in Iogolory :  
And to al swych maner play,  
Thys the verray ryhtē way.’
- The pylgrym :**
- “Trew[ē]ly, to my plesaunce,  
ffor your noble dalyaunce  
I wolde (off good entencioun)  
Knowē your condycioun;  
Youre Name also, yiff that ye [Stowe, leaf 204, back] [leaf 178, bk.]  
Lyst goodly to telle hem me.” [St. & C.]
- The damysele :**
- ‘Yiff thow wylt abyde a throwe,  
My name and al,<sup>6</sup> thow shalt wel knowe : [6 alle St., om. wel.]  
I am a poopet,<sup>7</sup> in sothnesse, [7 Poepet St.]  
Douhter to Dame Ydelnesse,  
Set her,<sup>8</sup> by hyr ordynaunce. [8 here St.] [Stowe, leaf 205]  
And al my joye & my plesaunce  
Ys, by hyr wyl that her<sup>8</sup> me sette,

Miss Idleness.

‘and I guide  
lovers along  
it to gather  
flowers,

‘and teach  
em to dance,

‘make songs,

‘play music,

‘revel at the  
tavern,

‘and play  
at back-gam-  
mon and  
juggling.’

The Pilgrim.

I ask her who  
she is.

The Damsel

says she is

the daughter  
of Idleness.

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-thing ellës hed, But, offte a day, kombe myn hed, Prye ech 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 thungës newe, To makë ffablys semë trewe ; And, above al other thynges,	
and reading romances.	On romauneys ffonyd on lesynges, Ther-in ys my studye most. 'And I am ek, in euery cost,	11652
She cherishes folks' bodies in folly,	Paramour to thy body, Yt to cherysshe in al ffolye.	11656
	And wherso that thow slepe or wake, Labour, I makë the forsake ; And by my wyl (ek in certeyne)	
	Thow shalt dure <sup>1</sup> no maner peyne,	[ <sup>1</sup> endure St.] 11660
makes em play the Gal- lant merrily,	But lyon, <sup>2</sup> sewen, & make a-vaunt, And muryely pleyen the Galawnt.	[ <sup>2</sup> Iyen St.]
	'I make ffolk, vp-on ther hed, To were chaplettys off whyht & red,	11664
	Pyke her nayllës, wernays take, And al travayllë to forsake,	
[leaf 179]	Studye ffor to ffynde off newe,	[Stowe, leaf 205, back]
	Devyses mad off many an hewe, folk to make hem ffressh & gay, And hem dysguyse in ther array :	11668
and dresses them gaily.	Thys myn offys, yer by yere. 'Now ches a-noon, whyl thow art here,	11672
	Wychë weyë <sup>3</sup> thow wylt take ;	[ <sup>3</sup> Witche way St.]
	And wherso that thow slepe 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 pae ; The tother, streiht, & hard to trace, And ffewë ffolkys go ther-by :	11676

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

320 *Illness 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 Penauce.	And in hyr occupacioun	"	
	ffolk haue but smal affeccïoun.	"	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 nattyys in certeyn,		
	Vnmade & made hem effte ageyn.		11728
I mean to take the right path,	And, lyk as tauhtë me my guyde,		
	I drewh toward the ryhtë <sup>1</sup> syde	[ <sup>1</sup> rightë St., ryht C.]	
	And in that weyë lyst nat tarye;		
but Miss Youth persuades me	But youthe a-noon, to me contrárye,		11732
to take the left.	fful besy was me ffor ta let <sup>2</sup> ;	[ <sup>2</sup> to litte St.]	
	Seyde the tother way was bet,		
	Morë <sup>3</sup> hawntyd, the passáge,	[ <sup>3</sup> 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, <sup>4</sup>	[ <sup>4</sup> behelde St.]	
[leaf 180]	Reysed on hihte, a lytel wal,		
	Two posternys & a gatë smal <sup>5</sup> ;	[ <sup>5</sup> smal St., final C.]	11740
Then I meet a lady standing at a gate;	And mid the gaate a lady stood,		
	That was bothë ffayr & good,		
	(I pray god, ffayrë <sup>6</sup> mot hyr ffalle!	[ <sup>6</sup> 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 nouthere to nor ffiro,		
	But by the samë gatë go		
	Wher as she stoodë, <sup>7</sup> lyuë ryht,	[ <sup>7</sup> stooole St., stood C.]	
I see two postern gates,	And I conceyvede in my syht,		11752
	And fful clerly gan dyscerne		
	On owther party a posterne,		
looking dangerous.	And sawh that they were éncoumbrous		
So I leave both,	To passë by, & daungerous:		11756
	Bothe I leffte-(as was my ffaate),		

And lynë ryht vn-to the gaate		<i>The Pilgrim.</i>
The weye I held, by hyr byddyngē,	[Stowe, leaf 207]	
Wher as she stood hyr sylff lenyng.	11760	
[Blank in MS. for an Illumination.]		
<b>The pylgrym :</b>		
And lyst she ffounde in me som lak,		
Vn-to hyre ryht thus I spak :		
“Ma dame,” quod I / “I stonde in wher <sup>1</sup>	[ <sup>1</sup> where St.]	I ask Moral
Touchyngē thys weyēs that ben her ;	11764	Virtue which way I shall take.
I not off hem wych I shal holde.”		
And she to me fful goodly tolde		
And specyally gan chargē me,		
The fforeyn <sup>2</sup> posternys ffor to fle ;	[ <sup>2</sup> Stowe] 11768	[leaf 180, bk.]
[Vertu Moral]		<i>Moral Virtue</i>
‘And do thy power and thy myght		says I must
To holde the weyē that goth ryht,		keep the right
The weye (I menē) ryht as lynē,		road, where she stands,
Wher I stonde, & nat deelyne	11772	and not turn out of it.
On nouter party, nyht nor day,		
Also ffer forth as thow may.’		
She sayd ek, as I vnderstood,		
That ‘he ys an archer good	11776	As an archer can’t always hit his mark,
Wych ffaylleth nat hym-sylff taquyte,		
Always the markē ffor to smyte ;		
And no man blamen hym ne may,		and is not to be blamed
Thogh he hytte yt nat alway :	11780	
So he do trewly hys deuer,		
Wyth hys arme to smyte yt ner		
In al hys bestē ffeythfful wyse,		if he does his best,
Yt doth ynowh to hym suffyse	11784	
That in hys drawyng he nat ffeyne.	[Stowe, leaf 207, back]	
And therfor do thy besy peyne	[C. & St.]	
Aforē, thy sylff so to provyde,	”	so I must go straight,
Teschewe the weyes that gon asyde ;	”	
Hold the myd, in especyal.	11788	and keep the middle path.
‘ffor I am callyd ‘vertu moral,		My teacher’s haire is
Polytyk, & general’ ;		Virtue, Moral, Politic, and General.
And myn offyce her-wyth-al	11792	
I contene (as clerkys shewes)		She shows the paths to goodness.
Al <sup>3</sup> the pathys to goodē thewes,	[ <sup>3</sup> And al St.]	
PILGRIMAGE.		Y

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

<i>Moral Virtue</i>	The ryhtë way, & ther degres ;	
wishes to get rid of her extremities,	' And yet I haue extremytes (Who kan looke on ech a syde, The wych I wolde fro me devyde, As fferforth as I kan or may Severyn hem, and caste a-way, ffor causè they be vycyous In my syht, & ryht greuous. ' ffor thyse extremytees, in soth, ffarn ryht as a kanker doth,	11796       11800
[leaf 181]	I mene the werm (who lyst se)	11804
which work like the can- kerworm	That freteth the hertë off a tre, And, <i>wyth</i> hys ffret & <i>wyth</i> hys rage, Doth to tymber gret damage. Yiff thylkë werm (yt ys no nay) Be nat the rather kut away And dysseveryd ffrom hys place,	11808
that destroys trees.	The tre so sore he wyl manace Vp to the croppè <sup>1</sup> fro the roote, [1 croppe St., crop C.] That afterward ther ys no bote, As men may sen in many tres.	11812
By the ex- tremities, the posterns,	' And semblaly thextremytes The posternys that be fforeyne, Wych that ben in noubre tweyne, I haue hem fro me put a-way <i>Wyth</i> -outë ffauor or <sup>2</sup> delay, [2 or eny Stowe, leaf 208]	11816 11820
Pilgrims must not go, if they want to get to Jerusalem.	Off entent that, in thys place, Pylgrymës noon shal by hem pace, That yll ouer the gretë see To Ierusalem the cyte ; ffor yiff they wente by that passage, Yt wer pereyl & gret damage.'	11823
		Dirige semitam pedibus tuis, ne declines ad dex- tram] neque ad sinistram. proverbiorum [iv.] 26.— St., om. C.
<i>The Pilgrim.</i>	<b>The pylgrym :</b> " Ma damë, <i>wyth</i> your reuerence, I woldë se som evydence, Yiff yt wer possyble, me to knowe By som exaample (hiñ or lowe, How thys vyces (som or alle, Lyk to kanker, ye hem calle."	11828     11832
I ask how I'm to avoid canker-like vices.	<b>Vertu moral :</b>	

'Semblably as dyuers tres, Kankres han in ther degres, Ryht so vertues (doutèles) Han dyuers extremytes, Kankres at outhere ende, That firete on hem wherso they wende. 'Lo, her, Exaump <sup>le</sup> in especyal! fforce ys a vertu Cardynal, The wych hath a kanker double, On outhere party hym to trowble, To dystroye hym nyht & day Yiff they ne be nat kut a-way Wonder peryllous to deuyse ; The ton ys callyd 'Cowardyse' ; The tother (yiff I shal expresse) Ycallyd ys 'Foolhardynesse,' Wych <i>wyth</i> fforce may nat abyde, They be so ffer set out asyde, ffer ffor fforce at two posternys. But fforce so wysly hym gouernys That he hath no thyng a-doo <i>Wyth</i> noon of thys wermys two ; ffor in myd place (as I yow tolde) fforce, off custom doth hym holde. 'A-nother exaump <sup>le</sup> ye may se Touchynge Lyberalyte, Wych hath also (who kan dyscerne) Set ffer ffrom hym at a posterne The ffalsë werm off coveytyse, Wych ys ycallyd Auaryse. 'The tother Kanker (who lyst se) Ys callyd Prodygalyte ; And a-twen thys wermys tweyne, Myddë <sup>1</sup> place (ffor mor certeyne) [ <sup>1</sup> Mydde St., Myd C.] Halt hym Lyberalyte. Go, red Ethikes, wher thow shalt se (Whan-so-euere that thow ha space) Vertu set ay in myd <sup>2</sup> place, Wher as they most clerly shyne, And many kankres wych on hem myne.	<p style="text-align: right;"><i>Moral Virtue.</i></p> <p>Vices are like cankers, at the ex- tremities of Virtues.</p> <p>[leaf 181, bk.] Force is a cardinal virtue, with two vices,</p> <p>Cowardice</p> <p>and Fool- hardiness.</p> <p>In medio consistit virtus.</p> <p>Force is in the middle place.</p> <p>Liberality also has two vices,</p> <p>Avarice and</p> <p>Prodigality.</p> <p>Read Aris- totle's Ethices, and you'll find Virtue set in the middle.</p>	<p>11836</p> <p>11840</p> <p>11844</p> <p>11848</p> <p>11852</p> <p>11856</p> <p>11860</p> <p>11864</p> <p>11868</p> <p>11872</p>
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Moral Virtue.

Good pilgrims must go the middle way,

and avoid side gates.  
[leaf 182]

They must follow Virtue in their youth.

The Pilgrim.

I, DeGuilleville, confess that I have gone wrong.

Moral Virtue

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

and even Geometriens

‘ But goodē pylgrymes that ha grace,  
 Alway by the myddys pace ;  
 Exauple<sup>1</sup> off whom b[y] nyht & day [1 Bexauple St., om. by]  
 Hold alway the menē way. 11876  
 Lat moral vertu be thy guyde ;  
 ffe posternys that stonde a side,  
 By whos pereyl (who taketh hede) [C. & St.] [Stowe, leaf 209]  
 Many a pylgrym hath be ded. 11880  
 ‘ And whyl that youthē (herkne me,)  
 ffresh and lusty abyth wyth the,  
 Yiff the to vertu ech hour and space ;  
 ffor, whan youthe a-way doth pace 11884  
 Wyth-outē vertu (trustē me.)  
 Yt ys ful hard (who that kan se,)  
 Vertu to wyne, whan youthe ys gon.  
 Who that in youthe lyst lernē noon,  
 ffor custoom take in tendre age,  
 (As seyn thys oldē ffolkys sage,)  
 Wyth-outē<sup>2</sup> labour (thys no nay,) [2 out St., om. C.]  
 Ys ful hard to parte away.’ 11892

**The pylgrym.**

“ Ma dame,” quod I, “ so mot I the,  
 I wendē sykerly ta be  
 In the ryhtē weye ywys ;  
 But, certys, I ha gon amys, 11896  
 ffor I ha chose (and thus yt stood)  
 Two euele weyēs ffor on good :  
 I not what yt may sygnefye,  
 That I thus erre thorgh my ffolye.” 11900

**Vertu moral :**

‘ Ha no merveyl in thy siht ;  
 ffor ther ys weyē noon so ryht  
 That yt ne fforketh out asyde  
 By many pathys that yt devyde, 11904  
 Wych causē ffolkys cuere among, [Stowe, leaf 209, back]  
 fful oftē sythēs to go wrong.

‘ And many on that thow dost sen,  
 Ys nat ther-for A Geometryen 11908  
 Wyth-In a compas (ha thys in mynde)  
 Thogh hc konne out the centre fynde ;

‘ ffor verrayly (who kan devyse)		<i>Moral Virtue</i>
Yt ys founde out but in O <sup>1</sup> wyse ;	[ <sup>1</sup> In on St.] 11912	can't find the right way by geometry.
Yet ffolkys ffayllë dyuersly		
To ffynde yt out by geometry.		
An Archer eke, in thynne and thykke,	[Stowe, leaf 200, back]	[leaf 183, bk.]
Fayllefth soimtyne off the prykke.	[St. & C.] 11916	
¶ Whërfore, to ffynde the ryhtë weye,	”	Therefore pray.
Yt ys good, to god to preyë.	”	
Yet in prayere, bothe day & night,	”	
The weyë goth nat alway ryht,	11920	
ffor, bothe in psalmys & in vers		Paths are very diverse.
Ther ben pathys fful dyuers,		
And also ek in Orysouns,		
Out forkyd by entencions ;	11924	
As thus : who that kan aduerte :		
The-mouth dyuerseth ffro the herte ;		
But herte and mouth be bothen on :		Heart and Mouth go different ways.
By dyuers pathys, in soth, they gon ;	11928	
And, (pleynly ffor to specefye,)		
Somme preyë, by ypoerisyse,		Some pray to be seen of men,
Off the peple to be seyn,		
And ther prayer ys but in veyn ;	11932	
Somme also preyë ffor Rychesse,		or for money
To wynne worshepe & noblesse,		
Tave <sup>2</sup> ences & in worldly glorye,	[ <sup>2</sup> C., St. To have]	
And, ffor thynge's transytorye,	11936	
Worldly honour ffor to wynne,		or worldly honour.
Prayer ek mad <sup>3</sup> in dedly synne,	[ <sup>3</sup> eke made. Stowe, leaf 210]	
ffor cruclte or ffor vengauce,		
Or, to brynge men to meschaunce :	11940	
Swych prayer hath no deuocyon ;		Such prayer isn't worth a button.
Yt ys nat worth a smal botoun,		
‘ Al thyse ar <sup>4</sup> pathys fforkyd wrong	[ <sup>4</sup> Alle thes arn St.]	
To make pylgrymës eueramong	11944	
To gon Amys in ther passáge.		
‘ And syth <sup>5</sup> thow gost on pylgrymage,	[ <sup>5</sup> syth St., wch C.]	I, DeGuilleville, must enquire night and day, till I find the right way.
Evere enquerë, nyht and day,	State super vias, et interrogate de semitybis. <sup>6</sup> Ieremie Capitulo 6. [16]	
Tyl thow ha founde the ryhtë way ;	11948	
Lat, in thyn askyng, be no slouthë	[ <sup>6</sup> semitis (rightly) St.]	
Tyl thow be brouht vn-to the trouthe.’		

- The Pilgrim. And so I gan to hyre doctryne  
Myn erys besyly enclyne, 11952  
fful wel avysyng me ryht tho,  
[leaf 188] By wych posterne I sholdë go.  
And whyl I gan be-thynkë me,  
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 And to the body a spyryt spak, 11960  
speaking to it. 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  
And<sup>1</sup> 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 "I pray the, ffriend, tel me A-noon,  
Spirit why Or we any ferther gon, 11972  
he's there. What causeth the to stonden here :  
I am abaysshyd off thy chere,  
But thow (lyk myn affeccion)  
Make a declaracioun," 11976
- Mortification of the Body **Mortyfycacioun off the body :**  
says he is a 'I am a pylgrym (soth to seye,)  
pilgrim, That wolde ha take the samë weye  
fful yore agon, ne haddë be  
and his Body Thys lord that hangeth vp on the tre : 11980  
brought him ffro the weye on the tother syde  
into the wrong way ;  
[leaf 188, bk.] He brouhtë me, and was my guyde ;  
Me made (ther ys no mor to seye,)  
Vn-to hys lust ffully tobeye, 11984  
And Tacomplysshe hys byddyng  
Wyth-oute gruchchyng in euery thyng.  
'But trowly in thys passage

*By help of Dame Penance, the Spirit conquerd the Body.* 327

' I hadde ffoundë gret damage,	11988	<i>Mortification of the Body.</i>
Hadde nat the grace off god ybe ;		
And therfor, ffor tavengë me,		
I ha the maner wel devyсед, <sup>1</sup>	[ <sup>1</sup> avyсед St.]	for which he naild this Body on the cross,
Wherby that he ys her chastysed,	11992	
W <sup>y</sup> th ffauour and the gouernaunce		by help of
Off a lady callyd Penaunce,	[Stowe, leaf 211]	'Lady Penance,'
Wych, w <sup>y</sup> th hyr hamer (as thow mayst se,)		
Smot the nayles in-to the tre,	11996	
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 subdued it.
To my plesaunce in euery thyng,		
So that no mater off wynsyng		
Ys ffounde in hym in flessch nor bon,		
(To seke hys membrys euerychon,)	12004	
Gruchchyng, nor rebellïoun,		
Nor no contradicïoun.'		
<b>The pylgrym:</b>		<i>The Pilgrim.</i>
Thanne in the syluë samë 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 :		
<b>Mortyfycacioun off the body :</b>		<i>Mortification of the Body</i>
'Hastow wel herd what I ha sayd ?		asks the Body if it will obey him.
Tel on ! artow nat wel apayd	12012	
Me tobeyë wylfully		
(As Resoun axeth skylfully)	[St., om. C.]	
Whan so that me lyst comaunde ?		
Answered anoon to my demaunde !'	12016	
<b>The body answereth :</b>		<i>The Body on the Cross</i>
'Certys,' quod the body tho,		[leaf 184]
'Algatë now yt standeth so,		
I mustë, off <sup>2</sup> necessitye	[ <sup>2</sup> off verrey, Stowe, leaf 211, back]	says it can't help itself;
Yow obeyë, mawgre me.	12020	
But yiff I myghtë (thys no Iape,)		if it could, it wouldn't obey.
ffrom your boundys wel eskape,		
In no thyng (shortly ffor to seye,)		
To yow I wolde no mor obeye.'	12024	

	<b>The spyryt :</b>	
<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, & be thy gujde ; And thow shalt ( <i>wyth</i> -outē lak) <i>Wyth</i> a croos vp-on thy bak, <i>Wyth</i> spyryt off humylyte, ffolwe, & bern yt affter me, Off hool entent, in <sup>1</sup> al vertu,	12036
	That thow mayst swēn cryst ihesu, Wych in hys gospel byt & seyth, (To whom men musten yiven ffeyth,) ' He ys nat worthy (thus seyth he) Nor hable for to ffolwe me,	12040
	The wych, vp on hys shuldere, Lyst, off dysdeyn, no croos to <sup>2</sup> bere.'	12044
like Christ, who com- plained not.	He bar yt ffyrst hym sylff, certeyn, <i>Wyth</i> -outē gruchchyng or dysdeyn To shewe exaample & sygne also, That affter hym we sholdē go Crossyd off entencioun,	12048
[leaf 184, bk.]	Remembrynge on hys passioun.'	12052
<u>The Pilgrim.</u>	<b>The pylgrym to the spyryt :</b>	
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 place To crossen hym in hed & 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,	<b>Mortyfycacioun off the body :</b> ' Yiff thow kanst vnderstondē wel, To me was youen a castel Whan I kam ffyrst to thys contre,	12060

[<sup>1</sup> and St.][<sup>2</sup> to om. St.]

[Stowe, leaf 212]

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

' Off entent I sholdë be			<i>Mortification of the Body.</i>
Euere ther-in, & nat gon oute,			
Te kepe me sur <sup>1</sup> ffro euery doute	[ <sup>1</sup> sure St.]	12064	
Whyl that I a pylgrym were,			
That enmy noon me sholdë dere			
By noon assaut, vp-on no syde,			
Yiff I koude wysly provyde		12068	as a defence against his enemies;
ffor my sylff on <sup>2</sup> euery part	[ <sup>2</sup> in St.]		
ffro shot off quarel, or cast off dart,			
Or ffro shetyng off croos bowes,			
Outher at wyketys or wyndowys		12072	but he left his windows open,
Ylefft <sup>3</sup> Open reklesly,	[ <sup>3</sup> Yleffe St.]		
Off neclygence 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 yclosyd by good devys,			
Overthwertyd wyth no latys ;			
ffor wych, myn Enmyes many tyme,			and his foes wounded him thru them.
(Bothe at eve and ek at prime)		12080	
Whan they open haue hem ffounde,			
They han me hurt wyth many a wonde,			
The wych fful sorë doth me greue.			
' But, off entent me to releue,		12084	
I haue ordeyned (by gret avys)			Now he has the windows barred and latticed.
Barrys off yren & latys,			
The ffenestrallys to Amende			
In cross wyse, me to dyffende.		12088	[leaf 185]
' And ech pylgrym, in thys world here,			And every Pilgrim must bar the win- dows of his body,
Haddë nedë ffro to lere			
The fenestrallys off hys body,			
ffro to crosse hem myghtyly,		12092	
And hem to kepe in surëte.			
' And no dyffence so good maybe,			
As in croos <sup>4</sup> wyse (yiff they be wys)	[ <sup>4</sup> a Croos St.]		
To close <sup>5</sup> ther wyndowes wyth latys,	[ <sup>5</sup> St. closes C.]	12096	
In remembraunce (ffor ther 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	and make a Banner of the Cross.
Off the croos, ffor our dyffence			

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

Mortification  
of the Body.

Out of our  
body's win-  
dows we  
must hang  
Banners of  
the Cross.

As shown in  
Ezekiel ix.  
3-7,

all that had  
the mark Tau  
on their fore-  
heads escaped  
death.

[leaf 185, bk.]  
So I, Mortifi-  
cation, have  
my window,  
my five senses,  
marked  
with Tau,

to keep out  
my foes.

And my  
name is Mor-  
tification,

Chastising,  
Oppression  
or Taming of  
the Flesh.

' Ageyn the dredful vyolence

And assaut off our enmyes.

' And at ech wyket, ffor Espyes

At ffenestrallys & at cornerys,

Lat be hangen out banerys

Off the croos, and put hem oute,

Our Enmyes to sette in doute ;

ffor yt ys a kouthë thlyng,

Men drede the baner off a kyng ;

As yt ys ffiguryd wonder wel

In the book off Ezechyel,

The .ix. capytile (who taketh hede),

Wher openly ye may redè

That, by the tookne off Tav,

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 :

They wer dyffencyd by thylke sygne,

That no whyht myghte ageyn<sup>1</sup> hem malygne.

' And, ffor to kepë thys castel,

I forgetë neueradel

To be mor myghty by vertu,

To marke my wyndowës wyth Tav,

The wyndowes off my wyttys ffyue,

Ageyn my ffoomen ffor to stryue,

That my ffoomen spyrytual

Entre nat by no ffenestrall.

' Now, as thow lyst me to comaunde,

I haue answeyrd to thy demaunde ;

And my name (in conclusioun)

Ys callyd Mortificacioun

Off the flessch, or chástysyng,

Oppression, or ellys dawntyng.

' Ches now, off thys namys alle,

By wych thát thow wylt me calle ;

And god I praye, wyth al myn herte,

To grauntë me I may aduerte,

ffor wysdom or ffor ffolye,

12104

12108

[Stowe, leaf 213]

12112

ix<sup>o</sup> capitulo.

Memorandum St., om. C.

12116

12120

[<sup>1</sup>geyn St.]

12124

12128

12132

12136

12140

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

- Euere that I may yt mortefye.' [Stowe, leaf 218, back] *The Pilgrim.*  
Thanne he made no mor delay, 'Mortifica-  
But wentë fforth vp-on hys way; 12144 tion' departs.  
The body after hym gan gon,  
And bar hys croos alway in on,  
And was with hym ay Crucyffyeð. [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 full 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,  
fful oftë sythe I seyde 'allas'  
Vn-to my sylff, in cõmpleynynge,  
Wepte, and gan myn hondys wrynge; 12156 I am greatly  
And, in my dedly mortal wo, discom-  
Vn-to my sylff I seyde tho: forted;  
"Al that thow wendyst ha be toward,  
Ys but a passage that goth bakward. In via Dei non pro-  
Thow gost nat as thow sholdest do." [c. & St.] 12161 gredi, regredi &c c'  
[leaf 186] Bernardus. St., om. C.  
And to my body I seyde also:  
"Allas! why naddestow ybe  
Crucefyed vp on a tre? 12164 and reproach  
Crossyd thy-syllf also be-tymes, my body,  
To ha go forth 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 beguild  
Thorgh thy gretë necligence, me.  
Wych, yiff I hadde afor espyed,  
Thow sholdest ha be crucefyed 12172  
[Stowe, leaf 214, putting the next line  
(Wyth-outë mercy or pyte) before this.]  
Vn-to the deth vp-on A tre,  
And born a croos vp-on thy bak,"  
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 <b>Gracē dieu</b> appere,	Apparit gratia dei [Ad Titum 2 <sup>o</sup> Capitulo. (versu xi). - St.]	
Then Grace Dieu appears.	The wych, in ful goodly wyse Bad me that I sholde aryse ; [ <i>Blank in MS. for an Illumination.</i> ] Saydē to me, off hyr grace, ' Her ys noon abydyng place		12181     12184
She says that he goes right who subdues his flesh,	And also (yiff thow lyst take hede,) Thow hast clerly had a sylt That thys pylgrym goth most right,		12188
[leaf 186, bk.]	And mostē dydð hym-sylff avaunce Thet on hys flesshe tooke vengauce, I mene hym (yiff thow ha mynde)	[C. & St.] " "	
and does penance with the cross on his back ;	The wych vp-on hys bak behynde Bar hys croos, to do penauce. But thow, in al thy gouernaunce, Art verray slowh, <sup>1</sup> as I wel knowe,	" " " [ <sup>1</sup> Slowthe St.]	12192   12196
<u>The Pilgrim.</u>	To whom I answerd <sup>2</sup> a-noon, Sayde, in al myn hevynesse, That yt was ffor ffebylnesse,	[ <sup>2</sup> answerē St.]	
while I am slow to pro- ceed.	" I was nat off my wyl at large, Nor strong to ber so gret a charge As the pylgrym off whom we spak, Wych bar hys croos vp-on hys bak."	[Stowe, leaf 213, back]	12200   12204
My excuse js that I'm too weak to bear the cross.	<b>Grace dieu :</b> ' Lefft <sup>3</sup> vp thyn eye, & lookē wel! Sestow nat,' quod she, ' a whel Large and round, & off gret myght ?'	[ <sup>3</sup> Ljff St.]	
<u>The Pilgrim.</u>	And I a-noon lefft vp my syht, And sawh a whel (yt ys no doute) By vyolencē tourne aboute Contynuelly to-ffor my fface, Myd the weye I sholdē pace.		12208    12212
I see a Wheel in the way, which	<b>The pylgrym :</b> And I answerde, touchyng thys whel, " Ma dame," quod I, " I se yt wel."		
<u>Grace Dieu.</u>	<b>Grace dieu :</b> ' Wel,' quod she, ' than tak good hed		

' In forthryng off thyn ownë spede.	12216	<u>Grace Dieu</u>
Thys whel ys (I the ensure)		says is a likeness and example to me,
A lyknesse and A ffygure,		
And pleyedly (yiff I shal nat tarye)		
Vn-to the an exaumpyre,	12220	
The to gouerne in thy vyáge,		to guide me in my pilgrimage.
Yiff thow wylt in thy pylgrymage		
Be wel ex-pleyted <sup>1</sup> (in certeyn),	[ <sup>1</sup> 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 wyth-inne (yiff thow kanst se)	[Stowe, leaf 215]	
A-nother off lasse quantyte,	12228	is another smaller one,
Tornyng contrayre (by hys syt)		
To-ward the party opposyt; <i>Versus partem oppositam.</i> St., om. C.		
And off tymber, wroulit fful clene,		
Hath .iiij. spookys yt to-sustene,	12232	with four wooden spokes set on a big axle,
Set vp-on an Extre large,		
Off the sweygh to bere the charge.'		
And sothly (as I koude espye)		
Haddë nat ben A Boterflye	12236	
Ther-on tournyng round aboute,		
I wolde ha dempte (wyth-outë doute)		
Tournyng ech wyth-Innen other,		each turning within the other,
That yt haddë be noon other	12240	
But the samë syluë whel		such as Ezechiel saw in his Vision, i. 15-17, x. 10.
Wych whylom Ezechyel		
Sawh in hys avysioun,		
As hooly wryt maketh menciouz.	12244	
<b>The pylgrym :</b>		<u>The Pilgrim.</u>
And off thys whel (pleynly to lere),		I ask her to tell me more about the Wheel.
Off Grace dieu I-gan enquere,		
That she wolde (in conclusioun,)		
Make a declaracioun.	12248	
<b>Grace dieu :</b>		<u>Grace Dieu.</u>
Quod gracë 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	
<b>The pylgrym :</b>		

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

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

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

' The wych wyl nat brydled be,	12292	[leaf 188]
But ffoward euere in hys entent,		<u>Grace Dieu.</u>
Mevyng toward the occydent,		
Evere in on, bothe day & nyht,	12295	
W <sup>yth</sup> swych a swegh <sup>1</sup> & swych a myght	[ <sup>1</sup> sweyghte St.]	
That, wher the spyryt gruchche or mourne,		which drags
He maketh hym offtē to retourne		the Spirit
W <sup>yth</sup> hym ageyn by vyolence,		back when it
Mawgre al hys résysteme,	12300	moves to the
Al-thogh the spyryt (in hys entent)		East.
Meueth toward the oryent,		
Wych thenys kam. & yiff he sholde		
Thyder ageyn, fful ffayn he wolde :	12304	The Spirit
Toward the Est, in allē <sup>2</sup> thyng,	[ <sup>2</sup> alle St., al C.]	always travels
He travaylleth in hys mevyng		
Wych (be <sup>3</sup> my red) shal neuere tarye,	[ <sup>3</sup> by St.]	
But labour, & be contrarye	12308	contrary to
To the mevyng off the body,		the Body,
And contynue vertuously		
Bexauple (as I dyde specefye		
To the,) off the boterflye,	12312	like the
Wych ay ffro the occident		Butterfly
Tourneth toward the orient,		whch goes
In hys labour hym to quyte,		from West
Tyl he by vertu, lyte and lyte,	[Stowe, leaf 216, back]	to East.
So longe ageyn the whel doth go,		
Tyl the marke that he kam ffro,		
W <sup>yth</sup> gret labour he may atteyne.		
' And evene lych (in certeyne)	12320	
The planétys allē seuene		The seven
Holde her cours in the <sup>4</sup> heuene,	[ <sup>4</sup> in to St.]	planets, mov-
Wych trewly, in ther mevynges,		ing in the
Han fful many gret lettynges	12324	heavens,
By sondry retardaciouzs,		are delayd by
And be contrayre mocyouzs,		retardations
Or they may (yt ys no doute)		
Ther cyreuyt go round aboute ;	12328	[leaf 188, bk.]
And yet ther wyl and ther entent		in their
Ys ay to-ward the oryent		efforts to
ffro when they kam, (yt ys no fable) ;		

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

<i>Grace Dieu.</i>	' And thyderward they be moveable,	12332
return to the same point from which they set out.	To thylkē poynt to kome ageyn,	
The Planets try to go East,	ffro wych they meuede ffyrst certeyn.	
	Off ther cours, thys thentent;	
	But the heuene and the ffyrment	12336
	Wych clerkys calle (yiff ye lyst se)	
but 'Coelum mobile,' the heaven, draws them to the West.	In latyn <i>Celum mobile</i> ,	
	Contrayre ffro the Oryent,	
	Draweth hem to the occident	12340
	Wyth hys sweygh <sup>1</sup> (yt ys no nay,) [1 sweyghte St.]	
	And taryeth hem mor in A day	
	Than they be mevyng cyrculer	
	May recuryn in A <sup>2</sup> yer [2 alle a St.]	12344
	Toward the Est in ther mevyng.	
	' And yet they haue mor lettyng,	
	(Who the verray trouthe wyste,)	
	ffor, whan they travaylle to resyste	12348
	To the heuene callyd 'mobylye,'	
In the Epicycles they retrograde,	In the <i>Epicicles</i> whan they be, [Stowe, leaf 217]	
	They make hem retrogradyent,	
and so they become stationary	And cause hem in the ffyrment	12352
	Ther tabydē stacionarye,	
	Out off ther cours ordynarye,	
in the Eccentricis, are cald Erratics, and take long to complete their course.	And sette hem in the <i>excentrykes</i> ,	
	Wher thay be callyd <i>Erratykes</i> .	12356
	Retournyng nat (shortly to ryme,)	
	But by processe off long tyme.	
And as these heavenly bodies are retarded,	' And sythe, thys bodyes celestyal,	
	In ther mevyng natural,	12360
	Ben let thus in ther <sup>3</sup> moeyouns, [3 lette . . her St.]	
	And han swych retardacyouns	
	To ben hyndred in ther labour,	
	Or they may han ful recour	12364
[leaf 180]	To the place they kam ffyrst fro;	
	Merveylle nat thogh yt be so	
	That thow be let in thy vyage,	
	And Encumbryd, in thy passage,	12368
even so the pilgrim is delayd and hinderd in his course,	Off Retardacyouns that falle,	
	Syth 'Myrocosome,' men the calle;	
since he is Microcosm.	And microcosme ys a word	

*Resistance to Sensuality, and Perseverance, win Heaven. 337*

Wych clerkys calle 'the lassë world,'	12372	<u>Grace Dien.</u>
And in thy way, haue in mynde ;		the Less
Epicicles thou shalt fynde,		World.
' Off Infortunyes fful dyuers,		
Off sodeyn caas, fful peruers ;	12376	
ffor thy lyff (yt ys no doute,) Ys lyk a cercele that goth aboute,		Life is like a circle;
Round and swyfft as any thought,		
Wych in hys course ne cesset <sup>1</sup> nouht [ <sup>1</sup> cessethe St.]	12380	
Yiff he go ryht, and wel compace		
Tyl he come to hys restyng place,		its resting-place is in God :
Wych ys in god, yiff he wel <sup>2</sup> go	[ <sup>2</sup> wylle St.] 12383	
Hys ownë place wych he kam ffro.	[Stowe, leaf 217, bk.]	
But yet, in al hys moeyoun,		
He hath noon Exempcioun ;		
ffor Epicicles (who hath reward)		It meets epicycles that delay and eccentric it,
Make the offtë go bakward	12388	
In thy cours, thë to tarye,		
And to make thë stacyonarye,		
Excentryked, day be day,		
To make thë gon out off the way	12392	making it go westward, not to the east.
Westward, vn-to the occident ;		
Whan thou sholdest gon to <sup>3</sup> thoryent, [ <sup>3</sup> gon to C., go St.]		
fful offtë sythe thou gost abak.		
' And the planetys that I off spak,	12396	The Planets show you that if you'll not be sensual
Also ek the Boterflye,		
Vn-to thë Exemplefyce		
To don thy labour, and nat ffeyne,		
And myghtyly thy sylff to peyne	12400	[leaf 189, bk.]
In thy mevyng, that thou nat be Ylet by sensualyte,		
Wych on thy way doth gret greuauuce,		
But yiff thou haue persëuerauce.	12404	and will have perseverance,
' Yet in thy cours be alway strong :		
By processe off tymë long,		
Thou shalt retourne ageyn by grace		you shall return to rest in God.
Vn-to thyn ownë duë place,	12408	
Reste in god, and ther abyde.		
' Thogh that thou be set asyde,		
Thyder to attenyë soone,		
PILGRIMAGE.	Z	

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

<u>Grace Dieu.</u>	'Tak exaample by the moone,	12412
Take exaample of the Moon.	How he ys let ek in hys way, Somtyme the spacē off A day; But by hys labour (in certeyn)	
The moon returns to his place in a month.	He recureth yt ageyn, Sotlhly <i>with-Inne</i> A moneth space To resortē to <sup>1</sup> hys place.	12416
	'And yiff thow lyst tak hed her-to,	[ <sup>1</sup> vn to St.] [Stowe, leaf 218]
The sun,	The <i>sonne</i> recureth ek also, By his mevyng cyrculer, Loos off a day <i>with-Inne</i> A yer.	12420
Saturn,	' <i>Satourne</i> , that syt so hyh <i>and</i> ffer,	
Jupiter.	And the planete <i>Iubyter</i> , They takē pacyenly <sup>2</sup> alway;	12424
	Thogh they be let som tyme a day, They dysconforte hem neueradel, ffor they recure ageyn fful wel	[ <sup>2</sup> pacyently St.]
all run their natural course.	(By pacyēnce <i>and</i> abydyng) Al that they suffre in ther mevyng; Ther naturel cours (I yow <sup>3</sup> ensure)	12428
	Pacyently they muste endure;	[ <sup>3</sup> you St., om. C.] 12432
Saturn re- volves in thirty years,	Yt nolde awaylle hem to be wroth; ffor <i>Satourn</i> , aboute hys cours he goth In Thrytty yer, <i>and</i> lassē nouht;	
	And <i>Iubiter</i> (yiff yt be souht),	12436
[leaf 190]	By hys mevyng cyrculer,	
Jupiter in twelve.	Hys cours parformeth in xij yer; They muste ha ther-to so gret <sup>4</sup> space	[ <sup>4</sup> therto grete St.]
	Or they resortē to ther place.'	12440
<u>The Pilgrim.</u>	<b>The pylgrym:</b>	
I lament that I am so far behind,	'Ma dame, <i>with</i> your grace <i>and</i> pes, To me yt semeth doutēles, My labour may me nat awaylle;	
	I do but lesē 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 vnderstondē, ffer nor ner, Almost the space off thrytty yer.	12448
	Allas! I am to ffer be-lynde:	[Stowe, leaf 218, back]
	What conforte thannē <sup>5</sup> sholde I ffynde,	[ <sup>5</sup> than St.]

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

" So gret <sup>1</sup> labour to endure,	[ <sup>1</sup> 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."		
<b>Grace dieu:</b>		<u>Grace Dieu.</u>
<i>Quod</i> gracē dieu fful sobyrly,		
' I speke nat off a <sup>2</sup> day only,	[ <sup>2</sup> 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 thrytty yer, nat recure	12476	
Ageyn, so myghtē <i>ben</i> the cas,		
To reforme yt as yt was.		
' And semblably to be-guyzne,		
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 ycalld ys 'mortal',		
Be-cause hys hurtys ffynally		
Ben in effect verray dedly.	12488	
' And yiff thow sle thy-syluen so		



<i>Grace Dieu.</i>	' <i>With</i> dedly synne, as somnë do,	
and cannot recover in 30 years,	And myghtest nat in Thrytty yer	
	Ben hool <i>and</i> sownd, but stonde in wher	12492
	Touchyng 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 dysconforte,	
	But inwardly thè Reconforte,	
	And specialy in O thyng	
	Thanke ihesu, that blyssyd kyng	12500
Jesus suffered death to save men.	Lyst suffre dethë <sup>1</sup> ffor thy sake, [ <sup>1</sup> deth C., dethë St.]	
	Thy deedly wondys, hool to make ;	
	<i>With</i> -oute whos dethë, <sup>1</sup> I ensure,	
	Thow myghtest nat to lyff recure,	12504
	Nor, thy gretë loos (certeyn),	
	<i>With</i> -oute hys dethë <sup>1</sup> wyne ageyn ;	
His passion secures sal- vation	ffor hys nooly passioun	
	Ys salue and fful sauacioun	12508
[leaf 191]	To ffolk that haven in constaunce <sup>2</sup> [ <sup>2</sup> Inconstaunce St.]	
to the peni- tent.	Off her synnës répentance ;	
	ffor penaunce ys so vertuous	
	And acceptable to cryst ihesus,	12512
	That who that doth yt hertyly,	
	Off hys synnes hath remedy.'	
<i>The Pilgrim.</i>	<b>The pylgrym:</b>	
These ex- amples are unsuited to my case.	To gracë dieu <i>quod</i> I ryht tho, [Stowe, leaf 219, back]	
	" Ma dame, in soth yt stondeh so,	12516
	Your examplës by rehersaylle	
	May to me fful lyte avaylle,	
	ffor they be nat (who lookë wel)	
	Vu-to purpos neueradel.	12520
	" ffor the planetys hiñ in heuene,	
	In ther mevyng, allë 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,)	
and <i>must</i> return to their first position.	What tyme they shal resorte ageyn,	
	By terme and <sup>3</sup> lymytacioun, [ <sup>3</sup> and by St.]	
	<i>With</i> -oute any transgressioun ;	12528

“ Off ther tyme they may nat erre,		<u>The Pilgrim</u>
As yt ys set, nyh nor fferre,		
But that they shal, at certeyn space,		
Retournë to her duë place,	12532	
At ther tyme, whan-euere yt be.		
“ But yt stant nat so <i>with</i> me,		But, thru my
No thyng at al, off my retour ;		
And causë why, ffor myn Errour	12536	
Hath no lymytaçiouns ;		
ffor I, thorgh my transgressiouns,		transgressions,
So long <sup>1</sup> tyme ther-in sojourne,	[ <sup>1</sup> longe St.]	
That I shal neuere ageyn Retourne	12540	I shall never return to innocence.
To entre the place that I kam ffro.		
“ Touchynge the boterflye also,		
Therby, to myn oppynyoum,		
I ha noon informaçioun	12544	
As off hys mevyng on the whel ;		[leaf 191, bk.]
ffor, at hys lust, (who lokë wel)		The butterfly on the wheel
He may go slowh, he may go lyht,	[Stowe, leaf 220]	
He hath .iiij. wyngës ffor the flyht ;	12548	has 4 wings,
And whan he seth yt may avaylle,		
He may chese, in hys travaylle,		and can settle where he likes..
At hys lust, abyde and reste		
By good leyser, ffor the <sup>2</sup> beste :	[ <sup>2</sup> his St.]	12552
Al thys consydred prudently,		
I dar wel seyn, so may nat I.”		I can't.
<b>Grace dieu :</b>		<u>Grace Dieu</u>
‘ Myn exaumples, trewly,’ <i>quod</i> she,		says that,
‘ May to purpos taken be,	12556	
Yiff thow aduertë wel ther-to ;		
ffor, set thys eas,—that yt be so		
That thys planetys, in her mevyng,		
May nat erre no maner thyng,	12560	
Nouther ffaylle, but in certeyn		even if the planets must return to their places,
To ther places retourne ageyn		
ffro whenys they kam, On and alle ;		
Yet somme off hem, I sey, may ffalle	12564	some may fall,
As yt be-ffyl, the trouthe wyl,		
Whan seyn Iohan the ewangelyst		as St. John saw one fall
Sawh, among the sterrys alle,		

<i>Grace Dieu.</i>	‘How On ffrom heuene dydē ffalle—	12568
from heaven to earth.	Lyk a brond off ffyr <i>with</i> leuene— Doun to the Erthe ffrom the heuene ;	
This Star was called ‘Absinth,’ Wormwood (Rev. viii. 10, 11),	The wychē sterre, I dar wel seyn, Retournede neuere yet ageyn	12572
	Thyder ffrom whens he dydē ffalle ; And ‘Absinthium’ men hym calle, Be causē he doth sygnefye, Thiorgh hys pryde and ffals envye,	12576
	The bryhte aungel that ffel so ffer,—	[Stowe, leaf 220, back]
signifying ‘Lucifer.’	I mene the Aungel Lucyfer— ffrom 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 he whylom (thus stood the caas,) Bryhter than any sterrē was :	12584
He shall never return again to his first position.	Truste me wel, <i>and</i> be certeyn That he shal neuere Retourne ageyn To the place that he kam ffrom.	
	‘But off thē, yt stant nat so ; And ffyrst, by thys exauple layd To conferme that I ha sayd :	12588
But tho you fall from the Firmament of Faith,	Thogh thow a-mong, in thyn entent, ffalle doun ffrom the ffyrment	12591
	Off verray ffeyth, doun ffrom so fer With the Angel lucyfer, And thy ffal <i>and</i> thy soiourn Were <i>with</i> -outē mor retourn,	12596
	That thow sholdest ay <i>and</i> enere In thyn errour so persēuere, And woldest nat thy sylff avaunce, Thē tamende <sup>1</sup> by répentauce,	[ <sup>1</sup> St., tamenende C.] 12600
	Than, thorgh thyn erreure <i>and</i> ffolye, Thow stodee in gret <sup>2</sup> Iupartye	[ <sup>2</sup> grete St.]
yet, if you repent,	To kome ageyn to thyn degre. ‘But yiff thow woldest amende the, And off herte <i>and</i> hool entente Resorte ageyn, and thē repente Off al that euere thow hast mysdo,	Nota St., om. C. 12605

' Thow sholdest neuere haue erryd so,	12608	<i>Grace Dieu.</i>
But that thow sholdest (trustē me)		you shall
fful wel ageyu recceyvd be ;		be receivd
And <i>wit</i> h 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 <sup>1</sup> boundys, ben so set,	[ <sup>1</sup> and St.]	your first
And markys ffor thy savaeyoun		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,		
Whyl thow thē holdest by resoun		and not go
Wyth-Inne thy lymtacioun,	12620	amiss.
Nat to Erryn, nyh <sup>2</sup> nor ffer ;	[ <sup>2</sup> 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	
' Aud fferther-morē, the to guye		As to the
Touchynge 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>wit</i> h wych he fleth,		with 4 wings,
And hys ffet ek (tak hed ther-to)		
Make hym on the whel to go	12636	he rests on
At leyscr, 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. <sup>3</sup> spokys strechchyd oute,	[ <sup>3</sup> 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 alofte.		you can rest
' Thys spokys .iiij. <sup>4</sup> off most vertu	[ <sup>4</sup> Foure St.]	on it,
		and climb
		aloft.

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

<i>Grace Dieu.</i>	' Ben in the croos off cryst ihesu,	12648
These 4 spokes are in Christ's cross.	The wychē <sup>1</sup> ben yset fful wel	[ <sup>1</sup> wych C., whiche St.]
	With-Inne in the myddel whel,	
	Off wychē, with hys eyen bryhte,	
[leaf 193]	Ezechieł hadde a syhte :	12652
Ezechieł saw a Wheel (ix. 14)	Hys prophesyē doth vs lere,	
	To hym a whel ther dyde appere,	
	Wych hym thouhte (in sondry placys)	
with 4 faces,	By semyng haddē .iiij. <sup>2</sup> ffacys,	[ <sup>2</sup> Foure St.] 12656
	ffor to shewyn in ffigure	
	Auctorysed by scription	
	(Yiff thow lyst to haue in mynde)	
typifying 4 helps in Christ's cross	.iiij. <sup>3</sup> helpys thow mayst fynde	[ <sup>3</sup> Foure St.] 12660
	In crystys cros, (yiff thow take hede,)	
to aid you on your journey.	In thy Tournē thē to spede ;	
	Wych .iiij. shal thē <sup>4</sup> solace,	[ <sup>4</sup> Foure the shalle St.]
	Make thē to thy ffyrstē place	12664
	ffor to retourne the weyē ryht.	
As long as you look to the 4 parts of the Cross, you'll get on.	' As longe as thow hast a syht	
	To .iiij. <sup>5</sup> partyes off crystis cros,	[ <sup>5</sup> Foure St.]
	Ne drede the neuere off no los,	12668
	Nor off hyndryng in thy vyage.	
	And looke, in thy pylgrymage,	
	Wher-so-euere thow repayre,	
	Ther-off to take thyn exaumplayre,	12672
	ffor thow mayst no bettere do.'	
<i>The Pilgrim.</i>	And whan she haddē sayd me so,	
Grace Dieu departs.	Thys Gracē dieu, after a-noon,	
	ffarwel, fro me, she was a-gon	12676
	Ał sodeynly out off my syht.	[Stowe, leaf 222]
	But thazne, off cher fful glad and lyht,	
<i>Miss Youth.</i>	<b>Youthe</b>	
	And with hyr ffresshē ffethrys ffayre,	
	Youthē 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 sentence !	
	Thow art mad, to yive credence,	12684
	To leue and herknen euerytale	
	Or syngyng off the nyhtyngale ;	

- 1 'Ther-in ys no melody,  
Whos song ys euere 'Occy, ocey,' 12688 *Miss Youth.*  
Wych ys to seyne, whan she hath do, [116, 193, bk.]  
"Go sle thy sylff!" she meneth so. The Nightingale's song  
Leff al thys thyng, and go with me; 'occy' means  
ffor, thys weye wych thou dost se, 12692 Yonth tries to  
Ys penyble and écombrons, dissuade me  
Dredful also, and envyous; from my  
Thy myght, thy power, ben ago; journey,  
Thy body ys wery ek also; 12696  
The weye wyl makë the to tarye, Vicina est lapsibus adoles-  
ffor yt ys ffoward and contrárye, centia, & variorum cupidita-  
And ffer also ffro thyu entente; tum feruore salens. . .  
And I ther-to wyl nat assente. Ambrosius. St., om. C. 12700  
'And in fforthryng ek off the and to abide  
I wyl nat go, but I wyl fle; with her.  
ffor thou and I shal han repayr, She will fly  
Nat on the ground, But in the hayr, up in the air,  
Wher thou shalt fynde no maner lak; 12704  
ffor I wyl trusse thè on my bak, [Stowe, leaf 222, back] and take me  
Ber thè fforth (yt shal nat ffaylle) on her back,  
That thou shalt felë no trawaylle 12708  
In thy vyagë, but ful soffte  
I shal ber thè hifi a-loffte,  
That thou mayst sen aboutë Round, so that I can  
The se, the heyr, and al the ground; see all things,  
And al that euere ffolkys do, 12712  
Thow shalt be-holde and sen also.'
- The pylgrym :** *The Pilgrim.*  
"Yst in thy power, answe're me,  
Thus to ber me, and to fle?" 12716
- Youthe :** *Miss Youth*  
'Ther-to I hauë suffysaunee,  
So yt be to thy plesaunee;  
And that thou shalt knowe agon,  
Skyp on my bak, and lat vs gon, 12720 bids me skip  
And in effect thou shalt wel se on her back.  
How that I shal helpyn the.' [leaf 194]  
[6 lines blank in MS. for an Illumination.]  
And I, with-outë mor abood,

316 *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 chykne off <sup>1</sup> a kyte, [1 shulde off St.] [Stowe, leaf 223]	
	Al sodeynly, or I was war ; And on hyr bak, fforth she me bar	
Miss Youth bears me aloft,	Vn-to the hegh, and was my guyde Stretth <sup>2</sup> vn-to the tother syde. [2 Streghte St.]	12732
	And to that weye she hath me born Wych that I hadde lefft to-forne, And held to me ful wel forward ; <sup>3</sup> [3 fforwarde St.]	12736
	But gret enembraunce afterward Ther-off ys ffalleu vn-to me, And fful gret aduersyte, Wych I shal telyn in substaunce,	12740
over the high,	Whan I was passyd the hegh,allas, ffynally thys was the caas : Yowthe me broult ( <i>and thus yt stood</i> ),	
to a path large and wide,	In-to a weyē large and brood, And sayde she wolde, off al that day, No ferther ber me on my way.	12744
where she throws me down.	And so, wher yt were <sup>4</sup> sour or soote, [4 were St., om. C.] She trew <sup>5</sup> me doun. I wente on foote [5 threwe C.]	
	Ay be that hegh, doun costeyynge.	12749
	“ And, <i>with-outē</i> long <sup>6</sup> taryynge, [6 longe St.]	
[leaf 194, bk.]	In the weye that she me sette, An Oldē <sup>7</sup> wekke a-noon I mette, [7 olde St., Old C.]	12752
I meet a hideous old hag,	Hydous <i>and</i> owgly off hyr look ; And off hyr shap, good hed I took ; Hyr Eyen roylynge in hyr hed, Hyr fface colouryd was lyk <sup>8</sup> led, [8 lyk was to St.]	12756
holding a big bag in her teeth.	Hyr noosē heng doun to hyr chyn, Hyr mouth fful large, <i>and</i> ek ther-in With 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 eruēlte,	

*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 strecche,

And felly sayde ‘ Arrew,<sup>1</sup> thow wreche! [1 Arrow St.]

Thow skapyst nat :’ she swor, seyn<sup>2</sup> george, [2 seynt St.]

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

Thus yt sempte, as by hyr eher ;

And I hadde-on no gorger

In my dyffence, but drowh abak,

And vn-to hyre ryht thus I spak : 12772

**The pylgrym :**

*The Pilgrim.*

“ What artow,” a-noon *quod* I,

I ask her  
why she’s so  
spiteful.

“ That komyst so dyspytously,

Thow Oldë wekkë,<sup>3</sup> *with* meschaunce, [3 vekke St.]

ffoward off look and contynauce ; 12776

*and* al that euere I se on the,

fful grety dyspleseth me.”

**Glotonye :**

*Gluttony.*

‘ I am,’ *quod* she, ‘ as thow shalt lere,

[leaf 195]

Off **Epicuris** chyldre dere,

12780

She says she  
is the mother  
and mistress  
of the follow-  
ers of Epi-  
curus,

Verray moder *and* maystresse,

And off that sorte *gouérneresse* :

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 Epicuriens sholdë be.”

**Glotonye :**

‘ They be (ffor short conclusioun)

A sect off thys condicioun,

12788

a sect which  
holds that  
happiness  
consists in  
indulging  
your appetite.

Wyeh holde, and lernë thys off me,

That *perfy*t ffelyeyte

Ys, that a man lyk hys delyt,

ffolwe alway hys appetyt ;

12792

Ther Sak, ther wombe, (I vndertake,)

Their god is  
their belly.

Off hem ther goddys they do make ;

Ther Ioye and al ther bysynesse

Ys only set in lykerousnesse ;

12796

ffor, thys Sect alway most thynkes

They think  
most of meat  
and driuk.

On dyuers metys *and* on drynkes :



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

<u>Gluttony.</u>	‘To thys Sect yt ys endwed,	12799
	With rost <sup>1</sup> somwhyle, <i>and with stewyd,</i> [1 Roste St.]	
	To be <i>seruyd,</i> <i>and metys bake,</i>	
	Now to ffrye, now steykës make,	
	And many other soteltes.	
	And dyners ffoundyn out deyntes ;	12804
The Epicu- reans	ffor al thys sect, I the ensure,	
	Be nat cöntent that nature [Stowe]	
	Yservyd be <i>with</i> suffysaunce ;	
enjoy only superfluity and indul- gence.	But ther Ioye <i>and</i> ther plesaunce	12808
	Stant in <sup>2</sup> <i>superfluyte ;</i> [2 alle / In St.]	
	And hooly ther ffelycyte	
	(Affer ther oppynyoun) [Stowe, leaf 224, back]	
[leaf 195, bk.]	Ys in delectacyoun.’	12812
	<b>The pylgrym :</b>	
	“What ys thy name? tel on,” <i>quod</i> I.	
<u>Gluttony.</u>	<b>Glotonye :</b>	
	And she Answerd redyly,	
	‘To sey trouthe, <i>and</i> nat to lye,	
The old hag’s name is ‘Gluttony.’	My name in soth ys ‘ <b>Glotonye.</b> ’	12816
She drinks more than she needs,	My sak, I ffelle vp to the brynke,	
	And neuere I sparë ffor to drynke,	
	fful offtë whan I ha no nede ;	
	And I allone (yt ys no drede)	12820
	fful offtë sythe, off <sup>3</sup> lykerousnesse, [3 In St.]	
and stuffs her belly with as much as 3 men could live by,—	ffylle my panuche, off gredynesse,	
	With as mychë (trew(ë)ly)	
	As .iij. men myghtë lyuë by,	12824
	Swyche as hauen indygence ;	
	ffor, in Ryot and dyspence,	
	In wast, in reuel <i>and</i> outráges,	
jellies, pot- áges,	Spent in gelees <sup>4</sup> <i>and</i> potáges, [4 Geeles St.]	12828
	And dyuers drynkës ffor solas,	
ypocras,	Romney, clarre, <sup>5</sup> ypocras, [5 Clarre and St.]	
malmsy, etc.	In malvesyn, <i>and</i> in O-ey,	
She dances and drinks all night.	The longë nyht I daunce <i>and</i> pley,	12832
	And cessë nat to drynke alway ;	
	Go to bedde whan yt ys day ;	
She is also cald ‘Gastrim- argia’ (Greek for ‘gluttony’).	And sommë clerkys a-mong alle, ‘Castrimargia’ <sup>6</sup> me calle.’ [6 Castrymagia St.]	12836

**The Pylgrym:**

*The Pilgrim.*

- “Declarē me, and nat ne ffeyne,  
 What ‘castrimargia’<sup>1</sup> ys to seyne.” [1 Castrimargia St.]
- Clotonye:** [Stowe, leaf 225] *Gluttony.*
- “‘Castrimargia,’<sup>2</sup> ys ploungyn down [2 Castrimargia St.] Gastrimargia  
 Off mussellys by submercioun; 12840 (or Gluttony)  
 Wyth-outē chawyng, down they launche, means swal-  
 Devouryd hool in-to the pawnehe; 12844 lowing mus-  
 And ther they be so depe ydreynt, sels unchewd.  
 In the mawe to-gydre meynt, [leaf 196]  
 That my sak, by submercioun, When Glut-  
 Ys offtē tournyd vp so down. tony’s belly  
 Whan yt ys fful *and* overleyn, is overloaded,  
 Yt goth out by the gorge ageyn; 12848 she sieks its  
 Over bord, al goth to wrak; contents up.  
 And thus I voyde among my sak;  
 The Tempest draweth down the sayl.  
 ‘I make traecys, as doth a snayl, 12852 She makes  
 With drawyng<sup>3</sup> on my mokadour, [3 drawyng St.] slimy tracks  
 And efft ageyn do my labour on her hand-  
 (As an vngry<sup>4</sup> wolff, certeyn,) [4 hungry St.] kerchief,  
 ffor to ffylle my pook<sup>5</sup> ageyn. [5 pawnehe St.] 12856 and tries to  
 ‘I may resemble wel to Bel, re fill her  
 Off whom that speketh Danyel, belly.  
 The ydole that devourede al: Sheresemb’es  
 My bely round, *and* no thyng smal, 12860 Bel, of which  
 And with my nosē long and round, Daniel spoke.  
 I trace after, as doth an hound, With her nose  
 To ffynde the ffwet<sup>6</sup> wher mete ys good; [6 ffwt St.] she tracks the  
 And, by the goolet off myn hood, 12864 scent of good  
 The bestē<sup>7</sup> goth; yiff that I may, [7 best St.] meals.  
 Thys lyff I letē nyht and day.’

**The pylgrym:**

*The Pilgrim.*

- “Yet off a<sup>8</sup> thyng I pray the, [Stowe, leaf 225, back] [8 one St.]  
 That thow woldest tellyn me: 12868  
 Yiff thow thē ffyllest (in thyn avys)  
 Off metys that ben off lytel prys,  
 As off benys or brownē<sup>9</sup> bred, [9 brovne St., brown C.]  
 (Kome ther any in thyn hed,) 12872  
 Thyn appetyt for to staunche,

I ask her if  
 she eats  
 beans and  
 brown bread.

350 *Gluttony is Greediness. Gluttony wants a long Gullet.*

“Swych hardē metys in thy pawneche?”

	<b>Gluttony:</b>	
<i>Gluttony</i> 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 196, bk.]	As wel as in delycacyes ;	12880
Men may do excess and superfluity with beaur bread.	ffor men as wel may down outrages With benē bred and swyd <sup>1</sup> potage,	[ <sup>1</sup> swete St.]
	Excesse and superfluyte, Als wel as in curyoste :	12884
Gluttony consi-ts in greediness.	The mete nat causeth the excesse, But the ffretyng gredynesse, They <sup>2</sup> maketh only the Glotton,	[ <sup>2</sup> Thy C., They St.]
	And nat the mete in no sesoun :	12888
	Tast, that ys the pryncypal, And lust ther-off, that causeth al. <sup>3</sup>	Non cibus, sed appetitus, in vicio est. Gregorius.
<i>The Pilgrim.</i>	<b>The pylgrm:</b>	
I ask what Taste is.	Than quod I / “I pray the, What thyng ys ‘Tast’? declarē me.”	12892
<i>Gluttony.</i>	<b>Glotonye :</b>	[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, Whérby passeth euerydel ; By that golet, large and strong, Off mesour nat .iij. <sup>3</sup> Enché long ;	[ <sup>3</sup> three St.] 12900
I wish it was as long as a crane’s neck,	I wolde, ffor delectacioun, That yt were (off hys ffacoun,) Long as ys a kranys nekke ; Thanne 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 felle, With lard, and collopys wel yfryed ; How hard they were to be defyed,	12908
	I woldē ther wer ffounde no lak In the stuffyng off my sak,	

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

- ‘ Wych that hath a double mouth,  
 To receyue north *and* sowth, 12912 Gluttony.  
and that I  
had a double  
mouth.  
 Al deyntes that may be founde ;  
 ffattē mussellys large *and* Rounde, [leaf 197]  
 I threste hem in fful lykerously.  
 ‘ And yet myn Eyen be mor greedy, 12916 Gluttony's  
eyes are still  
more greedy  
than her  
mouth and  
taste.  
 Mor desyrous to do gret wast  
 Than ys my sak outhur my tast :  
 To ther desyre, in no wyse  
 Nothyng may ynowh suffyse ; 12920  
 Myn Eyen, thorgh none suffysaunce,  
 Don to my stomak gret grevaunce,  
 Mor peryllous than swyrd or knyff,  
 ffor to shorte a manhy<sup>1</sup> lyff ; [1 many<sup>s</sup> St.] 12924  
 And ffynally, (who that kan se,) [Stowe, leaf 226, back]  
 Excesse and superfluyte  
 Slen mo men, nyh *and* ffere,  
 Than outhur swerd, dagger or spere.’ 12928 Excesse slays  
more men  
than sword,  
dagger, or  
spere.
- The pylgrym :**  
The Pylgrim.
- “ Syth excesse and swych outrage  
 Don to the so gret damage,  
 Off mussellys smale and grete,  
 Why lystow *with* hem surfecte,  
 Syth thow concludest (in sentence)  
 In surfet ys gret pestylence ?”
- Glotonye :**  
Gluttony
- ‘ *With*-Inne my mouth (as thow shalt lere,)  
 I bere A touch, (yiff thow wylt here,) 12936 says she has  
a Touch in  
her mouth,  
 A Touch off gret infeccioun  
 The wychē,<sup>2</sup> by corrupcioun, [2 wych C., whiche St.]  
 Wher that euere he haue repecyr,  
 He infecteth al the heyr, 12940 that infects  
the air and  
slays more  
folk than the  
Plague does.  
 And sleth mo folk by vyolence  
 Than any other pestylence.  
 ‘ That touch, by touchyng redyly,  
 Ys mad so sharpe *and* so greedy 12944 This Touch  
is made so  
greedy by  
delicate  
meats  
 By touch off metys delycat,  
 Thame 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,<sup>1</sup> or by outrage [<sup>1</sup> altered from wob C., woode St.]  
 Sodeynly ffalle in-to a rage,  
 Thè to<sup>2</sup> touche, as yt ys due ; [<sup>2</sup> too St.]  
 The tother touch ay doth hym sue ; 12952  
 And semblably, (who lyst to se,)  
 Ryht thus ffareth tast by me,  
 Wych lytel rechchet<sup>3</sup> off my profyt, [<sup>3</sup> Rechchethe St.]  
 So that he haue hys owne delyt. 12956

Taste, or  
 Touch, seeks  
 only its own  
 gratification.

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

Gluttony **Glotonye :**  
 'Thow shalt calle hym, ffer and ner,  
 The fleyunge massager, 12960  
 Off wynges swyft, wych wyl nat dwelle,  
 Euery thyng out for to telle : Multi ceciderunt in cespite gladij,  
 set non sit sic qui interiorunt  
 per Linguam. Ecclesiastici 28<sup>o</sup>.  
 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 shrewdè neihbour, men hym calle ;  
 Or a clyket fful mortal, 12967  
 Wych opneth *and* vncloseth al. [Stowe, leaf 227, back]

calls it the  
 'flying mes-  
 senger,'

a cursed  
 neighbour,

'And hys condicioun ek ys thys,  
 Gladly euere to seyn Amys ;  
 And most he doth hym sylff applye  
 ffor to spekè vyllenye, 12972  
 And ther-*vp*-on tabydè longe.  
 Whan he hath dronkè wynès stronge,  
 And *with* deyntes ffield hys sak,  
 Thannè al thyng goth to wrak, 12976  
 What he touchet, I ensure,  
 So ffer he goth out off mesure.'

the Tongue  
 that talks  
 villiany

when it has  
 drunk strong  
 wines.

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

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

' Offt by <i>hym</i> I ffalle in blame,		<i>Gluttony.</i>
In gret dyshonour <i>and</i> dyffame ;		It brings its
ffor he me gaff (who lokë wel)		owner into
Thys sak also, <i>and</i> thys phonel	12988	dishonour.
Wyth wych my wynës I vp tonne.		
And whan that I haue onys gorne	[Stowe, leaf 228]	Excess in
To tonnen vp, (as thow mayst se,)		wine causes
I take ther-off so gret plente,	12992	loss of
Swych háboundaunce <i>and</i> swych foyssoun,		reason,
That I lese wyt and resoun,		
Dyscrecioun, wysdam <i>and</i> mynde,		of discretion,
That I kan no weyë <sup>1</sup> ffynde	[ <sup>1</sup> way St.] 12996	and wisdom ;
To gon vn-to myn ownë hous,		
Mad and dronke, as ys A mous.		
' Than spek I nat but Ribaudye,		it begets
Outrage and gret vyllenye ;	13000	ribaldry, and
I haue noon other Elloquence ;		
ffor than I do no reuerence,		irreverence
Nouther to god, (in no manere,)		to God and
Nor to hys ownë moder dere ;	13004	the Virgin.
ffor yiff I shal the trouthe expresse,		
Whan I am ffalle in dronkenesse, <sup>2</sup> [ <sup>2</sup> dronkenesse St.,		
dronknesse C.]		
My tongë than I gynne to <sup>3</sup> broche, [ <sup>3</sup> to C., om. St.]	13008	
That, yiff Resoun wolde aproche,		
I bydde <i>hym</i> shortly (thys no nay,)		It sends off
To take hys leue, <i>and</i> gon hys way.		
And also in my dronkenesse		
I sey the same to Ryhtwysnesse ;	13012	righteous-
ffor thogh prudence <i>and</i> equyte,		ness, equity,
Sapyence And veryte,		and truth ;
Hadden <i>with</i> me tho to done,		
They sholde be put abak fful sone.	13016	
' <i>With</i> sobyrnesse, nor átempraunce,		[leaf 108, bk.]
I wyl haue noon ácqueyntaunce :		
They be no thyng off myn allye ;		
I haue off hem but moquerye ;	[Stowe, leaf 228, back] 13020	mocks at
ffor, wher dronkenesse ys guyde,		temperance,
Ech vertu ys set asyde ;		
And whan <i>with</i> wyn ful ys myn horn,		
I am ffers as an vnycorn ;	13024	

354 *The Glutton's 2 Bellies, Drunkenness and Greediness.*

- Gluttony. 'ffor, than bothe, in wrong *and* ryht,  
 and quarrels I wyl stryue *with* euery whyht,  
 with every Tak vp quarells, *and* dyffame,  
 one. Sette on euery whyht a blame, 13028  
 And, lyk a bole, (yt ys no dred,)  
 Myn Eyen Rollyn in myn hed ;
- The Glutton has 2 bellies, like a Bittern, Lyk a botore,<sup>1</sup> I haue also [1 The Bittern was supposed to have two stomachs.]  
 Two wombys whan I haue A-do.' 13032
- The Pilgrim. **The pylgrym :**  
 "Expownë me, *and* nat ffeyne,  
 Hastow verrayly wombys tweyne?"
- Gluttony. **Glotonye :**  
 'Trewly,' *quod* glotonye to me,  
 'I haue mayst se, 13036  
 Wych ben ful nyh (who kan espye,)  
 Off the kynrede and allye  
 Off Venus ; ffor lykerousnesse  
 Excess breeds Off welfare, and gret excesse, 13040  
 Lechery. Engendre and cause naturelly  
 flesschly lust and lechery.  
 'And the ffyrst off thys kynrede  
 The 1st belly is Drunkenness ; the 2nd, Greediness, Ys callyd (who that taketh hede) [Stowe, leaf 22v] 13044  
 Off som ffolkys 'Dronkenesse,'  
 And the tother 'Gredynesse'  
 Off sondry metys and deyntes ;  
 Both stuff themselves full And bothë two, in ther degres, 13048  
 full Wyl ther placys occupye,  
 Drynke and etë by envye.  
 [leaf 199] Ewere ther glotons appetyt  
 Ys so ful off ffals delyt, 13052  
 So gredy and so vnstaunchable,  
 Ther Etyk ys so importable ;  
 Now I ete, and now I drynke ;  
 to the brink. Tyl I be ful vp to the brynke, 13056  
 I do alway my besy peyne.  
 And trew(e)ly thys wombys tweyne,  
 Wych al devoure, and neuere slake,  
 They cause lechery. Makë Venus to a-wake 13060  
 Out off hyr slep, (lyk as I sayde,)  
 And causeth hyre fful offte abrayde.

‘ And for that I am glotonye,		<u>Gluttony.</u>
I dar trewly specefye	13064	
How Venus (yt ys no ffayl)		Venus is
Euere me sueth at the tayl ;		tackt to the
We departē seld or neuere,		Glutton’s tail.
ffor we be to-gydre euere ;	13068	
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 entencioun		
To ben vnder subiectioun	[Stowe, leaf 229, back]	
Off Venus ; for she and I		
Confedryd ben so trew[c]ly,	13076	All gluttons
That folkys vnder my demeyne,—		must obey
Swyeh as be laeyd in my cheyne,		her.
Or sesyd, (ther ys no mor to seye,)—		
Vn-to hyre they muste obeye.’	13080	
<b>The pylgrym :</b>		<u>The Pilgrim.</u>
“ I praye, declare a-noon to me,		I ask who
What thyng thys Venus sholdē be.”		Venus is.
<b>Glotonye :</b>		<u>Gluttony.</u>
<i>Quod</i> glotonye, ‘ with-outē glose,		
Thow shalt off hyrē (I suppose)	13084	[leaf 199, bk.]
Hyryn tydynges A-noon ryht,		
Off hyr power and off <sup>1</sup> hyr myght ; [ <sup>1</sup> off c., om. St.]		
And thammē, yiff thow wylt enquere,		
What she ys, she wyl the lere.’	13088	
And, whyl I stood <sup>2</sup> mnsyngē thus, [ <sup>2</sup> stodee St.]		<u>The Pilgrim.</u>
I sawh a-noon wher that Venus		Venus ap-
Kam rydyngē on a swyn savāge,		pears on a
And in hyr hand, a ffals vysāge	13092	wylt boar
I sawh hyr bern, fful brood and large,		bearing a
To-fforn hyr Eyen, lyk A targe.		targe or mask
And thys Venus trew(e)ly		before her
Was Arrayēd queyntēly ;	13096	face.
ffor hyr clothys and hyr array	[Stowe, leaf 230]	Her clothes
Defoulyd wern with donge and chy,		are foul with
ffor wyeh (in euery maner place)		ding and
She gan shronde and hyde hyr fface	13100	clay.



356 *Venus sends a dart into my heart. She hates Virginity.*

- The Pilgrim. Vnder hyr hood, so conertly  
That no man ne<sup>1</sup> myghte espy [1 ne St., om. C.]  
[7 lines blank in MS. for an Illumination.]  
The maner off hyr gouernaunce  
Outward by hyr contenance, 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  
says  
‘ Reporte off me, and sey ryht thus, [Stowe, leaf 230, back]  
That I am callyd Dame venus.  
My dwellyng and my mancioun  
(To me Ordeynèd off Resou) 13120  
Ys in the Reynys most certeyn,—  
Ther wyl no clerk ageyns thys seyn ;—  
I chace a-way al chastyte,  
And, werray<sup>2</sup> vyrgynyte : [2 werreye St.] 13124  
Vyrgynyte, whylom off ryht,  
To the Aungellys cler and bryht  
Was suster, and ther nexte allye ;  
But now (yiff I shal nat lye 13128  
Touchyng parfyt vyrgynyte,)  
Wher that euere she may me se,  
She halt hyr nose, and wol<sup>3</sup> be go, [3 wolde St.]  
Vp-on hyre I stynkë so ; 13132  
To hyre I am so gret Enmy,  
That, but<sup>4</sup> she haddë ffynally [4 That but St. But that C.]  
ffled ffor hyr savacyoun  
Whylom in-to Religioun,— 13136  
She hadde (*with-outë* mor refnit,)  
Grauem inimicum sortita  
est castitas, cui non solum

- ‘Be slayn, and dede by my<sup>1</sup> pursuit—  
 Wher the castel ys so strong,  
 That I may do to hyre no wronge,  
 Nor the fforteressë wyne, *Nota St.*  
 As longe as she halt hyr *with-Inne* ;  
 But yiff so be (yt ys no doute)  
 That she go a-brood *with-oute* <sup>l<sup>2</sup> dnyes C. ‘qualibet’ and a word now lost, follow ‘libani.’</sup>  
 At large, and haue hyr lyberte,— 13145  
 As Dina wentë for to se  
 Wommen off that regioun,  
 (As holy wryt maketh menciou) *Genesis 32 capitulo, St., om. C.*  
 Iacobys doulter (thys the cas) 13149  
 And she a-noon dyffoulyd was, <sup>[Stowe, leaf 231]</sup>  
 And the slaundre gret arose, <sup>Hoc Augustinus.<sup>3</sup></sup>  
 Be-cause she kepte hyr sylff nat<sup>4</sup> cloos. <sup>[<sup>3</sup> St. Aug. C.]</sup>  
 ‘Ek I ne haue noon avauantage 13153  
 ffor to harme nor do damage—  
 Nat the valu off An Oystre—  
 Why! chastyte kepeth hys cloystre, 13156  
 And goth nat out in no maner,  
 Than ffarvel<sup>5</sup> al my power.’ <sup>[<sup>5</sup> ffarwelle St.]</sup>
- The pylgrym :**
- “Tel on a-noon, and nat ne ffeyne,  
 What ys thoffencë off thys tweyne, 13160  
 Off maydenhed or chastyte ?  
 What wrong han<sup>6</sup> they don to the, <sup>[<sup>6</sup> haue St.]</sup>  
 That thow hem hatest in thy thouht ?  
 Declare in hast, *and* tarye nouht.” 13164
- Venus :**
- ‘ffyrst, vnderstonde *and* herkne me,  
 That neuere yet Vyrgynte  
 Woldë in no place abyde,  
 But I wer out, *and* set asyde : 13168  
 To hyre I am abhomyน่าible,  
 Contraryous *and* dyffamάible ;  
 I stynke on hyre, wher euere she be. <sup>[Stowe, leaf 231, back]</sup>  
 ‘And ek hyr suster Chastyte, 13172  
 Wher euere that she me espy,  
 She fleth hyr way, *and* cryeth “ ffy ! ”  
 ffor wher yt thowhe,<sup>7</sup> or elles ffrese, <sup>[<sup>7</sup> thaw]</sup>

*Old Venus.*

would have been slain.

If Virginitie go abroad,

[leaf 200, bk.]

as Dinalh (Jacob's daughter) went, (*Genesis xxxiv. 1, 2*).

she will come to harm.

While Chastity keeps in its cloister, Venus has no power.

*The Pilgrim.*

I ask, what wrong, Virginitie and Chastity have done to Venus.

*Old Venus.*

1. Virginitie

thinks Venus is abominable, and stink\*.

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, Than abyden in the place Wher that she may se my fface.	13176
Chastity made Joseph flee from Potiphar's wife, [leaf 260]	'She madē Ioseph, by gret <sup>1</sup> stryff, fflen ffro Putyffarys wyff, [1 grete St.] Lefft hys mantel, and also A-noon ffrom hyre he was a-go ; ffor chastyte (by oppynyoun), Haueth thys condycioun,	Genesis 39 <i>capitulo.</i> — Ioseph, relicto pallio, fugit. St., om. C. 13181
and will never touch Venus.	That she sauff ne wyl nat vouche, In no wysē me to touche. 'And whan that I hyr maner se, That yt wyl noon other be,	13184 13188
So Venus has therefore to slander Chastity,	Than I am besy, be dyffame, ffor to putte on hyre a blame,— By som sclaudre ffalsly ffounde,— Hyr goodē namē to confounde, By swych ffolk (shortly to telle) That ar wont <i>with</i> me to dwelle, And tabyden in myn hous, Off condicioun vceyous, That ar glad ay to myssaye, And chastyte ffor to werraye,	13192 13196
as she does in her <i>Romance</i> of the <i>Rose</i> ,	As yt sheweth ( <i>with-outē</i> glose) In my <i>Romance</i> off the <i>Rose</i> ; Make hyr name to <i>ben</i> appallyd,	<i>Romance of the Rose</i> St. (in Stowe's hand). 13200 [Stowe, leaf 232]
where Chas- tity is calld False-Sem- blant.	And Faulssemblant to be callyd : In that book by my notārye, Wyche to hyr name ys ffuht <sup>2</sup> <i>contrārye</i> . [2 St., om. C.] And causē why that I do thus Geyn chastyte fful vertuous, Ys ffynally (yiff thow lyst se), She wyl no queyntance han <i>with</i> me.'	13203 13208
<i>The Pilgrim.</i>	<b>The pylgrym :</b>	
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 <i>Errours</i> , on <i>and</i> alle, Thys <i>Romanzē</i> thyn to calle ? Thy part ther-off ys <i>neue</i> adel ; ffor I knowe that man fful wel	13212

X

“ With every maner cyrcumstaunce, Wych that madē that Romaunce.”	13216	<i>The Pilgrim.</i>
<b>Venus:</b>		<i>Old Venus</i>
‘ Thys Romaunce (in cōclusioun), I may calle yt off Resoun Myn ownē book, (whan al ys do,) And I my sylff made yt also ;	13220	says the Ro- maunce of the Rose is hers,
And yiff that thow consydre wel, Gymnyngē, ende, <i>and everydel</i> , <sup>1</sup> [1 Everydel St., everdel C.] He speketh ther (yiff thow kanst se) Off nat ellys but off me,	13224	for she is the subject of it, from begin- ning to end,
Except only (yt ys no doute) My clerk, my skryveyn, racede oute Off strangē ffeldys as I be-held, And sewh yt in A-nother ffeld, ffolkys wenyngē (yt ys no dred) That he hadde sowhe <sup>2</sup> the samē sed [2 sewe St.] Vp-on hys ownē lond certeyn.	13228	tho’ Jean de Meun strayd into other subjects
‘ But to declare the trouthē pleyn, He dyde nat so, no thyng at al, In straungē feldys, for he yt stal, (Al be yt so by fful gret lak,) He put al in hys ownē sak	13232 13236	
Be-cause only (who kan ffele) He caste the trouthē to concele ; Off surquedye, (yt ys no nay,) Wolde ha born yt <i>with hym</i> away, Al be, sothly, (who haue a syht) He hadde ther-to no maner ryht ;	13240	deceitfully.
‘ But afterward he was ascryed By a normaund, <i>and</i> espyed, 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.	13244 13248	But he was fount out and denounst by a Norman.
But for al that, forth he wente, Nouht abaysshed in hys entente, But boldēly, or I was war, fforth <i>with hym</i> hys stelthe he bar, Ympyd yt in / in my romaunce,	13252	This Jean de Meun grafted his non-Love [leaf 202] material into Venus’s Ro- maunce,

- Old Venus. 'Wych was to me gret dysplesauce ;  
to her great displeasoure. ffor my wyl was, that he no thyng [Stowe, leaf 233].  
Sholde ha set in hys wrytyng, 13256  
No thyng (as to myn entent,)  
But yt wer to me pertynent,  
Or accordynge to my matere,  
Or at the leste (as ye shal here), 13260  
That he hadde set in<sup>1</sup> no mor [1 sette inne St.]  
But that was off hys ownè 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 Normaundye ; 13264  
ffor wych, neuer affter (by couenaunt)  
He louede neuere no Normauud :  
The Romaunce kan yt wel declare,  
In wych he wrot (and lyst nat spare,) 13268  
That Male-bouche (yt ys no lye)  
ffledde ffyrst out off Normaundye ;  
Wher-off he made a strong lesyng,
- Male bouche therefore fled from Normandy,  
and lied about monks, &c.  
Lyede also in hys wrytyng, 13272  
Off relygious, euele<sup>2</sup> to speke, [2 wele St.]  
And vp-on hem to ben a-wreke,  
To my ffauour (as ye may se)  
Be-cause I pùrsue 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 inyquyte ; 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 mouth ; 13284  
ffor *with* hys tonge (who that touche,)  
He may be callyd ' Malè bouche.'  
Wherfor trewly thy skryveyn  
Hihte<sup>3</sup> ' Malè bouche,' I dar wel seyn, [3 Hathe St.] 13288  
Whan he (voyde off al ffauour)  
Gan appellè hys neyghbour,  
Only for he dyde hym aserye,  
To seyn the trouthe, and lyst nat lye. 13292

[leaf 202, bk.]  
that Jean de Meun is rightly called 'Male bouche;'

*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, 13296  
 To makë goodë ffolk hyr haate,  
 And ageyn hyr to debate.”

The Pilgrim.

and she has a  
 wicked  
 mouth too,  
 for she has  
 lied about  
 Chastity.

**Venus:**

Old Venus

‘ Thow seyst soth, (yt ys no drede,)  
 But thow shalt wyte (in verray dede) 13300  
 My condicioun ys to lye ;  
 And pleynly, (yiff thow konne espye)  
 Be ryht wel war alway off m ; ;  
 With lyyng I shal deceyuë the.’ 13304

says Lying is  
 her trade.

She will  
 deceive me  
 by lying.  
 [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  
 Why that I am so nyh by the ? 13308  
 Nay, nay ! that may nat be-falle.  
 Thow knowest nat thassautys alle -  
 Off my werk, nor the manere,  
 But by processe thow shalt lere ; 13312  
 Wherso-euere that I assaylle,  
 Off my pray I wyl nat ffaylle ;  
 And wher I hurtë with my darte,  
 Yt ys ful hard ffor<sup>1</sup> to departe [1 ffro me St.] 13316  
 With-outen harm ffro my daunger,  
 Whom-euere I markë, ffer or ner,  
 I dar yt swern (in verray sothe)  
 By myn lied ykempt so smothe.’ 13320

says I shall  
 learn the  
 reason of her  
 attack on me.

I cannot  
 escape her  
 dart.

[leaf 203]

**The pylgrym :**

The Pilgrim.

“ Syth thow art kempt so sotylly  
 And arrayed so ffresshëly,<sup>2</sup> [2 ffresshëly St., ffresshly C.]  
 As thow sayst in thyn language,  
 Why hydestow thy vysage 13324  
 That I may nat clerly yt<sup>3</sup> se ? [3 yt om. St.]  
 ffor som deceyt I trowe yt be.”

I ask her why  
 she hides her  
 face.

**Venus<sup>4</sup>:** [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 <sup>1</sup> ryht wel, [ <sup>1</sup> kept St.]	
	Yt ne sueth neuera del	13332
	That I am ffayr, for in array, Thogh that I be queynte <i>and</i> gay, I am ryht foul for to beholde ;	
She has gay gowns but wrinkled cheeks, and is hideous.	My chekys Rympled <i>and</i> ryht Olde, And ful hydous, (yt ys no nay) <i>And</i> mor horryble than I dar say.	13336
	' And ther-for be ryht wel certeyn, I hyde me that I be nat seyn, And holde me euere in placys dyrke, Go by cornerys that be myrke ;	13340
Her face is hidden, be- cause she is not fair, and fre- quents dark places.	And I ne haue no māner syth <sup>2</sup> [ <sup>2</sup> syghte St.]	
	At mydday whan the soone ys bryht	13344
	In hys spere ful hiñ aloffte ; And I me putte in pereil offte, Yiff thow knewē my passāges, Placys off my gret outrāges	13348
	Wych I vsē, trustē me, Ther-off thow woldest astonyd be :	
[Cap. lv. 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 dredful and most vnure, [ <i>Stowe, leaf 235</i> ]	
	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, therfor, as I ha told, I ber thys wonderful peynture,	13365
and therefore wears a mask,	Thys ffalse vysagē, thys ffigure, Off entent, in euery place,	

*Concretnm deo concruuit, Sub-  
iectum cum accidente // Ab-  
stractum est illud quod ab-  
strahitur a subiecto, vt albedo  
abstrahitur ab albo, quia con-  
cretnm est respectu albedinis.  
St., om. C.*

'ffor to shrowde ther-with my fface,	13368	<i>Old Venus.</i>
And my ffeturys ffor to hyde,		to hide her
That men espyen in no syde		hideous face,
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 ffast in age,		which makes
Maketh Ryvelys in the vysage,	13376	wrinkles in
And large ffrownycys <sup>1</sup> I ensure.		it.
		[ <sup>1</sup> ffrownycys St.]
'And, also, ageyn nature,		
I makē ffolkys ffor to deme		
By craft outward, my sylff to seme	13380	
ffayrere than euere that I was,		
To looke in merour or in glas.		
'Also my condicioun		
Ys to walkyn vp <i>and</i> down,	13384	Venus is al-
Now in towne, now in the ffield; [Stowe, leaf 255, back]		ways on the
In O place I abyde seld,		move,
But yt be by swych a fortune <sup>2</sup>		in town or
		country,
		[ <sup>2</sup> Fourme St.]
Wher my lust I may parfourme;	13388	
I menē, 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 outrageously,		
And gaff Exaumples ffynally		
ffor to speke off dysloneste,		
Off entent (as thow mayst se)	13396	
Out off my slep me to awake, <sup>3</sup>		
		[ <sup>3</sup> to wake C., tawake St.]
In a-wayt, I sholdē take		
Pylgrymes that walkē by the way,		She's ever on
Hem tareste, and make affray,	13400	the watch to
Off fforcē down hem bowe hyr chyne,		take in Pil-
And tobeyē my doctryne.		grims,
'He wendē I hadde ben a-slepe;		
But the weyēs I do kepe	13404	
Nyht and day, (yt ys no les;)		
And I am nat rekkēles,		
But hem areste in euery place,		wherever
		they go.



364 *Venus's Officers: Rape, Incest, Adultery, Sodomy.*

<i>Old Venus.</i>	'Wher-so-euere that they pace ;	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 ner, Yiff myn offycerys done ther dever.'	13412
<i>The Pilgrim.</i>	<b>The pylgrym :</b>	
[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>	<b>Venus :</b>	
	'ffor sothe, I haue hem her <i>with</i> me, But I wil nat shewe hem the ; Yet neuertheles, 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, 'Forniciacioun.'	13424
Raptus, [leaf 294, bk.] ravishing women ;	'Raptus ffor <sup>1</sup> -soth (by descryvyng) Ys ycallyd 'Ravysshying Off women' (who so taketh hede), A Synne gretly for to drede.	[ <sup>1</sup> in St.]  13428
Stuprum, rape of Virgins ;	'And stuprum ( <i>with</i> -outë wene), Ys off maydenys that be clene.	
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' <i>With</i> wyvës by ffoul lecherye.	
Sodomy shall not be named.	'Another ther ys, wych for me Shal nat here rehersyd be, Nor told, in no maner wyse, Wych houeth <sup>2</sup> ynowh to suffyse ; And yt shal nat ffor me be wylt, Vnderstond yt as ye <sup>3</sup> lyst.	[ <sup>2</sup> hawethe St.] [Stowe, leaf 236, back] [ <sup>3</sup> the St.] 13440
These are dangerous to practice.	'Ech by hym sylf ys vycyous, And to vse, fful perillous ; I wyl nat telle hem out at al. But to swych (in especyal) As dwellë <i>with</i> me, yong and old,	13444

- ‘ And be *wiþ*-holde in myn houshold ; Old Venus  
 Yet I dar make descripcioun ;  
 They be ffoul off condicioun, 13448  
 Off shap, off ffourme, I the ensure,  
 And ryht lothsom off ffygure.  
 ‘ *Witþ* hem I markē many On,  
 Pylgrymes that by the weyē<sup>1</sup> gon ; [<sup>1</sup> way St.] 13452 marks Pil-  
grims by  
these Officers  
of hers,  
 Thē<sup>2</sup> may skapen on no syde. [<sup>2</sup> They St.]  
 ‘ And be ek war, yiff thow abyde,  
 A-mong other, I shal thē smyte,  
 In abydyng yiff thow delyte ; 13456 and will smite  
me too unless  
I flee.  
 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 [leaf 205]  
 Hath power thē ffor to guye, She is lauged  
with Glut-  
tony.  
 Al kommeth to my subieccioun,  
 Wher she hath domynacioun.’ 13464
- The pylgrym :** The Pilgrim.  
 “ I may yive credence wel her-to, [Stowe, leaf 237] I believe this,  
 ffor glotonye me toldē so,  
 That thow or she, selde or neuere,  
 Lyst a-sonder to dysseuere. 13468  
 But, as ffer as I kan lere,  
 Ye ben to-gydre ay yffere :  
 She causeth ffyrst, in substaunce,  
 That I off thē haue ácqueyntaunce.” 13472 as Gluttony  
first told me  
of Venus.  
 Thame glotonye fful redyly  
 Answerdē, that was fastē by,
- Glotonye :** Gluttony.  
 ‘ Yiff thow me callē, in sothnesse,  
 Lyk as I am, A Bocheresse, 13476 Gluttony says  
she is a  
Butcheress,  
 Or in ffrench (who lokē wel)  
 I am callyd a ‘ Makerel,’  
 Whos offyce (to specefye,) whose trade  
is Bawdry :  
 Ys in ynglysshe ‘ bauderye ;’ 13480  
 And lernē, (ffor conclusioun,)  
 That ys verrayly my surnou ;  
 ffor, (the soth yiff I shal telle,)

366 *Gluttony and Venus bind me hand and foot, like a Calf.*

	<i>Gluttony.</i>	'Quyck 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 conclusioun) Than .iiij. <sup>1</sup> Bocherys in som toun.	[ <sup>1</sup> three St.] 13488
	and gets twiceas 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 sey <sup>2</sup> soth,)—	[ <sup>2</sup> I sey the St.]
		Than any other bocher doth ;	[Stowe, leaf 237, back] 13492
		ffor wych, my namë t[o] expresse <sup>3</sup>	[ <sup>3</sup> texpresse C. St.]
		Thow mayst me calle a 'bocheresse'	
	[leaf 205, bk.]	Or a bawde, <i>and</i> no thyng lye, That selleth flessch by banderye.	13496
	Gluttony is no fish, tho' she's call'd a Mackerel. [A hee Band, Maqueroun, A she Band, Maquerelle. —Sherwood.]	'I am no ffyssh (who lokë wel) Thogh I be callyd A 'makerel,' Wych in ffrauncë ys a name Off gret <sup>4</sup> sclaudre <i>and</i> diffame ;	[ <sup>4</sup> grete St., gret C.] 13500
		And I shal lerne thë, pareel Off my craft to knowe somdel : I haue abyde in soth to longe, Thogh my powerys be wonder stronge.'	13504
	<i>Old Venus</i>	<b>Venus</b> : <sup>5</sup> [ <i>Blank in MS.</i> ]	[ <sup>5</sup> St., om. C.]
		'Sothly,' <i>quod</i> Venus, 'thow seyest wel ; But ne dred thë neueradel ; ffor, by the wordys that thow hast told, Wé han ón hym fful good <sup>6</sup> hold,	[ <sup>6</sup> goode St.] 13508
	says they haue me.	Wych shal tournë to no Iape ; ffor he may nat our handys skape, Nor, out off our daunger gon.'	
	<i>The Pilgrim.</i>	<b>The Pilgrim</b> :	
	Gluttony seizes me by the throat.	And by the throtë thanne anoon Glotonye held me so ffaste, To grounde almost that she me caste. And Venus gan to neyen ner, And, fful dredful off hyr cher,	13512 13516
	She and Venus bind me hand and foot	Gan ley to hand, me to confounde. And they han me so sore bounde, Hand and ffoot, and leggyys to, I myghte nat meüë, to nor <sup>7</sup> ffro ; That I dar afferme (and seyn,	[Stowe, leaf 238] [ <sup>7</sup> ne St.] 13520

*They tie me to the tail of Venus's sow, and beat & rob me.* 367

Who hadde al the maner seyn,		<i>The Pilgrim.</i>
I was lyk (he myghte ha told)		like a calf,
Tacalff <sup>1</sup> wych sholdë ha be sold	[ <sup>1</sup> To a calf]	13524
In som market ffastë by, On stallys in the boehery.		
In swyeh dysioynt they laddë me, Myn Eyen eloos, I myghte nat se ;		13528
And for they wolde nat off me ffayl, They bond me to a swynës tayl, I mene, the swyn off dame <b>Venus</b> ,		and fasten me to the tail of Venus's swine,
fful dredfful <i>and</i> fful eontaguous,		13532 [leaf 206]
[6 lines blank in MS. for an Illumination.]		
The wychë <sup>2</sup> (by fful mortal lawe)	[ <sup>2</sup> wych C., whiche St.]	which drags me about,
At hys tayl gan me to drawe, And to brynge me vp on the wrak, Thys ylkë two that I off spak,		13536
<b>Venus</b> , and ek Glotonye, To shewe on me ther tyrantrye, Gan bete on me, and bonchë sore.		while Venus and Gluttony beat me
And affter thys, they dydë more ;		13540
They Robbede me off my treasour ;		and rob me
And ffor that I ffound no soeour A-geyn ther myght, (as I ha told),	[Stowe, leaf 238, back]	
Bothe my syluer and my gold ;		13544 of all my mony.
And nakyd they wolde ha spoyled me, Naddë sothly O thyng be : <sup>3</sup>	[ <sup>3</sup> y-be St.]	
They sawh on komen ffastë by, Vnwar, <i>with</i> a gret company ;		13548 But some one comes in sight, with a great com- pany.
And pleynly (as I koudë deme,) A pylgrym he dydë seme, And a gret lord (yt ys no nay) By lyklyhed off hys array.		13552
<b>Venus</b> : <sup>4</sup> [ <i>Blank in MS.</i> ]	[ <sup>4</sup> St., om. C.]	<i>Old Venus</i>
<i>Quod</i> Venus thanmë, ' by my wylle, Lat hym lyn a whylë styлле, Tyl we may, ffrom al daunger, Spoyllen hym at bet leyser.		13556 tells Gluttony to let me lie,
' Her kometh on, me semeth now, Wych ys mor lykly ffor <sup>5</sup> our prow, Whan we tweynë wyl nat ffaylle	[ <sup>5</sup> to St.]	

while they  
assail the  
Newcomer. 'ffor to spoyllen and assaylle ; 13560  
We wyl vs bothë putte in pres.'

*The Pilgrim.***[The Pilgrim:]**

[leaf 206, bk.]

Venus and  
Gluttony  
leave me,  
and the sow  
draws me  
through the  
mud.

And whyl they leffte me thus in pes,

I koudë makë no declyn ;

So euere in On the cruel swyn 13564

Me drowh out off the hihë way

Among the donge, among the clay,

At hys tayl, me to confounde,

To wych I was so sorë bounde. 13568

And whil I lay thus in dystresse, [Stowe, leaf 230]

A-noon I gan myn Eyen dresse

To be-holde how thylkë tweyne

Wer dyllygent, and dyde her peyne, 13572

The lord tassaylle, that I off spak ;

And made hym fyrst, fro horsë bak,

Maugre hys myght, to lyhtë down ;

ffor, mercy nor remyssyoun 13576

Ther was noon, on no party ;

beat him,

They hym beete fful cruelly ;

And by the throtë they hym took,

And pullyd hym so that he shook, 13580

Leyde hym lowë down to grounde ;

pull him to  
the ground,  
blindfold  
him,

And hys Eyen so they bounde,

That he lostë<sup>1</sup> look and syht,[<sup>1</sup> loost St.]

Hys force, hys power, and hys myght. 13584

And affter that, thogh he wer strong,

stretch him  
on the bare  
hide of a  
sumpter,

They gan strechche 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,)

Therfor they tookë mor vengauunce 13592

and bind him  
fast.

Vp-on hym, and bounde hym sore ;

And Venus swyn, with Brustlys hoore,

Drowh hym forth On the bar hyde

Endëlöng and ek a-syde, 13596

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

[leaf 207]

By brookys and by sloos fowle, [Stowe, leaf 230, back]

A-mong the clay they hym dyffoule ;		<i>The Pilgrim.</i>
On hym they werē so cruel,		He is be-
The bar hyde halp <sup>1</sup> neuéradel ;	[ <sup>1</sup> halpe St.]	fouled in the
ffor thys oldē wekkys tweyne	13600	clay and
Gan hym cerche, <i>and</i> ek constreyne ;		sloughs,
In <i>euery</i> place they han hym souht ;		
They took hys good, they lefte hym nouht,	13604	robbed and
And to hym dydē gret disesse.		cruelly used ;
And to me yt was noon ese		
To beholdyn and to se *	(* <i>St. transposes these lines.</i> )	
Ther tyranye, ther cruelte ; *	13608	
And trew(ē)ly <sup>2</sup> yt sat me sore,	[ <sup>2</sup> trewly C., St.]	
That the folk I spak off yore		
Halp nat hyr lord, but hym forsook,		
And, noon hed off hym <sup>3</sup> they took,	[ <sup>3</sup> hym om. St.]	13612
But in hys mescheff lefft hym sool ;		his followers
And lyk as he hadde ben a ffool,		leave him,
They scorned hym, <i>and</i> haddē game,		with scorn.
And gan lawhen at hys shame ;	13616	
[6 lines blank in MS. for an <i>Illumination.</i> ]		
They halp hym nouht, but leet hym be		
In hys grete aduersyte,		
Markede hym in hys mescheff,	[Stowe, leaf 240]	
Ther he lay bounden as a theff,	13620	
Scornyngē at hys bak behynde.		
And swych folkys men may fynde		
In many place (yiff yt be souht) ;		
Whan a man ys to mescheff brouht,	13624	
And falle in-to aduersyte,		
fful fewē frendys than hath he ;		
At mescheff, they hym for-sake,		[leaf 207, bk.]
And but a Iape off hym they make,	13628	Men often
Al be yt so, that they beforē		thus forsake
Wer supported <i>and</i> vp born		their friends
By hys lordshepe, in ther degre.		in adversity.
Whan he stood in prosperyte,	13632	
Than they woldē make hem strong,		
To stonde <i>with</i> hym in ryht and wrong,		
<i>With</i> false behestys (as I ha told,)		
In al hys werkys make hym bold,	13636	
PILGRIMAGE.	B B	

370 *Tho' bound, I try to reach the Hedge on the other side.*

<u>The Pilgrim.</u>	That they wolde <i>with</i> hym abyde ffor lyff or deth, on euery syde ; But fynally, whan al ys do, I ha wyst lordys deceyved so	13640
Let no man trust to for- tune.	In dyvers contres, mo than 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 alone in swych dysioynt, And in gret mescheff, as dyde I ;	[Stowe, leaf 240, back] 13648
	ffor, Venus and Glotony In swych mescheff hadde hym brouht, That off hys lyff he rouhtē nouht, ffor hys grete aduersyte.	13652
I, bound, remember the hedge,	But than I gan remembre me As I lay bounden in the place, I wolde assayen ffor to pace The hegh, that was so thykke <i>and</i> strong,	13656
and try to reach it.	Off wych I tolde, nat go fful long ; And for mor ese and sofftēnesse, I thoulte I wolde my syluen dresse To the path on the tother syde ; ffor, wher as tho I dyde abyde,	13660
	Me sempte the placē peryllous, Bothē dredful <sup>1</sup> <i>and</i> dotous.	[ <sup>1</sup> 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 206]	I gan consydren in my mynde, Yiff I myghte an hoolē ffynde To pacē by, that wer nat thykke fful off thornys me to prykke.	13668
which is full of thorns,	Al thys I gan consydre and se, Swych routhe I haddē, and pyte, A-mong the sharpē busshys alle, That my body sholdē falle	13672
	In any daunger or damāge, Yiff I passedē <sup>2</sup> that passāge ;	[ <sup>2</sup> passede St., possede C.]
and I pray to God.	Praydē god, for hys pyte, ffrom swych harm to saven me ;	13676

*I am caught and bound. I see a hideous old Hag, Sloth.* 371

ffor I stood in fful gret dred,	[Stowe, leaf 241]	<i>The Pilgrim.</i>
Lyk a bryd that kan no Red,		I am in great
Wych, in hyr gret mortal ffer,		fear,
Loketh her, and loketh ther,	13680	like a bird
And for dred begynneth quake,		caught with
Whan she ys in the panter take,		lime.
Or englyud <i>with</i> bryd-lym,		
Al hyr ffethrys fful off slym,	13684	
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.	13688	
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,)	13692	
And he ne shal nat whan he wolde.'		
ffor whyl I stood <i>and</i> gan be-holde		As I stare
Now her now ther, <i>and</i> for ffer shake,		about,
Vnwarly, by the ffeet ytake,	13696	I am seizd
I was bounden, <i>and</i> forth lad,		and bound.
That for fer I was nyh mad,		
And knew nat what was best to do ;		
But, amyd off al my wo,	13700	
I sawh a wekke, <sup>1</sup> Old <i>and</i> hydous,	[ <sup>1</sup> Vekke St.]	I see an old
Off look <i>and</i> cher ryht monstrous,		Wekke or
Pyled <i>and</i> seynt as any kaat,	[C. & St.]	[leaf 208, bk.]
And moosy <sup>2</sup> -heryd as a raat.	[ <sup>2</sup> moosy St.]	Hag,
[6 lines blank in MS. for an Illumination.]	13704	
And thys wekke <sup>3</sup> (as I was war) [ <sup>3</sup> Vekke St.] [Stowe, lf. 241, bk.]		
Vnder hyr Arm, an Ax she bar,		with an axe
Lych a bocher that wyl slen		under her
Grete bestys, <i>and</i> affter ffeen,	13708	arm,
And sythen put hem to larder.		
Lyk swych a womman was hyr cher ;		
ffor bestys at ther ffeet be-hynde,		
<i>With</i> a corde she dydē bynde,	13712	and ropes on
And cordys ek (as I was war)		it.
Gret plente, on hyr Arm she bar,		
And after, <i>with</i> hyr ownē hond,		



- The Pilgrim.* Strongly by the ffeet me bond ; 13716  
 She binds me by the feet.  
 In the knotte ther was no lak ;  
 And thaznë thus to hyr I spak :
- Pilgrym** [In Stowe's hand. pylgrym St.]
- I ask the ugly old thing why she attackt me unawares.  
 " O, thow Oldë Ryvelede whyht !  
 ffoul *and* owgly off thy syht ! 13720  
 Why artow, off thy cruelte,  
 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 place,  
 Nor, thogh thow haddest the Reuers sworn,  
 I wot that thow wer neuer born 13728  
 Off no good moder, out off drede.  
 And as touchyng thy kynrede,  
 Be thyn array (yt semeth wel) [Stowe, leaf 242]  
 I shold yt preysen neneradel. 13732
- [leaf 209]  
 file fforth thy way, and cast the bondys  
 That thow beryst, out off thyn hondys."
- [Sloth] :**
- The Hag Sloth.*  
 Quod she, (as in conclusioun)  
 ' I am no Gerfawk nor fawcoun, 13736  
 Nouthor sparhawk nor Emerlyoun,  
 Nor lyk to thyn oppynyoun ;  
 Ches nor bellys, nyh nor ffere,  
 To be bounde I wyl nat bere ; 13740  
 ffor, al ffere, *with-outë* charge,  
 My lust ys for to gon at large.
- Slouthe.** [In Stowe's hand. slouthe St.]
- ' Trust me wel, bothe hih *and* lowe, 13743  
 By ffeyth that I my ffader howe,<sup>1</sup> [<sup>1</sup> ffader owe St., ffade howe C.]  
 Thow shalt nat (whan al ys do,)  
 ffro my daunger escapë so ;  
 But thow shalt, for al thy pryde,  
 Ben arestyd, and abyde, 13748
- I shall not escape her.  
 Be causë thow hast ben so bold  
 To callë me 'stynkyng *and* old ;'  
 And causëles thus blamyd me,  
 Wych haue in many a placë be, 13752
- She seizd me because I cald her old.

- ‘ In somer *aul* 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,  
 Wych neuer was (to ther semynge)  
 Callyd Oldë<sup>1</sup> nor stynkynges, [1 olde St., Old C.] 13760  
 Wher-off I wyl avengë me ;  
 But yiff thow the strenger be,  
 And mor off power, than am I.  
 I shal the venquysshe cruelly.’ 13764  
 The Pylgrym<sup>2</sup>: [2 St., om. C.] The Pilgrim.  
 Than off hyre I gan enquere,  
 That she wolde me pleyuly lere,  
*Aul* declare, by short avys,  
 Bothe hyr name *and* hyr offys. 13768  
 Slouthe<sup>3</sup>: [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 cher,  
 And ys off hellë cheff Boocher ; 13772  
 And *with* thys eorde (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  
 And thy sylff in especïal ; 13780 to lead me.  
 Trustë wel, for haste nor rape,  
 Thow shalt not fro my daunger skape.  
 ‘ But ffyrst off all 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 yonge,  
 And make hem tournë to *and* ffro ;  
 I<sup>4</sup> close her Eyen bothë two, [4 And St.] 13788  
 I make hem slepë, dreme *and* slombre,  
 Yongë folkys out off noumbre ;  
 and makes  
 em slumber ;

Sloth.

She has been  
among kinge  
and noble

and will be  
avengd on  
me for abus-  
ing her.

The Pilgrim.

I enquire  
her name and  
office.

[leaf 209, bk.]  
Sloth.

Her Master  
is the chief  
Butcher of  
Hell.

She leads all  
pilgrims to  
him,

and intends  
to lead me.

She lies in  
bed with  
young folk,

and makes  
em slumber ;

374 *Sloth works by the Raven's 'craas,' 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 brekë al hys gouernaylle,	
	By costys, wher as he doth saylle ;	13796
	And myd off many straungë se,	
till his ship is wreckt.	The wrak ys maad only by me.	
	ffor lak, in soth, off governaunce,	
	I cause that al goth to meschaunce,	13800
	Ther loodmanage, ther sttuff, ther wynes.	
She makes brambles grow in gardens.	'I cause also that, in gardynys,	
	(Who so lyst to looke aboute,)	
	That brembls, netlys, fful gret route,	13804
	Wexe and eneresse round a rowe,	
[leaf 210]	And many <sup>1</sup> weedys that be nat sowe ;	[ <sup>1</sup> 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 <b>Rauenys</b> song,	
	Wych by delay (thys the cas)	
She goes by the Raven's <i>craas</i> (to- morrow),	Ys wont to syngë ay ' <b>craas, craas</b> ;'	13812
	That song I kepe wel in my thoult,	
	Thys lessoun, I forgete yt nouht ;	
	My custom ys ek, what I may,	
and puts everything off.	Al thyng to puttyn in delay ;	13816
	And, myn vsäge off Oldë <sup>2</sup> daate,	[ <sup>2</sup> olde St., old C.]
	What I shal done, to don yt late ;	
	Wherfor off ryght (to seyn the trouthe)	
Her name is Sloth,	My namë ys ycalld 'slouthe' ;	13820
	ffor I am slowh <i>and</i> éncombrows,	
	Haltynge also, and Gotows,	
	Off my lymës crampysshynge,	
	Maymed ek in my goynge,	13824
	Coorbyd, <sup>3</sup> lyk ffolkys that ben Old,	[ <sup>3</sup> Croobyd St.]
	And afowndryd ay <i>with</i> cold ;	
	On ech whedyr, I puttë blame,	
	And, ther-fóre, Slouthe ys my name,	13828
or Idleness, or Heaviness.	Off custom callyd '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		is a M. II that
That tourneth ay <i>and</i> grynt ryht nouht,		turus, but
Save waste vp-on myn ownē thouht ;	13836	doesn't
<i>With</i> Envye my sylff I were,		grind.
And ther-for, thys ax I bere ;		
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-
When he filedde out off Bersabee,	,,	fied by the
Twyēs slumbre vnder a tre		prophet
Callyd Iunypre, <sup>1</sup> wher he slep ;	[ <sup>1</sup> 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 hevyere 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 <sup>2</sup> trouthe)	[ <sup>2</sup> sey C., St.]	(Cistercian
By namē ys ycallyd 'Slouthē,'	1 860	Abbey, fd. by
And the tother (in sentence)		St. Bernard.)
Ys ynamyd 'Neelygence,'		(? Nervieux.)
Strong to bynden and embrace,		Her ropes are
And ther hertys for to lace ;	13864	called Sloth
Wyth wych, throtys, sore I bynde,		and Negli-
That they ha nouthur wyl nor mynde,		gence.
But for neelygencē spare,		
To the prest for to declare	13868	she stops folk
Ther trespace by deuoyouz	[Stowe, leaf 244, back]	gotug to con-
Lowly in confessioun.		fession.

376 *Sloth's Ropes: 1. Hope of Long Life; 2. Foolish Fear;*

<i>Sloth.</i>	' I ber ek other cordys ffyve ;	
Other 5 cords she bears.	And ther namys to deseryue :	13872
	[8 lines blank in MS. for an <i>Illumination.</i> ]	
[leaf 211]	' The fyrst ys ' hope off longē <sup>1</sup> lyff,'	[ <sup>1</sup> 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 thé <sup>2</sup> shal ha space	[ <sup>2</sup> they St.] 13876
	Longe ynowh, to telle ther errour, Ther synnē ek, to ther confessour.	
The second, Foolish Dread,	' The secunde ys (who lyst take hed), Off clerkys callyd ' ffoly dred,'	13880
which stops folk telling their sins.	Wych, off ffoly, maketh hem spare, The trouthē, outward to declare, Ther synnēs clerly to dyscure.	
	' And they be lyk (I dar ensure)	13884
	To bryddys ffleyng in the hayr, Wych dar nat haven ther repayr, To touchē nouthor corn nor greyn,	
They're like birds frightend by a Scarecrow.	Be cause only that they ha seyn	13888
	A Shewelys <sup>3</sup> enarmyd in the ffeld	[ <sup>3</sup> Image, Scarecrow]
	With bowe ay bent, with spere or shield, To ffleyen hem fro ther pasture,— Wych ys but A ded ffygure,	13892
	An apparence, and noon harm doth ; The wych resembleth wel (in soth) To a prest, in hys estaat, A cōfessour or a curaat,	[Stowe, leaf 245] 13896
	Swych as han Iurediccioun ffor to here confessioun ; And trewly, what they here or se, They muste be mwēt and secre,	13900
They won't	Ther tonge may tellyn out no thyng ; ffor they be dowmb in ther spekyng, As an ymage wrouht off Tre or ston ; Ouh't to seyn, power ha thēy noon ;	13904
	They may here, but no thyng declare ; ffor wych, folk sholdē no-thing spare	
confess their sins.	To tellyn out ther synnes and offence	
	To ther curatys wyth humble reuerence,	13908
[leaf 211, bk.]	And gaste hem nouht by noon oppynyoun	

3. *Shame*; 4. *Hypocrisy*; 5. *Despair*. *Hell's Hangman*. 377

' To shewyn pleyully ther confessioun ; ffor goode prestys (who so taketh hed) In ther keypyng haven greyn <i>and</i> bred, Bred off lyff, sed ek off scyence, And goostly ffoode ek off elloquence, Hys sogetys fructuously <sup>1</sup> to ffeede	13912	<u>Sloth.</u>
<i>With</i> doctrine whan that they ha nedc.	13916	
' The thrydde Corde ys ycallyd ' <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 Shame.
' The ffourthe corde callyd ' <i>Papyllardie</i> ,' Wych ys a maner off ypocrysie ; Wolde ben holden mor hooly than he ys, Dar nat telle (whan he hath don anys) Hys grete ffautys in confessioun	13924	The fourth, 'Hypocrysie, or outward shew of reli- gion, a counterfeit- ing of zeale in religion, <i>Papellardie</i> .' (Cotgrave.)
Lyst hys curat kauth <sup>2</sup> oppynyoun Ageyns hym, ffor hys gret offence ; Vnder colour off feyned Innocence, Kepeth cloos, and doth the trouthe sparc, Tyl he ffalle in the dewellys snarc, ffor shamfastnesse in confessioun.	13928	
' The ffyfte corde ys ' <i>Desperacioun</i> ' : Thys the Corde, pleyully, and the laas, Wyth wych whilom hangyd was Iudas Whan he hadde traysshed cryst ihesu ; Wych corde ys ffer ffrom aH vertu, Off vyces werst (shortly for to telle) ; ffor he that ys hangeman off helle, <i>With</i> the corde off desperacioun Hangeth aH (in conclusioun) ffolk endurat <sup>3</sup> in ther entente, That dysespyre, <i>and</i> wyl nat repente, Neuer in thys world whyl they ben alyve.	13932	The fifth, Despair,  with which Iudas was hanged.  Hell's hang- man hangs all folk who despair and won't repent.
' And <i>with</i> thys cordys, that be in noumbre ffyve, I shal don al my besy peyne, 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.'	13945	With these ropes, sloth 'll haul me off
	13948	[leaf 212]
[The Pilgrim]:		

378 *Sloth binds me worse. A white Dove frees me. I see Pride.*

- The Pilgrim.* And after thys, by hyr grete sleighte,  
 And hyr Ax that was so gret off wheylite,  
 Sloth smites me with her axe,  
 Lyk a theff And A ffals ffeloun,  
 She smot me so that I fyl a-down; 13952  
 [8 lines blank in MS. for an Illumination.]  
 ffor I ne hadde power nouter myght, [Stowe, leaf 246]  
 On my ffeet for to stonde vp ryht.
- binds me with fresh bonds,  
 And after that, ful sore she me bond  
 With the cordys that were in hyr hond: 13956  
 Over myn throte, ffyrst she gan hem caste,  
 And knette hem affter wonder streight *and* ffaste;
- and begins to pull me away.  
 And ffro the hegh, by hyr mortal lawe,  
 Cruelly she gan me for to drawe, 13960  
 Wher-off I felte gret anoy *and* greff,  
 Lyk taffalle<sup>1</sup> in-to gret meseheff <sup>1</sup> (to have fallen) to falle St.]  
 And gret dystresse; only nadde be
- But a white dove releases me,  
 A whyht dowhe, wyeht that I sawh fle 13964  
 To-ward hegh, wyeht my cordys brak,  
 And Ellys hadde I sothly go to wrak;  
 But she was sent vn-to me by grace,  
 Me to socoure in the samè place. 13968
- and breaks my bonds.  
 And whan I sawh that I was vnbounde,  
 The cordys brak, that wer gret *and* rounde,  
 Vp on my ffeet I gan me for to dresse;  
 And as I myghte (for verray werynesse), 13972  
 To-ward the hegh I wende ha gon ful ryht;
- I see two persons,  
 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 pendant off an hyl doun lowe; [C. & St.]  
 one carrying the other puffy one (Pride) on her neck.  
 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  
 And she that was vp-on the bak yhorn), [Stowe, leaf 246, bk.]  
 Was gretly bolle and yswolle aforon,  
 And in hyr hand she bar a staff fful round,  
 Wyeht whilom Grew on A werray<sup>2</sup> ground. [<sup>2</sup> werry St.]  
 [8 lines blank in MS. for an Illumination.]
- One (Pride) is like a lion.  
 And off hyr look (in myn inspeceyoun) 13985  
 She was lyk to a ffers lyoun,

- And hornyd ek as an vnycorn ;  
 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 spoeres 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, tholde<sup>1</sup> that bar hyre on hyr bak, [<sup>1</sup> the olde St.]  
 Whos clothyng was shapyn lyk a sak.  
 But she that rood, off whom I<sup>2</sup> tolde, [<sup>2</sup> I St. to-form I C.]  
 Maade the tother<sup>3</sup> lede hyr wher she wolde ; 14000  
 And she that bar, (ye shal vnderstonde,) [<sup>3</sup> = th' other]  
 Held a large merour in hyr hond, and holds a large mirror in her hand.  
 Hyr owgly ffeturys to beholde *and* se. [<sup>4</sup> to om. St.]  
 And than I gan a-noon to<sup>4</sup> remembre me, 14004  
 Seyde, "allas ! what hap haue I, or grace !  
 Ah they that I mete in thys place,  
 Ben olde, echon, to-form *and* ek be-lynde ; [St. & C.] [leaf 213]  
 I am gretly astonyd in my mynde ; [Stowe, leaf 217] 14008  
 They wyl me slen, thorgh som dysaventure,  
 Or me *Outrage*, I shal yt nat recure ;"  
 ffor she that rood vp-on the olde a-forn,  
 I herde a-ffer, how she blew hyr horn, 14012  
 And ffaste gan affter me to ryde,  
 To me sayde, as I stood a syde,  
**The Olde Pride :**<sup>5</sup> [<sup>5</sup> 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 :**<sup>6</sup> [<sup>6</sup> St., om. C.] The Pilgrim.  
 " What artow," *quod* I to that olde ;  
 " Wenystow I so sone sholde  
 Yelde me, and knowë nat thy name,  
*With-outë* mor? in soth I wer to blame ; 14020  
 Thyn offyce ek, and also thy power,  
 Or that I me yelde pryşowner."  
**Pride :**<sup>7</sup> [<sup>7</sup> 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 aȝt Olde sothly the Eldest ; Whylom, in hevenc 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 hiȝh, and hemys ffer.	14029
Her father was Lucifer,		' My ffader was ynamyd Luceyfer ; Off bryd ther was neuer (in-to thys day) In bussch nor braunche leyde swych an Ey ; i. Outw St.	14033
who was cast down to hell,		ffor after tyme that I Eyred was, Wyth thys belwys (trewly thys the caas) I blewe ther so horryble a blast,	14036
[leaf 213, bk.]		That my ffader was a-noon doune cast ffrom that hiȝh hevenly mausioun, In-to helle cast ffyl lowe down : To-fforn he was a bryd ful cler <i>and</i> bryht,	14039
		And passyngly ffayr vnto the <sup>1</sup> syght, [ <sup>1</sup> to the St., burnt C.] Noble, gentyl, <i>and</i> also ek mor cler Than Phebus ys in hys mydday sper ; But now he ys blak, and mor horryble Than any deth, also mor terryble.	14044
and she with him.		' And shortly ek (in conclusioun) <i>With</i> my ffawer I was also cast down, In-to thys Erthe down ful lowe ;	
On earth she saw Adam,		And ther I sawh <i>and</i> dyde knowe 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,	14048 14052
tempted him, and made him eat the fruit,		And castē 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, And made on hym so fel a suit, I made hym Etyne off the frut	14056
for which he was driven out of Paradise.		Wych was dyffendyd hym (certeyn) [Stowe, leaf 248] Off hys lord, cheff and souereyn ; Wher-for he was (after my devys), After chacyd out off paradys ; Ther he loste hys avantage.	14060

‘ Thus wroult I ffyrst in my yong age :	14064	<u>Pride.</u>
And day be day I ne cessede nonht		
Tyl I hadde gret harmys wrouht ;		
ffor yt am I, both nyh <i>and</i> ferre,		
That make A-mong gret lordys, werre ;	14068	
I cause al dissenciouns,		She causes discord and dissension,
Dyscord <i>and</i> indygnaciouns,		
And make hem, by ful gret envye,		
Everych other to dyffye ;	14072	
ffor I am leder <i>and</i> maystresse,		
Cheventayne <i>and</i> guyderesse,		
Bothe off werre <i>and</i> off bataylle.		war and battle,
I make off platē <i>and</i> of maylle	14076	
Many devyses, mo than on ;		[leaf 214]
And to rekne hem euerychon,		
Yt woldē down but lytel good.		and incited the first shelding of blood.
‘ I causede ffyrst, shedyng off blood ;	14080	
I ffond vp fyrst, devyses newē,		
Rayēs 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,		She will be held peerless,
And by my syluen 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	and be every one's master.
Be cheff mayster aboue echon :		
Other doctryne kepe I noon.		
‘ I hate also, in myn entent,		She hates good counsel and advice.
Good consayl and avysēment,	14100	
And overmor, thus ys yt,		
I preyse noon other manlys <sup>1</sup> wyt,	[ <sup>1</sup> maanys St.]	
But myn owne, what so be-falle,		

382 *Pride's Contempt of others, and love of Flattery.*

<u>Pride.</u>	‘ ffor that I holdē best off alle ; And me semeth that I kan Mor than any other man ; Ther- <i>with</i> I am ek best apayd,	14104
Nothing is to be done or said, save by her.	No thyng ys wel down nor wel sayd, By noon off hiñ nor lowh degre, But yiff yt be only by me Gouernyd al, to my delyt ; And ek I wolde ha gret despyt,	14108
[leaf 214, bk.]	ffor I wolde no man wer preysed, Worshepyd, nor hys honour reysed, But I allonē, mor ne lasse ;	[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.	14120
But she re- fuses praise, by way of mokery, saying it's a joke ;	‘ And sothly yet, whan men me preyse, Or <i>with</i> laude myn honour reyse, Outward I do yt al denye, And sey ‘ yt ys but mokerye That they so lyst my prys avauance ; I sey I ha no suffysaunce Lyk to her oppynyoun, To haue swych commendacioun :’	14124 14128
but this is only shau humility	To shewe a maner of meknesse Outward, as by ápparence, Thogh ther be noon in éxistence.	14132
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, <sup>1</sup> Taferme off <sup>2</sup> me, bothe fer <i>and</i> ner, That my wyt ys synguler.	[ <sup>1</sup> flaterye, flattery C.] 14136 [ <sup>2</sup> 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	<i>Pride</i>
And thynke my place <i>and</i> my degre	[Stowe, leaf 249, back]	
Muste gretly enhaunsyd be,		
And thynke yt sytteth wel to me		likes to sit on a Chair of Dignity like a Duchess.
Tave a cheyre <sup>1</sup> off dygnyte,	[ <sup>1</sup> Chayer St.] 14148	
Lyk as I were a gret prynsesse,		
A lady, or A gret duchesse,		
Worthy for to were A Crowne.		
' And whan I se Round envyroune,	14152	
ffolk me Obeye on every part,		[leaf 215]
I resemble a ffers lyppart ;		When folk obey her,
Off port, off <sup>2</sup> cher, I-rous <i>and</i> ffel,	[ <sup>2</sup> and St.]	
And off my lookys ryht cruel	14156	
I be-holde on hem so rowe,		
And gynne to lefften vp the <sup>3</sup> browe	[ <sup>3</sup> gyn . . . my St.]	
Off verry Indygnacioun,		
Off contenance lyk a lyoun,	14160	she looks like a Lion;
As thogh I myghte the skyës bynd :		
Al ys but smoke, al ys but wynd,		
Lyk a bladdere that ys blowe,		but it's only a bladder :
Wych, <i>with</i> -Inne a lytel throwe,	14164	
Pryke yt <i>with</i> a poynt, a-noon,		prick it, and it collapses.
And farwel, al the wynd ys gon,		
That men ther-off may no thyng se.		
' And lyk as foom amynd the se <sup>e</sup>	14168	
Ys reysed hihē <i>with</i> a wawe,		
And sodeynly ys efft <i>with</i> -drawe,		
Thát men sen ther-off ryht nowht,		
Ryght so the wawës off my thouht,	14172	
By prydē reysed hih a-loffte,		
<i>With</i> vnwar wynd be chaungyd offte.		
' Ech manhys ffawtys besydē me,	[Stowe, leaf 250]	She sees all men's faults, not her own ;
Saue myn owne, I kan wel se ;	14176	
But I parceyuē neueradel		and not their good works.
Off no thyng that they do wel.		
' To allē scornerys, in sothnesse,		
I am lady and maystresse ;	14180	
And off the castel off landown,		Of the Castle of Landon
That off scornynge hath cheff renoun,		
By Oldē <sup>4</sup> tyme (as men may sen)	[ <sup>4</sup> olde St., old C.]	

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.	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 ycallyd 'Cruelte,' To hurtē folk aboutē me :	14192
	Off verray surquedy <i>and</i> pryde, I smyte and wynse on euery syde ;	14196
	Prest nor clerk, I wyl noon spare ; And wyth my syluen thus I ffare, Mor cruel, in my ffellē rage,	
	Than a Boole wylde and savage, Wych rent a-doun bothe roote and rynd.	14200
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> doun) Al my guyle and my tresoun.	14208
	'ffro tymē long, out off memoyre, Thys belwes callyd ben 'veyngloyre,' Ther- <i>with</i> to quyke the ffyr ageyn,	
The bellows is Vain-Glory,	To makē ffoolys in certeyn, Thogh they be blak as cole or get, Off me whan they ha kauht an het, To semyn in ther ownē syht	14212
	That they in vertu shyne <b>n</b> bryht, Bryhter than Any other man That was syth the world be-gan, Or any that they alyvē knowe.	14216
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

'That the cyte <sup>1</sup> off Babiloun	[ <sup>1</sup> Citee St.]	14224	<i>Pride</i>
Wyth al <sup>2</sup> hys gretë Ryalte,	[ <sup>2</sup> alle St., om. C.]		[leaf 216]
Wyth al <sup>2</sup> hys fforce <i>and</i> hys bewte,			
Was bylt <i>and</i> mad by hym only :			
Thys was hys bost ; and ffynally		14228	burnt the City of Babylon.
<i>With</i> thys belwes I made a levne,			
The fflawme touchyde nyñ the heuene,			
But afterward yt gan abate,			
Yt lasteth nat by no long date.		14232	
'And as gret wynd (who lyst to se)			As wind blows the fruit off a tree,
Smyt al the frut doun off A tre,			
Brawnehe <i>and</i> bowh, <i>and</i> levys fayre,	[Stowe, leaf 251]		
And ther bewte doth apayre,		14236	
Ryght so the wynd off veyn glorye—			so Vainglory
Be yt off conquest or vycetórye,			
Or off what vertu that yt be—			
Yt bloweth yt doun (as men may se),		14240	blows down Fame.
Worshep, honour, Rénoun, ffame—			
Ther ys in bostyng so gret blame.			
ffor bryddes that fien in the hayr,			
And hyst makë ther repayr,		14244	
Thys wynd kan maken hem avale,			
Talyhtë lowe doun in the vale.			
'Hastow, a-for-tyme, nat herd sayd,			
How for an Exaample ys layd,		14248	
That a Reuene, <sup>3</sup> Or north or souht, <sup>4</sup>	[ <sup>3</sup> Ravene St.]		Fable of the Raven and the Fox.
Bar a chese <i>with</i> -Inne hyr mouht <sup>4</sup>	[ <sup>4</sup> Southe . . Mouth St.]		The Raven flew with a chese in her beak.
As she fley ouer a ffield ;		14251	
The wychë, <sup>5</sup> whan the ffox beheld,	[ <sup>5</sup> whiche St., wych C.]		
Thoghtë that he wolde yt haue ;			
Sayde, 'Ravene, god yow saue,			
And kepë yow fro al mesehaunee !			
Praynge yow, for my plesaunce,		14256	
That ye lyst, at my prayere,			
Wyth your notys fressh <i>and</i> elere			The Fox begd her to sing
Syngen som song off gentyllesse,			
And your goodly throte vp dresse,		14260	
Wych ys so fful off melodye			[leaf 216, bk.]
And off heavenly Armony ;			with her hea- venly voice.
ffor trewly, as I kan dyseerne,			

*Chaucer  
Chaucer*



*Pride inspires Music. Her Peacock's tail. Her Boasting.* 387

'Thys floutys <sup>1</sup> ek, <i>with</i> sotyl musys, [1 fleutys St.]	14304	<i>Pride</i>
And thys shallys <sup>2</sup> loudē crye, [2 shalvys St.]		blows flutes and musical instruments
And al swych other menstraieye, <i>With</i> ther blastys off bobbauuce,		
Don oftē tymē gret grevaunce ;	14308	
ffor, wyth ther wyndēs off gret myght, They quenche, off vertu al the lyht ;		that quench Virtue's light.
They blowe many a blast in veyn, [3 chaffe / fro St.]		
They seure the chaff fer fro <sup>3</sup> the greyn.	14312	
'Thys wynd also, (as ye shal here,)		
Whan yt taboureth <sup>4</sup> in myn Ere, [4 tabourethe St.]		
And <i>with</i> hys blast hath ther repayr, Bereth me An hand that I am ffayr,	14316	
Noble also, and ryht myghty, Curteys, wys, <i>and</i> ful worthy, <i>With</i> swychē wyndēs cryyng lowd.		With continual flattery, and blowing of the bellows, she waxes proud.
A-noon I gynnē wexen proud ;	14320	
But whan ther wynd ys ouergon, ffrut ther-off ne kometh noon ;		
Al ys but wynd (yt ys no doute,) [Stowe, leaf 252, back]		But all is wind, without fruit.
Turnynge as oftē sythe aboute	14324	
As phanē doth, or wheder-cok.		
'And my Tayl, lych a pocok, Oftē sythe on heichte I reyse, <i>With</i> swych wynd, whan men me preyse.	14328	Pride sticks up her tail like a Peacock.
And whan I ha swych prys ywonne, I swollē, <sup>5</sup> gret as any tonne, [5 swelle St.]		
Lyk to brestyn for swollyng ; <sup>6</sup> [6 swellynge St.]		
Ne wer I hadde som áventyng	14332	
To makē the wynd fro me twyzne, Wych ys closyd me with-Inne, Me semeth ellys al wer lorn.		[leaf 217, bk.]
'And, therefore I bere thys horn,	14336	She bears the Horn of Boasting.
Wych that callyd ys 'bostyng,' Or voydē powriche, <sup>7</sup> by som lesyng. [7 pawriche St.]		
And trewly, <i>with</i> myn hydous blast, Aȝ the bestys I make a-gast,	14340	At its noise all the beasts quake.
Off my contre, for verray drede, Make hem to lefft vp hyr hed.		
'And oftē tyme I boste also		



388 *Pride's Boasting and Cackling over her doings.*

<i>Pride</i>	‘ Off thyng wher neuer I hadde a-do,	14344
boasts of things she never did,	My sylff avaunce, off thys and that, Off thynges wych I neuer kam at.	
her lineage,	‘ I boste also off my lynage, That I am kome off hiñ parage,	14348
possessions,	Born in An hous off gret renoun ; That I ha gret pecessioun,	
and acquaint- ance.	And that I kan ful many a thyng, And am aqueynted with the kyng.	14352
	‘ I booste and blowë ofte A day, [Stowe, leaf 253] Whan that I ha take my pray, Or whan that I, (lyk myn awys,)	
When she's done any thing not- able,	Ha done a thyng off any prys, Achevyd, by my gret labour, Thyng resownynge to honour ; Consayl ther-off I kan noon make ;	14356
up goes her tale, and she cackles like a hen that's laid an egg.	Vp with my tayl, my ffethrys shake, As, whan an henne hath layd an Ay, Kakleth affter, al the day ; Whan I do wel any thyng, I cesse neuere off kakelyng,	14360  14364
	But telle yt forth in euery cost ; I blowe myn horn, and makë bost ; I sey ‘ Tru / tru,’ and blowe my ffame, As hontys whan they fyndë game.	14368
[leaf 218]	Ryht so, whan that I do wel, Avauntyng I tell yt euerydel, And axe also off surquedy, ‘ Hath any man do so, but I, Outher off hiñ or lowh degre ?’	14372
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, 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.	14376  14380
She resem- bles the cuckoo,	‘ And thus thow mayst wel knowen how I resemble the Cookkoo, Wych vp-on o <sup>1</sup> lay halt so long, [Oo St. (leaf 253, back)]	

' And kan synge noon other song.	14384	<i>Pride.</i>
' And awawntyng (who taketh hed)		which knows only one song.
Ys sayd off wynd (yt ys no dred)		
Wych ys voyde off al prudence		
In shewyng out off hys sentence ;	14388	
And on eeh thyng (in hys entent)		Pride will always argue
He wyl make an Argument,		
Sustene hys part <i>and</i> make yt strong, <sup>1</sup>	14391	
Wher that yt be ryht or wrong, <sup>1</sup> [1 stronge . . . wronge C.]		
Sette a prys <i>and</i> sette A lak,		
And preue also that whyht ys blak ;		prove white black,
And who-euere ageyn hym stryue,		
He wyl ffyhtē <i>with</i> hym blyue,	14396	
And, holdyng hys oppynyoun,		
Make a noyse and a gret souz		and make gret noise about it.
ffor to supporten hys entent,		
Lyk as yt wer a thonder dent.	14400	
' Somtyme he wyl, off surquedye,		Sometimes she'll extol Fasting
ffastyng, gretly magnefyue,		
And prechyn ek (by gret bobbaunce)		
Off abstynence and off penaunce ;	14404	
And yiff hys pawnehē be nat fful,		
Wynd and wordys rud <sup>2</sup> and dul	[ <sup>2</sup> Rude St.]	
Yssen out fful gret plente,		
To make al folkys that hym se,	14408	to make folks stare. [leaf 218, bk.]
Vp-on hym to stare and muse		
And to here hys Cornemose <sup>3</sup> :	[ <sup>3</sup> Cornemvse St.]	
Swych hornys (who that vnderstoode)		
Ar wont to make noon huntys goode ;	14412	
Hys hornys he bloweth al the day,	[Stowe, leaf 251]	
And Iangleth euere lyk a Iay,		
A bryd that callyd ys ' Agaas,'	[ <i>Agaas</i> , a Pie, Piannet, or Magatapie.—Cotgr.]	She chatters like a Jay or Magpie.
Wych wyl suffren in no caas	14416	
No bryd aboute hyr nest to make,		
<i>With</i> noyse she doth hym so a-wake.		
' Thus allē folk that here hys bost		
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 shapē for to ryde,	
		And am ful loth, in cold or heet,	
		ffor to gon vp-on my ffeet,	14428
		Yiff that myn hors be fastē by, <sup>1</sup>	[ <sup>1</sup> fast ly St.]
		And al myn harneys be redy.	
one is called Disobedience,		'On off my sporēs (in sentence)	
		Ys callyd 'Inobedyence;'	14432
the other Rebellion.		The tother (in conclusioun)	
		Callyd ys 'Rebellioun.'	
The first made Adam eat of the fruit,		'The ffyrstē <sup>2</sup> madē, (by my sut,)	[ <sup>2</sup> ffyret . . . suyt St.]
		Adam to Etyng off the ffrut	14436
		That was forboode to hym afforn;	
		But thys spore, sharpere than thorn),	
and take Eve's advice.		Maade hym stedefastly beleue	
		The counsayl and the reed of Eue,	14440
		Aforn ytake out off hys syde;	
		But to the frut she was hys guyde.	
The second, King Pha- raoh wore,		'The tother sporē, hadde also	[Stowe, leaf 254, back]
		Vp-on hys Ele, kyng Pharaoh,—	14444
		Whylom a kyng off gret renown,	
[leaf 219]		And hadde in hys subieccioun	
		(As the byble kan wel tel)	
		Al the peple off Israel,	14448
		And in thraldam <i>and</i> scruage,—	
when he re- fused to let the people of Israel go,		In hys woodnesse <i>and</i> hys rage	
		Wolde nat graunte hem lyberte	
		To gon out off hys contre	14452
		(In hooly wryt, as yt ys ryff);	
		And, for thys Pharaoh 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 brouht to confusioun.	
		'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.	14164	<i>Pride.</i>
' He was a ffool, (yt ys no faylle,) The grete mayster for tassaylle, That ys lord most souerayne ;		Pharaoh was a fool to strive against God.
But pryde that tymē held hys reyne, Off malys and off <sup>1</sup> surquedye, ffor to trusten and affye	14468	But Pride made him trust in her Spire of Rebellion.
In thys spore that I off spak, Tyl he fyl vp-on the wrak.	[ <i>om. C., St.</i> ]	
' Now wyl I spoken off the staff Wych that pryde to me gaff, And I, to my proteccioun,	[Stowe, leaf 255]	Pride's staff,
Bar yt in-stede off a bordoun, And ther- <i>vp-on</i> (for my beste) Off custoom I lene and reste ;	14476	to lean on,
And who that wolde yt take a-way, <i>With</i> hym I woldē makē ffray <sup>2</sup> ; I wyl leue yt for no techyng <sup>3</sup> ffor no counsail nor no prechyng,	[ <sup>2</sup> a ffray St.] 14480	[leaf 219, bk.]
But, obstynat in myn entent, I voyde resoun and argument ; ffor <i>with</i> thys staff (whio kan entende) Myn offencys I dyffende.	[ <sup>3</sup> thyng St.] 14484	and defend her offences with.
' ffor thys staff, (in sentement,) Whylom Rud <sup>4</sup> entendement, The cherl, held by rebellioun, Whan he dysputede <i>with</i> Resoun,	[ <sup>4</sup> Rude St.] 14488	This staff, Obstinacy, was held by Rude Entendement (p. 288 above).
And callyd ys 'Obstynacye', On wyche (the byble wyl nat lye) Lenede whilom kyng Saul, Whan he (off Resoun rud <i>and</i> dul,) Was reprevyd off Sāmuel,	14492	Saul too leant upon it when reproved by Sāmuel,
A prophete in Ysrael, ffor the grete vnleful pray That he took vp-on a day	14496	for sparing the cattle he took from Amalek,
In Amalech, most Rychē thynges, As, in the ffyrste book off kynges, Makyd ys cler mencyoun.	14500	1 Kings (= 1 Samuel xv. 9-35).
' And I, for my rebellioun, Hatyd am in many wyse,	[Stowe, leaf 255, back]	

392 *Pride keeps Pagans in idolatry, and damns Jews.*

<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 ffile Gracē dieu ; to-for my fface 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, euerychon, ffrom ther Errour they may nat gon, Ydolatryē to for-sake, And the ffeyth of cryst to take, ffrom ther errour hem <i>with</i> -drawe,	14512
	And to kome to crystys lawe ;	14516
	They be blynded so by me, And Indurat, they may nat se	
[leaf 220]	To cōnuerte as they sholdē do.	
and the Jews to their obstinacy,	‘ And the Iewēs ek also	14520
	I nyl stynte, nor cessē nouht, Tyl off entent I haue hem brouht	
leading em to perdition and damnation.	To ther ffynal perdycioun And to ther dampnacioun :	14524
	I debarre hem from al grace, That the hegh they may nat pace ; The hegh, I menē, off penaunce, Ther-by to kome to répentauunce :	14528
	I sterte afor hem (in certeyn) And make hem for to tourne ageyn, ffor to wyNSE 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, Wych ys fayr by apparence, And haueth ek gret excellence,	14536
fair without,	Both off shap <i>and</i> off bewte Owtward (who that lyst to se), ffor couere (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
<i>With</i> -Innë thogh yt ffoulë stynke		of carrion
Off karyen and off rootë boonys ;		withyn,
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 syht,		
I sholde be ffoul, and no thyng bryht :		
My mantel overspredeth al ;		[leaf 220, bk.]
But who that (in especyal)	14556	
Inwardly knewë herte and thouht,	[C. & St.]	
Blowh, and he shal fyndë nouht ;		Souffle ; si, na rien. St., om. C.
Wherfor, by descripcioun,		
I bere the sygnifyfiaeïoun	[C. & St.] 14560	
In résemblancë, and am lych		Pride is like
Taffoul <sup>1</sup> callyd an Ostryeh,	[ <sup>1</sup> To a fowl]	an ostrich,
Off whom the nature eue <sup>ry</sup> del	[Stowe, leaf 256, back]	
Ys vnderstonde by my mantel.	14564	
' Thys <sup>2</sup> ffoul hath fethres fressh to se,	[ <sup>2</sup> Thys St., Thy C.]	which has
ffayrë wynges, <i>and</i> 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 apparencë, to ther syht,		
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 myghtë 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 erthë lowë down ;		
But who the trouthë kan wel se,		

394 *Pride's Mantle of Hypocrisy. The Fox and the Herrings.*

	<i>Pride.</i>	' I nouthar 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 speeefye, Callyd ys 'ypocrysy,'	14588
	It's lined with foxskin.	Therby outward a prys to wyne. ' And the forour wych ys <i>with-Inne</i> , Off fox skynnës euerydel ;	
	[leaf 221]	Al be that, outward, my mantel Ys ywoven (by gret delyt).	14592
		Off shepys wollë, soffte and whyt, I were yt on (soth to seye) By fawsssemblaunt whan I preyre ;	14596
		And who lyst knowë verrayly, Many men vse yt mo than I, Wrappe hem ther-in, in ther nede, In hope the better for to spede.	14600
		' I couere slouth vnder meknesse, And gretë <sup>1</sup> ffelthe vnder fayrnesse ;	[ <sup>1</sup> grete St., gret C.]
		Sey (whan rathest 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 nay), Myddës off the way he lay,	14608
		Ded only by résemblaunce Outward, by eher <i>aul contenaunce</i> ; Thus he feynede ful falsly, Seynge a cartë passë by	14612
		fful off haryng (ther yt wente) ; And the eartere vp hym hente ; In-to the carte a-non hym threwh, ffor he in soth noon other knewh.	14616
	A carter flung him into his load of herrings,	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 'ypocrysy,' 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-to <sup>1</sup> hiñ degre.	14624	<u>Pride.</u>
' But yiff thys mantel wer asyde,	[ <sup>1</sup> vpp- to St.]	
Vnder wyeh I do me hyde,	[St. & C.] 14628	[leaf 221, bk.]
Off ffolk (that vnderstondē wel)	"	If she hadn't her cloak on,
I shold be preysed <sup>2</sup> neueradel ;	[Stowe MS.]	
For ffolkys wolden at me chace,	[St. & C.]	wise folk would hunt her out.
Hunte at me in euery place, Sette on me ful many a lak.	" 14632	
' And she that bereth me on hyr bak, I shal the maner off hyr telle, Yiff thow wylt a whylē dwelle.'	14636	
<b>The Pylgrym asketh:</b> <sup>2</sup>	[ <sup>2</sup> St., om. C.]	<u>The Pilgrim.</u>
Thamē <i>quod</i> I, or she was war, Vn-to the oldē that hyr bar :		I tell the second person who bore Pride on her back
' 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 <i>and</i> fel."	14640	that she's no good.
<b>The Olde Answerde:</b> <sup>3</sup>	14644	
' I am she that ful wel kan Scorne and mōkkē many A man ; And to myn offyce, yt ys due, ffolkys lowly to salue.	[ <sup>3</sup> St., om. C.] [Stowe, leaf 258]	<u>Old Flattery.</u> Her descrip- tion and office.
' Lordys that ben off gret estaat, On hem I wayte, Erly and late ; In wrong <i>and</i> ryght, I kan hem plese, And pleyuly to ther hertys ese,	14648	To Lords,
fful gret plesaunee I kan do ; My song to hem ys 'placebo,' And they ful wel vp-on me leue, I seyē <sup>4</sup> nat that sholde hem greue ;	14652	she sings <i>placebo</i> ;
And thogh they kan me nat espye, Vu-to hem I kan wel lye.	[ <sup>4</sup> seyē St., sey C.] 14656	
' And my crafft I thus devyse :		she pleases everyone by lying.
I sey to ffoolys, they be wyse, And to folk that ben hasty,	14660	



	<i>Flattery</i>	' I affermē <sup>1</sup> boldēly	[ <sup>1</sup> afferne yt St.]
		They be mesurable and ffre,	
[leaf 222]		And off ther port fful áttempre.	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 placys 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 offyce, <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 deceeyue 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 ' cosyn to Tresoun,'	
		And by dyssent off lynē down	14696
		Eldest douhter off Falsnesse,	
		Cheff noryce off Wykkednesse ;	
		And aH 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 Ys hyd, they may yt nat espye.			<u>Flattery</u>
' And, <i>with</i> my mylk off flattery <sup>1</sup>	[ <sup>1</sup> flattery C. St.]		
I was noryce, <i>and</i> ek guyde, In especyal vn-to Pryde, Vn-to whom, in sothfastnesse, I am verray porteresse.	[Stowe, leaf 259]	14704	was nurse to Pride,
And, that in me ther be no lak, I bere hyre euere vp-on my bak, And ellys she, in sowre <i>and</i> soote, She sholde shortly gon on <sup>2</sup> fote.'		14712	and is her Porteresse.
<b>The Pylgrym :</b> <sup>3</sup>	[ <sup>2</sup> vnder St.]		She bears 'Pride' upon her back.
Thanne <i>quod</i> I, "answere to me ; Thylke merour wych I se, Wych thow beryst, ther-in to pryde, Tel on, what yt doth sygnefye !"	[ <sup>3</sup> St., om. C.]	14716	<u>The Pilgrim.</u> I ask Flattery what her Mirror typifies.
<b>Flatrye :</b> <sup>4</sup>	[ <sup>4</sup> St., om. C.]		<u>Flattery.</u>
' Herdestow neuere her-to-forn Tellyn, how the vnycorn, Off hys nature, how that he fforgeteth al hys cruelte, And no maner harm ne doth, Whan that he be-halt (in soth) Hys ownē hed, <i>and</i> hath a sylt Ther-off, <i>with</i> -Inne a merour bryht ?'		14720	As the uni- corn gives up his cruelty when he looks in a glass,
<b>The Pylgrym :</b> <sup>5</sup>	[ <sup>5</sup> St., om. C.]		<u>The Pilgrim.</u>
" I haue herd <sup>6</sup> sayd," <i>quod</i> I, " ryht wel Ther-off the maner euerydel."	[Stowe, leaf 259, back] [ <sup>6</sup> herd St., her C.]	14728	
<b>Flatrye :</b> <sup>7</sup>	[ <sup>7</sup> St., om. C.]		<u>Flattery.</u>
Than <i>quod</i> she, ' I wyl nat spare, Off Resoun, Prydē to compare To the vnycorn (off ryht), The wych, whan he hath a sylt Off hym sylff in A merour, And beholdeth the rygour Off hys port, he bereth hym ffayre, And gynneth wexyn debonayre. And thys merour (in substaunce)		14732	so, when Pride sees herself in a mirror,
		14736	[leaf 223] she turns polite.

<u>Flattery.</u>	' Ys ycallyd 'Accordauce,'	
Her mirror is called 'Accordauce.'	Resownyng ay (be wel certeyn)	
	To al that pryde lyst to seyn,	14740
She always agrees with Pride,	To holde wyth hym in ech degre,	
	With-onten 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 vnycorn,	
	He wolde hurtle with his horn,	14748
	That no thyng, on se nor londe,	
	Sholde hys cruelte with-sonde.	
	' And for thys cause, to my socour,	
	I ber <sup>1</sup> with me thys merour,	[ <sup>1</sup> bere St.] 14752
	ffro hys sawes nat dyscorde ;	
Flattery always agrees with what Pride says ; and is the Echo to every one's talk,	What-euere he seyth, I accorde	
	And assente ay wel ther-to.	[Stowe, leaf 260]
	' Who vnderstant, I am Echecho	14756
	Among the rokkys wylde and rage,	
	Wych answer to euery age :	
	To yong and old, what so they seyn,	
	I answer 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>	<b>[The Pilgrim:]</b>	
While we are talking,	And whyl that I held companye	
	And dalyaunce with flatrye,	14764
	Heryng the maner and <sup>2</sup> the guyse	[ <sup>2</sup> 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 outrageous,	14768
	Off whom ful sore I draddē me ;	
with spears in her eyes,	And in hyr Eyen I dyde se	
	Tweynē sperys <sup>3</sup> sharp and kene ;	[ <sup>3</sup> 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 and look ;	
	And for verray Ire she shook,	14776

*The Serpent-Hag, Envy, carries two others on her back.* 399

- Drewe as a bast, voyde off blood, The Pilgrim.  
 Hyr flessh wastyd, (and thus yt stood,)  
 Men myghtē sen bothe nerffe and bon,  
 And hyr Ioyntēs euerychon. 14780
- Other tweyne (I was wel war,)  
 I sawh, that on hyr bak she bar,  
 Wonder dredful and horryble,  
 And to beholdē ful terryble : 14784
- [6 lines blank in MS. for an Illumination.]
- On off hem (by gret outrage) [Stowe, leaf 260, back] One was veiled,  
 Veylled was in hyr vysage,  
 That men ne sholde hyr façē se,  
 Nor hyr port in no degre ; 14788
- Hyr lokkys wern ryht Rud and badde ;  
 In hyr ryht hand A knyff she hadde,  
 And in hyr lyfft (as semptē me) and held a kniffe in her right hand,  
 A boyst *with* oynementys had she ; 14792
- But hyr knyff, stel<sup>1</sup> sharp and kene, [1 final St.]  
 Was hyd, that no man myghte yt sen,  
 Be-hynde hyr bak ful couertly. behind her back.
- The tother vekke, that rood on hih, 14796  
 Hadde in hyr hand a swerd also,  
 And (as I took good hed ther-to)  
 Endēlong yt was yset,  
 fful off Ecrys, and y-ffret 14800 full of ears,  
 Off swych folkys as wer wood. [leaf 224]
- The toon Ende, (thus yt stood,)  
 She yt held *with*-Inne hyr mouth,  
 Wych was a thyng ful vnkouth. 14804 (and held one end in her mouth.)
- And ther-*with*-al, she,<sup>2</sup> euere in on, [2 she St., the C.]  
 ffastē gnew vp-on a bon ;  
 And (bette hede<sup>3</sup> ek as I took,) [3 hede St., hed C.]  
 She hadde also a long flessh-hook, 14808 and a long flesh-hook.  
 Double-fforkyd at the ende,  
 Sharp *and* krokyd for to rende.
- The Pylgrym :<sup>4</sup> [4 St., om. C.]  
 Thys thyngēs whan I gan beholde,  
 Off the wych aforn I tolde, 14812  
 I abrayd *with* al my peyne ; [Stowe, leaf 261]  
 And off hyre that bar the tweyne

400 *False Envy is the daughter of Pride, by Satan.*

- The Pilgrim.* Vp-on hyr bak / I gan enquire,  
 I ask the hag (Envy) the names of the three. That she lyst me for to lere, 14816  
 And declaren vn-to me  
 Wheroff they seruede allë thre,  
 And off that owgly companye  
 They wolde her namys specefye. 14820
- Envy.* **Envye Answerde:**<sup>1</sup> [1 Stowe, leaf 261. om. C.]  
 ‘ I merveylle nat,’ ywys, *quod* she,  
 ‘ Thogh [that] thow abaysshed be ;  
 ffor the trouthe, yiff I shal seye,  
 We woldë makë the to deye 14824  
 Or thow sholdest yt espye.  
 ‘ ffor I am callyd ‘ Fals Envye,’  
 Douhter to Pryde : whylom I was  
 Conceyved whan that Sathanas 14828  
 By hys cursyd moder lay,  
 Sythë go fful many a<sup>2</sup> day ; [2 a C., om. St.]  
 And trustly, thogh I be nat ffayr,  
 I am hys douhter and hys hayr, 14832  
 Who so lyst seke out the lynes.  
 ‘ And shortly to determyne,  
 Who so that consydre wel,  
 Ther ys strengthë nor castel, 14836  
 Nouter cyte, borgñ nor toun,  
 But that I, by fals tresoun,  
 Hauë hem tournyd vp so doun [Stowe, leaf 261, back]  
 By slauhtre and gret occisioun. 14840  
 And hauë her-off the lassë wonder,  
 Whan I deuydede hem assonder.  
 ‘ I am that beste (who taketh kep)  
 That devowrede whilom Ioseph, 14844  
 ffor whom Iacob, in gret peyne,  
 Gan to sorwen and compleyne,  
 Saydë, in hys mortal rage, 14847  
 How a bestë most savage  
 Hadde hys chyld falsly devowryd,  
 Wher-off he myghte nat be socouryd ;  
 He felte yt at hys hertë roote.  
 ‘ And vn-to me ys nothyng soote 14852  
 (The trouthë yiff I shal expresse,)
- The Serpent-hag says she as*
- ‘ False Envy,’ daughter to Pride and Satan.*
- [leaf 224, bk.]  
*She has upset every fort and castle.*
- She is the best that devoured Joseph,*
- as Jacob thought.*
- genesis 27 Capitulo Bestia deuorauit Iosep . . . St., om. C.*

' But other folkys bytternesse ;			<i>Envy.</i>
And whan I se ffolk lene and bare,			Nothing is
That ys my norysshyng and wellfare ;	14856		sweet to her
And thus <i>wit</i> h me the gamē goth :			but bitterness
Gladdest I am, whan folk ar <sup>1</sup> wroth ;		[ <sup>1</sup> am St.]	to other folk.
Thér meschéff (I yow ensure)			
Ys my fedying and pasture ;	14860		
The mylk off other mēzhys greff,			Theirsorrows
Off my fostryng ys most cheff ;			are her best
And yiff I hadde ther-off plente,			food.
I sholde be faat <sup>2</sup> in my degre,		[ <sup>2</sup> fiatt St.]	14864
And for I ha nat myn Entent			
Off plente, therfor, I am shent ;			
I wexē megre, pale and lene,	14868		
Dyscolouryd, off verray tene,			
As I sholde yelde vp the breth ;			
And no thyng so sone me sleth		[Stowe, leaf 262]	
At allē tymes, as whan I se			[leaf 225]
Other folk in prosperyte ;	14872		Nothing so
And ther habundaunce in good,			grieves her
That dryeth and sowketh vp my blood.			as the pros-
(The trouthē, yiff I shal yow teche)			perity of
Evene lyk an horsē leche.	14876		others.
' And I dar seyn, (in myn avys,)			
Yiff that I were in paradys,			Were she in
I sholdē deye, <i>and</i> nat abyde,			Paradise,
To beholde, on euery syde,	14880		she'd die at
The Ioye and the ffelycyte			seeing others'
Off hem that ben in that contre ;			joy.
To me yt sholde be grete <sup>3</sup> wrong,		[ <sup>3</sup> 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,	14888		Yet ' Envy '
I, envye, shal neuere deye,			shall never
Nor in no cas yelde vp the breth ;			die out of the
ffor he that ys yeallyd ' deth,'			world.
Thorgh-out the worldē, <sup>4</sup> fynally,		[ <sup>4</sup> worldē St., world C.]	
Shal be ded as sone as I.	14892		
' I am that beste serpentyne,			
PILGRIMAGE.			D D

<i>Envy</i>	‘ Wych, off entent, my sylff enclyne,	
is a Serpent who hates every one.	With allë folkys to debaate ; And allë ffolkys ek I haate ;	14896
	I loue no thyng (thys the cas) Hiñ nor lowe, hault nor baas, In hevене, erthe, nor in the se ; I ha despyt off charyte,	14900
	And ek also, in every cost,	[Stowe, leaf 262, back]
	I werreye the holy gost ; And <i>with</i> thys sperys (in certeyne) Set <i>with</i> -Inne myn Eyen tweyne,	14904
She carries two spears in her eyes ;	I werreye euery maner whyht ; I taake noon heed off wrong nor ryht, Reward off no man alyue.	
[leaf 225, bk.]	‘ And the namys to desceryue, Off thys sperys that I tolde,	14908
	Wych that thow dost <sup>1</sup> [in me] beholde :	[C. & St.] [ <sup>1</sup> ? wych, dost, <i>sich</i> <i>a foot</i> , like 14,920 ?]
the one is called Wrath of other folkas’ Prosperity,	The Ton ys namyd (Trustë me) ‘ Wraththe off the prosperyte Off other ffolkys me besyde, Wher that euer I go or ryde ;’	14912
the other, Joy of their Adversity.	The tother callyd ys off me, ‘ Loye off ffolkys aduersyte :’	14916
	Yt maketh me glad, <i>and</i> nothyng dul ; And <i>with</i> the ffirstë spere, kyng Saul, He affordece hym-sylff ther- <i>with</i> ,	
With the first Saul, angry and envious, tried to kill David.	ffor taslayn <sup>2</sup> kyng Davyd ; Hanger <sup>3</sup> fret on hym so sore,	[ <sup>2</sup> to ha slayn St.] 14920 [ <sup>3</sup> Auuger 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 myghtë (I ensure) In hys herte the wo endure.	14928
	‘ The tother spere off wych I spak Ther- <i>with</i> was taken fful gret wrak, ffor ther- <i>with</i> , (who that lyst aduerte,) Cryst was Percyd to the herte	[Stowe, leaf 263] 14932
With the other, Christ was pierced to the heart by Longius.	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 Iewës alle,		
Ther mowyng and derysioun	14940	
Was to hym gretter passioun		
In hys suffryng, or he was ded,		
Than was the sharpë sperys hed,		
Wych, A-mong hys peynes smerte,	14944	[leaf 226]
Rooff that lord vn-to the herte.		
' And thys sperys bothë two,		
Yplaumtyd ben (tak hed her-to)		
Myd off myn herte <i>and</i> off my thouhte,		
And fro me departë nouht ;	14948	
And fro myn eyen (yt ys no doute)		Envy's two spears came from her eyes,
Thys two sperys kam fyrst oute ;		
And ther (yiff I shal nat feyne)		
They be set lyk hornës tweyne,	14952	
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,
Wych, <i>with</i> a sodeyn look, men sleyth,		
And maketh hem yeldyn vp the breth ;		
And who that dwelleth nyh by me,		and kill her neighbours.
He deyeth A-noon as I hym se ;	14960	
Ther may no man hym-sylff for-bere,		Only her two daughters can live with them,
But my two doultres that I bere.		
' Yiff thou lyst a whylë dwelle,	[Stowe, leaf 263, back]	
At bet leysers they may the telle	14964	
Than may I, (on euery syde)		
Be causë only that they ryde		who ride upon her bak.
Vp-on my bak, at ese and reste ;	14968	
flor they ha leysers 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,		
And they wyl telle the my maner.'	14972	
The Pylgrym : <sup>1</sup>		

[<sup>1</sup> 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,	14976
	As she haddē ben in rage, Shrowdyd to-forn al hyr <sup>1</sup> vysage,	[ <sup>1</sup> hys St.]
who she is.	Requerynge hyre nat to spare,	
[leaf 226, bk.]	What she was, for to declare.	[St. & C.] 14980
<i>Treason.</i>	<b>Tresoun Answerde:</b> <sup>2</sup>	[ <sup>2</sup> St., om. C.]
She is called 'Treason,'	<i>Quod</i> she, for short conclusioun, 'Yiff thow lyst knowe, I am Tresoun ; And yiff that ffolkys knewen me, My fellashepe they woldē file,	14984
	Eschewe yt, but he wer a ffool, Lete me abyde allone, al sool, Off me, so peryllous ys the suit.	
by whom is executed the malice and venoin of her mother 'Envy.'	' ffor thorgh me ys execut, Off my moder callyd Envye, Al the malys (who kan espye), Hyr wyl, hyr lust, <i>and</i> hyr lykyng, And hyr venym in euery thyng.	14988 [Stowe, leaf 264]
	And, for hyr-sylff may nat fulfyllē Al hyr malys at <sup>3</sup> hyr wylle,	[ <sup>3</sup> and St.]
She was first put to school	Ther-for, off gret Inyquyte, ffyrst to scole she settē me, Bad, I sholde myn hertē caste To practyse and lernē faste, ffynde a way, by sommē <sup>4</sup> vyce	14996 [ <sup>4</sup> somme St., som C.]
	Tácomplysshēn hyr malyce, Hyr cursyd fals affeccōun To putte in execucōun.	15000
	' And I wyl tellyn (off entente) ffyrst wher I to scolē wente ;	15004
under her father,	Off wychē <sup>5</sup> scolē (thys the caas),	[ <sup>5</sup> whiche St., wych C.]
who taught her Sister to eat men's flesh.	Myn ownē ffader mayster was ; Wych tauhte my suster fyrst to frete, And the fflessh off men to ete,	15008
	As yt werē, for the noonys, Gnawe and Rounge hem to the boonys. ' Whan he me sawh the samē wlyle,	

' 'Kome ner,' <i>quod</i> he, 'for vn-to guyle	15012	<i>Treason.</i>
I se (by cler inspeccioun)		Treason's father says
Ys hool thy dysposicioun ;		her disposition is wholly
To lerne and practyse in malyce		[leaf 227]
And in every other vyce,	15016	to evil.
Thow art off wyt <i>and</i> komnyng hable		
To be fals and <i>déceyvåble</i> .		
Be fals in ward, <i>and</i> outward sad, <sup>1</sup>	[Stowe, leaf 264, back]	
And ther-off I wyl be glad <sup>1</sup>	[ <sup>1</sup> saddle—gladde St.]	15020
Wherso-cuere that we gon.'		
'And <i>with</i> that word he took A-noon		
Vn-to me, by gret corage,		He gives her
Out 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 wont to bere <i>with</i> me,		
Hyd, that ffolk ne may yt se.	15028	
'Than my fader gan abrayde,		
And to me ryht thus he sayde,		
'Douhter,' <i>quod</i> he, 'tak good hede :		Her father's
Yiff the fowlere ay in dede	15032	advice and
Shewede hys <i>gymës</i> <i>and</i> hys snarys		exhortation.
To thrustelys and to ffieldë-ffaarys,		
Hys lyntwyggës, hys panterys,		
And hys nettys by reverys, <sup>2</sup>	[ <sup>2</sup> Ryverys St.]	15036
Bryddes, 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 aH, a-noon for-sake ;		
ffor wych, douhter, whaz thow wylt make		When she
Any tresoun or compace,		wants to trick
Shew outward an humble face ;	15044	folk,
Thogh thyn herte be venymous,		
And off maly's outragous,		
(Tak hed her-to, my douhter dere,) [Stowe, leaf 265, back, top]		
Outward, alway shew good chere ; [Stowe, leaf 264, back, foot]		she is to shew
And, to hyde thy vyolence,	15049	good cheer
Looke thow be, by apparence,		outwardly.
Sootyl off port and off manere,		
	Non sunt occultaciores inside quam que late[nt] sub similitudinem bonita[tis]. Seneca.	[leaf 227, bk.]

406 *Treason is to be treacherous like Joab, Judas, Tryphon.*

	<i>Treason</i>	‘ And plesaunt alway off thy chere.	15052
is to imitate the Scorpion,		‘ Do as doth the scorpyoun, Wych by simulacioun Outward (as by résemblaunce)	
look amiable,		Ys Amyable off contenaunce,	15056
and sting folk in the back.		And at the bak (or folk take hede,) With styngyng causeth folk to blede. ‘ And ther-for, off entencioun, That thow sue hys condicioun,	15060
Her father gives her a box, oint- ment,		I ha the yoven (off entent) A Boyst her, <i>with</i> an oynement. Vnder couert, to gynne a stryff,	
a sharp kniife,		I ha the taken a sharp <sup>1</sup> knyff,	[ <sup>1</sup> sharpe St.] 15064
and a false face.		And also, for mor ávauntage, In-to thy hand a fals vysage ; And <i>with</i> thys .iiij. <sup>2</sup> (who reknë kan)	[ <sup>2</sup> ffoure St.]
With these 4 things many a man has perished,		Ther hath perysshed many A man ; ffor in Regum, ye may se	15068
as Joab slew Amasa (2 Sam. xx. 9—12).		That Ioab (thorgh hys cruelte, As yt ys kouthe, ageyn al ryht) Slowh Amasa, A <sup>3</sup> worthy knyht.	[ <sup>3</sup> the St.] 15072
See also Judas who betrayed Christ ;		‘ Ek whilom in the samë caas Stood the traytour callyd Iudas, Whan he traysshed cryst 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. 39— xiii. 1-34).		And thow mayst Redyn, off tryphon The ffals tresoun, many weyes, In the book off Machabeyes.	15080
		‘ And al thys tresoun <sup>4</sup> wrouht off Old, Vn-to the I haue hem told,	[ <sup>4</sup> alle his Tresounz St.]
		To thyn offyce, as yt ys due, Off entent that thow hem sue ; And that thow mayst hem wel reporte, Thyn ownë moder to counforte, ffor to helpyn hyr ffulfyllle	15084
[leaf 228]		The surplus off hyr ownë wylle, And lat thy couert venym byte.	15088
She is to use her kniife,		‘ Sparë nat also to <sup>5</sup> smyte Wyth thys knyff, cloos <i>and</i> secre,	[ <sup>5</sup> for to St.]

*Treason is to blind Lords with Flattery, & then kill them.* 407

‘Whan thou hast opportuynyte ;	15092	<i>Treason.</i>
And loke that thou be dyllygent,		but smear her
Wyth thy plesaunt vnyment <sup>1</sup>	[ <sup>1</sup> Oynement St.]	face with the
Tenoyntē-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 thou dost nat worth a lek.		poison hid.
‘Shew the outward, ay humble <i>and</i> mek,	15100	
Contrayre to that thou art <i>with</i> -Inne,		
Whan any tresoun thou wylt gyme ;		
And looke thou takē hed ful offte,		She is to blear
<i>With</i> thy wordys smothe <i>and</i> soffte,	15104	lords’ eyes
And <i>with</i> thy speche off flaterye, <sup>2</sup>	[ <sup>2</sup> flaterye St., flatrye C.]	with the Oint-
To blerē many a lordys Eye ;		ment of
ffor, <i>with</i> enoyntyng off swych thynge,		Flattery.
Lordys, prynces, <i>and</i> ek kynges,	[Stowe, leaf 266]	
Other many dyuers estatys,	15108	Kings and
Bothē 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,) Saviour 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	
Sparē nat Ay to be bold ;		She is always
But that thou (as I ha told)		to be bold
In thy speche and thy language,		
<i>With</i> a flatryng ffals vysage,	15124	in greasing
Enoynt hem <i>with</i> thys Oynement.		them with
And whan thou hast hem ther- <i>with</i> blent,		her flattery,
<i>With</i> tresoun coveryd in thy thouht,		
Smyt <i>with</i> the knyff, <i>and</i> sparē nouht,	15128	[leaf 228, bk.]
<i>With</i> swych malys and cruelte,		and when
That they may neuer recuryd be.		she’s blinded
‘And whan my ffader, gon ful yore,		em,
		she’s to
		wound em
		dently.

<i>Treason</i>	‘Hadde in scole tauht me thys loore,	15132
is sent forth upon her mother’s back.	Than was I lefft vp on A sak. Hiñ vp on my moder bak, As thow sest, ther-on to Ryde, And she ageyn to be my guyde.	15136
She has become a grent mistress of her father’s lore.	‘And trewly, yiff I shal expresse, I am bekome A gret maystresse ffro poynt to poynt, as thow mayst se, Off that my ffader taulitë me, Bothe off spechë <i>and</i> language, And to shewe a fals vysage Whan that me lyst in myn entent; And also <i>with</i> the oynëment Off wych I tolde nat longe ago, And <i>with</i> the knyff yhyd also Vnder my cloke : off fals tresoun I ha lernyd my lessoun,	15140 15144 15148
She can bite silently,	And reporte yt in my <sup>1</sup> mynde.	[ <sup>1</sup> my St., om. C.]
and use both ointment and knife.	‘I kan byte also be-hynde <i>With</i> my sharpë toth fful wel, And yet ne berkë neueradel. I kan Enoynten euery Ioynt, And affter, <i>with</i> my knyvës <sup>2</sup> poynt,	15152 [ <sup>2</sup> knyffis St.]
She is like a serpent hid by flowers.	Whan me lyst to makë wrak, I kan wel smyten at the bak <i>With</i> my tresoun ffraudulent; ffor I resemble the serpent, Wych, vnder herbys fressh <i>and</i> soote, Ys wont to daren by the roote,	15156 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. And vnder colour, by deceyt,	15164
She lies in wait to deceive.	I lygge eüermior in awayt, Simple <i>and</i> coy, off <sup>3</sup> port ful lowe, That men my tresoun may nat knowe, Who-so-euere kometh or goth.	[ <sup>3</sup> off my St.] 15168 [Stowe, leaf 267]
	‘Men ne knowë alway cloth, <sup>4</sup> Thogh the colour fresshly shynes;	[ <sup>4</sup> goothe . . . Cloothe St.]

'Nor men ne deme nat <sup>1</sup> alway wynes ; <sup>2</sup>	[ <sup>1</sup> mt St., om. C.]	Treason.
Thogh they blosme or buddē fayre,	[ <sup>2</sup> Vyues St.]	15173
Som wynd or ffrost may yt apayre,		
Or som <sup>3</sup> tempest <i>wilh</i> hys rage,	[ <sup>3</sup> somme St.]	
To-for the tyne off the ventage :		15176
By exaample, ys offtē sene,		
Som whilwh ful off levys grene,		She is like the worm in the heart of a willow ;
Wych hath ful many werm <i>wilh</i> -Inne,		
That fro the hertē wyl nat twynne		15180
Tyl they conswme yt eueydel,—		
The trouthe her-off ys prevyd wel,—		
And I resemble (who kan se)		
Vn-to the syluē samē Tre.		15184
I am the brygge, the plane <sup>4</sup> also,	[ <sup>4</sup> 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
'To leue on me, yt ys gret ffolye,		Her treason is never known be- forehand.
ffor I dar pleylny speeefye,—		
Tak hed, <sup>5</sup> for yt ys no lape,—	[ <sup>5</sup> hede St.]	
Yt ys ful hard a man tescape,		15192
Outher by wyt or by resoun,		It's hard to escape her nets.
ffro my netty's off tresoun,		
As longe as I haue áuauntage		
ffor to bere thys ffals vysage		15196
With me <sup>6</sup> euer, off enteneioun,	[ <sup>6</sup> St.; C. burnt.]	[leaf 229, bk.]
ffor I am eallyd dame Tresoun,		
Wych, by <sup>7</sup> the crafft that I wel kan,	[Stowe, leaf 267, back] ; [ <sup>7</sup> by St.; C. burnt]	
Have be-traysshed many a man,		15200
What <i>wilh</i> flatrye and <i>wilh</i> ffables.		She has be- trayed many a man.
'I pley nouthr at ches nor tables ;		
And yiff yt happē (ffer or ner)		
That I pley at the cheker,		15204
Outher <i>wilh</i> hiñ or lowh estat,		When she plays at ches,
To hem ful offte I sey 'chek mat'		
Whan they wene (in ther degre)		she mates,
Best assuryd for tō be ;		15208
flor, by sleyhte off my drawyng,		
I ouercome 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 thouht <i>and</i> dede	
		Gret emnyte and gret hatrede ;	15216
		Wher-vp-on, she hath to me Yove in <sup>1</sup> charg to takē the,	[ <sup>1</sup> a St.]
		And comaundyd, by hyr leue, - Off thy lyff the to be-reue,	15220
		And to don myn hool entente, Ded, to hyre, the to <sup>2</sup> presente ;	[ <sup>2</sup> 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, ffro deth ne shal nat helpyn the,	
St. Nicholas even shall not help me, though he raised three clerks from the dead.		That whilom Reysede clerkys thre ffro deth to lyve (men wryten so) ;	15228
		But he hath no thyng now a-do, The to socoure in no degre, Ageyn my myght to helpyn the.'	[Stowe, leaf 26 <sup>c</sup> ]
		15232	
	<u>The Pilgrim.</u>	And <i>with</i> that word (yt ys no ffaylle)	
She looks like killing me, [leaf 229]		She be-gan me to assaylle fful mortally off look and cher,	
		And gan aproche <i>and</i> neyhen ner, Made a maner <sup>3</sup> contenance	15236
		ffor to smyte by résemblaunce, Tyl the tother ffoul and old	
but is restrained by her sister,		That stood be-sydē stout and bold, <i>With</i> -drouh hyr hand, <i>and</i> off fals guyle	15240
		Bad hyre to abyde a whyle :	
	<u>Detraction,</u>	<b>Detraccioun<sup>4</sup> :</b>	[ <sup>4</sup> St., om. C.]
		'Suster,' <i>quod</i> she, 'be nat hastyff !	[Suster . . . to Pryde, l. 15,255, is by a later hand, in the margin of C.]
who is to tell me her name,		Lat hym a whylē haue hys lyff, 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 So mortally, that he shal deye,	15248
		And eskape no māner weye.	

‘ffor, but I (in myn entent)		<u>Detraction.</u>
Wher <sup>1</sup> at hys deth <i>with</i> 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 eallyd Pryde,		Their Aunt, or Uncle,
Off vyees allē lord and guyde :	15256	‘Pride,’ is also to be present at my death,
But yiff he were <i>with</i> 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 touchyng deth ;		
Ther-for, or any man hym sleth,		
Lat yt be don bassent <sup>2</sup> off Pryde,	[ <sup>2</sup> by assent]	and agree to it.
And we shal stondē by hys syde.’	15264	
<b>Traysoun :</b> <sup>3</sup>	[ <sup>3</sup> St., om. C.]	<u>Treason.</u>
<i>Quod</i> 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 suspeccioun, <sup>4</sup>	[ <sup>4</sup> Inspeccioun St.]	<u>The Pilgrim.</u>
I mene sothly, Detraccioun	15272	‘Detraction’
Abraydē, off gret eruelte,		
And saydē thus in hast to me :		
<b>Detraccioun :</b> <sup>5</sup>	[ <sup>5</sup> St., om. C.]	<u>Detraction.</u>
‘How artow,’ <i>quod</i> she, ‘so hardy		
To bern a staff so boldely ?	15276	
I haatē stavys euerychon,		hates pilgrims with staffs,
Off pylgrymēs, whan they gon	[Stowe, leaf 269]	
On pylgrymagē wher they wende,		
Whan they be crossoyd 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-semblaunt,	15284	False-Semblant and Envy hate me too.
Wye hateth the and other mo ;		
So doth my moder ek also,		
Whos hertē doth for Anger ryve.		
‘And whyl that thow art her <sup>6</sup> alyve	[ <sup>6</sup> here St.]	15288



412 *Detraction is eager to devour me. She likes rotten carrion.*

- Detraction ' We shal the Ety<sup>n</sup>, flessch *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 bocherye  
 No dog is greedier to Mor gredy, rawh flessch to ete,  
 eat raw flesh, than I am now, the to ffrete ; 15296  
 than Detrac- ffor my throte ys al bloody,  
 tion is to Lych a wolff that ys gredy,  
 devour me. Shep in a folde for to strangle,  
 And to deuoure hem *in* som Angle. 15300
- ' Stynkyngre kareyn,<sup>1</sup> her and ther, [<sup>1</sup> kareyns St.]  
 She eats only stinking meat, Ys my foodē most enter ;  
 In hyllys and in valys lowe,  
 Lyk a Raven or lyk a crowe, 15304
- [leaf 231] On swych mosselles most I thynke,  
 And ha best savour whan they stynke.  
 Myn appetyt, yt ys so kene [<sup>2</sup> Stowe, leaf 263, back]  
 I loue no flessch<sup>2</sup> whan yt ys clene ; [<sup>2</sup> flesshe St., flessly C.]  
 Yt nvt stynken north *and* south, 15309  
 Or yt kome *with* Inne my mouth ;  
 And al the felthē that *men* seth,  
 Ys fyrst gnawen in my teth, 15312  
 gnawing and chewing it. And ychawyd vp and down :  
 My mayster taulhte me thys lessoun,  
 Whan that I to scolē wente,  
 To recorde yt in myn entente.<sup>3</sup> 15316
- The Pilgrim. The Pylgryme :<sup>3</sup> [<sup>3</sup> 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  
 No smyth ne may forgē wel  
 An Ax off yren nor off stel ;  
 But yiff he hadde on off the tweyne  
 Thogh he euere dyde hys peyne, 15324  
 He sholde nat fynde the maner how ;  
 No mor (I suppose) ne kanstow."  
 so she can't slander without cause. Detraccion :<sup>4</sup> [<sup>4</sup> St., om. C.]

'Trewly yiff thow lyst lere, I kan ffynde ynowh matere :	15328	<u>Detraction</u> says she can always find material.
I am so prudent and so wys ; Good, I kan tourne in-to malys ; Trewë menyng <i>and</i> goodnesse, I chaunge in-to wykkednesse. .	15332	She turns goodness to malice,
'ffor me, I make ay som resoun By fals Interpretacioun, What good werk I se men do. Wyn in-to water I chaunge also ;	15336	wine to water,
I tourne ek by collusioun Tryacle to venym <i>and</i> poysoun. Applys ffayre I kan enpayre, Thogh they be bothe good <i>and</i> ffayre ;	15340	remedy to poison. [leaf 230, bk.]
Worshepe I tourne in-to dyffame ; On folkys goode, I putte ay blame ; Ther goodë name, in halle and boure, As Rawh flessch I kan devoure.'	15344	She devours men's good name like raw flesh.
The Pylgryme : <sup>1</sup> "Her-vp-on I pray the, Thy namë that thow tellë me."	[ <sup>1</sup> St., om. C.]	<u>The Pilgrim.</u>
Detraccioun : <sup>2</sup> 'To make a'short descripcioun, I am callyd 'Detraccioun' ; Thys the sentence off my lawe :	[ <sup>2</sup> St., om. C.]	<u>Detraction.</u>
<i>With</i> my teth I rende <i>and</i> gnawe. Off folkys flessch, by gret avys, I makë mortrews <i>and</i> <sup>3</sup> colys	[ <sup>3</sup> and eke St.] 15352	She makes broth of men's flesh,
Vn-to my moder callyd Envye. Whan she hath any malladye, I make hyr sowpe yt vp a-noon, Whan I ha grounde both flessch <i>and</i> bon.	15356	for 'Envy,' her mother,
'She me made gouë'rnesse Off hyr kychene, <i>and</i> maysteresse : Ther kometh no mete in hyr sylte But yiff that I to-forn yt dyhte ;	15360	
And hyr thank for to dysserue, Off straungë mes I kan hyr serue, <i>With</i> ffarsyd Erys fful off poysoun Put on A spytë by traysoun.	15364	and serves her with ears stuff with poison.

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 fro the place that yt ys sent :	15372
		Wyth wych fful many a <sup>1</sup> 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 sentence	15376
		And thabomynable sown Off sklaundre and off detraccioun,	
by slander and detrac- tion.		ffor to lestene hem fer or ner. And thus I Am maad hasteler	15380
		ffor to do my <sup>2</sup> bysynesse, [Stowe, leaf 270] To serue my moder in hyr syknesse.' [2 done my ful St.]	
<u>The Pilgrim.</u>		<b>The Pylgryme :</b> <sup>3</sup> [3 Stowe, leaf 271, om. C.]	
		"Wherfor," <i>quod</i> I, "berstow that Crook, Dowble-forkyd as a flessh-hook ?"	15384
	<u>Detraction.</u>	<b>Detraccioun :</b> <sup>4</sup> [4 St., om. C.]	
		'Tak hed,' <i>quod</i> [s]he, <sup>5</sup> <i>and</i> thow shalt se [5 I C., St.] How that I werke in my degre : ffyrst off aH (yiff thow lyst lere),	
When she has pierst an ear,		Whan I Percyd haue an Ere	15388
		Thorgh-out, and fyndë no dyffence, Than I do my dyllygence, With my flesshook to a-proche ;	
		And ther-with-al I do acroche,	15392
her fleshhook takes away good folks' name,		Rende away, with som fals blame, The Renoun and the goodë name Off folkë, <sup>6</sup> thogh ther be no preff ; [6 folke St., folk C.]	
		ffor I am wers than ys a theff,	15396
		Wych day and nyht doth hys labour, ffro men to stelyn ther tresour. 'But I stelic off entencioun	
		Ther goodë fame <i>and</i> ther renoun,	15400
which is worse than robbery.		Wych (shortly for to specefye) Ys wors than any robbery.'	



- Detraction. ‘Thys secounde cours (yt ys no dred,) 15439
- This cheers  
Envy,  
and she  
makes De-  
traction her  
Cook and  
Potager.
- Doth gret good vn-to hyr hed;<sup>1</sup> [1 drede . grete goode / . hede St.]  
Whan she hath sowpyd that potage,  
Off verray custoom *and* vsage ;  
ffor wycĥ I am mad<sup>2</sup> ‘ cusyner,’ [2 mad om. St.]  
And for hyr mouth, ‘ cheff potager.’ 15444
- The Pilgrim The Pylgryme :<sup>3</sup> [3 St., om. C.]  
“ffor auht that I espyë kan  
Sythe tymë that the world began,  
I sawh neuer, nor fond or now, [Stowe, leaf 272, back]  
A wersë best than art thow.” 15448
- Detraction. Detraccioun :<sup>4</sup> [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 hath 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 quenche also (yt ys no drede)  
The brennyng ek off euery glede. 15464  
‘But I kan hurtë (trustë me,)  
An hundryd myle by-yowndë se.  
ffro my wondyng, (thys no iape)  
By absence no man may eskape. 15468  
Afttere, I hurte in absence  
Mor Grevously than in presence,  
good folk as  
well as bad,  
Goodë folk as wel as badde,  
That to-forn good rénoun hadde. 15472  
‘Trust ek wel (yiff thow lyst knowe)  
even St. John,  
were he in  
earth.  
Yiff seyn Iohn were in erthë lowe,—  
That hadde for hys perfectyoun  
And holynesse, so gret Renoun,— 15476

- ' ffor aH hys vertues good *and* fayre,  
 Yet I koude hys name apayre  
 By ffals report, *and* that ful blyuc ;  
 ffor ther ys noon so good alyve, 15480  
 Nor neuere was, in-to thys day,  
 But that I koudë fynde a way,  
 Hys namë and hys vertues alle,  
 ffor tapeyre hem or apalle, 15484  
 By som fals wynd reysed aloffte ;  
 And so I hauë don ful offte ; [leaf 233, bk.]  
 Swych ys my condicioun  
 Wych callyd am ' Detraccioun.' 15488
- The Pylgrym :** [Stowe, on leaf 273, om. C.] The Pilgrim.  
 And whan I longë lestnyd hadde,  
 Gretly in my herte I dradde ;  
 And, to *with*-stonde hys cruelte,  
 I castë for to armen me, 15492  
 Lyst that thys thre wolde a-noon,  
 By assent vp-on me gon,  
 Affter that Detraccioun  
 Hadde maade an ende off hyr sarmoun, 15496  
*With*-outen any mor abood ;  
 ffor they round aboutë stood,  
 Echon redy me tassaylle [Stowe, leaf 273, back]  
 Mortally, as by<sup>1</sup> bataylle. [1 in St.] 15500
- ffyrst I lookede me be-hynde,  
 And gan enqueryn off my mynde,  
 To taken me my swerd in haste,  
 Or I eny fertier paste ; 15504  
 Gaff also to hyre in charge,  
 ffor to taken me my targe ;  
 ffor shortly, leysler 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 sholdë me avaylle.  
 And I be-gan hem to asaaylle, 15512  
 Sette vp-on, to my power. and assail my  
 And they, malycyous off cher, foes.  
 Seynge I woldë me dyffende
- PILGRIMAGE. E E

Detraction

can blast any  
man's reputa-  
tion, however  
good he is.

[leaf 233, bk.]

The Pilgrim.

I fear attack  
from Envy,  
Treason and  
Detraction,  
and arm my-  
self,

take my  
sword and  
shield,

and assail my  
foes.

<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]	Wych, me to coumforte in my dred, Alyhte adoun vp-on myn hed, [6 lines blank in MS. for an Illumination.]	15520
and frightens my enemies.	And goodly gan me to coumforte, Makyng myn Emnyes to resorte ffer verray ffer, and stonde asyde,	
They desist,	That they durstë nat abyde	15524
	But off maalys cryede out, And, on me gan make a shout, Swoor (I haue yt wel in mynde, Yiff they myghten euere fynde	[Stowe, leaf 274] 15528
threatening vengeance on me when Grace Dieu is away.	Me at large, by any way, Whan Grace Dieu wer <sup>1</sup> gon away [1 wer St., when C.] They woldë (thorgh her cruelte) 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 whytë dowe had take hyr flyght.	
The dove disappears.	And was agon out off my syht Vn-to hyr lady Grace dieu, Wych that hath so gret vertu.	15540
	Thanne 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 and kene :	
	And as I koudë deme and sene,	15548
like a hedgehog,	Lyk a skyn off an yrchown He was arrayëd vp and down,	
[leaf 234, bk.] girt with a falehion,	Ygyrt with a brood fawchon ; In euery hand a callyoun, Out off wyche (yt ys no doute) The redë fyr gan sparklyn oute ;	[C. & St.] [? <i>caillon</i> , a flint stone] 15552 [Stowe, leaf 274, back]

And yt sempte by hys vysage		<i>The Pilgrim.</i>
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 hilhte.	15564	
<b>Wrathe:</b> <sup>1</sup>	[ <sup>1</sup> In Stowe's hand, C, Wraththe St.]	<i>Wrath.</i>
' Tak thys,' <i>quod</i> he, ' in wordys fewe :		
I am komë for to shewe		His name and occupation.
To the (off hol entencioun)		
ffully myn occupacioun,	15568	
As thow shalt wyte <i>with</i> -Inne A throwe.		
And yiff thow 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 vndyht,		
And in Ordre nat kempt A-ryht,		
Douhter to that Rowhe yrchoun		daughter of Virtue's greatest foe.
Wych euere (in hyr entencioun)	15576	
Ys to vertu grettest Enmy ;	[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>with</i> my broche,		
Perce hym thorgh, by gret vengeance :		
ffor thys my Ioye <i>and</i> most plesaunce,	15584	
Voyde off mercy and al pyte,		He is void of mercy and pity,
Eüere 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 vengeance		and is clothed with venge- ance and execution.
And fully execucioun,		
By letre and by <i>commyssioun</i> :	15592	



	<i>Wrath</i>	'ffor wych I am (in myn Entent) Deyngnows <i>and</i> incapyent, Mor sharp (behyn den <i>and</i> beform,) Than brembel, or any maner thorn.	15596
is sharper than bramble or thorn,		And who that <sup>1</sup> 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 wroulit, nor so myghty, That ys drad so myche as I,	15604
		Nor so despytous by to pace. [Stowe, leaf 275, back]	
His name is 'Noli me tangere,'		'My namē callyd in ech 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) Lamentacioun, dool <i>and</i> sorwe;	15612
He is void of all reason,		ffor I, devoyde off al Resoun, Wyl cacheche A-noon occasioun (Thogh that ther no causē be)	
[leaf 235, bk.]		A-noon for to avengē me [C. & St.]	15616
		I putte al folk in swych affray. ,,	
		'And as a Bakkē at mydday ffleth, <i>and</i> yet may se no sylt Thogh that the sonnē shynē bryht,	15620
		Ryght so, off malys and off pryde, Wherso-euere that I abyde, I blyndē ffolkys off al Resoun,	
blinding people,		And, for lak off déscrecioun, <sup>2</sup> [2 dyscrecioun St.]	15624
		I cause hem that they may nat se But bestyally in ther degre.	
and making them bestial.		I trouble hem (in especyal) That they be verray bestyal;	15628
		I make hem lookē pale <i>and</i> megre, Yive hem vergows <i>and</i> vynégre To encresse her trouble and <sup>3</sup> wo, [3 and C., om. St.]	
		And yive hem other sawtys mo;	15632

*Wrath makes folk revengeful, and is bitter as Wormwood.* 421

	<u>Wrath.</u>
' Mor to folkys colleryk Than to folkys flewmatyk.	
' I make also (as I wel kan)	[Stowe, leaf 276]
In the ffyrmament off a man Whom that phylosoffres Alle ' The lasse world' a man they calle In ther bookys (so they wryte) ; And in that world I kan exeyte The wyndës off dyssencioun And thondrys off rebellious.	15636 In man, the microcosm or less world,  15640 Wrath awakens dissention,
' I dyrke ( <i>with</i> -oute Awysëment) Ther wyt and ther entendement, And elypse also ther Resoun (ffor lakkyng off dyscrecioun), And cause hem to ben despytous, Vengable and malencolious, I am so verray serpentync.	15644 darkens their wit,  and elipses their reason.  15648
' Whan Ire doth myn hertë myne, I am so venymows (in soth), I bolle as any erepawd doth ; I makë blast, I blowe <i>and</i> yelpe ; I am the byehelö gret <i>with</i> whelpe, That whelpeth kenetys off mesehaunce, Euere redy to do vengaunee. In loue, I kan ha no swetnesse, ffor, I hauë mor sharpnesse Than outhter brambel, bussih or brere.	15652 He is as venomous as a toad,  [leaf 236]  15656  and sharper than briar or bush,
' And I am ek (as thow shalt lere) Whan I am steryd in my blood, Mor sower <i>and</i> bytter than wormood ; Ne wer vengaunee, I wer but lorn, ffor, I am the sharpë thorn Off wych (by descripeioun)	15660    15664 or than the bramble of Jotham,
Iudicum maketh mencion,      [Stowe, leaf 276, back] Off wych the ffyr sprang out A-noon, And brente the cedrys euerychon.	Egrediatur Rampnus. Iudicum 9 <sup>o</sup> . capitulo. C., om. St.
ffor who ne toucheth, in myn Ire, <i>With</i> Anger I renne anon affyre, Whan any wynd at me doth blowe, Men may yt by the smokë knowe.	15668 which burnt the cedars (Judges ix. 15).  15672

<i>Wrath</i>	' I hurtle thys hardë 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 mercy or respyt.	
'Despite' and 'Strife:'	' On off thys stonys ys 'Despyt'	15680
	Ycallyd / the tother hythe 'Stryff':	
	<i>With</i> wychë tweynë, al my lyff	
	I haue, in hiñ and lowe estaat,	
	Mad folkys often at debaat ;	15684
these forged the Saw he holds in his teeth,	And off thys two, by mortal lawe,	
	Whylom forgyd was thys <sup>1</sup> sawe,	[ <sup>1</sup> 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>wilh</i>	
	The hamer Stryff, despyt the Styth. <sup>2</sup>	[ <sup>2</sup> Stythe St., Styhhe C.]
[leaf 236, bk.]	' And the yren (by sentence)	
out of the iron Impatience, which was dug out of hell.	Callyd was 'Inpacyence'	15692
	Wych was dolven out off helle,	
	Wher that blakë ffendys dwelle.	
	And (yiff thow lyst sen al the caas,)	[Stowe, leaf 277]
	Thus the sawe endentyd was,	15696
	And al teth set by <i>and</i> by	
	Wrouht by me ful craftyly.	
	' 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, rekne echon,	
	Hyr sylff hem forgeth, on by on ;	15704
	And she hath (in conclusioun,)	
with the file of 'Correction'	A ffyle callyd 'Correccioun'	
	<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 clene,	
	That noon ordure may be sene.	15712



424 *Wrath makes Murderers, and slew Apostles and Martyrs.*

<i>Wrath</i>	‘ And to conclude, (yiff yt be souht,) I forgyve her-off <sup>1</sup> ryht nouht ;	[ <sup>1</sup> ther off St.]	
never for- gives his foes, and so his prayer falls.	Than muste yt folwe (off equyte) My prayere ys ageyn[e]s me :		15756
	To-ward my-sylff (by mortal lawe) Wrongly I tourne thys ylkē sawe	[Stowe, leaf 278]	
[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 sholdē stonde aloffte, Holdynge thys sawhē (thys the caas,)		
[leaf 237, bk.]	He ys be-nethe, and stont most baas ; In signe wheroff, (who lyst knowe,)		15764
Satan first bore Wrath’s saw.	Sathanas, he ys most lowe, Wych fyrst off allē bar thys sawe. ‘ My fawchoun ek, whan I yt drawe,		15768
	Wych that hangeth by my syde Ther- <i>wit</i> h offte I kan provyde To maken (off Entencioun) Knyhtys off my condicioun ;		15772
murderers	Swych I mene, in ther degre, As thys mordererys be. Ther-wyth I gyrde hem euerychon, Off wychē Barrabas was On,		15776
like Barab- bas.	As he that was an homycyde. ‘ And looke ek on the tother syde, Tyrauntys wer gyrt <i>wit</i> h thys <sup>2</sup> fawchoun	[ <sup>2</sup> the St.]	
Tyrants like- wise wore it, when they slew the Apostles and Martyrs.	Whan they ( <i>wit</i> h ful gret passioun) Slowhe thapostellys ek also, And holy martyrs bothē two Swych tyrauntys, in ther rage, Lyk to bestys most saváge		15780
	Tournyd were fro ther Resoun, Wors than Beere, boor or lyoun, Wych that dwelle in wyldernesse.	[Stowe, leaf 278, back]	15784
Kings should hunt them out.	‘ And ryhtful kyngēs, in sothnesse, Sholde hunte hem out, <i>and</i> at hem chace, Wher they dwelle in Any place, Both beform <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 réssysteme 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, [leaf 238]  
 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 vengauñce  
 The to bryngen to outraunce.’
- The pilgrym :**<sup>1</sup> [1 In Stowe’s hand. The Pylgrym St.] *The Pilgrim.*  
 “ Be war, touche me nat,” *quod* I ; [Not in  
 “ ffor yiff thow do, (fynally,) 15808 Camb. prose.]  
 I am east, in my<sup>2</sup> dyffence, [2 my St., thy C.] I defy Wrath.  
 ffor to makē réssysteme  
 As longē as me lasteth breth ;  
 fful 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 shouts,  
 ffro the hyl descendyng down, against me  
 Kam *with* hym ‘ Trybulacioun,’ 15820 [In Camb. with ‘ Tribu-  
 Off stature gret and large lation’  
*With-outē* sheld or any targe. [prose iv. 15.]  
 To me-ward she gan hyr dresse.  
 In hyr hand, (by gret duresse,) 15824 arnd with  
 A gret hamer I beheld ; a great Ham-  
 And in the tother hand she held mer  
 A peyre off pynsouns ek ther-wyth ; and a pair of  
 And A Barmfel off A smyth, 15828 Pinchers.  
 At hyr brest she hadde vp-bounde.
- Tribulacion :**<sup>3</sup> [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 <sup>1</sup> the sent :	[ <sup>1</sup> vnto St.] 15832
		Thys sawe shal me ber record ;	
		ffor he <i>and</i> I ben off accord ;	
		Mawgre thy myght, thow mvst ley doun	
		Her, affor me, thy Bordoun.	15836
[leaf 238, bk.]		'Thow hast nat On, in thy dyffence,	[St. & C.]
		No Gambysoun <sup>2</sup> off pacyence,	[ <sup>2</sup> St., C. burnt]
	and does not fear my weapons.	For off thy targe <sup>2</sup> and off <sup>3</sup> thy swerd	[ <sup>3</sup> Targe / nor St.]
		I am in no wyse afferd ;	15840
		They may no thyng avayllē the,	
		ffor to ffyhte ageynēs <sup>4</sup> me.'	[ <sup>4</sup> ageyns C., St.]
	<u>The Pilgrim.</u>	<i>the pilgrym</i> : <sup>5</sup>	[ <sup>5</sup> In Stowe's hand. The Pylgrim 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 Instruementys thre	
		Servyn, that thow beryst <i>with</i> the."	
	<u>Tribulation</u>	tribulacion : <sup>6</sup>	[ <sup>6</sup> In Stowe's hand. Trybulacion St.]
		'Myn instrumentys (in wordys ffewe)	
		Ddeclare 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 crownc off lyff.	
		But, for cause (yiff thow ha mynde)	
		That thy Styth ys left behynde	15856
		Off neclygence, ther thow gost,	
		Thow stanst in pereyl to be lost.	
		And for thy styth ys now away,	
		I shal the smyten, yiff I may ;	15860
		Thaz thow shalt, <i>with-Inne</i> A trowe, <sup>7</sup>	[ <sup>7</sup> throwe St.]
		My kōmnyng and my crafft wel knowe.	
		'I am gold-smyth (in sothnesse)	
		Off hevene, 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 & Tong of Distress.* 427

'ffor to prevē wel the metal		<u>Tribulation</u>
That yt be foundē good at al,		bettens metal
By assay, bothe ffer and ner.		
And in A ffurneys bryht and cler,	15872	[leaf 239]
To preve yt good, (as I the tolde)		tests it in a furnace,
With my Toongys I yt holde		
fful oftē sythe, and spare yt nouht.		
And whan I ha the trouthe out souht,	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 <sup>1</sup> may se).	[ <sup>1</sup> men St.] 15880	
'Myn hamer, by descrypcioun,		Her Hammer is called 'Persecution,'
Ys callyd 'persecucioun,'		
Wych doth to ffolk ful gret offence :		
Whan the doublet off pacyence	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 pacyence,		
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 ycallyd ek 'Dystresse,'		
Wych that werkyn to an herte		
fful gret anguissch <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 ofte A man dystreyne		
Bothe <i>wit</i> -outen and <i>wit</i> -Inne,		
As gold ffoyl ybetyn thynne.	15900	
Swych pressyng (who kan espye)		
Causeth, from a manhys Eye,		
The saltē terys dystyllē down,		
Makyngē A demonstracioun,	15904	
And an evydent massage		
Off sorwe in herte and gretē <sup>2</sup> rage	[ <sup>2</sup> grete St., gret C.]	
'Thys Barnifel also that I were,		
And a-ffor my brest yt here,	[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 swych tormentrye		15912
	<i>With</i> my bytter peynys strong—		
	Be yt ryht or ellys wrong—		
	To don execueioun		
	Outher be cyvyle or kanoun;		15916
	The shame ther-off, <i>and</i> the <sup>1</sup> outrage,	[ <sup>1</sup> grete St.]	
	Shewyd ys in the vysage;		
	And most he hath occasioun,		
	That most hath persecucioun.		15920
	'And I shal preue A-noon by the,		
	Yiff thow konne ashamyd be.		
She will smitte me on the back,	I shal assaye for to smyte		
	Vp-on thly bak, my sylff taquyte		15924
to fulfil Ire's desire;	ffor to fulffyllē the talent	[Stowe, leaf 281]	
	That Ire hath in hys entent		
	Enclosyd by ful mortal lawe.		
	ffor whyle that Ire bereth the sawe,		15928
and I shall burst or groan.	Thow shalt, by persecucioun,		
	Outher breste, or make a soun		
	Outward, as by som gruecheyng,		
	Or by som noyse in cōpleynyng :		15932
'Empty ves- sels make most sound.'	A voydē vessel, pype, or tonne,		
	Whan the lyeour ys out Ronne,		
	Who smyt thér-on / vp / or down,		
	Yt maketh outward a gret soun,		15936
	Mor than to-forn, whan yt was ful;		
	And therfóre, who that ys dul		
The unvirtu- ous have no peace when persecuted.	And voyde off vertu (douteles)		
	By paeyence kan ha no pes,		15940
	Whan he, by trybulacioun,		
	Suffreth <sup>2</sup> persecucioun,	[ <sup>2</sup> 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> : <sup>3</sup>	[ <sup>3</sup> 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*, lation 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 entencifoun :  
**Tribulacion :**<sup>1</sup> [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,  
 Wych I haue *wiþ* me also : 15964 She will show  
 Red hem bothe, and thow shalt se me a second  
 My power and Auctoryte.’ one too.  
 [8 lines blank in MS. for an Illumination.]  
**the pilgrym :**<sup>2</sup> [2 In Stowe's hand. The Pylgrym 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 giben Audyence, [St. & C.] [leaf 240, bk.]  
 This was the fyrste, as in sentence. [St. & C.] 15972 Here's the  
 first Commis-  
 sion.  
**The comisyon & power gyven to tribulation :**<sup>3</sup> *Tribulation's*  
 ‘Adonay, the myghty kyng 15976 *1st Commis-*  
 Wych ys lord off euery thyng, sion  
 Emperour off Ryghtwysnesse, from the  
 Whos power (in sykernesse) great king,  
 Neuere eclipsyth off hys lyht, Adonay.  
 But shyneth euere ylychē bryht,  
 As he that lord ys off nature, 15980  
 And *euer* in On shal so endure,  
 As off power *and* off Renoun,  
 Elthe to trybulacioun !





432 *Tribulation is to try all folk. The obedient are crown'd.*

<p><i>Tribulation's 1st Commis- sion</i></p>	<p>' And Loyës that ben transytórye, Revel, and al worldly glorye.</p>	<p>16064</p>
<p>to bury all vain amuse- ments.</p>	<p>And wher thow mayst hem sen or knowe, Burye hem in the Erthë lowe ; Oppresse hem with thy sharpë shours, ffor they deceyve our sawdyours.<sup>1</sup> [1 Sowdyours St.]</p>	<p>16068</p>
<p>She is given full power to do her devoir.</p>	<p>' And we thé grauntë ful power Duely to don thy dever ; To sen our vessellys euerychon, Wher that they be voyde or noon,</p>	<p>16072</p>
<p>She is to try all folk with affliction ;</p>	<p>To knowë do thy besynesse. Touche hem with Trybulacioun ; And yiff they Gruchche, or makë souz,</p>	<p>16076</p>
<p>and those who obey her are to be crown'd in Heaven.</p>	<p>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,*</p>	<p>16080</p>
<p>This 1st Commission was dated on the day Adam was driven out of Para- dise.</p>	<p>Hyt ys an opne / Evydence Off gruchchyng / ther ys nōōn Offence ; For we Charge the / day by day, Cerche hem wel / And make assay.</p>	<p>16084</p>
<p></p>	<p>' 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</p>	<p>16088</p>
<p></p>	<p>In oure Court / Celestyah. Loo ! off thy power / thys ys AH, Charge to done / Execucion, And Fyn off oure Commyssiōn,</p>	<p>16092</p>
<p></p>	<p>¶ Yove and wryte / (who lokë wel,) Vnder oure ownë / pryve sel Vp-on the day / (by goode avys)</p>	<p>16096</p>
<p></p>	<p>Whan Adam / Out off Paradys Exyled was / (as thow mayst se) With alle hys hool Posteryte,</p>	<p></p>

\* 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 / Exeepeion.	[Stowe MS. only.]	<i>Tribulation's 2nd Commis- sion</i>
¶ ' And the tother Commyssiōn	16100	
That I off spak / I shaH the shewe ;		
And yt ys thys / In wordys Fewe :		
¶ Thamyral / off the gretē See,		from Admiral Satan, man's greatest foe.
Fulle off Wawes / (as men may se,)	16104	
Which that callyt / 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 Perseeucion,		
Elthē / to Trybulacioun,	16112	
Swyčh as we / may to hym 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 place / 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 Mazndement,		
Thé yevnge / In Commaundement,	16132	
That thou shalt kepē / the Passage,		to stop these Pilgrims and smite them."
To lette hem / in ther Pylgrymage ;		
Espye hem out in euery place,		
Smyte hem / or that thou Manace ;	16136	
Oppresse hem / with thy vyolence		
Abowē Iobys Pacyence,	[Stowe, leaf 285]	
PILGRIMAGE.	F 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 gruchchyng / In no degre.	16140
from Satan,	¶ Travaylle / In thyn Entencion To Reve hem Skryppè / and Bordoñ ; Atte the herte / do hem sorve and wo ;	
to torture pilgrims, that they may hang themselves as Judas did.	And with thy Toongès / pynche hem so On euery halff / that thow nat Fayle To Rende out Bovel / and Entraylle ; As the Bowelles / off Iudas, Streynè hem / In the samè caas, That they / be grete Adversyte May hange hem self / vp on a Tree, ¶ And on thys caas / both ferr and ner, To the we grauntè / Full power, As by oure / Commyssioun	16144          16148          16152
Dated when Christ on the Cross let the thief enter Paradise.	Wretyn / In oure derke Dongoun, The samè tyme / whan Cryst Ihesu Vp on the Cros / by hys vertu Graunted the Theeff / For a grete prys, To Entren / In-to Paradys !'	16156
<i>The Pilgrim.</i>	<b>The Pylgrym :</b> " And whan I hadde / hem bothè seyn, I tooke hem / vn-to hym ageyn,	16160
I ask Tribula- tion whether he means to work God's and Satan's commissions equally.	Axede hym / anōōñ Right tho Yiff he wolde / vse hem bothè twoo Lykè Frely / In Werkyngè, [Stowe, leaf 285, back] Syth thei Fyn / off ther menyngè Concludè nat / In oo Sentence ; For, as grete ys / the dyfference Atwene hem tweynè / by Obstácle, As bytwene venym / and Tryacle."	16164          16168
<i>Tribulation</i>	<b>Trybulacion :</b> ' When I ha take / on thè the wrak, And strongely Forgyt / on thy Bak, Than shaltow / by Elleccōoun Haue Choys / to which Commyssioun Thow wylt thè take / and ther abyde. For ziff that thow / on yche a syde Seyst ryght noughit / In thy dyffence, But suffrest alle / In Pacyence	16172          16176
I take it patiently,		

*I am free to let Tribulation send me either to God or Satan.* 435

- ‘ With-oute Murmure / or any Soun, [Stowe MS. only.] Tribulation.  
 But off hoole / Entencioun  
 When thow Felyst / dool or Smerte,  
 Thankest god / with alle thyn herte, 16180 and thank  
 Than maystow wytte / and Fully knowe God for it,  
 That my power / hyh and lowe his power  
 Is taken / In Conclusioun. over me is  
 Off the Fyrst / Commyssioun. 16184 under the 1st  
 Commission.  
 ¶ ‘ But yiff yt falle / be wel certeyn,  
 That thow stryve / or grucheche ageyn But if I  
 In thy sylff / by vyolence murmur,  
 Arryuest / For Impacyence, 16188  
 And besy art / yt to with-stonde,  
 Thankest nat god / ek off hys sonde, [Stowe, leaf 286]  
 But Fyndest / somme Fals Occasyoun  
 To lese thy Skryppe / and thy Bordoun, 16192 and cast away  
 Castest hem / wyfully a-way, my scrip and  
 As whylom dydd / (yt ys no nay) staff,  
 By grete mescheef / Theophilus. as Theophi-  
 And semblably / yiff thow do thus, 16196 lus did,  
 Than ys my Commyssioun then I’m  
 Yove / to thy dampnacioun given over to  
 By the power / off Sathan, Satan.  
 Which / For to deceyvë Man, 16200  
 Travayllet̃h ay / to make hym lese.  
 ¶ ‘ Wher-Fore thow mayst / off bothë chese, I have free  
 And haste ek / Fre Ellecc̃ioun, choice.  
 Which / off Eche Commyssioun 16204  
 I shaH vse / ageyn[e]s the.  
 ¶ For I ha no Lyberte,  
 But evene lyke / as I thë Fynde,  
 Thë to Cónstreyne / or vnbynde, 16208  
 Aftter thy / Condiçioun  
 To vsen / Eche Commyssioun.  
 ¶ My power ys / In allë Rewmys, Tribulation  
 Lyke vn-to / the Sonnë Bemys, 16212 is like the  
 hot sun:  
 Shynynge most hote / the Sommerys day,  
 On Foulë Erthe / and tendre Clay,  
 Hys grete hcete / maketh hem anõn  
 To wexe as harde / as eny Stoon. 16216 it hardens  
 clay;



436 *Tribulation knocks me down, and sorely oppresses me.*

Tribulation. ¶ 'But wex and Talwñ / yt doth Relente. [Stowe MS. only.]  
 it melts wax. And evene thus / In myn Entente, [Stowe, leaf 286, back]  
 Lyke Folkys / Dysposicioun  
 It works according to folks' disposition. Is myn / Operacioun; 16220  
 And thus vsynge / myn Sergawntry,  
 I kan werkë / dynersly;  
 Wher-ffore I rede / be war off me,  
 For I anöön / shal smytë the.' 16224

The Pilgrim.

**The Pylgrym:**  
 And Iustly Covenant / he held:  
 Tribulation strikes me down. He smoot me so / that Spere and Sheld  
 Fro me Fyllen / down to grounde,  
 Hys Strokys werñ / so Fel and Rounde. 16228  
 And trewly / For my grete dystresse,  
 Ire wants to wound me, but Ire kaughite / a grete gladnesse,  
 And wolde / to my confusioun,  
 Ha wounded me / with hys Fawchoun; 16232

Tribulation

But Trybulacioun / stooode be syde,  
 And badde he schulde / a whyle abyde,  
 stops him. Medle off hym / as yitt no more;  
 'ffor I shañ ffyrst / my sylff, so sore, 16236  
 Done on hym / so grete vengauñce,  
 So grete anoy / and dystourbançe,  
 With my Toongës / streyne hym so,  
 He will pinch and batter me himself. And batre hym / On the bak ther-to 16240  
 With myn hamer / large and longe,  
 That hath an heed / yfforged stronge,  
 To chastyse hym / in swych manere  
 Ther-by that he / shañ wel lere, 16244  
 As be my / Comyssyoun  
 That I am / Trybulacioun.' [Stowe, leaf 257]

The Pilgrim.

And ffelly thus / to Ire he spak,  
 And euere batrynge / on my bak, 16248  
 With his Toongës / gan me streyne  
 Tribulation presses me sorely. That me semptë / ffor the peyne,  
 I was pressyd / In a pressour,  
 I am helpless. Voyde off helpe / and alle sokour, 16252  
 Compleynyng / ffor my grete penaunce,  
 Tyl yt ffel / In my Rémembrance,  
 ¶ And hadde vnto / a worde Rewarde

That I radde onys / off seynt Bernard,	(Stowe MS. only.)	<i>The Pilgrim.</i>
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 ffynde,		
That a Man / shulde haue his mynde,	16260	
Off herte also / fully Repayre		
To hyr / that ffayrest ys off ffayre,		to go for refuge to the Virgyn Mary.
Which, thurgh / hyr humylyte,		
Was Moder / and a Maydē free,	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,		And I therefore pray to her in words english from St. Bernard's Latin Homily ii. n. 17, <i>Super Missis est</i> : Ed. Paris, 1889, 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.
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	
¶ 'Tu es Refugium meum A Tribulacione.'	[Ps. xxxi. 7.]	
<sup>1</sup> My worshipfull Maystre Seynt Bernard taught me,		
that, in alle perylles and alle anguysshes, and in euery		
Tribulacion or wordely wrechednesse, that I shulde		
flen ffor Refuyt vnto the <sup>2</sup> // And that I shulde 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 felle wyndes off temptacion assaylle the,		
yiff thow falle, by any ffroward adventure, vp-on the	16283	
Contagous Rokkys of Tribulacion / Beholde the bright		
glade sterre off the see, and make thyn Invocacion and		
thy prayer vnto that blyssfull Mayde, oure Lady saynt		
Marye' // And yiff yt Falle that thow be trowblyd		
in thy Conscience with multytude off many horryble		
synnes, Confus and ashamyd with the horryble ffylthe	16288	
ther-off, and ther-vp-on thow drede the off the fferfull		

<sup>2</sup> Lines 16,276-8 are a quotation from the passage below, l. 16,280-16,310.—H. Parkinson.

- [Stowe MS. only.]  
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 swolwH off Dysespeyr and Desper-  
acioun / 'Cogita Mariam / Leffte vp thyn herte, and  
16294 thenke *vp-on Marye*' // In alle perylles, 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 Mercyable hande holdeth the *v̄p*, thow  
mayst nat falle // And Whiles that she, with the  
16303 benygne gracious shelde <sup>1</sup>Off hyr proteccion, dyffendeth  
the / yt nedeth the nat to drede thyn Emymes // And  
whiles that she ys thy gracious guyde in thy peryllous  
pylgrymmage off this mortal lyff, thow mayst nat wexe  
wery // ffor, thurgh hyr Mercyable Conveyngge, thow  
16308 shalt arryven *v̄p* at the Agreeable havene off euere-last-  
[<sup>2</sup> End of St. Bernard]  
So, in any tribulation  
I go to Her, ynge lyff<sup>2</sup> // Therfore, whan that any Tribulacion put  
vp-on me or assayleth me, To thé only, and to no mo,  
16312 I haue my Recours ffor helpe // Whan any aduersyte  
or wrechchydnesse 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-  
streynge, or somme sodeyne aduersyte excyte me and  
16316 pooke vp-on me, I kan neuere, off my ffroward dysposi-  
cion, haue hertly Recours vnto the // And trewly, ffor  
thys Cause, I may Iustly and fuH Covenably take vp-on  
me the name off a drye stobyll, or off a welkyd leef,  
16320 that ys ffalle down ffrom a tree // ffor, semblably so as  
a drye stobyl or a ffadyd leef ffalle to the Erth, and  
neuere ys rcysed vp ageyn to the braunche he kam  
ffro // Right so I, the most wrechchyd Wyght off alle  
16324 synners, and most dyffadyd and wylked with synne,  
[for I'm faded and wrinkled with sin.] nat-with-stondyng my grete vnhappy Infortunye which  
that I lye defoulyd Inne / yitt kan I neuere, tyl I be  
16328 mevyd with somme angnyssh or aduersyte // O blysfuH  
lady, I fle vnto thé ; dyvert my passage vn-to the Soc-  
ourable tent off thy grace // But, O, allas ! as god

- dyffend, yiff thow puttest me a-way, and Refusest my komyng, whedir shulde I fferther flien to ffynde sokour or eny helpe? And yiff the gretnesse off my synnes causeden, thurgh my demerytes, that thow woldest ffor my defautes pursue me // <sup>1</sup>Allas! what shulde I done // Certys, in the grete bytternesse off my sowle, I were lyk to be dyspeyre<sup>d</sup> off hope // and than myght I we<sup>l</sup>l seyn vnto the, “*Contra ffolium, quod vento Rapitur, ostendis potenciam tuam, & stipulam sitiam [= siccam] prosequeris*” // Allas, blyssed and mercyfu<sup>l</sup> lady! sholdest shewyn thy myght and thy power ageyn a ffadyd and a welkyd leff, that ys lefft vp and Ravysshed with a sodcyn wynde, and sholdest, goode Lady, pursuen a Drye stobyl, ffible and vnmyghty, to withstonde thy power // O, thow only hope of my Sowle! thow shalt neuere do so, namly vnto me, which haue avowed to ben thy servaunt, and fletth vnto the for socour and helpe // Nor thow, lady, shalt nat voyde hym ffro the / whom that Trybulacion so sore pursueth, to do vengauce vpon, and he fletth to the ffor helpe, and hathi no<sup>n</sup> other socour nor Dyuertycle to Deelyne vnto, but only to the // But, benygne Lady, off thy grace thow shalt mercyably Receyve hym, and thow shalt swety and ffauorobly, as a Moder off Mercy, ffofthren hym // ffor thow, Lady, were notably ffyguryd afforn by the Arke of Noe / In-to which was Receyved the Cely Dowe, whan he Resorted ageyn, in-as-much as he koude ffynde no londe to Rest vp-on his ffeet // ffor the Dredffull wawes off the sterne floode hadde so ouerfflowed the Erthi. Thus, in the same wyse, O thow blysfu<sup>l</sup> lady, thow shalt do to me, which haue no place to flee to but a<sup>n</sup>-only vnto the; ffor, off thy Custommable goodnesse and off thy benygne grace, thow shalt Receyve me, <sup>2</sup>And benygnely off thy Mercy, as a Destytuyt and a Desolate pore Creature, thow shalt ffofstre me in the soote lappe off thy mercyable Mantel // ffor trewly, lady, the Rage Floode off worldly Tribulacion kometh so sore vpon, that I ha no Recours to Resorte vnto, but only vnto the / Nor I haue no verray Restyng place, but only in

[Stowe MS. only.]

16334

[<sup>1</sup> 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 mercifully 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;

[<sup>2</sup> Stowe, leaf 289]

16366

no resting-place but in Thee.

- [Stowe MS. only.] the / And therefore I may ful wel conclude, and say // 'Tu es Refugium / meum a Tribulacione / Thow art only my Refuyt in euery Tribulacion.' But ys nat also thy blyssyð sonne, my sovereyn Lordé, Cryst Ihesu, my Rescus 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 delyuerer 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 shaft haue Recours to hym / mvste ffirste off necessitye passyn by the; and by thy blyssed medyacoun so atteyne to kome to hym // ffor, as the fforseyde holy Doctour Seynt Bernard recordeth,<sup>1</sup> 'Nichil nos Deus habere voluit quod per tuas manus non transiret' // This to seyn, 'the blyssed lorde / hath so dysposyð the Ordenaunce off his gracyous gyfftes, that we may ha pocioun off no goodnesse but yiff yt passe by the honndes off that blyssed <sup>2</sup>Mayden' // And therefore, O thow mereyable lady, that I may haue helpe off hym in euery Tribulacion, ffirst 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 vnclennesse 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 benygnely Thow Receyvest, Swetly ffostryst, and mercyably closest vnder thy Mantel off Mercy, alle tho that fleen to the

16373

But is not Christ my Refuge, as David says (Ps. cxliv. 2) f

16379

Truly He is. (2 Kings xxii. 2)

But fleeing to Thee is fleeing to Him.

16385

[<sup>1</sup> Ed. Paris, 1839, vol. I. 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. [<sup>2</sup> 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 socour and helpe // And though thow be ordeyned  
ffor a Common Reffuge vnto alle synners / yitt encluye  
the in especyal to be myn / 'Myn': why so? Myn,  
Trewly / 'Quia tibi Soli peccauī, & malum Coram te  
ffeci / ffor only vnto the I ha synnyd and tresspassed,  
And to-ffore thyn Eyen Done fful Outragous Offencys' //  
Lady, artow my pocessioun, sythen yt stant so, that  
fful ofte sythe, thurgh ffals ffauour off prosperyte and  
transytorye off this wreched worlde, I ha fforgetyn  
the // Artow or shaltow be myn verrey herytage, sythen  
I, woful wrechch, neuere ne Dydd no Dygne servyse  
vnto the / Or <sup>1</sup>Artow yoven to me syngulerly in pro-  
pyrte? God dyffende But I cleyme in-to my pocessi-  
sioun and in-to my propyr herytage // ffor-as-much as I  
have euere knowen thé Custommably to haue mercy  
vp-on wrechches; and I am fful wel expert, and ha  
fful experyence off thy benygne goodnesse, which, in  
aH mescheff 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-  
dico esse meum: Therefore euere in especyal I chalenge  
the to be myn.' 'Vnde hoc michi? wheroff, or by  
what Tyle, komythi this vn-to me, Or off what Doctour,  
Or of what Mayster, haue I lernyd to Challenge so hih a  
Tresour?' 'Certe, a Tribulacione / Certys, off Tribula-  
cion' / ffor, trewly I dar wel seyn in this caas, that  
Tribulacion was my Maystresse and my Techere; and  
off hyr I lerned this lessoun, that with-outen aboode or  
any taryng to haue my Resort ffor Socour 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-  
cion // Or what konnyng hat Trybulacion, or may in  
eny wyse techen a Man the weye off Elthe? Syth hyr  
Condicion ys rather to brynge a man in-to Drerynesse;  
and to Casten hym in-to the ffoward pathys off dys-  
peyr and desperacion. Trewly, by clere Consyderacion  
off dyuers Respectys, <sup>2</sup>she techeth both the Ton and
- [Stowe MS.  
only.] 16414  
Be Thou spe-  
cially mine;  
for against  
Thee only  
have I sinned.
- 16419  
Thou art my  
inheritance.
- [<sup>1</sup> 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  
[<sup>2</sup> Stowe, leaf  
290, back]



vpon, in Conclusioun, I drede hys manacys nor hys Thretys neueradel / And sotlily, blyssed lady, I may wel seyn that thou art 'Reffugium,' Which ys to seyue, a flyght off hem that be gylty / ffor-as-much as, nat only I, but alle tho that be gylty, flen vnto the ffor helpe / Thanne, yiff that Desperacion Convyct and confus with, & Trybulacoun axe me by what Mene I may knowe Thylke souereyn Reffuge and Reffuyt off alle that be gylty, or off whom I was taught, or who was my ledere or my guyde to come to thylke souereyn Reffuge / I wyll answer and [seyn] 'A Tribulacione' / 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 flen to the ffrom hyr fface / Semblably as a yonge Chylde, whan he hath espyed the wolff, naturelly fleth vn-to hys Moder, Or as a Cely Dowe, whan she hath espyed the Sparawk, fleth hom to hyr Colverhows, Evenc <sup>1</sup>So, blyssed lady, ffrom the dredful fface of Trybulacion / to the 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 ffynde 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 fully to ffynde 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 ffynde in the Comfort and Consolacion // ffor who ys the verray hope off hertes that ben oppressed, I parceyve Clerly at the Eye, and sey 'Tu' / ffor whan the wrechchyd werlde shaft drawe to an ende, and alle shaft ffayle, than thow shalt nat ffayle // ffor thanne shaft synful soules flen to be

[Stowe MS. only.]

I fear not your threats.

16495

Mary! all sinners fly to Thee for help.

16499

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. [<sup>1</sup> Stowe, leaf 291, back]

16512

16516

In Thee alone I trust to find comfort.

16522

Thou art the hope of hearts oppress.

16528

Thou shalt not fail them.



[Stowe MS. only.] shadowyð vnder thy gracyous mantel off mercy: why? ffor thow art / Refugium a Tribulacione. /

*The First  
Consolation  
of opprest  
Hearts.*  
16535

Here begynneth the firste Consolation  
And hope off hertes that ben oppressyð  
With Eny Trybulacion. /

[<sup>1</sup> Stowe, leaf  
292]  
This is in  
Thee, Mary,

16539 <sup>1</sup>The ffyrste Consolation that I ffynde, O blyssede Lady, ys only in the / ffor who ys the verray hope off hertes that ben oppressed, but only Thow? / ffor, so as

A Pylgrym or a passagour that kometh ffro fforeyne Cuntres reioyseth when he Resorteth to his restyng place, wher he hopeth in pees and quyete to abyden /

16543 Moeche more I, that am oppressyð with Afflyccion off my troubled soule, and al besett with drerynesse, when I lefte vp myn hede out of the dyrke angles off wrechchydnesse, I howe to Reioysshen and to be gladde when I Consydre, se, and verrayly beholde that thow

for Thou art  
my resting-  
place,

16549

in whom all  
sinners hope  
for rest.

16553

Theo my sins  
are an obsta-  
cle between  
me and Thee,

art the Restyng place off my verray hope, and the ffynal terme off my desolacion // For I perceyue wel that thow art the Mete and the Marke off alle labour, In whom the sovereyn hope off alle synfuH restyth Inne // But wheroff and in what wyse may I knowe thys? / Haue nat my synnes made an Obstacle / and reyseð vp a wal betwyxe the and me? / ffor soth, yis / how may I thanne, sythen ther is so grete an Obstacle 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

16558

yet I can look  
at Thee thro

16563

the windows  
of Holy  
Scripture,

[<sup>2</sup> Stowe, leaf  
292, back]

16568

and see Thy  
words,

Closour and a wal which lette me that I may nat sen nor Clerly beholden the lyght off thy mercyable grace // yitt neuertheles I, as a wrechehe, fferfully stonde behynde the wallys, and with a ffuH dredfuH Eye looke Inne by the wyndowes // Which ben the wyndowes that I looke Inne by? // Trewly, the wyndowes and the Comfortable ffenestrallys, as yt semyth vnto me, ben hooly Scriptures // The which ffuH notably make mencion off the grete swetnesse <sup>2</sup>Off thy mercyable pyte // ffor by thylke agreable ffenestrallys beholdynge, I se and Clerly Consydre the soote sugryd wordys which, by a speccyal Inspyracion off the holy Gost, Thy

syluen saydest with thyn hooly halwyd<sup>d</sup> mouth // 'In (Stowe MS. only.)  
 me *Omnis gratia vite & veritatis*; In me *omnis spes vite*  
 & *virtutis*. *Transite ad me, Omnes qui Concupiscitis*  
 me, & a *generacionibus meis Implemini*. *Spiritus enim*  
 meus, dulcis, & *hereditas mea super mel & ffauum*;  
 memoria mea in *generacione seculorum*. qui edunt me, 16575  
 adhuc Esurient; & qui bibunt me, adhuc sicient' //  
 This to seyne, 'In me is alle grace off lyff and off  
 Trouthe; In me ys alle hope off lyff and off vertu / that in Thee  
is hope of  
Life,  
 Kometh and maketh youre passage vn-to me, ye alle 16580  
 that hertly desyre me, and ye shal ha plente, and be  
 ffyllylled off my generacions // ffor my spyryt ys soote /  
 and myn herytage excedyth in swetnesse, sugre and  
 hony. The mynde and the memorye off me shall 16583  
 lasten with-ouen 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<sup>d</sup>  
 lady, alle ys swetnesse, alle ys Comfortable, that kometh  
 ffor the; And, by thylke opne wyndowe off thy mer-  
 cyable grace, I Consydre And beholde in my Contem-  
 platyff medytacion the grete habondaunce off mercy  
 and off pyte that ys in the // ffor, O thow blyssed 16592  
 lady, yiff hooly Scrypture Recorde and bare wytnesse  
 that thow art *mercyable*, pytous and benygne, and  
 thow thy sylff bare <sup>1</sup>Recorde her-*vp-on*, And theroff  
 ffolwed<sup>d</sup> noon Effecte, preff, nor Experience / Shulde  
 men ben bolde or hardy ffor to seyng that the Scryp-  
 tures wer ffals / nay, nay, god dyffende // ffor thow,  
 blyssed<sup>d</sup> Lady, in effect verrayly hast mercy *vp-on* alle  
 that off hool herte calle vn-to the, and Castyst ffyl  
 benygnely the stremys off thy *mercyable Eyen* *vp-on*  
 alle tho [that] hope in the, and Crye to the ffor helpe,  
 an[d] comfortably Receyuest hem vn-to grace; ffor, as 16603  
 Ioachym the Bysshop, Recordede // 'Tu es gloria Ieru-  
 salem; Tu leticia Israel; Tu honorificencia populi //  
 Thow art the gladnesse and the glorye off Ierusalem;  
 Thow art the myrthe and the Reioyssynge off alle 16607  
 Israel; and thow art the worshipe and the magnyfyence  
 off alle peplys' / ffor, more than eny *scrypture* makyth  
(Stowe MS. only.)  
(Ecclesiasticus xxiv. 25-29 Vulg.; 18-21 Eng.)  
and that they who feed on and drink Thee shall want more of Thee.  
Holy Scriptione witnesseth that Thou art pitiful,  
[<sup>1</sup> Stowe, leaf 293]  
and hast mercy on all who cry to Thee for help.  
(Judith xv. 18.)  
Thou 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
- 16613 take off Theophilus,<sup>1</sup> which, whan he was ffallyn in-to the horryble ffoule pytt off Desperacion, and denyed<sup>t</sup> thy blyssed Sonne Ihesu Crist, doynge homage to the, Thow, blyssed Mayde, Thow benygne Lady, Thow glorious quene off pytee and off mercy, fforsoke hym nat whan he Resorted<sup>t</sup> 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 swych wyndowes and by swych ffenestra<sup>t</sup> / I, stondynge behynde vnder the wa<sup>t</sup> off my synnes, and looke and beholde how benygne and how Mercyfull at
- 16619 Thou restorest him to favour.
- 16623 [2 Stowe, leaf 293, back] Who ever trusted Thee, and lost his desire?
- 16628 Whan I Remembre and Consydre a<sup>t</sup> thes thynges, And so Clerly at the Eye how thow helpyst al hem that ben oppressy<sup>t</sup>, and Reconcylest ageyn to grace alle hem that ben dysespeyre<sup>t</sup> / And generally art socour and helpe to alle synnerys, Ther-ffor I, wofull Wreche lefft, v<sup>p</sup> and dresse the Inward<sup>t</sup> Eye off myn herte vn-to the / ffor hooly and Enterly in the I putte myn hope stable and ffyx, perpetuelly to perseueryn and abyden, Concludyng thus withe the Prophete / ‘Tu es spes mea & porcio mea in terra viuencium // Thow, blyssed<sup>t</sup> 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 nōōn ffynden but Only in the // Than may I wel ben aknowen, and Confesse me, and<sup>3</sup> seyn / ‘Tu es porcio mea: Thow allone, Lady, art my part and my porcion,’ ffor thow Dystynctly; alle other excludyd, 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 Thee,
- 16637 for Thou art my hope.
- 16641 In Thee only I find help,
- 16645 who art the full hope of my soul.

<sup>1</sup> See Migne, vol. 182, p. 1143/1.      <sup>3</sup> 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 afflyecion' // Et hec potest Consolacio mea, que est mentis spes oppresse, percipio ad occursum<sup>1</sup> . . .

[Stowe MS. only.]

[Ie]remie xliije Capitulo.

16653

<sup>2</sup>Here begynneth the Seconde  
Consolacion Off Hertes that ben  
Oppressyð with Trybulacion.

[<sup>2</sup> Stowe, leaf 291]

The Second Consolation of troubled Hearts.

The secounde Consolacion, O blyssed lady, which that I ffynde in thé ys this, that whan I Consydre and se, and in Experience 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, shãlt perseuere with-uten ende' // And lyk as thes Marynerys in the absence off the soune, whan the dyrke nyght kometh vp-on, ha no comfort off lyght / but only off the loode sterre, which off his nature abydetñ ffyx in hys spere, and neuere draweth ffor to deelyn by medyacion, off which they guye and gouerne ther passage // Evne so I, a wofuH wrechche, in the myð see off this Troublyð worlde fforpossyð 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 ffowardð 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 See<sup>3</sup> / Only to dyrecten and to brynge wrechches, oute off alle Tempestys off Trybulacion, to the havene and to the blysfuH porte off euere-lastyng lyff // And her-vpon I aparceyve <sup>4</sup>Therby That thow art the sothefaste loode-Sterre off the see / ffor / Stella, a stando dicitur / A Sterre ys seyde off stondyng; And therffore, off Stedfastnesse off stondyng 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 Load-Star,

16667

so I, amid the waves of aduersity,

16672

find help only in Thee, Star of the Sea.

16678

[<sup>4</sup> Stowe, leaf 294, back]

Thou art a Star, for Thy fixedness.

16684

<sup>1</sup> The catchword is 'Tu,' so a sheet of ten leaves or less is possibly missing, tho' I suppose the First Consolation cannot have run much further than it does here.

<sup>3</sup> *Stella maris*: see Migne, vol. 182, p. 1142/2.

- [Stowe MS. only.]  
 Thou wert ever steadfast, 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 Lite.  
 16713  
 Bid me,  
 16717  
 among the troubles of this world, come to Thee.  
 16722
- veryable thurgh Changynge, thow Abydest stable and stedfaste with-out Mutablyte / euere in Oon // And that shewed fful wel in the passioun off thy blyssed Sonne // ffor whan alle his discyple 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 vyrgynyte // Thy grete stabylnesse ys also ffounden wel ffro day to day in the grete Reffuyt and Reffuge that thow dost to alle synful men, havynge mercy vp-on hem euere in ther mescheff whan they ha nede; and in this stant moste in euery Trybulacion the synguler Consolacion and Comfort that I have in my Sowle / ffor trewly, blyssed lady, yiff thow were vnstable 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 delyuere me out off the trowble ffloodys off the see off thys Mortal lyff / ffor I stode pleynty vp-on the wrak, myd off the ffelle Rage ffloodys off this dredfuH Sec, lyk to ha be perysshed, nadde ben that thy Mercyable hande hadde ben porrect to me-ward // And therefore, <sup>1</sup>O thow blyssed lady, I make my prayer and myn Inuocacion vn-to the, to bene a Mene of Mercy 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 wrechches, 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 exclude my prayer ffro thyn Erys, off alle wrechches I am the moste wrechchy; and yiff my synnes fforbarre me, that I be nat herde demyng, also that ffor my grete offencys, I

am nat worthy to preyse the // 'Quia non est Speciosa  
 Laus in Ore Peccatoris / In as mych̄ as ther ys no  
 worthy prey[s]yng in the mouthe off a Synfułł man' / 16727  
 how shall I euere be bolde or hardy to telle fforth the  
 Magnyffycence off thy laude // Certys, lady, yiff I  
 sce that I be nat benygnely herde off the, I wyl  
 arretyn the cause to my synnes, and to the grete  
 defaultys that I ha done; ffor thow, lady, ffayllest  
 neuere, nor thow wantest nat to do socour and helpe to  
 alle that deuoutly besechyn and prayen vn-to the. Et  
 hoc est quod promisisti Ecclesiastico xxiii<sup>o</sup>: "Sum, &  
 vsque ad Futurum seculum non desinaui" / That is to  
 seyne / "I am, and in-to the worlde that is to komene,  
 I shałł nat Cesse ffor to be" / And ther-flore, blyssed  
 lady, be-cause thow hast ben, and euere art, and shalt  
 ben, Comfort and Consolacion to alle wrechches and  
 Synfułł men, In hope that thy Mercy and thy Consola-  
 cion in my grete Nede <sup>1</sup>Shałł nat ffayllen vn-to me /  
 Thys ys my Secoude Consolacioun, whicłł that I  
 cache in the. /

Mary, I am  
 not worthy to  
 praise Thee.

16731

Thou never  
 failest those  
 who deuoutly  
 pray to Thee.

16736

As Thou art,  
 and shalt be  
 for ever,  
 my hope in  
 Thy Mercy  
 is my second  
 Consolation.

[<sup>1</sup> Stowe, leaf  
 295, back.]

16743

The Thrydde Consolacion }  
 Off A Troublyd Sowle }

The Third  
 Consolation

The Thrydde Comfort and Consolacion, O blyssed  
 lady, that I have, ys this, That I se that ffolkys,  
 oppressyd with werynesse off ther owne thoughtys,  
 ffynnden a Shadwyng place and an holsomme Refuge  
 whan they flen to the ffor socour and helpe // wherfore,  
 lady, yiff I seye and beholde thatt the ffoxys off the  
 Erthe hadden holys to putte Inne ther heedes, And  
 bryddes off the heyre, nestys to bredden Inne, and a  
 Sparwe koude ffynnden out an hevese off an hous to  
 bredyn Inne / And a Tortyl a place to make hym Inne  
 a NESTE to ffofren hys bryddes ther-Inne // And that  
 I say also this hygłł hylles, ordeyneđ ffor hertys to  
 pasturen Inne, And in kavyđ stoness ffounde an hoole,  
 an yrehoun to haue his Reffuge ther-Inne; And amonge  
 al thys, I seye the Childeren off men Dysconsolat  
 and Destytuyt off ther loggyng // As whilom thy  
 blyssed soune hadde no place wher to putte Inne his

16747

is, that as  
 weary folk  
 find refuge  
 in Thee,

16752

as the spar-  
 row finds  
 house-eaves  
 to breed in,

16758

and the  
 hedgehog a  
 hole to hide  
 in,

16763

PILGRIMAGE.

G G

- 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 <sup>1</sup>Wondre though I were dyspurveyed  
 off hope In my sowle, wher I shulde eny Consolaeion  
 or Comfort ffynde // But, ffor-as-myeH as thow allone,  
 and as Thou, Mary, art the refuge of all, wretched,  
 16772 And, After 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  
 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 Dauiel's Tree,  
 16785 the beestes off the Erthe hadde here dwellynge place,  
 and vp-on whos brañehys Restyde alle the bryddes off  
 the heyr. And vender this Tree was the pasture and  
 the ffoode off alle levyng Creatures / Trewly, O blyssed  
 lady, me semyth verayly Thow art the sylue same  
 Tree, vnto whieh alle Resonable Creaturys ffle vnto  
 under which all creatures fed.  
 16791 ffor to ffynde socour and helpe. And sothly, Lady,  
 with supportaeion off thy merey, 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 Reknyd  
 amonge the Clene bryddes off hevене, whieh sytten  
 And tho' I'm not pure,  
 16796 vpon the hyH brañehys of Contemplaeion / yett, goode  
 blyssed lady / <sup>2</sup>Dysdeyne nat, though 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 tomnable grace, ther to be shadwyd and shrowdyd  
 with thy merey // And sythyn that euery Creature  
 ffynt ffoode and spyrytual Reffeeeion in the // Lady,

- yiff yt be nat lefful to me, ffor my grete synnes, ffor to Tasten and to Etyu off thyn hooly plentevous ffryut, yett suffre, blyssed lady, that at the leste that I may Saltem ibi fenum vt bos Comedam. / Haue my pasture ther with Rude Oxys, and walkyn as a man deieet with Nabugodonoser / Ther, amouge thys wylde beestys, to han my habitaeion, to take ther party off the Remysaylles leffte off hem that be gostly and Spyrytual Repast, to my Sowle helpe // ffor trewly, lady, and thow lyst pacyently to suffre me thus, why shulde nat my Sowle be Comfortyd? why shulde I thanne be dysespeyrede off thy grace // why shulde my wofull Eyen be dyrked with longe abydyng in the salte Terys off hytternesse // ffor Certys, thouh the multytude off my Synnes passe in noumbre the Sotyl smale Sandys and graveff off the See, And though I were nat worthy, ffor my wykkydnessys, to lyfften vp myn Eyen towarde the bryghite hevене, yett, nat-with-standing alle this // ‘Te tamen, a ffacie ffuroris Domini, Refugium habeo // I have the, my Synguler Refuge, ffor the fface of the woodnesse off my Lorde God’ // & yiff that oure fferme ffader <sup>1</sup>Adam, after hys grete Offence, hadde had swyeh a shadewyng place to have tournyde vn-to, ffor to haue hydde hys nakydnesse, I suppose the lorde hadde nat seyde vn-to hym / ‘Adam, vbi Es? Adam, wher Artow?’ // But the goode lorde, seyng so mych peple perysshe ffor the Synne off the seyde Adam, ordeygned the to ben a Synguler Mene ffor mannys saluacion, off Entent, that who-soeuer fledde vn-to the ffor helpe and ffor Reffuge, shulde nat perysshē, But Restyn vnder the Shadwe off thy proteccion, to be Conservyde ffro dampnaeion vnder the large off thy Charyte // Seyyng vnto the, thylke wordys that be wretyn In ysaye / the prophete, xvj<sup>o</sup> *Capitulo*: “Absconde fugientes, & vagos ne prodas; habitabunt apud te profugi mei, & cetera / Esto Latibulum eorum a Facie vastatoris” // This to seyne, “O thow blyssed Lady, hyde hem that flēn vnto the ffor helpe, and they that be vagabonde, dys[e]oure hem nat, ffor synfull ffolkyys that be ffugytyff shalle flēn vn-to
- Tho' I may not eat of Thy fruit, 16806
- let me share the leavings of the spirittual repast. 16813
- Tho' my sins are more than the sea-sand, 16819
- yet Thou, Mary, art my Refuge. [1 Stowe, leaf 297] 16826
- Thou savest us from Adam's transgression. 16830
- We pray to Thee 16835
- to hide us who flee to Thee for help. 16840



16844 the ffor socour and helpe; and be thow her dyffence  
and her proteccion to-ffore the fface off the Enmy" //  
My hope in Thy aid,  
Mary, is my Third Consolation.  
And whan I ha this in my Remembraunce, yt ys the  
Thrydde Consolacion, which that I ffynde Only in thè,  
In euery Trybulacion.

*The Fourth  
Consolation.*

Here begynneth the  
ffourthe Consolacion.

16851 Certys, Lady, and yt were so that thow dyst Comfort  
[<sup>1</sup> Stowe, leaf 297, back] to alle other Synnerys save only to me, I hadde <sup>1</sup>Grete  
matere to Compleyne, and to make grete Sorwe And  
Lamentacion // But, ffor-as-myeñ as I haue a Synguler  
Trust and a Speeyal hope in thè, to-fforne alle other,

As I trust  
and hope in  
Thee, Mary,

16856 Therffore I wyl Reioyssh in myn herte, and Cleyme off  
I claim an  
ancestral  
right of re-  
fuge in Thee.  
Ryght the, in Espeeyal, to be my Reffuge / And thys I  
Cleyme off herytage by lyneal Dyscent off Successioun,  
be Tytle off myn Awncetrys, other Synnerys that ha  
be to-fforne. and Sythen thow dydest mercy vn-to

16861 hem / I, that am a Synner, Cleyme off Ryght that thow  
Shalt done Mercy vn-to me // ffor Certys, by olde  
tyme, lady, Synnerys that werne to-fforne, weryn Ocea-  
sionn 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 world. And certys, lady, with Supportacion off *your*  
they made  
Thee  
honourd.  
grace / hadde nat Synnerys ben, thow haddest neuere  
be Reysesd 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*

16871 gaudeo / *Multum-que gaudium, multam-que michi 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 nyñ Confederacye hath Ioyned vs to-gedre / That  
thow ffor vs haste thylke beyng that thow art. And

Thou art  
bound to us  
sinners,  
and we to  
Thee.

16878 trefwly in the same wyse, by thè Only, we haue the  
beyng that we arn // ffor yiff that <sup>2</sup>Oure Trespace  
[<sup>2</sup> Stowe, leaf 298] and oure Transgressioun hadde nat be to-fforne / Ther  
hadde nat ffolwed ther-vpon oure Redempcion // And  
yiff yt hadde nat be necessarye, vs to haue be bought,

- yt hadde nat be necessarye thè to haue Chyldeſt oure  
 sayvour and Redemptour, ' Vt quid enim 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 Chyldeſt and brought forth hym ffor  
 Remedye Off Synnerys, which neuere knewe what  
 synne was, yiff ther neuere hadde be nõõñ that hadſt  
 synned to-forne // Or to what fyn sholdestow han  
 ben Moder off the Savyour, yiff ther hadde be nõõñ  
 Indygence off savacion?' And thes wordys off Seynt  
 Awstyn, lady, I may Right weſt seyn vn-to the // ffor  
 sythen Synnerys were Cause and Occasyoun off thyn  
 honour and off thly Magnyffycence, by cause only off  
 ther grete synnes, yt semyth vn-to me, sythen that I  
 am a Successour off hem, Contynnyng fro day to day  
 in Synne, That I, amonge alle other Synnerys, may  
 Rightffully Cleymen to flen to the ffor helpe and ffor  
 Reffuyt // And that thou, in Recompensacion off the  
 grete benefetys which thou hast Receyved ffor Synnerys,  
 wylt nat to me, that am a Synner, denye the Entre /  
 Sythyn thou, lady, off verray Right art bounden to be  
 Reffuge vnto Synnerys / '*Sed, quomodo obligata // But  
 how, lady, artow bounden?*' Artow nat more bounden  
 off Egyte to Rightfful men than to Synnerys // ffor-  
 soth thou art bounde to bothe; <sup>1</sup> ffor to Rightfful Men  
 thou art bounden by Love, And to Synfful Men thou  
 art bounde by thyn Offyce // ffor a leche 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 Oou  
 bere the name off a leche, 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 art-only  
 shuldest loven goode Men and Rightfful, And with  
 alle this shuldest nat done nor shewyn no mercy vnto  
 Synnerys / Trewly thou art holden to loven and to  
 Cherysshem hem that be Rightfful, And to haue mercy  
 on hem that be Synfful // And that shewyth ful weſt
- 16886
- 16892
- 16898
- 16904
- 16910
- 16915
- 16919
- As we are the  
 cause of Thy  
 greatness,
- I and all  
 may rightly  
 claim Thee,  
 Mary, as our  
 refuge.
- Thou art  
 bound to  
 the unright-  
 eous as well  
 as the  
 righteous.  
 [<sup>1</sup> Stowe, leaf  
 298, back]
- The Phy-  
 sician heals  
 sick folk.
- Thou art  
 first to have  
 mercy on  
 sinners.

- 16923 by thyke Memoryal wrytyng off thy Secretys, which  
 Thy secre- thyne owne Secretarye, Seynt Bernard wroot, Seyyng in  
 tary, St. Bernard, said thes wordes // ‘Sapientibus & Insipientibus, iustis &  
 Thou wast peccatoribus, Debitricem te fecisti: Omnibus Omnia  
 debtor to sin- ffacta Est // To wyse men and to ffoolys, To RightfuH  
 ners as well as men And to Synnerys / thow hast made thy syluen  
 righteous: doctour / ffor thow art made alle vn-to alle,’ by the  
 plenteuous habondaunce off thy Charyte. And thow  
 hast opned the Bosom off thy Mercy so largely, that  
 alle may taken off the plenteuousnesse ther-off // He  
 16933 that ys in Captvyvte, Redempcion; the Syke Man,  
 Elthe; And he that ys hevy, Consolacion; And the  
 Synnerre, fforyiffnesse and Remyssyoun; <sup>2</sup>And the  
 RightfuH Man, grace and perfeccion / ‘Vt non sit qui  
 se abscondat 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 vnto  
 the, and seyn :
- Therefore, ffestina miseris / Misereri virgo beata ;  
 Mary, bless Nam te si Recolis, miseri fecere beatam ;  
 them who made Thee. Ergo, beata, miseros quorum te Causa beaut.  
 blessed.

[*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 Mercy and pyte ;  
 Thynke how Synnerys / in verray sothefastnesse  
 were Causē ffirst / (who so [that] lyst se,) 16950  
 That ffolkys shuldē / blyssyd / callyn the,  
 Only ordeyned / ffor ther Savacion ;  
 Now, goode lady / off thy benygnyte .  
 Be oure Refuge / In Trybulacion / 16954

(2)

- ¶ Quene off hevене / off helle ek Emperesse,  
 Queen of Loodē Sterre / ycallēd off the See  
 Heaven, Loadstar of  
 the Sea,  
 To Marynerys / that Erryn in dyrknesse,  
 Thow art ther Comforte / in Alle aduersyete. 16958

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 Mutabylyte,  
 Ylychē Clerē / shynyng in bryghtnesse,  
 In whom the Sonne / sent ffro the deyete, 16966  
 lyste ffor to takē / Oure humanyte,  
 Off Mankynde / to make Redempcion,  
 That thow 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.

¶ Prynnesse, excellyng off myght and worthynesse  
 Alle Créaturys / as in dygnyte /  
 Myn hertys body / my worldly Cheff goddessse,  
 Pray thy Sonne / ta<sup>1</sup> mercy vp-on me. / [<sup>1</sup> to have] Pray thy Son  
 Syth in alle mēscheff / to thy grace I ffele 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.

<sup>2</sup> And sothly, lady, I am Right wel a-knowe that I  
 was constreyned off verray nede And necessyte, to fflen  
 to the ffor Socour and helpe, and Chacyd off Trybula-  
 cion to kome to the ffor Comfort and Consolacion / 16982  
 ¶ And trewly, yiff I seyde the Contrarye, I shuldo  
 ffoule ffayllen off the Soth. ¶ Now, trewly, I am  
 mych holden vn-to Trybulacion, And owe Right wel to  
 Callyn hyre a Maystresse off myn, that taught me, and  
 was so goode a gujde 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 doun ffro thy  
 mercyable brestys to Synnerys, to ffostren hem in ther  
 grete nede, specyally whan they ffalle in Trybulacion.  
 And trewly I may say, ffor my party, that Trybulacion

[<sup>2</sup> Stowe, leaf  
 300]

Mary, I am  
 driven to  
 Thee by  
 tribulation.

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, lyc̄h vnto a pro-  
 16996 celle which dryveth aft sodeynly a Shyppe vn-to goode  
 aryvaylle. ¶ And necessarye ys also thylke sharpe  
 prykke, that bryngeth hym that Erreth̄ in his passage,  
 ageyn to the Right wey. ¶ And wel-fuht̄ and blyssed̄  
 be the betynges and Skowrynges, that Compellyn a  
 Chylde to declyne ffrom his trespacys and his Errours.  
 Blessed are  
 the beatings  
 that drive a  
 child from  
 his errors!
- 17002 And ther-ffore, blyssed̄ lady, rather than I shulde be  
 Rekkeles to Resorte vnto the, lat me Rather, vnder thy  
 proteccion, flee *somme party Off Trybulacion*. ¶ And,  
 benygne lady, I beleue <sup>1</sup>Verrayly, that, by the ordyn-  
 aunce off thy blyssed̄ Sonne, Was suffryd̄ and ordeyned̄  
 as a yerde in a Maystres hande to Restreyne neclygent  
 [1 Stowe, leaf  
 300, back]  
 Christ or-  
 claind tribula-  
 tion
- 17008 Children ffrom her Wauntonesse and ther trwandyse,  
 and to compellyn hem mekely to obeye the doctryne  
 and dyscyplyne off ther Mayster. ¶ And thus, lady, I  
 to make us  
 obey our  
 Master.
- to make us  
 obey our  
 Master.
- And Tribula-  
 tion has sent  
 me to find  
 refuge, Mary,  
 in Thee.
- 17015 Children ffrom her Wauntonesse and ther trwandyse,  
 and to compellyn hem mekely to obeye the doctryne  
 and dyscyplyne off ther Mayster. ¶ And thus, lady, I  
 that am Slowh̄, Neclygent, and fforward̄ in alle vertu-  
 ous werkys, My Maystresse Trybulacion, with hyre  
 yerde off Dyscyplyne and of Castygacion, She hath  
 taught me to komme to the in my grete nede, ffor to  
 ffynde in thy grete Mercy, Refuge and Consolacion.  
 ¶ So that thow mayst covenably seyn to me the  
 wordys wretyn in the Sawter book / “ In Tribulacione  
 inuocasti me / In Trybulacion euere thow callyst vn-to  
 me.” ¶ And Sothely, lady, I confesse me, and am wel  
 I pray Thee
- 17021 aknowe, that yt ys So; Besechyng fful mekely vn-to  
 the, with alle myn hoole herte, only off mercy and off  
 pytye, that thow lyst to seyn vnto me, and graciously  
 to Acomplysshe and ffulfyllen 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 delyuerec̄ the, and I have herde the in the dyrke  
 trouble off the Tempest that Assayllec̄ the.” ¶ Now,  
 goode blyssed̄ lady, do now so to thy pore seruaunt,  
 and Releve hym, off thy mercy, in the Tempest off this  
 grete nede, and graunte hym off Synnes Remyssioun,  
 to be vn-to hym Refuyt and Reffuge in euery Trybu-  
 lacion / *Prestante Vnigenito* <sup>2</sup>Tuo, qui est benedictus in  
 secula seculorum. Amen.
- 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 / 17036 *The Pilgrim.*  
y-callyt / Trybulacioun,  
Whan She herde / myn Orysoun,  
And Saugh / by nōōn Occasyoun  
I wolde nat leue / my Bordoun / 17040  
Nor my Skryppe / ffor no manace ;  
And sawh how / In the samē place  
I haddē Chose / to myn Entent / 17044  
Reffuge / that was Suffycyent,  
In alle Trouble and dysese,  
Myn hertly Sorwys / to apese,  
And stynte / alle myn Aduersyte,  
Anōōn she seyde / thus to me : 17048  
*she said*  
Trybulacion. / *Tribulation.*
- ¶ 'I am,' quod she / 'lyk off manere  
To thylkē wynde / (as thow shalt here,)  
That with his blast / maketh fful offte  
The levys Ryse / and fflen alofte 17052  
Toward the Skyes / hyh in the heyr. /  
Thus haue I / causyd thy Repeyr /  
Thurgh my Trowble / pryked the, *she had*  
Vn-to Reffuge / ffor to fle. / 17056 *driven me to*  
'Caste thy look / toward the hevene / [Stowe, leaf 301, bk.]  
ffer abowe / the Sterrys Sevene /  
In thy Contemplacion /  
That wer but / as a leff her down, 17060  
ffor-welkyt / and caste a-way,  
Wych by the ground ful lowē lay, [Cotton MS. begins again.] [leaf 242]  
But, thorgh my commyscioun,  
I ha tournd the vp-se<sup>1</sup>-down, [1 so St.] 17064  
And many a-nother ek also, *and had turnd*  
With my trouble and with my wo ; *me upside*  
And with my toongēs I hem chace, *down with*  
Ageyn the lord whan they trespase, 17068  
That I cause hem for to fle  
To god, on hem to han pyte.  
'And somme I have ek causyd offte  
To fflen vn-to the sterre alofte, 17072  
To whom thow ffeddyst with gret labour, *and made me*  
*flee to God.*  
*Others she*  
*had sent to*  
*Mary,*

458 *Tribulation drives the Strayers back to the right way.*

<i>Tribulation.</i>	‘ ffor to have off hyre, socour,	
to be comforted by Her.	Confort and consolacioun, Ageyn al tribulacioun ;	17076
	Wher-in thow erryst neueradel, But wrouhtest prudently and wel.	
	‘Kep the wel in hyr presence, ffor, by verray experyence,	17080
If I ever leave Her, Tribulation will harass me,	As sone as thow art from hyr go, I shal nat longē be the fro, By vertu off my commyssion, ffor to don execucioun,	17084
as she has already done to many,	As I ha don to many on ; <i>With</i> my toongēs made hem gon, That wer out off the weyē ferre,	[Stowe, leaf 302]
and driven them back to Mary.	Resorte ageyn vn-to that sterre, Ther to haue proteccioun In euery trybulacioun.	17088
Tribulation can chastise the dissolute	‘ And thus I kan, in many wyse, <i>With</i> my yerdē wel chastyse Swych folkys as be dyssolut, And chace at hem in my pursut,	17092
and those predestind to salvation.	Namly, folk predestynaat, And swych as be preordynaat To kome vn-to savacioun, That kan in trybulacioun Suffren, and have pacyence.	17096
[leaf 242, bk.]	‘ And yiff that thow, for thyn offence, [c. & st.] Hast her-to-forn haad nede off me, And, in partye, I ha to thē Parcel declaryd off myn offys, As thow mayst fele (yiff thow be wys) <i>With-ouen</i> any gret owtrage Don to the, or gret damage, <i>With-ouen</i> many wordys mo,	17100 ” ” ” 17104
Tribulation bids me adieu,	A dieu ! farwel ! for I wyl go. And be war, in thy passage, That thow do wel thy pylgrymage,	17108
and warns me to be stable.	And in thy way be iust and stable, Lych a pylgrym good and hable.’ The Pylgrym : <sup>1</sup>	17112
		[ <sup>1</sup> St., om. C.]

*Thinking on my unstableness, I come to a wood, & see a Hag.* 459

And as I stood allone, al sool,	[Stowe, leaf 302, back]		<u>The Pilgrim.</u>
Gan compleyne, and makë dool,			
Havyng no thyng vp-on to reste,			
Saue (as me semptë for the beste)		17116	
I lenede me on my bordoun ;			I rest on my staff,
ffor thogh that Trybulacioun			
Wer departyd in certeyn,			
She sayde she woldë kome ageyn.		17120	
But I (wherso I wooke or slepte,)			
With my refuge, ay I me kepte, <sup>1</sup>	[ <sup>1</sup> slepe . . kepe St.]		
To have, by hyre, proteecioun			
Ageyn eeh trybulacioun,		17124	
But for that I, by gret owtrage,			
Was off my port, wylde and savage,			think of my changeable-
Dyuers off my condyeioun,			ness,
And al day turnynge vp <i>and</i> doun,		17128	
fful off ehauung and doubylnesse,			
Havyng in me no stabylnesse.			
And whyl I wentë thus musynge,			and muse.
With-Inne my sylff ymagynynge,		17132	
I ffyl a-noon, in my passage,			I come to a wood,
In-to a woodë ful savage ;			wild and dangerous.
Me thouhte the weyë peryllous,			
And by to passë, Eneombrous ;	[C. & St.]	17136	[leaf 243]
I knew nat what was best to done,	„		
ffor, in a woode, a man may soone	„		
Lese his weye, and gon amys,	„		
Or he be war ; and thus yt ys,	„	17140	
As pylgrymes knowë wel echon,			
That on pylgrymagë gon :			
Passage they fynde, narwh and streyth ;	[Stowe, leaf 303]		
Brygauntys lyn <sup>2</sup> ek in a-wayt,	[ <sup>2</sup> lyen St.]	17144	
And wylde bestys many on,			
Tassayllë pylgrymes, wher they gon :			
ffolk expert, the trouthë knowe.			
And in a valey that stood lowe,		17148	I see an old hag standing in a valley.
I sawh on stonden in my way,			
Old and owgly, off array			
Dysguysed wonder queyntely,			
Off port and chere ryht vngoodly,		17152	



	<i>The Pilgrim.</i>	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 <sup>1</sup> ner, Radde I neuer, in book nor geste, Off so merveyllous a beste ;	[ <sup>1</sup> nor St.] 17156
in Daniel, or Ezekiel, or the Apocalypse.		Nat in the Book off Danyel, Nouthur in Ezechyel, Nor in Thapocalyps off Iohan, Swych a bestë fond I noon.	17160
		I was abaysshed a-noon ryht, Whan fyrst off hyre I hadde a sylt ;	17164
Her back is broken.		In hyre I fond so many a lak : ffyrst, she hadde a brookë bak, Corbyd and haltyng, botlië two ; Off rowh frese, she hadde also	17168
		A garnëment shape lyk a sak, Wych she werede vp-on <sup>2</sup> hyr bak :	[ <sup>2</sup> weryde on St.]
[leaf 243, bk.]		Gret noumbre ther-on I tolde, Off cloutys and off pachchys olde.	17172
Round her neck is a big bag.		Aboute hyr necke, I sawh ek wel, That ther heng a gret sachel ;	[Stowe, leaf 303, back] [C. & St.]
		She shop hyr no-thing for the flyht ; ffor, that poket (to my syht), She felde yt ful (in éspecyal) Off Coper, yren, <i>and</i> off metal.	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 <sup>3</sup> long.	17180 [ <sup>3</sup> ful om. St.]
		And aboute hyr neckë strong, Thys lady, <i>with</i> hyr corbyd bak, Was y-moselyd <i>with</i> 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 <sup>4</sup> ) [ <sup>4</sup> as I . . holde St.] Syxë handys, for I hem tolde ;	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 <sup>5</sup> a ffyle,	[ <sup>5</sup> hadde St.] 17192

fforgyd off ful myghty stel ;		<u>The Pilgrim.</u>
And (as fer as I koude fel,)		
The ffylë was ymad <i>and</i> ment		
To ffylë brydles, off entent.	17196	
Touchynge hyr other gouernaunce, <sup>1</sup>		In the 4th hand, scales
She held also a gret ballaunce,		
Only off purpos (yiff she komne,)		
To peyse the sodyak <sup>2</sup> and the sonne, [2 zodiak St.]	17200	(to weigh the zodiac and sun)
And caste hem in the wynd in veyn,		
And neuere to callyn hem ageyn :		
A largë dyssh, ek I beheld,		and a big dish.
In hyr hand how that she held.	17204	
And in hyr ffyffthe hand a kroket ;		In the 5th a crocket.
And on hyr hed a gret mawmet.		
Hyr syxthë hand she gan to launche		The 6th held her haunch,
Lowë doun vn-to hyr haunche,	17208	
Wych causë was (vn-to my syht) [Stowe, leaf 304]		[leaf 244]
She haltede, and wentë nat vp-ryht,		and made her himp like a cripple.
Lyk as a crepyl, <i>wit</i> h potente ;		
Evene me thoughtë so she wente.	17212	
[9 lines blank in MS. for an Illumination.]		
And, by maner off bataylle,		
Thys vekkë gan me to assaylle,		[Cap. iii, prose.]
Off malys and inyquyte,		[Cap. ii. is omitted.]
And felly saydë thus to me :	17216	
<i>The old Avarice</i> : <sup>3</sup>	[3 St., om. C.]	<u>Old Avarice</u>
‘ I swer to the, by my mawmet		
Wych vp-on myn hed ys set,		
In whom ys holy my plesaunce,		
My trust pleylnly, <i>and</i> my creaunce,	17220	
I have abyde vp-on thys way		says she has long lain in wait for me,
Tawayte on thë ful many a day.		
‘ Ley doun thy skryppe and thy bordoun,		
And do homage to my Mahown !	17224	and requires me to do homage to her Idol.
ffor yt ys he (thow shalt wel knowe)		
By whom that I, off hiñ and lowe		
Allowyd am, and off gret prys.		

<sup>1</sup> Here the 15th century hand in the Stowe MS. 952 stops, and old John Stowe's handwriting begins, and goes on to the end.

<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 sub- mit to her idol, or die.	To whom thow mvst submyttë the, Or thow shalt deye ; so mot I the !'	
<u>The Pilgrim.</u>	Pilgrim : <sup>1</sup>	[ <sup>1</sup> St., om. C.]
[leaf 244, bk.]	" ffyrst, thow mvst declarë me	[St. & C.]
[Cap. iv.]	Thy power and thyn 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 chynë 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 condicioun ; 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 syht, I that am born off good lynage, Sholde vn-to hym do now homage."	17248
<u>Avarice</u>	Avarice : <sup>2</sup>	[ <sup>2</sup> St., om. C.]
[Cap. v, prose.]	' Syth thow wylt fyrst yse, And what my namë sholdë be,	17252
	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.	17256
	' Yiff thow lyst the truthë se, Kom on a-noon, and folwe me, And thow shalt (yiff thow kanst espye)	
bids me fol- low her,	Herë me ful lowdë crye ; ffor I shaft <sup>3</sup> sen, duryng my lyff,	17260
	The vale off sorwen <sup>4</sup> and off stryff,	[ <sup>3</sup> shall St., shan C.] [ <sup>4</sup> sorow St.]
and see the Vale of Sor- row and the Interjection of Lamenta- tion.	The woful Interieccioun Most ful off lamentacioun.'	17264
	Pilgrim : <sup>5</sup>	[ <sup>5</sup> St., om. C.]

And trewely <sup>1</sup> (I took good kep,) [1 trewly C., truly St.]		<u>The Pilgrim.</u>
She wente vp to a fosse kaue dep ;		I follow her,
And ther she bad me lokē down ;		[Cap. vi, prose.]
Wher I hadde inspeccioun	17268	and see an abbey,
Off an abbey, wych euerydel		
(As I beheld the maner wel)		[leaf 245]
Was foundyd besyden a cheker,	[C. & St.]	beside a chess-board,
Squar as ys a Tabler.	17272	
[8 lines blank in MS. for an Illumination.]		
And I beheld <sup>2</sup> also with-al,	[2 lokyd St.]	
Thier wer esches, bothe gret and smal,		
fful wel ywrouht in allē thynges.		
Ther sawh I rookys and ek kynges,	17276	with chess men on it,
And knyhtys (ek in verray soth)		
Drawen, as a ffers y-doth		where a battle takes place,
In travers wysē, by bataylle,		
Euerych other gan assaylle	17280	the pieces fighting with swords.
Wyth sharpē swerdys, thus thaultē me,		
A dysguysē thyng to se ;		
ffor at the ches, in al my lyff,		
Sawh I neuere swych a stryff,	17284	
Nor so fers A contenance ;		
ffor everyche gan hym sylff avauuce,		And when the battle is over,
Whan ther bataylle was ado,		
To make hem redy for to go	17288	all the men go to the abbey,
To that abbay ther besyde,		
And, be surquedye and pryde,		
Ther to forreye, what they may,		
Robbe and spoylle, and ber a-way,	17292	plunder it,
And revē hem off ther rychesse,		
And brouhten hem in swych dystresse,		
That no thyng leffte to ther refut,		
But made al bare and destytut.	17296	and leave it bare. [leaf 245, bk.]
Whan I hadde al thys yseyn,		
How al was makyd wast and pleyn,	[C. & St.]	
Quod I, "what thyng meneth thys,	"	[Cap. vii, prose.]
That thys cherche destroyed ys ?	"	17300 I ask what this means.
Thys ys (to myn oppnyoun)		
The woful Interieccōun,		
Wher-off pleynly (me semeth so)		

- The Pilgrim.* Euerych wyse man sholde ha wo, 17304  
 And compleyne (I the ensure)  
 Thys vnhappy aventure.”
- Avarice*  
 Avarice :<sup>1</sup> [1 St., om. C.]  
 [Cap. viii, prose.] ‘Wher thow be wel or euele apayd,  
 Lo her ys al that I hæ said. 17308  
 Thys mescheff (yiff thow kanst yt se)  
 Ys ydon and wrouht by me,  
 And acomplysshed vp in dede,  
 Al-thogh that yt be no nede ; [Stowe, leaf 305] 17312  
 Wher-off, in hys prophesye,  
 The nobyle prophete Ieremye  
 (As he that lyst no thying to feyne)  
 Weptë sore, and gan compleyne : 17316  
 ‘Allas !’ quod he, ‘how the pryncesse,  
 Off folkys allë cheff maystresse,  
 Ys trybutarye, and bor doun,  
 And brouhte in-to subieccïoun !’ 17320  
 ‘The prophete wyste afor n ryht wel,  
 That I sholde causen euerydel  
 Thys gretë desolacïon  
 And thys habomynacïon. 17324  
 I and myne (yiff yt be souht)  
 Have thys gretë mescheff wrouht.  
 ‘Thys the custom (in substauce),  
 Holy the maner and vsaunce, 17328  
 Off al that to my scolë go,  
 By my doctryne to do so,  
 And so to werke, by my techyng ;  
 ffor ther ys nouthur rook nor kyng, 17332  
 But ech off hem (for ther part)  
 Sorë studyen in that art,  
 Euerych off hem to fynde a waye,  
 How they may to me obeye. 17336  
 Thow mayst me leve in sykernesse ;  
 Ther ownë werkys ber wytnesse.’
- The Pilgrim.* Pilgrim :<sup>2</sup> [2 St., om. C.]  
 [Cap. x, prose.] “I may nat levyn (fer nor ner)  
 Thow sholdest han so gret power, 17340  
 Wych that art so poryly

[Cap. viii,  
 prose.]

says this  
 mischief is  
 wrought by  
 her,

as Jeremiah  
 complained  
 (iv, vii, viii,  
 etc.)

that the  
 Queen of  
 Nations was  
 brought into  
 subjection.

Avarice causd  
 this ruin ;

and all of  
 her school do  
 as she does.

[leaf 246]

[Cap. ix,  
 prose.]

[Cap. x,  
 prose.]  
 I cannot  
 believe she  
 has such  
 power.

*Avarice's story of the king whose Paramour was Liberality.* 465

" Arrayed, and so dysguesyly ;		<u>The Pilgrim.</u>
Halt and lame, (as semeth me)		She (Avarice)
Brokë-bakkyd, and foul to se.	17344	is so foul,
And <i>with</i> al thys (I the ensure),		a regular
A verray monstre in nature,		monster.
(Who lyst looke, he shal yt fynde,)		
And engendryd a-geyn kynde.	17348	
How sholdystow, <i>with</i> al thys thynges,		How can she
Ouer erlys, dukys, <sup>1</sup> kynges,	[ <sup>1</sup> dukes earls St.]	rule and sub-
Have power or domynacion		due earls and
To brynge hem in subieccion,	17352	king's ?
Sythen they, by gret noblesse,		
Haven off kyndë swych fayrnesse,		
And brouht forth by engendrure,		
Kyndely, as by nature ?"	17356	
<b>Avarice :</b> <sup>2</sup>	[ <sup>2</sup> St., om. C.]	<u>Avarice</u>
' Yiff thow wylt a whylë dwelle,		[Cap. xi,
A good exauple I shal the telle,		prose.]
Reporte me wel in euery thyng :		explains.
' Ther was onys a myghty kyng,	17360	She tells me
Wych that hadde, to hys plesaunce,		the story of a
A lady in hys governaunce,		king, ,
Whom that he louede paramour,		who had a
And took to hyre al hys tresour, [Stowe, leaf 305, back]	17364	paramour
Good <sup>3</sup> and Iowelles euerydel,	[ <sup>3</sup> goods St.]	
Be-cause that he louede hyr so wel.		[leaf 246, bk.]
And shortly, thus <i>with hym</i> stood,		
She gouérmede al hys good,	17368	
Whos name was Lyberalyte :		named
She was benygnë, large and fre,		' Liberality.'
Wych, in euery regioun,		
Hadde gret fame and gret Renoun.	17372	
And she dyde euere hyr labour,		By spending
So to dyspendyn hys tresour,		his treasure
That hys worshepe on euery syde		
Gan enerece and spreadë wyde ;	17376	
Gat <i>hym</i> honour and gret ffame,		she gaird
And <i>with</i> al thys, a ryht good name.		him great
' The story doth also specëfyë,		honour and a
She made hys goodys multeplye,	17380	good name.
PILGRIMAGE.	H H	

466 *How Avarice imprisond Liberality, & shamed the King.*

<u>Avarice.</u>	' And causede also, how that he Was wel beloved in hys contre ; ffor love excellyth in worthynesse Eurey tresour and rychesse.	17384
[Cap. xii, prose.] Seeing this,	' But whan that I thys dyde <sup>1</sup> espye, [1 dyd this St.] I hadde ther-off ful gret envye, And caste to fynde occasioun ffor to tourne al vp-so-down.	17388
the old hag Avarice went to the court,	I gan taproche the court ful ner, A-queyntede me <i>with</i> the porter And <i>with</i> thoffycerys enerychon ; And in-to chaumbre I kam a-noon,	17392
stole away the king's paramour Liberality while he slept,	Whyl he slepte, I stal away (Throgh my slepyhte in prevyte,) Hys paramour Lyberalyte ; And or the kyng yt koude espye, Benchauntement And sorcerye I gan at hyre so enchace, <sup>2</sup> [2 tenchase St.] That she was voyded fro that place ;	17396 17400
[leaf 247] and shut her up in prison.	And, by fals collusioun, I shet hyre in a strong prysoun, Wher I ha cast, (shortly to telle,) Whyl that I lyve, she shal ther dwelle ; And in hyr stedë (off entente,)	17404
Then Avarice took her place by the king's side, by enchant- ment,	To bedde vn-to the kyng I wente, Whyl that he sleptë vnwarly. <sup>3</sup> [3 slept vnwarely St.] ' And whan he wook al sodeynly,	17408
became his paramour,	In stede off Lyberalyte, In hys Armys he took me ; At wyche tyme, by sorcerye, I blentë so the kyngës Eye,	17412
and turnd his honour to shame.	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] Hys honour, gold, hys goodë fame, Al I tournede yt to shame ; ffor he ne myghte (who-so me knewe) ffynde noon offycere mor vntrewe.	17416 17420

<p>‘ I am the samē (thys the cas,)          Off whom that whylom wrot Esdras,          Apemenen, wych, hyr sylff al sool,          Made the kyng so gret a fool :          Whan she was hevye, he was sad ;          Whan she lowh, than he was glad ;          She took hys crowne, <i>and</i> leyd yt down,          And he, by lowh subieccioun,          Al hyr lustys dyde obeye,          ffor he durste hyr nat <i>with-seye</i> :          Thus yt stood, and thus yt was,          As thow shalt fynden in Esdras.</p>	<p>17424</p> <p>17428</p> <p>17432</p>	<p style="text-align: center;"><u>Avarice</u></p> <p>is she of          whom Esdras          wrote (1 <i>Esdr.</i>          iv. 29—31),          ‘ Apame, the          King’s con-          cubine’ (<i>Jo-          seph. Antiq.</i>          lib. 11, <i>cap.</i> 4,          Rabasces          Themastus),          who made a          fool of the          King, and          took off his          crown.</p>
<p>‘ By wych exauple, thow mayst se          That yt fareth thus by me ;          ffor I kan, by my werkynge,          Deceyü 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-ouen</i> any <i>compassioun</i>.</p>	<p>17436</p> <p>17440</p>	<p>[leaf 247, bk.]          Avarice can          deceive kings,</p> <p>and make em          rob abbeyes.</p>
<p>‘ And touchyng ek my nacioun,          And my name (yiff I shal telle,)          I was engendryd fyrst in helle ;          And ther the pryncë Sathanas          (Yiff thow wylt wyte,) my fader was ;          And in that Valey Infernal          I was begete : lo her ys al.</p>	<p>17444</p> <p>17448</p>	<p>[Cap. xiii,          prose.]          She was be-          gotten in hell,          of Satan ;</p>
<p>‘ And my name ek to devyse,          I am callyd Covetyse          (Off verray ryht, and nat off wrong,)          And Avaryce, somwhyle Among ;          But Coveytysë, men calle me          Off verray ryht and equitye,          Whan I am mevyd in<sup>1</sup> my blood</p>	<p>17452</p> <p>17456</p>	<p>her name is          ‘ Covetous-          ness’          and ‘ Ava-          rice’ :</p>
<p>To coueyte other mennys good.          And Avarycë <i>men</i> me calle,          Whan that I fro folkys alle          Kepe al that euere I getë kan,          And wyl departë <i>with</i> no man,</p>	<p>17460</p>	<p>Covetousness          when she          covets others’          goods ;          Avarice when          she keeps all          she gets.</p>

[<sup>1</sup> *om. C., St.*]



- Avarice*  
is ill-clad on purpose,  
so as not to waste money on clothes.
- ' Wher they be wel or evele apayed.  
' And that I am thus evele arrayed,  
I do yt only off entent  
That my gold ne be nat spent, 17464  
On clothys wastyd, nor my good.  
And levere me were, bothe gowne and hood  
Wer *with* wermys day be day  
Conswmyd, and yffret a-way, [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 ;  
ffor I resemble vn-to that hound  
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.  
' Myn handys off merveyllous fasoun,  
Lyk the pawmys off a gryffoun, 17480  
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)  
To shette my gold vp in my cheste :  
Thys al myn hool enteneiön,  
Offys and oocupaciön. 17488  
Al good, wher yt be grene or rype,  
I kan wel glenyn, I kan wel grype,  
Bothe to-for 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,  
And my desyr in-saeyable ; 17496  
My thouht nor myn affeecioun  
Ha neuere ful replecioun.  
I am the swolwh (who lyst to se)  
Wych that in the saltë see, 17500
- She's like a dog on a haystack.
- [Cap. xiv, prose.]
- Her hands are made to take, not to give.
- She shuts up all her gold.
- Her desire is insatiable.



470 *Avarice's 1st hand, Ravine, and 2nd hand, Cutpurse.*

	<u>Avarice.</u>	' Dyspoylleth <sup>1</sup> pylgrymes est and west, [1 dispoylyn St.]	
		Bothe in woode and in fforest,	
	[leaf 249]	With-uten any excepcion :	
		Thys ys my condycion,	17544
		To robbe and reue with al my myght.	
	Her 1st hand, Ravine, is like a kite.	' I cleymé al thyng myn off ryht ;	
		Myn hand ys lyk vnto <sup>2</sup> a kyte : [2 lyk to C., lyke to St.]	
	She steals chickens,	I také chykenys that be lyte ;	17548
		Wher I ham fyndé, fer or ner,	
		I ber hem hoom to my dyner.	
		Gret robbery, on folk I make ;	
	horses, carts,	Hors and carté, bothe I take,	17552
		With porvyauuce 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 staunche my gredynesse,	
		Wher any swych I kan espye.	
	[Cap. xvi, prose.]	And as an yreyne sowketh the flye,	17560
	She sucks en as a spider does a fly.	And hyr entroyllés <sup>3</sup> draweth oute, [3 entralls St.]	
		Evene lyk I renne aboute,	
		And cesse nat, whan I ha be-gonne,	
		Tyl that I my pray ha wonne.	17564
	Her second hand	' The tother hand, to do gret wrak,	
	[Cap. xvii, prose.]	Ys set behynden at the bak,	
	is set behind her, to rob secretly.	That no man ne sholde espye	
		The maner off my robberye.	17568
		So secretly I kan yt vse,	
		Outward my falsnesse to excuse.	
		Thys hand ful hiñ vp-on A tre	
		Maketh many on enhangyd be ; [Stowe, leaf 307, back]	17572
		And with hys ffeet (wych ys nat fayr,)	
		ffor to waggen in the hayr <sup>4</sup> [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,	
	Its name is 'Cutpurse.'	Callyd Cuttëpurs by name,	17580

*Avarice's 2nd hand, Cutpurse, robs, burgles, clips Florins.* 471

'Wych hath a knyff ful <sup>1</sup> sharp of egge, <sup>1</sup>	[ <sup>1</sup> -1 Stowe]	<i>Avarice.</i>
And yet he dar no glovys begge; <sup>2</sup>	[ <sup>2</sup> Stowe]	Her 2nd hand, Cutpurse,
ffor, to vse hys robbery		
Off the glovere openly,	17584	
He kepeth hym cloos, al out off syht,		
And vseth for to walke a <sup>3</sup> nyht	[ <sup>3</sup> on St.]	
In narwe lanys, vp and down.		
Whan that the monē ys go down,	17588	
Than he maketh hys ordynaunce		
(By gret mescheff and gret meschaunce)		
ffor to vse ther brybery,		
And for to havnte ther robbery :	17592	robs folk,
On no thyng ellys they sette her thoulit,		
ffor off hyr owne they ha ryht noult.		
'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 makē mynys ;		digs mines,
Thys hand kan Royme also florynes ;	17600	clips florins,
Thys hand ful selde 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 sleyhtē weye)		and has a key to every lock.
Vn-to euery look <sup>4</sup> a keye.	[ <sup>4</sup> Locke St.] 17608	
'Thys hand kan forge (I vndertake)		
ffals monye, and the prent make.		
Thys hand in frenshe <sup>5</sup> (I dar expresse)	[ <sup>5</sup> frenche St.]	It is called in French 'poitevyneresse,'
Ys callyd 'Poitevyneresse,'	17612	
ffor yt forgeth (thys the ffyn)		
A monye callyd Poytevyn, <sup>6</sup>		[leaf 250] for it forges the 'poytevyn,' worth half a farthing.
Wych ys in valu (by a-countyng)		
fful skarsly worth halff a fferthyng.	17616	
'Thys hand ek falsly beyth and sylleth ;		

<sup>6</sup> *Poitevine*, monnaie de Poitou. 'Une *poitevine*, c'est le quart d'un parisi (1273 Carl de Ponthieu, Richel., l. 10112, 1<sup>o</sup>, 159 r<sup>o</sup>).' —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.*

	<u>Avarice.</u>	‘ And in reknynge, thys hand mystelleth.	
Her 2nd hand, Cutpurse,		Thys hand also (yt ys no drede)	
		Kan spoyllë folk whan they be dede.	17620
		Thys hand kan al the nyht wachche,	
		And ful streythly glene and kachche,	[Stowe, leaf 308]
		And rendyn vp (yt ys no nay,)	
		Al that euere lyth in hys way.	17624
		‘ Thys hand, thogh men haddë sworn,	
robs barns and granaries,		Kan robbe and bern away the corn	
		Out off bernys and garnerys ;	17627
		Thys hand kan ferette in konnyngherys <sup>1</sup>	[ <sup>1</sup> conyngers St.]
		Be nyhtë tymë, whan men slepe ;	
		Thys hand, by holys kan in crepe,	
		And bern a-way what he may fynde,	
		And lyst to leue nothyng behynde ;	17632
makes idle officers,		Thys hand maketh ydel offycerys	
		And many falsë labourerys.	
		Thys hand (ageyns al resoun)	
		Doth many gret extorsioun	17636
		In euery lond <i>and</i> <sup>2</sup> ech contre, [ <sup>2</sup> in <i>struck out</i> , 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 strips poor folk of all they possess.		ffor thys hand wyl neuere spare	
		Porë folk, to make hem bare	
		And nakyd (off entenciön)	
		ffrom al ther pecessioun.	17644
[Cap. xix, prose; cap. xviii omitted.]		‘ My thryddë hand, mad by gret wyle	
The third hand		<i>With</i> the wych I ber the ffyle,	
		I shal, as kometh to remembraunce,	
		Declarë to the (in substaunce)	17648
[leaf 250, bk.]		What thyng yt doth specefye.	[St. & C.]
		And the trouthe doth sygnefye,	„
		Thys hand ys wrouht ageyn nature,	„
		Wych euere doth hys besy cure	„ 17652
		Alway (off entent vntrewe)	
forges money, to lessen others' and increase its own.		To forgë money newe <i>and</i> newe,	
		Other folkys gold dystresse,	
		And hys ownë to enresse,	17656
		By som fals collusioun.	

' And euere in hys enteneioun		<u>Avarice.</u>
He ffynt out weyës sotyly		Her thirde
ffor teneresse hym-sylff ther-by ;	17660	hand ffinds
By maner off enchauntement		
He ffyndeth out (in hys entent)		out how
To tournë, by hys sotylyte,	17663	
A Tourneys to A parysee <sup>1</sup> ;	[ <sup>1</sup> worth a fourth more: see	
By hys engyn, wyl vnder take,	note, p. 471.]	to make five
Off fyvë, syxë for to make.		into six ;
' Thys hand kan also (in certeyn)		
In gernerys shette vp hys greyn,	17668	to keep grain
Abydyng (with an hevye ehre)		until bread
Tyl ther kome A derë yere,		is dear ;
At avauntage yt to selle,		
And the pans <sup>2</sup> ful streyhtly telle,	[ <sup>2</sup> pens St.] 17672	
Vsyng ther-in ful many a whyle.		
' And thys hand that halt the ffyle,	[Stowe, leaf 308, back]	
Wasteth bothë gret and smal,		
Consumeth and devoureth al,	17676	to consume
Off porë folkys, the substaunce :		the substance
I pray god yive hym evele chaunce ;		of the poor.
ffor nothyng may thys fyle endure.		
' Thys hand yeallyd 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 <i>and</i> ek mayres	17684	and folk
In tournës, <sup>3</sup> borwys and eytes—	[ <sup>3</sup> touns C., St.]	[leaf 251]
ffolk off hyh and lowh degres—	[St. & C.]	high and low
Echon they may nat hem excuse <sup>4</sup>	[ <sup>4</sup> excuse St., C. burnt.]	practise it.
But that <i>somme</i> off hem yt vse.'	17688	
Pilgrim : <sup>5</sup>	[ <sup>5</sup> St., om. C.]	<u>The Pilgrim.</u>
" Declarë to me (in substaunce),		[Cap. xx,
Wher-off serueth thy balauzehe.		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 : <sup>6</sup>	[ <sup>6</sup> 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.		Gracè dieu, ful yore agon, Among the planetys euerychon, (As clerkys wel rehersè koune,)	
God set the sun in the zodiac, to give light to all the world.		In the zodyak sette a sonne, ffor to shede hys bcmys bryht, And to mynystre hys eler lyht Indyfferently (I the ensure) Vn-to euery crèature,	17700    17704
		And to be comoun, ther-with-al, To al the world in general ; To make the Erthe with frut habounde, That ther wer no dyffautè founde.	17708
		' Whér-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 exaumpc as thow shalt sc.	17712
		' ffyrst, ageyn[e]s al resoun, I wolde, by vsurpaciouz,	17716
		ffro poynt to poynt in ech degre,	
[leaf 251, bk.]		The zodyak sholde obeyè me, <sup>1</sup>	[ <sup>1</sup> me St., C. burnt]
		Sonne and monc (ageyns alle skyll),	[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 sc <sup>2</sup> )	[ <sup>2</sup> se St., C. burnt]
		I vsurpe yt vp-on me :	17724
		The yer, I weye yt in ballaunce,	[Stowe, leaf 309]
		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 seyè <sup>3</sup> nay)	[ <sup>3</sup> 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 <sup>ty</sup> pans <sup>4</sup> I selle ;	[ <sup>4</sup> pens St.] 17732
		The moneth also, by reknyng, I selle for ix. or .x. shylyng ;	[C. & St.]
		The wyke also for vj. or fyve,	





	<u>Avarice.</u>	The causē pleynly for to telle,	
for ready money,		He muste haue redy payēment.	[Stowe, leaf 309, back]
		Thys marchaunt (to my Iugēment,	17776
he doesn't sell time.		Who-so off resoum lookē wel)	
		The tymē selleth neuēradel ;	
		' But that marchaunt ( <i>with-outē</i> wher,)	
		That abydeth al a yer,	17780
		Off hym the cas stant other wyse,	
		As I shal to the devyse :	
		By Oldē <sup>1</sup> tymē (lyst my tale,)	[ <sup>1</sup> Old C., St.]
But of old, woodsellers sold by length and breadth,		Chapmen that made off woodē <sup>2</sup> sale,	[ <sup>2</sup> 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 woddē beyn,	17788
[leaf 252, bk.]		At O word, (so god me saue !)	
		At swych a prys thow shalt yt haue,	
if you pay cash down.		So that my payement be leyd doun	
		<i>With-outen</i> mor dylacōn.	17792
		And yiff thow byde a yerys day	
But if you don't, you'll pay a higher price for longer time,		Off my payment by dillay, <sup>3</sup>	[ <sup>3</sup> delay St.]
		I shal the telle by short avys,	
		I wyl yt sette at hiñer prys ;	17796
		ffor yiff that I A yer abyde,	
as the wood 'll grow.'		My wodē shal on euery syde	
		Wexe and eneresse (I the ensure),	
		And multeplyen off nature.'	17800
		' And yiff the marchaunt, in bargeynyng,	
If the seller warnd the buyer beforehand,		Telle hym thus in hys sellyng,	
		To-forn, or that the wode be bouht,	
he didn't sell time.		The tyme in soth he selleth nouht,	17804
		Nouther weyeth yt in ballaunce ;	
		But yiff the wode ( <i>par cas</i> or chaunce)	
But if the wood were cut down,		Wer yhewe, or feld a-doun	
		Tó-for ther convencōn,	17808
		Wych affterward (wo <i>kan</i> espyc)	
and couldn't grow,		May nat eneresse nor multeplye ;	
		Yiff he sette the sale vp sore,	
and still the seller raisd his price,		As thus to sellyn yt for more,	17812
		By cause off bydyng off A yer,—	

- 'Than I suppose (*with-outē* wer,) Avarice.  
 He peyseth (as I rehersē shal,) then he  
 Hys long abydyng tyme and al. weighd time.  
 17816  
 'But whan the wode may multeplye,  
 Wexe and encessen at the Eye,  
 Than thencres and wexyng al  
 Ys mesuryd in espécial, 17820  
 And yweyed in ballaunce,  
 Who loketh euery circumstaunce.  
 'Now shal I make descrypcion,  
 And a cler declaracion 17824 Avarice then  
 (Yiff thow kanst wel vnderstond): tells what she  
 Thys dyssh that I holde in myn hond, [Stowe, leaf 310] does with her  
 (In ffrenche callyd 'Coquynerye' [Cap. xxii,  
 And in ynglyssh 'Trwandrye,') 17828 prose.]  
 Thys hand I vse in bryberye, [leaf 258]  
 In beggyng and in lasyngrye. She begs with  
 At euery dore I axe and craue, 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,) 17836 tho' she lets  
 And kepe yt tyl yt mowlyd be, that get  
 That yt may nothyng awaylle. mouldy.  
 'And euery man I kan asaylle She attacks  
 With myn Importable cry, every one.  
 I sparē noon that goth forby; 17840  
 And thus I axē my purchase.  
 And I wyl payen in no place, She'll never  
 What vytaylle euere that I spende; pay for food.  
 And to nothyng I do<sup>1</sup> entende, [<sup>1</sup> that I st.] 17844  
 But for to axen and to crye;  
 And al labour I do defye;  
 I wyl nat travaylle in no wyse;  
 I kan my sylff so wel desguise 17848 Her torn  
 With my mantel al-to-rent, clothes take  
 That the peple ys verray blent every one in.  
 With my fals illusioun  
 And feyned symulacioun. 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 grēt dystresse,	17856
crying for alms;		And crye on hem for ther almesse <i>With</i> a pytous feyned face.	
feignng 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 ;	[St. & C.] ,,
		I crye <i>with</i> bak ycorbyd down, And makē many a pytous soun.	,, 17868
		And thogh I fele no maner peyne, I kan ful wel a causē feyne, That I am falle in indygence, ffor to beggyn my dyspence.	17872
		' And yiff that folk ne yiff me nouht, <i>Than with</i> a gruchchynghe hevyl <sup>1</sup> thouht	[ <sup>1</sup> hevyl om. St.]
and cursing people who give her nothing.		I curse hem in-to hellē pet. Myn herte on malys ys so set, <sup>2</sup>	[ <sup>2</sup> pit . . svt St.] 17876
		On aȝ I wolde avengyd be, That wyl no pyte han off me.	[Stowe, leaf 310, back]
[Cap. xxiii, prose.]		' Thys ys the hand off faussemblaunce ; And <i>with</i> thys hand, I kan avaunce	17880
With her hand of False Semblance she advances beggars of all kinds,		Alle thys trawauntys euerychon Wych that on my dauncē gon, That, by her offyce and her name, ffor to axē, haue no shame :	17884
		Brybours that gon vp <i>and</i> down, Devoyde off occupacioun, And lyst hem sylff nothyng avaunce, To travaylle for ther sustenaunce,	17888
		As thow mayst sen ful many On That aboute the world so gon.	
who ask for bread, cheese, clothes,		' <i>Somme axē bred, somme axē chese ;</i> And for that they wer loth to lese, <i>Somme axe</i> clothys and cootys olde ;	17892



480 *Avarice's 5th hand with the Crook given by Simon Magus.*

[Stowe MS. 952.]	' but they be servants vnto me.	
<i>Avarice.</i>	' 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 cam 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 óblacion, was gyven tó 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-crokyd is,	17952
	lyche a crose highe in the top, lyche the staffe of a byshope,	
like the staff of a bishop or abbot.	or of an abot, wher it be, thow mayst example ther-of se.	17956
Avarice is the Abbess of the Abbey Simony.	' and of an abbey, in sotlnesse, I am callyd an abbesse.	
	whiche abbey, by gret vyllenye, ys [y]callyd symonye.	17960
	and as myn hand her <i>with</i> this hook, of the .s. his nam[ē] tooke,	
	ryght so, in conclusion, symonye cam of symon.	17964
	' and fyrst thow shalt well vnderstond, that by falsnes of this hond,	
By her 5th hand the hateful vice of Simony was brought into Christ's church.	most horryble and odyous, was brought fyrst in-to christis hous	17968
	the falsē vyce of symonye. and by his feyned trecherye,	
	by his sleghte, and by his gyn, at the dore he cam not in ;	17972
	but at some travas, lyche a theffe,	



482 *A.'s 5th hand. The users of Simony are worse than Judas.*

[Stowe MS. 952.] <i>Avarice.</i>	' nor couetyse of Gyésy. ' 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 gracē dieu ; but, kyndly to specify,	18020
The buying is Simony; the seling is Gy- esite, the sin of Gehazi ( <i>Vulg. Giesi, Giez</i> ), 2 Kings v. 20 ff., the taking of money for spiritual gifts.	the byggyng is callyd symony, and the sellyng in certeyn, (for to speke in wordēs pleyn,) they that it sell, for gret or lyt, bene y-callyd Gyésite ;	18024
Those who sell holy offices are like Judas,	but symony, (who can entend,) dothe bothe nam[é]s comprehend ; and all that woldē thus enchace gracē dieu out of hir place, to sellen hir for gold & good, they be mad, or el[le]s wood ; and resemblen (in swiche cas, I dare affirm,) vnto Judas,	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 iudas, yet thay be ;	18036
for he restord the pence he took,	for the pennis that iudas toke, afterward 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 restitucion, and cawsē why, (who lokythe well, is only this, for the sachell whiche hangythe fro my nekē doune, of nature and condicioun :	18044
Whatever goes into Avarice's sack, never comes out again.	' what-ear into my sake ther gothe, (who that evar be lesse or lothe,) it will nevar ysswe out ageyn ; the entre is bothe large and pleyne, and the mouthe to gon in by is evar open at the entry. but to comyn out, that wyll nat be	18048
		18052

- 'by no maner of sotälte ;  
 the way is narow & streyght certeyn,  
 for to comyn out ageyn, 18056 [Stowe MS. 952.]  
 lyke a wyle in a ryver, Avarice.  
 to cache the fysche bothe fer and nere ;  
 the entre large / the comynge out  
 is so strayt, it stant in dout. 18060 Her sack is like a fish-pot in a river, big at the mouth, close at the out.  
 'A-nothar hand I have also, Her 6th hand  
 with whiche I werkë mychë wo  
 by a maner of robberye :  
 and it is callyd 'trecherye,' 18064 is cald Treachery,  
 withe the whiche, (who can conceyve,)  
 full many folk[üs] I deceeve.  
 vndar colour of ryghtwysnes,  
 I do to folke full gret falsnes, 18068 and cheats simple folk.  
 that be symple and inocent.  
 withe my frawd they be so blent  
 in marchandysë that I vse,  
 I can my selffe nat well exeuse. 18072  
 'in deceyt stant my labowr,  
 by fals weyght and fals mesure :  
 by largë mesure I can byen,  
 and streight mesure I sell ageyn ; 18076 It buys by true weight, and sells by false.  
 in byggyng I wyll ha trwe wayt,  
 but in my salle I do gret slayt,  
 bothe in peys and in balance.  
 'with sobar eher and countenancee 18080  
 my chaffër I can well sell,  
 and to symple folke I tell  
 that it is bettar than it is,  
 and wittingly I do a-mys 18084  
 touchynge the pris, how that it gothe,  
 and falsly swere many an othe,  
 sober all-way, and sad of ehère. [leaf 512, bk.]  
 'and whan that I am a drapere, 18088 When Avarice is a Draper, she darkens her shop,  
 I hange out courteyns in the lyght,  
 for to blyndë folkës syght,  
 that men may not sen at y<sup>e</sup> full  
 nothar the colour nor the wull ; 18092 so that folk can't see the wool.  
 set it at hyghë pris therto,



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 :</p>	<p>18096</p>
	<p>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>cheats in horse-deal- ing,</p>	<p>some tyme ther-with I can sell horse, and lyke a falce coursar, I can with othis deceyue 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 delē bones, closyd 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>stell ymagis of tre and stone, thowghe they ben old, &amp; paynt them newe, and make them semē freshe of hewe, with colours bothē whit and redd ;</p>	<p>18108</p>
<p>She steals images out of abbeyes, re- paints them,</p>	<p>and at theyr brestis and at ther hedd I set berryls and crystall ; vndar, I make an hole full smale ;</p>	<p>18112</p>
<p>sets jewels on them,</p>	<p>I put in oylē, wyne, and blood, and melke also, to get[ten] good ; make the lycour round about, at small holes to rennyng out, as it were done by myracle, that ther nis bahne nor triacle in this world, so ryche of prys, of foltyshe people <i>that</i> ben nat wys.</p>	<p>18116</p>
<p>puts blood and milk in them,</p>	<p>‘ 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 sleight and by my guyle.</p>	<p>18124</p>
<p>These she shows,</p>	<p>with sham popes' bulls and bishops' seals.</p>	<p>18128</p>
	<p>and thus I makē folk[ē]s blynd, by my sleight and by my guyle.</p>	<p>18132</p>

<p>‘and yet I vse a-nothar whyle :  I go to faytours of entent,  and make them eke of myn assent,  and, by fals colusyon,  and cursyd dissymulatiō, ‘  I menē suche as ha no shame,  to fayne them selffe bothe blynd and lame,  erokyd, halt, and dome with all,  on euery leg a gret mornall,  full of plastars old and new,  to make the people on them rew.</p>	<p>18136</p>	<p>[Stowe MS. 952.] <i>Avarice</i> [St., leaf 313]</p>
<p>‘and, for more decepeion,  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.  and they and I of one assent,  I lyft them vp my selfe anon,  and make them on ther fet to gon  with-ouren eny more obstācle,  as all wēr wrowght by myrācle.</p>	<p>18140</p>	<p>makes also slain cripples  and diseasd folk</p>
<p>‘the people, takyng none hede therto,  supposythe pleynly that it wer so ;  with offerynge and <i>with</i> pilgrimāgis  come full oft to suche ymāgis,  for to done ther ōbservanncē :  and thus I can my selffe avaunee  as othār losēngars can,  <i>with</i> good <i>that</i> is full falsly won,  whiche that <i>the</i> people obeyethe full sore.  but of this thyngē, as now no more  I wyll nat makē rēhersall.</p>	<p>18144</p>	<p>to lie down before her, images :</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>18152</p>	<p>then she sets ein on their feet,</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>18156</p>	<p>as if a miracle were wrought;</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>18160</p>	<p>and folk make offer- ings and pil- grimages to these images.</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>18164</p>	<p>then she sets ein on their feet,</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>18168</p>	<p>Avarice takes no heed of wrong or right.</p>
<p>‘ &amp; 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 ādvauntage.  it hathe of falshed many a braunche,  and why? I<sup>1</sup> put it to my haunche,  and to my tonge reyse it agayne :</p>	<p>[ MS. U ] 18172</p>	<p></p>

- (Stowe MS. 952.)  
*Avarice.*  
Her haunch is Lying; her tongue, Forswearing,
- 'the cawse I woll vnto thè sayne :  
myn haunchè is callyd lesynge,  
and my tongè forswerynge ; 18176  
and, to this twayn, trechery  
is famylyar, 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 hyrè, fyrst, certeyne,  
myne haunchè cawhtè this spaven. 18184  
'she made my tongè 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 wysè may this be ; 18196  
thow callyst thy tonge 'forswerynge,'  
and thyn haunche also 'lyenge,'  
whiche is so halt and corbyd down) ;  
tell me here-on some reson." 18200
- Avarice*
- Avarice :*  
quod avaricè, '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 bothè tweyn, I dyd se.  
of them, as I tokè hede,  
how they begged bothe ther bred ; 18208  
they were so poorè bothè two,  
for theyr frynd[è]s wer all go.  
and yf I shall the truthè 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*
- '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 seupte, to my plesaunce,  
they myght me no thyng avaunce,  
nor no profit done to me.  
therefore from them I gan to fle 18220 and fled from  
over the feld[ē]s as they lay,  
and I ne cept none hyghē way,  
but forthe, lyke myn opinïon.  
as I rann, I fell doune; [as, I, each a foot] 18224 She fell, and  
and with that fall ther was no gayne,  
but that I cawht a great spavayne  
vpon my lege, whiche madē me  
for to halt, as thow mayst se; 18228 which made  
and sothly yet, (who lokē well,)  
to halt, I hate it nevar a dell.  
for when *wit* haltyngē I am dull,  
it makythē my sake to be more full; 18232 This limp  
haltyngē dothe me more avaunce;  
therby I makē chevysaunce,  
for in haltyngē is no synne;  
who dothe vpryght, may nothyngē wynn;  
haltyngē me wynythe many a grote, 18236 Uprightnes  
it maketh me hatter than my cote,  
that I must my tunge in sothe  
cast out as a doggē dothe. 18240 [Stowe, leaf  
314]  
'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 law's leryd,  
and am come to hyghe estat, 18244 learns law,  
than I become an advocat,  
and makē folk[ē]s to me drawe,  
sweche as hav to don with lawe. 18248 turns Advo-  
cate,  
'but first I swere, *wit*-out[en] doute,  
my tunge I shall nat puten oute,  
for ryght ne wronge, ne for no thyngē,  
and won't  
speak a word  
except for  
pay.

[Stowe MS. 952.]	' but wher I se ryght gret wynnyng.	18252
<u>Avarice</u>	' on that party evar I hold,	
works like the tongue of a balance,	lyche a balaunce of whiche y told, whose tungë draweth to that cost, wher the weyht gothe dounë most :	18256
goes where'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>with</i> all ther myght for to help them in theyr ryght, wher the cawse be grene or rype,	18264
she swears their cause is good, tho' it isn't.	a-non as I the money grype, than I dare swaryn, by bone & blood, that theyr cawse is trwe and good, thoughe I know the contrary.	
	and than anon I wyll not tary,	18268
	for gold and sylvar evar amonge, to makë ryght, thowghe it be wronge ;	
She turns right into wrong, and wrong into right,	for I can make, vnto hir syght, ryght of wronge, and wrong of ryght ;	18272
	tourne the matere vp se doune, and preue it out by good reson, that in the case there is no lake :	
only to get gold.	and all I do, to fyll my sake	18276
	withe gold and othar men[në's good, how evar aforne the casë stode.	
	' thus haue I told the by resonne, and mad a demonstraçon,	18280
	why that my tonge (by dyscryvyng) is [y]callyd ' forswerynge.'	
Her Tongue is sown with Lies.	and withe lesyngs, (who lyst know,) vp and downe it is y-sowe ;	18284
	to falshed I do most avauntage, and to truthë gretyst damage.	
	and in this plyht, as I the told, ever my purpos I shall hold,	18288
	that yf the lawe ne chaungë nought, I will be fals of word and thought,	
[Stowe, leaf 314, back]	in every place, wher evar I be,	

' 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		
what thyng it dothe signefye.	18296	
this is the boeh gret and hydous,		typifies the Monks, etc.,
with whiche this folke relygiōus		
bene ybonchyd, full many on ;—		
son, I say, nat everychon,	18300	who don't keep their vows.
suche as by transgressyon		
kepe not theyr professyon,		
as they be bound by theyr degre.		
' and by example, (as thow mayst se,)	18304	
so as a boeche or a fellon		As swellings are caused by bad humours and blood,
ar cawsyd of corruption		
of wykyd humours & corrupt blood,		
of colore adust, fervent and wood,	18308	
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[c̄] can, <sup>1</sup>	18312	
May in-to heven have none entre,	[Stowe 952, leaf 314, back]	[Tiberius, A vii, leaf 39, <i>staiud</i> ]
But euen lyke as ye may se,	[St. & Tib.]	
A camell may hym-silffe applye	"	
To passen thourgh a nedelyes eye,	"	18316
Whiche is a thyng not credible,	"	[Cott. Tib., A vii, lf. 39]
But a maner impossible,	"	as a Camel can't go thru a needle's eye.
Thys beste is so encomerous,	[Stowe]	[Cap. xxxiii, prose.]
Off bak corbyd and tortuous,	"	18320
And so to passē, no thyng able.	"	
' 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 <sup>2</sup> silffe professe,	[ <sup>2</sup> hym C., them St.]	
3eue they be bocchyd with <sup>3</sup> richesse,	[ <sup>3</sup> by St.]	18328
To gadre vp good <sup>4</sup> in ther bandoun,	[ <sup>4</sup> good St., and Tib.]	are so swollen by riches
Tresoure, and gret poceseyoun ;	[St. & Tib.]	

<sup>1</sup> The readable part of MS. Cotton Tiberius, A. vii, begins here.

490 *The Hump or Botch of Property stops folks' going to Heaven.*

[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 cleyne there habytacyoun.	,,	
	<b>T</b> 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,	' Wherffore late ffolkis good heede take,	,,	
	(Swyche as han this world fforsake,)	,,	
	Hem to preserue by holynesse	,,	
	ffrom the bocche off ffalse richesse,	,,	18344
which will close the gate of Paradise,	Whiche is a thyng (who kan discernen)	,,	
	That wyl closë the posterne	,,	
	Of Paradys <sup>1</sup> and the entre, [ <sup>1</sup> St. (Tib. <i>blurd</i> )]	,,	
and stop the hole of poverty, [leaf 39, back] that lets good folk thru.	And stope the hole <sup>1</sup> 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
	<b>Properte.</b>		
[Cap. xxxiv, prose.] This hump or botch is Property ;	' <b>T</b> His bocche is callyd ' Properte,'		
	Whiche is afferd off Pouerte ;		
	ffor pouerte (as clerkys teche)		18355
	Is bothë medicyne <sup>2</sup> and leche [ <sup>2</sup> medeyne Tib., mediasyn St.]		
and Poverty lances and empties it.	To launche the bocche off Properte,		
	And voyde alle superfluyte,		
	And the bollynge in echë <sup>3</sup> syde.	[ <sup>3</sup> on eche a St.]	
But Property wou't let it,	' But Properte dar not Abyde	[Tib. & St.]	18360
	To suffre Pouerte hym to kerue,	,,	
for fear of dying.	Leste off the wounde he schulyë sterue	,,	
	Leuere he hathe, in peyne tendure,	,,	
	Than pouerte schulde his bocche recure ;		18364
	ffor he is dredefful, and eke arwh,	[Tib. & St.]	
	To passe an hole that is so narwh	,,	
	As hym <sup>4</sup> semyth in his devys,	[ <sup>4</sup> it St.]	,,
	Outher to heven or paradys :	,,	18368
	His herte is no thyng ther-on set.	,,	

- ‘ Now wole I speke off my mawmet.
- The Mawmet :**
- ‘ **A** Nd off myn ydol that is so oold,  
 Made off siluer and off gold, 18372  
 In the whiche (I the ensure)  
 Is the ymage and the ffygure  
 And the prynte (as thou maystè see)  
 Off the lord off the contre. 18376  
 This is the god whiche, by depos,<sup>1</sup> [1 depos St.] a god,  
 Loueth to be schutte in hucches clos.  
 ¶ Somwhyle, that men may hym not knowe, [Tib. leaf 40]  
 He wole hym hyde in erthè lowe. 18380  
 ‘ This god kan makè ffolkys blynde,  
 That to his óberuaunee hem bynde ;  
 And causith hem, ageyn resoun,  
 To easte her lokës lowë down 18384  
 In-to the erthe, ageyne nature,  
 Hem-silffe so mykel they assure  
 In eerthely tresoure, whiche at<sup>2</sup> o day [2 in St.]  
 Schal vnwarely passe away ; 18388  
 ffor lawe<sup>3</sup> in erthe, on euery syde, [Stowe, leaf 315, back]  
 Lyehe a mollë they abyde ; [3 low St.] where they  
 In erthe is hoolly ther labour ; live, like a  
 In erthe ys also ther tresour ; mole. 18392  
 Erthe is ther Ioye and ther plesaunee ;  
 No thyng but erthe may hem awaunee ;  
 Gold and seluer makyth hem nygh wood ;  
 Gold is ther god, gold is ther good ; 18396  
 I worschipe gold and my tresour  
 As ffor my god and savyour ;  
 Saue gold, noon other god I haue.  
 [Illumination.]
- ‘ **I** Thenke not how I schal be grave 18400  
 In eerthè lowe, ther to be ffreete,  
 Corupeyoun and wormës mete,  
 Hydous, stynkyng, and horryble, [leaf 40, back]  
 And to loke vp-on, odyble : 18404  
 What may my gold thanne me<sup>4</sup> avayle, [4 me than St.] what their  
 Whanne wormes han<sup>5</sup> 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,

[Tib. leaf 40]

which can  
blind folk,

and make em  
look on the  
ground,

[2 in St.]

[Stowe, leaf 315, back]  
[3 low St.]

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]

[4 me than St.]

[5 have St.]

what their  
gold ‘ll do  
for em.



- [Tiberius,  
A vii.]  
*Avarice.* ‘ This thyng to-fforme I kan no<sup>1</sup> se, [1 nat St.] 18408  
ffor in no thyng I<sup>2</sup> 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 herte<sup>3</sup> 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 he<sup>4</sup> ffonde in distresse. [4 to folke that he St.]  
[*Illumination.*]  
‘ **B**Ut I,<sup>5</sup> in myne oppynyoun, [5 I St., om. Tib.]  
am<sup>6</sup> not off that condicioun: [6 am St., I am Tib.]
- Her work is  
to get money, To getē good is my labour, 18421  
And to awmentē my tresoure,  
And (as it is to ffolke fful kouthē),  
More in agē thanne in 3outhē, 18424
- by lying or  
gaming. Som tyme with lesynges and with ffablys,  
Som tyme at<sup>7</sup> chesse, som tyme at tablys, [7 at St., at the Tib.]
- [Tib. leaf 41] At merels and the botevauzt,  
At hasard and at<sup>8</sup> [the] devauzt, [8 at St., om. Tib.] 18428  
And at these pleyēs euerychon,
- She worships  
her mawmet. **My mawmet I worscheipe euere in oon.**  
¶ ffor, wher-so<sup>9</sup> it be vyce or symne, [9 so St., om. Tib.]  
I do no thyng but ffor to wynne; 18432  
To good is al-way my repayre.  
‘ And, ffor my **Mawmet is so ffayre,**  
And ffulffylled off<sup>10</sup> alle plesaunce, [10 withe St.]  
Do<sup>11</sup> ther-to som óbservaunce, [11 Do St., To do Tib.] 18436
- She bids me  
kneel to it, And knele anoon vpon thy kne, [Stowe, leaf 316]  
Lowely to<sup>12</sup> his dēyte. [12 vnto St.]  
ffor, but<sup>13</sup> 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 verrey<sup>14</sup> the; [14 warreye St.]  
Thow geteste no lenger trewys off me.’
- The Pilgrim.* ¶ **The Pylgyrme:**  
Avarice  
assails me. **A**Nd whilē sche gan me<sup>15</sup> assayle [15 me Tib., me to St.]  
fful cruelly, as by batayle, 18444  
Alle soðeynely I dydē sen,

- How that 3outhë wente atwen,  
 Bytwyxen Avarise and me,  
 Cryed trewys, and bad let be. 18448
- ¶ **¶ Than 3outhë spak:**<sup>1</sup> [<sup>1</sup> youthë St.]
- D**O to hym no vyolence,  
 ffor I am komen in his diffence,  
 Ageynse<sup>2</sup> the to make hym stronge. [<sup>2</sup> agaynst St.]
- Thow schalt to hym do now no wronge, 18452  
 (Thow<sup>3</sup> thow be cruel off entent,) [<sup>3</sup> thowghe St.]
- While that I am here present,  
 ¶ **Auaryce:** Auarice
- 3Eue<sup>4</sup> thow ne were not ffastë by, [<sup>4</sup> yf St.] [leaf 41, back] 18456  
 Thow myghttëste trustë ffynaly,  
 That I ffor no thyng woldë lette,  
 But that I schulde vp-on hym sette.  
 [*Illustration.*]
- ¶ Thy komyngë is not to my pay ;  
 Thow haste me lettyd off my pray ; 18460  
 ffor the whiche, I am fful wo ;  
 But now to hym I may nat do,  
 ffor to ffulfillë my talent,  
 While thow art with hym present. 18464  
 But go thi way, and late hym be,  
 And anoon thow schalt wel se,  
 I schal hem eacchen<sup>5</sup> in a trappe, [<sup>5</sup> cacchen St., cacche Tib.]  
 And aresten by the lappe, 18468  
 That he schal not skape away  
 ffor my daungere, zeue<sup>6</sup> I may.' [<sup>6</sup> yf St.]
- ¶ **The Pylgryme:** The Pilgrim.
- A**Nd whanne that I was at my large,  
 And thought I woldë me<sup>7</sup> discharge, 18472  
 ffrom allë daunger to go ffre, [<sup>7</sup> me St., not Tib.]  
 ffrom Auaryce at lyberte, [leaf 42]
- Thorough helpe and ffavour (in this eas)  
 Off 3outhë that my guydë was, 18476  
 I wolde, as tho, no lenger byde,  
 But in-tawodë<sup>8</sup> there bysyde [<sup>8</sup> into a wood St.] I enter a wood.  
 I entryd, whiche stood ffastë<sup>9</sup> by. [<sup>9</sup> but fast St.] 18480  
 And as I wente, alle sodeynely  
 I herde oon wonder lowdë eryl,

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 conceyued in my thought, [Stowe, leaf 316, back]  
How he that affter me gan gon :  
ffrenche<sup>1</sup> nor Latyn he spak noon. [<sup>1</sup> ffrenchs Tib., Frenche St.]  
And in his hand (I was wel war,) 18489  
A nakyd swerde how that he bar,  
fful scharpē growndē ffor to byte,  
And redy as he woldē smyte, 18492  
And bade, I schulde me ffastē dresse,  
Kome to speke with his Maystresse.
- He is in a  
circle,
- Amydde<sup>2</sup> the way, vpon a lond, [<sup>2</sup> and myd St.]  
With-in a cercle I hym ffond, 18496  
[*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  
A Boxē, lyche a Messangere.  
And trewely, as I neyghed nere,  
By sygnēs 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 merveyl<sup>3</sup> ryght greatly  
That thow byddeste me ffaste dresse  
ffor to kome to thi maystresse ;  
And by no tokene that I kan se,  
I wote not what sche 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, lyche a pāvyloun ;  
And on the pomel (who lyste knowe)  
Wonder hygh ther sate a krowe, 18520
- like a pavilion,  
with a Crow  
sitting above,

His whynges splayynge to and ffro ;  
 And with the noyse he madē tho,  
 The messangere gan newe abreyde,  
 And vn-to me ryght thus he seyde : 18524

¶ **The Messangere :**

**B**yhoolde 3one habytacyoun  
 And the hygh<sup>1</sup> pávylloun : [<sup>1</sup> hyghe St., hygh Tib.] declares that  
 In that place (I dar expresse) there his  
 There abydith my maystresse, 18528 teaches her  
 Whiche cessith, nowther nyght nor day, scholars,  
 To teche hir scolers what sche may, [leaf 43]  
 fful many wonderfful lessouns,  
 And many dyuerse cónclusyouns. [*Illustration.*] 18532

**A**Nd, therffore, 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 alofftē 18536 whom the  
 Is sette, (3eue<sup>2</sup> thow kanste espye,) [<sup>2</sup> yf St.] Crow calls to  
 Afttir hir scolerys ffor to crye ; her.  
 That fforby passe, bothe este and west ; 18539  
 Therffore sche hath made there<sup>3</sup> hir nest.' [<sup>3</sup> ther made St.]

¶ **The pylgryme :**

**C**ertis me semyth it were ffolye  
 To komē there, or go fforby,  
 But 3eue I knewē (in sentence)  
 What doctryne or what science, 18544  
 To hir scolers sche dothe teche.  
 Therffore, opunly in thy speche,  
 Declarē what it schuldē be,  
 Or ellys I wole not gō with the." 18548

¶ **The Messangere :**

<sup>4</sup> 'A yerē,' *quod* he, 'and no mo,  
 ther I had to scolē go ;<sup>4</sup> [<sup>4</sup>—<sup>4</sup> St., om. Tib.]  
**C**ouetysē, off entente,  
 To that scolē sche me sente ; 18552 [leaf 43, bk.]  
 And sothely, as it semyth me, says Couet-  
 So I trowe sche dydē the.' onness sent  
 him to that  
 school.

¶ **The Pylgryme :**

**C**ertheynely that is not so ;  
 Though sche and I (bothē two) 18556

- [Tiberius,  
A vii.]  
*The Pilgrim.*  
Covetousness  
never told me  
of the School.
- “ Hadde I-fere longe dalyaunce,  
Sche made no<sup>1</sup> maner off rémembraunce [1 no St., me no Tib.]  
Off this scole, in no degre,  
Off whiche thow spekest off<sup>2</sup> to me.” [2 off, om. St.] 18560
- The Messen-  
ger.*
- ¶ **The messangere :**  
‘ **T**Han I dar seyn (as thow schalt ffynde)  
That it was, out off lyre mynde ;  
ffor at this scole ther comyth no wyght  
ffor to leernë, day nor nyght, 18564  
But 3eue that he, ffirste, (off entent),  
Be ffro covetyse I-sent.  
‘3it off this scole, (3eue thow wylte dwelle,)  
The maner, I schal the telle : 18568
- The manner  
of the school.
- ¶ ffirste, whanne I was heder sent,  
I wolde, by som experiment,  
Or by som schorte conclusyoun,  
Haue preued<sup>3</sup> out my lessoun ; [3 provyd St.] 18572  
ffor speculatyff and the practyk  
Off this scolë be not lyk ;  
ffor speculátyff (in sentence)  
With-outen 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 hauë<sup>4</sup> dygnyte, [4 haue a St.] 18580  
Or som other greet tresour,  
And ther-on settë my labour ;  
And woldë knowe, to<sup>5</sup> 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 cercle large and round,  
With karectis and with<sup>6</sup> ffygures, [6 with om. Tib., St.]  
And knowë not the áventures, 18588  
Nor the dirkenesse hydde with-Inne,  
Off the karectis, whanne I gynne  
To emprynte : al<sup>7</sup> they be sene, [7 tyll St.]  
I wotë neuere what they mene ; 18592
- [*Illustration.*]
- S**Aue I conyecte yt may so be,  
That spiritis scholde obeye to<sup>8</sup> me, [8 obey St.]

- ' By my<sup>1</sup> invocacyouns [1 myne St.] 18596 **[Tiberius, A vii.]**  
 To answe're to my questyouns, *Necromancy's Messenger*  
 Swyehē sperytis as I kalle ;  
 And ȝit I knowe noon off hem alle,  
 Saue off entente, as thow mayste se,  
 That they schuldē grauntē me 18600  
 Som maner gyffte, or som gerdoun,  
 Concernyngē myn oppynyoun,  
 By vertu off the cercle round,  
 And Carectis graven in the ground, 18604  
 By schewyngē or by apparence, [leaf 44, bk.]  
 Affter that I ȝeue credence.'
- ¶ **The pylgryme :** *The Pilgrim.*  
 " Alle that thow doste specyffye,  
 " Is but ffalsched and ffantesye 18608  
 And cursyd ymagynacyoun,  
 Broth<sup>2</sup> in ffirste by Illusioun. [2 brought St.]  
 " This scole is nought, in sotheffastenesse,  
 Whos doctryne is but cursyduesse. 18612  
 The scolers there-off, I holde hem wood ;  
 Swyehē spiritis may don to the no good ;  
 And ȝeue thow koudeste the trouthe entende,  
 Harmē they may, but not amende : 18616  
 They wole wyke in<sup>3</sup> thi damáge, [3 to St.]  
 But no thyng to thyne ávauntage,  
 Who that kan lokē wel aboute.  
 " Also thi siluē<sup>4</sup> stante in doute [4 my selfe St.] 18620  
 Where-off thi cercle scholdē serue ;  
 And thyngēs that thow doste obserue,  
 Alle is but ffoly and mysbyleve,<sup>5</sup> [5 fals beleve St.] all is folly.  
 Towchyngē the spiritis, thow mayste wel leve ; 18624  
 ffor the they wyl no thyngē do wel,  
 ffor they the louen neuere a del."
- ¶ **The Messangere :** *Necromancy's Messenger*  
 ' Dar afferme (with-outē<sup>6</sup> slouthe) [6 with-out C., St.] 18628  
 ' In party that thow haste seyde trouthe,  
 Excepte oonly (it is no nay)  
 In many thynges they helpē may,  
 A man<sup>7</sup> greetly to magnyffye, [7 man St., C. blurd]  
 Enresse also, and multeplye, [Stowe, leaf 318] 18632  
 PILGRIMAGE. K K  
 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,  
Comaunded<sup>1</sup> to swyche óseruaunce [1 commaundyd St.,  
comaunde Tib.]  
By hym<sup>2</sup> that hathe the gouernaunce [2 them St.] 18636  
I mene the kyng, to whom, eche weye,  
Mawgre ther myght, they muste obeye.'

¶ **The Pylgryme :**

" **I** Conceyue, and se wel here,  
Thow art the kyng's messangere, 18640  
By the armes that thow dost were,  
And by the sygnes I se the bere ;  
But makë<sup>3</sup> demonstraacyoun [3 make a St.]  
To me off thi comyssoun, 18644  
By what power or by what peyne  
Thát thow mayste<sup>4</sup> hem so constreine."

I ask the  
Messenger by  
what power  
he compels  
the Spirits.

*Ne roman-  
cy's  
Messenger.*

¶ **The Messangere :** [4 mayst St., muste Tib.]

' **C**Ommyssoun 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, (3eue 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,  
Wotë<sup>5</sup> wel they wole<sup>5</sup> obeye  
Pleyuely vnto my byddyng ; [5 I wott . . . that they will St.]

as assuming  
he holds  
authority  
and a com-  
mission from  
the King.

[leaf 45, bk.]

ffor they wene that, off the kyng 18656  
I haddë fful auctorite,  
Commyssoun and fful pouste,  
To maken them, lyche<sup>6</sup> myn entent, [6 lyke St.]  
To óbye<sup>7</sup> my comaundement [7 or t'obeye] 18660  
By vertu off myn orysoun,<sup>8</sup>

Karectys and coniuysoun<sup>8</sup> ; [8 orisons . . . comyssious St.]  
ffor drede off whichë, (be wel certeyn,)  
I knowe they dar me not with-seyn.' 18664

¶ **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-ponysshed <sup>1</sup> be	[ <sup>1</sup> punishid St.]	<i>The Pilgrim.</i>
ffor thi greet Ineqyete, <sup>2</sup>	[ <sup>2</sup> inquite St.]	I declare the
To make spiritys the to obeye, <sup>3</sup>	[ <sup>3</sup> tobbaye St.]	Messenger
And swychē charges on hem leye	18672	shall be
By disseyte and ffalse tresoun,		punished.
And, haste <sup>4</sup> no <i>commyssioun</i>	[ <sup>4</sup> haste St.]	He has done
ffor the to schewe on see nor lond,		treason.
And haste <sup>4</sup> I-made eke, with thyn hand,	18676	
Karectis and cercle round,		
And compassid it vp-on the ground ;		
And art so blynd, thow kanste not seen,	[Stowe, leaf 318, bk.]	
On no party, what they mene.	18680	
“ And swyche karectis (I dar wel telle)		His char-
Be markis off the deuel off helle,		acters are
ffirste ordeyned (who kan conceyue)		marks of
Innocentis to disceyue.	18684	the Devil.
And thow mayste also (trustē me)		
There-with thow schalt dysseyued be ;		
ffor this selis, thow schalt ffynde,		His seals
Constreynē the, and sorē bynde	18688	bind him to
By a maner allyaunce		do the Devil
To do the deuel swyche óbscruaunce		allegiance.
Made to thi conffusíoun,		
As bonde or oblygacyoun ;	18692	[leaf 46]
By whiche he wole (off verrey myght)		
Cleyrnē the his man off ryght ;		
By swyche a tyle, make hym stronge.		
“ And to spiritis thow doste greet wronge,	18696	It is a wrong
Hem to constreyne in thi workynge		against the
To brynge thé other mennēs thynges,		spirits
(Be it by day, be it by nyght,)		
Vn-to whiche thow haste no ryght ;	18700	
Where-in thow art greetly <sup>5</sup> to blame,	[ <sup>5</sup> gretly St., greet Tib.]	
To bydde hem in the kyngēs name		
Or constreyne hem, ageyne resoun,		to constrain
By karecte or by <sup>6</sup> comyssioun,	[ <sup>6</sup> by, om. St.] 18704	them to rob
To robbe or steele, to thi ffavour,		other men's
Off other ffolkēs <sup>7</sup> ther tresour,	[ <sup>7</sup> ffolkis St., ffolke Tib.]	goods.
By verrey fforce, ageynē <sup>8</sup> ryght.	[ <sup>8</sup> agaynst St.]	



- [Tiberius,  
A vii.] "And ȝeue thow loke aboutē<sup>1</sup> ryght, [ about Tib., St.]  
*The Pilgrim.* To the kyng, vsynge this vice, 18709
- This con-  
straining the  
Spirits is  
wrong  
towards the  
King, Thow doste fful greet preivdiee<sup>2</sup> [2 preivdiee St.]  
Ageyne his lawefful ordynaunee,  
Where it is boden<sup>3</sup> (in substaunee) [3 bodyn St.] 18712  
And dyffendid, (who kan espye,)  
Alle maner theffte and robrye,<sup>4</sup> [4 robbery St.]  
In peyne off deth : take heede her-to,  
And with-drawe thyne hand ther-ffro 18716  
With al thi myght and al thy peyne.  
Thow standeste<sup>5</sup> in daunger atwene tweyne ; [5 stanst St.]  
Outher off God or off Sathan  
Thow art off the leegē man ; 18720  
And therffore, ffor to lyue in reste,  
Leene the worste, and cheese the beste ;  
ffor (schortly I schal devyse,)  
Thow schalt be quytte lyke thi servyse, 18724  
In hellē with dampnaeyoun,  
Or heuene, to thi savaeioun." [C. & St.]
- [leaf 46, bk.] ¶ **The Messangere :**  
*Necroman-  
cy's  
Messenger.* ' **O**F thy wordēs I<sup>6</sup> take hede, [6 words when I St.]  
They puttē me<sup>7</sup> in fful greet drede : 18728  
But, o thynge 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 folkis that to-fforne haue be  
Off wonder greet autoryte,  
Solomon, As whylom was kyng **Salamoun**,  
Virgil, And **Virgyle**, off greet renoun, 18736  
Cyprian, **Cypryan** and **Albalart**,  
Abelard, all used this art. [Tib. & C.]  
Maystres by experyence,  
And hadde also ther-to lycence 18740  
(With-outhe<sup>8</sup> eny noyse or styffe,) [8 outen St., out Tib.]  
ifor to vse it al her lyffe.
- Magie is not  
so dangerous ' And this ilkē craffte also  
(Who that takyth heed ther-to,) 18744  
Is not in rewarde so perillous,  
Dredefful, nor superstyciuous,

‘ As som craftis that haue be do			[Tiberius, A vii.]
With sacrificye, and eke also	18748		<i>Necroman- cy's Messenger.</i>
With obseruānces, vpon mownteynes,			
In deserte, <sup>1</sup> and eke in pleynes,		[ <sup>1</sup> decret St.]	
And in placis fful <sup>2</sup> savage,		[ <sup>2</sup> full of St.]	as sacrificial rites in wild spots.
Solytarye, and fful off rage,	18752		
That, alle the maner ffor to noumbre,			
It wolde a man 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 go to his Mistress.
To hir that is the cheff maystresse		”	
Off alle this thyng that I haue tolde,		”	
That, 3eue thow be hardy and bolde	18760		[leaf 47]
ffor to proche <sup>3</sup> to hir presence,		[ <sup>3</sup> taproche St.]	
Thow schalt haue fful experyence.’			
<b>¶ The Pylgryme :</b>			
<i>The Pylgrim.</i>			
“ <b>T</b> Hat eue I schulde this thyng se, <sup>4</sup> [ <sup>4</sup> shuld . . yse St.]			
God, off his grace, dyffendē me ;	18764		God forbid ! I say ;
And he be my proteccyon			
Fro <sup>5</sup> thylkē habytacyon !		[ <sup>5</sup> fro St., ? Tib.]	
ffor, by opene evidence,			
And by recorde off thi sentence,	18768		
Thilkē place, with-outē <sup>6</sup> wenc,		[ <sup>6</sup> with out Tib., St.]	
To good <sup>7</sup> it doth no-tyng partene ;		[ <sup>7</sup> god St.]	
ffor, by the crowe that sytte alofftē,			
Makyth noyse and cryeth offte,	18772		for, by the crow which sits aloft on her pavilion,
It schewith wel how thylkē place			
Is devoyde, and ffer ffro grace,			
And longeth (as I rehersē kan)			
To the Deuel and to Sathan ;	18776		the place belongs to Satan,
ffor, save the Deuel, noon other wyght			
Hathe power there, off verray ryght.			
Therffore I wole me holden heere,			
And to that placē kome noon nere ;	18780		and I will not go to it,
And trewely, (to my devys,)			
Thi-silff also (3eue thow be wys,)			
Thow schalt wysely with-drawē the,		[Stowe, leaf 319, back]	
And abyde <sup>8</sup> here with me	18784	[ <sup>8</sup> abyden St.]	
ffor thyne ownē avauntage,			

- [Tiberius,  
A vii.]  
The Pilgrim.  
for it means  
destruction.
- “Leste it turne to thi damage ;  
ffor, who gothe to that maneyoun,  
Gothē streytte to his destruccyon, 18788  
As ther hane do fful many oon,  
Whiche here-to-fforne haue theder gon,  
Resemblynge (as I kan devyse) 18791  
To hym that was the Duke of<sup>1</sup> Fryse, [<sup>1</sup> 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,)  
His o ffoot was putte in the welle, 18796  
To haue receyved cristis lawe,  
But he in haste gan it with-drawe ;  
[*Illustration.*]
- F**Or 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 Jugëment,  
Gon to helle, there to be brent, 18804  
3e mo (as in comparisoun)  
Thanne ffolk ffor ther savacyoun  
Scholde that day receyued be,  
To dwelle in heuene, that ffayre cyte. 18808
- ¶ But this duke, hym-silff to encombre,<sup>2</sup> [<sup>2</sup> tencomber St.]  
Seyde<sup>3</sup> with the gretteste nowmbre, [<sup>3</sup> Seyd St.]  
And woldë go,<sup>4</sup> thorough his ffolye, [<sup>4</sup> he would go St.]  
And with hem holdë<sup>5</sup> companye, [<sup>5</sup> kepe St.] 18812  
There-with affermynge, in his thought,  
That, off baptysme, he sette<sup>6</sup> nought. [<sup>6</sup> 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 schalt repente.  
“ ffor I suppose that **Salamoun**  
(Off whom thow madest meneyoun) 18820  
Wher in-ffectte, or hadde his parte,  
In his dayës, off swyche arte,  
As som ffolk seyne, (who kan entende,)  
That hym-silffe he dyde amende 18824
- [leaf 47, back]  
Story of the  
duke of  
Fryse, who,  
as he was to  
be baptisd,  
and had one  
foot in the  
well, drew it  
out on  
hearing
- that more  
folk would go  
to Hell than  
Heaven,
- and said he  
preferd being  
damnd with  
the majority.
- Surely Solo-  
mon amended  
ere he died,

“Off that and many another thyng, To-ffore the hour off his deiyng, And resecyued was to grace, And hath in henene a dwellynge place.			[Tiberius. A vii.] <u>The Pilgrim.</u>
¶ And semblably, the tother man, The gretë clerke callyd <b>Cypryan</b> , To-fforne his deth, lyste to fforsake This craffte, and ffor Crystis sake,	18828	and went to heaven ;	Cyprian also forsook this craft,
Suffred (as made is mencyoun) Martirdam and passyoun, And is in henene stelleffyd, And with seyntis gloreffyd.	[Stowe, leaf 320]	and suffered as a martyr.	
¶ Take heede to hem, by reed off me, And not to hem that dampned be. Thenke on hem that ben in blysse ;	18836		Look to the Saints, and not the Dammnd!
And where as <sup>1</sup> thow haste don amyse, With-drawe thy ffoot, and do penance, And haue in hertë répentance.”	[ <sup>1</sup> what that St.]		
¶ <b>The Messangere :</b>			<u>Necroman- cy's Messenger.</u>
‘ <b>C</b> Ertys,’ quod he (‘zeue thow lyste se,) That thow seyste, ne may not be.	18844		
Though thyne argumente be stronge, At that scole I hane ben longe, And fful wel lerned my lessoun ; And by sodeyne departysoun, (Who takyth heede, it is no nay,) So sone I may not part away, As <sup>2</sup> I kan not (in myne entente) ffynde in myne hertë to repente, Nor to departe vp-on no syde ; I am with-hoolde ; I muste abyde, With other scolers mo than oon, Whiche that there to scolë goon, As ffolke may sen ther, gret ffoysonn.	18848		The messen- ger has been long at this School of Commerce with Spirits, and will not leave it.
‘And eke my skrippe and my bordoun Ben I-leffte in that hostage, And lyne in maner off morgage ; And I ne may not hem <sup>3</sup> recure ; And also (as <sup>4</sup> I the ensure) I gyne no forcë, <sup>5</sup> in certeyn,	[Tib. & St.] [ <sup>2</sup> And St.] 18852 18856	[leaf 48, back]	
And I-leffte in that hostage, And lyne in maner off morgage ; And I ne may not hem <sup>3</sup> recure ; And also (as <sup>4</sup> I the ensure) I gyne no forcë, <sup>5</sup> in certeyn,	[Tib. & St.] [ <sup>3</sup> them nat St.] [ <sup>4</sup> eke St.] [ <sup>5</sup> fors St.]	18860	His scrip and stall are there.

- [Tiberius.  
A vii.]  
The Pilgrim. ' Though I neuere hem haue ageyn.' 18864
- ¶ **The Pylgryme:**
- A** Nd whanne that I these wordës herde,  
In maner<sup>1</sup> 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*<sup>2</sup> cas. [2 perillous St.]  
And therffore I abasched was,  
And sawe no bette reffute to me,  
But ffro that placö ffor to ffile ; 18872  
ffor he (schortely, in sentence)  
To whome I neuere dyde offence,  
Me to bryngen in-to<sup>3</sup> distresse, [3 in St.]  
Gan to callen his maystresse 18876  
To kome vpon<sup>4</sup> me in greet rape, [4 vpon St., on Tib.]  
That I schulde hir not escape.  
And sche, off ffalse entencyoun,  
Kam out off hir pávilloun<sup>5</sup> [5 pavylyon St.] 18880  
Affer me, that I wente abak,  
Hydous off look, oolde and blak,  
Off whom I greetly<sup>6</sup> was afferd. [6 gretly I St.] 18883  
In the<sup>7</sup> mydde off a book, sche heelde a sword ;  
Other scawberk hadde sche noon ; [7 In the, om. St.]  
And, as I byhelde auoon,  
Sche hadde (in sothe, as thoughtë<sup>8</sup> me) [Stowe, leaf 320, back]  
Largë whyngës ffor to ffile. [8 thought Tib., St.] 18888  
¶ And, by a maner ffelonye,  
Sche gan loudë ffor to crye ;  
And, me manasyng off pryde,  
Bad me that I schulde abyde ; 18892  
And ellis, mawgrey al my myght,  
I schulde not skape out off hir<sup>9</sup> syght [9 his St.]  
Til I haddë in partye  
Somwhat seyne off hir maystrye. 18896  
And towarde me hir look sche caste,  
And gan to come vp-on fful ffaste ;  
But as sche kam, it semptë me,  
That sche sate hygh vp-on a tre, 18900  
And pleynely gan to speceffye,  
Hir namë was ' Nygrómaunceye,'
- I think I'd  
better run  
away.
- The Messen-  
ger calls on  
his mistress,  
Necromancy,  
to fall upon  
me.
- She comes  
after me.
- [leaf 49]  
She has a  
Sword
- and big  
Wings.
- She bids me  
stay and see  
her craft.
- She sits high  
upon a tree.
- Her name  
is 'Necro-  
mancy.'

[Illustration.]

- W**Hiche, by my craffte<sup>1</sup> (in substauce) [¹ be craft St.] [Tiberius, A vii.]  
 Kan ffolke encesse, and wel avauce, 18904 The Pilgrim.
- That ben in my subieceyoun  
 And lyste to leernë my lessoun.
- <sup>2</sup>This ilkë book that thou<sup>3</sup> wolte se, [³ that thou om. Tib.] [leaf 49, back.]  
 Is I-callyd **Mors Anime,** 18908  
 Whiche is in englysche (ffor to seyn,)  
 'Dethe off the sowlë,' in certeyn. 'Death of the Soul.'
- And this nakyd swerd whiche I hoolde,  
 (As thow mayste thi silffe byholde,) 18912  
 There-with (ffor schortë conclusyoun,)  
 Whanne thow haste herdë my lessoun,<sup>2</sup>  
 There-with thow schalt yslaynë<sup>4</sup> be. [⁴ yslayn St., slayne Tib.]  
 And thus sche gan manassë me, 18916 She threatens me.  
 Where-off I stood in fful greet drede ;  
 But off grace, (as I toke hede)  
 A whitë dowuë I dyde se  
 ffleen sodeynely towardës me ; 18920 The dove again saves me,  
 But with me, where as I stood,  
 Sehe ne made no lenger<sup>5</sup> 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 that<sup>6</sup> ffagot bar [⁶ a St.] I meet an old hag,  
 Vpon hir bak, and eke therto, 'Heresy,'  
 In hir hand sche heelde also 18928  
 A peyrë eysours scharpe I-grownde.  
 And, to me-ward as sche was bounde,  
 Sche bad (ffor schorte conclusyoun)  
 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 ;

<sup>2-2</sup> 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 vil.]  
*The Pilgrim.*  
[leaf 50]

‘I sehal 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 clerely se ;

I refuse to  
obey her until  
I know her  
authority.

Wherfore me lyste, by thi byddyngre,  
ffor to do no maner thyng, 18944

But 3eute to-fforne I knowe and se [Stowe, leaf 321]

Thy powere and thyn autorite ;

Thy worke also, and thyne office,

I wole ffirste knowe in myn avyee.” 18948

[*Illustration.*]

*Heresy.*

**Heresie :**

[St., om. Tib.]

‘**F**Or pleynely, off lasse and more,  
Evene afftir my ffadris lore,

I wole (off bothë<sup>1</sup> ffalse and trewe,) [1 bothe of St.]

The skrippës kutte and sehapë newe, 18952

Off pylgrymës greet and smale,

[leaf 50, back]

Kutte hem alle on peecys smale ;

ffor it was I, my-silffe allon,

That sehope the skryppës 3ore agon ; 18956

ffirste, off this Pellagyens,

And also off these Arryens,

And off other seetys newe,

ffoundë ffalsë, and<sup>2</sup> vntrewe, [2 and full St.] 18960

As ooldë bokës speciffye ;

Her name is  
‘Heresy.’

ffor I am callyd ‘Heresye,’

The whiche do alwey<sup>3</sup> my labour [3 all ways St., away Tib.]

To bryngë ffolke in greet errour, 18964

That ffolwe<sup>4</sup> my condissionuns ; [4 folow St., ffolke Tib.]

Only by ffalse oppynyouns,

Make her hertis to deelyne

Her business.

ffro the troutlic off Iuste doctryne, 18968

And cause hem ffor to don ther cure,

And amys to<sup>5</sup> expowne hooly scripture. [5 Amys St.]

‘And, trewely, naddë bene

Had it not  
ben for the  
Nican Coun-  
cil, and  
Constantine,  
and Augus-  
tine,

The greetë<sup>6</sup> eounceyle at Nyeene, [6 greet Tib., gret St.] 18972

Ordeyned by greet Constantyn,

And nadde ben also Augustyn

- ‘ And many other greet doctours  
 ffor to annull<sup>1</sup> myn errors, [1 taull St.] 18976 [Tiberius,  
A vii.]  
Heresy.
- The skryppes off holy churche echon,  
 I hadde ffor-don (fful 30re agoon,) the scrips of  
Holy Church  
had been  
destroyed  
long ago.
- Off pylgrymes that passe by the way,  
 Sythen goon fful many a day. 18980
- ‘ And 3it I schal, what so byffalle,  
 Assaylë thé amonge hem alle,  
 And myn ooldë purpos holde, 18983  
 In ffyre, though that<sup>2</sup> I brennë schnldë, [2 that om. St.]  
 I wole my wyttës alle applye,  
 Hardyd with obstýnacye,  
 Contynue til the ffyre be hoot ;  
 Therffore I berë this ffagot. 18988
- ‘ And firste, thow schalt me not escape,  
 But newe I wole thy skryppës schape,  
 Or ellis I dar vndirtake [leaf 51]  
and reshape  
my scrips.
- Thát thow schalt it here fforsake, 18992  
 And leve it with me vtterly<sup>3</sup>: [3 enterly St.]  
 My ffader is here ffastë by, [Stowe, leaf 321, back]  
 Whiche hathe power (as thow mayste se)  
 And<sup>4</sup> bothë vp-on londe and see, [4 ye St.] 18996  
 Thow schalt not skape hym (in certeyne,) I shall not  
escape her  
father, Satan.  
 But with daunger and greet peyne.’
- ¶ **The Pylgryme :** The Pilgrim.
- M**yne eyen tho<sup>5</sup> I gan vnffolde, [5 then St.]  
 And anoon I gan byholde 19000  
 In the weyë me byfforne,  
 An huntë stoodë<sup>6</sup> with his horne, [6 stool Tib., stode St.] I see him, a  
hunter with  
his horn,
- Off chere and lookë<sup>7</sup> ryght pervers. [7 look Tib., loke St.]  
 And the passage, in travers, 19004  
 With cordes he gan it ouere-leyne,  
 ffrette with nettys alle the pleyne. who strews  
the plain  
with nets,
- And he brought in his companye  
 The ffalsë vekkë Heresyë. 19008
- And, that men schulde hym wel knowe,  
 His horne he gan fful lowdë blowe ;  
 As it were to catche his pray, and blows his  
horn.
- Ryght so he blewë on<sup>8</sup> the way, [8 blew vp on St.] 19012
- [Illustration.]



- [Tiberius,  
A vii.] Bad<sup>1</sup> his doughter Heresy, [1 bad St., And Tib.]  
*The Pilgrim.* The passage so to<sup>2</sup> kepe and guye, [2 so to St., to Tib.]  
 [leaf 51, bk.] That I scholde not, in no syde,  
 He is Here- ffrom ther damage my sylffe provyde. 19016  
 sy's father, And trewely (as I haue sayd)  
 and bars my passage.  
 The nets are so close that no one can escape.  
 The nettys were so narewe layd,  
 On<sup>3</sup> lond, on water, and in the hayr, [3 on St., In Tib.]  
 That I myght haue no repayr 19020  
 To passë ffreely that passáge.  
 It was so fful off mortal rage,  
 Off daunger and aduersite,  
 That, but yiff<sup>4</sup> 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 declyne ;  
 ffor many an hook and many a lyne 19032  
 Were caste in-to<sup>5</sup> that peryllous se, [5 in St.]  
 Off entente to letten me ;  
 [Illustration.]  
**T**Hat, mawgre alle my fforce and myght,  
 But zeue I kowdë swymme aryght 19036  
 Amonge the wawys ffeerse and ffelle,  
 I muste vnder his dawnger dwelle.  
 But ffirste, while he his trappys leyde, [C. & Tib.]  
 Vnto<sup>6</sup> the huntë thus I sayde : [6 St., Tib. blurd] 19040  
**The Pylgryme :**  
 " Hvntë," quod I, " telle me now,  
 " **H** What maner officere arthow,<sup>7</sup> [7 art tou St.]  
 Whiche [thus] lyggeste on the way,  
 Vnlaweffully<sup>8</sup> to cacchë pray, [8 vnlawfully St., vnlaweffull Tib.]  
 Thus to makë thyne arestis, 19045  
 Namely on the kyngüs beestis ? [Stowe, leaf 322]  
 I trowe thow haueste no lycence  
 ffor to don so greet offence ; 19048  
 I dar afferme (eerly and late),  
 Swyche hunters, the kyng doth hate ;

Swimming is  
the only way  
out.

[leaf 52]

*The Pilgrim.*

I ask the  
Hunter what  
Officer he is,  
who snares  
the King's  
animals.

- “ And it semyth, by thi manere,  
Off his, thow art noon officere.” 19052 [Tiberius,  
A vii.]
- ¶ **The hunte**<sup>1</sup>: [<sup>1</sup> hunte St.] *The Hunter,  
Satan,  
'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 hauë no congé<sup>2</sup> [<sup>2</sup> 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,  
Namely whanne I gan byholde 19072 I am cast  
down, and  
see many  
pilgrims in  
great ad-  
versity in the  
sea,  
Pylgrymes, by greet aduersite,  
fful many oon swymme<sup>3</sup> in the see ; [<sup>3</sup> swymmen St.]  
And they were clothyd euerychon.  
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 inspeccyoun)  
Swommë fforth fful euene and<sup>4</sup> ryght ; [<sup>4</sup> a St.]  
And som hadde whyngës ffor the flyght, 19080 while others  
have wings ;  
That afforeyd<sup>5</sup> hem silff fful offte [<sup>5</sup> offeryd St.]  
For to flowe<sup>6</sup> fful hygh alloffte. [<sup>6</sup> for taflowe St.]  
And though ther<sup>7</sup> purpos was so sette, [<sup>7</sup> the St.]  
The see hath hem fful offtë lette ; 19084
- [*Illustration.*]
- S**omme, by the ffeet were boundë stronge  
With knottys, off<sup>8</sup> herbis longe ; [<sup>8</sup> of the St.] others' feet  
are clogd  
with weeds.  
And somme, with wawës wood and rage,

- [Tiberius,  
A vil.]  
[leaf 53]  
*The Pilgrim.*  
The sad state  
of Pilgrims.
- Were ysmytt<sup>1</sup> in ther vysage, [1 St., Tib. blurd] 19088  
That they losten look and syght,  
And ffeble were<sup>2</sup> off fforce and myght: [2 wex St.]  
And, by dyuerse apparaylle,  
The ragè so gan hem assayle, 19092  
In many another dyuerse wyse,  
Mo than I may as now devyse.
- The Hunter,*  
*Satan,*
- The Hunte:**<sup>3</sup> [3 hunter St.]  
‘ I Do fful wel,’ quod he,<sup>4</sup> ‘ espye [4 quod he full well St.]  
I Where-on thow castyste so thyne eye. 19096  
ffor alle thy wylès and thi Iape,  
Thow schalt not so ffro me eskape; [Stowe, leaf 322, baek]  
I schal the cacchiè 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:**  
‘ T Elle me anoon, and lyè nought,  
I As it lythe, ryght in thy thought, 19104  
These pylgrymes allè that I se,  
Who hathe thus putte hem in thys<sup>5</sup> see?’ [5 thy St.]
- The Hunter*  
says that
- ¶ The hunte:**  
‘ I S not this,’ quod he anoon,  
I ‘ An hyghè<sup>6</sup> 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 allè in this place  
ffolke that fforby here do pace;  
[leaf 53, bk.] ffor this greetè<sup>7</sup> largè see [7 greet Tib., gret St.]  
Whichè 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 ownè douhter, Pryde,  
Is wontè, with hir ffor to bere,  
Good pylgrymüs ffor to dere. 19124
- the sea is  
the world,  
full of  
trouble,
- in which  
Pride wrecks  
many.

' And many a pylgryme thow mayste se		[Tiberius, A vii.]
Swymme in this perelous see :		<i>The Hunter,</i>
Somme off hem, (whiche is not ffeyre,) <small>Satan.</small>		
Ther ffeet han vpwarde in the ayre <sup>1</sup> ;	[ <sup>1</sup> 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 Importable ;		
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
<b>O</b> Ther ther ben that swymmen ryght,		
And haue eke wyngës ffor the fflyght ;		
And tho ben ffolkis whiche, in this lyffe,		
In hertë ben contemplatylfe,		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 heuenly kyng.		
' But ffor alle that, (I the assure, <sup>2</sup> )	[Stowe, leaf 323]	
In this see they muste endure	[ <sup>2</sup> eature St.]	19152
Bodily, by greet penaunce,		
In hevene hem sylffë <sup>3</sup> to avaunce.	[ <sup>3</sup> them selven St.]	
And, ffor the love <sup>4</sup> off crist ihesu,	[ <sup>4</sup> love St., lawe Tib.]	
They make hem whyngës off vertu,		19156
To filcen (by clene affeeyoun)		
To the heuenly mansyoun ;		
Whiche greetly displesith me,		
Theder whanne I se hem ffele.		19160
Swyche ffolke resemblen alle		
Vn-to a bryd that clerkes calle		
<b>Ortigometra</b> in ther bokys ;		
And this bryd caste his lokys		19164

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 <sup>1</sup> anoon off kyndely ryght. [1 to be St.]	19168
which, when it is tired,	Whianne he is wery off travayle, And that his ffederes do <sup>2</sup> hym ffayle, [2 done St.] Anoon (off his condiseyoun)	
drops into the water,	In-to the water he fallith down, And thanne <sup>3</sup> to swymmë wole not ffayle : [3 that St.]	19172
and sets up one wing as a sail,	Off his o whynge, he makith a ssayle, Amonge the sturdy wawys alle To kepe hym silffe, that he not ffalle,	19176
till it can fly again.	Til he resume ageyne his myght, Off acustom, <sup>4</sup> to take his fflyght. [4 custom St.] Thus stoundemel 3e may hym se, Som tymë swymme, som tymë ffee,	19180
Those Pil- grims in the sea with their feet bound with weeds,	' But they that hauë <sup>5</sup> ffeet I-bounde [5 haue ther St.] With herbës and with wedës greene, That they may not aryght sustene,	19184
[leaf 54, bk.]	Nowther to swymmë nor to ffee, They be so bounden in the see Off wordely <sup>6</sup> delectacyoun [6 worldly St.] In ther inwarde affeccyoun ;	19188
have their minds so fixt on worldly prosperity and riches,	ffor alle ther hool ffelicyte Is sette in veyne <sup>7</sup> prosperite [7 veyne St., verrey Tib.] Off the world, and in rychesse, fful off chaunge and dowblenesse,	19192
that they can neither swim nor fly.	With whiche they be so <sup>8</sup> sorë bounde, [8 so St., om. Tib.] That her soulis yt wole conffounde ; ffor they haue power none, <sup>9</sup> nor myght, [9 none St., Tib. blurd] Nowther to swymme nor ffeen <sup>10</sup> aryght ; [10 ffeen 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. <sup>11</sup> [11 tuunbynd St.] ' And som also be makyd <sup>12</sup> blynde, [12 made St.] Ther eyen cloos, they may not se, ffor to considere the vanyte Off this worldis ffalse veyneglorye, Euere vnsure and transitorye,	19200 19204

- ‘ And fful off mvtabylyte,<sup>1</sup> [1 mutabylyte St., mvtabyte Tib.] [Tiberius,  
A vii.]  
Whiche schewith to hem fful greet bewete [Stowe, leaf 323,  
back] The Hunter,  
Satan.
- By a<sup>2</sup> maher off apparence, [2 a St., om. Tib.] 19208
- But it is ffalse in éxistence ;
- That is fful ffoule, dothe schewè ffayre,
- Lycbe a ffoure that dothe vnaypayre<sup>3</sup> [Tib. & St. 3 apayre St.] like a flower  
fades, when it  
is plucked.
- Whanne it is plukkyd and leyde lowe,
- Or with som sodeyne wynde I-blowe. 19212
- Whiche bewete (as wryte **Salamoun**) ¶ *Proverbiorum*, 31.<sup>2</sup>  
Proverbs. 31. St.
- Is but a ffalse decepcyoun ;
- And ffolkis that beth there-with blente,
- Or they be war, beth offtè schente, 19216
- ffor lak ther eyen be not clere.
- ¶ ‘ Eke som ther swymmes<sup>4</sup> (as 3e may leere) [4 swyme St.] They who  
swim with  
outstretcht  
arms are  
those who  
gave to the  
poor,
- With hand and armys streechyd out ;
- Swyche as parte her good aboute 19220
- To porè ffolkis that haue neede ;
- And swyche vnbynde<sup>5</sup> her ffeet, in deede, [5 vnbynd St., vn-  
kynde Tib.] [leaf 55]
- ffrom wordely<sup>6</sup> delectacyoun, [6 worldly St.] 19224
- And off devoute entencyoun,
- By councel off her cónfessour,
- Vnbynde her ffeet, by<sup>7</sup> greet labour, [7 with St.]
- ffor to goon in there vyáges,
- Barffote, to sekè pilgrymáges ; 19228 and went  
pilgrimages.
- Off ther synnès to haue pardoun,
- fforzeueneesse and remyssyoun,
- Whanne ther menyng trewèly
- Is voyde ffrom al ypocrysy. 19232
- A** Nd thus as now (withoutè<sup>8</sup> slouthe) [8 without Tib.,  
St.]
- To the I hauè tolde the trouthe.
- ‘ And trewely<sup>9</sup> zit, ouere alle thyng, [9 sothly St.] But Truth is  
hated by  
Satan the  
hunter,
- I hatè trowthe in my workyng ; 19236
- And off malys, bothe day and nyght,
- Werrey<sup>10</sup> trouthe with al my myght.
- ‘ By namè, callyd I am **Sathan** ; [10 werray St., Verrey Tib.]
- The whiche, as ffer as euere I kan, 19240 and he is  
always en-  
deavouring  
to lay hold  
of pilgrims,
- I worke, in myne entencyoun,
- ffor to cacche, in my bandoun,
- Alle pylgrymes (as thow mayst se,)
- That swymmen in the wavy see 19244
- PILGRIMAGE. L L

514 *Satan's snares to catch folk. He personates an Angel.*

- [Tiberius,  
A vii.]  
*Satan.*
- ‘ Off this world, fful off disseyte.  
‘ And euere I lye in greet awayte,  
And no moment I ne ffyne  
ffor to leyne out hook and lyne. 19248
- by means of  
Temptation,
- ‘ My lyne (by demonstracyoun)  
I-callyd is Temptacyoun ;  
And whanne that ffolke (in ther entente)  
Off herte and wylle ther-to concente, 19252  
Thanne on myn hook (by ffalse awayte,)  
They ben I-cacchyd with the bayte ;  
And thannë, by fful mortal lawe,  
Tó my bandoun, I hem drawe. 19256
- and nets-  
spread day  
and night,  
[leaf 55, back]
- ‘ I leye out nettës nyght and day,  
In water and lond, to cacche my pray.  
‘ With nettys, I haue eke my repayre [Stowe, leaf 224]  
ffor bryddes that ffileen eke in the hayre, 19260  
ffor to make hem ffalle adown  
ffrom ther contemplacyown.  
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 cacche hem, outh<sup>1</sup> by ffoot or hede, [1 or St.] 19268
- as a spider  
weaves a net  
to catch flies ;  
but he cannot  
injure virtue
- As an vreyne wewyth<sup>2</sup> a calle, [2 wevithe St.]  
To makë flyes there-in to<sup>3</sup> ffalle. [3 to om. St.]  
‘ But I ne may not do no wronge  
To ffolke that ben in vertu stronge. 19272  
I venquysche (nouth<sup>r</sup> nygh nor fferre)  
No man that halte ageyne me werre ;  
And ffible is my vyolence,  
Whanne ther is manly résystème. 19276
- and manly  
resistance.
- A** Nd þit I haue a thowsande treynes,  
And as many laas and cheynes,  
With<sup>4</sup> whiche I compassse, day by day, [4 om. St.]  
To lettë pylgrymes on ther way ; 19280  
ffor I, by ffalse illusyoun  
And by dyssumylacyoun,<sup>5</sup> [5 dyssumylacyoun St.]  
Kan me<sup>6</sup> transformë (anoon ryglt,) [6 me St., mys Tib.]  
To lykenesse off an aungel bryght ; 19284

He can trans-  
form himself  
into an angel  
of light,

- ‘ Take off hym the résemblaunce,  
 The vesage and the contenaunce,  
 So to disseyuen, in couert ;  
 And to an heremyte in desert ; 19288
- [Tiberius,  
 A vii.]  
 Satan.
- I<sup>1</sup> dyde oonës so appere, [1 And I Tib., I St.] and did once  
 so appear to  
 a hermit in  
 the desert,  
 fful off ffetheres bryght and clere,  
 And toke<sup>2</sup> on me the message [2 toke St., do Tib.]  
 Off an aungel, by my vysage, 19292  
 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 ; 19296  
 And tolde hym also, (ffynally,  
 ffor to disceyve hym sotylly,)  
 He woldë takë, (in sothnesse,)  
 Off hys ffader the lyknesse, 19300  
 Bothe vesage and contenaunce,  
 The maner and the résemblaunce.  
 [Illustration.]
- ‘ **A** Nd bad the heremyte anoon ryght  
 To fforce hym, at the firstë syght, 19304  
 To smyte hym firste, with knyffe or swerde,  
 And no thying to ben afferde  
 With al his myghtty vyolence,  
 Whaune he cam firste to his presence. 19308  
 ¶ And so, vpon the nextë morewe,  
 ffor to encesse his dool and sorewe,  
 I made his ffader hym vesyte ; 19311  
 And anoon, this seyde heremyte, [Stowe, leaf 324, back] Accordingly,  
 his father  
 comes,  
 This Innocent, thys cely man,  
 Wenyngë hit haddë be **Sathan**,  
 Vp sterte anoon, and toke a knyff,  
 And raffte his ffader off his lyff, 19316  
 That he to groundë ffel downe deed.  
 ‘ And thus I kan (who takyth heed)  
 A thousande weyës, ffolke<sup>3</sup> dysceyue, [3 ffolke to St.] [leaf 56, back]  
 Or they my treynës<sup>4</sup> kan conceyue. [4 trappis St.] 19320  
 And therfore,<sup>5</sup> be wel war off me, [5 therfore St., herfore Tib.]  
 ffor I caste eke<sup>6</sup> dysseyuë the ; [6 eke to St.]  
 3eue I at largë may the ffynde,



- [Tiberius,  
A vii.]  
*Satan.*
- ‘ In my laas<sup>1</sup> I schal the bynde ; [1 lace St.] [2 tendit St.]  
¶ ffor, as seynt Petre lyste endyte,<sup>2</sup> ¶ *Prima Petri .7º.*  
*Tanquam leo rugiens . .*  
And in his pystelys ffor to wryte,  
I go and serchë, day and nyght,  
With alle my fforce, with al my myght, 19328
- Satan goes  
about
- like a raven-  
ous lion,  
to devour  
the Lambs of  
Christ's fold.
- Lyche a ravenous lyoun,  
ffor to devoure, vp and doun,  
Allë ffolkys, zonge and oolde,  
That lambre<sup>3</sup> be off cristis ffoolde. [3 lambes St.] 19332  
I haue off hem, fful zore agoon,  
Off hem devoured many oon ;  
Strangelyd mo than I kan telle ;  
And that<sup>4</sup> were to longe to dwelle, [4 it St.] 19336  
ffor to rekene hem alle in nowmbre,  
Thousandis mo than I kan nowmbre ;  
And trewely, in two hundred zer,  
I koude not tellë the maner 19340  
Off alle my treynës by and by.
- Satan de-  
clares I shall  
not escape  
him.
- ‘ And I warne the outerly,  
Thow schalt not lyghttely (zeue I may),  
ffro my daunger skape away.’ 19344
- The Pilgrim.*
- ¶ **The Pylgryme :**  
“ **W**Her thow be wel or yuel apayd  
In the wordes that thow haste sayd,  
I haue ffounden a greet dyffence,  
To make ageyne thé, résistance, 19348  
And conceyued<sup>5</sup> it in my thought. [5 conseyyvd St.,  
conceyue Tib.]  
I defy Satan,  
Blowe thyne horne, and sparë nought,  
ffor thow schalt ffayle (zeue that I may)  
[leaf 57] To make off me<sup>6</sup> schortely thi pray.” [6 the St.] 19352  
And to be more stronge in vertu,  
With the crosse off crist ihesu,  
And off his gracë moste benygne,  
I gan me crossen, and eke sygne, 19356  
ffor to assurë<sup>7</sup> my passage [7 tassure St.]  
Ageyne his laas so fful off rage.  
And by my crossyng, I anoon  
Gan to passe hem euerichoon ; 19360  
They hadde no power ffor to laste ;  
ffor, by the vertu, they to-braste ;
- cross  
myself,
- pass the  
devils,

- And I anoon gan ffastë flee, [Stowe, leaf 325] [Tiberius, A vii.]  
 And wolde haue taken anoon the see; 19364 *Satan.*  
 But, longe or I entter myght, and flee.  
 Whan<sup>1</sup> **Sathan** off me hadde a syght, [1 St., Tib. *blurd*]  
 He gan to crye (so stood the cas)  
 ‘Out and harow ! allas, allas !’ 19368  
 ¶ **Sathan the hunte weymentith**<sup>2</sup> [2 huntar St.]  
**And tormentyth wit/ hym silffe.**<sup>3</sup> [3 sathan ye huntar St.]  
 [Illustration.]  
 ‘Vnhappy,<sup>4</sup> and fful off meschaunce [4 St., I vnhappy Tib.] Satan la-  
 I was, whanne I dyde me avauunce ments.  
 In any wysë ffor to teche  
 Vertu, or<sup>5</sup> trowthë ffor to preche; [5 of St.] 19372  
 ffor, it longeth not to me  
 To techë trouthe in no degre; It’s not his  
 But, off ffortune it happë so, [leaf 57, back] preach Truth.  
 That I be cónstreynëd ther-to, 19376  
 By vertu off som orysoun  
 Or by som conyurisoun,<sup>6</sup> [6 conurasion St.]  
 That greetë<sup>7</sup> clerkës me compelle, [7 greet Tib., grete St.]  
 The verrey trowthë ffor to telle, 19380  
 Mawgrey my wylle, off many a thyng,  
 By vertu off the greetë<sup>8</sup> kyng. [8 gret St., greet Tib.]  
 ffor ellys (who that kan espye)  
 My purpos is, euere ffor to lye, 19384  
 And<sup>9</sup> haue disseyued fful many a man, [9 I St.] He tries to  
 Ryght as dydë **Iulyan.** lie always.  
 ‘Though I were by hym constreyned,  
 And by his charmës greetly peyned, 19388  
 3it at the laste, whanne I abrayde,  
 I lyëd, alle that euere I sayde.  
 And now I oughte a-cursyd be,  
 Whanne that I gan medle me 19392  
 To seyne a trouthe agaynës<sup>10</sup> kynde, [10 agayns Tib., St.]  
 Sethen men, in me may<sup>11</sup> 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 :**<sup>12</sup> [12 pilgrim St.]  
 “ **O** **Sathan**, thi displeaunce  
 Was to me fful greet plesaunce,

	" Releuyng me off my distresse."	
[Tiberius, A vii.]	I took there-off greet hardynesse,	19400
<i>The Pilgrim.</i>	Made as tho <sup>1</sup> no lenger lette,	[ <sup>1</sup> thow St.]
I am emboldened,	I spared nowther hook nor nette,	
relying on my scrip and staff.	But, trustynge (in conclusyoun) Vp-on my skrippe and my burdoun,	19404
	And there-vp-on I bylened <sup>2</sup> me	[ <sup>2</sup> lened St.]
[leaf 58, Tib.]	Whanne I entryd in-to the see ; And, in swymmyng to be more stable, Me thought my skryppë proffitable	19408
	To kepe me sure in herte and thought, In my way, that I errëd nought.	
	[ <i>Illustration.</i> ]	
	<b>T</b> Rewely, <sup>3</sup> in this dredefful see, [ <sup>3</sup> yet truly St.]	19411
	Is <sup>4</sup> greet myscheff and adue <sup>5</sup> syte :	[ <sup>4</sup> om. St.]
I swim, supported by my scrip and staff,	Many a perel (I 3ou ensure, And many a straungë aventure	
	I ffeltë tho in my passage,	19415
	Off wawys and off <sup>5</sup> rokkis rage,	[Stowe, leaf 325. back] [ <sup>5</sup> of St., om. Tib.]
	And many a tempeste (in certeyn) Off thondrynge, lyghtnyng, and off reyn,	
and undergo many perils.	And other perels that be-ffelle, That, 3eue I schulde hem allë telle,	19420
	Or the myschévés alle endyte, They were to longë for <sup>6</sup> to wryte.	[ <sup>6</sup> for St., om. Tib.]
	But while that I, in my passáge, Byheelde the see, sterne and saváge,	19424
I see a tree, and thinkin; it an Island, I go towards it.	Me thought I sawe bysydë me, That there stood a greenë tre ; And I was glad alle <sup>7</sup> thilkë while,	[ <sup>7</sup> of St.]
	Wenyng there hadde ben an yle, In hopë that I schuldë londe, Hastely, vp at som stronde,	19428
[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 wheel,	That I was caste vp-on a whel, Off whiche to-fforne I sawgh no thyng ;	19436

ffor the floodes, in ther fflowyng,		[Tiberius, A vii.]
Halde with his wawës euerydel		<u>The Pilgrim.</u>
Ouere-flowyd so that whel,	19440	
That I toke no heede there-at,		
Tyl sodeynely there-on I sat.		
And wyldcly the wawys smette		
Vp-on this whel, ay as they mette ;	19444	
<b>A</b> Nd euere round, (as thoughtë me,)		which re- volves round the tre,
This whel wente aboute the tre,		
Where-off, I astonyed was,		
Whanne I sawe this sodeyne caas.	19448	
Vp on whichë tre anon,		and on which are many birds' nests.
I sawgh nestys fful many oon ;		
And bryddës (that I koudë knowe,)		
Sommë hyh, and sommë <sup>1</sup> lowe, [1 som Tib., some St.]	19452	
Ther nestis made (I toke good hede)		
Grete and smale (it is no drede).		
¶ And I demöd, <sup>2</sup> in certeyne,	[ <sup>2</sup> it sentyd St.]	[Tib., leaf 59]
That this tre haddë hoolys tweyne ;	19456	The tree has two holes in its trunk ; and out of the upper one goes a hand with a hook, trying to drag the nests down.
And on the hygher hoole aloffte,	[St. & Tib.]	
I sawe an hand putte out fful offte.	„	
And this hand (as to my look)	„	
To the nestis put up an hook,	„ 19460	
And (as to myne inspeccoun)		
Was besy to pulle the nestis down.		
And as I stode a lytel throwe	[St. & Tib.]	A lady (Fortune) is standing on a wheel.
At the hoole that stood moste lowe,	19464	
I sawgh heedës lokyng oute		
Towarde the braunches rounde aboute,		
In purpos (zeuc it myght haue be)	[ <sup>3</sup> hygh . . . that Tib., hyghe . . . thilke St.]	
To clymbe vp hyghë on that <sup>3</sup> tre :	[Stowe, leaf 236]	
They wolde haue take it ffayne in honde.	19469	
And there I sawe a lady stonde		
Amonge the wyldë wawys trowble,		
Vp-on a whel dyuerse and dowble.	19472	
Departyd was her garnemente,		Her garment is of two parts,
Halffe hool, and haluendel was rente ;		
The to party, as snow was white		
To loke vp-on, off greet delyte ;	19476	
The tother party (as thought me)		

- [Tiberius,  
A vii.]  
*The Pilgrim.*  
and so also is  
her face.
- Was ffoule and owgely on to se.  
And hir vysage eke also  
Was departyd euene a two ; 19480  
The to party was amyable,  
And to byholdë délytable,  
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 schuldres rownd and square,  
A crokyd staffe in sothe sche bare. 19488  
And whanne I gan al this aduerte,  
Dyscomffórtyd in myn herte  
[*Illustration.*] [¹ I was, and gretly gan gaste St.]
- [Tib., leaf 59,  
back]
- T**Hanne was I, gretly agaste¹ ;  
And my burdoun I heelde ryghte ffaste, 19492  
And dyde also gretly my peyne  
To grype it with myne handës tweyne ;  
And seyde, (off sodeyne moseyoun,)  
“Bordoun,” quod I, “bordoun, bordoun ! 19496  
But thow me helpë² in this caas, [² helpe now St.]  
I may³ wepe and seyne ‘allas,’ [³ may well St.]  
My peynës ben so scharpe and kene. 19500  
And but thow helpë to sustene  
Myne nownpowere and inpotence,⁴ [⁴ impotence St.]  
That I may stonden at dyffence  
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 champyoun.  
But whanne this lady dyde espye  
That I was vp, sche gan to hye 19508  
ffor to haue putte⁵ me down ageyn ; [⁵ taput St.]  
And I trowe ryght wel certeyn,  
That, but I haddë spoken ffayre,  
And off my porte be debonayre, 19512  
I hadde ben to⁶ ffeble off myght, [⁶ to St., fful Tib.]  
Vp-on my ffeet to stonde⁷ vp ryght. [⁷ tastand St.]
- [Tib., leaf 60]
- B**Vt I abrayde, and bade in deede  
that sche scholdë 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 thilkē party that was ffayre		[Tiberius, A vii.]
Off hir, and putte me ffro dispayre,		<u>The Pilgrim.</u>
And schewē, lyke hir contenaunce,		
Som counfforte or som plesaunce ;	19520	
And that sche wolde expownē me		
What lady that sche schuldē 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, <sup>1</sup>	[ <sup>1</sup> cop St.]	Wheel, and
And do to <sup>2</sup> me som ávauntage,	[ <sup>2</sup> done to St., do Tib.]	the Tree and;
To ffurthre me in my vyage. <sup>3</sup>	19528	Nests mean.
¶ <b>ffortune :</b>		<u>Fortune.</u>
‘ <b>I</b> 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 duplycyte.		and full of
I am what-euere I do provyde ;		duplicity.
ffor I lawe <sup>4</sup> on the ryght <sup>5</sup> syde, [ <sup>4</sup> lawghe St.] [ <sup>5</sup> ryght Tib., St.]		When she
And schewe a cher off greet delyte	19541	favours folk,
On the party that I am white. <sup>6</sup>	[ <sup>6</sup> delyt . . . whit St.]	they call her
Thanne men me callē ‘ glad <b>ffortune</b> ’ ;		‘ Glad For- tune ’ ;
But, no while I do contune ;	19544	
ffor, longe or ffolke may aparceyue,		
I kan hem sodeynely disseyue,		
<sup>7</sup> And make her Ioyē go to wrak	[Stowe, leaf 327]	[Cott. Vitell.
Wyth ffroward mowhēs at the bak.	[Tib. A. 7, lf. 60, bk.]	C. 13.]
‘ Than y, lykned <sup>8</sup> to the moone,	[ <sup>8</sup> lykenyd St.]	19549
ffolk wyl chaunge my namē sone ;		but when she
And fro my whel whaz they are falle,		throws them, ‘ Infortune.’

<sup>3</sup> Stowe leaves a blank of 10 lines in his copy, and puts a side-note “fortune should be porturatyd.”

<sup>7</sup> The text is now again taken up from MS. Cott. Vit. c. xiii. leaf 253.

522 *How Fortune plays with men. Her Wheel Charybdīs.*

<u>Fortune.</u>	‘‘ Infortunē ’ they me calle.	19552
	To ffolk vnworthy, and nat dygne, I am somwhylē most benygne, Lyggyng awayt in euey cost,	19555
	Off ffolk whom that <sup>1</sup> I cherysshe most.	
She deceives all who trust her.	And who that on me set hys lust, [1 that Tib., om. C., St.] I kan deceyve hym off hys trust. Tak hed pleynty, and thow shalt se A pleyn exa <sup>m</sup> ple off thys tre,	19560
The Tree may be likened to the World.	How thys tre (at O word) May be resemblyd to the world. ¶ ‘ ffyrst, in thys world be grete estatys,	19563
	Off kyngēs, prynees, and off <sup>2</sup> prelátys, [2 off om. Tib., of St.] Wych in thys erthē <sup>3</sup> ehaungen offte. [3 world St.]	
The Nests on the Tree are degrees of Lordship.	And the nestys hyñ aloffte Ben degrēs <sup>4</sup> off lordshepe, [4 degrees Tib., degrees C., St.] That so offte on heiltē lepe, Bothe off hyñ and lowñ degre.	19568
Those below	‘ And they that al by-nethē be, Loke vp-ward, and al day gaze, As yt wer vp-on A maze :	19572
want to climb to high estate.	Tho be they, that so offte Desyre for to clymbe aloffte To hiñ estat and hiñ degre, ffrom ther estaat off pouerte.	19576
But in it, none stay long, their fortunes change.	‘ Somme <sup>5</sup> 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 varyaunce. And somme kan han <sup>6</sup> suffysaunce, [6 haue St., som kan haue Tib.]	
[leaf 254, bk.]	And ben ryht glad in ther entent Off the lytel that god hath sent ; [Tib., leaf 61]	19584
	They ha <sup>7</sup> no care for <sup>8</sup> ther dyspence. [7 haue Tib.] And somme haue euere Indygence, [8 of St., for Tib.] And kan with no thyng be content, With covейtyse they be so blent,	19588
	Wych, for ther ownē wrechehydnesse, [Stowe, leaf 327, back] Lyve euere in pouert and dystresse.	
The Wheel	‘ Touchyng my whel (yt ys no doute),	

'Wych toumeth euere round aboute,	19592	<u>Fortune.</u>
Ther may no man aloffte Abyde		which always
But yiff so be I be hys guyde.		turnis
Yt turneth euere to and ffro ;		signifies that
The play ther-off ys meynt <i>wit</i> wo ;	19596	man cannot
The wyehe whel (who that <sup>1</sup> kan se,) [ <sup>1</sup> C., St., whiche whel who Tib.]		remain aloft,
Ys a pereyl off the se,		
On, the grettest off eehon, <sup>2</sup> [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	
¶ <b>The Pylgrym</b> <sup>3</sup> : [3 Tib., pylgryme St., om. C.]		<u>The Pilgrim.</u>
"Touchyng thy staff, tel on, lat se		I ask Fortune
What maner tookne yt may be,		about her
That yt corbyd lych and <sup>4</sup> Crook, [4 an Tib.]		hookt staff.
And mad in maner off <sup>5</sup> an hook." [5 lyke St.]	10608	
¶ <b>Dame Fortune</b> <sup>6</sup> : [6 Tib., om. C.]		<u>Fortune.</u>
'With thys Crook, by gret vengauce,		She says it
ffolk, that to soon <sup>7</sup> I dyde avaunce, [7 to fforne Tib., St.]		brings down
Thorgh my transmutaeioun,		those too
Al sodeynly I rende hem down,	19612	soon raised
That sat in chayerys hiñ aloffte ;		up,
To whom ther fal ys <sup>8</sup> no thyng soffte. [Tib., leaf 61, back] [8 falls St.]		
Reyse vp ageyn al sodeynly		
Other that be nothyng worthy,	19616	and raises
And cause ek sommë (Est and west)		up others,
ffor to bylde fful hiñ ther nest		tho' un-
And ther habyteioun ;		worthy.
Somtyme, off wyl, nat off resoun,	19620	[leaf 255]
I take noon hed off no degre,		
But only off my volunte.'		
¶ <b>The Pylgryme</b> <sup>9</sup> : [9 Tib., om. C.]		<u>The Pilgrim.</u>
"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 crook so offte,		tinually rais-
The nestys for to rende a-down :		ing the
Tel me thexposicïoun."	19628	Crook, to pull
		the Nests
		down.



- Fortune* ¶ **Dame Fortune**<sup>1</sup>: [1 Tib., om. C.]
- says the Nests are men of the highest degree. ' The nestys hiñ vp-on the tre,  
That ben hiest off degre,  
Ben they off ryht and good resoun  
That entre by successioun, [Stowe, leaf 328] 19632  
As kynges, by iust enherytaunce,  
Whom that trouthe lyst avauñce<sup>2</sup> [2 trouthe habundaunce Tib.]  
Only by lyneal dyscent,  
Hys lyges echon<sup>3</sup> off assent; [3 leegis echone Tib.] 19636  
Or,<sup>4</sup> 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. 19640
- These Princes and Lords ' 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, [Tib., leaf 62] 19644  
Yet (who lyst looke *with* Eyen cler)  
They be ful offte in my daunger;  
ffor they may nat assuryd be
- can never be safe against mutability, Ageyn my mutabylyte, 19648  
Nor ageyn my mortal stryff;  
ffor offte sythe they lese her lyff
- against treason and polson. By compassyng off ffals Tresoun, 19652  
By mordre also, and poysoun.  
[leaf 255, bk.] And trewly, al thys frowardnesse  
Ys tookned<sup>5</sup> by the crookydnesse [5 tokenyd St.]  
Off my staff and off my crok,  
Wronge<sup>6</sup> at the ende, as ys an hook. [6 wronge St.] 19656
- When Fortune smiles on Folk, she lies in wait to trick eu. ' And whan I loke *with* Eyen cler,  
Lawhe on ffolk,<sup>7</sup> and make hem cher, [7 folk, om. Tib., folke St.]  
Thame lygge I rathest in a-wayt,  
ffor to don hem som deceyt. 19660  
' Lo, her ys al; go forth<sup>8</sup> thy way; [8 fforthe Tib., forthe St., foth C.]  
And truste wel, yiff that I may,  
What weye euere that thow go,  
Or thy pylgrymage be do,— 19664  
Tourne yt to sour, outhere to swete,—  
Onys I shal yet<sup>9</sup> *with* the mete.' [9 ther St.]
- ¶ **Fortune is walkyd.**<sup>10</sup> [10 Tib., om. C., St.]

And fortune wente her way A-noon.  
 And also sone as she was gon, 19668 *The Pilgrim.*  
Fortune de-  
parts,  
 I stood in dred and in gret doute  
 Vp-on hyr whel turnynge aboute,  
 Tyl that,<sup>1</sup> by reuolucioun, [<sup>1</sup> That I, Tib.]  
 I<sup>2</sup> was cast fful lowe A-down, [<sup>2</sup> I om. Tib.] 19672 and I am  
thrown from  
her wheel.  
 By power off that<sup>3</sup> double quene; [<sup>3</sup> the Tib.]  
 ffor, I myghte me nat sustene,  
 In iupartye 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 sylff<sup>4</sup> compleyne, [<sup>4</sup> lyffe St.]  
 Dysconsolaat off al vertu,  
 Only for lak off Gracè Dieu, 19680 I lament my  
loss of Grace  
Dieu,  
 That was whylom to me ffrendly,  
 Whom I ha lost thorgh my foly, [Stowe]  
 Wher-off I felte ful<sup>5</sup> gret offence, [<sup>5</sup> ful, om. Tib.]  
 That I forsook so penytence, 19684  
 Only (allas !) for lak off grace,  
 By hyr sharpe heggh<sup>6</sup> to passe, [<sup>6</sup> sharp highe St.]  
 Wher I myhte have had socours,  
 And medycyne to myn Errours, 19688  
 By hyr spyrytual doctryne  
 ffro the wyche I dyde enclyne.  
 Allas, my woful aventure, [leaf 256]  
 That I lefftè myn Armure 19692 and my hav-  
ing left my  
armour  
behind,  
 Behyndè me, allas, in veyn ! [<sup>7</sup> ageyn Tib., note in MS. C.,  
get them agayne St.]  
 But yiff I mylite hem gete ageyn,<sup>7</sup>  
 I sholdè<sup>8</sup> lyue better in pes, [<sup>8</sup> would St.] 19695  
 And nó mor ben so rekeles ;<sup>9</sup> [<sup>9</sup> rekeles Tib., rekles C., rekles St.]  
 But, allas my woful ffaate !  
 I make my cómpleynt al to late ;  
 ffor I stonde in Iupartye  
 Only off deth, thorgh my ffolye. 19700 I am in  
jeopardy.  
 Allas ! what may I now best werche ?  
 O sacramentys off the cherche,  
 I hope by gracè wel certeyn,  
 I receyvede yow nat in veyn ; 19704  
 But now, allas, that I am falle,  
 I ha lost yow,<sup>10</sup> on and<sup>11</sup> alle, [<sup>10</sup> yow yow C., you Tib., yow St.]  
[<sup>11</sup> and om. Tib.]

<i>The Pilgrim.</i>	And ha no snstentaciõnn	
I find no support in my scrip and staff.	In my skryppe nor my bordoin, Wher-on that I may lenë me, Toward Ierusalem the cyte.	19708
	And thogh al day I studye <i>and</i> muse, How shal I my sylff excuse, Or what answe <sup>r</sup> <sup>1</sup> shal I make, Off al that I ha vndertake, And behihite in my corage, To fnlfullë my vyage,	19712 19716
When I first saw the vision of the Heavenly City,	What <sup>2</sup> fyrst I hadde inspecciõnn [ <sup>2</sup> (? Whan), what St.] Off that noble Royal tou <sup>n</sup> , Wyth-Inne A meronn, shene and brylht, Wych gaff to me so cler a lyht,	19720
I was eager to go there.	That ther-wyth-al I was a-noon Ravysshëd, thyder for to gon ; But I may syngë ' weyllaway ' ;	[Stowe, leaf 329]
Now I am stopt, and I weep.	I am arestyd on the way, And dystourblyd her, wepynge.	19724
	And whyl I lay thus cõmpleynyngë, And knewh non helpë nor respyt, A-noon ther kam A dowë whyht	19728
[leaf 253, bk.] But soon the white dove appears to me with a bill	Towardys me, by goddys wylle, And bronhtë me a lytel bylle, And vndyde yt in my sylht ; And affter that she took lyr flyht, And, fro me gan passe away.	19731
	And I, <i>with-outë</i> mor delay, Gan the byllë to vnfolde ; And ther-in I gan beholde,	[St. & C.] 19736
from Grace Dieu, giving me advice,	How Gracë dien, to myz avayl, In that bylle gaff me counsayl, ' That I sholde, fnl humblëly Knelynge on my knes, <sup>3</sup> deuoutly Saluë, <i>with</i> fful good avys, The blyssede quen off paradys, Wych bar, for Our savaciõn, <sup>4</sup>	[ <sup>3</sup> on knes St.] 19740 [ <sup>4</sup> savation St.] 19743

<sup>1</sup> Some leaves are out of Tib. A. vii, after these catchwords, 'Or what answe<sup>r</sup>.'

The frut off Our redempcion <sup>1</sup>	[ <sup>1</sup> 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 pleyndly (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.		
<b>the translator<sup>2</sup> :</b>	[ <sup>2</sup> St., om. C.]	
And touchynge the translacioun		
Off thys noble Orysoun,	19752	
Whylom (yiff I shal nat feyne)		
The noble poete off Breteyne,		
My mayster Chaucer, in hys tyme,		
Affter the Frenche he dyde yt ryme,	19756	translated by CHATCEN from the French.
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 clene.		
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 brynge hys soule at reste,	„	
That he may, thorgh hir prayere,	[Stowe, leaf 320, back]	
Aboue the sterrys bryht and clere,	„	19768
Off hyr mercy and hyr grace	„	May the Queen of Heaven give him a place above the stars!
Apere afforn hyr sonys fface,	[C. & St.]	
Wyth seyntys euere, for A memórye,		
Eternally to regne <sup>3</sup> in glorye.	[ <sup>3</sup> regne C., rengue St.]	19772
And ffor memoyre off that poete,		
Wyth al hys rethorykēs swete,		
That was the ffyrste in any age		
That amendede 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 translacjon,	19780	His poem will be inserted here, as a set-off to the writer's debt,
My purpós to détermyne,		
That yt shal énlwmyne		

Thys lytyl book, Rud off makyng,  
 Wyth som clause off hys wrytyng,<sup>1</sup> 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. c.<sup>2</sup>

in order that  
 folk may see  
 Our Lady's  
 ABC.

[MS. Ff. v. 30, Camb. Univ. Libr., leaf 112, back.]

**Incipit carmen secundum ordinem Litterarum  
 alphabeti.**

(1. A.)

Queen of  
 Pity,  
**A**l mihty and al merciabe queene, ¶ **Cap<sup>m</sup> lviii<sup>m</sup>**  
 To whom þat' al þis world fleeth for socour,  
 To haue relees of sinne, of sorwe and teene,  
 Gloriowse virgine, of allë flour's flour, 19794  
 I flee to thee,  
 To þee j flee, confounded in errour ;  
 Help and releewe, þou mihti debonayre !  
 Have mercy  
 on me !  
 Haue mercy on my perilous langour !  
 Venquished me hath my cruelle aduersaire 19798

(2. B.)

Thou wilt  
 help me.  
 Bountee so fix hath in þin herte his tente,  
 þat' wel j wot' thou wolt' my socour bee.  
 þou canst' not' warne him, þat with good entente  
 Axeth þin helpe ; þin herte is ay so free ; 19802  
 þou art' largesse of pleyn felicitee,  
 Hauene of refute, of quiete and of reste.  
 Seven thieves  
 chase me.  
 Loo how þat theev's sevene chasen mee !  
 Help, lady briht, er þat my ship to-breste ! 19806

<sup>1</sup> 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.

<sup>2</sup> 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.)

Comfort 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 greevous accioun. 19810  
 Of verrey riht and desperacioun ;  
 And as bi riht, þei mihten wel susteene  
 þat j were wurþi my dampnacioun,  
 Nere merci of you, blisful heuene queene ! 19814

*Chaucer.*  
 Comfort is in  
 thee alone.

## (4. D.)

Dowte is þer noon, þou queen of misericorde,  
 þat þou nart cause of grace and merci heere ;  
 God vouched saf, thoruh þee, w<sup>ith</sup> us to accorde ;  
 ffor, certes, crystes blisful mooder deere, 19818  
 Were now þe bowē bent in swich maneere [leaf 113]  
 As it was first, of justice and of jre,  
 þe rihtful god, nolde of no mercy heere ;  
 But thoruh þee han we grace, as we desire. 19822

Thru thee,  
 God was re-  
 conciled to  
 us.

## (5. E.)

Eucre 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 hye iustyse !  
 So litel fruit shal þanne in me be founde, [<sup>2</sup> wel Sion  
 MS.]  
 þat, but þou er þat day <sup>1</sup> me wel <sup>2</sup> chastyse<sup>1</sup>, [<sup>1</sup>—<sup>1</sup> over an  
 erasure.]  
 Of verrey riht my werk me wole confounde. 19830

My hope of  
 refuge has  
 been ever in  
 thee.

## (6. F.)

Fleeinge, j flee for socour to þi tente,  
 Me for to hide from tempeste ful of dreede,  
 Biseeching yow, þat ye you not absente  
 þouh j be wikke, O, help yit at þis neede ! 19834  
 Al haue j ben a beste in wil and deede,  
 Yit, ladi, þou me cloþe with þi grace !  
 þin enemy and myn, (ladi, tak hcede !)  
 Vn-to my deth, in poynt is me to chace. 19838

Help me at  
 this need !

## (7. G.)

Gloriows mayde and mooder, which þat neuere  
 Were bitter, neiþer in cerþe nor in see,  
 PILGRIMAGE.

M M

- Chaucer. But ful of swetnesse, & of merci 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 socour 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]  
 Bicomen a man, to haue oure álliaunce ;  
 Christ won And with his precious blood he wrot þe bille  
 pardon for Vp-on þe crois, as general áquitaunce 19850  
 every peni- To euery Penitent in ful criauce ;  
 tent. And þerfore, ladi briht, þou for us praye !  
 þanne shalt þou boþe stinte al his greuaunce,  
 And make oure foo to failen of his praye. 19854

## (9. I.)

- I wot it wel, þou wolt ben oure socour,  
 þou art so ful of bowntee in certeyn ;  
 When a man ffor, whan a soulë falleth in errour,  
 errs, thou setst him straight. þi pitee goth & haleth him ayein ; 19858  
 þanne makest þou his pees with his souereyn,  
 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 enlumynëd 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 not my Foe fret my wound  
 To whom j seechë for my medicyne. [MS. vntame]  
 Lat not my foo no more my wounde entame<sup>1</sup> ;  
 Myn hele, in-to þin hand, al j resyne. 19870

## (11. L.)

- Ladi, þi sorwe kan j not portreye  
 Vnder þe cros, ne his greevous penaunce ;  
 But, for youre boþës peynës, j yow preye,  
 Let not the Fiend brag  
 Lat not oure alder foo make his bobaunce, 19874  
 þat he hath, in hise lystës of mischaunce, [leaf 114]

- Couiēt þat ye boþe hauē bouht so deere. Chaucer.  
 As j seide erst, þou ground of oure substaunce, that he has  
 Continue on us þi pitous eyen cleere! 19878 rutind me!
- (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 Holigost, þe which þat Moyses wende  
 Had ben a-fyir: and þis was in figure.  
 Now, ladi, from þe fyir þou us deufende, Defend us  
 which þat in helle eternalli shal dure! 19886 from Hell  
fire!
- (13. N.)
- Noble princesse, þat neuere haddest peere!  
 Certes, if any comfort in us bee,  
 þat cometh of þee, þou cristēs mooder deere.  
 We han noon ooper 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, You, Lady,  
 þat helpen for an Aue-Marie or tweye. 19894 are our sole  
and unpaid  
advocate.
- (14. O.)
- O verrey light of eyen þat ben blynde! O light of the  
 O verrey lust of labour and distresse! blind,  
 O tresoreere of bountee to mankynde!  
 þee whom god ches to mooder for humblesse! 19898 mother of  
 ffrom his ancille he madē þe maistresse Christ,  
 Of heuene & eerþe, oure bille up for to beede.  
 þis world awaiteth euere on þi goodnesse, thou failest  
 ffor þou ne failest neuere wight at neede. 19902 no one in  
need.
- (15. P.)
- Purpos I haue, sum time for to enquire, [leaf 114, back]  
 Wherefore and whi þe Holi Gost þee souhte:  
 Whan Gabriellēs vois cam to<sup>1</sup> þin ere, [<sup>1</sup> 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 only þer we didnot, as us oulthē, We're only  
 Doo penitence, and merci axe and haue. 19910 to repent,  
to ask for  
mercy, and  
have it.



Chaucer.

## (16. Q.)

- Queen of comfort, yit whan j me bithinke  
 þat j agilt<sup>t</sup> haue boþe him and þee,  
 And þat my soule is wurthi for to sinke,  
 To whom shall I flee,  
 Allas, j, caityf, whider may I flee? 19914  
 Who shal vn-to þi some my menë bee?  
 bnt to thee?  
 Who but þi-self, þat art<sup>t</sup> of pitee welle.  
 þou hast<sup>t</sup> more reuthe on oure aduersitee,  
 þan in þis world miht<sup>t</sup> any tungë telle. 19918

## (17. R.)

- Chastise me, Redressë me, mooder, and me chastise!  
 ffor certeynly, my faderes chástisinge,  
 þat dar j nouht<sup>t</sup> abiden in no wise; 19921  
 So hidous is hys<sup>1</sup> rihful rekenyng  
 Mooder, of whom oure merci gan to springe  
 judge, and heal me!  
 Beth ye my juge, & eek my soulës leche;  
 ffor euere in you is pitee háboundinge  
 To eche, þat wole of pitee you biseeche. 19926

## (18. S.)

- God forgives only those who please thee.  
 Soth is, þat God ne granteth no pitee  
 With-outë þee; for God, of his goodnesse,  
 fforyiveth noon, but it<sup>t</sup> like vn-to þee.  
 He hath þee maked, vicair & maistresse 19930  
 Of al þe world, and eek gouérnowresse [leaf 115]  
 Of heuene; and he represseth his iustise  
 After þi wil; and þefore, in witnesse,  
 He hath þee corowned in so rial wise. 19934

## (19. T.)

- Temple deuout, þer god hath his woninge,  
 ffro which þese misbileeued deprined<sup>1</sup> been!  
 I bring my penitent soul to thee.  
 To you, my soulë penitent<sup>t</sup> j bringe. [1 pryued, John's and Laud MSS.]  
 Resceyuë me! I can no ferþere flee. 19938  
 With thornës venymous, O heuene queen,  
 ffor which þe eerþe acursed was ful yore,  
 I am so<sup>2</sup> wounded, as ye may wel seen, [2 om. MS.]  
 þat j am lost<sup>t</sup> almost<sup>t</sup>; it<sup>t</sup> smert<sup>t</sup> so sore. 19942

## (20. V.)

Virgine, þat art<sup>t</sup> so noble of appaiaile,  
 And ledest<sup>t</sup> us in-to þe hyë tour<sup>t</sup>

Of Paradys! þou mé wisse, and counsaile		<u>Chaucer.</u>
How j may haue þi grace & þi socour,	19946	
All haue j ben in filthe and in errour.		
Ladi, w <del>an</del> -to þat court þou me aiourne,		Lady, lead
þat' eleped is þi bench, O fresh <sup>1</sup> flour,	[ <sup>1</sup> MS. fresh]	me to thy
þer-as þat' merci euere shal soiourne.	19950	Court of
		Mercy!

## (21. X = Ch.)

X <sup>p</sup> c <sup>2</sup> þi sone, þat in þis world alighte,	[ <sup>2</sup> = Christus]	
Vp-on þe cros to suffre his passiozn,		
And eek <sup>3</sup> þat Longius his hertē pighte,	[ <sup>3</sup> MS. eek suffred]	
And made his hertē blood to renne adoun :	19954	Christ shed
And al was þis for my saluacioun ;		His blood for
And j to him am fals, and eek vnkynde ;		me.
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
Now, ladi ful of merci, j yow preye,		died for me,
Sithe he his merci mesurēd so large,		do you,
Be ye not' skant'! for alle we singe & seye		
þat' ye ben from vengeauncē ay oure targe.	19966	Lady, shield
		me!

## (23. Z.)

Zacharie yow clepeth þe opene welle		
To wasshē sinful soule out' of his gilt ;		
þerfore þis lessoun ouht j wel to telle,		
þat', nere þi tender herte, we weren spilt.	19970	
Now, ladi bryztē, <sup>4</sup> sithe þou canst and wilt,		
Ben to þe seed of Adam merciáble,	[ <sup>4</sup> MS. om., bryzt Gy.]	
And <sup>5</sup> bring us to þat' palais þat is bilt'	[ <sup>5</sup> And John's MS. om.]	Bring us to
To penitentes þat ben to merci able! Amen!	19974	the Palace
		built for
		penitents!

¶ **Explicit' carmen.**

Whan I, wyth good deuocioun,	[Stowe, leaf 330]	[leaf 258]
Haddē <sup>6</sup> sayd thys Orysouz,	[ <sup>6</sup> whan with g. d. I had St.]	<u>The Pilgrim.</u>
Off the floodys the gretē Rage		The waves
Ganne somewhat to a-swage,	19978	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 Onë<sup>1</sup> doth contune ; [<sup>1</sup> one St., On C.] 19982  
I swam forth, in ful gret ffer ;  
I knew no wayë, her ne ther ;  
I reach a hill. Tyl at the laste, off grace, I fond  
of sand, A verray lytel hyl off sond, 19986  
And thyderward I gan me dresse,  
To restë me for werynesse.
- and find one lady writing in the sand, And there, in soth, A-noon I ffond  
A lady wrytynge in the sond, 19990  
Lokyng toward the ffymament  
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  
I see only half the body of the Lady Astronomy-Astrology. Off hyr body, nor hyr fasown ;  
And (as to myn inspeccioun,) [Stowe, leaf 330, back] 19998  
In hyr hand she held a spere,  
Lokyng vp on the sterrys clere.
- And down I sat, and gan beholde  
Thys .ij. ladyes off wych I tolde ; 20002  
ffor I was wery off travaylle.  
And yiff yt myhtë me avaylle,  
I dyde also my besy peyne  
To sen the maner off hem tweyne. 20006  
And to hyrë (A-noon ryht),  
That was but halff On<sup>2</sup> in my syht, [<sup>2</sup> 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 thys<sup>3</sup> Se [<sup>3</sup> ye St.]  
Abydyng, lyk as ye do seme ?  
ffor I kan noon other deme, 20014  
But, monstres that ye sholdë be,  
By sygnës outward that I se.  
Yiff thow mayst spekë, nat ne spare,



<i>Astrology.</i>	'Thys worthy kyng gat in hys tyme,	
whereby he gaid great honour.	Wych wer to long for me to ryme. The causes and the effectys alle, Wych off her mevyng sholdë falle	20058
	By ther mevyng, ( <i>with-outë</i> <sup>1</sup> lak :) [ <sup>1</sup> with out C., St.]	
	Thys ys the halff that I off spak ; And, al thys ys my partye, Wych I calle Astronomye.	20062
	'I sey also (yiff thow take hed), That ther be (yt ys no dred)	
Constella- tions	Many constellaciouns And many varyaciouns ;	20066
	And lyk after ther dyfferences, They yive in erthë influénces, Many dysposiciouns	
have influ- ences on the earth	And dyvers operaciouns.	20070
	'And yiff I durstë speke in pleyn, And the trouthe apertly seyn, I wolde affermen vn-to the,	
which are cald Necess- sity,	To calle al thys 'Necessyte,' Or name yt 'Dysposicioun,'	20074
or Natural Dominion, on account of which her invisible half is named Astrology,	Or 'Naturel Domynyouz.' And therfor, toucyhng al thys Art, Namyd for the tother part,	20078
	I am callyd 'Astrologye ;' The tother part, 'Astronomye.'	
	'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 'superstycyous,' Be-cause off the dyfference, That I glosë the scyence,	[C. & St.] 20086
	And expoune it (fer & nere)	"
	Ryht as me lyst, on my manere ;	"
	And after myne opinioun,	"
	Expounë the conclusyons,	[Stowe, leaf 331, back] 20090
	And preve them out, fro day to day,	[C. & St.]
	Who that cuere ther-to seyth nay.	"
But consider:	'ffor, I pray the, lat now se,	"
	How mylte yt falle, or elles be,	" 20094

*The differing Dispositions of Men are due to the Stars.* 537

' ffor to deme yt off resoun		<i>Astrology.</i>
By cler <sup>1</sup> demonstraçioun,	[ <sup>1</sup> 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 Irouis ;		
He lovyng, he envyous ;		
On, ffrownyng, lokyng nat ffayre ;		
A-nother, off cher ys debonayre ;	20102	
A-nother, off port ys gracyous ;		
A-nother, contrayre and déspytous ; <sup>2</sup>		
On, stedefast, A-nother vnstable ;	[ <sup>2</sup> contrary & dispitious St.]	
A-nother, in louë varyable.	20106	
On wyl do ryht, A-nother wrong ;		some right, some wrong,
Thys man ys feble, that man ys strong,		
Thys man pensyff, that man ys sad,		
He thys ys wroth, he that ys glad ;	20110	
Thys man hasty in werkynge,		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 trecherye,		
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 scyence ;		[leaf 260]
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 <sup>3</sup> thys A coward, he that ys bold ;	[ <sup>3</sup> his St.]	
And som man halt a good houshold ;	20126	
And somme, off hertly indygence,		
Ar fful streyhte off ther dyspence ;		
And som man, duryng al hys lyff,		
Kan nat lyvë but in stryff.	20130	
' Wher-off komen al thys dyfferencys,		All these differences are due to celestial influences.
But off hevenly influencys,		
By gouernaunce (who loketh al)		
Off the bodies celestyal ?	20134	

	<i>Astrology.</i>	‘And I dar also speeefye, As the planetys dyversefye Abouë, (who so koudë knowe,)	[Stowe, leaf 332]	
Men’s bodies here		So the bodies her doun lowe (Affter myn oppynyoun)		20138
follow their Constella- tions, which are the ‘second causes.’		ffolwe ther constellæioun. ffor, thys philisoffres alle, The ‘seeconde causes’ 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 begynnynng, Whan he hem made in hys werkyng, He gaff hem power, (clerkës ffynde)		
made each thing work after its kind, as St. Augus- tine records,		Euerÿeh to werkyn in hys kynde, And for to mevü to som ffyn.		20150
		‘And as the doctour seynt Awstyn Recordeth shortly in sentence, The lord, off hys magnyfycence, Suffreth hem, (who-euere muse) Affter ther kynde her cours to vse.		20154
[leaf 260, bk.] Both Dame Fortune and Charybdis are under subjection to the heavens;		‘And damë Fortune ek also, And hyr Karybdis <sup>1</sup> bothë two, With al hyr domynæioun, Stant vnder subiceeioun Off the hevene, off verray ryht, Al <sup>2</sup> hyr power and hyr myght Ys <sup>2</sup> youe to hyre at certeyn tymes, Bothe at Eve and ek at prymes, To executen hyr <sup>3</sup> power Vnder the sterrys bryht and cler : Bothe hyr dedys infortunat, And ek hyr werkys ffortunat, Bothe to lawhen and to wepe.	[ <sup>1</sup> carbdes St.] [C. & St.] ” ” [ <sup>2-3</sup> om. St.] [ <sup>3</sup> ther St.]	20158 20162
and men reckon their hours and days accord- ing to the heaven’s movements, good or bad,		‘And, men muste her <sup>3</sup> houres kepe, To rekne al the dayës sevene Affter the mevyng off the hevene ; Wych be goode, And wych contryre, Wych amende, and wych a-payre,		20170 20174

- ‘ Affter the sterrys hem assure Astrology.  
 In good, or in Evele Aventure ; as the stars  
 Wych hourys ben happy And Ewrous, certly.  
 And wych also malicious. 20178
- ‘ And shortly, (who consydreth al)  
 Affter the bodyes celestyal,  
 Lych as they her cours done holde,  
 And the Stocyenës<sup>1</sup> wolde [Stowe, leaf 332, back] 20182 This, the  
 Holden *wit* me, (yiff they wer here,) [<sup>1</sup> Stocyens C., St.] Stoics hold,  
 In ther bookys as they lere.
- ‘ And Mathesis wolde conferme and Mathesis.  
 Al that euere I afferme, 20186  
 Make a confyrmacioun  
 Vp-on myn oppynyoun,  
 By ther Argument’s cler.  
 And the poete ek, Homer, 20190 And Homer,  
 Whylom merour off elloquence, the mirror of  
 Contentyth ek to thys sentence : eloquence,  
 He seyth in hys wrytyng thus :  
 At rysyng vp off Phebus, 20194 says that the  
 That whan hys bemys y-reysed be, Sun, at his  
 He yiveth ech man volunte rising,  
 And wyl (ther kan no man sey nay,) [leaf 261]  
 How he shal governe 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)  
 Leueth<sup>2</sup> on thys oppynyoun : [<sup>2</sup> Ievethe 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 leuyng doth so sygnefye.
- ‘ Now tel on, and thyn hertë bolde,  
 Wychë<sup>3</sup> party thow wylt holde, [<sup>3</sup> whiche St., wych C.] 20211 What is your  
 And make a demonstracioun opinion ?  
 Affter thyn oppynyoun ;  
 And as thow hast her-in creaunce,  
 Outher ffeyth or affyaunce.’ 20214



*The Pilgrim.***The Pilgrim :**

[St., om. C.]

- When 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 gretë<sup>1</sup> 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.]  
 Thoulte also, (so god me rede !)  
 That I haddë ful gret nede,  
 Touchyng thys oppynyoum,  
 To axë counsail 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 repressè  
 [leaf 26], bk.] Thyn errours and thyn ffolye,  
 Groundyd on Astrologye, 20234  
 Wych ne be nat vertuous,  
 ffor they be superstycious.  
 "Yt semeth as thow haddest ben  
 Hiñ in the hevene, for to sen 20238  
 Al aboutë, nyh and fferre,  
 And axyd ther, off euery sterre,  
 Ther coursys and ther mocious  
 And ther reuolucious, 20242  
 And dyscuryd ther secretes  
 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 26], 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 20254 *The Pilgrim.*  
 fro mars, that ys hyr ownë knyht : and when  
 In hevne thow haddyst her-off a sylt. part from  
 Wher wer thow euere so pryve, Mars.  
 Or with the sterrys so seere, 20258  
 To knowe the power and the myght  
 That god hath yove to hem off ryht ?  
 “ I dar affermen her a-noon,  
 Sterrys and planetys, euerychon, 20262  
 Be soget to hys power royal and must  
 And to hys ryht Imperyal. obey His  
 What-so-euere thow kanst allegge, orders ;  
 They ha noon other pryvylegge, 20266 they have  
 ffraunchysë nor commyssion, or commis-  
 sion from  
 But vnder hys domynacioun ; Him.  
 And vn-to that (I dar wel seye)  
 Alle the planetys muste obeye, 20270  
 And fro that ordre neuere varye, [leaf 262]  
 Who-euere affermë the contrárye.”
- [Astrology.]
- Quod* she a-noon ageyn to me,  
 ‘ Neuer in my lyff ne dyde I se 20274  
 No pryvylege (touchyng thys thyng) [Stowe, leaf 333, back] Astrology  
 Yove<sup>1</sup> to the sterrys in ther mevyng ; [1 gyven St.] declares she’s  
 Nor, in the heuene so hiñ and fferre, not been to  
 I spak<sup>2</sup> neuere with no sterre ; [2 spake St.] 20278 the stars and  
 Nor I nat knowë ther secretes,<sup>3</sup> [3 secretes St.] askt their  
 Ther mevyng, nor ther pryvytes, secrets,  
 Nor how ther cours aboff<sup>4</sup> ys lad, [4 or aloff C., aloft St.]  
 But as I haue in bookys rad, 20282  
 And ther conceyved by wrytyng, but she has  
 Bothe off her cours and ther mevyng. read old  
 ‘ And also long experyence books,  
 Hath yove to me ther-off seyence ; 20286  
 Ek oldë clerkës her-to-fform— and old clerks  
 That wer ful longe or thow wer born— were con-  
 Yt dyde ynowh to hem suffyse, tent to know  
 To knowe the maner and the guyse 20290 the effects of  
 Off grate effectys off the hevne, the heavens,

- Astrology. ' And off the<sup>1</sup> planetys allë sevene. [<sup>1</sup> the St., om. C.]  
 Ther-in, ful myche they sette her lust,  
 and trust in them. And ther-in was fynally<sup>2</sup> her trust, [<sup>2</sup> fynally was St.] 20294  
 As they by wrytyng specefye.
- She believes in the influences of Planets and Stars,  
 ' And I ful<sup>3</sup> gretly ek affye [<sup>3</sup> will St.]  
 In the hevenly mocions  
 And in ther reuolucions, 20298  
 Conceyvyng that, by ther mevyng,  
 That, alone<sup>4</sup> the myhty kyng, [<sup>4</sup> tha alone St.]  
 Ys no party (fer nor ner)
- which are no derogation from God's power.  
 The mor excludyd fro hys power, 20302  
 Nor exempt in no degre  
 ffrom hys imperyal powste ;  
 But semblably (and thys ys soth)  
 As a kyng off custom doth, 20306  
 Off hys myght and hih renou
- [leaf 262, bk.]  
 Tho' a king grants a commission to Provosts,  
 Graunteth a *commyssioun*  
 ffor a space, or al ther lyves,  
 To hys provostys<sup>5</sup> or bayllyves ; [<sup>5</sup> 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,  
 I rejoin, that this answer is insufficient.  
 Wych may suffysë neueradel, 20314  
 No mor than may a redë<sup>6</sup> sper [<sup>6</sup> reade St., red C.]  
 Suffyse off myght, nor off power  
 (Who-so the trouthe espyë koune)  
 To endure to bern<sup>7</sup> A tonne. [Stowe, leaf 334] [<sup>7</sup> bere St.]  
 ffor yiff the kyng (shortly to devyse) 20319  
 Hadde yove<sup>8</sup> hys power in swych wyse [<sup>8</sup> have gyve St.]  
 To hys provostys,<sup>9</sup> and ek also [<sup>9</sup> provost C.]  
 To hys baylyvës,<sup>10</sup> bothë two, [<sup>10</sup> baylys C., baylyvs St.]  
 And hadde hem mad ther-off certeyn, 20323  
 And myghte yt nat repelle ageyn,  
 Thanne he were (to our purpos)  
 Dysbarryd, and from hys power clos. 20326  
 " And evene lyk (to our entent)  
 Off planetys and the fymment,  
 And off sterrys the mocion,  
 Yiff they hadde *commyssioun* 20330

“ Vp-on al thyng, <sup>1</sup> hih and lowe,	[ <sup>1</sup> thyng St.]	<i>The Pilgrim.</i>
Her in erthē that men knowe,		If the stars had a com- mission
Bothe to shette and ek vnclose,		
And as lym lyst, ffor to dyspose	20334	to dispose all things at their owu will,
At ther ownē volunte,		
That yt myhte noon other be,		
But as the hevene (in substaunce)		
Lyst to tourne the ordynaunce ;	20338	their power would be of Necessity,
Than muste ther power (who kan se)		
Be fallen off necessitye,		
As the sterrys wolde ordeyne :		
The kyng ne myght yt nat restreyne ;	20342	and God's
ffor he, off verray volunte,		
Hath wyth-drawen hys powste.	[C. & St.]	[leaf 263]
Thus thow woldest hym exclude,	”	excluded.
And by thy workys ek conclude,	”	20346
That allē thyngēs that her be,		
Sholde fallē off necessitye,		
Wherby (who that kan dyscerne)		
The lord that al hath to gouerne,	20350	It is impos- sible that the Lord, who governs all, should grant a commis- sion ;
Sholde, by hys commyssioun,		
Restreyne hys domynacioun,		
Wych ys A maner impossible,		
And as to me, no thyng credyble,	20354	
What-euere her-on thow lyst to seyn.		
“ But I wyl answeere the ageyn,		
Touchyng the heavenly mocions,		
Ther power and ther commyssiouns,	20358	and as to the power of the stars,
Ther influencys and ther mevyng :		
Al thys, they haue yt off the <sup>2</sup> kyng	[ <sup>2</sup> theyr C.]	
And off the lord (who kan concerne)		
That hevene and erthē doth gouerne.	20362	
And trewly, in A-nother wyse		
Than thy sylff dost her <sup>3</sup> deuyse.	[ <sup>3</sup> here St.]	
“ Touchyng ther power, (tak good heede,		
In Genesis thow mayst yt rede ;) [Stowe, leaf 334, bk.]	20366	we read in Genesis, that God ordaind stars to shine, and give light to the world :
He ordeynede sterrys for to shyne,		
To yivē lyht, and enlwyne,		
And to the world, by ther bryhtnesse,		
To yivē counfort and clernesse ;	20370	

544 *The Stars are only Signs of God, & can't affect His work.*

	<i>The Pilgrim.</i>	“ And to dyscerne, (who loke a-ryht) To knowe the dayès wel fro nyht, He sette hem ther (by certeyn lynes) As for markys and for sygnes :	20374
		Lat the byble wel be soult, And other thyng thow fyndest nouht. “ Off the power that he hem sette,	20377
		Ther-off he wyle no thyng hem <sup>1</sup> lette ; [ <sup>1</sup> hem om. St.]	
but their government is with Him.		But shortly, al ther gouernaunce Abydeth vnder hys puissaunce ;	
[leaf 263, bk.]		He byndythe, <sup>2</sup> and vnbynt also ; [ <sup>2</sup> St., vndoth C.]	
		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 rémembraunce, My conclusioun to Avaunce,)	20386
God gave the stars only for signs,		That the sterrys ffer above, Wér only ffor sygnès yove, That th yngès (who so lyst to se) Wyth hem shoklè markyd be.	20390
		“ And who that euere ageyn malygnes, They be but markys, nor but sygnes	
and marks of Himself,		Off thylkè lord celestial, That syt above, and rewleth al, Sterrys and constellaciouns.	20394
		“ And as in cytes and in townys, Maystres off dyvers craftys	
as, in cities and towns, divers crafts are denoted by signs hung on poles,		Hang out, on polys <sup>3</sup> and on rafftys, [ <sup>3</sup> bolys St.]	20398
		Dyuers sygnys hiñ and lowe, Wher-by that men ther crafft may knowe ;—	
such as lions and griffins painted on boards,		As somme off hem hang out lyouns, Somme Eglys and gryffouns, Peynted on bordys and on stagys, Dyuers Armys and ymáges (In cytes mo than .ix. or ten,)	20402
		Wherby men knowe thys <sup>4</sup> crafty men ; [ <sup>4</sup> thes 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 fool, and nothyng sage, That woldè deme in hys corage,	20410

“ 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 awayl.	[Stowe, leaf 335]	20414	<i>The Pilgrim.</i> these signs were part of the craft.
“ And at tavernys ( <i>with-outē</i> wene) <sup>1</sup> Thys tooknys nor thys bowys <sup>2</sup> grene, Thogh they shewē ffressh and ffayre, The wyn they mende nat, nor apeyre, Nor medle no thyng (thys the ffyn) Off the sale nor <sup>3</sup> off the wyn, Nór hath nothyng to govérne, Off the celer nor taverne :	[ <sup>2</sup> C. Tib. leves St.]	20418	The green boughs hung out at a tavern  [leaf 264] don't affect the wine :  [ <sup>3</sup> more Tib.]
By hem ys no thyng do nor let ; They bé ther, but for markys set.			they're only signs.
“ And semblably, to Our entent, The sterrys and the ffyrment, Planetys and constellaciouns, Cerclys, sygnes, nor mansiouns, Ar (to speke in wordys ffewe) No-tyng but markys, for to shewe Off the workman, and off <sup>4</sup> the lórd That made al thyng <i>with</i> A word.		20422	
“ In erthe, ther ys no taverner, That couchyd hath in hys celer So many wynēs red nor whyht, Nor other drynkēs off delyt, As thys lord hath Beveráges Off Grace, <sup>5</sup> y-mad ffor sondry ages.		20426	So also the stars and constellations
And off al thys, (who lyst to se,) The sterrys, no-tyng but toknys be, That al our goodys, her down lowe, Kome fro that lord (who lyst to knowe) ; And alle the gyfftys ek off grace Descendē from that heavenly place.	[ <sup>4</sup> off <i>om.</i> Tib.]	20430	do but show their Lord and Maker.
“ He partyth hys gyfftys dyversly, And, off hys grace and hys mercy, Añ folkys ha suffysauce, Plente ynowh, and hábondauce ; ffor, off hys grace (as yt ys skyl,)	[ <sup>5</sup> gracys St.]	20434	No taverner on earth has such wines and drinks as God has for His folk.
		20438	
		20442	From Him we have all our goods, and gifts of grace ;
		20446	every one has enough,

<sup>1</sup> Tib. A vii. starts again with leaf 63.

- The Pilgrim. " He parteth, as yt ys hys wyl. 20450  
 as is His " Therfor lat gracé be thy guyde, [Tib., leaf 63, back]  
 will. And al thy resounz set asyde ;  
 And wenë nat, in thyn entent,  
 [leaf 264, bk.] The sterrys nor the ffirmament 20454  
 Don't believe Ha no vertu (*with-outë* glose)  
 that the Stars Good or evel, for<sup>1</sup> to dyspose, [1 for om. Tib.]  
 have any But as the lord celestyal  
 influence for Ordeyneth, that govérneth al. 20458  
 good or evil. Wher-for, beholde and loke a-ryht,  
 And deme off resoun in thy syht,  
 And be *with* me nat evele apayd.  
 If they had, " Yiff yt wer soth that thow hast sayd, 20462  
 a man might as well be a thief or robber  
 Yt wer as<sup>2</sup> good (thys, the cheff) [2 all St.]  
 To ben a robbere and a theff,  
 (By the resounz that thow gan,<sup>3</sup>) [3 began St.]  
 As for to ben A trewë man, 20466  
 as a true man, since Necessity would make him one.  
 If the Stars have ordaind it *must* be so, ffolwyng, off necessity,  
 That yt myhte noon other be ; [Stowe, leaf 335, back]  
 The sterrys, the hevене, bothë two,  
 Han ordeyned yt mot be so 20470  
 By ther hevently influenee,  
 Wyth-outen any résystence.  
 Why sholde A theff than punysshed be,  
 why should a thief be punisht, That fro robbry may nat ffile ; 20474  
 or a true man Or A trewe man, by resoun,  
 Vertuous off condyeioun,  
 Mawgre hys wyl *and*<sup>4</sup> al hys myht, [4 with St., and Tib.]  
 Escheweth wrong, and doth al ryht. 20478  
 rewarded, Touchyng hys meryte nor *gerdoun*,  
 He noon dyssserveth, off resoun,  
 ffor the sterrys euerydel  
 as the stars are the cause whereby a man does well?  
 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 hooly<sup>5</sup> cherehe, [5 hooly om. Tib.] 20486  
 Yiff thy resounz wer certeyn,  
 Moreover, the Sacraments would avail nought,  
 The sacramentys wer in veyn  
 In thys eas (*yiff* yt be soult) ;

*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 <sup>1</sup> no good.	[ <sup>1</sup> 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 <sup>2</sup> sholdē haue	[ <sup>2</sup> Tib., effect C., St.]	20494
Hys peyne or gretē passioun,		
To brynge vs to savacioun,	[ <sup>3</sup> C., Tib., do well St.]	
Yiff no man myghte don evel <sup>3</sup> 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 <sup>4</sup> wer a gret errour,	[ <sup>4</sup> whiche Tib.]	
A man to leve in any <sup>5</sup> wyse	[ <sup>5</sup> C., Tib., such a St.]	
So as thow dost her devyse ;	20502	
ffro <sup>6</sup> wych, I pray god me preserue !	[ <sup>6</sup> Tib., ffor C., St.]	
" Thow seyst also, men sholde obserue		
Houres and constellaciouns		As to hours and constellations,
ffor sondry operaciouns ;	20506	
The ascendent, consydre and se,		you say that a man's nativity controls his disposition and condition, &c.:
Off a manhys natyvyte,		
To ffynde the dysposicioun		
Off A manhys condycioun,	20510	
To good or evel, <sup>7</sup> be kyndely lawe	[ <sup>7</sup> badt St.]	
Off nature, he sholdē drawe ;		
The wychē (who <sup>8</sup> the trouthe espyes)	[ <sup>8</sup> Stowe, leaf 336] [ <sup>8</sup> C., Tib., who-so St.]	
Ar <sup>9</sup> but fables, and ful off lyes ;	[ <sup>9</sup> C., Tib., as St.]	20514
ffor men ha seyn <sup>10</sup> her-to-fforn,	[ <sup>10</sup> 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 unfortunate ;
The ton ryht good and fortunat,		
And the tother infortunat ;	20518	
And men ha seyn <sup>5</sup> ek at O tyme,		
(Bothe at Evyn and at pryme,)		
Twey men that a crafft wel kōne :		
At On hour they ha be-gonne ;	[Tib., leaf 64, back]	20522
The ton Off hem ful wel hath wrouht,		
And the tother hath <sup>11</sup> do ryht nouht.		
And tweyne, on hour (who kan espye)		that of two sick, one must live,
Han bothe had O malladye : [ <sup>11</sup> The tother he liath Tib.]	20526	
The ton was mad hol by nature,		
The tother myghtē nat endure,	[C. & St.]	[leaf 265, bk.]
But hath deyed, 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 battle,	An hundryd thousand men assaylle Euerych other in bataylle ;	20534
	Wher-off kometh ther <sup>1</sup> destyne,	[ <sup>1</sup> 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 <sup>2</sup> on <sup>2</sup> o day, Nor they nat entre, nyh nor ferre,	[ <sup>2</sup> in St.] 20538
	AH at tonys <sup>3</sup> in-to that werre ;	[ <sup>3</sup> ones St.]
	And yet, by Martys <sup>4</sup> mortal lawe,	[ <sup>4</sup> martys St., marrys C.]
though all are slain.	Euerychon they ben yslawe :	20542
	Tel the cause what may thys be, And spek no mor off destyne.	
Yet some folk are predesti- nate to bliss,	“ Yet som folk ben ordynat, And also predestynat,	20546
	Prescryt <sup>5</sup> to-form to Ioye and blysse,	[ <sup>5</sup> prescryt St., Prescyr C., Prescrys Tib.]
and some to damnation.	Off the wych som other mysse, Swych as (in conclusioun) Gon vn-to <sup>6</sup> dampnacioun).	[ <sup>6</sup> C., St., in to Tib.] 20550
	“ And, trewly <sup>7</sup> (yt ys no dred)	[ <sup>7</sup> trewely Tib.]
But the cause is not God's foreknow- ledge :	The cause ys nat (who taketh hed), The dyvynë prescyence ;	
it is the great difference in the life that folk lead,	But the gretë dyfference	20554
	Ys causyd off good and off badde, Affter the lyff that they her ladde.	[ <sup>8</sup> Tib., the St., thy C.]
	And in this <sup>8</sup> world (bothe ffer and ner, <sup>9</sup> ) As they rowede in the Ryuer,	[ <sup>9</sup> leaves out of Tib. till 555, 20812 below.] 20558
	Somme to Ioye, somme to peyne, ffro synne as they hem-sylff restreyne ;	
which sends them to salvation or damnation.	The goodë to savacioun, The evele vn-to dampnacioun,	20562
	Constreyned no-thing by destyne,	[Stowe, leaf 336, back]
	But by ffre wyl and lyberte.	[ <sup>10</sup> thyng om. St.]
Though God knows it ali [leaf 266] beforehand,	“ Thogh god knewe al thys thyng <sup>10</sup> to-form, Many <sup>11</sup> day or they wer born,	[ <sup>11</sup> Many a St.] 20566
	Hys knowyng nor hys prescyence, Vn-to man doth noon offence.	
men are free to choose	ffredam ys yove <sup>12</sup> to hem to chese,	[ <sup>12</sup> gyven St.]

- “ Whether hym lyst to wyne or lese ;  
ffor, knowyng (who that lookë wel)  
Off god, ne causeth neueradel  
Wher them lyst, off bothë tweyne,  
To gon to Ioye, outhor to peyne. 20570 *The Pilgrim.*
- “ And, ther-for, do by my lore,  
And off destyne spek no more ;  
ffor the planetys euerychon,  
And the sygnës, on by On,  
And euery sterre, in hys degre,  
Mevyn by the volunte  
Off the lord that syt aloffte. 20574 whether they'll go to joy or pain.
- “ And also (as yt falleth offte)  
ffolkys that in thys world her be,  
(At the Eye as thow mayst se,)  
Somme be lame, and feble off myght ;  
And sommë strong, and gon vp-ryht,  
And many welde hem sylff ryht wel ;  
But, off the sterrys neueradel,  
Nor off the hevenly influence,  
Strengthë, myght, nor impotence,  
Be nat causyd (on no syde)  
But as the lord lyst to provyde. 20578 Say no more of Destiny.
- “ No man blynd, nor no man lame  
Born—the gospel seyth the same ;—  
ffor whan cryst, in swych A cas,  
Off the Iewys axyd was,  
(As in Iohan ye may fynde,)  
Why the blynde man was bor<sup>1</sup> blynde, [<sup>1</sup> borne St.] 20582 Tho' some folk are lame and weak,
- “ To preve the workys off the<sup>2</sup> lord, [<sup>2</sup> oure St.] 20586 others strong,  
And hys dedys by myracle,  
With-outer any mor obstacle ;<sup>3</sup>  
And other causë was ther noon,  
As seyth the gospel off seyn Iohn).  
“ And nothyng thorgh the mocöoun  
Off sterrys dysposicöoun, 20590 the stars and heavenly influences are not the cause,  
Was thys blyndnesse to hym sent.  
“ And davyd seyth ‘the fyrmament  
Was ordeyned, at O word, 20594 but only God.  
As to the blind,
- St. John says Christ told the Jews the man was born blind to show His miraculous power, [leaf 266, bk.] 20602
- and not by the stars' disposal. 20606
- David declares the firmament was ordaind

- The Pilgrim.* To telle the werkys off the lord. Celi enarrant. 20610  
 to declare the works of the Lord. The sterrys, he<sup>1</sup> makyd for to shyne, [Stowe, leaf 337]  
 Vp-on the Erthē tenlwyne; [1 be St.]  
 Hiñ 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<sup>2</sup> Tholome, [2 grete kyng St.]  
 Affermeth ther (who lyst to se); 20618  
 He seyth (As I rehersē kan)  
 That in erthe A wysē<sup>3</sup>man Sapiens dominabitur astris.  
 Haueth domynacōun [3 wyse St., wys C.]  
 Above ech constellacōun.” 20622  
 And after he hadde herd me seyn,  
 Thus he answerde me ageyn :
- Astrology* Astrologye :<sup>4</sup> [4 St., om. C.]  
 answers me: ‘After thy wordys rehersyd here,  
 According to this, the heavens have little power, The heuene, *with* hys sterrys clere, 20626  
 Sholdē hauen, in substaunce,  
 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 down lowe,  
*With* greynys and *with* sedys sowe ;  
 ffor the Erthe, wher-on we gon,  
 Bryngeth fforth ffruitēs many On,— 20634  
*Euerych* grouynge 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 man may se ;  
 And it also more necessary.  
 And shortly, (for me lyst nat tarye,) ” 20642  
 and govern the earth. In heavenly myght and puissaunce,  
 The erthe hath al hys governaunce.’
- The Pilgrim.* [The Pilgrim]:  
 True, say I, “In som thyng thow seyest ful soth,  
 Touchyng that the hevene doth. 20646  
 In erthe, ther sholdē *non* greynys sprynge,



- The Pilgrim. "Declare her namys here to me, 20686  
 And thy-sylff no-thing excuse,  
 Wher thow dost swych crafftës vse ;  
 ffor syth thow seyst so nyh they be,  
 With al myn herte I wolde hem se." 20690
- Astrology. Astrologie :<sup>1</sup> [1 St., om. C.]  
 'ffor to ffulfyllë thy desyr :  
 The ffyrstë place ys in the ffyre ;  
 the first is 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)  
 Pyromancy, who divines in the fire. 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 hayr<sup>2</sup> [2 is the ayre St.]  
 Pleynty, affter my doctryne,  
 At allë tymës doth devyne ; 20706  
 And therfor (yiff thow konne espye,  
 [leaf 268] Hyr name ys callyd 'Aermancye.'
- 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 whom (the story telleth thus)  
 The myghty man Neptanabus, 20714  
 ffader to Alysandre the kyng,  
 Wrouht fful many A dyuers thyng ;  
 And in the water and in the se  
 Was al hys crafft, as thow mayst se. 20718  
 Ther-fore (me lyst nat for to lye,  
 Hydro-mancy, who divines by water. Yt ys callyd Ydromancye,  
 By water (in conclusioun),  
 Augurye or dyvynacioun. 20722
- The fourth is 'The ffourthë, (yt nedeth nat telle,  
 ffor, awhyle yiff thow 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,		
Somwhyle in erthë and in sond :		Geomancy,
Ther-fore (shortly to specefye)		who divines
Yt ys callyd Geomancye.'	20730	by earth and
		sant.
<b>[The Pilgrim]:</b>		<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 <sup>1</sup> :		<u>Geomancy</u>
'Be-twyxen ernest and ek game,		
'Geomancye,' 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 yivë ffeyth and fful credence ;		
And by thys poyntys, I kan knowe		
Whan ys tyme to Ere and sowe ;	20742	By her
And wher, thys nextë yer certeyn,	[C. & St.]	Points she
Ther shal be plente off frut and greyn.	"	can tell times
And I kan tellë, nyh and fferre,	"	for sowing
Bothe off pes and ek off werre ;	" 20746	[leaf 268, bk.]
And in effect, I wyl nat ffaylle	"	and future
To telle the ffyn off a bataylle.	"	crops,
And, that I lese nat my labour,		
I take the tyme and ek the hour	20750	
Whan that I my werk begynne,		
Who shal lesyn, or who shal wynde,		loss and
Or who shal ffaylle <sup>2</sup> off hys plesaunce ;	[ <sup>2</sup> who shallan St.] ;	success,
ffor thys poyntz ha résemblaunce	20754	by the signs
To the sygnës in the hevене,		in the sky
And to the planetys allë .vij. <sup>3</sup>	[ <sup>3</sup> 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 ffourme my questyoun,		the Dragon,
Wher-on, by hevenly influence,	[Stowe, leaf 238, back]	
I yivë trewe and iust sentence	20762	

<u>Geomancy.</u>	'On every thyng, <i>and</i> ecli demaunde, Lyk as my ffygures me comaunde.'	
<u>The Pilgrim.</u>	<b>Pilgrym :</b> <sup>1</sup>	[ <sup>1</sup> St., om. C.]
	"Tel fforth to me euerydel, Wher-off serveth that tuel."	20766
<u>Geomancy.</u>	<b>Geomancy :</b> <sup>2</sup>	[ <sup>2</sup> 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 dysposicioun, Or that I my ffygur sue, How the hevene doth influe.	20770
influence.		
<u>The Pilgrim.</u>	<b>Pilgryme :</b> <sup>3</sup>	[ <sup>3</sup> St., om. C.]
I scold Geomancy,	"Now I telle the Outterly, That thow art ryht vnhappy, And dygne (to myn oppynyoun) Off shame and off confusioun, That, so myche off thy ffolye Trustest in astrologye, Wenyng, at thy <sup>4</sup> comaundcment, ffor to make the ffyrment As thow lyst, ryht at thyn hond, ffor to descende vp-on the sond, By influence avale a-doun By causc off thy questioun; Wenyng ta fond <sup>5</sup> Out a weye That the hevene the sholde obeye.	20774
and say it is folly to trust in Astrology. [leaf 269]		20778
		[ <sup>4</sup> the St.]
		20782
		[ <sup>5</sup> to a found St.]
		20786
She has no sense in her head,	"In thyn hed ys no resoun, Clernesse nor dyscrecioun; Thy craftt and thow be <sup>6</sup> peryllous To symple ffolkys vertuous, To brynge hem in mys gouernaunce. I praye god, saue me fro meschaunce, And ffro thy gret Inyquyte!	[ <sup>6</sup> be, om. St.]
and her craft is dangerous to simple folk.		20790
I bid her go,	Go hens, that I no mor the 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 trowe sothly that I be ffalle on a pereyl doutiles,	20798

Wych that callyd ys 'Cyrees.' "

*The Pilgrim.*

<sup>1</sup>Thys tweynë loudë gan to crye, [<sup>1</sup> Astrolog[y]e and Geomanoy  
St., om. C.]

Into Cyrees.

And gan vn-to me specefye 20802

That I was falle vp-on Cyrees,<sup>2</sup> [<sup>2</sup> cyrees St., cyees C.]

They tell me  
I have thus  
fallen.

And that I sholdë (doutëles,

By no treyne nor by no Iape)

ffrom ther<sup>3</sup> daunger nat escape. [<sup>3</sup> theyr St.] 20806

And I, for dred, gan hastë me

So I sail off,

Streyht ageyn vn-to the se,

And leffte hem bothe on An ylund,

Makynge ther poyntys in the sond. [Stowe, leaf 339] 20810

and leave  
Astrology  
and Geo-  
mancy on the  
island.

And thazne I gan to bydde and preye,

That god wolde helpe me<sup>4</sup> on my weye, [Tib. A 7 begyns here  
again, leaf 65]

ffrom allë<sup>5</sup> stormys in my passage, [<sup>4</sup> me Tib., om. C., St.]

And also fro the gret outrage [<sup>5</sup> alle Tib., al C., St.] 20814

Off wyndës wych that, hiñ and lowe, [C. & St.] [leaf 260, 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 ;

Raulhte so ffer vp *wit* 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 wonder Ougly off hyr chere ;

Hyr handys she beet also yffere ; 20826

and meet on  
it a hideous  
old hag  
(Idolatry),

And hyr lawhyng to determyne,

Lych an hors she gan to wyne.<sup>6</sup> [<sup>6</sup> whyne Tib.]

who whimmies  
like a horse,

And I, my look vp-on hyr leyde,

And evene thus to hyre I seyde : 20830

**The Pylgryme :**<sup>7</sup> [<sup>7</sup> Tib., Pilgrim St., om. C.]

"O thow most ffoul in beholdyng,

Tel on the cause off thy lawhyng !"

**Ydolatrie :** [C. in margin; Idolatrye Tib., St.]

*Idolatry.*

'Kom On, and entre in *wit* 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 ffond On<sup>8</sup> syttyng [<sup>8</sup> oon Tib., on St.]

I enter with  
her, and find



<u>The Pilgrim.</u>	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 thouhtē that he had a targe,	[Tib., leaf 65, back] 20842 [Tib., C., & St.]
with a shield painted with black flies and spiders,	Wyth blakē flyēs al depeynt :	"
	Yreynēs <sup>1</sup> wern A-mong hem meynt ;	" [1 And vreynes Tib.]
	[An Illumination follows this line in Tib.]	
	And (wych that ys ful foul to nevene)	" 20845
	Ther was a maner off smoky levene <sup>2</sup>	" [2 heuene Tib.]
	Wych the ydole dyde embrace,	"
	And round abouten in the place,	"
	Yt was fful (I yow ensure)	
	Off bryddēs dunge and foul ordure.	20850
	To-for thys mawmet (in certeyn)	
	I sawh knelyn a vyleyn,	
	Wyth powdrys and <sup>3</sup> wyth fumys blake,	[3 and om. Tib.]
	Sacryfysē for to make	20854
	To thys ydole, wyth hys sheld.	
	And he that <sup>4</sup> knelede (as I be-held)	[4 that om. Tib.]
The churl is a carpenter or a mason.	Was <sup>5</sup> (to myn Oppynyoun)	[5 And was Tib.]
	A Carpenter or a masoun.	20858
<u>Idolatry.</u>	<b>Idolatrye :</b> <sup>6</sup>	[6 Tib., St., in margin C.]
Idolatry	Thanne thys dame Ydolatrye,	[Stowe, leaf 330, back]
	ffoul and horryble off look and Eye, ' Behold,' quod she, ' and lookē wel,	[Tib., leaf 66]
	And se the maner euerydel	20862
delights in seeing the churl worship the Image,	How I ha <sup>7</sup> Ioye and gret gladnesse	[7 haue Tib.]
	To sen thys cherl, by gret humblesse, Toward thys mawmet hym-sylff tavaunce, <sup>8</sup>	[8 to vaunce Tib.]
	Don worshepe, and óbseruaunce ;	20866
	And I abydē, for to se	
and wants me to kneel to it.	That thow shalt kuele vp-on thy kne, To-ffrom hym, by devocioun.	
	fforsake thy skryppe and thy bordoun ;	20870
	And, to hys myghty excellence, Don worshepe and reuerence. <sup>9</sup>	
	<b>The Pylgryme :</b> <sup>9</sup>	[9 Tib., Pilgrim St., om. C.]
	Lyst for thys thyng I ffyl <sup>10</sup> in blame,	[10 Leste . . felle Tib.]

- “Tel on ffyrst, what ys thy name.” 20874 *The Pilgrim.*  
 Dame **Idolatrye**: [Tib., Ydolatre St., Ydolatrye in margin C.] [leaf 270, bk.]  
 ‘Ydolatrye<sup>1</sup> I am,’ *quod* she, [1 And Idolatrye Tib] *Idolatrye.*  
 ‘And off ffolkes that be ffre,<sup>2</sup> [2 free Tib., St., ff C. burnt] She explains  
 Thys my custom and vságe [C., Tib., St.] that she is  
 ffor to brynge hem in seruage. ,, 20878 ‘Idolatrye,’  
 And I kan, by collusioun, and her ob-  
 Tourne al estatys vp-so-douzn, ject is to  
 And settè (thogh ffolk hadde yt sworn,) abolish the  
 That ys bakward, to go befor. 20882 worship of  
 To dyfface, ys my labour, God.  
 The kyngès worshepe and honour, ¶ *Deuteronomi. 6<sup>o</sup> (13)*  
 And al that to my sylff applye. *Dominum deum tuum*  
 ffor I am callyd ‘Ydolatrye,’ *timebis, & illi soli ser-*  
 The wychè (who wel lokè kan) *uies]. Tib., om. C., St.* 20886  
 ffriend and douhter to Sathan; She is the  
 ffor Sathan (shortly for to telle) friend and  
 In mawmetys I make hym dwelle. 20890 daughter of  
 ‘By thys cherl vp-on hys kne, [Tib., leaf 66, back] Satan,  
 Her thow mayst example se,  
 How he, wyth al hys dyllygence,  
 Doth hym honour and reuerence, 20894  
 Wenyngè, by hys ápparaylle,  
 The mawmet myhte to hym avaylle.  
 ffor Sathan,—that ys cloos *with*-Inne, who is en-  
 To Infecte hys soule wyth synne, 20898 closed in the  
 And hys wyttys to entrouble,— idol,  
 Yiveth an answeere wych ys double, and always  
 Wych hath (to marren hys entent,) gives answers  
 A maner off double entendement, 20902 with a double  
 And leueth hym euere in none-certeyn,<sup>3</sup> [3 none certeyne St., meaning.  
 non certeyne Tib.]  
 Or kepeth hym Muët<sup>4</sup> off dysdeyn; [4 muyt St., Muet Tib.]  
 And hys<sup>5</sup> réqueste doth refuse, [5 his Tib., hydr C., her St.]  
 To make the fool more for<sup>6</sup> to muse, [6 for C., St., om. Tib.]  
 Lose hys tyme, off wyfulnessse. 20907  
 ‘And yet, in al hys wrechchydnesse, [Stowe, leaf 340]  
 Efft<sup>7</sup> he doth hys dyllygence, [7 Ofte Tib., eft St.]  
 With<sup>8</sup> smoke and ffyr hym to encense, [8 With om. Tib.] The churl  
 Prayeth hys Mawmet nat to faylle, 20911 prays the idol  
 To yive Answere, and hym<sup>9</sup> consaylle, [9 C., Tib., hem St.] for an an-  
 swer;

- [leaf 271] *Idolatry.* ' And helpe hym, that he myghte spede,  
To forthre hym in hys gret nede, 20914  
Syth he in hym doth so affye.  
' Se how thys fool, off hys ffolye,  
Seth how hys Mawmet, ffoul off chere,  
Herys<sup>1</sup> hath,<sup>2</sup> and may nat here; [<sup>1</sup> eres Tib., St.] [<sup>2</sup> 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 chayer, a foot remewe,  
Thogh al the world hym woldë sue.  
' Hys swerd, hys targë, in bataylle  
May to hym ryht noult avaylle; 20926  
ffor he ys ded, as ston or<sup>3</sup> tre. [<sup>3</sup> C., Tib., in St.] [Tib., leaf 67]  
And<sup>4</sup> trewly (so as thynketh me,) [<sup>4</sup> And onoly Tib.]  
Who doth to swych on,<sup>5</sup> reverence, [<sup>5</sup> on Tib., one St.]  
Requerynge<sup>6</sup> hys benyvolence, [<sup>6</sup> Requyrynge Tib., requeryth St.]  
He ys (for short conclusioun) 20931  
A fool, in myn oppynyoun.  
' And for to touchyn hym mor ner,  
The samë syluë<sup>7</sup> carpenter [<sup>7</sup> selfe same St., same silffe Tib.]  
Dyde a-forn hys bysy peyne 20935  
To forge hym, wyth hys handys tweyne,  
And make hym ffyrst off swych entaylle,  
And wot he may nothyng avaylle 20938  
To helpe hym, whan that<sup>8</sup> al ys do. [<sup>8</sup> that om. St., whanne Tib.]  
They ben A-coursyd, bothë two: ¶ Sapientie 14. (8)  
¶ Idolm maledictm  
And thys the cause (wyth-outë more) [est] et qui fecit illud. Tib.]  
ffyrst why that I lowh so sore.' 20942
- The Pilgrim.* **The Pylgryme:**<sup>9</sup> [<sup>9</sup> Tib., Pilgrim St., om. C.]  
Yet nat-wyth-stondyng, off entente,  
To the cherl<sup>10</sup> A-noon I wente, [<sup>10</sup> Churle Tib.]  
I bid the car- Bad hym a-ryse, and that a-noon,  
penter rise, And that he sholdë thenys gon, 20946  
And leue hys fals oppynyoun,  
[leaf 271, bk.] Go take<sup>11</sup> hys skryppe and hys bordoun, [<sup>11</sup> Tib., St., (C. burne)]  
And, off hertë ful mekly, ,,  
and ask for- Gon and crye the kyng, mercy 20950  
giveness for his guilt. Off the gylt and the trespáce

*Why Idolatry is not justified by Pilgrims adoring Images.* 559

That he hadde don in that place,		<i>The Pilgrim.</i>
And that hys hertē was so set		
To worshepū A Marmoset,	20954	
Wych to helpū, (fer nor ner,) Hath no puissaunee nor power.	[Stowe, leaf 340, back]	
Wher-off ( <i>with-outē</i> mor respyt,) The Cherl in herte hadde gret despyt,	20958	
And felly gan a-geyn abrayde,		He scornes me,
And vn-to me ryht thus he sayde :	[Tib., leaf 67, back]	
<b>The Vyleyne :</b> <sup>1</sup> [1 St., veyne Tib., . . yleyne C., <i>in margin.</i> ]		<i>The Villain.</i>
'How darstow <sup>2</sup> me her repreue,	[2 darste thow Tib.]	and asks how I dare reprove him
Or thyn hertē so to greue,	20962	
To sen me don swych óbseruauunce		
<i>With</i> al myn hoolū affyaunce,		
To thys ydólēs set on stages,		
Syth pylgrymes, in ther <sup>3</sup> passáges	[3 ther om. Tib.] 20966	when pilgrims worship images of wood and stone also;
Honowre and worshepe, euerychon,		
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 helpē 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	
¶ <b>The Pylgryme :</b> <sup>4</sup> [4 Tib., Pilgrim St., om. C.]		<i>The Pilgrim.</i>
"That thow woldest her conclude,		
Thy resouns ar <sup>5</sup> 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 myndē, to enpresse,	20982	
By clerē <sup>6</sup> demonstracōuns,	[6 clere St., cler C., cleer Tib.]	[leaf 272]
Ther martyrdom, ther passōuns,		
Ther holy lyff, ther <sup>7</sup> myracles	[7 and ther Tib.]	for their miracles,
Wych ben to vs but <sup>8</sup> spectacles,	[8 but St., but as C.] 20986	
And as merours, that represente		
Ther trewe menyng and ther <sup>9</sup> entente,	[9 ther om. St.]	
Ther gretū labour and vycetōrye ;		

- The Pilgrim.* "That we sholdë ha memórye, [Tib., leaf 68] 20990  
 and make  
 from them a  
 Calendar of  
 Patriarchs,  
 By hem, a kalender to make,  
 What they suffrede for crystes sake,  
 Patryarchës and prophétys,  
 Wych in hevене haue now her setys ; 20994  
 The<sup>1</sup> 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 vycours ;  
 The pacyënce off cónfessours, 20998  
 And off maydenes, in ther degre,  
 That deydü<sup>2</sup> in vyrgynyte, [2 C., deyed Tib., dyed St.]  
 As clerkys in ther lyvüs<sup>3</sup> ffynde. [3 boks 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-outë* let)  
 Ymages in chërches ben vp set ; 21006  
 And vn-to folkys many On,  
 fful gret profyt also they done,  
 Namly, to swych (I yow ensure)  
 That ne kan, no lettrure ; 21010  
 ffor, on ymáges whan they lookys,  
 Ther they rede, as in ther bookys,<sup>4</sup> X [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]  
 And also what they shal<sup>5</sup> 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*, enclosyd ys Sathan,  
 And ther hym-sylff hath mad a se,  
 The prynce off al inyquyte, 21022  
 and will hurt  
 him mort-  
 ally ?  
 The wychë<sup>6</sup> (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:**<sup>1</sup> [1 St., veylne Tib., om. C.] The Villain.  
 'Thow gest<sup>2</sup> no mor, as now, for me; [2 geste Tib., gestet St.]  
 But off O thyng I warnë the; 21030  
 Yiff thow in thys place abyde,  
 Myn ax shal thorgh thy nekkë glyde,  
 But yiff<sup>3</sup> thow do to myn Imáge, [3 zeue Tib.] The Car-  
 Lowly worshepe and homáge. 21034 I don't  
 Ches yiff<sup>3</sup> the lyst, and lat me se, worship his  
 for thow gest<sup>4</sup> no mor off me.' [4 getest St., geste Tib.] idol.
- The Pylgryme:**<sup>5</sup> [5 Tib., Pilgrim St., om. C.] The Pilgrim.  
 Than I stood in fful gret doute. I'm in great  
 And as I tournede me aboute, 21038 fear,  
 Myd off thys Ile that I off tolde,  
 And euery party gan beholde,  
 Myd off thys se, lookyng ech way  
 How I myhte eskape a-way; 21042  
 And to-for myn Eye<sup>6</sup> I fond [6 eyne St.] [Tib., leaf 69]  
 A Maryssh, or elles a merssh<sup>7</sup> lond, [7 mershe St.] and go to-  
 That peryllous was, and ful profounde, wards a  
 And off ffylthës ryht habounde. 21046 marsh.  
 And thyder-ward as<sup>8</sup> I gan hye [8 was C.] On the way  
 A vekkë Old me dyde espye, I meet an old  
 Komyng *wit*h an owgly cher; [Stowe, leaf 341, back] hag (Sorcery)  
 Vp-on hyr hed, a gret paner; 21050 with a basket  
 In hyr ryht hand (as I was war,) on her head,  
 An hand kut off, me sempte she bar. and a cut-off  
 And, or any hede I took,<sup>9</sup> [9 I took Tib. (C. burnt), she toke St.] hand in her  
 She kauhte me<sup>10</sup> with a crokyd hooke,<sup>10</sup> [10-10 Tib. (C. burnt), right hand.  
 [Blank in MS. for an Illumination, given in Tib. hoke St.] [leaf 273]  
*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 fastë holde,  
 I axede hyre what that she wolde, 21056 She seizes  
 And make<sup>11</sup> a declaracioun [11 make C., Tib., St.] hold of me  
 Off name and off condycioun. with her  
 hook.
- ¶ **Sorcerye:**<sup>12</sup> [12 Tib., St., om. C.] Sorcery  
 Quol she: 'vnderstond me thus; 21059  
 My namë ys 'Bythálassus,'<sup>13</sup> [13 bythallasus Tib., Bythassus C., St.] tells me she  
 Wych ys to seynë, (who lyst<sup>14</sup> se) [14 lyste Tib., lyst C., St.] is Bytha-  
 lassus,  
 PILGRIMAGE. O O

	<i>Sorcery.</i>	' A ffamous pereyl off the se, In wych (wyth-outen any grace) [Tib., leaf 69, back]	
		Allë <sup>1</sup> ffolk that forby pace, [1 Alle Tib., AI C., All St.]	21064
		And allë tho that thorgh me gon, I make hem perysshē, <sup>2</sup> eueyrychon. [2 peryshe St.]	
		' And also ek touchyng my name, I am callyd (by gret dyffame,	21068
and her name is		As som <sup>3</sup> ffolkys specefye,) [3 som C., Tib., some St.]	
	Sortilege or Sorcery	' Sortylege <sup>4</sup> or Sorcerye.' [4 Cortylage Tib.]	
		Many folkys thus me calle ; And yet they hatë me nat <sup>5</sup> 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 <i>witl</i> -Innë lyst to seke)	
(with knives,		Many knyves and hoodys ek,	21076
		Dyvers wrytës and ymáges, Oynementys and herbáges, Gadryd in constellaciouns ;	
and oint- ments, &c., in her basket) ;		ffor I obserüe my sesouns,	21080
[leaf 273, bk.]		and make off hem elleccyoun [Tib.]	
		afftir myne oppynyoun. "	
		And ' Maleffycë', folkes <sup>6</sup> alle, [Tib.] [6 Malyfite folks St.]	
but she should be cald 'Male- fice,'		Off ryght, they shuldë me so calle. [Tib.]	21084
		I have ful many evel vságes [Tib., & C.]	
as her drinks		Off drynkës and off beveráges, "	
		Wherby I makë (her and yonder), ffrendys for to parte assonder ;	21088
		ffor, <i>witl</i> fals coniurysouns <sup>7</sup> [7 C. & Tib., conirations St.]	
		And <i>witl</i> myn incantaciouns, And many dyuers enchauntëment,	
and enchant- ments ruin folk,		Sondry folk ben oftë shent.	21092
		And, <i>witl</i> dyuers crafftys ek, I kan makë men ful sek ;	
and kill some.		And somme also ful cursydly ffor to deyë sodeynly.	21096
		' And, in lordys ek preséncys, [Stowe, leaf 242]	
		I kan make ek <sup>8</sup> apparéncys [8 eke make Tib.]	
		Whan that me lyst, ful many On, [Tib., leaf 70]	
		Yiff I sholde telle hem eueyrychon.'	21100
<i>The Pilgrim.</i>		¶ The Pylgryme : <sup>9</sup> [9 Pilgrim Tib., St., om. C.]	

- “ Tel on, (with-outē mor taryng,) The Pilgrim.  
 Wher lernystow al thy konnyng.<sup>1</sup>” [<sup>1</sup> konnyng St.,  
kunnyng Tib.]
- ¶ Sorcerye :<sup>2</sup> Sorcery.  
[<sup>2</sup> Tib., St., eryl, in margin C.]
- ‘ Sothly, (as I rehersē kan,) 21104  
 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.]  
 Wych halt hys scole nat hemys ffer,  
 And hath ydon ful<sup>3</sup> many A yer. [<sup>3</sup> ydone St.]  
 And to that scolē kome and gon, 21107  
 Off scolerys ful many<sup>4</sup> on ; [<sup>4</sup> scolars . . . many a St., scolers . . . many  
Tib., scolerys . . . manyyng C.]  
 And he, aboue al maner thyng,  
 Ys ful glad off ther komyng.  
 And off that Art, in many wyse,  
 Ther, I ha<sup>5</sup> lernyd the guyse. [<sup>5</sup> haue Tib.] 21112  
 And offte<sup>6</sup> sythe (yiff thow lyst se,) [<sup>6</sup> ofte C., Tib., est St.]  
 Ther, wyth othor scolerys be.’
- ¶ The Pylgryme :<sup>7</sup> [<sup>7</sup> Tib., Pilgrim St., om. C.] The Pilgrim.  
[leaf 274]  
 “ Tel on (and make no mor lettyngē<sup>8</sup>) [Tib., leaf 70, baek] [leaf 274]  
 What gaff thow hym for thy kunnyngē<sup>9</sup> ?” [<sup>8</sup> lettyngē Tib.,  
St. (C. burnt.)]
- ¶ Sorcerye :<sup>10</sup> [<sup>9</sup> kunnyng Tib., conyngē St.] [<sup>10</sup> Tib., St., om. C.] Sorcery.
- ‘ The trouthe, 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,  
 ffyndē ther swych<sup>11</sup> mercerye.’ [<sup>11</sup> fynd . . . siche St., ffynde . .  
swyche Tib.]
- ¶ The Pylgryme :<sup>12</sup> [<sup>12</sup> Tib., Pilgrim St., om. C.] The Pilgrim.  
21125 I tell her  
she’s made a  
bad deal,  
 “ Thow hast (as I shal devyse), 21125  
 Mad a shrewdē<sup>13</sup> marchaulyse, [<sup>13</sup> schrewyd Tib.]  
 To yeue<sup>14</sup> A thyng off gret noblesse, [<sup>14</sup> yue C., zeue Tib.] to give her  
soul for a  
worthless  
thing,  
 Excelleng ek in worthynesse, 21128  
 And also off so<sup>15</sup> gret vertu, [<sup>15</sup> so C., St., om. Tib.]  
 ffor a thyng off no valu,  
 And (off trouthe and off resoun)  
 Most wyl<sup>16</sup> off reputaçoun ; [<sup>16</sup> vyle Tib., vyll St.] 21132  
 ffor the wych, (I dar wel telle,)



*The Pilgrim.* "In gret<sup>1</sup> pereyl thow dost dwelle, [1 gret C., St., gret Tib.]  
and that she stands in great peril, (Off verray soth, And off no Iape,)  
 Neuere lykly to eskape." 21136

*Sorcery.* ¶ Sorcerye :<sup>2</sup> [2 Tib., St., in margin C.]  
 'Al thy seyng, euerydel,  
 I wot my-sylff that, wonder wel ;  
 ffor I stonde in swych meschaunce  
but she doesn't repent, That I ha<sup>3</sup> no répentauce ; [3 haue St.] 21140  
 I am so ffer ybrouht *with-Inne*, [Tib., leaf 71]  
 And englyud so *with synne*, [Stowe, leaf 342, back]

So cleuyng vp-on myn errour,  
and will not change tho' she goes to Hell for it. That I truste on no socour ; 21144  
 ffor thogh I sholdë go to helle,  
 I wyl nat go ffro that I telle.'

[leaf 274, bk.] ¶ The Pylgryme :<sup>4</sup> [4 Tib., om. C., St.]  
*The Pilgrim.* "Declare to me, and haue Ido, [Tib.]  
I ask her what the cut-off hand means. Where-off seruith that hand also ,, 21148  
 whiche thow<sup>5</sup> holdyst now so ffaste : ,,  
 Thys thyng, expowne to me in hast." [5 thow St., that Tib.]

*Sorcery.* ¶ Sorcerye :<sup>6</sup> [6 Tib., St., eryl in margin C.]  
She says Mathesis gave it her long ago, Quod she to me ageyn<sup>7</sup> a-noon ; [7 ageyn, om. Tib.]  
 'Máthesis, fful yore agon, [C. & Tib.] 21152  
 Gaff yt to me (by gret out<sup>rage</sup>,)  
and also a whole face, And also ek<sup>8</sup> an hool vyságe, [8 C., Tib., eke also St.]  
 Wych that I haue in my depous,  
 Her, *with-Inne* my paner cloos. 21156

Yt ys ycallyd 'Physonomye,'<sup>9</sup>  
calld 'Physiognomy,' and the hand is 'Chiromancy,' to tell folke's fortunes by. And thys hand 'Cyromancye,'<sup>9</sup> [9 Tib. transposes these lines.]  
 To telle the dysposiciouns  
 Off folk, and ther condyciouns.' 21160

*The Pilgrim.* ¶ The Pylgryme :<sup>10</sup> [10 Tib., Pilgrim St., om. C.]  
 "Tel on ! expowne that thyng to me,  
 In what wysë that myhte be,  
 Or that thow and I dysseuere ;  
 ffor, at that scole I was neuere." 21164

*Sorcery.* ¶ Sorcerye :<sup>11</sup> [11 Tib., St., om. C.]  
 'Herdystow neuere (off áventure) [Tib., leaf 71, back]  
[6-syll. line] That a man, in scrypture,  
Man is calld a Microcosm, Off thys<sup>12</sup> phylosofres alle, [12 That off these Tib.]  
 How 'Myerocosme'<sup>13</sup> they hym calle, [13 Tib., St., myerocosme C.]

‘ (Shortly to tellen, at O word)		
Nat ellys but ‘the lassë world’?’	21170	<u>Sorcery.</u> or the leas world,
¶ The Pylgryme : <sup>1</sup>	[ <sup>1</sup> Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u>
“ I haue herd yt <sup>2</sup> in seolys offte,	[ <sup>2</sup> And I haue herd Tib.]	
Ther yrad, <sup>3</sup> bothe loude and soffte.”	[ <sup>3</sup> ther I rad St., where I radde Tib.]	
¶ Sorcerye : <sup>4</sup>	[ <sup>4</sup> St., . . erie in margin C.]	<u>Sorcery.</u>
‘Thyn Answere mvt be verrefyed ;	21173	
Thys lassë world ys stelledfyed		which is starrd like
Lych hevene, and as the ffyrment,		the sky ;
Ther-off to make A Iugëment,—	21176	
Vnderstonde by bothë two,		
The vysage and the hand also,—		that is, by man’s face and hand.
Vp-on wyeh, by trewë syht,		
Men may yive a doom A-ryht,	21180	[leaf 275]
Tellë the condyciouns		By the lines in them, man’s fite can be told ;
By dyvers lyneaciouns		they are Nature’s Stars.
Wyeh ther be set (I the ensure,)		
Ryht as sterrys off nature.	21184	
¶ The Pylgryme : <sup>5</sup>	[ <sup>5</sup> Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u>
“ To thy wordys I may accorde		I partly agree with you, Sorcery.
In party, and nat dyscorde,		
That a man whom we nevene	[Stowe, leaf 343]	
Ys ysterryd as the hevene ;	21188	
But her-vp-on, in substaunce,		But recollect,
Thow putttest nat in rémembraunce,		
Namyngë thylkë lyneaciouns,		
By namys off constellaciouns ;	[Tib., leaf 72]	21192
ffor trewëly <sup>6</sup> (who kan remëmbre)	[ <sup>6</sup> trewely Tib., trewely C., truly St.]	
The body off man, and euery membre,		man’s body is of earth, and will turn to earth.
Ben off erthë, in certeyn,		
And to erthe shal tourne ageyn.	21196	
“ And, affter philisofres talys,		Philosophers’ tales say that there are hills and valleys,
Ther ben hyllës, ther ben walës, <sup>7</sup>	[ <sup>7</sup> talis . . valys Tib., tallis . . vallis St.]	
Medwes, ryvers, bothë two,		
Wyldë bestys ek also,	21200	
And gretë ffeldys men may sen,		fields and paths,
And pathes that hem departeth <sup>8</sup>	a-twen, [ <sup>8</sup> departe Tib.]	
And places also off desert,		
Sommë open, somme couert :	21204	
Thys be the lyneaciouns		and lnes cald



"Shewede the condyciouns, And outward made ther-on A skyl Off governaunce towchyng hys wyl, Off folkys inclinaciouns,— Yt ar <sup>1</sup> but fals fundaciouns, (Ther-vp-on, who lyst to se, To conclude necessyte, That yt muste be so off ryht. " ffor tooknys, in A manhys <sup>2</sup> sylt, [ <sup>2</sup> mankes Tib., mans St.] And sygnēs (bothe at eve and prime,) Deceyve and faylle ful oftē tyme, To folk that looke <i>with</i> eyen cler. Ryght as, off A tauerner, The grenē bussh that hangeth out, Ys a sygne (yt ys no doute,) Outward, folkys for to telle, That <i>with</i> -Inne ys wyn to sell. And for al that, (I the ensure) Yt may falle <sup>3</sup> off aventure, [ <sup>3</sup> fayle St.] [Tib., leaf 73] ffor alle the bowes, rekne echon, That, <i>with</i> -Inne, wyn ys ther noon. " And Evene (to purpos off thys cas,) Yt fyl thus off Ypoceras, The phylisofre ful famous, Ryht prudent and vertuous, Off whom the ffygur and ymage And tooknys alle off hys vysage, Wer ybroult to Phylemoun, A phylisofre off gret renoun, ffor to deseryue hem by and by, And to concluden naturelly Al the inclynaciouns And also the condiciouns Off Ypoceras, that was so wys. " And Philemoun (by short avys) Concludede (as in sentement) That he was incontynent, And off hys lyvyng vycyous, And naturely ek lecherous. ffor (whan he took good heed ther-to,)	<p style="text-align: right;"><u>The Pilgrim.</u></p> <p>21248 govern Man's will is</p> <p>[<sup>1</sup> That are Tib.] nonsense.</p> <p>21252</p> <p>[leaf 276]</p> <p>21256 They are but sigus, and oft deceive.</p> <p>21260 As a taverner hangs out a green bust for a sign,</p> <p>21264 that wine is on sale in-side;</p> <p>but some-times it isn't.</p> <p>21268 The shape and image of the philosopher Hippoceras</p> <p>21272 were brought to Phylemon,</p> <p>21276</p> <p>21280 who, by them, ad-judgd him to be a vicious man.</p> <p>21284</p>
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- The Pilgrim.* "The tooknys outward told hym so,  
By Open demonstracioun. [Stowe, leaf 344] 21288  
" But ypocras, (off good resoun) 21288
- [leaf 276, bk.] By vertu only, dyde hys peyne,  
But Hippo- Alle the sygnés to restreyne,  
cras bridled his inclina- ffor-dyde hys inclynacioun  
tions by his reason, and lived virtu- 21292  
ously.
- His outward shape and lines caused no necessity. And wyth hys fflesh held swych a stryff,  
That he was vertuous off lyff.  
" The tooknys (who so lyst to se) 21296  
Causede noon necessity ;  
ffor, thogh they gaff an apparence,  
They wer fals<sup>1</sup> in éxistence, [1 were ffalse Tib.]  
And maden a ful strong lesyng [Tib., leaf 73, back]  
To Phylemoun in hys demyng. 21300  
" Wher-for, lernë thys off me ;  
Lat thy ffantasyés<sup>2</sup> be, [2 ffantesye Tib.]  
ffor to bryngë<sup>3</sup> folk in<sup>4</sup> 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  
Wychë<sup>5</sup> that thow shewest her. [5 whiche Tib., St., wych C.]  
ffor they be superstycious,  
Cursyd, and ryht contagious ; 21308  
And therfor, by the rede off me,  
A-noon let cast hem in the Se."  
And in thys poynt, good hed I took,  
And brak<sup>6</sup> 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 Aproche  
ffastë by vn-to A roche. 21316  
And I a-noon (off goode entente)  
Ther-vp-on, a-noon I wente.  
And to thys rochë large<sup>7</sup> and squar, [7 longe Tib.]  
The se kam down, 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 besegyld so 21324  
Wyth the floodys sterne and huge,

- And knew,<sup>1</sup> as tho, no refuge, [1 knew Tib., knew C., St.] The Pilgrim.  
 Confort nor consolacioun. [leaf 277]
- And sodeynly I sawh kome doun 21328  
 A wonder Old enchaunteresse,  
 And to me-ward she gan hyr dresse.  
 And I sawh wel ek ther I stood,  
 On the wawës how she rood, 21332 riding on  
 Off look and cherë<sup>2</sup> fful pervers; [2 chere St., cher C.] the waves,  
 And howndys manye and dyvers [Tib., leaf 74]  
 She hadde, behynde and ek befor; [Stowe, leaf 344, 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, and eight hounds round  
 him.]
- And as I stood vp-on the wrak,  
 Evene thus to me she spak : 21340
- ¶ Scilla, (or) Conspiraccioun :<sup>3</sup> [3 Tib. (om. St.,  
 in margin C.)] Scylla, or  
 Conspiracy.  
 Quod she, 'thow must descende a-doun,  
 ffor ther geyneth no raunsoun  
 But that thow shalt devouréd be  
 Off thys houndys, that thow dost se.' 21344
- ¶ The Pylgryme :<sup>4</sup> [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 eondycioun." 21352
- Scilla, Conspiracyoun :<sup>5</sup> [5 Tib., St., om. C.] Scylla.  
 'My name (for short conclusioun)  
 Ys callyd 'Conspiracioun,' [leaf 277, bk.]  
 Or ellys (what so euere falle,) She says it's  
 'Scilla' ek thow mayst me calle ; 21356 or Scilla, Conspiracy,  
 And am ek (yiff thow lyst<sup>6</sup> se) [6 lyste to Tib., lyst C., St.] a perill of the  
 On off the pereilles off the se. sea.

- Seylla, or Conspiracy.*  
She hunts folk who row in it,  
and makes her hounds bark at 'em.  
They bite grievously,  
and are coupled by great oaths.  
If they don't bark, they bite men,  
and work by fraud.  
She tells a story of two kings who went to war.  
The first attack, with his knights,  
[leaf 278]  
who had sworn the day before to fight well.  
But they faild him,
- ' I chace at hem that ther-in Rowe,  
And make the fellë floodys flowe, 21360  
ffolkys for to putte in doute,  
Do myn houndys, ful gret route,  
Berkyn, and gret noysë make ;  
And gretë bestys for to take 21364  
*With*-outë noysë or<sup>1</sup> berkying : [1 or gret Tib.]  
Wonder grevous ys ther bytyng.  
I couple hem *with* myn owne hondys,  
And gretë hothës<sup>2</sup> ben the bondys [2 othes Tib.] 21368  
Wyth wych I make ther állyaunce,  
Bothe by feyth and ássuraunce.  
' Wyth the noysë that they make,  
Pygrymes ofte they don a-wake ; 21372  
And though they berke nat On A mau,  
fful mortally they byten kan ;  
And thogh they byten by greet<sup>3</sup> sleyhte, [3 greet Tib., gre C., St.]  
Ther berkying ys no thyng on heyhte ; 21376  
Ther fraude ys do so couertlye,  
That no man may yt espye ;  
ffor, vnder colour, (in sothnesse,) 21379  
They wyl ha<sup>4</sup> thank for her falsnesse. [4 wole haue Tib.]  
' And, to purpos off thys thyng, [leaf 75, Tib., with a big illumination of two kings going to war.]  
Yt ffyl onys, that a kyng,  
A-geyn a-nother kyng nat ferre,  
Off purpos held A mortal werre ; 21384  
And *with* the meyne that they *with*-held,  
Bothe they kam in-to the ffield. [Stowe, leaf 345]  
' The ffyrstë kyng that I off telle,  
*With*<sup>5</sup> 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, *with* my wyle,  
Thus I dyde the kyng begyle : 21392  
I made hys knyhtys, the<sup>6</sup> day to-forn, [6 they C.]  
Vn-to hym for to be sworn,  
Ther-vp-on her lyff to spende,  
That they sholde hym wel dyffende, 21396  
And knyhtly gouerne the bataylle.  
' But at the poynt, they dyde hym faylle ;

- 'They entren in *with* manly chere ;  
 And whan they gan assemble yfere, 21400 *Scylla, or  
 Conspiracy.*  
 Off purpos, thys<sup>1</sup> knyhtys euerychon, [<sup>1</sup> these Tib., thes St.]  
 Wer y-yolden, On by On, and surrend-  
 By sleyhte and by collusioun, erd, in order  
 To make hym payë ther raunsoun. 21404 to make him  
 Wherfor, the samë kyng, allas, [Tib., leaf 75, back] pay their  
 Was deceyved in thys caas ; ransom.  
 With shame and gret confusioun So the king  
 Drowh bak vn-to hys pavyllioun, 21408 had to re-  
 Supposynge, in hys drede, treat,  
 That thys knyhtys off manhede  
 Hadde be take in that dystresse,  
 Off manhood and off hih prowesse. 21412  
 And therfor, touchyng ther raunsoun,  
 The kyng made ther redempcioun. and redeem  
 And whan that they kam to hys syht, his knights.  
 He thankede hem *with* al hys myght, 21416 Then he  
 Demynge, off manhood, for hys sake, thankt them  
 That they hadde, echon be take, for their  
 And lovede hem morë than befor, manhood,  
 Be-cause they han hem sô wel born : 21420 and lovd  
 But al was fals decepcioun, them ;  
 Contrayre to hys oppnyoun. but the whole  
 'And swychë<sup>2</sup> houndys doutçles, [<sup>2</sup> swyche Tib., swych C.  
 God wot, I ha mo than a les ; 21424 suchë St.]  
 Off hem, plente and gret foysoun,  
 ffor to cachche me venysoun,  
 Off flattë bestys, hih off gres,  
 With howndys that be nat Rekkëles, 21428  
 To chachche,<sup>3</sup> and bryngë what they may, [<sup>3</sup> cachë St.]  
 Hoom to my larder, day be day.  
 Swych houndys, myn horn wel knowe,  
 And they wyl komë whan I blowe, 21432  
 And fawne also whan they me seth.  
 And thow most fele ther sharpë teth ;  
 And<sup>4</sup> trustë wele, they shal nat faylle, [<sup>4</sup> And Tib., for St.]  
 In al hast, the tassayllë.<sup>5</sup> [<sup>5</sup> to assaylle Tib., to assayll St.]  
 And wyth the blowing off hydr horn, [6-syll. line]  
 (Bothe behynde and befor,) When Scylla  
 blow her  
 horn,



572 *Scylla's hounds bite me. I am on a rock in the sea.*

<u>The Pilgrim.</u>	As cruelly as the houndys kan,	
her hounds attackt me!	Vp-on me echon they ran,	[Tib., leaf 76] 21440
	And gan assaylle me mortally :	
	They berke, <sup>1</sup> they bytë, <sup>1</sup> ryht felly, [ <sup>1</sup> — <sup>1</sup> om. St., they bete Tib.]	
	And to me dydë ful gret wrong,	
	The gretë lemerys wer so strong.	21444
But the waves inake her and her dogs	And haddë nat the floodys be, That drowh ageyn in-to the See, And ek Scilla (of whom I tolde, With hyr Eyen ffoul and Olde,	21448
	Caste hyr look on me A-non, And saydë that she mustë gon	
withdraw,	Bakward, and hyr-sylff <i>wilk</i> -drawe Wyth the flood and wyth the wawe ;	21452
<u>Scylla.</u>	<b>[Scylla or Conspiracy.]</b>	
she threaten- ing to be revengeid if she finds me again.	' But ffyrst, ' <i>quod</i> she, ' ha thys in mynde, A-nother tyme, yiff I the ffynde, Trustë fully, I shal be Bet avengyd vp-on the.'	21456
<u>The Pilgrim.</u>	<b>[The Pilgrim.]</b>	
	And whan hyr houndys and she wer gon, I leffte behynden al aHon,	
[leaf 279]	[ <i>Blank in MS. for an Illumination, given in Tib., of the Pilgrim lying on his little oval green Island in the sea, his bare knees, chest, and right arm showing thro' rents in his torn white robe.</i> ]	
	Al to-torn and rent <i>wilk</i> wondys Thorgh bytyng off hyr cruel houndys,	21460
I am left alone in torment,	Wyth gret sorwe and passiou, n, In torment and affliccioun ; And me remembryng in certeyn,	[Tib., leaf 76, back]
	That yiff the floodys kome ageyn,	21464
	She sholde, tenecessë <i>wilk</i> my wo. Kome ageyn hyr-sylff also ; Therefore, to ffien out off hyr syhte,	
	In the bestë wyse I myghte.	21468
and try to get	I dyde my labour and my cure, In hope my syluen to assure,	
to some other place.	Yiff I myhte, by hap or grace, To drawë to som other place.	21472

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 me-
Wonder soote and gracyous,	21476	lodiou voice,
Wyth was to me ful gret plesaunce ;		
ffor I forgat al my grevaunce,		which makes
My dool and al my passioum,		me forget my
Wyth mellodye off thylk� soun.	21480	grief.
But as I stood thus in a wher,		
And drowh� <sup>1</sup> me toward the ryver,	[ <sup>1</sup> I drowe Tib., And drowh C.]	I go towards
A Tour I sawh, wyld and savage,		the river,
And squar abouten, off passage,	21484	and see a
[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.]		square tower,
Wyth hadd� Round� <sup>2</sup> ffenestrallys,	[ <sup>2</sup> 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 [Blank in MS. for an Illumination.]		which turns round like a whel
Vp-on the flodys Envyrour,		
Wyth the waw�s vp and down.	21492	with the waves.
Somwhyle (as I koud� knowe)		Sometimes
The hiest party was most lowe ;		the top is at
And also (ek I sawh ful offte)		the botton ;
The lowest party set alofte ;	21496	and then the botton is at
And thus, by transmutacioun,		the top.
Yt turnede alway vp so down.		
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 <sup>3</sup> in hys hond ;	[ <sup>3</sup> phetele Tib., phetell St.]	
�nd 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 byrd wynged merveyllously,		bird below.
Wyth pawnys streynynge mortally.	21508	

574 *A Mermaid, Worldly Gladness, tells me what he does.*

- The Pilgrim.* [Blank in MS. for an Illumination, given in Tib., of a Bird-man flying to the Pilgrim, a curvd fiddle in his left hand, its curvd bow in his right.]
- [leaf 280] And thys bestē<sup>1</sup> ful savage, [1 beeste Tib., best C.]  
 Lyk a man off hys vysage,  
 Spak to me fful curteysly; [Tib., leaf 77, back]  
 And thus he saydē muryely; <sup>2</sup> [2 merely Tib.] 21512
- Worldly Gladness.*  
 ¶ Gladnesse off the World: <sup>3</sup> [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-forē<sup>4</sup> the; [<sup>4</sup> pleyn to fore Tib., pleyn to for C., p. to fore St.]  
 ffor I kan (lych to thyn entent) 21517  
 Pleye on euery instrument;  
 And, <sup>5</sup> for to makē lordys cher, [5 And om. Tib.] 21520  
 Bothē at ches and the cheker,  
 The drawhtes ther-off, ful wel I kan,  
 Ye / bet than any other man.  
 And whan that ylkē play ys do,  
 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 <sup>6</sup> mete. [6 they Tib.] 21528  
 ‘At weddynges, to do plesauce,  
 I kan karole wel, and <sup>7</sup> daunce; [7 and wel Tib.]  
 In euery play I do excelle. 21532  
 And yt wer to long to telle  
 The dysportys and the playes  
 That I vse on somer dayes:  
 My Ioye ys al in merthe *and* game; 21535  
 And ‘Worrldly<sup>8</sup> Play,’ that ys my name. [8 wordely Tib.]  
 ‘Men may me calle (off equyte)  
 A Mermaid off the se, [Stowe, leaf 346, back]  
 (or Mermaid) of the Sea.  
 That synge off custom, ay gladdest,  
 To-forne a storm and <sup>9</sup> a tempest, [9 or St., and Tib.] 21540  
 To make ek folk <sup>10</sup> (thys my labour,) [10 folke eke Tib.]  
 To forgetē ther creatour;  
 And folk in my subieccioun,  
 I brynge hem to destruccioun.’ [Tib., leaf 75] 21544
- This Minstrel offers to play to me, as he  
 can play everything,  
 and amuses lords as well  
 as shepherds.  
 He sings and dances at weddings;  
 and his name is ‘Worldly Play,’  
 a Mermaid (or Mermaid) of the Sea.  
 He makes people forget their Creator, and ruins them.

¶ The Pylgryme : <sup>1</sup>		[ <sup>1</sup> Tib., Pilgrim St., om. C.]	<i>The Pilgrim.</i>
“ Thogh thow be-gynnë in gladnesse, Thow endest euere in wrechchydnesse ; Ellys I wolde, for my plesaunce, Wyth the haven áqueyntaunce.	21548		I ask him what the Turning Tower means.
I pray the, put me out off doute Off thys tour turnynge aboute ; What maner thynge that yt may be, ffyrst off alle, that wolde I se.”	21552		
¶ Wordely Gladnesse : <sup>2</sup>		[ <sup>2</sup> Tib., worldly gladnes St., om. C.]	<i>Worldly Gladnesse.</i>
‘ ffyrst, <sup>3</sup> (yiff thow lyst to se,) The grete Amýral off the see, Wych that callyd ys Sathan, Thys tour sothly he began ; ffor he fyrst (off entenciouz) Made ther hys habytaeïouz. 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 holdë stryff, And to make hem lese her lyff.	21556	[ <sup>3</sup> Fyrste Tib., Fyrst C., St.]	[6-syll. line] He says that Satan, Ad- miral of the Sea, began this tower,
He seth, bothe by hyl and vale, Thorough <sup>4</sup> thylkë hoolys smale, By what weyë that they gon ; (Amongys wychë, thow art on), And, to deceyve hem in her weye, Her he maketh me sytte, and pleye With sootë song and armonye, Alle pylgrymës to espye.	21564	[ <sup>4</sup> Thorough Tib., Thorgh C., thurwgie St.]	and ever lies in wait for pilgrims.
Yt behoueth the taproche, Or that thow go ner to that roche.’	21568	[Tib., leaf 78, back]	He bids me play sweet songs to de- ceive them.
¶ The Pylgryme : <sup>5</sup>		[ <sup>5</sup> Tib., Pilgrim St., om. C.]	<i>The Pilgrim.</i>
“ Expownë fyrst-lyk <sup>6</sup> my desyr ; Wherfor serueth the smoky ffyr That ysseth <sup>7</sup> at the hoolys oute, In thylkë tour <sup>8</sup> round aboute :	21576	[ <sup>6</sup> ffirste Tib., fyrst lyke St.]	I ask him to explain the smoky fire that comes out of the holes in the Tower.
Wych thyng, fyrst to me declare ; And thanne to pleye, I shal nat spare.”	21580	[ <sup>7</sup> ysseth Tib., yssetytie St.]	[ <sup>8</sup> towre Tib.]
¶ Worldly Gladnesse : <sup>9</sup>		[ <sup>9</sup> worldly C. in margin, Wordely Gladnesse Tib., worldly gladnes St.]	<i>Worldly Gladnesse.</i>

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 bryht,) [Stowe, leaf 347] 21583 Ther he lyht, <sup>1</sup> 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 brezne in thys ffyr, Ar thylkë ffolkys (fynally) Wych that brenne so fervently, 21596	
	are those who heap up riches;	Worldly goodys, whan they be-gynne, To encressyn 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 tourn <sup>2</sup> doth varye, The world they fynde to hem contrárye; Al goth to wrak; they may nat chese; And thogh so fallë that they lese, 21608	
	and for this purpose ven- ture on the sea of muta- bilty.	And fynde ffortune in nowncerteyn, <sup>3</sup> [3 no certayne St., nown certeyne Tib.] Yet they wylle hem awntre <sup>4</sup> ageyn [4 aventer St., aventure hem Tib.] To sayllen in <sup>5</sup> 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 his <sup>6</sup> sleyhtys, thus Sathan, [6 his Tib., St., C. burnt] He hath deceyvyd many A man. [St. & C.] 21616 Let now se, and make no Iape,	

'Wher thow hys treynës kanst<sup>1</sup> eskape.' [1 C., Tib., caust his  
trayns St.]

¶ The Pylgryme:<sup>2</sup> [2 Tib., Pilgrim St., om. C.]

The Pilgrim.

"Wyth-Outë long processe to make,

Hys tour and hym, her I forsake ; 21620

And, (shortely<sup>3</sup> to specefye,) [3 schortely Tib., shortly C., St.]

Swychë pleyës I defye,

Wych 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 ffythele<sup>4</sup> for to gon, [4 ffedle Tib.] 21628

And song wyth-al fful lustyly.

And wyth hys syngyng, sodeynly

To me he gan to<sup>5</sup> tourne hys tayl ; [5 to om. Tib.] 21631

And wyth hys pawmys,<sup>6</sup> sharp as A nayl, [Stowe, lf. 347, bk.]

By the Arm he gan me streyne : [6 C., St., pawmes Tib.]

Mawgre my myght and al my peyne,

Horrybely<sup>7</sup> he castë me [7 Horybely 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 ben<sup>8</sup> that tymë, Youthe, [8 ne had be St.]

(Off wych I thouhtë no thyng tho,

ffor she was ffled, off yore ago.) 21640

I suppose that I hadde be

Perysshed Amyddys off the se.

But Youthë than, in hyr Retour,

Was to myn helpë gret socour ; 21644

ffor Youthë, in the samë place,

The Merëmayden gan embrace,

That redy was, off cruelte, [Tib., leaf 80]

Thylke tymë to ha stranglyd me, 21648

And don to me gret vyolence.

But, for Ioye off the presence

Off thys Youthe that I off spak,

I eskapede from hyr wrak, 21652

PILGRIMAGE.

P 1'

I repudiate  
these games,  
which bring  
a man to  
shame.

The Merman  
plays his  
fiddle and  
sings ;

and then  
seizes me and  
throws me  
into the sea.

I should have  
drownd, had  
not Youth  
saved me,—

who embraces  
the Mermai,

[leaf 282]

- The Pilgrim.* And hadde myn Arm ageyn at large ;  
 And (with-outē<sup>1</sup> shyp or barge,) [<sup>1</sup> without Tib., St.]
- while I swim  
 back to my  
 isle. I gan swymme, with-Inne a whyle,  
 Ageyn vn-to that samē yle 21656  
 ffor the wych that I kam ffro.  
 Whan the merēmayde was go—  
 I mene, thys worldys fals solace,  
 That gan so sore at me to chace ;— 21660  
 But lyst<sup>2</sup> she sholde ha taken me, [<sup>2</sup> leste Tib., lest St.]  
 I swam ful faste amynd the se ;  
 ffor dred off hyre, I was in were.  
 Youth re-  
 joices with  
 the Merman,  
 and forsakes  
 me. But Youthe and she, to-gydre yfere, 21664  
 fful gret Ioye they gan to make ;  
 And thus hath Yowthē me forsake ;  
 ffor than I loste hyr in certeyn,  
 That she to me kam neuer ageyn. 21668
- So I sit down  
 and lament. And doun 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, wrechche, eskape a-way  
 Out off thys yle ? weyllaway !  
 ffor, by .v.<sup>3</sup> Enchaunteresses, [<sup>3</sup> C., St., ffor ffyue Tib.]
- Five enchant-  
 resses (Scylla,  
 Circe, Siren,  
 Charybdis  
 and Bytha-  
 lassus) have  
 brought me  
 to great dis-  
 tress,  
 I am brouht in gret dystressys, 21676  
 And in gret pereyl, doutēles :  
 ffor Scilla ffyrst, and ek Cyrees,  
 Han causyd me to gon A-mys ;  
 [leaf 282, bk.] Syrēnes,<sup>4</sup> and Karibdis, [<sup>4</sup> Tib., C. burnt, Sirines St.] 21680  
 And Bythalassus,<sup>5</sup> werst of alle, [<sup>5</sup> Tib., St., C. burnt]  
 Ben attonys on me falle ; [Stowe, leaf 348] [St. & C.]  
 And, mortally me to be-guyle, ,,  
 They han me brouht in-to thys Ile, ,, 21684  
 Long in sorwe to soiourne,  
 And kan non other wey retourne,  
 To ffyndē socour in thys cas.  
 I may wel sorwe and seyn allas ! 21688  
 Out off my wey, in nouncerteyn,<sup>6</sup> [<sup>6</sup> nouncerteyn Tib.]  
 And kan no mene to kome Ageyn.

"Was neuere pylgrym in swych poynt, 21691 *The Pilgrim.*  
 Trewly, nor in swych disioynt.<sup>1</sup> [1 C., Tib., suche loynt St.] No pilgrim  
 ever was in  
 such straits  
 as I am.  
 "Now, goodë god, off thy grete grace,  
 Be my socour in thys place!  
 ffor thow, for my savacioun,  
 Art the pomel off my bordoun. 21696 Thou art the  
 pomel of my  
 staff,  
 To the, as for my<sup>2</sup> cheff counfort, [2 the Tib., my St.]  
 In thys nede I ha resort,  
 To brynge me, throgh thy gretë myght,  
 In-to the weye I may go ryht, 21700  
 And ben supportyd (fer and ner)  
 Wyth that charbounce bryht and cler, and support-  
 est me with  
 the carbunce  
 that lights it.  
 Wych that, wyth hys bemys bryht,  
 Yiveth vn-to my bordoun lyht. 21704  
 "Now parte<sup>3</sup> with me, off thy clernesse, [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 myn affyaunce,  
 My Ioye, and al my suffisaunce,  
 Al hooly hath ben in the,  
 Ageyns al aduersyte, 21712  
 In euery peyne and ech labour,  
 To fynden confort and socour.  
 And now I<sup>4</sup> stonde in so gret drede, [4 I St., that C., Tib.]  
 Helpe me in thys gretë<sup>5</sup> nede!" [5 gret C., St., greet Tib.] [leaf 283]  
 And whyl I gan me thus compleyne, 21717  
 Evene A-myd off al my peyne,  
 I sawh, A-myddys off the se,  
 A shypë<sup>6</sup> 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,  
 I sawh a croos<sup>7</sup> stonde, (and nat flytte,  
 And ther-vp-on, A dowë sytte, [7 erosse Tib., crose St.] 21724 with a cross  
 and a white  
 dove on its  
 mast,  
 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.*  
and castles  
and towers.
- Ther wer castellys, and ek tours, 21728  
Wonder dyvers mansiouns, [Tib., leaf 81, back]  
And sondry habytaciouns,  
(By resemblaunce *and* semyng,)  
Lych the loggyng off A Kyng : 21732  
And as I took good hed ther-at, [Stowe, leaf 348, back]  
Al my sorwes I for-gaat ;  
[*Blank in MS. for an Illumination.*]  
Namly, syttyng on A roche, Arystoteles (*later*)  
Whan I sawh the shyp aproche 21736  
Toward the Ile war<sup>1</sup> I abood, [<sup>1</sup> where Tib., wher St.]  
Wych dydë to me ful gret good ;  
Namly, whan yt kam so faste,  
And began ther, Anker caste. 21740  
Out off wych ther ys descendyd,  
On, that myhte nat ben amendyd,  
I mene, the lady off most vertu,  
Wych was callyd Gracë 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,  
I ffyl a-doun vp-on my kne,  
Prayed<sup>2</sup> hyr helpen in thys nede, [<sup>2</sup> I prayed Tib.]  
To me that stood in so gret drede, 21748  
Out off thys Ile, only by grace,  
To helpyn that I myhtë pace.  
[**Grace Dieu**]:  
' What ys al thys ? ' A-noon *quod* she ; [leaf 82, Tib.]  
' Whens komestow ? wher hastow be ? 21752  
fful longe (as thow shalt vnderstond)  
I ha thë souht, On se and lond,  
God woot, in ful good entent ;  
And yt wer mor conveyent 21756  
That thow sholdest, after me  
Ha souht, wher that I haddë be.  
But tel me, or thow go asyde,  
Castestow,<sup>3</sup> her for tabyde, [<sup>3</sup> C., Tib., cast towe St.] 21760
- I forget all  
my sorrows.
- The ship  
casts anchor,
- and Grace  
Dieu de-  
scends from  
it.  
[leaf 283, bk.]
- kn eel, and  
pray her to  
help me.
- Grace Dieu.*
- She says she  
has sought  
me long on  
sea and land,
- and asks

- ‘Or to restyn any whyle  
Wyth-Inne thys dredful peryllous yle?’
- Pilgrim:**<sup>1</sup> [1 St., om. C.] Grace Dieu.  
whether I  
mean to stop  
on the isle.  
[leaf 284]  
The Pilgrim.
- “Certys, I stoonde in gretë<sup>2</sup> where [2 gret C., St., greet Tib.]  
Off that I am aryved here; 21764  
I whot<sup>3</sup> nat be what aventure. [3 woot Tib., wot St.]  
And trewely<sup>4</sup> I yow ensure, [4 trewely Tib., trewly C., truly St.] I tell her No:  
Tabyden her ys no plesauunce,  
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 sorwen<sup>5</sup> and off wo.” [5 sorow St.] 21772
- ¶ **Grace Dieu:**<sup>6</sup> [6 Tib., St., in margin C.] Grace Dieu.  
Thanne I castë, for thy sake,  
In-to my shyp, thé for to take,  
Only off mercy 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 cyte 21780  
Wych thow hast (with herte and thouht,)  
Long tyme, as a pylgrym, souht. [Stowe, leaf 349]  
‘In myd weye thow must abyde,  
And nat tourne on nouthur syde. 21784  
And, redyly thy-sylff tavaunce,  
Thow shalt fyndë dame Penance,  
Whom thow lefftest folylly; [7 wenteste thow Tib., wenst low St.]  
And therfor wentystow<sup>7</sup> wrongly : 21788  
Wyth hyre thow woldest nat soiourne ;  
But thow shalt ageyn retourne [8 hegg Tib., heyghe St.]  
Toward the hegg<sup>8</sup> off hyr plauntyng,  
And seyen<sup>9</sup> to hyre thy felyng.’ [9 seye Tib., seyn C.] 21792
- ¶ **The Pylgrym:**<sup>10</sup> [10 Pilgrim Tib., St., om. C.] The Pilgrim.  
“Ma dame,” quod I, “that ys my wyl ;  
ffor (off resoun and off skyl)  
Ech 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 mercy mor than ryht,  
I thank Grace Dieu, I thankē yow wyth al my myght." 21800  
And than thys lady, off hyr grace, [Tib., leaf 83]  
Brouhtē me vn-to a place  
Wych, syth tyme that I was born),  
I haddē neuere seyn to-forn ; 21804
- who leads me to a rock, And thyder<sup>1</sup> she made me to gon [1 theder Tib., thethar St.]  
To a roche off hardē<sup>2</sup> ston [2 hard C., St., Tib.]
- with an Eye, out of which drops like tears run to And, At an eyē, ther ran oute  
Dropys off water al aboute : 21808  
The dropys wer (to my semyng)  
Lych saltē terys off wepyng ;
- a cistern near. And in-ta<sup>3</sup> cisterne ther besyde, [3 ta St., to a Tib.]  
The dropys gonnē for to glyde. 21812
- Grace Dieu. ¶ Grace Dieu :<sup>4</sup> [4 Tib., St., om. C.]  
'ffyrst,' quod Gracē Dieu to me,  
'In thys vessel that thow dost se,  
Wyth water off the hardē ston  
Thow must be 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 clenē souht.' 21820
- The Pilgrim. ¶ The Pylgrym :<sup>5</sup> [5 Tib., Pilgrim St., om. C.]  
[leaf 285] "I pray yow to<sup>6</sup> declarē me, [Tib., leaf 83, back]  
Thys Eye, with dropys, that I se ; [6 Madame I preye you Tib.]  
That 3e woldē specefye  
What thyng that yt doth sygnefye." 21824
- Grace Dieu. ¶ Grace Dieu answerith :<sup>7</sup> [7 Tib., Grace dieu St.,  
C. in margin]  
This rock is formed of hard hearts of men.  
'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 Ime ;

'Tyl I som whylë lyst to se (Only off mercy and pyte, To tourne her herte, hard as a stou, And make the <sup>1</sup> water out to gon, At ther eye to rennë douw <sup>2</sup> By sorwe and by contricïoun.	[Stowe, leaf 349, back]	<u>Grace Dieu.</u> These hearts Grace Dieu softens, and makes their tears run out of the Eye for contrition.
	21832	
'The <sup>3</sup> saltë terys han ther her cours : Ryht as a wellë hath hys sours Vpward, with water quyk and cler, And renneth in-ta <sup>4</sup> gret ryver, [4 in ta St., in to a Tib.] Ryht so, by dystyllacioun The crystal terys descendë douw, Whan folk <sup>5</sup> for ther synnës wepe. [5 Whanne folke Tib.]	[3 The om. Tib.]	
	21840	
'And swychë <sup>6</sup> dropys I do kepe, And the water euerydel, To make A bath, in a vessel, ffor wondyd folk that felë peyne In conscience, and sorë pleyne, Tyl they for elthe <sup>7</sup> and surëte, Wyth thys bath ywasshen be ; ffor yt recureth euery woude, Callyd 'bapteme the secounde,' That doth a-way al <sup>8</sup> grevaunce. Wyth wych water, dame Penaunce Maketh a lye (I the ensure), To wasshen a-way al ordure ; In wychë bathë <sup>9</sup> (in certeyne) The hooly womman Mawdeleyne Ywasshen was, tak hed her-to. Thapostel Peter ek also, And many mo than I may telle, Wer ywasshen in thys welle ; And so shaltow, by red off me, Yiff thou lyst to purgyd be.'	[6 swyche Tib., swych C.]	They make a bath in the vessel, for folk with wounded con- sciences to wash in ;
	21845	
	21848	
	[7 heethe Tib.]	
	[Tib., leaf 54]	
	21852	and this is cald the second Baptism,
	[8 alle Tib.]	
	21856	[leaf 285, bk.]
	[9 whiche bathe St., wych bath C., Tib.]	in which the Magdalene was cleansed,
	21860	and St. Peter;
	21864	as I am to be.
¶ The Pylgryme : <sup>10</sup> " Ma dame, (yiff that ye lyst to se, Thys vessel (as semeth vn-to me), Ys nat half fful ; and Trewely <sup>11</sup> Therefore I dredë fynally That I may nat bathyd be,	[10 Tib., Pilgrim St., om. C.]	<u>The Pilgrim.</u> I say the vessel is only half full.
	[11 trewely Tib., Trewly C., truly St.]	
	21868	

- “But yiff ther werë mor plente.”
- Grace Dieu. ¶ **Grace Dieu Answerith:**<sup>1</sup> [1 Tib., grace dieu St.,  
om. C.]  
*Quod* she to me (as in substaunce),  
‘Thow hast off water suffysaunce.’ 21872
- The Pilgrim. She saydë soth, as I wel ffond,  
Grace Dieu puts out her hand. And puttë forth A-noon hyr hond  
Toward hyr shyp off gret delyt. 21875  
And thazne a-noon, a<sup>2</sup> dowë whyt [2 a Tib., St., om. C.]  
Retournyd ys at hyr callyng,  
The white dove brings her a wand, And kam to hyre A-noon fleying.<sup>3</sup> [3 anon to her flyenge St.]  
In hyr beek she brouht A wond,  
Wych Gracë Dieu took in hyr hond; 21880  
And thazne the dowë (in certeyn) [Tib., leaf 84, back]  
filey vn-to the shyp a-geyn. [Stowe, leaf 350]
- Thys yerdë semptë (doutëles)
- like the rod of Moses, Lyk<sup>4</sup> to the yerde off Moyses, [4 C., St., om. Tib.] 21884  
Wyth wych (the byble seyth apert),  
The ston he smettë,<sup>5</sup> 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 hugë suffysaunce.  
And trewly, as to myn entent,  
By sygnës that wer evydent, 21892  
Wyth the samë yerde a-noon,  
Gracë Dieu smette<sup>5</sup> on the ston.  
And thazne the rochë, Rowh and hard,  
(I hadde ther-to ful good reward) 21896  
At an eye (yt ys no doute)  
The water gan to rounnen oute  
In-to the vessel that I off spak,  
That off plente ther was no lak. 21900
- Grace Dieu. **[Grace Dieu]:**  
and plenty of water gushes out, *Quod* Grace Dieu A-noon to me,  
‘Now thow hast ynowh plente  
Off water, (I dar vndertake,) 21904  
Suffysauntly a bath to make;  
[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 hable,  
 And to bathys mor coumfortable.' 21908 lukewarm,  
 and nice to  
 bathe in.

**[The Pilgrim]:**

And Gracë dieu me bad A-noon,  
 In-to the bath I sholdë gon.  
 And in I wente A-noon, by grace,  
 And ther a-bood but lytel space ; 21912 I get into the  
 bath,

The bath lykëde me nat ryht wol :  
 I gan feynte on euery syde,  
 Wher-fore I myhtë nat abyde 21916 but feel faint,  
 In that bath to stondë<sup>1</sup> stable ; [<sup>1</sup> C., Tib., bathe to stond St.] [leaf 286, bk.]  
 ffor, I was nat résembláble ¶ [Lavabo per singulas noctes] and cannot  
 long stay.

To kyng Davyd in my bathyng, ¶ [Lectum meum : lacrimis meis] [Psal. vi. 7] Tib., om. C., St.  
 Wych, wyth the terys off hys wepyng, 21920  
 Wyssh hys bed-strawh<sup>2</sup> euerydel, [<sup>2</sup> wysche . . bedstraw Tib.]  
 Hys bed also, (who lokë wel).

And<sup>3</sup> off the bath whan I was go, [<sup>3</sup> out Tib., St.] When I'm  
 out,  
 Gracë Dieu A-non kam to : 21924

¶ Now Grace Dieu spekyth :<sup>4</sup> [<sup>4</sup> Tib., grace dieu St., om. C.] Grace Dieu.  
 Quod she, 'wenystow to be  
 Al hool off thyn infyrmyte,  
 And off thyn wondys euerychon, reproves me  
 That so sonë art out gon, 21928 for not stop-  
 ping in the  
 Out off thys ylkë holsom welle,  
 And lyst nat ther<sup>5</sup> no lenger dwelle ? [<sup>5</sup> not ther in Tib.] bath.

'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 suffryd<sup>6</sup> sharp prykyng ; [<sup>6</sup> 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 Elthë<sup>7</sup> to avaunce ? [<sup>7</sup> helthe Tib.] 21940 instead of  
 soft water ?

586 *Grace Dieu reproaches me. I plead for pity, & will do well.*

- 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 Penauunce  
 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:**<sup>1</sup> [<sup>1</sup> Tib., Pilgrim St., om. C.]  
 [Tiberius, A vii.] "Madame," thanne a-noon *quod* I,  
 [Tib., leaf 85, back] "Haueth<sup>2</sup> on<sup>3</sup> me pyte and mercy! [<sup>2</sup> Hath Tib., havythe St.]  
 I ask for pity and mercy. With-in 3oure schippe, so doth<sup>4</sup> provyde, [<sup>4</sup> do St.]  
 By-hyndē that I not abyde. 21952  
 I promise that I will amend in her ship, To trowlū, zeue<sup>5</sup> 3e lyste entende, [<sup>5</sup> 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,  
 as a knight, when wounded, acquires greater courage. That in batayle, a manly knyght,  
 (By example, as it is ffounde)  
 Whanne he hathe kaught eny<sup>6</sup> wounde, 21960  
 Not-withstondyng his langour, [<sup>6</sup> hath ons cawht a St.]  
 It encesith his vygoor,  
 Makith hym, off cher and off vysage,  
 The more hardy<sup>7</sup> off corage, [<sup>7</sup> hardy St., hard Tib.] 21964  
 Grete emprysē vndertake,  
 ffor drede off deth, hem not fforsake."
- Grace Dieu.* ¶ **Grace dieu answerith:**<sup>8</sup> [<sup>8</sup> 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,<sup>9</sup> [<sup>9</sup> chaumber Tib., chamberer St.]  
 To bere thyne armure as<sup>10</sup> a sqvyer, [<sup>10</sup> 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 prowesse  
 Accomplyschid, thorough thi myght,  
 To bere recorde thow art a knyght, 21976

<sup>3</sup> 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.		[Tiberius, A vii.]
Thow art no thyng but wynde and boste,		<u>Grace Dieu.</u>
Byhotyng myche, whan al is wrought,		than pro-
And in deedë doste ryght nought.'	21980	mises.
¶ <b>The Pylgryme :</b>		<u>The Pilgrim.</u>
" <b>M</b> Adame," quod I, " yt is no ffayle,		I urge that
I schal amendë with travayle ;		I hope to do
And, I hope, vexacyoun	[Stowe, leaf 351]	
Schal 3eue to me fful hygh renoun,	21984	
To conquere som excellence		some excel-
By vse and longe experyence.		ling acts ;
" I haue pleynely, in the see,		and that I've
<b>Nauffragus</b> fful long I-be,	21988	been ship-
And suffred (bothe este and weste,)		wreckt,
Many <sup>1</sup> perel and greet tempeste,	[ <sup>1</sup> many a St.]	and gone
And 3it I stonde in a delugë.		through
But 3eue I haue off 3ou reffuge,	21992	perils and
With-in 3oure schippe me ffor to marke,		tempest,
As Noe was with-in his arke,		and am still
I may not (schortely to telle,)		in a deluge.
Escape out off this <sup>2</sup> floodës ffelle."	[ <sup>2</sup> thos St.]	
¶ <b>Grace dieu answerith :</b>	[grace dieu St.]	<u>Grace Dieu.</u>
' <b>B</b> E wel provyded in thi thought,		She says
Thát thow behotë me ryght nought,		[Th., leaf 86,
3eue thow wolte <sup>3</sup> my thanke disserue,	[ <sup>3</sup> wylt St.]	back]
But that thow wolte <sup>3</sup> trewely obserue ;	22000	
ffor bette it is, not vndertake,		It is better
And avowys noon to make,		not to make
Than to make hem by assent,		promises,
And breke hem affter, off entent :	22004	and break
Swhiche avowës, loue I nought,		them after-
Bnt they be made off herte and thought.		wards.
Wherffore, with-out eny slouthe,		I must keep
Kepe thyne heeste to me, off trouthe.'	22008	mine.
¶ <b>The Pylgryme :</b>		<u>The Pilgrim.</u>
" <b>W</b> yth 3oure supportacyoun,		I assure her
It is myne entencyoun,		
My promysse, bothë <sup>4</sup> day and nyght, [ <sup>4</sup> bothe om. St.]		I will keep
To kepe yt, as I haue byhyght."	22012	them.
¶ <b>Grace dieu answerith :</b>	[grace dieu St.]	



- [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 87]
- T**Hanne **Grace dieu**, with good chere,  
Ladde me down to the revere ;  
And there we han a schippe I-ffonde.  
With greetè bondis it was bounde ; 22016  
But the bondès sat not cloos ;  
The mostè parte off hem were loos ;  
The smalè osyers, here and 3onder, 22019  
To-brakè<sup>1</sup> thanne, and<sup>2</sup> wente asonder, [<sup>1</sup> brake St., brak Tib.]  
The hopès about the vessel,  
Bycause they were not boundè wel ;  
3it the hoopès (it is no nay)  
Were stronge I-nowgh at good assay ; 22024  
Deffaute in hem was ffoundè noon ;  
But, ffor the osyers nygh echon  
Were brokè ffyrste (as it is ffounde),  
[Tib., leaf 87] Wherffore the hoopys were vnbounde. 22028
- ¶ **The Pylgryme:** [<sup>3</sup> with out Tib., St.]
- I ask Grace  
Dieu the  
name of the  
ship,  
whose cap-  
tain I blame,  
for lettig its  
bonds break.
- “ **M**Adame,” quod I, “ with-outè<sup>3</sup> blame,  
Off 3oure schippe, telle me the name,  
And who that scholde it wel gouerne ;  
ffor sothely, as I kan discerne, 22032  
The gouèrnour, is not wys,  
(As me thynket<sup>4</sup> in myn avys) [<sup>4</sup> thynkythe St.]  
That lyste suffren (off ffolye) 22035  
The boondès breke so reklesselye [Stowe, leaf 351, back]  
In myddès off the perelous see,  
In whiche there is no surète.”
- 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 discripcyoun)  
I-callyd ys Relygyoun ; 22040  
Whiche is bounde with circumstauncis,  
And ffret with dynerse óbseruancis.  
And while that it is boundè wel,  
It may perysche neueradel ; 22044  
But 3ongè ffolkès necligent,  
That entre this schippe off entent,  
And, thorough ther mys-guernauncis,  
Kepè not the óbseruancis 22048  
That were made by ffolkis olde,  
ffor to breke hem ben fful bolde :

' firstē, thosýerys smale, Telle off hem but lytel tale, Caste hem byhynden at her bak, Where-thorwgh the schippe goth al to wrak :	22052	[Tiberius, A vii.] <u>Grace Dieu.</u> then the osiers break, and the ship goes to pieces.
Breke the smalē circumstauncis, And ffare-wel the greeete óbseruauncis ! ffor, zeue the smale comaundémentis Be not kepte in ther ententis, The greetē (in conclusyoun) Gon vn-to destruccyoun.	22056 22060	If small observances are not held, [Tib., leaf 87, back] the larger are destroyed.
The smalē (bothe in colde and heete,) Be wardeynēs off the greeete ; And zeue the smalē sothely ffayle, Aryght this schippe ne may not sayle.	22064	
Breke the smalē here and' zonder, And the greeete muste goon assonder. Thus the schippe off religyoun Gothē offte to distruccyoun.	22068	Thus the ship of religion is often ruind.
So, woldē god, ther lyvyngē Were lykē now ther gynnyngē, The schippē scholde the better preve, Ageyne al tempeste hym <sup>1</sup> -silffe releve : [ <sup>1</sup> them St.]	22072	
It were almesse, by the roode. ' 3it I hoopē som are gode, Swyche as to holynesse entende ; And who doth not, god hym amende !	22076	Still, I hope some folk are good,
God zeue hem gracē so to dresse The maste <sup>2</sup> vpward, by holynesse, [ <sup>2</sup> The mast St., He must Tib.] And that they may, to her avayle, By gracē, so to crossē sayle, That in the wynde be no debat To make ther passage ffortunat ; That redely they may, and blyue, At the hauene vp taryve, Where Ioye and blysse (who kan disserne) Is endelesly, and lyffe enterne.	22080	and will keep the mast up by holynesse,
¶ Now cheese ffreely, affter my lawe, To whichē castel thow wolt drawe ; [Stowe, leaf 352] And in my schippe, they ben echon Bylte fful ffayre, off lyme and stoon.	22084 22088	so that they may get to the haven of joy and bliss, and eternal life. 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 calle.  
I may choose  
the house of  
the Cisterci-  
ans, Cluniacs,  
Carthusians,  
or Friars  
Prechers  
or Minors,  
etc. ¶ Ther<sup>1</sup> ben the **Cystews** ffastē by; [1 her St.]  
And not fful ffer is eke **Clwny**. 22096  
Byholde zonder a **Chartrehaus**,  
<sup>2</sup>An ordur that is full vertuou<sup>s</sup>.<sup>2</sup> [2—3 St., om. Tib.]  
Thow mayste eke senē ffirere **Prechours**,  
And other that callyd ben **Menours**; 22100  
Ordres off<sup>2</sup> many other<sup>3</sup> guyse, [3 a nothar St.]  
Mo thanne as now I kan<sup>4</sup> devyse: [4 I can as now St.]  
Cheese at thyne ownē volunte, [5 wilt St.]  
In whiche off allē thow wolte<sup>5</sup> be. [Illustration.] 22104  
All stand on  
firm ground, ‘ **A**lle they stonde in<sup>6</sup> stable grownd, [6 on St.]  
To kepē, bothē saaff and sownd,  
Body and soule, (it is no drede)  
Who kepith his rule in verrey deede. 22108  
And these placis agrēable,  
and are safe  
against the  
foe, Allē they ben dyffensable  
Ageyne the ffende and alle his myght,  
That man assayleth day and nyght 22112  
In this mortal trowbely see,  
ffulffilled with gret aduersyte.  
Therefore I  
ought to  
choose one  
and enter, And, therffore, zeue thow do wel,  
Entre anon in som castel, 22116  
There thow mayste (at a word)  
Kepe the within schippēs bord.  
[Tib., leaf 88,  
back] This wordely see (it<sup>7</sup> is no ffayle) [7 it St., om. Tib.]  
as the sea of  
the World  
will assail me  
daily. Eche day off newe the schal assayle; 22120  
Wherffore I councel the to fle,  
Whyle thow haste myght and lyberte.’  
*The Pilgrim.* ¶ **The Pylgryme:**  
“ **M**Adame,” quod I, “whan al ys sought,  
I choose  
the castle of  
Cystews, the  
Cistercian  
order, 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:<sup>8</sup> [8 St., om. Tib.]  
‘Entre my schyppe,’ quod sche, ‘anon.’ 22128

- And after that, sche lyste not dwelle,  
 But gan hir hanker vp to pulle,  
 And in the see, fforthe bygan to sayle  
 Towarde the castel, zeue it wolde awayle, 22132  
 Me to spede on<sup>1</sup> my Iorne. [1 vp on St.]
- And at the laste, I ffonde a large entre ;  
 But, off entente, styлле awhile I stood  
 Sool by my silffe, and at the gate abood. 22136
- ¶ **The pylgryme :**  
 " **P**Orter," quod I, in haste, " I preye the,  
 At this castel graunte me entre,  
 ffor **Grace dieu** hathe me hyder brought, [Stowe, lf. 352, bk.]  
 Off the entre that I ffayle not." 22140
- ¶ **The Porter answerith :**  
**Q**Uod the porter anon to me,  
 'Zeue I knewē, and dyde se  
 That the kyng wolde it avowe,  
 Thyne entre I scholde alowe ; 22144  
 But the wyllē<sup>2</sup> off the kyng [2 will is St.] [Tib., leaf 80]  
 There-off I knowe no maner thyng.'
- ¶ **The Pylgryme :**  
 " **T**ELLE me thanne, lyke myne entent,  
 Is the kyng hym-silffe present ?"
- ¶ **The porter answerith :**  
**T**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 King is in the castle.]
- ¶ **The Pylgryme :** [Illustration.]  
 " **T**ELLE me thy name, off gentillesse, 22155  
 With-uten<sup>3</sup> eny straungēnesse." [3 ouden St., out Tib.]
- ¶ **The Porter answerith :**  
 ' **A**Nd I schal<sup>4</sup> 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 vyces chace,  
 That noon<sup>5</sup> may entren in this place ; [5 noon St., men Tib.] [The Porter's name is 'Dread of God,' avoiding sin, and persecuting vice,

[Tiberius,  
 A vii.]  
 Grace Dieu.

and the ship  
 hoists 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 heere<sup>1</sup> noon herbergage ; [1 ther St.] 22164  
ffor this staffe (zeue thow take heede)  
With the greet parlom<sup>2</sup> of leed, [2 plomer St.]  
Is I-callyd (in substaunce)  
'Off god almyghtty, the vengauce ;' 22168  
And there-with-al, in cruel wyse,  
Allë synners I chastyse.  
'And with this ylkë sturdy Maas,  
I putte hem out a fful greet paas ; 22172  
ffor noon swyche (zeue thow lystë<sup>3</sup> lere,) [3 none . . lyst St.]  
Ben hardy to entre here.'
- The Pilgrim. ¶ **The Pylgryme :**  
'Syre,<sup>4</sup> I praye the, oonly off<sup>5</sup> grace, [4 Syre, om. St.]  
I may entren in this place ; [5 that of St.] 22176  
ffor myne entente and my menyngne  
Is to do servyse to the kyng."
- The Porter. ¶ **The Porter answerith :**  
'Zeue I knewe that it<sup>6</sup> were so, [6 it St., om. Tib.]  
With-uten many wordës mo 22180  
Thow scholdeste hauë graunte off me,  
To entren at good lyberte.'
- The Pilgrim. ¶ **The Pylgryme :**  
'In other wysë neuere a del  
Wole I not entren in<sup>7</sup> this castel, [7 in om. St.] 22185  
But ffor to do the kyng servyse."  
And thannë, in fful goodly wyse,  
I was leten in off the porter : [Stowe, leaf 353] 22188  
Hym lyste to makë no daunger.  
¶ Aboute I wentë, byholdynge  
Vp-on many a rychë thyng ;  
I sawe **A cloystre** and **A dortour**,  
**A chapytlehous**<sup>8</sup> 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,  
ffayrë meynë I sawgh there serve. 22196  
And, I supposë ffor my beste,  
There to herborewe and to reste,  
On ther cam, and preyed me,
- chastishing  
sinners,
- of whom  
none enter.
- The pilgrim's  
desire is to  
serve the  
King.
- He lets me  
into the  
Monastery,
- and I see its  
cloister,  
chapter-  
house, etc.,
- with servitors  
serving.

And hir name was <b>Charite</b> .	22200	[Tiberius, A vii.]
[ <i>Illustration.</i> ]		<i>The Pilgrim.</i>
<b>T</b> O pylgrymes, in goodly wyse, Sche dyde moste trewely the servyse.		Charity greets me.
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-uten <sup>1</sup> noyse or eny stryff :	[ <sup>1</sup> ouden St., out Tib.]	
To seruë porë ffolkys alle, That ffor helpë to hir calle,	22208	[Tib., leaf 90, back] and is busy in serving.
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 <b>Moyses</b> , the byschop cheeff, Gan departë the releeff To pilgrymës (in substauce)	22216	
To 3euen hem ther sustyauce.		
<b>A</b> Nd <sup>2</sup> thorough the cloystre, thanne anoon, By the waye as I gan goon,	[ <sup>2</sup> and om. St.]	Thro' the cloister
Off áventure 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 parchemyu.	22224	with a small parchment box ; and a white dove follows her.
A whitë dowve (it is no dowte) Alle-way sewyd hir abowte.	[ <i>Illumination.</i> ]	
¶ <b>The Pylgryme :</b>		
<b>A</b> Nd as I lokyd heere and ther, I stood in a maner wher,	22228	
What tokënës it <sup>3</sup> myght be,	[ <sup>3</sup> 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 thyngs mean.
There-off by exposicyoun, A cleer sygnnyffycacyoun.		
¶ <b>Lessoun declarith :</b> <sup>4</sup>	[ <sup>4</sup> declarith, om. St.]	
' <b>T</b> Rewely,' quod sche, there as sche stood, 'I ne thenke no thyng but good,	22236	She says she
PILGRIMAGE.	Q Q	

- [Tiberius. A vii.] 'ffor I am **Sowcelerere**<sup>1</sup> [1 sawcelerere St.]  
**A vii.]** Off this place, and **Pytauncere**.  
*Lady Lesson.* I menystre the lyfflode  
 is the Subcellarer and Pittancer, and feeds the soul with holy thoughts,  
 To the sowle, and eke the ffoode : [Stowe, leaf 353, back]  
 The herte I ffeede (the pawnehē nought,) 22241  
 With fful many an hooly thought.  
 My ffoode is soote and cherischynge,  
 And ryght hoolsom in tastynge ; 22244  
 Whiche ffoode is delyuered me  
 supplied by the Mercer and Cloisterer,  
 By on whom that<sup>2</sup> thow schalt se ; [2 that om. St.]  
 ffor sche is bothe A **Mercer**<sup>3</sup>  
 Off this place, and cheeff **Cloystrer**.<sup>4</sup> [4 loystrer C.] 22248
- The Pilgrim.* ¶ **The Pylgryme :**  
 to whom she takes me.  
**L**yke the desyre whiche that I hadde,  
 To that lady sche me ladde ;  
 Whiche (schortely to speceffye)  
 Plente hadde off **Mercerye**, 22252  
 And moste delytable off syght,  
 Sche haddē **Merours** ffeyre and bryght.  
 This lady's body is  
 But this lady merveyllous  
 Was off schappe suspécious ; 22256  
 ffor I took good heede ther-to :  
 Sche departyd was on<sup>5</sup> two ; [5 In St.]  
 That made hir body to devyde,  
 [Tib., leaf 91, back]  
 clear on one side,  
 Wonder cleer on the ryght syde ; 22260  
 But (as I aspyen koude,)  
 and clouded on the other.  
 Hir lyffte was schadewed with a clowde. [*Illumination.*]  
**A**Nd whanne that I byheelde the guyse  
 Off alle hir queyntē marchaundyse, 22264  
 "Madame," quod I, "in certeyn,  
 Wonder ffayne I woldē beyn,  
 Somwhat off 3oure thynge's heere,  
 3eue so were 3e woldē lere 22268  
 To me (by schorte conclusioun)  
 3oure name and 3oure condicyoun."
- ¶ **Agyographe :**  
 I ask her name and station.

<sup>3</sup> *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, ‘ cheeff noroyce  
 To allë ffolkes that fleëñ vyce. - 22272 [Tiberius,  
A vii.]  
Hagiography  
 No cloyster is worthe (who looke aboute)  
 On no syde whan I am out. She is chief  
nurse to all  
who flee vice,  
 I makë cloystris fferme and stable,  
 Worschipe-full<sup>1</sup> and honowrable; [<sup>1</sup> full St., om. Tib.]  
 And my name (3eue thow lyste se,) 22277 and her name  
is Hago-  
graphy,  
[Tib., leaf 92]  
 Is callyd **Agyographe**,  
 Whiche is to seyne (I the ensure),  
 Off holy wrytynge the scripture. ¶ *Sancta scrip[tura]* 22280 the writing  
of Scripture  
on beasts’  
skins or  
parchment.  
*The Pirrim.*  
 And at ffeyrës and at ffeestis,  
 I reste in skynnës off dede bestis.’  
 ¶ **The Pylgryme:**  
 “ **D** Eclarë me, and doth not ffeyne,  
 Why be 3e partyd thus on tweyne: 22284 She has one  
side bright,  
 The to parte, <sup>2</sup> wonder ffayre off cheere,  
 Lusty, amyable, and cleere; <sup>2</sup>  
 The tother party,<sup>3</sup> wonder myrk, [<sup>3</sup> St. repeats 2—2 here:  
leaf 353—4] and the  
 Schrouded with a cloudë dyrk.” 22288 other dark,  
 ¶ **Agyographe:** Hagiography  
 ‘ I Was not,’ quod sche, ‘ sothe to say,  
 Lyeche thé, borne vp-on a day,  
 But by processe and leyser,  
 And by space off many a 3er. 22292 because  
she was not  
born on one  
day.  
 ‘ By ooldë tymë (style and loude,) .  
 I was schadewed with a cloude,  
 And fful derkely kepte in cloos,  
 Tyl tymë that the sonne aroos— 22296 Her dark  
side signifies  
the time  
before Christ,  
 I mene, the tyme that was to-fforn  
 That **Cryst ihesu** lyste to be born,—  
 Thilkë tyme, my party ryght,  
 Off a cleer skye kaught his lyght; 22300  
 The whichë skye, proffetys seyde,  
 Was that blessed holy mayde,  
 Off **Iesse** bothië braunche and fflour,  
 That bare **Ihesu**, oure saviour. 22304  
 ‘ That tymë, with his streemës clere,  
 ffirste my bryghttenesse dyde appere;  
 And alle derkenesse to termyne,  
 Only by grace whiche is devyne. 22308 her bright  
side the time  
after Hiin.  
[Tib., leaf 92,  
back]



- [Tiberius,  
A vii.]  
*Hagiography*  
Her dark side  
is enlightend  
by the bright,
- ' But the party off my vysage  
Whiche is clouded with vmbrage,  
Off cleernesse scholde haue no reporte,  
But 3eue he haddë his resorto 22312  
To that party, by vertu,  
Off the cleernesse off **cris ihesu** ;  
Where-off,<sup>1</sup> lakkyng dyscrescyoun, [<sup>1</sup> wherfore St.]  
Thow madeste a lymytacyoun, 22316  
Affermyng (by a maner slouthe,)  
My dyrkë<sup>2</sup> parte wher voyde off trouthe : [<sup>2</sup> derke St.,  
dyrk Tib.]  
I mene as thus, (in sentement),  
That the ooldë testament 22320  
Were derke and cloudy off his syght,  
3eue that it ne took his lyght  
(Claryffed by entendement)  
Off the newë testament, 22324  
Whos schynyng (in conclusyoun)  
Is cause off oure savacyoun.'
- 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-outë<sup>3</sup> glose, [<sup>3</sup> out Tib., St.]  
And 3e schal haue the ffyrstë rose 22328  
That I may ffynde (yt is no nay)  
In the moneth of ffreschë may."
- Hagiography*  
She says she  
sells oint-  
ments,  
to relieve  
sick folk,
- ¶ **Agyographe :**  
**Q**Vod sche, '3eue I schal the telle,  
Mercerye I haue to selle, 22332  
In boystës, sootë oynementis,  
There-with to don allegementis  
To ffolkes whiche that<sup>4</sup> be not glade, [<sup>4</sup> that St., om. C.]  
But discorded<sup>5</sup> and mallade, [<sup>5</sup> discomfited St.] 22336  
And hurte with perturbacyoun,<sup>6</sup> [<sup>6</sup> Stowe, leaf 354, back]  
[Tib., leaf 93]  
knives,  
combs for  
horse and  
man,  
and mirrors
- Off many trybulacyouns : [<sup>6</sup> 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.*]

- 'to<sup>1</sup> **B** yholde hem-silffe ther-ynne, [<sup>1</sup> 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 merrours 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 eese.' I may take what I please of her stock.
- [*The Pilgrim :* *The Pilgrim.*]
- ¶ In these thynges ffresche off delyte,  
 I sawgh there-in fful greet proffyte, 22360  
 And also in her ácqueyntaunce,  
 Preyed hir to haue suffraunce, [*Tib., leaf 93, back*]
- To graunte me leyser, and good ese, 22363  
 To seen what thyng me myghtë<sup>2</sup> please. [<sup>2</sup> mylthe me St., me myght Tib.]
- And, by good inspeccyoun,  
 Haddë turned al<sup>3</sup> vp so doun, [<sup>3</sup> all tourmyd St.] I turn her things upside down,
- 3eue eny thyng I koude espye  
 Amonge alle hir mercerye. 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  
 Whiche schewyd me, in his glas,  
 More ffayre in sothenesse than I was,  
 By apparencë sodeynely  
 The merour lyed verily :<sup>4</sup> [<sup>4</sup> sodeynely Tib., verily St.] 22376  
 I knewe it wel in éxystence  
 And by oolde experyence.  
 Whan the trouthë was conceyved,  
 I wüstë wel I was deceyved ; 22380  
 To hir sayde, (in myne avys,)
 That to hir it was no prys  
 To schewen out swyche mercerye,  
 Off merours to make men to pryde. 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 veryte.  
I wole hoolden my byheste,  
As ffolkës maken me requeste ; 22388  
ffor, as ffer fforthe as I kan,  
I wole deceyue no maner man ;  
The deceytës, ffeytheffully [Stowe, leaf 355]  
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 dyuerse vysages  
And many wonderfful ymages, 22396  
Whiche to declare, I wole not dwelle :  
Reede *perspetyff*, and that wole telle,  
And schewen out the varyaunce  
Off dyuerse 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,<sup>1</sup> [1 hond St.]  
I preyed hir, with-outë<sup>2</sup> schame, [2 out Tib., St.]  
To tellë me there-off the name. 22404
- Hagiography*
- ¶ Agyographe :**<sup>3</sup> [3 agiographie 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 ryghtë<sup>4</sup> name ; [4 ryght Tib., St.]
- Now, flattery  
comes from  
lying,  
and is cald  
by some,  
'placebo,'  
because she  
echoes folk's  
wishes.
- ffor, take good heede, that **fflatteryng**  
Is engendred off **lesyng :** 22416  
Somme callen hir **Placebo**,  
ffor sche kan maken an **Echo**,  
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,  
ffolkës sothely (mo than on) 22424 [Tiberius, A vii.]  
*Hagiography*
- Han in Adulacyoun [Tib., leaf 94,  
back]
- ffounde fful greet decepeyoun :
- Lordes (wherffore I seye ‘allas!’)
- Han be dysseyued in this caas, 22428
- And, by advlacyoun Adulation  
has brought  
many to  
destruction.
- Brought to ther destruceyoun.
- ¶ **fflaterye:**<sup>1</sup> [<sup>1</sup> om. St. *Hagiography still speaks.*]
- ‘**F**Or this custom hath fflateryc, [<sup>2</sup> leyn St.]
- To seyne<sup>2</sup> thus by loséngerye— 22432
- Whanne hym lykyth to bygyle,  
ffalsely by his sotyl while,—
- To hem that be moste vycyous,  
How that they are vertuous; 22436 The vicious  
are told they  
are virtuous;
- And though they ben to vyces thral,  
They seyne eke they be lyberal,  
Though they be streyte aiffd 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] He who  
trusts flat-  
terers is a  
fool.
- And ffolyly spentë his labour,  
That lokyth in any swyche merour; 22448
- And namëly, whanne al is do,  
That he knowith it is not so.
- ‘Eche wyght knowe hym-syluen kan,  
Bette thanne eny other man. 22452
- Leff, off<sup>3</sup> fflaterye the sentence, [<sup>3</sup> leve of St.]
- And 3eue to trouthë fful credence ;  
Thow knoweste bet thi-silffe, (off ryght,) 22456
- Thanne doth eny other wyght.
- ¶ ‘Late<sup>4</sup> lordës (whanne they kan espyc,) [<sup>4</sup> let St.]
- Sette asyde alle fflaterye ! [Tib., leaf 95]
- But now, allas, it stondyth so,  
They be disseyüed by Eccho ; 22460 Lords are  
deceived by  
Echo,
- And ther sogetes,<sup>5</sup> in many cost, [<sup>5</sup> sogets St.]

- [Tiberius,  
A vii.]  
Hagiography  
and wrong  
the poor,  
because flat-  
terers  
tell them that  
poor folks'  
goods belong  
to them of  
right.  
This causes  
rebellion  
[Tib., leaf 95,  
back]  
and blood-  
shed.  
Wherefore,  
take this  
other mirror,  
and look in it.  
The Pilgrim.  
I refuse the'  
mirror,  
but look in  
another,  
which shows  
me foul  
and vicious.
- ' Ben by flatterye lost,  
And put in greet oppressyoun  
And in greet tribulacyoun ; 22464  
I mene, by swychë as be stronge,  
To porë men ffor to do wronge,  
And suppose, thorough ther greet myght,  
That they may doon it off ryght ; 22468  
fflaterers bere hem so on hande,  
Whiche, day and nyght, aboute hem stonde,  
And fful ffalsely hem counsayle  
To dispoyle the porayle ; 22472  
Seyn,<sup>1</sup> 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  
And causith, by swyche oppressynges,  
Greetë rwmours and rysynges,  
And, som while, rebellyoun  
In many dyuerse regyoun ; [*Illumination.*] 22480  
ffor lak oonly off polosye<sup>2</sup> [2 polecie St.]  
Off ffolke aboue, that scholde hem guye ;  
Causith, som while, schedyngge off blood.  
Wherefore this meroure, zeue it be good, 22484  
Take it to thi pecessyoun,  
To haue there-in Inspeccyoun.'
- ¶ **The Pylgryme :**  
" **M** Adame," quod I, " 3ow not displeese,  
This myroure schal do me noon eese : 22488  
For,<sup>3</sup> wher-so that I leese or wyne, [3 for St., om. Tib.]  
I wole neuere looke there-Inne."  
But ryght anon, myne happe it was  
To loken in another glasse, 22492  
In the whiche (withouten wene)  
I sawe my-sylff, ffoule and vncleene,  
And to byholdë, ryght hydous,  
Abhomynabel and veyous. 22496  
Thilkë<sup>4</sup> merour and that glas [4 Thilke St., That Tib.]  
Schewyd to me what I was. [*Illumination.*] [Stowe, lf. 356]  
**W** Herffore, off rancour and dysdeyn,  
The same merour I caste ageyn, 22500

With-out abood, <sup>1</sup> in hir panere,	[ <sup>1</sup> abod St.]	[Tiberius, A vii, leaf 96]
ffrowarde off look, and eke off chere,		<u>The Pilgrim.</u>
And gan my bak away to turne ;		This I throw away.
And therfore soore I gan to morne.	22504	<u>Hagiography</u>
¶ <b>Agyographe :</b>		
‘ <b>N</b> OW I se wel, by thy <sup>2</sup> contenaunce, [ <sup>2</sup> thy St., om. Tib.]		tells me it is
And also by thy gouernauncé,		
Thow haste no luste to loke and se		
In this merour (yt scmyth me)	22508	
Callyd ‘the <sup>3</sup> Merour off Concyence,’ [ <sup>3</sup> the om. St.]		the Mirror of Conscience,
Whiche schewith (by trewe experyence,		
With-out Eccho or fflaterye,	22512	
Or eny other losengerye,)		which shows a man as he is,
Vn-to a man, what ymage		
He bereth aboute, or what <sup>4</sup> visage, [ <sup>4</sup> what om. St.]		
The portrature, ryght as it is,		
And in what thyng he dothe amys,	22516	and how he shall amend.
And how he schal the bette entende,		
Alle his fylthës to amencd.’		
¶ <b>Lessown</b> [the Subcellarer] :		<u>Lady Lesson.</u>
<b>T</b> Hanne quod the southe-Celercr : <sup>5</sup> [ <sup>5</sup> sowcelercr St.]		The Sub- cellarer
‘Towchynge hir, the Mercer,	22520	
It is to hir, displesaunce,		
That thow wolte not han áqueyntaunce		
With hir, whiche sothely myght be		
fful greet proffyte vn-to the,	22524	
In what thow scholdeste haue ado.		
‘And zeue 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 Pedlar,
With hir to be cõmensal,		
Off Cheerte <sup>6</sup> in especyal.	[ <sup>6</sup> cherite St.]	
And <sup>7</sup> (zeue I schal the trouthe telle)	[St. & Tib.] [ <sup>7</sup> 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 <b>Mercer</b>		whose name is Holy Scrip- ture,
I-callyd is ‘ <b>hooly scripture,</b> ’		
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 they<sup>1</sup> be not lost. [1 it St. : ? 2 Testaments, p. 596.]  
Therto I do my dylgencce,  
To kepe it ffrom alle vyolence ;  
ffor it may not (as thow doste<sup>2</sup> se,) [2 mayst St.]  
In noon other vessel be, 22544  
To kepe it in savacyoun ;  
And my name is eke ' Lessown,'  
Her name is ' Lesson ' or ' Study.' And ' Studye,' amonge these clerkës alle,  
Whiche off bothe, thow lyste me calle. 22548  
' And firste, zeue thow haue plesauce,  
If I will know her,  
With me to hauen aqueyntaunce,  
Thow schalt aqueyntyd ben anoon  
With these ladyes euerychon, 22552  
Verreyly at thyne ownë lyst :  
In my byheste haue ffully tryst,  
Grace of the Holy Ghost shall follow me,  
ffor gracë off the hooly goost  
Schal ffolewe the in euery coost, 22556  
Ryght as this whytë dowuë 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 hevене (ffer and ner)  
The verrey trewë messager.  
Erly at morewe, and at eve  
Estudyantys<sup>3</sup> sche kan releve, [3 estudiauncys St.] 22564  
To zeue hem her reffeccyoun  
By myne ad-mynystarcyoun.'<sup>4</sup> [4 admyn . . St., and min . . Tib.]  
[Tib., leaf 97]  
The Pylgrim. Other two ladyes I sawe also ;  
The ton off hem, bar in hir hondis, 22568  
Cordës and eke strongë bondis ; [Illumination.]  
The other a file and a targe.  
the other a file and a targe.  
The thother (in the samë while)  
In hir mouthe sche bare a ffyle 22572  
Eudentyd ; the teth there-off were large ;  
And on hir breste, a fful brood targe.  
¶ The Pylgryme :  
And or they ffurther myghtü<sup>5</sup> goon, [5 myght Tib., St.]  
I requyred hem anoon, 22576  
Te telle më (by good avys,)

Bothe ther names and ther offis,			
¶ <b>Obedyence :</b>			{Tiberius, A vii.] Obedience.
<b>T</b> He lady that the boondys bar,			The lady with the bonds is the
To me seyde (as I was war),	22580		
'I am,' quod sche, ' (schortely to expresse),			chief Prioress of the Con- vent,
Of this hous the <sup>1</sup> cheeff pryoresse,		[ <sup>1</sup> the om. St.]	
Nexte Gracè Dieu (in substaunce),			[Tib., leaf 97, back]
I haue here <sup>2</sup> the gouernaunce,	22584	[ <sup>2</sup> here St., off hir Tib.]	
(Bothe byfforne and eke byhynde.)			
And with these boondës eke I bynde,			and with her bonds she binds folk,
(Wher-so that they be soure or swete,)			
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. per hostium St., om. Tib.	
I holde hem in, lyke prisoners,			
And off look and eke off cherys ;	22592		
And my namë (in sentence)			Her name is Obedience.
Callyd is <b>Obedyence.</b>			
' My boondes and my lygamentys			Her bonds are Com- mandments
Ben dyuerse comaundémentys,	22596		
To holden in subieccyoun			to keep Monks and Nuns in subjection.
ffolkës off relygyoun.			The file is ' Discipline,'
¶ And off my ffylë to termyne,			
It is I-called <b>Dyscplyne :</b>	22600		
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,			which scours off the rust of filthy sins.
That ther may no ruste abyde,		[ <i>Illumination.</i> ]	
Nowther ffylthe, ffor noon offence.			[Tib., leaf 98]
' My targë callyd ys ' Prudence :'	22608		The targë is ' Prudence.'
Euery thyng (I the ensure)			
tó gouërne it by mesure.'		[Tib. & St.]	
¶ And, as I haddë good reward,		"	<u>The Pilgrim.</u>
I sawgh oon in-to the ffreyterward	22612		I then see
Goon a mesurable paas,		[Stowe, leaf 357]	
Wonder sobre off look and ffaas,			
And no thyng dissolut off cher :			another lady arned with a gorgier,
Armyd sche was with a gorgier.	22616		



[Tiberius,  
A vii.]

*The Pilgrim.*

whom I askt  
to tell her  
name,

and explain  
the covered  
tables, the  
folk sitting  
at them,

and the dead  
people serv-  
ing them.

*Abstinence.*

She says she  
is the Re-  
fectorer, 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:

**O**ff whom I gan anoon enquire,  
That sche woldë goodly leere  
To me (by schorte conclusyoun)  
Hir name and hir condissyoun ;  
And off the tablys cured echon,  
And there-ate syttyng many on ;<sup>1</sup>  
And also, as I dyde obserue,  
Noon other ffolke at metë serve,  
But ffolkes deedë euere more,  
Where-off I wás abaschyd sore.

22620

[<sup>1</sup> a one St.]

22624

### ¶ Abstynence :

**I** Am,' quod sche, 'the Freytourer  
Off this hous, and Botëler,  
And mynystre the sustenaunce  
To ffolkës, lyke to ther plesaunce.  
I kepe hem hool, I kepe hem cleene,  
By a mesurable meene,  
That, surffët be not to blame.  
'Abstynence,' that is my name ;  
And my gorgor that thow doste se,  
Is I-callyd 'Sobrete,'<sup>2</sup>  
To kepe the gorge in<sup>3</sup> sobrenesse,  
ffrom sorffët, and al excesse.

22628

22632

[<sup>2</sup> sobriete St.] 22636[<sup>3</sup> by St.]

**A**Nd these ffolkës that ben deede,  
Whiche that seruc, (3eue thow take heede,)  
Be thilkë ffolkës euerychon,  
Whichë that, off 3ore agoon,  
To-fforne her deth, off holynesse  
And off verrey parffytynesse,  
Madë the ffoundacyoun  
Off ffolkys off relygyoun ;  
Endowyd<sup>4</sup> hem with greet substaunce,  
Ther-by to haue ther sustynaunce,  
¶ And ffor that skele (as I devyse)  
They donë<sup>5</sup> eche day her servyse,  
And ben to hem eke servysable  
Whanne they sytten at the table.  
'And ageyneward, sothe to seye,  
The tother ffor hem wake and praye,

22641

22644

[<sup>4</sup> enduyd St.]

22648

[<sup>5</sup> done St., don Tib.]

22652

- ‘Bothe by day and eke by nyght,  
As they are bounden, off dewe ryght,  
To ther sowlis to don socowre,  
And afftirward to the dortoure.’
- [The Pilgrim]:
- I Wotē not wel what it mente,  
I I sawgh how tweynē<sup>1</sup> ladyes wente: [<sup>1</sup> twyne St.,  
two Tib.] 22659  
The on<sup>2</sup> off hem, (as I was war,) [<sup>2</sup> tone St.]  
In hir hand, a staff sche bar;  
The tother, save a gambesoun,  
Was nakyd (in myne inspeccyoun). 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 clenly; 22668  
And with clothis cleene and white  
Sche spradde hem ouer, by delyte,  
That no thyng ne lay a<sup>3</sup> wronge. [<sup>3</sup> a St., om. Tib.] 22671  
Sche that was nakyd, gan a songe, [*Illumination.*]  
W Hiche (to putte in rémembraunce) [Stowe, ff. 357, bk.]  
Was pleynely this, as in substaunce:  
¶ The ffyrste verse off the song:  
‘I Schal synge, with al my myght,  
And so I howe,<sup>4</sup> off verrey ryght. 22676  
I am nakyd, as 3e may se; [<sup>4</sup> owe, ought: have St.]  
By no thyng men may holden me;  
Though they me pūrsue, day and nyght,  
To hold[ē] me they have no myght.<sup>5</sup> [St., om. Tib.] 22680  
¶ The secunde verse:  
‘A Smalē posterne I may pace,  
And, thorough thykke and thynnē trace;  
ffor, thow that ffolkēs dyde her peyne,  
They may off me no thyng restreyne, 22684  
Affter, eure thow<sup>6</sup> they chace. [<sup>6</sup> thoghe St.]  
¶ The thryde verse:  
‘I Am ‘Wyllefull Pouerte;’  
And, off myne ownē volunte,  
I am Willing  
Poverty.  
[Tib., leaf 99,  
back]

[Tiberius,  
A vii.]  
*Abstinence.*

In return for  
which, the  
latter pray  
for their  
Founders'  
souls.

*The Pilgrim.*

I then see  
two more  
ladies,  
one (Chas-  
tity) with a  
Staff, the  
other naked,  
except her  
Gambeson  
(a sleeveless  
jacket).

The first  
(Chastity)  
made the  
beds, and  
laid white  
sheets over  
them.

[Tib., leaf 99]

The naked  
one sang  
this song:

*Willing  
Poverty.*

I am naked;  
no one can  
hold me.

I can pass  
through a  
narrow door.

I am Willing  
Poverty.  
[Tib., leaf 99,  
back]

<sup>5</sup> 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 despysē alle rychesse ; 22688  
I sleep securely. Slepe in loye and sekrynnesse,  
No thief can rob me. Nor thevës may not robbë me.' [Illumination.]
- The Pilgrim.* **The Pylgryme:**  
I go to the naked lady. **T**NO hir, that so nakyd was,  
I gan to hasten a greet paas ; 22692  
Bysoughtte hir that sche noldë spare,  
Hir name, to me ffor to declare.
- Willing Poverty.* ¶ **Pouerte:**  
She says again, she is 'Wilful Poverty,' ' **M**y name, 3eue I schal tellë the,  
I am 'wylleful Povertë ;' 22696  
ffor,<sup>1</sup> to swyche pouerte I haue me take, [1 om. St.]  
And the world I haue fforsake,  
Rychesse and alle pecessyoun,  
Save only this Gambysoun, 22700  
Whiche is callyd 'Pacyence.'  
And therffore, with-out offence,  
fforsake I haue the Temporal  
ffor goodes that ben celestyall : [Tib. & St.] 22704  
There is my rychesse and gerdoun,  
My tresowre and my pecessyoun.'
- The Pilgrim.* ¶ **The Pylgryme:**  
Her poverty is 'voluntary,' " **I** Preyë the that thow not tarye :  
Why is it callyd 'voluntarye' ?" 22708
- Willing Poverty.* ¶ **Pouerte:**  
because nothing avails a man except what is done willingly. ' **T**Rystë this (it is no ffayle,)  
Ther may no thyng a man avayle ;  
(What maner thyng that euere it be,) 22712  
But it be doon off volunte.
- 'See next a case of involuntary poverty.' Kome fforthe, and se an exanplayre<sup>2</sup> [2 exemplayre St.]  
Off povertë not voluntarye.'  
And, with-outë<sup>3</sup> more lettyngë, [3 out Tib., St.]  
Sche Schewyd me oon, ffelle off lokyngë : 22716  
Groyngyngë sche sat, ffrownynge and sad ;  
And off hir cheere sche was not glad.  
'Here thow<sup>4</sup> mayste seen pouerte [4 thow St., om. Tib.]  
Whiche is no thyng off volunte. [Illumination.] 22720  
Thow mayste off hir<sup>5</sup> anon enquere,<sup>5</sup> [5—5 St., Tib. torn.]  
And the trouthe sche schal the leere.
- ¶ **The Pylgryme:**

“**T**How colde,” quod I, “so ffoule off cheere,  
 What cause haste thow to abyden<sup>1</sup> heere [Stowe, lf. 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,  
 To<sup>2</sup> 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:**<sup>3</sup> [3 Impacyent Tib., om. St.]

*Impatient  
 Poverty.*

**Q**vod sche, ‘the trowthē ffor to kythe,  
 Thow haste seyne fful offlētē sythe  
 With lordēs, ladyes, (it is no doute,) [St. & Tib.]  
 In her<sup>4</sup> 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 I<sup>5</sup> abyde ; [5 I here St.] 22736  
 Where-off thow scholdest me not<sup>6</sup> repreve ; [6 not me St.]  
 ffor vn-to hem, no thyng I greve ;  
 It dothe hem non dysávauntage,  
 ffor to my silffe is the damage. 22740

She, ‘Im-  
 patient  
 Poverty,’  
 answers :  
 You’ve often  
 seen, in lords’  
 and ladies’  
 rooms,

foxes and  
 apes to make  
 fun for them.

**A**Nd<sup>7</sup> zeue men me callen ‘Pouerte,’ [7 and, om. St.]  
 And I<sup>8</sup> take it not at gree [8 I om. St.]  
 Thorough myne nowne<sup>9</sup> Impacyence, [9 owne St.] 22743  
 My grucchyngē doth no wight<sup>10</sup> offence, [10 no wight St., myn  
 owne Tib. (from line  
 above).]  
 (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  
 take my  
 poverty

impatiently  
 and grum-  
 blyngly,

discreet folke  
 hold me in  
 derision  
 like<sup>11</sup> lords  
 do their apes.

[Tib., lf. 101]

*The Pilgrim.*

**The Pygryme :**

“**H**yt semyth, as<sup>12</sup> by thy résemblaunce [12 as om. St.]  
 And by thy owgely<sup>13</sup> 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 :**

<sup>11</sup> 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 vil.]  
*Impatient Poverty.*  
She answers: 'That comes from lack of patience, which pouts my lips, and makes me look like an ape.
- '**T**hat is thorough myne Impacyence,  
And ffor lak off pacyence,  
That makyth me in hertë swelle, 22760  
And, with greetë wyndës belle,  
That dothe my lypës hyghë<sup>1</sup> reyse, [1<sup>1</sup> hygh Tib., high St.]  
Whiche, no man ne schuldë preyse;  
ffor it makyth a démonstraunce  
Off an apys contenaunce. 22764  
'I love no maner besynesse,  
But only slouthë and ydelnesse.  
'Ryghtffully, thorough my dyssert,<sup>2</sup> [2<sup>2</sup> decert St.]  
I may ben callyd wel 'Povert.'  
Off good, I haue no maner thyng,  
But as the<sup>3</sup> bycchë, ay groynyng, [3<sup>3</sup> a St.]  
Wel worsë sothely than I seme;  
Off euery thyng, the worst I deme.' 22772
- The Pilgrim.*  
Then I leave her, and go to the lady who made the beds in the Dormitory.  
[Tib., ff. 101, back]
- ¶ **The Pylgryme:**  
**A** Noon I laffte hir companye,  
And gan me ffastë ffor to hye  
To hir that, with hir lokës glade,  
In<sup>4</sup> the dortoure beddës made; [4<sup>4</sup> In St., But in Tib.] 22776  
And curteysely I gan hir preye, [St. & Tib.]  
To me sche wolde hir namë seye. [Stowe, leaf 358, back]
- Chastity.* ¶ **Dame<sup>5</sup> chastyte:** [5<sup>5</sup> Dame om. St.]  
'**I** Am callyd by my name,  
The ffeyre, with-outë<sup>6</sup> spotte or blame, [6<sup>6</sup> out Tib., St.]  
That may, in no place endure 22781  
Where that ffylthe is, or ordure.  
And of<sup>7</sup> ffolkës that me se, [7<sup>7</sup> of St., om. Tib.]  
I am<sup>8</sup> callyd Chastyte; [8<sup>8</sup> They calle Tib.] 22784  
Off thys castel, chasteleyne,  
Whiche, day and nyght, I<sup>9</sup> do my peyne [9<sup>9</sup> I em. St.]  
ffor to kepen this castel  
ffrom schotte off Gonne and of<sup>10</sup> quarel. [10<sup>10</sup> of St., om. Tib.]  
And therffore I am armed wel, 22789  
Bette thanne in yren and<sup>11</sup> steel; [11<sup>11</sup> Bet than yren outhër St.]  
Nyght and day is my laboure, [St. & Tib.]  
For to dyffendë<sup>12</sup> euery toure, [12<sup>12</sup> for to defenden St.]  
Bothe<sup>13</sup> erly and also late, [13<sup>13</sup> St., Tib. bturd] 22793  
And on myne handys, I haue off plate, [*Illumination.*]
- I always grin like a bitch!
- She is Dame Chastity, Chatelaine of the castle.
- She is well; arm'd,
- has mail'd gloves to defend the castle and

'	<b>A</b> Peyrē <sup>1</sup> glouēs, ffor dyffence,	[ <sup>1</sup> peyre of St.]		[Tiberius, A vii.]
	I-callyd 'Dowble Contynence,'		22796	<u>Chastity.</u>
	Myghty venus to rechace,			stop Venus
	And to putte hir ffro that place,	[Tib. & St.]		[Tib., lf. 102]
	That sche may hauē noon entre			
	ffor to assayilē <sup>2</sup> chastyte,	[ <sup>2</sup> fortassaille St.]	22800	from assail- ing chastity.
	Whiche schal, as a <sup>3</sup> conquerour,) )	[ <sup>3</sup> a St., om. Tib.]		
	Kepe and deffendē the dortour,			
	'To alle my ffreendes, I wole socoure,			
	That with hertē me honowre,		22804	
	Hem to kepe ffrom vncleness,			
	While I to hem am cheeff maystresse.'			

¶ **The Pylgryme :**

The Pilgrim.

<b>A</b> ffitir this, anoon I wente				
In-to the mynstre (off good entente),			22808	In the mlnster
And, asyde castynge my syght,				
I sawe a lady ffayre and bryght,				I see a winged lady, sad of coun- tenance,
Sad off contenaunce and off <sup>4</sup> cheere ;	[ <sup>4</sup> off om. St.]			
And sche bare, lyke a messangere,			22812	
A boyste ; and anon ryght,	[6-syllable line]			
Toward the heuene sche took hir fflyght ;				who flies
ffor (as I kowde byholde and se,)				
Sche was whynged, ffor to fle.			22816	
<b>A</b> Nd trewely (as I koude espye,)				upward, above the sky,
Sche ffleyē <sup>5</sup> ffer aboute the skye.	[ <sup>5</sup> flygh St.]			
And, as me thoughtē, longe and large,	[St. & Tib.]			[Tib., lf. 102, back]
Affor hir brest, sche bare a targe ;	„		22820	
And (schortely as I kan reherse)	„			
The sylvē heuene sche dydē perse.	„			and into heaven,
And I thought (in sotheffastenesse)	„			
Hir laboure and hir besynesse	„		22824	whose busi- ness is to make dead men rise again.
Was ffor to maken (in certeyne)				
Deedē men to ryse <sup>6</sup> ageyne.	[ <sup>6</sup> lyve St.]			
And I gan ffor to neyghē <sup>7</sup> nere,	[ <sup>7</sup> neygh Tib., nyghe St.]			
Preyēd hir (off herte entere)			22828	
To ʒeue me infformacyoun				
Off name and of <sup>8</sup> condyseyoun.	[ <sup>8</sup> and of St., and Tib.]			

¶ **Prayer :**

Prayer.

'	<b>M</b> y namē, ʒeue thow lyste to here,	[Stowe, leaf 359]		Her name is 'Prayer.'
	I am, off ffolke, callyd 'Prayere' ;		22832	

PILGRIMAGE.

R R

610 *The Dead who wait on the Monks are Endowers of Orders.*

[Tiberius, A vii.]	' And lerne off me that (off resoun,) [St. & Tib.]	
<i>Prayer.</i>	Eche man is worthi the guerdoun "	
	(Yf <sup>1</sup> that trouthe be obserued,) "	
	Lyke as he hath trewely deserued. "	22836
	And echè wyght, ffor his good dede, [1 Tib. would be '3eue.']	
	Is worthi to resseyue his mede,	
	Lyke his meryte, off equitye.	
She says that these dead folk	' These deedè ffolk whiche thow doste se, 22840	
	[ <i>Illumination. Pilgrim, Angel, and two dead Men.</i> ]	
[Tib., ll. 103]	Ben they whiche, euery day suyng, [Tib. & St.]	
	3euen lyuelode and fost[e]ryng "	
	To lyvyng ffolkes that here-in dwelle :	
	In what wyse, I schal the telle. 22844	
are good men who, while living, gave of their alms to sustein this house,	<b>W</b> hanne they alyue were heere present,	
	They gaff off herte, in <sup>2</sup> good entent, [2 and St.]	
	Thorough ther parffyte holyncsse,	
	In-to this hous fful greet almesse ; 22848	
	And, to ther sustentacyoun,	
	They madè the ffoundacyoun	
	Off this ylkè samè <sup>3</sup> hous ; [3 same ilke St.]	
and provide the monks a competent livellhood,	And 3aff vnto relygyous 22852	
	Meete and drynke (off good entent)	
	And lyuclodè competent ;	
	Off purpos (sothè ffor <sup>4</sup> to seye) [4 for om. St.]	
that they might pray for them.	Thát they scholdè ffor hem preye. 22856	
	And so they don, bothe day and nyght,	
	Off consuétude and off ryght.	
	' Wherefore, callyd I am ' Prayere,'	
	Whiche that am the messagere 22860	
She flies to heaven	That fflie <sup>5</sup> to heuene with whyngès lyght, [5 fly St.]	
	ffer aboute the sterres bryght,	
to present God with well-meant prayers.	To-ffore the lord, to presente	
	Prayere made in good entente, 22864	
	Lyche as these ffolkès haue in charge.	
Her Targe is Fervent Continuation of Prayer.	' And the name eke off my Targe,	
	Is Fervente Contynuacyoun	
	Off prayere by devocyoun. 22868	
	<b>F</b> Or there nys <sup>6</sup> halpeny nor fferthyng, [6 nys St., is Tib.]	
	But it requerith his guerdownyng	
	More trewely (3eue it be tolde)	

*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 greetë<sup>1</sup> peyne, [1 greet Tib., gret St.] ,,  
 And gyveth to hem remyssoun. ,,  
 Wher-flore I am callyd 'Orysoun,' ,, 22880 She is 'Orison,' and takes prayers to heuven;  
 That do off ffolkës the message  
 To<sup>2</sup> god, by fful 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 procuracyoun  
 Off Práyere 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 supplicacyoun, ,,  
 Whanne<sup>3</sup> it is grownded on resoun, ,, 22892 and her entreaty is never refused by God.  
 It is never, I dar devyse, [3 Whan St., Euere Tib.] ,,  
 Not refusyd, in no wyse. ,,  
**W** Herfore, by the reed off me, 22895  
 3eue thow wolte<sup>4</sup> gon to that Cyte, [4 wilt St.]  
 I schal the schewe the ryghtë<sup>5</sup> 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 eese, 22900  
 I schal the lene a mansyoun, and lend me a house there,  
 To make thyne habytacyoun :  
 It sytte wel, bothie<sup>6</sup> to hygh and lowe, [6 bothe om. St.]  
 Thy comyng ther afforne be<sup>7</sup> knowe; [7 to St.] 22904  
 ffor who that schal haue there entre,  
 Knowe, to-fornë, it muste be ;  
 Nor nó man may haue there hostáge,  
 But I to-forne do his message. 22908 for the comyng of all must be known be-forehand.  
 'And off the theeff, in his hangyng, [Tib. & St.] [Tib., lf. 104]  
 Whanne he henge by the myghty kyng ,,  
 Crist ihesu, vp-on the roode,





<p><b>W</b> Hom I by-sought, off hardynesse,          To me, that sche wolde expresse,          (Off hir grace, in goodly wyse,)          Her office, and her servyse.</p>	<p>22948</p>	<p>[Tiberius,          A vii.]  <i>The Pilgrim.</i>          I ask what          her work is.</p>
<p>¶ <b>Latrya</b>: [<i>Λατρεία</i>, the state of a hired workman.]</p>		
<p><b>O</b> ff this placè, ffolkes alle,          ‘Latrya’<sup>1</sup> they me calle.          Myne offyce is moste in wakyng,          To kepe the gate aboute the kyng.          I wacchè thereon, day and nyght,          Do my fforsc,<sup>2</sup> and eke my myght,          ffor to lyne<sup>3</sup> aye in awayt,          That there be ffounden no dysceyt.          Nowther behynde nor befor;          ffor thanne anoon I blowe myn horn.          ‘Who lythe to longe, I make hym ryse;          Slogardes allè, I<sup>4</sup> chastise,          And to slouthe I do greet sorewe;          ffor, bothe at eeue and eke at morew,          I kepe the howrès off rysyng,          To do worschipe vnto<sup>5</sup> the kyng.          Allè ffolkès vp I calle,          That no slomber on hem ffalle.          ‘Myne horne is <b>Invocacyoun</b>          Off <b>Deus in adiutorium</b>:          I blowe myn horn toward mydnyght,          To reyse vp ffolkès anoon ryght;          I suffre hem not, off sleep to deye.          Myne orgones, I tempre ffor to pleye,          And vp-on hem I make a sown          With-outhe Intermyssyown. sine intermissione orare. St. om. Tib.          ‘And trewely, alle my melodye          Is in songe off Persalmodyc.<sup>6</sup>          And, devoutely, in myne ententis,          I callè so myne Instrumentis;          ffor thylkè kyng that is most stronge,          Moste hym delytyth in swyche songe;          To hym it<sup>7</sup> is moste pertynente,          Whazne it is songe off good entente,          In clennessè and in purcte.’</p>	<p>[<sup>1</sup> Lat-er-ya] 22952          [<sup>2</sup> servys St.] 22956          [<sup>3</sup> ly St.]          [Tib. &amp; St.]          ,, 22960          [<sup>4</sup> all I do St.]          22964          [<sup>5</sup> vnto St., to Tib.]          22968          22972          22980          22984</p>	<p><i>Latrya.</i>          She says she          is Latrya,          a handmaid.          She keeps          the gate of          the Castle          day and          night,          [Tib., lf. 105]          makes folk          get up,          and whips          sluggards.          Her horn is          cald Invoca-          tion of God          to help.          She blows          it at mid-          night,          and sings          Psalmody,          in which          the King          delights.</p>

[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 in<sup>1</sup> hir handys [1 lady within St.]  
Whiche I off spak, that bar the bondys,<sup>2</sup> [Stowe, leaf 360, bk.]  
Sad and demure off hir vysage. [2 bands St.] 22989  
To me sche takyth hir passage :

*Obedience.*¶ **Obedyence :**

She is Obedi-  
ence,  
[Tib., lf. 105,  
back]

‘ **T**ELLE me,’ quod sche, ‘ on euery part 22991  
Verely what that thou art, [Stowe MS., Tib. burnt]  
And the truthë specifye, ”  
Yf thou come ought as espye [St. & Tib.]  
Into this placë, to or<sup>3</sup> ffro, [3 and St.] ”  
Or thou eny ffurther go.’ ” 22996

*The Pilgrim.*¶ **The Pylgryme :**

I tell her  
that I want  
to go to  
Jerusalem.

“ **M**Adame,” quod I, “ haue on me ruthe.  
I am no spyë, in good trouthe ;  
My purpos is, and that anoon, [St. & Tib.]  
To Ierusalem ffor to goon. ” 23000  
And, the weyës as I sought, ”  
Hedre **gracë dieu** me brought ”  
Only my wayë ffor tabrygge, ”  
And to eschewe eche other brygge.” 23004

*Obedience.*¶ **Obedyence :**<sup>4</sup>

[4 latria St.]

She says the  
beds and pas-  
sage are hard.

‘ Tokle she the not (zeue thow haue mynde,) ”  
Here-in that thow scholdest ffynde ”  
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 schal it take at gre ; 23012  
To gracë dieu, what that I kan,  
Serue hir as hir trewë man.” [St. & Tib.]

*Obedience.*¶ **Obedyence :**<sup>5</sup>

[5 latria St.]

Obedience  
then blnds  
me

‘ Take heder thy ffeet and thyne hondes ;’<sup>6</sup> [St. & Tib.]  
I shall them bothë knett in bands. [Stowe MS. 952, 23016  
leaf 360, back]  
thow shalt ha ges [lyke] a faucon,

<sup>6</sup> 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 entencioun, without eny contrariouste, that [thou] shalt ylured be.'	23020	[Stowe MS. 952.] <u>Obedience.</u>
<b>Pilgrim :</b>		
she band me foot and hand also, that to mevē to ne fro I hadd no maner lyberte ; nor my tongē was not fre for to speke, but by lycence ; nor in the seller, nor in the spence, ete nor drynkē on no syde, but lycens were my gyde.	23024	<u>The Pilgrim.</u> foot and hand ;
And, for taounte the terme entier, the space of xxxix <sup>1</sup> yere	23028	[4-syllable line] [ <sup>1</sup> nine and thirty] for 39 years.
I was bound of volunte, to obedience (as ye may se), as the statuts, fayn and well, bound the folk of that eastell.	23032	
and truly, in hert nor in thought,	23036	[Stowe, leaf 361] My bonds don't trouble me.
my bondēs <sup>2</sup> greuyd me ryght nought ; but (as it comythe to rémembraunce) ther befell a wondar chaunce :	23040	One day the Porter of the Castle was out, the King absent,
the portar happede on a day to ben fer out of the way ; the kynge was absent eke also ; and, in absence of bothē two, (and the gatē was vnshet,) ther cam in, withoutē <sup>3</sup> let,	23044	and the Castle-gate open.
a thefe, that no man coude espye, that was eallyd Falls Envye :	23048	[ <sup>3</sup> without St.] In came False Envy,  Treason, Detraction,
hir two doughtars, the ton, ' Treson ' called / the tother, ' Detraction ' : with them (by gret eruelte) Seilla, a monstre of the se, and her hounds hir folowyngē with grete noyse and gret barkyngē.	23052	and Scylla, with hounds,
and this meyne, in the castell madē noyse and gret revell : In a lenton (who lyst se) they made the ladyes for to fle	23056	and drove out the Ladies.

- [Stowe MS. 952.]  
The Pilgrim. out of thilkë holy boundes.  
and Scilla folowed with hir hounds,  
gan at them sore enchace ;
- 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 conspiracyd allë<sup>1</sup> thre [1 all St.] 23064  
playnly to devoure me,  
only by conspiraciön  
of envie and detracciön.  
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 treynës<sup>2</sup> I myght not eskape. [2 treyns St.] 23072
- Scylla. *quod* Scilla then, (of gret despyt,)  
'he wenythe for to have respit,  
and by his horse to bene socowryd,  
that he shall nat ben devowryd 23076  
of vs by persecution.'
- 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 ovr daunger shuld hym save ?'
- Scylla. Scilla :  
*quod* Scilla, 'I shall well telle,  
yf ye lyst a whilë dwelle : 23084  
this horse is cawlyd 'Good Renowne,'  
whiche hathe (in conclusyon)  
fowr fette hym to susteyne ;  
and ellës<sup>3</sup> (without eny wene) [3 ells St.] 23088  
he shuld (to his confusïön,)  
at myscheffe 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  
Defama. 'the firstë<sup>4</sup> fote of his horse is, [4 first St.]  
that he have no condiciön

*The Feet of the horse, Good Renown. The Serpent. Envy. 617*

‘sownynge to dyffamacion, this is to seyne, touchynge shame, that he be voyde of dyffame.	23096	[Stowe MS. 952.] <i>Scylla.</i>
‘The second, (to his advantage,) that he be borne out of servage : this to meane, that he, in all, out of thraldome be lyberall.	23100	The feet of the horse ‘Good Re- nown.’ 2. Free-born.
‘The third, (withouten all outrage,) to be borne in trwe mariage.	23104	3. Legiti- mate.
‘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.	23108	4. Sane.
‘thesē fowre feet (in sothnesse), of truthē all-way bere witnessē ; but we (by conspiratioun) shall maken hym alryght a-doune ; and, shortly, (to ovr avayle), here-on we shall haue a consayle.’	23112	
and, lyke to theyr opynyon, fyrst ther spake Detraction : <i>quod</i> she, ‘I can a noble songe that aye resownythe vnto wronge, That <i>Dan</i> of <i>Invidia</i> [ <i>Fiat Dan coluber in via, cerastes in semita,</i> <i>mordens unguilas equi, ut cadat ascensor ejus</i> <i>retro.—Genesis xlv. 17.]</i> <i>fiat coluber in via.</i>	23116	<i>Detraction.</i>
‘this songe I wot ryght welle,’ <i>quod</i> she,	23121	
‘was I-songe first for me. to vse it, I am nat rekles, I am the horned Cerastes, <sup>1</sup> [ <i>1 κεράστρης, cerastes, a horned serpent.</i> ]	23125	says she is the Horned Serpent that
whiche evar (as ferforthe as I may), trace ever the wrongē way. and covertly, in my werkyng, I vsē for to byte and styngē ; with tethē & tonge I do most wrake, evar behynden at the bake.	23128	bites and stings folk behind their backs,
‘the horsē of hym, in diffame, [. . . . . <i>no blank in MS.</i> ]	23132	
so prively I shall disceyve, that he shall nat apparcyve. I shall be falshed so prevyde,	[Stowe, leaf 362]	and she will upset my horse.

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, echon they accordyd well therto ; the houndēs <sup>1</sup> stoden at abaye	[ <sup>1</sup> hounds St.] 23144
Detraction makes my horse fall	and gan barke, by gret affray. and at[tē] last, Detraccion made myn hors to falle a-doun, and to halten in swyche wyse that I myghtē <sup>2</sup> nat a-ryse :	[ <sup>2</sup> myght St.] 23148
with her Serpent- tongue.	withe a tonge of a serpent myne horse and I were bothē shent ;	
I tumble down among the hounds.	And doun at erthe, in gret affray, amonge the houndēs ther I lay. and aftar (by great felonye)	23152
Envy wounds me with 3 spears,	I was assaylyd by Envye ; and with thre sperēs sharp ground, she gave to me many a wound. ;	23156
and the dogs tear me.	and of Scilla, the cruell hounds, gaue me many mortall wounds ; I was to-torne with ther chas.	
Treason hits me on the head with a club ;	and than cam Treason with hir mas, hevy as a clobbe of leed, and ther-of set me on y <sup>e</sup> hede ;	23160
and breaks my legs and arms.	lege and arme she brake in twayne, that yet I fell the gretē <sup>3</sup> payne	[ <sup>3</sup> gret St.] 23164
	of that ylkē mortall stryffe, and shall felle it all my lyffe. and whill I lay thus in a traunce of grete anoye and grete grevaunce,	23168
Then they leave me.	those oldē <sup>4</sup> vekkēs dispitious, [No gap in MS.] they me left in full gret drede, wenynge that I had be dede.	[ <sup>4</sup> old St.] 23172
	and comfort, truly was ther none, for all my fryndēs <sup>5</sup> werē gon :	[ <sup>5</sup> frynds St.]
	in prison, lay Charite ;	

- Mercy was hound, & eke Pitie, 23176 [Stowe MS. 952.]  
 whiche lykyd me nothyng well. The Pilgrim.  
 and Scilla cawsyd everydell ;  
 for my sorow and my grevaunce  
 was to her full gret pleasaunce ; 23180 Scylla is de-  
 lighted at my  
 wounds,  
 and it grevyd hir full sore  
 that I haddē<sup>1</sup> harme no more ; [Stowe, leaf 363, bk.] [1 MS, had]  
 and she (of indignation,) 23184 and re-  
 proaches  
 Treason for  
 not having  
 injured me  
 more.  
 made a quarell to Treason,  
 that she dyd no more vengauce,  
 to encrease my wofull chaunce.  
 wherfore I (in myn entent) 23188  
 I axyd a ryghtfull iugēment,  
 cast my gage tofore the kynge,  
 to have amende of all this thyng ;  
 and, for this great transgression,  
 I made a-pele vppon Treson ; 23192 I accuse  
 Treason  
 before the  
 King,  
 and complaynyng thus my wo,  
 I lay, and turnyd to and fro,  
 maymyd in so mortall wyse  
 that I myghtē<sup>2</sup> nat aryse 23196 [2 myght St.]  
 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  
 arins are  
 broken)  
 make myself  
 a leg of wood,  
 and that leg (in my discese)  
 dede me after full gret ese ;  
 for, to my gret confusōn,  
 lost I haddē<sup>3</sup> my bordon ; 23204 [3 had St.]  
 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 áuentures,  
 as I anoynted my bresures,  
 complaynyng early on a morow,  
 as I lay, and madē sorowe, 23212 and anoint  
 my wounds.  
 when phebus, with his bemēs bryght,  
 gilt the hyllēs<sup>4</sup> with his lyght, 23212 At moru,  
 to chase the mystēs that were derke, [4 hylls St.]



[Stowe MS. 952.] to me there come a full old clerke, 23216  
 The Pilgrim. whom, sythē tyme that I was bore,

old Ovid comes to me, I had nevar sene tofore ;  
 and his booke on me he layd,  
 and euen thus to me he sayd : [Stowe, leaf 363] 23220

Ovid.

**Ouidius :**

quod he, 'of true affection,  
 I ha gret compassyon  
 on thy sorowe and on thy doole, 23224  
 that thow liggest here all soole  
 in grete myscheffe (as semethe me)  
 wher-of I haue full gret pyte.'

The Pilgrim.

**Pilgrim :**

"for to put me in certeyne,  
 I pray the that thou woldest seyn 23228  
 thy name openly to me,  
 that I myght<sup>1</sup> thanken the." [1 myght St.]

Ovid.

**Ouidius :**

'of my name it stonde the thus ;  
 I am callyd Ovydius, 23232  
 whiche loue *thee*, more than thou canst wene :—  
 here-afatar 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 plesaunce,  
 and shuld ha made *thee* in substaunce 23240  
 ffull sufficiaunt, in many a thyng,  
 bothe in doctryne and in connyng.

and will curse my injurers. but I am comē to denounce  
 a sertayn curse, & to pronounce, 23244

on allē<sup>2</sup> thilkē the sentence, [2 all St.]  
 whiche vnto the ha don offence.  
 whiche sentence (in wordēs<sup>3</sup> fewe) [3 words St.]  
 to the in latyn I shall shewe, 23248  
*Terra sibi fruges & cetera /'*

The Pilgrim.

**Pilgrim :**

whan his vers weren 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 363, back]  
 but I ha no devosyon  
 In cursyngē nor in malison; 23256 I tell Ovid  
 I shall delay[e]n all cursyngē, off cursing  
 tyll tymē that the myghty kyngē, till God  
 by iugēment, eche thyng shall deme, judges at  
 as vnto hym it shall but seme, 23260 Doomsday.  
 of ryghtwisenessē, to provide."  
 and in this wise, the clerke Ovide Ovid goes;  
 went his way, and leftē<sup>1</sup> me [1 left St.]  
 lyggyngē in great adversitie; 23264  
 and to expresse (in complaynyngē)  
 my gretē<sup>2</sup> sorow by writyngē, [2 great St.]  
 I will myn ownē namē shewe, 23268  
 sette out by lettars on a rowe  
 at the gynnynge of this ditie  
 in eche ballad as ye may se,  
 of Frenche and Lattyn, bothe I-fere,  
 ryght anon as ye shall here. 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)</p> <p><b>G</b>rato messium tempore,          Quant nature sez beaux<sup>1</sup> fruiz dore,<sup>2</sup>          Et prompta sunt in liquore          Ses vins qu'encore pas n'affore, 4          Quo folium in arbore          Se commence a deuenir sore,          Et boreas in equore          Si n'est pas trop nuysant encore. 8</p> <p>(2)</p> <p><b>V</b>idi scriptum in margine          Ou cestuy escript s'enracine,          Mirandam pulcritudine,          Grace dieu, du ciel royne digne, 12</p>	<p>Me vocantem ex nomine :          ' Vien auant, et si t'achemine          Mecum, quia regimine          Tu as mestier, et de doctrine.' 16</p> <p>(3)</p> <p><b>I</b>lla me duxit prospere          En l'ung des chasteaulx de son pere,          Exhortando summpere,          Que l'un de leans ie fusse frere, 20          Virginique puerpere,          Estoille de mer pure et clere,          Me servum vellein tradere,          En la faisant ma bonne mere. 24</p>
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<sup>1</sup> beaux, Petit print, *om.* St.

<sup>2</sup> Stowe ends here. The rest is copied from Petit's French edition of *Le romant des trois Pelerinaiges. Le premier pelerinaige est de l'homme durant qu'est en vie . . . ab. 1500.* Foeillet .lxxxiiij. col. 2, sign. l.iiij.

622 *Acrostic of my Name: Guillelmus De DeGuilevilla.*

	(4)		(10)
<b>L</b>	Egis audite nouvelle, Plaisante me fut la nouvelle, Nam, mel mundi mixtum felle, Si me nuysoit à la forcelle. 28 Tunc pellem dedi pro pelle, Pour seruir à ceste pucelle, Puro sperans frui melle, Pour quoy la vie se renouuelle. 32		<b>S</b> Ic persequitur peruerse Tous temps / et assault et reurse Viros, sinderesis terse, Faulse trahison la pernerse; 76 Et timendum, si sic per se, Au dedans du chastel conuerse, Me per hanc oues disperse Soient par maniere bien diuerse. 80
	(5)		(11)
<b>L</b>	Ongo cursu pacifice Remains ou chastel sans malice, Vtilitati publice Entendant, selon mon office. 36 Sparsim apparent rubrice <sup>1</sup> A tout chascun, s'il n'est trop nyce, Nam factum est theatrice, Sans quelconque notable vicc. 40		<b>D</b> Etraction cum murmure, Pour luy ayder, tres grande cure Subministrant, et gutture, Par le dur glaine qui trop dure; 84 Asseruntque de iure, Que faire doyuent grant iniure Hominibus vite pure, <sup>2</sup> Que le susdit chastel enmure. 88
	(6)		(12)
<b>E</b>	A propter prodiente D'une cauerne pestilente, Inuidia furiente, Et du bien de l'autruy dolente, 44 Improuise ac repente, Scilla la lisse pullulente, Proditione presente, Sans nul delay me mist en ventc. 48		<b>E</b> Xpertus hoc minis dure, Soustiens leur griefue forfaicture, Maxime cum nullo rure; Bestes y ait de tel facture, 92 Turpissime sunt figure, Et sans ouraige de nature; Vnde earum iacture Plus griefues me sont sans mesure. 96
	(7)		(13)
<b>R</b>	Abida sic orta peste, De corner fist tres grant moleste Cum canibus atque reste; Moy, comme vne sauuaige beste, 52 Alba circumtecta veste, De chasser se monstra moult preste; Alta echo bosci teste, Trop me fut ceste chace agreste. 56		<b>D</b> E quarum turpitudinc, Et du tout mauuaise conuine, Exaratur in margine, De ceste voye ou ie chemine, 100 Non quod alie pagine D'auctorite sainte et diuine, Maiores certitudine 103 N'en contiennent mieulx la doctrine.
	(8)		(14)
<b>M</b>	E persequens indefesse, La tres cruelle veneresse, Ac violenter me subesse Fist a ses chiens hors de lesse, 60 Sicque clamare necesse Bien me fut, pour yssir de presse, Sed, si potuit prodesse, N'est pas bien ceste chose expresse. 64		<b>E</b> Arum tormentum graue, Plus assez que cy ne l'agraue Sustinui / non pro caue Trahison qui les maulx encaue, 108 Sepe mihi dicens aue, Combien qu'elle me fust moult hauc, Me prostrauit ictu claue, En faisant de moy son espaue. 112
	(9)		(15)
<b>V</b>	Aluisset facta pace, Se trahison vne autre trace Non intrasset sine face, Afin qu'on n'apperceust la face; 68 Nam, duce nicticorace, Par le coup d'une grosse masse, Ostenso vultu fallace, Si m'abatit en my la place. 72		<b>G</b> Rauiter sic, et nocue, El m'abatit de sa massue, Constat ouibus pascue, Que bien i'ay ma peine perduc, 116 Et castrum supernaue, Pour auoir la teste tondue, Intraui nam precipue; Mon esperance y est rompue. 120

<sup>1</sup> Fo. lxxxiiij, back.

<sup>2</sup> Leaf 84, baek, col. 2.

	(16)		
V	T seruirem virge iesz,		Sed defectus iusticie,
	Me mist grace de dieu en lesse;		Qui ou poulice fut endormie
	<i>Quod fruerer magna messe,</i>		Im cellula memoirie,
	M'acertena par grant promesse;	124	Trestous les iours Harou i'en crie. 160
	Sed video nunc expresse,		(21)
	Dont grande douleur mon cuer presse,		I L lud nesciens nescire,
	<i>Quod egredi est necesse,</i>		A dur colier mon ame tire,
	Et ailleurs celebrer ma messe. 128		Presertim cum inuenire
	(17)		Je ne puisse, ou troueray mire, 164
I	D, si seruato ordine,		Qui iam velit subuenire
	Et bonne paix a marie digne,		A ma playe las qui s'empire
	De qua, cum moderamine,		Ex descensu magne ire,
	A elle plaindre ie me fine. 132		Dont souuent ie ne suis pas sire. 168
	Potuissem pro nemine		(22)
	Qui en cestuy monde chemine,		L Vcis creator optime,
	Stetissem tanto turbine,		L Estre vueillez fort animé
	Demourant hors de discipline. 136		Succurrendi promptissime
	(18)		A tel grief dont suis opprimé! 172
L	Egatus celi curie		Et sum certus firmissime,
	<sup>1</sup> Pleust a sainte vierge marie,		Se luy est mon fait intimé,
	Quatinus nunc summarie,		Michi succurret proxime,
	Et de plain sans point farderie, 140		Et sera mon vieil roil limé. 176
	Cognosceret ex serie,		(23)
	Se ie dy voir ou menterie,		L Egi quodam volumine,
	Et quis currentis furie		L Quant fait est bien examiné
	A punicion demerie. 144		Justicie libramine,
	(19)		Qui a tort, est tantost miné; 180
E	X hoc iustificatiue,		Et iustus not redit sine
	A bon aduis tournant l'estriue,		Honneur, quant le plait est finé,
	Deus auctoritatiue		Et iudici sine fine
	Osteroit tout ce qui estriue;	148	Est vray salut predestiné. 184
	Impediret causatiue		(24)
	Sa nef, qu'à bon port elle n'arriue,		A Rbores solis et lune,
	Simul, et miseratiue		A Se m'eussent dit quant ie fuz né,
	Me feroit il grace hastiue. 152		Cui casui vel fortune
	(20)		<sup>2</sup> Je seroye ioinct et aduné, 188
V	Tinam nutu gratie,		Non dedissem causam prime
	Gardienne qu'est de ma vie,		Pour ainsi estre destiné,
	Impetum tante furie,		Nam semper me trahens fune,
	En memoire ie n'eusse mie; 156		Grande trahison m'a esgruné. <sup>3</sup> 192

<sup>1</sup> Fo. lxxxv.

<sup>2</sup> Fo. lxxxv., col. 2.

<sup>3</sup> The French goes on:—

O R 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 Maistrs 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'Amc*, Roxburgh Club, 1895, p. 57-64, in alternate French and Latin lines, beginning



that folkē shuld them sparē nought, to his presens till they were brought.		[Stowe MS. 958.] <u>The Pilgrim.</u>
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,	23300	that he might punish them.
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 ássemblé, where the kynge set in his se, of the ladyes that ther dwell, (of whome to-forne ye have herd tell,)	23304	
that suffred gret oppressyon of Envy and Detraccion, of Scillas houndēs, <sup>1</sup> by berkyngē,	23308	Then the bells were rung to assemble the Ladies of the Castle,
in th[e] absens of the kynge, of their drede and mortall rage, wher-of they suffred gret damage.	[ <sup>1</sup> hounds St.] 23312	whom Envy, Detraction, and Scylla's Dogs had worried.
'Madams,' quod this messegere, 'the kynge, most myghty of power, whiche hathe, in great charitie, (in effecte, as ye shall se,) and purposeth in his entent, he hathe be longe from yow absent, (as ye know yowr-selffe full well,) but of new, to this castell, he is come for his pleasauce ; and he hathe made an ordynaunce and statutēs full covenáble, to yow echon ryght profytable, commaundyngē yow, echon, in dede, that, hens-forthe, ye ha no drede of your enemyes, nor hevynesse, but that yow do yowr besynesse (as it is the kyngēs <sup>2</sup> will) yowr office truly to fulffyll,	23316	
		<u>The King's Messenger.</u> The Ladies were told
	23324	
	23328	
	23332	not to fear their foes,
	[Stowe, leaf 364, back]	
	[ <sup>2</sup> kyngs St.]	
	23336	but do their work.
PILGRIMAGE.	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.*
- Then every lady did her duty quietly and happily.
- than the messengar went his way,  
and thes 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 truthè and iustice 23348  
be truly kept in any place,  
I dare sayne ther abydythe grace ;
- Where the gate is well kept, no vices can enter.
- And where the gatè is kept well,  
of palays, maner, or castell, 23352  
that vycis may ha none entrie,  
that place stant in suërte,  
and eche thyng tournethe for *the* best ;  
for, ther is peace, and ther is rest, 23356  
and evar gladly, to theyr forthyng,  
ther abyte the ryghtfull 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,  
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 thynghes, and to here,  
for therby a man may lere [Stowe, leaf 365] [C. & St.]  
ful moche thyng outward by syght, ,,  
and take example to done right. ,, 23372
- So I got leave,
- And whan I hadde ther-to lycence<sup>1</sup> [1 lycens St.]  
I wente and dede my diligence<sup>2</sup> [2 dylygens St.]  
to visiten, and to se  
ful<sup>3</sup> many wonderful countre. [3 ful om. St.] 23376
- saw many countries,

and ther <sup>1</sup> I fond ful gret foyson	[ <sup>1</sup> tier St., om. C.]	<i>The Pilgrim.</i>
Of many dyuers Religyou; and I saugh, of many oon,		and divers religions
The gretë bondës euerychon	23380	with broken bonds,
broke, that shuld hem wel conserve, 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 wikres <sup>2</sup> brak, [ <sup>2</sup> wyrks St. (See p. 588, above.)]		
The hopës wenten al to wrak, And many shippes for lak, allas, Was yperysshed <sup>3</sup> in the same cas, [ <sup>3</sup> peryshyd St.]	23388	
and brought vnto confusoun, (toform as is maad <sup>4</sup> mensioun)	[ <sup>4</sup> made is St.]	
for lak in their gouernaunces, Nat keyping their obseruauces.	23392	for lack of government.
And her-vpon I ferther wente to senë <sup>5</sup> more (in myn entente).	[ <sup>5</sup> 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; and on hem sittë, <sup>6</sup> fressh of chers, Aungels, of gret vertu;	[ <sup>6</sup> sat St.]	I see Angels on horses,
and hafter hem, kam Gracë Dieu, fresshly Ridyng in a char.	[ <sup>6</sup> -syllable line]	
and the gate (I was wel war) Of the castel stood vnshet.	23400	and Grace Dieu in a Chariot.
and truëly, whan I had met the Somers, I gan enquere	[leaf 287, bk.]	
of oon, that he wold[ë] lere goodly, and informë me, [Stowe, on leaf 365]	23404	
whos the somers sholdë <sup>7</sup> be, [7 shold St.]	[C. & St.]	
Which hadde, vpon hir weye, Aungels hem to conveye, [6-syllable line]	23408	These horses, ridden by Angels,
Only for to make hem strong.		
<b>The aungel:</b>		
'To Grace Dieu,' quod he, 'they long.'	23412	aie Grace Dieu's.
<b>The pilgrym:</b>		
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,  
benignely<sup>1</sup> she gan me calle, [<sup>1</sup> 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 answeyrd<sup>2</sup> anon ryght, [<sup>2</sup> answeyrd St., answeyrd C.]  
how I wente to haue a syght 23424  
of sondry castelles (it is no doute,  
that in the cowntre stood aboute,  
and of folkës gouernauce,  
that ther abood for her plesaunce. 23428

[leaf 288]

Grace Dieu.**Grace dieu :**

Graciously, y-wys, quod she,  
'Now thou hast yfoundeden me  
toforu or that I was ago.  
but (withoutë<sup>3</sup> wordës mo), [<sup>3</sup> without C., St.] 23432  
come and folwe on after me,  
and many thyngës thou shalt se.'

The Pilgrim.I follow her  
thru many  
dwellings,

and she ladde me, vp and down,  
by many diuerse mansioun, 23436

and see  
Virtues and  
Vices,

In cloystres, as wentë tho  
Round about, to and fro : [<sup>6</sup>-syllable line]  
ther I saugh vertues and ek vices,  
and many dyuerse edifices. 23440

an old lady,

I saugh ther places ruynous,  
and to dwelle in / perillous.  
she shewed me, on our walkyng, 23444

head of a  
Convent,

and (as by her contenance,)  
She haddë ther gret gouernauce :  
she bar a Rewle of a masoun,  
and pleyed by derysioun, 23448  
and (as I couldë tho espie)  
by a maner mokerye.

In hir hand (as I was war)

a gret<sup>1</sup> spoon also she bar ;

and as she reysed it a-lofte,

to hir mouth she putte it ofte.

[*Blank in MS. for an Illumination.*]

And also (as to my reward,)
 23452

hir hed was turned ek bakward,

that tofor<sup>n</sup> (as I ha mynde,)

Was turned and ysette behynde.

[**Grace Dieu**]:

*Quod* Grace dieu a-noon to me,

'at the eyë thou mayst se ;

this hous (yef thou canst espye,)

whilom was by masounrye

bilt, and founded spiritually

by sent Benet, feithfully

by lynë and level of masoun,

thorough gostly foundacioun,

for which, whilom parmanable,

it was tabidë the mor stable.

'conceyve also, (by my doctryne,)

thyng that is maad by rule and lynë,

In it self bath more beaute

tendure, and mor stabilite.

but whan the masoun was agoon,

the rulë wente, and that a-noon,

and the lynë stood nat faire

Whan the rulë gan apaire ;

and thus the rule, and ek the lynë,

bothe attonës gan declyne.

and feithfully, in this castel,

the rulë was nat kept ryght wel ;

for, sith the halt held this place,

al good rulë gan difface.

of vertu ek she is so bare,

the edifices to repare ;

for the old fundacioun,

She hath nat but derisioun ;

She reccheth nat what-euere falle ;

thaugh the stoonës fallen alle,

*The Pitorim.*

with a great spoon in her hand.

[<sup>1</sup> gret C., grete St.]

Her head was set on backwards.

*Grace Dieu.*

[leaf 288, bk.]

The house was founded

[Stowe, leaf 366]

by St. Benedict,

but its Rules were not feithfully kept.

[See l. 23,444]

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 werkynge,  
Intendeth to noon other thyng!' [St. & C.] 23492

The Pilgrim. **The Pylgrym :**

[leaf 289] " Ma dame," *quod* I, " to my semyng,

I said the  
masonry of  
the house was  
not perman-  
ent,

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 :**<sup>1</sup>

[<sup>1</sup> St., om. C.]

' Touchyng the bildyng, tak good heed :  
the masounry, (it is no dreed,) 23500

I dar ful wel thy-self assure,  
it was maad for to endure,  
and to haue last<sup>2</sup> for many yer,

[<sup>2</sup> lust C., last St.]

and the  
mortar was  
not stable.

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 ori-  
sons and  
fasting,

' It was first maad of orisounz,  
of fastyng and afflicciounz,  
to holde the cloystre round about  
by stableness, and not gon out  
into the world, vagabound,

[Stowe, leaf 366, back]

23512

the edifices to confound ;  
but in their cloystres stille abyde  
in mekēesse, and not in pryde,

23516

Haue their frequentaciounz  
in prayēr and in orisounz ;

erly on morwen to aryse,  
in vertu to haue excercyse ;

23520

singing of  
masses,

and at festēs more and lasse,  
oftē tymēs syngē masse.

' this was whilom, (I you ensure,)

of their mortar, the temprure,  
founded vppon charyte,

23524

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.*  
 In parfit pes and vnyte [leaf 280, bk.]  
 of high and lowe in their degre, peace and  
 for love only of crist ihesu. and love of  
 Christ.
- ‘And yef the mortar, in his vertu, 23532  
 had abide in stabilnesse,  
 Withouten eny doublenesse,  
 Lich the first fundacioun,  
 The werkē<sup>1</sup> nad not falle a-doun, [<sup>1</sup>werk C., worke St.] 23536  
 but stable stonde in his degre.
- ‘and now, echon ha liberte,  
 at peir lust, to slepe and wake ;  
 and noon other hed<sup>2</sup> ne take [<sup>2</sup>heode St.] 23540  
 forto kepe their óbseruance :  
 and thus, for lak of gouernaunce,  
 Pes from hem, and vnyte, 23544  
 Exilēd is, and charyte. *But from lack  
 of observance  
 of rules, and  
 of govern-  
 ment, peace  
 and unity  
 are exiled,  
 and nothing  
 is given to  
 the poor.*
- ‘thát whilom gaff drynke and foode,  
 and vnto pore their lyvëloode,  
 oonly of mercy and pyte,  
 and, held hospitalyte ; 23548  
 and, of euery manere age,  
 gaf to pore folk herbegage,  
 such as thei seyen, in distresse,  
 in myschif, and in Seknesse.’ 23552
- Pilgrim :**<sup>3</sup> [<sup>3</sup> 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 :**<sup>4</sup> [<sup>4</sup> 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 [<sup>5</sup>land . . . hand St.]  
 The myghty kyng that gaf hem al  
 suffisaunce in euery lond ;<sup>5</sup> [leaf 290]  
 but now he hath withdrawe his hond<sup>5</sup> 23564

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 necligence, they doon in o thyng gret offence. ffor wher the lord (in his degre)	
		Duely shuld honnour <sup>1</sup> be,	[ <sup>1</sup> 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, nettles and wedës round aboute, in cymyterys ful gret route, lich a disert or places <sup>2</sup> wilde,	23580
		wher no man hath lust to bilde, Replevisshëd of al ordure, as it were withouten cure ; and many oother dishonestës, bestial in ther degres, mor than I can here devyse.	[ <sup>2</sup> place St.] 23584
		'and crist ihesus dede iustyse on hem that in the temple solde :	
Christ did justice on those who defiled the temple.		because onoly thei were bolde to done dishonour to his hous, he was in <i>party</i> Regerous, As the gospel kan you telle ; he bett hem out with a flagelle, That noon of hem durst abyde.	23592  23596
[leaf 290, bk.]		'Wherfore this halte that here is guyde, list nat, of hir frowardnesse, suchë <sup>3</sup> thyngës to redresse,	
But this negligent Head would not reform abuses.		nor do <i>seruyse</i> in hir werkyng for tentende vpon the kyng : her look, hir cher, (as ye may se,) is vpon worldly vanyte,	[ <sup>3</sup> suche St., such C.] 23600  23604
She cared only for worldly vanity :			

‘and al hir hertes besynesse, rather than on holynesse ; for which the kyng (iustly and wel, that considereth euerydel)	[Stowe, leaf 367, back]	23608	<u>Grace Dieu.</u> and the king will not fail to take redress for these evils.
hem to quytē wil not cesse, maketh their goodēs to discesse ; 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 their <sup>1</sup> lord forsake. ‘therefore he can it fro hem take	[ <sup>1</sup> theyr St., the C.]	23616	
Whan-euere he list, who lokē wel ; ffor the Prophete Ezechel <sup>2</sup> Writeth, (who so taketh hede)	[ <sup>2</sup> ezechell St.]	23620	As Ezechiel said, idleness was the destructi- on of Sodom.
Idelnesse, plente of bred, caused (in conclusioun) of Sodom the distruccioun.’ Pilgrim : <sup>3</sup>	[ <sup>3</sup> St., om. C.]		<u>The Pilgrim.</u>
‘‘I pray yov, telle on a-noon ryght, She that halteth in my syght, What is hir name, and hir offys, of whom ye sette <sup>4</sup> so litel prys ?’’	[ <sup>4</sup> is set St.]	23624	I ask who this bad Head of a Convent is.
Grace Dieu : <sup>5</sup>	[ <sup>5</sup> St., om. C.]		<u>Grace Dieu.</u>
‘To make a playn discripcioun, She is called ‘Abusioun,’ because, the good that god hath sent, by hir thei ben wrongly dispent, <sup>6</sup> And ageyn his wul <sup>7</sup> abused ; Wherof she may nat ben excused.	[ <sup>6</sup> spent St.] [ <sup>7</sup> will St.]	23628	This Head is ‘Abuse,’
‘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] <sup>8</sup> and founde, [ <sup>8</sup> known St.] Therto she haveth no reward,) Hir hed ytourned is bakward ; Vnto the world she cast hir look, Wich, vnder colour, she forsook.		23632	[leaf 291]
‘hir spon also doth signefye the foulē vice of Glotonye,		23637	and has her head turned backward.
		23640	Her Spon signifies Gluttony.

Grace Dieu.

She has forsaken the unity of antiquity,

and discovered the vice of Property,

using the Spoon of Individualism,

usurping the fat, and leaving the lean,

[leaf 291, bk.]

not like shepherds, but like ravenous wolves,

getting goods with the spoon of Individualism,

and obtaining Christ's curse.

'for, ageyn ryght and al Resoun,

by force and vsurpacioun,

she hath forsake the vnyte

of fraternal antiquyte,

by *perfeccioun* to contune

to haue hir goodës in comune.

'but this fals *Abusioun*,only by *vsurpacioun*In *Religioun* (who list se),fonde out the vice of *propurte*,

Which is thyng most viciöus,

rennyng among religiöus,

Which causeth ofte discord and stryf,

contrary to *Thapostles* lyf.'In *propurte* (ye may ther rede)

thei ne dide nothyng possede ;

her good was comoun, in *certeyn*.

Wherefore the Spon that thou hast seyn

ys callede 'Syngularyte,'

thyng to possede in *propurte* ;to gedre the *fattë* (thus I mene),

vnto hir self, and leve the lene :

As the *Prophete Ezechiel*,to the sheperdes of *Israel**Spak* and wrot, ful yore a-go :

'Sorwe be to you, and wo,

that ne take to nothyng hede,

but your silven<sup>1</sup> forto fede ;not lik sheperdes of *cristus* hous ;but verray wolvës *Ravinous*,

liggyng awayt, bothe nyght and day,

forto devoure what thei may :

they takë bothë mylk and wolle ;

and the *fatte*, away thei pullewith the spoon of *cruelte*ycalled *Syngularyte*,thei *Robbë* pantener and purs,and gete hem oftë *Cristes* cours.<sup>2</sup>'ffor which cause, I, *Abusioun*,*ám* come of *entencioun*

23644

23648

23652

[Stowe, leaf 368]

23656

23660

23664

23668

[<sup>1</sup> silvs St.]

23672

23676

[<sup>2</sup> curs St.] 23680







' their offices as thei sholde do, to kepe ther obseruances also (lich to their professioun) in prayer and deuocioun,	23764	<i>Grace Dieu.</i>
god wil, of his ryghtful lawe, to chastice hem, his hond with-drawe, suffre her goodës to vnthryve, but if thei amende hem blive ;	23768	If they do not so pray, God will chastise them.
yive it to hem that wil hym serue, and his comandēmentes obserue. ' herof ye may sen a figure fful wel rehersed in scripture :	23772	See a type in Egypt.
In Egipt whilom, how it fel, Whan the childre of Israel Wher <sup>1</sup> ther in subieccioun	[ <sup>1</sup> were St.] 23776	[leaf 293] After the Israelites
al that ilkē regioun ; thorugh their travaill and labour, was maad ryche of gret tresour ; but afterward (as ye may se) Vij yeres of Sterylite	23780	had enrich it, came seven years of famine.
folwed on, (as ye may red,) wherof Ioseph took good hed long a-forn, of high prudence ; and paugh his noble providence,	23784	
Ageyn the hunger, Echē syde, <sup>2</sup> [ <sup>2</sup> eche syde St., eeh a syde C.] ful prudently gan to provide, and shōp ther-fore a remedye, (as Genesis doth specifye ;)	23788	These were provided for by Joseph,
for, thorugh the myght of goddës hond, he sustened al the lond from hunger and aduersite, The vij yer of Sterilite.	23792	
' 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 promyssioun.	23796      23800	but the Egyptians did not thank God.   They held the Israelites in bondage ;

638 *Vicious folks' Riches shall be given to the Virtuous.*

Grace Dieu. ' wherfore, merueille neuere a del,  
 thaugh god suffred Israel,  
 oonly of his ryghtwesnesse,  
 to robben hem of their Richesse, 23804  
 and spoynlen hem of their Tresour. [Stowe, leaf 369, back]

and therefore  
 God gave  
 them the  
 treasure of  
 Egypt  
 god gaf it hem for their labour,  
 And as for a mede in guerdounz,  
 Departyng from that Regioun. 23808

[leaf 293, bk.] ' They hadde disserued it of yore,  
 by gret labour that sat hem sore,  
 thorough cónstreynt of Kyng Pharao,  
 which wolde not suffren hem to go, 23812

Nor to departe in rest and pes,  
 for no message of Moyses ;<sup>1</sup> [1 message off mosesse St.]  
 but put hem euere in delay,

' and thus the lord can take a-way 23816  
 Richesse of folkës vicious, [C. & St.]

as a reward  
 for their  
 virtue.  
 and yive it hem that be vertuous ; ,,  
 As he hath done here in this place :  
 thou mayst beholde it with thy face.' 23820

The Pilgrim. Pilgrim :<sup>2</sup> [2 St., om. C.]

" Certes," quod I with hevvy cher,  
 " In other places mo than her  
 (to tellë shortly, and not tarye)  
 I ha beholde the contrary, 23824

Yet I have  
 seen many  
 devout people  
 in poverty.  
 wher folk, by gret deuocioun,  
 han kept their religioun  
 ful streytly, in gret honeste, 23828

bothe of liflood and vesture,  
 that thei myghtë<sup>3</sup> nat endure, [3 myght C., St.]  
 Mischef hath hem brought so lowe.  
 and fayn I wold the causë knowe, 23832

Why does  
 God suffer  
 this?  
 why god wil suffre their grevaunce,  
 forto lakke their suffisaunce."

Grace Dieu. Grace Dieu :<sup>4</sup> [4 St., om. C.]

Quod Grace Dieu a-noon to me,  
 ' I wil herof answe're the, 23836  
 and make therof no gret delay ;  
 but her cometh oon nov'in our way,

*The Dwarf 'Sterility' who dwelt seven years in Egypt. 639*

- 'and I wil first, of good resoun,  
known his entencioun; 23840 Grace Dieu.  
or go thy self, by my bidding;  
And axe the cause of his comyng.'
- And sodeynly, good hede I took;  
and cast on syde on hym my look, 23844 [leaf 294]  
which, lich a dwarf, (this the caas,) The Pilgrim.  
of his fetures shapen was. A Dwarf  
a pyk of Iren, sharp and longe, approaches,  
he held, that was of making strong. 23848
- Pilgrim: <sup>1</sup> [*Blank in MS. for an Illumination.*]  
And to me-ward his look he layde. [<sup>1</sup> St., om. C.]  
but first, to hym ryght thus I sayde.  
"Telle on, thou dwarf, (ha no shame,)  
To vs, thyn office and thy name." 23852
- Sterelite: <sup>2</sup> [<sup>2</sup> St., om. C.] Sterility.  
'I called am (yef thou list se) named  
Of folkës alle, 'Sterility,' [Stowe, leaf 370] '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  
wher I abyde, (be wel certeyn,) 7 years in  
I make the land to be bareyn.' Egypt.
- Grace Dieu: <sup>3</sup> [<sup>3</sup> St., om. C.] Grace Dieu.  
Quod Gracë Dieu, 'a litel space,  
Go thy way out of this place; 23868 and is sent  
and what-so-euere hereafter falle, away by  
whan me list, I shal the calle.' Grace Dieu.
- And whan that tourned was his bak, [leaf 291, bk.]  
Gracë dieu thus to me spak: 23872  
'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 matyryte;  
saad of look, and ek of cher,  
Egle-eyëd, bryght and cler. 23920
- [The Pilgrim]:**  
“Ma dame,” quod I, “of good entent, and ask her  
Gracë Dieu hath to you sent,  
that ye sholde (in wordës fewe) 23923  
the playnë trouthë<sup>1</sup> to me shewe, [<sup>1</sup> playn trouth C., playn  
trathe St.]  
wher ye puttë the rychesse where she  
that ye receyve, in sothfastnesse.” puts the  
goods given  
her.  
*Providence,*  
*the Cellarer.*
- Celerar:**<sup>2</sup> [<sup>2</sup> St., after l. 23923, 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 trouthë<sup>3</sup> se.’ [<sup>3</sup> trouth C., trathe St.] 23932  
and I cam after (for the best),  
and she gan vulokke a chest,  
the whichë,<sup>4</sup> when I dedë se, [<sup>4</sup> whiche St., which C.]  
I gan gretly abasshë me, 23936  
for the huchche (it is no doute)  
was ful of holës round aboute;  
and at ech hole (as thoughtë<sup>5</sup> me) [<sup>5</sup> thought C., thought St.]  
an hand put out, I didë se, 23940  
(who<sup>6</sup>-so euere slepe or wake) [<sup>6</sup> wher C., who St.] [leaf 295, bk.]  
Redy to receyve and<sup>7</sup> take. [<sup>7</sup> and St., and to C.]
- Pilgrim:**<sup>8</sup> [*Blank for Illumination.*] [<sup>8</sup> St., om. C.] *The Pilgrim.*  
I prayëd her, to specifye  
what thyng it dedë signefye. 23944
- Celerar:**<sup>9</sup> [<sup>9</sup> St., om. C.] *The Cellarer.*  
‘To telle, and voiden al deceyt,  
this the place of the receyt  
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:

- The Cellarer, Providence.* 'that ther may no thyng abyde, 23952  
 for to departë by almesse  
 to folk that liven in distresse.'
- The Pilgrim.* Pilgrim :<sup>1</sup> [1 St., om. C.]  
 "Ma dame," quod I, "as semeth me,  
 ye sholde, of ryght and equyte, 23956  
 Thê handës kerve, and kutte away,  
 and stoppe the holës nyght and day."
- Providence, the Cellarer.* Provide[n]s Celerar :<sup>2</sup> [2 St., om. C.]  
 Quod Providence anoon to me,  
 'Thes, ben the handës thre, [6-syllable line] 23960  
 which that thevës (by assent)  
 ar wont to vsen (of entent),  
 I menë, pyratys of the Se,  
 which bryngë folk in pouerte. 23964  
 'The first hand of allë thre,  
 ys called (lernë this of me),  
 'the hand of Dymës,' by gadryng,  
 To gadre vp dymës for the kyng. 23968  
 'the tother hand, ful sorë pulles  
 gold for trentals and for bulles,  
 and dyuers subuenciouns  
 and grevous contribuciouns, 23972  
 graunted (in especial)  
 at Chipytres<sup>3</sup> general. [3 chapters St.]
- The Hands that take Church goods are :  
 1. The hand of Dimes, or Tenths for the king;  
 [leaf 296]  
 2. that of the Collector for trentals, bulls, contributions, etc.
- The Hands waste the goods of holy church.  
 3. The Hand with an Eye in it
- 'the handës do no thyng, nor werche,  
 but waste the good of holy cherche.' 23976  
 Pilgrim :<sup>4</sup> [4 St., om. C.]  
 "What hand is that (telle on, let Se),  
 Which hath an Eye (as thynketh me),  
 Sett in the myddës of the hand?  
 for I saugh neuere (on Se nor land) 23980  
 Such another her-tofor,  
 Sith the tyme that I was born."  
 Providens :<sup>5</sup> [5 St., om. C.]  
 'Be nat astonyed, neuere a del !  
 this hand is (who so lokë wel,) 23984  
 of our noble Visitour,  
 Which doth his peyne and his labour  
 to looke for luere and fals guerdoun,

' alway, for retribuċioun,	23988	<i>The Cellarer, Providence.</i>
they caste her eyē for wynnyng,		who always looks for
and, ryght nought for ámendyng ;		lucre,
take (in their entenciouns,)		and not for
pans for <sup>1</sup> procuraciouns.	[ <sup>1</sup> and St.] 23992	mending
ther entent, in no wyse,	[6-syllable line]	wrong.
ys sett on ryght nor on iustice.		
' ek other handēs, mo than thre,		So we are very poor.
han cast vs in gret pouerte.'	23996	
<b>[The Pilgrim:]</b>		<i>The Pilgrim.</i>
With that word, makyng no delay,		
I took my leve and wente away. <sup>2</sup> [Stowe, leaf 371, back]		
I hadde no leve, (shortly to telle,) [ <sup>2</sup> my way St.]		
but shop me hom to my castel.	24000	I go away,
And on my wayē, <sup>3</sup> me be-fel,	[ <sup>3</sup> way C., St.]	
[ <i>No gap in either MS.</i> ]		
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 handēs partid, 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 Ravoun <sup>4</sup> (it is no doute,)	[ <sup>4</sup> ravyn St.]	with a black Raven flyng round her.
took his flyght ful round aboute,	24012	
Wherso-ene <sup>re</sup> that she went.		
and I knewh nothyng what it ment ;		
[ <i>Blank in MS. for an Illumination.</i> ]		
But I caste, withynne a throwe,		
playnly that I woldē <sup>5</sup> knowe, [ <sup>5</sup> wold C., would St.]	24016	
of al thys thyng som evidence ;		
and wente a-noon to hir presence.		
and first of al, I gan enquire,		I ask who she is.
to telle me what she didē there ;	24020	
of name and of condicioun		
Make a declaracioun.		
<b>Apostacye :</b> <sup>6</sup>	[ <sup>6</sup> St., om. C.]	<i>Apostasy.</i>
Quod she, ' yef thou konne espye,		She is ' Apo- stasye,'
I am called ' Apostacye,'	24024	



- Apostasy.* 'which whilom, of entencioun,  
 madē my professioun,  
 In al my bestē<sup>1</sup> feythful wyse, [1 best C., St.]  
 for to ha do<sup>2</sup> truely seruyse [2 done St.] 24028  
 duryng my lif, vnto the kyng  
 that is most myghty of werkyng. [3 plughe St.]  
 who set her hand to the plough,  
 ' I sette myn hand vnto the plough; <sup>3</sup> 24031  
 [leaf 297] But I haue hym falsēd ynough,<sup>4</sup> [4 ynughe St., nough C.]  
 but turnd back  
 tourned the bak (as thou mayst se)  
 to worldly vanity. vnto wordly<sup>5</sup> vanyte, [5 worldly St.]  
 left myn homage, trouthe and al,  
 and am kome doun ouere the wal 24036  
 for vayn glorie (out of doute);  
 In many countre roune<sup>6</sup> aboute, [6 round St.]  
 of entent, for to purchaas  
 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<sup>7</sup> agayn, [7 ? MS., hem C., them St.] 24044  
 back to the King,  
 and amended my livyng  
 In the seruyse of the kyng ;  
 but truly (it is no nay) [Stowe, leaf 372]  
 but the Raven stopt her, the Ravoun<sup>8</sup> was euere in my way.' [8 raven St.] 24048  
 Pilgrim :<sup>9</sup> [9 St., om. C.]  
 " Truly, and thou dedest wel,  
 thou sholdest lette neuere a del  
 for to delayē so thy paas.  
 with his cry of Cras, cras !  
 thaugh that he crye on thé, ' cras, cras,' 24052  
 thou sholdest<sup>10</sup> remembre thé amongr, [10 shnlst St.]  
 and take noon hede vnto his song!"  
 Apostasie :<sup>11</sup> [11 St., om. C.]  
 ' The trouthe<sup>12</sup> forto specifye, [12 trouth C., truthe St.]  
 I folwe, in<sup>13</sup> myn Apostasye, [13 in, om. St.] 24056  
 In my passage vp and doun,  
 the Raven's condicioun,  
 that whilom was of Noe sent  
 out of the arkē, 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 syngē alway ' cras, cras,'	[C. & St.]	24068	returns not
makyng many fals delayes,	,,		again,
and prolongē forth my dayes,	,,		but always
forto Resorten hom ageyn,			sings <i>Cras,</i>
and spendē <sup>1</sup> thus my tyme in veyn.'	[ <sup>1</sup> spend C.]	24072	to-morrow.
<b>Pilgrim :</b> <sup>2</sup>	[ <sup>2</sup> St., om. C.]		<u>The Pilgrim.</u>
" Thy werkēs (yef I shal not tarye)			
ben vnhappy and contrārye ;			
and thyn handēs, bothē two,			
ben yperced porugh 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. <sup>3</sup>	[ <sup>3</sup> seke . . eke St.]	24080	
Who-so-euere the trouthe atame,			
thy tongē is dampned, and ek lame,			
that it may seyn noon orisoun,			
nor make no supplicacioun,		24084	Her tongue
Which sholdē ben acceptable			says no
vnto that kyng most honourable.			prayer or
he is not plesed, (on noo syde,)			supplication
Whil in this staat thou dost abyde,		24088	acceptable
and hast no purpos to Retourne, <sup>4</sup>	[ <sup>4</sup> for to tourn St.]		to the King.
but in the world dost ay soiourne."			
<b>Apostacie :</b> <sup>5</sup>	[ <sup>5</sup> St., om. C.]		<u>Apostasy.</u>
' Truēly, to thy sentence			
I may yevē ful credence ;		24092	
for Seynt Poule hym-silfē <sup>6</sup> saith,	[ <sup>6</sup> 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 <sup>7</sup> bord,	[ <sup>7</sup> syppes St.]	24096	he who is
stant in perail of Perysshying,			not within
and on the poynt of his drownyng,'			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 issued <sup>1</sup> out thorough my folye ;	[ <sup>1</sup> yswyd St.]	
She doubts whether, if she returned to God, she would find grace.	Wherefore I stonde in noncerteyn, yef I returned hom ageyn, wher I sholdë <i>gracë</i> haue, therby my soulë for <sup>2</sup> to save.'	[ <sup>2</sup> for St., om. C.]	24104
<u>The Pilgrim.</u>	<b>Pilgrim :</b> <sup>3</sup>	[ <sup>3</sup> St., om. C.]	
I assure her that she will find grace,	"ne doute the nat to tourne ageyn, but be therof ryght wel certeyn, That of <i>grace</i> thou shalt not faille, So that thou makë a <sup>4</sup> stoupaille of the hoolës that open <sup>5</sup> be in thyn handes (as thou maist se), this to mene, in sentement, that playn and hool be thyn entent, grounded on perfeccioun ;	[ <sup>4</sup> a om. St.] [ <sup>5</sup> St., apon C.]	24108
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. look her-to on euery syde, for I may no lenger abyde,		24116
Then I go home	for, I castë me a-noon, hom to my castel forto goon, and by the nextë wayë <sup>6</sup> wende, and ther, vnto my livës ende, abiden in the samë place, lik as god wil yeve me <i>grace</i> ."	[ <sup>6</sup> St., next way C.]	24120
and relate all I have seen.	and whan I was kome hom ageyn, of al that euere I had seyn, I madë playn Relacioun to folk of that Religioun ; and afterward (I you ensure, ther fel a wonder aventure, the whichë, <sup>7</sup> whan I dede aduertë,	[ <sup>7</sup> which C., whiche St.]	24124
[leaf 298, bk.]	yt liked nothyng to myn herte : I saw tweyne oldë (by assent, Kome to me of oon entent, Wonder dyuers of her cheres ; and bothë two wer massageres : <sup>8</sup> the toon of hem (I was wel war)	[St. & C.]	24128
Two Messengers, 'Age' and 'Sickness,' come to me,		[ <sup>8</sup> messengers St., massager C.]	24132

- 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,<sup>1</sup> [Stowe, leaf 273]  
 gird with a baudrek, for wrastelyng : [1 commyng St., coumming 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  
 bothe vs tweynë, of entent, 24148 on the part  
 pleynly to the to declare, of Death,  
 that hym self ne wil not spare  
 forto come to the anoon ;  
 and bad, aforn we sholdë<sup>3</sup> goon, [3 shold C., shuld St.] 24152  
 and done our fullë besynesse,  
 with al our myghte, the to oppresse,<sup>4</sup> [4 to oppresse St.,  
 tappresse C.]  
 and not departe fro the at al,  
 til thou be cast, and haue a fal, 24156  
 that he may, at his commyng,  
 fyndë the, by our workyng,  
 So awhapëkt 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, “declareth vnto me,  
 ffirst of allë, what ye be.  
 I knowë not your gouernaunce ;  
 With deth I ha non áqueyntaunce ; 24164 [leaf 299]  
 and yef that he be your maystresse,  
 I pray you, first, that ye expresse  
 your office, and your seruyse,  
 and your namës doth devyse.” 24168 I have no  
 acquaintance  
 with Death.  
 I ask who  
 they are.
- 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 noon<sup>7</sup> so hardy, [7 none St.]  
 so wys, so Richë, so myghty, 24172  
 that may, by forcë nor<sup>8</sup> allye, [8 or St.]  
 holden with vs Champartye. to strive with  
 one so mighty  
 as Death,  
 who is Ruler  
 of every one,  
 ‘for deth hath had, ful yore agoon,  
 lordshipe of folkës euerychoon ; 24176

- Age and  
Sickness.*  
and is more  
feard by lordes  
and kyngs
- ‘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 lakkē<sup>1</sup> bred, [1 lak C., lake St.]  
desire ful oftē<sup>2</sup> to ben ded. [2 desyr ofte for St.]
- ‘and, yef thou aryght behold,
- vnto deth thou art yhold, 24184
- that he, toforn<sup>3</sup> hath to the sent; [3 to toform C.]
- for ofte, without avisēment  
he cometh to folkēs vnwarly,  
and hem assailleth sodeynly, 24188
- though the contrary had sworn.
- but, he hath vs sent to-for, [Stowe, leaf 273, back]  
as massagers<sup>4</sup> to warnē the; [4 messengers St.]
- from his power thou mayst<sup>5</sup> not fle; [5 may St.] 24192
- and ech of vs (withoutē blane)  
Shal declarē the his name.’
- Sickness.*  
The Messen-  
gers are  
‘Sickness’  
and ‘Old  
[leaf 299, bk.]  
Age.’
- [Sekenesse:]**  
The firstē<sup>6</sup> to me dede expresse: [6 first C., St.]  
*quod* she, ‘my name is Sekēnesse. 24196  
helthe and I, but litel space [St. & C.]  
May abide in Ó place.  
we wrastlen ofte (as men may se);  
som whilē she venquyssheth me, 24200  
and, som tymē,<sup>7</sup> in certeyn, [7 some tym St.]  
I over-throwē hir ageyn,  
make hir forto bowe hir chyne.  
and, ne werē<sup>8</sup> that medicyne [8 ware St., wer C.] 24204  
ys causē that she doth releve,  
my sayllyng shold hir often greve.  
but, maugre hir potaciouns  
and dyuerse confeccious, 24208  
and other sondry lettuaryes  
Makēd at the potycaryes,—  
bothe emplastres drye and moystes,  
and oynementēs put in boystes,— 24212  
yet deth and I (who lyst espye)  
Haue, at the lastē,<sup>9</sup> the maystrye. [9 last C., St.]  
‘first I souke vp (for the nones)
- And tho’  
Medicine,  
with her  
drinks  
and apothecaries’ stuff,  
saves folk for  
a time,  
yet Sickness  
and Death  
have the  
mastery in  
the end.

' the mary closēd in the bones,	24216	<i>Sickness.</i>
and (wher that it be bad or good,) waste <sup>1</sup> the flessch, and drynke the blood; [1 wast St., baste C.]		Sicknes sucks up folks' mat- row
And thus my silf, I cónsume al the vertu that called is <sup>2</sup> ' vital' ;	[2 ys 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	
<b>Pilgrim :</b> <sup>3</sup>	[3 St., om. C.]	<i>The Pilgrim.</i>
" Sothly, thou art no massagere, <sup>4</sup>	[4 messenger St.]	
to whom men sholdē <sup>5</sup> makē chere."	[5 shold C., shuld St.]	
<b>Secnes :</b> <sup>6</sup>	[6 St., om. C.]	<i>Sickness.</i>
' ffor sothē, yis, <sup>7</sup> (who taketh hede,) folk ar holde to me in dede ;	[7 this St.]	
for, sikē folkēs to avaunce, I make hem to ha répentauce	24228	but she gives sick folk time for repentance. [leaf 300]
Whan she was put out of mynde, and therby, a menē fynde,	24232	
that folkēs, hy contricioun, may come to their savacioun ;		
for proudest folkes, (as I gesse,) I chastysē with Seknesse. <sup>8</sup>	[8 syknesse St.] 24236	
' and first, I hauē gret delit,	[Stowe, leaf 374]	Their appe- tite 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, make (as thou shalt vnderstonde,) folk so feble, thei may not stonde.	24240	
' and we be comē to thē blyve, with thē to wrastlen and to stryve.'	24244	
<b>Pilgrim :</b> <sup>9</sup>	[9 St., om. C.]	<i>The Pilgrim.</i>
" Or ye to me don eny shame, let me first knowen the name of the tother massager, <sup>10</sup>	[10 messenger St.]	I ask who the 2nd Messen- ger is.
That loketh with so fel a cher."	24248	
<b>Sicknes :</b> <sup>11</sup>	[11 St., om. C.]	<i>Sickness.</i>
' I grauntē wel she shal the telle, yef thou wilt a whilē <sup>12</sup> duelle.'	[12 whil C., whill St.]	
<b>Age :</b> <sup>13</sup>	[13 St., om. C.]	<i>Old Age.</i>

<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 ycallèd Youth,	
who plucks the fresh feathers of Youth,	which whilom had (thou myghtest <sup>1</sup> se) [ <sup>1</sup> mayst St.]	
	fresshë fetheres forto fle.	24256
	but Age hath plucked hem away,	
	that vnnethë <sup>2</sup> gon I may; [ <sup>2</sup> vnneth C., vnnethe St.]	
	my fet be now (who taketh hede)	
	hevy as they were of lede;	24260
	I may not gon, but with labour,	
and is the Courier of Death.	and yet of Deth I am courour,	
[leaf 300, bk.]	knowe <sup>3</sup> in Countres fer and ner. [ <sup>3</sup> knowne St.]	
	'And <sup>4</sup> who that is a massager, <sup>5</sup> [ <sup>4</sup> St.] [ <sup>5</sup> messenger St.]	
	Wher he holdeth his passáge,	24265
	mut do truely his masságe, <sup>6</sup> [ <sup>6</sup> message St.]	
	and the truthë <sup>7</sup> telle of ryght. [ <sup>7</sup> trowth C., truthe St.]	
	'I am vnweldy, and not lyght;	24268
	and (to speke in wordës fewe,) myn empty skyn doth wel shewe	
Her empty skin	what that I am; and ouer more,	
	thou mayst se, by my lökkës hore,	24272
	and by ryvéls of <sup>8</sup> my viságe, [ <sup>8</sup> in St.]	
and shriveld visage show she is old.	How that I am callèd 'Age,'	
	of whom, folkës that <sup>9</sup> discerne, [ <sup>9</sup> folk that C., folke that St.]	
	may ful many thyingës lerne.	24276
	'though that wasted be my blood,	
	I ha seyn bothe evel and good;	
	Preved (if I shal not feyne)	
	ende and gyznyng of bothe tweyne.	24280
	age, in konnyng <sup>1</sup> doth excelle;	
But she excels in knowledge.	who muchë seth, can muchë telle:	
	no man in konnyng <sup>1</sup> (this, the chef,)	24283
	withoutë <sup>10</sup> syght may ha no pref.' [ <sup>10</sup> without C., withe out St.]	
<u>The Pilgrim.</u>	<b>Pilgrim:</b> <sup>11</sup> [ <sup>11</sup> St., om. C.]	
I bid her tell me what her Patents are, and then go.	"To herë now, myn entent is, [ <sup>11</sup> St., om. C.]	
	what betokne thi patentës;	
	and after that, make no delay,	
	but take thy leve, and go thy way."	24288
<u>Old Age.</u>	Age: <sup>12</sup> [ <sup>12</sup> 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 placē not retourne,		
but euere in on with thè <sup>1</sup> soiourne,	[ <sup>1</sup> the om. C., the St.]	she'll stay with me,
I may not parte lyghtly a-way,	24293	
as Youthē dede this other day.		
She thè <sup>2</sup> forsook (in verray dede)	[ <sup>2</sup> 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 come ageyn :		
to looken after, wer but veyn.	24300	
but I, be leyser mut abyde,		
toward dethe <sup>3</sup> to be thy guyde ;	[ <sup>3</sup> towardeth C., toward deathe St.]	till Death comes.
for, til deth come, I vndertake		
hat I shal the not forsake.	24304	
' I haue doon my besy peyne.		
to bringē thé patentēs <sup>4</sup> tweyne,	[ <sup>4</sup> patents C., St.]	She has brought me 2 Patents to rest on,
oonly of fauour, for <sup>5</sup> thy best ;	[ <sup>5</sup> to St.]	
ther-vp-on that thou mayst reste,	24308	
and of noon entencioun		
to takē fro the thy bordoun :		
to the, bothē may auaille.		
' and, for mor suer sowpewaille, <sup>6</sup>	[ <sup>6</sup> 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-outē <sup>7</sup> wene,	[ <sup>7</sup> 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 <sup>8</sup> wel endure	[ <sup>8</sup> not, om. C., St.]	But she says I shall not endure the assaults of her and Sickness.
the felle assautēs of vs tweyne ;		
for, we ne shal no lenger feyne,		
but (for short conclusioun)		
ber thè to the Erthe a-doun.'	24324	
<b>Pilgrim :</b> <sup>9</sup>	[ <sup>9</sup> St., om. C.]	<u>The Pilgrim.</u>
And bothē tweynē, with a braycl,		
vpoñ a bed they ha me laycl,		They lay me on a bed.
for they wolde not of me faille,		



- The Pilgrim.* ther tabyde, til deth assaille. 24328  
 [leaf 301, bk.] And<sup>1</sup> in distresse and gret affray, [1 St.]  
 vpoñ the bed whil I thus lay,  
 I myght<sup>2</sup> 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 record,)
- ‘Misericord,’ comes to me, with one breast bare, to give me milk, and a Cord  
 Whos namë was ‘Myserycord’; 24336  
 oon of hir brestës opoñ was,  
 to yeve me mylk in such a caas.  
 And also (as I was war,)  
 me semptë that a corde she bar, 24340  
 to bynden hay (so thought<sup>3</sup> me). [3 thought C., St.]  
 and, of mercy and pyte,  
 to me that lay, like a wrecche,  
 She gan hir corde abroad to strecche; 24344  
 [Blank in MS. for an Illumination.]  
 And ful goodly, with that sygne,  
 to me she said with cher benygne :
- Mercy.* Mysericord :<sup>4</sup> [4 St., om. C.]  
 ‘Rys a-noon, and suë me,  
 for by thy cher, I do wel se 24348  
 that thou art feblyd<sup>5</sup> of thy myght,  
 and thou list not her a-ryght; [5 feble St.]  
 Wherfore I wil the fostre and guye,  
 and lede the to the fermerye.’ 24352
- The Pilgrim.* Pilgrim :<sup>6</sup> [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 :<sup>7</sup> [7 St., om. C.]  
 [leaf 302] ‘My namë, yef it be conceyved,  
 I ought wel to ben receyued,  
 for, whan Iuges, for offence  
 han yovëd<sup>8</sup> hir sentence, [8 have gyven C.] 24360  
 I do my peyne and my labour,  
 of Iustice and of Rigour  
 forto do remissioun,

'and make a mittigacioun (as folkës may ful wel discernē).		24364	<i>Mercy.</i> she mitigates it.
'for whan the kyng that is eterne, <sup>1</sup>	[ <sup>1</sup> eterne St., sterne C.]		When God sentenst
had yoven <sup>2</sup> in sentëment	[ <sup>2</sup> yove C., gyven St.]		
a ful dredful Iugëment		24368	
of Adam and <sup>3</sup> the lynage,	[ <sup>3</sup> and St., on C.]		Adam and his chil.ren to death,
forto deye for their outrage, I cam to hym ful humblely, and prayed hym ful benygnëly, the myghty kyng celestial, not forto distruyen al ; but that he wold, in his grevaunce, modefyen his vengeaunce,		24372	she prayd Him
and to with-drawe his Iugëment.		24376	to withdraw His judg- ment ;
'and his bowë that was bent, I made hym drawë of the corde, and, for sygnës <sup>4</sup> of concorde,	[ <sup>4</sup> sygns C., sygne St.]	24380	and she made Him set his rain- 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 tourneð hath his bak,	[Stowe, leaf 375, back]		
that, of his mercyáble lawe, he may not the bowë drawe, whan of mercy (as it is knowe) toward hym-self he drough the bowe.		24385	
'whan he, for our Inyquyte, dyed vpon the rodë tre, he bought our gilt so sore.	[6-syllable line]	24388	He drew the bow against Himself, whan He died on the Cross.
and vnderstond, ouer more, vp nor down (who lokë wel) he may not drawe it neuer a del. for, of the bowë the discordë, vnderstondë by the cordë :	[St. & C.]	24392	[leaf 302, bk.]
I made hem so forto acorde, that called am 'Misericorde.' for (yef thou dost <sup>5</sup> wel vnderstondë)	[ <sup>5</sup> canst St.]	24396	She, Mercy, made the bow and cord agree,  and so her name is 'Misericord.'
the stryng therof is in myn hondë : thou mayst behold it wel, and se ; for, of mercy and of pyte, I drawe out wrecches from her charge,		24400	She pulls wretches out from their burden,

<u>Mercy.</u>	'and makë hem go loos at large.	24404
	'therefore folkës alle acorde to callë me 'Miséricorde'; of which (by declaracioun) to make an exposicioun,	24408
and has mercy on them.	Misericordë, truëly ys, on wrecches to han mercy. 'thus my namë <sup>1</sup> thou shalt knowe; [ <sup>1</sup> this nam St.]	
	I drawe hem vp, whan they ben lowe.	24412
The Cordeler who wove the Cord of Peace and Unity	the cordeler that waf <sup>2</sup> the corde [ <sup>2</sup> wave St.] of pes, vnyte, and concorde, only on wrecches to han pyte,	
was Charity;	hyr name was called 'Charyte.'	24416
and without it none may ascend to heaven, for	'and yef the corde wer broke a-sondre, ther is nō man, (her nor yondre), though he euere dide his peyne, that myghtë <sup>3</sup> to the heven atteyne; [ <sup>3</sup> myght C., St.]	24420
by it alone can they climb up there.	for, by this corde (as I the told) allë Synners must hem hold, and playnly clymben vp therby, oonly of pyte and mercy.'	24424
<u>The Pilgrim.</u>	<b>Pilgrim:</b> <sup>4</sup>	[ <sup>4</sup> St., om. C.]
Why is one of your breasts bare? askt I. [leaf 303]	"lady, put me out of dōute, 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 bote, wasshe me with your mylk most sote?"	24428
<u>Mercy.</u>	<b>Misericord:</b> <sup>5</sup>	[ <sup>5</sup> St., om. C.]
Because you have more need of my milk than of gold or silver.	'Truely,' quod she '(yef ye take hede), of my mylk thou hast mor nede (yef the trouthe be iustly told) than outhere of siluer, outhere <sup>6</sup> of gold, or of any precious ston, forto rekne hem euerychon.	24432
This milk is Mercy and Pity, to help sinners.	for this mylk which thou dost se, ys called Mercy and Pyte, allë Synners to sustene; and to releve hem in their tene, it <sup>7</sup> bryngeth hem in rest and <sup>8</sup> pees.	[Stowe, leaf 376] 24436 24440
	[ <sup>7</sup> it St., a C.] [ <sup>8</sup> & St., om. C.]	

‘ And, like as Aristotiles writte, that mylk is nothyng elles (as allē Philesophres telles) but blood, by <i>transmutacioun</i> thorough hete and lent <sup>1</sup> decoccioun, toured away from his rednesse to perfectioun 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 itourned into whit, thorough perfectioun of hete of charyte, that ys most swete, Than the smoke of fals envye, the fume eke of malēcolye, fleth away, in rednesse, changed clene into whitenesse.	<p style="text-align: center;"><i>Mercy.</i></p> <p>Milk is blood by transmu- tation, according to Aristotle.</p>
	24444
	[ <sup>1</sup> lyte St.]
	24448
	24452
	An angry man's red blood
	24456
	can only be turn'd white when decoct by Clarity.
	24460
	[St. & C.]
	[leaf 303, bk.]
	[6-syllable line
	”
	24464
‘ and who that drynketh of this mylk— mor sote and softe than any <sup>2</sup> 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>Whoever drinks of this milk forgives offences.</p>
	[ <sup>2</sup> tha any C., than St.]
	24468
	[C. & St.]
‘ of such mylk, most of vertu, gret plente haddē crist ihesu ; Shewed his brestis of pyte whan he was hanged on a tre. he suffred tho (it is no doute,) the likour for to Renne aboute, and for to shede it out yffere than he was stonken <sup>3</sup> with a spere, the syde of his humanyte, on alle synful to ha pyte, for to wasshe away our vyce.	<p>Christ Jests had plenty of it</p>
	24472
	on the Cross,
	24476
	and shed out
	[ <sup>3</sup> stongen St.]
	24480

	<i>Mercy.</i>	' was neuere moder nor noryce	
	more than mother or nurse ever gave to child.	that gaf such mylkē <sup>1</sup> her-to-fore	[ <sup>1</sup> mylke St., mylk C.]
		to hir child, when it was bore.	24484
		his brestes, that be most fair and whyte, most holy, and fresshest of delyte, arn euere open to folkēs alle.	
		his voycē, <sup>2</sup> synners doth ek calle,	[ <sup>2</sup> voyee St., voys C.] 24488
		and bit hem in their hertē thenke, of his sootē 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 vengeance :	
		who hath this mylk, hath suffisaunce.	
	Red blood is changed by Charity into white milk.	' The Redē blood (as folk <sup>3</sup> may se)	[ <sup>3</sup> men St.]
		y-chaunged is, by charyte,	24496
	[leaf 304]	Into whyte mylk, hoolsom and good, shaad for mankynd <sup>4</sup> vpon the rood ;	[ <sup>4</sup> mankyng C., mankynd St.]
		with the which, I fostred and fede allē folkēs that ha nede, <sup>5</sup>	[ <sup>5</sup> fedd . . nedde St.] 24500
		such as list, by on acorde, for to be <sup>6</sup> drawē with my corde,	[ <sup>6</sup> 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 ledē, with a glad visage, pore folk to their herbegage ; And thei that deye in <sup>7</sup> pouerte,	[ <sup>7</sup> en C., in St.]
	buries the poor,	to burye hem, I délite me :	24516
		to suchē <sup>8</sup> labour I entende ;	[ <sup>8</sup> such C., suche St.]
		al thyng amys, I do amende ; folkēs sike and vnweldy, of pyte only and mercy,	24520
	and serves the sick.	I serve hem in humylite.	



658 *Prayer and Alms come to show me the way to Jerusalem.*

- The Porter broughtē me two massagers,<sup>1</sup> [<sup>1</sup> brought C. & St., messengers St.]  
 benygne and goodly of her chers. 24560
- The Porter. [The Porter:] [6 lines blank for an Illumination.]  
 [leaf 305] Quod the porter anoon to me :
- brings me two messengers ‘ I ha thē brought (yef thou lyst se)  
 two massagers<sup>1</sup> (it is no nay)  
 to show me the way to Jerusalem. which shal the teche the ryghtē<sup>2</sup> way [<sup>2</sup> ryght C., St.] 24564  
 to Icrusalem the cite ;  
 for (bi tooknes that I se,)  
 I conceyve (on euery syde)  
 thou mayst her, no while abyde. 24568  
 wherfore, to makē thy passage,
- They are to be sent before, Sendē hem toforme, on thy massage,<sup>3</sup> [<sup>3</sup> message St.]  
 that thou mayst, by thy sendyng,  
 be bet receyved at thi comyng, 24572  
 withouten eny spot of blame.
- 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 receyuēd of the kyng<sup>4</sup>  
 thorough fauour of their langage,  
 to taken vp their herbergage 24580  
 In that cyte clestial,  
 wher the kyng is *éternal*.
- These Messengers are ‘Prayer’ and ‘Alms.’ ‘ thes ladyes namēs to expresse,  
 they ben Prayer and Almesse ; 24584  
 And they ben redy, bothē tweyne,  
 In this caas to done her peyne.’
- The Pilgrim. [The Pilgrim:]  
 But, said I, “Truely,” quod I to the porter,  
 “ I wolde, with al myn hert entier, 24588  
 don almēs of entencioun ;  
 but I ha noo pcessioun,  
 nor nothyng in propurte,  
 but al thyng in communityte. 24592  
 al propurte, I ha forsake,  
 And to pouerte me take,
- [leaf 305, bk.] Of myn<sup>4</sup> ordre, in sothfastnesse. [<sup>4</sup> St., C. burnt]  
 “ Wherfore, touchyng such almesse, [Stowe, leaf 377, back]

- " I ha sothly no powere 24597 *The Pitarim.*  
 to make of hir a massagere,  
 to takē herbergage for me  
 In that hevenly, chief cyte. 24600  
 almēs, and al such oother thynges,  
 mot ben of lordēs and of kynges  
 Sent to-forn to that cyte,  
 Yef they wil wel receyved be, 24604  
 thier to make her purveaunce,  
 terberwe<sup>1</sup> hem to their plesance. [<sup>1</sup> to harbour, lodge]  
 " for (who-so list the trouthe lere)  
 alle estates in this world here— 24608  
 kyngēs, prynces, bothē two,  
 Dukēs, lordēs ek also,— Kings,  
princes,  
dukes and  
lords may  
have such  
messengers.  
 Reekne hem allē, by and by,  
 and thei be pilgrymēs as I : 24612  
 let hem toforn pourveyē wel  
 forto take vp their hostel,  
 Sende her massagers<sup>2</sup> to se [<sup>2</sup> theyr mesengars St.]  
 their herbergage in that cyte, 24616  
 that, for lak of providence,  
 through slouth, or through negligence,  
 they be dispurveyed, at her comyng,  
 as Barlam telleth of a kyng,  
 which, of custom synguler, 24620 Barlam's  
 Reyneck neuere but a<sup>3</sup> yer [<sup>3</sup> one St.] story of a  
 In a loud ; and this the ende, 24624 King, who  
 than of forcē he must wende and then went  
to a barren  
island,  
 Into an Ilondē (in certeyn)  
 that was of vitaille ful bareyn ;  
 and thus this kyng cam to meschaunce,  
 for laak oonly of pourveaunce, 24628 where he  
 that he toforn, for his availle, because he  
had made no  
provision for  
himself.  
 lyst to sendē no vitaille.  
 Ther was noon other menē wey ; [C. & St.] [leaf 306]  
 for hunger, he must nedē deye. 24632 So he died.  
 " after whom, thus stood the cas,  
 that a-nother kyng ther was,  
 which shuldē<sup>4</sup> for a yer succede ; [<sup>4</sup> shuld C., St.]  
 but he was wys, and took good hede, 24636



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 sendē, in the samē while, vitaille into that bareyn Ile.	24640
an-1 was all right.	he was prudent, aforn 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 aforn, in his resoun,	[Stowe, leaf 378]
So let each man provide for his entry into Para- dise,	while he stant in possessioun of his Rewme, by good avys to sende aforn to paradys, to taken vp, in that cyte, herbergage lik his degre ;	24648
as St. Louis did,	as whilom dedē <sup>1</sup> seynt Lowys, the holy kyng that was so wys :	[1 dyd St.]
	Whil he hadde domynacioun thorough-out al his Regioun,	24652
	he ne was not necligent, but sent aforn, of good entent, his massagers <sup>2</sup> and his corrours,	[2 messengers St.]
	his vitailers, <sup>3</sup> 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 ilkē noble Rewm, <sup>4</sup> called hevenly Ieurusalem ;	[4 reme St.] 24664
[leaf 306, bk.]	wher he was, for a memórye, Receved̄ forto regne in glorye, that holy <sup>5</sup> 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,	24672
his alms,	his compassiouns, his almesse, of cherches his foundaciouns, and other dyuers mansiouns y-mad for folkēs pore and blynde, Which, neuére, shal <sup>6</sup> out of mynde :	[6 shall nevar St.] 24676

- “alle thes vertues (in substaunce)  
made afor hym pourveyaunce ;  
took vp a paleys most Royal  
In that cyte celestial, 24680  
for kyng Lowys, that holy man,  
as his lif rehercē can,  
wel bet than I can expresse.
- “and for my part, touchyng almesse, 24684  
I may not make hir (fer hor ner)  
forto be my massager :<sup>1</sup> [1 sessenger (!) St.] *The Pilgrim.*  
She nys not pertynent to me, and sundry  
which ha no thyng in propurte, 24688 *virtues.*  
but by licence (in certeyn)  
oonly of my souereyn.
- “ wherfore (of entencioun)  
I shal make a comyssioun 24692  
to oon that is prudent and sage,  
to taken vp myn herbergage :  
the name of whom is Prayer,  
to go tofor as massager.”<sup>2</sup> [2 messeiger St.] *But I can't  
make Alms*
- Prayer :**<sup>3</sup> [3 St., om. C.] *my Mes-  
senger,*
- Quod* Prayer, ‘for thy best,  
I wil fulfillē thy requeste  
as forforth<sup>4</sup> as I ha myght,  
and as tofor<sup>5</sup> I ha behyght.’ [Stowe, leaf 378, back] 24700  
[4 farforthe St.] *as I've no  
property.*
- [The Pilgrim] :** [5 reason St.] *So I must  
send Prayer  
as my mes-  
senger.*
- And with that word, anoon Siknesese  
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] :**
- Quod* she, ‘it is now no sesoun  
to maken a comyssioun, 24708  
at this tymē, to prayere ;  
for, playnly (who list to lere,)  
bothe at complyn and at pryme,  
it hath be mad afore this tyme ; 24712  
or ellēs, herbergage to wyne,
- Sickness*  
says it's too  
late to make  
a Commission  
now.

	<i>Sickness.</i>	'It were to late now to begynne.'	
	<i>The Pilgrim.</i>	<b>Pilgrim:</b> <sup>1</sup>	[ <sup>1</sup> St., om. C.]
		"God me <sup>2</sup> grauntē grace and mynde,	[ <sup>2</sup> me St., om. C.]
		good herbergagē forto fynde;	24716
		for now I haue ynowh to do,	
		of veray cōnstreynt and of wo,	
		to remembre on <sup>3</sup> my siknesse."	[ <sup>3</sup> oon C., on St.]
Death steps on my bed,		and with that word, ther gan in dresse	24720
		oon vpon my beek anoon,	
		the eruelist of al my foon;	
		of whom in soth, whan I took hede,	
and I am in great dread.		I lostē speeche, of veray drede:	24724
		I myghtē <sup>4</sup> make no questïonn	[ <sup>4</sup> myght C., St.]
		to axen hir eondicioun,	
		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 <sup>5</sup> a lady of gret vertu,	[ <sup>5</sup> St., C. burnt.]
		that was called Gracē dien,	24732
		had hir a wylē letē be,	
		whil that <sup>6</sup> she spak a word to me.	[ <sup>6</sup> that St., the C.]
	<i>Death.</i>	<b>Deathe:</b> <sup>7</sup> [ <i>See the French on p. 665.</i> ] [ <sup>7</sup> 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 ábidyng.	
		the cause is this, (who taketh hede)	
as he has much else to do.		I ha mo thyingēs forto spede,	24740
		In other places mo than oon;	
		wherfore telle on, for I mot goon.'	
	<i>Grace Dieu.</i>	<b>[Grace Dieu]:</b> <sup>8</sup>	[ <sup>8</sup> Pilgrim St., om. C.]
Grace Dieu warns me		Gracē dieu, hir look she layde	
		Vpon me, and thus she sayde:	24744
		'thou staunst vpon a streyt passáge,	
		now as in thy pilgrémage.	
that Death is present,		Deth is present, as thou maist se,	
		fro the which, no man may fle.	24748
		she is of contynauce odyble,	[Stowe, leaf 379]

‘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 <sup>1</sup> playnly, as thou shalt knowe,	[ <sup>1</sup> selfe St., ta vie DeG.]	
with hir sithë vp to mowe :		
And afterward, this the fyn,		
to puttë thë in hir coffyn ;	24756	put me in a coffin,
and after, of entencioun,		
to yeve thë in pecessioun		and give me up to worms.
to wormës (as thou shalt ek knowe,)		
that ligger in the erthë lowe ;	24760	
the which (as I wel tellë can)		This end is common to all men,
Is commôn to euery man.		
‘ther may no man, of no degre,		
hygh nor lowh, his power fle.	24764	
ffor, lych as herbës and as floures,		[leaf 308]
that spryngen with sootë <sup>2</sup> shoures	[ <sup>2</sup> soot C., St.]	
bothe in Aprill and in May,		
and afterward (it is no nay,)	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 ;		
[Blank in MS. for an Illumination.]		
Ther colours and their fressh aray,		
al ys tourned into hay.	24776	
‘and, thon, 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 thë on <sup>3</sup> peeces two,	[ <sup>3</sup> in St.]	divide my soul and body asunder,
The soule, the body, her and yonder,		
and maken hem to parte assondre.	24784	
for, playnly, as thou shalt lere,		
they may, as now, not gon yfere ;		
the soulë mustë <sup>4</sup> go tofore,	[ <sup>4</sup> must C., St.]	
and the body shal be bore,	24788	

<u>Grace Dieu.</u>	‘ In erthe to haue his mansioun, and tournè to corrupcioun ; and afterward, be wel <i>certeyn</i> , Ioyned with the soule ageyn, and ben to-gidre <i>eternally</i> .		24792
to be joined afterwards eternally.			
I must be ready. [leaf 308, bk.]	‘ Now loke that thou be ful redy ; for yf <sup>1</sup> ther be no lak in the, thou shalt go streyht to the <sup>2</sup> cyte Of the kyngdom and the Rewm that called ys Ierusalem, to which thy pilgrimage was sette.	[ <sup>1</sup> St., C. <i>burnt</i> ] [ <sup>2</sup> <i>that</i> St.]	24796
I have come to the wicket.	‘ thou art come to the wyket (Which is gynnynge of thy labour, thow <sup>3</sup> beheld in a myrroure, whan thou were ful tendre of age, at gynnynge of thy pilgrimage ; and therfor <sup>4</sup> now thou art sette at the boundes of þe wyket, I consaille the, first to erye Vnto my Fadre for mereye, behotyng the lady dame Penaunce, 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, thorough <i>grace</i> and <i>mercy</i> of the kyng, that Regneth <i>eternally</i> in glorye, 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.’	[ <sup>3</sup> <i>thow</i> St., C. <i>burnt</i> ] [St. & C.] ,, [ <sup>4</sup> St., C. <i>burnt</i> ]	24800 24804
I must first cry to God for mercy,			24808
promising Lady Pen- ance			24812
to make up my default in Purgatory.		[St. & C.] ,, ,,	24816
<u>The Pilgrim.</u>	And, for the tymè cam on faste, and my spechë gan to faille, I thoughte it <sup>5</sup> fooly for tassaile Gracè dieu with questionns, with demandës or <sup>6</sup> resouns. And (as I coude ek wel discernè) Deth aboodt at the posterne, and gan to letè goon his sythe, his cruel myght on me to kythe,		24820 24824 24828
My speech begins to fail.		[ <sup>5</sup> <i>it</i> St., a C.] [ <sup>6</sup> and St.]	
Death swings his scythe at me ;			

And gan so streytly me coharte,  
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 309]

24832 I awake.

The last sayings of Death, Grace Dieu, and the Pilgrim are, in De Guileville's French (Petit's edition, Fœuillets xcj. 4—xcij. 2):—

LA MORT.		Que, se n'en as à souffisance	24810
OR dictes tost donc / ce dist elle,	24735	Fait / volentiers tu la feras	24813
Car moult ie he longue vieile :	24737	En purgatoire, ou tu iras.	24816
Prestement me vueil deliurer,			
Car autre part me fault aler.	24741		
LE PELERIN.			
¶ Adonc vint grace dien a moy,	24743	OR vous dy ie / que lors se i'ensse	24821
Et me dist doucement, Or voy.	24744	Peu bien parler / que ie luy ensse	24824
		Fait des demandes dont i'anoye	
		Grant doubte / et que pas ne sauoie,	
		<sup>1</sup> Folie est d'actendre au besoing,	24822
		Car souuent on cuide que loing [ Fo. xcij. 2]	
¶ Je voy bien, qu'à l'estroit passaige		Soit la mort ; qu'elle est aux postis,	24826
Tu es de ton pèlerinaige.	24746	Bien ie le sceu / ie fuz soubzpris.	
Voicy la Mort, qui de pres t'est,	24747	La mort laissa sa faulx courir,	24827
Qui, des choses terribles est	24750	Et me fist du corps departir.	24830
La fin / et le terminement.	24751	Ce me sembla en ce moment,	
<sup>1</sup> Ta vie, tantost faulcher entent,	24753	Si que, de l'espouementent	
Et la mectre du tout à fin ;	[ Fo. xcij ]	Esueillé et desdormy fu,	24832
Et puis ton corps en vng cofin	24756	Et me trouua si esperdu,	[not english]
Elle mectra, pour le bailler	24758	Qu'auiser ie ne me pouoie	
Aux vers puans, pour le manger.	24759	Se ia mort ou en vie i'estoie,	
Ceste chose est toute commune	24761	Jusqn'à tant que l'ouy sonner	
A tout chascun et a chascune :	24762	L'orologe de nuyt, pour leuer ;	
Homme, en ce monde, est exposé		Et aussi lors chantoient les cocqs ;	
A la mort, comme l'herbe au pré	24765	Pour quoy, leuer me cuiday lors ;	
Est a la faulx / aussi est feyn,	24769	Mais ne peu / car fuz retenu	
Qui huy est verd / et sec demain ;		De la grant pensée ou ie fu	
Or as esté verd vng long temps,	24772	Pour le myen aduventureux songe,	
Et si as recen pluyes et vens ;	24766	Ou quel, se quelque vne mensonge	
Mais fault maintenant te faulchier,	24780	Est it meslée ou contenue,	
Et en deux pieces despiecer.	24782	Ou qui fust de peu de value.	
L'huys est estroit / l'ame / et la cher	24783	Nul esmeruciller ne s'en doit,	
Ne pourroient ensemble passer.	24786	Car iamais froment on ne voit	
L'ame premiere passera,	24787	Croistre / qu'entour paille n'y aye,	
Et puis apres la chair yra.	24788	Jusques que dehors on l'en traye ;	
Mais si tost ne sera ce mie ;		Par quoy, s'en mon songe y a grain,	
Auant sera la chair pourrie,	24790	Et auecques paille ou estrain	
Et autre fois regenerée	24792	y ait / ce qu'est bon / soit garlé ;	
En la grant commune assemblée.		Ce que n'est bon, soit hors venné.	
Donques regarde se apointey	24794	Que ne dy pas tant seulement	
Deuement tu es, et appareilley.		Pour ce premier liure present,	
S'à toy ne tient, tantost verras	24795	Dont cy endroit ie feray fin,	
La grant cité ou tendu as.	24796	Pour me reposer en cheuin,	
Tu es an guichet et à l'huys	24800	Mais aussi pour ce que s'ensuit,	
Que ou mirouer piecà tu vis.	24802	Ou tout le grain en paille gist,	
Se tu es despoillé et nuz,		Que recommande aux bons venneurs,	
Deulans tantost seras receuz.		Qui sceuent hors venner erreurs.	
Celle entrée tu auoies moult chier,			
Lors quant tu la vis au premier ;			
Et toutesfois, tant ie te dy,	24807	¶ La fin du prunier pèlerinaige	
Qu'à mon père tu cryes merey,	24808	De l'homme durant qu'est	
En promtant 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 syde cytheron*. Calliope was the muse who presided over eloquence and heroic poetry; Cithæron, 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 licour of Cytheroes tonne.”

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 cupbearer.

9/307. *In the Abbey of Chalys*. The Cistercian abbey of Chalis, Chaalil, 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, Chalis 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 :

“Somme shal sowe þe sakke, quod Piers, ‘for shedyng of þe whete’;” and *Sir Thopas*, l. 150 :

“And over that an habergeoun  
For percinge 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 Chapinan, 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 Iacobins.* *Jacobins* was a name applied to the Dominican monks of France from the fact that their chief Paris monastery was that of St. Jaques (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 here 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 *crux decussata*, sometimes at right angles below the top, when it was called *crux immissa*, and sometimes at right angles across the top, when it was called *crux commissa*. It is of course the latter to which the name of *Tau*, the Greek  $\tau$ , was given, and though never so common as the *crux immissa* 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 linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Ezekiel ix. 3, 4.

See Bishop Andrewes' *Sermons* (Luke xvii. 32). "This reward (Ezek. x. 4) is for those whose foreheads are marked with a *Tau*."

45/1683. *In Elenchis thow mayst rede.* *Elenchus* was the name of a treatise by Aristotle concerning sophistry and fallacious arguments.

49/1839-40. *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 *gulam dividit*, id est cervicem desecat."

66/2458. *Thys Iannence 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 renewe,  
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 euery bough, braunch, 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 croopë 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 *Camb*. From Gk. ἀρχι, chief, and τρικλινος, 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*, *buttele*, *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 meyring 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 Aristotyles.* 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 donne  
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 certain 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 thence 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 lxx. 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 yserved 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* Sinderesis is called the Worm of Conscience, and is represented in the woodcut in Verard's edition as a woman with a serpent's head. Sathanas calls it "thou foule 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 champartye.* *Champartye* comes from French *champ parti*, and means equality or division of power. See Chaucer, *Knight's Tale*, 1091:

"Ne may with Venus holde champartye."

"Lydgate seems to have known the word only from this phrase of Chaucer's, which he misunderstood and took as meaning, 'to hold rivalry or contest, to hold the field against, to resist.'"

In English Law champerty,—*campi-partiti*,—is a bargain with a plaintiff or defendant *campum partire*,—to divide the land or other matter sued for if he prevail at law; the champertor being bound to carry on the party's suit at his own expense. (See *Blackstone*, Bk. 4, chap. 10, p. 134. Ed. 1825.)

169/6442. *The wyttys five.* We should say "the five senses." *Wits* however was commonly used with the meaning of *senses*. Cf. *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, Nose-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 hellë 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 hellë pine  
And, with the, allë mine."  
*Satan.* "Who is that ich herë thore  
I him redë 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 ;  
Sinnë found thou never nan  
In me, as in other man ;  
And thou shalt witë well to-day  
That mine will I have awei,  
Whan thou bilevest al thin one,  
Than miht thou grete & grone."

180/6875. *Somme wer callyd Arryens.* The Arian heresy arose from the opinions of Arius concerning the Trinity and the nature of Christ, whom he declared to be different in substance from the Father, to have been created by Him before the world, and hence to be inferior to Him.

The Pelagian teaching was a reaction against Manichæism and Fatalism. Its principal points were the denial of original sin ; the possibility of living without sin ; and the sufficiency of free-will and the knowledge of the law for salvation.

192/7105. *The 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 Richesse is described in the following terms:

“Une escharboucle ou cercle assise,  
Et la pierre si clere estoit  
Que, maintenant qu'il anuitoit,  
L'en s'en veist bien au besoing  
Conduire d'une liue loing.” (ll. 1106-10)

203/7259. *Ther saw I helmys & haberiouns.* 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 bryȝt stel rynges,  
Vmbe-weued þat wyȝ, upon wlonk stuffe.”

The *helmet* given to the Pilgrim was needful

“For to makë résistence  
At Nase, at Ere, & at the Syht.”

Helmets of many shapes existed at this period. Some of these were hoods of chain-mail, with loose flaps, which could, when required, be fastened across the lower part of the face. These, however, left the eyes and nose exposed, so the Pilgrim's helmet was possibly one of the steel barrel-shaped ones which covered the whole head, or, more probably, a steel casque with movable vizor. (Cf. 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 Adenez, 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.)

“Aftir 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 treuent.”  
*Roman de la Rose*, 21767-70, IV. 320 *Bibl. Elzev.*

*Jouer aux marteaux*, signifiat lancer des petits cailloux ronds en l'air pour les recevoir dans l'une et l'autre main, en les faisant choquer. C'est un jeu 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 reyne.” (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 Albeston 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 hetë is so violent  
 Wherwyth myn pitous herte is brent,  
 That may ben likkenyd to a ston,  
 Which is I-callyd albiston,  
 That onys whan it hath caught feer,  
 Ther may no man the flaumbë steer,  
 That it wel brennë aftir euere,  
 And neuere from the fer disseuere,  
 So they acordyn of nature.  
 And for this ston may longe endure,  
 In fer to brennë fayr & bryght,  
 As sterrys in the wyntynght.  
 I fynde, in Venus oratorye,  
 In hir worshepe & memorye  
 Was made a laumpë of this ston,  
 To brenne a-fore here, euere in on."

247/8923. *Sende*. 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 blindë was Tobye*. See Tobit ii. 10 and chap. iv, in which the blinding of Tobit is described, and his counsels to his son are given.

279/10184. *The precept 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 "joynepe," and in Verard's edition of Deguileville's second recension we read "pieds jointcs."

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. Skeat 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. *Pilg.* 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 dubbles under ten, and then he is out and loseth, or dubbles 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:

Jennece sui, la legiere	(Et) pour ce piec'a sainte eglise
La giberesse et coursiere	Ordena que ne fust nise
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 m'esmaie	Mes piez tenir ne se pourront
De trespasser mur (et) ou haie.	De voleter ne ne vourront ;
Se des pommes a mes 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 piez 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
Mes chierement les compara	Ne (en quan)que m'enseigne ma
(Trop) grant legierete n'est mie	Je la tourne et la manie, [mere.
Souvent bonne a la vie.	(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 lypen 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 knyȝte þo · 'he kenneth us þe best,  
 Ac on þe teme trewly · tauȝte was I neuere.  
 Ac kenne me,' quod þe knyȝte · and, bi cryst, I wil assaye ;  
 'Bi seynt Poule,' quod Perkyn · 'ȝe profre yow so faire,  
 þat I shal swynke and swete · and sowe for us bothe.  
 And oþer laboures do for þi loue · al my lyf-tyne,  
 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 uniuersyte.* 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 run 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 divisions of Idleness, runs as follows:

Par luy ie meyne gens au bois	Dont long le parlement seroit
Cueillir fleurs, violettes et nois,	Qui toutes dire les vouloit,
En esbatement, en deduit,	Et la leur fois ie veoir danseurs,
En lieu de ioye et de delict;	Jeux de basteaux et de iougleurs,
Et la leur faiz oyr chansons,	Jeux de tables et d'eschiquiers,
Rondeaux, balades et doulx sons	De boules et de mereilliers,
De herpes et simphonies,	De cartes jeux de tricherie,
Et plusieurs autres melodies	Et de mainte autre muserie.

(Ver. fol. xlv.)

According to Halliwell *treygobet* is "an old game at dice." Dr. Skeat points out that the word is evidently composed of *treys*, *tray*, meaning "three," and the Eng. *go bet* (as in Chaucer'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 thornes, 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*.

*Karyng*. 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 parnu 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 Sensualltye*, 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 Sensualltye* 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 orygyual 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 Sensualltye* 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 Epicles*, etc. Barth, *De Prop. Rerum*, Lib. xix, cap. 22. “The first moving of a planet is made in its own circle that is called Eccentric, and it is called so, for the earth is not the middle thereof, as it is the middle of the circle that is called Zodiac. Epicycle is a little circle that a planet describeth, and goeth about therein by the moving of its body, and the body of the planet goeth about the roundness thereof. . . . Also in these circles the manner moving of planets is full wisely found of astronomers, that are called Direct, Stationary, and Retrograde Motion. Forth-right moving is in the over part of the circle that is called Epicycle, backward is in the nether part, and stinting and abiding or hoving is in the middle.”

336/12370. *Syth Mycrocosme men the calle*. (See also 421/15638 and 567/21168.) Microcosm in Gk. = little world. Ancient philosophers considered the world to be a living creature, and man being looked upon as a world in miniature they supposed that the movements of man and the world corresponded, and that the fate of man could be made out by observing the movements of the stars.

In Appendix IV to the E. E. T. S. edition of the *Secrees of Old Philisoffres* this idea is expanded:

“Oolde filosofris put in remembrance  
 þat 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 tyrtylle, as lionesse dispitous,  
 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 lytelle worlde."

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 cinamon 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 *bararette*, "A bib, moket or nocketer, 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 deuourede 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. 28, ed. 1582, p. 186-7:

"Of the Miredromble.

The Miredromble is called *Macrocalus*, and is a bird that maketh noyse in the Winter, and hath small chins in his iawes, in which hee taketh first meate, and then sendeth it to the second wombe; For he hath two wombes: in that one onely hee taketh meate, and in that other onely he seetheth and defieth. But the first is taken instead of the crop of the throat, as Isidore saith. In Greeke *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 shal . . .  
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. *bonchë sore*. "To bounche or pusshe one; he buncheth me & beateth me; il me pousse." Palsgrave. Compare *Piers Plouman*, 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 ben not cordes of cieernans (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 Babyloun*. 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.  
Singeth *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 Cesar*, 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 poet danter aucun engin,  
Mais moert ainz qu'on le poet danter,  
Tant ad le cuer gross et ferin."

Topsell also, in his *History of Four-footed Beasts*, bears testimony to the fierceness and wildness of the unicorn, but adds that a young virgin has an irresistible attraction for him, so that in her presence he would become gentle and tame, and might easily be captured by the hunters.

402/14920. *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. *coleis*) was also a kind of broth. Mrs. Glass (1767) uses this word in the form *cullis*, 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;

Think'st thou that I who saw the face of God

And tasted the eternal joys of heaven

Am not tormented with ten thousand hells

In being deprived of this?" (Sc. iii.)

*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 *væ* (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, Foillet, 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 veu 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 devoit 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 ceulx qui s'enfuyent et s'en vont	Se par toy ne suis secouru !
A elle / à tous besoins qu'ilz ont.	Et, se tu dis que n'ay mery
A lui donc, de cuer fiz mon pry,	Enuers toy d'obtenir 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 <sup>[57/4]</sup>
<b>O</b> Royne de misericorde,	Encores tousiours empirée,
De paix, de douceur et concorde,	Sans point me vouloir tenir quoy,
Après, de mes maux, le deluge,	Helas, dame ! ce poise moy.
Jé 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 devot père, <sup>1</sup>	Enuers vous n'enuers vostre 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 maux 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 doucement luy pardonnastes,
Se d'orgueil ou d'ambition,	Et vers vostre filz impetrastes
D'enuie ou de detraction	Pour luy grace et reunion,
Tu es infeste / n'oblie mye	Et plenièrè remission,
De tantost inoquer Marie.	' Dame, pas pis ne me ferez,
Se paresce / ire / ou auarice,	Et grace vous n'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.'

<sup>1</sup> back.

De t'aider à ce grant besoing.  
 Se, par multiplication,  
 Ou par reiteration,  
 De tes pêchés es inuolué  
 De tous pointz / et enuolopé  
 En trop dure obstination,  
 Et es en desperation  
 De iamais point ne t'amender,  
 Ne a bonne vie retourner,  
 Rue toy, plorant, deuant Marie,  
 Et qu'elle t'ayde / la supplie,  
 Lui disant, par bonne fiance,  
 Bon amour et bonne 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 bon et suffisant,  
 Qu' elle se cesseroit a tant.  
 ¶ ' Je suis (distelle) tout ainsi <sup>Tri-</sup>  
 Que le veut, qui maine à l'abry, <sup>bula-</sup>  
 Et destourne les fueilles cheués, <sup>tion.</sup>  
 Ou les rachasse vers les nues. <sup>A</sup>  
 A refuge t'ay fait aler,  
 Et deuers les nues regarder,  
 Qui es vne fueille seichée,  
 Et deiectée et desuoyée  
 En cestuy chemin maleureux,  
 Ou n'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 beheld a tree in the midst of the earth, and the height thereof was great. . . . The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it."

451/16808. *Walkyn as a man deiect with 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 body 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 spekyng 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 feed 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 riche rayes I rendred a lessoun,  
To broche hem with a paknedle and plaited hem togyderes,  
And put hem in a presse and pyuned hem þerinne,  
Tyl ten yerdes 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 chaleur.  
 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 chose 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 rostë 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 hands of the tyrannical prefect of Rome. This Laurence did, and when the prefect demanded the treasure, he gathered together all the sick and poor of the city, and presenting them to the prefect, said: "Behold, here are the treasures of Christ's Church." In revenge for this the prefect caused Laurence to be stretched on a gridiron above a furnace.

492/18427-8: *At merels & 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 oblauer 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 Kymg 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 Fryse.* This story is told of the Frankish missionary, St. Wulfran, and a certain King Radbod. Radbod, having been deeply touched by Wulfran's teaching, consented to become a Christian. At the last moment, however, just as he was about to receive the sacrament of baptism, he inquired of Wulfran what had been the fate, after death, of all his ancestors who had died in a state of heathenism. Wulfran promptly replied that they were undoubtedly damned, whereupon Radbod, declaring that if that were so he would be damned with them, refused to be baptized, and relapsed into heathenism.

(See *Lives and Legends of English Bishops, Kings, etc.*, Mrs. Arthur Bell.)

503/18835. *And is in hevene 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 either Bere . . .  
How alle these arn set in hevene."

506/18972. *The grette councyle 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. *Ortiyometra*. 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. Diez 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: "Haro! Haro! 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	Bien voy que par toy confortés
Vierge glorieuse, m'en fui	Sera mes cuers desconfortés.
Tout confus, ne puis miex faire,	Quer tu es de salu porte.
A toy me tien, a toy m'apuy	Si je suis mal tresportez
Relieve moy, abatu suy :	Par vii larrons, pechiés mortez
Vaincu m'a mon aversaire.	Et erre par voie torte,
Puis qn'en toy ont tous repaire	Esperance me conforte
Bien me doy vers toys retraire	Qui à toy lui me raporte
Avant que j'aie plus d'annuy.	A ce que soie deportez
N'est pas luite necessaire	Ma povre arme je t'aporte :
A moy, se tu debonnayre,	Sauve la : ne vaut que morte
Ne me sequeurs comme a autrui.	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 Lib. V. *De Civitate*, cap. vi. This chapter, however, which is upon the difference in the sexes of twins, and the resulting differences in their future lives, is really an argument against the influence of the stars. St. Augustine says plainly :

"The mind of man is not subject unto any of these phases of the stars ; those artists, now desiring to bind our acts unto this that we see them free from, do shew us plainly that the effects of the stars have not power so much as upon our bodies . . ."

"What 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 sister from differing in sex from her brother, with whom she had one constellation, and yet that the figure of heaven which ruled at their nativity had power to make her differ so far from him in her virgin's sanctimony."

It is rather difficult to see how De Guileville could have so far misunderstood St. Augustine's meaning, if Verard's sidenote really gives the proper reference.

539/20182. *The Stocyenēs.* *De Civitate*, Lib. V. cap. viii. "Of their opinion that give not the name of Fate the position of the stars, but unto the dependance of causes upon the will of God" seems to be the ground of these lines, and of the assertion concerning the opinion of Homer on this point.

"Homer's verses, translated into Latin by Tully, are as these are :

'Tales sunt hominum mentes qualis pater ipse  
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 hedera 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 Aléxander 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 reōn,  
 þær git eāgor-strēam earmum þehton.”  
 “Then you swam in the sea

Where you covered the ocean-stream with your arms.”

573/21508. *pawny's* = 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 þrēo on efen nimeð  
 Won fyres wæln wide tosomne  
 Se swearta līg.”—*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 limmes in such proportion cast  
 As would have wrapt a sillie woman's thought.”

It cannot be taken in its ordinary sense, since the next line contradicts it. Possibly, however, it might be metathesis of *warpyd*, cast.

590/22095. *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 Cîteaux, 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. *Touched*. 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 Guilleville. The following account, of the entrance of Envy into the monastery, is probably the reflection of some actual experience of the writer's.

617/23107. *frolage*. Neither Godefroy nor Littré give this word. It seems however to be connected with *frôler*, the ordinary sense of which is *to touch lightly*. Littré says, “(Berry.) *frôler*, battre, étriller; *frêler*, même sens; genev. *frouler*, norm. *freuler*. D'après Diez, *frôler* est pour

*frotter*, 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 Egypt whilom*. See Gen. xli.

645/24093. *Seyn Poule hym-sulfë 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 dedë 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, abaysshed, *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.  
aermary, *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.  
afye, *vb.* confide, 391/14470, 558/20915.  
aforen, afor, *adv.* before, 69/2582, 74/2759, etc.  
afowndryd, *pp.* foundered, 374/13826.  
after, after, *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, *A B C*, 532/19912.  
ago, agon, *pp.* gone, 224/8047, 136/5184, etc.  
agrysed, *pp.* horrified, 11/411.  
aiourne, *vb. imp.* cite, summon, *A B C*, 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, *A B C*, 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, amaas, *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.  
 ammonycyon, *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.  
 answeyng, *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, satis-  
 fied, 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.* arnhole, armpit, 315/  
 11561.  
 armure, *n.* armour, 202/7229, 212/  
 7598, 230/8269, etc.  
 armvrer, *n.* armourer, 211/7547.  
 arretten, *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.  
 assoylle, *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.  
 atame, *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.  
 avaunt, *n.* boast, 318/11661.  
 avauntage, *n.* advantage, 130/5001,  
 149/5681, etc.  
 avaunte, *vb.* boast, 55/2046.  
 avayl, *n.* advantage, 96/3631.  
 avaylleth, *vb. pres.* avails, 222/7988.  
 avaying, *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.  
 avyusement, *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.  
 awareke, *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.  
 barmfel, *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.* byhotyng, 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.  
 besmys, *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, hump, 489/18294.  
 booden, *pp.* bidden, 97/3672.  
 bordoun, *n.* pilgrim's staff, 17/612 *et passim.*  
 borgh, *n.* borough, 143/5456; *pl.* borwes, 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.* bitter, 354/13031.  
 bowgys, *n.* bags (O.Fr. boule, 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.* brennt, 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.  
 brotylnesse, *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.* brigauntys, 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 yiff, 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.  
 chalenge, *vb.* claim, 441/16433.  
 chamberere, chaumberere, *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.  
 chambre, *n.* chamber, room, 106/3992, 203/7251.  
 chaumpartye, chaumpartye, *n.* resistance, competition, contest, 161/6148, 228/8193, 647/24174. *See* Note.  
 chaunceler, *n.* chancellor 120/4580.  
 chaunteplure, *n.* song and weeping, 2/30. *See* Note.  
 chauntpartye, *n.* 262/9508. *See* chaumpartye.  
 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, 87/3280.  
 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, acolite'), 58/2182a.  
 comensal, *n.* habitual guest, table companion, 601/22529.  
 commytted, *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.  
 conceyue, *vb.* understand, 170/6460.  
 conduite, *vb.* guide, 46/1732.  
 condygnely, *adv.* worthily, 130/4937.  
 conge, *n.* leave, permission, 163/6197, 245/8850, 297/10848.  
 coniunt, *pp.* conjoined, 149/5682.  
 coniuryoun, *n.* conjuration, 498/18662.  
 consayl, counsayl, *n.* counsel, 96/3602, 217/7763.  
 constauunce, *n.* constancy, firmness, 206/7345, 223/8004.  
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 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.* continue, 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.

- creauance, *n.* belief, 181/6900, 6911, 6924, 259/9407.  
 credence, *n.* belief, 140/5336.  
 crepawd, *n.* toad, 421/15652.  
 crepyl, *n.* cripple, 461/17211.  
 criauance, *n.* belief, 530/19851.  
 crochet, *n.* crook, 482/18015. *See* kroket.  
 crokke, *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.  
 curteisye, *n.* courtesy, 152/5803.  
 curteys, *adj.* courteous, 87/3268.  
 curteysly, *adv.* courteously, 106/3997, 4017.  
 curyouste, *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.* demynge, 74/2776.  
 demeure, *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, contumely, 122/4660, 209/7465; cause of scorn, 102/3855.  
 despytous, *adj.* spiteful, 247/8932.  
 desteyne, *vb.* stain, 92/3473.  
 deternynne, *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, deyen, *vb.* die, 113/4298, 221/7944.  
 deyete, *n.* deity, 84/3138.  
 deynous, deynghous, *adj.* disdainful, 131/5000, 420/15594.

- differre, *vb.* put away, 657/24538.  
 disclaundre, *n.* disgrace, 293/10704.  
 discesse, *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.* dout-  
 ede, feared, expected, 145/5532;  
 thow doutest, 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.* dyf-  
 fautes, 145/5549.  
 dyffence, *n.* prohibition, 295/10775.  
 dyffendyd, *pp.* forbidden, 295/10774,  
 297/10854.  
 dygne, digne, *adj.* worthy, 107/  
 4049, 244/8801.  
 dyhte, *vb. pret.* prepared, 413/15360.  
 dymes, *n.* tithes, 49/1818, 642/23967.  
 dyrk, dyrke, *adj.* dark, 99/3742, 101/  
 3830.  
 dyrked, *pp.* darkened, become dark,  
 139/5186.  
 dyrknesse, *n.* darkness, 136/5186,  
 168/6390, 192/7106, 7118.  
 dysavayl, *n.* disadvantage, 299/  
 10919.  
 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, strange-  
 ly, 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, dis-  
 pleasure, 229/8231, 232/8378.  
 dysport, *n.* pleasure, joy, 103/3897.  
 dyspoyllen, *vb.* strip, 14/499.  
 dyspurveyed, *pp.* unprovided, de-  
 prived of, 55/2049. dispurveyed,  
 659/24619.

- dysseuereth, *vb. pres.* departs, 1/16.  
 dystresse, *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.  
 efft, *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, 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.  
 emerald, *n.* emerald, 239/8616.  
 emerlyoun, *n.* merlin hawk, 372/13737.  
 empechementys, *n.* hindrances, 22/820, 204/7276.  
 emplastres, *n.* plasters, 648/24211.  
 empryse, *n.* enterprise, 586/21965.  
 enbrace, *vb.* clasp, encompass, 208/7414, 235/8475; *pp.* enbracyd, 208/7431.  
 enchace, *n.* drive away, 112/4232.  
 encombre, *vb.* obstruct, 502/18809.  
 encombrous, *adj.* troublesome, hindering, 309/11302, 320/11755.  
 encomerous, *adj.* cumbersome, 489/18319.  
 encress, *n.* increase, 115/4381.  
 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.  
 enlwyne, *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.  
 entame, *vb.* injure, cut open, *A B C*, 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.* herdsmen, 240/8684.  
 eryng, *n.* hearing, 166/6304, 172/6548.  
 esches, *n.* chess-men, 463/17274.  
 especyal, *adj.* private, particular, 104/3932; in especyal, *adv.* secretly, 145/5526, 150/5738.  
 esperaunce, *n.* hope, 191/7071.  
 espye, *vb.* perceive, 142/5429.  
 estatys, *n.* classes of people, 1/26.  
 etyk, *n.* ethics, 354/13054.  
 etyn, *vb.* eat, 87/3283; *pp.* etyn, 162/6170.  
 euerych, *adj.* every, 84/3161; each one, 136/5177.  
 euerychon, *n.* every one, 63/2367, 116/4421.  
 euerydel, *adv.* altogether, every part, 73/2740, 75/2796, etc.  
 evene lych, *adv.* in similar manner, 335/12320.  
 evene upryht, *adv.* straight, 175/6692.

- ewrous, *adj.* happy (heureux), 107/4052, 539/20177.  
 ex, *n.* axe, 102/3857.  
 exaumlere, exaumlpayre, *n.* example, 128/4901, 179/6821.  
 except, *pp.* reserved, 67/2495.  
 excyted, *pp.* impelled, 8/296.  
 expleyten, *vb.* execute, perform, 611/22889.  
 expleyted, *pp.* assisted, 333/12223.  
 expone, *vb.* expound, 107/4040.  
 exposicioun, exposycioun, *n.* explanation, 114/4310, 4328.  
 extre, *n.* axletree, 333/12233.  
 ey, *n.* egg, 143/5467, 380/14032.  
 eyne, *n.* eyes, 78/2897.  
 eyred, *pp.* laid (of an egg), 380/14027, 14033.  
 eysel, *n.* vinegar, 403/14937.  
 fallaas, *n.* deception, fallacy, 45/1670, 151/5753.  
 falleth, *vb.* *pres. sg.* happens, 241/8710; *pl.* falle, 214/7639.  
 falshed, *pp.* deceived, 157/5999.  
 farderye, *n.* painting one's face (*fig.* dissimulation), 363/13372.  
 fason, ffasoun, *n.* fashion, 102/3866, 184/7022, 208/7423.  
 faulssemblant, fawssembraunt, *adj.* false-seeming, 358/13202, 394/14596.  
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 fawchon, *n.* falchion, 418/15551.  
 fayl, faylle, ffaylle, *n.* doubt, 106/4015, 211/7521, 212/7576.  
 fayn, *adv.* gladly, 164/6234.  
 fayrye, *n.* enchantment, 255/9260.  
 faytours, *n.* begging impostors, 485/18135.  
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 fel, *vb.* feel, 168/6404.  
 fele, *adj.* many, 107/4045.  
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 felly, *adv.* fiercely, 298/10889, 347/12766.  
 fellyn, *vb.* *subj.* should fall, 63/2360.  
 felth, felthe, *n.* filth, dirt, 26/973, 110/4173; *pl.* felthes, 107/4065.  
 felyn, *vb.* feel, 126/4810.  
 fendys, *n.* fiends, 126/4790.  
 fere, *adj.* far, 260/9464.  
 ferme fader, *n.* first father, 451/16825.  
 fermerye, *n.* infirmary, 592/22194.  
 fette, *vb.* fetch, 63/2354, 125/4749; *pret.* 173/6582.  
 feyne, *vb.* feign, deceive, 120/4553.  
 feynte, *adj.* feigned, pretended, 45/1695.  
 feynte, *vb.* pretend, 384/14189.  
 feyntyse, *n.* faintness, 233/8414.  
 ffaat, *adj.* fat, 208/7429.  
 ffaccioun, *n.* fashion, 175/6687.  
 ffaillede, *vb.* *pret.* was without, lacked, needed, 17/635; *pr. p.* ffayllyng, 20/743.  
 ffardel, *n.* burden, 74/2768; *pl.* fardellys, 74/2755.  
 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.  
 ffloutyss, *n.* flutes, 387/14304.  
 ffolytysse, *adj.* foolish, 169/6422; foolytysse, 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.  
 fforewryys, *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.  
 ffovlyys, *n.* fowls, birds, 93/3513.  
 ffreelte, *n.* frailty, 217/7777, 232/8365.  
 ffrette, *vb.* interlace, fret, 507/19006; *pp.* ffret, 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.  
 flagelle, *n.* scourge, 632/23596.  
 flawe, *pp.* flayed, 11/379.  
 flawme, *n.* flame, 72/2720.  
 flawmy, *adj.* flaming, 238/8586.  
 flen, *vb.* flay, 58/2163, 2174.  
 flen, *vb.* fly, 93/3513, 275/10004 ;  
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 folwe, folwen, *vb.* follow, 155/5908,  
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 follyly, *adv.* foolishly, 80/2983, 104/  
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 fooly, *n.* foolishness, 214/7649.  
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 forboor, *pp.* forborne, suffered, 95/  
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 forcloudyd, *pp.* clouded over, 136/  
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 forfete, *n.* offence, 254/9207.  
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 Fornere, *n.* Creator, 83/3099.  
 forour, *n.* fur, 394/14590.  
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 forthre, forthren, *vb.* further, help,  
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 foryete, *pp.* forgotten, 62/2335.  
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- ganne, gan, gonne, *vb. pret.* began, 132/5039, 180/6870, 582/21812, 132/5039; *pp.* gonne, 353/12990.  
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 glede, *n.* fiery coal, 80/2991, 89/3352, 416/15464.  
 glood, *vb. pret.* glided, 398/14772.  
 glose, *vb. pres.* interpret, 536/20086.  
 gloſe, *n.* pretence, 80/2991, 355/13083.  
 glosyng, *n.* deceit, 263/9538.  
 glouys, *n.* gloves, 216/7755, 217/7765.  
 gnew, *vb. pret.* gnawed, 399/14806.  
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 gorge, *n.* throat, 347/12768.  
 gorger, *n.* gorget, throat armour, 213/7608, 228/8208; *gorgetys, pl.* 204/7261.  
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 gouernaunce, *n.* demeanour, behaviour, 90/3370, 107/4031, 232/8345.  
 gouernaylle, *n.* rudder, 374/13795.  
 gracyouse, *adj.* gracious, beautiful, 107/4053.  
 grameryens, *n.* grammarians, 68/2462.  
 graue, *pp.* engraved, 174/6627, 182/6946.  
 graunge, *n.* granary, 142/5410.  
 graunt, *n.* grant, gift, 4/110.  
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 gree, gre, *n.* favour, goodwill; take at gree, receive with goodwill, 607/22742, 614/23012.  
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 greff, *n.* grief, 229/8230.  
 greff, *vb. imp.* grieve, 229/8225.  
 gres, *n.* grease, hih off gres, very fat, 571/21427.  
 gretter, *adj.* greater, 147/5609.  
 grevaunce, *n.* grievance, injury, 145/5554.  
 greyn, *n.* grain, corn, 34/1281, 205/7326.  
 groos, *n.* in groos, as a whole, 111/4191.  
 gropyd, *pp.* handled, felt, 272/9878.  
 groundyd, *pp.* based, grounded, 23/857.  
 groven, *vb.* grow, 94/3516.  
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 grucche, gruchen, *vb.* grudge, complain, 79/2969, 162/6159; *grucche, pres. sg. 1.* 94/3541; *grucceeth, pres. sg. 3.; grucche, subj. pres.* 54/2027, 130/4962; *grucchede, pret.* 96/3606, 207/7382; *grucchet, imp.* 102/3849; *grucchyng, pr. p.* 124/4719, 214/7662.  
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 grypyng, *pr. p.* grasping, gripping, 16/593.  
 guerdoun, *n.* guerdon, reward, 175/6679, 210/7498.  
 guye, *vb.* guide, 305/11170, 316/11584.  
 guyse, *n.* manner, 94/3519, 249/9014.



- gyderesse, *n.* guide, 192/7117.  
 gyn, *n.* snare, contrivance, 480/17971.  
 gynne, *vb.* begin, 96/3622.  
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- ha, *vb.* to have, 132/5014; *pres.* 2. hastow, hast thou, 156/5934; *subj.* *pres.* ha, 220/7878.  
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 hardy, *adj.* bold, 84/3137.  
 hardyd, *pp.* hardened, 206/7345.  
 hardyly, *adv.* boldly, 82/3088.  
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 haryng, *n.* herrings, 394/14613.  
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 herkynd, *pp.* listened to, 161/6142.  
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 heryn, *vb.* to hear, 106/4004.  
 hest, *n.* promise, 241/8705.  
 het, *n.* heat, 384/14214.  
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 hetyn, *vb.* to eat, 121/4599; *pp.* hetyn, 70/2607; hete, 135/5168; *pret.* heet, he eat, 70/2597.  
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 hoole, *n.* whole, 147/5612.  
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 hooly, *adj.* holy, 118/4485, 179/6836.  
 hoore, *adj.* hoary, 368/13594.  
 hope, *adj.* open, 127/4841.  
 horlege, *n.* clock, 182/6933.  
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- huissher, *n.* usher, 75/2809; *pl.* hushsherys, 58/2186.  
 hunte, *n.* hunter, 226/8143; *pl.* huntys, 389/14412; hontys, 388/14368.  
 hunteresse, *n.* huntress, 226/8130, 230/8281.  
 hurtle, *vb.* push, clash, 44/1641, 398/14748; *pr. p.* hurtling, 47/1777.  
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 huskyd, *pp.* husked, enclosed in a husk, 34/1263.  
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 hy, *adj.* high, 85/3192.  
 hydous, *adj.* hideous, 242/8741.  
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 ibaysshed, *pp.* abashed, 23/863.  
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 in, *prep.* on, 231/8303.  
 indurat, *pp.* hardened, 108/4070, 110/4167, 299/10916.  
 influe, *vb.* influence, 554/20772.  
 inly, *adv.* internally, 36/1360.  
 inobedyent, *adj.* disobedient, 220/7899.  
 Iocunde, *adj.* joyful, merry, 190/7038.  
 Iogolory, *n.* jugglery, 317/11624.  
 Iourne, Iournee, *n.* journey, 177/6744, 229/8233; task, day's work, 548/20536.  
 Iouy pe, joyfully (lit. merry foot), 305/11141. *See* Note.  
 Iowel, *n.* jewel, 128/4884, 164/6238, etc.; *pl.* Iowellys, 176/6725.  
 irous, *adj.* angry, wrathful, 89/3348, 97/3673, 383/14155.  
 Iuge, *n.* judge, 171/6533, 172/6550.  
 Iugement, *n.* judgment, 176/6492.  
 Iupartye, *n.* jeopardy, 179/6843, 342/12602.  
 Iurediccyon, *n.* jurisdiction, 79/2957.  
 iustesyed, *pp.* judged, punished, 43/1631.  
 kachche, *vb.* catch, 225/8107.  
 kam, *vb. pret.* came, 138/5278.  
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 kan, *vb. pres.* know, knows, 65/2442, 88/3303, 184/7031.  
 kanoun, *n.* canon or ecclesiastical law, 428/15916.  
 karecte, *n.* sign, token, 499/18704; *pl.* karectys, *n.* signs, characters, 127/4845, 496/18587.  
 kareyn, *n.* carcass, corpse, 252/9118, 412/15301.  
 karyyng, *n.* 317/11624. *See* Note.  
 kauth, *vb. subj.* should catch, 377/13926.  
 kembe, *vb.* comb, 250/9045; *pp.* ykempt, 361/13320.  
 kene, *adj.* severe, 212/7581; sharp, 226/8137.  
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 kep, kepe, *n.* heed, care, 74/2763, 78/2912, 109/4135, 232/8369.  
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 knyhtly, *adv.* in a knightly manner, 4/129.  
 komerous, *adj.* cumbersome, 208/7412.  
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 konnyng, *n.* knowledge, skill, cunning, 72/2702, 143/5461, 158/6015.  
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 koude, kowde, *vb.* could, *sg.* 136/5188, 172/6546; *pl.* 135/5147, 165/6286; knew, understood, 150/5711, 287/10463.  
 kouth, *adj.* known, 330/12109.  
 krocket, *n.* hook, crook, 461/17205. *See* crochet.  
 kussshewys, *n.* armour for the-legs, 225/8085.

- 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.
- lace, *n.* cord, 8/269. *See* las.
- ladde, *vb. pret.* led, *sg.* 164/6236; *pl.* 140/5350. *See* lat.
- lade, *pp.* laden, 20/729.
- lak, *n.* need, fault, 79/2964, 647/24145; gift, offering(?), 389/14393; reproach, 395/14633.
- lappe, *n.* border, hem, 493/18468.
- large; At large, free, 332/12200.
- large, *adv.* liberally, 105/3984.
- largesse, *n.* liberality, bounty, 119/4523, 121/4614, 136/5174.
- las, *n.* lace, line, *pl.* laas, 510/19100, 514/19278.
- lasse, *adj.* less, smaller, 106/4019, 176/6718, etc.
- last, *pp.* lasted; ta last, to have lasted, 28/1050.
- lasyngrye, *n.* flattery, 477/17830. *See* losengerye.
- lat, *vb. pres.* leads, 177/6762. *See* ladde.
- laude, *n.* praise, 291/10621, 292/10647.
- launche, *vb.* lance, 490/18357.
- laurer, *n.* laurel, 210/7485, 7495, 220/7896.
- lavandere, *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. lefte, 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.
- lese, *vb.* to lose, 131/5011, 236/8499; *pres. sg.* leseth, 104/3928, 241/8717; *pp.* lorn, 273/9936.
- lestene, *vb.* to listen, hear, 216/7746, 414/15379.
- lesyng, *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.
- lettrure, *n.* literature, learning, 184/7031, 560/21010.
- lettuaryes, *n.* electuaries, 648/24209.
- lettynges, *n.* hindrances, 335/12324.
- leue, *vb.* believe, 181/6925.
- 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.
- lewk, *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.
- leyser, *n.* leisure, 97/3656; by leyser, 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.
- lustylhede, *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.* lyggyngge, 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.* lectors, lawyers, 59/2196.
- lyte, *n.* ? , 346/12727.
- lyte, little, 107/4043, 165/6273, 205/7300, etc.
- lyth. *See* ligge.
- lyvelode, *n.* livelihood, 479/17915.<sup>11</sup>
- Maas, *n.* mace, 211/7533.<sup>11</sup>
- mad, *vb. pret.* made, 136/5181, 181/6913; *pp.* makyd, 112/4258.<sup>11</sup>
- magnyfycence, *n.* power of doing great things, 143/5471.
- make, *vb.* cause, 81/3024; *pret. sg.* made, caused, 105/3981.
- makerel, *n.* procuress, 365/13478.
- makyng, *n.* writing poetry, 5/149; composition, 5/165.
- maister. *See* mayster.
- malencolye, *n.* melancholy, 103/3906.
- malencolyous, *adj.* melancholy, 973674.
- mallade, *adj.* ill, 596/22336.
- maluesyn, *n.* malinsey 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.
- masowu, *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.  
 mencyoun, *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.  
 menyng, *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, merour, morour, myroure, *n.* mirror, 157/5990, 176/6699, 6709, 191/7085, etc.  
 mervayl, merveil, merveyl, merveylle, *n.* marvel, wonder, 106/4016, 146/5596, 165/6279, 167/6376; *pl.* mervailles, 148/5644.  
 merveille, merveylle, *vb.* wonder, marvel, 135/5162, 173/6586.  
 merveilleous, merveyllous, *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 measure, 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.* meuede, 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.* bib or handkerchief, 349/12853. See Note.  
 mokerye. See *mekerye*.  
 mollefy, *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. mot, 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, mosselles, *n.* morsels (O.Fr. morceaulx), 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. mynystraeyoun, *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. necligent, *adj.* negligent, 144/5509.
- neihébour. *See* neyhour. 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, neuere 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.
- neyhour, 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. nouther, *prep.* neither, 64/2417, 91/3414, etc.
- nownpowere, *n.* weakness, 520/19501. noyous, *adj.* hurtful, 214/7662, 250/9060.
- nyceley, *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; alway in on, always in one way, 112/4252.
- onys, *adv.* once, 150/5710, 211/7544.

- oonyng, *n.* union, 175/6660.  
 ope, *vb.* open, 40/1515.  
 opposaylle, *n.* opposition, 285/10397.  
 oppose, *vb. imper.* question, 403/14970.  
 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.  
 ornede, *adj.* horned, 88/3317.  
 ortigometra, *n.* corn-crake, or land-rail, 511/19163.  
 orysouns, *n.* prayers, 325/11923.  
 osey, *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.  
 outhur, 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.  
 outrauce, *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.  
 oynementes, *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.  
 pawyns, *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.
- phane, *n.* vane, 387/14324.
- phetele, *n.* fiddle, 573/21502.
- phonel, *n.* funnel, 353/12988.
- pighte, *vb. pret.* (A B C), 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.* behavibur, 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.
- poytevyyn, *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.* preveth, 101/3826; *pp.* prevyd, 154/5886.
- procelle, *n.* tempest, 456/16995.
- processionerys, *n.* mistake for pocessionerys, 479/17914. See Note.
- procuracioun, *n.* power of attorney, 658/24576.
- procuratoure, *n.* deputy, 611/22890.
- profyte, *vb.* provide, 62/2337, 63/2366.
- promyssioun, *n.* promise, 637/23800.
- 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.
- pryne, *n.* the first quarter of the artificial day, 6 A.M. to 9, 111/4216, 59/2231.
- pryne fface, prime face, *n.* first sight, 209/7453, 279/10173.
- pryne 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/  
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 puissance, *n.* power, 211/7537,  
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 puryaunce, *n.* providence, provi-  
 sion, 242/8749.  
 puryd, *adj.* purified, 142/5417.  
 pyk, *n.* pike-staff, 43/1599; point  
 of staff, 46/1733.  
 pyled, *adj.* bald, 371/13703.  
 pyler, *n.* pillar, 124/4734.  
 pynsouns, *n.* pincers, 425/15827.  
 pystel, *n.* epistle, 177/6759.  
  
 quarel, *n.* bolt, 212/7573, 224/8065,  
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 quarel, quarll, *n.* quarrel, 150/5720,  
 224/8061.  
 quek, *n.* quickboard, 306/11198.  
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 queme, *vb.* comfort, 250/9049.  
 quethe, *vb.* bequeath, 126/4794,  
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 queynte, queynt, *pp.* quenched,  
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 319/11713.  
 queyntyse, *n.* wisdom, 293/10709.  
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 quod, *vb. pret.* said, 62/2325, 155/  
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 quyk, *n.* living, 174/6651, 251/9097.  
 quyke, *adj.* living, 9/336.  
 quynt, *adj.* white, 63/2345.  
 quyte, *vb.* requite, 335/12315.  
 quytte, *pp.* requited, 500/18724.  
  
 racede oute, *vb. pret. sg.* rooted out,  
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 radd, rad, *pp.* read, 127/4859, 132/  
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 rafft, *n.* beam, 545/20411.  
 raffte, *vb. pret.* deprived, 515/19316.  
 rafft, *pp.* deprived, 229/8235.  
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 rakel, *adj.* rash, hasty, 93/3496.  
 rape, *n.* haste, hurry, 373/13781, 410/  
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 rathe, *adv.* early, soon, lately, 25/  
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 rathest, *adv.* soonest, 1/18, 524/  
 19659.  
 rauhte, *vb. pret.* reached, handed,  
 fetched, 150/5734, 184/7019.  
 raunsoun, *n.* ransom, 127/4829, 207/  
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 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.  
 reche, *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.* recounforteth, comforts,  
 237/8561.  
 recour, *n.* recourse, 336/12364.  
 recure, *n.* recovery, 281/10255.  
 recure, *vb.* get, climb, 16/602, 279/  
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 recure, *vb.* cure, 68/2556, 124/4717;  
*pp.* recuryd, cured, 121/4597.  
 recure, recurynt, *vb.* recover, 279/  
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 red, *n.* advice, counsel, 103/3883,  
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 red, rede, *adj.* reed, 534/19994,  
 542/20315.  
 rede, *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/  
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 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,  
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- 6350, 257/9318; *pr. p.* reinowyng, remewyng, 167/6372, 302/11059.
- remyssaylles, *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.
- resemblance, *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.
- restreyned, *pp.* withheld, 86/3221.
- retour, *n.* return, 21/794, 46/1716.
- retrussen, *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.  
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- ronnge, *vb.* gnaw, nibble, 404/15010.
- roo, *n.* roe, 225/8099.
- rooff, *vb. pret. sg.* tore, broke, 109/4118, 403/14944.
- route, *adj.* rotten, 393/14547.
- routte. See *reclhe*.
- 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.
- sauue, *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 thou, 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.  
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 senys, *n.* synods, 181/6892.  
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 seuerel, *adj.* private, separate, 63/2352.  
 seueryd, *pp.* separated, distinguished, 54/2032.  
 sewen, *vb.* follow, 318/11661.  
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 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.  
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 shewellys, *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.  
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 siyng, *pr. p.* complaining, 36/1341.  
 skallyd, *adj.* scalled, scabbed, 396/14676.  
 skape, *vb.* escape, 226/8112.  
 skarmussh, *n.* skirmish, 218/7832.  
 skauberck, skawberck, *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.  
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- 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.  
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 smerte, *vb.* smart, 214/7667.  
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 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,  
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 somer, *n.* packhorse, 230/8300, 231/  
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 sond, *n.* sand, 277/10093; *pl.* sondys,  
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 sool, *adv.* sole, alone, 7/255, 369/  
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 soote, *adv.* sweetly, 92/3459.  
 soote, *adj.* sweet, 261/9461.  
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 sotyly, *adv.* subtly, 143/5479, 144/  
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 sotylyte, *n.* subtlety, cleverness,  
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 souper, *n.* supper, 121/4609.  
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 splayng, splaynyng, *pres. pl.* spread-  
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- 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.
- streihlt, streilite, streith, *adj.* narrow, difficult, 10/366, 131/5007, 208/7413.
- streihthnesse, *n.* narrowness, 131/5003.
- strengere, *adj.* stronger, 229/8260.
- streyhtly, *adv.* closely, 140/5347, 318/11640.
- streyne, *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, suffyise, *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 'swete.')
- 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, sylue, *n.* self, 202/7225, 217/7762.
- synderesis, 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.
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