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The Pilgrimage of the Life of Man.

Early English Text Society.

Extra Series, LXXVII.

1899.

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The Pilgrimage of the Life of Man,

ENGLISH BY

JOHN LYDGATE, A.D. 1426,

FROM THE FRENCH OF

GUILLAUME DE DEGUILEVILLE, A.D. 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.

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

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2-6-41

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 Salisbury, 1426.'

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

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

The only pretty page in the volume is that on the renewing of Nature by Spring, p. 92. Of the literary quality of the rest of the verse, the less that's said, the better; but of course the text is of worth for its words, metre, and grammar, and its gauge of religious folks' minds in the 14th and 15th centuries.² Lydgate (at the bidding of the 7th Lord Salisbury³) englisht the second and expanded version of DeGuileville's poem, made A.D. 1335, the first having been written in 1330-1. There is no copy of this second version in the British Museum, MS. or printed; but Mr. Alfred Huth has kindly let me make extracts from his copy of the old print, to show how Lydgate treated his original. In the following sample he 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 englishter 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. iij]	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 met,		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
	¶ Chiére 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,	
	Et droiz les fist en liberte,	1024
40	Et franchise de volente	1025
	Pour bien garder en eulx droicture	1026-7
	Selon iustice par mesure,	1028
	En tel maniere que le corps	1029
44	Obeissoit a son ame lors ;	1030
	Et si rendoient subiection	1031
	Les forces basses a raison,	1032-3
	Ce quest bas / a ce que dessus,	1034
48	Les moins dignes / aux dignes plus.	1035-7
	Et telle ordonnance pouoit	1041-2
	Estre bien dicte, 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		
Ceulx 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 laument	1162-3
	Nest besoing a defaillment.	1164
	Ains vauldroit il mieux par raison	1165
120	Aucune restitution.	1166
grace dieu	¶ Certes, dist elle, il est tout voir,	1167-8
	Qui beaulte na / que doit auoir,	1169-70
	Nest pas sans vilte et ordure,	1171
124	Voire et si peult estre dordure	1172
	Souuentesfoys commencement,	1173
	Et grant cause et nourricement :	1174
	Com, saucun / point de nez nauoit,	1175-6
128	Lequel par raison auoir doit,	1177
	A luy ce seroit grant laidure,	1178-9
	Et me pourroit estre / quordure	1180-1
	Aucune / apres ne sensuiuit,	1182-4
132	Dont, saiches par ce que iay dit,	1185
	Se nas iustice originel	1186
	Quauoir deusses / par 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 laument, restably	1215
[Fo. v]	Et restitue point seroy	1216
	De la iustice quauoir doy ;	1217
	Et se lorde concupiscence	1219
148	Adnullee me sera par ce. . .	1220

Note. *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. Elzer*.

Jouer aux marteaux, signifiat lancer des petits cailloux ronds en l'air pour les recevoir dans l'une et l'autre main, en les faisant choquer. C'est un jeu analogue à notre jeu d'osselets : *ib.*—v. 216-7.

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 thouh/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 pylgrymes in ther way 21/789

³ To arme St.

After the pause I have carelessly noted only

Therof / holy / the / manere 9/321

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

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

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

In marking the *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} fugienda²] 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 [flerë 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
ffor clerkys seyn / how [that] al⁷ ertly thyng† [7 alle St.,
al C.]

Stowndëmel, and by vnwar chaungyng,
Whan folk lest wenë / & noon hede ne take,
Her mayster oldë⁸ sodeynly for-sake. [8 olde St., old C.] 12

Thyng myn to-day / a-nother hath to-morwe;
That kam wyth Ioye / departeth ay wyth sorwe;

And thyng ywonne wyth Ioyë⁹ and gladnesse, [9 Ioye St.,
loy C.]

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

No tresour here, wyth O man wyl abyde;
Who strengest halt / ther rathest hyt wyl slyde;
ffortune ys lady / with hyr / double face,

Of every thyng / that sodeynly doth pace; 20

Sche pryncesse ys / of al worldly glorye,

And off al Ioyë that ys transytörye;

Sche ys off chere¹¹ so varyaunt & dooble, [11 chere St.,
che C.]

Hyr kalm ys eue 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 hyh ne lowh 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 gyfftyys allē in conclusion,³ [C. & St.]

and her gifts
always end in
confusion.

Be not but gyfftyys off confusion. [C. & St.] 36

ffor worthynesse in Armes nor vycťorye [C. & St.]

[³ collusion,
St.]

Arn in effect but thingēs transytōrye [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 Ierusalem

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 redy *with* hys dart to kerue, 64

Lyth in a-wayt, dredful off manacys,

To send palmerys to on off thys placys.

A-geyne whas¹ strokë, helpeth no medycyne, [¹ whos St.] [leaf 3]
 Salue, tryacle / but grace only dyvyne, 68 Only grace
 folk to conveye to ther desyred place : can avail
 And many brygaunt the weye doth manace, agalnst death
 No man ys sur hym syluen to diffend ;
 Wherefore I rede, lat euery whyht a-mend^t 72
 Hys lyff be tyme, whil he hath liberte.
 And that folk may the Ryhtë weyë se
 Best assuryd to-wardë² ther passage, [² warde St., ward C.] so every man
 Lat hem be-holde[n] in the pylgrymage, 76 should amend
 Which³ callyd ys pylgrymage de movnde, In time,
 In the wych fful notably ys fovnde, [³ Which St., Which C.] In the *Pyl-*
 Leryd, and tavht, who can weht construe, *grymage de*
 What folk schal take, & what they schal eschue. 80 *Mounde* they
 In thys book, yf [that] they redë yerne,
 Pylgrymës schal the verray trouthe⁴ lerne,— [⁴ trouthe St., may learn the
 yiff they sette ther trewë dyllygence trouth C.] truth ;
 To vnderstondë clerly the sentence,— 84
 What hyt menyth, & the moralyte ;
 Ther they may, as in a merovr, se
 holsom thynges, & thynges fuht 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
 And to knowë⁵ wych be cyteseyns, [⁵ knowe St., know C.] this, men
 Trewë burgeys, & ekë⁶ frauukeleyns, [⁶ eke St., ek C.] 92 must be good
 Wych in good lyff and vertu do excelle, citizens.
 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 lamby's blood,
 Wych for mankyndë starff vpon the rood ; At last some
 And putte the kydës to dampnacïon, [St. & C.] Jerusalem,
 wych ha noon part of Crystys passyon, [leaf 3, back] 100
 Endlesly there to lyve in peyne,
 Where Lucyffer lyth bovnden in his cheyne.
 ffro the wych, God euery man defende,
 And grauntë⁷ gracë, our lyff here to mende, [⁷ graunte St., and some to
 To-ffor the ffyn of ovre pylgrymage. graunt C.] Lucifer,
 ffor, save hys grace, we ha noon avauntage, from which
 fate God de-
 fend every
 man!

	No thyng is ¹ cleyme as be tytle of ryht, [¹ to St.]	
	But of mercy, wych ay lyth in hys myght,	108
The repent- ant are par- doned.	Vn-to synnerys, that deye repentaunt, To yive pardon off hys benynge graunt, [The] Wych ys to hem, vn-to ther refut, Proteccyon and truë sauuff-conduit,	112
	Hem to savë, that thay be nat lorn).	
	And thys book, the wych I spake off to-fforn),	
The <i>Pyl- grymage de Mounde</i> made in French is a notable book,	I mene, the book Pylgrymage de Mounde, MoraH of vertu, of materys ful profovnde, Maad & compyld in the Frenchë tonge, ffuH notåble to be rad & songe.	116
	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	
as Lord Salis- bury, who fought in France, considered well,	Of Salysbury, the noble manly knyht, Wych in Fravncë, for the kyngys Ryht,	124
	In the werre hath meny day contunyd; Whom God & gracë han ful wel ffortunyd In thenpryses wych he hath vndertake;	
	Lyff and godes, for the kyngys sake,	128
	Knyhtly Inpartyd thys prince vertuous; Ay in the ende beyngt victorious, Swych grace & Eur, God to hym hath sent,	
and com- manded me [leaf 4] to translate it into English.	Wych gaff me ffyrst in comavndement Thys seydë book in Englysshe for to make, As I koude, [al] only for hys sake.	132
	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 plesaunce, In hys worschepë, for a remembravnce, As I am bovnde for to be hys man, I wyl translate hyt sothly as I kan,	144
	After the lettre, in ordre effectuely. Thogh I not solwe the wordës by & by,	

I schal not faille teuchyng¹ the substaunce, [¹ touchynge St.]
 Thogh on² makynge I ha no suffysaunce; [² in St.] 148
 ffor my wrytyng³, in conclusion,
 ys al yseyd vnder correccion.

And of the tyme playnly, & of the date
 Whan I be-gan thys book to translate, 152
 yt was a thovsant (by computacion)
 Affter crystys incarnacion,
 ffour hundryd ouer, nouthur fer ne nere,

The year in
 which I be-
 gan to trans-
 late this book
 was A.D. 1426,

The surples ouer, syxe & twenty yere, 156

My lord that tymē beyng⁴ at Parys,
 Wych gaff me charge, by hys dyscrete avys,

when my
 Lord was at
 Paris.

As I seyde erst, to settē myn entent
 Vp-on thys book to be [ful] dyllygent, 160

And to be-gynne vp-on thys labour,
 Allē folkys be-sechyng⁵ of ffavour,

That on thys book after-ward schal rede;
 And that hym lyst nat to taken hede 164

To the makynge, but to the sentence;
 ffor I am bareyn of all eloquence.

All who read
 this book are
 to pay more
 heed to the
 meaning than
 to the trans-
 lation,

Ther-for I pray, what so that be seyde,
 [Off³ gentyll]esse not to be evel apayde, [³ St., C. burnt] [leaf 4, back]

And my rudnessē helpyn to excuse,
 ffor in metre I ha ne *with* me no muse:

Noon of the nyne that on Parnase duelle,
 Nor she that ys [the] lady of the welle, 172

for no muse
 favours me,

Calliopē,⁴ be sydē cytheron, [⁴ C. inserts 'that ys']

Gaff to my pennē, plente nor fuson
 Of hyr licovr, whan thys work was [be]gonne.

Nor I drank no-wer of the sugryd tonne 176

nor have I
 drank out of
 Jupiter's
 tun.

Off Iubiter, couchyd in hys celer,

So strange I fonde to me hys boteler,
 Off poetys [i]callyd Ganymede.

But to my labour now I woH me spede, 180

Prayng⁶ ech reder me to reconforte,

Benignely my rudenesse to supporte.

ffor wherso be my thonk, I lese or wynne,
 Wyth yowrē gracē thus I wyH be-gynne. 184

Here 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 happeth¹ 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 trouthlë fynde,

Of euery thyng¹ they sawe to-forn.

ffor, of remembrauncë the thorn) 192

Pryketh here myndës 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 nexte² morow [2 nexte St., next C.]

[leaf 5]

yt ys go clene out off her thoulit,

Ther-of they ha so lytel roulit, 200

and then
they are re-
membered.

Tyl after they a-vyse hem wel ;

And then thay fyndyth³ yt euerydel, [3 ffynde St.]

Dremys that they had a nyhte,

By maner of a dyrked⁴ syhte. [4 dyrk C, Derkede St.] 204

But yiff they makë longe delay,

To putte hem forth fro day to day,

If men neg-
lect them for
long, they
forget them
altogether.

Than,⁵ th[o]rogh foryetelnesse, [5 That St., Than C.]

Thay kan there-of no thyng¹ expresse, 208

ffor aH ys out of myndë go.

And on A tyme hyt happyd so,

ffro Crystys berth a thousand⁶ yer,

Thre hondryd, by a-cowntys cler, 212

In the year
1310 (Fr. 1330)
I had a won-
derful dream,

And over⁶ Ten, as I toke kepe, [6 read thries]

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,

Halff wakyng¹ and halff a-slepe,

- That I myht after, by leyser,
 Correcte hyt when the day were cler, 224 intending to
 By good avys, whan I took kepe, correct it
 Bet a-dawed out of my sclepe. afterwards.
- And thys consyderyd 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-raffte, and how I not, 232 But I lost all
 Dyscured¹ thurgh the world a brode, [1 Stowe] I wrote;
 As God woot wel, and thus yt stood. [leaf 5, back] how I don't
 Where-of I hadde as tho no shame, know.
 ffor al I hald yt but a game; 236 [leaf 5, back]
 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
 To ordeyne, & to correcte, time I could
 And bet in order to directe; add or
 ffor many a thyng^t, yt ys no nay, diminish,
 Mot be prouyned, & kut a-way, 244 as I thought
 And yshape of newe entaylle, good, and
 In ordre dresse hyt, & graylle, mend it.
 As doth euery manere whyht, 248
 That wol make a thyng^t a-ryht.
 ffor he that bar my dreame 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
 And eke yt ys so long^t a-go, is gone, I
 That thys dreem was take me fro, know not
 I haue almost foryete yt al. how.
 But not for-thy, yet I schal 260 But now I
 Adde, & putte a-way also, shall do as I
 Where-as I se yt be to do; like,

	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 ¹ 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 placys 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 dresse yt ewyn by entaylle,		
	Wher thow wer fferst, wych doth me greve, And took of me no maner leve.		284
	ffor wych I calle yt (thys the ffyn,) No verray weyë off pylgrym.		
	By cavsë, 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 ;		
I intend to take thee to Jerusalem with me.	To wych weye, <i>with-ovte</i> ⁶ more	[⁶ oute St., ovt C.]	296
	I am excyted wonder sore :		
	Thys myn entent, thider to drawe, And a-mong ¹ 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 sholde 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., Tel C.]	
How that yt ys [to] me ffaH,		
In the Abbey off Chalys, ³		I will tell what befell me in the Abbey of Chaalit.
Whylom ffoundyd off Seyn Lewyys.		308

Here begynneth the pylgrym.

The seyde yer (ho lyst take kep)		[Camb., Rxb., Cap. ii]
I was avysed in my slep,		The Pilgrim said, Listen:
Excyted eke, and that a-noon,		
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 cyte,		
Wych representede vn-to me		320
Ther of holy the manere,		which I saw represented in a glass.
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 excellde 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;	Apocā. 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 devocyon;		
The masounry wrought ful clene,		
Off quyke stonys bryht & schene,	De lapidibus vitulis.	336
Wyth a closour rovnd a-bowte		Its founda- tions were made of living stones.

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

- Off enmyes,¹ ther was no dowte. [1 Enmyes St.]
 ffor Awngelles the wach y-kepte, Angelorum custodia.
 The wych, day nor nyht ne slepte, 340
 Kepyng¹ so strongly the entre,
 That no wyht kam in that cyte,
 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 *with*-ovten hewynesse. 348
 And pleynty, who that haddë grace
 ffor to entren in that place,
 ffond, onto hys plesavnce,
 Off Ioye al maner suffysavnce, 352
 That eny hertë² kan devyse. [2 herte St., hert C.]
 And yet the³ entre on swych wyse [3 the St., they C.]
 Was strongly kepte ffor komyng¹ In ;
 ffor the Awngel cherubin, 356
 Off the gate was cheff porter,
 Havyng¹ a swerd, fflawmyng as cler [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 weyë was so streiht & hard,
 ffor tyravntys, *with* ther felonye
 And *with* 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.]
 6Makyng¹ 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,		
ffretynge salt cast in among,		some roasted
ffor to make ther peynys strong	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, with wyldē hors ydrawe,		lead,
In dyffence of crystys lawe,		
Thorgh-out the ffield, her & yonder,		
Tyl ther Ioyntēs wente a-sonder :	396	some torn
Nerff and bon assonder Rent,		asunder by
And ther Entraylles afor hem brent.		wild horses ;
The ffelouns 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 descryve ;		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 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 ;		ply them,
And specyally ffor to se	412	
That they suffrede for no synne,		

as they only
wished to
obtain the
love of Christ,

But only off entent to wynne
The love off Cryst ; & ffor hys sake,
416
Ah they han vp-on hem take,
Seyng¹ how, ffuH long¹ afor¹,
Cryst to suffre was yborn¹,
And fforbar nat to be ded.

[leaf 8, back]
who suffered
pain, death,
and woe,

And sythen he that was her hed 420
Suffrede peynys, deth, & woo,

The membrys wolde endure also, [1 In alle St.]
And ffolwe ther hed on al¹ thyng¹, Omnes electi caput suum.
As Seyn Gregoir in hys wretyng¹ Gregorius. 424

Recordeth pleyuly (who taketh hed)
Off all¹ chose,² Cryst ys hed ; [2 alle Choys St., al chose C.]

ffor wych, the membrys, as was due,
Affter ther hed lyst to sue, 428

as our
example.

Wych by example wente a-fore,
To whom theentre was not fforbore.

They who
died for the
love of Christ
entered by
wickets,

ffor swych as deyd¹ ffor hys love,
By wyketys entrede in above, 432

Vp the gat¹, hiH aloffte,
Thogh ther³ passage was not soffte ; [3 ther was MS.]

The porter lyst hem nat to lette.
And ther p¹ncellys vp they sette⁴ 436

On cornerys, wher them thoulht¹ good,
Al steyned with ther ovn¹ blood.

And whan that I parceyved yt,
I conceyvede yn my wyt, 440

and even
these must
enter by
force,

That who schold¹ ther-with-Inne
Entre by fforce, he most yt wynne

By manhood only, and by vertu.
ffor, by record off Seyn Mathew, 444

The hevne (as by hys sentence,) Regnum celorum vñ patitur.

Wonnen ys by vyolence.

as SS.
Matthew and
Chrysostom
write.

Crysostom¹ Recordeth ek also,— Magna violencia est, nasci in
terra, & celum capere,⁵ & ha-
bere per virtutem quod non
potest haberi per naturam.

Who lyst taken hed ther-to,— Crysosto[mus].

That gret vyolence & myght
yt ys, who that loke a-ryht,
A man be born in erth her downe,

⁴ Camb. cap. iii.: "j seyh the penselles hanginge steyned red
with blood." 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 denyed by nature. 456
- ¹Thys to seyne, who lyst lere,
 That vertu makyth a man conquere
 The hiñ hevene in many wyse,
 To wych kynde may not suffyse 460
 To cleyrnē ther poccusion),
 But she be guydē by Reson), ^{1—1 Verba translatoris.}
 Wych to vertu ys maystresse,
 To lede hyr also, and to dresse 464
 In hyr pylgrymage Ryght
 Above the sterrys cler & bryht.¹
 ffor other weye koude I not se,
 To entre by in that 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)
 Whan he made our Redempcion,
 Mankynde to restore a-gayn.
 The wych wey, whan I hadde seyn, 476
 I was a-stonyd in my syht.
 But I was counfortyd a-noon Ryht,
 Whan I sawh the swerd mad blont
 Off cherubin, the wych was wont 480
 To brenne as any flawmbe² bryht. [² flawmbe St., flawnlbe C.]
 But now, the sharpnesse & the³ lyht [³ the St., om. C.]
 Was queynte, to do no more vengauce,
 By vertu off crystys gret suffravnce, 484
 Wych schal no more for man be whiet.
- [4 lines blank in MS. for an Illumination.]
- ⁴And ther I sawh a smal wyket [⁴ Cap. v, l. 10] [leaf 9, back]
 Ioynynge evene vp-on the gate ;
 And ther stood on, erly & late, 488
 Lenynge, as I kovde espye,
 Wych power⁵ hadde, & maystrye [⁵ power St., powder C.]
- Man gains by
 virtue what
 [leaf 9]
 he is denied
 by nature,
- but virtue
 must be
 guided by
 reason.
- One stood
 there whose
 sword was
 red with the
 blood of
 Christ.
- I was com-
 forted when
 I saw this
 sword made
 blunt,
- I saw a small
 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,—	
		<i>Tibi dabo claves regni celorum. Mathel.</i>
like St. Peter stood. [prose, p. 3]	Seyn Peter, me thouht by hys cher,— That had off God pleyn power	496
	To lete in ffolk wych he knew hable. But ffyrst they most (thys no ffable,)	
	Dyspoyllen hem, & nakyd be ; 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 How Cryst sayde, in a certeyn place, That yt was as hard to passe	504
	In-to the hevene A reche man,— Lych as he rehersē 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 throghe a nedlys Eye ; Wych ys a thyng (ho kan espye,)	512
	As yt were an Impossible, And verrayly Incredyble.	
	Affter ² -ward (yt ys no ffayll)	[² And after St.]
	Me thouhte I sawh a gret mervayle :	516
	Vp-on Tours, dyuers estatys Off doctours and off ³ prelatys,	
There were doctors also		[³ off St., om. C.]
	Showyng, as by contenavnce, By speche, and by dallyavnce,	520
[leaf 10]	Techyng pylgrymēs to knowe, That wer yn the valē lowe, How, with travayllē & peyne,	
who showed pilgrims how to enter this city.	And how also they sholde atteyne	524
[Cap. iv, l. 11]	To make hem wyngēs ffor to fle Hih a-loffte to that cyte, By wynges of exaumpel good, Yiff they ther lernyng 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 dede¹ 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.]

Among the
doctors were
Augustines

536

[prose, p. 2]

Mendyvauntys ful nedy,
That day & nyht wer ryth² 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.]

Facient sibi pennas &
volabunt in celum.

and they
made them-
selves wings,

548

And hiñer vp they dyde ffle,
Bove cherubin, that Avngel cler ;
ffor they wer out of hys davnger,
By the techyng, and the doctrine,
And by exampples ek dyvyne,
Wych ther maystres hadde hem tauht,
Wher-by they han the hevene kault,
And ffounde ther-in gret avauntage
To fforthre hem in ther pylgrymage,
And how hem sylff they sholdē guyde.

[leaf 10, back
and soared
above the
cherubim
which kept
the gate.

552

And vp-on the tother³ syde,
Vnder the wal of the cyte,
I sawh, off gret auctorite,
ffolkys, wych dyde entende
To helpe her ffrendys to ascende,

[³ that other St.]

On the other
side I saw
great men
helping their
friends over
the wall.

556

560

[prose, p. 3]

By ful gret subtylyte,
To make hem entre the cyte ;
And ther-to dyde her bysy cure,
By scalys throghe the strong closure ;
And as me thouhte, A-mong echon,
That Seyn Benet in soth was on.

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,
 who brought a long ladder, *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]gh deuocyon,
 folk off hys relygyon 576
 Ascendyd vp, gre by gre,
 [leaf 11] *With*-ovtē lette to that cyte,
 by which men of his religion easily entered.
 And the ryht[ē] weye han take.
 Monkys greyē, whyte, & blake, 580
 Ascendyng³ vp *with*-outē ffeer.
 And Seyn Fravnceys I sawh ek ther,
 [Cap. v] *ful* dyllygent, and ek bysy,
 St. Francis also was there,
 And (as me thouht) ful ffrendly 584
 To folk of hys profession).
 And ek in myn avysyon
 I sawh ther cordys rovnd & long,
 Al yffret *with* knottys strong, 588
 Hard to ffele, and nothyng⁴ soffte.
 And ffro the valey hiñ a-loffte
 who assisted his friends over by means of knotted cords.
 Vp-on the wal they dede hem caste,
 And by the cordys held ham ffast, 592
 Grypyng⁵ 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 held⁶.
 And many A-nother I be-held⁷,
 Others I saw whose names are unknown to me,
 Off dyuers ffolkys that vp ran,
 Off whom the namys I not kan, 600
 Nor how they dyde hem sylff assure,
 Over the wallys to Recure
 On echē party Round⁸ abovte ;
 I could not see all the persons,
 ffor I in soth, that stood *with*-oute,⁴ [4 in doute St.] 604
 Myghte not be-holden al the paas,
 But on the party that I was,
 Wych was to me gret dysplesavnce.
 But I dar seyen,⁵ in substaunce, [5 seye St., seyn C.] 608

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.]	616	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 ffolk, 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 ffaillēde 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	
		644	[leaf 12] I started from my house,

² The Roxb. has *scrip*, the Fr. *escharpe*, and the picture shows a scrip worn scarf-wise. See also p. 18, l. 655, 664. *Escharpe* : f. a 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 makë 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 mothars
 wombe.'—John Stowe.
 Tyl at the last I vp Aroos,
 Off entent forth to procede.
 But than at erst I gan take hede 652
- I thought I
 might find
 a scarf and
 staff, I myghte ffynden a bordoun
 And a sherpe,¹ wych of vsage [1 Scrippe St.]
 ffolk 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
- [Cap. vii] ffor wych I went complaynyng,
 Out off my sylff² tryst & wepyng, [2 sylff St., fylff C.]
 Cerchyng¹ toforn & ek behynde,
 and while I
 sought for
 them 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 met a lady, I dyde mete vp-on the way. 668
- ffor God wold, (I yow be-hete,) Voluntas dei fuit ut cito mihi
 Sone that I sholde hyr mete, occurreret quod volebun.
 Genesis 27. [v. 20]
 Off gracë for myn ownë prowñ,
 Wher-off I haddë Loye ynowñ, 672
 And in hertë⁴ gret gladnesse. [4 herte St., hert C.]
- ffor she, as by lyklynnesse,
 who seemed
 an Emperor's
 daughter. Was douhter of som Emperour,
 [leaf 12, back] Somme myghty kyng¹, 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,
 She was
 clothed in
 white and
 green, With a Tyssu gyrt off grene.
 And Endlong, ful bryht & shene, 684

- She hadde a charbounce ston,
 That Round^e 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 nowlier 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
 Round^e 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, bosom came
 Plauynge rovnd^e hyr hond^e aboute. a white dove.
 Thys lady, of whom I ha told^e,
 Hadde on hyr hed a crowne of gold^e, 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 thyng^t 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 thyng^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^e 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 beverte, 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,
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 mekenesse.² [2 mekenesse St.]
Noon so gret tokene of beute,
As ys parfyte humylyte. 736
Who wanteth hyr in hys banere,
Hath not vertu hool & entere.
And affter thys I gan abrayde,
And to hyr³ thus I sayde, [3 hire St., hyr C.] 740
“How to gon, I cast⁴ me, [4 kaate St., cast C.]
To Ierusalem the cyte,
ffayllyng⁴ (to myn entencion)
Both a sherpe⁵ & a bordon, [5 Scrippe St.] 744
ffor wych I went, yt ys no doute,
ffor to seke ham Round aboute,
Yiff I myhte any fynde or se.”
Grace dieu :
“Now vndyrstond⁶,⁶ than *quod* she, [6 vnderstonde St.] 748
“Yiff thou lyst hawe⁷ of hem tydyng⁷, [7 have St.]
Thow mostest, ouer⁸ alle thyng⁸ [8 ouer St., auer C.]
To thyn entent, as thou shalt se,
ffor thy profyt, kom, folwe me. 752
And yt is gretly to thy prow^h
That thou hast me fovnd^e now,
By whos help⁹ thou 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,” I pray yow that ye wyl me lere
said I, Your name & your condycioun,
“tell me thy name.” Your contre, & yowr Regyoun ; 760
ffor yt ful plesaunt wer to me,

To wytë pleyⁿly 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 doun,

768

Here in-to this lowh contre,

Off entent, as thow shalt se,

To gete hym frendys, & conquere

Round a-bouten / euery wher :

772

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.

and I am
sent to get
him friends.

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 in wast, nouthen in veyn ;

Thys charboncle, nor thys sterrys clere,

ffressher wer neuer seyn yfere ;

784

Nor, I trowë, noon so fayre,

Whos bewte may nat apayre.

¶ ffor to pylgrymes, day & nyht,

I enlumyne, & yive lyht

788

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 guydë be.

792

And yiff they erryn in her weye,

Ageyn I kan hem wel conveye ;

I wyl hem helpen & Redresse ;

ffor I am she, in sothfastnesse,

796

Whom thow owest seke of ryht,

In straungë lond with al thy myght.

'I yive lyht to folk echoñ

That out of hyr weyë gon,

And releue hem, on & alle ;

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

[leaf 14, back]

I give light to
all who err ;

800

	Leffte vp folkys that be falle, ffrom al mysheff & from al blame,	
my name is Grace Dieu,	And Grace dieu, that ys my name, fful nedful in ech contre.	804
	‘And by thys dowe wych thou dost se, Wych I bere <i>with</i> wyngës fayre, Humble, benygne, & debonayre,	808
and I am represented by this dove.	I am <u>tookenyd</u> , who lyst seke, <i>With</i> hyr goodly Eyen meke. And so thou shalt me call in dede, Whan thou hast on-to me nede,—	812
	And that shal be ful offtë sythe, That I may my power kythe,— Telpe ¹ the in thy pylgrymage.	[¹ To help]
	ffor fynaly in thy vyage, As thou gost to that cyte, Thow shalt hawe offte aduersyte, Gret mescheff and encombraunce, Empechementys & dysturbaunce,	816 820
Without me thou canst not reach the city.	Wych thou mayst nat in no degre Passe nor endure <i>with</i> -outë me, Nor that cyte never atteyne, (Thogh thou 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 acqueyntaunce. Lo, her ys al : avysë the Yiff thou lyst acqueynted 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-outē yowr helpe & your favour;
 ffor in thys weyē, your socour
 Ys to me most necessarie
 To forthre, that I nat ne tarye; 844
 Thankyng^t to your hyh goodnesse,
 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 samē tyde,
 And made me with hyr for to gon
 To an hous of hers a-noon, 852
 Wher I sholdē fynde, in dede,
 Al thyng^t that I hadde of nede.
 She was hyr sylff (yn sothnesse)
 Off thylk hous cheff founderesse, 856
 ffor on hyr word yt was fyrst groundyd,
 And by hyr wysdom bylt and fovyndyd;
 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 Abashed 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 doun.
 So stood that heavenly mancyoun, 868
 With steplys & with toures hihe,
 ffresshely arrayed to the Eye,
 As, a placē most royal,
 Above al other pryncypal; 872
 Wych stood vp on a ffayr River,
 The water ther-of holsom & cler;
 But ther nas passage in that place,
 Nor shepe³ wherby men myghte passe. [3 shippe St.] 876

thy aid is
most neces-
sary to me.

Then she
took me into
her house.

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

It hung be-
tween heaven
and earth.

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

The pylgrym:

ffor wych to Gracē 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 passë fayre & wel.' 884

The pylgrym :

'I am afraid
I shall be
drowned.'

"I kan not swymmen, yt stondeth so,
Wherfor I not what I may do.
And yiff I entre, I am in doute
But¹ euer I shold² komen oute ; [1 How St.] 888
ffor wych, tentrë² I stonde in drede, [2 to enter]
I have of helpe so gretë³ nede." [3 grete St., gret C.]

[leaf 16]

Grace dieu argueth :

[Cap. xi]

'What menyth thys? what may thys be, 891
That thow art now, as semeth me, [De sacramento Baptisml.—
Later hand in St.]

'Why art
thou afraid of
this river ?

So sore a-drad of thys Ryver,
Wych ys but lytë, smothe & cler ?
Why artow ferful of thys streem ?
And art toward Ierusaleem, 896

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

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

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 there is
no other way,
except by the
Cherubin.

And the passage ys most kouthe
To chyl dren in ther tender youth,
ffor yt, in soth, ys fyrst passage
Off euerych good pylgrymage ; 908

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 gretē¹ fylth and vnelennesse, [1 grete St., gret C.] Considering
the filth of
the house
thou hast
been in for
nine months,
 The ordure and the dong^t also,
 Off thylkē hous thow komē fro, 920
 Wher .ix. monethes thow hast be.
 ffor wych yt nedeth vn-to the [leaf 16, back]
 To wasshe the her, yiff thow take hede,
 Thys my consayl & my Red : 924 thou must
be washit
and pass this
river.
 To passe thys² Ryuer of clennessse [2 thys St., om. C.]
 Yt ys to thee³ most sykernessse. [3 the St., om. C.]
 And al⁴ I schal the telle A thyng^t : [4 eke St.]
 Ther passede onys her a kyng^t, 928 A king once
passed over,
 ffyrst assuryng^t the passage
 Vn-to euery maner age ;
 He made the pas hym sylff alone,
 And yet in hem was fylthē⁵ non. [5 fylthe St., fylth C.] 932
 To wasshen hym yt was no nede,
 But that hym lyst, of lowlyhede, as an example
to others.
 Schewe example by hys grace
 How other folkys sholdē passe 936
 Over by the samē went.
 Wherefore tel me thyn entent, Tell me thy
intent,
 Yiff thow thys Ryuer lyst atteyne ;
 And I shal A-noon ordeyne 940
 A sergaunt of myn in specyal ;
 Wych offycer the helpē 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 morē⁶ rathe. [6 more St., mor C.] and I will
appoint one
to wash and
bathe thee,
 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 wave of euery streem,
 And make the wyne Ierusalem 952 and cause
thee to reach
Jerusalem.
 By conquest ; & fynally—
 That thow shalt drede noon emny
 Wher so thow wende, Est or West—

He shall cross thee [leaf 17]	'Sette A cross vp-on thy brest, Be-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
	In thy passagë, nor no nede No maner emny for to drede, Sette hem echon at no prys. Now her-vp-on say thyn avys.'	964
and thou shalt fear no enemy.'		
	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 vncleennesse. And ouer more, so as I gesse, I am of yerys no thyng ⁶ old ; The water also of kyndë ⁶ cold, Wych to entre, as semeth me, I sholde in grete ⁷ perel be ; And clenner than I am thys tyde, I sholde not be vp-on no syde."	[¹ have noon St.] 968 [³ bathe St., bath C.] [⁴ washen St.] 972 [⁵ alle ffylthe St.] [⁶ kynde St., kynd C.] 976 [⁷ grete St., gret C.] 980
And as I am not old, the cold water may kill me.'		
	Grace dieu speketh : 'Herkene,' <i>quod</i> she ; 'to voyde al doute, Though thow be clene ynowh <i>with</i> -oute, Thow art <i>with</i> -innë 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 vncleennesse 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 [⁸ heyre St.]
[leaf 17, back]		

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; ^{see}
 ffor I mot fyrst my syluen dresse
 The bathē¹ halwen, & yblesse, [¹ bathe St., bath C.] 996
 And than yt shal ynowh suffice
 To make the clene in allē² wyse: [² alle St., al C.]
 ffor the wasshyng^r 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^r in ese, 1004
 And I shal tellē yow wher-fore
 My dovte [is]³ now mor than before, [³ I doute St.] ‘I am now in
 And gretter⁴ in conclusyoun, [⁴ more gretter St.] more doubt
 But ye make exposicioun, 1008 than ever.’
 And bet declare yt to my mynde,
 Or ellys my profyt ys be-hynde.”
Grace dieu: [De Iusticia & peccato Originali. *Later hand.*—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,
 Talyved⁵ euere, thys no lesyng^r, [⁵ To have lived]
 In elthe *with*-outē languysshyn^r, 1020
 Lusty & fressh in o degre,
 Neuer tave⁶ had necessitye [⁶ to have]
 Off deying^r; and gaff hem in sothnesse, [leaf 18]
 Lyberte, & Ryhtwyse⁷nesse, [⁷ wyse St., wys C.] 1024
 ffreddam of wyl⁸ & equitye; [⁸ and wylle St.]
 And that they sholdē ryghtful be,
 And ther-yp-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 beryu St.]
So that alway, on-to² resoun, [2 vn-to St.] 1032
fforeyn³ strengthys her doun lowe, [3 Foreyn St., For eny C.]

as the lower
is always
obedient to
the higher.

Vpward sholde her sowerayn knowe,
And 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 purvyauce
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.

He gave man
all the beasts
of the earth

By ryhtwysnesse orygynal,
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

[leaf 18, back]

‘But whan they gan to God trespace,
They lost ther fredam and ther grace,
Lyff also, and⁷ liberte, [7 and eke St.]
And hooly ther auctoryte, 1060

But he lost
life and all
things,

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]
Aht 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 example 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 : 1084
The kyng⁴ hath in hys court a knyht
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.] 1088
Wallyd strong⁵ *with* hihē tours
ffrom al assaut of wynd & shours,—
And to hys heyrēs, to pocessede ;⁴ [⁴ heyrēs to possede St.,
heyrēs . . C.]
And ther-vp-on maketh hem a dede, 1092 [leaf 19]
Euere⁵ by successyon [⁵ Ewere after St.]
Ther-of to have pocessyon
ffor eueremorē, to o⁶ word, [⁶ at o St.]
Whyl he ys trewē to hys lord, 1096
Voyde⁷ of al rebellyon). [⁷ And voyde St.]
Thys was the condycion):
But he offendeth, so may falle,
Than he & hys chyldren alle, 1100
The castel lese *with-outē* grace
Thorgh ther fadrys gret trespass :
The chyldren han the gylt abouht,—
Al-be that they offendyde nouht—
Thorgh ther fadrys gylt, allas ;
And thus perauunter stant the cas :
And lyk in cas semblable at al,
Ryhtwysnesse orygynal— 1108
'Orygynal' ys for to seyn

and as he
had disobeyd
God,

all things dis-
obeyed him.

Compare this
story :

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

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

He did offend,
and his chil-
dren suffer
for his sin.

Original sin is similar. .	' Pleynly, yf I shal not feyne, A gynnyng ^t wych fro God kam, And was fyrst yoven to Adam And vn-to ¹ Eue hys wyff also,	1112
Adam and Eve lost Paradise,	Wych they lostē, bothē ² two [¹ And to St.] Only for ther Rebellyon), Whos ryht was by condycon),	1116
and their posterity sufferd for their parents' sin,	Wherthrogh that ther posteryte ffully ha lost ther lyberte. (Posteryte, playnly in dede, [St. leaves out ll. 1119—1122.] Ys folwyng ^t doun of a kynrede Lynealy, fro gre to gre.) And thus, touchyng ^t ther lyberte, ffor dysobeyng ^t they ha lorn) Off her fadrys hem to-forn ;	1120 1124
and lost their inheritance [leaf 19, back]	Only throgh ther dysobeisauce 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 goying ^t fro the ryht[ē] way, Or shortly, in sentement, Brekyng ^t off a comaunderment ³ —	1136
by their pa- rents' trans- gression.	Ther chyldren shold, by reson), Ha cleymyd yt of verray ryht. Wher-for, yiff thow lefft vp thy syth, ⁴ [⁴ sight St.]	1132
Thus thou mayest per- ceive that thou	And lyst conceyven everydel, Thow mayst parceyvē fayr & wel Thow art spottyd 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 ^t , or carence	1140 1144
art spotted with original sin.	Off orygynal ryhtwysnesse, Wych thow oughtest (I dar expresse,) Ellys haue hadde of equyte	

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

'By tytyle of posteryte.' 1148

The pylgrym :

"Ma damë, (lyk as ye shal fynde,)

I am a-stonyd in my mynde

Off your wordys ful gretly,

'I am aston-
ished at what
you say;

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-thing^r but wantyng^r or absence

1160

Off ryhtwysnesse—thus say ye ;

And in good feyth, as semeth me,

Wasshyng^r no thyng^r may a-vaylle

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

To do a-way thyng^r that doth faylle ;

1164

Yt wer bet cordyng^r to reson

[leaf 20]

To make restytucyon.)

Restitution
were better.'

Grace dieu answerde :

'Certys, yt ys soth that ye seye.)

But to o thyng^r take hede, I praye :

1168

Who that haveth not the bewte

Wych he shold han of duete,

Voyde of fylth then ys he nouht ;

The wych, yif yt be truly souht,

1172

May be of felth a be-gynnyng^r,

Gret cause also, & gret norysshying^r.

As by example thus I pose :

'Yiff a man ffayllede a noose

Wych he outh³ haue of Resoun,

[3 oughte St.]

1176

If a man
were without
a noose,

Yt wer, to myn oppynyoun,

A gret defeaute (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 manhys⁴ face

[4 manys St.]

Yt wolde gretly yt dyfface.⁵

[5 alle dyfface St.]

1184

It would be a
great want.

Semblably, in especyal,

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 vncleene.
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)
ycallyd 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 equitye,
Wher-thorgh ther fayrnesse & bewte 1204

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

And euene lyk (in wordys playne)
Thoffencē long¹ or thow wer borne,
Off thy fadrys her-to-forn, 1208

and the of-
fence was
committed
long ere you
were born.²

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

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

The pylgrym :⁶ [6 Pylygrym Asketh St.]

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

O thyng¹ that ye wyl me seye :

‘ But can this
washing re-
store right-
eousness,

yff thys wasshyng¹, *with*-outē more,
May Restablysshe or restore 1216

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

and annul
concupis-
cence ?²

And yiff thys wasshyng¹ (in sentence)
May A-nulle concupyscence ?” 1220

Grace dieu :

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

Thow must pleylnly vnderstonde

A thyng¹ 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, 1228
- The fylthe ther-of, (thus I mene)
- 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
- 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
- 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,) ought I not to be clean ?
- Off orygynal in euery thyng',
- Thorgh vertu ferst of ther wasshyng'." 1260

Grace dieu :

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

'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 gadrynge',
but when it grows it has its husks as before,	Men fynde a-geyn the samë corn, Huskyd as yt was be-forn, 1272 And ther-to clothyd newe a-geyn.
	' By wych exaample, in certeyn, Thogh thy fadyrs were, by grace, Off ther orygynal trespase 1276 purgyd clene, & frely quyt, The caffë ¹ and the strowh abytt, [1 Chaffe St., Caff C.] Reneweth ay & euer shal,
and so it is with original sin :	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 always remains.'	The husk with hem abytt alway, And seuerith nat in no manere Tyl they be wasshe in the Ryuere : 1288 Wherfor (by short conclusioun,) They nede echon purgacioun.'
	The pylgrym :
It seemed vain to reply	Thanne me sempte yt was but veyn, Mor for me to speke a-geyn, 1292 Or makë replycacioun
[leaf 22]	Ageynys her oppynioun. Off hevynesse I weptë sore ; ffor tho I koudë do no more, 1296 I was so whapyd & amaat, Tyl at the last an aduocaat ²

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

- Kam to me tho in my nede,
With-outē gerloun other mede. 1300 till an advocate came who spoke for me,
- And, for I hadde of spechē lak,
 Wonderly goodly for me he¹ 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, and he wasled.
- In al that euer he coude or myghte ;
 And Guyllyam ffor-Sothly² he hyhte : [2 sothely St.] 1308 His name was William,
- Hys surname I nat ne knew.
 And thus he spak to Gracē Dieu :
 " Myn almesse, *with* your grace,
 I wyl fulfyllen in thys place ; 1312 and promised to fulfil Grace Dieu's pleasure.
- And yiff ye wyl, I callē shal
 Off your hous the offyeyal
 (ffor yt ys now ryht good sesoun
 Affter your oppynyoun) 1316
- That he make, by your byddyng,
 Of thys pylgrym the wasshyng,
 Wher-of ye han so mych sayd."
 Quod she, ' I am ryht wel apayd.' 1320
- And ther-*with*-al, benygne of look,
 The aduocaat a-noon me took
 Of charyte, by gret plesaunce,
 Affter the custom & vsaunce, 1324
- And madē callē³ fyrst of al [3 calle St., calle of C.]
 To helpyn hym the offyeyal ;
 Bad hym also, among hem alle,
 After hys namē me to calle,⁴ 1328 [leaf 22, back]
- That he shold ek don hys dever
 To helpe me passē the Ryver, and bade bim aid me in crossing the river.
- That I wer wasshen A-noon ryht.
 And he so dyde *with* al hys myght ; 1332
- And many thynges, as he abrayde,
 Over me, me thouhte he sayde ;
 Wordys that hadde gret vertu,
 As he was tauht of Gracē Dieu ; 1336
- Wher-thorgh, me thouht, & that a-noon,

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 lydene¹ 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]

The official
plunged me
in the stream,

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

[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

[leaf 23]

Hadde don to me gret curteysye 1356
That shal never out of mynde.

Than Gracë Dieu, most good & kynde,

and she led
me to a fair
place, and
made me
good cheer.

Ladde me forth on⁴ my repayre [4 in St.] 1360
To a place ryht inly fayr ;

And neuer she madë me to-fore
So goodë⁵ cher syth I was bore, [5 goode St., good C.]

Nor wás so benygne of hyr port,
Vn-to me to don confort. 1364

‘Now syth,’ quod she, ‘that yt⁶ ys sene, [6 as yt St.]

Thow art wasshe, & made al clene,

And said,
‘Now you
have passed
the stream,
and your
enemy is
gone,

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 thyng⁷ for thy profyt, 1372

I will teach
you many
things.’

Yff thow ha lust to lerne of me
Thynges⁷ that I shal techë the, [7 Thynges St., Thyges C.]

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

‘ And vnderstond hem by & by.’

And tho befyl ther sodeynly 1376

A wonder thyng¹ (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 sherpe¹ and my bordoun : [¹ Scrippe St.]

Whan I ha leyser, trusteth wel,

I shal yow tellyn euerydel. 1384

But, or I dyde further passe,—

I sawe Amyddys of that place

[Cap. xiii]

A sygne of Tav wych ther stood,

T

1387

And yt was al be-spreynt with blood.

[¹ T St., om. C.]

at the sign
of Tau
sprinkled
with blood,

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

And ek, as I koude vnderstond¹,

[leaf 23, back]

I sawe be sydes² a mayster stonck¹,

[² besyde St.]

Off ryght gret auctoryte,

And semptē that he sholdē be 1392

Lyk a vyker douteles³

[³ douteles St., doutles C.]

Off Aaron & of Moyses.

And pleynly tho (as I be-held¹),

In hys hond a staff he⁴ held¹,

[⁴ he St., om. C.]

1396

Crooked be-form (I took good hed ;)

having a
crosier in his
hand ;

And hornyd also was hys hed.

and his head
was horned.

Hys garnement, by gret delyt,

Was of lynē⁵ 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,

Ezechyel, who lyst to look¹,

He is de-
scribed by
Ezekiel

The nynthe chapytle off hys book :

1404

Ordre off confyrmacioun

Wych, with the sygne of gret vertu

Markyde manye with Tav

Myd of her forhed, on by on,

as marking
men in their
foreheads

And sayde to hem euerychon,

1408

‘ I crosse yow, and conferme also

With thys / that ye take hed ther-to,

with the sign
of the cross.

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 <i>with</i> thys sygne of gret vertu	
Grace Dieu marked me,	I was markyd off Grace Dieu Myd my forhed, brede & lengthe, Wher-by I ¹ kauhte ful gret strengthe, [¹ I St., om. C.]	1420
and I re- ceived strength	And Receyvede ther by Ryht, ² [² off Right St.] Vertu, force, & gostly myght, To forthre me in verray dede	
according to my need.	Off al that euer I haddē nede. Not nede as I hadde be-fore Thorgh the Ryuer or I was bore ; Yt was not so gret necessitye But covenable congruente. ³ [³ Congruyte St., Congenyte C.]	1424 1428
	Ordre off the laste vnccioun.	
[Cap. xlv]	Affter al thys, I hadde a syht Off the mayster, wych of Ryht Made the holsom oynement, And after took yt of ⁴ entent [⁴ off goode St.]	1432
	To the sayde offycyal, And gaff to hym thys charg ¹ <i>with-al</i> :	
	[6 lines blank in MS. for an Illumination.]	
'Receive three oint- ments :	'Have her,' quod he, 'ful goodly Thre oynementys most worthy ; The wych now to the I take	Vnguentarius faciet pigmenta suauitatis, & vncciones suauitatis Ecclesiastici (xxxviii. 7).
two of them to be used on pilgrims	Only for pylgrymēs sake, Swych as in ther oppynyouns Wyl be myghty champyouns ffor to holde strong ¹ bataylle	1440
[leaf 24, back] assailed by their euemies,	Whan ther Enmyes hem assaylle. 'Thow shold do thy bysy peyne	1443
	Tenoynte hem <i>with</i> the fyrstē ⁵ tweyne, [⁵ fyrste St., fyrst C.] And kep the thrydde <i>with-outē</i> more ffor folkys ⁶ that byth woundyd sore, [⁶ folkys St., folk C.]	
keeping the third for the dying.	And swyche as lyggē languysshyn ¹ On ther beddys, almost deyng ¹ , And of ther lyff ha no dysport :	1448
	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,
 ffrō 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 re-
 Tenoyntē *with* a newē kyng 1472 ceived other
 By the vykerys of Moyses, ointments
 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 executyoun,
 The vse & mynystacyoun 1488
 Off confermyng in the ende :
 Take hed now that thow not offende.’
 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,’ *quod* 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 hyre¹ fantasye [1 St., C. burnt]
 With-outen eny¹ flatrye 1504
Resoun spak thus:²
- ‘Sirs,’ she said, ‘who stand here and speak of your ointments, listen to me,
 ‘Syrs,’³ *quod* she, in goodly wyse, [3 Syre St.]
 ‘That stonden here,’⁴ & thus devyse [4 St., C. burnt]
 Off Enoyntyng⁴ & oynementys,
 And ther-of hold your parlementys, 1508
 I pray⁵ yow that ye nat dysdeyne
 To herkne⁵ off me wordys tweyne, [5 St., C. burnt]
 Wych to tellyn I purpose,
 And a-noon to⁵ yow vnclose : 1512
- Ointment is a virtuous thing
 for certain wounds. Oynemente ys a sootē⁶ thyng, [6 soet St.]
 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 fyt⁸ hem wel to be meke ; [8 sytte St.] 1520
 To whom a-cordeth no Rudnesse ;
 They sholde avoydē boystousnesse.
 Woundyd folk desyren offte
 Off lechys to ben handlyd soffte ; 1524
- Physicians should be gentle in their treatment ;

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

- ‘ Rudnesse hem doth mor damage
 Then¹ the oynement avauntage ; [¹ Thanne St.]
 Harmeth oftē tymēs more
 To swyche as that be² woundyd sore : [² as bethe St.] 1528
 I calle hem rude, that be felouns,
 ffers & cruel as be lyouns ; those who
are not are
“ felous,”
 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
 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,
 That ye in yow ha no Rudnesse,
 Cruelte, nor felonye,
 Wych ar douhtrys to envye. 1548
 ‘ Beth pytous vn-to folkys woundyd,
 Tyl ye han her sorys soundyd,
 Debonayre & mercyable,
 Sofftē, goodly, & tretāble. 1552
 Thanne, in soth, yt may nat fayH
 That your oynementys shal awayH
 To sykē folke on euery syde,
 That for ther hele on yow abyde. 1556
 Remembreth yow vp-on thys poynt,
 How ye wer whylom ek enoynt
 To bekome mor debonayre ;
 Nat to be cruel nor contrayre, 1560
 But teschewe al ffelonye,
 And tavoyde malencolye ;
 And no vengauunce for to take,
 But forgyue for Goddys sake ; 1564

those who
are not are
“ felous,”

[leaf 26]
and injure
those whom
they should
cure.

And I am
come that
there should
be no cruelty
in you.

Be pitiful
to wounded
folk ;

then your
ointments
will be of
avail.

Ye were
anoined,

not to be
cruel,

but to avoid
melancholy ;
and take no
vengeance,

	' Al old Rancour for to lete :		
	ffor, by record off the prophete		Mea est vleio, & ego retribuam. Deuteronomie (xxxii. 35).
	In hys Sawys that ben olde,		
for vengeance belougeth unto God.'	God hath to hym sylff <i>with</i> -holde		1568
	Vengaunce 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 talē told,	,,	
	The Vyker, that semptē wonder olde,	[Stowe MS.]	
The Vicar answered,	Off whom I tolde yow nat in vayn	[St. & C.]	
	Moyse ²	[Stowe MS.]	
	Axed of Resoun thus agayn :	[St. & C.]	1576
	' I pray yow that ye nat ne spare,	,,	
	The truthē clerly to declare,		
	The moralyte to obserue,		
	Wherof sholde myn hornys serve ?		1580
' What, then, are my hornys for ?	Thys staff ek, <i>with</i> the sharpē poynt,		
	Telleth me fro poynt to poynt,		
	Be they nat maad, by good resoun,		
	For punysshynge and Correccioun ;	[St. & C.]	1584
	Myn hornys, for to takē wrak'	,,	
	On shrewēs, & to putte abak'?		
	And off my staff ek, <i>with</i> the prykke,		
	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-vp-on seyth your entent.'		1592
	Resoun Answereth :		
	' My fayrē frend,' quod tho Resoun,		
	' Tak hed in thy dyscrecioun ;		
' My friend, be reasonable :			

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

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 before, 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.

' Vnderstood me euery del :

I wot¹ what thow menest wel, [1 wote St., wot C.] 1596

And know^e platly thy menyng^t.

Mesure ys good in euery thyng^t :

there is
moderation in
all things.

Thogh thyn hornys & pyk also

Be yov^e² to the, both^e two, [2 St., C. burnt] 1600

ffor² Punysshyng & for chastysyng^t

Off folkys Rebel in werchyng^t ;

[leaf 27]

Yet fyrst thow sholdest hem dyrecte,

And *with* fayrnesse hem correcte,— 1604

You must
direct, and
punish with
fairness,

Swych as thow sey, day by day,³ [3 fro day to day St.]

Erryn fro the hi^h⁴ Ryhte way ;— [4 hi^h om. St.]

And yiff thow founde hem obstynat,

That⁵ longeth yt to thyn estat [5 ? Than] 1608

To punysshen hym by thyn offyce,

And vp-on hem don ek iustyce

and accord-
ing to the
offence.

Egally for ther offence :

The lawe yiwe⁶ the lycence. [6 yeveth St.] 1612

' But first 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 chastysyng^t y-yove to the,

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

Be alway war, touchyng^t ryht :

Whan thow chastysest any whyht, 1620

Do yt neuer by such duresse

But yt be meynt ay *with* suetnesse ;

Medle *with*-al the vnccyoun

Off pyte and compassyoun. 1624

let judgment
ever be tem-
pered with
mercy,

' In thyn entent to be mor clene,

Thogh thyn hornys be sharp & kene

To punysse folk by ryhtwysnesse,

Thow sholdest ay the poynt so dresse 1628

In thy Rygour of equitye,

Euere in hert to han pyte

On hem that thow hast iustesyed.

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

Let mercy *with* ryht be so alyed, 1632

And thynk how many day to-forn,

Or thow haddest any horn,

	'Thow wer Eenoynt: thyнк 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 shałt nesshe 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 with 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,	Erat Moyses vir mitissi- mus. Numerorum 12 ^o (3).
	Was humble, meke, & debonayre,	
	Charytable, & nat contrayre:	1648
and follow his example.	Of whom thow shalt exauple 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 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 with 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 shuldest not also foryete of whom thow doost the vicarishipe, p. 11.

⁵ Camb. MS. reads: And be merciabe 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. *deceit* [St. & C.] [leaf 28]

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

Or by fallaas, a Sophisme, [C. & St.] 1672

Thyng that hath on Apparence } ,,

With-outen eny Existence ; } ,,

Or an argument in shewynge } ,,

Wych in effect hath no beynge } 1676

Affter the thyng that yt doth shewe.) } ,, Take an ex-
ample of Aris-
totles :

¶ And ther-fore, in 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 Boelys¹ galle, & ther-with-al [1 Boelys St.]

On bord, on cloth, or on a wal
Portreye or peynte, 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 vel² 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 humility,

Aboutē, crokyd to enclyne ;

Sygnefyng vn-to the³

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

[leaf 28, back] ¶ Whan thou punysshest by Equyte [1—1 Stowe MS.] 1708

That ther-with-alle thou 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
with equity. Rather by ffayrenesse than affray. 1712

Whan they retornen home ageyn,

Lat ay thy Charyte be seyn,¹

That yt surmounte thy rygour.

[St. & C.]

Remembre alle-way at ther Retour

,, 1716

Above al maner other thyng,

,,

Vp-on ther elthe & amending;

Ever show a
sign of love to
men.

Schew hem euer of loue a sygne,

And in thy draught be ay benygne,

1720

Voyde of rancour & felonye;

Than dostow trewly occupye

The staff wych thou hast on honde.

‘ffor thou shalt well vnderstonde

1724

Yt tokeneth (who that kan concerne,)

Your staff
is a sign of
authority;

That thou shalt ther-with governe

The peplys (I dar wel specefye,)

Commytted to thy prelacye;

1728

Mak hem passe (thys thy charge,)

The Ryuer of thys world ful large.

with it you
shall conduct
men over the
deep,

Thy² staff, to ther a-vauntage

[² Thy St., My C.]

Shal conduite³ ther passage;

[³ conduyte St.]

1732

ffychche the pyk profound & depe

In-to the wawes, hem to kepe.

‘And with al thys, thou most take hede

Off plank or breggē, yiff they nede:

1736

and provide
bridges when
necessary.

Yiff they ffayth, thou shalt on make,

As thou art boundē for her sake;

And for that cause, folkys alle,

Hence your
name is
Pontifex
or Bridge-
maker.

Pontifex they doth the calle,

1740

Makyng a breggē, thys to seyne,

The passage that they may atteyne.

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,
 Touchyng¹ thyn hornys bothë two,
 Thy staff ek, *with* the pyk also. 1748
 ¶ Whylom her ther dydë dwelle
 Thornyd best wych lyeth in helle,
 Makynge here hys mansion [St. & C.]
 And longe held her¹ pocessyon), [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, To drive him
 She callede the, lyk as I fynde,— out Grace
 I trow thow haue yt wel in mynde,— 1760 Dien gave you
 Gaff the hornys in sentence horns,
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 and armed
 (Lyk tamyghty champyoun,) [to a m.] you with
With thys hornys that I of spak, your staff,
 On thys beste to takë wrak, 1768
 To make hym fro thys hous to fle,
 By power that she gaff to the : that you
 The vntrewe false enherytour, might drive
 That was her lord & gouernour, 1772 out the ty-
 And long tyme pocessyowner, rant,
 Tyl thow dydest thy dever,²
 As Grace Dieu the tauhte a-ryht,
 To putte hym out by verray myght, 1776
 Thorgh hurtlyng¹ 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 blisdest the place, p. 12.

48 *Reason says Grace Dieu wishes her House always protected.*

[leaf 29, back]	¹ Thogh he were sory to departe,	[¹ — ¹ Stowe MS., leaf 36]	
	Thow dyst that Feloun so coarte,		
	That here he durst[e] nat abyde.		
	'And eke vpon that other syde,		1784
The two labels on your horns you obtained when you overcame the beast,	The two Labellys, large and longe, ¹		
	Hangynge by thyn hornys stronge,	[St. & C.]	
	Ar Fygre of the conqueste	,,	
	That thow madest on thys beste,	,, 1788	
	And of the Clensynge of thys place,	[C. & St.]	
	Wasshe & swept only by grace,	,,	
and hallowed the place.	I mene fyrst at ² the halwyng,	[² Stowe]	
	yt makynge hooly by blessyng,		1792
	Lyk a myghty champyoun		
	In the dedycacyoun ;		
Grace Dieu wills that you shall be always armed,	Wych for to don, as yt ys skyl,		
	Off Gracē Dieu thys ys the wyl :		1796
	That thow be armyd oftē sythe,		
	As a vycor, thy myght to kythe,		
	That thylkē best most contrayre		
	Be neuer hardy to repayre,		1800
	Nor yt tassaylle by no wrong,		
	Whan he seth thyn armour strong ;		
	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 doun 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 dyspoyllle 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 thou yt suffre, ffer or ner,	[St. & C.]	
Thow dost not trewly thy deuer,	,,	[prose, p. xii]
Whan thou fyndest or dost espye	,,	
Sotyl weyēs ffor flatrye	,,	1824
To spoyle 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 hili vp on thyn hed,		your horns and staff are but a mockery,
Nor thy staff, (yt ys no dred,		1832
I dar pleylnly 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 strawh wyl shrynke :		
Her-vp-on thou sholdest thyne.		
' Swych hornys hadde nat Seyn Thomas,		[Cap. xvi]
That kepte the entre & the paas		1840
ful myghtyly ageyn the kyng,		
And wolde suffre for no thyng		St. Thomas did not act so,
Hym to entren in-to thys hous ;		
But, as a champyoun vertuous,		1844
Kepte the fredam & fraunchyse,		
And suffrede in no maner wyse		
The house of Grace Dieu at al		
ffor to serue, nor to be thral :		1848
Rather he ches to dey & sterue		but fought manfully for Grace Dieu.
Than suffre that yt sholdē serue,		
Thys holy bysshop Seyn Thomas.		
¶ Seynt Ambrose ³ in the ⁴ samē caas	[⁴ this St.]	1852

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

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

Ryht agreable by vertu
 Vn-to that lady, Grace Dieu,
 And of servyse acceptable
 To that lady worshepable.' 1896
 ¶ In thys whyle that dame Resoun [Cap. xvii]
 Hadde comunycacyoun While Reason
 Wyth Moyses, ryht ther with-al thus talked to
 The forseide offycyal Moses,
 Ys with hys oynementys gon, 1900
 And putte hem in warde a-noon :
 That they wer sauff, I dar wel seye,
 Closyd vnder look & keye. 1904
 the official
 put his oint-
 ments under
 lock and key.

Ordre off maryage :

And tho, myn Eye as I vp caste,
 I sawe 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 shaß vs gouerne, [St. & C.]
 To be sur, in oure passage, ,,
 To ffulfille our pylgrymage.' ,, 1924
 who joined
 their hands
 together,

Thanne anoon Thoffycyal,
 Whan he knew ther menyng⁴ al,
 Tolde hem, yiff they woldë gon,

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

and bade 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
	Seyde ¹ ek to hem, 'look that ye	[¹ Stowe]
	In ¹ trouthe, & in stablete	[Stabylte St.] ,,
	Yee ¹ loue to-gydre as ye sholde,	,,
	Whether ye be yong ^r or olde ;	1936
and promise with an oath	And that your trouthe on outh ^r syde	
	Perpetuelly in on a-byde,	
	To your last, that yt endure :	
	¶ And that ye shal to me Assure	1940
	Both be feyth & ek by oth ;	
	And beth wel war, for leff or loth,	
	That ye, for no varyaunce,	
that they would do as he com- manded them.	Ne brekē nat your āssuraunce ;	1944
	ffor yiff ye don ² , ² ye be forsworn ;	[² — ² om. St., leaf 39]
	And ek I warnē yow to-form,	
	Yiff that ye don ² in dede or thouht,	
	fful lytel shal a-vaylle, or nouht,	1948
	Than vn-to yow your vyage,	
	Your labour, nor your pylgrymage.	
It would be better for them to be alone,	Yt wer wel bet, to myn entent,	
	That ech of yow allonē went,	1952
	Sool by hym sylff, and nat trespace,	
[leaf 32]	Than be founde on ³ 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.	
than to be untrue to each other.	¶ 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,	[⁴ sweren here St.] 1964
	On euery part, for old or newe,	
They were to swear to live together in peace.	That ech to other shal be trewe,	
	So tenduren, al your lyff,	

- ‘*With-uten werre or any stryff ;* 1968
Off on hert & entencyon),
Neuere to make dyuysyon),
Nor departyng¹ causeles,
With-oute assent of Moysees.’ 1972
 Affter al thys, A-noon ryht
 I sawh hem bothē trouthē 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 Moysees ageyn,
 Wyche stood of entencioun
 To here the talkyng¹ of Resoun. 1984
 Ther-to he sette al hys entent ;
 But at the last ther parlement
 Yendyd ys, for so gret pres¹
 Kam a-doun to² Moysees, [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 doun,
 Seyng¹ to hem stondyng¹ 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 Moises 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 *quod* she,
 ‘Som whyle, as semeth vn-to me, 2008
 Yt ys wysdom, ryht, & no wrong,
 To feynë foly euere a-mong,
 saying, ‘To shave the head is
 Thogh ye now, also God me saue,
 Ben yclypyd & yshaue 2012
 Vp-on your hedys euerychon),
 deemed a folly by some men,
 Wych thyng ys dempte of many on
 fful gret vnwyte & gret ffolye
 Off malys & malencolye ; 2016
 [leaf 33] They demë so malyciously,
 But trewly so do nat I. [C. & St.]
 ffor as in myn oppynyon
 but not by me. I deme yt¹ 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 paramoire entere ;
 And who-so-euere (as ye shal lere),
 Whoever may envy you, I will not.
 Gruchche, or haue envye ther-to,
 Al-way forth I wyl 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 you will be known for true men.
 With yow, A-mongys hyh & lowe,
 ffor verray men ye shal be knowe, 2036
 Thorgh wysdom & thorgh prouydence,
 And haue A verray dyfference
 ffrom other bestys to dyscerne
 How ye shal your sylff gouerne. 2040
 Al the whyle that ye me holde
 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 unreasonable beasts,
Whan that I am fro yow gon,			
Ye may avaunte (& 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 awaylle			
With-outē me, yt ys no faylle,		2060	
ffor to make your Iugementys,			however high or wise you may sein.
Syllogysmes, or Argumentys,			
Or of Wysdam any thyng;			
With-outē me, thys no lesyng,		2064	
Ye shal ha no conclusyon,			
But fynally confusyon.			
¶ ffor wych I castē me to telle			
How ye shal ha, yiff ye lyst dwelle,		2068	
The loue of me on euery syde:			If I am to remain,
Ye most ay be, & so abyde,			
That ye in yow ha sobyrnesse,			
And voydē fro yow dronkenesse		2072	Drunkenness, Gluttony and Wrath must be banished.
And hyr suster glotonye,			
Wraththē, Ire & ffelonye;			
ffor wher-so-euere that they be,			
They makē me a-way to fle;		2076	
ffor wher they make her mansyoun,			
I leue 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,	2080
	As yt ys sayd & told ful wel—	
	Who lyst loken euerydel,—	
as may be seen in the <i>Romance of the Rose.</i>	<i>With</i> -outen 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,	[C. & St.]
	Yiff ye lysten han frenshepe of me.	
	¶ ffor, but ye yow fro vyces kepe,	
	Ye shal lesē the frenshepe	2092
	Platly of me, as I yow tolde.	
	And ffynally, I nat ne holde	
	Hym for my frend, (knowe thys ryht wel,)	
for he who does not cannot be my friend.	That yiveth hys body euerydel	2096
[Cap. xx]	Vn-to vyces, euere in oon.	
	¶ And two wordys, or that ye gon,	
	Shortly to yow, & nat ne spare,	
	Openly I wyl declare	2100
	Tookne of your crowne, cloos <i>with</i> -Inne,	
	And at the cercle fyrst begynne.	
Your tonsure signifies	I mene the closure fer <i>with</i> -oute	
	That ys cerelyd round a-boute	2104
	As A castel or strong dounoun,	
	Or lyk a gardyn, wych envyroun	
	Ys closyd <i>with</i> a myghty wal ;	
	The wych (who consydreth al,)	2108
	<i>With</i> -Inne ys ope, to sygnefye,	
that you are to apply your heartis wholly to God,	That ye to God sholde hool aplye	
	Your hertys, to hym so enterly	
	That noon affeccion worldly,	2112
	Nor erthly thyng, ha noon entre.	
	ffor, lerneth thys shortly of me :	
	Your Cercle round aboute the hed	
	Sholde kepe (yt ys no dred,)	2116
	Off your hertys the closure,	
avoiding all worldly cares.	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,	¶ Dominus pars hereditatis mee / (St.) (Psal. xv. 5.)	You must serve God day and night,
Our party, & our herytage,		
Whom we ha chose with 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 changi & dovbylnesse ;		and put no trust in the changing pleasures of the world.
ffor now, to oon he yyveth Rychesse,		
Robbeth a-nother, as ye may se,		
And cast hym in-to pouerte ;	2140	
And somme he yiveth neueradel :		
Wherefore loke ye kepē wel		
The part off your elleccyoun,		
Off herte & hool entencioun,	2144	
That ye ha chose, yiff ye be wyse,		The choice you have made surpasses all earthly possessions.
Wych ouhte ynowgh to yow suffice ;		
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 with-oute,	[² shette St.]	2152
And yt dysseuere in al ³ thyng,	[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.

- [leaf 35] Lyk to bestys resounnable.
 Thanne of ryght (yt ys no fable)
 Your shepperde, that taketh of¹ 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 swychē² 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,
 Nat out of mesour, but for nede, 2168
 Take hys part hym to sustene;
 And for that skylē, thus I mene,
 That he shal no vengeaunce make:
 Therfore he hath the sherys take, 2172
 And nat the knyff, to Robbe & slen,
 And folk out of her skyn to fflen;
 But cherysshe hem rather by fauour
 Than oppresse hem by Rygour: 2176
 Thus sholde euery shepperde do,
 Resoun alगतē techeth so.'
 ¶ And whan thys lady, dame Resoun,
 Hadde y-edyd hyr sermoun, 2180
 Ther kam folk in sondry wyses,
 That a-bood to han servyses,
Ordre off Colyt:
 Made ther requeste to Moysey;
 And he, Amongys al the pres 2184
 Assygnede sondry offycerys.
 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 paly's 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		
Awayte vp-on thoffycyal,		2216 Others were appointed to attend the official
As trewe seruauuntys off entent,		
And be mynystres dyllygent,		
ffeythful, humble, & covenable		
ffor to serue hym at the table.		2220 and serve him.
[8 lines blank in MS. for an Illumination.]		
And than they gan, by good avys,		[leaf 36] [Cap. xxii]
Euerych to don hys owne offys,		
And dyden ek ther 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		
(Lyk ther offyce) wyn & bred ;		They pre- pared the table, putting on it bread and wine,
And somme also (I took good hed,)		2228
Lyst the wyn wer to strong,		
Putte in water ther a-mong :		
¶ ffor yt was somewhat passyd pryme,		

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

Vp-on the hour off dyner tyme. 2232

But Moyses, to-for dyner,

Caste hym fyrst, *with* ful sad cher,
To delyuer hym¹ that abood. [1 hem St.]

And somme that aforⁿ hym stood, 2236

But Moses
made other
officers to
serve in his
house

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 gouernen al, 2244

But he haue helpe, swych as hym ouhte :

Now shal I tellē how he wrouhte :

Thys Moyses, among hem aH,

[Cap. xxili]
after which
he called
aloud for
Grace Dieu,

ffyrst he gan ful lowdē calle 2248

Grace dieu, al be that she

Was fastē by, wych, in hyr se

Sat vp in hyr trone on hyh ;

Sche was nat ffer, but wonder nyh, 2252

And took good heed of euery thyng.

(And al thys whyle beholdyng,

at whose feet
I sat.

I sat at hyr ffeet doun lowe.)

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.]

When she
heard him,
she took me
and went to
him.

Wher-off he gan waxen hardy

„

Whan she was kome, and thowhte he was

„

Myghty & mor strong in thys caas 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 fulliche dide that that j wole telle yow shortlyche, p. 16.

Rehersen, yiff ye lyste to here.

2268 I will now
tell you what
he did.

And Moyses, A-noon ryght than,

Thus to werkyn he be-gan :

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

Ther handys fyrst, as ye shal lere,

[Cap. xxiv]
2272 First he
joined their
hands,

Enoyntede, and closede hem yfere,

'And took to hem ful cler & bryht

A swerd, the wych, vn-to my syht,

and then
gave them a
sword and
keys.

Was thylkē same that Cherubyn

2276

Whylom held at Thentryng In

At Paradys, who lyst to look ;

And keyës ek to hem he took,

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

And Moses
said, 'I give
Grace Dieu to
you ;
[leaf 37]

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 receive her
with joy and
keep her.

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 ?

Then I said,
'What shall
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
	Wherfor now I kan nat se	
Who shall deliver me Scrip and Staff for my journey ?	Who shal delyueren vnto me Sherpe ² or bordoun to my vyage, To helpe me in my pylgrymage, Wych she me hyhte thys other day."	[² Scryppe St.] 2308
	But thanne A-noon I took my way To-wardys hyre lyne Ryght,	
I thought I would speak to her.	And Thoughtē pleynly that I myghte Seyn to hyre my fantasye, And my matere specefyē ; ffor sythe the tyme, ffer nor ner, That I was wasshe in the Ryver By hyre Aduocat, fayre & wel, I spak not with hyre neuere a del.	2312 2316
(When I was washed the Advocate spoke for me.)	And in the tyme off my wasshyng, The aduocat, by hyr byddyng, Spak for me in goodly wyse, As ye to-forn han herd devyse.	2320
[leaf 37, back]	Wherfore I thouhte I wolde assaye	[St. & C.]
	To speke to hire, & not delaye :	2324
	" Ma dame," quod I, "and yt yow plese,	
	I am falle in gret dysesse,	
	And dyscomforted in myn herte,	
And I askt her what I should do without her.	Whan I consydre and aduerte, 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."	2328 2332
	Grace Dieu answereth :	
	Quod Grace Dieu, 'yiff thow take hede, Thow hast verrayly in dede fforyete al that I ha the told.	
She an- swered, ' I will provide for all who go the right way,	Wostow nat wel, to yong' & old, That ³ I wyl profyte what I may To ³ aH that go the ryhtē way ; So that euery pylgrym shal At allē ⁴ tymes (lo her ys al)	2336 Non subtrahet personam cuiusquam Deus quoni- am pusillum et magnum ipse fecit, et equaliter est illi cura de omnibus. Sa- plentie. v[1]o [5]. [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.

and be with
them in need.

2344

‘What! wenystow me to possede
Thy sylff allonē, quyt & clene?
Thow art a fool, yiff thow yt wene!

[Cap. xxv]

You are a
fool, if you
think

2348

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?

2352

ffor, at a commoun welle, of ryht
May fettē water euery whyht,
Her thrust to staunchen & apese,
And drawe yt at her ownē ese.

the profit of
one is to be
preferred to
that of all.

2356

Wher-as, a wellē cloos aboute,
Wych for-barreth folk with-oute,
That no man neyē dar no ner,
Lyst they fellyn in daunger.

[St. & C.]

[leaf 33]

[¹ St. & C.]

2360

‘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

I am a well
of all good-
ness,

2364

To goode pylgrymes euerychon,
To forthre hem wherso they gon).

and common
to all pil-
grims.

2368

‘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.’

2372

With thee I
will abide as
long as thou
remain stead-
fast.’

2376

¶ After al thys, I confort took,
That Grace Dieu me nat for-sook,

2380

	But me coumfortede off hyr grace.	
	And tho ryht in the syluë place	
Then Reason mounted the pulpit to preach, and said,	I sawh Anoon, Dame Resoun Ascende to makë A Sarmoun In ta pulpet that ther stood.	2384
[Cap. xxvi]	¶ 'Syrz,' quod 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 sythē ¹ go ful longe, [1 sythe St., syth C.] To kepë thentre wonder stronge, And the passage of Paradys. ²	2392
[leaf 38, back]	At which tyme was noon so wys That entre myghte, ner comen In, But yiff it were by Cherubyn,	[St. & C.] " 2396
It is perilous to all fools,	Which at the gate was cheff porter, Holdyng that swerd ful bryht & cler, Folkys for to kepen oute.	[Stowe MS., leaf 47] [St. & C.] " 2400
	'And this swerd, yt ys no doute, Was to foolys ful peryllous, Swych as wern malycyous; ffor they ther-by wer made afferd,	" 2404
because it always menaced them for their misdeeds.	And ypunysshed by that swerd. Lyk ther gyltys & trespase Thys swerd alway dyde hem manace. The wych swerd (who that kan se,)	2408
It is designed for three things: 1. to hurt with point, 2. cut with edge, 3. spare with flat.	Ordeyned ys for thyngys thre : To punysshe folk as they dysserue, Poynt & egge, to hurte & kerue, And with the platte, among to spare, That ryht fro mercy be nat bare.	[St. & C.] " 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 with-out dyscrecioun, In causys nouthur hiñ nor lowe	Discrecio omni virtuti ordinem ponit, modum tribuit, decorem & perpetuitatem confert. Bernardus super Cantica. 2416

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

Namly wher they be nat knowe :

ffor he ys a fool, & ffoul hardy,

That, off wenyng & surquedy,

Hasty ys, hym sylff tavaunce,

Off Ire for to do vengauce,

Or demen by suspencion

With-oute examynacyon).

‘Swyche, I dar wel specefye,

Do nat trewly occupye

The swerd of ryghtful Iugement.

Thorgh ygnoraunce they be so blent,

And, as a blynde man, so they werke,

Stumblynge alway in the derke.

Good from evel they kan not chese,

Nor whot¹ 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]

Nor whan ys tyme of letyng blood ; 2436

Nor, kan nat dyscerne A-ryght—

ffor ygnorance & lak off syht—

At-wexen helthe & malladye ;

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 Iustly² in ballanncē, [2 Stowe]

Consydren euery cyrcumstaunce³

Off trespassys by avysēment,

Or he yive any Iugēment. 2448

‘ffor thys word **Glavye**,⁴ (in sentence,) Verba translatoris.

By record off **Ianuencc**

(Thys was nat ful yere agon)

In hys book **Catholicon**

Seyth, Glavye in French, (& wryteth thus,) 2452

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 writen, is clepid departinge of throte, p. 17.

Reason.

He who takes vengeance on mere suspicion

2420

2424

2428

[leaf 39]
is blinded by
ignorance,

[1 woot St.] 2432

[Stowe, leaf 48]

and cannot
discern

2436

2440

between
health and
disease.

2444

[2 Stowe]

Before judgment is
given, every
circumstance
is to be
weighed.

2448

Lydgate's
derivation of
Glave, Gladius.

2452

Reason.

The sword
is called a
glaive, from
gladius, from
gula,

Ys in Latyn **Guladius**,¹Sayd of **gula**, (as he put,) 2

ffor that yt a-sonder kut

The throte off a man a two:

Thys **Ianuece** recordeth so;

ffor throte yn Ynglyssh, (thys the ffyn,)

Ys callyd **Gula** in Latyn,

Wher-off Glayvë took hys name.

Grameryens³ säyn the same,For yt a-sondyr³ doth deuydeThe partyes layde on euery syde,⁴Wher, save Right, ys³ no refuge.‘ But first, every Right³ful IugeSholde, by³ good avysément,Or he gesse³ eny Iugément,Discerne³ to-form) (*with* al hys myght),Seke and³ enqueryn out the ryghtOff outhers³ part in hys presence,Nat³ ben to hasty off sentence,Nor³ off hys doomys in no wyse.¶ Also³ to yow I shal devyse,

¶ Wheroff the tweynë eggys serue,

Off thys swerd, that kutte & kerue :

ffor on allonë in no wyse⁵By hym sylff may nat suffyse ;⁶

ffor yiff yowr swerde forgyd off steel

Be to-form) ypynted wel,

And sharpyd by dyscrecioun,

Ye moste (off ryght & good resoun)

Ther-*with*-al haue ryghtwysnesse,

Vyces to reforme and dresse,

On your sogetys (*euere* 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 jugement, 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.

[¹ Gladius St., Guladius C.]

¶ Gladius a gula dicitur, & generaliter dicitur Ensis in prelio; sed ensis tantum ferrum est / Gladius vero, totus sed proprie dicitur guladius, quia gulam dividit / & scias quod Mucro, ensis, gladius, spata sunt nomina synonyma.

Gula, a galla, greco dicitur / hec gula, -le, id est, = anterior pars colli; posterior dicitur Cervix.—C. & St.

because some-
body's throat
was cut with
one.

[leaf 39, back]

[³ Stowe]

”

2460

2464

”

”

”

2468

”

”

”

2472

”

”

2476

[⁵ Stowe]

”

”

2480

”

and to reform
the vices of
your subjects

2484

Hem to correcte whan they do wrong.		<i>Reason.</i>
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> -holdē (soth to seyne,)		
To ¹ hym that hath the hornys tweyne :	[¹ Stowe]	except such as are re- served to him who has the two horns.
They be except vn-to hys hand.		
‘ And thus departyd ys your land	2496	
In double party, (thys no doute :)		[leaf 40]
The Ton, the body ys <i>with</i> -oute,		
ffleshly, & redy vn-to synne ;		
But the thother man <i>with</i> -inne ²	[² Stowe] 2500	The inward man is the soul which delights in goodness.
Ys the soule & the spyryt, ²		
Wych in goodnesse hath most delyt.		
Thys the land, loke wel therto,		
That ye shal departe at ³ two,	[³ a Stowe] 2504	
Atwyxē bothē, thogh that neuere,		
Whyl they lyuē, may dysseuere.		
‘ And to thys tweynē, ansuerynge		
Ys thys swerd double-kervynge ;	2508	The body and soul can never be separated in life.
Wher- <i>with</i> ye shal your wyt applye,		
Sowle & body to Iustefye,		
Whan ye sen yt be to do ;		
As thus tak hed, I menē so :	2512	
The Body, ffro hys synnes grete,	[Stowe, leaf 49]	
Duely punysshe ⁴ in cold & hete,		
Yive hym payne, and ek penaunce;		
Consydred euery cyrcumstaunce :	2516	When the body rages, give it pain,
Travaylle, whan he ys to rage,		
Sende hym out on pylgrymage ;		
Charge hym <i>with</i> fastyng & wakyng ;		
So that alway answerynge	2520	and make fast.
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 sinnes ye mown yiue trauaile,
&c., p. 18.

<i>Reason.</i>	' But in a-nother maner wyse	2524
But act differently with the spirit.	Punysshenn the spyryt ye shal also ;	
	As ¹ thus : taketh good hed ther-to :	[¹ And St.]
	In dyuers caas ye mot consydre,	
	And peysen euery thyng to-gydre :	2528
If one is proud, disobedient, or elated,	Yiff he be proud or obstynat,	
[leaf 40, back]	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 thogh pryde or Frowardnesse, ⁵	[⁶ nor St.]
	Wyl takē no correcciōn.	
	Than may yow ⁷ (in conclusyon)	[⁷ ye Stowe] 2536
	Tornen (to maken hym afferd,)	
	The tother party off the swerd,	
you must use the sharp edge of the sword to him,	Wych ys sharp, & whet ful kene,	
	To wonde, & hurte, & parte atwene,	2540
	And ful mortally to byte :	
	Spareth nat ther-with to smyte,	
	Lyk as ye may, by your power.	
	' Wherfor doth iustly your dever	2544
and smite to punish.	⁸ To smyte & hurte, for punysshynge, ⁹	
	By the sharpe strook of ¹⁰ cursyng ;	[¹⁰ Stowe]
	fior wounde nor hurte ys noon so ¹⁰ fel	„
	Nor noon so mortal nor cruel ¹⁰	„ 2548
Cursing is cruel and perillous,	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)	
and can only be cured by Him who is above.	That ys a-bove, mor souereyn,	
	Wych hath an hand, power, & myght,	
	Hym to recure, (of verray ryght,)	2556
	Serche the soor with-Inne & oute.	
	Wherefore he ¹¹ sholde gretly doute,	[¹¹ he St., ye C.]

² Camb. : and wol not amende for ammestinge 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 cursinge. And ther is no wounde so cruelle. For with-oute remedye it is dedlych, etc. ; p. 18.

That so ys hurt, as I ha told,

Wherso be he yong or old.

2560

Reason.

Exaample off the pereyl off cursyng.¹

¶ And to purpos in especyal :

Yt fyl that oon offycyal

In-to a gardyn onys wente,

To gadre cheryes off entente,

2564

The fayrest that he koudē se,

And clamb ful hiñ vp on A tre.

But shortly, in hys comyng down,

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,” *quod* he, “ cursyd mote thou be ! ”

And wente hym forth, fer nor ner, [Stowe, leaf 50, back]

Tyl vn-to the nextē yer,

2576

To gadre cheryssh² he kam a-geyn,

[²Cheryes St.]

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,

And, *with-uten* any more

2584

He seyde, (or he ferther wente,)

“ I the assoylle, in myn entente,

God wot, I mentē no thyng so,

So gretē³ vengaunee 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.]

Instance of
the evil of
Cursing.

An official
went to
gather
cherries.

[leaf 41]

As he de-
scended the
tree, a branch
caught his
surplice and
tore it.

This made
him curse
the tree.

Next year he
came again
and found the
tree barren.

Then he
repented,

and absolvd
the tree,

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

With the sharpë for to kerue,	[Stowe, leaf 51, back]	<i>Rearon.</i>
But he to-forn ful wel obserue	2636	
That he ferst with the platte assay,		
In goodly wysë, what he may,		
Al that ys mys, ¹ for to redresse :	[¹ a mys St.]	and try the
ffor by the platte, I ther ² expresse	[² dar St.]	2640 flat before the edge,
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 Ammonycyon		
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 smytynge.		
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 teachyng and preach- yng 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. proverbiorum. 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 cherehe,		
That han manhys ⁸ sowle in cure	[⁸ mannys St.]	
With plat they sholdë fyrst recure,	2668	
Rather than with the sharpë wounde, ⁶	[leaf 42, back]	

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

De ee 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.

<i>Reason.</i>	By ther charge, as they ar bounde.	
than by wounding them with the sharp edge.	' Now haue ye herde ¹ & ye lyst se.	[¹ Stowe]
	How ye shal vsen allē ¹ thre,	,, 2672
	The plat, the sharpe, & eke the poynt,	
	I haue yow told, fro poynt to poynt;	
	And rehersyd ek also	
[Cap. xxviii] Thus I have told you how and when to use the Sword,	In divers caas how ye shal do ;	2676
	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.]	
	Wyche ys to seyn, (oute of doute,)	
which is called Versatile, because (see Genesis) it turns every way, and may be used according to need.	A thyng that men mowe ³ torne abowte, [³ may St.]	
	Now the platte, (who kan take hede,)	2685
	And ⁴ the sharpe, whan yt ys nede.	[⁴ Stowe]
	' And for thys skyles, off resoun	
	Yt ys yput in your bandoun,	2688
	Ay to be redy, (as yt ys skyle,)	
	ffor to tourne yt at your wyl.	
And when you wield the Sword,	Ther-to ye han power & myght,	
	As the caas wyl suffre off ryht,	2692
	Off verray trouthe & equitye.	
	' And for that skylē, sothly ye,	
you are calld Cherubin, full of knowledge and wisdom.	That in yow ther be no blame,	[Stowe, leaf 52, back]
	Therfor ye trewly ber the name	2696
	⁵ Cherubin , fful of 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	
If you were not Cherubin [leaf 43] you might do wrong,	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,	
and condemn men in haste.	Deme, or ye the trouthē knewe,	2708
	Off hast, with-outē good a-vys,	

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

Off Paradys, of verray ryht, By iustē tytyle, thorgh your myght. ‘Lo, her the sygnyfycacion), And trewē demonstracion Off swerd & keyēs, bothe yfere, Shortly, (yiff ye ¹ lyst to lere,) I ouerpasse & late yt gon), By-causē folkys many on Han her-to-form (who lokē wel), Declaryd the mater euerydel, And what they tokne in ther wrytyng : Consydreth thys in euery thyng ; Looke that ye yow nat excuse Your offyce trewly for to vse, So as ye ouhtē dyscretly.’			
	[Stowe, leaf 54]	2788	<i>Reason.</i>
	[¹ yow St.]	2792	The meaning of Sword and Keys I pass over—it has often been declared—
		2796	
		2800	but charge you to use your office discreetly.

[The Pilgrim.]

The Pilgrim.

² And whan that Resoun fynally Hadde told hyr tale, I herde al wel, And consycred euerydel, Talent I hadde, & gret desyr ³ To haue that swerdē, ⁴ bryht as ffyr, [⁴ swerde St., swerd C.] And the keyēs cke y-ffere, Off entent (as ye shal here), That I myghte ben an huisssher, Or at the gate a porter, The passage to kepe of ryht Ther-on tawaytē ⁵ day & nyht : This fantasye ⁵ fyl in my thouht ; But, God wot, I wystē nouht, ⁵ Nor knewe ful lytel (at the leste), What was the ffyn of my requeste, Nor took but lytel heed ther-to. ³			
		2804	[Cap. xxx]
		2808	Then I desired to have the Sword and Keys.
	Hostiarius		[leaf 41, back]
	[⁵ Stowe]	2812	
	”		To be a Porter,
	”		
		2816	not knowing what the end would-be.

And offtē tyme yt falleth so,
That A man hath wyl ta thyng [Stowe, leaf 54. back]

² Camb. MS. has : But to what ende j shulde come, ther-of j hadde nowht yit 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 venroie,
Encore pas pensé n’y auoie.

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

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

<u>The Pilgrim.</u>	Wych neuere ys broulit to noon endyng,	2820
	As men may oftē sythēs se.	
	ffor yiff the sonys of zebedee	
	Hadde madd ¹ ther askyng ryhtfully	[¹ made St.]
As it befell to the sons of Zebedee,	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 aforēn C., affornē St.] 2828
	In the gospel ye may yt se	
so it hap- pened to me. [Cap. xxxi]	And evene lyk yt ffyl of me,	
	Whan I to Moyses gan gon,	
	Besechyng hym that he, A-noon	2832
	Woldē graunte, ³ lyk myn askyng,	[³ graunten St.]
	The swerd and keyes to my kepyng,	
	Off hem frely to haue vsage,	
When I made my request to Moses,	ffor to kepen the passage.	2836
	But whan that he had herd me wel,	
	He fulfyllede neuereadel	
	Lych the purpos of myn askyng,	
	Nor thlentent off my thynkyng :	2840
	The swerd ⁴ he took me in myn hond, [⁴ swed C., sverde St.]	
he did not answer me as I expected.	But (as ye shal vnderstond,) Commyttyd so to my depooos	
	That yt was alway styllē cloos	2844
	In the skawberk, as I ha sayd,	
[leaf 45]	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]
But all was done wisely and pru- dently.	That I sholde hanē ⁶ 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
[Cap. xxxii]	Wher-off I was, ay mor & more	
	Abaysshed, & astonyd sore,	
	And specyally (to speke in pleyn,)	

That I to-forn ⁿ haddē nat seyn	2860	<i>The Pilgrim.</i>
Som other folk yboundē so,		I was aston-
In cas semblable as I was tho ;		ished that I
Thynkyng (in myn entencyoun)		had not seen
That I woldē to ¹ Resoun	[¹ wolde vnto St.] 2864	others in like
Holden my way, off hyre tenquere,		case with
And the causē iustly lere		myself,
Off al thys thyng, for mor certeyn ;		
And thus she Answerde me ageyn :	2868	and went to
Resoun Answerd :		Reason to en-
' My ffayrē ffrend,' 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	
And thogh thow haue at skolē be,		She told me
Thow hast nat ther (as semeth me,) heren		my wits were
Lernyd gret wyt, nor bore a-way ;		blunted and
And specyaly (I dar wel say,)	[Stowe, leaf 55, back] 2876	dull ;
Thow hast nat lernyd, for al thy wyt,		
predicamentum ² ad aliquid.	[² Fr. Le predicament]	and that I
ffor thys predicament, sothly,		had not
Hath hys beholdyng (fynaly)	2880	learned the
Vnto som other maner thyng		Predicamen-
Than to hym sylff, as in werkyng		tum ad ali-
Makyng (in conclusiōn, ³)	[St. & C.]	quid,
Hys ground & hys fundacyon	,,	[leaf 45, back]
Vp-on A-nother groundē, in soth :	,,	
Thys predicament alway so doth.	,,	
ffor what he hath (tak heed, my brother,)	,,	
Nat off hym-sylff, but off a-nother	2888	which takes
He taketh yt, to be mor strong,		what it has
And to no whiht ne doth no wrong.		from another,
' 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 lernē 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 yealdyd but God only,	2904
		Yiff Genesis ne lyë noult. <i>dixit deus. Genesis i^o capitulo (3, 6, &c.).</i> But A-noon as man was wrouht,	[Stowe, leaf 56]
		(Tak hed & markë wel thys word,) Than was he callyd God & Lord,	<i>Plantanerat Dominus I eis (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,	[¹ hadde St.]
		Tho was he Lord, havynge lordshepe. And yet (who that taketh kepe,)	2912
		Hys lordshepe was nat mor at al As ben thys lordys temporal, Gretter off domynacyon)	
Temporal lords are considered greater, [leaf 46]		Whan they han in subieccyon)	2916
		Peplys at her lust to-beye ² :	[² tobeye St.]
		ffolk ar wont than ³ to seye,	[³ folke . . . thanne 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 fayH, I dar wel seye; ffor lordshepe pleynty ⁵ ther wer noon,	[⁵ pleynty om. St.]
		Yiff ther seruauntys wer agon.	2932
		The name off servaunt ek also, Yiff that lordshepe wer ago, Muste ek faylle, as thow mayst se;	[Stowe, leaf 56, back]
		ffor nouter party may nat be	2936

With-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 ffaylle bothë two.

They stand
and fall to-
gether.

¶ Vnderstond wel thys lesson,

How thou¹ art in subieccyon);²

[¹ How thou St.]

2952

[leaf 46, back]
[Cap. xxxiv]

Consydre how thow art ysett

[St. & C.]

Vnder a-nother, and soget

„

To hym, and mvstest hym obeye

„

Wych hath also (I dar well saye)

„

2956

Vpon the(e) Iurediccyon,

Power & domynacyon,

As thy souereyn, what-euere he be.

‘But o thyng deceyveth the :

2960

You have no
subjects as
He has,

Thow hast no sogetys as hath he;

ffor wych thyng (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,

Commyttyd 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,

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.

<i>Reason.</i>	Thow sholdest ther-with 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.]
	Nouthur to keruë nor to smyte. And shortly, (yiff I shal endyte,)	2980
and it were better to keep it undrawn,	Bet wer to the, Touchyng swych werk, To kepe yt cloos in the skauberk Than folylly thy-sylff to bolde,	
	Out off the skauberk yt to holde ;	2984
than, draw- ing it, to look like a fool.	ffor ffolkys woldë deme off ryht, Ther-off whan they hadde a syht, Yt wer no wysdom, but foly,	
[leaf 47]	And a maner Surquedy,	2988
	Whan they be-heldë euerydel, The keyes nat cloyd vnder seel, ²	[² seell St., el C.]
[Cap. xxxv]	Syth thow (with-uten any glose,)	
It is not for you to open and shut.	Mayst nouthur shettë nor vnclose,	2992
	Yt longeth nat to thyn offys.	[Stowe, leaf 57, back]
	‘ ffor wych, lernë to be wys, And se how they wer taken cloos, And vnder seel in thy depooos,	2996
	Knet & boundë faste & strong, That thow with hem ne do no wrong. Thy power ferther doth nat strecche,	
	Wher-off thow sholdest no thyng rechche,	3000
	Yiff thow wer wys, as semeth me.	
If you listen to me, you will rest satisfied,	‘ And Tak also good heed, & se, Off al that I to-forn ha sayd :	
	Thow sholdest be ryht wel a-payd	3004
	Off thy power, & nat ne stryve, Thogh thow neuere in al thy lyve Haddest no lordshepe mor at al.	
	And for to speke in specyal,	3008
	Yt ouhte ynowh to the suffyse, As I shal to the devyse,	
and strive to govern your- self.	Thy-sylff for to gouerne a-ryht, Dyscharyd off euery other whyht.	[Nota. St.] 3012
	Than artow prudent, douteles ; And for thys skylë, Moyses,—	

		<i>Reason.</i>
' 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,	[¹ yt doth St.] 3020	
The keyes closyd vnder sel,	[Stowe, leaf 58]	
He may to the vnbyndē wel ;		
The swerd also, by tytle of lawe,		
Makē that thow shalt yt drawe	3024	[leaf 47, back] give you leave to use them as required.
Out off the skauberck, fer nor ² ner,	[² ne St.]	
Lych as thow hast off hym power,	[St. & C.]	
Sogett alway to hys sentence	„	
And as the caas graunteth 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 necessitye		
Lycence ³ grauntyd vnto the	[³ Stowe] 3040	
Plentevously, & ek vsage,	„	
Consydryd w ^{ith} 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] Who holds the sword naked, and the keys unbound,
Bare & nakyd in hys hond,		
And the keyes vnbounde also,		
Off ryht, as he ouhtē do,	3052	
Thys he that haueth pleyn power,		
(Who kan looke w ^{ith} 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
must be obeyed.
[leaf 48] 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*; *et deus est* 3068
But thow hast noon, (as semeth me,)
Wheroff thow ouhtest glad to be,
And in thyn hertē ful Ioyous.’
- Pilgrim.* The pylgrym argueth:
Then I said, ³ ‘Ma dame,’ *quod* I, ‘most vertuous, 3072
‘I have seen (Yiff ye lyst to herē me,)
people who are without subjects 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 avaunce,
And wer ther-off no thyng afferd,
Nakyd for to bere the swerd. 3080
bear the naked sword,
To whom also yt ys wel founde
That the keyēs wer nat bounde,
But redy euere (beth wel certeyn,)
and freely use the keys, Tvnssetten & to shette ageyn 3084
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-knownen 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. ¹
ffor yiff ther be Relacyoun		
Yfoundē there, I dar wel say		
That yt ys ystole a-way. ¹	3096	<i>Reason.</i>
¹ Resoun Answereth.	[¹ — ¹ Stowe MS., leaf 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 Inclynaciouns. ³	”	
¶ Yet for al thys, yt lettyth nouht,		
But that the Lord, wych al hath wrouht,	3116	But God has sovereign power,
Hath lordshepē sovereyne,		
What hym lyketh to ordeyne,		
As the Lord most pryncypal,		
With-outen any mene at al :	3120	
In heuene, 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,		
That no whyht may yt comprehende		None can comprehend this power,

<i>Reason.</i>	'How fer hys power doth extende,	3132
[leaf 49]	Was neuere yet noon so gret clerk.	
	'And thogh the heuene, touchyng his wark ¹	
	Hadde any maner knowelychyng	[¹ his wark St., om. C.]
	To comprehendyn hys werkyng,	3136
	Yt sholdē nat so hardy be	
	To gruchche ageyn hys deyete.	
and none are so hardy as to oppose His decree.	But I ² speke in wordys pleyn,	[² I St., to C.]
	Humblely 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 fymment	
	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	
Though God's chief vicar have	Off God the chosē cheff vyker,	
	And hys placē kepeth ⁴ 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	
	Wher ⁵ down shad by influence	[⁵ were St.] 3164
	To other lowere of degre	
	Commytted from hys souereyn se,	
shed His influence around,	Whom he ordeyneth her & yonder	
	By commysyon to be vnder	3168
[leaf 49, back]	⁶ Hys high power by Ordynaunce	[⁶ — St. MS., leaf 60, back]
	For to haven Governauce	
	(Who that kan the trouthe seke)	

'To bere the swerd, and keyës eke,	3172	<i>Reason.</i>
So that by her dyscrecion		
And prudent ⁶ mediacyon		
AH thyng vnder ther myghte	[C. & St.]	
Wer gouernyd wel by Ryht,	,,	3176
Wych to hem dooth ¹ apertene	[¹ to hem dooth St., om. C.]	
Vnder entent pur & clene,		
Aftter the bond off ther offys.		
'But nat for-thy, yet for al thys,	3180	
Ther ys no causë but that he		
Wych that hath the souereynte,		yet he, as God's vicar
The cheff vyker above echon,		
Off verray ryght, & other noon,	3184	
Ys curat (in conclusioun,		
With-out e 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 commyssyon,	[³ his St.]	
Somme folkys of relygyon,	3192	
Hys offys to excersyce		
Vnder hym in sondry wyse ;		
Hem establysshed, with power large,		
ffor to helpe hym ber hys charge ;	3196	has others commission- ed to aid him.
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,) u ?		
They be nat but ordynarye,	3204	
Commyttyd, ther offys for to do,		
Thogh thou sest hem bothë two		
Ber swerd And keyës in ther hond		And though you see these [leaf 50]
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 receiued them from the principal,
Off the vyker pryncypal,		

<u>Reason.</u>	‘ Wych aboue gouerneth al,	3212
	That gaff to hem ther power <i>with</i> <i>Predicamentum ad aliquid.</i>	
	They tooke yt (who consydereth al)	
	Off hys gyfte in especyal ;	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
and not meddle with what does not concern you.	That in medlyng ys mor large	
	Than the boundys of hys charge.’	
	Off the Sacrament off the Awhter :	
[Cap. xxxvii] <u>Pilgrim.</u>	And whan thys lady, Dame Reson,	
	Touchyng myn oppynyon,	3232
	Hadde declaryd vnto me,	
	Ryht forth- <i>with</i> I dydē se,	
	(As I be-held tho douteles,)	
Then Moses went to dinner,	That the hornyd Moyses	3236
	Shope hym Ryght as any lyne	
	To make redy & go dyne,	
	And hys mete ek redy make.	
	And tho, good heed I gan take	3240
[leaf 50, back]	How hys mete (pleynly to deme,) [C. & St.]	
	Was other than yt dydē seme ;	”
	And off ó thyng, as I took heed, [St., leaf 62]	”
which con- sisted of bread and wine only.	Ther was no thyng but wyn & bred,	” 3244
	The wych wer nat to hys entent ;	”
	ffor tho he haddē gret talent	
	To etyn ffleshe, in hys delyt,	
	And blood ek in hys appetyt,	3248
	ffor to dyfface the oldē ² lawe, [2 olde St., old C.]	
	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,

Contrayre to that comandement,

To helpyn hym Among hem alle,—

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

Grace Dieu be-gan to calle ;

And she kam forth A-noon ryht.

And ther I sawh a wonder syht,

Mor merveyllous than euere afor)

I hadde seyn syth I was born).

ffor ther I sawh, (as I took heed,)

In-to Rawh flesshe, tornyd bred ;

Grace Dieu ordeynede yt so.

And wyn (I took good heed ther-to,)

Was tornyd ek in-to Red blood.

The wych (so as I vnderstood,)

Sempte of a lambe, as thouhtē me.

And, as A man curteys & fre,

Hys offycerys he gan calle, [Moyes St., om. C.] [leaf 62, back]

And bad they sholdē komen alle

[St. & C.]

[leaf 51]

Vn-to dyner ; & ek hem tolde

The maner hooly how they sholde

Han myght & power enterly

ffor to maken al redy

The dyner al so wel as he,

At duē tyme, in ther degre.

And as they weryn at dyner,

To hem he gaff pleylny power

To maken (in conclusiōn)

That merveyllous mutaciōn,

Bred in-to flesshe, wyn in-to blood.

And off that foode (I vnderstood)

He Gaff to etyn to hem alle

(Wych to-forn he dydē calle,)

Thys newē metē most vnkouth,

Mynystrynḡ yt in-to ther mouth.

With hem, hym-sylff he heet also,

And of the blood he drank ther-to.

I sawh yt with myn Eyen cler.

Pilgrim.

Cave ne sanguinem
comedas. St., om. C.

3253

The Old Law
said men
should eat no
blood.

3256

3260

But I saw
the bread
turned into
raw Flesh,

3264

and the wine
into red
Blood.

3268

3272

His officers
he called to
dinner,

3276

3280

and he gave
them power
to do as he
had done.

3284

After which
he gave them
this food.

3288

<i>Pilgrim.</i>	But swych a merveyllous dyner Ne was neuere a-forn yseyn, Nor neuere (that I herdē seyn,) 3292
I saw the mutation with my own eyes, [Cap. xxxviii]	Ne was no swych mutacyon, Nor off so wonderful Renoun. But whan I hadde be-holden al, I tornede me A-noon with-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,' quod 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,' quod she, 'that wyl not I, [St. & C.] ffor ther-of I kan no thyng ; Yt passeth myn vnderstandyng, , 3304 My wyt also, & ek my mynde. , To sen, myn Eyen ben to blynde ; , I se no mor ther-off then thow ; , And I am so astonyd now, 3308 Mor than euere I was a-fore, , Syth tymē that I was bore. ffor yiff that she (I dar wel say) Hadde ymakyd off an Ay [de ono C. & St., leaf 63] 3312 A bryd with ffethres for the flyht, Or that she haddē, thorgh hyr myght, Off a lytel barly greyn Makyd an Er large & pleyn, 3316 Thys ylkede ² Ornedē Moyses, [2 For 'thys ylke' ?] I wolde han be styлле & 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[ē]ly, I the ensure, That I shal no lenger dwelle,
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
Vnto whom she ys contrayre.	3332	she has tran-
ffor she hath, (yiff I shal not lye,) [Grace Dieu St.]		scended the
Off pryde only, & surquedye,		laws of
Lyft the custom & vsage,		Nature,
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
Broke hyr franchise & hyr ryht.'	3340	complaint
		should be
		made.
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
The wych gan holden hyr passage		an old Lady
Towardys Gracē Dieu in soth,		going to-
And off hyr port I-rous & wroth,	3348	wards Grace
And hyr handys ek of pryde		Dieu.
Sturdyly she sette a syde.	[Stowe, leaf 61]	
Hyr Eyen ek (I took good hede,) [² Stature St.]		
Brennyng bryht as any glede ;	3352	
Wonder large off hyr feature, ²	(Feature = make, build)	
Trowynge that she was Nature :		It was Nature
And so she was, thys lady old,		in a furious
ffor Resoun hadde vn-to me told	3356	temper.
Hyr maner and condycioun.		
And, to myn inspeccioun,		
Sche was redy for to stryve,		
ffor Anger dyde hyr hertē Ryve	3360	
Atweyne, in purpos for to chyde ;		
Hyr handys set vnder hyr syde.		
And vn-to Gracē Dieu A-noon		
Thys oldē ³ lady ys forth gon ;	[³ olde St., old C.]	3364
And Rudly fyrst she gan abrayde,		She began
And vn-to Gracē Dieu she sayde :		to upbraid
		Grace Dieu,
		saying :

<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.	3376
	Record I take off allë wyse, Yt outhe ynowgh to yow suffyse The party that ye han ytake, And no maystryës for to make	3380
	In the boundys that I kepe.	
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	[³ haue St.] 3384
	They stonden aH in your demeyne, Ther cours, as ye lyst, ordeyne.	3388
	Ouer hem ye han the souereynste ;	
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 despyse.	3392
	And I, ryht in the syluë wyse,	3396
If you meddle with my free- dom,	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 be- tween 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 outhur part, yiff ye lyst lere,			
That noon ne medle, fer nor nere,		3412	
To have lordshepe off othrys ryht,			
Nouthur 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 bound- ary between us two.
Atwyxen yow & me for evere			
The boundys trewly doth dysseuere,			
And yiveth to euerych hys party;	2 ^o metho' St., om. C.		
Yiff ye lyst look Ryghtfully ¹	[¹ Ryghfully C.]	3420	
As I shal declare now:			
The hiñer part longeth to yow,			
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 wíth hornys sharpe & hard,			
I wolde ther-to ha no Reward.			
And thogh that ye, (yt ys no fayl,)			and Mercury a snail,
Off Mercuryë made a snayl	testudo &c.	3432	
I woldë me nat putte in pres			
To gruchehe, but kepe me styлле in pes;	[St., leaf 65, back]		I would not complain.
ffor ther I cleyme no maner ryht.		3435	
'But her by-nethe, ys al my myght; ³	[³ myght St., mygh C.]		But here be- neath, I am Mistress,
Off ellementys I am maystresse,	Natura naturata, motu ⁴ movens.		
Lady also & prynesse			
Off wyndys and inpressyouns,	[St. & C.]		[leaf 53, back]
And makë transmutacyouns,	,,	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. xli]	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, with many a flour.		
	And al the soyl, thorgh my fauour		3456
	Ys clad of newe ; medwe & pleyne		
I make sweet spices to grow,	And hillēs hiĥ, 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 66]	
	And in ther braunchys ek I sprede		3464
	A-brood myn fresshē vestymentys,		
	And with myn vnkouth paramentys		
	I clothē ham wyth buddys glade,		
	Wych, with wynter, dede I made,		3468
	Thorgh constreynt of hys coldys kene,		
	Tornyng to russet al the grene		
	With fretyng of hys bytter cold.		
causing all which winter made old to become young again.	‘But al that wynter maketh old,		3472
	And with hyr stormys doth desteyne,		
	I make yt fresshe & yong ageyn ;		
[leaf 54]	The bromys with ther golden floure,	[C. & St.]	3475
	That wynter madē (with hys shour)	[St. & C.]	
	Nakyd and bare, dedly of hewe,	„	
	With levys I kan cloth hem ² newe ;	[² hem St., hym C.]	
I repair the beauties of the flowers,	And off the feld the lyllyes ffayre,		
	And off herbys many a payre,		3480
	That wynter slowh with hys constreynt,		

‘ And made hem of ther colour ffeynt,		<i>Nature.</i>
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 Solomon in all his glory was not so richly arrayed 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 bussches Ryche,		
Wych 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 leysurely ; I hate sudden changes.
I hate, in myn oppynyouns,	Subitas mutaciones odit natura	
Al sodeyn mutacyouns ;		
My werkys be the bettre wrouht,		
Be causè that I hastè nouht :	3500	
I take recórd of dame Reson.		
‘ And also ek in no seson		
I slepè nouthur day nor nyht ;		I never sleep.
ffor, of custom & of ryht,	3504	
I hate al ³ maner ydelnesse,	[³ alle St.]	I hate idleness.
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 allē greynēs ek I kepe,		
and grain to grow.	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-thyne,	[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., Touchyd 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.	3556	<i>Nature.</i> But you have turned bread into flesh,
'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,	3560 [¹ a day St.] 3564 [² done St.] 3568 [³ alle St.] 3572 Exodi 3 ^o capitulo 3576 [⁴ bothen St.] 3580 [Stowe, leaf 68] 3584 " " " " 3588 3592	which I can- not allow again. I have sufferd many wrongs from you, as the bush on fire, but not con- sumed; Moses' rod turned into a serpent; [leaf 55, back] Aaron's made to bud; water turned into wine at Cana;

<i>Nature.</i>	'That ye made a maydē clene	—	3596
a Virgin bearing a Child.	To bere a chylde, 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.	Seneca. Tenenda est via quam natura prescripsit; nec ab illa declinandum / & contra illum qui mittitur non alia via est quam contra aquam nauigare.	
These things have caused me much sorrow,	Wher-of, whan I dide aduerte, 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 vengauce 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 excytē me	,,	3620
You excite me to war against you,	Ageyns yow, both nyh & ferre, To be wroth, & gynne a werre, And to be wīth 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, That ye ha swych hardynesse		3628
because you change iny laws,	ffor to chaungen myn vsāges, 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. xlii]	¶ And whan Naturē hadde al sayd, Gracē dieu ful sobyrlly,		

(That herde hyr talë by and by,)	3636	<u>Grace Dieu.</u>
Nat hastyly, but by mesure,		
Thus Answerdë 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 follyly.	,,	
ffor ye to me, ful nycëly,		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, naddë 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 & malyncolyous,	[C. & St.]	
PILGRIMAGE.	H	

But now anger has overcome you.

Had I not seen your ire I should have avoided you.

- '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, Posta. [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 :
 It² stondeth 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 trespase,
 And vndernemen and repreve, [C. & St.]
 And outragously your-sylven greue ,, 3692
 Off offencys I scholde ha 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.

[Cap. xlv]

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

[leaf 57]

and are angry
at what I do,

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

of whom do
you hold all
that you
have ?

<p>‘But to the frut that he hath founde, And the Acornys on the grounde, ffor to fille¹ hys hongry mawe.</p>	<p>[¹ Fylle St., felle C.]</p>	<p>3716</p>	<p><i>Grace Dieu.</i> You are like a swine in the woods,</p>
<p>ffor he, in hys swynys lawe, Off hys rudnesse bestyal, Ne kan no ferther se at al</p>		<p>3720</p>	
<p>Toward the hevene, 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] ffor to the acorn al only, And to hys ffoodē fynally</p>	<p>[Stowe, leaf 70, back]</p>	<p>3724</p>	<p>which sees nothing beyond the acorns on which it feeds,</p>
<p>Ys² set hys herte & al hys thought; ffor he in soth ne recchet nouht Off alle the surplus neueradel.</p>	<p>[² Yt St., Ys C.]</p>	<p>3728</p>	<p>[leaf 57, back]</p>
<p>‘And trew[ē]ly ye may ryht wel Vn-to thys swyn resembled be, Wych kan not be-holde or se, Nor of malys, nor dysdeyn,</p>	<p>[St. & C.]</p>	<p>3732</p>	
<p>Lyst nat knowen in certeyn Off whom ye han al your power With-Inne your boundys, fer or ner.</p>		<p>3736</p>	<p>because you know nothing of whom you receive your power.</p>
<p>With-outē me ye ha no thyng; Nor al your crafft nor your werkyng, With-outē me may nat avaylle.</p>	<p>[St. & C.]</p>		
<p>Yovr werkys alle I sowbpowaylle, And hem supporte, yif ye ha mynde.</p>		<p>3740</p>	<p>All you have comes from me,</p>
<p>‘Vndoth your Eyē³ dyrk & blynde, The Eyen of yovr entendement; And, by good avysēment,</p>	<p>[³ Eyn St., Eyn C.]</p>	<p>3744</p>	
<p>The lyddys off your Eye vncloseth! Knoweth wel (and nat supposeth) I am lady, hool & entere;</p>			
<p>And ye be but my chamberere: Thys shal ye fynde al openly Yiff ye looke avysely.</p>		<p>3748</p>	<p>and you are only my servant,</p>
<p>Leve your wordys hiñ aloffte, And lerneth for to spekē soffte, And Renounceth al your rage;</p>	<p>[Stowe, leaf 71]</p>	<p>3752</p>	<p>and should do homage to me.</p>
<p>ffor ye sholde me don homage</p>			

<u>Grace Dieu.</u>	' (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
I gave you what you have to keep you from idleness,	That ye sholde nat ydel be, And that ye sholde, a-geyn to me Yelde accountys off euery thyng Touchyng the fyn of your werkyng,	3764
and to me you must give an account.	As a chamberere (in sothnesse) Sholde vnto hire mayst[e]resse.	[St. & C.] ,,
[leaf 58]	And therfore, yiff ye wer wys, Ye sholdë nat in your avys Speke of boundys in no degre Set be-twyxë yow & me.	,, ,, ,, 3768 ,,
The bounds between us confine you, but not me.	The boundys cónstreynë your party ; But, for al that, I go frely 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 ; In heuene, in erthe, & in the se I boundë yow, & ye not me.	3772 3776
Whether you are offended or not, does not concern me.	Wer yt offendë yow or greue, I take of yow no maner leue, To go & medle wher I shal : Ye ha no thyng to do with al.	3780
	' I do ryht nouht in my werkyng But as yt ys ryht wel syttyng Off equyte & ryhtwysnesse. ffor she that ys a mayst[e]resse Muste haue a seruauunt hyr to-beye : ¹	[Stowe, leaf 71, back] 3784
A mistress must have a servant.	I trowe ye kan yt not with-seye.	[¹ to obeye] 3788
[Cap. xlv]	And ye ouht to know ek wel That ye ha power neueradel Without me, you can do nothing.	3792
	With-outë me, on no party. I wyl shewë good skyle why, Vp-on the wordys that ye ha sayd, So ye wyl nat ben euele apayd.	

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

Exemplum [1 alle St.] 3828
In 2^o de generacione

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

- Grace Dieu.* ' And off the water tornyd to wyn
 At the fest off Archityclyn : 3916
 Al thys I wrouhtē, thorgh my myht,
 With-outē preiudyce of your ryht ;
 Wher-off ye sholde ha gret gladnesse,
 And nat gruchche for hevynesse 3920
 Touchyng al thys, in no manere.
 ffor alway a good chaumberere
 Sholdē be ryht glad in herte
 Whan she seye, or dyde aduerte 3924
 The fayrē werkys (in sothnesse)
 Off hyr lady or maystresse,
 Pryncypally (who lokē wel,)
 Whan that she leseth neueradel 3928
 Off hyr ffraunchyse in no degre.
 ffor euere mot preferryd be
 The comoun good in general.
 Goodys that ben éspecyal, 3932
 The comoun good, in soth I calle / [Stowe, leaf 74]
 That doth profyte to folkys alle,
 Especyally in al vertu.'
- The Pilgrim.* And whan thys lady, Gracē dieu, 3936
 Had al sayd, I yow ensure,
 A-noon thys lady, dame Nature,
¹Whan shē had herd hyr tale a long,
 Knowyng that she hādde 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.
 The fyrstē² word that she gan seye, [2 Fyrste St., fyrst C.]
Nature, off mercy gan hyr preye,
 And with humble cher & fface
 She confessede hyr trespase ; 3948
 And to hyr sayde most mekely,³ [3 mekely St., mekly C.]
 ' Ma dame,' *quod* she, ' ful folylly
 I have govérnyd me to yow,

¹ Cap. l. Caps. xlvii, xlviii, 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;
 Nor that ye no thyng despyse 3972
 What-euere I do, for al your wyt; [C. & St.] [leaf 61]
 ffor I ne wyl nat suffren yt, ,, for I will not
 But werke alway (as yt ys skyl) permit it.'
 With-outë yow, after 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
 He made A-noon (thys, the cheff,) When Moyses
 ffor to departë the releff, had dined,
 Hys Awmener yt hadde in charge, [Stowe, leaf 75]
 And bad to yive yt forth ful large 3984
 To pylgrymes, wych day be day and had com-
 Travayllede forth vp-on her way; manderd his
 Off the wych, as thouhtë me almoner to
 Ther was gret noumbre & plente. 3988 give food to
 But, or that he gaff any thyng poor pil-
 Off the releff in partyng grims,

<i>The Pilgrim.</i>	Vn-to any maner whyht,	
	Out off a chaumbre, a-noon ryht,	3992
two ladies appeared	I sawh two ladyes kome yfere,	
	Wych, of port & of manere	
	And off wommanly plesaunce,	
	Hadden ful gret suffysaunce ;	3996
	And curteysly amynd the pres,	
between Moses and the people.	Atwen the peple and Moyses,	
	They putten hem, thys ylkē two.	
	[6 lines blank in MS. for an Illumination.]	
The first held a little writ- ing in her hand.	¶ And she that wente a-forn ryht tho,	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,	„
	¹ Wych in hyr hond, (as I be-helde	„
The other held a ham- mer in one hand, a rod in the other,	The samē tyme) an <u>hamer</u> helde. ¹	4008
	And in hyr other hand with-al,	
	She held a <u>yerde, slender & smal,</u>	[Stowe, leaf 75, back]
	To skouren chyldern, & chastyse.	
	And also,—as I shal devyse,	4012
	Vn-to my syht a thyng vnkouth,—	
and a besom in her mouth.	She held a <u>bysme in hyr mouth</u>	
	Atwyxe hyr teth, (yt ys no fayl,)	
	Wher-off I haddē gret mervayl.	4016
	Yet she yt helde so cvrteysly	
	That no man woldē ² 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,	
Anybody else would have been thought mad.	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 abrayde	
	To pylgrymes, & thus she sayde :	
	(The bysme lette hyr neueradel	?

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

But that she myght spekē wel :)	4028	<i>Penance.</i>
‘Syr̄s,’ quod she, ‘I wot ryht wel		[Prose. Cap. lii]
That ye consydr̄en euerydel		‘Sirs,’ she
My gouernaunce & myn aray.		said, ‘I know
But I wot wel, (yt ys no nay,)	4032	you are ob- serving my demeanour and dress;
Ye nat aduerten in substaunce		
Touchynge al my gouernaunce.		
I trowe ye kan nat al espye		but you do
What thyng yt doth sygnefye.	4036	not see what it signifies.
But, kometh ner to me echon,		
And I shal declare A-noon		
To yow the maner by & by,		[leaf 62]
And yt exponē feythfully,	4040	
Off the trouthe my sylff taquyte.		[Stowe, leaf 76]
‘I am the ffayre, lound but lyte ;		I am the fair
Off my port, demur And sad,		one,
Debonayre, & gretly drad	[saddle . . . dradde St.] 4044	little loved.
Off felē folkys that me se.		
And trew[e]ly I am ek she		
Now-a-dayēs lytel preysyd,		I am little
And yet ful worthy to be reysed	4048	praised.
Off prys, to folkys that be dygne ;		
Rygerous & ful benygne		
To allē 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 Penaunce.		My name is
The cheff wardeyn (who lyst se,)		Penance.
Off thylkē ylē most secre ;	4056	
The wych (who espyē kan,)		Verba Translatorys
Ys yhyd with-Inne a man.		
I make yt elene (I yow ensure,)		I guard the
Off allē fylthe & al ordure,	4060	Isle within man,
Or ther-yn entre any whyht.		
Therefore I bere, off verray ryht,		
Thys bysme ; Thys hamer, ek ther-to,		
And thys lytel yerde also,	4064	
On al felthēs ² to be wreke.		[² Fylthes St.]
With thys hamer I brose & breke,		and cleanse it of all filth.
Lyk to my condycyoun		

<i>Penance.</i>	‘ <i>With</i> anguiſſh and contricioun,	4068
With my hammer I break obſti- nate hearts.	Hertys that be obſtynat <i>With</i> ſynnës olde, ek indurat, [Stowe, leaf 76, back] And fulfyllyd with vnclennesse, I do alway my bysynesse	4072
	To make hem ſouple, neſſhe, and tendre, And off her gretë ¹ bollyng, ſclender; [¹ grette St., gret C.] Also for to wake and wepe,	
[leaf 62, back]	Sorwe & pleyne <i>with</i> ſyhës depe, ffor ther ſynnës waymentynge.	4076
As a child by ſtriking an apple makes it ſoft,	¶ And as a Chyldë <i>with</i> betynge Exemplum. [C. & St.] By exauple (as ye ſe offte), Maketh his hardë ² appyl ſoffte [² he harde St., . . his hard C.] <i>With</i> offtë ſmytyng off hys ffyſt, [C. & St.]	4081
	Tyl yt be tendre as hym lyſt, And that the lycour ysſeth oute, Ryght ſo fare ³ I, yt ys no doute : [³ fare St., far C.]	4084
	I ſmytë hertys vp & down, And <i>make</i> hem, by contrycioun, Wyth saltë terys (thys the caſ,) To ſorwe, crye, & ſeyn, alas	4088
ſo I make men cry Alas! for their ſins,	That they euere dyde Amys! Yē ſhal yt fynde, & thus yt ys, Off ther treſpácys they repente, And ſeyn, in al ther beſte entente,	4092
and cry to God for mercy.	‘ A, Lord God! now, off thy grace, How ſhal I han off my treſpace Allegement, <i>with</i> -outë the, But thow graunte, off thy pyte,	4096
	That I may, al outterly, Off my Gyltës ha mercy, So that I do no mor Amys? Now, goodë Lord, thow grauntë thys!’ [St., lf. 77]	4100
With this hammer I ſoftened Peter’s heart,	Thus I maken hem cryen offte. ‘ And <i>with</i> thys hamer I madë ſoffte ſeyn Petrys herte, & yt to-brak, That yt wente al vn-to wrak,	4104
	Wych ffyrſt was hard as any ſton. But I made yt neſſhe A-noon Whan he hys mayſter fyrſt forſook.	

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

<i>Penance.</i>	' Yiff yt ther-in be wasshë wel.	4148
	And for thys skyle, in my wasshyng,	
[leaf 63, back]	I am vn-to the myghty kyng	
For this washing I am	Callyd sothly the 'lavendere,'	
called the	And also ek hys 'chaumberere,'	[C. & St.] 4152
king's Laundress and	In thys offyces bothë two,	"
Chamberer.		
[Prose. Cap. liii]	' Now vnderstondeth ek also,	
	That thys hamer I ber with 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)	4164
	The fylthe ys hardyd so with-Inne,	
	That yt wyl not lyhtly twynne,—	
as if he were a pot full of hardened filth,	Off old gadryng ful indurat,	
	And in maner obstynat,—	4168
	To be made elene in any wyse.	
	But than anoon I kan devyse	
	Myn hamer myghtly tavale, ¹	[¹ to avale, let fall]
	And breke the pot in pecys smale ;	4172
	And on the felthë to be wreke ;	
which before it can be cleansed must be broken.	On smalë sherdys I it breke.	
	' And fyrst off allë I begynne	
	To drawe the felthë hyd with-Inne	4176
	Out, to make yt shede a-brood,	
	Wych with-Inne so long a-bood,	
	And al the ordure ek with-al.	
	And yiff I broke yt nat so smal	4180
	On pecys vp-on euery syde,	
	The fylthe with-Innë wolde abyde,	
	And mor & mor ay wexyn hard.	
[Cap. liv] Understand from this,	' Now vnderstond, & hath reward	4184
	To thys doctryne & thys lesson	
	Touchyng verray contrycioun,	
[leaf 64]	Ye that desyre of herte & thought	

'To lerne yt, & for-gete yt nouht.	4188	<i>Penance.</i>
Thynketh, ye folkys that be wyse,		you wise ones,
That yt doth nat ynowh suffyse		
A man, in Groos (as ye shal lere,)		
To gadre hys synnës aȝ 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 enough to gather your sins together and break them like the pot,
On sherdys & on pecys ek,		
Yet al yt ys nat worth a lek,		
But euery sherd be cerchyd ¹ wel	[¹ serchyd St.]	
Touchynge hys ordure euerydel,	4200	
And yscrapyd clene a-way,		
Ye mot hem breke in gret affray,		
That felthë noon ther-in abyde ;		
ffor wych ye mostë wel provyde	4204	
<i>With</i> sobbynge & <i>with</i> syhës depe		
And saltë terys that ye wepe,		
And other peynys sharpe & smerte ;		
Thynkyng thus <i>with</i> -Inne your herte ;	4208	but that each sin must be repented of,
'Thow dyst offende on swych a day,		
Where yt Sondag or Monday ;		
Than dystow thylkë gretë synne ;		
And swych an hour thow dyst begynne,	4212	
Havyng off God no dred nor fere.		
Thys was gret ; that was grettere.		
And thus thow dyst, thylkë tyme,		
Wher yt at Eve, wher yt at pryme,	4216	and the circumstances of it called to mind,
And to don evel, were ² offtë blythe,	[² were St., wher C.]	
And that thow dyst so offtë sythe.		
And rekne by & by yffere		
The cyrcumstauncys & the manere ;	4220	
Torne & cast ek, vp so doun,		
Wher that thy Temptacioun		
Was gret or smal ; acounte al thys,	[Stowe, leaf 79]	[leaf 64, back]
And thynkë ³ whan thow dyst amys,	[³ thynke St., thynk C.]	
Yiff a-form thy great offence	[C. & St.] 4225	
Thow madest any résystence,	,	and whether you resisted it.
And wher thow wrastlyst any thyng	,	

<i>Penance.</i>	'To <i>with-stonden</i> in <i>werkyng</i>	[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 lefftyst the rust		
	To kankren in thy consciënce,		
	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 thóuht,		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 gret ⁶ damage doth	[⁶ grete St., gret C.]	
	By long processe, yiff yt abyde.		

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

<i>Penance.</i>	' And thus, yiff ye take hede a-ryht,	4308
	Thys the sygnifycacioun	
	And verray exposicioun	
	Off thys hamer that ye her se ;	
	The wych ys namyd, ek off me,	4312
My hammer is Contrition.	(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,	4316
	Wych, myd my teth, ¹ day by day,	[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 Chaumberere	4320
	Off hym that ys most myghty kyng.	
	And thys bysme ys wel syttyng	
	To hyre that ys a chaumberere.	
	But yt may happë, the manere	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 madë mencyoun	
	Off the Exposcioun,	4328
	Ye knowë wel, (yt ys no doute,)	
	That who that ² euere shal casten eute	[² so St.]
	Any felthe or vncleennesse,	
[leaf 66]	Out off a placë, 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 hauë ay in mynde,	
	That felthë noon be leffte be-hynde,	4336
	Lyst, in the purgacioun,	
	Men myghten han suspecyoun	
lest filth be left here and there,	That any maner vncleennesse,—	
	Thorgh slouthë or foryetylnesse,—	4340
	Wer lefft be-syden, her or ther,	
	In any Angle or Corner,	
	ffor the bysme was nat redy	[Stowe, leaf 81]
	To swepë elenë by & by.	4344
	ffor, by swych occasioun,	
	Ther myghte, of felthë gret foisoun	
	Be couert, as yt happeth offte,	

On hepyss 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 haddē sothly as I rede,	4356	
Gaate ¹ off the welle, men dyde on ¹ 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 hevene ;	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 lastē long,		another of
Ther was a gate of Iren strong.	Porta ferrea	iron ;
But A-mong hem euerychon		
Neēmye speketh of on,	4368	and one called
And callyd ys in scripture		by Nehemiah
The gate off felthe & ordure,	[C. & St.] Porta Sterquilini	the Gate of
To voyden ² (In conclusioun)	„	Filth,
Alle the fylthēs of the Toun ;	„ 4372	[leaf 66, back]
Out by that gatē, day be day,	„ [Stowe, leaf 61, back]	out of which
Alle the donge to lede away,	„	was carried
That no maner corupeyoun ¹	„	all that could
Nengendre nat <i>wit</i> -Inne the Toun.	4376	corrupt the
And bet yt ys, as thynketh me,		town.
That thylkē place defoulyd be,		
Than al the cyte wer encumbryd		
Wyth ffylthēs, wych may nat be noumbryd	4380	
Wych euery day encesse off newe,		
And mor & mor ay do renewe.		
' But wher that I am chaumberere,		Where I live
And abyde, (as ye shal lere,)	4384	
ffor to do my besynesse,		

² 'For ther-bi men curen and 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 descryue.	
by five of which all kinds of filth are admittid;	‘ And off thys syxē, ther be fyve	
	By wych al maner vncleennesse,	
	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 therfore, As a chaumberere,	
	The syxtē gate I stonde & kepe,	
	And with my bysme fastē swepe,	4408
	Do my peyne & besynesse	
	Tavoyde away al vncleennesse.	
	‘ 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,	
	Evene as they wer done in dede ;	
	No thyng concelyd for no drede,	4424
	But seyð vn-to hys cōfessour,	

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

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

		<i>Penance.</i>
'To brynge hem to amendement,		
And to haue in rémembraunce		
Ther oldē synnys in substaunce ;	4508	
And whan they thynke on ther trespas		
fful offtē sythe to seyn 'allas,		and confess to God,
That they so sonē dyde assente !'		
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-knowē myn errour,	4516	
And axe off thē forgyff(ē)nesse,		and ask of Him forgive- ness.
Makyng be-hest in sothēnesse ¹	[¹ sothēnesse St., sotlīnesse C.]	
Neuer her-after for to be	[C. & St.]	[leaf 68, back]
Hardy for toffendē the.'	,,	4520
Thus I make hem, <i>with</i> gret peyne,	,,	
Oon hour to wepyn & compleyne ;	,,	
Another hour, by largesse,	,,	Thus I make them to give alus,
ffor to geven gret almesse	,,	4524
To porē folk that bé nedy.		
'Another ² tymē also I	[Stowe, leaf 84] [² And another St.]	
Make hem go on pylgrymage,		go on pil- grimage,
Barfoot, by many streiht passage ;	4528	
I make hem fastē, ³ preye, & wake,	[³ faste St., fast C.]	fast, and pray.
And to were (for Crystys sake,)		
On ther bodyēs ful offte		
Sharpē heyrēs, no thyng soffte.	4532	
And thus my smertē ⁴ yerde I vse,	[⁴ smerte St., smert C.]	Thus I use my Rod.
Allē synnēs to refuse,		
And do <i>with</i> -al correccioun,		
Only off entencioun,	4536	
That the remors of noon offence		
Abydē in ther consciēce,		
Nor retournē ther ageyn.		
ffor I wyl be wel certeyn	4540	Thus old sins receive righteous punishment.
That oldē synnēs ⁵ punysshed be	[⁵ synne St.]	
Off Ryghtwysnesse & equyte ;		
ffor, <i>with</i> -oute punycoun,		
Passeth no transgressioun ;	4544	
ffor, who to synnē doth assente,		

	<i>Penance.</i>	' Moste afftér-ward hym repente ; And havē duē répentance	
All who sin must repent.		And vnderfongyn hys penaunce ffor hys synnēs newe & old.	4548
The Red I use is named Satisfaction.		And ther-fore, thys yerde I holde, Wych <u>namyd</u> ys (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 & répentance, [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.] Thus I have made you a sermon of my name and office,		Off equyte & good resoun. ' Now haue I made yow A sarmoun Off my name & myn offys, And told the cause (yiff ye be wys,) Off my komyng A-mong thys pres, A-twyxē yow & Moyses, And sette me ek (yt ys no fable), Evene Aforē hys ownē table,	 4564 4568
and of my coming be- tween you and Moses.		In myn entent, & thys the cheff, Be cause ye Axen the releff Off hys dynere, on & alle And ther-affter fastē calle, With wonderful gret bysynesse.	 4572
		' 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- proach 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

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

<u>Penance.</u>	' In myn entent, that fynally	
	Yt be nat touchyd of no whyht,	
[leaf 70]	But he to-forn (as yt ys right, ¹)	[¹ Stowe] 4628
No man receives it until he has been chastised and purified.	Be <i>with</i> my yerdë ² fyrst chastysed,	[² yerde St., yerd C.]
	And also (as I ha devysed,)	
	<i>With</i> myn hamer broke a-two,	
	And <i>with</i> my bysmë swept also ;	4632
	That he be purgyd al aboute,	
	Bothe <i>with</i> -Innen & <i>with</i> -oute :	
Let young and old do as I command.'	Lat euery man be war & wys	
	To werkyn affter my devys,	4636
	Whether that he be yong or old.'	
[Cap. lxi, prose.]	And whan thys lady hadde al told,	
	And yt ³ declaryd (al yfere)	[³ yt St., om. C.]
	Off hyr offycë the manere,	4640
Then the other lady, Charity, stood forth, and said :	¶ The tother lady that stood hyr by,	
	Gan pressë forth, & was redy	
	(Lych as ye shal vnderstond,)	
	<i>With</i> the scrypture in hyr hond,	4644
	Off the wych to-forn I tolde ;	
	And hyr lettre she gan vnfolde,	
	And in opyn audyence	
	Thus she seyde in sentence.	4648
<u>Charity.</u>	' Syrs,' <i>quod</i> she, ' yiff ye lyst lere,	[Stowe, leaf 86]
' You have heard Penance describe her office,	Ye han herd al the manere	
	How thys lady, Dame Penance ,	
	Hath declaryd in substaunce	4652
	To yow hyr offyce by & by.	
	And, by your leuë, now wyl I,—	
	In hope I may your thank dysserue,—	
and now I hope you will hear me.	Declarë wher-off that I serue,	4656
	Off myn offyce & my degre.	
	' I wyl ye wyte, that I am she	
	That neuere haddë yet delyt	
	To haue no persone in despyt,	4660
	Hiñ nor lowh, in no degre ;	
My joy has ever ben to prosper all men,	ffor al my Ioye, wherso I be,	
	As fer forth as I ha myght,	
	Ys to forthren euery wyht.	4664
	And neuere yet, for no greuance,	

' On no man I took vengauunce.	[Stowe]	[leaf 70, back]
Myn Enemyes also I fforbere ;	,,	Charity.
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 mantel 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 and feel the adversities of others,
That ffele as mychē harm in me		
Off other folkys aduersyte,		
As they hem-sylff that yt endure.		
And al ² my goodys (I ensure,)	[² alle St.]	4688 and divide my goods among the poor.
Be comoun vnto euery whyht,		
Whan they ha nede, as yt ys ryht.		
' Seyn Poul sayd ek, in hys wrytyng,		
Off vertu he hadde no thyng,		4692
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 My name is Charity.
I am callyd dame Charyte,		
That hauē al folk in cherte. ⁴	[⁴ Cherte St., cerce C.]	

¹ Camb. MS. reads: I am . . . Thilke that loueth alle folk with hol herte, with-oute yuel wil; thilke that seecheth no vengauunce, 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 ffeede 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 euery other maner whyht,		
	As off myn owne of verray ryht.		4712
	‘ I am she that paciently.		
	Kan suffren, & benygnely	[Stowe, leaf 87]	
	Allē sorwēs 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 spekē 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 rehersē kan,		4728
	ffor louē 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,) With sharpē thornys crownyd be,		4736
	And sprede hys Armys on the rood,		
	And for your sakē 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, & euery cost,	„	
	And to his Fader yelde hys goste,	„	

In to his hand hys spyryt take.	[St. & C.]	<u>Charity.</u>
‘Al thys I made hym, for your sake,	,,	4744
Tenduren off entencioun,		
To makē your redempeñoun	[Stowe, leaf 87, back.]	
That wer for synnē lost echon.		
And to helle I made hym gon,		4748
To fette hem out that ley ther bounde,		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 hys testament.	[³ Stowe]	
The formē ther-off to endyte,		
He calledē me yt to wryte :		4760
ffor to make the formē bettre,		
My sylff wrot yt, euery lettre		I wrote it,
And namyd yt (yt ys no les,)		and called it
‘The trewē testament off pes.’	Testamentum pacis.	4764 The True Testament of Peuce.
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 (with-outē lye)		I, Jesus, who am the Truth,
Trouthe, Sothfast lyff, & weye,		[leaf 72]
Now to-forn or that I deye,		4776 the Life, and the Way,
The deth off whom ys ful certeyne,		
And how I shal 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-quethë 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 Whan yt shal descendë doun In-to the dyrkë ¹ mansyoun Off the foulë 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.	4784 [¹ dyrke St., dyrk C.] 4788 4792	
for Him to keep while I descend into hell.	‘ And my body, I quethe also To the sepulkre, for dayës thre, Wych Ioseph hath mad for me. Wych Body I leve also To trewe pylgrymës that her go, As thyng that most may hem awaylle Hem to releue ² in ther travaylle ; As cheff Repast, hem to sustene In ther vyage ageyn al tene.	4796 [² Rereleve St.] 4800	
to sustain them.	My Heart to those who keep My command- ments ;	My herte I quethe (ek of entent), To aȝ that my comaundëment Kepe, to ther power feythfully, And my statútys 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, Lad to my deth-ward as a theff ; Wych shal thorgh hyr hertë blyve, Sharper than any swerd y-Ryve, And maken hyre in Terys drowne, And offtë sythës 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.	4808 <	

		<i>Charity.</i>
<p>‘And to Seyn Iohan I leve also, That he may han perseueraunce 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 with doubhlynesse.</p>	4824	To John I also leave Perseverance to see the end.
<p>‘My blood, I quethe ek for Raunsoun To al that haue¹ compassioun [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 hevene wynne Ageyn al persecucioun 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]</p>	4836	My Blood I give to those who have compassion on Me ;
		it will cleanse them from all sin.
<p>‘To with-stonde hys fellē sut, As champyouns with hym to stryve, My wondys 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, With synne Apeyred, & trespase, Ther-by that they may getē³ grace, [3 gete my St.] Only of mercy &⁴ pyte [4 and off St.] Reconcyled ageyn to me, A-noon, as they ha répentauce, And Amende hem by penaunce, And preye to me in ther dystresse, ffor to graunte hem forgyffnesse.</p>	4844	My Five Wounds I leave to those who contend with the devil,
		[leaf 73]
		and also be reconciled to Me.
<p>‘And to save hem fro meschaunce, I⁵ makē ek an ordynavnce [5 And St.] Lawes to be rad & songe, Compyled off myn ownē tonge, Wych I be-quethe to yong & olde,</p>	4852	I also make an ordinance which I be- queath to young and old,
<p>‘And to save hem fro meschaunce, I⁵ makē ek an ordynavnce [5 And St.] Lawes to be rad & songe, Compyled off myn ownē tonge, Wych I be-quethe to yong & olde,</p>	4856	

<i>Charity.</i>	'To plete for hem, & pleës ¹ holde	[¹ ples 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 89, 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 And ffraunchysen at the beste, Therby euere to lyve in reste, In perfytt Ioyë ay tabounde, Yiff the ffaute be nat founde In them sylff, for lak off grace Yt to refuse for ther trespase :		4872
	ffor, in pes ay to perséuere, So ffayr a gyffte gaff I neuere, My sylff except, vn-to no man, Syth tymë that the world be-gan. ffor who consydrereth, & loke wel, Pes ys the parfyt Iowel That al Rychessë doth transcende.		4880
It is the fairest gift I ever gave, ex- cept Myself.	Verray pes doth ek amende Al vertues that men kan nevene ; And pees was fyrst wrought in heuene, Off thylkë souereyn Carpenter That syt aboute the sterrys cler, That forgyd fyrst, (who lyst look,) With-uten any noyse or strook : Strook nor noyse maken no pes, But they yt brekë doutëles.	[C. & St.] ,, ,, ,, ,, ,,	4884 4888 4892
[leaf 73, back]			
Peace is the most perfect jewel made by My Father.	' Wherefore, As semeth vn-to me, Yt ys good that the example be Off pes yput in Rémembraunce, Wyeh ys the ground off al plesaunce. And off thys pes, by good Reson, That ther be shewyd a patrovn, To knowe the verray exaumpleyre,		4896 4900
[Cap. lxiv] It is good to put the ex- ample of Peace in re- membrance.		[Stowe, leaf 90]	

And tavoyden hys contrayre.

Verryly in portrature

Ye shal sen her the ffygure.

The portrature off pes to make,

‘ ffyrst ye shal a squyre take,

A Squyre off a carpenter ;

And ye shal vsë thys maner :

ffyrst, to done your bysynesse,

The Ton ende vp-ward to dresse

Hih a-lofftë, ryht as lyne ;

And ferthermor to détermyne,

The tother endë lower doun,

So that (in conclusioun)

The Angle corner in your syht,

Wych Ioyneth the Endys lynë ryht ;

In wych corner (yiff ye lyst wyte,)

Ther ys in soth An ‘ A ’ ywryte.

Than lynealy, yiff ye descende

Doun vn-to the lower ende,

Ye shal fyndë wryte A, ‘ P,’

And alderhyest ye shal se

In that ende An ‘ X ’ yset ;

And whan thys lettrys ben yknet,

Ioyned in on, who kan espye,

Parfyt pes thes sygnyfye.

Charity.

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

4908

let one end
stand up-
right :

4912

4916 in the angle
formed by
the two sides
you will see
the letter A.

4920

Look to the
lower end,

[St. & C.]

[leaf 74]

”

and you’ll

”

see p,

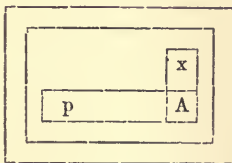
”

and in the
upper end the
letter x.

4924

[6 lines blank in MS. for an
Illumination, no doubt.

The figure here is from the
Stowe MS., leaf 90.]



And overmor, thys lettrys thre

Ar tooknys, that in vnyte

He sholde ha verray loue & pes,

With thre thyngës doutëles.

He that hath pocessioun

Off thys Iowel, most off Renoun,

And he to whom Cryst hath yt take,

Sholdë kepë for hys sake

Pes wil euery maner whyht.

[Stowe, leaf 90, back]

4928

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

4932

<i>Charity.</i>	‘ And fyrst above, as yt ys ryht,	4936
By A I am signified.	Wher as the .X. condygnëly Ys set a-loffte, as most worthy ; By wych (yiff yt be espyed,) <u>I am</u> trewly sygnifyed,	4940
Peace between God and me can never be separated.	In tookne that noon be rekkëles, ffyrst to hauë <i>parfyt</i> pes <i>With</i> God & me, wych byth al on, And may neuere assonder gon ; And also (as I shal devyse,) That he (in no maner wyse) Ne do no thyng in no degre Wych that sholde dysplesë me :	4944 4948
Peace restrains men from offending me. [leaf 74, back]	And yiff yt happe, off neelygence, 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, <i>with</i> whom ech whyht Sholde ha pes, of verray ryht. So that in a <i>manhys</i> ² thouht Synderesis ne gruchelë 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 <i>man</i> shal best discerne Hys consciëncë to governe,)— Thorgh no trespase nor offence, By no Remors off consciënce ; Lat euery man tak hed her-to, And <i>with</i> 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.	4976	<i>Charity.</i> The <i>P</i> be- tokens peace between neighbours,
'And that ye sholdë be al on, Thexaample techeth yow ful wel, (Yiff ye consydren euerydel,) How ye bothen, in <i>O</i> lyne Stonde, & may yt not declyne.	4980	because <i>p</i> and <i>a</i> stand in one line,
Lyneally, yt ys noon other, As brother verrayly to brother, Nature wyl that yt so be, Hili 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 <i>O</i> matere,	4988	and all men were origini- ally made alike.
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 sylffe nat kepe, But that they shaH to erthë krepe ; When that deth doth hem assaylle.	[C. & St.] " "	[leaf 75]
'ffor what ys worth, or may awaylle, A feloun herte or hardynesse, Daunger, despyt or sturdynesse,	" " "	That which happens to one happens to another,
Nat may socoure vp-on no syde,	[Stowe, leaf 91, back] 4999	
Ther deynous port, ther gretë ¹ 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 ;	5004	
Powerte & ek rychesse, Al goth <i>O</i> way, bothe gret & smal ; Excepcioun ys noon at al, To helpyn in thys streihtë nede.	5008	and all go one way.
'Wherfor euery man take hede, Thorgh pryde to be nat rekkëles, Thys rychë Iowel callyd pes, To kepe yt wel, & lese yt nouht.	5012	Wherefore have a care lest this jewel be lost.
'And euery man, in herte & thouht		

Charity.

‘Do hys dyllygent labour,
 To ha pes *with* hys neihëbour,
 As roote off al perfeccioun,
 Vp to parforme the patroun 5016
 Off vnyte & sothfast pes,
 Tendure & lasten endëles;
 So as yt ouht, off iust resoun,
 As tookne off the tabelloun, 5020
With wych, in pes and vnyte,
 Al testamentys sholdë be
 Sygned & markyd comounly,
 And ek confermyd openly. 5024

All testa-
 ments should
 be signed in
 peace and
 unity.’

‘And tovchyng her thys wryt present,
 Callyd of Cryst the testament,
With tookne off tabellioun,
 I markë off entencyoun 5028

[leaf 75, back]

To last in pes & vnyte.’ [C. & St.]

[Cap. lxvii,
 prose.]

¹And whan thys lady Charyte
 Hadde Radd and yoven off Entent
 The pes off Cristes Testament
 To allë folkys that were there, 5032

When
 Charity had
 finished the
 testament,

Chargynge hem,² off herte entere, [Stowe, leaf 92]

Affter the fformë² euerydel,
 Al ther lyve² to kepe yt wel,— 5036

she went on
 to say,

Anoon a-geyn, as ye shal se,
 Thys³ fayrë lady Charyte [3 This St.]

Hyr talë ganne al openly,
 Sayynge thus benygnëly. 5040

Charyte speketh hyr ageyn.

‘You have
 heard in
 what I have
 read,

‘Syr,’ *quod* she, ‘ye haue herd al
 By thys lettre (in speeyal)
 Wych I ha rad⁴ in your presence [1 redde St.]
 Openly in audyence, 5044

how Christ
 gave His
 peace and
 other gifts
 to men.

How Cryst Ihesu, off hys goodnesse,
 And off hys gretë kyndënesse,
 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 testa-
 ment, and rested, thanne she bigan ayen hire parlement, and
 suiche woordes she seyde afterward, ‘Lordinges, &c., p. 39.

		<i>Charity.</i>
' <i>With</i> many gyfftyſ off gret prys, Wych ye ſhal kepe, yiff ye be wys, As I ha told in ech estat ; ffor pes devoydeth al debat, Wher yt abydeth parfytl̃y.	5052	
' But I ſhal telle the cauſe why That I me puttē fyrſt in preſ ¹ Atwyxē yow & Moyses, And the table wher as he ſtood. ffor me-thought 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.	5056	I will tell you why I am put between you and the table of Moſes.
		[¹ proes St., pes C.]
		[Stowe, leaf 92, back]
		[Cap. lxxviii, prose.]
' And ek the ſaydē teſtament, That I ha told off in ſubſtaunce, And yiff ye haue in remembraunce Dame Penaunnece yow toldē ſo, Yiff ye took good hed ther-to, <i>With</i> -outen hyrē, thys the ende ² Ye be nat hable for to wende To the table off Moyses.	5064	[leaf 76]
		[C. & St.]
		,
		Without pen- ance you are unable to reach the table ;
		[² thende C., St.]
And but ye haue ek parfyt pes <i>With</i> yow echon, & alſo me Wych am ynamyd Charyte, Ye be vnworthy & vnhabl̃e To ha the releff off hys table. 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 ſpecyal, Wher-off ech part ys on & al,— Ther ys ther-in no dyfference ;— And therfor, lat be noon offence In yow, vp-on no maner ſyde, But that afor̃n ye yow provyde, As I the charge haue on yow leyde.'	5072	and unleſſ you have peace you cannot have relief.
		5076
		It were pre- ſumption to approach without preparation.'
		5080
		5084
		[Cap. lxxix, prose.]
		[Stowe, leaf 93]
And whan Charyte hadde al ſayde,		

<i>Pilgrim.</i>	And mad a ful conclusioun	
When Charity had finished the pilgrims pressed forward,	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
and presented themselves before Moses.	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, And with a clenē conscience.	5104
But I saw some who were unworthy.	But I sawh ther in presence, Somme pressen to the table That wer vnworthy & vnhabile ;	5108
They hid themselves from Charity, and fled from Penance.	Wych held hem-sylff fer out asyde, And fro Charyte gan hem hyde, And fledde also fro dame 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 thouhtē ² nat but good ; ffor he, off clene affeccioun,	5116
Moses bestowed his gifts on all alike,	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 clennesses,	5124
but the bad came away as black as a collier's sack,	As they ouht ha done off ryht ; Swych wer foul & blake of syht Lychē ³ to a colyers sak.	[3 Lychē St., Lych C.]
	ffor in hem-sylff was all the lak	5128

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 fulfyllen in aȝ thyng		
Off that releff most in substaunce,		
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-form allē, as they koude,		
ffor verray Ioye they seydē 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 fulfyllid 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 thoghtē, 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 euerychon
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
- Yet each
pilgrim had
had enough,
Was ther fulfyllid with ryht smal [Stowe, leaf 94, back]
Ther-with, myghty mad, &¹ stronge. [1 and made St.]
- [Cap. lxxl,
prose.] Wher-vp-on I gan ful longe,
And thouhte (A-mong hem euerychon)
Myn vnderstandyng 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.
[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 evydençe
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
- and had been
made mighty
and strong.
[Cap. lxxl,
prose.]
I thought I
had lost my
reason,
so I went to
Grace Dieu,
and asked
her for some
proof of the
truth of what
I had seen.

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

<i>Grace Dieu.</i>	'In touch & syhtë bothë two,	
Touch, taste, sight, and smell are deceived.	Also in tast & in smellynge	
	Lych bred & wyn Resemb[e]lynge,	5248
	Outward, as by apparence;	
	Trustë shortly in sentence,	
Four of man's wits are cleane gone,	Thy fowrë wyttys (lerne of me)	
	ffynally deceyved be;	5252
	Off verray foly they be blent,	
	That they ha noon Entendement,	
	The trouthë trewly to conceyve;	
	Swych dyrknesse hem doth deceyve,	5256
	That the offyce of hem echon	
	Ys from hem ¹ fourë clenë agon,	[¹ hem St., hym C.]
	ffor lak, pleyonly, of knowelychyng.	
but the ffith wit, or hearing,	' 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
makes up for all the rest,	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,—	
[leaf 79]	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 kam ² ageyn,	[² kome St.]
as it did to Isaac when Jacob deceived him	Iacob verrayly in dede,	
	Claddë ³ in Esáwys wede,	[³ Cladde St., Clad C.] 5280
	Wit ⁴ her ⁴ vp-on hys hondys layd	[⁴ heer St. (hair)]
	(As hys moder hadde hym sayd,)	
	To Ysaak heldë ⁵ hys passage,	[⁵ helde St., held C.]
in the matter of the potage,	And to hym brouhtë the potage	5284
	In ryht gret hast, (as he was tauht,)	

And sayde, he hadde hys pray ykautht
In venery, amyd the feld.

Grace Dieu.

‘But, Ysaak no thyng be-held, 5288

ffor he was dyrkyd off hys syht,
And gretly feiblyd off hys myght,
ffor Touch & smellyng wer agon ;

And Ysaak wende euére in on, 5292 thinking it
That Esau haddë be present. was Esau
But Rebecca, off entent, who brought
it.

Sentë Iacob in hys name ; [Stowe, leaf 96, back]

ffor in hyr herte she hadde a game, 5296

Esau, to settë abak.

‘But thys oldë¹ man Ysaak— [1 olde St., old C.]

The patryark of gret vertu,—

Took Iacob for Esau, [Took / Iacob / for / Esau] 5300 All his senses
In touch, in tast, & in smellyng, deceived him,
In syghte also ; but hys heryng, except hear-
ing.

Was hym be-lefft, hool & entere.

And thus he sayde, as ye shal here : 5304

‘The voys of Iacob semeth me ; “The voice
Off Esau, the handys be ; is the voice
of Jacob,

I here Iacob speken wel ;
But the handys that I fel, 5308 but the hands
The handys ben off Esau.’ are the hands
of Esau.”

‘Consydreth now how the vertu [leaf 79, back]
Off Touch, & tast, smellyng, & syht [Cap. lxxiii,
prose.]

Haddë pleyntly lost hys myght ; „ 5312

The force off heryng styлле a-bood ; „

With Isaak, ryht so yt stood. „

¶ By wych exauple, tak good heed By this ex-
ffor profyt off thyn ownë speed, 5316 ample take
Off thys fygure that I ha told, heed,

Lefft vp thyn eyen & be-hold :

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 ; and do not
ffor Tast nor touch in no degre, trust to your
four senses,

Nor nó thyng that thow kanst se, 5324

Nor thy smellyng (tak good hed,)

<u>Grace Dieu.</u>	Ne shewe to the but wyn & bred ;	[Stowe, leaf 97]	
	By ther engyn, hiñ nor lowe,		
	Thow ne shalt noon other knowe.		5328
	‘Thy ffourë wyttys set a-syde,		
but let hear- ing be your guide;	And lat heryng be thy guyde ;		
	ffor, thys .iiij. 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, <i>with-outë</i> slouthe,		
it will teach you the plain truth.	Teeche to the, the pleynë trouthe,		
	Ryght as yt ys, ne doute yt nouht.		
	‘And conceyue wel in thy thouht,		5340
	Thys releff (yiff thow kanst take hede,)		
	Ys pleynly nother wyn nor brek,		
Bread and wine are the very flesh and blood of Christ,	But the flessch (yiff feyth to me,)		
	That heng vp-on the roodë tre,		5344
	And, by force & verray strengthe,		
[leaf 80]	On the croos was drawe alengthe,		
	fful streyhtly nayled on the rood ;		
	And thys ys ek the verray blood,		5348
	On goode ffryday that he shadde,		
	Whan Iewës to the deth hym ladde,		
	Wher-off he was steyned reed.		5351
	¶ Thow mayst also call yt ² bred,	[² ealle yt St., callyd C.]	
	Thys same releff, (<i>with-outë</i> stryff,)		
	The verray sothfast bred off lyff.		
which nourish the whole world.	Wych susteneth (I the ensure,)		
	Al the world <i>with</i> 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 ;	Hic est panis qui de celo descendit.	
It was sent from heaven to feed man.	Wych, for manhys ³ savacioun,	[³ mannes St.]	
	ffro the heuene kam a-doun,		5364
	To ffedë man her verrayly.		

<p>'Yt ys the bred, ek, trewly Wher-with Aungelys fedde ybe In that hevenly souereyn se.</p>	5368	<p><i>Grace Dieu.</i> Angels feed on it in heaven.</p>
<p>Thys bred, pylgrymës euerychon, On pylgrymagë, (wher they gon,) Or wher-so-euere that they were, In ther sherpe¹ they shold yt bere.</p>	5372	[¹ Scryppe St.]
<p>'And thogh that thow (as semptë the,) Sey yt but lyte of quantyte, I chargë the, her a-noon ryht, Trust in no wysë to thy syht, Nor to thyn Eyen, wych ar blynde ; But haue alway wel thy mynde</p>	5376	<p>The food seemed little in quantity, but your sight de- ceived you.'</p>
<p>To thyn heryng ; & ther only Tak thy doctryne fynally ; ffor, hy heryng thow shaft lere</p>	5380	
<p>A thyng that I shal the tellyn here :</p>	[St. & C.]	[leaf 80, back]
<p>'My frend, take good hed, & se. Thow herdest latë Charyte Maken to the a good sarmoun, But (as in conclusioun,)</p>	,,	,,
<p>Thys lady (yiff thow took good hed,) Spak but lytel off thys bred</p>	5388	<p>Charity preached but little of this bread.</p>
<p>In hyr sarmoun (thus stood the caas) ; And pleyonly, thys the causë was ; ffor she hyr-sylff the menyys souhte,</p>	[Stowe, leaf 98]	
<p>That she the greyn from hevene brouhte, And made yt in the erthë lowe Her be-nethë to be sowe ;</p>	5392	<p>She brought the grain from heaven, and sowed it in earth.</p>
<p>But that erthe, (be wel certeyn,) Wher as sowë was thys greyn, Was nat labouryd (trust me wel,)</p>	5396	
<p>Mor yheryd neueradel ; Vnderstonde yt, yiff thow konne.</p>		
<p>ffor, by hetë off the sonne, That shyneth fro the heuene A-loffte</p>	5400	<p>The sun and the dew made it spring.</p>
<p>With hys attempre bemys soffte, And the hevenly dewh most clene,</p>		
<p>With hys syluer dropys shene,</p>	5404	
<p>(The wychë² doth no thyng in veyn,)</p>	[² whiche St., wych C.]	

*Grace Dieu.*When ripe it
was cut and
garnered.

'Made to growen vp thys greyn,

Tyl yt was rype & ful off corn.

'Than Charyte yt hath vp shorn,

5408

And in a placē wonder straunge

She made yt leyn vp in hyr graunge,

Tyl the thressherys. (*with gret hete*)Then it was
threshed and
cleaned,

Hadde thys greyn ythrysshe & bēte ;

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 vestement.[¹ Alle made St.][² olde St., old C.] 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 peyne

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,)

Tournede euere aboutē Round ;

5432

And the Grynstonys (that I off spak)

Mad ful hardē for the wrak,

The stones
were scorn
and derision.

Wer stonys off 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 dyscrecyoun		sought aid
Was nouthur founde in borch nor toun ;	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 konnyng 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,	5464	
ffor tashet ³ & closyd al [³ to have shut]		She would
With-Inne a sotyl boyst, but smal ;		put the world
And off An Ey with-Inne the shelle,		into a box,
She koude also (I dar wel telle,) 5468		or an ox into
Ha put an Oxë strong & large ;		an eggshell.
ffor yt was, no maner charge		
To hyr gret magnyfycence ;		
And hyr name was <u>Sapience.</u> 5472		
‘ And, for hyr gret sotylyte,		
Thys lady, callyd Charyte,		Charity
Prayed hyr, off goodlyhed,		prayed her
ffor to helpë ⁴ make thys bred [⁴ helpen St.] 5476		to knead the
Off the flour wych that she broulite ;		dough,
And also lowly hyr be-souhte		
To tempre the past so sotyly,		
That yt myghtë fynally,	5480	
Off Resemblauunce be but smal ; [Stowe, leaf 99, back]		
And that yt myglite suffyse at al		
(By vertu, verrayly in dede)		and that the
<u>Al thys worlde to fostre & fede,</u> 5484		bread might
That ech, off lowh & hihi degre,		feed the
		world.

Grace Dieu.

' May, off lytel, ha plente.

[Cap. lxxv,
prose.]

' And for thys causë ryht a-noon

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

[leaf 82]

Charity made
her request to
Wisdom,

Prayed hyr good heed to take,

To helpë that thys bred wer bake.

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.]who prepared
the bread as
desired.Made yt gret *with*-oute mesure,

To yive al folkys ther pasture, 5500

Sufficyënt to feden al,

Thogh to thy syht yt was but smal

Outward, as in résemblaunce,

Yet, by souereyn suffysaunce, 5504

Closyd in a lytel space,

Though it
appeared
littile there
was much ;

Ther was so gret plente of grace

To al the world, in hábondaunce,

Ther-in to fyndë suffysaunce. 5508

' Tak heed, & be nat neclygent

Off a-nother experyment

That ther was wrouht ; tak ek good hede,

In the makyng off thys bred, [Stowe, leaf 100.] 5512

Yt was ywrouht so sotyly

and in every
part was the
virtue of the
whole ;That in *euery* smal party,

Severyd and ybroke asounder,

And departyd her & yonder, 5516

Grettest & smal, Rekne echon

Wer lych off vertu, & 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.]at which
Nature was
again angry.ffor she was wroth therfor *with* me,

And ther-on wolde ha vengyd be. 5524

She knew ther-off no thyng at al,

'ffor yt was hydde in especyal ffrom hyr knowyng euerydel.		<i>Grace Dieu.</i>
And also ek, ye wytē wel,	5528	
Offtē sythē Ryot & age		
Puttē folkys in dotāge,	[C. & St.]	[leaf 82, back]
That they may not trouthe 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-for she hath hyr clerk now sent,	5536	Aristotle is sent by Nature to Wisdom,
Arystotyles the wyse,		
In dyffence off hyr fraunchyse,		
To thys lady Sapience.		
'And whan he kam to hyr presence,	5540	
As hym thouhtē 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 dyffautēs, by & by ;		
And to shewe the causē 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 hyrē gret grevaunce,	[² done St., don C.]	
Wych pleseth me neuera del,		
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>wit</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, As thus, that I woldē preve, (ffor to makē folk be-leve,)	5564
If I should prove a palace to be a little turret,	That a paleys huge & large, Or A menstre off gret ¹ charge,	[Stowe, leaf 101] 5568
the wise would say I was guilty of sophistry;	That yt wer but A Turneys smal. Clerkys wolde (in espeeal) Seyn yt wer but mekerye, ² Or A maner sophystre,	[¹ gre St.] 5572
[Cap. lxxvii]	Shewyd, as yt wer for game ; 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 ; ffor the foode & the pasture, That ys <i>wit</i> hinne (as ye assure,) Gyveth ful repast spyrtual To al the world in general,	5576 5580
	So ffer the vertu doth extende ; And yet, that thyng to <i>compre</i> hende, Al the erthē, in no wyse,	
that which heaven cannot contain	Nor the hevene, mowh nat suffyse, That thyng ye (in espeeal) Han cloyd in a cloystre smal, Who kan mesure yt, or <i>compasse</i> , And shet yt in a lytel space ?	5584 5588
can be held in the hand, if there were fourteen of them !	And swych .xiiij. ^e (on see or land) I myghte wel holden in myn hand ! I trowe your sylff kan nat sey nay ; And for no fauour I ne may	5592
This I cannot allow.	Suffre no lenger (in certeyn,) But that I mustē yow <i>wit</i> -seyn,	
[leaf 83, back]	And declare, wher as ye ffaylle, (³ And yt ys no grete merveylle, Who-so lyst goode heed to take) Thogh naturē dyde awake,	[Stowe, leaf 101, back] [C. & St.] ,, 5596 ,, ,,

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

- ‘ And ther-vpon gaff yow an hete, [C. & St.] *Grace Dieu*
 Yow to with-stonde & conterplete, ,, 5600 *reports*
 Touchyng hyr ryht in specyal. *Aristotle.*
- ‘ And thys greueth me most at¹ al, [1 off St.]
 That my Maxime apryved,² [2 appreyd St.]
 Ye in dede han yt repreyd ; 5604 You have
 And (to speke in wordys pleyn,) disputed
 Neuere in my lyff herde I seyn— my maxim,
 In-no scolys, her nor there,—
- But that “ on al ” (what euere yt were,) 5608
 Mot³ be gretter than hys party. *Omne totum maius est sua parte.*
 But ye⁴ han makyd wrongfully, [3 Motte St., Not C.] [4 y St.]
 (I wot nat by what⁵ maner scole,) [5 what St., no C.] and assert
 The part Egal to the hoole, 5612 that the part
 With-uten any difference ! is equal to
 Wych I holde a gret offence the whole.
- Ageyn nature, in verray soth.
 And no wonder thogh she be wroth, 5616
 And laboure for Amendement.
 And for thys skyle she hath me sent
 To your presence, only to here
 What ye wyl seyn in thys matere.’ 5620 Nature de-
 Sapyence answerde. [Cap. lxxviii] mands to
 A-noon thys lady Sapience. [Stowe, leaf 102] know what
 (Whan she hadde herd⁶ in sentence [6 herd C., herde St.] you have to
 The wordys of Arystotyles) say for your-
 She stynte a while, & was in pes. 5624 self?’
- But at the laste she abreyde,
 And vn-to hym ryht thus she seyde : Wisdom
 ‘ My frend,’ *quod* she, ‘ I do wel se answered :
 Off trowthe that thou lovest me, 5628 ‘ I know you
 And dost me calle, off herte entere, love me,
 “Thyn ounē souereyn lady dere ;”
- ⁷In wych thou hast ylost no thyng [C. & St.] [leaf 84]
 But yfounde ful grete Fortheryng. ,, 5632
 Wherfor thou shuldest, lyke the wyse, ,,

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

*Grace Dieu
reports
Sapience.*

and it is good
for you that
you do.

I had two
Schools in
which I
taught many
things,

and in one of
them Nature
was my chief
scholar.

I taught her
to make all
violets, roses,
and flowers.

In my other
school I
taught the
art of reason-
ing,

[leaf 84, back]

and how to
make canon
and other
laws.

‘ Prudeently thy-sylff avyse,
Thynke aforne, & ek beholde,
How that whylom I dyddē holde
Two scolys off ful gret Renoun;
And bothen (in conclusioun,)
Wer vnder my gouernaunce.
And the, in konnyng to avaunce,
I tauhtē many thyngēs newe—
Record thy sylff yiff thou be trewe.—
And (to speke in wordys fewe,)
Grete merveillēs didē shewe.
And in on off thys scolys tweyne,
My scoler mostē¹ souereyn, [1 moste St., most C.]
ffyrst of echon (I the ensure,)
Was hyr-sylff, damē Nature.
‘ And as thy-sylff ful wel yt knewe,
I tauhte hyr many thyngēs newe;
ffyrst, by Crafft off hyr werkyngē [Stowe, leaf 102, back]
To make the fresshē flourys spryngē,
Buddys, greyns, & flourettys,
The flour delys, the violettyes,
The rosys also, fresshe off hewe,
And many other craftys newe,
As men may se (who taketh hede,)
Wych to reherse, yt ys no nede,
I tauhte hyr al, & thyngēs mo.
‘ And in my other scole also,
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
To preven out the sothfastnesse
Off every thyng, fro the falsnesse;
Betwyxen good & evel dyscerne.
³ And I maade ek (who kan concerne) [C. & St.]
Lawes off Cyvile and Canoñ;
And ther, (in myn Entencion)

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 settë, folk ¹ to lere,	[¹ folkys St.]	5672	
Wych that callyd ys " <u>Syence</u> ,"	<i>Nota quod Sciencia est Filia Sapiencie.</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 Avauntage			
Ye wer coniunat ² by maryage,	[² coniunct St.] [Stowe, leaf 103]		
Wherby I madë the so wys,			
That thow be-kam myn aprentys.		5684	
And thanne, off gret affeccoun,			
I madë reuelacioun			I revealed many secrets to you,
To the, Amongys my werkynge			
Off naturys secrë thynges ;		5688	
To knowe the clerë 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 trouthe pleynty, & no more.			
' And for that skylë 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 longë with Nature,		5700	And since you and Nature lived so long under my care,
And seyn so many fayrë thynges,			
And so many vnkouth werkynge			
With-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, thouh ye seyen me nowerre, yit ye shulden forbere me, p. 46.

*Grace Dieu
reports
Sapience.*

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.

[leaf 85, back]

‘ And thow sholdest haue in mynde, [C. & St.] 5708
 And remembren (off good Resoun,) ,,
 How onys a myghty champyoun, ,,
 That koude the crafft off fyhtyng wel,
 Tauhte hys konnyng euerydel 5712
 To a poore man hym besyde, [Stowe, leaf 103, back]
 And lyst ther-off no thyng¹ to hyde ; [¹ no thyng / theroff St.]
 And for hys mede he took no thyng,
 Off curteysye, for hys konnyng. 5716
 ‘ But afterward, the case stood so
 That they sholdē bothē two,—
 At Requeste off dukys tweyne,
 A certeryn quarll to dareyne,— 5720
 Mete in a feld : & so they mette ;
 And as they gan vp-on to sette,
 Euerych other to assaylle,
 He that was wysest in bataylle, 5724
 Off wysdam & dyscrecyoun,—
 I mene the maister Champyoun,
 That was avysee, & mor wys—
 Sayde A-noon to hys prentys, 5728
 “ Yt ys no ryht, wher-for I pleyne,
 On, to fyhtē ageyns tweyne.
 Ye be tweyne, I am but On.”
 And Thaprentys thazne Anoon, 5732
 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, 5736
 “ My prentys hath nat lernyd al,
 ffor I kepte² in especyal [2 kepe St.]
³ A poynt, tyl that I haddē nede.” [Stowe]
 ‘ And thus, yiff thow kanst taken hede,’ ,, 5740
 (Quod this Lady Sapience) ,,
 ‘ I taughte neuere al my Science & St.]
 To the, as I rehersē shal. ,,
 What, wenystow to knowen al ? ,, 5744

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 decepeyoun			
ffor lakkyng off dyscrecyoun.			5756
' But tel me now A-noon, I preye,			
And the Trouthē nat geyn-seye,			
Yiff I gaff a purs to the,			
Ryght fayr & ryche vp-on to se,			5760
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, outhur fyve			5764
Outher .vj., whan thow hast soult,			
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)			
A sygne (as I kan devyse,)			
Off honour, love, & gret fraunchyse.'	[C. & St.]	5776	
Sapyence speketh :			
' Certys,' <i>quod</i> she to hym ryht tho,			
' Thys bred I haue ymadd ryht so,			
So sotyl ek, yt ys no doute,			
But I ha not shewyd with-oute			5780

So it is not
fit that you
should know
all my arts.

If I were to
offer you a
purse,

and you
found money
in it,

should I have
deceived you?

[leaf 86]

No: but a
token of
honour and
love.

[Cap. lxxxi,
prose.]

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. lxxii,
prose.]

- ‘The grete Tresour wych verrayly
Ys shet *with*-Innē secrēly,
Porē 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 ryhtē¹ way. [1 Righte St., ryht C.] 5788
Allē 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 sholdē 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*-outē shewe
A gretē² thyng by apparence, [2 grete St., gret C.]
The wychē,³ as in existence, [3 whiche St., wych C.] 5808
Were nat *with*-Inne, (who lyst se,) [C. & St.]
But verray smal off quantyte, ”
Thou myyghtest than[ē] me repreve, ”
And by argumentys preve ” 5812
Ageyn me (in conclusyoun) ”
A maner off decepeyoun, ”
And blamē me in many wyse. ”
‘And yet to the I shal devyse ” 5816
Another Answere, wych to the ”
Shal suffyse, yiff thow lyst se. ”
I Holde yt no deceyt at al, ”
Thogh to the Eye it shewē smal, ” 5820

- 'And *with-Inne* be gret & large. [C. & St.] *Grace Dieu reports Sapience and Aristotle.*
 Wher-*vp-on*, her I the charge ,,
 That thou be-*leue* yt stedefastly,
 And put no doute, but fermely 5824 You must believe firmly.
 Truste ay so, off herte & thought;
 And lokē thou denye yt nought,
 But her-on feythfully abyde.
 ffor yiff that I (on any syde) [Stowe, leaf 105, back] 5828 Had I done otherwise,
 Hadde yt mad in other wyse,
 Than thou a-*forn* hast herd devyse,
 I haddē, thorgh my necligence,
 Ther-in don ful gret offence. 5832 I should have been blame-worthy.
 'But tel me now A-noon, I preye,
 And sparē nat, platly to seye
 As thou semest in thys matere,
 Wych hast repreynd me so here, 5836
 Off myche² thyng, nat yore agon, [2 myche St., wych C.]
 Trowest thou answere A-noon,
 That nat a-cordeth *with* resoun.
 A vessel, hows, or mansioun 5840 You say the vessel cannot be less than the thing it contains:
 May be lasse (& her I gynne)
 Than the thyng that ys *with-Inne*.
 'But ffyrst I axe, to voyde al stryff,
 Sawh thou euere, in al thy lyff, 5844
 Off manhys³ herte the quantyte? [3 manhys St.] [leaf 87]
 Answerē A-geyn; tel on, lat se!' did you ever see the heart of man?
Aristotyles Answereth:
 'Certys,' *quod* he, & that ful blyth,
 'I haue yt seyn ful oftē syth.' 5848 Yes, often, said he.
Sapyence axeth:
 'Thanne,' *quod* she, *with-outē* slouthē,
 'Declare to me the verray trowthe;
 Syth thou halst thy sylff so wys, [Stowe, leaf 106] Then tell me how great it is.
 How gret ys yt, to thyn avys.' 5852
Aristotyles answereth:
 'Sothly,' *quod* he, 'I dar expresse,
 As touchyng the gretnesse,
 Yt ys but smal vn-to the sihte;
 ffor ther-*with-al*, vnnethē myghte, 5856
 An hungry kyte (& do no wast,)

*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,) 5860
At the ffulle hym-sylff to ffele.'

Sapyence axeth :

Quod Sapyence to hym ageyn,
'Than axe I the (no thyng in veyn,) 5864
Yiff thow knowe auht, answere to me,

'What is
its inward
capacity?'

The inward gret capacityte
Off an herte, wych ys so smal ;
And yiff yt myghte (to reknen al,)
Be fully fed in any wyse ; 5868
Or what thyng myghte to yt suffyse
To appese hys gret delyt,
Or staunche hys gredy appetyt.'

Arystotyles answerd :

[Stowe, leaf 106, back]

'Certys,' quod Aristotiles,
'I dar affermë doutëles, 5872

'Nothing can
satisfy it.'

Ther ys no thyng that I kan se,

That may Gyvë ful sawlë
(Who that wysely kan aduerte,) 5876
ffor to staunche a gredy herte,¹

[leaf 87, back]

Nat alle the world, yt to fulfyl, [Stowe, leaf 106, back]
Thogh yt were hooly at hys wyl.' [Stowe]

Sapience argueth :

Thanne her-vp-on / quod Sapience,

'It has been
said

'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,

Wych for thy party thow hast leyd,

Prevyd by argument & seyd,

that no place
in the world
is empty.'

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 seying,

That yt muste fulfilled be ;

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

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

'Touchyng,' *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,' <i>quod</i> she, 'thow seyst ryht wel, And ther-in erryst neueradel.	5904	'And this is truth.'
But yt behoueth (yf thow kanst se,) That yt mot nedyes gretter be Than al the world ys off gretnesse ; And than mot folwen in sothnesse, 5908		But must be greater than the world,
(Vnderstond, & herkne me,) 5908		
That yiff that thyng sholde cloyd be [C. & St.]		[leaf 88]
With-Inne the world, (yt ys no drede,) ,,		
On som party yt muste excede, ,, 5912		and must extend beyond it.
(I dar ryht wel the trouth expresse,) ,,		
Or overgon yt for gretnesse.'		

Arystotyles :²

[² St. adds 'Answerd']

'Certys,' <i>quod</i> he, 'I may nat wel	[Stowe, leaf 107, back]
In thys <i>with</i> -sey yow neueradel.'	5916

Sapyence argueth :

'Than her-vp-on,' a-noon <i>quod</i> she, 'In any wyse how myght yt be, That thys world, so gret in al, With[in] an herte that ys so smal 5920 Myghte be put, or cloyd be ? ffor thannē, off necessity Mot nedys folwen, & off Resoun, The hous or thabitacioun 5924 Mot be lasse (a preff to wyne), Than the thyng yput <i>with</i> -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 reprenuáble founde in dede,
And verray fals, yiff thow take hede.

[Cap. lxxxiv,
prose.]

I will prove
it in another
manner.

‘Also to the I shal devyse 5932
A preff in a-nother wyse,
By open demonstraeyouns.

Hastow nat ben in thilkë touzns,
Rome,¹ and Athenys ek also, 5936
And soiournèd in bothë two,

fful many a yer in bothë leyn,
The maner & the gretnesse seyn,
And be-holde ther governaunce?

You have
seen Rome
and Athens
many times?

Now yiff thow haue in Rémembraunce 5940
By eler report off outhur toun,

[Stowe, leaf 108]

Tel me thyn Oppynyoun,
What space of land they do contene, 5944
And yiff thy wyth may eke sustene,

[Stowe]

How far are
they apart?
How many
students have
they?

I chargë the that thow me telle ”
What noumbre 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 seclerys 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

‘Where then
have you put
all the great-
ness which
you have
seen?’

Touchyng ther makyng 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 Grece, in Camb. prose.

‘(ffor to speke in wordys pleyne,)
Wher I ha put tho townys tweyne,
So renomyd & flouryng 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 pleynty & 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 outhur syde,
Wher thy Memórye doth a-byde.

5968

5972

[leaf 89]
5976 for the
memory is
contained in
the head.

‘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 kanst 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]

[P thy St.] 5984 The eye is
small, but it
can embrace
all the face;
[Stowe, leaf 109] 5988

‘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!

5992

and the face
can be seen
in a small
mirror.

‘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 repyryd thy Maximë,
Whan I seyde, yiff thow take heed,

5996

6000

*Græcæ Dicu
reports
Supience 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 under-
stand it
virtually and
some other-
wise.

‘That enery 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 Exaample (for al thyn art)

Off A merour, fyrst hool at al :

Thogh yt be brooke on peecs 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 “ymaginatiue,”

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 thyngēs set	[Stowe, leaf 110]	
In smalē bondys may be knet.		As a small vessel may contain much food,
' And evene so, yiff thow take hed,		
Vnder lyknesse off thys breed.	[St. & C.] 6044	[leaf 90]
The grettest good most sovereyn	"	so; in this small bread,
Ys ther closyd 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 symulacioun,		
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 have great for the great.
Wych ys Answerying in al,	[Stowe, leaf 110, back]	
And correspondent by mesure.		
ffor affter that (I the ensure,)	6072	
That an herte be gret or smal,		
Ryht so, in especyal,		
Answerying, 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] <i>Grace Dieu</i> <i>reports</i> <i>Sapience.</i>	' Yiff he desyre to haue ynowh, ¹ He shal ther ffyndē (Trustē me) Suffysauncē to hys sawlē, Hym to fulfyllen at hys Ese,	[C. & St.] 6080 ", ", "
Every one has enough.	And hys desyrys to appese. And, as I rehersē shal, Her ys noon offence at al, Nouther vn-to yong nor old.	", 6084 ", ", "
The "house" is less than the good dwelling withn it.	' And for thys cause that I ha told, The hous ys lasse, <i>with</i> -outē wene, Than thylkē thyng yt doth contene ; And lasse (for short conclusioun,) Ys the habytacyoun Than the good (I dar wel telle) Wych <i>with</i> -Inne the hows doth dwelle.	6088 6092 "
I ought to answer no- thing, unless at my will.	' And I suppose (tak also hed,) That vn-to the, by lyklyhed I haddē don, in my werkyngē, Som thyng wych wer nat syttyngē, Off wych thow wer nat plesyd wel. And ek (to Reknen euerydel,) That I ha told the in substaunce, Thogh yt wer nat to thy plesaunce, I ouhte off Reson, nor off skyl, Answering no-thing but at my wyl, Off ryht noult, (as semeth me,) Nor take no maner hed to ² the Off no-thing that thow hast me souht.	6096 6100 [Stowe, leaf 111] 6104 [² heed off St.]
If I work a wonder	' And, par cas, yiff I hadde wrouht Some vnkouth thyng that wer notāble By Aventure, or profytāble Mor than any other whyht, Wych wer merveillous to syht,	6108 6112
I ought not to be im- peached.	I ouhtē nat, as thynketh me, Off no wyht apechyd be ; Consydred how (in sothfastnesse)	6112 "
[leaf 91]	That I am namyd a "maystresse," Wych ouhte suffysen vn-to the :	[C. & St.] 6116 "

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</i>
Tak thys now in especyal.	"	<i>Sapience.</i>
' As for Answer to the, fynal,	" 6120	
Lo, her ys al, in wordys pleyn :—	"	
Go now, & retourne home ageyn		' Go home, and tell
To Nature (in conclusioun),		Nature all.
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 outhur 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 weH doñ.'	"	

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

<i>Grace Dieu.</i>	'And thus thys mayster ys a-gon,	[C. & St.]	
Then Aristote went, and told Nature all,	And dydē ek ¹ hys bysy cure,	[¹ alle St.]	„
	ffor to tellen to Nature		„ 6156
	Off hys exployts and off hys sped.		„
	And a-noon, as she took heed,		
	She gan to gruchen in hyr thought;		6159
	But whan she sawh yt 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 corāge,		
When I had heard this, I longd for that bread;	And hungrede for myn āvauntage,		6168
	In hope tave had the better sped		
	ffor to haue Etyng off that bred.		
	The Pylgrym prayede.	[St., om. C.]	
	“Ma dame,” quod he, & gan hym meke,		
and prayd Grace Dieu	“Humblely I yow be-seke,		6172
	Me to graunte, to myn 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 sawlee. 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: ‘Your request is reasonable;	To allē folk wych lyst nat tarye		„
	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 thou haue nat off this bred, 6192 *Grace Dieu.*
 Al thy sorwes for tapese, you will need
this bread on
your journey.
 Thow art lyk to haue dysesse,
 And in thy wey¹ gret offence; [¹ weye St., wey C.]
 ffor wych thou shalt ha lycence 6196
 To take this bred, & ek conge.
 ‘ But fyrst, off ryht & equitye,
 Toward this bred or that thou drawe,
 (As yt ys wryten in my lawe;) 6200
 Thow must ha fyrst, pcessioun
 Off a sherpe² & a bordoun, [² Scrippe St.] But first you
must haue
your Scrip
and Staff;
 As thou to-forn Requeryst me
 In lowly wyse to graunte hem the. 6204
 ‘ And I answerdē the ageyn,
 And the be-hihte ek (in certeyn,) and I will
give you
them,
 That in myn hows ther was plente
 Off bothē tweyne: thus told I the. 6208
 And tolde the, on the tother syde,
 That I sholde for the provyde,
 To shewē the, in my depoops,
 Thynges that wer with-Innē cloos, 6212
 Wych I ha shewyd but to fewe;
 But vn-to the I shal hem shewe. [Stowe, leaf 113] and show
you other
wonderful
things in
my house.
[Cap. xcii,
prose.]
 And somme off hem secretly
 I ha the shewyd in party, 6216
 And am ay redy (as I tolde)
 Thy couenaunt’s for to holde
 With-outen al collusioun.
 ‘ And towchyng shyripe³ & bordoun, [³ Skryppe St.] 6220
 Thow shalt hem haue (as I be-hihte) [Stowe] [leaf 92, back]
 Deluyered in thyn ownē sighte. [Stowe, leaf 113]
 And after that, (yt ys no drede,) [Stowe]
 Thow shalt nowe put ther-in thy bred [C. & St.] 6224 You shall put
the bread in
your scrip.
 With-Inne thy shryppe,³ as yt ys ryht;
 And affter that, thou shalt ha myght,
 fforth vp-on thy way, by grace,
 As A pylgrym for to passe. 6228
 The pylgryme answerid: ⁴ [The Pylgrym Answerde. St.]
 “ Ma dame,” quod he, with gret meknesse, [Cap. xciii,
prose.]
⁴ In Stowe’s hand.

- 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. xclv,
 prose.] Thanne thys lady, off hyr grace,
 Laddē me in-to a place 6236
 In wyche (who kan reportē wel)
 Was ful many a ffayr Iowel,
 Vp-on wyche myn Eye I 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 ; ' Lefft 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
 Wherfor I shal (yiff that I may)
 Bothe thyn Eyen take away,
 And hem out off her placē fette ; [C. & St.]
 And in thyn Erys I shal hem sette, ,, 6256
 That thou mayst, at lyberte, ,,
 Skryppe & bordoun bettre se.' ,,
- The Pilgrim.* *the pylgryme marvelethe* : ³ [The Pylgrym mervylleth. 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 gretē¹ wo, [1 grete St., gret C.] 6268

ffor taperē monstrous,

Or shewe me-sylff so odius ;

Or that ye sholde (I yow ensure,)

So me transforme or dysfigure.” 6272

grace dieu spake :² [2 In Stowe's hand. It is in the Stowe MS.] *Grace Dieu.*

‘ Vnderstond,’ quod she, ‘ a lyte

In thys mater, my sylff taquyte,

Off wych I shal the tellē more.

‘ Yt ys not yet ygon ful yore 6276

(Yiff thow remembre, & lyst tak hed,)

Whan thow doutest the off thys bred,

And haddest merveil (ek parde,)

By what Resoun yt myghtē be, 6280

Whan thyn hertē stood in doute

That so mychē folk aboute

Hadde in thys bred ful suffysaunce,

And ful repast to ther plesaunce, 6284

That al thy wyttys, in no wyse

Koudē techē the the guyse [Stowe, leaf 114, back]

Of thys vnkouthē³ pryvyte ; [3 vnkouthē St., vnkouth C.]

And, ne hadde thy Erys be, [Stowe] 6288 [leaf 93, back]

(Yiff thow Remembre thē ryht wel,)

Thow haddest knowen neueradel.

‘ For yiff yt be a-ryht conceyved, [C. & St.]

Alle thy wyttys wer deceyved, ,, 6292

And lyede pleylnly vn-to the,

What they felte or dydē se,

Saue the trouth (& thus yt stood)

With thyn Eryng styllē a-bood. 6296

‘ Wherefore I muste (of verray ryht,)

Translate thyn Eyen & thy syht,

Thyder wher thyn Erys stonde.

And (as thow shalt wel vnderstonde,) 6300

Thyn Erys muste haue Eyē clere

Taparceyvē, in thys matere, [C. & St.]

And to conceyven euery thyng.

The Pilgrim.

than undergo
such dis-
figurement.

Grace Dieu.
Grace Dieu
answers me :

You remem-
ber that you
couldn't un-
derstand

how so many
folk could be
fild with this
breed.

But your
Ears told you
the truth ;

therefore I
must put
your Eyes
into your
Ears,

that you may
perceive this
matter
clearly ;

<i>Grace Dieu.</i>	' 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 wyl nat lette,		
	Ther thyn Eyen for to sette,		
	With hem to sharpē mor thy wyt ;		
for you do not see clearly yet.	ffor thow seyst nat clerly yit,		6312
	As thow oulttest 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		
You must see clearly before taking Scrip and Bordoun out of my house ;	Thow mustest sen, & openly,		
	Or thow haue pocessioun		
	Outlier 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,		
	(Sherpe ¹ or bordoun bothe yfere)	[¹ Skrippe St.]	6324
[leaf 94]	Tyl thow knowe (with-outē slowthe)	[C. & St.]	
and under- stand the plain truth of all that has been told you.	Verrayly the pleynē trouthe	,,	
	Off al that hath be told to the		
	Touchyng thes bred ; now truste to me,		6328
	And wene nat,—in ² no maner wyse,	[² In St., nat C.]	
	As I shal to the devyse,—		
	That I no-thing off volunte		
	Sexe thes wordys to temptē the		6332
	A-skawnce : I woldē A-geyns ryht		
	With-drawe that I ha the be-hyht :		
I will keep my promise to you,	To the, my promys I wyl kepe ;		
	ffor neuere, vakyng ³ nor a-slepe,	[³ wakyng St.]	6336
	(As I ryht wel rehersē kan,)		
for I never deceivd any man.	I deceyved neuere man		
	Off thyng that longede vn-to me.		
	' And ther-fore doutē no-thing the,		6340
I will not deface or de- form you.	That I wyl to no strangē fourme,		
	The diffacen, nor dysfourme ;		
	ffor platly (in conclusioun)		

- ‘Yt lyth in thyn elleccioun, 6344 *Grace Dieu.*
 And in thy fre choys yt shal be, [Stowe, leaf 115, back] You have
 ffor to chesyn, as for me free choice.’
 To settyn thyn eyen her or there.
 ‘And for my party, thow shalt lere 6348
 Yiff thow in me haue swychü¹ tryst, [¹ swych 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 weñ se. „ hundred-eyd,
 “I hope yt stant nat so with me, [C. & St.] 6364 had no ears.
 That good avys shal me so faylle,
 Nor no Rudnessë so masaylle.
 Me thynketh pleynly (as I tolde)
 But that myn vnderstandyng sholde 6368 My under-
 Techyn me the trouth al pleyn, standing
 And ther-to hauë no dysdeyne, should teach
 Me tenfourme of al thys thyng, [Stowe, leaf 116] me plainly
 With-uten any remowyng² [² Remewyng St.] 6372 without hav-
 Off the Eyën in myn hed ing my eyes
 Into³ myn Eryn (who kan tak hed); [³ Into St., In C.] removed.
 Wych wer in soth An vnkouth syht, [St. & C.] It would be
 And gret merveyl to enery whyht.” 6376 an uncouth
 Grace Dieu Answerde⁴ [⁴ St., om. C.] sight, and
 Quod grace dieu, ‘tak hed, & se, great marvel
 Thyn vnderstandyng (trustë me) to everybody.
 Wolde in soth ha no dysdeyne
 To techë the the trouthë pleyn. 6380
 But thow mayst trustë me ryht wel :

<i>Grace Dieu.</i> Grace Dieu says that I don't under- stand the matter we are talking about;	' He vnderstondeth neueradel Off thys matere that we off talke, He goth be-syde, & maketh a balke,— 6384 To sen clerly theexcellence, The valu and the ¹ magnyfycence [1 the om. St.] Off that we holde our parlement, He ys so feble & indygent 6388 ffor lak off knowyng (in sothnesse), He ys [so] fallen in dyrkēnesse, ² [2 dyrkenesse St., dyrknesse C.] That he knoweth her-of ryht nouht, Truste me well, (yiff yt be souht,) 6392 The verray trouthe, (so god me saue). ' And ther thow seyst, he sholde ek haue An hundryd eyēn, & yet mo, [Stowe, leaf 116, back] Thow shalt wel wyte yt ys nat so, 6396 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; 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, 6412 He receyveth to hys presence; 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 ffor lak, he kan no ferther se,
and that for lack of know- ledge I have fallen into darkness.	
[leaf 95]	
The under- standing has but one eye,	
and gives judgment by what it sees.	
It cannot see further than the outside,	

'Thorgh hys ffolytyshe vanyte.'

through
vanity.
The Pilgrim.

The pilgrym axithe: [In Stowe's hand. 'The Pylgrym Asketh.' St.]

"Ma dame," quod I, "ful gladly [Stowe, leaf 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.]

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

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.

Grace Dieu
refers to the
sermon of
Dame
Penaunce.

The five gates
are the five
senses;

'ffor thys gatys, I calle "porterys,"

"Bryngerys-in² & massagerys" [2 Inne St.] 6452

Off echë³ thyng, & sayd with-outë, [3 echë 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.]

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

'Thys to seyne (vnderstond me wel;

<i>Grace Dieu.</i>	'Conceyve my speche euerydel :)	6460
The Eye is the porter.	Eye ys the gate, lookyng porter ;	
The Nose is the door and messenger.	Nose, the dore & massager	
	Who kan parceyve ys smellyng ;	
	And semblably in euery thyng,	6464
	Euene lyk yt doth be-falle	
	Off thyn other wyttys alle,	
	Thanne whan that lokyng is porter	
[leaf 96]	Off the Eye, & massager.	[C. & St.] 6468
	' And I wyl here by & by	"
Concerning the eye :	Speke off the Eyë specyally,	"
	And lete the tother passe & gon.	
	' Now herkne, & thow shalt here A-noon	6472
	As I sayde rathe vn-to the,	[C. & St.]
Looking is its Porter	Lokyng, <i>with</i> wych men do se,	
	Vn-to the Eye ys porter	
	(As thow well wost) & massager ;	6476
who, when he sees new things,	And whan that he seth thyngës newe,	
	ffresshe & lusty of ther hewe,	[Stowe, leaf 118]
	ffayr or foul, wher-so yt be,	
	He bydeth nat in no degre,	6480
	Nouthur 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 Entende- ment,	To Go forth to Entendement,	
	To yive a trewë Iugement	6492
	Off report that he hath brouht,	
	Iustly to deme, & erre 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 Dien.</i>
And ther-vp-on ek détermynce,		which judges
And in hast hys doomys fyne,		according to
Whan he hath cerchyd yt & sought.		reason.
‘ & yiff to hym yt longeþ novht,	6504	
By hem that brouhte yt (in certeyn),	[C. & St.]	[leaf 96, back]
In haste he sent yt forth ageyn ;	[Stowe]	
The Messagerys (Erly and late)	[Stowe, leaf 118, back]	
Conveye yt by the 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 longeþ to pylgrymes,	6512	
(I mene, off pylgrymes in speccal,		
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, with-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.]	and awake
‘ Off other gatys (I ensure)		the Porter,
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] <u>Grace Dieu.</u>	' ffeleth ther-in no maner thyng, Thanne off Folye, he chek maat,	[C. & St.] 6540 ,,
	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 verray ryht.	
Taste, touch, and sight were all deceivd.	' ffor smellyng, Tastyng, touch, & Syht,	6552
	They wer deceyved, enerychon ;	
To know the truth, a man must place his eyes in his ears ;	And for to knowe the trouthe a-noon,	
	And a trewē doom to make,	
	A man mustē the Eyēn take,	6556
	And to the Erys hem translate,	
	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 sylht	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 awaylle,	
	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 transfers my eyes into my ears,
An huchehe she gan a-noon vn-shette ;	,,	and brings forth a scrip and staff.
And out a-noon ther-off she fette (Lyk to myn oppynyoun)		
Bothe a skryppe & a bordoun.	6584	
[Blank in MS. for an Illumination.]		
¹ Off wych thyngës, a-noon I		I marvel greatly.
Gan to merueille ful gretly,		
With myn Erys (as she me tolde)		
Whan that I gan hem be-holde : ¹	6588	
The skryppë mad & shapë clene,	[Stowe, leaf 120]	The scrip hangs by a green girdle,
By A gyrdel heng off grene,		sprinkled with drops of blood,
The wych was (as I vnderstood)		
Spreynt with dropys off red blood,	6592	
Wheroff I was abaisshed sore.		
And over that, I sawh yet more :		
Vpon the samë gyrdle stronge,		
Off syluer, smalë bellys honge,	6596	with twelve silver bells hanging.
Twelue in noubre, & no mo,		
Wel enamellyd ; & also		
Ech off hem (I yow ensure)		Each bell had a writing upon it.
Haddë a dyuers Scripture,	6600	
The lettrys large & curyous ;		
And in the ffyrste was wryten thus :		[Cap. xcv, prose.]
“God the ffader,” fful wel ywrouht,		1. God the Father.
That heuene and erthë made off nouht,	6604	
And made ek man to hys lyknesse,		[leaf 98]
Off hys grace & hys goodnesse.		
And ferthermor (yiff I shal telle)		
Was wryten in the nextë belle :	6608	
“God the Sone, off wysdam most.”		2. God the Son.
In the thrydde, “God the Holygost.”		3. God the Holy Ghost.
And they wer mad so wel, echon,		
Semynge to me they were al on ;	6612	
And with-Inne I dydë se		
A claper that seruede hem aH thre.		
In the fourthe was wryte & graue,		4. Christ's coming on the earth,
How goddys sonë, man to saue,	6616	

¹—¹ Not in Camb. prose.—Aldenham.

<i>The Pilgrim.</i>	Cryst ihesu, descended down ffrom that heavenly mansyoun In-to the <u>Erthe</u> , & be-kam man ;	[Stowe, leaf 120, back]	
	And (as I rehersē kan,) Off the holy gost conceyved, Porely in thys world receyved,		6620
and birth by a Virgin.	Born off A maydē pur & ffre, Ay flouryng in vyrgynyte, Wych allē wemmen dyde excelle.		6624
5. Christ's passion,	And wryten in the fyffthē belle, Graue in ordre, by & by, Was hys gretē tormentry,		6628
crucifixion,	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 <u>hys graue</u> , Affter al hys peyne & wo.		6636
6. His descent into Hell.	And in the .vj. was wryte also, (Wroulit, yt myghte nat be amendyd), How he to <u>hellē</u> ys descendyd,	[Syxte St.]	6640
[leaf 98, back]	Hys frendys ther to fette a-way, Wych hadde be there so many a ¹ day To bryngē hem to paradys.	[1 u om. St.]	
7. His Resur- rection.	And in the .vij. (by gret avys) Was wryte hys resureccioun ;	[Seventhe St.]	6644
8. His Ascen- sion.	In the viij., ² hys Ascencioun Vp to the hihē heuene ageyn, With hys fader (in certeyn) To sytten there on the ryht syde, With hym perpetuelly tabyde, Ther to demen quyk & dede, Euery man affter hys dede.	[2 heythe St.]	6648
	Also (yiff ye lyst to wyte,) In the nyntthē ther was wryte (Graue off hym that dyde yt werche), Crystys spousē, hooly cherche,	[Stowe, leaf 121]	6652
9. Holy Church.			6656

With al hys dyuers paramentyſ,
And aH the .vij.¹ sacramentyſ.

[¹ Sevene St.]

The Pilgrim.

And in the Tenthē, men myhte se

The Oonyng and the vnyte

6660

10. The Communion of Saints.

Off seyntyſ, the comunyoun,

Ordeyned for manhyſ² refeccyoun,

[² mamys St.]

And off synnēs Indulgence

By baptesme & by penytence.

6664

And in the .xj.³ (be wel certeyn,) [³ El'eventhe St.]

Was the Rysyng vp A-geyn

Off aH man-kynde, bothe hiH & lowe,

Whan gabryel hys horn shal blowe,

6668

To calle aH ffolkys off entent

To komē to the Iugement.

Body & sowle (as ye shal lere)

Bothē knet Ageyn yfere,

6672

Shal ther come to audience,

ffor to heryn the sentence ;

And thyder haven ther Repayr

To-for the Iuge hiH in the hayr,

6676

Goode & badde : thus stant the caas.

[leaf 99]

And in the .xij.⁴ grauen ther was [⁴ Twelthe St.]

Only, off goodē, the guerdoun,

[Stowe, leaf 120, back]

And off wykked, punycyoun,⁵

[⁵ the punycion]

6680

Swych as dydē no penance,

Nor ne hadde no répentance

To make amendys, I yow ensure.

Loo, her, hooly the scrypture

6684

Off the syluer bellys clere,

How shall I describe the Staff?

And off the namel⁶ ek yfere.

[⁶ Thenamel St.]

Now shall I tellen the ffacioun

And the maner off the bordoun,

6688

[Cap. xvi, prose.]

Wych was (yiff ye lyst to lere)

Wrouht & mad in thys manere :

Yt was ymad bothe strong & lyht,

Long also, & evene vpryht ;

6692

It was strong and light,

Off dryē wode (yiff yt be souht)

of dry wood,

Wyche neuere ne roteth nouht,

Nor neuere perissbeth, (in certeyn,)

which does not perish by fire or water ;

Nouther for ffyr, nor ffor no reyn.

6696

- The Pilgrim.* Yt was ywrouht & mad so wel ;
 And a-boue, a Round poomel
 Off a merrou, 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
 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 doun 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 lyche,
 Grace dieu (fayre mot hyr falle !)
 In goodly wysē gan me calle. 6728
 Grace dieu. Grace dieu speketh :
 [Cap xevii, Thys lady goodly spak to me,
 prose.] ‘Kom ner, my sone ; tak hed & se ;
 Loo her (yiff I shal nat feyne)
 Thyлкē Rychē Gyfftytys tweyne 6732
 Wych I be-lihte whylom to the ;
 And thow shalt nat deceyved be.
 ‘Loo her A skryppe & a Bordoun,

it had a
mirror at
the top,

in which
might be
seen all the
country far
and near.

I saw in it
the City to
which I was
bound.

[leaf 99, back]

There was
another pom-
mel lower
down,

made of car-
buncle.

Grace Dieu
calls me, and
says :

Grace Dieu.

[Cap xevii,
prose.]

'The wych (off hool entencyoun)	6736	<i>Grace Dieu.</i>
I gyve to the, now kep hem wel !	[Stowe, leaf 122, back]	'Lo, I give thee a Scrip and a Staff;
Considre the maner everydel,		
How they be ryht necessarye		
To forthre the, (thow shalt nat tarye,)	6740	
To helpē the in thy vyage,		they will help thee in thy pilgrimage;
And to spede thy pylgrymage.		
Thow shalt off hem have ay gret node,		
Yiff thow lyst thy Iourne spede,	6744	
Nedful to pylgrymēs alle ;		
And " <u>feyth</u> ," thy Skryppē thow shalt calle ;		and thou shalt call thy scrip Faith.
Wyth-outē wych, ¹ may nat be	[¹ yt scratcht out]	
Brouht aboutē no Iournee	6748	[leaf 100]
Nor vyage that may a-vaylle.		
ffor, thy bred & thy vytaylle,		
Ther-in thow shalt alway conserve,		
And allē tymes thow shalt observe	6752	
Thys skryppē wel in thy bandoun,		
In euery cyte & euery Toun,		
In al thy mostē feythful wyse,		
And also for to auctoryse.	6756	
'Touchyng thys Skryppē callyd "ffeyth,"		
Herkne what thapostel seyth		Hearken what the apostle says touching this scrip called Faith, in the Epistle to the Romans.
In a pystel that he endyteth,		
And to the Romainys pleyntly wryteth :	6760	
"The ryht-ful man, <i>with-outē</i> stryff,		
By thys skryppē lat hys lyff ;" ²	Iustus ex Fide ninit	
Thys to seyne, that ffeyth off ryht		
Yiveth lyff to euery maner whyht ;	6764	
As Abachuch that hooly man,		As also in the second chapter of Habakkuk,
In hys wrytyng rehersē kan,		
The secounde chaptyle off hys book, ³	[Stowe, leaf 123]	
Who so lyst lyfft vp hys look.	6768	
'And thys skryppe (<i>with-outē</i> wene,)		
Off hys colour <u>not</u> be grene ;		
Wych colour (who so look a-ryht)		
Doth gret comfort to the syht ;	6772	

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

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

*Grace Dieu.*Faith makes
pilgrims glad
and bright,and comforts
them in the
way,as the green
colour gives
clearness to
the sight.
[leaf 100, bk.]It is of more
value, when
sprinkled
with blood,than either
pearl or
margarite,and has
more worth
and virtuethan any
other rich
stone.The red
shows the
blood of the
martyrs

'Sharpeth the Eye, (yt ys no dred,)

And so doth ffeyth, (who taketh hed ;)

Yt maketh pylgrymes glad & lyht,

With hem abydyng day & nyht ;

And in ther weye (I dar reporte,)

Gretly doth hem Reconforte.

ffor good¹ pylgrymës euerychon,[¹ goode St.]

On pylgrymagë wher they gon,

Only ffeyth doth hem sustene,

By exaample, as the grene,

The gentyl colour glad & lyht,

Yiveth clernesse to the syht.

² 'Whan the grenë al with-oute

Ys spreynt with dropys Round aboute

Off red blood (who kan entende),

Than the syht yt doth amende

fful gretly, I dar wel seyn ;

ffor ther ys dropë³ noon certeyn,[³ droop St.]

But yt ys worth, & off mor prys

To pylgrymës that be wys,

Than outhere perle or margaryte.

And (as I dar ryht wel endyte,)

Yt is mor Ryche & precyous,

Mor off valu & vertuous,

The bloody dropys, whan they be spreynt

[St., leaf 123, bk.]

Vp-on the grenë, & ymeynt,

To make a man mor strong & lyht,

And tafforcë with hys syht,

Than any other Rychë ston

ffor to rekne hem euerichon,

'The grene ys good in special

Whan the rede ys meynt with-al

Off blood ; for pleylnly the Rednesse

Wych that was shad⁴ in clenness[⁴ shadde St.]

Off glorious martyrs longe agon,

That spent her blood, & lefftë noon,

But suffrede al the vyolence,

And the mortal ek⁵ sentence[⁵ eke / the mortal St.]

Off Tyrauntys Tyranye,

6776

6780

6784

6788

6792

6796

6800

6804

6808

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

<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 omit- ted.	'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,	With-outē bellys, symplely ;	i. simpliciter St., om. C.
	Than suffysede, stelefastly	6864
	To louē god, our créatour,	
	And hym to serue with 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 accord- ing to their own opluions,	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
	With ther oppynyouns newe ;	
	And other sectys ful vntrewe,	
	The feyth off cryst for to werreye,	
	And lyst nat to the cherche obeye,	6880
	Thorgh ther false oppynyouns,	
	Concludyng by collusiouns	
	Off falshed shewyng many sygne,	
	Ageyn thy skryppē to malygne,	6884
	Ther-vp-on to be a-wreke ;	
	Off whom me lyst no mor to speke.	
	'But my speche I wyl 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 errorrs to putte a-way,</p>	<p>i. Sinoda St. 6892 <i>Grace Diem.</i> [leaf 102] made synods and councils</p>
<p>That contynuede many a day, To reformē the bewte Off the cherche by vnyte,</p>	<p>6896 to restore the unity of the faith;</p>
<p>I mene, by vnyte in substaunce Off our ffeyth and our creaunce,</p>	<p>6900</p>
<p>In ther hool Enteneyoun; To makē Restytueyoun, By ther dyllygent labour,</p>	<p>6904</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 and they devised the twelve Bells,</p>
<p>They settē lettrys in ech belle, And articles off our creaunce, By thapostolys Ordynaunce;</p>	<p>6912 with letters in each, and Articles of our Belief,</p>
<p>The wych wer mad (<i>with</i>-outē stryff) In hooly cherchē prymtyff.</p>	<p>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 And the bells were hung in the scrip,</p>
<p>Offtē sythēs here hem <u>Rynge</u>,</p>	<p>[Stowe, leaf 125, back]</p>
<p>Off entente only to brynge Ther sown vn-to thy rémembraunce, And how thow shalt, in thy creaunce, Leve in god ay stedefastly.</p>	<p>6924</p>
<p>‘ And for that skyle, contynuely In thyn <u>Erys</u> the tawake, Thy bellys shal a chymbyng make,</p>	<p>6928 to teach thee steadfastness in the faith;</p>
<p>Day be day (in sothifastnesse) To techē thē the stedefastnesse Off the feyth, thy-sylff to Saue.</p>	<p>[leaf 102, bk.]</p>

Grace Dieu.

and thou
needest no
other clock,
day or night,
if thou count
their strokes
truly.

'And the nedeth nat to haue 6932

Noon other horlege,¹ day nor nyht, [1 Orloge St.]

ffor to smyte thyn hourys ryht,

Yiff thou ther strokys trewly tellys,

.xij. hourys and .xij. bellys ; 6936

And ek also graue in the lettre

.xij. Artycles, to go the better,

Wych shal echon yfounde be

Wyth-Inne thy skryppe, to techē the, 6940

And tenforme the wel ynowh.

'But thou hast be somewhat slowh,

In thyn herte to taken hede,

Ther scrypturē for to Rede ; 6944

I menē thus, thy sylff to saue,

The Scripture in the bellys graue ;

Yet, by ther chymyng (in substaunce),

Thow sholdest ay ha rémembraunce 6948

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 chymyng,

And by noyse off ther sownyng,

Parfytly they brynge in feyth Fides ex auditu. Romanos 10.² St. 6956

To the Erys ; and thus he seyth :

"Wher thyn Eyen be set most clere,

The verray trewē sown to here,

Abydyngē, nat transytōrye,

To exeyten thy Memōrye, 6960

Thy pylgrymagē to Acheve,

How thou 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 thou 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.

<p>' And her-with-al yt ys ek good, Be-leue O god in Trynyte, Thre personys in vnyte.</p>	<p><i>Grace Dieu.</i> Believe also in the Trinity; 6972</p>
<p>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."</p>	<p>and take an example from the three silver bells, which have one clapper in chiming, in token of unity, 6976 and declare 'There is but one God.'</p>
<p>' And tak Alway good hed her-to, ffro thys, that thy ffeyth nat varye, Who-euere sowne the contrarye. [Stowe, leaf 126, back] And truste wel how the partycles And the Remnaunt off Artycles Of all the tother, (who kan entende) Euerychon, her-on depende.</p>	<p>6980 6984</p>
<p>' 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.'</p>	<p>Take the scrip and go, 6988 and forget not anything I have told thee.'</p>
<p>[The Pilgrim.]</p>	<p><i>The Pilgrim.</i></p>
<p>And off hyr hand the Skryppe I took; But she, only off hyr goodnesse, The skryppe aboutē me gan dresse,— Thys Gracē dieu, ful manerly,— And Tapoynte yt ffetysly, Ouer¹ my shuldere she yt caste, And be-gan to bookele yt faste, In travers wyse, yt tenbrasse, She gan the gerdel to compasse; Made the pendant, that was long, To be knet & fastnyd strong, That the Tongē thorgh gan perce.</p>	<p>6992 [Cap. ciii, prose.] 6996 Grace Dieu then throws the scrip over my shoul- ders, 7000</p>
<p>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 :</p>	<p>7004 [leaf 103, bk.] and rehearses to me the 11th chapter of Isaiah. [² Elleventhe St.] 7008</p>

Grace Dieu.

First, thou
shalt have a
girdle of
Righteous-
ness

as a restraint
of the flesh.

She then
gives me a
writing,

Grace Dieu.

which con-
tains a
description
of the scrip.

It is in Latin,

for clerks
who can un-
derstand it,

[leaf 104]

and for them
I give it.

Grace dieu :¹

[¹ Dieu Spak St.]

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

A gyrdel off Ryghtwysnesse,

To restreyne al lecherye.

And, for to makē 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.’

And thanne she took a wryt also

Out off hyr hucheche, & rauht yt me.

[*Blank in MS. for an Illumination.*]

‘In thys wryt, thow mayst,’ quod she,

7020

‘Be-holdē the descrypcioun,

The maner hool, and the fasoun

Off the skryppe that I the took ;

And offtē cast ther-on thy look

7024

ffro day to day, the bet to spede ;

And offtē sythe that thow yt rede,

The copē pleyonly, & scripture,

The wych ys mad (I the ensure)

7028

In latyn only, off entent

To yive to thē entendēment,

And to clerkys that kan lettrure,

And vnderstonde hem in Scrypture,

7032

That they may, both hiȝh & lowe,

The maner off thy Skryppē knowe,

To folwe the ffeyth off crystys secte ;

To hem thys latyn I dyrecte.

7036

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

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

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)	
<p>Sub, qui supra est, ponitur, 193 Et subdito subicitur,¹ Rex celorum altissimus Coram iudice ducitur, Et iudicio sistitur, 197 Qui Iudex est equissimus, Superior sit infimus, Et virorum nouissimus, A suis-que relinquitur, 201 De maximo fit minimus, Et licet sit sanctissimus, Reus mortis condicetur ; 204</p>	<p>Et ideo dum moritur, 241 Et dum per hoc reuinitur, Fletus miscetur gaudio, Pro morte fletus oritur, Cum innocens occiditur, 245 Pro alieno vicio. Fit autem exultacio, Cum mentali tripudio, 248 Dum per mortem mors vincitur Pio tamen arbitrio Videtur-que compassio Satis in plus intenditur. 252</p>	<p>under Pon- tius Pilate,</p>
(18)	(22)	
<p>Poncio Pilato, Feram, 205 Ferente et mortiferam Contra ipsum sententiam. In cruce manum dexteram Affigendam, et alteram 209 Extendit in angariam ; Tunc secundum Ieremiam² Transeuntibus per viam, Potuit suam asperam 213 Monstrare contumeliam, Illatam per inuidiam, Cum nil egisset perperam. 216</p>	<p>Sepultus est per triduum, 253 Vsu sopito sensuum, Sicut mortui seculi, Suum erat irriguum, Exhaustum atque arcuum ; 257 Exhausti omnes riui, Deleti erant tituli Visu vlgaris⁴ oculi. Vincisse fuisse suum, 261 Fuisse caput Anguli, Ductor uel rector populi, Aut deus exercituum. 264</p>	<p>was crucified, dead,</p>
(19)	(23)	
<p>Crucifixus ille fuit, 217 Et soluit quod non rapuit, Dans animam in precium. Sua pena non latuit, Sanguis fluens edocuit, 221 Et latus suum peruium, Anime-que diuorcium. Quantum graue supplicium Pro homine sustinuit ! 225 Suum quoque obprobrium Factum oculis omnium, Euidenter hoc innuit. 228</p>	<p>Descendit eius anima, 265 Corporis sancta victima, Relicta in sudario, Ad acherontis infima [106, col. 1] Venit pro dragina decima, 269 Longo perdita senio, Non illa que de gaudio Lapsa est a principio Ad inferni nouissima. 273 Sed illa procul dubio, Que, in primo pomerio, Rapta est fraude pessima. 276</p>	<p>and buried : He descended</p>
(20)	(24)	
<p>Mortuus est, eum tradidit³ 229 Deo patri, et reddidit, Fuso sanguine, spiritum. Moriens, artem condidit, Qua sibi mortem subdidit, 233 Sibi tollens ius solutum, Hostis per hanc depositum Quod tenebat ad libitum. Confusus totum perdidit, 237 Infernus-que dans gemitum, Videns suorum exitum, Sibi dolorem addidit. 240</p>	<p>Ad inferna, cum lumine 277 Veniens, & in numine, Genus Adam visitauit, A baratri voragine, Desentos⁵ in caligine, 281 Suos omnes liberauit, Ille hostem tunc mactauit, Et mactatum spoliauit Sua consuetudine. 285 Ne furiat in quos pauit Sicut prius, et quos lauit, Fuso corporis sanguine. 288</p>	<p>into Hell ;</p>

¹ subicitur, Pr. ² Hieroniam, Pr. ³ leaf 105, col. 4.
⁴ vulgaris, Pr. ⁵ Descensos.

	(25)		(29)	
the third day	Tercia die redijt,	289	Sedet ad dexteram Dei	337
He rose again	Et tempus non preterijt,		Patris, coequalis ei,	
from the	Datum ante diuocium.		Hominem sic magnificans,	
dead;	Regrediens, introijt		Tempus sui Iubilei	
	Potenter vnde exijt	293	Cognoscens, et requiei.	341
	Corporis domicilium,		Plus se penis non implicans,	
	Lapis magnus ad hostium¹		Modus suus est indicans	
	Datus in hostiarium¹		Quod iam index sit indicans,	
	Hunc ingressum non² nescijt,		Ne presumant nimis rei.	345
	Custodum-que astancium		Quodque⁵ deuotus supplicans,⁶	
	Selleria³ et studium		Ciclus-que ius vindicans.⁷	
	Percipere non nequijt.	300	Impetrat premia spei.	348
	(26)		(30)	
He ascended	Resurrexit a mortuis,	301	Omnipotentis filium	349
into Heaven,	Resumptis viribus suis,		Potencie non nescium,	
	Ultra morti non subditus,		Hunc anima mea credit ;	
	Clausis venis irriguis		Et si quid est contrarium	
	Et tersis plagis profluis,	305	Potencie vel obuium,	353
	Impassibilis penitus,		Huc inesse non concedit,	
	Vita sibi est habitus, [106, col. 2]		Imbecillis si accedit,	
	Prinacio interitus,		Ad eum nunquam recedit,	
	Realteratis mutuis.	309	Non reportans auxilium.	357
	Thome testis est digitus,		Totum posse suo cedit.	
	Vulneribus appositus,		Deus pater, sibi dedit	
	Ex iussu, clausis Ianuis.	312	Regni celi dominium.	360
	(27)		(31)	
and sitteth	Ascendit supra sydera,	313	Inde venturus, In fine,	361
on the right	Et supra celi supera,		Cum ferula discipline	
hand of God	Rediens de incolatu,		Et vlcionis gladio,	
the Father	Transuendo per aera,		Eductis tecto vagine	
Almighty ;	Findens redemptis ethera	317	Pro iusticie diuine	365
	Potentysimo volatu.		Exercendo iudicio.	
	Tunc Rachel, cum apparatu⁴		Tunc disiuncte reunio	
	Leticie, & ornatu,		Hominum et reiunctio⁸	
	Exiens sua camera,	321	Erit substance bine	369
	Obuiam terso ploratu,		Omnium⁹ que ostensio	
	Mutato-que einlatv,		Actuum et operacio¹⁰	
	Ei venit hymnifera.	324	Absque tegmine cortine.	372
	(28)		(32)	
from thence	Ad celos, sic quando fuit	325	Iudicare cum veniet,	373
He shall come	Regressus, et rehauiit		Nullus eum effugiet,	
to judge	Honoris primi solium,		Nec habebit diffugium.	
	Quando vnitam statuit,		Nullus ibi excipiet,	
	Carnem nostram et posuit,	329	Neque deffendere sciet	377
	Caput esse celestium ;		Se per declinatum ;	
	Tunc homo in exilium		Nichil tunc dilatorium	
	Datus, & in obprobrium,		Omnium appellancium	
	Luctum tergere debuit,	333	Valebit uel proficiet	381
	Et relevare cilium		Immo secundum proprium	
	Demissum propter viciu,		Opus nel exercitum [106, col. 4]	
	Regraciando potuit.	336	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 [? MS.] slantes dicit ysaias [xxxiii. 7] 'Angeli pacis a[m]are' flebunt.' In assensu eius [? MS.] ⁵ Neque, Pr. ⁶ leaf 106, col. 3. ⁷ vendicans, Pr.⁸ MS. ieiunctio. reiunctio, Pr.⁹ Omnium, Pr.¹⁰ apertio, Pr.

(33)	<p>Viuos & mortuos scio 385 Dissimuli stipendio¹ Illa die premiari, Quosdam eterno gaudio, Alios-que incendio 389 Infernali numerari; Viuos se poterunt fari, Et de vita gloriari, Quorum erit vocacio; 393 Mortui-que nominari Poterunt, et appellari, Quorum erit expulsio. 396</p>	(37)	<p>Catholicam, hanc clamito, 433 the quick and Et refertam recogito the dead. Septem medicinalibus, Distinctis quasi digito, Ad succurrendam perditio 437 In distinctis langoribus,⁴ Primum originalibus, Medelam confert omnibus, Alia que non hesito, 441 Dant diuersis respectibus Curam infirmitatibus, Seruato modo debito. 444</p>
(34)	<p>Credo, cum precedentibus, 397 Et cum predictis omnibus, Quosdam adhuc articulos, Quos in mundi campestribus Totis anime viribus 401 Colligo ut manipulos, Fidei namque flosculos, Hos sicut et preambulos, Cognosco ex coloribus, 405 Ad ipsos habens oculos, Vt discurram per singulos, Non exceptis aliquibus. 408</p>	(38)	<p>Sanctorum communionem 445 I believe in Et glorificationem the Holy In celesti ecclesia, Ghost, the Credo per assercionem holy Catholic Et per affirmationem Church, Omnis honorans⁵ dulia, 449 Aliquos yperdulia, Solum deum-que latraria, Ponendo dictinctionem, 453 Satis sperans de venia, Si sua patrocinia Pro me prestant⁶ caucionem. 456</p>
(35)	<p>In spiritum sanctum credo, 409 Licet fex sim, et putredo, Et vilis esca vermium. Ipse patris est dulcedo, Est filij, &² mulcedo; 413 Et consolator cordium, Dicite potest omnium. Artifex sum per³ proprium, Patre nato-que procedo; 417 Digitus sum errancium, Tercia persona trium, Procedens, nunquam recedo.</p>	(39)	<p>Remissionem fieri, 457 the Commu- Peccatorum, ut reperi, nion of Credo per penitenciam, Saints, Per naaman, hoc suggeri, [107, e. 2] In agro regum veteri, 461 Dico ad euidentiam, Nam sicut hic mundiciam In aquis, et carenciam Lepre, ut caro pueri, 465 Recepit: sic per gratiam, Penitens, reuertenciam Habet a porta inferi. 468</p>
(36)	<p>Sanctam ecclesiam dei 421 Credo esse matrem mei, [107, col. 1] Cunctorum-que fidelium. Qui contrariantur ei, Facti sunt omnino rei; 425 Erit eis opprobrium. Pro hac, quondam martirium Passi sunt, et supplicium Boni athlete fidei; 429 Cruentatum vestigium, Et Roma, caput gencium, Testes fiunt huius rei. 432</p>	(40)	<p>Peccatorum sic maculas, 469 the Forgive- Et spirituales pustulas, ness of Sins, Assero purificari; Aliter has vt stipulas, Ad infernales foculas,⁷ 473 Omnes dico destinari, Perhenniter has versari, In Iehenna⁸ et cremari, Et spinarum sarcinulas, 477 Ex ipsis quoque parari, Hosti qui nunquam prodari, Sicut sorbiciunculas. 480</p>

¹ dispendio, Pr. ² atque, Pr. ³ et, Pr. ⁴ languoribus, Pr.
⁵ Omnes adorans, Pr. ⁶ prestant, Pr. ⁷ ficulas, Pr. ⁸ iehenna Pr.

	(41)		(42)	
the Resurrec-	Carnis resurrectionem,	481	Vitam eternam firmiter	493
tion of the	Atque reconuiccionem		Credo, et hanc finaliter	
body, and the	Iuncturarum et ossium		Dico metam¹ incolatus,	
life everlasting.	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 vivit 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 aui 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 suum non perdit, Pr. ³ fieri, Pr. ⁴ vmbas, 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,
 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 entencioun)
 ffyrst yaxyd⁶ A Bordoun, [6 have askt, y axede St.] 7048
 The to sustenē nyht & day,
 And supporte the on thy way
 Wherso that thow go⁷ or walke. [7 goo St.]
 And after, I caste me to talke 7052
 With the, and pleylny 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,
How yt ys good in ech sesoun, 7056 [leaf 108]
Grace Dieu.
ffor he nat falleth¹ comounly [¹ ffaylleth St.]
That leneth ther on stedefastly.
ffor wych thow shalt (as yt ys ryht,)
With al thy fforce & al thy myght, 7060
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 fortunë the be-falle.
"Good hope" alway thow shalt yt calle : 7068 The name of
the staff is
'Good Hope,'
in French
'Esperance.'
Thys the name off thy Bordoun,
Off trust & trewe affeccïoun,
Wych ys callyd Esperaunce,
Affter the speche vsyd in fraunce, ex of 7072
And the maner off that langage.³ [³ langage St.]
' And looke alway, in thy passäge,
That thow holde the wel ther-by,
And ther-on restë feythfully 7076 I must always
rest on it.
In peryllous pathys wher thow wende.
And by the pomellys at the Ende,
Holde the strongly, I the rede,
ffor they shal, in al thy nede 7080
Sustenë the, thow⁴ fallë nouht, [⁴ that thou]
' The hiier pomel (yiff yt be souht)
Ys ihesu cryst : haue hym in mynde ;
And in scripture (as thow shalt fynde.) 7084
He ys the morour⁵ cler & bryht, [⁵ Merour St.]
With-outë spot, (bothe day & nyht,)
In the wyche, a man, by grace, Sapientie vij°. Speculum
sine macula. St., om. C.
May beholde hys ownë fface, 7088
In wych merour (as I tolde)
Al the world ouhtë be-holde.
In wych also men may fynde
Allë thynges wrouht be kynde. 7092
Reste vp-on hym with herte and thouht,
And go surly, & dred the nouht ;

to prevent
my falling.

The name of
the staff is
'Good Hope,'
in French
'Esperance.'

[Cap. cv,
prose.]
The higher
pomel at
the end of the
staff is Jesus
Christ.

[leaf 108, bk.]

<u>Grace Dieu.</u>	And to hys helpē alway calle,	7095
	And trustē wel thow shalt nat falle. [Stowe, leaf 128, back]	
[Cap. cvl, prose.]	‘The tother pomel lowere ¹ doun,	[¹ lower St.]
The lower pommel is the ‘Maid’ who excels all other in beauty and bounty,	Wych (<i>with-oute comparisoun</i> , 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 illu- mines the whole world.	The Charbouncele most cler off lyht, Chasyng away dyrknesse off nyht, And al thys world doth énlwmyne ; The ffresshē bemys so clerly shyne.	7108
	Al that go mys in ther passāge, Or erryn in ther pylgrymage ; Or ffolk that gon out off her way, (As wel be nyhtē as be day,	7112
	I dar afferme yt in certeyn) She maketh hem to resorte ageyn Vn-to the ryhtē weye a-noon :	
She is the true guide of pilgrims.	ffor to pylgrymēs euerychon She ys the trewē Gyderesse ; And ther socour in al dyrknesse ; And yiff they slydre, or fallē doun, Thys Emperesse off most renoun,	7116 7120
	Only off mercy, doth hem releue, That no thyng ne may hem greue In ther passagē nyh nor ferre, For she ys the loodē sterre,	7124
	With her bryhtē bemys clere, To al ² pylgrymes in thys lyff here, [2 Tal C., Talle St.]	
	That han to hyre affectyoun.	7127
[leaf 109]	‘ And for that skyle, in thys bordoun,	[Stowe, leaf 129]
She is set low down in the pommel,	In thys pomel (yiff thow kanst knowe) She ys yset her doun alowe ³ [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 heueneley quene,
To hyr sone ys euere a mene ; 7148
Counfort most princypal & cheff
Tal⁴ pylgrymes in ther myscheff, [⁴ To all. Tyl St.] to whom she
is chief com-
Hem to supporte, who taketh hede. 7151 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
be old or
Leue on hyre, what so befallë, young.
& in thy way thow shalt nat falle,
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
pommel set
To the hiñer thow shalt wel reche ; lower down,
by whose
Bothë wrouht off Stonys clere : help the pil-
grim reaches
And yiff thow loue on bothe yfere, 7168 the higher
one.
Thow mayst trust, thorgh ther myght,
Thow shalt nat falle, but gon vp ryht.
‘ Wherfor, for thy sauacyoun,
Hold the wel by thys Bordoun 7172
Wych ys mad ful stronge, to laste ;
And therfor, therby hold thé faste ;

<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 counfordable & 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 ;	
2. for the lower one.		And the tother, wryt ther-by, (Shortly, for thow shalt nat tarye)	
		Longeth to the Secoundarye.	7188

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

I. A LATIN POEM ON GOD IN TRINITY.

(37 stanzas, of 12 lines each, ryming *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 poteras plus prodesse,	
our only re- medy,		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	
		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. [ll. 110] 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, cleanse us from crime!	P	ater, creator omnium, donans cuncta per filium, accepta nostros genitus per dona sancti spiritus	4	Mundatos a criminibus, dona virtutum floribus, et in polorum sedibus fac jungi cum fidelibus.	12
		(2)		(4)	
	O	unitatis trinitas et trinitatis unitas ! pro tuo sancto nomine, emunda nos a crimine !	8	Sit laus patri per sæcula, agnosque siue macula, atque sancto spiritui, quo mereamur perfrui. Amen!	
		Mone, <i>Lateinische Hymnen des Mittelalters</i> , i. 25 (1853).			

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

(3)		(7)	
Qvies Fuisti, et eris ;	25	Tuum pater est proprium,	73
Pater, succurre miseris,		Non annexum per alium,	
Qui non manemus in idem,		Misereri et parcere	
Idem ipse tu diceris,		De te, suum tentorium	
Qui nunquam permutaberis,	29	Et suum diuersorium,	77
Manens semper in ibidem, ¹		Debent filij facere	
Sicut hoc credimus quidem,		Mortem non vis, sed viuere,	
Fac, pater, per istam fidem,		Vis omnes qui conuertere	
Vt noxas nostri sceleris,	33	Se volunt per suspirium.	81
Dimittas nobis totidem,		Nunquam uis tuos perdere,	
Quotiens promisit pridem,		Nec pullos milus tradere,	
Redemptor nostri generis.	36	Quorum tu es refugium.	84
(4)		(8)	
In celis sursum habitas,	37	Adueniat ergo deus,	85
Qui in terris nos visitas,		Aliquando iubileus,	
Dominus exercituum,		Nobis datis exilio,	
Si non feris aut excitas,		Si quisquam nostrum est reus,	
Nos remissos non suscitās	41	Nec est ibi Machabeus,	89
Ad ullum opus strenuum,		Qui fortis sit in prelio, ⁷	
Ad volandum in arduum,		Non propter hoc intencio	
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 inuiuo,	
Nisi tua det bonitas.	48	Factus seon amorreus.	96
(5)		(9)	
Sanctificetur, dicimus,	49	Regnum tuum, vt dicitur,	97
Nomen tuum, quod colimus		Rex eterne, vim patitur,	
Et quod est ammirabile, ²		Violenti ¹¹ hoc rapiunt,	
Sine quo recognoscimus,		Virtutibus concutitur,	
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 per gratiam,	109
Significans, in secreto,		Quia talem violenciam	
Finem atque principium,		Permittis illuc intremus,	
Tali decet alphabeto,		Et murorum custodiam,	
Nos studere corde leto,	65	Non des ad resistenciam	113
Leccio est credencium,		Quia nichil tunc possemus,	
Theologos hoc studium		Artem nec vires habemus,	
Nos facit et ad solium		Vt per horam solam ¹³ stemus,	
De mundi arundineti	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 laudabile, Pr.
⁴ pro vt est habile, Pr. ⁵ Cordibus et optabile, Pr. ⁶ tuum, Pr.
⁷ leaf 110, col. 3. ⁸ Etheus, Pr. ⁹ inuiuo, 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	121	In terra, nos te colonum, 169
	Est homines, ¹ et iuuare		Et in celo te patronum [? MS.]
	In tribulacionibus;		Animarum cognoscinus,
	A mari usque ad mare,		Et te ⁷ deum ulcionum
	Vnire et congregare	125	Esse, et punicionum 173
	Cunctos de nacionibus,		In inferno metuimus.
	Debiles cum pauperibus,		Et ideo requirimus,
	Preparatis iam omnibus		Et devote assistimus 176
	Ad cenam tuam vocare, ²	129	Ante tuum sanctum thronum;
	Pusillis cum maioribus,		Vt nobis, qui peccauimus,
	In oportunitatibus		Sis, vt de te presumimus,
	Auxilium ministrare.	132	Memor miseracionum. 180
(12)		(16)	
Thee, who rulest in Heaven, we worship, weeping.	Sicut, pater, hoc credimus,	133	Panem nostrum In sudore 181
	Sicut de hoc confidimus,		Vescendum, et in labore,
	Sic nobis auxiliaris,		Dedisti a principio,
	Aliunde non querimus		Vsque modo tali more
	Auxilium, nec petimus,	137	Ipsa mixto cum merore, ⁸ 185
	Quia solus tu mederis,		Nostra fuit refectio;
	Si non aliquando feris		Sed, ne esset fastidio,
	Pro nostris culpis et teris.		Providisti de alio,
	Non propter hoc diffidimus,	141	Longe satis meliore; 189
	Scimus enim quia geris		Hoc est, de tuo filio,
	Curam nostri, et nos ³ queris		In quem panis conuersio
	Quando a te ⁴ recedimus.	144	Fit, ipso institutore. 192
(13)		(17)	
We pray Thee, be mindful of us sinners on earth.	In celo, supra spericam	145	Quotidianum petimus 193
	Rotantis mundi fabricam,		Hunc panem, et requirimus,
	Immobilis dominaris,		Cotidie indigentes,
	Sedem tenens teatricam, ⁵		Primum exactor proximus
	Aciem tuam bellicam,	149	Secundum petit animus; 197
	De excelso contemplaris;		Sine ipso morientes,
	Nos eccitas, nos hortaris,		Primo uiuunt omnes gentes,
	Vt sit toga militaris,		Sed secundo penitentes
	Prius tincta per rubricam,	153	Quia panis est azimus, 201
	Quam hostis familiaris		Ideo, accipientes
	Nobis tollat tuis caris		Omni fermento carentes,
	Innocencie tunicam.	156	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	Da panem istum, domine, 205
	Et armis spiritalibus,		Vtrumque qui pro homine,
	Accessimus ad duellum,		Vtroque fuit pensatus, [111/2]
	Quia, nullis verberibus		Sustentet moderamine,
	Domatum, uel calcaribus,	161	Vnus vnum, sed minime 209
	Sentimus carnis asellum.		Fiet alter satiatus,
	Ideo, sanctum scabellum,		Si in nobis sit reatus, [? MS.]
	Quo stas, ad videndum bellum,		Per quem nobis sis iratus.
	Adoramus cum fletibus, ⁶		Non propter hoc in turbine, 213
	Et ipsummet domicellum		Vindicta sis recordatus;
	Per ydoneum flagellum,	167	Sed memor sis, quod nos natus
	Subicias supplicibus. [leaf 111]		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 flagellum, C.⁷ te, Pr., om. C.⁸ tali more, Pr.⁹ Esse debent, Pr.

(19)	(23)	
<p>Nobis tuis pauperibus 217 In lacum descendantibus, Succurrere non renuit. Nam mactatus verberibus, Et perfoſſus¹ vulneribus, 221 Pro nobis mori voluit, Et² proprijs se exuit, Et ſoluit quod non rapuit, Obses pro peccatoribus, 225 Mors ſua noſtram diluit, Set³ penitere debuit Pro tam caris operibus. 228</p>	<p>Debita ipſa nouimus, 265 Nam pro peccatis tradimus⁷ Animas in obſidium. Penes nos non habuimus, Nec in domo inuenimus 269 Vllum carius vadium. Deus, noſtrum refugium, Tu, noſti vſurarium, Cui nos obligauimus, 273 Niſi feras auxilium, Vel cum cogas nimium, Totum noſtrum amiſimus. 276</p>	<p>He deign'd to die for us.</p>
(20)	(24)	
<p>Hodie et cotidie, 229 Simili vena Venie, Egeremus hunc minui, Niſi ſue tam nimie Riui miſericordie 233 Noſtro cederent vſui Per ipſos enim ablui, Credimus qui aſſidui Sumus culpis nequicie, 237 Suppoſito-que fletui, Debito que gemitui, Nos demus voluntarie. 240</p>	<p>Noſtra eſſe hec debita 277 Propter que ſic eſt ſubdita Anima vſurario, Non negamus, ne irrita, Et tibi ingratiuita 281 Eſſet illa negacio. Talis tamen confeſſio Nunquam dicit ſufficio, Neque tibi ſit placita 285 Niſi feruens deuocio Et amara contricio [ſf. 111, col. 4.] Dicat fleo deperdita. 288</p>	<p>Look on us, and raiſe us; blot out our Innumerable ſins!</p>
(21)	(25)	
<p>Et quia digne lugere 241 Non poſſumus, neque flere, Si exigunt demerita, Nec habemus quo ſupplere Niſi ſolum miſerere, 245 Quia non valent merita, Noſtra quoque ſunt irrita [111/3] Anima noſtra perdita; Ideo clamamus vere, [? MS.] 249 Reſpice nos, et viſita, Et erige & ſuscita, [? MS.] Non nos ſinens plus iacere. 252</p>	<p>Sicut ergo debitores 289 Et miſeri peccatores, Egemus indulgencia; Sic quoque condonatores Rancoris, et quittatores, 293 Volumus vti venia; In tua namque curia, Rancor et iracundia Non ſunt boni petitores. 297 Nam vindicte pro gracia Et pro miſericordia Noſcuntur reportatores. 300</p>	<p>God, our re- fuge, help us to pay our debts for our ſins!</p>
(22)	(26)	
<p>Dimitte nobis, & quita 253 Peccata, pater, oblita; Et dele de libro tuo Illa autem que ſunt ſcita. Lamentari nos fac⁴ ita 257 Ne ſcribantur perpetuo. Non ſunt vnum, non ſunt duo, Nec numeranda biduo;⁵ Sed ſunt quaſi infinita, 261 Non habita ex mutuo, Neque facta in triduo, Sed in tota noſtra vita.⁶ 264</p>	<p>Et Ideo indulgemus 301 Iniurias, vt vellemus Eas nobis indulgeri. Nil rancoris retinemus In cordibus, nec habemus 305 Quod non ſit amoris veri. Si fuimus nimis feri, Et ad indulgendum ſeri, Et vltiores ſi poſſemus, 309 Noſtri velis miſereri, Et cordibus ſic mederi, Vt in charitate ſtemus. 312</p>	<p>As debtors, we pray Thy favour. We have love in our hearts.</p>

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 penituntine Laurentur 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 rubea, 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, Nos ducit vt deuimus 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 indulgentiam, 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 equipollentiam, 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	A malo hoc et ² alijs	421
Tu ac tuus Nazareus, [? MS.]		Tuis deus subsidijs,	
Cum proprio spiramine.		Conserua nos, & deffende,	
Vnus ¹ estis, sed iudeus		Extrahe ³ nos de vicijs,	
Non credit quod galileus	413	Releuans ⁴ de miserijs ;	425
Conceptus sine semine		Et benignum te ostende,	
Sit, seu natus de virgine,		Cuique ⁵ nostrum dic 'ascende ;	
Sive passus pro homine :		Veni mecum pro habende	
Et in hoc sit ipse reus.	417	Vite eterne gaudijs.	429
Plus credit in velamine,		Tales tue sunt prebende,	
Littereque in lumine [?]		Nullatenus concedende	
Factus ciuis tartareus.	420	Nisi tuis famulijs. ⁶	432
(37)			
Amen, pater, ⁷ concludimus,	433		
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,			
Et corona et premium,			
Quia in te sperauimus,	441		
Confirmans vaticinium	[112/4]		
Dauid per priuilegium,			
In domum suam ibimus. ⁹	444		

Free us, God
and Christ ;
draw us from
our sins ; let
us win eternal
life.

Father, be
our comfort
and reward,

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

II. A LATIN HYMN TO THE VIRGIN MARY.

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

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

full art thou
of the Holy
Spirit.

¹ ? MS. vnum. 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 provida, Te repleuit vt placida Refundendi sis feruida, Quia sicut in yride. ¹ Signum nubes est roride. Sic tu, plena et granida, 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 97 Vnica, que restitues Hereditatem perditam, Que de peccato argues Mundum, sed nulli renues 101 Gratiam tuam solitam; Immo cunctis gratuitam Ipsam dabis, et placitam. 57 Quia semper hac afflues, 105 Et licet quis per orbitam Tortam vadet, et vetidam, ³ 60 Eum cito non obrues. 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, vel educacio Reis sic necessaria; Nam licet sit collectio Eius semper dispendio Caret, et decrescencia.	61	Et si dicatur verius 109 Pro reis, et salubrius Ipsos errantes dirigis, Ipsos lapsos ⁴ inferius, 112 65 Et iacentes diutius [leaf 113, col. 3] Quam oporteret erigis, Et quandoque hos corrigis, Ne manus mundi remigis 69 Aliquid agat durius, 117 Signum est quod hos diligis, Et non dormis nec negligis, 72 Ne cedant in deterius. 120
(7)		(11)	
Thou alone restored t our lost herit- age; thou guidest all who wander and fall.	Benedicta propterea 73 Omni loco et platea [leaf 113, col. 2] Dicaris ab hominibus, Quia per hoc est flaminea Cherubin dira rumphea 77 Amota suis passibus, Introitus exulibus Patet, et viatoribus. Via celi est lactea, Que solebat volentibus Intrare regnum omnibus Esse sanguine rubea.	81	Benedictus in seculum 121 Sit ille, per quem titulum Talem habes in seculo, Christus, qui tui clausulum 77 Vteri sui ⁵ baiulum 125 Fecit firmato pessulo. Qui, moriens pro populo. Se dedit in patibulo 81 Opprobij spectaculum; 129 Et, superato Zabulo, 84 Fracto-que suo baculo, 132 Se suis dat in pabulum.
(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, 93 Pauper querit vmbraculum, Et reus diuerticulum Ab incursu formidinis. 96	85	Fructus est comestibilis, 133 Comedentibus vtilis, Dulcis anime gustui, Nature ammirabilis, ⁶ 89 Arti indoctrinabilis, 137 Stupendus intellectui, Inusitatus vsui, Vetito quondam fructui; 93 In omnibus dissimilis 141 Solummodo auditui, Et non alteri sensui Fide comprehensibilis. 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. xxvllj]	Christ sprang from thee.
Ornato flore primulo,		Qui tuas laudes aperit,	
Iste fructus colligitur ;		Et te recte magnificat,	
Sed, ut vultus in speculo		Qui devote se ingerit	He is blest who praises thee.
Representatur oculo,	149	Ad laudandum vt sciuerit,	161
Et speculum non leditur,		Et ad uitem 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. evii, 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 Staff.
And I thouhte a-noon ryht tho		
That I was redy for to go		
Vp-on my way, but trew(ë)ly		
I ne was no thyng redy,	7196	
Lyk as I wende ; ffor vn-to me		
Ther as I stood, ryht thus sayde she.		
Grace dieu sayd	[In Jn. Stowe's hand. The Stowe MS. has it.]	
' The tyme ys good and 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,		Righteousness,

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,	(7192-3)	
Car tresbien prest estre cuidoye		
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 (truste me)
ffor to gon at liberte,
But he be gyrt ryht myghtly.
Therfor, (off purpos feythfully), 7212
The tassure in wele and wo,

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

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, lf. 130, bk.]

I agree to
everything.

"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.]

She says that
I must have

'ffyrst, to make thy syluen strong,
To be myghty a-geyn al wrong,
Yt be-houeth, in thy diffence,
ffor to makë resistance, 7228
That thow hauë strong armure.
And ffyrst, (thy syluen to assure,)
Next thy body shal be set

a purpoint or
Doublet,

A 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 voudras.	(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 proupains;	(7230-2)
	Et puis fermement seres ceinct	

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

7236

[leaf 114, bk.]

to go under
my armour.

The pylgrym.

The Pilgrim.

"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 custum, trustë me,

Al my lyue, armyd to bë:

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.]

The Pilgrim.

Ther saw I helmys and haberious

[Cap. cx,
prose.]

Plate and maylle, for champyouns

7260

Sur les armes, et bien estrainet. (7234)

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

Le pelerin

Au cueur me donnez grant courroux. (7241)

Armei cheminer ne pourroie;

Armes porter ie ne sauroye;

Armes ie ne pourroie trouner;

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)

grace dieu

Pour chercher armes loing aler; (7256-7)

Assez en voys pour bien tarmier;

La sont heaulmes et gambesons, (7259-60)

Gorgettes et haubergeons,

French
exp.

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 makē résistence, [Stowe, leaf 131, back]
Tallē³ that wolde hem don offence. [3 to all]

The pylgrym

I ask, Who
will attack
me?

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

Grace Dieu.**Grace dieu**

‘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, & encembraunces,
Empechementys & meshauncys? 7276

Thevys and mardrerys ay lyggynge
Vp-on the weye, euer espynge,
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.]
Myghtyly 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 faillir 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 A ful strong styh ² off fynë stel, ³ ffor to receyuë strookys wel			<i>The Pilgrim.</i> [† Cap. cxl, Camb. prose.] [leaf 115, bk.] She gives me a Gambisoun with a steel avil on its back,
ffor to receyuë strookys wel	[³ Styghe . . ffyne St., fyn C.]	7296	
Off the hamer, whan euere yt smyte, That yt shal hurtë but a lyte.		7300	
[Blank in MS. for an Illumination.]			
Than quod Grace Dieu to me : 'Thys Gambesoun wych thow dost se, Ys so wrouht, (who taketh hede,) ffor ta-woyde ⁴ a man fro drede ;	[⁴ to avoyde St.]	7304	<i>Grace Dieu.</i> and says there is no better be- tween Car- thage and Ind.
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 garnement, And clad ther-in (off good entent), He myghte nat ouerkomen be,		7312	Armed with this, I shall overcome all my foes.
But fynally, in surete, With gret worshepe & gret glorie, Off hys Enmyes lan vycorye.		7316	
'And yet thys garnement, (I dar swere, Who that euere doth yt were,) Hath most Ioye & plesauce In thyng that ys to folk penaunce, ffor hys proffyt & avauntage,— Som folk holde yt gret damage ;— ffor pacience (in conclusioun)	[St., M. 132, bk.]		This gambe- son is a joy to sufferers.
Haueth ⁵ thys condicioun, (ffor to descryve and spek in pleyne Off pacience the trewë greyn,) I menë, to hys ávauntage ffructefyeth with fforage :	[⁵ Hath St.]	7324	[leaf 116] For the gain of Patience
		7328	is, that

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

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

<i>Grace Dieu.</i>	Tempest fulfylleth hys garnerys, And pestylencē hys celerys ; Hys sofftest beddē, ¹ (in sothnesse,) [1 bedde St., bed C.] Ys ymakyd off hardnesse. 7332
storm fills its garners, and pestilence its cellars.	In peyne and wo, ys hys delyt, And in suffraunce, ys hys respyt ; Hys deyntes stonde in poverte, Hys solace in aduersyte ; 7336
Its dainties are poverty ;	And fastyng (in conclusioun) Ys ² hys recreacioun. [2 Ys alle St.]
its recreation, fasting.	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 mor he ys (in certeyne) 7344 Hardyd in hertē by constaunce, With the Stel off iust suffraunce.
The more pain it feels, the firmer it is made by the steel of suffering.	‘ And for that pacience, with wo Ys ypryked and punysshed, so 7348 By verray trewe examynyng, [Stowe, leaf 133] As a purpoynt with sawyng ⁴ [4 sowynge St.] By long examynacioun, 7351
And as Pa- tience is prickt with woe	Therefore thys armure Gambisoun, .i. pacience St., om. C. (Who consydreth fro poynt to poynt) Ys ycallyd a purpoynt With-outē prykyng (in substaunce,) 7356 And punysshying, with gret suffraunce, In mescheff and ⁵ aduersyte [5 and in St.] He taketh al hys dygnyte ; And theroff (in conclusioun) 7360 He receyueth hys Renoun, Thys armure most merveyllous, In al diffence most graciōus.
like a pur- point is with stitches,	‘ 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
so this Gam- beson	
is cald a Pur- point,	
[leaf 116, bk.]	
and its name is Patience.	

- ‘Ryht as a styth¹ forgyd off Stel [1 Stythee St.] *Grace Dieu.*
 ffeleth 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 vertuous, 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, tho he was
 As a plate vp-on a³ styth, [3 a St., om. C.] hammered
 The forgyd Monye for Raunsoun like plate on
 To maken our redempcioun: an anvil.
 7388
 The⁴ cruel Smythës, off Rancour [4 Thes St.]
 Sparede nat for no labour
 Til they hadde hym forgyd wel,
 Tryed hym out as any stel: 7392
 In wych metal ther was no lak; Supra dorsum meum
 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
 Wherso thou go, in⁵ see or lond: [5 on St.] Take then
 Haue yt here redy to thyn hond; this purpoint
 Next thy body, lat yt be set, of Patience,
 In stedë off a strong⁶ doublet; and wear it
 ffor next thy cors yiff thou yt were, [6 stronge St.] 7404 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,
prosa.]I put on the
Gambeson;

A-noon after (by hyr assent) ‘

I dyde vp-on thys garnement.

[Blank in MS. for an Illumination.]

The wych was hevy for to beere, [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 pleylny at myn ese :

Job vi. 11, 12.

The shap ther-off ne doth nat please²

To me, pleylny; 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 ffaate / 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 errour to reforme,

Thow must thy-sylff mekly confourme.

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

<p>‘ 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 meknesse¹ To thys purpoynt, that yt may be Accordynde² & egal vn-to the, In euery party wel syttyng.</p>	<p>Non recto corde es, quia non vis dirigere voluntatem tuam ad voluntatem dei. August.</p>	<p><i>Grace Dien.</i></p>	<p>I must fit myself to the garment, not the garment to me. I must get rid of my fat,</p>
<p>‘ And thogh that yt, as in semyng,</p>	<p>[¹ mekenesse St.] 7448</p>	<p>and shape myself by meekness to fit the Pur- poynt.</p>	
<p>Be nat, at the prymē fface, Euenly shapē the tenbrace Yet affter-ward, vn-to thyⁿ ese Yt shal be syttyng, & wel plesc ; ffor thyng that greueth the to-day Shal be to-morwe³ vn-to thy pay ; Yt may so faht, off auenture ;</p>	<p>[² Accordyng St.]</p>		
<p>‘ And therefore al-way⁴ the assure In thys garnement for diffence, Wych ys callyd pacyence, With whos power, (now vnderstonde,) Aht assautys thow shalt with-stonde.</p>	<p>7452</p>		
<p>‘ 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 troubyld in thy thouht.</p>	<p>7456</p>		<p>Pain to-day shall be joy to-morrow.</p>
<p>‘ 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 set⁵ at thy bak, And thy purpoynt off pacyence, Myghty stonde at dyffence :</p>	<p>[³ to-morwe / be St.]</p>	<p>[leaf 118] [Cap. cxlv, prose.]</p>	<p>The Pur- poynt is cald ‘ Patience,’</p>
<p>‘ And off me thys wysdam lere,</p>	<p>[⁴ all way St., . . way C.]</p>		
<p>‘ 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 set⁵ at thy bak, And thy purpoynt off pacyence, Myghty stonde at dyffence :</p>	<p>7464</p>		
<p>And with thys tweynē, trustē me, Al maner off aduersite</p>	<p>7468</p>		<p>and will enable me to suffer wrongs cheerfully.</p>
<p>PILGRIMAGE.</p>	<p>[Stowe, leaf 135]</p>		
	<p>7472</p>		
	<p>Nota St., om. C.</p>		
	<p>Magnorum virorum est, negligere ledentem. C. Seneca. St., om. C.</p>		
	<p>7476</p>		
	<p>[⁵ sytt St.]</p>		
	<p>7480</p>		

<i>Grace Dieu.</i>	'Thow shalt venquisshe & ber down ;	
By suffering and adversity I shall be crownd,	And, lyk a myghty champyoun,	7484
	Thow shalt <i>with</i> laurer crownyd be,	
	By suffraunce off aduersyte.	
as were the martyrs,	As ¹ by record ^l ful longe a-gon	[¹ And St.]
	Wer thys ² martyrs euerychon,	[² Were thes St.] 7488
	Wych that <u>wer</u> in euery poynt	
	Strongly armyd in the purpoynt	
	Off paciencē, to sustene	
who, by pa- tience or suf- fering won the laurel of Victory.	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 glorie,	7496
	Yforgyd wer, (who taketh hede)	
	ffor guerdoun off ther eternal mede.	
Grace Dieu advises me to put on this purpoint of Patience.	'And therfore I consayllē the,	
	With thys purpoynt that thow be,—	7500
	Wych ys callyd pacyence,—	
	Armyd ffyrst for thy diffence.	
	Thys my consayl ; & thus I rede,	[Stowe, leaf 135, back]
	Be cause only thow shalt ha 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. cxv, prose.]	"Certys," <i>quod</i> 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 paciencie."	
[Cap. cxvi, prose.]	Grace dieu.	
	<i>Quod</i> Gracē dieu, "thow must also,	
	Or thow in armys haue a-do,	7516
	Vp-on thy purpoynt 'pacyence'	
But above it I must put on the habergeon of Fortitude,	Haue a-boue, in thy diffence,	
	The <u>haberioun</u> wych hangeth yonder,	
	So inly ffayr, that yt ys wonder ;	7520

'fforgyd off old (yt ys no faylle)		<i>Grace Dieu.</i>
ffor to entren in bataylle,		
Wyth Deth to ffyhte, & his meynee;		to fight
Thys to seyne, (yiff thow kanst se,)	7524	against
Ageyn al peynys and tourmentys		
And hys dredful ¹ tournementys, [¹ dredefulle St., dredful C.]		
Replevysshed ² with mortal Rage. [² Repleynysshed St.]		
Deth ys a best ³ most sauage; [³ beast St.]	7528	the savage
He chaungeth purpoos and devyses; [Stowe, leaf 136]		beast Death,
And al thys ⁴ vnkouth sondry guyses, [⁴ thes St.]		[leaf 119]
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
How hiñ they syttyn in her Se,	7536	no one.
ffor rychesse nor for puissaunce.		
'But who wyl haven assuraunce		
Ageyn deth, as a champyoun,		Against him
Lat hym haue on thys haberioun; [Stowe]	7540	this Habergeon will
And off deth, in al hys nede,		protect me.
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.]		It was made
Wych syt aboue the sterrys cler,	7548	by the Creator
That forgede Sonne & mone also,		of Sun and
And made hem in her cours ⁹ to go. [⁹ cours g C., there Cours St.]		Moon,
And no man may be armyd wel		
In platē, mayl, nor in stel.	7552	
Nor sur ¹⁰ for hys savacioun, [¹⁰ sure St.]		
But he haue on thys haberioun,		
Wych callyd ys off verray ryht,		[Cap. cxvii,
'ffortitudo' most off myght.	7556	prose.]
ffor, 'fforce' ys callyd thys vertu,		and its name
Wyth wych seruauñtys off cryst ihesu		is Fortitude,
Wer Armyd, the myghty champiouns		or Force.
That made hem hardy as lyouns	7560	

- Grace Dieu.* 'In batayH & in tournamentys,
 And constaunt euere in ther ententys [Stowe, leaf 136, back]
 Vn-to the deth, & no thyng dradde,
 Vp-on ther body whan they hadde 7564
 Thys haberioun ycallyd 'force,'
 Wher-wyth they dyde hem-sylff afforce,
 To putte hem forth, & nat with-drawe,
 In dyffence off crystys lawe, 7568
 Thorgh ther prowesse & hyh renoun.
 'And sothfastly thys haberioun,
 (Who that euere doth yt were,)
 Off daggere, dart, Swerd nor spere, 7572
 Shoot of Arwe nor off quarel,
 (Thogh they be 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 myghtly [² Revettyd St.]
 Clenchyd and nayled so strongly ;
 The yren werke³ was ek so good, [³ werke St., weer C.]
 Annelyd & tempryd with the blood 7580
 That ran out off her wondys kene,
 Thys made hem manly to sustene
 Thassaut off brygauntys nyht & day,
 That lay for pylgrymes on the way, 7584
 By vertu off thys haberioun. Fortitudo .i. Force St.
 'And therefore (off entencyoun,)
 By my counsayl, sey nat nay
 To putte yt on, & yt tassay,⁴ [⁴ hit assay St.] 7588
 About thy purpoynt 'pacyence' ;
 ffor, yiff fforcē (by my sentence)
 Vp-on the tother be wel set,
 Thow shalt ffyhtē wel the bet 7592
 (I dar wel seyn) 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.]
 Wyeh I shal were in thys vyāge,

The Cham-
plons of
Christ feared
nothing

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

Dagger nor
sword, spear
nor dart shull
pierce it.

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

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

[Cap. cxviii,
prose.]

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

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

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

- Grace Dieu.* ‘By wych aforⁿ thow shalt wel se,
 This Helmet, Attemper-
 ance, will
 enable me to
 foresee
 events;
 Herkne and smel, at lyberte,
 Thynges to-forⁿ or that they falle,
 And cast a-forⁿ, meschevys alle, 7640
 That no thyng vnwarly greue.
 ffor Attemprauncē (who lyst preue)
 Haueth thys condycioun,
 Only off high¹ dyscrecyoun [1¹ highe St., om. C.] 7644
 Kepeth theye² cloos and secre [2² the eye]
 That yt haue no lyberte
 To opne, (who-so lyst to lere,)
 But whan tyme yt doth requere, 7648
 That fooly nor no vanyte
 Be nat to largē nor to fre,
 ‘ffor yiff thys helm be mad a-ryht, [Stowe, leaf 138]
 it protects the Yt shal nat haue to large a sylt, 7652
 eyes,
 Lyst som Arwe, sharpe y-grounde,
 Entre myghte, & gyue a wounde.
 and by clos- And at the Erys ek also
 ing the ears,
 Thow mustest³ taken hed therto, [3³ muste St.] 7656
 That yt be nat to large off space,
 Lyst that by the samē 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 Dartys⁴ off Detraccyoun [4⁴ Darls St.]
 (Grounde and fyled for to smerte)
 Haue noon entre to the herte, 7668
 Wych be gretly for to drede
 Whan they, off fals neyhebourhede,
 Ben yforgyd off malys,
 And ysquaryd by fals devys. 7672
 ffor ther ys noon mor dredful shour [C. & St.]
 Than off a shrewede neyhēbour;
 ffor, with ther dartys, swychē⁵ konne [5⁵ swyche St., swych C.]
 Hurtē wers than bowe or gonne: 7676

<p>'Ageyn whos mortal meshaunce, Thys helm callyd 'attempraunce' Ys nedful, in thy dyffence, for to makë résistence</p>		<p><i>Grace Dieu.</i> This Helmet 'Attem- perance' pro- tects nose, ears, and eyes.</p>
<p>At Nase, at Ere, & at the Syht, That yt hem kepe & close a-ryht. ffor thys helm, for assuraunce,</p>	<p>7680</p> <p>[Stowe, leaf 138, back]</p>	
<p>Wych ys callyd 'attempraunce'</p>	<p>7684</p>	
<p>As worthy & noble off fame, Seyn poul gaff ther-ton¹ a name,</p>	<p>[1 ther-to St.]</p>	<p>St. Paul bade men wear it—</p>
<p>And callyd yt (for gret delyht)</p>	<p>7687</p>	
<p>'The <u>helm</u> off helthe & off profyt,'</p>	<p>Galeam salutis accipite ad. Ephesios vjo <i>Capit- tulo</i> (v. 17).</p>	<p>"take the helmet of salvation"—</p>
<p>And commaundede men take hed ffor to sette yt on ther hed</p>		<p>for their chief salvation.</p>
<p>As for ther cheff Savacioun.</p>		
<p>'And a <u>Gorger</u>, lower down,</p>	<p>7692</p>	<p>[Cap. exx, prose.]</p>
<p>He bad (as for mor sykernesse)</p>		<p>The Gorger of Sobriety</p>
<p>They sholde make off sobyrnesse ; ffor sobyrnesse, with attempraunce,</p>		
<p>Haueth alway allyaunce ;</p>	<p>7696</p>	
<p>ffor bothe they ben off on allye, Ay to refreynë glotonye.</p>		<p>restrains Gluttony. [leaf 121, bk.]</p>
<p>And trusteth wel, (with-outë faylle,)</p>		
<p>Thys Armure hath a <u>double</u> maylle ;</p>	<p>7700</p>	<p>This armour is double mail,</p>
<p>And ellys (pleynly I ensure,) Yt wer to feble to endure.</p>		
<p>'And yiff thow lyst the cause espye,</p>	<p>7704</p>	<p>because Ght- tony is doubly mad, in taste and excess.</p>
<p>Ys thys, only, for glotonye</p>	<p>[2 a St.]</p>	
<p>Hath in hym sylff, off² frowardnesse, A dowble maner off woodnesse ;</p>		
<p>Woodnesse off Tast & fals delyt,</p>	<p>7708</p>	
<p>Havynge to mesour no respyt ; And outrage ek off dalyaunce,</p>		
<p>ffor lakkyng off Attemperaunce.</p>		
<p>'And fyrst, he doth hym sylff most wo,</p>	<p>7712</p>	<p>It works ruin with the tongue.</p>
<p>And sleth hys neyhëbours also,</p>		
<p>Whan the claper ys out Ronge, With the venym off hys Tonge,</p>		
<p>Whan he hym teryth & to-rent.</p>	<p>[Stowe, leaf 139]</p>	
<p>ffor ther ys addere, nor serpent</p>	<p>7716</p>	

- Grace Dieu.* 'So dredful, nor malycyous,
 Neither adder nor serpent is so dreadful as a venomous tongue.
 As ys A Tongë venymous ;
 No tryacle may the venym saue. 7719
 Ther-fore yt ys ful good to have¹— [¹ to have St., tave C.]
 Ageyn hys mortal cursydnesse,—
 A Gorgor off Sobyrenesse,
 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,
 Malyciously 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 cōdycioun
 To herē no detraccioun 7744
 In hys presencē, nyh nor fere,
 Neuere to lestene bakbytere.
 And therfor, (as I shal devyse,) [⁴ 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 outhel stel, 7756
- 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
 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 taforce in thy dyffence)
 The noble uertu ‘contynence.’
 Wych vertu, seyde in syngulerte,
 Ys egal to pluralyte. 7772
 ffor thys vertu (yiff yt be souht)
 By hym-sylff allone ys nouht
 ffor honest wyl, conioynt with dede
 In clennessē, ys worthy mede, 7776
 A-geyn al fleshly ffreēlte
 To arme¹ A man in chastyte. [1 To arme St., Tarme C.
 Stowe puts this line (leaf 140)
 before the one above it in C.]
 ‘Nouther off hem (who kan se)
 May withouten other be, 7780
 No mor than (yiff I shal nat ffeyne)
 With-oute noubre off glouys tweyne,
 No man ys suryd for² diffence, [2 for St., for to C.]
 ffor to makē résistence. 7784
 But whan that wyl & tast also
 Ben accordyd, bothē two,
 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)
 Was wel armyd on owther hond,
 Whan he off a-venture ffound³ [3 honde . . ffounde St.] 7796

Grace Dieu.

to restrain all
 vices, and
 prevent im-
 proper touch-
 ings.

The name of
 this 3rd part
 of Attemper-
 ance
 [leaf 122, bk.]

is ‘Conti-
 nence.’

This virtue is
 double,

in will and
 taste.

St. Bernard,
 that holy
 man,

<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.]	
	Nakyl, 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,	
	ifro 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 & cōfus, ys a-goon ;	7820
	And he with victoیره ³ a-bood style. [³ vycторыe 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 Olyuer,	7840	than the
Was nat (for to reknen al)		sword of
Off valu, to thys swerd egal,		Rowland or
So trusty nor so vertuous,		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 outhur 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 with al hys myght,		
A-boue al other Erthly thyng,		
As hym that ys most myghty kyng ;	7868	
Eschewē ffraude, deceyt & guyle ;		
And that, by couert off no whyle,		
He, in hys affeccion,		
Off wyl nor off entencion	7872	
Ne do no maner tyranye,		[leaf 124]
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.*It helps to
subdue the
flesh,'Vyces putte in¹ subieccioun,[¹ To putte vices / in alle
Stowe, leaf 141, back.]That vertu ha² domynacioun[² ha his St.]

The flesshe felly to chastyse,

Yiff yt rebelle in any wyse

7880

To be to sturdy or to bold,

as St. Benet,
girt with
this sword,
withstood
temptation,As seyn Benyth³ dyde off old,[³ Benett St.]Gyrt *with* the swerd off Ryhtwysnesse,

Whan he dyde hys flessch oppresse

7884

As a myghty champyoun :

With-stondyng hys temptacioun.

As regent and gouernour,

He made the spyryt Emperour,

7888

Smot the flessch, 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

and overcame
the flesh.

Hys flesshe rebél, 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. cxxiii,
prose.]This Sword
of Righteous-
ness you
must wear on
your pilgrim-
age,'The wychē⁵ swerd thow shalt bern ek[⁵ whiche St.,
wych C.]

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

[leaf 124, bk.]
against your
secret self-
caused foes.

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 enclyne,

Thyn hertē makē to assente,

Loke thow chaungē thyn entente,

7916

'Synsualyte to oppresse

Grace Dieu.

With thys swerd off Ryghtwysnesse :

Daunte alway hys rebelloun,

And brynge hym to subieccioun ;

7920

Lat nat thy flesshe ha the maystrye,

But mak hym lowly bowe & plye

The flesh
must bow to
the spirit in
everything.

To the spyryt in euerythyng ;

And lat thy resoun, as lord and kyng,

7924

(By tyle off domynacioun,)

The flessch haue in subieccioun.

Than nedeth yt no mor to muse ;

Thys swerd off ryht thow dost wel vse,

7928

Thy sylff to gouernen & to saue.

'And thys swerd also shal haue

(To kepe yt clene in hys degre)

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 lytē² vaylle, but yiff yt be [² lytel St.]

Closyd vnder humylyte.

¶ Ero. Humilitus sola est obseruatrix
et eust(os)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 her³ 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,

And lat thy skawberk ther-off be wrouht ;

Remember
this, and be
humble.

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 ffreete,

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 bothē two.
The ton hym sylff gan iustefye,
And off pryde to magnefye, 7960
That he was lyk non other whiht;
And bostede in hys ounē syht,
He was hooly in hiñ degre :
Thus sayde the proudē 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 comparable 7968
‘Off whos pryde, afferme I dar,
That he thys swerd to proudly bar,
Havynge 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, & cryē 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.
‘ffor what deme off dyscreciounz
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. exxvi, prose.] ‘And after that, tak good heede 7996

The proud
Pharisee
despised the
Publican.

He hadn't
the Scabbard
of Humility.

[leaf 125, bk.]

Virtue is of
no avail
without
Humility.

[Cap. exxvi,
prose.]

'(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 Perseverance,
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 Constancy.
ffor to fastne wel thys ² tweyne,	[² thies 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),		The Target.
Schal thyn Armure wel ³ A-mende,	[³ alle St.] 8024	
And kepe yt, (lyk as yt ys wrouht,)		
In vertu that yt A-peyrē nouht.		
The wych vp-on thy brest to-fore,		
Off custom euere shal be bore,	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	
Than 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 madē hangē round a-boute. 8040

‘ffor, by thys targē off prudence, [Stowe, leaf 144]
 He haddē so gret excellence
 Of worshepe, & so gret honour,
 As he that was off wysdom flour. 8044

While Solo-
 mon was
 governed by
 Prudence his
 magnificence
 lasted.

[leaf 126, bk.]

Whil he was gouernyd by prudence,
 Endurede hys magnifycence;
 And whan that prudence was a-go,
 Hys worshype 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

Therefore
 wear this
 Target,

‘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 batayll,
 Whan thyn Emnyes the assaylle, 8060

to repel
 assaults.

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 bokēler. 8064

Be no coward,
 but wisely
 bold.

ffor⁸ gonnys, dartys, & quarel, [8 agalnēt]
 Shrowdē the ther-vnder wel;
 Be no coward, But wysly bolde.

‘And now I haue the pleylnly tolde 8068
 Off thyn armure, (yiff thow tak hede),
 Wher-off thow shalt haue ay most nede,
 With-outen many wordys mo:
 Now be avyset what thow wyll 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 .

The Pilgrim.

Off o thyng wych cometh to mynde,

Wych that ye ha lefft be-hynde :

8076

Thys to seyne, off al armure

Ye han me makyd¹ strong & sure,

[¹ made St.]

Saue my leggyss & ffeet also :

Ye haue no thyng yseyn² ther-to,

[² seye St.] 8080

Nor ryht nouht for hem ordeyned ;

[leaf 127]

The wych ouhtē be compleyned ;

ffor folk off hiñ dyscreciōns

Speke fyrst off Savaciōns,

8084

Off greelvys, & kussheuwys³ ek also,

[³ kysshewys St.]

Whan that men shal haue a⁴-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 dien axete⁵

[⁵ axete, om. St.]

Grace Dieu.

‘Sawh thow euere⁶ (so god the blesse !)

[⁶ neuere St.]

In forest or in wyldernesse

8096

(Tel on, yiff yt cometh to mynde)

Huntyng for hert outhr for ynde,⁷

[⁷ Hynde St.]

Chasyng for Rayndeer or⁸ for Roo,

[⁸ other St.]

Huntyng for buk outhr for do ?’

8100

The pylgrym answereth

The Pilgrim.

“Trewly,” quod I, “to speke in pleyn,

[Stowe, leaf 145]

Somtyme, huntyng haue I seyn.”

I answer
‘Yes.’

Grace dieu

Grace Dieu.

‘Thanne,’ quod she, ‘I the comaunde,

Answer vn-to thys demaunde :

8104

Bestys that ben in wyldernesse,

Whan huntys don ther besynesse

To chacen hem, and kache her pray,

What ys that thyng that best may

8108

Helpen bestys in ther defence,

ffor teschewe the vyolence

She asks
what is the
best defence
of animals in
the chase.

[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 houndys to kepe hem wel,
Answer ageyn, shortly to me,
Sholde they be swyfft, away to fle?’ 8120

The Pilgrim.

The pylgrym

[Stowe, leaf 145, back]

Armour
would there-
fore hinder
their flight.

“Certys,” *quod* I, “I wot ryht wel,
Yt sholde hem furthre neueradel
So to ben armyd, (as I gesse),
But rather hyndren ther Swyfftnesse.” 8124

Grace Dieu

Grace dieu

says that

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

a deadly
huntress lies
in wait for
me ;

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

her name is
Venus.
Her son is
Cupid.

The name off whom ys dame Venus,⁵ [5 Venus St., om. C.]

And hyr sone callyd Cupide,
The blyndē lord, waytynge asyde 8136
With hys Arwes 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 chaceeth 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 gretly she ys to drede. 8148 *She is greatly to dread.*
- ‘And yiff thow kanst the trouthe espye,
Venus ys sayd off venerye; Venus dicitur a venandi, om. C. Stowe.
 ffor she ys the hunteresse
 Wych euere doth hyr bysynesse 8152
 To take pylgrimës by som treyne,
 And tenbracen in hyr cheyne,
 And with hyr ffyry brond also
 ffor to don hem payne & wo, 8156
 And ther passagë for tassaylle.
- ‘And fynally, in thys bataylle
 Ther geyneth power noon, nor myht, 8159 *From her attack,*
 Nor other rescus but the flyht, Fuga est suum Remedium St., om. C. *flight is the only defence.*
 ffor flyht ys only best diffence;
 And¹ ffor to makë résistence [¹ And St., om. C.]
 A-geyn hyr dredful mortal werre,
 The flyht² with hyre ys best a-ferre. [² flyght St.] 8164
- ‘ffor yiff A man be rekkëles
 ffor to putte hym sylff in pres,
 ffarwel dyffence off al Armure!
 Ther folwe shal dyscounfyture 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.	fflyht ys the best ¹ remedye	[¹ best St.] 8188
	Off al other (yiff yt be souht);	
	Other harneys the nedeth nouht	
	Vp-on thy leggys (truste me,)	
	ffor no maner necessitye,	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 tharmure euerydel	8196
	Wych she haddē for me brouht,	
	I ³ gan assaye, and taryede nouht	[³ And I St.]
	Me tarme 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 after that, the double Gorgere,—	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, ffynere 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 dyseure to yow my thouht;
 And lat yt yow no thyng dysplese,
 Thogh I declare myn gret vnhesse,² [² vnese St.] 8228
 And disclose yow my mescheff;
 Thys armure doth me so gret greff,
 So gret annoy & dysplesaunce,
 That I ne may me nat³ a-vaunce [³ nought St.] 8232
 Vp-on my way nor my Iourne,
 Swych hevynesse encoumbreth me.
 "Myn helm hath rafft me my syng
 And take a-way ek myn heryng; 8236
 And most off al dyspleseth me,
 I se nat that I woldē se.
 And also, (yiff ye lyst to lere,)
 Thyng that I wolde, I may nat here; 8240
 And smelle also I may no thyng
 That sholdē be to my lykyng.
 "Thys gorger (ek as ye may se,) [Stowe, leaf 147, back] 8244
 Gret encoumbraunce doth to me,
 And strangleth me almost vp ryht,
 That I may nat speke a-ryht,
 I fele so gret a passioun:
 And (for short conclusioun) 8248
 Thys armure may me nat profyte,
 In wych I do me nat delyte.
 "Thys glouys byndē me so sore,
 That I may⁴ weryn hem no more, [⁴ may om. St.] 8252
 With her pynchyng to be bounde,
 Myn handys ben so tendre and Rounde;
 And al the remnaunt (I ensure)
 That ye gaff me, off armure, 8256
 Me streyneth so on euery syde,
 That I may nat ther-with a-byde.
 "I ha to yow told al the caas;
 I am nat strengere⁵ than dauid was, [⁵ stronger C.] 8260
 Wych hadde so mychē suffysaunce;
 But, for cause off dysusaunce
 In hys youthe whan he was tendre,
 And off makying smal & sklendre, 8264

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

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

The Gorger
nearly
strangles me.

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

the other
Armour I
can't put up
with.

I am not
stronger than
David,

- 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 exaample 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 dystresse.”
- Grace Dieu* **Grace dieu**
 [Camb. prose, cap. cxxxi.] ‘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
 ‘But thow hast excusyd the,
 That thow wylt nat Armyd be,
 But go lyht, bothe⁶ fer & ner, [6 bothe om. St.]
 I shall have a packhorse to carry my armour. And therefore thow shalt han A⁷ Somer⁸ / Bahn / 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* the 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,
That he wold noon Armys bere,— 8311 cap. cxxvi.]
Wych slowh the **Lyon & the Beere**; *leonem et vrsum C., om. St.* as touching
But touchyng the samë fourme¹ [¹ forin fourme C., fourme St.] and the lion
Thow mayst the neuere to hym confourme,
But yiff thy body thow² applye [² thow St., now C.] and the bear;
ffor to fyhte a-geyn Golye 8316
With thy staff & *with* thy slynge;
And *with* the also that thow brynge I must, like
In thy skryppë stonys fyue, sling and
With the geaunt for to stryue, 8320 stones.
As dauyd dyde, thorgh hys renoun,
Whan he hym slowh & beet a-down.’
The pylgrym³ [³ Pylgryme St., pylgrim C.] *The Pilgrim.*
“Ma dame, certys,” tho *quod* I, [Camb. prose,
“That ye me graunt so graciously 8324 cap. cxxxvii.-
To be armyd as danyd was viii.]
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 payne [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
And so I dyde; & castë⁵ down [⁵ kast St.] all my
Purpoynt, helm and haberioun, 8340 [Camb. prose, armour.
Glouys & swerd, I yow ensure, [leaf 131]

- The Pilgrim. And fynally, al myn armure ;
 [Blank in MS. for an Illumination.]
 Wheroff me thouhte I was wel esyd,¹
 Grace Dieu is displeased, But Gracë dieu was nat wel plesyd 8344
 (Shortly) off my gouernaunce,
 But took yt parcel in greuaunce,
 And fro me she gan declyne,¹ [¹ And to me no thyng dydde
 seyne St. (after the next line).]
 and leaves me. And entrede in,² in hyr courtynæ. [² inne St.] 8348
 And disarmyd I a-bood,
 And fulle nakyd so³ I stood, [³ styll n. ther St.]
 And⁴ ffeI in-to A maner⁵ Rage [⁴ And St., om. C.]
 Off dysconfort, in my corage. [⁵ in to manere of a St.] 8352
 The lak vpon me⁶ sylff I leyde ; [⁶ my St.]
 And thus vn-to my sylff I seyde :
 I ask myself what I shall do "Allas !" quod I, "what shal I do,
 Now gracë dieu ys go me fro ? 8356
 I stonde in gret dysioynt, certeyn,
 unless Grace Dieu returns and arms me. 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]
 I wasn't worthy that she should. But I was nat worthy ther-to,
 That she sholdë ha⁹ do So, [⁹ have St.] 8364
 Off neclygence and ffreelte
 Now I haue dyspoyllled me,
 Destytut on euery syde. 8367
 "And trewly now I most a-byde, [Stowe, leaf 149, back]
 [leaf 131, bk.] As a shepperde (who taketh kep,)
 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 lykyng St.] 8376
 But pleylny, off my gouernaunce,
 Me sempte she haddë dysplesaunce."
 [Camb. prose, cap. cxi.-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 brought vn-to the poynt	8380	<i>The Pilgrim.</i>
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 me ¹ seyn : [¹ vnto C., to me St.]	8384	came back
		to me,

Grace dieu

Grace Dieu.

'Thow shalt no thyng do,' quod she,		
'But at ² 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 gret ³ harmys to Recompense,	[³ grete St.]	
Thow must be wasshe & bathyd offte,		and told me
And couchyd in a bed ful soffte,	8396	I must wash
Ther-in thy syluen to dysporte,		and bathe
And han a leche, the to counforte,	[Stowe, leaf 150]	often,
Thy synwes harde to mollefye		and have a
With oynementys, to make hem plye.	3400	doctor to rub
Tel on A-noon ; let for no slouthe ;		my sinews
Her-off, yiff I sey thé the ⁴ trouth.' [⁴ the the St., the C.]		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 disseses ⁶ holpen be.	[⁶ dyssece 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-
To suffre mor, (taketh ⁷ good hed,) [7 more / take St.]		ness.
But that I muste pleyntyly be ded :	8412	
With-Inne my-sylff, many wyse,		
Off labour I fele so gret feyntysc."		

Grace dieu

Grace Dieu.

Quod Gracē dieu a-noon to me :		Grace Dieu
'I haue espyed wel, and Se :	8416	says she

Grace Dieu.

' 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 slewe¹ Golye, [1 slouȝh St., leaf 150, back]
 And haddē off hym the mystrye,
 The samē stonys, I ha² longe [2 have St.]
 Kept hem bounde wonder stronge 8428
 With-Inne a purs (shortly to seye),
 Off entent, with hem to pleye
 With maydenys wych on me a-byde,
 Euere a-waytynge on my syde, 8432
 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.'

The Pilgrim.

And a-noon she dyde hyr peyne
 To takē with hyr handys tweyne 8444
 Out off a pours,⁴ stonys fyue ; [4 Purs St.]
 That neuere yet, in al my lyue,
 I ne sawh nat to my syht
 No maner ston so cler nor bryht. 8448
 [Blank in MS. for an Illumination.]
 And in al hast, thys lady fre,
 and gives them to me. Wyth hyr hond she took⁵ hem me : [5 gaffe St.]
 Wych I receyuede ful lowly,

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

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
But she to-forn, off euerychon,			my Scrip,
Sche made ² a declaracioun	[² made to me. Stowe, leaf 151]		and Grace
And ful ³ cler exposicioun ;	[³ a full St.]	8456	Dien tells me
In whos speche ther was no lak ;			about them.
And euene thus to me she spak :			
Grace Dieu ⁴	[⁴ St., om. C.]		<u>Grace Dieu.</u>
‘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
With the Geaunt Golyas,			battle all my
Wych hath be-set ech maner pas		8464	life with
Wher thow shalt passe in thy vyage,			Goliath,
As thow gost on pylgrymage.			[leaf 133]
Whos Ioyë ys (who kan conceyue,)			
AH pylgrymës to deceyue ;		8468	
Vp-on the wey lyth, hem tespye,			
As doth the hyrayne for the flye.			
‘And as she hyr net kan spyne,			
Tyl that she the flyë wyne,		8472	
And by hyr sleythë ⁷ kan hem take,	[⁷ sleighte St., sleyth C.]		
Ryht so hys trappys he doth make,	.i. Goliath St., om. C.		who lies in
Alle pylgrymës to embrace,			wait for
Wher they walke in any place,		8476	pilgrims,
ffalsly to take on hem vengauce,			
With hys deceytys off plesaunce,			
And flesshly lustys off delyt			
fful plesaunt to the appetyt.		8480	
‘With worldly rychesses, ⁸ & veyn glörye	[⁸ Richesse St.]		
Off goodys that ben transitorye,			
Off hem he maketh a sotyl net ; ⁹	[⁹ nette . . knette St.]		
And whan he hath yt vp ful 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,	cf. Kunze	8488	as the spider
By ápparence ful ágréable,			for the fly.
Thys ffalsë geaunt déceyuáble,			

- Grace Dieu.* 'Lyk the¹ bacyn that ys brennyng, [1 de St.]
 And sheweth ffayr as in shynnyng; 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
 The power of thys proud Golye.
 Al flesschly lustys ek defye;
 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 venquysshē al temptacioun³ 8508
 Off the world, Golye, & the flessch.
 'Looke ffyrst that thow be fressh,
 Lyk to dauid 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; ¶ Primus lapis, Memoria
 passionis Christi. St., om. C. [7 off moste St.] 8520
 How 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
 Thys, the precyous ruby Ryche,
 In al thys world ther ys noon lychē;
 Wych receyuede hys rednesse

[leaf 133, bk.]

I am to take
no heed of
the world,but be full of
courage like
David.The first
stone is the
memory of
Christ's
death for
mankind.The precious
ruby,

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 samē 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 fiht:
 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 memoria gloriose vir-* The second
 Off vertu hath most suffysaunce, ginis Marie. St., om. C. stone is the
 And ys callyd Remembraunce 8540 Remem-
 Off that mayde & moder fre, brance of
 Y-chosen off thē dēyte Christ's
 fful many hundryd yer to-forn, 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 Cokyl bryht & shene,
 ffor tavoyden al our tene, 8548
 Whos gracē, thorgh the world doth shyne: [St., lf. 152, bk.]
 Lat hyre thyn hertē enlwyne,
 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 glorie, ¶ *Tercius lapis / Est Memoria sempiternę glorie.* St., om. C. The third
 And off the hihē blysse in heuene 8557 stone is the
 A-boue the planetys allē seuene: Memory of
 Thys, the blyssyd saphyr⁴ trewe, [4 saphire St.] the everlast-
 Al-to-gidre off heavenly hewe, 8560 ing bliss of
 Wych recounforteth most the syht Heaven,
 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 especyal,
 As for thy cheff pecessioun ;
 And thanke (off hiñ affeccioun) 8572
- [leaf 134, bk.] To god only, wych¹ off grace [¹ god / which oonly St.]
 Hath ordeyned swych a place
 (ffor his chosē chylde² dere, [² Children St.]
 The wychē,³ as champiouns 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.] 8584
 Mynde off the peynys infernal,
 Wych ys gretly for to drede,
 Memory of
 the Pains of
 Hell, Wyth hys flawmy fyrys rede.
 and its flamy
 fires, to tor-
 ment sinners. Redy (ther ys noon other wente,) 8587
 Thys synnērys to tormentē⁶ [⁶ Thes Synners / to Tormeñente 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 desyreth nat the⁸ doth ; [⁸ but St.]
 ffor he doth mercy or that he⁹ sleth ; [⁹ or he St.]
 Loth, swych folkys to tormentē,
 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 yccallyd Albeston, *Albeston*
 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 mencyoun, [¹² Never after St.]

'And in eche temptacyoun,	8608	<i>Grace Dieu.</i>
Latt love off God, and drede off peyne,	[Stowe, leaf 153]	[leaf 135]
Fro dedly Synnë the Restreyne.	[Stowe MS.]	
And yiff thow hast her-Inne memórye,	„	8611
Off Golye thow hast the vyctórye.	„	
'The ffyffthë ston (I the ensure)	the ffyffthe stone. Jn. Stowe.	The fifth
That thow shalt han, ys ' <u>scripture</u> '	¶ Quintus lapis, sacra scriptura St., om. C.	stone is Holy Writ,
Hooly wryt, & thus I mene,		
The <u>Emerawd</u> that ys so grene,	[Stowe, leaf 153, back]	8616 the Emerald,
A rychë 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 eyë ¹ fer & ner,	[¹ Eyee St.]	
And maketh A <u>manhys</u> ² syhtë cler,	[² manys St.]	
Clenseth a-way al ordure,		
The <u>gownde</u> , & <u>euery</u> thyng vnpure.		8624 which 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 thy skryppë blyue,		8628
Caste hem ay whan thow hast nede ;		
And specyally (as I the rede)		
Caste hem euere in ech sesoun		
A-geyns al temptacyoun,		8632 I am to cast against temptations, one by one.
Ech affter other, in thy dyffence ;		
And mak alway strong résystence,		
Spendynge thys ⁴ stonys, on by on ;	[⁴ thes St.]	
And I ensurë ⁵ the a-noon,	[⁵ assure St.]	8636
Thow shalt nat faylle (yiff thow be wys,)		
Off vycctorye to gete a prys.'		
The pylgrym		<i>The Pilgrim.</i>
Than <i>quod</i> I to hyre a-geyn,		
"Thys fyue stonys (in certeyn)		8640
Ben ryht good & graciöus,		
& at assay ryht vertuous ;		
But I merueylle, syth ye be wys,		
Why that ye, in your a-vys,	[St. & C.]	8644 [leaf 135, bk.]
Lykne my Mouth un-to a slynge ;	„	
ffor I kan nat aboutë brynge,	„	

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. Telp 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;
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

There are
divers
thoughts in
the heart

‘ffor Cordys be sayd (who kan aduerte,)
Off oftē tournynges⁴ in an herte; [4 turmentynges St.]
And wyth twynnyng, (in certeyne,)
As one cord is made of two. ⁵ [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.]

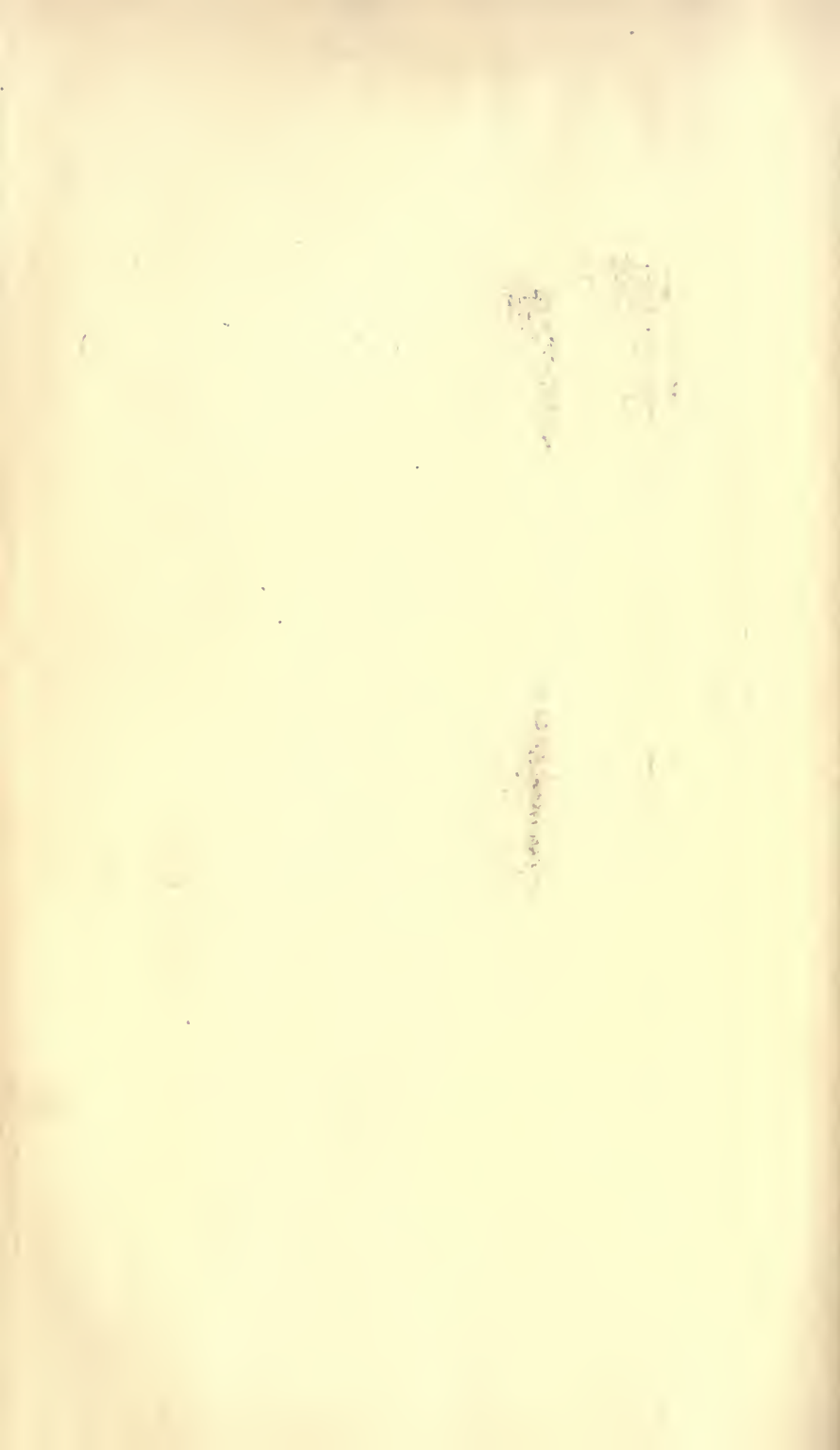
‘ffor, slynge ys noon, (thys no doute),
That may tourne so oftē aboute 8676

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 oftē⁷ sythe, that yt ys wonder, [7 So ofte St., Soffte C.]

[leaf 136]

ffer or ner, ryht at thy lust,
On whos abood, yt ys nō 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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