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The Pilgrimage of the Life of Man.

Early English Text Society.

Extra Series, LXXVII.

1899.

BERLIN : ASHER & CO., 13, UNTER DEN LINDEN.

NEW YORK : C. SCRIBNER & CO. ; LEYPOLDT & HOLT.

PHILADELPHIA : J. B. LIPPINCOTT & CO.

The Pilgrimage of the Life of Man,

ENGLISH BY

JOHN LYDGATE, A.D. 1426,

FROM THE FRENCH OF

GUILLAUME DE DEGUILEVILLE, A.D. 1335.

EDITED FROM 3 FIFTEENTH-CENTURY MSS. IN THE BRITISH MUSEUM,

COTTON, VITELLIUS, C xiii (VELLUM, IMPERFECT),

COTTON, TIBERIUS, A vii (VELLUM, A FRAGMENT), AND

STOWE 952 (PAPER, COMPLETED BY JOHN STOWE,
ABOUT 1600 A.D.)

BY

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

HON. DR. PHIL. BERLIN,

FOUNDER AND DIRECTOR OF THE EARLY ENGLISH TEXT SOCIETY.

PART I.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & Co.

PATERNOSTER HOUSE, CHARING-CROSS ROAD, W.C.

1899

DR
1119
E5
no. 77,
83, 92
pt. 1

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.

66706
2-6-91

Extra Series, LXXVII.

R. CLAY & SONS, LIMITED, LONDON & BUNGAY.

FOREWORDS.

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

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

² This MS., Stowe 952, is no doubt the one that Thos. Speght alluded to in his List of Lydgate's works at the end of his *Siege of Thebes*, Fol. 394, in Chaucer's *Workes*, 1598, ed. Speght. In his 'Catalogue of translations and Poeticall deuises, in English mitre or verse, done by Iohn Lidgate, Monke of Bury, whereof some are extant in Print, the residue in the custodie of him [John Stowe] that first caused this *Siege of Thebes* to be added to those works of G. Chaucer' [1551], the 3rd entry is 'Pilgrimage of the world, by commandement of the Earle of Salisbry, 1426.'

Cotton MSS., and thus secure the Society the complete poem. As his master Chaucer had englished DeGuileville's ABC poem to the Virgin, Lydgate left a space for it to be copied in;¹ and this will be filled below by the best of the versions I printed for the Chaucer Society, in my Parallel-Text Minor Poems.

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

The only pretty page in the volume is that on the renewing of Nature by Spring, p. 92. Of the literary quality of the rest of the verse, the less that's said, the better; but of course the text is of worth for its words, metre, and grammar, and its gauge of religious folks' minds in the 14th and 15th centuries.² Lydgate (at the bidding of the 7th Lord Salisbury³) englished the second and expanded version of DeGuileville's poem, made A.D. 1335, the first having been written in 1330-1. There is no copy of this second version in the British Museum, MS. or printed; but Mr. Alfred Huth has kindly let me make extracts from his copy of the old print, to show how Lydgate treated his original. In the following sample he englishes 148 lines of French in 254 of English, which include his definitions of the three words Original, Posterity, Transgression. For another sample, see p. 201-4, after the third Latin poem.

¹ The prose englisher lifts Chaucer's poem into his text as if it were his own: p. 165-70, Roxb. Club ed. of DeGuileville's first version.

² Compare the present fuss about ritualism, incense, &c.

³ See Cokayne's grand *Peerage*, vii. 36. Lord S. got his death-wound at the Siege of Orleans in 1428. His second wife was Alice, daughter and heir of Thomas Chaucer of Ewelme, widow of Sir Jn. Philip. Her third husband was William de la Pole, first Duke of Suffolk. She would no doubt appreciate Lydgate's praise of her husband's relative, not father, Geoffrey Chaucer.

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

Lydgate.)

1 ¶	Bien vueil, dis ie, quainsi soit fait.		
	Mais ce seroit raison et droit	[Fo. iiiij]	968 Le pelerin
	Que ie sceusse pourquoy baigner		969
4	Me fault ycy, et quel mestier		970-1
	En est / quant assez laue suy		972
	Et point ne suis ort ne honny,		973
	Ceste eau est froide / et ie suis net ;		976
8	Et aduis mest, se ie my meet,		977
	Quen tres grant peril ie feray ;		978
	Et plus net, estre nen pourray.		979-80
	¶ Or escoute, dist elle lors ;		981 grace dieu
12	Sassez net tu es par dehors,		982
	Si ne les tu mye par dedens,		983
	Pour la cause de tes parens,		987
	Qui, de loriginal peche,		986
16	Tout enlaidy et entache ;		985-989
	Duquel estre tu ne pourroies		990
	Bien laue, se ycy ne lestoies.		991-2
	Encores que ce ie taidasse,		993-4
20	Et que le bain saintifiasse,		995-6
	Se ia nestoit saintifiez,		
	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 cy deuant.		1006-7
	Exposez moy ce quaez dit,		1008-9
	Ou mal en feroye mon profit.		1010
	¶ Quant dieu, dist elle, adam, ton pere,		1011-12 grace dieu
32	Eut cree / et eue, ta mere,		1012-14
	Il leur fist si grant courtoisie,		1015-17
	Et leur donna tele franchise,		1018
	Quilz pouoient viure sans languir,		1019-21
36	Sans necessite de mourir ;		1022-3
	Et tel grace leur octroya,		1023

[*Grace Dieu.*]

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

	Mais sainsi est qua feal ne soit,	1098	[<u>Grace Dieu.</u>]
	Et le chastel ainsi perdu	1100-1	
80	Il ait / ou len luy ait tolu.	1101	
	Ce nest pas raison / en verite,	1102	
	Que ses hoirs en soient herite ;	1103	
	Car combien quauant leur feust deu,		
84	Ils lont par leux pere perdu.	1105	
	¶ Aux premiers parens dieu donna	[1106-7]	
	Iustice original, dont ia ¹	1108	
	Tay parle, par condition	1116	
88	Que sa luy nul rebellion	1115	
	Ilz ne faisoient / il octroyoit		
	Quelle fust a trestous par droit		
	Ceux qui de leur posterite ²	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 ³	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	

¹ Lydgate's definition of Original takes up lines 1109-13.

² Lydgate's definition of Posterity takes up lines 1119-21.

³ Lydgate's definition of Transgression takes up lines 1130-3.

[Le Pelerin.]	Laquelle nest fors que carence	1159-60
116	De ceste iustice, et absence.	1160-1
	Or me semble que laucement	1162-3
	Nest besoing a defaillement.	1164
	Ains vouldroit il mieus 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 laquel bel	1187-8
	Feusses / que nes pas sans laidure ;	1189-90
136	Et mesmement quant en ordure	1192
	De charnelle concupiscence	1193
	Tousiours enchez / sans 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 laucement, 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. *Marteus*, 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.

Ossclels. The game termed Cockall or Hucklebones. 1611 Cotgrave.

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

As examples of (1), take

Telpe the in thy pylgrymage 22/815
Tescape the wawe of euery streem 25/951
*Talyved*¹ euere, thys no lesynge 27/1019
Neuer *tave* had necessity 27/1022
Lyk *tamyghty* champyoun 47/1766
In ta pulpet that ther stood 64/2385
*Tal*² pylgrymes in ther myscheff 193/7150
The *taforce* in thy dyffence 217/7769
*Tarme*³ a man in chastyte 217/7778

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

As examples of (2), take

Of / the gate / was cheff / porter 10/357
As / yt hadde / only / by grace 23/866
As / a plac/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 ouht/ë do 81/3052
Of / thylkë / muta/cioun 94/3542
A/batyd / & set / a-syde 102/3847
And / yt wer / abus/youn 102/3852
Lych / as wry/teth Y/saye 102/3853
And / with hum/ble cher / & face 104/3947
Of / the wych / as thowh/të me 105/3987
The / releff / wher as / he stood 134/5115
To / be gyrt / for syk/ernesse 201/7205

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

² To all. Tyl St. Cp. To al pylgrymës in ther way 21/789

³ To arme St.

After the pause I have carelessly noted only

Therof / holy / the / manere 9/321

Thys horn/yd best / and / tenchase 47/1758

Lyst / the wyn / wer / to strong 59/2229

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

In marking the *ë* for the scansion I have occasionally made mistakes, as on p. 138-9, where 'Esau' should have been treated as a 3-syllabled word, since it rymes with 'vertu,' l. 5299, 5310. Line 5280 I should now scan 'Clad / in E / sa-w/ys wede,' l. 5297 as 'E/sa-u / to sette / abak,' and l. 5300 as 'Took / Iacob / for E/sa-u.' 'Swych / ten / in quantyte,' 136/5205, may want mending to 'Swychë.' I haven't markt all the *ee*'s that need sounding.

DE GUILLEVILLE'S PILGRIMAGE OF THE LIFE OF MAN

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

Prolog of the Translator, John Lydgate.

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

q Vi peregrinatis, hunc per librum docearis¹
Que bona uel dubia s[*it fugienda*²] via. [² St.]

[y] e worldly folk, avysë yow betymes [³ St.] Worldly folk
Wych in thys lyff [ne] ben [but as pylgrimes³], should be
Lyk straungerys [ffërë fro youre Cuntre⁴] [⁴ St.] wise betimes,
⁵Vnfranchysed and [voyde off lyberte];⁵ [⁵ St.] 4

ffor schortly herë yovre poscessyon for possession
ys yove to yow / but for a schort sesoun, here is
Nor the tresovrë⁶ wych that ye possede [⁶ tresoure St.,
tresour C.]

ys but thyng lent / ho so kan takë hede, 8 † St. ¶ *Omnia*
ffor clerkys seyn / how [that] al⁷ erthly thyng † [⁷ alle St.,
al C.] *ferena per*
vic[es] sunt
aliena.
Stowndëmel, and by vnwar chaungyng,
Whan folk lest wenë / & noon hede ne take, // *Nescio sunt*
cuius nunc //
cras huius &
h...
Her mayster oldë⁸ sodeynly for-sake. [⁸ olde St., old C.] 12 only for a
Thyng myn to-day / a-nother hath to-morwe; short time.

That kam wyth Ioye / departeth ay wyth sorwe;
And thyng ywonne wyth Ioyë⁹ and gladnesse, [⁹ Ioye St.,
Ioy C.]

Ay dysseuereth wyth¹⁰ wo and hevynesse. [¹⁰ wyth with C.]

No tresour here, wyth O man wyl abyde;
Who strengest halt / ther ratherst hyt wyl slyde;
ffortune ys lady / with hyr / double face,
Of every thyng¹¹ / that sodeynly doth pace; 20

Sche prynesse ys / of al worldly glorye,
And off al Ioyë that ys transytörye;
Sche ys off chere¹¹ so varyaunt & dovble, [¹¹ chere St.,
che C.] Fortune de-
ceives men
ever,

Hyr kalm ys euere meynt with wo & trovble, 24
And hyr sugre [ys] vnder-spreynt wyth galle:
Thys hyr vsage vn-to estatys alle,

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

[¹ fayrest
whanne St.,
fayres whan
C.]

To schewe fayrest whan¹ sche ys most to drede ;
Of hyñ ne lowñ sche taketh noon other hede, 28
ffor wych [let] no man vp-on hyr assure,
ffor sche ys lyke² to the chavnteplure ; [² lyke St., lyk C.]

and woe al-
ways suc-
ceeds to
pleasure,
[leaf 2, back]

Wo after Ioye & after song wepyng,
Thys hyr cvstom in every maner thyng. 32
In on estate she neuere doth contyune. [St.; C. burnt]

Thys stormy quen, wych callyd ys Fortune [St. & C.]
Hyr gyfftyes allē in conclusion,³ [C. & St.]

and her gifts
always end in
confusion.

Be not but gyfftyes off confusion). [C. & St.] 36
ffor worthynesse in Armes nor vycťorye [C. & St.]

[³ collusion,
St.]

Arn in effect but thingēs transyťorye [St. & C.]
Nor hih conquest, nor domynacion, [St. & C.]

Peplys to puttē in subieccyon. 40

It al⁴ schal passe as doth a somer flovr ; [⁴ It C, Alle St.]
In thys world herē,⁵ holdyng no soiovr [⁵ St. here, her C.]

No thyng abytt, shortly for to wryte, [St. & C.]

Good lyff exepte, and only ovr meryte. [C. & St.] 44

Man's life
is only a pil-
grimage,

Trusteth⁶ ther-for, ye folk of euery age, [⁶ Trusterth C.]

That yowre lyff her ys but a pylgrymage ;
ffor lyk pylgrymes ye passē to & ffro,
Whos Ioye ys euere meynt A-mong' *with* wo. 48

Al⁷ worldly blyssē, medlyd ys *with* stryff ; [⁷ A C, Alle St.]
ffor ay the cōurs, of thys mortal lyff,

and every pil-
grim draws
daily nearer
his end,

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 ;
Oldē⁸ ner yong', ther may no man sey nay, [⁸ Olde St., Old C.]

Lyk a Ryuer sterne, and of gret myght, [⁹ nat St., om. C.]

Ne restyth nat⁹ nouthur [by] day nor nyght, 56

To holde hys cours as ledeth hym the stream,

Ryght so, pylgrymes to-ward Ierusaleem

Haste¹⁰ on her way in thys world, & echone [¹⁰ Haste on St.]

which is
Jerusalem or
Babylon.

To-ward that cyte, or to Babylone. [C. torn] 60

Lyk ther merytes, & lyk to ther degres,

They be Receyved at on of thys cytees,
Ytakyn innē,¹¹ so as they dysserve ; [¹¹ inne St., in C.]

And deth, ay rely *with* hys dart to kerue, 64

Lyth in a-waytt, dredful off manacys,

To send palmerys to on off thys placys.

A-geyne whas ¹ strokë, helpeth no medyceyne,	[¹ whos St.]	[leaf 3]
Salue, 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 syluen to diffend [†] ;		
Wherefore I rede, lat every whyht a-mend [†]	72	
Hys lyff be tyme, whil he hath liberte.		
And that folk may the Ryhtë weyë se		
Best assuryd to-wardë ² ther passage,	[² warde St., ward C.]	so every man should amend in time.
Lat hem be-holde[n] in the pylgrymage,	76	
Which ³ callyd ys pylgrymage de movnde,		In the <i>Pylgrymage de Mownde</i> they
In the wych fful notably ys fovnde,	[³ which St., Whch C.]	
Lernyd, and tavht, who can weß construe,		
What folk schal take, & what they schal eschue.	80	
In thys book, yf [that] they redë yerne,		
Pylgrymës schal the verray trouthë ⁴ lerne,—	[⁴ trouthë St., trouth C.]	may learn the truth ;
yiff they sette ther trewë dyllygence		
To vnderstandë clerly the sentence,—	84	
What hyt menyth, & the moralyte ;		
Ther they may, as in a merovr, se		
holsom thynges, & thynges fuß notable ;		
What ys prevyd, & what thyng ys dampnable,	88	
What ys holsom, the sovlë for to save,		
Whan the body ys leyd in hys grave.		but to learn this, men must be good citizens.
And to knowë ⁵ wych be cyteseyns,	[⁵ knowe St., know C.]	
Trewë burgeys, & ekë ⁶ frauukeleyns,	[⁶ eke St., ek C.]	92
Wych in good lyff and vertu do excelle,		
In Ierusalem perpetually to duelle,		
Whan the Iugge & Lord, that lyveth evere,		
In hys doom assovnder shal dysseuere	96	
Hys chosë shep, wasshe in the lambys blood,		At last some shall go to Jerusalem,
Wych for mankyndë starff vpon the rood ;		
And putte the kydës to dampnacïon,	[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 defend every man!
fro the wych, God every man defende,		
And grauntë ⁷ gracë, our lyff here to mende,	[⁷ graunte St., graunt C.]	
To-ffor the ffyn of ovre pylgrymage.		
ffor, <u>save hys grace</u> , we ha noon avauntage,		

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

- No thyng is¹ cleyme as be tittle of ryht, [¹ to St.]
 But of mercy, wych ay lyth in hys myght, 108
- The repentant are pardoned.
 Vn-to synnerys, that deye repentaunt,
 To yive pardonⁿ off hys benyngre graunt,
 [The] Wych ys to hem, vn-to ther refut,
 Proteceyonⁿ and truë sauff-conduit, 112
 Hem to savë, that thay be nat lorn).
- And thys book, the wych I spake off to-fforn),
 I mene, the book Pylgrymage de Movnde,
 MoraH of vertu, of materys ful profovnde, 116
 Maad & compyld in the Frenchë tonge,
 ffuH notåble to be rad & songe.
 To every pylgryme, vertuous of lyff,
 The mater is / so contemplatyff; 120
 In aH the book, ys not lost a word.
- Thys consydred fuH wysly of my lord^t
 Of Salysbury, the noble manly knyht,
 Wych in Fravncë, for the kyngys Ryht, 124
 In the werre hath meny day contunynd;
 Whom God & gracë han ful wel ffortunynd
 In thenpryses wych he hath vndertake;
 Lyff and godes, for the kyngys sake, 128
 Knyhtly Inpartyd thys prince vertuous;
 Ay in the ende beyng^t victoryous,
 Swych grace & Eur, God to hym hath sent,
 Wych gaff me ffyrst in comavndement 132
 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 as truly as I can.
 And of entent to do my lord plesauunce,
 In hys worschepë, for a remembravnee,
 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 ¹ the substauce, [¹ touchyng St.]		
Thogh on ² makyng ¹ I ha no suffysaunce ; [² in St.]	148	
ffor my wrytyng ¹ , in conclusion), ys al yseyd vnder correccion).		
And of the tyme playnly, & of the date		
Whan I be-gan thys book to translate,	152	The year in which I be- gan to trans- late this book was A.D. 1426,
yt was a thovsant (by computacion)		
Affter crystys incarnacion),		
ffour hundryd ouer, nouthur fer ne nere,		
The surples ouer, syxe & twenty yere,	156	
My lord that tymë beyng ¹ at Parys,		when my Lord was at Paris.
Wych gaff me charge, by hys dyscrete avys,		
As I seyde erst, to settë myn entent		
Vp-on thys book to be [ful] dyllygent,	160	
And to be-gynne vp-on thys labour,		
Allë folkys be-sechyng ¹ 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 trans- lation,
To the makyng ¹ , but to the sentence ;		
ffor I am bareyn of aH cloquence.		
Ther-for I pray, what so that be seyde,		
[Off ³ gentyll]esse not to be evel apayde, [³ St., C. burnt]		[leaf 4, back]
And my rudnessë 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 :
Nor she that ys [the] lady of the welle,	172	favours me,
Calliopë, ⁴ be sydë cytheron, [⁴ C. inserts 'that ys']		
Gaff to my pennë, plente nor fuson		
Of hyr licovr, whan thys work was [be]goune.		
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 ¹ ech reder me to reconforte,		
Benignëly my rudenesse to supporte.		
ffor wherso be my thonk, I lese or wynne,		
Wyth yowrë gracë thus I wyH be-gynne.	184	Herë ends the trans- lator's pro- logue.
Here endyth the prologe off the translatour.		

The Prolog of the author begins.	Her be-gynneth the prologue of the auctour.	
	fful ofte hyt happeth ¹ in certeyn	[¹ 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 trouthē fynde,	
	Of euery thyng ¹ they sawe to-form).	
	ffor, of remembrauncē the thorn)	192
	Pryketh here myndēs with hys poynt,	
	That they hyt se fro poynt to poynt,	
	And fynde hyt verrayly yn dede,	
	Thogh a-fore they took noon hede.	196
	Be yt of Ioye, be yt of sorow,	
	fful ofte a-pon the nexte ² morow	[² nexte St., next C.]
[leaf 5]	yt ys go clene out off her thoulit,	
	Ther-of they ha so lytel rouht,	200
	Tyl after they a-vyse hem wel ;	
and then they are re- membered.	And then thay fyndyth ³ yt euerydel,	[³ fynde St.]
	Dremys that they had a nyhte,	
	By maner of a dyrked ⁴ syhte.	[⁴ dyrk C, Derkede St.] 204
	But yiff they makē longe delay,	
	To putte hem forth fro day to day,	
	Than, ⁵ th[o]rogh foryetelnesse,	[⁵ That St., Than C.]
If men neg- lect them for long, they forget them altogether.	Thay kan there-of no thyng ¹ expresse,	208
	ffor aH ys out of myndē go.	
	And on A tyme hyt happyd so,	
	ffro Crystys berth a thousand ⁶ yer,	
	Thre hondryd, by a-cowntys cler,	212
	And over ⁶ Ten, as I toke kepe,	[⁶ read thries]
In the year 1310 (Fr.1330) I had a won- derful dream,	Vp-on a nyht I lay & slepe,	
	Drempte, (yf ye lyst to lere, ⁷)	[⁷ 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,	
which I wrote down] at once,	And wrote yt, yff ye lyst to wyte, ⁸	[⁸ ? wete]
	That I schold hyt nat foryete ;	220
	But freschly yn my mynde yt kepe,	
	Half wakyng ¹ and half a-slepe,	

- That I myht after, by leyser,
 Correcte hyt when the day were cler, 224 intending to
correct it
afterwards.
 By good avys, whan I took kepe,
 Bet a-dawed out of my sclepe.
- And thys consydeyrd euery dele,
 Me sempte I haddë do ryht wel, 228
 Yiff ther hadde, as tho to me,
 ffallë noon contraryouste ;
 ffor al the wrytyng^t that I wrote
 Was me be-rafte, and how I not, 232 But I lost all
I wrote ;
how I don't
know.
 Dyscured¹ thurgh the world a brode, [¹ Stowe] [leaf 5, back]
 As God woot wel, and thus yt stood.
 Where-of I hadde as tho no shame,
 ffor al I hald yt but a game ; 236
 ffor to that tyme fredam I hadde
 To putte away, and eke to adde,
 What that me lyst, lyk as I wende.
 ffor ther was mychë thyng^t to mende, 240 Up to that
time I could
add or
diminish,
as I thought
good, and
mend it.
 To ordeyne, & to correcte,
 And bet in order to directe ;
 ffor many a thyng^t, yt ys no nay,
 Mot be prouyned, & kut a-way, 244
 And yshape of newe entaylle,
 In ordre dresse hyt, & yraylle,
 As doth euery manere whyht,
 That wol make a thyng^t a-ryht. 248
 ffor he that bar my dreme a-way,
 ffuht lytel thoulte (yt ys no nay)
 On my profyt in any wyse ;
 ffor shortly, as I kan devyse, 252
 I myghte beter a mendyt yt,
 Lyk as God hadde yeve me wyt,
 Sool by my sylff, than I may now ;
 But aH ys gone, I wot not how. 256 And now all
is gone, I
know not
how.
 And eke yt ys so long^t a-go,
 That thys dreem was take me fro,
 I haue almost foryete yt al.
 But not for-thy, yet I schal 260 But now I
shall do as I
like,
 Adde, & putte a-way also,
 Where-as I se yt be to do ;

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

Doo tellē ¹ myn aventure cler,	[¹ St., C. burnt]	
How passyd syx and twenty yer,		304
Tellē ² vn-to on and aH,	[² Telle St., Tei C.]	
How that yt ys [to] me ffaH,		
In the Abbey off Chalys, ³		I will tell what befell me in the Abbey of Chaalys.
Whylom ffoundyd off Seyn Lewyys.		308

Here begynneth the pylgrym.

The seyde yer (ho lyst take kep)		
I was avysed in my slep,		[Camb., Rxb., Cap. ii]
Excyled eke, and that a-noon,		The Pilgrim said, Listen:
To Ierusalem for to goon.		312
Gretly meved in my corage		I was moved in my dream to go on pilgrimage to Jerusalem,
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 which I saw represented in a glass.
Ther-of holy the manere,		
With Inne the glas ful bryht & cler.		
[Rest of page blank in MS. for an Illumination.]		
And werrayly, as ⁴ thouhtē me	[⁴ as St., as ye se C.]	[leaf 7]
yt excellyde off bewte		324
Al other in comparyson;		It was very fair,
ffor God hym selff was the masown,		
wych mad yt ffayr, at ys devys.		
ffor werkman was ther noon so wys,		328
yt to conceyve in hys entent;	Apocat. 21°.	
ffor al the weyēs & paament		and paved all with gold.
Wer ypavyd all off gold.		
And in the sawter yt ys told,		332
How the ffyrst ffundacyon,	Fundamenta eius in Montibus sanctis.	
On hyllys off devoeyon;		
The masoury wrought ful elene,		
Off quyke stonys bryht & schene,	De lapidibus viuis.	336 Its founda- tions were made of living stones.
Wyth a closour rovnd a-bowte		

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

- Off enmyes,¹ ther was no dowte. [1 Enemyes St.]
 ffor Awngelles the wach y-kepte, Angelorum custodia.
 The wych, day nor nyht ne slepte, 340
 Kepyng^t so strongly the entre,
 That no wyht kam in that eyte,
 But pylgrymes, day nor nyht,
 That thyder wentyn evene ryht. 344
- And ther were meny mansyovns, In domo patris mei &c.
 Placys, and habytacyovns ;
 And ther was also al gladnesse,
 Ioye *wyth*-ovten hewynesse. 348
 And pleyonly, who that haddë grace
 ffor to entren in that place,
 ffond, onto hys plesavnce,
 Off Ioye al maner suffysavnce, 352
 That eny hertü² kan devyse. [2 herte St., hert C.]
 And yet the³ entre on swych wyse [3 the St., they C.]
 Was strongly kepte ffor komyng^t In ;
 ffor the Awngel cherubin, 356
 Off the gate was cheff porter,
 Havying^t a swerd, fflawmyng as eler [St. & C.]
 As any ffyr, evene at the gate ;
 And who that wold, erly or late, 360
 Passen the wal, he was yslawe.
 Ther ne was noon other lawe,
 Ne⁴ bet helpe, ne⁴ bet refut ; [4 No . . no St.]
 The vengauce ay was execut. 364
 In the passage thyder-ward,
 The weyü was so streiht & hard,
 ffor tyravntys, *wyth* ther felonye
 And *wyth* ther mortel tormentrye, 368
 Devyseden on⁵ ther entent [5 in St.]
 fful many wonderful torment,
 Lyggyng awayt fro day to day,
 To slen pylgrymes in ther way, 372
 [6 lines blank in MS. for an Illumination.]

⁶Makyng^t ful grete occysion)

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

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 ;		Some were
And sommē, by ful mortal lawe,	380	skinned alive,
Wer hew (as bokys kan Remembre,)		
Asonder, partyd euery membre,		some hewn
Crucefyed, of blood al Red ;		asunder,
And many other lost hys hed.	384	some
Of somme, the bowelys wer out Rent,		crucified,
And somme on hotē colys brent,		
ffretyng ^t salt cast in among,		some roasted
ffor to make ther peynys strong ^t	388	and salted,
Myd the ffyry flawmys reed.		[leaf 8]
Somme boylyd in oylle and led,		
And sorē bet, that yt was wonder ;		some boiled
Somme, sawyd evene assonder ;	392	in oil and
Somme, <i>with</i> wyldē hors ydrawe,		lead,
In dyffence of crystys lawe,		
Thorgh-out the ffeild, her & yonder,		
Tyl ther Ioynntēs wente a-sonder :	396	some torn
Nerff and bon assonder Rent,		asunder by
And ther Entraylles afor ⁿ hem brent.		wild horses ;
The ffelounz wern on hem so felle,		
That yt ys pyte for to telle ;	400	
And ther ys no man now a ¹ lyve	[¹ on St.]	their suffer-
That kan the peynys halff descriue ;		ings no man
Nor a sermon ther-off make,		can describe.
What ² they suffrede ffor the sake	[² That St.]	
Off Cryst Ihesu vn-to the deth,		
ffor love, ³ tyl they yald ^t vp the breth,	[³ 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 ffelon),		one who
That he [ne] wolde ha compassyon),		would not
Ben agrysed off pytee ;		pity them,
And specyally ffor to se	412	
That they suffrede for no synne,		

12 . *The Blessed entered by Wickets above the Gate.*

But only off entent to wynne
 The love off Cryst ; & ffor hys sake,
 as they only wished to obtain the love of Christ, AH they han vp-on hem take, 416
 Seyng^t how, ffu^h long^t aforⁿ),
 Cryst to suffre was yborn),
 And fforbar nat to be ded.
 And sythen he that was her hed 420
 Suffrede peynys, deth, & woo,
 [leaf 8, back] who suffered pain, death, and woe, The membrys wolde endure also, [1 in alle St.]
 And ffolwe ther hed on al¹ thyng^t, *Omnnes electi caput suum.*
 As Seyn Gregoir in hys wretyng^t Gregorius. 424
 Recordeth pleyunly (who taketh hed)
 Off all^e chose,² Cryst ys hed ; [2 alle Choys St., al chose C.]
 ffor wych, the membrys, as was due,
 Affer ther hed lyst to sue, 428
 Wych by example wente a-fore,
 as our example. To whom thentre was not fforbore.
 ffor swych as deyd^e ffor hys love,
 They who died for the love of Christ entered by wicket's, By wyketys entrede in above, 432
 Vp the gat^e, hi^h alofste,
 Thogh ther³ passage was not soffte ; [3 ther was MS.]
 The porter lyst hem nat to lette.
 And ther pencellys vp they sette⁴ 436
 On cornerys, wher them thoulht^e good,
 Al steyned *with* ther ovn^e blood.
 And whan that I parceyved yt,
 I conceyvede yn my wyt, 440
 That who schold^e ther-*with*-Inne
 and even these must enter by force, Entre by fforce, he most yt wynne
 By manhood only, and by vertu.
 ffor, by record off Seyn Mathew, *Mat. 23* 444
 The hevne (as by hys sentence,) *Regnum celorum vlu patitur.*
 Wonnen ys by vyolence.
 as SS. Matthew and Chrysostom write. Crystostomⁿ Recordeth ek also,— *Magna violencia est, nasci in terra, & celum capere,⁵ & habere per virtutem quod non potest haberi per naturam.*
 Who lyst taken hed ther-to,— Crystosto[mus].
 That gret vyolence & myght
 yt ys, who that loke a-ryht,
 A man be born in erth her downe,

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

- And Ravisshe, lyk a champyon), 452
 The noble hihe hevenly place,
 By vertu only & by grace.
 ffor vertu doth to a man assure
 Thyng denied by nature. 456
- ¹Thys to seyne, who lyst lere,
 That vertu makyth a man conquere
 The hih hevene in many wyse,
 To wych kynde may not suffyse 460
 To cleymä ther poccusion),
 But she be guyd by Reson), ^{1—1 Verba translatoris.} but virtue
 Wych to vertu ys maystresse, must be
 To lede hyr also, and to dresse 464 guided by
 In hyr pylgrymage Ryght reason.
 Above the sterrys cler & bryht.¹
 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 swerd was bloudyd with the blood 472
 Off Crystys holy passyon) there whose
 Whan he made our Redempcion, sword was
 Mankynde to restore a-gayn. red with the
 The wych wey, whan I hadde seyn, 476 blood of
 I was a-stonyd in my syht. Christ.
 But I was counfortyd a-noon Ryht,
 Whan I sawh the swerd mad blont
 Off cherubin, the wych was wont 480
 To brenne as any flawmbe² bryht. [² flawmbe St., flawnlbe C.] I was com-
 But now, the sharpnesse & the³ lyht | [³ the St., om. C.] forted when
 Was queynte, to do no more vengauce, I saw this
 By vertu off crystys gret suffravnce, 484 sword made
 Wych schal no more for man be whet. blunt,
 [4 lines blank in MS. for an Illumination.] and its
⁴And ther I sawh a smal wyket [⁴ Cap. v, l. 10] [leaf 9, back] brightness
 Ioynynge evene vp-on the gate ; quenched.
 And ther stood on, erly & late, 488
 Lenynge, as I kovde espye, I saw a small
 Wych power⁵ hadde, & maystrye [⁵ power St., powder C.] wicket, at
 which, one

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 hond he held a keye,—	
		<small>Tibi dabo claves regni celorum. Mathel.</small>
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 ; ffor noman entrede that cyte.	500
All who entered by this wicket were made naked,	That clothyd was, nor myhte passe, Wher he mor, or wer he lasse, Or gret compact ¹ in any membre.	[¹ 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 rehersë kan	508
	By record off hys gospel,— As yt was to a kamel	
[Cap. v] which re- minded me of the camel passing through the eye of a needle.	To passe throug a nedlys Eye ; Wych ys a thyng ^t (ho kan espye,)	512
	As yt were an Impossible, And verrayly Incredyble.	
	Affter ² -ward (yt ys no ffayll)	[² And after St.]
	Me thoulhte I sawh a gret mervayle :	516
	Vp-on Tours, dyuers estatys Off doctours and off ³ prelatys,	[³ off St., om. C.]
There were doctors also	Showyng ^t , as by contenavnce, By speche, and by dallyavnce,	520
[leaf 10]	Techyng ^t pylgrymës to knowe, That wer yn the valë lowe, How, <i>with</i> travayllë & peyne, And how also they sholde atteyne	524
who showed pilgrims how to enter this city. [Cap. iv, l. 11]	To make hem wyngës ffor to fle Hih a-loffte to that cyte, By wynges of exaample good, Yiff they ther lernyng ^t 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.		532	
Amongys wych I dedē ¹ se Grete noumbre of thys Iacobins, Off chanovns, & of Awstynys, ffolkys ful diuers of maner, Both temporal & secular, Off clerkys & relygyous, And other ordrys vertuous.	[¹ dydde St.]	536	Among the doctors were Augustines [prose, p. 2]
Mendyvauntys ful nedy, That day & nyht wer ryth ² besy To gedre ffetherys, bryht & shene, And make hem wynges ffor to fflen. And gan A-noon, with al ther myght, To soren vp, & take her fflyht Hiñ in-to that ffayr cyte.	[² were right St.]	540	and other religious orders;
And hiñer vp they dydē ffe, Bove cherubin, that Avngel cler ; ffor they wer out of hys davnger, By the techyng, and the doctrine, And by exaumples ek dyvyne, Wych ther maystres hadde hem tauht, Wher-by they han the hevene kauht, And ffounde ther-in gret avauntage To fforthre hem in ther pylgrymage, And how hem sylff they sholdē gujde.	Facient sibi pennas & volabunt in celum.	548	and they made them- selves wings,
And vp-on the tother ³ syde, Vnder the wal of the cyte, I sawh, off gret auctorite, ffolkys, wych dyde entende To helpe her ffrendys to ascende, By ful gret subtylyte, To make hem entre the cyte ; And ther-to dyde her bysy cure, By scalys throgħ the strong closure ; And as me thouhte, A-mong echow, That Seyn Benet in soth was onl.	[³ that other St.]	552	[leaf 10, back and soared above the cherubim which kept the gate.
		556	
		560	On the other side I saw great men helping their friends over the wall.
			[prose, p. 3]
		564	
		568	Among them was St. Benet, [Cap. iv]
[6 lines blank in MS. for an Illumination.]			

- Wych, as I rehersē¹ shal, [1 Reherse St., rehers C.]
 ffor to scale that hihe wal,
 That was so myhty & so strong,
 With hym broulit a ladder long, 572
 In the wych men myhtē se
 xij. greēs² off humylyte, [2 Twelve greces St.]
 By wych, thor[o]għ deuocyon,
 ffolk off hys relygyon 576
 Ascendyd vp, gre by gre,
 With-ovtē lette to that cyte,
 And the ryht[ē] weye han take.
 Monkys greyē, whyte, & blake, 580
 Ascendyng' vp with-outē ffeer.
 And Seyn Frawnceys I sawh ek ther,
 fful dyllygent, and ek bysy,
 And (as me thouht) ful ffrendly 584
 To ffolk of hys profession).
 And ek in myn avysyon
 I sawh ther cordys rovnd & long',
 Al yffret with knottys strong', 588
 Hard to ffele, and nothyng' soffte.
 And ffro the valey hiñ a-loffte
 Vp-on the wal they dede hem caste,
 And by the cordys held ham ffast, 592
 Grypyng' hem with gretē³ peyne, [3 grete St., gret C.]
 Off entent they myghte atteyne
 To gete vp to that hihe wal,
 ffor to kepe hem ffrom a ffal, 596
 Alway by the corde hem held.
 And many A-nother I be-held,
 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 abovte ;
 ffor I in soth, that stood with-outē,⁴ [4 in doute St.] 604
 Myghte not be-holden al the paas,
 But on the party that I was,
 Wych was to me gret dysplesavnce.
 But I dar seyen,⁵ in substaunce, [5 seye St., seyn C.] 608

who brought
a long ladder,

[leaf 11]
by which
men of his
religion
easily
entered.

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

[prose, p. 3]

who assisted
his friends
over by
means of
knotted
cords.

Others I saw
whose names
are unknown
to me.

I could not
see all the
persons,

That ther was noon off no degre Wych entre myhtē the cyte, But lefft <i>with-outē</i> , lowē doun, ffor al, hys sherpē ¹ & bordoun. ²	[¹ scrippe St.]	612	[leaf 11, back] only that every one left his wallet and staff below,
But thentent off hys vyage, And ffyn ek off hys pylgrymage, Wer set ³ of hertē fynally [³ sette St.]	Omnia agunt propter finem.		
Ther tabyde perpetuelly With ffeyth, hope, & charyte, To lyve <i>with</i> rest on ⁴ that cyte ;	[⁴ in St.]		desiring only to live there in peace.
ffor other thyng, in hert & thouht, To her desyre they woldē nouht. ffor, as the phylisofre seyth, (To whom men mosten yeven ⁵ feyth)	[⁵ yevyn St., eyven C.]	620	
That al folk, ⁶ wherso they wende, What they do, ys for som ende.	[⁶ 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. 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.		628	This stirred me to go on a pilgrimage to that city,
And thus ful pensyff in my guyse, A-noon I gan me to a-vyse, And thouht in myn avysion, ⁷ I ffaillede a sherpe ⁸ & bordon,	[⁸ Skrippe St.]	632	[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.		636	but I remem- bered that I lacked scarf and staff.
They wer echon by-ffore purveyd, Bet in ther wey to be conveyed And I roos vp, and that a-noon, And ffro myn hous gan out gon		640	[leaf 12] I started from my house,
		644	

² The Roxb. has *scrip*, the Fr. *escharpe*, and the picture shows a scrip worn scarf-wise. See also p. 18, l. 655, 664. *Escharpe*: f. a Scarfe; a Baudrick. *L'escharpe d'un pelerin*. The scrip, wallet, or pouch wherein he carries his meat.—Cotgrave. *Bourdon*: m. a Pilgrims staffe.

⁷ Camb. cap. vi. p. 4, where the pilgrim "failede scrippe and burdoun."

- Vp-on my wey, off wych I tolde ;
 Al be that I was long yholde,
 Or I myhte makē my passage
 To gynnen vp-on my pylgrymage. 648
- but was de-
 layed nine
 months. (Nyne monethes I was kept cloos, 'nyne monethes in his mothers
 wombe.'—John Stowe.
 Tyl at the last I vp Aroos,
 Off entent forth to procede.
 But than at erst I gan take hede 652
 That, to myn entencioun,
 I myghte ffynden a bordoun
 And a sherpe,¹ wych of vsage [1 Scrippe St.]
 folk han that gon on pylgrymage, 656
 Nedful to me & necessarye.
 ffor wych cause I dyde tarye
 Or I myghte gynne my Iournee,
 To holde my wey to that cyte ; 660
 ffor wych I went complaynyng,
 Out off my sylff² tryst & wepyng, [2 sylff St., fylff C.]
 Cerchyng³ toforn & ek behynde,
 Sherpe³ & bordoun for to fynde. [3 Scrippe St.] 664
 And whil I dyde my besynesse,
 A lady of ful gret ffayrnesse
 And gret noblesse, (soth to say,)
 I dyde mete vp-on) the way. 668
 ffor God wolde, (I yow be-hete,) Voluntas dei fuit ut cito mihi
 Sone that I sholde hyr mete, occurreret quod volebun.
 Off gracē for myn ownē prowē, Genesis 27. [v. 20]
 Wher-off I haddē Loye ynowē,
 And in hertē⁴ gret gladnesse. [4 herte St., hert C.] 672
 ffor she, as by lyklynesse,
 Was douhter of som Emperour,
 Somme myghty kyng⁴, or gouernour ; 676
 Or off that lord that guyeth al,
 Wych ys of power most royal.
 And thys lady gracyous,
 Most debonayre, & vertuous, 680
 Was yclad, by gret delyt,
 In a surcote al off whyt,
 With a Tyssu gyrt off grene.
 And Endlong, ful bryht & shene, 684
- I thought I
 might find
 a scarf and
 staff,
- [Cap. vii]
- and while I
 sought for
 them
- I met a lady,
- who seemed
 an Emperor's
 daughter.
- [leaf 12, back]
- She was
 clothed in
 white and
 green,

- She hadde a charbouncle ston,
 That Rounde abowte hyr body shon ;
 Was noon so reche,¹ as I was war. [1 Ryche St.]
 And on hyr brest A ^{precious} nouche she bar, 688 and many
 I trowe that nowher was no bet. very precious
 And in the Awmaylle ther was sette stones.
 Passyngly a rechē² sterre, [2 Riche St.]
 Wych that cast hys bemys ferre 692
 Rounde abovten al the place,
 Ther was swych haboundaunce off grace.
 Out of whos bosoom, mylde ynowh,
 Ther kam a dowē whyt as snowh, 696 Out of her
 With hys wyngēs splayng^t oute, bosoom came
 Plauynge rovdē hyr hondē aboute. a white dove.
 Thys lady, of whom I ha toldē,
 Hadde on hyr hed a crowne of goldē, 700 On her head
 Wrouht 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 ffyrst³ by gret Avys [3 C. ffyrst ffyrst]
 Off gret Richesse and gretē⁴ 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 thynge yt myghtē⁵ be, [5 myghte St.] 712
 Or causē why, I sholde hyr lere,
 That I made so hevy chere ;
 Or why that I was ay wepyng^t,
 ffor lak of eny maner thynge.^t 716 and inquired
 Wher-of, when I gan takē hede, why I was
 I ffill yn-to a maner drede, weeping.
 ffor vnkonnynge and lewdēnesse,⁶ [6 lewdenesse St.]
 That sche, of so gret noblesse, 720
 Dysdeynede not in hyr degre
 To speke to on so pore as me ;
 But yiff yt were, so as I gesse,

- 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] ffor¹ wher haboundeth most goodnesse, [¹ ffor St.]
Ther ys ay most of mekēnesse.² [² mekenesse St.]
Noon so gret tokene of beute,
As ys parfyt humlyte. 736
Who wanteth hyr in hys banere,
Hath not vertu hool & entere.
And affter thys I gan abrayde,
Then I told
her I wanted
to go to
Jerusalem,
And to hyr³ thus I sayde, [³ hire St., hyr C.] 740
“How to gon, I castē⁴ me, [⁴ kaste St., cast C.]
To Ierusalem the cyte,
ffayllyng¹ (to myn entencion)
Both a sherpe⁵ & a bordon), [⁵ Scrippe St.] 744
ffor wych I went, yt ys no doute,
but lackt a
scrip and a
staff.
ffor to seke ham Round aboute,
Yiff I myhte any fynde or se.”
Grace diu :
‘Now vnderstondē,⁶ than *quod* she, [⁶ vnderstonde St.] 748
‘Yiff thow lyst hawe⁷ of hem tydyng¹, [⁷ have St.]
Thow mostest, ouer⁸ alle thyng¹ [⁸ ouer St., auer C.]
To thyn entent, as thow shalt se,
ffor thy profyt, kom, folwe me. 752
‘Follow me,
she said,
‘for it is for
thy profit
thou hast
found me.’
And yt is gretly to thy prowñ
That thow hast me fovndē now,
By whos helpē⁹ thow schalt spede, [⁹ helpe St., help C.]
To ffynden al that the shal nede.’ 756
The pylgrym :
[Cap. viii] Than *quod* 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 contre, & yovr Regyoun ; 760
ffor yt ful plesaunt wer to me,

To wytë pleyndly what ye be."

And she answerde ful mekly,

[Grace Dieu]

'Tak hed to me now feythfully :

764

I am the¹ douhter off themperovr,

[¹ the St., om. C.]

[leaf 14]

Wych ys the lord and governour

Off euery lond and regyoun ;

And he hath sent me hyder down,

768

Here in-to this lowh contre,

Off entent, as thow shalt se,

To gete hym frendys, & conquere

Round a-bouten / euery wher :

772

and I am
sent to get
him friends.

Nat that he hath to hem no nede,

But only (who kan taken hede,)

That he haveth gret plesauce,

To haue of folkys acqueyntavnce,

776

ffor ther profyt, more than for hys ;

And thus yt stant & thus yt ys.

But it is for
their good,
not his.

'Thow sest my noble ryche array,

And how that I am fresshe & gay,

780

fful ryally and wel beseyn,

Nothyng^t in wast, nouthur in veyn ;

Thys charboncle, nor thys sterrys clere,

ffressher wer neuer seyn yfere ;

784

You see my
royal array.

Nor, I trowë, noon so fayre,

Whos bewte may nat apayre.

¶ ffor to pylgrymes, day & nyht,

I enlumyne, & yive lyht

788

I give light
by day and
night to pil-
grims.

To al² pylgrymës in ther way,

[² alle St.]

As wel in dyrknesse as be day,

So they lyst rewardë me,

And lyst that I her guldë be.

792

And yiff they erryn in her weye,

Ageyn I kan hem wel conveye ;

I wyl hem helpen & Redresse ;

[I wylle hem guye / and do sokour,
While they to me have theyr Retour.
St., om. C.]

ffor I am she, in sothfastnesse,

796

Whom thow owest seke of ryht,

In straungë lond with al thy myght.

[leaf 14, back]

'I yive lyht to folk echoñ

That out of hyr weyë gon,

800

I give light to
all who err ;

And releue hem, on & alle ;

	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 thow dost se, Wych I bere <i>with</i> wyngës fayre, Humble, benygne, & debonayre,	808
and I am represented by this dove.	I am <u>tookeny</u> d, who lyst seke, <i>With</i> hyr goodly Eyen meke. And so thow shalt me call in dede, Whan thow hast on-to me nede,—	812
	And that shal be ful oftë sythe, That I may my power kythe,— Telpe ¹ the in thy pylgrymage.	[¹ To help]
	ffor fynaly in thy vyage, As thow gost to that cyte, Thow shalt hawe offte aduersyte, Gret mescheff and encombraunce, Empechementys & dysturbaunce,	820
Without me thou canst not reach the city.	Wych thow mayst nat in no degre Passe nor endure <i>with</i> -outë me, Nor that cyte never atteyne, (Thogh thow euer do thy peyne,)	824
	<i>With</i> -oute that I thy guydë be. ‘Al-be that in-to that cyte Thow 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 ² they koude hem sylff avaunce,)	[² ought St.]
but all by me.’	But only thorgh myn <i>acquey</i> ntaunce. Lo, her ys al : avysë the Yiff thow lyst <i>acquey</i> nted be	836
	<i>With</i> me : tel on thy fantasye, And the trowthë ³ nat denye.’	[³ Trouthe St., trowth C.]
	The pylgryme :	
[Cap. ix] ‘I pray thee, leave me not;	“Ma dame, for Goddys sake, I praye, Nat to leue me on the weye	840

- With-oute your helpe & your favour ;
 ffor in thys weyë, your socour
 Ys to me most necessarie
 To forthre, that I nat ne tarye ; 844
 Thankyng^t to your hyh goodnesse, thy aid is
most neces-
sary to me.
 That ye kam of gentellesse,
 ffyrst vn-to me for my forthryng^t,
 Ther nedede me noon other thyng^t." 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 Then she
took me into
her house.
 Wher I sholdë fynde, in dede,
 Al thyng^t that I hadde of nede.
 She was hyr sylff (yn sothnesse)
 Off thylk hous cheff founderesse, 856
 ffor on hyr word^t yt was fyrst groundyd,
 And by hyr wysdom^e bylt and fovyndyd ; [leaf 15, back]
She founded
this house
1330 years
ago.
 The yerys of the masownry
 Thryttene hundred & thrytty. 860
 And ffor the fayrnesse & bewte
 I hadde gret wyl that hous to se ;
 I-baysshed,¹ for yt was so fayr ; [1 Abasshed St.]
 ffor yt heng^t hih vp in the hayr : ² [2 eyre St.] 864
 Twen hevene & Erthe stood the place,
 As yt hadde (only by grace)
 ffrom the hevene descendyd douz.
 So stood that hevenly mancyoun, 868
With steplys & *with* toures hihe,
 ffresshely arrayed to the Eye,
 As, a placë most royal,
 Above al other pryncypal ; 872
 Wych stood vp on a ffayr River,
 The water ther-of holsom & cler ;
 But ther nas passage in that place,
 Nor shepe³ wherby men myghte passe. [3 shippe St.] 876

The pylgrym :

ffor wych to Gracë Dieu I sayde,
 And, to hyr thus I abrayde,

I said, 'We seem to be in peril—there is no passage over.'

"Madame, me semeth in my thouht
That we ben in perel brouht, 880
ffor I kan sen no passage
To passe by, nor avauntage."

Grace dieu :

'Thou shalt pass,' she said,

'Off me, dred the never a del,
ffor thow shalt passé fayre & wel.' 884

The pylgrym :

'I am afraid I shall be drowned.'

"I kan not swymmen, yt stondesth so,
Wherfor I not what I may do.
And yiff I entre, I am in doute
But¹ euer I shold² komen oute ; [1 How St.] 888
ffor wych, tentre² I stonde in drede, [2 to enter]
I have of helpe so gretë³ nede." [3 grete St., gret C.]

Grace dieu argueth :

[Cap. xi]

'What menyth thys? what may thys be, 891

That thow art now, as semeth me, [De sacramento Baptismi.—
Later hand in St.]

So sore a-drad of thys Ryver,

Wych ys but lytë, smothe & cler?

'Why art thou afraid of this river?

Why artow ferful of thys stroom?
And art toward Ierusaleem, 896

And mustest of necessity

Passen ferst the gretë⁴ see, [4 grete St., gret C.]

Or thow kome ther. lo, her ys al,

And dredyst now thys Ryuer smal! 900

The passage is better known to young children than to old people,

And most kouthe ys thys passage

To chyldre that be yonge of age,

And offer han thys ryver wonne

Than folk that ben on⁵ age ronne. [5 beth in St.] 904

And the passage ys most kouthe

To chyldren in ther tender youth,

ffor yt, in soth, ys fyrst passage

Off euerych good pylgrymage ; 908

and there is no other way, except by the Cherubin.

ffor other weyë ys ther noon

To Ierusaleem by to goon,

But yiff yt be by cherubin.

And yet somme ha ther entryd In, 912

That wer nat wasshe in thys Ryuer,

Nor bathyd in the stremys cler.

Wych to the ys not contrárye,

- ‘ But thys to the ys necessárie, 916
 Consydred (shortly to expresse)
 The gretë¹ fylth and vncleynesse, [1 grete St., gret C.]
 The ordure and the dong^r 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,
 Thys my consayl & my Red : 924
 To passe thys² Ryuer of clennessesse [2 thys St., om. C.]
 Yt ys to thee³ most sykernesse. [3 the St., om. C.]
 And al⁴ I schal the telle A thyng^r : [* eke St.]
 Ther passede onys her a kyng^r, 928
 ffyrst assuryng^r the passage
 Vn-to euery maner age ;
 He made the pas hym sylff alone,
 And yet in hem was fylthë⁵ non. [5 ffylthe St., fylth C.] 932
 To wasshen hym yt was no nede,
 But that hym lyst, of lowlyhede,
 Schewe example by hys grace
 How other folkys sholdë passe 936
 Over by the samë went.
 Wherfore tel me thyn entent, Tell me thy
 Yiff thow thys Ryuer lyst atteyne ; intent,
 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 make the passe the morë⁶ rathe. [6 more St., mor C.]
 And, to put the out of doute,
 He shal crosse the round aboute, 948
 Make the sur, as thow shalt se,
 ffrom al tempestys of the se,
 Tescape the wawe of euery streem,
 And make the wynne Ierusalem 952
 By conquest ; & fynally—
 That thow shalt drede noon emny
 Wher so thow wende, Est or West—

Considering
the filth of
the house
thou hast
been in for
nine monthis,

[leaf 16, back]
thou must
be washit
and pass this
river.

A king once
passed over,

as an example
to others.

Tell me thy
intent,

and I will
appoint one
to wash and
bathe thee,

and cause
thee to reach
Jerusalem.

He shall cross thee [leaf 17]	‘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,	956
and annoint thee,	He shal also enoyntë the Lych as sholde a Champyon), That thow ha no ¹ occasyon	960
and thou shalt fear no enemy.’	In thy passagë, nor no nede No maner emny for to drede, Sette hem echon at no prys. Now her- <i>vp-on</i> say thyn avys.’	964
	The pylgrym : “ I am wel payd that yt be do. ² Yiff resoun accorde wel ther-to. But fyrst I wolde som causë se, What nedeth yt to wasshë me, Or bathë, ³ when yt ys no nede ; ffor I am clenë wasshe ⁴ in dede ffrom al felth ⁵ and vnclennesse. And ouer more, so as I gesse, I am of yerys no thyng ⁶ old ⁷ ; The water also of kyndë ⁶ cold ⁶ , Wych to entre, as semeth me, I sholde in grete ⁷ perel be ; And clenner than I am thys tyde, I sholde not be <i>vp-on</i> no syde.”	[¹ have noon St.] 968
‘ Why wash me when I am clean ? :	Or bathë, ³ when yt ys no nede ; ffor I am clenë wasshe ⁴ in dede ffrom al felth ⁵ and vnclennesse. And ouer more, so as I gesse, I am of yerys no thyng ⁶ old ⁷ ; The water also of kyndë ⁶ cold ⁶ , Wych to entre, as semeth me, I sholde in grete ⁷ perel be ; And clenner than I am thys tyde, I sholde not be <i>vp-on</i> no syde.”	[³ bathe St., bath C.] [⁴ washen St.] 972 [⁵ alle ffylthe St.]
And as I am not old, the cold water may kill me.	I am of yerys no thyng ⁶ old ⁷ ; The water also of kyndë ⁶ cold ⁶ , Wych to entre, as semeth me, I sholde in grete ⁷ perel be ; And clenner than I am thys tyde, I sholde not be <i>vp-on</i> no syde.”	[⁶ kynde St., kynd C.] 976 [⁷ grete St., gret C.]
	Grace dieu speketh : ‘ Herkene,’ <i>quod</i> she ; ‘ to voyde al doute, Though thow be clene snowh <i>with-oute</i> , Thow art <i>with-innë</i> no thyng ⁸ so ; ffor cause I shal the tellë, lo ! Thow art soyled in especyal Off the synne orygynal, Off fader & moder ek also, Thorgh vnclennesse of bothë two, Spottyd of nature, as ther hayr ; ⁸ Wher-of thow mayst nat be made fayr, But thow be wasshe, as I the telle,	984 988
‘ Thon art only clean outwardly.	Thow art <i>with-innë</i> no thyng ⁸ so ; ffor cause I shal the tellë, lo ! Thow art soyled in especyal Off the synne orygynal, Off fader & moder ek also, Thorgh vnclennesse of bothë two, Spottyd of nature, as ther hayr ; ⁸	984
Thou art soiled with original sin, [leaf 17, back]	Thow art soyled in especyal Off the synne orygynal, Off fader & moder ek also, Thorgh vnclennesse of bothë two, Spottyd of nature, as ther hayr ; ⁸ Wher-of thow mayst nat be made fayr, But thow be wasshe, as I the telle,	[⁸ heyre St.] 988

² From here to l. 1346—the long talk on Baptism and Original Sin in this 2nd recension—is absent from the first recension in the Camb. MS. and its original French.

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

and I mnst
hallow the
bath which
will cleanse
thee.'

'I am now in
more doubt
than ever.'

'When God
created man
and woman,

He gave him
health, life,
and liberty.

- The body was
to obey the
soul in all
things,
- ‘ In euery maner skylful weye,
And bern¹ to hym subieccion; [1 beryn St.]
So that alway, on-to² resoun, [2 vn-to St.] 1032
fforeyn³ strengthys her doun lowe, [3 Foreyn St., For eny C.]
Vpward sholde her sowerayn knowe,
And lest⁴ worthy of dygnyte, [4 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
The⁵ lasse of prys to the most dygne. [5 The St., To C.]
‘ Off divynë purvyaunce
Thys was fyrst the ordynaunce,
That man shold euer ha be in blysse,
And al that whyle, of no thyng¹ mysse ; 1044
Euer ha be fre, & never thral.
By ryhtwysnesse orygynal,
He gave man
all the beasts
of the earth
God gaff oure fadrys ous⁶ be-forn), [6 vs St.]
Yiff they ne hadde her fredom lorn, 1048
ffor catel and for ther herytage
Ta last in euery 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,
Put he lost
life and all
things,
Lyff also, and⁷ liberte, [7 and eke St.]
And hooly ther auctoryte, 1060
Off wych thow hast herd me seye,
ffor wych offencë they most deye :
Tho, al⁸ thyngys in sentence [8 alle St.]
Drowh fro man obedyence. 1064
Who dysobeyth hys sovereyn,
Off ryht mot⁹ folwen in certeyn [9 mot St., not C.]
That he shal dysobeyed be
Off lower thynges of degre, 1068
Wych wer soget to hys servyse

- 'Or he trespede in any wyse.
 ffor vn-to God, sothly to seye,
 Whan Adam fyrst gan dysobeye,
 Yt was Ryhtful, by kyndly lawe,
 That to¹ hym shold be *with-drawe* [1 ? fro]
 AH maner² obéyssavnce [2 manere off St.]
 Off thynges vnder hys gouernaunce,
 Wych he hadde in subieccyon,
 Only for hys rebellyon).
 'And, yiff thow be Resounable,
 An exauple ful notable
 I shal vn-to the declare
 Openly, & no thyng³ spare,
 Yiff thow lysten, taken hed ther-to : Exemplum.
 'I suppose yt falleth so :
 The kyng⁴ hath in hys court a knyght
 Whom he loueth *with* al hys myht,
 And, for cause that he tryst hym wel,
 He yeveth to³ hym a ffayr castel,— [3 to, om. St.]
 Wallyd strong⁴ *with* hihē tours
 ffrom al assaut of wynd & shours,—
 And to hys heyrés, to pocessede ;⁴ [4 heyres to possede St.,
 heyrs . . C.]
 And ther-vp-on maketh hem a dede,
 Euere⁵ by successyon [5 Evere after St.]
 Ther-of to have pocessyon
 ffor eueremorē, to o⁶ word, [6 at o St.]
 Whyl he ys trewē to hys lord,
 Voyde⁷ of al rebellyon). [7 And voyde St.]
 Thys was the condycion):
 But he offendeth, so may falle,
 Than he & hys chyldren alle,
 The castel lese *with-outē* grace
 Thorgh ther fadrys gret trespae :
 The chyldren han the gylt abouht,—
 Al-be that they offenyde nouht—
 Thorgh ther fadrys gylt, allas ;
 And thus perauunter stant the cas :
 And lyk in cas semblable at al,
 Ryhtwysnesse orygynal—
 'Orygynal' ys for to seyn

1072 and as he had disobeyd God,

1076 all things disobeyed him.

1080 Compare this story :

1084

1088 A certain king gave a castle to a knight and his heirs in fee,

1092 [leaf 19]

1096

1100 on condition that if he disobeyd, he and his children should lose all.

1104 He did offend, and his children sufferd for his sin.

1108

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

Original sin is similar. .	‘ Pleynty, yf I shal not feyne, A gynnyng ^r wych fro God kam, And was fyrst yoven to Adam And vn-to ¹ Eue hys wyff also,	1112
Adam and Eve lost Paradise,	Wych they lostē, bothē ² two Only for ther Rebellyon), Whos ryht was by condycon),	[¹ And to St.] [² loste bothe St., lost both C.] 1116
and their posterity sufferd for their parents' sin,	Wherthrogh that ther posteryte ffully ha lost ther lyberte. (Posteryte, playnly in dede, Ys folwyng ^r doun of a kynrede Lynealy, fro gre to gre.) And thus, touchyng ^r ther lyberte, ffor dysobeyng ^r they ha lorn) Off her fadrys hem to-forn ; Only throgh ther dysobeisauce	[St. leaves out ll. 1119—1122.] 1120 1124
and lost their inheritance [leaf 19, back]	They ha lost ther enherytaunce, Wych they may not inheryte ; Wher-of ther fadrys ben to wyyte.	1128
	‘ ffor nadde be ther transgressyoun),— ³ Transgressyoun ys for to say A goyyng ^r fro the ryht[ē] way, Or shortly, in sentement, Brekyng ^r off a comaundement ³ — Ther chyldren shold, by reson), Ha cleymyd yt of verray ryht.	1136
by their pa- rents' trans- gression.	Wher-for, yiff thow lefft vp thy syth, ⁴ And lyst conceyven everydel,	[* sight St.] 1132
Thus thou mayest per- ceive that thou	Thow mayst parceyvē fayr & wel Thow art spottyde in party Off that thy ffadrys wer gylty ; So that thy fylth ys causyd al Only of synne orygynal, Wych that clerkys in sentence Calle wantyng ^r , or carence Off orygynal ryhtwysnesse, Wych thow oughtest (I dar expresse), Ellys haue hadde of equyte	1140 1144
art spotted with original sin.		

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

- 'By tyle of posteryte.' 1148
- The pylgrym :**
- "Ma damë, (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 told to me
That I mostë wasshë¹ be, [1 moste wasshed St., most . . C.]
To casten out myn vnclennesse,—
The wychë² 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-thing³ but wantyng⁴ or absence 1160
Off ryhtwysnesse—thus sey ye ;
And in good feyth, as semeth me,
Wasshyng⁵ no thying⁶ may a-vaylle
To do a-way thying⁷ that doth faylle ; 1164
Yt wer bet cordyng⁸ to reson
To make restytucyon.)"
[leaf 20]
Restitution
were better.'
- Grace dieu answerde :**
- 'Certys, yt ys soth that ye seye.)
But to o thying⁹ 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-gynnyng¹⁰,
Gret cause also, & gret norysshying¹¹.
As by example thus I pose :
'Yiff a man ffayllede a noose 1176
Wych he outh¹² 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 manhys¹³ face [4 manyns St.]
Yt wolde gretly yt dyfface.¹⁴ [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 noose,
- It would be a
great want.

So it is you
want original
righteous-
ness.

' Yiff Ryhtwysnesse orygynal
Thow wante, wych thow sholdest haue,
I myghte pryve,¹ so God me save [1 preve St.] 1188

And conclude *with-outē* wene,
Off som fylthe thow wer vncleue.
I dar yt seyn, and wel expresse,
Namly whan thow in vncleennesse 1192

The lust of
the flesh is
Concupis-
cence,

Off fleshly lust wer fyrst be-gete,
Wych shold not be for-gete ;
ffor fleshly lust (in sentence)
yccallyd ys concupyscence. 1196

As thus consydre myn entent ;
Whan soule and flesh to-gadre² assent [2 gydre St.]

[leaf 20, back]

To don any gret offence,
Than yt ys concupyscence, 1200

And nouthur party by dyffence
Lyst not makē résistence,
As they shold of equyte,
Wher-thorgh ther fayrnesse & bewte 1204

Dyffacyd ys of bothē² tweyne. [3 boothe St., both C.]

And euene lyk (in wordys playne)
Thoffencē long³ or thow wer borne,
Off thy fadrys her-to-forn, 1208

and the of-
fence was
committed
long ere you
were born.'

Hath lost (yiff thow koudest se)
Thi gretē⁴ fredam & bewte ; [4 grete St., gret C.]

And ther trespace, (yiff thow lyst lere,)
Ther lynage beyth⁵ yt al to dere.' [5 beyeth St.] 1212

The pylgrym :⁶ [6 Pylgrym Asketh St.]

" *With* al myn hertē⁷ now I pray [7 herte St., hert C.]

O thyng⁸ that ye wyl me seye :

' But can this
wasshing re-
store right-
eousness,

yff thys wasshyng⁸, *with-outē* more,
May Restablysshe or restore 1216

The ryhtwysnesse wych, day & nyht,
I ouhte haue hadde of verray ryht ;

and annul
concupis-
cence ?'

And yiff thys wasshyng⁸ (in sentence)
May A-nulle concupyscence ?" 1220

Grace dieu :

' Teuchyng⁸ that we have on honde, [8 Touchyng St.]

Thow must pleynly vnderstonde

A thyng⁸ wych I the tellē shal.

- ' Ryghtvysnesse orygynal, 1224 ' You can never have original righteousness again,
- 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) 1228
- Thy wasshyng' shal yt sette A-syde,
- But concupyscence shal abyde.
- ' Take the wordys as I the telle ;
- But yiff thow wylt, I shal ay dwelle 1232 [leaf 21] and concupyscence will remain.
- With the, to helpe the ay at nede,
- That thow mayst in verray dede
- Maken myghty résystence
- Ageyns thy concupyscence, 1236
- Wych shal the derë neveradel
- Yiff so be thow bere the wel.
- And, but I seyë thy wasshyng',
- I myhte the helpyn yn no thyng' ; 1240 yet without the washing I could not assist you.
- ffor the wasshyng' (I the ensure)
- Doth away al the ordure
- Off al that kepen duëly
- Ther maryage, and feythfully ; 1244
- ffor wych, to the ys profytable
- Thys wasshyng', & gretly vayllable.
- Thy ffader, thy moder ek also,
- Wer wasshyn ther-in, bothë two, 1248
- Whan they wer born) ; & so shalt thow,
- Syth yt ys syttyng' for thy prow :
- That thow hem sue, yt ys Resoun.'

The pylgrym :

- " I haue," quod he, " suspecyoun 1252
- Off ther wasshyng' now sodenly.
- Yiff they wer wasshë duëly
- Off ther synne orygynal,
- Me semeth yt sholde folwe in al, 1256
- Syth I am gete of¹ ther kynrede, [1 gate in St.]
- I sholde go quyt (who taketh hede,)
- Off orygynal in euery thyng',
- Thorgh vertu ferst of ther wasshyng'." 1260

Grace dieu :

- ' Than,' quod she to me a-gayn, [leaf 21, back]

- ‘Grain is freed from the chaff before it is sown,
- ‘Tak hed, whan men sowen greyn,
The huske, the chaff (yt ys no nay,)
Mot fyrst be clenë putt a-way, 1264
Er yt be throwe vp-on the lond,
And sowe a-brood *with* manhys hond,
Naked and pur, yff thow take hede.
And after-ward, whan yt doth seede, 1268
Vpon the tyme of hys Rypynge’
And the seson of gadryng’,
Men fynde a-geyn the samë corn,
Huskyd as yt was be-forn, 1272
And ther-to clothyd newe a-geyn.
‘By wych exauple, in certeyn,
Thogh thy fadyrs were, by grace,
Off ther orygynal trespase 1276
purgyd clene, & frely quyte,
The caff¹ and the strowh abyte, [1 Chaffe St., Caff C.]
Reneweth ay & euer shal,
Off the synne orygynal, 1280
Vpon the greyn, wych of hem spryngeth,
The huske alway *with* hem they bryngeth.
Alle folkys, as thow shalt lere,
That kyndely be sowen here 1284
In thys world, fro day to day,
The husk *with* hem abyte alway,
And seuaryth nat in no manere
Tyl they be wasshe in the Ryuere : 1288
Wherfor (by short conclusyoun,)
They nede echon purgacyoun.’
- The pylgrym :**
- It seemed vain to reply
- Thanne me sempte yt was but veyn,
Mor for me to speke a-geyn, 1292
Or makë replycacyoun
Ageynys her oppynyoun.
Off hevynesse I weptë sore ;
ffor tho I koudë do no more, 1296
I was so whapyd & amaate,
Tyl at the last an aduocaat²
- [leaf 22]

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

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

⁴ See note to l. 1298.

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

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

‘ And vnderstond hem by & by.’			
And tho befyl ther sodehynly		1376	
A wonder thyng ¹ (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			
Touchyng my sherpe ¹ and my bordoun :	[¹ Scrippe St.]		
Whan I ha leysur, trusteth wel,			
I shal yow tellyn euerydel.		1384	
But, or I dyde further passe,—			
I sawe Amyddys of that place			[Cap. xiii]
A sygne of Tav wych ther stood,	T	1387	at the sign of Tau sprinkled with blood,
And yt was al be-spreynt <i>with</i> blood.	[¹ St.], om. C.		
[7 lines blank in MS. for an Illumination.]			
And ek, as I koude vnderstond ¹ ,			[leaf 23, back]
I sawe be sydes ² a mayster stonck ¹ ,	[² besyde St.]		and one beside it of great authority,
Off ryght gret auctoryte,			
And semptē that he sholdē be		1392	
Lyk a vyker douteles ³	[³ douteles St., douteles C.]		
Off Aaron & of Moyses.			
And pleynly tho (as I be-held ¹),			
In hys hond a staff he ⁴ held ¹ ,	[⁴ he St., om. C.]	1396	having a crosier in his hand;
Crooked be-forn (I took good hed ;)			
And <u>horny</u> d also was hys hed.			and his head was horned.
Hys garnement, by gret delyt,			
Was of lynē ⁵ cloth al whyt,	[⁵ lynyn St.]	1400	
Off the wych, ful wel I wote,	Vir vnus in medio eorum. Ezechielis. ix ^o .		
That the prophete whylom wrot,			He is described by Ezeziel
Ezechyel, who lyst to look ¹ ,			
The nynthe chapytle off hys book :		1404	
Ordre off confyrmacioun			
Wych, <i>with</i> the sygne of gret vertu			
Markyde manye <i>with</i> Tav			as marking men in their foreheads
Myd of her forhed, on by on,			
And sayde to hem euerychon,		1408	
‘ I crosse yow, and conferme also			with the sign of the cross.
<i>With</i> thys / that ye take hed ther-to,			
That ye may be, fro day to day,			
Good pylgrymēs in your way ;		1412	

- ffor thys to yow, tokne & sygne
That God shal be to yow benygne,
That ye shal not venquysshed be
[leaf 24] Off your Enmyes in no degre.' 1416
And *with* thys sygne of gret vertu
Grace Dieu marked me, I was markyd off Grace Dieu
Myd my forhed, brede & lengthe,
Wher-by I¹ kauhte ful gret strengthe, [¹ I St., om. C.] 1420
and I received strength And Receyvede ther by Ryht,² [² off Right St.]
Vertu, force, & gostly myght,
To forthre me in verray dede
according to my need. Off al that euer I haddë nede. 1424
Not nede as I hadde be-fore
Thorgh the Ryuer or I was bore ;
Yt was not so gret necessaryte
But covenable congreuyte.³ [³ Congruyte St., Congeuyte C.] 1428
- Ordre off the laste vnccioun.**
- [Cap. xiv] Affter al thys, I hadde a syht
Then the master gave ointment to the official,
Off the mayster, wych of Ryht
Made the holsom oynement,
And after took yt of⁴ entent [⁴ off goode St.] 1432
To the sayde offycyal,
saying, And gaff to hym thys charg^t *with*-al :
[6 lines blank in MS. for an Illumination.]
' Receive three ointments : ' Have her,' *quod* he, ' ful goodly
Vnguentarius faciet pigmenta suavittatis, & vnciones suavittatis Ecclesiastici (xxxviii. 7).
two of them to be used on pilgrims
Only for pylgrymës sake,
Swych as in ther oppynyouns
Wyl be myghty champyouns 1440
ffor to holde strong^t bataylle
- [leaf 24, back] assailed by their enemies, Whan ther Enmyes hem assaylle.
' Thow shold do thy bysy peyne 1443
Tenoynte hem *with* the fyrstë⁵ tweyne, [⁵ fyrste St., fyrst C.]
And kep the thrydde *with*-outë more
ffor folkys⁶ that byth woundyd sore, [⁶ folkys St., folk C.]
And swyche as lyggë languysshyng^t
keeping the third for the dying. On ther beddys, almost deyng^t, 1448
And of ther lyff ha no dysport :
Thow shalt a-noon don hem counfort ;

- ‘ Enoynte hym in especyal
 As ther leche spryrytual, 1452
 Wher thow sest that yt be nede ;
 And ffeythfully, (yf thow take hede,)
 Pylgrymes that travayH in ther way,
 Wych passen her fro day to day, 1456
 And often in ther passage erre,
 And assayllyd byth *with* werre ;
 Yt fayllyth not, sory or blythe,
 But they be wondyd offtē sythe, 1460
 And grevyd *with* many aventure,
 ffro deth that they may not recure ;
 And at ther ende, thys no faylle,
 Whan that deth doth hem assaylle, 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 Reward, 1468
 Tenoyntē hem whan they haue nede :
 And other oynementys in-dede
 I ha reservyd¹ to my kepyng, [¹ Reserved St., resevyd C.] I have received other
 Tenoyntē *with* a newē kyng¹ 1472 ointments
 By the vykerys of Moyses,
 The wych yt makē dout[e]les,
 At duē tymē certeynly [^{leaf 25}]
 By ther power as wel as I. 1476
 ffor sykē folkys euerychon,
 And for lechys, as thow art on,
 Wych sholdest alway be bysy,
 Wel awaytynge & redy, 1480
 At the tablys wher we sytte
 Whan we etyn, & not flytte ;
 ffor the tav T, taken hed, **T** [^{T St.}]
 Wych thow makest in the² forhed. [² thy St.] 1484
 ‘ But I wyth-holdē to ward me
 Off custom & of duēte,
 The fynal execucyoun,
 The vse & mynstracyoun 1488
 Off confermyng in the ende :
 Take hed now that thow not offende.’

Pilgrims are
 often at-
 tacked by
 foes,

and often
 meet with
 death when
 they need
 this oint-
 ment.

I have received other
 ointments

[leaf 25]

for sick folks.

But take
 heed of the T
 which you
 make in
 men's fore-
 heads.'

	[[Cap. xv]	And whil they held ther parlementys	
As they talked,		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,' <i>quod</i> she,	
her name was Reason.		'Resoun, by hyr sylff allone,	
		Wych cast hyr for to speke A-noon	1500
		To thys folk that thow sest here?'	
		And she, demur and sad of chere,	
[leaf 25, back]		Sayde to hem hyre ¹ fantasye	[¹ St., C. burnt]
		With-outen eny ¹ flatrye	1504
		Resoun spak thus: ²	
'Sirs,' she said, 'who stand here and speak of your ointments, listen to me.		'Syrs,' ³ <i>quod</i> she, in goodly wyse,	[³ Syre St.]
		'That stonden here, ⁴ & thus devyse	[⁴ St., C. burnt]
		Off Enoyntyng ⁴ & oynementys,	
		And ther-of hold your parlementys,	1508
		I pray ⁵ yow that ye nat dysdeyne	
		To herkne ⁵ off me wordys tweyne,	[⁵ St., C. burnt]
		Wych to tellyn I purpose,	
		And a-noon) to ⁵ yow vnclose :	1512
Ointment is a virtuous thing		Oynemente ys a sootē ⁶ thyng,	[⁶ soet St.]
for certain wounds.		And ryht vertuous in werkyng,	
		To woundys cloos, & ope also,	
		Yiff yt be sofftly leyd therto	1516
		Both wyth hand and instrument ;	
		ffor lechys sholden off entent	
		Soffte handle the soor to seke, ⁷	[⁷ and seeke St.]
		Yt fyt ⁸ hem wel to be meke ;	[⁸ sytte St.]
		To whom a-cordeth no Rudnesse ;	
		They sholde avoydē boystousnesse.	
Physicians should be gentle in their treatment ;		Woundyd folk desyren offte	
		Off lechys to ben handlyd soffte ;	1524

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

‘ Rudnesse hem doth mor damage		
Then ¹ the oynement avantage ;	[¹ Thazne St.]	
Harmeth oftē tymēs more		
To swyche as that be ² woundyd sore :	[² as bethe St.]	1528
I calle hem rude, that be felouns,		those who are not are "felons,"
ffers & cruel as be lyouns ;		
That wyl, ³ thorgh ther cruelte,	[³ while St.]	
On every thyng a-vengyd be ;		1532
Sparē ne for-bere ryht nouht,		
They be so vengable in ther thought.		
Swych be no goode surgyens,		
Lechys, nor physycyens,		1536
Sykē ffolkys to restore ;		[leaf 26]
ffor the woundys they hurte more		and injure those whom they should cure.
Thorgh Rudnesse in ther entent ;		
ffor they mynystre ther oynement		1540
To boystously, & no thing soffte ;		
Wher-thorgh they hurte & slen ful offte,		
Wych 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 douhtrys to envye.		1548
‘ Beth pytous vn-to folkys woundyd,		Be pitiful to wounded folk ;
Tyl ye han her sorys soundyd,		
Debonayre & mercyable,		
Sofftē, goodly, & tretāble.		1552
Thazne, in soth, yt may nat fayH		then your ointments will be of avail.
That your oynementys shal aveyH		
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 anoyned,
To bekome mor debonayre ;		
Nat to be cruel nor contrayre,		1560
But teschewe al ffelonye,		not to be cruel,
And tavoyde malencolye ;		
And no vengauunce for to take,		but to avoid melancholy ; and take no vengeance,
But forgyue for Goddys sake ;		1564

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

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

² This is a red line, some one answering the preceding speaker. The Camb. MS. goes on : Whan resoun hadde thus spoken, the vicarie of whiche j seide bifore, answerde hire and seide, "Sey me, j praye you, if ye can, whi j haue thus myn hed horned and the yerde sharp at the eende ? Is it not for to do punishinge and correccoun of yuel dedes ? j trowe j shulde putte and hurtle the yuel folk with myne hornes, and prikke hem," &c., p. 10.

‘ Vnderstand me euery del :		
I wotē ¹ what thow menest wel,	[¹ wote St., wot C.]	1596
And knowē platly thy menyngt.		
Mesure ys good in euery thyngt :		
Thogh thyn hornys & pyk also		
Be yovē ² to the, bothē two,	[² St., C. burnt]	1600
ffor ² Punysshyng & for chastysyngt		
Off folkys Rebel in werchyngt ;		[leaf 27]
Yet fyrst thow sholdest hem dyrecte,		
And <i>with</i> fayrnesse hem correcte,—		1604
Swych as thow sey, day by day, ³	[³ fro day to day St.]	
Erryn fro the hiñ ⁴ Ryhte way ;—	[⁴ hiñ om. St.]	
And yiff thow founde hem obstynat,		
That ⁵ longeth yt to thyn estat	[⁵ ? Than]	1608
To punyssshen hym by thyn offyce,		
And vp-on hem don ek iustyce		
Egally for ther offence :		and accord- ing to the offence.
The lawe yiweth ⁶ the lycence.	[⁶ yeveth St.]	1612
‘ But ferst thow sholdest trete hem fayre,		
Be goodly ek, and debonayre,		
And don alway ful gret labour		
To shewe swetnesse afor Rygour.		1616
And thogh the prykke of Rygour be		
ffor chastysyngt y-yove to the,		
Be alway war, touchyngt ryht :		
Whan thow chastysest any whyñt,		1620
Do yt neuer by such duresse		
But yt be meynt ay <i>with</i> suetnesse ;		
Medle <i>with</i> -al the vnccyoun		
Off pyte and compassyoun.		1624
‘ In thyn entent to be mor clene,		
Thogh thyn hornys be sharp & kene		
To punyssshe folk by ryhtwysnesse,		
Thow sholdest ay the poynt so dresse		1628
In thy Rygour of equyte,		
Euere in hert to han pyte		
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,		

there is
moderation in
all things.

You must
direct, and
punish with
fairness,

and accord-
ing to the
offence.

Though your
staff [crosier]
is given you
to punish
with,

let judgment
ever be tem-
pered with
mercy,

and have pity
upon those
whom you
have "jus-
ticed."

	‘Thow wer Eenoynt: thynk ther vp-on ¹	
[leaf 27, back]	Lat yt not fro thy myndē gon	[St. & C.] 1636
	Which thing, whan thow dost aduerte,	„
Remember that you were anointed be- fore you were horned,	Yt shaʃt nesshē 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> equitye.	„
	‘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 ^o (3). 1648
and follow his example.	Of whom thow shalt exaunple take, To-forn ² or thow thy domys make.	[² To forn St.]
	Hornyd ³ he was by apparence,	[³ Hornyd St., MS. torn C.]
	Nat vsyng ⁴ hem by vyolence:	1652
	Thys was that holy Moyses	
Moses led the Israelites through the Red Sea,	That ladde al Israel in pees Myddys thorgh the largē see; And <i>with</i> hys yerdē, thys was he	1656
	That 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 lesson,	Thogh ye be hornyd to syth ⁴ outward,	[⁴ sight St.]
	Shewe as they wer styff & hard,	1664
	Lat hem nat growen in your herte To make your shep / to sorē smerte.	
and be merci- ful inwardly whatever you are out- wardly.	Thogh ye shewe / out-ward dredful, Beth in your hertys mercyful, ⁵	1668

¹ Camb. MS. reads: Bithinke thee that thou were enoynted er thow were horned, and er thow haddest any prikke, and er thow haddest any yerde or staf, And that ouhte michel softe thee whan thow wolt correecte any wyght. thou schuldest not also foryete of whom thow doost the vicarishipe, p. 11.

⁵ Camb. MS. reads: And be merciabile 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 fallaas.	[St. & C.]		[leaf 28]
(Elenchus ys a syllogysme,	[St. & C.]	Verba Translatoris.	
Or by fallaas, a Sophisme,		[C. & St.]	1672
Thyng ¹ that hath on Apparence		”	
With-ouen eny Existence ;		”	
Or an argument in shewynge		”	
Wych in effect hath no beynge		”	1676
Affter the thyng that yt doth shewe.)		”	Take an ex- mple of Aris- totles :
¶ And ther-fore, in wordes fewe,			
To the purpos vallyable,			
An example ful notable			1680
To folk that be not rekkeles,			
Putteth Arystotyles :			
In Elenchis thow mayst rede			
He byddeth for to take in dede			1684
A Boelys ¹ galle, & ther-with-al	[¹ Boelys St.]		A bull’s gull rubbed on a board
On bord, on cloth, or on a wal			
Portreye or peynthe, as I ha told,			will look exactly like gold.
And yt wyl resemble gold			1688
By apparence vn-to the syht,			
Yiff yt be vernysshed cler & bryht.			
¶ And sothly, who that lokē wel,			
Off gold ther ys neuer a del,			1692
But apparencē, to deceyue			
ffolkys that kan not vel ² parceyve	[² wel St.]		
The feyntē colour in hys kynde.			
¶ By wych example han in mynde,			1696
Thogh thow be hornyd on thyn hed,			So you, though you show dread- ful without be merciful within.
To shewe outward a tookne of drede			
Vn-to folk that be contrayre,			
Yet ay be inward debonayre.			1700
‘ Tak example 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 humiilty,
Aboutē, crokyd to enclyne ;			
Sygnefyng vn-to the ³			

³ 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 drawē by sofftenesse ¶ Ysidorus / Bonus rector est qui
 in humillitate seruat disciplinam.
 Thy shepe that gon out of the way,
 and to punish Rather by ffayrenesse than affray. 1712
 with equity.
 Whan they retornen home ageyn,
 Lat ay thy Charyte be seyn,¹
 That yt surmounte thy rygour. [St. & C.]
 Remembre alle-way at ther Retour ,, 1716
 Above al maner other thying, ,,
 Vp-on ther elthe & amendyng¹ ;
 Ever show a Schew hem euer of loue a sygne,
 sign of love to And in thy draucht be ay benygne, 1720
 men.
 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,)
 Your staff That thow shalt ther-with governe
 is a sign of The peplys (I dar wel specefye,)
 authority ; Commyttyd to thy prelacye ; 1728
 Mak hem passe (thys thy charge,)
 The Ryuer of thys world ful large.
 with it you Thy² staff, to ther a-vantage [² Thy St., My C.]
 shall conduct Shal conduite³ ther passage ; [³ conduyte St.] 1732
 men over the ffychche the pyk profound & depe
 deep, In-to the wawes, hem to kepe.
 ‘And with al thys, thow most take hede
 Off plank or breggē, yiff they nede : 1736
 and provide Yiff they ffayH, thow shalt on make,
 bridges when As thow art boundē for her sake ;
 necessary.
 And for that cause, folkys alle,
 Hence your Pontifex they doth the calle, 1740
 name is Makyng a breggē, thys to seyne,
 or Bridge- The passage that they may atteyne.
 maker. Vnderstond wel thys lessoun
 Lyke⁴ myn informacyoun ; [⁴ Stowe MS.] 1744
 [leaf 29] ¶ Yet ouermore I shal the teche,

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

- ‘ Yiff thow take hed to my speche,
 Touchyng^r thyn hornys bothë two,
 Thy staff ek, *with* the pyk also. 1748
- ¶ Whylom her ther dydë dwelle
 Thornyd best wych lyeth in helle,
 Makynge here hys mansiou [St. & C.]
 And longe held her¹ pecessyon), [¹ 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
With 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
With thys hornys that I of spak, you with
 On thys beste to takë wrak, 1768 your staff,
 To make hym fro thys hous to fle,
 By power that she gaff to the : that you
 The vntrewe false enherytour, out the ty-
 That was her lord & gouernour, rant, 1772
 And long tyme pecessyowner,
 Tyl thow dydest thy dever,²
 As Grace Dieu the tauhte a-ryht, 1776
 To putte hym out by verray myght,
 Thorgh hurtlyng^r of thyn hornys tweyne ;
 And dyst also thy bysy peyne,
With thy staff to make hym flee,
 Maugre hys myght & hys powste. 1780 in spite of his
 power.

² Camb. MS. reads : Thow hurtledest him with thine hornes . . . And thow beete him with thi yerde whan thou madest him goon out of the place. The tweyne faire labelles hanginge at thine tweyne hornes thou conqueredest at the clensinge, 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]	¹ Thogh he were sory to departe,	[¹ — ¹ Stowe MS., leaf 36]	
	Thow dyst that Feloun so coarte,		
	That here he durst[e] nat abyde.		
	‘And eke vpon that other syde,		1784
The two labels on your horns you obtained when you overcame the beast,	The two Labellys, large and longe, ¹		
	Hangynge by thyn hornys stronge,	[St. & C.]	
	Ar Fygyre of the conqueste	”	
	That thow madest on thys beste,	”	1788
	And of the Clensynge of thys place,	[C. & St.]	
	Wasshe & swept only by grace,	”	
and hallowed the place.	I mene fyrst at ² the halwyng,	[² Stowe]	
	yt makynge ¹ hooly by blessing ¹ ,		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 vycctor, thy myght to kythe,		
	That thylkē best most contrayre		
	Be neuer hardy to repayre,		1800
	Nor yt tassaylle by no wrong ¹ ,		
	Whan he seth thyn armour strong ¹ ;		
	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 ³	[³ bore douz St.]	
	Thylke vntrewē fals felon),		
	Bete & oppressyd fynally ;		
	And that thow mayst ben ay redy,		1808
	ffressh & newe ay to bataylle		
	Ageyns aH that wyl assaylle,		
and you be ever ready to defend the mansion of Grace Dieu.	At allē ⁴ tyme & ech sesoun,	[⁴ alle St., al C.]	
	Off Grace Dieu the mansyoun,		1812
	Or yt dyspoylle in any wyse,		
	Robbe or reue yt in ther guyse,		
	By ⁵ sleythe, falshed, or any whyle,	[⁵ Stowe]	
	Grace Dieu ffor to exile ⁶		1816

⁶ Camb. MS. reads : And dispoile it of hire goodes bi dymes, and taxes bi violences and by extorciouns. 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 ¹ dyuers extorsyons	[¹ Stowe]	
Of dymes or Subvencions,	[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 plesaunce,		
But gret A-noye & dystourbaunce.		1828
I say, as yt lyth in my thouht,		
Platly the trouthe, & spare yt nouht :		
¶ Thyn hornys hiñ vp on thyn hed,		your horns and staff are but a mockery,
Nor thy staff, (yt ys no dred,		1832
I dar pleynly specefye,)		
Ar but tooknes of mokerye,		
Lych hornys of a lytell snayl,		and your horns are no better than a snail's.
Wych ² seruē for noon awayl,	[² Whiche St.]	1836
But for a lytel strawñ wyl shrynke :		
Her-vp-on thow sholdest thynke.		
' 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 thynge		St. Thomas did not act so,
Hym to entren in-to thys hous ;		
But, as a champyoun vertuous,		1844
Kepte the fredam & fraunchyse,		
And suffrede in no maner wyse		
The house of Grace Dieu at al		
ffor to serue, nor to be thral :		1848
Rather he ches to dey & sterue		
Than suffre that yt sholdē serue,		but fought manfully for Grace Dieu.
Thys holy bysshop Seyn Thomas.		
¶ Seynt Ambrose ³ in the ⁴ samē caas	[⁴ this St.]	1852

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

[leaf 30, back]	¹ Deffendyd myghtly also	[¹ — Stowe MS., leaf 37].	
St. Ambrose also refused	Hys hous, lyk as he sholdë do, Ageyn the sturdy Emperour, By dyllygënce and grete labour ;		1856
to allow Emperor or Empress	Tolde hym that he shuldë kepe Oonly hys Temperall Lordshepe, ¹ Hys paleys & hys mansyouns, Hys cytes, castelles & hys touns ;	[St. & C.] ,, ,, ,,	1860
to touch the heritage of Christ.	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
	Touchyng Cristys herytage ; And sayde, for al hys fellë rage, That he woldë rather deye Than suffre in any maner weye		1868
	Duryngë hys tyme, short or long, He ² sholde ther-to done any wrong.	[² Stowe]	
	Thys ² folk, to myn oppynyoun, Vsede ² ther hornys by Resoun, As ² I to the ha told ryht now.		1872
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		1876
	Wych ys so ffayr & vertuouse, Weddyd to the by iuste weddyngt: I take ³ record of the ryngt, On ³ thy fynger that thow dost vse ;	[³ Stowe]	1880
and your staff to de- mand of Pha- raoh to let the people go free.	Therfor thow mayst the nat excuse Off the yerde nor the wond 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
[leaf 31]	Nat to greue hem, nor oppresse, Nor constreyne hem by duresse.		1888
Then you would be truly called Moses.	¶ Than sholdestow (yt ys no les), Be trewely callyd Moyses,		1892

Ryht agreable by vertu
 Vn-to that lady, Grace Dieu,
 And of servyse acceptable
 To that lady worshepful.¹ 1896

¶ In thys whyle that dame Resoun
 Hadde comunycacyoun
 Wyth Moyses, ryht ther *with*-al
 The forseyde offycyal 1900

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

Ordre off maryage :
 And tho, myn Eye as I vp caste,
 I sawe komen¹ wonder faste [1 saughe komyng St.]
 A pylgrym al sodeynly,
 Holdyng hys weye fynally, 1908
 (As me thouht in hys entent),
 Drawyng in-to the oryent ;
 And euene in the opposyt
 I sawe ek kome by gret delyt 1912
 [5 lines blank in MS. for an Illumination.]
 A womman, wych that was also
 A pylgrym ek ; & bothe² two, [2 bothe St., both C.]
 Her wey took in especyal
 To-wardys the offycyal³ ; 1916
 Sayde vn-to hym, they bothe a-noon, [St. & C.]
 How they wolde to-gyder gon ,,
 On pylgrymage in ther degre ,,
 To Ierusalem, the Cytee, [Stowe, leaf 38, back] 1920
 ‘ So ye teche vs, and dysserne ,,
 How that we shaft vs gouerne, [St. & C.]
 To be sur, in oure passage, ,,
 To ffulfille our pylgrymage.’ ,, 1924
 Thanne anoon Thoffycyal,
 Whan he knew ther menyng⁴ al,
 Tolde hem, yiff they woldë gon,

[Cap. xvii]
 While Reason
 thus talked to
 Moses,

the official
 put his oint-
 ments under
 lock and key.

Then I saw
 a man from
 the East,

and a woman
 from the
 West, ap-
 proach the
 official,

who joined
 their hands
 together,

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

- and hade
them live in
unity and
love,
- They most of hertē be al on, 1928
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
Seyde¹ ek to hem, 'look that ye [1 Stowe]
In¹ trouthē, & in stablete [Stabylte St.] ,,
Yee¹ loue to-gydre as ye sholde, ,,
Whether ye be yong^r or olde ; 1936
And that your trouthe on outh^r syde
Perpetuelly in on a-byde,
To your last, that yt endure :
- and promise
with an oath
- ¶ 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
ffor yiff ye don, ²ye be forsworn ; [2—² om. St., leaf 39]
And ek I warnē yow to-form,
Yiff that ye don² in dede or thouht,
fful lytel shal a-vaylle, or nouht, 1948
Than vn-to yow your vyage,
Your labour, nor your pylgrymage.
- that they
would do as
he com-
manded
them.
- Yt wer wel bet, to myn entent,
That ech of yow allonē went, 1952
Sool by hym sylff, and nat trespace,
Than be founde on³ any place [3 in St.]
Vntrewē to hys companye ;
ffor, gret forfet & folye 1956
Yt ys, a man for to be founde
Vntrewe to hym that he ys bounde.
- It would be
better for
them to be
alone,
- [leaf 32]
- ¶ 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,⁴ bothē two, [* sweren here St.] 1964
On euery part, for old or newe,
That ech to other shal be trewe,
So tenduren, al your lyff,
- than to be
untrue to
each other.
- They were to
swear to live
together in
peace.

- ‘*With-ouren* werre or any stryff ; 1968
 Off on hert & entencyon),
 Neuere to make dyuysyon),
 Nor departyng^r causeles,
With-oute assent of Moyses.’ 1972
 Affter al thys, A-noon ryht
 I sawh hem bothē trouthe plyht,
 Hand in hand yboundē 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 offycyal 1980
 Ys retournyd in certeyn
 Hoom to Moyses ageyn,
 Wych stood of entencioun
 To here the talkyng^r of Resoun. 1984
 Ther-to he sette al hys entent ;
 But at the last ther parlement
 Yendyd ys, for so gret pres¹
 Kam a-down to² Moyses, [2 vii-to St.] 1988
 Requeryng hym in humble wyse [St. & C.]
 To graunten hem somme seruyse ”
 In hys hous, off gentyllesse. ”
 And he full goodly gan hym dresse, [Stowe MS., leaf 39, 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]
 Merkede³ hem (I took good heed,) [3 Markede St.]
 On foure parteys of ther hed ; 1996
 And affter that, vp-on the crowne,
 To-form hym as they knelē down,
 Seyng^r to hem stondyng^r a-part,
 ‘That God shal be the hoolē part 2000
 Pleynly of ther enherytaunce,
 As⁴ ther Rychesse & suffysaunce : [4 Stowe]
 Ther-of they may be wel certeyn.’

They promised all these,

and then the official returned again to Moses,

[leaf 32, back] to whom a crowd soon came asking service in his house.

Then Moses took a pair of shears, and shaved their crowns.

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

	[Cap. xix]	Resoun ageyn :		
		And thanne Reson) effte ageyn,		2004
		(Lych as I shal yow devyse,)		
Then Reason	drew near,	Gan to spekyn 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 feynë foly euere a-mong,		
saying,	'To shave	Thogh ye now, also God me saue,		
the head is		Ben yclypyd & yshaue		2012
		Vp-on your hedys euerychon),		
deemed a	folly by some	Wych thyng ys dempte of many on		
men,		fful gret vnwyte & gret ffolye		
		Off malys & malencolye ;		2016
[leaf 33]		They demë so malycyously,		
		But trewly so do nat I.	[C. & St.]	
		ffor as in myn oppynyon		
but not by	me.	I deme yt ¹ gret dyscreccion),	[¹ Stowe, leaf 40]	2020
		And ful gret wyt that ye ha do,		
		And for that skyle taketh hede ther-to.		
		¶ To be yourës, of entent,		
		Hooly to yow I me present		2024
		As your paramoïre entere ;		
		And who-so-euere (as ye shal lere,)		
Whoever	may envy	Gruchche, or haue envye ther-to,		
you, I will	not.	Al-way forth I wyl be so.		2028
		ffor trusteth wel, that I am she		
		By whom that ye yknowë be		
		ffrom other bestys—lo her ys al—		
		And seuerd in especyal.		2032
		¶ And pleynly, ek, I kan yow telle,		
		Al the whyl that I dwelle		
Wherever	you dwell	With yow, A-mongys hyh & lowe,		
you will be	known for	ffor verrey men ye shal be knowe,		2036
true men.		Thorgh wysdom & thorgh prouydence,		
		And haue A verrey dyfference		
		ffrom other bestys to dyscerne		
		How ye shal your sylff gouerne.		2040
		Al the whyle that ye me holde		
		With yow tabydë, as I tolde,		

'Ye shal be men, & ellys nauht ¹ ;	[¹ nought St.]		
And yiff the trouthe ² be wel souht,	[² trouthe St.]	2044	But if I leave you, you will become as un- reasonable beasts,
Whan that I am fro yow gon,			
Ye may avaute (& that a-noon,)			
That ye be (thys, no fable)			
Bestys & vnresownable,		2048	
Dyspurveyed of al Resoun, ³			
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	
ffor to make your Iugementys,			however high or wise you may seem.
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	Drunken- ness, 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,			

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

Lust will drive me away,	' And voydeth me out of that place, As yt ys sayd & told ful wel— Who lyst loken euerydel,—	2080
as may be seen in the <i>Romance of the Rose.</i>	<i>With-uten</i> any maner glose, In the Romaunce of the Roose. //	2084
[leaf 34]	¶ Wherfor I pray yow euerychon, ffor to kepe yow, on by on, ffro thys vyces that I ha told, And from al other, yong and old ;	2088
Wherefore flee all these vices,	ffor my loue that ye hem flee, 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
for he who does not cannot be my friend. [Cap. xx]	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
Your tonsure signifies	Tookne of your crowne, cloos <i>with-Inne</i> , And at the cerele fyrst begynne. I mene the closure fer <i>with-oute</i> That ys cerelyd round a-boute As A castel or strong dounoun, Or lyk a gardyn, wych envyrour Ys closyd <i>with</i> a myghty wal ; The wych (who consydreth al,)	2104 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 thying, ha noon entre. ffor, lerneth thys shortly of me : Your Cerele round aboute the hed Sholde kepe (yt ys no dred,)	2112 2116
avoiding all worldly cares.	Off your hertys the closure, To voyde away al worldly cure Out of your affeccyon,	

And shewen (in conclusyon) ¹		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 bothē 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 / (St.)</i> (Psal. xv. 5.)		You must serve God day and night,
Our party, & our herytage,			
Whom we ha chose <i>with</i> al our myght			
ffor to seruē day & nyht.		2132	
By wych word, so God me saue,			
Me thynketh ye sholde no Ioye haue			
Of thys worldys veyn plesaunce,			
Wych ys so ful off varyaunce,		2136	
So ful of chang ^r & dovbylnesse ;			and put no trust in the changing pleasures of the world.
ffor now, to oon he yveth Rychesse,			
Robbeth a-nother, as ye may se,			
And cast hym in-to pouerte ;		2140	
And somme he yiveth neueradel :			
Wherfore loke ye kepē wel			
The part off your elleccyon,			
Off herte & hool entencioun,		2144	
That ye ha chose, yiff ye be wyse,			
Wych ouhte ynowgh to yow suffyse ;			The choice you have made surpasses all earthly possessions.
ffor, as in comparyson),			
Yt passeth al pocessyon).		2148	
¶ Lat your tonsurys, round at al			
Close your hertys as a wal ;			
And that yt go so round aboute			
ffor to sette ² the world <i>with</i> -oute,	[² shette St.]	2152	
And yt dysseuere in al ³ thyng ^r ,	[³ alle St.]		
And your party so departyng,			
That ⁴ ye be shorn so as ye sholde	[⁴ Stowe]		
As ⁴ chose shepe of Crystys folde,	„	2156	You are the chosen sheep of Christ's flock,

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

	Lyk to bestys resounnable.	
	Thanne of ryght (yt ys no fable)	
and the shepherd shall receive the fleece;	Your shepperde, that taketh of ¹ yow kepe,	[¹ on St.]
	Schal receyuen off hys shep	2160
	The flees somwhyle for hys travaylle ;	
	But he shal nat so yow assaylle,	
	To flen yow fro yowr skyn al bare ;	
	In swychē ² cas he mostē spare ;	[² swyche St.] 2164
	ffor he therto hath no lycence,	
	To yow to don swych vyolence.	
	He shal yow shern duely in dede,	
but he must not shear it out of measure—only for need.	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 vengeance make :	
	Therefore he hath the sherys take,	2172
	And nat the knyff, to Robbe & slen,	
	And folk out of her skyn to fflen ;	
He must; cherish, not oppres the flock.	But cherysshe hem rather by fauour	
	Than oppresse hem by Rygour :	2176
	Thus sholde euery shepperde do,	
	Resoun alगतē techeth so.'	
[Cap. xx]	¶ 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 servyses,	
	Ordre off Colyt :	
demanding to be made his servants.	Made ther requeste to Moyses ;	
	And he, Amongys al the pres	2184
	Assygnede sondry offycerys.	
He made ushers, chamberlains, sergeants,	And somme off hem he made hushsherys,	
	And somme also he ordeynys	
	To haue offyce off chaumberleyns ;	2188
	And sergauntys he made also,	
	To whos offyce yt longeth to,	
	The Enmy to putte away, ³	
[leaf 35, back]	Out of bodyes nyht & day,	[St. & C.] 2192

³ Camb. MS. has, 'for to areste and putte out the enemyes that ben in the bodyes. To 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 palyss for to stonde,	„	
To makē folke to vnderstonde	„	
The lawē, by ful gret avys,		
As longeth vn-to her offys.		2200
And sommē, as I kan beholde,		
He made kandelys for to holde,		candlebearers
And torchys for to yivē lyht ;		
By ther offyce, as yt was ryht,		2204
Thay held hem, as I toforn ha sayd,		to attend his table.
To-for the table, whan yt was layd ;		
¶ For sone he sholde to dyner gon.		
And vnto other he took a-noon		2208
Hys syluer cuppe gylt richely,		
And bad hem maken yt redy		
To seruen hym the samē tyme.		
And some also, on ther lyfft syde,		2212
Vp-on ther shulderys, he made weere		
A Tookne off Cryst, & yt to bere,		
That they sholde in especyal		Others were appointed to attend the official
Awayte vp-on thoffycyal,		2216
As trewe seruauentys 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 bysy cure		
To leyn the ¹ boordys, & to cure	[¹ the St., om. C.]	2224
With napry ful couenable.		
And somme sette vp-on the table		They prepared the table, putting on it bread and wine,
(Lyk ther offyce) wyn & bred ;		
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, *with* ful sad cher,
To delyuer hym¹ that abood. [1 hem St.]
And somme that aforn hym stood, 2236
He made *hem* offycerys newe,
ffor to serwen and be trewe
With-Inne hys hous, in specyal
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 gouernmen al, 2244
But he haue helpe, swych as hym ouhte:
Now shal I tellë how he wrouhte :
Thys Moyses, among *hem* aH,
ffyrst he gan ful lowdë calle 2248
Grace dieu, al be that she
Was fastë 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,
I sat at hyr ffeet down lowe.)
at whose feet
I sat.
²And 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 myght, [Stowe MS., leaf 44, bk.]
She shewed hir-selff most frendely, [St. & C.]
Wher-off he gan waxen hardy ,,
Whan she was kome, and thowhte he was ,,
When she
heard him,
she took me
and went to
him.
Myghty & mor strong in thys caas 2264
To fulfyllen hys entent,
Wych I, by good avysement,
Shal vn-to yow shortly here

² Camb. MS. adds : When she herde hire cleped, she ros hire up with-oute abidinge, and wente hire to moyses, and with hire she ledde me. And thanne whan moyses sigh hire nyh him, he bi-gan to wexe more hardy, and fullliche dide that that j wole telle yow shortlyche, p. 16.

- Rehersen, yiff ye lyste to here. 2268 I will now
 And Moyses, A-noon ryght than, tell you what
 Thus to werkyn he be-gan : he did.
- [6 lines blank in MS. for an Illumination.]
- Ther handys fyrst, as ye shal lere, [Cap. xxiv]
 Enoyntede, and closede hem yfere, 2272 First he
 ‘And took to hem ful cler & bryht joined their
 A swerd, the wych, vn-to my syht, hands,
 Was thylkē same that Cherubyn and then
 Whylom held at Thentryng’ 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 morē¹ grace, [1 more St., mor C.]
 That she may, in euery place, 2288
 At allē tymēs *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,²

² Cambr. and Fr. Prose reverse this: “thilke hornede hath given him to these newe officialles.” p. 16.

- And *with* hem, fro me she goth.¹ 2304
 Werfor now I kan nat se
 Who shal delyuere[n] vnto me
 Sherpe² or bordoun to my vyage, [² Scryppe St.]
 To helpe me in my pylgrymage, 2308
 Wych she me hyhte thys other day.”
 But thanne A-noon I took my way
 To-wardys hyre lyne Ryght,
 And Thoughtē pleynly 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 wasshyng,
 The aduocat, by hyr byddyng, 2320
 Spak for me in goodly wyse,
 As ye to-forn) han herd devyse.
 [leaf 37, back] Wer-fore I thouhte I wolde assaye [St. & C.]
 To speke to hire, & not delaye : „ 2324
 “ Ma dame,” quod I, “ and yt yow plese, „
 I am falle in gret dysesse, „
 And 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
Grace Dieu answereth :
 Quod Grace Dieu, ‘ yiff thow take hede,
 Thow hast verrayly in dede
 fforyete al that I ha the told.
 Wostow nat wel, to yong³ & old, 2336
 That³ I wyl profyte what I may
 To³ aH that go the ryhtē way ;
 So that euery pylgrym shal [³ Stowe] Non subtrahet personam cuiusquam Deus quoniam ipse fecit, et equaliter est illi cura de omnibus. Sapientie. v[1]o [5].
 At allē⁴ tymes (lo her ys al) [⁴ alle St., al C.] 2340

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

- Me fynde redy, euere in on,
 In ther weye *with* hem to gon,
 To conveye hem, whan they ha nede.
- ‘What! weny^{stow} 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 staunchen & 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.’
- ¶ After al thys, I confort took,
 That Grace Dieu me nat for-sook,
- 2344 and be with them in need.
- 2348 [Cap. xxv] You are a fool, if you think
- 2352 the profit of one is to be preferred to that of all.
- 2356 [St. & C.] [leaf 38]
- [¹ St. & C.] 2360
- 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

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

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

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

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 specefye,		
Do nat trewly occupye		
The swerd of ryghtful Iugement.		
Thorgh ygnorauce 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 ¹ nat wher to saue or lese :	[¹ 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 ² in ballançe,	[² Stowe]	Before judg- ment is given, every circumstance is to be weighed.
Consydren euery cyrcumstaunce ³		
Off trespassys by avysēment,		
Or he givē any Iugēment.	2448	
‘ ffor thys word- Glavye , ⁴ (in sentence,) Verba translatoris.		Lydgate’s derivation of <i>Glaiue, Glau- dius.</i>
By record off Ianuce		
(Thys was nat ful yere agon)		
In hys book Catholicon	2452	
Seyth, Glavye in French, (& wryteth thus,)		

³ Mout doit ains le iuge entendre 1102

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

⁴ Camb.: Swerd, as j fynde wryten, is clepid departinge of throte, p. 17.

		[¹ Gladius St., Guladius C.]	
<i>Reason.</i>	Ys in Latyn Guladius , ¹	¶ Gladius a gula dicitur, & generaliter dicitur Ensis in prelio; sed ensis tantum terrum est / Gladius vero, totus sed proprie dicitur guladius, quia gulam dividit / & scias quod Mucro, ensis, gladius, spata sunt nomina synonyma.	
The sword is called a glaive, from <i>gladius</i> , from <i>gula</i> ,	Sayd of gula , (as he put,) ffor that yt a-sonder kut	Gula, a galla, greco dicitur / hec gula, -le, id est, = anterior pars colli; posterior dicitur Cervix.—C. & St.	
	The throte off a man a two: ²		
	Thys Ianuece recordeth so;		
	ffor throte yn Ynglyssh, (thys the ffyn,)		
because some-body's throat was cut with one.	Ys callyd Gula in Latyn,		2460
[leaf 39, back]	Wher-off Glayvë took hys name.		
	Grameryens ³ sēyn the same,	[³ Stowe]	
	For yt a-sondyr ³ doth deuyde	„	
	The partyes layde on euery syde, ⁴		2464
	Wher, save Right, ys ³ no refuge.	„	
<i>Grace Dieu</i> resumes.	‘ But first, every Right ³ ful Iuge	„	
	Sholde, by ³ good avysēment,	„	
	Or he gesse ³ eny Iugēment,	„	2468
	Discerne ³ to-form) (<i>with</i> al hys myght),	„	
	Seke and ³ enqueryn out the ryght	„	
	Off outh ³ part in hys presence,	„	
	Nat ³ ben to hasty off sentence,	„	2472
	Nor ³ off hys doomys in no wyse.	„	
	¶ Also ³ to yow I shal devyse,	„	
[Cap. xxvii]	Wheroff the tweynē eggys serue,		
The two edges of the Sword serve to cut,	Off thys swerd, that kutte & kerue :		2476
	ffor on allonē in no wyse ⁵	[⁵ Stowe]	
	By hym sylff may nat suffyse ; ⁶	„	
	ffor yiff yowr swerde forgyd off steel	„	
	Be to-form) ypyoynted wel,	„	2480
	And sharpyd by dyscrecioun,	„	
	Ye moste (off ryght & good reson)		
and to reform the vices of your subjects	Ther- <i>with</i> -al haue ryght wysnesse,		
	Vyces to reforme and dresse,		2484
	On your sogectys (<i>euere</i> among,) -		

² Glaive, si com truis en escript, 1105
Guele devisant, si est dit. p. 35.

⁴ Camb. : For right that he hath herd allegge, he shulde do his judgement, and non oother wise, p. 18.

Quar tout ainsi comme allignier 1110

Il a ouï, son iugement

Doit il faire, non autrement. p. 35.

⁶ Pour quoi . I. seul pas ne soufist 1115

Et quel enseignement i gist.

Se vostre glaive avez pointu

Par discretion, et agu. p. 36.

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

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

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

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

⁸ Sans Riens y aler espargnant.

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

⁹ Camb. : Hurte hym ye mown dedliche bi the strok of cursyng. 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,		<u>Reason.</u>
Wherso be he yong or old.	2560	—
Exaump^e off the pereyl off cursyng.¹		Instance of the evil of Cursyng.
¶ And to purpos in especyal :		An official went to gather cherries.
Yt fyl that oon offycyal		
In-to a gardyn onys wente,		
To gadre cheryes off entente,	2564	[leaf 41]
The fayrest that he koudē se,		
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 ² he kam a-geyn, [2 Cheryes St.]		Next year he came again and found the tree barren.
And found the tre drye & bareyn.		
Off wych thyng he wex al sad,		
And in hys hertē no thyng glad,	2580	
Whan he remembrede how that he		
Hadde a-forn cursyd that Tre.		
Wher-of he repenteth sore,		Then he repented,
And, <i>with-ou^t</i> en any more	2584	
He seyde, (or he ferther wente,)		
“ I the assoylle, in myn entente.		and absolvd the tree,
God wot, I mentē no thyng so,		
So gretē ³ vengau ⁿ ce 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, ⁴ [4 Rentyng wyte St.]		
I knowe yt wel, & the aquyte.”	2592	
And after the absolueyon		
Yt bar cheryes gret Foyson, ⁵ [5 Foyson St., seyson C.]		

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

<i>Reason.</i>	Laden <i>with</i> frut fynaly,	
and it bore ten times more than ever.	ffor tweyne, yt bar almost twenty ;	2596
	And heet ¹ hys fullë <i>with</i> glad cher,	[¹ And eet St.]
	Affter, euere, fro yer to yer ;	
[leaf 41, back]	And neuere forgate, in hys lvyng,	
	The sentencë off hys cursyng ;	2600
	ffor swych thyng, ² so as semeth me,	[² St., leaf 50, back.]
	Shulde nat lightly ³ forgetyn be.	[³ 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 ⁴ hys sawle of whytë ⁴ brod.	[⁴ etyn whyte St., hetyn whyt C.]
	Off curs they take so lytel heed,	2608
Men heed cursing but little,	Havyng no Reward, Thorgh ther synne,	
	How the soule that ys <i>with</i> -Iune	
	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 ⁵ frut (who lokë wel,)	[⁵ bere St., ber C.] 2616
	Of vertu, (I yow ensure,)	
	ffor that yt lakketh moysture	
	Off grace, wherby, (who kan espye,)	
	Al vertuës 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-forn) (yt semeth me)	2628
	He sholde consydren (in hys syth ⁶)	[⁶ syght St.]
	Whan that he smyte, he smyte of ryht,	
	And that hys causë be notåble	
and consider well before they use it,	Or he procede to be vengable.	2632
[leaf 42]	ffor, I telle yow sykerly,	
	No man ne smyteth duelly,	

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

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

De ce plat vser vous deuez
 Quant vos subies errer veez :
 Sermouner et bien prescher,
 Fait maintes fois peche laisser :
 S'ainsi les pouez garantir,
 Mieu'x vault que du tranchant ferir.

- Reason.* By ther charge, as they ar bounde.
- than by wounding them with the sharp edge. ' Now haue ye herde¹ & ye lyst se. [1 Stowe]
- How ye shal vsen allē¹ thre, ,, 2672
- The plat, the sharpe, & eke the poynt,
I haue yow told, fro poynt to poynt ;
And rehersyd ek also
- [Cap. xxviii] In divers caas how ye shal do ; 2676
Thus I have told you how and when to use the Sword,
- Somtyme Iugē by vengauce,
Somme punysshē by penaunce,
Entrete sommē with ffayrnesse,
Somme chastysē with sharpnesse, 2680
- And for that skyle, the swerd, ywys,
Ys y-callyd **Versatylis** ;² [² Versatile et variable, Add. Gladius versatilis / Genesis (iii. 24), C. & St.]
Wych ys to seyn, (oute of doute),
A thyng that men mowe³ torne abowte, [³ may St.]
- which is called Versatile, because (see Genesis) it turns every way, and may be used according to need. Now the platte, (who kan take hede,) 2685
- And⁴ the sharpe, whan yt ys nede. [⁴ Stowe]
- ' And for thys skyles, off resoun
Yt ys yput in your bandoun, 2688
Ay to be redy, (as yt ys skyle,)
ffor to tourne yt at your wyl.
- And when you wield the Sword, Ther-to ye han power & myght,
As the caas wyl suffre off ryht, 2692
Off verray trouthe & equyte.
- ' And for that skylē, sothly ye,
That in yow ther be no blame, [Stowe, leaf 52, back]
- you are calld Cherubin, full of knowledge and wisdom. Therfor ye trewly ber the name 2696
- ⁵ **Cherubin**, fful of scyence ⁵⁻⁵ Cherubin, plain de science, Et de diuine sapience. Add.
And off dyvynē sapyence,
ffor mysteryē that ys ther-In.⁵
- ' ffor yiff ye wer nat **Cherubin**, 2700
Thys to seyne, in your werkyng
Yiff ye ne haue nat ful konnyng,
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,
Deme, or ye the trouthē knewe, 2708
Off hast, with-outē good a-vys,
- and condemn men in haste.

	<i>Reason.</i>
Wych ys contrayre to your offys. ffor in the hand (yif yt be soult,)	
Off a fool that kan ryght nowht,	2712
A swerd ne sholdē nat be take, Ryghtful doomys för 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 perpetuelly tabyde,	2720
To yow ytake, (take hed ther-to,) Off Grace Dieu nat longe ago.	2724
And cause why, of the brennyng, Yiff ye lyst to have knowelichyng, Was, that ye sholde, lyk your degre Ben ay in love & charyte ;	2728
ffor loue brennyng in your desyr	[Stowe, leaf 53]
Ys shewyd by the bryghtē fyr ; And so to speke, in wordys fewe, Ye sholde alway your syluen shewe	2733
¶ Wyth cherysshying ffyr of plesaunce ; ffor, yt wer a great meschaunce Yff ¹ Ire, in stede of charyte, Brent your hertys, (as semeth me.) Swych ragē ffyr (shortly to telle,) Was kyndlyd ffyrst, and kam from helle, And to your swerd, I dar Recorde, Noon swych fyr may nat accorde.	2736
‘ Now haue I told (ye sen yt wel,)	[leaf 43, back]
Touchyng thys swerd euerydel ;	2740
Why ye yt bere, & skylē why, ffor ye be porterys ² verrayly.	[St. & C.]
Off the rewme of Paradys, Lych cherubin, prudent & wys. And the keyes ye han also To shette the gatys, & vndo ;	[Cap. xxix] You are made Porters or guards of Paradise, 2744

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

<i>Reason.</i>	With-outē yow ther entreth noon,	
and have the keys of its gates.	Nor may in at the gaatys gon,	2748
	With-Inne to haue hys mansyoun.	
	‘ Seyn Peter (of entencyoun)	
	Hath mad yow (yiff ye vnderstonde,)	
You are Peter's Underlegates,	Hys vnderlegatys , ther to stonde,	2752
	To kepe the passage & entre ;	
	And at the gatē for to se	
	Trussellys, ffordellys, in that place.	
	Or any marchaunt in may passe,	2756
	He mvste ¹ vntrusse hem & vnbynde, [1 Stowe, leaf 53, back]	
	That no thyng be lefft be-hynde.	
and must examine all who enter.	How sore aforne that they yt close,	
	ye muste hem make yt to vnclose	2760
	By trewē reuelacyon	
	And enter ² confessyon). [2 Entere (entire) St.]	
	‘ Wherfor tak kep, & beth ryht wys,	
	And seth to-forne, by good a-vys,	2764
	The swerd, the keyēs ek also,	
	How ye ha take hem bothē two ;	
	And lat noon passē, (loketh wel,)	
You must search all who come in,	But he vnclosē hys fardel.	2768
	And also that ye wel prouyde	
	To cerche hem wel on euery syde,	
	Thys synful folk, with pakkys large.	
	Beth besy ay, hem to dyscharge ;	2772
wisely considering every circumstance, [leaf 41]	And weyeth wysly in balaunce,	
	Consydryng euery circumstance,	
	By good delyberacyon	
	Demynge, in your dyscrecyon,	2776
	Your verray name, & what ye hihte.	
	And consydreth in your sylte,	
striving to discern folk's guilt, and	To dyscerne, in euery place,	
	Affter the gylt & the trespace,	2780
	To chargē synnerys, & constreynē,	
	Mekly for to suffre peyne,	
	And enioyne hem ther penaunce.	
	‘ And whan ye sen ther répentaunce	2784
opening the gate to those who repent.	Ye may to swych, erly & late,	
	Opne duely the gate	

		<u>Reason.</u>
Off Paradys, of verray ryht, By iustē tytle, thorgh your myght. 'Lo, her the sygnyfycacion),	2788 [Stowe, leaf 54]	
And trewē demonstracion Off swerd & keyēs, bothe yfere, Shortly, (yiff ye ¹ lyst to lere,)	[¹ yow St.] 2792	The meaning of Sword and Keys I pass over—it has often been declared—
I ouerpasse & late yt gon), By-causē folkys many on Han her-to-forn (who lokē 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,	2800	but charge you to use your office discreetly.
So as ye ouhtē dyscretly. [<i>The Pilgrim.</i>]		<i>The Pilgrim.</i>
² And whan that Resoun fynally Hadde told hyr tale, I herde al wel, And consydrēd euerydel,	2804	[Cap. xxx]
Talent I hadde, & gret desyr ³ To haue that swerdē, ⁴ bryht as ffyr, [⁴ swerde St., swerd C.]		Then I des- ired to haue the Sword and Keys.
And the keyēs eke y-ffere, Off entent (as ye shal here,)	2808	
That I myghte ben an huisssher, Or at the gate a porter, The passage to kepe of ryht	Hostiarius	[leaf 41, back]
Ther-on tawaytē ⁵ day & nyht :	[⁵ Stowe] 2812	
This fantasye ⁵ fyl in my thouht ; But, God wot, I wystē nouht, ⁵	,, ,,	To be a Porter,
Nor knewe ful lytel (at the leste), What was the ffyn of my requeste, Nor took but lytel heed ther-to. ³	2816	not knowing what the end would-be.
And oftē tyme yt falleth so, That A man hath wyl ta thyng	[Stowe, leaf 54. back]	

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

³⁻³ Dauoir ce glaive flamboiant,
Auecques les clefz, pour estre huissier
Du dit passage, et portier ;
Mais ad quel fin de ce venroic,
Encore pas pensé n'y auoie.

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

- The Pilgrim. Wych neuere ys broulit to noon endyng, 2820
 As men may offtē sythēs se.
 ffor yiff the sonys of zebedee
 Hadde madd¹ ther askyng ryhtfully [1 made St.]
 They hadde ben herd ful hastily : 2824
 Off ther askyng, (as ye may lere,)
 And off al that they gan requere,
 Yt was ytornyld other wyse
 Than they, aforēn,² gan devyse : [2 aforē C., aforēn St.] 2828
 In the gospel ye may yt se
 And evene lyk yt ffyl of me,
 Whan I to Moyses gan gon,
 Besechyng hym that he, A-noon. 2832
 Woldö graunte,³ lyk myn askyng, [3 graunten St.]
 The swerd and keyes to my kepyng,
 Off hem frely to haue vsage,
 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 swerd⁴ he took me in myn hond, [4 swed C., swerde St.]
 But (as ye shal vnderstand,)
 Commyttyd so to my depoos
 That yt was alway styllö cloos 2844
 In the skawberk, as I ha sayd,
 Wheroff I was nat wel apayyd.⁵ [5 apeyde St.]
 The keyēs also, stronge & wel
 Bounde & closyd vnder seel ; 2848
 And al was don off hih prudence, [Stowe, leaf 55]
 That I sholde hauē⁶ no lycence [6 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
 Wher-off I was, ay mor & more
 Abaysshed, & astonyd sore,
 And specyally (to speke in pleyn,)

As it befell
to the sons of
Zebedee,

so it hap-
pened to me.
[Cap. xxxi]

When I made
my request to
Moses,

he did not
answer me as
I expected.

[leaf 45]

But all was
done wisely
and pru-
dently.

[Cap. xxxii]

That I to-forw) haddë nat seyn	2860	<i>The Pilgrim.</i>
Som other folk yboundë so,		I was aston-
In cas semblable as I was tho ;		ished that I
Thynkyng (in myn entericyoun)		had not seen
That I woldë to ¹ Resoun	[¹ wolde vnto St.] 2864	others in like
Holden my way, off hyre tenquere,		case with
And the causë iustly lere		myself,
Off al thys thyng, for mor certeyn ;		
And thus she Answerde me ageyn :	2868	and went to
Resoun Answerd :		Reason to en-
' My ffayrë ffreind,' a-noon quod she,		quire.
' Lych as I consydre & se,		<i>Reason.</i>
Thy wyt ys blont & dul som del,		[Cap. xxxiii]
That thow mayst nat se ryht wel ;	2872	She told me
And thogh thow haue at skolë be,		my wits were
Thow hast nat ther (as semeth me,)		blunted and
Lernyd gret wyt, nor bore a-way ;		dull ;
And specyaly (I dar wel say,)	[Stowe, leaf 55, back] 2876	
Thow hast nat lernyd, for al thy wyt,		and that I
predicamentum ² ad aliquid.	[² Fr. Le predicament]	had not
ffor thys predicament, sothly,		learned the
Hath hys beholdyng (fynaly)	2880	Predicamen-
Vnto som other maner thyng		tum ad ali-
Than to hym sylff, as in werkyng		quid,
Makyng (in conclusïon), ³	[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 pleyn,)		good unless
Tooke off A-nother (in certeyn) ;		it does so.
ffor off hym sylff yt may not be.		
Exaample I wyl now lernë the	2896	

³ Il fait son edifiement

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

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

	<u>Reason.</u>
With-outen other (yt ys no drede).	
‘By wych exaample (who taketh hede),	
Lordshepe ys sayd especyally	
Off seruauuntys ; & ek trwly	2940
Seruauuntys also namyd be	
Off lordshepe, in ther degre.	
And thus ys sayd, (haue thys ther-wyth,)	
Predicamentum ad aliquid.	2944
ffor eche off other hath gynnyng;	
And ys on other dependyng.	
Whan the Ton ys, than ys the tother ;	
ffor yt ne may nat be noon other ;	2948
Whan the Ton faylleth, ek also	
They muste ffayllë bothë two.	
¶ Vnderstond wel thys lesson,	
How thou ¹ art in subieccyon) ; ²	[¹ How thou St.] 2952
Consydre how thow art ysett	[St. & C.]
Vnder a-nother, and soget	,,
To hym, and mvstest hym obeye	,,
Wych hath also (I dar well saye)	,, 2956
Vpon the(e) Iurediccyon,	
Power & domynacyon,	
As thy souereyn, what-euere he be.	
‘But o thyng deceyveth the :	2960
Thow hast no sogetys as hath he ;	
ffor wych thyng (consydre & se,)	
Thow fayllest & art put a-bak.	
And in swych caas, thow hast gret lak [Stowe, leaf 57]	2964
To haue the swerd, bryht and cler,	
Comnyttyd vn-to thy power,	
Out of the skawberk, yt to vse.	
Yt wer but veyn for the to muse	2968
Ther-vp-on, or gruchche ageyn.	
‘The keyës also in certeyn,	
Thow mayst nat han hem, nor possede	
But vnder seel, (yt ys no dred.)	2972
The swerd also, (yt ys no dovte,)	
Yiff that yt wer drawen oute,	
	and you cannot have the Sword out of its scabbard.
	Even if it were drawn you could do nothing with it;

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

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

		<u>Reason.</u>
‘ Wych in hys tyme was wys & old,—		
Took hem to the, as I ha told,	3016	Moses gave you the sword and keys,
To fyn only (to speke in pleyn)		
That he, as lord & souereyn,		
May, whan hym lyst, as thow shalt lere,		and may, if it please him,
Whan that tyme doth yt ¹ requere,	3020	
The keyes closyd vnder sel,	[¹ yt doth St.]	
He may to the vnbyndē wel ;	[Stowe, leaf 58]	
The swerd also, by tytle of lawe,		
Makē that thow shalt yt drawe	3024	[leaf 47, back]
Out off the skauberck, fer nor ² ner,	[² ne St.]	give you leave to use them as required.
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, ffor 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,		
Pereyl off deth except only,		
Wych ys a cause evydent		
That thow mayst wel (& nat be shent,)	3036	
The swerd ydrawe, (tak hed her-to,)		
And the keyes vnbynde also.		
ffor nede & gret necessaryte		
Lycence ³ grauntyd vnto the	[³ Stowe] 3040	
Plentevously, & ek vsage,	”	
Consydryd <i>wit</i> h the surplusage,		
Pre-supposyd ther be no whyht		
To whom the offyce sholde of ryht	3044	and then only if he be not present whose duty it is.
Appertene off duete.		
I menē thus,—tak hede ⁴ & se ;	[⁴ hed C., hede St.]	
Marke yt wel in thyn entent,—		
That he be ⁵ nat ther present	[⁵ be thar C., be St.] 3048	
Wych halt the swerd (now vnderstond,)		[Cap. xxxvi]
Bare & nakyd in hys hond,		Who holds the sword naked,
And the keyes vnbounde also,		and the keys unbound,
Off ryht, as he ouhtē do,	3052	
Thys he that haueth pleyn power,		
(Who kan looke <i>wit</i> h eyen cler,)		

- and has juris- And haueth Iurediccyon)
diction, Above, & domynacion, 3056
And ys the ryght ful relatyff,
To whom, *with-outē* noyse or stryff,
Thow art soget, & vnder put
To hym allone: & trewly, but 3060
Thow hym obeye, thow art Coupable; ¹ [1 Stowe]
ffor yiff thow, in cas semblable,
Haddest sogettys vnder the,
Thow myhtest wel (lyk thy degre,) 3064
Don as he doth² in allē thyng, [2 hath St.]
And fulfyllē in werkyng.
Thanne folwede yt a-noon forth-wyth,
Thy power wer Ad aliquid; *to be used* 3068
But thow hast noon, (as semeth me,)
Wheroff thow ouhtest glad to be,
And in thyn hertē ful Ioyous.'
- Pilgrim.*
Then I said, I think, no subject of your own.
³ 'Ma dame,' *quod* I, 'most vertuous, 3072
(Yiff ye lyst to herē me,)
I have seyn, & alday se,
Som folkys (in conclusyon) [Stowe, leaf 59]
That hadden in subieccion 3076
Sogetys noon; nor gouernance,
And yet they dyde hem sylff avauunce,
And wer ther-off no thyng afferd,
Nakyd for to bere the sword. 3080
To whom also yt ys wel founde
That the keyēs wer nat bounde,
But redy euere (beth wel certeyn,) 3084
Tvnshetten & to shette ageyn
Lokkys echon (yt ys wel wyst,)
And entrede whan that euere hem lyst.
At allē tyme they be redy,
Shette and vnshette hardyly. 3088
The cause to me vn-knowen ys; † 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

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

Astonyd myn oppynyoun.		at which I am astonished. ²
ffor yiff ther be Relacyoun		
Yfoundē there, I dar wel say		
That yt ys ystole a-way. ¹	3096	<u>Reason.</u>
¹ Resoun Answereth.	[¹ — ¹ Stowe MS., leaf 59.]	[leaf 48, back]
Resoun answerde ageyn to me :		
‘Take heed / and vnderstand,’ quod she,		
‘The Formere off the high hevene,		
And maker / off the Sterres .Sevene ¹	3100	
Hath so ordeyned / allē thynges,	[C. & St.]	‘Heavenly bodies are made
That they shal, in her meuynges,	”	
Holden ther cours / swyfft or soffte,	”	
Lyk as the bodyes hiñ a-loffte,	” 3104	
Lyst ordeynē, (who kan knowe,)	”	
So that erthly thyngēs lowe	”	
Receyvē dysposicyons ²	[² dysposicioons 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 gouernyd (in sentence)		
Affter the heavenly influence,		
Dyversly, ech in hys kynde,		
Who ³ the causys kan out fynde	[³ Stowe] 3112	
Off ³ ther dyuers mocyouns	”	
Thorgh naturel Inclynacionns. ³	”	
¶ Yet for al thys, yt lettyth nouht,		
But that the Lord, wych al hath wrouht,	3116	But God has sovereign power,
Hath lordshepē sovereigntye,		
What hym lyketh to ordeyne,		
As the Lord most pryncypal,		
With-ouen any mene at al :	3120	
In hevene, Erthe, or in the se,		
So as hym lyst, yt mustē be.		
Off heavenly 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 werkyng,		
hiñ a-loffte, & her don ⁴ lowe,	[⁴ down] St.]	
Thogh the hevene no-tyng knowe	3128	
The Influence of hys power,	[Stowe, leaf 60]	
Wych ys so myghty & entér,		None can comprehend this power,
That no whyht may yt comprehende		

- Reason.* 'How fer hys power doth extende, 3132
 [leaf 49] Was neuere yet noon so gret clerk.
 'And thogh the heuene, touchyng his wark¹
 Hadde any maner knowelychyng [¹ his wark St., om. C.]
 To comprehendyn hys werkyng, 3136
 Yt sholdē nat so hardy be
 To grucheche ageyn hys deyete.
 and none are so hardy as to oppose His decree. But I² speke in wordys pleyn, [² I St., to C.]
 Humbly with Davyd seyn 3140
 Touchyng hys myght wych doth excelle,
 'Lat the heuene hys glorie telle,
 The heavens declare the glory of God. Hys laude, hys honour, & preysyng,
 And yive worshepe to hys werkyng. Celi enarrant gloriam Dei. St., om. C.
 And also (in hys best entent) 3145
 Lat also the fymament
 Hys handwerk devoutly preyse,
 And day-by-day hys honour Reyse 3148
 In laude & prys ful many fold.'
 'But causē why that I ha told
 Thys thyng to the thus,³ by-&-by, [³ thus C., om. St.]
 I shal reherse the cause her why. 3152
 The hihē hornyd, most holy,
 Callyd in erthē comounly
 Off God the chosē cheff vyker,
 Though God's chief vicar have And hys placē kepeth⁴ her, [⁴ kepte St.] 3156
 And doth yt pleynly occupye,—
 The wych, no man wyl denye ;—
 Yet thogh thys vyker, aboue echon [Stowe, leaf 60, back]
 power above all men to Haue power off yore agon, 3160
 Aboven euerych other whyht,
 And wolde the cours (of verray ryht)
 Off hys myghty excellence
 Wher⁵ down shad by influence [⁵ were St.] 3164
 To other lowere of degre
 Commytted from hys souereyn se,
 Whom he ordeyneth her & yonder
 shed His influence around, By commysyon to be vnder 3168
 [leaf 49, back] ⁶Hys high power by Ordynaunce [⁶—6 St. MS., leaf 60, back]
 For to haven Governauce
 (Who that kan the truthē seke)

'To bere the swerd, and keyës eke,	3172	<i>Reason.</i>
So that by her dysreceion		
And prudent ⁶ mediacyon		
Añ thyng vnder ther myghte	[C. & St.]	
Wer gouernyd wel by Ryht,	,,	3176
Wyche to hem dooth ¹ apertene	[¹ to hem dooth St., om. C.]	
Vnder entent pur & elene,		
Affter the bond off ther offys.		
'But nat for-thy, yet for al thys,	3180	
Ther ys no causë but that he		
Wyche 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 ² folkys alle.	[² 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 ³ commysseyon,	[³ his St.]	
Somme folkys of relygyon,	3192	
Hys offys to excersycc		
Vnder hym in sondry wyse ;		
Hem establysshed, with power large,		has others commissioned to aid him.
ffor to helpe hym ber hys charge ;	3196	
In hys name, or ⁴ elles nouht	[⁴ and St.]	
ffor what they do, or what ys wrouht,		
ffro hym the power ys descendyd,		
The wrong by hym mot be amendyd,	3200	
Yiff ther be any in ther werkyng.		
'And therefore, touchyng thys thyng,		
(To seyn shortly, & nat tarye,)		
They be nat but ordynarye,	3204	
Commyttyd, ther offys for to do,		
Thogh thou sest hem bothë two		And though you see these [leaf 50]
Ber swerd And keyës in ther hond		
Naked & vnclousyd ; 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 gyfte in especial;	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 Restreyned ¹ 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;	
	fferther nat medle than thyn offys;	
	ffor I holde, he ys nat wys,	3228
	That in medlyng ys mor large	
and not meddle with what does not concern you.’	Than the boundys of hys charge.’	
	Off the Sacrament off the Awhter :	
[Cap. xxxvii]	And whan thys lady, Dame Reson,	
<u>Pilgrim.</u>	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]	”
	Ther was no thyng but wyn & bred,	” 3244
which con- sisted of bread and wine only.	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,	
	ffor to dyfface the oldē ² lawe, } [2 olde St., old C.]	3248
	And the Ryytys ther-off <i>with</i> -drawe;	

Wych lawe (as I vnderstood,)		
Bad men they sholde ete no blood.		
But Moyses—in hys entent,	Cave ne sanguinem comedas. St., om. C.	<i>Pilgrim.</i> The Old Law said men should eat no blood.
Contrayre to that comandement,	3253	
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,)		
In-to Rawh ffleshē, tornyd bred ;		But I saw the bread turned into raw Flesh,
Grace Dieu ordeynede yt so.		
And wyn (I took good heed ther-to,)		3264
Was tornyd ek in-to Red blood.		and the wine into red Blood.
The wych (so as I vnderstood,)		
Sempte of a lambe, as thouhtē me.		
And, as A man curteys & fre,		3268
Hys offycerys he gan calle,	[Moyses St., om. C.] [leaf 62, back]	
And bad they sholdē komen alle	[St. & C.]	[leaf 51]
Vn-to dyner ; & ek hem tolde		His officers he called to dinner,
The maner hooly how they sholde		3272
Han myght & power enterly		
ffor to maken al redy		
The dyner al so wel as he,		
At duē tyme, in ther degre.		3276
And as they weryn at dyner,		
To hem he gaff pleylny power		
To maken (in conclusiōn)		
That merveyllous mutacion,		3280
Bred in-to flesshe, wyn in-to blood.		and he gave them power to do as he had done.
And off that foode (I vnderstood)		
He Gaff to etyn to hem alle		
(Wych to-forn he dydē calle,)		3284
Thys newē metē most vnkouth,		After which he gave them this food.
Mynystng' 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 herdë 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</i> -al 3296	
	To-ward that lady dame Resoun, Makyng to hyr thys questyoun :	
	The pylgrym : ¹ [1 St. (leaf 63) adds 'Asked']	
and inquired of Reason what she thought.	'Ma dame,' <i>quod</i> I, 'I yow preye That ye to me lyst to seye : 3300 What semeth yow, telle on pleynly.'	
	Resoun koude nat answeere.	
<i>Reason.</i> [leaf 51, back]	'Certys,' <i>quod</i> she, 'that wyl not I, ffor ther-of I kan no thyng ; 3304 Yt passeth myn vnderstandyng, My wyt also, & ek my mynde. 3308 To sen, myn Eyen ben to blynde ; I se no mor ther-off then thow ; And I am so astonyd now, Mor than euere I was a-fore, Syth tymë that I was bore. ffor yiff that she (I dar wel say) Hadde ymakyd off an Ay [de ouo C. & St., leaf 63] 3312 A bryd <i>with</i> ffethres for the flyht, Or that she haddë, thorgh hyr myght, Off a lytel barly greyn 3316 Makyd an Er large & pleyn, Thys ylkede ² Orneded Moyses, [2 For 'thys ylke' ?] I wolde han be styllle & in pes, And ther-off han take noon heed. But [s]he ³ 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, That [s]he ⁴ hath tornyd wyn to blood, [4 he C. & St.] My sylff beholdyng, ther I stood, 3324 Ageyn the custom of nature. And trew[ë]ly, I the ensure, That I shal no lenger dwelle,	
But she saw no more than I did,		
and said if Grace Dieu had made a bird of an egg, or of a grain an ear,		
she would have said nothing ;		
but to con- vert bread into flesh,		
and wine into blood,		

But to Nature the trouthe ¹ telle,	[¹ trouthe St., trouth C.]	<u>Reason.</u>
And sendyn hyre to be A-wreke	3329	
To Grace Dieu, with hyr to speke,		
With cher boystous, wordys nat ffayre,		is proof that she has transcended the laws of Nature,
Vnto whom she ys contrayre.	3332	
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	
The Pylgrym :		
And whan Resoun hadde told me thys,		<u>Pilgrim.</u>
Sche A-noon retournyd ys		
In-to hyr tour vp hiñ ageyn.		
And thanne 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 Gracë Dieu in soth,		
And off hyr port I-rous & wroth,	3348	
And hyr handys ek of pryde	[Stowe, leaf 61]	
Sturdyly she sette a syde.		
Hyr Eyen ek (I took good hede,)		
Brennyng bryht as any glede ;	3352	
Wonder large off hyr feature, ²	[² 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 hertë Ryve	3360	
Atweyne, in purpos for to chyde ;		
Hyr handys set vnder hyr syde.		
And vn-to Gracë Dieu A-noon		
Thys oldë ³ lady ys forth gon ;	[³ olde St., old C.]	3364
And Rudly fyrst she gan abrayde,		She began to upbraid Grace Dieu, saying :
And vn-to Gracë Dieu she sayde :		

	<i>Nature.</i>	[6 lines blank in MS. for an Illumination.]	
	[Cap. xl]	1 'Dame,' quod she / Right of Entent / ²	[¹ —] Stowe MS., leaf 64]
	[leaf 52, back]	' As yee stonden / her present,	3368
	Lady, I come to chide you	Wher-so that yee / be leeff ¹ or loth, With youre gouérnaunce I am wroth, That ye be bold, in any wyse ffor to medle of my fraunchyse.	3372
		And I am kome, as ye may se, To dyffende my lyberte.	
		Vn-to yow yt ys nat due	[Stowe, leaf 64, back]
	for removing my ordi- nances.	My ordynauncys to remeue. Record I take off allë wyse, Yt outhe ynowgh to yow suffyse The party that ye han ytake, And no maystryës for to make In the boundys that I kepe.	3376 3380
	To you is committed the starry heavens,	' ffor, thogh ye han ³ the lordshepe Off the heuene & euery spere, And off the sterrys bryht & clere, And off the planetys hiñ a-loffte, Somme swyfft & sommë soffte Holdyng ther cours & ther mevyng, And as ye lyst in allë thyng They stonden aH in your demeyne, Ther cours, as ye lyst, ordeyne. Ouer hem ye han the souereynte ;	[³ haue St.] 3384
	and if I inter- fered with them you would be angry, and despise me.	And yiff I woldë medle me Towchyng ther cours, or how they goth, With me ye woldë be ful wroth, And my presumption despise.	3392 3396
	If you meddle with my free- dom,	And I, ryht in the syluë wyse, Yiff ye medlede wrongfully Touchyng the boundys of my party, Ther to cleyme off me lordshepe, My fredam I woldë kepe.	 3400
	I'll die rather than suffer wrong.	Rather than suffren any wrong, I woldë deye, thogh ye be strong ;	

² Camb. MS. reads: 'Lady,' quod she, 'to yow j come to chide, for to defende myn owen. Wennes cometh it yow for to remeue myne ordinaunces?' Camb., p. 24.

'Trusteth thys ryght wel at al.	[C. & St.]		[leaf 53]
' And declare to yow I shal,	,,	3404	<u>Nature.</u>
Now that ye & I be met,	[Stowe, leaf 65]	,,	And now we are met I'll declare the bounds which were set between us.
The trewë boundys that be set	,,		
Atwyxe vs tweyne, syth go ful long,			
That noon to other do no wrong ;		3408	
Wych to yow I shal devyse,			
And declarë the fraunchyse			
Off outhr part, yiff ye lyst lere,			
That noon ne medle, fer nor nere,		3412	
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,		3416	The 'circle of the cold moon' is the fixed boundary between us two.
Atwyxen yow & me for evere			
The boundys trewly doth dysseuere,			
And yiveth to euerych hys party ;	∴ metho' St., om. C.		
Yiff ye lyst look Ryghtfully ¹	[¹ Ryghtfully C.]	3420	
As I shal declare now :			
The hiñer part longeth to yow,			
Wher ys your lordshepe & your myght,			
And ye may ther (off verray ryght)			
Maken thyngës fresshe of hewe,		3425	
And whan ye lyst, transforme hem newe ;			
Your power ys so vertuous ;			
ffor thogh ye madë dame Venus		3428	and though you should make Venus a horned beast,
A best with hornys sharpe & hard,			
I wolde ther-to ha no Reward.			
And thogh that ye, (yt ys no fayl,)			
Off Mercuryë made a snayl	testudo &c.	3432	and Mercury a snail,
I woldë me nat putte in pres			
To grucheche, but kepe me styлле in pes ;	[St., leaf 65, back]		
ffor ther I cleyme no maner ryht.		3435	
' But her by-nethe, ys al my myght ; ³	[³ myght St., mygh C.]		
Off ellementys I am maystresse,	Natura naturata, motu ⁴ movens.		But here beneath, I am Mistress,
Lady also & pryncesse			
Off wyndys and inpressyouns,	[St. & C.]		[leaf 53, back]
And makë transmütacyouns,	,,	3440	
Many wonder varyance.	,,		

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

⁴ mota St.

<i>Nature.</i>	‘ ffor I ha the gouernaunce	[St. & C.]	
and have the government of fire, air, earth, and sea.	Off fyr, of heyr, (as ye may se,)	in primo celo & mundo	
	Off erthe, and off the largē se,	[St. & C.]	3444
	Off ther accord & ther debate ;		
	I leue no thyng in on estat,		
	But makē eche thyng, by declyn,		
	ffor to drawē to hys ffyn.		3448
	I make alday thyngēs newe		
	The olde, refresshyng off her hewe.		
[Cap. xii]	The erthe I clothē, yer by yer,		
I renew the earth's beauties year by year.	And refresshe hym off hys cher		3452
	Wyth ¹ many colour of delyte,	[¹ Stowe]	
	Blewh ¹ & grenē, Red & whyt,	„	
	At prymē temps, <i>with</i> many a flour.		
	And al the soyl, thorgh my fauour		3456
	Ys clad of newe ; medwe & pleyn		
I make sweet spices to grow,	And hillēs hiñ, ek spyce & greyn		
	I makē 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 trēes ek I brynge		
	Ther lusty blomys whyte & rede ;	[Stowe, leaf 60]	
	And in ther braunchys ek I sprede		3464
	A-brood myn fresshē vestymentys,		
	And <i>with</i> myn vnkouth paramentys		
	I clothē ham wyth buddys glade,		
	Wych, <i>with</i> wynter, dede I made,		3468
	Thorgh constreynt of hys coldys kene,		
	Tornyng to russet al the grene		
	<i>With</i> fretyng of hys bytter cold.		
	‘ But al that wynter maketh old,		3472
causing all which winter made old to become young again.	And <i>with</i> hyr stormys doth desteyne,		
	I make yt fresshe & yong ageyn ;		
[leaf 54]	The bromys <i>with</i> ther golden floure,	[C. & St.]	3475
	That wynter madē (<i>with</i> hys shour)	[St. & C.]	
	Nakyd and bare, dedly of hewe,	„	
	<i>With</i> levys I kan cloth hem ² newe ;	[² hem St., hym C.]	
I repair the beauties of the flowers,	And off the feld the lyllyes ffayre,		
	And off herbys many a payre,		3480
	That wynter slowh <i>with</i> hys constreynt,		

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

² The passage contained in ll. 3451—3492 extends over not quite six lines in Camb. It runs thus : The eerthe is of my robes, and in prime temps alwey j clothe it. To the trees j 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 such 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 ¹ in ther guyse,	[¹ growen St.]	
		And al ther sesouns I devyse.		3520
		And yiff I shal the trouthe expresse,		
	I am mistress of the earth,	I am lady & ² maystresse	[² and ek St., leaf 67]	
		Off al the Erthē, who lyst knowe.		
	but you would diminish my power,	‘ But ye wolden holden lowe		3524
		My power, (yt ys no doute),		
		Yiff ye myghte yt brynge a-boute,		
		fful wrongfully, ageyn al ryht,		
		And ³ apallen ek my myght	[³ Stowe]	3528
		At your fre choys ; thys the ffyn ;		
	and turn wine into blood,	Tourne vnkyndely my wyn		
		In-to blod, folk for to drynke ;		3531
		The wychē ⁴ doth me sore a-thenke,	[⁴ whiche St., wych C.]	
		And fret myn hertē ⁵ so with rage	[⁵ herte St., hert C.]	
		That ye do me swych outrage,		
		So nyh vn-to myn herte yt sytte :		
	which surpasses my wit.	And yt passeth ek my wyt,		3536
		Your governaunce in thys matere.		
		‘ Touchyng ⁶ bred, ye shal wel lere,	[⁶ Touchyng St., Touchyld C.]	
		(To speken in especyal,)		
		I am not so wroth with-al,		3540
		Nor grucheche (in myn oppynyoun)		
		Off thylkē mutacioun,		
		Be cause that I (who taketh hed,)		
	I never troubled myself to make bread,	Medlede neuere to makē bred,		3544
		Croste nor kromē, al my lyve.		
		But I dar afferme her blyve,		
		Thogh I neuere madē looff,		
	[leaf 55]	The mater that yt ys made off		3548
	which is made of my grain.	Kometh fro my ⁷ corn & greyne ;	[⁷ me St. (cf. line 3553)]	
		And I delyuered hem, certeyn,		
		Vn-to Craft , wych I assure		
		Ys soget vn-to Nature .	[Stowe, leaf 67, back]	3552
		Thogh she yt made by hyr engyn,		
		The mater ffyrst was pleynly myn,		
		And kam fro me, yt ys no drede.		

'But that ye han thus turnyd bred In-to Rawh flesshe at your dyner, In preiudyce off my power, To forbarre me of my ryht,— Wher hadde ye power outhur myght To werkē so ageyn my lore? I may suffren yt no more. I ha forboor yow many day, ¹ And suffryd ek (yt ys no nay,) Wrongys that ye ha do ² to me. I not by whos auctoryte, That ye, by your gouernauncys, My custommys & myn ordynauncys— Ageyn Resoun and al ³ skyl— Ye han ytournyd at your wyl. I haue hem wel in Rémembraunce, With euery maner cyrcumstaunce. 'ffyrst, contrayre to myn entent, The busshe affyre, & nat brent, How ye yt made ful longe ago. And I remembre wel also Off Aaron & of Moyses, How that ye, ageyn my pes, Ther yerdys, bothē ⁴ old & drye, Ye maden, thorgh your maystrye, The Toon a serpent (ys yt nat so?) In presence of Kyng Pharaoo; The tother, ye made wexe al grene With frut & levys, (thus I mene,) Budde and blosme, with many flour, To myn vnworshepe & dyshonour, Ageyns nature, at the leste. And ye tournede, at the feste Off on callyd Architeclyn, Water also in-to good wyn. And also many A-nother thyng, Thorgh your wonderful werkyng Ye han ywrouht ageynys kynde. 'And o thyng cometh now to mynde, Wherwyth ye dyde myn hertē tene,	<p>3556</p> <p>3560</p> <p>[¹ a day St.]</p> <p>3564</p> <p>[² done St.]</p> <p>3568</p> <p>[³ alle St.]</p> <p>3572</p> <p>Exodi 3^o capitulo</p> <p>3576</p> <p>[⁴ bothen St.]</p> <p>3580</p> <p>[Stowe, leaf 68]</p> <p>[C. & St.]</p> <p>3584</p> <p>3588</p> <p>3592</p>	<p><i>Nature.</i></p> <hr/> <p>But you have turned bread into flesh,</p> <p>[Cap. xliii]</p> <p>which I can- not allow again.</p> <p>.</p> <p>I have sufferd many wrongys from you,</p> <p>as the bush on fire, but not con- sumed;</p> <p>Moses' rod turned into a serpent;</p> <p>[leaf 55, back]</p> <p>Aaron's made to bud;</p> <p>water turned into wine at Cana;</p>
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	<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 ¹ wrong ;	[¹ to grete St.]	
		And I ha suffryd al to long		3600
		That ye, a-mong thys werkys alle, Lyst me nat to 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 ; ²	[² 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 veyn		
	[leaf 56]:	Newē thyngēs men may se,	[C. & St.]	
		Only to exeytē me	,,	3620
	You excite me to war against you,	Ageyns yow, both nyh & ferre, To be wroth, & gynne a werre, And to be <i>wit</i> h 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 ffor to chaungen myn vsāges,		3628
		And lyst nat, thorgh your gret outrāges, Off equitye, to myn avayl,		
		ffor to calle me to counsayl,		3632
	and do not call me to your counsel.	Wher-off I am riht wele apayd.'		
	[Cap. xliiv]	¶ And whan Naturē hadde al sayd, Gracē dieu ful sobyrlly,		

Seneca. Tenenda est via quam natura prescripsit; nec ab illa declinandum / & contra illum qui mittitur non alia via est quam contra aquam nauigare.

(That herde hyr talē by and by,)	3636	<u>Grace Dieu.</u>
Nat hastyly, but by mesure,		
Thus Answerdē to Nature :		
Grace Dieu answerde :	[Stowe, leaf 69]	Grace Dieu answered,
‘Ye ben,’ quod she, ‘to cruel,		You are too
To hasty also, and to fel	3640	hasty;
Ageyns me, in your language.		
ffor ye speke by gret outrage		
Proudly to me, & ha no feere,	.i. timorem	
Lych sothly as thog ¹ ye were	[¹ though St.]	3644
In party dronken of your wynes		
Wych that groweth on ² your vynes.	[² in St.]	you seem to be drunk, or mad.
Ye resemble by your mood		
And by your port, as ye wer wood.		3648
And for ouht that I kan se,		
Ye be sotty ^d (thus ³ semeth me)	[³ as St.]	
Off newe, & I wot nat how.		
‘Remembreth what ye spake ryht now,	3652	Remember what you said just now,
And how ye sayde to me pleylnly,		[leaf 56, back]
‘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 leisurely.
And I se now the contrarye	,,	
In your persone folyly.	,,	
ffor ye to me, ful nycēly,		3660
Al that euere ye dide expresse,		
Was ysayd off hastynesse,		
With-uten 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, naddē be		
That I concevede, & dyde se		3668
Your sodeyn Ire & your Rancour,		
And also for myn owne honour,		
I hadde yow voyded A-noon ryht,		
And booden yow gon out of syht.		3672
But folkys wych that ben Irous,		
Hasty & malyncōlyous,	[C. & St.]	

- ‘Other folk, that wysë bene,
 Mot forbern hem in her tene, 3676
 Be-cause they kan hem nat¹ gouerne; [1 nat hem St.]
 And ek for they kan nat dyscerne
 A thyng clerly in ther entent.
 ffor ther trouble, entendement 3680
 Ys *with* Ire yblynded so, Poeta. [St., C. om.] Ira impedit
 animum, ne possit cernere verum.
 That they wot nat what they do.
 To sen a trouthe, they nat entende,
 ffor they kan nat *comprehende*, 3684
 Thorgh ther obstynat blyndnesse,
 No thyng but off wylfulnessse :
 [Cap. xlv] It² stondesth thus, I dar assure. [2 It St., I C.]
 ‘But tel me now, damë Nature, 3688
 Touchyng that ye, her in thys place,
 Rebukë me off my trespace,
 And vndernemen and repreve, [C. & St.]
 [leaf 57] And outragously your-sylven greue ,, 3692
 Off offencys I scholde ha do ;
 and are angry at what I do, And affermen ek also,
 Your fraunchysë to avaylle [Stowe, leaf 70]
 Off boundys & off botaylle : 3696
 I menë thus, of boundys set,
 By mesour tryed out & met
 A-twyxe the ryht of yow & me,
 And seyn, ‘A-geyn your lyberte 3700
 That I dydë gret offence
 To entre, & hadde no lycence,
 In-to your gardyn al to sone,
 Vnder the cercle off the moone, 3704
 Wych to yow allone ys fre.’
 I pray yow, answeere ageyn to me,
 (Say the trouthe, so God the³ saue !)
 [3 yow St.]
 Off whom holde ye that ye haue, 3708
 Your lordshépe & euery del ?
 Ye Resemble (who lokë wel,)
 Vn-to the wyldë swyn savage,
 Wych that renneth in hys rage 3712
 In the woodys large & grene,
 And ne kan no ferther sene

Angry men
cannot
clearly dis-
cern a
matter.

But tell me,
Nature, see-
ing that you
blame me,

and are angry
at what I do,

and say I had
no lycence to
enter into
your garden :

of whom do
you hold all
that you
have ?

‘But to the frut that he hath founde, And the Acornys on the grounde, ffor to fille ¹ hys hongry mawe.	[¹ Fylle St., felle C.]	3716	<i>Grace Dieu.</i> You are like a swine in the woods,
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 ;	[Stowe, leaf 70, back]	3724	which sees nothing beyond the acorns on which it feeds,
ffor to the acorn al only, And to hys ffoodē fynally Ys ² set hys herte & al hys thouht ;	[² 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			because you know nothing of whom you receive your power.
With-Inne your boundys, fer or ner.		3736	
With-outē me ye ha no thyng ;	[St. & C.]		
Nor al your crafft nor your werkyng, With-outē me may nat avaylle.			
Yovr werkys alle I sowbpowaylle, And hem supporte, yif ye ha mynde.		3740	All you have comes from me,
‘Vndoth your Eyē ³ dyrk & blynde,	[³ 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 avysely.			
Leve your wordys hiñ aloffte, And lerneth for to spekē soffte, And Renounceth al your rage ;		3752	
ffor ye sholde me don homage	[Stowe, leaf 71]		and should do homage to me.

- Grace Dieu. ' (Off Iustyce and equyte),
 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
 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
 [leaf 58] As a chamberere (in sothnesse) [St. & C.]
 Sholde vnto hire mayst[e]resse. ,,
 And therefore, yiff ye wer wys, ,,
 Ye sholdë nat in your avys ,, 3768
 Speke of boundys in no degre ,,
 Set be-twyxë yow & me.
- The bounds
 between us
 confine you,
 but not me.
 The boundys cónstreynë your party ;
 But, for al that, I go frely 3772
 Wher that me lyst, at lyberte :
 They boundë yow, & no thyng me ;
 Close yow out, that ye nat passe ;
 But I go fre in euery place ; 3776
 In heuene, in erthe, & in the se)
 I boundë yow, & ye not me.
- Whether you
 are offended
 or not, does
 not concern
 me.
 Wer yt offendë yow or greue,
 I take of yow no maner leue, 3780
 To go & medle wher I shal : [Stowe, leaf 71, back]
 Ye ha no thyng to do *with* al.
- ' I do ryht nouht in my werkyng
 But as yt ys ryht wel syttyng 3784
 Off equyte & ryhtwysnesse.
- A mistress
 must have a
 servant.
 ffor she that ys a mayst[e]resse
 Muste haue a seruauant hyr to-beye : ¹ [1 to obeye]
 I trowe ye kan yt not *with*-seye. 3788
- [Cap. xlvj] And ye ouht to know ek wel
 That ye ha power neueradel
 Without me,
 you can do
 nothing.
With-outë me, on no party.
 I wyl shewë good skyle why, 3792
 Vp-on the wordys that ye ha sayd,
 So ye wyl nat ben euele apayd.

Ye seyde, 'the mevyng of the hevene			<u>Grace Dieu.</u>
And the planetys allë seuene		3796	
Longen to me pleyntyly in al ;			
And how ther cours celestyal,			You have
I haue yt hol in gouernaunce ;			said, 'The
And how that I, at my plesaunce		3800	heavens are
Tourne the hevene Round abowte.			under my
			rule,'
'Thanne I axe of yow thys doute :	[C. & St.]		[leaf 58, back]
Yiff I now made a newë pley,	[Camb., p. 27]		then I ask
ffor to take the sonne away		3804	you this :
Doun fro the heuene a-noon ryht,			
That no man of hym hadde a syht			
Thys hundryd yer, in no manere,			
Nor that hys bryhtë bemys clere		3808	'If I were to
Ne wer nat seyn : answeere here-to,			take away
What maner thyngës myghte ye do ?			the sun,
Or wheroff sholde ye ha socour,	[Stowe, leaf 72]		
To brynge forth outhere herbe or flour ?		3812	how would
Or fostre your sedys, blosme, or greyn ?			you bring
Or <i>with</i> newë grene a-gayn			forth herbs ?
Clothen the busshe in ther maner			
As ye ar wont fro yer to yer,		3816	how re-clothe
By yerly reuoluciouns ?			the bushes ?
'And touchyng generaciouns,			
What power ha ye ouht to do,			
Yiff the sonnë wer ago ?		3820	
Al sholde faylle, yt ys no nay.			If the sun
And sythë go ful many a day,			were with-
The paynym Arystotyles,			drawn, all life
Wrot & expressede douteles,		3824	would fail,
That was so noble & prudent,			
Preveth ful wel by argument,			
By trouthe also, & good Reson,			as Aristotle
That al ¹ generacyon			proved,
Ys susteyned by the sonne.	<i>Exemplum</i> [1 alle St.]	3828	
Whan the skyës dyrke & donne	<i>In 2^o de generacione</i>		
Ben devoyded a-way clene,			
<i>With</i> hys bemys bryht & shene,		3832	
That on erthe wer no bryhtnesse,			
I take your clerk vn-to wytnesse,			

- Grace Dieu.* ' 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 dydē shyne. ,, 3840
ffor your power wer al shent, [Stowe, leaf 72, back]
- If I made the sun and stars
cease to shine, Yiff the Roundē¹ fymament, [1 Rounde St., Round C.]
The planētys, & ech² spere, [2 eche St.]
And the bryhtē³ sterrys clere, [3 brig^{ht} St., bryght C.] 3844
Yiff I hem maade to cesse echon,
Than wer your power clene agon,
A-batyd, & set a-syde.
- your power would be set
aside. Wher-vp-on, lat be your pryde, 3848
And gruchchet nat ageyn[e]s me,
Syth I ha⁴ the sovereynte, [4 have St.]
Lordshepe, & domynacioun.
- ' And yt wer abusyoun— 3852
Lych as wryteth Ysaye, Nunquid gloriabitur securis/
Ysaye x^o capitulo
And in hys book doth specefye,
A gret despyt (both fer & ner)—
Yiff a-geyn the carpenter 3856
The **Ex** wer bold, by surquedye,
ffor to holden chauntpartye.
Yt wer a thyng ageyn[e]s kynde,
In Holy Wryt as ye shal fynde, 3860
And a thyng off gret dysdeyne,
And yiff the **pot** sholde also seyn
To the potter that hym wrouhte,
And hys forme a-boutē brouhte, 3864
Yiff he pleynede off⁵ hys making, [5 on St.]
Touchyng hys fason and werkyng,
Yt wer a thyng nat covenable.
- ' And evene lyk in cas semblable 3868
Ye argue ageyn[e]s me,
Wych in effect nat ellys be
(ffor al your sotel argument)
But myn handwerk & instrument, 3872
Wych I ha mad to helpen me, [Stowe, leaf 73]
- [leaf 59, back] Nat off no necessaryte,

	[C. & St.]	<u>Grace Dieu.</u>
'That I off yow (yiff ye take hede,) 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 many things without you,
To wych I ne callede yow nouht.	3880	
Yt nedede nat the caas so stood :		
And I shal chaungë wyn to blood		and I shall turn wine into blood
With-oute your counsawl or your red,	Consilium meum stabit, & omnis voluntas mea fiet. Ysaye. 46 ^o [10].	
And in-to Rawh flessch, ek whyt bred,	3885	and bread into flesh now without your advice,
And brown also, whan that me lyst,		
Thogh off yow yt be nat wylt.		
' The cause ys, ¹ in conclusioun,	[¹ as St.]	
Off thys ylke mutacioun,	3888	
At myn ownë lust yt dresse ;		
And ellys ne wer I no maystresse,		else am I no mistress.
But yiff I haddë lyberte		
To don al thyng that lyketh me	3892	
With-outë labour at myn ese,		
Wych sholdë yow nat dysplese,		
Thogh I do thyng (tak hed her-to,)		
Wych your-sylff ne may nat do ;	3896	
Therof ye sholden ha dysport,		
And in your hertë gret coumfort,		You should take comfirt from the wonders wrought by me, as of the bush,
As of the bussh, wych to the syht		
Sempte as yt hadde brent ful bryht,	3900	
And brent nat, as I ha sayd ;		
Wher-of ye sholde be wel apayd,		
And thank me of entencioun	[Stowe, leaf 73, back]	
Only for the savacioun,	3904	
Rather than chyde, or ² lowdë crye	[² and St.]	
Off rancour & malécolye,		
Off hast to be so Rekkëles.		
' And off the yerd of Moyses	3908	and the rods ¹ of Moyses and Aaron,
And off Aaron, wher-on ye pleyne ;		
And off that Maydë souereyne,	[C. & St.]	[leaf 60]
Mayde & moder in clenness,	,,	
Off chastyte the cheff pryncesse,	3912	
Wych bar a chylde in verray dede,		and the Vir- gin,
And kept alway hyr maydenhede ;		

rep

- Grace Dieu.* ' And off the water tornyd to wyn
 and the miracle of Cana. At the fest off Archityclyn : 3916
 Al thys I wrouhtë, 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
 A good serv- Sholdë be ryht glad in herte
 ant ought to rejoice in the works of her mistress. Whan she seye, or dyde aduerte 3924
 The fayrë werkys (in sothnesse)
 Off hyr lady or maystresse,
 Pryncypally (who lokë wel,)
 Whan that she leseth neueradel 3928
 Off hyr ffraunchyse in no degre.
 ffor euere mot preferryd be
 The comoun good in general.
 The common good must always be preferred. Goodys that ben éspecyal, 3932
 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, Gracë dieu, 3936
 Had al sayd, I yow ensure,
 A-noon thys lady, dame Nature,
¹Whan she had herd hyr tale a long,
 Nature, knowing she was wrong, Knowyng that she hadde do wrong, 3940
 And hyr compleynte (to specefye,)
 Was ygroundyd on folye,
 fful humblely 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 mercy, and said : The fyrstë² word that she gan seye, [2 Fyrste St., fyrst C.]
Nature, off mercy gan hyr preye,
 And *with* humble cher & fface
 She confessede hyr trespace ; 3948
 And to hyr sayde most mekëly,³ [3 mekely St., mekly C.]
 ' Ma dame,' *quod* she, ' ful folyle
 I have govérnyd me to yow,

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

- * And ful vngoodly spokë now, 3952 *Nature.*
 Wher-off I repentë sore.
 And certys, I ne shal no more
 Offendë yow in no manere,
 Nouthur in spechë nor in chere; 3956
 So that, of mercy &¹ pyte, [¹ and off St.; leaf 74, back]
 Ye wyl as now forgyve yt me, Forgive me,
 That I ha don al outterly;
 And that ye wyl, so gracyously, 3960 and forget
 Off alle that euere me asterte, my trespass.
 No thyng reservyn² in your herte, [² reservyn St., rehersyn C.]
 Only off your benygnë grace,
 But clene forgetë my trespass.' 3964
- Grace Dieu answereth:** *Grace Dieu.*
- 'Certys,' *quod* Gracë dieu ryht tho, 'Certainly,'
 'I wyl gladly that yt be so; said Grace;
 But taketh hed of that I seye,
 In peyne of lesyng of your eye, 3968
 That ye neuere, in al your lyff,
 Be nat hardy for to stryve
 A-geyn my workys in no wyse; 'but beware
 Nor that ye no thyng despyse 3972 of striving
 What-euere I do, for al your wyt; [C. & St.] [leaf 61]
 ffor I ne wyl nat suffren yt, ,, for I will not
 But werke alway (as yt ys skyl) permit it.'
With-outë yow, affter my wyl.' 3976 *The Pilgrim.*
 ¶ And whan thys parlement was do, [Cap. li]
 As ye han herd, atwen hem two,
 And Moyses ek dyned hadde
With hys seruantys good & badde, 3980 When Moses
 He made A-noon (thys, the cheff,) had dined,
 ffor to departë the releff:
 Hys Awmener yt hadde in charge, [Stowe, leaf 75]
 And bad to yive yt forth ful large 3984 and had com-
 To pylgrymes, wych day be day manded his
 Travayllede forth vp-on her way; almoner to
 Off the wych, as thoughtë me give food to
 Ther was gret noubre & plente. 3988 poor pil-
 But, or that he gaff any thyng grims,
 Off the releff in partyng

- The Pilgrim.* Vn-to any maner whyht,
 Out off a chaumbre, a-noon ryht, 3992
- two ladies
 appeared I sawh two **ladyes** kome yfere,
 Wych, of port & of manere
 And off wommanly plesaunce,
 Hadden ful gret suffysaunce; 3996
 And curteysly amynd the pres,
 Atwen the peple and Moyses,
 They putten hem, thys ylkē two.
- between
 Moses and
 the people. [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, 4000
 (As yt sempte vn-to my wyt),
 Held in hyr hand a lytel wryt
- [leaf 61, back] Vnclosyd vn-to my reward,
 As ye shall heryn affterward, [C. & St.] 4004
 Yiff ye lyst a whylē dwelle. ,,
 But off the tother I shal fyrst telle, ,,
¹Wych in hyr hond, (as I be-helde ,,
 The samē tyme) an hamer helde.¹ 4008
 And in hyr other hand with-al,
 She held a yerde, sclender & smal, [Stowe, leaf 75, back]
 To skouren chyldern, & chastyse.
 And also,—as I shal devyyse, 4012
 Vn-to my syht a thyng vnkouth,—
 She held a bysme in hyr mouth
 Atwyxe hyr teth, (yt ys no fayl,)
 Wher-off I haddē gret mervayl. 4016
 Yet she yt helde so cvrteysly
 That no man woldē² deme ther-by [2 wolde St., wold C.]
 That she was neuere the lassē wys.
 But yiff a-nother (to my devys,) 4020
 Hadde holde yt so as dydē she,
 Men wolde ha sayd, she haddē be
 Out of hyr wyt, or ellys falle
 In-to rage. *And* fyrst of alle 4024
 Thys lady wysly dyde abraide
 To pylgrymes, & thus she sayde:
 (The bysme lette hyr neuereadel ?
- Anybody else
 would have
 been thought
 mad.

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

But that she myght spekë wel :)	4028	<i>Penance.</i>
'Syrz,' quod she, 'I wot ryht wel		[Prose. Cap. liij]
That ye consydren euerydel		'Sirs,' she
My gouernaunce & myn aray.		said, 'I know
But I wot wel, (yt ys no nay,)	4032	you are ob-
Ye nat aduerten in substaunce		servyng my
Touchynge al my gouernaunce.		demeanour
I trowe ye kan nat al espye		and dress;
What thyng yt doth sygnefye.	4036	but you do
But, kometh ner to me echon,		not see what
And I shal declare A-noon		it signifies.
To yow the maner by & by,		[leaf 62]
And yt exponë feythfully,	4040	
Off the trouthe my sylff taquyte.		[Stowe, leaf 76]
'I am the ffayre, louyd but lyte ;		I am the fair
Off my port, demur And sad,		one,
Debonayre, & gretly drad	[sadge . . . dradde St.] 4044	little loved.
Off felë folkys that me se.		
And trew[e]ly I am ek she		
Now-a-dayës lytel preysyd,		I am little
And yet ful worthy to be reysed	4048	praised.
Off prys, to folkys that be dygne ;		
Rygerous & ful benygne		
To allë that be vertuous ;		
Happy also, and ryht Ewrous,	4052	
The gracyouse, of smal ¹ plesaunce,		[¹ smal St., syn al C.]
I am callyd Dame Penance.		My name is
The cheff wardeyn (who lyst se,)		Penance.
Off thylkë ylë most secre ;	4056	
The wych (who espyë kan,)		Verba Translatorys
Ys yhyd <i>wit</i> -Inne a man.		
I make yt elene (I yow ensure,)		I guard the
Off allë fylthe & al ordure,	4060	Isle within
Or ther-yn entre any whyht.		man,
Therefore I bere, off verray ryht,		
Thys bysme ; Thys hamer, ek ther-to,		
And thys lytel yerde also,	4064	
On al felthës ² to be wreke.		[² Fylthes St.]
<i>Wit</i> thys hamer I brose & breke,		and cleanse it
Lyk to my condycyoun		of all filth.

<u>Penance.</u>	‘ <i>With</i> anguiss ^h and contricioun,	4068
With my hammer I break obstinate hearts.	Hertys that be obstynat <i>With</i> synnës olde, ek indurat, [Stowe, leaf 76, back] And fulfyllid with vnclennesse, I do alway my bysynesse	4072
[leaf 62, back]	Sorwe & pleyne <i>with</i> syhës depe, ffor ther synnës waymentyngē.	4076
As a child by striking an apple makes it soft,	¶ And as a Chyldē <i>with</i> betyngē Exemplum. [C. & St.] By exaump ^e (as ye se offte), Maketh his hardē ² appyl soffte [he harde St., . . his hard C.] <i>With</i> offtē smytyng off hys ffyst, [C. & St.]	4081
so I make men cry Alas! for their sins,	Tyl yt be tendre as hym lyst, And that the lycour ysseth oute, Ryght so fare ³ I, yt ys no doute : [fare St., far C.] I smytē hertys vp & doun, And make hem, by contrycioun, Wyth saltē terys (thys the cas), To sorwe, crye, & seyn, allas	4084 4088
and cry to God for mercy.	That they euere dyde Amys! Yē shal yt fynde, & thus yt ys, Off ther trespácys they repente, And seyn, in al ther beste entente, ‘ A, Lord God! now, off thy grace, How shal I han off my trespacē Allegēment, <i>with</i> -outē the, But thow graunte, off thy pyte, That I may, al outterly, Off my Gyltēs ha mercy, So that I do no mor Amys? Now, goodē Lord, thow grauntē thys!’ [St., lf. 77]	4092 4096 4100
With this hammer I softened Peter’s heart,	‘ And <i>with</i> thys hamer I madē soffte Seyn Petrys herte, & yt to-brak, That yt wente al vn-to wrak, Wyeh ffyrst was hard as any ston. But I made yt nesshe A-noon Whan he hys mayster fyrst forsook.	4104

<p>‘ But whan that I the hamer took, I smet hym so <i>with</i> répentauce, And made hym neshhë <i>with</i> penauce, That the Iews, off hys wepyng Yssede out in cômpleynyng Of verray sorwe & bytternesse, He felt ther-off so gret dystresse In hys greuous hertly peyne.</p>	<p>4108</p>	<p><u><i>Penance.</i></u> and made him weep</p>
<p>‘ And also Mary Mawgdeleyne, With thys hamer I smot¹ so That hyr herte I rooff a-two, Wych was ful hard <i>with</i> synnës old. But <i>with</i> strokys manyfold I made hyr tendre, (yt ys no doute, That the terys yssede oute, Out off hyr brest, so gret plente, That men myghte the lycour se By hyr chekys renne a-down Off verray sorwe, so gret foysown, That, in hyr bytter sorwës kene, She was wasshe <i>with</i>-al so clene, And so inly purefyëd, That ther was no felthe espyed Off synne <i>with</i>-Inne hyr tendre herte. ffor, whan the bytter terys smerte Off hyr wepyng wer Ronnë down Thorgh sorwe & gret contrycioun, I took vn-to hem so gret kepe, That I hem gadrede on an hepe,² That ordure lefftë noon be-hynde. And I to-gydre dyde ham bynde— Al that euere they wrouhte a-wrong,— And make ther-off a lyë strong, That ther-<i>with</i>-al (I yow ensure,)³ I wasshe a-way al ordure.³ ffor who so lyst consydre & se, So gret a synnë may non be, But that the lye off répentyng Doth yt a-way in wasshyng, And maketh yt clene euerydel,</p>	<p>4112</p> <p>4116</p> <p>4120</p> <p>4124</p> <p>4128</p> <p>4132</p> <p>4136</p> <p>4140</p> <p>4144</p>	<p>[leaf 63] in the bitter- ness of his heart.</p> <p>[1 smote St.]</p> <p>With it I also cleft the heart of Mary Mag- dalene,</p> <p>[Stowe, leaf 77, back]</p> <p>and with the abundance of her tears washed away her sins.</p> <p>[² hepe St., hep C.]</p> <p>[³ Stowe leaves out these two necessary lines, leaf 77, bk.]</p> <p>The tears of repentance cleanse from all sin.</p>

<i>Penance.</i>	' Yiff yt ther-in be wasshë wel.	4148
	And for thys skyle, in my wasshyng,	
[leaf 63, back] For this washing I am called the king's Laundress and Chamberer.	I am vn-to the myghty kyng 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>with</i> me ffor thys skyle, as ye shal se,	4156
My hammer is used upon a sinful man	Yt fareth, by a synful man, (Who so vnderstondë kan, As by A Pot (in sothfastnesse) That ys ful of 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) The fylthe ys hardyd so <i>with</i> -Inne, That yt wyl not lyhtly twynne,—	4164
as if he were a pot full of hardened filth,	Off old gadryng ful indurat, And in maner obstynat,—	4168
	To be made elene in any wyse. But than anoon I kan devyse Myn hamer myghtly tavale, ¹	[¹ to avale, let fall]
	And breke the pot in pecys smale ; And on the felthë to be wreke ;	4172
which before it can be cleansed must be broken.	On smalë sherdys I it breke. ' And fyrst off allë I begynne To drawe the felthë hyd <i>with</i> -Inne	4176
	Out, to make yt shede a-brood, Wych <i>with</i> -Inne so long a-bood, And al the ordure ek <i>with</i> -al. And yiff I broke yt nat so smal	4180
	On pecys vp-on euery syde, The fylthe <i>with</i> -Innë wolde abyde, And mor & mor ay wexyn hard.	
[Cap. liv] Understand from this,	' Now vnderstond, & hath reward To thys doctryne & thys lesson Touchyng verray contrycioun,	4184
[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,		enough to
Yet al yt ys nat worth a lek,		gather your
But euery sherd be cerchyd ¹ wel	[¹ serchyd St.]	sins together
Touchynge hys ordure euerydel,	4200	and break
And yscrapyd clene a-way,		them like the
Ye mot hem breke in gret affray,		pot,
That felthë noon ther-in abyde ;		
ffor wych ye mostë wel <i>provyde</i>	4204	
<i>With</i> sobbynge & <i>with</i> syhës depe		
And saltë terys that ye wepe,		
And other peynys sharpe & smerte ;		but that each
Thynkyngë thus <i>with</i> -Inne your herte ;	4208	sin must be
‘Thow dyst offende on swych a day,		repented of,
Where yt Sunday or Monday ;		
Than dystow thylkë gretë synne ;		
And swych an hour thow dyst begy ^{ne} ,	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 pryne,	4216	and the cir-
And to don evel, were ² offtë blythe,	[² were 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 down,		
Wher that thy Temptacioun		
Was gret or smal ; acounte al thys,	[Stowe, leaf 79]	[leaf 64, back]
And thynkë ³ whan thow dyst amys,	[³ thynke St., thynk C.]	
Yiff a-forn thy great offence	[C. & St.]	4225
Thow madest any résystence,	„	and whether
And wher thow wrastlyst any thyng	„	you resisted
		it.

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

‘ ffor thys worm), <i>hym</i> -sylff doth hyde	4268	<u>Penance.</u>
<i>With</i> -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 werm of conscience, Wych hath hys teht ¹ by vyolence	[¹ Tethie St.]	which is called Conscience.
Hardere (who that lookē wel,) Than outh ^r Iron outh ^r stel ;	4276	
Wonder cruel, ay fretynge, And ryht <i>perillous</i> in percyng ^e , So fer forth (yt ys no drede,)		
But he be slayn in ver ^r ay dede, Thys mortal werm wyl <i>neuere</i> fyne,	4280	It must be slain, or it will never cease to prey upon its master.
Vp-on hys mayster for to myne, And gnawe vp-on <i>hym</i> day & nyht,	[Stowe, leaf 80]	
Tyl he ha slay <i>hym</i> thorgh hys myght, Thorgh hys dredful vyolence.	4284	
‘ But for to makē <i>résistence</i> , Ageyn thys werm, <i>hym</i> to <i>with</i> -stand, I ber thys ² hamer in myn hand,	[² an St.] 4288	
And smyte a-pon <i>hym</i> ay so sore, And spare <i>hym</i> nat, but mor & more I ley vpon <i>hym</i> , to be wroke.		To kill it, I lay upon it with my hammer.
And thys ys whan the pot ys broke On pecys smalē, vp & down, By ver ^r ay trewe contriciōun.	4292	
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 <i>hym</i> nor ³ to make <i>hym</i> deye.	[³ Stowe]	
Wherfor ye mostē ⁴ suffre wel	[⁴ ye muste St., . . most C.]	
That I breke <i>hym</i> euerydel	4300	It must be broken in pieces,
On pecys smale, the werm to <i>presse</i> , Tavoyde away al vnclennesse. And on thys werm, (yiff ye lyst se,)		
Thus I shal avengyd be ;	4304	
Make <i>hym</i> lowly to obeye, ⁵	[⁵ to beye C., tobeye St.]	
That he of ver ^r ay forcē deye To-for yow in your ownē syht.		and it must die.

<u>Penance.</u>	' And thus, yiff ye take hede a-ryht, Thys the sygnfyfycacioun And verray expositioun Off thys hamer that ye her se ; The wych ys namyd, ek off me,	4308 4312
My hammer is Contrioun.	(Trewly, in conclusioun,) [Stowe, leaf 80, back] Nat ellys but contrycioun.	
[Cap. lvi]	' Swynge vp-on, yiff ye lyst here, Off the bysme ye shall here, Wych, myd my teth, ¹ day by day,	4316 [¹ Tethe St.]
You may now learn concerning my Besom,	With-Inne my mouth I bere alway, As I to-forn ha told yow here ; And how I am the Chamberere Off hym that ys most myghty kyng. And thys bysme ys wel syttyng To hyre that ys a chamberere. But yt may happè, the manere	4320 4324
and why I bear it in my mouth.	Ys vn-to yow a thyng vnkouth, That I yt holde thus in my mouth. But yiff I madè mencyoun Off the Exposycioun,	4328
	Ye knowè wel, (yt ys no doute,) That who that ² euere shal casten outh Any felthe or vnclennesse,	[² so St.]
[leaf 66]	Out off a placè, he most dresse	4332
Care is re- quired in its use,	The bysme wysly to and fro, That he nat be-syde go ; But that he hauè ay in mynde, That felthè noon be lefte be-hynde,	4336
	Lyst, in the purgacioun, Men myghten han suspecyoun That any maner vnclennesse,— Thorgh slouthè or foryetylnesse,—	4340
lest filth be left here and there,	Wer lefft be-syden, her or ther, In any Angle or Corner, ffor the bysme was nat redy To swepè elenè by & by.	[Stowe, leaf 81] 4344
	ffor, by swych occasioun, Ther myghte, of felthè gret foisoun Be couert, as yt happeth offte,	

On hepyys reysyd hih a-loffte	4348	<i>Penance.</i>
In som Angle, Est or West,		or be covered
The wych thyng wer nat honest.		in heaps in
' And to purpos off thys matere,		holes and
In holy wryt, (as ye shal here,)	4352	corners.
I have y-rad ful yore Agon)		I have read
Off dyvers gatys mo than on,		of divers
And sondry namys, (who taketh hede)		Gates,
They haddë sothly as I rede,	4356	
Gaate ¹ off the welle, men dyde on) calle ;		Porta fontis
And a-nother, A-mong alle,		[¹ Gaate St., Graate C.]
As the byble kan yow telle,		
Namyd was the gate of helle.	Porta inferni 4360	as the gate
And A-nother I kan nevene,		of hell and
Callyd was the Gate off hevене ;	Porta celi	the gate of
And a-nother gate ther was,		heaven,
That was callyd the gate off bras,	4364	one of brass,
And also ek, to lastë long,		another of
Ther was a gate of Iren strong.	Porta ferrea	iron ;
But A-mong hem euerychon		
Neëmye speketh of on,	4368	and one called
And callyd ys in scripture		by Nehemiah
The gate off felthe & ordure,	[C. & St.] Porta Sterquilinij	the Gate of
To voyden ² (In conclusioun)		Filth,
Alle the fylthës of the Toun ;		[leaf 66, back]
Out by that gatë, day be day,		
Alle the donge to lede away,		out of which
That no maner corrupcioun)		was carried
Nengendre nat <i>wit</i> -Inne the Toun.	4372	all that could
And bet yt ys, as thynketh me,		corrupt the
That thylkë place defoulyd be,		town.
Than al the cyte wer encoumbryd		
Wyth ffylthës, wych may nat be noumbryd	4380	
Wych euery day encrease off newe,		
And mor & mor ay do renewe.		
' But wher that I am chaumberere,		Where I live
And abyde, (as ye shal lere,)	4384	
ffor to do my besynesse,		

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

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

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

<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 ¹ Make ther- <i>with</i> confessyoun By certeyn expositioun As ye han herd her by & by.	[¹ that I St.] 4468
I will tell you why I carry these small Rods.	'But I shal tellë now shortly Vn-to yow a lytel tale, Why I bere thys yerdys smale :	4472
	¶ I am off scolys a maystresse, Chyldren, in ther wantownesse, Affter ther gyltys to chastyse, That wyl not lernë to be wyse ;	4476
As a school- mistress I chastise children who do wrong,	I menë thus, whan they trespáce Boldëly, a-for my face, Off age thogh they be xx ^{tyr} yer,	4480
[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,— (In hys wrytyng yt ys told,) Swych a chyld a-cursyd ys ;— And therefore, whan they donw Amys, In a-wayt y lygge alway To wyten whether, ye or nay, Myn hamer hem touchyd any thyng, Or whether they, in ther purgyng,	4488
When they do amiss, I lie in wait for them,	Vn-to my bysme submyttyd be, Off lownesse and humylyte, That they be swept clenly at al, And that the hamer brekë smal ffyrst by trewe contricyoun And veray iuste confessioun.	[Stowe, leaf 83, back] 4496
	Thanne A-noon myn yerde I take ; And amendys for to make By répentauce, in diuers wyse, With my yerde I ham chastyse, Putte hem to penaunce of entent	4500 4504
and make them repent,		

'To brynge hem to amendement,		<i>Penance.</i>
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 & flesslyhede.		
But thow that art my Creatour,		
I am A-knowë myn errour,	4516	
And axe off thè forgyff(ë)nesse,		
Makyng be-hest in sothënesse ¹	[¹ sothenesse St., sotliness C.]	and ask of
Neuer her-after for to be	[C. & St.]	Hiiu forgive-
Hardy for toffendë the.'	4520	ness.
Thus I make hem, <i>with</i> gret peyne,	„	
Oon hour to wepyn & compleyne ;	„	
Another hour, by largesse,	„	Thus I make
ffor to geven gret almesse	„	them to give
To porë folk that bé nedy.	4524	alms,
'Another ² tymë also I	[Stowe, leaf 84] [² And another St.]	
Make hem go on pylgrymage,		go on pil-
Barfoot, by many streiht passage ;	4528	grimage,
I make hem fastë, ³ preye, & wake,	[³ faste St., fast C.]	fast, and
And to were (for Crystys sake,)		pray.
On ther bodyës ful offte		
Sharpë heyrës, no thyng soffte.	4532	
And thus my smertë ⁴ yerde I vse,	[⁴ smerte St., smert C.]	Thus I use
Allë synnës to refuse,		my Rod.
And do <i>with</i> -al correccioun,		
Only off entencioun,	4536	
That the remors of noon offence		
Abydë in ther consciënce,		
Nor retournë ther ageyn.		
ffor I wyl be wel certeyn	4540	Thus old
That oldë synnës ⁵ punysshed be	[⁵ synne St.]	sins receive
Off Ryghtwysnesse & equyte ;		righteous
ffor, <i>with</i> -oute punycyoun,		punishment.
Passeth no transgressioun ;	4544	
ffor, who to synnë doth assente,		

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

		<u>Penance.</u>
'To swyche as ben in ther lyvyng, foolys nor trwauntys in no wyse ; ffor, as I shal to yow devyse,	[Stowe, leaf 85] 4588	The Sacramental food is ordained for the good,
Thys releff ys the trewë ffoode, Ordeyned for hem that be goode ; Inwardly in ther hertys brönt, And in the loue off God fervent,	4592	[leaf 89, back]
To hooly pylgrymes, day be day That gon the verray ryhtë way,	[C. & St.] ,,	
And off verray travayllynge Ben also syk & languysshyng,	4596	and for those who hunger and thirst after Righteousness.
And ¹ hunger han to be recuryd. To ¹ swych thys releff ys assuryd,	[¹ Stowe] ,,	
That kan yt ¹ hetyn deuoutly, To resseyue ¹ only ther-by	4600	
Parfyt Elthe in ther entent, And gostly ek allegëment, And ² contynue ther pylgrymage,	[² To St.]	
Day be day, in ther vyage, As pylgrymës sholdë korne,	4604	
The weyë ³ wych they ha be gone,	[³ weye St., wey C.]	
Off trewë menyng, no-thing feyned : To swych thys releff was ordeyned	4608	It was given by Christ at the Last Supper,
Off Cryst Ihesu at the souper Whan hys Apostlys sat ful ner. He brak & partyd yt to ech on, Wher as they setyn on by on,	4612	
The Grete Thursday at hys maundë, Off hys largesse & gret bountee, Whan he sat <i>with</i> hem at the cene, Gostly to swych as he knewe clene.	4616	when He sat with His disciples.
To swych, he gaff hem alderlast Hys owne boody for cheff repast, As the cheff cherysshyng foode	[Stowe, leaf 85, back]	
To allë folkys that be goode.	4620	He gave it to all good men.
' And peplys off hiñ & lowñ degre Thorgh-out the world sustenyd be, And therby han ther sustenance, In al vertu hem-sylff tavaunce.	4624	
The wyche I kepë ful streihtly		

	<u>Penance.</u>	' In myn entent, that fynally Yt be nat touchyd of no whyht, But he to-form (as yt ys right, ¹)	[¹ Stowe]	4628
	[leaf 70] No man receives it until he has been chastised and purified.	Be <i>with</i> my yerd ² fyrst chastysed, And also (as I ha devysed,) <i>With</i> myn hamer broke a-two, And <i>with</i> my bysmē swept also ;	[² 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,		4636
	[Cap. lxi, prose.]	Whether that he be yong or old.' And whan thys lady hadde al told, And yt ³ declaryd (al yfere)	[³ yt St., om. C.]	
	Then the other lady, Charity, stood forth, and said :	Off hyr offycē the manere, ¶ The tother lady that stood hyr by, Gan pressē forth, & was redy (Lych as ye shal vnderstond,) <i>With</i> the scrypture in hyr hond, Off the wych to-form I tolde ; And hyr lettre she gan vnfolde, And in opyn audyence Thus she seyde in sentence.		4640 4644 4648
	<u>Charity.</u>	' Syrs,' <i>quod</i> she, ' yiff ye lyst lere, Ye han herd al the manere How thys lady, Dame Penauce, Hath declaryd in substauce	[Stowe, leaf 86]	4652
	' You have heard Pen- auce describe her office, and now I hope you will hear me.	To yow hyr offyce by & by. And, by your leuē, now wyl I,— In hope I may your thank dysserue,— Declarē wher-off that I serue, Off myn offyce & my degre.		4656
	My joy has ever been to prosper all men,	' I wyl ye wyte, that I am she That neuere haddē yet delyt To haue no persone in despyt, Hiñ nor lowh, in no degre ; ffor al my Ioye, wherso I be, As fer forth as I ha myght, Ys to forthren euery wyht. And neuere yet, for no greuauce,		4660 4664

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

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

	<i>Charity.</i>	‘ And other, that folk haue in despyt,	[leaf 71]	
	I cherish the despised, feed the hungry,	Hem to cherysshe, ys my delyt ;		4704
		I feede folk that hongry be,		
		And parte <i>with</i> hem off my plente ;		
	and visit the sick.	And vysete hem that lyggen seke,		
		And dwelle <i>with</i> folkys that be meke ;		4708
		And for no cost I do not spare,		
		To be glad off the welfare		
		Off enery other maner whyht,		
		As off myn owne of verray ryht.		4712
		‘ I am she that pacieutly.		
		Kan suffren, & benygnely	[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 grucchyng 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 hym for to ha plesaunce		
	and remind them of the mercy of Christ,	Off mercy, as I rehersë kan,		4728
		ffor louë to be-kome A man,		
		And taken your humanyte,		
		And suffren, by humylyte,		
		Deth for your sake, & passioun ;		
		Made hym fro hevene kome A-doun,		4732
		And suffren ek (as yt ys founde,)		
		To a pyler to be bovnde,		
	who humbled Himself	And tendure (that Lord most fre,)		4736
		<i>With</i> sharpë thornys crownd be,		
		And sprede hys Armys on the rood,		
		And for your sakë shede hys blood ;		
	[leaf 71, back]	And to a croos to be ek nayled,		
	to suffer and die upon the cross.	And doun therby hys blood yraylled	[c. & st.]	4740
		To-forn, be-hynde, & enery cost,	„	
		And to his Fader yelde hys goste,	„	

	[St. & C.]	<u>Charity.</u>
In to his hand hys spyryt take.		
'Al thys I made <u>hym</u> , for your sake,	,,	4744
Tenduren off entencioun,		
To makē your redempecioun	[Stowe, leaf 87, back.]	
That wer for synnē lost echon.		
And to helle I made <u>hym</u> gon,		4748
To fette hem out that ley ther bounde,		He went to hell to fetch thence those who were bound by the devil.
The deveH ² power to confounde,	[² Devellys St.]	
Wych hadde grevyd man so sore.		
'And I shal telle yow euermore,		4752
How thys kyng most souereyne,		
To-forn hys passioun & peyne,		
And hys tormentys wonder stronge,		
Or he the deth sholde vnderfonge,		4756
He fforgate nat off entent		Before His death Christ made His Testament.
ffor ³ to make <u>hys</u> testament.	[³ 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		I wrote it,
And namyd yt (yt ys no les,)		and called it
' <u>The trewē testament off pes.</u> '	Testamentum pacis.	4764 <u>The True Testament of Peuce.</u>
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,		I will read it to you, if you will listen.
Yiff ye wyl yiven audyence.		
Lo thys yt ys, herkneth echon,		
As I shal her rehers A-noon.		4772
The testament off Cryst Ihesu.		
I, Ihesu, sone of Marye,	[Stowe, leaf 88]	[Cap. lxiii, prose.]
Wych namyd am (<u>with</u> -outē lye)		I, Jesus, who am the Truth,
<u>Trouthe</u> , <u>Sothfast</u> lyff, & weye,		[leaf 72]
Now to-forn or that I deye,		4776 the Life, and the Way,
The deth off whom ys ful certeyne,		
And how I shal endure peyne ;		
But to-forn, of good entent		
I wyl mak my testament.		4780 before I die will make My will.
'And fyrst off allē, wylfully		

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

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

<u>Charity.</u>	‘To plete for hem, & pleës ¹ holde	[¹ plees St., ples C.]	
	To-for myn ownë Ffader dere,		
	In al ther nedys fer & nere,		4864
that I shall be a Mediator between God and man.	Ther to ben her aduocat.		
	And (tavoyden al debat,)		
	I shal for hem be swych a mene,		
	Off synne to putte away the tene,	[Stowe, leaf 80, back]	4868
	The tenys off eternal wo.		
My Peace I give to all the world.	‘And my pes, I gyue also		
	To al the world in hábondaunce,		
	Wherby they may hem sylff avaunce		4872
	And ffraunchysen at the beste,		
	Therby euere to lyve in reste,		
	In <i>perfy</i> t Ioyë ay tabounde,		
	Yiff the ffautë be nat founde		4876
	In them sylff, for lak off grace		
	Yt to refuse for ther trespæce :		
It is the fairest gift I ever gave, ex- cept Myself.	ffor, in pes ay to persëuere,		
	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.		
[leaf 73, back]	Verray pes doth ek amende	[C. & St.]	
Peace is the most perfect jewel made by My Father.	Al vertues that men kan nevene ;	”	
	And pees was fyrst wrought in heuene,	”	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.		
[Cap. lxiv]	‘Wherfore, As semeth vn-to me,		
It is good to put the ex- ample of Peace in re- membrance.	Yt ys good that the exaample be		4896
	Off pes yput in Rémembraunce,		
	Wych ys the ground off al plesaunce.		
	And off thys pes, by good Reson,		
	That ther be shewyd a patrovn,		4900
	To knowe the verray exaampleyre,	[Stowe, leaf 90]	

And tavoyden hys contrayre.

Charity.

Verryly in portrature

Ye shal sen her the ffygure.

4904 To make the
'portraiture'
of peace, take
a carpenter's
square :

The portrature off pes to make,

' ffyrst ye shal a squyre take,

A Squyre off a carpenter ;

And ye shal vsē thys maner :

4908

ffyrst, to done your bysynesse,

The Ton ende vp-ward to dresse

Hih a-lofftē, ryht as lyne ;

let one end
stand up-
right :

And ferthermor to détermyne,

4912

The tother endē lower doun,

So that (in conclusioun)

The Angle corner in your syht,

Wych Ioyneth the Endlys lynē 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,
[leaf 74]

Ye shal fyndē wryte A, ' P,'

[St. & C.]

And alderhyest ye shal se

”

and you'll

In that ende An ' X ' yset ;

”

see p,
and in the
upper end the
letter x.

And whan thys lettrys ben yknet,

”

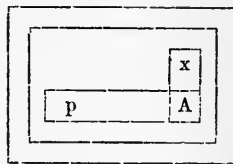
4924

Ioyned in on, who kan espye,

Parfyt pes thes ysgnyfyte.

[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]

Ar tooknys, that in vnyte

4928

He sholde ha verray loue & pes,

[Cap. lxxv]
These three
letters are
tokens of
peace.

With thre thyngēs doutēles.

He that hath pocessioun

Off thys Iowel, most off Renoun,

4932

And he to whom Cryst hath yt take,

Sholdē kepē for hys sake

Pes wil euery maner whyht.

	‘ And fyrst above, as yt ys ryht,	4936
<i>Charity.</i> 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 sygnfyed,	4940
Peace be- tween God and me can never be separated.	In tookne that noon be rekkëles, ffyrst to hauë parfyt pes With God & me, wych byth al on, And may neuere assonder gon ; And also (as I shal devyse,) That he (in no maner wyse) Ne do no thyng in no degre Wych that sholde dysplesë me :	4944 4948
Peace re- strains men from offend- ing me. [leaf 74, back]	And yiff yt happe, off necligence, A-geyn me that he do offence, ¹ In allë haste that he hym peyne To with-drawe hym / and Restreyne ffrom alle evellys, for my sake And that he amendys make, Hys trespasse to ben a-knowe.	[Stowe] ,, 4952 [C. & St.] ,, ,,
[Cap. lxvi]	‘ 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 sowle off man, with whom ech whyht Sholde ha pes, of verray ryht. So that in a manhys ² thouht Synderesis ne gruchchë nouht,— ³	[Stowe, leaf 91] 4960 [² mannys St.]
(Definition of <i>Synderesis</i> .)	(Synderesys, to speke in pleyn, Ys as mychë for to seyn, By notable descripcioun, The hiher party of Resoun ; Wherby A man shal best discerne Hys consciëncë to governe,)— Thorgh no trespace nor offence, By no Remors off consciënce ; Lat euery man tak hed her-to, And with your neyhëbour also	4964 4968 4972

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

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

- ‘Ye most ha pes & vnyte,
 Sych ys ytokenyd by the .p.
 And ys yset fyrst off echon.
 ‘And that ye sholdë be al on, 4976
 Thexauple techeth yow ful wel,
 (Yiff ye consydren euerydel,
 How ye bothen, in O lyne
 Stonde, & may yt not declyne. 4980
 Lyneally, yt ys noon other,
 As brother verrayly to brother,
 Nature wyl that yt so be,
 Hiñ and lowh, off o degre, 4984
 Bothë tweyne ymade lyche ;
 The porë man & ek the ryche,
 At the gynnyng, as ye shal lere,
 Al forgyd wern of O matere, 4988
 Touchyng ther ffyrste orygynal,
 And bothë tweynë be mortal ;
 The Ton, the tother, in certeyne
 They be but wermës bothë tweyne, 4992
 And they ne kan hem sylfë nat kepe, [C. & St.] [leaf 75]
 But that they shaH to erthë krepe ;
 When that deth doth hem assaylle. ”
 ‘ffor what ys worth, or may avaylle, ” 4996
 A feloun herte or hardynesse, ”
 Daunger, despyt or sturdynesse, ”
 Nat may socoure vp-on no syde, [Stowe, leaf 91, back] 4999
 Ther deynous port, ther gretë¹ pryde, [1 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 ;
 Excepcioun ys noon at al,
 To helpyn in thys streihtë nede.
 ‘Wherfor euery man take hede, 5008
 Thorgh pryde to be nat rekkëles,
 Thys rychë Iowel callyd pes,
 To kepe yt wel, & lese yt nouht.
 ‘And euery man, in herte & thouht 5012

Charity.

The P be-
tokens peace
between
neighbours,because p
and a stand
in one line,and all men
were origi-
nally made
alike.That which
happens to
one happens
to another,and all go
one way.Wherefore
have a care
lest this jewel
be lost.

<u>Charity.</u>	‘Do hys dyllygent labour, To ha pes <i>wit</i> h hys neihebour, As roote off al perfeccioun, Vp to parforme the patroun Off vnyte & sothfast pes, Tendure & lasten endeles ; So as yt ouht, off iust resoun, As tookne off the tabellyoun, <i>Wit</i> h wych, in pes and vnyte, Al testamentys sholdē be Sygned & markyd comounly, And ek confermyd openly.	5016 5020 5024
	‘And tovchyng her thys wryt present, Callyd of Cryst the testament, <i>Wit</i> h tookne off tabellioun, I markē off entencyoun	5028
[leaf 75, back]	To last in pes & vnyte.’	[C. & St.]
[Cap. lxvii, prose.]	¹ And whan thys lady Charyte	”
When Charity had finished the testament,	Hadde Radd and yoven off Entent The pes off Cristes Testament To allē folkys that were there, Chargynge hem, ² off herte entere, Affter the fformē ² euerydel, Al ther lyve ² to kepe yt wel,—	” ” 5032 [Stowe, leaf 92] [² Stowe]
she went on to say,	Anoon a-geyn, as ye shal se, Thys ³ fayrē lady Charyte Hyr talē ganne al openly, Sayynge thus benygnēly.	” ” 5036 [³ This St.]
	Charyte speketh hyr ageyn.	5040
‘You have heard in what I have read,	‘Syr,’ <i>quod</i> she, ‘ye haue herd al By thys lettre (in specyal) Wych I ha rad ⁴ in your presence Openly in audyence,	5044 [⁴ redde St.]
how Christ gave His peace and other gifts to men.	How Cryst Ihesu, off hys goodnessse, And off hys gretē kyndēnesse, Out off thys world whan he sholde gon, Gaff hys pes, to yow echon,	5048

¹ Camb. MS. reads: Whan charitee hadde al rad this testament, and rested, thanne she bigan ayen hire parlement, and suiche woordes she seyde afterward, ‘Lordinges, &c., p. 39.

		<u>Charity.</u>
'With 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 ¹	5056	I will tell you why I am put between you and the table of Moſes.
Atwixē yow & Moyses, And the table wher as he ſtood. ffor me-thouht yt was nat good		
That noon off yow, in no degre, Sholde a-proche <i>with</i> -outē me To claymē part (thys, the cheff) At hys table, off the releff But I my-ſylff wer ther preſent.	5060	[Cap. lxxviii, prose.]
'And ek the ſaydē teſtament, That I ha told off in ſubſtaunce, And yiff ye haue in remembraunce	5064	[leaf 76]
Dame Penaunce yow toldē ſo, Yiff ye took good hed ther-to, <i>With</i> -outen hyrē, thys the ende ²	5068	Without penance you are unable to reach the table;
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 ynamyd Charyte, Ye be vnworthy & vnhable To ha the releff off hys table.	5072	and unleſſ you have peace you cannot have relief.
ffor yt were a preſumpcioun, And a gret transgreſſioun, To neyhen ner, or to be bold, Or to clayme (as I ha told) Off that releff moſt ſpecial, Wher-off ech part ys on & al,— Ther ys ther-in no dyfference ;— And therfor, lat be noon offence	5076 5080	It were preſumption to approach without preparation.'
In yow, vp-on no maner ſyde, But that aforſ ye yow provyde, As I the charge haue on yow leyde.'	5084	
And whan Charyte hadde al ſayde,		

- Pilgrim.* And mad a ful conclusioun
 Off hyr speche & hyr sarmoun,
 Pylgrymes hem puttē fast in pres
 To-ward the table off Moyses ; 5092
 Conveyed ech in ther degre
 With parfyt pes and Charyte,
 And with verray répentauce,
 Confessioun, & ek penaunce. 5096
 Pylgrymēs 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 Gracē Dieu was ay present [C. & St.]
 Whan they, with gret deuocoun,
 Took yt in ther entencyoun, ,, 5104
 And with a clenē conscience. ,,
 But I saw ther in presence,
 Somme pressen to the table
 That wer vnworthy & vnhable ; 5108
 Wych held hem-sylff fer out asyde,
 And fro Charyte gan hem hyde,
 And fledde also fro dame Penaunce ;
 And yet hem-sylff they gan A-vaunce, 5112
 Off boldēnesse al shamēles,¹ [1 shameles St., shamles C.]
 ffor to receyve off Moyses
 The releff, wher as he stood.
 The wychē thouhtē² nat but good ; 5116
 ffor he, off clene affeccoun, [2 whiche thoughtē St., lf. 93 ;
 wych thouht C.]
 Gaff yt with-oute excepcioun
 (Off the plente that he hadde,) [Stowe, leaf 93, back]
 To pylgrymēs good & badde, 5120
 ffor he noon hede ne dydē take.
 But they retournede foul and blake,
 I menē, swych that of boldnesse
 Tokē yt nat in clennesse, 5124
 As they ouht ha done off ryht ;
 Swych wer foul & blake of syht
 Lychē³ to a colyers sak. [3 Lychē St., Lych C.]
 ffor in hem-sylff was all the lak 5128
 but the bad
 came away as
 black as a
 collier's sack,

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

- Pilgrim. And yet nat had (to my plesaunce)
Halff A repast of suffysaunce.
And yet, the pylgrymes enerychon
Sayde & affermede, On by on, 5172
- [leaf 77, back] That they fonde swych fulsomnesse,
And so plentuous largesse [C. & St.]
As they yt tooke by good leyser [St. & C.]
At that merveyllous dyner, ,, 5176
That to euerych (in ther guyse) ,,
A lytel dyde ynowh suffyse.
And euerych (in especial) 5179
- and had been
made mighty
and strong. Was ther fulfyllid with ryht smal [Stowe, leaf 94, back]
Ther-with, myghty mad, &¹ stronge. [¹ and made St.]
- [Cap. lxxi,
prose.] Wher-vp-on I gan ful longe,
And thouhte (A-mong hem euerychon)
Myn vnderstondyng was agon 5184
ffor lak off wyt in gret dystresse,
And forecloudyd with dyrknesse.
- I thought I
had lost my
reason, Reson was hyd, so semptē me,
That I kowde hyr nowher se ; 5188
In al that place, I sawh nat tho,
No whyht I myhtē speke vn-to,
Save Gracē Dieu, wych ther abood,
And to-for the Table stood 5192
Off Moyses ; & off entente,
Vn-to hyre a-noon I wente.
- so I went to
Grace Dieu, [6 lines blank in MS. for an Illumination.]
The pylgrym askede.
'Ma dame,' quod I, 'I ha gret nede
That ye wolde, off goodlyhede, 5196
And off your gret excellence,
Shewen to me som evydence
How yt myghtē shewyd be,
That so lytel quantyte 5200
Off thys releff (in any wyse)
Myghte of resoun ynowh suffyse
To so manye as ben here ?
ffor, ma dame, (& ye lyst lere,) 5204
Swych ten in quantyte [Stowe, leaf 95]
Wolde nat suffysen vn-to me

At O dyner, to my delyt, To fulfyllen myn appetyt.'		<i>Grace Dieu.</i>
Grace Dieu answerde,	5208	
'I leue ryht wel,' <i>quod</i> Gracē Dieu, 'Touchyng thys merveillous vertu, Thow hast gret nedē for to lere ; But herkene now, & ley to here,	5212	[Cap. lxxii, prose.] She answered me,
I shal the techē verayly The pryvyteēs, by & by, Bothe by evydence & preff.	5216	'I will teach you by and by.
'Thys ylkē vertuous releff, Som whyle (who yt vnderstood) ys ynamyd flesshe & blood, And som tymē (tak good heed,) Yt ys ycalld wyn & bred, Goostely mete & goostely foode ; To pylgrymēs that be goode, flesh & blood yt ys no doute ; Bred & wyn shewyd <i>wyth</i> -oute, Al be yt so (yt ys no dred,) That yt to-forn was wyn and bred, As thow knowest wel certeyn ; ¹	5220	This food is changed from bread and wine into flesh and blood
[¹ in certeyn St.]	5224	
But Moyses (no thyng in veyn) Vp-on hys table (as yt stood) Hath tournyd yt to flessch & blood. Thys ys trewe, & veray soth ;	5228	by Moses for good pil- grims.
[Stowe, leaf 95, back]	5232	
Wher-off nature was ryht wroth ; Anger made hyr hertē ryve, And ther- <i>vp</i> -on gan <i>wyth</i> me stryve : She knewe no ferther (thys, the ffyn)	5236	Nature was angry at this because she understood not the mystery.
But that yt was ay bred & wyn.		
'Thow shalt wel knowē how that she Sawh nat the gretē pryvyte, ffor lakkyng off dyscrecyoun, Off thys ylike mutacyoun, But ² I the chargē ther I stonde, That flesh & blood thow vnderstonde, And so beleue yt verayly, And lat nat meue the outwardly, Thogh that yt shewē outward so	[C. & St.] ,, ,, [² Stowe]	[leaf 78, back]
	5240	
	5244	

- Grace Dieu.* 'In touch & syhtë bothë two,
 Also in tast & in smellynge
 Lych bred & wyn Resemb[e]lynge, 5248
 Outward, as by apparence;
 Trustë shortly in sentence,
 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 hem¹ fourë clenë agon, [1 hem St., hym C.]
 ffor lak, pleynty, of knowelychyng.
- but the fifth
 wit, or hear-
 ing, ' But the fyffthe wyt off heryng— 5260
 Wych mor clerly in sentence
 Haueth full intelligence—
 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
 Aparceved hath so wel,
 That he knoweth euerydel
 In thys matere what shal be don).
 And thys was figuryd longe a-gon,— 5272
 Red the Byble, yiff ye kan,—
 In Ysaak, that oldë man,
 Whan Esau (to hys entente,)
 In-to the feld on huntyng wente, 5276
 And hys labour spente in veyn.
 ffor longe or that he kam² ageyn, [2 kome St.]
 Iacob verrayly in dede,
 Claddë³ in Esáwys wede, [3 Cladde St., Clad C.] 5280
 Wit⁴ her⁴ vp-on hys hondys layd [4 heer St. (hair)]
 (As hys moder hadde hym sayd),
 To Ysaak heldë⁵ hys passage, [5 helde St., held C.]
 And to hym brouhtë the potage 5284
 In rylyt gret hast, (as he was tauht),
- as it did to
 Isane when
 Jacob de-
 ceived him
- makes up for
 all the rest,
- [leaf 79]
- in the matter
 of the potage,

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

- Grace Dieu.* Ne shewe to the but wyn & bred ; [Stowe, leaf 97]
 By ther engyn, hiñ nor lowe,
 Thow ne shalt noon other knowe. 5328
 ‘Thy ffoure wyttys set a-syde,
 And lat heryng be thy guyde ;
 ffor, thys .iiij.¹ in sothfastnesse [1 ffoure St.]
 Kan nor may ber no wytnesse. 5332
 Wher-for thow mustest, for the beste,
 Abyde on heryng, and ther reste ;
 ffully truste to hys sentence ;
 Yiff feyth to hym, & ful credence ; 5336
 ffor heryng shal, *with-outē* slouthe,
 Teche to the, the pleynē trouthe,
 Ryght as yt ys, ne doute yt nouht.
 ‘And conceyue wel in thy thouht, 5340
 Thys releff (yiff thow kanst take hede,)
 Ys pleynly nother wyn nor brek,
 But the flessch (yiff feyth to me,)
 That heng vp-on the roodē 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 Iewēs to the deth hym ladde,
 Wher-off he was steyned reed. 5351
 ¶ Thow mayst also call yt² bred, [2 calle yt St., callyd C.]
 Thys same releff, (*with-outē* stryff,)
 The verray sothfast bred off lyff.
 Wych susteneth (I the ensure,)
 Al the world *with* hys pasture, 5356
 And yiveth to hem in substaunce [Stowe, leaf 97, back]
 Verrayly ther sustenaunce.
 ¶ 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 ;
 Wych, for manhys³ savacioun,
 ffro the heuene kam a-doun, 5364
 To ffedē man her verrayly.

but let hearing be your guide;

it will teach you the plain truth.

Bread and wine are the very flesh and blood of Christ,

[leaf 80]

which nourish the whole world.

It was sent from heaven to feed man.

Hic est panis qui de celo descendit.

[3 mannes St.]

- ‘ Yt ys the bred, ek, trewly
Wher-with Aungelys fedde ybe
In that hevenly souereyn se. 5368 *Grace Dieu.*
Thys bred, pylgrymës euerychon,
On pylgrymagë, (wher they gon,)
Or wher-so-euere that they were,
In ther sherpe¹ they shold yt bere. [1 Scryppe St.] 5372
‘ And thogh that thow (as semptë the,)
Sey yt but lyte of quanzyte,
I chargë the, her a-noon ryht,
Trust in no wysë to thy syht, 5376
Nor to thyn Eyen, wych ar blynde ;
But haue alway wel thy mynde
To thyn heryng ; & ther only
Tak thy doctryne fynally ; 5380
ffor, by heryng thow shalt lere
A thyng that I shal the tellyn here : [St. & C.] [leaf 80, back]
‘ My frend, take good hed, & se. ”
Thow herdest latë Charyte ” 5384 [Cap. lxxiv,
Maken to the a good sarmoun, ” [prose.]
But (as in conclusioun,) ” [Camb., p. 43]
Thys lady (yiff thow took good hed,)
Spak but lytel off thys bred 5388
In hyr sarmoun (thus stood the caas) ; [Stowe, leaf 98]
And pleyuly, thys the causë was ;
ffor she hyr-sylff the menys souhte,
That she the greyn from hevene brouhte, 5392
And made yt in the erthë lowe
Her be-nethë to be sowe ;
But that erthe, (be wel certeyn,)
Wher as sowë was thys greyn, 5396
Was nat labouryd (trust me wel,)
Mor yheryd neueradel ;
Vnderstonde yt, yiff thow kōzne.
ffor, by hetë off the sonne, 5400
That shyneth fro the heuene A-loffte
With hys attempre bemys soffte,
And the hevenly dewh most elene,
With hys syluer dropys shene, 5404
(The wychë² doth no thyng in veyn,) [2 whiche St., wych C.]

Grace Dieu.

Angels
feed on it in
heaven.

The food
seemed little
in quantity,
but your
sight de-
ceived you.’

[leaf 80, back]

[Cap. lxxiv,
prose.]
[Camb., p. 43]

Charity
preached but
little of this
bread.

She brought
the grain
from heaven,
and sowed it
in earth.

The sun and
the dew made
it spring.

- Grace Dieu.* ‘Made to growen vp thys greyn,
 When ripe it was cut and garnered. Tyl yt was rype & ful off corn. 5408
 ‘Than Charyte yt hath vp shorn,
 And in a placē wonder straunge
 She made yt leyn vp in hyr graunge,
 Tyl the thressherys. (*with gret hete*)
 Then it was threshed and cleaned, Hadde thys greyn ythrysshe & bete; 5412
 And after fannyd yt so clene
 That ther was no chaff ysene,
 And the strawh yleyd a-syde;
 ffor ther ne myghtē nat a-byde 5416
 Husk nor chaff, but puryd greyn,
 Nor, no thyng that was in veyn,
 [leaf 81] Al mad¹ nakyd off entent, [Stowe, leaf 98, back]
 Out off hys olde² vestēment. [¹ Alle made St.] 5420
 ‘And whan yt was so ffer ywroult,
 and brought to the mill and ground. Thys greyn was to the mellē brouht,
 And groundē ther *with* ful gret payne 5423
 A-twyxe the hardē³ stonys tweyne. [³ harde St., hard C.]
 And yiff I shal the sothē⁴ telle, [⁴ sothe St., soth C.]
 The sēyl-yerdys off the melle,
 Wych tournedē abouten offte,
 Wer clad in cloth that was not soffte. 5428
 ‘Tys⁵ melle ek (yiff thow canst espye,) [⁵ This St.]
 The mill was turned by the winds of envy. Wyth falsē wyndēs off envye,
 (Wher as yt stood vp-on the grounde,) 5432
 Tournede euere aboutē Round;
 And the Grynstonys (that I off spak)
 Mad ful hardē for the wrak,
 The stones were scorn and derision. Wer stonys off derysiouns;
 Off skorn, & fals illusiouns, 5436
 The wych two (who kan aduerte)
 Perceden ful nyh the herte.
 ‘And whan no thyng was lefft at al,
 But that yt was ygroundē smal, 5440
 Charyte gan neyhen ner,
 And wolde be-come a pasteler,
 Lych a baker, (yt ys no drede,)
 Charity made the flour into bread. Off that flour to make her bred. 5444
 And hyr Ovene was of old

‘ Verray hote, (& no-thing cold),		<u>Grace Dieu.</u>
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 haddë no desmay,		out trouble.
Off thylkë past wych that she wrouhte.	[Stowe, leaf 99]	
& A-noon she hyr be-thouhte	5452	
(Among, in al ¹ her besynesse,) [¹ Amonge / alle St.]		
Off on that was a gret maystresse,		So she
So sotyle off dyscreyoun		sought aid
Was nouthr founde in borgh nor town ;	5456	[leaf 81, back]
ffor what men thouhte, or wolde haue don,		
She koude yt brynge about a-noon :	[St. & C.]	
Lernyd ² she hadde, in hyr contre,	[² Stowe]	
At scolys ² ther she haddë 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 & Round,		vels.
And al the compas off the ground,		
ffor tashet ³ & cloyd al	[³ to have shut]	
With-Inne a sotyl boyst, but smal ;		She would
And off An Ey with-Inne the shelle,		put the world
She koude also (I dar wel telle,)	5468	into a box,
Ha put an Oxë strong & large ;		or an ox into
ffor yt was, no maner charge		an eggshell.
To hyr gret magnyfyence ;		
And hyr name was <u>Sapience.</u>	5472	
‘ And, for hyr gret sotyllyte,		
Thys lady, callyd Charyte,		Charity
Prayed hyr, off goodlyhed,		prayed her
ffor to helpë ⁴ make thys bred	[⁴ helpen St.]	5476
Off the flour wych that she broulite ;		dough,
And also lowly hyr be-souhte		
To tempre the past so sotylly,		
That yt myghtë fynally,	5480	
Off Resemblau ^{nce} be but smal ;	[Stowe, leaf 99, back]	
And that yt myglite suffyse at al		
(By vertu, verrayly in dede)		and that the
Al thys worlde to fostre & fede,	5484	bread might
That ech, off lowh & hiñ degre,		feed the
		world.

- Grace Dieu.* ' May, off lytel, ha plente.
 [Cap. lxxv, ' And for thys causë ryht a-noon
 prose.] Dame Charyte ys forth gon 5488
 Vn-to thys lady Sapience ;
 And *with* humble Reuerence,
 As she sat in hyr Royal Se,
 Lowly, thys lady Charyte 5492
 Prayedë hyr good heed to take,
 [leaf 82] To helpë that thys bred wer bake.
 Charity made her request to Wisdom,
 And she goodly, and that a-noon,
 fforth *with* Sapience ys gon ; 5496
 And, as she koudë best deuyse,
 Temprede yt in swych a¹ wyse, [1 swiche St.]
 Made yt gret *with*-oute mesure,
 who prepared the bread as desired. To yive al folkys ther pasture, 5500
 Suffycyënt 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,
 Ther was so gret plente of grace
 To al the world, in hábondaunce,
 Ther-in to fyndë suffysaunce. 5508
 ' Tak heed, & be nat neelygent
 Off a-nother experyment
 That ther was wrouht ; tak ek good hede,
 In the making off thys bred, [Stowe, leaf 100] 5512
 Yt was ywrouht so sotyly
 That in euery smal party,
 Severyd and ybroke asounder,
 And departyd her & yonder, 5516
 Grettest & smal, Rekne echon
 Wer lych off vertu, & al² on ; [2 alle in St.]
 Off O power & O manere
 As whan yt was hool and entere. 5520
 The wychë³ thyng (I the ensure,) [3 whiche St., wych C.]
 Yplesede⁴ nat to dame Nature ; [4 Plesede St.]
 ffor she was wroth therfor *with* me,
 at which Nature was again augry. And ther-on wolde ha vengyd be. 5524
 She knew ther-off no thyng at al,

		<u>Grace Dieu.</u>
' ffor yt was hydde in especyal ffrom hyr knowyng euerydel.		
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 frauzyhyse,		
To thys lady Sapience.		
' 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.]		
Arystotyles dyde hys massage in thys manere :		[Cap. lxxvi, prose.]
' Ma dame,' quod he, ' in-to thys place,		
Vnder súpport off your grace,		
Nature hath me hyder sent,		' Nature has sent me to you,
To declare yow (off entent)	5548	
Your dyffantës, by & by ;		
And to shewe the causë why		
Off my komyng, ys ¹ thys, that ye	[¹ In St.]	
Han to-brook (as semeth me)	5552	to declare that you have broken her ordinaunce.
Off nature the ordynaunce,		
And don ² to hyrë gret grevaunce,	[² 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, ³	[C. & St.]	

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

<i>Grace Dieu reports Aristotle.</i>	' Than that thyng wych ys <i>with</i> -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 ¹ charge,	[¹ gre St.] 5568
	That yt wer but A Turneys smal.	
	Clerkys wolde (in especyal)	
the wise would say I was guilty of sophistry;	Seyn yt wer but mekerye, ²	[² 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 <i>no</i> wyse,	
that which heaven cannot contain	Nor the hevене, mowh nat suffyse,	5584
	That thyng ye (in especyal)	
	Han cloyd in a cloystre smal,	
	Who kan mesure yt, or <i>com</i> passse,	
	And shet yt in a lytel space ?	5588
can be held in the hand, if there were fourteen of them !	And swych .xiiij. ^e (on see or land ³)	
	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>wit</i> -seyn,	
[leaf 83, back]	And declare, wher as ye ffaylle,	[Stowe, leaf 101, back] [C. & St.]
	(³ And yt ys no grete merveylle,	5596
	Who-so lyst goode heed ³ to take)	„
	Thogh naturë dyde awake,	„

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

' And ther-vpon gaff yow an hete,	[C. & St.]		<i>Grace Dieu reports Aristotle.</i>
Yow to with-stonde & conterplete,	,,	5600	
Touchyng hyr ryht in specyal.			
' And thys greueth me most at ¹ al,	[¹ off St.]		
That my Maxime apryved, ²	[² appreyvd St.]		
Ye in dede han yt reprevyd ;		5604	You have disputed my maxim,
And (to speke in wordys pleyn,) Neuere in my lyff herde I seyn—			
In-no scolys, her nor there,—			
But that " on al " (what euere yt were,)		5608	
Mot ³ be gretter than hys party.	Omne totum maius est sua parte.		
But ye ⁴ han makyd wrongfully,	[³ Motte St., Not C.]		
(I wot nat by what ⁵ maner scole,)	[⁴ y St.]		and assert that the part is equal to the whole.
The part Egal to the hoole,	[⁵ what St., no C.]	5612	
With-uten 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			Nature demands to know what you have to say for yourself?
To your presence, only to here			
What ye wyl seyn in thys matere.'		5620	[Cap. lxxviii]
Sapyence answerde.			
A-noon thys lady Sapience.	[Stowe, leaf 102]		
(Whan she hadde herd ⁶ in sentence	[⁶ herd C., herde St.]		
The wordys of Arystotyles)			
She stynte a whyle, & was in pes.		5624	
But at the laste she abreyde,			
And vn-to hym ryht thus she seyde :			Wisdom answered : ' I know you love me,
' My frend,' quod she, ' I do wel se			
Off trowthē that thow lovest me,		5628	
And dost me calle, off herte entere,			
" Thyn ounē souereyn lady dere ; "			
⁷ In wych thow hast ylost no thyng	[C. & St.]		[leaf 84]
But yfounde ful grete Fortheryng.	,,	5632	
Wherfor thow shuldest, lyke the wyse,	,,		

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

<i>Grace Dieu reports Sapience.</i>	‘ Prudeently thy-sylff avyse,	[C. & St.]	
	Thynke aforne, & 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,) Wer vnder my gouernaunce.		
I had two Schools in which I taught many things,	And the, in konnyng to avaunce,		5640
	I tauhtē many thyngēs newe—		
	Record thy sylff yiff thow be trewe.—		
	And (to speke in wordys fewe,) Grete merveillēs didē shewe.		5644
and in one of them Nature was my chief scholar.	And in on off thys scolys tweyne,		
	My scoler mostē ¹ souereyn,	[¹ 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 thyngēs newe ;		
	ffyrst, by <u>Crafft off hyr werkyngē</u>	[Stowe, leaf 102, back]	
	To make the fresshē flourys sprynge,		5652
	Buddys, greyns, & flourettys,		
I taught her to make all violets, roses, and flowers.	The flour delys, the violettyts,		
	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, & thyngēs 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 & ² contra, yong & olde,	[² and St.]	
	And wych wey they sholden holde		5664
	To preven out the sothfastnesse		
	Off every thyng, fro the falsnesse ;		
	Betwyxen good & evel dyscerne.		
[leaf 84, back]	³ And I maade ek (who kan concerne)	[C. & St.]	5668
and how to make canon and other laws.	Lawes off Cyvile and Canoñ ;	”	
	And ther, (in myn Entencioun)	”	

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

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

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

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

Afterwards they met in fight,

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

slew him.

³ Camb. MS. reads : It is enele 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</i>
ffor to knowen al my wyt ;	[Stowe, leaf 104]	„	<i>Sapience and Aristotle.</i>
Thow dyst yt neuere yet dysserue.		„	
Som-what to me I wyll reserue,		„	5748
To be mor strong in bataylle,		„	
Lyst thow woldest me assaylle		„	
With thy sotyl sophystrye,		„	
To don to me a vyllonye			5752
With argumentys off fallaas,			
Sout out in som ¹ maner caas,	[¹ Sought out / In somme St.]		
By fraude or by decepcyoun			
ffor lakkyng off dyscrecyoun.			5756
‘ But tel me now A-noon, I preye,			
And the Trouthö nat geyn-seye,			
Yiff I gaff a purs to the,			
Ryght fayr & ryche vp-on to se,			5760
And wentyst forth with-al A-noon ;			
And sodeynly, whan thow wer gon,			
Par caas thow founde ther-in as blyue			
Off gold thre pecys, outhre fyve			5764
Outher .vj., whan thow hast soulit,			
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 ?			
Answer ageyn ; tel on ! lat se !’			
Arystotylles² Answerde :	[St., The pylgrym C.]		
‘ Certys,’ <i>quod</i> he, ‘ me lyst nat lye,			
Yt were no maner sophystrye,			5772
But A tookne off gentyllesse ;	[Stowe, leaf 104, back]		
And also (pleynly to expresse),			[leaf 86]
A sygne (as I kan devyse,)			
Off honour, love, & gret fraunchyse.’	[C. & St.]	5776	No : but a token of honour and love.
Sapyence speketh :			
‘ Certys,’ <i>quod</i> she to hym ryht tho,			[Cap. lxxxj, prose.]
‘ Thys bred I haue ymadd ryht so,			
So sotyl ek, yt ys no doute,			
But I ha not shewyd with-oute			5780

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

Grace Dieu reports Sapience.

So, with this bread; I have not shown the virtue which is within it.

If I had, men would not have dared to eat it.

Here is no deception.

[leaf 86, back] If I had placed within something of small value,

you might have blamed me. [Cap. lxxxii, prose.]

‘The grete Tresour wych verrayly
 Ys shet *with*-Innë secrëly,
 Porë folkys for to fede,
 Ay, whan they ther-off ha nede ; 5784
 And specyally to hem that be
 ffrendys vn-to charyte,
 Wych in ther passage, nyht & day
 Holden ay the ryhtë¹ way. [1 Righte St., ryht C.] 5788
 Allë swych (yt ys no dred)
 Shal be sustenyd *with* thys bred,
 And haue ther ful repast *with*-Inne,
 Swych as be nat infect *with* synne. 5792
 And Over-mor, (yiff thow take hed,)
 Yiff the valu off thys bred
 Were yshewyd al *with*-oute,
 Men sholdë nat (yt ys no doute,) 5796
 Haue no maner hardynesse
 ffor taproche, in sothfastnesse ; [Stowe, leaf 105]
 But rather, for verray feere,
 Go, seke her bred ellys where, 5800
 To ther sustentacioun.
 ‘ But her ys no decepeyoun,
 But curteisye & gret bounte,
 Honour & lyberalyte ; 5804
 ffor, to speke in wordys fewe,
 But yiff I dyde *with*-outë shewe
 A gretë² thyng by apparence, [2 grete St., gret C.]
 The wychë,³ as in existence, [3 whiche St., wych C.] 5808
 Were nat *with*-Inne, (who lyst se,) [C. & St.]
 But verray smal off *quante*te,
 Thou myygh^test than[ë] me repreve, ”
 And by argumentys preve ” 5812
 Ageyn me (in conclusoun)
 A maner off decepeyoun, ”
 And blamë me in many wyse. ”
 ‘ And yet to the I shal devyse ” 5816
 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, ” 5820

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

- Grace Dieu reports Sapience and Aristotle.*
 'It is not large enough to feed a kite.'
- 'Ther-off han a ful repast,
 To staunche hys hunger (for gret nede,)
 At the ffulle hym-sylff to fiede.' 5860
- Sapyence axeth :**
 Quod Sapyence to hym ageyn,
 'Than axe I the (no thyng in veyn,)
 Yiff thow knowe ault, answere to me,
 The inward gret capacitye 5864
 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 5868
 To appese hys gret delyt,
 Or staunche hys gredy appetyt.'
- Arystotyles answerd :** [Stowe, leaf 106, back]
 'Certys,' quod Aristotiles,
 'I dar affermë doutëles, 5872
 Ther ys no thyng that I kan se,
 That may Gyvë ful sawlë
 (Who that wysely kan aduerte,)
 ffor to staunche a gredy herte,¹ 5876
- [leaf 87, back] Nat alle the world, yt to fulfyl, [Stowe, leaf 106, back]
 Thoghñ yt were hooly at hys wyl.' [Stowe]
- Sapience argueth :**
 Thanne her-vp-on / quod Sapience, ,
 'Yt behoueth in sentence, [St. & C.] 5880
 That the fullyllyng in substaunce ,
 To the fulle haue suffysaunce ; ,
 Or ellys yt mot nedys be ,
 That the wlgar auctoryte, , 5884
 Wych for thy party thow hast leyd, ,
 Prevyd by argument & seyd, ,
 In al the world, thow toldest me, ,
 Ther may no placë voydë be ; Non est dare vacuum 5888
 And yiff that woyde wer any thyng,
 Yt sholde folwe, off thy seyng,
 That yt muste fulfilled be ;
- What is its inward capacity ?*
- 'Nothing can satisfy it.'*
- 'It has been said*
- that no place in the world is empty.'*

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

- 'Or ellys off necessyte 5892 *Grace Dieu reports Sapience and Aristotle.*
- Yt muste alगतys voyde a-byde :
- Thy sentence me lyst nat hyde.'¹ [1 to hyde St.]
- Arystotyles Answerde :** [Stowe, leaf 107]
- '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 pleyn,
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
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
(Vnderstond, & herkne me,)
That yiff that thyng sholde closyd be [C. & St.] [leaf 88]
With-Inne the world, (yt ys no drede,) ,,
On som party yt muste excede, ,, 5912
(I dar ryht wel the trouth expresse,) ,, and must extend beyond it.
Or overgon yt for gretnesse.'
- Arystotyles :²** [2 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 closyd be ?
ffor thannē, off necessyte
Mot nedys folwen, & off Resoun,
The hous or thabitacioun 5924
Mot be lasse (a preff to wyne,)
Than the thyng yput *with-Inne*.
Wher *vp*[on], conclude I may
- Therefore the house is less than that contained in it.

- Grace Dieu reports Sapience and Aristotle.*
 'That al thy wordys (yt ys no nay,) 5928
 Be reпреuáble 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 demonstraeyouns.
 Hastow nat ben in thilkë touzns,
 Rome,¹ and Athenys ek also,
 And sojournèd in bothë two, 5936
 fful many a yer in bothë leyn,
 The maner & the gretnesse seyn,
 And be-holde ther governaunce?
 Now yiff thow haue in Rémembraunce 5940
 By eler report off outhur 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 ,,
 How far are they apart?
 How many students have they?
 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, ,,
 'They are large, and have many students.'
 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 gretë² 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,

¹ Greece, in Camb. prose.

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

Græce Dieu reports Sapience and Aristotle.

From these examples learn that I spoke truly.

In a broken mirror each part retains the virtues of the whole.

[leaf 89, back]

[Cap. lxxxvi, prose.]

Am I to understand this locally or virtually?

[Cap. lxxxvii, prose.]

Not locally, certainly.

Some understand it virtually and some otherwise.

‘That every party off thys bred
Off vertu, in especyal,
I make as gret as I do al, 6004

Thogh yt be broke on many a part.
‘And tak Example (for al thyn art)

Off A merour, fyrst hool at al :
Thogh yt be brooke on pecys smal, 6008
In echë part and quantyte

Thow mayst as wel thy facë se [C. & St.]
As toforne, (yiff thou lyst lere) ,,
Whan yt was fyrst hool and entere ,, 6012

Aristotiles Axeth : [Stowe, leaf 109; om. C.]

‘Now,¹ myne ownë lady dere, [1 Stowe, leaf 109, back]
I pray yow,² (towchyng thys matere,) [2 yow pray St.]
Wych be so sotyl in konnyng,

Telleth me, touchyng thys thyng, 6016
Vnderstonde ye “localiter,”
Or ellys “virtualiter?”

Lat thys thyngës ben yset,
To-gydre bounden & yknet ; 6020
In boundys closyd so strongly

That I ther-on may feythfully
Gyve answeere, as yt ys skylle,
Or close my mouth, & so be styлле.’ 6024

Sapience Answereth : [St., om. C.]

‘I vnderstondë nat,’ *quod* she,
“Localiter,” as thow shalt se ;
Thys to seynë, *with* thy grace.

He occupieth ther no place. 6028
Somme vnderstondë certeynly
That he ys ther vertuously ; .i. virtualiter St., om. C.

Somme seyn “ymaginatïue,”
And somme “representatiue,” 6032
On ther oppynyouns, as they dwelle.

And this exaumplys I the telle,
To give the ful avysëment
How thow mayst, in thyn entent, 6036

Conceyve, that halst thy sylff so wys,
And to give the, good avys,
How a cloystre off smal mesure

' May comprehendē gret pasture ;	6040	<i>Grace Dieu reports Sapience.</i>
And, as gretē thynge's set	[Stowe, leaf 110]	
In smalē bondys may be knet.		As a small vessel may contain much fool,
' 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,
Ys ther cloyd in certeyn ;	"	is the greatest good.
Nat only " ymaginatiue,"		
Nouther " Representatiue,"	6048	
(Vnderstond now wel my lore,)		
Nor " Virtualiter " with-outē more ;		
But ther yt ys ¹ put sothfastly,	[¹ 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	
With-oute al simulacioun,		
Deceyt, or any Ficcioun—		
And off thys puttyng, the causē why		[Cp. lxxxviii, prose.]
I haue declaryd in party.	6060	
' ffirst, yiff thow consydrest al,		
ffor an hertē that ys smal,		
I ha the bred mad smal also,		For the small heart, I have made small bread,
(Yiff thow take good hed her-to.)	6064	
And for hys gret capacitye,		
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 haue great for the great.
Wych ys Answeryng 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,		
Answeryng, by mesure,		
Ryght so ys madē ² the pasture ;	[² 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] *Grace Dieu reports Sapience.* ‘Yiff he desyre to haue ynowh,¹ [C. & St.] 6080
 He shal ther ffynde (Trustë me) ”
 Suffysauncë to hys sawlë, ”
 Hym to fulfyllen at hys Ese, ”
 And hys desyrys to appese. ” 6084
 And, as I rehersë shal,
 Her ys noon offence at al,
 Nouthur vn-to yong nor old.
 ‘And for thys cause that I ha told, 6088
 The hous ys lasse, *with*-outë wene,
 Than thylkë thyng yt doth contene ;
 And lasse (for short conclusioun,) ”
 Ys the habytacyoun 6092
 Than the good (I dar wel telle)
 Wych *with*-Inne the hows doth dwelle.
 ‘And I suppose (tak also hed,) ”
 That vn-to the, by lyklyhed 6096
 I haddë don, in my werkyng,
 Som thyng wych wer nat syttyng,
 Off wych thow wer nat plesyd wel. ”
 And ek (to Reknen euerydel,) 6100
 That I ha told the in substauce,
 Thogh yt wer nat to thy plesaunce, [Stowe, leaf 111]
 I ouhte off Reson, nor off skyl,
 Answeryng no-thing but at my wyl, 6104
 Off ryht noult, (as semeth me,) ”
 Nor take no maner hed to² the [² heed off St.]
 Off no-thing that thow hast me souht.
 ‘And, par cas, yiff I hadde wrouht 6108
 Some vnkouth thyng that wer notáble
 By Aventure, or profytáble
 Mor than any other whyht, ”
 Wych wer merveillous to syht, 6112
 I ouhtë nat, as thynketh me,
 Off no wyht apechyd be ;
 Consydred how (in sothfastnesse)
 That I am namyd a “ maystresse,” [C. & St.] 6116
 Wych ouhte suffysen vn-to the : ”

¹ Camb. MS. reads: If it wole ynowh, it shal fynde *with-inne* that that may saule it, and fille it and suffice it, p. 49.

'Thow gest as now no mor of me :	[C. & St.]	<i>Grace Dieu- reports Sapience.</i>
Tak thys now in especyal.	"	
'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 ¹ mak to hyre relacioun,	[¹ 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 outhere greve,		
And take off hyre no maner leve ;	6132	
And don what euere lyketh me,	[Stowe, leaf 111, back]	
Only for loue off Charyte ;		and only for Charity's sake.'
What euere hyre lyst, that shal be do :		
My wyl ys that yt shal be so.	6136	
ffor what-so that hyr lyst devyse,		
In al my bestē ffeythfull wyse		
I shal consente (& tarye nouht),		
To al that euere she wyl ha wrouht,	6140	
In specyal & 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,' quod he, 'I se ryht wel		it is no good arguing with Wisdom.
Yt may avaylle neueradel		
(ffor ouht that I kan espye),	6147	
With yow to holden chaumpartye, ²	[² Champartye St.]	
Or Argue al the longē day :		
Yt ys best that I go my way.		
Do what yow lyst, ffer or ner, ³	[C. & St.]	He'll go home. [leaf 91, back]
Your' myght ys grete, and your power ;	" 6152	
What-so ye lyst, ye may weñ doñ.'	"	

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

<i>Grace Dieu.</i>	'And thus thys mayster ys a-gon,	[C. & St.]	
Then Aristotle went, and told Nature all,	And dydē ek ¹ hys bysy cure,	[¹ alle St.]	„
	ffor to tellen to Nature		„ 6156
	Off hys exploitys 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 ² noulit,	[Stowe, leaf 112]	[² vayllede St.]
but she bore it with patience.	Mor to maken résistence,		
	She suffrede al in pacience.'		
[Cap. xc, prose.]	Whan Gracē Dieu off hyr bounte,		
<i>The Pilgrim.</i>	Thys talē 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 better sped		
	ffor to haue Etyñ 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 encres,		
	Off the Releff off Moyses,		
	My voyded hertē to fulfyllē,		
	Wych so longe (a-geyn my wylle,		6176
	As ye wel knowe,) hath voydē be,		
	And neuere ne hadde hys ful sawllec. ³	[³ sawle St.]	
	ffor, to thys tyme neuere yit		
	I nat conceyvde in my wyt		6180
to grant me the bread I sought.	Wher-with yt myghte fulfyllēd 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 allē folk wych lyst nat tarye		„
* Your request is reasonable;	In ther vyage, thus semeth me.		„
	ffor, or thow come to that cyte		„ 6188
	Whyder thow castest for to gon,		„
	By many weyēs mo than on,		
	Thow shalt be troubyld (yt ys no dred)		

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

- The Pilgrim.* “ I thanke vn-to your worthynesse ;
 I thank her. ffor my desyr & my wysshynge
 Resten fully in thys thynges. 6232
 I wolde, *with-outē* wordys mo,
 Have hem fayn, & ben ago.”
- [Cap. xciv,
 prose.] Thanne thys lady, off hyr grace,
 Grace Dieu leads me to
 a place full
 of jewels, Laddē me in-to a place 6236
 In wyche (who kan reportē wel)
 Was ful many a ffayr Iowel,
 Vp-on wyche myn Eye I leyde ; [Stowe, leaf 113, back]
 And Euene thus to me she seyde : 6240
- Grace Dieu.* Grace dieu spake : [In Stowe's hand. The Stowe MS. has it.]
 and tells me
 to look and
 see ; ‘ Leftt vp thyn Eye, be-hold & se,¹
 And tak good heed now vn-to me !
 ‘ ffyrst, thys skryppe & thys bordoun
 Haven thys condycyoun, 6244
 That thou in soth may them² nat se, [2 mayst hem St.]
 But yiff so falle, thyn eyen be
 Set ther as thyn Erys stonde.
 And therfor thou shalt vnderstonde, 6248
 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. 6252
- Therefore she
 will take out
 my Eyes,
 [leaf 98] Wherfor I shal (yiff that I may)
 Bothe thyn Eyen take away,
 And hem out off her placē fette ; [C. & St.]
 and place
 them in my
 Ears. And in thyn Erys I shal hem sette, ,, 6256
 That thou mayst, at lyberte, ,,
 Skryppe & bordoun better se.’ ,,
- The Pilgrim.* *the pylgryme marvelethe* : ³ [The Pylgrym merveylleth. St.]
 “ Madame,” quod I, “ what lyst ye seyn ?
 Me thynketh that ye speke in veyn : 6260
 Ye speke off thyng that me wer loth, [Stowe, leaf 114]
 And make myn hertē wonder wroth,
 And yive to me occasioun
 To leuē skryppe & ek bordoun, 6264
- I say I
 would rather
 leave both
 scrip and
 bordoun

¹ From l. 6241 to l. 6581 is a dialogue between Grace Dieu and the Pilgrim touching the five senses, and as to the transfer of his eyes to his ears, all which is omitted in the Camb. MS. and in the first French prose.—Aldenham. ³ In Stowe's hand.

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

- Grace Dieu.* ‘ ffor, trustē me wel, that Eryng .i. Auditus St., om. C. 6304
 Wel dysposyd, voyde of slowthe,
 Kan the tellē best the trouthe,
 In thyngēs wych that ben dotous,
 Wonderful & merveyllous. 6308
 ‘ ffor wych thyng, I wyll nat lette,
 Ther thyn Eyen for to sette,
 With hem to sharpē mor thy wyt ;
 ffor thow seyst nat clerly yit, 6312
 As thow ouhtest in thyn mynde.
 Thow trustest vp-on fourē blynde.
 On whoin trowynge, (trustē me,) 6315
 Thow art ful blynde, & mayst nat se. [Stowe, leaf 115]
 ‘ But yt be-houeth, that clerly
 Thow mustest sen, & openly,
 Or thow haue pecessioun
 Outler of skryppe or off bordoun. 6320
 ffor thow shalt hem nat possede,
 Nor bern hem out (yt ys no drede,)
 Out off myn hous, in no manere,
 (Sherpe¹ or bordoun bothe yfere) [1 Skrippe St.] 6324
 Tyl thow knowe (*with-outē* slowthe) [C. & St.]
 Verrayly the pleynē trouthe
 Off al that hath be told to the
 Touchynge thys bred ; now truste to me, 6328
 And wene nat,—in² no maner wyse, [2 in St., nat C.]
 As I shal to the devyse,—
 That I no-thing off volunte
 Seye thys wordys to temptē the 6332
 A-skawnce : I woldē A-geyns ryht
 With-drawe that I ha the be-hyht :
 To the, my promys I wyl kepe ;
 ffor neuere, vakyng³ nor a-slepe, [3 wakyng St.] 6336
 (As I ryht wel rehersē kan,)
 I deceyved neuere man
 Off thyng that longede vn-to me.
 ‘ And ther-fore doutē no-thing the, 6340
 That I wyl to no strangē fourme,
 The diffacen, nor dysfourme ;
 ffor platly (in conclusioun)
- for you do not see clearly yet.
- You must see clearly before taking Scrip and Bourdon out of my house ;
- [leaf 94] and understand the plain truth of all that has been told you.
- I will keep my promise to you,
- for I never deceivd any man.
- I will not deface or deforn you.

- ‘Yt lyth in thyn ellecciouu, 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 swychü¹ tryst, [¹ swyche St., swych C.]
 ffor to Remeue hem wher me lyst,
 As for onys to assaye,
 Yiff I ther-wyth nat the dysmaye, 6352
 But do yt for thyn ávauntage,
 The ther nat pleyne on no damage.’
- The pilgrim axithe: [*In Stowe's hand.* The Pylgrym Asketh. St.] *The Pilgrim.*
 “Wher-off serueth (touchyng thys thyng)
 Clernesse off myn vnderstandyng, 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 hys Erys / hadde he noon, ” Argus, the
 In bookys olde / ye may weß se. ” had no ears.
- “I hope yt stant nat so with me, [C. & St.] 6364
 That good avys shal me so faylle,
 Nor no Rudnessë so masaylle.
 Me thynketh pleynly (as I tolde)
 But that myn vnderstandyng sholde 6368 My under-
 Techyn me the trouth al pleyn, standing
 And ther-to hauë no dysdeyne, should teach
 Me tenfourme of al thys thyng, me plainly
 Withouten any remowyng² [Stowe, leaf 116] without hav-
 Off the Eyën in myn hed ing my eyes
 Into³ myn Eryn (who kan tak hed); [St. & C.] removed.
 Wych wer in soth An vnkouth syht, [St. & C.] 6372
 And gret merveyl to euery whyht.” [St. & C.] 6376 It would be
 Grace Dieu Answerde⁴ [St., om. C.] *Grace Dieu.*
 Quod grace dieu, ‘tak hed, & se,
 Thyn vnderstandyng (trustë me)
 Wolde in soth ha no dysdeyne
 To techë the the trouthë pleyn. 6380
 But thow mayst trustë 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 ¹ magnyfycence	[¹ the om. St.]
	Off that we holde our parlement, He ys so feble & indygent	6388
and that for lack of knowledge I have fallen into darkness.	ffor lak off knowyng (in sothnesse), He ys [so] fallen in dyrkēnesse, ² [² dyrkenesse St., dyrknessē 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 successyouns;	"
	I sey nat off thentencyouns	" 6400
	Wych thow hast in many wyse;	"
	ffor than (shortly to devyse)	"
	In swych caas thow seydest wel, And elles platly thow shalt fel	6404
	Thow wentyst foule out off the weye. ' ffor he hath only but on Eye;	
The understanding has but one eye,	That Symply seth & vnderstondeth, And thyngēs wych he vnderstondeth	6408
	Lyk to hys syht, as they doth ³ deme,	[³ do St.]
	He byt, & kan no ferther deme. Swych thyng as longeth to hym off ryht,	
	ffor to be demyd by the syht, He receyveth to hys presence;	6412
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), Outward, ther as yt kam a-geyn.	6420
It cannot see further than the outside,	ffor lak, he kan no ferther se,	

- 'Thorgh hys ffolytysse vanyte.'
- The pilgrym axithe: [In Stowe's hand. 'The Pylgrym Asketh.' St.]
- "Ma dame," quod I, "ful gladly [Stowe, lesf 117]
- I wolde wyten certeynly, 6424
- Clerly to be put out off doute,
- What ys he that wych sendeth oute,
- And what ys he (ek in certeyn)
- That Reporteth hem A-geyn 6428
- Tydynges erly & ek late;
- And yiff ther be ek any gate
- A-twen the brynger / and hym that sent; [C. & St.] [leaf 95, back]
- I woldë fayn / in myn Entent [Stowe, leaf 117] 6432
- Off yow / haue Informacyoun, [Stowe]
- And clerly dyffynycyoun." ,,
- Grace Dieu Answerthe [Stowe, C. blank.] Grace Dieu.
- 'Certys,' quod sche, 'by thyn askyng [St. & C.]
- Thow shalt neuere knowe no thyng 6436
- As I be-leuë, in substaunce.
- 'Thow herdyst whylom, how dame penaunce
- Made a declaracioun
- Off vj. gatys, in hyr sarmoun. 6440
- And fyve off hem, she saydë blyue,
- That they wer the wyttys fyue;
- By wych gatys she dyde assure,
- That al fylthës & al ordure 6444
- Entrede in,¹ in sondry wyse, [¹ Inne St.]
- (As thow herdyst hyre devyse,)
- Whan they wer open, & nat cloos.
- The wych gatys, to my purpos [Stowe, leaf 117, back] 6448
- I wyl now take in specyal
- With-outë preiudice at al.
- 'ffor thys gatys, I calle "porterys,"
- "Bryngerys-in² & massagerys" [² Inne St.] 6452
- Off echë³ thyng, & sayd with-oute, [³ eche St., ech C.]
- But yiff yt falle with-outë doute,
- Certeyn Secretys, wych that be
- Hyd & ydon in pryvyte. 6456
- Thys gatys I calle the "passages,
- Wherby in⁴ passen the massages." [⁴ Inne St.]
- 'Thys to seync (vnderstond me wel;

through
vanity.
The Pilgrim.

I ask who is
he that sends
out, and who
that brings
in, tidings
early and
late.

[leaf 95, back]

Grace Dieu.

Grace Dieu
refers to the
sermon of
Dame
Penaunce.

The five gates
are the five
senses;

and these
gates are the
bringers in
and mes-
sengers.

	<i>Grave 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,)	
	makes a report of them,	He maketh a demonstracioun,	
		Report & ful relacyoun,	6488
	first to Fantasy	ffyrst off all, to fantasye.	
		' Thanne ffantasye doth hyr hyc	.i. Fastinat St.
	who goes to Entendement,	To Go forth to Entendement,	
		To yive a trewë Ingement	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	<i>Grace Dieu.</i>
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 (Erlly and late)	[Stowe, leaf 118, back]	
Conveye yt by the samē gate	[St. & C.]	6508
By wych yt kam : lo, her ys al.	„	
‘ And mor to the I tellē shal ;	„	
(Reporte me wel at allē tymes ;)		
The skryppe that longeth to pylgrymes,	6512	
(I mene, off pylgrymes in speecal,		
Swyche as be goodē founde at al,)		
Whan they hem skryppen euerychon,		
They fyrst vn-to the gatē gon	6516	Pilgrims go
Off the Ere, & off Eryng ;		first to the
And ther, <i>with</i> -oute mor taryyng,		gate of the
Hem sylff redy for to make,		ear and of
ffyrst, the porter they awake	6520	hearing,
Yiff that he slepe ; and than A-noon,		
By thylkē gatē, in ¹ they gon.	[¹ 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 demonstracyoun		
Cler, ² & ful relacioun,	[² Clere St.]	
To fantasye, wher as she ³ Syt.	[³ he St.]	to Fantasy ;
‘ And no lenger she abytt,	6532	
But to the gretē Iuge she goth		then Fantasy
(Wherso that he be glad or wroth) ;		goes to the
She sheweth platly hyr entent		judge En-
Vn-to thys Iuge, Entendement.	6536	tendement ;
And whan that he hath musyd longe	[Stowe, leaf 119]	
Theron, in hys doomys stronge,		
And he, for lak off knowelychyng,		

[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
for lack of knowledge he could give no judgment.	ffor he (shortly, in sentement)	[St. & C.]	
	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 verrey ryht.		
Taste, touch, and sight were all deceivd.	' ffor smellyng, Tastyng, touch, & Syht,		6552
To know the truth, a man must place his eyes in his ears ;	They wer deceyvved, euerychon ;		
	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 shall then judge truly, and not err.	They shal be cleryd so off syht		6560
	To demē trouthe, and no-thing erre,		
	Bryht as any sonne or sterre.'		
<u>The Pilgrim.</u>	The pylgrym answereth :		
I answerd,	" What euer," quod I, " that ye han sayd, [Stowe, lf. 119, bk.]		
	Ther-off I am ryht wel a-payd.		6564
I have con- sidered everything,	I ha consydrd euerydel		
	That ye to-forh 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 wylē ¹ that myn Eyen be	[¹ wyl St.]	6568
	With-Inne myn Erys set a-noon,)		
	Or ye any ferther gon.		
	ffor I ha conceyved in my thouht,		
	That to me, ful lyte or nouht		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	,,	

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

^{1—1} Not in Camb. prose.—Aldenham.

- The Pilgrim.* Cryst ihesu, descended down
ffrom that heavenly mansyoun
In-to the Erthe, & be-kam man ; [Stowe, leaf 120, back]
And (as I rehersē kan,) 6620
Off the holy gost conceyved,
Porely in thys world receyved,
and birth by a Virgin. Born off A maydē pur & ffre,
Ay flouryng in vyrgynyte, 6624
Wych allē wemmen dyde excelle.
5. Christ's passion, And wryten in the fyffthē belle,
Graue in ordre, by & by,
Was hys gretē tormentry, 6628
And ek how he was crucyfied,
And how that he for man hath dyed,
And suffryd ful gret passioun,
To maken hys redempcyoun, 6632
With many woundys ful terryble,
And rebukys ful penyble,
Mankynde only for to save ;
- and burial. Take fro the croos, put in hys graue, 6636
Affter al hys peyne & wo.
6. His descent into Hell. And in the .vj. was wryte also, [Syxte St.]
(Wrout, yt myghte nat be amendyd,)
How he to hellē ys descendyd, 6640
[leaf 98, back] Hys frendys ther to fette a-way,
Wych hadde be there so many a¹ day [1 a om. St.]
To bryngē hem to paradys.
7. His Resurrection. And in the .vij. (by gret avys) [Seventhe St.] 6644
Was wryte hys resurreccioun ;
8. His Ascension. In the viij.,² hys Ascencioun [2 heythe St.]
Vp to the hihē heuene ageyn,
With hys fader (in certeyn) 6648
To sytten there on the ryht syde, [Stowe, leaf 121]
With hym perpetuely tabyde,
Ther to demen quyk & dede,
Euery man affter hys dede. 6652
9. Holy Church. Also (yiff ye lyst to wyte,)
In the nynthē ther was wryte
(Graue off hym that dyde yt werche,)
Crystys spousē, hooly cherche, 6656

With al hys dyuers paramentyſ,		<u>The Pilgrim.</u>
And aH the .vij. ¹ sacramentyſ.	[¹ Sevene St.]	
And in the Tenthe, men myhte se		10. The Communion of Saints.
The Oonyng and the nyte	6660	
Off seyntyſ, the comunyoun,		
Ordeyned for manhys ² refeccyoun,	[² manys St.]	
And off synnës Indulgence		
By baptesme & by penyence.	6664	
And in the .xj. ³ (be wel certeyn,)	[³ Eleventhe St.]	11. The Rising of all, to the last Judgment.
Was the <u>Rysyng vp A-geyn</u>		
Off aH man-kynde, bothe hiH & lowe,		
Whan gabryel hys horn shal blowe,	6668	
To calle aH ffolkys off entent		
To komë to the Iugement.		
<u>Body & sowle</u> (as ye shal lere)		
<u>Bothë knet Ageyn</u> 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. ⁴ grauen ther was	[⁴ Twelthe St.]	12. The Reward of the Good, and the Punishment of the Wicked.
Only, off goodë, the guerdoun,	[Stowe, leaf 120, back]	
And off wykked, punycyoun, ⁵	[⁵ the punycion]	6680
Swyche 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 ⁶ ek yfere.	[⁶ Thenamel St.]	
Now shall I tellen the ffacioun		[Cap. xevi, prose.]
And the maner off the bordoun,	6688	
Wych was (yiff ye lyst to lere)		
Wrouht & mad in thys manere :		
Yt was ymad bothe <u>strong & lyht</u> ,		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 perissheth, (in certeyn,)		
Nouthur for ffyr, nor ffor no reyn.	6696	

- The Pilgrim. Yt was ywrouht & mad so wel ;
 it had a mirror at the top,
 And a-boue, a Round poomel
 Off a merrour, that shon ful bryht,
 And gaff envyroun a gret lyht, 6700
 In the wych, men myghtē se
 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,
 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 lychē,
 Grace dieu (fayre mot hyr falle !)
 In goodly wysē gan me calle. 6728
- Grace Dieu calls me, and says :
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	they will help thee in thy pilgrimage;
To helpè the in thy vyage, And to spede thy pylgrymage. Thow shalt off hem have ay gret node, Yiff thow lyst thy Iourne spede,	6744	
Nedful to pylgrymès alle ; And "feyth," thy Skryppè thow shalt ealle ;		and thou shalt call thy scrip Faith.
Wyth-outè wych, ¹ may nat be	[¹ yt scratcht out]	
Brouht aboutè no Iournee Nor vyáge that may a-vaylle. ffor, thy bred & thy vytaylle, Ther-in thow shalt alway concerve, And allè tymes thow shalt observe	6748	[leaf 100]
Thys skryppè wel in thy bandoun, In euery cyte & euery Toun, In al thy mostè feythful wyse, And also for to auctoryse.	6752	
'Touchyng thys Skryppè callyd "ffeyth," Herkne what thapostel seyth In a pystel that he endyteth, And to the Romayns pleyndly wryteth :	6756	
"The ryht-ful man, <i>with-outè</i> stryff, By thys skryppè lat hys lyff ;" ²	Iustus ex Fide nunt	Hearken what the apostle says touching this scrip called Faith, in the Epistle to the Romans.
Thys to seyne, that ffeyth off ryht Yiveth lyff to euery maner whyht ; As Abachuch that hooly man, In hys wrytyng rehersè kan, The secounde chapytle off hys book, ³	6764	As also in the second chapter of Habakkuk,
Who so lyst lyfft vp hys look.	[Stowe, leaf 123]	
'And thys skryppe (<i>with-outè</i> wene,) Off hys colour not be grene ; Wych colour (who so look a-ryht) Doth gret comfort to the syht ;	6768	
	6772	

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

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

<i>Grace Dieu.</i>	'Sharpeth the Eye, (yt ys no dred,)	
Faith makes pilgrins glad and bright,	And so doth ffeyth, (who taketh hed ;)	
	Yt maketh pylgrymes glad & lyht,	
	<i>With</i> hem abydyng day & nyht ;	6776
and comforts them in the way,	And in ther weye (I dar reporte,)	
	Gretly doth hem Reconforte.	
	ffor good ¹ pylgrymës euerychon,	[¹ goode St.]
	On pylgrymagë wher they gon,	6780
	Only ffeyth doth hem sustene,	
as the green colour gives clearness to the sight.	By exaample, as the grene,	
[leaf 100, bk.]	The gentyl colour glad & lyht,	
	Yiveth clernesse to the syht.	6784
	² 'Whan the grenë al <i>with</i> -oute	
It is of more value, when sprinkled with blood,	Ys spreynt <i>with</i> dropys Round aboute	
	Off red blood (who kan entende),	
	Than the syht yt doth amende	6788
	fful gretly, I dar wel seyn ;	
	ffor ther ys dropë ³ noon certeyn,	[³ droop St.]
	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 Rychē & precyous,	
and has more worth and virtue	Mor off valu & vertuous,	6796
	The bloody dropys, whan they be spreynt	[St., leaf 123, bk.]
	Vp-on the grenë, & ymeynt,	
	To make a man mor strong & lyht,	
	And tafforcë <i>with</i> hys syht,	6800
than any other rich stone.	Than any other Rychë ston	
	ffor to rekne hem euerichon,	
	'The grene ys good in speyal	
	Whan the rede ys meynt <i>with</i> -al	6804
The red shows the blood of the martyrs	Off blood ; for pleynly the Rednesse	
	Wych that was shad ⁴ in clennessē	[⁴ shadde St.]
	Off gloryous martyrs longe agon,	
	That spente her blood, & lefftë noon,	6808
	But suffrede al the vyolence,	
	And the mortal ek ⁵ sentence	[⁵ eke / the mortal St.]
	Off Tyrauntys Tyranye,	

² From l. 6785 to l. 6859 is omitted in Camb. prose.—Aldenham.

' And sparede nat platly to dye, (Ther legende so wryt & seyth) ffor to dyffendē crystys ffeyth ; ffor wych, vp-on thys skryppe off grene, The bloody dropys ther ysene, Shewyn (in conclusioun) Ther martyrdom, ther passioun, Off ther ownē volunte, Only to yiven vn-to the Verrayly an examplayre (Wherso-euere thow repayre) To suffre deth for crystys sake, Rather than thow shust forsake Thy skryppe in any maner wyse, Off wych thow hast herd me devyse.	6812	<i>Grace Dieu.</i> who died for the faith.
	6816	
	6820	[leaf 101]
	6824	
' ffor seyntys wych that suffrede so, I wot ryht wel that they be go To paradys, & Entryd in ; ffor the swerd off cherubin, Wych whilom at the gatē stood, Ys so blontyd with her blood, That yt ys (I dar wel seyn) In ¹ the skawberk vp ageyn.	[Stowe, leaf 124] 6828	The saints that suffered went to Paradise.
	6832	The sword of the cherubim who stood at the gate is blunted with their blood.
	[¹ In to St.]	
' But now-a-dayēs it stant ^t so, Hooly seyntys ben aH a-go, That wer so myghty & so strong, And draddē nat to suffre a ² wrong ffor the ffeyth, yt to dyffende, Her lyff, her blood, ther-on to spende ; Redy they wern, & that a-noon ; But now, annethe ³ ther ys nat on That wyl hym putte in Iupartye, Crystys feyth to magnefye, Nor makē myghty résyntence Ageyn Tyrauntys by dyffence.	6836	But now
	[² a om. St.]	
	6840	
	[³ vnnethe St.]	
	6844	there is none to put him- self in jeo- pardy for the faith.
' Yet somme boste & spekē grete Whan they be fumous, ful off heete, And han yheete & dronke at large, Her bely stuffyd as a barge : Than they, for our feythys sake,	6848	Yet some boast, when they have eaten and drunken,

<i>Grace Dieu.</i>	‘Wyl crystys croos vp-on hem take ;	6852
	And, as champyouns, thanne they seyth	
that they will fight for our faith,	That they wyl fyhtē for our ffeyth.	
	But whan yt kometh vn-to nede,	
[leaf 101, bk.]	Al that théy spak touchyng dede,	6856
but their boast is vain.	Yt ys for nouht, I dar wel seyn ;	
	And thus ther bost ys but in veyn ;	
	By ther wordys they wyl nat dwelle.	[Stowe, leaf 124, back]
[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 wyse,	
The scrip had no bells at first,	<i>With</i> -outē bellys, symplely ;	.i. simpliciter St., om. C.
	<i>Than</i> suffysede, stelefastly	6864
	To louē god, our créatour,	
	And hym to sérue <i>with</i> gret honour.	
but when heresies arose,	‘But affter roos vp heresyas,	
	Oppynyouns & fantasyes,	6868
	The ffeythē ¹ falsly for to greue ;	[¹ fleythe St., ffeyth C.]
and men believed on God according to their own opinions,	And ther gan euery man to leue	
	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
	<i>With</i> 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 restreyne ;	
	ffor wych cause, folk dyde hyr peyne,	6888
prelates of the church,	And prelatys off the cherche,	
	Ageyn ther malys for to werche,	
	Makyng in especyal	[Stowe, leaf 125]

<p>‘ Senys & counsaylles general, Off prouydence & gret avys, ffor to wythstondē ther malys, And ther errors to putte a-way, That contynuede many a day,</p>	<p>i. Sinoda St. 6892</p>	<p><i>Grace Dieu.</i> [leaf 102] made synods and councils</p>
<p>To reformē the bewte Off the cherche by vnyte, I mene, by vnyte in substaunce Off our ffeyth and our creaunce,</p>	<p>6896</p>	<p>to restore the unity of the faith;</p>
<p>In ther hool Entencyoun; To makē Restytueyoun, By ther dyllygent labour,</p>	<p>6900</p>	
<p>Off that was broke by ther Errour, That <i>with</i>-Innē nor <i>with</i>-oute Yt sholde no mor be put in doute.</p>	<p>6904</p>	
<p>‘ And for that skyle, & no thyng ellys, They souhten out the .xii. bellys That I off spak, & I the telle :</p>	<p>6908</p>	<p>and they devised the twelve Bells,</p>
<p>They settē lettrys in ech belle, And articles off our creaunce, By thapostolys Ordynaunce; The wych wer mad (<i>with</i>-outē stryff) In hooly cherechē prymtyff.</p>	<p>6912</p>	<p>with letters in each, and Articles of our Belief, made in the primitive Church.</p>
<p>‘ And in the Skryppe (tak hed to me) Off wychē¹ now I tellē the</p>	<p>[¹ whiche St., wych C.] 6916</p>	
<p>(Off entent ful pur & clene), The bellys, mad off syluer shene, They hengen hem, as thow mayst se, Wych thow howest (off duēte)</p>	<p>6920</p>	<p>And the bells were hung in the scrip,</p>
<p>Offtē sythēs here hem Ryngē, Off entente only to brynge Ther sown vn-to thy rémembraunce, And how thow shalt, in thy creaunce,</p>	<p>[Stowe, leaf 125, back]</p>	
<p>Leve in god ay stedefastly.</p>	<p>6924</p>	
<p>‘ And for that skyle, contynuelly In thyn <u>Erys</u> the tawake, Thy bellys shal a chymbyng make,</p>	<p>6928</p>	<p>to teach the steadfastnesse in the faith; [leaf 102, bk.]</p>
<p>Day be day (in sothifastnesse) To techē thē the stedefastnesse Off the feyth, thy-sylff to Saue.</p>		

<i>Grace Dien.</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 horloge, ¹ day nor nyht, ffor to smyte thyn hourys ryht, Yiff thow ther strokys trewly tellys, .xij. hourys and .xij. bellys ;	[¹ Orloge St.] 6936
	And ek also graue in the lettre .xij. Artycles, to go the bettere, Wych shal echon yfoundē be Wyth-Inne thy skryppe, to techē the, And tenforme the wel ynowh.	 6940
	‘ But thow hast be somewhat slowh, In thyn herte to taken hede, Ther scrypturē for to Rede ; I menē thus, thy sylff to saue, The Scripture in the bellys graue ; Yet, by ther chymyng (in substauce), Thow sholdest ay ha rémembraunce	 6944 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, Pleynly seyth, and thus he wryteth : [Stowe, leaf 126]	 6952
	“ That thys bellys, in ther chymynge, And by noyse off ther sownynge, Parfytly they brynge in feyth <small>Fides ex auditu. Romanos 10.² St.</small> To the Erys ; and thus he seyth : “ Wher thyn Eyen be set most clere, The verray trewē sown to here, Abydyngē, nat transytōrye, To excyten thy Memōrye, Thy pylgrymagē to Acheve, How thow shalt ffyrst, in god be-leue ; Wych doth nat ynowh suffyse, Wyth-outē that I shal devyse.	 6956 6960
Thou shalt first believe in God,	Thy pylgrymagē to Acheve, 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 dred), That thys wyn & ek thys bred Be chaungyd in-to flesshe & blood.	 6968
[leaf 103] and that this wine and this bread are changed into flesh and blood.	2 x. 17. So then faith (cometh) by hearing, and hearing by the word of God.	

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

Grace Dieu.**Grace dieu:**¹[¹ Dieu Spak St.]

First, thou shalt have a girdle of Righteousness

'ffyrst, thow shalt haue ffor Sykernesse [Stowe, leaf 127]

A gyrdel off Ryghtwysnesse,

To restreyne al lecherye.

as a restraint of the flesh.

And, for to makë also dye

7012

Al flesshly lustys euerychon,

I shal the gyrde (& that a-noon,)

Wyth thys skryppe, wych thow shalt bere

The to dyffende (that no thyng deere)

7016

On pylgrymage, wherso thow go.'

She then gives me a writing,

And thanne she took a wryt also

Out off hyr hucheche, & rauht yt me.

[Blank in MS. for an Illumination.]

Grace Dieu.

which contains a description of the scrip.

'In thys wryt, thow mayst,' quod she,

7020

'Be-holdë the descrypcioun,

The maner hool, and the fasoun

Off the skryppe that I the took ;

And offtë cast ther-on thy look

7024

ffro day to day, the bet to spede ;

And offtë sythe that thow yt rede,

The copë pleyndly, & scripture,

It is in Latin,

The wych ys mad (I the ensure)

7028

In latyn only, off entent

To yive to thè entendement,

for clerks who can understand it,

And to clerkys that kan lettrure,

And vnderstonde hem in Scrypture,

7032

That they may, both hiñ & lowe,

[leaf 104]

The maner off thy Skryppë knowe,

and for them I give it.

To folwe the ffeyth off crystys secte ;

To hem thys latyn I dyrecte.

7036

A LATIN POEM ON THE ARTICLES OF THE CREED.

(43 Stanzas of 12 lines each, ryming *aab, aabbb, abba.*)

<p style="text-align: center;">(1) [p. 318, v]</p> <p>¹ 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 mortem² quam infici, Erroribus heretici, Legi dei concentricus.</p>	1	<p style="text-align: center;">(5)</p> <p>Creatorem hunc fateor, A quo reus ego reor, Rerum creatas species; Quem adorare teneor, De quo dictum confiteor. Illi soli tu seruias, Hoc non feci millesies, Mea⁷ culpa & pluries.⁸ Me perditum intueor, Nisi dicat "saluus fies! Tu es mea progenies; Tui filii misereor."</p>	49 I believe in God 53 57 60
<p style="text-align: center;">(2)</p> <p>In deum, a quo conditus Est mundus, credo³ primum Iam lucis orto sidere: Fidei est introitus, Vbi, ego neophicus, Debeo pedem figere. Parum est deo credere, Vel deum ni preponere Ei velim⁴ in corditus: Nisi eum diligere, Velim verbo & opere, Et toto corde penitus.</p>	13	<p style="text-align: center;">(6)</p> <p>Celi & terre dominum, Angelorum & hominum, Eum in fide video; Patrem-que esse luminum, Dantem tenebris⁹ terminum, Sic intuens spem habeo. Et si ei non valeo Servire sicut debeo, Ob grandem molem crinumum, Quo me veram hunc timeo, Contremisco & paneo, Ne vindex sit peccaminum.¹⁰</p>	61 the Father Almighty, 65 68 72
<p style="text-align: center;">(3)</p> <p>Patrem primum 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, Personale diuidico: Finem atque principium, Atque eorum nescium,⁵ Ymaginor & indico.</p>	25	<p style="text-align: center;">(7) [105, col. 4]</p> <p>Et quia patrem 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 Stupet¹¹ solari radio, Sic nescit ibi cernere.</p>	73 Maker of Heaven and Earth, 77 81 84
<p style="text-align: center;">(4) [leaf 104, back]</p> <p>Omnipotentem pariter Omnia-que suauiiter Disponentem hunc⁶ clamito, Nil frustra, nil inaniter, Nil-que nisi vtiliter, 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.</p>	37	<p style="text-align: center;">(8)</p> <p>In ihesum Christum, igitur, Mea fides dirigitur. Ipse est patris filius; Genitus est, et gignitur,¹² Et gigni 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.</p>	85 and in Jesus Christ, 89 93 96

¹ St. Credo Ego Catholicus. (Jn. Stowe adds, "a large nombar of verses vpon y^e crede, in lattyn, should folow here in this place.")

² Mori malo, Print. ³ quo, Pr. ⁴ velis, Pr. ⁵ eorum fore nescio, Pr.

⁶ Hunc disponentem, Pr. ⁷ MS. Maa. ⁸ pluries, Pr. ⁹ tenebre, Pr.

¹⁰ peccaminum, Pr. ¹¹ Super, Pr. ¹² gignitur, Pr.

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

¹ vixero, Pr. ² deiici, Pr. ³ subijci, Pr. ⁴ Retensis, Pr. ⁵ Ita, Pr.

⁶ et, Pr. ⁷ 105, col. 2. ⁸ Sed, Pr. ⁹ Seruantque, Pr. ¹⁰ filium, Pr.

(17)		(21)	
Sub, qui supra est, ponitur, 193		Et ideo dum moritur,	241 under Pon-
Et subdito subicitur, ¹		Et dum per hoc reuinitur,	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 relinquitor, 201		Dum per mortem mors vincitur	
De maximo fit minimus,		Pio tamen arbitrio	
Et licet sit sanctissimus,		Videtur-que compassio	
Reus mortis condicitor ; 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 arcum ; 257	
Extendit in angariam ;		Exhausti omnes rinuli,	
Tunc secundum Ieremiam ²		Deleti erant tituli	
Transeuntibus per viam,		Visu vlgaris ⁴ oculi.	
Potuit suam asperam 213		Vincisse fuisse suum,	261
Monstrare contumeliam,		Fuisse caput Anguli,	
Illatam per inuidiam,		Ductor uel rector populi,	
Cum nil egisset perperam. 216		Aut deus exercituum. 264	
(19)		(23)	
Crucifixus ille fuit, 217		Descendit eius anima,	265 and buried ;
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 decina, 269	
Et latus suum peruium,		Longo perdita senio,	
Anime-que diuorcium.		Non illa que de gaudio	
Quantum graue supplicium		Lapsa est a principio	
Pro homine sustinuit ! 225		Ad inferni nouissima. 273	
Suum quoque obprobrium		Sed illa procul dubio,	
Factum oculis omnium,		Que, in primo pomerio,	
Euidenter hoc innuit. 228		Rapta est fraude pessima. 276	
(20)		(24)	
Mortuus est, eum tradidit ³ 229		Ad inferna, cum lumine 277 into Hell ;	
Deo patri, et reddidit,		Veniens, & in numine,	
Fuso sanguine, spiritum.		Genus Adam visitauit,	
Moriens, artem condidit,		A baratri voragine,	
Qua sibi mortem subdidit, 233		Desentos ⁵ in caligine, 281	
Sibi tollens ius solutum,		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 paut	
Videns suorum exitum,		Sicut prius, et quos lauit,	
Sibi dolorem addidit. 240		Fuso corporis sanguine. 288	

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

⁴ vulgaris, Pr. ⁵ Descensos.

	(25)		(29)	
the third day He rose again from the dead;	Tercia die redijt, 239 Et tempus non preterijt, Datum ante diuorcium. Regrediens, introijt Potenter vnde exijt 293 Corporis domicilium, Lapis magnus ad hostium ¹ Datus in hostiarium ¹ Hunc ingressum non ² nescijt, Custodum-que astancium Sellercia ³ et studium Percipere non nequijt. 300		Sedet ad dexteram Dei 337 P. atris, cocqualis ei, Hominem sic magnificans, Tempus sui Iubilei Cognoscens, et requiei. 341 Plus se penis non implicans, Modus suus est indicans Quod iam index sit indicans, Ne presumant nimis rei. 345 Quodque ⁵ deuotus supplicans, ⁶ Cicuis-que ius vindicans. ⁷ Impetrat premia spei. 348	
	(26)		(30)	
He ascended into Heaven,	Resurrexit a mortuis, 301 Resumptis viribus suis, Ultra morti non subditus, Clausis venis irriguis Et tersis plagis profluis, 305 Impassibilis penitus, Vita sibi est habitus, [106, col. 2] Priuacio interitus, Realteratis mutuis. 309 Thome testis est digitus, Vulneribus appositus, Ex iussu, clausis Ianuis. 312		Omnipotentis filium 349 Potencie non nescium, Hunc anima mea credit; Et si quid est contrarium Potencie vel obuium, 353 Huic inesse non concedit, Imbecillis si accedit, Ad eum nunquam recedit, Non reportans auxilium. 357 Totum posse suo cedit. Deus pater, sibi dedit Regni celi dominium. 360	
	(27)		(31)	
and sitteth on the right hand of God the Father Almighty;	Ascendit supra sydera, 313 Et supra celi supera, Rediens de incolatu, Transeundo per aera, Findens redemptis ethera 317 Potentissimo volatu. Tunc Rachel, cum apparatu ⁴ Leticie, & ornatu, Exiens sua camera, 321 Obuiam terso ploratu, Mutato-que eiulatv, Ei venit hymnifera. 324		Inde venturus, In fine, 361 Cum ferula discipline Et vlcionis gladio, Eductis tecto vagine Pro iusticie diuine 365 Exercendo iudicio. Tunc disiuncte reunio Hominum et reiuunctio ⁸ Erit substancie bine 369 Omnium ⁹ que ostensio Actuum et operacio ¹⁰ Absque tegmine cortine. 372	
	(28)		(32)	
from thence He shall come to judge	Ad celos, sic quando fuit 325 Regressus, et rehauiit Honoris primi solium, Quando vnitam statuit, Carnem nostram et posuit, 329 Caput esse celestium; Tunc homo in exilium Datus, & in obprobrium, Luctum tergere debuit, 333 Et relevare cilium Demissum propter vicium, Regraciando potuit. 336		Iudicare cum veniet, 373 Nullus eum effugiet, Nec habebit diffugium. Nullus ibi excipiet, Neque defendere sciet 377 Se per declinatorium; Nichil tunc dilatorium Omnium appellancium Valebit uel proficiet 381 Immo secundum proprium Opus uel exercitum [106, col. 4] Vnusquisque recipiet. 384	
	¹ ostium . . . ostiarium, Pr.		² Egressum suum, Pr.	³ Solientia, Pr.
	⁴ On margin: Rachel interpretata, vidua domini, & signat cecum . . . qui in morte		⁵ Neque, Pr.	⁶ leaf 106, col. 3.
	[? MS.] slantes dicit ysaias [xxxiii. 7] 'Angeli pacis a[m]are' flebunt.' In assensu		⁷ vendicans, Pr.	⁸ reiuunctio, Pr.
	eius [? MS.]		⁹ Omnium, Pr.	¹⁰ apertio, Pr.

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

¹ dispendio, Pr.

² atque, Pr.

³ et, Pr.

⁴ languoribus, Pr.

⁵ Omnes adorans, Pr.

⁶ prestant, Pr.

⁷ faculas, Pr.

⁸ iehenna Pr.

	(41)		(42)	
the Resurrection of the body, and the life everlasting.	Carnis resurrectionem,	481	Vitam eternam firmiter	493
	Atque reconuiccionem		Credo, et hanc finaliter	
	Iuncturarum et ossium		Dico metam¹ incolatus,	
	Post vite reunionem,		Felix qui vadit taliter,	
	Ad reddendam rationem	485	Qui non perdit suum² iter,	497
	Fateor ad iudicium,		Sanctus quoque, et beatus	
	Ad consequendum premium,		Ibi omnis collocatus, [107, col. 3]	
	Per actum meritorium,		Vere est glorificatus,	
	Atque retribicionem	489	Et iam viuut feliciter,	501
	Habendum, vel supplicium		Cunctus ibi sit paratus,	
	Per commissum contrarium		Glorie locus, et datus	
	Atque condempnacionem.	492	Sine fine perhenniter.	504

	(43)	
Amen.	Amen, corde dicens ergo,	505
	Volo ego ani mergo,	
	Dissimilis non fieri;³	
	Nam si nimis me immergo,	
	Vel profunde nimis pergo,	509
	Vadens ad portas inferi.	
	Si errans vmbra⁴ vesperi	
	Laberintho, ut pueri,	
	Ad leuam me nimis vergo	513
	Tuto volo itineri,	
	Redire cursu celeri,	
	Respicere-que a tergo.⁵	516

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

The Pilgrim.

[The Pilgrim.]

	Wyth thys skryppe whan I was bounde,	7037
	Glad I was, & ful Jocounde ;	
	And than I gan a-noon enquire,	
I ask Grace Dieu about the girdle.	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

Grace Dieu.

Grace dieu :

(Cap. civ, prose.)	Quod Grace dieu, 'touchyng al thys,	
	Off thy gyrdel & my promys,	
	Thow sholdest (off good entencion)	
	ffyrst yaxyd ⁶ A Bordoun,	[⁶ have askt, y axede St.] 7048
	The to sustenē nyht & day,	
	And supporte the on thy way	
	Wherso that thow go ⁷ or walke.	[⁷ goo St.]
	And after, I caste me to talke	7052
	With the, and pleynty ek expresse	
	Off the gyrdel off ryhtwysnesse.	

She says I ought first to have askt for a Staff,

- ' But ffyrst tak hed off the Bordoun, [leaf 108]
 How yt ys good in ech sesoun, 7056 Grace Dieu.
 ffor he nat falleth¹ comounly [¹ ffayllyeth 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, tavoyde² away dyspeyr, [² to avoyde St.]
 Wherso thow gost in foul or ffayr,
 Or what fortunē the be-falle.
 "Good hope" alway thow shalt yt calle : 7068 The name of
 Thys the name off thy Bordoun, the staff is
 Off trust & trewe affeccïoun, ' Good Hope,'
 Wych ys callyd Esperaunce, in French
 Affter the speche vsyd in fraunce, ex of 7072 ' Esperance.'
 And the maner off that languagé.³ [³ langage St.]
 ' And looke alway, in thy passäge,
 That thow holde the wel ther-by,
 And ther-on restē feythfully 7076 I must always
 In perylous pathys wher thow wende. rest on it.
 And by the pomellys at the Ende,
 Holde the strongly, I the rede,
 ffor they shal, in al thy nede 7080
 Sustenē the, thow⁴ fallē nouht, [⁴ that thou]
 ' The hiñer pomel (yiff yt be souht) [Cap. cv,
 Ys ihesu cryst : haue hym in mynde ; prose.]
 And in scripture (as thow shalt fynde.) 7084 The higher
 He ys the morour⁵ cler & bryht, [⁵ Merour St.] pommel at
 With-outē spot, (bothe day & nyht,) the end of the
 In the wyche, a man, by grace, Sapientie vij^o. Speculum the staff is Jesus
 May beholde hys ownē fface, sine macula. St., om. C. 7088 Christ.
 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 ;

- Grace Dieu. And to hys helpē alway calle, 7095
 And trustē wel thow shalt nat falle. [Stowe, leaf 128, back]
- [Cap. cvi, prose.]
 The lower pommel is the 'Maid' who excels all other in beauty and bounty,
- 'The tother pomel lowere¹ doun, [1 lower St.]
 Wych (*with-oute comparisoun*,
 Yiff I shal the trouthe 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 Charbouncele most cler off lyht,
 Chasyngē away dyrknesse off nyht,
 And al thys world doth énlwmyne ;
 The fresshē bemys so clerly shyne. 7108
 Al that go mys in ther passagé,
 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 :
 ffor to pylgrymēs euerychon 7116
 She ys the trewē Gyderesse ;
 And ther socour in al dyrknesse ;
 And yiff they slydre, or fallē doun,
 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 al² 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]
 In thys pomel (yiff thow kanst knowe)
 She ys yset her doun alowe³ [3 ysette . . alowe St., yset lowe C.]
 By an Arche ymad off newe :
 No charbouncele so bryht off hewe, 7132
 Nor noon other precyous ston,
 Rekne the .xij.⁴ euerychon. [4 twelvē]

- ‘ And in thys bordoun, lookë wel
 How she ys set for a pomel, 7136 *Grace Dieu.*
 Pylgrymes to saue, they¹ be nat lorn, [¹ that they] in order to
 Wher-as ther was but On to-forn. save pil-
 grims,
 ‘ But thys pomel most bryht & shene,
 Pylgrymës only to sustene, 7140
 Ys set in ful goodely wyse ;
 ffor ellys myghtë² nat suffyse [² myghte yt St.]
 The tother, but she wer ther also,
 Hem to supporte, wher-so they go. 7144
 ffor she ys mene, (& that ful offte,)
 To the pomel hiñ a³-loffte : [³ off St.]
 Thys to seyne, thys heuently quene,
 To hyr sone ys euere a mene ; 7148
 Coumfort most princypal & cheff
 Tal⁴ pylgrymes in ther myscheff, [⁴ To all. Tyl St.] to whom she
 Hem to supporte, who taketh hede. 7151 is chief com-
 fort,
 ‘ And therfore whan thou hauest⁵ nede, [⁵ haste St.]
 Trust on hyre, & neuere varye,
 ffor she ys most necessarye
 To holde⁶ hem vp in ther passage, [⁶ To holde St., Tolde C.]
 Wher they ben old or yong off age. 7156 whether they
 Leue on hyre, what so befalle, be old or
 & in thy way thow shalt nat falle, young.
 Yiff that thow in eche sesoun
 Haue in hyre affeccïoun, 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
 To the hiñer thow shalt wel reche ; pommel set
 Bothë wrouht off Stonys clere : lower down,
 And yiff thow loue on bothe yfere, 7168 by whose
 Thow mayst trust, thorgh ther myght, help the pil-
 Thow shalt nat falle, but gon vp ryht. grim reaches
 the higher
 one.
 ‘ Wherfor, for thy sauacyoun,
 Hold the wel by thys Bordoun 7172
 Wych ys mad ful stronge, to laste ;
 And therfor, therby hold thé faste ;

<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 counfortable & bryht, And lyk thy ¹ skryppe (I the ensure,) ^[¹ the St.]	
For both pommels there is a writing.		Thow shalt ffor ech haue a scrypture	7180
		Yiff thow kanst hem vnderstond : Lo, haue hem here now in thyn hond ; And consydre & loke hem wel :	
1. for the top pommel,		The ffyrst toucheth the pomel,	7184
		Yset a-lofftë most cheffly ; And the tother, wryt ther-by, (Shortly, for thow shalt nat tarye) Longeth to the Secoundarye.	7188
2. for the lower one.			

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

I. A LATIN POEM ON GOD IN TRINITY.

(37 stanzas, of 12 lines each, ryiming *aab abbb abba.*) ^[Not in St.]

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

² Another short hymn has the same title :

18. DE SANCTA TRINITATE.

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

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

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

(3)		(7)	
Quis Fuisti, et eris ;	25	Tuum pater est <i>proprium</i> ,	73 help us in
Pater, succurre miseris,		Non annexum <i>per alium</i> ,	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, ¹		Debent filij facere	
Sicut hoc credimus quidem,		Mortem non vis, sed viuere,	
Fac, pater, <i>per istam fidem</i> ,		Vis omnes qui conuertere	
Vt noxas nostri sceleris,	33	Se volunt <i>per suspirium</i> .	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,
Ad ullum opus strenuum,		Qui fortis sit in prelio, ⁷	changing our
Ad volandum in arduum,		Non propter hoc intencio	woe to joy.
Et altam messem fructuum,		Tua sit ut nos gladio,	
Alas habens irritas,	45	Vastet, Golyath, Getheus, ⁸	93
Laboramus in vacuum,		Semper enim in uinio ⁹	
Nec habemus irriguum,		Nobis nocet & ¹⁰ 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, ²		Violenti ¹¹ hoc rapiunt,	die; come to
Sine quo recognoscimus,		Virtutibus concutitur,	our rescue!
Et audacter proferimus	53	Penitencia pellitur,	101
Nil sanctum, nil valibile, ³		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 ⁴		Nam quidam se subiciunt, ¹²	
Cordibus est, & habile, ⁵		Votis quibus obediunt,	
Ad laudandum assurgimus.	60	Ars ista nunquam fallitur.	108
(6)		(10)	
Nomen tibi ⁶ alpha & O,	61	Fiat ergo <i>per gratiam</i> ,	109 Thy kingdom
Significans, in secreto,		Quia talem violentiam	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 <i>per horam solam</i> ¹³ 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 ffreto.	72	Illud regnum et patriam.	120

¹ id idem. ² admirabile, Pr. leaf 110, col. 2. ³ landabile, Pr.⁴ pro vt est habile, Pr. ⁵ Cordibus et optabile, Pr. ⁶ tuum, Pr.⁷ leaf 110, col. 3. ⁸ Etheus, Pr. ⁹ uinio, Pr. ¹⁰ in, Pr. ¹¹ Et violenti, Pr.¹² sufficiunt, Pr. ¹³ Et . . . solum, Pr.

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

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

(19)		(23)	
Nobis tuis pauperibus	217	Debita ipsa nouimus,	265 He deign'd to die for us.
In lacum descendentibus,		Nam pro peccatis tradimus ⁷	
Succurrere non reuit.		Animas in obsidium.	
Nam mactatus verberibus,		Penes nos non habuimus,	
Et perfossus ¹ vulneribus,	221	Nec in domo inuenimus	269
Pro nobis mori voluit,		Villum carius vadium.	
Et ² proprijs se exiit,		Deus, nostrum refugium,	
Et soluit quod non rapuit,		Tu, nosti vsurarium,	
Obses pro peccatoribus,	225	Cui nos obligauimus,	273
Mors sua nostram diluit,		Nisi feras auxilium,	
Set ³ penitere debuit		Vel cum cogas nimum,	
Pro tam caris operibus.	228	Totum nostrum amisimus.	276
(20)		(24)	
Hodie et cotidie,	229	Nostra esse hec debita	277 Look on us, aud raise us; blot out our innumerable sins!
Simili vena Venie,		Propter que sic est subdita	
Egeremus hunc minui,		Anima vsurario,	
Nisi sue tam nimie		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 God, our refuge, help us to pay our debts for our sins!
Non possumus, neque flere,		Et miseri peccatores,	
Si exigunt demerita,		Egemus indulgencia ;	
Nec habemus quo supplere		Sic quoque condonatores	
Nisi solum miserere,	245	Rancoris, et quittatores,	293
Quia non valent merita,		Volumus vti venia ;	
Nostra quoque sunt irrita [111. 3]		In tua namque curia,	
Anima nostra perdita ;		Rancor et iracundia	
Ideo clamamus vere, [? MS.]	249	Non sunt boni petitores.	297
Respice nos, et visita,		Nam vindicte pro gracia	
Et erige & suscita, [? MS.]		Et pro misericordia	
Non nos sinens plus iacere.	252	Noscuntur reportatores.	300
(22)		(26)	
Dimitte nobis, & quita	253	Et Ideo indulgemus	301 As debtors, we pray Thy favour. We have love in our hearts.
Peccata, pater, oblita ;		Iniurias, vt vellemus	
Et dele de libro tuo		Eas nobis indulgeri.	
Illa autem que sunt scita.		Nil rancoris retinemus	
Lamentari nos fac ⁴ ita	257	In cordibus, nec habemus	305
Ne scribantur perpetuo.		Quod non sit amoris veri.	
Non sunt vnum, non sunt duo,		Si fuimus nimis feri,	
Nec numeranda biduo ; ⁵		Et ad indulgendum seri,	
Sed sunt quasi infinita,	261	Et vltiores si possemus,	309
Non habita ex mutuo,		Nostrum velis misereri,	
Neque facta in triduo,		Et cordibus sic mederi,	
Sed in tota nostra vita. ⁶	264	Vt in charitate stemus.	312

¹ confossus, Pr. ² Et ex, Pr. ³ Sed, Pr. ⁴ fac nos, Pr.

⁵ triduo, Pr. ⁶ vita nostra, Pr. ⁷ dedimus, Pr.

	(27)		(31)
Thus only can our prayers reach Thee, if the Holy Spirit teach us.	Nos scimus quod non aliter ¹ Nostre preces vtiliter Ascendunt ad te, domine. Credimus quoque firmiter Quod ascendunt velociter 317 Si sint sine rubigine, Si lacrimarum flumine, Corda cum penitidine Laudentur efficaciter, 321 Et munda mens a crimine, Vt vis valet in homine, Te requirat humiliter. 324		Et ideo, te et illum 361 Qui rubricatum vexillum Gerit, et arma trubea, Qui mare facit tranquillum, Et nostrum portat sigillum ⁵ 365 Exaratum a lancea, [? MS.] Qui veste rectus lutea Strauit in sua area Infernalem cocodrillum 369 Petimus, vt sic ferrea Corda franguntur per ea Que sunt pretacta paxillum, ⁶
	(28)		(32)
For our iron hearts we need 1. re- membrance of sin, 2. suf- fering, 3. love.	Dimittimus, si corditus 325 Cunctis dicamus penitus, Hoc totum ualet supplere, ² Si spiritus paraclitus, Dextere tue digitus, [? MS.] 329 Ad hoc velit nos docere. Sine ipso, nunquam vere Iniurias indulgere Potest arrogans spiritus; 333 Nam nimis credens valere, Admodum cornute fere, Monstrat quod sit indomitus.		Ne nos inducas eciam 373 In festinam sententiam Quia cito periremus, Expecta nos per gratiam, Et per tuam clemenciam 377 Et differ, ⁷ vt emendemus; In mundo nihil habemus Nisi vt nosmet aptemus Ad intrandum in gloriam; 381 Sed caro, in qua manemus, Per uiam vt deuiemus. Per uiam nimis inuiam. 384
	(29)		(33)
We pray Christ for grace to fit us to enter into Glory.	Debitoribus ideo, 337 Quandoque nimis ferreo Corde, dat indulgenciam, Dicens, satis indulgeo, Et satis supersedeo, 341 Vsque in horam aliam; Sed tu hanc ³ fraudulentiam Deus nunquam ad veniam Conuertis vel das pro eo. 345 Immo, ad iracundiam, Te, per equipollenciam, Prouocatum, reddis reo. 348		In temptationem ruit, 385 Et labitur atque fluit, Licet longe sit temptator. Nunquam facit quod congruit, Sed bonum omne destruit 389 Quod construit habitator. Deus, omnium creator, Tu, pro nobis, sis pugnator, Sicut nostra spes ⁸ arguit; 393 Et carnis sis sic domator, Vt eius sit triumphator Spiritus qui succubuit. 396
	(30)		(34)
God, fight Thou for us! Nought can we do of our- selves.	Nostris igitur mentibus, 349 Induratis et rudibus, Tria sunt necessaria, De commissis reatibus, Atque iniquitatibus 353 Crebra reminiscencia; Frequenter pati tristia, Cum pena et angaria ⁴ Et cum infirmitatibus, 357 Sancti spiritus gracia, De cella vnguentaria Fundens amorem cordibus. 360		Sed vnum adhuc petere 397 Volumus, et requirere, Vt ille, hoste domato, Spiritus se ⁹ extollere Nequet vel erigere 401 Quasi a se ¹⁰ subiugato. Nam habemus pro probato ¹¹ Quod, quisquid dixerit plato, Nil a se potest facere. [? MS.] Immo, abs te increato, Et a flamine et nato, Totum habet procedere. 408

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

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

II. A LATIN HYMN TO THE VIRGIN MARY.

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

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

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

	(5)		(9)	
God filld thee with mercy. It was with thee in child- hood, and grew till it rose above heaven.	Dominus, ad hoc prouida, Te repleuit vt placida Refundendi sis feruida, Quia sicut in yride. ¹ Signum nubis est rorida. Sic tu, plena et grauida, Signum habes que rorida. Compassiue et fluida. Sis, tue genti languide Quousque anima morbida, Et tua siti arida, Per te respiret valide.	49	In mulieribus tu es Vnica, que restitues Hereditatem perditam, Que de peccato argues Mundum, sed nulli renues Gratiam tuam solitam; Immo cunctis gratuitam Ipsam dabis, et placitam. Quia semper hac afflues, Et licet quis per orbitam Tortam vadet, et vetidam, ³ Eum cito non obrues.	97 101 105 108
	(6)		(10)	
Thou shalt by all be called Bless- ed, thou hope of fallen men.	Tecum a puericia, Virgo dulcis, clemencia, Cruit, et miseracio; Sic creuit-que celestia Transcendens aula regia, Dei sedes ² in solio. Nulla vnquam plantacio Fuit, nel educacio Reis sic necessaria; Nam licet sit collectio Eius semper dispendio Caret, et decrescencia.	61	Et si dicatur verius Pro reis, et salubrius Ipsos errantes dirigis, Ipsos lapsos ⁴ inferius, Et iacentes diutius [leaf 113, col. 3] Quam oporteret erigis, Et quandoque hos corrigis, Ne manus mundi remigis Allquid agat durius, Signum est quod hos diligis, Et non dormis nec negligis, Ne cedant in deterius.	109 112 117 120
	(7)		(11)	
Thou alone restored t our lost herit- age; thou guidest all who wander and fall.	Benedicta propterea Omni loco et platea [leaf 113, col. 2] Dicaris ab hominibus, Quia per hoc est flamea Cherubin dira rumphea Amota suis passibus, Introitus exulibus Patet, et viatoribus. Via celi est lactea, Que solebat volentibus Intrare regnum omnibus Esse sanguine rubea.	73 77	Benedictus in seculum Sit ille, per quem titulum Talem habes in seculo, Christus, qui tui clausulum Vteri sui ⁵ baiulum Fecit firmato pessulo. Qui, moriens pro populo. Se dedit in patibulo Opprobij spectaculum; Et, superato Zabulo, Fracto-que suo baculo, Se suis dat in pabulum.	121 125 129 132
	(8)		(12)	
Blessed be thy child Christ, who died for us, and gave Himself for our food.	Tu es lapsi spes hominis, Que non dees nec desinis Misereri in seculum. Tu, diuine imaginis, Et eterni es luminis Beatum receptaculum; Tu, languidis vehiculum Et miseris latibulum, Sub cuius vmbra tegminis, Pauper querit vmbraclum, Et reus diuerticulum Ab incursu formidinis.	85 89 93 96	Fructus est comestibilis, Comedentibus vilis, Dulcis anime gustui, Nature ammirabilis, ⁶ Arti indoctrinabilis, Stupendus intellectui, Inusitatus vsui, Vetito quondam fructui; In omnibus dissimilis Solummodo auditui, Et non alteri sensui Fide comprehensibilis.	133 137 137 141 144

¹ ydria, Pr. ² sedet ³ vetitam, Pr. ⁴ Lapsos ipsos, Pr.
⁵ suum, Pr. ⁶ admirabilis, Pr.

(13)		(14)	
Ventris tui in ortulo,	145	Amen dicit et asserit, [Fo. xxvii]	Christ sprang from thee.
Ornato flore primulo,		Qui tuas laudes aperit,	
Iste fructus colligitur ;		Et te recte magnificat,	
Scd, ut vultus in speculo		Qui devote se ingerit	He is blest who praises thee.
Representatur oculo,	149	Ad landandum vt sciuerit,	161
Et speculum non leditur,		Et ad nitem ² te applicat.	
Sic dum ¹ a te recipitur, [113/4]		Qui aliter se implicat,	
Dum manet ; dum egreditur,		Et tuas laudes abdicat,	He who does not, cannot be saved.
Hoc sit illeso claustrulo :	153	Hic viam bonam ³ deserit ;	165
Nulla via relinquatur,		Ille tibi preiudicat,	
Nil suspectum admittitur ;		Ille in fide claudicat ;	
Fructum habes cum flosculo.		Saluus esse non poterit.	168
¹ is, Pr.		² mentem, Pr.	
		³ bonam viam, Pr.	

[The Pilgrim.]

⁴ After, (shortly to expresse)	7189	[Cap. cvii, prose.]
Gracë dieu, off hir goodness,		Grace Dieu
Off the skryppe and the bordoun	[Stowe, leaf 130]	gives me the
Putte me in pecessioun ;	7192	Scrip and
And I thouhte a-noon ryht tho		Staff.
That I was redy for to go		
Vp-on my way, but trew(ë)ly		
I ne was no thyng redy,	7196	
Lyk as I wende ; ffor vn-to me		
Ther as I stood, ryht thus sayde she.		
Grace dieu sayd [In Ju. Stowe's hand. The Stowe MS. has it.]		
' The tyme ys good and couenable		She says that
(As I ha sayd), and acceptable,	7200	as
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
To be gyrt (for sykernesse)		a Girdle of
With a gyrdel off ryhtwysnesse,		Righteous- ness,

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

A 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 estoie ; car lors me dist :		
O R est le point, comme tay dit,	(7199)	grace dieu
Que te tiengne 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)	

- Grace Dieu. 'Thy reynys strongly for to streyne,
flesshly lustys to refreyne.¹ [1 Restreyne St.] 7208
'No man hath power (trustè me)
ffor to gon at liberte,
But he be gyrt ryht myghtly.
Therfor, (off purpos feythfully), 7212
The tassure in wele and wo,
I wyl the gyrde, 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.'
- The Pilgrim. **The pilgrime:** [In Jn. Stowe's hand. The St. MS. has it, ff. 130, bk.]
"Ma dame," quod 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, with al my myght
I yow requere off verray ryht." 7224
- Grace Dieu. **Grace dieu:** [In Jn. Stowe's hand.]
'ffyrst, to make thy syluen strong,
To be myghty a-geyn al wrong,
Yt be-houeth, in thy diffence,
ffor to makè resistance, 7228
That thow hauè strong armure.
And ffyrst, (thy syluen to assure,)
Next thy body shal be set
A purpoynt or a doublet, 7232
On wych thow shalt fful myghtly
Be gyrt and streyned ryht strongly

	Pour bien estraindre fort les reins.	(7207)
	De bien aler nul na pouoir,	(7209-10)
	Sil nest bien ceinct et bien estroit.	
	Pour ce, te dis que te ceindroie	(7212-14)
	Tout premierement que la voye	
	Tu te misses; mais que ton gre	
	Bien y fust, et ta volente.	(7216)
	Or en dy ce que tu voulras.	(7218)
Le pelerin	¶ A refuser (dis ie) nest pas	(7219-21)
	Tel chose, ie la vous requier.	(7224)
grace dieu	¶ Or fault, dist elle, tout premier,	(7225)
	Que tu soies arme de tous pointcs;	
	Et quau dessoulz soit le proupoins;	(7230-2)
	Et puis fermement seres ceinct	

she will gird
me with one
if I agree to
it.

She says that
I must have

a purpoint or
Doublet,

'With a gyrdel off Ryhtwysnesse,
Ther-on thyn armure for to dresse.' 7236

[leaf 114, bk.]

to go under
my armour.

The Pilgrim.

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,

[Stowe, leaf 131] 7240

I fear the
armour will
inconveni-
ence me,

And don to me ful gret grevaunce;

Non habebat vsum
Armorum.

ffor I hadde neuere yet vsaunce

Nor in custom, trustë me,

Al my lyue, armyd to be:

7244

I knewe¹ 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:²

[² St., Kom ner quod she C.]

Grace Dieu.

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

Look vp an³ hiñ, & tak good heede.

[³ on St.]

Grace Dieu
calls me into
a chamber,

Vpon thys perche, the harneys se,

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

Pertynent to thy vyáge

And nedful to thy pylgrimage."

[Blank in MS. for an Illumination.]

Ther saw I helmys and haberious

The Pilgrim.

Plate and maylle, for champyouns

7260

[Cap. cx,
prose.]

Sur les armes, et bien estraint. (7234)

¶ Arme, dis ie; que dietes vous? (7237)

Au 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)

¶ Adonc en sa courtine entra, (7249)

Et pour y entrer mappela. (7252-3)

¶ Or regarde, dist elle hault, (7254)

A ceste perche ne te fault (7255)

Pour chercher armes loing aler; (7256-7)

Assez en voys pour bien tarmar;

La sont heaulmes et gambesons, (7259-60)

Gorgettes et haubergeons,

Le pelerin

grace dieu

French
112-113

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,¹ [1 stronge St.]
And pavys also that wer stronge,² [2 longe St.] 7264
ffor folk to makë résistence, [Stowe, leaf 131, back]
Tallë³ that wolde hem don offence. [3 to all]

The pylgrym

I ask, Who
will attack
me ?

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

Grace Dieu.**Grace dieu**

‘ Wenystow thy sylff tassure,
ffor to⁴ gon *with*-oute armure [4 to St., om. C.] 7272

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

To Ierusalem, & nat fynde
Brygauntys to-forn And ek be-hynde,
Daungerys grete, & encoumbraunces,
Empechementys & meshauncys ? 7276

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

wherefore I
need strong
armour.

Wherefore⁵ the nedeth strong armure, [5 Therefore St.]
Myghtly hem to *with*-stonde.

And for thy profyt, y wyl ffounde, 7284
With 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**

“ Ma dame,” *quod* I, “ syth ye wyl so,
Armyd alगतys that I go, 7288

I ask what
armour I
shall wear.

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

Targes, et quanque failir peut (7263)

A cil quil desfendre se veult.

Le pelerin

¶ Qui est, dis ie, qui massauldra, (7267-8)

De qui desfendre me faulra ?

- †Thanne, off merveyllous fasoun,
 She took to me a Gambisoun,¹
 A maner harneys that I knewe nouht :
 And behynde, ther-on was wrouht 7296
 A ful strong styh² off fynë stel,³
 ffor to receyuë strookys wel [3 Styghe . . . fyne St., fyn C.]
 Off the hamer, whan euere yt smyte,
 That yt shal hurtë but a lyte. 7300
 [Blank in MS. for an Illumination.]
 Than quod Grace Dieu to me :
 ‘Thys Gambesoun wych thow dost se,
 Ys so wrouht, (who taketh hede,)
 ffor ta-woyde⁴ a man fro drede ; [4 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,
 And clad ther-in (off good entent), 7312
 He myghte nat ouerkomen be,
 But fynally, in surete,
 With gret worshepe & gret glorie,
 Off hys Enmyes han vycorye. 7316
 ‘And yet thys garnement, (I dar swere, [St., lf. 132, bk.]
 Who that euere doth yt were,)
 Hath most Ioye & plesauce
 In thyng that ys to folk penaunce, 7320
 ffor hys proffyt & avauntage,—
 Som folk holde yt gret damage ;—
 ffor paciëce (in conclusioun)
 Haueth⁵ thys condicioun, [5 Hath St.] 7324
 (ffor to descryve and spek in pleyn
 Off paciëce the trewë greyn.)
 I menë, to hys ávauntage
 ffructefyeth with fforage : 7328

The Pilgrim.

[† Cap. cxl,
 Camb. prose.]
 [leaf 115, bk.]
 She gives me
 a Gambisoun
 with a steel
 anvil on its
 back,

Grace Dieu.

and says
 there is no
 better be-
 tween Car-
 thage and
 Ind.

Armed with
 this, I shall
 overcome all
 my foes.

This gambe-
 son is a joy
 to sufferers.

[leaf 116]

For the gain
 of Patience

is, that

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

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

<i>Grace Dieu.</i>	Tempest fulfylleth hys garnerys, And pestylencë hys celerys ; Hys sofftest beddë, ¹ (in sothnesse,) [1 bedde St., bed C.] Ys ymakyd off hardnesse. 7332
storm fills its garners, and pestilence its cellars.	
Its dainties are poverty ;	In peyne and wo, ys hys delyt, And in suffraunce, ys hys respyt ; Hys deyntes stonde in poverte, Hys solace in aduersyte ; 7336
its recreation, fasting.	And fastyng (in conclusioun) Ys ² hys recreacioun. [2 Ys alle St.] He wexeth fat by ³ abstynence, [3 with St.] And gruchcheth for no vyolence ; 7340 Peyne and tribulacyoun Ben to hym consolacioun ; And the mor he feleth peyne
The more pain it feels, the firmer it is made by the steel of suffering.	The mor he ys (in certeyne) 7344 Hardyd in hertë by constaunce, With the Stel off iust suffraunce.
And as Pa- tience is prickt with woe	' And for that pacience, with wo Ys ypryked and punysshed, so 7348 By verray trewe examynyng, [Stowe, leaf 133]
like a pur- point is with stitches,	As a purpoynt with sawyng ⁴ [4 sowynge St.] By long examynacioun, 7351
so this Gam- beson	Therefore thys armure Gambisoun, .i. pacience St., om. C. (Who consydreth fro poynt to poynt)
is cald a Pur- point,	Ys ycallyd a purpoynt With-outë prykyng (in substaunce,) And punysshying, with gret suffraunce, 7356 In mescheff and ⁵ aduersyte [5 and in St.] He taketh al hys dygnyte ;
[leaf 116, bk.]	And theroff (in conclusioun) He receyueth 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 pacience, 7364 The wych, in euery aventure, Ys ymakyd for tendure, Peyne and tribulacioun, Voyde off al rebelloun : 7368

- ‘ Ryht as a styth¹ forgyd off Stel [1 Stythee St.] *Grace Dieu.*
 ife leth the strokys² neueradel [2 strokys St., stokys C.] And as an
 Off thys ffethris Smothe & soffte, anvil feels no
 Thogh men ther-on smyten offte, 7372 blows,
 So pacyence (in hyr werkyng) so Patience
 Maketh neuere no gruchchyng never com-
 Off no thyng she doth endure. plains.
 ‘ And therefore, (I yow ensure,) 7376 [Cap. cxii,
 With thys Gambisoun, Cryst ihesus, prose.]
 That paciente lord, most vertuou, Christ was
 Was yclad (yiff ye lyst se) clad with it
 Whan he heng vp-on a tre, 7380 on the cross,
 And with hys blood, mankynde hath bouht,
 Suffrede deth, and gruchchede nouht, [Stowe, leaf 133, back] and com-
 Nor spak no word in hys penaunce; plained not,
 But, thorgh hys myghty gret suffraunce, 7384
 He was bete and hamryd wyth,
 As a plate vp-on a³ styth, [3 a St., om. C.] tho he was
 The forgyd Monye for Raunsoun hammered
 To maken our redempcioun: like plate on
 The⁴ cruel Smythës, off Rancour [4 Thes St.] an anvil.
 Sparede nat for no labour
 Til they hadde hym forgyd wel,
 Tried hym out as any stel: 7392
 In wych metal ther was no lak; Supra dorsum meum
 And ay they forgede on hys bak; fabricauerunt peccatores
 And patiently he dede endure; [leaf 117]
 He armyd was in swych armure 7396
 Wyth the Armys off pacience.
 ‘ And therefore, in thy dyffence,
 That thou suffre no dyffame, }
 Tak a purpoynt off the same, } 7400 Take then
 Wherso thou go, in^b see or lond: [5 on St.] this purpoynt
 Haue yt here redy to thyn hond; of Patience,
 Next thy body, lat yt be set,
 In stedë off a strong⁶ doublet; [6 stronge St.] 7404 and wear it
 ffor next thy cors yiff thou yt were, next your
 AH thyn Armure thou shalt bere skin.
 Mor esely; & ha no wonder,
 Yiff pacience be trewly vnder. 7408

The Pilgrim.**The pylgrym.**[Cap. cxiii,
prose.]I put on the
Gambeson;

A-noon affter (by hyr assent) ‘

I dyde vp-on thys garnement.

[Blank in MS. for an Illumination.]

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

And ryht komerous ek to were; 7412

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

And ryht peynful to enbrace;

And, for the peyne, I gan abreyde,

and I tell
Grace Dieu

And to gracē dieu I seyde: 7416

“Ma dame,” *quod* I, “thys purpoynt

Was nat shape fro poynt to poynt

To my plesaunce, I yow ensure;

I cannot bear
it.

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 please²

To me, pleynly; nor the ffasoun

Accordeth to myn oppynyoun.” 7424

Grace Dieu.**Grace dieu**

[leaf 117, bk.]

Quod Gracē dieu, ‘thys garnement

Ys wel shape to myn entent,

Thogh yt be nat to thy plesaunce;

She tells me
my body is
too big and
fat;ffor thy body, in substaunce 7428Ys so ffaat, so gret³ and large, [3 ffatte / grete St.]And ouerlade with gretē⁴ charge, [4 grete St., gret C.]That yt may nat be enbrachyd⁵ [5 ben bracyd St.]

Aboutē the, nor wel ylacyd, 7432

the fault is
not in the
Gambeson,

And yet the faute, to myn entent,

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;

but in my
contrarious-
ness.

And al the faute ys founde in the,

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

‘But, thyn errorr to reforme,

Thow must thy-sylff mekly confourme.

² *Sidenote in MS.*: Que est [enim] fortitudo mea vt sustinerem? aut quis finis meus, vt paecienter agam? (12) nec fortitudo mea lapidum, nec caro mea euea est. Iob (vi. 11).

' To thys garnement, trustē me, And nat the garnement vn-to the ; And put away the gret outrage, The ffaatnesse and the surplusage That ys in the, and the gretnesse ; And the confourmē by meknesse ¹ To thys purpoynt, that yt may be Accordynde ² & egal vn-to the, In euery party wel syttyngē.	Non recto corde es, quia non vis drigrere voluntatem tuam ad voluntatem dei. August.	Grace Dien.
	7445	I must fit myself to the garment, not the garment to me. I must get rid of my fat,
	[¹ meknesse St.] 7448	and shape myself by meekness to fit the Pur- poynt.
	[² Accordyng St.]	
' And thogh that yt, as in semyngē, Be nat, at the prymē fface, Euenly shapē the tenbrace Yet affter-ward, vn-to thy ⁿ ese Yt shal be syttyngē, & wel plese ; ffor thyng that greueth the to-day Shal be to-morwe ³ vn-to thy pay ; Yt may so faH, off áuenture ;		
	7452	
	7456	
	[³ tomorwe / be St.]	Pain to-day shall be joy to-morrow.
' And therefore al-way ⁴ the assure In thys garnement for diffence, Wych ys callyd pacyence, With whos power, (now vnderstonde,) AlH assautys thow shalt <i>with</i> -stonde.	[⁴ all way St., . . way C.]	[leaf 118] [Cap. cxiv, prose.] The Pur- poynt is cald ' Patience.'
	7464	
' ffor wrong despyt & al desdeyn That any man kan to the seyn, Outher off pryde or surquedye, Repreff or any vyllenye, Venge the nat / nor do no wrak, But looke a-noon thow tournē bak ; Lawhe and be glad, & sey ryht nouht, And be nat troublid in thy thouht.		
	7468	and will enable me to suffer wrongs cheerfully.
	[Stowe, leaf 135]	
	7472	
' And off me thys wysdam lere, Berkyng off houndys for to here, Yt may to the, by good suffraunce, Nouther damage nor do greuaunce. Ageyn assautys off al swych wrak, Lat the Styth set ⁵ at thy bak, And thy purpoynt off pacyence, Myghtly stonde at dyffence : And <i>with</i> thys tweynē, trustē me, Al maner off aduersite	Nota St., om. C. Magnorum virorum est, negligere ledentem. C. Seneca. St., om. C.	
	7476	
	[⁵ sytt St.]	
	7480	

- Grace Dieu.* 'Thow shalt venquisshe & ber doun ;
 And, lyk a myghty champyoun, 7484
 Thow shalt *with* laurer crownd be,
 By suffraunce off aduersyte.
 As¹ by record^l ful longe a-gon [1 And St.]
 Wer thys² martyrs euerychon, [2 Were thes St.] 7488
 Wych that wer in euery poynt
 Strongly armyd in the purpoynt
 Off paciencē, to sustene
 The strok, when they wer leyd atwene 7492
 The hamer and the Styth also,
 And a-twyxē bothē two,
 [leaf 118, bk.] The grene laurer off victorie,
 And the crowne ek off her glorye, 7496
 Yforygd wer, (who taketh hede)
 ffor guerdoun off ther eternal mede.
 Grace Dieu 'And therefore I consayllē the,
 advises me to put on this purpoint of Patience. *With* thys purpoynt that thow be,— 7500
 Wych ys callyd pacyence,—
 Armyd ffyrst for thy diffence.
 Thys my consayl ; & thus I rede, [Stowe, leaf 135, back]
 Be cause only thow shalt ha nede, 7504
 As for thy cheff proteccioun
 Ageyn al trybulacyoun
 Off false brygauntys that shal lye
 Vp-on the waye, the tespye.' 7508
- The pylgrym.**
 [Cap. exv, prose.] " Certys," *quod* I, " yt stondeth so,
 That I wot nat what I may do
 Touchynge your consayl, by no waye ;
 I agree to put on 'Patience.'
 But at the lest, I shal assaye 7512
 Me taraye, in my dyffence,
With your purpoynt off paciencē."
 [Cap. exvi, prose.] **Grace dieu.**
Quod Gracē dieu, " thow must also,
 Or thow in armys haue a-do, 7516
 Vp-on thy purpoynt ' pacyence '
 Haue a-boue, in thy diffence,
 The haberioun wych hangeth yonder,
 So inly ffayr, that yt ys wonder ; 7520
- But above it I must put on the habergeon of Fortitude,

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

- Grace Dieu.* 'In batayH & in tournamentys,
 And constaunt euere in ther ententys [Stowe, leaf 136, back]
 Vn-to the deth, & no thyng dradde,
 Vp-on ther body whan they hadde 7564
 Thys haberioun ycallyd 'force,'
 Wher-wyth they dyde hem-sylff afforce,
 To putte hem forth, & nat *wit*-drawe,
 In dyffence off crystys lawe, 7568
 Thorgh ther prowesse & hyH renoun.
 'And sothfastly thys haberioun,
 (Who that euere doth yt were,) 7572
 Off daggere, dart, Swerd nor spere,
 Shoot of Arwe nor off quarel,
 (Thogh they be grounde¹ sharpe off stel,) [¹ grounde St.,
 ground C.]
 They shal nat perce thorgh the maylle,
 ffor the Rynges (thys no ffaylle) 7576
 Wer Ryuettyd² so myghtyly [² Revettyd St.]
 Clenchyd and nayled so strongly ;
 The yren werke³ was ek so good, [³ werke St., weer C.]
 Annelyd & tempryd *wit*h 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,⁴ [⁴ hit assay St.] 7588
 Aboute thy purpoynt 'pacyence' ;
 ffor, yiff fforcë (by my sentence)
 Vp-on the tother be wel set,
 Thow shalt ffyhtë wel the bet 7592
 (I dar wel seyn) wherso⁵ thow go : [⁵ wher St.]
 Now lat se what thow seyst her-to." [Stowe, leaf 137]
- The Pilgrim.* **The pylgrym.**
 "Ma dame," (to speke in wordys ffewe),
 "I pray yow that ye wyl me shewe, 7596
 And to do youre⁶ bysy cure [⁶ youre St., my C.]
 That I may se al the armure⁷ [⁷ tharmure St., C.]
 Wych I shal were in thys vyáge,
- The Cham-
 pions of
 Christ feard
 nothing
 [leaf 119, bk.]
 when coverd
 with this
 Habergeon of
 Force.
 Dagger nor
 sword, spear
 nor dart shall
 pierce it.
 It is strongly
 riveted, and
 anneald with
 martyrs'
 blood.
 This Habergeon
 'Fortitudo' must
 be worn
 above the
 Purpoint
 'Patience.'

- And yiff I ffyndē avantage 7600 [leaf 120]
 In tharneys ye praysē so, [C. & St.] The Pilgrim.
 I wyl accordē wel ther-to." ¹
 Thanne she a-noon hath forth brouht Grace dieu (in Jn. Stowe's hand). Grace Dieu
 The haberioun, fful wel ywrouht, 7604 brings forth
 Off wych to-forn I ha yow told ;
 And, to make me strong & bold,
 Out off hyr tresour ek she ffette
An Elm, A Gorger, A Targette, 7608 a Helmet,
Glovys off plate, A swerd also, a Corslet, Gorger, Target,
 [Blank in MS. for an Illumination.] Gloves, and a
 And thanne she spak & seyde, loo, Sword,
Grace dieu. Grace Dieu.
 'Off thys harneys, take good heede, 7611
 And trustē wel thow mustest² nede [² trust . . must St. (badly)].
 Haue hem vp-on, (As by my lore,) with which I,
 Or thow shalt repentē sore ; the pilgrim,
 ffor they only to the suffyse, must be
 Yiff thow the gouerne lyk the wyse. 7616 armed.
 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 the³ prowth [³ thy St.]
 Off folk that be mor strong than thow. 7624
 'An helm tavoydē thé fro dred, The Helmet
 Thow shalt ha ffyrst vp-on thyn hed, is for my
 Thé to preserue, erly and late ; head,
 And a gorger mad off plate ; 7628 [leaf 120, bk.]
 And after thys [i]forygd ffayre, the Gorger
 Glovys off plate, a myghty payre, for my throat,
 Set vp-on thyn hondys tweyne. and the
 ffor ellys (yiff I shal nat ffeyne) 7632 Gloves for my
 Wyth-outen hem (as thynketh me,) hands.
 Thow myghtest nat wel armyd be. The Helmet
 'And, to declaren in substauce, is called
 Thyn helm ys callyd 'Attempraunce,' [Cap. cxix,
 7636 prose.]

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

- Grace Dieu.* ‘By wych aforⁿ thow shalt wel se,
 This Helmet, Attemperance, will enable me to foresee events;
 Herkne and smel, at lyberte,
 Thynges to-form or that they falle,
 And cast a-form, meschevys alle, 7640
 That no thyng vnwarly greue.
 ffor **Attemprauncë** (who lyst preue)
 Haueth thys condycioun,
 Only off high¹ dyscrecyoun [1] *highe St., om. C.* 7644
 Kepeth theye² cloos and secre [2] *the eye*
 That yt haue no lyberte
 To opne, (who-so lyst to lere,)
 But whan tyme yt doth requere, 7648
 That fooly nor no vanyte
 Be nat to largë nor to fre,
 ‘ffor yiff thys helm be mad a-ryht, [Stowe, leaf 138]
 it protects the eyes, Yt shal nat haue to large a syht, 7652
 Lyst som Arwe, sharpe y-grounde,
 Entre myghte, & gyue a wounde.
 and by closing the ears, And at the Erys ek also
 Thow mustest³ taken hed therto, [3] *muste St.* 7656
 That yt be nat to large off space,
 Lyst that by the samë place
 Entrede (by collusyoun)
 Som noyse off fals detraccioun, 7660
 Or som fooltyssh dalyaunce,
 Gruchchyng, or noyous perturbaunce.
 [leaf 121] ‘ffor thys helm, surer than Stel,
 Stoppeth the Erys ay so wel [C. & St.] 7664
 By prudent cyrcumspeccyoun
 That **Dartys**⁴ off **Detraccyoun** [4] *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 neyhëbour;
 ffor, *with* ther dartys, swychë⁵ konne [5] *swyche St., swych C.*
 Hurtë wers than bowe or gonne: 7676

- ‘Ageyn whos mortal meshaunce,
Thys **helm** callyd ‘**attempraunce**’
Ys nedful, in thy dyffence,
for to makē 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-ton¹ a name, [1 ther-to St.]
And callyd yt (for gret delyht) 7687
‘**The helm** off helthe & off profyt,’ *Galeam salutis accipite ad. Ephesios vjo Capitulo (v. 17).* “take the helmet of salvation” —
And commaundede men take hed for their chief salvation.
ffor to sette yt on ther hed
As for ther cheff *Savacioun*.
- ‘And a **Gorgor**, lower down, 7692 [Cap. exx, prose.]
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 refreynē glotonye.
And trusteth wel, (with-outē 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, off² frowardnesse, [2 a St.] because Gluttony is doubly mad, in taste and excess.
A dowble maner off woodnesse ;
Woodnesse off *Tast & fals delyt*,
Havyngē to mesour no respyt ; 7708
And outrage ek off *dalyaunce*,
ffor lakkyng off *Attempraunce*.
- ‘And fyrst, he doth hym sylff most wo,
And sleth hys neyhēbours 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* ‘*Attempraunce*’ protects nose, ears, and eyes.
- St. Paul bade men wear it—
- “take the helmet of salvation” —
- for their chief salvation.
- [Cap. exx, prose.]
The *Gorgor* of *Sobriety*
- restrains *Gluttony*.
[leaf 121, bk.]
- This *armour* is *double mail*,
- It works ruin with the tongue.

- Grace Dieu.* 'So dredful, nor malycyous,
 As ys A Tongë venymous ;
 No tryacle may the venym saue. 7719
 Ther-fore yt ys ful good to have¹— [¹ to have St., tave C.]
 Ageyn hys mortal cursydnesse,—
 A Gorgor off Sobyrnesse,
 The wych Armure ys profytable
 To allē² folkys worshepable. [² To alle St., Talle C.] 7724
 'Lat no man *with* hys tongë byte,
 Nor *with* hys wordys falsly smyte,
 Malycyously to makë wrak
 Off hys neyhebour, at the³ bak ; [³ his St.] 7728
 ffor who so doth, he ys nat wys.
 'And Seyn Wylliam off Chalys,—
 A man off gret abstynence,
 Wych neuere dyde offence, 7732
 (As hys lyff platly doth teche,)—
 In hys Tonge nor in hys speche,—
 ffor ay he dyde hys bysy peyne,
 Wykkede tongys to refreyne. 7736
 And mys-spekerys, thorgh outrage,
 That *with* her Tongë fyl in rage,
 He brydlede hem, & dyde hem wreste,
 What-euere they herde, to sey the beste. 7740
 Off whom ys good exaample take,
 And off hys lyff a Merour make,
 That euere hadde in cōndycioun
 To herē no detraccioun 7744
 In hys presencō, nyh nor fere,
 Neuere to lestene bakbytere.
 And therfor, (as I shal devyse,) [³ Stowe, leaf 139, back]
 Arme the in the samē wyse 7748
 Tavoyden (shortly in sentence)
 Al bakbyterys fro thy presence,
 And al maner detraccioun.
 Wher thow hast domynacioun. 7752
 'The nexte armurē, the to saue,
 Vp-on thyn hondys thow shalt haue :
 A peyre off glouys forgyd wel,
 Surere than yren outhr stel, 7756
- Neither adder
 nor serpent is
 so dreadful as
 a venomous
 tongue.
- St. William
 of Chalys
- (as his Life
 shows)
- [leaf 122]
- bade men say
 the best,
 whatever
 they heard.
- Turn away
 all back-
 biters.
- [Cap. cxxi,
 prose.]
 Next, have
 Gloves for the
 hands,

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

<i>Grace Dieu.</i>	' (He ther-off no thyng wytynge),	
when he found a wo- man in his bed,	A womman in hys bedde ¹ lyggynge	[¹ bedde St., byd C.]
	Nakyd, ful off lustyhede,	
	² And plesynge off hyr port in dede,	7800
	Wych gaff hym gret occasioun,	[² — ² St. leaves out these 4 lines.]
[leaf 123]	Wyth toknys off temptacioun,	
	Thorgh hyr port off whommanhede. ²	
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 kepte hym so	7812
	That she myghte hym nat dyllude.	[Stowe, leaf 140, back]
so that she thought him no man ;	Wher-vp-on), she 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 ³ a-bood styлле.	[³ vyctorye St.]
Therefore the gloves are needful.	' And therfor (as by my wylle)	
	Thow shalt thé Armen (& nat feyne)	7823
	Wyth swych a payrē ⁴ Glouys tweyne.	[⁴ payre / off St.]
Likewise the Sword.	' ffor the also I shal prouyde	
	Tave A swerd ek by thy syde ;	
	(A bettre was ther neuere founde,	
	Off stel forgyd, whet nor Grounde,)	7828
	Wychē ⁵ shal ynowh suffyse	[⁵ Whiche St., Wych C.]
	Thé to dyffendē many ⁶ wyse,	[⁶ in eny St.]
	Yiff any Enmy thé assaylle	
	(Outher in skarnussē outhér ⁷ bataylle,)	[⁷ 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

' A bettre swerd was neuere wroult,		[leaf 123, bk.]
Off princē nor off kyng ybought ;		<u>Grace Dieu.</u>
ffor the swerd off goode Oger,		It is better
Off Rowland nor off Olyner,	7840	than the
Was nat (for to reknen al)		sword of
Off valu, to thys swerd egal,		Rowland or
So trusty nor so vertuous,		Oliver, 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 vertuous 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 ¹ maystrye,	[¹ off St.] 7852	
Therby to gouerne thier meyne		
And ther sogetys in equyte,		
That noon do to other wrong		
(Thogh he be myghty outhr strong,)	7856	
By fforcē nor by vyolence,		
Hys neyhbour to don offence.		
' ffor thys swerd, in euery place,		
Allē wrongys doth mAnace,	7860	
And techeth A manhys ² body wel,	[² manny's 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 ² herte off ryht,		
To louē god <i>with</i> 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]
Oppressyoun nor robberye ;		and never
And cheffly, that euery maner wyht		oppress or
Gouerne and rule hym sylff aryht,	7876	rob any one.

- Grace Dieu.* 'Vyces putte in¹ subieccioun, [¹ To putte vices / in alle
Stowe, leaf 141, back.]
It helps to subdue the flesh, [2 ha his St.]
- That vertu ha² domynacioun
The flesshe felly to chastyse,
Yiff yt rebelle in any wyse 7880
To be to sturdy or to bold,
As seyn Benyth³ dyde off old, [³ Benett St.]
Gyrt *with* the swerd off Ryghtwysnesse,
Whan he dyde hys flesshe oppresse 7884
As a myghty champyoun :
With-standyng hys temptacioun.
As regent and gouernour,
He made the spyryt Emperour, 7888
Smot the flesh, by gret duresse,
With the swerd off Ryhtwysnesse ;
Punysshede hym so cruelly,
With-outē respyt or mercy, 7892
Almost euene to the deth,
In poynt to yeldyn vp the breth ;
Tyl he, lyk a manly man,
With thys swerd the laurer waan. 7896
Hys flesshe rebel, he gan to daunte,
And his myght vp-on him haunte,⁴ [⁴ C. leaves out this line.]
Ther yt was inobedyent.
To ben at hys comaundement, 7900
So lowly to hym, & so mek.
[Cap. cxxlii, prose.] 'The wychē⁵ swerd thow shalt bern ek [⁵ whiche St.,
wych C.]
This Sword of Righteousness you must wear on your pilgrimage,
On pylgrymage, wher thow shalt gon,
Ageyn thyn Enmyes euerychon, 7904
Thy prevy enmyes (thus I mene,)
Hard and greuous to sustene ;
ffor ther be noon so peryllous,
So dredful nor so dangerous, 7908
As ben thylke Enmyes in secre, [Stowe, leaf 142]
Wych off thy sylff ycausyd be,
And grucche ageyn thé nyh⁶ & ferre, [⁶ nygh St., nyght C.]
With the Spyryt to holde a werre. 7912
'But or that thow thys baret ffyne,
And or that froward wyl enclync,
Thyn hertē makē to assente,
Loke thow chaungē thyn entente, 7916

'Synsualyte to oppresse		<u>Grace Dieu.</u>
With thys swerd off Ryghtwysnesse :		
Daunte alway hys rebelloun,		
And brynge hym to subieccioun ;	7920	
Lat nat thy flesshe ha the maystrye,		The flesh must bow to the spirit in everything.
But mak hym lowly bowe & plye		
To the spyryt in euerithyng ;		
And lat thy resoun, as lord and kyng,	7924	
(By tyle off domynacioun,)		
The flessch haue in subieccioun.		
Than nedeth yt no mor to muse ;		
Thys swerd off ryht thow dost wel vse,	7928	
Thy sylff to gouernen & to saue.		
'And thys swerd also shal haue		[Cap. cxv, prose.]
(To kepe yt clene in hys degre)		This Sword of Righteousness is kept in the Scabbard of Humility.
A skawberk off humylyte,	7932	
Wher-innē, ¹ (for most ávauntage)	[¹ inne St., in C.]	
Thy swerd shal haue hys herbergage ;		
Only to teche & sygnefye,		
That eche good werk (who kan espye,)	7936	
May lytē ² vaylle, but yiff yt be	[² lytel St.]	
Closyd vnder humylyte.	¶ Ero. Humilitus sola est obseruatrix et cust(oe)que virtutum. St., om. C.	
'Thys skauberk (in especyal)		
Ys makyd off A skyn mortal :	[Stowe, leaf 142, back]	7940
Thys to seyne, (who so kan se,)		
Al Erthly folkys that her ³ be	[³ here St.]	All folk shall die.
(Off ech estate both yong & old,)		
Shal deyen, as I ha the told.	7944	[leaf 125]
Ha thys ay in thy mynde & thouht,		Remember this, and be humble.
And lat thy skawberk ther-off be wrouht ;		
And ther-vp-on conclude, and se		
To namen yt 'Humylyte.'	7948	
'ffor ther ys noon so proud alyue,		
A-geyns deth that may wel stryue ;		
And who that hath ay deth in mynde,		
Som whyle I trowē, he shal fynde	7952	
To knowe hys ounē ffrelte,		
A skawberk off humylyte.		
'And, to purpos, I tellē kan		
How that onys a pubplycan	7956	

- Grace Dieu.* 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, 7960
 That he was lyk non other whiht;
 And bostede in hys ounë syht,
 He was hooly in hiñ degre :
- The proud Pharisee despised the Publican. Thus sayde the proudë pharysee ; 7964
 And off pryde he fyrst be-gan¹ [1 Stowe leaves out this line.]
 To despyse the pubplykan ;
 Sayde, ‘he was to hym nat hable
 Off meryt, nor comparáble 7968
 ‘Off whos pryde, afferme I dar,
 That he thys swerd to proudly þar,
 Havyng nat (who lyst to se)
 The skawberk off humylyte, 7972
 He lyst nat Se, no thyng at al,
 That ha² was a man mortal ; [2 he St.]
 But off hih presumptuousnesse [Stowe, leaf 143]
 He shewede out hys Ryghtwysnesse,³ 7976
 Gan to boste, & cryë lowde. [3 And hym sylff / koude nat Redresse. St.]
- [leaf 125, bk.] ‘And so don al thys folkys proude,
 To gete hem fame by veyn glorye,
 And putte her namys in memórye. 7980
 But thow ne shalt no thyng do so,
 But let⁴ thy Swerd (tak hed her-to)⁵ [4 here St. (let = leave) [5 ther-to St.]
 (The Swerd, I mene, of Ryghtwysnesse,
 ffor any maner holynesse,) 7984
 Cloos *with*-Inne (wher so thow be,)
 The skawberk off humylyte.
- Virtue is of no avail without Humility. ‘ ffor what deme off dyscrecioun
 A-vaylleth any perfeccioun— 7988
 Abstynauce, outhere penaunce,
 Or any vertu, in substaunce—
 But yiff they ygroundyd be
 On⁶ lownesse and humylyte, [6 off St.] 7992
 Ground and rote off eche good werk.
 And put thy Swerd in the skawberk
 Off meknesse & lavlyhede.⁷ [7 Lowlyhede St.]
- [Cap. cxvi, prose.] ‘And affter that, tak good heede 7996

'(As a man no thyng afferd)		<u>Grace Dieu.</u>
The to gyrdē with thys swerd,		
Thys noble swyrd off ryghtwysnesse		
In the skawberk off meknesse.	8000	
' And thy gyrdel ek shal be—		The Girdle of Persever- ance,
With wych thou 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 ¹	[¹ to endure St.] 8007	
To kepe the clocs 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 perfeccioun off armure.		
' And therefore alway do thy peyne		Always fasten Perseverance with Con- stancy.
ffor to fastne wel thys ² tweyne,	[² thes St.] 8016	
The gyrdel off perseueraunce		
With the Bookle off constaunce ;		
And than thy Swerd, longe tabyde,		
Ys wel gyrt vn-to thy syde :	8020	
Ha thys wel in mynde, I 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,)		
Schal thyn Armure wel ³ A-mende,	[³ alle St.] 8024	The Target.
And kepe yt, (lyk as yt ys wrouht,)		
In vertu that yt A-peyrē nouht.		
The wych vp-on thy brest to-fore,		
Off custom euere shal be bore,	8028	
As cheff thyng for thy dyffence :		
The name off wych shal be 'prudence' ;		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,		
Rychere to hym (Erly & late)	8035	
Thau off gold to .ij. ⁴ hondryd plate,	[⁴ 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 madë hangë round a-boute. 8040
'ffor, by thys targë off prudence, [Stowe, leaf 144]
He haddë so gret excellence
Of worshepe, & so gret honour,
As he that was off wysdom flour. 8044
Whil he was gouernyd by prudence,
Endurede hys magnyfycence ;
And whan that prudence was a-go,
Hys worshepe wente a-way also. 8048
Hys sheldys off gold, ek euerychon,
A dyeu¹ 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,² on by on ; [2 hem St.]
And, to kepe a man ffrom hys fon,
Ys noon so myghty off vertu,
Nor equyualent³ off valu. [3 Equyvalent St.] 8056
'Wherfor,⁴ whil thow art at large, [4 Alway St.]
Looke thow haue vp-on, thys targe,⁵ [5 Stowe puts this line
before the one above it.]
Wherso thow entre in batayH,
Whan thyn Emnyes the assaylle, 8060
To force⁶ thy quarel & a-mende, [6 Tafforce St.]
Ber vp, & wel thy-sylff⁷ dyffende [7 C. inserts 'thy,' St. 'the.']
At alle assautys fer & ner,
In maner off a bokëler. 8064
ffor⁸ gonnys, dartys, & quarel, [8 against]
Shrowdë the ther-vnder wel ;
Be no coward, But wysly bolde.
'And now I haue the pleynly tolde 8068
Off thyn armure, (yiff thow tak hede,)
Wher-off thow shalt haue ay most nede,
With-uten many wordys mo :
Now be avyset⁹ what thow wylt do.' 8072
The pylgrym.

⁹ "Certys," *quod* I, "ther ys no more ; [Stowe, leaf 141, back]

⁹ Lines 8073—8100 have no counterpart in the Cambr. prose, or in its original, the first version of the French prose.

“ 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 ¹ strong & sure,	[¹ made St.]	armour for
Saue my leggyss & ffeet also :		my legs and
Ye haue no thyng yseyn ² ther-to,	[² seye St.]	feet.
Nor ryht nouht for hem ordeyned ;		[leaf 127]
The wych ouhtē be compleyned ;		
ffor folk off hiñ dyscreciōns		
Speke fyrst off Savaciōns,	8084	
Off greevys, & kussheuwys ³ ek also,	[³ kysshewys St.]	
Whan that men shal haue a ⁴ -doo ;	[⁴ 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 spede off my vyage,		
Yt were to me noon ávauntage,	8092	
Yiff I sholdē gon at large,		
ffor to bere so gret a charge.”		
Grace dieu axete ⁵	[⁵ axete, om. St.]	<u>Grace Dieu.</u>
‘ Sawh thow euere ⁶ (so god the blesse !)	[⁶ neuere St.]	Grace Dieu
In forest or in wyldernesse	8096	asks if I have
(Tel on, yiff yt cometh to mynde)		ever seen
Huntyng for hert outhr for ynde, ⁷	[⁷ Hynde St.]	hunting.
Chasyng for Rayndeer or ⁸ for Roo,	[⁸ other St.]	
Huntyng for buk outhr for do ?’	8100	
The pylgrym answereth		<u>The Pilgrim.</u>
“ Trewly,” quod I, “ to speke in pleyn,	[Stowe, leaf 145]	I answer
Somtyme, huntyng haue I seyn.”		‘ Yes.’
Grace dieu		<u>Grace Dieu.</u>
‘ Thanne,’ quod she, ‘ I the comaunde,		
Answer vn-to thys demaunde :	8104	
Bestys that ben in wyldernesse,		She asks
Whan huntys don ther besynesse		what is the
To chacen hem, and kachche 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,¹ [1 Rape St.]
ffrely fro the deth to skape?’² [2 teskape St.] 8112

The Pilgrim.

The pylgrym

I answer
‘flight.’

“Trew[e]ly, vn-to my Syht,
To hem, best help³ 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 houzdys 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, ther⁴ 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 noumbre off hyr meyne, 8132
Gretly to drede, & daungerous ;

her name is
Venus.
Her son is
Cupid.

The name off whom ys dame Venus,⁵ [5 Venus St., om. C.]
And hyr sone callyd Cupide,
The blyndē lord, waytynge asyde 8136
With hys Arwes 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 huntē⁶ nor foster [6 Hunt St.]
That chaceth ay the wyldē deer, 8144
Nor other bestys that byth Saváge,
That may be lykned to the rage

- ‘Off dame **Venus**: wherfor tak hede [Stowe, leaf 146] *Grace Dieu.*
 How grety 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. Stowe.
 ffor she ys the hunteresse 8152
 Wych euere doth hyr bysynesse
 To take pylgrimës by som treyne,
 And tenbracen in hyr cheyne,
 And with hyr ffyry brond also 8156
 ffor to don hem peyne & wo,
 And ther passagë for tassaylle.
 ‘And fynally, in thys bataylle From her attack,
 Ther geyneth power noon, nor myht, 8159
 Nor other rescus but the flyht, Fuga est summ Remedium St., om. C. flight is the only defence.
 ffor flyht ys only best diffence;
 And¹ ffor to makë résistence [¹ And St., om. C.]
 A-geyn hyr dredful mortal werre,
 The ffyht² with hyre ys best a-ferre. [² flyght St.] 8164
 ‘ffor yiff A man be rekkëles
 ffor to putte hym sylff in pres,
 ffarwel dyffence off al Armure!
 Ther folwe shal dyscoumfyture 8168
 On the party that doth a-byde;
 ffor **Venus** & hyr sone cupyde,
 In ther conquest han vycторыe,
 And in ther werrys, ffals veyn glorye, 8172
 Whan folkys at dyffencë stonde
 To fyhtë with hem hand³ off honde; [³ honde St.]
 ‘And for thys skyle, thow sholdest⁴ be lyht [⁴ shust St.]
 ffor to take thé to the flyht; [C. & St.] 8176 [leaf 128, bk.
 Whan thow hast nede, (take⁵ yt in mynde,) [⁵ have St.] Therefore I 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,⁶ 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 velis Venerem, loca tempora vita // Si cedis, cedit; si fugis, illa fugit. St., om. C.

<i>Grace Dieu.</i>	'A-geyn whos malys and envye,	
Flight is the best remedy.	flyht ys the best ¹ remedye	[¹ best St.] 8188
	Off al other (yiff yt be souht);	
	Other harneys the nedeth nouht	
	Vp-on thy leggyis (trustē me,)	
	ffor no maner necessaryte,	8192
	With Venus to holde chaumpartye.'	
<i>The Pilgrim.</i>	And whan I sawh, & ² gan espye,	[² I St.]
[Camb. prose, cap. cxxix.]	And vnderstood hyr wonder wel	
	Touchynge tharmurē euerydel	8196
	Wych she haddē for me brouht,	
	I ³ gan assaye, and taryede nouht	[³ And I St.]
	Me tarmē fro poynt to poynt;	
	But me lykede nat my purpoynt:	8200
I dislike the purpoint;	I fond ther-in ⁴ so gret a lak,	[⁴ ffounde ther St.]
	Yt heng so heuy on my bak,	
	I woldē fayn haue lett yt be;	
but lest Grace Dieu should be wroth, I put it on, and the ha- bergeon;	But lyst ⁵ that she were wroth with me,	[⁵ lest St.] 8204
	I suffrede; &, in cōclusioun,	
	Ther-on dyde the haberioun	
	Wych she me tok, ful ⁶ bryht & clere.	[⁶ toke / ful om. St.]
then the gorger	And affter that, the double Gorger,—	8208
	To hyr byddyngē I took swych hede;—	
and helmet;	And thazne the helm vp-on myn hed,	
[leaf 129]	Mad ful strong, and forgyd wel;	
then the gloves and sword;	Next, my glovys, ifynere than stel,	8212
	And gyrte me with my swerd ryht tho.	[Stowe, leaf 147]
	And alderlast, I took also	
and lastly, the target.	My targe, that callyd was 'prudence,'	
	And hengyd yt on in my dyffence	8216
	Round a-boute my nekke a-noon.	
[Camb. prose, cap. cxxx.]	And platly, whan I hadde al don	
	Lyk as she bade, with myn harneys,	
	I felte ther-off so gret a peys,	8220
	That I myghtē nat 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 greff¹ yow nouht [¹ greve St.] The Pilgrim.
 Thogh I dyscure to yow my thouht;
 And lat yt yow no thyng dysplese,
 Thogh I declare myn gret vnese,² [² vnese St.] 8228
 And disclose yow my mescheff;
 Thys armure doth me so gret greff,
 So gret annoy & dysplesauce,
 That I ne may me nat³ a-vaunce [³ nouht St.] 8232
 Vp-on my way nor my Iourne,
 Swych hevynesse encoumbreth me.
- "Myn helm hath rafft me my syng
 And take a-way ek myn heryng; 8236
 And most off al dyspleseth me,
 I se nat that I woldë 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 sholdë 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 byndë me so sore,
 That I may⁴ weryn hem no more, [⁴ may om. St.] 8252 [Camb. prose,
 With her pynchyng to be bounde, cap. cxxxi.]
 Myn handys ben so tendre and Rounde; The Gloves
 And al the remnaut (I ensure) pinch me;
 That ye gaff me, off armure, 8256
 Me streyneth so on euery syde,
 That I may nat ther-with a-byde. the other
 Armour I
 can't put up
 with.
- "I ha to yow told al the caas;
 I am nat strengere⁵ than dauyd was, [⁵ stronger C.] 8260 I am not
 Wych hadde so mychë suffysauce; stronger than
 But, for cause off dysusauce David,
 In hys youthe whan he was tendre,
 And off making smal & sklendre, 8264

- The Pilgrim.* “(In the byble ye may se,)
 Hym lyst nat Armyd for¹ to be [1 for om. St.]
 when he fought with Goliath. Whan that he (thus stood the caas),
 Sholdë fyhte with Golyas, 8268
 Swych Armure he hath forsake ;
 Off whom I wyle exauple take,
 ffor my party, to go lyht,
 [leaf 130] To ben ay redy to the flyht, 8272
 Whan that Venus (by bataylle,)
 On the weye me wyl² assaylle, [2 wylle me St.]
 I say I will leave the armour when I meet Venus. Al thys armure I wyl leue,
 Be-causë that they do³ me greue, [3 wylle St.] 8276
 Off purpos (lyk as ye shal se)
 That I may the better fle, [Stowe, leaf 148]
 Lyst I stode in Iupartye
 Whan Venus me dyde⁴ espye, [4 dydde me St.] 8280
 Wych ys the peryllous hunteresse,
 Pylgrymes to putten in dystressc.”
- Grace Dieu* **Grace dieu**
 [Camb. prose, cap. cxxxii.] ‘ Yt nedeth her-on no mor to muse,—
 tells me By cause thow dost thy sylff excuse,— 8284
 How armure doth to thé grevaunce ;
 ffor he that hath⁵ no suffysaunce [5 hath St., om. C.]
 Wyth-Inne hym-sylff tendurë peyne,
 Off lytel thyng he wyl compleyne, 8288
 And a lytel charge refuse.
- the armour is light, if I could but use it. ‘ But shortly, yiff thow koudest vse)
 Thys Armure, yt sholde semë lyht,
 And nat lette thé in thy flyht ; 8292
 ffor thys armure ys nat heuy
 To hertys stronge, that be myghty
 To endure, and bydë longe
 Vp-on heuy chargys stronge. 8296
- I shall have a packhorse to carry my armour. ‘ But thow hast excusyd the,
 That thow wylt nat Armyd be,
 But go lyht, bothe⁶ fer & ner, [6 bothe om. St.]
 And therefore thow shalt han A⁷ Somer⁸ / Bahu / St., om. C.
 To karyen-in⁹ thyn harneys al,⁸ [7 a om. St. 9 inne St.] 8301
 Wych in soth shal be but smal,

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

- 'To trusse yt in, whan thow hast nede,
 And *with* thé thow shalt yt lede,— 8304 *Grace Dieu*
 Lyst sodeynly, in bataylle, says that,
 Any man the wolde assaylle,— [leaf 130, bk.]
 Lyte and lyte to vsë the, [Stowe, leaf 148, back]
 Euere a-mong, armyd to be. 8308
 'And for thow hast made mencioun,
 Off dauyd the noble champyoun,— [Camb. prose,
 cap. cxxxvi.]
 That he wold noon Armys bere,— 8311 as touchng
 Wych slowh the **Lyon & the Beere**; *leonem et vrsam C., om. St.* David, who
 But touchyng the samë fourme¹ [1 forin fourme C., fourme St.] slew the lion
 Thow mayst the neuere to hym confourme, and the bear;
 But yiff thy body thow² applye [2 thow St., now C.]
 ffor to fyhte a-geyn Golye 8316
With thy staff & *with* thy slynge; I must, like
 And *with* the also that thow brynge him, take
 In thy skryppë stonys fyue, sling and
With the geaunt for to stryue, 8320 stoncs.
 As dauyd dyde, thorgh hys renoun,
 Whan he hym slowh & beet a-down.'
- The pylgrym**³ [3 Pylgryne St., pylgrin C.] *The Pilgrim.*
 "Ma dame, certys," tho *quod* I,
 "That ye me graunt so gracyously 8324 [Camb. prose,
 cap. cxxxvii.-
 viii.]
 To be armyd as dauyd was
 Whan he fauht *with* Golyas,
 I thankë yow *with* al myn myght,
 And yow be-sechë / a-noon ryht 8328 I gladly agree
 That I may be armyd so, to this,
 Whan-euere that I shal haue a-do.
 Other Armure ne wyl I noon,
 On pylgrimage whan I shal gon; 8332
 But that ye⁴ lyst to do your peyne [4 yow St.]
 A Somer, fyrst[ë] to ordeyne, ¶ Bahu / St., om. C.
 And ther-wyth (as ye haue be-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; & castë⁵ down [5 kast St.] [Camb. prose,
 cap. cxxxix.]
 Purpoynt, helm and haberioun, 8340 [leaf 131]
 Glouys & swerd, I yow ensure,

- The Pilgrim.* And fynally, al myn armure ;
 [Blank in MS. for an Illumination.]
 Wheroff me thouhte I was wel esyd,
 But Gracë dieu was nat wel plesyd 8344
 (Shortly) off my gouernaunce,
 But took yt parcel in greuauunce,
 And fro me she gan declyne,¹ [1 And to me no thyng dydde
 seyne St. (after the next line).]
 And entrede in,² in hyr courtynë. [2 iune St.] 8348
 And disarmyd I a-bood,
 And fulle nakyd so³ I stood, [3 style n. ther St.]
 And⁴ ffel in-to A maner⁵ Rage [4 And St., om. C.]
 [5 in to manere of a St.]
 Off dysconfort, in my corage. 8352
 The lak vpon me⁶ sylff I leyde ; [6 my St.]
 And thus vn-to my sylff I seyde :
 "Allas !" quod I, " what shal I do,
 Now gracë dieu ys go me fro ? 8356
 I stonde in gret dysioynt, certeyn,
 But vn-to me she kome a-geyn,
 Wych armede me ful ryally,
 And apparayllede Richely, 8360
 Lyk taknyht⁷ that sholde assaylle [7 to a knyhte St.]
 Hys Enmyës in⁸ bataylle. [8 in the]
 But I was nat worthy ther-to,
 That she sholdë ha⁹ do So, [9 have St.] 8364
 Off neclygence and ffreelte
 Now I haue dyspoyllid me,
 Destytut on euery syde. 8367
 " And trewly now I most a-byde, [Stowe, leaf 149, back]
 [leaf 131, bk.] As a sheperde (who taketh kep),
 I must go and keep sheep like David.
 With dauyd for to kepë shep,
 With staff & slyngë, as dyde he,
 I trowe yt wyl noon other be. 8372
 Gracë dieu so me be-hyhte
 Whan that I stood¹⁰ in hyr syhte, [10 stooode St.]
 Dysarmyd my body, euerydel,
 Wher-off she lykede¹¹ no thyng wel ; [11 lyknyng St.] 8376
 But pleylny, off my gouernaunce,
 Me sempte she haddë dysplesauunce."
 [Camb. prose, cap. cxl.-i.12] And whil I stood in swych dysioynt,

¹² Omitting the coming of the wench Memory with her eyes in the back of her neck, p. 73 Roxb.

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

<u>Grace Dieu.</u>	' But I dyde my bysynesse To taken hed to thy syknesse, The to helpyn & 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, & be wel war, The stonys wych that dauyd bar,	8424
	Wyth the wych he slewe ¹ Golye, [1 slougħ St., leaf 150, back] And haddē off hym the mystrye,	
has long kept David's stones to play	The samē stonys, I ha ² longe Kept hem bounde wonder stronge	[2 have St.] 8428
	With-Inne a purs (shortly to seye), Off entent, with hem to pleye With maydenys wych on me a-byde,	8432
with her maidens at the French game of Toss-ball.	Euere a-waytynge on my syde, At the martews, ³ the gentyl play Vsyd in frauncē many day :	
These, I shall have.	The wych stonys, the to saue, I purpōse that thow shalt haue,	8436
[leaf 132, bk.]	As dauyd hadde, in hys dyffence, ffor to makē résistence A-geyn the geaunt Golyat, Vn-to hym to seyn 'chek maat,'	8440
	Whan that euere in bataylle He cast hym proudly the tassaylle.'	
<u>The Pilgrim.</u>	And a-noon she dyde hyr peyne To takē with hyr handys tweyne	8444
She takes them from her purse	Out off a pours, ⁴ stonys fyue ; That neuere yet, in al my lyue, I ne sawh nat to my syht	[4 Purs St.]
	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 ⁵ hem me :	[5 gaffe St.]
and gives them to me.	Wych I receyuede ful lowly,	

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

And in ¹ my skryppë sykerly,	[¹ in om. St.	8452	<i>The Pilgrim.</i>
I putte hem up, on by on.			I put them in my Scrip,
But she to-forn, off euerychon,			and Grace Dieu tells me about them.
Sche made ² a declaracioun	[² made to me. Stowe, leaf 151]		
And ful ³ cler exposicioun ;	[³ a full St.]	8456	
In whos speche ther was no lak ;			
And euene thus to me she spak :			
Grace Dieu ⁴	[⁴ St., om. C.]		<i>Grace Dieu.</i>
‘Thow shalt,’ quod she, ‘yt ys no fayl,			
Offten entren in ⁵ bataylle,	[⁵ in to St.]	8460	
With thy foomen for to stryue,			
And han ⁶ a werrë al thy lyue	[⁶ haue St.]		I shall have battle all my life with Goliath,
With the Geaunt Golyas,			
Wych hath be-set ech maner pas		8464	
Wher thow shalt passe in thy vyage,			
As thow gost on pylgrymage.			[leaf 133]
Whos 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 spyne,			
Tyl that she the flyë wyne,		8472	
And by hyr sleythë ⁷ kan hem take,	[⁷ sleighte St., sleych C.]		
Ryht so hys trappys he doth make,	.i. Goliat St., om. C.		who lies in wait for pilgrims,
Alle pylgrymës to embrace,			
Wher they walke in any place,		8476	
ffalsly to take on hem vengauce,			
With hys deceytys off plesaunce,			
And flesshly lustys off delyt			
fful plesaunt to the appetyt.		8480	
‘With worldly rychesses, ⁸ & veyn glörye	[⁸ Rychesse St.]		
Off goodys that ben transitorye,			
Off hem he maketh a sotyl net ; ⁹	[⁹ nette . . knette St.]		
And whan he hath yt vp ful knet, ⁹		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,	<i>cf. Ruyss.</i>	8488	as the spider for the fly.
By apparence ful ágréable,			
Thys ffalsë geaunt déceyuable,			

- Grace Dieu.* 'Lyk the¹ bacyn that ys breynnyge, [1 de St.]
 And sheweth ffayr as in shynnyge ; 8492
 Yet nat for-thy, thogh yt be bryht,
 The Beere yt reueth off hys syht,
 And maketh hym blynd, he may nat se.
 'Ryght so, worldly prosperyte, 8496
 flesschly lust & fals plesaunce,
 Causen folk, by déceyvaunce,
 ffor to be blynd, & lese her syht.
 'Wher-for with-stond with al thy myht 8500
 [leaf 133, bk.] The power of thys proud Golye.
 Al flesschly 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 her² techyn the, [2 here St.]
 Lych a myghty champyoun
 To venquysshe al temptacioun³ 8508
 Off the world, Golye, & the flesssh.
 'Looke ffyrst that thow be fressh,
 but be full of courage like David.
 Lyk to dauyd off corage,
 Manly off hertē, wys & sage 8412
 A-geyn thyn Enmyes for to stryue ;
 And euere have redy,⁴ stonys ffyue, [4 have redy St., haardy C.]
 To caste hem (off entencioun) 8515
 A-geyn[ē]s al⁵ Temptacioun, [5 Ageyns alle manere off St., leaf 152]
 Loke thow be redy, euere in on.
 'The namē off thy⁶ ffyrstē ston y⁶ first stone.—Jn. Stowe.
 Ys the mynde most off⁷ vertu, [6 the St.]
 Off the deth off cryst ihesu ; ¶ Præius lapis, Memoria
 passionis Christi. St., om. C. [7 off moste St.] 8520
 Hōw that he sprad on the rood,
 ffor mankynde, hys ownē blood ;
 The peple ther-with to beyn⁸ a-geyn, [8 byen St.]
 Wych that Golyas hadde slayn. 8524
 The precious Ruby,
 Thys, the precyous ruby Ryche,
 In al thys world ther ys noon lyche ;
 Wych receyuede hys rednesse

³ 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.

- 'Off crystys blood, & hys rychesse. 8528 *Grace Dieu.*
 'Dye thyn herte (as yt ys good,) red with the
 In the syluë¹ samë blood; [1 sylff St.] blood of
 Ha ther-in feyth & stedefastnesse; Christ.
 Than artow strong (in sothnesse) 8532
 Ageyn golye & al hys myght,
 ffor to venquysshē hym by ffiht:
 Thy mynde ha ther-on, euere in oon.
 'And the nextē² Rychē Ston, [2 next St.] 8536
 In noubre callyd the secounde, ^{ye second stone. Jn. Stowe.} [leaf 134]
 Wych wyth al gracē doth habounde, ¶ *Secundus lapis / Est* The second
 Off vertu hath most suffysaunce, *memoria gloriose vir-* stone is the
 And ys callyd Remembraunce 8540 *ginis Marie. St., om. C.* Remem-
 Off that mayde & moder fre, brance of
 Y-chosen off the dēyte Christ's
 fful many hundryd yer to-for, mother Mary,
 Or she was off hyr modern born. 8544
 Thys, the precyouse margaryte, the precious
 Off heavenly dewh & dropys whyte, Pearl.
 Sprang in a Čokyl bryht & shene,
 ffor tavoyden al our tene, 8548
 Whos gracē, thorgh the world doth shyne: [St., lf. 152, bk.]
 Lat hyre thyn hertē enlwmyne,
 And a-dewhen³ with hyr grace; [3 adewen St.]
 And neuere dred the (in no place) 8552
 But thow shalt han the maystrye
 Off the deuel and off golye.
 'The thrydde ston ys 'Memorye the third stone. Jn. Stowe.
 Off the perdurable glorye,' ¶ *Tercius lapis / Est Memoria* The third
 And off the hihē blysse in heuene *sempiternę glorie. St., om. C.* stone is the
 A-boue the planetys allē seuene: 8557 Memory of
 Thys, the blyssyd saphyr⁴ trewe, [4 saphire St.] the Sapphire.
 Al-to-gidre off heavenly hewe, 8560
 Wych reconzforteth most the sylt
 Wyth hys counfortable lyht:
 Kep hyt for thyn ownē stoor,
 ffor yt saueth euery soor; 8564
 Yt sleth⁵ bochches & ffelouns, [5 sleethe St.]
 Destroyeth venym & poyssouns; It destroys
 And off colour yt ys ynde: venom and
 poisons, and
 is dark blue.

- Grace Dieu.* 'Lat yt neuer out off thy mynde. 8568
 I am to azure
 my heart
 with it. ' Azure thyn hertē ther-wyth-al ;
 And loue yt yn espeeyal,
 As for thy cheff pecessioun ;
 And thanke (off hiñ affecciou) 8572
- [leaf 134, bk.] To god only, wych¹ off grace [1 god / which only St.]
 Hath ordeyned swych a place
 (ffor his chosē chyldre² dere, [2 Children St.]
 The wychē,³ as champiounz here, [3 whiche St., wych C.] 8576
 ffyhten wyth golye day be day,
 And overkome hym in ther way ;
 (Pylgrymes that passen many Rewm⁴ [4 Reem St.]
 Toward hevenly Jerusaleem. 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 yt⁵ in thy memoryal [5 this St., leaf 153.]
 Mynde off the peynys infernal, 8584
 Wych ys gretly for to drede,
 Wyth hys flawmy fyrys rede.
 Redy (ther ys noon other wente,) 8587
 Thys synnērys to tormente⁶ [6 Thes Synners / to Tormenente St.]
 Eternally, for ther penaunce,
 That deyē⁷ wyth-out répentance ; [7 dyen St.]
 ' But, off that lord grettest off myght,
 (Whos mercy euer passeth ryht, 8592
 Off synnerys desyareth nat the⁸ deth ; [8 but St.]
 ffor he doth mercy or that he⁹ 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, *ca. 11*
 Wych, whan yt receyueth ffyr,
 To hete yt hath so gret desyr, 8604
 That¹⁰ whan wyth¹¹ ffyr yt ys ymeynt, [10 That St., Than C.]
 Aftter, neuere¹² yt wyl be queynt. [11 Whan the St.]
 ' Haue on thys ston ay meneyoun, [12 Never after St.]
- Memory of
 the Pains of
 Hell,
 and its flamy
 fires, to tor-
 ment sinners.
- It is called
 Albeston.

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

The Pilgrim.

I doubt of
the way to
meet my
foes.

“ Nor deuyse, how that I schal [St. & C.] [Stowe, leaf 154] 8648
To castē stonys ther-wyth-al,
To helpe¹ my sylff ageyn my ffon; [1 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

Grace Dieu.**Grace dieu.**

Quod she, ‘ Kanstow nat espye?
Who kan wysdom, he kan folye;
And who that knoweth ek goodnesse, 8655
Parcel he knoweth off shrewdnesse; ² [2 shrewdenesse St.]
ffor ryhtwysnesse, & also wrong,
Entermedlen euere a-mong;

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 yt³ tourneth ofte aboute; [3 Whiche St.]
And off two cordys, they a-corde
Offtē for to make a corde. 8664

as one cord is
made of two.

‘ ffor Cordys be sayd (who kan aduerte),
Off offtē tournynges⁴ in an herte; [+ turmentynges St.]
And wyth twynnyng, (in certeyne.)
A⁵ cord ys ymad off tweyne. [5 Oo St.] 8668

‘ And thus thow shalt aboutē brynge,
Off thy thouht to make a slynge,
Ther-in to puttē stonys ffyue,
Ageyn thyn enmyes for to stryue, 8672
To cast hem in thys mortal werre,
Wer-so thow⁶ lyketh, nyh or ferre. [6 the St.]

‘ ffor, slynge ys noon, (thys no doute),
That may tourne so offte aboute 8676

As may thy thouht (be wel certeyn);
ffor bothe on hylle, on vale & pleyn, [Stowe, leaf 154, back]
Yt tourneth her, yt tourneth yonder, 8679
So offtē⁷ sythe, that yt ys wonder, [7 So offte St., Soffte C.]

[leaf 136]

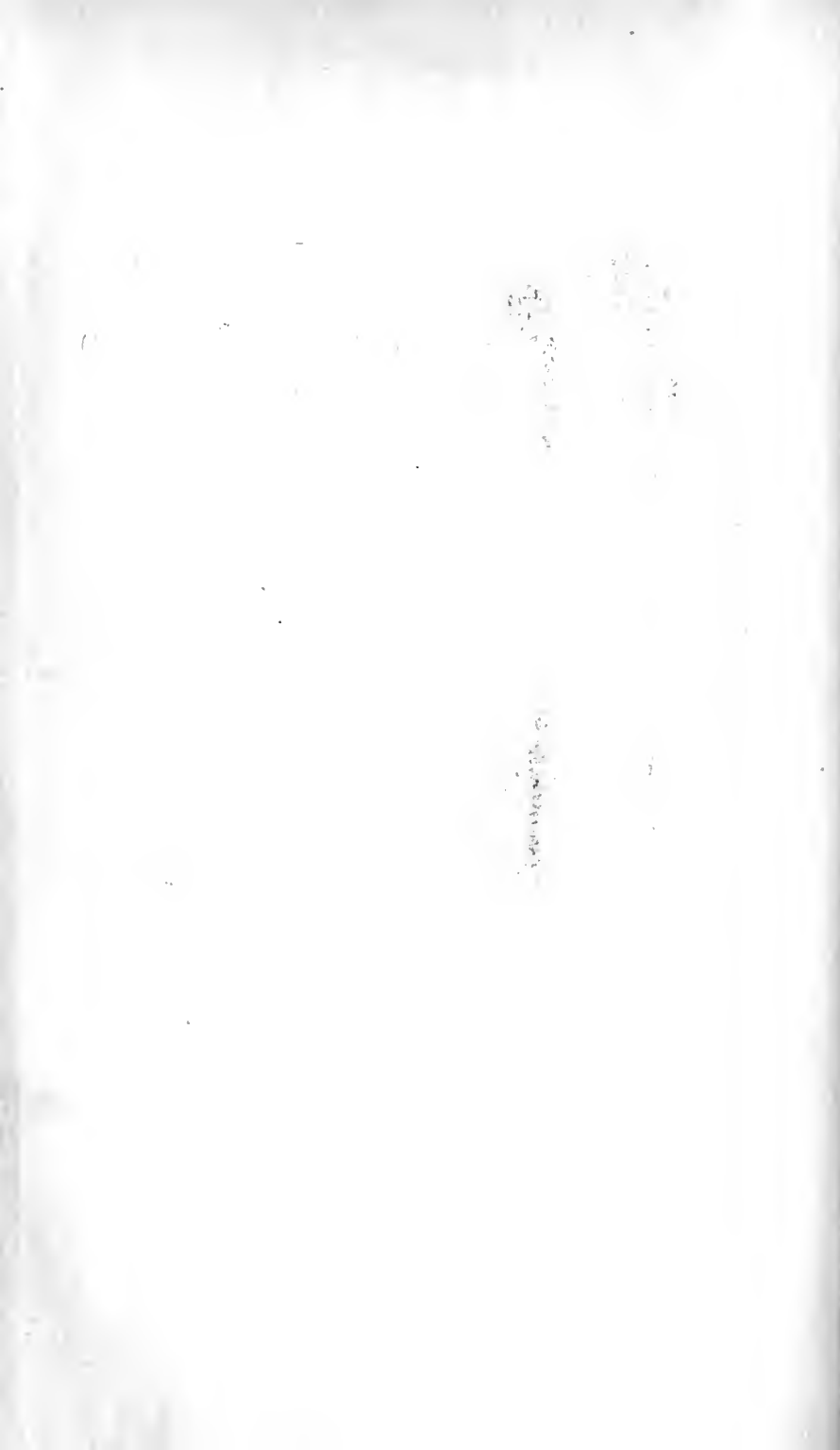
ffer or ner, ryht at thy lust,
On whos abood, yt ys nõ trust. [C. & St.]
But, yit⁸ I redē, tak good kep [8 yitte St.]
(Lyk thys Erdys⁹ that kepe shep) [9 thes herdys St.] 8684
Thy slynge and stonys to kepē wel,

Take heed
to keep the
stones well.









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